



परम पूज्य तपश्चर्या-चक्रवर्ती पट्टाधीशाचार्यश्री
सुविधिसागर जी महाराज

के

50 वें जन्मदिवस के पावन अवसर पर

सुविधि-परिवार के द्वारा आयोजित

जिन्नवाणी-महोत्सव

सहस्रग्रन्थसंग्रह

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परम पूज्य आचार्यश्री सन्मत्तिसागर जी महाराज के द्वारा की गई उद्घोषणा:-

हमारी समाधि के पश्चात् आपको इस संग्रह के संचालकपद पर नियुक्त करते हैं।

(अंकलीकर वाणी-जुलाई 2004) (अक्षयज्योति-अक्तूबर 2004)

नागकुमार चरित

ग्रन्थकर्ता
महाकविश्री पुष्पदन्त जी

सम्पादक
डॉक्टर हीरालाल जी जैन

प्रकाशक
भारतीय ज्ञानपीठ

(पारम्परानायक)



(द्वितीय पट्टाधीश)



(तृतीय पट्टाधीश)



परम पूज्य चारिष-चक्रवर्ती,
आचार्यश्री आदिमागर जी महाराज
(अंकनीकर)

(चतुर्थ पट्टाधीश)



परम पूज्य तीर्थभक्त-शिरोगणि,
आचार्यश्री महावीरकीर्ति जी महाराज

परम पूज्य सिद्धान्त-चक्रवर्ती,
आचार्यश्री सन्मतिमागर जी महाराज

परम पूज्य तपरचर्या-चक्रवर्ती, आचार्यश्री सुविधिमागर जी महाराज

दिगम्बर साधु निरन्तर पगविहार करते रहते हैं। ग्रन्थभण्डार को साथ में रख कर विहार करना अशक्यप्रायः होता है। फलतः उनको ग्रन्थों के सन्दर्भ देखने में असुविधा होती है। उनकी सुविधा के लिये इस कोश का निर्माण किया गया है। इस कोश के निर्माण में किसी भी प्रकार का व्यापारिक हेतु नहीं है।

आर्थिक दृष्टि से सम्पन्न श्रावकबन्धुओं से निवेदन है कि वे ग्रन्थ का विक्रय कर अध्ययन करने की परम्परा को कायम रखें। मुखपृष्ठ पर हमने ग्रन्थकर्ता, अनुवादक, सम्पादक, प्रकाशक आदि के नाम दिये हैं। किसी संस्थान का कर्तृत्व हमने लुप्त नहीं किया है।

इस कोश के लिये आवश्यक ग्रन्थ हमें अनेक स्रोतों से प्राप्त हुये हैं। हम उन सभी का आभार मानते हैं।

सुविधि-परिचार

श्री
स्वामी देवेन्द्रकीर्ति दिगम्बर जैन ग्रन्थमाला-१



महाकविपुष्पदन्तकृत

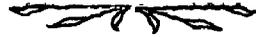
ना ग कु मार च रि त

भूमिका, शब्दकोश, अनुक्रमणिकाओं व टिप्पणों सहित

संपादक

हीरालाल जैन, एम. ए., एल्एल. बी.

संस्कृताध्यापक, किंग एडवर्ड कॉलेज, अमरावती
भूतपूर्व रिसर्च स्कालर, अलाहाबाद यूनीवर्सिटी



वीर निर्वाण संवत् २४५९]

[विक्रम संवत् १९८९

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King Edward College, Amraoti

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*Central Provinces Educational Service, King Edward College, Amraoti
Formerly Research Scholar, Allahabad University*

1933

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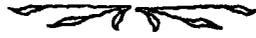
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श्री १०८. स्वर्गवासी श्रीदेवेन्द्र कीर्ति स्वामी,
भट्टारक-बलाङ्कारगण, कागंजा.

स्वामीजी की स्मृति में



कारंजा में बलात्कारगण के भट्टारकों की गद्दी की स्थापना मान्यखेट से आये हुए धर्मभूषण भट्टारक द्वारा ब्रिक्रम संवत् १५७५ में हुई थी। इस परम्परा में अबतक 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 समय से 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 जावे। किन्तु अनेक विघ्नबाधाओं के कारण अबतक 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 पढ़ने 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 ग्रंथ के सम्पादन में जो निस्स्वार्थ और अटूट परिश्रम किया है उसके लिये यह मण्डल आपका चिर-कृतज्ञ रहेगा। उन्होंने ग्रंथमाला 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 ग्रंथप्रकाशक मण्डल, कारंजा.

देवेन्द्रकीर्ति ग्रन्थमाला का कार्यकारी मण्डल—•

१. श्रीमान् नत्थूसा पासूसा, एलिचपूर, सभापति व खजांची.
२. ,, रायसाहब मोती संघई, रुखब्र 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 NĀYAKUMĀRACĀRĪJU 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 Sahitya 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 Bhattāraka, 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 Navasāhasānkacarita.

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.

}

HIRALAL JAIN

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

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 JJ—Jaina Jagat, a Hindi Weekly, published from Ajmer.
 JSA—Catalogue of Jaina Siddhānta Bhavana, Arrah, 1919.
 JRAS—Journal of the Royal Asiatic Society.
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 JSIS—Jaina Śilālekha Saṃgraha, ed. by Hiralal Jain, Manikacandra DJG,
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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-gana Bhāndāra 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 श्रीघनौघदंगे श्रीजिनचैत्यालये श्रीकुन्दकुन्दाचार्यान्वये भट्टारक श्रीपद्मनन्दिदेवास्तत्पट्टे भट्टारकश्रीदेवेंद्रकीर्तिदेवास्तत्पट्टे भट्टारकश्रीविद्यानन्दिदेवास्तत्पट्टे भट्टारकश्रीमल्लिभूषणदेवास्तत्पट्टे भट्टारकश्रीलक्ष्मीचन्द्रोपदेशाद् हंसपत्तने श्रेहादा तद्भार्या बदी तयोः पुत्रः सांगण तस्य भार्या सोमाई एतेषां श्रीसांगणकेन लिखापितं ॥

(on the last page in another hand)

भट्टारकश्रीकुमुदचन्द्रपट्टे भट्टारकश्रीअभयचन्द्राणां पुस्तकम् । संवत् १७८५ वर्षे शाके १६५० कालकनाम-संवत्सरे माघमासि प्रतिपत्तियौ सोमधूसेन वमस संपदे सूरतिबंदिरे वांसुपूज्यचैत्यालये गिरनारयात्तागमनसमये भट्टारकश्री धरमचंद्रपट्टधारि-देवेंद्रकीर्तिभ्यः रामजी संघाधिपपुत्र आणंदनाम्ना हूबस्र 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 Hamsapattana, according to the instructions of Bhattaraka Laxmicandra, for whom we get the following geneology :—

Kundakundanvaya

|
Padmanandi

|
Devendrakirti

|
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 Devendrakirti, the successor of Bhattaraka Dharna-

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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 Kilaka 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 णिसुणेवि, करेवि etc., and in the seventh-case-ending such as मंडणे, 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 म० 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 Teripanthi 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 ". It bears the following colophon :—

संवत् १५५८ वर्षे श्रावण सुदि १२ भौमे ॥ ७ ॥ श्रीगोपाचलगढदुर्गे तोमरवंशे अश्वपति गजपति नरपति राज्यत्रयाधिपति महाराजाधिराज श्रीमानसिंघदेवाः तद्राज्यप्रवर्तमाने श्रीमूलसंघे बलात्कारगणे सरस्वतीगच्छे कुंदकुंदाचार्यान्वये भट्टारकश्रीप्रभाचन्द्रदेवाः तत्पुत्रे भट्टारकश्रीपद्मनंदिदेवा भट्टारकश्रीशुभचंद्रदेवा भट्टारकश्रीजिनचंद्रदेवाः तदान्नाये जैसः स्नान्वये साधु सात्वाइ भार्या करमा तत्पुत्र ४ (family details) एतेषां मध्ये थोमा इदं नागकुमार पंचमी लिखापितं ज्ञानावरणीकर्मक्षयार्थं । ज्ञानवान् ज्ञानदानेन etc.

From this we learn that the MS. was completed on Tuesday, the 12th of the bright fortnight of Srāvana, in Samvat 1558, equivalent to 1501 A. D., at Gopācala (Nēwāliar), 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

Mūlasamgha. Balātkāragāṇa, Saraswatigaccha, Kundakundānvaya

|
Prabhācandra

|
Padmanandi

|
Śubhacandra

|
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 Terāpanthī 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 महामाङ्गल्यजाषाढमासे कृष्णपक्षे द्वितीयातिथौ उत्तराषाढ-
नक्षत्रे तैत्तलकरणे श्रीमूलसंघे नंथान्नाये बलात्कारगणे सरस्वतीगच्छे श्रीकुन्दकुन्दाचार्यान्वये भट्टारकश्रीपद्मनन्दिदेवा-
स्तत्पट्टे भट्टारकश्रीशुभचन्द्रदेवास्तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवास्तत्पट्टे भट्टारकश्रीप्रभाचन्द्रदेवास्तत् शिष्यमंडलाचार्य
श्रीधर्मचन्द्रदेवास्तदान्नाये तक्षकपुरवास्तव्ये सोलंकीराजाधिराज राजश्रीरामचन्द्रराज्ये श्रीवादिनाथचैत्यालये
खंडेलवालान्वये बाकुलीवालगोत्रे सा. पाल्हा तद्भार्या गौरी तत्पुत्र सा. न्येमा (family details) एतेषां
मध्ये सा. नेता भार्या लाक्षमदे 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 Takshakapur (Taxila), in the kingdom of the Solamki king Rāmacandra. He had for his spiritual guidance, the following line of teachers:—

Mūlasamgha, Nandi-āmnāya Balātkāra gāṇa, Saraswatigaccha,

Kundakundānvaya

|
Padmanandi

|
Śubhacandra

|
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 । हुंहुणूग्राम-
नगा श्रीआदीश्वररचैत्यालये । सरस्वतीगच्छे श्रीमूलसंघे लंवेचू बुढेले गोले लिखितं पंडित सा. महाराज चौधरी
सा. भीषमसुत । कर्मक्षयानीमितं ॥ 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 Bhisama, of Vudhele 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. वदिवि, सुषिवि, 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 Nāyakumāracariu 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 Punjab 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-kumārācarīu :—

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 ऋ are not at all consistent in its use and as no principle can be evolved from them for discriminating between ऋ and ॠ, 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 ऋ and ॠ. 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 त्य 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 वित्थिष्ण or वित्थिष्ण in 1, 3, 5. In such cases only, the alternative reading is included in footnotes, otherwise not

5. क्ख, ङ् and ङ् have been frequently found written as double ख, double ङ and double ङ. 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 ०ङ् and ०ङ् 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 Kesavabhaṭṭa and Mugdhādevi, Brahmins of Kāśyapa gotra,

2. He travelled to Mānyakheta from somewhere and was patronised by Bharata, and later, by his son Nanna, both ministers of Krisnarāja alias Vallabharāja, who may be identified with Krisnarāja III of the Rastrakūṭa dynasty of Mānyakheta.

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

(i) The king of Mānyakheta, 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 Mānyakheta. This king is identified with the Parmār prince Harsadeva.

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

4. Three works of the author have so far been discovered, Mahāpurāna or Tisatthi-purisa-gunālamkāra in 102 chapters, Jasaharacariu in 4 chapters and Nāyakumāracariu in 9 chapters.

5. The author began his Mahāpurāna in Siddhārtha Samvatsara and completed it in Krodhana Samvatsara, Āshādhāsukla 10 Sunday the 11th June, 965 A.D. In the present work the author mentions Kṛṣṇarāja as still ruling at Mānyakheta. For his successor Khotṭigadeva we have a stone inscription dated in the Saka year 898 = A. D. 971. This date, therefore, is the *terminus ad quem* for the composition of our work.

6. In the Mahāpurāna 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 *Kavvapisalla* 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 मण्णित केण वि थट्टु मणिवि अवगणित ।'

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 Puppahayanta, Sanskrit Puspadanta. At the beginning of the work the poet introduces himself as the son of Muddhāi, Skt. Mugdhādevi, and Kesavabhaṭṭa of Kāśyapa gotra. He was residing in the house of Nanna in the city of Mānyakheta when two persons Nāilla and Stlaiya, pupils of one Mahādadhī 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 Śri-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 Puspadanta's parents from Śaivism to Jainism.

Puspadanta has, in all his works, profusely eulogised his patrons. In the Mahāpurāna 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 Mahāpurāna is dedicated to him ('*Mahābhavva-Bharata-anumāṇī*' approved by the noble Bharata). Bharata was a Brahmin of Kaundinya gotra. His father's name was Aiyana or Annaiya, mother's Śridevi and wife's Kundabbā or Kanakadevi. He had seven sons, Devalla, Bhogalla, Nanna, Sohaṇa, Guṇavarma, Daṅgaiya and Santaiya. Of these Nanna seems to have succeeded his father, either because his elder brothers died premature or because of his superior talents. Two works Jasaharacariu and Nāyakumāracariu are dedicated to him, the former being called Nanna-kāṇāharāṇa, an ornament to the ears of Nanna, and the latter 'Nanna-nāṃankī' 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, Vicchinna-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 Puspadanta, for example, Jinasena, Guṇabhadra, Somadeva, Akalamka and others, wrote in Sanskrit. Of the other brothers of Nanna, Sohaṇa 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 Puspadanta'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 Puspadanta. Hemacandra, in the commentary to his Deśināma-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 Deśī 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

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that the two be identical, in which case our author can be credited with the authorship of a lexicography also. Similarly, the author of *Śivasimhasaroja* mentions a poet named 'Puspa' who wrote a work on *Alaṅkāra* 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 Puspadanta : it is in ruins, the site being marked by a small village. The capital was founded by Amoghavarṣa of the Rāstrakūṭa 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 *Pūrāvāhyudaya Kāvya* under his patronage. He is associated with the large commentary on the grammar of Śākatāyana 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 *Kavirījamūrga*, a work on poetics, in Kanarese. He is the author of that beautiful little Kāvya, *Ratnamūlikā*, 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. Re.) It was during the reign of Krishna II that Gunabhadra completed the work of his teacher Jinasena by writing the *Uttarapurāṇa*. The reign of Krishna III saw the appearance of the *Jvālāmūlini-kalpa* of Indranandi 939 A. D., the *Yasastilaka 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-bhāsā-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 Śravana 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 Rāstrakutas which must have attracted Puspadanta to their illustrious capital which 'scraped the sky by its mountain-like high palaces' and which, in the poet's own words, was—

‘दीनानाथघनं सदाबहुजनं प्रोत्फुल्लबलीवनं
मान्याखेटपुरं पुरंदरपुरीलीलाहरं सुन्दरम्’ ।

(See EHD. p. 93-96 ; EHI. 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, Ananga, 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 Svayambhu—*तिहुयणसयंभुरह्यं पंचमिचरियं महच्छरियं*. We are told in the same work that Svayambhu left his work incomplete and it was completed by his son Tribhuvana Svayambhu. As Puspadanta has mentioned Svayambhu in his *Mahāpurāna*, 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 Apabhramśa.

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 Ubhayabhasā-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 ।
वक्ष्ये नागकुमारस्य चरितं दुरितापहम् ॥ १ ॥
कविभिर्जयदेवाद्यैर्गद्यैः पद्यैर्विनिर्मितम् ।
यत्तदेवास्ति चेदत्र विषमं मंदमेघसाम् ॥ २ ॥
प्रसिद्धसंस्कृतैर्वाक्यैर्विद्वज्जनमनोहरम् ।
तन्मया पद्यबन्धेन मल्लिषेणेन रच्यते ॥ ३ ॥

Other works attributed to this author are '*Padmāvatīkalpa*', *Brahmavidyā* and *Ādipurāna* (JG 216; JSA 381-384). The author is probably identical with the ascetic commemorated by the Mallisena Prasasti at Sravana Belgola (ISB 67; JSIS 54). There are several MSS. of this work at Kāranja (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 *Nāgakumaracarita* in Sanskrit verse in eight cantos. The Kāranja 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. नेमिं 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 Gāndhi, Bombay 1912).

5. Rāmacandra Mumukṣu wrote *Punyūśrava-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. Candrasīgara Brahmācāri is said to have written *Nagakumāra-satpadi* in mixed Sanskrit and Kanarese, six thousand śloka in extent (JG 79).

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

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

9. Mallibhusana Bhaṭṭāraka is said to have written *Nagakumāra-carita* about Samvat 1510. He is also said to be the author of *Bhairava-Padmavati-Kalpa*, *Patrakesari-kathā*, *Sripālacarita* and *Sajjanacittavallabha* (JG 215).

10. Mallisena is said to have written *Nagakumāracarita* 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 śloka 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. Bahubali Kavirājahansa wrote *Nagakumāra-carita* in Kanarese. A MS. of the work consisting of sixtytwo palm-leaves is deposited in the Jaina Siddhānta-Bhavana, Arrah (JSA 379).

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

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

14. Nathamala Viśāla wrote *Nagakumāra-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, *Jinagunavilasa*, *Siddhāntasara*, *Jivandhara-carita* and *Jambūsvamī-carita*. (JG 7; HJSI p. 80.)

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

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

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

गायकुमारमुणिदो वालमहावाल चैव अज्जेया ।
अट्टावयगिरिसिहरे णिव्वाण गया णमो तेसिं ॥ १५ ॥

18. An Apabhramśa work Śāyadhāmmadhā mentions Nāgadatta as having attained heaven by the observance of a fast and subsequently reborn as Nāgakumāra—

उववासहु इक्कहु फलई संबोहियपरिवार ।
गायदत्तु दिवि देउ हुउ पुणरवि गायकुमार ॥ १११ ॥

The above list can not be claimed to be exhaustive, but it is sufficient to show how popular the story of Nāgakumāra 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 Puspandanta, 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 Mahāpurāna, Puspandanta says that he had seen nothing of the works of Akalamka, Kapila, Kanacara, Pātāñjali, Bhāsa, Vyāsa, Kālidāsa, Svayambhū, Śri Harsa, Bāna, 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 Kundakundācārya, Umāsvami, Samantabhadra and Vattakera, 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, Kṣanikavāda, Sūnyavāda, and Īśvaravāda and some of their founders Kapila, Aksapāda, Kanacara and Sugata are named. Even the materialist school of Bṛhaspati has not been overlooked (IX, 11).

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For poetic embellishment the author has drawn considerably upon the Hindu mythology contained in the Purānas. Brahmā has been called the 'Lotus-born' and 'aja' (I, 5, 10; IX, 7, 5) and Rudra or Śiva figures with his consort Pārvati, his three eyes, his trident, his bowl and garland of skulls. The stories of his burning of Cupid and cutting off the head of Brahma also come in for review (III, 14, 3; IV, 12, 9; VIII, 6, 2; IX, 7, 5). Similarly Viṣṇu appears with his consort Lakṣmī and the cowherd-maids (Gopis) and his lifting up the Govardhana mountain and slaying of Madhu and Śiśupāla are familiar events to the poet (III, 7, 16; VII, 3, 9; VII, 15, 3; VIII, 4, 13; VIII, 16, 6; IX, 3, 8). The lifting of the earth by the boar, the churning of the ocean by the gods and the earth being supported on the hood of a serpent are also within his knowledge (I, 4, 8-10; VII, 1, 6). Other gods such as Indra and his consort Paulomi, Yama Vaivasvata and Kubera or Dhanapati find frequent mention while Brhaspati's learning and his defeat by his rival, Ramba's personal charms and Cupid's flower arrows have received our poet's recognition (I, 4, 2; IV, 6, 8; IV, 6, 15).

For the same purpose the Mahābhārata and the Rāmāyana have been freely drawn upon. The five fiery Pāndavas and their destruction of the Kaurava forces, Arjuna's going to Drona for instructions and his enmity with Karna, the liberality of the latter and his fight against his own brothers, the purity of the character of Bhīṣma and his turning away from the battle-field, the righteousness of Yudhisthira and his troubles of exile, and Virkodara with his mace serve the poet for his similes and metaphors (I, 4; II, 14, 12; III, 14, 4; IV, 10, 17; VIII, 15, 1-4). He mentions Arjuna as Nara and Karna as Ravinandana which shows that he was not deriving his knowledge of the Bhārata story exclusively from the Jaina books. He mentions Rāma and Sītā as ideal man and woman, Sugriva and Hanumat as waiting upon Rama and Hanumat's loyalty for his master though he was a monkey, and Rāvana's fighting the forces of the gods (I, 4, 3; IV, 6, 8-9; IV, 11, 2). His allusion to the death of Ravana at the hands of Lakṣmana (III, 14, 5) is clearly derived from the Jaina Padmapurāna, but his probable reference to Vasiṣṭha's falling into trouble for his hospitality to Viśvāmitra can be from no where else than Valmiki's Rāmāyana (III, 3, 3, see notes).

The poet's reference to three buddhis, three saktis, pañcāṅga mantra, arisadvarga, seven vyasanas and seven rājyāngas shows his knowledge of works on state-craft such as Kāmandakiya Nīṭisāra and Kauṭīliya Arthasāstra (I, 8).

Some of the poet's similes are derived from the stellar region; for example, his pun on kumbha as water jar and the constellation aquarius or the elephant's temple and the constellation in union with Saturn, on Hasta as the elephant's trunk and the constellation Carvus in union with the moon. He also speaks of the Sun being eclipsed by Rāhu and of Yuti, that is confluence of planets, as auspicious (I, 10, 2; III, 17, 9-12; VII, 8, 5; IX, 2, 5.)

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The description of the limbs of Nāgākumāra's body is in accordance with Varāhamihira's description of Mahāpurusalaksana (III, 4 see notes), while the mention of the various fine and useful arts in III, 1, and the handling of amorous situations in other parts of the work presuppose a knowledge of works on erotics such as Vātsyāyana's Kāmasūtra.

The kinds of flowers mentioned in the work are *hamala* (lotus), *kuvalaya* or *indivara* (blue lotus), *kumudini* (lily), *sthala-padma* (ionidium suffruticosium), *campaka* and *nṛpa-campaka* (sweet-scented calophyllum), *jāti* or *mūlati* (jasminum grandiflorum), *jūhi* skt. *yūthikī* (jasminum auriculatum), *ketaki* (pandanus odoratissimus), *punnāga* (ochrocarpus longifolium), *tilaka*, *bakula* (surinum medlar), and *mandāraka* (calotropis gigantea). The kinds of grass mentioned are *trṇa*, *dūrcū*, *kuśa* and *kaseru*, the last as particularly dear to boars. Other trees and plants that have found mention in the work are, *nyagrodha* or *vata* (banyan) *pippal* (ficus religiosa), *śallaki* (boswelia therifera), *pīlu* (salvadara parsiaca), *śolī* (vaterisindica), *sahakara* or *mākanda* (mango), *rūi* (gigontic swallow-wart), *kadali* (plantain), *īksu* and *puntreksu* (kinds of sugarcane) and *drūkṣa* (grapes). Among corns are mentioned *salī* or *kalama* (rice), *yava* (barley), *yavanūla* (great millet), *mudga* (green grain) and *lankeśa* or *caṇaka* (gram.)

The domesticated animals mentioned are *go* (cow), *Dhavalā* (bullock) *mahiṣa* (buffalo), *aśva* (horse), *gaja* (elephant), *bokkaḍa* skt. *chāga* (goat), *karabhu* (camel) and *khara* (donkey); wild animals, *simha* (lion), *vyaghra* (tiger), *kola* (boar) and *hariṇa* (deer) and birds *hamsa* (swan), *vaka* (crane), *śuka riṇcha* or *kīra* (parrot), *kokila* (cuckoo), *ghūra* skt. *grddhra* (vulture), *śikhi* (peacock), and *chakravaka* (ruddy goose or duck). Of these, the elephants are said to be specially fond of *śallaki*, the goat of *rui* and camel of *pīlu* (see VII, 2 text and notes).

Turning now to the poetic qualities of the work we find that it is full of beautiful similes and metaphors drawn from the whole range of Aryan mythology and history and frequently, and more effectively from the poet's own observation of nature and human experience. I shall here draw attention of the readers only to one or two typical and significant similes. The pitched up tents of Nāgākumāra's camp looked like the shaven heads of slave-girls (VII, 1, 15). The Pāndyan princess did not like any suitor as a person with his mouth burnt with slake-lime (of his betel) does not like boiled rice (VIII, 2, 6). Nāgākumāra liked Laxmimati as a beggar Brāhmin likes the Sankrānti (an occasion for alms-giving IX, 2, 6); he was fond of her as a grammarian is of the derivation of words (IX, 2, 9). The descriptions of the Magadha country and the town of Rajagṛha (1, 6-7), of Prthvidevi as a bride (1, 17), of the march of the army and its encampment (VII, 1-5) and of the battle scenes (IV, 15; VI, 14; VII, 7; VIII, 15) are beautiful and fascinating. The poet is particularly fond of yamaka and ślesa some striking examples of which are found in the description of the women of Rajagṛha going to worship the Jina (1, 10), of the vicious horse (III, 14), of the feast given by Vanarāja (VI, 9), of the resolve of Arivarma's warriors (VII, 6), of the arrows of Sukanṭha and those

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of Nāgak. (VII, 14), of the bunyan 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 *vārana* (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* and *slesa* 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 *vighnas*.' By mentioning the ten *prānas* the poet has revealed his acquaintence with the works of *Bhāmaha* and *Dandī*. 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 *kavra-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, Gaṇikāsundarī who was born of a concubine of the king of Pātali-putra, and Mahāvyaāla, after marrying the princes of Pātali-putra, 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 Rastrakūtas 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 dāksinātyastu tucyati, SKV. p. 133).

Yet another marriage custom deserves mention. We are told that Pṛthivīdevī was brought from Girinagara to Kanakapura for marriage (I, 17, 1). Similarly, the Kānyakubja princess was being taken to Simhapura 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 Pṛthivīdevī, brought by a merchant that Jayandhara fell in love with her (I, 4, 12). Mahāvyaāla 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).

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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 Ālāpini 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 Tāndava 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*, *alāpini* and *tantri* (kinds of lute), *mardala*, *pataha*, *duṇḍubhi*, *ḡhalkka*, *bukka*, *bheri* and *mṛdanga* (kinds of drums), *saṅkha* (conch), *jhallari* and *ghanta* (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 (*tiṅṭa*) 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), *varādia* (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 (*cauranga*), 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*, *khadḡya*, *asi*, *karavūla* and *vasunandaka* (kinds of swords), *kunta*, *śula*, *sella*, *jhaṣa* and *aikuṣa* (kinds of spears), *mudgura*, *gadā* and *musala* (kinds of maces), *cāpa*, *kodanda* 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 Saurāstra by boat (*salila-yāna*, 1, 15, 6), and another from Kāsmir 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), *ghusr̥ṇa* or *Kumkuma* (saffron), *Karpūra* (camphor) *mrga-nūbhi* (musk), *turuska* (benzoin), *yakṣa-kardama* (a compound of various scents, see notes on IX, 18, 13), *lavaiṅga* (cloves) and *elā* (cardamom); jewels—*sūryakanta* (sun-gem), *candrakānta* (moon-gem), *marakata* (emerald), *nilakānta* (sapphire), *manikya* (ruby), *sphaṭika* (crystal) and *muktā* (pearl); ornaments—*kundala* (ear-rings), *kaṅkana* (bracelet), *nūpura* or *manjira* (anklet), *hāra*, *grāiveyaka* and *dorā* (kinds of necklace), *kānci-dāma* or *mekhalā* (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 Mahāvyaāla were destined to serve somebody he became disgusted with the world and renounced the kingdom (IV, 5-6). The two princes became servants of Nāgak, being guided by that prophecy. Five hundred warriors offered their services to Nāgak, 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 Ramyaka forest by the deity Sudarśanā and the Rākshasa for Nāgak, in obedience to the prophecy of a sage (VI, 1-8). Vanarāja received Nāgak, 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	a. In alliance with a Nāga king who adopted Nāgak. (II, 14, 2.) b. In marriage alliance with Saurāstra. I, 15-18; VII, 9. c. Trade connections with Saurāstra (I, 15, 6).
		Nāgakumāra	
		Devakumāra	
2. Pāṭaliputra	Pāṭaliputra	Srivarmā	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 Pātaliputra (IV, 7).
4. Vatsa	Kausāmbi	Subhacandra	At war with a Vidyādhara chief Sukantha of Alamghapura (VII, 11 ff).
5. Alamghapur	Alamghapura	Sukantha 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="display: flex; justify-content: space-around; width: 100%;"> | | </div> <div style="display: flex; justify-content: space-around; width: 100%;"> Vyāla Mahāvya </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 Huen 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="display: flex; justify-content: space-around; width: 100%;"> </div> <div style="display: flex; justify-content: space-around; width: 100%;"> Atibala (founded Giris.) Bhimabala Mahābhīma Somaprabha </div>	Rivalry between the two branches and restoration of the senior branch by Nāgak. (VI, 11 ff).

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15. Supratistha- pur	S.	<div style="display: flex; justify-content: space-around; align-items: center;"> <div style="text-align: center;"> <p>Vijayasimha</p> <p>-----</p> <p> </p> <p>Acheya</p> </div> <div style="text-align: center;"> <p> </p> <p>Abheya</p> </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 Saurāstra (VII, 3, 12 ff).
17. Saurāstra	Girinagara	<div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center;"> <p>Śrivarṃā</p> <p>|</p> <p>Arivarṃa</p> </div> </div>	In marriage & trade al li ance with Magadha (see above).
18. Sindhu	Simhapura	Caṇḍapradyota	At war with Saurāstra (VII, 4.).
19. Ujjaini	Ujjaini	Jayasena	Marriage alliance with Kanakapura (VIII, 4, 7).
20. Pāndya	Madura (Southern Mathura)	Pandirāja	VIII. 2, 3.
21. Kiśkindha- Malaya	Meghapura	Moghavāhana	Marriage alliance with Kanakapura (VIII, 7, 4ff).
22. Toyāvali island	Bhūmitilaka	<div style="display: flex; justify-content: center; align-items: center;"> <div style="text-align: center;"> <p>Śriraksa</p> <p>-----</p> <p>|</p> <p>Raksa</p> </div> <div style="text-align: center;"> <p>|</p> <p>Mahāraksa</p> </div> </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 Nāgakumāra 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 Rtuṣarna. 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. Taksaka 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 lead 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 *Taksaka*, *Karkoṭaka*, *Dhananjaya* and *Maṇi* are mentioned as some of the most famous kings of the dynasty. Taksaka, 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 Taksaka, in his view, became known by names such as *Takkha Taka*, *Takkī*, *Ḍhaka* or *Dhāṅka* 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 Mahabh. 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 Naganam*". He further says that at the time of the great war the chief of the Nāgas was known as Taksaka whom Arjuna wanted to chastise, but who escaped and founded Taksa-

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silā 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-ankaim chinheim dhoiim* ' (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 Purānas with the various Hunnic tribes; for example, Śesa with Sses of Sogdiana, Vāsuki with Usuivis, Karkotaka with Kara-Kasak and so on (Rasatala or the Under-world).

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

Nagas in Buddhist Literature:—In the Buddhist Sutras 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 Mahāvamsā 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 (Mahāv. 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 Manjuśri 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 Purānas 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 Tirthaṅkara, 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 derives 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 Jains. 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 *Nachchinarckkiniyar*, for example, the Tiriyar 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 Tiriyar of the Saṅgam books are identical with the Pallavas. Reviewing the Nāgakumāra story of Mallisena. (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 Navasāhasānka-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 Śāsiprabhā daughter of Saṅkhapāla 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 Phanipur, and fought with the Asura king Vajrānkuṣa who was slain in the battle. A Nāga prince was crowned king in his place. Sindhurāja then pushed on his way to Phanipur 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 Vindhyavāsini (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 Wairāgadhā in the Chanda district. This name reminds us of the Asura king Vajrānkuṣa 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 Vajrāṅkuṣa 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 Lankā (*Tatra Bhogavati nāma sarpaṇāmūlayah puri*). This description suits Rāmateka if we suppose Rāvana's Lanka to have been situated in the South. It can also suit if the Lankā is identified with the Amarakāntaka hill, but in this case we will have to suppose that Rama was travelling northwards to reach Lankā. In the Chindwārā district on the Satpurā plateau there is a low ground surrounded by hills. People call this place Pātāla-kūpa or Pātāla-koṭa. 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 Satpurās down to the Godāvāri, 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 Rāmateka 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.

10. 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 Śrenika of Rajagrha waited upon Tirthmkara Mahāvira and inquired of him about the fruit of observing the fast of Śrīpañcami. 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 Pṛthividevi, the daughter of the king of Girinagara in Saurāṣṭra 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 Pṛthividevi 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 Nāginīs. 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. Nāgakumara 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 Prthivīdevī 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 Mahāvyaāla who were 'full of knowledge and clever in fight.' One of them had an extra eye on his forehead like Siva, 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 (G)nikāsundari, 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 Pataliputra. Eventually, Gaukāsundari married the younger brother and the princess Surasundari, 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 courtizans 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 Kānya' rāja, whom he had abducted while she was being conducted to Simhapur for marriage with king Harivarman. 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 Tirthankara 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 Jitasatru, 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 Jitasatru 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 Nagak. 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, Nagak. entered another cave called Kālavetāla-guhā and appropriated all the wealth of Jitasatru, 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 Jitasatru. 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 Giriśikhara 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 Pundravardhana, there ruled a king of the lunar dynasty named Aparājita. He had two wives Satyavatī 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 Giriśikhara. Three generations had since passed in due succession and Somaprabha was ruling at Puṇḍravardhana and Vanarāja at Giriśikhara 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 Supratisthapur and was seen by the two sons of king Vijayasimha, 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 Lakshmitati 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 Jalanti 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 Candapradhyota, king of Sindhu with capital at Simhapur, 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 Candapradhyota 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 Prthvidevi 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 Guṇavati. 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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Sukanṭha who killed his brother Śubhacandra, king of Kauśāmbi, and, captured his seven daughters. Chivalrously responding to the call, Nāgak. besieged Alamghanagara the capital of Sukanṭha. After an exchange of bitter remarks and hard strokes Sukanṭha was killed by Nāgak. who then released the seven princesses, installed Sukanṭha's son Vajrakanṭha on the throne and married his daughter Rukmiṇi 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 Mahāvyāla whom we left at Pāṭaliputra. 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. Mahāvyāla 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. Mahāvyāla 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 atonce fell in love with the man painted in the picture and requested Mahāvyāla 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 Mahāvyāla about any wonders that he may have seen in the southern country. The latter said that the daughter of Meghavāhana, king of Meghapura in Kiskindha-Malaya, had taken a vow to fix her love upon him who could beat the tabar (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 Toyāvālī 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 Śrīrakṣa, 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 Raksa and Mahāraksa 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 Āndhra 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 Lakshminati, 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 Vitaśokapura in the Airāvata country, there lived a merchant named Dhanadatta and his wife Dhanaśrī. Their son Nāgadatta married Nāgavasur, the daughter of another merchant of the same place. He took a vow to observe the fast of Srīpañcamī 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 jec, 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 Lakshminati 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 Prthvidevi 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 Śripañcamī.

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 Bhavisayattakahā 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, Kramadīśvara and Mārkaṇḍeya amongst grammarians, have named three varieties of Apabhraṃśa the former calling them Upanāgara, Ābhīra and Grāmya, and the other two Vṛācata, 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 Sanskrit. The most simple meaning of the word

* At least one work 'Jaramātma-prakāśa' of Joindu or Yogin radeva in Apabhraṃśa Dohas 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 Jaina 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.

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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 Vākpatirāja and Namisādhu. The latter even goes so far as to give it a status of seniority over Sanskrit, by explaining it as the first produced (Prākṛta). But all the Prākṛta grammarians, including Hemacandra, regard Prākṛta to be derived from Samskrta (Prākṛtiḥ Samskrtaṁ, tatra bhavaṁ tata āgataṁ vā Prākṛtaṁ). 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 । च छ ज झ । 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) ऋ by (i) अ—कय (कृत), कण्ठ (कृष्ण), तण (तृण), तण्डा (तृष्णा), पयइ (प्रकृति), अङ्गिमंत (ऋद्धिमंत), गहिय (गृहीत), बह्दिमअ (वृद्धिमत्), मउ (मुद्ग).
(ii) इ—किमि (कृमि), किव (कृपा), किवण (कृपाण), किसानु (कृषानु), घुसिण (घुसृण), णिव (नृप), णिविति (निर्वृत्ति), पिहु (पृथु), अजिअ (अजृम्भ), मिग (मृग), मिच्छु (मृत्यु), इसी (ऋषि).
(iii) उ—बुट्टि (वृष्टि), बुड्ड (वृद्ध), पुसिअ (स्पृष्ट), पुच्छिअ (पृष्ट), पउत्ति (प्रवृत्ति), मुइंग (मृदङ्ग), सुअ (मृत), माउहर (मातृगृह).
(iv) ए—गेहत्थ (गृहस्थ), गेण्हिवि (गृहीत्वा).
(v) अर—हरिसिअ (हृष्ट), मरेवि (मृत्त्वा), पियर (पितृ), भायर (भ्रातृ).
(vi) रि—रिसि (ऋषि), रिण (ऋण), रिया (ऋत्वा), रिद्धि (ऋद्धि).
(b) ऐ is either (i) woakened in to ए or इ—वेरि (वैरिन्), केलास (कैलास), 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), दौहित (दौहित्र), कौकहल (कौतूहल), पौरिस (पौरुष), लोइय (लौकिक), कोसंबी (कौशाम्बी), कौण्डिण (कौण्डिन्य), गौत्तम (गौतम), डोइय (डौकित), सुक्ख (सौख्य), जुव्वण (यौवन), दुक्क (डौकित).

or (ii) resolved into अउ-कउल (कौल), गउर (गौर), सउञ्च (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), खंडिय (खण्डित), णंदण (नन्दन), संबोहिय (सम्बोधित).

(e) ष by (i) छ at the beginning of a word. छ (षट्), छप्पय (षट्पद), छव्वग (षड्वर्ग) but also सोलह (षोडश).

(ii) स in other positions—कसाय (कषाय), इसी (ऋषी).

(f) श by (i) स—दसण (दशन), सोहा (शोभा), कोसंबी (कौशाम्बी).

(ii) ह—दह (दश), सोलह (षोडश).

§ 3. Generally, Sanskrit words appear in Apabhraṁśa 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), कोसंबी (कौशाम्बी), गिंम (ग्रीष्म), चुण्ण (चूर्ण), क्षिज्जइ (क्षीयते), वग्घ (व्याघ्र), मुक्ख (मुख), मंघाय (मान्धातृ), माहप्प (माहात्म्य), महत्थ (महार्थ), कट्ट (काष्ठ), तंब (ताम्र), दसह (दुःसह), णीससंति (निःश्वसन्ति), णीसारहु (निःसारयत).

(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), पाम (पद्म), पोत्थ (पुस्तक), मउड (मुकुट), उच्छु (इक्षु). पुंडु (पाण्डु), गेउर (नूपुर), गौंछ (गुच्छ).

(ii) With a change in the syllabic quantity—णिमिस (निमेष), गिहीण (ग्रहण) पायडिअ (प्रकटित), बाहिर (बहिः), पारोह (प्ररोह).

(c) The initial अ is sometimes dropped—वलोइय (अवलोकित), वलग्ग (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), धम्मुएस (धर्मोपदेश), पंचुंबर (पंचोदुम्बर), पुहवह (पृथ्वीपति), मुद्दाई (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), ओलाग्गिअ (अवलग्न), ओलंबिअ (अवलम्बित), ओसर (अपसर), ओहच्छमि (अव + आसे); but also अवहेरिअ, अवगण्णिअ, अवमण्णिअ.

§ 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), दियंग (दिगन्त), दियंबर (दिगम्बर), भोय (भोग).
 च and ज-खयर (खचर), रइय (रचित), रायउत्ति (राजपुत्री), गइंद (गजेन्द्र).
 त and द-घअ (घृत), कहवय (कतिपय), कयंत (कृतान्त), चउक्क (चतुष्क), सयवत्त (शतपत्र), आएस (आदेश), उइय (उदित), वयण (वदन), आयर (आदर), उवहि (उदधि).

प-खविय (क्षपित), गयउर (गजपुर), आऊरेण्णि (आपूर्य), रूव (रूप), दैयावर (दयापर).
 य and व-आउस (आयुः), कहंद (कवीन्द्र), कह (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 (भद्रारक).

ठ to ढ-कडिण (कठिन), पीढअ (पीठक).

ड, र to ल-काल (काला), वील (वीला), 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 (अघम), अहर (अघर), अहिराअ (अधिराज).

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

भ-अहंग (अभङ्ग), अहिचंद (अभिचन्द), दुंदुहि (दुन्दुभि), दुल्लह (दुल्लभ), सहाव (स्वभाव).
श-दह (दश), सोलह (षोडश).

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

म to व-पणवोष्णिणु (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), जुयराभ (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), कणंत (कणत्), गाम (ग्राम), जुय (च्युत), णगगोह (न्यग्रोध), तिहुयण (त्रिभुवन), दविण (द्विण), 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 (क्लिग्ध), थिर (स्थिर), थूल (स्थूल), खलिअ (खलित), 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), अब्भुय (अद्भुत), कप्पहुम (कल्पहुम), किक्किंध (किष्किन्ध), सक्कारिअ (संस्कारित), कव्व (काव्य), गुप्फ (गुल्फ), मज्जार (मार्जार), मग्ग (मार्ग), सुक्क (शुक्क), सुट्ट (सुट्टु), मुग्ग (मुद्ग), जुत्त (युक्त), गुत्ति (गुप्ति).

Reg.—अग्ग (अग्र), जोग (योग्य), सुक्क (शुक्क), सुक्क (शुक्क), सुत्त (सूत्र), खट्टा (खट्वा), कस्सिर (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), तुस्ख (तुष्क), पुप्फ (पुष्प), णिप्फंद (निष्पन्द) वत्थ (वत्स), 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 (शुक्क), पउम (पद्म), छउमत्थ (छद्मस्थ), अच्छरिअ (आश्चर्य), तंबिर (ताम्र), सिरि or सिय (श्री), दुवार (द्वार).

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

अंपइ (अल्पति), वंकाणण (वकानन), दंसण (दर्शन), विंभिय (विस्मित), अंसु (अशु), फंस (स्पर्श), गिंभ (ग्रीष्म), विंभल (विह्वल), साहंभिय (साधर्मिन्).

(g) Some conjuncts have special substitutes—

क्ष--ख्, घ्, छ्, or झ्, अक्ष्ख (अध्यक्ष), पच्चक्ख (प्रत्यक्ष), घित्त (क्षित्त), छण इंदु (क्षण + इन्दु), क्षीण (क्षीण), क्षरंत (क्षरत्), क्षिज्जइ (क्षीयते).

ग्घ्--ज्झ, डज्झ (दग्ध).

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

त्य्--त्त्, वाय (त्याग), भिच्च (भृत्य), णिच्च (नित्य), असच्च (असत्य).

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

य्--य्, जूअ (द्यूत), अज्जु (अद्य).

ध् or ध्व--झ्, क्षाण (ध्यान), जुज्झइ (युध्यते), अज्झासा (अध्याशा), विज्झइ (विध्यते)

उज्झाय (उपाध्याय), झुणि (ध्वनि).

प्स्--च्छ्, अच्छरहु (अप्सरसाम्).

स्त्--स्त्, खंभ (स्तम्भ).

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

स्म्--म्, स् or म्हु, विंभिय (विस्मित), सरइ (स्मरति), अम्हहं (अस्माकम्).

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

ट्ट्--ह्, 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), गौत्तम (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.	अहं.	
Plu.	अ	अ, ए.	एहिं.	हिं. हुं.	हुं	हं	हिं, हं	

NOUN

Examples.

- Nom.—Sing. गरु, पुत्रु, भडु, भडो, सप्पो, दप्पो.
 Plu. गर, भड, अरहंत, पंचस्थिकाय, षंदण, इयवर, गयवर.
- Acc.—Sing. भोयराज महइ (I, 10, 8.), अप्पाणु ण लिप्पइ (I, 10, 9).
 Plu. ण वि दावइ उज्जल वि दंत, सुमरइ सुणिवर संत दंत (I, 10, 11),
 पुरमाणव चूरइ (III, 15, 10.), भडे हए, गए, रहे, (VI, 13, 11.)
- Ins.—Sing. अत्थे, गुणधम्मै, भावै, भिच्चै, जणेण, सोहणेण, सुहिं (सुखेन), खणिं (क्षणेन), जसेणं.
 Plu. सुरवरेहिं, लोयणेहिं, किंकरेहिं, कुकुमेहिं, भायरेहिं.
- Dat.—Sing. णविवि णरिंदहो (I, 8, 12); धीयउ कंदप्पहो दिण्णउ (III, 7, 16); कहियं
 णरणाहहो (III, 13, 2), रायहो दाविय (III, 8, 16); सब्बंगु णविउ
 परमेसरासु (IV, 13, 9).
 Plu. वाणिज्जहिं गउ (I, 15, 5).
- Abl.—Sing. धीर वि णर णट्ठा रणे णायहो, जलहितरंग णाई गिरिरायहो (III, 16, 8),
 ते 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
 अरिच्छव्वग्गहु.
 Plu. मंडलियहं, दुट्ठहं, मणुयहं, दीणहं, माणुसहं.
- Loc.—Sing. साम्मि, 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 पाढमि 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 अइ or आइ, e. g. धण्णइ, तणाइ, गोहणाइ, पाणियाइ (Nom. I, 6, 5). पयाइ दिति, विण्णाणइ संभरंति, लक्खणइ दक्खवंति (Acc. I. 1).

Gender is, however, very loose and arbitrary as words like परियणाइ, किंकराइ, मायासुयइ, दीणहं, दारयाइ 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 वंदेवि (I, 12, 1), जहि कमल- रेणुपिंजरिय हत्थि (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 (आगुस्).

§ 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, सेलिंदबाला, देवि, मणोहरि, कुलउत्ती, भोइणि, भूडारी, सलिलकाल पारद्ध कुमरिं (III, 8, 4).	
Plu. अउ, आउ, इउ, ईउ	एंतु पियाउ (III, 7, 13), महिलउ णउ मुणांति सहियत्तणु (III, 11, 3), धीयउ कदप्पहो दिण्णउ (III, 7, 16), पंच वि गईउ etc. (I, 12, 3), हारावालउ, किंकिणिउ, विलासिणिउ, तिणिण वि महएविउ (V, 11, 12).	
Inst.	Sing. इ, ए	हंसलीलाइ, दाढाहुं, मुद्धए, कण्णए, जयमईए, अण्णेकए, बालियाए, पहुभात्तिए, कंतीए, पउलोमीए मरगयइईए, वसुमईए.
	Plu. हिं	धीयहिं, घरिणिहिं, करिणिहिं, देविहिं, हारावालिहिं, कामिणिहिं, बहिणिहिं.
Gen.	Sing. हे	कंतहे, धीयहे, मायहे, सुंदरिहे, जणणिहे, पुत्तिहे, गच्छंतिहे,
	Plu. हुं, हुं, धाण	अच्छरहुं, महिलहुं, जुवइहुं, विलयाण लक्खाहुं (II, 2, 9).
Loc.	Sing. इ, हे	दिसि (I, 6, 3), कुसुममंजरिहे (II, 1, 9).

NUMERALS

III. Pronoun.

§ 12. Personal pronouns—

	Nom.	Acc.	Inst.	Dat.	Gen.
I Person:--Sing.	हउं	मइं	मइं	महु	मज्ज, मज्जु, महु, महारउ, मेरउ.
	Plu.	अम्हइं	अम्हइं	...	...
II Person--Sing.	तुहुं, तुमं	पइं	पइं	तुहुं	तुह, तेरउ, तुहारी.
	Plu.	तुम्हइं	...	...	तुम्हइं.
III Person {	Sing.	तं	तें, तेण, ताइं.	तहो, तासु.	तहो, तासु. तहिं Loc.
Masc. {	Plu.	ते, ताइं	तेहिं	ताइं.	ताइं.
III Person {	Sing.	सा	तीए, ताइं	तहे, ताह	तहे, 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	...	कें, किं	...	कासु. कहिं Loc.
Fem. "	का	...	काइं	...	काहे
यत् Masc. Sing.	जो	जे	जे, 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 इक, एक	पहिलउ	11 एयारह	
2 दुअ, बे, बिणिण	दूयउ, बीयउ	12 बारह, दुवालस, दोदह	बारहम
3 तइं, तिणिण	तइयउ	14 चउदह	
4 चउं, चत्तारि	चउत्थ, चोत्थ	16 सोलह	सोलहम
5 पंच	पंचम	18 अट्टारह	
6 छ	छट्टम	21 एकवीस	एकवीसम
7 सत्त	सत्तम	22 बावीस	बावीसम
8 अट्ट	अट्टम	32 बत्तीस	
9 णव	णवम	33 तेतीस	तेतीसम
10 दह	दहम	50 पण्णास	
		68 अट्टसट्टि	
		100 सय	
		1000 सहस	
		100000 लकम्ह	
		1000000 कोडि	

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V. Nominal suffixes.

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

§ 15. In the same sense (स्वार्थे)—

अल्ल—णवल्ल

इल्ल—सुदंसणिल्ल

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

य (क)—गरुय, णियय.

ल—पंगुल, पक्कल.

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

आल--रवाल, रसाल.

इल्ल--णट्टासणिल्ल, पुब्बिल्ल, रसिल्ल.

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

एत्तिअ--केत्तिअ (कियत्).

§ 18. In the sense of likeness, added to pronouns (दृग्, दृश्).

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

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

त्त--भिच्चत्त, सिद्धत्त, सुहत्त, माणुसत्त, गरुयत्त.

त्तण--कुडिलत्तण, गरुयत्तण, गूढत्तण, पट्टत्तण, भिच्चत्तण, मूढत्तण, सुकहत्तण, 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--पाबिट्ट (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, पलोयमि, जिणमि.
Plu.	हुं, मो	अवयरहुं, णिवसामो.
II Per. Sing.	सि, हि	होसि, धिवासि, जाणहि, हिंढहि.
III Per. Sing.	इ	भमइ, भक्खइ, हवइ, कहइ, सहइ, सकइ.
Plu.	अंति	जिणंति, जुज्झंति, ढहंति, पडंति, कहंति, सुयंति, 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 रिसिहि वक्खाणियउ VI, 8, 11.

§ 23. Future tense.

I Per. Sing. एसमि	परिणिसमि.
II Per. Sing. एसहि	णिवडेसहि, पेक्खेसहि, जाएसहि.
III Per. Sing. एसइ	कीलेसइ, जणेसइ, णिवडेसइ, होसइ.
Plu. इहिंति	करिहिंति, भुंजिहिंति.

§ 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, किज्जउ, 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, 3, 10).

§ 26. Passive voice.

II. Per. Sing. हि--दीसहि.	
III. Per. sing. जइ--किज्जइ, मुणिज्जइ, दिज्जइ, लइज्जइ, णासिज्जइ, डज्जइ; other forms--दुब्भइ, दीसइ, मुच्चइ, सुम्मइ (भ्रूयते).	
Plu. अंति--हम्मंति (हन्यन्ते), दीसंति (दश्यन्ते), जिप्पंति (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 (बधिरीकृत), वंकावइ (वकीकरोति), हकंत (हक्, चोदनार्थं शब्द, 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), थिप्पमाण, गुप्पमाण, सेविज्जमाण, संविज्जमाण.
Present Passive	

ONOMATOPOEIA

§ 39. Adverbs of manner--एम् (एवम्), केम् (किम्), क्व व (कथमपि), किह् (कथम्), जिह्-तिह् (यथा-तथा).

§ 40. Interjections, conjunctions and other particles--अव्भो (अहो), हा, भो, अह (अथ), अहवा (अथवा), इव, व, व्व, वा (इव), णं (ननु), ण, णउ (न), णवर (केवलम् or अनन्तरम्), गिरुह, गिरारिउ, गिरुताउ (नितराम्, निश्चयम् वा), किर (किल), च्चिचय (चैव), जह्-तो (यदि-तर्हि), कुहु (यदि), गाह्, णावह्, विव (इव), विणु (विना), पुणु (पुनः), मि, व, वि (अपि), मा, मं (मा prohibitive), सह् (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), कणरणंति (jingling of anklets), कसमसंति (breaking of spears), किलकिलंति (bursting into laughter), खणखणंति and कुणकुणंति (clashing of swords), गुमुगुमुमुंति (humming of bees), चलचलंति (sound of the entrails), चलवलंत (fluttering of banners), जिगिजिगिजिगंत (splashing of swords), झणझण (rumbling of paddy-ears), झलझलह् (ruffling of the sea), झंकार (humming of bees), टंकार or टणटणटणंत (sound of bell), टलटलह् (shaking of the mountain), दडयडंति (tumbling of trunks of dead soldiers), धगधगंति (sound of swords waved forcefully in the air), मुक्किउ (braying of asses), घाह (cry of lamentation), रणझणंत (sound of bell), रुणरुण (humming of bees), ललललंति (waving of chawries), सलसलंति (flowing of blood), हिलिहिलि (neighing), धरहर (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 kaindeṃ kavvu va uttau*'. V, 2, 4; and '*Kavvaṃ piva mattā-saṃvāriyaṃ*,' VI, 9, 5). He has, however, not neglected the other kind entirely. But whatever the metre used, rhyme (*pād-ānta-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	Samkhaṇḍārī	3
Pajjhatikā	47	Pramānikā	1
Pādākulaka	28	Bhujāṅgaprayāta	1
Dipaka	3	Samānikā	1
Madhubhāra	2	Mottiyadāma	1
Mañjutīlakā	2	Mālatī	1
	—		—
	142		+ 8 = 150

METRE

Ghatta verses

Caupaiā	29	Duvai verses	32
Culiāla	25	Gāthā	1
Ullāla	18	Upendravajrā	1
Digapāla	17		—
Ghattā	16		34
Caubola	13		
Sampadā	15		
Unnameable	17		
Dhruvakas	9		
	159		

These are distributed in the work as follows :—

I. Body of the Kadavakas.

<i>Sandhi</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 (' <i>Lahu guru ekka niyama nahi jaha'</i> PP. page 223).
"	2	Dipaka	It has 10 mātrās in each foot with the end short. (PP. page 291).
"	3	Samkhanāri	A syllabic metre having two Ya-gana in each foot (PP. page 368). It is also called Somarājī (' <i>Dvi-ya somaraji.</i> ' 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.	Pajjhatikā	(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 (३?)	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	Dīpaka	(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).

MĒTRĒ

VI	6	Madhubhāra (?)	It has eight mātrās in each foot ending with a long (see above).
„	13	Samkhanāri	(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>Expectations</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	Dipaka	(See above).
„	13	Mañjutīlakā	It has twenty mātrās in each foot with the scheme one short followed by a Ta-gana, at the end, except line 7 where the feet end with a Na-gana. The measure could not be traced in the Prākṛta Piṅgala, but it is illustrated in the Chandah-prabhākara. p. 55, where, however, it shows a Ja-gana 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-gana and hence are Alillaha.
IX	1-15 ; 19, 22-25.	Alillaha	(See above) <i>Expectations</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-ganas in each foot (PP. page 451).
„	17	Samkhanāri	(See above).
„	18	Pādākulaka	It shows Ra-gana at the end of each foot of 16 mātrās (see above).
„	20	Mañjutīlakā	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-gana. See VII, 13, above.

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

II. Chatta 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 28 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).
Prasasti	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 *Vanśastha* metre. Its last foot is, however, 'Upendravajrā'.

At the end in the *Prasasti*, 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 (*tippaṇa*) 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 *सरजाहमेय*, III, 6, 4. There we are told—*सरजाहमेय पद्मजाताया 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 *Mahāpurāna*. Now, we have a gloss on the *Mahāpurāna* of *Puspadanta* which is found on the margin of some MSS of the *Mahāpurāna* as well as on independent MSS. I have seen two MSS. containing the glosses on the *Ādipurāna* and the *Uttarapurāna* respectively, from which I take the following extracts:—

The *Ādipurāna* *tippaṇa* 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 *Uttarapurāna* ends—

तस्वाधारमहापुराणगमनद्योती जनानन्दनः
सर्वप्राणिमनःप्रभेदपदुताप्रस्पष्टवाक्यैः करैः ।
मध्याब्जप्रतिबोधकः समुदितो भूसूत्रप्रभाचन्द्रतः
बीयाटिप्पणकः प्रचण्डतराणिः सर्वार्थमप्रयुतिः ॥

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श्रीजयसिंहदेवराज्ये श्रीमद्धारानिवासिना परापरपरमेष्ठिप्रणामोपार्जितामलपुष्पनिराकृताखिलमलकलंकेन
श्रीप्रभाचन्द्रपण्डितेन महापुराणटिप्पणके शतत्रयाधिकसहस्रत्रयपरिमाणं कृतमिति ।

From these extracts we learn that the author of the Mahāpurāna-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 Samvat 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.



णायकुमारचरिउ



ॐ

1

Supplication to goddess Sarasvati.

पणवेपिणु भावै पंचगुरु कलिमलवज्जित गुणभरित ।

आहासमि सुयपंचमिहे फलु णायकुमारचारुचरित ॥ ध्रुवकं ॥

दुधिहालंकारं विष्फुरंति	लीलाकोमलं पयाइं दिति ।	
महकव्यणिहेलणि संचरंति	बहुहावभावविभ्रम घरंति ।	
सुपसत्थं अत्थं दिहि करंति	सव्वइं विण्णाणइं संभरंति ।	5
णीसेसदेसभासउ चवंति	लक्खणइं विसिट्ठइं दक्खवंति ।	
अइरंइच्छंदमग्गेण जंति	पाणेहिं मि दइ पाणाइं लेति ^२ ।	
णवहिं मि रसेहिं संचिज्जमाण	विग्गहतपण णिरु सोहमाण ।	
चउदइपुव्विल्ल दुवालसंगि	जिणवयणविणिग्गयसत्तभंगि ।	
वायरणावित्ति पायडियणाम	पसियउ मडु देवि मणोहिराम ।	10

घत्ता—सिरिकणहरायकरयलि^३ णिहिय असिजलवाहिणि दुग्गयरि ।

घवलहरसिहरि 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 ।	
दूरजिण्यदुक्कियमोहणेण	गुणधम्मै अवर वि सोहणेण ।	
भो पुप्फयंत पडिधण्णपणय	मुद्धाईकेसवभट्टतणय ।	5

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

तुहुं धारिसरिदेवीणिकेउ तुहुं अम्हहं पुण्णणिबंधेउ ।
 तुहुं भव्वजीवपंकुहभाणु पइं घणु मैणि मण्णिउ तिणसमाणु ।
 गुणवंतभत्तु तुहुं विणयगम्मु उज्जाय पयासहि परमधम्मु ।
 घत्ता—ओलगिउ भावें दिणि जि दिणे णियमणपंकइ थिरु थविउ ।
 कह कव्वपिसल्लउ जसधवलु सिस्सुजुयलेण पविण्णविउ ॥ २ ॥ 10

3

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

भणु भणु सिरिपंचमिफलु गहीरु आयण्णेहिं णायकुमारवीरु ।
 ता वल्लहरायमहंतपण कलिदिलसियदुरियकयंतपण ।
 कौडिण्णंगोत्तणहससहरेण दालिहकंदकंदलहरेण ।
 वरकंठवरयणरयणायरेण लच्छीपोमिणिमाणससरेण ।
 पसरंतकिसिवहुकुलहरेण विट्ठिण्णसरासइबंधवेण । 5
 बहुदीणलोयपूरियघणेण मइपसरपरजियपरबलेण ।
 णियवइंविदिण्णचितियफलेण छणइंदबिबसण्णिहमुहेण ।
 कुंदव्वभरहदियतणुरुहेण
 णणेण पवुत्तु महाणुभाव भो कुसुमदसण हयवसणताव ।
 करि कव्वु मणोहरु मुयहि तंदु जिणधम्मकजि मा होहि मंदु । 10
 आयण्णमि भणु हउं णिम्मलाइं सियपंचमिउववासहो फलाइं ।
 णणेण पबोल्लिउ एम जाम णाइल्लं सीलइपण ताम ।
 घत्ता—कइ भणिउ समंजसु जसविमल्लु णणु जि अण्णु ण घरसिरिहे ।
 तहो केरउ णाउ महग्घयरु देविहिं मायउ सुरगिरिहे ॥ ३ ॥

4

Nanna eulogised.

तं' तुहुं मि चडावहि णिययकवि दिहि होउ णणिण भासण्णभव्वि ।
 बुद्धीए णणु सुरगुरु ण भंति पर णण्णहो णउ वहरिय जिणंति ।

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

3. १. C °मि; E °वि. २ CE कुंडिल; D कौडिल. ३ CE °सव°. ४ May also be read विट्ठिण्ण. ५ E °पइ. ६ CE हउं भणु. ७ CE णायल्लं.

4. १. C तें.

पहुभसिए हणुबसमाणु विट्टु	पर गण्णु ण बाणरु णरु विसिंदु ।	
गंगेउ सउच्चै जणियतुट्टि	पर गण्णु ण वहरिहुं देइ पुट्टि ।	
धम्मणेण जुहिट्टिल्लु धम्मरत्तु	पर गण्णु पक्कासदुहेण चत्तु ।	5
चाएण कण्णु जणदिण्णचाउ	पर गण्णु ण बंधुहुं देइ घाउ ।	
कंतीए मणोहरु छणससंकु	पर गण्णहो णउ वीसइ कलंकु ।	
गरुयत्तै माहिसुविमुद्धचरिउ	पर गण्णु ण किडिदादाइ धरिउ ।	
सुथिरत्तै मेरु भणैति जोइ	पर गण्णु पुरिसु पत्थरु ण होइ ।	
सायरु व गहीरु कयायरेहिं	पर गण्णु ण मंथिउ सुरवरेहिं ।	10

घत्ता--जो एहउ वणिणउ वरकइहिं भावै णियमणि भावहि ।

तहो गण्णहो केरउ णाउ तुहुं सुललियकवि चडावहि ॥ ४ ॥

5

The poet accedes to the request and begins the work.

णाइल्लसीलभट्टाइवयणु	त्तं आयणिवि णवकमलवयणु ।	
पडिजंपइ विर्यसिवि पुप्फयंतु	पडिधज्जमि गण्णु जि गुणमहंतु ।	
घणु पुणु तैहो तणुवत णाउ कट्टु	धम्मणेण णिबद्धु मुएवि सट्टु ।	
हउं कहउं कल्लु णिंदंतु पिसुण	वण्णंतु सुयण विप्फुरियवयण ।	
दुज्जणसज्जणहु सहाउ एहु	सिहि उणहउ सीयल्लु होइ मेहु ।	5
भो णिसुणि गण्ण कुलकमलसूर	सुरसिहरिधीर पडिधण्णसूर ।	
जिणभणिउ अणंतानंत गयणु	तहो मज्झि परिट्टिउ तिबिहु भुअणु ।	
पहिलउ मल्लयसंकासु विट्टु	वीयउ कुलिसोवमु रिसिहिं सिट्टु ।	
तइयउ मुहंगंसणिणहु कहंति ।	अरहंत अरुह भणु किं रहंति ।	

घत्ता--तइलोक्कु कमलरुहहरिहरहिं ण धरिउ ण किउ ण णिट्टियउ । 10

तहिं बहुवीवोवहिमंडियउ मज्झिमु भुअणु परिट्टियउ ॥ ३ ॥

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

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

Description of the Magadha country.

