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Name: Kṣi930_Ksirasvamin_Ksiratarangini_ed_Liebich.pdf
PURL: http://resolver.sub.uni-goettingen.de/purl/?gr_elib-58
Type: Searchable PDF/A (text under image), index/bookmarks
Encoding: Unicode (ā ī ū ṛ Ṗ ṗ ṙ Ṝ ṝ ṣ ṥ ṭ Ṯ [cf. Liebich's note on the transliteration of the anusvāra, pp. 240ff. below] ...)
Date: 20.8.2008; REVISION: #1: 16.9.2014

BRIEF RECORD

Author: Kṣīrasvāmin (c. 11th cent.)
Title: Kṣīrataraṇgiṇī / herausgegeben von Dr. Bruno Liebich.
Publ.: Breslau : M. & M. Marcus 1930
Description: x, 379 p.
Series: Indische Forschungen, 8/9.

FULL RECORD

http://gretel.sub.uni-goettingen.de/gr_elib.htm

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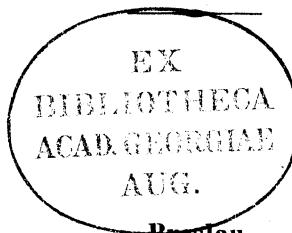
Bruno Liebich

Doppelheft 8/9

Kṣīrataraṅgini

herausgegeben von

Dr. Bruno Liebich



Breslau

Verlag von M. & H. Marcus
1930

Gedruckt mit Unterstützung der Deutschen Gemeinschaft
zur Erhaltung und Förderung der Forschung



C = 1950.49.86

Z

**Georg Bühler und Johann Kirste
den Wegbereitern
piâ memoriâ**

Vorwort

Die Kṣīrataraṅgiṇī ist neben dem ungefähr gleichzeitigen, aber weit kürzeren Dhātupradīpa des Buddhisten Maitreyarakṣita der älteste erhaltene Kommentar zu Panini's Dhātupāṭha. Aufrechts Catalogus catalogorum verzeichnet zwei Handschriften dieses Werkes: (Bühlers) Report (of a tour in Kaśmīr etc.) XIX, und L(ala Mitra, notices of Skr. mss.) 2588. Beide Hss. standen mir für die Ausgabe zur Verfügung, die erste, jetzt im Bhandarkar Research Institute (Deccan College mss. no. 287 of 1875—76), durch die gütige Vermittlung der India Office Library im Original, die zweite in einer guten Abschrift, die sich Theodor Aufrecht von der Calcuttaer Handschrift hat herstellen lassen, und die sich jetzt in der IOL (Aufrecht collection no. 80, vgl. JRAS 1908 p. 1054/55) befindet.

Die Kaśmirer Hs., im folgenden mit K bezeichnet, enthält 224 Bl. (17×13 cm) aus einheimischem Papier mit je 11 bis 16 Zeilen auf der Seite in Śāradā-Schrift.

Das Original der Calcuttaer Hs. (C) ist nach Mitra auf Kaśmiri paper geschrieben, dürfte also gleichfalls aus Kaśmir stammen. Beide Hss. gehen trotz zahlreicher kleinerer Varianten letzten Endes auf das gleiche Original zurück, was sich u. a. daraus ergiebt, daß eine große Lücke, die von X, 140 bis 189 reicht, beiden gemeinsam ist.

Neben der Kṣīrataraṅgiṇī führt Bühlers Report unter Nr. 288 einen Kṣīrataraṅgiṇīsamketa (S) in 57 Blättern auf, der mir auf meine Bitte gleichfalls aus Puna zuging. Es ist ein Auszug aus der Kṣīrataraṅgiṇī in der Weise, daß von den kleineren Gruppen (*praghaṭṭaka* oder *paryāṭṭaka*), in welche die einzelnen Klassen des Dhātupāṭha nach Lautgestalt und Funktion zerfallen, immer die erste und letzte Wurzel in Text und

VIII

Kommentar aufgeführt wird, der Kommentar gewöhnlich vollständig, gelegentlich auch gekürzt. Für die so behandelten Wurzeln hat der Kṣ.-S. also den Wert einer weiteren Handschrift. Das Ms. ist ungleichwertig, gewöhnlich korrekt, stellenweise sehr verderbt. Es macht den Eindruck, daß der Schreiber einen stellenweise zerstörten Text vor sich hatte und nicht in der Lage war, die verdorbenen Stellen aus anderer Quelle zu ergänzen.

Als ich den Text, soweit er mit diesen Hülfsmitteln hergestellt werden konnte, druckfertig hatte, stieß ich zufällig auf eine Stelle in den Notes zu Oka's Amarakośa-Ausgabe, worin dieser ein Zitat aus Kṣiratarāṅgiṇī giebt, das sich in dieser Form in keiner der beiden mir vorliegenden Hss. findet. Ich wandte mich nach Puna mit der Bitte um Aufklärung, und erfuhr durch die Freundlichkeit des immer hülfsbereiten Prof. Belvalkar, daß Oka gestorben sei, daß sich in seinem Nachlaß in der Tat eine Hs. der Kṣiratarāṅgiṇī gefunden habe, und daß diese vom Bhandarkar Institute erworben worden und unter den üblichen Bedingungen verleihbar sei. So erhielt ich denn durch die gütige Vermittlung der IOL auch dieses Manuscript (no. 42 of 1919—24), eine Papierhs. auf 118 Bl. (29×13 cm) mit 10 bis 12 Zeilen auf der Seite. Es ergab sich, daß diese Hs. (P) nicht in die engere Familie der beiden andern gehört und auch die Wurzeln X, 140—189 enthält. Die Zitate, die Kṣiravāmin entsprechend seiner großen Belesenheit liebt (vgl. seinen Amara-Kommentar) sind in P zuweilen gekürzt. Sonst ist der Text meist übereinstimmend, so daß man von einer eignen Rezension nicht sprechen kann. Für *Dramida* schreibt P regelmäßig *Dramila*. Im übrigen ist die Hs. sehr fehlerhaft, namentlich die grammatischen Zitate sind gewöhnlich bis zur Unkenntlichkeit entstellt. Für mich war sie dennoch von großem Wert, zur Ergänzung der erwähnten Lücke wie zur Kontrolle der Handschriften K und C, die ja letzten Endes nur eine einzige repräsentieren; erst durch sie wurde ich in den Stand gesetzt, einen mir genügenden, zuverlässigen Text zu geben.

Wo K und C differieren, stimmt P fast stets mit K überein, so daß diese Handschrift die treuere Überlieferung zu bieten scheint.

IX

Die eingeklammerten Ziffern hinter den Wurzeln sind die von Böhtlingk, die nicht eingeklammerten am Ende der Paragraphen beruhen auf P und, soweit sie hier fehlen, auf den im Text selbst genannten Zahlen (vgl. I, 2. 38 usw.).

Die textkritischen Anmerkungen beziehen sich, soweit nicht anders bemerkt, immer nur auf das Wort selbst, bei dem die Ziffer steht.

Uṇ. = Uṇādisūtra ed. Aufrecht (Bonn 1859)

Mādh. = Mādhavīya-Dhātuvṛtti (Benares 1897)

Hem. Dh. = Hemacandra's Dhātupāṭha ed. Kirste (Wien 1901)

Hem. Uṇ. = Hemacandra's Uṇādīgaṇa-Sūtra ed. Kirste (Wien 1895)

2 Zahlen ohne nähere Bezeichnung: Zitat aus Dhātupāṭha

3 " " " " " " Panini

4 " " " " " " Bhāṣya

Breslau, Juni 1930.

B. Liebich

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Om! ¹

Taraṅgasubhagam kvaṇanmadhupakiṇījālinam ²
karam pracalapuṣkarāruṇaśikhāgram ullāsayan
vibhur jayati Vighnajid bhuvanapṛṣṭham āropayan
durantaduritakṣayād vijayavajayantim iva (1)
dhātuvaiśamyaśamanād vāṁmayāpyāyani ³ satām
Kṣīrasvāmiprasūteyam vṛttiḥ Kṣīrataraṅgini (2)
sūtravyākhyā, kāryajātaṁ gaṇānām,
seṭtvāniṭṭvopagrahā itphalam ca,
aṣṭādhyāyyām ye viśeṣaprayogā
dhātor dhātor darśitās te viśeṣat (3)
ya eva Pārāyaṇikair drsto 'tra ⁴ vivarītrbhiḥ ⁴
panthās ⁵ tenaiva ⁵ yātāḥ smaḥ kṛtvā gajanimilikām (4)
na vicāritāḥ prayogāḥ, Pārāyaṇikair hi tatra saṁrabdham;
saty ārdhadhātuke 'pi ca ṣodhā ⁶ nodhṛtā prakṛtiḥ (5)
bhagnāḥ Pārāyaṇikāś Candrādyā api ca yatra vibhrāntāḥ,
tān dhātūn vivarītum gahanam aho adhyavasitāḥ smaḥ (6)
jātā Viśvasr̥jāḥ, krameṇa munibhiḥ saṁskāram āpāditāḥ,
śabdāḥ, saṁvasanād asādhubbhir apabhraṣṭāḥ stha, bho bhrātaraḥ!
Vāgdevyādyā kṛtā madekaśaraṇā mātrā yato, 'smān mayā
nyāyye vartmani vartanāya bhavatām ṣad vṛttayah ⁷ kalpitāḥ (7)

¹ K beginnt: Śrīparamādityāyom (zum Sandhi vgl. VI, 1, 95)
namah | om namo bhagavatyai śriāryaTārādevyai | om namo
Gaṇapataye | om namo vighnahantre Gaṇeśaya | om taraṅgasu-
bhagam⁰ C: Om namaḥ Sarasvatyai | om namaḥ Śivāya | om
namo vighnahantre | om taraṅgasubhagam⁰ P: Om namaḥ śrī-
Govardhananāthāya | taraṅgasubhagam⁰ ² P ⁰jālakam ³ so KP;
C ⁰ pyāyinī ⁴ P ⁰pi vivarīvṛtah ⁵ C mūrdhāto naiva ⁶ vgl.
unten S. 4 syāc chuddhā usw. ⁷ die Titel dieser sechs Vṛtti's
s. bei Oka in seiner Amarakośa-Ausgabe, notes zu p. 1

atha nityānām lokavedaprasiddhānām bhavatītyādiśabdānām svarārthaśādhanakālādyavabodhārthaṁ prakṛtyādivibhāgakalpanayā vyākhyānam iti prakṛtayāḥ¹ sūtryante¹

bhū sattāyām, udāttāḥ. bhū ity avibhaktiko 'yaṁ nirdeśo bhrāntinirāśarthaḥ, chāndaso vā suluk², chandovat sūtrāṇi bhavanti (I, 1, 1 Bh.) iti; evam sarvatra

sato bhāvah sattā, astitvam bhāvo dhātvarthaśāmānyam iti yāvat. yad āhuḥ:

sā nityā sā mahān ātmā, tām āhus tvatalādayaḥ,
prāptakramā višeṣeṣu kriyā saivābhidhīyate.

tām prātipadikārthaṁ ca dhātvarthaṁ ca pracaksata
(Vākyapadiyam III, 1, 34. 35) iti. sā³ jātir ity arthaḥ. yad Vaiśeṣikam: sāmānyam dvividham, param aparaṁ ca, paraṁ sattā mahāviśayatvāt. api ca:

dhātvarthaḥ kevalaḥ śuddho bhāva ity abhidhīyate.
tathā yatrāyat kriyāpadam na śrūyate tatrāstir⁴ bhavantiparaḥ⁴
prayoktavya⁴ iti⁴. ata eva māngalikatvāc ca pūrvam asya prayogah

kriyāvācitvam ākhyātum eko 'trārthaḥ pradarśitaḥ;
prayogato 'numantavyā⁵, anekārthā hi dhātavah
(vgl. X, 392). tathā ca bhūr ayaṁ kvacid astyarthe vartate:
bahūni dhanāny asya bhavanti, santīty arthaḥ; kvāpy abhū-
taprādurbhāve: kṣirabhojinyāḥ śrutandharaḥ⁶ putro bhavati,
jāyata ity arthaḥ; kvacid abhūtatadbhāvātmake saṁpadyarthe:
paṭo 'suklaḥ śuklo bhavati, saṁpadyata ity arthaḥ. api ca
tattadupasargavaśād dhātoḥ sa so 'rthaḥ prakāśate yathā: pra-
bhavatīti svāmyarthaḥ prathamata upalambhaś ca, parabhavatī
paribhavatī abhibhavatīti prathamatas⁷ tiraskāraḥ, saṁbhava-
tīti janmārthaḥ⁸, anubhavatīti saṁvedanam, vibhavatīti vyāptiḥ,
ābhavatīti bhāgāgatiḥ⁹, udbhavatīty udbhedaḥ, pratibhavatīti
lagnakatvam

udāttta ity asyānudātttvābhāvenaikāca upadeśe 'nudāttād
(VII, 2, 10) itidāgamaniṣedhābhāvāt setvam¹⁰. ārdhadhātukasyed

¹ KC prakṛtayo nirdiśyante ² K subluk ³ P addit nityā

⁴ P tatrāstīti bhavatīti paraṁ prayoktavyam iti ⁵ P 'nye mantavyā

⁶ P śrutadharaḥ ⁷ dazu Randglosse in K: prāyaṣaḥ ⁸ P tanmā-
trārthaḥ ⁹ P bhāgāvāgatiḥ, C bhāgāpattiḥ ¹⁰ P setkatvam

valāder (VII, 2, 35) iti pratyayasya set̄tve 'nīt̄ve copacārād dhātos tathā¹ vyapadeśah

ātmanepadobhayapadānubandhbhāvāc ca śeṣat kartari (I, 3, 78) iti parasmaipadam. apavādabhāvāc cautsargikah śabvikaraṇah: bhavati, bhavan, bhavitā

niranunāsikatvād ūkārasyetsamijñā nāsti, ata evodātta ity āha, nodātted iti. yatsmṛtiḥ:

daridrā-jāgr-dīdhīnām ekācām ca cirer jireḥ
adantorṇauti-veviñām smaryate net tathā ladehy.

edhādinām tv ekārāder niranunāsikatvād evetsamijñā nāsti, yadvaiṣām apy akārādau² lupta ekāctvād eva sā na syāt

kartari karmavyatihāre bhāvakarmanoś ca (I, 3, 14. 13) ātmanepadam: vyatibhavate. anyena cikīrṣitām bhavanakriyām karotīty arthaḥ; anyonyakriyāvinimaye hi karmavyatihāre ekavacanām na syāt

bhāvē tv ekavacanam evākhyātasyāsattvavṛttitvena saṁkhyādyabhāvāt. tarhy ekavacanam api katham? dvyādi-pratipakṣaikatvābhāvē 'py abhedaikatvāt³. ekavacanam utsargah kariṣyata iti hi Bhāṣyam (I, 1, 38, 6 Bh. (95, 25)). Caitreṇa bhūyate. ata eva madhyamottamapuruṣav api na stah⁴: bhūyate tvayā, bhūyate mayā

anubhūyate sukham, saṁvedyata iti. arthāntare 'tra vartanād akarmakasyāpi sakarmakatvām sakarmakasyāpi cākarmakatvam. yad āhuḥ:

dhātor arthāntare vṛtter, dhātvarthenopasaṁgrahāt,
prasiddher, avivakṣṭah karmaṇo 'karmikā kriyā

(Vākyapadīyam III, 7, 87, p. 234 *der Ben. ed.*). arthāntare kāryāntare vartanād⁵ dhātoḥ sakarmako 'pi dhātvartho 'karmakaḥ kriyate, yathā: bhāraṇā vahaty udyacchatity arthaḥ; nadī vahati, sravatity arthaḥ. karmaṇo dhātvarthāntahpraveśād akarmakatvām yathā jīva prāṇadhāraṇe (I, 594): jīvati, nṛtī gātravikṣepe (IV, 9): nṛtyati; atra prāṇagātrākhye karmaṇī dhātvarthenaiva kroḍikṛte. karmaṇah prasiddhatvād akarmakatvām yathā: devo varṣati; neha: Pārthaḥ śārān varṣati. prayoktur avivakṣitatvāt

¹ P taylor f. tathā ² P ḥkārādau ³ C abhedatvāt ⁴ P addit:
śeṣe prathamāmnāt[atv]āt ⁵ KP vartamānād

karmaṇaḥ sakarmakād api bhāve ākhyātaiḥ¹ yathā: neha pacyate,
neha bhujyate

akarmakatvaiḥ ca: kiṁ karoti? pacatiḥyādivyapadeśaśeṣā-
dinām aparyanuyojyatvāt kiṁ karoti?² bhavatiḥty asty eva
vyapadeśaḥ. satyam, kiṁ tu kriyākhyakarmanibandhano 'sau
na bāhyakarmapekṣaḥ, bhavaṇaiḥ karotiḥ arthāvagamāt. kriyā
hi sarvadhātūnām antaraṅgām³ karma, ata eva ca kriyāviśeṣa-
ṇānāiḥ karmatvaiḥ smaranti: śobhanaīḥ ghaṭo bhavati

kālabhāvādhvadeśāś ca sarvakriyāvyāpyatvāt karmatvena
sarvadhātūnām aparihāryāḥ: māsam āste, godohaiḥ svapiti, kroṣaiḥ
krīḍati, Kurūṇī sēte

sakarmakākarmakavyavahāraḥ katham iti cet, dravyaka-
rmanimitta iti brūmaḥ⁴ Karmayogāmṛtataraṅgīnyām⁴:

pratyayo 'karmakād bhāve, karmaṇi syāt sakarmakāt;
sakarmakākarmakatvaiḥ dravyakarmanibandhanam
iti. bhaṭṭaŚāśāṅkadharas tv atraivaiḥ⁵ gurumuṣṭiṁ samādikṣad
yad āha: dvīrūpo⁶ dhātvarthaḥ, bhavaḥ kriyā ca; ata eva
kriyābhāvo dhātūr (Kātantra III, 1, 9) ity abhiyuktair vyā-
khyātam. tatrāparispandamānasādhanasādhyo⁷ bhāvah, sap-
rispandamānasādhanasādhyā⁷ kriyā. ato bhāvārtho dhātūr aka-
rmaṇaḥ, kriyārtho dhātuḥ sakarmakaḥ, bhāvākriyayoś ca paryā-
yatvam adūrviprakarṣeṇa. dhātvarthasāmānyayuktāyuktatve
'tra sūrayaḥ pramāṇam. gatam etat, prakṛtam anusarāmaḥ
syāc chuddhā prakṛtir, ḷyantā, sanantā, ḷici sanparā,
yañantā, yañlugantā ca, nāto 'nyā niṣprayojanā.
śuddhodāhṛtā. ḷic (III, 1, 26): bhavaṇaiḥ prayuṇkte, bhāvayati,
karotiḥ arthaḥ. yad āhuh:

nityam na⁸ bhavaṇaiḥ⁸ yasya, yasya vā nityabhūtatā,
na tasya kriyamāṇatvaiḥ khapuspākāśayor iva.
tena bhūtiṣu karṭṛtvaiḥ⁹ pratipannasya vastuṇaḥ
prayojakakriyām āhur bhāvānāiḥ¹⁰ bhāvānāvidāḥ.
bhāvayej jyotir āntaram ity anekārthatvād, dhyāyed ity arthaḥ.

¹ P prayogo f. ākhyātām ² pacatiḥyādi⁰ bis karoti *fehlt in*
K und C ³ P āntaram ⁴ P brūmaḥ | yan mamaivāmṛtata-
raṅgīnyām uktam ⁵ KC atraiva ⁶ P dvīdhārūpo ⁷ P ⁰span-
dāna⁰ f. ⁰spandamāna⁰ ⁸ P hy abhavaṇaiḥ ⁹ C tenaiva
bhūtikarṭṛtvaiḥ f. t. bh. k ¹⁰ P bhāvānāiḥ

curādau bhū prāptāv ātmanepadī (X, 300): bhāvayate padam, prāpnosity arthaḥ, ā dhṛṣṭād vā (X, 264) ity aṇicpakte: utsāhād bhavate lakṣmīn. bhuvo 'vakalkane (X, 207) ḥic: sarpīṣā saktūn bhāvayati, miśrayatity arthaḥ. nyāsaśrantho yuc (III, 3, 107): bhāvanā

san (III, 1, 7): bubhūṣati. śryukah kiti, sani grahaguhoś ca (VII, 2, 11. 12) iti net. sanāśaṁsabhiṣām uḥ (III, 2, 168): bubhūṣuh

nyantāt san: bibhāvayiṣati. oḥ puyañjy apare (VII, 4, 80) ity abhyāsasyetivam

yañ (III, 1, 22): bobhūyate. nittvāt tañ (I, 3, 12)

yañluk (VII, 3, 94): bobhavīti, bobhoti. carkaritāṁ parasmaipadam (II, 71)

viśeṣās tu: bhuvaḥ prabhavo (I, 4, 31) 'pādānam: Himavato Gaṅgā prabhavati. gātisthāghupā (II, 4, 77) iti sijluk: abhūt, bhūsuvos tiñi (VII, 3, 88) guṇābhāvah. bhuvo vug luñliṭoh (VI, 4, 88): abhūvan, ata eva sijlugantān niyamāt sijabhyasta-vidibhyaś ca (III, 4, 109) iti jher jus nāsti. babhūva, babhūvuh: indhibhavatibhyān ca (I, 2, 6) iti kittvam, bhavater a (VII, 4, 73) ity abhyāsasyāttvam. bhāvakarmaṇor attvān nety āhuh: bu-bhūve tvayā, anububhūve sukhām

bhṛśādibhyo bhuvy acver (III, 1, 12) iti kyañ: abhṛśo bhṛśo bhavati, bhṛśayate. āmaḥ kṛñ anuprayujyata iti kṛñāḥ pratyā-hārāt¹ kṛbhvastyanuprayogaḥ¹ (III, 1, 40, 3): kārayāṁbabhūva

bhuvo bhāve (III, 1, 107) kyap: brahmaṇo bhavanam, brahma-bhūyam. bhavyageya (III, 4, 68) iti kartari: bhavyah pumān. bhāvakarmaṇor aco yat (III, 1, 97): bhavyān tvayā, anubha-vyām sukhām. or āvaśyake (III, 1, 125) ḥyat: bhāvyam, ava-śyabhāvyam; lumped avaśyamaḥ kṛtye (VI, 1, 144 Kāś.). grahādau (III, 1, 134) paribhāvī, bhūte 'bhibhāvī. bhavater ḥo vā vakta-vyah (III, 1, 143 Kāś.): bhavatītī bhāvah, bhavaḥ. āśite bhuvaḥ karaṇabhāvayoḥ (III, 2, 45) khac: āśito bhavaty anenety āśitaṁ-bhava odanaḥ, āśitasya bhavanam āśitaṁbhavo vartate. kartari bhuvaḥ khiṣṇuckhukañāv (III, 2, 57) ādhyādiṣu kartṛṣu cvyarthesv acvau: anāḍhya āḍhyo bhavati, āḍhyāṁbhaviṣṇuh, āḍhyāṁ-bhāvukah. bhuvaś ca (III, 2, 138) itiṣṇuc, chāndasatvām² neṣṭam

¹ KC pratyāhārasyānuprayogaḥ

² P addit kavīnām

(*vgl.* Candra-S. I, 2, 93): bhaviṣṇuh. glājisthaś ca gsnuḥ¹ (III, 2, 139): bhūṣṇuh; kkniti ca (I, 1, 5) ity atra gakārasya cartvabhbūtatvād guṇābhāvah. laṣapatapada (III, 2, 154) ity ukaḥ: bhāvukah. jidṛkṣi (III, 2, 157) itīnh: paribhavī. bhuvaḥ saṁjñāntarayoh (III, 2, 179) kvip: Svayaṁbhūḥ, pratibhūḥ. viprasaṁbhyo qv asaṁjñāyām (III, 2, 180): vibhuḥ, prabhuḥ, saṁbhuh. mitadrvādityāc (180 Kāś.) Śaṁbhuh. ḥor ap (III, 3, 57): prabhavaḥ, vibhavaḥ, anubhavaḥ śriṇibhuvo 'nupasarge (III, 3, 24) ghañ: bhāvah. nadyaprabhāvād iti prabhāvah. parau bhuvo 'vajñāne (III, 3, 55) vā ghañ: paribhāvah, paribhavaḥ. kartṛkarmaṇoś ca bhūkṛñoś (III, 3, 127) cvyarthayoh khal: akṛceṇānāḍhyenāḍhyena bhūyate, svāḍhyaiṁbhavaṇi bhavatā. svāṅge taspratyaye kṛbhvoḥ (III, 4, 61) ktvāṇamulau: pārśvato bhūyāste, pārśvato bhūtvā, pārśvatobhāvam. nādhārtha pratyaye cvyarthē (III, 4, 62): nānābhūyāste, nānā bhūtvā, nānābhāvam; dvidhābhūyāste, dvidhā bhūtvā, dvidhābhāvam. tūṣṇīmi bhuvaḥ (III, 4, 63): tūṣṇīṁbhūyāste, tūṣṇīṁ bhūtvā, tūṣṇīṁbhāvam. anvacy ānulomye (III, 4, 64): anvagbhūyāste, anvag bhūtvā, anvagbhāvam

nirūḍhayo yathā: bhavaty asyāni sarvam iti bhūḥ, bhūtiḥ, bhasma, bhūtā grahāḥ; bhavaty asmin, bhavanaṇi gṛham. kṛtpariśiṣṭe 'pi bhaviṣyatī gamyādayah (III, 3, 3): bhāvī. bhuvaḥ kmin (*vgl.* Uṇādi IV, 45): bhūmiḥ. adiśadibhūśubhibhyaḥ krin (Uṇ. IV, 65): bhūri. adi bhuvo dutac (Uṇ. V, 1): adbhutam. bhuvaḥ kyun (*vgl.* Uṇ. II, 80): bhuvanam (1)

edha vṛddhau. itaḥ katthāntāḥ (37) pañcatrinśad udāttā anudāttetaś ca. tenāyam ekārasyodāttatvāt set (VII, 2, 35), akārasya cānudāttatvād anudāttanīta ātmanepadam (I, 3, 12) ity ātmanepadī: edhate, edhamānah, edhitā, etyedhatyūṭhsv (VI, 1, 89) ity upasargasyaini pararūpāni nāsti: praiddhate; mā bhavān ididhad iti paratvād dhrasve kṛte punaḥprasaṅgavijñānād dvirvacanam. asunpratyaye (Uṇ. IV, 188) edhāḥ indhanam, yathaidhāṁsi² samiddho 'gnir² iti; avodaidhauḍmapraśrathahimaśrathā (VI, 4, 29) itīndher ghaṇi nipātanād adanto 'py edho 'sti; guroś ca hala (III, 3, 103) ity apratyayah: edhā (2)

¹ K ksnuḥ ² S yathaidhah susamiddho 'gnir

spardha saīgharṣe¹. saīgharṣah parābhībhavēcchā. spardhate bhrātuḥ, bhrātrā saha spardhām̄ karotīty arthaḥ, spar-dhamānaḥ, spardhitā, spardhamānaḥ sa Kṛṣṇam iti tu Kṛṣṇam prāpyety adhyāhārāt; aṇāv akarmakād (I, 3, 88) iti neḥ para-smaipadam: spardhayati, yaṇluki laṇṭpakṣe (VII, 3, 94) apāspar-dhit, anīty apāspart, rāt sasya (VIII, 2, 24) iti niyamāt saīyo-gāntalopābhāvah, sipi tu sipo halṇyābbhya (VI, 1, 68) iti lope pratyayalakṣaṇena jaśtve sipi dhāto rur vā, daś ca (VIII, 2, 74. 75) iti rutvapakṣe rorilope (VIII, 3, 14) dīrghe ca (VI, 3, 111) apāspā iti rūpam, arutvapakṣe tu tibantavat. anudāttetaś ca halāder (III, 2, 149) iti yuc: spardhanah, guroś ca hala (III, 3, 103) ity apratyayaḥ: spardhā, bāhulakād iṣṇuc (III, 2, 138): Merum spar-diṣṇunevānyo dhṛto nāko Himādriṇā (3)

gādhṛ pratiṣṭhālipsayor granthe ca. pratiṣṭhāspadam, labdhūm icchā lipsā, granthānām² granthah; asya pṛthakpāṭho viralaprayogārthaḥ. gādhate, gādhitā, ṛdittvān nāglopiśāsvṛditām (VII, 4, 2) iti ṣau caṇy upadhāhrasvo nāsti: ajagādhat. agādham atalasparsam (4)

bādhṛ roṭane. roṭanām pratighātaḥ³. bādhate, bādhitā, ababādhat. bādhanaḥ, guroś ca hala (III, 3, 103) ity apratyaye bādhā, bādhās tv aci (III, 1, 134), arjidrśikamyamipamisibādhām (Uṇ. I, 28) iti kuh, hatvām ca: bāhuḥ (5)

nādhṛ nāthṛ yācñopatāpaīsvaryāśiḥsu. upatāpa upa-ghātaḥ. yācñopatāpayor ity arthayoh kriyātvāt, aiśvaryāśiṣos tu dyotiyayor dharmamātrābhidhānāt, yathā ghaṇṭā dhvanati, śvetate prāsādaḥ, saīmyujyate, samavaiti, asti, gaṇḍatiti guṇa-saīnyogasamavāyasattādravyāṇi siddhāṇy ākhyātena sādhyatvena pratiyante, pūrvāparibhūtaṁ bhāvam ākhyātenācaṣṭa (Nirukta I, 1) iti. nādhate, ananādhat, tathā nāthate. aśiṣi nātha (I, 3, 21, 7) ity upasāmkyānād ātmanepadam, ṣaṣṭhī ca sūtrāt (II, 3, 55): sarpiṣo nāthate, sarpir me bhūyād ity aśāste. anyatra nṛpaṁ nāthati, yācate. ripuṁ nāthati, upatapati. svāmī nāthati, iṣṭe. nātho 'ci (III, 1, 134). nātha (I, 3, 21, 7) ity anupasargasya niyamān nehātmanepadam:

etan mandavipakvatindukaphalaśyāmodarāpāṇḍura-cchāyaṁ hanta Pulindasundarakarasparśamaṁ lakṣyate⁴;

¹ so auch VI, 1, 36 Kāś. ² P grathānām ³ C pratighātaḥ

⁴ K vartate, mit Randglosse lakṣyate pā⁰

tat pallīpatiputri kuñjarakulaṁ jīvābhayābhyanthanā-dināṁ tvāṁ anunāthate: kuçayugaiṁ patrāṁśukair mā pidhāḥ¹. nōpadeśāv etaū, yathāhuḥ: sarve nādayo nōpadeśā nṛti-nandi-nardi-nakki-naṭi-nādhṛ-nāthṛ-nṛ-varjam (*vgl.* VI, 1, 65 Bh.) ity upasargād asamāse 'pi nōpadeśasya (VIII, 4, 14) iti ṣatvam nāsti: pranāthate. ananāthat (6. 7)

dādha dhāraṇe. dadhate, dadhete, dadhante; yañluki dādadhi dādaddhi, dadhas tathoś ca (VIII, 2, 38) iti bhaṣbhāvō nāsti, tatra hi dhāño grahaṇam. Kauśikas tu dada dhāraṇe (*vgl.* 17), dadha dāna iti pāṭhami vyatyāsthat: dadate maṇim (Nirukta II, 2), dadhate dhanam arthibhya iti. yuktāyuktatve tv atra sūrayaḥ pramāṇam; vayaṁ hi matabhedapradarśana-mātreṇaiva kṛtārthāḥ, munimukhyānāni vākyāni kathaṁkāraṇi vikalpayāmaḥ? vayam api hi skhalanto 'nyaiḥ kiyan no-pālapsyāmahe! (8)

skudi āpravaṇe. āpravaṇam utplutyagamanam āskandanaṁ² vā, uddharaṇam iti tu śrīBhojaḥ. idito num dhātoḥ (VII, 1, 58): skundate. salope kundam (*vgl.* Uṇ. IV, 98) (9)

śvidi śvāitye; śvetaguṇakriyāyām. śvindate prāśādaḥ. śvetaguṇaḥ siddho 'py ākhyātena sādhyaikarūpa³ ucyate, kṛtā tu sādhyo 'pi dhātvarthaḥ siddhatayā pākādivat, śabdaśaktisvā-bhāvyāt (10)

vadi abhivādanastutyoḥ. gurūn vandate : abhivādayate, devān vandate : stauti; vanditā. vandanah, śravandyor āruḥ (III, 2, 173): vandāruḥ; vandī maṇkhaḥ⁴, ḥinīḥ, aci (III, 1, 134) tu vandī haṭhahṛtā strī; ghaṭṭivandividibhya upasaṅkhyānād (III, 3, 107, 1) yuc: vandanā, uṇādau vandākah⁵ kāmavṛkṣaḥ (11)

bhadi kalyāṇe sukhe ca. kalyāṇaiṁ śreyo maṇgalādi, sukham ātmaguṇodayaḥ. bhandate, bhanditā. bhadantaḥ (Uṇ. III, 130) śramaṇaḥ. curādau (X, 74 a) bhandayati (12)

mādi stutimodamadasva pnagatiṣu. modo harṣaḥ, mado darpaḥ, svapnenālasyam api lakṣyate. Candras tu mādi jādyā (Ca. Dh. I, 315) ity evāha. mandate, manditā. mandah, mandivāśimathi (Un. I, 39) ity urac: mandurā vājiśalā, iṣi-

¹ *vgl.* Kāryaprakāśa, ed. BoSS 1917 p. 269 ² P āplavanaṁ

³ P sādhyaikyam ⁴ so C und K, C mit der Glosse Māgadhāḥ

⁵ *vgl.* Hem. Uṇ. 34

timimadi (*vgl.* Uṇ. I, 52) iti kirac: mandiram, sphāyitañcivañci (Uṇ. II, 13) iti rak: mandrah; madro mādyater (IV, 99), madirā ca; aṅgimadimandibhya ārañ (Uṇ. III, 134): mandārah, kṛdarāda-yaś ca (Uṇ. V, 41) iti Mandarah, khajer āka (Uṇ. IV, 13) iti bāhulakād ākāh: mandākah, matvarthīye cenau (V, 2, 115) Mandākinī (13)

spadi kiñciccalane. spandate, spanditā. spanditum, spandanaḥ, spandaḥ (14)

klidi paridevane. paridevanaiñ ūocanam. klindate, udāttetsu pāṭhāt (73) klindati, svaritetsu noktaḥ kartrabhiprāye 'pi (I, 3, 72) parasmaipadārthaḥ (15)

muda harṣe. modate. muditaḥ, ralo vyupadhād dhalādeḥ sañś ca (I, 2, 26) iti vibhāśā kittvād muditvā moditvā, mumudiṣate mumodiṣate; modanaḥ, igupadhajjāprikiraḥ kaḥ (III, 1, 135): kumudam, modayati¹: modakah, iśitimadimudi (*vgl.* Uṇ. I, 52) iti kirac: mudiro meghah, mudigror gaggau (Uṇ. I, 127): mudgah, sphāyitañci (Uṇ. II, 13) iti rak: mudrā. curādau muda sañsarge (X, 200): modayati (16)

dada dāne. dadate, dadete, dadante; daditā, daditam. na śasadadavādiguṇinām² (*vgl.* VI, 4, 126) iti liṭy etvābhýāsalopau na staḥ³: dadade (17)

śvada svarda āsvādane. āsvādanaiñ jihvayā lehaḥ. Caitrāya svadate, ṣopadeśatvād iṇkoh, ādeśapratyayayor (VIII, 3, 57. 59) iti ṣatvam: asiṣvadat, stautinyor eva ṣaṇi (VIII, 3, 61) iti niyamāt ṣatvaiñ nāsti: sisvadiṣate, sisvādayiṣatīti saḥ svidi-svadisahinaiñ ca (VIII, 3, 62) iti ṣatvābhāvah. svadanah, kṛ-vāpajimisvadityādinā (Uṇ. I, 1) uṇ: svāduḥ; curādau śvada sañvaraṇe (X, 263): svādayati. svardo 'ṣopadeśaḥ, yatsmr̥tiḥ: ajdanta-yaparāḥ sādayah ṣopadeśaḥ smisvidisvadisvañjisvapayaś ca sṛ-pisṛjistṛṣṭryāsekṛṣṭvarjam (*vgl.* VI, 1, 64 Bh.): svardate, asisvardat⁴ (18. 19)

urdā māne kriḍāyāiñ ca. mitir mānam iti mukhyo 'rthaḥ. cakārād āsvādane 'pīti Durgah. ūrdate, rvor upadhāyā dīrgha ikaḥ, hali ca (VIII, 2, 76. 77) iti dīrghaḥ⁵ (20)

¹ alle Hss. modayate ² so (°guṇinām) alle Hss. ³ P bha-vataḥ ⁴ P asasvardat ⁵ ein Irrtum von Kṣ.; die Länge des u folgt aus VIII, 2, 78: upadhāyāiñ ca

kurda gurda guda krīḍāyām eva. krīḍāniyamo 'tra dhātūnām anekārthatve¹ liṅgam¹. kurdāte, sphūrjer (I, 254) dīrghopadeśād rvor upadhāyā dīrgham anityam āhuḥ: kurdāte; kurdanāḥ. gurdanāḥ. gurdasthāne² Daurgāḥ khurdām pēṭhūḥ. gudasthāne gudhety eke, upādhyāyas tu gudakrīḍāyām pāyuvihāra eva dyau dhātū iti vyākhyat; tan³ neti³ sabhyāḥ³. godāte, jugudiṣate jugodiṣate; ke (III, 1, 135) gudam (21—24. 24 a)

śūda kṣaraṇe. kṣaraṇam nirasanam. sūdate, nisūditaḥ. curādau śūda niḥsrāvane⁴ (vgl. X, 177): nisūdayati. nandyādau (III, 1, 134) sūdanaḥ, pacādau (III, 1, 134) sūdaṭ: sūdaḥ, sūdī; sūdadipadīksān ca (vgl. III, 2, 153) iti yuj nāsti: sūditā (25)

hrāda avyakte śabde. avyakte 'natisphuṭavarṇe. hrādate dundubhiḥ. nūpurahrādaḥ, pr̄śodarādītvād (VI, 3, 109) dhrasve kṛte: hradaḥ (26)

hlādī sukhe ca. caśabdād avyakte śabde ca. hlādate. ūṇicy (III, 1, 26) āhlādital, śvīdito niṣṭhāyānī (VII, 2, 14) net, niṣṭhāyānī hlādo (VI, 4, 95) hrasvāḥ: prahlannaḥ, ktīny apiṣyate (95 Kāś.): prahlattīḥ (27)

svāda āsvādane. svādate. svādanaḥ (28)

parda kutsite śabde. pāyudhvau vartate 'yam; anye niḥśabdām adhovātaī manvānā aśabda ity āhuḥ. pardāte. pardanaḥ, pader nit prasāraṇam⁵ allopaś ca (Uṇ. III, 80) iti pr̄dākuḥ sarpaḥ (29)

yatī prayatne. yataste. yativā; īdīttvāc chvīdito niṣṭhāyām (VII, 2, 14) itiṇ nāsti: yattāḥ, yajayācayatavicha (III, 3, 90) iti naṇī: yatnaḥ, yater vṛddhiś ca (Uṇ. II, 98) ity ḥnī: yātā devara-bhāryā, yātarau. curādau yata nikāropaskārayoḥ (X, 196): yātayati (30)

yutṛ jutṛ bhāsane. yotate, ayuyotat. Kauśikas tu jyotiḥ-siddhaye jutīm jyutiṁ manyate, jyotiś ca dyuter asij ādeś ca ja (vgl. Uṇ. II, 111) iti siddham. jutir iti Durgāḥ: ajutat ajotit (III, 1, 57) (31. 32)

vithṛ vethṛ yācane. vethate, avivethat. kiti višeṣaḥ: vithitāḥ vethitāḥ. Kauśikas tu vithurasiddhaye yātana ity āha, tan na, vyatheḥ samprasāraṇam kic ca (Uṇ. I, 40) iti siddheḥ (33. 34)

¹ K und P anekārthatvaliṅgam ² P kurdasthāne ³ P om.

⁴ P nirāse ⁵ so alle Hss.

śrathi śaithilye. śaithilyam agādhatā. śranthate, śrantheś ceti vaktavyād (VI, 4, 122 Kāś.) etvābhyaśalopau na stah, tatra hi śranthirūpopādānena śrantha grantha saṁdarbha (vgl. IX, 39. 41) ity asya grahaṇam: śaśranthe, anye 'trāpy āhuḥ; idittvād anunāśikalopābhāvaḥ (s. VI, 4, 24), śrethe iti tūdāharan Vṛttikṛd bhrāntaḥ¹. nopalāt thaphāntād vā (I, 2, 23) iti ktvā vā kit: śranthitvā śrathitvā; śithilaḥ (Uṇ. I, 54) ślathaḥ (35)

grathi kautilye. kautilyaiḥ kuṣṭir bandhaś ca. grānthe, grānthyate. grānthanā, grathitvā grānthatvā, grathitaḥ (VII, 2, 15), khanikaśyañjyāsivasi (Uṇ. IV, 139) iti grānthis. kryādaū śrantha grantha saṁdarbha (vgl. IX, 39. 41) ity udāttetau sakarmakau stah: śrathnāti grathnāti, śrathyate grathyate, aniditāni hala upadhāyāḥ kñiti (VI, 4, 24) ity anunāśikalopah, śrethuh, grethuh. śaśranthuh, jagranthur ity etau curādāv ā dhṛṣād vā (X, 264) iti vikalpitānyantau stah: śranthayati śrānthati, grānthati grānthati (X, 294). karmakartari kirādi-ṇi-śrānhi-grānhi-brūñ-ātmāne padākarmakāṇām² iti yakciṇau na stah: śranthate svayam eva, śrathnīte, aśrānhiṣṭa; grānthatē, grathnīte, agrānhiṣṭa (36)

kattha ślāghāyām. ślāghā guṇāropah. katthate. katthitvā, vikatthanaḥ; vau kaśalasakaṭtha (III, 2, 143) iti ghi-nuṇ: vikatthī (37)

udāttā anudāttetaḥ. vyākhyātam etat. blvādigaṇe prāthamaḥ praghaṭṭakas, tavargāntapraṣṭāvād eka-praghaṭṭakenoktaḥ. evaīn yathāsvam anusartavyam 36

ata sātatyagamane. sātatyena gamanāni nityagatiḥ. itaḥ śundhāntāḥ (74) pañcatrinīśad udāttāḥ seta udāttetaś ca parasmaipadinaḥ. atati, atan, atitā, na gatihiinsarthebhyā (I, 3, 15) iti vyatihāre tañ nāsti: vyat�atati. atyavicami (Uṇ. III, 117) ity asac: atasī, ṛtanyañjivanyañji (Uṇ. IV, 2) iti thīn: atithiḥ, ajyatibhyām (Uṇ. IV, 130) itiḥ: ātiḥ pakṣī, pāde ca (Uṇ. IV, 131): padātiḥ, pādasya pad ājyati (vgl. VI, 3, 52) iti pat; sātibhyām maninmaniṇau ca (vgl. Uṇ. IV, 152) iti manin: ātmā (38)

¹ Mādh. zitiert diese Stelle und fügt hinzu: atra Vṛttikāra iti Dhātuvṛttikṛd ucyate ² vgl. III, 1 89 Kāś. und Candra-S. I, 4, 100

citī saījñāne. saījñānaiū saīvittih cetati. śvīdito niṣṭhāyānī (VII, 2, 14) net: cittam, cittih; ralo vyupadhād dhalādeḥ saīś ca (I, 2, 26) iti vā kittvam: cititvā cetitvā, cicitisati cicitisati; kvipi (III, 3, 94 Kāś.) cit, asuni (Uṇ. IV, 188) cetah, anupasargāl limpavinda (III, 1, 138) iti¹ śah: cetayah. curādau cita saīvedana² (vgl. X, 135) ity ātmancpadī: cetayate, cetañah, cetanā (39)

cyutir āsecane. āsecanam iṣatsekah. cyotati, cyotitā, irito vā (III, 1, 57) iti luñi vā añ: acyutat acyotit. cyutitvā cyotitvā, cicyutiṣati cicyotiṣati (I, 2, 26) (40)

ścyutir kṣaraṇe. kṣaraṇaiū sravaṇam. śas tālavyo tra, dantyāditve hi ṣat ścyotantīti ścutvasyāsiddhatvād ḍaḥ si dhuḍ (VIII, 3, 29) iti dhuḍagamaḥ syāt. Dramidāś cutir ity apy āhuh: cotati, acutat acotit, Kauśikas tu ścutim ayopadhaiū manyate: ścotati (41)

kuthi puthi luthi mantha hiṁsāsaṁkleśayoḥ. hiṁsā prāṇyupaghātah, saṅkleśo bādhā. kunthati, kunthyate; nopalādhāt thaphāntād vā (I, 2, 23) kit: kunthitvā, kuthitvā. kryādau kuntha saīslesane (vgl. IX, 42): kuthnāti. punthati, lunthati. manthati, mathyate; mathitam, manthitvā mathitvā, mantha (Uṇ. IV, 11) inil kic ca: mathin, manthāḥ; aci (III, 1, 134) manthaḥ, uñādau manthāṇaḥ, sānac ca³. jvalādau mathe vilodane (I, 901): mathati, mathaḥ, māthāḥ. kryādau mantha vilodane (IX, 40): mathnāti, mathyate. mathi māthity apīti Daurgāḥ: manthati, manhyate, mānthati, mānhyate (44—47)

śidhu gatyām. sedhati, siṣedha, parisedhati gām, gamayatity arthaḥ, sedhater gatāv (VIII, 3, 113) iti ṣatvaiū nāsti, anyatra niṣedhati pāpāt⁴, upasargāt sunotisuvati (VIII, 3, 65) iti ṣatvam, sedhanirdeśāt sidhyater (IV, 83) nāsti: nisidhyati. udito vā (VII, 2, 56) iti ktvā vēt: siddhvā sidhitvā sedhitvā, ralo vyupadha (I, 2, 26) iti vā kittvam; yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyānī net: siddhaḥ, nirānubandhapāthe tu sidhitāḥ; ralo vyupadha (I, 2, 26) iti vā kittvam: sisidhiṣati sisedhiṣati (48)

¹ P addit ηαυ ² so alle Hss. ³ vgl. Mādh. zu mantha vilodane (I S. 85): manthāṇaḥ, samy ānac stuva (Uṇ. II, 89) ity ānaj bāhulakād asmād api ⁴ P pāṭhāt

śidhū śāstre māngalye ca. śāstram śāstraviṣayaṁ śāsanam, māngalyam maṅgalaviṣayā kriyā; atraivāyam ūdit, arthāntare punar ūdit. ūdittvāt svaratisūti (VII, 2, 44) iti vēt: seddhā putram, śāsitety arthaḥ, sedhitā; liṭi krādiniyamān (VII, 2, 13) nityam it: siśidhiva. vasvanekājādghasām (VII, 2, 67) iti kvasor niyamād iḍ nāsti: siśidhvān. divādau śidhu saṁrāddhāv (IV, 83) anīt: sidhyati, seddhā (49)

khādṛ bhakṣaṇe. khādati, acakhādat (VII, 4, 2), adikhādinīyahinām pratiṣedhāt (I, 4, 52, 5) karmasañjhā nāsti: khādayati piṇḍīn Caitreṇa. nindahiinsakliśakhāda (III, 2, 146) iti vuñ: khādakaḥ (50)

khada sthairye hiṁsāyām ca. khadati. aci (III, 1, 134) khadā, ajiraśisira (Uṇ. I, 54) iti khadiraḥ (51)

bada sthairye. badati, badyate. bhramarādau¹ badaram, badarī. badir oṣṭhyādih, vada vyaktāyām vāci (I, 1058) iti tu dantyauṣṭhyādih: vadati, udyate. padeti Kanṭhaḥ: padati (52)

gada vyaktāyām vāci. gadati, ner gada (VIII, 4, 17) ity upasargāṇ ḡatvam: praṇigadati. gadamadacarayama (III, 1, 100) iti gadyam, nau gadanadapaṭha (III, 3, 64) iti vā ap: nigadah, nigādo ghañ (III, 3, 18), bhidādau (III, 3, 104) gadā, gado 'ci (III, 1, 134); carcara-varvara-gadgada-ghurghura-gharghara-jarjara-jharjhara-karkara-bharbhara-sarsara-budbuda-murmura-marmara-dardara-purpurādīdīvītvaṁ² pṛṣodarādītvāt (VI, 3, 109). curādau stanagadī devaśabda (X, 313. 314) ity adantaḥ: gadayati (53)

rada vilekhane. vilekhanam utpāṭanam. radati. lyuḥ (III, 1, 134): radanah, aci (III, 1, 134) rado dantaḥ (54)

ṇada avyakte śabde. nadati, upasargād asamāse 'pi (VIII, 4, 14) iti ḡatvam: praṇigadati. nau gadanada (III, 3, 64) iti vā ap: ninadaḥ, ninādaḥ; pacādau (III, 1, 134) nadaṭ: nadāḥ, nadī, anuṇi nadeś ca (Uṇ. III, 52): nadanuḥ. curādau bhāsārthaḥ (X, 238): nādayati (55)

arda gatau yācane ca. ardati. yātane cety eke: arditah, khedita ity arthaḥ. tasmān nuḍ dvihala (VII, 4, 71) iti liṭi nuḍ: ānarda, na ndrāḥ saṁyogādaya (VI, 1, 3) iti repho na dvir ucyate:

¹ P vāsaraḍādu; vgl. Uṇ. III, 131 *Komm.* und 132 ² alle
⁰pūrvādi⁰ (oder ähnlich) f. ⁰purpurādi⁰; vgl. Hem. Uṇ. 10

ardidiśati. lyuḥ (III, 1, 134): Janārdanah, ardeḥ samnivibhyo (VII, 2, 24) niṣṭhāyāṁ net: samarṇṇah, abheś cāvidūrye (25): abhyarṇne sene āsāte. curādāv arda hisi hiṁsāyām (X, 285): ardayati (56)

narda garda śabde. nardati, pranardati, ḡopadeśatvam atantraṁ parigaṇanāt (VI, 1, 65 Bh.). gardati; śṛkṛśalikali-gardibhyo 'bhaç (Uṇ. III, 122): gardabhaḥ (57. 58)

tarda hiṁsāyām. tardati. vitardikā vedī¹ (59)

karda kutsite śabde. kardati. kalikardyor amah (Uṇ. IV, 84): kardamah (60)

kharda dandaśuke. dandaśuke garhitadaśanayuktāyāṁ kriyāyām; daśanamātre vācye sādhananirdeśaḥ sādhana-pradhāna-prayoga-samavāyārthaḥ. dantaśūkapāṭhe 'pi dantāḥ śūkā asyeti sa evārthaḥ paryavasyati. khardati (61)

ati adi bandhane. antati, ānanta; antakah. andati, ānanda²; andūḍṛnbhū (vgl. Uṇ. I, 95) ity andūḥ pādaśūnikhalā³. adipāṭho 'nārṣaḥ, anye ati iti bandhana iti peṭhuh: intāṁ-cakāra (62. 63)

idi paramaiśvarye. paramaiśvaryāṁ parameśanakriyā. indati. ṛjrendrāgravajra (Uṇ. II, 28) iti rak⁴: Indraḥ (64)

bidi avayave; ekadeśagatakriyāyām. bindati. binduḥ, bāhulakād (III, 3, 1 oder X, 392) uḥ. vindur icchur (III, 2, 169) iti vetter (II, 55) nipātanam (65)

ṇidi kutsāyām. nindati. nindā, vā niṁsanikṣanindām (VIII, 4, 33) ṣatvam: praṇinditā praninditā, nindahiṁsa (III, 2, 146) iti vuñ: nindakah (66)

ṭunadi samṛddhaū. nandati. ḡyantāl lyuḥ (III, 1, 134): nandanah, śuddhād ac (III, 1, 134): Nandal, prajñādau (V, 4, 38) nāndah, nāndī; ini (Uṇ. IV, 6? V, 2, 115?): Nandī, ḡvul (III, 1, 133): nandakah, ṭvito 'thuc (III, 3, 89): nandathuḥ, nañi ca nander (Uṇ. II, 99) ḡn: nanāndā bharṭṛbhagini⁵, nanāndaraū; ruhinandijivi (Uṇ. III, 127) iti jhac: nandayantah, ay āmantāl-vāyya (VI, 4, 55) ity ay; ḡer itnuc (Uṇ. III, 29): nandayitnuḥ, nandā⁶ tithih⁶ (67)

¹ C vedikā ² P addit nṛtiśṛdhyoḥ kūḥ (Uṇ. I, 93): andūḥ (vgl. den Kom. zu Uṇ. I, 95) ³ P pādaṭakah ⁴ so (rak f. ran) C; KP om. ⁵ P patyuḥ svasā ⁶ P om.

cadi hlādane¹ dīptau ca². candati. rak (Uṇ. II, 13): candraḥ, candrikā, iśitimimadimudikhidibhidichidimandicandi (vgl. Uṇ. I, 52) iti kirac: candirah, bahulam anyatrāpi (Uṇ. II, 78) iti yuc: candanam, cander ādes ca cho (Uṇ. IV, 218) 'sunis ca: chando gāyatryādi, bāhulakād (III, 3, 1) adanto 'pi: sva-bhāvaś chandānuvarti (68)

tradi ceṣṭāyām. trandati (69)

kadi kradi kladi āhvāne rodane ca. kandati; kando mūlam, kanduḥ pākasthānam, kandukam, kandarā. krandati; ākrandah, lyuḥ (III, 1, 134): saṅkrandanaḥ. kadi kradi kladi, ete trayo 'pi vaiklavya (I, 809—811) iti ghaṭādyātmanepadinaḥ (70—72)

klidi paridevane. klindati, śocatīty arthaḥ, ādyo (I, 15) 'nudāttet: klindate; klindyate, klinditaḥ. divādau klidū ārdrabhave (IV, 132): klidyati, klidyate, klinnaḥ (73)

śundha śuddhau. śundhati; śudhitah. divādau śudha sauce (IV, 82): śudhyati, śuddhaḥ. curādau śundha śaucakaraṇe (X, 289): śundhayati, śundhitaḥ (74)

udāttā udāttetaḥ 71

śikṛ secane. itaḥ ślāghāntās (118) tricatvārimśad udāttāḥ seṭo 'nudāttetaś cātmanepadinaḥ. śikate, śikitā, aśikitat. śikanam, śikā, artikamibhrami (Uṇ. III, 132) iti śikaraḥ. curādau śika āmarsaṇe (X, 283): śikayati, aśikitat (75)

lokṛ darśane. lokate, alulokat. lokah, ālokaḥ. curādau lokṛ bhāsārthaḥ (X, 236): vilokayati. ulūka ūrdhvalokanāt (vgl. Uṇ. IV, 41 und Hem. Uṇ. 61) (76)

ślokṛ saṃghāte; saṃhanane saṃhanyamāne ca. ślokate. slokah padye yaśasi ca (vgl. Amarak. III, 3, 2) (77)

drekṛ dhrekṛ śabdotsāhe; śabdasyauddhatye. Candro vṛddhāv ity āha (Ca. Dh. I, 336). drekate, adidrekat. uddrekaḥ (78 79)

rekṛ śaṅkāyām. śaṅkātra saṁśayah. rekate. ārekañ saṁśayañ prāhuḥ (80)

śikṛ sekṛ srekṛ śraki ślaki gatyarthah. śiker artha-bhedat punaḥpāthah, ata eva Candro nainam adhyaiṣṭa; anye

¹ P āhlādane ² P addit āhlādanam ānandanam

şekr iti vikalpena şopadeśakāryārthaṁ peṭhuh: sekate, asisekat
asışekat. atrāntyau tālavyādī (81. 81. 82. 84. 85)

śaki śaṅkāyām. śaṅkā paratrāsaḥ. śaṅkate. uṇādau
(I, 37) śaṅkuḥ, śaṅkulā āyudham (86)

aki lakṣaṇe. lakṣaṇam cihnam. aṅkate. ghañi (III, 3, 19)
aṅkaḥ, guroś ca hala (III, 3, 103) ity aḥ: aṅkā; na ndrāḥ
saṁyogādaya (VI, 1, 3) iti no na dvir ucyate: añcikīṣate. cu-
rādāv (X, 382) aṅkayati, nyāsaśrantha (III, 3, 107) iti yuc: aṅkanā
khaḍgādilālanā¹, mandivāśi (Uṇ. I, 39) ity urac: aṅkuraḥ (87)

vaki kauṭilye. vañkate. vañkaḥ, vañkryādau (Uṇ. IV, 66)
vañkriḥ parṣuḥ²; vakram vañce rak (Uṇ. II, 13), vañkes tv
ayuktam (88)

maki maṇḍane. maṇkate. maṇkanah³, maṇkanā vastram,
uṇādau (I, 41) makuraḥ (89)

kaka laulye. laulyaiḥ satṛṣṇatvaiḥ⁴ cāpalaīḥ ca. kakate.
kākāḥ pṛśodarādīḥ (VI, 3, 109) (90)

kuka vṛka ādāne⁵. kokate; ke (III, 1, 135) kukaḥ ke-
karah, sañjñāyāiḥ kokaś cakravākah, uṇādau (I, 55) kokilaḥ.
varkate; vṛkah, ṣau cañy upadhāyā hrasvah (VII, 4, 1), ur ṛd
(VII, 4, 7) vā: avīvṛkat avavarkat; uṇādau (III, 131) varka-
raḥ (91. 92)

caka trptau. cakate. cakitaḥ, kaṭhicakibhyām oraḥ (*vgl.*
Uṇ. I, 65): cakorah, cakiramyor uc copadhāyāḥ (Uṇ. II, 14):
cukram. caka trptau pratighāte ca (I, 820) iti ghaṭādau mit:
cakayati (93)

kaki śvaki traki ḍhaukṛ traukṛ śvakka vaska maska
ṭikṛ ṭikṛ raghi laghi gatyarthāḥ. kaṅkate, kaṅkaḥ. śvaṅkis
tālavyādīḥ. ḍhaukate, aḍuḍhaukat. ṭaukṛ iti Durgāḥ: ṭaukate.
śvakkate, subdhātuṣṭhivuṣvakkīnāiḥ pratiṣedhāt (*vgl.* VI, 1, 64, 1)
satvābhāvah. ṭekate. ṭikate, aṭiṭikat. raṅghate, bāhulakād (III,
3, 1) Raghuḥ. laṅghate, laṅghibāñhyor nalopaś ca (Uṇ. I, 30)
iti laghuḥ. curādau bhāsārthau (X, 253. 254): raṅghayati,
laṅghayati. laghi bhojananivṛttau ca. cād gatyarthāḥ:
navajvaro laṅghanīyah (94. 96—104. 107. 108)

¹ ? so K und C, P om. ² alle Hss. paṣuḥ ³ P addit
maṇkaḥ ⁴ P garvaś ⁵ P adane

aghi vaghi maghi gatyākṣepe. gatyākṣepe vegagatiḥ, gamanārambho vā. aṅghate; uṇādāv agham¹, vaṅkryādāv (Uṇ. IV, 66) aṅghrir ity eke. maghi kaitave ca. kaitavaṁ vyājah; maṅghate, śvanukṣan (Uṇ. I, 158) iti Maghavan, Maghavā Indrah (109—112)

rāghṛ lāghṛ drāghṛ dhrāghṛ sāmarthye. rāghate. lāghate; niṣṭhāyām anupasargāt phullakṣība (VIII, 2, 55) ity ullāghaḥ nīruk; ullāghita iti syāt. drāghim anye na pēthuḥ. drāghṛ āyāse ca. āyāsaḥ kadarthanam. Kauśikas tv āyāme, dairghyaviśiṣṭāyāṁ kriyāyām ity ākhyat; kālpanike hi prakṛti-pratyayavibhāge drāghimādayaḥ kasmīnścid vyākaraṇe dhātuṣ² eva sādhitāḥ, evam nedīṣṭhādayo nedatyādeḥ (I, 921). drāghate, adadrāghat (113—117)

ślāghṛ katthane. katthanam utkarṣākhyānam. ślā-
ghahnuṇsthā (I, 4, 34) iti saṁpradānam: Caitrāya ślāghate,
aśaślāghat (118)

udāttā anudāttetah 114

phakka nīcairgatau. nīcairgatir mandagamanam asa-
dvayavahāro vā. itaḥ śighyatāḥ (174) pañcacatvārimśat setaḥ
parasmaipadinaś ca. phakkati, phakkītā. phakkītā nigīrṇam,
phakkā, phakkīkā³ (119)

taka hasane. sahana iti Durgah. takati (120)

taki kṛcchrajīvane. ātaṅkati; ātaṅkaḥ (121)

śuka gatau. śokati. ke (III, 1, 135) śukah, uṇādau (II, 28)
śuklaśukrau (123)

bukka bhāṣaṇe. bhaṣaṇa ity eke. bukkati śvā; bukkā
sugandhadhravyaipiṣṭam⁴ (122)

kharkha hasane. kharkhati; kharkhā bhagāsyam.
khakkheti Durgah: khakkhaṭo dṛḍhaḥ (124)⁵

okhṛ rākhṛ lākhṛ drākhṛ dhrākhṛ śoṣaṇālamarthyoyoh.
okhati, eñi pararūpam (VI, 1, 94): prokhati; okhāṇcakāra, uvo-
kheti bhrāntaḥ; mā bhavān ocikhat⁶, ṛdittvād evaudittvāṁ nāsti,
sāhacaryāt (125—129)

śākhṛ ślākhṛ vyāptau. śākhati, aśaśākhāt; śākhā, śākhoṭo⁷
vṛkṣaḥ (130. 131)

¹ vgl. Hem. Uṇ. 110 ² P dhātor ³ P om. ⁴ KC om.

