

THE
DEVENDRAKĪRTI JAIN SERIES
VOLUME I.

NĀYAKUMĀRACARIU
OF
PUSPADANTA

An Apabhraṃśa work of the 10th Century

CRITICALLY EDITED
from old MSS., with an exhaustive Introduction,
Glossary, Indices and Notes

BY
HIRALAL JAIN, M. A., LL. B.,
Central Provinces Educational Service, King Edward College, Amraoti
Formerly Research Scholar, Allahabad University

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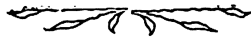
1933

श्री
स्वामी देवेन्द्रकीर्ति दिगम्बर जैन ग्रन्थमाला-१



महाकविपुष्पदन्तकृत
ना ग कु मा र च रि त
भूमिका, शब्दकोश, अनुक्रमणिकाओं व टिप्पणों सहित

संपादक
हीरालाल जैन, एम. ए., एल्ल. बी.
संस्कृताध्यापक, किंग एडवर्ड कॉलेज, अमरावती
भूतपूर्व रिसर्च स्कालर, अलाहाबाद यूनीवर्सिटी



वीर निर्वाण संवत् २४५९]

[विक्रम संवत् १९८९

८४.३१.३२५०

THE
Devendrakirti Jaina Series

EDITED
With the Co-operation of Various Scholars

BY
HIRALAL JAIN M. A., LL. B.
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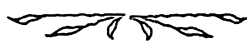
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श्री १०८, स्वर्गवासी श्रीदेवेन्द्र कीर्त्ति स्वामी,
भट्टारक, वलात्कारगण, कारंजा.

स्वामीजी की स्मृति में



कारंजा में बलात्कारण के भट्टारकों की गद्दी की स्थापना मान्यखेट से आये हुए धर्मभूषण भट्टारक द्वारा विक्रम संवत् १५७५ में हुई थी। इस परम्परा में अवतक कोई बीस भट्टारक हो चुके हैं। इनमें से अनेक ने अपनी विद्वत्ता प्रकट करके निजाम राज्य से सनदें प्राप्त की हैं। पट्ट के स्थापित होने से बरार में जैनधर्म का जो प्रचार हुआ है उसके फलस्वरूप इस प्रान्त के प्रायः प्रत्येक नगर और ग्राम में जैन धर्म के पालक, इस गण के अनुयायी, बहुसंख्या में पाये जाते हैं। हमारे भट्टारकों का धर्मप्रचार के अतिरिक्त साहित्यवृद्धि की ओर भी पूरा ध्यान रहा है। इन्हीं की कृपा से हमारे शास्त्रभण्डार में एक सहस्र से अधिक हस्तलिखित, प्राचीन ग्रन्थ सुरक्षित हैं! इनमें अनेक ग्रन्थ स्वयं हमारे भट्टारकों के रचे हुए भी हैं।

हमारे अन्तिम गुरुमहाराज श्री १०८ भट्टारक श्री देवेन्द्रकीर्ति स्वामी बड़े शान्तिप्रिय और साहित्यप्रेमी थे। उन्होंने अपने जीवनमें उक्त भण्डार के संग्रह को सुव्यवस्थित किया। उनके स्वर्ग-वासी होनेके समयसे ही उनके अनुयायियों की उत्कट अभिलाषा थी कि उनकी कीर्ति को अक्षय और दिगन्तव्यापी बनाने के लिये उनके नाम से कोई साहित्यिक स्मारक खड़ा किया जाये। किन्तु अनेक विघ्नबाधाओं के कारण अवतक इस अभिलाषा की पूर्ति नहीं हो सकी थी। हर्ष का विषय है कि आज हमारी कई वर्षों की वह अभिलाषा पूर्ण हो रही है।

गुरुमहाराज के नाम से स्थापित इस ग्रन्थमाला के संचालन के लिये हमारे पास कोई स्थायी सम्पत्ति नहीं है। पर हम यह जानते हैं कि हमारे गण के प्रत्येक सदस्य के हृदय में स्वामीजी के प्रति अटल श्रद्धा और भाक्ति है। इसी को हम हमारी ग्रन्थमाला का ध्रुवफण्ड समझते हैं। हमें पूर्ण विश्वास है कि हमारे बन्धु इस ग्रन्थमाला के कार्य में धनाभाव की कोई रुकावट न पड़ने देंगे। जो भाई इस पुण्यकार्य में योग देंगे उनके ज्ञानावरणी कर्मों का क्षय होगा और उनका निर्मल यश इसी ग्रन्थमाला द्वारा संसार में फैलेगा।

स्वामीजी की स्मृति में

प्रस्तुत ग्रन्थ के प्रकाशन में हमें पूर्ण आर्थिक सहायता श्रीयुक्त नागोसा रतनसा रायबागकर, द्वारा प्राप्त हुई है। इसके लिये हम व हमारा मण्डल उनके कृतज्ञ हैं। दाता ने अपनी धार्मिक बुद्धि और स्वामीजी में भक्ति का प्रत्यक्ष प्रमाण उपस्थित किया है। आशा है अन्य बन्धु इस आदर्श का अनुकरण करेंगे।

हमारे धर्मबन्धु श्रीयुक्त प्रोफेसर हीरालालजी ने इस ग्रन्थमाला को जन्म देने तथा प्रस्तुत ग्रन्थ के सम्पादन में जो निस्स्वार्थ और अटूट परिश्रम किया है उसके लिये यंहं मण्डल आपका चिर-कृतज्ञ रहेगा। उन्होंने ग्रन्थमाला का सम्पादकत्व स्वीकार करके हमारी अनेक वर्षों की अभिलाषा को सफल किया है।

हमें विश्वास है कि धर्मप्रेमी और साहित्यप्रेमी भाई हमारी त्रुटियों को क्षमा कर ग्रन्थमाला की उन्नतिमें सहयोग प्रदान करेंगे।

निवेदक

रतनलाल नरसिंगसा राउळ,

मंत्री, बलात्कारगण ग्रन्थप्रकाशक मण्डल, कारंजा.

देवेन्द्रकीर्ति ग्रन्थमाला का कार्यकारी मण्डल—

१. श्रीमान् नत्थूसा पासूसा, एलिचपूर, सभापति व खजांची.
२. „ रायसाहब मोती संघई, रुखन्न संघई, अंजनगांव.
३. „ रतनलाल नरसिंगसा राउळ, कारंजा, मंत्री.
४. „ प्रो. हीरालालजी, किंग एडवर्ड कॉलेज, अमरावती, सम्पादक.
५. „ खुशालसा देवमणसा जितूरकर, कारंजा.
६. „ माणिकसा बाबूसा खंडारे, कारंजा.

P R E F A C E

It was in the year 1924 that I first discovered the NĀYAKUMĀRACARIU of Puspadanta from the manuscript stores at Kārañjā which I examined in my capacity as a Research Scholar of the Allahabad University. The notes that I made on that occasion were included in the Provincial Catalogue edited by Rai Bahadur Hiralal and published by the C. P. Government. The Apabhraṃśa works discovered there interested me very much and I contributed an article on 'Apabhraṃśa Literature' to the Allahabad University Studies Vol. I, and determined the date of Puspadanta who was the chief of the authors, first in the notes contributed to the Catalogue and then in an article contributed to the Hindi Quarterly 'Jaina Sāhitya Samsodhaka Vol. II.' In the following year I came to occupy my present post at Amraoti, and, being now closer to Karanja, I tried to arrange for the publication of the works. My efforts met with a ready response which enabled me to organise two societies for the work of publication.

It might be asked why two series of books have been started when all the works could very suitably be included in a single one. The answer is to be found in the genuine desire of the members of the Balātkāra-gaṇa to preperuate the memory of their spiritual leader, the late Svāmi Devendrakīrti Bhaṭṭāraka, by a separate series. This is in the fitness of things as the present collection of MSS. preserved in the Balātkāra-gaṇa temple owes a good deal to the efforts of the late Svāmi. It is in order to make the work of the two series mutually collaborative that the editorship of both has been entrusted to me.

Unlike the sister series, the present series has been started without any permanent funds to begin with. The society has, however, acquired a rich fund, I mean a fund of good will all around, which is expected to help it through the venture. The society is highly obliged to Mr. Nagosa Ratansa Raibagkar of Amraoti who has borne the costs of printing the present volume. It is hoped that the noble example of this gentleman will be followed by others interested in rescuing the ancient literary treasures of the Jains from oblivion.

I now come to my most interesting duty of acknowledging the help that I received in the preparation of this volume. My deep obligations are due to Mr. Ratanlal Narsinsa Raol and his colleagues in the management of the Balātkāra-gaṇa Jaina Bhāṇḍāra who entrusted the editorship of their series to me and lent

PREFACE

out to me their two MSS. of the present work (MSS. A & B.). Facilities for collating the other three MSS. were secured for me by my friend Dr. Tarachand Gangawal, M. B. B. S., Palace Surgeon, Jaipur, Master Motilal Samghi, Sanmati-Pustakālaya, Jaipur, and Pandit Nāthuram Premi, Bombay. For this help I am greatly indebted to these gentlemen.

Rai Bahadur Hiralal has laid me under a deep debt of gratitude by encouraging me in my literary activities throughout and, on this occasion, by sending to me his valuable article on 'the Nagas of Central India', which I have fully consulted and even quoted from in the Introduction on 'the Nāgas and the Nāgaloka.' I have also consulted his 'Descriptive Lists of Inscriptions in C. P. and Berar' for the same section.

I am thankful to Prof. V. V. Mirashi, M. A., Head of the Department of Sanskrit in the Nagpur University for kindly drawing my attention to the references to Nāgaloka in the Navasāhasāṅkacarita.

My obligations are due to all the authors whose works I have consulted, referred to or quoted from, mention of which will be found in the list of abbreviations.

I am very highly obliged to my friend Dr. P. L. Vaidya of Poona for his valuable suggestions and advice in the editing details and his inestimable help in getting the work printed in Poona. The distance between the editor and the printers would have caused a good deal of delay in the completion of the volume and would surely have affected its printing quality had it not been for Dr. Vaidya's presence on the spot and his keen interest in the matter. I am also thankful to the Manager and staff of the Shree Ganesh Printing Works, Poona, for doing their best in the execution of the work.

I am indebted to my Principal, Mr. F. P. Tostevin, for recommending to the Local Government to permit me to undertake the editorship of the series, and for encouraging me and helping me in various ways.

With such co-operation as I have been receiving, I expect to be able to carry on the work of the series. Suggestions for improvement in any direction will always be very welcome.

King Edward College,
Amraoti.
1st December, 1932.

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HIRALAL JAIN

List of works mentioned in the Introduction, Glossary and Notes either in an abbreviated form or in full.

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 BNR—Br̥hat Nighaṇṭu Ratnākara, Bombay, V. S. 1973.
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 Cun. Geo.—Cunningham's Ancient Geography of India, re-edited by S.
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 D—Deśi-nāma-mālā of Hemacandra, Calcutta University, 1931.
 Dravya-saṃgraha of Nemicandra, Sacred Books of the Jains, Vol. I. Arrah,
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 EC—Epigraphia Carnatica, Bangalore.
 EHD—Early History of the Deccan by R. G. Bhandarkar, Poona, 1927.
 EHI—Early History of India by Vincent Smith, Oxford, 1906.
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 HMHI—History of Mediaeval Hindu India by C. V. Vaidya, Poona, 1921 and 1924.
 HP—Harivaṃśa Purāṇa of Jinasena, Manikacandra DJG No. 31 and 33.
 IHQ—Indian Historical Quarterly, ed. by Narendranath Law, Calcutta.
 Intro. to Prak.—Introduction to Prakrit by Woolner, Punjab University, 1928.
 IP—India's Past by Macdonell, Oxford, 1927.
 ISB—Inscriptions at Sravana Belgola by Narsimhacara, Bangalore, 1923.
 Jasa—Jasaharacariu of Puṣpadanta, Karanja Jaina Series Vol. I, 1931.
 JG—Digambara Jaina Grantha-kartā aura unke kāvyā by Nathuram Premi. Jaina Hiteśi Vol. VI, 5-6, 9-10.
 JG Dic.—Jaina Gem Dictionary by J. L. Jaini, Arrah, 1918.
 JJ—Jaina Jagat, a Hindi Weekly, published from Ajmer.
 JSA—Catalogue of Jaina Siddhānta Bhavana, Arrah, 1919.
 JRAS—Journal of the Royal Asiatic Society.
 JSS—Jaina Sāhitya Saṃsodhaka, a Hindi Quarterly pub. from Ahmadabad.
 JSIS—Jaina Śilālekha Saṃgraha, ed. by Hiralal Jain, Manikacandra DJG, Bombay, No. 28.
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 MAR—Mysore Archaeological Report.
 MDI—Medicinal Drugs of India by B. S. Mohan, Lahore, 1930.
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Rāmāyaṇa of Valmiki.
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RKS—Ratna—Karaṇḍa—Śrāvakācāra of Samantabhadra with trans. by C. R. Jain, Arrah., 1917.
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Sanat—Sanatkumāracarita of Haribhadra, ed. by H. Jacobi, Munchen, 1921.
Sang. Rat—Saṅgita Ratnākara of Śārṅgadeva, Poona.
SIJ—South Indian Jainism by Ramasvami Ayyangar, Madras, 1922.
SKV—Studies in the Kāmasūtra of Vātsāyana by H. C. Chakladar, Calcutta 1929.
SSG—Systems of Sanskrit Grammar by S. K. Belvelkar, Poona.
Sthānāṅga Sūtra, Jaina Āgamodaya Samiti, Bombay.
Tatt. Sutra—Tattvārthādhigama Sūtra of Umāsvāmi, Sacred Books of the Jains, Vol. II, Arrah., 1920.
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Uttarādh—Uttarādhyayana Sūtra, Calcutta.
Uttara Purāṇa of Gunabhadra, Calcutta.
Var—Prakṛta Prakāśa of Vararuci, ed. by P. L. Vaidya, Poona, 1931.
Vāyu Purāṇa, Venkatesvara Press, Bombay.
Viṣṇu Purāṇa, Venkatesvara Press, Bombay.
VNS—Vasunandi Śrāvakācāra, Muradabad, V. S. 1966.
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श्रीमान् नागोसा रतनसा रायबागकर,
अमरावती ।

INTRODUCTION

I. Critical Apparatus

The present edition of Nāyakumāracarī is based upon the following five MSS. fully collated :—

MS. A.

This MS. is deposited in the Balātkāra-gaṇa Bhāṇḍāra of Kāranja. Leaves 88, size 11" x 5"; lines per page 9; letters in each line about 34; margin right and left 1½", top and bottom ¾". One inch-square space is left blank in the middle of each page. It bears the following colophon :—

शुभं भवति लेखकपाठकयोः । संवत् १५५६ वर्षे चैत्र शुदि १ शनावद्येह श्रीघनौघद्वगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्यये भट्टारक श्रीपद्मनान्दिदेवास्तत्पटे भट्टारकश्रीदेवेंद्रकीर्तिदेवास्तत्पटे भट्टारकश्रीविद्यानन्दिदेवास्तत्पटे भट्टारकश्रीमल्लिभूषणदेवास्तत्पटे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हंसपत्तने श्रेहादा तद्वार्या वदी तयोः पुत्रः सांगण तस्य भार्या सोमाई एतेषां श्रीसांगणकेन लिखापितं ॥

(on the last page in another hand)

भट्टारकश्रीकुमुदचन्द्रपटे भट्टारकश्रीअभयचन्द्राणां पुस्तकम् । संवत् १७८५ वर्षे शाके १६५० कीलकनाम-संवत्सरे माघमासि प्रतिपत्तिथौ सोमधूसेन वमस संपदे सूरतिवंदिरे वांसुपूज्यचैत्यालये गिरनारयाज्ञागमनसमये भट्टारकश्री धरमचंद्रपट्टधारि-देवेंद्रकीर्तिभ्यः रामजी संघाधिपपुत्र आणंदनाम्ना हूयज्ञ श्रावकेण दत्तमिदं पुस्तकं ।

From this colophon, we learn that the MS. was completed on Saturday, the 1st of the bright fortnight of Caitra, in Samvat 1556, equivalent to 1499 A. D., in the Jain temple at Hansapattana, according to the instructions of Bhaṭṭaraka Laxmicandra, for whom we get the following genealogy :—

Kundakundānvaya

Padmanandi

Devendrakīrti

Vidyānandi

Mallibhūṣaṇa

Laxmicandra (A. D 1499).

The subsequent history of the MS. is told in the additional note made later on the last page. The MS. belonged to Abhayacandra the successor of Kumudacandra. It was presented to Devendrakīrti, the successor of Bhaṭṭaraka Dharm-

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candra, by a layman Ānanda son of Rāmji, at port Surat, at the time of the former's pilgrimage to Girnara on the 1st of Māgha. in Samvat 1785, Śaka 1650 Kīlaka Samvatsara, equivalent to A. D. 1729. This appears to be the time when the MS. migrated to Kāranjā, its present home.

Peculiarities of the MS.

1. Nasal ण occurs four times as frequently as न.
2. It shows a partiality for ए in absolute forms such as गिसुणेवि, करेवि etc., and in the seventh-case-ending such as भंडणे, भवणे etc.
3. It omits a number of lines that are found in MSS. D and E.
4. It bears glosses on the margin like B and D. About this gloss, more will be said in the sequel.

MS. B.

This MS. also belongs to the Balātkāra-gaṇa Bhāṇḍāra of Kāranjā.

Leaves 136; size 11" x 5"; lines per page 7; letters per line about 28; margin right and left 1½", top and bottom 1". It has no original colophon and no date. At the end, in second hand, we read भट्टारकश्रीकुमुदचंद्र त० भ० श्रीधर्मचंद्रस्येदं ।

This Kumudacandra is probably the same as the one mentioned in A and Dharmacandra a co-disciple of Abhayacandra. If this is true, the MS. existed about 1729 A. D. It agrees, almost through-out, with A in its readings and other peculiarities, and bears similar glosses. It is on very thin paper and is now fast wearing out.

MS. C.

This MS. belongs to the Terāpanthi temple of Jaipur. Leaves 49; size 11" x 5"; lines per page vary from 12 to 14; letters in each line about 44; margin all round ½". It bears the following colophon :—

संवत् १५५८ वर्षे श्रावण सुदि १२ भौमे ॥ ५॥ श्रीगोपाचलगढदुर्गे तोमरवंशे अश्वपति गजपति नरपति राज्यत्रयाधिपति महाराजाधिराज श्रीमानसिंघदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसंघे बलात्कारगणे सरस्वतीगच्छे कुंद-कुंदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पटे भट्टारकश्रीपद्मनंदिदेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदान्नाये जैस लान्वये साधु साचाइ भार्या करमा तत्पुत्र ४ (family details) एतेषां मध्ये योमा इदं नाग-कुमार पंचमी लिखापितं ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on Tuesday, the 12th of the bright fortnight of Śrāvaṇa, in Samvat 1558, equivalent to 1501 A. D., at Gopācala (Gwāliar), during the reign of Mahārāja Mānasimha of Tomara dynasty. It was written for a layman of the Jaisawala family which had, for its spiritual guidance, the following line of teachers :—

CRITICAL APPARATUS

Mūlasaṃgha. Balātkāragāṇa, Saraswatigaccha, Kundakundānvaya

|
Prabhācandra

|
Padmanandi

|
Subhacandra

|
Jinacandra

It agrees with AB in the use of न and in the omission of a number of lines But in readings it generally agrees with E. It bears no notes on the margin.

MS. D.

This MS. also belongs to the Terāpanthi temple of Jaipur. Leaves 71; size 11½" x 4½"; lines per page 10; letters per line about 37, margin all round 1". It bears the following colophon:—

संवत् १६०३ वर्षे शाके १४६७ प्रवर्तमाने महामाङ्गल्यआपादमासे कृष्णपक्षे द्वितीयातिथौ उत्तराषाढ-
नक्षत्रे तैत्तलकरणे श्रीमूलसंघे नयाम्नाये बलात्कारगणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनन्दिदेवा-
स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमंडलाचार्य
श्रीधर्मचन्द्रदेवास्तदाम्नाये तक्षकपुरवास्तव्ये सोलंकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीआदिनाथचैत्यालये
खंडेलवालान्वये वाकलीवालगोत्रे सा. पाह्ला तद्धार्या गौरी तत्पुत्र सा. न्येमा (family details) एतेषां
मध्ये सा. नेता भार्या लाझमदे तृतीय सा. ठाकुरभार्या दाडिमदे तथा इदं शास्त्रं पञ्चमीव्रत-उद्योतनार्थं
लिखापितं धर्मचन्द्राय दत्तं । ज्ञानवान् ज्ञानदानेन etc

From this we learn that the MS. was completed on the 2nd of the dark fortnight of Āsāḍha. in Samvat 1603, Śaka 1467. equivalent to 1546 A. D. It was copied for a layman of Bākliwāla family of the Khaṇḍelawāla caste, a resident of Takṣhakapur (Taxila), in the kingdom of the Solāṃki king Rāmacandra. He had for his spiritual guidance, the following line of teachers:—

Mūlasaṃgha, Nandi-āmnāya Balātkāra gāṇa, Saraswatigaccha,

Kundakundānvaya

|
Padmanandi

|
Subhacandra

|
Jinacandra

|
Prabhācandra

|
Dharmacandra (To whom the MS. was presented).

It will be seen that this carries the line given in the colophon of MS. C, two successions further.

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The MS agrees in its peculiarities with A and bears glosses like it on the margin. But it has all those additional lines that are found in E. These are mostly given in the margin. It even gives a few lines peculiar to it alone.

MS. E.

This MS is deposited in Bābā Dulicand's Bhāṇḍāra in Jaipur and belongs to that section of the collection which was acquired from Saṅgāner Bhāṇḍāra. Leaves 55; size $10\frac{1}{2}'' \times 4\frac{1}{4}''$; lines per page vary from 13 to 15; letters per line about 35. It bears the following colophon:—

सं. १५१९ जेष्ठ वदि १२ चंद्रे ॥ आदौ ॥ जेष्ठ सुदि ५ ॥ गुरौ संपूर्ण भवत् ॥ वागर देसे । झुझुग्याम-
नगा श्रीआदीश्वरचैत्यालये । सरस्वतीगच्छे श्रीमूलसंघे लंबेचू वुढेले गोले लिखितं पंडित सा. महाराज चौधरी
सा. भीषमसुत । कर्मक्षयानिमित्तं ॥ संकोडियकरचरणा etc.

From this we learn that the MS. was begun on the 12th of the dark fortnight and completed on the 5th of the bright fortnight of Jyestha in Samvat 1519, equivalent to 1462 A. D. in the Ādiśvara temple at Jhunjhunū in Vāgara country, by one Pandit Mahārāja Caudhari son of Bhiṣama, of Vuḍhele family of Lamvecu caste.

This MS. is the most interesting of all, as it is the oldest and has many features that distinguish it from the rest.

1. It has ण instead of न throughout.
2. It shows a great partiality for इ in preference to ए in the absolute forms and the seventh case-ending e. g. वंदिवि, सुणिवि, चित्ति, मज्झि etc.
3. It frequently avoids the insertion of य or व between two vowels unlike all the other MSS, e. g. सुअण for सुयण; पहाओ for पहावो.
4. It omits the author's praśasti which all the other MSS. give at the end, and like C, bears no glosses on the margin.
5. Where its readings differ from the constituted text, it agrees more frequently with C than the others.
6. It has many lines which are not found in ABC and are added in D only in the margin.

From the description of the MSS. given above, it will be seen that they are fairly representative of the manuscript-tradition of Nāyakumāracarīu over a very wide area. Of the four MSS. mentioning their place of copying, one comes from Gujrāt, another from Gwāliar (Central India), the third from Punjāb and the fourth from Rājaputānā. They fall into two groups, AB and CE, D forming a link between the two, agreeing with the former in orthography and the glosses, with E in the matter of additional lines and frequently agreeing with this or that in its readings.

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2. Text--constitution.

I have followed the following principles in constituting the text of Nāya-kumārācariu :—

1. I have, as a rule, adopted in the text the reading on which all or most of the MSS. agreed. But in a few cases the reading of two or even one MS is preferred to that of the majority where it seemed to be justified by the superiority in sense and suitability. For the same reason, I have even given a tentative reading in preference to the agreed reading of all the MSS. This, however, has been done in a very few cases, and there also when the change made was of one letter only.

2. As the MSS. that use न are not at all consistent in its use and as no principle can be evolved from them for discriminating between न and ण, the latter has been used throughout, for the sake of uniformity, and the variations have not been recorded.

3. The MSS. are somewhat, inconsistent in the use of व and व. In this case the choice has been made according to the Sanskrit or vernacular equivalents and the variants have not been recorded.

4. च्छ and त्थ are found so written in the MSS. as to be frequently indistinguishable. Generally it has been easy to find out which of them is meant, but the problem has, sometimes, become puzzling when either gives sense, for example विच्छिण्ण or विच्छिन्न in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not.

5. क्ख, ट्ठ and ठ्ठ have been frequently found written as double ख, double ठ and double ढ. These also have not been noticed in the footnotes.

6. The MSS. show some inconsistency in the insertion of य between two vowels and MS. E, as said above, generally avoids it. These variations have, in some cases, been noted but frequently ignored.

7. As we have no device to distinguish short ए from long ए and as readings vary between short ए and इ the latter has, generally, but not invariably, been used where the metre required a short vowel. These variations have been ignored in the footnotes.

8. Variations due to obvious mistakes and slips of the copyist have not been noted, but readings of doubtful meaning have been.

9. Other minor variations such as of °हु and हो and of anusvāra have been ignored.

In all other cases the variants have been carefully recorded.

3. The Poet and his Patron.

Much information about the parentage and the works of the author has already been published (C. P. Cat. intro. and extracts; AUS. p. 157-185; JSS vol.

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II, p. 57-80, 146-156; JJ 1st Oct. and 1st Nov. 1926; Jasa. Intro.). From these the following facts about the author and his works can be gathered :—

1. Puspadanta was the son of Keśavabhaṭṭa and Mugdhādevi, Brahmins of Kāśyapa gotra,

2. He travelled to Mānyakheṭa from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Kṛṣṇarāja alias Vallabhārāja, who may be identified with Kṛṣṇarāja III of the Raṣtrakūṭa dynasty of Mānyakheṭa.

3. The poet mentions the following three historical events of his time :—

(i) The king of Mānyakheṭa, here called Tuḍigu, killed the Cauda king (identified with Rājāditya Cola killed by Kṛṣṇa III in A. D. 949).

(ii) The king of Dhārā burnt Mānyakheṭa. This king is identified with the Parmār prince Harṣadeva.

(iii) A severe famine razed over Mānyakheṭa. This event is surmised to have followed the raid of the capital by Harṣadeva (Jasa. IV, 31,8).

4. Three works of the author have so far been discovered, Mahāpurāṇa or Tisaṭṭhi-purisa-guṇālamkāra in 102 chapters, Jasaharacariu in 4 chapters and Nāyakumāracariu in 9 chapters.

5. The author began his Mahāpurāṇa in Siddhārtha Saṃvatsara and completed it in Krodhana Saṃvatsara, Āshādhāśukla 10 Sunday the 11th June, 965 A.D. In the present work the author mentions Kṛṣṇarāja as still ruling at Mānyakheṭa. For his successor Khotṭigadeva we have a stone inscription dated in the Śaka year 893 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work.

6. In the Mahāpurāṇa Puspadanta describes himself as of tender constitution and ugly appearance, homeless, dressed in rags and barks, bathing in rivers and pools and sleeping on bare ground. Never-the-less he was equanimous towards the rich and the poor and friendly to all. He had a high sense of self-respect and was excessively fond of poetry as is shown by the epithets *Ahimanameru* and *Kavvapisaḷla* which he frequently uses for himself in all his works, though they were originally given to him by his critics some of whom, however, did not omit to decry him, 'केण वि कव्वपिसल्लउ मण्णिउ केण वि थट्ठु भणिवि अवगण्णिउ ।'

I shall now confine myself to what the author says about himself in the present work and the circumstances that led him to compose it. In the colophon of each Sandhi we are told that it is the work of Mahākai Pupphayanta, Sanskrit Puspadanta. At the beginning of the work the poet introduces himself as the son of Muddhāi, Skt. Mugdhādevi, and Keśavabhaṭṭa of Kāśyapa gotra. He was residing in the house of Nanna in the city of Mānyakheṭa when two persons Nāilla and Silaiya, pupils of one Mahādadhi approached him, eulogised his talents and expressed their desire to hear from him the story of Nāgakumāra, illustrating

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the fruit of observing the fast of Śrī-pañcami. He was also requested to the same effect by Nanna the minister of Vallabharāya, and Nāilla and Silaiya urged him to associate the work with the name of Nanna. The poet acceded to their request and began the story.

Four, out of the five MSS. used, give at the end what is called the author's Praśasti. Besides the usual information about his parentage, the author here records something that has not been told anywhere else. He tells us that his parents were at first devotees of Śiva but "they had their ears filled by the ambrosia of the teacher's words and so they died by the Jaina form of renunciation." We have here, no doubt, the mention of the conversion of Puṣpadanta's parents from Śaivism to Jainism.

Puṣpadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāṇa he tells us that when he reached Mānyakheta, he was received with great honour by Bharata, the king's minister who kept him in his own house and induced him to write poetry. The Mahāpurāṇa is dedicated to him ('*Mahābhavva-Bharata-anumāṇia*' approved by the noble Bharata). Bharata was a Brahmin of Kaundinya gotra. His father's name was Aiyana or Annaiya, mother's Śrīdevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogaḷa, Nanna, Soḥaṇa, Guṇavarma, Daṅgaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his surperior talents. Two works Jasaharacariu and Nāyakumāracariu are dedicated to him, the former being called Nanna-kaṇṇāharana, an ornament to the ears of Nanna, and the latter 'Nanna-pāmankia' stamped with the name of Nanna. He has been highly eulogised in Kadavaka 3 and 4 of Chap. I of the present work. One of his adjectives, Vicchiṇṇa-Sarāsai-Bandhava, seems to me to suggest that Nanna took particular interest in the revival of Prakṛta poetry which was going out of use as we know that almost all of the Jaina authors who lived immediately before Puṣpadanta, for example, Jinasena, Guṇabhadra, Somadeva, Akalaṃka and others, wrote in Sanskrit. Of the other brothers of Nanna, Soḥaṇa and Guṇavarma or Guṇadharmā, while yet young, had a hand in inducing the poet to compose the Nāyakumāracariu and Daṅgaiya is mentioned in the ending eulogy. The office of ministership was hereditary in the family but there seems to have been an interruption just before Bharata who is said to have restored the family to the position which it had lost. In the verse prefixed to the second chapter of Jasaharacariu, mention is made of Nanna's sons. Thus, in Puṣpadanta's works we find mention of the four generations of this illustrious family, associated with the ruling dynasty of Mānyakheta during the tenth century.

We are not sure that we have discovered all the works of Puṣpadanta. Hemacandra, in the commentary to his Desināma-mālā mentions Abhimāna-cinḥa five times (I, 144; VI, 93; VII, 1; VIII, 12, 17.) and quotes from his Sūtra-pāṭha and Vṛtti which appear to be some lexicographic works of Deśi words like the works of Dhanapāla and Hemacandra. Abhimāna-cinḥa does not seem to be a proper name but a title like the Abhimāna-meru of our poet. It is not unlikely

that the two be identical, in which case our author can be credited with the authorship of a lexicography also. Similarly, the author of *Sivasimhasaroja* mentions a poet named 'Puspa' who wrote a work on *Alaṃkara* in Dohā metre about V. S. 700. (See 'Hindi' by Badrinath Bhaṭṭa, page 17). No wonder if here also our author be meant. The points, however, must be left here for further research in future.

4. Manyakheta-a literary centre.

Manyakheta, where the present work as well as the other two works of our author were composed, has been identified with Malkhed (N. Lat. 17° 10' ; E. Lon. 77° 13') included in the Hyderabad territory of his Exalted Highness, the Nizam of Hyderabad. It was known to the Arab writers as *Mankir*. It is not now 'the champion of the beauty of the celestial city, crowded with people and with flower gardens' as it was in the time of Puṣpadanta : it is in ruins, the site being marked by a small village. The capital was founded by Amoghavarṣa of the Rāṣtrakūṭa dynasty in 815 A. D. and it continued to flourish till the dynasty was supplanted by the Cālukyas about 973. During this period of more than a century and a half, it formed a great centre of literary activities and revival of Jaina learning. Amoghavarṣa had clear Jaina tendencies. He is said to have worshipped the feet of Jinasena who wrote the Sanskrit *Ādipurāṇa* and the *Pārśvābhyudaya Kāvya* under his patronage. He is associated with the large commentary on the grammar of Śakātāyana which has been called *Amoghavṛtti* after him. It was under him that Mahāvira made his great contribution to the development of Mathematics by writing his *Gaṇitasāra*. He himself is said to have written the *Kavirājamūrga*, a work on poetics, in Kanarese. He is the author of that beautiful little *Kāvya*, *Ratnamālikā*, which, according to his own statement, 'he composed when he had abdicated the throne on account of the growth of ascetic spirit in him' (Bhand. R.) It was during the reign of Krishna II that Guṇabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāṇa*. The reign of Krishna III saw the appearance of the *Jvālāmālīni-kalpa* of Indranandi 939 A. D., the *Yaśastilaka Campū* of Somadeva in 959 A. D., and above all, the works of our author. The famous Kanarese poet Ponna also flourished under him and was honoured with the title of: Ubhaya-bhāṣā-cakravartī by the king himself. Indrarāja IV of the dynasty is said to have renounced his kingdom like his ancestor Amoghavarṣa, and ended his days according to the Jaina form of renunciation. Numerous Jaina temples at Śravaṇa Belgola and other places in the South record the munificence of the descendants of Amoghavarṣa in the service of Jainism. It was this fame of the Rāṣtrakūṭas which must have attracted Puṣpadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

‘ दीनानाथयनं सदावहुजनं प्रोत्फुल्लवल्लीवनं
मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम् ’ ।

(See EHD. p. 93-96 ; EHL. p. 387 ; Bhand R. Vol. II ; EC. Vol. II ; JSS. Intro. p. 75-80).

POPULARITY OF THE HERO

5. Popularity of the hero

Nāgakumāra is recognised by the Jains as one of the twenty-four Kāma-devas, i. e. the most beautiful persons that ever lived. Our author has, therefore, called him by all the different names of Cupid, such as Kāma, Madana, Anāga, Jhasaketu and the like. He is said to have attained his personal charms and heroism by observing the fast of ŚrīPañcami in his previous birth. It is no wonder, then, that various authors tried to write the account of his life in different languages at different times. Besides the present work, I have been able to discover the following authors and works or their mention in the works of others.

1. Tribhuvana Svayambhū wrote '*Pancamicariam*.' This work has not so far been discovered, but the mention of it is found in the introductory part of *Paumacariu* of Svayambhū—तिहुयणसयंभुरइय पंचमिचरियं महच्छरियं. We are told in the same work that Svayambhū left his work incomplete and it was completed by his son Tribhuvana Svayambhū. As Puspadanta has mentioned Svayambhū in his *Mahāpurāṇa*, this work seems to have preceded the present work, though, in that case, it seems rather strange that no mention of it is found here. This work also seems to have been written in Apabhraṃśa.

2. Jayadeva wrote the life of Nāgakumāra as we know from the mention of Mallisena (see below).

3. Mallisena wrote *Nāgakumāracarita* in five cantos. The author, who styles himself as Ubhayabhāṣā-cakravartī, says that he has rendered in Sanskrit verses what Jayadeva and others wrote in prose and verse. The beginning of the work is—

श्रीनेमिं जिनमानम्य सर्वसत्त्वहितप्रदम् ।
वश्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥
कविभिर्जयदेवाद्यैर्गद्यैः पद्यैर्विनिर्मितम् ।
यत्तदेवास्ति चेदत्र विषमं मंदमेधसाम् ॥ २ ॥
प्रसिद्धसंस्कृतैर्वाक्यैर्विद्वज्जनमनोहरम् ।
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvatikalpa*', *Brahmavidyā* and *Ādipurāṇa* (JG 216; JSA 381-384). The author is probably identical with the ascetic commemorated by the Mallisena Praśasti at Śravaṇa Belgola (ISB 67; JSIS 54). There are several MSS. of this work at Kārañjī (CP Cat.) and elsewhere. It has been noticed in the MAR. 1924. The story in this work is in substantial agreement with that of our work.

4. Dharasena wrote *Nagakumaracarita* in Sanskrit verse in eight cantos. The Kārañja MS. of this work is slightly incomplete going upto 164th verse of canto 8th. But other complete MSS are also known to exist.

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Beg. नेमि नमत्सुराधीशमुनीशमनघश्रियम् ।
नत्वा नागकुमारस्य वक्ष्ये संक्षेपतः कथाम् ॥

The author is probably identical with the author of the homonymous lexicography known as *Viśvalocanakoṣa* or *Muktāvalikoṣa* (ed. Nāthāranga Gandhi, Bombay 1912).

5. Rāmacandra Mumukṣu wrote *Punyāśrava-kathā-koṣa* in Sanskrit verse. It contains fiftysix stories illustrative of the fruit of various religious fasts and practices amongst which is also to be found the story of Nāgakumāra Kāmadeva, which is in substantial agreement with our story. MSS. of this work are found at several places. A Hindi prose translation of the work is published (trans. by Nathuram Premi, Bombay 1907).

6. Candrasāgara Brahmacāri is said to have written *Nāgakumāra-ṣatpadī* in mixed Sanskrit and Kanarese, six thousand ślokas in extent (JG 79).

7. Jina Muni is said to have written *Nagakumaraṣatpadī* in Sanskrit with a commentary in Kānyakubja Bhāṣā (JG 98).

8. Dharmadhara is said to have written *Nagakumara-katha* (JG 137).

9. Mallibhuṣana Bhaṭṭāraka is said to have written *Nagakumara-carita* about Samvat 1510. He is also said to be the author of *Bhairava-Padmavati-Kalpa*, *Pātrakesari-kathā*, *Śrīpālacarita* and *Sajjanacittavallabha* (JG 215).

10. Mallisēṇa is said to have written *Nāgakumāracarita* in Kanarese. A MS. of this work, consisting of fifteen palm-leaves, is deposited in the Jaina-Siddhānta-Bhavana, Arrah (JSA 378). The work is said to be one thousand ślokas in extent. This author is probably identical with No. 3 above, who is said to be Ubhaya-bhāṣā-cakravartī i. e. master of two languages, probably Sanskrit and Kanarese.

11. Bāhubali Kāvīrājahansa wrote *Nagakumara-carita* in Kanarese. A MS. of the work consisting of sixtytwo palm-leaves is deposited in the Jaina Siddhanta-Bhavana, Arrah (JSA 379).

12. Ratnakara Kavi wrote *Nagakumara-carita* in Kanarese. A MS. of this work, consisting of 126 palm-leaves, is deposited in the Jaina-Siddhanta-Bhavana, Arrah (JSA 380).

13. There is a *Nagakumarakavya* in Tamil (SIJ p. 103).

14. Nathamala Vilāla wrote *Nagakumara-carita* in Hindi verse. He is said to have lived at Bharatapur and written about Samvat 1834 = 1777 A. D. He is credited with the authorship of four other works, *Jinagunāvilāsa*, *Siddhanta-sara*, *Jivandhara-carita* and *Jambūsvamī-carita*. (JG 7; HJSI p. 80)

15. Gopilāl wrote *Nagakumara-carita* in Hindi verse. He is credited with the authorship of two other works (JG 22).

16. Udayalāl Kaślīwāla translated the work of Mallisēṇa in Hindi prose (pub. Bombay, 1913).

THE POET'S EDUCATION

17. An ancient prakṛta work of unknown date, Nivvāṇa—kāṇḍa, mentions Nāgākumāra as a great sage who, along with his two associates Vyāla and Mahāvyaḷa attained salvation from the Aṣṭapada mountain (pub. Bombay 1914).

णायकुमारमुणिदो वालमहावाल चेव अज्झेया ।
अट्टावयगिरिसिहरे णिव्वाण गया णमो तेसि ॥ १५ ॥

18. An Apabhraṃśa work Sāvayadhammadohā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgākumāra—

उववासहु इक्कु फलइं संवोहियपरिवार ।
णायदत्तु दिवि देउ हुउ पुणरवि णायकुमार ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgākumāra has been with Jaina authors from ancient times down almost to the present day. It is probable that some authors utilized the theme prior to Puṣpadanta, but unless and until their works are discovered and their date is determined, the present work can claim to be the oldest on the subject.

6. The Poet's Education.

In the introductory part of his Mahāpurāṇa, Puṣpadanta says that he had seen nothing of the works of Akalamka, Kapila, Kaṇacara, Pātañjali, Bhāsa, Vyāsa, Kālidāsa, Svayambhū, Śrī Harsa, Bāṇa, Rudrata, Nyāsakāra, Piṅgala and many others. But he has completely belied himself in his works. I shall here confine my remarks to the present work alone to show that its author was familiar not only with the Hindu, Buddhist and Jaina religion, philosophy and mythology but also with all those technical branches of literature, a knowledge of which formed a necessary part of the equipment of an accomplished poet in ancient India.

As might be expected, the poet shows a thorough grasp of the tenets of the Jaina faith to which he turns frequently but which he has particularly mentioned once (I, 12) and expounded twice (IV, 2-4; IX, 12-14). On these sections of the work, the reader will find in the notes numerous references to the works of Kunda-kundācārya, Umāsvami, Samantabhadra and Vaṭṭakera, some of the most ancient Digambara Jaina writers, showing that our poet was well read in them. Once (IX, 5,5) we find mention of the two questions, namely wearing cloth and eating food during the stage of omniscience, round which ranges a long controversy between the two sections of the Jain community the Digambaras and the Śvetāmbaras. Various doctrines and beliefs of the Hindu and the Buddhist religions have been mentioned and commented upon in seven passages (5 to 11) of chapter nine. Systems of philosophies such as Sāṃkhya, Mīmāṃsā, Kṣaṇikavāda, Śūnyavāda, and Īśvaravāda and some of their founders Kapila, Akṣapāda, Kaṇacara and Sugata are named. Even the materialist school of Bṛhaspati has not been overlooked (IX, 11).

of Nāgak. (VII, 14), of the banyan tree (VIII, 9), of the submission of the warriors and marriage of the maidens (VIII, 16), and of the water jars used for the coronation of Nāgak. (IX, 2). The poet's play upon the word vāraṇa (II, 5, 3-4) and on baddha (VII, 9) and the series of similes describing Nāgakumāra's liking for Laxmimati (IX, 2) together with the above mentioned examples of yamaka andśleṣa exercise the mind as well as entertain it, by exhibiting all the elegance and ornamentation of artificial poetry. In fact the whole work is teeming with sweet alliterations, appropriate and striking paronomasia and delightful fancies. These the poet has well succeeded in combining with swift and easy narrative. The story is meant to illustrate the fruit of a religious fast but it has been told in the grand manner of a kāvya. The poet has rightly invoked the goddess Speech 'moving in the mansion of a mahākāvya, resplendent with her double ornaments, taking soft, sportive *padas* with multifold blandishments and feelings, giving delight by commendable sense, combining all arts and sciences and exalted characteristics, moving by the broad-metre-road, bearing the ten qualities, sprinkled over with the nine sentiments and beautified with the three vigrahas.' By mentioning the ten prāṇas the poet has revealed his acquaintance with the works of Bhāmaha and Daṇḍi. In the body of the work, besides the above invocation, the poet, by means of some stray similes, has told us what he considered to be the essentials of good poetry. A great poet would compose a sentimental kāvya in Mātrā metre (V, 2, 4; VI, 9, 5) a good kāvya requires a choice of brilliant forms and phrases (VI, 9, 8), a good poet pays attention to the style of language (IX, 2, 4), a poet graces himself by means of a story well told (IX, 3, 2) and shorn of ornamentation is the story of a quack-poet (III, 11, 12). He also tells us that a drama becomes exalted when it combines various sentiments (VI, 9, 6). His somewhat humorous reference to grammarians as fond of derivation of words has already been mentioned. In another simile he mentions the Kātantra grammar (VI, 9, 7).

The conclusion to which we are led by these references is that the poet's statement that he knew nothing of the works of prominent writers of yore is a mere modesty as also his statement in the present work that he was unable to describe things being a dull poet (VI, 9, 11), and that his titles of *Mahakai Vaesari-devi-nikea* and *kavva-pisalla* stand amply justified.

7. Picture of palace and public life.

Palace and Polygamy :—The theme of the present story is the life of a prince and as such it gives us a great insight into the life at palace and incidentally also in public. Kings lived in palaces and seven storied buildings were known to the poet. The canon of measurements of such buildings formed part of a prince's education (III, 1, 9). An important part of the palace was the harem (antahpur) which was portioned out in many residences for the queens, of which there were generally more than one. Jayandhara married Prthividevi even when he had his first wife Viśālanetrā who was perfect in every way, and a grown up

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son Śrīdhara. In spite of their separate residence and independent household, rivalries and jealousies amongst the queens were inevitable. For checking these tendencies restrictions were sometimes placed upon the liberties of one of the parties and these were followed by defiance and consequent punishment in the form of forfeiture of ornaments (III, 11-12). But such developments seem to have been restricted to cases where the rival queens happened to be of the same status and of an equally high parental stock as was the case with the two queens mentioned above. No such troubles probably occurred when the rivals happened to be concubines (bhogini). Polygamy was so firmly established in princely circles that the presence of one or more wives was never considered a disqualification in the suitor and never any hesitation was shown on that score by the parents of the bride. Again, there seems to have been no restriction about the parentage of a girl selected for the marriage of a prince. Even the first marriage of Nagak, was with two dancing girls and the marriage was recommended by his father himself with the remark 'the gem of a woman should be accepted though stockless' (III, 7, 8). They became the chief queens (Mahādevi) of Nagak. Vyāla married for the first time, Gapikāsundari who was born of a concubine of the king of Pāṭaliputra, and Mahāvyāla, after marrying the princes of Pāṭaliputra, married the concubine's daughter of the Pāṇḍya king.

Marriage customs :—The practice of marrying the daughter of a maternal uncle was fully in vogue. Nāgakumara's maternal uncle had kept his daughter specially for marriage with his nephew (VII, 4, 5). A father-in-law was addressed as maternal uncle (māma, IV, 11, 8). We find this principle of marriage followed by the Raṣṭrakūṭas and the Kalacuris. The practice is very old in southern India having been enunciated by Apastamba (AKJ. p. 84). But the people of the north have always deprecated it. Bauddhāyana and Vātsāyana declare such marriage irregular and even Kumārila Bhaṭṭa casts a fling at it (sva-mātula-sutām prāpya dākṣiṇātyastu tusyati, SKV. p. 133).

Yet another marriage custom deserves mention. We are told that Pṛthvidēvī was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kāṇyakubja princess was being taken to Siṃhapura for marriage with the king of that place when she was captured by the king-regent of Mathurā (V, 2, 13-14). This points to a custom of the marriage party proceeding from the bride's side to the bridegroom's house where the marriage was performed contrary to the current practice of the marriage being celebrated in the house of the parents of the bride. I have observed this practice current upto the present day only amongst the Gonds of the Central Provinces (an aboriginal tribe), amongst whom the practice of marrying maternal uncle's daughter is also prevalent.

Pictures played an important part in creating love between two parties. It was by seeing the portrait of Pṛthvidēvī, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyāla took a picture of Nāgak, to the princess of Ujjain and thus aroused her love for the hero (VIII, 5, 16-17). Picture-making formed a part of a prince's education (III, 1, 11).

Rivalries amongst a king's sons:—Rivalries for the throne amongst the sons of a king would show themselves in fratricidal intrigues which could be avoided from fructifying only by the banishment of the younger brother from the realm. The latter would then be thrown upon individual resources to earn a fortune. Personal charms, efficiency in music and in wielding the sword, helped Nāgak, under such circumstances. It was here, in particular, that the education of a prince in arts like those enumerated by our poet (III, 1), would serve him well.

Fine Arts:—Singing, dancing and instrumental music formed an important part of the education of princes and princesses alike. The latter used to make proficiency in these arts as a test in the selection of a husband, as was done by the princesses of Kashmir and Meghapur who were married by Nāgak, after proving his skill in playing upon the Ālapinī and the Mṛdanga respectively (V, 7, 11; VIII, 7, 7). Nāgak made his three queens dance in the Jina temple, to the accompaniment of the music of his Vīṇa (V, 11, 12). At the time of Jayandhara's marriage with Pṛthividevi the women of the town performed Tāṇḍava dance (I, 18, 2), and at the time of Nāgakumāra's birth sportive women performed coquettish dance (II, 9, 9). Musical instruments that have been mentioned in the work are:—*vīṇa*, *alapinī* and *tantrī* (kinds of lute), *mardala*, *pataha*, *duṇḍubhi*, *ḍhakka*, *bukka*, *bherī* and *mṛdanga* (kinds of drums), *saṅkha* (conch), *jhallarī* and *ghaṇṭa* (bells) and *tūrya* (a blow-instrument).

Amusements and games:—The usual pastime of the princes was sport in a garden or tank in company of the inmates of their harem (*upavana-kṛidā* and *jala-kṛidā*, II, 1; II, 5, 8; III, 8; V, 7; VIII, 1). Sprayers (*jalayantra*) were used during water sports. But the game of dice with stakes (*akṣa-dyūta*) was no less popular. There used to be special gambling houses (*ṭiṇṭa*) in a flourishing condition where courtiers used to play freely (III, 12). The game was resorted to sometimes, even to earn money as was done by Nāgak. The latter was invited even by his own father for a game which he said 'was dear to gods, demons and men alike' (III, 13, 9). The following articles are mentioned in connection with the game—*kaditta* (board), *kitta* (bet), *varāḍia* (cowries), *sāri* (pawn or a piece) and *pāsa* (dice) (III, 12, 5; III, 13, 10).

Military—Army is frequently mentioned as consisting of four divisions (*cauraṅga*), footman, horses, elephants and chariots. Regular soldiers of the army seem to have been granted lands for family maintenance (VII, 6, 7). During battles, the capture or death of the king was invariably a signal for general surrender. Military arms that have been mentioned are *churikā*, *khaḍga*, *asī*, *karavūla* and *vasunandaka* (kinds of swords), *kunta*, *śula*, *sella*, *jhaṣa* and *aṅkuṣa* (kinds of spears), *mudgara*, *gadā* and *musala* (kinds of maces), *cāpa*, *kodaṇḍa* or *dhanuṣa* and *bāṇa* (bows and arrows), *paraśu* (axe) and *kavaca* (armour).

Trade—Merchants made long journeys and voyages for purposes of trade. A merchant from Magadha visited Girinagara in Saurāṣṭra by boat (*salila-yāna*, I, 15, 6), and another from Kaśmir visited Sindha (V, 10). On their return, they

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waited upon the king with rich presents and gave an account of their experiences. They even arranged marriages of the princes as was done by the former.

Fashion and luxury:—The form of receiving a guest in the home was to offer a seat which consisted of a wooden plank, and betel (VI, 17, 10; VIII, 5, 15). Other articles of luxury mentioned in the work are scents *candana* (sandal), *ghusma* or *Kumkuma* (saffron), *Karpūra* (camphor), *mrga-nūbhi* (musk), *tuṛuṣka* (benzoin), *yakṣa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavaṅga* (cloves) and *elā* (cardamom); jewels—*sūryakanta* (sun-gem), *candrakūṇṭa* (moon-gem), *marakata* (emerald), *nilakūṇṭa* (sapphire), *manikya* (ruby), *sphaṭika* (crystal) and *muktā* (pearl); ornaments—*kundala* (ear-rings), *kaṅkana* (bracelet), *nūpura* or *manjira* (anklet), *hāra*, *grāiveyaka* and *dorū* (kinds of necklace), *kūñci-dūma* or *mekhalū* (girdle) and *mukuta* (tiara). The kings used tents (*pata-mandava* or *dusa*) on their tours (V, 1, 2; VII, 1, 15). Amongst coins are mentioned *dinara* and *damma* (III, 12, 12; VIII, 5, 12, see notes).

Faith in prophecy:—People had implicit faith in the prophecies made by ascetics. They not only believed in them but tried their utmost to bring about their fulfilment. When the king of Mathura was told that his sons Vyāla and Mahāvyaṅga were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5-6). The two princes became servants of Nāgaka, being guided by that prophecy. Five hundred warriors offered their services to Nāgaka, because they were told by a sage that whoever could eat the fruit of the poisonous mangoes without any injury was destined to be their master (VII, 3, 8). The Vidyas and other valuables were kept for a long period in the Rāmyaka forest by the deity Sudarśanā and the Rākshasa for Nāgaka, in obedience to the prophecy of a sage (VI, 1-8). Vanarāja received Nāgaka, and married his daughter to him because he was told to do so by a sage (VI, 8) and the two princes Acheya and Abheya came to take up service with him for the same reason (VI, 16-17).

8. Political divisions of India as found in *Nayakumaracariu*.

Kingdom	Capital	King	Other information
1. Magadha	Kanakapura	Jayandhara | Nāgakumāra | Devakumāra	a. In alliance with a Nāga king who adopted Nāgaka. (II, 14, 2.) b. In marriage alliance with Saurāstra. I, 15-18; VII, 9. c. Trade connections with Saurāstra (I, 15, 6).
2. Pāṭaliputra	Pāṭaliputra	Śrīvarmā	a. At war with Gauda (IV, 7). b. In marriage alliance with Mathurā (IV, 6.).

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3. Gauda	Vijayapura	Aridamana	At war with Pāṭaliputra (IV, 7).
4. Vatsa	Kauśāmbī	Subhacandra	At war with a Vidyādhara chief Sukaṇṭha of Alamghapura (VII, 11 ff).
5. Alamghapur	Alamghapura	Sukaṇṭha Vajrakantha	A Vidyādhara principality at war with the Vatsas (VII, 11, ff).
6. Gajapura	Gajapura	Abhicandra	A junior branch of the Vatsas (VII, 11).
7. Mathurā	Mathurā	Jayavarma	Acknowledged suzerainty of Kanakapura, (I. 4, 7 ff.)
		<div style="text-align: center;"> | ----- | | Vyāla Mahāvyāla </div>	
8. Kānyakubja	Kānyakubja	Vinayapāla	A marriage alliance with Simhapura was contemplated but was frustrated by Mathurā (V, 2.)
9. Simhapura	Simhapura	Harivarmā	(see above). Mentioned by Hiuē Tsang (Cun. Geo. p. 142-147).
10. Jālandhara	Jālandhara	.....	Sought a marriage alliance with Kaśmir but did not succeed (V, 7, 6).
11. Kaśmir	Kaśmir	Nandirāja	In marriage alliance with Kanakapura. (V, 8 ff.)
12. Pātāla	Kālaguhā	Bhimāsura	A settlement, in Ramyaka forest, of the Asuras who submitted to Nāgak. (V, 12.)
13. Giriśikhara	Giriśikhara	Atibala | Mahābala | Vanarāja Aparājita	A forest settlement helped by Nāgak. (VI, 8 ff.)
14. Pundra vardhana	P.	<div style="text-align: center;"> ----- Atibala Bhimabala (founded Giris.) Mahābhima Somaprabha </div>	Rivalry between the two branches and restoration of the senior branch by Nāgak. (VI, 11 ff).

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15. Supratiṣṭha- pur	S.	<div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center; margin-right: 20px;"> Vijayasimha Acheya </div> <div style="text-align: center; margin-left: 20px;"> Vijayasimha Abheya </div> </div>	Submitted to Nagak. (VI, 15, 6 ff).
16. Antaravana	Antarapura	Antararāja	On the way from Pund- ravardhana to Girina- gara, in friendly alliance with Saurāṣṭra (VII, 3, 12 ff).
17. Saurāṣṭra	Girinagara	Śrīvarmā | Arivarma	In marriage & trade alli- ance with Magadha (see above).
18. Sindhu	Siṃhapura	Candapadyota	At war with Saurāṣṭra (VII, 4.).
19. Ujjaini	Ujjaini	Jayasena	Marriage alliance with Kanakapura (VIII, 4, 7).
20. Pāndya	Madura (Southern Mathura)	Paṇḍirāja	VIII. 2, 3.
21. Kiśkindha- Malaya	Meghapura	Meghavāhana	Marriage alliance with Kanakapura (VIII, 7, 4ff).
22. Toyāvali island	Bhūmitilaka	Śrīrakṣa | <div style="display: flex; justify-content: space-around; width: 100%;"> Rakṣa Mahārakṣa </div>	Revolt of Pavanavega, nephew of the king, and Nagak.'s help (VIII, 12, 12ff).
23. Āndhra	Dantipura	Candragupta	Marriage alliance with Kanakapura (IX, 1, 7ff).
24. Tribhuvana- tilaka	Tri.	Vijayandhara	A dependency of Danti- pura, in marriage alliance with Kanakapura (IX, 1, 13).

9. The Nagas and the Nagaloka.

The hero of the work, while yet a child, is said to have fallen into a well where it was received by a Nāga who adopted him, gave him the name of Nāga-kumāra and educated him. The Nāgas have played a very important part in the folklore, superstition and poetry of India from very early times down to the present day. It is generally believed in scholarly circles that there is nothing but fiction behind the Nāga-stories. A few attempts have recently been made to lift the Nāgas from the limbo of myth to the region of history, but the material available on the point is so vast and yet so complicated and disjointed that a prolonged study and research in collecting, sifting and connecting the parts in to a whole is necessary before any definite and generally acceptable conclusions can be reached. I shall here merely mention some of the important allusions to the Nāgas in ancient records and the conclusions that have been or may be drawn from them.

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Nāgas in the Mahābhārata—Nāgas are not mentioned in the Vedas or in the pre-Buddhistic Upanishads (BI p. 223). The chain of allusions starts with the Mahābhārata which contains numerous references to them. Arjuna, during his self-imposed banishment of twelve years, is said to have been taken away to Nāgaloka by Ulupi, the daughter of a Nāga king. Nala is said to have saved Karkoṭaka Nāga from a fire and the latter made him irreconizable and advised him to go to king Rtuparna. Nāgas are said to have infested the Khāṇḍava forest and Kṛṣṇa and Arjuna applied themselves to extirpate them with fire. Kṛṣṇa's adventure with the Kāliya Nāga in the Jumna is well known. Takṣaka Nāga is said to have bitten Parikṣita to death and the latter's son Janamejaya started a Nāga sacrifice to wipe out their race. The Mahabha. attributes to them a high degree of civilization. According to it, "The Nagaloka extended thousands of yojanas on all sides and had many walls of gold and was decked with jewels and gems. There were many fine tanks of water with flights of stair-cases made of pure crystal and many rivers of clear and transparent water. Uttanka also saw many trees with diverse species of birds. The gate was five yojanas high and hundred yojanas in width" (MI p. 494).

When we read all these stories and accounts together we are led to infer that Nāgas were a tribe which had a civilization of its own and with which the other ruling tribes of ancient India came frequently in conflict. The Parikṣita and Janamejaya episode is interpreted as an allegorical record of an exchange of revengeful acts between the Nāgas and the Pāṇḍavas. This view receives strength from the fact that some Buddhist books as well as the Rājatarāṅginī mention deeds of extraordinary valour performed by the Nāgas and *Takṣaka*, *Karkoṭaka*, *Dhananjaya* and *Mani* are mentioned as some of the most famous kings of the dynasty. Takṣaka, according to Colonel Todd, "appears to be the generic term of the race from which the various Scythic tribes, the early invaders of India, branched off." The descendants of Takṣaka, in his view, became known by names such as *Takṣha Taka*, *Takka*, *Ḍhaka* or *Dhanka* and the like. Tribes known by these names are found in Rājaputānā and the Punjab even now. At Serāgaḍha in Kota State, there is a stone inscription mentioning *Bindunaga*, *Padmanaga*, *Sarvanaga* and *Devadatta*, the latter being alive in Vikrama Samvat 847, the date of the inscription. Even as late as 1800, the Nāgas formed the garrison of Khandela under Abhayasimha of Jaipur and they formed the irregulars of the Jaipur state army even later, (Todd. p. 122, 1416, 1435).

Rai Bahadur C. V. Vaidya tries to identify the Nāgas of the Mahabha. with the Dasyus of the R̥gveda, thus making them the pre-Aryan aborigines of India like the Nāgas of Āssām. He recognizes two distinct tribes amongst them, the poisonous i. e. the molesters called Sarpas, and the unpoisonous i. e. the non-molesters called Nāgas. This he does on the authority of the Bhagvatgītā where Kṛṣṇa says "*Sarpanam-asmi Vasukih*" and "*Anantaś-casmi Nagnam*". He further says that at the time of the great war the chief of the Nāgas was known as Takṣaka whom Arjuna wanted to chastise, but who escaped and founded Takṣa-

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śilā in the Punjab which finally became the seat of great learning during the Buddhist period (Mahabh. Up.). In contrast to this view, Surgeon Major Oldham arrives at the conclusion that the Nāgas were a sun-worshipping, Sanskrit-speaking people whose totem was the Nāga or hooded serpent which gave their tribal name and that they were stigmatised as Asuras by the orthodox Brahmins as they did not readily admit the ascendancy of the latter (Sun worship in India JRAS, July 1891). Though the present work makes no mention of sun-worship amongst the Nāgas, it does refer to their Nāga-totem in ' *Ahi-aṅkaiṃ chinḥaiṃ dhoiaiṃ* ' (II, 14, 5). On the other hand Mr. N. L. Dey locates Pātāla, the habitat of the Nagas, in Central Asia and tries to identify all the Nāgas mentioned in the Mahābh. and the Purāṇas with the various Hunnic tribes ; for example, Śeṣa with Sses of Sogdiana, Vāsuki with Usuivis, Karkoṭaka with Kara-Kasak and so on (Rasatala or the Under-world).

Nagas in the Purāṇas—Many of the Purāṇas keep up the traditions about the Nāgas. The Viṣṇu P. (Book II) gives a description of the Pātāla where the Nāgas dwell, and mentions their nine kings ruling at Padmāvati, Kāntipurī and Mathurā. The Padma P. similarly describes the Pātāla loka and the abodes of the Nāgas. The Vāyu P. 99, 382; and the Brahmāṇḍa P. 3, 74, 194, mention nine kings of Nāga dynasty ruling at Campāpurī and seven at Mathurā. The Bhaviṣya P. describes the Nāgapañcamī feast dedicated to the worship of the Nāgas and narrates some Nāga myths. Prince Sahasrārjuna is here said to have conquered Karkoṭaka of the Takṣaka race (Todd. p. 43 note). The Nilamata P. also called Kashmir Mahātmya, makes the Nāga king Nila a kind of cultural hero of Kāśmir and propounds the doctrines that Nila imparted to the Brahmin Candradeva.

Nagas in Buddhist Literature :—In the Buddhist Sūtras the Nāgas appear constantly as the protectors of Buddhism (Samyutta V, p. 47, 63). They are mentioned in the Jātaka stories and are represented on the bass-reliefs as men or women either with cobra's hoods rising from behind their heads or with serpentine forms from the waist downwards. A Buddhist carving at Takhti Bāhi represents Buddha preaching to the Nagas (BI p.220-223). The Ceylonese chronicle Mahāvamsa records that the Stūpa at Rāmagrāma in the Kosala country, was washed away by the Ganges and the relic casket, having been carried down by the river to the ocean, was discovered by the Nāgas and presented to their king who built a Stupa for its reception (Mahav. C. XXXI p. 185). This account, however, varies with that of the Chinese travellers Fa Hian and Hiuen Tsang who, about 400 and 630 A. D. respectively, saw the Stūpa at Rāmagrāma still existing being guarded by a Nāga. They further mention that Aśoka attempted to remove the relics to his capital but he had to abandon the idea on the expostulation of the Nāga king. (Beal's Fa Hian C. XXIII, p. 90; Julien's Hiuen Tsang II, 326). Fa Hian also mentions a Naga king Apalāla ruling in Udyāna (Svat valley). Hiuen Tsang mentions Na-ki-lo-ho or Nang-go-lo-ho, which is identified with Nagarahāra near Jalalabad at the confluence of the rivers Surkharud and Kabul. The name

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suggests that it was a settlement of the Nāgas. (Cun. Geo. p. 483.). In the Nepalese legend the Nāgas appear as the original inhabitants of the swamps opened up by the civilizing Manjuśrī driven out by whom they took refuge in the Nāgaloka, which, to the Nepalese, is Tibet. The Tibetan records also speak of Nāgas and Nāgaloka which, in their case, is China. Mahāyāna tradition asserts that it was a Nāga king who revealed to Nāgārjuna in the Nāgaloka, the holy text of the Avatamsaka or Kegan scripture. (Creed of Half Japan p 10).

Nagas in the Jaina Puranas :—The Jaina Purāṇas contain many references to Nāgas or Nāgakumaras who are recognised as forming one of the ten classes of Bhavanendras or Bhavanavāsi-devas having their abode in Pātāla which is also called Nāgaloka (HP IV, 63-65; VIII, 72 etc.). One of them, *Dharanendra Naga* has been particularly associated with the twenty-third Tirthankara, Pārśvanātha whom he protected during his penances against the attack of Kamathāsura (Uttara P.; Uttarādh. p. 688). This is said to have taken place at Ahicchatrapura which drives its name from that event. The place is identified with the modern Nāgor in Jodhpur State, which is regarded as a place of pilgrimage by the Jainas. Nāgas appear to have held sway there as even the modern name of the place suggests. In the Sthānanga Sūtra (p. 357) we are told that among the five commanders of king Nāgendrakumara, *Rudrasena* was the commander of the infantry.

Nagas in Tamil Literature :—Nāgas are mentioned even in the Tamil Saṅgam literature. In *Nachchinarkkiniyar*, for example, the Tiryar lords of Vengadam are connected with the Nāga princes (SIJ p. 143). Dubreil, in his Antiquities of the Pallavas, says that the Pallavas had marital relations with the Nāga princes and that there was every reason to believe that the latter came from the sea. It appears that the Tiryar of the Saṅgam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Mallisēṇa, (MAR 1924), Dr. R. Shamasastri, referring to the fact that Nāgakumāra did not marry any Pallava princess, says that 'as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage, might have declined to marry Pallava princesses, in return.' This, however, is not correct, for, according to our story, there was not only no ban on marrying maternal uncle's daughter but such marriages were particularly liked (see 'Picture of palace and public life'). The Nāgas also appear to have been in alliance with the Āndhras of the Talevaka river referred to in the Jātaka stories, and the Sendraka Nāgas were in alliance with the Kadambas. The Sātavāhanas are also said to have contracted social relations with the Nāgas (AKJ p. 74, 82).

Nagas in Classical Sanskrit Literature :—References to Nāgas are not wanting even in Classical Sanskrit literature. Bāna in his *Harsacarita* mentions a Nāga king named Nāgasena at Padmāvati who lost his life by his secret being divulged by a sārīkā bird. Of a particular importance are the references found in the *Navasāhasāṅka-carita* of Padmagupta a brief summary of which would not be out of place here—

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Sindhurāja *alias* Navasāhasānka, king of Ujjain, once went to the Vindhya forest for sport. He was attracted very far into the forest till he came to the bank of Narmadā where he saw a Nāga princess named Śāsiṣrabhā daughter of Sāṅkhaṇḍa king of Bhogavati, with whom he fell in love. But the princess was soon snatched away from his company. The king, in his attempt to follow her, entered the Narmadā and through a subterranean passage emerged on the borders of the Nāgaloka. Narmadā then appeared before him in the guise of a woman and informed him that the father of the Nāga princess had taken a vow to give his daughter in marriage to one who could bring the golden lotus from a well in Ratnapuri, the city of Asuras who used to enrich themselves by raiding the territories of the Nāgas. She also told him that Ratnapuri was situated at a distance of 50 *gavyutis* from there. The prince launched himself upon the venture. After a long journey he reached the hermitage of sage Vaṅku where he formed friendship with a Vidyādhara chief who brought armies of Vidyādharas to aid him. They reached Ratnapur which was on the way to Phaṇipur, and fought with the Asura king Vajrāṅkuṣa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phaṇipur where he was accorded a warm welcome by the king. The marriage then took place and Sindhurāja returned triumphantly to his capital.

This story has generally been dismissed by critics as mere legend. But it appears to me to furnish clear evidence of the existence of a ruling dynasty of Nāgas south of the Narmadā with Bhogavati as their capital and at war with another ruling dynasty at Ratnapur against whom Sindhurāja helped them and thus won the hand of their princess. Little doubt is left in the matter when we remember that the work was written at the court, and at the instance, of king Sindhuraja himself who could not have tolerated a false account of his marital relationship with the Nāgas.

Epigraphical evidence :—The evidence of Padmagupta does not stand alone. A large number of stone inscriptions discovered in the Bastar and Kawardhā States of the Central Provinces bear ample and irrefutable testimony to the existence of Nāga dynasties ruling in those parts at the time of Sindhurāja and later. The inscriptions belong to different dates between 1023 and 1349 A. D. and make mention of no less than thirty-two Nāga kings who had their capital at Bhogavati, belonged to the Viśvāmitra gotra, had a tiger with a calf as their crest and snake as their banner ensign, and worshipped the goddess Vindhyaṁśini (C. P. Ins.). The tiger-ensign is also mentioned in the present work (IX, 23, 7). The Ratnapur of Padmagupta appears to be no other than the Kalacuri capital Ratnapur which finds mention as an enemy's capital of the Nāga king Someśvara. The latter is said to have subjugated Vajra which is identified with Wairāgadha in the Chanda district. This name reminds us of the Asura king Vajrāṅkuṣa mentioned by Padmagupta. The Ratnapur stone inscription of Jājalladeva mentions Ratneśa or Ratnarāja who founded Ratnapur and married the daughter of Vajjuka, the prince of Komomaṇḍala. This inscription is dated 1114 A. D. Ratnaraja is

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said to have lived two generations prior to Jājalladeva, thus bringing us to the time of Sindhuraja i. e. about 1005 A. D. I am, therefore, tempted to identify Vajjuka of the inscription with the Asura king Vajrāṅkuśa whom, according to Padmagupta, Sindhurāja killed in battle. Thus the main events described by Padmagupta are attested to by epigraphical records of the same age.

Can we now locate Bhogavati, the ancient capital of the Nāgas? Rai Bahadur Hiralal identifies it with Rāmateka near Nagpur where, according to him, the name is still preserved in the tradition of the Ambālā tank close to the hillock where, people aver, the Bhogavati Ganga exists. The Rāmāyana mentions Bhogavati as being on the way to Laṅkā (*Tatra Bhogavati nāma surpaṇmūlayah puri*). This description suits Rāmtaka if we suppose Rāvaṇa's Laṅkā to have been situated in the South. It can also suit if the Laṅkā is identified with the Amarakantaka hill, but in this case we will have to suppose that Rama was travelling northwards to reach Laṅkā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills. People call this place Pātāla-kūpa or Pātāla-kota. Rai Bahadur Hiralal infers from this that low lands were probably called Pātāla. I agree with this view. It must be one such Pātāla that is mentioned in the present work (V, 12, 6). According to Arrian Alexander had made Pātāla his normal base. This is identified with Hyderabad Sindha by Cunningham and Bahmanābād by V. Smith. (Cun. Geo. notes p. 691). It appears to me to have been another similar Pātāla. These low grounds seem to have been preferred by the Nāgas for their habitation and this is borne out by the fact that their abode is called by such words as 'Dhara-randhra,' 'Mahivivara' in the present work as well as elsewhere. "My idea is," says Rai Bahadur Hiralal "that the tract below the Satpurā down to the Godāvari, including the Nagpur and the Chanda districts, Bastar State and parts of the Raipur and Drug districts once formed the Nāga kingdom with the capital located at Bhogavati or Rāmateka which occupies a central position." At one end of the Ramateka hills is what is called Nāgārjuna hill. It has already been mentioned how Nāgārjuna is said to have acquired some of his learning from the Nāgas. The whole locality is, thus, still resounding with the echoes of the bygone Nāga supremacy and above all in the name of Nagpur in the vicinity of Rāmateka.

Conclusion :—To sum up, the references given above go to prove that—

1. The Nāgas were men of flesh and blood and not mere mythical names.
2. They had their settlements scattered practically all over India from very early times down almost to the present day, but they ceased to wield political power after the fourteenth century.
3. They had a culture of their own which appeared rather peculiar, in the early stages, to the Aryans who gradually began to associate more freely and even frequently entered into matrimonial alliances with them.

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4. The present day Nāga tribes of the Nāga hills in Assam and other places probably represent the backward elements of the great Nāga race of Pauranic fame.

5. Pātāla, their chief abode, was probably a general term meaning low lands. One such abode was the southern side of the Satpuras where their traditional capital Bhogavati existed in the vicinity of the present day Nagpur.

6. The Nāgas were well known for founding great seats of learning, as for example Taxila. Another such seat appears to have existed near Nagpur where Nagarjuna, the Buddhist philosopher, had his education.

Nagaloka and the presentday Nagpur—We may now conclude that Puṣpa-danta, while writing the present work about 965 A. D. at Malkhed, probably had in his mind the Nāgaloka round about Nagpur, and the falling of the hero, while yet young, in a well and his adoption by a Nāga who taught him various arts and sciences, is his allegorical and poetic description of the hero's coming to the country of the Nāgas, like Nāgārjuna, for education. Nagpur, thus, appears to have been a great seat of learning in the past and it is in the fitness of things that the present day Nagpur University has selected the snake-symbol for its coat-of-arms.

IO. Analysis of the work.

I

The author begins his work with an invocation of the goddess of Speech and goes on to tell us how he was induced to write it, amongst others, by Nanna the minister of Kṛṣṇarāja alias Vallabharāja of Mānyakheta. He then tells us how King Sreṇika of Rajagṛha waited upon Tirthṃkara Mahāvira and inquired of him about the fruit of observing the fast of Śrīpāñcami. The latter's disciple Gautama complied with the king's request.

Formerly there was a town named Kanakapur in the Magadha country, ruled by king Jayandhara with his wife Viśālanetra from whom he had a son named Śrīdhara. Once a merchant named Vāsava, on his return from a trade-voyage, waited upon the king with many presents amongst which was a female-portrait. This attracted the attention of the king who, on inquiry, was told that it was the picture of Pṛthivīdevī, the daughter of the king of Girinagara in Saurāstra who had expressed his willingness to marry her to him. On hearing this the king sent the merchant and his minister, with many presents, to Girinagara. They brought the princess to Kanakapur where the marriage was celebrated.

II

One day the king went to the pleasure garden with all the inmates of his harem. Both his queens came out with their retinue and Pṛthivīdevī was dazzled to see the splendour of her rival's entourage. Being overcome with a feeling of jealousy she went to the temple to pacify her mind. There she worshipped the Jina and learnt from sage Pihitāśrava that she was soon going to be blessed with a son. She returned to the palace feeling very happy.

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In the meantime, the king, during his water-sports, discovered her absence and, on learning the facts from a servant, went in search of her, first to the temple and then to the palace. The queen had already forgotten her woes in the hopes aroused by the prophecy of the sage about which she now informed the king. Both of them then revisited the sage in order to get themselves reassured. On this occasion the sage told something more about their would-be son, i. e. the steel-gate of the temple would give way at the touch of his toe and he would fall in a well and be protected by a Nāga and fondled by the Nāginis. In due course, the child was born. When it grew up a little the parents went out with it to the Jina temple which, to their great disappointment, they found strongly closed. Eventually the king remembered the prophecy of the sage and the gate was opened by the touch of the child's toe. While the king was engaged in worshipping the Jina and the nurses were indulging in sports in the garden, the child slipped from their hands and fell down in a well. An alarm was raised and the parents rushed to the spot. The mother even threw herself into the well. But the Nāgas prevented all injury to the child and the mother. The child was named Prajābandhura by its father and Nāgakumara by the Nāga who adopted it. The prophecy of the sage was, thus, fulfilled. When the child grew up, the Nāga took him to his home.

III.

The Nāga taught the prince various arts and sciences including politics. After his education he returned to his father. One Pañcasugandhinī arrived at the palace in search of a divine lute-player who could tell the respective ages of her two daughters, Kinnari and Manohari, by observing their performance with the lute. Nāgakumāra satisfied her curiosity and won the hearts of the two girls by his skill. He later on married them by the advice of his father who said "a gem of a woman should be acquired even though stockless."

One day, Nāgak., with his wives, went to a lake for water-sports. His mother went forth to present him with garments for wearing after the bath. Her rival, Viśālanetrā, saw her opportunity. Drawing the attention of the king she said "Look, my lord, your dear wife is going to her paramour." The king continued to watch the movements of the queen and when he saw her joining her son, he reprimanded Viśālanetrā for speaking ill of the virtuous lady. He, however, understood their jealousy and fearing danger to the life of Nāgak., he instructed Prthvidev not to allow her son to make any more rambles in the town. This the queen took as an insult, and, in a spirit of defiance, directly asked her son to have an elephant-ride round the capital. The king discovered the effrontery of his wife and punished her by the seizure of all her valuables. On his return Nāgak saw his mother without ornaments "like a story told by a bad poet", and, on learning the cause of it, protested strongly in his mind and then went to the gambling house from where he returned to present his mother with a quantity of gold and jewels.

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The next day, the king saw his courtiers without their usual ornaments, and on inquiry, learnt about the skill of his son at the game of dice. Being very much impressed by it, he invited his son for a game with himself and eventually lost his all to him. The prince, however, returned everything to him but secured the release of his mother's ornaments.

On another day a vicious horse was shown to the prince and the latter mastered it.

Seeing the power of Nāgak, growing every day, his elder brother, Śrīdhara, thought his chances of kingship jeopardized. So he began collecting hirelings to make short work of his rival. The king was shocked to know of this. As a precautionary measure he built a separate house for Nāgak. While the latter was residing there, one day, the whole town was thrown into a tumult by the advent of a wild and ferocious elephant. Śrīdhara tried his powers against it, but all his forces were shattered by the onslaught of the mighty animal, and he himself had to run away for his very life. The king then rose up himself to meet the situation. This alarmed the queens who began to feel very anxious. Every one was looking for his own safety. At such a critical moment, Nāgak, proudly sought a commission from his father to subdue the elephant. This being readily given, the prince had a good fighting game with it till it was completely brought under control "as if the Govardhana mountain was handled by Govinda."

IV

At this time, king Jayavarmā was ruling at Northern Mathurā with his wife Jayavati. He had two sons, Vyāla and Mahāvyāla who were 'full of knowledge and clever in fight.' One of them had an extra eye on his forehead like Śiva, and the other was extraordinarily handsome like Cupid. A sage arrived at the capital and the royal family waited upon him to listen to his religious discourse. Later, the king questioned the sage regarding the future of his sons, and was told that they both were destined to serve, the one, him at whose sight his third eye vanishes, and the other, him who marries a girl who rejects his love-advances. At this prophecy the king became disgusted with the ways of the world and became an ascetic.

While the two brothers were enjoying the kingship left to them by their father, they heard about Gaṇikāsundarī, the concubine's daughter of Śrīvarma, king of Pātaliputra, who was 'beautiful like Rambhā and virtuous like Sitā,' but who, all the same, had no liking for any suitor. The two brothers entrusted their kingdom to the minister's son Durvacana, and went to Pātaliputra. Eventually, Gaṇikāsundarī married the younger brother and the prince Surasundarī, the elder.

After a few days, while the two brothers were still in Pātaliputra, the town was invaded by Aridamana, the king of Gauda. Śrīvarma, through fear, sought to settle with his enemy by an offer of gold but the latter rejected the offer. The princess got alarmed at the danger to her father's life and expressed her fears to her husband who then prepared himself to deal with the enemy. But the young-

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er brother took the work upon himself. He made another attempt at peace which went fruitless. The inevitable fight took place in which the enemy was vanquished.

Vyāla then took leave of his younger brother and came to Kanakapur where he lost his third eye at the sight of Nāgak. with whom he took up service.

At this time Śrīdhara made his last attempt against Nāgak. His men, commissioned to kill the rival, arrived at Nāgakumāra's residence at the door of which Vyāla was on the watch. The latter challenged them, and, in the scuffle that followed, they were all killed. Nāgak. then came out, and, on learning about the trouble, was about to march upon the enemy when minister Nayandhara met him and delivered to him the message of his father who said that though he was going to become the king of the earth, he should leave the country for the time-being to avoid a fratricidal war, and should come back when called. The prince obeyed immediately, and with his retinue and forces, he marched off to Mathura.

V

Nāgak. encamped his army outside Mathura and himself went to see the town. His entry caused a flutter amongst the cortezans one of whom even made bold to invite him. Her hospitality was accepted. He learnt from her that the king of the place had kept in confinement Silavati, the daughter of Vinayapāla, king of Kānyakubja, whom he had abducted while she was being conducted to Simhapur for marriage with king Harivarma. The courtesan requested Nāgak. not to go near the place of her confinement as that was likely to bring him into trouble with the king. Nāgak. promised to abide by her wishes, but he went straight to the spot pointed out by her. Seeing him, the imprisoned princess cried out for relief. The chivalrous visitor ordered his men to take her out. A fight ensued with the soldiers of Durvacana and the latter had to come out himself to take charge of the battle operations. While the fight was at its thickest, Vyāla, who was informed of the occurrence, appeared on the scene. Durvacana, recognizing in him his master, submitted and implored forgiveness. Nāgak. forgave him, addressed the relieved princess as his sister and sent her with due honour to her father.

Nāgak. , one day, saw five hundred lute-masters on their way, and learnt from their chief, the king of Jālandhara, that they had been vanquished in lute-playing by Tribhuvanarati, the daughter of king Nanda of Kashmir, who had taken a vow to marry him who could excel her in the art. Nāgak. asked Vyāla to entrust his kingdom once again to Durvacana, and accompany him to Kashmir where, when they arrived, they were received with honour by the king. The princess fell in love with Nāgak. no sooner than she saw him and the lute-test was also satisfied. So they were married.

One day, Nāgak. learnt from a merchant who had just returned from a trade-journey, that in the Ramyaka forest there was a three-peaked mountain at the bottom of which was a Jina temple whose steel-door would not open even by the

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thunderbolt of Indra.' There lived a Śabara clad in peacock-feathers and armed with a bow and arrows, who was always raising a cry of injustice. On hearing this Nāgak. went to the place with all his retinue. The door of the Jina temple opened at the touch of his hand and he saw the image of Candraprabha Tirthaṃkara which he worshipped with a dance performed by his three wives. He then saw the Śabara who told him that his wife was abducted by Bhīmāsura who lived in the Kālaguhā. Nāgak. accompanied by Vyāla, entered the Pātāla and saw 'the extremely beautiful mansion of the Dānava, as he had never seen before, decorated with five-coloured banners, having designs executed in pearls and with an arch-way of fresh Kalpadruma leaves' The door-keeper did not prevent their entry and they came to the council-hall of the Asura who received him with honour and presented him with a jewel-couch and other gems. The wife of the Śabara was restored to him.

VI

Continuing his adventures in the forest, the hero entered the cave called Kañcana-guhā, pointed out to him by the Śabara. There he met the deity Sudarśanā who received him with honour and offered all the Vidyas which she had been long keeping for him. On being questioned as to how it was, the deity said that one Jitaśatru, the son of Vidyādhara Vidyutprabha of Alakapur, practised austerities there for twelve years and acquired those Vidyās. But in the meanwhile, Sage Suvrata attained omniscience in the vicinity and Jitaśatru went to pay him homage. On hearing his lecture he became converted, and, according to the prophecy of the sage, instructed the Vidyas to await the advent of Nāgak. On hearing this account, the hero accepted the Vidyās but asked the deity to keep them on till he required them.

Being advised by Sudarśanā, Nāgak. entered another cave called Kāla-vetāla-guhā and appropriated all the wealth of Jitaśatru, which was kept for him by a Vetāla. He next visited the 'tree-demon-hole' where he kicked aside a wooden giant and saw the old bow of Jitaśatru. Coming out, he returned to the Jina temple and thence to his camp.

Nāgak. then marched out from there being guided by the Śabara who conducted him upto the outskirts of the forest and then returned. The hero was here visited by Vanarāja, the chief of Girīśikhara who told him that according to the prophecy of a sage, he was destined to marry his daughter Lakshminati. He then took him home and the marriage took place.

One day Nāgak. waited upon sage Śrutidhara and inquired of him whether Vanarāja was really a man of the forest or some king who had made his home there. The sage, thereupon, told him the history of Vanarāja. In the city of Puṇḍravardhana, there ruled a king of the lunar dynasty named Aparājita. He had two wives Satyaratī and Vasundharā from whom he had two sons, Atibala and Bhīmabala respectively. The king retired for penances and Bhīmabala

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usurped the throne driving Atibala out of the realm. The latter came and settled in that forest where he founded the town of Girīśikhara. Three generations had since passed in due succession and Somaprabha was ruling at Puṇḍravardhana and Vanarāja at Girīśikhara now.

Hearing this account, Nāgak. asked Vyāla to proceed to Puṇḍravardhana immediately and get the kingdom restored to Vanarāja. Vyāla went to Puṇḍravardhana and, failing to achieve his object by peaceful persuasion, fought and defeated Somaprabha who then retired for penances. Nāgak. and Vanarāja then arrived there and the latter was crowned king.

Somaprabha, during his ascetic-tours, reached Supraṭiṣṭhapur and was seen by the two sons of king Vijayasīmha, Acheya and Abheya. On learning from Somaprabha that he was vanquished by a deputy of Nāgak., they recollected a prophecy and joined Nāgak. as his servants.

VII

Leaving Lakṣmīmātī with her father, Nāgak. along with his other three wives and his soldiers started for the sacred mountain Urjayant. He reached a forest-tract called Jalantī where he halted in a poisonous-mango-grove. He and his men enjoyed the mangoes without any harm. At this a Bhilla named Durmukha presented himself before the hero and expressed himself about the miracle that had been performed. The report of Nāgakumara's arrival spread from mouth to mouth and five hundred warriors came and accepted him as their master.

From there he came to Antaravana where he was received as guest by the king of Antarapur. His host received a letter from Arivarma, king of Girinagara, asking for help against Caṇḍapradhyota, king of Sindhu with capital at Sīmhapur, who was contemplating an attack upon him for the sake of his daughter whom he had a desire to give in marriage only to his sister's son. The Antarapur king wanted to go there and his guest expressed a desire to accompany him "just to see how warriors fought though he himself knew nothing of wielding arms in battle". They both then marched in right military array, to Girinagara. During the battle Nāgak. and his warriors showed extraordinary valour on account of which the forces of the enemy were completely routed and Caṇḍapradhyota himself was captured. In great amazement the king of Girinagara asked the king of Antarapur for information about the hero of the day, but the latter could only say that he was his guest. On learning, however, from another person that he was the son of Pṛthividevī and hence his own sister's son, his joy knew no bounds. They all entered the town with great jubilation and Nāgakumāra married his daughter Guṇavatī. On a subsequent day Nāgak. visited the holy mountain and worshipped it.

One day, a messenger came with a letter which purported to come from Abhicandra, king of Gajapur, imploring Nāgakumāra's help against Vidyādhara

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Sukantha who killed his brother Subhacandra, king of Kauśāmbi, and, captured his seven daughters. Chivalrously responding to the call, Nāgak. besieged Alamghanagara the capital of Sukantha. After an exchange of bitter remarks and hard strokes Sukantha was killed by Nāgak. who then released the seven princesses, installed Sukantha's son Vajrakantha on the throne and married his daughter Rukmini and came to Gajapur where he married Abhicandra's daughter Candā as well as the seven princesses.

VIII

The story now turns to the adventures of Mahāvyaḷa whom we left at Pālaliputra. He enjoyed life with Garikāsundari for a long time till one day he learnt from a tourist that the concubine's daughter of the Pāṇḍya king of Southern Mathura had no liking for any man. He went to Madura and was seen by the damsel on the market road. She felt affected and raised an alarm as a result of which the guards attacked the visitor who vanquished them all and killed their commander. For this he was rewarded with the hand of the damsel.

He, one day, met a traveller who told him that the princess of Ujjain did not like any man. Mahāvyaḷa took leave of the Pāṇḍya king, came to Ujjain and went into the palace along with other suitors on a Sunday. The princess saw him from the balcony and shook her head and said that she would not elect him, and she called him her brother. Mahāvyaḷa took this as a sign of his approaching evil day. He went to Gajapur, saw his elder brother, got a portrait of Nāgak. painted and returned with it to Ujjain. When he showed it to the princess, she at once fell in love with the man painted in the picture and requested Mahāvyaḷa to bring that man to her if he was real flesh and blood. He then went to Gajapura once more and returned with Nāgak. who married her.

Nāgak. once asked Mahāvyaḷa about any wonders that he may have seen in the southern country. The latter said that the daughter of Meghavāhana, king of Meghpura in Kiskindha-Malaya, had taken a vow to fix her love upon him who could beat the tabor (Mṛdaṅga) in tune with her dance. Nāgak. went to the place, fulfilled the vow of the princess and married her.

One day, a merchant who came on a visit to his father-in-law in Meghapura waited upon the king with presents and told Nāgak. that in the Toyāvali island there was a Jina temple and also a big bunyan tree on which he saw some maidens who complained of injustice and cried for help. They were guarded by a Vidyādhara who would not allow them to talk for long with any body. Hearing this, Nāgak. thought of the deity Sudarśanā who at once appeared and solicited orders. Nāgak. asked her for the services of some Vidyās which could conduct him over the seas and provide food. On reaching the said island, he worshipped the Jina and saw the maidens on the tree from the eldest of whom he learnt that they were the five hundred daughters of Śrirakṣa, king of Bhūmitilaka who had been

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slain by his own sister's son Pavanavega who had imprisoned their two brothers as well as themselves as they would not consent to marry the murderer of their father. They then promised to marry Nāgak. if he could secure their release.

Nāgak. held a council and decided to help the distressed. He sent Acheya and Abheya as ambassadors to Pavanavega asking him to restore the kingdom to Rakṣa and Mahārakṣa and leave the town abandoning his thoughts for the maidens under pain of death. The embassy failed and a battle ensued in which Pavanavega was killed. The rest of the warriors submitted, the maidens were married and their brothers were crowned kings. Leaving them all there he returned to the Pāṇḍya kingdom.

IX.

Taking leave of the Pāṇḍya king, Nāgak. came to Dantīpura in the Āṇḍhra country, where he was received by king Candragupta who married his daughter Madanamañjūsā to him. Leaving her there he marched on to Tribhuvanatilaka where he married Vijayandhara's daughter Lakshmimati, who won his affections very deeply. Sage Pihitāśrava happened to arrive there and Nāgakumāra listened to his long discourse on the various philosophies and religions. At the end of it Nāgak. questioned the sage as to the cause of his unbounded love for his latest wife. In answer to this the sage narrated the events of his past life. In the town of Vitasokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanaśrī. Their son Nāgadatta married Nāgavasū, the daughter of another merchant of the same place. He took a vow to observe the fast of Śrīpañcamī on the fifth day of the month of Phālguna. The day passed off in religious worship but at the middle of the night he felt very hot and thirsty. Cooling things, such as ice, were applied to his body but his condition went on worsening. His father tried to induce him to have some refreshing drink, showing, by means of reflected lights, that it was already morning, but the hoax did not succeed. Nāgadatta died sticking to his vow as a result of which he became a god in the first heaven. Recollecting the past events, he returned to the earth and consoled his parents who were still mourning his death. They thence forward devoted themselves to religious observances and eventually attained heaven. The sage then told him that Nāgadatta was reborn in his own person as Nāgakumāra and that Lakshmimati was no other than his wife of the former life. The teacher then explained to him the manner of observing the fast.

At this juncture minister Nayandhara arrived from home and Nāgak. returned to Kanakapura where his father received him with great affection and crowned him king. Vyāla, at his order, brought all his wives and Vidyās from wherever they were left. With them he enjoyed the pleasures of royalty. Śrīdhara had already become a recluse through sheer disgust and now Jayandhara and Prthividevi also retired to lead an ascetic life. Nāgak. ruled the

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earth for a very long time and then, transferring it to Devakumāra, he along with Vyāla, Mahāvyaāla, Acheya and Abheya, took to the ascetic life of a Digambara and, in due course, attained salvation.

Here ends the story of Nāgakumāra illustrating the fruit of observing the fast of Śrīpañcamī.

II. Language and Grammar.

The Apabhraṃśas form a very important stage in the evolution of the Aryan languages of India as they link the classics with the present day vernaculars. They did not, however, attract the attention of scholars till very late, and, it was only in 1918 that a complete and critically edited Apabhraṃśa work appeared.* This was the Bhaviṣayattakahā of Dhanapāla edited by Dr. Hermann Jacobi. It aroused a great interest in the direction and numerous works have since been brought to light. ‡

The earliest record of the word Apabhraṃśa in connection with language is found in the Mahābhāṣya of Patañjali (Vol. I. p. 2). But it is only in an inscription of about the middle of the 6th century A. D. (the Vallabhi grant of Dhara-sena II) that we find a definite mention of Apabhraṃśa as a language. Bhāmaha and Dandi have also accorded their recognition to it. Amongst the grammarians, the earliest to treat of this language is Candā who in his Prākṛta Lakṣaṇa devotes a few sutras to it. Hemacandra is the first who recognize the importance of this language and treat of it with a thoroughness that has not since been superseded. Later grammarians have merely copied him not only in substance but even in form and illustrations.

Hemacandra has, however, missed one point. He has omitted to notice any varieties in the language though his own treatment of it shows traces of them in the retention of the vowel sound ऋ and a few conjuncts. Namisādhu, amongst writers on poetics, and, Kramadīvara and Mārkaṇḍeya amongst grammarians, have named three varieties of Apabhraṃśa the former calling them Upanāgara, Ābhira and Grāmya, and the other two Vrācata, Nāgara and Upanāgara. The language of most of the works so far discovered confirms to the rules laid down for Nāgara Apabhraṃśa which seems to have been the standard variety and to which our present work must also be said to belong. (Sanat-Intro.; Bhavis-Intro.).

Apabhraṃśa has been regarded as one of the Prākṛta Bhāṣās which include all the ancient languages other than Saṃskṛta. The most simple meaning of the word

* At least one work '*Paramūṭma-prakāśa*' of Joindu or Yoginādeva in Apabhraṃśa Dohās was published long before this, with a Hindi translation. But the text was not critically edited and it did not attract attention from outside the Jain circles.

‡ Apabhraṃśa works that were since discovered have been noticed by me in my article '*Apabhraṃśa Literature*' (AUS 1925. vol. I.). I have continued my search for this literature and have since discovered more than a dozen other works.

Prākṛta Bhāṣā seems to be 'the natural language' i. e. the language of the people unrefined by any rigid rules of grammar and rhetorics. This meaning is accepted by Vākpāṭirāja and Namisādhū. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prāk kṛta). But all the Prākṛta grammarians, including Hemacandra, regard Prākṛta to be derived from Saṃskṛta, (Prakṛtiḥ Saṃskṛtaḥ, tatra bhavaṇi tata āgataḥ vā Prākṛtaḥ). It appears to me that they have done so for a practical convenience because the acceptance of Sanskrit as the source of Prakrit justifies their treatment of the language by merely explaining the deviations from the Sanskrit forms. I accept this view for the same convenience in writing the following grammatical outline of the present work.

I. Alphabet and Morphology.

§ 1. The language of the present work shows the following alphabets—

Vowels—अ आ इ ई उ ऊ ए (short) ए (long) ओ (short) ओ (long)
— (anusvāra).

Consonants—क ख ग घ ङ च छ ज झ ण ट ठ ड ढ ण । त थ द ध न (?)
प फ ब भ म । य र ल व । स ह ।

Note—The position of न is doubtful as the MSS. are very inconsistent in its use. (See Critical Apparatus).

§ 2. The remaining letters of Sanskrit are represented as follows :—

- (a) क by (i) अ—कय (कृत), कण्ठ (कृष्ण), तण (तृण), तण्हा (तृष्णा), पयइ (प्रकृति), अङ्गिमंत (कद्धिमंत), गहिय (गृहीत), वड्डिमअ (वृद्धिमंत), मउ (मृदु):
(ii) इ—किमि (कुम्भि), किव (कृपा), किवान (कृपाण), किसानु (कुशानु), घुसिण (घुसृण), णिव (नृप), णिवित्ति (निर्वृत्ति), पिहु (पृथु), अज्जिभ (अजृम्भ), मिग (मृग), मिच्चु (मृत्यु), इसी (ऋषि).
(iii) उ—वुट्ठि (वृष्टि), वुड्ड (वृद्ध), पुसिअ (स्पृष्ट), पुच्छिअ (पृष्ट), पउत्ति (प्रवृत्ति), सुइंग (मृदङ्ग), सुअ (मृत), माउहर (मातृगृह).
(iv) ए—गेहत्थ (गृहस्थ), गेहिहवि (गृहीत्वा).
(v) अर—हरिसिअ (हृष्ट), मरेवि (मृत्त्वा), पियर (पितृ), भायर (भ्रातृ).
(vi) रि—रिसि (ऋषि), रिण (ऋण), रिया (ऋचा), रिद्धि (ऋद्धि).

(b) ऐ is either (i) weakened in to ए or इ—वेरि (वैरिन्), केलास (कैलाश), इरावय (ऐरावत).

or (ii) resolved into अइ-वइस (वैश्य), सइव (शैव), वइरि (वैरिन्), दइव (दैव), गइवेय (गैवेय), वइवस (वैवस्वत), अइरावय (ऐरावत), वइयायरण (वैयाकरण).