तर्हि संठिउ ससहररविपईउ	पहिलारउ पविउलु अंबुदीउ ।	
वियरंतकोलखंडियकसेरु	तहो मज्झि सुदंसणु णाम मेरु ।	
खेडामगामपुरवरविचिचु	तहो दाहिणदिसि थिउ भरहखेसु ।	
तर्हि मगहवेसु सुपसिद्धु अत्थि	जर्हि कमलरेणुपिज्जरिय हत्थि ।	
जर्हि सुरवरत णणंणवणाइं	जर्हि पिक्क सालि घण्णइं तणाइं ।	5
घयसयहंसावलिमाणियाइं	जर्हि खीरसमाणइं पाणियाइं ।	
जर्हि कामघेणुसम गोहणाइं	घडहुद्धइं णेहारोहणाइं ।	
जर्हि सयलजीवकयपोसणाइं	घणकणकणिसालइं करिसणाइं ।	
जर्हि दक्खामंडवि दुहु सुंयंति	थलपोमोवैरि पंथिय सुंयंति ।	
जर्हि हालिणिकलरवमोहियाइं	पहि पहियइं हरिणा इव थियाइं ।	10
पुंडुच्छवणइं चउदिहं चलंति	जर्हि महिससिगहय रसु गलंति ।	
जर्हि मणहरमरगयहरियपिंछ	मायंदगौळिं गौंदलिय रिंछ ।	
घत्ता--तर्हि पुरवर णामे रायंणिहु कणयरयणकोडिहिं घडिउ ।		

बलिवंड धरंतहो^१ सुरवइहिं णं सुरणयरु गयणपडिउ ॥ ६ ॥

Description of the city of Rajgriha.

जोयइ व कमलसरलोयणेहिं	णखइ व पवणहल्लियवणेहिं ।	
लिहकइ व ललियवल्लीहरेहिं	उल्लसइ व बहुजिणवरहरेहिं ।	
वणियउ व विसमवममहसरेहिं	कणइ व पारावयसुरहरेहिं ।	
परिहैइ व सपरिहाधरियंणीरु	पंगुरइ व सियपायारचीरु ।	
णं घरसिहरग्गहिं सग्गु छिवइ	णं चंदंभमियधाराउ पियइ ।	5
कुंकुमछडपं णं रइहि रंगु	णावइ दक्खालिय सुंहपसंगु ।	
विरइयमोत्तियरंगावलीहिं	जं भूसिउ णं हारावलीहिं ।	
चिधेहिं धरिय णं पंचवणु	चउवणजणेण वि अइरघणु ।	

6. १. B उद्यामगाम इति वा पाठः । २ CE मुअंति, ३ E °य°, ४ E °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 चंदाय, ५. B सह°

घत्ता—सहिं सेणिउ णाम णराहिवइ चिर्लुणदेविहि परियरिउ ।

णिवसइ णं सग्गि सुराहिवइ पडलोमीइ अलंकरिउ ॥ ७ ॥

10

8

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

असिवरज्जलेण पसरंतुं इमिउ
तिण्णि वि बुद्धिउ सुणिहालियाउ
अत्तारि वण्ण सण्णहिय धम्मि
आरंभपमुहंइहुबलमहंतु
पंविदियाइं णियमंतु संतु
विच्छिण्णउ जेणर्णायणाउ
सत्त वि वसणइ आउंचियाइं
सो एकहिं दिणि सिंहासणत्थु
मउडोलंबियणवकुसुममालु
अलबलहरु सुयणुद्धरणसीलु
तामायउ तहिं उज्जाणपालु

णियरिउपयावसिहि जेण समिउ ।
तिण्णि वि सत्तिउ परिपालियाउ ।
अउरासम गुरुणा णियय कम्मि ।
अवल्लोयंतु मणि पंचंगु मंतु ।
अरिच्छव्वग्गहु जो हुंउ कयंतु ।
दरिसाविउ दुट्टहं दंडघाउ ।
सत्त वि रज्जंगइ संचियाइं ।
उयर्यगिरिहि छणइंदु व पसत्थु ।
अत्थाणि परिट्टिउ धरणिपालु ।
जामच्छइ माणियलच्छिलीलु ।
भालयलि णिहियणियवाहुडालु ।

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10

घत्ता—सो णविवि णरिंदहो विण्णवइ ओसारियज्जणदुरियरिणु ।

विउलइरिणिंयबहो सुरणमिउ आयउ सम्मइ परमजिणु ॥ ८ ॥

9

The king starts to pay a visit to the Jina.

णिवसासणु सीहासणु मुंअंतु
धम्मणुरायकंटरइयकाउ
आयप्पिणु सत्तपयाइं देउ
जय वीर भणेप्पिणु जिस्तवेरि
अणि मिलियइं णाणापरियणाइं

तं णिसुणेवि जय जय जिणं भणंतु ।
उट्टिउ सोणिउ रायाहिराउ ।
पणविउ सिरेण णियणाणतेउ ।
देवाविय लहु आणंदमेरि ।
लइयइं दिव्वच्चणभायणाइं ।

5

६ E चेलण°, C चेल्लणदेविए.

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

९ E माणिय°.

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

आरुडउ महिबर वारणिदि
णमोग्गसग्गवार्डडकरेहिं
णं सुरवरिंदु बहुसुरवरेहिं
वड्डिउ जयलच्छीदिण्णसोडुं
केसरिकिसोव णं महिहरिदि ।
सेविज्जमाणु गियकिंकरेहिं ।
घवलायवत्तचलवामरेहिं ।
पेक्खेपिणुं मणि अरुडरुडु खोडु ।
घसा—केण वि चंदणु केण वि घुसिणु केण वि कुसुमदामु धरिउ ।
णायरणेरणियरे अंतपण जिणपयजुयलउ संभरिउ ॥ ८ ॥ १

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10

Women of the city also start to worship the Jina.

लेविणुं अहिमुंह वियसंति जाइ
बहु का वि लेइ णिबच्चंपयाइं
बहु का वि देइ करि कंकणाइं
बहु का वि सच्चंदणंकेलिवत्तु
बहु का वि विरेहइ कुंभपण
बहु का वि चिणइं मंदारयाइं
बहु का वि सहइ करकुवलपण
क वि भोयराउ वड्डंतु महइ
अप्पाणु ण लिप्पइ कुंकुमेहिं
काइ वि झाइउं भवविष्ममंतुं
क वि ण वि दावइ उज्जल वि दंत
वहु का वि हंसलीलाइ जाइ ।
णियगुरुडु सरइ णिबच्चं पयाइं ।
मणिभायणि पूयाकंकणाइं ।
वणलच्छि व दावइ केलिवत्तु ।
णं णहसिरि उग्गयकुंभपण ।
सिक्खावइ गियमं दारयाइं ।
पत्थिवाधित्ति व जिह कुवलपण ।
ढोयउ आहरणु ण किं पि महइ ।
क वि वच्चइ गयणेउरकमेहिं ।
अवयंणिणउ पिउ पासहिं ममंतु ।
सुमरइ मणि मुणिवर संत दंत ।
घसा--इय पुरणारीयणु णीसरिउ पयमंजीररायंमुहलु ।
परिभमइ रमइ पडि चिकमंइ मुहणीसासभमियभसलु ॥ १० ॥

3

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11

Hymn to the Jina by the king.

सुरणरविसहरवरखयरसरणु
पइसरइ णिवइ पैडु सरइ थुणइ
कुसुमसरपहरहरसभवसरणु ।
बहुभवभवकयरयपडलु धुणइ ।

५ CE णग्गुग्ग, ६ AB वाहुड°, C वावड°, ७ AB omit this foot, ८ C वोडु,
९ D पेक्खेपिणु; CE पेक्खेविणु. १० E गियणयर.
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 व°.
11. १. D पइ. २ AC भय.

जय धियपरिमियणहकुडिलचिहुर	जय पयणयजणवयणिहयविहुर ।	
जय समयसमयमयतिमिरमिहिर	जय सुरागिरिथिर मयरहरगहिर ।	
जय तियसमउडमणिलिहियखलणै	जय विसमविसयविसविडविजलणा	5
जय गरयधिवरगुरुषडणधरण	जय समियकलुस जरमरणहरण ।	
जय दसदिसिगयजसपसैरधवल	णियेणयबलविणिहयकुणयपवल ।	
जय समदमसमजमणिवहणिलय	गयणयलगरुय भुअणयलतिलय ।	
जय गुणमणिणिहि परियलियहरिस	जय जय जिणवर जय परमपुरिस ।	

धत्ता--जहि णिह ण भुक्ख ण भोयरह देहु ण पंचिवियहं सुहु । 10

जहि कहि मि ण वीसइ 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	मुणि वंदिवि णरकोट्टइं बइट्टु ।	
परमेद्विहे णिगय दिव्व वाय	तहि णिसुंय तेण पंचत्थिकाय ।	
इसिवयइं पंच घरवयइं पंच	पंच वि गईउ समिदीउ पंच ।	
शुंसीउ तिण्णि रयणाइं तिण्णि	सल्लाइं तिण्णि गारवइं तिण्णि ।	
दहमेयधम्मु ल्ळजीवकाय	अउविहकसाय नव नोकसाय ।	5
अणवरउ धरियदूसहवयाहं	एयारह पडिंमउ सावयाहं ।	
अंगइं बारह आयणियाइं	अउदह पुव्वइं मणि मणियाइं ।	
णाणापुग्गलसंजोयभाव	पयईरंस दरिसिय दुक्खताव ।	
आसवसंवररयणिजराइं	घोराइं कम्मबंधंतराइं ।	
उप्पत्ति सरीरहं जं पमाणु	सुरणरणारयमयउलहं णाणु ।	10
आउसु परिमाणविहंसिकरणु	गुणठाणारोहणु देहभरणु ।	

धत्ता--इय णिसुणिवि पुच्छिउ सेणिपण 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 कदात्ति°.

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

तं वयणु सुणेप्पिणु णिसमेण	वीराणय बोळ्ळिउ गोत्तमेण ।	
जिणवरगुणगहणसुरसियजीह	सुणि सेणियराय णरिंदसीह ।	
लवणणवाहिमागिरिमेरमेसि	एत्थु जि विक्क्यायइ भरहखेसि ।	
मगहा णामे जणवउ वरिदु	मणहरु कहकव्वसएहि दिदु ।	
पक्केहि कलमैकणिसहिं घणेहिं	सुयमुहहयझणझणरवकणेहिं ।	5
जहिं खेत्तहं पयसंचारु णत्थि	उववणहिं णिरुज्झइ रविगभत्थि ।	
णम्मोहरोहपारोहएहिं	हिंदोलंती ^१ कयसोहएहिं ।	
जहिं सुंदररूवावेक्किळणीए	हालिणि व णिहालिय जक्किळणीए ।	

घस्ता—तहिं पुरवरु णामे कणयउरु भूरिकणयकोळिहिं घडिउ ।

अलिकसणहिं पीयैहिं पंडुरहिं उप्परि माणिक्हहिं जडिउ ॥ १३ ॥ 10

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

तप्पइ दिणयरकंताणलेहिं	णीवरु ससहरमणिचुयजलेहिं ।	
हरियउ दीसइ मरगयंरुइए	सुक्किलउ फलिहमयवसुमईए ।	
णिच्चिद्वणिलकंतीए णीलु	सयमहपुरसोहाहरणसीलु । *	
तहिं णिवइ जयंधरु धरियधरणि	तेएण विणिज्जियतरुणतरणि ।	
रुवेण कामु कंतीए चंदु	धणवइ धणेण विहवै सुरिदु ।	5
दंडेण वि वइवसु दंडपाणि	जो खत्तधर्ममगुणरयणक्काणि ।	
णियणेत्तोहामियहरिणजेत्त	तहो पणइणि पवर विसालजेत्त ।	
उप्पण्णु ताह णं कुसुमबाणु	सुउ सिरिहरु अरितरुवरकिसाणु ।	
सुहुं ताइं तित्थु णिवसंति जाम	पक्कहिं दिणि थीरुवंकु ताम ।	
णियरिद्धिपरज्जियवासवेण	पडु आणिउ वणिणा वासवेण ।	10

घस्ता—णाणामाणिक्हं टोइयइं ताइं णिवेण ण जोइयइं ।

पडि लिहियइं अंगइं सुललियइं परसुंदरिहे पलोइयइं ॥ १४ ॥

13. १. AB हिदु. 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.

महिषह मणि मयणसरेण वणिउ	सम्माणिधि पुच्छिउ तेण वणिउ ।	
णं कामभल्लि णं कामवेह्लि	णं कामहो केरी रंसुदेह्लि ।	
णं कामजुत्ति णं कामवित्ति	णं कामयत्ति णं कामसत्ति ।	
वीसह कुंडलपरिफुरियकण	भणु एही का कहि कासु कण ।	
ता कहह सेट्टि सिरिसुहरसाल	हउं वाणिज्जहिं गउ सामिसाल ।	5
सायरि तरंतु णं सुरविमाणु	गिरिणयरि विलग्गउ सलिलजाणु ।	
सोरट्टमेइणीमंडलीसु	असिधाराखंडियवहरिसीसु ।	
क्षरकिरणणियरवूसहपयाउ	महं दिट्टउ तहिं सिरिवम्मंराउ ।	
सिरिमहदेवीआलिगियंगु	णं रहए पसाहिउ सइं अणंगु ।	10
तहे तेण णरिदे जणिय धूयं	पुहवीमहएवि अउव्वरुंय ।	
जोइवि महं जंपिउ महुरवयणु	चंगउ गिरु गिरुवमु णारिरयणु ।	
जोग्गउ महु पहुहे जयंधरासु	ता भणह जणणु महं दिणण तासु ।	
तुहुं जाहि लयंपिणु किं परेण	अलिणण पउत्तं उत्तरेण ।	
घसा--तं गिसुणिविधि महं तहे सुंदरिहे पडि पडिबिबु लिहावियउं ।		
आणेपिणु पहउ पउं तुहुं अज्जु णरेसर दावियउं ॥ १५ ॥		15

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

ता भणह राउ तुहुं परमसुयणु	जे दाविउ एहउ णारिरयणु ।	
पुणु चवह णिवह दक्खवहि श्मत्ति	पइं पारंभिउ तुहुं करि समत्ति ।	
घरि उवरि पडंती विरहमारि	आणहि जाएपिणु लहु कुमारि ।	
पाहुइं णिवइइं भूसणां	विमलइं देवंगइं णिवसणां ।	
चंदकसुकुमाहरणएहिं	पहुणा पुज्जिउ आहारणएहिं ।	5

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

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

पद्मविड महंतउ बुद्धिवंतु गिरिणयंरु पस्तु वणिवरुं तुरंतु ।
 दिट्टुं सिरिबस्सु सिरिणीकेउ विण्णविउ णविउ रिउजायवेउ ।
 पेसहि सुय किं बहुविस्थरेण परिणिज्जउ णववहु णरवरेण ।
 घत्ता--ता ह्यगयरहजंपाणधय छत्तइं भिच्चविलासिणिउ ।
 णीहारगउरहारावलिउं कंवीदामइं किंकिणिउ ॥ १६ ॥

10

17

Description of the bride.

होपपिणु पडुणा पिहियं तणय गय सा वरइत्ताणिबद्धपणय ।
 णिय वणिणा कणयउरहो मयच्छि दिट्टा वरेण णं मयणलच्छि ।
 जो कवइ णहयंलि दिट्टु राउ महु भावइ सौ णहयरणिहाउ ।
 चारंत्तु णहहं एए कहांति अंगुट्टयं परमुण्णय वहांति ।
 गुप्फइं गूढत्तणु जं धरंति णं भुअणु जिणहु मंतु व करंति । 5
 जंघाजुयलउ णेउरवुंण वणिज्जइ णं घोसं हुपण ।
 वग्गाइ वम्महु बहुविग्गाहेण जण्हुयसंघाए परिग्गाहेण ।
 ऊरुथंभंहिं रइघरु अणेण रेहइ मणिरसणातोरेणेण ।
 कडियंलगरुयत्तणु तं पहाणु जं धरियउ मयणणिहारणंठाणु ।
 मणि चित्तवंतु सयखंडु जाहि तुच्छोयरि किइ गंभीरणाहि । 10
 सोहिय ससिवयणहे तिषलिभंग लायण्णजलहो णावइ तरंग ।
 थणयडुत्तणु पैरमाणणासु भुयजुयलउ कामुयकंठपासु ।
 गीवहे गरुवेयउ हिययहारि बद्धउ चोरु व रुवावहारि ।
 अहरुल्लउ वम्महरंसणिवासु वंतहि णिज्जिउ मोत्तियविलासु ।
 घत्ता—जइ भउहांकुडिलत्तणेण णर सरधणुरुहेण पइय मय । 15
 तो पुणु वि काइं कुडिलत्तणंहो सुंदरिसिरि धम्मिल्लगय ॥ १७ ॥

२ E णयरि. ३ ABCD °वइ. ४ ABCD दिट्टिउ. ५ C विण्णवियउ रिउवणजायवेउ. ६ E बलिहि.

17. १. CDE पहिय. २ CDE कमयलि. ३ C णं. ४ AB चारत्त; D चारत्त; E चारित्तु. ५ CE °इ. ६ C °हं. ७ CE जुएण. ८ C जण्हव; E जण्हयसंघाणु. ९ CE खंभ°. १० D कडिलय. ११ E णिहाणु. १२ C परमणु ण तासु. १३ C सरणिवासु. १४ E °त्तणेण.

बहु पिच्छिवि हरिसिउ धरणिणाहु	सुहिं किंकरेहिं कउ लहु विवाहु ।	
ठवियं कुलदेवइं मंडवाइं	विरइयं पुरंधिहिं तंडवाइं ।	
लोणइं चडंति चमरइं पडंति	तालइं बलाइं विहंडिवि घडंति ।	
पिसुणइं सुसंति सुयणैइं हसंति	हम्मंति पडह तेण जि रसंति ।	
भोयणसंगे विसहइं तल्प	महलु वि काइं णरु करइ बप्य ।	5
करि कंकणाइं धरि तोरणाइं	सुणिबद्धं णिद्धं तिलरिणाइं ।	
मंगलकलसहिं पेम्माइरुक्खु	जलसिचिउ बहुवर दिंति सुक्खु ।	
मुहवडु फेडिउ भोयंतराउ	जोर्यउ बहुमुहुं पसरंतराउ ।	
मणु मणहो मिलिउ कर करहो मिलिउ	णयणह वि णयसंचारु बुलिउ ।	
घत्ता—सा पणइणि हई पाणपिय तहो रायहो सुहभायणहो ।		
णवकुंदपुप्फदंताणणहो सिरिवहू व णारायणहो ॥ १८ ॥		10

इय गायकुमारचारुचरिए णणणामंकिए महाकहपुप्फयंतविरइए महाकव्ये जयंभरविवाहकल्लाणवण्णो
णाम पढमो परिच्छेउ समत्तो ॥
संधि ॥ १ ॥

II

1

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

परिणिधि सुद्धसई कलहंसगई वियसियधिडविणिहाणहो ।
गयउ सणेउरेण अंतेउरेण सहं णरवइ उज्जाणहो ॥ ध्रुवकं ॥

लीलालसमयगलगामिणिहिं	आहारणइं लइयइं कामिणिहिं ।	
कुसुमावलिपरिमलपरिमलिया	सैल्लिहिं कयकडियलमेहलिया ।	
एकइं अलिकेसहिं लिहैकविउ	अण्णइं कमलोवरि दक्खविउ ।	5
जलविम्भमु इक णिएइ पिय	अण्णेक सणाहि गियंति थिय ।	
अवरइं गच्छंतु हंसु भणिउ	महु गइविलासु पाइं कहिं गुणिउ ।	
अण्णेकए मोरपिल्लु धरिउ	णं मयणबाणपत्तणुं फुरिउ ।	
अण्णेक चवइ लगेवि ण मुउं	मायंदकुसुममंजरिहे सुउ ।	
अण्णेकए गियसइं तविया	कलयंठि लवंती वेहविया ।	10
अण्णेकहिं पक्खपसह करइ	थंलमाणु य पक्खणि वज्जरइ ।	

घटा--अरिवरसिरिहरहो पालियधरहो सरि जलकील करंतहो ।
बालमुणालभुया सिरिवम्मंछुया चलिय पासि जा कंतहो ॥ १ ॥

2

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

पंथे पयट्टाइं	ता तीए दिट्ठाइं ।	
जयसिरिणिवासाइं	किंकरसहासाइं ।	
जिगिजिगिजिगंताइं	खग्गाइं कुंताइं ।	
पहरणइं फुरियाइं	हयउलइं तुरियाइं ।	
गयउलइं मंथरइं	दाणंभुणिज्जरइं ।	5

1. १ A also reads कामिणिहिं. २ CD वेलिहिं. ३ E ल्ह°. ४ E पुत्तेण. ५ E लगे ण मुउ.
६ E° हि. ७ E° कहि. ८ E घणमाणु. ९ ABFJ °म्मु.
2. १ AE णिन्भरइं.

धवलाइं हरियाइं	छत्ताइं धरियाइं ।	
बिधाइं बलियाइं	चमराइं घुलियाइं ।	
सुवणयलपूराइं	वज्रंति तूराइं ।	
कयमयणपकखाइं	विलयाण लकखाइं ।	
सिगारवंताइं	ददूण जंताइं ।	10
बोजं गया सा वि	भणिया सही का वि ।	
पसा सिरी कस्स	वणुयस्स मणुयस्स ।	
लच्छीसहायस्स	रायस्स णायस्स ।	
कहियं वयंसीए	रिद्धी सबंत्तीए ।	
उज्जाणजत्ताए	सुविसो'लणेत्ताए ।	15
ता रायउत्तीए	खर णीससंतीए ।	
ससिबिंबधवलमि	णियवयणकमलमि ।	
करयलइं णिहियाइं	लोयणइं पिहियाइं ।	
घत्ता—सुंक्खइं दुज्जणहं	णिय सज्जणहं दुक्खइं उवरि पलोट्टइं ।	
जेहिं णिहालियइं	णयणइं 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	सुंधम्मा सुसीला ।	5
रिसीणं धरिट्ठो	तहिं तीए दिट्ठो ।	
कयाहिदसेवो	जिणो देवदेवो ।	
असंगो अभंगो	जहाजायलिंगो ।	

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

3. १ E स°.

दुहाणं विजासो	सुहाणं विवासो ।	
गुणाणं निसेणी	णयारूढवाणी ।	10
तमाणं परीवो ^१	तवाणं पहावो ^२ ।	
अगाओ. अपाओ ^३	सयासुद्धभावो ।	
सयाणंतणाणी	जसुप्पसिख्वाणी ।	
जलुल्लोलभंगां	सिरे णत्थि गंगा ।	
गले णत्थि सप्पो	मणे णत्थि दप्पो ।	15
करे णत्थि सुलं	विसालं कवालं ।	
उरे मुंडमाला	ण सेलिंदबाला ।	
अहाणं रउहो	तुमं देव रुहो ।	
ईसी मोक्खगामी	तुमं मउइ सामी ।	
ऊंडं देहि बोही	विसुद्धा समाही ।	20

घसा—वंदिवि परमजिणु कुडिलेण विणु मुद्धपं तवसिरिकंतहो^१ ।

पर्येणयवासवहो पिहियासवहो कय पणामुं भयवंतहो ॥ ३ ॥

4

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

इसिणां बोह्लिउ वेह्लंहलभुप	तुह धम्मबुद्धि संभवउ सुप ।	
ता देविप णिदिउ अप्पणउ	इउइउ खलरिद्धिपलोयणउ ।	
अग्गारिसु सुणिवर मलहरणु	भणु अत्थि णत्थि महु तवयैरणु ।	
गुरु पभणइ म करि विसाउ तुहुं	पेक्खेसहि ^१ अग्गइ पुत्तमुहुं ।	
णियसिरि किं किर मण्णंति णरा	णवजोव्वणु णासइ एइ जरा ।	5
उप्पण्णहो वीसइ पुणु मरणु	भीसावणु दुक्कइ जमकरणु ।	
सिरिमंतैहो घरि दालिइइउ	पइसरइ दुक्खंभारुम्मइउ ।	
अइसुंदररुवै रुउ लइसइ	वीरु धि संगामरंगि तसइ ।	

२ E °ओ. ३ E °बो. 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 दुद्धिए. १० AB सचारितहो. ११ E पणयणयवासहो. १२ E °म.

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

पियमाणुसु मण्णुं जि लोउ जिह गिण्णेहे दीसइ पुणु वि तिह ।
 गियकंतिहे ससिबिबु वि ढलइ लायणु ण मणुयहं किं गलइ । 10
 इह को सुत्थियउ को दुत्थियउ सयलु वि कम्मेण गलत्थियउ ।

वृत्ता—लच्छि सयज्जयर सेवंति णर पत्थु को वि णउ राणउ ।

भयभीसिउ रुयंइ जीविउ मुंयइ पडु दीणेण समाणउ ॥ ४ ॥

5

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

तओ मुणिद्वजंपियं मणे वरं थिरं थियं ।
 सुतारहारपंडुरं गया सई समंदिरं ।
 णिबद्धणीलतोरणं विच्चित्तमत्तवारणं ।
 रसंतमत्तवारणं दिवायरंसुवारणं ।
 सुहंम्मभित्तिपिंगलं अणेयगेयमंगलं । 5
 तहिं सिणिद्ववण्णिया णरिंदविद्ववण्णिया ।
 कइंदविद्ववण्णिया सुहासणे णिसण्णिया ।
 वणे पडु पडिद्वओ सरोवरं पडिद्वओ ।
 पलोइयं सरोरुहं वियंभियं पियामुहं ।
 पहंतारं णिहालित्तरो ण जंपेण णरेसरो । 10
 विलासिणीहिं सित्तओ णिमीलिर्यच्छिवत्तओ ।
 थिओ वियारवज्जिओ ण णीससंतु लज्जिओ ।

वृत्ता—णीलुपलपहओ 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 भिच्चं भाणियउ ।
 जोपवि सबत्तिहे हत्थिहड चंचलहयवरसंदणसुहड ।

८ C पियमाणु मुणु अ जे; ९ E रोवइ; C कयइ. १० E मुवइ.

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

धरंस्तिरि ण सहंति^१ दुरियहरहो
 ता महिवद् चित्ति चमक्रियउ
 इय चित्तिवि णिग्गउ सरवरहो
 जिणु हियवद् किं तहो पइसरद्
 देउं वि णउ वंदद् मूढमद्
 तहिं दिट्ठउ कंतहो मुहकमलु
 किं सररुहु णं णं खणविलद्
 बुज्झिउ सपसाउ मँगिणियउ
 पडु पभणद् रमियसउणिगणहो
 ता बालए उत्तह भासियउ
 वंदिउ जिणमंदिरे जिणधवलु
 लब्भंति गामपुरपट्टणं
 लब्भद् पियमाणुसु भवि जि भवे
 पर इक्कु ण लब्भद् जिणवयणु
 अह पावपसत्तहो सुहसयणु
 अउगइगयदुक्खलक्ख सहिवि

पल्लट्टिवि गय जिणवैरघरहो ।
 होसद् पियमहिलए तउ कियउ ।
 गउ भवणु परायउ जिणवरहो । 5
 जो पिय पिय पिय भणंतु मरद् ।
 गउ सणिहेलणु मणपवणगद् ।
 किं छणससि णं णं सो समलु ।
 पियवयणहो का वि अउक्खगद् ।
 चित्तेण चित्तु आलिगियउ । 10
 किं णायइं तुम्हइं उववणहो ।
 मइं दुक्किउ देव पणासियउ ।
 कंदप्पदप्पदलणुग्गवलु ।
 कीलाजोग्गइं णंदणवणइं ।
 संसारसमुद्दि रउहरवे । 15
 अण्णु वि दुल्लहु दंसणरयणु ।
 दालिदिपण णावद् रयणु ।
 अइदुल्लहु मणुयजम्मु लहिवि ।

धत्ता—जेण ण तवर्चरणु किउ दुहहरणु विसए ण मणु आउंउंचियउ । *

अरुहु ण पुज्जियउ मलवज्जियउ ते अप्पाणउ वंचियउ ॥ ६ ॥ 20

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 होसद् मज्झु सुओ
 तं^१ णिसुणिवि णरवद् हरिसियउ
 अण्णहिं दिणे मउलियणेत्तियए

तहो वयणविणिग्गय दिव्वल्लुणि ।
 परबलदलवट्टणु पीणभुओ ।
 अल्लइ पुहवीपियभोयरउ ।
 देविण पल्लंकि पसुत्तियए ।

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

7. १ AB omit this line.

अवलोड्ड सिबिणं मत्तकरि
रयणायरु भीयरु चलमयरु
सुधिहाणं कंतहो भासियउ
गुह होसइ तणुरुहु धरियणर
पुणरवि संदेहहणमणं
पणविधि पयाइं अट्टुंछियउ

णहकुलिसकोडिहयहत्थि हरि ।
ससि दिणयरु वियसियकमलसरु ।
तेण वि फलु ताहे पयासियउ ।
जो भुंजइ सुंदरि सधेरधर ।
जिणहरु गयाइं विणिण वि जणं ।
पिहियासउ जइवरु पुच्छियउ ।

10

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

8

Reassurance of the sage and the birth of a son.

णीरंधसंधिबंधहो ल्हसिउ
विहडेसइ वज्जकवाहु खणे
णिवडेसइ वाविहे पुरिसवरु
सिरि करिवि धरेव्वउ विसहरेण
णियतेयणिहर्यंसोदा।मिणीहिं
ता हरिसजलोहे सिबियइं
उप्पणुं व मणिउ पुत्तु मणे
मुणिवयणं णयणाणंदिरहो
पुण्णाहिउ पुण्णसमायरिउं
सिंण्णिहे मुत्ता इव संकमिउ
दीसइ आवंडुरु मुहकमलु
जायइं णिवडणभयकयदुहइं

तहो चरणंगुट्टुपण पुंसिउ ।
इय सहसकूडजिणवरभषणे ।
रंगंतु जंतु पसरंतु करु ।
केण वि दिव्वेण विट्टुरहरेण ।
कीलेसइ णायफणामणीहिं ।
देवीणिवाइं रोमंभियइं ।
आणंदु पवड्डिउ सयरलजणे ।
आयाइं वे वि णियमंदिरहो ।
जणणिहे तुच्छेयरि अवयरिउ ।
पुहईप उवरि वाहारहिउ ।
णं णंदणजसपसरं धवलु ।
दुज्जणथणांइं कसणइं मुहइं ।

5

10

घत्ता—अत्थु व कइमंइहे चिरु देवइहे दामोयरु व जसाउ ।

सिबपविपं जिणु व खंतिपं गुणु व उप्पणउ तहो बालउ ॥ ८ ॥

२ D सयल°. ३ ABD संदेहाणण°.

8. १ ABDE नीरंधबंधसंधहो. २ C फुसिउ ; ३ CE णिहिय. ४ ABCD °णिहे. ५ E उप्पणिउ मणिउ. 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.

The son's birth celebrated.

सुंदरगहणयणणिरिक्खियउ	बहुवंजणलक्खणलक्खियउ ।	
णं जणिउं अहिंसए धम्मं पर	किं वण्णमि णंदणु कुसुमसरु ।	
मलरहियइं दस वि दिसाणणइं	पप्फुल्लइं फलियइं काणणइं ।	
महुसमउ वियंभिउ वणि जि वणे	संतोसु पवड्डिउ जणि जि जणे ।	
णाड्यरसु पसरिउ णरि जि णरे ^१	जयपडहु पवज्जिउ घरि जि घरे ।	5
रिसिहिं वि हियवउ रइरंजियउ	सोहग्गु सव्वपुरे पुंजियउ ।	
कोइलकुलकलयल्लु उच्छलिउ	विरहियणु विरहजलणंइं जलिउ ।	
भमरार्वलि सुमहुरु रुणुरुणइ	सरंघणुंजीया इव झणझणइ ।	
सहुं मंगलघवल्लुम्भासिणिहिं	णच्चिउ सविलासु विलासिणिहिं ।	
दीणइं दाणेणाणंदियइं	मुक्कइं वंदिग्गहवंदियइं ।	10

घत्ता—सरसइ मुहकमले थिय भुयजुयले जयसिरि अजियमहंतहिं ।

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

Miracle of opening the door by the child.

सुकलाकलावगहणेकरउं	गउ वुंढिहिं णं सिसुससहरउ ।	
मायापियरइं दुक्कियहरइं	मणिकलससमुहदप्पणकरइं ।	
उवणियघंटावामरधयइं	अण्णहिं दिणि जिणभवणहो गयइं ।	
तहिं कुलिसकवाडु गादु पिहिउं	को विहडावइ देवें ^१ णिहिउ ।	
किर धम्मु करउं कंताइ सहुं	आगमणु णिरत्थउ हुर्यंउ महुं ।	5
आयहं वि ^२ ण दीसइ जिणहं मुहु	णरणाहहो मणे उप्पणु दुहु ।	
जिणवइसुहुं पइं मुहु पियहे मुहु	ण वि दिट्ठउ जेण विइणु लुहु ।	
तं जोइंउ इह परलोयगइ	तहो सो भत्था इव णीससइ ।	

9. १ E विजण°. २ E जणियउ हिंसए. ३ E धम्म°. ४ A णाडइ. ५ E णारिजणे. ६ E कोयल°
७ C °णे. 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 पुट्टिहिं. ४ CI) संख; E समुख दप्पणु. ५ E °यउ.
६ BC दइवें. ७ C हुवउ. ८ CE मि. ९ E लोविउ; C णर जीविउ D णउ जीविउ.

रिसिषयणपबंधुं विवेद्युः
तापं तद्वो पापं ताडियुः

इय चितिवि सिस्तुं उच्चाद्युः ।
सहसा कवाहु उग्घाडियुः ।

10

घत्ता—णउ डसियाहरउ भूमंगुरउ णउ कुसुमसरेण परज्जियुं ।
विट्ठउ जिणवयणु थियसमणयणु कामकोहभयवज्जियुं ॥ १० ॥

11

Hymn to the Jina.

णरिंदेण णाहंदेवेदिद्वंदो
महापंचकल्लाणणाहिणाणो
पहूणं पहू तुंगसिहासणत्थो
विमुक्कामरीपुप्फवुट्ठीसुंयंधो
विरेहंतसेयायवत्तो विदोसो
फुरंतेकभामंडलो भूरिसोहो
तओ तेण दिट्ठा कुमारेण वावी
पहाणिद्धमाणिक्कसोवाणगम्मा
मणोहारिणी कामपवस्स लीला
पिड्डहेमपायारहित्तंधयारा

थुओ देवदेवो अणिदो जिणिदो ।
सया चामरोहेण विज्जिज्जमाणो ।
सभासासमुब्भासियत्थो पसत्थो ।
अलं दुंदुहीरावपूरंतरंधो ।
असोयहुमासीणपक्खिदधोसो ।
असंगो असण्णो अलोहो अमोहो ।
असामणतोया तडारूढेद्वी ।
विवुज्झंतपोमावलीरावरम्मा ।
फणीणं रसासारपारद्धकीला ।
सुरालैत्तगेया अणेयप्पयारा ।

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घत्ता—रहसारूढण रईरूढण चहुंयं मउ विरइज्जइ ।

हंसं हंसिणिहे सरवासिणिहे भिसु चुंचुप जहिं दिज्जइ ॥ ११ ॥

12

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

तहिं तुंगपीणपीवरथिणिं
जलु जोयंतिहिं गयगामिणिं
णिवडंतु कुमारु णियंच्छियुः

कडिसुत्तविलंविरेक्किणिं
करकमलहो वियल्लिउ कामिणिं
अहिणा सीसेण पडिच्छियुः ।

१० ABCD °बंध. ११ C सुउ. १२ ABD °ज्जिउ.

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

12. १ E °णीहि. २ C णियडियुः.

उद्धुमुकसलिलावलिर्हि	सोहततं फणपंचंगुलिर्हि ।	
निवडंतहो तहो सिरमणिणहरु	फणिदहवें णं उड्डियउ करे ।	5
थिरदेहणालि फणवलयदलि	जले उग्गामियहं पण्णयकमलि ।	
उवविट्टउ सुंदरु वीरैमइ	विलसइ विहसइ रंगइ रमइ ।	
विसहरमत्थयरयणप थियउ	अप्पउ पेक्खइ पडिबिबियउ ।	
सिसु मण्णइ अवरु वि प्हु सिसु	बोल्लावइ ण मुणइ विसमविसु ।	
पाणियलें मुहवाढउ फुसइ	णापं सहं किं पि चवइ हसइ ।	10

घत्ता—हाहारउ गुरुउ तो झत्ति हुउ वाविर्हि विहिणा णडियउ ।

णयणसुहावणउ णरवइतणउ सप्पहो उप्परि पडियउ ॥ १२ ॥

13

Alarm at the news and astonishment at the miracle.

तं णिसुणिवि विलुलियमेहलिय	पुहईमहएवि विसंठुलिय ।	
धाईय रोवइ पत्थिवघरिणि	णियकलहविओइय णं करिणि ।	
हा पुत्त पुत्त तामरसमुह	हा पुत्त पुत्त किं हुयउ तुह ।	
बहुदुक्खसयाइं सहंतियए	पइं विणु किं मइं जीवंतियए ।	
इय पभाणिवि मरणु जि चिंतियउ	अप्पाणउ तित्थु जि घेत्तियउ ।	5
महएविए कुवलयलोयणए	हाहारउ उट्टिउ पारियणए ।	
आकुंभत्थल मज्जंति गय	जहिं तहिं वि सुविहि सुरवरहि कए ।	
केत्तिउ घणिज्जइ धम्मफलु	गंभीरु वि थिउ आजाणु जलु ।	
देवैर्हि 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	देवेर्हि वि णायकुमारु सिसु ।
हक्कारिउ वित्थारिउ पणउ	फणिणा पडिचण्णउ णियतणउ ।

३ D °द. 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 घलि°. ४ E देवयर्हि देवियर्हि.

आहरणं मणिमयकञ्चुरं
 मंदारकुसुमधरमालियु
 चमरं छत्तं संजोडयं
 धरंधि समंदिह दैरिसियु
 जणणीहिं व थणमुहदाइणिहिं
 वंदिउ परियंचिउ किण्णरिहिं
 पुणु पुणु जोइवि नेहज्जियु
 णिहइवहो सुहि वंकाइ वयणु
 णिउ पिउणा पुरु थिउ माउहरे

दिण्णं देवंगं अंबरं ।
 गुमुशुमुगुमंतममरालियु ।
 अहिअंकं विंधं ढोइयं ।
 भणु किं ण पुण्णवंतहो कियु ।
 उच्चाइउ बालु णाइणिहिं ।
 संभासिउ सुरवरसुंदरिहिं ।
 णंदणु णाएण विसज्जियु ।
 दइवेण कालसणुपु वि सैयणु ।
 गयकालप पुणु वासरे पवरे ।

5

10

घत्ता—धवलहिं मंगलहिं हयमइलहिं णं णरु दोण्णिवासहो ।

सिसु विसहरहो घरु णिउ महिविवरु पुण्फयंतजिणदासहो ॥ १४ ॥

इय गायकुमारचारुचरिण्णं गण्णणामंकिण्णं महाकइपुण्णयंतविरइण्णं महाकवे
 गायकुमारसंभवो णाम दुइज्जो परिच्छेउ समत्तो ॥

॥ संधि ॥ २ ॥

III

I

Nagakumara is taught various sciences and arts.

सिद्धं णमह भणेवि अट्टारह लिविउ भुअंगउ ।

दक्खालइ सुयहो सिक्खइ मेहावि अणंगउ ॥ धुवकं ॥

दुवई—कालक्खरइं गणियइं गंधव्वइं वायरणाइं सिक्खिउ ।

सो णिच्चं पढंतु हुउ पंडिउ वाप्सरिणिरिक्खिउ ॥

छंदालंकारइं णिग्घंटइं	जोइसाइं गहगमणपयट्टइं ।	5
कव्वइं णाडयसत्थइं सुणियइं	पहरणाइं णीसेसइं गुणियइं ।	
पडहसंखवरतंतीतालइं	अब्भसियइं वज्जाइं रवालइं ।	
पत्तपुप्फणाणाफलछेज्जइं	हयगयविदारोहणविज्जइं ।	
चंदबलइं सरउययविहाणइं	सत्तभउमपासायपमाणइं ।	
तंतइं मंतइं वरवसियरणइं	वृहविरयणइं 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 वक्खाणइ ॥ १ ॥

2

Instructions in Politics.

दुवई—होई समुज्जवेण सुसहापं दरिसियच्छत्तहयगया ।

अलसंतेण पिसुणजणसंगे णासइ रायसंपया ॥

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

ते बुद्धा जे सुयण सलकखण	सत्यकम्मविसपसु वियकखण ।	
बुद्धि बुद्धसेवाइ पवइइ	सो पंचंगु मंतु परियइइ ।	
मंते अंतरंग बहिरंग वि	रिउ जिपंपति विइणणकुसंग वि ।	5
बाहिररिउखणण महिमंडलु	सिज्जइ णरणाहहो चितियकलु ।	
अभंतररिउवग्गविणासणु	हवइ णराहिउं विणयविइसणु ।	
विणयं इंदियजउ संपज्जइ	वसणु ण इकु वि तहो उप्पज्जइ ।	
पइउ अप्पलद्धि वणिज्जइ	धम्मार्हम्मु वि परियाणिज्जइ ।	
दुट्टहो परिपालणु जहिं किज्जइ	सो अहम्मु जहिं साहु बहिज्जइ ।	10
ण मिलइ रायलच्छि अहेंगारहो	जाइ अहम्मं णिउ तंचारहो ।	
हुंतु अणत्थु घोरु वंचेवउ	अत्थु णरेसरेण संचेवउं ।	
घम्मं विणु ण अत्थु साहिज्जइ	तं असक्कु णिद्धम्मु ण जुज्जइ ।	
कज्जणासु कैज्जु ण विरइज्जइ	कुलमइहीणु मंति ण थविज्जइ ।	

घत्ता—कामाउर सरस णउ जोग्गा घरिणिनिहांलणे । 15

रंणे कायर मणुय णउ तिकखपक्खपरिपालणे ॥ २ ॥

3

Instructions in Politics (continued).

दुवई—जो धणलुद्धु धिवइ धणकज्जे हुयवहे धिवइ इंधणं ।

सो वल्लूरियाप हो सुहय बिडालहो देइ बंधणं ॥

दुट्टभिच्चपोसणु विहुरायरु	होइ वसिट्ठुं वसणे लग्गणतरु ।	
भाविज्जइ बहुगुणगरुयत्तणु	गुणअणुरायं रंजिज्जइ जणु ।	
गुणणिहिपुरिसु परिक्खिवि धिप्पइ	कज्जधुरंधरु धुरहिं णिहिप्पइ ।	5
सहवासेण सीलु बहुकाले	वचहारेण सउत्तु गुणाले ।	
आलावेण बुद्धे जाणिज्जइ	संगरेण धीरत्तु मुणिज्जइ ।	
परकज्जु वि णियकज्जु वि ^१ लक्खाह	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 संचिन्वउ. ७ CE कज्जु वि ण रइज्जइ. ८ E जोगउ. ९ E °हे°. १० CE रण°.

3. १ C वळ°. २ CE विसिट्ठु; A वसिट्ठु. ३ E बहुबहुगुरु°. ४ C व.

कम्मसुद्धि णिग्गहु वि अणुग्गहु	पंडिणिहि पडिविहाणु बुहसंगहु ।	
उवसम्मु वि हवंतु णासिज्जइ	परियणु दाणे संतोसिज्जइ ।	10
सत्तिहिं तिहिं विवरणु सुसइत्तणु	अवरु वि करहि गरुयहियत्तणु ।	
चवलत्तणु अर्यालिचारित्तणु	मेल्लहि दिट्ठिं कामकामित्तणु ।	
मुयसु णिसीह कुपुरिसहं संगमु	होइ तेणं भंसणु वसणागमु ।	
हरिसु माणु मउ कामु वि कोहु वि	जिणसु हणसु संजायउ लोहु वि ।	
सत्तु मित्तु मज्झत्यु विवेयहि	मयरद्धयवसणां विच्छेपंहि ।	15

घत्ता—मज्जे विलासिणिउ मिगमारणु जूयारत्तणु ।

धणदूसणुं मुयहि णिट्टुरवयणु दंडफरसत्तणुं ॥ ३ ॥

4

Nagakumara attains Youth.

दुवई—इय सो विसहरिंदमुहवियलिउ करिकरदीहददुभुओ ।

सत्थु सुणंतु संतु संजायउ विउससिरोमणी सुओ ॥

पुरिससीहु णवजोव्वणे चडियउ	णाइं पुरंदरु सग्गहो पडियउ ।	
अवसणु सच्छु अरुसणु सूरउ	पवरबलालउ जुत्तायारैउ ।	
दुरालोइ य दीहरसुत्तउ	बुद्धिवंतु गुरुदेवहं भत्तउ ।	5
सोमु अज्जिभच्चित्तु कयदाणउ	धूललक्खु पुरिसोत्तमुं जाणउ ।	
अइपसत्थु णिज्जियपंचिंदिउ	थिरु संभरणसीलु बुहवंदिउ ।	
सोहइ वट्टुलंपाणिपवट्टुहिं	उण्णयपायपुंट्टिअंगुट्टुहिं ।	
उण्णयविस्थिण्णे भालयलें	उण्णयभुयसिहरहिं बलपवलें ।	
तंबतालु तंबिरजीहादलु	तंबणयणु तंबिरकरकमयलु ।	10
तंबाहरु सुतंबणहमंडलु	णिद्धदंतपंती ^१ सियणहयलु ।	
इकेकरोम हेमवणुलुउ	लिंगकंठजंघहिं मडहुलुउ ।	

५ AB पडिणिहिहि; C पणिहिहि. ६ A सत्तिहिं विवरणु सुसयणसत्तणु. ७ C अयाल^०. ८ D धिट्टु.

९ C ताण. १० ABD विच्छोय^०. ११ ABDE^०ज. १२ E धणहरणु वि. १३ E फरुसत्तणु.

4. १ C सत्थ. २ D अविसणु. ३ ABD^०रिउ; C^०यरउ. ४ AB^०सोत्तम; C^०सुत्तम-

५ D वट्टु; E वट्टु. ६ ABCD पट्टि. ७ CE^०कंती. ८ C होम.

णाहिसोत्तुघोसें गंभीरउ उरयलि कडियलि पविउंलधीरउ ।
 पत्तलपेहु मज्जे संकिण्णउ दीहबाहु समसंगयकण्णउ ।
 णासें णिज्जियचंपयहुलउ णोलणिद्धमउलियंघम्मिल्लउ । 15

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

5

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

दुवई—णं लावणपुंजु णं ससहरु णं गुणरयणरेइयउ ।
 णं पुरवरसिरीए णरवरतणु सग्गाविलासु लैइयउ ॥

तायणिहेलणे णायणिहेलणे अच्छइ जाम सयलसुहभायणे ।
 ता गुणगणणिहि णेहणिबंधिणि पायडणामे पंचसुयंधिणि ।
 आगय तेयतोयविच्छुलियहिं सहियसहिय विहिं दिह्णिदिलियंहिं । 5
 बालमराललीलगयगामिणि रायदुवारि परिट्टिय कामिणि ।
 भणइ पन्थु पुरे अत्थि ण पंडिउ को वि सरासइए णंउ मंडिउ ।
 गरुई लहुई तणय ण लक्खइ वीणावज्जु को वि ण परिक्खइ ।
 ता विहसिवि बोलिउ पडिहारें कुलहरु भूसिउ णायकुमारें ।
 सइउ सरसु सूरु सुललियबुहु मंदरधीरु रंइससहरमुहुं । 10
 तुह धीयहे गुरुत्तलहुयत्तणु सो जाणइ वीणाविउत्तणु ।
 ता पहुभवाणि पइट्टी सुंदरि णं णवक्रमलोयरि इंदिदिरि ।
 पणविउ राउ ताए सहुं धीर्यहिं पणवियसीसहिं विणयविणीर्यहिं ।

घत्ता—वइयरु भासियउ सिरिमयरकेउ पच्चारिउ ।

तुहुं जाणउ कुसलु जाणयंसहहिं समीरिउ ॥ ५ ॥ 15

१ ABCD °लु १० ABD °णिय, ११ D कई.

5. १ AB राइउ, २ B ला°, ३ A णयणणंदणे, ४ E दिणें दिहियहिं, ५ C जो ६ AB:() °यए,
७ E जाणिय.

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

दुवई—चवइ धरिसिणाहु का गुरु का लहुई भुअणसुंदरी ।

भणु भणु वप्प देव कंदप्प मणोहरि किं व किण्णी ॥

विट्ठिय जिणइ स सस लहुआरी	कहइ मयणु किण्णरि गरुयारी ।	
पुणु सरजाइभेयसंजुत्तउ	आलाविणिबज्जउ आढत्तउ ।	
दोहि मि बहिणिहिं पीणपओहरि	चारु भाणय तहिं तेण मणोहरि ।	5
सइ पच्चक्खु मयणु अवेलोइउ	दोहि मि णियहियउल्लप ढोइउ ।	
सल्लियाउ मयरद्धयबोणेहिं	बिणिण वि कह व ण मुक्कउ षोणेहिं ।	
गंधिणियए णियाउ णियहम्महो	तोरणल्लडरंगावलिरम्महो ।	
अलसिचणु पवुड्ढि धुउसासहो	चंदणु इंधणु विरहहुयासहो ।	
आहाह वि हाह वि ण वि भावइ	कमलु कमलबंधु व संतावइ ।	10
चंदजोण्हं सिहिसिह णं दुक्की	धित्तजलइ जलंति व मुक्की ।	
चामरवाउ वाउ णं लग्गउ	पियउरंमइणु मग्गइ लग्गउ ।	
कोइलसह सह मारहो केरउ	साहारउ जीयासाहारउ ।	
लच्छिंविणोउ वि इक्कु ण रुच्चइ	तरुणीजुंयलें जणणि पवुच्चइ ।	

घत्ता—पयपंकप पडिवि दक्खालिवि णेहु अहंगेउ ।

15

आणहि अम्मि लहु सो णायकुमारु अणंगउ ॥ ६ ॥

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

दुवई—अब्बो विणु पिण्ण कहिं जीविउ दिण्णसंबण्णभोयणे ।

आणहि तुरिउ गंपि सो सूहउ सिंसुसारंगलोयणे ॥

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

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

7. १ CE सुवण्ण.

अञ्जु परप भो णरवरसारा
 तुह लहुसुयविरहे णं छित्तउं
 कामएउ णियहियवए भाविउ
 भणइ पुत्तु किं कुलु जोइज्जइ
 उत्तमवेसइं दीसहिं सोम्मइं
 सुद्धचित्त वेस वि कुलउत्ती
 जिणपयपंकयमहुयरु दीसहि
 कण्णाजुयलु मरंतउ रक्खहि
 ता कुमारु पडिजंपइ चंगउ
 जुत्ताजुत्त^उ गुरुयणु जाणइ

कण्णाजुयलउ मरइ भडारा । 5
 ण जियइ एवहिं मरइ णिरुत्तउ ।
 ता रापं कुमारु कोकाविउ ।
 अकुलीणु वि थीरयणु लइज्जइ ।
 महिणाहु वि पायग्गे हम्मइं ।
 म करहि सुंदर उत्तपहुत्ती । 10
 तुहुं कारुणवंतु मं भीसहि ।
 तरुणं तिरिच्छच्छीहिं णिरिक्खहि ।
 एंतु पियाउ समप्पेमि अंगउ ।
 सिसु दिण्णउ पेसणु संमाणइ । 15

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 बहिरिउ गयणमग्गउ ।

रइपीईउ ये वि णं कुमरिउ मणसियकरे विलग्गउ ॥

अण्णहिं दिणि वरु सेविउ घरिणिहिं^३
 पणइणि परिमिणण वित्थारें
 गयणिवसणं तणु जले ल्हक्कावइ
 पउमिणिदलजलबिंदु वि जोयंइ
 का वि तरंगहिं तिवाल्लिउ लक्खइ
 काहे वि महुयरु परिमलबहलहो
 सुहुमु जलोल्लुं दिट्टु णहमग्गउ
 काहे वि उप्परियणु जले घोलइ
 णाणाणाणिणीहिं दुक्कंतिहिं

सरे पइट्टु करि विव सहुं करिणिहिं^३ ।
 सलिलकील पारइ कुमारें ।
 अञ्जुमिल्लु का वि थणु दावइ । 5
 का वि तहिं जि हारावलि देयंइ ।
 सारिच्छउ तहो सुहयहो अक्खइ ।
 कमलु मुपवि जाइ मुहकमलहो ।
 काहे वि अंबरु अंगि विलग्गउ ।
 पाणियच्छलि व लोउ णिहालइ । 10
 जलजंताइं करेहिं धरंतिहिं ।

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

सिचंतिहिं मयरञ्जुत ण्हाणित	जोयंतिहिं हियएण जि माणित ।	
सरसधयणजुत्तिहिं आवज्जित	उप्पलताडणेण णं पुज्जित ।	
एत्थंतरि णारीयणसारी	सिरिपुहईमहएवि भडारी ।	
गेण्हिंवि धोयइं धवलइं वत्थइं	चंदणकुंकुमाइं सुपसत्थइं ।	15
सुयसमीवि आवंति विहाविय	दुट्टसवत्तिए रायहो दाविय ।	

घत्ता-मंचारुदियए वज्जरित 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 वीरचूडामाणि लीलाजित्तदिग्गउ ।

सभवणपच्छिमत्थणंदणवणसरतीराउ णिग्गउ ॥

णिषडित्त जणणिहे पयजुयल्लुए	विट्टउ रापं बुत्तु सुसल्लए ।	
किं पइं देवि महासइ णिदिय	पेक्खु पेक्खु पुत्ति अहिणंदिय ।	
मायासुयइं समायइं गेहहो	णिवइहे तित्ति ण पुण्णी गेहहो ।	5
गउ लहु लहुयहें घरिणिहे मंदिरु	वयणु परंपित्त रापं सुंदरु ।	
पुरवरहिंणउ सुयहो असोहणु	मा महु होउ अहम्मारोहणु ।	
मा महिलेहु लगउ कामग्गहु	मा मेल्लंतु सभवणपरिग्गहु ।	
अवहे कुमंतिमंतहयसोत्तहो	मइ विवरीय होइ सार्यत्तहो ।	
तं अवहेरिउ बालमयाच्छिप	वियरउ णंदणु णयरि सइच्छिप ।	10
माणिणि जा मुज्झइ सा मुज्झउ	लुहु महु तणयहो हियवउ सुज्झउ ।	
दुज्जणु जो जूरइ सो जूरउ	लुहु महु सयलमणोरहं पूरउ ।	
गउ णरणाहु जाम णियणिलयहो	ता मायए पुत्तहो कुलतिलयहो ।	
वयणु दिण्णु चहु सुंदर गयवरे	कर्णचमरउड्ढावियमहुयरे ।	
मयणिज्जरे सिंदूरापंकिए	कच्छरिच्छगलगिज्जालंकिए ।	15
देविहे तणउ वयणु आयणिवि	हिंणसीले भल्लउ मणिावि ।	

७ C गेहिदि.

9. १ E °लल्लउ. २ E °ल्लउ; C ससल्लए. ३ C °लहं. ४ AB अवर. ५ C सुत्तहो. ६ C सीमंतहो; E सामत्तहो. ७ C °हु. ८ E कणय°.

घत्ता-आरोहणु करिवि कुमरे पयपेल्लिउं मयगलु ।
किंकरपरियरिउं णीसरिउ फुरियस्सगुज्जलु ॥ ५ ॥

10

Women of the city enamoured of Nagakumara.

दुवई—ता पुरमाणिणीहि 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 देवै संदाणहि ।	5
लइ केऊरु काइं बोलिज्जइ	कांमाउरहिं किं ण किर दिज्जइ ।	
का वि भणइ अहरहो रत्तत्तणु	णासउ दइय देहि मुहत्तुंणु ।	
का वि भणइ लहु करि केसग्गहु	वियलउ मालइकुसुमपरिग्गहु ।	
का वि भणइ किं दीहरणेत्तइं	तुह सोहग्गहो छेउ ण पत्तइं ।	
किं महु भउंहाजुयवंकत्तणु	णउ जित्तंउ तेरउ धुत्तत्तणु ।	10
हो हो किं किर थणथडुत्तणु	जेण ण जित्तंउ तुह थडुत्तणु ।	
तुह गंभीरिमाण हउं भज्जमि	णाहि गहिर दरिसंति ण लज्जमि ।	

घत्ता—इय मयरद्धपण पुरवरतरणीयणु ताविउ ।

णिवडिउ णेहवसु भउ लज्जमोहु मेल्लाविउ ॥ 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 चित्तिं मणे ।

मइं विणिवारिओ वि किह हिंइइ पुणरवि पउ पट्टणे ॥

महिलउ णउ मुणंति सहियत्तणु	महिलहं गुणसहाउ वंकत्तणु ।
मइं वारिउ सइं पेरिउ णंदणु	हिंइइ जुवइंहुं हिययविमइणु ।

१ E °पिल्लिय, 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 °इहि; C °इहे.

एवहिं पर्यहो किं किर किज्जइ	उहालिपिणु अत्थु लइज्जइ ।	5
जासु अत्थु तहो ह्यवर गयवर	जासु अत्थु तहो धयचेलचामर ।	
जासु अत्थु तहो धवेलइ छत्तइ	जासु अत्थु तहो वरवाइत्तइ ।	
जासु अत्थु तहो असिवरकरणर	जासु अत्थु तहो मणिमयरहवर ।	
जासु अत्थु सो जाइ धियारिंदि	इय चित्तिवि पेसिय सुंडीरहिं ।	
लंघियणियवइउत्तपउत्तिहे	अत्थु हरंविउ सिरिमइपुत्तिहे ।	10
जिण्णवत्थपविरइयणियंसण	तणपं जणणि दिट्ठ णिब्भूसण ।	
पुच्छियं माइ काइं थिय एही	निरलंकार कुकइकइ जेही ।	

घन्ता-अम्मए बोल्लियउ हउं णरवइणा विब्भंइयि ।

तुहं हिंइहि भणिधि धणहरणे देइं 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 हिंइंतु चोर परयारिउ परजीवावहारओ ॥

पिसुणपयंपिण किं पिउणा किउ दधिणावहारओ ॥

अहवा एउ काइं मइं उत्तउ	पहु जं करइ तं जि जाणि जुत्तउ ।	
चाइचायवज्जियजसघंटे ^१	इय जंपिवि गउ सुंदरु टिट्ठे ^१ ।	
किं कैडिच्चु णं णं गयणंगणु	किं किंत्तउ णं णं मयलंछणु ।	5
सुवराडियउ णाइं णक्खत्तइं	उट्ठियाइं णाणाविहवित्तइं ।	
कुंडलरयणइं मउडविचित्तइं	कंकणहारडोरकडिसुत्तइं ।	
उट्ठिउ धूलीरउ कप्पूरं	पसरइ चमराणिलसंवारं ।	
छाइज्जइ छत्तइं पभरं	ठवलु ठविउ तहिं गंपि कुमारं ।	
खोल्लिवि खणखणसइं वलियंहं	जित्तइं आहरणइं मंडलियहं ।	10
चाउ करंते ^२ दुक्खणिवारए	दीणइं पीणियाइं वसुधारए ।	
रयणइं बहुदीणारसुवणणइं	आणेचिणुं 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 °ज्जा°. १० E °हरणइं.

12. १ E °हिं. २ E कि°. ३ C क°. ४ D °इं. ५ C खोल्लिवि खणसइं संवलियहं. ६ E °तए.
७ CE °पिणु.

घसा-करि णउ कंकणइं दिट्टइं 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 के^१ तुम्हइं णियणिययं ण भूसियं ।
ता कहियं णिवेहिं णरणाहहो णायकुमारविलसियं ॥

तांसु वराडी देव चमकइ
लइयउ उरमाणिणिमणहोरें
धणु सयलु वि जं कण्णपवित्तउ
इउं सुणेवि णरवइ तुण्हकउ
अण्णहिं दिणि कोक्किउ सपसाणं
पुस जूउ भल्लारउ जाणहि
देवासुरहं मणोरेंहमारउ
मइं सहुं अज्जु सलक्खण खेळहि
ता तिं तिह करेवि खणे जित्तउ
पणु तहो केरउ तासु जि दिण्णउ
जं खिरु लयउ हरेवि णरिं दे
दब्बु सब्बु मेलाविउ मायहे

अम्हारी आवंति णं थकइ ।
अहिणवेण जाणं जूवारें ।
सिरिवम्महो दोहिसिं जित्तउ ।
णियकरकमलपिहियमुहु थकउ
णियणंदणु बोलाविउ राणं ।
णिच्चमेव तुहुं जयसिरि माणहि ।
अक्खजूउ जणमणहं पियारउ ।
देहि सारि लइ पासउ ढालहि ।
जणणदविणु णीसेसु वि हित्तउ ।
एम कवणु पालइ पडिवण्णउ ।
तं तणणं णियकुलणहचं दे ।
घरु पट्टविउ पवड्डियळायहे ।

घसा-महिलहं जडयणहं धणु हीणहं दीणहं दुल्लंहुं ।

15

उत्तममाणुसहं गुणवंतउ माणुसु भल्लंउ ॥ १३ ॥

14

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

दुवई-अण्णहिं दिणि तुरंगु तहो दरिसिउ राणं हिल्लिं हिल्लिं हिंसिरो ।
दुट्टु अणिट्टु सुट्टु णिट्टुसुहु णं कहुं वयणभासिरो ॥

13. १ E किं. २ ABDE जामु. ३ E omits ण, ४ CD पुर°. ५ E मणमारें. ६ CE तं णिसु-
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 °हिंसिरो. २ E वयणु भासिओ.

वकाणेषु वसहु णं तुज्जणु	कसहो ण वसह णाहं कुकंचणु ।	
अगहियकुंसु णं णट्टउ बंभणुं	णरसमजणणु णाहं रविणंदणु ।	
लक्षणकरु व खड्डलंकेसउ	जवखेषु व जवलद्वविसेसउ ।	5
दिग्भेणित्थमखुम्भखुरचंचलु	उरि विस्थिणु पविथरपच्छलु ।	
कयपरियत्तणु सीसविहोडणु	कडियर्लतोडणु अट्टियमोडणु ।	
विहट्टियणिविड्ढांसणसंतावणु	आसवारकुलभयभीसावणु ।	
एहउ बाले दमिउ तुरंगउ	तिहुअणणाहे णाह अणंगउ ।	
णं पुरिसे मणु वसणवसंगउ	तुप्पेच्छउ णं गिभपयंगउ ।	10
सुरिपसंसिपहि बहुभंगेहिं	आणित णीवंगेहं गहियंगहिं ।	

धत्ता—दमिप तुरंगवरे सिरिहरु णं कुलिसे घाहउ ।

डुकर रज्जु महु जहि अच्छह एहउ दाहउ ॥ 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.

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

इय संभरिवि तेण भडसंगहु कउ णिययम्मि मंदिरे ॥

ता णरणाहहो हियवउ भिण्णउ	सिरिलंपडहं णत्थि कारुण्णउ ।	
छिंदिवि करवाल्ले दारेवैउ	पढमसुएण लहुउ मारेवैउ ।	
हुंतउ पुरउ कज्जु जो तुज्जह	सो पच्छातावेण ण डज्जह ।	5
इय चित्तिवि ते पुरवह छिण्णउ	काराविउ शसकेउहे दिण्णउ ।	
तहिं णिवसह मयरडउ जइयहुं	अवरु चोज्जु अवयरियउ तइयहुं ।	
गामहं भूयगाम उड्ढावह	दोणामुहहं कालमुहुं दावह ।	
णयरहं णायेर वंतहिं घायह	संबाहणहं बाह उपायह ।	
पुरमाणव पुरवम्महं चूरह	कव्वडवडवदण मुसुमूरह ।	10

३ AB कंठाणु. ४ AB °जसु. ५ DE दित. ६ E °यण. ७ C णियडा°; D °सणु. ८ CE-°कसु°. ९ E °मि. १० E °गि°. ११ E णीउगर्ह.

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

बहुमंडव मंडल्ल उबालइ लहयासीखेइय उबालइ ।
 एम असेस देस जगडंतउ मंडणलीलकील पयडंतउ ।
 केलासहो हौंतउ जणपंउरहो आयउ वणकरिंदु कणयउरहो ।

घत्ता—जिह महु मुहरुहहो तिह पयहु 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—दुद्धर दाणवंतु णो संकइ उवलसपई ताडिओ ।
 णेच्छंतईं पि देइ सो चप्पिधि मणुयहं रयणकोडिओ ॥

आराफुरियदंडमंडियकरु तहिं अवसरि सइं धायउ सिरिहरु ।
 सधउ सहरिकरि सरहु सकिंकरु वेढिउ सेण्णे चउदिसु कुंजरु ।
 णं तारायणेण गिरिमंदहं तेण णरिंदहो^३ लायउ भयजरु । 5
 गय गयदंतमुसलदलवट्टिय लालाविंदि विहट्टिय लोट्टिय ।
 नुरय तालवट्टे संघट्टिय भडथड पर्येणहहय णिव्वट्टिय ।
 धीर वि णर णट्टा रणे णायहो जलहितरंग णांइ गिरिरायहो ।
 सिरिहरु पाण लपवि पलाणउ अंकुसु धरिवि समुट्टिउ राणउ ।
 णिवघरिणिहिं कंदिउ कलुणुलउ को रक्खइ पवहिं कडउलउ । 10
 भीसणु णरतणु कड्डियवसरसु हत्थि ण होई माइ जमरक्खसु ।
 अप्पं परिह्वयउ सयलु वि जणु हा हा कहिं जीविउ कहिं किर धणु ।
 ता एत्थंतरि साहंकारे पेसणु मग्गिउ णायकुमारें ।

घत्ता—ओ ओ पुहवई पोमाणण पोमिणिजेसर ।

दे आपसु महु हउं धरंमि पीलु परमेसर ॥ १६ ॥

15

७ D मंडल्लउ चालइ, ८ D °लु°.

16. १ ABE णेच्छंतइ, २ E °बंदिरु, ३ CE °हं, ४ E पणयह°, ५ E णाय, ६ E कलणुलउ,

७ CE पुहवई, ८ E पउ°, ९ C जिणमि.

Nagakumara subdues the ferocious elephant.