⁵ 123 s. vor 122 ⁶ P okhikhat ⁷ K śākhoṭako

ukha ukhi vakha vakhi makha makhi nakha ḡakha
 ḡakhi rakha rakhi lakha lakhi ikha ikhi valga ragi
 lagi agi vagi magi tagi tvagi śragi ślagi igi rigi ligi
 gatyarthāḥ. okhati, prokhati; ukhā sthālī. ukhir idanto
 'nārṣah, nyuṅkhā oṁkārāḥ ṣoḍāśetyādyartham unnītāḥ. makhati,
 makhaḥ. maṅkhati, maṅkho vandī. dvir nakhir ḡopadeśavi-
 kalpārthaḥ: pranakhati praṇakhati. ekhati; idanubandhatvād
 īṅkhatīty eke, preṅkhati, preṅkhā. valgati, valgah, valgā. rāṅgati,
 rāṅgah. laṅgati, laṅgah; khañjane pakṣivišeṣe 'yam rūḍhah.
 laṅgikampyor upatāpaśarīravikārator (VI, 4, 24, 1) nalopād
 vilagitaḥ paśuh. aṅgati; aṅgam, aṅger nalopaś ca (Uṇ. IV, 50)
 ity agnih, aṅgimadimandibhya āraṇ (Uṇ. III, 134): aṅgārah,
 rtanyañji (Uṇ. IV, 2) ity aṅgulih, amer gur iraś ca lo veti
 vyutpattyantareṇa nirūḍhīnām prakṛtipratyayau yathākathāmcit
 kalpanīyāv iti jñāpyate. vaṅgir gativaikalye rūḍhah: vaṅgati,
 Vaṅgah. maṅger alac (vgl. Uṇ. V, 70): maṅgalam. tagil
 skhalane rūḍhah: taṅgati. iṅgati, iṅgitam. āliṅgati, liṅgam;
 curādau ligi citrikaraṇe (X, 199): liṅgayati. Dramidānām rikhīr
 api: riṅkhati, riṅkhaṇam skhalanam¹. tragīti ca Candraḥ (Ca.
 Dh. I, 38): traṅgati. tvagi kampane ca. tvaṅgati (132—146.
 151—160. 162—166)

yugi jugi vugi varjane. yuṅgati. juṅgati, joṅganī²
 suvarṇakārabhbhāṇḍam. bhugī bharjana ity eke, daghi pālane ca;
 cakārād varjane ca: daṅghati (167—169. 171)

ghaggħha hasane. ghagħħati; ghagħħarī kalaśī³. gādir
 ity eke: gagħħati. Kanħtho dvāv apy āha (170)

śighi āghrāṇe. āghrāṇam gandhopādānam. śiṅghati. āṇaka
 lūśiṅghidhāñbhyah (vgl. Uṇ. III, 83): śiṅghāṇakah pīnasah (174)⁴
 udāttā udāttetaḥ 159

varca dīptau. ita ijāntā (196) viṁśatiḥ seṭa ātmāne padinaś
 ca. varcate, varcītā. suvarcīkā ṭaṅkanam, suvarcalā śākam,
 asun (Uṇ. IV, 188): varcaḥ aśucitejasī (175)

ṣaca secane. sacate, asīṣacat. sitanigamisacimasi (vgl.
 Uṇ. I, 70) iti tun: saktavaḥ⁵. ᷣaca samavāye, asmāt sa-
 cati, sacivah (176. 1046)

¹ P lekhanam ² so KC; P om. dieses Wort, aber nicht das folgende ³ K kalaśīh, P kalaśah ⁴ 171 s. bei 169 ⁵ P saktuh

loc̄ darśane. locate, alulocat. ālocitah, locanam; locakah, strīśirovastram śirastram ca. curādau bhāsārthaḥ (X, 237): ālocayati, ālocanā (177)

śaca vyaktāyām vāci. tālavyādih. śacate; Śaci (178)
śvaca śvaci gatau. śvacate, śvañcate¹ (179. 180)

kaca bandhane. kacate. kacah, kācah, kācarah. kaca
śabde udāttet²: kacati. khaca (X, 392) iti laukiko 'sti (181)

kaci dīptibandhanayoḥ. kañcate, kañcyate. kāñcanam,
kāñcikam, kāñcī, kañcukam. ādyah kacir idit, paras tv anidid
ity eke (182. 183)

maca muci kalkane. kalkanam dambhaḥ kvathanaṁ ca.
macate. muceti Candraḥ (vgl. Ca. Dh. I, 359): mocate. muñcate,
muñcyate. tudādau mucū mokṣaṇe (VI, 136): muñcati, mucyate
(184. 185)

maci dhāraṇocchrāyapūjaneṣu. mañcate. mañcah;
uṇādau³ mañcukā khaṭvikā, mañciketi sabhyāḥ (186)

paci vyaktikaraṇe. pañcate, prapañcyate. ac (III, 1, 134):
pañcaḥ, Pañcikā Nyāsaḥ; pañca, Pañcālāḥ; ghañ (III, 3, 18. 19):
pañkah. curādau paci vistāravacane (X, 109): prapañcayati,
er aj (III, 3, 56) anyantānām ity asya prāyikatvāt prapañcaḥ,
asya tu ghañi kutvanī syāt (VII, 3, 52). Durgo 'dantam
āha (187)

ṣtuca prasāde. stocate, tuṣtuce. ghañi (III, 3, 19)
stokaḥ (188)

rja gatisthānārjanorjaneṣu. ūrjanam prāṇanam.
arjate, upārjate, ānṛje. anye tūdriktodrekārthaṁ halādīm enām
manyante (189)

ṛji bhr̄jī bharjane. bharjanam pākaprakārah. ṣñjate,
ānṛṇje; uṇādāv (IV, 22) ḷjikam piṣṭapacanam⁴. bharjate. ghañ
(III, 3, 19): Bhargo Rudraḥ; īdittvād (VII, 2, 14) bhr̄ktah,
bhr̄ṣṭam bhrasje (VI, 4) rūpam; abibhr̄jat, ababharjat; ḷdupadhbāc
cākłpicṛteḥ (III, 1, 110) kyap: bhr̄jyām, avaśyabharjyam, ḷya
āvaśyaka (VII, 3, 65) iti kutvābhāvali; uṇādau bharjūr abhyoṣaḥ⁵
(190. 191)

¹ P addit: śaci śvacīti Kauśikalī ² ? vgl. I, 199 ³ vgl.
Hem. Dh. I, 656 ⁴ vgl. I, 242 ⁵ vgl. Hem. Dh. I, 666

ejr bhrefr bhrājr dīptau. ejate, eñi pararñpam (VI, 1, 94): prejate; mā bhavān ejijad ity atrānityatvād antarañgatvāc ca dvirvacane kṛte hrasvaprasañgābhāvād ṛdittvaiñ vyartham iti na vācyam, onñjñāpakāt (I, 482). anupasargāl limpavinda (III, 1, 138) iti śah: udejayah; ejr kampane (I, 253) 'smād ejati, tathā ejel khaś (III, 2, 28): aṅgamejayah. blrejate. bhrājate, bhrājabhāsabhāṣadīpa (VII, 4, 3) iti vikalpenātvam: ababhrājat abibhrajat; bhrājr tubhrāśr iti vakṣyate (I, 875. 876), tasya phaṇādītvād vā etvābhýasalopau prayojanam: blreje babhrāje, tathā vraścabhrasja (VIII, 2, 36) iti śah, rājrsahacaritasya yathā syāt: bābhrāṣṭi, asya tu bābhrākti. bhrājabhāsadhurvi (III, 2, 177) iti kvip: vibhrāṭ, nabhrāṇnapād (VI, 3, 75) iti prakṛtili, bhuvaś ca (III, 2, 138) iti cakārād iṣṇuc: bhrājiṣṇuḥ. rejr iti ca Candraḥ (Ca. Dh. I, 364) (192—195)

īja gatikutsanayoh. ījate, vījyate. ījiti Durgah: īñjate. vījer laukikād (X, 60) avījayat (196. 197)

udāttā anudāttetal 179

śuca śoke. ito vrajāntā (272) dvāsaptatili seṭal para-smaipadinaś ca. śocati, śocitā. śokah, śocyam iti¹ kutvanū neṣtam, nyantasya vā rūpam, jucañkramya (III, 2, 150) iti yuc: śocanalih, igupadhāt kiḥ (vgl. Uṇ. IV, 119) śuciḥ, arcisuci (Uṇ. II, 109) itis: śocir dīptil (198)

kuca śabde tāre. kocati, kuca sañparcana (I, 910) ity arthabhedārthaḥ jvalādau paṭhiṣyate. udupadhād bhāvādikar-maṇor anyatarasyām (I, 2, 21) iti kittyan vā: sañkucitam sañkocitam (199)

krunca gatau. kruñcati. kruñ, kruñcā, añcuyujikruñcām (III, 2, 59) iti nipātanān nalopābhāvali; prajñādibhyo 'n (V, 4, 38): krauñcali (201)

kunca gatikauṭilyālpībhāvayoh; gateḥ kauṭilye dra-vyālpative ca. kuñcati. kuñcitam, kuñcikā, kuk. kuñcer ṣvuli (III, 1, 133) nalopa iṣṭalih: sañkocakaḥ; evam api na dhātulopa ārdhadhātuka (I, 1, 4) iti niṣedhal syāt, tasmād etat kuce (199) rūpam. Cāndram udīttvam (Ca. Dh. I, 47) atantram, yat Kātyah sañnipātaribhāṣayāḥ prayojanam adāt²: udupadhatvam a-

¹ P addit nipātanāt ² P adhāt

kittvasya nikucita (I, 1, 39, 6) iti; yadi cāyam udīt syād, idāgamo 'tra na syāt (200)

lunca apanayane; anupayuktāpāsane. luñcati. vañciluñcyṛtaś ca (I, 2, 24) iti ktvā niṣṭhā ca vā kitau: luñcitvā lucitvā, luñcitaḥ lucitaḥ (202)¹

ancu gatipūjanayoli. añcati, ānañca. aktvā añcitvā, udīto vā (VII, 2, 56) it; añceḥ pūjāyām (VII, 2, 53) iti ktvāniṣṭhayor nityam it: añcitvā gurūn, añcito rājā, anyatra yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyām net: samaknau śakuneḥ pādau, añco 'napādāna (VIII, 2, 48) iti natvam, apādāne tu: udaktam udakaiḥ kūpāt, aniditām hala upadhāyāḥ kniti (VI, 4, 24) iti nalopo nāñceḥ pūjāyām (VI, 4, 30) iti nāsti: añcitā guravāḥ; nāv añcer (Uṇ. I, 18) iti kuḥ: nyañkuḥ, nyañkvāditvāt (VII, 3, 53) kutvam, vrkṣaśunor anyatra nyañcuḥ svedabinduḥ; udañko 'nudake (III, 3, 123) sādhuh, udake tu luyt (III, 3, 117): udañcanī jaloddharanī; ṛtvigdadhr̥g (III, 2, 59) iti kvin, ugidačām (VII, 1, 70) iti num: prāṇ; ghañi paryañkaḥ, palyañkaḥ (VIII, 2, 22); udakam iti nipātitam (Uṇ. II, 39) (203)

vancu cancu tancu tvancu mruncu² mluncu² mrucu mlucu gatyarthāḥ. vañcati, yañy abhyāsasya dīrghe prāpte nīg vañcusraṁsudhvaniśv (VII, 4, 84) iti nīgāgamah: vanīvacyate. udīto vā (VII, 2, 56) iti vet: vaktvā vacitvā vañcitvā, vañciluñcyṛtaś ca (I, 2, 24) iti vā kittvam; veṭtvād yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyām net: vaktaḥ, vañcitas tu curādau vancu pralambhana (X, 163) ity asmāt; grdhivañcyoḥ pralambhane (I, 3, 69) tañānau: bālañi vañcayate, neha: ahim vañcayati; sphāyi (Uṇ. II, 13) iti rak: vakram, nyañkvādiḥ (VII, 3, 53); ghañi vañcer gatāv (VII, 3, 63) iti kutvaiḥ nāsti: vañcañi vañcanti vañijah (vgl. VII, 3, 63 Kāś.). cañcati; cañcā ṭrṇapurusaḥ, cañcus troṭiḥ; cañcalaś capalaḥ, cācalas tu cale (I, 885) rūpam. tañces takram. mrocati. malinañi mlocati, malimlucaś cauraḥ. jṛstambhumrucumlucugrucuglugluñcuśvibhyaś ca (III, 1, 58) ity añ vā: amrucat amrocīt, amlucat amlocīt (204—211)

grucu glucu kuju khuju steyakaraṇe. agrucat agrocīt. aglucat aglocīt (III, 1, 58); ghañ (III, 3, 18): glocaḥ, na kvāder (VII, 3, 59) iti kutvābhāvaḥ (212—215)

¹ 201 vor 200

² P om.

gluncu ṣasja gatau. nyaglucat nyagluñcit (III, 1, 58). sajjati, sisajjişati, sişajjayişati; sajjah, sajjiito hastī; kvāpi tañānau:

prakṛter guṇasaṁmūḍhah sajjante guṇakarmasu (Bhagavadgītā III, 29), sajjamānam akāryeṣv (Kām. Nītiś. IV, 41 oder 45) iti; cānto 'yam iti Śivāḥ: saścati (216. 217)

guji avyakte śabde. guñjati. guñjitam, guñjā. anidid ity eke: gojati, jugoja (218)

arca pūjāyām. arcati, ānarca. arcitaḥ, arcā, yaja-yāca-rūca-pravacarcaś ca (VII, 3, 66) iti kutvābhāvah: arcyah, yeṣāṁ mate 'tra rcer (VI, 19) grahaṇaiḥ tātpakṣe arkyah; arcisuciḥusṛpi (Uṇ. II, 109) itis: arcilh, arcyata ity arkah (III, 3, 19). curādāv arcayati (X, 266) (219)

mlecha avyaktāyāṁ vāci. mlecchati. mlecchanam, mlecchah, mleccho ha vā esa yo 'paśabdaḥ, na mlecchitavai nāpabhāṣitavai (Paspāśa p. 2); kṣubdhāsvāntadhvānta (VII, 2, 18) ity avispaṣte mliṣṭam sāduḥ, mlecchitam anyat (220)

lacha lāchi lakṣaṇe. lakṣaṇam cihnam. lachati. lāñchati, lāñchanam (221. 222)

vāchi icchāyām. vāñchati. vāñchitam, vāñchā (223)

āchi āyāme. āñchati, āñchyate. dordāñdāñchitacandra-śekharadhanurdāñdāvabhaṅgodyataḥ; āñcha, āñchatuh, āñchuḥ, tasmādgrahaṇān (VII, 4, 71) nuḍabhāvah (224)

hrīcha lajjāyām. hrīcchati, jihṛīccha (225)

hurchā kauṭilye. hūrchati, rvor upadhāyā (VIII, 2, 76) iti dīrghah. niṣṭhāyām āditaś ca (VII, 2, 16) itiñ nāsti: hūrṇah, rāl lopah (VI, 4, 21), radābhyām niṣṭhāto naḥ (VIII, 2, 42); vibhāṣā bhāvādikarmaṇor (VII, 2, 17) iti vēṭ: hūrchipam anena, hūrṇam, prahūrchipataḥ prahūrṇah; kvip (III, 2, 178): hūh, hurau (226)

murchā mohasamucchṛāyayoh. mūrchati. mūrčhā, na dhyākhyāpṛmūrchipadām (VIII, 2, 57) iti niṣṭhānatvañ nāsti: mūrtah, ktin niṣṭhāvat (III, 3, 94 Kāś.): mūrtih; mūrchipam anena, mūrtam, pramūrchipataḥ pramūrtah; saṁmūrchipa iti tārakādityvād (V, 2, 36) itac (227)

smurchā vismṛtau. smūrchati; smūrčhā. sphurčhā vismṛtāv¹ iti Durgāḥ: sphurchipati, sphūrṇah (228)

¹ C vistṛtāv

yucha pramāde. yucchati (229)

uchi uñche. uñcha uccayanam. uñchati, uñchāñcakāra.
uñchitah, śiloñchanam, śiloccayanam ity arthaḥ (230)

uchī vivāse. vivāso vināśah, samāptir ity arthaḥ. ucchati.
uṣṭah, rajanyām vyuṣṭāyām uṣasi janayāmāsa tanayam.

etāv iha na pāthyau tudāditvād (VI, 13. 14) evesṭasiddheḥ (231)

vṛja dhraji¹ dhraja¹ dhvaji gatau. varjati, varīvṛjyate,
rīg ṛdupadhasya (VII, 4, 90) iti rīk; idupadho 'yam ity eke:
vejati. dhrañjati, dhrajati, dhvañjati. dhvajety eke: dhvajati,
dhvajaḥ, ato halāder (VII, 2, 7) iti sici vā vṛddhiḥ: adhvajīt
adhvajīt (236. 233. 232. 239. 238)

kūja avyakte śabde. kūjati; kūjitam (240)

arja sarja arjane. arjati, ānarja, arjijiṣati; arjidṛṣikā-
myami (Uṇ. I, 28) ity uh: ṛjuḥ, arjer ṣiluk ca (Uṇ. III, 58)
ity unan: arjunah, arjer ṣja ca (vgl. Uṇ. IV, 28) itiṣan: ṣjiṣam
piṣṭapacanam. sarjati; sarjikā, kṛṣicamitanidhanisarjikharjibhya
uh (Uṇ. I, 82): sarjūḥ (242. 243)

garja śabde. garjati. garjitaṁ stanitaṁ (244)

tarja bhartsane. tarjati. curādau (X, 142) tarjayate (245)

karja kharja vyathane. karjati. kharjati, kṛṣicami
(Uṇ. I, 82) ity uh: kharjūḥ. kharja mārjanē ca. kharjapiñjādi-
bhya ūrolacau (Uṇ. IV, 90): kharjūraḥ (246. 247)

aja gatikṣepaṇayōḥ. ajati, ajer vy aghañapor (II, 4, 56)
ārdhadhātuke: saṁvivāya, saṁvīya. udāttatvanī tv ārdhadhātuke
valādau (VII, 2, 35) vībhāvasyāṇityatve liṅgam, vī hy anudāttah:
prājītā rathasya, pravetā (vgl. II, 4, 56 Bh.); valādāv iti kim?
samajyate. vā yau (II, 4, 57) vī: prājano² dañḍah, pravayaṇo
dāvātyaye, vātaśūnītilaśardheś ajadhet्तudajahātibhyaḥ khaś
(III, 2, 28, 1): vātamajā mṛgāḥ, ajatīty ajaś chāgāḥ, aja,
vyajanam; samudor ajaḥ paśuṣv (III, 3, 69) ity ap: samajah
paśusamīghah, udajah paśupreraṇam, anyatra ghañ: samajah,
udajah, ajivrajyoś ca (VII, 3, 60) iti kutvābhāvah; samjñāyām
samajaniṣada (III, 3, 99) iti kyap: samajyā sabhā, samjñātvād
vībhāvo nāsti; gocarasāñcara (III, 3, 119) iti vyajah sādhuḥ,
ajer aja ca (Uṇ. II, 48) itinac: ajinam, ajyatibhyām (Uṇ. IV, 130)

¹ K und C vraji und vraja (dh und v werden in der Śāradā-Schrift oft verwechselt) ² C prājāṇam

in: ājir yuddham, pāde¹ ca (Uṇ. IV, 131): padājih; ajiraśiśra (Uṇ. I, 54) ity ajiram, bahulaṁ samjñāchandasoh, annavadhaka-gātravicakṣaṇājirādyartham (II, 4, 54, 11. 12) iti vībhāvo nāsti; ajivṛrībhyo nic ca (Uṇ. III, 38) iti ṣuh: veṇuh, rāsnāsasnā (Uṇ. III, 15) iti vīṇā (248)

kaja made. kajati (251)

khaja manthe. mantho vilodanam. khajati. khajer ākan (vgl. Uṇ. IV, 13): khajāko manthaḥ, khajākā darvī, khajo vidravyapācakānām manthanadaṇḍal (250)

khaji gativaikalye. khañjati. khañjaḥ khodaḥ, khañjanodakaṁ sarsapaś ca, khañjanaḥ, khañjarīṭah pakṣī (252)²

ejṛ kampane. ejati. ejeḥ khaś (III, 2, 28): aṅgamejayaḥ. ejṛ diptau (I, 192) tañāni³: ejate (253)

tuosphūrjā vajranispeṣe. vajranispeṣo 'śaninirghoṣah. sphūrjati; sphūrjaḥ. dīrghoccāraṇaiḥ dīrghasya (s. VIII, 2, 78) anityatvārtham. oditaś ca (VIII, 2, 45) iti niṣṭhānatvam: sphūrgṇaḥ, coḥ kuḥ (VIII, 2, 30), āditaś ca (VII, 2, 16) iti net, vibhāṣā bhāvādikarmaṇoh (VII, 2, 17): sphūrjitam anena, sphūrgṇam, prasphūrjitah prasphūrgṇaḥ; tṛvito 'thuc (III, 3, 89): sphūrjathuh (254)

kṣi kṣaye. kṣayati, kṣetā, lakṣyānurodhād in nāsti. vakṣyati⁴ ca:

pāthamadhye 'nudāttānām udāttalī kathitah kvacit
anudātto 'py udāttānām pūrveśām anurodhataḥ.

kṣiyah, niṣṭhāyām anyadarthe (VI, 4, 59. 60) dīrghaḥ, kṣiyo dīrghād (VIII, 2, 46) iti niṣṭhānatvam: kṣīṇaḥ, vākrośadainyayoḥ (VI, 4, 61): kṣitah kṣīṇaḥ. tudādau kṣi nivāsagatyoh (VI, 114): kṣiyati, kryādau kṣiś hiṁsāyām (IX, 35): kṣīṇāti, svādāv ṣ kṣi ciri jiri dāśa dī hiṁsāyām (V, 29—34): kṣīṇoti (255)

kṣīja avyakte śabde. kṣījati, cikṣīja (256)

laja laji bhartsane. lajati, lañjati. bhāsārthaś curādau (X, 244) lañjayati (257. 258)

lāja lāji bharjane ca. lājati, lāñjati, lājyate, lañjyate. lājāḥ, ajivrajyoś ca (VII, 3, 60) iti cāt kutvābhāvah. catvāro bhartsana iti Candraḥ (Ca. Dh. I, 77) (259. 260)

¹ alle Hss. pade; vgl. VI, 3, 52 ² 251 s. vor 250 ³ alle Hss. tañānau ⁴ so alle Hss.

jaja jaji yuddhe. jajati, jañjati (261. 262)

tuja tuji hiñsāyām. tojati, tuñjati. tuji pālane ca. tuñjyata iti tuñgalı, ghañ (III, 3, 19); tuñjitā bhūh. curādau bhāsārthaḥ (X, 215), tathā tuji piji luji hiñsābalādānaniketaneṣu (X, 30. 31): tuñjayati, tuñjo niketanam (263. 264)

gaja gaji gr̄ja gr̄ji maja¹ muji śabdārthāḥ. gajati, gajitvā. gañjati; gañjitvā, gañjā madirāgṛham, gañjah kośah. garjati, gr̄jitat, garjah. gr̄ñjati, gr̄ñjanaiñ mūlavišeṣalı. majati¹. muñjati, muñjas tṛṇam. muja mṛjīty apy āhulı: mojati, mṛñjati. gaja madane ca. madanaiñ madotpattih. gajati, aci (III, 1, 134) gajo hasti. curādau gaja marca mārja (X, 106. 107) iti gājayati (265—270)

vaja vraja gatau. vajati; vājo vegapakṣau. vrajati, vavrāja, vadavraja (VII, 2, 3) iti vṛddhilı: avrajīt. vrajajayor bhāve kyap (III, 3, 98): vrajyā, parivrajyā, gocarādau (III, 3, 119) vrajah sādhuhı, nyati (III, 1, 124) vrājyam, ajivrajyoś ca (VII, 3, 60) iti kutvābhāvah; kvib vaci (Uṇ. II, 57) iti kvibdīrghau: parivrāt, vraśca (VIII, 2, 36)² iti şah; parivrājakalı. curādau vaja mārgasainiskāragatyoḥ (X, 75): vājayati (271. 272)

udāttā udāttetaḥ 251

atṭa atikramahiñsayoḥ. itaḥ śādrantāḥ (309) pañcatrinisat seṭa ātmanepadinaś ca. atikrama ullaṅghanam. kviप takāraśravānārtham topadho 'yaiñ pañthitalı, ṣṭutvaiñ na kṛtañ sañdehaprādurbhāvāt. aṭṭate, atiṭṭisate. aṭṭah, aṭṭanam, kvipy (III, 3, 108, 9) at. dopadhatvapakṣe na ndrā (VI, 1, 3) dvir ucyante: aṭṭitiṣate. anye tv addety āhulı: addate, addidiṣate (273)

veṣṭa veṣṭane. veṣṭanaiñ granthanañ loṣanaiñ pariḥāṇiś³ ca. veṣṭate, aveṣṭata. praveṣṭo bāhuḥ, veṣṭitalı. vibhāṣā veṣṭiceṣṭyor (VII, 4, 96) iti ṣau cañy abhyāsasyātvam: avaveṣṭat aviveṣṭat (274)

ceṣṭa ceṣṭāyām. ceṣṭā iñhā. ceṣṭate, acaceṣṭat aciceṣṭat (275)

goṣṭa loṣṭa saṅghāte. goṣṭate. loṣṭate, aluloṣṭat; uṇādau (III, 92) loṣṭo mṛtpiñḍah (276. 277)

ghaṭṭa calane. ghaṭṭate. ghaṭṭivandividibhyo (III, 3, 107, 1) yuc: ghaṭṭanā; araghāṭṭalı, udghāṭtanam. curādau (X, 87) ghaṭṭayati (278)

¹ so alle Hss., auch Hem. Dh. I, 170 ² vgl. auch Uṇ. II, 59

³ P pariñāḥś

aṭhi gatau. aṇṭhate (280 a)¹

vaṭhi ekacaryāyām. ekasya caryāsahāyatvenāvagamanam. vaṇṭhate. vaṇṭho dattadravyo yoddhā (281)

maṭhi kaṭhi śoke. śoko 'trādhyānam. [maṇṭhate.] utkaṇṭhate, utkaṇṭhā. curādāv (X, 303) utkaṇṭhayati (282. 283)²

muṭhi palāyane. muṇṭhate (284)

heṭha vibādhāyām. heṭhate, jiheṭhe, nāu caṇy upadhāyā hrasvāḥ (VII, 4, 1): ajīhiṭhat, nāu heṭhayati. heṭhanā śāthyam (285)

eṭha ca. eṭhate (286)

hiḍi gatyanādarayoh. hiṇḍate. yuc (III, 2, 149): hiṇḍanāḥ (287)

huḍi saṅghāte. huṇḍate. huṇḍikā mudrā (288)

kuḍi dāhe. kuṇḍate. kuṇḍam, kuṇḍī bhāṇḍam, kuṇḍo jārajāṭah, uṇādau (I, 106) kuṇḍalam. curādau kuḍi rakṣaṇe (vgl. X, 45): kuṇḍayati (289)

vaḍi vibhājane. vibhājanāṁ bhāgīkaraṇāṁ carmabhāvaś ca. vaṇḍate. vaṇḍanam, vaṇḍalī. curādau (X, 48) vaṇḍayati. vaṭīty eke parasmaipadī: vaṇṭati, vaṇṭyate; vaṇṭo nāgaḥ. Nandī tu vaṭī³ vibhājane, vaḍī³ veṣṭana iti ca bhaṅgyā paṭhati (290)

maḍi ca. cakārād vibhājane, pṛthaksūtrād arthāntare 'pi. maṇḍate. maṇḍo rasāgram, maṇḍakah, maṇḍalam, maṇḍūraṇī⁴ lohamalam, maṇḍapah, ṣer itnuc (Uṇ. III, 29): maṇḍayitnuḥ, śalimaṇḍibhyām ūkañ (vgl. Uṇ. IV, 42): maṇḍūkaḥ. maḍi bhūṣāyām (I, 344) parasmaipadī: maṇḍati (291)

bhaḍi paribhāṣaṇe. bhaṇḍate. bhaṇḍalī, bhaṇḍam. curādau bhaḍi kalyāṇe (X, 50): bhaṇḍayati, bhaṇḍanā (292)

piḍi saṅghāte. piṇḍate, piṇḍyate. piṇḍo golah, piṇḍī. curādau (X, 131) piṇḍayati (293)

muḍi majjane. majjanāṁ śuddhir nyagbhāvaś ca. muṇḍate; muṇḍah. muḍi khaṇḍane (I, 348) parasmaipadī: muṇḍati. muṇḍamiśra (III, 1, 21) iti ḷic: muṇḍayati (294)

tudī toḍane. toḍanāṁ hinśā. tuṇḍate, tuṇḍyate. tuṇḍam, uṇādau (IV, 117) tuṇḍih (295)

¹ 280 b s. nach 356 ² KC om. ³ so alle Hss.; vgl.

322 und 351 ⁴ K maṇḍūlām

huđi varane. varanam svikārah. huñdate. huñdo
meşaḥ (296)¹

sphuđi vikasane. sphuñdate (297)

cađi kope. cañdate. cañdah, Cañdā, Cañdī, paticañdi-
bhȳām ālañ (Uṇ. I, 116): cañdālah. curādau (X, 48 a) ca-
ñdayati (298)

śadi rujāyām sainghāte ca. tālavyādil. śañdate. śañdo
'bjādimūlābhogah. sanoter (VIII, 2) bāhulakāt (III, 3, 1) ṣatve
dah (Uṇ. I, 113): ṣañda utsṛṣṭo gauh (299)

tađi tađane. tañdate. vitañdā, Tañdunā² proktaiñ³
Tāñdavam²; tañdulah, vṛñlūtiñtanitādibhya ulac tañda ca (vgl.
Uṇ. V, 9) iti kuśakāśāvalambanam (300)

pađi gatau. pañdate. pañdital, pañduh pāñdurogo
hariñavarṇaś ca, nagapāinsupāñdubhyo rah (V, 2, 107 Kāś.):
pāñdural, Pāñdus tv auñādikah (Uṇ. I, 38), pañdah klibaḥ (Uṇ.
I, 113) (301)

kađi made. kañdate. kañdūh, kāñdah, kañdurā snāyusañ-
ghātah, kañdolah piñtakah (302)

khađi manthe. khanđdate. khanđital, khanđah. curādau
khađa khađi bhede (X, 44): khanđayati (303 a)

khuđi gativaikalye. khuñdate. khođah pr̄śodarādih
(VI, 3, 109). curādau khuđi khanđane (X, 47): khuñdayati (303 b)

heđr anādare. heđate. heđas tiraskārah, asuni (Uṇ. IV,
188) sāntah, aci (III, 1, 134) heđo dantah, guroś ca hala (III,
3, 103) iti helā; ajihedat. ghaṭādau heđa veštane (I, 815):
heđati, hiđayati (304)

vāđr āplāvye. āplāvyam āplāvanam. vāđate. vāđo
'svah, vālah; uñādau vađavā³, valer (I, 520) ity eke (306)

drāđr dhrāđr viśarañe. drāđate, dhrāđate (307, 308)

śāđr ślāghāyām. śāđate, śalate. śalā, śalih, guñaśāli;
śalukam utpalādikandal, śaler (I, 519) vā: śalimañdibhyām ūkañ
(vgl. Uṇ. IV, 42) (309)

udāttā anudāttetah 286

śautr garve. ito gađyantah (384) saptatiḥ setah para-

¹ P *dafür*: bhudi varane. varanam svikārah. bhunđate.
bhunđo dhr̄ṣṭah, bhunđam katih ² P Tañdu[h] | tatproktaiñ
Tāñdavam ³ vgl. Hem. Uṇ. 515

smaipadinaś ca. śauṭati, aśuśauṭat (VII, 4, 2). kṛṣīpṛkaṭipati-śauṭibhya īran (Uṇ. IV, 30): śauṭirah (310)

yauṭr saṁbandhe. saṁbandhaḥ śleṣah. yauṭati, ayu-yauṭat (311)

mreṭr mleṭr unmāde. mreṭati. enaṁ mreḍr iti paṭhanti: āmreḍitam (s. VIII, 1, 2). mleṭati. meṭr ceti Daurgāḥ: ami-meṭat (313 a. 312)

kaṭe varṣāvaraṇayoh; vṛṣṭāv āvaraṇe cārthe. kaṭati. kaṭah, hmyantakṣaṇa (VII, 2, 5) iti sicy ato vṛddhir nāsti: akaṭit; kaṭih, kaṭirah, kaṭuh, kṛkadikaṭibhyo 'mbac (Uṇ. IV, 82): kaṭambah, varat¹ (vgl. Uṇ. III, 1): kaṭvarah, katvarī takravyañjanam; kaṭakam, kāṭo ghañi (III, 3, 19) (315)

aṭa paṭa gatau. aṭati; aṭanah, aṭyartaśūrṇotinām upasainkhyanād (III, 1, 22 Kāś.) yañ: aṭātyate vṛthādyā lokah, aṭātyā; uṇādāv aṭavih² (Uṇ. IV, 133), aṭanih³. paṭati; paṭah, paṭi, paṭirah, paṭuh, tanat (vgl. Uṇ. III, 150): paṭtanam, paṭalah, kapikaṇḍikāṭipatiṭibhyo olaḥ (vgl. Uṇ. I, 67): paṭolah, paṭahas tu paṭe hanyata iti dahi (III, 2, 101). curādau paṭa vaṭa granthe (X, 311) 'dantaḥ: paṭayati, tathā paṭa bhāṣārthaḥ (X, 212): paṭayati (317. 318)

raṭa paribhāṣane. raṭati, raṭitā (319)

laṭa bālye. bālyam bālakriyā. laṭati, lalāṭa. laṭakah, Lāṭah, Lāṭakah, aśūruṣilaṭi (Uṇ. I, 151) iti laṭvā bhramarakaḥ (320)

śaṭa rujāviśaraṇagatyavasādanešu. caturṣv arthešu. śaṭati. śāṭī, śāṭakah. tālavyādih (321)

vaṭa veṣṭane. rajjuṇ vaṭati. vaṭah, vaṭih, vaṭakam, vāṭah, vāṭī vṛtiḥ, vaṭuh, vaṭakaro rajjuh. vaṭa bhaṭa pari-bhāṣane (I, 816) mit: vaṭayati. paṭa vaṭa granthe (X, 311) 'dantaḥ (322)

khiṭa uttrāse. uttrāso bhayodgatiḥ. kheṭati. ākheṭah, kheṭo grāmo 'dhamaś ca. curādau (X, 328) kheṭayati; kha-dgakheṭakau hetī (324)

śiṭa śiṭa anādare. etau tālavyamūrdhanyādī. śeṭati, setati, siṣṭa (325. 326)

¹ P varac

² P aṭavī

³ vgl. Hem. Uṇ. 680

jaṭa jhaṭa saṅghāte. jaṭati; jaṭā. jhaṭati, ujjhaṭati; jhaṭo 'ci (III, 1, 134), ghañi (III, 3, 18. 19) jhāṭah ṣandah (327. 328)

bhaṭa bhṛtau. bhṛtir vetanam. bhaṭati. bhaṭah, bhāṭih, bhāṭakam, bhatitram (329)

taṭa ucchrāye. taṭati. taṭam, taṭākam, tāṭakah (330)

khaṭa kāṅkṣe. kāṅkṣāsty asyeti kāṅkṣah, kāṅkṣāviśiṣṭe dhāṭvarthe. khaṭati. khaṭas ṭṇam, khaṭakāmuḥham hastakah, khaṭikā, aśūpruṣilaṭi (Un. I, 151) iti kvan: khaṭvā (331)

naṭa¹ nr̄tau. naṭati; naṭah. natāv ity eke. ghaṭādityvān (I, 818) naṭayati, anīnaṭat. curādau naṭa avasyandane (X, 12): unnāṭayati, nāṭakam (332)

piṭa śabdaśaṅghātayoḥ. peṭati. peṭakah, peṭā mañjūṣā, piṭah piṭakah kāṇḍolah, piṭakam visphoṭah (333)

haṭa dīptau. haṭati; hāṭakam (334)

saṭa avayave. saṭati, siṣṭāṭayiṣati. saṭā (335)

luṭa viloṭane². vi洛dāna² iti Durgah. loṭati. divādityvāl (IV, 113) lutyati, luṭa bhāsārthaḥ (X, 214): loṭayati. luḍetī Dramidāḥ: aloditah, vyālolah (336)

cīṭa parapraiṣye. praiṣyam dāsatvam. cēṭati. cēṭakah, cēṭah, cēṭili, cēṭī (337)

piṭa śabde. arthabhedād dvilipāṭhaḥ (s. 333). peṭati. piḍety eke: peḍati; peḍah, peḍā mañjūṣā (338)

viṭa ākroṣe. veṭati. viṭalī, veṭakah. dānto 'yam iti Nandī: viḍālah, tamiviśividi (Un. I, 117) iti kālan. ata eva viṭa śabde, piṭa ākroṣa iti Mallah³ paryatṭakāntare vibhañgyāḥ⁴ (339)

heṭha vibādhāyām. heṭhati. Kauśikas tu naitān āḥa (343)

iṭa kiṭa kaṭī gatau. eṭati, keṭati. kaṭati; īdittvāt (VII, 2, 14) kaṭṭalī, kaṭṭavān; kaṭakam. kaṭe varṣa (315) ity artha-bhedārthaḥ. anye iditam enam ī ca praśliṣṭam āhuḥ: kaṇṭati; kaṇṭāphalam panasam, kaṇṭakah. udhayati dinanātho, yāti sītāniśur astam. tathā:

udayati vitatordhvaramirajjāv

ahimarucau, himadhāmni yāti cāstam

(Śiśupālavadham IV, 20) (340—342)

¹ so (mit dentalem n) alle Hss., in C aus ɳ korrigiert

² P kehrt um

³ KC om.

⁴ P vibhañgyāḥ

mađi bhūśāyām. maṇḍati. krudhamanḍārthebhyaś ca (III, 2, 151) iti yuc: maṇḍanaḥ. curādau (X, 49) maṇḍayati, maṇḍanā. śalimaṇḍibhyām ūkañ¹ (vgl. Uṇ. IV, 42): maṇḍukah (344)²

kudi vaikalye. kundati; kundah. kuṭīti KauśikaDurgau: kunteti; kunteh (345)

muđi pramardane. munḍati; munḍah. muṭeti Durgalı: moṭati; muṭitvā moṭitvā, muṭitaḥ, muṭitam moṭitam, pramuṭitaḥ pramoṭitaḥ (I, 2, 21), āmoṭanam. curādau (vgl. X, 72) moṭayati. puḍity eke: puṇḍati; puṇḍarīkam, puṇḍrekṣuh, tripuṇḍrakam, puṇḍro³ śvatilakam⁴, Puṇḍrā deśah (346)

cudi alpihbāve. cuṇḍati. cuṭīty eke: cuṇṭati. cuṭeti Durgalı: coṭati, uccotanam (347)

muđi khaṇḍane. arthabhedāt (s. 346) punaḥpāthah, ata eva muđi khaṇḍanapramardanayor iti Kanṭhah. muṭīti KauśikaDurgau: muṇṭati (348)

vati vibhājane. vanṭati, vanṭah. curādau (vgl. X, 48) vanṭayati (351)

ruṭi luṭi steye. runṭati. luṇṭati, luṇṭyate; jalpabhikṣa (III, 2, 155) iti šakan: luṇṭakah. ruṭhi luṇṭhity eke: luṇṭhih. curādau (X, 27) luṇṭhayati (349. 350)

sphaṭi sphuṭir viśaraṇe. sphuṭati. sphuṭeti NandiSvāminau⁴: vastraṁ sphuṭati⁵; sphuṭitam, karpūrasphuṭah, sphuṭikam⁶. sphuṭati, asphuṭat asphuṭit; sphuṭah, āsphuṭah, visphuṭah. kuṭādau sphuṭa vikasane (VI, 80): sphuṭati, sphuṭah, asphuṭit, curādau caṭa sphuṭa bhede (X, 182): sphuṭayati. sphuṭayatiti sphuṭaiḥ karoti (X, 368) ity arthe (352)⁷

paṭha vyaktāyām vāci. paṭhati. nau gadanada (III, 3, 64) iti vā ap: nipāṭhalı nipāṭhalı; nipāṭhitih, titutra (VII, 2, 9) iti niṣedhe prapte 'grahādinām (VII, 2, 9, 1) itīt (353)

vaṭha sthāulye. vaṭhati. vaṭharo 'tikṣṇadhih (354)

maṭha madanivāsayoh. maṭhati. maṭhalı, maṭharo 'dhamah, bāhulakād (III, 3, 1) arapratyayah, janer araş tha ca, vanimanibhyām⁶ cic ca (vgl. Uṇ. V, 38. 39) ity uṇādāv amuṣyādarśanāt (355)

¹ so alle Hss. ² 343 vor 340 ³ P puṇḍrakam aśvatilakah ⁴ KC Nandisvāmī ⁵ P sphuṭayati ⁶ so alle Hss.

⁷ 351 s. vor 349

kaṭha kṛcchrajīvane. kaṭhati. Kaṭhaḥ, kaṭhicakibhyām orāḥ (Uṇ. I, 65): kaṭhorāḥ, bahulam anyatrāpi (Uṇ. II, 49) itinac: kaṭhināḥ (356)

aṭha gatau. aṭhati (280 b)

raṭha paribhāṣaṇe. raṭhati (357)

haṭha plutiśāṅkubandhanayoh; plavane kīlabandhane cārthe. haṭha balātkaṛa iti tu Cāndrāḥ (Ca. Dh. I, 117). haṭhati; haṭhaḥ (358)

uṭha upaghāte¹. oṭhati, uvoṭha, ūṭhuḥ. ruṭha luṭhety api Daurgāḥ: roṭhati, loṭhati (361. 359. 360)

piṭha hiṁsāmkleśayoh. peṭhati. piṭharan̄ sthālī, piṭhiram; piṭham, pīnaś (IV, 33) ṭhag vā² (362)

śaṭha kaitave śaṭhati; śaṭhaḥ. curādau śaṭha śvaṭha asaṇskāragatyoḥ (X, 28. 29): śāṭhayati (363)

śuṭhi gatipratighāte. śuṇṭhati. śuṭheti Durgāḥ: śoṭhati (364)

kuṭhi ca. kuṇṭhati. kuṇṭhaḥ, kuṇṭher nalopaś ca: kuṭhāraḥ³ (365)

ruṭhi⁴ ālasye gatipratighāte⁵ ca. ruṇṭhati⁴ (366)

śuṭhi śoṣaṇe. śuṇṭhati, śuṇṭhī. enāṁ Kauśiko nāḍhyaiṣṭa. curādau (X, 104) śuṇṭhayati (367)

ruṭhi luṭhi gatau. ruṇṭhati. luṇṭhati; curādau steye (X, 27): luṇṭhayati (368. 369)

cudḍa hāvakaraṇe. hāvo bhāvasūcanam. cuḍdati; cuḍdāṇ⁶ bhagam⁶, cullīḥ (370)

adḍa abhiyoge. adḍati, na ndrā (VI, 1, 3) dvir ucyante: adḍiḍiṣati, adopadhatve adiḍiṣati. kvipi (III, 3, 108, 9) ca višeṣaḥ: adḍanam at, dopadhatve 't. cuḍder (370) apy evam iti Pañcikā⁷: cut cut (371)

kṛīḍr vihāre. kṛīḍati, acikrīḍat. kṛīḍo 'nusamparibhyaś ca (I, 3, 21) ity ātmanepadam: anukrīḍate, parikrīḍate, samo 'kūjana (I, 3, 21, 1) iti vaktavyena neha: saṅkṛīḍanti śa-kaṭāni (373)⁸

¹ KC upasamghāte ² P om. vā; vgl. Hem. Uṇ. 163

³ vgl. Hem. Uṇ. 408 ⁴ so alle Hss. ⁵ P gatipratighāte

⁶ C cuḍḍo bhagaḥ ⁷ P Pañjikākāraḥ ⁸ 372 nach 383

tūdṛ toḍane. toḍanāṁ dāraṇam. tūḍati. tūdṛ iti Durgaḥ: toḍati (374)

hūḍṛ huḍṛ haudṛ gatau. hūḍati; hūḍo 'jaḥ. hoḍati, hoḍah. haudṛati (375. 376)

rauḍṛ anādare. rauḍati (377)

lauḍṛ unmāde. lauḍati (379)

ada udyame. vyāḍati. Vyāḍah, tadapatyam Vyāḍih; vyāḍalih, vyālah (380)

laḍa vilāse. laḍati. laḍan napi daśan napi, laḍanā lalanā pramadā, lädayati, laðayor ekatvāl lālayati bālam, lala īpsāyām (X, 148) vā; lalitah, parilalalalane lalitam. jihvonmanthanayor (I, 852) iti mit: laðayati, curādau laða upasevāyām (X, 7): upalāðayati (381)

kaḍi made. kaṇḍati; kaṇḍūḥ. ādyo (302) 'nudättet: kaṇḍate. kaḍeti Durgaḥ: kaḍati; kaḍitraṁ lekhanacarma, aśitrādibhyā itrotrau (Uṇ. IV, 172); kṛkadikaṭikaḍibhyo 'mbac (vgl. Uṇ. IV, 82): kaḍambaḥ śākam, kaḍaṅgaro busam. kaḍāro gaḍeh (I, 814) kada ca (vgl. Uṇ. III, 135) iti, kalatram gaḍer ādeś ca kaḥ (Uṇ. III, 106) (383)

kaḍḍa kärkaśye. kaḍḍati. kallolah. kaddety eke¹ (372)

gaḍi vadanaikadeśe; gaṇḍagatasasāṁhananakriyāyām ity arthalih. gaṇḍati. gaṇḍalih, iñ²: gaṇḍih, gaṇḍī, sāsty asya: gaṇḍivam gaṇḍivam, gaṇḍyajakāt samjñāyām (V, 2, 110) valih; gaṇḍikā, gaṇḍih, gaṇḍūpadalih krimili (384)

udāttā udāttetaḥ 356

tipr̥ tepr̥ stipr̥ ṣtepr̥ kṣaraṇārthāḥ. itaḥ stubhāntāḥ (421) ṣaṭtriṁśat setā ātmāne padinaś ca. tepate, stepate, atitepat, atiṣtepat. kiti višeṣah: tipityā, tepityā, stipityā, stepityā. tepitā, gaṇakṛtyam anityam (vgl. Paribhāṣā 93. 3) iti teptā. tepr̥ kampane ca (385—389)

glepr̥ dainye. glepate, ajiglepat (390)

tuvepr̥ kampane. vepr̥, vepr̥, avivepat. athuc (III, 3, 89): vepr̥, na bhābhūpūkamigami (VIII, 4, 34) iti kṛty aco ḡatvām nāsti: pravepanam, vepr̥uhyor hrasvaś ca (Uṇ. II, 52): vipinam. (391)

¹ P kaḍety eke ² vgl. Hem. Uṇ. 619

kepr gepr glepr ca. cakārāt kampane, gatau sūtra-vibhāgāt. kepate, gepate, glepate (392—394)

mepr rep̄ lepr gatau. mepate. repate. lepate, alilepat. tudādau lipa upadehe (VI, 139): limpate, limpati, alilipat. hrepr ceti Kauśikah. rep̄ śabde ca (395—398)

trapūś lajjāyām. trapate, svaratisūtisūyati (VII, 2, 44) iti vēt: trapitā traptā, tṛphalabhajatrapaś ca (VI, 4, 122) ity etvābhyaśalopau: trepe. śidbhīdādibhyo 'n (III, 3, 104): trapā, āsuyuvapi (III, 1, 126) iti ḷyat: apatrāpyam, alāmkṛñirākṛñ (III, 2, 136) itiṣṇuc: apatrapiṣṇuh, śīsvṛṣnihi (Uṇ. I, 11) ity uḥ: trapu (399)

kapi calane. kampate. calanaśabdārthād (III, 2, 148) yuc: kampanah, namikampi (III, 2, 167) iti rāh: kamprah, nigaraṇacalanārthebhyaś ca (I, 3, 87) iti ḷau parasmaipadam: kampayati, mrgikampyoḥ śavidhil¹: kampayā; kampitah, laṅgi-kampyor upatāpaśariravikārayor (VI, 4, 24, 1) iti nalopah: vikapitaḥ, kuṇṭhikampyor nalopaś ca (*vgl.* Uṇ. IV, 143): kapiḥ, kapikaṇḍikāṭipāṭibhya olaḥ (*vgl.* Uṇ. I, 67): kapolah (400)

rabi labi abi śabde. rambate; ke rambate: karambah, svarṇam ratnakarambitam, kr̄ṇaś cid (*vgl.* Uṇ. IV, 82) ity ambaj vā. lambate. ambate; Ambā, mūśakyambibhyaḥ klah (*vgl.* Uṇ. IV, 108): amblam². labi avasramāsane ca: ullambate, vilambate, avalambate, ālambata ity anekārthatvam upasarga-dyotitam, anyatrāpy udāhāryam; prālambikā svarṇamālā, prālambam kāṇthād rjulambi mālyam; lambikā trikaṭā, vilambikā śakṛdvilambah, nañi ca lamber (*vgl.* Uṇ. I, 89) ity ūḥ: alābūḥ, alambusā nāma śākam (401—404)

kabṛ varṇe. varṇanān varṇah, śuklādiś ca. kabate, acakābat. ḷyat (III, 1, 124): kābyam, iḥ (Uṇ. IV, 138): kabiḥ; kabarah kṛṣṇah, kabari keśaveṣah³ (IV, 1, 42) (405)

klībṛ adhārṣṭye⁴. klībate, aciklibat. klībah, klībitah (406)

kṣībṛ made. kṣibate, acikṣibat. anupasargāt phullakṣibā (VIII, 2, 55) iti niṣṭhāyām kṣibah sādhuh, upasargāt prakṣi-

¹ *vgl.* III, 3, 101 Bh. und Hem. Dh. I, 757 ² P amlam

³ P keśapāṣah ⁴ so alle Hss.

bitah. divādau kṣibu nirasane (*vgl.* Candra-Dh IV, 4 *und* Hem. Dh. IV, 24): kṣibyati (407)

śibhṛ katthane. śibhate, śibharaḥ katthanaḥ (408)

cibhṛ ca. cāt katthane. cibhate (409)

rebhṛ śabde. rebhate. kṣubdhavāntadhvānta (VII, 2, 18)
iti viribdhāḥ svare sādhuḥ, virebhito 'nyaḥ. abhi rabhi śabda
iti Durgāḥ: ambhate, ambhaḥ. rambhate; rambhā, karambho
dadhisaktavaḥ (410—412)

ṣṭabhi skabhi pratibandhe. pratibandhaḥ kriyānirodhaḥ.
stambhate; stambhaḥ, viṣṭambhaḥ, avād aurjityālambanāvidū-
ryeṣv¹ iti ṣatvam: avaṣṭambhate śūraḥ, daṇḍam avaṣṭambhate,
avaṣṭabdhē sene; udāḥ sthāstambhoḥ pūrvasya (VIII, 4, 61) iti
tatvam: uttambhate, jharo jhari savarṇe (VIII, 4, 65) vā lopah;
tistambhiṣate, tiṣṭambhayiṣati (VIII, 3, 61); tāparah ṣakāro
'yam ity eke: ᷣṭambhate, tiṣṭambhiṣate, tiṣṭambhayiṣati; viṣṭa-
mbhyate; viṣṭabhyata iti tu stabhnātēḥ (III, 1, 82). skambhate,
skambhyate; viṣkabhyata iti skabhnātēḥ, stanbhu skanbhu sautrau
staḥ: stabhnāti stabhnoti, skabhnāti skabhnōti (III, 1, 82), veḥ
skabhnāter nityam (VIII, 3, 77) ṣatvam: viṣkambhaḥ (413. 414)

jabha jṛbhi gātravināme. jabhate, jṛmbhate. jabhitah,
jṛmbhitah, jṛmbhaḥ. radhijabhor aci (VII, 1, 61) iti num:
jambhakah, jambhanam, jambhaḥ; lupasadacara (III, 1, 24) iti
bhāvagarhāyām yañ, japajabhadahadaśa (VII, 4, 86) iti nuk:
jañjabhyate (415. 416)

śalbha katthane. śalbhatē (417)

valbha bhojane. valbhate; valbhaḥ (418)

galbha dhārṣṭye. pragalbhate. pragalbhaḥ; galbha-
klibahodebhyaḥ kvip (*vgl.* III, 1, 11, 3), kāspratyayād ām amantre
liți (III, 1, 35): pragalbhāīmcakre, prajagalbhe (419)

sranbhu² pramāde. pramādo 'valepaḥ. visrambahate²,
visrabhyate². sransv² ity eke (420)

ṣṭubhu stambhe. stambhaḥ kriyānirodhaḥ, stobho doṣa-
vṛddhyākhyārtha iti Durgāḥ. stobhate, upasargāt sunoti (VIII,
3, 65) iti ṣatvam: abhiṣṭobhate. stubdhvā stobhitvā stubhitvā,
stubdhāḥ, anuṣṭup, triṣṭup. stunbhuḥ sautro 'sti (III, 1, 82):
stuhhnāti stubhnoti (421)

¹ *vgl.* VIII, 3, 68 *und* Candra-S. VI, 4, 53 ² P mit anlautendem ś

udāttā anudāttetaḥ 392

gupū rakṣaṇe. itaḥ śumbhāntāś (460) catustrimśat setaḥ parasmaipadinaś ca. gupūdhūpavicha (vgl. III, 1, 28) ity āyaḥ: gopāyati, āyādaya ārdhadhātuke vā (III, 1, 31): goptā gopitā gopāyitā. rājasūyasūrya (III, 1, 114) iti kupyaṁ sādhu. gupa gopane (I, 1019) tūtpatticikirṣitaḥ: jugupsate, guptijkidbhya (III, 1, 5) iti. curādau gupū¹ bhāsārthaḥ (X, 231): gopayati, gopanā (422)

dhūpa saṁtāpe. dhūpāyati, dhūpayāmīcakāra dudhūpa. curādau bhāsārthaḥ (X, 232): dhūpayati (423)²

jalpa japa vyaktāyāṁ vāci. jalpati, pratiṣedhe ha-sādinām upasāmīkhyānād (I, 3, 15, 1) vyatijalpanti; ghañ (III, 3, 18): jalpaḥ, jalpabhikṣa (III, 2, 155) iti jalpākah. japa mānase ca, manonirvartye vacane: japatī, lupasadacara (III, 1, 24) iti yañ: jañjapyate, japajabhadaha (VII, 4, 86) iti nuk; por adupadhād (III, 1, 98) yat: japyam, stambakarṇayo ramijapor (III, 2, 13) ac: karnejapah, vyadhajapor anupasarge (III, 3, 61) 'p: japaḥ; japitah, japtas tv āditaś ca (VII, 2, 16) iti cakārasyānu-ktasamuccayārthatvād ity āhuḥ (425. 424)

capa sāntvāne. capati. capasya vikāraś (IV, 3, 134) cāpah, capetah, capaṭo (Uṇ. IV, 81) vipulah (426)

ṣapa samavāye. sapati, siṣāpayiṣati. sapta, saptir aśvah. saceti Candraḥ (Ca. Dh. I, 140): sacati, sacivah (427)

rapa lapa vyaktāyāṁ vāci. rapati. lapati; āsuyuvapi (III, 1, 126) iti nyat: apalāpyam, lapitam, lapanām mukham; alāpah, apalāpah, pralāpah (428. 429)

cupa mandāyāṁ gatau. copati, kiñcic calati. copanam, uṇādau cuppaṁ nispandatvam³, cuper aś copadhāyāḥ (vgl. Uṇ. I, 110): capalaḥ. itthām cātra viparītārthāvagamād imam abhiprāyām na vidmaḥ, yathākathaṁcin nāmnām vyutpattiḥ kāryeti cet⁴, tarhi caper (426) evāprayāsenā sādhyatām (430)

tupa tunpa trupa trunpa tupha tunpha himsārthāḥ. topati. tumpati, prāt tumpater gatau⁵ suṭ (vgl. VI, 1, 157 Kāś.): prastumpati gām vatsah. trupha trunpheti Candro (Ca. Dh. I, 142) 'dhikau paṭhati (431—438)

¹ P gupa ² K und C om., aber vgl. X, 232 ³ P niṣkar-matvam; vgl. Hem. Uṇ. 301 ⁴ vgl. Nirukta II, 1 ⁵ so alle Hss.

varpha¹ rapha raphi arba barba karba kharba
garba gharba śarba śarba sarba carba bharba² narba
gatau. pañcadaśaite gatyarthāḥ, varphādīṁś trīn hiṁsārthe
Kaṇṭhāḥ paṭhati. garvety anārṣaḥ, oṣṭhyo 'tra vaḥ, pavarga-
prastāvāt. arbetyādau rephasthāne nakāraṇ Kauśiko manyate.
ekāḥ śarbas tālavyādīḥ, aparaḥ ṣopadeśaḥ, anyo dantyādīḥ. arbā
aśvaḥ. barbaraḥ barbarī, kuñcitāḥ keśāḥ. karbaṭo grāma-
catuhśatimadhye³ puram³, karburaś citro varṇaḥ. kharbaḥ,
garbaḥ, Śarbaḥ, sarbaḥ. carbaṇam (439—442. 445. 447—449.
449 a. 450—452. 452 a. 452 b)

cubi vaktrasamyoge; namaś tuṅgaśiraścumbi (Harṣa-
carita V. 2 der ed. BoSS 66)⁴ ity upacārāt. cumbati. cumbi-
tam, cumbanam (456)

sṛbhu sṛnbhu hiṁsārthau. sarbhati, sṛmbhati. etāv
apy aṣopadeśau, sṛvarjam (VI, 1, 64 Bh.) ity anenānarthakasyāpi
grahaṇāt (457. 458)

śunbha bhāṣaṇe hiṁsāyāṁ ca. bhāṣana iti Durgāḥ.
śumbhati. śubha śunbha śobhārthāv (vgl. VI, 33) ity asya śu-
mbhate⁵. ṣopadeśo 'yam iti Guptāḥ, sāvaṭambhaniṣumbhasu-
mbhananamadbhūgoletyādīdarśanāt (s. Mālatīmādh. V, 22). su-
mbhati, kuṣumbham (460)

udāttā udāttetaḥ 426

ghiṇi ghūṇi ghṛṇi grahaṇe. itaḥ kamvantā (470) daśa
setā ātmānepadinaś ca. ghiṇṇate, ghiṇṇitaḥ. ghūṇṇate⁶.
ghṛṇṇate (461—463)

ghuṇa ghūṛṇa bhramaṇe. ghoṇate; ghoṇā, ghuṇākṣaram,
ghuṇāvarto 'raghaṭṭaḥ. ghūṛṇate. tudādau (VI, 48. 49) pa-
rasmaipadinau stah: ghuṇati, ghūṛṇati (464. 465)

paṇa vyavahāre stutau ca. Cakrapāṇīn paṇāyati, āyavya-
vadhānāt taṇ nāsti. gupūḍhūpavichapaṇipanibhya āya (vgl. III,
1, 28) iti stutyarthena paninā sāhacaryād vyavahārārthasya
paṇer āyo nāsti, vyavahṛpaṇor (II, 3, 57) iti ṣaṣṭhī: śatasya
paṇate; na copalebhe vanijāṁ paṇāyām⁷ (Bhaṭṭik. III, 27) iti

¹ P varpa, K und C vapha ² P tarba ³ P grāmaca-
tuḥśatimukhyapuram ⁴ mit denselben Worten beginnt auch
Halāyudha's Kommentar zum Piṅgalachandaḥsūtra ⁵ so alle Hss.