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(c) औ, like ऐ, is either (i) weakened into ओ or उ-गौरि (गौरी), दोहित (दौहित्र), कोऊहल (कौतूहल), पोरिस (पौरुष), लोइय (लौकिक), कोसवी (कौशाम्बी), कौडिण्य (कौण्डिन्य), गोत्तम (गौतम), ढोइय (ढौकित), सुक्ख (सौख्य), जुव्वण (यौवन), दुक्क (दौकित).

or (ii) resolved into अउ-कउल (कौल), गउर (गौर), सउच्च (शौच), पउलोमी (पौलोमी).

(d) ङ and ञ are invariably represented by an anusvāra as also the other nasals when not followed by a vowed कंकण (कङ्कन), भुयंग (भुजङ्ग), खाडिय (खाण्डित), गंदण (नन्दन), संवोहिय (सम्बोधित).

(e) प by (i) छ at the beginning of a word. छ (षट्), छप्पय (षट्पद), छव्वग्ग (पङ्क्ति) but also सोलह (षोडश).

(ii) स in other positions-कसाय (कषाय), इसी (कषी).

(f) श by (i) स-दसण (दशन), सोहा (शोभा), कोसवी (कौशाम्बी).

(ii) ह-दह (दश), सोलह (षोडश).

§ 3. Generally, Sanskrit words appear in Apabhraṃśa in a more or less changed form. The following are the changes that vowels undergo, besides the replacements noted in § 2.

(a) They are shortened when this can be done without affecting their syllabic quantity, i. e. before conjuncts. When a visarga is dropped the preceding vowel is lengthened i.e. अच्छरिअ (आश्चर्य), अप्पा (आत्मन्), अत्थाण (आस्थान), कित्तन (कीर्तन), खत्त (क्षात्र), खंति (क्षान्ति), कोसवी (कौशाम्बी), गिंम (ग्रीष्म), चुण्ण (चूर्ण), क्षिज्ज (क्षीयते), वग्ग (व्याघ्र), सुक्ख (सुख), मंघाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ट (काष्ठ), तंव (ताम्र), दूसह (दुःसह), णीससंति (निःश्वसन्ति), णीसारहु (निःसारयत्).

(b) In some cases they are entirely replaced by another vowel showing an assimilating or dissimilating tendency.

(i) without changing the syllabic quantity—

पिक्क (पक्क), गरु (गुरु), गारव (गौरव), इंगाल (अङ्गार), पुरिस (पुरुष), पोम (पद्म), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु). पुंडु (पाण्डु), गेउर (नूपुर), गोंछ (गुच्छ).

(ii) With a change in the syllabic quantity—णिमिअ (निमेष), गिहाण (ग्रहण) पायडिअ (प्रकटित), वाहिर (वहिः), पारोह (प्ररोह).

(c) The initial अ is sometimes dropped—वल्लोइय (अवलोकित), वल्लग्ग (अवलम्ब), रण्ण (अरण्य).

(d) A vowel is sometimes dropped from the middle of a word in order to make a brief form though this involves the loss of an entire syllable (like the words of the पृषोदरादि class in Sanskrit)—

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उज्झाय (उपाध्याय), गेत्थ (नेपथ्य), धम्मएस (धर्मोपदेश), पंचुवर (पंचोदुम्बर), पुहवइ (पृथ्वीपति), मुद्धाई (मुग्धादेवी), जुवार (ज्युतकार).

(e) In rare cases the vowels exchange their syllabic quantity—काहणउ (कथानक), असीस (आशिष्), माणुस (मनुष्य).

(f) ओ is sometimes resolved into अउ like औ—पवुत्त (प्रोक्त), पउत्ति (प्रोक्ति).

(g) The preposition अव and अप are sometimes reduced to ओ (by samprasāraṇa अ + उ)—ओयरिअ (अवतरित), ओलगिअ (अवलग्न), ओल्विअ (अवलम्बित), ओसर (अपसर), ओहच्छमि (अव + आसे); but also अवहेरिअ, अवगणिअ, अवमणिअ.

§ 4. As a rule, consonants are not tolerated in the middle of a word. But when they cannot be entirely dispensed with without affecting the constitution of a word, they are replaced by softer tones. The following changes may be noted—

(a) The unaspirated consonants except the cerebrals and र, ल are frequently eliminated, retaining their accompanying vowels alone to represent them. य or व is substituted in their place when there is the fear of a hiatus.

क and ग—लोइय (लौकिक), सउणि (शकुनि), अवलोइय (अवलोकित), अयाल (अकाल), कलयंठि (कलकण्ठी), दारय (दारक), दिंयंग (दिगन्त), दिंयंगवर (दिगम्बर), भोय (भोग).
च and ज—खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइंद (गजेन्द्र).
त and द—घअ (घृत), कइवय (कतिपय), कयंत (कृतान्त), चउक्क (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर), उवहि (उदधि).

प—खयिय (क्षपित), गयउर (गजपुर), आऊरेप्पिणु (आपूर्य), रूव (रूप), दयावर (दयापर).
य and व—आउस (आयुः), कइंद (कवीन्द्र), कइ (कवि), जुयराअ (युवराज).

(b) When not eliminated as above, an attempt is made to soften them.

प to फ—फरस (परुष), पुप्फवइ (पुष्पवती), पुप्फयंत (पुष्पदंत).

ट to ड—कडि (कटि), जडिअ (जटित), भडारा (भट्टारक).

ठ to ढ—कडिण (काठिन), पांठअ (पांठक).

ड, र to ल—कील (क्रीडा), वील (व्रीडा), चिलाअ (किरात), सोलह (षोडश), सोमालिया (सुकुमारिका), चलण (चरण),

(c) The aspirates of all classes except those of चवर्ग and टवर्ग are replaced by ह,

ख—णह (नख), दुह (दुख), सुह (सुख).

घ—अह (अघ), णिहसण (निघर्षण).

थ—णाह (नाथ), पिहु (पृथु), जूही (यूथिका).

ध—दहि (दधि), णिहि (निधि), अहम (अधम), अहर (अधर), अहिराअ (अधिराज).

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फ-मुक्ताहल (मुक्ताफल), चंपयहुल्ल (चम्पकफुल्ल).

भ-अहंग (अभङ्ग), अहिचंद (अभिचन्द), दुंदुहि (दुन्दुभि), दुल्लह (दुर्लभ), सहाव (स्वभाव).

श-दह (दश), सोलह (षोडश).

(d) म, sometimes, becomes व and *Vice versa*.

म to व-पणवोप्पिणु (प्रणम्य), हणुव (हनुमत), वम्मह (मन्मथ), रवण (रम्य).

व to म-शमरी (शवरी).

(e) य is changed to ज-जोग (योग्य), संजोय (संयोग), जण (यज्ञ), जम (यम), जंत (यन्त्र), जस (यशा), जाण (यान), जोह (योध), जुयराअ (युवराज), जुयल (युगल).

§ 5. No conjuncts except of सवर्ण consonants are allowed to stand. They are dispensed with in the following ways:—

(a) A conjunct at the beginning of a word loses its second letter.—

कम (क्रम), कणत (कणत्), गाम (ग्राम), चुय (च्युत), णगोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्रविण), दिय (द्विज), पसाहण (प्रसाधन), पत्त (प्राप्त), वसण (व्यसन), वावार (व्यापार), ववहार (व्यवहार). But in case of द्वार and द्वे the initial द् is dropped -वार (द्वार), वे (द्वे).

(b) Initial स् of a conjunct consonant is dropped. If the remaining letter be क or त it is changed to ख or थ respectively. क्ष becomes ख by the same rule applied regressively (see d below) णिद्ध (स्निग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (स्खलित), खंध (स्कंध), थण (स्तन), थुअ (स्तुत), थेण (स्तेन), थी (स्त्री), खण (क्षण), खेत (क्षेत्र), खीर (क्षीर), खुब्भ (क्षुब्ध). But also कंधर (स्कंध) and स (स्व).

(c) Medially, conjuncts are assimilated to the second or the first i. e. progressively or retrogressively, and the preceding vowel, if long, is made short.

Prog.—ककस (कर्कश), कण (कर्ण), कद्दम (कर्दम), कप्पूर (कर्पूर), खग (खग्न), अव्भुय (अद्भुत), कप्पद्दुम (कल्पद्रुम), किक्किंध (किष्किन्ध), सक्कारिअ (संस्कारित), कव्व (काव्य), गुप्फ (गुल्फ), मज्जार (मार्जार), मग (मार्ग), सुक्क (शुष्क), सुट्ठु (सुष्ठु), मुग्ग (मुद्र), जुत्त (युक्त), गुत्ति (गुप्ति).

Reg.—अग (अग्र), जोग (योग्य), सुक्क (शुक्), सुक्क (शुक्क), सुत्त (सूत्र), खट्टा (खट्वा), कस्सरी (कश्मीर), खुब्भ (क्षुब्ध), अद्धक्ख (अध्यक्ष), गम्म (गम्य),

(d) Sibilants, when assimilated, frequently make the second letter aspirated. (See b above).

पसत्थ (प्रशस्त), अणत्थमिअ (अनस्तमित), कुत्थिय (कुत्सित), पच्छइ (पश्चात्), अच्छरिअ (आश्चर्य), तुरुक्ख (तुरुष्क), पुप्फ (पुष्प), णिप्फंद (निष्पन्द) वत्थ (वत्त्र), but णिप्पह (निष्प्रभ).

(e) Conjuncts may be separated by the intervention of a vowel (Svara-bhakti).

कसण (कृष्ण), करिसण (कर्षण), किरिया (क्रिया), दरिसिय (दर्शित), वरिस (वर्ष), सुक्किल (शुक्ल), पउम (पद्म), छउमत्थ (छद्मस्थ), अच्छरिअ (आश्चर्य), तंविअ (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

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(f) A conjunct may be simplified and the preceding vowel nasalised.

जंपइ (जल्पति), वंकाणण (वंकानन), दंसण (दर्शन), विंभिय (विस्मित), अंसु (अश्रु), फंस (स्पर्श), गिंभ (ग्रीष्म), विंभल (विह्वल), साहंमिय (साधर्मिन्).

(g) Some conjuncts have special substitutes—

क्ष--ख्, घ्, छ्, or झ्, अद्धक्ख (अध्यक्ष), पच्चक्ख (प्रत्यक्ष), धित्त (क्षित्त), छण इंदु (क्षण + इन्दु), झीण (क्षीण), झरंत (क्षरत्), क्षिज्झ (क्षीयते).

ग्ध्--ज्झ, डज्झ (दग्ध).

ज्ञ--ण् or ज्ज्, आण (आज्ञा), पइज्ज (प्रतिज्ञा).

त्य्--च्, चाय (त्याग), भिच्च (भृत्य), णिच्च (नित्य), असच्च (असत्य).

त्स्--च्छ्, वच्छर (वत्सर), मच्छर (मात्सर्य), वच्छल्ल (वात्सल्य).

य्--ज्, ज्झ (यूत), अज्जु (अय).

ध् or ध्व--झ, झ्झाण (ध्यान), जुज्झइ (युध्यते), अज्झासा (अध्याशा), विज्झइ (विध्यते)

उज्झाय (उपाध्याय), झुणि (ध्वनि).

प्स्--च्छ्, अच्छरहु (अप्सरसाम्).

स्त्--ख्, खंभ (स्तम्भ).

स्थ्--ठ्, ठविय (स्थापित), ठाण (स्थान), अट्ठि (अस्थि), विसंठुलिय (विसंस्थुलित).

स्म्--भ्, स् or म्हु, विंभिय (विस्मित), सरइ (स्मरति), अम्हं (अस्माकम्).

ष्ण्--ट् or ण्ह्, विट्ठु (विष्णु) तिट्ठि (तृष्णि or तृष्णा), कण्ह (कृष्ण), तुण्हिक्क (तूष्णीक).

ष्ट्--ढ्, दाढा (दंष्ट्रा).

ह्--भ्, विंभल (विह्वल).

§ 6. A consonant is sometimes doubled either to retain the syllabic quantity of the preceding vowel which is shortened, or to raise the quantity for the first time.

परज्जिय (पराजित), अवयण्णिअ (अवगणित), गोत्तम (गौतम), उपपरि (उपरि), अण्णेक्क (अनेक).

II. Noun.

§ 7. The following are the case terminations for masculine nouns ending in अ. The ending vowel of the base is dropped before terminations beginning with a vowel.

There are only two numbers, singular and plural, the dual being included in the latter.

	1	2	3	4	5	6	7	8
	Nom.	Acc.	Inst.	Dat.	Abl.	Gen.	Loc.	Voc.
Sing.	उ, ओ.	उ.	ए,	हो, हु,	हो, हु,	स्स, सु,	इ, ए,	अ.
			एण, एणं.	आसु.	आउ.	आसु, हो, हु.	अइं.	
Plu.	अ	अ, ए.	एहिं.	हिं, हुं.	हुं	हं	हिं, हं	

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Examples.

- Nom.—Sing. गरु, पुत्तु, भडु, भडो, सप्पो, दप्पो.
 Plu. गर, भड, अरहंत, पंचस्थिकाय, णंदण, हयवर, गयवर.
- Acc.—Sing. भोयराउ महइ (I, 10, 8.), अप्पाणु ण लिप्पइ (I, 10, 9).
 Plu. ण वि दावइ उज्जल वि दंत, सुमरइ मुणिवर संत दंत (I, 10, 11),
 पुरमाणव चूरइ (III, 15, 10.), भडे हए, गए, रहे, (VI, 13, 11.)
- Ins.—Sing. अत्थे, गुणधम्मं, भावें, भिच्चें, जणेण, सोहणेण, सुहिं (सुखेन), खणिं (क्षणेन), जसेणं.
 Plu. सुरवेरहिं, लोयणेहिं, किंकोरहिं, कुंकुमेहिं, भायरोहिं.
- Dat.—Sing. णविवि णरिंदहो (I, 8, 12); धीयउ कंदप्पहो दिण्णउ (III, 7, 16); कहियं
 णरणाहहो (III, 13, 2), रायहो दाविय (III, 8, 16); सब्बंणु णविउ
 परमेसरांसु (IV, 13, 9).
 Plu. वाणिज्जहिं गउ (I, 15, 5).
- Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहितरंग णाई गिरिरायहो (III, 16, 8),
 तें कट्ठिय सा सुंदरि घराउ, णं करिणा करिणि महा सराउ (VIII, 2, 10.),
 पंथहो णोसरियउ (IV, 13, 6). सग्गहो पडियउ.
 also केलासहो होंतउ (III, 15, 13.), विजयाउरु धाइएण (IV, 7, 14.).
- Gen.—Sing. रायस्स, णायस्स दणुयस्स, मणुयस्स, जयंधरासु (I, 15, 12), णरणाहहो
 अरिछव्वग्गहु.
 Plu. मंडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसहं.
- Loc.—Sing. साग्गि, णरि, जणे, णरे, णरकोट्टइ (I, 12, 1.).
 Plu. तरंगहिं (III, 8, 7), खेत्तहं पयसंचारु णत्थि (I, 13, 6) दियंतहिं.
- Voc.—Sing. देव, परमेसर, हे पुत्त.

It will be seen that it is, strictly speaking, the genitive which is mostly used to express the sense of the dative and ablative. It is even used sometimes to denote the acc. and the inst. e. g.

- Acc. आयउ वणकरिंदु कणयउरहो (III, 15, 13).
 मा जाएसहि रायदुवारहो (V, 2, 7).
 सब्बहं पाडमि जमदंडघाउ (IV, 9, 2).
- Inst. मणु मणहो मिलिउ करु करहो मिलिउ (I, 18, 9).

§ 8. The declension of neuter nouns ending in अ differs from the masc. in Nom. and Acc. plural only which in their case is formed by adding अइं or आइं, e. g. धण्णइं, तणाइं, गोहणाइं, पाणियाइं (Nom. I, 6, 5). पयाइं दिति, विण्णाणइं संभरंति, लक्खणइं दक्खवंति (Acc. I. 1).

Gender is, however, very loose and arbitrary as words like परियणाइं, किंकराइं, मायासुयइं, दीणइं. दारयाइं are also used in neuter forms.

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§ 9. Masc. nouns ending in इ or उ are few. Those ending in इ are mostly those that are obtained by dropping the last consonant, e. g. करि, ससि, केसरि, वणि.

<i>Termi.</i>	<i>Examples</i>
Nom. & Acc. Nil--हत्थि ण होइ (III, 16, 11), मुणि वंदिवि (I,12, 1), जहि कमल- रेणुपिंजरिय हात्थि (plu. I, 6, 4), पहु सरइ थुणइ (I, 11, 2). पणवेप्पिणु पंचगुरु (I, 1, 1).	
Inst. sing. णा	गुणिणा, वणिणा, पहुणा.
plu. हिं	गुणीहिं, रयणकोडिहिं.
Gen. sing. हुं, हे	णियगुरुहुं, वइरिहुं, पहुहे.
plu. हिं	जिणमुणिहिं मणु रावइ.
Loc. sing. हे, हि	सुरगिरिहे (I, 3, 14), उययगिरिहि (I, 8, 8).

§ 10. There are no nouns ending in a consonant as all such nouns of Sanskrit are made to end with a vowel अ or इ by dropping the last consonant, as हणुव, सिर, उर, तम, करि, ससि, वणि; or by adding an अ at the end, as आउस (आयुस्).

§ 11. Feminine nouns ending in आ are generally shortened and those ending in इ or ई are undistinguished.

<i>Termi.</i>	<i>Examples.</i>
Nom. and voc. Sing. Nil	णिइ, भुक्ख, वाय, कंत, मुंडमाला, सेलिंदवाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भडारी, सलिलकील पारद कुमारें (III, 8, 4).
Plu. अउ, आउ, इउ, ईउ	एंतु वियाउ(III,7,13),महिलउ णउ मुणंति सहियत्तणु (III,11,3), धीयउ कंदप्पहो दिण्णउ (III,7,16.), पंच वि गईउ etc. (I,12,3), हारावालिउ, किंकिणिउ, विलासिणिउ, तिणि वि महएविउ (V, 11, 12).
Inst.	
Sing. इ, ए	हंसलीलाइ, दाढाई, मुद्धए, कण्णए, जयमईए, अण्णेकए, बालियाए, पहुभत्तिए, कंतीए, पडलोमीए. मरगयईए, वसुमईए.
Plu. हिं	धीयहिं, घरिणिहिं, करिणिहिं, देविहिं, हारावालिहिं, कामिणिहिं, वहिणिहिं.
Gen.	
Sing. हे	कंतहे, धीयहे, मायहे, सुंदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे,
Plu. हुं, हुं, आण	अच्छरहुं, महिलहुं, जुवइहुं, विलयाण लक्खाई(II,2,9).
Loc.	
Sing. इ, हे	दिसि (I, 6, 3), कुसुममंजरिहे (II, 1, 9).

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III. Pronoun.

§ 12. Personal pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.
I Person:--Sing.	हउं	मइं	मइं	महु	मज्झ, मज्झु, महु, महारउ, मेरउ.
Plu.	अम्हइं	अम्हइं	...	...	अम्हहं, अम्हारिषु.
II Person--Sing.	तुहुं, तुमं	पइं	पइं	तुहुं	तुह, तेरउ, तुहारी.
Plu.	तुम्हइं	...	...	...	तुम्हहं.
III Person { Sing.	सो	तं	तैं, तेण, ताइं.	तहो, तासु.	तहो, तासु. तहिं Loc.
Masc. { Plu.	ते, ताइं		तेहिं		ताहं.
III Person { Sing.	सा		तीए, ताइं	तदे, ताह	तदे, ताह.
Fem. { Plu.	...	...	...	...	...

§ 13. Demonstrative, interrogatory and relative pronouns—

एतत् Masc. Sing.	एउ, एहु,	एहु	अणेण	...	एयहु.
	एहउ. f. एही		...	...
Plu.	एए				
किम् Masc. Sing.	कवणु		कैं, किं	...	कासु. कहिं Loc.
Fem. „	का		काइं		काहे
यत् Masc. Sing.	जो	जं	जैं, plu. जेहिं	...	जसु, जासु.
Fem. „	जा				

IV. Numerals.

§ 14. The following numerals are found mentioned in the present work--

<i>cardinal</i>	<i>ordinal</i>	<i>cardinal</i>	<i>ordinal</i>
1 इक्क, एक	पहिलउ	11 एयारह	
2 दुअ, बे, बिणिण	दूयउ, बीयउ	12 बारह, दुवालस, दोदह	बारहम
3 तइ°, तिणिण	तइयउ	14 चउदह	
4 चउ°, चत्तारि	चउत्थ, चोत्थ	16 सोलह	सोलहम
5 पंच	पंचम	18 अट्टारह	
6 छ	छट्ठम	21 एकवीस	एकवीसम
7 सत्त	सत्तम	22 वावीस	वावीसम
8 अट्ठ	अट्ठम	32 बत्तीस	
9 णव	णवम	33 तेतीस	तेतीसम
10 दह	दहम	50 पण्णास	
		68 अट्ठसट्ठि	
		100 सय	
		1000 सहस	
		100000 लक्ख	
		10000000 कोडि	

V. Nominal suffixes.

The suffixes that are found used are mostly common to other Prakrits—

§ 15. In the same sense (स्वार्ये)—

अल्ल—णवल्ल

इल्ल—सुदंसणिळ

उल्ल—असणुल्ल, अहरुल्ल, कडउल्ल, करहुल्ल, कलणुल्ल, कमलुल्ल, गंडयलुल्ल, जरुल्ल, जुयलुल्ल, भवणुल्ल, मडहुल्ल, मंडउल्ल, मांसुल्ल, रुहिरुल्ल, सिरकमलुल्ल, हियउल्ल, हेमवणुल्ल.

य (क)—गरुय, णियय.

ल—पंगुल, पक्कल.

§ 16. In the sense of possession (मत्वर्थे).

आल—रवाल, रसाल.

इल्ल—णट्टासणिळ, पुट्टिवल्ल, रसिल्ल.

§ 17. In the sense of measure (परिमाणे).

एत्तिअ—केत्तिअ (कियत्).

§ 18. In the sense of likeness, added to pronouns (दग्, दश्).

एहअ—केहअ, जेहअ. रिस—एरिस, अम्हारिस, तुम्हारिस.

§ 19. For forming abstract nouns from nouns and adjectives.

त्त—भिच्चत्त, सिद्धत्त, सुइत्त, माणुसत्त, गरुयत्त.

त्तण—कुडिलत्तण, गरुयत्तण, गूढत्तण, पट्टत्तण, भिच्चत्तण, मूढत्तण, सुकइत्तण, सयणत्तण.

§ 20. For forming comparative and superlative adjectives—

(i) Comparative :—

आर—गरुयारी, लहुयारी, भल्लारउ (भद्रतरः), पियारउ (प्रियतरः), पहिलारउ (प्रथमतरः).

इय (ईयस्)—बलियउ.

(ii) Superlative :—

इट्ट—पाविट्ट (पापिन् + इष्ट).

VI. Verb.

There is no distinction of Atmanepada and Parasmaipada and the dual merges in the plural.

§ 21. Present tense.

	<i>Terminations.</i>	<i>Examples.</i>
I Per. Sing.	उं, मि	करउं, कहउं, जामि, पहणमि, पलोयामि, जिणामि.
Plu.	हुं, मो	अवयरहुं, णिवसामो.
II Per. Sing.	सि, हि	होसि, विवासि, जाणहि, हिंडहि.
III Per. Sing.	इ	भमइ, भक्खइ, हवइ, कहइ, सहइ, सकइ.
Plu.	अंति	जिणंति, जुज्झंति, डहंति, पडंति, कहंति, मुयंति, लब्भंति.

PARTICIPLES AND INFINITIVES

§ 22. Past tense.

Past tense is almost exclusively expressed by participles. The only example of verb that I can pick out is आसि (आसीत्) in आसि रिसिहिं वक्खाणियउ VI, 8, 11.

§ 23. Future tense.

I Per. Sing.	एसमि	परिणसमि.
II Per. Sing.	एसहि	णिवडेसहि, पेक्खेसहि, जाएसहि.
III Per. Sing.	एसइ	कालेसइ, जणेसइ, णिवडेसइ, होसइ.
Plu.	इहिंति	करिहिंति, भुंजेहिंति.

§ 24. Imperative Mood.

II Per. Sing.--अ, इ, उ, ए, सु, हि.	जय, धरि, सुणि, कहि, करि, भणु, चडु, हणु, पेक्खु, करे, (IX, 17, 25), भणसु, जिणसु, कहसु, सरसु, कहहि, डहहि, पेसहि.
Plu.--हु,	णीसारहु, मारहु, कडुहु, परितायहु.
III Per. Sing.--उ	संभवउ, होउ, वियलउ, किजउ, पसियउ.
Plu.--अंतु	एंतु. मेळंतु.

§ 25. Potential mood.

This is expressed by passive forms.

- III. Per. sing. जइ--विरइजइ, पाविज्जइ (III, 2, 14).
णासिज्जइ, संनोसिज्जइ (III, 8, 10).

§ 26. Passive voice.

- II. Per. Sing. हि--दीसहि.
III. Per. sing. जइ--किजइ, मुणिजइ, दिजइ, लइजइ, णासिजइ, डज्जइ; other forms--दुब्भइ, दीसइ, मुच्चइ, सुम्मइ (श्रूयते).
Plu. अंति--हम्मंति (हन्यन्ते), दीसंति (दृश्यन्ते), जिपंति (जीयन्ते).

§ 27. Roots ending in आ change it to ए before the terminations of the present and imperative e. g. देइ (दाति), लेइ (लाति), लेति, देहि, लेहि.

§ 28. Intensive (मृशार्थे). जज्जाहि (go quickly), देदेहि (give quickly).

§ 29. Denominative. रंडमि (रंडां करोमि), बहिरिउ (वधिरिकृत), वंकावइ (वक्कीकरोति), हक्कंत (हक्, चोदनार्थं शब्दं, कुर्वत).

VII Participles and Infinitives.

Terminations

Examples

§ 30. Present Active (i) अंत--कीलंत, सुणंत, संत, सरंत, चयंत, fem. हिंदोलंती, पडंती.

(ii) माण--गच्छमाण, णच्चमाण, पइसमाण, चोयमाण (IV, 12, 11),

Present Passive

थिप्पमाण, गुप्पमाण, सेविजमाण, संचिजमाण.

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- § 31. Past Passive अ, ण्ण.--भूसिअ, दमिअ, हुअ, धरिअ कहिअ, आरूढ, दिण्ण,
विच्छिण्ण, भिण्ण, fem. गय, गिय, पिहिय, दिट्ठा, हूई.
Causal आविय--दरिसाविअ, देवाविय, पट्टविअ.
- § 32. Past absolute (i) इवि, एवि--भणिवि, मणिवि, रुंभिवि, पेक्खिवि, वंदिवि परिणिवि,
लहेवि, लग्गेवि, लेवि.
(ii) इय--पेसिय (III, 11, 9).
(iii) ऊण--बुज्झिऊण, भज्जिऊण, अइऊण, चईऊण.
(iv) एविणु,--लेविणु.
एप्पिणु--लएप्पिणु, आणेप्पिणु, भमेप्पिणु, साहेप्पिणु.
(v) पि--गंप्पि (III, 12, 9).
(vi) णमुल--सव्वहं पाडमि जमदंडघाउ (IV, 9, 9).
(यमदण्डघातं, यमदण्डेन हत्त्वा, पातयामि).
- § 33. Potential एवअ--वंचेवअ, करेवअ, जाएवअ, जोएवअ, दारेवअ, मारेवअ,
हणेव्वअ.
- § 34. Infinitive (i) इवि--कट्ठिवि (VII, 6, 2).
(ii) उं--दाउं (दातुस् V, 10, 8).
(iii) हुं--जिणहुं, जोयहुं, दिज्जहुं, सिक्खहुं, मेळवहुं.

VIII. Verbal derivatives.

The numerous nouns derived from verbs in Sanskrit occur here with the usual phonetic changes e. g. गण्डण, विलासिणि, तायण (त्राण) etc. The following are, however, noteworthy—

- § 35. In the sense of habit (ताच्छील्य).
इर--उज्झिर, घोलिर, गिहालिर, पयंपिर, परताविर, पलयासंकिर, बुज्झिर, भासिर, संताविर,
विलंबिर, हिंसिर.
- § 36. In the sense of agent (कर्तरि).
आर--दायार (दातृ).
एर--जणेरी (जनयित्री, जननी).

IX. Indeclinables.

- § 37. Adverbs of time--चिर (चिरम्), ज्ञाति (ज्ञाटिति), जाम-ताम (यावत्-तावत्),
ता, तो (तावत्), लइ, लहु (लघु, शीघ्रम्), पच्छइ (पश्चात्), अज्जु (अद्य), अज्जु परए
(अद्य श्वो वा), जइयहुं-तइयहुं (यदा-तदा), तओ (तदा), संपइ (सम्प्रति),
णिच्च (नित्यम्), सया (सदा).
- § 38. Adverbs of place--इत्थु, एत्थु (अत्र), तित्थु, तेत्थु (तत्र), जहिं, जेत्तेहे (यत्र),
तहिं, तेत्तेहे (तत्र), कहिं (कुत्र), पुरउ (पुरः), सवडंमुहु (सन्मुखम्).

ONOMATOPOEIA

§ 39. Adverbs of manner--एम (एवम्), केम (किम्), कह व (कथमपि), किह (कथम्), जिह-तिह (यथा-तथा).

§ 40. Interjections, conjunctions and other particles--अव्वो (अहो), हा, भो, अह (अथ), अहवा (अथवा), इव, व, व्व, वा (इव), णं (ननु), ण, णउ (न), णवर (केवलम् or अनन्तरम्), गिरुह, गिरारिउ, गिरुत्तउ (नितराम्, निश्चयम् वा), किर (किल), च्चिय (चैव), जइ-तो (यदि-तर्हि), छुडु (यदि), गाइ, गावइ, विव (इव), विणु (विना), पुणु (पुनः), मि, व, वि (अपि), मा, में (मा prohibitive), सहं (सह), सई (स्वयम्), ईसीसि (ईषद् ईषद्), उवरि, उप्परि (उपरि).

X. Onomatopoeia.

§ 41. Our work is particularly rich in the use of onomatopoeic words, which mostly occur in the description of the battle scenes.

कडयडंति (cracking of bones), कणरणति (jingling of anklets), कसमसंति (breaking of spears), किलकिलंति (bursting into laughter), खणखणंति and खुणखुणंति (clashing of swords), गुमुगुमुमुंति (humming of bees), चलचलंति (sound of the entrails), चलवलंत (fluttering of banners), जिगिजिगिजिंत (splashing of swords), झणझण (rumbling of paddy-ears), झलझलइ (ruffling of the sea), झंकार (humming of bees), टंकार or टणटणटणंत (sound of bell), टलटलइ (shaking of the mountain), दडयडंति (tumbling of trunks of dead soldiers), धगधगंति (sound of swords waved forcefully in the air), भुक्किउ (braying of asses), धाह (cry of lamentation), रणझणंत (sound of bell), रुणरुण (humming of bees), ललललंति (waving of chawries), सलसलंति (flowing of blood), हिलिहिलि (neighing), थरहर (trembling).

12. Metre.

The author has divided the present work into nine *sandhis* (chapters) each of which consists of a number of *kaḍavakas* (passages) the longest sandhi (IX) containing twenty-five and the shortest (V) only thirteen. A *Kaḍavaka* forms the metrical unit of Apabhramśa poetry. It is constituted by a number of lines each of which consists of two *padas* or feet rhyming with each other, and ending with a verse called '*ghatta*' the measure of which changes only with the chapter at the very beginning of which it is defined by means of a verse called '*dhruvaka*' so named because it remains the same throughout the chapter. This arrangement corresponds with that of some of the most important poems in Hindi such as the *Ramayana* of *Tulsidasa* or the *Padmavata* of *Malika Muhammada Jayasi*, where a number of lines in '*caupai*' metre ends with a '*doha*' or '*soratha*' verse, the passage forming the unit of the whole work. The *kaḍavakas*, sometimes, have a couplet in the '*duvai*' metre at the beginning as in sandhis III and IV of our work. The usual length of a *kaḍavaka* is twelve or thirteen lines, though the longest in

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our work runs to forty-six (IX, 17) and the shortest shows eight only (VII, 12). The total number of *kaḍavakas* in all the *sandhis* is 150 (one hundred and fifty) containing, in all, 2205 (two thousand two hundred and five) lines, besides the one *kaḍavaka* of sixteen lines and the following six verses at the end of the work constituting the author's *praśasti*.

Five lines, in all, are defective in our text (I, 3, 8; IV, 15, 8; V, 9, 8; IX, 25, 4, 6) as their second foot is missing. It is possible that the poet himself left them incomplete by over-sight as in each case the defective line occurs in continuation of many similarly rhyming feet. Another explanation is that the missing feet may have been overlooked by the earliest scribe who copied the archetype, and so they could not find their way in to any of the later MSS. It is also not impossible that they be later interpolations meant to complete or amplify the descriptions which may have seemed insufficient to their author. As already said in the description of the MSS., some lines are found in one or two of them only, and our work may not be absolutely free from interpolations (see notes on VI, 12, 4). Let us, however, hope that the missing feet may yet be recovered from MSS. that might be discovered in future.

Prakrit metre is divided into two kinds according as the measure depends upon the number of syllables (*vara-vṛtta*) or on the syllabic quantity (*matra-vṛtta*). Indirectly, our poet has told us more than once that he was writing his poem in *mātra* metre ('*Bhoyaṇu bhuttau mattā-juttau Sarasu kaṇḍem kavvu va uttau*', V, 2, 4; and '*Kavvaṇi piva mattā-saṃvariyaṇ*,' VI, 9, 5). He has, however not neglected the other kind entirely. But whatever the metre used, rhyme (*pāḍānta-yamaka*) is the essence of all. The metre that predominates in our work consists of two feet of sixteen *mātrās* each, rhyming with each other and having only the last few syllabic instants well regulated. Variations in these regulations furnish varieties of metre.

The following is a brief statement of the metres and the total number of *kaḍavakas* in which they are used—

<i>Matra vṛtta</i>		<i>Varṇa-vṛtta</i>	
Alillaha	60	Samkhaṇārī	3
Pajjhaṭikā	47	Pramāṇikā	1
Pādākulaka	28	Bhujaṅgaprayāta	1
Dipaka	3	Samāṇikā	1
Madhubhāra	2	Mottiyadāma	1
Mañjutilakā	2	Mālatī	1
	<hr/>		<hr/>
	142		+ 8 = 150

METRE

Ghatta verses

Caupaiā	29
Culiālā	25
Ullāla	18
Digapāla	17
Ghattā	16
Caubola	13
Sampadā	15
Unnameable	17
Dhruvakas	9
	159

Duvai verses	32
Gāthā	1
Upendravajrā	1
	34

These are distributed in the work as follows :—

I. Body of the Kadavakas.

<i>Ṣandhi</i>	<i>Kad.</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	1-10,	Pajjhatikā	It has 16 mātrās in each foot ending with an ambhibrachys (Ja-gana) PP. page 217. Dr. Gune feels a caesura at the 8th mātrā (Bhavis. intro.) But I can not detect it. <i>Exceptions</i> —2, 5; 4, 8; 5, 1, 4, 7; 7, 5; 8, 1; 10, 8; 12, 11; 14, 4; 15, 1, 11; 16, 1; 17, 1; 18, 9. These 15 lines show three short mātrās at the end and hence belong to Alillaha metre for which see below.
„	12-18.		
„	11	Pādākulaka	It has all the 16 matras in each foot short (PP. page 223 and com.).
II	1, 4, 6-10, 12-14.	Pādākulaka	It has 16 mātrās in each foot ending with anapaestus (Sa-gana). There is no restriction of long or short in this metre ('Lahu guru ekka niyama nahi jeha' PP. page 223).
„	2	Dipaka	It has 10 mātrās in each foot with the end short. (PP. page 291).
„	3	Samkhaṇārī	A syllabic metre having two Ya-gana in each foot (PP. page 368). It is also called Somarāji ('Dvi-ya somaraji.' Apte's Dic. App.). It is half of Bhujāṅgaprayāta, for which see below.

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„	5	Pramāṇikā	A syllabic metre having 8 syllables in each foot alternately short and long (PP. page 380).
„	11	Bhujāṅgaprayāta	A syllabic metre of 12 syllables in each foot divided into four Ya-gaṇa, (PP. page 440).
III	1-17	Alillaha	It has 16 mātrās in each foot ending with two short (PP. page 220). <i>Exceptions</i> —3, 6; 4, 9; 5, 9; 6, 3, 11; 7, 5, 10; 8, 4, 14; 11, 12; 12, 8, 9; 13, 4, 7, 13; 16, 13. These 16 lines show two long mātrās at the end of each foot except line 4, 9, which shows only one long. Their metre is pādākulaka for which see above.
VI	1-9, 11-15.	Pajjhaṭikā	(See above). <i>Exceptions</i> —1, 13; 3, 4; 4, 11; 5, 9; 6, 5, 11, 12, 13; 8, 4, 9, 12; 11, 5, 10; 12, 3, 9; 14, 5, 12; 15, 11. These 18 lines show two short mātrās at the end which makes them Alillaha, for which see above.
„	10	Pādākulaka	Each foot of 16 mātrās ends with a long. (see above).
V	1-3, 6-9, 11-13.	Alillaha	(See above). <i>Exceptions</i> —1, 8, 10; 6, 9; 7, 2, 3, 6, 10; 8, 3, 6, 10, 15; 9, 1, 10; 11, 4, 9, 10, 13; 12, 1, 3; 13, 4, 7. These 21 lines show two long mātrās at the end of each foot; hence they are Pādākulaka. (see above).
„	4	Madhubhāra (५?)	It has eight mātrās in each foot ending with two short. But as defined in PP. page 284, it requires a payodhara (Ja-gaṇa) at the end.
„	5	Dipaka	(See above).
„	10	Pādākulaka	The 16 mātrās in each foot end with two long, with the exception of four lines (10, 13, 16, 17) which end with one long (see above).
VI	1-5, 7-12, 14; 15, 17,	Pādākulaka	It has 16 mātrās in each foot ending with a long (see above).

METRE

VI	6	Madhubhāra (?)	It has eight mātrās in each foot ending with a long (see above).
„	13	Samkhaṇāri	(See above).
„	16	Samānikā	A syllabic metre of eleven syllables in each foot alternately long and short (PP. page 372).
VII	1-4, 6-12, 14, 15.	Alillaha	(See above) <i>Exceptions</i> :—1, 7, 8, 9; 2, 7; 3, 1, 7; 4, 2, 4; 8, 6; 11, 1, 2, 3; 12, 1, 2; 14, 15, 8; 15, 5, 6, 7, 9. These twenty lines end with a long mātrā and therefore, belong to Pādākulaka ' (see above).
„	5	Dīpaka	(See above).
„	13	Mañjutilakā	It has twenty mātrās in each foot with the scheme one short followed by a Ta-gaṇa, at the end, except line 7 where the feet end with a Na-gaṇa. The measure could not be traced in the Prākṛta Piṅgala, but it is illūstrated in the Chandah-prabhākara. p. 55, where, however, it shows a Ja-gaṇa at the end.
VIII	1-16	Pajjhatikā	(See above). <i>Exceptions</i> :—1, 6, 7; 3, 12; 4, 8; 6, 3, 12; 14; 7, 2, 8; 9, 8; 10, 2; 12, 2; 13, 3; 15, 2, 4, 10, 12. These 17 lines end with a Na-gaṇa and hence are Alillaha.
IX	1-15; 19, 22-25.	Alillaha	(See above) <i>Exceptions</i> :—1, 11; 4, 10; 6, 3; 7, 7; 9, 8; 10, 11; 11, 1, 2; 12, 3, 5; 22, 2, 5. These twelve lines end with a long mātrā and hence are Pādākulaka.
„	16	Mottiyadāma	A syllabic metre of twelve syllables in four Ja-gaṇas in each foot (PP. page 451).
„	17	Samkhaṇāri	(See above).
„	18	Pādākulaka	It shows Ra-gaṇa at the end of each foot of 16 mātrās (see above).
„	20	Mañjutilakā	It has twenty mātrās in each foot with a long and short at the end, with the exception of lines 8 and 14 where we get a Na-gaṇa. See VII, 13, above.

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„	21	Mālati	A syllabic metre of six syllables of two Ja-gaṇa in each foot (PP. page 370). It is half of Mottiyadāma (see above).
		Prasasti Alillaha	(See above).

II. Ghatta verses.

<i>Sandhi</i>	<i>Metre</i>	<i>Nature of the metre, etc.</i>
I	Ullāla	It has twenty mātrās in either line with a caesura at the 15th. (PP. page 205).
II	Caupaiā	It has thirty mātrās in either line of which the first two parts of 10 and 8 mātrās have a caesura, and rhyme with each other. (PP. p. 167).
III	(?)	It has 23 mātrās in either line with a caesura at the 9th. It could not be traced in PP.
IV	Caupaiā	(See above).
V	Caubolā	It has thirty mātrās in either line like Caupaiā, but here the line is broken up into two feet of 15 mātrās each, rhyming with each other. It could not be traced in PP. but is found in Chandahprabhākara p.47.
VI	Digapāla	It has 24 mātrās in either line broken up into two feet of 12 mātrās each rhyming with each other. It is not found in. Prakṛta Pingala but is illustrated in Chandahprabhākara p. 62.
VII	Sampadā	It has 23 mātrās in either line like that in chap III, but here the caesura comes at the 11th mātrā. It could not be traced in PP. but is illustrated in the Chandahprabhākara p. 60.
VIII	Ghattā	It has 31 mātrās in either line with the first two parts of 10 and 8 having a caesura and rhyming with each other. (PP. page 170).
IX	Culiālā	It has 29 mātrās in either line with a caesura at the 13th. (PP. page 274).
Praṣasti	Culiālā	(See above).

III. Duvai verses.

A *Duvai* verse occurs at the beginning of each *kaḍavaka* in *Sandhis* III and IV. It has twenty-eight mātrās in either line with a caesura at the 16th. and a long mātrā at the end, (PP. page 259.)

THE GLOSS AND ITS AUTHORSHIP

IV. Miscellaneous.

At VI, 10, 1-2 we have a gāthā having 30 mātrās in the first line and 27½ in the second with a caesura at the 12th in either. (PP.p.108).

At VI, 10, 3-4 we have a Sanskrit verse in Vanāstha metre. Its last foot is, however, 'Upendravajrā'.

At the end in the Praśasti, we have six 'Gāthā' verses as in VI, 10, 1-2, except that the second line of verses 2 and 5 has 30 mātrās instead of 27,

13. The gloss and its authorship.

It has been mentioned in the description of the MSS. that three of them bear glosses (tippana) on the margin. These are more numerous and elucidative in D specially at the beginning of the work. It may appear that these notes were made by some readers or students of the MSS. according to the explanations of their teacher. But most of the notes are identical in all the three MSS. Sometimes they even agree in making a common mistake and in a few cases the same note has been shown to refer to different adjacent words. The only conclusion that can be drawn from these facts is that the makers of the MSS. copied the notes from a common source and that they are mainly the work of a single author. Who is this author? A clue to his identification is furnished by a note in MS. D. on सरजाइभेय, III, 6, 4. There we are told—सरजाइभेय पद्मजातया अष्टादश महापुराणटिप्पणके व्याख्याता । The gloss-maker, in my opinion, means to say here that he had already explained the eighteen jātis of music in his glosses on the Mahāpurāṇa. Now, we have a gloss on the Mahāpurāṇa of Puspadanta which is found on the margin of some MSS of the Mahāpurāṇa as well as on independent MSS. I have seen two MSS. containing the glosses on the Ādipurāṇa and the Uttarapurāṇa respectively, from which I take the following extracts:—

The Ādipurāṇa tippana begins—

प्रणम्य वीरं विबुधेन्द्रसंस्तुतं निरस्तदोषं वृषभं महोदयम् ।
पदार्थसंदिग्धजनप्रबोधकं महापुराणस्य करोमि टिप्पणम् ॥

It ends—

समस्तसंदेहहरं मनोहरं प्रवृष्टपुण्यप्रभवं जिनेश्वरम् ।
कृतं पुराणे प्रथमे सुटिप्पणं सुखावबोधं निखिलार्थदर्पणम् ॥
इति श्रीप्रभाचन्द्रविरचितमादिपुराणटिप्पणकं पञ्चाशत्-श्लोकहीनसहस्रद्वयपरिमाणं परिसमाप्तम् ॥

The Uttarapurāṇa ends—

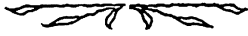
तत्त्वाधारमहापुराणगमनद्योती जनानन्दनः
सर्वप्राणिमनःप्रभेदपटुताप्रस्पष्टवाक्यैः करैः ।
भग्याब्जप्रतिबोधकः समुदितो भूम्नत्प्रभाचन्द्रतः
जीयाटिप्पणकः प्रचण्डतराणिः सर्वार्थमप्रद्युतिः ॥

NĀYAKUMĀRACĀRIŪ

श्रीजयसिंहदेवराज्ये श्रीमद्धारानिवासिना परापरपरमेष्ठिप्रणामोपाजितामलपुण्यनिराकृताखिलमलकलंकैर्न
श्रीप्रभाचन्द्रपण्डितेन महापुराणटिप्पणके शतत्रयाधिकसहस्रत्रयपरिमाणं कृतामेति ।

From these extracts we learn that the author of the Mahāpurāṇa-tippaṇa was Prabhācandra Pandit, a resident of Dhārā who wrote during the reign of Jayasimhadeva. Obviously, this king is identical with Jayasimha of the Parmāra dynasty who succeeded king Bhoja on the throne of Dhārā, and for whom we have a copperplate grant of Vikrama Saṃvat 1112 equivalent to 1055 A. D. (Ep. Ind. III p. 86). This same Prabhācandra is, no doubt, the author of a commentary on the Prameya-kamala-martaṇḍa, which he wrote under Bhoja.

Unfortunately, I had no time to examine these voluminous works so closely as to find out where the author had explained the eighteen jātis, but it appears to me that the tippaṇa on the Nāgakumāracarita was written by this same Prabhācandra about 1055 A. D. that is, less than a century later than the composition of the work itself. This gloss has been very helpful to me generally throughout the work and particularly in construing a few obscure lines and phrases. In all, it explains about two thousand words and phrases of the text mostly by giving a Sanskrit synonym or paraphrase. I have made full use of these comments in preparing the glossary and the notes.



णायकुमारचरित

ॐ

1

Supplication to goddess Sarasvati.

पणवेपिणु भावै पंचगुरु कलिमलवज्जिउ गुणभरिउ ।

आहासमि सुयपंचमिहे फलु णायकुमारचारुचरिउ ॥ ध्रुवकं ॥

दुधिहालंकारै विष्फुरंति	लीलाकोमलइं पयाइं दिंति ।	
महकव्वणिहेलणि संचरंति	बहुहावभावविब्भम धरंति ।	
सुपसत्थे अत्थे दिहि करंति	सव्वइं विण्णाणइं संभरंति ।	5
णीसेसदेसभासउ चवंति	लक्खणइं विसिद्धइं दक्खवंति ।	
अइसंदलंदमग्गेण जंति	पाणेहिं मि दह पाणाइं लैति ^३ ।	
णवहिं मि रसेहिं संचिज्जमाण	विग्गहतएण णिरु सोहमाण ।	
चउदहपुव्विल्ल दुवालसंगि	जिणवयणविणिग्गयसत्तभंगि ।	
वायरणवित्ति पायडियणाम	पसियउ महु देवि मणोहिराम ।	10

घत्ता—सिरिकणहरायकरयलि^३ णिहिय असिजलवाहिणि दुग्गयरि ।

धवलहरसिहरि हयमेहउलि पविउल म्ण्णखेड णयरि ॥ १ ॥

2

Pushpadanta is requested to compose the work.

मुद्धाईकेसवभट्टपुत्तु	कासवरिसिगोत्ते विसालच्चित्तु ।	
णण्णहो मंदिरि णिवसंतु संतु	अहिमाणमेरु गुणगणमहंतु ।	
पत्थिउ महिपणवियसीसएण	विणएण महोवहिसीसएण ।	
दूरुज्झियदुक्कियमोहणेण	गुणधम्मै अवर वि सोहणेण ।	
भो पुप्फयंत पडिवण्णपणय	मुद्धाईकेसवभट्टतणय ।	5

1. १. CD सिय° २. CE हुंति. ३. CE °यले; D °यल°. ४. C मल्लखेडि; E मल्लखेड.

2. १. ABCD मुद्धाएवि.

तुहुं वाईसरिदेवीणिकेउ तुहुं अम्हहं पुण्णणिबंधहेउ ।
 तुहुं भव्वजीवपंकरुहभाणु पइं घणु मैणि मण्णिउ तिणसमाणु ।
 गुणवंतभत्तु तुहुं विणयगम्मु उज्झाय पयासहि परमधम्मु ।
 घत्ता—ओलग्गिउ भावें दिणि जि दिणे णियमणपंकइ थिरु थविउ ।
 कइ कव्वपिसल्लउ जसधवल्लु सिसुजुयलेण पविण्णविउ ॥ २ ॥

10

3

Request made by Nanna, the son of Bharata and minister of Vallabharaya.

भणु भणु सिरिपंचमिफलु गहीरु आयण्णहिं णायकुमारवीरु ।
 ता वल्लहरायमहंतएण कलिखिलसियदुरियकयंतएण ।
 कौडिण्णंगोत्तणहससहरेण दालिदकंदकंदलहरेण ।
 वरकव्वरयणरयणायरेण लच्छीपोमिणिमाणससरेण ।
 पसरंतकित्तिवहुकुलहरेण विट्ठिण्णसरासइवंधवेण ।
 बहुदीणलोयपूरियधणेण मइपसरपरजियपरवलेण ।
 णियवईविदिण्णचित्तिथफलेण छणइंदविंबसण्हमुहेण ।
 कुंदव्वभरहदियतणुरुहेण भो कुसुमदसण हयवसणताव ।
 णण्णेण पवुत्तु महाणुभाव जिणधम्मकज्जि मा होहि मंदु ।
 करि कव्वु मणोहरु मुयहि तंदु सियपंचमिउववासहो फलाइं ।
 आयण्णमि भणु हउं णिम्मलाइं णाईल्लइं सीलइएण ताम ।
 णण्णेण पवोल्लिउ एम जाम घत्ता—कइ भणिउ समंजसु जसविमल्लु णण्णु जि अण्णु ण घरसिरिहे ।
 तहो केरउ णाउ महग्गयरु देविहिं गायउ सुरगिरिहे ॥ ३ ॥

5

10

4

Nanna eulogised.

तं तुहुं मि चडावहि णिययकव्वि दिहि होउ णणिण आसण्णभव्वि ।
 बुद्धीए णण्णु सुरगुरु ण भंति पर णण्णहो णउ वइरिय जिणंति ।

२ C मण्णेणिउ in place of मणि मण्णिउ ३ E °मयपंकय.

3. १. C °मि; E °वि. २ CE कुंडिल्ल; D कौडिल्ल. ३ CE °सच्च°. ४ May also be read विच्छिण्ण. ५ E °पइ. ६ CE हउं भणु. ७ CE णायल्लइं.

4. १. C तें.

पहुभत्तिप हणुवँसमाणु दिट्ठु	पर णण्णु ण वाणरु णरु विसिँट्ठु ।	
गंगेउ सउच्चै जणियतुट्ठि	पर णण्णु ण वइरिहुँ ^४ देइ पुट्ठि ।	
धम्मेण जुहिट्ठिलु धम्मरत्तु	पर णण्णु पवासदुहेण चत्तु ।	5
चाएण कण्णु जणदिण्णचाउ	पर णण्णु ण बंधुहुँ देइ घाउ ।	
कंतीए मणोहरु छणससंकु	पर णण्णहो णउ दीसइ कलंकु ।	
गरुयत्तै महिसुविसुद्धचरित	पर णण्णु ण किडिदाढाइ धरित ।	
सुथिरत्तै मेरु भण्णंति जोइ	पर णण्णु पुरिसु पत्थरु ण होइ ।	
सायरु व गहीरु कयायरेहिं	पर णण्णु ण मंथिउ सुरवरेहिं ।	10

घत्ता—जो एहउ वण्णिउ वरकइहिं भावै णियमणि भावहि ।

तहो णण्णहो केरउ णाउ तुहुं सुललियकव्वि चडावहि ॥ ४ ॥

5

The poet accedes to the request and begins the work.

णाइलसीलभट्टाइवयणु	तं आयण्णिवि णवकमलवयणु ।	
पडिजंपइ विर्यसिवि पुण्फयंतु	पडिवज्जमि णण्णु जि गुणमहंतु ।	
धणु पुणु तैहो तणुवत णाउ कट्ठु	धम्मेण णिवद्धु मुएवि सट्ठु ।	
हउं कहँउं कव्वु णिंदंतु पिसुण	वण्णंतु सुयण विण्फुरियवयण ।	
दुज्जणसज्जणहु सहाउ एहु	सिहि उण्हउ सीयलु होइ मेहु ।	5
भो णिसुणि णण्ण कुलकमलसूर	सुरसिहरिधीर पडिवण्णसूर ।	
जिणभणिउ अणंताणंत गयणु	तहो मज्झि परिट्ठिउ तिविहु भुअँणु ।	
पहिलउ मल्लयसंकासु दिट्ठु	वीयउ कुलिसोवमु रिसिहिं सिट्ठु ।	
तइयउ मुइंगंसण्णिहु कहंति ।	अरहंत अरुह भणु किं रहंति ।	

घत्ता—तइलोककु कमलरुहरिहरहिं ण धरित ण किउ ण णिट्ठियउ । 10

तहिं बहुदीवोवहिमंडियउ मज्झिमु भुअँणु परिट्ठियउ ॥ ३ ॥

२ C य; E अ. ३ CE वसिट्ठु. ४ CE °हिं. ५. A ण भंति.

5. १. E विह°. २ BD महु. ३ E कहमि. ४ E भुवणु. ५ E मुयंग.

Description of the Magadha country.

तहिं संठिउ ससहररविपईउ	पहिलारउ पविउलु जंबुदीउ ।	
वियरंतकोलखंडियकसेरु	तहो मज्झि सुदंसणु णाम मेरु ।	
खेडामंगामपुरवरविचिउ	तहो दाहिणदिसि थिउ भरहखेउ ।	
तहिं मगहदेसु सुपसिद्धु अत्थि	जहिं कमलरेणुपिंजरिय हत्थि ।	
जहिं सुरवरतहणंदणवणाइं	जहिं पिक्क सालि धण्णइं तणाइं ।	5
वयसयहंसावलिमाणियाइं	जहिं खीरसमाणइं पाणियाइं ।	
जहिं कामधेणुसम गोहणाइं	घडदुद्धइं णेहारोहणाइं ।	
जहिं सयलजीवकयपोसणाइं	घणकणकणिसालइं करिसणाइं ।	
जहिं दक्खामंडवि दुहु मुयंति	थलपोमोवैरि पंथिय सुयंति ।	
जहिं हालिणिकलरवमोहियाइं	पहि पहियइं हरिणा इव थियाइं ।	10
पुंडुच्छुवणइं चउदिउं चलंति	जहिं महिससिगहय रसु गलंति ।	
जहिं मणहरमरगयहरियपिंछ	मायंदगौलिं गौदलिय रिंछ ।	
घत्ता--तहिं पुरवरु णामे रायंगिहु कणयरयणकोडिहिं घडिउ ।		
बलिवंड धरंतहो ^१ सुरवइहिं णं सुरणयरु गयणपडिउ ॥ ६ ॥		

Description of the city of Rajgriha.

जोयइ व कमलसरलोयणेहिं	णच्चइ व पवणहल्लियवणेहिं ।	
लिहक्कइ व ललियवल्लीहरेहिं	उल्लसइ व बहुजिणवरहरेहिं ।	
वणियउ व विसमवम्महसरेहिं	कणइ व पारावयसुरहरेहिं ।	
परिहइ व सपरिहाधरियणीरु	पंगुरइ व सियपायारत्तीरु ।	
णं घरसिहरग्गहिं सग्गु छिवइ	णं चंदेअमियधाराउ पियइ ।	5
कुंकुमछडपं णं रइहि रंगु	णावइ दक्खालिय सुहपसंगु ।	
विरइयमोत्तियरंगावलीहिं	जं भूसिउ णं हारावलीहिं ।	
चिंधेहिं धरिय णं पंचवणु	चउवणजणेण वि अइरवणु ।	

6. १. B उयामगाम इति वा पाठः । २ CE सुअंति, ३ E °य°, ४ F °सि, ५ E गौदि; B लुंवि गौदि इति वा पाठः । ६ D °इ°, ७ E °हं, ८ D णं सुरपुरु गयणहो पाडिउं.

7. १. D रयपारावयसरेहिं, २ CD °य, ३ ABDE °उ, ४ BD चंदामय, ५. B सह°

घत्ता—तर्हि सेणिउ णाम णराहिवइ चिर्लणदेविहि परियरिउ ।

णिवसइ णं सग्गि सुराहिवइ पउलोमीइ अलंकरिउ ॥ ७ ॥

10

8

King Srenika. The arrival of Tirthankara Mahavira is reported to the king by the forest guard.

असिवरजलेण पसरंतु दमिउ	णियरिउपयावसिहि जेण समिउ ।	
तिणिण वि बुद्धिउ सुणिहालियाउ	तिणिण वि सत्तिउ परिपालियाउ ।	
चत्तारि वण्ण सण्णिहिय धम्मि	चउरासम गुरुणा णियय कम्मि ।	
आरंभपमुहवहुवलमहंतु	अवलोयउ मणि पंचंगु मंतु ।	
पंचिदियाइं णियमंतु संतु	अरिछव्वग्गहु जो हुँउ कयंतु ।	5
विच्छिण्णउ जेणर्णायणाउ	दरिसाविउ दुट्ठहं दंडघाउ ।	
सत्त वि वसणइं आउंचियाइं	सत्त वि रज्जंगइं संचियाइं ।	
सो एकहिं दिणि सिंहासणत्थु	उययगिरिहि छणइंदु व पसत्थु ।	
मउडोलंवियणवकुसुममालु	अत्थाणि परिट्ठिउ धराणिपालु ।	
खलवलहरु सुयणुद्धरणसीलु	जामच्छइ मणिर्णयलच्छिलीलु ।	10
तामायउ तर्हि उज्जाणपालु	भालयलि णिहियणियबाहुडालु ।	

घत्ता—सो णाविवि णरिंदहो विण्णवइ ओसारियजणदुरियरिणु ।

विउलइरिणियंबहो सुरणमिउ आयउ सम्मइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina.

णिवसासणु सीहासणु मुअंतु	तं णिसुणेवि जय जय जिणं भणंतु ।	
धम्माणुरायकंटइयकाउ	उट्ठिउ सेणिउ रायाहिराउ ।	
जाएप्पिणु सत्तपयाइं देउ	पणविउ सिरेण णियणाणतेउ ।	
जय वीर भणेप्पिणु जित्तवेरि	देवाविय लहु आणंदभेरि ।	
खणि मिलियइं णाणापरियणाइं	लइयइं दिव्वच्चणभायणाइं ।	5

६ E चेलेण°. C चेळणदेविए.

8. १. C °यउ. २ CE फल. ३ C °इउ. ४ A जोहु व. ५ E महंतु. ६ DE जेण अणाय°; B 'वित्थारिउ जणवइ जेण णाउ' इति वा पाठः । ७ E आव°. ८ ABD उवययगिरिहि; E उवयगिरि.

९ E माणिय°.

9. १. E मुयंतु. २ E जय. ३ E जइ. ४ C ता in place of खणि.

आरूढउ महिवइ वारणिदि केसरिकिसोरु णं महिहरिदि ।
 णग्गोग्गखग्गवाउँडकरेहिं सेविज्जमाणु णियकिंकरेहिं ।
 णं सुरवरिंदु बहुसुरवरेहिं^१ धवलायवत्तचलचामरेहिं ।
 चल्लिउ जयलच्छीदिणसोहुं पेक्खेपिणुं मणि अच्छरहु खोहु ।

घत्ता—केण वि चंदणु केण वि घुसिणु केण वि कुसुमदामु धरिउ ।

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णायरंणरणियरें जंतएण जिणपयज्जुयलउ संभरिउ ॥ ८ ॥

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Women of the city also start to worship the Jina.

लेविणुं अहिमुह वियसंति जाइ वहु का वि हंसलीलाइ जाइ ।
 वहु का वि लेइ णिवचंपयाइं णियगुरुहु सरइ णिच्चं पयाइं ।
 वहु का वि देइ करि कंकणाइं मणिभायणि पूयाकंकणाइं ।
 वहु का वि सचंदणंकेलिवत्तु वणलच्छि व दावइ केलिवत्तु ।
 वहु का वि विरेहइ कुंभएण णं णहसिरि उग्गयकुंभएण ।
 वहु का वि चिणई मंदारयाइं सिक्खावइ णियमं दारयाइं ।
 वहु का वि सहइ करकुवलएण पत्थिवावित्ति व जिह कुवलएण ।
 क वि भोयराउ वड्डंतु महइ ढोयउ आहरणु ण किं पि मंहइ ।
 अप्पाणु ण लिप्पइ कुंकुमेहिं क वि वच्चइ गयणेउरकमेहिं ।
 काइ वि झाइउं भवविब्भमंतुं अवयणिणउ पिउ पासहिं भमंतु ।
 क वि ण वि दावइ उज्जल वि दंत सुमरइ मणि मुणिवर संत दंत ।

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घत्ता--इय पुरणारीयणु णीसरिउ पयमंजीरारयंमुहलु ।

परिभमइ रमइ पहि चिकर्मई मुहणीसासभमियभसलु ॥ १० ॥

11

Hymn to the Jina by the king.

सुरणरविसहरवरखयरसरणु कुसुमसरपहरहरसमवसरणु ।
 पइसरइ णिवइ पँहु सरइ थुणइ बहुभवभवंकयरपडलु धुणइ ।

- ५ CE णग्गुग्ग. ६ AB वाहुड°. C वावड°. ७ AB omit this foot. ८ C वोहु.
 ९ D पेच्छेपिणु; CE पेक्खेपिणु. १० E णियणयर.
 10. १. C लेप्पिणु. २ D °णह. ३ E णव°. ४ DE °णु. ५ AC विणइ; E विरइ. ६ C गहइ;
 ७ ACE लइयउ. ८ DE °वंतु. ९ CE °ग°. १० CE राव. ११ E च°. ११. १. D पइ. २ AC भय.

जय थियपरिमियणहकुडिलचिहुर
जय समयसमयमयतिमिरमिहिर
जय तियसमउडमणिलिहियचलण
जय णरयविवरगुरुवडणधरण
जय दसदिसिगयजसपसैरधवल
जय खमदमसमजमणिवहणिलय
जय गुणमणिणिहि परियलियहरिस

जय पयणयजणवयणिहयविहुर ।
जय सुरगिरिथिर मयरहरगहिर ।
जय विसमविसयविसविडविजलण । 5
जय समियकलुस जरमरणहरण ।
णियेणयबलविणिहयकुणयपवल ।
गयणयलगरुय भुअणयलतिलय ।
जय जय जिणवर जय परमपुरिस ।

घत्ता--जहिं णिह ण भुक्ख ण भोयरइ देहु ण पंचिदियहं सुहु । 10

जहिं कहिं मि ण दीसइ णारिमुहु तहो देसहो लहु लेहि महु ॥ ११ ॥

12

The king listens to a religious discourse and then inquires about the fruit of the fast of Sri Panchami.

जिणदंसणेण णरणाहु तुहु
परमेठ्ठिहे णिग्गय दिव्व वाय
इसिवयइं पंच घरवयइं पंच
मुत्तीउ तिणिण रयणाइं तिणिण
दहभेयधम्म लुज्जीवकाय
अणवरउ धरियदूसहवयाहं
अंगइं वारह आयणिण्याइं
णाणापुग्गलसंजोयभाव
आसवसंवररयणिज्जराइं
उप्पत्ति सरीरहं जं पमाणु
आउसु परिमाणविहंसिक्कण

मुणि वंदिवि णरकोट्टइं बड्डु ।
तहिं णिसुंय तेण पंचथिकाय ।
पंच वि गईउ समिदीउ पंच ।
सल्लाइं तिणिण गारवइं तिणिण ।
चउविहकसाय नव नोकसाय । 5
एयारह पडिमउ सावयाहं ।
चउदह पुव्वइं मणि मणिण्याइं ।
पयईरंस दरिसिय दुक्खताव ।
घोराइं कम्मवंधंतराइं ।
सुरणरणारयमयउलहं णाणु । 10
गुणठाणारोहणु देहभरणु ।

घत्ता--इय णिसुणिवि पुच्छिउ सेणिण भणु परमेसर महु विमलु ।

विणिवारियदुक्कियदुहपसरु सिरिपंचमिउववासफलु ॥ १२ ॥

३ ABD चरण. ४ E धवल in place of पसर. ५ C जय in place of णिय.
12. १. D सुणिय. २ E omits the following three feet. ३ D°माउ. ४ AB एयारह; C
एयारस. ५ D कम्मइं विनिवाइयाइं. ६ E परिणाम. ७ E विहित्ति°; E कदत्ति°.

Gotama replies. Description of the Magadha country and the town of Kanakapura.

तं वयणु सुणेप्पिणु णित्तमेण	वीराणए वोळ्ळिउ गोत्तमेण ।	
जिणवरगुणगहणसुरसियजीह	सुणि सेणियराय णरिंदसीह ।	
लंवणणवाहिमागिरिमेरमोत्ति	एत्थु जि विक्खायइ भरहखेत्ति ।	
मगहा णामे जणवउ वरिट्ठु	मणहरु कइक्खवसएहि दिट्ठु ।	
पक्केहि कलमकणिसहि घणेहि	सुयमुहहयझणक्षेणरवकणेहि ।	5
जहि खेत्तहं पयसंचारु णत्थि	उववणहि णिरुज्झइ रविगभत्थि ।	
णग्गोहरोहपारोहएहि	हिंदोलंती कयसोहएहि ।	
जहि सुंदररूवावेक्खिणीए	हालिणि व णिहालिय जक्खिणीए ।	

घत्ता—ताहि पुरवरु णामे कणयउरु भूरिकणयकोडिहि घडिउ ।

अलिकसणहि पीयेहि पंडुरहि उप्परि माणिक्कहि जडिउ ॥ १३ ॥ 10

King Jayandhara, his wife Visalanetra and son Sridhara. A merchant comes with the portrait of a young woman.

तप्पइ दिणयरकंताणलेहि	णीवइ ससहरमणिचुयजलेहि ।	
हरियउ दीसइ मरगयैरुइए	सुक्किलउ फलिहमयवसुमईए ।	
णिच्चिदणालिकंताए णीलु	सयमहपुरसोहाहरणसीलु ।	
ताहि णिवइ जयंधरु धरियधरणि	तेएण विणिज्जियतरुणतरणि ।	
रूवेण कामु कंतीए चंडु	धणवइ धणेण विहवै सुरिंदु ।	5
दंडेण वि वइवसु दंडपाणि	जो खत्तधम्मगुणरयणखाणि ।	
णियणेत्तोहामियहरिणनेत्त	तहो पणइणि पवर विसालणेत्त ।	
उप्पण्णु ताह णं कुसुमबाणु	सुउ सिरिहरु अरितरुवरकिसाणु ।	
सुहुं ताइं तित्थु णिवसंति जाम	एक्कहि दिणि थीरुवंकु ताम ।	
णियरिद्धिपरज्जियवासवेण.	पडु आणिउ वणिणा वासवेण ।	10

घत्ता—णाणामाणिक्कइ ढोइयइं ताइं णिवेण ण जोइयइं ।

पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

13. १. AB हिट्ठु. २ CE कलवि. ३ BD रुणरुण. ४ CE °लंतय. ५ CE पीयल.

14. १. B णीमइ. २ C कुईए; E चुईए. ३ MSS. जिणिज्जिउ. ४ C °धम्म.

The king on inquiry is told that she was Prithvidevi, the princess of Girinagara.

महिवइ मणि मयणसरेण वणिउ	सम्भाणिवि पुच्छिउ तेण वणिउ ।	
णं कामभल्लि णं कामवेल्लि	णं कामहो केरी रेइसुहेल्लि ।	
णं कामजुत्ति णं कामवात्ति	णं कामयत्ति णं कामसत्ति ।	
दीसइ कुंडलपरिफुरियकण्ण	भणु एही का कहि कासु कण्ण ।	
ता कहइ सेट्ठि सिरिसुहरसाल	हउं वाणिज्जहिं गउ सामिसाल ।	5
सायरि तरंतु णं सुरविमाणु	गिरिणयरि विलग्गउ सलिलजाणु ।	
सोरट्टमेइणीमंडलीसु	असिधाराखंडियवइरिसीसु ।	
खैरकिरणणियरदूसहपयाउ	मइं दिट्ठउ तहिं सिरिवम्मराउ ।	
सिरिमइदेवीआलिगियंगु	णं रइए पसाहिउ सइं अणंगु ।	10
तहे तेण णरिंदे जणिय धूयें	पुहवीमहएवि अउव्वखें ।	
जोइवि मइं जंपिउ महुरवयणु	चंगउ णिरु णिरुवमु णारिरयणु ।	
जोगगउ महु पहुहे जयंधरासु	ता भणइ जणणु मइं दिण्ण तासु ।	
तुहुं जाहि लएप्पिणु किं परेण	अलिण्ण पउत्ते उत्तरेण ।	
घत्ता--तं णिसुणिवि मइं तहे सुंदरिहे पडि पडिंविउ लिहावियउं ।		
आणेप्पिणु एहउ एउं तुहुं अज्जु णरेसर दावियउं ॥ १५ ॥		15

The king sends his minister and the merchant to Girinagara and Prithvidevi is brought to Kanakapura.

ता भणइ राउ तुहुं परमसुयणु	जें दाविउ एहउ णारिरयणु ।	
पुणु चवइ णिवइ दक्खवहि झत्ति	पइं पारंभिउ तुहुं करि समत्ति ।	
धरि उवरि पडंती विरहमारि	आणहि जाएप्पिणु लहु कुमारि ।	
पाहुडइं णिवद्धइं भूसणाइं	विमलइं देवंगइं णिवसणाइं ।	
चंदकसुकुभाहरणएहिं	पहुणा पुज्जिउ आहारणएहिं ।	5

15. १. E णं सुहिल्लि; C सहिल्लि. २ E °कित्ति. ३ AE सर; B सूर. ४ DE °म्म. ५ BDE °व. ६ C चंगउ णिरुवमु वरणाारियणु. ७ C लहे. ८ DE तहिं. ९ E °विउ. १० E एहु.

16. १. ABE omit this line and open the कडक्क with the next line reading ता in place of पुणु.

पट्टविउ महंतउ बुद्धिवंतु
दिट्ठुँ सिरिवम्मु सिरिणिक्केउ
पेसहि सुय किं बहुवित्थरेण

गिरिणयँरु पत्तु वणिवँरु तुरंतु ।
विण्णविउ णविउ रिउजायवेउ ।
परिणिज्जउ णववहु णरवरेण ।

घत्ता--ता हयगयरहजंपाणधय लुत्तइं भिच्चविलासिणिउ ।

णीहारगउरहारावलिउँ कंचीदामइं किंकिणिउ ॥ १६ ॥

10

17

Description of the bride.

ढोएप्पिणु पट्टुणा पिहियं तणय
णिय वणिणा कणयउरहो मयच्छि
जो कतइ णहयैलि दिट्ठु राउ
चारत्तु णहहं एए कहंति
गुप्फइं गूढत्तणु जं धरंति
जंघाजुयलउ णेउरदुँएण
वग्गइ वम्महु बहुविग्गहेण
ऊरूथंभंहिं रइघरु अणेण
कडियँलगरुयत्तणु तं पहाणु
मणि चितवंतु सयखंडु जाहि
सोहिय ससिवयणहे तिवलिभंग
थणथडूत्तणु पेरमाणणासु
गीवहे गइवेयउ हिययहारि
अहरुल्लउ वम्महरँसणिवासु

गय सा वरइत्ताणिवद्धपणय ।
दिट्ठा वरेण णं मयणलच्छि ।
महु भावइ सौ णहयरणिहाउ ।
अंगुट्ठयँ परमुण्णय वहंति ।
णं भुअणु जिणहु मंतु व करंति ।
वणिज्जइ णं घोसँ हुएण ।
जण्हुयसंधाए परिग्गहेण ।
रेहइ मणिरसणातोरणेण ।
जं धरियउ मयणणिहाणँठाणु ।
तुच्छोयरि किह गंभीरणाहि ।
लायणजलहो णावइ तरंग ।
भुयजुयलउ कामुयकंठपासु ।
वद्धउ चोरु व रूवावहारि ।
दंतहि णिज्जिउ मोत्तियविलासु ।

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घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुरुहेण पहाय मय ।

15

तो पुणु वि काइं कुडिलत्तणँहो सुंदरिसिंरि धम्मिल्लगय ॥ १७ ॥

- २ E णयरि. ३ ABCD°वइ. ४ ABCD दिट्ठिउ. ५ C विण्णविउ रिउवणजायवेउ. ६ E वलिहि
17. १. CDE पाहिय. २ CDE कमयालि. ३ C णं. ४ AB चारत्त; D चारुत्त; E चारित्तु. ५ CE
°इ. ६ C °हं. ७ CE जुएण. ८ C जण्हव; E जण्हयसंधाणु. ९ CE खंभ°. १० D कडिलय.
११ E णिहाणु. १२ C परमणु ण तासु. १३ C सरणिवासु. १४ E °तणेण.

बहु पिच्छिवि हरिसिउ धरणिणाहु सुहिं किंकरोहिं कउ लहु विवाहु ।
 ठवियइं कुलदेवइं मंडवाइं विरइयइं पुरंधिहिं तंडवाइं ।
 लोणइं चडंति चमरइं पडंति तालइं चलाइं विहडिवि घडंति ।
 पिसुणइं सुसंति सुयणइं हसंति हम्मंति पडह तेण जि रसंति ।
 भोयणसंगे विसहइ तलप्प मदलु वि काइं णरु करइ वण्ण । 5
 करि कंकणाइं घरि तोरणाइं सुणियद्धइं णिद्धइं तिलरिणाइं ।
 मंगलकलसहिं पेम्माइरुक्खु जलसिंचिउ बहुवर दिति सुक्खु ।
 मुहवडु फेडिउ भोयंतराउ जोर्यउ बहुमुहुं पसरंतराउ ।
 मणु मणहो मिलिउ कर करहो मिलिउ णयणह वि णयसंचारु घुलिउ ।

घत्ता--सा पणइणि हूई पाणपिय तहो रायहो सुहभायणहो ।

णवकुंदपुष्पदंताणहो सिरिवहू व णारायणहो ॥ १८ ॥

10

इय गायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकव्वे जयंधरविवाहकल्लाणवण्णणो
 णाम पदमो परिच्छेउ समत्तो ॥

संधि ॥ १ ॥

18. १. D °डवि. २ E सुवणइ. ३ E सरंति. ४ E विडहइ. ५ E सुवि°. ६ C जोइउ.

II

1

The King goes to the pleasure garden with the inmates of his harem.

परिणिवि सुद्धसई कलहंसगई वियसियविडविणिहाणहो ।

गयउ सणेउरेण अंतेउरेण सहुं णरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं

आहारणइं लइयइं कामिणिहिं ।

कुसुमावलिपरिमलपरिमलिया

सैल्लिहिं कयकडियलमेहलिया ।

एकइं अलिकेसहिं लिहैकविउ

अण्णइं कमलोवरि दक्खविउ ।

जलविन्ममु इक्क णिणइ पिय

अण्णेक्क सणाहि णियंति थिय ।

अवरइं गच्छंतु हंसु भणिउ

महु गइविलासु पइं कहिं गुणिउ ।

अण्णेक्कए मोरपिंछु धरिउ

णं मयणवाणपत्तणुं फुरिउ ।

अण्णेक्क चवइ लग्गेवि ण मुउं

मायंदकुसुममंजरिहे सुउ ।

अण्णेक्कएँ णियसइं तविया

कलयंठि लवंती वेहविया ।

अण्णेक्कहिं पक्खपसरु करइ

थलमाणु य पक्खिणि वज्जरइ ।

घत्ता--अरिवरसिरिहरहो पालियधरहो सरि जलकील करंतहो ।

बालमुणालभुया सिरिवम्मसुया चलिय पासि जा कंतहो ॥ १ ॥

2

Prithvidevi dazzled by the splendour of her rival's entourage.

पंथें पयट्टाइं

ता तीए दिट्ठाइं ।

जयसिरिणिवासाइं

किंकरसहासाइं ।

जिगिजिगिजिगंताइं

खग्गाइं कुंताइं ।

पहरणइं फुरियाइं

हयउलइं तुरियाइं ।

गयउलइं मंथरइं

दाणंवुणिज्झरइं ।

1. १ A also reads कामिणिहिं. २ CD वेळिहिं. ३ E ल्ह°. ४ E पुत्तेण. ५ E लग्गे ण मुउ.

६ E°हि. ७ E°कहि. ८ E घणमाणु. ९ ABFE °म्मु.

2. १ AE णिन्मरइं.

धवलाइ हरियाइ	छत्ताइ धरियाइ ।	
चिंथाइ चलियाइ	चमराइ घुलियाइ ।	
भुवणयलपूराइ	वज्जंति तूराइ ।	
कयमयणपक्खाइ	विलयाण लक्खाइ ।	
सिंगारवंताइ	दट्ठूण जंताइ ।	10
चोज्जं गया सा वि	भणिया सही का वि ।	
एसा सिरी कस्स	दणुयस्स मणुयस्स ।	
लच्छीसहायस्स	रायस्स णायस्स ।	
कहियं वयंसीए	रिद्धी सर्वत्तीए ।	
उज्जाणजत्ताए	सुविसौलणेत्ताए ।	15
ता रायउत्तीए	खर णीससंतीए ।	
ससिन्धिवधवलम्मि	णियवयणकमलम्मि ।	
करयलइं णिहियाइं	लोयणइं पिहियाइं ।	
घत्ता--सुक्खइं दुज्जणहं णिय सज्जणहं दुक्खइं उवरि पलोट्टइं ।		
जेहिं णिहालियइं गयणइं पियइं ताइं किं ण हलि फुट्टइं ॥ २ ॥		20

3

Feeling jealous she goes to the temple instead of the pleasure-garden.

इणं सा भणंती	खरं णीससंती ।	
कसायं सहंती	विसायं वहंती ।	
णहालग्गकूडं	हयाणंगपीडं ।	
जिणाणं पसत्थं	घरं धत्थदुत्थं ।	
गया पीलुलीला	सुधम्मा सुसीला ।	5
रिसीणं वरिट्ठो	तहिं तीए दिट्ठो ।	
कयाहिंदसेवो	जिणो देवदेवो ।	
असंगो अभंगो	जहाजायलिंगो ।	

2. २ DE सवितीए. ३ E उज्जाइं जत्ताइं. ४ E सुविलास°. ५ CE सोक्ख°. ६ AB पलोट्टइं; C पलट्टइं.

3. १ E स°.

डुहाणं विणासो	सुहाणं णिवासो ।	
गुणाणं णिसेणी	णयारूढवाणी ।	10
तमाणं पईवो ^२	तवाणं पहावो ^२ ।	
अगाओ अपाओ ^३	सयासुद्धभावो ।	
सयाणंतणाणी	जसुप्पत्तिखोणी ।	
जलुल्लोलभंगौ	सिरे णत्थि गंगा ।	
गले णत्थि सप्पो	मणे णत्थि दप्पो ।	15
करे णत्थि सूलं	विसालं कवालं ।	
उरे मुंडमाला	ण सेलिंदवाला ।	
अहाणं रउद्दो	तुमं देव रुद्दो ।	
ईसी मोक्खगामी	तुमं मज्झ सामी ।	
कुंडं देहि बोही	विसुद्धा समाही ।	20

घत्ता—वंदिवि परमजिणु कुडिलेण विणु मुद्धए^१ तवसिरिकंतहो^१ ।
 पर्यणयवासवहो पिहियासवहो कय पणामुं भयवंतहो ॥ ३ ॥

4

Sage Pihitasrava foretells her the birth of a son, and delivers a religious discourse.

इसिणां बोल्लिउ वेल्लहलभुण	तुह धम्मवुद्धि संभवउ सुण ।	
ता देविण णिंदिउ अप्पणउ	डज्जउ खलरिद्धिपलोयणउ ।	
अम्हारिसु मुणिवर मलहरणु	भणु अत्थि णत्थि महु तवयैरणु ।	
गुरु पभणइ म करि विसाउ तुहुं	पेक्खेसहि [*] अग्गइ पुत्तमुहुं ।	
णियसिरि किं किर मण्णंति णरा	णवजोव्वणु णासइ एइ जरा ।	5
उप्पण्णहो दीसइ पुणु मरणु	भीसावणु दुक्कइ जमकरणु ।	
सिरिमंतहो घरि दालिइडउ	पइसरइ दुक्खंभारुब्भडउ ।	
अइसुंदररूवें रूउ ल्हसइ	वीरु वि संगामरंगि तसइ ।	

२ E °ओ. ३ E °वो. ४ E °जसुणक्खणाणी. ५ CE °तुंगा. ६ AB ण कंठेण माला; D रुंड
 for मुंड. ७ AB इमी. ८ ABD वरं. ९ C मुद्धिए; E बुद्धिए. १० AB सच्चारित्तहो. ११
 E पणयणयवासहो. १२ E °म.

4. १ AB इसि जं. २ C °लिं; B also has हेल्ल°. ३ E °च°. ४ E °सइ. ५ ABD °वंत°. ६ ABD °क्खु. ७ ABCD अयि; E अइ सुंदरि.

पियमाणुसु अण्णुं जि लोउ जिह
णियकंतिहे ससिर्विवु वि ढलइ
इह को सुत्थिउ को दुत्थियउ

णिण्णेहें दीसइ पुणु वि तिह ।
लायण्णु ण मणुयहं किं गलइ ।
सयलु वि कम्मेण गलत्थियउ ।

10

घत्ता—लच्छि सयज्जयर सेवंति णर एत्थु को वि णउ राणउ ।

भयभीसिउ रुयंइ जीविउ मुंयइ पडु दीणेण समानउ ॥ ४ ॥

5

She then returns to the palace. The King, during his sports, is reminded of her.

तओ मुणिंदजंपियं

मणे वरं थिरं थियं ।

सुतारहारपंडुरं

गया सई समंदिरं ।

णिवद्धणीलतोरणं

विचित्तमत्तवारणं ।

रसंतमत्तवारणं

दिवायरंसुवारणं ।

सुहंमभित्तिपिंगलं

अणेयगेयमंगलं ।

5

तहिं सिणिद्धवणिण्या

णरिंदविंदवणिण्या ।

कइंदविंदवणिण्या

सुहासणे णिसणिण्या ।

वणे पडु पडिट्ठओ

सरोवरं पडिट्ठओ ।

पलोइयं सरोरुहं

वियंभियं पियामुहं ।

पहंतंरं णिहालिरो

ण जंपेण णरेसरो ।

10

विलासिणीहिं सित्तओ

णिमीलियंच्छिवत्तओ ।

थिओ वियारवज्जिओ

ण णीससंतु लज्जिओ ।

घत्ता—णीलुण्णलपहओ हरिसहो ण गओ णरवइ णियमणि भावइ ।

जियकलहंसिणिय पियभासिणिय पुहविदेवि किं णावइ ॥ ५ ॥

6

Being informed of the incidents by a servant, he goes to the temple and thence to the palace, and learns from her about her temple-visit.

इय जा णिवहियवउ जाणियउ

ता केण वि भिच्चें भाणियउ ।

जोएवि सवत्तिहे हत्थिहउ

चंचलहयवरसंदणसुहउ ।

८ C पियमाणु सुणु अ जे; ९ E रोवइ; C कयइ. १० E सुवइ.

5. १ E °हेम. २ E णरिंदवणिणवणिण्या; D °मणिण्या; B णरिंदवंद°. ३ C वंदिया. ४ E omits this foot. ५ E जंपेण. ६ E °अच्छिपत्तओ.

परसिरि णं सहंति^१ दुरियहरहो
 तो महिवइ चित्ति चमक्कियउ
 इय चित्तिवि णिग्गउ सरवरहो
 जिणु हियवइ किं तहो पइसरइ
 देउं वि णउ वंदइ मूढमइ
 तहिं दिट्ठउ कंतहो मुहकमलु
 किं सररुहु णं णं खणविलइ
 बुज्झिउ सपसाउ मँगिगियउ
 पहु पभणइ रमियसउणिगणहो
 ता बालए उत्तरु भासियउ
 वंदिउ जिणमंदिरे जिणधवलु
 लब्भंति गामपुरपट्टणइं
 लब्भइ पियमाणुसु भवि जि भवे
 पर इक्कु ण लब्भइ जिणवयणु
 जह पावपसत्तहो सुहसयणु
 चउगइगयदुक्खलक्ख सहिवि

पल्लट्ठिवि गय जिणवरघरहो ।
 होसइ पियमहिलए तउ कियउ ।
 गउ भवणु परायउ जिणवरहो ।
 जो पिय पिय पिय भणंतु मरइ ।
 गउ सणिहेलणु मणपवणगइ ।
 किं छणससि णं णं सो समलु ।
 पियवयणहो का वि अउव्वगइ ।
 चित्तेण चित्तु आलिंगियउ ।
 किं णायइं तुम्हइं उववणहो ।
 मइं दुक्किउ देव पणासियउ ।
 कंदप्पदप्पदलणुग्गवलु ।
 कीलाजोगइं णंदणवणइं ।
 संसारसमुद्धि रउद्धरवे ।
 अँण्णु वि दुल्लहु दंसणरयणु ।
 दालिद्धिएण णावइ रयणु ।
 अइदुल्लहु मणुयजम्मु लहिवि ।

5

10

15

20

घत्ता—जेण ण तवर्चरणु किउं दुहहरणु विसए ण मणु आँउंचियउ ।
 अरुहु ण पुज्जियउ मलवज्जियउ तँ अण्णाणउ वंचियउ ॥ ६ ॥

7

They both visit the sage again to reassure themselves about his prophesy regarding the birth of a son.

अण्णु वि पिहियासउ परममुणि
 तहिं णिसुणिउ होसइ मज्झु सुओ
 तँ^१ णिसुणिवि णरवइ हरिसियउ
 अण्णहिं दिणे मउलियणेत्तियए

तहो वयणविणिग्गय दिव्वज्जुणि ।
 परवलदलवट्ठणु पीणभुओ ।
 अच्छइ पुहवीपियभोयरउ ।
 देविए पल्लंकि पसुत्तियए ।

6. १ AB सहंत. २ E जिणमंदिरहो. ३ ABCD देव°. ४ E अणंगि°. ५ AB omit this foot and the next. ६ C °यरणु. ७ E आव°.

7. १ AB omit this line.

अवल्लोइउ सिविणइं मत्तकरि	णहकुलिसकोडिहयहत्थि हरि ।	5
रयणायरु भीयरु चलमयरु	ससि दिणयरु वियसियकमलसरु ।	
सुधिहाणइं कंतहो भासियउ	तेण वि फलु ताहे पयासियउ ।	
तुह होसइ तणुरुहु धरियणर	जो भुंजइ सुंदरि सधरधर ।	
पुणरवि संदेहहणमणइं	जिणहरु गयाइं विणिण वि जणइं ।	
पणविवि पयाइं अदुगुंछियउ	पिहियासउ जइवरु पुच्छियउ ।	10

घत्ता—जइवरु गलियमलु सिविणयहो फलु णिववहुवरहो पघोसइ ।
माणिणिहिययरु सिसु कुसुमसरु तुम्हं दोहिं मि होसइ ॥ ७ ॥

8

Reassurance of the sage and the birth of a son.

णीरंधसंधिवंधहो ल्हसिउ	तहो चरणंगुट्टण पुंसिउ ।	
विहडेसइ वज्जकवाडु खणे	इय सहसकूडजिणवरभवणे ।	
णिवडेसइ वाविहें पुरिसवरु	रंगंतु जंतु पसरंतु करु ।	
सिरि करिवि धरेव्वउ विसहरेण	केण वि दिव्वेण विदुरहरेण ।	
णियतेयणिहयंसोदामिणीहिं	कीलेसइ णायफणामणीहिं ।	5
ता हरिसजलोहें सिंचियइं	देवीणिवाइं रोमंचियइं ।	
उप्पणुं व मण्णिउ पुत्तु मणे	आणंदु पवड्डिउ सयलंजणे ।	
मुणिवयणें णयणाणंदिरहो	आयाइं वे वि णियमंदिरहो ।	
पुण्णाहिउ पुण्णसमायरिउं	जंणणिहे तुच्छोयरि अवयरिउ ।	
सिंपिहे मुत्ता इव संकमिउ	पुहईण उवरि वाहारहिउ ।	10
दीसइ आवंडुरु मुहकमलु	णं णंदणजसपसरें धवलु ।	
जायइं णिवडणभयकयदुहइं	दुज्जणथणीं कसणइं मुहइं ।	

घत्ता—अत्थु व कइमईहे चिरु देवईहे दामोयरु व जसालउ ।

सिवएवि^{१३} जिणु व संति^{१३} गुणु व उप्पणउ तहो बालउ ॥ ८ ॥

२ D सयल°. ३ ABD संदेहाणण°.

8. १ ABDE नीरंधबंधसंचहो. २ C फुसिउ ; ३ CE णिहिय. ४ ABCD °णिहे. ५ E उप्पण्णिउ मण्णिउ. ६ E °लु. ७ E °समाणियउ. ८ C सोहम्मविमाणहो अवयरिउ. ९ ABDE omit. this line. १० E °थणाइं. ११ E °हिं. १२ E °यहिं. १३ E °एयइं. १४ ABD °हिं. १५ C तहे; E तहि.

सुंदरगहणयणिरिक्खियउ	बहुवंजणलक्खणलक्खियउ ।	
णं जणिउ अहिसए धम्मं पर	किं वण्णमि गंदणु कुसुमसर ।	
मलरहियइं दस वि दिसाणणइं	पप्फुल्लइं फलियइं काणणइं ।	
महुसमउ वियंभिउ वणि जि वणे	संतोसु पवड्डिउ जणि जि जणे ।	
णाड्यँरसु पसारिउ णरि जि णरे ^१	जयपडहु पवज्जिउ घरि जि घरे ।	5
रिसिहिं वि हियवउ रइरंजियउ	सोहग्गु सव्वपुरे पुंजियउ ।	
कोईलकुलकलयलु उच्छल्लिउ	विरहियणु विरहजलणंइं जलिउ ।	
भमरार्वलि सुमहुरु रुणुरुणइ	संरधणुंजीया इव झणझणइ ।	
सहुं मंगैलधवलुम्भासिणिहिं	णच्चिउ सविलासु विलासिणिहिं ।	
दीणइं दाणेणाणंदियइं	मुक्कइं वंदिग्गहवंदियइं ।	10

घत्ता—सरसइ मुहकमले थिय भुयज्जुयले जयसिरि अजियमहंतहिं ।

उरि सिरि अवयरियं बालहो तुरियं कित्ति वि भमंइ दियंतहिं ॥ ९ ॥

सुकैलाकलावगहणेकरउ	गउ बुड्डिहिं णं सिसुससहरउ ।	
मायापियरइं दुक्कियहरइं	मणिकलससमुहदप्पणकरइं ।	
उवणियघंटाचामरधयइं	अण्णहिं दिणि जिणभवणहो गयइं ।	
तहिं कुलिसकवाडु गाडु पिहिउं	को विहडावइ देवें णिहिउ ।	
किर धम्म करउं कंताइ सहुं	आगमणु णिरत्थउ हुयंउ महुं ।	5
आयहं विं ण दीसइ जिणहं मुहु	णरणाहइो मणे उप्पण्णु दुहु ।	
जिणवइमुहुं पइं मुहु पियहे मुहु	ण वि दिट्ठउ जेण विइण्णु सुहु ।	
तं जोइउ इह परलोयगइ	तहो सो भत्था इव णीससइ ।	

9. १ E विंजण°. २ E जणियउ हिंसए. ३ E धम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल°
७ C °णं. ८ E °उलि. ९ C सुर°. १० B °जीयारव. ११ E °लु. १२ E °यउ. १३ E
तुरिउ. १४ C भवइ.

10. १ ABD सयला. २ E °रिउ. ३ C पुट्ठिहिं. ४ CD संख; E समुख दप्पणु. ५ E °यउ.
६ BC दइवें. ७ C हुवउ. ८ CE मि. ९ E लेविउ; C णर जीविउ D णउ जीविउ.

रिसिवयणपवंधुं विवेइयउ

इय चितिवि सिसुं उच्चाइयउ ।

ताएं तहो पाएं ताडियउ

सहसा कवाडु उग्घाडियउ ।

10

घत्ता—णउ डसियाहरउ भूभंगुरउ णउ कुसुमसरेण परजियउं ।

दिट्ठउ जिणवयणु थियसमणयणु कामकोहभयवज्जियउं ॥ १० ॥

II

Hymn to the Jina.

णरिंदेण णाइंददेविंदवंदो

थुओ देवदेवो अणिंदो जिणिंदो ।

महापंचकल्लाणणाणाहिणाणो

सया चामरोहेण विज्जिज्जमाणो ।

पहूणं पहू तुंगसिहासणत्थो

सभासासमुग्घासियत्थो पसत्थो ।

विमुक्कामरीपुण्णवुट्ठीसुंयंधो

अलं दुंदुहीरावपूरंतंरंधो ।

विरेहंतसेयायवत्तो विदोसो

असोयंदुमासीणपक्खिदधोसो ।

5

फुरंतोक्कभामंडलो भूरिसोहो

असंगो असण्णो अलोहो अमोहो ।

तओ तेण दिट्ठा कुमारेण वावी

असामण्णतोया तडारूढेदेवी ।

पहाणिद्धमाणिक्कसोवाणगम्मा

विवुट्ठंतपोमावलीरावर्म्ममा ।

मणोहारिणी कामएवस्स लीला

फणीणं रसासारपारद्धकीला ।

पिहूहेमपायारहितंधयारा

सुरालंतगेया अणेयप्पयारा ।

10

घत्ता—रहसारूढएण रईरूढएण चडुंयं मउ विरइज्जइ ।

हंसं हंसिणिहे सरवासिणिहे भिसु चुंचुए जहिं दिज्जइ ॥ ११ ॥

12

Miracle of the child's falling into a well and being held up by a serpent.

तहिं तुंगपीणपीवरथणिंहिं

कडिसुत्तविलंविर्किकिणिंहिं ।

जलु जोयंतिहिं गयगामिणिंहिं

करकमलहो वियलिउ कामिणिंहिं ।

णिवडंतु कुमारु णियंच्छियउ

अहिणा सीसेण पडिच्छियउ ।

१० ABCD °बंध, ११ C सुउ, १२ ABD °जिउ.

11. १ C सुबंधो, २ ABC °यंदसा°, ३ DE पसण्णो, ४ B अलेहो, ५ B विलसंत; D वियसंत
६ D राय°, ७ C °लुत्त°, ८ AB ए ९ D चाडयमउ, १० A पियभा°.

12. १ E °णीहि, २ C णियडियउ.

उद्धुमुकसलिलावलिहिं	सोहतउं फणपंचंगुलिहिं ।	
णिवडंतहो तहो सिरमणिणहरु	फणिदइवें णं उड्डियउ करैं ।	5
थिरदेहणालि फणवलयदालि	जले उग्गमियइं पणयकमलि ।	
उवविट्टउ सुंदरु वीरैमइ	विलसइ विहसइ रंगइ रमइ ।	
विसहरमत्थयरयण थियउ	अप्पउ पेक्खइ पडिविवियउ ।	
सिसु मणइ अवरु वि एहु सिसु	बोल्लावइ ण मुणइ विसमविसु ।	
पाणियलें मुहदाढउ कुंसइ	णाएं सहुं किं पि चवइ हसइ ।	10

घत्ता—हाहारउ गुरुउ तो झत्ति हुउ वाविहिं विहिणा णडियउ ।

णयणसुहावणउ णरवइतणउ सप्पहो उग्गरि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि विलुलियमेहलिय	पुहईमहएवि विसंठुलिय ।	
धाईय रोवइ पत्थिवगरिणि	णियकलहविओइय णं करिणि ।	
हा पुत्त पुत्त तामरसमुह	हा पुत्त पुत्त किं हुयउ तुह ।	
बहुडुक्खसयाइं सहंतियए	पइं विणु किं मइं जीवंतियए ।	
इय पभणिवि मरणु जि चित्तियउ	अप्पाणउ तित्थु जि घैत्तियउ ।	5
महएविए कुवलयलोयणए	हाहारउ उड्डिउ पारियणए ।	
आकुंभत्थल मज्जंति गय	जहिं तहिं वि सुविहि सुरवरहि कय ।	
केत्तिउ वणिज्जइ धम्मफलु	गंभीरु वि थिउ आजाणु जलु ।	
देवैहिं देविहे आयरु विहिउ	णंदणु पुज्जिवि अंकइं णिहिउ ।	

घत्ता—संजमु तवचरणु णियमुद्धरणु धम्मु जि मंगलु वुत्तउ ।

10

जसु जिणधम्मु मणे तहो दिणि जि दिणे सुर वि णमंति णिरुत्तउ ॥ १३ ॥

14

The child is adopted by the Naga who takes him home.