दुवई—ता जगणेण तणउ मोकल्लिउ णिरु सहरिसु पधाइउं ।

तेण गिरिदधौउरयपिंजरु वणकुंजरु पलोइँउ ॥

मयजलमिलियधुलियचलमहुयरु	सँवणपवणहयगयणहणहयरु ।	
चरणधिवणभरवियलियधरयलु	णियबलतुलियपडियेपडिमयगलु ।	
गलरवतसियरसियदिसिगयउलु	दसणकिरणधवलियमहिणहर्यँलु ।	5
पँरबलकुलकलयलहं अभीयरु	दसदिसिवहवियलियहिमसीयरु ।	
णरवरतरुपरिमलपसरियकरु	करिवरसहससमरभरधुरधरु ।	
असरिसु विसमरोसु धाइउ करि	सुंदरु भिडिउ तासु णं केसरि ।	
वंचइ मिलइ वलइ उल्लंघइ	खाणि सासि जेम हत्यु आसंघइ ।	
करि वेढिउ उव्वेढि वि गच्छइ	चउचरणंतरे ल्हिक्किवि अच्छइ ।	10
पुरउ पधावइ पुणु तणु दावइ	वंसारूढउ पुत्तु व भावइ ।	
कुंभे परिट्टिउ णाइं सणिच्छरु	कण्णालगउ सोहइ णवर्वरु ।	
बलवंतउ जगे वरकरिणा हिउ	णियभुयदंडहिं जुज्झि वि साहिउ ।	
तिक्कहिं दंतगहिं णउ पेहइ	थिउ णिप्फंदु गँइंदु ण चलइ ।	

घत्ता—गोविंदे तुलिउ गोवद्धणु णं जयकारणु ।

15

जित्तउ तेण गउ णं पुष्पयंत दिसिवारणु ॥ १७ ॥

इथ णायकुमारचारुचरिणु णण्णणामंकिणु महाकइपुष्पयंतविरहयु महाकव्वे
दिम्बतुरंगनीलगिरिकरिपसाहणं 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 ।

तणपण 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 विट्ठसणं ॥

सो वरतुरंगु सो भइदंति	गेण्हिवि गउ णियपुरु सहं समंति ।	5
तहि णिवसइ सिरि भुंजंतु जाम	अण्णेक्कु कहंतरु होई ताम ।	
उत्तरमइरहें जयवम्मु राउ	जयवइकंतापरिमट्टकाउ ।	
तहो वालमहावालंक पुत्त	विण्णाणजुत्त संगामधुत्त ।	
पुरवरकवाइणिहवियइवच्छ	थिरफलिहवाहु आयंबिरच्छ ।	
कोडिभइपयइपडिभइकयंत	परबलजलघंघल बलमंहत ।	10
कुलधवलधुरंधर जयसिरीह	णं दोण्णि काल णं दोण्णि सीह ।	
णं दोण्णि सूर णं दोण्णि चंद	णं दोण्णि वि सुरतरु दोण्णि इंद ।	
तहो एक्कहो दीसइ भालि णयणु	अण्णेक्कु वि रूवें णाइं मयणु ।	
ता उववणि संठिउ णिरहु णग्गु	संदरिसियपंचायारमग्गु ।	
मुणिवरु तवसिरिभूसियसररु	संजमधरु धरैधरणियैलधीर ।	15

घत्ता—जयदुंदुहिसइं परमाणंदें सुरणरविसहरणंदियउ ।

राएण सुइत्तहिं पुत्तकलत्तहिं सहं जाइवि रिसि वंदियउ ॥ १ ॥

2

Discourse of the sage upon householder's Dharma.

दुवई—ता मुणिवयणकुहरपरिवियलिय धम्मामयतरंणिणी ।

घणघणपावपंकपक्खालणगुणणिम्मलकयावणी ॥

1. १ D हुवउ. २ DE वयधर°. ३ D णियम°.

सो मुनिवर्तिदु परमत्वभासि
 धरधम्सु धरिज्जइ णरधरेण
 धरधम्सु धरिज्जइ णयसिरेण
 धरधम्सु धरिज्जइ मलहरेण
 धरधम्सु धरिज्जइ णिरु बुहेण
 धरधम्सु धरिज्जइ णिग्गहेण
 धरधम्सु धरिज्जइ इढवपण
 धरधम्सु धरिज्जइ सज्जणेण
 धरधम्सु धरिज्जइ णावपण
 धरधम्सु धरिज्जइ गुरुकमेण
 धरधम्सु धरिज्जइ सिक्खपण
 धरधम्सु धरिज्जइ बुज्झिरेण
 धरधम्सु धरिज्जइ ज्ञावपण
 धरधम्सु धरिज्जइ तवसहेण
 धरधम्सु धरिज्जइ सारपण
 धरधम्सु धरिज्जइ दंसणेण

धरधम्सु कहइ गुणरयणरासि ।
 णिच्चं तसजीवदयावरेण ।
 अणलियमहुक्खरभासिरेण ।
 परद्वैधिणहरणकुञ्चियकरेण ।
 धीरे^३ परधरिणिपरंसुहेण ।
 लोहेस्य पमाणपरिग्गहेण ।
 भोज्जेणाणत्थमिय कपण ।
 महुमासमज्जपरिवज्जणेण ।
 उज्झियपंसुंवरसाधपण ।
 कयमेरे^४ दिसविदिसागमेण ।
 पाविट्टजीवउप्पेक्खपण ।
 घणयालि किं पि नमणुज्झिरेण ।
 जिणपडिदिबे सामावपण ।
 पव्वेसु वि विरहयपोसहेण ।
 विहिटोइयपत्ताहारपण ।
 सुद्धे सुविहियसण्णासणेण ।

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घत्ता—जो महरा चक्खइ आमिसु भक्खइ कुगुरुकुदेवहं लभाइ ।
 सो माणउ णट्टउ पहपब्भट्टउ पावइ भीसणदुग्गाइ ॥ २ ॥

20

3

Religious discourse (continues).

दुवई—कुसुइ कुसीलु कुतवसिहिं रत्तउ तं जाणसु कुवत्तयं ।
 होइ अवत्तयं पि सम्मत्तपवित्तवपहिं वत्तयं ॥

वज्जइ कुदिट्टिगुणकित्तणाहं
 णउ संककंखविदिगिंछ करइ
 मुक्खउ बुविहेण वि संजमेण

लोइयवेइयमूढत्तणाहं ।
 सम्माइट्टिउ समसु धरइ ।
 तं अहसु पसु जाणहि कमेण ।

5

2. १ BDE रइज्जइ. २ E दव्व. ३ E धीरे. ४ C लेहरस. ५ ABD दस. ६ E माणुसु.
 3. १ E कुणइ.

मज्झिमु सावयचारित्तएण	उत्तमु सुद्धं रयणसएण ।	
दिण्णउ अवसे सुण्णउ जि जाइ	कुच्छिउ कुपंसे फलु किं पि होइ ।	
तिविहेण पत्तदाणेण भोउ	तिविहु जि पावइ भुअणयलि लोउ ।	
दायारउ पुणु णवगुणविसिद्धं	पडिगाहिज्जइ रिसि घरे पइहु ।	
उच्चासणु दिज्जइ तहो णरेण	पुणु पयपक्खालणु णियकरेणं ।	10
पयजलु वंदिज्जइ आयरेण	अंविज्जइ पणविज्जइ सिरेण ।	
मणवयणं कायं सुद्धएण	आहारेण वि णिलुद्धएण ।	
जे दिण्णु दाणु तहो होइ पुणु	इयरहो पुणु दिण्णउ अइइरुणु ।	
घत्ता—असणुलउ णिवसणु देहविहसणु गोमहिसिउल्लु भूमिभवणु ।		
काणीणहं दीणहं सिरिपरिहीणहं दिज्जइ कारुणेण धणु ॥ ३ ॥		15

4

Discourse on ascetic-duties.

बुवई—कीरइ परमभत्ति गुणगणहरे कारुणं पि दुत्थिय ।

पंगुलकुंटमंटंबहिरंधयरोयविसायमंथिय ॥

अवहेरहि मणि मगंतु चोरु	पारद्धिउ अवरु वि दुरियघोरु ।	
कुत्थियणरपोसणु कोससोसु	इहभवि परभवि तं करइ दोसु ।	
अणगारधम्मु गयमयणरंगु	गिरिकंदरमंदिरु मुक्कसंगु ।	
अणगारधम्मु तवसिरिसंमिद्ध	पुरि घरि देसंतरि अपडिबहु ।	
अणगारधम्मु णिम्महियमाणु	अरिवरि बंधवि धणि तणि समाणु ।	
अणगारधम्मु वोसट्टदेहु	परिचत्तकलत्तसपुत्तणेहु ।	
अणगारधम्मु तवज्जलणतत्तु	णिब्बियडपिडकवलणपयसु ।	
अणगारधम्मु चम्मट्टिसेसु	णिलुक्ककेसु जगि भीमवेसु ।	10
अणगारधम्मु सिलभूमिसयणु	मलपडललिचु दरपिहियणयणु ।	
अणगारधम्मु सुद्धंतरंगु	थलगउं जिह कच्छउ कुंचियंगु ।	

२. E रयणु°. ३. C कुवत्ते. ४. ABCE विहुहु. 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 मंटल्लबहिरं°. २ E° सिरिण पिहु. ३ MSS° गय.

घप्ता—परसिरिहरु सिरिहरुं हलहरु जिणवरु भरहसरिसु णरु चक्रवरु ।
अणयारहो धम्मं गलियकुक्कम्मं माणुसु देविदु वि हवरु ॥ 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 सम्मसं होति णरिंद देहिणो ॥

ता पभणइ पडु भो जित्तकाम	मडु णंदण विण्णि वि विजयकाम ।	
महि भुंजिहिति किं वाहरत्तु	भिच्चत्तु परहो सव्वाहरत्तु ।	
करिहिति भणसु भवियव्वु धीर	पयपणयलोय सुविसुद्धवीर ।	5
भासइ गुरु जाणियजीवजाइ	तइयच्छि जेण विट्ठेण जाइ ।	
सो होसइ जेट्ठहो सामिसालु	कंदप्पु पवड्डियसामिसालु ।	
रुवालोयणं अब्बंतं जाए	इच्छंतु वि इच्छिज्जइ ण जाए ।	
सा कण्ण जासु सुयसयलसुयंहो	धरु पइसइ पइ सो लड्डयसुयहो ।	
तं णिसुणिवि णिवहियवउ विरत्तु	जहिं ए करंति परकिंकरत्तु ।	L
तहिं सव्वइं दिव्वइं लक्खणाइं	हउं मण्णमि सरवणलक्खणाइं ।	
डज्जउ संसारु महामुणीस	भयवंतं णाणचित्तमणीस ।	

घप्ता—किं किज्जइ रज्जे गलियसयंजे मडु एवहिं 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—दोइवि रायलच्छि णियतणयहो भुअणंबुरुहणेसरो ।

लइय जिंणिंददिक्ख जयवम्मं पणवेप्पिणु जिणेसरो ॥

जिह णरणाहं णिम्मलमईए	तिह वउ पडिवंणउ जयमईए ।	
गए पियरि भाय सिरि अणुहवंत	विण्णि वि मडुरहिं थिय बलमहंत ।	
सरणल्लिणपुल्लिणपेक्खंतसखरे	ता एत्तहे पाडल्लिउत्तणयरे ।	5

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

5. १ C साहणे. २ CE रुवालोयणे; ३ C अब्बंते. ४ E° सुहहो. ५ C सयलं; D सकजं; E सइजं.

6. १ CE मुणिद. २ E° मण्णउ. ३ C° वईए.

सिरिवम्मराउ णं मयणलील
 ओइणि णामेण वसंतमाल
 तहे गणियासुंदरि णाम धीय
 तहे पुरिसु ण रुव्वरु जइ वि रासु
 तं वयणु सुणेपिणु भायरेहिं
 संमासिउ पोसिउ गाहुं पणउ
 राईसँवयणु राईवणयणु
 सुरहरसिहरग्गणिसणसुरहो
 विण्णि वि वसंतमालासुआप
 मणि झत्ति पइट्टउ लहु जुवाणु

णं मयणहो केरी भायलील ।
 णियकेसकंतिणिञ्जियतमालें ।
 रुवेण रंभ सीलेण सीय ।
 पच्चक्खु जइ वि सयमेव कासु ।
 दोहिं मि कण्णागहणायरेहिं ।
 पियवम्महो मंतिहे तणउ पर्णउ ।
 णियरज्जे परिट्टिउ दुट्ठवयणु ।
 गय विण्णि वि बंधव कुसुमपुरहो ।
 अवलोइय णवकिसलयभुआप ।
 णं कामविसज्जिउ कुसुमवाणु ।

10

15

घस्ता—जोयंतिहे^१ णंवरु सुरकरिकरकरु हियवउ अंगुलसियउ ।

मुहससहरपहेहरु उणहु सुदीहरु मिगणयणइ 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 चिसचोरैओ ।

विण्णंविथं णिवस्स परमेसर पवरवरावयारओ ॥

जाइवि जोइउ णरु णरहं सीहु
 विण्णि वि जण सयणिच्छैयसिवेण
 अवलोइय बुज्झिय गुरुपयाव
 महपविहे केरी सुय सलग्घ
 अट्टहो दिण्णी णिव्वूढमाण
 जा विरहवेयसंतावशीणं
 जा लद्धहिययणिञ्जाणठाण
 जायइ विवाहि कइवयदिणेहिं

मुक्कउ कण्णए णीसासु दीहु ।
 हकारिय ताँ तें पत्थिवेण ।
 कुलजाइसुद्धगंभीरभावं ।
 सुरसुंदरि णामें गुणमहग्घ ।
 लक्खणगुणगणमणिमयणिहाण ।
 जा पुरिसपरिकस्साविहिपवीण ।
 सा कण्ण कणिट्टहो रइसमाण ।
 गज्जंतगेइवहिं भीसणेहिं ।

5

10

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

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

7. १ ABD ललियंगिहिं. २ ABCE चिसत्वारउ. ३ C विण्णिविथं. ४ CE जोयउ. ५ C णिविथं.
 ६ C तालें. ७ C पुच्छिय. ८ ABCE °राव. ९ BD संतावरीण; E संतासणीण. १० E गयंदहिं.

पडिक्करइयकडमहणेहिं धुयधवलघयावलिंसंदणेहिं ।
 हिलिहिलिहिलंतहयवरथडेहिं हणुहणुभणंतदूसहभडेहिं ।
 मंरुयारें मंडडणरेसरेण पणवियधणुगुणसंधियसरेण ।
 धीरें विजयाउरु धाइपण अरिदमणें दुट्टे दाइपण ।

घत्ता—कुसुमउरु गिरुद्धउ जममुहे छुद्धउ णरवरकोतहिं घट्टियउं । 15
 हरहिमकणकतिहिं मयगलदंतिहिं पेल्लिबि कोट्टु पलोट्टियउ ॥ ७ ॥

8

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

दुधई—ता भीपण तेण सिरिवम्मै दिण्णं रिउहे कंचणं ।

भणिउ गिहीणु वयणु छलु छंडिउ जाहि म डंहहिं पट्टणं ॥

णउ ताइं तासु सुइंवेहे थियाइं खलु णायण्णइ पियजंपियाइं ।
 पभणइ मारमि जइ सुरहं सरणु पइसरहि तो वि तुह दुक्कं मरणु ।
 इय पिसुणिउ गिसुणिउ बालियाप कयलीकंदलसोमालियाप । 5
 पियंपलयासांकिरें रुवइ जाम वरइत्तंसहोयरु पत्तु ताम ।
 तें भणिउ भहि भणु रुवहि काइं भणु हियउल्लइं दुक्खाइं जाइं ।
 दुहमइलियमुहमयलंछणाप ताँ बोह्लिउ उम्मणदुम्मणाप । *
 दाइजें भंडणे भमियतुरप महु जणणु हणेव्वउ अज्जु परप ।
 पियवयणें दाणें णोवसंतु ता कुइउ वीरु रिउकुलकयंतु । 10
 तहिं अवसरि ज्ञासि पराइपण गुरु भायरु पुच्छिउ भाइपण ।
 किं कुद्धउ दीसहि तंबणयणु डसियाहरु फुरिउट्टुउंडवयणु ।
 उडुयुंकेसरु सीहु व करालु तं गिसुणिवि पडिजंपियउ घालु ।
 णायण्णेहिं किं^{१२} दाइज चंडु सासुरयहो आयंउ वेरिचंडुं ।
 सज्जणखयभयभसंहंतियाहे णालोयहि वप्प रुयंतियाहे । 15

११ AD गुरुयारें. १२ AB गउर. १३ E णरकरकुंतिहिं घट्टियउ. १४ D कोट्टु.
 8. १ AB रइहि. २ CE सुइपहि. ३ ABCD दुक्क. ४ CE पिउ. ५ E संकर. ६ E वरयत्तु.
 ७ E तो. ८ E दाइजए भंडणि. ९ E उट्टिउर. १० ABD उडुव. ११ E णाइण्णहि. १२ C कं.
 १३ C आइउ. १४ E वइरि.

घत्ता—णियकंतहे जेत्तइं 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 ससियरपसरु महुरणं ।

मइं किंकरे घरम्मि संते वि हु किं तुहुं घरहि पहरणं ॥

ता तेण भणिउ दीहाउ होहि	मोकल्लिओ सि वरवीर जाहि ।	
रणरंगि जिजेजसु रिउसयाइं	पणवेप्पिणु गउ णियपहुपयाइं ।	
अरिदमैणु गंपि तें भणिउ एम	तुहुं पत्थिवं रुसहि कहसु केम ।	5
सिरिवम्मै हउं पट्टविउ दूउ	रिउ जंपइ खलसिरेंसूलभूउ ।	
गहिपण दधिणपब्भारएण	सीसं सिरिवम्महो केरण ।	
विष्कुरियरयणकुंडलधरेण	अपणामें खंडियतुहसिरेण ।	
मरु कवणु दूउ किर कवणु राउ	सव्वहं पाडमि जमदंडघाउ ।	
णीसारहु मारहु पिसुणुं धिट्ठु	सरसुत्तियारु पाविट्ठुं बुट्ठुं ।	10
तं णिसुणिवि णरु दट्ठोदुरुट्ठु	णं कंसमहाहवे देउ विट्ठु ।	
खुईं सहुं किं पियजंपिपण	सत्ताच्चिहें किं धित्तें धिएण ।	

घत्ता—दुव्वयणणिवायहिं पहरणपार्यहिं पसमिज्जइ खलु वड्डियउ ।

इय भणिवि सव्वप्पें भुयमाहप्पें वारणखंभु णियड्डियउ ॥ 15

10

The battle.

दुवई—णं पज्जलिउ पलयकालाणल्लु संगरि तोसियच्छरो ।

णं धुयकेसरोहु पंचाणणु णं खयदिणसणिच्छरो ।

उद्धवंतु बहुमच्छरो भडो	हत्थिखंभहत्यो महाभडो ।	
वरणचारैवालियधरायलो	घाइओ भुयातुलियमयगलो ।	
ता कयं तेहि तेण वारुणं	परियलंतवणरुहिरसारुणं ।	5

9. १ D किंकरवम्मि. २ E अरिदवणु. ३ E रुसहि पत्थिव. ४ E सिरि. ५ C पिसुण. ६ E पाविट्ठु.

७ C omits this foot, ८ AB सीहं. ९ A वायहिं; E घायहिं.

10. १ ABD खयदिणमणिसणिच्छरो, २ B उद्धवंतु. ३ E चाल.

मलियदलियपडिसलियसंदणं	णिविडगयघडावीडमइणं ।	
सुहडगौवैलुहामकलयलं	घारणीयैलुलियंतखुंमलं ।	
रसमसवेयालविभलं	कुडियपडियपडुंपडहमइलं ।	
गरुयपहरभरदमियदुहमं	दुग्गमं वसाघारिकइमं ।	
विधिहजाणजंपाणभंजणं	तियसकामिणीचित्तरंजणं ।	10
मिलियपुलियदसदिसिविहंगयं	खुण्णखुण्णचूरियतुरंगयं ।	
णिषडियाहरणरयणभासुरं	गयणमंडलागयसुरासुरं ।	
महिणिहिससियसुत्तवामरं	तुंडमुंडभेरुंडभामिरं ।	
वइरिमाणिणीहिययजूरं	उद्धवद्धचलविधतूरणं ।	
रक्खसीमणाणंदपूरणं	विसमवीरमुसुमूरणं रणं ।	15

घत्ता—करिखंभविहत्थउ हणणसमत्थउ पहरइ वालसहोयरु ।

णं तुलियगयासणि भडचूडामाणि कुरुबालि भमइ विओयरु ॥ १० ॥

11

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

बुवइ—ता सेणं दिसासु विगयं समयं विलुलंतकोतलं ।

णं तियसिद्विदकंदावणे रावणे कुञ्जे सुंरबलं ॥

अरिदमणु पधायउ साहिमाणु	हणु हणु भणंतु कडिवि ^१ किवाणु ।	
ता गणियासुंदरिमणहरेण	जयसिरिहरेण पसरियकरेण । [*]	
णं कम्मं जीउ सदोर्सभरिउ	रसवाइपण रसु जेम धरिउ ।	5
वद्धउ णं कइणा कव्वभाउ	णिउ घरहो गउडरायाहिराउ ।	
अरिणरवडुकरकंकाणहरेण	दक्खालिउ ससुरहो सुंदरेण ।	
किण्णरकरवीणागीयणामं	ओलगाइ पइं दाइखुं माम ।	
ता तेण पलोइउ बाहुसीसुं	हउं एवहिं महिमंडलि महीसु ।	
पइं जेहउ जसु घरे सयणरयणु	आसंकर इंदु वि सहसणयणु ।	10
एवहिं मडु जणि पडिमल्लु जत्थि	भडकालदूउ गयगंधहरिथ ।	
तुहुं पंहु जि असहायहो सहाउ	पुणु णविधि भाउणा विडु भाउ ।	

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

11. १ C कुतलं. २ ABD रिउबलं. ३ E अरिदवणु. ४ E कडिय. ५ E गिय. ६ ABCE सदोसु.
७ C गीयमाणु; D गीयमाण. ८ AE दाइज्ज. ९ E पलोयउ. १० CD बाहुभीसु. ११ C एमहिं.
१२ C इक.

घत्ता—अण्णहिं दिणि जिंटे विट्टसइंटे पुच्छिउ भाउं काणिट्टु ।

तुहुं सहुं णियघरिणिय णं कंरि करिणिय इह णिवसहि संतुट्टु ॥ ११ ॥

12

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

दुवर्ह—हउं जाहीमि णवर णरसुंदर कंणयउरं घरुज्जलं ।

गायकुमारवीरगुणगायणैगणसंगीयमंगलं ॥

आणुण जेण दीणंतु विहिउ

वहरंतुं खग्गु भुअणंतुं णाणु

सोहग्गु वि वण्णिज्जइ गुणीहिं

जो रूवें अण्णु जि विहिविवेउ

सो गंपि णिहालमि रायउत्तु

महि विहरमाणु कणयउरु पत्तु

जणु जोयइ जंपइ चोज्जु करइ

णउ विसहरु कंकणु णउ बलहु

करि चरणंगुट्टे चोयमाणु

दिट्टु विसमच्छे पंचबाणु

ओसारिवि मयमत्तउ मयंगु

अवल्लोयणेण संजणिय तुट्टि

जसु जेण दिसाकरिकुंमि णिहिउ ।

जसु केरउ सुम्मइं जगि पहाणु ।

कामिणिमाणंतु सुकामिणीहिं ।

जो संपइ भण्णइ कामयउ ।

इय पुच्छिवि गउ सहसा तिणेसु ।

जोयउ जणेण सयवत्तवत्तु ।

ण कवालु धरइ ण तिसूलु धरइ ।

अवईण्णउ तिणयणु णयरि रुहु ।

तहिं अवसरे पिउपुरे पइसमाणु ।

जणु णट्टु पहिउ ण मुयइ ठाणु ।

रुहें पहेण च्छिउ अणंगु ।

तहिं दोहि मि इई इक्क दिट्टि ।

घत्ता—तइयच्छि पणट्टु लोयहिं दिट्टु भणिउ मयणु जोयंतहो ।

तहुं तिज्जउ लोयणु चोज्जुकोयणु पत्तउ पासि कयंतहो ॥ १२ ॥

13

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

दुवर्ह—ता णियणयणजुयत्तु करजुयलें ढंकिवि तेण जोइयं ।

पुरवरु सुरहरेहिं सोहंतु महंतु वि णावल्लोइयं ॥

१३ ABCD भाइ. १४ ABD वणकरिणिए.

12. १ E रयणउरं. २ E कुमारवीर. ३ D गायणु. ४ E वहरत्तु. ५ E भुअणत्त. ६ E सयवत्तु.

७ D कंठि. ८ E अवयण्णउ. ९ AB चरणंगुट्टेहिं, E चरणंगुट्टेहिं. १० CE तुह.

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

भालयलणयणसंधारयाव	चित्तिउ संजमधरवयणु चार्है ।	
गयैदप्यै करिकरदीहबाहु	जयकारिउं जायवि गिययणाहु ।	
कुमरेण भणिउ णट्टासणिल्लु	परबलबलहरु णरवरु णवहु ।	5
पंथहो णोसरियउ णियैवि णाउ	अम्हारिसु को वि महाणुभाउ ।	
करि धरमि णवर विणिबद्धणेहु	णिसुणमि किं बोल्लइ घीरु पडु ।	
ता दुक्कु सुहइ णयविणयसंगु	कुंजरपयणहपडिबिबियंगु ।	
सव्वंगु णविउ परमेसरासु	पभणिउ तुहुं पडु हउं तुज्ज दासु ।	
ल्येयणणासेण वियाणिओ सि	ता भणइ मारु महु बंधु होसि ।	10
ए एहि बप्य चहु गयवरिदि	कण्णाणिलघोलिरभमरविदि ।	
संभासिउ तोसिउ साहिमाणु	करिवरिबलगु णं उयए भाणु ।	

घस्ता—णिउं सुंदरु गियपुरु पडु अंतेउरु जहिं पडु 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 दंतिवंतग्गहिं जे परणरखयंकरा ॥

अच्छइ दारुउ विससिहिसमाणु	इक्कु जि रइमंदिरि कीलमाणु ।	
जइ अज्जु ण हम्मइ मच्छरिल्लु	तो पच्छइ देसइ दुक्खसल्लु ।	
ता पेसियाइं परिचैसभयइं	पक्कलपाइकैइं पंचसयइं ।	5
उद्धाइयाइं डसियाहराइं	आवंतइं असिवरफरकराइं ।	
जयवरपुसै विट्ठाइं ताइं	अच्चंतकोवभावंगंथाइं ।	
राणि दाणि माणि पालियछलेण	पुच्छिउ पडिहारु महाबलेण ।	
घरु पइसरंति ए कासु भिच्च	दीसंति सूर संगरि दइच्च ।	
ता कहिउ तेण पडिक्खदास	हणु हणु बंधवजणपूरियास ।	10
तं आयणिणवि पडिभडणिसुंभु	उम्मूलिउ तेण गइंदेखंभु ।	
संपत्तसुहइं अभिडइ सुहइ	संभेहु जणिउ घण्हणणणिविडु ।	

४ CE सार. ५ C कंदप्यै. ६ C कारमि. ७ E गियवि. ८ D विलगु. ९ ABDE गिय.

14. १ E दायउ. २ AB वरवत्त; C वरवत्त. ३ C पाइकइं; E पायकहिं. ४ E भावंतयाइं. ५ E गयंद. ६ A सुहइ. ७ E दाणहण°.

घत्ता—भालगाइ वग्गाइ रंगइ णिग्गाइ पहरइ वारइ थंमइ ।

वेडिउ चउपासहिं भडहिं सरोसहिं जयवइपुसु वियंमइ ॥ 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.

बुधई—पेलइ दलई मँलइ उल्लइ महाणरु घायवेवियं ।

कडुइ धरइ सरइ पम्बारइ चूरिवि हरइ जीवियं ॥

रिउकिंकराई खंभें हयाई

खग्गाई पडिखैडियई खणखणंति

अंतइ णिगंतइ चलचँलंति

चम्मइ लंवंतइ ललललंति

रुंडइ धावंतइ दडयडंति

डाइणिवेर्यालइ किलकिलंति

इय रिउकिंकर हय सयल जाम

संजायउ कोलाहलु गहीरु

जा रुसिवि वइरिहे उवरि चलिउं

तैं भणिउ कामु तुह कँहहि ताउ

कुलकलहँ कहिं णीसरिवि जाहि

ता कुमरें रक्खिय गुरुहुं छाय

अंगाई विसावलि णं कयाई ।

कुंतइ भजंतइ कसमसंति ।

लोहियइ झरंतइ सलसलंति ।

हँडुइ मोडंतइ कडयडंति ।

मुंडइ णिवडंतइ हुंकरंति ।

णीसरियउ णायकुमारु ताम ।

रणु जित्तउ पणाविउ पहुहे वीरु ।

ता मंति णयंधरु तहिं जि मिलिउ ।

माहिमंडलि होसहि तुहुं जि राउ ।

हकारिउ पुणरवि काहिमि पहि ।

आवंति णिवारिय णिययमाय ।

घत्ता—सहुं तेण सवालें भिषेँ वालें सहुं सेणें रंजियसुरे ।

जाइवि थिउ वम्महु परणरदुम्महु पुप्फयंतु महराउरे ॥ १५ ॥

इय णायकुमारुचारुचरिण् णण्णणामंकिण् महाकइपुप्फयंतविरइण् महाकम्बे
वालवीरलंभो णाम चउत्थो परिच्छेउ समत्तो ।

॥ संधि ॥ ४ ॥

८ CE संभइ.

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. ९C पुणु.

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 मद्दुरहे बाहिरे थिउ सिमिरु सोहंतु पंचवण्णेहि णिरु ।
पडमंडवदूससमग्घविउ णं धरणिहे मंडणु णिम्मविउ ॥ ध्रुवकं ॥

फलदलजलतणकट्टसमग्घं	महियले णीरुप ह्यउवसग्गए ।	
वालें सेणाणाहें थविउ	परियणु णिरवसेसु संथवियउ ।	
सहुं कडउल्लें थकउ साहणु	पुरु जोयहुं बम्महु सुपसाहणु ।	5
गउ सिधुरवरखंधारुडउ	कइवयकिंकरजसपरिरुडउ ।	
वेसावाडैं झत्ति पइट्टउ	मयरकेउ पुरवेसहिं दिट्टउ ।	
का वि वेस चितइ गयसुण्णा	ए थण एयहो णहहिं ण भिण्णा ।	
का वि वेस चितइ किं वड्डिय	णीलालय ए एण ण कड्डिय ।	
का वि वेस चितइ किं हारें	कंडु ण छिण्णउ एण कुमारें ।	10
का वि वेस अहरग्गु समप्पइ	झिज्जइ झिज्जइ तप्पइ कंप्पइ ।	
का वि वेस रइसालिलें सिचिय	वेवइ वलइ घुलइ रोमंचिय ।	

घसा—ता बीणाकलरवभासिणिए देवदत्तए रायविलासिणिए ।

हियउल्लए कामदेउ ठविउ कयपंजलिहन्थें 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 वियप्पंहि	जिह मणु तिह घरपंगेणु चप्पहि ।
तं णिसुणिवि उवयरियउ तेसहे	तं तहे रमाणिहे मंदिरु जेसहे ।

1. १ CE फलजलतिणकणकट्टसमग्गए. २ AB बाडउ; E बाडए.

2. १ C णिकण्हि. २ E पंगुणु.

आसणु दिण्णु गिसण्णउ रयणिहिं
 भोयणु भुत्तउ मत्ताजुत्तउ
 कामे कामिणि भणिय हसेप्पिणु
 अज्ज वि मई जोपेव्वउ पुरवरु
 मों जापसहि रायदुबारहो
 मा णिवडेसहि असिवरतोर्यप
 महि ण जामि कहहि किं कारणु
 णयणवयणणिज्जियमयचंदप
 कण्णाउज्जहे णयरिहे राणउ
 विणयमई स्ति घरिणि रज्जेमरि
 सीलवई स्ति सीहपुररायहो
 दिज्जेहुं जंति जंति पडु १४ रंभिवि

णिव्वसिय मज्जणभूत्तणविहि ।
 सरसु कैइदें कव्वु व उत्तउ ।
 जामि मुद्धि णसिसु भमेप्पिणु ।
 ता वरवेसप दिण्णउ उत्तरु ।
 बुद्धो दुव्वयणहो दुब्बारहो ।
 तों तरुणेण वुत्तु पियवायप ।
 करइ राउ परवीरविथारणु ।
 भणियउ गणियप मणु आणंदप ।
 विणयपाल्लुं णामेण पहाणउ ।
 ताहे धीय णिरुवम गम्भेसरि ।
 हरिवम्महो जयलच्छिसहायहो ।
 किंकरलक्खइं समरि णिसुंभिवि ।

5

10

घन्ता—महुराउरिणाहें हिस्सियप मंघोयणराहिवपुत्तियप ।

15

बंदीहरे कंटयवइइइप अच्छंतिप ताप महासइप ॥ 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 धीरुं बलवंतउ
 पेक्खिवि पुक्करंति णउं थक्कइ
 ता अलियउ जि पवुत्तउ उत्तरु
 को पडिखलइ समरि जमकरणइं
 किं महु पुरवरेण दिट्ठेण वि
 पुरवाहिरे णिरुद्धैराविभासहो
 एम भणेप्पिणु गउ मइवंतउ
 दिट्ठउ कण्णप कुवल्लयमंडणु

तुम्हारिसु माणुसु आवंतउ ।
 तं मेल्लवहुं ण सक्कु वि सक्कइ ।
 को तं तरइ जलहिजल्लु दुत्तरु ।
 को रक्खइ बलवंतहं सरणइं ।
 किं राएण एण बुट्ठेण वि ।
 हउं जापेसमि दूसावासहो ।
 कण्णाकारागारउ पत्तउ ।
 णं छुणदिणि उइयउ मयलंछणु ।

5

३ E कयंदे. ४ E जोइव्वउ. ५ AB जाहि मा एहि. ६ E तोइइ. ७ C तो. ८ C परवीय०.
 ९ E आणंदप. १० C विणयवाल्लु. ११ E मय स्ति. १२ C वय स्ति. १३ ABD दिज्जइ; E दिज्जहो.
 १४ ABD रंभिवि. १५ E मुद्धाहि. १६ E °च्छियप.

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

भण्ड ताह भो णरपंचाणण भो जयलच्छिविलासिणिमाणण ।
 भो भो सरणागयपविपंजर तुक्खरुक्खचूरणदिसिक्कुंजर । 10
 दीसँहि को वि कुलीणु महापडु फेडहि मडु बंदिहे बंदिग्गडु ।
 घत्ता—ता कुंमरे किंकरवर भणिय कडुडु बलिबंध सुलोयणिय ।
 सस एह महारी जो धरइ सो इंडु वि समरंगणे मरइ ॥ ३ ॥

4

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

ता णिडुरकर	भिउडिभयंकर ।	
बइरिखयंकर	णियवइसंकर ।	
इससुंगारकर	घाइय णरवर ।	
परजयसिरिहर	मयणहो किंकरे ।	
इयर वि अंतरे	थिय पत्थंतरे ।	5
तुक्खयणुग्गड	सुहड महाभड ।	
जयसिरिहारणे	कण्णाकारणे ।	
जायउ भंडणु	करसिरैखंडणु ।	
उयरवियारणु	पहरणवारणु ।	
असि खणखणरव	इणरव रउरव ।	10
मयगलपेल्लणु	लोहियरेल्लणु ।	
रहवरखंचणु	केसालुंचणु ।	
पाडियधयचड	सूडियहयथड ।	
छुरियार्यडुणु	मच्छरघणघणु ।	
णिरु णिभिभिहिं	जुज्झिभि भिभिहिं ।	15
कडिय सुंदरि	णं सुरवरसैरि ।	
सयरणंदहिं	कुलणहचंदहिं ।	
पत्तहिं भल्लउ	तुक्खयणुल्लउ ।	

५ C दीसह. ६ E कुवरे.

4. १ E भोग्गर. २ ABC omit this line. ३ B सिरि. ४ A चारणु. ५ C रवर. ६ E मडुणु.
 ७ OD सिरि.

कण्णालुञ्ज
 ऊङ्ग सण्णञ्ज
 पयचोइयगड

जमु जिह कुञ्ज ।
 पविलंबियघड ।
 म्पत्ति समागड ।

20

घप्ता—द्वयगयस्वरकरहारोहणं तद्दोलोक्कचक्रसंखोहणं ।

आलग्गां गहियपसाहणं दुब्बयणमयणणिवसाहणं ॥ ४ ॥

5

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

खग्गेहिं छिंदंति
 बाणेहिं विंधंति
 पासेहिं बधंति^१
 सूलेहिं हूलंति
 पांडंति मोडंति
 रोसाघडण्णां
 ता भासियं तस्स
 केणाधि पुरिसेण
 तरुणीणिमिसेण
 दुब्बयणणामेण
 रुद्धो तुहं सामि
 तं सुण्णिधि विण्णुरिड
 णीलहरिकरिचडिड
 पियवम्मउत्तस्स

सिल्लेहिं भिंदंति ।
 फरपहिं रंधंति ।
 दंडेहि चूरंति ।
 दुरपहिं पीलंति^२ ।
 लोहंति घोहंति ।
 जुज्झंति सेण्णां ।
 वीरस्स बालस्स ।
 कयसुर्यणहरिसेण ।
 हण्णिक्कविसेण ।
 रामाहिरामेण ।
 मायंगगयंगामि ।
 रोसेण अइतुरिड ।
 अइऊण तहो भिडिड ।
 रणभारजुत्तस्स ।

5

10

घप्ता—णियपहु पेक्खिधि भयथरहरिउं भहु करिवरखंधहो ओयरिउं ।

15

आपधि बालहो पयजुपे पडिड पभणइ हउं जहु दरवे णडिड ॥ ५ ॥

८ E णहु.

5. १ E सेलेहिं. २ E बधंति. ३ BCD विंधंति. ४ C कूलंति. ५ C पांडंति. ६ E काडंति. ७ C जुहंति. ८ C सुक्कम; E सुणय. ९ C गह. १० E थरहरियड. ११ E उयरियड १२ E जुंथं*.

6

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

सम करि परमेसर कुलभूषण	देवदेव दुज्जणकयदूसण ।	
कवणु कुमार एहु कहिं आयउ	णिरुवमलक्खणलक्खियकायउ ।	
भासरं महुराहिउ जगे सारउ	ण विजाणहि तुहुं सामि महारउ ।	
पुसु अयंघररायहो केरउ	माणिय कैणिमणिकिरणुकेरउ ।	
भणइ मंति जो तुम्हं राणउ	सो अम्हं गुरुगुरुहुं समाणउ ।	8
कुंडलमंडियगंडयलुलउ	खमउ लेउं महु सिरकमलुलउ ।	
जं जाणइ तं सो वि ^१ अणुदुउ	खुडु खुडु केम वि मच्छरु णिदुउ ।	
तं णिसुणिवि वालें णिउ तेसहें	अच्छइ भडचूडामणि जेसहें ।	
भणइ सुहं भो पत्थिवसारा	महुर महारी णयरि भडारा ।	
एहुं मंति मेरउ किं किज्जंउ	भणसु विसावलि अज्जु जि दिज्जउ ।	10
कहिउ असेसु वि अवरु वि वहरु	ता संतुदु सुदु रमणीसरु ।	

घत्ता—पडिबणी णियसस गउरविय सहुं बहुपरिवारें पट्टविय ।

कोमलतणु णिज्जियललियलय सा तायहो केरउ णयरु गय ॥ ६ ॥

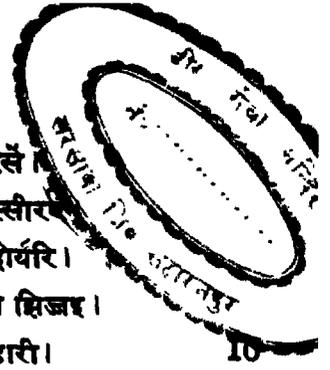
7

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 घ माणियमालइसोरहु ।	
णंदणवाणि कीलंतें संतें	केयइकुसुमवासु गेण्हंतें ।	
पुण्णायइ पुण्णांइ घ ^३ लित्तें	पाणिपउमु पउमोवरि दिंतें ।	
दिदुहं जाणियगेयधियारंहं	पंचसयइ वरवीणायारंहं ।	
तांइ पसुदु ताहिं इकु णियच्छिउ	कुमरें रायउसु आउच्छिउ ।	8

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 पुण्णउ. ३ BD लंतें. ४ E ०थारइ. ५ C णाह.



किं फलु विदुड वीणामासै
 किञ्चिद्वलु णामे कस्सीरर्प
 राउ णंदि णंदवइ किसोयरि
 सुय तिहुयणरइ किं वण्णज्जइ
 सा वीणापवीण सुहंयारी

भासिउ जालंधररायसै
 देसै पसिद्धणयरे कस्सीर
 तासु देवि णावइ मंदोर्यरि ।
 तं वण्णंतु विरंचि वि सिज्जइ ।
 णं चाईसरि परमभडारी ।

घत्ता—जो णिवसुयंहि वि दिहि जणइ आलावणियंइ सुंदरि जिणंइ ।

णियणयणोहामियसिसुहरिणि सा पिययमं होसइ तहो वरिणि ॥ ७ ॥

8

Nagakumara visits Kashmir and becomes the guest of king Nanda.

उज्जलछणतारावइमुहिययं
 हउं वीणाए जिणेप्पिणु घल्लिउ
 पिय परिणेसमि काले जंतै
 गउ वीणागुरु कहिं वि सइच्छए
 विण्णु रज्जु पुणरवि दुव्वयणहो
 सहुं दोहि मि गेहिणिहिं तुरंगे
 गउ झसविंधु णवर कस्सीरहो
 कस्सीरउ पट्टणु संपाइउं
 णंदु राउ सवडंमुहुं आइउं
 का वि कंत झूरवइ दुचिस्ती
 पापं पडइ मूढ जामायहो
 धिवइ तेहु पाणिउ मण्णेप्पिणु
 अइअणमण डिंभु चितेप्पिणु
 धूसई खीरु का वि जलुं मंथइ
 दोयइ सुहयहो सुहं जणेरी

णयणाणंदए णंदहो दुहिययं ।
 एवहि पुणु सिक्खहुं संचल्लिउ ।
 ता सम्माणिउ किण्णरिं कंतै ।
 वालु पवोल्लिउ पडुणा पच्छए ।
 तोसियपोसियपरियणसयणहो ।
 सहुं वीरेण तेण मायंगे ।
 कस्सीरयपरिमिलियसमीरहो ।
 चामरछसभिच्चरहराइउं ।
 णारिहे पेम्मजरुल्लउ लाइउं ।
 का वि अणंगपलोयणे रस्ती ।
 धोयं पाय घपं घरु आयहो ।
 कुट्टुं देइ छुह दारु भणेप्पिणु ।
 गय मज्जारयपिल्लउ लेप्पिणुं ।
 का वि असुत्तउ मालंउं गुंथइ ।
 भासइ हउं पिय दासि तुहारी ।

5

10

15

६ E °रइ. ७ E देसि पसिद्धि णयरि; C पसिद्धे. ८ C मंदोवरि. ९ E सुहियारी. १० E सुयइ.
 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 दोइय; E दोएइ.
 ६ D कट्टु. ७ AB लिप्पिणु. ८ E धोवइ. ९ C जल. १० E मालइ.

घसा—गड मंदिर मंजुणमंडणं रईयं माणिमणमंडणं ।
उवठवियं भोयणभूस्णं देवंगं वत्थं णिवसणं ॥ ८ ॥

9

Love springs at first sight.

अण्णहिं दिणि ईसीसि हसंतें	पुच्छिउ णंदु मणोहरिकंतें ।	
पुरवरे वीण को वि किं जाणइ	कहइ णराहिउ सोसइ पीणइ ।	
पुत्ति महारी उव्वसि मीणइ	वीणावज्जु चारु परियाणइ ।	
जामंहिं आलावणि आलावइ	तामंहिं जिणमुणिहिं वि मणु रावइ ।	
ता वक्खालिउ मुद्धहे णरवरु	णं कामें घणु गुणसंधियसरु ।	5
पियविरहें मणु दुक्खइ दुक्खइ	सुट्टु मुट्टुलउ सुक्कइ सुक्कइ ।	
अंगु अणंमैं तप्पइ तप्पइ	दंसणे रइजलु छिप्पइ छिप्पइ ।	
गच्छंतिहे गइ गुप्पइ गुप्पइ		
वल्लहगुणकंइ जंपइ जंपइ	अण्णकहंतरे कुप्पइ कुप्पइ ।	
पिय सुंदरि णं जीवें मुक्की	परवस तंतीवज्जउ खुक्की ।	10
पुणु कामेण वीण अवलोइय	कामिणि जिह गुणेण संजोइय ।	

घसा—जुयरापं तंतिहिं दिण्णु करु वीणासरु णावइ कुसुंमसरु ।
सुइसुसिरें हियइ पइट्टु किह तिहुयणरइ घुम्मि वि पडिय जिह ॥ ९ ॥

10

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

विहिओ सुयणाणं उच्छाहो	दुण्हं पुरणाहेण विवाहो ।	
अहिणवमुग्गमणोहरवयणा	बहुलायण्णा दिण्णा कण्णा ।	
णायकुमारहो संमैं लग्गा	अज्झासा इच्छियसंसग्गा ।	
किण्णरिदेविमणोहरियाओ	णियपुत्तीओ जिह धरियाओ ।	
वालस्स थ रइयं सम्माणं	मयरइयपडिवत्तिसमाणं ।	5

११ ABC सज्जणं १२ C घइयं.

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

10 १ D सुयणाणंदउच्छाहो. २ BCE मुद्ध.

ता नं भुंजियभोयसुहाणं
 बहुघणइतो वणिवरउत्तो
 विहुरविरामं दाउं हेमं
 उइओ रंदो नं छणइंदो
 मइरं गुणिणा जलहरछुंणिणा
 इत्यु पुरे णवणीलारामे
 णिवसामो^१ तुह पायच्छाप
 पइकेराय थक्को वणिओ
 कोऊहलयं किं ते दिट्ठं
 रम्मयगहणे अत्थि तिंसिगो
 तस्स तले हल्लियरंभवणं
 सव्वसुवण्णमयं मणिसिहरं
 वोअं^२ तस्स कवाडं दिणं
 अच्छइं^३ ढंकिययं णत्ताहं
 अवरो धरियसरासणवाणो
 अपुसियणयणञ्चुंयंसुअपिच्चं

णंदावासे णिवसंतारणं ।
 भवणं पत्तो सायरदत्तो ।
 ससियरधामं मोसियदामं ।
 जणियाणंदो दिट्ठो णंदो ।
 ढोइयमणिणा भणियं वणिणा । 10
 कोइलकलरवविलसियकामे ।
 खंडियचोरजारजायाय ।
 अण्णेसिं रइवईणा भणिओ ।
 ता वइसेण विसिट्ठं सिट्ठं ।
 सिहरीतुंगो छित्तपयंगो । 15
 भूतिलयं विमलं जिणभवणं ।
 णववासरयरकररासिहरं ।
 इंदस्स वि कुल्लिसेण ण भिण्णं ।
 अरइयजिणमुहदंसणलाहं ।
 समरो मोरपिंछं परिहाणे । 20
 अण्णायं णिव घोसइ णिच्चं ।

घत्ता—ता कुंजरलीलागामिणिहिं सहुं सेणो सहुं णियकामिणिहिं ।

सहुं मिच्चै माणिमिमणमहणु गउ वम्मइं 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
 कइमहुग्गमरंजियमहुयर
 हरिणहदलियकुंभिकुंभत्थल

गयरयंहयचुयंणवचंदणरस ।
 फलिहसिलायलसंठियसुरवर ।
 विलुलियरत्तलित्तमुत्ताहल ।

१ E सिसियर. ४ C °कुणिणा. ५ AB णिवसामे. ६ C रंजिय; ABD रंजिय. ७ C अणिसि;
 E अण्णेसिं. ८ C रइवयणा. ९ E तिसंगो. १० C चुज्जं. ११ E अच्छय. १२ C पिच्छ. १३ C
 सुअंबु; E चुअंबु वपिच्चं. १४ E वम्महो.

11. १ E रइ. २ E चुअ.

पद्मी काणनमहि जोयंतें	विद्वुड जिणवरभवणु भमंतें ।	
बहुसंधियदुक्कियरयसाडं	करफंसेण गयाइं कवाडं ।	5
विद्वुड चंदप्पहपडिबिबड	णं ससिबिबेड जसणिउरुंबड ।	
जहिं जहिं दीसइ तहिं तहिं चंगड	पण्णासुंसरधणुसयतुंगड ।	
अहिसिचिउ तं पुज्जिउ बंविउ	अप्पाणउ णिरु गरहिउ णिबिउ ।	
हो किं समें खयसंसमें	किं सोहमों पुणरवि भमों ।	
किं णेहें वडियसिबिणेहें	किं देहें जीवियसंदेहें ।	10
डज्जेउ वससारु संसारउ	महु चंदप्पहु सरणु भडारउ ।	
पुणु वीणावज्जे सियसेविउ	णच्चवियउ तिण्णि वि महुंएविउ ।	
कीलीकमलणिहियवहुसिसें	णिगंतेण तेण जुवईसें ।	

घसा—ता विद्वु पुलिंदउ वीणमणु सर्बरीविओयसिहिदडुतणु ।

परितायहुं परितायहुं भणइ णिसुणंतहं कारुणउ जणइ ॥ ११ ॥ 15

12

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

सो पुच्छिउ किण्णरिभसारे	भणु किं वणु बहिरिउ पुकारें ।	
अवइ चिलाउ पंतु भाभासुरु	कालगुहंते वसइ भीमासुरु ।	
सरलकमलदलदीहरणेत्ती	तेण महारी पणइणि हित्ती ^१ ।	
वीणुद्धरणु भडारा भावहि	जइ सक्हि तो लहु देवावहि ।	
ता तं ^२ वणयरवयणु पडिच्छिउ	भोयणु तहो वणयरहो पयच्छिउ ।	5
सइं भुत्तउ भुत्तुसरकालए	सहुं बोलें पइंसरिबि पयालय ।	
पार्यालिं दाणवैभवणुल्लउ	विद्वु अविद्वुपुब्बु अइभल्लउ ।	
पंचवण्णधयवडहिं पसाहिउ	मोसियेकणरंगावलिसोहिउ ।	

१ D° विविउ. ४ E° सोत्तर. ५ E डज्जिउ. ६ C विनि वि णियदेविउ; E तिण्णि वि णियदेविउ.
७ C कीला. ८ E समरी. ९ E° हो.

12. १ C इत्थु. २ E हत्ती. ३ E तें. ४ ABC कालि. ५ E पयसरिबि. ६ DE पायाळें.
७ E दाणुव. ८ BD अइट्ट; C अइट्ट. ९ C मुत्तियकरणगावलि.

णवकप्यहुमपल्लवतोरणु वीरु णिहालिवि ण किउ णिवारणु ।
 कट्टघडिउं णं जीवे मुक्कउ थिउ पडिहारु वारि तुण्हिक्कउ । 10
 गय विण्णि वि जण वीर महाइय असुरत्थाणु खणेण पराइय ।
 घत्ता—वम्महदंसणे उक्कंठियउ सीहासणे असुरु ण संठियउ ।
 सुरसमरसर्पिह 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 रयणविहुसणु मणहरु णिवसणु ।
 असिवरु सुँरहं सुरहं वि णिम्मलु रयणकरंडणामु सेज्जायलु ।
 लइ लइ ललियलील ललणावर कयँकुसुमसरपसर करिकरकर ।
 रक्खियाइं मइं तुज्जु णिमिसेँ अवहारहि पहु दिव्वेँ चिसेँ ।
 अं किउं मइं वणयरपियहारणु तं पहु तुम्हागमणहो कारणु । 5
 ता मयणेण भणिउ मणहारिणि देहिं समेरि समरहो सुहकारिणि ।
 सा वि समप्पिय तेण तुरंतेँ भिल्लेँ अवलोइय विर्यंसंतेँ ।
 पुणु पहु पभणइ दणुय णिरिक्खहि अज्जेँ वि रयणइं तुहुं परिरक्खहि ।
 अग्गइ वालहो विणउ करेज्जसु एयइं एयहो आयहो दिज्जसु ।
 घत्ता—तं तिहुयणरइ कण्णारयणु तं मंडलगु तं मणिसयणु । 10
 मयणहो जि हुंति रइराइयहो जगे पुण्फयंततेयाहियहो ॥ १३ ॥

इय नायकुमारचारुचरिणु णण्णणामंकिणु महाकइपुण्फयंतविरइणु महाकव्वे
 कण्णारवालदिह्वमेज्जालंभो णाम पंचमो परिच्छेउ समसो ।

॥ संधि ॥ ५ ॥

१० A घडि. ११ C वारे.

13. १ C मणहरु. २ CE सुरहासुरविणिम्मलु. ३ E कइ. ४ C मइं किउ. ५ ABD सपरि.
 ६ C. E. विहसंतेँ ६ E अज्जु वि. ८ E तिहुवणरइ. ९ D राययहो; E राहियहो.

VI

1

Nagakumara visits the cave called ' Kanchana Guha '.

गेहनिबंधु णिडंजिधि भीमासुरमणु रंजिधि ।

सवणहिययहरु बोह्लिधि कालगुहाणणु मेह्लिधि ॥ ध्रुवंकं ॥

णिमांतें जंतें विडलवहे	केसरिकिसोरकयहरिणंवहे ।	
सिरिणायकुमारें पुच्छियउ	अच्छेरयाणिलउ णियच्छियउ ।	
जइ तो तुहुं महु सखउ कहहि	उवयारिहे किं हियवउ रहहि ।	5
ता वूरंतरे थाएवि चविय	सवरें कंचणगुह दक्खविय ।	
वालें सहुं गउ कंपियसिहरि	तहिं झत्ति पइट्टउ पुरिसहरि ।	
मणिरसणाकिंकिणिणीसणिय	देवय णामेण सुदंसणिय ।	
गहियंगवसससहरमुहिय	चल्लिय रइरमणहो संमुहिय ।	
लहु अम्भागयपडिवत्ति कैय	आघोसइ सइं भो चत्तभय ।	10
णमितित्यहो लमिधि णिडणमइं	मइं रक्खियाउ विज्जाउलइं ।	
हुंउ भल्लउ आयउ जं णिवइ	भो भो सुंदर तुहुं विमलमइ ।	

घत्ता—ता पभणइ मयरद्धउ

णिरवसेसु सुरसारिय

कहिं महु विज्जाउ सिद्धउ ।

भणु संबंधु भडारिय ॥ १ ॥

2

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

ता कहइ सुदंसण मयपउरे

विज्जाप्पहु णामें खयरवइ

इह रययमहीहरे अलयउरे ।

तहो विमला गेहिणि हंसगइ ।

1. १ D omits ध्रुवंकं. २ C हरिणि. ३ E अगव. ४ D वणु. ५ E गय. ६ E णउणमइ.
७ E तुहुं.

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

अंतेउरु अंतेउरु हणइ	खयकालहो आयहो किं कुणइ ।	
सण्णाहु कयंतहो किं करइ	छत्तै छायाउ किं उव्वरइ ।	
णउ कंहिं मि मरणदिणे उव्वरइ	चमराणिल्लु सासाणिल्लुं घरइ ।	
सुँहु रायपट्टबंधे वसइ	किं आउणिबंधणु णउ ल्हसइ ।	
भणु किं करंति णिब्भयकरहं	णिवकिंकर वइवसकिंकरहं ।	5
काले हणण हय किं ण हय	महिहरसमाण गर्यघड जि गय ।	
ण रहेहिं रहिज्जइ जमँहु बहु	किं मणुर्यहं लग्गाउ रज्जगँहु ।	
होशवि जाइवि सहस सि किह	रायत्तणु संझाराउ जिह ।	
ल्लिक्कउ णरु णियभयवसघुल्लिउ	णंउ पंतु मिञ्चु दुग्गे खल्लिउ ।	
पँहवंतु सेयवेयंकियउ	विंधे ^{१२} खयविंधु ण ढंकियउ ।	10
असिपाणिएण गुरुपावतरु	परिवडुइ पसरियदीहकरु ।	
तहो केरउ केँडुयउ दुक्खफलु	भक्खिउ वंकावइ मुहकमलु ।	
घत्ता—रज्जकंसए गहिय णिव	भणुहुंजियलच्छीसिव ।	
णौरयगणहणहणरवे	के के पडिय ण रउरवे ॥ ४ ॥	

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

परमेसर दुक्खिउ अवहरमि	किं रज्जे हउं जिणतउ करमि ।	
ता सुणिणा जाणिउ चरमतणु	तं दिण्णउ बहुविहसीलगुणु ।	
इंदियसुहतरुपल्लवरसिउ	मणवारणु ते णाणंकुसिउ ।	
सज्झायसुणियलणिरुहियउ	पवयणवयणैहिं संबोहियउ ।	
सुहझाणस्संभि बंधिवि धरिउ	सुणिमेट्टे 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 इंतु. ११ E पहिवंतु. १२ C विंधि. १३ कडयउ. १४ C रज्जकंसए गहणिणिव. १५ E णारयरणहणुहणुरवि.
5. १ E णाणंकुसिउ. २ E सुणिल्लय. ३ C वयणहं.

ससैह्रवै मग्नो परिठविउ
 विष्णाणभोयवरदाइणिउ
 पंभणंति रई जिणस्तासणए
 भणु भणु पवहि कहो अवयरहुं
 सीसै गुरु पुच्छिउ डुरियहरु
 गुरु कहइ विणासियमयणमए

अत्ता—पुत्तु जयंधररायहो
 पयहं पेसणु देसइ

भणु किं ण पाउ धम्मं खविउ ।
 तहिं अवसरि आयउ जोइणिउ ।
 तुम्हहं अम्हहं णउ पेसणए ।
 आणत्तउ तुह दासिउ करहुं
 पयहं को जोग्गउ पंवरु णरु ।
 णिव्वुई जिणवरे बावीसमए ।

10

होही लच्छिसहायहो ।

आहेकुमार पहु होसइ ॥ ५ ॥

6

The Vidyas.

परभीमंयरु
 जांपं रिसिणा
 मणि कंप्पियउ
 आसावसणा
 कीहरणहरा
 बहुजंपणिया
 कंकालिणिया
 संयसूलिणिया
 भीसावणिया
 विहावणिया
 उम्भोहणिया
 अंखोहणिया
 आरोहणिया
 रिउमारणिया
 महिदारणिया

विज्जाणियरु ।
 णिज्जियअरिणा ।
 महु अप्पियउ ।
 पयडियदसणा ।
 पिगंलच्चिहुरा ।
 बहुलोयणिया ।
 कावालिणिया ।
 लंबिरथणिया ।
 संतावणिया ।
 सम्भोहणिया ।
 संखोहणिया ।
 उत्तारणिया ।
 संबोहणिया ।
 णिहारणिया ।
 णह्वारणिया ।

5

10

15

४ C सुसहावे. E सुपहावै. ५ This line and the next are incomplete in C.
 ६ E ०हे. ७ AE पवरणरु. ८ C णिव्वुए.

6. १ D भीमायरु. २ D जायं. ३ B कंप्पियउ. ४ C पिनल. ५ AB omit this, while CE
 read सइसूलिणिया. ६ AB उम्भोहणिया; E omits this line. ७ E आखोहणिया.

अलतारणिया	सरवारणिया ।	
असिधंभणिया	रर्यंभणिया ।	
बलसुंभणिया	खलंडंभणिया ।	
जमसंखलिया	जालावलिया ।	
मयंविंभलिया	फणिमेहलिया ।	20
लीलाललिया	मरुचंचलिया ।	
दादुज्जलिया	रंविज्जुलिया ।	
सब्बोसाहिया	वीसासुहिया ।	
तारुण्णहरी	बहुवधरी ।	
अंधारयरी	चंदकसिरी ।	25
कोवारणिया	वंवारणिया ।	
गहणासणिया	कहपेसणिया ।	

घसा—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 पर्याबंधुरु चवइ	पइं दिण्णु पडिच्छिउ मइं विलइ ।	
अच्छंतु ताम तुह गिरिविचरे	जयमंगलरवगंभीरयरे ।	
संगामरंगपरिभमणपडु	देज्जसु जइयहुं आवइ सुहइ ।	
भइ सुंदरि अवरु वि अच्छरिउ	ता ताए कुमारहो वज्जरिउ ।	
एत्थत्थि कालवेयालगुह	तहिं जाइवि पइसहि चंदमुह ।	5
तो तहिं जि पइट्टउ चंडभुउ	वेयालें थुइवयणेहिं थुउ ।	
जियससुहे केरी दविणणिहि	तहो ढोयउ हुंउ पक्खविहि ।	
रयणीयरु पुच्छिवि लयउ वसु	णियपुण्णसुवण्णपक्खणकसु ।	

८ E रह°. ९ E खलमंडणिया. १० D मयविंभणिया; E मयविंभलिया. ११ E हय°.

१२ C omits this. १३ CE गुणवित्तिण्णउ.

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

तर्हि हुंतैउ सुंदरु णीसरिउ	तररक्खसविवरु परैसरिउ ।	
कमकीलपे पहणिवि णट्टमउ	महिघित्तउ ढंढरु कट्टमउ ।	10
धणु दिट्ठउ पुणैरवि तर्हि ठविउ	जिह जियससुहे चिउ णिम्मविउ ।	
पडिणिग्गउ तं ^१ गउ जिणभवणु	ससिमिरु संपत्तउ गयगमणु ।	
णियपियसाहसविभियमईहिं	किण्णरिमणहरितिहुयणरइहिं ।	
आयण्णिउ वइयरु गेहिणिहिं	संचल्लिउ पडु सहुं वाहिणिहिं ।	
घत्ता—आणदंघिवकंदउ	हरिणसिंखयकंदउ ।	15
पडुणा वाहिगंइदउ	पुच्छिउ मग्गु पुलिदउ ॥ ७ ॥	

8

Nagakumara is visited by Vanaraja.