⁶ P addit ghuṇṇaḥ ⁷ K paṇāyayā, C paṇāyatām, P paṇāyate

tu Bhaṭṭir bhrāntal. avadyapanya (III, 1, 101) iti paṇitavye paṇyaḥ sādhuḥ, nityaṁ paṇaḥ parimāṇa (III, 3, 66) ity ap: paṇaḥ, gocarasaincara (III, 3, 119) ity āpaṇaḥ sādhuḥ, āni paṇipani (Uṇ. II, 45) itikan: āpaṇikaḥ, paṇer ijy ādeś ca va (Uṇ. II, 70) iti vaṇik, aśipaṇāyyor (Uṇ. IV, 132) iti pāṇih (466)

pana ca. cakārāt stutau. panāyate Harim, atrāvayave 'pi kṛtaṁ liṅgaṁ samudāyasy višeṣakaṁ bhavati (vgl. III, 1, 5 Bh.) ity āyavyavadhāne 'py ātmanepadam. atyavicami (Uṇ. III, 117) ity asac: panasaḥ (467)

bhāma krodhe¹. bhāmate, bhāminī (468)

kṣamūś sahanē. kṣamate, kṣantā kṣamitā. kṣāntaḥ, kṣamā. divādau (IV, 97) kṣāmyati, kṣāntiḥ (469)

kamu kāntau. kāntir abhilāṣaḥ. utpattikārito 'yam, kamer ḥiṇ (III, 1, 30): kāmayate, āyādaya ārdhadhātuke vā (III, 1, 31) iti cakame, kāmayāincakre. kamanam, kāmanam; kāntiḥ, kāmanā; kamitvā kāntvā, kāmayitvā; kāntaḥ, kāmitaḥ. acikamata, kameś caṇy upasāṅkhyānād (III, 1, 48 Kāś.) aca-kamata. tuṁ kāmamanasor api (VI, 1, 144 Kāś.) iti kartukāmaḥ, śilikāmibhakṣācaribhyo ṣaḥ (III, 2, 1, 7): māinsakāmā strī, laśapatapada (III, 2, 154) ity ukañ: dāsyāḥ kāmukaḥ, na lokāvyaya (II, 3, 69) iti niṣedhe prāpte kamer bhāṣāyām (II, 3, 69, 3) iti ṣaṣṭhi; nodāttopadeśasya (VII, 3, 34) iti niṣedhe prāpte 'vamikamicamīnām (VII, 3, 34 Bh.) iti vṛddhiḥ: kāmī, nami-kampi (III, 2, 167) iti rāḥ: kamraḥ, yuj apīṣyate (III, 2, 150, 2 Bh.): kamanāḥ, kamimanijani (Uṇ. I, 73) iti kantuḥ, kamer athaḥ (Uṇ. I, 102): kamaṭhaḥ, kalas trpaś ca (Uṇ. I, 106) iti kamalam, vṛṭṭivadi (Uṇ. III, 62) iti saḥ: kāmsaḥ, uṇādau kambalāḥ², komalaḥ (Uṇ. I, 108), Kamalā (Uṇ. I, 106), kāmalā, artikamibhrami (Uṇ. III, 132) ity arāḥ: kamaraḥ, kamer us copadhāyāḥ (vgl. Uṇ. III, 138): kumāraḥ. ataḥ kṛkamikamīsa (VIII, 3, 46) iti satvam: payaskāmaḥ, na bhābhūpūkamigami (VIII, 4, 34) iti kṛty aco na ṣatvam: prakamanam, prakāmanam (470)

udāttā anudāttetaḥ 436

aṇa raṇa vāṇa maṇa kaṇa kvaṇa vraṇa bhraṇa dhvaṇa śabdārthāḥ. ete śabdanakriyārthāḥ. itaḥ kramvantāś

¹ P kope ² vgl. Hem. Uṇ. 499

(502) trayastriṁśat seṭah parasmaipadinaś ca. aṇati; kvun
śilpisamjñayoḥ (Uṇ. II, 32): aṇako nāpitah, iñ (Uṇ. IV, 124):
āṇir akṣagrakīlakah, āṇir ity Amarasiṁhaḥ (II, 8, 57); aṇḍam,
aṇaś ca (Uṇ. I, 8) ity uḥ: aṇuh, aṇo da ca (vgl. Uṇ. I, 88) iti
ṇittvād ḥadūḥ, ḥalukā. rāṇati; vaśiraṇyoś ca (III, 3, 58, 3) ity
ab vaktavyaḥ, rāṇanty asmin niti rāṇah; rāṇamaṇakvaṇām gatau
mittvām smaryate: rāṇayati, anyatra rāṇayati. vāṇati; udva-
ṇah ulvaṇah, udūkhalolūkhalavat pr̄śodarādityvāl (VI, 3, 109)
latvām vā; vāṇaty asmiñ jyā: vāṇah; vāṇyate 'sāv anayā vā,
iñ: vāṇih, vāṇī. maṇitām suratakūjite rūḍham, evam kaṇitam
(476) ārte, kvaṇitām (477) viṇādau, rāṇitām (472) nūpurādau,
kūjitām (240) vihagādau, bṛīṇhitām (772) gaje, hreṣitām (vgl.
653) haye, vāśitām (IV, 54) paśuṣu, garjitām (244) meghādau,
guṇjitām (218) bhramarādau, gr̄ṇjitām (268) siṁhādāv ityādi
pratidhātustham; kiyad vyācakṣmahe vayam? lokāt sūribhir
atyūhyam¹, lakṣyamūlañ hi laks̄aṇām; maṇih, maṇiko mahā-
kumbhaḥ. kaṇati; kaṇah, kaṇikā, kaṇkaṇah, kaṇūkah, kaṇṭhalī,
aśūpruṣi (Uṇ. I, 151) iti kvan: kaṇvām pāpam, kāṇḍam. kvaṇati;
kvaṇo viṇāyām ca (III, 3, 65) iti vāp: nikvaṇah nikvāṇah,
kvaṇah kvāṇah, prakvaṇah prakvāṇah, upakvaṇah upakvāṇah;
piyukvaṇibhyām kālaḍ dhrasvah prasāraṇām ca (vgl. Uṇ. III, 76):
kuṇālam; kvaṇeh saṁprasāraṇām ca (Uṇ. III, 143): kuṇapalī.
vraṇati, vraṇah; curādau vraṇa gātravicūrṇane (X, 390)
'dantaḥ: vraṇayati. mūrdhanyānto dhvaṇir loke nāsti (471—473.
475—480)²

oṇṛ apanayane. oṇati; mā bhavān oṇiṇat, etad eva
ṛdittvām jñāpakam: nityam antaraṅgañ ca dvirvacanam upa-
dhāhrasvatvena bādhyata iti, anyathā dvirvacane kṛte upadhāyā
abhbāvād dhrasvo na prāpnoti, kim ḥdittvena kṛtam syāt? ato
mā bhavān aṭīṭad ityādau hrasvah siddhaḥ (482)³

śonṛ varṇagatyoḥ. śonati. śoṇo lohitah, śoṇitām ru-
dhiram; gatau Śoṇo nadah (483)

śronṛ saṁghāte, ślonṛ ca. śronih, śronah paṇguḥ
(484. 485)

paiṇṛ⁴ gati preraṇaśleṣaṇeṣu. paiṇati⁴, apipaiṇat⁴ (486)

¹ P ūhyam ² 474 nach 486 ³ 481 nach 490 ⁴ P penṛ,
peṇati, apipeṇat

vana bhaṇa dhaṇa śabde. vanati; vanam, saṁvananāni
vaśikaraṇam. bhaṇati; bhāṇah, alamkāre suprasiddhaḥ. dhaṇati.
Kauśikas tu dantyāntam āha. us (Uṇ. II, 118): dhanuh, vanip
(vgl. Uṇ. I, 156): dhanvā, kṛṣicami (Uṇ. I, 82) ity ūḥ: dhanūḥ
rāśih (490. 474. 481)¹

kanī diptikāntigatiṣu. diptih prakāśah, kāntih śobhā.
kanati. kaninikā, kanakam, aghnyādau (Uṇ. IV, 111) kanyā,
kāntah (488)

stana dhvana śabde. stanati; stanitam, stanaḥ, stā-
nayati, curādāv adantaḥ stanagadī devaśabde² (X, 313. 314):
meghaḥ stanayati; abhinisaḥ stanaḥ śabdasañjñāyām (VIII, 3,
86) ṣatvam: abhiniḥṣṭāno³ visargah. dhvanati; dhvānah, dhva-
niḥ, kṣubdhastavāntadhvānta (VII, 2, 18) iti dhvāntāṁ tamaś
cet, dhvanitam anyat; curādāv adantaḥ (X, 343): dhvanayati
(489. 487)⁴

vana ṣaṇa bhaktau. bhaktir bhajanam. vanati; vanam⁵,
vanitā, ṛtanyañji (Uṇ. IV, 2) iti vaniṣṭhu puṣpāntram, uṇādau⁶
vānarah, vāniro vetasah; tanādau vanu yācane (VIII, 8): vanute,
vanoti⁷. sanati, sano ye vibhāṣā (VI, 4, 43) ātvam: sāyate
sanyate; kathāṁ sanyāt? ye ity adante ye pare vidhānāt;
sanivartardha (VII, 2, 49) iti veṭ: sisaniṣati, stautiṇyor eva
ṣaṇy abhyāsād iti (VIII, 3, 61) niyamāt ṣatvām nāsti, siṣāsatī,
sanoter ana (VIII, 3, 108) iti ṣatvam; dṛṣanijani (Uṇ. I, 3) iti
ñuṇ: sānuḥ, khanikaṣyañjyasi (Uṇ. IV, 139) iti sanih, na ktici
dīrgaś ca (VI, 4, 39): sātiḥ, lopāś cāsyānyatarasyām (VI, 4, 45):
satil, santiḥ; tanādau ṣaṇu dāne (VIII, 2): sanute, sanoti
(491. 492)

ama gatyādiṣu. kanī diptikāntigatiṣu, iyan gatiḥ, stana
dhvana śabde, ayaṁ sabdah, vana ṣaṇa bhaktau (488—492),
iyaṁ bhaktih, ete gatyādayo 'rthāḥ. amati, na kamyamicamām
(I, 869) iti na mittvam: āmayati. ruṣyamatvarasaṁghuṣāsva-
nām (VII, 2, 28) iti niṣṭhāyām veṭ: abhyamitaḥ abhyāntaḥ,
ambhaḥ⁸, ameḥ san (Uṇ. V, 21): aṁsaḥ, amer guri raś ca lo

¹ 487—489 s. unten ² P meghaśabde ³ alle Hss. abhi-
niṣṭāno ⁴ 490 vor 488 ⁵ P addit udakam ⁶ vgl. Hem. Uṇ.
403. 421 ⁷ so alle Hss. ⁸ vgl. Hem. Uṇ. 932

vā¹: aṅguriḥ aṅgulih; arjidṛśi (Uṇ. I, 28) ity andhuḥ kūpah, andhayates (X, 380) tu yuktaḥ; amitamyor dīrghaś ca (Uṇ. II, 16) ity āmraḥ, hasimṛgriṇ (Uṇ. III, 86) iti tan: antaḥ, amicimidiśasibhyah ktrah (Uṇ. IV, 163): antram², aminakṣikaliyajivadhipatibhyo 'tran (vgl. Uṇ. III, 104): amatram pātram, amer itran (vgl. Uṇ. IV, 173): amitro 'riḥ, ṣtran (Uṇ. IV, 158): antram² (493)

drama hamma mīmṛ gatau. dramati, hmyantakṣaṇa (VII, 2, 5) iti sici vṛddhir nāsti: adramit, dandramyate; jucaṅkramyadandramya (III, 2, 150) iti yañtād yuc: dandramaṇal, dramimasyor uc ca: drumalaṁ³ mānabhāṇḍam. hammatiḥ Surāśtreṣv iti Bhāṣyād (Paspāśa p. 9) dvirbaddho makāraḥ. mīmṛ śabde ca: mīmati, amimīmat (494—496)

camu chamu jamu jhamu adane. camati, vicamati, ṣṭhivuklamvācamāṁ ūti (VII, 3, 75 Kāś.) iti dīrghaḥ: ācāmati, na kamyamicamāṁ (I, 869) iti mittvāṁ nāsti: ācāmayati. āsuyuvapi (III, 1, 126) iti ḷyat: ācāmyam, nodāttopadeśasya māntasyānācamer (VII, 3, 34) iti vṛddhiniśedhābhāvah: ācāmakah, kṛṣicami (Uṇ. I, 82) ity ūḥ: camūḥ, atyavicami (Uṇ. III, 117) ity asac: camasaḥ, kṛdarādayaś ca (Uṇ. V, 41) iti camaraḥ; udito vā (VII, 2, 56) it: cāntvā camitvā; ācāntaḥ, ācāmaḥ. ācchamati, āchāmaḥ. jamati. idupadho 'yam ity eke: jemanam, jemaḥ. jhamati (497—501)

kramu padavikṣepe⁴; padanyāse⁴ 'rthe. kramah para-smaipadeś (VII, 3, 76) iti dīrghaḥ: krāmati, vṛttisargatāyaneṣu krama (I, 3, 38) ity ātmanepadam: ṛkṣv asya kramate buddhiḥ, na pratihanyata ity arthaḥ, yuddhāya kramate, utsahata ity arthaḥ, prājñe śāstrāṇi kramante, sphītibhavantīty arthaḥ; āna udgamane (I, 3, 40): ākramate nabho 'rkah, jyotirudgamanā iti vaktavyān (I, 3, 40, 1 Bh.) neha: ākrāmati dhūmo harmyatalam; veḥ pādaviharaṇe (I, 3, 41): sādhū vikramate 'svaḥ, neha: vikrāmaty ajinasandhiḥ; propābhyāṁ samarthābhyaṁ (I, 3, 42): prakramate bhoktum, upakramate; anupasargād vā (I, 3, 43): kramate, krāmati; snukramor anātmanepadanimitta (VII, 2, 36) itiḥ: prakramitum, cikramiṣati, cikramiṣā, cikramiṣuḥ, neha: praci-

¹ vgl. Uṇ. IV, 2 und Hem. Uṇ. 699 ² so alle Hss.

³ vgl. Hem. Uṇ. 502 ⁴ so (pada⁰) C, K, S; P pāda⁰

krausate. udito vā (VII, 2, 56) it: kramitvā krāntvā, anitpakṣe kramaś ca ktvi (VI, 4, 18) iti vā dīrghaḥ: krantvā, uṇādau kramukah¹. nityam kauṭilye gatau (III, 1, 23) yañ: caṅkramyate, jucaṅkramya (III, 2, 150) iti yuc: caṅkramanah; ghañi nodāttopadeśasya (VII, 3, 34) iti vṛddhir nāsti: kramah, upakramah; janasanakhana (III, 2, 67) iti viṭ, viḍvanor (VI, 4, 41) āt: dūra-krāḥ; kramitamiśatist mbhām ata ic ca (Uṇ. IV, 121) iti kiḷi: krimih, bāhulakāt (III, 3, 1) samprasāraṇam ca: kṛmih. śakadhrṣajñāglā (III, 4, 65) iti tumun: prakramate bhoktum (502)

udāttā udāttetaḥ 469

aya vaya paya maya caya taya naya² gatau. ito revṛparyantā (540) ekonacatvāriṁśat³ seta ātmanepadinaś ca. ayate, upasargasyāyatāv (VIII, 2, 19) iti latvam: palāyate, pa-lyayate, yena nāvyavadhānam (VIII, 2, 19 Kāś.) ity ekena varṇena vyavadhānam āśriyate, neha: pratyayate; dayāyāsaś ca (III, 1, 37) iti liṭy ām: palāyāṁcakre. vayate; asun (Uṇ. IV, 188): vayo bālyādi pakṣi ca, vayo ḥit (*vgl.* Uṇ. III, 120): vāyasah. payate, payah. mayate; meño (I, 1010) 'pi mayate. cayate, ghañ (III, 3, 18. 19): cāyah, cinoteś (V, 5) cayah. nayate, liṭi neye; ḥiñ prāpaṇe (I, 950): nayati, nayate, nināya, ninye. taya rakṣaṇe ca: tayate, Tāyī⁴ Jinaḥ (503—509)

daya dānagatirakṣaṇahimśādānešu. dayate, adhīgarthdayeśāṁ karmani (II, 3, 52) ṣaṣṭhi: mātūr dayate, dayyate, dayitā, dayāyāsaś ca (III, 1, 37) iti liṭy ām: dayāṁcakre. spr̄higṛhipatidayi (III, 2, 158) ity āluc: dayāluḥ, bhidāditvād (III, 3, 104) dayā; dayitam. deñ rakṣaṇe (I, 1011): mātarām dayate, diyate, dātā (510)

raya gatau. rayate. rayah, nirayah (511)

ūyi tantusaṁtāne. ūyate, ūyitā, ūyāṁcakre. śvidito niṣṭhāyām (VII, 2, 14) net: ūtaḥ (512)

pūyī viśaraṇe durgandhe ca. pūyante⁵ yavāḥ, vrāṇah pūyate; pūyitā. pūtaḥ, pūtiḥ (513)

knūyī śabda undane ca. undanam kledanam. knūyate, knūyitā. knūtah, na ya (III, 2, 152) iti yuj nāsti, atas tacchilādau kartari tṛṇ (III, 2, 135) eva: knūyanaśilaḥ knūyitā, arti-

¹ *vgl.* Hem. Uṇ. 53 ² so alle Hss. ³ P ekonapañcāśat

⁴ *vgl.* Hem. Dh. I, 797 ⁵ P vipūyante

hrīvlī (VII, 3, 36) iti ḡau puk: knopayati, cele knoper (III, 4, 33)
iti ḡamul: vastraknopam vṛṣṭo devalī (514)

kṣmāyī vidhūnane. kṣmāyate, kṣmāpayati. kṣmātaḥ (515)
sphāyī opyāyī vṛddhau. sphāyate, sphāyo va (VII, 3, 41)
iti ḡau vatvam: sphāvayati. niṣṭhāyāṁ sphāyal sphī (*vgl.* VI,
1, 22): sphātaḥ, īdittvaiṇ sphāyer ādeśānityatve lingam: sphātaḥ;
uṇḍāu phenah (Uṇ. III, 3), sphiro bahul (Uṇ. I, 54), sphāyi
(Uṇ. II, 13) iti rak: sphāram. pyāyate, dīpajanaabudha (III, 1, 61)
iti kartari vā ciṇ: apyāyi apyāyiṣta. pīnah, pyāyal pī (VI, 1,
28) svāṅge, oditaś ca (VIII, 2, 45) iti niṣṭhānatvam, andhūḍhasor
āñti vaktavyād (*vgl.* VI, 1, 28, 1) āpīno 'ndhuḥ, āpīnam uḍhaḥ,
neha: āpyānaś candramāḥ; lidyañoś ca (VI, 1, 29) iti pī: āpīye,
āpepiyate, kṛty aca (VIII, 4, 29) iti prāpte na bhābhūpūkamī-
gami (VIII, 4, 34) iti ḡatvaiṇ nāsti: prapyānah (516. 517)

tāyṛ saṁtānapālanayoḥ. saṁtānah prabandhaḥ. tāyate,
atātāyat, dīpajanaabudhapūri (III, 1, 61) iti kartari vā ciṇ: atāyi
atāyiṣta. taya rakṣaṇe (I, 508): tāyate, atitayat (518)

śala calanasaiṇvaraṇayoḥ. śalate. śalatiti śala hula
patl gatau (I, 896—898), tathā śala śvalla āśugamane (I, 582.
583). iṇbhikāpā (Uṇ. III, 43) iti śalkal kāṣṭhatvak, śalipaṭi-
patibhyo nit: śalākā (*vgl.* Uṇ. IV, 14), kṛśśali (Uṇ. III, 122) ity
abhac: śalabhaḥ, śalimandibhyām ūkañ¹ (*vgl.* Uṇ. IV, 42): śālūkah,
śalalaṁ śalaṁ ca śvāvilloma, sānasivarṣasiparṇasitaṇḍulāṅku-
śacaṣālevalpalavaladhiṣṇyaśalyā (Uṇ. IV, 107) iti śalyam, śa-
lyakah śvāvit (519)

vala saṁvaraṇe. valate. trapodvalitali, vālāḥ keśāḥ,
valmīkam. jvalādau bala prāṇane (I, 893): balati, curādau mit
(X, 85): balayati. śukavalkolkā (Uṇ. III, 42) iti valkah, in
(Uṇ. IV, 117): valis tvaksainkocah, valer guś ca (*vgl.* Uṇ. I, 20)
iti valguḥ, valimalitanibhyah kayan (Uṇ. IV, 99): valayal, vali-
kaṁ (Uṇ. IV, 25) paṭalaprāṇtal. ayaṁ dantyoṣṭhyādiḥ, bala
prāṇane tv oṣṭhyādir ity āhuḥ: balam, balir upahāraḥ, bālah,
balākā, balvajah. vala valleti Durgah, tathopakramāt vallūraṁ
śuṣkamāṁsam, vallavo godhuk, vallabhaḥ prāṇapriyah, valli,
vallarī, vallā (520. 521)

¹ so alle Hss.

mala malla dhāraṇe. malate, malyate; mālā, mālatī tarubhedaḥ, malam, Malayah; mālayati, curādyadantān malayatiti Bhāttīḥ; ghe (III, 3, 118) gandhabhaṅgiḥ parimalah. mallate; mallaḥ, mallakah pātram, mallikā mallipuṣpam¹ (522. 523)

bhala bhalla paribhāṣaṇahimśādāneṣu. bhalate, ūkah (vgl. Uṇ. IV, 40): bhalūka ṛkṣalih. bhallate; ulūkādau (Uṇ. IV, 41) bhallūko 'cchabbhallah, bhallaḥ kṣuraprah, bhallīḥ, Bhallatāḥ; curādau bhala ābhāṇḍane (X, 161) tañānī²: vibhālayate, bhālukah (524. 525)

kala śabdasaṅkhyānayoḥ. kalate, ākalate, saṅkalate, parikalate, pratyākalate, vikalate. ac (III, 1, 134): kalaḥ, kalyate: kālaḥ, ghañ (III, 3, 19); kalaniyam, kalyam; kālyam prabhātam, kāle sādhu (IV, 4, 98) vā; kalitam, Kalīḥ, kalikā, kardikāder³ amac (vgl. Uṇ. IV, 84): kalamaḥ, pṛkalibhyām uṣac (vgl. Uṇ. IV, 75): kaluṣaḥ; uṇādau kalmaṣam⁴, kalmāṣaḥ⁴; kalyo 'ghnyādau (Uṇ. IV, 111), kalāsu sādhur (IV, 4, 98) vā; kalāyah satinakah, kalilaiḥ vyāptaiḥ gahanaiḥ ca, kalalaiḥ śukraśoṇitamalam. curādau kala saṅkhyāne 'dantah (X, 319): kalayati, kalanā, kalā; bāhulakāt (X, 392) kala kila pila kṣepe (X, 64. 65) ity asmāt kālayati, kālaḥ, kālanam, kālanā, kāliḥ; kālikā tu meghajalaiḥ manojñādau (V, 1, 133) (526)

kalla aśabde; aśabde tūṣṇīmbhāve. kallate. kallaḥ, kallolah (527)

tevṛ devṛ devane. tevate, atitevat. devate, adidevat; artikamibhrami (Uṇ. III, 132) ity aralih: devaraḥ, śakādibhyo 'tan (Uṇ. IV, 81): devataḥ ūṛṇāvṛttih, vrṣādibhyaś cit (Uṇ. I, 108): devalah; divādau (IV, 1) dīvyati, curādau divu parikūjane (X, 166): devayate, ā kusmāt (s. X, 135) tañ, adidivat, tathā divu ardane (X, 185): paridevayati (528. 529)

evṛ⁵ śevṛ sevṛ sevṛ kevṛ khevṛ glevṛ pevṛ plevṛ mevṛ mlevṛ sevane. sevate, siševe, asișevat, aşopadeşasya siseve, asisevat; parinivibhyah seva (VIII, 3, 70) iti ṣatvam: nişevate, advyavāye 'pi (VIII, 3, 71) iti paryashevata, stautiñyor eva şan̄y abhyāsān (VIII, 3, 61) niyame prāpte sthādiṣ abhyā-

¹ P om. puṣpam ² P tañādau ³ so K und P, C kardikađyor; vgl. Hem. Uṇ. 347 ⁴ vgl. Hem. Uṇ. 562. 563 ⁵ so alle Hss.

sena cābhyaśasya (VIII, 3, 64) iti ṣatvaṁ: niṣiṣeviṣate. kevate uṇḍau yuktam, vṛṣādibhyaś cid (Uṇ. I, 108) iti kalac: kevalaḥ (531 a. 536. 530. 539. 537. 532. 533. 538. 534. 535)

revṛ plutigatau; plutibhir gatau. revate, Revā Narmadā. revatī tu rīno (IV, 30) rūpam (540)

udāttā anudāttetaḥ 508

mavya bandhane. ito 'vāntā (631) aṣṭāśītiḥ setaḥ para-smaipadinaś ca. mavyati¹ (541)

sūrkṣya īrṣya īrṣya īrṣyārthāḥ. īrṣyā kāmajam asahanam². krudhadruherṣya (I, 4, 37) iti saṁpradānam: Cai-trāyerṣati; īrṣyates tṛtyasya (VI, 1, 3, 2) ekāco dvirvacanam: īrṣyishiṣati, vyañjanasyety eke: īrṣiyiṣati; ṇyantāc caṇī tṛtyai-kāco 'bhāvād dvitīyasyaiva dvitvam, tṛtyābhāvena vārttikā-pravṛtteḥ, tataś ca halādišeṣād (VII, 4, 60) abhyāse śakāra eva śrūyate: airṣiyat, vyañjanasyeti pakṣe yakārasyaiva dvitvam: airṣiyat (542—544)

haya gatikāntyol. hayatı, hayaḥ (545)

śucyī abhiṣave. abhiṣavo draveṇādravāṇāṁ parivāsanam; snānam iti Cāndrāḥ (vgl. Ca. Dh. I, 161). śucyati, liṭ: śuśucya. śuktal, yasya hala (VI, 4, 49) iti yalopal. cuci³ iti Durgal (546)

harya gatikāntyol⁴. haryati. haryatēḥ kanyan hira ca (Uṇ. V, 44): hiraṇyam (547)

alā bhūṣaṇaparyāptinivāraṇeṣu. pacativat (I, 1045) sānunāsika itītsaṁjñārthaḥ. alati. Alakā purī; alakāḥ keśaḥ, kvun śilpisamjñayoh (Uṇ. II, 32); alindah, alikaiṇ lalāṭam, alī-kam, alir bhramarāḥ, alīś ca, alīḥ sakhī paṅktiś ca, alarko rogitah svā. alaktakam araktakam tu ralayor aikyāt⁵ (VIII, 2, 18 Kāś.) (548)

ñiphalā viśaraṇe. phalati, pratiphalati, utphalati; tṛphalabhaṭrapa (VI, 4, 122) iti liṭy etvābhyaśalopau: pheluh. phalakam kvun śilpisamjñayoh (Uṇ. II, 32), phalahakas tūṇḍādu⁶; caraphaloś ca, ut parasyātaḥ (VII, 4, 87. 88): pamphulyate, ti ca (VII, 4, 89): paṇḍhultah, vartamāne ñītaḥ ktaḥ (III, 2, 187):

¹ P addit mavyah ² P asahiṣṇutvam ³ alle Hss. śuci, aber vgl. Hem. Dh. I, 404 und Mādh. I, 508 ⁴ KC kāntigatyol

⁵ K ekatvāt ⁶ vgl. Hem. Uṇ. 33

praphullaḥ, anupasargāt phullakṣība (VIII, 2, 55) iti kte phullaḥ sādhuḥ, utphullasaṁphullau vaktavyāt (VIII, 2, 55, 1 Bh.), upasarge praphultaḥ; āditaś ca (VII, 2, 16) iti nāsti, vibhāṣā bhāvādikarmaṇoh (VII, 2, 17): phullam anena, phalitam anena, praphultaḥ praphalitaḥ; phalipāti (Uṇ. I, 19) iti phalgar¹ asārah¹, phalgunī. phala niṣpattāv (I, 563) ity asmāt phalitaḥ, phulla vikasane (I, 565): phullitaḥ (549)

mīla śmīla smīla nimeṣaṇe. nimeṣaṇam saṁkocaḥ. mīlati; pramīlā tandrī, mīlanam, bhrājabhāsadipa (*vgl.* VII, 4, 3) ity upadhāhrasvo vā: amimīlat, amīmilat; laukikān miler (VI, 71) milati, melanam. śmilasthāne kṣmileti Cāndrāḥ (Ca. Dh. I, 163) (550—553)

pīla pratiṣṭambhe. pratiṣṭambho rodhanam². pīlati. pīlanam; kvasuh, ned vaśi kṛti (VII, 2, 8): pipīlvān; kharuśāṅkv (Uṇ. I, 37) iti bāhulakāt (III, 3, 1) pīluḥ; pipīlakah, pipīlikā (554)

nīla varṇe; varṇopalaksitāyām kriyāyām, yathā: śvetām nīlati marakatakāntyā; praṇilati. nīlam, nīlī, nīlah³ kuṭṭimah³, nīlaṅguḥ krimih (555)

śīla samādhau. samādhir aikāgryam. pariśīlati. anuśīlitah, śīlikāmi (III, 2, 1, 7) iti ṣah: māṁsaśīlā, śailūṣo naṭah, bāhulakāt (III, 3, 1), Śilūṣāpatyam ity eke. curādau (X, 332) śīlayati (556)

kīla bandhe. kīlati. utkilitah, kīlakah, kīlā, kīlālam; kīlir dhātvarthe. ḥic: kīlayati (557)⁴

kūla āvaraṇe⁵. anukūlati. kūlyate 'mbhasā (III, 3, 19): kūlam. kula saṁstyāne (I, 895), asmāt kulam. karoter dve ca (*vgl.* VI, 1, 12 Kāś.) iti cakārāt kukūlam tuṣāgnih (558)

śūla rujāyām. śūlati. ac (III, 1, 134): śūlam (559)

tūla niṣkarṣe. niṣkarṣo vastunilīṣāraṇam. tūlati. tūlam, tūlis tūlaśayyā, śalākāyām tu tūlikā (560)

pūla saṁghāte. pūlati. pūlah, pūli ṭṛṇoccayaḥ (561)

mūla pratiṣṭhāyām. mūlati. mūlam; unmūlayati kleśān, unmūlitaḥ. curādau mūla rohaṇe (X, 63): mūlayati (562)

phala niṣpattau. niṣpattiḥ siddhiḥ. phalati. phalitaḥ, ūiphalā (I, 549) ity asya phullah⁶, phalam, phaler itaj ādeś ca paḥ (Uṇ. V, 34): palitam (563)

¹ P phalgu asāram ² P rodhaḥ ³ P om. ⁴ KC om.

⁵ KC saṁvaraṇe ⁶ P saṁphullah

culla hāvakaraṇe; abhiprāyasūcane 'rthe. cullati;
cullih (564)

phulla vikasane. phullati. phullam (III, 1, 134), phullitam (565)

cilla śaithilye. cillati. cillih, cillaḥ pakṣī (566)

tilla gatau. tillati. tilety api Durgah: telati (567)

vellṛ celṛ kelṛ khelṛ kṣvelṛ¹ calane. veller dvibaddho lakārah. vellati; vellitah, avivellat, velā tu vela kālopadeśa (X, 334) ity asmāt. celati, pāpacelī; celā cila vasana (VI, 63) ity asmāt. kelati; kelih, kelitam; kīla bandhe (557), asmāt kīlah, kīlakam, kilitam. khelati; khelyate 'treti (III, 3, 19) khelam, khelatiti (III, 1, 134) khelā khuralih; khilam pr̄śodarāditvāt (VI, 3, 109). kṣvelati, kṣvelā (573. 569—572)

pelṛ phelṛ śelṛ² gatau. pelati, pelitam, apipelat; pelam vṛṣaṇah, pelavaṇ tanu, pelakas tvaggandhah. phelati; phelā bhuktojjhitam, ke (III, 1, 135) phelah palah. śelati³, asišelat³ (574—576)

skhala calane⁴. skhalati; skhalitvā (577)

khala saṁcaye ca. cakārāc calane. khalam bhagah padam ca (vgl. III, 3, 125 Kāś.⁵) iti vaktavyād ghah, ac (III, 1, 134): khalah, khaliḥ piṇyākah, khalatiḥ, khalvāṭah, khalvaiḥ gabhīram, khalinam aśvamukhāvaṇam⁶ (578)

gala adane. galati. galah; sravaṇe 'py anekārthatvāt (X, 392 a. E.). uṇādau gallah kapolādih, galvarkah⁷ sphāṭikah⁸, galeś ca (vgl. Un. V, 26) iti gulphah. curādau gala srāvane (X, 160) taṇi: udgālayate (579)

sala gatau. salati. salilam, sālah (580)

dala viśaraṇe. dalati. uṣikuṭidalikacikhajibhyah kapan (Un. III, 142): dalapah, dalam. mittvād (I, 856) dalayati, curādau (X, 211) dālayati (581)

śala śvalla āśugamane. śalati, ato lrāntasya (VII, 2, 2) iti vṛddhiḥ: aśālit. ulvādau (Un. IV, 95) śulvam tāmraṇ rajjuś ca; śulkam⁹ (582. 583)

¹ K kvelṛ ² P f. śelṛ: śelṛ selṛ ³ P selati, asišelat
asiselat ⁴ so alle Hss. ⁵ s. die Fußnote daselbst ⁶ KC om.

⁷ C gallakah ⁸ P sphāṭikā ⁹ P om.

khorṛ kholṛ gatipratighāte. khorati; khorādhamastrī, khorikā pātri, khoraḥ khañjaḥ. khoḍṛ iti Durgaḥ: khoḍaḥ kuṇiḥ. kholaṁ śirastram (584)

dhorṛ gaticāturye. dhorati, adudhorat. ādhoraṇo hastipakah¹; dhoritam, dhoritakam aśvagatau (585)

tsara chadmagatau; chadmaprakārārthe. tsarati. bhṛmr̥si (Uṇ. I, 7) ity uh: tsaruḥ khadgādimuṣṭiḥ. tsadmety² apīti Kauśikāḥ: tsadmati² (586)³

abhra babbra mabhra cara gatyarthāḥ. abhrati; abhrām. babhrati; kṛṇo⁴ dve ca, kur bhraś ca (vgl. Uṇ. I, 22, 23) iti babhrur nakulaḥ. mabhrati. carati, carir bhakṣaṇe 'pi; udaś caraḥ sakarmakād (I, 3, 53) iti tañ⁵: geham uccarate, ullaṅghayatī arthaḥ⁶, neha: uccarati dhvaniḥ; samas tr̥tiyāyuktāt (I, 3, 54): aśvena saṁcarate; caraphaloś ca, ut parasyātāḥ (VII, 4, 87, 88): cañcūryate, cañcūraḥ. ti ca (VII, 4, 89): cūrtih; caritam, gadamadacarayamaś cānupasarge (III, 1, 100) yat: caryam, carer āni cāgurau (III, 1, 100, 1): ācarya upadeśaḥ, ācāryo guruḥ, āścaryam anitye (VI, 1, 147) sāduḥ; pacādau (III, 1, 134) caraḥ⁷, paṭaccaraś cauraḥ, paṭamāś caratīti, paṭayamāś caratīti pāṭaccaro vā, paṭaccaram jīrṇavastram, paṭa ivācarat, bhūtapūrvam; prajñādau (V, 4, 38) cāraḥ, kvun śilpisamjñayoli (Uṇ. II, 32): Carako muniḥ, careṣ taḥ (III, 2, 16): Kurucaraḥ, Kurucarī, bhikṣāsenādāyeṣu ca (III, 2, 17) iti taḥ: bhikṣācaraḥ, senācaraḥ, ādāyacaraḥ; alam-kṛñnirākṛñ (III, 2, 136) itiṣṇuc: cariṣṇuh, gocarasamācara (III, 3, 119) iti dvau sādhū, icchā (III, 3, 101) ity atra paricaryā sādhuh; lokāc caryā, parivrājakādināṁ dhyānādyupāye sthitih; yuc (III, 2, 148): caraṇaḥ, lyut: (III, 3, 115) caraṇam, artilū-dhūsūkhanaṣahacara itra (III, 2, 184): caritram, carer vṛtte (Uṇ. IV, 171) ḥitran: cāritram, khanikaṣyañjyasi (Uṇ. IV, 139) itiḥ: cariḥ prākārāgram, iṇ: cāriḥ⁸, dṛṣṇijani (Uṇ. I, 3) ity uṇ⁹: cāruḥ, bhṛmr̥śt̥cari (vgl. Uṇ. I, 7) ity uh: carur havyapākaḥ,

¹ K ādhoraṇaḥ karipakah ² so KC und vgl. Hem. Dh. I, 405; P tsadety und tsadati ³ hier dürfte kmara hūrchaṇe nur versehentlich ausgefallen sein ⁴ P yākṛṇo[r] ⁵ P tañānau ⁶ P addit geham uccaramāṇaḥ ⁷ P carat ⁸ vgl. Hem. Uṇ. 619
⁹ uṇ f. ḥnuḥ alle Hss.

careś ca (Uṇ. V, 69) ity amac: caramah, ktin (III, 3, 94): cūrtih, brahmacūrtih; caritam (III, 3, 2 Kāś.) carma (588—591)

ṣṭhivu nirasane. na subdhātuṣṭhivuṣvakkīnām (*vgl.* VI, 1, 64, 1) iti dhātvādeḥ saḥ so nāsti. ṣṭhivuklamvācamāṁ śī (VII, 3, 75 Kāś.) iti dīrghaḥ: ṣṭhīvaṭi. lyuṭi vā guṇaḥ (*vgl.* Candra-S. I, 3, 98): ṣṭhevanam, ṣṭhīvanam; ṣṭhyūtvā ṣṭhīvitvā (VII, 2, 56), tiṣṭheva, ṣakārāt paras thakāro 'yam ity eke (*vgl.* VI, 1, 64 Kāś.): tiṣṭheva (592)

ji jaye. jayo 'trotkarṣaḥ. jayati, viparābhyaṁ jer (I, 3, 19) iti tañānau: vijayate, parājayate. lakṣye 'niṭko 'yam: jetā, ata eva Kauśiko 'muṁ nādhyaiṣṭa, ji jri abhibhava (I, 993. 994) ity anenaiva siddhatvāt; tan na, akarmakasakarmakatvārtham ubhaylor upādānam. kṛvāpāji (Uṇ. I, 1) ity uṇ: jāyur auṣadham; jaitram, jetur idam (IV, 3, 120) (593)

jīva prāṇadhāraṇe. jīvati. jīvah, bhrājabhāsabhāṣadīpa-jīva (VII, 4, 3) iti vā hrasvah: ajījīvat ajījīvat, yāvati vinda-jīvor (III, 4, 30) iti ḡamul: yāvajjīvam agnihotram juhuyāt, jīvakaḥ pakṣī, jīvāñjīvah¹ pakṣiviṣeṣaḥ¹, jīver ātuḥ (Uṇ. I, 80): jīvātūr jīvanauṣadham, jīvitam, jīver ātṛkan vriddhiś ca (Uṇ I, 81): jaivātṛkaś candraḥ, jīvanasya mūto jīmūtaḥ², jīvikā sañjñāyām (III, 3, 109) (594)

pīva mīva nīva³ tīva sthaulye. pīvati; pīvah puṣṭah, chitvaracchatvara (Uṇ. III, 1) iti pīvaraḥ. nīvih, nīvī mūladha-nam. tīvaram, tīvram (595. 596. 598. 597)

kṣīva nirasane. kṣīvati, kṣīvitah, acīkṣivat. kṣībṛ made (I, 407), asmāt kṣībate, kṣībah⁴, acīkṣibat. kṣīvu iti Candraḥ (Ca. Dh. I, 191): kṣevati, kṣyūtvā kṣevitvā, divādau (Ca. Dh. IV, 4) kṣīvyati (599)

urvī turvī durvī dhurvī hiṁsārthāḥ⁵. ūrvati; ūḥ, ūrṇaḥ. tūḥ, tūrṇaḥ. dūḥ, dūrṇaḥ, dūrvā. dhūḥ, dhūrṇaḥ, ha-simṛgriṇ (Uṇ. III, 86) iti tan: dhūrtaḥ. thurvī (Ca. Dh. I, 195) iti Candraḥ, jurvīti Daurgāḥ: jūrvati, juh, jūrṇaḥ (600. 601. 603. 604. 602)

gurvī udyame. gūrvati. gūḥ, udgūrṇaḥ. curādau gūrī udyame (X, 155): āgūrayate (605)

¹ P jīvāñjīvakaś cakoraḥ ² vgl. Uṇ. III, 91 und Hem. Uṇ. 216

³ so alle Hss. ⁴ P addit napuṁsakah ⁵ P hiṁsāyām

murvī bandhane. mūrvati. mūrvā tṛṇam, yadvikāro (s. IV, 3, 134) maurvī; mūḥ, mūrṇah (606)

pūrva parva marva pūraṇe. pūrvati, pūrvah. parvati, parvataḥ (607—609)

carva adane. carvati. carvitah, Cārvakah. curādau carvayati¹. arba barbety oṣṭhyāntau (s. 442. 445) (610)

bharva himsāyām. bharvati, bharvah (611)

garva kharva darpe. carvādīnām ṣaṇṇām punaḥpāṭho 'rthabhedārtha ity eke (614. 613)

arva śarva himsāyām. arvah, Śarvah (615. 616)

ivi vyāptau. invati. vakārasya dantyoṣṭhyatvāj jhaltvābhāvād (VIII, 3, 24) anusvārābhāvah (618)

pivi mivi nivi² secane. pinvati, minvati. sevana ity eke (619—621)

ivi jivi divi dhivi prīṇanārthah. invati; invakā mṛgaśirastārakah. jinvati. dhinvikṛṇvyor a ca (III, 1, 80) ity uvikaraṇah: dhinoti. hivīti ca Cāndrah (Ca. Dh. I, 204): hinvati (622—625)

rivi ravi davi² dhavi gatyarthah. riṇvati, raṇvati. abi rabīty oṣṭhyāntau (403. 401): rambate; karambah, karambitam. dhanvati, dhanvā (626—628)

kṛvi himsākaraṇayoh. dhinvikṛṇvyor a ca³ (III, 1, 80): kṛnoti (629)

mava bandhane. jvaratvarasrivyavimavām upadhāyāś ca (VI, 4, 20) ity ūṭh: mūḥ, muvau (630)

ava rakṣaṇagati[kānti]prītitṛptyavagamapraveśa-śravaṇasvāmyarthayācanakriye chādiptyavāptyāliṅgā-nahimśādānabhāgavṛddhiṣu. aṣṭādaśārthah. avati. ūḥ, uvaū; ūtiyūtijūti (III, 3, 97) ity ūtiḥ sādhuh, sitanigami (Uṇ. I, 70) iti tun: otur mārjārah, avates tilopaś ca (Uṇ. I, 141): om, arti-sṛdhṛdhamyaśi (Uṇ. II, 103) ity anih: avaniḥ, iṇśidiṇuṣyavibhyo nak (vgl. Uṇ. III, 2): ūnah, avitṛṣṭṛtantribhya iḥ (Uṇ. III, 158): avih rajasvalā, in (Uṇ. IV, 117): avih; avaṭah, avinah (631)

udāttā udāttetah 596

¹ vgl. Hem. Dh. I, 453 ² so alle Hss. ³ P cety uvikaraṇah

dhāvū śuddhau. udāttah svaritet. udāttah set, svaritettvāt svaritañitah kartrabhiprāye kriyāphala (I, 3, 72) ity ātmanepadam: dhāvate pādau, dhāvati. dhāvitvā dhautvā, dhautah, dhāvakah. dhāvati (s. I, 982) iti vegitāyām¹ gatāv¹ āhuḥ (632)

dhukṣa dhikṣa saṁdīpanakleśanajīvaneṣu. ito ghasyantah (682) ṣaṭcatvārimśat seta ātmanepadinaś ca. dhukṣate, saṁdhukṣitah (633. 634)

vṛkṣa varāṇe. vṛkṣah (635)

śikṣa vidyopādāne. śikṣer jijñāsāyām (I, 3, 21, 3) tānānau: dhanusi śikṣate, anyatra śikṣati, śaktum icchatīti san (III, 1, 7). śikṣitah, śikṣā (636)

bhikṣa yācñāyām alābhe lābhe ca, kleśe ca vyaktāyām vāci; tattaddeśādiprasiddhārthānām pr̄thañirdeśah. bhikṣate. jalpabhikṣa (III, 2, 155) iti śākan: bhikṣākah, bhi-kṣākī, sanāśaiṣa (III, 2, 168) ity uḥ: bhikṣuh. kleśa ceti sa-bhyāḥ pr̄thak petuh, tathā ca kleśa bhāṣaṇa iti Cāndrañi sūtram (vgl. Ca. Dh. I, 445), kleśa bādhana iti Daurgam: kleśate, kleśitah; divādau (vgl. IV, 52 a) kliṣyati², kryādau (IX, 50) kliśnāti, curādau (?) kleśayati (637. 638)

dakṣa vṛddhau śīghrārthe ca. dakṣate. Dakṣah, striyām Āsuridākṣibhyām śphaḥ (vgl. IV, 1, 19, 1) Dākṣāyāṇī Tārā; drudakṣibhyām inan (Uṇ. II, 50): dakṣipah, śrudakṣi-spṛhibhya āyyah (vgl. Uṇ. III, 96): Dakṣāyyo Garuḍah, tasyā-patyaṁ dākṣāyyo gṛdhrah (639)

dīkṣa maunḍye jyopanayanāni yama vratādeśeṣu. maunḍyām vapanam, ijyā yajanam, upanayanaṁ mauñjibandhah, niyamaḥ saṁiyamah, vratādeśah saṁskārādeśakathanam. dīkṣate. dīkṣitvā, dīkṣā, sūdadīpadikṣaś ca (III, 2, 153) iti yuj nāsti: dīkṣitā. anye dīkṣa maunḍye, jyo³ upanayanādau³ cety āhuḥ: jyavate⁴, jīnah⁴ (640)

īkṣa darśane. rādhikṣyor yasya vipraśna (I, 4, 39) iti saṁpradānam: Caitrāyekṣate. īkṣikṣamibhyām ca (III, 2, 1, 8) iti ṣaḥ: grāmekṣā strī; prekṣā (641)

īṣa gatihimsādarśaneṣu⁵. īṣate. ac (III, 1, 134): īṣā

¹ P vegitagatāv ² so alle Hss. ³ KC jyopanayanādau

⁴ so alle Hss.; vgl. auch Hem. Dh. I, 881 und Vop. 11, 2 ⁵ P ōdāneṣu

kīlikā; halamanasor īşah¹ pararūpam¹; halīşā², manīşā³; īşeh kic ca (Uṇ. I, 14): işur bāñah, īşeh kid dhrasvaś ca (Uṇ. IV, 21) itīkah: işikā⁴. tṛṇāgram. īsatiti īşa uñcha (I, 715) ity asya rūpam (642)

bhāṣa vyaktāyām vāci. bhāṣate, bhrājabhāsa (VII, 4, 3) iti vā hrasvah: ababhāsat abibhaṣat. bhāṣyam, bhāṣitam, bhāṣā (643)

parṣa snehane. parṣate. ghṛṇiprṣṇi (vgl. Uṇ. IV, 52) iti pārṣṇil, parṣat pariṣat tu sīdateḥ (I, 907) (644)

ges̄r anvicchāyām. anvicchā anveṣanam. ges̄ate, aji-geṣat (645)

yeşr prayatne. yeşate (646)

jeşr neşr eşr hreşr⁵ gatau. jeşate. neşate, naptrneştr (Uṇ. II, 96) ity atra neşta. anveşate, anveşitaḥ, işer (VI, 59) anvişṭal; mā bhavān anveşisat. divādāv iṣa gatau (IV, 19): anvişyati, tudādāv iṣu icchāyām (VI, 59): anvicchatī, kryādāv iṣa ābhīkṣṇye (IX, 53): anvişnāti, curādāv (?) anveşayati; anveştiti tu bhrāntiprāyogaḥ (647—650)

heşr avyakte śabde. heşate 'svaḥ. heşitam, heşā. reşr ity api Candraḥ (Ca. Dh. I, 455) (652. 651)

kāṣṭ śabdakutśāyām. śabdasya kutsā rogītvāt. kāsate, kāspratyayād ām (III, 1, 35): kāsāñcakre. kāsaḥ. vikāsaḥ kasateḥ (I, 913) (654)

bhāṣr dīptau. bhāṣate, bhrājabhāsa (VII, 4, 3) iti vā hrasvah: ababhāsat, abibhasat. bhañjabhāsamido ghurac (III, 2, 161): bhāsurah, stheśabhbāsa (III, 2, 175) iti varac: bhāsvaraḥ, bhrājabhbāsa (III, 2, 177) iti kvip: bhāḥ. bhātes (II, 42) tu bhā, cintipūji (III, 3, 105) iti cakārād aṇ. guroś ca hala (III, 3, 103) ity apratyayah: bhāsā (655)

rāṣṭr śabde. rāsate. rāsivallibhyām ca (Uṇ. III, 125) iti rāsabhaḥ; rāsnā, rāsakal⁶ (657)

nāṣṭr śabde. nāsate (656)

nāsa kauṭilye. asya⁷ nasate; nāsā, nāsikā (658)

¹ P īşeh pararūpatvam ² P addit halārthe 'pi ³ diese Regel findet sich in späteren Fassungen des Gaṇa Śakandhvādi zu VI, 1, 94, aber noch nicht in Bh. und Kāś. ⁴ P işikā ⁵ KC pres̄r ⁶ P addit rāsaḥ ⁷ P asmān

bhyasa bhaye. bhyasate. bheṣṭ¹ iti Candraḥ (Ca. Dh. I, 607): bheṣate¹ (659)

āñāḥ śasi icchāyām. āśāṁsate, āśāṁsyate. āśāṁsā, sanāśāṁsabhiṣām uḥ (vgl. III, 2, 168): āśāṁsuḥ. Śānsu stutāv (I, 764) ity asya śāṁsatī, śasyate, śastam. Durga āñāḥ śāśu ity āha: āśāsate, āśāsyate, āśāsītvā āśāstvā, āśāsā, āśāstalī². adādāv āñāḥ śāsu icchāyām (II, 12), tañ: āśāste, āśih, tathā śāsu anuśiṣṭau (II, 66): śāsti (660)

grasu glasu adane. grasate. grastvā grasitvā, grastaḥ, grasater ā ca (vgl. Uṇ. I, 142) iti grāmaḥ; grāsaḥ, grīṣmaḥ (Uṇ. I, 149) (661. 662)

īha ceṣṭāyām. īhate, īhāmcakre, īhitā. īhitam, īhā (663)

bahi mahi vṛddhau. bañhate; lañghibaiñhyor nalopāś ca (Uṇ. I, 30) iti bahu³. mañhate; vartamāne prṣadbiḥad (Uṇ. II, 84) iti mahat, mahī tu maheḥ pūjārthāt (X, 321) (664. 665)

ahi gatau. aīnhate. aīnhāḥ pāpam, āhanter do hrasvāḥ (vgl. Uṇ. IV, 137): aīhī; aīnhriḥ. trayaś curādau bhāśārthāḥ (X, 255—257): aīnhayati, bañhayati, mañhayati (666)

garha galha kutsane⁴. garhate, garhā. garha vinindane (X, 301) curādau vā ṇic: garhayati, garhati (667. 668)

barha balha prādhānye. barhate; vuni (III, 1, 150) Barhakahī, prabarhahī. balhahī, Balhir deśahī, bhave (IV, 3, 53) Bālhikahī. curādau bhāśārthau (X, 229. 230): barhayati, balhayati (669. 670)

varha paribhāṣaṇahīṁsādāneṣu (671)

pliha⁵ gatau. plehati⁶. śvanukṣan (Uṇ. I, 158) niti pliḥā (673)

vehṛ jehṛ bāhṛ prayatne. vehate; samścatṛpadvehad (Uṇ. II, 85) iti vehad garbhaghni gauḥ, vihanti (II, 2) ity eke. bāhate; kṣubdhavasvānta (VII, 2, 18) iti bāher bāḍham, bāhitam; vaha prāpaṇe (I, 1053): vahati, vahate, voḍhā (674—676)

drāhṛ nikṣepe⁷. drāhate, drāhyam. drāha nidrākṣaya iti Durgahī (677)

kāśṛ dīptau. kāśate; kathaī cākaśīti? upadhāhrasvo 'tra vaktavyaḥ. kāśahī, prakāśahī, akāśahī, pratīkāśahī, nīkāśahī,

¹ KC bhesṭ und bhesate ² P addit āśāstih ³ P bahuḥ

⁴ KC kutsāyām ⁵ KC pliha ⁶ KC om. ⁷ P nidrākṣaye

ikalı kāśe (VI, 3, 123) dīrghaḥaḥ; hanikuṣinīrami (Uṇ. II, 2) iti kāṣṭham, in (Uṇ. IV, 117): Kāśir deśaḥ (678)

ūha tarke. tarka utprekṣā. ūhate, upasargād asyatyūhyor (I, 3, 29, 3) iti vā tañānau: samūhati, samūhate. samūhaḥ, upasargād dhrasva ūhateḥ (VII, 4, 23): samuhyaṭe, parisamuhya, samuhyo 'gnih (679)

gāhū vi洛dane. vi洛dānaṁ parimalanam. gāhate 'mbhaḥ, gādhā gāhitā (VII, 2, 44). gādhaḥ (VII, 2, 15) (680)

glahū¹ grahaṇe. glahate, glādhā glahitā. gṛhū (Ca. Dh. I, 472) iti CandraDurgau (681)

ghasi karaṇe. ghaṁsate. Candro ghaṣīty āha: ghaṁsate. ghuši kāntikaraṇa iti Durgaḥ: ghuṁṣate (682)²

udattā anudattetaḥ 643

ghuṣir śabdārthaḥ. ito 'rhaparyantā (776) aṣṭāśītiḥ setaḥ parasmaipadinaś ca. ghoṣati, aghuṣat aghoṣit. ghuṣir aviśabdane (VII, 2, 23) niṣṭhāyāṁ net: ghuṣṭā rajjuḥ, neha: saṁghuṣitaṁ vākyam. curādau ghuṣir viśabdane (X, 187): ghoṣayati³, itnuc (Uṇ. III, 29): ghoṣayitnuḥ (683)

akṣū vyāptau saṁghāte ca. akṣo 'nyatarasyām (III, 1, 75) śnuḥ: akṣati akṣṇoti, aṣṭā akṣītā. akṣam, akṣaram (684)

takṣū tvakṣū tanūkaraṇe. tanūkaraṇe takṣa (III, 1, 76) iti śnuḥ: takṣati takṣṇoti, neha: saṁtakṣati vāgbhiḥ; taṣṭā takṣītā; taṣṭaḥ⁴, takṣā, Takṣakah. tvakṣati, tvaṣṭā tvakṣītā; tvakṣa tvacane (695) 'rthabhedārthaḥ (685. 686)

¹ KC addunt grahū

² Hem. I, 856, offenbar nach Ks.: ghasuḍ karaṇe, ghaṁsate. mūrdhanyānto 'yam iti Candraḥ: ghaṁsate. Candra selbst (I, 473): ghuṣir (l. ghuṣi) karaṇe. Maitreya I, 653: ghuṣi kāntikaraṇe, ghuṁṣate. Mādh. I, 642 wie Maitreya und dazu: ghiṣītīdupaḍham peṭhatuś CandraKāṣyapau, Svāmī (= Kṣīrasvāmī) ghaseti (l. ghasīti) dantyāntam adupadham papāṭha. yathā vayam tathā DevaMaitreyaDurgāḥ. Es handelt sich also um ein Verb, das in mehreren Formen (ghaṁsate, ghaṁṣate, ghiṁṣate, ghuiṁṣate) kursierte, ein Wort anscheinend der niederen Umgangssprache (kāntikaraṇe wohl = faire l'amour, karaṇe verhüllend dasselbe). Ein Verb in gleicher Bedeutung war dhūṣ (X, 98), und auch dieses zeigt ein ähnliches Schwanken in lautlicher Hinsicht

³ P addit gaur ⁴ P taṣṭam

ukṣa secane. ukṣatī. ukṣitah, śvanuksan (Un. I, 158)
nity ukṣā (687)

rakṣa pālane. caurād rakṣati (I, 4, 25). asun (Un. IV,
188): rakṣah (688)

ṇikṣa cumbane. cumbanam vaktrasamyoγalı. praṇikṣati;
vā nikṣaniṁsanindām (vgl. VIII, 4, 33) iti ṣatvam: praṇikṣitā
pranikṣitā (689)

tṛkṣa strkṣa ṣakṣa gatau. Tṛkṣasyāpatyaṁ Tārkṣyalı
(IV, 1, 105). strkṣah ṣopadeśo nyāyyalı, tathā ca Cāndrās tṛkṣa
strkṣa ṣakṣa (vgl. Ca. Dh. I, 215) iti peṭhuh. aminaksi (Un. III,
105) ity atran: nakṣatram; nabhrātṣūtre (VI, 3, 75) 'sya nipāta-
nam nāmnām vyutpattir avyavasthiteti jñāpanārtham (690—692)

makṣa roṣe. makṣati. ghañ (III, 3, 121): makṣalı; makṣikā,
yūkāmakṣikamaṇkuṇam¹ iti echāndasam (694)

vakṣa saṁghāte. asun (Un. IV, 188): vakṣalı (693)

tvakṣa tvacane. tvacanam tvaco grahaṇam, saṁvaraṇam
iti Durgāḥ. tvaṣṭā (695)²

sūrkṣya anādare. sūrkṣyati. ṣānto 'yam iti Candraḥ
(Ca. Dh. I, 219): sūrkṣati; asūrkṣanam aparibhavalı, yāntasyāpi
yasya hala (VI, 4, 49) iti yalopāt (697)³

kākṣi vākṣi mākṣi drākṣi dhrākṣi dhvākṣi kā-
ṇkṣāyām. kāṇkṣati. drākṣā. dhvāṇkṣah. drākṣi dhrākṣi
ghoranivāsite ca. dhvākṣi ceti Durgāḥ (698—703)

pakṣa parigraha ity eke (696)

cūṣa pāne. cūṣati. cūṣitah, cūṣitvā (704)

tūṣa tuṣṭau. tūṣati. divādau (IV, 75) tuṣyati (705)

pūṣa vṛddhau. pūṣati. puṣa puṣṭau (I, 732): poṣati,
divādau (IV, 73) puṣyati, kryādau (IX, 57) puṣṇāti, curādau
(X, 210) poṣayati. śvanuksan (Un. I, 158) niti Pūṣā (706)

mūṣa steye. mūṣati. mūṣā taijasāvartanī, gaurādau (IV,
1, 41) mūṣī, ṣṇvuli (III, 1, 133) mūṣakah. kaṣādau muṣa hiṇsā-
rthah (I, 723): moṣati, kryādau (IX, 58) muṣa steye: muṣṇāti.
muṣer dīrghaś ca (Un. II, 42) itīkah: mūṣikah. lūṣo 'pīti Dur-
gāḥ (707. 708)

sūṣa prasave. sūṣati, suṣūṣa. tālavyādir iti Carakah:
sūṣā śākam (710)

¹ P ⁰matkuṇam

² 694 vor 693

³ 696 nach 703

yūṣa hiṁsāyām, jūṣa ca. yūṣah, yūṣam. jūṣitah,
jūṣā (711)

bhūṣa alamkāre. bhūṣati; bhūṣā. curādau (X, 190)
bhūṣayati. tasi bhūṣeti Durgah: tamṣati; uttamṣah, avatamṣah
(712. 713)

ūṣa rujāyām. ūṣati. ūṣah kṣāramṛttikā, ūṣmā, ūṣaṇaiṁ
maricam, tryūṣaṇaiṁ trikaṭukam (714)

īṣa uñche. īṣati. īṣā vraṇagaveṣanī, īṣuh (Uṇ. I, 14),
iṣikā (Uṇ. IV, 21) (715)

kaṣa sīṣa jasa jhaṣa śaṣa vaṣa maṣa muṣa ruṣa
riṣa hiṁsārthāḥ. kaṣati; nikaṣo 'smā, patkāśī (VI, 3, 54),
sarvakūlābhra (III, 2, 42) iti khac: kūlaṅkaṣah, kṛcchragahanayoḥ
kaṣa (VII, 2, 22) iti kte 'niṭ: kaṣṭo 'gnih, nimūlasamūlayoḥ kaṣa
(III, 4, 34) iti ṣamul, kaṣādiṣu tair evānuprayogaḥ (vgl. III, 4,
46): samūlakāṣam kaṣati; vau kaṣalasa (III, 2, 143) iti ghiṇuṇ:
vikāśī, kaṣīḥ kaṣī khanitram, kaṣeś cha ca (vgl. Uṇ. I, 86) iti
kacchūḥ pāmā; vṛtīvadi (Uṇ. III, 62) iti saḥ: kakṣas trṇaiṁ
bāhūrumūlaiṁ ca, gṛhopānte tu kakṣā kakṣyā ca; kaṣidūsibhyām
īkan (Uṇ. IV, 16): kaṣikā. śeṣati; rudhādau śiṣl viṣeṣane (VII,
14): viṣinaṣṭi, curādau sīṣa asarvopayoge (X, 274): śeṣayati,
śeṣah. jhaṣati, jhaṣah. śaṣati; śaṣyate: śaṣpah. maṣī, maṣyate:
māṣah. moṣati, kryādau (IX, 58) muṣṇāti. roṣati, divādau (IV,
120) ruṣyati, ruṣyantī; reṣati, divādau (vgl. IV, 120) riṣyati;
tiṣasahalubha (VII, 2, 48) iti veṭ: roṣṭā roṣitā, ruṣyamatvara
(VII, 2, 28) iti veṭ: ruṣṭah ruṣitah; reṣṭa reṣitā, riṣṭah¹, ariṣṭah.¹
khaṣety apiti Kaṇṭhah: khaṣati, khaṣah (716. 718—725. 717)

bhaṣa bhartsane. śabdakarmakaḥ kutsitaśabdakaraṇārthe.
śvā bhaṣati, bukkati; bhaṣati bhaṣikā², paīṣunyena vaktīty
arthah. bhaṣakah, bhaṣat (III, 1, 134 Gaṇa, d. i. bhaṣa mit
dem Fem. bhaṣī) (726)

uṣa dāhe. oṣati, uṣavida�āgur anyatarasyām (vgl. III, 1, 38)
iti liṭy ām vā: oṣāmcakāra, uvoṣa. uṇādāv ulkā (Uṇ. III, 42),
ulmukam (Uṇ. III, 84), ulapaḥ³ sūkṣmalatābhidhānam, ulvām
(vgl. Uṇ. IV, 95) jarāyuḥ, uṣikuṣigartibhyas than (Uṇ. II, 4):
oṣṭah, iṇsiñjidiṇuṣyavibhyo nak (Uṇ. III, 2): uṣṇah⁴, uṣikhani-

¹ P riṣṭam, ariṣṭam ² P bhaṣakah ³ vgl. Hem. Uṇ. 307

⁴ P uṣṇam

bhyām̄ kit (Uṇ. IV, 161): uṣṭrah, uṣṭri; uṣah̄ kit (Uṇ. IV, 233): uṣāh̄, asun (Uṇ. IV, 188): uṣah̄ prabhātam̄ (727)

jiṣu viṣu miṣu secane. pariveṣati; hvādau viṣl vyāptau (III, 13): veveṣti. meṣati, pacādau (III, 1, 134) meṣah̄; tudādau miṣa spardhāyām̄ (VI, 60): miṣati, miṣa maṣa śabde (I, 759. 760) tālavṛyāntau (728—730)

puṣa puṣtau. poṣati, poṣitā, apoṣit. puṣah̄ kit (Uṇ. IV, 4): puṣkaram, kalaś ca (vgl. Uṇ. IV, 5): puṣkalam, staniḥṛṣipuṣi (Uṇ. III, 29) iti poṣayitnuḥ, sve puṣa (III, 4, 40) iti ḡamul: svapoṣaiṁ puṣṭah. divādau (IV, 73) puṣyatī, puṣādīdyutādi (III, 1, 55) iti luṇy aṇ: apuṣat; kryādau (IX, 57) puṣṇāti, curādau puṣa dhāraṇe (X, 210): poṣayati (732)

śriṣu śliṣu pruṣu pluṣu dāhe. śreṣati śleṣati, aśreṣit aśleṣit; śriṣṭvā śliṣtvā, śreṣitvā śleṣitvā (VII, 2, 56). śliṣa āliṅgane divādau (IV, 77): śliṣyati, śleṣmā; curādau śliṣa śleṣane (X, 38): śleṣayati. ploṣati, divādau (IV, 8. 107) plusyati, pluṣtvā ploṣitvā, pluṣṭah. kryādau pruṣa pluṣa snehasecanapūraṇeṣu (IX, 55. 56): pruṣṇāti plusṇāti (733—736)

pṛṣu vṛṣu mṛṣu secane. parṣati; vartamāne pṛṣadbṛhad̄ (Uṇ. II, 84) iti pṛṣat, pṛṣirañjibhyām̄ kit (Uṇ. III, 111): pṛṣato mṛgo binduś ca, uṇādau pṛṣṭham (Uṇ. II, 12), pārṣṇih (Uṇ. IV, 52), Parjanyaḥ (Uṇ. III, 103), pṛṣṇih¹ kiraṇah̄, spr̄ses (VI, 128) tu pṛṣṇir alpatanuh̄ (Uṇ. IV, 52). varṣati; vibhāṣā kṛvṛṣoh̄ (III, 1, 120) kyap: vṛṣyam varṣyam, ke (III, 1, 135) vṛṣah̄, laṣapa-tapadasthābhūvṛṣa (III, 2, 154) iti varṣukah̄, ajvidhau bhayādinām upasāṅkhyānam (III, 3, 56 Kāś.) iti varṣam, aci (III, 1, 134) varṣā ṛtuḥ, vṛṣtvā varṣitvā, vṛṣṭam, kartari ceṣyata iti vṛṣṭo devaḥ, kanin yuvṛṣi (Uṇ. I, 156) iti vṛṣā Indraḥ, ṣivivṛṣibhyām̄ kic ca (vgl. Uṇ. III, 123) ity abhac: vṛṣabhaḥ, vṛṣādibhyaś cid (Uṇ. I, 108) iti vṛṣalah̄, sṛvṛṣibhyām̄ kit (Uṇ. IV, 49): Vṛṣṇih, nahivṛti (VI, 3, 116) iti dīrghāt prāvṛt̄. mṛṣu sahane ca: marṣati; mṛṣtvā marṣitvā, mṛṣas titikṣāyām (I, 2, 20) ity asya kittvām nāsti, tatra na ktvā sed (I, 2, 18) ity anuvṛttel̄: mṛṣṭam; divādau (IV, 55) mṛṣyati, apamṛṣitam̄ vākyam aha, bhāṣāyām̄ sāsiyudhi (III, 3, 130 Kāś.) iti yuc: durmarṣaṇal̄ (737—739)

bhr̄su himsāsaṅghātayoh̄. bharṣati (739 a)

¹ vgl. Hem. Uṇ. 635

ghṛṣu saṅgharṣe. gharṣati. ghr̄ṣtvā gharṣitvā, ghr̄ṣṭah, lyuh (III, 1, 134): saṅgharṣaṇah (740)

hṛṣu alike. harṣati. hr̄ṣtvā harṣitvā, hr̄ṣṭah, hr̄ṣer lomasv (VII, 2, 29) iti hr̄ṣitāni lomāni, vismitapratīghātayoś ca (vgl. VII, 2, 29 Kāś.): hr̄ṣṭas Caitraḥ, hr̄ṣitah; hr̄ṣer ulac (Uṇ. I, 98): harṣulah, stanihṛṣi (Uṇ. III, 29) iti harṣayitnuḥ. divādau hr̄ṣa tuṣṭau (IV, 119): hr̄ṣyati (741)

tusa hr̄asa hlasa rasa śabdārthāḥ. tosati; Tosalo rājā, Tosalā deśah. hr̄asati; hr̄asitaḥ, hr̄asvali. hlasati. rasati, rasitam; curādau rasa āsvādane (X, 385) 'dantah: rasayati, rasanā, rasyate: rasah, uṇādau (III, 15) rāsnā, rasālāstyarthē (s. V, 2, 125) (742—745)

lasa śleṣaṇakrīḍanayoh. lasati. alasah, vilāsal, hr̄llāsal, lāsyam, lasikā rogaḥ (746)

ghaṣṭ adane, iti kecit. ghañ (III, 3, 19): ghāsaḥ, kmaraci (III, 2, 160) ghasmaraḥ (747)

jarcā jharcha jharjha paribhāṣaṇe. jartseti Candra-Durgau (Ca. Dh. I, 241), carcety eke, jarjety anye, jharcety apare. kim atra satyam? devā jñāsyanti. tudādāv apy evam (VI, 17) (748—750)¹

piṣṭ pesṛ gatau. pesati; stheśabhāsapisa (III, 2, 175) iti varac: pesvarah. curādau pisa gatau (X, 32): pesayati. piṣṭ peśṛ vesṛ iti sabhyāḥ: vesaro śvataraḥ (751. 752. 755. 756. 754)

hase hasane. hasati, vyatihāre hasādīnāṁ pratiṣedhalī (vgl. I, 3, 15, 1): vyatihasanti, hmyantakṣaṇa (VII, 2, 5) ity edit-tvād vrddhir nāsti: ahasit. svanahasor vā (III, 3, 62) ap: hasah hāsaḥ, sphāyi (Uṇ. II, 13) iti rak: hasro dinam, hasimṛgrīṇ (Uṇ. III, 86) iti tan: hastah (757)

niśā samādhau. prañiśati; niśā (758)

miśā maśā śabde roṣakṛte ca; śabdane roṣakriyāyām cārthe. ke (III, 1, 135) miśo vyājaḥ. kvun (Uṇ. II, 32): maśakah (759. 760)

śava gatau. śavatir gatikarmā Kambojeṣu bhāṣyate, vikāre enam Āryā āhuḥ (vgl. Paspaśā p. 9 (und Yāska II, 2)). śavati. Śavarah; śavaḥ, śavam (761)

¹ der Stellung im Dh. nach zu schließen ist jarts die älteste Form, die später durch verschiedene prakritische Um- und Neubildungen ersetzt worden ist

śaśa plutigatau; plutibhir gamane. śaśati. śaśah, śaśakah (762)

kava śabde. kaśeti Kauśikalı: kāśas tṛṇam, Kāśih, Kaśmīrāḥ (762 a)

śasu himśārthaḥ¹. śasati, na śasadadavādi (VI, 4, 126) ity etvābhyaśalopau na stalū: śaśasatuh, śaśasuh, hmyantakṣaṇaśasa² (*vgl.* VII, 2, 5) ity aśasit. śastvā śasitvā, dhlṛṣaśasī vaiyātye (*vgl.* VII, 2, 19) 'niṭ: viśastah, anyatra viśasitaḥ, dām-niśasv (III, 2, 182) iti ṣṭran: śastram, viśasitā, uṇādau³ śastā (763)

śansu stutau. śaiśasati, śasyate. śastvā śaiśisitvā, śaiśisiduhiguhibhyo vā (III, 1, 109 Kāś.) iti vaktavyāt kyap: śasyam, śaiśer nyad (III, 1, 124) apīṣyate: śaiśsyam; nṛśaiśah, uṇādau (II, 94) śaiśtā paśuviśasitā, ata eva śansu stutau ceti Durgah (764)

caha kalkane. kalkanaḥ śāthyam. cahati. curādau mit (X, 83): cahayati (765)⁴

raha tyāge. rahati, arahīt. virahaḥ, Rāhuḥ (Uṇ. I, 1 Komm.), asun (Uṇ. IV, 188): rahas⁵, curādau (X, 312) rahayati (767)

rahi gatau. ramhati, ramhaḥ⁶ (768)

dṝha dṝhi bṝha bṝhi vṛddhau. darhati; dṝḍhaḥ sthūlabalayoh (VII, 2, 20) sādhuḥ. dṝinhati. barhati; vartamāne pr̄ṣadbr̄had (Uṇ. II, 84) iti bṝhat, prabhau parivṝḍhaḥ (VII, 2, 21) sādhuḥ. bṝinher nalopaś ca (Uṇ. II, 110) itiśih: barhiḥ, bṝinher no 'c ca (Uṇ. IV, 145) iti brahmā; bṝndam. bṝhi śabde ca. bṝinhati, bṝnhitam. bṝhir iti Durgalı; abṝhat, abarhit (III, 1, 57). bṝnher nalopād bṝho 'dyatanaḥ⁷ (769—772)

tuhir uhir ardane. tohati, atuhat atohit (III, 1, 57); veptihuḥor hrasvaś ca (Uṇ. II, 52) iti tuhinam. ohati, apohati

¹ C himśāyām ² so alle Hss., *vgl. auch* II, 60 ³ *vgl. Hem. Uṇ. 857* ⁴ maha pūjāyām (766), *in allen Hss. fehlend, ist vielleicht nur versehentlich ausgefallen, da es X, 321 erwähnt wird; allerdings fehlt es auch bei Śākatāyana* ⁵ so in K und C, auch sonst gelegentlich, um as-, is-, us-Stämme als solche zu kennzeichnen und vom Nom. der a-, i-, u-Stämme zu unterscheiden ⁶ P ramhas (*vgl. die vorige Anm.*) ⁷ so alle Hss.