जणणेण पयाबंधुरु सुदिसु	देवेहिं वि णायकुमारु सिसु ।
हक्कारिउ वित्थारिउ पणउ	फणिणा पडिवणणउ णियतणउ ।

३ D °द्ध. ४ E फणि. ५ This line and the following are defective in C.

६ ABC °वयण°. ७ D धीर°. ८ E पुसइ.

13. १ E °ढ°. २ E धायइ. ३ E षल्लि°. ४ E देवयहिं देवियहिं.

आहरणइं मणिमयकव्वुरइं

मंदारकुसुमवरमालियउ

चमरइं छत्तइं संजोइयइं

धररंधि समंदिरु दैरिसियउ

जणणीहिं व थणमुहदाइणिहिं

वंदिउ परियंचिउ किण्णरिहिं

पुणु पुणु जोइवि णेहज्जियउ

णिदइवहो सुहि वंकइ वयणु

णिउ पिउणा पुरु थिउ माउहैरे

दिण्णइं देवंगइं अंवरइं ।

गुमुगुमुगुमंतभमरालियउ ।

अहिअंकइं चिंधइं ढोइयइं ।

भणु किं ण पुण्णवंतहो कियउ ।

उच्चाइउ वालउ णाइणिहिं ।

संभासिउ सुरवरसुंदरिहिं ।

णंदणु णापण विसज्जियउ ।

दइवेण कालसणु वि सैयणु ।

गयकालए पुणु वासरे पवरे ।

5

10

घत्ता—धवलहिं मंगलहिं हयमदलहिं णं णरु दोण्णिवासहो ।

सिसु विसहरहो घरु णिउ महिविवरु पुण्फयंतजिणदासहो ॥ १४ ॥

इय गायकुमारचारुचरिए णण्णणामंकिए महाकइपुण्फयंतविरइए महाकव्वे

गायकुमारसंभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

14. १ E दर°. २ C सु°. ३ C °घरे. ४ AB दोणु.

III

I

Nagakumara is taught various sciences and arts.

सिद्धं णमह भणेवि अट्टारह लिविउ भुअंगउ ।

दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ ध्रुवकं ॥

दुवई—कालक्खरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ ।

सो णिच्चं पढंतु हुउ पंडिउ वाएसरिणिरिक्खिउ ॥

छंदालंकारइं णिग्घंटइं	जोइसाइं गहगमणपयट्टइं ।	5
कव्वइं णाडयसत्थइं सुणियइं	पहरणाइं णीसेसइं गुणियइं ।	
पडहसंखवरतंतीतालइं	अब्भसियइं वज्जाइं रवालइं ।	
पत्तपुप्फणाणाफलछेज्जइं	हयगयविंदारोहणविज्जइं ।	
चंदवलइं सरउययविहाणइं	सत्तभउमपासायपमाणइं ।	
तंतइं मंतइं वरवसियैरणइं	वूहविरयणइं पहरणहरणइं ।	10
सिप्पइं सवियप्पइं माणि णिहियइं	चित्तइं चित्ताभासइं लिहियइं ।	
इंदजालु रिउथंभणु मोहणु	विज्जासाहणु जणसंखोहणु ।	
णरणारीलक्खण भूसणविहि	कामुयविहि सेवाविहि सुहणिहि ।	
गंधजुत्ति मणिओसहजुत्ति वि	सिक्खिय तेण णरेसरवित्ति वि ।	

घत्ता—किं जडमाणवहिं सुरवरु सविसेसु वियाणइ ।

15

विसहरु वम्महहो पवरत्थु सत्थु वक्खणइ ॥ १ ॥

2

Instructions in Politics.

दुवई—होई समुज्जवेण सुसहाणं दरिसियत्तहयगया ।

अलसंतेण पिसुणजणसंगे णासइ रायसंपया ॥

1. १ D दि°. २ C °उअय; E उवइ. ३ E °वरण°. ४ E मणुअसह°.

ते बुद्धा जे सुयण सलक्खण

बुद्धि बुद्धसेवाइ पवड्डइ

मंतं अंतरंग वहिरंग वि

बाहिररिउखण महिमंडलु

अब्भंतररिउवग्गविणासणु

विणपं इंदियजउ संपज्जइ

एहउ अप्पलज्जि वणिज्जइ

दुट्ठहो परिपालणु जहिं किज्जइ

ण मिलइ रायलच्छि अहंगारहो

हुंतु अणत्थु घोरे वंचेवउ

धम्मं विणु ण अत्थु साहिज्जइ

कज्जणासु कंजु ण विरइज्जइ

सत्थकम्मविसएसु वियक्खण ।

सो पंचंगु मंतु परियड्डइ ।

रिउ जिप्पंति विइणकुसंग वि ।

सिज्जइ णरणाहो चितियफलु ।

हवइ णराहिउं विणयविहूसणु ।

वसणु ण इक्कु वि तहो उप्पज्जइ ।

धम्महंमु वि परियाणिज्जइ ।

सो अहंमु जहिं साहु वहिज्जइ ।

जाइ अहंमं णिउ तंवारहो ।

अत्थु णरेसरेण संचेवउ ।

तं असक्कु णिद्धंमु ण जुज्जइ ।

कुलमइहीणु मंति ण थविज्जइ ।

घत्ता—कामाउर सरस णउ जोग्गा घरिणिनिहांलणे ।

ईणे कायर मणुय णउ तिक्खपक्खपरिपालणे ॥ २ ॥

3

Instructions in Politics (continued).

दुवई—जो धणलुद्ध धिवइ धणकज्जे हुयवहे धिवइ इंधणं ।

सो वल्लूरियाए हो सुहय विडालहो देइ बंधणं ॥

दुट्ठभिच्चपोसणु विहुरायरु

भाविज्जइ बहुगुणगरुयत्तणु

गुणणिहिपुरिसु परिक्खिवि धिप्पइ

सहवासेण सीलु बहुकाले

आलावेण बुद्धि जाणिज्जइ

परकज्जु वि णियकज्जु वि लक्खाह

होइ वसिद्धं वसणे लग्गणतरु ।

गुणअणुरापं रंजिज्जइ जणु ।

कज्जधुरंधरु धुरहिं णिहिप्पइ ।

ववहारेण सउच्च गुणाले ।

संगरेण धीरत्तु मुणिज्जइ ।

अद्धक्खु वि अवरोहिं परिक्खहि ।

2. १ ABCE सं. २ ABE °व. ३ CE °लाहु. ४ C °धम्म. ५ B अंगारहो; CE सिंगारहो; D संगारहो. ६ E संचिव्वउ. ७ CE कज्जु वि ण रइज्जइ. ८ E जोगउ. ९ E °हे°. १० CE रण°.

3. १ C वल्ल°. २ CE वसिद्ध; A वसिद्ध. ३ E बहुबहुगुरु°. ४ C व.

कम्मसुद्धि णिग्गहु वि अणुग्गहु	पैडिणिहि पडिविहाणु वुहसंगहु ।	
उवसग्गु वि हवंतु णासिज्जइ	परियणु दाणें संतोसिज्जइ ।	10
सत्तिहिं तिहिं विवरणु सुसइत्तणु	अवरु वि करहि गरुयहिययत्तणु ।	
चवलत्तणु अयाँलिचारित्तणु	मेल्लहि दिट्ठिं कामकामित्तणु ।	
मुयसु णिसीह कुपुरिसहं संगमु	होइ तेणं भीसणु वसणागमु ।	
हरिसु माणु मउ कामु वि कोहु वि	जिणसु हणसु संजायउ लोहु वि ।	
सत्तु मित्तु मज्झत्यु विवेयहि	मयरद्धयवसणइं विच्छेपिहि ।	15

घत्ता—मज्झुं विलासिणिउ मिगमारणु जूयारत्तणु ।

धणदूसणुं मुयहि णिट्ठुरवयणु दंडफरसत्तणुं ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहदढभुओ ।

सत्यु सुणंतु संतु संजायउ विउससिरोमणी सुओ ॥

पुरिससीहु णवजोव्वणे चडियउ	णाइं पुरंदरु सग्गहो पडियउ ।	
अवसणु सच्छु अरुसणु सूरउ	पवरवलालउ जुत्तायारैउ ।	
दूरालोइ य दीहरसुत्तउ	वुद्धिवंतु गुरुदेवहं भत्तउ ।	5
सोमु अजिंभचित्तु कयदाणउ	धूललक्खु पुरिसोत्तमुं जाणउ ।	
अइपसत्यु णिज्जियपंचिदिउ	थिरु संभरणसीलु वुहवंदिउ ।	
सोहइ वट्ठुलपाणिपवट्ठहिं	उण्णयपायपुँट्ठिअंगुट्ठहिं ।	
उण्णयवित्थिण्णे भालयलें	उण्णयभुयसिहरहिं बलपवलें ।	
तंवतालु तंधिरजीहादलु	तंवणयणु तंधिरकरकमयलु ।	10
तंवाहरु सुतंवणहमंडलु	णिद्धदंतपंती ^१ सियणहयलु ।	
इक्केकरोम हेमवण्णलुउ	लिगकंठजंघहिं मडहुलउ ।	

५ AB पडिणिहिहि; C पणिहिहि. ६ A सत्तिहिं विवरणु सुसयणसत्तणु. ७ C अयाल°. ८ D धिट्ठु.

९ C ताण. १० ABD विच्छेय°. ११ ABDE °ज. १२ E धणहरणु वि. १३ E फरसत्तणु.

4. १ C सत्य. २ D अविसणु. ३ ABD °रिउ; C °यरउ. ४ AB °सोत्तम; C °सुत्तम-

५ D वट्ठुलु; E वट्ठल. ६ ABCD पट्ठि. ७ CE °कंती. ८ C होम.

णाहिसोत्तुघोसैं गंभीरउ
पत्तलपेट्टु मञ्जे संकिण्णउ
णासैं णिज्जियचंपयहुल्लउ

उरयलि कडियलि पविउंलधीरउ ।
दीहवाहु समसंगयकण्णउ ।
णोलणिद्धमउलियैधम्मिल्लउ ।

15

घत्ता—पेक्खइ जहिं जहिं जे जणु तहिं तहिं णि सुलक्खणभरियउ ।
वण्णइ काइं कैइ जगे वग्गहु सइं अवयरियउ ॥ ४ ॥

5

Arrival of Panchasugandhini at the palace with her two daughters,
in search of a divine lute-expert,

दुवई—णं लावण्णपुंजु णं ससहरु णं गुणरयणरेइयउ ।

णं पुरवरसिरीए णरवरतणु सग्गाविलासु लैइयउ ॥

तायणिहेलणे णायणिहेलणे
ता गुणगणणिहि णेहणिवंधिणि
आगय तेयतोयविच्छुलियहिं
वालमराललीलगयगामिणि
भणइ एत्थु पुरे अत्थि ण पंडिउ
गरुई लहुई तणय ण लक्खइ
ता धिहसिवि बोल्लिउ पडिहारै
सूहउ सरसु सुरु सुललियवुहु
तुह धीयहे गुरुत्तलहुयत्तणु
ता पहुभवाणि पइट्ठी सुंदरि
पणविउ राउ ताए सहुं धीर्यहिं

अच्छइ जाम सयलसुहभायणे ।
पायडणामें पंचसुयंधिणि ।
सहियसहिय विहिं दिह्लिदिलियैहिं ।
रायदुवारि परिट्ठिय कामिणि ।
को वि सरासइए णैउ मंडिउ ।
वीणावज्जु को वि ण परिक्खइ ।
कुलहरु भूसिउ गायकुमारें ।
मंदरधीरु हंदससहरमुहुं ।
सो जाणइ वीणाविउसत्तणु ।
णं णवकमलयरि इंदिदिरि ।
पणवियसीसहिं विणयविणीर्यहिं ।

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घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ ।

तुहुं जाणउ कुसलु जाणयैसहहिं समीरिउ ॥ ५ ॥

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९ ABCD °लु १० ABD °णिय, ११ D कई.

5. १ AB राइउ, २ B ला°, ३ A णयणाणंदणे, ४ E दिणें दिहियहिं, ५ C जो ६ ABD °यए,
७ E जाणिय.

Nagakumara pleased her by his cleverness. Her two daughters Kinnari and Manohari fall in love with him.

दुवई—चवइ धरित्तिणाहु का गुरु का लहुई भुअणसुंदरी ।

भणु भणु वप्प देव कंदप्प मणोहरि किं व किण्णरी ॥

दिट्ठिए जिणइ स सस लहुआरी	कहइ मयणु किण्णरि गरुयारी ।	
पुणु सरजाइभेयसंजुत्तउ	आलाविणिवज्जउ आढत्तउ ।	
दोहिं मि वहिणिहिं पीणपओहरि	चारु भणिय तहिं तेण मणोहरि ।	5
सइं पच्चक्खु मयणु अवलोइउ	दोहिं मि गियहियउल्लए ढोइउ ।	
सल्लियाउ मयरद्धयवोणेहिं	विणिण वि कह व ण मुक्कउ पाणेहिं ।	
गंधिणियए णियाउ णियहम्महो	तोरणल्लडरंगावलिरम्महो ।	
जलसिचणु पवुट्ठि धुउसासहो	चंदणु इंधणु विरहहुयासहो ।	
आहारु वि हारु वि ण वि भावइ	कमलु कमलबंधु व संतावइ ।	10
चंदजोण्हं सिहिसिह णं दुक्की	घित्तजलइ जलंति व मुक्की ।	
चामरवाउ वाउ णं लग्गउ	पियउरंमहणु मग्गइ लग्गउ ।	
कोइलसरु सरु मारहो केरउ	साहारउ जीर्यासाहारउ ।	
लच्छिंविणोउ वि इक्कु ण रुच्चइ	तरुणीजुंयलें जणणि पवुच्चइ ।	

घत्ता—पयपंकए पडिवि दक्खालिवि णेहु अहंगेउ ।

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आणहि अम्मि लहु सो णायकुमारु अणंगउ ॥ ६ ॥

Nagakumara marries the two damsels by the advice of his father.

दुवई—अव्वो विणु पिण्ण कहिं जीविउ दिण्णसंवण्णभेयणे ।

आणहि तुरिउ गंपि सो सूहउ सिसुसारंगलोयणे ॥

तं णिसुणेप्पिणु चलिय विलासिणी	कमकलहंसघोस णं हंसिणि ।
गय रायालउ णं रायावलि	रायहो अग्गइ चवइ कयंजलि ।

6. १ CD आलावणि. २ E आलो°. ३ E °वाणिहिं°. ४ MSS पाणिहि. ५ E धुअ°. ६ C जुण्ह. ७ E उरु°. ८ B जीवा°. ९ E विणोउ एक्कु णउ रुच्चइ. १० C °जुअलें; E जुवलें. ११ E अप्पणउ.

7. १ CE सुवण्ण.

अञ्जु परए भो णरवरसारा
तुह लहुसुयविरहें णं छित्तउ
कामएउ णियहियवए भाविउ
भणइ पुत्तु किं कुलु जोइज्जइ
उत्तमयेसइं दीसहिं सोम्मइं
सुद्धचित्त वेस वि कुलउत्ती
जिणपयपंकयमहुयर दीसहि
कण्णाजुयलु मरंतउ रक्खहि
ता कुमार पडिजंपइ चंगउ
जुत्ताजुत्त^उ गुरुयणु जाणइ

कण्णाजुयलउ मरइ भडारा ।
ण जियइ एवहिं मरइ णिरुत्तउ ।
ता राएं कुमार कोक्काविउ ।
अकुलीणु वि थीरयणु लइज्जइ ।
महिणाहु वि पायगें हम्मइं ।
म करहि सुंदर उत्तपडुत्ती ।
तुहुं कारुणवंतु मं भीसहि ।
तरुणं तिरिच्छच्छीहिं णिरिक्खहि ।
एंतु पियाउ समप्पमि अंगउ ।
सिसु दिण्णउ पेसणु संमाणइ ।

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घत्ता—ता रोमंचियए आणेप्पिणु णेहविहिण्णउ ।

पंचसुअंधिणिए धीयउ कंदप्पहो दिण्णउ ॥ ७ ॥

8

Water-sports of Nagakumara. His mother's exit to meet him, but her rival arouses the suspicions of the king against her.

दुवइ-मंगलतूरभेरिणिग्घोस वहिरिउ गयणमग्गउ ।

रइपीईउ थे वि णं कुमरिउ मणसियकरे विलग्गउ ॥

अण्णहिं दिणि वरु सेविउ घरिणिहिं^३
पणइणि परिमिण विरथारें
गयणिवसणं तणु जले ल्हिक्कावइ
पउमिणिदलजलविदु वि जोयँइ
का वि तरंगहिं तिवालउ लम्बइ
काहे वि महुयर परिमलवहलहो
सुहुमु जलोल्हँ दिट्ठ णहमग्गउ
काहे वि उप्परियणु जले घोळइ
णाणामाणिणीहिं हुक्कंतिहिं

सरे पइदु करि विव सहुं करिणिहिं^३ ।
सलिलकील पारद्ध कुमारें ।
अञ्जुमिल्लु का वि थणु दावइ ।
का वि तहिं जि हारावलि दोयँइ ।
सारिच्छउ तहो सुहयहो अक्खइ ।
कमलु मुएवि जाइ मुहकमलहो ।
काहे वि अंबर अंगि विलग्गउ ।
पाणियछल्लि व लोउ णिहालइ ।
जलजंताइं करेहिं धरंतिहिं ।

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२ C चित्तउ; D also विरहाणलछित्तउ ३ E पउत्ती. ४ A B तरुणारिच्छ°; E तिरिच्छ°; ५ E °प्पिवि.
8. १ A तूरवीर; B तूरधीर. २ C व° ३ ABDE °णिए. ४ C °णु. ५ DE °वइ ६ E जलुल्ल.

सिंचंतिहिं मयरज्जउ ण्हाणिउ
सरसवयणजुत्तिहिं आवज्जिउ
एत्थंतरि णारीयणसारी
गेहिंवि धोयइं धवलइं वत्थइं
सुयसमीवि आवांते विहावि

जोयंतिहिं हियण जि माणिउ ।
उप्पलताडणेण णं पुज्जिउ ।
सिरिपुहईमहणवि भडारी ।
चंदणकुंकुमाइं सुपसत्थइं ।
दुट्ठसवत्तिण रायहो दाविय ।

15

घत्ता-मंचारुडियण वज्जारिउ दिण्णसिगारहो ।

जोवहि धरणिवइ पियघरिणि जंति घरु जारहो ॥ ८ ॥

9

King's suspicions dispelled. He, however, asks his younger wife not to allow Nagakumara to make any more rambles in the town. She defies the order.

दुवई-ता सहस त्ति धीरचूडामाणि लीलाजित्तिदिग्गउ ।

सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ ॥

णिवडिउ जगणिहे पयजुयल्लए
किं पई देवि महासइ णिंदिय
मायासुयइं समायइं गेहहो
गउ लहु लहुयहें घरिणिहें मंदिरु
पुरवरहिंडणु सुयहो असोहणु
मा महिल्लहु लगउ कामग्गहु
अवरुं कुमंतिमंतहयसोत्तहो
तं अवेहेरिउ वालमयच्छिण
माणिणि जा मुज्झइ सा मुज्झउ
दुज्जणु जो जूरइ सो जूरउ
गउ णरणाहु जाम णियणिलयहो
वयणु दिण्णु चडु सुंदर गयवरे
मयणिज्जरे सिंदूरापंकिण
देविहे तणउ वयणु आयणिवि

दिट्ठउ रापं वुत्तु सुसल्लए ।
पेक्खु पेक्खु पुत्ति अहिणंदिय ।
णिवइहे तित्ति ण पुण्णी गेहहो ।
वयणु पयंपिउ रापं सुंदरु ।
मा महु होउ अहम्ममारोहणु ।
मा मेलंतु सभयणपरिग्गहु ।
मइ विवरीय होइ सार्यत्तहो ।
वियरउ णंदणु णयरि सइच्छिण ।
लुडु महु तणयहो हियवउ सुज्झउ ।
लुडु महु सयलमणोरहं पूरउ ।
ता मायण पुत्तहो कुलतिलयहो ।
कर्णचमरउड्ढावियमहुयरे ।
कच्छरिच्छगलगिज्जालंकिण ।
हिंडणसीलें भल्लउ मणिणिवि ।

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७ C गेहिवि.

9. १ E °लज्जउ. २ E °लउ; C ससल्लए. ३ C °लहं. ४ AB अवर. ५ C सुत्तहो. ६ C सीमंतहो;
E सामन्तहो. ७ C °हु. ८ E कणय°.

घत्ता-आरोहणु करिवि कुमरें पयपेह्णुं मयगलु ।

किंकरपरियरिउं नीसरिउ फुरियखगुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara.

दुवई—ता पुरमाणिणीहिं अवलोइउ माणिणिमाणमयमहो ।

का वि णिवित्तिं करइ णियरमणहो मणे संभरइ वम्महो ॥

का वि भणइ पिय कंठांगहणउ	करि लइ मेरउ कंठाहरणउ ।	
का वि भणइ धरि करु लइ कंकणु	हारु लेवि उरि दिज्जउ णहवणु ।	
लइ कडिसुत्तउ कडियलु माणहि	अंसं अंसु देवें संदानहि ।	5
लइ केऊरु काइं योलिज्जइ	कौमाउरहिं किं ण किर दिज्जइ ।	
का वि भणइ अहरहो रत्तत्तणु	णासउ दइय देहि मुहचुंवणु ।	
का वि भणइ लहु करि केसग्गहु	वियलउ मालइकुसुमपरिग्गहु ।	
का वि भणइ किं दीहरणेत्तइं	तुह सोहग्गहो छेउ ण पत्तइं ।	
किं महु भउंहाज्जयवंकत्तणु	णउ जित्तंउ तेरउं धुत्तत्तणु ।	10
हो हो किं किर थणथडूत्तणु	जेण ण जित्तंउ तुह थडूत्तणु ।	
तुह गंभीरिमाए हउं भज्जमि	णाहि गहिर दरिसंति ण लज्जमि ।	

घत्ता—इय मयरद्धण पुरवरतरणीयणु ताविउ ।

णिवाडिउ णेहवसु भउ लज्जमोहु मेलाविउ ॥ १० ॥

11

King discovers the effrontery and punishes the queen by the seizure of all her valuables. Nagakumara sees his mother without ornaments and learns about the wrath of the king.

दुवई-- एम भमंतु मयणु अवलोइवि पिउणा चित्तियं मणे ।

मइं विणिवारिओ वि किह हिंडइ पुणरवि एउ पट्टणे ॥

महिलउ णउ मुणंति सहियत्तणु	महिलहं गुणसहाउ वंकत्तणु ।
मइं वारिउ सइं पेरिउ णंदणु	हिंडइ जुवईहुं हिययविमइणु ।

९ E °णिळिय, १० E °रियउ.

10. १ A ण चित्ति. २ CE °ठग्ग°. ३ E देवि. ४ C omits this foot. ५ E जित्तिउ.

11. १ E °इहिं; C °इहे.

एवहिं एयैहो किं किर किज्जइ	उहालिप्पिणु अत्थु लइज्जइ ।	5
जासु अत्थु तहो हयवर गयवर	जासु अत्थु तहो धयचैलचामर ।	
जासु अत्थु तहो धवेलइं छत्तइं	जासु अत्थु तहो वरवाइत्तइं ।	
जासु अत्थु तहो असिवरकरणर	जासु अत्थु तहो मणिमयरहवर ।	
जासु अत्थु सो जाँइ धियरिहिं	इय चित्तिवि पेसिय सुंडीरहिं ।	
लंघियणियवइउत्तपउत्तिहे	अत्थु हँराविउ सिरिमइपुत्तिहे ।	10
जिण्णवत्थपविरइयणियंसण	तणएं जणणि दिट्ठ णिब्भूसण ।	
पुच्छिय माइ काइं थिय एही	निरलंकार कुकइकह जेही ।	

घत्ता-अम्मए वोल्लियउ हउं णरवइणा विव्भांडिय ।

तुहुं हिंडहि भणिवि धणहँरणे दंडे ताडिय ॥ ११ ॥

15

12

Nagakumara's protest. He goes to a gambling house and makes a good win. The next day the king finds his courtiers without their usual ornamentation.

दुवई-हउं हिंडंतु चोर परयारिउ परजीवावहारओ ॥

पिसुणपयंपिण किं पिउणा किउ दविणावहारओ ॥

अहवा एउ काइं मइं उत्तउ	पहु जं करइ तं जि जाणि जुत्तउ ।	
चाइचायवज्जियजसघंटहे ^१	इय जंपिवि गउ सुंदरु टिटहे ^१ ।	
किं कैडित्तु णं णं गयणंगणु	किं किंत्तउ णं णं मयलंछणु ।	5
सुवराडियउ णाइं णकखत्तइं	उड्डियाइं णाणाविहवित्तइं ।	
कुंडलरयणइं मउडविचित्तइं	कंकणहारडोरकडिसुत्तइं ।	
उट्टिउ धूलीरउ कप्पूरें	पसरइ चमराणिलसंचारें ।	
छाइज्जइ छत्तहं पव्भारें	ठवलु ठविउ तहिं गंपि कुमारें ।	
खेल्लिवि खणखणसदें वलियहं	जित्तइं आहरणइं मंडलियहं ।	10
चाउ करंतें ^२ दुक्खणिवारए	दीणइं पीणियाइं वसुधारए ।	
रयणइं वहुदीणारसुवणणइं	आणेविणुं णियजणणिहे दिण्णइं ।	

२ C एयहे. ३ E °वर°. ४ E विमलइं. ५ E जाय. ६ C °रि°. ७ C हरायउ. ८ E पुच्छी.

९ D °ज्झा°. १० E °हरणइं.

12. १ E °हिं. २ E कि°. ३ C क°. ४ D °इं. ५ C खेल्लिवि खणसदें संचलियहं. ६ E °तए.

७ CE °प्पिणु.

घत्ता-करि णउ कंकणइं दिट्ठइं णिवेण घरि मिलियहं ।

कंठि ण हारलय णउ सीसि मउड मंडलियहं ॥ १२ ॥

13

Learning from them about the skill of Nagakumara at the game of dice, he invites the prince for a game with him and loses his all to him. The prince, however, returns everything to his father but secures the release of his mother's ornaments.

दुवई-पुच्छिय पत्थिवेण कै^१ ण्महइं णियणिययं ण भूसियं ।

ता कहियं णिवेहिं ण^२आहहो णायकुमारविलसियं ॥

तासु वराडी देव चमकइ

अम्हारी आवंति ण थकइ ।

लइयउ उरमाणिणिमणहाँरें

अहिणवेण जाणं जूवारें ।

धणु सयलु वि जं कण्णपवित्तउ

सिरिचम्महो दोहित्तं जित्तउ ।

5

इउं सुणेवि णरवइ तुण्हकउ

णियकरकमलपिहियमुहु थकउ ।

अण्णहिं दिणि कोक्किउ सपसाणं

णियणंदणु बोलाविउ राणं ।

पुत्त जूउ भल्लारउ जाणहि

णिच्चमेव तुहुं जयसिरि माणहि ।

देवासुरहं मणोरँहगारउ

अक्खजूउ जणमणहं पियारँउ ।

मइं सहं अज्जु सलक्खण खेल्लहि

देहि सारि लइ पासउ ढालहि ।

10

ता तिं तिह करेवि खणे जित्तउ

जणणदविणु णीसेसु वि हित्तउ ।

पुणु तहो केरउ तासु जि दिण्णउ

एम कवणु पालइ पडिवणँउ ।

जं चिरु लयउ हरेवि णरिंदें

तं तणणं णियकुलणहचंदें ।

दवु सवु मेलाविउ मायहे

घरु पट्टविउ पवड्डियल्लायहे ।

घत्ता-महिलहं जडयणहं धणु हीणहं दीणहं दुल्लहं ।

15

उत्तममाणुसहं गुणवंतउ माणुसु भल्लँउ ॥ १३ ॥

14

Nagakumara subdues a turbulent horse. This excites the jealousy of Sridhara.

दुवई-अण्णहिं दिणि तुरंगु तहो दरिसिउ राणं हिल्लिहिल्लिहिसिरो ।

उट्ठु अणिट्ठु सुट्ठु णिट्ठुमुहु णं कडुवयणभासिरो ॥

13. १ E किं. २ ABDE जासु. ३ E omits ण. ४ CD पुर°. ५ E मणमारें. ६ CE तं णिबु-
णिवि. ७ C °हर. ८ EBC omit this line and D gives it in the margin. ९ C
°वत्तउ. १० ABD हीणदीणजणदुल्लहु. ११ C वल्लउ; E वल्लहे.

14. १ D °हिहिसिरो. २ E वयणु भासिओ.

वंकाणुणु दूसहु णं दुज्जणु
अगहियकुंसु णं णट्टउ बंभणु
लक्खणकरु व खद्धलंकेसउ
दिव्वणिउभखुभखुरचंचलु
कयपरियत्तणु सीसविहोडणु
विहडियणिविडँसणसंतावणु
एहउ वालें दमिउ तुरंगउ
णं पुरिसैं मणु वसणवसंगउ
सूरिपसंसिएहिं बहुभंगैहिं

कसहो ण वच्चइ णाई कुकंचणु ।
णरसमजणणु णाई रविणंदणु ।
जवखेत्तु व जवलद्धविसेसउ ।
उरि वित्थिणणु पवित्थरपच्छलु ।
कडियल्लंतोडणु अट्टियमोडणु ।
आसवारकुलभयभीसावणु ।
तिहुअणणाहैं णाई अणंगउ ।
दुप्पेच्छउ णं गिंभपयंगउ ।
आणिउ णीवंगैइं गहियंगहिं ।

5

10

घत्ता—दमिए तुरंगवरे सिरिहरु णं कुलिसैं घाइउ ।

दुकरु रज्जु महु जहिं अच्छइ एहउ दाइउ ॥ १४ ॥

15

Sridhara's plot against the life of Nagakumara who is interned. In the meantime, the city is thrown into a tumult by the advent of a wild elephant.

दुवई—पहणमि जिणमि एहु कं दिवसु वि मारमि धरमि संगरे ।

इय संभरिवि तेण भडसंगहु कँउ णिययम्मि मंदिरे ॥

ता णरणाहो हियवउ भिण्णउ
छिंदिवि करवालें दारेवँउ
हुंतउ पुरउ कज्जु जो बुज्झइ
इय चित्तिवि तैं पुरवरु छिण्णउ
तहिं णिवसइ मयरद्धउ जइयहुं
गामहं भूयगाम उड्ढावइ
णयरइं णायैर दंतहिं घायइ
पुरमाणव पुरैवम्मइं चूरइ

सिरिलंपडहं णत्थि कारुण्णउ ।
पढमसुणण लहुउ मारेवँउ ।
सो पच्छातावेण ण डज्झइ ।
काराविउ झसकेउहे दिण्णउ ।
अवरु चोज्जु अवयरियउ तइयहुं ।
दोणामुहहं कालमुहुं दावइ ।
संवाहणहं बाह उप्पायइ ।
कव्वडवडवंदण मुसुमूरइ ।

5

10

३ AB कंठाणु. ४ AB °जसु. ५ DE दित्त. ६ E °यण. ७ C णियडा°; D °सणु. ८ CE-°क्ख°. ९ E °भि. १० E °गि°. ११ E णीउगई.

15. १ CE किउ. २ E ताडिब्बउ. ३ E मारिब्बउ. ४ E °केयहो. ५ CE णयरय. ६ C पर°; E पुरउववण चूरइ.

बहुमंडव मंडउल्ल उच्चालइ

खडयासीखेडय उद्दालइ ।

एम असेस देस जगडंतउ

भंडणलीलकील पयडंतउ ।

केलासहो हौतउ जणपउरहो

आयउ वणकरिंदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह एयहु किं धवलत्तणु ।

भंजइ मंदिरइं करइ व करिंदु पिसुणत्तणु ॥ १५ ॥

15

16

Sridhara's attempt to ward off the elephant and his discomfiture. Nagakumara asks for a commission from the king.

दुवई—दुद्धरु दाणवंतु णो संकइ उवलसएहिं ताडिओ ।

णेच्छंतहं पि देइ सो चप्पिवि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकरु

तहिं अवसरि सइं धायउ सिरिहरु ।

सधउ सहरिकरि सरहु सकिंकरु

वेढिउ सेणें चउदिसु कुंजरु ।

णं तारायणेण गिरिमंदहं

तेण णरिंदहो^३ लायउ भयजरु ।

5

गय गयदंतमुसलदलवट्टिय

लालाविंदि विहट्टिय लोट्टिय ।

तुरय तालवट्टै संघट्टिय

भडथड पर्यणहहय णिव्वट्टिय ।

धीर वि णर णट्ठा रणे णायहो

जलहितरंग णांइ गिरिरायहो ।

सिरिहरु पाण लपवि पलाणउ

अंकुसु धरिवि समुट्टिउ राणउ ।

णिवघरिणिहिं कंदिउ कलुणुल्लउ

को रक्खइ एवहिं कडउल्लउ ।

10

भीसणु णरतणु कड्डियवसरसु

हत्थि ण होई माइ जमंरक्खसु ।

अप्पं परिहूयउ सयलु वि जणु

हा हा कहिं जीविउ कहिं किर धणु ।

ता एत्थंतरि साहंकारें

पेसणु मग्गिउ णायकुमारें ।

घत्ता—भो भो पुहवई पोमाणण पोमिणिणेसर ।

दे आपसु महु हउं धरंमि पीलु परमेसर ॥ १६ ॥

15

७ D मंडल्लउ चालइ. ८ D °लु°.

16. १ ABE णेच्छंतइ. २ E °चंदिर. ३ CE °हं. ४ E पणयह°. ५ E णाय. ६ E कलुणुल्लउ.

७ CE पुहवई. ८ E पउ°. ९ C जिणमि.

Nagakumara subdues the ferocious elephant.

दुवई—ता जणणेण तणउ मोकल्लिउ णिरु सहरिसु पधाइउं ।

तेण गिरिंदधौउरयपिंजरु वणकुंजरु पलोइउं ॥

मयजलमिलियधुलियचलमहुयरु	सँवणपवणहयगयणहणहयरु ।	
चरणधिवणभरवियलियधयरलु	णियवलतुलियपडियँपडिमयगलु ।	
गलरवतसियरसियदिसिगयउलु	दसणकिरणधवलियमहिणहर्यलु ।	5
पैरबलकुलकलयलहं अभीयरु	दसदिसिवहवियलियहिमसीयरु ।	
णरवरतरुपरिमलपसरियकरु	करिवरसहससमरभरधुरधरु ।	
असरिसु विसमरोसु धाइउ करि	सुंदरु भिडिउ तासु णं केसरि ।	
वंचइ मिलइ बलइ उल्लंघइ	खाणि ससि जेम हत्थु आसंघइ ।	
करि वेढिउ उव्वेढिवि गच्छइ	चउचरणंतरे ल्हिक्खिवि अच्छइ ।	10
पुरउ पधावइ पुणु तणु दावइ	वंसारुढउ पुत्तु व भावइ ।	
कुंभे परिट्ठिउ णाइं सणिच्छरु	कण्णालगउ सोहइ णवर्वरु ।	
बलवंतउ जगे वरकरिणा हिउ	णियभुयदंडहिं जुज्झिवि साहिउ ।	
तिक्खहिं दंतग्गहिं णउ पेलइ	थिउ णिप्फंदु गंइंदु ण चलइ ।	

घत्ता—गोविंदे तुलिउ गोवद्धणु णं जयकारणु ।

जित्तउ तेण गउ णं पुष्पयंत दिसिवारणु ॥ १७ ॥

15

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकव्वे
दिव्वतुरंगनीलगिरिकरिपसाहणं णाम तइउ परिच्छेउ समत्तो ॥
॥ संधि ॥ ३ ॥

17. १ ABD °विउ. २ CE °काउ. ३ C °इयउ. ४ E omits this and the following three feet. ५ C दलिय. ६ D °उलु. ७ ABCE omit this foot. ८ E °करु. ९ E गयंदु.

IV

1

Jayavarma, the king of Northern Mathura, his queen Jayavati and two sons Vyala and Mahavyala Arrival of a sage and the king's visit to him.

साहेप्पिणु वरकरि अवरु वि सो हरि पुरणरणियरपलोइउ ।

तणएण स तायहो कयमुहरायहो पय पणवेप्पिणु ढोइउ ॥ ध्रुवकं ॥

दुवई—भणियं पत्थिवेण लइ हरि करि दिट्ठं पुत्त पेसणं ।

जं जं चारु किं पि महु मंदिरि तं तं तुह विहूसणं ॥

सो वरतुरंगु सो भद्दंति	गेणिहवि गउ णियपुरु सहुं समंति ।	5
तहिं णिवसइ सिरि भुंजंतु जाम	अण्णेक्कु कहंतरु होई ताम ।	
उत्तरमहुरहें जयवम्मु राउ	जयवइकंतापरिमट्टकाउ ।	
तहो वालमहावालंक पुत्त	विण्णाणजुत्त संगामधुत्त ।	
पुरवरफवाडणिहवियडवच्छ	थिरफलिहवाहु आयंविरच्छ ।	
कोडिभडपयडपडिभडकयंत	परवलजलघंघल बलमंहत ।	10
कुलधवलधुरंधर जयसिरीह	णं दोणिण काल णं दोणिण सीह ।	
णं दोणिण सूर णं दोणिण चंद	णं दोणिण वि सुरतरु दोणिण इंद ।	
तहो एकहो दीसइ भालि णयणु	अण्णेक्कु वि रूवें णाइं मयणु ।	
ता उववाणि संठिउ णिरहु णग्गु	संदरिसियपंचायारमग्गु ।	
मुणिवरु तवासिरिभूसियसरीरु	संजमधरु धरंधरणियैलधीरु ।	15

घत्ता—जयदुंदुहिसइ परमाणंदै सुरणरविसहरणंदियउ ।

राएण सुइत्तहिं पुत्तकलत्तहिं सहुं जाइवि रिसि वंदियउ ॥ १ ॥

2

Discourse of the sage upon householder's Dharma.

दुवई—ता मुणिवयणकुहरपरिवियलिय धम्मामयतरंगिणी ।

घणघणपावपंकपक्खालणगुणणिम्मलकयावणी ॥

1. १ D हुवउ. २ DE वयधर°. ३ D णियम°.

सो मुणिवरिंदु परमत्थभासि
 घरधम्मु धरिज्जइ णरवरेण
 घरधम्मु धरिज्जइ णयसिरेण
 घरधम्मु धरिज्जइ मलहरेण
 घरधम्मु धरिज्जइ णिरु वुहेण
 घरधम्मु धरिज्जइ णिग्गहेण
 घरधम्मु धरिज्जइ णिग्गहेण
 घरधम्मु धरिज्जइ सज्जणेण
 घरधम्मु धरिज्जइ णायएण
 घरधम्मु धरिज्जइ गुरुकमेण
 घरधम्मु धरिज्जइ सिक्खएण
 घरधम्मु धरिज्जइ वुज्झिरेण
 घरधम्मु धरिज्जइ झाइएण
 घरधम्मु धरिज्जइ तवसहेण
 घरधम्मु धरिज्जइ सारएण
 घरधम्मु धरिज्जइ दंसणेण

घरधम्मु कहइ गुणरयणरासि ।
 णिच्चं तसजीवदयावरेण ।
 अणलियमहुरक्खरभासिरेण ।
 परदेविणहरणकुंचियकरेण ।
 वीरे^३ परघरिणिपरंमुहेण ।
 लोहंस्य पमाणपरिग्गहेण ।
 भोज्जेणाणत्थमिपं कएण ।
 महुमासमज्जपरिवज्जणेण ।
 उज्झियपंचुंवरसायएण ।
 कयमेरें दिसविदिसागमेण ।
 पाविट्ठजीवउप्पेक्खएण ।
 घणयालि किं पि गमणुज्झिरेण ।
 जिणपडिंविबें सामाइएण ।
 पव्वेसु वि विरइयपोसहेण ।
 विहिढोइयपत्ताहारएण ।
 सुद्धे सुविहियसण्णासणेण ।

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15

यत्ता—जो मइरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लग्गइ ।

सो माणंउ णट्ठउ पहपब्भट्ठउ पावइ भीसणदुग्गइ ॥ २ ॥

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3

Religious discourse (continues).

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तंउ तं जाणसु कुवत्तयं ।

होइ अवत्तयं पि सम्मत्तपवित्तवएहिं चत्तयं ॥

वज्जइ कुदिट्ठिगुणकित्तिणाइं
 णउ संककंखविदिग्गिण्ठ करइं
 मुक्कउ दुविहेण वि संजमेण

लोइयवेइयमूढत्तणाइं ।
 सम्माइट्ठिउ समत्तु धरइ ।
 तं अहमु पत्तु जाणहि कमेण ।

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2. १ BDE रहज्जइ. २ E दब्ब. ३ E धीरें. ४ C लेहरस. ५ ABD दस. ६ E माणुसु.

3, १ E कुणइ.

मज्झिमु सावयचारित्तएण

दिण्णउ अवत्ते सुण्णउ जि जाइ

तिविहेण पत्तदाणेण भोउ

दायारउ पुणु णवगुणविसिद्धुं

उच्चासणु दिज्जइ तहो णरेण

पयजलु वंदिज्जइ आयरेण

मणवयणें काणं सुद्धएण

जें दिण्णु दाणु तहो होइ पुण्णु

घत्ता—असणुलउ णिवसणु देहविदूसणु गोमहिसिउल्लुं भूमिभवणु ।

काणीणहं दीणहं सिरिपरिहीणहं दिज्जइ कारुण्णेण धणु ॥ ३ ॥

उत्तमु सुद्धें रयणत्तएण ।

कुच्छिउ कुपत्ते फलु किं पि होइ ।

तिविहु जि पावइ भुअणयलि लोउ ।

पडिगाहिज्जइ रिसि घरे पइट्ठु ।

पुणु पयपक्खालणु णियकरेण ।

अंचिज्जइ पणविज्जइ सिरेण ।

आहारेण वि णिलुद्धएण ।

इयरहो पुणु दिण्णउ अडइरुण्णु ।

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4

Discourse on ascetic-duties.

दुवई—कीरइ परमभत्ति गुणगणहरे कारुणं पि दुत्थिए ।

पंगुलकुंटमंटवहिरंधयरोयविसायमंथिए ॥

अवहेरहि मणि मगंतु चोरु

कुत्थियणरपोसणु कोससोसु

अणगारधम्मु गयमयणरंगु

अणगारधम्मु तवसिरिसंमिद्धु

अणगारधम्मु णिम्महियमाणु

अणगारधम्मु वोसट्टेदेहु

अणगारधम्मु तवजलणतत्तु

अणगारधम्मु चम्मट्टिसेसु

अणगारधम्मु सिलभूमिसयणु

अणगारधम्मु सुद्धतरंगु

पारद्धिउ अवरु वि दुरियघोरु ।

इहभवि परभवि तं करइ दोसु ।

गिरिकंदरमंदिरु मुक्कसंगु ।

पुरि घरि देसंतति अपडिवद्धु ।

अरिवरि बंधवि धणि तणि समाणु ।

परिचत्तकलत्तसपुत्तणेहु ।

णिव्वियडपिंडकवलणपयत्तु ।

णिलुक्ककेसु जगि भीमवेसु ।

मलपडललित्तु दरपिहियणयणु ।

थलगउं जिह कच्छउ कुंचियंगु ।

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२. E रयणु°. ३. C कुवत्ते. ४. ABCE विसुद्ध. ५. ABCE omit this foot but D adds it in the margin. ६. E° सिउउलु. ७. C काणीणहुं दीणहो; D omits दीणहं.

८. E° हुं.

4. १ E मंटल्लवहिरं°. २ E° सिरिण पिद्धु. ३ MSS° गय.

घत्ता—परंसिरिहरु सिरिहरु हलहरु जिणवरु भरहसरिसु णरु चक्कवइ ।
अणयारहो धम्मं गलियकुक्कम्मं माणुसु देविंदु वि हवइ ॥ ४ ॥

5

Jayavarma questions the sage regarding the fate of his two sons, and on being told that they were destined to serve somebody, he became disgusted with the world

दुवई—सावयवयहलेण सोलहमए सुहलियसुकयसाहिणो^१ ।

सहसारग्गे सग्गे सम्मत्तं होंति णरिंद देहिणो ॥

ता पभणइ पडु भो जित्तकाम	महु णंदण विणिण वि विजयकाम ।	
महि भुंजिहिति किं वाहरत्तु	भिच्चत्तु परहो सव्वाहरत्तु ।	
करिहिति भणसु भवियव्हु धीर	पयपणयलोय सुविसुद्धवीर ।	5
भासइ गुरु जाणियजीवजाइ	तइयच्छि जेण दिट्ठेण जाइ ।	
सो होसइ जेट्ठहो सामिसालु	कंदप्पु पवड्डियसामिसालु ।	
रूवालोयणं अच्चंतं जाए	इच्छंतु वि इच्छिज्जइ ण जाए ।	
सा कण्ण जासु सुयसयलसुय्हो	धरु पइसइ पइ सो लहुयसुय्हो ।	
तं णिसुणिवि णिवहियवउ विरत्तु	जहिं ए करंति परकिंकरत्तु ।	10
तहिं सव्वइं दिव्वइं लक्खणाइं	हउं मण्णमि सरवणलक्खणाइं ।	
डज्झउ संसारु महामुणीस	भयवंतं णाणचित्तामणीस ।	

घत्ता—किं किज्जइ रज्जे गलियसय्हंजें महु एवाहिं जिणवरु सरणु ।

भो तिहुयणसारा मयणवियारा देहि भडारा तवयरणु ॥ ५ ॥

6

Jayavarma becomes an ascetic. His sons hear about the princess of Pataliputra.

They go there and she falls in love with the younger brother.

दुवई—ढोइवि रायलच्छि णियतणयहो भुअणंवुरुहणेसरो ।

लइय जिणिंददिक्ख जयवम्मं पणवेप्पिणु जिणेसरो ॥

जिह णरणाहें णिम्मलमईए	तिह वउ पडिवण्णउ जयमईए ।	
गए पियरि भाय सिरि अणुहवंत	विणिण वि महुरहिं थिय बलमहंत ।	
सरणालिणपुलिणपेक्खंतखयरे	ता एत्तहे पाडलिउत्तणयरे ।	5

४ D पडि°; E परि°. ५ ABCDE omit सिरिहरु.

5. १ C साहणें. २ CE रूवालोयणे; ३ C अच्चंतं. ४ E° सुहहो. ५ C सयलें; D सकज्जे; E सइज्जे.

6. १ CE मुणिंद. २ E° मण्णउ. ३ C° वईए.

सिरिवम्मराउ णं मयणलील
 भोइणि णामेण वसंतमाल
 तहे गणियासुंदरि णाम धीय
 तहे पुरिसु ण रुच्चइ जइ वि रामु
 तं वयणु सुणेप्पिणु भायरेहिं
 संभासिउ पोसिउ गाहुं पणउ
 राईसंवयणु राईवणयणु
 सुरहरसिहरगणिसणसुरहो
 विणिण वि वसंतमालासुआए
 मणि झत्ति पइट्टउ लहु जुवाणु

णं मयणहो केरी बाणकील ।
 णियकेसकंतिणिज्जियतमालें ।
 रूवेण रंभ सीलेण सीय ।
 पच्चक्खु जइ वि सयमेव कामु ।
 दोहिं मि कण्णागहणायरेहिं ।
 पियवम्महो मंतिहे तणउ पणउ ।
 णियरज्जे परिट्ठिउ दुट्ठवयणु ।
 गय विणिण वि वंधव कुसुमपुरहो ।
 अवलोइय णवकिसलयभुआए ।
 णं कामविसज्जिउ कुसुमवाणु ।

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15

घत्ता—जोयंतिहे^४ णंवरु सुरकरिकरकरु हियवउ अंगुल्लसियउ ।

मुहससहरपहंहरु उणहु सुदीहरु मिगणयणइं णीससियउ ॥ ६ ॥

7

Ganikasundari married the younger brother, and another princess, Surasundari, the elder. Kusumapura is invaded by Aridamana, the Gauda king.

दुवई—इंगियणाणकुसलललियंगिहिं^१ जाणिवि चित्तचोरओ ।

विण्णविंयं णिवस्स परमेसर पवरवरावयारओ ॥

जाइवि जोइउ णरु णरहं सीहु
 विणिण वि जण सयणिच्छियसिवेण
 अवलोइय वुज्झिय गुरुपयाव
 महएविहे केरी सुय सलग्घ
 जेट्ठहो दिण्णी णिव्वढमाण
 जा विरहवेयसंतावझीणं
 जा लद्धहिययणिव्वाणठाण
 जायइ विवाहि कइवयदिणेहिं

मुक्कउ कण्णए णीसासु दीहु ।
 हक्कारिय तां तें पत्थिवेण ।
 कुलजाइसुद्धगंभीरभावि ।
 सुरसुंदरि णामे गुणमहगघ ।
 लक्खणगुणगणमणिमयणिहाण ।
 जा पुरिसपरिक्खाविहिपवीण ।
 सा कण्ण कणिट्ठहो रइसमाण ।
 गजंतगंइदहिं भीसणेहिं ।

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४ E omits this foot. ५ E गाढ°. ६ CE तणउ. ७ E राईव°. ८ E° रयणु.

९ E °तहे. १० CE णववर. ११ D संगु°. १२ E पइ°.

7. १ ABD ललियंगहिं. २ ABCE चित्तचारउ. ३ C विणिणविंयं. ४ CE जोयउ. ५ C णिच्चिय.
 ६ C तालें. ७ C पुच्छिय. ८ ABCE °राव. ९ BD संतावरीण; E संतासस्त्रीण. १० E गयंदहिं.

पडिवक्खरइयकडमइणेहिं
हिलिहिलिहिलंतहयवरथडेहिं
गंरुयारें गंडडणरेसरेण
वीरें विजयाउरु धाइएण

धुयधवलधयावलिंसंदणेहिं ।
हणुहणुभणंतदूसहभेडैहिं ।
पणवियधणुगुणसंधियसरेण ।
अरिदमणें दुट्टे दाइएण ।

घत्ता—कुसुमउरु णिरुद्धउ जममुहे छुद्धउ णरवरकोंतहिं घट्टियउं ।

15

हराहिमकणकंतिहिं मयगलदंतिहिं पेह्लिवि कोट्टु पलोहियउ ॥ ७ ॥

8

The princess is alarmed at the danger to the life of her father. Her husband prepares to meet the situation.

दुवई—ता भीएण तेण सिरिवम्मं दिण्णं रिउहे कंचणं ।

भाणिउ णिहीणु वयणु छलु छंडिउ जाहि म डंहहि पट्टणं ॥

णउ ताइं तासु सुइवहे थियाइं
पभणइ मारामि जइ सुरहं सरणु
इय पिसुणिउ णिसुणिउ वालियाए
पियेपलयासंकिरे रुवइ जाम
तैं भाणिउ भदि भणु रुवहि काइं
दुहमइलियमुहमयलंछणाए
दाईजें भंडणे भमियतुरए
पियवयणें दाणें णोवसंतु
तहिं अवसरि झत्ति पराइएण
किं कुद्धउ दीसहि तंघणयणु
उद्धुर्येकेसरु सीहु व करालु
णायण्णहि किं^१ दाइज्ज चंडु
सज्जणखयभयअसहंतियाहे

खलु णायण्णइ पियजंपियाइं ।
पइसरहि तो वि तुह दुक्कें मरणु ।
कयलीकंदलसोमालियाए ।
वरइत्तंसहोयरु पत्तु ताम ।
भणु हियउल्लइं दुक्खाइं जाइं ।
ताँ वोह्लिउ उम्मणदुम्मणाए ।
महु जणणु हणेव्वउ अज्जु परए ।
ता कुइउ वीरु रिउकुलकयंतु ।
गुरु भायरु पुच्छिउ भाइएण ।
डसियाहरु फुरिउट्टउंडवयणु ।
तं णिसुणिवि पडिजंपियउ वालु ।
सासुरयहो आर्यउ वेरिचंडु^२ ।
णालोयहि वप्प रुयंतियाहे ।

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११ AD गुरुयारें, १२ AB गउर, १३ E णरकरकुंतिहिं घडियउ, १४ D कोट्टु.

8. १ AB रहहि, २ CE सुइपहि, ३ ABCD दुक्क, ४ CE पिउ, ५ E संकर, ६ E वरयत्तु, ७ E तो, ८ E दाइज्जए भंडणि, ९ E उट्टिउर, १० ABD उद्धुव, ११ E णाइण्णहि, १२ C कं, १३ C आइउ, १४ E वइरि.

घत्ता—णियकंतहे णेत्तइं णं सयवत्तइं ओसाजललवसित्तइं ।

हउं जाइवि भंडमि भडसिरि खंडमि रंडमि रिउहे कलत्तइं ॥ ८ ॥

9

Ambassy of peace and the insolence of the enemy.

दुवई—ता भणियं भडेण तुह जयजसु ससियरपसर महुरणं ।

मइं किंकरे घरम्मि संते वि हु किं तुहुं धरहि पहरणं ॥

ता तेण भणिउ दीहाउ होहि

मोकल्लिओ सि वरवीर जाहि ।

रणरंगि जिणेज्जसु रिउसयाइं

पणवेप्पिणु गउ णियपहुपयाइं ।

अरिदमैणु गंपि ते भणिउ एम

तुहुं पत्थिवै रूसहि कहसु केम ।

सिरिवम्मै हउं पट्टविउ दूउ

रिउ जंपइ खलसिरैसूलभूउ ।

गहिणण दविणपम्भारणण

सीसैं सिरिवम्महो केरण ।

विप्फुरियरणकुंडलधरेण

अपणामैं खंडियतुहसिरेण ।

मरु कवणु दूउ किर कवणु राउ

सव्वहं पाडमि जमदंडघाउ ।

णीसारहु मारहु पिसुणुं धिदु

सरसुत्तियारु पाविदुं दुदुं ।

तं णिसुणिवि णरु दट्ठेदुरुदु

णं कंसमहाहवे देउ विदु ।

खुदै सहुं किं पियजंपिण

सत्तच्चिहैं किं धित्तै धिण ।

घत्ता—दुव्वयणाणिवायहिं पहरणपार्यहिं पसमिज्जइ खलु वड्डियउ ।

इय भणिवि सदप्पे भुयमाहप्पे वारणखंभु णियड्डियउ ॥

10

The battle.

दुवई—णं पज्जलिउ पलयकालाणलु संगरि तोसियच्छरो ।

णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो^१ ॥

उद्धवंतु बहुमच्छरो भडो

हत्थिखंभहत्थो महाभडो ।

चरणचारैचालियधरायलो

धाइओ भुयातुलियमयगलो ।

ता कयं तेहि तेण दारुणं

परियलंतवणरुहिरसारुणं ।

9. १ D किंकरवाम्मि. २ E अरिदवणु. ३ E रूसहि पत्थिव. ४ E सिरि. ५ C पिसुण. ६ E पाविदु.

७ C omits this foot. ८ AB संहि. ९ A वायहिं; E वायहिं.

10. १ A:BD खयदिणमणिसणिच्छरो. २ B उद्धवंसु. ३ E चाल.

मलियदलियपडिखलियसंदणं	णिविडगयघडावीढमहणं ।	
सुहडगोँदेलुहामकलयलं	घारणीयँलुलियंतचुंभलं ।	
रत्तमत्तवेयालविभलं	फुँडियपडियपडुँपडहमहलं ।	
गरुयपहरभरदमियदुहमं	दुग्गमं वसावारिकहमं ।	
विविहजाणजंपाणभंजणं	तियसकामिणीचित्तरंजणं ।	10
मिलियघुलियदसदिसिविहंगयं	चुण्णचुण्णचूरियतुरंगयं ।	
णिवडियाहरणरयणभासुरं	गयणमंडलागयसुरासुरं ।	
महिणिहिर्त्तसियलत्तचामरं	तुंडमुंडभेरुंडभामिरं ।	
वडिरिमाणिणीहिययजूरणं	उद्धवद्धचलचिंधलूरणं ।	
रक्खसीमणाणंदपूरणं	विसमवीरमुसुमूरणं रणं ।	15

घत्ता—करिखंभविहत्थउ हणणसमत्थउ पहरइ वालसहोयरु ।

णं तुलियगयासणि भडचूडामाणि कुरुवालि भमइ विओयरु ॥ १० ॥

11

Aridamana is captured and handed over to Srivarma by the younger brother.

दुवई—ता सेण्णं दिसासु विगयं सभयं विलुलंतकोतलं ।

णं तियसिंदविंदकंदावणे रावणे कुद्धे सुँरवलं ॥

अरिदमैणु पधायउ साहिमाणु	हणु हणु भणंतु कड्विविँ किवाणु ।	
ता गणियासुंदरिमणहरेण	जयसिरिहरेण पसरियकरेण ।	
णं कम्मं जीउ सदोर्सभरिउ	रसवाइएण रसु जेम धरिउ ।	5
बद्धउ णं कइणा कव्वभाउ	णिउ घरहो गउडरायाहिराउ ।	
अरिणरवहुकरकंकणहरेण	दक्खालिउ ससुरहो सुंदरेण ।	
किण्णरकरवीणागीयणामँ	ओलगइ पइं दाइजुँ माम ।	
ता तेण पलोइउ बाहुसीसुँ	हउं एवहिँ महिमंडलि महीसु ।	
पइं जेहउ जसु घरे सयणरयणु	आसंकइ इंदु वि सहसणयणु ।	10
एवहिँ महु जगि पडिमलु णत्थि	भडकालदूउ गयगंधहत्थि ।	
तुहुँ एँकु जि असहायहो सहाउ	पुणु णविवि भाउणा दिदु भाउ ।	

४ C गुंदलु० ५ E नीत. ६ E कुडिय. ७ E पड. ८ E णिहत्त. ९ A जूरयं.

11. १ C कुंतलं. २ ABD रिउवलं. ३ E अरिदवणु. ४ E कड्विय. ५ E णिय. ६ ABCE सदोसु.
७ C गीयमाणु; D गीयमाण. ८ AE दाइज. ९ E पलोयउ. १० CD बाहुभीसु. ११ C एमहिँ.
१२ C इक्.

घत्ता—अण्णहिं दिणि जिट्ठे दिट्ठसइट्ठे पुच्छिउ भाउं काणिट्ठउ ।

तुहुं सहुं णियघरिणिण णं करि करिणिण इह णिवसहि संतुट्ठउ ॥ ११ ॥

12

Vyala goes to Kanakapura and loses his third eye at the sight of Nagakumara.

दुवई—हउं जाहीमि णवर णरसुंदर कणयउरं घरुज्जलं ।

णायकुमारवीरगुणगायणैगणसंगीयमंगलं ॥

चाएण जेण दीणंतु विहिउ

वइरंतुं खग्गु भुअणंतुं णाणु

सोहग्गु वि वण्णिज्जइ गुणीहिं

जो रूवें अण्णु जि विहिविवेउ

सो गंपि णिहालमि रायउत्तु

महि विहरमाणु कणयउरु पत्तु

जणु जोयइ जंपइ चोळु करइ

णउ विसहरु कंकणु णउ बलहु

फरि चरणंगुट्ठे चोयमाणु

दिट्ठउ विसमच्छे पंचवाणु

ओसारिवि मयमत्तउ मयंगु

अवलोयणेण संजणिय तुट्ठि

जसु जेण दिसाकरिकुंभि णिहिउ ।

जसु केरउ सुम्मइं जगि पहाणु ।

कामिणिमाणंतु सुकामिणीहिं ।

जो संपइ भण्णइ कामएउ ।

इय पुच्छिवि गउ सहसा तिणेत्तु ।

जोयउ जणेण सयवर्त्तवत्तु ।

ण कवालु धरइ ण तिसूलु धरइ ।

अवईण्णउ तिणयणु णयरि रुहु ।

तहिं अवसरे पिउपुरे पइसमाणु ।

जणु णट्ठउ पहिउ ण मुयइ ठाणु ।

रुहें पहेण चल्लिउ अणंगु ।

तहिं दोहि मि इई इक्क दिट्ठि ।

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घत्ता—तइयच्छि पणट्ठउ लोयहिं दिट्ठउ भणिउ मयणु जोयंतहो ।

तहुं तिज्जउ लोयणु चोळुकोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

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13

Recollecting the prophesy of the sage he took up service with Nagakumara.

दुवई—ता णियणयणजुयलु करजुयलें ढंकिवि तेण जोइयं ।

पुरवरु सुरहैरेहिं सोहंतु महंतु वि णावलोइयं ॥

१३ ABCD भाइ. १४ ABD वणकरिणिण.

12. १ E रयणउरं. २ E कुमारवीर. ३ D गायणु. ४ E वइरंतु. ५ E भुवणत्त. ६ E सयवत्तु.

७ D कंठि. ८ E अवयण्णउ. ९ AB चरणंगुट्ठे, E चरणंगुट्ठहिं. १० CE तुहु.

13 १ ABCD जोइउ or जोइओ. २ E सुहहरोह. ३ ABCD लोइउ or लोइओ.

भालयलणयणसंधारयाह	चितिउ संजमधरवयणु चारु ।	
गयैदणै करिकरदीहवाहु	जयकारिउं जायवि णिययणाहु ।	
कुमरेण भणिउ णट्ठासणिल्लु	परवलवलहरु णरवरु णवल्लु ।	5
पंथहो णोसरियउ णिएँवि णाउ	अम्हारिसु को वि महाणुभाउ ।	
करि धरमि णवर विणिवद्धणेहु	णिसुणमि किं वोळइ धीरु एहु ।	
ता दुक्कु सुहडु णयविणयसंगु	कुंजरपयणहपडिविवियंगु ।	
सव्वंगु णविउ परमेसरासु	पभणिउ तुहुं पहु हउं तुज्झ दासु ।	
लोयणणासेण वियाणिओ सि	ता भणइ मारु महु वंधु होसि ।	10
ए एहि वप्प चंडु गयवरिदि	कण्णाणिल्लोलीरभमरविदि ।	
संभासिउ तोसिउ साहिमाणु	करिवरिर्वलगु णं उयए भाणु ।	

घत्ता—णिउं सुंदरु णियपुरु पहु अंतेउरु जहिं पइट्टु कामाउरु ।

तहिं भडु ण विसज्जिउ कलिमलवज्जिउ थिउ दुवारि णं गिरिवरु ॥ १३ ॥

14

Warriors of Sridhara, sent to kill Nagakumara, are challenged at the door by Vyala.

दुवई—ता कहियं चरेण भो सिरिहर लहु पट्टवहि किंकरा ।

जे लग्गंति दंतिदंतग्गहिं जे परणरखयंकरा ॥

अच्छइ दाईउ विससिहिसमाणु	इक्कु जि रइमंदिरि कीलमाणु ।	
जइ अज्जु ण हम्मइ मच्छरिल्लु	तो पच्छइ देसइ दुक्खसल्लु ।	
ता पेसियाइं परिचत्तभयइं	पक्कलपाइक्कइं पंचसयइं ।	5
उद्धाइयाइं डसियाहराइं	आचंतइं असिवरफरकराइं ।	
जयवइपुत्तै दिट्ठाइं ताइं	अचंतकोवभावंगैयाइं ।	
राणि दाणि माणि पालियल्लेण	पुच्छिउ पडिहारु महावलेण ।	
घरु पइसरंति ए कासु भिच्च	दीसंति सूर संगरि दइच्च ।	
ता कहिउ तेण पडिवक्खदास	हणु हणु वंधवजणपूरियास ।	10
तं आयणिणिवि पडिभडणिसुंभु	उम्मूलिउ तेण गइंदेखंभु ।	
संपत्तसुहडं अब्भिडइ सुहडु	संभेडु जणिउ घण्हणणणिचिहु ।	

४ CE सारु. ५ C कंदणै. ६ C कारमि. ७ E णियवि. ८ D विलगु. ९ ABDE णिय.

14. १ E दायउ. २ AB वरवत्त; C वरचत्त. ३ C पाइक्कहं; E पायक्कहिं. ४ E भावंतयाइं. ५ E गयंद. ६ A सुहड. ७ E दाणहण°.

घत्ता—आलग्गइ वग्गइ रंगइ णिग्गइ पहरइ वारइ थंमइ ।

वेढिउ चउपासहिं भडहिं सरोसहिं जयवइपुत्तु वियंभइ ॥ १४ ॥

15

Vyala kills all the warriors. Nagakumara is advised by his father to leave the country in order to avoid a fratricidal war. He obeys and goes to Mathura with his retinue.

दुवइ—पेल्लइ दलइ मँलइ उल्लइ महाणरु घायवेवियं ।

कडुइ धरइ सरइ पच्चरइ चूरिवि हरइ जीवियं ॥

रिउकिंकराइं खंभें हयाइं

अंगाइं दिसावलि णं कयाइं ।

खग्गइं पडिखैडियइं खणखणंति

कुंतइं भजंतइं कसमसंति ।

अंतइं णिग्गंतइं चलचलंति

लोहियइं शरंतइं सलसलंति ।

चम्मइं लवंतइं ललललंति

हँडुइं मोडंतइं कडयडंति ।

रुंडइं धावंतइं दडयडंति

मुंडइं णिवडंतइं हुंकरंति ।

डाइणिवेर्यालइं किलकिलंति

इय रिउकिंकर हय सयल जाम

णीसरियउ णायकुमारु ताम ।

संजायउ कोलाहलु गहीरु

रणु जित्तउ पणाविउ पहुहे वीरु ।

जा रुसिवि वइरिहे उवरि चलिउं

ता मंति णयंधरु तहिं जि मिलिउ ।

तैं भणिउ कामु तुह कंहहिं ताउ

महिमंडलि होसहिं तुहुं जि राउ ।

कुलकलहें कहिं णीसरिवि जाहि

हक्कारिउ पुणरवि कहिमि एहि ।

ता कुमरें रक्खिय गुरुहुं छांय

आवंति णिवारिय णिययमाय ।

घत्ता—सहुं तेण सवालें भिच्चें वालें सहुं सेणें रंजियसुरे ।

जाइवि थिउ वम्महु परणरुदुम्महु पुप्फयंतु महराउरे ॥ १५ ॥

15

इय णायकुमारचारुचरिए णणणामंकिए महाकडुप्फयंतविरइए महाकब्बे
वालवीरलंभो णाम चउत्थो परिच्छेउ समत्तो ।

॥ संधि ॥ ४ ॥

८ CE रंभइ.

15. १ E दलमलइ. २ B मिलइ. ३ CE पडिखलियइ.

४ C चलवलंति. ५ E कंडइ. ६ ABE वेतालइ. ७ E चडिउ, ८ E भणिउ. ९ C पुण.

V

1

Nagakamara's camp outside Mathura. His visit to the town causes a thrill among the courtezans, one of whom. Devadatta makes bold to invite him.

ता महुर्हे बाहिरे थिउ सिमिह सोहंतु पंचवण्णेहि णिह ।
पडमंडवदूससमग्घविउ णं धरणिहे मंडणु णिम्मविउ ॥ ध्रुवकं ॥

फलदलजलतणकट्टसमग्गए	महियले णीरए हयउवसग्गए ।	
वालें सेणाणाहें थवियउ	परियणु णिरवसेसु संधवियउ ।	
सहुं कडउल्लें थक्कउ साहणु	पुरु जोयहुं वम्महु सुपसाहणु ।	5
गउ सिंधुरवरखंधारूढउ	कइवयकिंकरजसपरिरूढउ ।	
वेसावाडेंइं झत्ति पइट्टउ	मयरकेउ पुरवेसहिं दिट्टउ ।	
का वि वेस चिंतइ गयसुण्णा	ए थण एयहो णहहिं ण भिण्णा ।	
का वि वेस चिंतइ किं वड्डिय	णीलालय ए एण ण कड्डिय ।	
का वि वेस चिंतइ किं हारें	कंडु ण छिण्णउ एण कुमारें ।	10
का वि वेस अहरग्गु समग्गइ	झिज्जइ खिज्जइ तप्पइ कंपइ ।	
का वि वेस रइसलिलें सिंचिय	वेवइ वलइ घुलइ रोमंचिय ।	

घत्ता—ता वीणाकलरवभासिणिए देवदत्तए रायविलासिणिए ।

हियउल्लए कामदेउ ठविउ कयपंजलिहत्थें विण्णविउ ॥ १ ॥

2

Nagakumara accepts her hospitality. He learns from her about the confinement of the princess of Kanyakubja by the ruler of Mathura.

परमेसर कारुण्णु वियप्पहि जिह मणु तिह घरपंगणु चप्पहि ।
तं णिसुणिवि उवयरियउ तेत्तहे तं तहे रमाणिहे मंदिर जेत्तहे ।

1. १ CE फलजलतिणकणकट्टसमग्गए. २ AB वाडउ; E वाडए.

2. १ C णियच्छहि. २ E पंगुणु.

आसणु दिण्णु गिसण्णउ रयणिहिं
 भोयणु भुत्तउ मत्ताजुत्तउ
 कामे कामिणि भणिय हसेप्पिणु
 अज्ज वि मइं जेएँव्वउ पुरवरु
 मां जाएसहि रायदुवारहो
 मा णिवडेसहि असिवरतोयँए
 भदि ण जामि कहहि किं कारण
 णयणवयणणिज्जियमयचंदए
 कण्णाउज्जहे णयरिहे राणउ
 विणयमइं त्ति घरिणि रज्जेसरि
 सीलवइं त्ति सीहपुररायहो
 दिज्जहुं जंति जंति पहुं रंभिवि

णिव्वत्तिय मज्जनभूसणविहि ।
 सरसु कैइंदे कव्वु व उत्तउ ।
 जामि मुद्धि णीसेसु भमेप्पिणु ।
 ता वरवेसए दिण्णउ उत्तरु ।
 दुट्ठहो दुव्वयणहो दुच्चारहो ।
 तां तरुणेण वुत्तु पियवायए ।
 करइ राउ परवीरवियारणु ।
 भणियउ गणियए मणु आणंदए ।
 विणयपाल्लुं णामेण पहाणउ ।
 तोहे धीय णिरुवम गव्वेसरि ।
 हरिवम्महो जयलच्छिसहायहो ।
 किंकरलक्खइं समरि णिसुंभिवि ।

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घत्ता—महुराउरिणाहे हित्तियए मंधायणराहिवपुत्तियए ।

वंदीहरे कंटयवइल्लइए अच्छंतिए ताए महासइए ॥ २ ॥

3

Nagakumara promises her informant not to go there to imperil his life, but he goes straight to the confined princess, being implored by whom, he attempts to rescue her.

परउवयारि वीरु वलवंतउ
 पेक्खिवि पुक्करंति णउं थक्कइ
 ता अलियउ जि पवुत्तउ उत्तरु
 को पडिखलइ समरि जमकरणइं
 किं महु पुरवरेण दिट्ठेण वि
 पुरवाहिरे णिरुद्धैरविभासहो
 एम भणेप्पिणु गउ मइवंतउ
 दिट्ठउ कण्णए कुचलयमंडणु

तुम्हारिसु माणुसु आवंतउ ।
 तं मेल्लवहुं ण सकु वि सकइ ।
 को तं तरइ जलहिजलु दुत्तरु ।
 को रक्खइ वलवंतहं सरणइं ।
 किं राएण एण दुट्ठेण वि ।
 हउं जाएँसमि दूसावासहो ।
 कण्णाकारागारउ पत्तउ ।
 णं छणदिणि उइयउ मयलंछणु ।

5

३ E कयंदे. ४ E जोइव्वउ. ५ AB जाहि मा एहि. ६ E तोडइ. ७ C तो. ८ C परवीय००.

९ E आणंदिए. १० C विणयवालु. ११ E मय त्ति. १२ C वय त्ति. १३ ABD दिज्जइ; E दिज्जहो.

१४ ABD रंभिवि. १५ E मुद्धाहि. १६ E °च्छियए.

3. १ C धीरु. २ E णवि. ३ AB णिवद्ध. ४ AB जाएमि.

भणिउ ताइ भो णरपंचाणण भो जयलच्छिविलासिणिमाणण ।
 भो भो सरणागयपविपंजर दुक्खरुक्खचूरणदिसिकुंजर । 10
 वीसँहि को वि कुलीणु महापहु फेडहि महु बंदिहे बंदिग्गहु ।
 घत्ता—ता कुँमरें किंकरवर भणिय कड्डहु वलिवंड सुलोयणिय ।
 सस एह महारी जो धरइ सो इंदु वि समरंगणे मरइ ॥ ३ ॥

4

Conflict between the forces of Durvachana, the king regent of Mathura,
 and those of Nagakumara.

ता णिडुरकर	मिउडिभयंकर ।	
वइरिखयंकर	णियवइसंकर ।	
झसमुंगगरकर	धाइय णरवर ।	
परजयसिरिहर	मयणहो किंकरें ।	
इयर वि अंतरे	थिय एत्थंतरे ।	5
दुव्वयणुब्भड	सुहड महाभड ।	
जयसिरिहारणे	कण्णाकारणे ।	
जायउ भंडणु	करसिरैखंडणु ।	
उयरवियारणु	पहरणवारणु ।	
असि खणखणरव	हणरव रउरव ।	10
मयगलपेल्लणु	लोहियरेल्लणु ।	
रहवरखंचणु	केसालुंचणु ।	
पाडियधयवडु	सूडियहयथडु ।	
छुरियार्यड्डणु	मच्छरघणघणु ।	
णिरु णिग्गिभिच्चिहिं	जुज्झिवि भिच्चिहिं ।	15
कड्डिय सुंदरि	णं सुरवरसँरि ।	
सयरानंदहिं	कुलणहचंदहिं ।	
एत्तहिं भल्लउ	दुव्वयणुल्लउ ।	

५ C दीसइ. ६ E कुवरें.

4. १ E भोग्गर. २ ABC omit this line. ३ B सिरि. ४ A चारणु. ५ C खरव. ६ E मड्डणु.

७ CD सिरि.

कण्णालुद्धउ
ल्लहु सण्णद्धउ
पयचोइयगउ

जमु जिह कुद्धउ ।
पविलंविधउ ।
झत्ति समागउ ।

20

घत्ता—हयगयखरकरहारोहणइं तइलोकचकसंखोहणइं ।

आलगइं गहियपसाहणइं दुव्वयणमयणणिवसाहणइं ॥ ४ ॥

5

Vyala's appearance on the scene of fight and Durvachana's submission to him.

खग्गेहिं छिंदंति
वाणेहिं विंधंति
पासेहिं बधंति^३
सूलेहिं हूलंति
पांडंति मोडंति
रोसावउण्णाइं
ता भासियं तस्स
केणावि पुरिसेण
तरुणीणिमित्तेण
दुव्वयणणामेण
रुद्धो तुहं सामि
तं सुणिवि विप्फुरिउ
णीलइरिरिचडिउ
पियवम्मउत्तस्स

सिंहेहिं भिंदंति ।
फरणहिं रुंधंति ।
दंडेहि चूरंति ।
दुरणहिं पीलंति^४ ।
लोद्धंति धोद्धंति ।
जुज्झंति सेण्णाइं ।
वीरस्स वालस्स ।
कयसुर्यणहरिसेण ।
हणणिक्कचित्तेण ।
रामाहिरामेण ।
मायंगगर्यंगाभि ।
रोसेण अइतुरिउ ।
अइऊण तहो भिडिउ ।
रणभारजुत्तस्स ।

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घत्ता—णियपहु पेक्खिवि भयथरहरिउं भडु करिवरखंधहो ओयरिउं ।

15

जापवि वालहो पयजुएँ पडिउ पभणइ हउं जडु दइवँ णडिउ ॥ ५ ॥

८ E णहु.

5. १. E सेल्लेहिं, २ E बधंति, ३ BCD विंधंति, ४ C कूलंति, ५ C पीडंति, ६ E फाडंति, ७ C धुद्धंति, ८ C सुकय; E सुणय, ९ C गह, १० E थरहरियउ, ११ E उयरियउ, १२ E जुंयं°.

Durvachana implores forgiveness of Nagakumara. The princess of Kanyakubja is sent with due honour to her father.

खम करि परमेसर कुलभूषण	देवदेव दुज्जणकयदूसण ।	
कवणु कुमार एहु कहिं आयउ	णिरुवमलक्खणलक्खियकायउ ।	
भासई महुराहिउ जगे सारउ	ण विजाणहि तुहुं सामि महारउ ।	
पुत्तु जयंधररायहो केरउ	माणिय फैणिमणिकिरणुक्केरउ ।	
भणइ मंति जो तुम्हहं राणउ	सो अम्हहं गुरुगुरुहुं समाणउ ।	5
कुंडलमंडियगंडयलुलउ	खमउ लेउं महु सिरकमलुलउ ।	
जं जाणइ तं सो विं अणुट्टउ	छुड छुड केम वि मच्छरु णिट्टउ ।	
तं णिसुणिवि वालें णिउ तेत्तहें	अच्छइ भडचूडामणि जेत्तहें ।	
भणइ सुहडं भो पत्थिवसारा	महुर महारी णयरि भडारा ।	
एहुं मंति मेरउ किं किज्जंउ	भणसु दिसावलि अज्जु जि दिज्जउ ।	10
कहिउ असेसु वि अवरु वि वइयरु	ता संतुट्टु सुट्टु रमणीसरु ।	

घत्ता—पडिवणी णियसस गउरविय सहं बहुपरिवारें पट्टविय ।

कोमलतणु णिज्जियललियलय सा तायहो केरउ णयरु गय ॥ ६ ॥

Nagakumara sees the lute masters and learns from them about Tribhuvanarati, the Kashmir princess who would marry only him who could vanquish her in lute-playing.

अच्छइ महुरहिं पुण्णमणोरहुं	भमरु व माणियमालइसोरहु ।	
णंदणवाणि कीलंतें सतें	केयइकुसुमवासु गेण्हंतें ।	
पुण्णायइ पुण्णाइं व ३लितें	पाणिपउमु पउमोवरि दितें ।	
दिट्ठइं जाणियगेयवियारहं	पंचसयइं वरवीणायारहं ।	
ताहं पमुहु तहिं इक्कु णियच्छिउ	कुमरें रायउत्तु आउच्छिउ ।	5

6. १ A भासिउ. २ C फण. ३ B लोउ. ४ C जे. ५ D सुहड. ६ C एउ ७ CE किज्जइ. ८ CE दिज्जइ. ९ E रणीसरु.

7. १ E ०रहे. २ MSS पुण्णाउ. ३ BD लेंतें. ४ E ०यारहं. ५ C णाह.

किं फलु दिट्टु वीणाभासै
कित्तिधवलु नामे कस्सीरए
राउ णंदि णंदवइ किसोयरि
सुय तिहुयणरइ किं वणिणज्जइ
सा वीणापवीण सुहंयारी

भासिउ जालंधरराएसै ।
देसेँ पसिद्धणयरे कस्सीरए ।
तासु देवि णावइ मंदोर्यरि ।
तं वण्णंतु विरंचि वि क्षिज्जइ ।
णं वाईसरि परमभडारी ।

10

घत्ता—जो णिवसुयंहि वि दिहि जणइ आलावणियंइ सुंदरि जिणंइ ।

णियणयणोहामियसिसुहरिणि सा पिययमं होसइ तहो घरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलल्लणतारावइमुहियए
हउं वीणाए जिणेप्पिणु घल्लिउ
पिय परिणेतमि काले जंतै
गउ वीणागुरु कहिं वि सइच्छए
विण्णु रज्जु पुणरवि दुव्वयणहो
सहुं दोहिं मि गेहिणिहिं तुरंगे
गउ झसचिंधु णवर कस्सीरहो
कस्सीरउ पट्ठणु संपाइउं
णंदु राउ सवडंमुहुं आइउं
का वि कंत झूरवइ दुचित्ती
पाए पडइ मूढ जामायहो
घिवइ तेल्लु पाणिउ मणेप्पिणु
अइअणमण डिंभु चित्तेप्पिणु
धूवई खीरु का वि जलुं मंथइ
दोयइ सुहयहो सुहइं जणेरी

णयणाणंदए णंदहो दुहियए ।
एवहि पुणु सिक्खहुं संचल्लिउ ।
ता सम्माणिउ किण्णारिकंतै ।
वालु पत्रोल्लिउ पट्ठणा पच्छए ।
तोसियपोसियपरियणसयणहो ।
सहुं वीरेण तेण मायंगे ।
कस्सीरयपरिमिलियसमीरहो ।
चामरल्लतभिच्चरहराइउं ।
णारिहे पेम्मजरुल्लउ लाइउं ।
का वि अणंगपलोयणे रत्ती ।
धोयंइ पाय घएं घर आयहो ।
कुट्ठु देइ लुहु दारु भणेप्पिणु ।
गय मज्जारयपिल्लउ लेप्पिणु ।
का वि असुत्तउ मालंउं गुंथइ ।
भासइ हउं पिय दासि तुहारी ।

5

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15

६ E °रइ. ७ E देसि पसिद्धि णयरि; C पसिद्धे. ८ C मंदोवरि. ९ E सुहियारी. १० E सुयहे.

११ C आलावणियए; D °णिया १२ E जिणियइ. १३ C पियतम.

8. १ E °यइ. २ A किण्णर°. ३ E °यउ. ४ E णारिहि पोम्मजरुल्लउ. ५ D धोइय; E धोएइ.

६ D कट्ठु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

घत्ता—गउ मंदिर मंज्जणमंडणइं रइयइं माणिणिमणखंडणइं ।

उवठवियइं भोयणभूसणइं देवंगइं वत्थइं णिवसणइं ॥ ८ ॥

9

Love springs at first sight.

अण्णहिं दिणि ईसीसि हसंतें
पुरवरे वीण को वि किं जाणइ
पुत्ति महारी उव्वसि मीणइ
जामहिं आलावणि आलावइ
ता दक्खालिउ मुद्धहे णरवर
पियविरहे मणु दुक्खइ दुक्खइ
अंगु अणंगे^१ तप्पइ तप्पइ
गच्छंतिहे^२ गइ गुप्पइ गुप्पइ
वल्लहगुणकह जंपइ जंपइ
पिय सुंदरि णं जीवें मुक्की
पुणु कामेण वीण अवलोइय

पुच्छिउ णंदु मणोहरिकंतें ।
कहइ णराहिउ सोत्तइं पीणइ ।
वीणावज्जु चारु परियाणइ ।
तामहिं जिणमुणिहिं वि मणु रावइ ।
णं कामें धणु गुणसंधियसर ।
सुद्धु मुहुलउ सुक्कइ सुक्कइ ।
दंसणे रइजलु छिप्पइ छिप्पइ ।
अण्णकहंतरे कुप्पइ कुप्पइ ।
परवस तंतीवज्जउ चुक्की ।
कामिणि जिह गुणेण संजोइय ।

5

10

घत्ता—जुयराणं तंतिहिं दिण्णु करु वीणासरु णावइ कुसुमसरु ।

सुइसुसिरें हियइ पइट्ठु किह तिहुयणरइ घुम्मिवि पडिय जिह ॥ ९ ॥

10

The marriage. Nagakumara learns from a merchant about some marvels in the Ramyaka forest and starts for the place.

विहिओ सुयणाणं उच्छाहो
अहिणवमुग्गमणोहरवयणा
णायकुमारहो संगे लग्गा
किण्णरिदेविमणोहरियाओ
घालस्स य रइयं सम्माणं

दुण्हं पुरणाहेण विवाहो ।
यहुलायण्णा दिण्णा कण्णा ।
अज्झासा इच्छियसंसग्गा ।
णियपुत्तीओ जिह धरियाओ ।
मयरद्धयपडिवत्तिसमाणं ।

5

११ ABC सज्जणं १२ C घइयइं.

9. १ E जावहिं आलावहिं. २ ABD तावहिं. ३ E गुणु. ४ E अणंगइं. ५ E गच्छंतिहिं गय. ६ E किह. ७ CE मयणसरु. ८ E तिहुवणरइ.

10 १ D सुयणाणंदउच्छाहो. २ BCE मुद्ध.

ता णं भुंजियभोयसुहाणं
 बहुधणइत्तो वणिवरउत्तो
 विहुरविरामं दाउं हेमं
 उइओ रंदो णं छणइंदो
 महुरं गुणिणा जलहरञ्जुणिणा
 इत्थु पुरे णवणीलारामे
 णिवसामो^५ तुह पायच्छाए
 पहुकेराए थको वणिओ
 कोऊहलयं किं ते दिट्ठं
 रम्मयगहणे अत्थि तिसिंगो
 तस्स तले हल्लियरंभवणं
 सव्वसुवणमयं मणिसिहरं
 चो^१ज्जं तस्स कवाडं दिणं
 अच्छ^{११}इं ढंक्रिययं णत्ताहं
 अवरो धरियसरासणवाणो
 अपुसियणयण^{१३}चुयंसुअपिच्चं

णंदावासे णिवसंताणं ।
 भवणं पत्तो सायरदत्तो ।
 ससियरधामं मोत्तियदामं ।
 जणियाणंदो दिट्ठो णंदो ।
 दोइयमणिणा भणियं वणिणा ।
 कोइलकलरवविलसियकामे ।
 खंडियचोरजारजायाए ।
 अण्णेसिं रइवईणा भणिओ ।
 ता वइसेण विसिट्ठं सिट्ठं ।
 सिहरीतुंगो छित्तपयंगो ।
 भूतिलयं विमलं जिणभवणं ।
 णववासरयरकररासिहरं ।
 इंदस्स वि कुलिसेण ण भिण्णं ।
 अरइयजिणमुहदंसणलाहं ।
 समरो मोरपि^{१३}छपरिहाणो ।
 अण्णायं णिव घोसइ णिच्चं ।

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15

20

घत्ता—ता कुंजरलीलागामिणिहिं सहं सेण्णे सहं णियकामिणिहिं ।

सहं मिच्चं माणिणिमणमहणु गउ वम्महुं तं गिरिवरगहणु ॥ १० ॥

11

He sees the Jina temple the doors of which were shut for ages but which gave way at his touch. He then sees the Bhilla who was pining in the separation from his wife and was crying for help.

पत्तउ दिट्ठी वणमंडियरस
 कइमदुग्गमरंजियमहुयर
 हरिणहदलियकुंभिकुंभत्थल

गयरयहयचुयंणवचंदणरस ।
 फलिहसिलायलसंठियसुरवर ।
 विलुलियरत्तलित्तमुत्ताहल ।

३ E सिसियर. ४ C °कुणिणा. ५ AB णिवसामे. ६ C रंजिय; ABD रंडिय. ७ C अणिसिं; E अण्णेसिं. ८ C रइवयणा. ९ E तिसिंगो. १० C चुज्जं. ११ E अच्छय. १२ C पिच्छ. १३ C सुअंनु; E चुअंनु वपिच्चं. १४ E वम्महो.

11. १ E रह. २ E चुअ.

पही काणमहि जोयंतें
बहुसंचियदुक्कियरयसाइं
दिट्टउ चंदप्पहपडिविंवउ
जहिं जहिं दीसइ तहिं तहिं चंगउ
अहिसिंचिउ तं पुज्जिउ वंदिउ
हो किं सगें खयसंसगें
किं णेहें वड्डियसिविणेहें
डज्झंउ चत्तसारु संसारउ
पुणु वीणावज्जे सियसेविउ
लीलैंकमलणिहियवहुसीसैं

दिट्टउ जिणवरभवणु भमंतें ।
करफंसेण गयाइं कवाडइं ।
णं ससिविंबैउ जसणिउरुंवउ ।
पण्णासुत्तरधणुसयतुंगउ ।
अप्पाणउ णिरु गरहिउ णिंदिउ ।
किं सोहगें पुणरवि भगें ।
किं देहें जीवियसंदेहें ।
महु चंदप्पहु सरणु भडारउ ।
णच्चवियउ तिणिण वि महेणविउ ।
णिगंतेण तेण जुवईसैं ।

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घत्ता—ता दिट्ठु पुलिंदउ दीणमणु सर्वरीविओयसिहिदडुतणु ।

परितायहुं परितायहुं भणइ णिसुणंतहं कारुण्णउ जणइ ॥ ११ ॥

15

12

Nagakumara visits the habitation, in Patala, of the demon who had carried away the Bhilla's wife.

सो पुच्छिउ किण्णरिभत्तारें
चवइ चिलाउ पंत्यु भाभासुरु
सरलकमलदलदीहरणेत्ती
दीणुद्धरणु भडारा भावहि
ता तं^३ वणयरवयणु पडिच्छिउ
सइं भुत्तउ भुत्तुत्तरकालए
पार्यालिं दाणवभवणुलउ
पंचवण्णधयवडहिं पसाहिउ

भणु किं वणु वहिरिउ पुक्कारें ।
कालगुहंते वसइ भीमासुरु ।
तेण महारी पणइणि हित्ती^३ ।
जइ सकहि तो लहु देवावहि ।
भोयणु तहो वणयरहो पयच्छिउ ।
सहुं वोलैं पइसरिवि पयालए ।
दिट्ठु अदिट्ठुपुवु अइभल्लउ ।
मोत्तिथं कणरंगावलिसोहिउ ।

5

३ D° विंबिउ. ४ E° सोत्तर. ५ E डज्झिउ. ६ C विनि वि णियदेविउ; E तिणिण वि णियदेविउ.
७ C कीला. ८ E समरी. ९ E° हो.

12. १ C इत्थु. २ E हत्ती. ३ E तें. ४ ABC वालिं. ५ E पयसरिवि. ६ DE पायालैं.
७ E दाणुव. ८ BD अइट्ठु; C अइट्ठ. ९ C मुत्तियकरणंगावलि.

णवकप्पहुमपल्लवतोरणु

वीरु णिहालिवि ण किउ णिवारणु ।

कट्टघडिउं णं जीवें मुक्कउ

थिउ पडिहारु वीरि तुण्हकउ ।

10

गय विण्ण वि जण वीर महाइय

असुरत्थाणु खणेण पराइय ।

घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुरु ण संठियउ ।

सुरसमरसर्पिंह अणिट्टियउ अग्घंजलि करिवि समुट्टियउ ॥ १२ ॥

13

The demon honours Nagakumara; the Bhilla's wife is restored to him and the prince acquires a sword, a couch, and many other gems.

दिण्णउ आसणु किउ संभासणु

रयणाविहुसणु मणहरं णिवसणु ।

असिवरु सूरहं सुरहं वि णिम्मलु

रयणकरंडणामु सेज्जायलु ।

लइ लइ ललियलील ललणावर

कर्यकुसुमसरपसर करिकरकर ।

रक्खियाइं मइं तुज्जु णिमित्तै

अवहारहि पहु दिव्वे चित्तै ।

जं किउं मइं वणयरपियहारणु

तं पहु तुम्हागमणहो कारणु ।

5

ता मयणेण भणिउ मणहारिणि

देहिं समेरि समरहो सुहकारिणि ।

सा वि समप्पिय तेण तुरंतै

भिल्लै अवलोइय विर्यसंतै ।

पुणु पहु पभणइ दणुय णिरिक्खहि

अज्जं वि रयणइं तुहुं परिरक्खहि ।

अग्गाइ वालहो विणउ करेज्जसु

एयइं एयहो आयहो दिज्जसु ।

घत्ता—तं तिहुयणरइ कण्णारयणु तं मंडलग्गु तं मणिसयणु ।

10

मयणहो जि हुंति रइराइयहो जगे पुप्फयंततेयाहियहो ॥ १३ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुप्फयंतविरइए महाकव्वे

कण्णाकरवालदिव्वसेज्जालंभो णाम पंचमो परिच्छेउ समत्तो ।

॥ संधि ॥ ५ ॥

१० A घडि. ११ C वारे.

13. १ C मणहर°. २ CE सूरहासुरविणिम्मलु. ३ E कइ. ४ C मइं किउ. ५ ABD सवरि.

६ C. E. विहसंतै ६ E अजु वि. ८ E तिहुवणरइ. ९ D राययहो; E राहियहो.

VI

1

Nagakumara visits the cave called 'Kanchana Guha'.

गेहणिवंधु णिउंजिवि भीमासुरमणु रंजिवि ।

सवणहिययरु बोह्लिवि कालगुहाणणु मेह्लिवि ॥ धुवकं ॥

णिगंतें जंतें विउलवहे

सिरिणायकुमारें पुच्छियउ

जइ तो तुहुं महु सच्चउ कहहि

ता दूरंतरे थाएवि चविय

वालें सहुं गउ कंपियसिहरि

मणिरसणाकिंकिणिणीसणिय

गहियैगधवत्तंससहरमुहिय

लहु अब्भागयपडिवत्ति कैय

णमितित्थहो लग्गिवि णिउंणमइं

हुँउ भल्लउ आयउ जं णिवइ

केसरिकिसोरकयहारिणवहे ।

अच्छेरयणिलउ णियच्छियउ ।

उवयारिहे किं हियवउ रहहि ।

सवरें कंचणगुह दक्खविय ।

तहिं झत्ति पइट्टउ पुरिसहरि ।

देवय णामेण सुदंसणिय ।

चल्लिय रइरमणहो संमुहिय ।

आघोसइ सइं भो चत्तभय ।

मइं रक्खियाउ विज्जाउलइं ।

भो भो सुंदर तुहुं विमलमइ ।

5

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घत्ता—ता पभणइ मयरद्धउ

णिरवसेसु सुरसारिण

कहिं महु विज्जउ सिद्धउ ।

भणु संवंधु भडारिण ॥ १ ॥

2

Sudarsanadevi tells Nagakumara how Jitasatru, the son of Vidyadhara Vidyutprabha, acquired vidyas there.

ता कहइ सुदंसण मयपउरे

विज्जप्पहु णामें खयरवइ

इह रययमहीहरे अलयउरे ।

तहो विमला गेहिणि हंसगइ ।

1. १ D omits धुवकं. २ C हरिणि. ३ E अगध. ४ D वत्तु. ५ E गय. ६ E णउणमइ.
७ E तुहुं.

जियसत्तु पुंत्तु इत्थाइयउ
 पत्थत्थप णमिणाहहो णविउ
 पयघयदहिदुद्धहिं मिल्लियउ
 सुद्धोयणु भोयणु अहिलसिउ
 सायारह वारह गलिय तेहो
 सुंसुक्खरु अक्खरु झाइयउ
 किं किज्जइ पेसणु देव भणु
 ता तासु झत्ति सुत्तंतियउ

महु केरइ मणे सम्माइयउ ।
 पत्थत्थप मंतु तेण जविउ ।
 सउवीरें णीरें उल्लियउ ।
 मासुल्लउ रुहिरुल्लउ सुसिउ ।
 णिम्मच्छर वच्छर सुंदरहो ।
 विज्जाणिउ रुंवउं आइयउ ।
 जा घोसइ दिव्वपुणंधिगणु ।
 जगपूरहं तूरहं सहु सुउ ।

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घत्ता—तेण सणियडि णियच्छिय आलोयणिय पपुच्छिय ।
 उट्ठिउ भुअंणविमद्दउ किं वायउ तूरयसइउ ॥ २ ॥

3

Jitasatru's panegyric of sage Suvrata.

सा भासइ जांयरयव्वयहो
 सविसायकसायरायहरहो
 तहिं जायउ विविहसुरागमणु
 ता णिग्गउ सो गँउ जोइयउ
 संथुउ परमेसरें तुहुं सरणु
 रयजलवाहहो वँद्धउ वरणु
 पइं पंतुं णिवारिउ जमकरणु
 पइं ण लयउ मणिकणयाहरणु
 पइं मणिय णउ णिवसिरि तणु वि
 तुहुं दुज्जणसयणे' समाणमणु

उप्पणउ केवलु सुव्वयहो ।
 परमेद्विहे णमिजिणगणहरहो ।
 बहुतूरणिणायभरियभुअणुं ।
 केवलि केवलसिरिराइयउ ।
 पइं भिण्णउ इंदियणाणवरणु ।
 विद्धंसिवि घल्लिउ भवमरणु ।
 पइं पंचविहु वि णिज्जिउ करणु ।
 पइं ण कियउ णियदेहहो भरणु ।
 माणिक्कु वि सरिसउ तुह तणु वि ।
 तुहुं मंदरधीरु महासमणु ।

5

10

घत्ता—तुहुं कयसाहुपसंसप जिण भूसियउ अहिंसप ।
 सुव्वय मुणिवरसारउ तुहुं सोधम्मं भडारउ ॥ ३ ॥

2. १ C Comits पुत्तु. २ E केरए; D केरउ. ३ C बुद्धहिं. ४ CE मेल्लियउ. ५ C लहो. ६ A सुर-
 सुक्खरुक्खरुज्झाइयउ; B सुररुक्खसुक्खरु झाइयउ; DE सोक्खर. ७ E रुबिउ. ८ C सुत्तंते
 सुउ; E सोतत्ति. ९ E भुवण.

3. १ D जयरविगुणगणहो. २ C भुयणु; E भुवणु. ३ C गगउ. ४ MSS. परमेसर. ५ ABD
 बहु उवयरणु. ६ C इंतु. ७ E सयणि. ८ ABD महासवणु. ९ E सोधम्म.

Suvrata's lecture on the transitory nature of worldly acquisitions.