जर्हि काणणंते णग्गोहतुरु	तर्हि हुंतउ पल्लट्ठिउ सवरु ।	
दिट्ठउ परमेसरु कुसुमसरु	आवासिउ सणरुं जणत्तिहरु ।	
आपसपुरिसुं परियाणियउ	भिच्चहिं जाइवि परियाणियउ ।	
तं दिट्ठु जयंधरणिवतर्णउ	झसकेउ देउ किं सो मणउ ।	
पुच्छिउ कामे किं आइयउ	को तुहुं विणैपण विराइयउ ।	5
मंडलिउ कहइ णियगोत्तकउं	गिरिसिहरणयरे धणराउ हउं ।	
वणमाला बाला मडु धरिणी	लच्छीमइ सुय णयणहिं हरिणि ।	
तहे तुहुं वरु जोइहिं भासियउ	पइं समरहो विरडु विणासियउ ।	
संदरिसियसीहवग्घमुहहो	लद्धउ विज्जंउ कंचणगुहहो ।	
पत्थु जे ^१ पयडियपरिपिकदले	आवेप्पिणु थिउ वडतरहे तले ।	10
घत्ता—इय सहिणार्णे जाणियउ	आसि रिसिहिं वक्खाणियउ ।	
मडु भिच्चयणे संभाणियउ	तेण बप्प सम्माणियउ ॥ ८ ॥	

9

Vanaraja entertains Nagakumara and marries his daughter Lakshminati to him.

पणवेप्पिणु कामिणिकीलणहो^१ णिउ तेण कुमारु णिहेलणहो^१ ।

- ४ CE हौतउ. ५ CE कीलइ. ६ C पुणु. ७ C गउ तं. ८ E^० हे. ९ C गोहिणिहिं.
 १० E गंयदउ.
 8. १ C हौतउ. २ C समरु. ३ E सिमिरु. ४ AE पुरिस. ५ C परिमाणियउ; D पडु आणियउ;
 E परिजाणियउ. ६ C तणुउ. ७ C विणएविणु राइयउ. ८ C जोयहिं. ९ E कंचणु विज्जउ गुहहो.
 १० E जि परिपाडिरे पिकदले.
 9. १ E^० हे.

बहिं णहविउ विलेवणु ढोइयउ	देवंगु वत्थु संजोइयउ ।	
आहरणु सरीरें विप्फुरहं	मयरद्धउ परहियवउ हरइ ।	
भोयणसंचारु सत्सालणयं	विउलं गहण व्व सत्सालणयं ।	
मिहुणं पिव णेहभावभरियं	कव्वं पिव मत्तासंवरियं ।	४
गहं कम्म व साउणिबंधयरं	णट्टं पिव णाणारसपवरं ।	
संज्ञामुह व्व अणरंजणयं	कातंतं पिव कर्यविजणयं ।	
घरकरवित्तं पिव विमलपयं	केसरिकुल व्वं णिण्णट्टगयं ।	
भुसंतं पंविदियसुक्खयरं	दिण्णं कोसं देसं णयरं ।	
घत्ता—अण्णहिं दिणे करिवरगइ	परिणाविर्थं लच्छीमइ ।	१०
सो वम्मइ सा रइं सइं	किं वण्णमि हउं जइकइ ॥ ९ ॥	

10

Nagakumara meets sage Srutidhara and listens to his religious discourse.

घरभवणजाणवाहणसयणासणपाणभोयणाणं च ।

घरजुवइवत्थभूसणसंपत्ती होइ धम्मेण ॥

घृतप्लवप्लावितगारुडोदनं दधीन्दुकुन्दोज्वलकांतिपेसलम् ।

मरीचिखंडाम्लितशाकसंयुतं ददामि^१ दंदास्यति यः स धन्यः ॥

अण्णहिं घासरे कयवयकिरियउ	सुइहरु णामें परमाइरियउ ।	४
णंदणवणे फलिहसिलायलप	उवविट्टउ ससहरणिम्मलप ।	
हसत्तिधे विट्ठिहें ढोइयउ	पुणु पुणु वंदिउ पोमाइयउ ।	
पुच्छियउ धम्मु जइ वज्जरइ	जो सयलहं जीवहं दय करइ ।	
जो अलियपयंपणु परिहरइ	जो सच्चसउच्चें रह करइ ।	
पेसुण्णउ कक्कसवयणासिहि	ताइणबंधणविहवणविहि ।	१०
जो ण पउंजइ खयमीरुयंहं	दीणाणाहहं पसरियकिवहं ।	
जो देइ मइरु करुणावयणु	परदव्वे ण पेइ कह व मणु ।	

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

२ BD भोयणयंचारु. ४ D संवरियं. ५ E गयकम्म व. ६ E कयबंधणयं. ७ A कुलत्थ.

८ MSS परिणाविउ. ९ CE सइं 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.

वज्रह अक्षु गियपियरवणु

जो ण विवह परकलत्ते जयणु ।

जो परवणु तिणसमाणु गणह

जो गुणवंतउं भसिय थुणह ।

घत्ता—एयहं धम्महो अंगहं

जो पालह अविहंगहं ।

15

सो जि धम्मु सिरि तुंगहं अणु किं^१ धम्महो सिंगहं ॥ १० ॥

11

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

आउच्छिउ पुणु मयणेण जह

वणराउ चिलाउ किं ण विवह ।

किं णरवह कहिं वि वसंति वणे

णउ फिट्टह वट्टह भंति मणे ।

ता पभणह मुणि सुणि विविहघरे

सुपसिद्धपुंडवद्धणयरे ।

अवराहंउ महिवह छिण्णवुहु

सो सोमवंसरुहु सोममुहु ।

देविउ सच्चवह वसुंधरिउ

णेहुज्जल सासवसुंधरिउ ।

5

तहे एकहे^२ अइबलु भीमबलु

अण्णेकहे^३ णंदणु दलियसलु ।

रिसि जायउ इंदियपसरु हिय

अवराहउ रज्जु मुपवि थिय ।

भीमाबलि भुयबलि चालियउ

अइबलहो^४ रज्जु उइलियउ ।

अइबलु बलेण सहुं णीसरिउ

एत्थेत्थ वप्प सो अवयरिउ ।

घत्ता—कुसुमियफलियमहावणु

वण्णफुल्लविविहावणु ।

10

वहुववहारपवट्टणु

एउ तेण किउ पट्टणु ॥ ११ ॥

12

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

एत्तहिं सो राणउ भीमबलु

जामच्छह पालियधरणियलु ।

ता तासु महाभीमंकु हुउ

तणुरुहु णं सुरवरु सग्गचुउ ।

तहो सोमप्पहु णं णवतराणि

सो संपह तहिं पालह धरणि ।

तिहिं^३ एत्थु वि रायहो अइबलहो

सुउ जाउ महाबलु परबलहो ।

तहो जायउ णंदणु गुणभरिउ

वणराउ णाईं 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 बालियउ. ५ D° हु.

12. १ O एत्तहे. २ ABD धरणिच्छु. ३ ABCE omit this and the following line.

जिम तित्थु पत्थु रजंतरं
तं गिल्लुणिवि गंपि गिहेलणहो"
मयरदण मड सवियड
तुहं मइयण सल सेवेति गिरि
तुहं लग्गणतरुवरं सज्जणहं"
अज्जाहि वप्प देदेहि महि
घरकतिप ससहरकंतिहर

गय वप्प वयारि गिरंतरं ।
सुइ चित्थिय गियमणे ससयणहो" ।
तुहुं विक्रमेण णं मइयड ।
भुंजंति समेइणि सुर्येण सिरि ।
तुहुं कालसप्पु किर दुज्जणहं" । 10
ससुरहो रिड मारिवि लच्छि सहि ।
पुरु पुंहुं पुंडवदणु पँवर ।

घसा—ता पसाड पभणेधिणुं
गड दुल्लंघंपयारड

पडुकमकमल णवेधिणुं ।
पुरवर ससुहे केरड ॥ 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 उप्पं	अहो रायउप्पं ।	
झसंकां विसंकां	अवंकां विवंकां ।	5
कुलायासचंदं	मईयं ^१ णरिंदं ।	
जसेणं वलक्खं	पयाबंधुरक्खं ।	
ण किं वेसि वीरं	सुरिंददिधीरं ।	
सैरिञ्जीसमिद्धो	तुहं सो विरुद्धो ।	
भडे ^२ पुंजिऊणं	गय सज्जिऊणं ।	10
हए हकिऊणं	रहे जोसिऊणं ।	
बलं बुज्जिऊणं	रणे जुज्जिऊणं ।	
भयं भज्जिऊणं	ममं णिज्जिऊणं ।	

४ CE तेषु. ५ E० हं. ६ CE चित्थि. ७ ARDE तुहुं. ८ C सोवंति. ९ CE सुअण. १० A omits वर. ११ E ०हो. १२ E मज्जाहि. १३ D पुं. १४ C ववर. १५ CE ०णियु. १६ ABD दुल्लंघु.

18. १ E विवंक. २ ABCD मइए; ३ E omits this and the next line. ४ AB भडो.

महि भुंजन्तो	अहं ते कयन्तो ।	
अरीसेण घुट्टं	असखं सँघुट्टं ।	15
अणेर्यं चवंतो	मयं णिव्वहन्तो ।	
सँमुज्जायहाणा	ण वीलाविलीणो	
मँहग्गे सुदीणो	घराओ णिहीणो ।	
तुमं तुज्झ राउ	मयं पायराउ ।	

घत्ता—कुद्धु अबद्धपयंपिह	दुद्धरमच्छरकंपिह ।	20
वूर्धउ माणु विहंडिवि	घल्लु दंडिवि मुंडिवि ॥ १३ ॥	

14

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

तं णिसुणिवि उट्टिय आणंयर	करवालसूल्लसमुसलकर ।	
बहरिहिं वेढिउ चउदिसिहिं सुंरु	णं ठंकिउ णहे जलहरंहिं सूरु ।	
असहियककसकरटकरहो	आसि कासु वि हित्तउ किंकरहो ।	
रंगइ णिग्गइ वंचइ बलइ	उल्लइ भिडइ भड पडिअलइ ।	
सुंमइ रंभइ चपिवि घरइ	पच्चारइ मारइ हुंकरइ ।	8
संचूरइ जूरइ वाहरइ	दलवट्टइ लोट्टइ णीसरइ ।	
विणिवारइ दारइ पइसरइ	ळिंदइ भिंदइ कहरिंइ तरइ ।	
दीहरभासुरकरवालकरु	णं विज्जुविहूसिउ अंबुहरु ।	
आघंतु राउ रोसें फुरिउ	सहसा वालें वंधिवि धरिउ ।	
मुसलेण किं ण सो ताडियउ	महि हित्ती खणे विब्भाडियउ ।	10
घत्ता—ससि व विडप्पे णिप्पहु	करिवि मुक्कु सोमप्पहु ।	
तेण वि पासि तिगुत्तहो	वउ लइयउ भयवंतहो ॥ १४ ॥	

५ CE सघुट्टं. ६ ABC omit समुज्जोयहीणो; D समुज्जाय.* ७ ABC omit महग्गे सुदीणो. ८ C वृजउ; E वृजहो.

14. १ DE आणायर. २ E वीर. ३ D जलहरेहिं. ४ C भूरइ; ACD also झुडइ. ५ D कहरिं. ६ ABE विज्ज.

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

दु श्चिय हुंति गर्दभो साहसतुंगाण धीरपुरिसाणं ।

वेल्लहलकमलहत्था रायसिरी अहव पँवज्जा ॥

साण्णहियउ मणि जिणु दिव्वज्जुणि	जायउ णिग्गथु महत्थु मुणि ।	
हक्कारिउ पट्टु अवरु वि ससरु	आयउ णं सुरवरिंदु ससरु ।	
रायहरे गीयमंगलगहिरे	वणरायहो पट्टु णिबज्जु सिरे ।	
पसहे वि पवरसुंपइट्टपुरे	रायालँप भेरीरवमुँदुरे ।	5
पट्टु विजयसीहु घरसरकरिणि	तहो विजयसेण णामँ घरिणि ।	
दुण्हं पि अँछेयाभेय सुयं	संजाया वडपारोहभुर्यं ।	
एक्कहिं दिणे जापवि वे वि जण	जिणवंदणहत्तिप सुद्धमण ।	
थिय ते जिणभवणे छुहाघवले	टणटणटणंतघंटासुहले ।	10
उवसमहरु पँडियउ पँडियउ	गुरुणा सहं मेइणि हिँडियउ ।	
आयउ छुहु छुहु उवविट्टुं जीहिं	पणविउं कुमारजुयलेण तहिं ।	

वसा—वउविहसिद्धाराहणु

दिट्टुउ सिँरिसोमप्पहु

णियसेयंसपसाहणु ।

णं बीयउ सोमप्पहु ॥ १५ ॥

16

The princes learn from him about Nagakumara.

जोइयं सुरुवयं	लोयचोज्जभूवयं ।	
बालपहिं जंपियं	हा विहिस्सं विप्पियं ।	
लक्खणं कियंगउ	दिण्णवेरिभंगउ ।	
धीरिमाप मंदरो	परिसो वि सुंदरो ।	
रइयकम्मसंवरो	किं हुओ दियंबरो ।	5

15. १ E साहसिओमाणधीरपुरिसाणं. २ E पडिवज्जा. ३ D छुपइट्टु; E छुवइट्टु. ४ E रायालँ. ५
५ E महुरे. ६ E ° अ. ७ E पडियउ. ८ C मेयणि. ९ ABCE उवविट्टु. १० C पणविय.
११ D रिधि.

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

किं ण भुत्त मेइणी	दिव्वभोयदाइणी ।	
लोणसायरंतिया	हेमसारवंतियां ।	
तं सुणेवि जोइणा	भासियं विराइणा ।	
एसं पुंडवद्धणे	पत्थिओ महावणे ।	10
एणआरिकंधरो	रायओ जयंधरो ।	
तस्स णंदणो सरो	लच्छिपोमिणीसरो ।	
तस्स किंकरो वरो	सुट्टुवद्धमच्छरो ।	
तेण णिज्जिओ इमो	संगरे सविक्रमो ।	
लज्जिऊण संजुओ	जायओ तओजुओ ।	15
णाणमग्गआसिओ	सुण्णरण्णयासिओ ।	

घत्ता--ता उप्पण्णविवेयहिं
जसु भिच्चै रणे रुज्झइ

उत्तु अछेयाभेयहिं ।
सोमप्पहु पहु बज्झइ ॥ १६ ॥

17

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

अग्गहं सो राणउ जयविज्जइ	इय भणिवि बे वि मायंगगइ ।	
पिउ एणवेत्थिणु गय विधिहज्जु	पुरु विउल्लु पुंडवद्धणु सवणु ।	
थिय णायकुमारदुवारे णर	हत्थि वं दाणुल्लियं लंबकर ।	
पडिहारं रायहो वज्जरिउं	परमेसर पुरिसजुयल्लु धरिउ ।	
अच्छइ दुवारि भणु किं करमि	किं पइसउ किं अज्ज वि धरमि ।	5
पहुणा पउत्तु दक्खवहि लहु	भडसंगहु भूसणु बप्प महु ।	
परियाणिवि णिवइहे मणचरिउ	ते बे वि तासु दाविय तुरिउ ।	
एणवंत दिट्ठु जिताहवेण	सुग्गीवहणुव णं राहवेण ।	
णायकुमारं पइसियमुहेण	सपसापं अइगुरुआयरेण ।	
आसणतंबोलइं दिण्णांइ	णयणइं णेहं वित्थिण्णांइ ।	10

४ E °वणिगया. ५ CE एसु. ६ CE संजओ.

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

रहवहणा पुच्छिय दिण्णविहि
आया किंकर करवालघर
किं इकु पयाबंधुरु सुकिउं

तेहिं वि भासिय विचंतविहि ।
भुयबलपरियद्धियगरुयंभर ।
भुंजइ अण्णु वि विहिणा विहिउ ।

घप्ता—बहुरमणिहिं बहुरयणेहिं
परियरियंउं सो णंइइ

बहुभिच्चहिं बहुसयणहिं ।
पुष्पयंतु जो वंइइ ॥ १७ ॥

इय णायकुमारचारुचरिए णण्णणामंकिए महाकइपुष्पयंतविरहए महाकब्बे
विजाणिहिंअछेयाभेयवीरलंभो णाम छट्टो परिण्णुउ समत्तो ॥
संघि ॥ ६ ॥

VII

1

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

लच्छीमइ पिउगेहे थविवि सुरासुरबंदहो ।

णायकुमार सवीरु गउ उज्जितगिर्दिहो ॥ धुवकं ॥

पणइणि पियवयणांहि रंजेपिणु	जणणभवणे सहस सि थवेपिणु ।	
वांलें समउ अछेयाभेयहिं	तिहिं घरणिहिं सह ससहरतेयहिं ।	
दुंदुहि गज्जइ वज्जइ झल्लरि	चल्लइ राणउ अरिकरिकेसरि ।	5
वग्गाइ भडबलु डोल्लइ मेइणि	कंपइ फणिवइ खिज्जइ णाइणि ।	
हयउल हिंलिहिंलिसइवियारें	रहवर च.लेय चकचिक्कारें ।	
गय विलंबिघंटटाटंकारें	किं पि ण सुम्मइं अलिअंकारें ।	
मग्गु ण सुज्जइ लोयणहारें	उड्डियपयहयरयपम्भारें ।	
सहुं पहुणा साहणु वच्चंतउ	अडैइ जलंती णामें पत्तउ ।	10
तहिं दिट्ठउ अंबयवणु केहउ	विसभरियउ विसहरमुहुं जेहउ ।	
णावइ तिउरवरिगलकंदलु	साहामयसुयचलपिंछुज्जलु ।	
मुच्छियपडियभसलकसणुज्जलु	णरकंकालरासिपंडुरतलुं ।	
सो ^१ संपत्तउ विसतरुवरवणु	णावइ हरसिरु हडुविहूसणु ।	
तडियइं दूसइं बहुमंडवियउ	मुंडियाउ दासी जिह थवियउ ।	
बद्धा हरि मणैमुणियकुसासर्ण	णं कुसीस परिगणियकुसासर्ण ।	15

घत्ता—कुडिलंकुसवसयाहिं णिअमेव पडिवण्णउ ।

हंतियहिं सोहइ दाणु जेहिं सबंधणु दिण्णउ ॥ १ ॥

1. १ E °वयणिहिं. २ A वलि. 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 हत्येहिं.

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

भमियहं दमियहं सद्दहं मुकहं
उग्गीवाणणु काणणे हिंडह
करहुल्लउ दक्खारसु मग्गह
डज्जउ ऊहं केण ण याणिय
कुंजरु पउरु गवेसह सल्लह
करहंहो पीलु गिरारिउं रुक्खह
घोलंतेण रुद्धभूभापं
रत्तउ लंबमाणु णग्गोहउ
दुद्धरमारकिणं कियवरतणु
खरखरीहिं गिरु गिट्ठरु भुक्किउ
राउ सपरियणु रसु आकंखह
को वि ण मरह णेय मुच्छिज्जह
चोच्चविसेसरसेण य रसियउ

रहचक्रहं तुण्हिक्कहं थक्कहं ।
कडुयवेल्लि णउ दंतहिं खंडह ।
अवरहिं मडुरहिं वेळ्ळिहिं लग्गह ।
बोक्कडजडविडसत्थे माणिय ।
जासु सरंते हियवउ सल्लह । 5
अणु ताप आसणु वि मुक्खह ।
फलपवालकिसलयसंघापं ।
महिसिहिं भाक्खिज्जह णग्गोहउ ।
को वि धवलु माणह कोमलतणु ।
काणणहरिणहं कण्णे खुण्णुक्किउ । 10
गरलंबयफलाहं आलुंखह ।
जगे बलवंतु पुणु किं छिज्जह ।
रायहो अग्गप थाहवि हसियउ ।

घत्ता—दुम्महुं णामे भिल्लु तेण णाउ पच्चारिउ ।

धिसंअंबयवणु एउ एण लोउ संघारिउ ॥ २ ॥

15

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

गुरुतरुहलरसाविसवसभग्गा
पेक्खु देव हडुहं पुंजलियं
महं आहरणं वत्थं लइयं
वइरि णं पहरइ गियइ गियत्तइ
णायकुमारु देउ दइयाहिउ

माणव जमपुरपंथे लग्गा ।
पलं पलांसिहिं गिद्धहिं गिलियं ।
पइं पुण्णं संपुण्णं रइयं ।
विसु वि अमियंरूवेण पवत्तइ ।
अण्णणहो 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 रडुक्किउ. ८ ABD विसु.
3. १ D पुंजवियं. २ C पलांसहिं गिद्धिहिं. ३ C पइं पुण्णं रइयं अमित्तइ. ४ E °णि. ५ E
अमित्त पुण्णेण.

पत्तवत्तर्धरधरणीधीरहं
तेहिं णवेप्पिणु भणिउ भडार
उज्जेणिहिं मुणिणाहे सिट्ठउ
पुट्ठि जणेसइ सो तुम्हहं पडु
जा पडिवण्णु तेहिं विजयाणउं
जंतै रडु रडेण संदाणिउ

आयइं पंचसयइं वरवीरहं ।
अम्हइं किंकर देव तुहारा ।
विसहलुं जासु सरीरि पड्डुउ ।
तुहं दिट्ठो सि णाह णं महुमहु ।
भिच्चत्तणु ता दिण्णु पयाणउं । 10
करिसंकडि करि कह वि डु णीणिउ ।

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 मंगलघोसें
भणिउ पुरेसें सुहु भुंजंतइं
अहिणव तुम्हइं अज्जु जे आया
मंडलियहो अरिवम्महो जांयहे
विलसियकामहे मज्जे खामहे
कुमरिहे कारणे मच्छरभरियउ
सिंधुविसयवइ विसममहाभडु
राउ पयंडपजोर्यणु वलियउ
अरिवम्महो साहिज्जु करेवउ
सुंयणमणीणयणहं वि सुहंकर

सो संमुहु आयउ रइइयहो ।
अच्भागयविहि कय परिओसें ।
अच्छहु मंदिरि कण्णकंतइं ।
अम्हइं रक्खिय सज्जणछाया ।
णियसससुयहो णिमित्तं णिहियहे । 5
दूआसामहे गुणवइणामहे ।
सीहउरहो हुंतउं णीसरियउ ।
असिधारादारियपरगयघडु ।
गिरिणयरेसहो उप्परि चंलियउ ।
अज्जु वण्ण तंहिं मइ जापवउ । 10
गमणहो कारणु कहिउ णरेसरं ।

घत्ता—पाहुणपण पवत्तु जइ वि ण रणे करु ढोयमि ।

मित्त तो वि हउं जामि सुहडभिडंत पलोयमि ॥ ४ ॥

६ C धरणीधरधीरहं. ७ E विसहर.

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

March to Girinagara.

संगामभेरीहिं	णं पलयमारीहिं ।	
भुअणं गसंतीहिं	गहिरं रसंतीहिं ।	
सण्णद्धकुंझां	उद्धुद्धिंधां ।	
उवबद्धतोणां	गुणणिहियबाणां ।	
करिचडियजोहां	चलचामरोहां ।	5
छत्तंधयारां	पसरियधियारां ।	
वाहियतुरंगां	चोइयमयंगां ।	
चलधूलिकविलां	कप्पूरधवलां ।	
मयणाहिकसणां	कयवइरिवसणां ।	
भड्डुण्णिवारां	रहदिण्णधारां ।	10
रोसावउण्णां	चलियां सेण्णां ।	
तिहुयणरईसस्स	लुयवइरिसीसस्स ।	
कुलगयणचंदस्स	अंतरणरिंदस्स ।	
उग्गावहारेण	जणपायभारेण ।	
धरणी वि संचलइ	मंदरु वि टलटलइ ।	15
जलणिहि वि झलझलइ	विसहरु वि चलचलइ ।	
जिगिजिगियखग्गां	णिइलियमग्गां ।	
समरेक्कचित्तां	गिरिणयरु पत्तां ।	
सुकयां फलियां	मित्तां मिलियां ।	
अरिवम्मरायस्स	इच्छियसहायस्स ।	20

घत्ता--आयउ चंडपजोउ अरिवम्मु वि सण्णज्झइ ।

धीय ण देइ महंतु बलवंतें सहुं जुज्झइ ॥ ५ ॥

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

सण्णज्झंतु भणइ भड्डु वच्चमि

अज्जु वइरिसीसें रणु अच्चमि ।

5. १ C केघां. २ E उद्ध. ३ D रोसाविउण्णां; E रोसाइवउणां. ४ C तिहुअण; E तिहुअण.
५ E संजुज्झइ.

कट्टिवि अज्जु वरिवणसोणित
 को वि भणइ उज्जयपय देप्पिणु
 हुयवहे धिवमि पेक्खु सुहडत्तणु
 को वि भणइ लइ सत्थइं सिक्खित्त
 अज्जु धम्मु कयगुणसंकारउ
 को वि भणइ पडु भूमिणियत्तणु
 वंचलु खुप्पइं कुच्छियरंगं
 को वि भणइ खैलवेसावाडंउ
 सामिहे केरउ रिणु आवग्गउ
 खट्टामरणं काइं करेसंमि
 रायपसायसुसाउहे साउहे

वडुउ अंसिवरे मेरउ पाणित ।
 पिसुणकव्वुं पडुपुरउ लुंणेप्पिणु ।
 कंते^१ महारउ णं सुकरत्तणु ।
 अज्जु वराणणे हउं रणे दिक्खित्तं । 5
 अज्जु मोक्खु मडु बाणहो केरउ ।
 दिण्णउ संरिवि ण करमि णियत्तणु ।
 धरियउ धरियउ पडइ कुसंगं ।
 खाउ अज्जु सिव हियउ महारउ ।
 को वि भणइ महुं वट्टइ लंग्गउ । 10
 को वि भणइ सरसयणे मरेसमि ।
 अज्जु करमि हउं छेउ पराउहे ।

घत्ता—णिग्गयाइं रोसेण मणिकंचण कवयंगं ।

उहयबलइं लग्गाइं सरवरपिहियपयंगं ॥ ६ ॥

7

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

मडमुहमुक्कहकलल्लकं
 वज्जमुट्टिचूरियसीसकं
 सुरकामिणिमणणयणणिरिकं
 मोडियत्तदंउधयसंडं
 मुंडखंडखावियचामुंडं
 महियलि लोद्वैयोद्वुग्घोद्वं
 लोहियलोहियाइं गयजीवइं
 रणरयमइयं मुच्छय शुलियं

भेसियसुक्कसकचंदकं ।
 उरयलभरियफुरियचलचकं ।
 विजयलच्छिसुरगणियमिरिकं ।
 विहडियणिवडियाइं सयखंडं । 5
 रुंडेपिंडडेवियभेरुंडं ।
 कुलबलविह्वमरट्टविसट्टं ।
 जमभडणीयइं पित्तं पीयइं ।
 हयमुहलालाजलविच्छुलियं ।

6. १ E मेरउ असिवर पाणित. २ C उज्जय. ३ E देविणु. ४ DE कंते. ५ C लुहेप्पिणु. ६ C हुयवहो; E हुववहे. ७ CDE कंति. ८ C has अज्ज throughout. ९ E देक्खउ. १० C अज्ज मोक्खु बहुवणहो केरउ. ११ E सरवि. १२ C खुप्पय. १३ D खलु. १४ E वेसागारउ. १५ ABD वग्गउ. १६ AB खुट्टा*. १७ E करेक्खउ. १८ E णिग्गयाइं.

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

विलुलियंतमालापक्खलियइं कढिणगयापहारणिइलियइं ।
 अस्सिणेहसणभडहुयँवहजलियइं सूलसेल्लकुंतगिहिं हुलियइं । 10
 घत्ता—एहए सुहडवमालि कप्पहुमु जिह सूडिउ ।
 वालें हउ बाणेण 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.

अं सामंतपमुहु भडु मारिउ	खग्गकरेण वइरि हक्कारिउ ।	
तं धाइय जयविजय भयंकर	चंड ०चंडपज्जोयहो किंकर ।	
ते वि अछेयाभेयहिं हंधिवि ^१	अंपिय णायकुमारहो बंधिवि ।	
सयल सुहड संगरे ओसारिवि	पडिबलपहरणपसरु णिवारिवि ।	
धरिउ कुमारे सीहउरेसरु	णांइं विडण्ये खयदिणणेसरु ।	5
पुच्छिउ अब्भुर्यभावियमइणा	अंतरपुरवइ गिरिपुरवइणा ।	
एहु कामुं किं हुउ णारायणु	दीसइ गुणमहंतु जसभायणु ।	
तेण पउत्तउ मइं वि ण याणिउ	अहिणउ आयउ घरे सम्माणिउ ।	
एत्थायं रिउफुरणु णिसुंभिउ	चंगउ पाहुणपण वियंभिउ ।	
अवरें उत्तु रायसियसेविहे ^२	उप्पणउ पुहइंमहएविहे ^३ ।	10

घत्ता—एहु सो णायकुमार परिरक्खियभूभायहो ।

भाइणेउ तुह होइ पुत्तु जयंधररायहो ॥ ८ ॥

9

Nagakumara marries Jayavati, his maternal uncle's daughter.

तं णिसुणेवि मामु संतोसिउ	जंयजयसहें विजउ पघोसिउ ।
पणवमाणु सससुउ अवहंडिउ	रणचंडहिं भुर्यदंडहिं मांडिउ ।
ससुरें सुंदरु साहुक्कारिउ	तेण वि बद्धउ रिउसाहारिउ ।

७ E हुववह. ८ C कुलियइं; E पु.लियइं.

8. १ C सामंतु पमुहभडु. २ D पचंडपज्जोयहो. ३ C हंभेवि. ४ ABD अपिवि. ५ E णाय. ६ E अब्भुअ. ७ ABCE कासु. ८ E ०हिं.

9. १ E omits this foot. २ E भुअ.°

बभ्रु जि सोहइ पट्टु णरिंदहो	बभ्रु जि सोहइ दंतु मेइंदहो ।	
कब्बणिबंधु जि सोहइ णिवंजसु	बभ्रु जि सोहइ जगे पारयरसु ।	5
छुहु मा णासउ खग्गालिंगणे	बभ्रु जि सोहइ सुहुहु रणंगणे ।	
किं सोहंति ण बद्धं मउब्भइ	परताविर पडंति घणथणभइ ।	
तुह पोरिसु किर केण खलिज्जइ	तुह जसरासि केण मइलिज्जइ ।	
इय संबोहिवि मुक्कु सुहंकरु	जयाविजयाहिउ जायउ किंकरु ।	

घत्ता—पुरवरे सयल पइट्टु कयसोहावित्थारै । 10

गुणवइ मामहो धीय परिणिय णायकुमारै ॥ ९॥

10

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

णिवंचउरंगणिवा इव फेडिवि	थविवि तिक्खकरवालें ताडिवि ।	
दुहुं दीणहं सुहुं अरिहुं हरेप्पिणु	थिउं गिरिणयरणिवासु करेप्पिणु ।	
देउ पयाबंधुरु किं वण्णमि	हउं णियकुक्कइत्तणु अवंगणमि ।	
वियडकडयकीलियसुरकंतहो	अण्णहिं वासरे गउ उंज्जितहो ।	
जिणवत्थावहारवउ संसिवि	लक्खणपंतिं फुरंति णमंसिवि ।	5
णाणसिलहिं णियणाणवडंचलु	धोइंउ वयजलेण कउ णिम्मलु ।	
सिहरें पावियकेवलणाणहं	वंदिय मुणिवरणिव्वुइठाणहं ।	
धित्तदेहककरदरिदुग्गहं	सुरकामिणिभवपावणमग्गहं ।	
विरइयबंधुणिरुंवेइसहं	थाणं गयप्फलणियरुहेसहं ।	
डिंभयभयहरणेक्कविहाणहं	जोइंय जक्खिणिणिलयणिंवाणहं ।	10
दीणाणाहदिण्णघणपउरहो	पुणु आयउ सुंदरु गिरिणयरहो ।	

घत्ता—थिउ तहिं ससयणु जाम ता णं सिरिहंकारउ ।

पत्तंविहूसियकंठु पत्तु पक्कु लेहारउ ॥ १० ॥

३ E गयंदहो. ४ E णिय*. ५ MSS बय.

10. १ C बलचउरंग. २ C अरिहे; E अरिहि. ३ A थिह. ४ E मणि मण्णमि. ५ CE उज्जेतहो. ६ E *वंति. ७ E धोयउ. ८ CE रुउ उंइसहं. ९ ABCD थाणु. १० CE जोइवि. ११ A णवाणहं. १२ E तिरिहंकारउ. 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 उजिह्यदप्ये	रयणमालघरिणीकंदप्ये ।	
चंदमुहे चंदाहावप्ये	मुयभायरकयसोयवियप्ये ।	
कुरुकुलपविउलणहयलचंदे	लेहु विसज्जिउ जो अहिचंदे ।	
सो मयरइएण अवलोइउ	एम कज्जु आहासइ धाईउ ।	
उववणणवदुमकीलियसुरवरे	वच्छाजणवए कोसंबीपुरे ।	5
महु सुहचंदु भाइ गरुयोरउ	वसइ सुहहापाणपियारउ ।	
ताहे सुहइहे तेण विणीयउ	णिसुणि सत्त संजायउ धीयउ ।	
कमलप्पह कमला सुहमाणण	कमलसिरि वियसियकमलाणण ।	
आणंदप्पह णायसिरी सइ	कणउज्जल उज्जल पाडलगइ ।	
कणयमाल पयउ सत्त वि लइ	आयण्णाहि कुमार विहिवसगइ ।	10
पत्तवसंतसमए विहसंतिउ	वणे वसंततिलयम्मि रमंतिउ ।	
विट्ठउ सोमै खयरै कण्णउ	मरगयमणिचामीयरवण्णउ ।	
गंपि अलंघणयरे मइमंदहो	कहियउ तेण सुकंठखगिदहो ।	
वज्जोयरिदेवीपाणेसे	णहयलगमणे जमभइवेसे ।	
कुलसकंठरुप्पिणिसुर्यतायं	आवेप्पिणु णहयरणररायं ।	15

घत्ता—देव णियाउ सुभाउ मारिवि भाइ महारउ ।

पहु तुहुं दुत्थियमिच्छु मइं तुम्हं कउ कूवारउ ॥ ११ ॥

Nagakumara chivalrously responds to the request and meets Sukantha.

पिसुणिउ तुह जसु वरकइकव्वे	गाइएण सुइमइुरे दिव्वे ।
पिसुणिउ तुह जसु तंतीसहे	पिसुणिउ तुह जसु बंदिण णहे ।
णिसुणिउ मइं माहियालि पायालय	विसहरेहिं देवाहिं सम्मालय ।

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

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

तं निस्तुणेष्पिणु गड जायंधरि
सहुं परिवारै णिउ खगपुरिसंहि
पिहिउ अलंघणयरु चउरंगहिं

हरिणगंधलुखुउ णं केसरि ।
कणयविमाणे वड्डियहरिसंहि ।
भडमायंगरहेहिं तुरंगहिं ।

6

घत्ता—ता णीसरिउ सुकंडु वड्डकंडु व परबलहरु ।

चावविहूसियदेहु सर मुअंतु जिह जलहरु ॥ १२ ॥

13

Nagakumara's rebuke and Sukantha's retort.

णवजलहरेहिं वं जललव मुअंतेहिं
रणसणियमणिकिंकिणीसोहमाणेहिं
सोवण्णसाडीणिबहुअंतिचेहिं
दंतंगाणिभिभण्णंहरिणरवरंगेहिं
भणियं कुमारेण कयतियसतोसेण
परधरणिपरतरुणिपरदविणकंखाप
लवियं सुकंठेण मा मरसु ओसरसु

दढकाढिणपविवलयपरिबद्धदंतेहिं ।
अणवरयपरियलियकरडयलदाणेहिं ।
करणासियागहियगयणाहगंघेहिं ।
भूगोयरा खेयरा थिय मयंगेहिं ।
पाविट्ट खड्दो सि एएण दोसेण ।
मरिहीसि दुअार खलचोरसिक्खाप ।
णियजीवियाकाम कामिणिसुहं सरसु ।

5

घत्ता—ता दोहिं मि कुअेहिं णिल्लुरियपरविक्रम ।

मुक्का दीहर बाण कोवजलणजालासम ॥ १३ ॥

14

The fight and Sukantha's end.

धरियलोह तेण जि ते गुणचुय
चित्तविचित्त तेण ते चलयर
धम्मविमुक्क तेण ते हयपर
तिक्ख तेण ते वम्मुद्धरण
खलह ण वहरि खड्डु खयकाले
एअंहिं बालपमुहभडवीरहिं
तहिं अवसरि करि करिणा जिअंतु

उअुय तेण जि ते मुक्खेअुय ।
पेहुणवंत तेण ते णहयर ।
रोसविसिण्ण तेण ते दुअर ।
सहल तेण ते आसाअरण ।
रुअुं पयाबंधुरसरजाले ।
परबलु जित्तउ संगरि धीरहिं ।
दंतिहिं भिदिवि महियालि चित्तउ ।

5

१ E °सिहि. ३ E मुवतु.

13. १ E °व्व. २ E पुणु. 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 आसाअरण.

६ A वुद्ध. ७ ABC omit this line. ८ A अत्तउ.

बिण्णि वि पयगईं वेय समाणा	बिण्णि वि महियरणंहयरराणा ।	
बिण्णिं वि रणरसरंजियभइयण	बे वि जलण जह राहवरावण ।	
बिहिं वि चलंतहिं धारालगाइं	खणखणंति पहरंतहं खगाइं ।	10
कणरणंति कडियलेंकिंकिणियउ	जय भणंति सुरवरक.भिणियउ ।	

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.

हय सुकंठे जमरायपरिगाहे	भेलाविय कुमारि बंदिग्गहे ।	
वज्जकंठु तर्हि रज्जे ठवेप्पिणु	तासु बाहेणि रुप्पिणि पंरिणेप्पिणु ।	
कण्हु व रणे सिसुवालु वहेप्पिणु	विजयसेस सुरदिण्ण लएप्पिणु ।	
गयउरु गंपि मिलिउ अहिचंदहो	तेण वि चंद दिण्ण वरचंदहो ।	
हयरउ सत्त वि लेवि विवाहें	गयउरे थिउ पडु परमुच्छाहें ।	5
धणैणिहि वच्चउ विहलुद्धरणें	जुंव्वणु जाइ जाउ तवयरणें ।	
हियवउ गुप्पउ जिणसंभरणें	पाण जंतु मुणिपंडियमरणें ।	
जीयउ पैवि असहायसहेज्जउ	णायकुमारु व कयपरकज्जउ ।	
अम्हारिस जे मणुय वराया	किमि ते जणणीसोणियजाया ।	
लइ जियंतु जीवंतें विंते मुय	मायाथणघणत्तणासण सुय ।	10

घत्ता—थिउ तर्हि रज्जु करंतु माणियतरुणीथणयलु ।

णायकुमारु अणंगु पुष्पयंतवण्णुज्जलु ॥ १५ ॥

इय णायकुमारुचारिण्ण गण्णणामंकिण्ण महाकइपुष्पयंतविरहए महाकव्वे

बहुकुमारीलंभो णाम सत्तमो परिच्छेउ समत्तो ।

॥ संधि ॥ ७ ॥

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

15. १ E ववेप्पिणु. २ E वणवेप्पिणु. ३ A वणहिं 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.

जयवम्महो णंदणु णयणाणंदणु गणियासुंदरिहिययहर ।

कुसुमउरे रवणणए धणपरिपुणणए बाहिरपुरे हिंडइ पवरु ॥ भुवकं ॥

हिंडइ णंदणवणु पेच्छमाणु	धयरट्टमणोहरं गच्छमाणु ।	
सिहि णच्चमाणु कोइलुं लवंतु	जोइयउ परावउ कल्लुं कणंतु ।	
पभाणिउ तरुणिहिं मणियां जाइं	कहिं सिक्खिओ सि तुहुं पक्खि ताइं ।	5
ओसरसु कीर कोमलिय ललिय	मा भंजहि तुहुं मायंदकलिय ।	
किं मुक्ख तिक्खचलचंचु धिवसि	पुप्फवइवेळ्ळि पुणु पुणु वि छिवसि ।	
अच्छउ बाहिरे वेढिविं भुयंणु	माणिउ केयइकुसुमंतरंगु ।	
अब्भंतरलीणं छप्पण	रसवाणदूणवड्डियमण ।	
कुसुमणिर्यहे परमाणुं दिति	सीय वि ससियर पउमिणि डहंति ।	10
उणह वि रवियर तहे सुहु जणंति	महिलउ पियदोसु वि गुणुं मुणंति ।	
विणु सोहमं किं करइ वणुणु	अंबइयहे महुयरु णउ णिसणु ।	

घत्ता—जो जाइहे रत्तउ भमइ पमत्तउ दरिसियकुसुमविड्डयहिं ।

सो कयरसभंगइ कडुयइ अंगइ भमरु ण चुंबइ जूहियहिं ॥ १ ॥

1. १ E मणोरह. २ MSS कोइल. ३ E कल. ४ E मणिआइं. ५ D वेढिवि. ६ E भुअंणु.
७ C रसपाण. ८ E कुमुयणियहि. ९ CE गुण गणंति. १० C अच्चइयहो. ११ E जुंमइ. १२
AB originally give रुयहे but correct it as जहीयहे; D जहीयहे; C तुइयहो; or
रइयहो; E रुवहो.

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 विदुः पदिउ पंथेण जंतु	अच्छेरउ किं महिवीढि विंचु ।	
कोकिउ पुच्छिउ जयंवरसुपण	आहासिउ तहो पावासिपण ।	
गंभीरविजयतुंदुहिणिणाउ	दाहिणमहुराहिउ पंडिराउ ।	
सिरिमलयंसुंदरीभोइणीप	आलिंणिउ भोइ व भोइणीप ।	
कामरइ धीय को भेरइ जाहिं	चिंतंतु रूउ णिरु णिरुवमाहिं ।	5
तहिं पुरिसु णरुच्चइ को वि केम	चुणियण हयंगहो भंचु जेम ।	
तं णिसुणिवि जयवइतणुरुहेण	कय गमणजुसि पहसियमुहेण ।	
संपत्तउ महुराउरि पइदु	आवणे णिविदु लोपणं विदु ।	
णिवकिंकरु जयसिरिरमणसुंहुं	भइ कामरूउ णामे पयंडु ।	
ते कडिय सा सुंदरि घराउ	णं करिणा करिणि महासराउ ।	10
किर झसि हट्टमग्गेण जाइ	तहो अंतहो पुरउ ण को वि डांइ ।	

घसा—जोइउं कयमयणिहिं चैलियहिं णयणेहिं मुद्धप विवणि णिसण्णु णरु ।

अहिमाणखयंकरु विरहभयंकरु मणे पइदु णं कुसुमसरु ॥ २ ॥

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

पहवंतवाहधारासरीप	अण्णाउ पघोसिउ सुंदरीप ।	
दूराउ जे अवलोइय अणेण	बलिवंडइय रंभिवि हउं अणेण ।	
णिज्जमि लग्गी विलवंति पम	परितायहि तुहुं मइं मणुयदेव ।	
तामायउ रूसिवि खग्गपाणि	मरु मरु भणंतु दुव्वयणवाणि ।	
परसंताविर पाविदु घोर	वल्लु वल्लु काणीण कुमारिचोर ।	5
ता सो वि वल्लिउ पुलइयसरीरु	महवालु कामरूवंकवीरु ।	
ववंति वलंति हणंति ठंति	भमियइं करवालइं धगधगंति ।	

2. १ E विसु. २ E जइवइ. ३ E तहु. ४ DE मलयासुंदरि. ५ D वरइ. ६ C°हे. ७ E कइमि. ८ E भुसु. ९ C लोएहि. १० C रमणसंडु; D ° रमणु सुंडु; E ° रमणिसंडु. ११ CE बाइ. १२ E जोयउ. १३ C बलियहि. १४ E विहर°.

3. १ ABE वलिउ. २ C वंति.

सरयणवसुणंद्य विष्फुरंति	अवरोप्यरु लग्निवि खुणुखुणंति ।	
उद्वंतहं भयथरहरिउ भाणु	णिषडंतहं फणि बंधइ ण ठाणु ।	
हकंतहं फुट्टइ भुअणभाउ	पहरंतहं उट्टइ णहे णिणाउ ।	10
ता कुद्धे अयवर्णदणेण	दरिसियभडथडकडमइणेण ।	
ओसरिवि सारिवि उल्ललिवि मलिवि	खग्गेण खग्गु सहस त्ति खलिवि ।	
बलवंतधिवक्खअयंकरासु	तहो पंडिणरेसराकिंकरासु ।	

घप्ता—सिरु छिण्णु सकुंतलु डसियाहरदलु कुंडलमंडियगंडयलु ।

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

4

Mahavyala marries the Pa idyan 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	दिण्णिय कुमारि परिणिय धरेण ।	
मालइ वियसइ अलिलालियण	चक्की चक्केण णिहालियण ।	
जा जासु रत्त सा तासु णारि	इयरहो पर भीसण पलयमारि ।	
विण्णि वि णवपेम्मं छाइयाइं	णिबसंति वे वि रहराइयाइं ।	
तावायउ पंथिउ भणित तेण	वरइत्ते णवपंकयमुहेण ।	5
काहिं आयउ किं पइं दिट्ठु चोञ्चु	ता देसिउ भासइ तासु कञ्चु ।	
उज्जेणिहिं सिरिजयसेणु राउ	सुहवइआलोयणंजाणियराउ ।	
मेणइ सुयं जइ वि अणंगसरिसु	ण समिच्छइ इंदसमाणु पुरिसु ।	
तं णिसुणिवि पुच्छिउ तेण पंडि	गउ उज्जेणिहिं धरु मुइवि चांडि ।	
रेविवारे पइट्टउ सहुं वरेहिं	रायालउ अवरोहिं मि वरेहिं ।	10
णियवायाजियकलकंठियाए	जोइउ सउहयलपरिट्ठियाए ।	

घप्ता—महवालु णिहालिवि सिरु संचालिवि वियसिवि वुन्नु वयंसियए ।

वरु वम्मह जेहंउ वरहि ण पइउ जिह धरियउ माहउ सिरिए ॥ ४ ॥

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

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

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	अवसंति ण वियसइ कण्णजाइ ।	
हो होउ माए किं जंपिएण	णयणइं लग्गंति ण विप्पिएण ।	
पोसंतु ससामिहे तणउ पक्खु	ता सो णीसरियउ चारुक्खु ।	
गउ गयउरि विट्ठु अणिट्ठकालु	घरु पइसिधि भायरु जेट्ठु बालु ।	
पणवंतें बोल्लिउ देवदेव	सुंणि जासु करेसामि हउं मि सेव ।	5
सो णायकुमारु जि होइ णण्णु	रुवेण कामु चाएण कण्णु ।	
इंसमि पहु हउं इच्छिउ न जाए	इहु इच्छिज्जइ कण्णाय ताए ।	
महु विज्जउ पहरुवंकचीरु	ता गयउ तमालउ झत्ति वीरु ।	
अबलोइउ पइ मेइणि कंमंतु	विप्फुरियछुरियकरु विककंमंतु ।	
मुणियउ सहिउ तें चित्तयारु	दे देहि लिहिधि पक्खु मारु ।	10
आलिंणिउ सुपुरिसलक्खणेण	ता विट्ठु लिहिउ तें तक्खणेण ।	
वालंकेइहु हरिसेण भिण्णु	चित्तयरहो दम्मसहासु दिण्णु ।	
आलेहियंकेलकरु वाउवेउ	गउ पुणु विं णिहेलणु तिब्बतेउ ।	
खरं किरणदिणंतरे घरे पइट्ठु	पडपाणि भाइ भइणीए विट्ठु ।	
सम्माणिउ माणें रुढएण	वयणें तंबोलें पीढएणें ।	15

घत्ता—ता तेण पडंचलु पविउलु णिम्मलु कामिणिविरहयविरहजरु ।

पसरेप्पिणु दाविउ कण्णहे भाविउ लिहिउ अणंगु अणंगयरु ॥ ५ ॥

Nagakumara marries the princess of Ujjayini.

सरसुच्छुंइंइकोवंडधारि	परमेसरं माणिणिमाणहारि ।
हंलि मयणु ण किं दइउ हरेण	किं दाविउ कोऊहलु णरेण ।
किं मुउं किं जीवइ पहु पुरिसु	चित्तेण विवज्जिउ एण सरिसु ।

5. १ C रुक्खराइ. २ E सुणु. ३ D विककंमंतु. ४ ABDE लेहि. ५ ABCD पक्खु.
६ C तो. ७ E आलियहि. ८ E जि. ९ E खण. १० E पीडिएण.

6. १ E सुच्छ. २ C परमेसर. ३ BD हले. ४ E मुवउ.

जइ अत्थि बप्प संपइ जुवाणुं तं णिसुणिवि बोह्लिउ सुंदरेण सच्चउ सुंदरि घरु कामएउ सरुच्चउ जि मयरच्चिणेण जुत्तु किं बहुपुं आणमि करमि तेम भड्डु एम भणेपिणु णवणवेण जेठुं ^५ एकोयरसंभवेण वालें दक्खालिउ पत्थिवासु पणवरइं णियभिच्चहुं करहि करणुं अक्खिउ वइयरु संचलिउ राउ उज्जेणि पत्तु पड्डु गेहघुलिउ परिसारिउ पुरे जयलच्छिणाहु	तो आणहि लड्डु मड्डु घरहि पाणु । सलहिज्जइ सुयणुं पुरंदरेण । सच्चउ जे रइपीईसमेउ । गुणवंतु जयंधररायपुत्तु । अट्टमइं दियहे तुह मिलइ जेम । गउ हत्थिणामपुरवरु जवेण । जर्यवम्मजयावइतणुरुहेण । एड्डु मज्झु भाइ जयलच्छिवासु । एवाहि पुणु पयहो तुहुं जि सरणु । परिढक्खुक्कभेरीणिणउ । अद्धवहे गंपि जयसेणु मिलिउ । लड्डु दिण्ण कण्ण विरइउं विवाहु ।	5 10 15
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घत्ता—पियदूयहो वयणहिं जोइवि^३ 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 हरिखंधबंधु णीरंधु गणिउ कोऊहलु किं पइं मुंणिउ बप्प भणु भणु तं णिसुणिवि भणइ भिच्चु मेहउरि मेहवाहणु णरिंदु पिय मेहवाल रइकइयवाल जाणेपिणु चलयवडणभंगु सो णरवरु तहे मणमाणु महइ	उज्जेणिहिं सेणिहिं सुहसयाहं । कामेण महावालंकु भणिउ । दाहिणमहियलि वड्डियवियप्प । किक्किंधमलय कयवइरिमिच्चु । बुद्धिप सुरगुरु रिद्धिप सुरिंदु । सुय तिलयासुंदरि णीलवाल । णच्चंतिहिं जो वायइ मुंणु । पही पइज्ज जणु सयलु कहइ ।	5
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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 कइ°. ३ E सुयणु. ४ C पाइज्ज; E पयज्ज.

रायण भणिउ कयकामकील	ण गओ सि काइं महिभमणसील ।	
किं सा ण जिस्त वाइत्तएण	भिञ्जेण पउत्तु सइत्तएण ।	10
भो भो कयसुरणरखयरसेव	आउज्जविज्ज महु णत्थि देव ।	
लइ आर्ड जाहुं पुरे जेत्यु जेत्यु	घरिणीउ थवेप्पिणु तेत्थु तेत्थु ।	

घत्ता—सहुं तँहि णियकंतहिं भडसामंतहिं सेविउ पालिउ णेहउरु ।

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 मेहघाहु	पइसारिउ पुरि रिउहरिणवाहु ।	
घरि पुज्जिउ तरुणिविइण्णडाहु	उप्पेत्यसुकंठंससंकंराहु ।	
पयचलणमिलिउ वाइउं मुयंगु	जोइउ वलेवि मुद्धइं अणंगु ।	
तो दिण्ण कण्ण जाइउं विवाहु	सिरिसंगे ^१ णं तुट्टु विवाहु ।	
थिउ रामइं सहुं रामाहिरामु	णावइ सीयइं सहुं देउ रामु ।	5
अण्णहिं दिणि सावयधम्मसाहु	संपत्तु ससुरघरु वणियणाहु ।	
रयणइं ढोइवि दिट्टुउ णरिउ	मयरद्धएण पुच्छिउ वणिउ ।	
परंतीरचोळु किं तेण सिट्टु	सुणि सुंदर तुहुं णं दहमु विट्टु ।	
णं पक्कवीसमो भावणिउ	तेवीसमु णं संठिउ सुरिउ ।	
छउमत्थघरत्थफणिदवंदु	णं बप्प पंचवीसमु जिणिउ ।	10
दीसहि णावइ बारहमु रुहु	लंघेप्पिणु भीयरु झससमुहु ।	
पज्जलियविविहमाणिक्कदीउ	तोयांवालि णामे अत्थि दीउ ।	

घत्ता—तहिं जिणवरमंदिरु णयणाणंदिरु चामीयरणिम्मिउ विमलु ।

महियलंसरसंभउ णिञ्जु 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 तीर. ८ D तेतीसमु. ९ D बाहरमु. १० ABD तेयावलि. 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.

सप्युरिसु व थिरमूलाहिठाणु	सप्युरिसु व अकुसुमफलणिहाणु ।	
सप्युरिसु व करसेविज्जमाणु	सप्युरिसु व दियवरदिण्णदाणु ।	
सप्युरिसु व परसंतावहारि	सप्युरिसु व पत्तुद्धरणकारि ।	
सप्युरिसु व तर्हि वडविडवि अत्थि	जर्हि करइ गंडकंइयणु हत्थि ।	
अण्णाउ भणंतिउ पुक्करंति	तड्डु उप्परि कण्णउ उत्तरंति ।	5
गयहत्थे सुहडे रक्खियाउ	मइं अप्पणु देव गिरिक्खियाउ ।	
वड्ढिमउ न जंपडुं देइ ताडुं	सो जोहुं भीमु खेयरसुयाडुं ।	
हकारइ धारइ जेहेतुरिउ	अण्णु वि भुयबलमाहर्ष्यफुरिउ ।	
तर्हि अच्छइ भीसणु सुहडचंड	ता चिंताविउ मणे पुरिसचंड ।	
णिज्जाइय देवि सुवंसणिल्ल	संपत्त भणइ गुणगणरसिल्ल ।	10
किं किज्जउ दिज्जउ अँज्ज विज्ज	पहु भणइ देहि आहारविज्ज ।	
अण्णु वि संवाहणि देहि तेम	परतीरु जामि अज्जेव जेम ।	

घत्ता—ता दिण्णउ विज्जउ गिरु गिरिवज्जउ तहो देवीए सुवंसणए ।

पहु संवाहिणियए णिउ घणयणियए अमरहरेण जहंगणए ॥ ९ ॥

Nagakumara with Vyala and others worships the Jina.

सो बालु महाबालु वि सुतेउ	अवरु वि अछेउ अवरु वि अभेउ ।	
कणयच्छविणिज्जियतरुणतवणु	गय पंच वि तं रइवरिभवणु ।	
कउ वीरंहो मंदरसित्तणेहु	जिणु वंदिउ मंदरसित्तदेहु ।	
पइं जिण णिदिउ ावट्टु णरंगु	विसएसु तुज्जु किं पि वि ण रंगु ।	
तुइ समु कंचणु तणु सत्तु मिच्चु	तुहुं देव भुअणपंकरुहमिच्चु ।	5
असुहारियाउ णीसारियाउ	दियवररियाउ पइं बारियाउ ।	

9. १ C सीहु, २ D जेय, ३ ABDE माहप्पु, ४ D वूहि पुज, ५ D गिरुव*.

10. १ C वीरदे, २ C तणु कंचणु; E तिणु कंचणु.

कंतावसेहिं कं तावसेहिं	नाविज्जइ सुरहिं सतामसेहिं ।	
तुहुं जगगुरु अवसं सारणहिं	सुहु हिउ हिडियसंसारणहिं ।	
धम्महवेपं परमुच्छियां	भूअइं अइरइरसमुच्छियां ।	
सित्तइं तुह वायाजीवणेण	पडिवण्णउ उवसमु जीवणेण ।	10

घत्ता—इय वंदिवि जिणवरु हरिहरु दिणयरु कमलासणु गुणरयंणणिहि ।
तवजालाभासुरु कंपाधियसुरु भवकाणणणिडुहणसिहि ॥ 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	आसण्णु गंपि मणहरु विमाणु ।	
पहु भिच्चहिं णाणारसविहिण्णु	भोयणु भुत्तउ विजाण दिण्णु ।	
आया जिणहरु मज्झण्णर्याले	अण्णायपुव्वकण्णावमाले ।	
उट्ठिउ अवलोइंउ गयणमग्गु	दिट्ठउ कुमरेण कुमारिवग्गु ।	
मंदारकुसुमकयकेससोहु	सासाणिलणिवडियमहुयरोहु ।	5
थोव्वडयणमंडलघुलियहारु	पयमंजीरयझंकारसारु ।	
रंखोलमाणकंचीकलाउ	परितायहिं तायहिं कयपलाउ ।	
कयलीकंदलसोमालियाउ	आहुयउ सँव्वउ बालियाउ ।	
रायाएसैं वालेण तेण	वालुंगपहरतासियणिवेण ।	
आयउ पहुँणा परिपुच्छियाउ	तरुणीउ तरुणहरिणच्छियाउ ।	10
पुक्कारु करहु किं णिच्चमेव	ता भणइ जेट्ट सुणि कहमि देव ।	

घत्ता—णियडउं जि मणोहरु छुहपंडुरंधरु णंदणवणदुमरमियसुरु ।
एत्थत्थि भडारा तिडुयणसारा भूमितिलउ णामेण पुरु ॥ ११ ॥

३ E गुणणिरय.

11. १ C *काले. २ E अवलोयउ. ३ C थुव्वड; D थोवड. ४ E परकलाउ. ५ C omits this portion from सव्वउ to आयउ in line 10 below. ६ E बालग. 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.

उक्त्वायंस्वगारविस्वयसतेउ
णामेण रक्खमहरक्ख तणय
हउं पुत्ति मणोरमणामधेय
मंदाइणि णाइणि मयणलील
सामंगि मंगि सिंगारकंति
चंदप्पह चंदिणि चंदलेह
जयलच्छि अहिंसापवि सोमं
चारित्तगुत्ति परचित्तचोरि
सोहग्गसीय सइ रयणमाल
काँलंगि कुरंगि सुरंगि तुंगि
इय एवमाइ विहिपालिपाइं
लइं पंचसयाइं मणोहरीहिं
महु तायहो केरउ भाइंणैउ
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 पञ्चक्ख णिहालियाइं ।
पिउं पुत्तिहिं पीणपओहरीहिं ।
णामेण पसिद्धउ पवणवेउ ।
मगंतं तेण न लद्धियाउ ।

5

10

घत्ता—तं हयदाइज्जए रक्खसविज्जए मारिउ जणणु भडेण सहुं ।

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
तं बोह्लिउ किं महु अत्थि गोहु
जइ वइरभाउ हियण धरहु

अम्हहिं न समिच्छिउ पिउकयंतु ।
को करइ दइच्चं सहुं विरोहु ।
तो वणुं जाइवि कूवोरु करहु ।

12. १ C उक्त्वाइ. २ E कंति. ३ E साम. ४ MSS राम. ५ CE काँलिंग. ६ C पिय. ७ E भायणेउ. ८ E दायज्जए.

13. १ D ता. २ E वणि. ३ E कुवारु.

पुरिसैं सयलाउ णिरिक्खियाउ	लउडीयरेण परिरक्खियाउ ।	
णंदिणिवालें णं णंदिणीउ	अम्हइं माँरुयजवबंदिणीउ ।	5
जइ मेलावहि तो होसि णाहु	णं तो किं लायहि देहे डाहु ।	
ता भणिउ कुमारे कयदण	दुक्खु वि चंगउ सुतवें कण ।	
धणु खीणु वि विहलियपोसणेण	मरणु वि चंगउ सण्णासणेण ।	
पारंभियबलिबलणिग्गहेण	रणु चंगउ दीणपरिग्गहेण ।	
संयणत्तणु सज्जणगुणग्गहेण	पोरिसु सग्गणाइयरक्खणेण ।	10
जुज्जिज्जइ किज्जइ कज्जसिद्धि	दिज्जइ विहलियदुत्थियहं रिद्धि ।	
तहिं अवसरे भिच्चैं 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 बे वि पुरवरे पइट्ट ।	
रायालय बोल्लिउ पवणवेउ	आपसु देइ तुह मयरकेउ ।	
रक्खहो महरक्खहो रज्जु देवि	णीसरु तुहुं पुरवरु परिहरेवि ।	
मा कुमंरिहिं केरी करहि तत्ति	मा हक्कारहि भीसणभवित्ति ।	
जणकवलवलणकीलाविसाले	मा णिवडहि कावालिणिकवाले ।	5
ना भणिउ सरसु मारुयजवेण	मारइ अणंगु विरहें णवेण ।	
पियमुहकमलें अवलोइएण	णउ सन्थें संगरे ढोइएण ।	
ओहच्छमि हउं विरपवि वूहु	आवेउ लेउ कण्णासमूहु ।	
जं सेंसुरहो किउ तं करमि तासु	भक्खंतु लुद्धगिद्धंतमासु ।	
ता गय ते जोइय चररणेहिं	पहरणइं लित्ति दीहरकरेहिं ।	10

४ E मारुवजयवंदणीउ. ५ ABCDE omit this line. ६ E भिच्चइं. ७ E परियउ.

८ ABDE मज्झु वि. ९ AB उरियउ.

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

घत्ता—पंच वि भाभासुर जियदेवासुर रयणविह्वसणपरियरिय ।
जमे णायणयाणय परिपालियपय लोयवाल णं अवयरिय ॥ १४ ॥

15

Pavanavega meets his death at the hands of Nagakumara.

णं पंच वि पंडव अइपयंड	णं पंच हत्थि मयागिल्लगंड ।	
णं पंच सीह णं पंच जलण	णं पंच मेरु संजायचलण ।	
णं पंच वि मयणहो पंचवाण	पंच वि धाविय उग्गयक्किवाण ।	
पंचहिं हयगयरहरहिय दलिय	णं पंडुसुयहिं रणि कुरु व मलिय ।	
पंचहुं वि रिउहुं गलवेवियाइं	पंचत्तहो णीयइं जीवियाइं ।	5
दलियाइं रहंगइं रहवराहं	गज्जिय गय गयगंधेण ताहं ।	
पहरंतहं जायंधरिणराहं	रहरहिय ण याणिय कहिं गयाहं ।	
हय हय मुहफेडं थिप्पमाण	हिलिहिलिअंतावलिगुप्पमाण ।	
कर्प सेणभंगे सइं वाउवेउ	अभिडिउं भडहं भंडणे अजेउ ।	
जायंधरिणा ओसरिवि सरिवि	असिणंसिवत्तु णिवडंतु धरिवि ।	10
हउ विण्णाणेण लहेवि रंधु	छिज्जंतु दुट्टकंठट्टिवंधु ।	
उच्छलित रुहिरु धाराए सरलु	पडियउ सिरु णाइं सणालु कमलु ।	

घत्ता—उल्हाविउ वइरिहे मणगयखेरिहे^{११} कोवहुवासणु पज्जलित ।
अग्निवाणियधारण परदुव्वारण णियपरिहवपडु विच्छुलित ॥ 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.

जाणित कण्णापरितायणेण	आपं भडणियरें तांयणेण ।
विण्णाविउ राउं जयलच्छिकामु	तुहुं अम्ह सामि पच्चक्खुं कामु ।
पहुणा रामेण व वाणरोहु	किंकरयणु इच्छित 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 गुप्पमाण. ८ CE कय^१
९ C अभिडड, १० E आणा. ११ C खेहिरे. १२ E विच्छलित.
16. १ C भायणेण. २ C सउ. ३ C पच्चक्ख.