(VII, 1, 94), auhat auhit. tuhir duhir iti CandraDurgau (Ca. Dh. I, 257) (773. 775. 774)

arha pūjāyām. arhati. arha (III, 2, 12) iti karmaṇy ac, anō bādhah: pūjārhā; arhah pūjāyām¹ (*vgl.* III, 2, 133) śatā²: arhan, nyañkvāditvād (VII, 3, 53) arghah, halaś ca (III, 3, 121) iti karaṇe ghañ. arghir dhātvantaram: kalāñ nārghanti ṣoḍāśīm³, argho mūlyam. śakadhrṣajñā (III, 4, 65) iti tumun: arhati bhoktum. arha pūjane¹ curādau (*vgl.* X, 192) ḥic: arhayati, yogyatvādau nāsti (776. 776 a)

udāttā udāttetaḥ 731

dyuta dīptau. itas tvarāntāḥ (812) saptatriñśat seta ātmāne padinaś ca. dyotate, dyudhyo luni (I, 3, 91) iti vā para-smāipadam, tatraiva puśādīyutādi (III, 1, 55) ity añ: vyadyutat, tañi vyadyotiṣṭa, dyutisvāpyoh sañprasāraṇaiḥ (VII, 4, 67) liṭi: vididyute, vacanād dhalādiśeṣabhāvaḥ, cañi vyadidiyutat. dyotanah, kvip (III, 2, 177): vidyut, dyuter isir ādeś ca jaḥ (*vgl.* Uṇ. II, 111): jyotiḥ. ghaṭādeḥ (800) prāg dyutādigāṇah (777)

śvitā varṇe. śvetate, aśvitat aśvetiṣṭa. āditaś ca (VII, 2, 16) ity anīt: śvittah, vibhāṣā bhāvādikarmaṇoh (VII, 2, 17): śvittam anena, śvititam⁴ anena, praśvittah praśvititah⁴; ktraḥ (Uṇ. IV, 163): śvitram⁵ (778)

ñimidā snehane. snehanam snehayogaḥ. medate. minnaḥ, minnam anena, meditam, niṣṭhā śiñsvidimidi (I, 2, 19) iti kittvaiñ nāsti, praminnaḥ prameditalah; bhañjabhāsamido ghurac (III, 2, 161): meduraḥ, amicimidiśasibhyaḥ ktraḥ (Uṇ. IV, 163): initram, asun (Uṇ. IV, 188): medo vasā, aci (III, 1, 134) Medā-khyo mlecchah, medinī. divādau (IV, 133) medyati, curādau mida snehane (*vgl.* X, 8): medayati (779)

ñikṣvidā snehanamohanayoḥ. kṣvedate; kṣvinṇah. ñikṣvidā ity Ārhataḥ: kṣvedo viṣam, kṣvedā ravaḥ. ñiṣvidā iti Nandī: svedate, asvidat asvediṣṭa; svinnah, saḥ svidisvadi-sahināñ ca (VIII, 3, 62) iti saḥ: sisvedayiṣati. śvidā gātraprakṣaraṇe (IV, 79), asmāt svidiyati (780)

¹ so alle Hss. ² Nom. Sing. von śatṛ; P śatṛ ³ vgl. Hem. Dh. I, 564, ferner Manu II, 86, wo aber die Ausgaben arhanti f. arghanti lesen, ebenso Pañcatantra ed. Ki. II, 58 ⁴ K und P śvetitam und praśvetitah; vgl. I, 2, 19 ⁵ P addit arśah

ruca dīptāv abhiprītyāni ca. abhiprītir abhilāṣah. rucyarthānām prīyamāṇah (I, 4, 33) saṁpradānam: Caitrāya rocate rocanah¹, arucat arociṣṭa, na pādami (I, 3, 89) iti tañ: parirocayate. rājasūyasūrya (III, 1, 114) iti kartari rucyah sādhuḥ, bhāve nyat (III, 1, 124): rocyam, yajayācaruca (VII, 3, 66) iti kutvaiñ nāsti; ghañ (III, 3, 18. 19): rokah, lyut (III, 3, 117): rocanī dṛṣṭat, nyantāl lyuh (III, 1, 134): rocanā, alamīkṛññir-ākṛñ (III, 2, 136) itiṣnuc: rociṣnuḥ, yujirucitijām kuś ca (Uṇ. I, 145) iti rukmam, isih (Uṇ. II, 112): rociḥ, ik kṛṣyādibhyah (vgl. Uṇ. IV, 119): ruciḥ, astyarthe ruciram (Uṇ. I, 52) (781)
ghuṭa parivartane. ghoṭate, aghuṭat aghoṭiṣṭa. ghoṭakah, ghuṭikā gulphāsthi (782)

ruṭa dīpta॒. roṭate. ruṭha luṭha pratīghāte². loṭhate, aluṭhat aloṭhiṣṭa. luṭhatīti lakṣyadarśanāt tudādau pāṭhyah (vgl. VI, 87). ruṭa luṭety eke, bādhṛ roṭana (I, 5) iti lingāt (783. 785. 784)

śubha dīpta॒. śobhate, aśubhat aśobhiṣṭa. śobhanaḥ, ke (III, 1, 135) śubham, jñāpakāc³ śobhā, rak (Uṇ. II, 13): śubhram, uṇādau śukah (Uṇ. III, 42), śukrali suklaḥ (vgl. Uṇ. II, 28). tudādau śubha śunbha śobhārthe (VI, 33): śubhati (786)

kṣubha saṁcalane. saṁcalanañ rūpānyathātvam. kṣobhate, akṣubhat akṣobhiṣṭa. kṣubdhāsvānta (VII, 2, 18) iti kṣubdhō manthe⁴ sādhuḥ⁴, kṣubhito 'nyah. divādau (IV, 129) kṣubhyati, kryādau (IX, 47) kṣubhnāti (787)

ṇabha tubha himsāyām. nabhate, tobhate. kryādau (IX, 48. 49) nabhnāti, tubhnāti. asun (Uṇ. IV, 188): nabhaḥ (788. 789)

sransu dhvansu bhrānsu avasraṁsane. srañsate, nīg vancusransv (vgl. VII, 4, 84) iti sanīsrasyate; vasusransudhvansvanāduho dah (vgl. VIII, 2, 72): ukhāśrat, srastvā srañsítvā, ktin ābādibhyah (III, 3, 94, 1): srastiḥ. dhvamsate, danīdhvaysate; parṇadhvat, dhvastiḥ, dhvastvā dhvamīsítvā, dhvastah. bhrāmīsate; bhraṣṭih, banībhraṣyate, bhraṣtvā bhrāmīsítvā, bhraṣṭah; divādau (IV, 115) bhraṣyati. dhvansu gatau ca (790—793)

¹ so alle Hss. ² P pratīghāte ³ wohl verschrieben für nipātanāc; vgl. VI, 33 ⁴ P manthaś cet

sranbhū viśvāse. visrambhate, vyasrabhat vyasrambhiṣṭa. sranhv iti Kauśikah: sraṁhate, ūṣmāntapraṣṭāvāt (794)

vṛtu vartane. vartanam sthitih. vartate, vartanah¹, avṛtat avartiṣṭa, vṛdbhyah syasanor (I, 3, 92) vā parasmaipadam, na vṛdbhyaś caturbhya (VII, 2, 59) iti tatraiva net: vartṣyati vartṣyate, avartṣyat avartiṣyata, vivṛtsati vivartiṣate. vṛttvā vartitvā, vṛttah, vṛttih, vṛtyah (III, 1, 110), vṛttir asty asyām (vgl. V, 2, 101, 1): vārttā, vṛteś ca (Uṇ. II, 107) ity anih: vartanih, manin (Uṇ. IV, 144): vartma, ner adhyayane vṛttam (VII, 2, 26), haste vartigrahōr (III, 4, 39) ḥamul: hastavartam vartayati, rak (Uṇ. II, 13): Vṛtrah, vārtakah; vartakah, vartakā śakunau prācām (VII, 3, 45 Kāś.), udīcām vartikā; hṛpiśi (vgl. Uṇ. IV, 118) itīn: vartih. divādau vṛtu varāṇa (IV, 52) ity eke: vṛtyate, curādau (X, 241) bhāsārthaḥ: vartayati (795)

vṛdhū vṛddhau. vardhate. ḥyantāl lyuh (III, 1, 134): sukhavardhanah, vṛddhvā vardhitvā, vṛddhal, vṛddhih, iṣṇuc (III, 2, 136): vardhiṣnuh, vṛdhivapibhyām ran (Uṇ. II, 27): vārdhraḥ. curādau vṛdhū bhāsārthaḥ (X, 242): vardhayati, tatraiva vardha chedanapūraṇayoh (X, 112) (796)

śṛdhu śabdakutsāyām. śabdakutsā pāyuśabdatvāt². śardhate, aśṛdhat aśardhiṣṭa (797)

syandū sravaṇe³. syandate, asyadat asyandiṣṭa, syantṣyati syandiṣyate, syantum syanditum, anuviparyabhinibhyah syandater aprāṇishv (VIII, 3, 72) iti vā ṣatvam: anuṣyandate tailam, anuṣyandate. syado jave (VI, 4, 28) sādhuḥ, ktvi skandasyandor⁴ (VI, 4, 31) net: syanttvā, yuc (Uṇ. II, 78): syandanah, syandeh prasāraṇam dhaś ca (vgl. Uṇ. I, 12) iti sindhuḥ (798)

kṛpū sāmarthyē. kṛpe⁴ ro laḥ (vgl. VIII, 2, 18): kalpate, akłpat akalpiṣṭa, kalpsyati kalpiṣyate, cikłpsati cikalpiṣate, luṭi ca kłpa (I, 3, 93) iti vā parasmaipadam, tāsi ca kłpa (VII, 2, 60) iti net: kalptāsi kalpitāse. kalptum kalpitum, kłptam, ṛdupadhāc cākłpicter (III, 1, 110) iti niṣedhāṇ nyat: kalpyam, kṛtṛkr-pibhyah kīṭan (Uṇ. IV, 184): kṛpiṭam vāri. curādau kṛpes tādarthyē (X, 208), āgarvīyah⁵: kalpayate (799)

¹ P vartanam ² KC pāyuśabdaḥ ³ KC prasravaṇe

⁴ so alle Hss. ⁵ ? die āgarvīya sind X, 350—359

vṛt. vartanam vṛt, dyutādir vṛtādiś cāntargaṇau vartitau, samāptāv ity arthal. vṛdheḥ kvip, vardhitau pūrṇāv ity eke

ghaṭa ceṣṭāyām. ceṣṭā īhā. ghaṭate. ghaṭitam, ghaṭādayo mita (s. vor I, 862) iti mittvān mitān hrasvah (VI, 4, 92): ghaṭayati, ghaṭanaḥ. iha ye 'nyatra paṭhitās teṣām yo 'rtha upāttas tatraiva mittvam, ye tv atraiva paṭhyante teṣām sāmānyenānekārthatvāt; ato vighaṭayatiti ceṣṭābhāve 'pi hrasvah. katham: kamalavanodghaṭanai kurvate ye¹, pravighaṭayitā samutpatan haridaśvah kamalākarān iva²? curādau caṭa sphuṭa ghaṭa ca hantyarthāś³ ca³ (vgl. X, 181—184) iti³ ghaṭir nānye mito 'hetau ca (X, 87) ity amit. jñapādayo (X, 81—86) ye 'dhītās tebhyo 'nye svārthanici na mita ity arthas, tena śama lakṣa ālocane (X, 156. 157): niśāmayate, ama roge (X, 180): āmayatītyādi siddham. caṭādayas trayo hantyarthavṛttayo ṇicam utpādayantiti tu darśane ebhyo ghañantebhyo ṇic, itthām ca:

unnāmitākhilamahidharakandharasya,

tathā caurasyotkrāthayati (II, 3, 56) ityādi siddham. saṃkrāmayatiti tu saṅkrāmantai karoti (X, 369) iti ṇic. kṣapayitvā ghanasaṇipadam ambuśoṣalı kṛtaḥ savitrā, tathā: bheṣajakṣapitāṅgānām cety avigānāt kṣapiś curādāv adanto 'bhyūhyal (s. X, 392). cinnamulor dirgho 'nyatarasyām (VI, 4, 93): aghāti aghāti, ghāṭam ghāṭam, ghāṭam ghāṭam, abhidhānalakṣaṇatvāt kṛtaṇyantāḥ ṇamul; ghāṭādinām šittvāt (s. nach 812) ūidbhidādibhyo 'n (III, 3, 104): ghāṭā, śakadhrṣa (III, 4, 65) iti tumun: ghāṭate bhoktum; ghāṭal. iha ghāṭādau ke 'py atraiva paṭhitāḥ prakṛtyādiviṣayā nyāyyavikaraṇāś⁴ ca⁴, anye tu svasthānoktakāryabhājāḥ šittvamittvārtham anūdyanta iti yathāyatham utprekṣyam (800)

vyatha bhaya calanayoḥ. duḥkhacalanayor iti Durgal. vyathate, vyathayati, avyāthi avyathi, vyāthām vyātham, vyāthām vyatham, vyāthā, vyatho liṭi (VII, 4, 68) ity abhyāsasya saṃprasāraṇam: vivyathe. rājasūyasūrya (III, 1, 114) ity avyathyāḥ kartari sādhuh, grahādau (vgl. III, 1, 134) vyathavadava-

¹ Suryaśatakam 2 ² Kirātarjuniyam II, 46 ³ P hantyārthā iti ⁴ P nyāyyavikaraṇārthāḥ

sām̄ pratiśiddhānām¹: avyāthī; jidṛkṣiviśri (III, 2, 157) ity avyathī, anañpūrvād yuc (III, 2, 149): vyathanaḥ, vyatheḥ prasāraṇam̄ kic ca (vgl. Uṇ. I, 40): Vithuro rākṣasaḥ (801)

pratha prakhyāne. prakhyānam̄ prasiddhiḥ. prathate, prathayati, prathā, at smṛdītvaraprattha (VII, 4, 95) ity abhyā-sasyātvam: apaprathat. prathimradibhrasjām̄ prasāraṇam̄ sa-lopaś ca (vgl. Uṇ. I, 29): pṛthuh, pratheḥ sivan prasāraṇam̄ ca (vgl. Uṇ. I, 150): pṛthivī, alikādau (vgl. Uṇ. IV, 25 und Hem. Dh. 1003) pṛthvikā², prattiḥ³, prather amac (Uṇ. V, 68): pratha-maḥ (802)

pṛthu vistāre. parthate. pratheḥ samprasāraṇād (Uṇ. I, 29) anārṣam amūm̄ manyante, evam̄ mṛdnātau sati (IX, 43) mrādim (I, 804)⁴ (802 a)

prasa prasave. prasa vistāra iti Durgalī (803)

mrada mardane. mradate, mradayati, amamradat. prathimradi (Uṇ. I, 29) iti mṛduḥ, mṛdvīkā. kryādau mṛda kṣode (IX, 43): mṛdnāti, amimṛdat amamardat (VII, 4, 7) (804)

skhadā khadane. khadanaṁ vidāraṇam̄. skhadayati (805)

kṣaji gatidānayoḥ. asya pātho 'nupadhāyā api ciṇṇamulor dīrghārthaḥ (VI, 4, 93), etadartham eva tatra hrasyavikalpe kartavye dīrghavidhiḥ. evam̄ dakṣikandikrandiklandinām̄ (807. 809—811) jñeyam. kṣajeti Kauśikāḥ. curādau kṣaji kṛcchra-jīvane (X, 79): kṣañjayati (806)

dakṣa gatihim̄sanayoḥ. dakṣate. dakṣa vṛddhau śī-ghrārthe ca (I, 639) ity asyaivārthabhedād ghaṭādikāryārthaṁ punalipāṭhaḥ (807)

krapa kṛpāyām̄. krapate, krapayati. krapeḥ prasāraṇam̄ ca (vgl. III, 3, 104 Kāś.) iti kṛpā, uṇādau (vgl. II, 79) kṛpaṇaḥ (808)

kādi kradi kladi vaiklavye. viklavalī kātarah. vaikalya iti Candraḥ (vgl. Ca. Dh. I, 520). krandate, krandā. kada krada kladeti Nandī: kradā. kādi kradi kladi āhvāne rodane ca (I, 70—72) iti parasmaipadinaḥ: krandati (809—811)

¹ eine Glosse: vrajavadavasām̄ iti Gaṇapāṭhaḥ, ayaṁ tu vrajisthāne vyathiñ matvodāharat, in P fehlend, ist in K und C nachträglich in den Text geraten ² PC pṛthikā ³ vgl. Hem. Uṇ. 647 ⁴ vgl. Candra-Dh. I, 515. 516

ñitvarā sambhrame. saimbhramo 'trāśukāritā. tvarate, tvarayati, tvarā, atatvarat. tvaritvā, kvi (III, 2, 178. VI, 4, 20) tūh, ñītah ktaḥ (III, 2, 187), niṣṭhāyām ruṣyamatvarasamghuṣāsvanām (VII, 2, 28) iti veṭ: tūrṇah tvaritaḥ, itthaṁ cādittvāṁ prapañcārtham; tūrtih, vahiśriyuśruglāhātvaribhyo¹ nit (vgl. Uṇ. IV, 51): tūrṇih (812)

ghatādayaḥ śitah. darśitaṁ śittvaphalam. atra pūrvā daśa paṭhitāḥ, dakṣa kandyādayas tu catvāraḥ sthānāntarapaṭhitāḥ kāryārtham anūditā ity eke

udattā anudattetaḥ 768

jvara roge. itaḥ phaṇāntalī (873) ṣaṭtrimśat setaḥ para-smaipadinaś ca. jvarati, jvarayati, ajvāri ajvari. jvāram, jvaraiḥ jvaram, jvaritaḥ, jūḥ, jūrtiḥ, vijyājvaribhyo nīḥ (Uṇ. IV, 48): jūrṇih. ajvarer iti niṣedhād (II, 3, 54) rujārthānām iti ṣaṣṭhī nāsti: caurām jvarayati jvaraḥ (813)

gada secane. gadati, gadayati. gaduh, gaḍo 'ci (III, 1, 134), sukhām svapiti gaur gaḍi, gaḍer ādeś ca kaḥ (Uṇ. III, 106): kaḍatram, gaḍeh kada ca (vgl. Uṇ. III, 135) iti kaḍaraḥ piṅgah (814)

heḍa veṣtane. heḍati, hiḍayati, pāṭhasāmarthyād dhra-svah; ahīdi ahedi, heḍam heḍam, hiḍam hiḍam, anye hrasvaiḥ kṛtvā ciṇnamulor vā dīrgham āhuḥ: ahīdi ahīdi, hiḍam hiḍam, hiḍam hiḍam (815)

vaṭa bhaṭa paribhāṣaṇe. vaṭayati, bhaṭayati. vaṭa vestane, bhaṭa bhṛtāv (I, 322. 329) ity ābhyaṁ vāṭayati, bhāṭayati (816. 817)

naṭa natau². naṭati, naṭayati śākhām, nṛtau tu (I, 332) nāṭayati. curādau naṭa avasyandane (X, 12), asmāc caura-syonnāṭayati (II, 3, 56) (818)

caka ṭṛptau pratighāte ca. cakati, cakayati. cakitaḥ, kaṭhicakibhyām orah (vgl. Uṇ. I, 65): cakorah. caka ṭṛptāv (I, 93) ity asya cakate (820)

ṣṭaka staka pratighāte. stakati, tiṣṭakayıṣati tista-kayıṣati (819)

kakhe hasane. kakhati, kakhayati, edittvād (VII, 2, 5) akakhīt. uṇādau kikhīr³ lomaśah (821)⁴

¹ so alle Hss. ² K gatau ³ vgl. Hem. Uṇ. 626 ⁴ 820 s. vor 819

rage śāṅkāyām. ragati, aragīt. ragadās tālah (822)

lage saṅge. lagati, lagayati, alagīt. kṣubdhavānta-dhvāntalagna (VII, 2, 18) iti sakte lagnah sādhuḥ, lagito 'nyal (823)

hrage hlage ṣṭhage sthage saṁvaraṇe. saṁvaraṇam ācchādanam. sthagati, sthagayati, tiṣṭhagayiṣati tisthagayiṣati ca. sage sthage iti Durgal (824. 825. 827. 826)

kage nocyate. asyāyam artha iti nocyate 'nekārthatvāt. nocyata iti yo 'rthas tatrārthe kagir ity eke (828)

aka aga kuṭilāyām gatau. akati, agati. pṛśodarādau (vgl. VI, 3, 109) na anasa ākaṁ¹ gatīṁ hantīty anokaho vṛkṣaḥ. agati: agram (Uṇ. II, 28) (829. 830)

kaṇa raṇa gatau. anayor gatyarthayor mittvam, śabde tu kāṇayati (831. 832)

caṇa śraṇa dāne. caṇati, caṇayati, caṇakah; gatihim-sārthāc cāṇayati. śraṇati, śraṇayati; curādau (X, 42) viśrāṇayati, bhaja viśrāṇane (X, 194), viśrāṇanād² anyapayavinīnām² (vgl. Raghuv. II, 54). śaṇety api Durgal: śaṇah, śaṇah (833. 835. 834)

śratha³ kratha klatha hiṁsārthāḥ. krathati, kṛthayati; curādau (X, 282 und vgl. 13) caurasyotkrāthayati, ghaṇantāṇ ḥij iti CandraDurgau, nāṭakrāthapiṣām (II, 3, 56) iti liṅgāc ca (836. 838. 839)

canu² ca. cakārād dhīṁsārthāḥ. canati, canayati (840)

vanu ca nocyate. tathā, anukarṣaṇārthaś cakārah. yad vā: na kevalam kage yāvad, vanu ca nocyate, kriyāsāmānya-vacitvāt. vanati, vanayati. vatvā vanitvā, vataḥ, saṁvananam. vana ṣaṇa bhaktāv (I, 491. 492) ity asya vāṇayati (841)

jvala dīptau. jvalati, jvalayati. agre (884) jvalādikāryārthalī pāṭhalī (842)

hvala hmala calane. hvalati, hvalayati; vihvalah (843. 844)

smṛ ādhyāne. ādhyānam utkanṭhā. smarati, smarayati. cintāyām (I, 980) smārayati, vismārayati, anyatrotkānām artha-višeṣe mittvārtha iha pāṭhalī (845)

¹ P okam; zu anokaha 'Baum' vgl. Hem. I, 1020 und Uṇ. 595

² so alle Hss. ³ KC addunt ślatha

dṛ bhaye. darati. darah, Darad Romakadeśah, bālam¹ darayati. kryādau dṛ vidāraṇe (IX, 23): dṛnāti, dārayati kāṣṭham, tasyaiva mittvārtha iha pāṭha ity eke. divādau dīryatīti Pañcikā, karmakartari dīryata ity eke (846)

nṛ naye kryāder (IX, 25) mittvārthaṇ viralo 'sya pāṭhaḥ; nṛṇantām prayuṇkte: narayati (847)

śrā pāke. adādeḥ (II, 44) śrai pāka (I, 966) ity asya veha mittvārthaḥ pāṭhaḥ. śrāti śrāyati vā, kaścit tam prayuṇkte: śrapayati carum Caitreṇa. anyatra: śrapayati gharmaḥ, khedayatīty arthaḥ (848)

māraṇatoṣaṇaniśāneṣu jñā². niśānam uttejanam, niśāmana ity eke pethuh. jñā avabodhana (IX, 36) ity ayan kryādir māraṇādau mit: saṁjñapayati paśum, Viṣṇum vijñāpayāmy aham, prajñapayati śastram. anyatra rājānam vijñāpayati, avabodhane jñāpayati, prāptinī prajñāpayatīti jñānārthe. toṣaṇe: evam ājñapto 'smi sāmājikaiḥ. katham: pradhvāṁśabhāvo jñīpsyate, pracha jñīpsāyām (VI, 120) iti? jñāpakād dhra-svo 'tra, āpjñāpyṛdhām id (VII, 4, 55) iti kṛtahrasvasyettvāt. curādau jñāpir (X, 81) apy ahetumanṇijarthaḥ, jñīpsatyarthā ity eke. curādau jñā niyojane (X, 193) 'smād ājñāpaya jñāta-višeṣa puṁsām iti (849)

kampane caliḥ. jvalādau (885) paṭhitasyāpy asyeha mittvārthaḥ pāṭhaḥ, ikāra uccāraṇārthaḥ. pracalayati latām. anyatra cālayati śilam, haratīty arthaḥ (850)

chadir ūrjane. chada saṁvaraṇa (X, 41) ity ayan curādir ūrjane prāṇane mit. chadayaty agniḥ, svārthe ḥic, chādayantaṁ prayuṇkta iti hetau vā. anyatra: chādayati gṛham (851)

jihvonmanthanayor laḍiḥ. laḍa vilāsa (I, 381) ity ayan bhvādir jihvāviṣayāyām kriyāyām unmanthane ca mit. laḍayati jihvām, lalayati dadhi. anyatra laḍayati citram, lalayati bālam; lālitaḥ, lālitakah, lālikā, lālā. jihvonmanthana iti Guptaḥ: jihvāśatāny ullalayaty abhikṣṇam. curādau laḍa upasevāyām (X, 7): lāḍayati (852)

madī harṣaglapanayoh. madī harṣa (IV, 99) ity ayan divādir atrārthe mit. madayati surā Caitram, vimadayati śatrum. anyatrānekārthatvād unmādayati puruṣam, pramādayati (853)

¹ so alle Hss. ² KC jñāḥ

dali-vali-skhalī-raṇī-dhvani-kṣapi-trapayaś ca, iti
śrīBhojasūtram¹. dalayati. dadhvāna dhvanayan nāśāḥ (856 bis
858. 855. 854. 860. 859)

ghaṭādayo mitaḥ. udāhṛtam etat

janī-jīṣ-knasu-rañjo 'mantāś ca. janī prādurbhāve
(IV, 41), jīṣ vayohānau (IV, 22), knasu hvaraṇadiptyoh (IV, 6),
ranja rāge (I, 1048), ity ete 'mantāś ca mitsamjñāḥ. janayati.
jana janana (III, 24) iti juhotyādir api grhyate; anyathārtha-
rūpayor abhedād vikalpenāmittvam brūyat, vaidiko vāsau: ja-
nayati. jīṣ vayohānau divādiḥ: jarayati, jṛṇātes (IX, 24) tu:
jārayati patim, jārayaty abhrakam. rañjer (I, 1048) ṣau
mṛgaramaṇe nalopah (VI, 4, 24, 3): rajayati mṛgān. ramayati,
bhramayati, saṅkramayati, viśramayati (862—866)²

jvala-hvala-hmala-cala-namāṁ anupasargād vā.
eṣāṁ nityam mittvam prāptam anupasargāṇāṁ vikalpyate.
jvalayati jvalayati, hvālayati hvalayati, hmālayati hmalayati,
cālayati calayati, nāmayati namayati. sopasargāṇāṁ tu nityam:
prajvalayati, vihvalayati, prahmalayati, pracalayati, praṇa-
mayati³ (867)

glā-snā-vanu-vamāṁ ca. ādyayor aprāptau vikalpaḥ,
anyayoh prāptau. eṣāṁ anupasargān mittvam vā. glāpayati
glāpayati, snapayati snāpayati; vanayati vānayati, vamayati
vāmayati. anupasargād ity eva: praglāpayati, prasnāpayati;
upavanayati, udvamayati (868)

na kamya-ami-camāṁ. eṣāṁ amantatvāt prāptā mit-
samjñā niśidhyate. kāmayate, āmayati, ācāmayati (869)

śamo 'darśane. śamu upaśama (IV, 92) ity asya darśanād
anyatrārthe mitsamjñā. amantatvāt siddhau⁴ niyamārthaṁ vacaḥ.
śamayati rogam, niśamayati ślokam; darśane tu niśamayati
rūpam, niḥśarkaram idaṁ tīrtham Bharadvāja niśāmaya (Rāmā-
yaṇa I, 2, 6) (Gorresio))⁵, paśyety arthaḥ (870)

yamo 'pariveṣaṇe. yama uparama (I, 1033) ity asya
pariveṣaṇād anyatraivārthe mitsamjñā. yamayati, niyamayati,
saṁyamayati. pariveṣaṇe tu: yāmayati śrāddhe 'nnam⁶, āyā-

¹ P śrīBhojo 'sūtrayat ² 861 s. bei 871 ³ P vinamayati

⁴ P prāptau ⁵ die Schlegelsche u. Bombayer Ausgabe lesen
akardamam f. niḥśarkaram ⁶ P om.

mayati candram. atraiva svano 'vataṁsana iti Durgah: svanayati vastram (871. 861)

skhadir apaparibhyāṁ ca. ābhyaṁ evopasargābhyaṁ skhadir (I, 805) mit. apaskhadayati, pariskhadayati. aveti śrīBhojah: avaskhadayati. anyopasargapūrvān nāsti: praskhādayati (872)

phaṇa gatau. phaṇati, phaṇayati, phaṇāṁ ca saptānām (VI, 4, 125) ity etvābhyaśalopau¹ vā: paphaṇuh pheṇuh. gater anyatra phāṇayati, ghaṭāṁ nihsnehayatīty arthaḥ. kṣubdhavāntadhvānta (VII, 2, 18) ity anāyāse phāṇtaṁ sādhu. phaṇeh pūrve² ghaṭādaya ity eke (873)

udāttā udāttetaḥ 804

rājṛ dīptau, udāttalī svaritet. rājate, rājati, rājītā, rarājuh rejuh. ānakah śīnbhiya (Uṇ. III, 82 und vgl. Hem. Uṇ. 71) iti pṛthaṇnirdeśād rājānakah, kanin (Uṇ. I, 156): rājā, rājer anyah (Uṇ. III, 100): rājanyaḥ (874)

bhrājṛ tūbhrāśṛ tūbhlaśṛ dīptau. udāttā anudāttetaḥ. bhrājate, babhrāje bhreje; tur ubhayasyety eke, ṭvito 'thuc (III, 3, 89): bhrājathuh; bhrājibhrāsyor ḍittvām necchanti, pakṣe hrasvasyeṣṭatvam: ababhrāyat abibhrajat; naptrneṣṭr (Uṇ. II, 96) iti bhrātā. vā bhrāshabhlāśa (III, 1, 70) iti śyan: bhrāśate bhrāsyate, bhlāśate bhlāsyate; bhrāśathuh, bhlāśathuh (875—877)

syamu svana stana dhvana śabde. itah kṣalāntā (904 a) aṣṭāvinśatiḥ setah parasmaipadinaś ca. syamati, syemuh sasyamuḥ; uṇādau (III, 46) syamikā krimih³. svanati, svenuh sasvanuh, veś ca svano bhojane (VIII, 3, 69) ṣatvam: viṣvaṇati, avaṣvaṇati; svanayati. svanāntalī phaṇādiḥ. stanati, stanayati. dhvanati, dhvanayati. ṣtaneti Candraḥ (Ca. Dh. I, 153): tiṣṭanayiṣati (878—881)

ṣama ṣṭama avaiklavye³. samati; samalī, viṣamaḥ, samayati. stamati stamayati (882. 883)

vṛt. ghaṭādaya etadantā iti sabhyāḥ

jvala dīptau. jvalati, jvalitā. jvalitikasantebhyo ḥo (III, 1, 140) vā: jvālah, jvālā, jvalah (884)

¹ KC addunt vaktavyau ² P pūrvam ³ so alle Hss.

cal a kampane. calati. calitah, calanah; cālah, calah; caracalavada (*vgl.* VI, 1, 12, 6) iti calācalah, yañluky api vi-kalpah: cācalah, cañcalah. calih kampane (850) nāu mit: calayati. curādau cala bhṛtau (X, 68): cālayati (885)

jala ghātye. ghātyam jaḍatvam, ataikṣṇyam ity arthaḥ. jalati. jālam, jalām, vyavasthitavikalpatvād bhinne 'rthe pratyayau. curādau jala apavāraṇe (X, 10): jālayati. laḍayor¹ ekatvāj jaḍah (886)

tala tvala vaiplavye². viplava eva vaiplavyam. talati (887. 888)

sthala sthāne. ṣṭhaleti Candraḥ (Ca. Dh. I, 565). sthalati. sthālam, sthālī, sthalam, sthalī (889)

hala vilekhane. vilekhanam karṣapam. halati. hālā surā, hālam, halam, in (Uṇ. IV, 117): halih, haḍih (890)

nala gandhe. gandho 'rdanam. praṇalati. nālam, nālā padmādinānī vṛntam, nālī, nādī, praṇalah, praṇālī, praṇāḍikā, nalah, naḍah (891)

pala gatau. pālah, palañ māṁsam, palalañ tilakalkah, gāh pālayati: gopālah. curādau pala rakṣaṇe (X, 69): pā-layati (892)

bala prāṇane. prāṇanañ jīvanam. balati. bālah, bālā, ajādau (III, 1, 134) balah, balam. curādau (X, 85) mit: balayati. dhānyāvarodhe ca. dhānyam avarudhyate yatreti, kusūle 'rthe balatalah. vala saṁvaraṇe (I, 520) tv ātmanepadī: valate (893)

pula mahattve. polati. polah, vipulam, pulah, polo 'syāstiti pulinam (*vgl.* Uṇ. II, 53), kuṇipuloh kindac (*vgl.* Un. IV, 85): Pulindah, pinākādau (*vgl.* Uṇ. IV, 15) pulākas tucchadhānyam, ik (*vgl.* Uṇ. IV, 142): pulih, pulakah. tudādau³ pulati, curādau (X, 61) polayati (894)

kula saṁstyāne bandhuṣu ca. saṁstyānam saṁghātah. kolam badaram, kakkolah, kañkolam, kulam, nakulah, tamiviḍi (*vgl.* Uṇ. I, 117) iti kālan: kulālah (895)

śala hula pati gatau. śalati; śälā, śalah, śalalañ śvā-villoma, śalyakah, śalyam, śalmalih, śalabhaḥ, śalkah, śalākā, śalükam utpalādikandaḥ; śala calanasainvaraṇayor (I, 519) ity asyaiva jvalādikāryārthaḥ pāṭhah. holati. patati, ɍidittvāl luṇy

¹ P ḳalayor ² so alle Hss. ³ ? *vgl.* Hem. Dh. I, 980

añ (III, 1, 55), pataḥ pum (VII, 4, 19): apaptat; utpātaḥ, ni-pātaḥ, pāto Rāhuḥ, pataḥ; ner gadanada (VIII, 4, 17) iti ṇatvam: pranipatati, sanīvantardhabhrasja (VII, 2, 49) iti veṭ, sani mīmāghv (VII, 4, 54) itisabhyāsalopau (58): pitsati pipatiṣati; patitah, yasya vibhāṣā (VII, 2, 15) itiḍniṣedho nāsti, dvitīyā śrītātitapatita (II, 1, 24) iti lingāt; alaṅkṝ (III, 2, 136) itiṣpuc: utpatiṣṇuḥ, jucaṅkramya (III, 2, 150) iti yuc: patanaḥ, laṣapataṭpada (III, 2, 154) ity ukañ: prapātukaḥ, viśipatipadiskandām (III, 4, 56) iti namul: gehānuprapātam āste, dāmnī (III, 2, 182) iti ṣtran: pattram, paticanḍibhyām ālañ (Uṇ. I, 116): pātālam, pater aṅgac pakṣipi (Uṇ. I, 118): pataṅgaḥ, pate raś ca laḥ (Uṇ. III, 74): patsalaḥ, aminakṣi (Uṇ. III, 105) ity atran: patatram, vi patibhyām tanan (Uṇ. III, 150): pattanam, patas tha ca (Uṇ. IV, 12) itiñil: panthāḥ, śalipatipadibhyo nit (vgl. Uṇ. IV, 14): patākā, spr̄higṛhi (III, 2, 158) iti sūtrāt patayāluḥ. hula hiṁsāsañvaraṇayoś ca: holāḥ, hulāḥ, huḍaḥ; huliḥ, huḍiḥ; uṇādau Hulur¹ deṣaḥ² (896—898)

kvathe niṣpāke. kvathati, akvathit. kvāthaḥ, kvathah, astyarthe (V, 2, 115) kvāthikā yavāgūḥ (899)

pathē gatau. pathati, apathit. pāthaḥ, pathaḥ (900)

mathe vi洛dane. mathati, amathit. māthah, mathaḥ, mandivāsi (Uṇ. I, 39) ity urac: Mathurā. mantha manthe (vgl. I, 47): manthati, kryādau (IX, 40) mathnāti (901)³

tuva ma udgiraṇe. udgirāṇaṁ bhuktasyordhvagatil. vamati. vāmaḥ, vamaḥ, vamathuḥ, vamitaḥ, udid ity eke: vāntvā vamitvā, aghṛṇaḥ khalu vāntāśi; na śasadada (VI, 4, 126) iti vavamuḥ, glāsnāvanuvamām ca (868) iti vā mittvam: vāmayati vamayati; jidrkṣi (III, 2, 157) itiñil: vāmī, nodāttopadeśasya (VII, 3, 34) iti niṣedhe prāpte 'vamikamicamīnām (VII, 3, 34 Bh.) iti vṛddhiḥ; ṣṇul (III, 1, 133): vāmakaḥ, vāmayater lyuṭ (III, 3, 115): yogavāmanam, na vamatity avamaḥ, ghaṇī (III, 3, 18. 19) vāmaḥ, astyarthe (V, 2, 100 G.) vāmanah, vāmī (IV, 1, 41) aśvā (902)

bhramu calane. vā bhrāśabhlāśa (III, 1, 70) iti vā ūyan: bhramati, bhramyati, vā jṛbhramutrasām (VI, 4, 124) ity etvā-bhyāsalopau: bhremuḥ babhramuḥ. bhrāntvā bhramitvā, bhrā-

¹ P Huḍūr ² so alle Hss. (alter Schreibfehler f. meṣaḥ?) ³ P om.

ntah; ne (III, 1, 140) bhrāmah, bhrama iti Durgaḥ; bhrameś ca uḥ: Abhramuḥ¹, in (Uṇ. IV, 117): bhramiḥ, bhrameḥ samprasāraṇam kic ca (Uṇ. IV, 120) iti bhṛmir vāyuh, artikamibhrami (Uṇ. III, 132) ity aran: bhramarah. divādau (IV, 96) śamādyarthaḥ pāṭhaḥ: bhrāmyati (903)

kṣara saṁcalane. kṣarati, kṣariyati. kṣārah, kṣāri, ne 'py aṅkṛtaṁ kvacid iti nīp (IV, 1, 15 Kāś.); kṣarah, akṣaram (904)

kṣala saṁcaye ca; saṁcalane ca. kṣalati. curādau kṣala śauce (vgl. X, 57): kṣālayati (904 a)

udāttā udāttetaḥ 836

saha marṣaṇe. marṣaṇam kṣamā. ayam udātto 'nu-dāttet, sed ātmanepadī ca. sahate, sisahiṣate², stanbhusivusa-hāni caṇi (vgl. VIII, 3, 116) iti ṣatvam: paryasiṣahat, saḥ svidi-svadisahināni ca (VIII, 3, 62) iti satvam: sisāhayiṣati, parinivi-bhya (VIII, 3, 70) iti ᷣatvam: viṣahate, sivādinām vādvyavāye 'pi (VIII, 3, 71) iti ᷣatvam vā: paryasahata paryasahata, visahane kṛty eti sākṣādādipāṭhān (I, 4, 74) nāsti³; tīṣusaha (vgl. VII, 2, 48) iti veṭ: sahitā soḍhā, visoḍhā, soḍha (VIII, 3, 115) iti ᷣatvābhāvah. sahivahor ot (VI, 3, 112): soḍhaḥ, varṇagra-haṇāt sāher api soḍhā, nilope pūrvatrāsiddhena (VIII, 2, 1) sthānivad iti ḍhatvādi. dāśvān sāhvān mīḍhvāmś ca (VI, 1, 12) iti kvasau sāhvān, śakisahoś ca (III, 1, 99) iti yat: sahyam, lyuḥ (III, 1, 134): sahanah; saheḥ pṛtanartābhyaṇi ca (VIII, 3, 109) iti ṣviḥ: Pṛtanāṣāṭ, Turāṣāṭ (III, 2, 63), saheḥ sāḍaḥ sa (VIII, 3, 56) iti ᷣatvam, sāḍrūpatvābhāve nāsti: Turāsāhaṇ purodhāya (Kumārasaṁbh. II, 1) iti, nahivṛtivṛṣi (VI, 3, 116) iti dīrghaḥ; alamīkṛṇ (III, 2, 136) itiṣṇuc: sahiṣṇuḥ, anupasargāl li-mpavinda (III, 1, 138) iti ṣyantāc śaḥ: sāhayah, saṁjñāyām bhṛtr (III, 2, 46) iti khac: sarvāṁsahaḥ, asun (Uṇ. IV, 188): sahas⁴, śakadhrṣajñā (III, 4, 65) iti tumun: sahate bhoktum, saheḥ ṣaṣ kvip ca⁵: ṣat. curādāv (X, 267) ā dhṛṣad veti vā ṣnic: sahati sāhayati (905)

¹ vgl. Hem. Uṇ. 800 ² alle Hss. siṣahiṣate, aber vgl. VIII, 3, 61 ³ die Kāś. liest vihasane f. visahane ⁴ vgl. I, 767
⁵ vgl. Hem. Uṇ. 951

rama krīḍāyām. anudātto 'nudāttet, aniḍ ātmanepadī ca. ramate, vyāñparibhyo ramah, upāc ca (I, 3, 83. 84) para-smaipadam: viramati, uparamati, antarbhāvitanyaartho 'tra sa-karmakah, vibhāśākarmakāt (I, 3, 85): yāvadbhuktam uparamate, uparamati, yamaramanamātāin sak ca (VII, 2, 73): vyaraīnsit, rantā. ramaṇah, ramaṇī, ramah, ramā, Rāmaṇah, rāmā, ramyah, stambakarṇayo ramijapor (III, 2, 13) ity ac: stamberamah, hanikuṣi (Uṇ. II, 2) iti kthan: rathah, ramas ta ca (*vgl.* Uṇ. III, 14) iti ratnam, ramer deśe haś ca (*vgl.* Uṇ. IV, 214): rahas¹, rāṇḍā (Uṇ. I, 113), sau rameḥ ktaḥ pūrvasya ca dīrghah (*vgl.* Uṇ. V, 14): sūrato budhal, cakiramyor uc copadhāyāḥ (Uṇ. II, 14): rumram (906)

şadl viśaraṇagatyavasādaneşu. viśaraṇaiḥ śātanaiḥ, avasādo 'nutsāḥah. ito ruhāntāḥ (912) pañcāniṭah parasmaipadinaś ca. pāghrādhmā (VII, 3, 78) iti sadeḥ sīdāḥ: sīdati, si-ṣatsati, asadat, sader aprater (*vgl.* VIII, 3, 66) iti ṣatvam: pa-riṣidati, pratisidati, sadisvañjyoḥ² parasya liṭi (VIII, 3, 118): niṣasāda, lupasadacara (III, 1, 24) iti bhāvagarhāyām yañ: sā-sadyate; satsūḍviṣa (III, 2, 61) iti kvip, pūrvapadād (VIII, 3, 106) iti ṣatvam: śuciṣat, pariṣat, upaniṣat, niṣaṇṇah; sādi, niṣādī, vasivapi (Uṇ. IV, 124) itiñ: sādiḥ, ḷah (III, 1, 140): ni-ṣādāḥ, ghañ (III, 3, 18): viṣādāḥ, sado 'ci (III, 1, 134), nau sader (Uṇ. II, 124) iti ḫvarac: niṣadvarah pañkah, asun (Uṇ. IV, 188): sadaḥ sabhā, gudhṛvīpacivaci (Uṇ. IV, 166) iti tran³: sattram, saṁjñāyām samaja (III, 3, 99) iti kyap: niṣadyā vipa-ṇih, sādakārayoḥ kṛtrime (VI, 3, 122, 1) dīrghah: prāsādāḥ, dādheṭsi (III, 2, 159) iti ruḥ: sadruḥ (907)

şadl śātane. śātanaiḥ tanūkaraṇam. pāghrādhmā (VII, 3, 78) iti sadeḥ śiyah, sadeḥ śita (I, 3, 60) iti tañānau: śiyate, śatsyati, aśadat, sader agatau taḥ (VII, 3, 42): śātayati. śāta-nah, śātāni gaurādiḥ (IV, 1, 41), śādas trṇapañkau, śadaḥ, kṣa-triyāpaśadah, viśadah, adiśadibhyah (*vgl.* Uṇ. IV, 65) krin: śadriḥ, ruśātibhyām krun (*vgl.* Uṇ. IV, 103): śatruḥ, sader ūc ceti rak: śūdraḥ⁴, dādheṭsiśadasado ruḥ (III, 2, 159): śadruḥ (908)

¹ *vgl.* I, 767 ² so nach den Hss. auch die richtige Lesung der Kāś. ³ so alle Hss. ⁴ *vgl.* Hem. Uṇ. 394

kruśa āhvāne rodane ca. krośati, kroṣṭā, ākroṣṭā. krośah, kruśah, utkrośah kurarahi, sitanigamimasi (Uṇ. I, 70) iti tun: kroṣṭūn¹ (909)

budha avagamane. avagamanai jñāpanam². bodhati, abhautsīt³, gatibuddhipratyavasānārtha (I, 4, 52) iti kartulī karmasaīnjñā: bodhayati śiṣyām dharmaī, boddhā. igupadha (III, 1, 135) iti kaḥ: budhalī, ghañ (III, 3, 18): bodhalī, matibuddhi (III, 2, 188) iti vartamāne ktalī: rājñām buddhalī. divādau (IV, 63) budhyate, hikkādau (I, 924) bodhate, bodhati, bodhitā (911)⁴

ruha bijajanmani. bijasya janmānīkuropattilī. rohati, ruhalī po 'nyatarasyām (VII, 3, 43): ropayati rohayati. ghañarthe kavidhānād (III, 3, 58, 4) bijaruhākaroti (s. I, 4, 74), keśāś chinnaruhāḥ, ke (III, 1, 135) ruho mrgalī, praruhalī, prarohalī, ārohalī, rūḍhalī, rūḍhilī, ruher vrddhiś ca (Uṇ. I, 48) iti rauhiśaiṁ tṛṇam, rauhiśo mṛgaś ca, hrpiśiruhi (*vgl.* Uṇ. IV, 118) itin: rohir mrgalī, hrṣṭruhiyuśibhya itih (Uṇ. I, 99) rohit, ruhe raś ca lo vā (Uṇ. III, 94): lohitāḥ, rohitāḥ, rohiṇī, anyatrāpi ca (*vgl.* Uṇ. II, 55) itinac: rohiṇalī (912)

anudāttā udāttetaḥ 843

kuca saṁparcanakauṭilyapratīṭambhavilekhaneṣu. saṁparcanai miśratā, pratīṭambho rodhanam, vilekhanaī karṣaṇam. saṁkocati. saṁkucitalī, ke (III, 1, 135) kucaḥ, ghañ (III, 3, 18, 19): saṁkocaḥ, utkocaḥ, na kvāder (VII, 3, 59) iti kutvaiṁ nāsti (910)

kasa gatau. kasati, utkasati, kāsayati. vikasitaḥ, kasah, kāsaḥ, nīg vancusransudhvansubhranśukasa (*vgl.* VII, 4, 84) iti canikasyate, stheśabhbāsa (III, 2, 175) iti varac: vikasvarah, pit kasipadyarter (*vgl.* Uṇ. I, 87) üli: kāsūḥ śaktih, sami kasa ukān (*vgl.* Uṇ. II, 29): saṁkasuko 'sthiraḥ (913)

udāttāv udāttetau, etau setkau parasmaipadinau ca 845 vṛt. jvalādayo vṛttāḥ

hikka avyakte śabde. ito guhūparyantāḥ (944) ṣaṭtrimśat⁵ seṭa ubhayatobhāśāś ca. hikkate, hikkati. hikkā, hikitam (914)

¹ *vgl.* VII, 1, 95 ² P saṁjñāpanam ³ alle Hss. abhotsit

⁴ 910 nach 912 ⁵ S trayastrimśat, KC trayovimśatih

aci gatau. añcate, añcati, añcyate; añcitaḥ. añcu gatau (*vgl.* I, 203): añcati, acyate, aktaḥ. acu ity eke: acati, acitvā aktvā, aktaḥ (915)

duyācṛ yācñāyām. yācate, yācati, ayayācat. yācitaḥ, yajayāca (VII, 3, 66) iti kutvābhāvaḥ: yācyam, dvitāḥ ktriḥ (III, 3, 88 *und vgl.* IV, 4, 20): yācītrimam, tvid iti Durgāḥ: yācathuḥ (III, 3, 89), yajayācayata (III, 3, 90) iti nañ: yācñā (916)

reṭr̥ paribhāṣaṇe. reṭate, reṭati, arireṭat (917)

cate cade ca yācane. cakāro bhāśārthaṁ¹ reṭrarthaḥ². mandivāśi (Uṇ. I, 39) ity urac: caturaḥ, cater uran (Uṇ. V, 58): catvāraḥ, cater varac (*vgl.* Uṇ. II, 123): catvaram (918)

prothṛ paryāptau. paryāptilī pūrṇatā. prothate, prothati, apuprothat. protho 'svaghoṇā, priyāñ protham anuvrajet (I, 4, 56 Bh. v. l.) (919)

mithṛ methṛ medhāhiṁsanayoh. methate, methati; kitī guṇavikalpārthaṇi dvau: mithyate, methyate, amimethat. metho 'ci (III, 1, 134), gaurādau (IV, 1, 41) methī, methibaddho³ 'pi hi bhrāmyan ghāsagrāsaṇi karoti gauḥ (Subhāśitāvalī 2958, wo vīthī⁰ f. methī⁰). Amarasiṁhas tu: puñsi methih khaledāru⁴ nyastaṇi yat paśubandhane (Am. K. II, 9, 15). midṛ medṛ iti Durgaḥ (920)

medhṛ saṅgame ca. cakārān medhāhiṁsanayoh. medhate, medhati, amimedhat. medhā, medhyam, gṛhamedhī, aśvamedhaḥ, medhiḥ (920 a)

ṇidṛ ṣedṛ kutsāsaṇnikarṣayoh. praṇedati, nidylate, nedylate, aninedat. ṇivṛ ṣevṛ iti prāñco hevākinaḥ⁵ (921)

śrdhu mṛḍhu unde. undaḥ kledanam. śardhate, śardhati; śṛddhvā śardhitvā, śṛddhaḥ. śrdhu śabdakutsāyām (I, 797): śardhate. mardhate, mardhati; mṛḍhaṇ samaraḥ (922. 923)

budha bodhane. bodhate, bodhati. budhir iti Nandī, abudhat abodhīt. bodhitā, pūrvasya (911) boddhā (924)

¹ KC om. ² *vgl.* Hem. Dh. I, 897: reṭr(g) paribhāṣaṇayā-

canayoh ³ C methīruddho ⁴ von Kṣ. in seinem Kommentar zu

Amarak. als Kompositum bezeichnet, unter Hinweis auf P. VI, 3, 9

⁵ P om. ṇivṛ bis hevākinaḥ

ubundir niśāmane. niśāmanam ālocanam¹. bundate, bundati, abudat abundit, buttvā bunditvā, bunnah̄. dhānto 'yam iti Nandī, ubedir ity anye (925)

veṇr gatijñānacintāniśāmanavāditragrahaṇeṣu. vāditraṇi vādyabhāṇḍam, tasya vādanārthaṇi grahaṇam. veṇate, veṇati, aviveṇat. rāsnāsasnā (Uṇ. III, 15) iti viṇā, in (Uṇ. IV, 117): veṇih², veṇikā, veṇī; venis tu vijyājvaribhyo niḥ (Uṇ. IV, 48); naḥ: Veṇṇākhyā³ nadī (926)

khanu avadāraṇe. khanati. khātvā khanitvā, janasanakhanāṇi sañjhalar (vgl. VI, 4, 42) ātvam: khātaḥ, ye vibhāṣā (VI, 4, 43): khāyate khanyate, gamahanajanakhana (VI, 4, 98) ity upadhālopaḥ: cakhnuḥ, ī ca khanalī (III, 1, 111): kheyah̄, śilpini ṣvun, nṛtikhanirañjibhyāḥ (III, 1, 145 und Bh.): khanakah̄, janasanakhanakrama (III, 2, 67) iti viṭ: bisakhāḥ, anyeṣv api dṛṣyate (III, 2, 101) ḍaḥ: parikhā, khanyate: kham, dit khaner muṭ codāttah̄ (Uṇ. V, 20): mukham, artilūdhuśukhana (III, 2, 184) itītran⁴: khanitram, usikhanibhyāṇ kit (Uṇ. IV, 161): khātram, āṇparayoh̄ khaniśṛbhyaṁ dic ca (Uṇ. I, 34): ākhuḥ, khanikaṣyañjyasi (Uṇ. IV, 139) itīn: khanir ākaraḥ, āṇi paṇi-panipatkhaniḥ ikan (vgl. Uṇ. II, 45): ākhanakah̄, khano gha ca (III, 3, 125): ākhanaḥ (927)

cīva ādānaṣaṇvaraṇayoḥ⁵. [civate, cīvati.] cīvṛ iti Durgah̄: acicīvat. chitvarādau (Uṇ. III, 1) cīvaraṇi munivāsaḥ (928)

cāyṛ pūjāniśāmanayoḥ. cāyate, cāyati, acacāyat⁶, cāyah̄ kī (VI, 1, 35) liṭi: cikyuḥ, svapisyamivyeñāṇ yaṇi, cāyah̄ kī (VI, 1, 19, 21): cekiyate. apacitaś ca (VII, 2, 30), pakṣe apacāyitah̄, vaktavyād (VII, 2, 30 Bh.) apacitih̄⁷, cāyah̄ kī ca (vgl. Uṇ. I, 74) iti tuḥ: ketuh̄ (929)

vyaya gatau. vyayate, vyayati; vyāyayati, hmyanta-kṣaṇa (VII, 2, 5) ity avyayit. curādāv adantah̄ (X, 386): vyayayati (930)

¹ C addit cākṣusajñānam iti Kaumudī; die Worte fehlen in K und P, sind also als ursprüngliche Randglosse später in den Text geraten ² P addit nadī ³ vgl. Hem. Uṇ. 182 ⁴ so alle Hss. ⁵ KC ādhāṇa⁰ ⁶ alle Hss. acicāyat ⁷ alle Hss. apacitaḥ

dāśr dāne. dāśate, dāśati, adadāśat. kvasau dāśvān (VI, 1, 12) sādhuh, dāśagoghnau sampradāne (III, 4, 73), puro dāśyate: purodāśah, pṛśodarāditvād (VI, 3, 109) ḍatvam, evaṁ duḥkhena dāśyate: dūdāśah. dāyṛ¹ dāna iti Kauśikah (931)

aya gatau. ayate, udayati dinanāthah (vgl. I, 342) (935)

bheṣṭ bhreṣṭ bhaye, bhreṣṭ calane ca. bheṣṭate, bheṣṭati, abibheṣṭat, bheṣṭayati; bibheter (III, 2) munḍo bhiṣṭayate (VII, 3, 40). bhreṣṭate, bhreṣṭati; bhreṣṭah (932. 933)

asa gatidīptyādānešu. asate, asati. lāvaṇya utpādyā ivāsa yatna (Kumārasaṁbh. I, 35) ity atrāsety asater iti Vāmanah (Kāvyālāmikāra ed. Cappeller V, 2, 29), aster ity eke. adādāv asa bhuvi (II, 56): asti (934)

spaśa bādhana spāśanayoh². spāśanaiḥ² granthanam. spaśate, spaśati. seyam ubhayatalispāśā rajjuh (vgl. VI, 1, 68, 2 Bh), spaśāś carah, paspaśa² upodghātah. curādau spaśa bādhane (vgl. X, 141), paśa bandhane (X, 179): spāśayate, pāśayati. paśety eke: pāśah, pāśāṇah (936)³

laśa kāntau. kāntir icchā. vā bhrāśabhlāśa (III, 1, 70) iti vā śyan: abhilaṣyate abhilaṣate, abhilaṣyati abhilaṣati. juca-ñkraṇya (III, 2, 150) iti yuc: abhilaṣaṇah, laṣapataṭapada (III, 2, 154) ity ukañ: abhilāṣukah, laṣeh śa ca (vgl. Uṇ. III, 57) ity unan: laśunam (937)

caṣa bhakṣaṇe. caṣate, caṣati. cāṣah, caṣakah, sāna-sivarṇasi (Uṇ. IV, 107) iti caṣalo yūpakaṭakah (938)

chaṣa himsāyām (939)

jhaṣa ādānasaṁvaraṇayoh. jhaṣate, jhaṣati. jhaṣah, jhaṣa himsārthaḥ (I, 720): jhaṣati (940)

bhlakṣa bhakṣaṇe. plakṣeti Durgah (941)

dāśr dāne. dāsate, dāsati. dāsah. ādyo (931) dāyṛ, ayam dāśr ity eke (942)

māhṛ māne. mānaṁ vartanam. māhā gauh (943)

guhū saṁvaraṇe. ūd upadhāyā gohah (VI, 4, 89): gū-hate, gūhati, aghukṣat, taṇi tu lug vā duhadihalihaguha (VII, 3, 73) ity agūḍha aghukṣata, sani grahaguhoś ca (VII, 2, 12) iti net: jughukṣati, caṇi hrasvo nesyate: ajugūhat, gūḍhā gūhitā. gūḍhah, bhidādau (III, 3, 104) guhā giryosadhyoh, ke (III, 1, 135)

¹ vgl. auch 942 ² so alle Hss. ³ 935 s. vor 932

guhah, śaṁsiduhiguhibhyah kyab vā (III, 1, 109 Kāś.): guhyam, gūhyam; uṇādau gahvaraḥ (*vgl.* Uṇ. III, 1), guher gahaḥ: gahanam¹ (944)

udāttāḥ svaritetaḥ 881

śriñ sevāyām. udāttal. śrayate, śrayati, śrayitā, niśridrusrubhyah kartari cañ (III, 1, 48): aśīriyat, sanivantardha (VII, 2, 49) iti vet: śīśriṣati śīśrayiṣati. yasya vibhaṣā (VII, 2, 15) iti net: śritaḥ, śryukah kiti (VII, 2, 11): śritvā, śriṇibhuvo 'nupasarge (III, 3, 24) vā² ghañ: śrāyah śrayah, udi śrayatiyauti (III, 3, 49) iti ghañ: ucchrāyah, bāhulakāt (X, 392) patanāntāḥ samucchrayāḥ (49 Kāś.), vahiśriyy (*vgl.* Uṇ. IV, 51) iti niḥ: śrenih, kvib vaciprachi (Uṇ. II, 57) iti kvibdīrghau: śriḥ, śmani śrayater ḍun (Uṇ. V, 28): śmaśru, śrayateḥ svāṅge śir kic ca (*vgl.* Uṇ. IV, 193) ity asun: śiraḥ, āni śrihanibhyām hrasvaś ca (Uṇ. IV, 137) itin² dit: aśriḥ (945)

hṛñ haraṇe. itas traīparyantā (1014) aṣṭāṣaṣṭir anītaḥ parasmaipadinaś ca, nīnīnidvarjam. harate, harati, harater gatatacchilye (I, 3, 21, 5) tañ: paitṛkam aśvā anuharante, vyavahrpaṇoh samarthayoh (II, 3, 57) ṣaṣṭhi: śatasya vyavaharati, harta, ṛddhanoh sya (VII, 2, 70) itīt: hariṣyati, hṛkror anyatarasyām (I, 4, 53) nāu karmasainjñā: hārayati bhāraṇ Caitreṇa Caitraṇi vā. śyādvadyadha (III, 1, 141) iti ṣaḥ: avahāro grāhaḥ, harater anudyamane 'c (III, 2, 9): riktaḥaraḥ, vayasi ca (III, 2, 10): kavacaharaḥ, āni tāccchilye (III, 2, 11): puṣpāharah, harater dṛtināthayoh paśāv (III, 2, 25) itin: dṛtiḥariḥ, nāthahariḥ, adhyāyanyāyodyāvasaṁhāra (III, 3, 122) iti karaṇe ghañ, adhyāhāraḥ, hṛṣṭruhiyuṣibhya itiḥ (Uṇ. I, 99): harid varṇo dik ca, śyāstyāhṛñ (Uṇ. II, 46) itinac: harīṇaḥ, hṛṣyābhyaṁ itan (Uṇ. III, 93): haritaḥ, vṛhroḥ sugdukau ca (*vgl.* Uṇ. IV, 100) iti kayaṇ: hṛdayam, paddannādau (VI, 1, 63) hṛt, prakṛtyantaram apy asti; hṛpiśi (*vgl.* Uṇ. IV, 118) itin: Hariḥ, janihṛbhyām imanin (*vgl.* Uṇ. IV, 148): harimāṇam ca nāśaya, hṛdhṛbhrṣ (vgl. Uṇ. IV, 147) iti īmanin: harīmā, veño dit, pre harateḥ kūpe (*vgl.* Uṇ. IV, 133. 134) prahiḥ, kṛhṛbhyām enuḥ (*vgl.* Uṇ. II, 1): hareṇur gandhadravyām sasyabhedaś ca (947)