अंतेउरु अंतेउरु हणइ	खयकालहो आयहो किं कुणइ ।	
सण्णाहु कयंतहो किं करइ	छत्ते छांयउ किं उवयरइ ।	
णउ कहिं मि मरणदिणे उव्वरइ	चमराणिलु सासाणिलुं धरइ ।	
सुँहु रायपट्टवंधे वसइ	किं आउणिवंधणु णउ ल्हसइ ।	
भणु किं करंति णिब्भयकरहं	णिवकिंकर वइवसकिंकरहं ।	5
काले हण हय किं ण हय	महिहरसमाण गर्यघड जि गय ।	
ण रहेहिं रहिज्जइ जमँहु बहु	किं मणुर्यहं लग्गउ रज्जगँहु ।	
होइवि जाइवि सहस त्ति किह	रायत्तणु संझाराउ जिह ।	
ल्लिहकउ णरु णियभयवसणुलिउ	णँउ पंतु मिच्चु दुग्गे खलिउ ।	
पँहवंतु सेयवेयंकियउ	चिंधे ^{१२} खयचिंधु ण ढंकियउ ।	10
असिपाणिणण गुरुपावतरु	परिवडुइ पसरियदीहकरु ।	
तहो केरउ केँहुयउ दुक्खफलु	भक्खिउ वंकावइ मुहकमलु ।	
घत्ता—रज्जाकंखए गहिय णिव	अणुहुंजियलच्छीसिव ।	
णौरयगणहणहणरवे	के के पडिय ण रउरवे ॥ ४ ॥	

Jitasatru's renunciation and instruction to the Vidyas to await the advent of Nagakumara.

परमेसर दुक्किउ अवहरमि	किं रज्जे हउं जिणतउ करमि ।	
ता मुणिणा जाणिउ चरमतणु	तं दिण्णउ बहुविहसीलगुणु ।	
इंदियसुहतरुपल्लवरासिउ	मणवारणु तेँ णाणंकुसिउ ।	
सज्झायसुणियलणिरोहियउ	पवयणवयणँहिं संबोहियउ ।	
सुहझाणखंभि वंधिवि धरिउ	मुणिमेट्टे वज्जियदुच्चरिउ ।	5

4. १ A उव्वयरइ; C उव्वरइ. २ E कहमि. ३ E सासाणिरु ४ BD सहु. ५ E कालेण एण. ६ E घडिय. ७ C जमहो. ८ E मणुवहं. ९ ABD रायगहु. १० ABCD एउ; E णउ हंतु. ११ E पहिंवंतु. १२ C चिंधे. १३ कडयउ. १४ C रज्जकंखए गहिणिव. १५ E णारयरणहणुहणुरवि.
5. १ E णाणंकुसिउ. २ E मुणिलय. ३ C वयणहं.

ससैहावें मग्गे परिठविउ
विण्णाणभोयवरदाइणिउ
पैभणंति रई जिणसासणए
भणु भणु एवहि कहो अवयरहुं
सीसैं गुरु पुच्छिउ दुरियहरु
गुरु कहइ विणासियमयणमए

घत्ता—पुत्तु जयंधररायहो
एयहं पेसणु देसइ

भणु किं ण पाउ धम्मैं खविउ ।
तहिं अवसरि आयउ जोइणिउ ।
तुम्हहं अम्हहं णउ पेसणए ।
आणत्तउ तुह दासिउ करहुं
एयहं को जोगाउ पँवरु णरु ।
णिव्वुई जिणवरे बावीसमए ।

10

होही लच्छिसहायहो ।

अहिकुमार पहु होसइ ॥ ५ ॥

6

The Vidyas.

परभीमयरु	विज्जाणियरु ।	
जांए रिसिणा	णिज्जियअरिणा ।	
मणि कपियउ	महु अपियउ ।	
आसावसणा	पयडियदसणा ।	
दीहरणहरा	पिंलचिहुरा ।	5
बहुजंपणिया	बहुलोयणिया ।	
कंकालिणिया	कावालिणिया ।	
संयसूलिणिया	लंबिरथणिया ।	
भीसावणिया	संतावणिया ।	
विदावणिया	सम्मोहणिया ।	10
उम्मोहणिया	संखोहणिया ।	
अंखोहणिया	उत्तारणिया ।	
आरोहणिया	संबोहणिया ।	
रिउमारणिया	णिद्वारणिया ।	
महिदारणिया	णहचारणिया ।	15

४ C सुसहावे. E सुपहावें. ५ This line and the next are incomplete in C.
६ E *हे. ७ AE पवरणरु. ८ C णिव्वुए.

6. १ D भीमायरु. २ D जायं. ३ B कपियउ. ४ C पिंनल. ५ AB omit this, while CE read सदसूलिणिया. ६ AB उब्बोहणिया; E omits this line. ७ E आखोहणिया.

जलतारणिया	सरवारणिया ।	
असिथंभणिया	रयंसंभणिया ।	
बलसुंभणिया	खलंडंभणिया ।	
जमसंखलिया	जालावलिया ।	
मयविंभलिया	फणिमेहलिया ।	20
लीलाललिया	मरुचंचलिया ।	
दादुज्जलिया	रइविज्जलिया ।	
सव्वोसाहिया	वीसासुहिया ।	
तारुणहरी	बहुरूवधरी ।	
अंधारयरी	चंदकसिरी ।	25
कोवारणिया	वरवारणिया ।	
गहणासणिया	कहपेसणिया ।	

घत्ता—सुरणरविसहरपुज्जउ
देविउ गुणसंपुण्णउ

लइ लइ पयउ विज्जउ ।
तुह पुण्णेण जि दिण्णउ ॥ ६ ॥

7

Nagakumara accepts the Vidyas but directs them to await his orders there. He then visits the cave called ' Kalavetalaguha ', and acquires much wealth.

He also sees the old bow of Jitasatru in the 'Demon hole '.

तं सुंणिवि पयावंधुरु चवइ	पइं दिण्णु पडिच्छिउ मइं विलइ ।	
अच्छंतु ताम तुह गिरिविवरे	जयमंगलरवगंभीरयरे ।	
संगामरंगपरिभमणपडु	देज्जसु जइयहुं आवइ सुहइ ।	
भइ सुंदरि अवर वि अच्छरिउ	ता ताए कुमारहो वज्जरिउ ।	
एत्थत्थि कालवेयालगुह	तहिं जाइवि पइसहि चंदमुह ।	5
तो तहिं जि पइट्टउ चंडभुउ	वेयालें थुइवयणेहिं थुउ ।	
जियसत्तुहे केरी दविणणिहि	तहो ढोयउ हुंउ पच्चक्खविहि ।	
रयणीयरु पुच्छिवि लयउ वसु	णियपुण्णसुवण्णपवण्णकसु ।	

८ E रह°. ९ E खलभंडाणिया. १० D मयविंभणिया; E मयभिंभलिया. ११ E रय°.

१२ C omits this. १३ CE गुणवित्तिण्णउ.

7. १ ABCDE णिसुणिवि. २ E पयवंधुरु. ३ E होउ.

तर्हि हुंतउ सुंदरु णीसरिउ
कमकीलपे पहणिवि णट्टमउ
धणु दिट्ठउ पुणेरवि तर्हि ठविउ
पडिणिग्गउ तं^४ गउ जिणभवणु
णियपियसाहसविभियमईहिं
आयण्णउ वइयरु गोहिणिहिं

घत्ता—आणंदंघिवकंदउ
पहुणा वाहिगईंदउ

तरुक्खसविवरु पईसरिउ ।
महिधित्तउ ढंढरु कट्टमउ ।
जिह जियसत्तुहें चिरु णिम्मविउ ।
ससिमिरु संपत्तउ गयगमणु ।
किण्णरिमणहरितिहुयणरईहिं ।
संचल्लिउ पडु सहुं वाहिणिहिं ।

हरिणसिंखयकंदउ ।

पुच्छिउ मग्गु पुल्लिंदउ ॥ ७ ॥

8

Nagakumara is visited by Vanaraja.

जर्हि काणणंते णग्गोहतर्
दिट्ठउ परमेसरु कुसुमसरु
आपसपुरिसुं परियाणियउ
तं दिट्ठु जयंधरणिवतर्णउ
पुच्छिउ कामे किं आइयउ
मंडलिउ कहइ णियगोत्तकउं
चणमाला वाला महु घरिणी
तहे तुहुं वरु जोईहिं भासियउ
संदरिसियसीहवग्गमुहहो
पत्थु जे^१ पयडियपरिपिक्कदले

घत्ता—इय सहिणाणें जाणियउ

महु भिच्चयणें संभाणियउ

तर्हि हुंतउ पल्लट्ठिउ सवेरु ।
आवासिउ सणरुं जणत्तिहरु ।
भिच्चहिं जाइवि परियाणियउ ।
झसकेउ देउ किं सो मणउ ।
को तुहुं विण्णण विराइयउ ।
गिरिसिहरणयरे वणराउ हउं ।
लच्छीमइ सुय णयणहिं हरिणि ।
पइं समरहो विरहु विणासियउ ।
लद्धउ विज्जउ कंचणगुहहो ।
आवेप्पिणु थिउ वडतरुहे तले ।

आसि रिसिहिं वक्खाणियउ ।

तेण वप्प सम्माणियउ ॥ ८ ॥

9

Vanaraja entertains Nagakumara and marries his daughter Lakshminati to him.

पणवेप्पिणु कामिणिकीलणहो^१

णिउ तेण कुमारु णिहेलणहो^१ ।

४ CE होंतउ. ५ CE कीलई. ६ C पुणु. ७ C गउ तं. ८ E° हे. ९ C गोहिणिहिं.
१० E गयदउ.

8. १ C होंतउ. २ C समरु. ३ E सिमिरु. ४ AE पुरिस. ५ C परिमाणियउ; D पडु आयणियउ;
E परिजाणियउ. ६ C तणुउ. ७ C विणएविणु राइयउ. ८ C जोयहिं. ९ E कंचणु विज्जउ गुहहो.
१० E जि परिपाडिरे पिक्कदले.

9. १ E° हे.

बहिं ण्हविउ विलेवणु ढोइयउ
 भाहरणु सरीरें विप्फुरइ
 भोयणसंचारु ससालणयं
 मिहुणं पिव नेहभावभरियं
 गइकम्मु व साउणिबंधयरं
 संझामुह व्व जणरंजणयं
 वरकइवित्तं पिव विमलपयं
 भुत्तं पंचिदियसुक्खयरं

देवंगु वत्थु संजोइयउ ।
 मयरद्धउ परहियवउ हरइ ।
 विउलं गहण व्व ससालणयं ।
 कव्वं पिव मत्तासंवरियं ।
 णट्ठं पिव णाणारसपवरं ।
 कातंतं पिव कर्यविजणयं ।
 केसरिकुल व्वं णिण्णट्ठगयं ।
 दिण्णं कोसं देसं णयरं ।

यत्ता—अण्णहिं दिणे करिवरगइ

परिणाविर्य लच्छीमइ ।

सो वम्महु सा रइ सइ

किं वण्णमि हउं जडकइ ॥ ९ ॥

10

Nagakumara meets sage Srutidhara and listens to his religious discourse.

वरभवणजाणवाहणसयणासणपाणभोयणाणं च ।

वरजुवइवत्थभूसणसंपत्ती होइ धम्मणे ॥

घृतप्लवप्लावितगारुडोदनं दधीन्दुकुन्दोज्ज्वलकांतिपेसलम् ।

मरीचिखंडाम्लितशकसंयुतं ददामि^१ दंदास्यति यः स धन्यः ॥

अण्णहिं वासरे कयवयकिरियउ
 णंदणवणे फलिहसिलायलप
 झसचिंधे दिट्ठिहें ढोइयउ
 पुच्छियउ धम्म जइ वज्जरइ
 जो अलियपयंपणु परिहरइ
 पेसुण्णउ कक्कसवयणासिहि
 जो ण पउंजइ खयभीरुयंहं
 जो देइ महुहु करुणावयणु

सुइहरु णामें परमाइरियउ ।
 उवविट्ठउ ससहराणिम्मलप ।
 पुणु पुणु वंदिउ पोमाइयउ ।
 जो सयलहं जीवहं दय करइ ।
 जो सच्चसउच्चें रइ करइ ।
 ताडणवंधणविद्वणविहि ।
 दीणाणाहहं पसरियकिंवहं ।
 परदव्वे ण पेइ कह व मणु ।

१ C omits the portion from विप्फुरइ to भोयणसंचारु in the next line.

३ BD भोयणयंचारु. ४ D संवरियं. ५ E गयकम्म व. ६ E कयवजणयं. ७ A कुलत्थ-

८ MSS परिणाविउ. ९ CE सइ रइ.

10. १ CE मंजुवाजनं. २ E ददावि. ३ C सुअहरु; E सुवहरु. ४ E परमायरियउ. ५ E जोइयउ.

६ E*ए. ७ E भीरुवहं. ८ C रुवहं; E उयहं.

घज्जइ अदत्तु णियपियरवणु
जो^१ परहणु तिणसमाणु गणइ

जो ण धिवइ परकलत्ते णयणु ।
जो गुणवंतउं भत्तिप धुणइ ।

घत्ता—एयइं धम्महो अंगइं

जो पालइ अविहंगइं ।

15

सो जि धम्मु सिरि तुंगइं अणु किं^१ धम्महो सिंगइं ॥ १० ॥

11

On inquiry the sage relates the history of Vanaraja's ancestors.

आउच्छिउ पुणु मयणेण जइ
किं णरवइ कहिं वि वसंति वणे
ता पभणइ मुणि सुणि विविहघरे
अवराइउ महिवइ छिण्णदुहु
देविउ सच्चवइ वसुंधरिउ
तहे एक्केहे^३ अइवलु भीमवलु
रिसि जायउ इंदियपसरु हिउ
भीमावलि भुयवलि चॉलियउ
अइवलु वलेण सहं णीसरिउ

वणराउ चिलाउ किं ण णिवइ ।
णउ फिट्ठइ वट्ठइ भंति मणे ।
सुपसिद्धपुंडवद्धणयरे ।
सो सोमवंसरुहो सोममुहु ।
णेहुज्जल सासवसुंधरिउ ।
अण्णेक्केहे^३ णंदणु दलियखलु ।
अवराइउ रज्जु मुएवि थिउ ।
अइवलहो^३ रज्जु उद्दालियउ ।
एत्थेत्थ वणु सो अवयरिउ ।

8

घत्ता—कुसुमियफलियमहावणु
वहुववहारपवट्ठणु

वण्णफुल्लिविवावणु ।
एउ तेण किउ पट्ठणु ॥ ११ ॥

10

12

Nagakumara sends Vyala against Somaprabha, king of Pundravardhana for getting the kingdom restored to Vanaraja.

एत्तहिं सो राणउ भीमवलु
ता तासु महाभीमंकु हुउ
तहो सोमप्पहु णं णवतराणि
तिहिं^३ एत्थु वि रायहो अइवलहो
तहो जायउ णंदणु गुणभरिउ

जामच्छइ पालियधराणियेलु ।
तणुरुहु णं सुरवरु सग्गचुउ ।
सो संपइ तहिं पालइ धराणि ।
सुउ जाउ महावलु परवलहो ।
वणराउ णाई सुरु अवयरिउ ।

5

१ C संखाहिउ तिणसमाणु. १० C° हं. ११ E वि.

11. १ A कज. २ E° रायउ, ३ E° हि. ४ A वालियउ. ५ D° हु.

12. १ C एत्तहे. २ ABD धराणिछलु. ३ ABCE omit this and the following line.

नागकुमार....९.

— ६५ —

जिम तित्थु एत्थु रजंतरइं.
तं णिसुणिवि गंपि णिहेलणहो^१
मयरद्धण भडु साहियउ
तुह भइयए खल सेवति गिरि
तुहं लग्गणतरुवरुं सज्जणहं^{११}
जंजाहि बप्प देदेहि महि
घरकंतिए ससहरकंतिहरु

घत्ता—ता पसाउ पभणेविणुं
गउ दुल्लंघपयारउ

गय बप्प चयारि णिरंतरइं ।
सुहु चितिय णियमणे ससयणहो^१ ।
तुहुं विक्रमेण णं भइयउ ।
भुंजंति समेइणि सुयंण सिरि ।
तुहुं कालसप्पु किर दुज्जणहं^{११} ।
ससुरहो रिउ मारिवि लच्छि साहि ।
पुरु पुंड^{१३} पुंडवद्धणु पंवरु ।

10

पहुकमकमल णवेविणुं ।
पुरवरु सचुहे केरउ ॥ १२ ॥

13

Vyala at Pundravardhanapura tries to achieve his object by peaceful persuasion, but fails.

भडो वालणामो	अरीणं विरामो ।
पराभेयथामो	स रामाहिरामो ।
पइट्ठो समग्गं	णिवत्थाणमग्गं ।
णिणा तेण उत्तं	अहो रायउत्तं ।
झसंकं विसंकं	अवंकं विवंकं ।
कुलायासचंदं	मईयं ^१ णरिंदं ।
जसेणं वलक्खं	पयावंधुरक्खं ।
ण किं वेसि वीरं	सुरिंददिधीरं ।
सैरिद्धीसमिद्धो	तुहं सो विरुद्धो ।
भडे ^१ पुंजिऊणं	गए सज्जिऊणं ।
हए हक्किऊणं	रहे जोत्तिऊणं ।
वलं वुज्झिऊणं	रणे जुज्झिऊणं ।
भयं भज्जिऊणं	ममं णिज्जिऊणं ।

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10

४ CE तेत्थु. ५ E ० हं. ६ CE चित्तिउ. ७ ABDE तुहुं. ८ C सोवंति. ९ CE सुअण. १० A omits वरु. ११ E ० हो. १२ E मज्जाहि. १३ D पुंड. १४ C ववरु. १५ CE ० पिणु. १६ ABD दुल्लंघु.

13. १ E विवंकं. २ ABCD मइए; ३ E omits this and the next line. ४ AB भडो.

महिं भुंजन्तो अहं ते कयंतो ।
 अरीसेण घुट्टं असच्चं सँघुट्टं ।
 अणेयं चवंतो मयं णिव्वहंतो ।
 समुज्जायहाणा ण वीलाविलीणो ।
 मँहग्गे सुदीणो वराओ णिहीणो ।
 तुमं तुज्झ राउ मयं पायराउ ।

15

यत्ता—कुद्धु अवद्धपयंपिरु दुद्धरमच्छरकंपिरु ।
 दूर्वउ माणु विहंडिवि घल्लहु दंडिवि मुंडिवि ॥ १३ ॥

20

14

Vyala vanquishes the forces of Somaprabha who then renounces the throne and becomes an ascetic.

तं णिसुणिवि उट्ठिय आणयर करवालसूलससमुसलकर ।
 घइरिहिं वेढिउ चउदिसिहिं सूरु णं ठंकिउ णहे जलहरंहिं सूरु ।
 असहियककसकरटकरहो आसि कासु वि हित्तउ किंकरहो ।
 रंगइ णिग्गइ वंचइ वलइ उल्लइ भिडइ भड पडिखलइ ।
 सुंभइ रंभइ चणिवि धरइ पचारइ मारइ हुंकरइ ।
 संचूरइ जूरइ वाहरइ दलवट्टइ लोट्टइ णीसरइ ।
 विणिवारइ दारइ पइसरइ छिंदइ भिंदइ रुहिरंइ तरइ ।
 दीहरभासुरकरवालकर णं विज्जुविट्ठसिउ अंबुहर ।
 आवंतु राउ रोसँ फुरिउ सहसा वालँ वंधिवि धरिउ ।
 मुसलेण किं ण सो ताडियउ महि हित्ती खणे विम्भाडियउ ।

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यत्ता—ससि व विडणँ णिप्पहु करिवि मुकु सोमण्णहु ।
 तेण वि पासि तिगुत्तहो वउ लइयउ भयवंतहो ॥ १४ ॥

५ CE सघुट्टं. ६ ABC omit समुज्जोयहीणो; D समुज्जाय.* ७ ABC omit मँहग्गे सुदीणो. ८ C दूअउ; E दूवहो.

14. १ DE आणायर. २ E वीर. ३ D जलहरोहिं. ४ C भूरइ; ACD also झूडइ. ५ D रुहिरं. ६ ABE विज्ज.

Vanaraja is crowned king of Pundravardhana. King Vijayasimha of Supra-
tishtapura, his wife Vijayasena, and sons Achheya and Abheya. Arrival
of Muni Somaprabha.

दु चिय हुंति गईओ साहसतुंगाण धीरपुरिसाणं ।

वेल्हलकमलहत्था रायसिरी अहव पँवज्जा ॥

साणिहियउ माणि जिणु दिव्वज्जुणि

हकारिउ पडु अवरु वि ससरु

रायहरे गीयमंगलगहिरे

एत्तहे वि पवरसुँपइट्टपुरे

पडु विजयसीहु घरसरकरिणि

दुहं पि अछेयाभेय सुयं

एक्कहिं दिणे जाएवि वे वि जण

थिय ते जिणभवणे छुहाधवले

उवसमहरु पँडियउ पँडियउ

भायउ छुडु छुडु उवविट्ठुं जहिं

घत्ता—चउविहसिद्धाराहणु

दिट्ठउ सिरिसोमप्पहु

जायउ णिग्गंथु महत्थु मुणि ।

आयउ णं सुरवारिंदु ससरु ।

वणरायहो पडु णिवज्जु सिरे ।

रायालँए भेरीखमुँहुरे ।

तहो विजयसेण णामेँ घरिणि ।

संजाया वडपारोहभुर्यं ।

जिणवंदणहत्तिए सुद्धमण ।

टणटणटणंतघंटामुहले ।

गुरुणा सहुं मेईणि हिंडियउ ।

पणविउं कुमारजुयलेण तहिं ।

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10

णियसेयंसपसाहणु ।

णं बीयउ सोमप्पहु ॥ १५ ॥

16

The princes learn from him about Nagakumara.

जोईयं सुरुवयं

बालएहिं जंपियं

लक्खणं कियंगउ

धीरिमाए मंदरो

रइयकम्मसंवरो

लोयचोज्जभूवयं ।

हा विहिस्से विप्पियं ।

दिण्णवेरिभंगउ ।

परिसो वि सुंदरो ।

किं हुओ दियंवरो ।

5

15. १ E साहसिओमाणधीरपुरिसाण. २ E पडिवज्जा. ३ D सुपइट्टु; E सुवइट्टु. ४ E रायालँ. ५

५ E महुरे. ६ E ° अ. ७ E पडियउ. ८ C मेयणि. ९ ABCE उवविट्ठु. १० C पणविय.

११ D रिसि.

16. १ C लोइयं. २ CE भूअयं ३ D विहस्स; E वियस्स.

किं ण भुत्त मेइणी
लोणसायरंतिआ
तं सुणेवि जोइणा
एसँ पुंडवद्धणे
एणआरिकंधरो
तस्स णंदणो सरो
तस्स किंकरो वरो
तेण णिज्जिओ इमो
लज्जिऊण संजुओ
णाणमग्गआसिओ

दिव्वभोयदाइणी ।
हेमसारवंतिआ ।
भासियं विराइणा ।
पत्थिओ महावणे ।
रायओ जयंधरो ।
लच्छिपोमिणीसरो ।
सुट्ठुवद्धमच्छरो ।
संगरे सविक्रमो ।
जायओ तओजुओ ।
सुण्णरणवासिओ ।

10

15

घत्ता--ता उप्पण्णविवेयहि
जसु भिच्चै रणे रुज्झइ

उत्तु अछेयाभेयहि ।
सोमप्पहु पहु वज्झइ ॥ १६ ॥

17

Achheya and Abheya visit Nagakumara and take up service under him.

अम्हहं सो राणउ जयविजइ
पिउ पणवेप्पिणु गय विविहजणु
थिय णायकुमारदुवारे णर
पडिहारै रायहो वज्जरिउं
अच्छइ दुवारि भणु किं करमि
पहुणा पउत्तु दक्खवहि लहु
परियाणिवि णिवइहे मणचरिउ
पणवंत दिट्ठ जित्ताहवेण
णायकुमारै पहसियमुहेण
आसणतंबोलइं दिण्णाइं

इय भाणिवि वे वि मायंगगइ ।
पुरु विउल्लु पुंडवद्धणु सवणु ।
हत्थि वं दाणुल्लियं लंबकर ।
परमेसर पुरिसजुयलु धरिउ ।
किं पइसउ किं अज्ज वि धरमि ।
भडसंगहु भूसणु बप्प महु ।
ते वे वि तासु दाविय तुरिउ ।
सुग्गीवहणुव णं राहवेण ।
सपसापं अइगुरुआयरेण ।
णयणइं णेहें वित्थिण्णाइं ।

5

10

४ E °वणिग्या. ५ CE एसु. ६ CE संजओ.

17. १ C विज्जइ. २ C य. ३ E दाणुल्लयलंबिकर. ४ E °यउ. ५ ABCDE omit this line and D gives it in the margin. 6 E° याइं.

रइवइणा पुच्छिय दिण्णदिहि

जाया किंकर करवालधर

किं इक्कु पयाबंधुरु सुकिउं

तेहिं वि भासिय वित्तंतविहि ।

भुयबलपरियड्डियगरुयंभर ।

भुंजइ अण्णु वि विहिणा विहिउ ।

घत्ता—बहुरमणिहिं बहुरयणंहिं

परियरियेउ सो णंदइ

बहुभिच्चहिं बहुसयणहिं ।

पुष्पयंतु जो वंदइ ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकवे

विज्जाणिहिअछेयाभेयवीरलंभो णाम छट्ठो परिच्छेउ समत्तो ॥

संधि ॥ ६ ॥

७ D गुरुव. ८ E सुकुउ. ९ E रयणेहिं. १० D परियरिउ.

VII

1

Nagakumara starts for Urjayanta mountain and reaches a poisonous mango grove.

लच्छीमइ पिउगेहे थविवि सुरासुरवंदहो ।

णायकुमारु सर्वीरु गउ उज्जितगिरिदहो ॥ ध्रुवकं ॥

पणइणि पियवयणहिं रंजेप्पिणु

वाँलें समउ अलेयाभेयहिं

दुंदुहि गज्जइ वज्जइ झल्लरि

वग्गइ भडवलु डोलइ मेइणि

हयउल हिलिहिलिसइवियारें

गय विलंबिघंटाटंकारें

मग्गु ण सुज्झइ लोयणहारें

सहुं पहुणा साहणु वच्चंतउ

तहिं दिट्ठउ अंबयवणु केहउ

णावइ तिउरवइरिगलकंदलु

मुच्छियपडियभसलकसणुज्जलु

सो^१ संपत्तउ विसतरुवरणु

तडियइं दूसइं बहुमंडवियउ

बद्धा हरि मणँमुणियकुसासर्ण

जणणभवणे सहस सि थवेप्पिणु ।

तिहिं घरणिहिं सह ससहरतेयहिं ।

चल्लइ राणउ अरिकरिकेसरि ।

कंपइ फणिवइ खिज्जइ णाइणि ।

रहवर च.लिय चक्कचिक्कारें ।

किं पि ण सुम्मइं अलिझंकारें ।

उड्डियपयहयरयपन्भारें ।

अडैइ जलंती णामें पत्तउ ।

विसभरियउ विसहरमुहुं जेहउ ।

साहामयसुयचलपिंछुज्जलु ।

णरकंकालरासिपंडुरतल्लु ।

णावइ हरसिरु हड्डुविहूसणु ।

मुंडियाउ दासी जिह थवियउ ।

णं कुसीस परिगणियकुसासर्ण ।

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15

घत्ता—कुडिलंकुसवसणहिं णिच्चमेव पडिवण्णउ ।

हंथिहिं सोहइ दाणु जेहिं संबंघणु दिण्णउ ॥ १ ॥

1. १ E °वयणिहिं. २ A वालि. ३ E अलय. ४ C ललंती. ५ A °तणु. ६ ABCE omit this line; D adds it in the margin. ७ E मणि. ८ E °णु. ९ D हत्थेहिं.

He encamps there and enjoys the poisonous mangoes without any harm.

भमियइं दमियइं सइइं मुकइं
उग्गीवाणणु काणणे हिंडइ
करहुल्लउ दक्खारसु मग्गइ
डज्झउ रूई केण ण याणिय
कुंजरु पउरु गविसइ सल्लइ
करहहो पीलु गिरारिउं रुच्चइ
घोलंतेण रुद्धभूभाएं
रत्तउ लंबमाणु णग्गोहउ
दुद्धरभारकिणंकियवरतणु
खरखरीहिं गिरु गिट्ठरु भुक्किउ
राउ सपरियणु रसु आकंखइ
को वि ण मरइ णेय मुच्छिज्जइ
चोच्चविसेसरसेण य रसियउ

रहचकइं तुण्हकइं थकइं ।
कडुयवेल्लि णउ दंतहिं खंडइ ।
अवरहिं मडुरहिं वेळ्ळिहिं लग्गइ ।
बोक्कडजडविडसत्थे माणिय ।
जासु सरंतें हियवउ सल्लइ ।
अण्णु ताए आसण्णु वि मुच्चइ ।
फलपवालकिसलयसंघाएं ।
महिसिंहिं भाक्खिज्जइ णग्गोहउ ।
को वि धवलु माणइ कोमलतणु ।
काणणहरिणहं कण्णे खुड्ढुंकिउ ।
गरलंबयफलाइं आलुंखइ ।
जगे बलवंतु पुण्णु किं छिज्जइ ।
रायहो अग्गए थाइवि हसियउ ।

5

10

घत्ता—दुम्मुहुं णामें भिल्लु तेण णाउ पच्चारिउ ।

विस्सअंबयवणु एउ एण लोउ संघारिउ ॥ २ ॥

15

Five hundred warriors offer their services to Nagakumara. March to Antarapura.

गुरुतरुहलरसविसवसभग्गा
पेक्खु देव हड्डइं पुंजलियइं
मइं आहरणइं वत्थइं लइयइं
वहरि णं पहरइ गियइ गियत्तइ
णायकुमारु देउ दइयाहिउ

माणव जमपुरपंथे लग्गा ।
पलइं पलांसिहिं गिद्धहिं गिलियइं ।
पइं पुण्णइं संपुण्णइं रइयइं ।
विसु वि अमियंरुवेण पवत्तइ ।
अण्णण्हो अण्णण्णे साहिउ ।

5

2. १ ABD विल्लिहिं. २ E रसंते. ३ E °हि. ४ A गिरालिउ. ५ BD महिसेहिं. ६ AB का वि.
७ C रडुकिउ. ८ ABD विडु.

3. १ D पुंजवियइं. २ C पलासहिं गिद्धिहिं. ३ C पइं पुण्णइं रइयइं अमित्तइं. ४ E °णि. ५ E
अमिउ पुण्णेण.

पत्तवत्तधरधरणीधीरहं
तेहिं णवेप्पिणु भणिउ भडारा
उज्जेणिहिं मुणिणाहे सिद्धउ
पुट्टि जणेसइ सो तुम्हहं पडु
जा पडिवण्णु तेहिं विजयाणउं
जंतै रहु रहेण संदाणिउ

आयइं पंचसयइं वरवीरहं ।
अम्हइं किंकर देव तुहारा ।
विसहलुं जासु सरीरि पइडुउ ।
तुहुं दिट्ठो सि णाह णं महुमहु ।
भिच्चत्तणु ता दिण्णु पयाणउं ।
करिसंकडि करि कह वि डु णिणिउ ।

10

घत्ता--अंतरवणु संपत्तु जंतु जंतु रमणीसरु ।

अंतरपुरवरे अत्थि अंतरराउ णरेसरु ॥ ३ ॥

4

Nagakumara received by the king of Antarapura. The latter resolves to go to Girinagara to help the king against the attack of the king of Sindhu. Nagakumara expresses a desire to accompany him.

विजयविलासिणि णेहं लइयहो
घरि पइसारिउ मंगलघोसैं
भणिउ पुरेसैं सुहु भुंजंतइं
अहिणव तुम्हइं अज्जु जे आया
मंडलियहो अरिवम्महो जायहे
विलसियकामहें मज्झैं खामहे
कुमरिहे कारणे मच्छरभरियउ
सिंधुविसयवइ विसममहाभड
राउ पयंडपजोर्यणु वलियउ
अरिवम्महो साहिज्जु करेवउ
सुंयणमर्णाणयणहं वि सुहंकर

सो संमुहु आयउ रइदइयहो ।
अब्भागयविहि कय परिओसैं ।
अच्छहु मंदिरि कण्णकंतइं ।
अम्हइं रक्खिय सज्जनछाया ।
णियसससुयहो णिमित्तं णिहियहे ।
दूआसामहे गुणवइणामहे ।
सीहउरहो हुंतउं णीसरियउ ।
असिधारादारियपरगयघडु ।
गिरिणयरेसहो उप्परि चंलियउ ।
अज्जु वप्प तहिं मइ जाएवउ ।
गमणहो कारणु कहिउ णरेसरैं ।

5

10

घत्ता—पाहुणएण पवत्तु जइ वि ण रणे करु होयमि ।

मित्त तो वि हउं जामि सुहडभिडंत पलोयमि ॥ ४ ॥

६ C धरणीधरधीरहं. ७ E विसहरु.

4. १ E सहु. २ DE add before this विहिणा रइपरमाणु व विहियहे. ३ CE आयहो. ४ E कुवरहिं. ५ C होंतउ. ६ E पजोवणु. ७ E चडियउ. ८ E मइं तहिं. ९ ABC omit this line. १० D मणयणहं; E मणाणवणहं. ११ E णोरें.

संगामभेरीहिं	णं पलयमारीहिं ।	
भुअणं गसंतीहिं	गहिरं रसंतीहिं ।	
सण्णद्धकुंद्धाई	उद्धेद्धचिंथाई ।	
उववद्धतोणाई	गुणणिहियवाणाई ।	
करिचडियजोहाई	चलचामरोहाई ।	5
छत्तंधयाराई	पसरियवियाराई ।	
वाहियतुरंगाई	चोइयमयंगाई ।	
चलधूलिकविलाई	कप्पूरधवलाई ।	
मयणाहिकसणाई	कयवइरिवसणाई ।	
भडदुण्णिवाराई	रहदिण्णधाराई ।	10
रोसावउण्णाई	चलियाई सेण्णाई ।	
तिहुयणरईसस्स	लुयवइरिसीसस्स ।	
कुलगयणचंदस्स	अंतरणरिंदस्स ।	
दुग्गावहारेण	जणपायभारेण ।	
धरणी वि संचलइ	मंदरु वि टलटलइ ।	15
जलणिहि वि झलझलइ	विसहरु वि चलचलइ ।	
जिगिजिगियखग्गाई	णिइलियमग्गाई ।	
समरेक्कचित्ताई	गिरिणयरु पत्ताई ।	
सुकयाई फलियाई	मित्ताई मिलियाई ।	
अरिवम्मरायस्स	इच्छियसहायस्स ।	20
घत्ता--आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।		
धीय ण देइ महंतु वलवंतै सहुं जुज्झइ ॥ ५ ॥		

Arivarma's warriors resolve to put up a good fight.

सण्णज्झंतु भणइ भडु वच्चमि

अज्जु वइरिसीसै रणु अच्चमि ।

5. १ C केधाई. २ E उद्ध. ३ D रोसाविउण्णाई; E रोसाइवउणाई. ४ C तिहुअण; E तिहुवण.
५ E संजुज्झइ.

कङ्किवि अज्जु वइरिवणसोणिउ
 को वि भणइ उज्जयपय देप्पिणु
 हुयवहे धिवमि पेक्खु सुहडत्तणु
 को वि भणइ लइ सत्थइं सिक्खिउ
 अज्जु धम्मु कयगुणझंकारउ
 को वि भणइ पडु भूमिणियत्तणु
 चंचलु खुप्पइं कुच्छियरंगइं
 को वि भणइ खैलवेसावाडंउ
 सामिहे केरउ रिणु आवग्गउ
 खट्ठांमरणे काइं करेसंमि
 रायपसायसुसाउहे साउहे

वड्डुअ असिचरे मेरउ पाणिउ ।
 पिसुणकख्खे पडुपुरउ लुणेप्पिणु ।
 कंते^१ महारउ णं सुकइत्तणु ।
 अज्जु वराणणे हउं रणे दिक्खिउं । 5
 अज्जु मोक्खु महु वाणहो केरउ ।
 दिण्णउ संरिवि ण करमि णियत्तणु ।
 धरियउ धरियउ पडइ कुसंगइं ।
 खाउ अज्जु सिव हियउ महारउ ।
 को वि भणइ महुं वट्ठइ लंग्गउ । 10
 को वि भणइ सरसयणे मरेसमि ।
 अज्जु करमि हउं छेउ पराउहे ।

घत्ता--णिग्गयाइं रोसेण मणिकंचण कवयंगइं ।

उहयवलइं लगाइं सरवरपिहियपयंगइं ॥ ६ ॥

7

The battle scene. Enemy's commander slain by Vyala.

भडमुहमुकहकललकइं
 वज्जमुट्ठिचूरियसीसकइं
 सुरकामिणिमणणयणणिरिकइं
 मोडियछत्तदंडधयसंडइं
 मुंडखंडखावियचामुंडइं
 महियलि लोट्ठेथोट्ठदुग्घोट्ठइं
 लोहियलोहियाइं गयजीवइं
 रणरयमइयइं मुच्छप घुलियइं

भेसियसुकसकचंदकइं ।
 उरयलभरियफुरियचलचकइं ।
 विजयलच्छिसुरगणियमिरिकइं ।
 विहडियणिवडियाइं सयखंडइं ।
 रुंडेपिंडेवियभेरुंडइं । 5
 कुलबलविहवमरट्ठविसट्ठइं ।
 जमभडणीयइं पित्तइं पीयइं ।
 हयमुहलालाजलविच्छुलियइं ।

6. १ E मेरउ असिचरे पाणिउ. २ C उज्जय. ३ E देविणु. ४ DE कंटु. ५ C लुहेप्पिणु. ६ C हुयवहो; E हुववहे. ७ CDE कंति. ८ C has अज्ज throughout. ९ E देखउ. १० C अज्ज मोक्खु वहुवणहो केरउ. ११ E सरवि. १२ C खुप्पय. १३ D खलु. १४ E वेसागारउ. १५ ABD वग्गउ. १६ AB खुट्ठा*. १७ E कोव्वउ. १८ E णिग्गयाइं.

7. १ C विरिक्कइं. २ E तुंड. ३ E लोट्ठइं. ४ E विहिव. ५ E °हिय. ६ D विच्छलियइं.

विलुलियंतमालापक्खलियइं कढिणगयापहारणिइलियइं ।
असिणेहसणभडहुयँवहजलियइं मूलसेल्लकुंतग्गिहिं हुलियइं ।

10

घत्ता—एहए सुहडवमालि कप्पहुमु जिह सूडिउ ।

वालें हउ वाणेण दंडणाहु रणे पाडिउ ॥ ७ ॥

8

Complete routing of the enemy who is himself captured by Nagakumara. The latter is introduced to Arivarma as his own nephew.

जं सामंतपमुहु भड मारिउ खग्गकरेण वइरि हक्कारिउ ।
तं धाइय जयविजय भयंकर चंड चंडपज्जोयहो किंकर ।
ते वि अळेयाभेयहिं रुंधिविं अप्पिय णायकुमारहो वंधिवि ।
सयल सुहड संगरे ओसारिवि पडिवलपहरणपसर णिवारिवि ।
धरिउ कुमारें सीहउरेसर णाँहिं विडप्पें खयदिणणेसर ।
पुच्छिउ अब्भुयंभावियमइणा अंतरपुरवइ गिरिपुरवइणा ।
एहु कामुं किं हुउ णारायणु दीसइ गुणमहंतु जसभायणु ।
तेण पउत्तउ मइं वि ण याणिउ अहिणउ आयउ घरे सम्माणिउ ।
एत्थाएं रिउफुरणु णिसुंभिउ चंगउ पाहुणएण वियंभिउ ।
अघरें उत्तु रायसियसेविहें उप्पणउ पुहईमहएविहें ।

5

10

घत्ता—एहु सो णायकुमारु परिरिक्खियभूभायहो ।

भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter.

तं णिसुणेवि मामु संतोसिउ जयजयसदें विजउ पघोसिउ ।
पणवमाणु सससुउ अवहंडिउ रणचंडहिं भुयंदंडहिं मांडिउ ।
ससुरें सुंदरु साहुक्कारिउ तेण वि वद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइं; E बुलियइं.

8. १ C सामंत पमुहभडु. २ D पचंडपजोयहो. ३ C रुंभेवि. ४ ABD अप्पिवि. ५ E णाय. ६ E अब्भुअ. ७ ABCDE कामु. ८ E °हिं.

9. १ E omits this foot. २ E भुअ.°

बद्ध जि सोहइ पट्टु णरिंदहो
 कव्वणिबंधु जि सोहइ णिवंजसु
 छुड मा णासउ खग्गालिगणे
 किं सोहंति ण वंद्ध मउब्भड
 तुह पोरिसु किर केण खलिज्जइ
 इय संबोहिबि मुक्कु सुहंकर

बद्ध जि सोहइ दंतु गेइंदहो ।
 बद्ध जि सोहइ जगे पारयरसु ।
 बद्ध जि सोहइ सुहड्ड रणंगणे ।
 परताविर पडंति घणथणभड ।
 तुह जसरासि केण मइलिज्जइ ।
 जयविजयाहिउ जायउ किंकर ।

5

घत्ता—पुरवरे सयल पइट्ट कयसोहावित्थारें ।

10

गुणवइ मामहो धीय परिणिय णायकुमारें ॥ ९॥

10

Nagakumara's homage to the sages who attained salvation at the Urjayanta mountain. A letter-bearer arrives.

णिवंचउरंगणिवा इव फेडिवि
 दुहुं दीणहं सुहुं अरिहुं हरेप्पिणु
 देउ पयावंधुरु किं वण्णमि
 वियडकडयकीलियसुरकंतहो
 जिणवत्थावहारवउ संसिवि
 णाणसिलहिं णियणाणवडंचलु
 सिहरें पावियकेवलणाणइं
 धित्तदेहककरदरिदुग्गइं
 विरइयवंभणिरूउदेसइं
 डिंभयभयहरणेक्कविहाणइं
 दीणाणाहदिण्णधणपउरहो

थविवि तिक्खकरवालें ताडिवि ।
 थिउं गिरिणयरणिवासु करेप्पिणु ।
 हउं णियकुइत्तणु अवंगणमि ।
 अण्णहिं वासरे गउ उज्जितहो ।
 लक्खणपंतिं फुरंति णमंसिवि ।
 धोइउ वयजलेण कउ णिम्मलु ।
 वंदिय मुणिवरणिबुइठाणइं ।
 सुरकामिणिभवपावणमग्गइं ।
 थाणं गयप्फलणियरुदेसइं ।
 जोइंय जक्खिणिणिलयणिवाणइं ।
 पुणु आयउ सुंदरु गिरिणयरहो ।

5

10

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहक्कारउ ।

पत्तविहूसियकंतु पत्तु एक्कु लेहारउ ॥ १० ॥

३ E गयंदहो. ४ E णिय°. ५ MSS बप्प.

10. १ C बलचउरंग. २ C अरिहै; E अरिहि. ३ A थिर. ४ E मणि मण्णमि. ५ CE उज्जितहो.
 ६ E °वंति. ७ E धोयउ. ८ CE रुउ उदेसइं. ९ ABCD थाणु. १० CE जोइवि. ११ A
 णवाणइं. १२ E तिरिहक्कारउ. १३ D पत्तु.

The letter is from Abhichandra, king of Gajapura, requesting Nagakumara for help against Vidyadhara Sukantha who had killed his brother Subhachandra of Kausambi and captured his seven daughters.

गयउरवइणा उज्झियदप्पे
चंदमुहं चंदाहावप्पे
कुरुकुलपविउलणहयलचंदे
सो मयरद्धण अवलोइउ
उववणवदुमकीलियसुरघरे
महु सुहचंदु भाइ गरुयोरउ
ताहे सुहदे तेण विणीयउ
कमलप्पह कमला सुहमाणण
आणंदप्पह गायसिरी सइ
कणयमाल एयउ सत्त वि लइ
पत्तवसंतसमए विहसंतिउ
दिट्ठउ सोमं खयरं कण्णउ
गंपि अलंघणयरे मइमंदहो
वज्जोयरिदेवीपाणेसें
कुलसकंठरुप्पिणिसुर्यतापं

रयणमालघरिणीकंदप्पे ।
मुयभायरकयसोयवियप्पे ।
लेहु विसज्जिउ जो अहिचंदे ।
एम कज्जु आहासइ वाइउ ।
वच्छाजणवए कोसंबीपुरे ।
वसइ सुहदापाणपियारउ ।
णिसुणि सत्त संजायउ धीयउ ।
कमलसिरि वियसियकमलाणण ।
कणउज्जल उज्जल पाडलगइ ।
आयण्णहि कुमार विहिवसगइ ।
वणे वसंततिलयम्मि रमंतिउ ।
मरगयमणिचामीयरवण्णउ ।
कहियउ तेण सुकंठखगिंदहो ।
णहयलगमणे जमभडवेसें ।
आवेप्पिणु णहयरणररापं ।

5

10

15

घत्ता—देव णियाउ सुआउ मारिवि भाइ महारउ ।

पहु तुहुं दुत्थियमित्तु मइं तुम्हं कउ कूवारउ ॥ ११ ॥

Nagakumara chivalrously responds to the request and meets Sukantha.

पिसुणिउ तुह जसु वरकइकव्वे
पिसुणिउ तुह जसु तंतीसदे
पिसुणिउ मइं माहियलि पायालए

गाइएण सुइमहुरे दिव्वे ।
पिसुणिउ तुह जसु वंदिण णदे ।
विसहरोहिं देवाहिं सग्गालए ।

11. १ E °यउ. २ E गरुआरउ. ३ E °हि. ४ D. कणयकंति. ५ C पत्ते. ६ E सुअ.

12. १ C omits first three feet of this कडवक.

तं णिसुणेप्पिणु गउ जायंधरि हरिणगंधलुद्धउ णं केसरि ।
 सहुं परिवारे णिउ खगपुरिसंहि कणयविमाणे वड्डियहरिसंहि ।
 पिहिउ अलंघणयरु चउरंगंहि भडमायंगरहेहिं तुरंगंहि ।

5

घत्ता—ता णीसरिउ सुकंदु वइकंदु व परवलहर ।

चावविहूसियदेहु सर मुअंतु जिह जलहर ॥ १२ ॥

13

Nagakumara's rebuke and Sukantha's retort.

णवजलहरेहिं वं जललव मुअंतेहिं दढकढिणपविवलयपरिवद्धदंतेहिं ।
 रणझणियमंणिकिंकिणीसोहमाणेहिं अणवरयपरियलियकरडयलदाणेहिं ।
 सोवण्णसाडीणिबद्धुद्धविंधेहिं करणासियागहियगयणाहंगंधेहिं ।
 दंतंगणिभिण्णंहरिणरवरंगेहिं भूगोयरा खेयरा थिय मयंगेहिं ।
 भणियं कुमारेण कयतियसतोसेण पाविट्ट खद्धो सि एणण दोसेण ।
 परधरणपरतरुणपरदविणकंखाए मरिहीसि दुच्चार खलचोरसिक्खाए ।
 लवियं सुकंटेण मा मरसु ओसरसु णियजीवियाकाम कामिणिसुहं सरसु ।

5

घत्ता—ता दोहिं मि कुद्धेहिं णिलूरियपरविक्रम ।

मुक्का दीहर बाण कोवजलणजालासम ॥ १३ ॥

14

The flight and Sukantha's end.

घरियलोह तेण जि ते गुणचुय उज्जुय तेण जि ते मुक्खुचुय ।
 चित्तविचित्त तेण ते चलयर पेहुणवंत तेण ते णहयर ।
 धम्माविमुक्क तेण ते हयपर रोसविसिण्ण तेण ते दुद्धर ।
 तिक्ख तेण ते वम्मूलरण सहल तेण ते आसाऊरण ।
 चलइ ण वइरि खदु खयकाले रुद्धु पयाबंधुरसरजाले ।
 एत्तहिं वालपमुहभडवीरहिं परवलु जित्तउ संगरि धीरहिं ।
 ताहिं अवसरि करि करिणा जित्तउ दंतिहिं भिंदिवि महियलि धित्तउ ।

5

२ E °सिंहि. ३ E मुवतु.

13. १ E °व. २ E पुण. ३ AC णिबद्ध°. ४ E दंताग. ५ C अरि. ६ E जीवियं.

14. १ CE अज्जुण. २ B मुक्खज्जुय. ३ D पहुणवंत तेण जि ते. ४ E विसण्ण. ५ E आसाद्धरण.

६ A तुट्ट. ७ ABC omit this line. ८ A जित्तउ.

बिणिण वि पयगइं चेय समाणा
बिणिणं वि रणरसरंजियभडयण
विहिं वि चलंतहिं धारालगइं
कणरणंति कडियलंकिंकिणियउ

बिणिण वि महियरणंहयरराणा ।
बे वि जलण जह राह्वरावण ।
खणखणंति पहरंतहं खगइं ।
जय भणंति सुरवरकमिणियउ ।

10

घत्ता—दोखंडिउ मयणेण गलकंदलु करवालें ।

खुडिउ सुकंठहो¹³ सीसु णं सरकमलु मरालें ॥ १४ ॥

15

Release of the maidens, crowning of Vajrakantha, marriage of Ruppini and the hero's visit to Abhichandra at Gajapura.

हए सुकंठे जमरायपरिगहे
वज्जकंडु तहिं रज्जे ठवेप्पिणु
कणहु व रणे सिसुवालु वहेप्पिणु
गयउरु गंपि मिलिउ अहिचंदहो
इयरउ सत्त वि लेवि विवाहें
धणंणिहिं वच्चउ विहलुद्धरणें
हियवउ गुप्पउ जिणसंभरणें
जीयउ पौवि असहायसहेज्जउ
अम्हारिस जे मणुय वराया
लइ जियंतु जीवंतं विंते मुय

मेल्लाविय कुमारि बंदिग्गहे ।
तासु बाहिणि रुप्पिणि पंरिणेप्पिणु ।
विजयसेस सुरदिण लएप्पिणु ।
तेण वि चंद दिण वरचंदहो ।
गयउरे थिउ पहु परमुच्छाहें ।
जुंव्वणु जाइ जाउ तवयरणें ।
पाण जंतु मुणिपंडियमरणें ।
णायकुमार व कयपरकज्जउ ।
किमि ते जणणीसोणियंजाया ।
मायाथणघणत्तणासण सुय ।

5

10

घत्ता—थिउ तहिं रज्जु करंतु माणियतरुणीथणयलु ।

णायकुमार अणंगु पुष्पयंतवणुज्जलु ॥ १५ ॥

इय णायकुमारचारुचरिए णणणामंकिए महाकइपुष्पयंतविरइए महाकव्वे
बहुकुमारीलंभो णाम सत्तमो परिच्छेउ समत्तो ।

॥ संधि ॥ ७ ॥

१ E पयगयवेय; C वेय. १० ABD. णं णहयरराणा. ११ ABC omit this line. १२ BD कडियालि. १३ E °हं.

15. १ E धवेप्पिणु. २ E पणवेप्पिणु. ३ A घणहिं वि. ४ C जोव्वणु सहलु जाउ. ५ CE पर. ६ E सोयणि. ७ E जीवंति. ८ D तु.

VIII

1

Mahavyala enjoys life at Kusumapura.

जयवन्महो नन्दणु नयणाण्डणु गणियासुन्दरिहियहर ।

कुसुमउरे रवण्णए धणपरिपुण्णए बाहिरपुरे हिंडइ पवरु ॥ ध्रुवकं ॥

हिंडइ नन्दणवणु पेच्छमाणु

धयरट्टमणोहरं गच्छमाणु ।

सिहि णच्चमाणु कोइल्लु लवंतु

जोइयउ परावउ कल्ले कणंतु ।

पभाणुउ तरुणिहि मणियाइं जाइं

कहिं सिक्खिओ सि तुहुं पक्खि ताइं । 5

ओसरसु कीर कोमलिय ललिय

मा भंजहि तुहुं मायंदकलिय ।

किं मुक्ख तिक्खचलचंचु धिवसि

पुण्णवइवेहि पुणु पुणु वि छिवसि ।

अच्छउ बाहिरे वेढिविं भुयंगुं

माणुउ केयइकुसुमंतरंगु ।

अब्भंतरलीणं छप्पण

रसवौणदूणवड्डियमएण ।

कुमुदणियहे परमाणुदु दित्ति

सीय वि ससियर पउमिणि डहंति । 10

उण्ह वि रवियर तहे सुहु जणंति

महिलउ पियदोसु वि गुणुं मुणंति ।

विणु सोहमो किं करइ वणु

अंबइयहे महुयरु णउ णिसणु ।

घत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविहइयहिं ।

सो कयरसभंगइं कडुयइं अंगइं भमरु ण चुंवेइं जूहियहिं ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E मणिआइं. ५ D वेढिवि. ६ E भुअंगु. ७ C रसपाण. ८ E कुमुयणियहि. ९ CE गुण गणंति. १० C अच्चइयहो. ११ E चुंमइ. १२ AB originally give रूयहे but correct it as जूहीयहे; D जूहीयहे; C तुइयहो; or रुइयहो; E रूवहो.

भागकुमार....११.

— ८१ —

2

Mahavyala learns from a traveller about the Pandyan princess who did not like any man. He goes to Southern Mathura and is seen by her.

ता दिदु पडिउ पंथेण जंतु	अच्छेरउ किं महिवीढि विंचु ।	
कोकिउ पुच्छिउ जयवइसुएण	आहासिउ तहो पावासिएण ।	
गंभीरविजयदुंदुहिणिणाउ	दाहिणमहुराहिउ पंडिराउ ।	
सिरिमलयंसुंदरीभोइणीए	आलिंणिउ भोइ व भोइणीए ।	
कामरइ धीय को मरइ जाहिं ^६	चितंतु रूउ णिरु णिरुवमाहिं ^६ ।	5
तहिं ^६ पुरिसु णरुचइ को ^० वि केम	चुणिएण हयंगहो भंनु जेम ।	
तं णिसुणिवि जयवइतणुरुहेण	कय गमणजुत्ति पहसियमुहेण ।	
संपत्तउ महुराउरि पइदु	आवणे णिविदु लोएणं दिदु ।	
णिवाकिंकरु जयसिरिरमणसुं ^७	भइ कामरूउ णामें पयंडु ।	
तें कडिय सा सुंदरि घराउ	णं करिणा करिणि महासराउ ।	10
किर झत्ति हट्टमगेण जाइ	तहो जंतहो पुरउ ण को वि ठाई ।	

घत्ता—जोइ^३ कयमयणिहिं चैलियहिं णयणेहिं मुद्धए विवणि णिसण्णु णरु ।

आहिमाणखयंकरु विरहभयंकरु मणे पइदु णं कुसुमसरु ॥ २ ॥

3

The princess raises an alarm and Mahavyala has to fight the guards.
She is pleased with his victory.

पहवंतवाहधारासरीए	अण्णाउ पघोसिउ सुंदरीए ।	
दूराउ जे अवलोइय जणेण	वलिवंडए संभिवि हउं अणेण ।	
णिज्जमि लग्गी विलवंति एम	परितायहि तुहुं मइं मणुयदेव ।	
तामायउ रूसिवि खग्गपाणि	मरु मरु भणंतु दुव्वयणवाणि ।	
परसंताविर पाविदु घोर	वलु वलु काणीण कुमारिचोर ।	5
ता सो वि वल्लिउ पुलइयसरीरु	महवालु कामरूयंकवीरु ।	
वच्चंति वलंति हणंति ठंति ^३	भमियइं करवालइं धगधगंति ।	

2. १ E खितु. २ E जइवइ. ३ E तहु. ४ DE मलयासुंदरि. ५ D वरइ. ६ C^०हे. ७ E कहमि. ८ E भुत्तु. ९ C लोएहिं. १० C रमणसंडु; D^० रमणु सुंडु; E^० रमणिसंडु. ११ CE थाइ. १२ E जोयउ. १३ C वलियहिं. १४ E विहर^०.

3. १ ABE चलिउ. २ C थंति.

सरयणवसुणंदय विष्फुरंति
उट्टंतहं भयथरहरिउ भाणु
हकंतहं फुट्टइ भुअणैभाउ
ता कुट्टे जयवइणंदणेण
ओसरिवि सरिवि उल्ललिवि मलिवि
वलवंतविवक्खखयंकरासु

अवरोप्परु लग्गिवि खुणुखुणंति ।
णिवडंतहं फणि बंधइ ण ठाणु ।
पहरंतहं उट्टइ णहे णिणाउ ।
दरिसियभडथडकडमहणेण ।
खग्गेण खग्गु सहस त्ति खलिवि ।
तहो पंडिणरेसरकिंकरासु ।

10

घत्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।

वित्थारियपणयहे^१ पत्थिवतणयहे^२ कमलु व वियसिउ^३ मुहकमलु ॥ ३ ॥ 15

4

Mahavyala marries the Paṇḍyan princess. From a traveller he learns about the princess of Ujjayini who also did not like any man. He goes there; but the princess remains unmoved at his sight.

हए कामरूवे पीडिय सरेण
मालइ वियसइ अलिलालिएण
जा जासु रत्त सा तासु णारि
विण्णि वि णवपेम्मै छाइयाइं
तावायउ पंथिउ भणिउ तेण
कहिं आयउ किं पइं दिट्ठु चोज्जु
उज्जेणिहिं सिरिजयसेणु राउ
मेणइ सुयं जइ वि अणंगसरिसु
तं णिसुणिवि पुच्छिउ तेण पंडि
रेविवारे पइट्टउ सहं वरेहिं
णियवायाजियकलकंठियाए

दिण्णिय कुमारि परिणिय वरेण ।
चक्की चक्केण णिहालिएण ।
इयरहो पर भीसण पलयमारि ।
णिवसंति वे वि रइराइयाइं ।
वरइत्तै णवपंकयमुहेण ।
ता देसिउ भासइ तासु कज्जु ।
सुहवइआलोयणंजणियराउ ।
ण समिच्छइ इंदसमाणु पुरिसु ।
गउ उज्जेणिहिं वरु मुइवि चंडि ।
रायालउ अवरेहिं मि वरेहिं ।
जोइउ सउहयलपरिट्ठियाए ।

5

10

घत्ता—महवालु णिहालिवि सिरु संचालिवि वियसिवि वुत्तु वयंसियए ।

वरु वम्मह जेहँउ वरहि ण एहउ जिह वरियउ माहउ सिरिए ॥ ४ ॥

३ C भुअल; E भुवण. ४ D सारिवि. ५ ABCE °हो. ६ ABCD °य.

4. १ D आलोयणि. २ E सुव. ३ E तहिं वारि. ४ D णरेहिं. ५ E णरेहिं. ६ E जोयउ, ७ E जोहउ.

Mahavyala then goes to Gajapura and returns to Ujjayini with the portrait of Nagakumara, at the sight of which the princess becomes enamoured.

ता भणइ कण्ण महु एहु भाइ
हो होउ माए किं जंपिण्ण
पोसंतु ससामिहे तणउ पक्खु
गउ गयउरि दिट्ठु अणिट्ठकालु
पणवंतें वोह्लिउ देवदेव
सो णायकुमारु जि होइ णण्णु
दंसमि पहु हउं इच्छिउ न जाए
महु दिज्जउ पडुरुवंकवीरु
अवलोइउ पइ मेइणि कंमंतु
मुणियउ सहिउ तें चित्तयारु
आलिंमिउ सुपुरिसलक्खणेण
वालंकदेहु हरिसेण भिण्णु
आलिहियंचेलकरु वाउवेउ
खरं किरणदिणंतरे घरे पइट्ठु
सम्माणिउ माणें रूढएण

अवसंति ण वियसइ कण्णजाइ ।
णयणइं लग्गंति ण विप्पिण्ण ।
ता सो णीसरियउ चारुचक्खु ।
घरु पइसिवि भायरु जेट्ठु वालु ।
सुंणि जासु करेसामि हउं भि सेव । 5
रुवेण कामु चाएण कण्णु ।
इहु इच्छिज्जइ कण्णाए ताए ।
ता गयउ तमालउ झत्ति वीरु ।
विप्पुरियल्लुरियकरु विक्कंमंतु ।
दे देहि लिहि वि पच्चक्खुं मारु । 10
ता दिट्ठु लिहिउ तं तक्खणेण ।
चित्तयरहो दम्मसहासु दिण्णु ।
गउ पुणु विं णिहेलणु तिच्चतेउ ।
पडपाणि भाइ भइणीए दिट्ठु ।
वयणें तंबोलें पीढएणं । 15

यत्ता—ता तेण पडंचलु पविउलु णिम्मलु कामिणिविरइयविरहजरु ।

पसरेप्पिणु दाविउ कण्णहे भाविउ लिहिउ अणंगु अणंगयरु ॥ ५ ॥

Nagakumara marries the princess of Ujjayini.

सरसुच्छुदंडकोवंडधारि
हैलि मयणु ण किं दडुउ हरेण
किं मुउं किं जीवइ एहु पुरिसु

परमेसरं माणिणिमाणहारि ।
किं दाविउ कोऊहलु णरेण ।
चित्तेण विवज्जिउ एण सरिसु ।

5. १ C रुक्खराइ. २ E सुणु. ३ D चिकमंतु. ४ ABDE लेहि. ५ ABCD पच्चक्खु.
६ C तो. ७ E आलियहि. ८ E जि. ९ E खण. १० E पीढिएण.
6. १ E सुच्छ. २ C परमेसरु. ३ BD हले. ४ E मुवउ.

जइ अत्थि वप्प संपइ जुवाणुं
तं गिसुणिवि वोळ्ळिउ सुंदरेण
सच्चउ सुंदरि वरु कामएउ
सच्चउ जि मयरच्चिधेण जुत्तु
किं बहुपं आणमि करमि तेम
भडु एम भणेप्पिणु णवणवेण
जेठ्ठे^५ एकोयरसंभवेण
वालें दक्खालिउ पत्थिवासु
पणवइं णियभिच्चहुं करहि करणुं
अक्खिउ वइयरु संचालिउ राउ
उज्जेणि पत्तु पडु णेहघुलिउ
पइंसारिउ पुरे जयलच्छिणाहु

तो आणहि लहु महु धरहि पाणु ।
सलहिजइ सुयणुं पुरंदरेण ।
सच्चउ जे रइपीईसमेउ ।
गुणवंतु जयंधररायपुत्तु ।
अट्टमइं दियहे तुह मिलइ जेम ।
गउ हत्थिणामपुरवरु जवेण ।
जर्यवम्मजयावइतणुरुहेण ।
एहु मज्झु भाइ जयलच्छिवासु ।
एवहिं पुणु एयहो तुहुं जि सरणु ।
परिदक्खुक्खेभीरीणिणाउ ।
अद्धवहे गंपि जयसेणु मिलिउ ।
लहु दिण्ण कण्ण विरइउ विवाहु ।

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घत्ता—पियदूयहो वयणहिं जोइवि^{१३} णयणहिं अवरोप्परिहिं जि लग्गइं ।
वहुवरइं सुरत्तइं विणिण वि तत्तइं जिह लोहइं तिह लग्गइं ॥ ६ ॥

7

Mahavyala tells Nagakumara about Tilakasundari, the princess of Meghapura who had taken a vow of marrying one who could beat the tabor in harmony with her dance. Nagakumara comes to Meghapura.

णिवसंतें संतें संतयाहं
हरिखंधवंधु णीरंधु गणिउ
कोऊहलु किं पइं मुंणिउ वप्प
भणु भणु तं गिसुणिवि भणइ भिच्चु
मेहउरि मेहवाहणु णरिंदु
पिय मेहवाल रइकइयवाल
जाणेप्पिणु चलपयवडणभंगु
सो णरवरु तहे मणमाणु महइ

उज्जेणिहिं सेणिहिं सुहसयाहं ।
कामेण महावालंकु भणिउ ।
दाहिणमहियलि वड्डियवियप्प ।
किक्किंधमलए कयवइरिमिच्चु ।
वुद्धिए सुरगुरु रिद्धिए सुरिंदु ।
सुय तिलयासुंदरि णीलवाल ।
णच्चंतिहिं जो वायइ मुंइंगु ।
एही पइंज्ज जणु सयलु कहइ ।

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५ E जुआणु. ६ AB सुयण. ७ AB omit this line. ८ C omits this foot

९ CE पणमइ. १० D करणु. ११ E पयसारिउ. १२ E विरयउ. १३ E जोयवि.

7. १ DE सुणिउ. २ E कह°. ३ E सुयंगु. ४ C पाइज्ज; E पयज्ज.

राएण भणिउ कयकामकील
किं सा ण जित्त वाइत्तएण
भो भो कयसुरणरखयरसेव
लइ आउं जाहुं पुरे जेत्यु जेत्यु

ण गओ सि काइं महिभमणसील ।
भिच्चेण पउत्तु सइत्तएण ।
आउज्जविज्ज महु णत्थि देव ।
घरिणीउ थवेप्पिणु तेत्थु तेत्थु ।

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घत्ता—सहुं तँहि णियकंतहिं भडसामंतहिं सेविउ पालिउ नेहउरु ।
मरुहयमयरद्धउ गउ मयरद्धउ संपत्तउ तं मेहउरु ॥ ७ ॥

8

Nagakumara fulfils the vow of the princess and marries her. A merchant tells him that there was a Jina temple in the Toyavali island.

आयउ सवडंमुहु मेहवाहु
घरि पुज्जिउ तरुणिविइण्णडाहु
पयचलणमिलिउ वाइउं मुयंगु
तो दिण्ण कण्ण जाइउं विवाहु
थिउ रामइं सहुं रामाहिरामु
अण्णहिं दिणि सावयधम्मसाहु
रयणइं ढोइवि दिट्ठउ णरिंदु
परँतीरचोळु किं तेण सिद्धु
णं एक्कवीसमो भावणिंदु
छउमत्थघरत्थफणिंदवंदु
दीसहि णावइ वारहमु रुहु
पज्जलियविविहमाणिक्कदीउ

पइसारिउ पुरि रिउहरिणवाहु ।
उप्पेत्यसुकंठँससंकँराहु ।
जोइउ वलेवि मुद्धइं अणंगु ।
सिरिसिंगे^१ णं तुट्ठउ विवाहु ।
णावइ सीयइं सहुं देउ रामु ।
संपत्तु ससुरघरु वणियणाहु ।
मयरद्धएण पुच्छिउ वणिंदु ।
सुणि सुंदर तुहुं णं दहमु विट्ठु ।
तेवीसमु णं संठिउ सुरिंदु ।
णं वप्प पंचवीसमु जिणिंदु ।
लंघेप्पिणु भीयरु झससमुहु ।
तोयांवालि णामे अत्थि दीउ ।

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घत्ता—तहिं जिणवरमंदिरु णयणाणंदिरु चामीयरणिम्मिउ विमलु ।
महियलँसरसंभउ णिच्चु जि णवणउ णं दीसइ पीयलु कमलु ॥ ८ ॥

५ E सयत्त°. ६ E आहु. ७ CDE तिहिं.

8. १ D सुकंठि. २ AB सुसंक. ३ E वायउ. ४ CE जायउ. ५ E सिंगे. ६ E सुहुं. ७ D तीरु. ८ D तेतीसमु. ९ D बाहरमु. १० ABD तेयावालि. ११ A संतउ.

There on a big Banyan tree appeared some maidens who complained of injustice and cried for help. They were guarded by a Vidyadhara. Nagakumara thinks of his Vidyas and with their help goes to the island.

सप्पुरिसु व थिरमूलाहिठाणु	सप्पुरिसु व अकुसुमफलणिहाणु ।
सप्पुरिसु व कइसेविज्जमाणु	सप्पुरिसु व दियवरदिण्णदाणु ।
सप्पुरिसु व परसंतावहारि	सप्पुरिसु व पत्तुद्धरणकारि ।
सप्पुरिसु व तहिं वडविडवि अत्थि	जहिं करइ गंडकंडयणु हत्थि ।
अण्णाउ भणंतिउ पुक्करंति	तहु उप्परि कण्णउ उत्तरंति ।
गयहत्थे सुहडें रक्खियाउ	मइं अप्पणु देव णिरिक्खियाउ ।
वड्ढिमउ न जंपहुं देइ ताहुं	सो जोहुं भीमु खेयरसुयाहुं ।
हक्कारइ वारइ नेहंतुरिउ	अण्णु वि भुयंवलमाहण्णफुरिउ ।
तहिं अच्छइ भीसणु सुहडचंड	ता चिंताविउ मणे पुरिसचंड ।
णिज्झाइय देवि सुदंसणिल्ल	संपत्त भणइ गुणगणरसिल्ल ।
किं किज्जउ दिज्जउ अज्ज विज्ज	पहु भणइ देहि आहारविज्ज ।
अण्णु वि संवाहणि देहि तेम	परतीरु जामि अज्जेव जेम ।

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घत्ता—ता दिण्णउ विज्जउ णिरु णिरवज्जउ तहो देवीए सुदंसणए ।

पहु संवाहिणियए णिउ घणथणियए अमरहरेण णहंगणए ॥ ९ ॥

10

Nagakumara with Vyala and others worships the Jina.

सो वालु महावालु वि सुतेउ	अवरु वि अछेउ अवरु वि अभेउ ।
कणयच्छविणिज्जियतरुणतवणु	गय पंच वि तं रइवइरिभवणु ।
कउ वीरहो मंदरसित्तणेहु	जिणु वंदिउ मंदरसित्तदेहु ।
पइं जिण णिदिउ णवट्टलु णरंगु	विसणसु तुज्जु किं पि वि ण रंगु ।
तुह समु कंचणु तणु सत्तु मिच्चु	तुहुं देव भुअणपंकरुहमिच्चु ।
असुहारियाउ णीसारियाउ	दियवररियाउ पइं वारियाउ ।

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9. १ C सीहु. २ D नेय. ३ ABDE माहणु. ४ D बूहि पुज्ज. ५ D णिरुव°.

10. १ C वीरहे. २ C तणु कंचणु; E तिणु कंचणु.

कंतावसेहिं कं तावसेहिं
तुहुं जगगुरु अवसं सारपहिं
वम्महवेपं परमुच्छियाइं
सित्तइं तुह वायार्जीवणेण

नाविज्जइ सुरहिं सतामसेहिं ।
सुहु हिउ हिंडियसंसारपहिं ।
भूअइं अइरइरसमुच्छियाइं ।
पडिवण्णउ उवसमु जीवणेण ।

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घत्ता—इय वंदिवि जिगवरु हरिहरु दिणयरु कमलासणु गुणरयैणणिहि ।
तवजालाभासुरु कंपावियसुरु भवकाणणणिहुहणसिहि ॥ १० ॥

11

After meals Nagakumara sees the maidens. Being questioned by Vyala, the eldest of them gives an account of themselves. The town of Bhumitilaka.

उचुंगसिहरु सुरगिरिसमाणु
पहु भिच्चहिं णाणारसविहिण्णु
आया जिणहरु मज्झण्णयाले
उट्टिउ अवलोइंउ गयणमग्गु
मंदारकुसुमकयकेससोहु
थोव्वेडथणमंडलघुलियहारु
रंखोलमाणकंचीकलाउ
कयलीकंदलसोमालियाउ
रायाएसैं वालेण तेण
आयउ पहुँणा परिपुच्छियाउ
पुकारु करहु किं णिच्चमेव

आसण्णु गंपि मणहरु विमाणु ।
भोयणु भुत्तउ विज्जाए दिण्णु ।
अण्णायपुव्वकण्णावमाले ।
दिट्ठउ कुमरेण कुमारिवग्गु ।
सासाणिलिणिवडियमहुयरोहु ।
पयमंजीरयझंकारसारु ।
परितायहिं तायहिं कंयपलाउ ।
आइयउ सँव्वउ वालियाउ ।
वालुंगपहरतासियणिवेण ।
तरुणीउ तरुणहरिणच्छियाउ ।
ता भणइ जेट्ट सुणि कहमि देव ।

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घत्ता—णियडर्ड जि मणोहरु छुहपंडुरंधरु णंदणवणदुमरमियसुरु ।

एत्थत्थि भडारा तिहुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

१ E गुणाणिरय.

11. १ C *काले. २ E अवलोयउ. ३ C थुव्वड; D थोवड. ४ E परकलाउ. ५ C omits this portion from सँव्वउ to आयउ in line 10 below. ६ E वालग. ७ A पउणा. ८ C णियडाउ. ९ C पंकियघर.

They were five hundred daughters of King Sriraksha who was killed by his own nephew Pavanavega. The latter had imprisoned them all.

उक्खायखगराक्खयसतेउ
णामेण रक्खमहरक्ख तणय
हउं पुत्ति मणोरमणामधेय
मंदाइणि णाइणि मयणलील
सामंगि मंगि सिंगारकंति
चंदप्पह चंदिणि चंदलेह
जयलच्छि अहिंसापवि सोमै
चारित्तगुत्ति परचित्तचोरि
सोहग्गसीय सइ रयणमाल
कालंगि कुरंगि सुरंगि तुंगि
इय एवमाइ विहिपालिपाइं
लइं पंचसयाइं मणोहरीहिं
महु तायहो केरउ भाइंणेउ
तेणम्हइं एयउ मुद्धियाउ

सिरिरक्खराउ सिरिमइसमेउ ।
बंधवपरिपालियसयणविणय ।
पुणु विज्जुप्पह पुणु विज्जुवेय ।
पुणु पोमिणि गोमिणि सुद्धसील ।
देवइ रेवइ सावित्ति संति ।
गाइत्ति सरासइ बुद्धिमेह ।
णवरंग रंभ रमणीयरोमं ।
रइ काममारि गंधारि गोरि ।
मालइ मालिणि कंदप्पकील ।
मइ कइवयजणणि वियारभंगि ।
तुम्हइं पच्चक्ख णिहालियाइं ।
पिउं पुत्तिहिं पीणपओहरीहिं ।
णामेण पसिद्धउ पवणवेउ ।
मग्गंतं तेण न लद्धियाउ ।

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घत्ता—तै हयदाइज्जए रक्खसविज्जए मारिउ जणणु भडेण सहं ।

15

घणतिमिरंधारए कारागारए बंधिवि भायर धित्त महु ॥ १२ ॥

They had refused to marry the murderer of their father, but they offer to marry Nagakumara if he could release them. Nagakumara promises to do what he could.

इच्छंतु वि दुज्जणु णीससंतु
तै बोल्लिउ किं महु अत्थि गोहु
जइ वइरभाउ हियणण धरहु

अम्हहिं न समिच्छिउ पिउकयंतु ।
को करइ दइच्चैं सहं विरोहु ।
तो वणु जाइवि कूवारु करहु ।

12. १ C उक्खाइ. २ E कंति. ३ E साम. ४ MSS राम. ५ CE कालिंग. ६ C पिय. ७ E भायणेउ. ८ E दायजए.

13. १ D ता. २ E वणि. ३ E कुवारु.

पुरिसै सयलाउ णिरिक्खियाउ	लउडीयरेण परिरिक्खियाउ ।	
णंदिणिवालै णं णंदिणीउ	अम्हइं मांरुयजववंदिणीउ ।	5
जइ मेल्लावहि तो होसि णाहु	णं तो किं लायहि देहे डाहु ।	
ता भणिउ कुमारै कयदएण	दुक्खु वि चंगउ सुतवै कएण ।	
धणु खीणु वि विहलियपोसणेण	मरणु वि चंगउ सण्णासणेण ।	
पारंभियवलिवलणिग्गहेण	रणु चंगउ दीणपरिग्गहेण ।	
सैयणत्तणु सज्जणगुणग्गहेण	पोरिसु सरणाइयरक्खणेण ।	10
जुज्झिज्झइ किज्झइ कज्झसिद्धि	दिज्झइ विहलियदुत्थियहं रिद्धि ।	
तहिं अवसरे भिच्चै हक्कियाउ	णीसेसउ कण्णउ कोक्कियाउ ।	
पुरवरु गयाउ गयवरगईउ	पहु संचितइ मंतिहिं मईउ ।	

घत्ता—रामाहररायहो दीणहो रायहो परपीडणे किं पूरियउ ।

मण्णमि रायत्तणु जगे जसकित्तणु जेण दीणु उद्धरियउ ॥ १३ ॥

15

14

Nagakumara sends ambassadors to Pavanavega, demanding restoration of the kingdom and release of the maidens. The enemy's retort.

इय भणिवि अछेयाभेय सिद्ध	ते दूय वे वि पुरवरे पइट्ट ।	
रायालए वोळिउ पवणवेउ	आएसु देइ तुह मयरकेउ ।	
रक्खहो महरक्खहो रज्जु देवि	णीसंरु तुहुं पुरवरु परिहरेवि ।	
मा कुमरिहिं केरी करहि तत्ति	मा हक्कारहि भीसणभविस्ति ।	
जणकवल्लवलणकीलाविसाले	मा णिवडहि कावालिणिकवाले ।	5
ता भणिउ सरसु मारुयजवेण	मारइ अणंगु विरहै णवेण ।	
पियमुहकमलै अवलोइएण	णउ सत्थै संगरे ढोइएण ।	
ओहच्छमि हउं विरएवि वूहु	आवेउ लेउ कण्णासमूहु ।	
जं संसुरहो किउ तं करमि तासु	भक्खंतु लुद्धगिद्धंतमासु ।	
ता गय ते जोइय चैरणरेहिं	पहरणइं लित्ति दीहरकरेहिं ।	10

४ E मारुयजयवंदणीउ. ५ ABCE omit this line. ६ E भिच्चइं. ७ E परियउ.

८ ABDE मज्झु वि. ९ AB उरियउ.

14. १ E णीहर. २ E कुवरिहिं. ३ C कमल. ४ E मारुव. ५ E सुसरहो. ६ A वर°.

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविहसणपरियरिय ।

जगे णायणयाणय परिपालियपय लोयवाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड
णं पंच सीह णं पंच जलण
णं पंच वि मयणहो पंचबाण
पंचहिं हयगयरहरहिय दलिय
पंचहुं वि रिउहुं गलवेवियाइं
दलियाइं रहंगइं रहवराहं
पहरंतहं जायंधरिणराहं
हय हय मुहफेडें थिप्पमाण
कए सेण्णभंगे सइं वाउवेउ
जायंधरिणा ओसरिवि सरिवि
हउ विण्णाणेण लहेवि रंधु
उच्छलिउ रुहिरु धाराए सरलु

णं पंच हत्थि मयागिल्लगंड ।
णं पंच मेरु संजायचलण ।
पंच वि धाविय उग्गयकिवाण ।
णं पंडुसुयहिं रणि कुरु व मलिय ।
पंचत्तहो णीयइं जीवियाइं ।
गज्जिय गय गयगंधेण ताहं ।
रहरहिय ण याणिय कहिं गयाहं ।
हिलिहिलिअंतावलिगुण्णमाण ।
अब्भिडिउं भडहं भंडणे अजेउ ।
असिण्णसिवत्तु णिवडंतु धरिवि ।
छिजंतु दुट्ठकंठट्ठिवंधु ।
पडियउ सिरु णाइं सणालु कमलु ।

5

10

घत्ता—उल्लाविउ वइरिहे मणगयखेरिहे^{११} कोवहुवासणु पज्जलिउ ।

असिवाणियधारण परदुव्वारण णियपरिहवपडु विच्छुलिउ ॥ १५ ॥

16

Submission of the warriors, marriage of the maidens, restoration of the kingdom to their brothers and Nagakumara's return to the Pandyan capital.

जाणिउ कण्णापरितायणेण
विण्णाविउ रौउ जयलच्छिकामु
पहुणा रामेण व वाणरोहु

आपं भडणियरें तांयणेण ।
तुहुं अम्ह सामि पच्चक्खुं कामु ।
किंकरयणु इच्छिउ वा णरोहु ।

७ AB भासुर.

15. १ C omits this foot. २ E पंच वि णं मयणहो. ३ ABC omit this line. ४ C पंचहं.

५ ABC omit this line; E पहरंतहिं. ६ C यंतावलि. ७ D गुण्णमाण. ८ CE कय°

९ C अब्भिडइ. १० E आणा. ११ C खेहिरे. १२ E विच्छलिउ.

16. १ C भायणेण, २ C सउ. ३ C पच्चक्ख.

मुद्धउ पियदंसणे हरिसियाउ
वरतिलयँउ चंदणसुरहियाउ
णयणेहिं परँजियहरिणियाउ
कलमंगलपुण्णमणोहँराउ
णं हंसिणीउ सुरतरुणियाउ
करपल्लव उववणतरु णियाउ
हँयपवणवेयरक्खंकराय
थवियाउ ताउ तित्थु जि सईउ
ते णवसेवय विणिहिय सुधीर
आरुहिवि मणोहरु सुरविमाणु
पंच वि जण मँणिभूसियसवासे

णं मलयमहासुसिहरि सियाउ ।
पवरच्छराउ णं सुरहियाउ ।
णं गोउलगोविउ हरिणियाउ ।
वड्डारियसयणमणोहराउ ।
परिणिवि णीसेसउ तरुणियाउ ।
पुरवरे गुणपसरियवयणराउ ।
कय रक्खमहारक्खंकराय ।
लीलालोइयणियपुरिसईउ ।
तहिं रक्खणु मंतीस वि सुधीर ।
तेणोहामियसुरविमाणु ।
आवेप्पिणु थिय पंडीसवासे ।

5

10

घत्ता—हरहारहिमुज्जलु वियलियकलिमलु अणिवारिउ परिभमइ तहिं ।

15

जसु णरवरसारहो णायकुमारहो पुष्पयंतकिरणाइं जहिं ॥ १६ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरइए महाकवे

बहुकण्णाकल्लाणवीरकिंकरलंभो णाम अट्टमो परिच्छेउ समत्तो ॥

संधि ॥ ८ ॥

४ D तिलउ. ५ D परिजिय. ६ E reads before this करपल्लवउववणतसणियाउ णं हंसणीउ
सुरतरुणियाउ. ७ ABCDE मणोरहाउ. ८ E omits this foot. ९ ABC मुणिदूसिय;
E मुणिभूसिय.

IX

1

Nagakumara goes to Dantipura, marries the princess Madanamanjusha and then goes to the town of Tribhuvanatilaka.

णिहणेवि पवणवेउ समरे रक्खमहारक्खहुं महि देप्पिणु ।
जायंधरि अरिदंतिहरि गउ दंतिउरहो महु र मुएप्पिणु ॥ ध्रुवकं ॥

पुच्छिय पंडियपहु पंडीसरु	पुंडुरपुंडरीउ परमेसरु ।	
णं पुप्फुल्लफुल्लमाणससरु	उच्छुसरासणु गुणसंधियसरु ।	
णवजलहरसरु संचल्लिउ सरु	चलइ सेणु थरहरइ फणीसरु ।	5
हरिवरखुरयदंक्रियणेसरु	णयणहिं ण मुणिय रयणि ण वासरु ।	
अंधदेसे णववियसियउववणे	विमलगहीरंसरे सीयलवणे ।	
दंतिणयरे णिवधम्मपसाहिउ	चंडउत्तुं पहु सरसासांहिउ ।	
चंदमईदेवीउज्जोयउ	समुहुं पंतु जामाएं जोयउं ।	
तेण वि सो पइसारिउ सभवणे	दिट्ठए मुद्धे घणथणजोव्वणे ।	10
पुत्ति पवड्डियपरमाणंदे	दिण्ण मयणमंजूस णरिंदे ।	
णेहु लहेप्पिणु सुहि मण्णेप्पिणु	दीहरच्छि सा तित्थु थवेप्पिणु ।	
चउवण्णासमसोहियाणिलयहो	पुणु गउ णयरहो तिहुयणातिलयहो ।	

घत्ता—तहिं विजयंधरु मंडलिउ मंडलमेल्लइं धणइं लएप्पिणु ।

विजयमहाएवीसहिउ अवलोइउ कारुण्णु करेप्पिणु ॥ १ ॥

15

1. १ C रक्खहुं महि देविणु. २ AB omit ध्रुवकं. ३ C पंडिविपहु. ४ C पुंडुर. ५ D पुप्फुल्ल. ६ E हय. ७ E गहीरसारि. ८ ABC णिम्मलवणे. ९ C चंडवत्तु. १० E सोहिउ. ११ ABCD जोइउ. १२ C मुद्धे. १३ CE मोल्लइं. १४ C omits धणइं. १५ C कारणु.

Nagakumara marries Lakshminati who wins his affections very deeply.

घरु आयहो मयणहो विरइयरइ	तेण वि धीय दिण्ण लच्छीमइ ।	
सा तहो रुच्चइ चंदहो रत्ति व	णवियहो भवियहो जिणवरभात्ति व ।	
सुंयणहो सज्जणगुणगणतत्ति व	पत्थिवपहुहे पटुत्तणसत्ति व ।	
वरकइणाहो भासाजुत्ति व	निगंथहो तणुमणवयगुत्ति व ।	
अरुहण्हवणपारंभहो जुत्ति व	सामणिउत्तहो मंतहो खंति व ।	5
मगगणयहो विप्पहो संकंति व	जोणहाहारविसेसहो कंति व ।	
सम्मत्तहो सुधम्मणिविंत्ति व	दाणेसहो घरि ठिय रिसिपंति व ।	
सरसहो सुललियकव्वपउत्ति व	भमरहो णवसररुहरसभुत्ति व ।	
वइयायरणहो कयपयवित्ति व	देसहो णरवइणायपवित्ति व ।	
कुंमुयायरहो णिसायरदत्ति व	जसवंतहो पुरिसहो जसकित्ति व ।	10

घत्ता—किं कीरइ वेळिहिं फुल्लियहिं फुल्ल जांहे रसु चक्खिवि णिग्गइ ।
सोहग्गु पसंसिउ मालइहे महुयर जांहे णिरारिउ लग्गइ ॥ २ ॥

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायए	सोहइ णरवरु संचए वायए ।	
सोहइ कइयणु कहए सुवद्धए	सोहइ साहउ विज्जए सिद्धए ।	
सोहइ मुणिवरिंदु मणसुद्धिए	सोहइ महिवइ णिम्मलवुद्धिए ।	
सोहइ मंति मंतविहिदिट्ठिए	सोहइ किंकरु असिवरलट्ठिए ।	
सोहइ पाउसु साससमिद्धिए	सोहइ विहउ सपरियणरिद्धिए ।	5
सोहइ माणुसु गुणसंपत्तिए	सोहइ कज्जारंभु समत्तिए ।	
सोहइ महिरुहु कुसुमियसाहए	सोहइ सुहउ सुपोरिसराहए ।	
सोहइ माहउ उरयललच्छिए	सोहइ वरु वहुयए धवलच्छिए ।	

घत्ताः—गुणहरु मुट्ठिहे माइयउ सुद्धवंसु अण्णु वि कोडीसरु ।

णरहो कलत्तु सरासणु वि किं ण करइ सरीरु भाभासुरु ॥ ३ ॥

10

2. १ CD add before this ' विसयविरत्तहो संतहो मुत्ति व ' २ C पुहुहे; E पटुहि. ३ AB पारंभे. ४ C संति व ५ C सकंति. ६ BCDE जिण्हाहार. ७ C णिव्वात्ति; E णिथात्ति. ८ C omits this foo'. ९ C जासु. १० C जासु; E जाइ.

3. १ AB सद्दए.

Teacher Pihitasrava arrives at Tribhuvanatilaka and
Nagakumara visits him.

लच्छीमइमुहपंकयच्छप्पउ

तिहुयणतिलयणयरे वणकीलए

अणुहवंतु सिय अच्छइ जइयहुं

णं समाहि णं सरसइ णं दय

णावइ उवसमु दमु जमु संजमु

णं पच्चक्खु धम्मु सइं हूयउ

णं तवसिरिसव्वंगहिं घडियउ

णं समिइहिं पयडिउ आहोयउ

पंचवीसभावणभावंगउ

सो जाइवि वंदिउ रइरमणें

घत्ता—इसिणा धम्मवुद्धि भणिउ वियसेवि बोळिउ णायकुमारें ।

धम्मु ण याणमि देव हउं अच्छमि छायाउ मोहंधारें ॥ ४ ॥

5

Philosophical discourse of Pihitasrava. Remarks on
the 'Kshanika Vada' of the Buddhists.

भणइ भडारउ मोहु ण किज्जइ

मोहें पसरइ मिच्छादंसणु

इक्के वासण तासु ण नासइ

भंतिए भंति केम साहिज्जइ

अंवरु परिहइ भोयणु भुंजइ

परमाणु य मिलंति बहु जहिं जहिं

खणधंसियहो णाणु संजोयउ

संतइ संताणइ संगहियइं

मोहें णाणु हुंतु ढंकिज्जइ ।

जगु णिद्धिट्टउ खणविद्धंसणु ।

सो किं जीउ जिणागमुं विलसइ ।

दुवियडुं महु हासउ दिज्जइ ।

भुयणणाणु पभणंतु ण लज्जइ । ॥ 5

घडपडविडवि होंति भुंवि तहिं तहिं ।

गयसंजोउ ण दीसइ लोयउ ।

गोविणासि कहिं दुद्धइं दहियइं ।

4. १ ABDE °तिलए. २ C सिरि. ३ ABD दूवउ. ४ ABD जोइउ. ५ C अच्छमि च्छयउ.

5. १ E खणु. २ E वासुण. ३ C जिणायमु. ४ C भुअ वि तहिं.

दीवक्खए कहिं लब्भइ अंजणु सच्चउ भासइ नेमिणिरंजणु ।
 खाणि खाणि अण्णु जीउ जइ जायउ तो वाहिरे गउ किहं^१ घर आयउ । 10
 अण्णे थवियउ अण्णु ण याणइ सुण्णु वि वाइ काइ^२ वक्खाणइ ।
 घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिदियदंडणु ।
 चीवरणिवसणु वयंघरणु सत्तहडीभोयणु सिरमुंडणु ॥ ५ ॥

6

Remarks on the orthodox philosophies of the Brahmins.

पुहइ बंभु पाणिउ लच्छीसंरु हुयवहु रुहु पवणु पुणु ईसर ।
 सिउ^३ अंवरु कुलकउलें भाणिउं तेण वि तच्चु किं पि ण वियाणिउ ।
 तं जि समासिउ दूसियं^४दइवें गयणु जि भणिउ सयासिउ सइवें ।
 णिक्कलु किं पसरइ आउं^५चइ णिक्कलु किं परमाणुय संचइ ।
 णिक्कलु किं तणु गिण्हइ धित्तइ णिक्कलु किं परकज्जइं चितइ । 5
 णिक्कलु किं भणु करइ वि धरइ वि णिक्कलु किं तिहुयणु संघरइ वि ।
 णिक्कलु किं सइं पढइ पढावइ णिक्कलु मोक्खमग्गु किं दावइ ।
 णिक्कलु किं अट्ठंगं धारइ णिक्कलु किं परु पेरइ वारइ ।
 णिक्कलु किं परिणामहो वच्चइ णिक्कलं^६सु किं गार्यइ णच्चइ ।

घत्ता—णिक्कलु णिच्चलु णाणतणु सिद्धत्तेण सहावें थक्कइ । 10

अप्पउ मरइ ण संभवइ कहिं किर सो जगजत्तहे दुक्कइ ॥ ६ ॥

7

Remarks on the orthodox philosophies continued.

सित्थु जाइ किं जवणालत्तहो घउ किं पुणु वि जाइ दुद्धत्तहो ।
 सिद्धु भमइ किं भवसंसारए गहियविमुक्ककलेवरभारए ।
 अक्खवायकंणयरमुणिमणिउ सिवगयणारविंदु किं वणिणउ ।
 मयणडहणु किं महिलासत्तउ णाणवंतु किं मइरण मत्तउ ।
 णिम्मलु किं परवइरें णडियउ णिरहु वि अयसिरखुंटणे पडियउ । 5

५ E कहिं. ६ E वाउ.

6. १ E लच्छीहर. २ A सिय; BD सिव. ३ E भणिउ. ४ E दूसिवि. ५ E आवंचइ. ६ A परमाणु सयंचइ. ७ ABC घत्तइ. ८ E गावइ.

7. १ ABD केण य.

पहु वि बह्वं पावें दंडिउ अट्टसट्टित्थिइं किं हिंडिउ ।
 सव्वत्थहो किरं काइं वल्लं सदयहो किं सलेण रउं ।
 किं कवालु संतोसैं तिच्चहो अट्टियभूसणु काइं पवित्तहो ।
 णिच्चमेव मयमोहें मूढहो लिंगवेसु किं रोसारूढहो ।
 ईसरवाउ य वादगहिल्लय किं पलवहि जडमत्तपिसल्लय ।

10

घत्ता—माणमोहलोहंतरिय पुत्तकलत्तवित्तरसलालस ।

पहरणकर परजीवहर फुड ण कहंति धम्म कामालस ॥ ७ ॥

8

Authority of the Vedas questioned.

मिगमारउ अहिंस किं घोसइ जो मासैं अप्पाणउ पोसइ ।
 अलियभासि णरु अलियहं सुहकर थेणउ थेणत्तणे वद्धायरु ।
 परयारिउ परयारइं विहियइं दावइ सुरहं पुराणइं लिहियइं ।
 लुद्धउ गाइभूमिधणदाणइं धण्णइं देवंगइं परिहाणइं ।
 वसुकारणे कुकम्मं कांरावइ अण्णु मरइ परु वि मारावइ ।
 कव्वइं करइ सव्वणीसारइं महुपाणइं पलकवलाहारइं ।
 रयणीभोयणु पुण्णु पयंपइ जीहालंपहु मण्णु ण वियप्पइ ।

5

घत्ता—वेउ पमाणु ण होइ जप विणु जीवेण सइ कीहि लब्भइ ।

विणु सरेण कीहि णवकमलु विणु धेणुयप गयणु किं दुब्भइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions.

बज्झइ रुज्झइ पुणु ताडिज्झइ विज्झइ णक्कु धरिवि पाडिज्झइ ।
 गाइवलहहु णिग्गहु किज्झइ वच्छु पियंतु खीरु कडिज्झइ ।
 गोकुडुंवि किं देउ भणिज्झइ 'हो हो पूरइ किं पलविज्झइ ।
 पसुपावेण होंति पाउब्भड दुक्कियफलु भुंजंति महाभड ।
 भक्खिवि मिगजंगलु दूसिवि जिणु भइं काइं धरियउ कण्हायणु ।
 सउयामणिहिं मज्जु पइं संधिउ गोसवि जणणीगमणु विचिंतिउ ।

5

२ E किं खाइ.

8. १ C अलियहो. २ B परियारइं; C परयारिय. ३ C पुराणहं. ४ D कुकम्म. ५ ABC करावइ

६ E omits the following three feet. ७ C मणे. ८ E कीहि.

9. १ E omits this foot. २ CE जणु. ३ C भटे. ४ E उण्हायणु. ५ D सेविउ.

जण्णपियरविहिमिसु मंडेप्पिणु
आमिसरसविसेस चक्खंतें
रुहु वंभु सव्वु वि सइं पासिउ
इंगालहो धोयहो धवलत्तणु

तिक्खइं कत्तियाइं खंडेप्पिणु ।
सयलजीव भक्खिय भक्खंतें ।
वंभणचारु वेयविहिविलसिउ ।
कहिं जलेण णरदेहसुइत्तणु ।

10

घत्ता—दब्भें सलिलें मट्ठियणं अट्ठियपत्तणिहिताहारें ।

कह सुज्झंति वराय जड मइलिय घोरे हिंसायारें ॥ ९ ॥

10

Remarks on Mimamsa and Sankhya.

सुरय समिच्छइ सग्गहो गच्छइ
हा हा वेयवाइ किं बोलइ
एक्कु णिच्चु किं तच्चु भणिज्जइ
एक्कु थाइ अण्णेक्कु वि धावइ
णिच्चहो कहिं लब्भइ बालत्तणु
णिच्चु वत्थु परिणवइ ण भेयहिं
पुरिसारामु भवणु संदिट्ठउ
एम सुण्णु मीमंसै सिट्ठउ
किरियावज्जिउ णिम्मलु सुद्धउ
विणु किरियए कहिं तणुमणवयणइं
विणु किरियए कहिं वज्झइ पावें

परु मारेप्पिणु धम्महो वंछइ ।
तहो आयासै फलु किं फुलइ ।
एक्कु देइ अण्णें किं लिज्जइ ।
एक्कु मरइ अण्णेक्कु वि जीवइ ।
णवजोव्वणु पुणरवि बुद्धत्तणु ।
तसथावरपुग्गलपरिवेयहिं ।
पुरिसहो दंसणु कहिं मि ण लद्धउ ।
जीउ पुण्णु पाउ वि णउ दिट्ठउ ।
संखपुरिसु किं पयइए वद्धउ ।
विणु किरियए कहिं बहुभवगहणइं ।
मुच्चइ किं हो एण पलावें ।

5

10

घत्ता—भूयइं पंच पंच गुणइं पंचिदियइं पंच तंमत्तउ ।

मणुहंकारवुद्धिपसरु कहिं पयइए पुरिसु संजुत्तउ ॥ १० ॥

11

Concluding remarks on Kanada, Kapila and Sugata.

जलजलणहं विरोहु ससहावें
पवणु चवलु महि थक्क थिरत्तें

ताइ थंति किह इक्कै भावें ।
हा किं झंखिउ सुरगुरुपुत्तें ।

10. १ C सुर सम्मिच्छइं. २ C तहो आहासै फल किं फुलहिं. ३ E omits the following three feet.

भूयहं मेलावउ कहिं वट्टइ
जइ जीवहो जीवत्तणु आयउ
तो हउं मण्णामि भुंजियभोयहो
एकु सरीरु किं ण किर पवइ
एम लोउ मोहिउ कुमईसहिं
एयहं मइ ण कयाइ वि दिज्जइ
गयणु अणाइ अणंतु अंमाणु वि
दहविहु दुविहु स तवैकयदाणु वि

एकु थाइ तहिं एकु पयट्टइ ।
चउभूयहं संजोएं जायउ ।
एकु सहाउ किं ण तेलोयहो ।
किं वइतंडिउ पंडिउ विलवइ ।
कणयरकविलसुगयदियसीसहिं ।
मिच्छापंथे कहि मि ण णिज्जइ ।
लोउ अणाइ लोयसंठाणु वि ।
धम्म अणाइ धम्मसंताणु वि ।

5

10

घत्ता—चउगइयउ संसारियहं दव्विदियभाविंदियपाणहं ।

पंचमगइ सासयगुणहं सिद्धहं सुद्धहं केवलणाणहं ॥ ११ ॥

12

The Right faith.