मुद्गुड पियदंसणे हरिसियाउ	णं मलयमहासुसिहरि सियाउ ।	
वरतिलर्येउ चंदणसुरहियाउ	पवरच्छराउ णं सुरहियाउ ।	5
णयणेहिं परोज्जियहरिणियाउ	णं गोउलगोविउ हरिणियाउ ।	
कलमंगलपुण्णमणोहराउ	वड्डारियसयणमणोहराउ ।	
णं हंसिणीउ सुरतरुणियाउ	परिणिवि णीसेसउ तरुणियाउ ।	
करपल्लव उववणतरु णियाउ	पुरवरे गुणपसरियवयणराउ ।	
हयपवणवेयरक्खंकराय	कय रक्खमहारक्खंकराय ।	10
थवियाउ ताउ तिन्यु जि सईउ	लीलालोइयणियपुरिसईउ ।	
ते णवसेवय विणिहिय सुधीर	तहिं रक्खणु मंतीस वि सुधीर ।	
आरुहिवि मणोहरु सुरविमाणु	तेणोहामियसुरविमाणु ।	
पंच वि जण मंणिभूसियसवासे	आवेप्पिणु थिय पंडीसवासे ।	
घत्ता—हरहारहिमुज्जलु वियलियकलिमल्लु अणिवारिउ परिभमइ तहिं ।		15
जसु णरवरसारहो णायकुमारहो पुष्पयंतकिरण्णं जहिं ॥ १६ ॥		

इय णायकुमारचारुवरिण्णण्णणामंकिण्ण महाकइपुष्पयंतविरहयुग महाकब्बे
बहुकण्णकल्लणवीरकिंकरलंभो णाम अट्टमो परिच्छेउ समत्तो ॥
संघि ॥ ८ ॥

४ D तिलउ. ५ D परिजिय. ६ E reads before this करपल्लवउववणतसणियाउ णं हंसर्णाउ
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 महुर मुप्पिणु ॥ ध्रुवकं ॥

पुच्छिय पंडियेपहु पंडीसरु	पुंडुरपुंडरीउ परमेसरु ।	
णं पेप्फुल्लफुल्लमाणससरु	उच्छुसरासणु गुणसंधियसरु ।	
णवजलहरसरु संचल्लिउ सरु	चलइ सेणु धरहरइ फणीसरु ।	5
हरिवरखुररयदंक्रियणेसरु	णयणहिं ण मुणिय रयणि ण वासरु ।	
अंधदेसे णववियसियउववणे	विमलगहीरंसरे सीयल्लवणे ।	
दंतिणयरे णिवधम्मपसाहिउ	चंडउत्तुं पहु सरसासांहिउ ।	
चंदमईदेवीउज्जोयउ	समुहुं पंतु जामापं जोयउं ।	
तेण वि सो पइसारिउ सभवणे	दिट्ठए मुद्धेहे घणथणजोव्वणे ।	10
पुत्ति पवड्ढियपरमाणंदे	दिण्ण मयणमंजूस णरिंदे ।	
णेहु लहेप्पिणु सुहि मण्णेप्पिणु	दीहरच्छि सा तित्थु थवेप्पिणु ।	
चउवण्णासमसोहियाणिलयहो	पुणु गउ णयरहो तिहुयणनिलयहो ।	

घत्ता—तहिं विजयंधरु मंडलिउ मंडलमेल्लेइं धणंइ लएप्पिणु ।

विजयमहाएवीसहिउ अवलोइउ कारुणु करेप्पिणु ॥ १ ॥ 15

1. १ C रक्खइं महि देविणु. २ AB omit ध्रुवकं. ३ C पंडिविपहु. ४ C पुंडुर. ५ D पुप्फुल्ल. ६ E हय. ७ E गहीरसारि. ८ ABC णिम्लवणे. ९ C चंडवत्तु. १० E सोहिउ. ११ ABCD जोइउ. १२ C मुद्धइं. १३ CE मोल्लइं. १४ C omits घणइं. 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	पत्थिवपहुंहे पहुत्तणसत्ति व ।	
वरकइणाहहो भासाजुत्ति व	निगंथहो तणुमणवयगुत्ति व ।	
अरुहण्हवणपारंभहो जुत्ति व	सामणित्तहो मंतहो खंति व ।	5
मग्गणयहो विण्णहो संकंति व	जोण्हारहंथिसेसहो कंति व ।	
सम्मत्तहो सुधम्मणिच्चिंत्ति व	दाणेसहो घरि ठिय रिसिंपत्ति व ।	
सरसहो सुललियकव्वपउत्ति व	भमरहो णवसररुहरसभुत्ति व ।	
वइयायरणहो कयपयवित्ति व	देसहो णरवइणायपवित्ति व ।	
कुंमुयायरहो णिसायरावित्ति व	जसवंतहो पुरिसहो जसकित्ति व ।	10

घत्ता—किं कीरइ वेळ्ळिहिं फुल्लियहिं फुल्ल जाहं रसु चक्खिंवि णिग्गइ ।
सोहग्गु पसंसिउ मालइहे महुरु जाहं णिरारिउ लग्गइ ॥ २ ॥

Woman is the ornament of man.

सोहइ जलहरु सुरधणुछायए	सोहइ णरवरु संच्चए वायए ।	
सोहइ कइयणु कहए सुबद्धए	सोहइ साहउ विज्जए सिद्धए ।	
सोहइ मुणिवरिंदु मणसुद्धिण	सोहइ महिवइ णिममलवुद्धिण ।	
सोहइ मंति मंतविहिदिट्ठिण	सोहइ किंकरु असिचरलट्ठिण ।	
सोहइ पाउसु साससमिद्धिण	सोहइ विहउ सपरियणरिद्धिण ।	5
सोहइ माणुसु गुणसंपत्तिण	सोहइ कज्जारंभु समत्तिण ।	
सोहइ महिरुहु कुसुमियसाहए	सोहइ सुहइ सुपोग्गिराहए ।	
सोहइ माहउ उरयललच्छिण	सोहइ वरु वहुयण धवलच्छिण ।	

घत्ताः—गुणहरु मुट्ठिहे माइयउ सुद्धवंसु अण्णु वि कोडीसरु ।

णरहो कलत्तु सरामणु वि किं ण करइ सरीरु भाभासुरु ॥ ३ ॥ 10

2. १ CD add before this ' विसयविरत्तहो संतहो मुत्ति व ' २ C पद्धे; E पद्धि. ३ AB पारंभे, ४ C संति व ५ C सकंति. ६ BCDE जिण्हार, ७ C णिव्वत्ति; E णिथत्ति. ८ C omits this foot. ९ C जायु. १० C जासु; E जाइ.

3. १ AB सहए.

Teacher Pihitasrava arrives at Tribhuvanatilaka and
Nagakumara visits him.

लच्छीमइमुहपंकयछप्पउ
तिहुयणतिलयणयरे वणकीलप
अणुहवंतु सिय अच्छइ जइयहुं
णं समाहि णं सरसइ णं दय
णावइ उवसमु दमु जमु संजमु
णं पञ्चक्खु धम्मु सइं हूयउ
णं तवसिरिसव्वंगहिं घडियउ
णं समिइहिं पयडिउ आहोयउ
पंचवीसभावणभावंगउ
सो जाइवि वंदिउ रइरमणें

गायकुमारु णवियपरमप्पउ ।
इच्छियसुहु भुंजंतु सलीलप ।
पिहियासउ गुरु आयउ तइयहुं ।
णं खम पुरिसवेस विहिणा कय ।
णाइं अहिसप दाविउ णियकमु । 5
णं रिसिं सिद्धिविलासिणिदूयउ ।
सीलगुणामलरयणहिं जडियउ ।
णं दाविउ तिहिं गुत्तिहिं जोयउ ।
उज्झयवज्झभंतरसंगउ ।
दिण्णासीस मणोरुहदमणें । 10

यत्ता—इसिणा धम्मबुद्धि भणिउ वियसेवि बोह्लिउ गायकुमारें ।

धम्मु ण याणमि देव हउं अच्छमि छायउ मोहंधारें ॥ ४ ॥

Philosophical discourse of Pihitasrava. Remarks on
the 'Kshanika Vada' of the Buddhists.

भणइ भडारउ मोहु ण किज्जइ
मोहें पसरइ मिच्छादंसणु
इक्के वासण तासु ण णासइ
भंतिप भंति केम साहिज्जइ
अंवरु परिहइ भोयणु भुंजइ
परमाणु य मिलंति बहु जहिं जहिं
खणधंसियहो णाणु संजोयउ
संतइ संताणइ संगहियइं

मोहें णाणु हुंतु ढंकिज्जइ ।
जगु णिहिट्टउ खणविद्धंसणु ।
सो किं जीउ जिणागमुं विलसइ ।
दुवियहुं 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 अच्छामि च्छयउ.

5. १ E खणु. २ E वासुण. ३ C जिणायमु. ४ C भुअ वि तहिं.

दीवक्खए कर्हि लब्भइ अंजणु सच्चउ भासइ णेमिणिरंजणु ।
 खाणि खाणि अण्णु जीउ जइ जायउ तो बाहिरे गउ किहं^१ घरु आयउ । 10
 अण्णे थवियउ अण्णु ण याणइ सुण्णु वि वाइ काई^२ वक्खाणइ ।
 घत्ता—सुण्णु असेसु वि जइ कहिउ तो किं तहो पंचिदियदंडणु ।
 चीवरणिवसणु वयधरणु सत्तहडीभोयणु सिरमुंडणु ॥ ५ ॥

6

Remarks on the orthodox philosophies of the Brahmans.

पुहइ बंभु पाणिउ लच्छीसंरु हुयचहु रुहु पवणु पुणु ईसरु ।
 सिउ^३ अंबरु कुलकउलें भाणिउ^४ तेण वि तच्चु किं पि ण वियाणिउ ।
 तं जि समासिउ दूसिये^५दइवें गयणु जि भणिउ सयासिउ सइवें ।
 णिकलु किं पसरइ आउचें^६इ णिकलु किं परमाणुय संबइ ।
 णिकलु किं तणु गिण्हइ धित्तइ णिकलु किं परकजइ चितइ । 5
 णिकलु किं भणु करइ वि धरइ वि णिकलु किं तिहुयणु संघरइ वि ।
 णिकलु किं सइं पढइ पढावइ णिकलु मोक्खमग्गु किं दावइ ।
 णिकलु किं अट्टंगइ धारइ णिकलु किं परु पेइ वारइ ।
 णिकलु किं परिणामहो वच्चइ णिकलुंसु किं गार्यइ णच्चइ ।

घत्ता—णिकलु णिच्चलु णाणतणु सिद्धत्तेण सहावें थकइ । 10
 अप्पउ मरइ ण संभवइ कर्हि किर सो जगजत्तहे दुकइ ॥ ६ ॥

7

Remarks on the ortholox philosophies continued.

सित्थु जाइ किं जवणालत्तहो घउ किं पुणु वि जाइ दुद्धत्तहो ।
 सिद्धु भमइ किं भवसंसारए गहियविमुक्ककलेवरभारए ।
 अक्खवायकंणयरमुणिमणिउ सिवगयणारविंदु किं वणिणउ ।
 मयणइहणु किं महिलासत्तउ णाणवंतु किं मइरण मत्तउ ।
 णिम्मलु किं परवहरे^७ णडियउ णिरहु वि अयसिरखुंउणे पडियउ । 5

५ E कर्हि. ६ E वाउ.

6. १ E लच्छीहरु. २ A सिय; BD सिव. ३ E भणियउ. ४ E दूसिवि. ५ E आचंचइ. ६ A परमाणु सयंचइ. ७ ABC घत्तइ. ८ E गावइ.

7. १ ABD केण य.

पद्म वि बहूपं पावै वंडिउ
सव्वत्थहो किरं काइं बलहैं
किं कवालु संतोसैं तिच्चहो
णिच्चमेव मयमोहैं मूढहो
ईसरघाउ य वावगहिल्लय

अट्टसट्टित्थिइं किं हिंडिउ ।
सवयहो किं सूलेण रउइं ।
अट्टियभूसणु काइं पविच्चहो ।
लिंगवेसु किं रोसारूढहो ।
किं पलवहि जडमत्तपिसल्लय ।

10

घत्ता—माणमोहलोहंतरिय पुत्तकलत्तवित्तरसलालस ।

पहरणकर परजीवहर फुडु ण कहंति धम्मु कामालस ॥ ७ ॥

8

Authority of the Vedas questioned.

मिगमारउ अहिंस किं घोसइ
अलियभासि णरु अलियहं सुहकरु
परयारिउ परंयारइं विहियइं
लुद्धउ गाइभूमिधणदाणइं
घसुकारणे कुकम्मं कौरावइ
कव्वइं करइ सव्वणीसारइं
रयणीभोयणु पुण्णु पयंपइ

जो मासैं अप्पाणउ पोसइ ।
थेणउ थेणत्तणे वज्जायरु ।
दावइ सुरहं पुराणइं लिहियइं ।
धण्णइं देवंगइं परिहाणइं ।
अप्पणु मरइ परु वि मारावइ ।
महुपाणइं पलकवलाहारइं ।
जीहालंपडु मणुं ण वियप्पइ ।

5

घत्ता—वेउ पमाणु ण होइ जए विणु जीवेण सइ कंहि लब्भइ ।

विणु सरेण कंहि णवकमलु विणु धेणुयए गयणु किं दुच्चइ ॥ ८ ॥

9

Reference to some orthodox beliefs and superstitions,

बज्झइ रुज्झइ पुणु ताडिज्जइ
गाइबलइहु णिग्गहु किज्जइ
गोकुहुंनु किं देउ भणिज्जइ
पसुपावेण होंति पाउच्चड
भक्खिवि मिगजंगलु दूसिवि जिणुं
खउयामणिहिं मज्जु पइं संधिउ

विज्झइ णक्कु धरिवि पाडिज्जइ ।
वच्छु पियंतु खीरु कड्डिज्जइ ।
हो हो पूरइ किं पलविज्जइ ।
दुक्कियफलु भुंजंति महाभड ।
भइं काइं धरियउ कण्हायणु ।
गोसवि जणणीगमणु विचित्तिउ ।

5

२ E किं खाइ.

8. १ C अलियहो. २ B परियारइं; C परयारिय. ३ C पुराणइं. ४ D कुकम्म. ५ ABC करावइ

६ E omits the following three feet. ७ C मणे. ८ E किंहि.

9. १ E omits this foot. २ CE जणु. ३ C भेटे. ४ E उण्हायणु. ५ D सेविउ.

जण्णपियरविहिमिसु मंडेपिणु	तिक्खइं कसियाइं खंडेपिणु ।	
आमिसरसविसेस चक्खंतें	सयलजीव भक्खिय भक्खंतें ।	
रुहु बंधु सव्खु वि सइं पासिउ	वंभणचारु वेयविहिधिलसिउ ।	
इंगालहो धोयहो धवलत्तणु	कहिं जलेण णरवेहसुइत्तणु ।	10

यत्ता—दग्धं सलिलं मद्रियं अद्रियपत्तणिहित्तारं ।

कह सुज्झंति वराय जड मइलिय घोरं हिंसायारं ॥ ९ ॥

10

Remarks on Mimamsa and Sankhya.

सुरय समिच्छइ सग्गहो गच्छइ	परु मारेपिणु धम्महो वंछइ ।	
हा हा वेयवाइ किं बोलइ	तंहो आयासैं फलु किं फुलइ ।	
एक्कु णिच्चु किं तच्चु भणिज्जइ	एक्कु देइ अण्णें किं लिज्जइ ।	
एक्कु थाइ अण्णेक्कु वि थावइ	एक्कु मरइ अण्णेक्कु वि जीवइ ।	
णिच्चहो कहिं लब्भइ बालत्तणु	णवजोव्वणु पुणरवि बुद्धत्तणु ।	5
णिच्चु वत्थु परिणवइ ण भेयहिं	तसथावरपुग्गलपरिवेयहिं ।	
पुरिसारासु भवणु संदिट्ठउ	पुरिसहो दंसणु कहिं मि ण लडउ ।	
एम सुण्णु मीमसैं सिट्ठउ	जीउ पुण्णु पाउ वि णउ दिट्ठउ ।	
किरियावज्जिउ णिम्मलु सुद्धउ	संखपुरिसु किं पयइए वड्डउ ।	
विणु किरियए कहिं तणुमणवयणइं	विणु किरियए कहिं बहुभवगहणइं ।	10
विणु किरियए कहिं बज्जइ पावैं	मुच्चइ किं हो एण पलावैं ।	

यत्ता—भूयइं पंच पंच गुणइं पंचिदियइं पंच नमत्तउ ।

मणुहंकारवुद्धिपसरु कहिं पयइए पुगिसु संजुत्तउ ॥ १० ॥

11

Concluding remarks on Kanada, Kapila and Sugata.

जलजलणहं विरोहु समहावैं	ताइं थंतिं किह इक्कें भावैं ।
पवणु चवत्तु महि थक्क थिरत्तैं	हा किं झंखिउ मुग्गुरुपुत्तैं ।

10. १ C सुर समिच्छइं. २ C तहो आयासैं फुल किं फुलइ. ३ E omits the following three feet.

भूयहं मेलावउ कर्हि वट्टइ	एक्कु थाइ तर्हि एक्कु पयट्टइ ।	
अइ जीवहो जीवत्तणु आयउ	चउभूयहं संजोएं जायउ ।	
तो हउं मण्णमि भुंजियभोयहो	एक्कु सहाउ किं ण तेलोयहो ।	5
एक्कु सरीरु किं ण किर पहवइ	किं वइतंडिउ पंडिउ विलवइ ।	
एम लोउ मोहिउ कुमईसर्हि	कणयरकविलसुगयदियसीसर्हि ।	
एयहं मइ ण कयाइ वि विज्जइ	मिच्छापंथें कर्हि मि ण णिज्जइ ।	
गयणु अणाइ अणंतु अंमाणु वि	लोउ अणाइ लोयसंठाणु वि ।	
वहविट्ठु दुविट्ठु स तवेकयदाणु वि	धम्मु अणाइ धम्मसंताणु वि ।	10

घत्ता—चउगइयउ संसारियहं दंविदियभार्विदियपाणहं ।

पंचमगइ सासयगुणहं सिद्धहं सुद्धहं केवलणाणहं ॥ ११ ॥

12

The Right faith.

पंचमगइउ अणाइअणंतउ	चउगइगहणि जीउ हिंइतउ ।	
अण्णण्णहं जम्माहं भंमंतउ	अण्णण्णहं अंगहं छडुंतउ ।	
धम्मु मुणंति य संतिकसाया	के वि जीव गुरुपयसंगाया ।	
सोलहभावणभाववसंगय	सम्मत्तेण विसुद्धे संगय ।	
अट्टगुणद्धिवंत मइवंता	संवेयाइय णिच्च धरंता ।	5
देषसत्थगुरुमूढविचज्जिय	जाइकुलाइयमयणावज्जिय ।	
कुसुरकुगुरुसेवासंगमपर	तह य कुसत्थकुसुयपाँढयणर ।	
मिच्छालिगिय तह सेवयजण	जेहिं ण सेविय छअणायदण ।	
सुद्धसदिट्ठी ते जाणहि णर	माहंमियवच्छल्लकयायर ।	

घत्ता—संकाकंखाविरहियउ विदिगिंछापारिवज्जियउ ।

10

दंसणु जेहिं समासियउ तित्थयरत्तणु तेहिं समज्जिउ ॥ १२ ॥

11. १ D मइ मिच्छापहि कर्हि 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 पाइणपर. ५ E भुअणायइण. ६ ABCE omit this line.

The Right knowledge and the Right conduct.

कोहलोहमोहंगहं छिदिवि	घोरहं पंडरहं तिमिरहं भिदिवि ।	
वारहविहु तवचरणु चरेप्पिणु	वरपंडियमरणेण मरेप्पिणु ।	
इंदपडिंदहमिंद हवेप्पिणु	चोक्खहं सुरसुक्खहं भुंजेप्पिणु ।	
परमणणु परमेट्टि णवेप्पिणु	दिव्वदेहु अवसाणि मुएप्पिणु ।	
पंचसु पंचसु पंचसु धामसु	भरहविदेहहरोवयणामसु ।	5
णिवकुलणहयलउग्गयणेसर	अहसयवंत संत परमेसर ।	
धरणिधराधर करिदीहरकर	अतुल महाबल सयल वि जिणवर ।	
मैइणि भुंजिवि अहव ण भुंजिवि	अप्पाणउ चारित्ते णिउंजिवि ।	
केवलणाणु विमत्तु उप्पाइवि	लोयालोउ सव्वु अवलोइवि ।	
सुहुमु दुरु अंतरियउ दिट्टउ	तिहुयणु जणे परमेट्टिहिं सिट्टउ ।	10
देउ दोसणिम्मुकु समासिउ	दुविहु सयलु णिकलु उवएसिउ ।	
सयलु देउ अरहंतु भडारउ	णिकलु सुट्टु सिट्टु असरीरउ ।	

घत्ता—धम्म अहिंसा परमु जणं तित्थहं रिसिठाणाहं पविस्तहं ।

मोक्खेमग्गु सुंदर मुणसु तिण्णि वि दंसणणाणचरित्तहं ॥ १३ ॥

The teacher concludes his discourse and Nagakumara accepts the excellent faith.

धिट्टिणं तिट्टिणं जो णउ चत्तउ	दिक्खामोक्खु तेण किं बुत्तउ ।	
णाणमोक्खु तहो किं किर छज्जइ	जो कामिणिहिं कडंक्खहिं छिज्जइ ।	
मोक्खु गुणक्खएण जहिं जायउ	जीवविणासु तेण विण्णायउ ।	
अण्णेक्कहो संसारु ण णिट्टिउं	हरणकरणु सामंत्यु परिट्टिउ ।	
सुण्णु मोक्खु अण्णेण पलोइउ	अण्णे अप्पउ गयणि निओइउ ।	5

13 १ E मोहंगय छिदिवि, २ E पवरहं, ३ E सोक्खहं, ४ E णाहु, ५ E एरावय, ६ E चारित्त

७ C तिहुयण; E तिहुवणु, ८ C परम, ९ E जई, १० C मुक्ख.

14. १ DE धिट्टेण तिट्टेण, २ CE कडक्खे, ३ E णट्टउ, ४ DE हरणु, ५ E सामत्येण परिट्टिउ.

तहिं जि तासु किर लउ संजायउ	अवरु भणइ कहिं मोक्खु अकायउ ।	
देहु जि जीउ जीउ णउ भिण्णउ	सो किं जाणइ किं पि सुदुण्णउ ।	
इंदियपच्चक्खु वि जइ संतउ	तो किह णज्जइ अग्गइ होतउ ।	
चरमसरीरायाह गिरिक्खउ	दंसणणाणधिसेसु वि लक्खिउ ।	
मोक्खु महंतहिं संतहिं अब्बिउ	सो केहिं मि विण्णेहिं परिब्बिउ ।	10

घत्ता--आयण्णवि णियगुरुवयणु मयणें परमधम्मु पडिबण्णउ ।

जाइजरामरणत्तिहरु बोहिलाहु सव्वहं संपण्णउ ॥ १४ ॥

15

Nagakumara's inquiry about the cause of his unbounded love for Lakshmi. The teacher's reply. Merchant Dhanadatta of Vitasokapur and his son Nagadatta.

पवियंभइ वसंतु वणराइए	महुलिहु गज्जइ वियसियजाइए ।	
भिज्जइ विउसु वि पंडियमइए	चवइ कुमारु गिरि व गिरिणइए ।	
लच्छीमइए हउं पेम्मंघउ	मुणि भणु महु सिणेहसंबंधउ ।	
कहइ महारिसि एत्थु जि वीवण	णयरे रवण्णे वरिसे अइरावए ।	
वीयसोयपुणे वणि धणयत्तउ	धणसिरिवरु वणिवरु धणयत्तउ ।	5
णंदणु णायदत्तु णं वम्महु	णारीसुहयत्तणमयणिम्महु ।	
अवरु वि वसुयत्तउ तहिं वणिघइ	वसुमइरमणि रमणंपसरियरइ ।	
ताहं विहिं मि कुलहरचूडामणि	णायवसु त्ति पुत्ति पीणत्थणि ।	
कोमलसरल कमलदलणेत्तहो	दिण्णी णायदत्त वणिउत्तहो ।	
सिरिपंचमिउववासणिउत्तहो	मुणिणाहहो समीवे मुणिगुत्तहो ।	10

घत्ता--सुहसुक्खइं भुंजंतु ठिउं बालमरालगइए सहुं बालए ।

गय दियहा ण वि याणियउ सयणबंधुपरिमिउ तायालए ॥ १५ ॥

16

A sage arrives and Nagadatta took the vow of observing the Srutapanchami fast.

गयहिं दिणेहिं कयहिं मि अण्णु	मुणी मणयुत्तु बहुगुणपुण्णु ।
मडंबसुगामपुरां चयंतु	चउव्विहसंघसमाणु महंतु ।

६ E सुदुण्णिउ. ७ E ण जइ. ८ C सातहिं. ९ CE घण्णेहिं. १० AB संपज्जउ.

15. १ D सुहयत्तणु. २ E रमणि. ३ E omits this line. ४ D adds before this गइ सोइइ सा णिरुवमचंगिम अंगलीण णं चंदहो चंदिम ।. ५ C थिउ. ६ D बंध.

खमाप महोषहि मेरु व तुंगु	ससी व सुतोसु सुतेयपर्यंगु ।	
समीरणु जाइं बलेण महंतु	बहुभवदुक्खविणासु करंतु ।	
मलंतु दलंतु असेसु वि कम्म	जरामरणुभवणासियजम्म ।	5
वणालप आशवि थक्कु तुरंतु	सुणेवि णरिंदु णरिंदमहंतु ।	
संपुत्तु संबंधु कलत्तसमाणु	सुतोसु करेवि परायउ जाणु ।	
णिविट्ठु णियच्छिवि वंदिउ साहु	विणेयपमाणु सुओवहिगाहु ।	
णरिंदसमाणउ तूंहि ^३ मि तित्थु	सराउ परायउ दोसबहत्थु ।	
सुणेवि मुणीसरसाहिउ धम्म	धयाइं लपवि परिट्ठिउ सम्मु ।	10
पईवि सुपंचमि फग्गुणमासे	लपवि उवासु करेवि ^५ सतोसे ।	

घत्ता—आयण्णिवि तुहुं मुणिवयणु णिसुणिवि तेण सर्यल्लु परिपुण्णउ ।
होइवि तोसु करेवि मणे गेहु सोवि संपत्तु रवण्णउ ॥ १६ ॥

17

On the night of the last day Nagadatta died and became a god in heaven.

रवी उग्गमाणे	तमोहे पलाणे ।	
तिलोर्यप्यहाणे	पजाप विहाणे ।	
अंहीसेयपूया	कया सारमूया ।	
फलाणेयदिब्बा	पुणो दिण्ण सव्वा ।	
जिणो वंदिऊणं	किरीयासमाणं ।	5
मुणीणाहपासे ^१	हयामोहवासे ^३ ।	
कमा वंदिऊणं	णिविट्ठो णिऊणं ।	
सुओ धम्मपसो	करंतो पयासो ।	
तिलोयाण माणं	असेसं पमाणं ।	
रवी रत्तमाणो	गओ अत्थमाणो ।	10
वणीसो वि गेहे	विसाले सुदेहे ।	

16. १ BD णरिंदु. २ CE संबंधु सपुत्तु. ३ C तुहमवि तित्थु; ABD दहि मि. ४ AB 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.

संबंधू समित्तो	ठिओ धम्मचित्तो ।	
तमोहेण जुत्ती	गया अद्धरत्ती ।	
हुया ताम तण्हा	सरीरे सउण्हा ।	
तुहीणाइदब्बा	कया अंगे सब्बा ।	15
लवंगेलेसारा	बहुणीरफारा ।	
कुणंता सुवायं	पडावीयणायं ।	
गए जामे इक्के	मुहे तीवेंसुक्के ।	
सरीरस्स वेट्ठा	खणेणं पणट्ठा ।	
णिपऊण ताओ	करेई उवाओ ।	20
तओ जालवक्खे	पजालंसुमोक्खे ।	
मणी सूरकंतो	पहाए फुरंतो ।	
तहिं तेण वुत्तो	सुओ णायदत्तो ।	
रवी उग्गमाणो	णहे गच्छमाणो ।	
करे देवकज्जं	सण्हाणं सपुज्जं	25
वेईऊण सेज्जा	पिपही सुपेज्जा ।	
तओ तेण लत्तं	पिया कट्टुवुत्तं ।	
पिर्यारेसि पुत्तं	ण याणेसि जुत्तं ।	
गया तिण्णि जामा	सुणंतस्स रामा ।	
घडीगेहमज्जे	णिसाए दुसज्जे ।	30
ण सूरस्स वित्ती	ण उण्हाणं भित्ती ।	
ण ईसति भेया	सुलग्गी व तेया ।	
उवावासणासो	करेमि प्पयासो ।	
णिपऊण लोओ	गमंतो संभोओ ।	
जिणेस्स पूया	जए सारभूया ।	35
करेमी तिभत्ती	ण णासंतु सत्ती ।	
रिसीणं च संघो	धरेऊण सिग्घो ^{११} ।	

४ E °गोल, ५ D ताव, ६ C करो, ७ C चएऊण, ८ BCD वियारेसि, ९ ABD उण्हाउ,
१० A संभेओ, ११ AB सिग्घो.

कैरावेमि भोजं	पुणो अप्पकजं ।	
इमं लत्त पुत्तो	समुच्छाप भुत्तो ।	
सरंतो जिणेसं	सैमुत्तीपपसं ।	40
पयापंचविसो	ठिओ चितवंतो ।	
अर्योराहवणं	णहं बिदुपुणं ।	
सरं तस्स पाणा	गया लीणमाणा ।	
दिवाल्लोयपत्तो	खणे णायदत्तो ।	

घत्ता—सो मरेमि सोहम्मं गउ छड्ढि वि माणुसत्तु धिणिविट्ठंलु । 45
सुरवरसयपरिवारियउ खणु वि ण जेत्यु दुक्खु दुहपोट्टु ॥ १७ ॥

18

Nagadatta's divine paraphernalia. He returned to the earth and presented himself before his mourners.

सो मरेवि सोहम्मु पत्तओ	धम्मज्ञाणचित्तेण जुत्तओ ।	
सूरकंतिससिकंतिपच्चले	सोहमाणाठियं सुणिच्चले ।	
लंबमाणमणिमोत्तिओहप	चलवलंतर्धयविबिहसोहप ।	
रणम्लणंतघंटाणिणायप	धवलमंगलुग्गीयणायप ।	
रविपहायणिम्मलविमाणप	इउ तेत्थु बडुसोहमाणप ।	5
कणयदंडसियचामरे वैरे	वीयमाणसुरसुंदरीकरे ।	
सुरणमंतजयजयणिणायप	बंदिसहगंभीरवायप ।	
वार वार जयजय भणंतिया	मउडकिरणमणिविप्फुरंतिया ।	
पंचपल्लभाऊणित्तओ	हुवउ जाम वहुसुक्खजुत्तओ ।	
पम तित्थु वहुभोयमाणओ	णियपवंचु अवहीवियाणिओ ।	10
तेयवंतु मणिमउडमत्थओ	सुरवरंगवरदिव्ववत्थओ ।	
कणयकत्तरीगाढणेत्यओ	रविसुदिसिदिचीपहत्थओ ।	
सियतुरुक्खकप्पूरमीसियं	जक्खकईमहो दप्पवासियं ।	
तणुविलित्तसव्वंगसुंदरो	रुक्खमोयणिज्जियपुरंदरो ।	
हारडोरैकुंडलविट्ठसिओ	तिलयबउलसिरिकुसुमभूसिओ ।	15

१२ E करावेमि. १३ E समसी°. १४ E अवाराह. १५ D सोहंमि. १६ D विण.
18. १ E दिट्ठिय. २ E हय. ३ C परे. ४ C वर. ५ E लोय°. ६ E कहमहप्पवासियं. ७ ABD दोर.

पंर्षमीसुविहिफलेण णायओ
बंधुवग्गु जहि रोवमाणओ
मुक्कधाहमुंभेवि करयले
वार वार गुणणाम लितओ
मार्यताउ धरणियलि णिवडिओ
जीवचसुं णियतणु वलोइयं

अवहिबोहिणा मुणिवि आयओ ।
मायबप्पु सुण्हासमाणओ ।
अंसुवाह णिवडंति धरयले ।
हा कहि गओ सुर्ये भणंतओ ।
तामं तित्यु अप्पणउ पयडिओ ।
तारतरलणयणेहि जोइयं ।

20

घटा—सो पेच्छिवि णिरुवमतणु पुच्छिउ को तुहुं णर परमेसरु ।

तेण कहिउ पुणु अप्पणउ णायदत्तु हउं हुवउ सुरेसरु ॥ १८ ॥

19

He consoles his bereaved parents. The teacher then tells Nagakumara that Nagadatta was reborn in his own person and that Lakshminimati was no other than his wife even in her former birth.

एम भणेवि तेणं किउ सोहणुं
सोउ करेहि ताय किं भुल्लउ
भवसायरे दुहसलिलभयंकरे
धम्मु करेहु तुमिह दयसारउ
काइं कहिज्जेउ णवर विसालहो
उववासहो फलेण संपुण्णउ
धम्मु कहेवि चित्तु पडिबोहिउ
गउ पुणु सुरवरु सुरवरथाणहो
तणु सक्कारिउ तेहिं तुरंतहिं
वयसंदोहसेस पालंतिय
वंसुम्भटतणु पयड उरिट्टिय
तहिं सण्णासु करेवि सराइय
भुंजिवि सुहसय बे वि णियत्तइं

सरहसेण जिणधम्मपवोहणुं ।
माइवसेण पत्थुं एकल्लउ ।
मा णिवडेसहुं तहिं असुहंकरे ।
भवे भवे जरमरणाइणिवारउ ।
धम्महो फलु पच्चक्खु णिहालहो ।
जाइवि देवलोइ उप्पण्णउ ।
बंधववग्गु सयल्लु उम्मोहिउ ।
णिमिसंद्धे सो स्मेक्खपहाणहो ।
पुणु ण्हापवि जलंजलि दिंतहिं ।
बहुविहणियमोवास करंतिय ।
हीण खीण णिरु झीण परिट्टिय ।
पिय मरेवि तुह पासु पराइय ।
सग्गु चप्पण्णु इह संपत्तइं ।

5

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८ ABC onit this line. ९ ABD उंभेवि. १० E णिवडंतु. ११ E सुव. १२ C तायमाय. १३ A B धरणियलु. १४ C ताव १५ C अप्पणु. १६ ABD चित्त.

19. १ C तैम. २ ABE ण. ३ C इत्यु अइकल्लउ. ४ E णिवणेसहे. ५ E कहिज्जे. ६ E संपण्णउ. ७ CE णिविसद्धे. ८ सुक्ख. ९ CE संकारि. १० ABDE उरिट्टिय.

जाड जयंधरासु तुहुं जंदणु
 लच्छीमइ वि एह सुहमायण
 गिसुणिवि गिययभवंतर सुंदर
 पुच्छिउ पुणु मुणिणाइ गमंतिणें

गुणमणिस्त्राणि व जयणाणंदणु ।
 पुव्वभवाणुणेह मिगलोयण ।
 पुलइउ ता सब्वंगु गिरंतर ।
 उववासहो का विहि पभणंतिणें ।

15

घत्ता—आयण्णिवि कुमरहो वयणु वयणेण तेण मुंणि तुहुउ ।

दुरियतमोहविणासयरु सीलवपहिं गुणहिं परिपुहुउ ॥ १९ ॥

20

The teacher explains the method of observing the Srutapanchamati fast.

तो णवर दिव्वाए वाणीए मुणिणाइ
 उववास तिच्चेय जे दिट्टे जिणममो
 संपोसहोवास चाउत्थणामाय
 भासाढ कशीए फग्गुणसे मासम्मि
 सो चेव पक्केण भुत्तेण फुडु भुत्तु
 होपवि सुइ चोक्खु सियवत्थणेत्थंगु
 उववासु गिण्हेवि चाउत्थु तिविहेण
 अणुमणण तिविहा वि णउ करइ कारवइ
 गिसुणंतु गुरुपायमूले सुधम्मत्थु
 सज्झाणझाणग्गिद्वुण पांसम्मि
 संथारु सोहेइ उग्गमियसूरम्मि
 अच्छेइ जिणभवणे सोचेय दिणु पक्क
 णहच्छेय जयणंजणादीयकं तत्तु
 ण सुणेइ गंधच्चु णउ गियइ पेक्खणउ
 सुविहाणि सुविसोहि वंदेवि जिणणाइ
 वो णवण अउसीस दोदह वि आवत्तु

कुमरस्स पुणु कहइ परसमयदुग्गाइ ।
 ते अहमगुरुमज्झिमा जेम सम्मग्गे ।
 संतोसभावेण गिसुणेहि वयच्छाय ।
 सियपक्खचोत्थीसु संतुद्धचित्तम्मि ।
 गियगेहआरंभु सब्बो वि परिचत्तु ।
 सोहाविलंकारपरिचत्तकामंगु ।
 मणवयणकापण परिसुद्धहियएण ।
 अइकडुयस्सरकरुसवयणां णउ अचइ ।
 संसारणिस्सारदुक्खाण पत्तमत्थु ।
 संथारसेज्जाए सोवेई ता तम्मि ।
 वेइदियार्इण अणुजीवसयणम्मि ।
 परिहरिबि घरवासु जइभावगुणथक्कु ।
 णैवत्थवरमल्लसमलहणपरिचत्तु ।
 ण सुणेइ ण कहेइ विकहाइं काहणउ ।
 तिविहेण अइसुद्धं कामारिमयवाइ ।
 वत्तीस अइयार दूरेण परिचत्तु ।

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११ C गमंते; 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 सोवेइ.

७ AB णवत्थु भरमत्तेसमलहणे; E णवत्थसरसाली, ८ E° सुहु.

तणु समादोस्ता वि बचीसं जाणंतु परिहरइ सो भविउ गुणदोस भावंतु ।
 संतोसमाधेण जापवि गियगेहु णहापवि घुयवत्थराउंछणियदेहु ।
 गेहत्थु होपवि पुणु गियइ गिहवारु आवंतु वरपत्तु पडिगहर गुणसारु ।
 घत्ता—मज्झणप वरपंगणप जोइवि मुणि वंदेवि धरिज्जइ । २७
 गियसत्तियप सुमत्तियप सुखाहारदाणु तहो दिज्जइ ॥ २० ॥

Method of observing the fast continues.

णवेवि मुणितु	भवीयणचंदु ।	
वरम्मि छुहेवि	चउक्के ठवेवि ।	
समच्चिवि पाय	विहीए जंवाय ।	
पुणो वि णमंतु	तिलोयमहंतु ।	
करेवि समुद्धे	तहो सप छुसु ।	५
मुणीण सजोग्गु	सच्चित्तु अजोग्गु ।	
ण देइ भवीउ	असुद्धु सवीउ ।	
सुभोयणु देवि	सेतोसु करेवि ।	
मुणीण समाणु	अणुव्वजमाणु ।	
घरंगणु जाम	स गच्छइ ताम ।	१०
जिणागामि जेम	पयासइ तेम ।	
सपुत्तकलत्तु	परीयणजुत्तु ।	
सगाविमहीसि	सुचारसमांसि ।	
करेवि असेसु	सतोसविसेसु ।	
सभोयणलीणु	करेइ गिहीणु ।	१५
सुपोसहु एम	फलेइ सु तेम ।	
णियासमे थक्कु	करेवि वियक्कु ।	
तहण्णु सुणेसु	कहेमि विसेसु ।	
सउज्जवणावि	करेहि सयावि ।	

१ AB पत्तीय. १० D पाउत्त.

२१. १ E गिराय. २ B समद्धु; C समिद्धु; E समद्. ३ E सुतोसु.

सुकसियसाढ	सफग्गुणगाढ ।	20
तिमज्झहं इक्क	सुपंचमि सुक्क ।	
सुपंचवरीस	समाससरीस ।	
अहह जि पंच	समास वि पंच ।	
तिभेय चरीय	करंति सुधीय ।	
पडिम्मउ पंच	घरेवि वरं च ।	25
सवत्थ सपोत्थ	मुणीहिं महत्थ ।	
समप्पण कीय	सुंभत्तीए तीय ।	
सुकंतिय पंच	सुचत्तपवंच ।	
परीहणवत्थ	तहे व पसत्थ ।	
चउव्विहसंधे	सुवाहिदुलंधे ।	30
हणेवयकज्जे	भवीयणपुज्जे ।	
सुभेसहु दिंति	विणीय णयंति ।	
महापडिवित्तं	सुसोहियणेत्त ।	
उलोच वि वित्त	सुवित्त विवित्त ।	
समुज्जलघंट	सुसइ टणंत ।	35
उचोवरणट्ट	पयारियसट्ट ।	
सुतारियचंद	चंदोवय कंद ।	
ससंघहो भोज्जु	रसालु मणोज्जु ।	
पयंति सुभव्वुं	करेइ ण गव्वु ।	
विहीए करंतु	फलेइ तुरंतु ।	40
सुचीउं सुखेत्ते	सुदिण्ण पयत्ते ।	

घत्ता—मुणि अक्खइ कह जाम तहिं पोसहु वरमहिमउ सम्मत्तइं ।

दंसणणाणचरित्तसमतवधम्मत्थ जेम जिणत्तत्तइं ॥ २१ ॥

४ E पवंच. ५ C सपुत्थु. ६ A सुसात्तिए. ७ CE वित्त. ८ E सुवित्तविवित्त उलोचविवित्त.

९ E पयंतु. १० CE सुसव्वु. ११ B सुचीउ; DE सुचीउ.

Minister Nayandhara arrives from home. Nagakumara returns to Kanakapura and is crowned king by his father.

जणणसमाणु मंति हरिकंधरु
आह्वयउ सुंदरु मंतीसैं
गंषि कणयउरु दिट्टु जयंधरु
दिण्णासीसहिं पुणु पुणु जोरेंउ
कोक्काधिय एक्केक पहाणा
धवलहिं मंगलेहिं गिजंतहिं
धारावरिसहिं णं णवमेहहिं
सीसगपहिं णाहं गुरुसंगहिं
पल्लवछइयहिं णं सुररुक्खहिं
गायणेहिं णं सुट्टे सुकंठहिं
पंडुरेहिं जसपुंजाभासहिं

तहिं अबसरे संपत्तु णयंधरु ।
णाहं पुरंदरु सइं मंतीसैं ।
पणाधिउ सुउ पियरहो सिरकयकरु ।
मत्थइं चुंविधि अंकप ढोइउं ।
जायवसोमवंसकुरुराणा ।
चामीयरतूरहिं वजंतहिं ।
सुत्तंकहिं णं बंभणदेहहिं ।
कामिणिधरियहिं णाह भुयंगहिं ।
जडसंसग्गपहिं णं मुक्खहिं ।
णं किराडपुत्तेहिं सुमंठहिं ।
सिंचिउ मंगलकलससहासहिं ।

5

10

घत्ता—भरणिव्वाहणु कुलघवलु धवलेहिं मि जसघवलु विहाविउ ।
भूसिउ धवलविट्टसणहिं धवलुज्जलंवेत्थइं 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.

बन्तु पट्टु सिरि णेहणिबंधु व
तापं णायकुमारहो भालप
सीहासणे बइट्टु णं मंदरे
चामरेहिं णं हंसविहंगहिं
णं किस्सिहें अंगइं परिघुलियइं
छत्तइं धरियइं चारुणवल्लइं
वग्घमउरसीहगरुडइय
रायारुहणजोग्गदिव्वंगहिं

पयडिउ पुव्वपुण्णसंबंधु व ।
उरयले लच्छि णिसण्ण विसालप ।
जिणवरिट्टु सुरसेवियकंदरे ।
कणयदंडपासयपडियंगहिं ।
विज्जिउ णरवरकरसंबलियहिं ।
णं णिवसंपयवेल्लिहे फुल्लइं ।
उग्घिमयचंदसूरपालिइय ।
किउ अहिसेउ मयंगतुरंगहिं ।

5

22. १ E जोयउ. २ E दोयउ. ३ E सुद. ४ E उत्तेहिं. ५ C धवलुज्जलु.

23. १ CD संबलियहिं; E संबलियउ;

विहियइं होमइं इच्छामाणइं धणपरिहीणइं दिण्णइं दाणइं ।
 बालें रायापसु लहेप्पिणु जहिं विहियइं तहिं तहिं जापप्पिणु । 10
 विज्जउ भज्जउ दिव्वइं सयणइं व्विणणिहोणइं जाणारयणइं ।
 घत्ता—आणियाइं सव्वइं घरहो सुयणेहिं परियणेहिं परियरियउ ।
 थियु जायंघरि कयणउरि सिरि भुंजंतु पुण्णविष्कुरियउ ॥ 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 निव्वेपं लहयउ सिरिहरु पुव्वमेव पव्वइयउ ।
 पुहवीदेविप सहुं कयसंवरु जाउ जयंघरु राउ दियंबरु ।
 खगें वहरिवग्गु णिल्लुरिवि बंधुहुं हिययमणोरह पूरिवि ।
 णाणें विउसणिवहु संतोसिवि सोहगें रामारइ पोसिवि ।
 रुवें कामयउ होपप्पिणु तेपं चंदु ससरु जिणेप्पिणु । 5
 विहवें सकहो सल्लु करेप्पिणु बुद्धिप सुरगुरुबुद्धि हरेप्पिणु ।
 चापं दीणाणाहइं रंजिवि अट्टसयइं वरिसइं महि भुंजिवि ।
 पंच्छइ एम वियप्पिवि बुद्धिप धणु जोव्वणु किर कासु विसुद्धिप ।
 भक्खियणिव णं भीसणडाहणि अप्पिवि देवकुमारहो मेइणि ।
 होइवि रज्जु सुयहो गुणवंतहो सरणु परट्टु गंपि अरहंतहो । 10
 घालमहावालंकिहिं द्दभुउ राउ अछेयाभेयहिं संजुउ ।
 इइयंबरियदिव्वस पड्डिवज्जिवि थियउ कसायविसाय वियज्जिवि ।

घत्ता—पंचहिं तेहिं महामुणिहिं पांचिदियइं खलाइं जिणेप्पिणु ।
 पंचासवहं णिरोहु कउ पंचमगइ हियवइ ज्ञापप्पिणु ॥ २४ ॥

25

Austerities practised by Nagakumara who, in due course, becomes absolved, forever, of his corporeal existence.

णिञ्जेलतणु केसालुंचणु णिञ्जणिसेज्जादेहाउंचणु ।
 ण्हाणाविज्जणु दंताधोयणु कालप णीरसु परवसभोयणु ।

२ E विहाणइं. ३ C omits परियणेहिं.
 24. १ ABC omit this line. २ AC पंचासइं.

धरणिसयणु रहरससंकोयणु	वूसहवंसमसयमुहविषणु ।	
पिसुणाकोसणु ताडणु बंधणु		
बंधवायवहलकंपवणु	धाराहरजलधारासवणु ।	6
सिंसिरोसाकणहरमरवेर्यं		
हिमपडणुं दकुत्तणुतेयं	उण्हं सोसियंगरसमेयं ।	
कंटोलंबियविसहरखलणुं	साहवग्घजीहादलघुलणुं ।	
वैणतरुणिहसणसिहिसिहवलणुं	गुहगर्यंभीमोयरसहवसणुं ।	
कोलघोरघोणाणिल्लुहणुं	संवरगयगंडयकंडुयणुं ।	10
एवमाइं दुक्खाइं सहेपिणु	रण्णे वसेपिणु भिक्ख चरेपिणु ।	
सत्तु वि मित्तु वि सारित्तु गणेपिणु	मित्तु भुंजेपिणु णिह जिणेपिणु ।	
भोर्डं भुअंगवेउ सुमरेपिणु	मंणि जगभंगुरत्तु भावेपिणु ।	
सुक्कझाणु मणि आऊरेपिणु	मोहमहारिराउ पेलेपिणुं ।	
कंम्मकसायराय तोलेपिणु	दढकम्मट्टिगंठि मेलेपिणु ।	15
जुत्तायारु तिगुत्तिहिं गुत्तउ	चउहुं मि तेहिं रिसिहिं संजुत्तउ ।	

घत्ता—इत्ति अणंगु अणंगु हुउ पत्तउ मोक्खु अणंगवियारउ ।

पुप्फयंतत्तुरणमिउं पडु पसियउ णायकुमार भडारउ । २५ ॥

इय णायकुमारचारुचरिणु णणणामंकिणु महाकइपुप्फयंतविरइणु महाकम्बे

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 भोयंगणित्तु. ७ ABC omit this foot. ८ MSS अणु. ९ E मेलेपिणु. १० ABC omit this foot. ११ CE सुरणमिय.

पुष्कर्यंतविरहयुत

Author's own and his patron's eulogia.

गोतमगणहरएवें सिद्धउ	सूरिपरंपराए उवहट्टउ ।	
गायकुमारचरितु पयासिउ	इय सिरिपंचमिफलु मई भासिउ ।	
सो गंदउ जो पढइ पढावइ	सो गंदउ जो लिहइ लिहावइ ।	
सो गंदउ जो विवरि विदावइ	सो गंदउ जो भवें भावइ ।	
गंदउ सम्मइसासणु सम्मइ	गंदउ पय सुहु गंदउ गरवइ ।	5
चित्तिउ चित्तिउ वरिसउ पाउसु	गंदउ गण्णु होउ दीहाउसु ।	
गण्णहो संभवंतु सुपवित्तइ	णिम्मलदंसणणाणचरित्तइ ।	
गण्णहो होंतु पंचकल्लाणइ	रोयसोयस्त्रयकरणाविहाणइ ।	
गण्णहो जसु भुअणत्ताए विलसउ	गण्णहो घरि वसुहार पवरिसउ ।	
सिवभत्ताइ मि जिणसण्णासैं	बे वि मयाइ दुरियाणिण्णासैं ।	10
वंभणाइ कासवरिसिगोत्तइ	गुरुवयणाभयपूरियसोत्तइ ।	
मुद्धाएवाँ सवणाभइ	महु पियराइ होंतु सुहधामइ ।	
संपज्जउ जिणभावें लइयहो	रयणत्तयविसुद्धिदंगइयहो ।	
मज्जु समाहिबोहि संपज्जउ	मज्जु विमलु केवलु उपज्जउ ।	

घत्ता—गण्णहो मज्जु वि दय करउ पुष्कर्यंतजिणणाहापियारी । 15

खरउ असेसु वि दुव्वयणु वसउ वयणे सुयदेवि भठारी ॥ १ ॥

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सुहत्तुंगभवणवावारभारणिब्बहणवैरघवलस्स ।
 कोडेल्लगोत्तणहंससहरस्स पयईए सोमस्स ॥ १ ॥
 कुंदव्वागब्भसमुब्भवस्स सिरिभरहभट्टतणयस्स ।
 जसपसरभरियभुअणोयरस्स जिणचरणकमलभसलस्स ॥ २ ॥
 अणवरयरइयवराजिणहरस्स जिणभवणपूयणिरयस्स ।
 जिणसासणायमुद्धारणस्स मुणिदिण्णादाणस्स ॥ ३ ॥
 कलिमलकलंकपरिवज्जियस्स जियदुविहवहरिणियरस्स ।
 कारुण्णकंदणवज्जलहरस्स दीणयणसरणस्स ॥ ४ ॥
 णिवलच्छीकीलासरवरस्स वाएसारीणिवासस्स ।
 णिस्सेसविउसविज्जाविणोयणिरयस्स सुद्धहिययस्स ॥ ५ ॥
 गण्णस्स पत्थणाए कम्बपिसल्लेण पइसियमुहेण ।
 गायकुमारचरित्तं रइयं सिरिपुष्कर्यंतेण ॥ ६ ॥

श ब्द को शः

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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 Apabhraṃśa words or their Sanskrit originals as found in *Hemacandra's Prākṛta Vyākaraṇa* and *Deśi-nūma-mālā*, *Vararuci's Prākṛta Prakāśa* and *Dhanapāla's Paiya-lacchī-nūma-mālā* 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 *Apabhraṃśa* works such as *Bhavisayatta-kahā*, *Saṃskṛtācariu* and *Jasaharacariu* 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.-Deśinānamālā; ex. example; G.-Gujarati; Gr.-Greek; H.-Hindi; Hem.-Hemacandra's Prākṛta Vyākaraṇa; M.-Marāṭhi; Mar.-Marwadi; Pai.-Paiya-lacchī-nūmamālā; Pers.-Persian; Rom.-Roman; Var.-Vararuci's Prākṛta Prakāśa.

जस.—जसहरचरिउ; टि.—टिप्पण; दे.—देश; धा.—धातु; न.—नगर; प.—पर्वत; पु.—पुरुष; भविस.—भविसयत्तकहा; सणकु.—सणकुमारचरिउ.

अइ^०-अति I, 1, 7.

अइकडुय-अतिकडुक IX, 20, 8.

अइतुरिअ-अतिवरित V, 5, 12.

अइपसत्थ-अतिप्रसत्त III, 4, 7.

अइवल-अतिवल, पु. VI, 11, 6.

*अइमह्ल-अतिमह V, 12, 7. (Hem. IV, 351. H. भला good)

अइयार-अतिचार IX, 20, 16.

अइरवण 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-अतिशयवत IX, 13, 6.

अउच्च अपूर्व I, 15, 10; II, 6, 9.

अऊ-अर्क I, 16, 5.

अकख-आ+ख्या^०इ III, 8, 7.

अकखजूअ-अक्षदूत III, 13, 9.

अकखर-अक्षर VI, 2, 8.

अकखवाय-अक्षपाद, पु. IX, 7, 3.

अकखोहणिया-आक्षोभणिका VI, 6, 12.

अगहिय-अ+गृहीत III, 14, 1.

अगाव-अगम्य II, 3, 12.
 अगा-अप्र I, 7, 5; VII, 7, 10. अगह-अप्रे
 II; 4, 4.
 अगधवत्-अर्धपात्र VI, 1, 9.
 अगधजलि-अर्धजलि V, 12, 13.
 अगध-अर्ध °मि VII, 6, 1.
 अगधण-अर्धन I, 9, 5.
 अगधंत-अर्धंत IV, 5, 8.
 *अच्छ-आस्. I, 8, 10; II, 7, 3. (Hem.
 IV, 215)
 अच्छर-अप्सरस् I, 9, 9, °हु gen. sing.
 अच्छरिअ-आश्चर्य VI, 7, 4.
 अच्छवत्-अक्षिपत्र II, 5, 11.
 अच्छेरअ, °य-आश्चर्य VI, 1, 4; VIII, 2,
 I. (Hem. I, 58; Var. 1, 5.)
 अच्छेय-पु. VI, 15, 8; VIII, 10, 1.
 अच्छिम-अक्षुम्भ III, 4, 6.
 अच्छोग-अयोग्य IX, 21, 6.
 अच्छु-अथ I, 15, 15; VII, 4, 4.
 अच्छुपरप III, 7, 5; IV, 8, 9.
 (H. आजकल)
 अच्छासा-अभि+आसा V, 10, 3.
 अच्छम-अष्टम VIII, 6, 8. (H. आठवां)
 अच्छसट्टि-अष्टषष्टि IX, 7, 6. (H. अडसठ)
 अच्छसय-अष्टशत IX, 24, 7.
 अच्छंग-अष्ट+अंग IX, 6, 8.
 अच्छारह-अष्टादश III, 1, 1. (H. अठारह)
 अच्छि-अस्थि VIII, 15, 11.
 अच्छिय-अस्थि+क (स्वार्ये) III, 14, 7.
 अच्छियपत्त-अस्थिपात्र IX, 9, 11.
 अच्छियभूषण-अस्थिभूषण IX, 7, 8.
 अच्छह-अटवी VII, 1, 10.
 अच्छहण्ण-अटवीरोदन IV 3, 13. (रुद्+क,
 Var. VIII, 62.)
 अच्छवंत-कक्षिमत IX, 12, 5,
 (Hem. II, 41).
 अच्छगार-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.
 अणार-अन्+आदि IX, 11, 10.
 अणायदण-अनायतन IX, 12, 8 (see notes)
 अणिट्टिय-अ+निष्ठित V, 12, 13.
 अणुगह-अनुग्रह III, 3, 9.
 अणुदुड अनु+तिष्ठतु V, 6, 7.
 अणुराय-अनुराग I, 9, 2
 अणुव्वजमाण-अनु+व्रजमान IX, 21, 9.
 अणुहवंत-अनु+भवत IV, 6, 4.
 अणुहुंजिय-अनु+भुज VI, 4, 13.
 अणेय-अनेक II, 5, 5.
 अण्ण-अन्य; °ह् 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-आस्थान 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.)
 अदुक्ख-अध्यक्ष III, 3, 8.
 अदुरत्ति-अर्ध+रात्रि IX, 17, 13.
 अदुवह-अर्धपथ VIII, 6, 14.
 अदुम्मिल-अर्ध+उन्मीलित III, 8, 5.
 अपडिबद्ध-अ+प्रतिबद्ध IV, 4, 6.
 अपाअ-अ+पाप II, 3, 12.
 अपुसिय-अ+प्रोच्छित V, 10, 21. (अ+मार्जित
 acc. Hem IV, 105; H. पोंछना to wipe)

अप्यकज्-आत्मकार्य IX, 17, 38.
 अप्यलङ्घि-आत्मलङ्घि III, 2, 9.
 अप्या-आत्मन् I, 10, 9; II, 6, 20.
 (Hem. II, 51; Var. V, 45. H. आप;
 M. आपण)
 अप्पिय-अर्पित VII, 8, 3.
 अप्पसिय-अभ्यस्त III, 1, 7.
 अप्पभागय-अभ्यागत VII, 4, 2.
 *अप्पिडिअ-समागत VIII, 15, 9.
 (Hem. IV, I 64.)
 अप्पुय-अद्भुत VII, 8, 6.
 अप्पेय-पु. VI, 15, 8; VIII, 10, 1.
 अप्पम-अम्ब; Voc. sing. अप्पि III, 6, 16,
 (H. अप्पमा. mother)
 अप्पहारिस-अप्पहारि II, 4, 3 VII, 15, 9.
 अप्पहारी-अप्पदीय III, 13, 3.
 अप्प-अज (ब्रह्मन्) IX, 7, 5.
 अप्पाल-अकाल III, 3, 12.
 अप्पहंत-अर्हत् I, 5, 9. (Hem. II, 111).
 अप्पिदमण-पु. IV, 7, 14; IV, 9, 5.
 अप्पिवम्म-अप्पिवर्मन् पु. VII, 4, 5.
 अप्परीस-अप्पिरीश VI, 13, 15.
 अप्पह-अर्हत् I, 5, 9; II, 6, 20. (Hem.
 II, 111.)
 अप्पसण अ+रोषण III, 4, 4. (Hem. IV,
 236.)
 अप्पयउर-अलकपुर, न. VI, 2, 1.
 अप्पसंत-अलसत्त्व III, 2, 2.
 अप्पलंघणय-अलंघनगर VII, 11, 13.
 अप्पिअ-अलीक I, 15, 13; V, 3, 3; VI,
 10, 9.
 अप्पियभासि-अलीकभासि IX, 8, 2.
 अप्पहण्ण-अवर्तार्ण IV, 12, 10.
 °अप्पणी-अप्पणि IV, 2, 2.
 अप्पत्तय-अ+पात्र+क IV, 3, 2.
 अप्पयण्णिअ-अव+गणित I, 10, 10.
 अप्पय-अव+तृ °हुं VI, 5, 9. (उपकुर्मः टि.)

अप्पतरिअ, °य-अवतरित II, 8, 9; III, 4,
 7; III, 15, 7; VI, 11, 9.
 अप्प-अपर II, 1, 7; III, 9, 9; VII, 8,
 10.
 अप्पराह-अप्पराजित, पु. VI, 11, 4.
 *अप्पहंदिअ-आलिङ्गित VII, 9, 2. (D. I,
 11.)
 अप्परोप्प-परस्परम् VIII, 3, 8. (Hem.
 IV, 409.)
 अप्पलोयअ-अवलोकित I, 8, 4.
 अप्पसण-अ+व्यसन III, 4, 4.
 अप्पसं-अवशम् VIII, 10, 8.
 अप्पहर-अप+हृ, °मि. VI, 5, 1.
 अप्पहार-अव+धारय् °हि. V, 13, 4.
 अप्पहारि-अप्पहारिन् I, 17, 13.
 अप्पहि°ही-अवधि (ज्ञानविशेष) IX, 18, 10;
 IX, 18, 16.
 अप्पहेरिअ-अवधीरित III, 9, 10. (विचारितम्, टि.)
 अप्पहेर-अव+धीरय् °हि IV, 4, 3. (M. हेरण्णं)
 अप्पक-अ+वक VI, 13, 5. (अव समन्तात् रक्ष-
 कम्, टि.)
 अप्पिहंग-अ+वि+भंग VI, 10, 15.
 अप्पेक्खिणी-अपेक्षिणी I, 13, 8.
 *अप्पयो-अहो, सूचनायां खेदे वा. III, 7, 1.
 (Hem. II, 206; Var. IX, 10.)
 अप्पच्च-असत्य VI, 13, 15.
 अप्पणुल-अशन+उल्ल (स्वार्थे) IV, 3, 14.
 अप्पारिस-अ+सदृश III, 17, 8.
 अप्पामण्ण-अ+सामान्य II, 11, 7.
 अप्पिवत्त-अप्पि+पत्र VIII, 15, 10.
 अप्पिवाणिय-अप्पि+पानीय VIII, 15, 14.
 अप्पिस-आशिष् IX, 4, 10.
 अप्पुत्त-अ+सूत्र V, 8, 14.
 अप्पुत्थाण-अप्पुत्त+स्थान V, 12, 11.
 अप्पुहारि-अप्पुभ+कारिन् VIII, 10, 6.
 अप्पसोय-अशोक II, 11, 15,
 अप्पसोहण-अ+शोभन, III, 9, 7.

अह-अथ III, 12, 3.
 अह-अथ II, 3, 18.
 अहगार-अथ+कार III, 2, 11. (For
 change of क् into ग see Hem. IV,
 396)
 अहह-अब्द Or अथ+अब्द IX, 21, 23.
 अहम-अथम IV, 3, 5. IX, 20, 2.
 अहम्म अथर्म III, 2, 10.
 अहरग्ग अघर+अप्र V, 1, 11.
 अहरराय-अघर+राग VIII, 13, 14.
 अहरुल्ल-अघर + उल्ल (स्वार्ये) I, 17, 14.
 अहंग-अ + भंग III, 6, 15.
 अहिचंद-अभिचन्द्र, पु. VII, 11, 3.
 अहिणव-अभिनव VII, 8, 8
 अहिणादिय-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.
 °अहिवह-अधिपति I, 7, 9.
 अहिसेय अभिषेक IX, 23, 8.
 °अहिह-अहि + इंद्र, धरणेन्द्र टि. II, 3, 7.
 अहिसापवि-°देवी, स्त्री. VIII, 12, 7.
 अहीसेय-अभिषेक IX, 17, 3. (lengthened
 for metre).
 अंगुट्ट-अंगुष्ठ I, 17, 4; III, 4, 8. (H.
 अंगुठा).
 अंधिव-अंध्रिप (वृक्ष) VI, 7, 15.
 अंधिज्ज-अर्चु (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.

अंबइय-अम्बिका VIII, 1, 12. (चम्पक-
 कलिका, टि.).
 अंबय-आम्ब VII, 1, 11.
 अंबुहर-°धर VI, 14, 8.
 अंसु-अंशु II, 5, 4.
 अंसुवाह-अश्रुवाह IX, 18, 18.

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आइ-आदि I, 5, 1.
 आइरिय-आचार्य VI, 10, 5.
 आउच्छिअ आ + पृष्ठ V, 7, 5; VI, 11, 1.
 आउज्ज-आतोय; °बिज्ज-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 °रेष्णिणु IX, 25, 14.
 आएस-आदेश III, 16, 15; VI, 8, 3.
 आकंस-आ + कांश् °इ VII, 2, 11.
 आकोसण-आक्रोशन IX, 25, 4.
 आढत्त-आ + रब्ध III, 6, 4. (Hem.
 II, 138).
 आण-आ + नी, आणेष्णिणु 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 Insr. 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).
 आयङ्गण-आकर्षण V, 4, 14.