¹ *vgl.* Hem. Uṇ. 275 ² so alle Hss.

bhṛñ bharane. bharate, bharati¹. hvādau (III, 5) ḍubhṛñ: bibharti, bhāraḥ, bhṛtaḥ, kryādau bhṛ bharaṇe (IX, 21): bhṛṇati, bharaḥ: ḫor ap (III, 3, 57), bharitaḥ. samjñāyām bhṛt̄ (III, 2, 46) iti khac: viśvambharā, ave bhṛñah (Uṇ. II, 3) kthan: avabhṛtho yajñāntaḥ, aṇḍan kṛṣṭbhṛvṛṇaḥ (Uṇ. I, 128): bharaṇḍaḥ², bhṛsam, bhṛṅgaḥ, bhurik chandah, ku bhraś ca (vgl. Uṇ. I, 23) iti babhrūḥ, Bharataḥ, Bharur deśaḥ³ (946)

kṛñ karaṇe. karate, karati. svādau kṛñ hiṁsāyām (V, 7): kṛṇute, kṛṇoti, tanādau (VIII, 10) ḫukṛñ karaṇe: kurute, karoti. upādau kāruḥ, kāriḥ, karaṇiḥ sadrśaḥ, kareṇuḥ, kratuḥ, karaṇaḥ kalaśādiḥ, kṛkaḥ, karkaḥ sitaḥ, cakram, karaṇḍaḥ, karma, karambhaḥ, kṛṣaraḥ (949)

ṇīñ prāpane. prāpanam āsādanam. nayate, nayati, prāṇetā, saṁmānana (I, 3, 36) ity ātmanepadam: nayate cārvī⁴ lokāyate, kartṛṣthe cāśarire karmaṇi (I, 3, 37): krodhaṇi vinayate, adikhādinivahīnām pratiṣedhān⁵ (I, 4, 52, 5) nāyayati bhāraṇi grāmaṇi Caitreṇa. viḍūyaviniya (III, 1, 117) iti viṇīyah kalke sādhuh, ānāyyo 'nitye (III, 1, 127): ānāyyo dakṣiṇāgnih, ānāyyo godhuk; praṇāyyo 'saṁmatau⁶ (III, 1, 128): praṇāyyāyāntevāsine brahma brūyat, asaṁmatasāṁsārāyety arthaḥ (vgl. Chāndogya-Upaniṣad III, 11, 5); pāyyasāṁnāyya (III, 1, 129) iti sāṁnāyyām haviḥ, dunyor anupasarga (III, 1, 142) iti kartari ṣaḥ: nāyah, śriṇibhuvo 'nupasarge (III, 3, 24) ghañ: nāyaḥ, bāhulakān (X, 392) nayaḥ, avodor niyah (III, 3, 26): avanāyaḥ, unnāyaḥ, parinyor niñor³ dyūtābhreṣayoh (III, 3, 37): pariṇāyaḥ śārīnām, jālam ānāyaḥ (III, 3, 124), satsūdviṣa (III, 2, 61) iti kvip: grāmaṇih, dāmniśasa (III, 2, 182) iti ṣtran: netram, rak (Uṇ. II, 13): nīram, napṭrneṣṭr (Uṇ. II, 96) iti neṣṭā ṛtvik, hanikuṣi (Uṇ. II, 2) iti kthan: sunīthaḥ, nayater dic ca (Uṇ. II, 101) ity ṣḥ: nā, narau, naraḥ; pānīviṣibhyal paḥ (Uṇ. III, 23): nīpaḥ, niyo miḥ (Uṇ. IV, 43): nemih (950)

dhet pāne. ṭakārali stanandhayītyādau nībarthaḥ (IV, 1, 15). dhayati, vibhāṣā dhetśvyoś (III, 1, 49) caṇ: adadhat, adhāsīt, vibhāṣā ghrādhetśā (II, 4, 78) iti sijluk: adhāt, pāghrā (III, 1, 137) iti śaḥ: uddhayah, nāśikāstanayor dhmādhetoh (III, 2, 29) khaś:

¹ P addit saṁbharate ² P bharanḍa āvapanam ³ so alle Hss. ⁴ C cārvāko ⁵ P pratiṣedhe ⁶ P 'saṁmatae

stanandhayah, nādīmuṣṭyoś ca (III, 2, 30): muṣṭindhayah, dā-dhetṣisadaśado ruḥ (III, 2, 159): dhārur gāḥ¹, dhaḥ karmaṇi ṣtran (III, 2, 181): dhātri, dheṭa ic ca (Uṇ. III, 34): dhenuḥ, dhyāyates (I, 957) tu dhīḥ; kte (VI, 4, 66) dhītaḥ² (951)

glai harṣakṣaye. harṣakṣayo 'tra dhātvapacayah³. glāyati, vānyasya saṁyogāder (VI, 4, 68) iti liṇy etvam: gleyat glāyāt, glāsnāvanuvamāṁ ca (I, 868) iti vā mittvam: glāpayati glāpayati. saṁyogāder āto dhātor yaṇvato (VIII, 2, 43) niṣṭhā-natvam: glānah, glājisthaś ca ksnuḥ (III, 2, 139): glāsnuḥ, glā-nudibhyāṁ dāuḥ (Uṇ. II, 64): glauś candraḥ, glājyāhābhyo niḥ (III, 3, 95, 4): glāniḥ, śakadhrṣajñāglā (III, 4, 65) iti tumun: glāyati bhoktum (952)

mlai gātravīnāme. vināmaḥ kāntikṣayaḥ. mlāyati, mleyāt mlāyāt. mlānah, bāhulakān mlāniḥ (953)

dyai nyaṅga vi dhāne⁴. nyaṅgam kutsitāṅgam. dyā-yati (954)

drai svapne. drāyati. spr̄higṛhi (III, 2, 158) ity āluc: nidrāluḥ, kte (VIII, 2, 43) nidrānah, tārakāditvān (V, 2, 36) nidritah, ātaś copasarge (III, 3, 106) 'n: nidrā. drā kutsitāyām gatau (II, 45): drāti, vidrānah (955)

dhrāi tṛptau. dhrāyati. dhrānah, Bhāṣye⁵ natvam ne-syate: dhrātaḥ (956)

dhyai cintāyām. adhīgarthadayeśām karmaṇi (II, 3, 52) ṣaṣṭhī: mātūr dhyāyati, dhyāpayati svayam eveti ḥer aṇāv (I, 3, 67) iti taṇ nāsti, ādhyāne niṣedhāt. duṣṭam dhyāyati: dūḍhyah, āto 'nupasarge kaḥ (III, 2, 3), duro dāśanāśadabhadhyesv (VI, 3, 109, 5) iti ḥhatvam ūtvam ca, ātaś copasarge kaḥ (III, 1, 136): ādhyāyanty enam, ādhyah; na dhyākhyāpṛmūrchipadām (VIII, 2, 57) iti na niṣṭhānatvam: dhyātah, uṇādau⁶ dhīḥ⁶, dhyāpyoḥ saṁprasāraṇam ca (Uṇ. IV, 114) iti kvanip: dhīvā, chitvara-chatvara (Uṇ. III, 1) iti dhīvarah, mām dhyāyati: madhyah⁷, āto 'nupasarge kaḥ (III, 2, 3); saṁdhyāyanty asyām iti sandhyā (957)

¹ zum Akk. vgl. II, 3, 69 ² P dhītam ³ P vairādyapa-caye f. h. 'tra dh. ⁴ P nyaṅge ⁵ wo? ⁶? vgl. III, 2, 178, 4

⁶ vgl. Hem. Dh. I, 30, und Ujjval. zu Uṇ. IV, 111: mām dhyā-yatiti maddhyam iti Dhātupārāyaṇīyam

rai śabde. rāyati. kṛdādhārā (Uṇ. III, 40) iti kaḥ: rākā, rāśadibhyāṁ trip (Uṇ. IV, 67): rātriḥ, rāter ḍaiḥ (Uṇ. II, 66): rā dhanam. adādau rā dāne (II, 48): rāti¹ (958)

ṣṭyai styai śabdasamghātayoh. ṣṭyāyati, styāyati, ubhator upadeśa upādānād dhātvādeḥ ṣaḥ so (VI, 1, 64) nāsti. styah prapūrvasya (VI, 1, 23) iti samprasāraṇam, prastyo 'nya-tarasyām (VIII, 2, 54) iti vā niṣṭhāmatvam: prastītaḥ prastīmaḥ, śyāstyā (Uṇ. II, 46) itinac: styenah, stenayateḥ (X, 349) stenah, styāyater ḍrat (Uṇ. IV, 165): strī (959)

khai khadane. khāyati. lyuṭi² (III, 3, 115) khānam³ āhuḥ² (960)

kṣai jai sai kṣaye. kṣayati; niṣṭhāyām kṣayo maḥ (VIII, 2, 53): kṣāmah. jāyati, jātā. sāyati, sātā, sāyāt, syater gra-haṇād (VI, 4, 67) etvām na; asāsīt, syater grahaṇād vibhāṣā ghrāḍhed (II, 4, 78) iti sijlug nāsti (961—963)

kai gai śabde. kāyati, gāyati. etau śabdavišeṣe rūḍhau. iṇbhikāpā (Uṇ. III, 43) iti kan: kākah. agāsīt, iṇādeśasya tu (II, 4, 45) gātisthā (II, 4, 77) iti sijluk: agāt; bhavyageya (III, 4, 68) iti geyah kartari sādhuḥ, gas thakan (III, 1, 146): gāthakah, nyuṭ ca (III, 1, 147): gāyanah, gāpoṣ ṭak (III, 2, 8): sāmaga udgātā, kamimanijani (Uṇ. I, 73) iti tun³: gātuḥ, uṣikuṣigā (Uṇ. II, 4) iti than: gāthā, gaś codi (Uṇ. II, 10) iti thak: udgītha omkāral, ghumāsthāgāpā (VI, 4, 66) ititvam: gītam, gānam, sthāgāpāpaco bhāve (III, 3, 95): gītiḥ. gāṇ gatau (I, 998): gāte (964. 965)

srai śrai pāke. srāyati. śrāyati, śrā pāke (I, 848) mit: śrapayati, śrāteḥ śrāpeś ca śrātaḥ pāke (VI, 1, 27) sādu (967. 966)

pai ovai śoṣaṇe. pāyati, pibādeśo (VII, 3, 78) neṣyate; iha pā pāne (I, 972): pibati, adādau pā rakṣaṇe (II, 47): pāti. vāyati; oditaś ca (VIII, 2, 45) iti niṣṭhānatvam: vānaṁ śuṣkam, kṛvāpā (Uṇ. I, 1) iti vāyuh. adādau vā gatigandhanayoh (II, 41): vāti, curādau vā gatisukhasevanayoh (X, 336): vāpayati (968. 969)

ṣṇai veṣṭane. snāyati, snāyuḥ. adādau ṣṇā śause (II, 43): snāti (970)

daip śodhane. pakāro dādhā ghv adāb (I, 1, 20) iti višeṣaṇārthaḥ. dāyati, avadātaṁ mukham. iha dāṇ dāne (I, 977):

¹ P addit dhanam ² P om. ³ so alle Hss.

yacchatī, deñ rakṣaṇe (I, 1011): dayate, adādau dāp lavane (II, 50): dāti, hvādau ḍudāñ dāne (III, 9): datte, dadāti, divādau do avakhaṇdane (IV, 40): dyati (971)

pā pāne. pāghrādhmā (VII, 3, 78) iti pibah: pibati, adantatvād guṇābhāvah, ghumāsthāgāpā (VI, 4, 66) itityam: pīyate, er liñi (VI, 4, 67): peyāt, gātisthāghupā (II, 4, 77) iti sijluk: apāt, sāchāsāhvā (VII, 3, 37) iti yuk: pāyayate, na pādamyāñyamāñyasa (I, 3, 89) iti parasmaipadaṁ nāsti, lopah pibater ī¹ cābhyaśasya (vgl. VII, 4, 4) ity apīpyat. kratau kundapāyyah (III, 1, 130) sādhuḥ, pāyyasāmnāyya (III, 1, 129) iti pāyyo māne sādhuḥ, pāghrādhmā (III, 1, 137) iti śah: utpibah, anupasargāṇaṇa (III, 1, 141) eveti pāyah, gāpoṣ ṭak, surāśidhvoh pibateḥ (III, 2, 8 und Vā. 1): surāpah; pānīyam, ghañarthe kavidhānam (III, 3, 58, 4): prapā, sthāgāpāpaco bhāve (III, 3, 95): pītih, kṛvāpājī (Uṇ. I, 1) ity uṇ: pāyuḥ, pātṛtudi (Uṇ. II, 7) iti thak: pīthaḥ, ṣtran (Uṇ. IV, 158): pātrām, manin (Uṇ. IV, 144): pāmā, pibater ī ca (vgl. Uṇ. IV, 189) ity asun: payah, pibates thasun (vgl. Uṇ. IV, 203): pāthah ambu, pānīviśibhyah paḥ (Uṇ. III, 23): pāpam, sānasivarṇasi (Uṇ. IV, 107) iti palvalam, pāko bālah (Uṇ. V, 53), Kalāpakah, Pampā sarah (972)

ghrā gandhopādāne. pāghrā (VII, 3, 78) iti jighrah: jighrati, vānyasya saṁyogāder (VI, 4, 68) iti vā etvam: ghreyāt ghrāyāt, vibhāṣā ghrā (II, 4, 78) iti vā sijluk: aghrāt aghrāsīt, ī ghrādhmoḥ (VII, 4, 31): jeghrīyate, jighrater vā (VII, 4, 6) it: ajighripat ajighrapat. pāghrādhmā (III, 1, 137) iti śah: ujjighrah, nudavidondatrā (VIII, 2, 56) iti vā niṣṭhānatvam: ghrātah ghrāṇah, jighraty aneneti ghrāṇam, vyāñi ghrātēś ca jātau (Uṇ. V, 63) kah: vyāghrah (973)

dhmā śabdāgnisaṁyogayoh; śabde mukhādinā cāgnisamnyoge pāghrādhmā (VII, 3, 78) iti dhamaḥ: dhamati. śah (III, 1, 137): vidhamah, ādhmātaḥ śaṅkhaḥ, nāsikāstanayor dhmādheṭoh (III, 2, 29) khaś: nāsikandhamah, nādīmuṣṭyoś ca (III, 2, 30): nādindhamah, ugrañipaśyerammadapāṇindhamāś ca (III, 2, 37), dhmo dhamāś ca (vgl. Uṇ. II, 35) iti kvun: dhamakah, artisṛdhṛdhāmi (Uṇ. II, 103) ity aniḥ: dhamanir nādī, bāhulakād

¹ so alle Hss.

(III, 3, 1) dhamādeśah, dhamih prakṛtyantaram ity eke, yathā: dhānto dhātuḥ pāvakasyeva rāśih (974)

ṣṭhā gatinivṛttau. sthas tiṣṭhādeśah (VII, 3, 78): tiṣṭhati, samavapravibhyah stha (I, 3, 22) ity ātmanepadam: saṁtiṣṭhate, avatiṣṭhate, pratiṣṭhate, vitiṣṭhate; sthāghvor ic ca (I, 2, 17): samasthita, samasthiṣṭātām; ānāḥ sthāḥ pratijñāna (I, 3, 22, 1) upasāṅkhyānam: astin sakāram ātiṣṭhate, śabdaṁ nityam ātiṣṭhate, nityatvena pratijānīta ity arthaḥ; prakāśanastheyā-khyayoś ca (I, 3, 23): tiṣṭhate kanyā chāttrebhyah, ślāghahnūnsthā (I, 4, 34) iti saṁpradānasamjñā, saṁśayya Karṇādiṣu tiṣṭhate yaḥ (Kirātārjunīyam III, 14); udo 'nūrdhvavakarmani, uda iḥāyām (I, 3, 24 und Vā. 1): geha uttiṣṭhate, muktāv uttiṣṭhate, neha: pīṭhād uttiṣṭhati, grāmāc chatam uttiṣṭhati; upān mantrakaraṇe (I, 3, 25): Aindryā gārhapatyam upatiṣṭhate, Āgneyyāgnīdhram upatiṣṭhate, neha: bhartāram upatiṣṭhati yauvanena, upatasthuh prakṛtayah; akarmakāc ca (I, 3, 26): bhojana upatiṣṭhate, upād devapūjāsaṅgatakaraṇamitratrakaraṇapathiś¹ iti vācyam (I, 3, 25, 1 Bh.): ādityam upatiṣṭhate, Gaṅgā Yamunām upatiṣṭhate, upaśliṣyatity arthaḥ², rathikān upatiṣṭhate³, mitrikarotity arthaḥ, ayam panthāḥ⁴ Srughnam⁴ upatiṣṭhate, prāpnotity arthaḥ, vā lipsāyām (I, 3, 25, 2): bhikṣur dātṛn upatiṣṭhate upatiṣṭhati vā, adhiśiñsthāsām karma (I, 4, 46): ḡṛham adhitiṣṭhati, ghumāsthā (VI, 4, 66) itītvam: sthiyate, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: adhiṣṭhāsyati, adhiṣṭhānam, sthādiṣv abhyāsenā cābhya-sasya (VIII, 3, 64): adhitaṣṭhau; udāḥ sthāstambhoḥ pūrvasya (VIII, 4, 61) iti sasya thāḥ, jharo jhari savarṇa (VIII, 4, 65) iti tasya lopāḥ: utthitaḥ⁵, gātisthā (II, 4, 77) iti sijluk: abhyaṣṭhāt, prāk sitād advyavāye 'pi (VIII, 3, 63) iti ᷣatvam, anuvāde carāṇām, sthenor adyatanyām ca (II, 4, 3 und Kāś.) iti dvandvaikatvam: pratyāṣṭhāt Kaṭhakauthumam; sthāghvor ic ca (I, 2, 17): upāsthita, tiṣṭhater it (VII, 4, 5): atiṣṭhipat. bhavyageyapravacanīya (III, 4, 68) iti kartary upasthānīyaś Caitro guroḥ, grahādau (III, 1, 134) sthāyi, ātaś copasarge (III, 3, 106) 'n: āsthā, vyavasthā, praṣṭho 'gragāmini (VIII, 3, 92)

¹ P ⁰ saṁgati ⁰ ² P om. Gaṅgā — arthaḥ ³ P addit mahāmātrān upatiṣṭhate ⁴ P panthā Dvārakām ⁵ P addit uttambhitāḥ

sādhuḥ, supi stha (III, 2, 4) iti kah: samasthah, yogavibhāgād
bhāve pīṣyate: ākhūttho vartate, agnyuttho vartate, ambāmba-
gobhūmi (VIII, 3, 97) iti ṣatvam: Ambaṣṭhah, Āmbaṣṭhah,
goṣṭhah, bhūmiṣṭhah, dyatisyati (VII, 4, 40) itītvam: sthitah,
gatyarthākarmaka (III, 4, 72) iti ktaḥ: upasthito gurum Caitrah,
glājisthaś ca ksnuḥ¹ (III, 2, 139): sthāsnuh, laṣapataṭapada (III,
2, 154) ity ukañ: sthāyukah, stheśabhaśa (III, 2, 175) iti varac:
sthāvaraḥ, ghañarthe kavidhānam sthāsnāpāvyadhihaniyudhya-
rtham (III, 3, 58, 4): prasthah, sthāgāpāpaco bhāve (III, 3, 95)
ktin: sthitih, ajiraśiśira (Uṇ. I, 54) iti sthirasthavirau, sthā-
catimṛjer (Uṇ. I, 115) iti sthāli, savye sthaś chandasi (Uṇ. II, 102)
ity ḥn²: savyeṣṭhā sārathih, sthāsthinsthṛṇām (VIII, 3, 97 Kāś.)
iti ṣatvam, parame sthaḥ kic ca (vgl. Uṇ. IV, 10) itīn: Parameṣṭhī³
Brahmā, stho ḥnuḥ (Uṇ. III, 37): sthānuḥ, sthaḥ sto 'mbajabakau
ca (Uṇ. IV, 96): stambah, stabakah, sthāyī, bhaviṣyati gamyādayah
(III, 3, 3), prasthāyī, sthūṇā, sthūrā jaṅghālohaputtalikā (975)

mā abhyāse. abhyāsaḥ pāramparyeṇa vṛttiḥ. mno
manah (VII, 3, 78): āmanati. āmnāyah, nāmansīman (Uṇ. IV,
150) niti nāma (976)

dāṇ dāne. ḡakāro dāṇaś ca sā ced (I, 3, 55) ityarthah.
dāṇo yacchaḥ (VII, 3, 78): viprāya yacchati, dāṇaś ca sā cec
caturthyartha (I, 3, 55) iti tañ: dāsyā samprayacchate, ghukā-
ryam (VI, 4, 66): diyate, sijluk (II, 4, 77): adāt. dāyādo mūla-
vibhujāditvāt (III, 2, 5, 2), āto 'nupasarge ko (III, 2, 3) nāsti
sopasargatvāt; pre dājñah (III, 2, 6): annapradaḥ; godaḥ, do-
dad ghoḥ (VII, 4, 46): dattah, aca upasargāt taḥ (VII, 4, 47):
prattam, das ti (VI, 3, 124) iti dīrghah: vittam, dādhetṣiśadasado
ruḥ (III, 2, 159): dānaśilo dāruḥ (977)

hvṛ kauṭilye. hvarati; chitvarādāv (vgl. Uṇ. III, 1) upa-
hvaraḥ (978)

svṛ śabdopatāpayoḥ. svarati, samo gamyṛchi (I, 3, 29)
iti tañ: samīsvarate, svaratisūti (VII, 2, 44) iti vēt: svariṭā
svartā, sanīvantardha (VII, 2, 49) iti sisvariṣati susvūrṣati.
svarah, śṛsvṛṣnihi (Uṇ. I, 11) ity uḥ: svarur vajram. svārayati,
curādau svara ākṣepe (X, 317) 'dantah (979)

¹ K gsnuḥ ² so alle Hss.

smṛt cintāyām. smarati, jñāśrusmrdrśām sana (I, 3, 57) ity ātmanepadam: susmūrṣate; smṛt ādhyāne (I, 845) mit: smarayati, at smṛdṛtvāra (VII, 4, 95) ity asasmarat. smaraḥ, smṛtiḥ (980)

dvṛ varane. varanām sthaganam. dvarati. ghañ (III, 3, 19): dvāram, dvārayater uṇādikvin (Uṇ. IV, 54, *vgl.* Uṇ. II, 57) dvār, dvārah (981)

sṛ gatau. sarati, prasarati, pāghrādhmeti vegitāyām gatau (VII, 3, 78 *und* Kāś.) dhāvadeśah: dhāvati, kṛṣṇbhṛv (VII, 2, 13) iti net: saśrva, sartisāstyartibhyaś ca (III, 1, 56) iti luhy aṁ: asarat. upasaryā kālyā prajane (III, 1, 104), rājasūyasūrya (III, 1, 114) iti sūryah, prusṛlvah samabhihāre vun (III, 1, 149): sarakah; sarter vaḥ, sarati sisarti vā: sarvali (*vgl.* Uṇ. I, 153), ṣṇvul (III, 1, 133): abhisārikā, puro'grato'greṣu sartes (III, 2, 18) taḥ: puraḥsarah, agrataḥsarah, agresarah; pūrve¹ kartari (III, 2, 19): pūrvasarah, saṁprca (III, 2, 142) iti parisārī, bāhulakād (X, 392) visārī, pre lapasr (III, 2, 145) iti prasārī, utpratibhām āni sartel (III, 2, 78 Kāś.): udāsārī, pratyāsārī, jucaṅkramya (III, 2, 150) iti yuc: saraṇah, srghasyadaḥ kmarac (III, 2, 160): sṛmaraḥ; sṛ sthire, vyādhimatsyabaleśu ca (III, 3, 17 *und* *vgl.* Bh.) ghañ: candanasārah, atisārah, visārah, sāranī; prajane sarter (III, 3, 71) ap: upasaro gavām, ghañ (III, 3, 18, 19) āsārah, saṁsārah, bāhulakād visaraprasarau, vun (III, 1, 149): sarakah, sarter ḡid (*vgl.* Uṇ. II, 5) iti than: sārthaḥ, sarter asun (*vgl.* Uṇ. IV, 236): apsu sṛtā apsarasaḥ, hṛṣṭruhiyuṣibhya itih (Uṇ. I, 99): sarit, asun (Uṇ. IV, 188): sarah, artisṛdhṛdhāmi (Uṇ. II, 103) iti saraṇih, sarter atiḥ² (Uṇ. I, 133): sarat, śakādi-bhyo 'tan (Uṇ. IV, 81): saraṭah kṛkalāsaḥ, sarter ayuh (Uṇ. III, 22): Sarayuh Sarayur nadī, sarter apaḥ šuk ca (Uṇ. III, 141): sarṣapaḥ, andan kṛṣr (Uṇ. I, 128) iti saraṇḍah, sarter nuk ca (Uṇ. IV, 23) itikak: sṛṇikā lālā, janidācyusr (*vgl.* Uṇ. IV, 104) iti nik: sṛṇir aṅkuṣaḥ, sarter ḡit (*vgl.* Uṇ. IV, 89): sārathih. hvādau ḡ sṛ gatau (III, 16, 17): sisarti; curādau (*vgl.* X, 322) sārayati, yuc (III, 3, 107): sāraṇā tantrīyojanā, lyut (III, 3, 117): sāraṇī sekakulyā (982)

¹ P addit saṁjñāyām vor pūrve ² P adiḥ

r gatiprāpaṇayoh. ṛchādeśah (VII, 3, 78): ṛcchatī, samo gamyṛchiprachisvaratyarti (I, 3, 29) ity ātmanepadam: samṛchate, guṇo 'rtisamṛyogādyoh (VII, 4, 29): aryate, sūcisūtrīmūtryatyartyasūrnotinām (III, 1, 22 Kāś.) yan: arāryate, upasargād ṛti dhātau (VI, 1, 91) vṛddhiḥ: upārchatī, thalid attyatīvyayatīnām (VII, 2, 66): ārītha, sartīśāstyartibhyāś ca (III, 1, 56) ity añ: ārat, smipūṇrañjvaśāmī sani (VII, 2, 74) itīt: aririṣati, artihṛīvīrī (VII, 3, 36) iti puk: arpayati, arpitaḥ. aryah svāmivaiśayoh (III, 1, 103), āryo 'nyah, acy (III, 1, 134) arā, bhidādāv (III, 3, 104) ārā śastrīyām, ṣnam ādhamaṇye (VIII, 2, 60), anyatra ṣtam, artilūdhūskhana (III, 2, 184) ititraḥ: aritrām kenipātakah (Amarak. I, 10, 13), arteś ca tuḥ (Uṇ. I, 72) kic ca: ṣtuḥ, arteḥ kid ic ca (Uṇ. II, 51) itīnac: irīṇam nīṣṭraṇam sthalam, artisṛḍhr (Uṇ. II, 103) ity aranīḥ, artipṛvapi (Uṇ. II, 118) ity us: arur marma, arteś ca (Uṇ. III, 60) ity unan: aruṇah, arter nid (vgl. Uṇ. III, 102) ity anyac: aranīyam, artikamibhrami (Uṇ. III, 132) ity aran: araraṇī kapāṭam; uṇādāv aca ir (Uṇ. IV, 138): ariḥ¹, artigṛbhīyām bhac (vgl. Uṇ. III, 151): arbhaḥ, arbhakah, arteś ca (Uṇ. V, 7) ity aratiḥ, aratnīḥ (Uṇ. IV, 2), arter bhukṣīṇak (vgl. Uṇ. IV, 12): Ṙbhukṣā Indrah, arteḥ kyuj uc ca (Uṇ. V, 17): uraṇo meṣaḥ, arter ū ca (vgl. Uṇ. IV, 44) iti miḥ: ūrmīḥ, snāmadipadyartipṛśakibhyo vanip (Uṇ. IV, 112): arvāśval, uṣikuṣigārtibhyas than (vgl. Uṇ. II, 4): arthah, arter uc ca (Uṇ. IV, 194) ity asun: uro vakṣah, arter vyādhau śut ca (Uṇ. IV, 195) ity asun: arṣaḥ, udake nuṭ ca (Uṇ. IV, 196): arṇah, artistusudhūhv (vgl. Uṇ. I, 139) iti man: armo 'kṣirogaḥ, ārūḥ piṅgalah (Uṇ. I, 87), Aryaman (Uṇ. I, 158), Nirṛtil, ararur markaṭaḥ. hvādāv r sī gatau (III, 16. 17): iyarti (983)

gr għi secane. garati. għarati, asuniyataviṣayam āhu. aňjighrsibhyah ktal (Uṇ. III, 89): ghṛtam, ghṛnā. curādau għr srāvane (X, 108), tañānī: abhighārayate. hvādau għr kṣaraṇa-dīptyoh (III, 14): jigharti, għarmaḥ, ghṛniḥ (984. 985)

dhvṛ hūrchanə. hūrchanam kauṭilyam. chandasī niṣṭa-rkyadevahūya (III, 1, 123) iti dhvaryaḥ, na dhvaro 'dhvaro yajñah (986)

¹ KC arariḥ, P ārariḥ f. aca ir ariḥ

śu śru gatau¹. śavati; śuṅgā prarohaḥ. śruvaḥ ś ca (III, 1, 74) iti śnuḥ: āśṛpoti Caitrāya, pratyāñbhyaṁ śruvaḥ pūrvasya kartā (I, 4, 40) saṃpradānam; samo gamyṛchi (I, 3, 29) iti tañ: saṃśṛṇute, kṛṣṭbhr (VII, 2, 13) iti net: śuśrotha, bhāśāyāṁ sadavasaśruvaḥ (III, 2, 108) kvasuḥ: śuśruvān, jñāśrusmṛdṛśāṁ sana (I, 3, 57) ātmanepadam: śuśrūṣate, pratyāñbhyaṁ śruvo (I, 3, 59) nāsti: pratiśuśrūṣati, āśuśrūṣati, vau kṣuśruvo (III, 3, 25) ghañ: viśrāvāḥ, sravatiśṛṇotidravati (VII, 4, 81) ity or ittvam vā: śiśrāvayiṣati śuśrāvayiṣati, aśiśravat aśuśravat; grahādau (III, 1, 134) śrāvī, śravity eke, huyāmāśrubhasibhyas tran (Uṇ. IV, 137): śrotram, uṇādau (II, 78) śravaṇo 'svatthalī, lyut (III, 3, 117): śravaṇai karṇaḥ, asun (Uṇ. IV, 188): śravaḥ, vahiśriyudruśruglāhātvaribhyo nid (vgl. Uṇ. IV, 51) iti niḥ: śronih (987. 989)

śu prasavaiśvaryay oḥ. savati, sotā, [karmaṇi] suṣuve. sutah, savanah, savah². adādau (II, 32) sauti, svādau śuñ abhiṣave (V, 1): sunoti (988)

sru gatau. sravati, sravatiśṛṇotidravati (VII, 4, 81) ity or ittvam vā: sisrāvayiṣati susrāvayiṣati, asisravat asusravat, niśridrusrubhyah kartari cañ (III, 1, 48): asusravat. kvib vaciprachi (Uṇ. II, 57) iti srūḥ kāmarūpi³; sruvaḥ⁴, apādāne cik ca (vgl. Uṇ. II, 61. 62): sruk, sruribhyāṁ tuṭ ca (Uṇ. IV, 201) ity asun: srotah. asyater (IV, 100) asru (Uṇ. IV, 102). sruyajīśistubhyah karaṇe ktin (vgl. III, 3, 95, 3): srutiḥ, pre drustusruvo (III, 3, 27) ghañ: prasrāvali (987)

dhru sthairyē. dhrevati, bāhulakāt (III, 3, 1) kaḥ (Uṇ. II, 61): dhruvaḥ. tudādau (VI, 107) dhruvati (990)

du dru gatau. davati; dunyor anupasarge (III, 1, 142) naḥ: dāvo vanagnih, ḥor ap (III, 3, 57): davaḥ, sami yudruduvo (III, 3, 23) ghañ: saṃdāvah, dutanibhyāṁ dīrghaś ca (Uṇ. III, 90): dūtaḥ. dravati; dravaḥ, drutaḥ. budhayudhanaśajaneñprudrusrubhyo ner (I, 3, 86) iti neḥ parasmaipadam: drāvayati, kṛṣṭbhrvr (VII, 2, 13) iti net: dudrotha, niśridrusrubhyah kartari cañ (III, 1, 48): adudruvat, sravatiśṛṇoti (VII, 4, 81) ity abhyāsasya or ittvam: didrāvayiṣati duḍrāvayiṣati, adidravat adudra-

¹ so alle Hss. ² P addit: snānakālāyataś ca savah (?)

³ P kāmarūpaḥ ⁴ P addit sruvakah

vat. pre drustv (III, 3, 27) iti pradrāvah, sami yudrv (III, 3, 23) iti saṁdrāvah, udi śrayati (III, 3, 49) ity uddrāvah, pre lapasṭdrumatha (III, 2, 145) iti pradrāvī, ḍuprakaraṇe (III, 2, 180, 1) mitadruḥ; drus taruh, drumah, harimitayor druvaḥ (Uṇ. I, 35); haridruḥ, drudakṣibhyām inan (Uṇ. II, 50): draviṇam, kṛvṛjṛsi (*vgl.* Uṇ. III, 10) iti naḥ: dronah, vahiśri (Uṇ. IV, 51) iti nih: droṇih, kṛdikārād (IV, 1, 45 Kāś.) iti niśi droṇi (991. 992)

ji jṛ abhibhave. jayati, viparābhyām jer (I, 3, 19) ātmanepadam: vijayate śatrum, parājer asodha (I, 4, 26) ity apādānatvam: adhyayanāt parājayate, adhyetuin glāyataty arthah, sanliṭor jeh (VII, 3, 57) kutvam: jigīsatī, jigāya, krīñjīnām ṣāv (VI, 1, 48) ātvam: jāpayati. kṣayyajayyau śakyārthe (VI, 1, 81), viḍūyavinīya (III, 1, 117) iti jityo halih, samjñāyām (*vgl.* III, 2, 46) Dhanañjayaḥ, abhijit, glājisthaś ca ksnuḥ¹ (III, 2, 139): jiṣṇuḥ, iṇnaśaji (III, 2, 163) iti kvarap: jitvarah, kṛvāpāji (Uṇ. I, 1) ity uṇ: jāyur auṣadham, tṛbhūvahivasi (Uṇ. III, 128) iti jhac: Jayantah, lyuṭ (III, 3, 117): Ujjayanī, jer mūṭ codāttah (Uṇ. III, 91): jīmūtah. jarati, jrīti Durgaḥ: jrayati (993. 994)

kṣi aiśvarya ity eke. kṣayati, Rbhūm kṣayati, iṣṭe: Rbhukṣah (*vgl.* I, 983) (995)

ṣmiṇ iṣaddhasane. smayate, vismayate, visiṣṭiye, smi-pūñrañjv (VII, 2, 74) itiṭ: visismayıṣate, stautiṇyor eva ṣaṇi (VIII, 3, 61) iti niyamāt ṣatvābhāvah, bhīsmyor hetubhayē (I, 3, 68) tañ, nityaṇ smayater (VI, 1, 57) ṣāv ātvam: muṇḍo vismāpayate². namikampi (III, 2, 167) iti rāḥ: smeram hā-syam (996)

guṇ avyakte śabde. gavate, gotā. gotram. gū pu-riṣotsarga ity eke: gavati, gavitā. tudādau (VI, 106) guvati, guvitā (997)

gāñ gatau. ekadvibahutve gāte, gāte, gāte; iṇo gā luṇi (II, 4, 45): agāt. iha (I, 965) gai śabde: gāyati (998)

ghuṇ kuṇ uṇ śabde. ghavate. kavate, na kavater yaṇi (VII, 4, 63) cutvam: kokūyate, yaṇlukī nāsti, na lumatāṅgasya (I, 1, 63) iti: cokoti. kusuyubhyo dīrghaś ca (*vgl.* Uṇ. III, 27)

¹ KCS gsnuḥ ² P addit: karaṇāt smaye nāsti: kuñcika-yainām vismāpayati

iti paḥ: kūpaḥ, kuvaḥ kraran (*vgl.* Uṇ. III, 133): kuraraḥ, kuvaś ca dīrghaś ca (Uṇ. IV, 91): kūcaḥ, kūci¹; aca iḥ (Uṇ. IV, 138): kaviḥ; adādau ku śabde (II, 33): kauti, tudādau (*vgl.* VI, 108) kuvati. avate, luṇy auṣṭa; iḥ (Uṇ. IV, 138): aviḥ. īuṇ iti ca Durgāḥ: ḥavate, īuṇuve. khuṇ cety eke (1000. 999. 1001—1003)

cyuṇ chyuṇ jyuṇ pruṇ pluṇ gatau. cyavate, sravati-śrṇoti (VII, 4, 81) iti vābhyaśasyota iḥ: cicyāvayiṣati cucyāvayiṣati, acicyavat acucyavat; cyutāḥ, cyavanaḥ. chyavate. jyavate; juṇ iti Nandi: javate, jucaṅkramya (III, 2, 150) iti yuc: javanaḥ, Vṛttikṛt tu juṇ sautram āḥa; javāḥ, prajavī, jor ī ca (Uṇ. II, 23): jīram², ūtyūtijūti (III, 3, 97) iti jūtiḥ, kvib vaci (Uṇ. II, 57) iti jūḥ piśācaḥ. pravate, kaṭaprūr nadītāraḥ³, piprāvayiṣati puprāvayiṣati, apipravat apupravat, budhayudha-naśa (I, 3, 86) iti ḷyantāt parasmaipadam: prāvayati; pravaṇaḥ, prusṛlvaḥ samabhīhāre vun (III, 1, 149): pravakah, protho 'svaghonāgram⁴ (Uṇ. II, 12). pluṇo 'py evam; bhavyageya (III, 4, 68) ity āplāvyāś Caitro nadyāḥ, pacādau (III, 1, 134) plavaḥ⁵, vibhāṣāni rupluvor (III, 3, 50) ghañ: āplāvaḥ, āplavaḥ (1004—1007)

ruṇ gati reṣaṇa y oḥ. reṣaṇaiḥ hiinsāśabdaḥ. ravate. ārāvaḥ āravaḥ (III, 3, 50), suyuruvṛṇo yuc (Uṇ. II, 74): ravaṇaḥ, ruśatibhīyāṁ krun (*vgl.* Uṇ. IV, 103): ruruḥ, aca iḥ (Uṇ. IV, 138): raviḥ. adādau ru śabde (II, 24): rauti (1008)

dhṛṇ avadhvaṁsane. dharate. tudādau dhṛṇ ādhāre (*vgl.* VI, 119): dhriyate, curādau dhṛ dhṛaṇe (?)⁶: dhārayati, anupasargāl limpavinda (III, 1, 138) iti śaḥ: dhārayaḥ, saimjñāyām (III, 2, 46) vasundharā, iñdhāryoḥ śatr akṣcchriṇi (III, 2, 130): dhārayan; artistusv (Uṇ. I, 139) iti man: dharmaḥ, artiṣdhṛ-dhami (Uṇ. II, 103) ity anih: dharaṇiḥ, dharaṇī, aci (III, 1, 134) dharo 'driḥ, dharā bhūḥ, bhidādau (III, 3, 104) dhārā, adhyāya-nyāya (III, 3, 122) ity ādhāraḥ (1009)

¹ P addit kūrcaḥ | kurcikā kilādabhedāḥ ² so alle Hss.

³ so KC, P nadībhāraḥ (Hem. I, 597 nadītāraḥ) ⁴ P 'sva-mukhāgram ⁵ d. i. plava mit Fem. plavī (s. IV, 1, 15) ⁶ vgl. Mādh. I, 884: dhṛṇ dhṛaṇe curādau Kṣīrasvāmī, tad Bhāṣyakā-rasyānabbhimatam, yad āḥa usw.

meñ prañidāne¹. prañidānañ¹ pratyarpaṇam. apamayate, prañimayate, sani mīmāghv (VII, 4, 54) iti mitsate. hvāvāmaś ca (III, 2, 2) ity añ: dhānyamāyah, udīcām māno vyatihāre (vgl. III, 4, 19) ktvā: apamitya yācate, yācitvāpamayate, mayater id anyatarasyām (VI, 4, 70), pakṣe apamāya; māpor ur ī ca (vgl. Uṇ. IV, 101): Meruh, Sumeruh, māchāsasisūbhyo yaḥ (Uṇ. IV, 109): māyā, candre mo ḥid (vgl. Uṇ. IV, 227) ity asun: candraṁāḥ. adādau mā māne (II, 53): māti, hvādau mān māne (III, 6): mimite (1010)

deñ rakṣaṇe. dayate, dayater digi liṭi (VII, 4, 9): avadigye. manin (Uṇ. IV, 144): dāma. dāñ dāne (I, 977): yacchatī, daiप Šodhane (I, 971): dāyati mukham, adādau dāp lavane (II, 50): dāti vṛihīn, hvādau ḥudāñ dāne (III, 9): datte, dadāti, divādau do avakhaṇdane (IV, 40): dyati (1011)

śyaiñ gatau. śyāyate. śyādvyaḍha (III, 1, 141) iti ḥalī, śyāgraḥaṇam sopasargārtham: pratiśyāyah, avaśyāyah, dravamūrtisparśayoh śyalī (VI, 1, 24) sañprasāraṇam: śinamī ghṛtam, śyo 'sparśe (VIII, 2, 47) natvam, neha: śito vāyuh, prateś ca (VI, 1, 25): Sphaiyakṛtasya pitā pratiśinah (I, 1, 1, 2 Bh. (p. 38)), vibhāśābhyaवapūrvasya (VI, 1, 26): abhiśinah abhiśyānah, avaśinah avaśyānah, iṣiyudhi (Uṇ. I, 144) iti mak: śyāmaḥ, śyāmā, śyāmākah, śyāstyāḥṛī (Uṇ. II, 46) itinac: śyenah, hrśyābhyaṁ itan (Uṇ. III, 93): śyetaḥ (1012)

p̄ya iñ vṛddhau. āpyāyate. chitvarādau (Uṇ. III, 1) pīvaraḥ, dhyāpyoḥ sañprasāraṇam ca (Uṇ. IV, 114) iti kvanip: pīvā (1013)

traīñ pālane. caurāt trāyate (I, 4, 25). nudavidondatrā (VIII, 2, 56) iti natvamī vā: trāṇah trāṭah, nityam:

devatrāto galō grāha itiyoge ca sadvidhiḥ

mīthas te na vibhāṣyante, gavākṣah sañśitavrataḥ (VII, 4, 41 Bh.) (1014)

anudāttāḥ 950

pūñ pavane. pavanañ nīrajikaraṇam. itaś catvāraḥ seṭah. pavate, pavitā, smipūñrañjvaśām sani (VII, 2, 74) iti, oh puyanju apara (VII, 4, 80) ity or abhyāsasyet: pipaviṣate. vipūyaviniya (III, 1, 117) iti vipūyo muñje sādhuḥ, na bhābhūpūkami (VIII,

¹ KC prañidhāne | prañidhānam

4, 34) iti kṛti ṣatvam̄ nāsti: prapavaniyam, pūṇah̄ ktvā ca (I, 2, 22) iti ktvāniṣṭhayor veṭ: pūtaḥ pavitaḥ, pūtvā pavitvā, pūnyajoh̄ sānan (III, 2, 128): pavamānah̄, lyuh̄ (III, 1, 134): pavanaḥ, nirabhyoh̄ pūlvor (III, 3, 28) ghañ: niṣpāvali, halasū-karayoh̄ puvas (III, 2, 183) tran¹: potram, kartari carṣidevatayor (III, 2, 186) itran: pavitram, naptrneṣṭrtvaṣṭr (Uṇ. II, 96) iti potā ṛtvik, hasimṛgrīṇvāmi (Uṇ. III, 86) iti tan: potaḥ śāvako naubhedaś ca, chāpūṇkhaḍibhyo gak (*vgl.* Uṇ. I, 123): pūgaḥ kramukah̄ sainghaḥ, puvo hrasvaś ca (Uṇ. IV, 164) iti ktraḥ: putraḥ, pūṇo yaṇ nuḍ dhrasvaś ca (*vgl.* Uṇ. V, 15): punyam, iḥ (Uṇ. IV, 138): paviḥ. kryādau pūṇ (IX, 12): punīte, punāti (1015) mūn bandhane. mavate, oḥ puyanjy apare (VII, 4, 80): mimāvayiṣati. mūnyor lopaś ca ity uṣan: taijasāvartanī mūṣā², tanimūnbhyām̄ kic ca: mūtaḥ³ puṭabandhah̄, jīvanasya mūtaḥ: jīmūtaḥ, prṣodarādiḥ (VI, 3, 109) (1016)⁴

đīn vihāyasām̄⁵ gatau. dayate. iṇ niṣṭhāyām: dayitaḥ, kittvam̄ neṣṭam. divādau đīn gatau (IV, 27): diyate, đīnaḥ (1017)

tř plavanataraṇayoḥ. plavanaṁ majjanam, taranam̄ laṅghanam. tarati tārakah, vṛto vā (VII, 2, 38) itiṭo 'liṭi vā dīrghalih̄: taritā taritā, teritha, na liṇi (VII, 2, 39): tariṣiṣṭa tvayā, sici parasmaipadesu (*vgl.* VII, 2, 40) na dīrghalih̄: atāriṣṭam, it̄ sani vā (VII, 2, 41): titiṛṣati titariṣati titariṣati, tṛphalabhaja (VI, 4, 122) ity etvābhyāsalopau: teruh̄. samjñāyām bhṛtr (III, 2, 46) iti khac: rathantaram̄ sāma, ave tṛstror ghañ (III, 3, 120): avatārah̄, bhidādau (III, 3, 104) tārā, ḷyantād aci (III, 1, 134): tāro gunaḥ, radābhyām niṣṭhāto naḥ (VIII, 2, 42): tīrṇaḥ, ḷkā-ralvādibhyah̄ ktin niṣṭhāvat (III, 3, 94 Kāś.): tīrṇiḥ, pātṛtudivaci (Uṇ. II, 7) iti thak: tīrtham, artiṣṭdhru (Uṇ. II, 103) iti taranīḥ, vṛkṛtr (*vgl.* Uṇ. III, 54) ity unan: tarunāḥ, tro raś ca laḥ (Uṇ. I, 5): tālu, vṛtṛvadi (*vgl.* Uṇ. III, 62) iti saḥ: tarṣalih̄, kṛtṛkrpibhyah̄ kiṭan (Uṇ. IV, 184): tīrṭam̄ śiro'laṅkārah̄, avitṛstr (Uṇ. III, 158) itiḥ: tariḥ, asun (Uṇ. IV, 188): taras⁶, bhṛmṛṣitr Uṇ. I, 7) ity uḥ: taruḥ, aṇḍan (Uṇ. I, 128) iti prāk pratayayāt:

¹ so alle Hss. ² *vgl.* Hem. Uṇ. 542, zur Wortstellung
vgl. Amarak. II, 10, 33 ³ *vgl.* Hem. Uṇ. 201 ⁴ hier folgt in
allen Hss.: đīn ksaye. dayate. iṇ niṣṭhāyām: dayitaḥ ⁵ KC
vihāyasi ⁶ *vgl.* I, 767; P taro balam̄

taraṇḍaḥ plavaviśeṣaḥ, trādibhyaś ca (*vgl.* Uṇ. I, 119) ity aṅgac: taraṅgo viciḥ. pāra tīra (X, 363. 364) ity asmāt tīram (1018)
udāttāḥ 954

gupa gopane. ito hadāntā (1026) aṣṭāv aniṭa ātmāne padinaś ca. guptijkidbhyaḥ san (III, 1, 5): jugupsate pāpāt, nindāyām utpatticikirṣitam, anyatra gopate. gupū rakṣaṇe (I, 422): gopāyati, āyapratyayāḥ (III, 1, 28); curādau bhāsārthaḥ (X, 231): gopayati (1019)

tija niśāne kṣamāyāṁ ca. niśānaṁ tīkṣṇikaraṇam. titikṣate kopam, kṣamāyām utpattau sanvidher (III, 1, 5 Kāś.) niśāne pratyayāntaraṁ jñāpyate: tejate; tejah, tejanam, tejanī; yujirucitijāṁ kuś ca (Uṇ. I, 145) iti mak: tigmam, tijer dīrghaś ca (Uṇ. III, 18) iti snāḥ¹: tīkṣṇaḥ. curādāv (X, 110) uttejāyati (1020)

māna pūjāyām. mānbadhadānśānbhya (III, 1, 6) ity utpattau vicāre san: mīmāṁsate, mīmāṁsā vicāraṇā. curādāv (X, 299) ā dhṛṣṭad veti mānayati mānati; mānah, mānanam, napṭrneṣṭr (Uṇ. II, 96) iti mātā (1021)

badha bandhane. mānbadha (III, 1, 6) iti jugupsāyāṁ san: bībhatsate, anyatra badhate, badhakaḥ. curādau badha sañyamane (X, 14): bādhayati (1022)

rabha rābhasye. rābhasyaiṁ kāryopakramāḥ. sañrabhate, ārabhate, sani mīmāghv (VII, 4, 54) itiś: āripsate. por adupadhād (III, 1, 98) yat: ārabhyam, rabher aśabliṭor (VII, 1, 63) num: ārambhāḥ, ārambhaṇam, ac (III, 1, 134): rambhāḥ, rambhā, śakadhṛṣajñā (III, 4, 65) iti tumun: ārabhate bhoktum, atyavicami (Uṇ. III, 117) ity asac: rabhaso nirvicārā pravṛttiḥ (1023)

ḍulabhaś prāptau. labhate. labdhrimam (III, 3, 88), upalabha (III, 3, 104), bāhulakāl (X, 392) labdhiḥ (III, 3, 94 Kāś.), labheś ca (VII, 1, 64) iti num: ālambhaḥ, vilambhanam, vibhāṣā ciṇṇamuloh (VII, 1, 69): alābhi alambhi, sopasargān nityam āhuh (VII, 1, 69 Kāś.): vyalambhi, lābham lābham, lambham lambham, upasargāt khalghañoḥ (VII, 1, 67): īśallambhaḥ, supralambhaḥ, na sudurbhyām kevalābhyām (VII, 1, 68): sulabham, durlabham, āno yi (VII, 1, 65): ālambhyam, upāt praśaiṁsāyām (VII, 1, 66):

¹ so alle Hss.

upalambhyam, sani mīmāghv (VII, 4, 54) iti lipsate, labhate bhoktum (III, 4, 65) (1024)

śvanja pariṣvaṅge. dāniśasañjasvañjām śapi (VI, 4, 25) iti nalopāḥ, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: pariṣvajate; sadisvañjoh parasya liṭi (VIII, 3, 118) iti ṣatvaiḥ nāsti, śraṇthigranthidambhisvañjīnāḥ ca (I, 2, 6 Kāś.) iti kittvaiḥ: pariṣasvaje; prāk sitād advyavāye 'pi (VIII, 3, 63) iti ṣatvam: paryasvajata, sivādīnām vādvyavāye 'pi (VIII, 3, 71) iti ṣatvaiḥ vā: paryasvajata; asvañkthāḥ, id apīṣṭah: asvañjiṣṭhāḥ. jāntanaśāṁ vibhāṣā (VI, 4, 32) ktvi nalopāḥ: svāñktvā svaktvā (1025)

hada puriṣotsarge. hadate, hannam. hanye pāne na gomayam iti pramādāt¹ (1026)

anudāttā anudāttetaḥ 962

ñikṣvidā avyakte śabde. udātta udāttet. kṣvedati, kṣveditā. āditaś ca (VII, 2, 16) iti neṭ: kṣvīṇṇāḥ, vibhāṣā bhāvādikarmanoḥ (VII, 2, 17): kṣvīṇṇam kṣveditam, prakṣvīṇṇāḥ prakṣveditah, niṣṭhā śiñsvidimidikṣvididhṛṣa (I, 2, 19) iti seto niṣṭhāyā na kittvam. divādau ñikṣvidā (IV, 134): kṣvidyati, akṣvidat (1027)

skandir śoṣaṇe. itaḥ kitaparyantāḥ (1042) pañcadaśāniṭaḥ parasmaipadinaś ca. skandati, skadyate. pariskandāḥ prācyabharateshv (VIII, 3, 75) iti vā ṣatvam: pariṣkaṇṇāḥ pariskannāḥ, veḥ skander aniṣṭhāyām (VIII, 3, 73) vā ṣatvam: viṣkandati, viskandati, neha: viskannaḥ, pareś ca (VIII, 3, 74): pariṣkandati pariskandati, prāskadat prāskandit², nīg vañcv (VII, 4, 84) iti canīskadyate; skandel salopaś ca (Uṇ. I, 15) ity uḥ: kanduh svedanī, aci (III, 1, 134) skandal, skandeś ca svāṅge (Uṇ. IV, 206) dhaḥ: skandhal, ktvi skandisyandor (VI, 4, 31) iti nalopo nāsti: skanttvā, viśipatipadiskandām (III, 4, 56) ḡamul: gehāvaskandam āste (1028)

yabha viparītamaitihune. yabhati, yabdā. yabhyam (III, 1, 98). jabhi ceti Daurgāḥ: jambhati (VII, 1, 61) (1029)

ṇama prahvatve. prahvatvaiḥ namratvam. praṇamati, karmakartari na duhasnunamam yakciṇau (III, 1, 89): namate daṇḍaḥ svayam eva, anaṁsta, yamaramanamātām suk² ca (VII,

¹ so K, C und S. hanye wohl verhüllend für hade. Bei P lautet der Satz: hanyamānah gāyati pramādāt (!) ² so alle Hss.

2, 73): anamīśit, jvalahvalahmalacalanamām (I, 867) iti vā mit: nāmayati namayati, upasargān nityam: pranamayati. namikampi (III, 2, 167) iti rāḥ: namrāḥ¹, phalipāti (Uṇ. I, 19) iti nākur valmikam (1030)

gamīl sṛpl̄ gatau. iṣugamiyamām chāḥ (VII, 3, 77): ga-cchati, samo gamyṛchi (I, 3, 29) iti tañ: saṁgacchate, agamat (III, 1, 55), gamahanajana (VI, 4, 98) ity upadhālopah: jagmuḥ, vibhāṣā gamahana (VII, 2, 68) iti kvasau vēt: jagmivān, jaganvān, gamer it parasmaipadeṣu (VII, 2, 58): gamiyati, jigmisiati, vā gama (I, 2, 13) iti vā liñsicoḥ kittvam: saṁgasisṭa saṁgaṁsiṣṭa, samagata samagainsta, ajjhaganagamām sani (VI, 4, 16) itinādeśasya gamer dīrghavidher (VI, 4, 16 Kāś.) asya nāsti: sañjhigamisate. gamaś ca (III, 2, 47) iti khac: pravaṅgamah², khac ca dit (vgl. III, 2, 38, 3): pravaṅgah², ḍah (vgl. III, 2, 48 Bh.): pravagaḥ³; vihāyaso viha ca (III, 2, 38, 2): vihaṅgamaḥ, de ca (III, 2, 38, 4): vihagah, vihaṅgah (III, 2, 38, 3); uraso lopāś ca (III, 2, 48, 2): uragaḥ, uraṅgamo 'piti kecit; tvarasya turādeśal: turagaḥ, turaṅgamaḥ; laśapata (III, 2, 154) ity ukañ: āgāmukah, gatvaraś ca (III, 2, 164), sitanigami (Uṇ. I, 70) iti tun: āgantuh, gan gamyadeḥ (vgl. Uṇ. I, 122): Gaṅgā, gamer ḍoh (Uṇ. II, 67): gauḥ, vartamāne pṛṣad (Uṇ. II, 84) iti jagat, nīlaṅguḥ (Uṇ. I, 37) krimih, gamer gaś ca (Uṇ. II, 77) iti kyun³: gaganam, bhaviyati gamyādayah (III, 3, 3), gamer inih (Uṇ. IV, 6): gamī grāmam, āni ḥit (Uṇ. IV, 7): āgāmī, gamer ā ca (Uṇ. IV, 168) iti tran: gātram, grahavṛḍrniścigamaś ca (III, 3, 58) ity ap: gamalī, gocarasamīcara (III, 3, 119) iti nigamo vedādīḥ. sarpati, asṛpat, sarpo 'ci (III, 1, 134), ke (III, 1, 135) Srpah, sphāyi (Uṇ. II, 13) iti rak: srpraś candraṁah, Srprā nadī, arcīsuci (Uṇ. II, 109) itīś: sarpīḥ (1031. 1032)

yama uparame. uparamo nivṛttiḥ. iṣugamiyamām chāḥ (VII, 3, 77): yacchati, upād yamaḥ svakaraṇe (I, 3, 56) tañ, svakaraṇām pariṇayah: upayacchate kanyām, āño yamalahanaḥ (I, 3, 28): āyacchate, samudāñbhyo yamo 'granthe (I, 3, 75): saṁyacchate, yamo gandhane (I, 2, 15) kittvam: udāyata, vibhāṣopayamane (I, 2, 16): upāyata upāyaiinsta, yamaramanamātāñ

¹ P addit an: nāma (vgl. Hem. Uṇ. 916) ² P plavaṅgamaḥ und plavaṅgah ³ so alle Hss.

sak¹ ca (VII, 2, 73): ayaṁśit, yaṁyamyate (VII, 4, 85, 1), yamo 'pariveṣaṇe (I, 871) mit: niyamayati. vāci yamo vrate (III, 2, 40) khac, vācaṁyamapurandarau (VI, 3, 69); ac (III, 1, 134): Yamah, niyatāḥ, yatiḥ, niyatih, na pādami (I, 3, 89) iti tañ: āyāmayate; yamaḥ samupaniviṣu ca (III, 3, 63) iti vā ghañ: saṁyamaḥ saṁyāmaḥ, upayamaḥ upayāmaḥ, niyamaḥ niyāmaḥ, viyamaḥ viyāmaḥ; ṣṭran (Uṇ. IV, 158, *vgl.* 166): yantram. udid iti śrīBhojaḥ: yatvā², yamitvā (1033)

ta pa saṁtāpe. tapati, nisas tapatāv anāsevane (VIII, 3, 102) ṣatvam: niṣṭapati, udvibhyām tapas (I, 3, 27) tañ: uttapate, vitapate, svāṅgakarmakāc ca (I, 3, 27, 1): uttapate pr̄ṣṭham, tapas tapaḥkarmakasyaiva (III, 1, 88) kartuh karmavattvam: tapyate tapas tāpasah, tapo 'rjayatity arthaḥ, tapo 'nutāpe ca (III, 1, 65) iti na yakciṇau: atapta tapas tāpasah, anvavātaptapāpena karmaṇā nandyādau (III, 1, 134) tapanaḥ sūryaḥ, asūryalalāṭaylor dṛśitapoḥ (III, 2, 36) khaś: lalāṭantapah, dviṣat-parayos tāpeḥ (III, 2, 39): dviṣantapah, saṁjñāyām (*vgl. auch* III, 2, 46) parantapah, asun (Uṇ. IV, 188): tapas³ (1034)

tyaja hānau. hānis tyāgaḥ. tyajati. tyājyam, tyajiyajyoh⁴ kutvarṇi neṣṭam (1035)

ṣanja saṅge. danśasanjasvanjām śapi (*vgl.* VI, 4, 25) nalopah, upasargāt sunoti (VIII, 3, 65) iti ṣatvam: vyatiṣajati⁵, sthādiṣ abhyāṣena cābhyaśasya (VIII, 3, 64): abhiṣaṣañja. jāntanaśām vibhāṣā (VI, 4, 32) ktvi nalopah: saktvā, saṅktvā, utsaṅgo 'ṅkaḥ, prāsaṅgaḥ, niṣaṅgas tūṇī, asisañjibhyām kthin⁶ (Uṇ. III, 154): sakthi (1036)

dṛśir prekṣaṇe. pāghrādhmā (VII, 3, 78) iti paśyādeśah: paśyati, samo gamyṛchi (I, 3, 29) ity atra⁷ dṛśeś ca (I, 3, 29 Kāś.) iti tañ: saṁpaṣyate; vibhāṣā sr̄jidṛśos (VII, 2, 65) thalit: dadarśitha dadraṣṭha, sr̄jidṛśor jhaly am akīti (VI, 1, 58) ity amāgamaḥ: draṣṭā, syasicsiyutṭasiṣ (VI, 4, 62) iti ciṇvad it ca: darśiyate tvayā, irito vā (III, 1, 57) ity añ, r̄drśo 'ni gunah

¹ KC suk ² KC yantvā; *vgl.* VI, 4, 37 ³ *vgl.* I, 767

⁴ KP tyajiyajyoh. *Die Erhaltung des j von yaj ergiebt sich aus* VII, 3, 66, *die von tyaj aus VII, 3, 66, 3, von yuj aus VII, 3, 68. Śākatāyana hat das Sūtra (IV, 1, 179) tyajyajah* ⁵ so alle Hss.