पंचमगइउ अणाइअणंतउ
अण्णणइं जम्माइं भंमंतउ
धम्म मुणंति य संतिकसाया
सोलहभावणभाववसंगय
अट्ठगुणड्विवंत मइवंता
देवसत्थगुरुमूढविज्जिय
कुसुरकुगुरुसेवासंगमपर
मिच्छालिं गिय तह सेवयजण
सुद्धसदिट्ठी ते जानहि णर

चउगइगहणि जीउ हिंडंतउ ।
अण्णणइं अंगइं छंडंतउ ।
के वि जीव गुरुपयसंगाया ।
सम्मत्तेण विसुद्धे संगय ।
संवेयाइय णिच्च धरंता ।
जाइकुलाइयमयणावज्जिय ।
तह य कुसत्थकुसुयपोंढयणर ।
जेहिं ण सेविय छअणायदण ।
साहंमियवच्छल्लकयायर ।

5

घत्ता—संकाकंखाविरहियउ विदिगिंछापारिवज्जियउ ।

10

दंसणु जेहिं समासियउ तित्थयरत्तणु तेहिं समज्जिउ ॥ १२ ॥

11. १ D मइ मिच्छापहि कहिं मि. २ E विमाणु. ३ ABC तवे.

12. १ C भवंतउ. २ C गुणंति समंति कसाया. ३ AB omit the following five lines, ४ E पाढणपर. ५ E भुअणायदण. ६ ABCE omit this line,

The Right knowledge and the Right conduct.

कोहलोहमोहंगइ छिदिवि	घोरइं पंउरइं तिमिरइं भिदिवि ।	
वारहविहु तवचरणु चरेप्पिणु	वरपंडियमरणेण मरेप्पिणु ।	
इंदपडिंदहमिंद हवेप्पिणु	चोक्खइं सुरसुक्खइं भुंजेप्पिणु ।	
परमणाणु परमेट्ठि णवेप्पिणु	दिव्वदेहु अवसाणि मुएप्पिणु ।	
पंचसु पंचसु पंचसु धामसु	भरहविदेहइरावयणामसु ।	5
णिवकुलणहयलउग्गयणेसर	अइसयवंत संत परमेसर ।	
धराणिधराधर करिदीहरकर	अतुल महावल सयल वि जिणवर ।	
मेइणि भुंजिवि अहव ण भुंजिवि	अप्पाणउ चारित्ते णिउंजिवि ।	
केवलणाणु विमलु उप्पाइवि	लोयालोउ सव्वु अवलोइवि ।	
सुहुमु दूर अंतरियउ दिट्ठउ	तिहुयणु जणे परमेट्ठिहिं सिट्ठउ ।	10
देउ दोसणिम्मुकु समासिउ	दुविहु सयलु णिकलु उवएसिउ ।	
सयलु देउ अरहंतु भडारउ	णिकलु सुट्ठु सिट्ठु असरीरउ ।	

घत्ता—धम्म अहिंसा परमुं जणं तित्थइं रिसिठाणाइं पवित्तइं ।

मोक्खेमग्गु सुंदर मुणसु तिणिण वि दंसणणाणचरित्तइं ॥ १३ ॥

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

धिट्ठिएं तिट्ठिए जो णउ चत्तउ	दिक्खामोक्खु तेण किं वुत्तउ ।	
णाणमोक्खु तहो किं किर छज्जइ	जो कामिणिहिं कडंक्खहिं छिज्जइ ।	
मोक्खु गुणक्खएण जहिं जायउ	जीवविणासु तेण विण्णायउ ।	
अण्णेक्कहो संसारु ण णिट्ठिउं	हरणकरणु सामंतु परिट्ठिउ ।	
सुण्णु मोक्खु अण्णेण पलोइउ	अण्णें अप्पउ गयाणि निओइउ ।	5

13 १ E मोहंगय छंड़िवि. २ E पवरइं. ३ E सोक्खइं. ४ E °णाहु. ५ E एरावय. ६ E चारित्त

७ C तिहुयण; E तिहुवण. ८ C परम. ९ E जई. १० C मुक्ख.

14. १ DE धिट्ठिए तिट्ठिए. २ CE कडक्खें. ३ E णट्ठउ. ४ DE हरणु. ५ E सामंत्यें पइट्ठिउ.

तहिं जि तासु किर लउ संजायउ
देहु जि जीउ जीउ णउ भिण्णउ
इंदियपच्चक्खु वि जइ संतउ
चरमसरीराथारु णिरिक्खउ
मोक्खु महंतहिं संतहिं अक्खिउ

अवरु भणइ कहिं मोक्खु अक्कायउ ।
सो किं जाणइ किं पि सुंदुण्णउ ।
तो किह णज्जइ अग्गइ होतउ ।
दंसणणाणविसेसु वि लक्खिउ ।
सो केहिं मि विण्णेहिं परिक्खिउ ।

10

घत्ता--आयण्णवि णियगुरुवयणु मयणें परमधम्मु पडिवण्णउ ।

जाइजरामरणत्तिहरु वोहिलाहु सन्वहं संपण्णउ ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshminati.
The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए
भिज्जइ विउसु वि पंडियमइयए
लच्छीमइयए हउं पेम्मंधउ
कहइ महारिसि एत्थु जि दीवए
वीयसोयपुरे वणि धणयत्तउ
णंदणु णायदत्तु णं वम्महु
अवरु वि वसुयत्तउ तहिं वणिघइ
ताहं विहिं मि कुलहरचूडामणि
कोमलसरल कमलदलणेत्तहो
सिरिपंचामिउववासणिउत्तहो

महुलिहु गज्जइ वियसियजाइए ।
चवइ कुमार गिरि व गिरिणइयए ।
मुणि भणु महु सिणेहसंवंधउ ।
णयरे रवण्णे वरिसे अइरावए ।
धणसिरिवरु वणिवरु धणयत्तउ ।
णारीसुहयत्तणमयणिम्महु ।
वसुमइरमणि रमणंपसरियरइ ।
णायवसु त्ति पुत्ति पीणत्थणि ।
दिण्णी णायदत्त वणिउत्तहो ।
मुणिणाहहो समीवे मुणिगुत्तहो ।

5

10

घत्ता--सुहसुक्खइं भुंजंतु ठिउं वालमरालगइए सहुं वालए ।

गय दियहा ण वि याणियउ सयणवंधुपरिमिउ तायालए ॥ १५ ॥

10

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast.

गएहिं दिणेहिं कएहिं मि अण्णु
मडंबसुगामपुराइं चयंतु

मुणी मणगुत्तु बहूगुणपुण्णु ।
चउन्विहसंघसमाणु महंतु ।

६ E सुदुण्णउ. ७ E ण जइ. ८ C सातहिं. ९ CE धण्णेहिं. १० AB संपज्जउ.

15. १ D सुहयत्तणु. २ E रमणि. ३ E omits this line. ४ D adds before this तुह सोहइ सा गिरुवमचंगिम अंगलीण णं चंदहो चंदिम । ५ C थिउ. ६ D बंध.

खमाए महोवहि मेरु व तुंगु	ससी व सुसोमु सुतेयपयंगु ।	
समीरणु णाई बलेण महंतु	बहुभभवदुक्खविणासु करंतु ।	
मलंतु दलंतु असेसु वि कम्म	जरामरणुभवणासियजम्म ।	5
वणालए आइवि थक्कु तुरंतु	सुणेवि णरिंदु णरिंदमहंतु ।	
संपुत्तु संबंधु कलत्तसमाणु	सुतोसु करेवि परायउ जाणु ।	
णिविट्ठु णियच्छिवि वंदिउ साहु	विणेयपमाणु सुओवहिगाहु ।	
णरिंदसमाणउ तूहि ^३ मि तित्थु	सराउ परायउ दोसवहत्यु ।	
सुणेवि मुणीसरसाहिउ धम्म	वयाइं लएवि परिट्ठिउ सम्मु ।	10
पईवि सुपंचमि फग्गुणमासे	लएवि उवासु करेवि ^४ सतोसे ।	

घत्ता—आयण्णिवि तुहुं मुणिवयणु णिसुणिवि तेण सयल्लु परिपुण्णउ ।
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the fast day Nagadatta died and became a god in heaven.

रवी उग्गमाणे	तमोहे पलाणे ।	
तिलोयंप्पहाणे	पजाए विहाणे ।	
अहीसेयपूया	कया सारभूया ।	
फलाणेयदिवा	पुणो दिण्ण सव्वा ।	
जिणो वंदिऊणं	किरीयासमाणं ।	5
मुणीणाहपासे ^३	हयामोहवासे ^३ ।	
कमा वंदिऊणं	णिविट्ठो णिऊणं ।	
सुओ धम्मएसो	करंतो पयासो ।	
तिलोयाण माणं	असेसं पमाणं ।	
रवी रत्तमाणो	गओ अत्थमाणो ।	10
वणीसो वि गेहे	विसाले सुदेहे ।	

16. १ BD णरिंदु. २CE संबंधु सपुत्तु. ३ C तुहमवि तित्थु; ABDद्वहि मि. ४AB लईवि. ५ E करेविणु तोसु. ६ ABD omits सयल्लु; E reads the foot सुणिसुणेवि लोउ परिपुण्णउ.
17. १ A तियाल. २ CDE add before this अहीसेयपुजे गओ अप्पयजे; E has° जो in place of°जे. ३ C °सो.

सवंधू समित्तो
 तमोहेण जुत्ती
 हुया ताम तण्हा
 तुहीणाइदव्वा
 लवंगेल्लसारा
 कुणंता सुवायं
 गण जामे इक्के
 सररीस्स चेट्ठा
 णिण्णुण ताओ
 तओ जालवक्खे
 मणी सूरकंतो
 तहिं तेण वुत्तो
 रवी उग्गमाणो
 कैरे देवकज्जं
 चँईऊण सेज्जा
 तओ तेण लत्तं
 पिर्यारेसि पुत्तं
 गया तिण्णि जामा
 घडीगेहमज्जे
 ण सूरस्स दित्ती
 ण ईसंति भेया
 उवावासणासो
 णिण्णुण लोओ
 जिणेसस्स पूया
 करेमी तिभत्ती
 रिसीणं च संघो

ठिओ धम्मचित्तो ।
 गया अद्धरत्ती ।
 सररीरे सउण्हा ।
 कया अंगे सव्वा ।
 ब्रह्मणीरफारा ।
 पडावीयणायं ।
 मुहे तीवँसुक्के ।
 खणेणं पणट्ठा ।
 करेई उवाओ ।
 पजालंसुमोक्खे ।
 पहाए फुरंतो ।
 सुओ णायदत्तो ।
 णहे गच्छमाणो ।
 सण्हाणं सपुज्जं
 पिण्ही सुपेज्जा ।
 पिया कट्ठवुत्तं ।
 ण याणेसि जुत्तं ।
 सुणंतस्स रामा ।
 णिसाप दुसज्जे ।
 ण उण्हाणं भित्ती ।
 सुलग्गी व तेया ।
 करेमि प्पयासो ।
 गमंतो संभोओ ।
 जए सारभूया ।
 ण णासंतु सत्ती ।
 धरेऊण सिग्घो^{११} ।

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४ E °गोल, ५ D ताव, ६ C करो, ७ C चएऊण, ८ BCD वियारेसि, ९ ABD उण्हाड,
 १० A संभेओ, ११ AB विग्घो.

करावेमि भोज्जं	पुणो अप्पकज्जं ।	
इमं लत्त पुत्तो	समुच्छाप भुत्तो ।	
सरंतो जिणेसं	संमुत्तीपएसं ।	40
पयापंचवित्तो	ठिओ चितवंतो ।	
अय्योराहवण्णं	णहं विंदुपुण्णं ।	
सरं तस्स पाणा	गया लीणमाणा ।	
दिवालोयपत्तो	खणे णायदत्तो ।	

घत्ता—सो मरेमि सोहम्मं गउ छड्ढिवि माणुसत्तु धिणिविट्ठंलु । 45
सुरवरसयपरिवारियउ खणु वि ण जेत्यु दुक्कु दुहपोट्टलु ॥ १७ ॥

18

Nagadatta's divine paraphernalia. He returned to the earth and presented himself before his mourners.

सो मरेवि सोहम्म पत्तओ	धम्मझाणचित्तेण जुत्तओ ।	
सूरकंतिससिकंतपच्चले	सोहमाणठियं सुणिच्चले ।	
लंबमाणमणिमोत्तिओहए	चलवलंतधंयविविहसोहए ।	
रणझणंतघंटाणिणायए	धवलमंगलुग्गीयणायए ।	
रविपहायणिम्मलविमाणए	हूउ तेत्थु बहुसोहमाणए ।	5
कणयदंडसियचामरे वैरे	वीयमाणसुरसुंदरीकरे ।	
सुरणमंतजयजयणिणायए	बंदिसद्दगंभीरवायए ।	
वार वार जयजय भणंतिया	मउडकिरणमणिविप्फुरंतिया ।	
पंचपल्लआऊणिउत्तओ	हुवउ जाम बहुसुक्खजुत्तओ ।	
एम तित्थु बहुभोयमाणओ	णियपवंचु अवहीवियाणिओ ।	10
तेयवंतु मणिमउडमत्थओ	सुरवरंगवरदिव्ववत्थओ ।	
कणयकत्तरीगाढणेत्थओ	रविसुदित्तिदित्तीपहत्थओ ।	
सियतुरुक्खकप्पूरमीसियं	जक्खकद्दमहो दप्पवासियं ।	
तणुविलित्तसव्वंगसुंदरो	रुवभोयणिज्जियपुरंदरो ।	
हारडोरं कुंडलविहूसिओ	तिलयबउलसिरिकुसुमभूसिओ ।	15

११ E करावोवि. १३ E समत्ती°. १४ E अवाराइ. १५ D सोहंमि. १६ D धिण.

18. १ E दिट्ठिय. २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कद्दमहप्पवासियं. ७ ABD दोर.

पंचमीसुविहिफलेण णायओ

बंधवग्गु जहि रोवमाणओ

मुक्कधाहमुंभेवि करयले

वार वार गुणणाम लितओ

मार्यताउ धरणियलि णिवडिओ

जीवच्चुं णियतणु वलोइयं

घत्ता—सो पेच्छिवि णिरुवमतणु पुच्छिउ को तुहुं णर परमेसर ।

तेण कहिउ पुणु अप्पणउ णायदत्तु हउं हुवउ सुरेसर ॥ १८ ॥

19

He consoles his bereaved parents. The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshminati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं

सोउ करेहि ताय किं भुल्लउ

भवसायरे दुहसलिलभयंकरे

धम्म करेहु तुम्हि दयसारउ

काइं कहिज्जउ णवर विसालहो

उववासहो फलेण संपुण्णउ

धम्म कहेवि चित्तु पडिवोहिउ

गउ पुणु सुरवर सुरवरथाणहो

तणु सक्कारिउ तेहिं तुरंतहिं

वयसंदोहसेस पालंतिय

वंसुम्भडतणु पयड उरिट्ठिय

तहिं सण्णासु करेवि सराइय

भुंजिवि सुहसय वे वि णियत्तइं ,

सरहसेण जिणधम्मपवोहणुं ।

मोहवसेण एत्थुं एकल्लउ ।

मा णिवडेसहुं तहिं असुहंकरे ।

भवे भवे जरमरणाइणिवारउ ।

धम्महो फलु पच्चक्खु णिहालहो ।

जाइवि देवलोइ उप्पणणउ ।

बंधववग्गु सयलु उम्मोहिउ ।

णिमिसंद्धे सो सोक्खपहाणहो ।

पुणु ण्हाणवि जलंजलि दिंतहिं ।

वहुविहणियमोवास करंतिय ।

हीण खीण णिरु झीण परिट्ठिय ।

पिय मरेवि तुह पासु पराइय ।

सग्गु चएण्णिणु इह संपत्तइं ।

८ ABC onit this line. ९ ABD उम्भेवि. १० E णिवडंतु. ११ E सुव. १२ C तायमाय. १३ A B धरणियलु. १४ C ताव १५ C अप्पणु. १६ ABD चत्त.

19. १ C तेम. २ ABE ण. ३ C इत्थु अइक्कलउ. ४ E णिवणेसहे. ५ E कहिज्जे. ६ E संपणणउ. ७ CE णिविसद्धे. ८ सुक्ख. ९ CE संकारि. १० ABDE उरिट्ठिय.

जाउ जयंधरासु तुहुं नंदणु गुणमणिखाणि व णयणाणंदणु ।
 लच्छीमइ वि एह सुहभायण पुव्वभवाणुणेह भिगलोयण ।
 णिसुणिवि णिययभवंतरु सुंदरु पुलइउ ता सव्वंगु णिरंतरु ।
 पुच्छिउ पुणु मुणिणाहु णमंतिणं उववासहो का विहि पभणंतिणं ।

15

घत्ता—आयणिवि कुमरहो वयणु वयणेण तेण मुंणि तुट्टउ ।

दुरियतमोहविणासयरु सीलवपहिं गुणहिं परिपुट्टउ ॥ १९ ॥

20

The teacher explains the method of observing the Srutapanchamati fast.

तो णवर दिव्वाए वाणीए मुणिणाहु कुमरस्स पुणु कहइ परसमयदुग्गाहु ।
 उववास तिब्बेय जे दिट्ठं जिणम्मगे ते अहमगुरुमज्झिमा जेम सम्मग्गे ।
 संपोसहोवास चाउत्थणामाय संतोसभावेण णिसुणेहि वयछाय ।
 आसाढ कत्तीए फग्गुणसं मासम्मि सियपक्खचोत्थीसु संतुट्ठचित्तम्मि ।
 सो चेव एक्केण भुत्तेण फुडु भुत्तु णियगेहआरंभु सव्वो वि परिचत्तु ।
 होएवि सुइ चोक्खु सियवत्थणेत्थंगु सोहाविलंकारपरिचत्तकामंगु ।
 उववासु गिणहेवि चाउत्थु तिविहेण मणवयणकाएण परिसुद्धहियएण ।
 अणुमणण तिविहा वि णउ करइ कारवइ अइकडुयखरफरुसवयणाइं णउ चवइ ।
 णिसुणंतु गुरुपायमूले सुधम्मत्थु संसारणिस्सारदुक्खाण परमत्थु ।
 सज्झाणझाणग्गिदड्ढाण पौसम्मि संथारसेज्जाए सोवेई ता तम्मि ।
 संथारु सोहेइ उग्गामियसूरम्मि वेइंदियाईण अणुजीवसयणम्मि ।
 अच्छेइ जिणभवणे सोचेय दिणु एक्कु परिहरिवि घरवासु जइभावगुणथक्कु ।
 णहछेय णयणंजणादीयकं तत्तु णववत्थवरमल्लसमलहणपरिचत्तु ।
 ण सुणेइ गंधव्वु णउ णियइ पेक्खणउ ण सुणेइ ण कहेइ विकहाइं काहणउ ।
 सुविहाणि सुविसोहि वंदेवि जिणणाहु तिविहेण अइसुट्ठु कामारिमयवाहु ।
 दो णवण चउसीस दोदह वि आवत्तु वत्तीस अइयार दूरेण परिचत्तु ।

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११ C णमंते; E सामंतिण. १२ CE पभणंते. १३ D मणि.

20. १ E द्विय. २ BD चउत्थ. ३ D° सु. ४ E चउत्थीसु. ५ C सासम्मि. ६ ABD सोचेइ.

७ AB णववत्थु मरमत्तेसमलहणे; E णववत्थसरसत्ति. ८ E° सुट्ठु.

तणु सग्गदोसा वि वत्तीसं जाणंतु परिहरइ सो भविउ गुणदोस भावंतु ।
 संतोसभावेण जाएवि णियगेहु णहाएवि धुयवत्थराउंत्तणियदेहु ।
 गेहत्थु होएवि पुणु णियइ गिहवारु आवंतु वरपत्तु पडिगहइ गुणसारु ।

घत्ता—मज्झणए घरपंगणए जोइवि मुणि वंदेवि धरिज्जइ ।

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णियसत्तियए सुभत्तियए सुद्धाहारदाणु तहो दिज्जइ ॥ २० ॥

21

Method of observing the fast continues.

णवेवि मुणिंदु	भवीयणचंदु ।	
घरम्मि छुहेवि	चउक्के ठवेवि ।	
समच्चिवि पाय	विहीण जेवाय ।	
पुणो वि णमंतु	तिलोयमहंतु ।	
करेवि समुद्धु	तहो सए छुद्धु ।	5
मुणीण सजोग्गु	सच्चित्तु अजोग्गु ।	
ण देइ भवीउ	असुद्धु सवीउ ।	
सुभोयणु देवि	सेतोसु करेवि ।	
मुणीण समाणु	अणुव्वजमाणु ।	
घरंगणु जाम	स गच्छइ ताम ।	10
जिणागमि जेम	पयासइ तेम ।	
सपुत्तकलत्तु	परीयणजुत्तु ।	
सगाविमहीसि	सुचारसमीसि ।	
करेवि असेसु	सतोसविसेसु ।	
सभोयणलीणु	करेइ गिहीणु ।	15
सुपोसहु एम	फलेइ सु तेम ।	
णियासमे थक्कु	करेवि वियक्कु ।	
तहण्णु सुणेसु	कहेमि विसेसु ।	
सउज्जवणावि	करेहि सयावि ।	

१ AB पत्तीय. १० D पाउत्त.

21. १ E णिराय. २ B समद्धु; C समिद्धु; E समद्धु. ३ E सुतोसु.

सुकत्तियसाढ	सफग्गुणगाढ ।	20
तिमज्झहं इक्क	सुपंचमि सुक्क ।	
सुपंचवरीस	समाससरीस ।	
अहद् जि पंच	समास वि पंच ।	
तिभेय चरीय	करंति सुधीय ।	
पडिम्मउ पंच	वरेवि वरं च ।	25
सवत्थ सपोत्थ	मुणीहिं महत्थ ।	
समप्पण कीय	सुभत्तीए तीय ।	
सुकत्तिय पंच	सुचत्तपवंच ।	
परीहणवत्थ	तहे व पसत्थ ।	
चउव्विहसंघे	सुवाहिदुलंघे ।	30
हणेवयकजे	भवीयणपुजे ।	
सुभेसहु दिंति	विणीय णयंति ।	
महापडिवित्त	सुसोहियणेत्त ।	
उलोव वि चित्त	सुचित्त विचित्त ।	
समुज्जलघट	सुसद् टणंत ।	35
उवोवरणट्ट	पयारियसट्ट ।	
सुतारियचंद	चंदोवय रंद ।	
ससंघहो भोज्जु	रसालु मणोज्जु ।	
पयंति सुभव्वुं	करेइ ण गव्वु ।	
विहीए करंतु	फलेइ तुरंतु ।	40
सुचीउ सुखेत्ते	सुदिण्ण पयत्ते ।	

यत्ता—मुणि अक्खइ कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइ ।

दंसणणाणचरित्तसमतवधम्मत्थ जेम जिणतत्तइ ॥ २१ ॥

४ E पवंच, ५ C सपुत्थ, ६ A सुसत्तिए, ७ CE चित्त, ८ E सुचित्तवित्त उलोयवित्त,

९ E पयंतु, १० CE सुसव्वु, ११ B सुछीउ; DE सुवीउ.

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणणसमाणु मंति हरिकंधरु	तहिं अवसरे संपत्तु णयंधरु ।	
आहूयउ सुंदरु मंतीसैं	णाइं पुरंदरु सइं मंतीसैं ।	
गंपि कणयउरु दिट्ठु जयंधरु	पणविउ सुउ पियरहो सिरकयकरु ।	
दिण्णासीसहिं पुणु पुणु जोइउ	मत्थइं चुंविवि अंकप ढोइउ ।	
कोक्काविय एक्केक्क पहाणा	जायवसेमवंसकुराणा ।	5
धवलहिं मंगलेहिं गिजंतहिं	चामीयरत्तूरहिं वजंतहिं ।	
धारावरिसहिं णं णवमेहहिं	सुत्तंकहिं णं वंभणदेहहिं ।	
सीसगणहिं णाइं गुरुसंगहिं	कामिणिधरियहिं णाइ भुयंगहिं ।	
पल्लवळइयहिं णं सुररुक्खहिं	जडसंसगणहिं णं मुक्खहिं ।	
गायणेहिं णं सुट्ठे सुकंठहिं	णं किराडपुत्तेहिं सुमंठहिं ।	10
पंडुरेहिं जसपुंजाभासहिं	सिंचिउ मंगलकलससहासहिं ।	

घत्ता—भराणिव्वाहणु कुलधवलु धवलेहिं मि जसधवलु विहाविउ ।

भूसिउ धवलविट्ठसणहिं धवलुज्जलवत्थइं परिहाविउ ॥ २ ॥

After his coronation, Nagakumara sends Vyala to fetch all his wives and Vidyas from wherever he had left them. With them he enjoys his royalty.

बद्धु पट्टु सिरि णेहणिवंधु व	पयडिउ पुव्वपुण्णसंबंधु व ।	
तापं णायकुमारहो भालप	उरयले लच्छि णिसण्ण विसालप ।	
सीहासणे वड्ठु णं मंदरे	जिणवरिंदु सुरसेवियकंदरे ।	
चामरेहिं णं हंसविहंगहिं	कणयदंडपासयपडियंगहिं ।	
णं कित्तिहें अंगइं परिघुलियइं	विज्जिउ णरवरकरसंवालयिहिं ।	5
छत्तइं धरियइं चारुणवल्लइं	णं णिवसंपयवेल्लिहे फुल्लइं ।	
वग्घमऊरसीहगरुडद्धय	उब्भियचंदसूरपालेद्धय ।	
रायारुहणजोग्गदिव्वंगहिं	किउ अहिसेउ मयंगतुरंगहिं ।	

22. १ E जोयउ. २ E ढोयउ. ३ E सुद्ध. ४ E उत्तेहिं. ५ C धवलुज्जलु.

23. १ CD संचलियहिं; E संवालयिउ;

विहियइं होमइं इच्छामाणइं धणपरिहीणहं दिण्णइं दाणइं ।
 घालें रायाएसु लहेप्पिणु जहिं णिहियइं तहिं तहिं जाएप्पिणु । 10
 विज्जउ भज्जउ दिव्वइं सयणइं दविणणिहाँणइं णाणारयणइं ।

घत्ता—आणियाइं सव्वइं घरहो सुयणेहिं पँरियणेहिं परियरियउ ।

थिय जायंधरि कयणउरि सिरि भुंजंतु पुण्णविष्फुरियउ ॥ २३ ॥

24

Through sheer disgust Sridhara renounces the world. He is followed by Jayandhara and Prithvidevi. Nagakumara enjoys the earth for a long time and then transferring it to Devakumara, himself becomes a Digambara.

तं पेच्छिवि निव्वेएं लइयउ सिरिहरु पुव्वमेव पव्वइयउ ।
 पुहवीदेविण सहुं कयसंवह जाउ जयंधर राउ दियंवरु ।
 खगें वइरिवग्गु णिलुरिवि वंधुहुं हिययमणोरह पूरिवि ।
 णाणें विउसणिवहु संतोसिवि सोहगें रामारइ पोसिवि ।
 रूवें कामएउ होएप्पिणु तेएं चंदु ससूरु जिणेप्पिणु । 5
 विहवें सक्कहो सल्लु करेप्पिणु बुद्धिए सुरगुरुबुद्धि हरेप्पिणु ।
 चाएं दीणाणाहहं रंजिवि अट्टसयइं वरिसइं महि भुंजिवि ।
 पँच्छइ एम वियप्पिवि बुद्धिए धणु जोव्वणु किर कासु विसुद्धिए ।
 भक्खियणिव णं भीसणडाइणि अप्पिवि देवकुमारहो मेइणि ।
 ढोइवि रज्जु सुयहो गुणवंतहो सरणु पइट्ठु गंपि अरहंतहो । 10
 वालमहावालंकहिं दढभुउ राउ अल्लेयाभेयहिं संजुउ ।
 दइयंबरियदिव्व पडिवज्जिवि थियउ कसायाविसाय वियज्जिवि ।

घत्ता—पंचहिं तेहिं महामुणिहिं पंचिदियइं खलाइं जिणेप्पिणु ।

पंचासंवहं णिरोहु कउ पंचमगइ हियवइ झाएप्पिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course, becomes absolved, forever, of his corporeal existence.

णिच्चेलतणु केसालुंचणु णिच्चणिसेज्जादेहाउंचणु ।
 ण्हाणविवज्जणु दंताधोयणु कालए णीरसु परवसभोयणु ।

२ E विहाणइं. ३ C omits परियणेहिं.

24. १ ABC omit this line. २ AC पंचासंवहं.

धरणि सयणु रइरससंकोयणु	दूसहदंसमसयमुहविंधणु ।	
पिसुणाकोसणु ताडणु बंधणु		
चंडवायवदलकंपवणइं	धाराहरजलधारासवणइं ।	5
सिसिरोसाकणहरमरुवेयइं		
हिमपडणइं दडुत्तणुतेयइं	उणहइं सोसियंगरसभेयइं ।	
कंठोलंवियविसहरचलणइं	सीहवग्घजीहादलघुलणइं ।	
वणतरुणिहसणसिहिसिहचलणइं	गुहगयंभीमोयरसहवसणइं ।	
कोलघोरघोणाणिलुहणइं	संवरगयगंडयकंडुयणइं ।	10
एवमाइं दुक्खाइं सहेप्पिणु	रणे वसेप्पिणु भिक्ख चरेप्पिणु ।	
सत्तु वि मिच्चु वि सरिसु गणेप्पिणु	मिउ भुंजेप्पिणु णिद् जिणेप्पिणु ।	
भोउं भुअंगवेउ सुमरेप्पिणु	मंणि जगभंगुरत्तु भावेप्पिणु ।	
सुक्कझाणु मणि आऊरेप्पिणु	मोहमहारिराउ पेलेप्पिणु ।	
कम्मकसायराय तोडेप्पिणु	दढकम्मट्टिगंठि मेलेप्पिणु ।	15
जुत्तायारु तिगुत्तिहिं गुत्तउ	चउहुं मि तेहिं रिसिहिं संजुत्तउ ।	

घत्ता—झत्ति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।

पुप्फयंतसुरणमिउं पहु पसियउ णायकुमार भडारउ ॥ २५ ॥

इय णायकुमारचारुचरिए णणणामकिए महाकइपुप्फयंतविरइए महाकखे

सिरिणिवणायकुमारमोक्खारुहणो णाम णवमो परिच्छेउ समत्तो ॥

॥ संधि ॥ ९ ॥

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25. १ ABC omit this foot. २ E वेलइं. ३ ABD चरणइं. ४ ABC omit this line. ५ D गर. ६ E भोय भोयंगच्चिउ. ७ ABC omit this foot. ८ MSS जगु. ९ E मेलेप्पिणु. १० ABC omit this foot. ११ CE सुरणमिय.

पुष्पयंतविरइयउ

Author's own and his patron's eulogia.

गोतमगणहरएवें सिट्टउ	सूरिपरंपराए उवइट्टउ ।	
णायकुमारचरित्तु पयासिउ	इय सिरिपंचमिफलु मइं भासिउ ।	
सो णंदउ जो पढइ पढावइ	सो णंदउ जो लिहइ लिहावइ ।	
सो णंदउ जो विवरि विदावइ	सो णंदउ जो भावें भावइ ।	
णंदउ सम्मइसासणु सम्मइ	णंदउ पय सुहु णंदउ णरवइ ।	5
चित्तिउ चित्तिउ वरिसउ पाउसु	णंदउ णण्णु होउ दीहाउसु ।	
णण्णहो संभवंतु सुपवित्तइं	णिम्मलदंसणणाचरित्तइं ।	
णण्णहो होंतु पंचकल्लाणइं	रोयसोयखयकरणाविहाणइं ।	
णण्णहो जसु भुअणत्तए विलसउ	णण्णहो घरि वसुहार पवरिसउ ।	
सिवभत्ताइं मि जिणसण्णासैं	बे वि मयाइं दुरियाणिणासैं ।	10
बंभणाइं कासवारीसिगोत्तइं	गुरुवयणामयपूरियसोत्तइं ।	
मुद्धाएवाँ सवणामइं	महु पियराइं होंतु सुहधामइं ।	
संपज्जउ जिणभावें लइयहो	रयणत्तयविसुद्धिदंगइयहो ।	
मज्झु समाहिबोहि संपज्जउ	मज्झु विमलु केवलु उपज्जउ ।	

घत्ता—णण्णहो मज्झु वि दय करउ पुष्पयंतजिणणाहपियारी ।

15

खमउ असेसु वि दुव्वयणु वसउ वयणे सुयदेवि भडारी ॥ १ ॥

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सुहत्तुंगभवणवावारभारणिव्वहणवीरधवलस्स ।
 कौडेल्लगोत्तण्हससहरस्स पयईए सोमस्स ॥ १ ॥
 कुंदव्वागब्भसमुब्भवस्स सिरिभरहभट्टणयस्स ।
 जसपसरभरियभुअणोयरस्स जिणचरणकमलभसलस्स ॥ २ ॥
 अणवरयरइयवराजिणहरस्स जिणभवणपूयणिरयस्स ।
 जिणसासणायमुद्धारणस्स मुणिदिण्णदाणस्स ॥ ३ ॥
 कालिमलकलंकपरिवज्जियस्स जियदुविहवइरिणियरस्स ।
 कारुण्णकंदणवजलहरस्स दीणयणसरणस्स ॥ ४ ॥
 गिवलच्छीकीलासरवरस्स वाएसारीणिवासस्स ।
 णिस्सेसविउसविज्जाविणोयणिरयस्स सुद्धहिययस्स ॥ ५ ॥
 णणस्स पत्थणाए कव्वपिसल्लेण पइसियमुहेण ।
 णायकुमारचरित्तं रइयं सिरिपुष्पयंतेण ॥ ६ ॥

शब्द को शः

शब्दकोशः

The figures indicate *Sandhi*, *Kaṭavaka* and *line* of the text respectively. In case of words occurring frequently in the same sense, at least one reference to their place of occurrence is given.

Purely *tatsama* words are, as a rule, omitted, except in a very few cases.

Words which I consider *Deśi* have been marked with an asterisk.

Sanskrit equivalents of Apabhramśa words or their Sanskrit originals as found in Hemacandra's *Prākṛita Vyākaraṇa* and *Deśi-nāma-mūlā*, Vararuci's *Prākṛita Prakāśa* and Dhanapāla's *Pāiya lacchi-nāma-mūlā* have been given throughout. Vernacular equivalents have also been given wherever necessary and possible. In case of words not traceable as above, reference is made to other published *Apabhramśa* works such as *Bhavisayatta-kahū*, *Sanamkumāracarīu* and *Jasaharacarīu* if the words could be found to have occurred there.

Lengthy discussions of derivation, meaning and explanation of words and phrases have been relegated to the Notes and a reference to this effect is made in the Glossary.

The following abbreviations have been used :—

Com.—Commentary; Comp.—Comparative; D.—Deśināmamālā; ex.—example; G.—Gujarāṭi; Gr.—Greek; H.—Hindi; Hem.—Hemacandra's *Prākṛita Vyākaraṇa*; M.—Marāṭhi; Mar.—Marwāḍi; Pāi.—Pāiya-lacchi-nāmamālā; Pers.—Persian; Rom.—Roman; Var.—Vararuci's *Prākṛita Prakāśa*.

जस.—जसहरचरित; टि.—टिप्पण; दे.—देश; धा.—धातु; न.—नगर; प.—पर्वत; पु.—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरित.

अइ°—अति I, 1, 7.

अइकहुय—अतिकटुक IX, 20, 8.

अइतुरिअ—अतित्वरित V, 5, 12.

अइपसत्थ—अतिप्रशस्त III, 4, 7.

अइचल—अतिचल, पु. VI, 11, 6.

*अइभल्ल—अतिभद्र V, 12, 7. (Hem. IV, 351. H. भला good)

अइयार—अतिचार IX, 20, 16.

अइरवण्ण—अतिरम्य I, 7, 8. (Hem IV, 422.)

अइरावय—ऐरावत, दे. IX, 15, 4.

अइरुंद—अतिरुंद I, 1, 7. (विपुल, D. VII, 14; M. रुंद broad)

अइसयवंत—अतिशयवत् IX, 13, 6.

अउव्व—अपूर्व I, 15, 10; II, 6, 9.

अक्क—अर्क I, 16, 5.

अक्ख—आ+ख्या °इ III, 8, 7.

अक्खज्ज—अक्षयूत III, 13, 9.

अक्खर—अक्षर VI, 2, 8.

अक्खवाय—अक्षपाद, पु. IX, 7, 3.

अक्खोहणिया—आक्षोभणिका VI, 6, 12.

अगहिय—अ+गृहीत III, 14, 4.

अगाअ-अगम्य II, 3, 12.

अगा-अग्र I, 7, 5; VII. 7, 10. अगद्-अग्रे II; 4, 4.

अगधवत्त-अर्घपात्र VI, 1, 9.

अगधंजलि-अर्घाञ्जलि V, 12, 13.

अच्च-अर्च °मि VII, 6, 1.

अच्चण-अर्चन I, 9, 5.

अच्चंत-अर्चंत IV, 5, 8.

*अच्छ-आस्. I, 8, 10; II, 7, 3. (Hem. IV, 215)

अच्छर-अप्सरस् I, 9, 9, °हु gen. sing.

अच्छरैअ-आश्चर्य VI, 7, 4.

अच्छिवत्त-अक्षिपत्र II, 5, 11.

अच्छेरअ, °य-आश्चर्य VI, 1, 4; VIII, 2, I. (Hem. I, 58; Var. 1, 5.)

अछेय-पु. VI, 15, 8; VIII, 10, 1.

अजिभ-अजृम्भ III, 4, 6.

अजोग-अयोग्य IX, 21, 6.

अज्जु-अय I, 15, 15; VII, 4, 4.

अज्जुपरए III, 7, 5; IV, 8, 9.

(H. आजकळ)

अज्झासा-अधि+आशा V, 10, 3.

अट्टम-अष्टम VIII, 6, 8. (H. आठवां)

अट्टसट्ठि-अष्टषष्टि IX, 7, 6. (H. अडसठ)

अट्टसय-अष्टशत IX, 24, 7.

अट्टंग-अष्ट+अंग IX, 6, 8.

अट्टारह-अष्टादश III, 1, 1. (H. अठारह)

अट्ठि-अस्थि VIII, 15, 11.

अट्ठिय-अस्थि+क (स्वार्थे) III, 14, 7.

अट्ठियपत्त-अस्थिपात्र IX, 9, 11.

अट्ठियभूषण-अस्थिभूषण IX, 7, 8.

अडइ-अटवी VII, 1, 10.

अडइरुण-अटवीरोदन IV 3, 13. (रुद्ध+क, Var. VIII, 62.)

अड्ढिवंत-कद्धिम् IX, 12, 5,

(Hem. II, 41).

अणगार-अन्+अगार IV, 4, 5.

अणत्थ-अनर्थ III, 2, 12.

अणत्थमिय-अन्+अस्तमित IV, 2, 9.

अणल-अनल I, 14, 1.

अणलिय-अन्+अलीक IV, 2, 5.

अणवरअ-अन्+अवरत I, 12, 6.

अणाइ-अन्+आदि IX, 11, 10.

अणायदण-अनायतन IX, 12, 8 (see notes)

अणिट्ठिय-अ+निष्ठित V, 12, 13.

अणुगह-अनुग्रह III, 3, 9.

अणुट्ठुअ अनु+तिष्ठतु V, 6, 7.

अणुराय-अनुराग I, 9, 2

अणुव्वजमाण-अनुव्रजमान IX, 21, 9.

अणुहवंत-अनु+भवत IV, 6, 4.

अणुहुंछिय-अनु+भुक्त VI, 4, 13.

अणेय-अनेक II, 5, 5.

अण्ण-अन्य; °इ II, 1, 5.

अण्णाय, °अ-अ+न्याय I, 8, 6; V, 10, 21; VII, 3, 1.

अण्णेक-अन्य+एक II, 1, 6.

अत्तिहर-आर्तिहर IX, 14, 12.

अत्थ-अर्थ I, 1, 5; III, 2, 12.

अत्थमाण-अस्तमान IX, 17, 10.

अत्थाण-आस्त्रान I 8, 9.

अत्थि-अस्ति I, 6, 4. (old M. आथी)

अत्थिकाय-अस्ति° I, 12, 2.

(tech. term of Jain philosophy, see notes)

अदुगुंछिय-अ+जुगुप्सि II, 7, 10.

(Hem. IV, 4.)

अद्धवत्त-अध्यक्ष III, 3, 8.

अद्धरत्ति-अर्ध+रात्रि IX, 17, 13.

अद्धवह-अर्धपथ VIII, 6, 14.

अद्धुम्मिल-अर्ध+उन्मीलित III, 8, 5.

अपडिवद्ध-अ+प्रातिवद्ध IV, 4, 6.

अपाअ-अ+पाप II, 3, 12.

अपुसिय-अ+प्रोञ्छित V, 10, 21. (अ+मार्जित acc. Hem IV, 105; H. पोंछना to wipe)

अप्पकज्ज-आत्मकार्य IX, 17, 38.
 अप्पलद्धि-आत्मलब्धि III, 2, 9.
 अप्पा-आत्मन् I, 10, 9; II, 6, 20.
 (Hem. II, 51; Var. V, 45. H. आप;
 M. आपण)
 अप्पिय-अर्पित VII, 8, 3.
 अघ्मसिय-अभ्यस्त III, 1, 7.
 अघ्मागय-अभ्यागत VII, 4, 2.
 *अग्निद्धिअ-समागत VIII, 15, 9.
 (Hem. IV, I 64.)
 अद्भुय-अद्भुत VII, 8, 6.
 अभेय-पु. VI, 15, 8; VIII, 10, 1.
 अम्म-अम्ब; Voc. sing. अम्मि III, 6, 16,
 (H. अम्मा. mother)
 अम्हारिस्-अस्मादृश II, 4, 3 VII, 15, 9.
 अम्हारी-अस्मदीय III, 13, 3.
 अय-अज (ब्रह्मन्) IX, 7, 5.
 अयाल-अकाल III, 3, 12.
 अरहंत-अर्हत् I, 5, 9. (Hem. II, 111).
 अरिदमण-पु. IV, 7, 14; IV, 9, 5.
 अरिचम्म-अरिचर्मन् पु. VII, 4, 5.
 अरीस्-अरि+ईश VI, 13, 15.
 अरुह-अर्हत् I, 5, 9; II, 6, 20. (Hem.
 II, 111.)
 अरूस्सण-अ+रोपण III, 4, 4. (Hem. IV,
 236.)
 अलयउ-अलकपुर, न. VI, 2, 1.
 अलसंत-अलसत्व III, 2, 2.
 अलंघणयर-अलंघनगर VII, 11, 13.
 अलिअ-अलीक I, 15, 13; V, 3, 3; VI,
 10, 9.
 अलियभासि-अलीकभाषिन् IX, 8, 2.
 अवङ्गण-अवतीर्ण IV, 12, 10.
 °अवणी-अवनि IV, 2, 2.
 अवत्तय-अ+पात्र+क IV, 3, 2.
 अवयणिअ-अव+गणित I, 10, 10.
 अवयर-अव+तृ °हुं VI, 5, 9. (उपकुर्मः टि.).

अवतरिअ, °य-अवतारित II, 8, 9; III, 4,
 7; III, 15, 7; VI, 11, 9.
 अवर-अपर II, 1, 7; III, 9, 9; VII, 8,
 10.
 अवराइअ-अपराजित, पु. VI, 11, 4.
 *अवरुद्धिअ-आलिङ्गित VII, 9, 2. (D. I,
 11.)
 अवरोप्पह-परस्परम् VIII, 3, 8. (Hem.
 IV, 409.)
 अवलोयअ-अवलोकित I, 8, 4.
 अवसण-अ+व्यसन III, 4, 4.
 अवसं अवशम् VIII, 10, 8.
 अवहर-अप+ह, °मि. VI, 5, 1.
 अवहार-अव+धारय °हि. V, 13, 4.
 अवहारि-अपहारिन् I, 17, 13.
 अवहि°ही-अवधि (ज्ञानविशेष) IX, 18, 10;
 IX, 18, 16.
 अवहेरिअ-अवधीरित III, 9, 10. (विचारितम्, टि.)
 अवहेर-अव+धीरय °हि IV, 4, 3. (M. हेरणे)
 अवंक-अ+वक VI, 13, 5. (अव समन्तात् रक्ष-
 कम्, टि.)
 अविहंग-अ+वि+भंग VI, 10, 15.
 अवेक्खिणी-अपेक्षिणी I, 13, 8.
 *अव्वो-अहो, सूचनायां खंदे वा. III, 7, 1.
 (Hem. II, 206; Var. IX, 10.)
 असच्च-असत्य VI, 13, 15.
 असणुल्ल-अशन+उल्ल (स्तार्थे) IV, 3, 14.
 असरिस्-अ+सदृश III, 17, 8.
 असामण्ण-अ+सामान्य II, 11, 7.
 असिवत्त-असि+पत्र VIII, 15, 10.
 असिवाणिय-असि+पानीय VIII, 15, 14.
 असीस्-आशिष् IX, 4, 10.
 असुत्त-अ+सूत्र V, 8, 14.
 असुरत्थान-असुर+स्थान V, 12, 11.
 असुहारि-अशुभ+कारिन् VIII, 10, 6.
 असोय-अशोक II, 11, 15,
 असोहण-अ+शोभन, III, 9, 7.

अह-अथ III, 12, 3.

अह-अघ II, 3, 18.

अहगार-अघ+कार III, 2, 11. (For change of क् into ग see Hem. IV, 396)

अहद्-अब्द Or अथ+अब्द IX, 21, 23.

अहम-अधम IV, 3, 5. IX, 20, 2.

अहम्म अधर्म III, 2, 10.

अहरग अघर+अग्र V, 1, 11.

अहरराय-अघर+राग VIII, 13, 14.

अहरल्ल-अघर + उल्ल (स्वार्थे) I, 17, 14.

अहंग-अ + मंग III, 6. 15.

अहिचंद-अभिचन्द्र, पु. VII, 11, 3.

अहिणव-अभिनव VII, 8, 8

अहिणांदिय-अभि + नन्दित III, 9, 4.

°अहिणाण-अभिज्ञान II, 11, 2.

अहिमाण-अभिमान, °मेरु I, 2, 2.

अहिमुह-अभिमुख I, 10, 1.

अहिराअ-अधिराज I, 9, 2.

अहिलासिअ-अभिलषित VI, 2, 6.

°अहिवइ-अधिपति I, 7, 9.

अहिसेय अभिषेक IX, 23, 8.

°अहिद-अहि + इद्र, धरणेन्द्र टि. II, 3, 7.

अहिसाणवि-°देवी, स्त्री. VIII, 12, 7.

अहीसेय-अभिषेक IX, 17, 3. (lengthened for metre).

अंगुट्ट-अंगुष्ठ I, 17, 4; III, 4, 8. (H. अंगूठा).

अंधिच-अंध्रिप (वृक्ष) VI, 7, 15.

अंचिज्ज-अर्च (कर्मणि) °इ. IV, 3, 11.

अंत-अंत्र IV, 15, 5. (H. आंत).

अंतरपुर-न. VII, 3, 13.

अंतरराअ-°ज, पु. VII, 3, 13.

अंतरवण-°न, दे. VII, 3, 12.

अंतावलि-अंत्र + आवलि VIII, 15, 8.

अंतेउर-अंतःपुर II, 1, 2.

अंधदेस-आंध्रदेश IX, 1, 7.

अंवइय-अम्बिका VIII, 1, 12. (चम्पक-कलिका, टि.).

अंवय-आम्र VII, 1, 11.

अंवुहर-°धर VI, 14, 8.

अंसु-अंशु II, 5, 4.

अंसुवाह-अश्रुवाह IX, 18, 18.

आ

आइ-आदि I, 5, 1.

आइरिय-आचार्य VI, 10, 5.

आउच्छिअ आ + पृष्ठ V, 7, 5; VI, 11, 1.

आउज्ज-आतोय; °विज्ज-विद्या VIII, 7, 11. (Hem I, 156).

आउस-आयुस् I, 12, 11.

आउंच-आ + कुञ्च IX, 6, 4.

आउंचण आकुञ्चन IX, 25, 1.

आउंचिय-आकुञ्चित I, 8, 7.

आऊ-आयुस् IX, 18, 9.

आऊर-आ + पृ °रोषिणु IX, 25, 14.

आएस-आदेश III, 16, 15; VI, 8, 3.

आकंख-आ + कांक्ष °इ VII, 2, 11.

आफोसण-आफोशन IX, 25, 4.

आढत्त-आ + रब्ध III, 6, 4. (Hem. II, 138).

आण-आ + नी, आणेपिणु I, 15, 15.

(M. आणणे to bring).

आणत्त-आज्ञप्त VI, 5, 9.

आणयर-आज्ञा + कर VI, 14, 1.

आणंदप्पह-°आनन्दप्रभा, स्त्री. VII, 11, 9.

आणा-आज्ञा, आणए Inst. sing. I, 13, 1. (Var. III, 55).

आणिअ-आनीत I, 14, 10.

आमिस-आमिष IV, 2, 19; IX, 9, 8.

आयअ-आ + गत I, 8, 13; V, 13, 9.

IX, 18, 16. (H. आया Came).

आयडुण-आकर्षण V, 4, 14.

आयण्ण-आ + कर्ण्य हिं. I, 3, I. °णिंवि
I, 5, 1.
आयण्णिय-आकर्णित I, 12, 7.
आयर-आदर II, 13, 9; III, 3, 3.
आयवत्त-आतपत्र I, 9, 8.
आयंविच्छ-आ + ताम्र + अक्षि IV, 1, 9.
आयास-आकाश VI, 13, 6.
आरा-आर (तोत्रविशेष) III, 16, 3. (M.
आर, दंडाग्रे आर, टि.).
°आरि-अरि VI, 16, 10.
आलग्ग-आलग्न II, 3, 3.
आलाव-आलाप III, 3, 7.
आलावणि°, विणि-आलापिनी (वीणाविशेष)
III, 6, 4; V, 7 11; V, 9, 4. (see
notes)
आर्किगियंग-आलिङ्गित + अङ्ग I, 15, 9.
* आलुंख-आ + रुक्ष (आस्वाद्) VII, 2, 11,
(आस्पृश्, acc. Hem. IV, 182)
आलोयण-आलोकन VIII, 4, 7.
आलोयणिय-आलोकिनी (विद्यः) VI, 2, 11.
* आवग्ग-आरूढ VII, 6, 10 (लग्नं चडितम्,
टि. see notes)
आवज्झिअ-आवर्जित III, 8, 13. (सम्मानित,
टि. Hem. gives वज्ज. as substitute
for त्रस् and दश् IV, 181; 198.)
आवण-आपण (market) VII, 2, 8.
आवत्त-आवर्त IX, 20, 16.
आवंडुर-आ+पांडुर II, 8, 11.
आवंत-आ+या+शत् V, 3, 1, स्त्रियाम् °ति
III, 13, 3.
आवेउ-आ+या Imper. 3. sing VIII, 14,
8; °प्पिणु Abs. VII, 11, 15.
आसण्ण-आसन्न I, 4, 1.
आसव-आश्रव I, 12, 9.
आसवार-अश्ववार III, 14, 8 (H असवार).
* आसंघ-आ+सम् + श्रि °इ pre. 3. sing.
Prob आ+सम्+हन्) III, 17, 9 (सम्+भाव्

acc. Hem. IV, 35; आसंघा-इच्छा D. I,
63. Dr. Gune's equation with आशंस
and आलंघ् is not suitable. see भविस.
XIII, 7, I)

आसाऊरण-आशापूरण VII, 14, 4.

आसि-आसीत VI, 8, 11.

आसिअ-आश्रित VI, 16, 15.

आहरण-आभरण 1, 16, 5.

आहास-आ+भाष्, ° मि I, 1, 2; °इ VII, 11, 4.

आहासिअ-आ+भाषित VIII, 2, 2.

आहोय-आभोग IX 4, 8.

इ

इक्क-एक II, 1, 6.

इणं-इदम् II, 3, 1 (Hem III, 78; 79.)

इंगाल-अंगार IX, 9, 10. (Hem. I, 47.)

इंगिय-इंगित IV, 7, I.

इंदजाल-इन्द्र° III, 1, 12.

इंदिदिरि-(तत्स.) भ्रमरी III, 5, 12.

इय-इति I, 10, 12; VI, 8, 11.

इरावय-ऐरावत, दे. IX, 13, 5,

इसि, ° सी-ऋषि I, 12, 3; II, 3, 19; II,
4, 1; IX, 4, 11. (Hem. I; 128.)

ई

ईसरवाअ-ईश्वरवाद IX, 7, 10. (Var. III,
55.)

ईसंति-दृश्यन्ते IX, 17, 32.

ईसीसि-ईषद्+ईषद्, V, 9, 1. (Hem. 1, 46.)

उ

उइय-उदित V, 3, 8.

उक्कंठिय-उत्कण्ठित V, 12, 2.

उक्कर-उत्कर V, 6, 4 (Var. 1, 5.)

°उक्कोयण-उत्कोपन (उत्पादक) IV, 12, 16.

उक्खाय-उत्खात VIII, 12, 1.

उग्ग-उग्र II, 6, 13.

उग्गमाण-उदीयमान (उद्गच्छत्) IX, 17, 1;
(उद्+घाट् acc. Hem. IV, 33. H. ऊगना
rising of the sun).

उग्गामिय-उद्गत II, 12, 6.

उग्गय-उद्गत I, 10, 5; VIII, 5, 3.

उग्गयणोसर- उद्गत+ दिनेश्वर IX, 13, 6.

उग्गीव-उद् + ग्रीव VII, 2, 2.

उग्घाडिय-उद्+घाटित II, 10, 10. (H. उघा-
डना to open)

उच्चाइय-उद्+चायित II, 10, 9.

उच्चाल-उद् + चाल्यु° इ III, 15, 11.

उच्छलिअ-उद्+छलित II, 9, 7.

उच्छाह-उत्साह V, 10, 1.

उच्छु-इक्षु IX, 1, 4 (Hem. I, 95; II,
17. Var. I, 15.)

उज्जल-उज्ज्वल I, 10, 11; VI, 11, 5.

उज्जवण-उद्यापन IX, 21, 19.

(M. उजवणे, to complete a vow
with ceremony).

उज्जाण-उद्यान I, 8, 11; II, 1, 2.

उज्जित-ऊर्जयत्, प. VII, 1, 2; VII, 10, 4.

उज्जुय-ऊज्जु + क VII, 6, 3. (Var. III, 52.)

उज्जुय-उद्+युक्त VII, 14, 1.

उज्जेणि-उज्जायिनी, न. VII, 3, 8; VIII, 4, 7.

उज्जोय-उद्योत IX, 1, 9.

उज्जाय-उपाध्याय I, 2, 8. (H. ओझा)

उज्झिय-उज्झित VII, 11, 1; IX, 4, 9.

°उज्झिर-उज्झ+इर (ताच्छील्ये) IV, 2, 14.

उट्ठंत-उत्+तिष्ठत्, °हं gen. VIII, 3, 9.

उट्ठिअ-उत्थित I, 9, 2; II, 13, 6. (H. उठना
to rise)

उट्ठावइ-उद्+डी+णिच् Pre 3. sing.

III, 15, 8. °विय P.P. III, 9, 14.

(टि. उजाडयती; H. उडाना to clear off)

उड्डिय-उड्डित III, 12, 6; VII, 1, 9.

उड्डिय-ऊर्ध्वीकृत II, 12, 5.

उण्णय-उन्नत III, 4, 8.

उण्ह-उष्ण I, 5, 5; VIII, 1, 11.

उण्ह-औष्ण्य IX, 17, 31.

उत्त-उक्त III, 11, 10; V, 2, 4.

उत्तपडुत्ती-उक्त+प्रत्युक्ति III, 7, 10.

उत्तरमहुर-उत्तर+मथुरा. न IV, 1, 7.

°उत्ती-पुत्री II, 2, 16.

*उट्ठाल-आ+छिद् °लिप्पिणु III, 11, 5; °इ III,
15, 11; °लिय VI, 11, 8. (Hem. IV,
124; H. उडाना. prob. उद्+दारय्)

उद्धवंत-उद्धत IV, 10, 3.

उद्धाइय-उद्+धावित IV, 14, 6.

उद्धुद्ध-ऊर्ध्व+ऊर्ध्व II, 12, 4; VII, 5, 3.

उड्डुय-उद्+धूत IV, 8, 13.

उप्पज्ज-उत्+पद् °इ III, 2, 8.

उप्पत्ति-उत्पात्ति I, 12, 10

उप्परि-उपरि I, 13, 10.

उप्परिञ्चण-उप+आवरण III, 8, 10. (M.
उपरणा a garment)

उप्पल-उत्पल III, 8, 13.

उप्पाय-उद्+पादय् °इ III, 15, 9.

उप्पेक्खअ-उपेक्षक IV, 2, 13.

*उप्पेतथ-उन्मत्त, टि. VIII, 8, 2. (उप्पित्थ-
व्रत्त, कुपित, विधुर D. I, 129; आकुल Pāi.
475)

उच्च-ऊर्ध्व (उद्+भूत) IX, 18, 18. (M. उभा)

उच्चड-उद्+भट II, 4, 7; V, 4, 6.

उच्चव-उद्+भव IX, 16, 5.

उच्चासिणि-उद्+भासिनी 11, 9, 9.

उम्मण-उन्मनस् IV, 8, 8.

उम्मोहणिया-उन्मोहणिका VI, 6, II.

उम्मोहिय-उन्मोहित IX, 19, 7.

उयय-उदय I, 8, 8; IV, 13, 12

उयर-उदर III, 5, 12.

उर-पुर III, 13, 4.

उर-उरस् II, 3, 17; VI, 4, 1.

°उल-कुल I, 12, 10; II, 2, 4.
 उलोच-उल्लोच IX, 21, 34 (टि. चंदेवा;
 उल्लोअ-वितान Pai. 662)
 उल्ल-उद्+लल् IV, 15, 1; VI 14, 4.
 उल्लस-उद्+लस् °इ I, 7, 2.
 *उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि.
 मिश्रित)
 *उल्हा(विअ)-आर्द्रित VIII, 15, 13. (Hem
 IV, 416 ex.)
 उवठविय-उप+स्थापित V, 8, 17.
 उवणिय-उप+नीत II, 10, 3.
 उवयर-उप+कृ (or चर) °इ VI, 4, 2.
 उवयरिय-उपचरित V, 2, 2.
 उवयारि-उपकारिन् V, 3, I; VI, I, 5.
 उवरि-उपरि II, 1, 5.
 उवल-उत्पल (पाषाण) III, 16, 1.
 उववण-उपवन I, 13, 6.
 उववास-उपवास IX, 17, 33.
 उवविट्ट-उपविष्ट II, 12, 7; VI, 10, 6.
 उवसग्ग-उपसर्ग III, 3, 10.
 उवसमहर-उपशम+धर VI 15, 11.
 उवहि-उदधि I, 5, II.
 उवाअ-उपाय IX, 17, 20.
 उवोवरणट्ट-उपकरणम् नृत्यसंबन्धि, टि. IX,
 21, 36.
 उव्वर-उर्वर to escape (or उद्+वृ) °इ VI, 4,
 3. (Hem. IV, 379 ex. H. उवरना to
 escape.
 उव्वासि-उर्वशी, स्त्री. V, 9, 3.
 उव्वेढ-उद्+वेण्ड्, °ढिवि Abs. III, 17, 10.
 उहय-उभय VII, 6, 14.

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ए-आ+इ, °इ II, 4, 5; °उ I, 15, 15.
 एअ, °य-एतत् I, 17, 4; V, 13, 9.
 एक्क-एक I, 14, 9; II, 1, 5.

नाग....१६

एक्कवीसम-एकविंशतिम् VIII, 8, 9.
 (H. इक्कीस)
 एत्थु-अत्र I, 13, 3. (Hem. IV, 405;
 Var. VI, 21.) or एतस्मिन्, old M.
 एय, एथे.
 एंत-आ+इ+अत् VI, 3, 7.
 एम एवम् I, 3, 12; IV, 9, 3; VII, 11, 4.
 एयारह-एकादश I, 12, 6. (H. ग्यारह)
 एरिसि-ईदश VI 16, 4. (Hem. I, 105.)
 एसा-एषा II, 2, 12.
 एह, °ही-एषा I, 15, 4; V, 3, 13; एहु or
 एहउ masc. nom. sing. I, 4, 11; I,
 5, 5; I, 15, 15.

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ओयरिय-अवतरित V, 5, 15.
 ओलग्ग-अव+लग् °इ IV, 11, 8.
 ओलग्गिअ-अव+लगित or लग्न I, 2, 9.
 ओलंविअ-अव+लम्बित I, 8, 9.
 ओल्ल-आर्द्र, III, 8, 9. (Hem I, 82)
 ओसर-अप+स °सु VII, 13, 7; VIII, 1,
 6; °रिवि VIII, 15, 10.
 ओसह-औषध III, 1, 14.
 ओसा-अवश्याय IV, 8, 16; IX, 25, 6.
 ओसार-अव + स + णिच् °रिवि IV, 12, 13;
 VII, 8, 4.
 ओसारिय-अप+सारित I, 8, 12.
 °ओह-ओष II, 11, 2.
 *ओहच्छ-अव or अप+आस् (see अच्छ) VIII,
 14, 8.
 *ओहामिय-तुलित I, 14, 7; V, 7, 12.
 (Hem. IV, 25.)

क

क-ब्रह्मन् VIII, 2, 5.
 कअ-कृत I, 18, 1.

कइ-कवि I, 2, 10; I, 13, 4.
 कइयाल-कपटपालिका, टि. VIII, 7, 6.
 कइवय-कतिपय IV, 7, 10.
 कइवय-कैतव (कपट, टि.) VIII, 12, 10.
 कइवित्त-कवित्व VI, 9, 8.
 कइंद-कवीन्द्र V, 2, 4.
 कउल-कौल (सम्प्रदाय-विशेष) IX, 6, 2.
 (Hem. I, 162.)
 ककर-(कक्खड) कक्ष VII, 10, 8. (लता-
 वृक्षादिगुल्म see जस.) or stone (H. ककर)
 ककस-कर्कश VI, 10, 10. VI, 14, 3.
 कच्छरिच्छ-कक्ष+रक्ष (नक्षत्रमाल, टि.) III,
 9, 15.
 कज-कार्य I, 3, 10; III, 2, 14.
 कट्ट-कष्ट I, 5, 3.
 कट्ट-काष्ठ V, 12, 10.
 कट्टमअ-काष्ठमय VI, 7, 10.
 कट्टुत्त-कष्ट+उत्त IX, 17, 27.
 कड-कट VIII, 3, 11.
 कडउल्ल-कटक+उल्ल (स्वार्थे) III, 16, 10;
 V, 1, 5.
 कडमख-कटाक्ष IX, 14, 2.
 कडय-कटक VII, 10, 3.
 कडयड-onomatop. IV, 15, 6.
 कडित्त-कटित्र (?) dice-board (फलकम्,
 टि.) III, 12, 5.
 कडियल-कटितल III, 10, 5.
 कडिसुत्त-कटिसूत्र III, 10, 5; III, 12, 7.
 कडु-कटु III, 14, 2.
 कडुय-कटुक VI, 4, 12. VII, 2, 2, VIII,
 1, 14.
 कडु-कृष °डुवि IV, 11, 3; °इ IV, 15, 2;
 V, 3, 12; °डुज्जइ IX, 9, 2. (H. काढना
 to take out).
 कडुय-कृष्ट (taken out) V, 1, 9; VIII,
 2, 10.
 कडिण-कटिन VII, 7, 9; VIII, 13, 1.

कण-कण I, 13, 5.
 कण-कण °इ I, 7, 3; °णत VIII, 1, 4.
 कणउज्जल-कनकोज्जला, स्त्री. VII, 11, 9.
 कणय-कनक I, 6, 13; 1, 13, 9.
 कणयउर-कनकपुर, न. I, 13, 9; I, 17, 2;
 III, 13, 13; IV, 12, 1; IX, 22, 3.
 कणयमाल-कनकमाला, स्त्री. VII, 11, 10.
 कणयर-कणचर, पु. IX, 7, 3; IX, 11, 7.
 कणरणंति-onomatop. VII, 14, 11.
 कणिट्ट-कनिष्ठ IV, 7, 9.
 कणिस-कणिश I, 13, 5. (M. कणिस corn-
 ear).
 कण-कर्ण I, 15, 4; III, 4, 14.
 कण-कन्या I, 15, 4.
 कण-कर्ण, पु. I, 4, 6; VIII, 5, 6.
 कणपवित्त-कर्णप+मात्रम् (ear-ornament).
 III, 13, 5.
 कणाउज्ज-कान्यकुब्ज, न. V, 2, 11.
 कणालग- (१) कन्या + लग्न (२) कर्ण +
 आलग्न. III, 17, 12.
 कणह-कृष्ण, पु. VII, 15, 3.
 कणराय-कृष्णराज, पु. I, 1, 11.
 कण्हायण-कृष्ण + अजिन IX, 9, 5.
 कत्तरी-कर्तरी IX, 18, 12; (कटिकण, टि. Var.
 III, 24. H. कटारी, see notes.)
 कत्तिय-कर्तरिका (see कत्तरी) IX, 9, 7.
 कत्तियसाढ-कार्तिक + आषाढ IX, 21, 20.
 कत्तीअ-कार्तिक IX, 20, 4.
 कदम-कर्म IV, 10, 9; V, 11, 2.
 कप्पदुम-कल्प + द्रुम V, 12, 9; VII, 7, 11.
 कप्पूर-कर्पूर VII, 5, 8.
 कव्युर-कर्तुर II, 14, 3.
 कम-कम (चरण) III, 4, 10; VI, 7, 10;
 IX, 17, 7.
 कमलप्पह-कमलप्रभा, स्त्री, VII, 11, 8.
 कमलरुह-ब्रह्मन् I, 5, 10.
 कमलसिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुल-कमल + उल (स्वार्थे) V, 6, 6.

कम्म-कर्म I, 12, 9; IX, 25, 15.

कय-कृत III, 4, 6. IX, 11, 10.

कयली-कदली VIII, 11, 8.

कयंत-कृतान्त I, 3, 2; I, 8, 5; VI, 4, 2.

कयंजलि-कृत + अजलि III, 7, 4.

कयायर-कृत + आदर I, 4, 10; IX, 12, 9.

कर-कृ, °उं, II, 10, 5; °इ, II, 1, 11; V, 2, 9; °रि, I, 3, 10; °रे, IX, 17, 25;

°रेजसु, V, 13, 9; °रिहिति, IV, 5, 5;

°रंत pre p. II, 1, 12; °रंति I, 1, 5.

करड-करट (कट) VII, 13, 2.

करण-करुणा, VIII, 6, 12.

करह-करभ, V, 4, 22; VII, 2, 6.

करहुल्ल-करभ+उल (स्वार्थे) VII, 2, 3.

करिसण-कर्षण (see notes) I, 6, 8.

करिद्-करि+इन्द्र III, 15, 13.

करेवअ-कर्तव्य VII, 4, 10.

कलणुल-कलन+उल (स्वार्थे) III, 16, 10,
(M. काळजी-anxiety)

कलयल-कलकल II, 9, 7.

कलयंठि-कल+कंठी (कोकिल) II, 1, 10.

कलह-कलभ II, 13, 2.

कलाव-कलाप II, 10, 1.

कलिय-कलिका VIII, 1, 6.

कलुस-कलुष I, 11, 6.

कवण-कः III, 13, 12; IV, 9, 9. (H.
कौन, Hem. IV, 367.)

कवय-कवच VII, 6, 13.

कवाड-कपाट V, 10, 18.

कवाल-कपाल II, 3, 16; VIII, 14, 5.

कविल-कपिल पु. VII, 5, 8; IX, 11, 7.

कव्व-काव्य I, 3, 4; I, 13, 4; VII, 6, 3.

कव्वड-कपाट III, 15, 10.

कव्वपिसल्ल-काव्यपिशाच (कवि-विरुद्) I, 2,
10. (Hem. I. 193.)

कस-(1) कशा (Whip) (2) कशा (Tuoch-
stone; H. कसौटी.) III, 14, 3; VI, 7, 8.

कसण-कृष्ण, I, 13, 10; VII, 1, 13.

(Hem. II, 75.)

कसमसन्ति-anomatop. IV, 15, 4.

कसाय-कषाय I, 12, 5.

कसेर-तृणविशेष (a kind of grass; खरसुआ,
टि.) I, 6, 12. (See notes).

कस्सीर-कश्मीर, दे. V, 7, 7.

कस्सीर-कश्मीर, न. V, 7, 7.

कस्सीरय-कश्मीर+ज (Saffron) V, 8, 7.

कह-कथ, °उं I, 5, 4. °इ, I, 15, 5. कहि,

कहहि, कहसु I, 15, 4; IV, 9, 5; V, 2,

9. कहंति, I, 5, 9; I, 17, 4.

कह कथा VI, 6, 27.

कह व-कथम्+अपि, III, 6, 7; VI, 10, 12.

कहंतर-कथा+अंतर IV, 1, 5.

कहिय-कथित, II, 2, 1.

कहि-कुत्र II, 1, 7. (H. कहां).

कंख-कांक्षा IV, 3, 4; VI, 4, 13; IX, 12, 10.

कंचणगुह-काञ्चन+गुहा VI, 1, 6.

कंची-काञ्ची I, 16, 10.

कंटइय-कण्टकित, I, 9, 2.

कंटयवइ-कण्टक+वत्, V, 2, 16.

कंठागहण-कण्ठ+आग्रहण III, 10, 3.

कंठाहरण-कण्ठ+आभरण, III, 10, 3.

कंडुयण-कण्डूयन VIII, 9, 4; IX, 25, 10.

कंत-कान्ता I, 17, 3.

कंति-कान्ति, I, 14, 3.

कंदप्प-कन्दर्प II, 6, 13.

कंदावण-कन्द्रापन IV, 11, 2.

कंदिअ-कन्दित, III, 16, 10.

कंधर-तत्सम, (Shoulder) VI, 16, 10;
IX, 22, 1.

कंस-पु. IV, 9, 11.

काअ-काय, I, 9, 2; IV, 1, 7.

काइ-किम्, I, 17, 16; III, 11, 12.

काणीण-कानीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5.
 कातंत-कातंत्र (व्याकरण-विशेष) VI, 9, 7.
 (See Notes).
 कामगह-काम+ग्रह III, 9, 8.
 कामरइ-कामरति, स्त्री, VIII, 2, 5.
 कामरुव-कामरूप, पु. VIII, 2, 9.
 कामाउर-कामातुर, III, 2, 15; III, 10, 6.
 कामित्तण-कामित्व III, 3, 12.
 कामुय-कामुक, I, 17, 12, III; 1, 13.
 काराविअ-कारित, III, 15, 6.
 कारुण्ण-कारुण्य III, 7, 11; V, 11, 15.
 कालक्खर-कालाक्षर, III, 1, 3. (मषीमयाक्ष-
 राणि, टि.)
 कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.
 कावालिणि-कापालिनी, VIII, 14, 5. °या-
 °का, VI 6, 7.
 कासव-कश्यप, पु.; I, 2, 1. (Hem. I, 43.)
 कासु-कस्य I, 15, 4.
 काहणअ-कथानक IX, 20, 14.
 किअ-कृत I, 5, 10.
 किक्किधमलय-किक्किन्धमलय, दे., VIII, 7, 4.
 किज्ज-कृ (कर्मणि), °इ, III, 2, 10; VIII, 13, 11. °उ, V, 6, 10.
 किडि-किरि, I, 4, 8, (Hem. I, 251.)
 किण्णरी-किन्नरी, स्त्री, III, 6, 2.
 कित्त-क्रीत (a stake at dice) III, 12, 5. (उडित वस्तु, टि.)
 कित्तण-कीर्तन IV, 3, 3.
 कित्ति-कीर्ति V, 7, 7.
 किमि-किमि VII, 15, 9.
 किर-किल III, 10, 6; IV, 9, 9. (Hem. II, 186; Var. IX, 5.)
 किराड-किरात, IX, 22, 10.
 किरिया-क्रिया VI, 10, 5; IX, 10, 9; IX, 17, 5.
 किलकिलंति-onomatop. IV, 15, 8.
 किव-कृपा VI, 10, 11. (Hem. I, 128.)

किवाण-कृपाण IV, 11, 3; VIII, 15, 3.
 (Hem. I, 128.)
 किसानु-कृशानु (अग्नि) I, 14, 8. (Hem. I, 128.)
 किसोयरि-कृशोदरी V, 7, 8.
 किह-कथम् III, 11, 2.
 कील-कीड् कीलेसइ II, 8, 5. कीलंत, pre. part. V, 7, 2.
 कील-कीडा VI, 7, 10.
 कीलिय-कीडित VII, 10, 4.
 कुइअ-कुपित IV, 8, 10.
 कुकइ-कु+कवि III, 11, 12.
 कुच्छिय-कुत्तित IV, 3, 7; VII, 6, 8.
 कुट्ट-काष्ठ V, 8, 12. (उपलोटे आप्प वा, टि. See Notes.)
 कुडिल-कुटिल I, 11, 3.
 कुडिलत्तण-कुटिलत्व I, 17, 15.
 कुडुव-कुटुम्ब IX, 9, 3.
 कुण-कृ, °इ, VI, 4, 1. कुणंत pre. part. IX, 17, 17. (Hem. IV, 6, 5; Var. VIII, 13.)
 कुतपसि-कु+तपस्विन् IV, 3, 1.
 कुदिट्ठि-कु+दृष्टि IV, 3, 3.
 कुण्ण-कुप्, °इ, V, 9, 9.
 कुमंति-कु+मन्त्रिन् III, 9, 9.
 कुमुइणि-कुमुदिनी VIII, 1, 10.
 कुमुयायर-कुमुदाकर IX, 2, 10.
 कुरंगि-कुरंगी, स्त्री, VIII, 12, 10.
 कुलहर-कुलगृह III, 5, 9.
 कुलिस-कुलिश II, 7, 5; III, 14, 12.
 कुलिसकंठ-कुलिशकंठ, पु. VII, 11, 15.
 कुलिसोवम-कुलिशोपम, I, 5, 8.
 कुवत्तय-कु+पात्र+क IV, 3, 1.
 कुस-(1) कुशा (bridle), (2) कुश (grass) III, 14, 4.
 कुसासण-(1) कुश + अशन, (2) कु+शासन, VII, 1, 16.

कुसील-कु+शील, IV, 3, 1.
 कुसीस-कु+शिष, VII, 1, 16.
 कुसुइ-कु+श्रुति IV, 3, 1.
 कुसुमदसन-°दशन, Synonym for Pus-
 padanta, the author. I, 3, 9.
 कुसुमपुर-न. IV, 6, 13; VIII, 1, 2.
 कुसुय-कु+श्रुत IX, 12, 7.
 कुंचिय-कुंचित IV, 2, 6.
 *कुंट-कुञ्ज IV, 4, 2. (see जस.)
 कुंत-तत्सम (आयुध-विशेष) II, 2, 3; IV, 15,
 4; VII, 7, 10.
 कुंदव्व-कुंदव्वा, स्त्री, I, 3, 8.
 कुंभ-(1) a jar; (2) A sign of the
 zodiac, I, 10, 5.
 कुभत्थल-कुंभ + स्थल II, 13, 7.
 कुवल्य-(१) कमल, (२) भूमंडल I, 10, 7.
 कूड-कूट II, 3, 3.
 *कूवार-कू + आरव (a cry) VII, 11, 17;
 VIII, 13, 3.
 केऊर-केयूर III, 10, 6.
 केत्तिअ-कियत् II, 13, 8. (Hem. II, 157;
 Var. IV, 19).
 केयइ-केतकी V, 7, 2.
 केर-सम्बन्धार्थे used with gen. I, 3, 14; I,
 15, 2. (Hem. इदमर्थस्य केरः II, 146.)
 केलास-कैलाश, प. III, 15, 13.
 केलिवत्त-(१) कदलीपत्र, (२) केलि + वक्त्र,
 I, 10, 4.
 केवल-(ज्ञानविशेष) VI, 3, 1.
 केसग्गह-केशग्रह III, 10, 8.
 केसरोह-केसर + ओष IV, 10, 2.
 केसव-केशव, प. I, 2, 1.
 केहअ-कीदश VII, 1, 11. (Hem IV, 402).
 कोइल-कोकिल II, 9, 7; III, 6, 13; VIII,
 1, 4. (H. कोइल)
 कोक्काविअ-see कोक्किअ-causal, III, 7, 7.
 (व्याहृत Hem. IV, 76.)

कोक्किअ-को इति शब्देन आहृत III, 13, 7;
 VIII, 2, 9; VIII, 13, 12. (H. कूका
 मारकर बुलाना).
 कोट्ट-कोष्ठ I, 12, 1. (H. कोठा a room).
 कोडि-कोटि I, 6, 13; I, 13, 9.
 कोल-तत्सम. a boar I, 6, 2.
 कोव कोप VIII, 15, 13.
 कोवंड-कोदण्ड VIII, 6, 1.
 कोस-कोश VI, 9, 9.
 कोससोस-कोश + शेष IV, 4, 4.
 कोसंवीपुर-कौशाम्बी, न. VII, 11, 5.
 कोह-कोथ III, 3, 14.
 कौडिण्ण-कौण्डिन्य (गोत्र) I, 3, 3.
 कौंत कुन्त (आयुध-विशेष) IV, 7, 15.

ख

खगिंद-खगेन्द्र VII, 11, 13.
 खग्ग-खड्ग I, 9, 7; V, 5, 1.
 खट्ठा-खट्वा VII, 6, 11.
 *खडयासी-तृण + आशिन् III, 15, 11. (D.
 II, 67.)
 खण-क्षण I, 9, 5.
 खणखण-onomatop. III, 12, 10; IV, 15,
 4; V, 4, 10; VII, 14, 10.
 खत्त-क्षात्र I, 14, 6.
 खद्ध-(१) खादित (२) हत III, 14, 5;
 VII, 13, 5. (D. II, 67.).
 खम-क्षमा I, 11, 8; V, 6, 1.
 खय क्षय III, 2, 6; IV, 10, 2; V, 11, 9;
 VI, 7, 15.
 खयर-खचर I, 11, 1; VII, 11, 12.
 खयंकर-क्षयंकर IV, 14, 2; V, 4, 2.
 खलिअ-खलित VI, 4, 9.
 खलिज्ज-खल (कर्मणि) °इ. VII, 9, 8.
 खविअ-क्षपित, VI, 5, 6.
 खंचण-कर्षण V, 4, 12; (H. खेंचना to pull).

खंडिय-खंडित I, 6, 2; I, 15, 7; V, 10, 12. . .
 खंति-क्षान्ति II, 8, 14; IX, 2, 5.
 °खंध-स्कन्ध VIII, 7, 1.
 खंभ-स्तम्भ VI, 5, 5.
 खा-खाद् to eat, °उ. VII, 6, 9. (Hem. IV, 228).
 खाणी-खनि II, 3, 13. (H. खानि).
 खाम-क्षाम VII, 4, 6.
 खाविय-खादित VII, 7, 5.
 खिज्ज-खिद् °इ. V, 1, 11; VII, 1, 6. (Hem. IV, 224).
 खीण-क्षीण VIII, 13, 8.
 खीर-क्षीर I, 6, 6; V, 8, 14; IX, 9, 2.
 खुडिअ-खुडित VII, 14, 13; (Hem. IV, 116. M. खुडने; H. खोटना to nip).
 *खुडुक्किअ-शल्यायित VII, 2, 10; (Hem. IV, 395).
 खुणखुण-onomatop. VIII, 3, 8.
 खुद्-क्षुद् IV, 9, 12.
 *खुप्प-मस्त्°इ VII, 6, 8; (Hem. IV, 101; Var VIII, 68.)
 खुब्भ-क्षुब्ध III, 14, 6. (Hem. IV, 154).
 खुटण-त्रोटन IX, 7, 5. (Hem. IV, 116. H. खोटना to nip).
 खेडय-खेटक (ग्राम, समूह) III, 15, 11.
 खेडामगाम-खेट+ग्राम I, 6, 3. (M. H. खेडें-गांव; Pai. 399.)
 खेत्त-क्षेत्र I, 13, 6. (H. खेत a field)
 *खेरि-द्वेष VIII, 15, 13. (क्रोध, द्वेष, टि.)
 खेल्ल-खेल् (क्रीड्) °ल्लिवि III, 12, 10 (Hem. IV, 382 ex.)
 खोह-क्षोभ I, 9, 9.

ग

गइ-गति II, 1, 17; VI, 9, 6.
 गइवेय-प्रैवेय I, 17, 13.

गइंद-गजेन्द्र III, 17, 14.
 गउड-गौड, दे. IV, 7, 13.
 गउर-गौर I, 16, 10.
 गउरविय-गुर्वी V, 6, 12.
 गज्ज-गर्ज °इ IX, 15, 1.
 गणिय-गणित III, 1, 3.
 गणिय-गणिका V, 2, 10; VII, 7, 3.
 गणियासुंदरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.
 गब्भेसरि-गर्भेश्वरी V, 2, 12.
 गभत्थि-गभस्ति I, 13, 6.
 गम्म-गम्य I, 2, 8; II, 11, 8.
 गअ, °य-गत I, 11, 7; I, 15, 5; I, 17, 1.
 गय-गद (व्याधि) VI, 9, 8.
 गय-गज I, 16, 9; VI, 7, 12.
 गयपुर-गजपुर, न. VII, 11, 1; VIII, 5, 4.
 गयउल-गज+कुल III, 17, 5.
 गयण-गगन I, 5, 7; III, 8, 1; IX, 7, 3.
 गयणंण-गगन+अंगन III, 12, 5.
 गयणाह-गज+नाथ VII, 13, 3.
 गया-गदा VII, 7, 9.
 गरुय-गुरु+क I, 11, 8 (Hem. I, 109.)
 गरुयत्त-गुरुत्व I, 4, 8.
 गरुयत्तण-गुरुत्व I, 17, 9; III, 3, 4.
 गरुयार-गुरुतर III, 6, 3; IV, 7, 13; VII, 11, 6.
 *गलगिज्ज-घुग्घुरावलि, टि. III, 9, 15.
 a garland of small bells tied round the neck किङ्किणीपंक्ति.)
 *गलत्थिअ-कदर्शित, II, 4, 11. (क्षिप्त acc. Hem. IV, 143; D. II, 87.)
 गलरव-कलरव III, 17, 5 (H. गल्ला noise)
 गलवेविय-गल+वेपित VIII, 15, 5.
 गलिय-गलित VI, 2, 7.
 गवेस-गवेषय् °इ VII, 2, 5.
 गसंत-ग्रस्+शत् VII, 5, 2.
 गह-ग्रह II, 9, 1.

गहण-ग्रहण I, 13, 2; II, 10, 1; IV, 6, 10.
 गहिय-ग्रहीत VII, 13, 3.
 गहिर-गभीर I, 11, 4; III, 10, 12; VI, 15, 5. (Hem. I, 101; H. गहिरा deep).
 गहिल्लय-ग्रहिल+क IX, 7, 10.
 गहीर-गभीर I, 3 1.
 गंगेअ-गंगेय (भीष्म) पु. I, 4, 4.
 गंडयलुल-गंडतल+उल्ल (स्वार्थे) V, 6, 6.
 गंडय-गंडक (प्राणिविशेष) IX, 25, 10. (H. M. गंडा)
 गंधव्व-गंधर्व (गानविद्या) III, 1, 3; IX, 20, 14.
 गंधारि-गंधारी, स्त्री, VIII, 12, 8.
 गंपि-गत्वा III, 12, 9; IV, 12, 7; VI, 12, 7; VIII, 6, 14.
 गाइ-गौ IX, 9, 2 (H. गाय)
 गाइअ-गीत VII, 12, 1.
 गाइत्ति-गायित्री, स्त्री, VIII, 12, 6.
 गाम-ग्राम III 15, 8.
 गायअ-गीत P. P. I, 3, 14. (Hem IV, 6.)
 गारव-गौरव (मद) I, 12, 4. (Hem. I, 163)
 गाविमहीस-गो+महिष IX, 21, 13.
 गिज्जंत-गीयमान IX, 22, 6.
 गिलिय-गिलित (ग्रसित) VII, 3, 2.
 *गिल्ल-आर्द्र VIII, 15, 1. (H. गीला wet, See Notes.)
 गिहवार-गृह+व्यापार IX, 20, 19.
 गिहीण-ग्रहण IX, 21, 15.
 गिरिणयर-नगर, I, 15, 6; I, 16, 6; VII, 4, 9.
 गिरिसिहर-शिखर, न. VI, 8, 6.
 गिंभ-भीष्म III, 14, 10. (Hem. IV, 412)
 गीय-गीत VI 15, 5.
 गीव-गीवा I, 17, 13.
 गुणक्खय-गुण+क्षय IX, 14, 3.
 गुणठान-गुण+स्थान I, 12, 11. (tech. term of Jain philosophy; See Notes).

गुणधम्म-^०र्म, पु. I, 2, 4.
 गुणवइ-^०त्ती, स्त्री, VII, 4, 6; VII, 9, 10.
 गुणाल-गुण+आल (मत्वर्थे) III, 3, 6.
 गुणिअ-गुणित (शिक्षित) II, 1, 7.
 गुत्त-गुप्त IX, 25, 16.
 गुत्ति-गुप्ति I, 12, 4; IX, 2, 4.
 गुप्प-गुप् ^०इ V, 9, 8; VII, 15, 7. (Hem. IV, 150)
 गुप्पमाण-गुप्यमान VIII, 15, 8.
 गुप्फ-गुल्फ (ankle) I, 17, 5.
 गुमुगुमुगुमंत-onomatop. II, 14, 4.
 गुंथ-ग्रथ 5, 8, 14. (H. गूथना to weave).
 गूढत्तण-गूढत्व I, 17, 5.
 गेण्ह-ग्रह, गेण्हिवि Abs. III, 8, 15. (Hem. IV, 209; Var. VIII, 15.)
 गेण्हंत-ग्रहंत V, 7, 2.
 गेहत्थ-गृहस्थ IX, 20, 19.
 गोडल-गोकुल VIII, 16, 6.
 गोत्तकअ-गोत्रकम VI, 8, 6.
 गोत्तम-गौतम, पु. I, 13, 1.
 गोमिणि-गोमिनी, स्त्री, VIII, 12, 3.
 गोरि-गौरी, स्त्री, VIII, 12, 8.
 गोवद्धण-गोवर्धन, प. III, 17, 15.
 गोवि-गोपी VIII, 16, 6.
 गोविंद-पु. III, 17, 15.
 गोसवि-गोस्वामिन् IX, 9, 6.
 गोह-गुह or भट VIII, 13, 2. (ग्राम or भट, D. II, 89. See Notes)
 गोहण-गोधन I, 6, 7.
 गौल्ल-गुच्छ I, 6, 12.
 *गौदल-आक्रंद IV, 10, 7. (M. गोन्धळ confusion) (गुद क्रीडायाम्)
 *गौदलिय-मिलित I, 6, 12.

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घअ-घृत V, 8, 11; IX, 7, I.
 घट्टिय-घटित IV, 7, 15. (चर्वित, टि.)

घड-घट I, 6, 7.
 घडिअ-घटित, I, 6, 13; I, 13, 9. (M. घडणें)
 घडीगेह-घटी+गृह IX, 17, 30.
 घण-घन I, 13, 5.
 घणघण-घन+घन (अतिनिविड) V, 4, 14.
 घणत्त-घनत्व VII, 15, 10.
 घणथणिय-घन+स्तना VIII, 9, 14.
 घणयाल-घन+काल IV, 2, 14.
 *घत्तिय-क्षिप्त, 2, 13, 5. (Hem. IV, 143.)
 घर-गृह I, 7, 5; VIII, 2, 10. (H. M. घर)
 घरत्थ-गृहस्थ VIII, 8, 10.
 घरपंगण-गृह+प्राङ्गण V, 2, 1; IX, 20, 20.
 घरवय-गृह+वत I, 12, 3.
 घरसिरि-गृह+श्री I, 3, 13.
 घरिणी-गृहिणी II, 13, 2; III, 2, 15.
 *घल्ल-क्षिप् °हु VI, 13, 21. (Hem. IV, 334, 422. ex. M. घालणें)
 *घल्लिअ-क्षिप्त V, 8, 2; VI, 3, 6.
 *घंघल-विघ्नकर, टि. IV, 1, 10 (Hem. IV, 422. See Notes)
 घाअ-घात I, 4, 6; I, 8, 6 (H. M. घाव)
 घाइअ-घातित III, 14, 12.
 घाय-घातय् °इ III, 15, 9.
 *घार-गृध्र टि. IV, 10, 7. (चिल्ला घारी सउणी, Pai. 286. प्राकार acc. D. II, 108)
 घिअ-घृत IV, 9, 12. (H. घी)
 घिणि-घृणि IX, 17, 45. (H. घिन hate; Hem. I, 128.)
 *घित्त-क्षिप् °इ IX, 6, 5.
 *घित्त-गृहीत III, 6, 11. (See Notes).
 *घित्त-क्षिप्त IV, 9, 12; VI, 7, 10; VII, 10, 8; VIII, 12, 16. (See Notes on III, 6, 11)
 *घिप्प-ग्रह् °इ III, 3, 5.
 *घिव-क्षिप् °इ III, 3, 1; VI, 10, 13; V 8, 12. °सि, VIII, 1, 7.
 *घिवण-क्षेपण III, 17, 4.

घुट्ट-घुष्+क्त VI, 13, 15.
 *घुम्म-घूर्ण, घुम्मि वि abs. V, 9, 13. (Hem. IV, 117; H. घूमना)
 *घुल-घूर्ण, °इ V, 1, 12 (Hem. IV, 117. M. घोलणें to shake or agitate briskly.)
 *घुलिअ, °य-घूर्णित I, 18, 9; II, 2, 7; III, 17, 3. IV, 10, 11; VI, 4, 9; VII, 7, 8, VIII, 6, 14.
 घुसिण-घुसण (suff. 107) I, 9, 10 (Hem. I, 128.)
 *घोट्ट-पिब, °इति V, 5, 5 (Hem. IV, 10. The sense of rubbing is better suited to the context, and this is the sense brought out by the gloss घसरडइ; H. घोटना to rub.)
 *घोल-घूर्ण, °इ III, 8, 10 (Hem. V, 117.)
 *घोलंत-घूर्ण+शतृ VII, 2, 7.
 *घोलिर-घूर्ण+इर (ताच्छील्ये) IV, 13, 11. (Var. IV, 24)
 घोस-घोष् °इ V, 10, 21.

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चअ-त्यज् °एष्णिण abs. IX, 19, 13; °ईऊण abs. IX, 17, 26; °यंत. IX, 16, 2. (Hem. IV, 86.)
 चउ-चतुर् III, 17, 10.
 चउक्क-चतुष्क IX, 21, 2. (H. चौक)
 चउगइ-चतुर्गति (देव, मनुष्य, नरक, तिर्यक्) II, 6, 18; IX, 11, 11.
 चउदह-चतुर्दश I, 1, 9; I, 12, 7. (H. चौदह)
 चउदिस-चतुर्दिश I, 6, 11.
 चउपास-चतुःपार्श्व IV, 14, 14.
 चउरंग-चतुरंग VII, 10, 1; VII, 12, 5.
 चउरासम-चतुराश्रम I, 8, 3.

चउवण्ण-चतुर्वर्ण I, 7, 8.
 चउविह-चतुर्विध I, 12, 5; IX, 16, 2.
 चक्क-चक्र (+वाक) bird, VIII, 4, 2.
 चक्क-चक्र (wheel) VII, 1, 7.
 चक्कवइ-चक्रवर्तिन् IV, 4, 13.
 *चक्ख-आ+स्वाद्, °इ IV, 2, 19; °विखवि
 abs. IX, 2, 11 (Hem. IV, 258)
 *चड-आ+रुह्, चडंति I, 18, 3; चडु III, 9,
 14. (Hem. IV, 206; H. चढना; M.
 चढविणे).
 *चडाव-आ+रुह+णिच् °हि I, 4, 1.
 *चडिअ, °य-आरुह III, 4, 3; V, 5, 13.
 चडुय-चाटुक (चटुल) II, 11, 11 (Var.
 I, 10)
 चत्त-त्यक्त I, 4, 5; V, 11, 11; VI, 1,
 10; IX, 14, 1. (Hem. IV, 86.)
 चत्तय-त्यक्त+क IV, 3, 2.
 चत्तारि-चत्वारि I, 8, 3.
 *चप्प-आकम् or पीड्; चप्पिवि III, 16, 2; VI,
 14, 5; °हि V, 2, 1. (Hem. IV, 395
 ex. M. चापणे, चोपणे)
 चमक्क-चमत्+कृ, °इ III, 13, 3.
 (H. चमकना or चौकना)
 चमक्किय-चमत्कृत II, 6, 4.
 चमर-चामर I, 18, 3. (Hem I, 67; Var.
 I, 10.)
 चम्म-चर्म IV, 15, 6.
 चम्मट्टि-चर्म+अस्थि IV, 4, 10.
 चयारि-चत्वारि VI, 12, 6.
 चरीय-चर्या IX, 21, 24.
 चलचल-onomatop. IV, 15, 5; VII, 5,
 16. (H. चरचर)
 चलण-चरण I, 11, 5 (Hem. I, 254).
 चलवल-onomatop. IX, 18, 3.
 चल्ल-चल°इ III, 17, 14 (Hem.
 IX, 231.)
 चल्लिअ-चलित I, 9, 9.

चव-कथ्, °वंत I, 1, 6; °इ I, 16, 2;
 II, 1, 9; III, 7, 4; V, 12, 2; °विय
 VI, 1, 6. (Hem. IV, 2. It may be
 derived from वच् by वर्णविपर्यय).
 चवल-चपल IX, 11, 2.
 चवलत्तण-चपलत्व III, 3, 12.
 *चंग-चारु I, 15, 11; III, 7, 13; V,
 11, 7; VII, 8, 9; VIII, 13, 7.
 (D. III, 1; H. चंगा M. चांगला)
 चंडउत्त-चन्द्रगुप्त, पु. IX, 1, 8.
 चंडपजोअ-चण्डप्रयोत, पु. VII, 5, 21.
 चंडभुअ-चण्डभुज VI, 7, 6.
 चंद-चन्द्र III, 1, 9; V, 2, 10.
 चंदक्क-चन्द्र+अर्क I, 16, 5; VII, 7, 1.
 चंदप्पह-चन्द्रप्रभ (8th Tirthamkara)
 V, 11, 6.
 चंदप्पह-चन्द्रप्रभा, स्त्री. VIII, 12, 6.
 चंदमई-चन्द्रवती, स्त्री. IX, 1, 9.
 चंदलेह-चन्द्रलेखा, स्त्री. VIII, 12, 6.
 चंदा-चन्द्रा, स्त्री. VII, 15, 4.
 चंदाहा-चन्द्रा+आहा VII, 11, 2.
 चंदिणि-चन्द्रिणी, स्त्री. VIII, 12, 6.
 चंपयडुल्ल-चम्पक+फुल्ल (पुष्प) III, 4, 15,
 चाइ-त्यागिन् III, 12, 4. (See चअ)
 चाउत्थ-चतुर्थ IX, 20, 3. (H. चौथ)
 चामरोह-चामर+ओष II, 11, 2; VII, 5, 5.
 चामीयर-चामीकर VII, 11, 12; IX, 22, 6.
 चाय, °अ-त्याग I, 4, 6; III, 12, 4; IV,
 12, 3; VIII, 5, 6. (see चअ).
 चारत्त-चारुत्व I, 17, 4.
 चारित्तण-चारिन्+त्व (विचरण) III, 3, 12,
 चारित्तगुत्ति-चारित्रगुप्ति, स्त्री, VIII, 12, 8.
 चाव-चाप VII, 12, 8.
 चिकम-चंक्रम् °इ I, 10, 13.
 चिकार-चीत्कार VII, 1, 7.
 चिण-वि °इ I, 10, 6. (Hem. IV, 241.
 H. चुनना)

चित्त-चित्र III, 1, 11; IX, 21, 34.

चित्तयार-चित्रकार VIII, 5, 10.

चिरु-चिरम् III, 13, 13.

चिलाभ-किरात V, 12, 2; VI, 11, 1.

(Hem. 1, 183.)

चिल्लणदेवि-चेलनादेवी, स्त्री, I, 7, 9.

चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5.

(Hem. I, 186.)

चिध-चिन्ह (ध्वज) I, 7, 8; VI, 4, 10.

(Hem. II, 50)

चिय-चैव VI, 15, 1.

*चुक-भ्रंश+क्त V, 9, 10.

(Hem. IV, 177. H. M. चुकना)

चुणिन्न-चूर्ण (lime) VIII, 2, 6.

(Hem. II, 34, इष्ट-चुण्ण; H. चूना.

शीतज्वर, टि.)

चुण्ण-चूर्ण IV, 10, 11.

चुय, °अ-च्युत I, 14, 1; V, 10, 21; VI,

12, 2; VII, 14, 1.