आयण्ण-आ + कर्ण्य हिं. I, 3, I. °ण्णिवि
I, 5, 1.
आयण्णिय-आकर्णित I, 12, 7.
आयर-आदर II, 13, 9; III, 3, 3.
आययत्त-आतपत्र I, 9, 8.
आयंभिरच्छ-आ + तन्न + 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)
आलिगियंग-आलिङ्गित + अङ्ग I, 15, 9.
* आलुंख-आ + रुक्ष (आस्वाद्) VII, 2, 11,
(आस्पृश, acc. Hem. IV, 182)
आलोयण-आलोकन VIII, 4, 7.
आलोयणिय-आलोकिनी (विद्या) VI, 2, 11.
* आवग्ग-आरूढ VII, 6, 10 (लग्नं चडितम्,
टि. see notes)
आवज्जिअ-आवर्जित III, 8, 13. (सन्मानित,
टि. Hem. gives वज्ज. as substitute
for त्रस् and ह्स् IV, 181; 198.)
आवण-आपण (market) VII, 2, 8.
आवत्त-आवर्त IX, 20, 16.
आवंडुर-आ+पांडुर II, 8, 11.
आवंत-आ+या+घातृ V, 3, 1, क्रियाम् °ति
III, 13, 3.
आवेउ-आ+या Imper. 3. sing VIII, 14,
8; °पिणु Abs. VII, 11, 15.
आसण्ण-आसन्न I, 4, 1.
आसव-आश्रव I, 12, 9.
आसवार-अश्ववार III, 14, 8 (H असवार).
* आसंग-आ+सम् + श्रि °इ pre. 3. sing.
Prob आ+सम्+हन्) III, 17, 9 (सम्+भाक्

acc. Hem. IV, 35; आसंग-इच्छा D. I,
63. Dr. Gune's equation with आसंग्
and आलंष् is not suitable. see भविस.
XIII, 7, 1)
आसाऊरण-आशापूरण VII, 14, 4.
आसि-आसीत VI, 8, 11.
आसिअ-आश्रित VI, 16, 15.
आहरण-आभरण I, 16, 5.
आहास-आ+भाष्, ° मि I, 1, 2; °इ VII, 11, 4.
आहासिअ-आ+भाषित VIII, 2, 2.
आहोय-आभोग IX 4, 8.

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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.) अमरी 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.)

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ईसरवाअ-ईश्वरवाद IX, 7, 10. (Var. III,
55.)
ईसंति-इदयन्ते IX, 17, 32.
ईसीसि-ईषद्+ईषद्, V, 9, 1. (Hem. 1, 46.)

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उइय-उदित V, 3, 8.
उक्कटिय-उत्कण्ठित V, 12, 2.
उक्कर-उत्कर V, 6, 4 (Var. 1, 5.)
°उक्कोयण-उत्कोपन (उत्पादक) IV, 12, 16.

उक्त्वाय-उक्त्वात् VIII, 12, 1.
 उग्गा-उग्र II, 6, 18.
 उग्गामाषा-उदीयमान (उद्रच्छत) IX, 17, 1;
 (उद्+षाद् acc. Hem. IV, 33. H. ऊगना
 rising of the sun).
 उग्गामिय-उद्रत II, 12, 6.
 उग्गाय-उद्रत I, 10, 5; VIII, 5, 3.
 उग्गायणेसर- उद्रत+ दिनेद्वर IX, 13, 6.
 उग्गीष-उद् + ग्रीव VII, 2, 2.
 उग्घाडिय-उद्+घाडित II, 10, 10. (H. उघा-
 डना to open)
 उग्घाडय-उद्+घाडित II, 10, 9.
 उग्घाल-उद् + चाल्य^० इ III, 15, 11.
 उग्घालिअ-उद्+घालित II, 9, 7.
 उग्घाह-उत्साह V, 10, 1.
 उग्घु-इक्षु IX, 1, 4 (Hem. I, 95; II,
 17. Var. I, 15.)
 उग्घल-उज्वल I, 10, 11; VI, 11, 5.
 उग्घवण-उघापन IX, 21, 19.
 (M. उजवणे, to complete a vow
 with ceremony).
 उग्घान-उद्यान I, 8, 11; II, 1, 2.
 उग्घित-ऊर्जयत्, प. VII, 1, 2; VII, 10, 4.
 उग्घुय-ऊगु + क VII, 6, 3. (Var. III, 52.)
 उग्घुय-उद्+युक्त VII, 14, 1.
 उग्घेणि-उज्जयिनी, न. VII, 3, 8; VIII, 4, 7.
 उग्घोय-उद्योत IX, 1, 9.
 उग्घाय-उपाध्याय 1, 2, 8. (H. ओझा)
 उग्घिय-उज्जित VII, 11, 1; IX, 4, 9.
 उग्घिर-उग्घ्+इर (ताच्छीत्ये) IV, 2, 14.
 उद्दुत-उत्+तिष्ठत्, ^०इ gen. VIII, 3, 9.
 उद्दिअ-उत्थित I, 9, 2; II, 13, 6. (H. उठना
 to rise)
 उद्दावह-उद्+दी+णिन् Pre 3. sing.
 III, 15, 8. ^०विय P.P. III, 9, 14.
 (टि. उजाडयती; H. उठाना to clear off)
 उद्दिय-उद्दित III, 12, 6; VII, 1, 9.

उद्दिय-ऊर्णाकृत II, 12, 5.
 उद्दय-उद्गत III, 4, 8.
 उद्दह-उद्ग I, 5, 5; VIII, 1, 11.
 उद्दह-औष्ण्य IX, 17, 31.
 उद्दत्त-उक्त III, 11, 10; V, 2, 4.
 उद्दत्तपडुत्ती-उक्त+प्रत्युक्ति III, 7, 10.
 उद्दत्तरमद्दुर-उत्तर+मधुरा. न IV, 1, 7.
 उद्दत्ती-पुत्री II, 2, 16.
 *उद्दाल-आ+छिद् ^०लिप्पिणु III, 11, 5; ^०इ III,
 15, 11; ^०लिय VI, 11, 8. (Hem. IV,
 124; H. उठाना. prob. उद्+दारस्)
 उद्दवत-उद्गत IV, 10, 3.
 उद्दाइय-उद्+घाडित IV, 14, 6.
 उद्दुद्ध-ऊर्च्य+ऊर्च्य II, 12, 4; VII, 5, 3.
 उद्दुय-उद्+धूत IV, 8, 13.
 उद्दज्ज-उत्त+पद् ^०इ III, 2, 8.
 उद्दत्ति-उत्पाति I, 12, 10
 उद्दरि-उपरि I, 13, 10.
 उद्दरियण-उत्त+आवरण III, 8, 10. (M.
 उपरणा a garment)
 उद्दल-उत्पल III, 8, 13.
 उद्दाय-उद्+पादय ^०इ III, 15, 9.
 उद्देषकअ-उपेक्षक IV, 2, 13.
 *उद्देष्य-उन्मत्त, टि. VIII, 8, 2. (उदित्य-
 त्रस्त, कुपित, विधुर D. I, 129; आकुल Pāi.
 475)
 उद्दभ-ऊर्च्य (उद्+भूत) IX, 18, 18. (M. उभा)
 उद्दह-उद्+भट II, 4, 7; V, 4, 6.
 उद्दव-उद्+भव IX, 16, 5.
 उद्दासिणि-उद्+भासिनी 11, 9, 9.
 उद्दमण-उन्मनस् IV, 8, 8.
 उद्दोहणिया-उन्मोहनिका VI, 6, II.
 उद्दोहिय-उन्मोहित IX, 19, 7.
 उद्दय-उदय I, 8, 8; IV, 13, 12.
 उद्दर-उदर III, 5, 12.
 उद्दुर-पुर III, 13, 4.
 उद्दर-उरस् II, 3, 17; VI, 4, 1.

- °उल-कुल I, 12, 10; II, 2, 4.
 उलोच-उल्लोच IX, 21, 34 (टि. चंदेवा;
 उल्लोच-वितान Pai. 662)
 उल्ल-उद्+लल् IV, 15, 1; VI 14, 4.
 उल्लस-उद्+लल् °इ I, 7, 2.
 *उल्लिय-आर्द्रित VI, 2, 5 (Hem. I, 82. टि.
 मिश्रित)
 *उल्लाविम-आर्द्रित VIII, 15, 13. (Hem
 IV, 416 ex.)
 उवठविय-उप+स्थापित V, 8, 17.
 उवणिय-उप+नीत II, 10, 3.
 उवयर-उप+रु (or चर) °इ VI, 4, 2.
 उवयरिय-उपचरित V, 2, 2.
 उवयारि-उपकारिन् V, 3, 1; VI, 1, 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+ट्ट) °इ VI, 4,
 3. (Hem. IV, 379 ex. H. उववना to
 escape.
 उव्वासि-उर्वशी, स्त्री. V, 9, 3.
 उव्वेह-उद्+वेह्, °ठिवि 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, °ध-एतत् I, 17, 4; V, 13, 9.
 एक-एक I, 14, 9; II, 1, 5.

- एकवीसम-एकविंशति VIII, 8, 9.
 (H. इक्कीस)
 एत्थु-अत्र I, 13, 3. (Hem. IV, 405;
 Var. VI, 21.) or एतस्मिन्, old M.
 एय, एयें.
 एंत-आ+इ+शत् VI, 3, 7.
 एम एवम् I, 3, 12; IV, 9, 3; VII, 11, 4.
 एयारह-एकादश I, 12, 6. (H. ग्यारह)
 एरिस-ईदसा 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.
 ओलंबिय-अव+लम्बित I, 8, 9.
 ओल्ल-आर्द्र, III, 8, 9. (Hem I, 82)
 ओसर-अप+स्र °सु VII, 13, 7; VIII, 1,
 6; °रिवि VIII, 15, 10.
 ओसह-ओषध III, 1, 14.
 ओसा-अवदयाय IV, 8, 16; IX, 25, 6.
 ओसार-अव + स्र + णिच् °रिवि IV, 12, 13;
 VII, 8, 4.
 ओसारिय-अप+सारित I, 8, 12.
 °ओह-ओघ 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.
 कइयवाल-कपटपालिका, टि. VIII, 7, 6.
 कइवय-कतिपय IV, 7, 10.
 कइवय-कैतव (कपट, टि.) VIII, 12, 10.
 कइविस-कवित्व VI, 9, 8.
 कइंद-कवीन्द्र V, 2, 4.
 कउल-कौल (सम्प्रदाय-विशेष) IX, 6, 2.
 (Hem. I, 162.)
 ककर-(कवखड) कक्ष VII, 10, 8. (लता-
 वृक्षादिगुल्म see जस.) or stone (H. ककर)
 ककस-कर्कश VI, 10, 10. VI, 14, 3.
 ककखरिच्छ-कक्ष+कक्ष (नक्षत्रमाल, टि.) III,
 9, 15.
 कज्ज-कार्य I, 3, 10; III, 2, 14.
 कट्ट-कष्ट I, 5, 3.
 कट्ट-काष्ठ V, 12, 10.
 कट्टमअ-काष्ठमय VI, 7, 10.
 कट्टवुत्त-कष्ट+उत्त IX, 17, 27.
 कट्ट-कट VIII, 3, 11.
 कट्टउल्ल-कटक+उल्ल (स्वार्थे) III, 16, 10;
 V, 1, 5.
 कट्टवल-कटाक्ष IX, 14, 2.
 कइय-कटक VII, 10, 3.
 कइयड -onomatop. IV, 15, 6.
 कडिस-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-कृष् °डिवि IV, 11, 3; °इ IV, 15, 2;
 V, 3, 12; °डिजइ IX, 9, 2. (H. काटना
 to take out).
 कडिय-कृष्टा (taken out) V, 1, 9; VIII,
 2, 10.
 कडिण-कठिन VII, 7, 9; VIII, 13, 1.

कण-कण I, 13, 5.
 कण-कण् °इ I, 7, 3; °णंत 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-कणवर, पु. IX, 7, 3; IX, 11, 7.
 कणरणंति-onomatop. VII, 14, 11.
 कणिट्ट-कनिष्ठ IV, 7, 9.
 कणिस-कणिस I, 13, 5. (M. कणिस corn-
 ear).
 कण्ण-कर्ण I, 15, 4; III, 4, 14.
 कण्ण-कन्या I, 15, 4.
 कण्ण-कर्ण, पु. I, 4, 6; VIII, 5, 6.
 कण्णपवित्त-कर्णप+मात्रम् (ear-ornament).
 III, 13, 5.
 कण्णाउज्ज-कान्यकुब्ज, न. V, 2, 11.
 कण्णालग्ग-(१) कन्या + लग्न (२) कर्ण +
 आलग्न. III, 17, 12.
 कण्ह-कृष्ण, पु. VII, 15, 3.
 कण्हराय-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-कर्तारिका (see कत्तरी) IX, 9, 7.
 कत्तियसाढ-कार्तिक + आषाढ IX, 21, 20.
 कत्तीअ-कार्तिक IX, 20, 4.
 कहुम-कर्दम IV, 10, 9; V, 11, 2.
 कप्पहुम-कल्प + हुम V, 12, 9; VII, 7, 11.
 कप्पूर-कर्पूर VII, 5, 8.
 कब्बुर-कर्बुर II, 14, 3.
 कम-क्रम (चरण) III, 4, 10; VI, 7, 10;
 IX, 17, 7.
 कमलप्पह-कमलप्रभा, स्त्री, VII, 11, 8.
 कमलदह-ब्रह्मन् I, 5, 10.
 कमलसिरी-कमलश्री, स्त्री, VII, 11, 8.

कमलुङ्ग-कमल + उङ्ग (स्वार्ये) 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-क, °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; °रति I, 1, 5.
 करड-करट (कट) VII, 13, 2.
 करण-करणा, VIII, 6, 12.
 करह-करभ, V, 4, 22; VII, 2, 6.
 करहुल्ल-करभ+उल्ल (स्वार्ये) VII, 2, 3.
 करिसण-कर्षण (see notes) I, 6, 8.
 करिंद-करि+इन्द्र III, 15, 13.
 करेवअ-कर्तव्य VII, 4, 10.
 कलणुल्ल-कलन+उल्ल (स्वार्ये) 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-विरुद) I, 2,
 10. (Hem. I. 193.)

कस-(1) कषा (Whip) (2) कश (Tuoch-
 stone; H. कसौटी.) III, 14, 3; VI, 7, 8.
 कसण-कृष्ण, I, 13, 10; VII, 1, 13.
 (Hem. II, 75.)
 कसमसन्ति-onomatop. IV, 15, 4.
 कसाय-कषाय I, 12, 5.
 कसेर-कृणविशेष (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,
 कहदि, 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.
 कहिं-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.
 काइं-किम्, I, 17, 16; III, 11, 12.

काणीय-कावीन (कन्यापुत्र) IV, 3, 15; VIII, 3, 5.
 कातंत-कातत्र (व्याकरण-विशेष) VI, 9, 7.
 (See Notes).
 कामग्गह-काम+ग्रह III, 9, 8.
 कामरह-कामरति, स्त्री, VIII, 2, 5.
 कामरुव-कामरूप, पु. VIII, 2, 9.
 कामाउर-कामातुर, III, 2, 15; III, 10, 6.
 कामित्तण-कामित्त्व III, 3, 12.
 कामुय-कामुक, I, 17, 12, III; 1, 13.
 काराविथ-कारित, III, 15, 6.
 कारुण्ण-कारुण्य III, 7, 11; V, 11, 15.
 कालक्खर-कालाक्षर, III, 1, 3. (मर्षामयाक्ष-
 राणि, टि.)
 कालंगि-कालाङ्गी, स्त्री, VIII, 12, 10.
 कावालिणि-कापालिनी, VIII, 14, 5. °या-
 °का, VI 6, 7.
 कासव-करयप, पु.; I, 2, 1. (Hem. I, 43.)
 कासु-कस्य I, 15, 4.
 काहणअ-कथानक IX, 20, 14.
 किअ-कृत I, 5, 10.
 किक्किंमलय-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-किञ्जरी, स्त्री, III, 6, 2.
 कित्त-कीत (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-किराट, 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 कीलसह 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. (उपलोट भाष्य 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.
 कुप्प-कुप्, °इ, V, 9, 9.
 कुमंति-कु+मंत्रिन् 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.
 कुसासन-(1) कुश + अशन, (2) कु+शासन, VII, 1, 16.

कुसील-कु+शाल, IV, 3, 1.
 कुसील-कु+शिवः VII, 1, 16.
 कुसुह-कु+धृति IV, 3, 1.
 कुसुमदशन-°दशन, Synonym for Pus-
 padanta, the author. I, 3, 9.
 कुसुमपुर-न. IV, 6, 13; VIII, 1, 2.
 कुसुय-कु+धृत IX, 12, 7.
 कुंघिय-कुंघित 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.
 कुमत्यल-कुंभ + स्थल II, 13, 7.
 कुवलय-(१) कमल, (२) भूमंडल I, 10, 7.
 कूड-कूट II, 3, 3.
 *कूवार-कू + आव (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 get. I, 3, 14; I,
 15, 2. (Hem. इदमर्थस्य केरः II, 146.)
 केलास कैलाश, प. III, 15, 13.
 केलिबत्त-(१) कदलीपत्र, (२) केलि + वक्त्र,
 I, 10, 4.
 केवल-(ज्ञानविशेष) VI, 3, 1.
 केसगाह-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)
 कोकाविअ-see कोकिअ-causal, III, 7, 7.
 (व्याहृत Hem. IV, 76.)

कोकिअ-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 कोष VIII, 15, 13.
 कोवंड-कोदण्ड VIII, 6, 1.
 कोस-कोश VI, 9, 9.
 कोससोस-कोश + शेष IV, 4, 4.
 कोसंबीपुर-कौशाम्बी, न. VII, 11, 5.
 कोह-कोध III, 3, 14.
 कौडिण-कौण्डिन्य (गोत्र) I, 3, 3.
 कौत कुन्त (आयुध-विशेष) IV, 7, 15..

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खगिंद-खगेन्द्र VII, 11, 13.
 खग्ग-खङ्ग I, 9, 7; V, 5, 1.
 खट्टा-खट्टा 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.
 खाविअ-क्षपित, VI, 5, 6.
 खंचण-कर्षण V, 4, 12; (H. खंचना 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.
 खाधिय-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. खुडणे; H. खोटना to nip).
 *खुडुकिअ-शल्यायित VII, 2, 10; (Hem. IV, 395).
 खुणखुण-onomatop. VIII, 3, 8.
 खुद्-क्षुद् IV, 9, 12.
 *खुण्य-मस्ज् °इ VII, 6, 8; (Hem. IV, 101; Var VIII, 68.)
 खुम्भ-क्षुम्भ III, 14, 6. (Hem. IV, 154).
 खुटण-त्रोटन IX, 7, 5. (Hem. IV, 116. H. खोटना to nip).
 खेडय-खेटक (प्राम, समूह) III, 15, 11.
 खेडामगाम-खेट+प्राम I, 6, 3. (M. H. खेडे-गांघ; Pai, 399.)
 खेत्त-क्षेत्र I, 13, 6. (H. खेत a field)
 *खेरि-द्वेष VIII, 15, 13. (क्रोध, द्वेष, टि.)
 खेल्-खेल् (क्रीड्) °ल्लिबि III, 12, 10 (Hem. IV, 382 c. x.)
 खोह-क्षोभ I, 9, 9.

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गह-गति II, 1, 17; VI, 9, 6.
 गहवेय-प्रैवेय I, 17, 13.

गहूद्-गवेन्द्र III, 17, 14.
 गउड-गौड, दे. IV, 7, 13.
 गउर-गौर I, 16, 10.
 गउरविय-गुर्वा V, 6, 12.
 गज्ज-गर्ज् °इ IX, 15, 1.
 गणिय-गणित III, 1, 3.
 गणिय-गणिका V, 2, 10; VII, 7, 3.
 गणियाखुंदरि-गणिकासुन्दरी, स्त्री, IV, 6, 8; VIII, 1, 1.
 गम्भेसरि-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.
 गयणंगण-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-गुरुत्त I, 4, 8.
 गरुयत्तण-गुरुत्त I, 17, 9; III, 3, 4.
 गरुयार-गुरुत्तर 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-कदर्थित, II, 4, 11. (क्षिप्त acc. Hem. IV, 143; I. 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-प्रस्+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. गहिरa deep).
 गहिल्लय-ग्रहिल्ल+क IX, 7, 10.
 गहीर-गभीर I, 3 1.
 गंघेअ-गंगेय (मीष्प) पु. I, 4, 4.
 गंडयल्लुल्ल-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.
 गंधि-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.
 गाइसि-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.
 गिउजंत-गीयमान IX, 22, 6.
 गिलिय-गिलित (प्रसित) VII, 3, 2.
 *गिल्ल-आर्द्र VIII, 15, 1. (H. गीला wet,
 See Notes.)
 गिहवार-ग्रह+व्यापार IX, 20, 19.
 गिहीण-ग्रहण IX, 21, 15.
 गिरिणयर^२-नगर, I, 15, 6; I, 16, 6;
 VII, 4, 9.
 गिरिसिहर-^०शिखर, न. VI, 8, 6.
 गिभ-ग्रीष्म III, 14,10. (Hem. IV, 412)
 गीय-गीत VI 15, 5.
 गीव-ग्रीवा 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-^०ती, 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-ग्रहस्थ IX, 20, 19.
 गोउल-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.
 गोधि-गोपी VIII, 16, 6.
 गोधिद-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.
 गौळ गुच्छ I, 6, 12.
 *गौदल-आकंद 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. (चर्चित, टि.)

घट-घट I, 6, 7.
 घटिअ-घटित, I, 6, 13; I, 13, 9. (M. घटणे)
 घडीगेह-घटी+गृह IX, 17, 30.
 घण-घन I, 13, 5.
 घणघण-घन+घन (अतिनिबिड) V, 4, 14.
 घणत्त-घनत्व VII, 15, 10.
 घणयणिय-घन+स्तना VIII, 9, 14.
 घणयाल-घन+काल IV, 2, 14.
 *घसिय-क्षिप्त, 2, 13, 5. (Hem. IV, 143.)
 घर-गृह I, 7, 5; VIII, 2, 10. (H. M. घर)
 घरत्थ-गृहत्व 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. घालणे)
 *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)
 घाअ-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 batc; Hem. I, 128.)
 *घिस-क्षिप्, °इ IX, 6, 5.
 *घिस-गृहीत III, 6, 11. (See Notes).
 *घिस-क्षिप्त IV, 9, 12; VI, 7, 10; VII, 10, 8; VIII, 12, 16. (See Notes on III, 6, 11)
 *घिप्प-ग्रह, °इ III, 3, 5.
 *घिव-क्षिप्, °इ III, 3, 1; VI, 10, 13; V 8, 12. °सि, VIII, 1, 7.
 *घिबण-क्षेपण III, 17, 4.

घुट्ट-घुष्+क 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. घोळणे 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 (suffion) I, 9, 10 (Hem. I, 128.)
 *घोट्ट-पिबु, °ष्टति 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. घोट्टना to rub.)
 *घोल-घूर्ण, °इ III, 8, 10 (H. m. V, 117.)
 *घोलंत-घूर्ण+वात् 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 °एप्पिणु abs. IX, 19, 13; °ईऊण abs. IX, 17, 26; °यंत. IX, 16, 2. (Hem. IV, 86.)
 चउ-चतुर् III, 17, 10.
 चउक-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.

चउवण-चतुर्वर्ण I, 7, 8.
 चउविह-चतुर्विध I, 12, 5; IX, 16, 2.
 चक्र-चक्र (+वाक) bird, VIII, 4, 2.
 चक्र-चक्र (wheel) VII, 1, 7:
 चक्रवर्ह-चक्रवर्तिन् IV, 4, 13.
 *चक्र-आ+स्वाह्, °इ IV, 2, 19; °क्खि वि
 abs. IX, 2, 11 (Hem. IV, 258)
 *चक्र-आ+रह्, चङति I, 18, 3; चङु III, 9,
 14. (Hem. IV, 206; H. चङना; M.
 चङविणे).
 *चङाव-आ+रह+णिच् °हि I, 4, 1.
 *चङिअ, °य-आरूढ III, 4, 3; V, 5, 13.
 चङुय-चाटु+क (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-आक्रम or पीड्; चप्पि वि III, 16, 2; VI,
 14, 5; °हि V, 2, 1. (Hem. IV, 395
 ex. M. चापणे, चोपणे)
 चमक-चमत+क, °इ III, 13, 3.
 (H. चमकना or चौकना)
 चमकिय-चमकृत 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.)
 चलिअ-चलित I, 9, 9.

चव-कय्, °वत I, 1, 6; °इ I, 16, 2;
 II, 1, 9; III, 7, 4; V, 12, 2; °दिय
 VI, 1, 6. (Hem. IV, 2. It may be
 derived from चव् by वर्णविपर्यय).

चवल-चपल IX, 11, 2.
 चवलत्तण-चपलत्व III, 3, 12.
 *चंग-चार I, 15, 11; III, 7, 13; V,
 11, 7; VII, 8, 9; VIII, 13, 7.
 (1. III, 1; H. चंगा M. चांगला)

चंडउत्त-चन्द्रगुप्त, पु. IX, 1, 8.
 चंडपजोअ-चण्डप्रद्योत, पु. VII, 5, 21.
 चंडभुअ-चण्डभुज VI, 7, 6.
 चंद-चन्द्र III, 1, 9; V, 2, 10.
 चंदक-चन्द्र+अर्क I, 16, 5; VII, 7, 1.
 चंदप्पह-चन्द्रप्रम (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.

चंपयहुल्ल-चम्पक+फुल्ल (पुष्प) III, 4, 15,

चाइ-त्यागिन् III, 12, 4. (See चअ)

चाउत्थ-चतुर्थे IX, 20, 3. (H. चौथ)

चामरोह-चामर+ओध 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-चारत्व I, 17, 4.

चारित्तण-चारिन्+त्त (विवरण) III, 3, 12,

चारित्तगुत्ति-चारित्रगुत्ति, स्त्री, VIII, 12, 8.

चाव-चाप VII, 12, 8.

चिक्रम-चंक्रम °इ I, 10, 13.

चिक्कार-चीत्कार VII, 1, 7.

चिण-चि °इ I, 10, 6. (Hem. IV, 241.

H. चुनगा)

चित्त-चित्र III, 1, 11; IX, 21, 34.

चित्तयार-चित्रकार VIII, 5, 10.

चिर-चिरम् III, 13, 13.

चिलाभ-किरात V, 12, 2; VI, 11, 1.
(Hem. I, 183.)

चिल्लणदेवि-वेल्लनादेवी, स्त्री, I, 7, 9.

चिहुर-चिकुर (केश) I, 11, 3; VI, 6, 5.
(Hem. I, 186.)

चिघ-चिन्ह (ध्वज) I, 7, 8; VI, 4, 10.
(Hem. II, 50)

चिय-चैव VI, 15, 1.

*चुक्क-चंश्+क V, 9, 10.
(Hem. IV, 177. H. M. चुकना)

चुणिन्न-चूर्ण (lime) VIII, 2, 6.
(Hem. II, 34, इष्ट-चुण्णं; II. चूना.
शीतज्वर, टि.)

चुण्ण-चूर्ण IV, 10, 11.

चुय, °अ-च्युत I, 14, 1; V, 10, 21; VI,
12, 2; VII, 14, 1.

चुंचु-चंचु II, 11, 12.

*चुंमल-बेखर IV, 10, 7. (D. III, 16;
Pai. 349).

चूर-चूर्ण, °इ. III, 15, 10; °रिचि 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.

*चोज्ज-आश्चर्य II, 2, 1; III, 15, 7; IV,
12, 9; V, 10, 18; VIII, 4, 6; (D.
III, 14; H. चोज).

*चोज्जकोथण-आश्चर्य + उत्कोपन (जनक) IV,
12, 16.

चोत्थी-चतुर्थी IX, 20, 4; (H. चौथी).

चोयमान-चोदयन् IV, 12, 11.

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छ-षट् I, 12, 5; IX, 12, 8. (H. छट्).

छइअ-छादित V, 2, 16.

छउमत्थ-छट्मत्थ VIII, 8, 10. (see
notes).

*छज्ज-राज् °इ. IX, 14, 2. (Hem. IV,
100. old H. छाजना).

छइ-छटा I, 7, 6; III, 6, 8.

*छहुंत-सुधन् IX, 12, 2. (Hem. IV,
91. H. छाडना 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 (अमर) VIII, 1, 9. (Hem.
II, 77).

छट्ठि-तत्स. त्वचा, टि. III, 8, 10. (D. III,
24; Pai 340. H. छाल, here scum of
water).

छव्वग्ग-षट् + वर्ग I, 8, 5.

*छांदिआ-मुक्क IV, 8, 2. (see छहुंत).

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-छिन्न (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).

*छुहु-यदि III, 9, 11; V, 6, 7. (Hem.
IV, 385, etc. ex).

*छुद्ध-क्षित IV, 7, 15; IX, 21, 5. (छुह +
क् Hem. IV, 143).

छुरियायकुण-क्षुरिका + कर्षण V, 4, 14.
 छुद्, °हा-पुधा. VI, 15, 10; VIII, 11, 12.
 (Hem. I, 265).
 *छुह-क्षिप् (sense नी) °हेवि IX, 21, 2.
 (Hem. IV, 143).
 छेभ, °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-याते, °वर II, 7, 10.
 जइयहुं-यदा III, 15, 7; VI, 7, 3.
 जइवि-यद्यपि IV, 7, 10.
 जक्खकहम-यक्षकर्दम 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. जगडिभो 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).
 जत्ताप्-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 (स्तार्थे) V, 8, 9.
 जलजंत-जल+यंत्र III, 8, 11.
 जलण-ज्वलन I, 11, 5; VII, 13, 9; VIII, 15, 2.
 जलइ-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.
 जसकिंति-यशः+कीर्ति IX. 2, 10.
 जसघंट-यशः+घण्टा III, 12, 4.
 *जसणि उरंय-यशः+निकुरम्ब (समूह) V, 11, 6.
 (Pai. 18 निउरंय)
 जसभायण-यशः+भाजन VII, 8, 7.
 जसरासि-यशः+राशि VII, 9, 8.
 जसवंत-यशस्विन् IX, 2, 10.
 जसालअ-यशः+आलय II, 8, 13.
 जहाजाय-यथाजात (दिगम्बर) II, 3, 8.
 जटि-यस्मिन् (यत्र) I, 13, 6, (II. जहां).
 *जंगल-तत्त्व. मांस IX, 9, 5. (जंगल-पङ्किला-सुरा I. III. 41; Pai. 335.)
 °जंत-यंत्र III, 8, 11.
 जंत-या+शन् I, 9, 11; II. 2, 10; VII, 3, 11.

जंष-जम् (कम्) °इ V, 9, 9 (Hem. IV, 2).
 जंषणिया-जल्पिका VI, 6, 6.
 *जंषाण-यानविशेष I, 16, 9; IV, 10, 10.
 (जस; भविस.)
 जंषिय-जल्पित II, 5, 1.
 जंषुदीअ-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 (पुष्यविशेष) I, 10, 1.
 जाय-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) °इ
 IV, 3, 1; °हि III, 13, 8; IV, 3, 15;
 °णिज्जइ III, 3, 7.
 जाणिय-ज्ञेति 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.
 जायअ-यादव IX, 22, 5.
 जायवेअ-जातवेदस् (जामि) I, 16, 7.
 जालअअ-जाल+अअ IX, 17, 21.
 जालंअर-दे V, 7, 6.
 जाला-ज्वाला VII, 13, 9.
 जि-(पादप्रणार्थमव्ययम्) I, 5, 2.
 जिगिजिगि°-onomatop. II, 2, 3.
 जिण-जि (Her. IV, 241) °मि III, 15,
 1; °णंति I, 4, 2; °सु III, 3, 14; °हुं I,
 17, 5. °णेअसु IV, 9, 4; °एप्पिणु V, 8, 2.
 जिणंति pa०s. III, 2, 5.
 जिणतअ-जिन+तपस् VI, 5, 1.

जिणतअ-जिन+तपस् IX, 21 43.
 जिणहर-जिन+गृह II, 7, 9; VIII, 11, 3.
 जिण्ण-जीर्ण III, 11, 11.
 जिन्त-जित III, 9, 1; III, 17, 16; VI,
 17, 8.
 जिन्तवेरि-जित+वेरिन् I, 9, 4.
 जिण्य-जि (कर्मणि) °णंति III 2, 5.
 जिय-जित II, 5, 14.
 जिय-जीव्. °इ III, 7, 6.
 जियससु-जितससु, 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+आसा III 6, 13.
 जीवंति-जीव+वन्ति (त्रियाम्) II, 13, 4.
 जीह, °हा-जिहा I, 13, 2; III, 4, 10 (H.
 जीम)
 जीहालंपड-जिहा+लम्पट, IX, 8, 7.
 जुअ-युज् (कर्मणि) °इ, III, 2, 13.
 जुअ-युज्, °इ, VII, 5, 22. °ज्जति, V, 5, 6,
 °ज्जिऊणं, VI, 13, 12; °ज्जिदि, III, 17,
 13; V, 4, 15; °ज्जिअइ, VIII, 13, 11.
 जुअ-युक्त, III, 12, 3, IX, 17, 28.
 जुआजुअ-युक्त+अयुक्त, III, 7, 14.
 जुआयार-युक्त+आचार, III, 4, 4; IX, 25,
 16.
 जुअ-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.
 जुयलुअ-युगल+उअ (स्वार्थे) III, 9, 3.
 जुवइ-युवति, III, 11, 4.
 जुवईस-युवति+ईस, V, 11, 13.
 जुवाण-युवन् IV, 6, 15; VIII, 6, 4.
 (H. जवान)
 जुवण-यौवन, VII, 15, 6.
 जुहिद्विज-युधिष्ठिर, पु. I, 4, 5. (Hem. I,

- 96, 107. Var. 1, 22; II, 30. where we have ज° instead of जु°)
- जूअ-भूत, III, 13, 8.
- जूयारसन-भूत+आरफत्व, III, 3, 16.
- *जूर-खिद् or कुष् °इ, III, 9, 12; VI, 14, 6. (Hem. IV, 132; 135; prob. from ज्वर.)
- जूरण-ज्वदन, (ज्वरण), IV, 10, 14.
- जूवार-भूतकार, III, 13, 4.
- जूहिय-यूथिका, (a kind of jasmine) VIII, 1, 14. (H. जुही or जूही; M. जुई, पांढरी, पिक्की.)
- जेसहे-यत्र, V, 2, 2.
- जेहअ-याहण, 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-इष् (कर्मणि) °इ, III, 7, 8, (See जोय.)
- जोइणि-योगिनी, VI, 5, 7.
- *जोइय-इष्ट, I, 14, 11; VI, 16, 1.
- जोइस-ज्योतिष्, 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-इष्, °इ, I, 7, 1. III, 8, 6, °हु. V, 1, 5, जोइवि, I, 15, 11; जोएवि, II, 6, 2; जोएवउ V, 2, 6; Hem. IV, 356, ex. G जोहुं, 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.
- झसि-झटिति, I, 16, 2; II, 12, 11.
- झरंत-झरत् IV, 15, 5, (Hem. IV, 173.)
- झलझल-onomatop. VII, 5, 16.
- झल्लरि-वायविशेष, 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.
- झसखिध-झषचिन्ह (नागकु. नाम) VI, 10, 7.
- झंकार-onomatop. VII, 1, 8; VII, 6, 6.
- *झंखिअ-विलपित, IX, 11, 2. (Hem. IV, 148.)
- झाहअ, °य-व्यात, I, 10, 10; VI, 2, 8. (Hem. IV, 6.)
- झाहय-व्यायक, IV, 2, 15.
- झाण-ध्यान, VI, 5, 5.
- झाणगिग-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. झूट false,)
- झुणि-ध्वनि, II, 7, 1; VI, 15, 3; (Hem. I, 52.)
- *झूरवइ-खिद्यते, V, 8, 10. (सृ. acc. Hem. IV, 73. H. झुरना.)

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- टकर-आघात (टंकार) VI, 14, 3. (H. टकर or टकोर conflict)
- टणटण-onomatop. VI, 15, 10.
- टलटल-onomatop. VII, 5, 15.
- टंकार-onomatop. VII, 1, 8 (see टकर)
- *टिटि-भूतस्थान III, 12, 4. (D. IV, 3. टेप्टा)

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ठव-स्थापय्, ठवेपिणु VII, 15, 2; ठवेवि IX, 21, 2. (M. ठेवणे to put)
 ठवेयि, °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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डज्ज-दह् °इ III, 15, 5. (Hem IV, 246.)
 डज्ज-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; °इति VIII, 1, 10. (Hem. IV, 208)
 डंभणिया-दम्भनिका (विद्यानाम) VI, 6, 18.
 डाहणि-डाकिनी IV, 15, 8.
 *डाल-शाखा I, 8, 11 (Hem. IV, 445 ex H. डाल; old M. ढाल)
 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).
 डोल-दोलाय्, °इ VII, 1, 6. (Hem. I, 217. H. डोलना to shake).

ढ

ढक-ढका (वायविवेष) 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)
 दुक्क-ढौक्, °इ II, 4, 6. दुक्क, ढोइय p. p. III, 6, 11; IV, 8, 4; IV, 13, 8; दुक्कत 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; ढोएपिणु I, 17, 1.

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ण-न I, 4, 2.
 णउ-न तु I, 4, 2.
 *णक्क-नासिका IX, 9, 1. (D. IV, 46 H. M. नाक)
 णक्खस्स-नक्षत्र III, 12, 6.
 णग्गोग्ग-नम्र+उम I, 9, 7.
 णग्गोह-न्यग्रोध I, 13, 7; VI, 8, 1; VII, 2, 8.
 णच्च-चूत, °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).
 णह-नाख्य VI, 9, 6.
 णट्ट-नष्ट III, 14, 4.
 णट्टमअ-नाशित VI, 7, 10.
 णट्टासणिल्ल-नष्ट + आसन + इल्ल (मत्वर्थे) IV, 13, 5.
 *णडिअ, °य-वधित II, 12, 11; V, 5, 16; IX, 7, 5. (D. IV, 18).

गण्ण-पु. I, 2, 2.
 गण्ण-न + अन्य VIII, 5, 6.
 गण्णाह-नक्त + अहन् V, 10, 19.
 गण्ण्थि-न + अस्ति I, 13, 6.
 गण्ण-नाद VII, 12 2.
 गण्ण-नम्, °ह; III, 1, 1.
 गण्णि-नमि (21st. Tirthankara) °णाह,
 °नाथ VI, 1, 11; VI, 2, 4.
 गण्ण-नत I, 11, 3
 गण्णर-नगर IV, 6, 5.
 गण्ण्यंघर-नयंघर, पु IV, 15, 11; IX, 22, 1.
 गण्णर-नर (अर्जुन) III, 14, 12; III, 14, 4.
 गण्णर-नर I, 9, 11; III, 14, 4.
 गण्णरय-नरक I, 11, 6.
 गण्णरवह-नरपति IX, 2, 9
 गण्णरंग-नर+अंग VIII, 10, 4.
 गण्णरिंदसीह-नरेन्द्र+सिह I, 13, 2.
 गण्णरोह-नर+ओघ VIII, 16, 3.
 गण्णवरंग-नवरंगा, स्त्री VIII, 12, 7.
 गण्णव-नम्, गण्णिवि abs, I, 8, 12.
 गण्णवमेह-नव+मेघ IX, 22, 7.
 गण्णवर-अनन्तर,र्थे अव्ययम् IV, 12, 1; IV, 13,
 7; V, 8, 7; IX, 19, 5; IX, 20, 1.
 (Hem. II, 187, 188.)
 गण्णवल्ल-नव+ल्ल (स्वार्थे) IV, 13, 5. (Hem.
 II, 165. M. J. नवळ H. नवेला)
 गण्णविय-नमित I, 16, 7; IX, 2, 2; IX, 4, 1.
 गण्णह-नख I, 11, 3; I, 17, 4; II, 7, 5. III,
 8, 9; IX, 20, 13.
 गण्णह-नभस् I, 3, 3; VI, 14, 2.
 गण्णहयर-नभश्चर I, 17, 3; III, 17, 3; VII,
 11, 15.
 गण्णहयल-नख+तल I, 17, 3; IX, 13, 6.
 गण्णहर-नखर VI, 6, 5.
 गण्णहवण-नख+वण III, 11, 4.
 गण्णहसिरि-नभः+श्री I, 10, 5..
 गण्ण-ननु I, 7, 6. (Hem. IX, 283)

गण्णवह-नन्दवती, स्त्री V, 7, 8.
 गण्णदि-नन्दिन्, पु. V, 7, 8
 गण्णदिणि-नन्दिनी, स्त्री, VII; 13, 5.
 गण्णह-इव, III, 12, 6; IV, 1, 13. (Hem.
 IV, 444) H. नाहै.
 गण्णहणि-नागिनी II, 14, 7.
 गण्णहणि-नागिनी, स्त्री, VIII, 12, 4.
 गण्णहल्ल-पु. I, 3, 12; I, 5, 1.
 गण्णहइंद-नागेन्द्र II, 11, 1.
 गण्णउ-नाम I, 4, 12.
 गण्णउ-नागम् IV, 13, 6.
 गण्णडय-नाटक II, 9, 5.
 गण्णण-ज्ञान I, 12, 10; VII, 10, 6.
 गण्णणतेअ-ज्ञान+तेअस् I, 9, 3.
 गण्णणकुसिअ-ज्ञान+अंकुशित VI, 5, 3.
 गण्णणाहिणाण-नाना+ अभिज्ञान II, 11, 2.
 गण्णणी-ज्ञानी II, 3, 13.
 गण्णाय-न्याय IX, 2, 9.
 गण्णाय-नाद IX, 18, 4.
 गण्णाय, ° अ-नाम III, 5, 3; IV, 13, 6.
 गण्णायअ-ज्ञायक IV, 2, 11; IX, 18, 16.
 गण्णायअ-न+आगत II, 6, 11.
 गण्णायकुमार-पु. the hero II, 14, 1. etc.
 गण्णायणयाणय-नागैः नता आज्ञा एषां ते VIII,
 14, 12.
 गण्णायणह-न+आकर्णयति IV, 8, 3.
 गण्णायदत्त-नागदत्त, पु. IX, 15, 6.
 गण्णायर-नागर I, 9, 11.
 गण्णायवसु-नागवसु, स्त्री, IX, 15, 8.
 गण्णायसिरि- नागश्री, स्त्री, VII, 11, 9.
 गण्णारय-नारक I, 12, 10; VI, 4, 14.
 गण्णारायण-नारायण VII, 8, 7.
 गण्णावह-इव I, 7, 6; I, 17, 11; V, 7, 8;
 V, 9, 12; VII, 1, 12 (Hem. IV,
 444 ;
 गण्णावह-न+आयाति II, 5, 14.
 गण्णाविज्ज-नम् (कर्मणि) °ह, VIII, 10, 7.

णास-नश्, °इ II, 4, 5; °उ III, 10, 7.
 णासिज्जर-नाशयेत् III, 3, 10.
 णासिया-नासिका VII, 13, 3.
 णाह-नाथ I, 12, 1; I, 18, 1; VIII, 13, 6. (VI. नाहो)
 णाहि-नाभि I, 17, 10; III, 10, 12.
 णाणा-ट्टणा (3. d of न) VI, 13, 4.
 णिउणमइ-निपुणमति VI, 1, 11.
 णिउत्त नियुक्त IX, 15, 10; IX, 18, 9.
 णिउब्भ-निर् + उद्भूत III, 14, 6 (see उब्भ)
 णिउरुंब निकुरम्ब (समूह) V, 11, 6 (Pañ. 18, निउरुंब).
 णिउंज-नि+युञ्, °जिवि, abs. VI, 1, 1; IX, 13, 8.
 णिऊणं-निपुणम् or दृष्टा abs. of निअ, IX, 17, 7. (Hem IV, 181.)
 णिकेअ निकेत I, 2 6; I, 16, 7.
 णिक्कल-निष्कल IX, 6, 4; IX, 13, 11.
 णिग्गाइ-निर्गच्छति VI, 14, 4.
 णिग्गाय-निर्गत I, 12, 2; II, 6, 5; III, 9 2; VII, 6, 13.
 णिग्गाह-निग्रह III, 3, 9; IV, 2, 8; IX, 9, 2.
 णिग्गंथ-निर्गथ VI, 15, 3; IX, 2, 4.
 णिग्घंट-निघण्टु III, 1, 5.
 णिच्च-नित्य I, 10, 2; III I, 4; V, 10, 21; VII, 11, 11.
 णिच्चल-निश्चल IX, 6, 10.
 णिच्चिदणील-नित्य+इन्दनील° I, 14, 3.
 णिच्चेलत्तण-निश्चेलत्व IX, 25, 1.
 णिच्चमि-निर्यामि VIII, 3, 3.
 णिच्चरा-निर्जरा (tech. term of Jain philosophy, see Notes) I, 12, 9.
 णिच्चिअ, °य-निर्जित I, 17, 14; V, 2, 10.
 णिच्चर-निर्+स्र् II, 2, 5, (क्षि acc. Hem. IV, 20; also see Hem I, 98.)
 णिट्ठ-निष्ठित (समाप्त) V, 6, 7.

णिट्ठिय-निष्ठित (समाप्त) I, 5, 10.
 णिट्ठुर-निष्ठुर III, 14, 2; V, 4 1; VII, 2, 10.
 णिडुहण-निर्देहन VIII, 10, 12.
 णिणाय-निनाद VI, 3, 3; IX, 18, 4.
 णिण्णट्ट-निर्नेष्ट VI, 9, 8.
 णिण्णेह-निर्+जेह II, 4, 9.
 णिसम-निस्तमस् I, 13, 1.
 णिह-निद्रा 1, 11, 10.
 णिहलिय-निर्देहित VII, 7, 9.
 णिहारणिआ-निर्दारनिका (विद्यानाम) VI, 6, 14.
 णिहिट्ट-निर्दिष्ट IX, 5, 2.
 णिहैव-निर्देव II, 14, 10.
 णिद्ध-लिग्ध I, 18, 6; II, 11, 8; III, 4, 11.
 णिद्धम्म-निर्+धर्म III, 2, 13.
 णिप्पह-निष्प्रभ VI, 14, 11.
 णिप्फंद-निस्पन्द III, 17, 14.
 णिप्पय-निर्भय VI, 4, 5.
 णिप्पिच्च-निर्भूत V, 4, 15.
 निष्मिण्ण-निर्भिन्न VII, 13, 4.
 णिच्चूसण-निर्भूषण III, 11, 11.
 णिमिसद्ध-निर्भेष+अर्थ IX, 19, 8.
 णिमीलियच्छि-निमीलित+अक्षिन् II, 5, 11.
 णिम्मच्छर-निर्+मत्सर VI, 2, 7.
 णिम्मल-निर्मल I, 3, 11.
 णिम्महिय-निर्+मथित IV, 4, 7.
 णिय, °अ-इत्, °एइ, °यंति II, 1, 6 (Hem. IV, 181).
 णिय-निज I, 8, 1.
 णिय-नीत I, 17, 2.
 णियइ-नियति; (भवितव्यम्, टि.) VII, 3, 4.
 णियच्छ-निर्+ईक्ष, °च्छिय abs VI, 2, 11 (दृष्ट Hem. IV, 181.)
 णियच्छिअ-नियमित V, 7, 5.

णियच्छिय-निरीक्षित VI, 1, 4.
 णियद्ध-निकट VIII, 11, 12.
 णियद्विय-निकर्षित IV, 9, 14.
 णियणियय-निज+निज+क III, 13, 1.
 णियत्त-निवृत्त IX, 19, 12.
 णियत्तद्-निवर्तते (पश्चाद् बलति, टि.) VII, 3, 4.
 णियत्तण-निजत्व (स्वामित्व) VII, 6, 7.
 णियत्तण-निवर्तन VII, 6, 7.
 णियमंत-नियच्छत् I, 8, 5.
 णियमोवास-नियम+उपवास IX, 19, 10.
 णियय-निज+क I, 4, 1.
 णियर-निकर (समूह) I, 9, 11; I, 15, 8.
 णियवद्-निज+पति I, 3, 7; V, 4, 2.
 णियंब-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.
 * णिरारिड-नितराम् VII, 2, 6; IX, 2, 12.
 * णिरिक-चौर, टि. VII, 7, 3. (णिरिक-नत D. IV, 30.)
 णिरिक्ख-निर्+ईध्; °हि, III, 7, 12.
 णिरिक्खिय-निरीक्षित II, 9, 1; III, 1, 4.
 णिरु-नितराम् निश्चयं वा I, 1, 8; I, 15, 11.
 M. निर्हा)
 णिरुज्झ-नि+रुध् (कर्मणि); °इ I, 13, 6.
 णिरुत्तउ-निश्चितम् (अव्यय) II, 13, 11;
 III, 7, 6, (D, IV, 30)
 णिरुवम-निरुपम I, 15, 11.
 णिरोह-निरोध IX, 24, 14.
 णिरोहिय-निरोधित VI, 5, 4.
 णिल्लुक-निर्+लुधित IV, 4, 10.
 णिल्लुद्ध-निर्+लुब्ध IV, 3, 12.
 * णिल्लुहण-निर्+मार्जन IX, 25, 10. (Hem. IV, 105.

* णिल्लुर-छिद् (prob निर्+लु), °रिबि abs. IX, 24, 3. (Hem. IV, 124)
 * णिल्लुरिय-छिन्न VII, 13, 8.
 णिव-रूप I, 9, 1.
 णिवद्-रूपति I, 11, 2,
 णिवचंपय-रूप+चंपक I, 10, 2.
 णिवजस-रूप+यशस् VII, 9, 5.
 णिवड-नि+पत्, °डंति, IX, 18, 18 ° डेसद्, II, 8, 3; °डेसहि V, 2, 8.
 णिवडण-निपतन II, 8, 12.
 णिवडिअ-निपतित 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.
 णिविप्पि-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.
 णिव्विप्पि-निर्वृत्ति IX, 2, 7.
 णिव्वियड-निर्+विकट (विकार) IV, 4, 9. (रसरहित, टि.)
 णिव्वुद्-निर्वृत्ति (7 th) VI, 5, 11.
 णिव्वुद्-निर्वृत्ति VIII, 10, 7.
 णिव्वूढमाण-निर् + वि+ऊढ+मान IV, 7, 7.
 णिव्वेय-निर्वेग IX, 24, 1.
 णिसणिय-निषणा 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.

गिष्ठं-नि+घृम्, °इवि V, 2, 14.
 गिष्ठं-नि+घृम् (कर्तरि) निघूदन IV, 14, 11.
 गिष्ठंभि-निघृम्भित VII, 8, 9. (विचस्त, टि.)
 गिसेज्जा-निः+क्षय्या (पद्यासन. टि.) IX, 25, 1.
 गिसेणी-निः+भ्रेणी 2, 3, 10 (H. नसेनी ladder)
 गिहय-निहत I, 11, 3.
 गिहसण-निघर्षण VII, 7, 10; IX, 25, 9.
 °गिहाअ-निघात I, 17, 3.
 गिहाल-नि+भाल्, °इ, III, 8, 10; °मि IV,
 12, 7 °लिचि V, 12, 9. (H. निहारना M.
 निहाळणें to see attentively J. निहाळवुं.)
 गिहालण-निभालन III, 2, 15.
 गिहालिय-नि+भालित I, 8, 2; I, 13, 8.
 गिहालिर-निभाल+इर (ताच्छील्ये) II, 5, 10.
 गिहि-निधि I, 11, 9; VI, 7, 7.
 गिहिअ, °य-निहित I, 1, 11; II, 10, 4, VII,
 4, 5.
 गिहिअ-निहित IX, 9, 11.
 गिहिप-नि+घा+णिच् (कर्मणि) III, 3, 5.
 गिहीण-निहीन IV, 8, 2.
 *गिहिलण-निलय (गृह) I, 1, 4, (Hem.
 II, 174.)
 गीणिय-निर्+नीत VII, 3, 11.
 गीय-नीत VII, 7, 7.
 गीरुअ-नीरुज V, 1, 3.
 गीलालय-नील+अलक V, 1, 9.
 गीलुप्पल-नील+उत्पल II, 5, 13.
 *गीवइ-शतलं भवति I, 14, 1.
 (M. निवणें to cool).
 गीखंगइ-वृपात्रे, नीचात्रेः वा, टि. III, 14, 11.
 गीसाणिय-निः+स्वनित VI, 1, 8.
 गीसरिअ-निः+सृत I, 10, 12; III, 9, 18.
 गीससइ-निः+शसिति II, 10, 8.
 गीससंती-निः+शसत् (श्रियां) II, 2, 6.
 गीसारिय-निः+सारित VIII, 10, 6.
 गीसास-निः+श्रास I, 10, 13.
 गीसेस-निः+शेष I, 1, 6; III, 1, 6.

गीहार-नीहार (हिम) I, 16, 10.
 गेउर-नूपुर I, 17, 6. (Hem. I, 123; Var.
 I, 26).
 गेत्त-नेत्र (वज्र) IX, 21, 33.
 गेत्थ-नेपथ्य (आभरण, टि.) IX, 18, 12.
 compare गेसण-निवसन; भविस. IV, 8, 10.
 गेत्थंग-नेपथ्य+अंग IX, 20, 6.
 गेह-जेह I, 6, 7; VI, 9, 5 (Hem. II,
 76; Var. III, 1).
 गेहज्जिअ-जेहारित II, 14, 9.
 गोकसाय-नो+कषाय (a tech. term of ga-
 in Philosophy; see Notes) I, 12, 5.
 गोसरिय-न + उत्सृत IV, 13, 6.
 गह्विअ-स्नापित VI, 9, 2. (Hem. IV, 14.)
 गहाणिअ-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.
 तअ-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.
 तणुसगा-तनु + सर्ग (कायोत्सर्ग तपोविशेष)
 IX, 20, 17.

तण्डा-तृष्णा IX, 17, 14.
 तप्त-तप्त IV, 4, 9.
 तप्त-तृप्त VIII, 6, 17.
 तप्ति-तत्परता VIII, 14, 4; IX, 2, 3. (D. V. 20).
 तप्य-तप् °इ I, 14, 1; V, 1, 11; V, 9, 7.
 तमालम्भ-तद् + आलय VIII, 5, 8.
 तमोह-तमस् + ओष IX, 17, 1.
 तल्प्य-तल्प I, 18, 5.
 तवण-तपन VIII, 10, 2.
 तव्यरण-तपक्षरण II, 4, 3; VII, 15, 6.
 तवसह-तपः + सह IV, 2, 16.
 तविय-तप्त II, 1, 10.
 तस-प्रस IV, 2, 4; IX, 10, 6.
 तस-प्रस, °इ II, 4, 8.
 तसिय-त्रासित III, 17, 5.
 तहण्ण-तथा + अन्यत IX, 21, 18.
 तर्हि-तत्र (तस्मिन्) I, 6, 1; I, 15, 8; II, 3, 6.
 तंडघ-ताण्डव (दृत्य) I, 18; 2.
 तंत-तन्त्र III, 1, 10.
 तंती-तन्त्री (वाद्यविशेष) III, 1, 7; V, 9, 10.
 तंद-तन्द्रा I, 3, 10.
 तंष-ताम्र III, 4, 10 (Hem. II, 56.)
 तंषाहर-ताम्र + अधर III, 4, 11.
 तंबिर-ताम्र III, 4, 10 (Hem. II, 56.)
 तंबोल-ताम्बूल VIII, 5, 15. (Hem. I, 124).
 तंमस-तन्मात्र IX, 10, 12.
 *तंवार-नरक III 2, 11 (see जस.)
 ता-तावत I, 3, 2.
 ताभ, °य-तात, °एं II, 10, 10; III, 5, 3.
 तडिय-ताडित II, 10, 10.
 ताम-तावत I, 14, 9.
 तायण-त्राण VIII, 16, 1.
 तारावह-तारापति (चन्द्र) V, 8, 1.
 तालवह-तालपट्ट (कर्ण) III 16, 7.

ताव-ताप I, 3, 9; I, 12, 8.
 ताविभ-तापित III, 10, 13.
 तितरवहरि-त्रिपुर + वैरिन् (शिव) VII, 1, 12.
 तिक्क-तीक्ष्ण III, 2, 16; III, 17, 14;
 VII, 10, 1.
 तिगुत्त-त्रिगुप्त, पु. VI, 14, 12.
 तिगुत्ति-त्रि + गुप्ति IX, 25, 16.
 तिट्टि-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.)
 तिसि-तृप्ति III, 9, 5. (तिसी-सार D.V, 11.)
 तित्थ-तीर्थ VI, 1, 11.
 तित्थयरत्तण-तीर्थकरत्न IX, 12, 11.
 तित्थु-तत्र I, 14, 9 (M. तेथें).
 तिभ्भेय-त्रि + भेद IX, 20, 2.
 तिभत्ती-त्रि + भक्ति IX, 17, 36.
 तियस-त्रिदश (देव) I, 11, 5; IV, 10, 10;
 VII, 13, 5.
 तिरिच्छच्छि-तिर्यग् + अक्षि III, 7, 12. (H. तिरळी 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.
 तिब्बतेअ-तीव्र + तेजस् VIII, 5, 13.
 तिवलि-त्रिवलि I, 17, 11; III, 8, 7.
 तिविह-त्रिविध I, 5, 7.
 तिसिग-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.
 तिहुयणरह-त्रिभुवनरति, स्त्री, V, 7, 9; V, 13, 10.

तीर्-तया (वृ.) II, 2, 1.
 तीर्-तीर् IX, 17, 18.
 तुच्छोत्तर-तुच्छ + उदर I, 17, 10.
 तुङ्ग-तुष्ट I, 12, 1.
 तुङ्गि-तुष्टि I, 4, 4.
 तुण्डिक-तुण्डीक III, 13, 6; V, 12, 10;
 VII, 2, 1.
 तुमं-त्वम् II, 3, 18.
 तुम्हरं-युयम् II, 6, 11.
 तुम्हारिस-युष्मादस्य V, 3, 1.
 तुरय-तुरण III, 16, 7.
 तुरंत-त्वरत I, 16, 6.
 तुरिउ-त्वरितम् VI, 17, 7.
 तुरिय-त्वरित II, 2, 4; II, 9, 12.
 तुरुक्ख-तुरुक्क (See Notes) IX, 18, 13.
 तुहीणाइ-तुहिन+आदि IX, 17, 15.
 तुहं-त्वम् I, 4, 1; I, 15, 13.
 तुंगि-तुङ्गी, स्त्री, VIII, 12, 10.
 तुंड-तत्सम मुख or मस्तक IV, 10, 13.
 तूर-तूर्य (वायविघोष) II, 2, 8; VI, 2, 10;
 IX, 22, 6.
 तूरयसइ-तूर्य+शब्द VI, 2, 12.
 तेअ^०य-तेजस् I, 14, 4; III, 5, 5; IX, 17,
 32.
 तेसहे-तत्र V, 2, 2.
 तेसीस-त्रिंशत् VIII, 8, 9.
 तेयवंत-तेजस्विन् IX, 18, 11.
 तेयाहिय-तेजस्+अधिक V, 13, 11.
 तेरउ-तव III, 10, 10. (H. तेरा)
 तेळोय-त्रैलोक्य IX, 11, 5.
 ती-तद् I, 17, 16. (Var. VI, 10).
^०तोडण-त्रोटन III, 14, 7.
 तोण-तूणीर VII, 5, 4. (Pai. 845)
^०तोय-तत्सम, (जल) III, 5, 5; V, 2, 8.
 तोयावलि-द्वीप, VIII, 8, 12.
 तोसियच्छर-तोषित+अप्सरस् IV, 10, 1.

थक्-स्या, ^०इ 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.
 थविअ, ^०थ-स्थापित 1, 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.
 बलं; D. V, 25. विस्तीर्ण.)
 थावर-स्थावर IX, 10, 6.
 थिअ, ^०थ-स्थित I, 6, 3; II, 1, 6; III, 11,
 12.
 *थिप्पमाण-विगलत् VIII, 15, 8. (Hem.
 IV, 175).
 थिर-स्थिर 1, 2, 9; II, 12, 6.
 थिरत्त-स्थिरत्व I, 4, 9; IX, 11, 2.
 थीरयण-स्त्री+रत्न III, 7, 8.
 थीरुवंक-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).

थूललक्ष्म-स्थूल+लक्ष्य (बहुप्रद, टि.) III, 4, 6.

थेण-स्तेन IX, 8, 2. (Var. III, 12).

थेणत्त-स्तेनत्व IX, 8, 2.

*थोइ-विद्यहस्त 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-दैयित् VII, 4, 1.

दइयंबरिय-दिगम्बरीय IX, 24, 12.

दइघ-देव 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.

दट्टण-दट्ट II, 2, 10 (Hem. IV, 213).

दडयड-onomatop. IV, 15, 7 (cf. दडवड ऋटिति, 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.

दप्य-दर्प II, 3, 15; VII, 11, 1.

दप्प-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.

*दलवह-निर+दल्, °इ VI, 14, 6. (वह gives the sense of निःशेष cf. H. चरपट, M. तळपट; see मविस.)

*दलवहण-निर्दलन (कर्तरि) II, 7, 2. (चूर्णक.टि.)

दलवहिय-निर्दलित III, 16, 6.

दलिय-दलित IV, 10, 6.

दविण-द्राविण III, 12, 2; IV, 9, 7, VI, 7, 7.

दव्व-द्रव्य VI, 10, 12, IX, 17, 15.

दव्विविय-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 VI, 2, 5.

दहिय-दधि IX, 5, 8.

दंत-दान्त I, 10, 11.

दंताघोयण-दंत+अघावन 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; षत्रु, टि.)

III, 14, 13; IV, 7, 14; IV, 14, 3.

दाइज्ज-Same as दाइय, IV, 8, 9; IV, 11, 8.

*दाहणि-°दाहिनी VI, 5, 7.
 दाढा-दंष्ट्रा I, 4, 8. (Hem. II, 139, Var.
 IV, 33; H. M. दाढ or डाढ).
 दाणंजु-दान+अञ्जु II, 2, 5.
 दाणुल्लिय-दान+आर्द्र VI, 17, 3. (Hem. I, 82.)
 दावार-दावृ IV, 3, 9. (H. दातार).
 दारय-दारक I, 10, 6.
 दारेवअ-दारय्+तव्य III, 15, 4.
 दालिह, ° ड-दारिय I, 3, 3; II, 4; 7, II, 6,
 17. (Hem. II, 254.)
 *दावह-दर्शयति I, 10, 4. (Hem. IV, 32.)
 दाधिय, °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.
 दिक्खअ-दीक्षित VII, 6, 5.
 दिग्गाअ-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+अत्त IV, 2, 9.
 दिष्णेषार-दिनेश्वर (सूर्य) VII, 8, 5.
 दिणयरकंत-दिनकर+कान्त (सूर्यकान्तमणि) I,
 14, 1.
 दिष्ण-दत्त I, 4, 6; V, 8, 5; VI, 17, 10;
 (Var. VIII, 62; Hem. I, 46.)
 दिस्सि-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.
 दियंबर-दिग्म्बर IX, 24, 2.
 दिह्मिदिल्लिय-वालिका, 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-वृत्ति 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-दीप+ उदधि I, 5, 11.
 दीस-दृष्ट (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.)
 दुग्गाह-दुर्गति IV, 2, 20.
 दुग्गायर-दुर्गम I, 1, 11.
 दुग्गावहार-दुर्ग+अपहार VII, 5, 14.
 दुग्गाह-दुर्माद्य IX, 20, 1.
 *दुग्घोह-दुर्घट (?) VII, 7, 6. (हस्तिन् aec.
 D. V, 44. दुग्घुह्दणया 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.
 दुणहं-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.
 दुत्थ-दुग्ध I, 6, 7.