⁶ KC kthān ⁷ P vartamāne f. atra

(VII, 4, 16): adarśat adrākṣit, na dṛśa (III, 1, 47) iti kṣo nāsti; jñāśrusmṛdṛśām sanas (I, 3, 57) tañ: didṛkṣate, caṇy ur ḥd (VII, 4, 7) vā: adadarśat adīdrśat, abhivādīdrśor ātmanepade vā (I, 4, 53, 1) kartuḥ karmasaṁjñā: rājā darśayate bhṛtyān bhṛtyair vā. pāghrādhmādheḍḍṛśah śah (*vgl.* III, 1, 137): utpaśyah, asūrya-lalāṭayor dr̄śitapoḥ (III, 2, 36) khaś: asūryaṁpaśyā rājadārāḥ, ugraṁpaśyeraṁmadapāṇindhamāś ca (III, 2, 37), tyadādiṣu dr̄śo 'nālocane kañ ca (III, 2, 60): tādṛk, tādṛśah, tādṛkṣah (III, 2, 60 Kāś.), samānānyayoś ca (III, 2, 60, 1): sadṛśah, anyādṛśah, dr̄sēḥ kvanip (III, 2, 94): pāradṛśvā, darśah, ādarśah, arjīdr̄sikamyami (Uṇ. I, 28) iti paśuh, bhāśyām śāsiyudhidṛśidhṛśimṛṣibhyo yuc III, 3, 130 Kāś.): sudarśanah, karmaṇi dr̄sividoḥ sākalye (III, 4, 29) ṣamul: kanyādarśanī varayati (1037)

daṇśa daśane. daśanaṁ dantakarma. danśasanjasvanjām śapi (*vgl.* VI, 4, 25) iti nalopah: daśati, lupasada (III, 1, 24) iti bhāvagarhāyām yañ, japajabhadahadaśa (VII, 4, 86) ity anusvārāgamaḥ: dandaśyate. yajajapadaśām yaña (III, 2, 166) ity ūkaḥ: dandaśukah, karmaṇy aṇ (III, 2, 1): vṛṣadāmśo mārjāraḥ, daśana iti nirdeśān (*s. oben*) nalopah, upadaṁśas tṛtiyāyām (III, 4, 47) iti ṣamul: mūlakopadaṁśaiḥ bhuṅkte, dāmnī (III, 2, 182) iti ṣtran: daṁṣṭrā, nudaiṁśo guṇaś ca (*vgl.* Uṇ. I, 156): daśa, śidbhidādibhyo 'n (III, 3, 104): daśā vartir avasthā ca, daśā vastrāntāvayavāḥ¹ (1038)

kṛṣa vilekhane. vilekhanaṁ halotkiraṇam². karşıt. tudādau (VI, 6) kṛṣati. spr̄samṛśakṛṣatṛpadṛpām sij vā (III, 1, 44 Kāś.): akrākṣit akārkṣit, pakṣe kṣah (*s. III, 1, 45*): akṛkṣat, ur ḥd (VII, 4, 7) vā: acakarṣat acīkṛṣat. nandyādau (III, 1, 134) Saṁkarṣaṇah, aci (III, 1, 134) karṣah, ākarṣo dyūtaphalakam, saptamyaṁ copapiḍarudhakarṣah (III, 4, 49): bhrāṣṭropakarṣaiḥ dhānāḥ khādati, kṛṣicamitani (Uṇ. I, 82) ity ūḥ: karṣūḥ, ik kṛṣyādibhyah (III, 3, 108, 8): kṛṣih, kṛṣer vṛddhiś codicām (Uṇ. II, 38): karṣakah, kārṣakah, vraścikṛṣoh kikan (*vgl.* Uṇ. II, 40): kṛṣikah, kṛṣer ādeś ca caḥ (*vgl.* Uṇ. II, 105): carṣaṇir veṣyā, kṛṣer varṇe (Uṇ. III, 4) nak: kṛṣṇah (1039)

daha bhasmīkaraṇe. dahati, lupasadacara (III, 1, 24) iti yañ: dandahyate, dāder ghaḥ (*vgl.* VIII, 2, 32): dagdhā,

¹ P om. śidbhidādibhyo usw. ² so alle Hss.

dhakṣyati (VIII, 2, 37). nyañkvādau (VII, 3, 53) dāghaḥ, nidāghaḥ, avadāgho bhakṣye, avadāho 'nyah (1040)

miha secane. mehati. mehanam, kvasi mīḍhvān (VI, 1, 12), dāmnī (III, 2, 182) iti ṣṭran: meḍhram¹, nyañkvādau (VII, 3, 53) meghaḥ (1041)

kita nivāse rogāpanayane ca. guptij (III, 1, 5) ity utpattau san: cikitsati, cakārāt saṁśaye ca: vicikitsati, nivāse nāsti: ketati, ketanam, saṁketaḥ, ketuh, ketakī. curādau keta niśrāvaṇe (X, 345): saṁketayati (1042)

anudāttā udāttetaḥ 978

dāna avakhaṇḍane². ito vahāntā (1053) daśāniṭa ubha-yapadinaś ca. mānbhadhadānśānbhyo dīrghaś cābhyaśasya (III, 1, 6) iti san: dīdāṁsate, dīdāṁsatī (1043)

śāna tejane. śīśāṁsate śastram, śīśāṁsatī (1044)

ḍupacāś³ pāke. sānunāsiko 'kāraḥ sarveśām upalakṣaṇārthaḥ, upadeśe 'j anunāsika id (I, 3, 2) itītsainjñā yathā syāt⁴. pacate, pacati. paktrimam, ṣittvād (III, 3, 104) añ: pacā, sthāgāpāpaco bhāve (III, 3, 95) ktin: paktih, paco vah (VIII, 2, 52): pakvam, pacādau (III, 1, 134) śvapacah, añ apīṣyate: śvapākāḥ, māṁsapākāḥ nyañkvādiḥ (VII, 3, 53), tatraiva nipātanāt karma-kartary uñ⁵: dūrepākuḥ, phalepākuḥ, parimāne pacah (III, 2, 33) khaś: droṇaiñpacah, mitanakhe ca (III, 2, 34): mitaiñpacalū⁶, nakhaïñpacah, rājasūyasūrya (III, 1, 114) iti kr̥ṣtapacyah, alaīñkr̥ṇ (III, 2, 136) ity utpacisnuḥ, pacer elimar⁷ karmakartari (vgl. III, 1, 96 Kāś.): pacelimā māśāḥ, māṁsasya paci yudghañor (VI, 1, 63. 144 Kāś.) lopo vā: māṁspākāḥ māṁsapākāḥ, māṁspacanam⁸ māṁsapacanam⁸ (1045)

bhaja sevāyām. bhajate, bhajati, tṛphalabhabha (VI, 4, 122) iti bheje, bhejuḥ. bhajo ḷviḥ (III, 2, 62): ardhabhāk, saṁprcānurudha (III, 2, 142) iti ghiniṇ: bhāgī, khalaīn bhagaḥ padaīn ca (vgl. III, 3, 125 Kāś. Anm.) iti bhagaḥ, ghañ (III, 3, 18. 19) bhāgāḥ, bhaktum, bhaktah. curādau bhāja pṛthakkarmaṇi (X, 340): vibhājayati (1047)⁹

¹ P meḍhraḥ ² so alle Hss., auch III, 1, 6 Kāś. ³ so K und C; vgl. auch den Nyāsa zu I, 3, 2 ⁴ dieser Satz auch in P

⁵ P uñ ⁶ P addit kṛpaṇaḥ, ātmanepade kiñpacānaḥ (vgl. Amarāk. III, 1, 48) ⁷ P elimah. ⁸ KC māṁspacanī māṁsapacanī

⁹ 1046 s. bei I, 176

ranja rāge. rañjeś ca (VI, 4, 26) iti śapi nalopah: rajate rajati, kuśirajoh prācām śyan parasmaipadām ca (III, 1, 90): rajayati vastraṁ svayam eva. ghañi ca bhāvakaraṇayor (VI, 4, 27) nalopah: rāgah, adhikaraṇe (*vgl.* VI, 4, 27 Kāś.) rañgah: rañjer ṣau mṛgaramaṇe (VI, 4, 24, 3): rajayati mṛgān, neha: rañjayati naṭah. rajanarajakarajahsu kittvam (*vgl.* VI, 4, 24, 5), śilpini ᷣun, nṛtikhanirañjibhyah (III, 1, 145 *und* Bh.): rajakah, mahārajanaṁ kusumbham¹, gaurādau (IV, 1, 41) rajanī; janī-jṛṣknasurañjo 'mantāś ca (I, 862—865) iti mitsamjñāśāsanād anyatrāpy āhur yathā: rājarsikalpo rajayan manusyān; saṁprca (III, 2, 142) iti rāgī, pṛśirañjibhyāṁ kid (Uṇ. III, 111) ity atac: rajatam (1048)

śapa ākrośe. ākrośo viruddhānudhyānam, vācā śarīra-sparśane cānekārthatvat. śapate, śapati. śapa upalambhane (I, 3, 21, 8) tañ, ślāghahnuñsthāśapa (I, 4, 34) iti saṁpradānam: śapate Caitrāya, śapati ripuṁ purodhāḥ. śinśapirohi (*vgl.* Uṇ. III, 113) ity athac: śapathaḥ, śāśapibhyāṁ dadanau (Uṇ. IV, 97): śabdah², śaper baś ca (Uṇ. I, 107) iti kalaḥ: śabalo varṇaḥ (1049)

tviṣa dīptau. tveṣate, tveṣati. tvit, naptrneṣṭr (Uṇ. II, 96) iti tvaṣṭarkaḥ³, avapūrvo dānanirasanyoś ceti Durgāḥ, nirasanam apākaraṇam: avatveṣati gāñi dvijāya, avatveṣate malam (1050)

yaja devapūjāsaṅgatikaraṇadāneṣu. yajate, yajati, vacisvapiyajādīnāṁ kiti (VI, 1, 15) saṅprasāraṇam: ijyate, iṣṭaḥ, iṣṭih, liṭy abhyāsasyobhayesām (VI, 1, 17): iyāja. yajayācaruca (VII, 3, 66) iti kutvam nāsti: yājyam, prayājānuyājau yajñānīge (VII, 3, 62), anyatra prayāgaḥ, anuyāgaḥ; karaṇe yajo (III, 2, 85) ḥinili: agniṣṭomayājī, suyajor ḥvanip (III, 2, 103): yajvā, pūñ-yajolī śānan (III, 2, 128): yajamānaḥ, ḥtau yajati (III, 2, 59): ḥtvik, yajajapadaśānī yañā (III, 2, 166) ity ūkaḥ: yāyajūkaḥ, yajayāca (III, 3, 90) iti nañ: yajñah, vrajajayajor bhāvē kyap (III, 3, 98): ijyā, uṇādau (IV, 179) yaṣṭih, artipṛvapi (Uṇ. II, 118) ity us: yajuh Kāṭhakam (1051)

¹ P kāñcanam kusumbham ca (*in der Bedeutung ‘Gold’ ist die richtige Form* mahārajatam) ² P addit śabdanam

³ P tvaṣṭā sūryaḥ

duvapa bijasaṁtāne. bijānāṁ samtānah kṣetre vistāraṇam. vapate, vapani, prañivapati (VIII, 4, 17), upyate, vaptā, uvāpa, ūpuḥ, ūpe. uptah, āsuyuvapi (III, 1, 126) iti nyat: vāpyah, uptrimam, gṛdhivapibhyāṁ ran (vgl. Uṇ. II, 27): vaprāḥ, artipṛvapi (Uṇ. II, 118) ity us: vapus¹, vasivapivadirāji (vgl. Uṇ. IV, 124) itiñ: vāpiḥ, bhidādau (III, 3, 104) vapā (1052)

vaha prāpane. vahate, vahati, prañivahate, prañivahati (VIII, 4, 17), uvāha, ūhuḥ, ūhe, sahivahor od avarṇasya (VI, 3, 112): voḍhā, adikhādinīvahīnām (I, 4, 52, 5) karmasaiñjñā nāsti: vāhayati bhāram Caitreṇa Maitrāḥ. vahyam karapam (III, 1, 102), kartror jivapuruṣayor naśivahor (III, 4, 43) namul: puruṣavāham vahati, pravāhah, uhya te 'neneti vāhah², skandho 'śvaś ca, gocarasaiñcara (III, 3, 119) iti vahah sādhuḥ, vaho dha ca (vgl. Uṇ. I, 85) ity ūḥ: vadhuḥ, vahiśriśruyudruglāhā (Uṇ. IV, 51) iti niḥ: vahnih, aśitrādibhya itrotrau (Uṇ. IV, 172): vahitram (1053)

anudāttāḥ svaritetaḥ 988

vasa nivāse. anudātta udāttet. vasati, uvāsa, ūṣuh, usyate, śāsivasighasīnām ca (VIII, 3, 60) iti ṣatvam, nivatsyati (VII, 4, 49), na pādami (I, 3, 89) iti tañ: vāsayate. bhāṣāyāṁ sadavasaśruvaḥ (III, 2, 108): ūśivān, amāvāsyad³ anyatarasyām (vgl. III, 1, 122): amāvāsyā amāvāsyā, vasatikṣudhor it (VII, 2, 52), gatyarthākarmaka (III, 4, 72) iti ktah: uṣitah, mṛḍamṛda (I, 2, 7) iti ktvā kit: uṣitvā, vases tavyat kartari ḥic ca (III, 1, 96, 2): vāstavyah; amer atih, vahivasyartibhyaś cit (Uṇ. IV, 59, 60): vasatiḥ, śīsvrsnihi (Uṇ. I, 11) ity uḥ: vasu, vases tun (Uṇ. I, 76): vastu, agāre ḥic ca (Uṇ. I, 77): vāstu, artikamibhramidevivāsibhyaś cid (vgl. Uṇ. III, 132) ity aran: vāsaram, vasivapi (Uṇ. IV, 124) itiñ: vāsiḥ, vāsi takṣabhanḍam, rak (Uṇ. II, 13): usro raśmiḥ, ᷣatvam neṣyate; dhāpṛvasyajyatibhyo naḥ (Uṇ. III, 6): vasnaṁ mūlyam, vaseḥ sarah (vgl. Uṇ. III, 71): vatsarah, vaseḥ kasun (vgl. Uṇ. IV, 233): uṣas, upasarge vaser (Uṇ. III, 114) ity athaḥ: āvasathah, tṛbhūvahivasi (Uṇ. III, 128) iti jhac: vasantaḥ, vasas tip (vgl. Uṇ. IV, 179): vastir meḍhrordhvam nābher adhaḥ, vastayo vastrāntāvayavāḥ. basta gandha ardane

¹ s. I, 767 ² P vahah, und skandhadeśah f. skandho 'śvaś ca

³ so alle Hss.

(X, 144), asya bastaś chāgah, adādau vasa ācchādane (II, 13): vaste, vastram, vāsas, divādau vasu stambhe (IV, 105): vasyati, curādau vasa snehacchedāpaharaṇeṣu¹ (X, 204), vāsa upasevāyām (X, 338): vāsayati (1054)

veñ tantusam̄tāne. itas trayo 'niṭah. vayate, vayati, veñō vayiḥ (II, 4, 41), grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam, liṭi vayo ya (VI, 1, 38) iti yakārasya nāsti: ūyuh, thali ca (VI, 4, 121): uvayitha, vaś cāsyānyatarasyām kiti (VI, 1, 39): ūvuh, lity anyatarasyām (II, 4, 40) iti yadā vayir nāsti tadā veña iti dhātor abhyāsasya ca saṁprasāraṇaniṣedhaḥ: vavau, vavuh, śāchāsāhvāvāyepām yuk (VII, 3, 37): vāyayati. hvāvāmaś ca (III, 2, 2) ity aṇi tantuvāyāḥ², lyapi ca (VI, 1, 41) iti na saṁprasāraṇam: pravāya, ūtiyūtijūti (III, 3, 97) ity ūtir vayanam, veñō dīl (vgl. Uṇ. IV, 133): viḥ pakṣī, manin (Uṇ. IV, 144, vgl. 149): vemā, mṛkaṇibhyām īciḥ, veñō dīt (vgl. Uṇ. IV, 70. 72): vīciḥ (1055)

vyeñ saṁvaraṇe. saṁvaraṇam ācchādanam. vyayate, vyayati, viyate³, na vyo liṭi (VI, 1, 46) ity eca āttvaṁ nāsti: saṁvivyāya, id attyartivyayatīnām (VII, 2, 66): saṁvivyayitha, anabhyāsasya (VI, 1, 8) ity upadhādirgho nāsti, svapisyamivyeñānī yani (VI, 1, 19) saṁprasāraṇam: saṁvevīyate. vyaś ca (VI, 1, 43) iti na lyapi saṁprasāraṇam: saṁvivyāya, vibhāśā pareḥ (VI, 1, 44): parivīya parivyāya, śāchāsāhvā (VII, 3, 37) iti yuk: saṁvivyayayati, nau vyo yalopal pūrvasya ca dīrghaḥ (Uṇ. IV, 135): nīviḥ, nīvī⁴ (1056)

hveñ spardhāyāmī sabde ca. hvayate, hvayati, nisam-upavibhyo hvas (I, 3, 30) taṇi: nihhvayate, saṁhvayate, upahvayate, vihvayate, spardhāyām āṇaḥ (I, 3, 31): mallo mallam āhvayate; īhūyate, hvali saṁprasāraṇam, abhyastasya ca (VI, 1, 32. 33): juhuvuṇi, nau ca saṁścaṇoli (VI, 1, 32): juhāvayiṣati, ajūhavat, lipisicīhvāś ca (III, 1, 53) ity aṇi: āhvata, ātmā-nepadeṣv anyatarasyām (III, 1, 54): āhvata āhvāsta, śāchāsā (VII, 3, 37) iti yuk: hvāyayati. hvāvāmaś ca (III, 2, 2) ity aṇi: svargāhvāyāḥ⁵, ātaś copasarge (III, 1, 136): prahvah, hvali saṁprasāraṇam ca nyabhupaviṣv (III, 3, 72) ity ap: nihavah,

¹ P snehacchedopasaṁharaṇeṣu ² KC tantravāyāḥ ³ KC
saṁvivyate ⁴ P addit mūladhanam ⁵ so alle Hss.

āñi yuddhe (III, 3, 73): āhavaḥ, nipānam āhāvaḥ (III, 3, 74), bhāve 'nupasargasya (III, 3, 75): havah, chitvarādāv (Uṇ. III, 1) upahvaraḥ, bāhulakād āhvayaḥ¹ (1057)

vada vyaktām vāci. udātta udāttet. vadati, vaditā, bhāsanopasainbhāśajñānayatnavimatuyupamantraṇeṣu vadas (I, 3, 47) tañ: vadata cārvī lokāyate, bhātīty arthaḥ, gehe vadata, yataṭa ity arthaḥ, kṣetre vivadante, nānā vadantīty arthaḥ, paradārān upavadate, rahasy upacchandayatīty arthaḥ; vyakta-vācām samuccāraṇe (I, 3, 48): sainpravadante² dvijāḥ, vibhāśā vipralāpe (I, 3, 50): vipravadante mauhūrtikāḥ, vipravadanti³, anor akarmakāt (I, 3, 49): anuvadate Kāṭhaḥ Kālāpasya⁴, apād vadaḥ (I, 3, 73), akartrabhiprāye kriyāphale: apavadate, apavadati; udyate, vadavraja (VII, 2, 3) iti vṛddhiḥ: avādīt, na pāda-myānyamānyasaparimuharuciṇṭivadavasa (I, 3, 89) ātmānepadaṁ ṇici: vādayate vīṇām. avadyapanyavaryā garhya (III, 1, 101) ity avadyaṁ garhye sādhu, rājasūyasūrya (III, 1, 114) iti mr̄ṣodyam, vadaḥ supi kyap ca (III, 1, 106): brahmodyam brahmavadyam, priyavaše vadaḥ khac (III, 2, 38): priyāṁvadaḥ, vaśāṁvadaḥ, yajajapadaśāṁ yañah (III, 2, 166), vader apīṣyate (vgl. Uṇ. IV, 41): vāvadūkah; uttiḥ, titutra (VII, 2, 9) iti net, id apīṣyate: uditih, mṛḍamṛda (I, 2, 7) iti ktvā kit: uditvā, accha gatyarthavadeṣu (I, 4, 69) gatisainjñāḥ: acchodya, vṛtṛvadi (Uṇ. III, 62) iti saḥ: vatsaḥ, vader ānyaḥ (Uṇ. III, 104): vadānyo dātā⁵, vadānyo 'piṣṭah, vasivapivadi (vgl. Uṇ. IV, 124) itiñ: vādiḥ, bhūvadigṛbhyo ṇitran (vgl. Uṇ. IV, 170): vāditram (1058)

tu ośvi gativṛddhyoḥ. set. śvayati, śvayitā. śvayathuḥ, odittvān (VIII, 2, 45) niṣṭhānatvam, śvīdito niṣṭhāyām (VII, 2, 14) net: śūnah. yajāditvāc (VI, 1, 15) śūyate, vibhāśā śver (VI, 1, 30) liḍyañoḥ sainprasāraṇam: śiśvāya śuśāva, śiśviyuḥ śuśuvuḥ, śeśviyate śośūyate, nau ca sainścañoḥ (VI, 1, 31): śuśāvayiṣati śiśvāyaiṣati, aśūsuvat aśiśvayat, vibhāśā dhetśvyoś (III, 1, 49) cañ: aśiśviyat aśvayit, hmyantakṣaṇa (VII, 2, 5) iti vṛddhir nāsti, jīstanbhv (vgl. III, 1, 58) ity añ, śvayater aḥ (VII, 4, 18): aśvat. śvanukṣan (Uṇ. I, 158) niti śvā, Mātariśvā (1059)

¹ so alle Hss. ² KCS pravadante ³ P addit vā ⁴ P Kālāpasya, C Kalāpasya ⁵ P dānaśilaḥ

vṛt. yajādir antargāṇo vartitah 994

bhaṭṭeśvarasvāmiputrabhāṭṭa Kṣīrasvāmyutprekṣitāyāṁ dhātuṛttau Kṣīrataraṅgiṇyāṁ śabvikaraṇo bhūvādigaṇaḥ saṃpūrṇaḥ samāptaḥ¹

om! ada bhakṣaṇe. ito dvāv aniṭau parasmaipadinau ca. atti, adiprabhṛtibhyah śapo (II, 4, 72) luk; adan, adati (VII, 1, 80); vyatihāre (I, 3, 14) vyatyadante², luñsanor ghasl (II, 4, 37): aghasat, jighatsati, lity anyatarasyām (II, 4, 40): jaghāsa, jakṣuh, śāsivasighasinām ca (VIII, 3, 60) iti ṣatvam, āda; atsyati, iḍ attyartivayatinām (VII, 2, 66): āditha, adah sarveśām (VII, 3, 100) iti lañy at: ādat, adikhādinīvahinām (I, 4, 52, 5) karma-saṁjñā nāsti: ādayati piñḍīn Caitreṇa. ado jagdhīr lyapti kiti (II, 4, 36): jagdham, jagdhvā, prajagdhya, uñādāv annam (vgl. Uṇ. III, 10), sṛghasyadaḥ kmarac (III, 2, 160): admaraḥ, ghasmarah, ghaslbhāve 'cy upasamkhyānam (II, 4, 37, 1): prāttīti praghasaḥ, upasarge 'daḥ (III, 3, 59): vighasaḥ, neha: ghāsaḥ, ghañapoś ca (II, 4, 38) iti ghaslādeśaḥ; nau na ca (III, 3, 60): nyādaḥ, nighasaḥ, ado 'nanne (III, 2, 68) kvip³: āmam attity āmāt, neha: annādaḥ, an (III, 2, 1); kravye ca (III, 2, 69): kravyāt, kravyādaḥ; adiśadi (Uṇ. IV, 65) iti krin: adriḥ, ades trin triniś ca (vgl. Uṇ. IV, 68): Attrir munih, attrī krimih, ja-trvādāv (Uṇ. IV, 102) attruh⁴, ader dhaś ca (vgl. Uṇ. IV, 115) iti kvanip: adhvā mārgaḥ, ado numdhau ca (vgl. Uṇ. IV, 205) ity asun: andho 'nnam, ghaseḥ kic ca (Uṇ. IV, 34) itiran: kṣīram (1)

hana hiñsāgaty oḥ. hanti, hantā, rddhanoh sya (VII, 2, 70) itiḥ: hanisyati, ho hanter ūñinneṣ (VII, 3, 54) iti ghaḥ: aghāni, ghnanti, ner gada (VIII, 4, 17) iti ṣatvam: prañihanti, hanter atpūrvasya (VIII, 4, 22): prahaṇanam, vñor vā (vgl. VIII, 4, 23): prahaṇvaḥ prahanvah, prahaṇmaḥ prahanmaḥ, āno ya-mahana (I, 3, 28) ity akarmakāt taṇ: āhate, svāṅgakarmakāc ca (I, 3, 28, 1): āhate śiraḥ, neha: āhanti śiraḥ śatroph, vyatihāre na gatihiñsārthebhyaḥ (I, 3, 15): vyatighnanti, gamahana (VI, 4, 98) ity allopah, abhyāsāc ca (VII, 3, 55) iti ghaḥ: jaghāna,

¹ P iti śrīKṣīrasvāmyutprekṣitāyāṁ Kṣīrataraṅgiṇyāṁ dhātuṛttau bhūvādigaṇaḥ samāptaḥ ² P vyatyatte ³ so alle Hss.

⁴ vgl. Hem. Uṇ. 809

jaghnuḥ, vibhāṣā gamahanavidaviśām (VII, 2, 68) iti vēt: jaghanvān jaghnivān, syasicsiyut-tāsiṣv (VI, 4, 62) iti ciṇvad it ca: ghāniṣyate, hanter jaḥ (VI, 4, 36): jahi śatrum, hano vadha liṇi (II, 4, 42): vadhyāt, vadhibhāvāt sīyutciṇvadbhāvau¹ viprati-ṣedhena: vadhiṣiṭa, ghāniṣiṭa, luni ca (II, 4, 43): avadhīt, ātmanepadeṣv anyatarasyām (II, 4, 44): āhata āvadhiṣṭa, hanaḥ sij (I, 2, 14) iti kittvam; ajjhaganagamāṇi sani (VI, 4, 16) dīrghalī: jīghāṁsatī, yañ (VII, 3, 55): jaṅghanyate, hanter hiṁsāyām għni (VII, 4, 30 Kāś.): jegħniyate, hanas to 'ciṇqaloh (VII, 3, 32): ghātayati, ajīghatat. hano vā vadha ca (III, 1, 97, 2) iti vā yat: vadhyalī, ghātyalī; hanas ta ca (III, 1, 108) iti bhāve kyap: brahmahatyā, laṣapataṭpada (III, 2, 154) ity ukañ: ghātukah, hanaś ca vadhalī (III, 3, 76): vadhalī ghāto vā, mūrtau għanah (III, 3, 77): dadhighħanah, antargħano deše (III, 3, 78), agāraika-deše pragħanah pragħāpaś ca (III, 3, 79); udgħano 'tyādhānam (III, 3, 80), nidħāya takṣyate yatra kāṣṭhe kāṣṭħān sa udgħanah (Amarak. III, 2, 35); apaghano 'īngam (III, 3, 81), karane 'yovidrušu (III, 3, 82): ayogħanah, stambe ka ca (III, 3, 83): stambagħnaḥ, stambagħanah, parau għal (III, 3, 84): parighalī, upaq-ghna āśraye (III, 3, 85), saingħodgħau gaṇapraśāṁsayoḥ (III, 3, 86), nigho nimitam (III, 3, 87), għańnarthe kavidhānād (III, 3, 58, 4) vighnajh, nighna āyatte (vgl. Amarak. III, 1, 16), karane hana (III, 4, 37) iti ɣamul: upalaghħatain hanti, samūlakṛtaj-żevu hankṛiġgrahah (III, 4, 36): samūlagħatain hanti, hiṁsārthānām ca samānakarmakānām (III, 4, 48): danqaghħatain gāh kālayati², caricalipativadīnām vā dve āk cābhyaśasya, hanter għatvaṁ ca (VI, 1, 12 Kāś.): għanāgħanah, āsihi hano (III, 2, 49) daḥi: arātiħah, timiħah³, ape kleśatamasoḥ (III, 2, 50): kleśāpahah, tamopahah, anyebhyo 'pi (III, 2, 75) iti varam āhanti: varāħah, paṭe hanyate: paṭħahah, kalam hanti: kalahaḥ, kumārasirşayor ɻiniḥ (III, 2, 51): kumāragħatī, sīrsgħatī, lakṣaṇe jāyāpatyoş tak (III, 2, 52): jāyāgħnas tilakaḥ, patighnaḥ, šaktau hastika-pāṭayoh⁴ (III, 2, 54): hastighnaḥ, kapāṭaghnaḥ⁴, pānighatāda-ghau śilpini (III, 2, 55), vaktavyād (III, 2, 55, 1) rājaghah, dārav āhano 'n antyasya ca tħiġi samjñāyām (III, 2, 49, 1): dārvāgħħatah,

¹ P sūtsīyutciṇvadbhāvā ² P ghātayati ³ PC timirahah

⁴ KCS kavāṭa⁰

dārvāghātaḥ, cārau ca (*vgl.* III, 2, 49, 2): cārvāghātaḥ, cārvāghātaḥ, sami ca varṇe (*vgl.* III, 2, 49, 3): varṇasaṅghātaḥ, varṇasaṅghātaḥ, karmaṇi hano (III, 2, 86) ḥinīḥ: pitṛghātī, brahma-bhrūṇavṛtreṣu kvip (III, 2, 87): brahmahā, saṃprca (III, 2, 142) ity abhyāghātī, śīsvṛṣnihi (Uṇ. I, 11) ity uḥ: hanuh, hanter hi ca (*vgl.* Uṇ. I, 146): himam, hano vadhaḥ kvumś ca (*vgl.* Uṇ. II, 36): vadhakah, vṛtṛvadi (Uṇ. III, 62) iti saḥ: haṁsaḥ, hanter muṭ ca hiś ca (*vgl.* Uṇ. III, 129): hemantaḥ, hanter aṁha ca (Uṇ. IV, 62): aṁhatih, vasivapi (Uṇ. IV, 124) itiñ: ghātiḥ, āni śrihanibhyām hrasvaś ca (Uṇ. IV, 137): ahiḥ, nañy āhana eha ca (Uṇ. IV, 223) ity asun: anehā kālaḥ, Uśanaspurudamīśo'nehasām (VII, 1, 94) sāv an; hanter ghura ca (*vgl.* Uṇ. V, 64) iti ghorah, hanter gha ca (*vgl.* Uṇ. V, 32) iti yuḥ: jaghanam, hanter yudādyantayor ghatvatatve ca: parighātanaḥ parighaḥ (*vgl.* Amarak. II, 8, 92) (2)

anudāttāv udāttetau 2

dviṣa aprītau. itaś catvāro 'niṭa ubhayapadinaś ca. dviṣte, dveṣṭi, dveṣṭā. satsūdviṣa (III, 2, 61) iti kvip: brahma-dvītī, dviṣo 'mitre (III, 2, 131) śatā¹ dviṣan, dviṣaḥ śatur vāvacanam (II, 3, 69, 6): caurasya dviṣan, cauram dviṣan. dviṣaś ca (III, 4, 112) iti vā jus: adviṣuḥ adviṣan (3)

duha prapūraṇe. prapūraṇaiḥ pūraṇābhāvaḥ, upasargo 'tra dhātvarthaṁ bādhate, prasthānavat. gām dugdhe, dogdhi, dogdhā, na duhasnunamām yakciṇau (III, 1, 89): dugdhe gauḥ svayam eva, adugdha; śala igupadhād aniṭaḥ kṣaḥ (III, 1, 45): adhukṣat, adhukṣata; adugdha gauḥ svayam eva, duhaś ca (III, 1, 63) ity adohi gauḥ svayam eva; bahuvacane² ksasyāci (VII, 3, 72) luk, lug vā duhadiha (VII, 3, 73) iti ksasya vā luk: adugdha adugdhāḥ, adhukṣata adhukṣathāḥ. śaṁsiduhi (III, 1, 109 Kāś.) iti kyap: duhyam, ḥyad (III, 1, 124) api dṛṣyate: dohyam, satsūdviṣa (III, 2, 61) iti kvip: godhuk, duhaḥ kab ghaś ca (III, 2, 70): kāmadughā, naptrneṣṭr (Uṇ. II, 96) iti duhitā, anyebhyo 'pi³ dṛṣyata (III, 3, 130) iti yuc: sudohanah, godohano ghaṭaḥ, gaurādau (IV, 1, 41) godohanī, uṇādau dohado⁴ 'bhilāṣavišeṣaḥ (4)

¹ Nom. Sing. von śatṛ ² so alle Hss. ³ P anyeṣv api (III, 2, 101) f. anyebhyo 'pi ⁴ vgl. Hem. Uṇ. 244

dīha upacaye. upacayo 'tra lepah. ner gadanada (VIII, 4, 17) iti ḡatvam: praṇidegḍhi, śiṣṭaiṁ prāgvat. digdhaḥ, saṁdi-
gdhaḥ, dehano ghaṭaḥ, gaurādaū (IV, 1, 41) dehanī, uṇādaū
dehali¹ dvārādhodāru; dehaḥ (5)

liha āsvādane. leḍhi, liḍhe, alikṣat, ksasyāci (VII, 3, 72):
alikṣatām, lug vā duha (VII, 3, 73) ity alidha alidhāḥ, alikṣata
alikṣathāḥ. śyādvyaḍha (III, 1, 141) iti ḡaḥ: lehaḥ, vahābhre
lihaḥ (III, 2, 32) khaś: vahamlihaḥ, abhraṁlihaḥ, ghañ (III, 3,
18. 19): lehaḥ, alidhaḥ (6)

cakṣiṇ vyaktāyāṁ vāci. anudātto 'nudāttet. nītka-
raṇaiṁ numniṣedhārtham, antagrahaṇaiṁ hi tatra (VII, 1, 58)
anuvartate, gaṇakṛtyam anityam (vgl. Paribhāṣā 93. 3) iti jñā-
panārthaṇ ca², yathā:

sa evāyām nāgaḥ sahati kalabhebhyal paribhavam (Subhāṣit.
631). ācaṣte, cakṣināḥ khyāñ (II, 4, 54): ākhyātā, vā liṭi (II,
4, 55): cakhyau cakhye, cacakṣa cacakṣe, asyatīvaktikhyātibhyo
'n (III, 1, 52): ākhyat. na dhyākhyā (VIII, 2, 57) iti khyātalī,
cakṣelī sic ca (Uṇ. II, 120) ity us: cakṣulī, cakṣer bahulaṇ sic
ca (Uṇ. IV, 232) ity asun: nṛcakṣā rākṣasāḥ, avacakṣalī (7)

īra gatau. itaḥ pṛciparyantā (20) dvādaśa seta ātma-
nepadinaś ca. īrte, īritā. curādāv īra kṣepe (X, 268): īrayati.
kampane cety eke (8)

īḍa stutau. ītte, īditā, īḍajanor dhve ca (VII, 2, 78) iti
īḍiṣe, īḍidhvē. īḍā, īḍayā vā (VIII, 3, 54) iti lingād īḍā, īḍyah (9)

īśa aiśvare. bhuva īṣṭe, īśaḥ se (VII, 2, 77): īśiṣe,
īśitā, adhīgarthadayeśām karmaṇi (II, 3, 52) ṣaṣṭhī. īśānah, īśaḥ,
stheśabhaśa (III, 2, 175) iti varac: īśvaraḥ (10)

āśa upaveśane. āste, āśitā, adhiśiṁsthāśām karma (I, 4,
46): khatvām adhyāste, īd āśaḥ (VII, 2, 83): āśināḥ, dayāyāśaś
ca (III, 1, 37) ity ām: āśāṁcakre. gatyarthākarmaka (III, 4, 72)
iti ktah: upāsito gurum Caitraḥ, nyāsaśrantho yuc (III, 3, 107):
āsanā (11)

āṇaḥ sāsu icchāyām. āśāste, āśāśitā; sāsu anuśiṣṭau
(II, 66) tu dhātvantaraṇi hrasvaniṣedhādīviṣayam: nāglopiśā-
svṛditām (VII, 4, 2): aśāśasat, sāsa id aṇhaloh (VI, 4, 34): aśiṣat.
kvāv upasamkhyānam (VI, 4, 34, 1): aśīḥ, kte (VII, 2, 15) āśāstah,

¹ vgl. Hem. Uṇ. 465 ² KC vā

anudāttetaś ca halāder (III, 2, 149) yuc: āśāsanah, āśāstih, guroś ca hala (III, 3, 103) iti nāsti, niṣṭhāyāṁ seto 'kāravacanāt; udito vā (VII, 2, 56) it: āśāstvā āśāsitvā, āñah śāseti Daurgāḥ: āśāsitvā, āśāsitaḥ (12)

vasa ācchādane. vaste paṭam, vasitā. vasānalı, vasitalı, bhvāder (I, 1054) uṣitalı; ac (III, 1, 134): vasalı, bhidādyāni (III, 3, 104) vasā¹, vasanam, vasas tip (vgl. Uṇ. IV, 179): vastir medhrordhvam, ṣṭran (Uṇ. IV, 158): vastram, vaser ḷit (Uṇ. IV, 217): vāsaḥ. vāditvāl (VI, 4, 126) liṭy etvābhyaśalopau na stalı: vavase, vavasiṣe (13)

kasi gatiśāsanayoh. kaiñste, kaiñsitā. kaiñsanah, Kaiñsah. kasety eke (14)

ṇisi cumbane. niñste, vā niñsanikṣanindām (VIII, 4, 33) ṣatvam: prāniñste, praniñste (15)

ṇiji śuddhau. niñkte, prāniñkte, niñjitā (16)

śiji avyakte śabde. śiñkte, śiñjānah, śiñjitā. śiji pijiti Kauśikah: piñkte; piñjarah, kharjapiñjādibhya ūrolacau (Uṇ. IV, 90): piñjūlah, piṅgaḥ² (17. 18)

vṛjī varjane, iti Daurgāḥ. vṛkte, varjitā; vṛktalı (19)

pṛci saṁparke. saṁparko miśraṇam. pṛkte, saṁprktaḥ. rudhādau (VII, 25) pṛṇakti. pṛci iti Kauśikah: pṛñkte (20) udāttā anudāttetaḥ 19

śūn prāṇigarbhavimocane. ita ūrṇuñantā (30) nava setaḥ. sūte, svaratisūti (VII, 2, 44) iti veṭ: sotā savitā, suṣuve, bhūsuvos tini (VII, 3, 88) iti guṇo nāsti: suvāvahai, stautinyor eva ḡapi (VIII, 3, 61) iti ḡatvam: suṣāvayiṣati. suvinirdurbhyah supisūti (VIII, 3, 88) iti suṣūtiḥ, rājasūyasūrya (III, 1, 114) iti rājasūyah sādhuḥ, sūtaḥ, sūtakam, bhāvaktāntāt (III, 3, 114) kan, sūtakāputrakāvṛndārakāpām yeti vaktavyam (vgl. VII, 3, 45, 10) iti sūtakā sūtikā, susūdhāgrādhibhyah kran (vgl. Uṇ. II, 24): sūro 'rkaḥ, suvalḥ kit (Uṇ. III, 35): sūnuḥ, krin (vgl. Uṇ. IV, 64): sūriḥ. divādau śūn prāṇiprasave (IV, 24): prasūyate, tudādau śū preraṇe (VI, 115): suvati (21)

śīn svapne. śete, adhiśīñsthāsām karma (I, 4, 46): grāmam adhišete, śīno rut (VII, 1, 6): śerate, śīnah sārvadhātuke guṇalı, ayan yi kniti (VII, 4, 21. 22): śayyate. adhikaraṇe śeteḥ (III,

¹ P om. von ac bis vasā

² P piṅgalah

2, 15): khaśayah, pārśvādibhyah karaṇe (*vgl.* III, 2, 15, 1): pārśvaśayah, gatyarthākarmaka (III, 4, 72) iti ktah, niṣṭhā śīñsvidi (I, 2, 19) ity akittvam: śayital, ālujvaktavyād (*vgl.* III, 2, 158, 1) śayāluḥ, vrate (III, 2, 80) niniḥ: sthaṇḍilaśāyī, er ac (III, 3, 56): saīñsayah, vyupayoḥ śeteḥ paryāye ghañ (III, 3, 39): tavādyā rājopaśāyah, viśāyah, samījñāyām samaja (III, 3, 99) iti kyap: śayyā, bhrmr̥ṣī (Uṇ. I, 7) ity uḥ: śayur ajagaraḥ, śīño dhuklanvalañvalanvālanaḥ (*vgl.* Uṇ. IV, 38): śīdhuh, śīlam, śaivalam, śevelam, śevelam, vṛñśībhyām rūpasvāṅgayoḥ puṭ ca (*vgl.* Uṇ. IV, 200) ity asun: śepo liṅgam, śīnah kid dhrasvaś ca (*vgl.* Uṇ. V, 24): śikhā, śikharam, śekharam, śākhā tu śākhateḥ (I, 130); ānaka śīnbhiyoḥ (*vgl.* Uṇ. III, 82): śayānakaḥ, niṣerate 'smi niti niśīthal (Uṇ. II, 9), iṇśībhyām van (Uṇ. I, 152): śeveh sukham (22)

yu miśraṇe. yauti, uto vṛddhir luki hali (VII, 3, 89), yavītā, sanīvantardha (VII, 2, 49) iti vet: yuyūṣati yyaviṣati. āsuyuvapi (III, 1, 126) iti nyat: yāvyam, ṣdor ap (III, 3, 57): yavaḥ, svārthe 'ṇ: yāvah, kani (V, 4, 29) yāvako 'laktakah, sami yududruvo (III, 3, 23) ghañ: saīnyāvo guḍamiśraṁ¹ khādyam¹, udi śrayatiyautipūdruvah (III, 3, 49): udyāvah, nandyādau (III, 1, 134) lyuh: Yavanah, kanin yuvṛṣi (Uṇ. I, 156) iti kanin: yuvā, tithaprṣṭha (Uṇ. II, 12) iti yūthal, kusuyubhyo dīrghaś ca (*vgl.* Uṇ. III, 27): yūpah, ajiyudhūnibhyo dīrghaś ca (Uṇ. III, 47): yūkā, sṛyuvacibhyo 'nyujāgūjaknucaḥ (Uṇ. III, 81): yavāgūḥ, vahiyubhyām ca (*vgl.* Uṇ. III, 119) ity asac: yavaso ghāsaḥ, vahiśridrv (*vgl.* Uṇ. IV, 51) iti niḥ: yoniḥ, pūṇyvor lopāś cety ūṣan: yūṣah², yuṣeh sautrād yoṣā (*vgl.* Uṇ. III, 62), hṛṣṭruhi (Uṇ. I, 99) iti yoṣit, yavāso (Uṇ. IV, 2) durālabhā, ūtiyūtijūti (III, 3, 97) iti yūtiḥ. saīṅgo 'yutasiddhānām ityādidasarśanād yu amiśraṇa ity eke. kryādau yuñ bandhane (IX, 9): yunāti, curādau yu jugupsāyām (X, 170): yāvayate, yāvah (23)

ru śabde. rauti, turustuśamyamah sārvadhātuke (VIII, 3, 95) halādau vā it: ravīti, ravītā, sani grahaguhoś ca (VII, 2, 12) itiṇ nāsti: rurūṣati. ṣdor ap (III, 3, 57): ravaḥ, upasarge ruvo (III, 3, 22) ghañ: saīmrāvah, vibhāśāni rupluvoḥ (III, 3, 50): āravah, āravah. bhvādau ruñ gatiresaṇayoḥ (I, 1008): ravate,

¹ P guḍagodhūmakhādyam ² *vgl.* Hem. Uṇ. 541

ravaṇah, ruśātibhyām¹ krun (vgl. Uṇ. IV, 103): rurur mṛgah, aca iḥ (Uṇ IV, 138): raviḥ, asun (Uṇ. IV, 188): Purūravāḥ (vgl. Uṇ. IV, 231), mahyām rauti (VI, 3, 109 Kāś.): mayūrah (24)

ṣṇu stutau. nauti, prañavatā, āñi nuprachyos (I, 3, 21, 6) tañ: ānute, nunuśati. navaḥ, prañavah, nudamīśor guṇaś ca (vgl. Uṇ I, 156) iti nava (26)

ṭukṣu śabde. kṣauti. kṣavathuh, kṣavitā, kṣavaḥ, kṣutam, vau kṣuśruvo (III, 3, 25) ghañ: vikṣāvah (27)

kṣṇu tejane. kṣṇauti śastram, samah kṣṇuvas (I, 3, 65) tañ: sañkṣṇute, cuṅkṣṇuśati (28)

ṣṇu prasravaṇe. snauti, snukramor anātmanepadanimitta (VII, 2, 36) iti: prasnavitā, susnuśati, na duhasnunamāñ yakciṇau (III, 1, 89): prasnute gauḥ svayam eva, prāśnoṣṭa. snu-vraści (Uṇ. III, 66) iti kit saḥ: snuṣā (29)

ūṛṇuñ ācchādane². ūṛṇoter vibhāṣā (VII, 3, 90) iti halādau piti sārvadhātuke vṛddhiḥ, pakṣe guṇaḥ: prorṇauti prorṇoti, ūṛṇoter vibhāṣā (VII, 2, 6) iti vṛddhiḥ: praurnāvīt praurnavīt, guṇo 'pṛkte (VII, 3, 91): praurnot, sanīvantardha (VII, 2, 49) iti veṭ: prorṇunaviṣati prorṇunuviṣati prorṇunuśati, sūcīṣūtri (III, 1, 22 Kāś.) iti yañ: prorṇonūyate. vibhāṣorṇoh (I, 2, 3) kittvam: prorṇuvitavyam prorṇavitavyam, ūṛṇoter daḥ (Uṇ. V, 47): ūṛṇā, ūṛṇoter nulopaś ca (Uṇ. I, 31) iti kuḥ: ūruḥ, mahati hrasvaś ca (Uṇ. I, 32): uruḥ (30)

udāttāḥ 28

dyu abhigame. ito māparyantās (53) trayoviṁśatir anīṭaḥ, dyauti, dyotā. dyauḥ³ (31)

ṣu prasavaiśvaryayoh. sauti, sotā, suśāva, stusudhūñ-bhyaḥ parasmaipadeṣu (VII, 2, 72) siciṭ: asāvīt; sutah. bhvādau (I, 988) savati, savitā⁴, svādau (V, I) sunoti, kusuyubhyaś ca (vgl. Uṇ. III, 26) iti sūpaḥ (32)

ku śabde. kauti, kotā; kūpaḥ. bhvādau (I, 999) kuñ: kavate, tudādau ku⁵ śabde (vgl. VI, 108): kuvati⁵. śabdatve 'rthe 'py eśām kautih śabdāmātre, kuvatir ārtasvare, kavatir avyakte śabde (33)

¹ K ruśatibhyām ² KC chādane ³ vgl. Hem. Uṇ. 867

⁴ so alle Hss., s. vielmehr VI, 115 ⁵ so alle Hss.

ṣṭuñ stuta u. stauti, upasargāt sunoti (VIII, 3, 65) iti
 ṣatvam: abhiṣṭauti, stotā, prastotā, kṛṣṇbhr (VII, 2, 13) iti neṭ:
 tuṣṭotha, sivādīnāñ vāḍvyavāye 'pi (VIII, 3, 71) iti ṣatvam:
 paryastaut, paryastaut; stautiñyor eva ṣaṇy abhyāsāt (VIII, 3, 61)
 ṣaḥ: tuṣṭūṣati, parinivibhyah seva (VIII, 3, 70) iti ṣaḥ: pariṣṭauti.
 etistuṣāsv (III, 1, 109) iti kyap: stutyaḥ, ap (III, 3, 57): stavah,
 pre drustusruvo (III, 3, 27) ghañ: prastāvali, yajñe sami stuvaḥ
 (III, 3, 31): saṁstāvali, anyatra saṁstavah, bhrājabhāsa (III, 2,
 177) iti kvip: grāvastut, karaṇe ktin iṣyate (III, 3, 95, 3): stutiḥ,
 dāmnī (III, 2, 182) iti ṣtran: stotram, artistusv (Uṇ. I, 139) iti
 man: stomah. ṣṭubhu stambhe (I, 421) 'smāt tu stobhaḥ, śrauto
 'narthakah śrutiपुराणः (34)

brūñ vyaktāyām vāci. bruva īt (VII, 3, 93) bravīti,
 niśranthigranthibrūñātmanepadākarmakāṇām upasaṅkhyanam
 (III, 1, 89 Bh.) iti karmkartari yakciṇau na stalī: brūte kathā
 svayam eva, avocata; bruvaḥ pañcānām ādita āho bruvaḥ (III,
 4, 84): āha, āhuḥ, āhibhuvor ītpratiṣedhaḥ (I, 1, 56, 21), āhas
 thaḥ (VIII, 2, 35): āttha, bruvo vacili (II, 4, 53): vaktā. bha-
 vyageya (III, 4, 68) iti kartari: pravacanīyaś Caitro 'nuvākasya,
 celaḍbruva (VI, 3, 43) iti liṅgāt kaḥ: brāhmaṇabruvaḥ, kvasāv
 (III, 2, 107) ūcivān, upeyivān anāśvān anūcānaś ca (III, 2, 109)
 vacinā grahaṇāt (35)

iṇ gatau. eti, etyedhatyūṭhsv (VI, 1, 89) iti vṛddhiḥ:
 upaiti, itaḥ, iṇo yaṇ (VI, 4, 81): yanti, liṭi dīrgha iṇaḥ kiti
 (VII, 4, 69): īyuh, etā, eter liṇy (VII, 4, 24) upasargād dhrasvah:
 samiyāt, iṇo gā luṇi (II, 4, 45), gātisthā (II, 4, 77) iti sijluk,
 gāpor grahaṇenēnpi batyor grahaṇāt (*vgl.* II, 4, 77, 1): agāt, aguḥ,
 ḡau gamir abodhane (II, 4, 46): gamayati, bodhane pratyāyayati,
 sani ca (II, 4, 47): jigamiṣati, bodhane: arthān pratiṣiṣati.
 upeyivān anāśvān (III, 2, 109) ity upeyivān, etistuṣāsv (III, 1,
 109) iti kyap: ityah, śyādvyaḍha (III, 1, 141) iti naḥ: atyāyah,
 iṇnaṣji (III, 2, 163) iti kvarap: itvaraḥ, er ac (III, 3, 56): anva-
 yah, samayah, parinyor nīñor dyūtābhreṣayor (III, 3, 37) ghañ:
 nyāyah, parāv anupātyaya iṇaḥ (III, 3, 38): tavādyā paryāyah¹,
 neha: viparyayaḥ, saṁjñāyām samaja (III, 3, 99) iti kyap: ityā,
 chandasīṇa (Uṇ. I, 2) uṇ: āyuḥ, kiṁjarayoḥ śriṇo (Uṇ. I, 4)

¹ P addit kramaḥ

ñuṇ: jarāyuḥ, duriṇo lopas ca (Uṇ. II, 20) iti rak: dūram, eter
ṇic ca (Uṇ. II, 119) ity usih: āyus¹, iṇsiñiñusyavibhyo nak
(vgl. Uṇ. III, 2): inah, iṇbhikā (Uṇ. III, 43) iti kan: ekaḥ,
hasimṛgrinva (Uṇ. III, 86) iti tan: eto varṇah, iṇah kid (Uṇ.
III, 153) iti bhaḥ: ibhaḥ, adhyāyanyāyodyāva (III, 3, 122) iti
nyāyah, iṇa āgasī (Uṇ. IV, 197) ity asun nuṭ ca: enas¹, asun
(Uṇ. IV, 188): ayah śastram, iṇa āgo 'parādhe (vgl. Uṇ. IV, 211):
āgas¹, rak (vgl. Uṇ. II, 28): irā², samīṇa (Uṇ. II, 11) iti thak:
samithah saṅgamaḥ, sānasivarṇasi (Uṇ. IV, 107) itilvalo 'suraḥ,
kuvaś caḍ dīrghaś ca, samīṇaḥ (Uṇ. IV, 91. 92) samīcaḥ samu-
draḥ, etīty eṇo³ mṛgaḥ (36)

iṇ adhyayane. iṇo 'dhināvaśyaṁbhāvī yogah, yad āha
kaścit tam anuvartate. adhīte, adhīyate, akṛtsārvadhātukayor
dīrghah (VII, 4, 25); gāṇ liṭi (II, 4, 49): adhijage vedam, vibhāṣā
luṇlīṇor (II, 4, 50) gāṇ, gāṇkuṭādibhyo 'ñṇin nīd (I, 2, 1) iti niittvam,
ghumāsthāgāpājahāti (VI, 4, 66) itītvam: adhyagīṣṭa adhyaiṣṭa,
adhyagīṣyata adhyaiṣyata, iṇaś ca (II, 4, 48) iti sani gamiḥ,
ajjhaganagamāṇ sani (VI, 4, 16) iti dīrghah: adhijigāṁsate,
krīṇjīnāṇ ṣāv (VI, 1, 48) ātvam: adhyāpayati, budhayudha
(I, 3, 86) ity ataṇ, ṣau ca saṁścaioḥ (II, 4, 51): adhijigāpayaṣati
adhyāpiṣayaṣati, adhyajīgapat adhyāpiṣat. iṇdhāryoḥ śatr
akṛcchriṇi (III, 2, 130): adhīyan pārāyaṇam, iṇaś ca (III, 3, 21)
iti ghaṇ: upādhyāyah, apādāne striyāṇ vā niṣ (vgl. III, 3, 21, 1):
upādhyāyī upādhyāyā, adhyāyanyāyodyāva (III, 3, 122) ity
adhyāyah sādhuḥ (37)

ik smaraṇe. kakāro 'dhīgartha (II, 3, 52) iti višeṣaṇārthaḥ.
mātūr adhyeti, iṇvad iko (II, 4, 45, 1) 'tideśād adhyagāt, adhiyanti,
adhigamayati, adhijigamiṣati; adhītya (38)

vī gatiprajana kāntyasanakhādaneṣu. prajanaḥ pra-
thamagarbhagrahaṇam, asanāṇ kṣepaḥ, aśanāṇ vyāptir ity eke.
veti, prajane viyater (VI, 1, 55) iti ṣāv ātvam vā: purovāto
gāḥ pravāpayati, pravāyayati. vīpatibhyāṇ tanan (Uṇ. III, 150):
vetanam, viyas tuṭ ca (vgl. Uṇ. III, 118) ity asac: vetasaḥ,
asun (Uṇ. IV, 188): vayas¹, vījyājvaribhyo niḥ (Uṇ. IV, 48):
veṇiḥ, guḍhṛvīpacivaci (vgl. Uṇ. IV, 166) iti tran⁴: vetram,

¹ s. I, 767 ² P addit gaur bhūr vāk ³ vgl. Hem. Uṇ. 182

⁵ so alle Hss.

ajivṛibhyo nic ca (Uṇ. III, 38) iti ḗuh: veṇuh, vītam asāraṁ hastyaśvam, ktic (III, 3, 174): vītir aśvah (39)

yā prāpaṇe. ner gada (VIII, 4, 17) iti ṣatvam: praṇiyāti, āc chīnadyor num (VII, 1, 80) vā: yātī yāntī, laṇah Śākaṭāyanasyaiva (III, 4, 111) iti jher jus vā: ayān ayuh, luni yamarama-namātām suk ca (vgl. VII, 2, 73) it ca: ayāsīt. yaś ca yaño (III, 2, 176) varac: yāyāvaraḥ, yo dve ca (Uṇ. I, 22) iti yayur aśvah, kamimanijani (Uṇ. I, 73) iti tuḥ: yātu rākṣasah, huyāmā (Uṇ. IV, 167) iti tran: yātrā, gamyādau (III, 3, 3) yāyī, mṛgā-yvādayaś ca (Uṇ. I, 38) iti mṛgayuh sādhuh, artistusv (Uṇ. I, 139) iti man: yāmaḥ (40)

vā gatigandhanayoḥ¹. vāti, ner gadā (VIII, 4, 17) iti ṣatvam: praṇivāti, vāti, vāntī, vo vidhūnane juk (VII, 3, 38): pakṣakenopavajayati, vijayatir (I, 197) iti tu laukiko dhātuḥ. nirvāṇo 'vāte (VIII, 2, 50) sādhuh, vāte tu nirvāto vāyuh, gata ity arthaḥ, artistusv (Uṇ. I, 139) iti man: vāmah, kṛvāpāji (Uṇ. I, 1) ity uṇ: vāyuh, hasimṛgriṇvā (Uṇ. III, 86) iti tan: vātaḥ (41)

bhā diptaū. bhāti. dābhābhīyām nuḥ (Uṇ. III, 32): bhānuḥ, cintipūji (III, 3, 105) iti cakārād bhānam, bhā, bhās tu bhāseḥ (I, 655); na bhābhūpūkami (VIII, 4, 34) iti prabhānam, prabhā (III, 3, 106), sarvādipāṭhād (I, 1, 27) bhavatu (42)

ṣṇā śause. snāti, niṣṇāti, glāsnāvanuvamāni ca (I, 868) iti mittvam: prasnapayati, anupasargād vā (I, 867): snāpayati snapayati. ninadibhyāni snāteḥ kauṣale (VIII, 3, 89) ṣatvam: niṣṇātaḥ, nadīṣṇāḥ, ghañarthe kaḥ (III, 3, 58, 4): prasnaḥ. bhvādau ᷣṇai veṣṭane (I, 970): snāyati, snāmadi (Uṇ. IV, 112) iti vanip: snāvā, snāyuh (43)

śrā pāke. śrāti, pacyate svayam eveti karmakartary āhuḥ, ḗau mit (I, 848): śrapayati. śrāṇā yavāgūḥ, śrtāni pāke, kṣira-haviṣoh (VI, 1, 27 und Bh.), ḗantāṇyantayor nipātanam (44)

drā kutsitāyām gatau. kutsitā gatiḥ palāyanam, nīdrā ca. drāti, ner gada (VIII, 4, 17) iti ṣatvam: praṇidrāti. sprhi-gṛhipati (III, 2, 158) ity āluc: nīdrāluḥ, nīdrāṇaḥ. bhvādau drai svapne (I, 955): drāyati (45)

¹ P addit gandhanaṁ mardanam

psā bhakṣaṇe. pranipṣati (VIII, 4, 17); ṣvanukṣan (Uṇ. I, 158) niti viśvapsāgnih¹ (46)

pā rakṣaṇe. pāti, pater lug (VII, 3, 37, 2) ḥau: pālayati. napṭneṣṭr (Uṇ. II, 96) iti pitā, rak (*vgl.* Uṇ. II, 28): vipraḥ, asuni pātes thak (*vgl.* Uṇ. IV, 203): pātho 'mbu, pānīviṣibhyah paḥ (Uṇ. III, 23): pāpam, iṇbhikāpā (Uṇ. III, 43) iti kan: pāko bālāḥ, pāter ḫatih (Uṇ. IV, 57): patih, nabhrāṇapād (VI, 3, 75) iti napāt², pāter ḫumsun (Uṇ. IV, 177): pumān, ke (III, 2, 3. 1, 136): nrpaḥ, adhipaḥ, nāmansāman (*vgl.* Uṇ. IV, 150) niti pāpmā, ḫtran (Uṇ. IV, 158): pātram, manin (Uṇ. IV, 144): pāmā. bhvādau pā pāne (I, 972): pibati, pai ovai śoṣane (I, 968. 969): pāyati (47)

rā dāne. rāti. rāter dair (Uṇ. II, 66) iti rā dhanam, kan (*vgl.* Uṇ. III, 40): rākā pūṛṇimā, rāśadibhyāṁ trin (*vgl.* Uṇ. IV, 67): rātrilī (48)

lā ādāne. lāti, lilor nuglukāv anyatarasyāṁ snehavipātane³ (*vgl.* VII, 3, 39) ḥau: ghṛtaṁ vilālayati, vilāpayati; āto 'nupasarge kah (III, 2, 3): bahulalī⁴ (49)

dāp lavane. pakāro dādhā ghv adāb (I, 1, 20) ityarthah⁵. dāti kṣetram, dāyante vrīhayah, dātā. dāmnī (III, 2, 182) iti ḫtran: dātram (50)

khyā prathane⁶. ākhyāti, khyātā⁷, asyatvaktikhyātibhyo 'n (III, 1, 52): ākhyat. na dhyākhyā (VIII, 2, 57) iti niṣṭhānatvāṁ nāsti: khyātah, samāne khyāś ca (*vgl.* Uṇ. IV, 136) iti sakha (51)

prā pūraṇe. prāti; kte (VIII, 2, 43): prāṇah (52)

mā māne. mānaṁ vartanam. pātre māti, praṇimāti, māti mānti, ghumāsthā (VI, 4, 66) ititvanī nāsti, sarvatra hi pāmāgrahaṇam alugvikaraṇasya ḫatvavarjam: māyate, sani mīmā (VII, 4, 54) ity aca is: mitsati. huyāmāśruvasibhasibhyas tran (*vgl.* Uṇ. IV, 167): mātrā, candre mo ḫit (Uṇ. IV, 227): candra-māḥ, dyatisyatimā (VII, 4, 40) itīt: mitah, maḥ saḥ: māsaḥ⁸, māpo rur ī ca (*vgl.* Uṇ. IV, 101): Meruh, māchāsasisūbhyo yaḥ (Uṇ. IV, 109): māyā, ḫjrendra (Uṇ. II, 28) iti mālā (53)

¹ K viśvapsā agnih² P addit: pātayates tv idam nipātanam yuktam: Tanūnapāt (VI, 2, 140 G.) ³ KC ⁰vipādane

⁴ P bahulam ⁵ P iti pidarthaḥ ⁶ so KC, P prakathane ⁷ alle Hss. khyātah ⁸ *vgl.* Hem. Uṇ. 564

anudāttāḥ 51

vaca bhāṣaṇe¹. anudātta udāttet. vakti, vaktā, vacisvapi (VI, 1, 15) iti saṃprasāraṇam: uvāca, uktam, asyatikhyātibhyo 'n (III, 1, 52), vaca um (VII, 4, 20): avocat. bhavyageya (III, 4, 68) iti kartari pravacanīyo 'nuvākasya Caitrāḥ, yajayācaruca (VII, 3, 66) iti kutvaiḥ nāsti: pravācyam, vaco 'śabdasaṁjñāyām (VII, 3, 67): vācyam, śabde vākyam, ghañ (III, 3, 19): anuvākaḥ, vākaḥ, upeyivān (III, 2, 109) ity anūcānaḥ, ślokavacaḥ pacādau (III, 1, 134), kṛke vacaḥ kaś ca (Uṇ. I, 6) iti ḥuṇ: kṛkavākuḥ kukkuṭaḥ, pāṭṛtudivaci (Uṇ. II, 7) iti thak: ukthaṁ sāma, guḍhṛvīpacivaci (Uṇ. IV, 166) iti tran²: vaktram, kvib vaci (Uṇ. II, 57) iti dīrghaḥ: vāk, asun (Uṇ. IV, 188): vacas³, puṇsi saṁjñāyām ghaḥ (III, 3, 118): vakalī, vacantī neṣyate, anabhidhānāt. curādau (X, 298) vācayati. Pārāyaṇikair nādhito 'yam (54)

vida jñāne. itaś catvāraḥ setaḥ parasmaipadinaś ca. vetti, vittah, vidanti, vido laṭo vā (III, 4, 83) iti ṣalādayo vā: veda, vidatuḥ, viduḥ, daś ca (VIII, 2, 75) iti dasya vā ruḥ: aveḥ avet, samo gami (I, 3, 29) iti taṇ: saṁvitte, vetter vibhāṣā (VII, 1, 7) iti ruṭ: saṁvidrate budhāḥ, saṁvidate; rudavidamuṣa (I, 2, 8) iti set saṁś ca ktvā ca kitau vā⁴: vividiṣati vivediṣati, vidiṭvā veditvā, uṣavidajāgur anyatarasyām (*vgl.* III, 1, 38) ity ām vā: vidāñcakāra, āmi vider aguṇatvam āhuḥ (III, 1, 38 Kāś.), viveda, sijabhyastavidibhyaś ca (III, 4, 109) iti jher jus: avi-duh, vidāñkurvantv ity anyatarasyām (III, 1, 41), pakṣe vidantu. ḥāv anupasargāl limpavinda (III, 1, 138) iti śaḥ: vedayah, sa-tṣūdviṣa (III, 2, 61) iti kvip: vedavit, kte (I, 1, 26) viditah, vidibhidichideḥ kurac (III, 2, 162): viduraḥ, vindur icchur (III, 2, 169) iti vindur vidvān, bidi avayave (I, 65) 'smāt tu bindur jalakaṇaḥ, oṣṭhyādiḥ; saṁjñāyān samaja (III, 3, 99) iti kyap: vidyā, ghaṭṭivandividibhyo (III, 3, 107, 1) yuc: vedanā, karmaṇi dṛśividoh sākalye (III, 4, 29) ḥamul: brāhmaṇayedān bhojayati, videḥ śatur vasur (VII, 1, 36) vā: vidvān vidan, vibhāṣā gama-hana (VII, 2, 68) itiṭ: vividvān vividivān, hṛpiśruhi (*vgl.* Uṇ. IV, 118) itin: vedih, halaś ca (III, 3, 121) iti karaṇe ghañ:

¹ P paribhāṣaṇe ² so alle Hss. ³ s. I, 767 ⁴ ein Irrtum, nach I, 2, 8 sind nur die Formen ohne Guṇa statthaft

vedalī, nabhrāṇapād (VI, 3, 75) iti na vidyate: navedāḥ, asun: sarvavedāḥ sarvasvadakṣiṇakratuyājī (vgl. Uṇ. IV, 226). divādau vida sattāyām (IV, 62): vidyate, tudādau vidū lābhe (VI, 138): vindati, rudhādau vida vicāraṇe (VII, 13): vintte, vinatti¹, curādau vida cetanākhyānavivādeṣu (X, 168) tañānī: vedayate (55)

asa bhuvi. bhavanam bhūḥ, sattā. asti, śnasor allopaḥ (VI, 4, 111): staḥ, santi, san, upasargaprādurbhyām astir yacpara (VIII, 3, 87) iti ṣaḥ: abhiṣyāt, abhiṣanti, prāduḥṣyāt, prāduḥṣanti, neha: abhistāḥ, tāsastyor lopāḥ (VII, 4, 50): tvam asi, vyatise², ri ca (VII, 4, 51): vyatire, ha eti (VII, 4, 52) iti sasya hah: vyatihe, ghvasor ed dhāv abhyāsalopaś ca (VI, 4, 119): edhi, astisico 'prkta (VII, 3, 96) itīt: āsīt, aster bhūḥ (II, 4, 52), gātisthā (II, 4, 77) iti sijluk, āhibhuvor ītpratiṣedhalī (I, 1, 56, 21), bhūsuvos tiṇī (VII, 3, 88) iti guṇābhāvah: abhūt, anuprayoge tu bhuvāsty abādhanam (II, 4, 52 Kāś.): kārayāmāsa, kṛbhvastiyyoge cvih (V, 4, 50): śuklisyāt (56)

mṛjūś śuddhau. vraścabhrasja (VIII, 2, 36) iti ṣaḥ, mṛjer vṛddhilī (VII, 2, 114): mārṣṭi, mṛjer ajādau saṅkrame vibhāṣā vṛddhilī: parimṛjanti parimārjanti, ūdittvād (VII, 2, 44) veṭ: mārṣṭā mārjītā. mṛṣṭāḥ, mṛjer vibhāṣā (III, 1, 113) kyap: parimṛjyah, parimārgyah, tundaśokayoh parimṛjāpanudoh (III, 2, 5) kah: tundaparimṛjo 'lasah, ghañ (III, 3, 18. 19): mārgalī, bhidādau (III, 3, 104) mṛjā, kañjimṛjibhyāṁ cid (Uṇ. III, 137) ity āran: mārjāralī, mārjālah, mṛjeṣ tilopāś ca (Uṇ. I, 109) iti kalac: malah. curādau mṛjūś śaucālāṁkārayoh (X, 304): mārjayati, mārjanā, mārjitaḥ, mārjītā rasāleti rūḍhilī (vgl. Amarāk. II, 9, 44) (57)

rudir aśruvimocane. rudādibhyah sārvadhātuka (VII, 2, 76) itīt: roditi, lañi rudaś ca pañcabhya (VII, 3, 98) itīt: arodit, ad GārgyaGālavayoh (VII, 3, 99): arodat, rudyād itīdaṭau pūrvavipratiṣedhena bādhitvā yāsuṭ (III, 4, 103), irito vā (III, 1, 57) ity añ: arudat arodit, ralo vyupadhād (I, 2, 26) iti niṣedhe prāpte rudavidamuṣa (I, 2, 8) iti saṁś ca ktvā ca kitau vā³: rurudiṣati rurodiṣati, ruditvā roditvā. roder ḗluk ca (Uṇ. II, 22) iti rak: Rudrah (58)

udāttā udāttetaḥ 56

¹ so alle Hss. ² vgl. Mādh. II p. 90 ³ s. II, 55 Anm. 1

niśvapa śaye. anudātta udāttet. svapiti, suśvāpa, suvinirdurbhya (VIII, 3, 88) iti ṣaḥ: suṣupyate¹, vacisvapi (VI, 1, 15) iti saṁprasāraṇam: suṣupuh, lañy (s. VII, 3, 98. 99) asva-pit asvapat, luñy (s. III, 1, 43. 44) asvāpsīt, rudavida (I, 2, 8) iti suṣupsati, suptvā, svāpeś cañi (VI, 1, 18) saṁprasāraṇam: asu-ṣupat, svapisyamivyeñām yañi (VI, 1, 19): soṣupyate. svapo-nan (III, 3, 91): svapnah, niṭah ktah (III, 2, 187): suptah, sva-pitrṣor najiñ (III, 2, 172): svapnak (59)

śvasa prāṇane. prāṇanam jīvanam. ito vaṣṭyantā (70) dvādaśa setah. śvasiti, aśvasit aśvasat, luñy ato halāder laghor (VII, 2, 7) vā vriddhih²: aśvasit aśvāsīt. Śyādvyaadha (III, 1, 141) iti ṣaḥ: śvāsaḥ, Kāśakṛtsnā asya niṣṭhāyām aniṭtvam āhuḥ (vgl. VII, 2, 16 Kāś.): aśvastah, viśvastal, calanaśabdārthād (III, 2, 148) yuc: śvasanaḥ (60)

a n a c a. cāt³ prāṇane. prapūrvah: prāṇiti, prāṇīt prāṇat, aniter (VIII, 4, 19) iti ṣatvam, antaḥ (VIII, 4, 20): prāṇ, ubhau sābhyaśasya (VIII, 4, 21): prāṇiṇiṣati. kṛvijṛsi (vgl. Uṇ. III, 10) iti ṣaḥ: annam, asun (Uṇ. IV, 188): anaḥ Śakaṭam, aghnyādiṣv (Uṇ. IV, 111) anyaḥ (vgl. Uṇ. IV, 109), anidṛśibhyān cit (vgl. Uṇ. IV, 17): anīkam, prāṇādyā ghañi (III, 3, 18. 19) (61)

jakṣa bhakṣahasanayoḥ. [jakṣiti,] jakṣati, ajakṣit aja-kṣat. jakṣityādayah ṣad (VI, 1, 6) abhyastāḥ, nābhystāc chatur (VII, 1, 78) iti na num: jakṣat, vā napuṇsakasya (VII, 1, 79): jakṣati kulāni, jakṣanti. sijabhyasta (III, 4, 109) iti jher jus: ajakṣuh, luñy (III, 1, 43. 44) ajakṣiṣuh (62)

udāttā udāttetaḥ 60

vṛt. rudādayaḥ pañcoktāḥ

jāgṛ nidrākṣaye. set. jāgarti, jāgrataḥ, jāgrati budhāḥ, riñ śayagliṅkṣv (VII, 4, 28) iti prāpte jāgro 'viciṇṇaliitsv (VII, 3, 85) iti guṇaḥ: jāgaryate, uṣavidajāgur⁴ anyatarasyām (vgl. III, 1, 38) ity ām vā: jāgarāmcakāra jajāgāra, ṣal uttamo vā (VII, 1, 91) ṣit: jajāgāra jajāgara, hmyantakṣaṇa (VII, 2, 5) iti vriddhir nāsti: ajāgarit. jāgarter akāro vā (III, 3, 101 Bh.): jāgarā jāgaryā, jāgur ūkalī (III, 2, 165): jāgarūkah, jṛṣṭrjā-grbhyah kviñ (Uṇ. IV, 54): jāgṛvih (63)

¹ so alle Hss. ² s. jedoch VII, 2, 5 und I, 763 ³ P ca-

kārāt ⁴ P ^o jāgrbhyo

daridrā durgatau. set. daridrāti, id daridrasya (VI, 4, 114): daridritaḥ, śnābhystayor āto (VI, 4, 112) lopah: daridrati, daridrāter asārvadhātuke (*vgl.* VI, 4, 114, 1) daridryate, daridrāyate ity eke, pacādau (III, 1, 134) daridraḥ, daridrāter vā (*vgl.* III, 1, 35 Bh.) ity ām: daridrāmcakāra, dadaridrau¹, abhyastāj (III, 4, 109) jher jus: adaridruḥ, luṇī vā (*vgl.* VI, 4, 114, 3): adaridrīt adaridrāsīt, tanipatidaridrām (*vgl.* VII, 2, 49 Kāś.) sani vēt: didaridrāsati didaridriṣati, na daridrāyake lopo dari-drāne ca neṣyate, didaridrāsatīty eke didaridriṣatīti vā (VI, 4, 114 Bh.). daridritah, yasya vibhāṣā (VII, 2, 15) itīṇniṣedho nāsti, tatraikāca (VII, 2, 10) ity anuvṛtteḥ, daridrāter yālopaś ca (Uṇ. I, 92) ity ūḥ: dardrūḥ (64)

udāttau. nodāttetau, daridrā jāgr ity anittvasmarāṇāt 62

cakāṣṭ dīptau. cakāsti, cakāsatī, cakāsat, kāsyanekāj-grahaṇād (III, 1, 35 Bh.) ām: cakāsāmcakāra, tipy anaster (VIII, 2, 73) iti sasya dah: acakād bhavān, sipi dhāto rur vā (VIII, 2, 74): acakāt tvam, acakās tvam; acakāsīt, cakāsitā (65)

śāsu anuśiṣṭau. anuśiṣṭir niyogaḥ. śāsti, śāsatī, śāsitā, śāsa id aīhaloh (VI, 4, 34), śāsivasi (VIII, 3, 60) iti saḥ: śiṣṭah, śā hau (VI, 4, 35): śādhi, tipy anaster (VIII, 2, 73) iti dah: aśād bhavān, sipi dhāto rur vā (VIII, 2, 74): aśāt tvam, aśās tvam, jher jus (*vgl.* III, 4, 111): aśāsuḥ, sartisāstyartibhyaś ca (III, 1, 56) ity aṇī: aśīsat, nāglopiśāsvṛditām (VII, 4, 2): aśāśāsat. etistuśāsv (III, 1, 109) iti kyap: śiṣyah, ṣṭṇṭrau² śāṁsiṣadā-dibhyah saṁjñāyām cāniṭau (Uṇ II, 94): śāstā Buddhaḥ, pra-śāstā ḥtvik, ktin abādibhyah (III, 3, 94 Kāś.): śiṣṭih, śāstir uṇ-ādau (IV, 179), bhāṣāyām śāsiyudhi (III, 3, 130, 1) iti yuc̄ Duhśāsanah, udito vā (VII, 2, 56) it: śiṣṭvā śāsityvā, śiṣṭah (66)

udāttāv udāttetau 64

dīdhīn dīptidevanayoh. devanaṁ krīḍā. ādīdhīte, yīva-rṇayor dīdhīvevyor (VII, 4, 53) lopah: ādīdhīyate, ādīdhītā. dīdhīvevīṭām (I, 1, 6) iti guṇavṛddhī na staḥ: ādīdhyanam, ādīdhīyakah; dīdhītih, agrahādinām (VII, 2, 9, 1) iti paryudāsāt titutra (VII, 2, 9) itīṇniṣedho nāsti (67)

¹ dadaridrau beruht nach Mādh. auf Kāśyapa und den Pārāyanika's ² KC ṣṭṇṭrau

veviñ vetinā tulye. vī gatyādau (II, 39), tattulye 'rthe, vetanātulya ity apapāṭhah. ānevīte, śiṣṭam prāgvat (68)

udāttau. nodāttetau, anittvasmaraṇāt (66)

vṛt. jakṣityādayaḥ prabhavābhystā vṛttāḥ

śasa svapne. sasti. māchāsasisūbhyo yaḥ (Uṇ. IV, 109): sasyam, rāsnāsāsnā (Uṇ. III, 15). śasti sasana iti caike pēthuh: saṁsti (69)

vaśa kāntau. kāntir icchā. vaṣṭi, grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: uṣṭah, uṣanti, uṣan, uṣatī, vaśiyati, vivaśiyati, yañi na vaśaḥ (VI, 1, 20) saṁprasāraṇam: vāvaśyate. nyantāl lyuḥ (III, 1, 134): vāśanaḥ, vaśaḥ kid (Uṇ. IV, 31) itiran: uśīram, vaśaḥ kanas (vgl. Uṇ. IV, 238): Uśanāḥ, uśik, abvidhau vaśiranyor upasāṅkhyānam (III, 3, 58 Kāś.): vaśaḥ (70)

udāttā udāttetaḥ 69

carkarītaṁ ca. carkarītaṁ parasmaipadam, yañlukalḥ pūrvācāryasamājñaiṣā, śapo luk prayojanam. vāvadīti, narnartti (71)

dīdhīnādyāś chāndasāḥ

hnuṇ apanayane. anudāttetah. apanayanam apalāpah. nihnuṇ Caitrāya, ślāghahnuṇsthā (I, 4, 34) iti saṁpradānam; apahnotā (72)

vṛt. svapādayaḥ¹ svarārthaḥ¹ vartitāḥ 71

bhaṭṭeśvarasvāmiputraḥ bhaṭṭa Kṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ lugvikaraṇo 'dādigaṇaḥ saṁpannaḥ samāptaḥ²

om! hu dānādanayoḥ. dānam atra haviliḥprakṣepaḥ, adanam bhakṣaṇam. ito dudhāñantā (10) daśāniṭaḥ. juhotyādi-bhyāḥ śluḥ (II, 4, 75), ślāv (VI, 1, 10) iti dvirvacanam: juhoti, juhutaḥ, huśnuvoḥ sārvadhātuke (VI, 4, 87) yañ: juhvati, ad abhyastāt (VII, 1, 4); bhīrībhīhuvāṁ śluvac ca (III, 1, 39) iti vām: juhavāṁcakāra juhāva, hujhalbhyo her dhiḥ (VI, 4 101): juhudhi, hotā. arcisucihusṛpichādichardibhya isir (Uṇ. II, 109) itīsiḥ: havili, artistusv (Uṇ. I, 139) iti man: homaḥ, huyāmā (Uṇ. IV, 167) iti tran: hotram, dyutigamijuhotināṁ dve ca (III, 2, 178, 3): juhūḥ sruk (1)

¹ so alle Hss.

² P iti Kṣīrataraṅgiṇyāṁ lugvikaraṇā adādayaḥ samāptāḥ

ñibhī bhaye. caurebhyo bibheti, bhitrārthānām bhayahetur (I, 4, 25) apādānam, bhiyo 'nyatarasyām (VI, 4, 115) ittvam: bibhitaḥ bibhītaḥ, bhihrī (III, 1, 39) iti bibhayāincakāra bibhāya, bhīsmyor hetubhaye (I, 3, 68) tañ, bhiyo hetubhaye suk (VII, 3, 40): munḍo bhīṣayate, bibheter hetubhaye (VI, 1, 56) ātvam vā: munḍo bhāpayate, neha: kuñcikayainañ bhāyayati. bhiyaḥ krukukanau (III, 2, 174): bhīruḥ, bhīlukah, krukan api (III, 2, 174 Bh.): bhīrukah, bhiyalı sug vā (Uṇ. I, 147) iti mak: Bhīmaḥ, Bhīsmah, ajvidhau bhāyādīnām upasainkhyānām (III, 3, 56 Kāś.): bhayam, bhītiḥ, bhīḥ, ṛjrendrāgra (Uṇ. II, 28) iti bherabhelau, ānakah śīñbhīyalı (Uṇ. III, 82): bhāyānakah, iñbhīkā (Uṇ. III, 43) iti kan: bhekalı (2)

hrī lajjāyām. jihreti, jihriyati, bhīhrī (III, 1, 39) iti jihrayāmcakāra jihrāya, artihrīvli (VII, 3, 36) iti puk: hrepayati. nudavidondatrā (VIII, 2, 56) iti vā natvam: hrīṇah hrītaḥ, hrīḥ (3)

pṛ¹ pālanapūraṇayoh. piparti, pipūrtah², pipurati³, artipipartyoś ca (VII, 4, 77) ity abhyāsasyettvam; śīḍprām̄ hrasvo vā (VII, 4, 12): nipaprūḥ nipaparuḥ, krādiniyamād (VII, 2, 13) it: papriva, hrasvānto 'yam iti Nandi: papariva, ṛddhanoh sye (VII, 2, 70): pariṣyati. dhāripāri (III, 1, 138) iti nyantāc śalī: pārayaḥ, pāra tīra (X, 363. 364) ity asya pāram, ḥdor² ap² (III, 3, 57): paraḥ⁴, na dhyākhyā (VIII, 2, 57) iti niṣṭhānatvābhāvalī: pūrtah, pūrtih, vā dāntaśānta (VII, 2, 27) iti nyantāt: pūrṇah pūritaḥ, pūrī āpyāyane (IV, 43) 'smāt tu pūrṇah. kryādau (IX, 19) prnāti, tatraiva grahaṇaśeṣaiḥ vakṣyāmaḥ (4)

dhubhīñ dhāraṇa posaṇayoh. bhīñām it (VII, 4, 76): bibharti, bhartā. bhāraḥ, ktriḥ (III, 3, 88), trer mam nityam (IV, 4, 20): bhītrimam, tūbhīñ iti Dramiḍāḥ: bharathuh (III, 3, 89). bhihrī (III, 1, 39) iti vāñ śluvac ca: bibharāmcakāra babhāra; bhītaḥ. kryādau bhī bharaṇe (IX, 21): bhīṇāti, bharah, bharitā bharitā. phalegrahir ātmāmbhariś ca (III, 2, 26), cāt kukṣinimbhariḥ (III, 2, 26 Kāś.), samjñāyāñ bhīṭr (III, 2, 46) iti viśvāmbharā, samjñāyāñ samaja (III, 3, 99) iti bhītyā, bhītih, bhīño 'samjñāyām (III, 1, 112): bhītyah, samjñāyāñ puñsi drṣṭatvān na te bhāryā prasidhyati (III, 1, 112 Bh.)⁵, śringāra-

¹ P pr ² P om. ³ P piprati ⁴ P pāraḥ ⁵ P addit striyāñ bhāvādhikāro 'sti, tena bhāryā prasidhyati

bhṛṅgārau ca (*vgl.* Uṇ. III, 136) iti bhṛṅgārah sādhuḥ, pacādau (III, 1, 134) jārabharā. bhvādau (I, 946) bharati (5)

mān māne śabde ca. mimīte, bhṛñam it (VII, 4, 76), māśiṣṭa, akittvād ītvām¹ nāsti, sani mīmā (VII, 4, 54) iti mītsate. adādau mā māne (II, 53): māti, bhvādau meṇ prāṇidāne² (I, 1010): vinimayate (6)

ohān gatau. bhṛñam id (VII, 4, 76) iti jihīte, pannāni³ nābhuyujjhate tṛṇāni, hāyate grāmaḥ. haś ca vrīhikālavor (III, 1, 148) iti ṣyuṭ: hāyano nāma vrīhiḥ, varṣāni ca; oditaś ca (VIII, 2, 45) iti niṣṭhānatvam: hānaḥ, hātvā (7)

ohāk tyāge. kakāro haś ca vrīhikālavor (III, 1, 148) iti sāmānyagrahaṇāvighātārthal, akita (VII, 4, 83) ity abhyāsasya dīrghatvaniṣedhārtha ity eke. jahāti, jahāteś ca (VI, 4, 116) ītītvām vā: jahitali jahitali, jāhītīti yaṇluki, ā ca hāv (VI, 4, 117) ītītvām ītvām atvāni ca: jahili jahili jahāhi, lopo yi (VI, 4, 118): jahyāt, ghumāsthā (VI, 4, 66) ītītvām: hīyate, er liṇi (VI, 4, 67): heyāt. vātaśunītilaśardheś ajadhetūdajahātibhyal (III, 2, 28, 1) khaś: śardhaṇjāhā mṛgālī⁴, hīnāḥ, glājyāhābhyo niḥ (III, 3, 95, 4): hānīḥ, jahāteś ca ktvi (VII, 4, 43) ītītvām: hitvā, nau ha (Uṇ. III, 44) iti kan: nihākā godhā⁵, naṇi jahātel (Uṇ I, 157) kanin: ahaḥ, kalaṇi⁴ jahātīti kalahaḥ, kaḥ (III, 2, 3) (8)

ḍudāñ dāne. datte, ner gadanada (VIII, 4, 17) iti prāṇidāti, nābhyaṣtāc chatur (VII, 1, 78) num: dadat, ghumāsthā (VI, 4, 66) ītītvām: dīyate, āṇo do 'nāsyaviharaṇe (I, 3, 20) taṇi: vidyām ādatte, ghvasor ed dhāv abhyāsalopaś ca (VI, 4, 119): dehi, gātīsthāghv (II, 4, 77) iti sijluk: adāt, sthāghvor ic ca (I, 2, 17) sic kic ca: adita⁶, sani mīmā (VII, 4, 54) iti dītsati. ḍu (III, 3, 88): dattrimam, dadātidadhātyor vibhāṣā (III, 1, 139) iti śaḥ, pakṣe śyādvyaḍha (III, 1, 141) iti ṣaḥ: dadāḥ, dāyah, pre dājñāḥ (III, 2, 6): vidyāpradāḥ, do dad ghoḥ (VII, 4, 46): dattāḥ, aca upasargāt taḥ (VII, 4, 47): prattam, dādheṭsi (III, 2, 159) iti ruḥ: dārur dānam⁷, upasarge ghoḥ kiḥ (III, 3, 92): ādiḥ, āto yuc (III, 3, 128): sudāno gaus tvayā, dāyādaḥ (9)

ḍudhāñ dānadhāraṇayoh⁸. dhatte, prāṇidadhāti, dadhat, dhīyate, dhehi, adhita, adhāt, dadhas tathoś ca (VIII, 2, 38)

¹ P ītītvām ² KC prāṇidhāne ³ KC parṇāni ⁴ so alle Hss.

⁵ P godhikā ⁶ K ādita ⁷ dānam ist Akkusativ, *vgl.* II, 3, 69

⁸ P dhāraṇaposaṇayoh

iti bhaś: dhattalı, dhatsva. dhattrimam, pāyyasāināyya (III, 1, 129) iti dhāyyā sāmidhenī, dadhaḥ, dhāyāḥ, dadhāter hiḥ (VII, 4, 42): hitam, vaṣṭi Bhāgurir allopam iti pihitam, pidhānam, sprhigṛhi (III, 2, 158) ity āluc: śraddhālulī, śrad upasargavat; bhāśayāin dhāñkṛṣr (III, 2, 171, 3) iti kikinau: dadhiḥ¹, āto 'nupasarge kalī (III, 2, 3): godhā, ātaś copasarge (III, 1, 136) kalī: vidhaḥ, vidhā, karkandhūr² badarī (s. Uṇ. I, 95), vayasi dhāñalī, purasi ca (Uṇ. IV, 228, 230) ity asiḥ: vayodhāḥ, purodhāḥ, vidhāñ³ vedha ca (Uṇ. IV, 224): vedhāḥ, sitanigami (Uṇ. I, 70) iti tun: dhātuḥ, dadhāter yan nuṭ ca (vgl. Uṇ. V, 48): dhānyam, susūdhāñgṛdhībhyaḥ kran (Uṇ. II, 24): dhīraḥ, kṛpṛvṛjimandi (Uṇ. II, 81) iti kyūn: nidhanam, ānaka lūśīṅghi-dhāñbhyāḥ (vgl. Uṇ. III, 83): dhānakalī, andūdṛṇbhv (vgl. Uṇ. I, 95) iti didhiṣūr jyeṣṭhānūḍhā, dhāpṛvasyajyatibhyo naḥ (Uṇ. III, 6): dhānālī, aghnyādau (Uṇ. IV, 111) sandhyā, upasarge gholī kiḥ (III, 3, 92): sandhiḥ, vidhiḥ, karmaṇy adhikaraṇe ca (III, 3, 93): oṣadhiḥ, vāladhiḥ, bhidādau (III, 3, 104) śraddhā, āto yuc (III, 3, 128): sudhānas tvayā bhāraḥ. divādau dhīn ādhāre (IV, 28): dhīyate (10)

anudāttāḥ 10

ṇijir śaucapoṣaṇayoḥ. itas trayo 'niṭa ubhayapadinaś ca. nijām trayāṇāin guṇaḥ ślau (VII, 4, 75): nenekti, nābhyaṣtasyāci piti sārvadhātuke (VII, 3, 87) guṇaḥ: nenijāni, anijat anaikṣit (III, 1, 57) (11)

vijir pṛthagbhāve. vevekti, vevijāni. vicir iti sabhyāḥ: vevicāni, vivecanam, vivekaḥ (12)

viṣ! vyāptau. veveṣti, aviṣat (III, 1, 55), udid ity eke: avikṣat, viṣṭvā veṣitvā (VII, 2, 56). pariveṣaḥ, viṣer vyāptikarmaṇi kaḥ (III, 1, 135): viṣam, viṣeḥ kin nuś ca (vgl. Uṇ. III, 39): Viṣṇuh, ghañ (III, 3, 19): veṣo nepathyam (13)

gṝh kṣaraṇadīptyoḥ. kṣaraṇām sravaṇam. bahulaṁ chandasī (VII, 4, 78) itīttvam: jigharti. man (Uṇ. I, 139): gharmaḥ (vgl. Uṇ. I, 148), añjighṛṣibhyāḥ ktaḥ (Uṇ. III, 89): gṝtam, gṝṇā, gṝṇipṛṣṇi (Uṇ. IV, 52) iti gṝṇih. bhvādau (I, 985) gharati, curādau (X, 108) gharayati (14)

¹ alle Hss. dadhi

² P karkandhur

³ KC vaṇ dhāñ

hr̥ prasahyakaraṇe¹; balānmoṣe 'rthe. jiharti. bhvādau
hṛ̥ haraṇe (I, 947): harati (15)

r̥ s̥r̥ gatau. artipipartyoś ca (VII, 4, 77) itītvam: iyarti,
guṇo 'rtisamyogādyoh (VII, 4, 29): aryate, sartīśāstyartibhyaś ca
(III, 1, 56) ity añ: ārat, id̥ attyartivyatīnām (VII, 2, 66):
āritha², smipūnrañjv (VII, 2, 74) itīt: aririşati, yañi ca (VII,
4, 30) iti guṇaḥ: arāryate, dīrgho 'kita (VII, 4, 83) ity³ akīt-
tvād³ dīrgho nāsti; bhvādāv (I, 983) ṛcchati. sisarti⁴, sartī-
śāstyartibhyaś ca (III, 1, 56) ity añ: asarat; bhvādau (I, 982)
sarati, tatraiva grahaṇāny uktāni, curādau (*vgl.* X, 322) sā-
rayati (16, 17)

ki jñāne. ciketi, cikitali, cikyati (19)

bhasa bharṣanadīptyoh. babhasti, bāhulakād (VII, 4,
78) ittvam nāsti. na babhasti: nabhaḥ (*vgl.* Uṇ. IV, 210), bha-
sitaṁ bhasma, manin (Uṇ. IV, 144); huyāmāśrubhasibhyas tran
(Uṇ. IV, 167): bhastrā, śīḍībhaso 'dīḥ (Uṇ. I, 129): bhasad
bhagam (18)

kita jñāne. ciketti, cikitāni. kitavalī, kim tavāstīti vā;
ulī: ketulī (*vgl.* Uṇ. I, 74), ketanam. bhvādau kita nivāsādau
(I, 1042): ketati, cikitsati, curādau (X, 345) ketayati (20)

tura tvaraṇe. tutorti. turagaḥ, turitali (21)

dhiṣa śabde. didheṣti. dhiṣaṇā, dhīṣer dhiṣa ca (Uṇ.
IV, 82) iti kyur vā, andū (Uṇ. I, 95) iti didhiṣūḥ, sānasivarṇasi
(Uṇ. IV, 107) iti dhiṣṇyam (22)

dhana dhānye. dadhanti. kṛṣicamitanidhani (Uṇ. I, 82)
ity ūḥ: dhanū rāśiḥ, artipīvapi (Uṇ. II, 118) ity us: dhanus⁵,
vanip (*vgl.* Uṇ. I, 156): dhanvā, ac (III, 1, 134): dhanam.
bhvādau (I, 481) dhanati (23)

jana janane. jajanti, īdajanor dhve ca (VII, 2, 78) itīt:
janiṣe, chāndasatvād dve na bhavataḥ. divādau janī prāduri-
bhāve (IV, 41): jāyate (24)

gā stutau ca cchandasi. janane ca. bhṛñām it, bahulaṁ
chandasi (VII, 4, 76, 78) iti ca: jigāti, jigītaḥ, jigati. bhvādau
gāñ gatau (I, 998): gāte, kai gai śabde (I, 964, 965): gāyati,
iñō gā luñi (II, 4, 45): agāt, iñō gāñ liñi (II, 4, 49): adhijage (25)

¹ P prasahyaharaṇe ² P ārivān ³ alle Hss. iti kittvād

⁴ C sasarti ⁵ s. I, 767

vṛt. anudāttāḥ. jighartyādayo dvādaśa cchāndasāḥ 25
bhaṭṭā Kṣīrasvāmyutprekṣitadhātuvṛttā Kṣīrataraṅgiṇyāṁ
śluvikaraṇā juhotyādayaḥ sañpannāḥ¹

om! divu krīḍāvijigīśāvyavahāradytistutigatiṣu².
vyavahārali krayavikrayādiḥ. itaḥ suhāntā (21) ekaviṁśatih
setāḥ parasmaipadinaś ca. divādibhyah śyan (III, 1, 69): dīvyati
(VIII, 2, 77), devitā, divaḥ karma ca (I, 4, 43): akṣān dīvyati,
akṣair dīvyati vā, divas tadarthasya (II, 3, 58) iti ṣaṣṭhī: śa-
tasya dīvyati, sanīvantardha (VII, 2, 49) iti veṭ: dudyūṣati,
chvoh śūḍ anunāsike ca (VI, 4, 19) iti dideviṣati. dyūtvā devitvā,
na ktvā sed (I, 2, 18) iti kittvābhāvah; akṣadyūḥ, pacādau (III,
1, 134) devalaḥ³, devī, divo 'vijigīśāyāin (VIII, 2, 49) niṣṭhāna-
tvam: ādyūna audarikalī, vijigīśāyāin dyūtam, vṛṣādibhyaś cit
(Uṇ. I, 108): devalaḥ⁴, śakādibhyo 'tan (Uṇ. IV, 81): devaṭaḥ,
diver ḥn (vgl. Uṇ. II, 100): devā, patyuḥ kaniṣṭho⁵ bhrātā, tathā
artikamibhrami (Un. III, 132) iti devarah, kṛvighṛṣvi (Uṇ. IV, 56)
iti kikidiviś cāsaḥ, divo dve dīrghaś cābhyaśasya (Uṇ. IV, 55)
iti kvīn: dīdivir annam, diver ḥiv⁶: dyauḥ (1)

śīvu tantusaṁtāne. sīvyati, siṣeva, parinivibhya (VIII,
3, 70) iti ṣatvam: [pariṣīvyati,] niṣīvyati, viṣīvyati, sivādīnāṁ
vā (VIII, 3, 71) iti paryasīvyat, susyūṣati siseviṣati, stautiṇyor
(VIII, 3, 61) iti niyamāt ṣatvam nāsti, syūtvā sevitvā, syūtam,
stanbhusivusahāin caṇy upasargāt (vgl. VIII, 3, 116, 1): pary-
asīṣivat. sivali kid (vgl. Uṇ. IV, 93) iti caṭ: sūcali, sūcī, sivimucyoṣ
ter ū ca (Uṇ. IV, 162): sūtram, sivuṣthivor luyti vā dīrghah
(vgl. Candra-S. I, 3, 98): sīvanam sevanam, prasevako bha-
strādiḥ⁷ (2)

sriṣu gatiṣoṣaṇayoh. sīvyati. jvaratvara (VI, 4, 20)
ity ūṭvam: srūtvā srevitvā (3)

ṣṇasu nirasane. snasyati, mid ity eke⁸: siṣṇasayıṣati.
ṣṇusa ardana⁹ iti Dramiḍāḥ (5)

¹ P iti Kṣīrataraṅgiṇyāṁ śluvikaraṇā juhotyādayaḥ pari-
samāptāḥ ² P addit kānti vor gatiṣu ³ C devat (vgl. dcn
Gaṇa pacādi und IV, 1, 15) ⁴ P addit ūṛṇājīvī ⁵ KC om.
⁶ = Hem. Uṇ. 949 ⁷ P viṇāṅgam ⁸ Variante zu I, 864 (vgl.
Mādh.) ⁹ KC adarśana

knasu hvaraṇadīptyoḥ hvaraṇāṁ kauṭilyam. knasyati. caricali (VI, 1, 12, 6) iti caknasam¹ (6)

pyusa vibhāge. pyusyati (7)

plusa dāhe. plusyati; ploṣitvā. bhvādau (I, 736) ploṣati, kryādau (IX, 56) plusnāti (8)

nṛtī gātravikṣepe. gātravikṣepo nātyam. nṛtyati, se 'sici kṛtačṛtachṛdatrādanṛta (VII, 2, 57) iti vēt: nartsyati nartiṣyati, ninṛtsati ninartiṣati. nṛttam, yasya vibhāṣā (VII, 2, 15) ity aniṭtve siddhe īdittvāni yañlugartham: narinṛttal, kṣubhnāditvāṇ (VIII, 4, 39) ḡatvābhāval. na pādamyānyama (I, 3, 89) iti tañ: nartayate (9)

trasī udvege². udvego² bhayam. vā bhrāśabhlāśa (III, 1, 70) iti vā śyan: trasati trasyati, vā jṛbhramutrasām (VI, 4, 124) liṭy etvābhyaśalopau: tresuḥ tatasuḥ. trasigṛdhī (III, 2, 140) iti knuḥ: trasnuḥ³ (10)

kutha pūtibhāve. pūtibhāvo durgandhiḥ kledaḥ. kuthyati. kothitva, kuthitam kothitam, kothaḥ (11)

putha hiṁsāyām. puthyati; pothanam⁴ (12)

gudha parivestane. gudhyati. gudhitvā, gudher ūmaḥ (Uṇ. V, 2): godhūmaḥ, bhidadau (III, 3, 104) godhā, undya-migudhi (vgl. Uṇ. III, 68) iti kit saḥ: gutsaḥ, lakṣye chāntaḥ: guccaḥaḥ (13)

kṣipa preraṇe. kṣipyati, dvāv imāv ambhasi kṣipyeti lot, net: kṣeptā navyo 'yam. tudādau (VI, 5) kṣipate, kṣipati (14)

puṣpa vikāse. puṣpyati. pacādau (III, 1, 134) puṣpam, puṣpitas tārakādau (V, 2, 36) (15)

tima tīma ṣṭima ṣṭima āṛdrībhāve. timyati, tīmyati, stīmyati, stīmyati, tiṣṭema, tiṣṭima. iṣitimi (vgl. Uṇ. I, 52) iti kirac: timiram, ik (vgl. Uṇ. IV, 121): timih; temanañ vyañjanam, stimitaḥ (16. 17)

vrīda codane. codanām lajjā. vrīdyati. vrīdital, vrīdā, bāhulakād (X, 392): vrīdād amūm devam avīkṣy eti (18)

iṣa gatau. anviṣyati. eṣitvā, na ktvā set (I, 2, 18) kit; preśitaḥ, praīṣaḥ, praīṣyāḥ, prād ūhoḍhōḍhyaiṣyev (VI, 1, 89, 4)

¹ vgl. VI, 1, 12, 5 Bh. ² KC udvejane | udvejanām ³ P addit curādau trasa dhāraṇe (X, 201): trāsayati ⁴ P addit pothayāmāsa

iti vṛddhilī; iṣer anicchārthasya (III, 3, 107, 2) iti yuc: eṣaṇā, anveṣaṇā, parer vā (III, 3, 107, 3): paryeṣaṇā; pariṣṭih, iṣya-sibhyān takan (Uṇ. III, 148): iṣṭakā, kṣuś ceṣeh (*vgl.* Uṇ. III, 157): ikṣuh. bhvādāv eṣr gatau (I, 649): anveṣate, tudādāv iṣu icchāyām (VI, 59): icchatī, kryādāv iṣa ābhikṣnye (IX, 53): iṣṇāti (19)

suha śakyarthe. śakyarthas tṛptih. suhyati, suṣoha. odanaṣya suhital. saha suha sañbhaktāv iti Durgal: viṣa-hyati (21. 20)

udāttā udāttetaḥ 21

jṝṣ jhṝṣ vayohānau. itaś catvārali setaḥ. jīryati, jarā (III, 3, 104), vā jṝbhramutrasām (VI, 4, 124) ity etvābhyaśalopau vā: jajaruh jerul, jṝstanbhv (*vgl.* III, 1, 58) iti vāñ: ajarat ajārit, vīto vā (VII, 2, 38) itiṭo dirgho vā: jaritā jaritā, it sani vā (VII, 2, 41): jijīrṣati jijariṣati jijariṣati, liñsicor ātmanepadeṣu (VII, 2, 42) veṭ: jīrṣiṣta jariṣiṣta, na liñi (VII, 2, 39) dīrghaḥ; ajīrṣta ajariṣta ajariṣta, janījṝs (I, 863) iti mit: jarayati. aja-ryām saingatam¹ (III, 1, 105), kumi jiryati: kuñjaraḥ, ac (III, 1, 134); gatyarthākarmaka (III, 4, 72) iti ktaḥ; anujīrṇo vṛṣalini Caitraḥ, jīryater atr̄n (III, 2, 104): jarān, jaratī, dārajārau kartari ṣiluk ca (III, 3, 20, 4) ghañ: jāraḥ, jīvraścyoḥ ktvi (VII, 2, 55) itīt: jaritvā jaritvā, jarjaraḥ, yañluky ac (III, 1, 134. II, 4, 74); jīviśibhyān² jbac (Uṇ. III, 126): jaranto mahiṣaḥ; kryādau jṝ vayohānau (IX, 24): jṝṇāti. jhīryati, jharjharaḥ, jharaḥ, nirjharaḥ, jharjhārikah (22. 23)

śūn prāṇiprasave. śūyate strī, svaratisūtisūyati (VII, 2, 44) iti veṭ: sotā savitā. ito vrīhantā (32) navauditaḥ (VIII, 2, 45): sūnah, sūnavān, prasūnaiḥ puṣpam, ata evāyam aprāṇiprasava ity anye³. adādau (II, 21) sūte, sūtaḥ, tudādau śū preraṇe (VI, 115): suvati (24)

dūn paritāpe. paritāpalī khedaḥ. dūyate, davitā. dū-nah (25)

udāttāḥ 25

dīn kṣaye. ito doparyantās (40) trayodaśāniṭaḥ. dīyate, dīnah, dīno yud aci kniti (VI, 4, 63): upadidiyē, upadidiyātē,

¹ P āryasaṅgatam ² jīviśibhya bei Aufrecht ist natürlich Druckfehler ³ P āhuh f. anye

mīnātiminotidiñāmī lyapi ca (VI, 1, 50) ity ātvam: upadātā, upadāya, upadeśa evātvāc śyādvyadha (III, 1, 141) iti ṣaḥ (vgl. VI, 1, 50, 1 *und* Bh.): upadāyah, sthāghvor ic cety atra dīnah pratiṣedhal (I, 1, 20, 6): upādāsta svaraḥ śikṣakasya; upadediyate; upadidīṣate, upadidāsata ity apīṣyate (26)

dīn gatau. diyate, dīnah. bhvādau (I, 1017) ḍayate, ḍayitah, ḍayater eveha śyanartha odittvārthaś ca pāṭha ity eke: dīnah, Vyāghrabhūtis tu: śviḍīn ivarṇeṣv atha śiñśriñāv api (VII, 2, 10 Kār. 1) iti dīnah seṭtvam avišeṣenāha (27)

dhīn ādhāre. Śeṣo bhuvaṇi dhīyate. dhīnah (28)

mīn hiṁsāyām. mīyate, mīnah, mīnavān, mātā (VI, 1, 50), sani mīmā (VII, 4, 54) itis: mītsate. kryādau mīn (IX, 4): mīnāti (29)

rīn sravane. rīyate, rīṇah, artihṛī (VII, 3, 36) iti puk: repayati. vijantān matup (vgl. VI, 1, 37, 6): Revatī, srurībhyaīn tuṭ ca (Uṇ. IV, 201) ity asun: retah, ajivṛībhyo nic ca (Uṇ. III, 38) iti ṣuhū: reṇuh. kryādau rī gatireṣaṇayoh (IX, 30): riṇāti (30)

līn śleṣaṇe. līyate, vililye, līnah, vibhāṣā līyater (VI, 1, 51) ity ātvam vā: vilātā viletā, vilāsyate vilesyate. nimimiliyāñ khalacoh pratiṣedhaḥ (VI, 1, 50, 2): durlayah, nilayah, pralayah, vilayah. liyah saimānanaśālinikaraṇayoś ca (I, 3, 70) iti tañ: jaṭābhīr ḥlāpayate, liyah pralambhanaśālinikaraṇayor (I, 3, 70 Kāś.) nau nityam ātvam iṣṭam, līlor nuglukāv anyatarasyāñ snehavipātane¹ (vgl. VII, 3, 39): ghṛtam vilīnayati, praśleṣanirdeśād ikārāntād eva nug iṣṭah, neha: vilāpayati, vilāyayati. Śyādvyadha (III, 1, 141) iti ṣaḥ: vilāyah. kryādau (IX, 31) lināti, leṣyati, curādau lī dravīkaraṇa (X, 269) ādhṛṣīyah: vilāpayati, vilāyati, ullāpayate (31)

vrīn vr̄ṇotyartho. vr̄ṇotyartho varāṇam. vr̄iyate, vr̄ṇah. kryādau vrī varāṇe (IX, 33): vr̄ṇāti (32)

svādaya (24) oditah 32

pīn pāne. parayāpi ṭrṣā vibādhito na hi rathyāgatam ambu piyate; petā (33)

māñ māna iti Durgaḥ: māyate. hvādau (III, 6) mimite (34)

īn gatau. sarvah svārthañ pratīyate (35)

¹ KC ^o vipādane

prīn prītau. prīyate. igupadhaijñā (III, 1, 135) iti kalī: priyah. kryādau prīn tarpaṇe kāntau ca (IX, 2): prīnīte, prīnāti, prīn tarpaṇa (X, 293) ādhṛṣīyah: prīnayati, prayate, prayati (36)

śo tanūkaraṇe. śyati, otaḥ śyani (VII, 3, 71) lopah, vibhāśā ghrādhetśāchāsa (II, 4, 78) iti sico vā luk: aśāt aśāsīt. śāchor anyatarasyām (VII, 4, 41) itīt: niśitam niśātam, samśita-vrata iti nityam iṣyate (VII, 4, 41, 1), śītih śātih, śāchāśāhvā (VII, 3, 37) iti nāu yuk: niśāyayati, ātaś copasarge (III, 3, 106): niśā, śāḥ kit sanvac ca (Uṇ. I, 21) iti kuḥ: śīsuḥ, śāśapibhyāṁ dadanau (Uṇ. IV, 97): śādaḥ paṅkah (37)

cho chedane. avacchyati, avācchāt avācchāsīt, avacchā-yayati. chitalī chātah, māchāsasi (Uṇ. IV, 109) iti yaḥ: chāyā, kṛvighṛṣvi (Uṇ. IV, 56) iti echavīḥ, chāpūkhaḍibhyo (Uṇ. I, 123) gak: chāgah, kambalādau chagalāḥ¹ (38)

śo antakarmani. antakarma vināśah. syati, avasyati, praṇiyati (VIII, 4, 17), upasargāt (VIII, 3, 65) śah, prāk sitād advyavāye 'pi (VIII, 3, 63): abhyasyat, vibhāśā ghrā (II, 4, 78) iti vā sijluk: avāśāt avāśāsīt, ghumāsthā (VI, 4, 66) itītvam: avasīyate, śāchā (VII, 3, 37) iti yuk: avasāyayati. nāḥ (III, 1, 141): avasāyah, dyatisyati (VII, 4, 40) itītvam: avasitah, ütiyū-tijūtisāti (III, 3, 97) iti sātih, sātibhyām (Uṇ. IV, 152) iti manin: sāma; [sātma,] sātmano bhāvah sātmyam² (39)

do avakhaṇḍane. dyati, gātisthā (II, 4, 77) iti sijluk: avādāt. avādātum, dyatisyati (VII, 4, 40) itītvam: nirditam, avattam: aca upasargāt taḥ (VII, 4, 47); ghugrahaṇāni (I, 1, 20) samānāni (40)

anudāttāḥ 38

janī prādurbhāve. prādurbhāva utpattiḥ. ito vāśrantāś (54) caturdaśa seta ātmāne padinaś ca. jñājanor jā (VII, 3, 79): jāyate, ye vibhāśā (VI, 4, 43): jāyate janyate, jājāyate jañ-janyate, janitā. janah, abhijāyate³ 'nenety³ abhijanalī³. īdajanor dhve ca (VII, 2, 78) itīt: janīṣe, janidhve, gamahana jana (VI, 4, 98) ity upadhālopaḥ: jajñe, dīpajanabudha (III, 1, 61) iti kartari ciṇ vā: ajani ajanīṣṭa, janivadvhyoś ca (VII, 3, 35) iti vriddhir nāsti; janakhanasanāṁ sañjhālor (vgl. VI, 4, 42) lopah:

¹ vgl. Uṇ. I, 112 und Hem. Uṇ. 471; P chāgalah ² vgl. Hem. Uṇ. 916 ³ KC om.

jātaḥ, janijṝs (I, 862) iti mit: janayati. bhavyageya (III, 4, 68) iti kartari: Caitro janyaḥ, manin (Uṇ. IV, 144): janma, janer usiḥ (Uṇ. II, 116): janus¹, janer aṭharaḥ (vgl. Uṇ. V, 38): jaṭhamaram, Janeḥ ko jaṅgha ca (vgl. Uṇ. V, 31): jaṅghā; janighasi-bhyām iṇ (Uṇ. IV, 129), janivadhyoś ca (VII, 3, 35) iti vr̄ddhi-niṣedhaḥ: janil, dṝsani (Uṇ. I, 3) iti ūṇ: jānu², phalipāti (Uṇ. I, 19) iti jatu, kamimanijani (Uṇ. I, 73) iti tun³: jantuḥ, yajimani (Uṇ. III, 20) iti yuc: janyuḥ, janer yak (Uṇ. IV, 110): jāyā, janes to raś ca: jartah⁴, staniḥṝṣipuṣigadimadighuṣigadī-maṇḍijaninandibhyo ṇer itnuc: janayitnul, Janeṣ to lopas ca (vgl. Uṇ. V, 30): jaṭā, jatravādayaś ca (Uṇ. IV, 102) iti jatru⁶, andū-dṝnbhv (vgl. Uṇ. I, 95) iti jambūḥ, kṝṇādibhyah samjñāyām vun (Uṇ. V, 35): Janakah⁷, jāyate 'syām (III, 3, 117) iti jananī, upasarge ca sainjñāyām (III, 2, 99) daḥ: prajā, anau karmaṇaḥ (vgl. III, 2, 100): strīm anujātal stryanujah, anyeṣv api (III, 2, 101): pūrvajah, gatyarthākarmaka (III, 4, 72) iti ktaḥ: pumāṁsam anujātal, janal sakarmakārtham; alamkr̄n (III, 2, 136) itiṣṇuc: prajaniṣṇul, janasana (III, 2, 67) iti viṭ, viḍvanor anunāsikasyāt (VI, 4, 41): abjāḥ, gojāḥ, ṛtajāḥ, adrijāḥ (41)

dīpi dīptau. dīpyate, dīpitā, dīptal (VII, 2, 14), dīpajanabudha (III, 1, 61) iti kartari ciṇ vā: adipi adipiṣṭa, bhr̄āja-bhāsa (VII, 4, 3) iti vā hrasvah: adidipat adidipat. sūdadipadiṣṭaś ca (III, 2, 153) iti tṛṇ, yuc prāptal (III, 2, 149): dīpitā, namikampismi (III, 2, 167) iti rāḥ: dīpral, ac (III, 1, 134): dipaḥ, pradipah (42)

pūri āpyāyane. āpyāyanam vr̄ddhiḥ. pūryate, pūritā, pūrṇaḥ, pūrtih, dīpajanabudha (III, 1, 61) iti kartari vā ciṇ: apūri apūriṣṭa. vā dāntaśānta (VII, 2, 27) iti ḷyantāt pūrṇaḥ pūritaḥ, carmodarayol pūrer (III, 4, 31) ḷnamul: carmapūram bhuṇkte, varṣapramāṇa ūlopaś cāsyānyatarasyām (III, 4, 32): goṣpadapraṇi vr̄sto devaḥ, goṣpadapūraṇi vr̄sto devaḥ, ūrdhvē ūṣipūroḥ (III, 4, 44): ūrdhvapūraṇi pūrṇaḥ (43)

tūri gatitvaraṇahimsanayoḥ; gates tvaraṇe hiinsane ca. tūryate, tūritā; tūrṇaḥ, tūryam. türeti Durgal (44)

¹ s. I, 767 ² alle Hss. jānuḥ ³ so alle Hss. ⁴ vgl Hem. Uṇ. 200 ⁵ vgl. Hem. Uṇ. 797 ⁶ P jatruḥ ⁷ vgl. Hem Uṇ. 27: Janakah Sītāpītā

ghūrī jūrī hiṁsāvayohānyoh. ghūryate, ghūritā; ghū-
rnah. jūryate, jūritā; jūrnah. gūrī ceti Durgaḥ (47. 48. 46)

dhūrī hiṁsāgatyoh. dhūryate, dhūḥ (45)

śūrī himsāstambhanayoh. śūryate, śūrah (49)

cūrī dāhe. cūryate, cūrnah (50)

tapa aiśvarye. tapyate. anye tu tapa saṁtāpa (I, 1034)
ity asyaiva bhvāder aiśvarye saṁtāpe ca śyamstañau vā ma-
nyante, vāgrahaṇād aiśvarye 'pi blvāder ity eke: pratapati.
nandyādau (III, 1, 134) tapanah samjñāyām; dvīṣantapah, para-
tapah (III, 2, 39). pateti Dramidāḥ: patyate patati, apatiṣṭa
apaptat (51)

vāvṛtu varane. vāvṛtyate, tato vāvṛtyamānā sā Rāma-
śalām avikṣata iti Bhaṭṭih (Bhaṭṭik. IV, 28). anye bhvāder
eva (I, 795) varane divāditvām vā manyante, tena varane dyu-
tādikāryām na bhavati: avartiṣṭa, vartiṣyate, vivartiṣate (52)

kliśa upatāpe. kliṣyate, parārthe kliṣyataḥ sata iti tu
lakṣyam. kryādau kliśū vibādhane (IX, 50): kliśnāti. kliśah
ktvāniṣṭhayor (VII, 2, 50) vēt: kliṣtvā kliṣitvā, mṛḍamṛda (I, 2, 7)
iti kit, kliṣṭah kliṣitah, nindahiṁsakliśa (III, 2, 146) iti vuñ:
kleśakah, kliśer ī copadhāyāḥ kaś lopas ca lo nām ca¹ (vgl.
Uṇ V, 56): kīnāśah, kliśer al lopas ca laḥ (vgl. Uṇ. V, 33):
keśah, kiśorādayaś ca (Uṇ. I, 66) iti kiśorah. bhvādau kleśa
vyaktāyām vāci (I, 638): klesate (52 a)

kāśṛ dīptau. kāsyate, kāśah, acakāśat. ikaḥ kāśe (VI, 3,
123) dīrghah: praktikāśah², saṁkāśah, nīkāśah, avakāśah, uṇādau
(II, 2) kāṣṭham. bhvādau (I, 678) kāśate (53)

vāśṛ śabde. vāsyate, vāśitam, avavāśat. etāv anṛditāv
ity eke: acikāśat, avīvaśat. kathām cākaśiti, vāvaśiti? pra-
kṛtyantarvatvāt. vāśā, vāśikā, nandyāder (vgl. III, I, 134) nyantād
vāśanah, mandivāśi (Uṇ. I, 39) ity urac: vāśuro gardabhaḥ³ (54)

udāttā anudāttetaḥ 52

mṛṣa titikṣāyām. itaḥ pañca svaritetah, dvau seṭau
trayo 'niṭah. mṛṣyate, mṛṣyati, marṣitā, parer mṛṣah (I, 3, 82)
parasmaipadam: parimṛṣyati. mṛṣas titikṣāyām (I, 2, 20) sen
niṣṭhā na kit: marsitah, bhāṣāyām sāsiyudhi (III, 3, 130 Kāś.)

¹ alle Hss. om. ca ² P addit sadṛśah ³ P addit bhvādau
vāśate

iti yuc: durmarṣaṇah, nandyādau (III, 1, 134) marṣaṇah, ṭṛṣimṛṣikṛṣeh Kāśyapasya (I, 2, 25) iti vā kit: marṣitvā mr̄ṣitvā. curādāv (X, 305) ā dhṛṣad vā: marṣayati marṣati, tudādau mṛṣa āmarṣane (VI, 131) tālavyāntah (55)

īśucir pūtibhāve. pūtibhāvah kledah. śucyate, śucyati, aśucat aśocit, aśuciṣṭa; śuktam. bhvādau śuca śoke (I, 198): śocati, śucī abhiṣave (I, 546): śucyati (56)

udāttau svaritetau 54

ṇaha bandhane. nahyate, nahyati, naddhā, naho dhaḥ (VIII, 2, 34). nahivṛti (VI, 3, 116) iti kvau dīrghah: upānat. vaṣṭi Bhāgurir allopam avāpyor upasargayor iti pinahyati, apinahyati. ḫtran (III, 2, 182): naddhṛī carmarajjuḥ, ḫnahibhyām uśac (vgl. Uṇ. IV, 75): Nahuṣah, naho bha ca (vgl. Uṇ. IV, 125) itiñ: nābhil, naher divi bha ca cit (vgl. Uṇ. IV, 210): nabhas¹; samnāhah (57)

ranja rāge. rajyate, rajyati, raṅktā. bhvādau (I, 1048) rajati, tatraiva grahaṇāny uktāni. svaritettvārthaṁ vikaraṇārthaṁ ceha pāṭhal, evam śapah (58)

śapa ākrośe. śapyate, śapyati, śaptā; śaptvā. bhvādau (I, 1049) śapati (59)

anudāttah svaritetaḥ 57

pada gatau. gatir yānam jñānam ca. ito liśāntā (70) navāniṭa ātmāne padinaś ca. ner gada (VIII, 4, 17) iti praṇipadyate, ciṇ te padaḥ (III, 1, 60) kartari: udapādi bhaikṣam, prapattā, sani mīmā (VII, 4, 54) iti pitsate, nīg vañcv (VII, 4, 84) iti panīpadyate. jucaṅkramya (III, 2, 150) iti padanah, laśapatapada (III, 2, 154) ity ukañ: upapādukaḥ, padaruja (III, 3, 16) iti kartari ghañ: pādaḥ, khalaṁ bhagaḥ padam ca (vgl. III, 3, 125 Kāś. *Fußnote*) iti ghaḥ karaṇe: padam, viśipatipadi (III, 4, 56) iti ṣamul: gehānuprapādam āste, geham geham anuprapādam, saṅhpādādibhyo (III, 3, 108, 9) bhāve kvip: saṅpat, pratipat, saṁjñāyāni samaja (III, 3, 99) iti kyap: padyā mārgaḥ, artistusv (Uṇ. I, 139) iti man: padmam, rak (Uṇ. II, 13): padro grāmaḥ, ṣit kasipadyartel (vgl. Uṇ. I, 87): pādūḥ, pādukā, padavī bāhulakād (III, 3, 1) aṭavīvat (vgl. Uṇ. IV, 133). curādāv (vgl. X, 350) āgarvīyah: upapādayate (60)

¹ s. I, 767

atraiva khida dainya iti Durgahः khidyate, khettā; khidyata iti karmakartarīti tu Vāmanah (vgl. Kāvyālaṁkāravṛtti V, 2, 7). rudhādau (VII, 12) khintte, tudādau khida paritāpe (VI, 142): khindati; khedah, khinnaḥ (61)

vida sattāyām. sattā bhāvah. vidyate, vettā; vinnaḥ¹. adādau vida jñāne (II, 55): vetti, veditā, tudādau vidū lābhe (VI, 138): vindati, rudhādau vida vicāraṇe (VII, 13): vintte, vinatti², curādau vida cetanādiṣu³ (X, 168): vedayate (62)

budha avagamane. budhyate, boddhā, dīpajana (III, 1, 61) iti vā ciṇip: abodhi vidvān, abuddha; budhayudha (I, 3, 86) iti bodhayati. ke (III, 1, 135) budhah, matibuddhi (III, 2, 188) iti vartamāne ktaḥ: rājñām buddhah. bhvādau bodhane (I, 924): bodhati (63)

yudha samprahāre. samprahāro hananam. yudhyate, yoddhā, yodhayati. rājani yudhikṛṇaḥ (III, 2, 95) kvanip: rāja-yudhvā, sahe ca (III, 2, 96): sahayudhvā, ghañarthe kah (III, 3, 58, 4): āyudham, bhāśāyām śāsiyudhi (III, 3, 130, 1) iti yuc: suyodhanaḥ (64)

ano⁴ rudha kāme. anupūrvo rudhir icchārthe divādih: anurudhyate, neha: ruṇaddhi, rodhayati (VII, 1) (65)

mana jñāne. manyakarmaṇi (II, 3, 17) iti caturthi: na tvā ṭṛṇāya manye, ehi manye prahāse lṛt (VIII, 1, 46), prahāse ca manyopapade manyater uttama ekavac ca (I, 4, 106): ehi manye rathena yāsyasi, na yāsyasi, yātas te⁵ pitā⁶. manyater (III, 2, 82 und Kāś.) ḡinīḥ: śobhanamānī, manaḥ puṇyac cātra (s. VI, 3, 36): paṭvīm manyate, paṭumānī, ātmamāne khaś ca (III, 2, 83): śūramānī, śūramanyah, samjñāyām samaja (III, 3, 99) iti kyap: manyā kṛkatikā, matibuddhi (III, 2, 188) iti vartamāne ktaḥ: rājñām mataḥ, matih, śīsvṛṣnihi (Uṇ. I, 11) iti Manuh, kamimani (Uṇ. I, 73) iti mantuh, yajimani (Uṇ. III, 20) iti yuc: manyuh, phalipāti (Uṇ. I, 19) iti madhu, maner dīrghaś ca (Uṇ. III, 64) iti saḥ: māṁsam, maner uc ca (Uṇ. IV, 122): munih, asun (Uṇ. IV, 188): manas⁶, vanimanibhyām cid vā (vgl. Uṇ. V, 39): maṭharo müḍhah, gudhṛvīpacivaci (vgl. Uṇ. IV, 166)

¹ P vittah ² so alle Hss. ³ KC vedanādiṣu ⁴ alle Hss. anu; vgl. I, 660. II, 12 ⁵ P tava pitāmahah ⁶ s. I, 767

iti tran: mantrah. tanādau manu avabodhane (VIII, 9): manute, curādau mana stambhe (X, 169): mānayate, mānah (67)

yuja samādhau. samādhiś cittavṛttinirodhaḥ (*vgl.* Patañjali, Yogasūtra I, 2). yujyate, yoktā, srjijujidhūñām (*vgl.* III, 1, 87, 15) karmavadbhāvah śyamś ca: yujyate rathah svayam eva. yugyan ca pattrē (III, 1, 121) sādhu, gām yunaktīti goyugah, karmany aṇ (III, 2, 1), nyañkvādiḥ (VII, 3, 53); añcuyuji (III, 2, 59) iti kvin, yujer asamāse (VII, 1, 71) num, kvinpratyayasya kuḥ (VIII, 2, 62): yuñ, yuñjau, neha: aśvayuk; ṣtran (III, 2, 182): yoktram, man (*vgl.* Uṇ. I, 145): yugmam, nyañkvādiḥ (VII, 3, 53); ke (III, 1, 135) ca: yugam, yojanam, yojanā, yogaḥ, yathāsvaiṁ grahaṇāni. rudhādau yujir yoge (VII, 7): yuñkte, yunakti, curādau yuja prci saṁparcane (X, 264. 265) vā ṇic: yojayati, yojati (68)

sṛja visarge¹. sṛjyate, sṛjijujidhūñām (*vgl.* III, 1, 87, 15) karmavadbhāvah śyamś ca: sṛjyate mālā svayam eva, sṛjidṛṣor jhaly am akiti (VI, 1, 58): sraṣṭā. pāṇau sṛjer ṇyat (III, 1, 124, 1): pāṇisargyā rājjuḥ, samavapūrvāc ca (III, 1, 124, 2): samavasargyā, ṛtvigdadhlṛg (III, 2, 59) iti srak, sṛjer asum ca (Uṇ. I, 16)² iti rājjuḥ. tudādau (VI, 121) sṛjati (69)

liśa alpibhāve. liśyate, leṣṭā; leṣāḥ. tudādau (VI, 127) liśati (70)

anudāttā anudāttetaḥ 66

rādho 'karmakād vṛddhāv eva. itaḥ snihāntā (91) ekaviñśatir anītaḥ parasmaipadinaś ca. rādhnoter (V, 16) akarmakakriyād vṛddhyarthe śyan: rādhyati, sakarmakād vṛddher anyatra ca śnuḥ: rādhnoty odanam, pacatīty arthaḥ. curādau (?) rādhayati (71)

vyadha tādane. grahijyā (VI, 1, 16) iti saṁprasāraṇam: vidhyati, liṭy abhyāsasya (VI, 1, 17): vivyādha, vyaddhā. śyādv�yadha (III, 1, 141) iti ṇah: vyādhaḥ, nahiṇṛti (VI, 3, 116) iti kvau dīrghaḥ: marmāvit, pṛvyadhibhidi (*vgl.* Uṇ. I, 24) iti kuḥ: vidhuḥ, vyadhajapor anupasarge (III, 3, 61): vyadhaḥ, āvyādhaḥ, ghañtarthe kah (III, 3, 58, 4): āvidham (72)

¹ hier fehlt in P Blatt 74. 73 schließt mit sṛja vi-, 75 beginnt mit kṣudha bubhukṣayām (IV, 79) ² zu asuś f. asum bei Aufrecht *vgl.* I, 1, 47

pusa puṣṭau. akarmakam amum āhur: varāha iva puṣyati, puṣādīdyutādi (III, 1, 55) ity añ: apusat, ā gaṇāt puṣādih; poṣṭā. puṣyasidhyau nakṣatre (III, 1, 116). bhvādau (I, 732) poṣati, kryādau (IX, 57) puṣnāti, curādau puṣa dhāraṇe (X, 210): poṣayati (73)

śuṣa śoṣaṇe. śuṣyati, aśuṣat. śuṣeh kah (vgl. VIII, 2, 51): śuṣkah, ūrdhvē śuṣipūror (III, 4, 44) ṣamul: ūrdhvāśoam śuṣkah, avisiviśuṣibhyah kid (vgl. Un. I, 143) iti man: śuṣmaṇ balam, śuṣmeti lakṣyam; śuṣmā barhiḥ (74)

tuṣa prītau. tuṣyati, atuṣat, toṣṭā (75)

duṣa vaikṛtye. vaikṛtyam rūpabhaṅgah. duṣyati, aduṣat, doṣṭā, doṣo ṣāv (VI, 4, 90) ity upadhāyā ūt: dūṣyati, vā citta-virāge (VI, 4, 91): cittam doṣyati, cittam dūṣyati. nandyādau (III, 1, 134) dūṣanah, kaṣidūṣibhyām īkan (Un. IV, 16): dūṣikā netramalam (76)

śliṣa ālingane. śliṣyati, aśliṣat, śliṣa ālingane (III, 1, 46), śliṣah prānyāśleṣa eva cleḥ kṣah: āślikṣat kanyām, neha: sam-āśliṣaj jatu ca kāṣṭham ca; śleṣṭā. śyādv�adha (III, 1, 141) iti ṣah: śleṣah, gatyarthākarmaka (III, 4, 72) iti ktaḥ: āśliṣṭah kanyām Caitrah, śliṣer ac copadhāyāḥ (Un. III, 19): ślakṣṇam, manin (Un. IV, 144): śleṣmā. bhvādau (I, 734) dāhārthaḥ: śleṣati, curādau śliṣa śleṣaṇe (X, 38): śleṣyati (77)

śaka vibhāṣito marṣaṇe. śaknoteḥ (V, 15) parasmaipa-dam śyani vikalpyate, añ vā, id vā, iti matabhedah: śakyate śakyati, aśakīt aśakat, śakītā śaktā, anyatra śaknoti, śaktā; sani mīmā (VII, 4, 54) iti śikṣati. śakisahoś ca (III, 1, 99) iti yat: śakyam, vanip (Un. IV, 112): śakvā, śakvarī, śakiṣamyor nit (Un. I, 111): śakalaḥ, rak (Un. II, 13): Śakraḥ, śaker unontontyunayah (Un. III, 49): śakunah, śakuntah, śakuntih, śakuniḥ, śaker ṣtin (Un. IV, 58): śakṛt, śakādibhyo ṭan (Un. IV, 81): śakataḥ; śakaṭih, śakaṭī, śaktih, śaktī, śakadhrṣajñā (III, 4, 65) iti śakyate bhoktum (78)