चुंचु-चञ्चु II, 11, 12.

*चुंमल-शेखर IV, 10, 7. (D. III, 16;

Pai. 349).

चूर-चूर्ण, °इ. III, 15, 10; °रिबि abs. IV,

15, 2; (M. चुरणें).

चूरिय-चूर्णित IV, 10, 11; VII, 7, 2.

चेट्टा-चेष्टा IX, 17, 19.

चेय-चैव VII, 14, 8.

चोइय-चोदित V, 4, 21; VII, 5, 7.

*चोज-आश्चर्य II, 2, 1; III, 15, 7; IV,

12, 9; V, 10, 18; VIII, 4, 6; (D.

III, 14; H. चौज).

*चोज्जुक्कोयण-आश्चर्य + उत्कोपन (जनक) IV,

12, 16.

चोत्थी-चतुर्थी IX, 20, 4; (H. चौथी).

चोयमान-चोदयन् IV, 12, 11.

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छ-षड् I, 12, 5; IX, 12, 8. (H. छह).

छइअ-छादित V, 2, 16.

छउमत्थ-छद्मस्थ VIII, 8, 10. (see notes).

*छज्ज-राज् °इ. IX, 14, 2. (Hem. IV, 100. Old H. छाजना).

छड-छटा I, 7, 6; III, 6, 8.

*छडुंत-मुञ्चन् IX, 12, 2. (Hem. IV, 91. H. छांडना or छोडना).

छण-क्षण (पूर्णिमा) I, 3, 7; I, 4, 7. (Hem. II, 20).

छत्त-छत्र I, 16, 9; III, 2, 1; VII, 7, 4.

छप्पय-षट्पद (भ्रमर) VIII, 1, 9. (Hem. II, 77).

छल्लि-तत्स. त्वचा, टि. III, 8, 10. (D. III, 24; Pai 340. H. छाल, here scum of water).

छव्वग्ग-षड् + वर्ग I, 8, 5.

*छांडिआ-मुक्त IV, 8, 2. (see छडुंत).

छाइज्ज-छाद (कर्मणि) °इ. III, 12, 9.

छाइय-छादित VIII, 4, 4.

छिज्ज-छिद् (कर्मणि) °इ. VII, 2, 12; IX, 14, 2.

छिज्जंत-छियमान VIII, 15, 11.

*छित्त-स्पृष्ट III, 7, 6; V, 10, 15. (see छिव).

छिण्ण-छिन (पृथक्) III, 15, 6.

*छिप्प-स्पृश् °इ. V, 9, 7. (Hem. IV, 257).

*छिव-स्पृश् °इ. I, 7, 5; °सि. VIII, 1, 7. (Hem. IV, 182; H. छीना or छूना).

*छुडु-यदि III, 9, 11; V, 6, 7. (Hem. IV, 385, etc. ex).

*छुद्ध-क्षित IV, 7, 15; IX, 21, 5. (छुह + क Hem. IV, 143).

छुरियायडुण-छुरिका + कर्षण V, 4, 14.
 छुह, °हा-सुधा. VI, 15, 10; VIII, 11, 12.
 (Hem. I, 265).
 *छुह-क्षिप् (sense नी) °हेवि IX, 21, 2.
 (Hem. IV, 143).
 छेअ, °य-छेद III, 10, 9; IX, 20, 13.
 छेज्ज-छेय III, 1, 8.

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°जअ-जय III, 2, 8.
 जअ-जगत IX, 8, 8.
 जइ-यदि VIII, 13, 3.
 जइ-यति, °वर II, 7, 10.
 जइयहुं-यदा III, 15, 7; VI, 7, 3.
 जइवि-यद्यपि IV, 7, 10.
 जक्खकद्दम-यक्षकद्दम IX, 18, 13. (See Notes).
 जक्खिणी-यक्षिणी I, 13, 8; VII, 10, 10.
 जगजत्त-जगद् + यात्रा IX, 6, 11.
 *जगडंत-भञ्जन्, टि. III, 15, 12. (जअड for त्वर् Hem. IV, 170. जगडिओ विद्रावितः D. III, 44; H. G. झगडा, °डो quarrel).
 जज्जाहि-Intensive. of या. VI, 12, 11.
 जडिअ, °य-जटित I, 13, 10; IX, 4, 7.
 जणत्ति-जन + आर्ति VI, 8, 2.
 जणपउर-जन + प्रवर III, 15, 13.
 जणवय-जनपद I, 11, 3; I, 13, 4.
 जणंति-जनयन्ति VIII, 1, 11.
 जणिय-जनित I, 15, 10.
 जणेरी-जनयित्री V, 8, 15.
 जणेसइ-जनिष्यति VII, 3, 9.
 जण्ण-यज्ञ IX, 9, 7; (Var. III, 44).
 जण्हुय-जानु + क I, 17, 7. (Pai. 859).
 जत्ताए-यान्ती + तृ. II, 2, 15.
 जम-यम I, 11, 8; V, 3, 4; VI, 6, 19.
 जय-पु. VII, 8, 2.

जयमइ-जयवती, स्त्री, IV, 1, 17; IV, 6, 3.
 VIII, 2, 2.
 जयलच्छि-°लक्ष्मी, स्त्री, VIII, 12, 7.
 जयवम्म-जयवर्मन् IV, 1, 7; VIII, 1, 1.
 जयविजइ-जगद्+विजयिन् VI, 17, 1.
 जयसिरीह-जयश्री+ईश IV, 1, 11.
 जयसेन-पु. VIII, 4, 7.
 जयंधर-पु. I, 14, 4; V, 6, 4; IX 22, 3;
 IX, 24, 2.
 जर-ज्वर III, 16, 5.
 जरुल्ल-ज्वर+उल्ल (स्वार्ये) V, 8, 9.
 जलजंत-जल+यंत्र III, 8, 11.
 जलण-ज्वलन I, 11, 5; VII, 13, 9; VIII, 15, 2.
 जलह-जल+आर्द्र III, 6, 11.
 जलंती ज्वलन्ती (अटवीनाम) VII, 1, 10.
 जलिय-ज्वलित VII, 7, 10.
 जलोल्ल-जल+आर्द्र III, 8, 9. (Hem. I, 82).
 जलोह-जल+ओघ II, 8, 6.
 जवखेत्त-यव+क्षेत्र III, 14, 5.
 जवणालत्त-यवनाल+त्व IX, 7, 1.
 जविअ-जपित VI, 2, 4.
 जस-यशस् I, 2, 10.
 जसक्किंति-यशः+कीर्ति IX. 2, 10.
 जसघंट-यशः+घण्टा III, 12, 4.
 *जसणिउरुंव-यशः+निकुरम्ब (समूह) V, 11, 6.
 (Pai. 18 निउरुंव)
 जसभायण-यशः+भाजन VII, 8, 7.
 जसरासे-यशः+राशि VII, 9, 8.
 जसवंत-यशस्विन् IX, 2, 10.
 जसालअ-यशः+आलय II, 8, 13.
 जहाजाय-यथाजात (दिग्म्बर) II, 3, 8.
 जहि-यस्मिन् (यत्र) I, 13, 6, (H. जहां).
 *जंगल-तत्स. मांस IX, 9, 5. (जंगल-पङ्किला-
 सुरा D. III. 41; Pai. 335.)
 °जंत-यंत्र III, 8, 11.
 जंत-या+शतृ I, 9, 11; II. 2, 10; VII, 3, 11.

जंप-जल्प् (कथ्) °इ V, 9, 9 (Hem. IV, 2).

जंपणिया-जल्पिका VI, 6, 6.

*जंपाण-यानविशेष I, 16, 9; IV, 10, 10.

(जस; भविस.)

जंपिय-जल्पित II, 5, 1.

जंपुदीअ-जम्बूद्वीप I, 6, 1.

जा-या (to go); °इ I, 10, 1; III, 11, 9; IV, 3, 7; °मि V, 2, 5; °हि I, 15, 13; °इवि VI, 4, 8; °एप्पिणु I, 9, 3; I, 16, 3; °एसहि V, 2, 7. °एवअ (°तव्य) VII, 4, 10.

जाअ-जात IV, 5, 8.

जाइ-जाति III, 6, 4; IV, 5, 6; IX, 12, 6.

जाइ-जाति (पुष्पविशेष) I, 10, 1.

जाए-यया IV, 5, 8.

जाण-यान I, 15, 6; VI, 10, 1.

जाणअ; °य-ज्ञायक III, 4, 6; III, 5, 15.

जाण-ज्ञा (to know; Hem. IV, 7) °सु IV, 3, 1; °हि III, 13, 8; IV, 3, 15; °णिजइ III, 3, 7.

जाणिय-ज्ञाति II, 6, 1; IV, 5, 6; V, 7, 4; VI, 8, 11.

जाम-यावत् I, 3, 12; IX, 17, 18.

जामाय-जामात् V, 8, 11.

जाय-जात VI, 3, 1.

जायव-यादव IX, 22, 5.

जायवेअ-जातवेदस् (आग्ने) I, 16, 7.

जालवक्ख-जाल+पक्ष IX, 17, 21.

जालंघर-दे V, 7, 6.

जाला-ज्वाला VII, 13, 9.

जि-(पादपूरणार्थमव्ययम्) I, 5, 2.

जिगिजिगि°-onomatop. II, 2, 3.

जिण-जि (Hem. IV, 241) °मि III, 15, 1; °णति I, 4, 2; °सु III, 3, 14; °हुं I, 17, 5. °णेज्जसु IV, 9, 4; °णेप्पिणु V, 8, 2.

जिप्पति pass. III, 2, 5.

जिणतअ-जिन+तप्स VI, 5, 1.

जिणतत्त-जिन+तत्त्व IX, 21, 43.

जिणहर-जिन+गृह II, 7, 9; VIII, 11, 3.

जिण्ण-जीर्ण III, 11, 11.

जित्त-जित III, 9, 1; III, 17, 16; VI, 17, 8.

जित्तवेरि-जित+वैरिन् I, 9, 4.

जिप्प-जि (कर्मणि) °प्पति III, 2, 5.

जिय-जित II, 5, 14.

जिय-जीव्, °इ III, 7, 6.

जियसत्तु-जितशत्रु, पु. VI, 2, 3; VI, 7, 7.

जिह-यथा I, 10, 7; II, 4, 9; VII, 12, 8.

जीया-जीवा II, 9, 8.

जीयासा-जीव+आशा III, 6, 13.

जीवंति-जीव+शतृ (खियाम्) II, 13, 4.

जीह, °हा-जिह्वा I, 13, 2; III, 4, 10 (H. जीभ)

जीहालंपड-जिह्वा+लम्पट, IX, 8, 7.

जुज्ज-युज् (कर्मणि) °इ, III, 2, 13.

जुज्झ-युज्, °इ, VII, 5, 22. °ज्झंति, V, 5, 6, °ज्झऊणं, VI, 13, 12; °ज्झिदि, III, 17, 13; V, 4, 15; °ज्झिजइ, VIII, 13, 11.

जुत्त-युक्त, III, 12, 3, IX, 17, 28.

जुत्ताजुत्त-युक्त+अयुक्त, III, 7, 14.

जुत्तायार-युक्त+आचार, III, 4, 4; IX, 25, 16.

जुत्ति-युक्ति, I, 15, 3; III, 1, 14, VIII, 2, 7.

जुय-युग III, 10, 10.

जुयराअ-युवराज, V, 9, 12.

जुयल-युगल, I, 2, 10; I, 9, 11.

जुयलुल्ल-युगल+उल्ल (स्वार्थं) III, 9, 3.

जुवइ-युवति, III, 11, 4.

जुवईस-युवति+ईश, V, 11, 13.

जुवाण-युवन् IV, 6, 15; VIII, 6, 4. (H. जवान)

जुव्वण-यौवन, VII, 15, 6.

जुहिट्टिल-युधिष्ठिर, पु. I, 4, 5. (Hem. I,

96, 107. Var. I, 22; II, 30. where we have ज° instead of जु°)

जूअ-यूत, III, 13, 8.

जूयारत्तण-यूत+आरक्तत्व, III, 3, 16.

*जूर-खिद् or कुद् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132; 135; prob from ज्वर.)

जूरण-खेदन, (ज्वरण), IV, 10, 14.

जूवार-यूतकार, III, 13, 4.

जूहिय-यूथिका, (a kind of jasmine) VIII, 1, 14. (H. जुही or जूही; M. जुई, पांढरी, पिक्ली.)

जेत्तहे-यत्र, V, 2, 2.

जेहअ-यादश, III, 11, 12; IV, 11, 10; VII, 1, 11. (Hem. VI, 402.)

जो-यः I, 4, 11; I, 14, 6; जेण I, 8, 1, जे I, 16, 1.

जोइ-योगिन्, I, 4, 9, VI, 8, 8.

जोइज्ज-दृश् (कर्मणि) °इ, III, 7, 8, (See जोय.)

जोइणि-योगिनी, VI, 5, 7.

*जोइय-दृष्ट, I, 14, 11; VI, 16, 1.

जोइस-ज्योतिष, III, 1, 5.

जोग्ग-योग्य, I, 15, 11; III, 2, 15.

जोण्हा-ज्योत्स्ना, IX, 2, 6.

जोत्तिऊण-योजयित्वा, VI, 13, 11. (H. जोतना, to yoke.)

*जोय-दृश्, °इ, I, 7, 1. III, 8, 6, °हुं. V, 1, 5, जोइवि, I, 15, 11; जोएवि, II, 6, 2; जोएवउ V, 2, 6; (Hem. IV, 356, ex. G जोवुं, to see.)

जोय-योग, IX, 4, 8.

जोव-(See जोय) °हि, III, 8, 18.

जोव्वण-यौवन II, 4, 5.

जोह-योध, VII, 5, 5; VIII, 9, 7.

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झण+झण-onomatop. I, 13, 5.

झत्ति-झटिति, I, 16, 2; II, 12, 11.

झरंत-झरत् IV, 15, 5, (Hem. IV, 173.)

झलझल-onomatop. VII, 5, 16.

झल्लरि-वाद्यविशेष, VII, 1, 5. (H. झल्लर)

झस-झष, (कटारी टि.) V, 4, 3, VI, 14, 1.

झसकेउ-झषकेतु, (नागकु. नाम) III, 15, 6; VI, 8, 4.

झसच्चिध-झषचिन्ह (नागकु. नाम) VI, 10, 7.

झंकार-onomatop. VII, 1, 8; VII, 6, 6.

*झंखिअ-विलपित, IX, 11, 2. (Hem. IV, 148.)

झाइअ, °य-ध्यात, I, 10, 10; VI, 2, 8. (Hem. IV, 6.)

झाइय-ध्यायक, IV, 2, 15.

झाण-ध्यान, VI, 5, 5.

झाणग्गि-ध्यान+अग्नि, IX, 20, 10.

झिज्जइ-क्षीयते, V, 1, 11; V, 7, 9. (Hem. II, 3.)

झीण-क्षीण, IV, 7, 8. (Hem. I, 3.)

झुट्ट-अलीक, VI, 13, 15, (D. III, 58. H. झूठ false,)

झुणि-ध्वनि, II, 7, 1; VI, 15, 3; (Hem. I, 52.)

*झूरवइ-खिद्यते, V, 8, 10. (स्पृ. acc. Hem. IV, 73. H. झुरना.)

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टक्कर-आघात (टंकार) VI, 14, 3. (H. टक्कर or टकोर conflict)

टणटण-onomatop. VI 15, 10.

टलटल-onomatop. VII, 5, 15.

टंकार-onomatop. VII, 1, 8. (see टक्कर)

*टिंटि-यूतस्थान III, 12, 4. (D. IV, 3. टेण्टा)

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ठव-स्थापय्, ठवेप्पिणु VII, 15, 2; ठवेवि IX, 21, 2. (M. ठेवणें to put)

ठविय, °अ-स्थापित I, 18, 2; III, 12, 9; V, 1, 14; VI, 7, 11.

*ठवल-वस्तु उडितम्, टि. (a stake at dice) III, 12, 9.

ठा-स्था, °इ VIII, 2, 11 (Hem. IV, 16.)

ठाण-स्थान I, 12, 11; I, 17, 9; VII, 10, 7.

ठिय-स्थित IX, 2, 7.

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डज्झ-दह् °इ III, 15, 5. (Hem IV, 246.)

डज्झ-दग्ध II, 4, 2; IV, 5, 12; VII, 2, 4.

डसिय-दष्ट VIII, 3, 14. (Hem. I, 218)

डसियाहर-दष्ट+अधर II, 10, 11; IV, 8, 12.

डह-दह्, °हि IV, 8, 2; °हंति VIII, 1, 10. (Hem. IV, 208)

डंभणिया-दम्भनिका (विद्यानाम) VI, 6, 18.

डाइणि-डाकिनी IV, 15, 8.

*डाल-शाखा I, 8, 11 (Hem. IV, 445 ex. H. डाल; old M. डाल)

डाह-दाह VIII, 8, 2.

डिभय-डिम्म+क VII, 10, 10.

*डेविय-प्रीणित, टि. VII, 7, 5.

*डोर-सूत्र III, 12, 7; IX, 18, 15. (H. डोर thread, lace or card).

डोल्ल-दोलाय्, °इ VII, 1, 6. (Hem. I, 217. H. डोलना to shake).

ढ

ढक-ढका (वाद्यविशेष) VIII, 6, 13.

*ढल-हाने (देशी), °इ II, 4, 10 (H. ढलना to wane)

*ढंक-आच्छादने (देशी) °किवि IV, 13, 1, °किज्ज IX, 5, 1. (H. ढांकना to cover)

*ढंकिय, °अ-आच्छादित V, 10, 19; VI, 4, 10; VI, 14, 2.

*ढंढर-पिशाच VI, 7, 10. (I. IV, 16).

*ढाल-क्षेपणे (देशी) °हि III, 13, 10. (H. पांसा ढालना to throw the dice)

ढुक्क-ढौक्, °इ II, 4, 6. ढुक्क, ढोइय p. p. III, 6, 11; IV, 8, 4; IV, 13, 8; ढुक्कत pre. par. III, 8, 11.

ढोय-ढौक्, °इ III, 8, 6; V, 8, 15; ढोइय; °अ, p. p. I, 14, 11; II, 14, 5; III, 6, 6; IV, 2, 17; VI, 7, 7. ढोइवि, abs. IV, 6, 1; ढोएप्पिणु I, 17, 1.

ण

ण-न I, 4, 2.

णउ-न तु I, 4, 2.

*णक्क-नासिका IX, 9, 1. (D. IV, 46 H. M. नाक)

णक्खत्त-नक्षत्र III, 12, 6.

णग्गोग्ग-नग्न+उग्र I, 9, 7-

णग्गोह-न्यग्रोह I, 13, 7; VI, 8, 1; VII, 2, 8.

णच्च-नृत, °इ I, 7, 1 (Hem. IV, 225. H. नाचना to dance)

णच्चविय-नर्तयित V, 12, 12.

णच्चिअ-नर्तित II, 9, 9.

णज्ज-ज्ञा (कर्मणि) °इ IX, 14, 8; (Hem. IV, 252).

णट्ट-नाट्य VI, 9, 6.

णट्ट-नष्ट III, 14, 4.

णट्टमअ-नाशित VI, 7, 10.

णट्टासणिल्ल-नष्ट + आसन + इल्ल (मत्वर्ये) IV, 13, 5.

*णडिअ, °य-वञ्चित II, 12, 11; V, 5, 16; IX, 7, 5. (I. IV, 18).

गण्ण-पु. I, 2, 2.
 गण्ण-न + अन्य VIII, 5, 6.
 गत्ताह-नक्त + अहन् V, 10, 19.
 गत्थि-न + अस्ति I, 13, 6.
 गह्-नाद VII, 12, 2.
 गम-नम्, °ह; III, 1, 1.
 गमि-नमि (21st. Tirthamkara) °णाह,
 °नाथ VI, 1, 11; VI, 2, 4.
 गय-नत I, 11, 3.
 गयर-नगर IV, 6, 5.
 गयंधर-नयंधर, पु IV, 15, 11; IX, 22, 1.
 गर-नर (अर्जुन) III, 14, 12; III, 14, 4.
 गर-नर I, 9, 11; III, 14, 4.
 गरय-नरक I, 11, 6.
 गरवइ-नरपति IX, 2, 9.
 गरंग-नर+अंग VIII, 10, 4.
 गरिंदसीह-नरेन्द्र+सिंह I, 13, 2.
 गरोह-नर+ओघ VIII, 16, 3.
 गवरंग-नवरंग, स्त्री VIII, 12, 7.
 गव-नम्, गविवि abs, I, 8, 12.
 गवमेह-नव+मेघ IX, 22, 7.
 गवर-अनन्तरर्थे अव्ययम् IV, 12, 1; IV, 13,
 7; V, 8, 7; IX, 19, 5; IX, 20, 1.
 (Hem. II, 187, 188.)
 गवल्लु-नव+ल्ल (स्वार्थे) IV, 13, 5. (Hem.
 II, 165. M. J. नवल्ल H. नवेला)
 गविय-नमित I, 16, 7; IX, 2, 2; IX, 4, 1.
 गह-नख I, 11, 3; I, 17, 4; II, 7, 5. III,
 8, 9; IX, 20, 13.
 गह-नभस् I, 3, 3; VI, 14, 2.
 गहयर-नभश्चर I, 17, 3; III, 17, 3; VII,
 11, 15.
 गहयल-नख+तल I, 17, 3; IX, 13, 6.
 गहर-नखर VI, 6, 5.
 गहवण-नख+वण III, 11, 4.
 गहसिरि-नभः+श्री I, 10, 5..
 गं-ननु I, 7, 6. (Hem. IX, 283)

गंदवइ-नन्दवती, स्त्री V, 7, 8.
 गंदि-नन्दिन्, पु. V, 7, 8.
 गंदिणि-नन्दिनी, स्त्री, VII; 13, 5.
 गाइ-इव, III, 12, 6; IV, 1, 13. (Hem.
 IV, 444) H. नाई.
 गाइणि-नागिनी II, 14, 7.
 गाइणि-नागिनी, स्त्री, VIII, 12, 4.
 गाइल्ल-पु. I, 3, 12; I, 5, 1.
 गाइंद-नागेन्द्र II, 11, 1.
 गाउ-नाम I, 4, 12.
 गाउ-नागम् IV, 13, 6.
 गाडय-नाटक II, 9, 5.
 गाण-ज्ञान I, 12, 10; VII, 10, 6.
 गाणतेअ-ज्ञान+तेजस् I, 9, 3.
 गाणंकुसिअ-ज्ञान+अंकुशित VI, 5, 3.
 गाणाहिणाण-नाना+ अभिज्ञान II, 11, 2.
 गाणी-ज्ञानी II, 3, 13.
 गाय-न्याय IX, 2, 9.
 गाय-नाद IX, 18, 4.
 गाय, ° अ-नाग III, 5, 3; IV, 13, 6.
 गायअ-ज्ञायक IV, 2, 11; IX, 18, 16.
 गायअ-न+आगत II, 6, 11.
 गायकुमार-पु. the hero II, 14, 1. etc.
 गायणयाणय-नागैः नता आज्ञा एषां ते VIII,
 14, 12.
 गायणइ-न+आकर्णयति IV, 8, 3.
 गायदत्त-नागदत्त, पु. IX, 15, 6.
 गायर नागर I, 9, 11.
 गायवसु नागवसु, स्त्री, IX, 15, 8.
 गायसिरि- नागश्री, स्त्री, VII, 11, 9.
 गारय-नारक I, 12, 10; VI, 4, 14.
 गारायण-नारायण VII, 8, 7.
 गावइ-इव I, 7, 6; I, 17, 11; V, 7, 8;
 V, 9, 12; VII, 1, 12 (Hem. IV,
 444)
 गावइ-न+आयाति II, 5, 14.
 गाविज्ज-नम् (कर्मणि) °इ, VIII, 10, 7.

गास-नश्, °इ II, 4, 5; °उ III, 10, 7.
 गासिज्जइ-नाशयेत् III, 3, 10.
 गासिया-नासिका VII, 13, 3.
 गाह-नाथ I, 12, 1; I, 18, 1; VIII, 13, 6. (M. नाहो)
 गाहि-नाभि I, 17, 10; III, 10, 12.
 गिणा-वृणा (3rd of न) VI, 13, 4.
 गिउणमइ-निपुणमति VI, 1, 11.
 गिउत्त-नियुक्त IX, 15, 10; IX, 18, 9.
 गिउत्त-निर् + उद्भूत III, 14, 6 (see उत्तम्)
 गिउरुं-निकुरम्ब (समूह) V, 11, 6 (Pañ. 18, निउरुं).
 गिउज-नि+युज्, °जिवि, abs. VI, 1, 1; IX, 13, 8.
 गिऊणं-निपुणम् or दृष्टा abs. of निअ, IX, 17, 7. (Hem IV, 181.)
 गिकेअ-निकेत I, 2 6; I, 16, 7.
 गिकल-निष्कल IX, 6, 4; IX, 13, 11.
 गिग्गइ-निर्गच्छति VI, 14, 4.
 गिग्गय-निर्गत I, 12, 2; II, 6, 5; III, 9 2; VII, 6, 13.
 गिग्गह-नियग्रह III, 3, 9; IV, 2, 8; IX, 9, 2.
 गिग्गंथ-निर्ग्रथ VI, 15, 3; IX, 2, 4.
 गिग्घंट-निघण्टु III, 1, 5.
 गिच्च-नित्य I, 10, 2; III I, 4; V, 10, 21; VII, 11, 11.
 गिच्चल-निश्चल IX, 6, 10.
 गिच्चिदणील-नित्य+इन्द्रनील° I, 14, 3.
 गिच्चेलत्तण-निश्चलत्व IX, 25, 1.
 गिज्जमि-निर्यामि VIII, 3, 3.
 गिज्जरा-निर्जरा (tech. term of Jain philosophy, see Notes) I, 12, 9.
 गिज्जिअ, °य-निर्जित I, 17, 14; V, 2, 10.
 गिज्झर-निर्+झर् II, 2, 5, (क्षि acc. Hem. IV, 20; also see Hem I, 98.)
 गिट्ठ-निष्ठित (समाप्त) V, 6, 7.

गिट्ठिय-निष्ठित (समाप्त) I, 5, 10.
 गिट्ठुर-निष्ठुर III, 14, 2; V, 4 1; VII, 2, 10.
 गिट्ठुहण-निर्दहन VIII, 10, 12.
 गिणाय-निनाद VI, 3, 3; IX, 18, 4.
 गिण्णट्ठ-निर्णष्ट VI, 9, 8.
 गिण्णेह-निर्+लेह II, 4, 9.
 गित्तम-निस्तमस् I, 13, 1.
 गिट्ठ-निद्रा I, 11, 10.
 गिट्ठलिय-निर्दलित VII, 7, 9.
 गिट्ठाराणिआ-निर्दारनिका (विद्यानाम) VI, 6, 14.
 गिट्ठिट्ठ-निर्दिष्ट IX, 5, 2.
 गिट्ठैव-निर्देव II, 14, 10.
 गिट्ठ-स्निग्ध I, 18, 6; II, 11, 8; III, 4, 11.
 गिट्ठम्म-निर्+धर्म III, 2, 13.
 गिप्पह-निष्प्रभ VI, 14, 11.
 गिप्फंद-निस्पन्द III, 17, 14.
 गिच्चमय-निर्भय VI, 4, 5.
 गिच्चिच्च-निर्भूत V, 4, 15.
 निच्चिण्ण-निर्भिन्न VII, 13, 4.
 गिट्ठूसण-निर्भूषण III, 11, 11.
 गिमिसद्ध-निमेष+अर्थ IX, 19, 8.
 गिमिलियच्छि-निमीलित+अक्षिन् II, 5, 11.
 गिम्मच्छर-निर्+मत्सर VI, 2, 7.
 गिम्मल-निर्मल I, 3, 11.
 गिम्महिय-निर्+मथित IV, 4, 7.
 गिय, °अ-दृश्, °एइ, °यंति. II, 1, 6 (Hem. IV, 181).
 गिय-निज I, 8, 1.
 गिय-नीत I, 17, 2.
 गियइ-नियति; (भवितव्यम्, टि.) VII, 3, 4.
 गियच्छ-निर्+ईक्ष, °च्छिद्य abs VI, 2, 11 (दृश् Hem. IV, 181.)
 गियच्छिअ-नियमित V, 7, 5.

णियच्छिय-निरीक्षित VI, 1, 4.
 णियड-निकट VIII, 11, 12.
 णियड्डिय-निकर्षित IV, 9, 14.
 णियणियय-निज+निज+क III, 13, 1.
 णियत्त-निवृत्त IX, 19, 12.
 णियत्तइ-निवर्तते (पश्चाद् बलति, टि.) VII, 3, 4.
 णियत्तण-निजत्व (स्वामित्व) VII, 6, 7.
 णियत्तण-निवर्तन VII, 6, 7.
 णियमंत-नियच्छत्त I, 8, 5.
 णियमोवास-नियम+उपवास IX, 19, 10.
 णियय-निज+क I, 4, 1.
 णियर-निकर (समूह) I, 9, 11; I, 15, 8.
 णियचइ-निज+पति I, 3, 7; V, 4, 2.
 णियंय-नितम्ब I, 8, 13.
 णियंसण-निवसन III, 11, 11.
 णियासम-निज+आश्रम IX, 21, 17.
 णिरत्थ-निर् + अर्थ II, 10, 5.
 णिरवज्ज-निर्+अवय VIII, 9, 13.
 णिरह-निर्+अघ IV, 1, 14.
 * णिरारिउ-नितराम् VII, 2, 6; IX, 2, 12.
 * णिरिक-चौर, टि. VII, 7, 3. (णिरिक-नत D. IV, 30.)
 णिरिक्ख-निर्+ईक्ष्; °हि, III, 7, 12.
 णिरिक्खिय-निरीक्षित II, 9, 1; III, 1, 4.
 णिरु-नितराम् निश्चयं वा 1, 1, 8; I, 15, 11.
 M. निर्हा)
 णिरुज्झ-नि+रुध् (कर्मणि); °इ I, 13, 6.
 णिरुत्त-निश्चितम् (अव्यय) II, 13, 11;
 III, 7, 6, (D, IV, 30)
 णिरुचम-निरुपम I, 15, 11.
 णिरोह-निरोध IX, 24, 14.
 णिरोहिय-निरोधित VI, 5, 4.
 णिलुक्क-निर्+लुध्ति IV, 4, 10.
 णिलुद्ध-निर्+लुध् IV, 3, 12.
 * णिलुहण-निर्+मार्जन IX, 25, 10. (Hem.
 IV, 105.

* णिलुर-छिद् (prob निर्+लु), °रिवि abs.
 IX, 24, 3. (Hem. IV, 124)
 * णिलुरिय-छिन्न VII, 13, 8.
 णिव-रूप I, 9, 1.
 णिवइ-रूपति I, 11, 2.
 णिवचंपय-रूप+चंपक I, 10, 2.
 णिवजस-रूप+यशस् VII, 9, 5.
 णिवड-नि+पत्, °डंति, IX, 18, 18 ° डेसइ,
 II, 8, 3; °डेसहि V, 2, 8.
 णिवडण-निपतन II, 8, 12.
 णिवडिअ-निपातित III, 9, 3; VII, 7, 4.
 णिवत्थाण-रूप+आस्थान VI, 13, 3.
 णिवसंत-नि+वसत् I, 2, 2.
 णिवा-निपा (कुंभ, घट, टि.) VII, 10, 1.
 णिवाय-निपात IV, 9, 13.
 णिवाण-निर्वाण (विश्राम) VII, 10, 10.
 णिविट्ठ-निविष्ट VIII, 2, 8.
 णिवित्ति-निर्वृत्ति III, 10, 2.
 णिव्वट्टिय-निर्वर्तित III, 16, 7,
 णिव्वत्तिय-निर्वर्तित V, 2, 3,
 णिव्वहंत-निर्+वहत् VI, 13, 16.
 णिव्वाहण-निर्+वाहन IX, 22, 12.
 णिव्वित्ति-निर्वृत्ति IX, 2, 7.
 णिव्वियड-निर्+विकट (विकार) IV, 4, 9. (रस-
 रहित, टि.)
 णिव्वुइ-निर्वृत्ति (7 th) VI, 5, 11.
 णिव्वुइ-निर्वृत्ति VIII, 10, 7.
 णिव्वूढमाण-निर्+वि+ऊढ+मान IV, 7, 7.
 णिव्वेय-निर्वेग IX, 24, 1.
 णिसणिय-निषण्णा II, 5, 7.
 णिसा-निशा IX, 17, 30.
 णिसायर-निशाचर IX, 2, 10.
 णिसीह-रु+सिंह III, 3, 13.
 णिसुण-नि + श्रु, °णि I, 5, 6. °णिवि I, 9, 1,
 °णंत V, 11, 15.
 णिसुय-नि+श्रुत I, 12, 2.

णिशुंभ-नि+शुम्भ, °इवि V, 2, 14.
 णिशुंभ-नि+शुम्भ (कर्तरि) निपूदन IV, 14, 11.
 णिशुंभिअ-निशुम्भित VII, 8, 9. (विश्वस्त, टि.)
 णिसेज्जा-निः+शय्या (पद्मासन. टि.) IX, 25, 1.
 णिसेणी-निः+श्रेणी 2, 3, 10 (H. नसेनी ladder)
 णिहय-निहत I, 11, 3.
 णिहसण-निघर्षण VII, 7, 10; IX, 25, 9.
 °णिहाअ-निघात I, 17, 3.
 णिहाल-नि+भाल्, °इ, III, 8, 10; °मि IV, 12, 7 °लिवि V, 12, 9. (H. निहारना M. निहाळणे to see attentively J. निहाळवुं.)
 णिहालण-निभालन III, 2, 15.
 णिहालिय-नि+भालित I, 8, 2; I, 13, 8.
 णिहालिर-निभाल+इर (ताच्छील्ये) II, 5, 10.
 णिहि-निधि I, 11, 9; VI, 7, 7.
 णिहिअ, °य-निहित I, 1, 11; II, 10, 4, VII, 4, 5.
 णिहित्त-निहित IX, 9, 11.
 णिहिप्प-नि+धा+णिच् (कर्मणि) III, 3, 5.
 णिहीण-निहीन IV, 8, 2.
 *णिहेलण-निलय (गृह) I, 1, 4, (Hem. II, 174.)
 णीणिय-निर+नीत VII, 3, 11.
 णीय-नीत VII, 7, 7.
 णीरुअ-नीरुज V, 1, 3.
 णीलालय-नील+अलक V, 1, 9.
 णीलुप्पल-नील+उत्पल II, 5, 13.
 *णीवइ-शीतलं भवति I, 14, 1.
 (M. निवणे to cool).
 णीवंगइ-वृपात्रे, नीचाङ्गैः वा, टि. III, 14, 11.
 णीसाणिय-निः+स्वनित VI, 1, 8.
 णीसरिअ-निः+सृत I, 10, 12; III, 9, 18.
 णीससइ-निः+श्वसिति II, 10, 8.
 णीससंती-निः+श्वसत (स्त्रियां) II, 2, 6.
 णीसारिय-निः+सारित VIII, 10, 6.
 णीसास-निः+श्वास I, 10, 13.
 णीसेस-निः+शेष I, 1, 6; III, 1, 6.

णीहार-नीहार (हिम) I, 16, 10.
 णेउर-नूपुर I, 17, 6. (Hem. I, 123; Var. I, 26).
 णेत्त-नेत्र (वस्त्र) IX, 21, 33.
 णेत्थ-नेपथ्य (आभरण, टि.) IX, 18, 12.
 compare णेसण-निवसन; भविस. IV, 8, 10.
 णेत्थंग-नेपथ्य+अंग IX, 20, 6.
 णेह-ब्रेह I, 6, 7; VI, 9, 5 (Hem. II, 76; Var. III, 1).
 णेहज्जिअ-ब्रेहार्जित II, 14, 9.
 णोकसाय-नो+कषाय (a tech. term of ga- in Philosophy; see Notes) I, 12, 5.
 णोसरिय-न + उत्सृत IV, 13, 6.
 ण्हविअ-स्नापित VI, 9, 2. (Hem. IV, 14.)
 ण्हाणिअ-स्नानं कारित III, 8, 12 (Var. III, 33.)

त

तइय-तृतीय I, 5, 9.
 तइयच्छि-तृतीय + अक्षिन् IV, 5, 6.
 तइयहुं-तदा III, 15, 7.
 तइलोक-त्रैलोक्य I, 5, 10.
 तउ-तपस् II, 6, 4.
 तएण-त्रयेण I, 1, 8.
 तओ-तदा II, 5, 1; II, 11, 7.
 तओ-तपस् VI, 16, 14.
 तच्च-तत्त्व IX, 6, 2.
 तडिय-तनित VII, 1, 15. (Hem. IV, 137.)
 तण-तृण I, 6, 5; VII, 2, 9.
 तणअ-सम्बन्धार्थे (तस्येदमित्यर्थे) used with 6th like केर; III, 9, 16 (Hem. IV, 361 ex.)
 तणय-तणया I, 17, 1.
 तणुवत-तृणवत् I, 5, 3.
 तणुसग्ग-तनु + सर्ग (कायोत्सर्ग तपोविशेष) IX, 20, 17.

तण्हा-तृष्णा IX, 17, 14.
 तत्त-तप्त IV, 4, 9.
 तत्त-तृप्त VIII, 6, 17.
 तत्ति-तत्परता VIII, 14, 4; IX, 2, 3. (D. V. 20).
 तप्प-तप् °इ I, 14, 1; V, 1, 11; V, 9, 7.
 तमालअ-तद् + आलय VIII, 5, 8.
 तमोह-तमस् + ओष IX, 17, 1.
 तलप्प-तल्प I, 18, 5.
 तवण-तपन VIII, 10, 2.
 तवयरण-तपश्चरण II, 4, 3; VII, 15, 6.
 तवसह-तपः + सह IV, 2, 16.
 तविय-तप्त II, 1, 10.
 तस-त्रस IV, 2, 4; IX, 10, 6.
 तस-त्रस, °इ II, 4, 8.
 तसिय-त्रासित III, 17, 5.
 तहण्ण-तथा + अन्यत् IX, 21, 18.
 तहिं-तत्र (तस्मिन्) I, 6, 1; I, 15, 8; II, 3, 6.
 तंडव-ताण्डव (नृत्य) I, 18; 2.
 तंत-तन्त्र III, 1, 10.
 तंती-तन्त्री (वाद्यविशेष) III, 1, 7; V, 9, 10.
 तंद-तन्द्रा I, 3, 10.
 तंव-ताम्र III, 4, 10 (Hem. II, 56.)
 तंवाहर-ताम्र + अधर III, 4, 11.
 तंवर-ताम्र III, 4, 10 (Hem. II, 56.)
 तंवोल-ताम्बूल VIII, 5, 15. (Hem. I, 124).
 तंमत्त-तन्मात्र IX, 10, 12.
 *तंवार-नरक III 2, 11 (see जस.)
 ता-तावत् I, 3, 2.
 ताअ, °य-तात्, °ए II, 10, 10; III, 5, 3.
 तडिय-ताडित II, 10, 10.
 ताम-तावत् I, 14, 9.
 तायण-त्राण VIII, 16, 1.
 तारावइ-तारापति (चन्द्र) V, 8, 1.
 तालवट्ट-तालपट्ट (कर्ण) III 16, 7.

ताव-ताप I, 3, 9; I, 12, 8.
 ताविअ-तापित III, 10, 13.
 तिउरवइरि-त्रिपुर + वैरिन् (शिव) VII, 1, 12.
 तिक्ख-तीक्ष्ण III, 2, 16; III, 17, 14;
 VII, 10, 1.
 तिगुत्त-त्रिगुप्त, पु. VI, 14, 12.
 तिगुत्ति-त्रि + गुप्ति IX, 25, 16.
 तिट्ठि-तृष्णि (तृष्णा) IX, 14, 1.
 तिण-तृण I, 2, 7.
 तिणयण-त्रि + नयन IV, 12, 10.
 तिणेत्त-त्रि + नेत्र IV, 12, 7.
 तिण्णि-त्रि I, 8, 2. I, 12, 4; V, 11, 12.
 (Hem. III, 121.)
 तिच्छि-तृप्ति III, 9, 5. (तिच्छी-सार D.V, 11.)
 तिथ-तीर्थ VI, 1, 11.
 तिथयरत्तण-तीर्थकरत्न IX, 12, 11.
 तिथु-तत्र I, 14, 9 (M. तेथं).
 तिच्चेय-त्रि + भेद IX, 20, 2.
 तिभच्ची-त्रि + भक्ति IX, 17, 36.
 तियस-त्रिदश (देव) I, 11, 5; IV, 10, 10;
 VII, 13, 5.
 तिरिच्छच्छि-तिर्यग् + अक्षि III, 7, 12. (H. तिरछी side long).
 तिलय-तिलक I, 11, 8.
 तिलय-तिलक (पुष्पविशेष) IX, 18, 15.
 तिलयासुंदरि-°कासुन्दरी, स्त्री, VIII, 7, 6.
 तिलरिण-तैलत्न (स्नेह) I, 18, 6.
 तिलोयप्पहाण-त्रिलोक + प्रधान IX, 17, 2.
 तिच्चतेअ-तीव्र + तेजस् VIII, 5, 13.
 तिवाल-त्रिवाल I, 17, 11; III, 8, 7.
 तिविह-त्रिविध I, 5, 7.
 तिसिण-त्रिशृंग V, 10, 15.
 तिसूल-त्रिशूल IV, 12, 9.
 तिह-तथा II, 4, 9; III, 13, 11.
 तिहिं-त्रिभिः (तृ.) III, 3, 11.
 तिहुयण-त्रिभुवन IX, 1, 13.
 तिहुयणरइ-त्रिभुवनरति, स्त्री, V, 7, 9; V, 13, 10.

तीए-तया (तृ.) II, 2, 1.
 तीव-तीव IX, 17, 18.
 तुच्छोयर-तुच्छ + उदर I, 17, 10.
 तुट्ट-तुष्ट I, 12, 1.
 तुट्टि-तुष्टि I, 4, 4.
 तुण्हक-तूष्णीक III, 13, 6; V, 12, 10;
 VII, 2, 1.
 तुमं-त्वम् II, 3, 18.
 तुम्हइ-यूयम् II, 6, 11.
 तुम्हारिस-युष्मादश्च V, 3, 1.
 तुरय-तुरग III, 16, 7.
 तुरंत-त्वरत I, 16, 6.
 तुरिउ-त्वरितम् VI, 17, 7.
 तुरिय-त्वरित II, 2, 4; II, 9, 12.
 तुरुक्ख-तुरुष्क (See Notes) IX, 18, 13.
 तुहीणाइ-तुहिन+आदि IX, 17, 15.
 तुहुं-त्वम् I, 4, 1; I, 15, 13.
 तुंगि तुङ्गी, छी, VIII, 12, 10.
 तुंड-तत्सम मुख or मस्तक IV, 10, 13.
 तूर-तूर्य (वाद्यविशेष) II, 2, 8; VI, 2, 10;
 IX, 22, 6.
 तूरयसइ-तूर्य+शब्द VI, 2, 12.
 तेअंय-तेजस् I, 14, 4; III, 5, 5; IX, 17,
 32.
 तेत्तहे-तत्र V, 2, 2.
 तेत्तीस-त्रिंशत् VIII, 8, 9.
 तेयवंत-तेजस्विन् IX, 18, 11.
 तेयाहिय-तेजस्+अधिक V, 13, 11.
 तेरउ-तव III, 10, 10. (H. तेरा)
 तेलोय-त्रैलोक्य IX, 11, 5.
 तो-तद् I, 17, 16. (Var. VI, 10).
 °तोडण-त्रोटन III, 14, 7.
 तोण-तूणीर VII, 5, 4. (Pai. 845)
 °तोय-तत्सम, (जल) III, 5, 5; V, 2, 8.
 तोयावलि-द्वीप, VIII, 8, 12.
 तोसियच्छर-तोषित+अप्सरस् IV, 10, 1.

थ

थक्-स्था, °इ III, 13, 3; V, 3, 2. (Hem.
 IV, 16.)
 थक्-स्थित V, 1, 5; V, 10, 13.
 *थड-घटा IV, 7, 12; V, 4, 13. (M. G.
 थड or थट; H. थट or ठट a crowd)
 थडुत्तण-स्तब्धत्व (काठिण्ये गर्वे वा) I, 17, 12;
 III, 10, 11. (Pai. 129.)
 थण-स्तन I, 17, 12; II, 8, 12; III, 8,
 5; V, 1, 8. (H. थन; M. थान).
 थत्ति-स्थिति (स्थान) I, 15, 3.
 *थरहर-कम्प IX 1, 5. (Pai 808. H.
 थराना, M. थरथरणे to tremble).
 थरहरिअ-कम्पित V, 5, 15.
 थलमाण-स्थल+मान II, 1, 11. (स्थलभेद काम-
 स्थानं च टि.)
 थव-स्थापय्, थविवि abs. VII, 10, 1; थविज्जइ
 poten. III, 2, 14.
 थाविअ, °य-स्थापित I, 2, 9; V, 1, 4; VII,
 1, 15.
 थंभ-स्तम्भ I, 17, 8.
 थंभण-स्तम्भन III, 1, 12.
 था-स्था, थाएवि abs. VI, 1, 6.
 थाण-स्थान IX, 19, 8.
 थाम-सामर्थ्य, टि. VI, 13, 2. (Pai. 444.
 वलं; I). V, 25. विस्तीर्ण.)
 थावर-स्थावर IX, 10, 6.
 थिअ, °य-स्थित I, 6, 3; II, 1, 6; III, 11,
 12.
 *थिप्पमाण-विगलत् VIII, 15, 8. (Hem.
 IV, 175).
 थिर-स्थिर I, 2, 9; II, 12, 6.
 थिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.
 थौरयण-स्त्री+रत्न III, 7, 8.
 थिरूवंक-स्त्री+रूप+अंक I, 14, 9.
 थुअ-स्तुत II, 11, 1; VI, 7, 6.

थुइ-स्तुति VI, 7, 6. (Var. III, 12).
थुण-स्तु, °इ I, 11, 2; VI, 10, 14. (Hem.
IV, 241).

थूललक्ख-स्थूल+लक्ष्य (बहुप्रद, टि.) III, 4, 6.
थेण-स्तेन IX, 8, 2. (Var. III, 12).
थेणत्त-स्तेनत्व IX, 8, 2.

*थोद-छिन्नहस्त VII, 7, 6. (M. थोटा; H. ठूटा,
See जस. टि. समूह (?)

थोव्वड-स्तोक (स्थूलार्थे), VIII, 11, 6. Hem.
II, 125. M. थोर)

द.

दइच्च-दैत्य IV, 14, 9; VIII, 13, 2.
(Hem. I, 151).

दइय-दैयितृ VII, 4, 1

दइयंवरिय-दिगम्बरीय IX, 24, 12.

दइव-दैव V, 5, 16; IX, 6, 3. (Hem. I,
151).

दक्खव-दर्शय, °हि, I, 16, 2, VI, 17, 6.
(Hem. IV, 32. H. दिखाना, M दाखविणे)

दक्खवंत-दर्शयत् I, 1, 6.

दक्खविअ-दर्शित II, 1, 5.

दक्खा-द्राक्षा I, 6, 9; VII, 2, 3. (H. दाख.)
दक्खाल-दर्शय, °इ, III, 1, 2; °लिवि III, 6,
15. (H. दिखलाना to show.)

दक्खालिअ-°य-दर्शित I, 7, 6; V, 9, 5.

ददूण-दृष्ट्वा II, 2, 10 (Hem. IV, 213).

दडयड-onomatop. IV, 15, 7 (cf. दडवड
झटिति, Hem. IV, 330 ex.)

दडु-दग्ध V, 11, 14; VIII, 6, 2. (Hem.
I, 217; II, 40).

दढ-दढ III, 4, 1; VII, 13, 1.

दणुय-दनुज II, 2, 12; V, 13, 8.

दप्प-दर्प II, 3, 15; VII, 11, 1.

दब्भ-दर्भ IX, 9, 11.

दमिअ-दमित I, 8, 1; III, 14, 9, VII, 2, 1.

*दम्म-दाम VIII, 5, 12. (Rom. Dra-
chma; See Notes).

दयावर-दयापर IV, 2, 4.

दरिसंति-दर्शयन्ती III, 10, 12.

दरिसाविअ-दर्शित I, 8, 6.

दरिसिय-दर्शित I, 12, 8; 2, 14, 6; III,
2, 1.

दल-दल् °इ IV, 15, 1.

*दलवट-निर+दल्, °इ VI, 14, 6. (वट
gives the sense of निःशेष cf. H. चरपट,
M. तलपट; see भविस.)

*दलवटण-निर्दलन (कर्तरि) II, 7, 2. (चूर्णक, टि.)

दलवटिय-निर्दलित III, 16, 6.

दलिय-दलित IV, 10, 6.

दविण-द्रविण III, 12, 2; IV, 9, 7; VI, 7, 7.

दव्व-द्रव्य VI, 10, 12. IX, 17, 15.

दव्विदिय-द्रव्येन्द्रिय IX, 11, 11.

दस-दश I, 11, 7.

दसण-दशन VI, 6, 4.

दह-दश I, 1, 7.

दहम-दशम VIII, 8, 8.

दहविह-दशविध IX, 11, 10.

दहि-दधि V, 2, 5.

दहिय-दधि IX, 5, 8.

दंत-दान्त I, 10, 11.

दंताधोयण-दंत+अधावन IX, 25, 1.

दंतिउर-दन्तिपुर, न. IX, 1, 2; IX, 1, 8.

दंसण-दर्शन I, 12, 1.

दंसमसय-दंश+मशक IX, 25, 3.

दामोयर-दामोदर (विष्णु) III, 8, 13:

दाहिणमहुरा-दक्षिणमथुरा, न. VIII, 2, 3.

दाउं-दातुम V, 10, 8.

दाइअ, °य-दायाद Who claims property,
hence, enemy; शत्रु, टि.)

III, 14, 13; IV, 7, 14; IV, 14, 3.

दाइज्ज-Same as दाइय, IV, 8, 9; IV,
11, 8.

°दाइणि-°दायिनी VI, 5, 7.
 दाढा-दंष्ट्रा I, 4, 8. (Hem. II, 139; Var.
 IV, 33; H. M. दाढ or डाढ).
 दाणवु-दान+अम्बु II, 2, 5.
 दाणुल्लिय-दान+आर्द्र VI, 17, 3. (Hem. I, 82.)
 दायार-दातृ IV, 3, 9. (H. दातार).
 दारय-दारक I, 10, 6.
 दारिअ-दारय+तव्य III, 15, 4.
 दालिह, °ड-दारिअ I, 3, 3; II, 4; 7, II, 6,
 17. (Hem. II, 254.)
 *दावइ-दर्शयति I, 10, 4. (Hem. IV, 32.)
 दाचिय, °अ-दर्शित I, 15, 15; I, 16, 1; VI,
 17, 7; IX, 4, 5. (Hem. IV, 32.)
 दाहिण-दक्षिण I, 6, 3.
 दिक्खा-दीक्षा IX, 14, 1.
 दिक्खिअ-दीक्षित VII, 6, 5.
 दिग्गअ-दिग्गज III, 9, 1.
 दिज्ज-दा (कर्मणि) °इ, II, 11, 12; °उ III,
 10, 4; °हुं V, 2, 14; °सु V, 13, 9.
 दिट्ठ-दृष्ट I, 4, 3; VI, 8, 2.
 दिट्ठ-दिष्ट I, 5, 8; I, 13, 4.
 दिट्ठि-दृष्टि VI, 10, 7.
 दिढवअ-दढ+व्रत IV, 2, 9.
 दिणणेर-दिनेश्वर (सूर्य) VII, 8, 5
 दिणयरकंत-दिनकर+कान्त (सूर्यकान्तमणि) I,
 14, 1.
 दिण्ण-दत्त I, 4, 6; V, 8, 5; VI, 17, 10;
 (Var. VIII, 62; Hem. I, 46.)
 दित्ति-दीप्ति IX, 2, 10.
 दिय-द्विज I, 3, 8.
 दियवर-द्विजवर VII, 10, 6.
 दियह-दिवस IX, 15, 12.
 *दियसीस-द्विज+शिष्य IX, 11, 7.
 दियंत-दिगन्त II, 9, 12.
 दियंवर-दिगम्बर IX, 24, 2.
 दिल्लिदिलिय-बालिका, चेटिका वा, टि III, 5, 5.
 (D. V, 40; Pai. 96).

दिव्व-दिव्य I, 9, 5; I, 12, 2; VII, 12, 1,
 IX, 17, 4.
 दिहि-धृति I, 1, 5; V, 7, 11. VI, 17, 11.
 (Hem. II, 131).
 दित्त-ददत् I, 1, 3; V, 7, 3.
 *दीणार- III, 12, 12 (Gr. Denarius;
 See Notes).
 दीवक्खय-दीप + क्षय IX, 5, 9.
 दीवोवहि-द्वीप+उदधि I, 5, 11.
 दीस-दश (कर्मणि) °इ I, 4, 7; °संति IV, 14, 9.
 दीह-दीर्घ III, 4, 1; VI, 4, 11. (Hem. II,
 91.)
 दीहर-दीर्घ V, 12, 3.
 दीहरसुत्त-दीर्घसूत्री III, 4, 5.
 दुअ-द्वय I, 17, 6.
 दुकर-दुष्कर III, 14, 13.
 दुक्किय-दुष्कृत I, 2, 4; VI, 5, 1; IX, 9, 4.
 *दुगुंल्लिय-जुगुप्सित II, 7, 10 (Hem. IV, 4.)
 दुग्गाइ-दुर्गति IV, 2, 20.
 दुग्गायर-दुर्गम I, 1, 11.
 दुग्गावहार-दुर्ग+अपहार VII, 5, 14.
 दुग्गाह-दुर्गाह IX, 20, 1.
 *दुग्घोइ-दुर्घट (?) VII, 7, 6. (हस्तिन् aee.
 D. V, 44. दुग्घुट्ठणया हत्थी; See भविस.)
 दुच्चित्त-दुश्चित्त V, 8, 10.
 दुच्चरिअ-दुश्चरित VI, 5, 5.
 दुच्चार-दुश्चार (दुराचार) V, 2, 7; VII,
 13, 6.
 दुट्ठ-दुष्ट I, 8, 6; VIII, 15, 11.
 दुट्ठवयण-दुष्टवचन, पु. IV, 6, 12.
 दुण्णिवार-दुर्निवार VII, 5, 10.
 दुण्हं-द्वयोः V, 10, 1; VI, 15, 8.
 दुत्तर-दुस्तर V, 3, 3.
 दुत्थ-दुःस्थ II, 3, 4.
 दुत्थिय-दुःस्थित II, 4, 11; IV, 4, 1; VII,
 11, 17.
 दुद्ध-दुग्ध I, 6, 7.

दुद्धत्-दुग्धत्व IX, 7, 1.
 दुपेच्छ-दुष्पेक्ष III, 14, 10.
 दुग्ध-दुह (कर्मणि) °इ, IX, 8, 9 (Hem. IV 245).
 °दुग्ध-दुग्ध II, 11, 5.
 दुग्ध-दुग्ध IV, 8, 8.
 दुग्ध-दुग्ध, पु. VII, 2, 14.
 दुग्ध-दुग्ध (गज) V, 5, 4.
 दुग्ध-दुग्ध II, 6, 16.
 दुग्ध-दुग्ध VI, 12, 14.
 दुग्ध-दुग्ध-द्विधत्वाद्वा I, 1, 9 (Hem. I, 254)
 दुग्ध-दुग्ध or दुग्ध-दुग्ध IX, 5, 4. (See भविस. दुग्ध-दुग्ध)
 दुग्ध-दुग्ध I, 1, 3; IX, 11, 10.
 दुग्ध-दुग्ध IV, 9, 13.
 दुग्ध-दुग्ध same as दुग्ध-दुग्ध, पु., V, 2, 7.
 दुग्ध-दुग्ध-दुग्ध-उल्ल (स्वार्थे) पु. V, 4, 18.
 दुग्ध-दुग्ध VIII, 15, 14.
 दुग्ध-दुग्ध IX, 17, 30.
 दुग्ध-दुग्ध I, 4, 5; VI, 11, 4.
 दुग्ध-दुग्ध V, 8, 1 (Hem. II, 126.)
 °दुग्ध-दुग्ध II, 11, 4; VII, 1, 5.
 दुग्ध-दुग्ध VII, 4, 6.
 दुग्ध-दुग्ध VIII, 1, 9. (H. दूना double).
 दुग्ध-दुग्ध VIII, 14, 1.
 दुग्ध-दुग्ध IX, 4, 6.
 दुग्ध-दुग्ध-दुग्ध-दुग्ध III, 4, 5.
 दुग्ध-दुग्ध-दुग्ध + उल्ल I, 2, 4.
 दुग्ध-दुग्ध (tent.) V, 1, 2; VII, 1, 15.
 दुग्ध-दुग्ध I, 12, 6; III, 14, 3; IX, 25, 3.
 दुग्ध-दुग्ध + आवास V, 3, 6.
 दुग्ध-दुग्ध IX, 6, 3.
 दुग्ध-दुग्ध I, 4, 4; I, 10, 3; V, 8, 12.
 दुग्ध-दुग्ध: I, 9, 3; देवम् II, 6, 7.
 दुग्ध-दुग्ध (भृशाथे) लोट् VI, 12, 11.

देवइ-देवकी, स्त्री. VIII, 12, 5.
 देवकुमार-पु. IX, 24, 9.
 देवदत्ता-स्त्री. V, 1, 13.
 देवय-देवता VI, 1, 8.
 देवावहि-दापय V, 12, 4 (H. दिवाना).
 देवाविय-दापिता I, 9, 4.
 देवि-देवी I, 1, 10.
 देविद-देवेन्द्र II, 11, 1.
 देस-देश I, 11, 11.
 देसिअ-देशिक (a traveller) VIII, 4, 6.
 देयाहिअ-देवाधिक (भाग्यवान्) VII, 3, 5.
 दोखंडिअ-द्विखण्डित VII, 14, 12.
 दोण-द्रोण, पु. II, 14, 12.
 दोणामुह-द्रोणमुख III, 15, 8. (see Notes).
 दोदह-द्वादश IX, 20, 16.
 दोसवहत्थ-दोष + बहिःस्थ IX, 16, 9.
 दोहित्त-दौहित्र III, 13, 5.

ध.

धगधग-onomatop. VIII, 3, 7.
 धगइत्त-धनिन् V, 10, 7.
 धणयत्त-धनदत्त, पु. IX, 15, 5.
 धणवइ-धनपति (कुबेर) I, 14, 5.
 धणसिरि-धनश्री, स्त्री, IX, 15, 5.
 धण्ण-धान्य I, 6, 5.
 धत्थ-ध्वस्त II, 3, 4.
 धम्म-धर्म I, 2, 8.
 धम्म-धनुः VII, 6, 6; VII, 14, 3.
 धम्मामय-धर्म + अमृत IV, 2, 1.
 धम्माहम्म-धर्म + अधर्म III, 2, 9.
 धम्मिल्ल-तत्सम (केशपाश) I, 17, 16; III, 4, 15.
 धम्मणस-धर्मोपदेश IX, 17, 8.
 धय-ध्वज I, 16, 9; VII, 7, 4; IX, 18, 8.
 धयरट्ट-धृतराष्ट्र (हंस) VIII, 1, 3.
 धयावलि-ध्वजावलि IV, 7, 11.

धरंयल-धरातल IX, 18, 18.

धरंय-धरा + रन्ध II, 14, 6.

धरंत-धृ + शतृ I, 1, 4; I, 6, 14.

धरि-धृ + लोट् 2nd sing. I, 16, 3. (M.

धरणे to hold in order to prevent).

धरिस्ति-धरित्री, III, 6, 1.

धरिअ,°य-धृत I, 4, 8; I, 7, 4.

धरियलोह-धृत + लोह (पक्षे °लोभ) VII, 14, 1.

धरेव्वअ-धृ + तव्य II, 8, 4.

धवलत्तण-धवलत्त्व III, 15, 14.

धवलहर-धवलगृह I, 1, 12.

धाइय-धावित II, 13, 2; IV, 7, 14.

धाउ-धातु III, 17, 2 (H धाउ ore).

धारावरिस-धारा+वर्ष IX, 22, 7.

*धाह-धाहा इति शब्द (रोदने) IX, 18, 18.
(H. धाह a cry).

धिट्ट-धृष्ट IV, 9, 10.

धिट्ठि-धृष्टि (लोभ, टि.) IX, 14, 1.

धीय-दुहितृ V, 2, 12; VII, 2, 5. (Var. IV, 33).

धुउसास-धूम+धास III, 6, 9.

धुणइ-धुनोति I, 11, 2.

धुत्त-धूर्त (कुशल) IV, 1, 8.

धुत्तत्तण-धूर्तत्व III, 10, 10.

धुय-धृत IV, 7, 11.

धुय-धौत IX, 20, 18.

धूय-दुहितृ I, 15, 10. (Hem. II, 126.)

धूलीरअ-धुलीरजस् III, 12, 8.

धूवइ-धुनोति (मन्नाति) V, 8, 14. (Hem. IV, 59.)

धेणुय-धेनु IX, 8, 9.

धोइअ-धौत VII, 10, 6.

धोय-धौत III, 8, 15; IX, 9, 10.

धोयइ-धावित (प्रक्षालयति) V, 8, 11. (H. धोना to wash).

प.

पइं-Acc. Inst. & loc. sing. of युष्मद् I, 2, 7.

पइ-पति I, 11, 2.

पइज्ज-प्रतिज्ञा VIII, 7, 8 ((H. M. पैज.)

पइट्ट-प्रविष्ट II, 5, 8; III, 5, 12. (H. पैठा.)

पइस-प्र.+विश्, °हि VI, 7, 5.

पइसमाण-प्रविशत् IV, 12, 11.

पइसर-प्रति + सू, °इ I, 11, 2.

पइसरिअ-प्रति + सूत VI, 7, 9.

पइसारिअ-प्रति+सारित VII, 4, 2.

पईअ,°व-प्रदीप I, 6, 1; II, 3, 11.

पईवि-प्राप्ते IX, 16, 11.

पउत्त-प्र+उत्त I, 15, 13; VII, 8, 8.

पउत्ति-प्रवृत्ति III, 11, 10.

पउत्ति-प्रोक्ति IX, 2, 8.

पउमिणि-पद्मिनी III, 8, 6, (Hem. II, 112).

°पउर-प्रचुर VI, 2, 1.

पउलोमी-पौलोमी (इन्द्राणी) I, 7, 10.

पउंज-प्र+युज्, °इ VI, 10, 11.

पक्क-पक्क I, 13, 5. (H. पक्का).

पक्कल-पक्क+ल (स्वार्थे) (समर्थ) IV, 14, 5.
(Hem. II, 174.)

पक्ख-पक्ष II, 1, 11; III, 2, 16, ; VIII, 5, 3.

पक्खलिअ-प्र+स्खलित VII, 7, 9.

पक्खालण-प्रक्षालन IV, 2, 2.

पक्खिअ-पक्षिन् VIII, 1, 5.

पक्खिणिअ-पक्षिणी II, 1, 11.

पक्खिअद-पक्षि+इन्द्र II, 11, 5.

पघोस-प्र+घोषय्, °इ II, 7, 11.

पघोसिअ-प्रघोषित VII, 9, 1.

पच्चक्ख-प्रत्यक्ष III, 6, 6; IV, 6, 9.

*पच्चल-प्रचुर, टि. IX, 18; 2. (समर्थ D. VI, 69).

*पञ्चार-उप+आ+लम्भ्, °इ, IV, 15, 2; VI, 14, 5; (Hem. IV, 156.)

*पञ्चारिअ-भणित, टि. III, 5, 14; VII, 2, 14.

पच्छइ, °ए-पश्चात् IV, 14, 4; V, 8, 4; IX, 24, 8.

पच्छल-पक्ष्मल III, 14, 6.

पच्छाताव-पश्चात्ताप III, 15, 5.

पजाअ-प्रजात IX, 17, 2.

पजालंसु-प्रजाल+अंशु IX, 17, 21.

पज्जलिअ, °य-प्रज्वलित IV, 10, 1; VIII, 8, 12.

पट्टण-पत्तन IV, 8, 2.

पट्टव-प्र+स्थापय्, °हि IV, 14, 1.

पट्टविअ, °य-प्रस्थापित I, 16, 6; III, 13, 14; V, 6, 12.

पढ-पठ्, °इ IX, 6, 7.

पढंत-पठत् III, 1, 4.

पढिय-पठित VI, 15, 11.

पड-पठ I, 14, 10; VI, 7, 3; VIII, 5, 14.

पड-पठ्, °डंति I, 18, 3; °डि वि III, 6, 15.

पडण-पतन IX, 25, 7.

पडल-पटल I, 11, 2; IV, 4, 11.

पडह-पटह I, 18, 4; II, 9, 5; III, 1, 7. (M. पडह).

पडंत-पतत् I, 16, 3.

पडावीयण-पट + आव्यजन IX, 17, 17.

पडि°-प्रति III, 17, 4 (Hem. I, 206).

पडिअ, °य-पठित I, 6, 14; V, 9, 13; VII, 1, 13.

पडिखडिय, °लिय-प्रति + स्वलित IV, 10, 6; IV, 15, 4.

पडिखल्-प्रति + स्वल्, °इ V, 3, 4; VI, 14, 4.

पडिगह-प्रति + ग्रह्, °इ IX, 20, 19.

पडिगाहिज्जइ-प्रीत + गृहीयात् IV, 3, 9.

पडिच्छिय, °अ-प्रति + इष्ट II, 12, 3; V, 12, 5; VI, 7, 1.

पडिजंप-प्रति + जल्प्, °इ I, 5, 2; III, 7, 13. (see जंप).

पडिणिग्गअ-प्रति + निर्गत VI, 7, 12.

पडिणिहि-प्रतिनिधि III, 3, 9.

पडिर्विव-प्रतिविम्ब I, 15, 14; V, 11, 6.

पडिबोहिअ-प्रति + बोधित IX, 19, 7.

पडिभड-प्रतिभट IV, 14, 11.

पडिम-प्रतिमा (a tech. term of Jain Philosophy. See Notes) I, 12, 6.

पडिमल्ल-प्रतिमल्ल IV, 11, 11.

पडिम्म प्रतिमा IX, 21, 25.

पडिवक्ख-प्रतिपक्ष IV, 7, 11; IV, 14, 10.

पडिवज्ज-प्रति + पद् °मि I, 5, 2; °ज्जि वि IX, 24, 12.

पडिवण्ण-प्रतिपन्न I, 2, 5; II, 14, 2; III, 13, 12.

पडिवत्ति-प्रतिपत्ति V, 10, 5; VI, 1, 10.

पडिवित्त-प्रतिवृत्त (?) IX, 21, 33.

पडिविहाण-प्रतिविधान III, 3, 9.

पडिहार-प्रतिहार III, 5, 9; IV, 14, 8; V, 12, 10.

पडिद्-प्रति + इन्द्र IX, 13, 3.

°पडुत्ति-प्रत्युक्ति III, 7, 10.

पणइणि-प्रणयिनी I, 14, 7.

पणय, °अ-प्रणय I, 2, 5; I, 17, 1; II, 14, 2.

पणअ-प्र + णत् IV, 6, 11.

पणविय, °अ-प्र + नमित I, 2, 3; I, 9, 3.

पणवमाण-प्र + नमत् VII, 9, 2.

पणविज्ज-प्र + नम् (कर्मणि) °इ, IV, 3, 11.

पणवेप्पिणु प्र + नम् + ल्यप् I, 1, 1.

पण्णय-पन्नग II, 12, 6.

पण्णास-पद्माशत् V, 11, 7.

°पत्त-पात्र IV, 2, 17.

पत्त-प्राप्त III, 10, 9; IV, 8, 6; VII, 10, 13.

पत्त-पत्र III, 1, 8; VII, 10, 13; VIII, 9, 3.
 पत्तण-पत्र II, 1, 8.
 पत्तल-पत्र + ल (कृश) III, 4, 14 (Hem. II, 173; H. पतला; M. पातळ).
 पत्तवत्त-प्राप्त + वृत्त (श्रुतवृत्तान्त) VII, 3, 6.
 पत्थर-प्रस्तर I, 4, 9; (H. पत्थर s'one).
 पत्थिअ-प्रार्थित I, 2, 3.
 पत्थिव-पार्थिव I, 10, 7.
 पधाइअ-प्र + धावित III, 17, 1.
 पपुच्छिय-प्र + पृष्ठ VI, 2, 11.
 पबल-प्रबल III, 4, 9.
 पबंध-प्रबन्ध II, 10, 9.
 *पवोह्लिअ-प्र+कथित I, 3, 12 (see वोह्लिअ).
 पवोहण-प्रबोधन IX, 19, 1.
 पचमट्ट प्र + धष्ट IV, 2, 20.
 पचमार-प्र + भार III, 12, 9; IV, 9, 7; VII, 1, 9.
 पभण-प्र+भण, °इ II, 4, 4; °णंति VI, 5, 8.
 पमाण-प्रमाण I, 12, 10; III, 1, 9; IV, 2, 8; IX, 8, 8.
 पमुह-प्रमुख I, 8, 4; V, 7, 5.
 पय-पद I, 1, 3; I, 9, 3; II, 7, 10.
 पयइ-प्रकृति IX, 10, 9.
 पयई-प्रकृति (Karmic energy) I, 12, 8.
 पयच्छिअ-प्र+दत्त V, 12, 5.
 पयट्ट-प्र+वृत्त °इ IX, 11, 3.
 पयट्ट, °त्त-प्रवृत्त II, 2, 1; III, 1, 5; IV, 4, 9.
 पयडंत-प्रकटयत III, 15, 12.
 पयडिय-प्रकटित VI, 6, 4; VI, 8, 10.
 पयपेह्लिअ-पद+प्रेरित III, 9, 17.
 पयवडण-पद+पतन VIII, 7, 7.
 पयवित्ति-पद+वृत्ति IX, 2, 9.
 पयंग-पतङ्ग (सूर्य) III, 14, 10; VII, 6, 14; IX, 16, 3.
 पयंडपजोयण-प्रचण्डप्रयोत, पु. VII, 4, 9.

पयंत-पयःदुग्धमन्ते यस्य तद् भोज्यम् IX, 21, 39.
 पयंप-प्र+जल्प् °इ IX, 8, 7. (See जंप)
 पयंपण-प्रजल्पन VI, 10, 9.
 पयंपिअ-प्र+जल्पित III, 9, 6; III, 12, 1.
 पयंपिर-प्र+जल्प्+इर (ताच्छील्ये) VI, 13, 20.
 पयाण-प्रयाण VII, 3, 10.
 पयावंधुर-प्रजावंधुर (नाग कु. नाम) II, 4, 1; VI, 13, 7.
 पयार-प्राकार VI, 12, 14.
 पयारियसट्ट-प्रकारित+सट्ट (नाटिका) IX, 21, 36. (पाडनि अनुसारि नृत्यसामग्री खेला नाच-बानी, टि.)
 पयाल-पाताल V, 12, 6.
 पयाव, °अ-प्रताप I, 8, 1; I, 15, 8.
 पयास-प्र+काश्, °हि I, 2, 8.
 पयास-प्रकाश IX, 17, 8; IX, 17, 33.
 पयासिय-प्रकाशित II, 7, 7.
 पर-परम् (but) I, 4, 2.
 परज्जिय-पराजित I, 3, 6; I, 14, 10.
 परताविर-पर + ताप् + इर (ताच्छील्ये) VII, 9, 7.
 परमत्थ-परमार्थ IV, 2, 3.
 परमप्प-परमात्मन् IX, 4, 1.
 परमुच्छाह-परम+उत्साह VII, 15, 5.
 परमुच्छिय-परम+उच्छिन्न VIII, 10, 9.
 परमुण्णय-परम+उन्नत I, 17, 4.
 परमेट्टि-परमेष्ठिन् I, 12, 2.
 परयार-पर+दारा IX, 8, 3.
 परयारिअ-पारदारिक III, 12, 1; IX, 8, 3.
 परहण-पर+धन VI, 10, 14.
 परंमुह-पराङ्मुख IV, 2, 7.
 पराइअ, °य-परागत (परा+इ+त) IV, 8, 11; V, 12, 11.
 पराउ-पर+आयुस् VII, 6, 12.
 परायअ-परागत II, 6, 5.
 परावअ-पारावत VIII, 1, 4. (H. परेवा)
 परिओस-परितोष VII, 4, 2.

परिक्ख-परि+ईक्ष्, °इ III, 5, 8; °हि III, 3, 8. °क्खिखि III. 3, 5.
 परिग्गह-परिग्रह I, 17, 7; III, 9, 8; VII, 15, 1.
 परिट्ठिअ, °य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.
 परिठविअ-प्रति+स्थापित VI, 5, 6.
 परिणाविअ-परि+णी+णिच्+क्त VI, 9, 10.
 परिणिवि-परिणीय II, 1, 1.
 परिणिज्जउ-परिणीयताम् I, 16, 8.
 परिणेसामि-परिणेष्यामि V, 8, 3.
 परिताय-परि+त्रै, °हि VII, 11, 7; °हु V, 11, 15.
 परितायण-परित्राण VIII, 16, 1.
 परिपुट्ट-परिपुष्ट IX, 19, 19.
 परिफुरिय-परिस्फुरित I, 15, 4.
 परिभम-परि+भ्रम्, °इ I, 10, 13.
 परिमट्ट-परिमृष्ट IV, 1, 7.
 परिमलिय-परिमृदित II, 1, 4. (Hem. IV, 126.)
 परिमिय-परिमित I, 11, 3.
 परियड्ड-परि+वर्धय, °इ, III, 2, 4.
 परियड्डिय-परि+वर्धित or अर्हित VI, 17, 12.
 परियण-परिजन I, 9, 5; II, 13, 6.
 परियत्तण-परिवर्तन III, 14, 7.
 परियरिअ, °य-परिचरित I, 7, 9; VI, 17, 15.
 परियलंत-परिगलत् IV, 10, 5.
 परियलिय-परिगलित I, 11, 9; VII, 13, 2.
 परियंचिअ-परि+अञ्चित (अर्चित) II, 14, 8.
 परियाण-परि+ज्ञा, °इ V, 9, 3.
 परियाणिज्ज-परि+ज्ञा (कर्मणि) °इ III, 2, 9.
 परियाणिय-(१) परिज्ञात (२) परिज्ञापित VI, 8, 3.
 परियाणिवि-परिज्ञाय VI, 17, 7.
 परिवज्जण-परिवर्जन IV, 2, 10.
 परिवड्ड-परि+वृध्, °इ VI, 4, 11.
 परिवेय-परि+वेद IX, 10, 6 (त्वं जानीहि, टि.)

परिहइ-परि+धा, °इ I, 7, 4; IX, 5, 5. (H. धिरना to wear, by वर्णव्यत्यय).
 परिहव-परिभव VIII, 15, 14.
 परिहा-परिखा I, 7, 4.
 परिहाण-परिधान V, 10, 20; IX, 8, 10.
 परिहाविअ-परि+धापित IX, 22, 13.
 परिहय-परिभूत III, 16, 12.
 परीहण-परिधान (exchange of long & short for metre) IX, 21, 29.
 पलय-प्रलय VII, 5, 1.
 पलयासंकिर-प्रलय + आशंक + इर (ताच्छील्ये) IV, 8, 6.
 पलव-प्र+लप्, °हि IX, 7, 10.
 पलविज्ज-प्र+लप् (कर्मणि) °इ IX, 9, 3.
 पलाण-पलायित III, 16, 9; IX, 17, 1.
 पलाव-प्रलाप IX, 10, 11.
 पलासि-पल+आशिन् VII, 3, 2.
 पलोइय-प्रलोकित I, 14, 14.
 पलोट्टि-प्रति+आ+गम् °इ II, 2, 19 (Hem. IV, 166, H. पलटना to turn over पतित टि.)
 पलोट्टिय-प्रलोटित IV, 7, 16.
 पलोय-प्र+लोक् °मि VII, 4, 13.
 पलोयण-प्रलोकन II, 4, 2.
 पल्ल-पल्य (a measure of time) IX, 18, 9.
 *पल्लट्ट-परि+अस्, °ट्टिवि II, 6, 3. (Hem. IV, 200, H. पलटना to turn).
 *पल्लट्टिअ-पर्यस्त VI, 8, 1.
 पल्लंक-पल्यङ्क II, 7, 4 (Hem. II, 68. H. पलंग).
 पवज्जिअ-प्रवादित II, 9, 5 (H. बजाना to produce musical sound).
 पवट्टण-प्रवर्तन VI, 11, 11.
 पवट्ट-प्रकोष्ठ III, 4, 8 (Hem. I, 156.)
 पवड्ड-प्र+वृध्, °इ III, 2, 4.
 पवड्डिअ, °य-प्रवृद्ध II, 8, 7; III, 13, 14.

पवणवेड-पवनवेग, पु. VIII, 12, 13.
 पवण-प्रपन्न VI, 7, 8.
 पवत्त-प्र+वृत्, °इ VII, 3, 4.
 पवयण-प्रवचन VI, 5, 4.
 पवर-प्रवर I, 14, 7; VI, 9, 6.
 पवरत्थ-प्रवर+अर्थ III, 1, 16.
 पवल-प्रवल I, 11, 7.
 पवहंत-प्रवहत् VII, 3, 1.
 पवंच-प्रपञ्च IX, 18, 10; IX, 21, 28.
 पवास-प्रवास I, 4, 5.
 पविउल-प्र+विपुल I, 1, 12; I, 6, 1, III, 4, 13.
 पविण्णविअ-प्र+ज्ञापित I 2, 10.
 पविन्न-पवित्र IX, 7, 8.
 पवित्थर-प्र+विस्तर III, 14, 6.
 पवियंभ-प्र+वि+जृम्भ्, °इ IX, 15, 1.
 पविरइय-प्र+वि+रचित III, 11, 11.
 पविलंविद्य-प्र+वि+लम्बित V, 4, 20.
 पवीण-प्रवीण V, 7, 10.
 पवुच्च-प्र+वच् (कर्मणि) °इ III, 6, 14.
 पवुड्ढि-प्रवृद्धि III, 6, 9.
 पवुत्त-प्र+उक्त I, 3, 9; VII, 4, 12.
 पव्व-पर्वन् IV, 2, 16.
 पव्वइय-प्रवाजित IX, 24, 1.
 पव्वज्जा-प्रवज्या VI, 15, 2.
 °पसत्त-प्रसक्त II, 6, 17.
 पसत्थ-प्रशस्त I, 8, 8; II, 11, 3; IX, 21, 29.
 पसमिज्ज-प्र + शम् (कर्मणि) °इ IV, 9, 13.
 पसर-प्र + सृ, °इ III, 12, 8.
 पसर-प्रसर I, 3, 6; I, 11, 7.
 पसरंत-प्रसरत् I, 3, 5; I, 8, 1; II, 8, 3.
 पसरिअ, °य-प्रसृत II, 9, 5; III, 17, 7; VI, 4, 11.
 पसंग-प्रसङ्ग I, 7, 6.
 पसाअ, °य-प्रसाद II, 6, 10; VI, 12, 13; VI, 17, 9.

पसाहण-प्रसाधन (शस्त्र) V, 4, 23.
 पसाहिअ-प्रसाधित I, 15, 9; V, 12, 8.
 पसियउ-प्रसीदतु I, 1, 10.
 पसु-पशु IX, 9, 4.
 पसुत्त-प्रसुप्त II, 7, 4.
 पह-पथिन् I, 6, 10; I, 10, 13; V, 2, 14.
 °पह-प्रभा II, 5, 13.
 पहण-प्र+हन् °मि III, 15, 1; °मिनि VI, 7, 10.
 पहत्थ-प्रभा + स्थ (व्याकुल, टि.) IX, 18, 12.
 पहर-प्रहर I, 11, 1.
 पहर-प्र + ह्, °इ VII, 3, 4.
 पहरण-प्रहरण II, 2, 4; III, 1, 6.
 पहरंत-प्रहरत् VII, 14, 10.
 पहवंत-प्रभावत् VI, 4, 10.
 पहसिय-प्रहसित VIII, 2, 7.
 पहंतर-पथान्तर II, 5, 10.
 पहा-प्रभा II, 11, 8; IX, 17, 22.
 पहाण-प्रधान I, 17, 9; IV, 12, 4; V, 2, 11.
 पहार-प्रहार VII, 7, 9.
 पहाव-प्रभाव II, 3, 11.
 पहिय, °अ-पथिक I, 6, 10; IV, 12, 12; VIII, 2, 1.
 पहिट्ट-प्रहृष्ट II, 5, 8.
 पहिल-प्रथम I, 5, 8 (H. पहिला).
 पहिलारअ-प्रथम तर I, 6, 1 (M. पहिलाळू).
 पहु-प्रभु I, 4, 3; I, 11, 2; I, 15, 11; V, 10, 13.
 पहुत्तण-प्रभुत्व IX, 2, 3.
 पहुपुरउ-प्रभु + पुरतः VII, 6, 3.
 पंकअ-पङ्कज I, 2, 10.
 *पंगुर-प्रा + वृ, °इ I, 7, 4 (Hem.I, 175. old M. पांगुरणें, mod. M. पांघरणें).
 पंगुल-पङ्गु + ल (स्वार्थे) IV, 4, 2.
 पंचत्त-पञ्चत्व VIII, 15, 5.
 पंचत्थिकाय-पञ्च + आस्तिकाय (tech. term; see Notes) I, 12, 2.
 पंचविह-पञ्च + विध VI, 3, 7.

पंचसुयंधिणि-पञ्चसुयन्धिनी, स्त्री, III, 5, 4;
III, 7, 16.

पंचायार-पञ्च + आचार IV, 1, 14.

पंचासव-पञ्च+आश्रव(tech.term;see Notes)
IX, 24, 14.

पंचुंवर-पञ्च + उदुम्बर IV, 2, 11.

पंजलि-प्राञ्जलि V, 1, 14.

पंङिअ-पण्डित III, 1, 4.

पंङिराअ-पण्डिराज, पु. VIII, 2, 3.

पंङीसर-पाण्डय + ईश्वर IX, 1, 3.

पंडव-पाण्डव VIII, 15, 1.

पंडुर-पाण्डुर I, 13, 10; VII, 1, 13.

पंडुसुय-पाण्डुसुत VIII, 15, 4.

पंति-पङ्क्ति VII, 10, 5.

पंथ-पथिन् II, 2, 1.

पंथिय-पथिक I, 6, 9.

*पाइक्क-पदाति IV, 14, 5. (Hem. II, 138)

पाअ-पाप VI, 5, 6; IX, 10, 8.

पाउब्भड-पापोद्धट IX, 9, 4.

पाउस-प्रावृष् IX, 3, 5. (Hem. I, 19; 31;
131; M. पाउस rain.)

पाड-पातय् °डंति V, 5, 5.

पाडल-पाटल (हंस) VII, 11, 9. (D.
VI, 46).

पाडलिउत्त-पाटलिपुत्र, न. IV, 6, 5.

पडिआ-पातित VII, 7, 12.

पाढय-पाठक IX, 12, 7.

पाण-प्राण I, 1, 7; III, 6, 7; VII, 11, 6.

पाणपिय-प्राणप्रिया I, 18, 10.

पाणिय, °अ-पानीय I, 6, 6; III, 8, 10;
IX, 6, 1.

पाणेस-प्राणेश VII, 11, 14.

पाय-पाद V, 8, 11.

पाय-पात IV, 9, 13.

पायग्ग-पादाग्र III, 7, 9.

पायड-प्रकट III, 5, 4.

पायडिय-प्रकटित I, 1, 10.

पायपुट्टि-पाद+पृष्टि III, 4, 8.

पायराअ-पाद+राग VI, 13, 19.

पायार-प्राकार I, 7, 4; II, 11, 10.

पारद्ध-प्रारब्ध III, 8, 4.

पारद्धिअ-पापार्द्धि+क IV, 4, 3. (Hem. I,
235. H. M. पारधी)

पारय-पारद (Mercury) VII, 9, 5.

पारंभ-प्रारम्भ IX, 2, 5.

पारंभिअ-प्रारब्ध I. 16, 2.

पारोह-प्ररोह I, 13, 7; VI, 15, 8.

पालिद्धय-पालिध्वज IX, 23, 7.

पाव-पाप II, 6, 17; IX, 9, 4.

पाव-प्र+आप्, °इ IV, 2, 20.

पावासिअ-प्रावासिक VIII, 2, 2.

पाविट्ट-पापिष्ठ IV, 2 13; VII, 13, 5.

पाविय-प्राप्त VII, 10, 7.

पास-पाश I, 17, 12; III, 13, 10.

पास-पार्श्व I, 10, 10; II, 1, 13; IX, 17, 6.

पासाय-प्रासाद III, 1, 9.

पासिअ-पाशित (पाशेन बद्ध) IX, 9, 9.

पाहुड-प्राभृत (उपायन) I, 16, 4.

पाहुणअ-प्राधूर्णक VII, 4, 12; VII, 8, 9.
H. पाहुना guest).

पिअ, °य-प्रिय I, 10, 10; II. 1, 6; VI, 10,
13.

पिउ-पितृ II, 14, 11; VI, 17, 2; VIII,
13, 1.

पिउपुर-पितृ + पुर IV, 12, 11. (Hem. I,
134.)

पिक्क-पक्क I, 6, 5; VI, 8, 10. (Hem. I,
47.)

पिच्च-जल टि. V, 10, 22. (Prob. from
पिज्ज-पेय, पिच्च-जल D VI, 46).

पिच्छ-प्र+ईक्ष्, °च्छिवि I, 18, 1.

पित्त-तत्सम. VII, 7, 7.

पिय-पा (पिद्) °इ I, 7, 5; °एही IX, 17, 26.

पियरविहि-पितृविधि IX, 9, 7.

पियवम्म-प्रियवर्मन्, पु. IV, 6, 11; V, 5, 14.

पियवाय-प्रिय+वाक् V, 2, 8.

पियंत-पिबत् IX, 9, 2.

पिया-पिता IX, 17, 27.

पियारअ-प्रियतर III, 13, 9; VII. 11, 6.
(H. प्यारा)

पियारेसि-प्रेम करोषि IX, 17, 28. (Verb
from प्यार)

*पिल्ल-डिम्भ V, 8, 13 (H. पिल्ला; पिल्ल लघु-
पक्षिण, D. VI, 46.)

पिव-इव VI, 9, 5. (See notes)

पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX,
25, 4.

पिसुणत्त-पिशुनत्त्व III, 15, 15.

पिसुणिअ-पिशुनित (सूचित) IV, 8, 5; VII,
12, 1.

*पिसल्ल-पिशाच I, 2, 10; IX, 7, 10. (Hem.
I, 193.)

पिहिय-प्रेषित I, 17, 1.

पिहिय-पिहित II, 2, 18; II, 10, 4; VII, 6, 14.

पिहियासव-पिहिताश्रव, पु. II, 3, 22; II, 7,
1; IX, 4, 2.

पिह्व-पृथु II, 11, 10. (lengthened for
metre)

पिच्छ-पिच्छ II, 1, 8.

पिंजरिय-पिञ्जरित I, 6, 4.

पीई-प्रीति III, 8, 2.

पीढ-पीठ VIII, 5, 15 (Hem. I, 106; H.
पीढा)

पीण-प्री, °इ V, 9, 2.

पीणत्थणि-पीनस्तनी X, 15, 8.

पीणिय-प्रीत III, 12, 11.

पीय पीत I, 13, 10; VII, 7, 7.

पील-पीड, °लंति V, 5, 4.

पीलु-तत्सम (गज) II, 3, 5; III, 16, 15;
VII, 2, 6 (Pers. फील)

* पुक्करान्ति-पूत इति शब्द कृत्वा आह्वयन्ति V, 3,
2; VIII, 9, 5 (H. पुकारना)

* पुक्कार-पूत्कार V, 12, 1; VIII, 11, 11.
(H. पुकार)

पुग्गल-पुद्गल (body or matter) 1, 12, 8;
IX, 10, 6.

पुच्छिअ, °य-पृष्ट I, 12, 12; III, 11, 12.

पुजिय-पूजित II, 6, 20.

पुट्ठि-पुष्टि I, 4, 4; VII, 3, 9.

पुणु-पुनर् I, 16, 2.

पुण्ण-पुण्य I, 2, 6; IV, 3, 13; V, 7, 3.

पुण्णाय-पुण्णाग (पुष्पविशेष) V, 7, 3.

पुण्णाहिअ-पुण्याधिक II, 8, 9 (compare
देयाहिअ)

पुत्त-पुत्र I, 2, 1.

पुप्फ-पुष्प I, 18, 11; III, 1, 8.

पुप्फयंत-पुष्पदन्त (Author) I, 2, 5; I,
5, 2, etc.

पुप्फवइ-पुष्पवती VIII, 1, 7.

पुरउ-पुरस् III, 17, 11; VII, 6, 3.

पुरणाह-पुर+नाथ V, 10, 1.

पुरवेस-पुर+वेस्या V, 1, 7.

पुरंधि-पुनन्धी I, 18, 2; VI, 2, 9.

पुरिस-पुरुष I, 11, 9 (Hem. I, 111.)

पुलइअ-पुलकित IX, 19, 16.

पुव्व-पूर्व (Divisions of Jain Scriptures;
see notes) I, 12, 7.

पुव्विल्ल-पूर्व + इल्ल (मत्वर्थ) I, 1, 9.

पुसिअ-सृष्ट II, 8, 1 (सृष्ट, Hem. IV, 105.

पुहइ, °ई-पृथ्वी II, 8, 10; IX, 6, 1.

पुहवइ-पृथ्वी + पति III, 16, 14; (Phon-
etic d-cay)

पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms,
I, 15, 10; II, 15, 14; III, 8, 14;
IX, 24, 2.

पुंजलिय-पुंजित VII, 3, 2.

पुजिय-पुंजित II, 9, 6.

पुंडुर-पाण्डुर IX, 1, 3.
 पुंडरीय-पुण्डरीक (छत्र) IX, 1, 3.
 पुंडवद्धण-पुण्ड्वर्धन, न. VI, 11, 3.
 पुंडु-पाण्डु VI, 12, 12.
 पुंडुच्छु-पुण्ड्र + इक्षु I, 6, 11, (a variety of sugar cane. H. पोंडा)
 पूया-पूजा I, 10, 3; IX, 17, 3.
 पेक्ख-प्र+ईक्ष्, °क्खु III, 9, 4; VII, 6, 4;
 °क्खेसहि II, 4, 4; °क्खेपिणु, °क्खिवि
 I, 9, 10; V, 3, 2.
 पेक्खण-प्रेक्षण IX, 20, 14.
 पेम्म-प्रेमन् V, 8, 9.
 पेम्मन्ध-प्रेमान्ध IX, 15, 3.
 पेम्माइरुक्ख-प्रेम्णः आदिश्रुक्षः I, 18, 7.
 पेर-प्रा+ईर्, °इ VI, 10, 12; IX, 6, 8.
 पेरिअ-प्रेरित III, 11, 4.
 पेल्ल-प्र+ईर्, °इ III, 17, 14; IV, 15, 1;
 छिवि IV, 7, 16; °ल्लेपिणु IX, 25, 14.
 (क्षिप् Hem. IV, 143; H. पेलना to push)
 पेल्लण-प्रेरण or क्षेपण V, 4, 11.
 पेल्लिअ-प्रेरित or क्षित III, 9, 17.
 पेस-प्रेष्य, °हि I, 16, 8.
 पेसण-प्रेषण III, 7, 14; VI, 2, 9; VI, 5, 8.
 पेसिअ-प्रेषित (or प्रेष्य abs.) III, 11, 9.
 पेसुणण-पेशुन्य VI, 10, 10.
 पेहुणवंत- (1) पक्षवत् (2) प्रेषणवत् VII,
 14, 2.
 पोट्टल-भार IX, 17, 46; (H. M. पोटली)
 पोत्थ-पुस्तक IX, 21, 26. (H. M. पोथी)
 पोम-पद्म I, 1, 9; II, 11, 8.
 *पोमाइय-प्रशंसित, टि. VI, 10, 7. prob.
 denom. from पद्म. See जस and भविस.)
 पोमाणण-पद्मानन III, 16, 14.
 पोमिणि-पद्मिनी I, 3, 4; VIII, 12, 4.
 पोमिणिणोसर-पद्मिनी+सूर्य III, 16, 14.
 पोरिस-पौरुष VIII, 13, 10. (from पुरिस)
 पोस-पोष्य, °इ IX, 8, 1.

पोसह-प्रोषध IV, 2, 16; IX, 21, 42.

फ

फग्गुण-फाल्गुण IX, 16, 11.
 फर-स्फार (आयुधविशेष) IV, 14, 6; V, 5, 2.
 फरस-परुष IX, 20, 8. (Hem. I, 232.)
 फरुसत्तण-परुषत्व III, 3, 16.
 फलिह-स्फटिक I, 14, 2; V, 11, 2; VI, 10,
 6. (Hem. I, 186)
 फंस-स्पर्श V, 11, 5.
 फार-स्फार IX, 17, 11.
 *फिट्ट-भ्रंश्, °इ VI, 11, 2. (Hem. IV,
 173)
 फुट्ट-भ्रंश् °इ II, 2, 20; °इ VIII, 3, 10.
 (Hem. IV, 173, from स्फुट्ट H. फूटना
 M. फुट्ठे to break)
 फुड-स्फुट or स्पष्ट II, 3, 20; IX, 7, 12;
 (Hem. IV, 258.)
 फुडिय स्फुटित or स्पष्ट IV, 10, 8.
 फुरण-स्फुरण VII, 8, 9.
 फुरंत-स्फुरत VII, 10, 5; IX, 17, 22.
 फुरिय-स्फुरित II, 2, 4; III, 9, 18; VI,
 14, 9.
 फुरिउट्टउड-स्फुरित+ओष्ठपुट IV, 8, 12.
 *फुस-मृज्, °इ II, 12, 10; (Hem. IV,
 105; prob. from स्पृश्)
 *फेड-स्फोटय्, °हि V, 3, 11; °डिवि VII,
 10, 1. (Dr. Gune regards it as causal
 of फिट्ट and suggests स्फेद् as its Sans-
 krit equivalent, See भविस; H. फेडना,
 फोडना M. फेडणे)
 *फेडिअ-स्फोटित I, 18, 18.