दुबत-दुग्ध IX, 7, 1.
 दुष्येच्छ-दुष्येक्ष III, 14, 10.
 दुष्म-दुह (कर्मणि) °ह, IX, 8,9 (Hem. IV
 245).
 °दुम-दुम II, 11, 5.
 दुम्मण-दुर्मनस् IV, 8, 8.
 दुम्मुह-दुर्मुख, पु. VII, 2, 14.
 दुरध-द्विरद (गज) V, 5, 4.
 दुल्लह-दुर्लभ II, 6, 16.
 दुल्लंघ-दुर्लङ्घ्य VI, 12, 14.
 दुवालसंगि-द्वादशाङ्गी I, 1, 9 (Hem. I, 254)
 दुविद्यद्-द्विविधत्व or दुर्विदग्ध IX, 5, 4. (See
 भविस. दुब्धियद्)
 दुविह-द्विविध I, 1, 3; IX, 11, 10.
 दुव्वयण-दुर्वचन IV, 9, 13.
 दुव्वयण-दुर्वचन same as दुट्टवयण, पु., V,
 2, 7.
 दुव्वयणुल्ल-दुर्वचन+उल्ल (स्वार्थे) पु. V, 4, 18.
 दुव्वार-दुवार VIII, 15, 14.
 दुसज्ज-दुःसाध्य IX, 17, 30.
 दुह-दुःख I, 4, 5; VI, 11, 4.
 दुहिय-दुहितृ V, 8, 1 (Hem. II, 126.)
 °दुंदुहि-दुन्दुभि II, 11, 4; VII, 1, 5.
 दूआ-दूर्वा VII, 4, 6.
 दूण-द्विगुण VIII, 1, 9. (H. दूना double).
 दूय-दूत VIII, 14, 1.
 दूयध-द्वितीय IX, 4, 6.
 दूरालोह-दूरालोकिन् III, 4, 5.
 दूरजिज्ञाय-दूर + उज्जित I, 2, 4.
 दूस-दूप्य (tent.) V, 1, 2; VII, 1, 15.
 दूसह-दुःसह I, 12, 6; III, 14, 3; IX,
 25, 3.
 दूसाधास-दूप्य + आवास V, 3, 6.
 दूसिय-दूषित IX, 6, 3.
 देह-ददाति I, 4, 4; I, 10, 3; V, 8, 12.
 देउ-देवः I, 9, 3; देवस् II, 6, 7.
 देदेहि-दा (श्वाथे) लोट् VI, 12, 11.

देवह-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).
 देवाधिय-दापिता I, 9, 4.
 देवि-देवी I, 1, 10.
 देविद्-देवेन्द्र II, 11, 1.
 देस-देश I, 11, 11.
 देसिअ-देशिक (a traveller) VIII, 4, 6.
 देयाहिअ-दैवाधिक (भाग्यवान्) VII, 3, 5.
 दोखंडिअ-द्विखण्डित VII, 14, 12.
 द्रोण-द्रोण, पु. II, 14, 12.
 द्रोणामुह-द्रोणमुख III, 15, 8. (see Notes).
 दोदह-द्वादश IX, 20, 16.
 दोसबहत्थ-दोष + बहिःस्थ IX, 16, 9.
 दोहित्त-दौहित्र III, 13, 5.

ध.

धगधग-onomatop. VIII, 3, 7.
 धणहत्त-धनिन् V, 10, 7.
 धणयत्त-धनदत्त, पु. IX, 15, 5.
 धणवह-धनपति (कुबेर) I, 14, 5.
 धणस्तिरि-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.
 धम्मपत्त-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.

धरयल-धरातल IX; 18, 18.
 धररंघ-धरा + रन्ध II, 14, 6.
 धरंत-धृ + शतृ I, 1, 4; I, 6, 14.
 धरि-धृ + लोद् 2nd sing. I, 16, 3. (M.
 धरणे to hold in order to prevent).
 धरिषि-धरित्री, III, 6, 1.
 धरिभ, °य-धृत I, 4, 8; I, 7, 4.
 धरियलोह-धृत + लोह (पक्षे °लोभ) VII,
 14, 1.
 धरेव्वध-धृ + तव्य II, 8, 4.
 धवलक्षण-धवलत्व III, 15, 14.
 धवलहर-धवलगृह I, 1, 12.
 धाव्य-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 & cry).
 धिद्व-धृष्ट IV, 9, 10.
 धिद्धि-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.
 धुस-धूर्त (कुशल) IV, 1, 8.
 धुसक्षण-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 (मध्राति) V, 8, 14. (Hem.
 IV, 59.)
 धेणुय-धेनु IX, 8, 9.
 धोइअ-धौत VII, 10, 6.
 धोव-धौत III, 8, 15; IX, 9, 10.
 धोयइ-धावति (प्रक्षालयति) V, 8, 11. (H.
 धोना to wash).

प.

पइ-Acc. Inst. & loc. sing. of युष्मद्
 I, 2, 7.
 पइ-पति I, 11, 2.
 पइज्ज-प्रतिज्ञा VIII, 7, 8 ((H. M. पेज.)
 पइट्ट-प्रविष्ट II, 5, 8; III, 5, 12. (H.
 पैठा.)
 पइस-प्र.+विष्, °हि VI, 7, 5.
 पइसमाण-प्रविष्टात् 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.
 पउत्तिणि-पथिनी 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 (स्वार्ये) (समर्थ°) IV, 14, 5.
 (Hem. II, 174.)
 पक्ख-पक्ख II, 1, 11; III, 2, 16, ; VIII,
 5, 3.
 पक्खलिअ-प्र+स्खलित VII, 7, 9.
 पक्खालण-प्रक्षालन IV, 2, 2.
 पक्खिअ-पक्खिन् VIII, 1, 5.
 पक्खिणि-पक्खिणी II, 1, 11.
 पक्खिअ-पक्खि+इन्द्र II, 11, 5.
 पघोस-प्र+घोषय्, °इ II, 7, 11.
 पघोसिअ-प्रघोषित VII, 9, 1.
 पक्कवत्त-प्रत्यक्ष III, 6, 6; IV, 6, 9.
 *पक्कल-प्रचुर, टि. IX, 18; 2. (समर्थ D. VI,
 69).

*पञ्चार-उप+आ+कम्, °इ, IV, 15, 2; VI, 14, 5; (Hem. IV, 156.)
 *पञ्चारिभ-भणित, टि. III, 5, 14; VII, 2, 14.
 पञ्चदश, °ष्ट-पञ्चात् IV, 14, 4; V, 8, 4; IX, 24, 8.
 पञ्चल-पक्ष्मल III, 14, 6.
 पञ्चलाताव-पञ्चास्ताप III, 15, 5.
 पञ्चाभ-प्रजात IX, 17, 2.
 पञ्चालंसु-प्रजाल+अंशु IX, 17, 21.
 पञ्चलिभ, °य-प्रज्वलित IV, 10, 1; VIII, 8, 12.
 पट्टण-पत्तन IV, 8, 2.
 पट्टव-प्र+स्थापय्, °हि IV, 14, 1.
 पट्टविभ, °य-प्रस्थापित I, 16, 6; III, 13, 14; V, 6, 12.
 पढ-पद्, °इ IX, 6, 7.
 पढंत-पठत् III, 1, 4.
 पढिय-पठित VI, 15, 11.
 पढ-पट I, 14, 10; VI, 7, 3; VIII, 5, 14.
 पढ-पत्, °डंति I, 18, 3; °डिवि III, 6, 15.
 पडण-पत्तन 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).
 पडिभ, °य-पतित I, 6, 14; V, 9, 13; VII, 1, 13.
 पडिखडिय, °लिय-प्रति + स्वलित IV, 10, 6; IV, 15, 4.
 पडिखल-प्रति + खल्, °इ V, 3, 4; VI, 14, 4.
 पडिगह-प्रति + ग्रह्, °इ IX, 20, 19.
 पडिगाहिजह-प्रीत + गृहीयात् IV, 3, 9.

पडिच्छिय, °अ-प्रति + ह्य II, 12, 3; V, 12, 5; VI, 7, 1.
 पडिजंप-प्रति + जल्प्, °इ I, 5, 2; III, 7, 13.
 (see जंप).
 पडिणिग्माभ-प्रति + निर्गत VI, 7 12.
 पडिणिहि-प्रतिनिधि III, 3, 9.
 पडिविब-प्रतिबिम्ब I, 15, 14; V, 11, 6.
 पडिवोहिभ-प्रति + बोधित IX, 19, 7.
 पडिमड-प्रतिमट IV, 14, 11.
 पडिम-प्रतिमा (a tech. term of Jain Philosophy. See Notes) I, 12, 6.
 पडिमल्ल-प्रतिमल्ल IV, 11, 11.
 पडिमम 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.
 पडिवसि-प्रतिपत्ति V, 10, 5; VI, 1, 10.
 पडिविस-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.
 °पडुसि-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-पञ्चासत् V, 11, 7.
 °पत्त-पात्र IV, 2, 17.
 पत्त-प्राप्त III, 10, 9; IV, 8, 6; VII, 10, 13.

पक्ष-पत्र III, 1, 8; VII, 10, 13; VIII, 9, 3.
 पक्षण-पत्र II, 1, 8.
 पक्षल-पत्र + ल (कृष्ण) III, 4, 14 (Hem. II, 173; H. पतला; M. पातळ).
 पक्षवक्ष-प्राप्त + वृत्त (भुतवृत्तान्त) VII, 3, 6.
 पत्थर-प्रस्तर I, 4, 9; (H. पत्थर s'one).
 पत्थिअ-प्रार्थित I, 2, 3.
 पत्थिअ-पार्थिव I, 10, 7.
 पघाहअ-प्र + धावित III, 17, 1.
 पपुच्छिय-प्र + पृष्ट VI, 2, 11.
 पबल-प्रबल III, 4, 9.
 पबंघ-प्रबन्ध II, 10, 9.
 *पबोह्लिअ-प्र+कथित I, 3, 12 (see बोह्लिअ).
 पबोहण-प्रबोधन IX, 19, 1.
 पब्भट्ट प्र + भ्रष्ट IV, 2, 20.
 पब्भार-प्र + भार III, 12, 9; IV, 9, 7; VII, 1, 9.
 पभण-प्र+भण, °इ II, 4, 4; °न्ति 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.
 पयह-प्रकृति IX, 10, 9.
 पयई-प्रकृति (Karmic energy) I, 12, 8.
 पयच्छिअ-प्र+दत्त V, 12, 5.
 पयह-प्र+वृत्त °इ IX, 11, 3.
 पयह, °स्त-प्रवृत्त II, 2, 1; III, 1, 5; IV, 4, 9.
 पयहंत-प्रकटयत् III, 15, 12.
 पयहिय-प्रकटित VI, 6, 4; VI, 8, 10.
 पयपेह्लिअ-पद+प्रेरित III, 9, 17.
 पयव-पत्त-पद+पत्तल VIII, 7, 7.
 पयविसि-पद+वृत्ति IX, 2, 9
 पयंग-पतज्ञ (सूर्य) III, 14, 10; VII, 6, 14; IX, 16, 3.
 पयंहपजोयण-प्रचण्डप्रयोत, पु.VII, 4, 9.

पर्यंत-पर्यः दुग्धमन्ते अस्य तद् भोज्यम् IX, 21, 39.
 पर्यंप-प्र+जल्प् °इ IX, 8, 7. (See जंप)
 पर्यंपण-प्रजल्पन VI, 10, 9.
 पर्यंपिअ-प्र+जल्पित III, 9, 6; III, 12, 1.
 पर्यंपिर-प्र+जल्प्+हर (ताच्छील्ये) VI, 13, 20.
 पर्याण-प्रयाण VII, 3, 10.
 पर्याबंधुर-प्रजाबंधुर (नाग कु. नाम) II, 4, 1; VI, 13, 7.
 पर्यार-प्राकार VI, 12, 14.
 पर्यारियसट्ट-प्रकारित+सट्ट (नाटिका) IX, 21, 36. (पाडनि अनुसारि नृत्यसामग्री खेला नाच-वानी, टि.)
 पर्याल-पाताल V, 12, 6.
 पर्याव, °अ-प्रताप I, 8, 1; I, 15, 8.
 पर्यास-प्र+काश्, °हि I, 2, 8.
 पर्यास-प्रकाश IX, 17, 8; IX, 17, 33.
 पर्यासिय-प्रकाशित II, 7, 7.
 पर-परम् (but) I, 4, 2.
 परजिय-पराजित I, 3, 6; I, 14, 10.
 परताविर-पर + ताप् + हर (ताच्छील्ये) VII, 9, 7.
 परमथ-परमार्थ IV, 2, 3.
 परमप्य-परमालम्न IX, 4, 1.
 परमुच्छाह-परम+उत्साह VII, 15, 5.
 परमुच्छिय-परम+उच्छ्रित VIII, 10, 9.
 परमुण्णय-परम+उज्जत I, 17, 4.
 परमेट्टि-परमेष्ठिन I, 12, 2.
 पर्यार-पर+दारा IX, 8, 3.
 पर्यारिअ-पारदारिक III, 12, 1; IX, 8, 3.
 परहण-पर+धन VI, 10, 14.
 परंमुह-पराह्मुख IV, 2, 7.
 पराहअ, °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.

- परिक्ल-परि+ईह, °इ III, 5, 8; °हि III, 3, 8. °क्लिन्नि III. 3, 5.
- परिग्माह-परिग्रह I, 17, 7; III, 9, 8; VII, 15, 1.
- परिद्विभ, °य-परि+ स्थित I, 5, 7; III, 5, 6; IV, 6, 12.
- परिडक्षिभ-प्रति+स्थापित VI, 5, 6.
- परिणाविय-परि+णी+णिच्+क्त VI, 9, 10.
- परिणिधि-परिणीय II, 1, 1.
- परिणिज्जड-परिणीयताम् I, 16, 8.
- परिणेतमि-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-परिस्फुरेत I, 15, 4.
- परिभम-परि+भ्रम्, °इ I, 10, 13.
- परिमट्ट-परिमृष्ट IV, 1, 7.
- परिमलय-परिमृदित II, 1, 4. (Hem. IV, 126.)
- परिमिय-परिमित I, 11, 3.
- परियद्-परि+वर्धय्, °इ, III, 2, 4.
- परियङ्गिय-परि+वर्धित or अर्हित VI, 17, 12.
- परियण-परिजन I, 9, 5; II, 13, 6.
- परियन्तण-परिवर्तन III, 14, 7.
- परियरिअ, °य-परिचरित I, 7, 9; VI, 17, 15.
- परियलंत-परिगल्त् IV, 10, 5.
- परियलिय-परिगलित I, 11, 9; VII, 13, 2.
- परियंचिभ-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.
- परिवद्-परि+वृष्, °इ VI, 4, 11.
- परिवेय-परि+वेद IX, 10, 6 (त्वं जानीहि, टि.)
- परिहृ-परि+धा, °इ I, 7, 4; IX, 5, 5. (H. पहिरना to wear, by वर्णव्यत्यय).
- परिहृव-परिभव VIII, 15, 14.
- परिहा-परिखा I, 7, 4.
- परिहाण-परिधान V, 10, 20; IX, 8, 10.
- परिहाविअ-परि+धापित IX, 22, 13.
- परिहृय-परिभूत III, 16, 12.
- परीहण-परिधान (exchange of long & short for metre) IX, 21, 29.
- पलय-प्रलय VII, 5, 1.
- पलयासंकिर-प्रलय + आसंक + इर (ताच्छील्यं) 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.
- पलोहय-प्रलोकित I, 14, 14.
- पलोह-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 :o produce musical sound).
- पवट्टण-प्रवर्तन VI, 11, 11.
- पवट्ट-प्रकोष्ठ III, 4, 8 (Hem. I, 156.)
- पवड्ड-प्र+वृष्, °इ III, 2, 4.
- पवड्डिअ, °य-प्रवृद्ध II, 8, 7; III, 13, 14.

पञ्चविंशति-पञ्चविंशति, पु. VIII, 12, 13.
 पञ्चविंशति-पञ्च VI, 7, 8.
 पञ्चविंशति-पञ्च, °इ VII, 3, 4.
 पञ्चविंशति-पञ्च VI, 5, 4.
 पञ्चविंशति-पञ्च I, 14, 7; VI, 9, 6.
 पञ्चविंशति-पञ्च+अर्थ III, 1, 16.
 पञ्चविंशति-पञ्च I, 11, 7.
 पञ्चविंशति-पञ्च VII, 3, 1.
 पञ्चविंशति-पञ्च IX, 18, 10; IX, 21, 28.
 पञ्चविंशति-पञ्च I, 4, 5.
 पञ्चविंशति-पञ्च+विपुल I, 1, 12; I, 6, 1, III, 4, 13.
 पञ्चविंशति-पञ्च+प्रापित I, 2, 10.
 पञ्चविंशति-पञ्च IX, 7, 8.
 पञ्चविंशति-पञ्च+विस्तार III, 14, 6.
 पञ्चविंशति-पञ्च+वि+वृम्भ्, °इ IX, 15, 1.
 पञ्चविंशति-पञ्च+वि+रचित III, 11, 11.
 पञ्चविंशति-पञ्च+वि+लम्बित V, 4, 20.
 पञ्चविंशति-पञ्च V, 7, 10.
 पञ्चविंशति-पञ्च+वच् (कर्मणि) °इ III, 6, 14.
 पञ्चविंशति-पञ्च+दि III, 6, 9.
 पञ्चविंशति-पञ्च+उक्त I, 3, 9; VII, 4, 12.
 पञ्चविंशति-पञ्च IV, 2, 16.
 पञ्चविंशति-पञ्च+वित IX, 24, 1.
 पञ्चविंशति-पञ्च+व्या VI, 15, 2.
 पञ्चविंशति-पञ्च II, 6, 17.
 पञ्चविंशति-पञ्च I, 8, 8; II, 11, 3; IX, 21, 29.
 पञ्चविंशति-पञ्च + शम् (कर्मणि) °इ IV, 9, 13.
 पञ्चविंशति-पञ्च + च, °इ III, 12, 8.
 पञ्चविंशति-पञ्च I, 3, 6; I, 11, 7.
 पञ्चविंशति-पञ्च I, 3, 5; I, 8, 1; II, 8, 3.
 पञ्चविंशति, °य-पञ्च II, 9, 5; III, 17, 7; VI, 4, 11.
 पञ्चविंशति-पञ्च I, 7, 6.
 पञ्चविंशति, °य-पञ्च II, 6, 10; VI, 12, 13; VI, 17, 9.

पञ्चविंशति-पञ्च (शम्) V, 4, 23.
 पञ्चविंशति-पञ्च+वित I, 15, 9; V, 12, 8.
 पञ्चविंशति-पञ्च+वित I, 1, 10.
 पञ्चविंशति IX, 9, 4.
 पञ्चविंशति-पञ्च II, 7, 4.
 पञ्चविंशति-पञ्च I, 6, 10; I, 10, 13; V, 2, 14.
 पञ्चविंशति-पञ्च II, 5, 13.
 पञ्चविंशति-पञ्च+हन् °मि III, 15, 1; °णिवि VI, 7, 10.
 पञ्चविंशति-पञ्च + स्थ (व्याकुल, टि.) IX, 18, 12.
 पञ्चविंशति-पञ्च I, 11, 1.
 पञ्चविंशति-पञ्च + ह्, °इ VII, 3, 4.
 पञ्चविंशति-पञ्च II, 2, 4; III, 1, 6.
 पञ्चविंशति-पञ्च VII, 14, 10.
 पञ्चविंशति-पञ्च VI, 4, 10.
 पञ्चविंशति-पञ्च VIII, 2, 7.
 पञ्चविंशति-पञ्च II, 5, 10.
 पञ्चविंशति-पञ्च II, 11, 8; IX, 17, 22.
 पञ्चविंशति-पञ्च I, 17, 9; IV, 12, 4; V, 2, 11.
 पञ्चविंशति-पञ्च VII, 7, 9.
 पञ्चविंशति-पञ्च II, 3, 11.
 पञ्चविंशति, °अ-पञ्च I, 6, 10; IV, 12, 12; VIII, 2, 1.
 पञ्चविंशति-पञ्च II, 5, 8. *
 पञ्चविंशति-पञ्च I, 5, 8 (H. पहिला).
 पञ्चविंशति-पञ्च तर I, 6, 1 (M. पहिलाहू).
 पञ्चविंशति-पञ्च I, 4, 3; I, 11, 2; I, 15, 11; V, 10, 13.
 पञ्चविंशति-पञ्च IX, 2, 3.
 पञ्चविंशति-पञ्च + पुरतः VII, 6, 3.
 पञ्चविंशति-पञ्च I, 2, 10.
 *पञ्चविंशति-पञ्च + च, °इ I, 7, 4 (Hem.I, 175. old M. पांशुरणें, mod. M. पांशुरणें).
 पञ्चविंशति-पञ्च + ल (स्वार्ये) IV, 4, 2.
 पञ्चविंशति-पञ्च VIII, 15, 5.
 पञ्चविंशति-पञ्च + अस्तिकाय (tech. term; see Notes) I, 12, 2.
 पञ्चविंशति-पञ्च + विध VI, 3, 7.

पंचसुयंविणि-पञ्चसुगन्धिनी, स्त्री, III, 5, 4;
III, 7, 16.
पंचायार-पञ्च + आचार IV, 1, 14.
पंचासव-पञ्च+आश्रव(tech.term;see Notes)
IX, 24, 14.
पंचुंबर-पञ्च + उदुम्बर IV, 2, 11.
पंजलि-प्राञ्जलि V, 1, 14.
पंङ्गिअ-पण्डित III, 1, 4.
पंङ्गिराअ-पण्डिराज, पु. VIII, 2, 3.
पंङ्गीसर-पाण्ड्य + ईश्वर IX, 1, 3.
पंङ्गव-पाण्डव VIII, 15, 1.
पंङ्गुर-पाण्डुर I, 13, 10; VII, 1, 13.
पंङ्गुसुय-पाण्डुसुत VIII, 15, 4.
पंति-पङ्क्ति VII, 10, 5.
पंथ-पथिन् II, 2, 1.
पंथिय-पथिक I, 6, 9.
*पाइक-पदाति IV, 14, 5. (Hem. II, 138)
पाअ-पाप VI, 5, 6; IX, 10, 8.
पाउम्भड-पापोद्भट IX, 9, 4.
पाउस-प्राशु 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.
पाडिआ-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.
पाणोस-प्राणेश VII, 11, 14.
पाय-पाद V, 8, 11.
पाय-पात IV, 9, 13.
पायग्ना-पादाग्र III, 7, 9.
पायड-प्रकट III, 5, 4.
पायडिय-प्रकटित I, 1, 10.

पायपुट्टि-पाद+पुट्टि III, 4, 8.
पायराअ-पाद+राग VI, 13, 19.
पावार-प्राकार I, 7, 4; II, 11, 10.
पारड-प्रारब्ध III, 8, 4.
पारडिअ-पापडि+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.
पालिङ्गय-पालिङ्गज 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-प्राशृत (उपायन) I, 16, 4.
पाहुणअ-प्राघूर्णक 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.)
पिक-पक्क I, 6, 5; VI, 8, 10. (Hem. I,
47.)
पिड-जल टि. V, 10, 22. (Prob. from
पिज-पेय, पिन्व-जल D VI, 46).
पिच्छ-प्र+ईक्ष्, °च्छि I, 18, 1.
पिच्च-तत्सम. VII, 7, 7.
पिय-पा (पिब्) °इ I, 7, 5; °एही IX, 17, 26.
पियरविहि-पितृविधि IX, 9, 7.

पियवम्-प्रियवर्म्, पु. IV, 6, 11; V, 5, 14.
 पियवाय-प्रिय+वाक् V, 2, 8.
 पियंत-पिबत् IX, 9, 2.
 पिया-पिता IX, 17, 27.
 पियारभ-प्रियतर III, 13, 9; VII. 11, 6.
 (H. प्यारा)
 पियारिसि-प्रेम करोषि IX, 17, 28. (Verb
 from प्यार)
 *पिल्ल-डिम्म V, 8, 13 (H. पिळा; पिल्ह लघु-
 पक्षिरूप, D. VI, 46.)
 पिष-इव VI, 9, 5. (See notes)
 पिसुण-पिशुन III, 2, 2; VII, 6, 3; IX,
 25, 4.
 पिसुणत्त-पिशुनत्व 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-पिहिताभव, पु. II, 3, 22; II, 7,
 1; IX, 4, 2.
 पिह्-पृथु II, 11, 10. (lengthened for
 metre)
 पिह्-पिच्छ II, 1, 8.
 पिजरिय-पिजरित I, 6, 4.
 पीई-प्रीति III, 8, 2.
 पीढ-पीठ VIII, 5, 15 (Hem. I, 106; H.
 पीठा)
 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-पीड्, °लति V, 5, 4.
 पीलु-तत्सम (गज) II, 3, 5; III, 16, 15;
 VII, 2, 6 (Pers. पील)

* पुकारन्ति-पूत् इति शब्द कृत्वा आह्वयन्ति V, 3,
 2; VIII, 9, 5 (H. पुकारना)
 * पुकार-पूकार V, 12, 1; VIII, 11, 11.
 (H. पुकार)
 पुगल-पुद्गल (body or matter) 1, 12, 8;
 IX, 10, 6.
 पुच्छिअ, °य-पृष्ट I, 12, 12; III, 11, 12.
 पुजिय-पूजित II, 6, 20. .
 पुट्टि-पुष्टि I, 4, 4; VII, 3, 9.
 पुणु-पुनर् I, 16, 2.
 पुण्ण-पुण्य I, 2, 6; IV, 3, 13; V, 7, 3.
 पुण्णाय-पुण्णाय (पुण्यविशेष) V, 7, 3.
 पुण्णाहिअ-पुण्णायिक 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.
 पुप्फवद्-पुष्पवती VIII, 1, 7.
 पुरउ-पुरस् III, 17, 11; VII, 6, 3.
 पुरणाह-पुर+नाथ V, 10, 1.
 पुरवेस-पुर+वेस्य V, 1, 7.
 पुरंधि-पुरन्धी 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 (मत्वर्थे) 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 decay)
 पुहविदेवि-पृथ्वीदेवी, स्त्री, various forms,
 I, 15, 10; II, 15, 14; III, 8, 14;
 IX, 24, 2.
 पुंजलिय-पुंजित VII, 3, 2.
 पुंजिय-पुंजित II, 9, 6.

पुंहर-पाण्डुर IX, 1, 3.
 पुंहरिय-पुण्डरीक (छत्र) IX, 1, 3.
 पुंहरवक्षण-पुण्ड्रवर्धन, न. VI, 11, 3.
 पुंहर-पाण्डु VI, 12, 12.
 पुंहरु-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.
 पेम्मंध-प्रेमान्ध IX, 15, 3.
 पेम्माइरुक्ख-प्रेम्णः आदित्यक्षः 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;
 ळिवि IV, 7, 16; °ल्लेपिणु IX, 25, 14.
 (क्षिप् Hem.IV,143;H. पेल्ना to push)
 पेल्ण-प्रेरण or क्षेपण V, 4, 11.
 पेल्डिअ-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.
 पेसुण-पैशुन्य VI, 10, 10.
 पेडुणवंत- (1) पक्षवत (2) प्रेषणवत VII, 14, 2.
 पोट्टल-भार IX, 17, 46; (H. M. पोटली)
 पोत्थ-पुस्तक IX, 21, 26. (H. M. पोथी)
 पोम-पद्य I, 1, 9; II, 11, 8.
 *पोमाइय-प्रशंसित, टि. VI, 10, 7. prob. denom. from पद्य. See जस and भविस.)
 पोमाणण-पद्मानन III, 16, 14.
 पोमिणि-पयिनी I, 3, 4; VIII, 12, 4.
 पोमिणिणेशर-पयिनी+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 (आयुषविशेष) IV, 14, 6; V, 5, 2.
 फरस-परुष IX, 20, 8. (Hem. I, 232.)
 फरसत्तण-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.
 फुरिउट्टुड-स्फुरित+ओष्ठुट्ट IV, 8, 12.
 *फुस-मृज्, °इ II, 12, 10; (Hem. IV, 105; prob. from स्पृश्)
 *फेड-स्फोट्य, °हि V, 3, 11; °डिवि VII, 10, 1. (Dr.Gune regards it as causal of फिट्ट and suggests स्फेत् as its Sanskrit equivalent, See भविस; H. फेडना, फोडना M. फेड्ठे)
 *फेडिअ-स्फोटित I, 18, 18.

ब

*बइट्ट-उपविष्ट I, 12, 1; IX, 23, 2. (Hem. IV, 444 ex. H. बैठना to sit)

बउल-बकुल (पुष्पविशेष) IX, 18, 15.
 बज्ज-बन्ध् (कर्मणि) °इ VI, 16, 17; IX, 9, 1.
 बज्जभन्तर-बाह्य + अभ्यन्तर IX, 4, 9.
 *बत्तीस-द्वात्रिंशत् IX, 20, 16. (H. बत्तीस)
 बज्जायर-बद्ध + आदर IX, 8, 2.
 *बप्प-पितृ I, 18, 5; III, 6, 2; IV, 8, 15; IV, 13, 11; VI, 8, 12; VIII, 6, 4. (H. M. बाप G. बापु)
 बलह-बलीवर्द IV, 12, 10; IX, 7, 7. (H. बैल)
 बलालअ-बल + आलय III, 4, 4.
 बलिय-बलिन् VII, 4, 9.
 बलिबंध-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-बधिर + अंध IV, 4, 2.
 बंदीहर-बन्दियृह V, 2, 16.
 बंध-बन्ध्, °धेति V, 5, 3.
 बंभ-ब्रह्मन् VII, 10, 9; IX, 6, 1.
 बंभण-ब्राह्मण III, 14, 4; IX, 22, 7.
 बंभणचार-ब्रह्मचर्य IX, 9, 9.
 बार-द्वार V, 12, 10. (Hem. I, 79; II, 79, G. बारणुं)
 *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 बाहस)
 बाह-बाधा III, 15, 9.
 बाहिर-बाहिर III, 2, 6 (H. बाहर)
 बिष्णि-द्वि III, 6, 7 (Hem. III, 120)
 बीय-द्वितीय I, 5, 8 (Hem. II, 79 बीओ; G. बीयो)
 बुक्क-बाधविशेष VIII, 6, 13 (गर्जेवुक्क. Hem. IV, 98)

बुज्ज-बुध्, °इ III, 15, 5. (Hem. IV, 217)
 बुज्जिअ-बुध् + क II, 6, 10.
 बुज्जिऊण-बुध् + क्त्वा VI, 13, 12.
 बुज्जिर-बुध् + इर (तच्छील्ये) IV, 2, 14.
 बुद्धिमेह-बुद्धिमेघा, ली, VIII, 12, 6.
 बुह-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)
 *बोल्लाधिअ-कथ् + णिच् + क III, 13, 7.
 *बोल्लिअ-कथित I, 13, 1; II, 4, 1; III, 5, 9; IV, 8, 8.
 *बोल्लिज्ज-कथ् (कर्मणि) °इ III, 10, 6.
 बोहिलाह-बोधि + ञाम IX, 14, 12.
 बोही-बोधि II, 3, 20 (lengthened for metre)

भ

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.
 भग्मा-भग्न V, 11, 9; VII, 3, 1.
 भज्ज-भार्या IX, 23, 11.
 भज्जंत-भज्यमान IV, 15, 4.
 भज्जिऊण-भज् + 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)

भस्तर-भर्तृ V, 12, 1.
 भत्था-भक्ता II, 10, 8.
 भद्-भद्र IV, 1, 5; V, 2, 9; IV, 8, 7.
 भद्ध्य-भदित VI, 12, 8.
 भम-भम्, °इ II, 9, 12; °मेपिणु 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.
 भयधंत-भगवत् II, 3, 22.
 भरद्-भरत, पु. I, 3, 8.
 भरद्-भरत (चक्रवर्ती) IV, 4, 13.
 भरद्दलेत्त-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.
 भविय, °य-भव्य IX, 2, 2; IX, 20, 17.
 भविति 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-युष्, °मि IV, 8, 17 (M. भांडणे)
 *भंडण-कलह IV, 8, 9; V, 4, 8 (1).VI,
 101)
 भंति-भ्रान्ति I, 4, 2; VI, 11, 2.
 *भाअ-भाग VIII, 3, 10.
 भाद्-भ्रातृ VIII, 5, 1 (H G. भाई).
 भाद्दणेअ-भागिनेय VII, 8, 12; VIII,12,13.
 भाउ-भ्रातृ IV, 11, 12 (M. भाऊ).
 भाणिय, °य-भणित II, 6, 1; IX, 6, 2
 (lengthened for metre)

भामिर-भ्रस् + 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.
 भार्विदिय-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-सृत्य I, 16, 9; VIII, 11, 2.
 भिच्चत्त-भृत्यत्व IV, 5, 4.
 भिच्चत्तण-भृत्यत्व VII, 3, 10.
 भिज्ज-भिद् (कर्मणि) °इ IX, 15, 2.
 *भिड-आकम्, °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.)
 भीमबल-पु. VI, II, 6.
 भीमासुर-पु. V, 12, 2.
 भीयर-भीकर (भयंकर) II, 7, 6.
 भीस-भी+सन् (स्वार्थे) °हि III, 7, 11.
 भीसावणिया-भेषणिका (विद्यानाम) 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.
 *भुक्तिअ-भणित VII, 2, 10. (Hem. IV,
 186, H. भूकना bark or bray).

भुक्ख-बुभुक्षा I, 11, 10 (H. भूख; M. भूक.)
 भुत्त-भुक् V, 2, 4; VI, 9, 9.
 भुत्ति-भुक्ति IX, 2, 8.
 भुयण-भुवन IX, 5, 5.
 भुयंग-भुजङ्ग IX, 22 8.
 *भुल्ल-वृष्ट IX, 19, 2. (Hem. IV, 177,
 H. भूलना to forget or miss).
 भुंज-भुञ्ज, °हिति IV, 5, 4.
 भूभाय-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.
 भूस्तण-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.
 *भेरुंङ्क-चित्रक (द्वीपिन्) IV, 10, 13; VII,
 7, 5 (D. VI, 108.)
 भेस्सिअ-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-भुज्जत IX, 18, 10.
 भोयरइ-भोग+रति I, 11, 10.
 भोयराअ-भोग+राण I, 10, 8.
 भोयंतराअ-भोग+अन्तराय I, 18, 8.

म

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-मलिनीकृ (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,
 मउङ्क-मुकुट I, 8, 9; I, 11, 5; IX, 18, 8.
 (Hem. I, 107).
 मउब्भङ्क-मदोद्भट VII, 9, 7.
 मउलिय-मुकुलित II, 7, 4; III, 4, 15.
 (Hem. I, 107).
 मऊर-मयूर IX, 23, 7.
 मगहदेस्स-मगधदेश I, 6, 4; I, 13, 4.
 मग्ग-मार्ग I, 1, 7; IV, 1, 14.
 मग्ग-मार्ग्य, °इ III, 6, 12; VII, 2, 3.
 (H. मांगना to ask for).
 मग्गण-मार्गेण 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-मार्जेन or मज्जन (bath) V, 2, 3.
 मज्जार-मार्जार V, 8, 13.
 मज्झ-मध्य I, 5, 7; I, 6, 2.
 मज्झ-मम II, 3, 19.
 मज्झण्ण-मध्याह् 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)
 *मडह-पत्नी IX, 16, 2. (see भविस.)
 मण-मनः VI, 10, 12.
 मणहर-मनोहर I, 6, 12 (Hem. I, 156).
 मणिगिय मनः + इत्तित 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.
 मणोरहगार-मनोरथ + कार III, 13, 9.
 मणोहरि-मनोहरी, स्त्री, III, 6, 2.
 मणोहिराम-मनोभिराम I, 1, 10.
 मण्णखेड-मान्यखेट, न. I, 1, 12.
 मण्ण-मन, °ण्णति II, 4, 5; °ण्णिवि III, 9, 16.
 मण्णिअ, °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).
 महण-मर्दन III, 6, 12; IV, 7, 11; VIII,
 3, 11.
 महल-मर्दल (मुरज, वाद्यविशेष) I, 18, 5; II,
 14, 12; IV, 10, 8 (D. VI, 119 com.
 M. मांदल).
 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.
 मयणचियार-मदन + विदारक IV, 5, 14.
 मयणावज्जिय-मदनावर्जित IX, 12, 6.
 मयणाहि-मृगनाभि (कस्तूरी) VII, 5, 9.
 मयणिज्जर-मद+निक्षर III, 9, 15.
 मयणिम्मह-मद+निर्मथ IX, 15, 6.
 मयपउर-मद+प्रउर 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+लाच्छन (चन्द्र) III, 12, 5;
 IV, 8, 8.
 मयवाह-मृग+व्याध IX, 20, 15.
 मयविभलिका-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. (D. VI, 145)
 मह-मह, काळक्ष, °इ I, 10, 8. (Hem. IV,
 192.)
 मह-मथ्, °इ I, 10, 8; VIII, 7, 8.
 महएवि-महादेवी V, 11, 12.
 महग्गे-मम+अग्गे (?) VI, 13, 18.
 महग्घ-महार्ध or महार्ह IV, 7, 6.
 महग्घयर-महार्ध+तर I, 3, 14.
 महण-मथन V, 10; 23.
 महत्थ+महार्ध VI. 15, 3.
 महारकल-महारक्ष, पु. VIII, 12, 2; VIII,
 16, 10.

महंत-महव (मंत्रिन्) I, 3, 2; I, 16, 6. (H.

महन्त)

महंत-महत 1, 2, 2.

महाइय महात्मन् V, 12, 11 (भविस).

महाबल-पु VI, 12, 4.

महाभीम-पु. VI, 12 2.

महारभ-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.

महिवह-महीपति I, 9, 6; I, 15, 1.

महिचीढ-मही+पीठ VIII, 2, 1.

महिस-महिष I, 6, 11.

महिसि-महिषी VII, 2, 8.

महिहरिद्-महीधर+इन्द्र I, 9, 6.

महीहर-महीधर VI, 2, 1.

मधु-Acc.Dat. and Gen. Sing. of अस्मद्-
I, 1, 10; I, 11, 11; I, 15, 11; I, 17, 3.

मधु-मधु IV, 2, 10.

मधुपाण-मधुपान IX, 8, 6.

मधुमह-मधु+मथन (विष्णु) VII, 3, 9.

मधुयर-मधुकर III, 7, 11.

मधुयरोह-मधुकर+ओष VIII, 11, 5.

मधुर-मथुरा, न. IV, 6, 4; IV, 15, 15; V, 6, 9.

मधुर-दक्षिण मथुरा, न. IX, 1, 2.

मधुर-मधुर VI, 10, 12.

मधुरक्खर-मधुर+अक्षर IV, 2, 5.

मधुरण-मधुर IV, 9, 1.

मधुलिह-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 (स्वार्थे) III, 15, 11.

मंडलग्ग-मण्डलाग (असि) V, 18, 10.

मंडलिअ, °य-मण्डलिक 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.

मंघाय-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.)

मायबप्प-मातृ+पितृ IX, 18, 17. (see बप्प)

मार्यद्-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.

मासुल्ल-मांस + उल्ल (स्वार्थे) 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.
 मिच्छादंक्षण-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-मुक्
 Hem. IV, 91).
 मिस-मिष IX, 9, 7.
 मिहुण-मिधुन VI, 9, 4 (Hem. I, 87).
 मीणइ-मन्यते, or मिमाते (?) 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.
 मुक्क-मुक्त II, 12, 4; III, 6, 7; IV, 3, 5.
 मुक्ख-मूर्ख VIII, 1, 7; IX, 22, 9.
 मुक्खुञ्जय-मोक्ष + उद्यत VII, 14, 1.
 मुग्ग-मुद्र (कणविशेष) V, 10, 2. (Var. III,
 1; H. मृग).
 मुग्गर-मुद्गर V, 4, 3.
 मुच्च-मुच्, °इ VII, 2, 6.
 मुच्छ-मूर्च्छा VII, 7, 8.
 मुच्छिय-मूर्च्छित VII, 1, 13.
 मुज्ज-मुद्, °इ III, 9, 11.
 मुट्टि-मुष्टि VII, 7, 2.
 मुणाल-मृणाल II, 1, 13.
 मुणिगुत्त-मुनिगुत्त, पु. IX, 15, 10; IX,
 16, 1.
 मुणिज्ज-ज्ञा (कर्मणि) °इ III, 3, 7. (Hem.
 IV, 7).
 मुणिगाह-मुनिगाह 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; °यंति I, 6, 9; मुएवि abs
 I, 5, 3.
 *मुसुमूर-भञ्ज, °इ, III, 15, 10. (Hem.
 IV, 106).
 *मुसुमूरण-भञ्जन IV, 10, 15.
 मुह-मुख, I, 10, 13; I, 13, 5.
 मुहफेड-मुखस्फोट 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 (स्वार्थे) 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
 I). VI, 113. M. मेर boundary).
 मेरअ-मदीय VII, 6, 2. (H. मेरा).
 मेलवअ-मेलापक IX, 11, 3.
 *मेल्ल-मुच्, °हि III, 3, 12; °ल्लि, VI, 1, 2.
 (Hem. IV, 91).
 *मेल्लुअ-मोचक IX, 1, 14.
 *मेल्लुत-मुअत III, 9, 8.
 *मेल्लवडुं-मोक्कुम् V, 3, 2.

*मेल्लव-मोचय, °हि VIII, 13, 6.
 *मेल्लाविअ°य-मोचित III, 13, 14; VII,
 15, 1.
 मेल्लाविअ-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-मेधाविन् III, 1, 2.
 *मोकल्लिअ-मोचित III, 17, 1; IV, 9, 3.
 -(M. मोकल्लणे to release).
 मोक्ख-मोक्ष II, 3, 19; VII, 6, 6.
 मोड-मोद् (भञ्ज), °इति V, 5, 5; (H.
 मोडना to twist).
 मोडण-मोडन III, 14, 7.
 मोडंत-मोटयत् IV, 15, 6.
 मोडिय-मोटित VII, 7, 4.
 मोत्तिय-मौक्तिक I, 7, 7; V, 12, 8. (H.
 मोती).
 मोत्तिओह-मौक्तिक+ओघ IX, 18, 3.
 मोर-मयूर II, 1, 8. (Hem. I, 171, com.
 H. मोर).
 मोरपिच्छ-मयूरपिच्छ V, 10, 20.
 मोहंधार-मोह+अन्धकार IX, 4, 12.

य

य-व III, 4, 5.
 °यल्ल-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-रत II, 7, 3.
 रह-रति I, 15, 2.
 रह-रति, स्त्री, VIII, 12, 8.
 रहदइय-रति+दयित् VII, 4, 1.
 रहपीई-रति+प्रीति III, 8, 2.
 राय-रचित III, 5, 1.
 रहवइ-रतिपति V, 10, 13.
 रहवहरि-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-राजेधरी V, 2, 12.
 रणझणंत-onomatop. IX, 18, 4.
 रण्ण-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, विजयार्ध, टि.) VI,
 2, 1.
 रयव्वय-रतव्रत VI, 3, 1.
 रयण-रमण VI, 10, 13.
 रयण्ण-रम्य I, 7, 8; VIII, 1, 2 (Hem.
 IV, 422).
 रवाल-रव + आल (मत्वर्थे) III, 1, 7.
 (Hem. II, 159).
 रविण्ण-रविनन्दन (यम, क्षान्ति or कर्ण) III,
 14, 4.
 रवियर-रवि + कर VIII, 1, II.
 रस-रसा (भू) V, 11, 1.
 रसणा रसना 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-रङ् °इ VI, 14, 4 (M. रिंगना, रेंगना
 M. रांगणे).
 रंगंत-रङ्गत् II, 8, 3.
 रंगावलि-रङ्गावलि I, 7, 7; III, 6, 8. (M.
 रांगोळी).

रंजिज्ज-रञ्ज् (कर्मणि) °इ III, 3, 4.
 रंजिय-रञ्जित II, 9, 6.
 रंढ-denom. from रण्डा (विधवा) °मि IV,
 8, 17. (M. रांढ).
 रंघ-रन्घ 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+ ईस IV, 6, 12.
 राउत्त-परिहित (?) IX, 20, 18.
 रापस-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-रञ्ज् + 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.)

रिड-रिपु I, 8, 1; I, 16, 7.
 रिण-रुण I, 8, 12; VII, 6, 10 (Hem. I, 141)
 रिद्धि-रुद्धि I, 14, 10. (Hem. I, 128).
 रिया-रुच् (वेदपङ्क्ति) VIII, 10, 6.
 रिसि-रुषि I, 5, 8, (Hem. I, 141)
 रिसिपंति-रुषि + पङ्क्ति) IX, 2, 7.
 *रिच्छ-रुक्, टि. I, 6, 12.
 रुह रुचि I, 14, 2; VI, 6, 22.
 *रुक्ख-रुक्ख I, 18, 7; IX, 22, 9. (Hem. II, 127; H. M. रुक्ख)
 रुख-रुक्, °इ III, 6, 14; IV, 6, 9; VII, 2, 16.
 रुज्ज-रुक् (कर्मणि) °इ VI, 16, 17; IX, 9, 1. (Hem. IV, 218).
 रुट्ट-रुट्ट IV, 9, 11.
 रुणरुण-onomatop. II, 9, 8.
 रुण्ण-रुदित IV, 3, 13. (Var. VIII, 62).
 रुह-रुद् II, 3, 18; IX, 6, 1.
 रुप्पिणि-रुक्मिणी, स्त्री, VII, 11, 15. (Hem. II, 52).
 रुय-रुद् °इ II, 4, 13.
 रुहिर-रुषिर IV, 10, 5; VI, 14, 7.
 रुहिरुल्ल-रुषिर+उल्ल (स्वार्थे) VI, 2, 6.
 रुञ्जिय-रुत्त (गुञ्जित) V, 11, 2 (Hem. IV, 57).
 *रुद्-रुपुल, पूर्ण (Sk. रुन्द्र) I, 1, 7; III, 5, 10. (I. VII, 14; Pai. 126; M. रुद्)
 *रुम्-रुप्, °इ VI, 14, 5; °भिवि V, 2, 14; VIII, 3, 2 (Hem. IV, 218)
 *रुई-रुक्कुम् VII, 2, 4, (रुवी VII, 9. M. रुई, See notes).
 रुय-रुप I, 15, 10.
 रुव-रुप I, 13, 8.
 रुवाल्लोयण-रुप+आल्लोकन IV, 5, 8.
 रुस-रुप्, °हि IV, 9, 5. (Hem. IV, 236).
 *रुल्लण-प्रवाह (?) V, 4, 11; (compare H. रेल्लण)

रेषह-रेवती, स्त्री, VIII, 12, 5.
 *रेह-राज् °इ I, 17, 8. (Hem. IV, 100).
 रोमंच्चिय-रोमाञ्चित III, 7, 15; V, 1, 12.
 रोव-रुद् °इ II, 13, 2. (Hem. IV, 226.)
 रोवमाण-रुवत् IX, 18, 17.
 रोस-रोष III, 17, 8; VII, 14, 3; IX, 7, 9.
 रोसावउण्ण-रोष + अवपूर्ण V, 5, 6; VII, 5, 11.
 रोह-रोषस् (तट) I, 13, 7. (Pai. 312).

ल

लभ-लय IX, 14, 6.
 लह-See ला.
 लहज्ज-ला (कर्मणि or लोट्) °इ III, 7, 8.
 लहय-गृहीत I, 9, 5; III, 5, 2. (D. VII, 18).
 लउडीयर-लकुटी+कर VIII, 13, 4.
 लक्ख-लक्ष्य °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.
 लग्ग-लग् °इ IV, 2, 19; °उ III, 9, 8;
 लग्गि (प्रारभ्य) VI, 1, 11; लग्गि II, 1, 9. (H. लग्गना, लग्गकर).
 लग्ग-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-लक्ष्मीश्वर (विष्णु) IX, 6, 1.
 लच्छीसिव-लक्ष्मीशिव (°सुख) VI, 4, 13.
 लज्जिअ-लजित II, 5, 12.
 लट्टि-यष्टि IX, 3, 4. (Hem. I, 247; H. लट्टी, लाठी).
 लत्त-लपित IX, 17, 27.

लक्ष-कपित्वा IX, 17, 39.
 लब्ध-लभ् (कर्मणि) °इ IX, 8, 8. लब्धमति
 II, 6, 14.
 लय-लता III, 12, 14; V, 6, 13.
 लयञ-लात (गृहीत) VI, 7, 8.
 ललललंति-onomatop.IV, 15, 6.
 ललिय-ललित I, 7, 2; V, 6, 13.
 *ललुक्-रौद्र VII, 7, 1 (D.VII, 18; Pai.
 109. H. ललकार a challenge, this
 seems to suit better specially with
 दृक् H. हांक.)
 लघणणव-लवणार्णव I, 13, 3.
 लघंत-लपत् II, 1, 10; VIII, 1, 4.
 लघिय-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.
 लंकैस-लंका+ईश (१) रावण (२) चणक III.
 14, 5. (See Notes).
 लंपड-लम्पट IX, 8, 7.
 लंघंत-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.
 लालाधिड-लाला+पिण्ड III, 16, 6.
 (मुखकाष्ठं लालापिंडी, टि.)
 लिप्त-लिप्त IV, 4, 11; V, 11, 3.
 लिप्य-लिप् °इ I, 10, 9. (H. लीपना).

लिवि-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+शत् 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-लुट्ट, °इ VI, 14, 6; °इति V, 5, 5.
 (स्वप् 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-लोम III, 3, 14; IV, 2, 8.
 लोहिय-लोहित V, 4, 11; VII, 7, 7.
 ल्हस-हस, °इ II, 4, 8; VI, 4, 4. (लंस
 acc. Hem. IV, 197).
 ल्हसिअ-हसित II, 8, 1.
 लिहक-नि+ली, °इ I, 7, 2; °उ VI, 4, 9;
 °क्विबि III, 17, 10. (Hem IV, 55).
 लज्ज, टि. H. लुकना to hide)
 लिहकविअ-नि+ली+णिव्+ क्त II, 1, 5.
 लिहकाव-नि+ली+णिव्, °इ III, 8, 5.

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व-इव I, 7, 1.
 व-अपि VI, 10, 12.
 वअ-प्रत 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.
 वइवस-वैवस्वत (यम) I, 14, 6; VI, 4, 5.
 वइस-वैश्य V, 10, 14.
 वकखाण-वि+आ+ख्या, °इ III, 1, 16; IX,
 5, 11.
 वकखाणिय-व्याख्यात VI, 8, 11.
 वग्गा-वल्गु, °इ I, 17, 7; VII, 1, 6.
 वग्गा-वर्ग III, 2, 7; VIII, 11, 4; IX,
 19, 7.
 वग्घ-व्याघ्र VI, 8, 9; IX, 23, 1.
 वच्च-व्रज् °इ I, 10, 9; VII, 6, 1; IX, 6, 9.
 (Hem. IV, 225).
 वच्चंत-व्रजत् 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-वाय III, 1, 7; III, 6, 4; V, 9, 3.
 वज्ज-वज्र VII, 7, 2.
 वज्ज-वादय् (कर्मणि) °ज्जति II, 2, 8.
 वज्ज-वर्ज्य °इ VI, 10, 13.
 वज्जकवाड-वज्रकपाठ II, 8, 2.
 वज्जकंठ-वज्रकंठ, पु. VII, 15, 2.

*वज्जर-कय् °इ II, 1, 11; VI, 10, 8.
 (Hem. IV, 2)
 *वज्जरीअ-कथित III, 8, 17; VI, 7, 4; VI,
 17, 4.
 वज्जंत-वायमान IX, 22, 6.
 वज्जिअ-वर्जित I, 1, 1; II, 5, 12; VI, 5, 5.
 वज्जिअ-वारित III, 12, 4.
 वज्जोयरि-वज्रोदरी, स्त्री. VII, 11, 14.
 वइ-वृत् °इ VI, 11, 2; VII, 6, 10; IX,
 11, 3.
 वहुल-वर्तुल III, 4, 8.
 वड-वट VI, 15, 8.
 वडण-पतन I, 11, 6.
 वडविडिअ-वृट्+विटिन् VIII, 9, 4.
 वडवल-वृट्+वल VII, 10, 6.
 वहु-वृष् °इ VII, 6, 2 (H. हाथ वटना).
 वहुंत-वर्धमान I, 10, 8.
 वड्ढिमअ-वृद्धिमत् (दीर्घकालम्, टि.) VIII, 9, 7.
 वड्ढिय-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+ईस IX, 17, 11.
 वण्ण-वर्ण (colour) I, 7, 8; V, 10, 2;
 VIII, 1, 12.
 वण्ण-वर्ण (चतुराश्रम) I, 8, 3.
 वण्ण-वर्णय् °ण्णतु I, 5, 4.
 वण्णंत-वर्णयत् V, 7, 9.
 वणिअ-वर्णित I, 4, 11.
 वणिज्ज-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-वत्तापहार VII, 10, 5.
 वद्दल-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, मेलापक 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.
 वम्मुल्लूरण-वर्म+ल्लेदक VII, 14, 4, (मर्मवेधक
 see जस; उल्लूर-तुड (तुट्ट) Hem. IV, 116;
 also see ल्लूरण.)
 वय-वक I, 6, 6.
 वय-व्रत I, 12, 3.
 वयच्छाय-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-वरित्त (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.
 वरिस्-वर्ष (देश) IX, 15, 4.

वरीस-वर्ष (संवत्सर) IX, 21, 22.
 (lengthened for metre)
 वल-वल् (वलने) °इ, V, 1, 12; VI, 14, 4.
 वलकल-वलक (ववल) VI, 13, 7. (Pai. 164)
 वलनग-भवलन VI, 13, 12.
 वल्लिय-वलित (वलिय); 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; वल्लरी, विल्ली-केश D. VII, 32;
 वल्लरी-लता Pai. 346.)
 ववहार-व्यवहार III, 3, 6; VI, 11, 11.
 वसण-व्यसन I, 3, 9, I, 8, 7; VII, 5, 9.
 वसंगअ-वशं+गत III, 14, 10.
 वसंततिलय-°क, वननाम, VII, 11, 11.
 वसंतमाल-°ला, स्त्री, IV, 6, 7.
 वसिट्ट-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-वध (इन) °हेप्पिणु VII, 15, 3.
 वहिज्ज-वध् (कर्मणि) °इ III, 2, 10.
 वहु-वधू I, 3, 5; I, 16, 8.
 वंकइ-वक्रयति II, 14, 10.
 वंकत्तण-वक्रत्व III, 10, 10; III, 11, 3.
 वंकाणण-वक्रानन III, 14, 3.
 वंकावइ-वक्रयति VI, 4, 12.
 वंच-वच्च् °इ VI, 14, 4.
 वंचिय-वाञ्चित II, 6, 20.
 वंचेवअ-वञ्चनीय III, 2, 12.

वञ्जण-व्यञ्जन II, 9, 1.
 वञ्ज-वाञ्च्, °इ IX, 10, 1.
 वञ्-वन्द्, °दिवि I, 12, 1; II, 3, 21.
 वञ्-वन्य II, 11, 1.
 वञ्जिञ्ज-वन्द् (कर्मणि) °इ IV, 3, 11.
 वंश-वंश VI, 11, 4.
 वंसुष्मद् वंश+उभ्दृत् IX, 19, 11.
 वाह-वादिक् IV, 11, 5; IX, 5, 11.
 वाहश्-वाचिक VII, 11, 4.
 वाहस्त-वादित्र III, 11, 7.
 वाहस्रि-वागीश्वरी I, 2, 6.
 वाउ-वायु III, 6, 12.
 वाउङ्-व्यापृत I, 9, 7.
 वाउवेञ् वायुवेग VIII, 5, 13.
 वाएस्रि-वागीश्वरी III, 1, 4.
 °वाण-पान VIII, 1, 9.
 वाणरोह-वानर+ओष VIII, 16, 3.
 वाणिञ्ज-वाणिज्या I, 15, 3.
 वाणिय-पानीय VIII, 15, 14.
 वाय-वाक् I, 12, 2.
 वायरण-व्याकरण I, 1, 10; III, 1, 3.
 वायम्-वा+आगत VI, 2, 12.
 वाया-वावा (वाक्) VIII, 4, 11; 10, 10.
 °वार-व्यापार IX, 20, 19.
 वारण-तत्सम II, 5, 3, 4. (See notes).
 वारणिद्-वारणेन्द्र I, 9, 6.
 वारिञ्-वारित III, 11, 4.
 वारुणिया-°का (दृष्टिकरी-विद्या) VI, 6, 26.
 वाल-व्याल, पु. IV, 1, 8; VIII, 10, 1.
 वालुमा-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.
 वाहरसु-वा+अहोरात्रम् IV, 5, 4.

वाहा-वाधा II, 8, 10.
 वाहिय-वाहित VII, 5, 7.
 वि-अपि I, 8, 2.
 विहृण्ण-वितोर्ण 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-विकषा IX, 20, 14.
 विकखाय-विक्रमात् I, 13, 3.
 विग्नाह-विग्रह I, 1, 8; I, 17, 7.
 विचिस्त-विचित्र I, 6, 3; IX, 21, 34.
 विच्छुलिय-विच्छुरित (सिक्क, टि.) III, 5, 5;
 VII, 7, 8.
 विच्छेय-वि + छिद् + णिच् °हि III, 3, 15.
 विजय-पु. VII, 8, 2.
 विजयमहाएधी-°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.
 विज्जाणिञ्-विद्या VI, 2, 8.
 विज्जासाहण-विद्या + साधन III, 1, 12.
 विज्जिज्जमाण-विज्यमान II, 11, 2.
 विज्जु-विद्युत् VI, 14, 8.
 विज्जुप्पाह-विद्युत्प्रभा, स्त्री, VIII, 12, 3.
 विज्जुलिया-विद्युत्तिका (विद्यानाम) VI, 6, 22.
 विज्जुवेय-विद्युद्देगा, स्त्री, VIII, 12, 3.
 विज्ज-व्यध् °इ IX, 9, 1.
 *विह्वल-अपवित (असुप्त्य) VIII, 10, 4;

IX, 17, 45. (विद्याल Hem. IV, 422.
H. विद्याल. M. विद्याल.)
विद्-विष्णु IV, 9, 11; VIII, 8, 8.
विड-विट VII, 2, 4.
*विडप्य-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.
विणयमद्-विनयमति, स्त्री. V, 2, 12.
विणास-विनाश IX, 5, 8.
विणिग्गय-विनिर्गत I, 1, 9.
विणिज्जिय-विनिर्जित I, 14, 4.
विणिचारिअ-विनिवारित III, 11, 2.
विणीय-विनीत III, 5, 13; VII, 11, 7.
विणु-विना II, 3, 21.
विणोअ-विनोद III, 6, 14.
विण्ण-विज्ञ IX, 14, 10.
विण्णव-वि + ङप् °इ I, 8, 12. (M. विनवणे
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-द्धि II, 7, 9. (Hem. III, 120).
विस्त-विद् + क्त VIII, 2, 1.
विस्तंत-वृत्तान्त VI, 17, 11.
विस्ति-वृत्ति I, 1, 10; I, 10, 7; I, 15, 3;
III, 1, 14.
विस्तर-विस्तर I, 16, 8.
विस्थार-विस्तार III, 8, 4; VII, 9, 10.
विस्थारिअ-विस्तारित II, 14, 2.
विस्त्थिण्ण-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.
विह्वण-विद्रावण VI, 10, 10.
विद्वाषणिया-विद्रावाणिका (विद्यानाम) VI, 6, 10.
विप्पिय-विप्रिय VI, 16, 2,
विप्फुर-वि+स्फुर, °इ VI, 9, 3.
विप्फुरंत-विस्फुरत् I, 1, 3.
विप्फुरिय-विस्फुरित I, 5, 4; V, 5, 12; IX,
23, 13.
विबुज्झंत-विबुध्यमान (विकसत) II, 11, 8.
विब्भम-विभ्रम I, 1, 4; II, 1, 6.
विब्भमन्त-विभ्रम+अन्त I, 10, 10.
*विब्भाडिय-अपमानित, ताडित, टि. III, 11,
13. (विष्फाडिय-नाशिन D. VII, 70. M.
वाभाडे काढणे to tear into shreds, भविस.)
विमद्-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+क्लृप् °इ, IX, 8, 7; °हि V, 2, 1;
°प्पिवि IX, 24, 8.
वियर-वि+चर्, °उ III, 9, 10.
वियरंत-विचरत् 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.
वियस्-वि+कस् °सिवि I, 5, 2.
वियसंत विकसत् I, 10, 1.
वियंभ-वि+जृम्भ् °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+रञ् (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).
 *विलभा, °या-वनिता II, 2, 9; VI, 7, 1;
 (Hem. II, 128; Pai. 12)
 विलग्ग-विलग्न I, 15, 6.
 विलिप्त-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-विपणि VIII, 2, 12.
 विवरीय-विपरीत III, 9, 9.
 विवंकं-वैरिणां वक्रम्, 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;
 विघटित 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-विषधर I, 11, 1; VII, 1, 11.
 विसंक-विशंक VI, 13, 5.
 विसंतुलिय-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-विसिष्ट I, 1, 6; I, 4, 3; IV, 3, 9.
 विसिण्ण-विसीर्ण VII, 14, 3.
 °विह-°विध III, 12, 6; IX, 13, 2.
 विहअ, °घ-विभव I, 14, 5; VII, 7, 6; IX,
 3, 5.
 विहट्टिय-विघट्टित III, 16, 6.
 विहड-वि+घट् °डिवि I, 18, 3; °डेसइ II, 8, 2.
 विहडिय-विघटित III, 14, 8; VII, 7, 4.
 विहत्ति-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 °डिवि VI, 13, 21.
 विहाण-विधान III, 1, 9; VII, 10, 10; IX,
 17, 2.
 विहाविय-विभावित, (दृष्ट) III, 8, 16; (सन्मानित, टि.) IX, 22, 12
 विहि-विधि III, 1, 13; IV, 2, 17; VI,
 7, 7.
 विहि-द्राभ्याम् III, 5, 5.
 विहिअ-विहित V, 10, 1.
 विहिण्ण-विभिन्न III, 7, 15; VII, 11, 2.
 विडुर-विधुर (दुःख) I, 11, 3; V, 10, 8.
 विडू-विभूति VIII, 1, 13.
 विडूसण-विभूषण III, 2, 7; V, 13, 1.
 विडूसिअ-विभूषित VI, 14, 8.
 विहोडण-विस्फोटन III, 14, 7. (ताडन, Hem.
 IV, 27.)
 विजणय-व्यञ्जन+क VI, 9, 7.
 विंद-वृन्द II, 5, 6; III, 1, 8.
 विंध-व्यध्, °धंति V, 5, 2.
 विंभल-विहल IV, 10, 8; (विंभल Hem.
 II, 58.)
 विंभिय-विस्मित VI, 7, 13; (विंभइअ-विस्मय
 Hem. II, 74; Var. III, 32.)
 °वीढ-वीठ IV, 10, 6; VIII, 2, 1.
 वीणावज्ज-वीणावाद्य III, 5, 8.

बीजाभास-बीजा+अभ्यास V, 7, 6.
 बीजायार-बीजाचार्य V, 7, 4.
 बीयमाण-बीज्यमान IX, 18, 6.
 बीयसोयपुर-बीतशोकपुर, न. IX, 15, 5.
 बीराणा-बीर+आज्ञा I, 13, 1.
 बीला-बीडा VI, 13, 17 (विलिय, D. VII, 65.)
 बीसासुहिया-विधासं सुखं (हितं) च करोतीति, टि. विद्यानाम VI, 6, 23.
 बुट्टी-बुष्टि II, 11, 4; (Hem. I, 137).
 बुहु-बुद्ध III, 2, 3; (Hem. I, 131).
 बुहुत्तण-बुद्धत्व IX, 10, 5.
 बुद्धि-बुद्धि II, 10, 1.
 बुत्त-उक्त II, 13, 10; III, 9, 3; V, 2, 8; IX, 14, 1.
 बृह-ब्यूह 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-वेष्ट °द्विवि 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).
 वेह्लि-वल्ली I, 15, 2.
 वेव-वेप् °ह V, 1, 12.
 वेधिय-वेपित IV, 15, 1.
 वेस-वेस्या III, 7, 9.
 वेस-वेष VII, 11, 14; IX, 4, 4.
 वेसावाडअ-वेस्या + पाठक, टि. V, 1, 7; VII, 6, 9; (H. बाडा enclosure).
 वेसि-वेत्सि VI, 13, 8.
 वेहविअ-वधित (विलक्षीकृता, टि.) II, 1, 10; (Hem. IV, 98).