ब

*बड्ड-उपविष्ट I, 12, 1; IX, 23, 2. (Hem.
 IV, 444 ex. H. बैठना to sit)

बउल-बकुल (पुष्पविशेष) IX, 18, 15.
 वज्झ-बन्धु (कर्मणि) °इ VI, 16, 17; IX, 9, 1.
 वज्झभंतेर-बाह्य। अभ्यन्तर IX, 4, 9.
 *वत्तीस-द्वाविंशत IX, 20, 16. (H. वत्तीस)
 वद्धायर-वद्ध+आदर IX, 8, 2.
 *वप्प-पितृ I, 18, 5; III, 6, 2; IV, 8, 15; IV, 13, 11; VI, 8, 12; VIII, 6, 4. (H. M. वाप G. वापु)
 बलह-बलीवर्द IV, 12, 10; IX, 7, 7. (H. बैल)
 बलालअ-बल+आलय III, 4, 4.
 बलिय-बालिन् VII, 4, 9.
 बलिचंड-बलवत् I, 6, 14; V, 3, 12. VIII, 3, 2. (See. भविस.)
 बहत्थ-बहिः+स्थ IX, 16, 9.
 बहिणि-भगिनी VII, 15, 2 (H. बहिन)
 बहिरिअ-बाधिरित III, 8, 1; V, 12, 1. (H. बहिरा deaf)
 बहिरंध-बाधिर+अंध IV, 4, 2.
 वंदीहर-बन्दिगृह V, 2, 16.
 वंध-बन्धु, °धंति V, 5, 3.
 वंभ-ब्रह्मन् VII, 10, 9; IX, 6, 1.
 वंभण-ब्राह्मण III, 14, 4; IX, 22, 7.
 वंभणचार-ब्रह्मचर्य IX, 9, 9.
 बार-द्वार V, 12, 10. (Hem. I, 79; II, 79, G. बारणु)
 *बारह-द्वादश I, 12, 7; VI, 2, 7; IX, 13, 2. (Hem. 1, 219, H. M. बारा; बारह)
 बावीसम-द्वाविंशतितम VI, 5, 11 (H. बावीस बाइस)
 बाह-बाधा III, 15, 9.
 बाहिर-बाहिर् III, 2, 6 (H. बाहर)
 बिणि-द्वि III, 6, 7 (Hem. III, 120)
 वीय-द्वितीय I, 5, 8 (Hem. II, 79 वीओ; G. वीयो)
 वुक्क-वायविशेष VIII, 6, 13 (गर्जेयुक्क. Hem. IV, 98)

वुज्झ-बुध्, °इ III, 15, 5. (Hem. IV, 217)
 वुज्झअ-बुध् + क्त II, 6, 10.
 वुज्झऊण-बुध् + क्त्वा VI, 13, 12.
 वुज्झर-बुध् + इर (ताल्छील्ये) IV, 2, 14.
 वुद्धिमेह-बुद्धिमेघा, स्त्री, VIII, 12, 6.
 वुह-बुध III, 4, 7; III, 5, 10.
 *बोकड-छाग (Goat) VII, 2, 4, (D. VI, 96. M. बोकड; H. बकरा)
 *बोलाव-कथ् + णिच्, °इ II, 12, 9, (Hem. IV, 2; H. बुलाना to call)
 *बोलाविअ-कथ् + णिच् + क्त III, 13, 7.
 *बोह्लिअ-कथित I, 13, 1; II, 4, 1; III, 5, 9; IV, 8, 8.
 *बोह्लिज्ज-कथ् (कर्मणि) °इ III, 10, 6.
 बोहिलाह-बोधि + लाभ IX, 14, 12.
 बोही-बोधि II, 3, 20 (lengthened for metre)

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भअ-भय III, 10, 14.
 भइणी-भगिनी VIII, 5, 14.
 भइय-भय or भीति VI, 12, 9.
 भउहा-भू I, 17, 15; III, 10, 10. (H. भौह; M. भंवई)
 भक्ख-भक्ष्, °इ IV, 2, 19.
 भक्खिअ-भक्षित VI, 4, 12.
 भक्खिज्ज-भक्ष् (कर्मणि) °इ VII, 2, 8.
 भग्ग-भग्न V, 11, 9; VII, 3, 1.
 भज्ज-भार्य्य IX, 23, 11.
 भजंत-भज्यमान IV, 15, 4.
 भज्जिऊण-भज्ज् + क्त्वा IV, 15, 4.
 भड-भट IV, 9, 1; VI, 12, 8. (Hem. I, 195)
 भडारा-भटारक III, 7, 5; III, 8, 14; V, 6, 9.
 भणिअ-भणित I, 3, 13.
 भत्त-भक्त I, 2, 8; III, 4, 5.
 भत्त-भक्त (boiled rice) VIII, 2, 6 (H. भात)

भत्तार-भर्तृ V, 12, 1.
 भत्था-भत्ता II, 10, 8.
 भद्-भद्र IV, 1, 5; V, 2, 9; IV, 8, 7.
 भद्दिय-भद्रित VI, 12, 8.
 भम-भ्रम्, °इ II, 9, 12; °मेणिणु V, 2, 5.
 भमंत-भ्रमत् I, 10, 10; III, 11, 1; V, 11, 4.
 भमिय-भ्रमित I, 10, 13; VII, 2, 1.
 भमर-भ्रमर II, 14, 4.
 भयवंत-भगवत् II, 3, 22.
 भरह-भरत, पु. I, 3, 8.
 भरह-भरत (चक्रवर्ती) IV, 4, 13.
 भरहखेत्त-भरतक्षेत्र I, 6, 3; I, 13, 3.
 भरिय-भृत VII, 1, 11.
 *भल्ल-भद्र III, 9, 16; III, 13, 16; V, 4, 18. (H. भला good)
 *भल्लार-भद्र + तर III, 13, 8.
 भल्लि-Fem. of भल्ल (spear) I, 15, 2. (Hem. IV, 330; भविस.)
 भवणुल्ल-भवन + उल्ल (स्वार्थे) V, 12, 7.
 भव्य भव्य I, 2, 7.
 भविअ, °य-भव्य IX, 2, 2; IX, 20, 17.
 भवित्ति भवित्री (भवितव्यता) VIII, 14, 4.
 भवियव्व-भवितव्य IV, 5, 5.
 भवीअ-भव्य IX. 21. 7. (lengthened for metre)
 भवीयण-भव्य+जन IX, 21, 1.
 भसल-भ्रमर I, 10, 13 (Hem. I, 244.)
 *भंड-युध्, °मि IV, 8, 17 (M. भांडणे).
 *भंडण-कलह IV, 8, 9; V, 4, 8 (I. VI, 101)
 भंति-भ्रान्ति I, 4, 2; VI, 11, 2.
 *भाअ-भाग VIII, 3, 10.
 भाइ-भ्रातृ VIII, 5, 1 (H. G. भाई).
 भाइणेअ-भागिनेय VII, 8, 12; VIII, 12, 13.
 भाउ-भ्रातृ IV, 11, 12 (M. भाऊ).
 भाणिअ, °य-भणित II, 6, 1; IX, 6, 2 (lengthened for metre)

भामिर-भ्रम् + णिच् + इर (ताच्छील्ये) IV, 10, 13.
 भायण-भाजन I, 10, 3; I, 18, 10.
 भायर-भ्रातृ IV, 6, 10; VII, 11, 2.
 भाव-भावय् °इ I, 17, 3; °हि I, 4, 11. (Hem. IV, 420 ex.)
 भावण-भावना IX, 4, 9.
 भाविज्ज-भावय् (कर्मणि) °इ III, 3, 4.
 भाविंदिय-भावेन्द्रिय IX, 11, 11.
 भास-भाषा I, 1, 6.
 भासिर-भाष् + इर (ताच्छील्ये) III, 14, 2; IV, 2, 5.
 भिउडि-भुकुटि V, 4, 1. (Hem. I, 110.)
 भिच्च-भृत्य I, 16, 9; VIII, 11, 2.
 भिच्चत्त-भृत्यत्व IV, 5, 4.
 भिच्चत्तण-भृत्यत्व VII, 3, 10.
 भिज्ज-भिद् (कर्मणि) °इ IX, 15, 2.
 *भिड-आक्रम्, °इ VI, 14, 4. (H. भिडना, M. भिडणे, G. भिडवुं)
 *भिडिअ-आक्रान्तवत् III, 17, 8; V, 5, 13.
 *भिडंत-युद्ध VII, 4, 13. (H. भिडन्त fight).
 भिस-विस II, 11 12 (Acc. to Var. II, 38; Hem. I, 238; व of विस is not changed to भ.)
 भीमवल-पु. VI, 11, 6.
 भीमासुर-पु. V, 12, 2.
 भीयर-भीकर (भयंकर) II, 7, 6.
 भीस-भी+सन् (स्वार्थे) °हि III, 7, 11.
 भीसावणिया-भेषणिका (वियानाम) VI, 6, 9.
 भीसावण-भेषण II, 4, 6; III, 14, 8.
 भुअ, °य-भुज I, 17, 12; II, 7, 2; IV, 6, 14; VI, 15, 8.
 भुअण-भुवन I, 5, 7; VIII, 3, 10.
 भुअंग-भुजङ्ग III, 1, 1.
 *भुक्किअ-भषित VII, 2, 10. (Hem. IV, 186, H. भूकना bark or bray).

मुक्ख-बुभुक्षा I, 11, 10 (H. भूख; M. भूक.)
 भुक्त-भुक्त V, 2, 4; VI, 9, 9.
 भुक्ति-भुक्ति IX, 2, 8.
 भुयण-भुवन IX, 5, 5.
 भुयंग-भुजङ्ग IX, 22 8.
 *भुल्ल-भृष्ट IX, 19, 2. (Hem. IV, 177,
 H. भूलना to forget or miss).
 भुञ्ज-भुञ्ज, °हिति IV, 5, 4.
 भूमाय-भू+भाग VII, 8, 10.
 भूमितिलय-°क, न. VIII, 11, 13.
 भूय-भूत IX, 10, 12; IX, 11, 3.
 भूयगाम-भूत+ग्राम (जीवसमूह) III, 15, 8.
 °भूवय-भूत+क (स्वार्थे) VI, 16, 1.
 भूसण-भूषण I, 16, 4.
 भूसिअ-भूषित I, 7, 7.
 भेय-भेद I, 12, 5; III, 6, 4; IX, 17,
 32.
 भेरि-भेरी (वाद्यविशेष) I, 9, 4; VIII, 6, 13.
 *भेरुंड-चित्रक (द्वीपिन्) IV, 10, 13; VII,
 7, 5 (D. VI, 108.)
 भेसिअ-भेषित VII, 7, 1.
 भोअ, °य-भोग IV, 3, 8; VI, 5, 7.
 भोइ-भोगिन् VIII, 2, 4.
 भोइणि-भोगिनी IV, 6, 7; VIII, 2, 4.
 भोज्ज-भोज्य IV, 2, 9; IX, 17, 38.
 भोयण-भोजन I, 18, 5; V, 2, 4.
 भोयमाण-भुज्ज IX, 18, 10.
 भोयरइ-भोग+रति I, 11, 10.
 भोयराअ-भोग+राग I, 10, 8.
 भोयंतराअ-भोग+अन्तराय I, 18, 8.

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म, मं-मा III, 7, 10; III, 7, 11.
 मअ-मद् III, 3, 14; VI, 5, 11.
 मइ-मति I, 3, 6; III, 2, 14.
 मइय-मृदित (मलिन, टि.) VII, 7, 8.

मइरा-मदिरा IV, 2, 19; IX, 7, 4.
 मइलिज्ज-मालिनीकृ (कर्मणि), °इ VII, 9, 8.
 मइलिय-मलिनित IV, 8, 8; IX, 12, 12.
 मइवंत-मतिमत् V, 3, 7; IX, 12, 5.
 मई-मति VIII, 13, 13. (lengthened for
 metre).
 मईय-मदीय VI, 13, 6.
 मउ-मृदु II, 11, 11,
 मउड-मुकुट I, 8, 9; I, 11, 5; IX, 18, 8.
 (Hem. I, 107).
 मउव्भड-मदोद्धट VII, 9, 7.
 मउलिय-मुकुलित II, 7, 4; III, 4, 15.
 (Hem. I, 107).
 मऊर-मयूर IX, 23, 7.
 मगहदेस-मगधदेश I, 6, 4; I, 13, 4.
 मग्ग-मार्ग I, 1, 7; IV, 1, 14.
 मग्ग-मार्गय, °इ III, 6, 12; VII, 2, 3.
 (H. मांगना to ask for).
 मग्गण-मार्गण IX, 2, 6 (H. मांगना a
 beggar).
 मग्गंत-मार्गमाण IV, 4, 3; VIII, 12, 14.
 मग्गिअ-मार्गित III, 16, 13.
 मच्छर-मत्सर IV, 10, 3; V, 4, 14.
 मज्ज-मय III, 3, 16; IV, 2, 10; IX,
 9, 6.
 मज्ज-मस्ज्, °मि III, 10, 12.
 मज्जण-मार्जन or मज्जन (bath) V, 2, 3.
 मज्जार-मार्जार V, 8, 13.
 मज्झ-मध्य I, 5, 7; I, 6, 2.
 मज्झ-मम II, 3, 19.
 मज्झण-मध्याह्न VIII, 11, 3; IX, 20, 20.
 (Hem. II, 84).
 मज्झत्थ-मध्यस्थ III, 3, 15.
 मज्झिम-मध्यम I, 5, 11; IV, 3, 6, IX,
 20, 2.
 मट्टिय-मृत्तिका IX, 9, 11 (Hem. II, 29;
 H. मट्टी).

*मडहुल्ल-लघु + उल्ल (स्वार्ये) III, 4, 12.

(D. VI, 117. लहुम्मि मडहं)

*मडं व-पल्ली IX, 16, 2. (see भविस.)

मण-मनः VI, 10, 12.

मणहर-मनोहर I, 6, 12 (Hem. I, 156).

मणिगिय मनः + इङ्गित II, 6, 10.

मणु-मनाक् IX, 8, 7.

मणुय-मनुज II, 2, 12; III, 2, 16; VII, 15, 9.

मणोज्ज-मनोज्ज IX, 21, 38.

मणोरम-मनोरमा, स्त्री, VIII, 12, 3.

मणोरहगर-मनोरथ + कार III, 13, 9.

मणोहरि-मनोहरी, स्त्री, III, 6, 2.

मणोहिराम-मनोभिराम I, 1, 10.

मणखेड-मान्यखेट, न. I, 1, 12.

मण-मन्, °ण्ति II, 4, 5; °ण्णिवि III, 9, 16.

मणिअ, °य-मत I, 2, 7; I, 12, 7; VI, 3, 9.

मत्ता-मात्रा V, 2, 4; VI, 9, 5.

मत्थय-मस्तक II, 12, 8; IX, 18, 11 (H. माथा).

मद्दण-मर्दन III, 6, 12; IV, 7, 11; VIII, 3, 11.

मद्दल-मर्दल (मुरज, वाद्यविशेष) I, 18, 5; II, 14, 12; IV, 10, 8 (D. VI, 119 com. M. मादल).

मय-मृत I, 17, 15,

मय-मृग V, 2, 10.

मय-मद VIII, 1, 9; IX, 7, 9.

मयं-मम VI, 13, 19.

मयउल-मृगकुल I, 12, 10.

मयगल-मदगल (गज) II, 1, 3; III, 9, 17 (Pai. 9).

मयच्छि-मृगाक्षी I, 17, 2; III, 9, 10.

मयण-मदन I, 15, 1; III, 6, 6.

मयणडहण-मदन + दहन (शिव) IX, 7, 4.

मयणमंजूस-मदनमञ्जूषा, स्त्री, IX, 1, 11.

मयणलील-मदनलीला, स्त्री, VIII, 12, 4.

मयणवियार-मदन + विदारक IV, 5, 14.

मयणावज्जिय-मदनावर्जित IX, 12, 6.

मयणाहि-मृगनाभि (कस्तूरी) VII, 5, 9.

मयणिउत्तर-मद+निर्देश III, 9, 15.

मयणिम्मह-मद+निर्मथ IX, 15, 6.

मयपउर-मद+प्रचुर VI, 2, 1.

मयमह-मद+मथन III, 10, 1.

मयर-मकर II, 7, 6.

मयरद्धय-मकरध्वज III, 3, 15; III, 15, 7.

मयरहर-मकर+गृह (ससुद्र) I, 11, 4.

मयलंछण-मृग+लाञ्छन (चन्द्र) III, 12, 5; IV, 8, 8.

मयवाह-मृग+व्याध IX, 20, 15.

मयविमलिका-मदविहलिका (विद्यानाम) VI, 6, 20.

मयंग-मातङ्ग VII, 5, 7.

मर-मृ, °इ II, 6, 5; °इ IV, 9, 9.

मरगय-मरकत (मणि) I, 6, 12; I, 14, 2.

*मरट्ट-गर्व VII, 7, 6. (D. VI, 120),

*मल-मृद् °इ IV, 15, 1. (Hem. IV, 126; H. मलना to rub)

मलयासुंदरि-स्त्री, VIII, 2, 4.

*मलिय-मृदित IV, 10, 6; VIII, 15, 4.

मल्ल-माल्य IX, 20, 13 (Pai. 350)

मल्लय-मल्लक (शराव) I, 5, 8. (I. VI, 145)

मह-मह, काङ्क्ष, °इ I, 10, 8. (Hem. IV, 192.)

मह-मथ, °इ I, 10, 8; VIII, 7, 8.

महएवि-महादेवी V, 11, 12.

महग्गे-मम+अग्गे (?) VI, 13, 18.

महग्घ-महार्घ or महार्ह IV, 7, 6.

महग्घयर-महार्घ+तर I, 3, 14.

महण-मथन V, 10; 23.

महत्थ+महार्थ VI. 15, 3.

महरक्ख-महारक्ष, पु. VIII, 12, 2; VIII, 16, 10.

महंत-महत (मंत्रिन्) I, 3, 2; I, 16, 6. (H. महन्त)

महंत-महत 1, 2, 2.

महाइय-महात्मन् V, 12, 11 (भविष).

महावल-पु VI, 12, 4.

महाभीम-पु. VI, 12 2.

महारअ-मदीय V, 3, 13; VII, 6, 4.
(Hem. IV, 434; Mar. म्हारा H. हमारा).

महावाल-महाव्याल, पु IV, 1, 8, VIII, 3, 6; VIII, 10, 1.

महियर-महीचर VII, 14, 8.

महिवइ-महीपति I, 9, 6; I, 15, 1.

महिवीढ-मही+पीठ VIII, 2, 1.

महिस्-महिष I, 6, 11.

माहिस्-महिषी VII, 2, 8.

महिहरिंद-महीधर+इन्द्र I, 9, 6.

महीहर-महीधर VI, 2, 1.

महु-Acc.Dat. and Gen. Sing. of अस्मद्-
I, 1, 10; I, 11, 11; I, 15, 11; I, 17, 3.

महु-मधु IV, 2, 10.

महुपाण-मधुपान IX, 8, 6.

महुमह-मधु+मथन (विष्णु) VII, 3, 9.

महुयर-मधुकर III, 7, 11.

महुयरोह-मधुकर+ओष VIII, 11, 5.

महुर-मथुरा, न. IV, 6, 4; IV, 15, 15; V, 6, 9.

महुर-दक्षिण मथुरा, न. IX, 1, 2.

महुर-मथुर VI, 10, 12.

महुरक्खर-मधुर+अक्षर IV, 2, 5.

महुरण-मधुर IV, 9, 1.

महुलिह-मधुलिह IX, 15, 1.

महोवहि-महोदधि IX, 16, 3.

महोवहि-महोदधि, पु. I, 2, 3.

मंगि-स्त्री VIII, 12, 5.

मंट-मूक, टि. IV, 4, 2.

मंडउल्ल-मण्डप + उल्ल (स्वाथे) III, 15, 11.

मंडलग-मण्डलाग्र (असि) V, 13, 10.

मंडलिअ, °य-माण्डलिक III, 12, 10; VI, 8, 6; VII 4, 5.

मंडलीस-मण्डल + ईश I, 15, 7.

मंडव-मण्डप I, 6, 9.

मंडविअ-मण्डपित VII, 1, 15.

मंडिअ, °य-मण्डित 1, 5, 11; III, 5, 7; III, 16, 3.

मंत-मन्त्र I, 8, 4; III, 1, 10; IX, 2, 5.

मंतीस-मन्त्रीश IX, 22, 2.

मंथिअ-मथित I, 4, 10; IV, 4, 2.

मंदाइणि-मन्दाकिनी, स्त्री, VIII, 12, 4.

मंदारय-मन्दारक (पुष्पविशेष) I, 10, 6.

मंदोयरि-मन्दोदरी, स्त्री, V, 7, 8.

मंधाय-मान्धातु, पु. V, 2, 15.

मा-particle I, 3, 10; V, 2, 7.

माउहर-मातृगृह II, 14, 11.

माणिक-माणिक्य I, 13, 10.

माणिय-मानित I, 6, 6; V, 7, 1.

माणुसत्त-मानुषत्व IX, 17, 45.

माणंत-मान+अन्त IV, 12, 5.

*माम-मातुल VII, 9, 1. (D. VI, 112; 4. मामा.)

मायवप्प-मातृ+पितृ IX, 18, 17. (see वप्प)

मायंद-माकन्द (आम्र) 1, 6, 12; II, 1, 9.
(Hem. II, 174; D. VI, 128)

मार-तत्सम (मदन) III, 6, 13.

मारि-मारी (a pastilence) I, 16, 3.

मारेवअ-मृ+णिच् + तव्य III, 15, 4. (Hem. IV, 438.)

मालइ-मालती, स्त्री, VIII, 12, 9.

मालिणि-मालिनी VIII, 12, 9.

मासुल-मांस + उल्ल (स्वाथे) VI, 2, 6.

माहअ-माधव (विष्णु) VIII, 4, 13; IX, 3, 8.

माहप्प-माहात्म्य IV, 9, 14. (Hem. I, 33)

मि-अपि I, 1, 7.

मिअ-मित IX, 25, 12.

मिग-मृग III, 3, 16.
 मिगजंगल-मृग+मांस (तत्सम) IX, 9, 5.
 मिगमार-मृग+मार IX, 8, 1.
 मिच्चु-मृत्यु VI, 4, 9.
 मिच्छादंसण-मिथ्यादर्शन IX, 5, 2.
 मिच्छालिंगि-मिथ्या + लिङ्गि IX, 12, 8.
 मित्त-मित्र III, 3, 15; VII, 11, 17.
 *मिरिक-मत्सरकर, टि. VII, 7, 3. (विरिक्-
 पाटित D. VII, 64; see variant).
 मिलिय-मिलित I, 9, 5; I, 18, 9.
 *मिलिय-मुक्त (रहित) VI, 2, 5. (मेल-मुच्
 Hem. IV, 91).
 मिस-मिष IX, 9, 7.
 मिहुण-मिथुन VI, 9, 4 (Hem. I, 87).
 मीणइ-मन्यते, or मिमांते (?) V, 9, 3.
 मीमांस-मीमांसक IX, 10, 8.
 मुअ, °य-मृत II. 1 9; VII, 11, 2.
 मुअंत-मुअत् I, 9, 1; VII, 12, 8.
 मुइंग-मृदङ्ग I, 5, 9; VIII, 7, 7.
 मुक-मुक्त II, 12, 4; III, 6, 7; IV, 3, 5.
 मुक्ख-मूर्ख VIII, 1, 7; IX, 22, 9.
 मुक्खुज्जय-मोक्ष + उद्यत VII, 14, 1.
 मुग्ग-मुद्र (कणविशेष) V, 10, 2. (Var. III,
 1; H. मूंग).
 मुग्गर-मुद्र V, 4, 3.
 मुच्च-मुच्, °इ VII, 2, 6.
 मुच्छ-मूर्च्छा VII, 7, 8.
 मुच्छिय-मूर्च्छित VII, 1, 13.
 मुज्झ-मुह, °इ III, 9, 11.
 मुट्ठि-मुष्टि VII, 7, 2.
 मुणाल-मृणाल II, 1, 13.
 मुणिगुत्त-मुनिगुप्त, पु. IX, 15, 10; IX,
 16, 1.
 मुणिज्ज-ज्ञा (कर्मणि) °इ III, 3, 7. (Hem.
 IV, 7).
 मुणिणाह-मुनिनाथ VII, 3, 8.
 मुणिय-ज्ञात VII, 1, 16. (Hem. IV, 7).

मुत्ता-मुक्ता II, 8, 10.
 मुत्ताहल-मुक्ताफल V, 11, 3.
 मुद्ध-मुग्ध II, 3, 21; V, 2, 5.
 मुद्धाई-मुग्धादेवी, स्त्री, I, 2, 1; I, 2, 5.
 मुय-मृ °इ II, 4, 13.
 मुय-मुच्, °इ IV, 12, 12; °हि, °सु. I, 3,
 10; III, 3, 13; °यति I, 6, 9; सुएवि abs
 I, 5, 3.
 *मुसुमूर-भञ्ज, °इ, III, 15, 10. (Hem.
 IV, 106).
 *मुसुमूरण-भजन IV, 10, 15.
 मुह-मुख, I, 10, 13; I, 13, 5.
 मुहफेड-मुखस्फेड or °स्फोट VIII, 15, 8.
 (see. फेड).
 मुहरुह-मुखरुह (दंत) III, 15, 14.
 मुहल-मुखर I, 10, 12; VI, 15, 10.
 मुहवड-मुखपट I, 18, 8.
 मुहविधण-मुख+वेधन IX, 25, 3.
 मुहुर-मुखर VI, 15, 6.
 मुहुल-मुख+उल्ल (स्वार्ये) V, 9, 6.
 मुंडिय-मुण्डित VII, 1, 15.
 मूढत्तण-मूढत्व IV, 3, 3.
 मेइणी-मेदिनी I, 15, 7; VI, 12, 9.
 *मेट्ट-हस्तिपक IV, 5, 5, (मेट्ट D. VI,
 138).
 मेणइ-मेनकी, स्त्री, VIII, 4, 8.
 *मेत्त-मात्र (प्रत्यय) I, 13, 3. (Hem. I,
 81).
 *मेर-मर्यादा I, 13, 3; IV, 2, 12, (सीमा
 D. VI, 113. M. मेर boundary).
 मेरअ-मदीय VII, 6, 2. (H. मेरा).
 मेलावअ-मेलापक IX, 11, 3.
 *मेल-मुच्, °हि III, 3, 12; °ल्लिवि, VI, 1, 2.
 (Hem. IV, 91).
 *मेलअ-मोचक IX, 1, 14.
 *मेलंत-मुअत् III, 9, 8.
 *मेलवहु-मोक्तुम् V, 3, 2.

*मेलाव-मोचय्, °हि VIII, 13, 6.
 *मेलाविअ°य-मोचित III, 13, 14; VII, 15, 1.
 मेलाविअ-मेलापित (भावे) III, 10, 14.
 मेह-मेघ I, 5, 5.
 मेहउर-मेघपुर, न. VIII, 7, 5.
 मेहउल-मेघकुल I, 1, 12.
 मेहलिय-मेखलिका II, 1, 4; II, 13 1.
 मेहवाल-मेघमाला, स्त्री, VIII, 7, 6.
 मेहवाहन-मेघवाहन, पु. VIII, 7, 5.
 मेहवाह-same as मेहवाहन VIII, 8, 1.
 मेहावि-मेधावेन् III, 1, 2.
 *मोकल्लिअ-मोचित III, 17, 1; IV, 9, 3.
 (M. मोकल्ले to release).
 मोक्ख-मोक्ष II, 3, 19; VII, 6, 6.
 मोड-मोट् (भञ्ज्), °इति V, 5, 5; (H. मोडना to twist).
 मोडण-मोटन III, 14, 7.
 मोडंत-मोटयत् IV, 15, 6.
 मोडिय-मोटिन VII, 7, 4.
 मोत्तिय-मौक्तिक I, 7, 7; V, 12, 8. (H. मोती).
 मोत्तिओह-मौक्तिक+ओष IX, 18, 3.
 मोर-मयूर II, 1, 8. (Hem. I, 171, com. H. मोर).
 मोरपिंछ-मयूरपिच्छ V, 10, 20.
 मोहंधार-मोह+अन्धकार IX, 4, 12.

य

य-च III, 4, 5.
 °यल-तल I, 11, 8.
 याणिअ, °य-ज्ञात VII, 2, 4; VII, 8, 8; VIII, 15, 7.
 याणेसि-जानासि IX, 17, 8. (Hem. IV, 292).

र

°रअ-रत्त II, 7, 3.
 रइ-रति I, 15, 2.
 रइ-रति, स्त्री, VIII, 12, 8.
 रइइय-रति+दयितृ VII, 4, 1.
 रइपीई-रति+प्रीति III, 8, 2.
 रइय-रचित III, 5, 1.
 रइवइ-रतिपति V, 10, 13.
 रइवइरि-रति+वैरिन् (जिन) VIII, 10, 2.
 रई-रत्ता (अनुरक्ता) VI, 5, 8.
 रउह-रौद्र II, 3, 18; IX 7, 7.
 रउरव-रौख (नरक) VI, 4, 14.
 रक्ख-पु. VIII, 2, 12; VIII, 16, 10.
 रक्खण-रक्षण VIII, 16, 12.
 रक्खिय-रक्षित VII, 4, 4.
 रक्खंकर-भस्मकर VIII, 16, 10. (H. राख ashes).
 रज्ज-राज्य III, 14, 13.
 रज्जगह-राज्य + ग्रह VI, 4, 7.
 रज्जेसरि-राजेश्वरी V, 2, 12.
 रणझणंत-onomatop. IX, 18, 4.
 रण-अरण्य VI, 16, 15; IX, 25, 11
 (Hem. I, 66).
 रत्त-रक्त I, 4, 5; V, 11, 13; VII, 2, 8.
 रत्तत्तण-रक्तत्व III, 10, 7.
 रत्तमाण-रक्तमान IX, 17, 10.
 रत्ति-रात्रि IX, 2, 2.
 रम्म-रम्य III, 6, 8.
 रम्मय-रम्यक (गहननाम) V, 10, 15.
 रय रजस् I, 11, 2; VII, 1, 9.
 रय-रद V, 11, 1.
 रयण-रत्न I, 3, 4; I, 12, 4.
 रयणकोडि-(१) रदनकोटि (२) रत्नकोटि III, 16, 2.
 रयणत्तय-रत्नत्रय IV, 3, 6.
 रयणमाल-रत्नमाला, स्त्री VII, 11, 1.

- रयणायर-रत्नाकर, I, 3, 4; II, 7, 6.
 रयणि-रजनी V, 2, 3.
 रयणीयर-रजनीचर VI, 7, 8.
 रयय-रजत, प. (कैलाश, विजयार्थ, टि.) VI, 2, 1.
 रयव्यय-रतव्रत VI, 3, 1.
 रचण-रमण VI, 10, 13.
 रचण-रम्य I, 7, 8; VIII, 1, 2 (Hem. IV, 422).
 रचाल-रच + आल (मत्वर्थे) III, 1, 7. (Hem. II, 159).
 रचिणंद्ण-रविनन्दन (यम, शनि or कर्ण) III, 14, 4.
 रचियर-रवि + कर VIII, 1, 11.
 रस-रसा (भू) V, 11, 1.
 रसणा रशना I, 17, 8.
 रसवाइअ-रस + वादिन् IV, 11, 5.
 रसंत-रसत II, 5, 4.
 रसाल-रस + आल (मत्वर्थे) I, 15, 5 लंपट, टि. (Hem. II, 159).
 रसिय-रसिक I, 13, 2.
 रसिय-रसित (शब्दित) III, 17, 5.
 रसिय-रसित (रसयुक्त) VII, 2, 13.
 रसिल्ल-रस + इल्ल (मत्वर्थे) VIII, 9, 10.
 रह-रथ I, 16, 9; VI, 4, 7; VII, 3, 11.
 *रह-गुप्, रहति I, 5, 9; °हि VI 1, 5 (the root from which रहस् is derived).
 रहस-रभस IX, 19, 1.
 रहिज्ज-गुप् (कर्मणि) °इ VI, 4, 7.
 *रंखोलमाण-दोलायमान VIII, 11, 7 (Hem. IV, 48).
 रंग-रक्त I, 7, 6.
 रंग-रङ्ग °इ VI, 14, 4 (M. रिंगना, रेंगना M. रंगणे).
 रंगंत-रङ्गत् II, 8, 3.
 रंगावलि-रङ्गावलि I, 7, 7; III, 6, 8. (M. रांगोळी).
 रंजिज्ज-रञ्ज (कर्मणि) °इ III, 3, 4.
 रंजिय-रञ्जित II, 9, 6.
 रंड-denom. from रण्डा (विधवा) °मि IV, 8, 17. (M. रंड).
 रंध-रन्ध VIII, 15, 11.
 रंभ-रम्भा IV, 6, 8.
 रंभ-रम्भा, स्त्री, VIII, 12, 7.
 रंभवण-रम्भा (कदली) + वन V, 10, 16.
 राअ-राजन् I, 16, 1; V, 2, 9.
 राअ-राग I 17, 3; I, 18, 8.
 राइअ, °य-राजित V, 8, 8; V, 13, 11.
 राईव-राजीव IV, 6, 12.
 राईस-रात्रि+ ईश IV, 6, 12.
 राउत्त-परिहित (?) IX, 20, 18.
 राएस-राजेश V, 7, 6.
 राणअ-राजन् II, 4, 13; V, 2, 11 (H. M. G. राणा).
 राम-तत्सम IV, 6, 9; VIII, 8, 5; IX, 17, 29.
 राय-राग I, 9, 2; VI, 3, 2.
 राय-राजन् III, 7, 4.
 रायउत्त-राजपुत्र VI, 13, 4.
 रायगिह-राजगृह, न. I, 6, 13.
 रायत्तण-राजत्व VI, 4, 8.
 रायपट्ट-राजपट्ट VI, 4, 4.
 रायसिय-राजश्री VII, 8, 10.
 रायहर-राजगृह VI, 15, 5.
 रायाएस-राजादेश VIII, 11, 9.
 रायालअ-राजालय III, 7, 4.
 रायावलि-रागावलि III, 7, 4.
 रायाहिराअ-राजाधिराज I, 9, 2.
 राव-रञ्ज + णिच्, °इ V, 9, 4 (Hem. IV, 49).
 रावण-तत्सम IV, 11, 2; VII, 14, 9.
 राहव-राघव VI, 17, 8; VII, 14, 9.
 *राहा-शोभा IX, 3, 7 (राह-सुन्दर D. VII, 13; Pai 14; See जस. See रेह.)

रिउ-रिपु I, 8, 1; I, 16, 7.
 रिण-रूण I, 8, 12; VII, 6, 10 (Hem. I, 141)
 रिद्धि-रूद्धि I, 14, 10. (Hem. I, 128).
 रिया-रूच (वेदपङ्क्ति) VIII, 10, 6.
 रिसि-रूषि I, 5, 8, (Hem. I, 141)
 रिसिपंति-रूषि + पङ्क्ति) IX, 2, 7.
 *रिच्छ-शुक, टि. I, 6, 12.
 रुइ रुचि I, 14, 2; VI, 6, 22.
 *रुक्ख-रूक्ष I, 18, 7; IX, 22, 9. (Hem. II, 127; H. M. रूख)
 रुच्च-रूच्, °इ III, 6, 14; IV, 6, 9; VII, 2, 16.
 रुज्झ-रूध् (कर्मणि) °इ VI, 16, 17; IX, 9, 1. (Hem. IV, 218).
 रुट्ट-रूष्ट IV, 9, 11.
 रुणरूण-onomatop. II, 9, 8.
 रुण्ण-रूदित IV, 3, 13. (Var. VIII, 62).
 रुद्-रूद्र II, 3, 18; IX, 6, 1.
 रुप्पणि-रूक्मिणी, स्त्री, VII, 11, 15. (Hem. II, 52).
 रुय-रूद् °इ II, 4, 13.
 रुहिर-रूधिर IV, 10, 5; VI, 14, 7.
 रुहिरूल्ह-रूधिर+उल्ह (स्वार्थे) VI, 2, 6.
 रुंजिय-रूत (गुञ्जित) V, 11, 2 (Hem. IV, 57).
 *रुंद-विपुल, पूर्ण (Sk. रुन्द्र) I, 1, 7; III, 5, 10. (D. VII, 14; Pai. 126; M. रुंद)
 *रुंभ-रूध्, °इ VI, 14, 5; °भि V, 2, 14; VIII, 3, 2 (Hem. IV, 218)
 *रूई-अर्कद्रुम VII, 2, 4, (रूवी VII, 9. M. रूई, See notes).
 रूय-रूप I, 15, 10.
 रूव-रूप I, 13, 8.
 रूवालोयण-रूप+आलोकन IV, 5, 8.
 रूस-रूष्, °हि I V, 9, 5. (Hem. IV, 236).
 *रूल्हण-प्रवाह (?) V, 4, 11; (compare H. रेलपेल)

रेवइ-रेवती, स्त्री, VIII, 12, 5.
 *रेह-राज् °इ I, 17, 8. (Hem. IV, 100).
 रोमंन्चिय-रोमाञ्चित III, 7, 15; V, 1, 12.
 रोव-रूद् °इ II, 13, 2. (Hem. IV, 226.)
 रोवमाण-रूदत् IX, 18, 17.
 रोस-रोष III, 17, 8; VII, 14, 3; IX, 7, 9.
 रोसावउण्ण-रोष + अवपूर्ण V, 5, 6; VII, 5, 11.
 रोह-रोधस् (तट) I, 13, 7. (Pai. 312).

ल

लअ-लय IX, 14, 6.
 लइ-See ला.
 लइज्ज-ला (कर्मणि or लोट्) °इ III, 7, 8.
 लइय-गृहीत I, 9, 5; III, 5, 2. (D. VII, 18).
 लउडीयर-लकुटी+कर VIII, 13, 4.
 लक्ख-लक्ष्य् °इ III, 8, 7; °हि III, 3, 8.
 लक्ख-लक्ष (संख्या) II, 2, 9. (H. लाख).
 लक्खण-लक्षण I, 1, 6; III, 1, 13; VII, 10, 5.
 लक्खणकर-लक्ष्मण+कर III, 14, 5.
 लक्खिय-लक्षित V, 6, 2.
 लग-लग् °इ IV, 2, 19; °उ III, 9, 8;
 लग्गि (प्रारम्भ) VI, 1, 11; लग्गेवि II, 1, 9. (H. लगना, लगाकर).
 लग-लग्न III, 6, 12.
 लग्गण-लग्न VI, 12, 10.
 लच्छि-लक्ष्मी I, 3, 4; VI, 12, 11.
 लच्छीमइ-लक्ष्मीवती, स्त्री, VI, 8, 7; IX, 2, 1.
 लच्छीसर-लक्ष्मीधर (विष्णु) IX, 6, 1.
 लच्छीसिव-लक्ष्मीशिव (°सुख) VI, 4, 13.
 लज्जिअ-लज्जित II, 5, 12.
 लट्ठि-यष्टि IX, 3, 4. (Hem. I, 247; H. लट्ठी, लाठी).
 लत्त-लपित IX, 17, 27.

लत्त-लपित्वा IX, 17, 39.

लम्भ-लभ् (कर्मणि) °इ IX, 8, 8. लम्भन्ति II, 6, 14.

लय-लता III, 12, 14; V, 6, 13.

लयअ-लात (गृहीत) VI, 7, 8.

ललललन्ति-onomatop.IV, 15, 6.

ललिय-ललित I, 7, 2; V, 6, 13.

*लल्लुक-रौद्र VII, 7, 1 (D.VII, 18; Pai. 109. H. ललकार a challenge, this seems to suit better specially with हक H. हांक.)

लवणणव-लवणार्णव I, 13, 3.

लवंत-लपत् II, 1, 10; VIII, 1, 4.

लविय-लपित VII, 13, 7.

लह-लभ्, लहिवि, लहेवि II, 6, 18; VIII, 15, 11. (Hem. I, 187).

लहु-लघु (शीघ्रम्) I, 9, 4; I, 18, 1; III, 6, 16. (M. लौकर quickly).

लहुआरी-लघु+तरा III, 6, 3. (H. लहुरी)

लहुई-लघ्वी III, 6, 1.

लंकेस-लंका+ईश (१) रावण (२) चणक III. 14, 5. (See Notes).

लंपड-लम्पट IX, 8, 7.

लंवंत-लम्बमान IV, 15, 6.

लंबिरथणिया-लम्बस्तनिका (विद्यानाम) VI, 6, 8.

ला-ला (ग्रहणार्थे धातुः) लइ-लेहि I, 11, 11; III, 10, 3, 6; VI, 6, 28; लेइ I, 10, 2; लेंति I, 1, 7; लेप्पिणु V, 8, 13; लेविणु 1, 10 1; लएप्पिणु I, 15, 13. (H. लेना to take).

लायण-लावण्य I, 17, 11; II, 4, 10; IV, 10, 2.

लालाविंड-लाला+विण्ड III, 16, 6.

(मुखकाष्ठं लालाविंडी, टि.)

लित्त-लित IV, 4, 11; V, 11, 3.

लिप्प-लिम्प् °इ I, 10, 9. (H. लीपना).

लिचि-लिपि III, 1, 1.

लिह-लिख °हिवि VIII, 5, 10. (Hem. I, 187; M. लिहणें).

लिहाविय-लेखित I, 15, 14.

लिहिय-लिखित I, 11, 5; III, 1, 11.

लित-ला+शतृ V, 7, 3.

लुद्ध-लुब्ध VII, 12, 4.

लुय-लून VII, 5, 12.

लूरण-छेदक IV, 10, 14. (Hem. IV, 124; prob. from लु.)

लेइ-see ला.

लेह-लेख VII, 11, 3; (Hem. I, 187).

लेहार-लेखहार VII 10, 13.

लोअ-लोक II, 4, 9.

लोइय-लौकिक IV, 3, 3.

लोट्ट-लुट्, °इ VI, 14, 6; °इति V, 5, 5. (स्प् acc. Hem IV, 146; H. लोटना)

लोट्ट-लुटित VII, 7, 6.

लोट्टिय-लुटित III, 16, 6. (लोट्टिअ-उपविष्ट, D. VII, 25)

*लोण-घृत I, 18, 3. (M. लोणी butter.)

लोणसायर-लवणसागर VI, 16, 7.

लोय-लोक I, 3, 6.

लोयण-लोचन I, 7, 1; II, 13, 6; VII, 1, 9.

लोयवाल-लोकपाल VIII, 14, 12.

लोह-लोभ III, 3, 14; IV, 2, 8.

लोहिय-लोहित V, 4, 11; VII, 7, 7.

लहस-हस्, °इ II, 4, 8; VI, 4, 4. (संस् acc. Hem. IV, 197).

लहसिअ-हसित II, 8, 1.

लिहक-नि+ली, °इ I, 7, 2; °उ VI, 4, 9; °क्वि III, 17, 10. (Hem IV, 55).

लज, टि. H. लुकना to hide)

लिहकविअ-नि+ली+णिच्+ क II, 1, 5.

लिहकाव-नि+ली+णिच्, °इ III, 8, 5.

व

व-इव I, 7, 1.
 व-अपि VI, 10, 12.
 वअ-व्रत VI, 14, 12; VII, 10, 5.
 °वइ-पति I, 3, 7; III, 11, 10.
 वइकंठ-वैकुण्ठ (उपेन्द्र) VII, 12, 7
 (वइकुंठ Pai. 21)
 वइतंडिअ-वैताण्डिक IX, 11, 6.
 वइयर-व्यतिकर (वृत्तान्त) III, 5, 14; V,
 6, 11; VI, 7, 14.
 वइयायरण-वैयाकरण IX, 2, 9.
 वइरंत-वैर+अन्त IV, 12, 4.
 वइरि, °य-वैरिन् I, 4, 2; VII, 5, 9.
 वइवस्-वैवस्वत (यम) I, 14, 6; VI, 4, 5.
 वइस्-वैश्य V, 10, 14.
 वक्खाण-वि+आ+ख्या, °इ III, 1, 16; IX,
 5, 11.
 वक्खाणिय-व्याख्यात VI, 8, 11.
 वग्ग-वल्गु, °इ I, 17, 7; VII, 1, 6.
 वग्ग-वर्ग III, 2, 7; VIII, 11, 4; IX,
 19, 7.
 वग्घ-व्याघ्र VI, 8, 9; IX, 23, 1.
 वच्च-वज्र °इ I, 10, 9; VII, 6, 1; IX, 6, 9.
 (Hem. IV, 225).
 वच्चंत-वज्रत VII, 1, 10.
 वच्छ-वक्षस् IV, 1, 9.
 वच्छ-वत्स IX, 9, 2.
 वच्छ-वत्स, दे. VII, 11, 5.
 वच्छर-वत्सर VI, 2, 7.
 वच्छल्ल-वात्सल्य IX, 12, 9.
 वज्ज-वाद्य III, 1, 7; III, 6, 4; V, 9, 3.
 वज्ज-वज्र VII, 7, 2.
 वज्ज-वादय् (कर्मणि) °जंति II, 2, 8.
 वज्ज-वर्जय् °इ VI, 10, 13.
 वज्जकवाड-वज्रकपाट II, 8, 2.
 वज्जकंठ-वज्रकंठ, पु. VII, 15, 2.

*वज्जर-कथ् °इ II, 1, 11; VI, 10, 8.
 (Hem. IV, 2)
 *वज्जारिअ-कथित III, 8, 17; VI, 7, 4; VI,
 17, 4.
 वज्जंत-वाद्यमान IX, 22, 6.
 वज्जिअ-वर्जित I, 1, 1; II, 5, 12; VI, 5, 5.
 वज्जिअ-वादित III, 12, 4.
 वज्जोयरि-वज्रोदरी, स्त्री. VII, 11, 14.
 वट्ट-वृत °इ VI, 11, 2; VII, 6, 10; IX,
 11, 3.
 वट्टुल-वर्तुल III, 4, 8.
 वड-वट VI, 15, 8.
 वडण-पतन I, 11, 6.
 वडविडवि वट+विटपिन् VIII, 9, 4.
 वडंचल-पटाञ्चल VII, 10, 6.
 वड्ड-वृध् °उ VII, 6, 2 (H. हाथ वट्टना).
 वड्डंत-वर्धमान I, 10, 8.
 वड्डिमअ-वृद्धिमत् (दीर्घकालम्, टि.) VIII, 9, 7.
 वड्डिय-वर्धित IV, 9, 13; V, 1, 9; VII, 1, 9.
 वण-व्रण III, 10, 4; IV, 10, 5; VII, 6, 2.
 वणमाला-वनमाला, स्त्री, VI, 8, 7.
 वणराअ-वनराज, पु. VI, 8, 6; VI, 12, 5.
 वणराइ-वनराजि IX, 15, 1.
 वणि-वणिक् I, 17, 2; 1, 14, 10; IX, 15, 5.
 वणिय-व्रणित I, 7, 3.
 वणिवर-वणिग्+वर I, 16, 6.
 वणीस-वणिग्+ईश IX, 17, 11.
 वण्ण-वर्ण (colour) I, 7, 8; V, 10, 2;
 VIII, 1, 12.
 वण्ण-वर्ण (चतुराश्रम) I, 8, 3.
 वण्ण-वर्णय् °णंतु I, 5, 4.
 वण्णंत-वर्णयत V, 7, 9.
 वणिणअ-वर्णित I, 4, 11.
 वणिणज्ज-वर्णय् (कर्मणि) °इ I, 17, 6; II, 13,
 8; III, 2, 9; V, 7, 9.
 वणिणय-(1) वर्णा (2) पत्रिका, (3) वर्णिता,
 II, 5, 6, 7.

°वत्त-पत्र I, 10, 4; VIII, 15, 10.
 वत्त-वक्त्र I, 10, 4; IV, 12, 8.
 वत्त-वृत्त (वार्ता) VII, 3, 6.
 वत्थ-वत्त III, 8, 15; III, 11, 11; VI, 9, 2.
 वत्थावहार-वत्थावहार VII, 10, 5.
 वदल-वार्दल (मेघ) IX, 25, 5. (दुर्दिन D. VII, 35; H. M. वादल or बादल).
 *वमाल-तुमुल VII, 7, 11, (वमाल D. VI, 90. वमाल-कलकल Pai. 47, मेलपक or कोलाहल टि.)
 वम्म-वर्मन् III, 15, 10.
 वम्मह-मन्मथ I, 7, 3; III, 4, 17 (Hem. I, 242; II, 61.)
 वम्महवेय-मन्मथ+वेग VIII, 10, 9.
 वम्मल्लुरण-वर्म+छेदक VII, 14, 4, (मर्मवेधक see जस; उल्लूर-तुड (तुद्) Hem. IV, 116; also see लूरण.)
 वय-वक I, 6, 6.
 वय-व्रत I, 12, 3.
 वयछाय-व्रतछाय (°शोभ) IX, 20, 3.
 वयण-वदन I, 1, 9; V, 2, 10.
 वयण-वचन I, 5, 1; I, 13, 1; VI, 5, 4.
 वयणराअ-वदन+राग VIII, 16 9.
 वयहल-व्रत+फल IV, 5, 1.
 वयंसी-वयस्या II, 2, 14; VIII, 4, 12. (Pai. 190).
 वरइत्त-वरित् (पति) I, 17, 1; IV, 8, 6; VIII, 4, 5, (अभिनववर; D. VII, 44.)
 वरण-वारण VI, 3, 6.
 वरपत्त-वर+पात्र IX, 20, 19.
 वराअ, °य-वराक VI, 13, 18; VII, 15, 9; IX, 9, 12.
 वराडी-वराटिका III, 13, 3.
 वरिट्ट-वरिष्ठ I, 13, 4.
 वरिस-वर्ष (देश) IX, 15, 4.

वरीस-वर्ष (संवत्सर) IX, 21, 22.
 (lengthened for metre)
 वल-वल् (चलने) °इ, V, 1, 12; VI, 14, 4.
 वलक्ख-वलक्ष (धवल) VI, 13, 7. (Pai. 164)
 वलग्ग-अवलग्ग VI, 13, 12.
 वलिय-वलित (चलिय); वलीयस् वा III, 12, 10.
 वलोइय-अवलोकित IX, 18, 21.
 वल्लहराय-वल्लभराज पु. I, 3, 2.
 वल्लीहर-वल्लीगृह I, 7, 2.
 *वल्लूरिया-मांसपेशी शुष्कमांस टि. III, 3, 2.
 (वल्लूर-गहन, क्षेत्र etc D. VII, 86; Pai. 353; वल्लीरी, विल्लीरी-केश D. VII, 32; वल्लीरी-लता Pai. 346.)
 ववहार-व्यवहार III, 3, 6; VI, 11, 11.
 वसण-व्यसन I, 3, 9, I, 8, 7; VII, 5, 9.
 वसंगअ-वश+गत III, 14, 10.
 वसंततिलय-°क, वननाम, VII, 11, 11.
 वसंतमाल-°ला, स्त्री, IV, 6, 7.
 वसिट्ठ-वशिष्ठ, पु. III, 3, 3.
 वसियरण-वशीकरण III, 1, 10.
 वसुणंदय-वसुनन्दक (Sword) VIII, 3, 8.
 वसुमइ-°ती (पृथ्वी) I, 14, 2.
 वसुमइ-°ती, स्त्री, IX, 15, 7.
 वसुयत्त-वसुदत्त, पु. IX, 15, 7.
 वसुंधरि-वसुंधरा, स्त्री, VI, 11, 5.
 °वह-°पथ III, 17, 6; VI, 1, 3.
 °वह-वध VI, 1, 3.
 वह-वध् (हन्) °हेप्पिणु VII, 15, 3.
 वहिज्ज-वध् (कर्मणि) °इ III, 2, 10.
 वहु-वधू I, 3, 5; I, 16, 8.
 वंकइ-वक्रयति II, 14, 10.
 वंक्त्तण-वक्रत्व III, 10, 10; III, 11, 3.
 वंकाणण-वक्रानन III, 14, 3.
 वंकावइ-वक्रयति VI, 4, 12.
 वंच-वञ्च् °इ VI, 14, 4.
 वंचिय-वञ्चित II, 6, 20.
 वंचेवअ-वञ्चनीय III, 2, 12.

वंजण-व्यञ्जन II, 9, 1.
 वंछ-वाञ्छ, °इ IX, 10, 1.
 वंद-वन्द, °दिवि I, 12, 1; II, 3, 21.
 वंद-वन्द II, 11, 1.
 वंदिज्ज-वन्द (कर्मणि) °इ IV, 3, 11.
 वंस-वंश VI, 11, 4.
 वंसुब्भड वंश+उद्भूत IX, 19, 11.
 वाइ-वादिन् IV, 11, 5; IX, 5, 11.
 वाइअ-वाचिक VII, 11, 4.
 वाइत्त-वादित्र III, 11, 7.
 वाईसरि-वागीश्वरी I, 2, 6.
 वाउ-वायु III, 6, 12.
 वाउड-व्यापृत I, 9, 7.
 वाउवेअ वायुवेग VIII, 5, 13.
 वाएसरि-वागीश्वरी III, 1, 4.
 °वाण-पान VIII, 1, 9.
 वाणरोह-वानर+ओष VIII, 16, 3.
 वाणिज्ज-वाणिज्या I, 15, 5.
 वाणिय-पानीय VIII, 15, 14.
 वाय-वाक् I, 12, 2.
 वायरण-व्याकरण I, 1, 10; III, 1, 3.
 वायअ-वा+आगत VI, 2, 12.
 वाया-वाचा (वाक्) VIII, 4, 11; 10, 10.
 °वार-व्यापार IX, 20, 19.
 वारण-तत्सम II, 5, 3, 4. (See notes).
 वारणिंद-वारणेन्द्र I, 9, 6.
 वारिअ-वारित III, 11, 4.
 वारुणिया-°का (वृष्टिकरी-विद्या) VI, 6, 26.
 वाल-व्याल, पु. IV, 1, 8; VIII, 10, 1.
 वालुग्ग-व्याल+उग्र VIII, 11, 9.
 वावि-वापी II, 8, 3; II, 11, 7.
 वासण-वासना IX, 5, 3.
 वासव-पु. I, 14, 10.
 वासव-तत्सम (इन्द्र) I, 14, 10.
 वाह-व्याध VIII, 8, 1.
 वाहर-वि+आ+हृ, °इ VI, 14, 6.
 वाहरत्तु-वा+अहोरात्रम IV, 5, 4.

वाहा-वाधा II, 8, 10.
 वाहिय-वाहित VII, 5, 7.
 वि-अपि I, 8, 2.
 विङ्ण-वितीर्ण II, 10, 7; VIII, 8, 2.
 विउलगिरि-विपुल° प. I, 8, 13.
 विउलवह-विपुल+पथ VI, 1, 3.
 विउस-विद्वस् III, 4, 2; IX, 15, 2.
 विउसत्तण-विद्वत्त्व III, 5, 11.
 विओइय-वियोजित II, 13, 2.
 विओय-वियोग V, 11, 14.
 विओयर-वृकोदर (भीम) पु. IV, 10, 17.
 विकहा-विकथा IX, 20, 14.
 विक्खाय-विख्यात I, 13, 3.
 विग्गह-विग्रह I, 1, 8; I, 17, 7.
 विचिस्त-विचित्र I, 6, 3; IX, 21, 34.
 विच्छुलिय-विच्छुरित (सिक्त, टि.) III, 5, 5;
 VII, 7, 8.
 विच्छेय-वि + छिद् + णिच् °हि III, 3, 15.
 विजय-पु. VII, 8, 2.
 विजयमहाएवी-°देवी, स्त्री IX, 1, 15.
 विजयसीह-°सिंह, पु. VI, 15, 7.
 विजयसेण-°ना, स्त्री, VI, 15, 7.
 विजयाउर-विजयपुर, न. IV, 7, 14.
 विजयाण-विजय + आज्ञा VII, 3, 10.
 विजयंधर-पु. IX, 1, 14.
 विज्ज-विद्या III, 1, 8.
 विज्जप्पह-विद्युत्प्रभ, पु. VI, 2, 2.
 विज्जाउल-विद्या + कुल VI, 1, 11.
 विज्जाणिअ-विद्या VI, 2, 8.
 विज्जासाहण-विद्या + साधन III, 1, 12.
 विज्जिज्जमाण-विज्यमान II, 11, 2.
 विज्जु-विद्युत् VI, 14, 8.
 विज्जुप्पह-विद्युत्प्रभा, स्त्री, VIII, 12, 3.
 विज्जुलिया-विद्युतिका (विद्यानाम) VI, 6, 22.
 विज्जुवेय-विद्युद्देगा, स्त्री, VIII, 12, 3.
 विङ्ग-व्यध् °इ IX, 9, 1.
 *विट्ठल-अपावित (अस्पृश्य) VIII, 10, 4;

- IX, 17, 45. (विट्ठाल Hem. IV, 422.
H. विट्ठाल. M. विट्ठाल.)
विट्टु-विष्णु IV, 9, 11; VIII, 8, 8.
विड-विट VII, 2, 4.
*विडप्प-राहु VI, 14, 11; VII, 8, 5. (D.
VII, 65; Pai. 38).
विडवि-विटपिन् I, 11, 5.
विणअ-विनय I, 2, 3; V, 13, 9.
विणयपाल-विनय°, पु. V, 2, 11.
विणयमइ-विनयमति, स्त्री. V, 2, 12.
विणास-विनाश IX, 5, 8.
विणिग्गय-विनिर्गत I, 1, 9.
विणिज्जिय-विनिर्जित I, 14, 4.
विणिवारिअ-विनिवारित III, 11, 2.
विणीय-विनीत III, 5, 13; VII, 11, 7.
विणु-विना II, 3, 21.
विणोअ-विनोद III, 6, 14.
विण्ण-विन्न IX, 14, 10.
विण्णव-वि + ऋप् °इ I, 8, 12. (M. विनवणें
to request).
विण्णविअ, °य-विज्ञापित I, 16, 7; IV, 7,
2; V, 1, 14; VIII, 16, 2.
विण्णाण-विज्ञान I, 1, 5; VI, 5, 7; VIII,
15, 11. (Hem. II, 4.)
विण्णाय-विज्ञात IX, 14, 3.
विण्णि-द्वि II, 7, 9. (Hem. III, 120).
वित्त-विद् + क्त VIII, 2, 1.
वित्तंत-वृत्तान्त VI, 17, 11.
वित्ति-वृत्ति I, 1, 10; I, 10, 7; I, 15, 3;
III, 1, 14.
वित्थर-विस्तर I, 16, 8.
वित्थार-विस्तार III, 8, 4; VII, 9, 10.
वित्थारिअ-विस्तारित II, 14, 2.
वित्थिण्ण-विस्तीर्ण I, 3, 5; VI, 17, 10.
विदिग्गिच्छ-वि + जुगुप्सा IV, 3, 4; IX, 12,
10 (see दुग्गुच्छ).
विदिण्ण-विदत्त I, 3, 7, (See दिण्ण)
- विदेह-दे. IX, 13, 5.
विद्वचण-विद्रावण VI, 10, 10.
विद्वावणिग्या-विद्रावणिका (विद्यानाम) VI, 6, 10.
विप्पिय-विप्रिय VI, 16, 2,
विप्फुर-वि+स्फुर, °इ VI, 9, 3.
विप्फुरंत-विस्फुरत I, 1, 3.
विप्फुरिय-विस्फुरित I, 5, 4; V, 5, 12; IX,
23, 13.
विद्युज्झंत-विद्युध्यमान (विकसत) II, 11, 8.
विट्ठम-विभ्रम I, 1, 4; II, 1, 6.
विट्ठमन्त-विभ्रम+अन्त I, 10, 10.
*विट्ठमाडिय-अपमानित, ताडित, टि. III, 11,
13. (विष्काडिय-नाशित D. VII, 70. M.
वाभाडे काढणें to tear into shreds, भविस.)
विमइ-विमर्द VI, 2, 12.
विमला-स्त्री, VI, 2, 2.
वियक्क-वितर्क IX, 21, 17.
वियक्खण-विचक्षण III, 2, 3.
वियड-विकट IV, 1, 9; VII, 10, 4.
वियप्प-विकल्प III, 1, 11; VII, 11, 2;
VIII, 7, 3.
वियप्प-वि+क्लप् °इ, IX, 8, 7; °हि V, 2, 1;
°प्पिवि IX, 24, 8.
वियर-वि+चर्, °उ III, 9, 10.
वियरंत-विचरत I, 6, 2.
वियल-वि+गल् °उ III, 10, 8.
वियलिअ, °य-विगलित II, 12, 2; III, 4,
1; III, 17, 6; IV, 2, 1.
वियलिय-विदलित III, 17, 4.
वियस-वि+कस् °सिवि I, 5, 2.
वियसंत-विकसत I, 10, 1.
वियंभ-वि+जृम्भ °इ IV, 14, 14.
वियंभिय-विजृम्भित II, 5, 9; VII, 8, 9.
वियाणिय-विज्ञात IX, 6, 2; IX, 18, 10.
वियार-विचार II, 5, 12.
वियार-विकार III, 11, 9; V, 7, 4; VII, 5, 6.
वियारभंगि-विचारभंगी, स्त्री, VIII, 12, 10.

वियारण-विदारण V, 2, 9.
 विरइय-विरचित I, 7, 7; I, 18, 2.
 विरइज्ज-वि+रच् (विधिलिङ्) °इ III, 2, 14.
 विरयण-विरचना III, 1, 10.
 विराइय-विराजित VI, 8, 5.
 *विरेह-वि+राज् °इ I, 10, 5 (Hem. IV, 100).
 *विलआ, °या-वनेता II, 2, 9; VI, 7, 1;
 (Hem. II, 128; Pai. 12)
 विलग्ग-विलग्न I, 15, 6.
 विलित्त-विलिप्त IX, 18, 14.
 विलीण-विलीन VI, 13, 17.
 विलुलिय-°त II, 13, 1.
 विलुलियंत-विलुलत VII, 7, 9.
 विलेवण-विलेपन VI, 9, 2.
 विव-इव III, 8, 3 (Hem. II, 182).
 विवक्ख-विपक्ष VIII, 3, 13.
 विवण-विपाणि VIII, 2, 12.
 विवरीय-विपरीत III, 9, 9.
 विवंकं-वैरिणां वक्कम्, टि. VI, 13, 5.
 विवाह-गरुडवाहन (विष्णु) VIII, 8, 4.
 विविह-विविध VI, 3, 3.
 विवेइय-विवेकित II, 10, 9.
 विस-विष II, 12, 9; IV, 14, 3.
 विसज्जिय-विसर्जित II, 14, 9; VII, 11, 3.
 *विसट्ट-दलन VII, 7, 6. (Hem. IV, 176;
 विषटित Pai 810.)
 विसम-विषम, I, 7, 3; II, 12, 9.
 विसमच्छ-विषमाक्ष IV, 12, 12.
 विसह-वि+राज् °इ I, 18, 5. (Hem. IV,
 100)
 विसहर-विषयर I, 11, 1; VII, 1, 11.
 विसंक्क-विशंक VI, 13, 5.
 विसंडुलिय-विसंस्थूलित (विहल) II, 13, 1.
 (Hem. II, 32; Pai 931.)
 विसाय-विषाद II, 3, 2; IV, 4, 2.
 विसालणेत्त-विशालनेत्रा, स्त्री. I, 14, 7; II,
 2, 15.

विसिद्ध-विशिष्ट I, 1, 6; I, 4, 3; IV, 3, 9.
 विसिण्ण-विशीर्ण VII, 14, 3.
 °विह-°विध III, 12, 6; IX, 13, 2.
 विहअ, °व-विभव I, 14, 5; VII, 7, 6; IX,
 3, 5.
 विहट्टिय-विषटित III, 16, 6.
 विहड-वि+घट् °डिबि I, 18, 3; °डेसइ II, 8, 2.
 विहडिय-विघटित III, 14, 8; VII, 7, 4.
 विहस्ति-विभक्ति I, 12, 11.
 विहल-विफल VII, 15, 6, (विहल Hem.
 II, 58; Var. III, 47.)
 विहलिय-विफलित (विहलित) VIII, 13, 8.
 विहंड-वि+खण्ड् °डिबि VI, 13, 21.
 विहाण-विधान III, 1, 9; VII, 10, 10; IX,
 17, 2.
 विहाविय-विभावित, (ट्ट) III, 8, 16; (सन्मा-
 नित, टि.) IX, 22, 12.
 विहि-विधि III, 1, 13; IV, 2, 17; VI,
 7, 7.
 विहि-द्वाभ्याम् III, 5, 5.
 विहिअ-विहित V, 10, 1.
 विहिण्ण-विभिन्न III, 7, 15; VII, 11, 2.
 विहुर-विधुर (दुःख) I, 11, 3; V, 10, 8.
 विहूइ-विभूति VIII, 1, 13.
 विहूसण-विभूषण III, 2, 7; V, 13, 1.
 विहूसिअ-विभूषित VI, 14, 8.
 विहोडण-विस्फोटन III, 14, 7. (ताडन, Hem.
 IV, 27.)
 विंजणय-व्यञ्जन+क्क VI, 9, 7.
 विंद-वृन्द II, 5, 6; III, 1, 8.
 विंध-व्यध्, °धंति V, 5, 2.
 विंमल-विहल IV, 10, 8; (विंमल Hem.
 II, 58.)
 विंभिय-विस्मित VI, 7, 13; (विमहअ-विस्मय
 Hem. II, 74; Var. III, 32.)
 °वीढ-पीठ IV, 10, 6; VIII, 2, 1.
 वीणावज्ज-वीणावाद्य III, 5, 8.

वीणाभास-वीणा+अभ्यास V, 7, 6.
 वीणाधार-वीणाचार्य V, 7, 4.
 वीयमाण-वीज्यमान IX, 18, 6.
 वीयसोयपुर-वीतशोकपुर, न. IX, 15, 5.
 वीराणा-वीर+आज्ञा I, 13, 1.
 वीला-वीडा VI, 13, 17 (विलिय, D. VII, 65.)
 वीसासुहिया-विश्वासं सुखं (हितं) च करोतीति, टि.
 विद्यानाम VI, 6, 23.
 वुट्टी-वृष्टि II, 11, 4; (Hem. I, 137).
 वुड्ड-वृद्ध III, 2, 3; (Hem. I, 131).
 वुड्डत्तण-वृद्धत्व IX, 10, 5.
 वुड्ढि-वृद्धि II, 10, 1.
 वुत्त-उक्त II, 13, 10; III, 9, 3; V, 2, 8;
 IX, 14, 1.
 वूह-व्यूह III, 1, 10; VIII, 14, 8.
 वे-द्वि IX, 20, 11; (Hem. III, 119).
 वेअ-वेद IX, 8, 8.
 वेइअ-वैदिक IV, 3, 3.
 वेढ-वेष्ट् °द्वि VIII, 1, 8 (Hem. IV, 221)
 वेढिअ-वेष्टित III, 16, 4; VI, 14, 2.
 वेयवाइ-वेद + वादिन् IX, 10, 2.
 वेयविहि-वेदविधि IX, 9, 9.
 वेयाल-वेताल IV, 10, 8; VI, 7, 6.
 वेरि-वैरिन् VI, 16, 3.
 *वेल्हल-कोमल विलासिन् वा II, 4, 1; VI,
 15, 2; (Hem. VII, 96).
 वेलि-वल्ली I, 15, 2.
 वेव-वेप् °इ V, 1, 12.
 वेविय-वेपित IV, 15, 1.
 वेस-वेश्या III, 7, 9.
 वेस-वेश VII, 11, 14; IX, 4, 4.
 वेसावाडअ-वेश्या + पाटक, टि. V, 1, 7;
 VII, 6, 9; (H. वाडा enclosure).
 वेसि-वेसि VI, 13, 8.
 वेहविअ-वधित (विलक्षीकृता, टि.) II, 1, 10;
 (Hem. IV, 93).

वोसट्ट-व्युत्सृष्ट IV, 4, 8; (विकसित, Hem.
 IV, 195, does not suit here).

स

स°-स्व° II, 1, 6; VI, 7, 12.
 सइ-सती VII, 11, 9.
 सइ-सती, स्त्री VIII, 12, 9.
 सइं-स्वयम् I, 15, 9; III, 4, 17; III, 11, 4.
 सई-सती II, 1, 1.
 सइच्छा-स्व + इच्छा V, 8, 4.
 सइट्ट-स्व + इष्ट IV, 11, 13.
 सइत्त-सचित्त (सावधान, टि.) VIII, 7, 10.
 सइत्तण-स्वत्व III, 3, 11.
 सइव-शैव IX, 6, 3.
 सउच्च-शौच I, 4, 4; III, 3, 6; VI, 10, 9.
 सउज्जवण-सद् + उज्जपण (See उज्जवण) IX,
 21, 19.
 सउणि-शकुनि (पक्षिन्) II, 6, 11.
 सउण्ह-स + उष्ण IX, 17, 14.
 सउयामणि-सौदामिनी IX, 9, 6.
 सउवीर-सौवीर (butter-milk, Pai. 268)
 VI, 2, 5.
 सउहयल-सौध + तल VIII, 4, 11,
 सए-स्वयम् (?) IX, 21, 5.
 सक-शक V, 3, 2; VII, 7, 1; IX, 24, 6.
 सक-शक् °इ V, 3, 2; °हि V, 12, 4.
 सकारिअ-संस्कारित IX, 19, 9.
 सग्ग-स्वर्ग I, 7, 5; III, 4, 3; IV, 5, 2.
 सग्गालय-स्वर्गालय VII, 12, 3.
 सच्च-सत्य VI, 10, 9.
 सच्चवइ-सत्यवती, स्त्री, VI, 11, 5.
 सच्छ-स्वच्छ III, 4, 4.
 सज्झाय-स्वाध्याय VI, 5, 4.
 सज्झाण-सद् + ध्यान (स्वाध्याय, टि.) IX, 20, 10,
 * सज्झु स + अलीक VI, 13, 15 (see-सुट्ट.)
 सट्ट-शाठ्य I, 5, 3.

सणर-स्व+नर VI, 8, 2.
 सणाहि-स्व+नाभि II; 1, 6,
 सणिच्छुर-शनैश्चर (ग्रहनाम) III, 17, 12; IV,
 10, 2; (Hem I, 149).
 सणियड-स्व+निकट VI, 2, 11.
 सण्णज्झ-सम्+नह् (कर्मणि) °इ VII, 5, 21;
 (Hem. II, 26.)
 सण्णद्ध-सन्नद्ध V, 4, 20.
 सण्णंज्झंत-सन्नह्यमान VII, 6, 1.
 सण्णास-सन्धास IV, 2, 18; VIII, 13, 8.
 सण्णाह-सन्नाह VI, 4, 2.
 सण्णिह-सन्निभ I, 3, 7; I, 5, 9.
 सण्णिहिय-सन्निहित I, 8, 3; VI, 15, 3.
 सण्हाण-स+स्नान IX, 17, 25.
 संतेअ-स्व+तेजस् VIII, 12, 1.
 सत्त-सप्त I, 1, 9; VII, 11, 7; IX, 5, 13.
 सत्त-सक्त IX, 7, 4.
 सत्तच्चि-सप्तार्विः (अभि) IV, 9, 12.
 सत्तभउम-सप्त+भौम III, 1, 9.
 सत्ति-शक्ति I, 8, 2; III, 3, 11; IX, 2, 3.
 सत्तु-शत्रु III, 3, 15; VI, 12, 14; IX,
 25, 12.
 सत्थ-शास्त्र III, 1, 6; III, 1, 16; III, 2,
 3; VII, 2, 4; IX, 12, 6.
 सत्थ-(1) शास्त्र (2) शास्त्र VII, 6, 5.
 सत्थ-शास्त्र VIII, 14, 7.
 सदिट्ठि-सदृष्टि (सम्यग्दृष्टि) IX, 12, 9.
 सद्-शब्द II, 1, 10; VI, 2, 10, IX, 8, 8.
 सद्दवियार-शब्दविचार VII, 1, 7.
 सद्दिय-शब्दित VI, 12, 8.
 सधअ-स+ध्वज III, 16, 4.
 सपसाअ-स+प्रसाद III, 13, 7.
 सप्प-सर्प II, 3, 15.
 सप्पुरिस-सत्पुरुष VIII, 9, 1. (Hem. I,
 111.)
 सवरी-शवरी V, 11, 14.
 संबंधण-स्व+बन्धन VII, 1, 18.

सभोअ-स्व+भोग IX, 17, 34.
 सम-शम I, 11, 8; IX, 21, 43.
 सम-श्रम III 14, 4.
 समग्घविअ-सम्+अर्पित V, 2, 4. (अग्घ-रा ।
 Hem. IV, 100.)
 समच्च-सम्+अर्च °चि वि IX, 21, 3.
 समाज्जिअ-समाजित IX, 12, 11.
 समण-श्रमण VI, 3, 10.
 समत्ति-समाप्ति I, 16, 2; IX, 3, 6.
 समप्प-सम्+अर्पय् °मि III, 7, 13; °इ V, 1,
 11.
 समर-शवर V, 10, 20; V, 13, 6.
 समरि-शवरी V, 13, 6.
 समलहण-संवाहन IX, 20, 13.
 समंजस-समञ्जस I, 3, 13.
 समंति-स्व+मन्त्रिन् IV, 1, 5.
 समायअ-समागत III, 9, 5.
 समायरिअ-समाचरित II, 8, 9.
 समासिअ-समाश्रित IX, 6, 3; IX, 12, 11,
 समाहि-समाधि II, 3, 20; IX, 4, 84.
 समिइ-समिति (see notes) IX, 4, 8.
 समिदि-समिति I, 12, 3.
 समिद्ध-समृद्ध IV, 4, 6.
 समिद्धि-समृद्धि IX, 3, 5.
 समिअ-शमित I, 8 1; I, 11, 6.
 समीरिअ-समीरित III, 5, 15.
 समुज्जव-समुद्यम III, 2, 1.
 समुज्जोय-समुद्योत VI, 13, 17.
 समुट्ठिअ-समुत्थित III, 16, 9; V 12, 13.
 समुत्तिपप्पस-स्वमुक्ति+प्रदेश IX, 17, 40.
 समुद्ध-सम्+ऊर्ध्व IX, 21, 5.
 समुह-स्व+मुख समूह वा II, 10, 2.
 सम्मइ-सन्मति I, 8, 13.
 सम्मग-सन्मार्ग IX, 20, 2.
 सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.
 सम्माइट्ठि-सम्यग्दृष्टि IV, 3, 4.
 सम्माइय-समायात VI, 2, 3. (H. मन में समाना).

सम्माण सम्मानय् ° णिवि I, 15, 1.
 सम्माणिय-सम्मानित VI, 8, 12.
 सय, °अ-शत I, 6, 6; I, 13, 4; V, 11, 7.
 सयज्ज-स्व + कार्य IV, 5, 13.
 सयज्जयर-स्वकार्य + कर II, 4, 13.
 सयण-शयन II, 14, 10; V, 13, 10.
 सयण-स्वजन VIII, 12, 2.
 सयणत्तण-सुजनत्व VIII, 13, 10.
 सयमह-शतमख (इन्द्र) I, 14, 3.
 सयर-स्व + पर V, 4, 17.
 सयवत्त-शतपत्र IV, 8, 16; IV, 12, 8.
 सयसुल्लिणिया-शतशूलनिका (विद्यानाम) VI, 6, 8.
 सया-सदा II, 3, 12.
 सयासिअ सदाशिव IX, 6, 3.
 सर-शर I, 7, 3; III, 6, 13; VII, 6, 11.
 सर-स्वर III, 6, 4.
 सर-स्मृ °इ I, 10, 2; I, 11, 2; °सु VII, 13, 7; °रिवि VII, 6, 7.
 सर-स्मर (काम) I, 17, 15; VI, 16, 11; VIII, 3, 4.
 सरउयय-स्वरोदय III, 1, 9.
 सरण-शरण I, 11, 1; V, 3, 4.
 सरणाइय-शरणागत VIII, 13, 10.
 सरधणु-स्मर + धनुः II, 9, 8.
 सरयण-स + रत्न VIII, 3, 8.
 सरवण-स्मर (or शर) + वृण IV, 5, 11.
 सरसासाहिअ-स्मरलक्ष्म्याः साधकः टि. IX, 1, 8.
 सरसुत्तियार-सरस + उक्ति + कार IV, 9, 10.
 सरसुच्छु-सरस + इक्षु VIII, 6, 1.
 सरहस-स + रभस IX, 19, 1.
 सरंत-सरत् VII, 2, 5.
 सराइय-सरागा IX, 19, 12.
 सरासइ-सरस्वती I, 3, 5.
 सरासइ-सरस्वती, स्त्री, VIII, 12, 6.
 सरि-सरित् V, 4, 16.
 सरिद्धि-स्व + कृद्धि VI, 13, 9.

सरिस-सदृश VI, 3, 9.
 सलक्खण-सदृलक्षण III, 13, 10.
 सलसलंति-onomatop. IV, 15, 5.
 सलहिज्ज-ल्लाघ् (कर्मणि) ° इ VIII, 6, 5 (Hem. IV, 88).
 सलिलजाण-सलिलयान I, 15, 6.
 सल्ल-शल्य I, 12, 4.
 सल्लइ-शल्लकी (see notes) VII, 2, 5.
 सल्लइ-शल्लायते VII, 2, 5.
 सल्लि-शल्लकी II, 1, 4.
 सल्लिय-शल्लित III, 6, 7.
 सवडंमुहु-अभिमुख (संमुख) V, 8, 9; VIII, 8, 1. (D. VIII, 21).
 सवण-श्रवण (कर्ण) III, 17, 3.
 सवणभोयण-सर्वान्नभोजन III, 7, 1 (सर्वं दालियुक्त भोजन, टि.).
 सवत्ति-सपत्नी II, 2, 14; III, 8, 16. (H. सौत)
 सवर-शवर VI, 8, 1.
 सवाल-स्वपालक आत्मरक्षक, टि. IV, 15, 14.
 सवियप्प-स+विकल्प III, 1, 11.
 सवीअ-स+वीज IX, 21, 7.
 सव्वत्थ-सर्व+अर्थ IX, 7, 7.
 सव्वाहरत्त-सर्व+अधरत्व IV, 5, 4.
 सव्वोसहिआ-सर्वौषधिका (विद्यानाम) VI, 6, 23.
 सस-स्वस III, 6, 3; V, 3, 13; VII, 4, 5.
 ससयण-श्वश्रू+जन VI, 12, 7.
 ससयण-स+स्वजन VII, 10, 12.
 सससुअ-स्वस+सुत VII, 9, 2.
 ससहर-शशधर I, 3, 3; VI, 10, 6.
 ससहरमुहिय-शशधरमुखी VI, 1, 9.
 ससहाव-स्व+स्वभाव VI, 5, 6.
 ससामि-स्व+स्वामिन् VIII, 5, 3.
 ससालणय-(सव्यजनं, शालवृक्षसहितं शशक-जीववन्धनयुक्तं वा, टि.) VI, 9, 4. (सालणअ some kind of dish; see भविस VI, 23, 3.)
 ससि-शशिन् I, 17, 11.

सासियर-शशि+कर VIII, 1, 10.
 ससुर-(1) श्वसुर (2) स+सुर VI, 15, 4.
 *सह-राज् ° इ I, 10, 7 (Hem IV, 100).
 सह-सह् ° हिवि II, 6, 18.
 सहल-सफल VII, 14, 4.
 सहस-सहसा III, 9, 1; VII, 1, 3.
 सहस-सहस्र III, 17, 7.
 सहसारग-सहस्रार (16th heaven) +अग्र
 IV, 5, 2.
 सहंत-सहमान II, 13, 4.
 सहाअ-स्वभाव I, 5, 5; III, 11, 3.
 सहास-सहस्र II, 2, 2; VIII, 5, 12.
 सहि-सखिन् VI, 12, 11.
 सहिणाण-स or स्व+अभिज्ञान VI, 8, 11.
 सहियसहिय-सखि+सहित III, 5, 5.
 सहियत्तण-स्व+हितत्व III, 11, 3.
 सहुं-सह II, 1, 2; III, 8, 3.
 सहेज्जअ-सहायक VII, 15, 8.
 संक°का-शंका IV, 3, 4; IX, 12, 10.
 संकड-संकट VII, 3, 11.
 संकंति-संकान्ति IX, 2, 6.
 संकमिअ-संक्रान्त II, 8, 10.
 संकास-संकाश I, 5, 8.
 संकिण्ण-संकीर्ण III, 4, 14.
 संकोयण-संकोचन IX, 25, 3.
 संख-शंख III, 1, 7.
 संखपुरिस-सांख्य+पुरुष IX, 10, 9.
 संखलिया-श्रृंखलिका VI, 6, 19.
 संखोहण-संक्षोभण III, 1, 12.
 संखोहाणिका-संक्षोभणिका (विद्यानाम) VI, 6,
 11.
 संगय-संगत III, 4, 14; IX, 12, 4.
 संघट्टिय-संघट्टित III, 16, 7.
 संघर-सम्+ह ° इ IX, 6, 6.
 संघाय-संघात VII, 2, 7.
 संघारिअ-संहारित VII, 2, 15.
 संचिज्जमान-संचयीमान I, 1, 8.

संनूर-सम्+चूर्णय् ° इ VI, 14, 6.
 संचेवअ-संचेतव्य III, 2, 12.
 संजाय-संजात VI, 15, 8.
 संजुत्त-संयुक्त III, 6, 4.
 संजोइय-संयोजित II, 14, 5; V, 9, 11; VI,
 9, 2.
 संजोय-संयोग I, 12, 8.
 संझा-संध्या VI, 9, 7.
 संझाराअ-संध्याराग VI, 4, 8.
 संठाण-संस्थान IX, 11, 9.
 संठिअ, °य-संस्थित I, 6, 1; IV, 1, 14; VIII,
 8, 9.
 संड षण्ड (वृन्द) VII, 7, 4.
 संत-सत् I, 2, 2.
 संत-शान्त I, 10, 11.
 संताण-संतान IX, 11, 10.
 संतय-संतत VIII, 7, 1.
 संतावण-संतापन III, 14, 8.
 संतावणिया-संतापनिका (विद्यानाम) VI, 6, 9.
 संताविर-सम्+तापय्+इर (ताच्छील्ये) VIII, 3, 5.
 संति-शान्ति, स्त्री, VIII, 12, 5.
 संतिकसाय-शान्त + कषाय, IX, 12, 3.
 संतोसिज्ज-सम् + तोषय् (विधिलिङ्.) ° इ III,
 3, 10.
 संथविय-संस्थापित V, 1, 4.
 संथारसेज्जा-संस्तर or सस्तर + शय्या (a bed
 of leaves) IX, 20, 10. (सत्थर Hem.
 IV, 356. ex. सत्थरअ Pai. 402).
 संथुअ-संस्तुत VI, 3, 4.
 संदण-स्यन्दन II, 6, 2; IV, 7, 11.
 संदाण-सम् + दान् ° हि III, 10, 5.
 संदाणिअ-संदानित (बद्ध) VII, 3, 11.
 संपइ-सम्प्रति VI, 12, 3; VIII, 6, 4.
 संपज्ज-सम् + पद् ° इ III, 2, 8.
 संपत्त-सम्प्राप्त VIII, 9, 10.
 संपाइअ-सम्पादित V, 8, 8.
 संपोसहोवास-सम् + प्रोषथोपवास IX, 20, 3.

संवाहण-संवाहक or सम्वाहक III, 15, 9.
 संवोह-सम् + बोधय् °हिवि VII, 9, 9.
 संवोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.
 संवोहिय-सम्बोधित VI, 5, 4.
 संभर-सम् + रु °रिवि III, 15, 2.
 संभरिअ-सम्भृत I, 9, 11.
 संभव-सम् + भू °उ II, 4, 1.
 *संभेड-सम् + आक्रमण (संघट्ट) IV, 14, 12.
 (See भिड, M. भेडी-competition. भेड-भीरु, D. VI, 107, does not suit here).
 संमुहिय-संमुखी VI, 1, 9.
 संमाण-सम् + मानय् °इ III, 7, 14.
 संवेयाइय-संवेग + आदिक IX, 12, 5.
 संवर-तत्सम I, 12, 9.
 संवरिय-संवृत VI, 9, 5.
 संस-शस् °सिवि VII, 10, 5.
 संसग-संसर्ग V, 11, 9.
 साउ-(१) स्वादु, (२) स्व + आयुः VI, 9, 6.
 साउ-(१) स्वादु (२) लक्ष्मी, टि. VII, 6, 12.
 साड-शाट V, 11, 5.
 साडी-शाटी VII, 13, 3, (गजपल्याण, टि.).
 साम-शम IX, 2, 5.
 साम-श्याम VII, 4, 6.
 सामत्थ-सामर्थ्य IX, 14, 4.
 सामंगि-श्यामाङ्गी, स्त्री. VIII, 12, 5.
 सामाइअ-सामायिक IV, 2, 15.
 सामि-स्वामिन् II, 3, 19; V, 6, 3; VII, 6, 10.
 सामिसाल-स्वामिन् I, 15, 5. (prob. स्वामि + सार (श्रेष्ठ)).
 साय-स्वाद IV, 2, 11.
 सायत्त-सपत्नी III, 9, 9; (H. सौत).
 सायर-सागर I, 4, 11.
 सायरदत्त-सागरदत्त, पु. V, 10, 7.
 सायार-स + आचार VI, 2, 7.
 सारअ-सारक (भ्रामक) VIII, 10, 8.
 सारि-(The moving piece in the game

of चौपड. H. सारी देना to move the piece).
 सारिच्छ-सादृश्य III, 8, 7.
 सालि-शालि I, 6, 5.
 सावय-श्रावक (Jain layman) I, 12, 6; VI, 3, 6.
 सावित्ति-सावित्री, स्त्री. VIII, 12, 5.
 सास-श्रास III, 6, 9; VIII, 11, 5.
 सास-शस्य (धान्य) VI, 11, 5; IX, 3, 5.
 सासय-शाश्वत IX, 11, 11.
 सासाणिल-श्रास+अनिल VI, 4, 3.
 सासुरय-श्वसुर+क IV, 8, 14.
 साह-शाखा IX, 3, 7.
 साह-साध् °हेप्पिणु IV, 1 1.
 साहअ-साधक IX, 3, 2.
 साहण-साधन III, 1, 12; V, 1, 5; VII, 1, 10.
 साहंमिय-सह+धर्मिन् IX, 12, 9.
 साहामय-शाखामृग VII, 1, 12.
 साहारअ-सहकार (आप्त) III, 6, 13.
 साहारिअ-सवारित VII, 9, 3, (see Notes).
 साहिअ-साधित III, 17, 13.
 * साहिअ-कथित VII, 3, 5, (Hem IV, 2).
 साहिज-साध् (कर्मणि) ° इ III, 2, 13; IX, 5, 4.
 साहिज-साहाय्य VII, 4, 10.
 साहिमाण-स+अभिमान IV, II, 3.
 साहु-साधु III, 2, 10.
 साहुकारिअ-साधुकारित VII, 9, 3.
 साहुपसंस-साधु+प्रशंसा VI, 3, 11.
 सिअ-शिव IX, 6, 2.
 सिक्ख-शिक्ष् ° इ III, 1, 2; ° हुं V, 8, 2; ° क्खावइ-I, 10, 6.
 सिक्ख-शिक्षा VII, 13, 6.
 सिक्खिअ-शिक्षित VII, 6, 5; VIII, 1, 5.
 सिग्घ-शीघ्र IX, 17, 37.
 सिञ्ज-सिध् °इ III, 2, 6. (Hem. IV, 217.)

सिद्ध-शिष्ट I, 5, 8; VII, 3, 8; IX, 10, 8.
 सिद्ध-सृष्ट VIII, 14, 1.
 सिग्नेद्ध-सिग्ने II, 5, 6; (Hem II, 109).
 सिग्नेह-स्नेह IX, 15, 3.
 सित्त-सिक्त II, 5, 11; IV, 8, 16.
 सित्थ-सिक्थ IX, 7, 1.
 सिद्धत्त-सिद्धत्व IX, 6, 10,
 सिप्प-शिल्प III, 1, 11.
 सिप्पि-शुक्ति II, 8, 10; (Hem II, 138.
 H. सीप).
 सिमिर-शिविर V, 1, 1; VI, 7, 12.
 सिय-सित I, 7, 4; III, 4, 11.
 सिय-श्रित VIII, 16, 4.
 सिय-श्री IX, 4, 3.
 सियपंचमि-श्रीपञ्चमी I, 3, 11.
 सियसेविअ-श्री + सेवित V, 11, 12.
 सिर-शिरस् I, 9, 3; I, 17, 16; VI, 10, 16.
 सिरकमलुल्ल-शिरः + कमल + उल्ल (स्वार्थे) V,
 6, 6.
 सिरि-श्री I, 1, 11; I, 3, 1.
 सिरिलंपड-श्री + लम्पट III, 15, 3.
 सिरिमइ-श्रीमती, स्त्री, I, 15, 9; VIII, 12, 1.
 सिरिरक्खराअ-श्रीरक्षराज, पु. VIII, 12, 1.
 सिरिधम्मराअ-श्रीवर्मराज, पु. I, 15, 8; I,
 16, 7; III, 13, 5; IV, 6, 6; IV, 9, 6.
 सिरिहर-श्रीधर, पु. I, 14, 8; III, 14, 12;
 III, 16, 3; IV, 14, 1; IX, 24, 1.
 सिरिहर-श्रीधर (विष्णु) IV, 4, 13,
 सिल-शिला IV, 4, 11; VII, 10, 6.
 *सिल्ल-भल्ल spear V, 5, 1, (Hem. IV,
 387, ex. सेल्ल-शर D. VIII, 57 does
 not suit here as बाण is mentioned
 separately in the very next line.).
 सिव-शिवा (शृगाली) VII, 6, 9.
 सिवणवि-शिवदेवी (Mother of नेमि, the
 22nd Tirthamkar) II, 8, 14.
 सिविण-स्वप्न II, 7, 5; (Hem. I, 46).

सिविणेह-स्वप्न + ईहा V, 11, 10.
 सिसिर-शिशिर IX, 25, 6.
 सिसुवाल-शिशुपाल (enemy of Krishna)
 VII, 15, 3.
 सिहर-शिखर VII, 10, 7; VIII, 11, 1.
 सिहरग्ग-शिखराग्र I, 7, 5.
 सिहरि-शिखरिन् I, 1, 12; V, 10, 15.
 सिहि-शिखिन् (अग्नि) I, 5, 5; IV, 14, 3.
 सिहिसिह-शिखि + शिखा (अग्निज्वाला) III,
 6, 11.
 सिंग-शृङ्ग I, 6, 11; VI, 7, 15; (H. सींग).
 सिंगार-शृङ्गार II, 2, 10; (H. सिंगार).
 सिंगारकंति-शृङ्गारकान्ति, स्त्री, VIII, 12, 5.
 सिंधुविसय-विषय, दे. VII, 4, 8.
 सिंधुर-तत्सम (गज) V, 1, 6.
 सोय-सीता IV, 6, 8; VIII, 8, 5.
 सीय-शीत VIII, 1, 10.
 सीयर-शीकर III, 7, 6.
 सीयल-शीतल I, 5, 5.
 सीलइआ, पु. I, 3, 12.
 सीलभट्ट-शीलभट्ट पु. I, 5, 1.
 सीलवइ-शीलवती, स्त्री V, 2, 13.
 सीस-शीर्ष I, 2, 3; V, 11, 13; VI, 5,
 10; VII, 5, 12.
 सीस-शिष्य I, 2, 3; VII, 1, 16; IX, 11,
 7; IX, 22, 8.
 सीसक्क-शीर्ष+क VII, 7, 2.
 सीह-सिंह IX, 23, 7.
 सीहउर-सिंहपुर, न. V, 2, 13; VII, 4, 7.
 सुअ-सुत I, 14, 8; III, 4, 2.
 सुअ-शुक II, 1, 9.
 सुअ-श्रुत VI, 2, 10; IX, 17, 8.
 सुइ-श्रुति V, 9, 13.
 सुइ-शुचि IX, 20, 6.
 सुइत्त-सुचित्त IV, 1, 17.
 सुइत्त-शुचित्व IX, 9, 10,
 सुइमहुर-श्रुति+मधुर VII, 12, 1.

सुइवह-श्रुतिपथ (कर्ण) IV, 8, 3.
 सुइहर-श्रुतिधर, पु. VI, 10, 5.
 सुओवहि-श्रुत+उदीध IX, 16, 8.
 सुकइत्तण-सुकवित् VII, 6, 4,
 सुकयसाहिण-सुकृत + साधिन्. IV, 5, 1.
 सुकंठ-पु. VII, 11, 13.
 सुकंति-सुकान्ति, स्त्री, IX, 21, 28.
 सुकिअ-सुकृत VI, 17, 13.
 सुक-शुक I, 16, 5; VII, 7, 1.
 सुक-शुष्क IX, 17, 18.
 सुक-शुक्ल IX, 21, 21.
 सुक-शुष् °इ V, 9, 6.
 सुकझण-शुक्लध्यान IX, 25, 14.
 सुक्किल-शुक्ल I, 14, 2.
 सुखेत्त-सुखेत्र IX, 21, 41.
 सुगय-सुगत (बुद्ध) IX, 11, 7.
 सुग्गीव-सुग्गीव VI, 17, 8.
 सुचारसमीसि-सु + पियाल + संमिश्रित IX, 21,
 13 (चार-पियालवृक्ष D. III, 21; कडव-
 मिश्रयोरु, टि.)
 सुज्झ-शुद्ध °इ VII, 1, 9; °ज्झंति IX, 9, 12,
 (H सूझना to strike to the mind)
 सुज्झ-शुद्ध III, 9 11.
 सुट्टु-सुष्ठु III, 14, 2 ; V, 6, 11 ; IX, 13,
 12.
 सुण्ण-शून्य IV, 3, 7; VI, 16, 15; IX, 5,
 11.
 सुण-श्रु, °णि I, 13, 2; °णेप्पिणु I, 13, 1 ;
 (Hem, IV, 241)
 सुणंत-शृण्वत् III, 4, 2; IX, 17, 29.
 सुणिय-श्रुत III, 1, 6.
 सुणियल-सु+निगड VI, 5, 4.
 सुण्हा-सुषा IX, 18, 17; (Hem. I, 261.)
 सुतव-सु+तप्स VIII, 13, 7.
 सुत्त-सूत्र V, 8, 14.
 सुत्तंक-सूत्राङ्क IX, 22, 7.
 सुत्तंतिय-श्रोत्रान्तिक VI, 2, 10.

सुत्थिअ-सुस्थित II, 4, 11.
 सुत्थिरत्त-सु+स्थिरत्व I, 4, 9.
 सुदंसण-सुदर्शन (मेरुनाम) I, 6, 2.
 सुदंसणिय-सुदर्शना (विद्यादेवी) VI, 1, 8.
 सुदंसणिल्ल-सुदर्शना+इल्ल (स्वार्थे) VIII, 9, 10.
 सुदिस-सु+दृश् II, 14, 1.
 सुदुण्णअ-सु+दुर्नय IX, 14, 7.
 सुद्ध-शुद्ध II, 1, 1.
 सुद्धोयण-शुद्ध+ओदनं VI, 2, 6.
 सुधीर-पु. VIII, 16, 12.
 सुपइट्ठपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.
 सुपसत्थ-सु+प्रशस्त I, 1, 5.
 सुपसाहण-सु+प्रसाधन V, 1, 5.
 सुपसिद्ध-सु+प्रसिद्ध I, 6, 4.
 सुपेज्जा-सु+पेया IX, 17, 26.
 सुपोरिस-सु + पौरुष IX, 3, 7.
 सुमेसह-सु + भेषज IX, 21, 32.
 सुमर-स्म °इ I, 10, 11 (Hem. IV, 74).
 *सुमंठ-मुंठारित, टि. (मंठ-शठ, वन्ध D. VI,
 111; मंद, मृष्ट, of जस. do not suit here).
 सुम्म-श्रु (कर्मणि) °इ IV, 12, 4; VII, 1, 8;
 (see भविस. सणकु.)
 सुय-शुक I, 13, 5; VII, 1, 12.
 सुय-सुत I, 16, 8; VI, 15, 8.
 सुय-स्वप् °यंति I, 6, 9.
 सुयण-सुजन I, 5, 4; III, 2, 3; V, 5, 8.
 सुयपंचमि-श्रुतपञ्चमी I, 1, 2.
 सुयंध-सुगन्ध II, 11, 4.
 सुर-स्वर I, 7, 3.
 सुरत्त-सु+रक्त VIII, 6, 17.
 सुरय-सुरत IX, 10, 1.
 सुरवइ-सुरपति I, 6, 14.
 सुरसारिआ-सुर+सारिका (श्रेष्ठा ?) VI, 1, 14.
 सुरसुक्खर-सुरेभ्यः सुखं रातीति, टि VI, 2, 8;
 (prob. letter ओस्).
 सुरसुदंरि-° री, स्त्री IV, 7, 6.
 सुरंगि-सुरङ्गी. स्त्री. VIII, 12, 10.

सुरालत्तगेया-सुर+आलप्त+गेया II, 11, 10.

सुरिंद-सुरेन्द्र I, 14, 5.

सुरिंदहि-सुरेन्द्र+अद्रि VI, 13, 8.

सुलग्ग-सुलग्न IX, 17, 32.

सुलोयणिय-सु+लोचना V, 3, 12.

सुवण्ण-सुवर्ण VI, 7, 8.

सुवराडिय-सु+वराटिका III, 12, 6.

सुवात-सु+वात IX, 17, 17.

सुवाहि-सु+व्याधि IX, 21, 30.

सुविहाण-सु+वि+मान (प्रभात) II, 7, 7; IX, 20, 15; (D. VII, 90; Hem. IV, 330, 362. Coll. H. भ्याना).

सुविहि-सु+विधि II, 13, 7.

सुव्वय-सुव्रत पु. VI, 3, 1.

सुसइत्तण-सु+स्वत्व III, 3, 11.

सुसल्ला-सु+शल्या III, 9, 3.

सुसहाव-सु+सहाय or स्वभाव III, 2, 1.

सुस-धस् ° संति I 18, 4.

सुसिअ-शोषित VI, 2, 6.

सुसिर-सुषिर (छिद्र) V, 9, 13.

सुह-शुभ VI, 5, 5.

सुह-सुख I, 7, 6; I, 11, 10; V, 8, 15..

सुहचंद-शुभचन्द्र पु. VII, 11, 6.

सुहड-सुभट II, 6, 2; VI, 7, 3; VIII, 9, 6.

सुहदा-सुभद्रा स्त्री, VII, 11, 6.

सुहमाणण-सुख+माननी, स्त्री, VII, 11, 8.

सुहम्म-सु+हर्म्य II, 5, 5.

सुहय-सुभग III, 3, 2; V, 8, 15.

सुहयत्तण-सुभगत्व IX, 15, 6.

सुहयारी-सुखकारी V, 7, 10.

सुहलिय-सुफलित IV, 5, 1.

सुहवइ-सुखवती, स्त्री, VIII, 4, 7.

सुहसयण-सुखशयन or सुभशवन II, 6, 17.

सुहंकर-शुभंकर VII, 4, 11.

सुहासण-सुखासन II, 5, 7.

सुहि-सहद् II, 14, 10.

सुहुम-सूक्ष्म III, 8, 9; IX, 13, 10. (Hem. I, 118.)

सुहुं-सुखम् adv. I, 14, 9.

सुहोळि-सुखेकलि I, 15, 2; (सुख D. VIII, 1, 36; Pai. 427).

सुंडीर-शौण्डीर III, 11, 9. (Hem I, 160).

सुंभ-शुम् ° इ. VI, 14, 5; (हन्ति, टि. see णिसुंभ).

°सुंभणिया-मारणी VI, 6, 18.

*सुडिअ ° य-भग्न V, 4, 13; VII, 7, 11; (Hem. IV, 106).

सूर-सूर्य I, 5, 6; VI, 14, 2.

सूरकंत-सूर्यकान्त IX, 17, 22.

सूल-शूल II, 3, 16; VI, 14, 1; IX, 7, 7.

सूलभूअ-शूलभूत IV, 9, 6.

सूहअ-सुभग III, 5, 10 (lengthened for metre).

सेज्जा-शय्या IX, 17, 26 (Hem. I, 57.)

सेज्जायल-शय्यातल V, 13, 2.

सेट्टि-श्रेष्ठिन् I, 15, 5. (H. सेठ, सेठी).

सेणि-श्रेणी VIII, 7, 1.

सेणिअ-श्रेणिक, पु. I, 7, 9; I, 12, 12; I, 13, 2.

सेण्ण-सैन्य III, 16, 4.

सेयवेय-स्वेद + वेग VI, 4, 10.

सेयंस-श्रेयस् + अंश VI, 15, 13.

सेयायवत्त-श्वेत + आतपत्र II, 11, 5.

सेलिंदवाला-शैलेन्द्र + वाला (पार्वती) II, 3, 17.

*सेल्ल-See सिल्ल VII, 7, 10.

सेवय-सेवक VIII, 16, 12.

सेविअ-सेवित III, 8, 3.

सेविज्जमाण-सेव्यमान I, 9, 7.

सोचेय-शोचयेत IX, 20, 12.

सोणिअ, °य-शोणित VII, 6, 2; VII, 15, 9.

सोत्त-श्रोत्र III, 9, 9; V, 9, 2.

सोम-सौम्य III, 4, 6.

सोम-पु. VII, 11, 12.

सोम-स्त्री VIII, 12, 7.

सोमप्पह-सोमप्रभ, पु. VI, 12, 3.
 सोमालिय-सुकुमारिका IV, 8, 5; VIII, 11, 8; (Hem. I, 171).
 सोय-शोक VII, 11, 2.
 सोरट्ट-सौराष्ट्र दे. I, 15, 7.
 सोरह सौरभ V, 7, 1.
 सोलहम-षडदशम IV, 5, 1 (H. सोलहमा).
 सोवण-सुवर्ण VII, 13, 3.
 सोवाण-सोपान II, 11, 8.
 सोवेइ-स्वपेत् IX, 20, 10.
 सोसिय-शोषित IX, 25, 7.
 सोह-शोभा I, 9, 10.
 सोहग्ग-सौभाग्य II, 9, 6; IV, 12, 5; VIII, 1, 12.
 सोहण-शोभन पु. I, 2, 4.
 सोहण-शोभन IX, 19, 1.
 सोहमाण-शोभमान I, 1, 8.
 सोहम्म-सौधर्म (स्वर्गनाम) IX, 17, 45.
 सोहत-शोभमान II, 12, 4; V, 1, 1.
 सोहिय^०अ-शोभित I, 17, 11; V, 12, 8.
 *सोहेइ-त्यजेत् (?) IX, 20, 11. (M. सोढणें, H. छोडना to give up).

ह

हउं-अहम् Nom. sing. I, 3, 11; (H. हूं).
 हए-हयान् Acc. plu. VI, 13, 11.
 *हक्क-निषेध VII, 7, 1; (Hem. IV, 134, H. हांक challenge).
 *हक्कंत-निषेधमान VIII, 3, 10.
 *हक्कारअ-दूत VII, 10, 12, (H. हक्कारा or हलकारा).
 *हक्कारिअ-आहूत II, 14, 2; IV, 7, 4; VI, 15, 4; VII, 8, 1; (M. हांका मारणें, to call out).
 *हक्किऊण-हत् इति शब्देन चोदयित्वा VI, 13, 11. (H. हांकना to drive, हक्क-निषेध does not suit here).

*हक्किय-निषिद्ध VIII, 13, 12 (see हक्क).
 हट्टमग्ग-हट्टमार्ग VIII, 2, 11.
 हड-घटा (समूह) II, 6, 2.
 हडी-घटी IX, 5, 13.
 *हड्ड-अस्थि VI, 15, 6; VII, 1, 14. (D. VIII, 59; H. हाड्ड).
 हण-हन्^०सु III, 3, 14; ^०णु IV, 7, 12.
 हणुव-हनुमत I, 4, 3; VI, 17, 8.
 हणेव्वअ-हन्तव्य IV, 8, 9; IX, 21, 31.
^०हन्ति-भक्ति VI, 15, 9.
 हत्थि-हस्तिन् I, 6, 4; VII, 1, 18; (H. हाथी, M. हत्ती).
 हत्थिहड-हस्ति + घटा II, 6, 2.
 हत्थ-हस्त (शूडादण्ड; ^०नक्षत्र) III, 17, 9.
 हम्म-हर्म्य III, 6, 8.
 हम्म-हन् (कर्मणि) ^०इ IV, 14, 4. ^०मंति I, 18, 4. Hem. IV, 244).
 हम्म-हन् (कर्तरि) ^०इ III, 7, 9; (Hem. IV, 244 com).
 हय-हत I, 3, 9; I, 6, 11; II, 7, 5.
 हय-(१) तत्सम (अन्ध) (२) हत VI, 4, 6.
 हयपर-(१) हतपर (२) हयापर VII, 14, 3.
 हयाणंग^०-हत+अनङ्ग II, 3, 3.
^०हर-गृह I, 7, 2; ^०घर I, 11, 1.
 हराविअ-हारापित III, 11, 10.
 हरिय-हरित I, 6, 12; I, 14, 2.
 हरिवम्म-^० मर्न्, पु. V, 2, 13.
 हरिस-हर्ष I, 11, 9; V, 5, 8.
 हरिसिअ-हृष्ट I, 18, 1.
^०हल-फल VII, 3, 1.
 हलि-सखि (सम्बोधने) II, 2, 20; (हला, हले, Hem. II, 195; हलि IV, 332; 358 ex.)
 *हल्लिय-चलित I, 7, 1; V, 10, 16; (D. VIII, 62; H. हलना, हिलना. M. हालणें to shake).
 हव-भू^०इ III, 2, 7, (Hem IV, 60)
^०वेप्पिणु IX, 13, 3.

हवंत-भवत् III, 3, 10.
 हालिणि-हालिनी (कर्षकत्री) I, 6, 10; I, 13, 8.
 हिंड-हिण्ड् (अम) °इ VIII, 1, 2.
 हिंडण-हिण्डन III, 9, 7.
 हिंडिय-हिण्डित VI, 15, 11.
 हित्त-हृत II, 11, 10; III, 13, 11; VI, 14, 3.
 हित्तिय-हृता V, 2, 15.
 हिंदोलंती-हिंदोलयन्ती I, 13, 7. (हिंदोल a swing, H हिंडोला. M. हिंदलणे to swing).
 हिय-हृद् (हृदय) VII, 6, 19.
 हियउल्ल-हृद्+उल्ल (स्वार्थे) III, 6, 6; IV, 8, 7; V, 1, 14.
 हियय-हृदय I, 17, 13.
 हिययत्तण-हितत्व टि. III, 3, 11 ;
 हियवअ-हृदय II, 6, 1 ; VII, 2, 5
 हिलिहिलि-onomatop. III, 14, 1 ; IV, 7, 12; VII, 1, 7.
 हिंसायार-हिंसाचार IX, 9, 12.
 हिंसिर-हेषणशील III, 14, 1; (H. हींसना to neigh).

हुअ°य-भूत् I, 8, 5; II, 10, 5; III, 1, 4; VI, 1, 12.
 हुयवह-हुतवह (अग्नि) III, 3, 1; VII, 7, 10; IX, 6, 1.
 हुयास-हुताश III, 6, 9.
 *हुलिय-क्षिप्त (प्रहत) VII, 7, 10. (Hem. IV, 143; H. हूल poking; हुलिय-शीघ्रम् D. VIII, 59; does not suit)
 हुवासण-हुताशन VIII, 15, 13,
 हुंकर-हुं+कृ °इ VI, 14, 5; °रति IV, 15, 7.
 हुंत-भवत् III, 15, 5; VI, 7, 9.
 हूई-भूता I, 18, 10. (H. हूई).
 *हूलंति-प्रहरन्ति V, 5, 4, (see हुलिय H. हूल देना to give a poking stroke).
 हेउ-हेतु I, 2, 6.
 हेमवण्णुल्ल-हेमवर्ण+उल्ल (स्वार्थे) III, 4, 12.
 हो-भू °इ I, 4, 9, III, 2, 1; °उ I, 4, 1 ; °सइ II, 6, 4 ; °हि I, 3, 10 ; °इवि VI, 4, 8. (Hem IV, 60.)
 होंत-भवत् III, 15, 13.

Index of Personal Names

Note :—Sanskrit forms of names are given. Apabhraṃśa forms are included in the general Glossary.

- अक्षपाद-IX, 7, 3. Gautama, the author of Nyāya philosophy.
- अलेय-VI, 15, 8; VIII, 10, 1. Son of Vijayasinhha, took service with Nāgakumāra.
- अतिवल-VI, 11, 6. Son of Aparājita.
- अपराजित-VI, 11, 4. King of Paundra-Vardhana, ancestor of Vanarāja.
- अभिचन्द्र-VII, 11, 3. Ruler of Gajapura, of Kuru family.
- अभेय-VI, 15, 8; VIII, 10, 1. Son of Vijayasinhha, took service with Nāgakumāra.
- अरिदमन-IV, 7, 14; IV, 9, 5. King of Gauda; invaded Pāṭaliputra from Vijayapura.
- अरिवर्मन्-VII, 4, 5. King of Girinagara, son of Śrivarman.
- अहिंसादेवी-VIII, 12, 7. A daughter of Śrīrakṣa.
- अंतरराज-VII, 3, 13. King of Antarpura.
- आनन्दप्रभा-VII, 11, 9. A daughter of Subhacandra.
- उर्वशी-V, 9, 3. The nymph.
- कनकमाला-VII, 11, 10. A daughter of Subhacandra.
- कनकोज्ज्वला-VII, 11, 9. A daughter of Subhacandra.
- कणचर-IX, 7, 3; IX, 11, 7. Kaṇḍa the author of Vaiśeṣika philosophy.
- कपिल-IX, 11, 7. The author of Sāṅkhya philosophy.
- कमलप्रभा-VII, 11, 8. A daughter of Subhacandra.
- कमलश्री-VII, 11, 8. A daughter of Subhacandra.
- कमला-VII, 11, 8. A daughter of Subhacandra.
- कर्ण-I, 4, 6; VIII, 5, 6. The hero of Mahābhārata, famous for charity.
- कश्यपऋषि-I, 2, 1. Gotra of the author.
- कंस-IV, 9, 11. Enemy of Kṛṣṇa.
- कामरति-VIII, 2, 5. Daughter of the Pāṇḍya king.
- कामरूप-VIII, 2, 9. An officer of Pāṇḍya king.
- कालाङ्गी-VIII, 12, 10. A daughter of Śrīrakṣa.
- किन्नरी-III, 6, 2. Elder daughter of Pañca-Sugandī.
- कुंदवा-I, 3, 8. Nanna's mother.

कुरंगी-VIII, 12, 10. A daughter of
| . Śrīrakṣa.

कुलिशकण्ठ-VII, 11, 15 same as
Vajrakarṭha.

कुसुमदशन-I, 3, 9. Same as Puspadanta.
कृष्ण-VII, 15, 3. Slew Śisupāla.

कृष्णराज-I, 1, 11. King of Mānyakhota.

केशवभट्ट-I, 2, 1. Father of Puspadanta.

कौण्डिन्य गोत्र-I, 3, 3 Family of Nanna.

गणिकासुन्दरी-IV, 6, 8; VIII, 1, 1.

Daughter of Vasantamālā of Pāṭa-
liputra, married by Mahāvyaḷa.

गायित्री VIII, 12, 6. A daughter of
Śrīrakṣa.

गांगेय-I, 4, 4. A hero of Mahābhārata
famous for purity of character.

गंधारी-VIII, 12, 8. A daughter of
Śrīrakṣa.

गुणधर्म-I, 2, 4. Pupil of Mahodadhi,
who requested the poet to compose
the work.

गुणवती-VII, 4, 6; VII, 9, 10. Daugh-
ter of Arivarman, king of Giri-
nagara.

गोतम-I, 13, 1. Disciple of Mahāvira
Tirthamkara.

गोमिनी-VIII, 12, 3. A daughter of
Śrīrakṣa.

गौरी-VIII, 12, 8. A daughter of
Śrīrakṣa.

चण्डप्रद्योत-VII, 5, 21. King of Sindhu,
also called Pracanda pradyota.

चन्द्रगुप्त-IX, 1, 8 King of Āndhra
with capital at Dantipur.

चन्द्रप्रभ-V, 11, 6. The 8th Tirthamkara.

चन्द्रप्रभा-VIII, 12, 6. A daughter of
Śrīrakṣa.

चन्द्रमती-IX, 1, 9. Wife of Candra-
gupta.

चन्द्रलेखा-VIII, 12, 6. A daughter of
Śrīrakṣa.

चन्द्रा-VII, 15, 4. Daughter of Abhi-
candra.

चन्द्रिणी-VIII, 12, 6. A daughter of
Śrīrakṣa.

चारित्रगुप्ति-VIII, 12, 8. A daughter of
Śrīrakṣa.

चेलनादेवी-1, 7, 9. Wife of Śreṇika
king of Rājagṛha.

जय-VII, 8, 2. A warrior of Caṇḍa-
pradyota.

जयलक्ष्मी-VIII, 12, 7. A daughter of
Śrīrakṣa.

जयवती-IV, 1, 7; IV, 6, 3; VIII, 2, 2.
Wife of Jayavarman king of
Mathurā and mother of Vyāla and
Mahāvyaḷa.

जयवर्मन्-IV, 1, 7, VIII, 1, 1. King of
Mathurā, father of Vyāla and
Mahāvyaḷa.

जयधर-I, 14, 4; I, 15, 11; V, 6, 4;
IX, 22, 3; IX, 24, 2. King of
Kanakapura, father of Nāgakumāra.

जयसेन-VIII 4, 7. King of Ujjain.

जितशत्रु-VI, 2, 3; VI, 7, 7. Son of
Vidyādhara Vidyutprabha; prac-
tised penances in Kañcanaguhā.

तिलिकासुन्दरी-VIII, 7, 6. Daughter of
Meghavāhana, king of Kiṣkindha-
Malaya.

तुङ्गी-VIII, 12, 10. A daughter of
Śrīrakṣa.

त्रिगुप्त-VI, 14, 12. A sage from whom
Somaprabha took Dikṣā.

INDEX OF PERSONAL NAMES

त्रिभुवनरति-V, 7, 9; V, 13, 10 Daugh-
ter of Nandi, king of Kashmir.

दामोदर-II, 8, 13. Epithet of Kṛṣṇa.

दुर्मुख-VII, 2, 14, The Bhilla who
waited upon Nāgakumāra in the
poison-mango-grove.

दुर्वचन-IV, 6, 12; V, 2, 7; V, 4, 18.
Son of minister Priyavarman, and
king regent of Mathurā.

देवकी-VIII, 12, 5. A daughter of
Śrīrakṣa,

देवकुमार-IX, 24, 9. Son and successor
of Nāgakumāra.

देवदत्ता-V, 1, 13 A. courtesan of
Mathurā.

द्रोण-II, 14, 12. The teacher of Arjuna.

द्विजशिष्य-IX, 11, 7. Author of a
philosophy.

धनदत्त-IX, 15, 5. Merchant of Vitaśo-
kapura, father of Nāgadatta.

धनश्री-IX, 15, 5. Wife of Dhanadatta.

नन्दमति-V, 7, 8. Wife of Nandi king
of Kashmir.

नन्दि-V, 7, 8. King of Kashmir.

नन्न-I, 2, 2. Son of Bharata, the
author's patron.

नमि-VI, 1, 11. The 21st Tirthaṅkara.

नमिनाथ-VI, 2, 4. Same as Nami.

नयंधर-IV, 15, 11; IX, 22, 1. Minis-
ter of Jayandhara,

नर-II, 14, 12. An epithet of Arjuna.

नवरङ्गी-VIII, 12, 7. A daughter of
Śrīrakṣa.

नाइल-I, 3, 12; I, 5, 1. One of the
persons who requested the poet to
compose the work.

नागकुमार-II, 14, 1. etc. The hero.

नागदत्त-IX, 15, 6. Son of Dhanadatta.

नागवसु-IX, 15, 8. Daughter of
Vasudatta.

नागश्री-VII, 11, 9. Daughter of
Subhacandra.

नागिनी-VIII, 12, 4. A daughter of
Śrīrakṣa.

नारायण-VII, 8, 7. An epithet of
Viṣṇu.

पद्मिनी-VIII, 12, 4. A daughter of
Śrīrakṣa.

पञ्चसुगन्धिनी-III, 5, 4; III, 7, 16.
mother of Kinnarī and Manoharī.

पण्डितराज-VIII, 2, 3. The Pāṇḍya-
king with capital at Dakṣiṇa
Mathurā.

पवनवेग-VIII, 12, 13. Sister's son of
Śrīrakṣa.

पिहिताश्रव-II, 3, 22; II, 7, 1; IX, 4,
3. A sage.

पुष्पदन्त-I, 2, 5; I, 5, 2. etc. The
author.

पृथ्वीदेवी-I, 15, 10; II, 5, 14; III, 8,
14; IX, 24, 2. Daughter of Śrī-
varma and mother of Nāgakumāra.

पौलोमी-I, 7, 10. Wife of Indra.

प्रचण्डप्रद्योत-VII, 4, 9. same as Caṇḍa-
pradyota,

प्रियवर्मन्-IV, 6, 11; V, 5, 14. Minis-
ter of Mathurā, father of Durva-
cana.

वुद्धिमेह-VIII, 12, 6. A daughter of
Śrīrakṣa.

भरत-I, 3, 8. Father of Nanna.

भरत-IV, 4, 13. The Cakravartin.

भीमबल-VI, 11, 6. Son of Aparājita.;

NĀYAKUMĀRACARIU

भीमासुर-V, 12, 2. A resident of Pātāla.
 मदनमञ्जूषा-IX, 1, 11. Daughter of Candragupta.
 मदनलीला-VIII, 12, 4. A daughter of Śrīrakṣa.
 मनोरमा-VIII, 12, 3. Elder daughter of Śrīrakṣa.
 मनोहरी-III, 6, 2. Daughter of Puñca-sugandhini.
 मलयसुन्दरी-V, 2, 4. Wife of Andrija.
 महाबल-VI, 12, 4. Son of Atibala.
 महाभीम-VI, 12, 2. Son of Bhīmabala.
 महारक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.
 महाव्याल-IV, 1, 8; VIII, 3, 6; VIII, 10, 1. Son of Jayavarma.
 महोदधि-I, 2, 3. Teacher of Guṇadharma and Śobhana.
 मङ्गी-VIII, 12, 5. A daughter of Śrīrakṣa.
 मन्दाकिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
 मन्दोदरी-V, 7, 8. Wife of Rāvapa.
 माधव-VIII, 4, 13; IX, 3, 8. An epithet of Viṣṇu.
 मालती-VIII, 12, 9. A daughter of Śrīrakṣa.
 मुग्धादेवी-I, 2, 1. Wife of Keśava-bhaṭṭa, mother of Puṣpadanta, the author.
 मुनिगुप्त-IX, 15, 10; IX, 16, 1. A sago.
 मेघवाह-VIII, 8, 1. same as Megha-vāhana.
 मेघवाहन-VIII, 7, 5. King of Kirīkindha-Mālaya.

युधिष्ठिर-I, 4, 5. The Pāṇḍava prince celebrated for his righteousness.
 रक्ष-VIII, 12, 2; VIII, 16, 10. Son of Śrīrakṣa.
 रति-VIII, 12, 8. A daughter of Śrīrakṣa.
 रत्नमाला-VII, 11, 1. Wife of Abhicandra.
 रत्नमाला-VIII, 12, 9. A daughter of Śrīrakṣa.
 रम्भा-IV, 6, 8. A nymph celebrated for her beauty.
 रम्भा-VIII, 12, 7. A daughter of Śrīrakṣa.
 राघव-VI, 17, 8; VII, 14, 9. An epithet of Rāma.
 राम-IV, 6, 9; VIII, 8, 5. Hero of Rāmāyana.
 रावण-IV, 11, 2; VII, 14, 9. Enemy of Rāma.
 रुक्मिणी-VII, 11, 15. Daughter of Sukantha.
 रेवती-VIII, 12, 5. Daughter of Śrīrakṣa.
 लक्ष्मीवती-VI, 8, 7; IX, 2, 1. Daughter of Vijayandhara.
 वज्रकण्ठ-VII, 15, 2. Son of Sukantha.
 वज्रोदरी-VII, 11, 14. Wife of Sukantha.
 वनमाला-VI, 8, 7. Wife of Vanarāja.
 वनराज-VI, 12, 5; VI, 8, 6. Son of Mahābala, chief of Giriśikhara.
 वल्लभराज-I, 3, 2. Epithet of Kṛṣṇaraja.
 वसन्तमाला-IV, 6, 7. Mother of Gaṇikā-sundarī.
 वसुदत्त-IX, 15, 7. Merchant of Vitaśokapura.

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- वसुमति**-IX, 15, 7. Wife of Vasudatta.
वसुन्धरा-VI, 11, 5. Wife of Aparājita.
वासव-I, 14, 10. Merchant of Kanaka-
 pura.
विजय-VII, 8, 2. A warrior of Caṇḍa-
 pradyota.
विजयसिंह-VI, 15, 7. King. of Supra-
 tiṣṭhapura.
विजयसेना-VI, 15, 7. Wife of Vijaya-
 simha.
विजयंघर-IX, 1, 14. Ruler of Tri-
 bhuvanatilaka.
विजया-IX, 1, 15. Wife of Vijayan-
 dhara.
विद्युत्प्रभ-VI, 2, 2. A Vidyādhara of
 Alakapura, father of Jitaśatru.
विद्युत्प्रभा-VIII, 12, 3. A daughter of
 Śrīrakṣa.
विद्युद्वेगा-VIII, 12, 3. A daughter of
 Śrīrakṣa.
विनयपाल-V, 2, 11. King of Kānyakubja.
विनयवती-V, 2, 12. Wife of Vinayapāla.
विष्णु-IV, 9, 11; VIII, 8, 8.
विमला-VI, 2, 2. Wife of Vidyutprabhā.
विशालनेत्रा-I, 14, 7; II, 2, 15. Wife
 Jayandhara.
वृकोदर-IV, 10, 17. An epithet of
 Bhīma.
वैकुण्ठ-VII, 12, 7. An epithet of
 Viṣṇu.
व्याल-IV, 1, 8; VIII, 10, 1. etc. son
 of Jayavarma.
शान्ति-VIII, 12, 5. A daughter of
 Śrīrakṣa.
शिवदेवी-II, 8, 14. Mother of Nemi-
 nātha the 22nd Tīrthamkara.
शिशुपाल-VII, 15, 3. Enemy of Kṛṣṇa.
शीलइया-I, 3, 12. One of the persons
 who requested the poet to compose
 the work.
शीलभट्ट-I, 5, 1. Same as Silaiyā.
शीलवती-V, 2, 13. Daughter of
 Vinayapāla.
शुभचन्द्र-VII, 11, 6. King of Kauśāmbī.
शृङ्गारकान्ति-VIII, 12, 5. A daughter
 of Śrīrakṣa.
शोभन-I, 2, 4. Pupil of Mahodadhi.
श्यामाङ्गी-VIII, 12, 5. A daughter of
 Śrīrakṣa.
श्रीधर-I, 14, 8; III, 14, 12; III, 16,
 3; IV, 14, 1; IX, 24, 1. Elder son
 of Jayandhara.
श्रीमती-I, 15, 9. Wife of Śrīvarmarāja,
 mother of Pṛthividevī.
श्रीमती-VIII, 12, 1. Wife of Śrīrakṣa.
श्रीरक्ष-VIII, 12, 1. King of Bhūmi-
 tilaka, slain by Pavanavoga.
श्रीवर्मराज-I, 15, 8; I, 16, 7; III, 13,
 5. King of Girinagara, father of
 Pṛthividevī.
श्रीवर्मराज-IV, 6, 6; IV, 9, 6. King of
 Pātāliputra.
श्रुतिधर-VI, 10, 5. A sage.
श्रेणिक-I, 7, 9; I, 12, 12; I, 13, 2.
 King of Rājagṛha.
सन्मति-I, 8, 13. An epithet of Mahā-
 vira, the 24th Tīrthamkara.
सरस्वती-VIII, 12, 6. A daughter of
 Śrīrakṣa.
सती-VIII, 12, 9. A daughter of
 Śrīrakṣa.

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सत्यवती-VI, 11, 5. Wife of Aparājita.
सागरदत्त-V, 10, 7. Merchant of Kashmir.
सावित्री-VIII, 12, 5. A daughter of Śrīrakṣa.
सीता-IV, 6, 8; VIII, 8, 5. Wife of Rāma.
सुकण्ठ-VII, 11, 13. A Vidyādhara of Alaṅghanagara.
सुगत-IX, 11, 7. An epithet of Buddha.
सुग्रीव-VI, 17, 8. The forest chief devoted to Rāma.
सुदर्शना-VI, 1, 8; VIII, 9, 10. A forest divinity, keeper of the Vidyās.
सुधीर-VIII, 16, 12. Minister appointed at Bhūmitilaka.

सुभद्रा-VII, 11, 6. Wife of Śubhacandra.
सुरङ्गी-VIII, 12, 10. A daughter of Śrīrakṣa.
सुरसुन्दरी-IV, 7, 6. Daughter of Śrīvarma king of Pāṭaliputra.
सुव्रत-VI, 3, 1. A sage.
सोम-VII, 11, 12. A Vidyādhara of Alaṅghanagara.
सोमा-VIII, 12, 7. A daughter of Śrīrakṣa.
सोमप्रभ-VI, 12, 3. Son of Mahābhīma.
हनुमत्-I, 4, 3; VI, 17, 8. The Vānara chief devoted to Rāma.
हरिवर्मन्-V, 2, 13. King of Siṃhapur.

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Note :—Sanskrit forms of names are given. Apabhraṃṣa forms are included in the general Glossary.

अलकपुर-VI, 2, 1. On mount Kailāśa.
 अलङ्घनगर-VII, 11, 13. Near Kauśāmbī,
 capital of Sukaṇṭha Vidyādhara.
 अन्तरपुर-VII, 3, 13. Capital of Antar-
 vana.
 अन्तरवन-VII, 3, 12. With capital at
 Antarpura, ruled by Antararāja.
 आंध्रदेश-IX, 1, 7. With capital at
 Dantipur, ruled by Candragupta.
 उज्जयिनी-VII, 3, 8; VIII, 4, 7. ruled
 by Jayasena.
 उत्तरमथुरा-IV, 1, 7. Ruled by Jaya-
 varma who was succeeded by his
 sons Vyāla and Mahāvyaāla.
 ऊर्जयत्-VII, 1, 2; VII, 10, 4.
 Mountain in Saurāṣṭra.
 ऐरावत-IX, 13, 5; IX, 15, 4. A
 country.
 कनकपुर-I, 13, 9; I 17, 2; III, 13, 13;
 IV, 12, 1; IX, 22, 3. in Magadha,
 ruled by Jayandhara, who was
 succeeded by his son Nāgakumāra
 the hero.
 किर्किधमलय-VIII, 7, 4. with capital
 at Meghapur ruled by Meghavāhana.
 कुसुमपुर-IV, 6, 13; VIII, 1, 2. Same
 as Pāṭaliputra.

कश्मीर V, 7, 7. With capital of the
 same name.
 कश्मीर-V, 7, 7. capital of Kashmir,
 ruled by King Nandi.
 कान्यकुब्ज-V, 2, 11. Ruled by Vinaya-
 pāla (Mod. Konnoja)
 कैलाश-III, 15, 13. Mountain.
 कौशाम्बी-VII, 11, 5. Capital of the
 Vatsas, ruled by Śubhacandra.
 गजपुर-VII, 11, 1; VIII, 5, 4. Ruled
 by Abhicandra younger brother of
 Śubhacandra.
 गिरिनगर-I, 15, 6; I, 16, 6; VII, 4, 9.
 Capital of Saurāṣṭra ruled by
 Varmarāja who was succeeded by
 his son Arivarma.
 गिरिशिखर-VI, 8, 6 Seat of Vanarāja.
 गोकुल-VIII, 16, 6. Kṛṣṇa's abode.
 गोवर्धन-III, 17, 15. The hill raised by
 Kṛṣṇa.
 गौड-IV, 7, 13. With capital at Vija-
 yapur, ruled by Aridamana.
 जम्बूद्वीप-I, 6, 1. containing the Bharata
 Varṣa.
 जालंधर-V, 7, 6.
 ज्वलन्ती-VII, 1, 10. A forest tract.
 तोयावलि-VIII, 8, 12 An island.

त्रिभुवनतिलक-IX, 1, 13. A town ruled by Vijayandhara.

दक्षिणमथुरा-VIII, 2, 3. The Pāṇḍya capital (Mod. Madura).

दंतिपुर-IX, 1, 12. Capital of Āndhra.

पाटलिपुत्र-IV, 6, 5. Ruled by Śrīvarma.

पाताल-V, 12, 6. In Rāmyaka forest, home of Dānavas.

पुण्ड्रवर्धन-VI, 11, 3. Paternal home of Vanarāja.

भरतक्षेत्र-I, 6, 3; I, 13, 3; IX, 13, 5. Situated in the middle of Jambūdvīpa, to the south of Sudarśana Meru, bounded by Lavaṇodadhi and Himagiri.

भूमितिलक-VIII, 11, 13. A town in Toyāvali island, ruled by Śrīrakṣarāja.

मगध-I, 6, 4. With capital at Rājagṛha ruled by Śreṇika; I, 13, 4 with capital at Kanakapur, ruled by Jayandhara.

मथुरा-IV, 6, 4. same as Uttara Mathurā; IV, 15, 15; V, 6, 9; IX, 1, 2, same as Dakṣiṇa Mathurā.

मेघपुर-VIII, 7, 5. Capital of Kiṣkindha-Malaya, ruled by Meghavāhana.

मान्यखेट-I, 1, 12. The Rāṣṭrakūṭa capital ruled by Kṛṣṇarāja.

रम्यक-V, 10, 5. A forest.

रजतमहीधर-VI, 2, 1. In Vijayārdha, same as Kailāśa.

राजगृह-I, 6, 13. Capital of Magadha ruled by Śreṇika.

लवणार्णव-I, 13, 3. The briny ocean surrounding the Bharata-kṣetra.

विजयपुर-IV, 7, 14. Capital of Gauda, ruled by Aridamaṇa.

वत्स-VII, 11, 5. With capital at Kauśāmbi ruled by Subhacandra.

वसंततिलक-VII, 11, 11. A forest near Kauśāmbi.

विदेह-IX, 13, 5. A country.

विपुलगिरि-I, 8, 13. A hill near Rājagṛha.

वीतशोकपुर-IX, 15, 5. In Airāvata country.

सिंधु-VII, 4, 8. with capital at Siṃhapura ruled by Caṇḍapradīyota.

सिंहपुर-V 2, 13. Ruled by Harivarma.

सिंहपुर-VII, 4, 7. capital of Siṇḍhu, ruled by Caṇḍapradīyota.

सुदर्शन-I, 6, 2. A mountain in the middle of Jambūdvīpa.

सुप्रतिष्ठपुर-VI, 15, 6. Ruled by Vijaya-siṃha.

सौराष्ट्र-I, 15, 7. With capital at Girinagara, ruled by Varmarāja.

हिमगिरि-I, 13, 3. Mountain forming a boundary of Bharata-kṣetra.

NOTES

N. B.—In the following pages all the technical terms of Jaina religion and others are explained with authoritative texts quoted or referred to, difficult lines are translated, double-meaning expressions are cleared and obscure words or phrases are commented upon. The original tippānis are quoted where they are found to be sufficient to elucidate the meaning or where my explanations differ from them. These notes, along with the glossary and the summary given in the introduction are expected to guide the reader easily through the text. The figures at the beginning of each note indicate the Kaṭavaka and the line respectively.

I.

1. 1. पंचगुरु—अहत्, सिद्ध, आचार्य, उपाध्याय and साधु.
कलि—(१) कलिकाल, (२) कलह.

Lines 3 to 10 are paronomastic applying to speech and a lady.

1. 3. दुविहालंकार—शब्दार्थालंकारैः पक्षे कटकटिसूत्राद्यलंकारैः. This is how the tippāṇa explains it. I would prefer to take the two-fold ornamentation as consisting of outward appearance and inner virtues (रूप and गुण) in the case of a lady corresponding to the शब्द and अर्थ in the case of speech.

लीला कोमल इं पया इं—लीलया शृङ्गारादिविलासेन कोमलानि चक्षुःप्रीतिजनकानि पदानि पादन्यासाः
पक्षे अनायासेन चक्षुःश्रोत्रमनःसुखदानि पदरचनाः । टि.

1. 4. बहुहावभावविन्मम—

हावो मुखविकारः स्याद् भावः स्याच्चित्तसंभवः ।

विलासो नेत्रजो ज्ञेयो विभ्रमो भ्रूयुगान्तयोः ॥ टि.

भावः आत्मपरिणामः पक्षे स्वस्वभावो भर्तृहितत्वञ्च ।

विभ्रम-धैर्यरहिता प्राणिषु कौटिल्ययुक्ता च पक्षे विगतभ्रमा । टि.

1. 5. अत्ये—पक्षे परनरपराङ्मुखलक्षणोऽर्थः । टि.

विण्णाण इं—पक्षे विशिष्टज्ञानं केवलज्ञानम् । टि.

संभरंति—धारणं पोषणं वा कुर्वन्ती । टि.

- I. 6. देसभासउ—The Prakrits current in different parts of the country as distinguished from Sanskrit.

लक्खण इं—संस्कृत-प्राकृतलक्षणानि शरीरगतकलशकुलिशादिलक्षणानि च । टि.

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I. 7. अ इ रं द छं द म ग्ग^०—अतिमहता मात्राप्रस्तारमार्गेण सरस्वती याति । स्त्री तु अतिरंद्रेण आराध्यानां पितृश्वश्रूप्रभृतीनां छन्देन नानाभिप्रायेण याति । श्वश्रूश्वसुरभर्तृदेवरादीनां रुच्या गच्छन्तीत्यर्थः । टि.

पा णे हि—स्त्रीपक्षे दशप्राणाः पञ्चेन्द्रियादयः । सरस्वतीपक्षे तु—

‘ श्लेषः प्रसादः समता समाधिर्माधुर्यमोजः पदसौकुमार्यम् ।

अर्थस्य चाव्याक्तिरुदारता च कान्तिश्च काव्यस्य गुणा दशैते ’ ॥ टि.

Dandi, in his Kāvyaadarśa, calls these qualities of poetry as the prāṇa of Vaidarbhistyle ‘ इति वैदर्भमार्गस्य प्राणा दशगुणाः स्मृताः ’ ॥ for the पञ्चेन्द्रियादिदशप्राणाः note the following Gāthā from Boha-pāhuda, 35.

पंच वि इंदियपाणा मणवयकाएण तिणिण बलपाणा ।

आणप्पाणप्पाणा आउगपाणेण दहपाणाः ।

Also see Dravya Saṅgraha, 3 ; Panchāstikāya, 30.

MS. D. also gives a variant reading for this foot ‘ पाणेहिं दसहिं संपण्ण हुंति ’. This had escaped notice at the time of noting the variants.

1. 8. ण व हिं मि रे से हिं—सरस्वती पक्षे शृङ्गारादिरसैः, स्त्रीपक्षे नवीनरसघृततैलादिभिः । टि. This, however, is not necessary as the शृङ्गारादिरस may suit both cases.

वि ग्ग ह त ए ण—सरस्वतीपक्षे समास-तद्धित-कारकविग्रहाः । स्त्रीपक्षे तु ऊर्ध्वाधोमध्यभागेषु विग्रहत्रयेण । टि. The tippana on MSS. A and B adds ‘ कर्मधारय-तत्पुरुष-बहुव्रीहिः इति समासत्रयम् ’ ; while that on MS. D. adds ‘ शरीरवक्तात्रयेण यदि वा कर्मण-तैजसौदारिकेण, कर्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण ।

1. 9. दु वा ल सं गि—सरस्वतीपक्षे आचाराङ्गादिद्वादशाङ्गैर्युक्ता, स्त्रीपक्षे तु—

णलयाबाहू य तहा नियं वु पुट्टी उरो य सीसं च ।

अट्टे व दु अंगां सेस उवंगा हु देहस्स ।

इत्यष्टौ कर्ण-नासिका-नयनोष्ठचत्वारः इति द्वादशाङ्गानि ।

For the twelve Angas of the Jaina Scriptures see Ādipurāṇa XXXIV, 135ff; Harivaṁśa-purāṇa II, 92 ff. For a complete analysis of the existing Angas see Weber's ‘ Sacred Literature of the Jainas ’ in the ‘ Indian Antiquary ’.

च उ द ह पु ण्वि ल—चतुर्दशपूर्वैः इल्ला युक्ता सस्वती । स्त्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता । पूर्वपुरुषाः पितुः सप्त मातुः सप्त । टि.

The Fourteen Pūrvas formed parts of the 12th Anga Dṛṣṭivāda.

स त्त भं गि—The seven modes of predication according to the Jaina system of Logic are स्यादस्ति, स्यान्नस्ति, स्यादवक्तव्यम्, स्यादस्त्यवक्तव्यम्, स्यान्नास्त्यवक्तव्यम् and स्यादस्ति-नास्त्यवक्तव्यम् । It is on account of these that the Jaina system of thought is called स्याद्वाद or अनेकान्त. For a full exposition of this see Pancāstikāya, Intro. lxvii ff. and texts Syādvādamanjari of Malliṣeṇa and Saptabhaṅgitaraṅgiṇī of Vimalasūri.

NOTES

पक्षे जिनमुखात्सामुद्रकं निर्गतं तत्रोत्तमस्त्रियाः लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivaṃśapurāṇa Chapt. 23, verses 55-107.

1. 10. वायरण वित्ति—व्याकरणवृत्त्या प्रकटितं नामाधिकारो यया । स्त्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादितं नाम 'स्त्री' इति शब्दो यस्याः । टि.

प सिय उ—सरस्वती मम प्रसीदतु, वरदा भवतु । टि.

1. 11-12. Read the whole of line 11 as one compound and line 12 as consisting of two compounds धवलहरसिहरिहयमेहडलि पविडलमणखेडणयरि, and translate as follows:—

“In the big town of Mānyakheta which scraped the clouds by its mountain like palaces, and inaccessible owing to the current of water in the form of the sword placed in the hand of Śrī Kṛṣṇarāja, etc.” The connection of the sentence is with the next Kadavaka.

2. 1-2. The poet mentions his parents Mugdhādevi and Keśava Bhaṭṭa, his *gotra*-Kāśyapa, his patron-Nanna and his own title Abhimāna-meru.

2. 3. 'महोदधेः शिष्येण कथंभूतेन महोदयिश्चिशयेन महासमुद्रलक्ष्मीप्राप्तकरणे शिष्यद्वयेन गुणधर्मेण शोभनेन च पुष्पदन्तः श्रीपंचमीफलकथने प्रार्थितः । टि.

Gunadharmā and Śobhana were both sons of Bharata, the author's patron (see introduction).

3. 1. आ यण्ण हि—'Let us hear'. 1st per. plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि.

3. 2. वल्लहराय—The Rāṣṭrakūṭa kings called themselves by this name which was also known to the Arabs (see Anc. Hist. of India. by V. Smith).

3. 5. If we read विच्छिण्ण (°ञ) in place of वित्थिण्ण (विस्तीर्ण), the poet would seem to tell us that Apabhraṃśa was more or less neglected at the time in literary circles but that the house of Bharata patronised and tried to revive it. So far, only two works of Apbhraṃśa—Paumacariu and Harivaṃśa purāṇa—of Svayambūh have become known as definitely prior to the works of Puṣpadanta.

3. 12. The glosses in MSS A and B on the one hand and D on the other, differ about the names, the former saying 'नाइलशीलश्रद्धौ भट्टौ ताभ्यामपि कविर्भणितः', and the latter 'केनचित् नागेन्द्रशीलेन'. The names recur in I, 5, 1 where we have सीलभट्ट in place of सीलइय.

3. 13. णणु जि अणु etc. गृहस्थशोभायां नन्न एव नान्यः । टि.

4. 1. आसन्न-भव्य means a person who is capable of attaining salvation in the near future. The stanza is full of व्यतिरेक अलंकार where Nanna is praised as superior even to Brhaspati, Hanumat, Gāṅgeya, Yudhiṣṭhira, Karna, the moon, the earth, the Meru mountain and the ocean in the respective qualities for which the latter are renowned.

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For the defeat of Brhaspati by his enemy Śukra, see Mahābh. I, 71, 9. The glosses, however, suggest 'रावणेन यदा इन्द्रो भग्नः तदा बृहस्पतिर्विदिगृहे धृतः'. This fact is not traceable in the Sanskrit Padma purāṇa of Raviṣeṇācārya but is found mentioned in the Apabhraṃśa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms. of the work. For Gāṅgeya's running away from the battle field see Mahābhārata, Virāṭaparva-uttara-gōgrahya Kathā.

5. 3. तणुवत-‘तृणवत् तृणादपि कष्टं निन्द्यम्’ । टि. धम्मेणणिवद्ध etc. He is fixed in piety having abandoned guile. सट्ट-शाख्यम् मूर्खत्वं वा, टि.

5. 6. पडि वण्ण सूर—An accomplished hero.

5. 7. For the three divisions of the universe, compare—

वेत्रासनमृदंगोरुझलरीसदृशाकृतिः ।

अधश्चोर्ध्वं च तिर्यक् च यथायोगमिति त्रिधा ॥ H P. IV, 6.

Also see Mūlācāra, 7 14 ; Tatt. Sutra, chapt. III,

5. 10. अरहंत अरुह etc. ‘Say, what the worshipful Arhats keep back (leave unsaid)’? For the meaning of अरहंत note the following Gāthā—

अरिहंति णमोक्कारं अरिहा पूजा सुरुत्तमा लोए ।

रजहंता अरिहंति य अरहंता तेण उच्चदे ॥ Mūlācāra 505.

6. 2. कसेरु, a kind of grass (Latin—Scripus Kesoora), is particularly liked by the boars, Cf.

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका ।

सूकरेष्टः सुगन्धिश्च सुगन्धो गन्धकन्दकः ॥ BNR p. 521.

सुदर्शन is one of the five Merus, the other four being विजय, अचल, मंदर and विद्युन्माली, see also VIII, 15, 2 text.

6. 9. थलपोम-स्थलपद्म, Lat. Ionidium suffruticosum, see BNR p. 277.

6. 14. ‘As if the divine city had dropped from the sky inspite of the mighty efforts of the king of gods to hold it up’.

7. The city is described by a series of poetic fancies.

8. 1. ‘By whom was pacified and brought under control the spreading fire of his enemies’ valour by means of the water of his excellent sword’.

8. 2. तिण्णि वि बुद्धिउ-स्वभावगुरुशास्त्रजाः सहजाहार्यसंस्कार्याः वा । टि.

तिण्णि वि सत्तिउ-प्रतापोत्साहमंत्रजाः । टि.

8. 3. चउरासम—The four orders (ब्रह्मचर्य etc.) were maintained in (their respective) duties by the ruler’. Or णिययकम्मि might be taken as a compound word (निजकर्मणि) and connected with the predicate सण्हिय in the preceding foot.

NOTES

8. 6. अ रि छ व्व ग्ग-काम, कोभ, लोभ, मान, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4, 3.
जे ण ण्णा य णा उ—येन अन्यायनाम विच्छिन्नम् ।

8. 7. स त्त वि व स ण इ—' दण्डपारुष्यकंदर्पवाक्पारुष्यार्थदूषणम् ।
सुरास्त्रीयूतपापार्द्धिकोपं व्यसनसप्तकम् । टि.

स त्त वि र जं ग इ—स्वाम्यमात्यसुहृत्कोषो राष्ट्रं दुर्गं तथा बलम् ।
प्राकृतं सप्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.

9. 1, णि व सा स णु—'Leaving the lionseat which is (the insignia of) royal authority'. 'वृषस्यशासनज्ञापकम्' टि.

9. 7. ण ग्गो ग्ग°—नम्रोप्रखङ्गव्यापृतकरैः ।

10. 0. The stanza is full of *Yamaks* both *Sabhaṅga* and *Abhaṅga*.

11. 1. समवसरण is the audience hall of a Tirthamkara.

11. 3. थिय प रि मिय°—whose nails and curly hair do not grow beyond a particular measure.

12. 1. ण र को ढु—नरकोष्ठ is a special part of the *Samavasarāṇa* assigned for men.

12. 2. पंच स्थि का य—The five *astikāyas* of Jain philosophy are जीव, पुद्गल, धर्म, अधर्म and आकाश (see *Pāncāstikāyasāra* of Kundakundācārya)

12. 3. इ सि व य इं पंच—अहिंसा, अस्तेय, सत्य, ब्रह्मचर्य and अपरिग्रह. These five vows are observed in their strictest form by the ascetics, and are called *Mahāvratas*; or *Rsivratas* while, as observed by householders in their less stringent form they are called *Anuvratas* or *Grhāvratas*.

पंच वि ग ई उ—नरक, तिर्यक् मनुष्य, देव and मोक्ष.

स मि दी उ पंच—The five *Samitis* observed by ascetics are (1) ईर्या—Walking with care to avoid injury to any living beings; भाषा—care to make truthful and pure speech; (3) एषणा—care to take pure food; (4) आदाननिक्षेपण care in placing and picking up their articles such as *Kamaṇḍala*, *Picchi*, and books. (5) प्रतिष्ठापना—Answering calls of nature in a clean place.

गु त्ती उ ति णि—मनोगुप्ति, वचनगुप्ति and कायगुप्ति (see IX, 2, 4 text; for exposition see *Mūlācāra* 331-335).

12. 4. र य णा इं ति णि—सम्यग्दर्शन-सम्यग्ज्ञान and सम्यक् चारित्र.

स ल्ला इं ति णि—The 3 *Sālyas* or darts rankling in the heart are मिथ्यात्व, माया and निदान. (See *Sāgāradharmāmṛta* IV, 1.)

गा र व इं ति णि—ऋद्धिगौरव, रसगौरव and सुखगौरव. (See *Mūlācāra*, 52).

12. 5. द ह भेय धम्म-क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्चन and ब्रह्मचर्य.
छ जीव का य-पृथ्वी, अप्, तेजस्, वायु, वनस्पति and त्रस. (See Mūlācāra 205 ff.).

ग व णो क सा य-Nine subsidiary passions are हास्य, रति, अरति, शोक, भय, जुगुप्सा and स्त्री.पुं. नपुंसकवेद.

12. 6. एया र ह प डि म उ सा व या हं-The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सचित्तत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमातित्याग and उद्दिष्टत्याग. They are mentioned in the following Gāthā:—

दंसण-वय-सामादय-पोसह-सचित्त-रायभत्ते य ।

बंभारंभपरिगह-अणुमण उद्दिठ देसविरदो य ॥ (Cārittapāhuḍa, 22).

12. 7. बार ह अंग and च उ द ह पु व्व see notes on I, 1, 9.

12. 8. For पुगलसंजोग (contamination of soul with matter) and पयईरस प्रकृतिरस (the formation of Karmic energies which bring about experiences of pleasure and pain) see Practical Path by C. R. Jain, chapter III-V.

12. 9. आसव-आश्रव (inflow of karmic matter in the soul) संवर (stopping of the inflow) and णिज्जर-निर्जरा (Eradication of the karmic energies). For exposition see ' Practical Path '.

12. 10. गुण ठा णा रो ह ण-There are fourteen stages of soul's advancement. They are called गुणस्थान, for which see ' Gommatasāra-Jivakāṇḍa.'

13. 1. वीराण ए etc. ' At the command of Vira (i. e. Tirthaṅkara Mahāvira) Gotama (His chief disciple) spoke.'

13. 7-8. ण ग्गो ह रो ह °-' Where the farmer's wife swinging by the beautiful offshoots of the banyan tree was looked at (with amazement) by the fairy who became partial to her charming features'. The gloss-maker, however, seems to construe हिंदोलंती with जक्खिणी, for, commenting on हिंदोलंती he says अत्र तृतीया लुप्ता । पक्षीदेव्या हालिनी दृष्टा । टि.

15. 4. सिरि सुहर साल-' Enjoyer of the pleasures of royalty '.

17. 4. चार तु ण ह हं etc.-'The great toes rising up proclaimed the charm of the nails'. एतौ अंगुष्ठौ उद्भूय नखानां चारुत्वं कथयतः । टि.

17. 5. णं भुव णु etc. ' As if holding a council to conquer the world'.

17. 7. 'Cupid was giving himself airs by the body of the bride which possessed those knee-joints.'

17. 12. परमाणु सु-परेषां माननाशकम् । टि.

17. 15-16. ' When people died being shot by the arrow from the bow of Cupid in the form of her curved eye-brows, why, then, have the hair on the head of the beautiful lady assumed crookedness (i. e. curliness) ?'

18. 3. लोणिय चडंति-The bride and the bride-groom are besmeared with butter at the time of marriage (Marāthi लोणी-butter).

NOTES

II.

1. 9. 'Another says, the parrot did not die even on coming in contact with the mango-blossom.'

2. 19-20. 'Why do not those loving eyes close, oh friend, which witnessed the pleasures and miseries falling to the lot of the wicked and the good respectively?'

3. 7. कया हिं द से व—कृता अहीन्द्रैः सेवा यस्य सः ।

3. 14-18. Compare Navasāhasānka-carita XVIII, 23.

नाखं न भस्म न जटा न कपालदाम नेन्दुर्न सिद्धतटिनी न फणीन्द्रहारः ।
नोक्षा विषं न दथिताऽपि न यत्र रूपमव्यक्तमीश किल तद्दधते नमस्ते ॥

see also IV, 12, 9-10 text.

3. 22. कउ instead of कय, would be more correct with पणामु.

4. 3, भणु अत्थि णत्थि—She asks for a discourse on *Saptabhaṅgi*, for which see notes on I, 1, 9.

4. 8. The meaning of the first foot is not quite clear. रूउ ल्हसइ is commented upon as रूपं हीनं भवति. The whole may, therefore, be translated as 'By (i. e. in the presence of) a form of superior beauty another form becomes less attractive'.
Note the variants.

5. 3. मत्तवारण—(1) A fence round a large building or mansion; a turret or a small room on the top of a large building; a varandah (Apte's Dictionary).

(2) An elephant in rut.

(3) वारण—निवारक.

5. 6. ण रिं द विं द व णि या—राज्ञां वन्द्यः जयंधरः तस्य पत्निका । टि. In this case it is preferable to read वंद instead of विंद. See variant.

6. 4. हो सइ etc. 'May be that my beloved has taken to penance.' Note the use of होसइ to denote possibility.

6. 17. Perhaps translatable as follows. 'As, to a person steeped in sin, jewel that produces happiness does not come due to his poverty,' etc. सुहसयणु, शुभसवनम् (सुखोत्पादकम्) or सुखशयनम्.

7. 5-6. She saw in dream an elephant, a lion, the ocean, the moon, the sun and a lotus pool.

7. 8. स धर धर—पर्वतसहिता धरा भूः । टि. For धर in the sense of a mountain see also IV, 1, 15; VII, 3, 6. Also see variants.

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8. 1-2. 'The steel-door becoming loose in its tight-fitting joints when touched by his great-toe, would give way.' ल्हस्-हस् (खंस्), see glossary.

8. 13-14. 'As ideas are born of a poet's mind, glorious Dāmodara was formerly born of Devaki and Jina (Nemi, the 22nd Tirthaṅkara) of Śivadevi, and as virtues are born of endurance, so a child was born to her.'

9. 1. सुंदरगहं--'मनोहरचन्द्रप्रमुखपुण्यग्रहदृष्टिदृष्टः' । टि.

9. 9. 'Sportive women, radiant with auspicious China-camphor (धवल), danced playfully.,

'चीनकश्चीनकर्पूरःकृत्रिमो धवलः पटुः ।

मेघसारस्तुषारश्च द्वीपकर्पूरजः स्मृतः ॥ B NR.P. 89.

10. 2. मणिकलसं ° may be translated as 'Holding in their hands jewelled jars which reflected their faces'. मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम् । See variants.

10. 8. 'तं जोइइह परलोयगइ' is some what obscure. The gloss, however, explains it as 'तन्मुखं दृष्टं सत् इह परलोकगतिर्गमनं भवति तस्य दर्शकस्य' । टि.

10-11 'They saw the face of the Jina in which there was no biting of the lip nor knitting of the brows (i. e. free from pride or anger)' etc.

11. 2. महापंचकलाण The celebrations at the time of a Jina's गर्भ, जन्म, तपः, ज्ञान and निर्वाण are called *Panca kalyana*.

11. 5. असोयद्दुमा °-अशोकेन्द्रे सुष्ठ आसीनाः पक्षिणो मायामया देवाः । टि.

11. 9. फणीणंरसा °-'Where serpents had commenced their sport of sputtering water'. रसस्य (जलस्य) आसारः.

11. 11-12 'Where the swan, shooting up suddenly being excited with love indulges in gentle coaxing, and, with its beak, presents to the female swan, abiding in the alake, lotus stalk'. जहि in the couplet is connected with तहि in the next Kadavaka.

12. 4-5. 'As if the lord of the serpents had extended upwards, his hand shining with the nails in the form of the crest-gem.' etc.

13. 7. आकुंभत्यल ° 'Where elephants would sink up to their forehead there comfort was provided by the gracious gods'.

14. 1. The father called his son 'Prajābandhura' while the gods called him 'Nāgakumāra'.

14. 10. 'Even a friend would look with a frown on an unlucky person, while by good luck, a cobra would become a couch.'

NOTES

14. 12. णं णरु दोणणिवासहो-‘ As Arjuna (Nara) was taken to the residence of Droṇa (for education)’.

14. 13. पुष्पयंतजिणदास-A devotee of the Jina Puṣpadanta (the 9th Tirthaṃkara).

III.

1. 1. अट्टारहलि विउ-The eighteen scripts are mentioned in the *Samavāyāṅga* and the *Pannavanū* Sutra of the Jaina canon. The two lists vary but several names are common, among which are the three well-known scripts of India, *Brāhmi*, *Kharoṣṭrī* and *Drāvidī*. The other two ‘*Javanāliya*’ and ‘*Pukkkharasūdi*’ also appear to be historical, though, these as well as the others, remain yet to be identified. (See Buhler’s Origin of Brahmi alphabet).

Most of the arts and sciences mentioned in this Kaḍavaka are included in the sixty-four arts of Ancient India enumerated by Vātsāyana in his Kāmasūtra. (See Dr. P. K. Acharya’s ‘ Fine Arts ’ I. H. Q. V, 188 ff. Also compare similar passages in Jasa. I, 24 and Bhavis. II, 2.

2. 11. अहगारहो-अघकारस्य । टि. MS. B also suggests अंगारहो and the gloss explains it as स अंगारः यो दुष्टान् पुष्णाति.

2. 16. Separate तिक्ख so as to make it an adj. of मणुय like कायर. तिक्ख-कुद्धाः निर्दयाः वा । टि.

3. 1-2. धणकज्ज is paraphrased in the gloss as भांडागार, वल्लरिया as मांसपेशी and बंधणं as रक्षा. According to this the couplet may be translated as follows:—

‘ Whoever, being greedy, puts wealth in his treasury, adds fuel to the fire and gives charge of a piece of flesh to a cat, Oh blessed one.’

3. 3. ‘ Maintenance of wicked servants means honouring calamity (or, is a mine of calamities, विधुराणां आदरः आकरः वा); Vasiṣṭha fell in great trouble (i.e., by such mistake)’. The reference, probably, is to Vasiṣṭha’s great hospitality to Viśvāmitra and the trouble that followed from the latter’s ungrateful attempt to snatch away the sage’s cow. (See Rīmāyaṇa Bālakāṇḍa, chapt. 51-56). The gloss, however, explains विदुरायरु as सदुःखस्य आदरः कृतः. This does not seem to fit in with the context.

3. 16. मयरद्धयवसणइं-The vices associated with Cupid. Or मयरद्धय may be read separate as Vocative (meaning, Oh Nāgakumāra).

4. 8-15. Compare the description of limbs here with the following from Varāhamihira’s Brhat-Saṃhitā, chapt. 67, verses 85-88.

नाभी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत् त्रितयं नराणाम् ।

उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥ ८५ ॥

वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षडुन्नतानि ।
 =ह्रस्वानि चत्वारि च लिङ्गपृष्ठं ग्रीवा च जङ्घे च हितप्रदानि ॥ ८६ ॥
 नेत्रान्तपादकरतात्वधरोष्ठजिह्वा रक्ता नखाश्च खलु सप्त सुखावहानि ।
 सूक्ष्माणि पञ्च दशनाङ्गुलिपर्वकेशाः साकं त्वचा कररुहा न च दुःखितानाम् ॥ ८७ ॥
 हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।
 इति दीर्घभितं तु पञ्चकं न भवत्येव नृणामभूताम् ॥ ८८ ॥

(see also HP, XXIII, 59 ff.)

4. 12. Single hair in each hair-pit is a sign of kingship.—

एकैकं कूपके रोम राज्ञां द्वे द्वे सुमेधसाम् ।

त्र्यादीनि जडनिःस्वानां केशाश्चैव फलाः स्मृताः ॥ HP. 23, 64.

4. 13. MS. E reads सत्तु (सत्व) in place of सोत्तु (श्रोत्र). This is more in accordance with Varāhamihira. The variant had escaped notice at the time of preparing the text.

6. 4. सरजाइमेय—स्वर is a diatonic interval or note in music and जाति is the more ancient name of राग i. e. type of melody. (see HP. XXIX, 134 ff; Bharata's Nāṭya Śāstra; Sang. Rat. etc. For exposition in English, see Music of India by Popley H.A.)

आला वि णि—आलापिनी is one of the kinds of Vinā.—

तद्वेदास्त्वेकतंत्री स्यान्नकुलश्च त्रितन्त्रिका ।

चित्रावीणा विपची च ततः स्यान्मत्तकोकिला ॥

आलापिनी किन्नरी च पिनाकी संज्ञितापरा ।

निःशङ्कवीणेत्याद्याश्च शाङ्गिदेवेन कीर्तिताः ॥

Sang. Rat. VI, 9-10.

They are said to differ from each other in the number of strings which rises in due order. Ālāpinī would, thus, be a Vinā with seven strings. ibid VI, 108-110. Acc. to H. P. XIX, 137, Vasudeva once played upon a Vinā called sughoṣā having seventeen strings.

6. 11 पि त्त—in the sense of 'thrown' is derived from क्षिप् but in the sense of 'taken' it can be better connected with घेत् which Vararuci, VIII, 16 gives as a substitute for ग्रह् and which seems to be the original of Marāṭhi घेणें. The substitute for क्षिप् according to Hem. IV, 143 is घत्त.

7. 8. अ कुली णु वि etc. compare 'खीरलं दुष्कुलादपि' ।

7. 14. जु त्त जु त्त उ etc. compare आज्ञा गुरुणां ह्यविचारणीया' ।

8. 4. प ण इ णि प रि मि ए ण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. मज्जमि, instead of भज्जमि, would suit better.

NOTES

10. 14. It would be better to read भउ लजमोहमेलावड—' there was a concurrence of shyness and infatuation.'

11. 9 पेसिय-प्रेष्य ; or it may be taken as प्रेषित and joined with सुंदरिहि.

12. 5-6 The diceboard (कडित्तु) is compared to the sky, the bet कित्त to the moon, and the conch shells (वराडिअ) to the stars.

12. 12 दी ना र. The coins so called became current in India during the early centuries of the Christian era. The name occurs in the Nārada Smṛti. They were current in Kashmir and Gujrat during the 8th century. It is probably the same as Greek *denarius* (IP. 165-166 ; HMHI. Vol. II p. 215-257.)

13. 3 ' His conch shall (used for throw as dice) would shine well, but ours would not come (i. e. to the desired position) but would stop short, Oh lord ' or ' would stop just when about to come ' ; if we read आवंती थक्कइ. The idea would be clear to those acquainted with the game of *dice*.

13. 15-16 ' Wealth is difficult to obtain, to women, the fools, the weak and the helpless, but (is easy) to noble persons ; a man of qualities is good.' We have to supply some such word as सुलहु after उत्तममाणसहं to complete the sense.

14. 3-5 We have here a number of similes based upon paronomasia.

वं का ण गु—(1) with a curved mouth, (2) with a frowning face.

क स—(1) whip (2) touch-stone.

कु स (1) bridle, (2) Kusha grass.

ण र स म ज ण गु—नरश्रमजनन.

र इ णं द गु—(1) Saturn, (2) Yama, (3) Karna. In the last case णर would mean Arjuna.

ल क्ख ण क रु व etc. ' Eating gram and so appearing like the hand of Lakṣmaṇa that slew the lord of Laṅkā'.

(लंकाया ईश्वरो रावणः लंकानां वा नूपुराणां ईश्वरः चणकः (टि.)

Acc. to the Jaina Padmapurāṇa Rāvaṇa met his death at the hands of Lakṣmaṇa.

जव—(1) speed (2) a kind of grain (Yava).

15. 6. ' Thinking so, he built a separate mansion and gave it to Nāgakumāra (Jhasakeu).

15. 8 दो णा मु ह—द्रोणमुख is a capital of four hundred villages, see Yaśodhara's commentary on Kāma sūtra, P. 44.

' नगरमष्टशतग्रामीमध्ये तद्व्यवहारस्थानम् । पत्तनं यत्र राजधानी स्थिता । खर्वटं द्विशतग्रामीमध्ये । चतुःशतग्रामीमध्ये द्रोणमुखं नाम खर्वटान्महद्भवति । '

' द्रोणारव्यं सिन्धुवेलाजलंधिवेलावलयितम् । टि.

15. 11 खेडयासी ° ' broke up settlements of cattle'.

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15. 14-15 'Is their whiteness a match for that of my tusks? (Thinking so) the mighty elephant pulls down the houses, thus playing as it were, the role of the zealous'.

16. 1-2 'The irresistible, ichor-shedding elephant, like a donor, would not shirk though beaten with hundreds of stones; but would give the points of its tusks, like crores of jewes, even to the unwilling'. The couplet is paronomastic.

16. 12 अ प्यं प रि हू य उ etc 'Every one thought himself defeated'; or 'Every one was concerned to save himself' (सकलः जनः आत्मपरः भूतः)

16. 6 ग य ग य दं त °—गजाः गताः दन्तमुसलदलिताः. Or गजाः गजदंतमुसलाः दलिताः. This requires the separation of दलवट्टिय.

17. 9 ख नि स सि etc. As the moon, for a time, comes in contact with the constellation Hasta (carvus).

17. 13. व र क रि णा हि उ—'The excellent elephant was mastered.'

IV.

1. 2 स may refer to the elephant or it may be joined with तायहो (स्वतातस्य).

1. 10. घंघल is given by Hem. IV., 422, as a substitute for झकट. The latter, however, itself appears to be a Deśi word equivalent to झगडा of Hindi and Marathi. This is borne out by the context in which Hem. has used it. Dr. Vaidya renders it by कलह (see Hem. IV, 422 trans; Jasa. glossary). Our gloss paraphrases it by विघ्नकर, though मथक or विलोडक would suit our context better. घंघल seems to be the correct reading in Sanat 502, 9, where Dr. Jacobi reads घंघव.

In Kaṇḍavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sāgāra* and *Anagāra*, see *Cāritta Pāhuḍa*, 21.

दुविहं संयमचरणं सायारं तह हवे निरायारं ।

सायारं संगंथे परिगहराहिये निरायारं ॥

2. 11 पंजुंवर—The fruit of the five kinds of Udumbara trees, namely वट Bunyan; पिप्पल Polar-leaved Fig; पर्कर Ficus Virance; उदुम्बर Ficus Glomirata and काकोदुम्बर Ficus Oppositifolia.

3. 1-8. कुपात्र, अपात्र and three kinds of सुपात्र—अधम, मध्यम and उत्तम—are distinguished;—cf.

उत्तमपत्तं साहू मज्झमपत्तं च सावया भणिया ।

अविरदसम्माइटी जहण्णपत्तं मुण्येयव्वं ॥

3. 4 सम्मत Right faith is defined as follows:—

हिंसारहिए धम्मो अट्टारसदोसवजिए देवे ।

णिगंथे पव्वयणे सद्दहणं होदि सम्मतं ॥ Mokkha Pāhuḍa, 90.

NOTES

3. 5 दुविह संजम-अंतरंग and बहिरंग.

3. 9 नवगुण विसिद्धु—The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e. g.

सद्धो भेत्ती तुद्धी विष्णार्णमलुद्धया खर्मा सत्ती ।
जत्थेदे सत्त गुणा तं दायारं पसंसति ॥ VNS. 223.
संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।
वाक्यमर्नःशुद्धीरेषणशुद्धिं च विधिमाहुः ॥

5. 2 Whether they would enjoy the earth or would do service to others day and night (अहरत्तु), which is the meanest (of all professions) ?

5. 8 It is better to read as in CE “रूपालोचने अत्यन्ते जाते”

7. 2 पवरवर°—प्रवरवरावतरणम्—° आगमनम् । टि.

7. 4 सयणिच्छिय—स्वजनानां वाञ्छितमङ्गलेन, स्वनिश्चितसुखेन वा । टि.

8. 6. वरइत्तसहोयरुपत्तुताम—There seems to be some confusion here. In this line we are told that the brother of her husband arrived ; while, from the sequel it appears that it was her husband himself.

9. 1. It would be better to read ससियरपसरमहुरणं though no MS. supports this.

9. 7-8. The instrumental in the two lines seems to be हेतौ, showing the reason for which Aridamana had become angry, in answer to Vyāla's question in line 5.

10. 16. तुलियगयासणि—तुलितगदाशनि.

11. 8. मामहेमाम, टि. From this it appears that Vyāla addressed his father-in-law as maternal uncle.

12. 9-10. Compare II, 3, 14.

12. 13. जगुणट्टउ—etc. ‘People fled away but the stranger would not move from his stand.’

15. 4-8. Notice a number of onomatopoeic verbs.

15. 13. हकारिउ—etc. ‘And come back when called from wherever you be.

V.

1. 13. Yaśodhara, in his commentary on Kāmasūtra mentions Devadattā as a very accomplished courtesan who was courted even by the cultured. विदग्धानां रतार्थिनां लक्ष्यभूता निदर्शनभूता देवदत्तावत्. Kāmasūtra chapt. 3, P. 42.

2. 15. मंघाय—माग्धाता seems to be another name of Vinayapāla.

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4. 15. णि ङ्मि चि हिं-निभृतैः वचनकरैः भक्तैः । टि.

6. 7. 'He may do what pleases him, provided his anger is somehow allayed.'

6. 10. भणसु etc.—'If you say, he may just now be offered as an oblation to the directions, i. e. executed.'

7. 3. पुष्पाय इं etc.—'Gathering punnāga flowers like merit (Punya). This is according to the amended text which appears to me to be more in keeping with the style of the poet. The reading of the MSS. पुष्पाउ is explained by the gloss. as पूर्णयुवत् in A and B and पुण्यागमनमिव in D.

8. 2. Kāśmir was the name of the country as well as of the capital. See 8. 8. below (कस्तीरु पट्टु).

8. 10-15. The distraction of the women at the sight of Nāgakumāra is described.

8. 12. कुटु देइ etc.—'ताम्वूलमध्ये खदिरसारं भणित्वा काष्ठं (काथानि AB) ददति' । टि.

10. 13. पट्टु केराए—by the order of the king. केर here means 'order'.

10. 15. Read सिहरी and तुंगे separately.

10. 17. णव वासर^०—'Surpassing the cluster of the rays of the young sun.

10. 18. कवाडं दिण्णं—Compare Hindi किवाड देना, to close the door.

10. 20. समर-शबर—A wild tribe. Pliny mentions them as *Suari* and Ptolemy as *Sabrae*. They were an "ancient, wild race of wood-cutters who lived in jungles without any fixed habitation." (Cun. Geo. p. 583.).

10. 21. अपुसिय^०—With water of tears dropping from his eyes unwiped.
पिच्चं-जलं, टि.

VI.

2. 8. विजाणिउ हं व—विद्यानां निकुरम्बः समूहः . See glossary.

3. 7. पंचविहु—i. e. the five senses.

3. 12. सोधम्म—सद्धर्मः or, acc. to the gloss, सः जगत्प्रसिद्धः जिनधर्मः ।

4. 1. अंतेउह—etc. 'The inmates of the harem beat their breasts at last.'

4. 9. ल्हिक्कउ—etc. 'Man, getting frightened, hides himself, but the approaching death cannot be prevented by fortification.'

4. 11-13. असिपाणि एण—etc 'with the water of the sword, the massive tree of sin grows, spreading its branches widely; but, its bitter fruit, when tasted, brings a frown on the lotus-face.'

NOTES

5. 3-5. Sensual pleasures are, here, represented as tender sprouts, the mind as an elephant, knowledge as the iron-hook, reading of religious books as a chain, concentration as the tying post and the sage as the elephant-driver.

5. 8. 'And being devoted to the Jina-teaching, said 'you have no commission from me now.'

7. 8. णि य पु ण्ण सु च ण्ण प व ण्ण क सु—निजपुण्यसुवर्णप्रवर्णकशम् qualifying वसु.

7. 10. 'He lightly kicked aside and broke the wooden giant that was installed there on the ground.'

7. 16. बाहि-वह्+णिच्+क्वा-बाहयित्वा having started the elephant.

8. 3. प रि या णि य उ—(१) परिज्ञातः (२) परि+आनीतः. See also variants.

9. 4-8 भो य ण संचारु-A meal-course; or a nice meal if we take the alternative reading (भोजनकं चारु). By a series of double entendres the meal is compared to a forest, a couple, a poem, *gatikarma*, a drama, an evening, *Kātantra* (grammar), good poetry and a herd of lions.

Note पिव used for इव, which acc. to Vararuci, is a characteristic of Paisāci (' इवस्य पिवः ' कमलं पिव मुखम् Var. X, 4) but acc. to Hem. II, 182, is common to all Prakrits. Dr. Woolner thinks the illustration of Vararuci as probably taken from the Brhat kathā (Intro. to Prak. p. 91).

We have here a mention of *Kātantra*, i. e. the grammar going by that name which acc. to tradition, was composed by Sarva-varman at the request of a prince of the Sātavāhana family, during the early centuries of the Christian era. It is, probably, this work which Hiuen Tsang refers to as the grammar reduced to 2,500 slokas by a Brahman of South India, and widely spread even throughout all the frontier provinces. The earliest known commentator, Durgāsiṃha cannot be placed later than the 8th century. (See E. H. D. p.54-55; Life of Hiuen Tsang, Beal's trans. p. 122; S S G. For further information see ' Kātantra and Kaumara-Lāta ' by Lüders-Berlin 1930).

10. 13 णि य पि य र व णु—निजप्रियारमणः (निजस्त्रीकान्तः परस्त्रीपराङ्मुखः टि.)

10. 16 ' This is Dharma; or else, are there any tall horns on the brow of Dharma ?'

11. 5 ' He had two queens Satyavati and Vasundharā, beaming with love and keeping grain and gold.' Join सच्चवद् with वसुंधरिड and णेहुजल with सास°.

12. 4-5—These two lines seem to be interpolated for supplying the genealogy of Vanarāja. This is the conclusion to which I am driven by noticing the natural connection between line 3 and 6 which is clumsily interrupted by the intervening lines, combined with the fact that the latter are found in one MS. only and there also, added subsequently on the margin.

12. 10 ' You are a rooted tree to the good ' (i. e. affording protection like the shade and fruit of a tree).

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13. 10-11 Mark the accusative plural form ending in ए in भडे, गए etc.

13. 19 'You and your king are the dust of my feet.'

14. 5 पच्चारइ—see glossary. It may be equivalent to Hindi पछाडना to hurl down.

15. 13 The four *Ārūḍhanas* are—दर्शन, ज्ञान, चरण and तपस्.

VII.

1. 14. This line seems to be interpolated. It repeats the sense of line 10 except for the simile.

1. 16. बद्धा हरि etc.—'The horses that had entertained a desire to eat the kuśa grass, were tied up like bad pupils who prefer bad teachings.'

1. 17-18. '*Dāna* appears good being ever undertaken by elephants which are controlled by the iron-hook and which put themselves in chains, even as by hands that serve as a check to the wicked, but put a restraint upon themselves.'

2. 4. 'Who did not know that wretched Sun-plant (*Calotropis Gigantea*), esteemed by the goats, the paralytic, the cheat and the treatises (i. e. on medicine),

Two varieties of this plant are recognised in ancient works, i. e. the white and the red, both of which are recommended as a treat for paralysis etc.

अर्केद्रयं सरं वातकुष्ठकण्डूविषव्रणान् ।

निहन्ति घ्नीहगुल्मार्शःश्लेष्मोदरशकृत्कुमीन् ॥ BNR p. 380.

'The drug is employed to cure all kinds of fits, epilepsy, hysteria, lock-jaw, convulsions in children, paralytic complaint, cold sweats, poisonous bites and venereal complaints.' (MDI p. 12.).

Goats are known to relish its leaves and the cheats use it as it acts as a poison in large doses.

2. 5. Elephants are said to be particularly fond of *Śallaki* (*Boswelvia Therifera*) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest. cf.

शल्लकी गजभक्ष्या च सुवहा सुरभी रसा ।

महेरुणा कुन्दुरुकी वल्लकी च बहुस्रवा ॥ BNR. p. 306.

2. 6. पीलु—Mustard tree of scripture (*Salvadara Parsica*) is dear to camels, hence it is also called करभवल्लभ.

2. 8. णगोह—(१) न्यग्रोध (२) नम्रोधः see ante p. 380. (पक्षे पापिन्याः स्त्रियः मुनिसमूहः रोचते, टि.)

2. 9. कोविधवतु—A certain load-bull esteemed soft grass.

3. 6. पत्तवत्—प्राप्तवृत्ताः (श्रुतवृत्तान्ताः) ते धरवत् धरणीवत् च धीराः तेषां । for धर in the sense of पर्वत see also II, 7, 8; IV, 1, 15. See also the variant.

NOTES

6. 2. " My hand has advanced to the good sword for taking out the blood of the enemy." Note कङ्किवि equivalent to कृष्टम्.

6. 3 4. By the use of paronomastic expressions warriorship is fancied as poetic talents. उज्जुयपय (१) उद्यतपद ready steps (२) ऋजुपद straight grammatical forms. कव्वु (१) कव्य (२) काव्य.

6. 5-6. Double entredes continue. सत्य-शस्त्र, शास्त्र ; धम्मु-धनुः, धर्म; गुण bow-string, virtues; मोक्ख discharge, salvation.

6. 7. पट्टभूमि गियत्तणु—possession of lands given by my master.

6. 8. चंचलु—मनश्चित्तं हृदयं, टि. । Acc. to this the line may be translated. 'This fickle (mind) plunges in despicable mirths and falls in evil company though held in check again and again'. Compare, चंचलं हि मनः कृष्ण ' Gita.

6. 9. ' Let the jackal to-day eat away my heart which is a resort of the wicked and the harlots' (or acc. to the alternative reading—my wicked heart which is the abode of the harlots).'

The gloss explains वेसावाड as वेस्यापाटके गुप्तं according to which the translation would be 'my heart which is set upon the ward of the wicked and the harlots.'

6. 10. सामिहे°—' The master's debt has accumulated.' आवग्ग seems to be a substitute for आरुह् like चड and वलग्ग (Hem. IV, 206). The gloss also suggests this. (See glossary).

Dr. Gune's explanation of it as आपद्रत—' resort of the distressed ' seems wide off the mark (see Bhavis. glossary).

6. 12. ' I am going to cut short the life of the enemy and his fortune sweet through royal favour.'

9. 3. ' The youth was accorded approbation by his father-in-law who congratulated the vanquisher of his foe.'

बद्ध-वर्धितः (Cf. दिष्ट्या वर्धसे); रिउसाहारिउ—रिपुसंहारकः ।

This is one way of explaining the second foot of the line. Another way is to separate रिउ from साहारिउ and translate ' By him was captured the enemy crest-fallen ' (गयमोहम्मि साहारओ D VIII, 26.). This seems to be the meaning of the gloss धीरितं on साहारिउ.

A slightly different meaning is obtained by taking साहारिउ in the sense of संवारितः in accordance with Hem. IV, 82 (संवृगेः साहर-साह्रौ). साहार (verb) and साहारिउ (participle) occur several times in Bhavis, and Dr. Gune's opinion is that the meaning given by Hem. ' does not suit any of the passages '. I, however, find the meaning suiting perfectly well in each of the passages.

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9. 5 'Mercury (पारयरस) looks beautiful when fixed (i. e. when its liquidity is turned into solidarity by admixture with other substances, for which process, see, Hindu Chemistry p. 131 with relative Sanskrit texts in the Appendix.)

10. 1. णि व च उ रं ग etc. ' Breaking the fourfold army like a water-jar '.

The gloss supplies केचन राजानः to be construed with यविवि 'and having established certain kings '.

11. 2. चंदाहावर्षे—' By the father of the maiden named Chandā. चंदा इति आहं नाम यस्याः तस्याः वप्यः पिता तेन. For चंदा see VII, 15, 4.

14. 1-4. By the use of paronomastic adjectives a contrast is made out between the arrows of Sukanṭha and those of Nāga k'.

15. 8. जी य उ प वि०—The gloss explains this as 'असहायसहायकारि यत् जीवितव्यं तत् पविः वज्रसमानम् । If we take the alternative reading पर in place of पवि, we might explain it as असहायसहायकारि जीवितव्यम् परम् उत्कृष्टम् '.

VIII.

1. 9 छ प्प ए ण—भ्रमरेण धूर्तेन च, टि.

1. 12 अं व ड् य हे—चम्पककलिकायाः, टि. Champaka is sweet-scented calophyllum (Lat. Plumieria acutifolia), It is shunned by the bee. 'भ्रमराणां घातकरः' BNR p. 278.

1. 13-14 ' The bee that is attached to the jasmine and hovers, in its infatuation, over the rich blossom that it has put forth does not kiss the *Yūthikā* on account of its bitter limbs that spoil the taste (or break the mirth)'.

जा इ—जाति *Jasminum Grandiflorum* :

जूहि य—यूथिका *Jasminum auriculatum*. For the latter's bitter taste see BNR p. 277.

‘यूथीयुगं हिमं तिक्तं कटुपाकरसं लघु’ ।

2. 5. ' His daughter is Kāmarati on whom even the Creator dies (i. e. is enamoured) as he thinks of her peerless beauty'. को—ब्रह्मन्, टि.

2. 6. 'She does not love any man as boiled rice is unpalatable to one who has his mouth scorched with slake-lime.' This is how I interpret it. The gloss, however, has it यथा शीतज्वरेण अजीर्णेन वा हतांगस्य अन्नं (शाळिः) न रोचते ।

4. 12-13 ' Seeing Mahāvyaḥ she shook her head, and with a smile, said to her friend 'one who is courted by Madana, would not marry this man, as Mādhava was chosen by Śrī.' It would be more correct if we read वम्महु instead of वम्मह.

5. 11. for सुपुरिसलक्खण See III, 4 text and notes.

5. 12. दम्म seems to be the same as Roman *drachma* : These coins may have been introduced simultaneously with 'Dinaras' for which see III, 12, 12 notes.

NOTES

7 14. मरुहयमयरद्धउ-मरुता हतः मकरध्वजः येन सः ।

8. 4. विवाह-(1) Marriage; (2) Viṣṇu (गरुडवाहन).

8. 8. दहमु विद्मु-The nine Nārāyaṇas of the Jain Purāṇas are त्रिपुष्ट, द्विपुष्ट, स्वयंभु, पुरुषोत्तम, नरसिंह, पुंडरीक, दत्तदेव, लक्ष्मण and कृष्ण.

8. 9. The Bhavanendras are ten-called कुमार e. g. असुर, नाग, विद्युत्, सुपर्ण, अग्नि, द्वीप, उदधि, दिक्, वायु and स्तनित. Amongst the twenty presumed here, perhaps their ten Pratyendras are included. The thirty two Surendras enumerated in Pratiṣ-thāsāroddhāra of Asādhara p 60-66. include the ten Bhavanendras.

8. 10. छउमत्थ-छन्नस्थ-sages in the 11th and 12th stages of spiritual advancement. The 24 Tirthamkaras are well-known.

8. 11. The eleven Rudras recognised by the Jainas are :—भीमबालि, जितशत्रु, रुद्र, विश्वानल, सुप्रतिष्ठ, अचल, पुण्डरीक, अजितधर, जितनाभि, पीठ and सात्यकि.

9. 2-3. कइ-कवि, कपि; दियवर-द्विजवर-पक्षिन्, ब्राह्मण; पत्त-पत्र, पात्र.

10. 3. कउ वीरहो etc.-मंदरागः कृतः वीरस्य कुमारस्य । टि.

10. 7-10. 'Who is bowed to by mendicants influenced by women, and by divinities of malignant disposition? You, the world-teacher, are easily missed by those who are doomed to be the wanderers in the cycle of metempsychosis. Highly excited by the impulse of cupid and swooned by the excessive drink of attachment, the beings, when sprinkled over with the ambrosia of your speech, revive into sobriety.'

ना विज्जइ--कः नम्यते ; कोऽपि न नम्यते, टि.;

जीवणेण—(१) अमृतेन (२) जीवितव्येन.

13. 2. किं महुअत्थिगोहु--'Do you keep anything back from me; or, is there anyone who would war against me?' गोह-गुह्य, or भट (D. II, 89. com.)

13. 14-15. 'What is the accomplishment of that wretched king who is attached to the lip of his mistress, when others are in distress? I regard that kingship really glorious in the world, which affords relief to the afflicted.' The gloss, however, has it 'स्त्री-ओष्ठरागवत् अन्यराज्ञां राजत्वम् ।

14. 12. णायणयाणय--नागैः नता आज्ञा येषां ते 'To whose command the Nagas bowed.' परिपालियपय-परिपालितप्रजाः ।

15. 1. मयगिळगंड--मद+आर्द्र+गंड. 'With frontal globes wet with ichor.' (गिळ-Hindi गीला wet) I can find neither suitability nor authority for Dr. Vaidya's paraphrase of गिळगंड as शिबिकावाहक (see Jasa. I, 27, 15. and glossary).

15. 2. पंचमेरु see I, 6, 2 notes.

16. 4-13-हरिसिय-हृष्ट ; सुसिहरिसिय-सुशिखरे श्रित.

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सुर हि य—(१) सुरभित (२) सुर+हृत.

हरि णि य (१) हरिणी (२) हरि+नीत.

म णो ह रा उ—(१) मनोहर (२) मनसां ओषः तस्य रागः ।

सुर त रु णि य—सुरतरं नीत ; त रु णि य—तरुणी.

र क्खं क रा य—भस्मकरो ;

स ई—सती ; लीला°—लीलया आलोकितः निजपुरुषः (निजपुरुषश्रीः, टि.) याभिस्ताः ।

सु धी र—adj. and proper name.

सु र वि मा ण—(1) his divine car, (2) the vehicle of the gods.

स वा स—स्ववास ; पंडीसवास—पाण्ड्येश + वास.

IX.

1. 14 मंड ल मे ळ्ळ इं ध ण इं—Ransom for his territories.

2. 5 जु ति probably means here युति i. e. confluence of planets that is considered auspicious.

2. 6 म ग्ग ण य हो° 'As *Samkranti* is dear to a beggar Brahmana'. *Samkranti* is winter solstice which occasion is observed as a festival when alms are freely given and Brahmanas are fed.

3. 9-10 'Does not that bow and that woman render resplendent the person of a man, the bow endowed with a string, giving a good grip, made of a good bamboo and with an arrow fixed to it, and the woman, virtuous, slender, noble-born and rich ?'

4. 8 स मि इ हि see I, 12, 3 notes.

4. 9 For the *Bhāvanas* of an ascetic, see *Mūlācāra* chapt. IX.

5. 5 The *Śvetāmbara* belief that the sages even after attaining omniscience bear clothes and take food, is here criticised.

5. 7 This is the criticism of the *Kṣarika-vāda* of the Buddhists against which the following objections are raised.—

(i) continuous knowledge is not possible in a being completely decaying and renewing every moment. For example, a man gone out could not return to the same spot if he did not continue essentially to be the same man, nor could he lay his hand on a thing which he had previously kept somewhere.

(ii) The relation of cause and effect in certain cases is such that the latter follows only during the subsistence of the former; for example, the cow and the milk or the lamp and the lamp-black. In such cases if the cause had passed away the effect could not follow.

5. 12 The objection against the '*Sūnya-vāda*' is that if everything were void, what was the propriety of ascetic practices ?

NOTES

6. 1-3 The Kaul school, acc. to our author, held that the five elements, earth, water, fire, air and space were identical with Brahmā, Viṣṇu, Rudra, Śvara and Śiva respectively. For the claims of the Kaul teachers see Jasa. I, 6, Karpura Mañjiri Act I.

6. 4-11 Various objections are raised against the school that considers the supreme principle or the soul as devoid of qualities (Niṣkala or Nirguṇa).

7. 1 ' Can boiled grains be turned back into great millet or butter into milk? How can the accomplished ' (absolved) wander again through the cycle of births involving the burden of taking and abandoning the body ' ?

The personality of Śiva, which acc. to the author, is accepted by Gautama and Kaṇāda, is a contradiction in terms i. e. an impossibility (gaganārabinda) as shown in the following lines.

7. 5 अयसिरखुं टणे पडियउ—The reference is to the Paurāṇic account of Śiva's cutting off the head of Brahmā (Aja). He is said to have thrown the head at a spot in Benares which is known as *kapāla mocana* after the incident.

8. 3 परयारिउ etc. The reference is to Vyāsa the reputed author of the purāṇas, who is said in Mahābhārata to have cohabited with the wives of Vicitravīrya.

9. 7 The reference is to the injunction ' याज्ञिकी हिंसा हिंसा न भवति'.

13. 12-13 These are the twenty five tattvas of the Sāṅkhya system.

11. 1-6 We have here the tenets of the Nāstika-Vāda of Bārhaspatya, the central principle of which is that life is produced by the conglomeration of matter without any metaphysical self.

11. 11. The four forms of life are देव, मनुष्य, नरक and तिर्यक् the fifth being मोक्ष. See I, 12, 3, notes.

12. 4. For the sixteen principles of meditation, see Tatt. Sutra VI, 24.

12. 5. The eight guṇas are—

मधुमांसमधुत्यागैः सहाणुव्रतपञ्चकम् ।

अष्टौ मूलगुणानाहुर्गृहिणां श्रमणोत्तमाः ॥ RKS 66.

12. 6 Belief in false divinities, scriptures and teachers are respectively called देवमूढता, शास्त्रमूढता and गुरुमूढता ।

The eight prides are—

ज्ञानं पूजां कुलं जातिं बलमृद्धिं तपो वपुः ।

अष्टावाश्रित्य मानित्वं स्मयमाहुर्गतस्मयाः ॥ RKS. 25.

12. 7-8. The six undeserving (Anāyatana) are कुदेव, कुशास्त्र, कुगुरु and devotees of these three.

12. 9. साहंमिय etc—Paying a particular regard for co-religionists is called Vātsalya,

12. 10. Absence of शंका, कांक्षा and विचिकित्सा are the first three of the eight requisites of ' Right Faith ' the remaining five being अमूढदृष्टित्व, उपगूहन, स्थितिकरण, वात्सल्य and प्रभावना, for an exposition of which see, RKS. 11-18.

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13. 2. The twelve kinds of austerities are :—

अणसणमवमोदरियं रसपरिचाओ य वृत्तिपरिसंखा ।
कायस्स च परितावो विवित्तसयणासणं छट्ठं ॥
पायच्छित्तं विणयं वेज्जावच्चं तहे व सज्झायं ।
झाणं च विउस्सग्गो अब्भंतरओ तवो एसो ॥

For exposition see Mūlācāra, 345 ff.

पंडियमरण—The three kinds of deaths are—

तिविहं भणियं मरणं वालाणं वालपंडियाणं च ।
तइयं पंडियमरणं जं केवल्लिणो अणुमरंति ॥

Mūlācāra, 59.

13. 5. The fifteen parts of the three larger divisions of Jambudvīpa constitute the Karmabhūmi where the six occupations of life *asi, maṣi, kṛṣi, sevā, śilpa* and *vāṇijya* are prevalent.

13. 11. The enlightened souls are of two kinds *Sakala* and *Nikala* i. e. those that retain their corporeal existence (*Arihanta*) and those that are absolved from it (*Siddha*). These constitute the 13th and 14th stages of spiritual advancement.

14. 9. चरमसरीरायाह—*charama śarira* means corporeal existence for the last time i. e. before salvation.

17. 25. करे—Imperative form, rather unusual. The alternative reading करो is identical with the *impera* in Hindi.

17. 41. पयापंचवित्तो—पंचपदयुक्तः (°वित्तः, °वृत्तः वा). टि. The five padas are, णमो, अरिहंताणं, णमो सिद्धाणं, णमो आयरियाणं, णमो उवज्झायाणं, णमो सब्बसाहूणं ।

17. 42. अया राइवणं—etc. Recollecting the word ‘अहं’ his life passed away; सरं-स्मरन्, though the gloss explains it as रकारसहितं, and गहं as हकारः । It would be better if we could read रहं (letter र and ह) in place of गहं.

18. 9. पल्ल-पल्य—is a measure of time, for which see Tatt. Sutra chapt. III, J. G. Dict. Appx. D.

18. 10. अवही—अवधिज्ञान is one of the five kinds of knowledge ‘मतिश्रुतावधिमनः पर्ययकेवलानि ज्ञानम् । अवधिज्ञान is direct knowledge circumscribed by द्रव्य, क्षेत्र, काल and भाव. See Tatt. Sutra I, 9.

18. 12 ‘His dress fastened over with a gold-knife’ (कनककर्तरीगाढनेपथ्यः). कत्तरी is equivalent to Hindi कटार which formed a necessary part of a gentleman’s dress. This fashion is now observed only in marriages when a bridegroom is necessarily dressed over with it. The word has been misunderstood by Dr. Gune who takes it to mean ‘some war-like feat’. (See Bhavis. II, 2, 7; Sanat. 655, 3).

18. 13. तुरुक्ख—तुरुष्क is a fragrant aromatic resin of a Javanese tree. The name suggests that it was first introduced in India by the Turks. Hence it is also called *Yavana* or *Yavana-deśaja* (‘तुरुष्कः पिण्डकः सिल्लो यावनोऽपि’ अमर. ‘सिल्हकस्तु तुरुष्कः’)

NOTES

स्याद् यतो यवनदेशजः ; BNR. p. 107). In Vernacular it is called लोहवान or लोभान from Arabic ' *luban jawi* ' i. e. frank incense of Java, from which is also derived the English word ' benzoin ' ,

ज कख क इ म-यक्षकर्म is a compound of various kinds of incense ' कर्पूरागस्कस्तूरी ककोलैर्यक्षकर्मः ' अमर. दप्प-दर्प musk.

18. 18. उ ञ्मे वि-उद्भाव्य raising up.

19. 12. सरा इय-सरागा.

20. 11. ' He should leave the bed at sun-rise when the smaller beings, two sensed and others are still asleep '. सोहेइ-खजेत् equivalent to Marathi सोडणे; Hindi छोडना. Or we may split it as सो हेइ (हा to abandon.)

20. 15. ति वि हे ण-त्रिविधेन मनोवाक्यायेन.

20. 16. This describes the कृतिकर्म (क्रियाकर्म) for which and its thirty two faults (अङ्गार-अतिचार) see Mūlācāra 601-607.

दो णदं तु जधाजादं बारसावत्तमेव य ।

चदुस्सिरं तिसुद्धं च किदियम्मं पउंजदे ॥ etc.

Āvarta is performed by joining the palms of both hands and giving them a circular motion from right to left. Three such āvartas and four nods of the head are performed towards each of the four directions at the time of Kṛtikarma or Sāmāyika (see RKS. 139.).

• • 20. 17. For the faults of तणुसग्ग-तनुसर्ग (कायोत्सर्ग) as a form of penance see Mūlācāra, 668 ff.

21. 5. ' Raising up (the morsel of food) he should offer it to the sage himself ' or we may read करे वि. i. e. should be offered in the sage's hand. (See Mūlācāra, 820).

21. 6. स चि त्त-green vegetables are unfit for monks and so also fruits that contain much seed. (See Mūlācāra 826). For other impurities and precautions of food see *ibid* chapt. VI (420-501).

21. 33-37. Various articles suitable for presentation to temples are named.

21. 39. The alternative reading पर्यंतु (feast ending with milk) suits better.

21. 41. Read the line as सुवीउ सुखेत्ते सुदिण्णु पयत्ते । ' Good seed, well sown in a good field, thrives. '

22. 7-11. The water pitchers used for his coronation-bath are fancied as clouds, Brahmins, teachers, paramours, divine trees, fools, singers, kirāta boys and heaps of glory, by means of paronomastic adjectives.

25. 14. सुक्कज्ञाण-शुक्लध्यान pure meditation is one of the four kinds of Dhyāna, for which see Mūlācāra, 674 ff.

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25. 15. दढकम्मट्टगंठि—The strong tie of the eight karmas (ज्ञानावरणीय, दर्शनावरणीय etc. see Tatt. Sutra.).

25. 17. 'Instantly Ananga (Nāga k.) became absolved of his body and attained salvation having shattered cupid (अनंगविदारकः).

प्रशस्ति—

4. विवरि-विवृत्य, or it may be read विवरिवि दावड्, the sense remaining the same.

6. 'May rains shower whenever thought of.'

8. For पंचकल्लणइं see II, 11, 2 notes.

10-12. 'Peace be to my parents named Keśava and Mugdhādevi, Brahmins of Kāśyapa gotra, who though devotees of Siva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nectar of the teacher's words.' गुरु-दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as भट्टस्य. The name also occurs towards the end of Mahāpurāṇa of our author, where he appears to be one of the sons of Bharata (होउ संति सुअणहो दंगइयहो). See also introduction

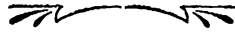
The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3-4).

Verse 6. कव्व पिसल्ल-काव्यपिशाच, the poet's title occurs once before I, 2, 10. Even in Sanskrit Piśāca or Piśācikā, at the end of a compound, denotes excessive fondness e. g.

आयुधपिशाचिका—(Bāla Rāmāyana 4.)

आयुधपिशाची—(Anargha Rāghava 4.).

The poet has justified the title by the volume and the quality of his poetry (see Intro.).



ADDENDA ET CORRIGENDA.

Chapter	Kad.	Line	For	Read
I	11	11	देसहो लेहि	देसहो लहु लेहि
„	17	3	जो कतह	जो कंतहे
„	„	16	धम्मिल्लगय	धम्मिल्ल गय
„	18	9	कर	करु
„	„	„	णयसंचारु	णयणसंचारु
II	1	5	अलिकेसहिं	अलि केसहिं
„	2	5	दाणं बुणिज्जरइ	दाणं बु णिज्जरइ
„	9	11	अजियमहंतहिं	अजिय महंतहिं
III	2	1	होई	होइ
„	„	16	तिक्खपक्ख°	तिक्ख पक्ख°
„	7	3	विलासिणी	विलासिणि
„	8	1	°णिग्घोस	°णिग्घोसे
„	„	4	पणइणि परिमिण	पणइणिपरिमिण
„	„	9	दिट्ठ णह°	दिट्ठणह°
„	„	17	मंचारुडियए	मंचारुडियए
„	13	1	कें म्हइं	कें तुम्हइं
„	17	13	वरकरिणा हिउ	वरकरि णाहिउ
„	„	16	पुप्फयंत दिसि°	पुप्फयंतदिसि°
IV	2	9	।दढ	दिढ
„	3	4	समत्तु	सम्मत्तु
„	„	7	कुच्छिउ	कुत्थिउ
„	5	9	घरु	घरु
„	13	4	जायवि	जाएवि
V	5	3	बंधंति	बंधंति
„	10	2	°वयणा	°वण्णा
„	13	1	विहूसणु	विहूसणु
VI	4	1	अंतेउरु अंतेउरु	अंतेउरु अंते उरु
„	7	16	वाहिगइंदउ	वाहि गइंदउ
„	12	10	तुहं	तुहुं
„	13	17	°हाणा	°हीणो
„	15	4	ससरु	ससुरु
VII	4	12	पवत्तु	पवुत्तु
„	6	7	पहु भूमि°	पहुभूमि°

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”	”	13	°कंचण कवयं°	°कचंणकवयं°
”	7	2	सीसकइं	सीसकइं
”	”	10	हुलिइं	हुलियइं
”	10	1	°चउरंगणिवा	°चउरंग णिवा
”	11	15	कुलसकंठ	कुलिसकंठ
VIII	2	6	णरुच्चइ	ण रुच्चइ
”	3	1	पहवंत	पवहंत
”	10	4	वट्टलु	विट्टलु
”	12	10	मइ कइवय°	मइकइवय°
”	”	11	पालिपाइं	पालियाइं
IX	4	11	णायकुकुमारें	णायकुमारें
”	20	17	तणु सग्ग°	तणुसग्ग°
”	25	15	°कम्मट्ठि°	°कम्मट्ठ°
Pras’asti		12	सवणामइं	केसवणामइं
		13	°विसुद्धिदंगइयहो	°विसुद्धि दंगइयहो

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KARAKAṆḌACARIU of Kanakāmara	
SUDAMṢAṆACARIU of Nayanandi	
APABHRAṂŚAKATHĀSAMGRAHA	
PĀSACARIU of Padmanandi	
JAMBŪSĀMICARIU of Vira	
MAHĀPURĀṆA of Puṣpadanta, to be issued in parts.	
KATHĀKOṢA of Śricandra	„ „
PAUMACARIU of Svayambhū	„ „
HARIVAMSA PURĀṆA of Svayambhū	„ „
PĀHUDA-DOHĀ	