वोसट्ट-व्युत्सृष्ट IV, 4, 8; (विकसित, Hem. IV, 195, does not suit here).

स

स°-स्व° II, 1, 6; VI, 7, 12.
 सह-सती VII, 11, 9.
 सह-सती, स्त्री VIII, 12, 9.
 सहं-स्वयम् I, 15, 9; III, 4, 17; III, 11, 4.
 सहै-सती II, 1, 1.
 सहच्छा-स्व + इच्छा V, 8, 4.
 सहट्ट-स्व + इष्ट IV, 11, 13.
 सहत्त-सवित्त (सावधान, टि.) VIII, 7, 10.
 सहत्तण-स्वत्व III, 3, 11.
 सहव-शैव IX, 6, 3.
 सउच्च-शौच I, 4, 4; III, 3, 6; VI, 10, 9.
 सउज्जवण-सद् + उद्यापन (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 °ह 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.
 सज्जाय-स्वाध्याय VI, 5, 4.
 सज्जाण-सद् + ध्यान (स्वाध्याय, टि.) IX, 20, 10,
 * सज्जुट्ट स+अलीक VI, 13, 15 (see-मुट्ट).
 सट्ट-शाम्य I, 5, 3.

- सणर-स्व+नर VI, 8, 2.
 सणाहि-स्व+नाभि II, 1, 6,
 सणिच्छर-शनैश्चर (ग्रहनाम) III, 17, 12; IV,
 10, 2; (Hem I, 149).
 सणियड-स्व+निकट VI, 2, 11.
 सण्णज्ज-सम्+नह् (कर्मणि) °ह VII, 5, 21;
 (Hem. II, 26.)
 सण्णद्ध-सणद्ध V, 4, 20.
 सण्णंज्जित-सन्नह्यमान VII, 6, 1.
 सण्णास-सन्यास 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.
 सतेअ-स्व+तेजस् VIII, 12, 1.
 सत्त-सत्त I, 1, 9; VII, 11, 7; IX, 5, 13.
 सत्त-सत्त IX, 7, 4.
 सत्तच्चि-सत्तार्विः (अभि) IV, 9, 12.
 सत्तभउम-सत्त+भौम III, 1, 9.
 सत्ति-शक्ति I, 8, 2; III, 3, 11; IX, 2, 3.
 सत्तु-सत्तु 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.
 सत्थि-सत्थि (सम्यग्दृष्टि) IX, 12, 9.
 सह-शब्द II, 1, 10; VI, 2, 10, IX, 8, 8.
 सहवियार-शब्दविचार VII, 1, 7.
 सहिय-शब्दित VI, 12, 8.
 सधअ-स+ध्वज III, 16, 4.
 सपसाअ-स+प्रसाद III, 13, 7.
 सप्य-सर्प II, 3, 15.
 सप्पुरिस-सत्पुरुष VIII, 9, 1. (Hem. I,
 111.)
 सषरी-शबरी V, 11, 14.
 संबधण-स्व+बन्धन VII, 1, 18.
 समोअ-स्व+भोग IX, 17, 34.
 सम-शम I, 11, 8; IX, 21, 48.
 सम-श्रम III 14, 4.
 समग्घविअ-सम्+अर्धित V, 2, 4. (अग्घ-रा ।
 Hem. IV, 100.)
 समच्च-सम्+अर्ध् °च्चि IX, 21, 3.
 समाज्जिअ-समार्जित IX, 12, 11.
 समण-श्रमण VI, 3, 10.
 समप्ति-समाप्ति I, 16, 2; IX, 3, 6.
 समप्प-सम्+अर्पय् °मि III, 7, 13; °ह V, 1,
 11.
 समर-शबर V, 10, 20; V, 13, 6.
 समरि-शबरी V, 13, 6.
 समलहण-संवाहन IX, 20, 13.
 समंजस-समञ्जस I, 3, 13.
 समंति-स्व+मन्त्रिन् IV, 1, 5.
 समायअ-समागत III, 9, 5.
 समायारिअ-समाचरित II, 8, 9.
 समासिअ-समाश्रित IX, 6, 3; IX, 12, 11,
 समाहि-समाधि II, 3, 20; IX, 4, 84.
 समिह-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.
 समुत्तिपएस-स्वमुक्ति+प्रदेश IX, 17, 40.
 समुद्ध-सम्+ऊर्ध्व IX, 21, 5.
 समुह-स्व+मुख समूह वा II, 10, 2.
 सम्मह-सन्मति I, 8, 13.
 सम्मण-सन्मार्ग IX, 20, 2.
 सम्मत्त-सम्यक्त्व IV, 3, 4; IX, 2, 7.
 सम्माहट्ठि-सम्यग्दृष्टि IV, 3, 4.
 सम्माह्य-समायात VI, 2, 3. (H. मन में समाना).

सम्माण सम्+मानय् ° 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.
 सयसूलिणिया-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-स्यु °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-शरणगत 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 + ह्यु VIII, 6, 1.
 सरहस-स + रभस IX, 19, 1.
 सरंत-सरत् VII, 2, 5.
 सराइय-सराणा 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-सद्य VI, 3, 9.
 सलक्खण-सद्+लक्षण III, 13, 10.
 सलसलंति-onomatop. IV, 15, 5.
 सलहिज्ज-लाष् (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-शल्यायते VII, 2, 5.
 सल्लि-शल्लकी II, 1, 4.
 सल्लिय-शाल्यित III, 6, 7.
 सवडंमुहु-अभिमुख (संमुख) V, 8, 9; VIII, 8, 1. (D. VIII, 21).
 सवण-श्रवण (कर्ण) III, 17, 3.
 सवण्णभेयण-सर्वोन्नभोजन III, 7, 1 (सर्वो दालियुक्त भोजन, टि.).
 सवत्ति-सपत्नी II, 2, 14; III, 8, 16. (II. सौत)
 सवर-शवर VI, 8, 1.
 सवाल-स्वपालक आत्मरक्षक, टि. IV, 15, 14.
 सवियप्प-स+विकल्प III, 1, 11.
 सवीअ-स+बीज IX, 21, 7.
 सव्वत्थ-सर्व+अर्थ IX, 7, 7.
 सव्वाहरत्त-सर्व+अधरत्व IV, 5, 4.
 सव्वोसहििया-सर्वोषधिका (विद्यानाम) VI, 6, 23.
 सस-स्वस II, 6, 3; V, 3, 13; VII, 4, 5.
 ससयण-श्रु+जन VI, 12, 7.
 ससयण-स+स्वजन VII, 10, 12.
 सससुअ-स्वस+सुत VII, 9, 2.
 ससहर-शशाधर I, 3, 3; VI, 10, 6.
 ससहरमुहिय-शशाधरमुखी VI, 1, 9.
 ससहाव-स्व+स्वभाव VI, 5, 6.
 ससामि-स्व+स्वामिन् VIII, 5, 3.
 ससालणय-(सव्यजनं, शालवृक्षसहितं शशाक-जीवबन्धनयुक्तं वा, टि.) VI, 9, 4. (सालणअ some kind of dish; see भविस VI, 23, 3.)
 ससि-शशिन् I, 17, 11.

- ससियर-शाधि+कर VIII, 1, 10.
 ससुर-(1) शशुर (2) स+सुर VI, 15, 4.
 *सह-राज् ° इ I, 10, 7 (Hem IV, 100).
 सह-सद् ° द्वि II, 6, 18.
 सहल-सफल VII, 14, 4.
 सहस-सहसा III, 9, 1; VII, 1, 3.
 सहस-सहस 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.
 सहियसण-स्व+हितत्व III, 11, 3.
 सहुं-सह II, 1, 2; III, 8, 3.
 सहेज्जअ-सहायक VII, 15, 8.
 संकंका-संका IV, 3, 4; IX, 12, 10.
 संकड-संकट VII, 3, 11.
 संकंति-संकान्ति IX, 2, 6.
 संकमिअ-संकान्त II, 8, 10.
 संकास-संकाश I, 5, 8.
 संकिण्ण-संकीर्ण III, 4, 14.
 संकोयण-संकोचन IX, 25, 3.
 संख-संख III, 1, 7.
 संखपुरिस-साख्य+पुरुष IX, 10, 9.
 संखलिया-संखलिका VI, 6, 19.
 संखोहण-संक्षोभण III, 1, 12.
 संखोहणिका-संक्षोभणिका (विद्यानाम) VI, 6,
 11.
 संगय-संगत III, 4, 14; IX, 12, 4.
 संघट्टिय-संघट्टित III, 16, 7.
 संवर-सम्+ह ° इ IX, 6, 6.
 संघाय-संघात VII, 2, 7.
 संहरिअ-संहरित VII, 2, 15.
 संविज्जमान-संचीयमान I, 1, 8.
 संनूर-सम+चूर्णम् ° इ VI, 14, 6.
 संवेवध-संवेतव्य 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.
 संडिअ, ° य-संस्थित I, 6, 1; IV, 1, 14; VMI,
 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 वस्तर + 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 ° द्वि 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 सम्वाधक III, 15, 9.
 संबोह-सम् + बोध् °द्वि VI, 9, 9.
 संबोहणिया-सम्बोधनिका (विद्यानाम) VI, 6, 13.
 संबोहिय-सम्बोधित VI, 5, 4.
 संभर-सम् + सृ °रि VI, 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-
 मीरु, D. VI, 107, does not suit here).
 संमुहिय-संमुखी VI, 1, 9.
 संमाण-सम् + मान् °इ III, 7, 14.
 संवेयाइय-संवेग + आदिक IX, 12, 5.
 संवर-तत्सम I, 12, 9.
 संवरिय-संवृत VI, 9, 5.
 संस-संस् °सि VI, 10, 5.
 संसग्ग-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.
 सामंशि-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-सादश्य III, 8, 7.
 सालि-शालि I, 6, 5.
 सावय-श्रावक (Jain layman) I, 12, 6;
 VI, 3, 6.
 साविसि-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-शसुर+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.
 साहमिय-सह+धर्मिन् IX, 12, 9.
 साहामय-शाखामृग VII, 1, 12.
 साहारअ सहकार (आश्र) III, 6, 13.
 साहारिअ-सवारित VII, 9, 3, (see Notes).
 साहिअ-साधित III, 17, 13.
 * साहिअ-कथित VII, 3, 5, (Hem IV, 2).
 साहिज्ज-साष् (कर्मणि) ° इ III, 2, 13;
 IX, 5, 4.
 साहिज्ज-साहाय्य VII, 4, 10.
 साहिमाण-स+अभिमान IV, 11, 3.
 साहु-साधु III, 2, 10.
 साहुकारिअ-साधुकारित VII, 9, 3.
 साहुपसंस-साधु+प्रशंसा VI, 3, 11.
 सिअ-शिव IX, 6, 2.
 सिक्ख-शिक्ष ° इ III, 1, 2; ° हुं V, 8, 2;
 ° क्खावइ-I, 10, 6.
 सिक्ख-शिक्षा VII, 13, 6.
 सिक्खअ-शिक्षित VII, 6, 5; VIII, 1, 5.
 सिग्घ-शीघ्र IX, 17, 37.
 सिज्ज-सिध ° इ III, 2, 6. (Hem. IV, 217.)

सिद्ध-शिष्ट I, 5, 8; VII, 3, 8; IX, 10, 8.
 सिद्ध-सुष्ट VIII, 14, 1.
 सिग्निद्ध-सिग्घ II, 5, 6; (Hem II, 109).
 सिणेह-स्नेह IX, 15, 3.
 सिन्न-सिक् II, 5, 11; IV, 8, 16.
 सित्थ-सिक्थ IX, 7, 1.
 सिद्धत्त-सिद्धत्त IX, 6, 10.
 सिप्प-सिल्प III, 1, 11.
 सिप्पि-शुफि II, 8, 10; (Hem II, 138.
 H. चीप).
 सिमिर-शिबिर 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.
 सियसेविथ-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.
 सिरिमद्-श्रीमती, स्त्री, I, 15, 9; VIII, 12, 1.
 सिरिरक्खराअ-श्रीरक्षराज, पु. VIII, 12, 1.
 सिरिवम्मराअ-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-मल्ल 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-शिव (शृगाली) VII, 6, 9.
 सिवप्यधि-शिवदेवी (Mother of नेमि, the
 22nd Tirthamkar) II, 8, 14.
 सिबिण-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.
 सिहरग-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.
 सीलद्दमा, पु. I, 3, 12.
 सीलभट्ट-शीलभट्ट पु. I, 5, 1.
 सीलवद्द-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+क्क 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.
 सुह-श्रुति V, 9, 13.
 सुह-शुचि IX, 20, 6.
 सुहत्त-सुचित्त IV, 1, 17.
 सुहत्त-शुचित्त IX, 9, 10,
 सुहमदुर-श्रुति+मधुर VII, 12, 1.

सुइवह-श्रुतिपथ (कर्ण) IV, 8, 3.
 सुइहर-श्रुतिधर, पु. VI, 10, 5.
 सुओवहि-श्रुत+उदीध IX, 16, 8.
 सुकइत्तण-सुकवित्त्व VII, 6, 4,
 सुकयसाहिण-सुकृत + साधिनं, 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-शुक IX, 17, 18.
 सुक-शुक IX, 21, 21.
 सुक-शुष् °इ V, 9, 6.
 सुकझाण-शुकघ्यान IX, 25, 14.
 सुकिल-शुक I, 14, 2.
 सुखेत्त-सुखेत्र IX, 21, 41.
 सुगय-सुगत (बुद्ध) IX, 11, 7.
 सुगगीव-सुगगीव VI, 17, 8.
 सुचारसमीसि-सु + पियाल + संमिश्रित IX, 21,
 13 (चार-पियालवृक्ष D. III, 21; कडव-
 मिश्रयोह, टि.)
 सुज्झ-शुष् °इ VII, 1, 9; °ज्झंति IX, 9, 12,
 (II सूचना) to strike to the mind)
 सुज्झ-शुद्ध III, 9 11.
 सुट्टु-सुट्टु 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; °णेमिणु I, 13, 1;
 (Hem, IV, 241)
 सुणंत-शुण्वत् III, 4, 2; IX, 17, 29.
 सुणिय-श्रुत III, 1, 6.
 सुणियल-सु+निगड VI, 5, 4.
 सुण्हा-सुष्णा IX, 18, 17; (Hem. I, 261.)
 सुतव-सु+तपस् VIII, 13, 7.
 सुत्त-सूत्र V, 8, 14.
 सुत्तंक-सूत्राङ्क IX, 22, 7.
 सुत्तंतिय-श्रोत्रान्तिक VI, 2, 10.

सुत्थिअ-सुत्थित II, 4, 11.
 सुत्थिरत्त-सु+त्थिरत्व 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+दुर्णय IX, 14, 7.
 सुद्ध-शुद्ध II, 1, 1.
 सुद्धोयण-शुद्ध+ओदन VI, 2, 6.
 सुधीर-पु. VIII, 16, 12.
 सुपरट्टपुर-सुप्रतिष्ठपुर, न. VI, 15, 6.
 सुपसत्थ-सु+प्रसास्त 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-स्व °इ I, 10, 11 (Hem. IV, 74).
 *सुमंठ-शुंठारित, टि. (मंठ-चाठ, बन्ध 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 ओम्).
 सुरसुदंरि-° री, स्त्री IV, 7, 6.
 सुरंगि-सुरङ्गी. स्त्री. VIII, 12, 10.

सुरालक्षणेया-सुर+आलक्ष+णेया II, 11, 10.
 सुरिद-सुरेन्द्र I, 14, 5.
 सुरिदहि-सुरेन्द्र+अदि VI, 13, 8.
 सुलग्ना-सुलग्न IX, 17, 32.
 सुलोयणिय-सु+लोचना V, 3, 12.
 सुवर्ण-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+भान (प्रभात) II, 7, 7; IX, 20, 15; (D.VII, 90; Hem. IV, 330, 362. Coll. H. भ्याना).
 सुविहि-सु+विधि II, 13, 7.
 सुव्यय-सुव्रत पु. VI, 3, 1.
 सुसहस्रण-सु+स्वत्व III, 3, 11.
 सुसह्या-सु+शल्या III, 9, 3.
 सुसहाव-सु+सहाय or स्वभाव III, 2, 1.
 सुस-शस् ° संति I 18, 4.
 सुसिध-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-शुभट II, 6, 2; VI, 7, 3; VIII, 9, 6.
 सुहदा-शुभदा स्त्री, VII, 11, 6.
 सुहमाण-सुख+माननी, स्त्री, VII, 11, 8.
 सुहम्म-सु+हर्म्य II, 5, 5.
 सुहय-सुभग III, 3, 2; V, 8, 15.
 सुहयस्रण-सुभगत्व IX, 15, 6.
 सुहयारी-सुखकारी V, 7, 10.
 सुहलिय-सुफलित IV, 5, 1.
 सुहवह-सुखवती, स्त्री, VIII, 4, 7.
 सुहसयण-सुखशयन or सुभशवन II, 6, 17.
 सुहंकर-शुभंकर VII, 4, 11.
 सुहासन-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.
 सुहोह्लि-सुखेकलि I, 15, 2; (सुख D. VIII, 36; Pai. 427).
 सुंडीर-शौण्डीर III, 11, 9. (Hem I, 160).
 सुंभ-शुम् ° इ. VI, 14, 5; (हन्ति, टि. see गिसुंभ).
 °सुंभणिया-मारणी VI, 6, 18.
 *सूडिअ ° य-भग्न V, 4, 13; VII, 7, 11; (Hem. IV, 106).
 सूर-सूर्य I, 5, 6; VI, 14, 2.
 सूरकंत-सूर्यकान्त IX, 17, 22.
 सुल-शूल II, 3, 16; VI, 14, 1; IX, 7, 7.
 सुलभूअ-शूलभूत IV, 9, 6.
 सुहअ-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; J, 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.
 सेलिदबाला-शैलेन्द्र + बाला (पार्वती) II, 3, 17.
 *सेह्ल-See सिंह VII, 7, 10.
 सेवय-सेवक VIII, 16, 12.
 सेविअ-सेवित III, 8, 3.
 सेविज्जमाण-सेव्यमान I, 9, 7.
 सोचेय-शोचयेत् 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.

सोमप्यह-सोमप्रभ, पु. VI, 12, 3.
 सोमालिय-सुकुमारिका IV, 8, 5; VIII, 11,
 8; (Hem. I, 171).
 सोय-शोक VII, 11, 2.
 सोरद्व-सौराष्ट्र दे. I, 15, 7.
 सोरह सौरभ V, 7, 1.
 सोलहम-षड्दशम IV, 5, 1 (H. सोलहमा).
 सोवण्ण-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.
 सोहंत-शोभमान II, 12, 4; V, 1, 1.
 सोहिय^०अ-शोभित I, 17, 11; V, 12, 8.
 *सोहेइ-त्यजेत (?) IX, 20, 11. (M. सोढणे,
 H. छोडना to give up).

ह

हउं-अहम् Nom. sing. I, 3, 11; (H. हूं).
 हप-हयान् Acc. plu. VI, 13, 11.
 *हक्क-निषेध VII, 7, 1; (Hem. IV, 134,
 H. हांक challenge).
 *हकंत-निषेधमान VIII, 3, 10.
 *हकारअ-दत्त VII, 10, 12, (H. हकारा or
 हलकारा).
 *हकारिअ-आहूत II, 14, 2; IV, 7, 4;
 VI, 15, 4; VII, 8, 1; (M. हांका मारणे,
 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.
^०ह्नि-भक्ति VI, 15, 9.
 हत्थि-हस्तिन् I, 6, 4; VII, 1, 18; (H.
 हाथी, M. हत्ती).
 हात्थिहड्ड-हस्ति + घटा II, 6, 2.
 हत्थ-हस्त (शुंढादण्ड; ^०नक्षत्र) III, 17, 9.
 हम्म-हर्म्य III, 6, 8.
 हम्म-हन् (कर्मणि) ^०इ IV, 14, 4. ^०म्मति 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 (अथ) (२) हत VI, 4, 6.
 हयपर-(१) हतपर (२) हयापर VII, 14, 3.
 हयाणंग^०-हत+अनङ्ग II, 3, 3.
^०हर-ग्रह I, 7, 2; ^०धर I, 11, 1.
 हराविअ-हारापित III, 11, 10.
 हरिय-हरित I, 6, 12; I, 14, 2.
 हरिवम्म-^०मेन्, पु. V, 2, 13.
 हरिस-हर्ष I, 11, 9; V, 5, 8.
 हरिसिअ-दृष्ट 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. हालणे to
 shake).
 हव-भू^०इ III, 2, 7, (Hem IV, 60)
^०वेप्पिणु IX, 13, 3.

हृदय-भवत् III, 3, 10.
 ह्यालिणि-हालिनी (कर्षकज्ञी) I, 6, 10; I, 13, 8.
 हिङ्-हिण् (अम) °इ VIII, 1, 2.
 हिङ्गण-हिण्गण III, 9, 7.
 हिङ्गिय-हिण्गित VI, 15, 11.
 हित्त-हित II, 11, 10; III, 13, 11; VI, 14, 3.
 हित्तिय-हिता V, 2, 15.
 हिदोलंती-हिदोलयन्ती I, 13, 7. (हिदोल a swing, H हिडोला.M. हिदलणे to swing).
 हिय-हद् (हृदय) VII, 6, 19.
 हियउल्ल-हद्+उल्ल (स्वार्थे) III, 6, 6; IV, 8, 7; V, 1, 14.
 हियय-हृदय I, 17, 13.
 हिययत्तण-हित्त्व टि. III, 3, 11 ;
 हिययभ-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).

हुभंय-भूत् I, 8, 5; II, 10, 5; III, 1, 4; VI, 1, 12.
 हुयवह-हुतवह (अभि) III, 3, 1; VII, 7, 10; IX, 6, 1.
 हुयास-हुतास 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+क °इ VI, 14, 5; °रति IV, 15, 7.
 हुंत-भवत् III, 15, 5; VI, 7, 9.
 हुई-भूता I, 18, 10. (H. हुई).
 *हुलंति-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.)
 हौत-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. Gaṭṭama, the author of Nyāya philosophy.
- अछेय**—VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.
- अतिबल**—VI, 11, 6. Son of Aparājita.
- अपराजित**—VI, 11, 4. King of Paṇḍra-Vardhana, ancestor of Vanarāja.
- अभिचन्द्र**—VII, 11, 3. Ruler of Gajapura, of Kuru family.
- अभेय**—VI, 15, 8; VIII, 10, 1. Son of Vijayasimha, took service with Nāgakumāra.
- अरिदमन**—IV, 7, 14; IV, 9, 5. King of Gauda; invaded Pataliputra from Vijayapura.
- अरिबर्मन्**—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.
- कनकोज्वला**—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.
- कश्यपकृपि**—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-Sugandini.
- कुन्दम्बा**—I, 3, 8. Nanna's mother.

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- कुरंगी**-VIII, 12, 10. A daughter of Śrīrakṣa.
कुलिशकण्ठ-VII, 11, 15 same as Vajrakarṭha.
कुसुमदशन-I, 3, 9. Same as Puṣpadanta.
कृष्ण-VII, 15, 3. Slew Śiṣupāla.
कृष्णराज-I, 1, 11. King of Mānyakhota.
केशवमहृ-I, 2, 1. Father of Puṣpadanta.
कौण्डिन्य गोत्र-I, 3, 3 Family of Nanna.
गणिकासुन्दरी-IV, 6, 8; VIII, 1, 1. Daughter of Vasantamālā of Pātali-putra, married by Mahāvyaḷa.
गायत्री VIII, 12, 6. A daughter of Śrīrakṣa.
गांगेय-I, 4, 4. A hero of Mahābhārata famous for purity of character.
गांधारी-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. Daughter of Arivarman, king of Girinagara.
गोतम-I, 13, 1. Disciple of Mahāvira Tirthaṃkara.
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 Tirthaṃkara.
चन्द्रप्रभा-VIII, 12, 6. A daughter of Śrīrakṣa.
चन्द्रमती-IX, 1, 9. Wife of Candragupta.
चन्द्रलेखा-VIII, 12, 6. A daughter of Śrīrakṣa.
चन्द्रा-VII, 15, 4. Daughter of Abhicandra.
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.
जयंधर-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; practised 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 Daughter 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.
- देवदत्त**-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 Tirthamkara.
- नमिनाथ**-VI, 2, 4. Same as Nami.
- नयंधर**-IV, 15, 11; IX, 22, 1. Minister of Jayandhara.
- नर**-II, 14, 12. An epithet of Arjuna.
- नवरङ्गी**-VIII, 12, 7. A daughter of Śrīrakṣa.
- नाहल**-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 Śubhacandra.
- 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.
- पाण्डुराज**-VIII, 2, 3. The Pāndya-king with capital at Dakṣiṇa Mathurā.
- पवनवेग**-VIII, 12, 13. Sister's son of Śrīrakṣa.
- पिहिताश्व**-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 Śrīvarma and mother of Nāgakumāra.
- पौलोमी**-I, 7, 10. Wife of Indra.
- प्रचण्डप्रद्योत**-VII, 4, 9. same as Candapadyota.
- प्रियवर्मन्**-IV, 6, 11; V, 5, 14. Minister of Mathurā, father of Durvacana.
- बुद्धिमेह**-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.

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- भीमासुर**-V, 12, 2. A resident of Pātālā.
मदनमञ्जुषा-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-sugandhinī.
मलयसुन्दरी-V, 2, 4. Wife of Andirīja.
महाबल-VI, 12, 4. Son of Atibala.
महाभीम-VI, 12, 2. Son of Bhīmabala.
महारक्ष-VIII, 12, 2; VIII, 16 10. Son of Śrīrakṣa.
महान्याल-IV, 1, 8; VIII, 3, 6; VIII, 10, 1. Son of Jayavarma.
महोदधि-I, 2, 3. Teacher of Guṇadharmā and Śobhana.
मङ्गी-VIII, 12, 5. A daughter of Śrīrakṣa.
मन्दाकिनी-VIII, 12, 4. A daughter of Śrīrakṣa.
मन्दोदरी-V, 7, 8. Wife of Rāvana.
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 Pu-padanta, the author.
मुनिगुप्त-IX, 15, 10; IX, 16, 1. A sage.
मेघवाह-VIII, 8, 1. same as Megha-vāhana.
मेघवाहन-VIII, 7, 5. King of Kī-kindha-Malaya.
- 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 Girīśikhara.
वल्लभराज-I, 3, 2. Epithet of Kṛṣṇaraja.
वसन्तमाला-IV, 6, 7. Mother of Gaṇikā-sundarī.
वसुदत्त-IX, 15, 7. Merchant of Vitaśokapura.

INDEX OF PERSONAL NAMES

- वसुमति**-IX, 15, 7. Wife of Vasudatta.
वसुन्धरा-VI, 11, 5. Wife of Aparājita.
वासव-I, 14, 10. Merchant of Kanakapura.
विजय-VII, 8, 2. A warrior of Cauda-pradyota.
विजयसिंह-VI, 15, 7 King. of Suprastithapura.
विजयसेना-VI, 15, 7. Wife of Vijaya-simha.
विजयंधर-IX, 1, 14. Ruler of Tribhuvanatilaka.
विजया-IX, 1, 15. Wife of Vijayandhara.
विद्युत्प्रभ-VI, 2, 2. A Vidyādharma of Alakapura, father of Jitāśatru.
विद्युत्प्रभा-VIII, 12, 3. A daughter of Śrīrakṣa.
विद्युद्देगा-VIII, 12, 3. A daughter of Śrīrakṣa.
विनयपाल-V, 2, 11. King of Kānyakubja.
विनयवती-V, 2, 12. Wife of Vinayapala.
विष्णु-IV, 9, 11; VIII, 8, 8.
विमला-VI, 2, 2. Wife of Vidyutprabhā.
विशालनेत्रा-I, 14, 7; 11, 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 Tirthamkara.
शिशुपाल-VII, 15, 3. Enemy of Kṛṣṇa.
शीलइया-I, 3, 12. One of the persons who requested the poet to compose the work.
शीलमट्ट-I, 5, 1. Same as Śilaiyā.
शीलवती-V, 2, 13. Daughter of Vinayapāla.
शुभचन्द्र-VII, 11, 6. King of Kauśāmbī.
शुक्लारकान्ति-VIII, 12, 5. A daughter of Śrīrakṣa.
शोभन-I, 2, 4. Pupil of Mahodadhī.
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 Prthivīdevī.
श्रीमती-VIII, 12, 1. Wife of Śrīrakṣa.
श्रीरक्ष-VIII, 12, 1. King of Bhūmitilaka, slain by Pavanavega.
श्रीवर्मराज-I, 15, 8; I, 16, 7; III, 13, 5. King of Gīnagara, father of Prthivīdevī.
श्रीवर्मराज-IV, 6, 6; IV, 9, 6. King of Pātulipatra.
श्रुतिधर-VI, 10, 5. A sage.
श्रेणिक-I, 7, 9; I, 12, 12; I, 13, 2. King of Rājagrha.
सन्मति-I, 8, 13. An epithet of Mahāvira, the 24th Tirthamkara.
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 Pātaliputra.
 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 Mahabhīma.
 हनुमत्-I, 4, 3; VI, 17, 8. The Vānara chief devoted to Rāma.
 हरिवर्मन्-V, 2, 13. King of Siṃhapur.

Index of Geographical Names

Note :—Sanskrit forms of names are given. Apabhraṃṣa forms are included in the general Glossary.

- अलकपुर**-VI, 2, 1. On mount Kailāśa.
अलंघनगर-VII, 11, 13. Near Kauśāmbi, capital of Sukaṅṭha Vidyādhara.
अंतरपुर-VII, 3, 13. Capital of Antarvana.
अंतरवन-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 Jayasona.
उत्तरमथुरा-IV, 1, 7. Ruled by Jayavarma who was succeeded by his sons Vyāla and Mahāvyaḷa.
ऊर्जयत्-VII, 1, 2; VII. 10, 4. Mountain in Saurāstra.
पेरावत-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.
किष्किंधमलय-VIII, 7, 4. with capital at Meghapur ruled by Meghavāhana.
कुसुमपुर-IV, 6, 13; VIII, 1, 2. Same as Pātaliputra.
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 Vinayapāla (Mod. Konnoja)
केलाश-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 Saurāstra 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 Vijayapur, ruled by Aridamana.
जम्बूद्वीप-I, 6, 1. containing the Bharata Varsa.
जालंधर-V, 7, 6.
ज्वलन्ती-VII, 1, 10. A forest tract.
तोयावलि-VIII, 8, 12 An island.

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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 Ramyaka 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 Mēru, bounded by Lavaṇodadhī and Himagiri.
भूमितिलक-VIII, 11, 13. A town in Toyāvalī island, ruled by Śrīrakṣarāja.
मगध-I, 6, 4. With capital at Rājagṛha ruled by Śroṇika; 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 Kiskindhā-Malaya, ruled by Meghavāhana.
मान्यखेट-I, 1, 12. The Rāstrakūṭa capital ruled by Kṛsnarāja.

रम्यक-V, 10, 5. A forest.
रजतमहीधर-VI, 2, 1. In Vijayārdha, same as Kailāsa.
राजगृह-I, 6, 13. Capital of Magadha ruled by Śrēṇika.
लवणार्णव-I, 13, 3. The briny ocean surrounding the Bharata-kṣetra.
विजयपुर-IV, 7, 14. Capital of Gauda, ruled by Aridamana.
वत्स-VII, 11, 5. With capital at Kauśāmbī ruled by Śubhacandra.
वसंततिलक-VII, 11, 11. A forest near Kauśāmbī.
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 Sindhupura ruled by Candapradhyota.
सिंहपुर-V 2, 13. Ruled by Harivarma.
सिंहपुर-VII, 4, 7. capital of Sindhū, ruled by Candapradhyota.
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 tippanis 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 Kavavaka and the line r. respectively.

I.

1. 1. पंचगुरु—अहन्, 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—शद्वार्थालंकारैः पक्षे कटककटिसूत्रायलंकारैः. This is how the tippana 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 चक्षुःश्रेत्रमनःसुखदानि पदरचनाः । टि.

1. 4. बहुहावभावविचम—

हावो मुखविकारः स्याद् भावः स्याच्चित्तसंभवः ।
विलासो नेत्रजो ज्ञेयो विभ्रमो भ्रूयुगान्तयोः ॥ टि.

भावः आत्मपरिणामः पक्षे स्वस्वभावो भर्तृहितत्वञ्च ।
विभ्रम—वैथरहिता प्राणिषु कौटिल्ययुक्ता च पक्ष विगतभ्रमा । टि.

1. 5. अत्ये—पक्षे परनरपराङ्मुखलक्षणोऽर्थः । टि.
विष्णाण 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 ईं दं डं दं म् गं—अतिमहता मात्राप्रस्तारमार्गेण सरस्वती याति । स्त्री तु अतिदंष्ट्रेण आराध्यानां पितृश्वभ्रूप्रसूतीनां छन्देन नानामिप्रत्येण याति । श्वभ्रुश्वसुरभर्तृदेवरादीनां कथ्या 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 Kāvya-darśa, calls these qualities of poetry as the prāṇa of Vaidarbhīstyle ‘ इति वैदर्भमार्गस्य प्राणा दशगुणाः स्मृताः ’ ॥ for the पञ्चेन्द्रियादिवशप्राणाः note the following Gāthā from Boha-pāhuda, 35.

पंच वि इंदियपाणा मणवयकाएण तिण्णि बलपाणा ।

आणप्याणप्याणा 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 र 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 ‘ कर्मचारय- तत्पुरुष-बहुव्रीहिः इति समासत्रयम् ’ ; while that on MS. D. adds ‘ शरीरवक्तात्रयेण यदि वा कार्मण-तैजसौदारिकेण, कार्मण-तैजस-वैक्रियकेण वा शरीरत्रयेण ।

1. 9. दु वा ल सं गि—सरस्वतीपक्षे आचाराङ्गादिद्वादशाङ्गैर्युक्ता, स्त्रीपक्षे तु—

गलयाबाहू य तथा नियंशु पुट्टी उरो य सीसं च ।

अट्टे व दु अंगाई सेस उवंगा हु देहस्स ।

इत्यष्टौ कर्ण-नासिका-नयनोष्ठचत्वारः इति द्वादशांगानि ।

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 Jains ’ in the ‘ Indian Antiquary ’.

च उ द ह पु ष्वि ल—चतुर्दशपूर्वैः इल्ला युक्ता सरस्वती । स्त्री तु चतुर्दशैः पूर्वपुरुषैर्युक्ता । पूर्वपुरुषाः पितुः सप्त मातुः सप्त । टि.

The Fourteen Pūrvas formed parts of the 12th Anga Dṛṣṭivāda

सप्त सं गि—The seven modes of predication according to the Jaina system of Logic are स्यादस्ति, स्यात्कस्ति, 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 Mallisena and Saptabhaṅgitarāṅgi of Vimalasūri.

NOTES

पक्षे णिनमुखात्सामुद्रकं निर्गतं तत्रोत्तमस्त्रियाः लक्षणमुक्तम् । टि. For Sāmudraka or physiognomy, see Harivamṣapurāṇa Chapt. 23, verses 55-107.

1. 10. वा य र ण वि सि—व्याकरणवृत्त्या प्रकटितं नामाधिकारो यया । क्रीपक्षे तु व्याकरणवृत्त्या प्रकटितं व्युत्पादितं नाम 'क्री' इति शब्दो यस्याः । टि.

प सि य 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 घवलहरसिहारिहयमेहउलि पविउलमण्णखेडणयरि, 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 Śri Kṛṣṇarāja, etc.” The connection of the sentence is with the next Kadavaka.

2. 1-2. The poet mentions his parents Mugdhādevi and Kesava Bhaṭṭa, his *gotra*-Kāśyapa, his patron-Nanna and his own title Abhimāna-meru.

2. 3. 'महोदधेः शिष्येण कथंभूतेन महोदधिश्रीशयेन महासमुद्रक्ष्मीप्राप्तकरणे शिष्यद्वयेन गुणधर्मेण शोभनेन च पुष्यदन्तः श्रीपंचमीफलकथने प्रार्थितः । टि.

Gunadharmā and Śobhana were both sons of Bharata, the author's patron (see introduction).

3. 1. आ य ण्ण हि—'Let us hear'. 1st per. plural present tense, or 2nd person singular causal, Imperative mood, आकर्णयामो वयम्, टि

3. 2. वल्लहराय—The Rāstrakuta 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 विस्थिण्ण (विस्तीर्ण), the poet would seem to tell us that Apabhramśa 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 Apbhramśa—Paumacariu and Harivamśa purāṇa—of Svayambūh have become known as definitely prior to the works of Puspadanta.

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 मट्टौ ताभ्यामपि कविर्मणितः , and the latter ' केनचित् नागेन्द्रशिलेन '. The names recur in I, 5, 1 where we have सीलमट्ट in place of सीलइय.

3. 13. ण ण्णु जि अ ण्णु etc. गृहस्थशोभायां नञ एव नान्यः । टि.

4. 1. आ स ञ्ज-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, Gāngeya, 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 बृहस्पतिर्वदिष्टो धृतः ' This fact is not traceable in the Sanskrit Padma purāna of Ravisenācārya but is found mentioned in the Apabhraṃśa work Paumacariu of Svayambhū XVII, 17, 9 according to my Ms. of the work For (Gāngeya's running away from the battle field see Mahābhārata, Virāṭaparva-ūttara-gōgrahaṇa Kathā.

5. 3. त णु व त—'तृणवत् तृणादपि कष्टं निन्द्यम्' । टि. धम्मेणणिबद्ध etc. He is fixed in piety having abandoned guile. सद्गुणवत्त्वम् मूर्खत्वं वा, टि.

5. 6. प ङि व ण्ण सूर—An accomplished hero.

5. 7. For the three divisions of the universe, compare—

वेत्रासनमृदंगोरुहल्लरीसदृशाकृतिः ।

अथश्रोत्रं 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 सुहृत्तमा लोए ।

रजहंता अरिहंति य अरहंता तेण उच्चंवे ॥ Mūlācāra 505.

6. 2. क सेरु, a kind of grass (Latin—Scripus Kesoor), is particularly liked by the boars, Cf.

गुण्डकन्दः कसेरुः स्यात्क्षुद्रमुस्ता कसेरुका ।

सूकरेष्टः सुगन्धिश्च सुगन्धो गन्धकन्दकः ॥ BNR p. 521.

मुद र्शन is one of the five Merus, the other four being विजय, अचल, मंदर and विद्युन्माली, see also VIII, 15, 2 text.

6. 9. थलपो म—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. ति णि णि वि बु द्वि उ—स्वभावगुरुशास्त्रजाः सहजाहार्यसंस्कार्याः वा । टि.

ति णि णि वि स ति उ—प्रतापोत्साहमंत्रजाः । टि.

8. 3. च उ रा स म—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 सण्णिहिय in the preceding foot.

NOTES

8. 6. अरि छव्वग्ग—काम, क्रोध, लोभ, मान, मद and हर्ष. See कौटिलीय अर्थशास्त्र I, 4, 3.
जेण ण्णा यणा उ—येन अन्यायनाम विच्छिन्नम् ।
8. 7. सत्त वि व सण इ—' दण्डपारुष्यकंदर्पवाक्पारुष्यार्थदूषणम् ।
सुरास्त्रीशूतपापार्द्धिकोपं व्यसनसत्तकम् । टि.
सत्त वि रजं ग इ—स्वाम्यमात्यसुहृत्कोषो राष्ट्रं दुर्गं तथा बलम् ।
प्राकृतं सत्तकं प्रोक्तं नीतिशास्त्रविशारदैः । टि.
9. 1, णिवसासणु—' Leaving the lionseat which is (the insignia of) royal authority '. ' नृपस्यशासनज्ञापकम् ' टि.
9. 7. णग्गो ग्ग°—नम्रोप्रखङ्गव्यापृतकरैः ।
10. 0. The stanza is full of *Yamakās* both *Sabhaṅga* and *Abhaṅga*.
11. 1. समवसरण is the audience hall of a Tirthamkara.
11. 3. थियपरिमिय°--whose nails and curly hair do not grow beyond a particular measure.
12. 1. णरकोट्ट--नरकोष्ठ is a special part of the *Samavasāraṇa* assigned for men.
12. 2. पंचत्थिकाय--The five *astikāyas* of Jainaphilosophy are जैव, पुद्गल, धर्म, अधर्म and आकाश (see *Pancāstikāyasāra* of Kundakundācārya)
12. 3. इसिवयइंपंच--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*.
- पंचविगईउ--नरक, तिर्यक् मनुष्य, देव and मोक्ष.
- समिदीउपंच--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 *Kamaṇḍula*, *Picchi*, and books. (5) प्रतिष्ठापना—Answering calls of nature in a clean place.
- गुत्तीउतिणि--मनोगुति, वचनगुति and कायगुति (see IX, 2, 4 text; for exposition see *Mūlācāra* 331-335).
12. 4. रयणाइंतिणि--सम्यग्दर्शन-सम्यग्ज्ञान and सम्यक् चारित्र.
- सह्जाइंतिणि--The 3 *Sālyas* or darts rankling in the heart are मित्र्यात्व, माया and निदान. (See *Sāgāradharmāmṛta* IV, 1.)
- गारवइंतिणि--ऋद्धिगौरव, रसगौरव and सुखगौरव. (See *Mūlācāra*, 52).

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12. 5. दहमेयधम्म-क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्जन and ब्रह्मचर्य.
 छ जीवकाय-पृथ्वी, अप्, तेजस्, वायु, वनस्पति and त्रस. (See Mūlācāra 205 ff.).
 नवणोकसाम-*Nine subsidiary passions are हास्य, रति, अरति, शोक, मय, जुगुप्सा*
 and स्त्री.पुं. नपुंसकवेद.
12. 6. एयारहपडिमउसावयाहं-*The eleven stages of householders' religious advancement are दर्शन, व्रत, सामायिक, प्रोषधोपवास, सन्नितत्याग, रात्रिभोजनत्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमत्तित्याग and उद्दिष्टत्याग. They are mentioned in the following Gāthā :—*
 दंसण-वय-सामाहय-पोसह-सन्नित्त-रायमते य ।
 बंभारंभपरिगह-अणुमण उद्दिठ देसविरदो य ॥ (*Ārittapāhūda*, 22).
12. 7. बारहअंग and चउदहपुञ्ज see notes on I, 1, 9.
12. 8. For पुग्गलसंजोग (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-आभव (inflow of karmic matter in the soul) संघर (stopping of the inflow) and णिज्जर-निर्जरा (Eradication of the karmic energies). For exposition see 'Practical Path'.
12. 10. गुणठाणारोहण-*There are fourteen stages of soul's advancement. They are called गुणस्थान, for which see 'Gommatasāra-Jivakāṇḍa.'*
13. 1. वीराणए etc. 'At the command of Vira (i. e. Tirthaṅkara Mahāvira) Gotama (His chief disciple) spoke.'
13. 7-8. णग्गोहरोह °-*'Where the farmer's wife swinging by the beautiful offshoots of the bunyan tree was looked at (with amazement) by the fairy who became partial to her charming features'. The gloss-maker, however, seems to construe हिंदोलती with जक्खिणी, for, commenting on हिंदोलती he says अन्न तृतीया लुमा । पक्षीदेव्या हालिनी दृष्टा । टि.*
15. 4. सिरिसुहरसाल-*'Enjoyer of the pleasures of royalty'.*
17. 4. चारत्तुणहहं etc.-*The great toes rising up proclaimed the charm of the nails'. एतौ अंगुष्ठौ उद्भूय नखानां चारत्वं कथयतः । टि.*
17. 5. णं भुवणु 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. परमाणुसु-*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. लोणियचडंति-*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 हि दसेव—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 दयिताऽपि न यत्र रूपमव्यक्तमीश किल तद्घते 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. रुउ 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. णरिं द विं द व णि या--राज्ञां बन्धः जयंघरः 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. सघरघर- 'पर्वतसहिता घरा भूः । टि. For घर 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 (लंस), 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 Tirthamkara) of Śivadevi, and as virtues are born of endurance, so a child was born to her.'

9. 1. सुंदरगह°--' मनोहरचन्द्रप्रमुखपुष्पग्रहदृष्टिः ' । 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. मणिकलस ° may be translated as ' Holding in their hands jewelled jars which reflected their faces '. मणिकलशान्येव स्वमुखदर्पणानि करेषु एषाम् । See variants.

10. 8. ' तं जो इ उ इह परलो य ग इ ' 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 पक्षिणी मायामया देवाः । टि.

11. 9. फणीणं रसा °-'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 lake, lotus stalk '. जहिं in the couplet is connected with तहिं 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. आकुंमत्थल ° ' 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. ञं णरु दोण णिवास हो- 'As Arjuna (Nara) was taken to the residence of Droṇa (for education)'.

14. 13. पुष्कयंतजिणदास-A devotee of the Jina Puspadanta (the 9th Tirthamkara).

III.

1. 1. अट्टारह लि वि उ-The eighteen scripts are mentioned in the *Samavāyūṅga* 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*, *Kharoṣṭri* and *Drūvidi*. The other two '*Javanāliya*' and '*Pukkharaśādi*' 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. अहगार हो-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 निर्देयाः वा । टि.

3. 1-2. घणकज्ज is paraphrased in the gloss as मांडागार, बल्लरिया as मांसपेक्षी 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); Vasistha fell in great trouble (i.e., by such mistake)'. The reference, probably, is to Vasistha's great hospitality to Viśvāmitra and the trouble that followed from the latter's ungrateful attempt to snatch away the sage's cow. (See *Rāmāyaṇa Bālakāṇḍa*, chapt. 51-56). The gloss, however, explains विधुरायरु 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 Br̥hat-Saṁhitā*, chapt. 67, verses 85-88.

नामी स्वरः सत्त्वमिति प्रशस्तं गम्भीरमेतत् त्रितयं नराणाम् ।

उरो ललाटं वदनं च पुंसां विस्तीर्णमेतत् त्रितयं प्रशस्तम् ॥ ८५ ॥

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वक्षोऽथ कक्षा नखनासिकास्यं कृकाटिका चेति षड्भुजतानि ।
 च्छ्वानि चत्वारि च लिङ्गपृष्ठं प्रीवा च जङ्घे च हितप्रधानि ॥ ८६ ॥
 नेतान्तपादकरतात्वधरोष्ठजिह्वा रक्षा नखाश्च खलु सप्त सुखावहानि ।
 सूक्ष्माणि पञ्च दशनाङ्गलिपर्वकेशाः साकं त्वचा कररुहा न च दुःखितानाम् ॥ ८७ ॥
 हनुलोचनबाहुनासिकाः स्तनयोरन्तरमत्र पञ्चमम् ।
 इति दीर्घमितं 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 सुभेषसाम् ।

त्र्यादीनि जडनिःस्वानां केशाश्चैवंपफलाः 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. सर जा इ भे य—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.)

आ ला वि णि—आलापिनी is one of the kinds of Vinā.—

तद्भेदास्त्वेकतंत्री स्यान्नकुलश्च त्रितन्त्रिका ।

चित्रावीणा विपञ्ची च ततः स्यान्मत्तकोकिला ॥

आलापिनी किन्नरी च पिनाकी संज्ञितापरा ।

निःशङ्कवीणेत्याद्याश्च शास्त्रिदेवेन कीर्तिताः ॥

Sang. Rat. VI, 9-10.

They are said to differ from each other in the number of strings which rises in due order. Ālāpini 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 sughosā having seventeen strings.

6. 11 धि 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 Marāthi घेणें. The substitute for क्षिप् according to Hem. IV, 143 is घत्त.

7. 8. अ कु ली णु वि etc. compare 'झीरत्नं दुष्कुलादपि' ।

7. 14. जु ष्ठा जु त्त उ etc. compare आज्ञा गुरुणां ह्यविचारण्याया' ।

8. 4. प ण इ णि प रि मि ण 'Surrounded by his beloveds' qualifying कुमारें.

10-12. मज्जमि, instead of मज्जमि, would suit better.

NOTES

10. 14. It would be better to read भउ लजमोहमेलावउ—‘ there was a concurrence of shyness and infatuation.’

11. 9 वेसिअ-प्रेष्य ; or it may be taken as प्रेषित and joined with सुंडरिहिं.

12. 5-6 The diceboard (कडिउ) is compared to the sky, the bet किरा) to the moon, and the ‘conch shells’ (बराडिअ) to the stars.

12. 12 दी णा 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 ; HMHL. 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 थकइ. 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 ह 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 Lankā ’.

(लंकाया ईश्वरो रावणः लंकानां वा नूपुराणां ईश्वरः चणकः (टि.)

Acc. to the Jaina Padmapurāna 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 (Jhasakcu).

15. 8 दो णा सु 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 सिन्धुवेलाजलधिवेलावलयितम् । टि.

15. 11 खड्गो सी ° ‘ 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 अयं परिहूय उ etc 'Every one thought himself defeated'; or 'Every one was concerned to save himself' (सकलः जनः आत्मपरः भूतः)

16. 6 गय गय दंत°—गजाः गताः दन्तमुसलदलिताः. Or गजाः गजदंतमुसलाः दलिताः. This requires the separation of दलवद्विय.

17. 9 खणिससि etc. As the moon, for a time, comes in contact with the constellation Hasta (carvus).

17. 13. वरकरिणाहिउ—'The excellent elephant was mastered.'

IV.

1. 2 स may refer to the elephant or it may be joined with तायहो (स्वतातस्य).

1. 10. घंचल 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 विन्नकर, though मयक or विलोडक would suit our context better. घंचल seems to be the correct reading in Sanat 502, 9, where Dr. Jacobi reads घंचव.

In Kadavakas 2, 3 and 4, are expounded the religious duties of a householder and an ascetic, respectively called *Sāgūra* and *Anagūra*, see *Cāritta Pāhuda*, 21.

दुविहं संयमचरणं सायारं तद् हवे निरायारं ।
सायारं सगंधे परिगहरदिये निरायारं ॥

2. 11 पंचुबर—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 मज्जमपत्तं च सावया भणिया ।
अविरदसम्माह्ठी जहण्णपत्तं मुण्यय्वं ॥

3. 4 सम्मत Right faith is defined as follows:—

हिंसारहिए धम्मे अट्टारसदोसवजिए देवे ।
गिगंधे पच्चयणे सद्दहणं होदि सम्मतं ॥

Mokkha Pāhuda, 90.

NOTES

3. 5 दुविह संजम-अंतरंग and बहिरंग.

3. 9 णवगुणविसिद्धु—The recognised qualities of a donor are seven, while there are nine modes of honouring a saintly guest. e g.

सद्धां मेत्ती तुष्टी विण्णार्णमलुद्धेया खमां सत्ती ।
जत्थेदे सत्त गुणा तं दायारं पसंसंति ॥ VNS. 223.
संप्रहंमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।
वाक्कायमर्नःशुद्धीरेषणशुद्धिं च विधिमाहुः ॥

5 2 Whether they would enjoy the earth or would do service to others day and night (अहरणु), 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 ससियरपसरमदुरणं 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—तुलितगदाशानि.

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. जणुणट्टउ—etc. ‘People fled away but the stranger would not move from his stand.’

15. 4-8. Notice a number of onomatopoeic verbs.

15. 13. हक्कारिउ—etc. ‘And come back when called from wherever you be.

V.

1. 13. Yasodhara, 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—मन्घाता seems to be another name of Vinayapāla.

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4. 15. णिन्मिच्छिहिं-निमृतैः 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. पुष्पायङ्गं 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. पुष्पाय is explained by the gloss. as पूर्णायुवत् in A and B and पुष्पागमनमिव in D.

8. 2. Kāśmir was the name of the country as well as of the capital. See 8. 8. below (कस्मीरउ पट्टणु).

8 10-15. The distraction of the women at the sight of Nāgakumāra is described.

8. 12. कुट्टु देइ etc.—'ताम्बूलमध्ये खदिरसारं भणित्वा काष्ठं (काथानि AB) ददाति' । टि.

10. 13. पट्टु के राए—by the order of the king. केर here means 'order'.

10. 15. Read सिहरी and तुंगो separately.

10. 17. णव वासरं—'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. अपुसियं—With water of tears dropping from his eyes unwiped.
पिच्छं-जलं, टि.

VI.

2. 8. विजाणिउरुं ब-विद्यानां निकुरम्बः समूहः . See glossary.

3. 7. पंचविहु—i. e. the five senses.

3. 12. सोधम्मू-सद्धर्मः or, acc. to the gloss, सः जगत्प्रसिद्धः जिनधर्मः ।

4. 1. अंते उरु—etc. 'The inmates of the harem beat their breasts at last.'

4. 9. तिहकउ—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. गि य पु ण्ण सु व 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+क्त्वा-बाहयित्वा having started the elephant.

8. 3. प रि या गि य उ—(१) परिज्ञातः (२) परि+आनीतः. See also variants.

9. 4-8 भो य ण सं चारु-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, *Kūtantra* (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 *Bṛhat kathā* (Intro. to Prak. p. 91).

We have here a mention of *Kūtantra*, 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, Durgāsīṃha 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 ' *Kūtantra and Kaumara-Lāta* ' by Lüders-Berlin 1930).

10. 13 गि 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 Satyavatī and Vasundharā, beaming with love and keeping grain and gold.' Join सच्चवद् with वसुंधरिड and गेहुजल with सास°.

12. 4-5-These two lines seem to be interpolated for supplying the geneology 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 पञ्चारङ्ग—see glossary. It may be equivalent to Hindi पञ्चानना to hurl down.

15. 13 The four *Arūdhanas* 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 kusā 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 Gigentea*), 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.

अर्कद्वयं सरं वातकुष्ठकण्ठविषम्रगान् ।

निहन्ति श्लेष्मोदरशकृत्कुमीन् ॥ 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 (*Boswelia Therifera*) as some of its Sanskrit names गजभक्ष्या- गजप्रिया suggest. cf.

शलकी गजभक्ष्या च सुवहा सुरभी रसा ।

महेरुणा कुन्दुरुकी वलकी च बहुसवा ॥ BNR, p. 306.

2. 6. पीलु—Mustard tree of scripture (*Salvadara Parsica*) is dear to camels, hence it is also called करभवल्लभ.

2. 8. णग्गोह—(१) न्यग्रोध (२) नम्रौषः see ante p. 380. (पक्षे पापिन्याः स्त्रियः सुनिसमूहः रोचते, टि.)

2. 9. कोविधवलु°—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 कृष्टुम्.

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. कव्यु (१) कव्य (२) काव्य.

6. 5-6. Double entredes continue. सत्य-शाल, शाल ; धम्सु-धनुः, धर्म; गुण bow-string, virtues; मोक्ष discharge, salvation.

6. 7. पद्भूमिणियत्तु—possession of lands given by my master.

6. 8. चंचलु—मनश्चितं हृदयं, दि. । 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 वेद्यापाटके 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.' आवग seems to be a substitute for आरुह like चड and वलग (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 Bhasis. 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. दिष्टया 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 सेवारितः in accordance with Hem. IV, 82 (संवृगेः साहर-साह्रौ). साहार (verb) and साहारिउ (participle) occur several times in Bhasis, 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 (पारयस्स) 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 षड्विधि 'and having established certain kings'.

11. 2. चंदाहावर्षे—'By the father of the maiden named Chandā. चंदा इति आहं नाम यस्याः तस्याः बप्पः 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—अमरेण धूर्तेन च, टि.

1. 12 अं न इ य हे—चम्पककलिकायाः, टि. Champaka is sweet-scented calophyllum (Lat. Plumieria acutifolia), It is shunned by the bee. 'अमराणां 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 *Yūthikū* on account of its bitter limbs that spoil the taste (or break the mirth) ♀.

जा इ—जाति .Jasminum Grandiflorum :

जू हिय—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 (शालिः) न रोचते ।

4. 12-13 'Seeing Mahāvyaḷa 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 Śri.' It would be more correct if we read वम्महु instead of वम्मह.

5. 11. for सुपु रिसलक्खण 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. मरुहयमय रद्ध उ-मरुता हतः मकरध्वजः येन सः ।

8. 4. विवाह—(1) Marriage; (2) Visnu (गरुडवाहन).

8. 8. दहमु विद्वुः—The nine Nārāyaṇas of the Jain Purāṇas are त्रिपुष्ट, द्विपुष्ट, स्वयंमु, 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 Pratiśthāsāroddhāra of Aśādhara p 60-66. include the ten Bhavanendras.

8. 10. छुडमत्य-छुडस्थ-sages in the 11th and 12th stages of spiritual advancement. The 24 Tīrthamkaras are well-known.

8. 11. The eleven Rudras recognised by the Jainas are :—भीमबलि, जितशत्रु, रुद्र, विश्वानल, सुप्रनिष्ठ, 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 महुअत्थि गोहु--' 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. मयगिग्लगंड--मद+आर्द्र+गंड. ' With frontal globes wet with ichor.' (गिग्ल-Hindi गीला wet) I can find neither suitability nor authority for Dr. Vaidya's paraphrase of गिग्लगंड 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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सुरद्विय—(१) सुरमित (२) सुर+द्वित.

हरिणिय (१) हरिणी (२) हरि+नीत.

म षो ह रा उ—(१) मनोहर (२) मनर्था ओषः तस्य रागः ।

सु र त र णि य—सुरतर्हं नीत ; त र णि य—तरणी.

र क्खं क रा य—मस्मकरौ ;

स ई—सती ; लीला°—लीलया आलोकितः निजपुरुषः (निजपुरुषश्रीः, टि.) माभिस्ताः ।

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 मं ड ल भे ळ इ ष ण इ—Ransom for his territories.

2. 5 जु षि probably means here युति i. e. confluence of planets that is considered auspicious.

2. 6 म र्ग ण य ह्ये° '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 हिं 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 *Ksarika-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, Ívara 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 अयसिरक्षुटणे पडियउ—The reference is to the Paurānic 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 पर्यारिउ etc. The reference is to Vyāsa the reputed author of the purānas, who is said in Mahābhārata to have cohabited with the wives of Vioitravīrya.

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. सा हंमिय 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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18. 2. The twelve kinds of austeries are :—

अणसणमवमोदरियं रसपरिचाओ य बुत्तिपरिसंखा ।
कायस्स च परितावो विवित्तसयणासणं छट्ठं ॥
पायच्छित्तं विणयं वेज्जावच्चं तद्दे व सज्जायं ।
झाणं च विउस्सग्गो अच्चंत्तरओ तवो एसो ॥

For exposition see *Mūlācāra*, 345 ff.

पंडियमरण—The three kinds of deaths are—

तिविहं भणियं मरणं बालाणं बालपंडियाणं च ।
तद्दयं पंडियमरणं जं केदल्लिणो 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, masi, krsi, 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. चरमसरीरायारु—*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 उवज्जायाणं, णमो सव्वसाहूणं ।

17. 42. अयाराइवण्णं—etc. Recollecting the word 'अहं' his life passed away; सरं-स्मरन्, though the gloss explains it as रकारसहितं, and णहं as हकारः । It would be better if we could read रहं (letter र and ह) in place of णहं.

18. 9. पल्लपल्य—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 'मतिभ्रुतावधिमनः 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). कतरि 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—तुरुक्क 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 *Yāvana* or *Yavana-deśaja* ('तुरुक्कः पिण्डकः सिल्लो यावनोऽपि' अमर. 'सिल्हकस्तु तुरुक्कः

NOTES

स्याद् यतो यवनदेशजः ; BNR. p. 107). In Vernacular it is called लोहवान or लोमान from Arabic ' *luban jawi* ' i. e. frank incense of Java, from which is also derived the English word ' benzoin ' ,

ज क्ल क ह म-यक्षकर्म is a compound of various kinds of incense ' कर्पूरागरुकस्तूरी ककौलैर्यक्षकर्मः ' अमर. दण्ड-दर्प musk.

18. 18. उन्मे वि-उद्भाव्य raising up.

19. 12. सराहय-सरागा.

20. 11. ' He should leave the bed at sun-rise when the smaller beings, two sensed and others are still asleep ' . सोहेइ-त्यजेत् 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 जघाजादं 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 सुदिष्णु 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. दृढकस्मद्गुण्टि—The strong tie of the eight karmas (ज्ञानावरणीय, दर्शनावरणीय etc. see Tatt. Sūtra.).

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 दावद्, the sense remaining the same.

6. 'May rains shower whenever thought of.'

8. For पंचकलाणइ see II, 11, 2 notes.

10-12. 'Peace be to my parents named Kesava and Mugdhādevi, Brahmins of Kāsyapa gotra, who though devotees of Śiva, both died by the Jaina form of renunciation which destroys sin, having had their ears filled with the nectar of the teacher's words.' गुह-दिगम्बर, टि.

14. The gloss paraphrases दंगइयहो as महस्य. The name also occurs towards the end of Mahāpurāna of our author, where he appears to be one of the sons of Bharata (होउ सति सुअणहो दंगइयहो). See also introduction

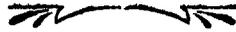
The six verses at the end eulogize Nanna, the author's patron and tell us once more that he composed the work at his request (see I, 3-4).

Verse 6. कव्यपिसल्ल-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.

आयुषपिशाचिका—(Bāla Rāmāyana 4.)

आयुषपिशाची—(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	धम्मिलगय	धम्मिल्ल गय
„	18	9	कर	कर
„	„	„	णयसंचार	णयणसंचार
II	1	5	अलिकेसहिं	अलि केसहिं
„	2	5	दाणबुणिज्जरइ	दाणंबु णिज्जरइं
„	9	11	अजियमहंतहिं	अजिय महंतहिं
III	2	1	होई	होइ
„	„	16	तिक्खपक्खं	निक्ख पक्खं
„	7	3	विलासिणी	विलासिणि
„	8	1	°णिग्घोस	°णिग्घोसें
„	„	4	पणइणि परिमिएण	पणइणिपरिमिएण
„	„	9	दिट्ठ णहं	दिट्ठणहं
„	„	17	मंचारुडियए	मंचारुडियए
„	13	1	कें म्हुइं	कें तुम्हुइं
„	17	13	वरकरिणां हिउ	वरकरि णाहिउ
„	„	16	पुप्फयंत दिसिं	पुप्फयंतदिसिं
IV	2	9	इदढ	दिदढ
„	3	4	समत्तु	सम्मत्तु
„	„	7	कुट्ठिउ	कुत्थिउ
„	5	9	धरु	घरु
„	13	4	जायवि	जाएवि
V	5	3	बंधंति	बंधंति
„	10	2	°वयणा	°वण्णा
„	13	1	विहुसणु	विहूसणु
VI	4	1	अंतेउरु अंतेउरु	अंतेउरु अंते उरु
„	7	16	वाहिगइंदउ	वाहि गइंदउ
„	12	10	तुहुं	तुहुं
„	13	17	°हाणा	°हीणो
„	15	4	ससरु	ससरु
VII	4	12	पवत्तु	पवुत्तु
„	6	7	पहु भूमिं	पहुभूमिं

NAYAKUMARACARIU

	”	”	13	°कंचन कवयं°	°कचंगकवयं°
	”	7	2	सीसकई	सीसकई
	”	”	10	हुलिई	हुलियई
	”	10	1	°चउरंगणिवा	°चउरंग णिवा
	”	11	15	कुलसकंठ	कुलिसकंठ
VIII		2	6	णरुचवइ	ण रुचवइ
	”	3	1	पवहंत	पवहंत
	”	10	4	।वट्लु	विट्लु
	”	12	10	मइ कइवय °	मइकइवय°
	”	”	11	पालिपाई	पालियाई
IX		4	11	णायकुकुमारें	णायकुमारें
	”	20	17	तणु सग्ग°	तणुसग्ग°
	”	25	15	°कम्मट्टि°	°कम्मट्ट°
	Pras'asti		12	सवणामइ	केसवणामइ
			13	°विसुद्धिदंगइयहो	°विसुद्धि दंगइयहो