śvidā gātraprakṣaraṇe. gātraprakṣaraṇam gharmasrutih. svidyati, siṣveda, asvidat, asiṣvidat, svettā. svinnah, svinnam anena, sveditam anena, prasvinnah prasveditaḥ (VII, 2, 17). bhvādau (I, 780) svedate (79)

krudha kope. Caitrāya krudhyati, krudhadruherṣya (I, 4, 37) iti saṃpradānam; akrudhat, kroddhā. krudhamāṇḍārthebhyaś ca (III, 2, 151) iti yuc: krodhanah (80)

kṣudha bubhukṣāyām. kṣudhyati, akṣudhat, kṣoddhā.
ukañ (III, 2, 154) iṣyate: kṣodhukah¹, vasatikṣudhor it (VII, 2,
52) ktvāniṣṭhayoh: kṣudhitah, kṣudhitvā kṣodhitvā, ralo vyupa-
dhād (I, 2, 26) iti vā kittvam (81)

śudha sauce. śaucam nairmalyam. śudhyati, aśudhat,
śoddhā (82)

śidhu samrāddhau. samrāddhir niṣpattiḥ. sidhyati,
asidhat, siṣedha, seddhā, sidhyater apāralaukike (VI, 1, 49) ṣāv
ātvam: kāryam sādhayati, neha: sedhayati dharmam. siddhvā
sidhitvā sedhitvā, pusyasidhyau nakṣatre (III, 1, 116). bhvādau
(I, 48) niṣedhati (83)

radha himsāsamrāddhyoh. samrāddhiḥ pākah. radhyati,
radhādibhyaś ca (VII, 2, 45) itīd vā: radhitā raddhā, radhijabhor
aci (VII, 1, 61) iti num: randhayati, neṭy aliṭi radher (VII, 1, 62)
num: radhiyatī, liṭi rarandhiva, aradhat, aniditām (VI, 4, 24)
iti nalopah; aratsyat aradhiyat. raddhaḥ, randhanam (84)

naśa adarśane. adarśanam anupalabdhiḥ. praṇaśyati,
naśeh ṣāntasya (VIII, 4, 36) iti ṇo nāsti: pranaṣṭah, pranaṅkṣyati,
masjinaśor jhali (VII, 1, 60) iti num: namṣṭā naśitā. naśer vā (VIII,
2, 63) kutvam, naśyatītī nak nat, jīvo naśyati: jīvanag āhutih,
jīvanaṭ; budhayudha (I, 3, 86) iti nāśayati, nandyādau (III, 1, 134)
vittanāśanah, nindahimsa (III, 2, 146) iti vināśakah, iṇnaśajī
(III, 2, 163) iti kvarap: naśvarah, kartror jīvapurushayor (III,
4, 43) iti ṇamul: jīvanāśam naṣṭah (85)

tr̥pa prītau. prītiḥ sauhityam. tr̥pyati, tarpitā traptā
tarptā, anudāttasya cardupadhasya (VI, 1, 59) ity amāgamo vā;
tr̥ptah, spr̥śamīśakṛṣatṛpadṛpah sij vā (III, 1, 44, 7): atrpat
atrāpsit atārpsit. tudādau tr̥pa tr̥npa tr̥ptau (vgl. VI, 24. 25):
tr̥pati, tr̥mpati, rak (Uṇ. II, 13): tr̥pram. svādau kṣubhnādityat
(VIII, 4, 39) pāṭha unneyah: tr̥pnōti, atarpit, tr̥pitam (86)

dṛ̥pa harṣamohanayoh. mohanaṁ garvah. dṛ̥pyati,
draptā darptā darpitā, dṛ̥ptah, adrpat adrāpsit adārpsit (87)

druha jighāṁsāyām. krudhadruha (I, 4, 37) iti śatrade
druhyati, vā druhamuhaṣṇuhaṣṇihām (VIII, 2, 33) kutvam:
drogdhā drodhā drohitā. satsūdvīṣa (III, 2, 61) iti kvip: mitra-
dhruk mitradhrut. adruhat (88)

¹ so alle Hss.

muha vaicittye. vaicittyam avivekaḥ. muhyati, mogdhā modhā mohitā; mugdhaḥ mūḍhaḥ; amuhat, na pādami (I, 3, 89) iti tañ: parimohayate. muheḥ kho mūr ca (Uṇ. V, 22): mūrkhaḥ (89)

ṣnuha udgirāṇe. snuhyati, suṣnoha, snogdhā snoḍhā snohitā; snugdhaḥ snūḍhaḥ; asnuhat (90)

ṣṇiha prītau. snihyati, siṣneha, snegdhā sneḍhā snehitā; snigdhaḥ snīḍhaḥ; asnihat ṛtvigdadhṛg (III, 2, 59) ity uṣnik chandah. curādau (vgl. X, 36) snehayati (91)

vṛt. radhādir vṛttalī. etadantah puṣādir ity eke, ato 'gre aśamīt, atamīt, adamīt, aśramīt, abhramīt, akṣamīt, aloṭīt, akle-dit, akopit, aharṣid ityādy udājahruḥ

anudāttā udāttetah 87

śamu upaśame. ito gr̄dhyantah (136) ṣaṭcatvāriṁśat¹ setah paraśmaipadinaś ca. śamām aṣṭānāṁ dīrghaḥ syani (VII, 3, 74): śāmyati, aśamat, śamo 'darśane (I, 870) mit: śamayati rogam, darśane tu: niśāmayati rūpam; śamitā. śāntvā śamitvā, śāntah, por adupadhāt (III, 1, 98): śāmyam, kvip (III, 2, 76): praśān, mo no dhātoḥ (VIII, 2, 64), tasya pūrvatrāśiddhatvān (VIII, 2, 1) nalopaḥ prātipadikāntasya (VIII, 2, 7) nāsti; śam ity aṣṭābhyo ghiniṇ (vgl. III, 2, 141): śamī, ghaṇ (III, 3, 18. 19): śamah, gaurādau (IV, 1, 41) śamī vṛkṣah; śāntih, vā dāntaśānta (VII, 2, 27) iti śāntah śamitah, śakiśamyor nit (Uṇ. I, 111): śamalam, janidācyv (Uṇ. IV, 104) iti śānthaḥ, śameḥ khaḥ (Uṇ. I, 104): śaṅkhah, śamer dhah (Uṇ. I, 101): śaṅḍhaḥ (92)

tamu kāṅkṣāyām. tāmyati, atamat. tāntvā tamitvā, tāntah, ghaṇ (III, 3, 18. 19): tamah², gaurādau (IV, 1, 41) tamī rātrīḥ, amitamyor dīrghaś ca (Uṇ. II, 16): tāmram, asun (Uṇ. IV, 188): tamas³, kramitamistanbhām ata ic ca (vgl. Uṇ. IV, 121) iti timir matsyah, atyavicami (Uṇ. III, 117) ity asac: Tamasā⁴ nadī (93)

damu upaśame. dāmyati, adamat, dāntvā damitvā, na pādami (I, 3, 89) iti tañ: damayate. nandyādau (III, 1, 134) kuladamanah, saṃjñāyām (III, 2, 46) Arindamah, vā dāntaśānta (VII, 2, 27) iti dāntah damitah, vyavasthitavibhāṣayā dānto

¹ KC catuścatvāriṁśat ² P tamo 'lpadeśah ³ s. I, 767

⁴ KC Tamasākhyā

brahmacārīnī, damer dos (*vgl.* Uṇ. II, 69): dor bāhuḥ, hasimṛgri-ṇvā (Uṇ. III, 86) iti tan: dantaḥ, damer ūnasiḥ (*vgl.* Uṇ. IV, 234): damūnā vahniḥ¹, ghiniṇ (*vgl.* III, 2, 141): damī (94)

śramu tapasi khede ca. śrāmyati, aśramat. śrāntvā śramitvā, śrāntaḥ, śramyam, nandyādau (III, 1, 134) śramaṇaḥ, viśrāmaḥ², viśramo pīṣṭaḥ (95)

bhramu anavasthāne. anavasthānam deśāntaragamanam. vā bhrāśa (III, 1, 70) iti bhrāmyati bhramati, abhramat. bhrāntvā bhrāmitvā, bhrameś ca dūḥ (Uṇ. II, 68): bhrūḥ. bhvādau bhramu calane (I, 903): bhramati bhramyati (96)

kṣamūś sahane. kṣāmyati, akṣamat, kṣantā kṣamitā; kṣāntvā kṣamitvā. bhvādau (I, 469) kṣamate, akṣamiṣṭa, sittvāt (III, 3, 104) kṣamā, bāhulakāt (X, 392) kṣāntiḥ, ata eva kṣamū sahana iti sabhyāḥ (97)

klamu glānau. klāmyati klāmati, vā bhrāśa (III, 1, 70) iti, sthivuklamvācamām śiti (VII, 3, 75) iti dīrghaḥ; aklamat (98)

mādi harṣe. mādyati, amadat, maditā, mattaḥ, harṣaglapanayor (I, 853) mit: madayati, anyatronmādayati. mado 'nupasarge (III, 3, 67) 'p: madaḥ, pramadasaṁmadau harse (III, 3, 68), gadamada (III, 1, 100) iti yat: madyam, ugrampaśya (III, 2, 37) itīraṁmado meghajyotiḥ, alaṁkṛñ (III, 2, 136) itīṣṇuc: unmadisnuḥ, iṣitimimadi (*vgl.* Uṇ. I, 52) iti kirac: madirā, kṛdhūmadibhyah kit (Uṇ. III, 73): matsarah, ṛtanyañji (Uṇ. IV, 2) iti matsyah, matsī gaurādīḥ (IV, 1, 41), janidācyv (Uṇ. IV, 104) iti matsaḥ³, maccha⁴ ity eke. curādau mada ṣṛptiśodhane (X, 165): mādayate (99)

vṛt. śamādir antaraṇaḥ

asu kṣepane. asyati, asyates thuk (VII, 4, 17): nirāsthath, asyatikāktikhyātibhyo 'n (III, 1, 52) iti karmakartary ātmanepade 'py añ: upāsthetām kuṇḍe svayam eva, upasargād asyatyūhor vā (I, 3, 29, 3) tañ: nirasyate, nirasyati, ner gada (VIII, 4, 17) iti praṇyasyate. astvā asitvā, astaḥ, asyam, śīsvṛṣnihi (Uṇ. I, 11) ity uḥ: asavaḥ, aser uran (Uṇ. I, 43): asurah, suṇy aser ḥn (Uṇ. II, 97): svasā, asisañjibhyām kthin (Uṇ. III, 154): asthi,

¹ P agnih² vgl. Candra-Vṛtti VI, 1, 42 und Hem. Dh. IV, 90 ³ P matsyah ⁴ P matsa

asyatitrşoh kriyāntare kāleśv (III, 4, 57) iti ṣamul: dvyahātyāsam ajāḥ pāyayati, in (Uṇ. IV, 117): asih (100)

yasu yatne. yaso 'nupasargāt, samyasaś ca (III, 1, 71. 72) iti vā śyan: yasyati yasati, samyasyati samyasati, ayasat. yastvā yasitvā, āyastah. na pādami (I, 3, 89) iti tañ: āyāsayate (101)

jasu mokṣaṇe. jasyati, ajasat. jastvā jasitvā, namikampi (III, 2, 167) iti rah: ajasram. curādau jasa himsāyām (X, 130): ujjāsayati (102)

tasu upakṣaye. tasyati, lotṣipi tasya, atasat. tastvā tasitvā, vitastiḥ (Uṇ. IV, 181), Vitastā¹ (103)

dasu ca. dasyati, adasat. dastvā dasitvā, vā dāntaśānta (VII, 2, 27) iti dastah dāsital, rak (Uṇ. II, 13): Dasrāv Aśvinau, yajimaniśundhi (Uṇ. III, 20) iti yuc: dasyuh (104)

vasu stambhe. vasyati, avasat. vastvā vasitvā, vastaś chāgaḥ, vastir medhrordhvam (Uṇ. IV, 179) (105)

pyusa vibhāge. pyusyati, apyusat; pyusitaḥ. pyuṣeti Durgāḥ, pusety eke: pustakam, pustaiḥ lepyādi karma (106)

pluṣa dāhe. pluṣyati, apluṣat. bhvādau (I, 736) ploṣati, pluṣtvā pluṣitvā, ploṣitvā, kryādau (IX, 56) pluṣnāti (107)

bisa preraṇe. bisyati, abisat. ke (III, 1, 135) bisam (108)

kusa śleṣaṇe. kusyati, akusat. kusitah, kusumam (Uṇ. IV, 106). kuśeti Durgāḥ: kuśah, kuśy āyasī (IV, 1, 42), kośo bhāṇḍagārādi, kośi (109)

busa utsarge. utsargas tyāgaḥ. busyati, abusat. ke (III, 1, 135) busam tuṣah (110)

musa khaṇḍane. musyati, amusat. uṇādau mustah², musalam (Uṇ. I, 108)³ (111)

masī pariṇāme. pariṇāmo vikāraḥ. masyati, amasat. masitvā, śvīdito niṣṭhāyām (VII, 2, 14) net: mastah, mastakah, ghañ (III, 3, 18. 19): māsaḥ, mās⁴ iti prakṛtyantaram, pūrṇamāsā yuktaḥ kālaḥ (vgl. IV, 2, 3): paurnamāsi, sitanigamimasi (Uṇ. I, 70) iti tun: mastu. basī ceti Kanṭhaḥ (112)

luṭa vilotane⁵. luṭyati, aluṭat. bhvādau (I, 336) lotati, aloatit, curādau bhāsārthaḥ (X, 214): lotayati (113)

¹ vgl. Hem. Uṇ. 200 ² vgl. Hem. Uṇ. 201 ³ P addit muṣṭih

⁴ s. I, 767 ⁵ KC vilodane

uca samavāye. samavāya aikyam. ucyati, uvoca, aucicat. oka ucaḥ ke (VII, 3, 64), ucitam, ucaḥ kuś ca (*vgl.* Uṇ. IV, 215) ity asun: okas¹, dyaur oko yeśāṁ te divaukasa iti vṛddhiviṣaye, divaśabdo 'danto 'stīty eke; sthalajalayor vaukasi pararūpam āhuḥ: sthalokāḥ sthalaukāḥ, jalokāḥ jalaukāḥ (114)

bhṛśu bhranśu adhaḥpatane. tālavyāntāś catvāraḥ, ādyā ṛdupadhaḥ. bhṛsyati, abhṛśat. bhṛṣtvā bharśitvā, na ktvā set (I, 2, 18) kit; bhṛṣṭam, baribhṛsyate, ke (III, 1, 135) bhṛṣam. bhraśyati, abhraśat. bhraṣtvā bhramśitvā, bhraṣṭaḥ, bābhraśyate. bhvādau (I, 792) bhramśate, abhramśiṣṭa, bhramśitā, banibhraśyate, vāhābhraṭ (*vgl.* III, 2, 76 Kāś.) (115)

vṛṣa varane. vṛṣyati, avṛṣat. ke (III, 1, 135) vṛṣo ya-vāsaḥ (116)

kṛṣa tanūkarane. krṣyati, akṛṣat. ke (III, 1, 135) kṛṣaḥ, anupasargāt phullakṣība (VIII, 2, 55) iti kte kṛṣaḥ, upasargāt tu prakṛṣitāḥ, ṛṣimṛṣikṛṣeḥ Kāṣyapasya (I, 2, 25) iti vā kit: kṛṣitvā karṣitvā, ṛtanyañji (Uṇ IV, 2) iti kṛṣānuḥ (117)

ñitṛṣa pipāsāyām. ṛṣyati, atrṣat. ṛṣitvā, ṛṣimṛṣi (I, 2, 25) iti tarṣitvā, ñitāḥ ktaḥ (III, 2, 187): ṛṣitaḥ, tarṣaḥ, asyatitrṣor (III, 4, 57) iti namul: dvyahatarṣam gāḥ pāyayati, svapitrṣor naijīn (III, 2, 172): ṛṣṇak, kvipi (III, 2, 178) tṛt, ṛṣiśuṣirasi-bhyāḥ kit (Uṇ. III, 12): ṛṣṇā (118)

hṛṣa tuṣṭau. hṛṣyati, ahrṣat; hṛṣitāḥ. bhvādau hṛṣu alike (I, 741): harṣati, aharṣit, hṛṣṭaḥ. hṛṣer lomasv (VII, 2, 29) iti vēt: saṁhṛṣṭāni lomāni, saṁhṛṣitāni, vismitapratīghātayoś ca (*vgl.* VII, 2, 29 Kāś.): hrṣṭaś Caitraḥ, hṛṣitāḥ, hṛṣṭā dantāḥ, hṛṣitāḥ. Nandy asyāpy udittvam āha (119)

ruṣa roṣe. ruṣyati, aruṣat. tiṣusahalubharuṣariṣa (*vgl.* VII, 2, 48) iti vēt: roṣṭā roṣitā, ruṣyamatvara (VII, 2, 28) iti ruṣṭaḥ ruṣitāḥ. bhvādau ruṣa himsāyām (I, 724): roṣati (120)

dipa kṣepe. dipyati, adipat. tudādau (VI, 78) dipati, curādau dipa stipa kṣepe (X, 133): depayati (121)

stūpa samucchrāye. stūpyati, astūpat, tustūpayiṣati. curādau (X, 134) stūpayati, stūpaḥ. ṣṭupeti Durgāḥ: stupyati (127)

kupa krodhe. kupyati, akupat. pacādau (III, 1, 134) kopāḥ, krudhamāṇḍarthebhyaś ca (III, 2, 151) iti yuc: kopanaḥ (122)

¹ s. I, 767

gupa vyākulatve. gupyati, agupat. rājasūyasūrya (III, 1, 114) iti kupyam svarṇarajatābhyaṁ anyad dhanam, gopyam anyat. bhvādau gupa gopane (I, 1019): jugupsate, gupū rakṣaṇe (I, 422): gopāyati, curādau bhāsārthaḥ (X, 231): gopayati (123)

yupa rupa lupa vimohane. yupyati, ayupat; ralo vyupadha (I, 2, 26) iti yupitvā yopitvā, yuyupiṣati yuyopiṣati. rupyati, arupat; ropah śaraḥ, rūpyam¹. lupyati, alupat. tudādau lupl chedane (VI, 137): lumpati (124—126)

lubha gārddhye. gārddhyam abhikāṅkṣā. lubhyati, alubhat, tīśasaha² (VII, 2, 48) iti lobdhā lobhitā. lubho vimohana (VII, 2, 54) it: vilubhitāḥ keśāḥ, lubdho 'nyaḥ (128)³

kṣubha samcalane. saṁcalanam rūpānyathātvam. kṣubhyati, akṣubhat, kṣobhitā. kṣubdhavānta (VII, 2, 18) iti kṣubdhō manthaś cet, kṣubhito 'nyaḥ: kṣubhitāmbhodhivarṇanā. kryādau (IX, 47) kṣubhnāti, bhvādau (I, 787) kṣobhate (129)

ṇabha tubha hiṁsāyām. pranabhyati, anabhat. bhvādau (I, 788) nabhate, kryādau (IX, 48) nabhnāti. atyavicami (Uṇ. III, 117) ity asac: nabhasam adantam, nabho nañi babbasteh (III, 18), naher nābhīḥ (Uṇ. IV, 125). tubhyati, atubhat (130. 131)

klidū ādrabhbāve. klidyati, aklidat, klettā kleditā; klinnah caricali (VI, 1, 12, 6) ityādi dve ca: ciklidaḥ⁴ (132)

ñimidā snehane. mider gunah (VII, 3, 82) medyati, amidat. ñītah ktaḥ (III, 2, 187), āditaś ca (VII, 2, 16) iti net: minnah, vibhāṣā bhāvādikarmaṇoh (VII, 2, 17): prameditah praminnah, meditam anena, minnam, niṣṭhā śiñsvidi (I, 2, 19) iti seṇ niṣṭhā na kit; ac (III, 1, 134): Medākhyo deśah, asun (Uṇ. IV, 188): medo vasā, medinī. bhvādau (I, 779) medate, amediṣṭa, curādau mida snehane (vgl. X, 8): medayati (133)

ñikṣvidā snehanamohanayoḥ⁵. kṣvidyati, akṣvidat. kṣviṇnah, prakṣviṇnah prakṣveditah, kṣviṇnam anena, kṣveditam. bhvādāv (I, 1027) avyakte śabde: kṣvedati (134)

ṛdhu vṛddhau. ḥdhyati, ārdhat, mā ḥdhat, ānṛdhuḥ, sanivāntardha (VII, 2, 49) iti vēṭ: ardidhiṣati īrtsati, āpjñapṛdhām it (VII, 4, 55); ardhayati, ārdidhat. ḥdupadhāc ca (III, 1, 110)

¹ vgl. Hem. Uṇ. 364 ² KC tīśasaha ³ 127 vor 122 ⁴ vgl. vielmehr VI, 1, 12, 5 ⁵ so alle Hss.

iti kyap: ṛdhyalı, ghañ (III, 3, 18. 19): ardhalı, ṛddhvā ardhitvā, na ktvā set (I, 2, 18); ṛddhah. svādāv (V, 24) ṛdhnoti (135)

gṛdhu abhikāṅkṣāyām. gṛdhyati, agrḍhat, jighṛtsati, sipi dhāto rur vā (VIII, 2, 74): ajarghāḥ ajarghāt, yañlugantāl lañ, ajargardhīt: luñ. trasigṛdhī (III, 2, 140) iti knuh: gṛdhnuḥ, jucaṅkramyadandramyasṛgrdhijvala (III, 2, 150) iti yuc: gardhanah, susūdhāgṛdhībhyaḥ kran (*vgl.* Uṇ. II, 24): gṛdhrah, gṛddhvā gardhitvā, gardhaḥ, grddhah. curādau¹ gṛdhivañcyoh pralambhane (I, 3, 69) tañ: gardhayate (136)

udāttā udāttetaḥ 133

vṛt. puśādayo vartitāḥ.

śrimadbhaṭṭa Kṣiravāmyutprekṣitadhātuvṛttau Kṣirataraṅgi-nyām divādigaṇaḥ sañpūrṇaḥ²

om! śuñ abhiṣave. abhiṣavaḥ kledanaṁ sañdhānākhyam. itaḥ kṛñantāḥ (7) saptāntaḥ. svādibhyaḥ śnuḥ (III, 1, 73): sunoti, sunute, abhiṣuṇoti, abhyaṣuṇot, upasargāt sunoti (VIII, 3, 65) iti ṣatve prāpte sthādiṣ abhyāsenā (VIII, 3, 64) iti niyamān nāsti: abhisuṣāva, abhisuṣuve, sunoteḥ syasanoḥ (VIII, 3, 117): abhisosyati, abhisusūṣati; sunvah sunuvaḥ, sunmaḥ sunumah, lopāś cāsyānyatarasyām mvoḥ (VI, 4, 107), stusudhūñbhya (VII, 2, 72) iti sicidāgamaḥ: asāvit. suño yajñasaṁyoge (III, 2, 132) śatā³: sunvan, samjñāyām samaja (III, 3, 99) iti sutyā, rājasūyasyūrya (III, 1, 114) iti rājasūyah, āsuyuvapi (III, 1, 126) iti ṣyat: āsāvyam, some suñah (III, 2, 90) kvip: somasut, suyajor ḥvanip (III, 2, 103): sutvā, vano ra ca (IV, 1, 7): sutvari, artistusv (Uṇ. I, 139) iti man: somaḥ⁴, susūdhāgṛdhībhyaḥ kran (*vgl.* Uṇ. II, 24): surā, suyuruvṛñō yuc (Uṇ. II, 74): savanah, suño dīrghaś ca (Uṇ. III, 13): sūnā vadhasthānam, kusuyubhyaś ca (*vgl.* Uṇ. III, 26. 27) iti sūpaḥ (1)

śiñ bandhane. sinoti, sinute, siṣāya. ḥvul (III, 1, 133): sāyakaḥ, parinivibhyaḥ seva (VIII, 3, 70) iti ṣatvam: viṣayah, kte (III, 2, 102) prasitaḥ, añjighṛtsibhyaḥ ktaḥ (Uṇ. III, 89): sitaḥ, dādheṭsi (III, 2, 159) iti ruḥ: seruh, sitanigami (Uṇ. I, 70)

¹? , *vgl.* aber Hem. Dh. IV, 44 ² P iti Kṣiravāmyutprekṣitāyām dhātuvṛttau Kṣirataraṅgi-nyām divādayaḥ samāptāḥ

³ Nom. Sing. von śatṛ; P śatrā ⁴ P addit: suño rir iti dīrghaś ca: sūriḥ

iti tun: setuh, śusicimyāṁ dīrghaś ca (vgl. Uṇ. II, 25): sīram, iñṣidiñuṣyavibhyo nak (vgl. Uṇ. III, 2): sino baddhaḥ, kṛvṛjṛsi (vgl. Uṇ. III, 10) iti naḥ: senā (2)

śīñ niśāne. niśānam tanūkaraṇam. śinoti, śinute, śetā (3)
dumiñ prakṣepaṇe. minoti, minute, mīnātiminoti (VI, 1, 50) ity ātvam: mātā, māsyati, lyapi ca (VI, 1, 41) iti pramāya, sani mīmā (VII, 4, 54) iti gāmādāgrahaṇesv aviśeṣān (Paribhāṣā 106) mitsati, mitsate. mitrimam, kṛvāpāji (Uṇ. I, 1) ity uṇ: māyuh pittam, bhṛmr̥śīt̥caritsaritanimimasjibhya ur (vgl. Uṇ. I, 7) ity uḥ: mayuh kinnarah, bahulavacanād (III, 3, 1) ātvam na; vātaprāmīḥ (Uṇ. IV, 1), naptr̥neṣṭr (Uṇ. II, 96) iti jāmātā, sicimyāṁ (vgl. Uṇ. II, 25): mīrā¹ (4)

ciñ cayane². cinoti, cinute, ner gada (VIII, 4, 17) iti praṇicinoti, vibhāṣā cer (VII, 3, 58) iti salliṭor vā kutvam: cikīsatī ciciṣati, cikāya cicāya, cisphuror nāv (VI, 1, 54) ātvam: uccāpayati, curādau (X, 86) mittvāc capayati³. kratau kuṇḍapāyyasamīcāyyau, agnau paricāyyopacāyyasamūhyāḥ, cityāgnicitye ca (III, 1, 130—132), ktin (III, 3, 94): citih, agnau ceḥ (III, 2, 91) kvip: agnicit, karmaṇy agnyākhyāyām (III, 2, 92): śyena iva cīyate: śyenacit, hastādāne cer asteye (III, 3, 40) ghañ: puṣpapracāyah, nivāsacitiśarīropasamādhāneśv ādeś ca kaḥ (III, 3, 41): nikāyah, ākāyam agnim cīvīta, kāyah, gomayanikāyah, saṅghe cānauttarādharye (III, 3, 42): Caikkhilikāyah⁴, cayo 'nyatra, grahivṛdr (III, 3, 58) ity ap: niścayah, śusicimyāṁ dīrghaś ca (vgl. Uṇ. II, 25): cīram, amicimidi (Uṇ. IV, 163) iti ktrah: citram (5)

stṛñ ācchādane⁵. stṛṇoti⁶, stṛṇute, guṇo 'rtisamyoγādyoḥ (VII, 4, 29): āstaryate; vistṛtaḥ. kryādau stṛñ (IX, 14): āstṛṇāti, āstiryate, āstīrṇāḥ (6)

kṛñ himsāyām. kṛṇoti, kṛṇute, ārdhadhātuke karotivat (VIII, 10): cakāra, cakre (7)

anudāttāḥ 7

¹ vgl. Hem. Uṇ. 392 ² KC caye ³ so alle Hss. ⁴ vgl. zu diesem Namen III, 3, 41 Kāś. nebst Anm.; C hat dafür pakṣinikāyah, was für bhikṣunikāyah verschrieben sein dürfte
⁵ KC chādane ⁶ P āstṛṇoti

vṛñ varāṇe¹, dhūñ kampane. udāttau. vṛṇoti, vṛṇute,
prāvaritā prāvaritā, vṛto vā (VII, 2, 38) itiṭo vā dīrghaḥ, sici
parasmaipadeś (vgl. VII, 2, 40) itiṭ: prāvārīt, prāvāriṣṭām, liñ-
sicor ātmanepadešu (VII, 2, 42) vā: prāvariṣṭām prāvṛṣṭām,
vṛṣṭā variṣṭā, na liñi (VII, 2, 39) iti dīrgho nāsti, it sani
vā (VII, 2, 41): vuvūrṣati vivariṣati vivariṣati. avadyapaṇya-
varyā (III, 1, 101) ity anirodhe² varyaḥ, vāryo 'nyah, etistuśāsv
(III, 1, 109) iti kyap: vṛtyam, nyad apīṣyate: vāryam, sañjñāyāṁ
bhṛtr (III, 2, 46) iti patīnvara kanyā, grahaṇvṛdr (III, 3, 58)
ity ap: varah, nau vṛ dhānye (III, 3, 48) ghañ: nīvāraḥ, vṛnoter
ācchādane (III, 3, 54): prāvāraḥ, andan kṛṣṭbhṛvṛñah (Uṇ. I, 128):
varaṇdah, jīvṛña ūthan (vgl. Uṇ. II, 6): varūtho rathaguptih,
suyuruvṛñō yuc (Uṇ. II, 74): varāṇaḥ, ajivtrībhyo nic ca (Uṇ.
III, 38): Varṇur nāma nadah, kṛgṛśīvṛñcatibhyah ṣvarac (vgl.
Uṇ. II, 123): varvaraḥ kuñcitāḥ keśāḥ, sṛvṛbhūsuṣimūṣibhyah kit
(vgl. Uṇ. III, 41): vṛkaḥ, vṛñaś cit (Uṇ. III, 107): varatrā
carmarajjuḥ, janidācyv (Uṇ. IV, 104) iti vṛśo vāśikā, vasiva-
pividirāji (vgl. Uṇ. IV, 124) itiñ: vāri, nyantāt kvipi vāh³:
vārāñ nidhiḥ (8)

dhūñ kampane. dhūñ itīhāmuñ Śivasvāmī dīrgham āha:
dhūnoti, dhūnute, svaratisüti (VII, 2, 44) iti veṭ: vidhotā vidha-
vitā, vidhūtaḥ, dhūñpriñor nuk (VII, 3, 37, 1): vidhūnayati.
dhūñ iti Candraḥ (vgl. Candra-Dh. V, 9): dhunoti, vidhutah.
artilūdhūsūkhanasahacara itra (III, 2, 184) iti dhavitram, iṣi-
yudhi (Uṇ. I, 144) iti mak: dhūmaḥ, kṛdhūmadibhyah kit (Uṇ.
III, 73): dhūsarah. kryādau (IX, 17) dhunāti, tudādau dhū
vidhūnane (VI, 105): dhuvati (9)

tu du upatāpe. itaś catvāro 'niṭah. dunoti, dotā; dava-
thuh (III, 3, 89). bhauvādikena grahaṇāni, du dru gatau (I, 991.
992): davati (10)

hi gatau vṛddhau ca. hinumīnā (VIII, 4, 15) ṣatvam:
prahīnoti, her acaṇi (VII, 3, 56) iti kutvam: prajighāya; ka-
mimani (Uṇ. I, 73) iti tun: hetuh, mak (vgl. Uṇ. I, 146): himam,
manin (Uṇ. IV, 144): hema, ūtiyūti (III, 3, 97) iti hetir āyu-
dham (11)

¹ P sañvaraṇe, aber vgl. IX, 38 und X, 308 ² P anirodhane

³ vgl. Hem. Uṇ. 944

pr̄ prītau. prnoti, partā, pupūrṣati, it̄ sani vā (VII, 2, 41)
iti nāsty upadeśādhikārāt (VII, 2, 10) (12)

sm̄ prītibalanayoh. balanam jīvanam. sm̄noti, sasmāra.
spr̄ ity eke. etau chāndasaprāyau (13)

anudāttāh. nodātteta¹ ekāctvāt 13

āpl̄ vyāptau. catvāro 'niṭah. āpnoti, āpat (III, 1, 55),
āpta, āpjñapṛdhām it̄ (VII, 4, 55): ipsati. udake numbhau ca
(Uṇ. IV, 209) ity ambhah; lyapi laghupūrvāt, vibhāṣāpa (VI, 4,
56. 57) iti ḥer vā lopah: prāpya prāpayya, guroś ca hala (III,
3, 103) ity aṇi prāpte ktin ābādibhyah (III, 3, 94, 1): āptih (14)

śakl̄ śaktau. Śaknoti, Śaknuvanti, anyad divādāv (IV, 78)
uktam. sani mīmā (VII, 4, 54) iti śikṣati, aśakat, puṣāditvād
(IV, 73) aṇi siddhe lṛdittvam ātmanepadārthaṁ karmavyatihāre
(III, 1, 87): vyatyaśakata; śakadhṛṣajñā (III, 4, 65) iti tumun:
śakto ghaṭaṁ kartum, śakitaḥ (15)

rādha śādha saṁsiddhau. saṁsiddhiḥ phalasaṁpattiḥ.
rādhikṣyor yasya vipraśnah (I, 4, 39): Caitrāya rādhnoti, rādho
hiṁsāyām (VI, 4, 123) etvābhyaśalopau: aparedhuḥ, rādho hiṁsā-
yām sanīsvaktavyāt (VII, 4, 54 Kāś.) pratiritsati; ktin ābādibhyah
(III, 3, 94, 1): rāddhiḥ; divādau rādho 'karmakād vriddhāv eva
(IV, 71): rādhyati. sādhnoti, siṣātsati, aśopadeśa ity eke:
siṣātsati; nandyādau (III, 1, 134) nyantāt sādhanaḥ, kṛvāpāji
(Uṇ. I, 1) ity uṇ: sādhuh; divādau² sādhyati (16. 17)

anudāttā udāttetaḥ 17

aśū vyāptau. aśnute, aṣṭā aśitā, aśnoteś ca (VII, 4, 72)
iti nuṭ: vyānaśe³, smipūñranjvaśām sani (vgl. VII, 2, 74) itiṭ:
aśiśate, atyartyaśurṇotinām (III, 1, 22 Kāś.) yaṇ: aśāsyate.
kṛvāpāji (Uṇ. I, 1) ity aśu, sāv aśer āptāv (Uṇ. I, 45) uran:
śvaśurah, aśūpruṣi (Uṇ. I, 151) iti kyan: aśvah, aśe raśa ca
(Uṇ. II, 75) iti yuc: raśanā, aśe raś ca (vgl. Uṇ. IV, 46) iti miḥ:
raśmiḥ, aśipañāyyo ruḍāyalukau ca (Uṇ. IV, 132): rāsiḥ, arti-
śrīdhṛdhāmi (Uṇ. II, 103) ity aṇiḥ: aśaniḥ, manin (Uṇ. IV, 146):
aśmā, aśer devane (Uṇ. III, 65) saḥ: akṣah, aśeh saran (Uṇ.
III, 70): akṣaram, aśer nid (Uṇ. III, 156) iti ksīḥ: akṣi, aśer
devane⁴ yuṭ ca (vgl. Uṇ. IV, 190): yaśah. kryādāv aśa bhojane
(IX, 51): aśnāti (18)

¹ P na tūdātteta ² s. Candra-Dh. IV, 22 ³ KC aṇaśe

⁴ P vane, KC dhane

sṭigha āskandane. stighnute (19)

udāttāv anudāttetau 19

tika tiga ca. itaś camvantā (28) nava setah parasmaipa-dinaś ca. cakārād āskandane. tiknoti, tignoti, ke (III, 1, 135)
Tikah (20)

ṣagha himsāyām. saghnoti, sisaghişati, sisāghayışati, Durgasyāşopadeśo 'yam: sisāghayışati. tika tigha caşagha himsāyām ity eke: tighnoti, caşaghnoti (21)

ñidhṛṣā prāgalbhye. dhṛṣṇoti. dhṛṣṭah, pradhṛṣṭah pradharṣitah, dhṛṣṭam anena, dharṣitam, niṣṭhā śīnsvidi (I, 2, 19) iti kittvām nāsti; trasigṛdhidhṛṣikṣipeh knuh (III, 2, 140): dhṛṣṇuh, bhāṣāyām śāsiyudhi (III, 3, 130, 1) iti yuc: durdharaṣṭah, dhṛṣṭer dhiṣa ca samjñāyām (Uṇ. II, 82) iti kyuḥ: dhiṣṭā dhiḥ, śakadhṛṣajñā (III, 4, 65) iti tumun: dhṛṣṇoti bhoktum, ṛtvigdadhṛg (III, 2, 59) iti dadhṛk. curādau dhṛṣṭa aprasahane (X, 306): dharṣayati (22)

danbhu dambhe. dabhnōti, śranthigranthidānbhīsvanjinām (vgl. I, 2, 6 Kāś.) kiti nalopah: debhuh, sanīvantardha (VII, 2, 49) iti vēt: didambhişati, anītpakṣe dambha ic ca (VII, 4, 56): dhipsati dhīpsati, halantāc ca (I, 2, 10) iti kittve haljātir āśriyate. dabdhvā dambhitvā, dabdhah (23)

ṛdu vṛddhau. ḥnoti. divādāv (IV, 135) ḥdhyati, tatraiva grahaṇāny uktāni (24)¹

chandas yaha vyāptau. ahnoti (26)

dagha ghātane. ā gaṇāntāc chando'dhikārah. daghnoti (27)

camu bhakṣaṇe. ācamnoti. bhvādāv (I, 497) ācāmati (28)

ṛksi ciri jiri dāśa dṛ himsāyām. ḥkṣṇoti, ānarkṣa; ḥnoti, kṣiṇotity eke. ciriṇoti, jiriṇoti, ekācām ca cirer jirer (vgl. I, 1 (S. 3)) iti nānubandhitā. dāśnoti, dāśah. dr̄noti. Durgas tu tika tigha ṣagha² ḥkṣa ksi ri ciri jiri dāśa dru himsāyām ity āha. chāndasā amī jighartyādivan (III, 14) niyataviṣayah (29—34)

bhaṭṭa Kṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyām svādigapah sampūrṇah³

¹ zu 25 vgl. IV, 86 ² P caşagha ³ P iti Kṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyām svādir gaṇah sa-māptaḥ

om! tuda vyathane. itaḥ kṛṣṇātāḥ (6) ṣad aniṭa ubhaya-padinaś ca. tudādibhyah śāḥ (III, 1, 77), sārvadhātukam apid (I, 2, 4) iti nittvam: tudati, tude, tottā. pratodaḥ, todaḥ, āc chīnadyor num (VII, 1, 80) vā: tudatī tudantī, vidhvamuṣos tudaḥ (III, 2, 35) khaś: vidhūntudaḥ, aruntudaḥ, vātaśunītila (III, 2, 28, 1) iti tilantudaḥ, kte tunnah (VIII, 2, 42), dāmniśasa (III, 2, 182) iti ḫtran: tottram, pāṭṛtudi (Uṇ. II, 7) iti thak: tuttham añjanānī dhātuviśeṣaś ca (1)

ṇuda preraṇe. prāṇudati, prāṇudate, nottā. nudavido-nadatrā (VIII, 2, 56) iti vā niṣṭhānatvam: nuttaḥ nunnaḥ, glānu-dibhyānī dāu (vgl. Uṇ. II, 64): nauḥ (2)

diśa atisarjane. atisarjanām tyāgaḥ. diśati, diśate. ktin (III, 3, 94): diśtir vitastiḥ, ṛtvigdadhr̄g (III, 2, 59) iti kvin: dik, nāmny ādiśigrahōr (III, 4, 58) ḫamul: nāmādeśam āmantrayate; diśtam daivam (3)

bhrasja pāke. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: bhṛjjati, bhṛjjate, bhrasjo ropadhayo ram anyatarasyām (VI, 4, 47): bhraṣṭā bharṣṭā, prasāraṇaviṣaye neṣyate bhṛṣṭalucitaliṅgāt (vgl. II, 2, 31 G.)¹: bhṛjjyāt; babhrajja babharja, vr̄scatipṛccha-tibhṛjjatīnām (VI, 1, 16) aviṣeṣah; sanīvantardha (VII, 2, 49) iti veṭ: bibharjiṣati bibhrajjiṣati bibharkṣati bibhrakṣati. vraśca-bhrasya (VIII, 2, 36) iti śah: bhṛṣṭah, bhṛṣṭih, prathimradibhra-sjām saṁprasāraṇām salopaś ca (Uṇ. I, 29): Bhṛguḥ, nyañkvādīḥ (VII, 3, 53); bhrasjibhūṣyudhūñbhyaḥ kit (vgl. Uṇ. II, 80): bhṛ-jjanam, lyuṭi (III, 3, 115) bhrajjanam bharjanam, bhrasjigami (Uṇ. IV, 159) iti ḫtran: bhrāṣṭram (4)

kṣipa preraṇe. kṣipati, kṣipate, abhipratyatibhyah kṣipah (I, 3, 80) parasmaipadam: abhikṣipati, pratikṣipati, ati-kṣipati. saṁprēca (III, 2, 142) iti parikṣepī, nindahiṁsa (III, 2, 146) iti parikṣepakah, trasigrdhidhṛṣikṣipeḥ knuḥ (III, 2, 140): kṣipnuḥ, bhidādau (III, 3, 104) kṣipā, rak (Uṇ. II, 13): kṣipram, kṣiper anīlī kic ca (vgl. Uṇ. II, 108): kṣipaṇīḥ kṣipaṇī vā. divā-dau (IV, 14) kṣipyati (5)

¹ die gedruckte Ausgabe der Kāś. (auch Bö.) liest mr̄ṣṭa-luñcitam, die sehr korrekte Hs. IOL Nr. 2440 hingegen in der Tat bhṛṣṭalucitam. lucita in diesem Gaṇa (ohne ū) wird auch durch Mādh. I p. 214 bezeugt, bhṛṣṭa f. mr̄ṣṭa durch Vardhamāna Gaṇar. 78

kṛṣa vilekhane. kṛṣati, kṛṣate, anudāttasya cardupadhasyānyatarasyām (VI, 1, 59) am: karkṣyati krakṣyati, sprśamṛṣakṛṣatṛpadṛpah sij vā (III, 1, 44, 7): akṛkṣat akrākṣit akārkṣit. bhvādau (I, 1039) karṣati, tatraiva grahaṇāny uktāni; kṛṣa tanūkaraṇe tu divādis (IV, 117) tālavyāntah (6)

anudāttah svaritetaḥ 6

rṣī gatau. udātta udāttet. rṣati, upasargād ṛti dhātāu (VI, 1, 91) vrddhir ekādeśah: upārṣati, arṣitā. snuvraści-kṛtyṛṣibhyah kit (Uṇ. III, 66): ṛkṣah, ik (vgl. Uṇ. IV, 119): rṣih, ktin (III, 3, 94): rṣṭih, rṣivṛṣibhyām kit (Uṇ. III, 123): rṣabhaḥ, śvīdito niṣṭhāyām (VII, 2, 14): rṣṭah (7)

juṣī prītisevanayoh. itaś catvārah seṭa ātmanepadinaś ca. juṣate, joṣitā. joṣitvā juṣitvā, idittvāj (VII, 2, 14) juṣṭah, etistuśāsv (III, 1, 109) iti kyap: juṣyah, saha juṣata iti sajūḥ (VIII, 2, 66) (8)

ovijī bhayacalanayoh. udvijate, vija id (I, 2, 2) iti-ḍādiḥ pratyayah kit: udvijitā. karaṇe halaś ca (III, 3, 121) iti ghañ: vegaḥ; vignaḥ, nyantād udvejitaḥ (9)

olajī olasjī vrīde. lajate, lajītā; lajitaḥ, lagnas tu lagnamliṣta (VII, 2, 18) iti sakte sādhuḥ, lagito 'nyah, idittvām tarhy anarthakam, tasmāl lager (I, 823) etan nipātanam, ata eva onajīti Candraḥ (vgl. Ca. Dh. VI, 100): nagnaḥ. lajjate, lajjītā. anayos tudādau prayojanābhāvād bhvādau yuktaḥ pāṭhaḥ (10)

udāttā anudāttetaḥ 11

oṛvāścū chedane. itaḥ sphulāntās (96) triśatām¹ seṭah parasmaipadinaś ca. grahijyāvayi (VI, 1, 16) iti samprasāraṇam: vṛścati, vraṣṭā vraścītā (VII, 2, 35). mūlavṛt, vṛkṇah, ṣatve niṣṭhādeśah siddho vaktavyah (VIII, 2, 6, 7); jīvraścyoh ktvi (VII, 2, 55) itīt: vraścītvā, vraścīkṛṣoh kikan (vgl. Uṇ. II, 40): vṛścikah, snuvraści (Uṇ. III, 66) iti ksah: vṛkṣah (11)

vyaca sambhave. vicati (VI, 1, 16), vyaceḥ kuṭāditvam anasi (I, 2, 1 Kāś.): vicitā, neha: uruvyacāḥ (12)

vyaja vyājikaraṇe. vyajati. vyājikaraṇe liṅgād ghañi (III, 3, 18, 19) kutvābhāvah: vyājaḥ (12 a)

uchi uñche. uñcha uccayaḥ. uñchati, uñchitā (13)

¹ P trimśat, KCS trimśatis (!)

uchī vivāse. vivāso 'tikramah. ucchatī, vyuṣṭā rātriḥ (14)
 ṛcha indriyapralayamūrtibhāvayoh; indriyānām pralaye, mohe, mūrtibhāve ca. ṛcchati, samo gamyṛchi (I, 3, 29)
 iti tañ: samṛcchate, ijāder gurumāto 'nṛcha (*vgl.* III, 1, 36) ity
 ām nāsti: ānarcha (15)

micha utkleše. utkleśo bādhanam. micchati. picheti
 Dramidāḥ: picchā ācāmah (16)

jarja jharjha carcha paribhāṣaṇe. jarjati, jarjaraḥ.
 jharjharaḥ. carcti ca Durgah¹ (17)

tvaca saṁvaraṇe. saṁvaraṇam ācchādanam. tvacati.
 kvipi (III, 2, 178) tvak, aci (III, 1, 134) tvacah (18)

ṛca stutau. ṛcati, kvip (III, 2, 178): ṛk, ānarca, ānṛcuḥ.
 arcisuci (Uṇ. II, 109) itiṣih: arcih (19)

ubja ārjave ārjavaiḥ² sprṣṭatā². ubjati, ubjijiṣati, na
 ndrāḥ saṁyogādaya ity atra vaktavyād (VI, 1, 3 Kāś.) bo na
 dvir ucyate; samudgādisiddhatvād bopadho 'yam, upadhmāniyo-
 padhatve jaśtvasyāsiddhatvaiḥ syāt. bhujanyubjau pānyupatā-
 payoh (VII, 3, 61), ubjer bale balopaś ca (Uṇ. IV, 191) ity asun:
 ojas³ (20)

udjha utsarge. ujjhati, dopadho 'yam, lākṣaṇikaiḥ (VIII,
 4, 40) cutvam; ujjijhiṣati. nyati⁴ Bhidyoddhyau nade (III, 1,
 115), kvipy (III, 2, 178) ut (21)

lubha vimohane. vimohanaiḥ vyākulikaraṇam. lubhati,
 tīśusaha (*vgl.* VII, 2, 48) iti lobdhā lobhitā. lubho vimohana
 (VII, 2, 54) iti vilubhitāḥ keśāḥ. divādau lubha gārddhye (IV,
 128): lubhyati, lubdhāḥ (22)

ṛha⁵ katthanayuddhahimśadāneṣu. ṛhati, arhayati.
 riheti Dramidāḥ: rihati, rehayati (23)

ṛpha ḥnpha himśayām. ḥphati, ḥmphati, śe ḥnphādīnām
 upasamīkhyānād aniditām (VI, 4, 24) iti nalope kṛte num, ḥnphā-
 dīnām (*vgl.* VII, 1, 59, 1) ity eke (30)

¹ P: jarca jarcha jarjha jharja paribhāṣaṇe. jarcati,
 jarchati, jarjhati. jarjaraḥ. jharjhati, jharjharaḥ. carcti
 Durgah ² P om. ³ s. I, 767 ⁴ so alle Hss.; lapsus f.
 kyapi ⁵ so (mit h, nicht ph) alle Hss.

tṛpha tṛnpha tṛptau. tṛphati, tarphitvā. tṛmphati, nopadhāt thaphāntād vā (I, 2, 23) iti vā kittvam: tṛphitvā tṛmphitvā. tṛpa tṛnpety eke (24. 25)

tupa tunpa tupha tunpha hiṁsāyām. tupati, tumpati, tuphati, tumphati. bhvādau tunpatunphapāṭho (I, 432. 436) vyarthah. prāt tumpatau gavi kartari (VI, 1, 157 Kāś.) sut: prastumpati gauḥ (26. 27)

dṛpha¹ dṛnpha¹ utkleše¹. [dṛphati dṛmphati] (28. 29)

gupha gunpha granthe. guphati, gophitvā guphitvā. gumphati, nopadhāt thaphāntād vā (I, 2, 23): guphitvā gumphitvā, ghañ (III, 3, 18. 19): gumpho bandhaḥ (31)²

ubha unbha pūraṇe. ubhati, ubhau (III, 1, 135). umbhati, umbhitā; umbhitvā (32)

śubha śunbha śobhārthē. ata eva nipātanāc śobhā sādhuh. śubhati, śuśobha, śubham, aśobhit; bhvādau (I, 786) śobhate, śuśubhe, aśubhat, rak (Uṇ. II, 13): śubhram. śumbhati, śuśumbha, trnphādiḥ (VII, 1, 59, 1). bhvādau śunbha bhāṣane hiṁsāyām ca (I, 460) ity arthabhedāt pāṭhaḥ. tatra ṣopadeśaḥ, sumbhatisumbhanādyartha ity eke (33)

dṛbhī granthe. dṛbhati. dṛbdhah, andūdṛnbhv (Uṇ. I, 95) iti dṛnbhūḥ sarpah (34)

cṛtī hiṁsāgranthanayoh. cṛtati, cṛttah, se 'sici kṛta (VII, 2, 57) iti veṭ: cartiyati cartsyati. īdittvām yasya vibhāṣā (VII, 2, 15) iti niṣṭhāyām itpratiṣedhāṇityatvārtham: patitali³, yañlugarthaṁ vā: caricṛttah; kvip (III, 2, 178): cṛt, cartyam (III, 1, 110) (35)

vidha vidhāne. vidhati. asun (Uṇ. IV, 188): vedhāḥ (36)

juna gātau. junati. juḍeti Durgah (37)

mṛḍa sukhane, pṛḍa ca. mṛḍati; mṛḍah, mṛḍamṛḍa (I, 2, 7) iti ktvā kit: mṛḍitvā. pṛḍati; parditvā (38. 39)

pṛṇa pṛṇane. pṛṇati. ke (III, 1, 135) pṛṇah; lokasya pṛṇe (VI, 3, 70, 4), lokām pṛṇatiti mum: lokāmpṛṇah (40)

mṛṇa hiṁsāyām. mṛṇati. mṛṇālam (Uṇ. I, 117) (41)

tūṇa kauṭilye. tuṇati. tundam⁴ (42)

¹ KC om. ² 30 vor 24 ³ alle Hss. cṛtitah, aber vgl. VII, 2, 15 Kāś. und VII, 2, 49 Kāś. ⁴ so alle Hss.; vgl. Uṇ. IV, 98 und Hem. Uṇ. 170

puṇa karmaṇi śubhe ca¹. puṇati. puṇyam, ke (III, 1, 135) nipaṇah (43)

muṇa pratijñāne. muṇati (44)

kuṇa śabdopakaraṇayoh. kuṇati, igupadhāt kit (Uṇ. IV, 119): kuṇih kupāṇih, kvādibhyāḥ kit (Uṇ. I, 114): kuṇḍam, uṇḍau kuṇindah (IV, 85), kuṇālam (III, 76), kuṇapaṇah (III, 143); koṇah (45)

śuna gatau. śunati. śunakah śvā, kvun (Uṇ. II, 32); śunaś ca sīraṇ ca: Śunāśirah (46)

druṇa hiṁsāgatikauṭilyeṣu. druṇati. ke (III, 1, 135) druṇah, ghañ (III, 3, 18. 19): droṇah, droṇī (47)

ghuṇa ghūrṇa bhramaṇe. ghuṇati; ghuṇo dārukrimih, ghoṇā. ghūrṇati; ghūrṇatī ghūrṇantī. bhvādau (I, 464. 465) ghoṇate, ghūrṇate (48. 49)

sura aiśvaryadīptyoh. surati; suraḥ. ṣopadeśo 'yam iti Durgah: suṣora (50)

kura śabde. kurati. korakam, kurah karan²: kurarah, kuryāt (VIII, 2, 79), Kuruḥ (51)

kṣura khura vilekhane. vilekhanaṁ chedah. kṣurati; kṣurah. khurati; khurah (54)

mura saṁveṣṭane. murati. Murali, murā oṣadhibiśeṣah, murmurah (53)

ghura bhīmārthaśabdayoh. ghurati. ghañ (III, 3, 19): ghorah; ghurghurah (55)³

pura agragamane. purati. puram, kvip (III, 2, 178): pūḥ; puruṣah, puru bahu (56)

bṛhū udyame. udyama uddharaṇam. bṛhati, barhitā bardhā. udbarhah, barhaṇam, barhah; prabhau parivṝdhaḥ (VII, 2, 21). bhvādau bṛha vṛddhau (I, 771): barhati (57)

tṛhū tṛnhū stṛhū stṛnhū hiṁsāyām. tṛhati, tarhitā tarḍhā; tarhaṇam; rudhādau tṛhi hisi hiṁsāyām (VII, 18. 19): tṛṇedhi, tṛṇḍhah, tṛṇhanti. tṛṇhati, tṛṇhitā tṛṇḍhā. stṛhati, stṛṇhati; ṣopadeśāv iti Durgah (58)

iṣu icchāyām. iṣugamiyamām chaḥ (VII, 3, 77): icchatī, tīṣusaha (vgl. VII, 2, 48) iti veṭ: eṣṭā eṣitā. iṣyata itīt, iṣe tvā,

¹ so alle Hss. ² vgl. Uṇ. III, 133 und Hem. Uṇ. 399

³ 54 vor 53

ürje tvā (Taitt. Saṁh. I, 1, 1, 1 *u. s.*), bindur icchuh (III, 2, 169), iṣa āśvayujah, id annam asyāsty atra vā, arśāādyac (V, 2, 127); iṣyaśibhyāṁ takan (Uṇ. III, 148): iṣṭakā, kṣu ceṣeḥ (*vgl.* Uṇ. III, 157): ikṣuh, icchā (III, 3, 101) sādhuḥ, śruyajīṣistubhyah karaṇe (*vgl.* III, 3, 95, 3): iṣṭih, iṣṭah. divādāv iṣa gatau (IV, 19): anviṣyati, iṣuh, kryādāv iṣa ābhikṣṇye (IX, 53): iṣṇāti (59)

miṣa spardhāyām. miṣati, meṣitā. meṣo 'ci (III, 1, 134), ke (III, 1, 135) āmiṣam, ghañ (III, 3, 18. 19): nimeṣah (60)

kila śvaityakrīḍanayoh. kilati. keliḥ, ke (III, 1, 135) kilakilā ravaḥ, avyaktānukaraṇām vā; kilāsaṁ sidhmam¹ (61) tila snehane. tilati. ke (III, 1, 135) tilah². curādau (X, 67) telayati (62)

cila vasane. cilati. pacādau (III, 1, 134) celaḥ, celam; celaṭ (VI, 3, 43), garhitā brāhmaṇī: brāhmaṇicelī, gharūpakalpeti hrasvah; celakhetakaṭukakāṇḍāṁ garhāyām (VI, 2, 126) ity uttarapadādyudāttatvam³ (63)

cala vilasane. calati; calatī calantī. cala kampane jvalādih (I, 885): calah, cālah, śapśyanor nityām (VII, 1, 81) num: calantī; kampane calir (I, 850) mit: calayati latām. curādau cala bhṛtau (X, 68): cālayati (64)

vila saṁvaraṇe; dantyoṣṭhyādih. vilati. āvilam⁴, velā (66)

ila svapnakṣepaṇayoh⁵. ilati. ilā bhūḥ, elā, elayati (65)

bila bhedane. bilati. bilālah, ābilam, bilmam, bilvam (67)

ṇila gahane. prañilati (68)

hila hāvakaraṇe⁶. hilati; helā⁷ (69)

mila śleṣaṇa iti Durgāḥ: milati; melah (71)

śila śila uñche. śilati; śilam, śilā. silam, selu śleṣmātakah (70)

likha akṣaravinyāse. likhati. ālekhyam, pacādau (III, 1, 134) lekhaḥ, ghañ (III, 3, 18. 19): lekhaḥ, vilekhaḥ, bhidādau (III, 3, 104) lekhā (72)

kuṭa kauṭilye. kuṭati, gāṅkuṭādibhyo 'ñin̄ nīt (I, 2, 1): kuṭitā. utkuṭah, kuṭo ghaṭah, koṭarah, kuṭarah, koṭih, kuṭiram,

¹ *vgl.* Hem. Uṇ. 575 ² KC tilāḥ ³ KC uttarapadāntodāttatvam, P om. ⁴ alle Hss. āvelam ⁵ P svapnaprakṣepaṇayoh ⁶ KC bhāvakaraṇe ⁷ KC bhidādau vor helā

usikuṭi (Uṇ. III, 142) iti kapan: kuṭapo 'nnamānain, igupadhāt kih (vgl. Uṇ. IV, 119): kuṭih, kuṭikuśibhyāṁ kmalan (Uṇ. IV, 186): kuṭmalam, kuṭilaḥ. kathāṁ kuṭitvā? na ktvā sed (I, 2, 18) iti hi kittvāṁ bādhitam, na nittvam (73)

puṭa saṁśleṣaṇe. puṭati. puṭah, puṭī, ghañ (III, 3, 18, 19): poṭā napuṁsakam, poṭakah. curādau puṭa saṁcūrṇane (X, 73), tathā bhāsārthaḥ (X, 213): poṭayati (74)

luṭa vilodana¹ iti Durgah: luṭati, luṭitā; luṭitvā. luṭha saṁśleṣaṇa ity eke (87)

kuca saṁkocane. saṁkucati, arthe saṁgrahaṇāt tadupa-sargatvam; saṁkucitā. kucitvā, kucau. bhvādau saṁparcanādau (I, 910) saṁkocati (75)

guja śabde. gujati, gujitā. bbvādau (I, 218) gojati, gojitā (76)

guḍa rakṣayām. guḍati. guḍā hastisaṁnāhaḥ, guḍah svādudravyam, bhūgolah, golakaiṇ yugmam, gulikā mauktikavišeṣah (77)

ḍipa kṣepe². ḍipati, ḍipitā. divādau (IV, 121) ḍipyati, ḍepitā, curādau (X, 138) ḍepayati (78)

chura chedane. churati, ācchuritam, churyāt, rvor na bhakuruchurām (vgl. VIII, 2, 79) iti dīrgho nāsti; churikā (79)

sphuṭa vikasane. sphuṭati, sphuṭitā, asphuṭit; sphuṭah. bhvādau sphuṭir viśaraṇe (I, 352): sphoṭati, sphoṭitā, asphuṭat asphoṭit; sphoṭah (80)

muṭa ākṣepapramardanayoḥ. muṭati, muṭitā. bhvādau (I, 346) moṭati, vimoṭitakarāṅgulih, curādau moṭayati (vgl. X, 73) (81)

truṭa chedane. vā bhrāśabhlāśa (III, 1, 70) iti śyan vā: truṭyati truṭati, truṭitā, troṭayati (82)

tuṭa kalahakarmaṇi. tuṭati, tuṭitā. ik (Uṇ. IV, 119): tuṭih, toṭakam (83)

cuṭa chuṭa chedane. cuṭati; uccotanam. chuṭati; choṭikā (84)

juḍa bandhe. juḍati, juḍitā. juḍa gatau (37): juḍati, joḍitā (85)

¹ P loṭana ² P prakṣepe

kada ghasane. ghasanām bhakṣanam. kaḍati. kadyate: kalamah¹, kaḍaṅgaro busam, Kalih, kalahaḥ, kaḍatram kala-tram, bhāryā nitambaś ca, kaḍitram dyūtaṁ lekhanacarma ca. kuṭādau phalābhāvād yūthabhraṣṭo 'yam (86)

kuḍa bālye. kuḍati. kuḍah, kuḍaṅgah (89)

kṛḍa ghanatve. ghanatvām sāndratā. kṛḍati (88)²

guḍa pratighāṭe³. guḍati. ayoguḍali. ghuṭeti Durgalī: ghuṭikā gulphāsthī⁴ (91)

tuḍa toḍane. toḍanaṁ bhedaḥ pṛthakkaraṇam vā. tuḍati. toḍah, toḍanam, tuḍih (92)

sthūḍa thuḍa saṁvaraṇe. sthūḍati; sthulaḥ paṭakuṭih. thuḍati (94. 93)

duda huḍa nimajjane. duḍati; dodaḥ, dolā. huḍati; hoḍih, huḍah, huḍuh. kruḍety eke (102. 100)

vruḍa bhruḍa saṁvaraṇe. vruḍati, bhruḍati (99. 101)

sphara sphura sphala sphula calane. spharati; spharaḥ; sphāraḥ sphāyi (Uṇ. II, 13) iti sphāye rak. sphurati; sphuraḥ sphoṭakah. sphalati; āspḥālah, āspḥālanā. sphurati-sphulatyor nirnivibhyah (VIII, 3, 76) ṣatvam vā: niḥsphurati, niḥsphurati, cisphuror ḥau (VI, 1, 54) vātvam: visphārayati, visphorayati; sphuritam, sphurisphulyor ghañi (vgl. VI, 1, 47) vātvam: sphārah sphorah, sphālah spholah, itthaṁ cobhau pramādād āmnātau. sphula saṁcaye ca. sphulati; sphuliṅgah (95. 96)

udāttā udāttetah 114

guri udyame. udātto 'nudāttet. gurate, guritā. gürnah, apaguro ḥamuli (VI, 1, 53) vātvam: apagāram apagāram, apagoram apagoram. curādāv (X, 155) āgūrayate gūreh (103)⁵

ṇū stave. itaś catvārah setah. praṇuvati, nuvitā. nūtaḥ, śryukah kiti (VII, 2, 11) itiḥ nāsti, anye nuvita ity āhuḥ, nittvena kittvasya nivartanād, evam dhūtadhuvitādyah (104)

dhū vidhūnane. dhuvati. svādau (V, 9) dhūnoti dhunoti, kryādau (IX, 17) dhunāti (105)

¹ vgl. Uṇ. IV, 84 und Hem. Uṇ. 347 ² 87 vor 75 ³ so alle Hss. ⁴ P addit mantrasiddhau pratiba[n]dhaḥ ⁵ 99 bis 102 vor 95

gū puriṣotsarge. guvati, guvitā. tithaprṣṭhagūtha (Uṇ. II, 12) iti gūtham¹ (106)

dhru gatisthairyayoḥ. dhruvati. aci (III, 1, 134) dhruvali, dhruvitā, dhrutaḥ dhruvitah. bhvādau (I, 990) sthairyē dhrevati (107)

udattāḥ 119

kuṇ śabde. itaḥ saptāniṭaḥ. kuvate, kutā. kūn ity eke: ākuvitā, ākūtam (108)

vṛt. kuṭādayo vartitāḥ

pṛṇ vyāyāme. vyāyāma udyogah. vyāpriyate, vṛttau vigrahaṇāt. vyāprtah, vyāpārah (109)

mṛṇ prāṇatyāge. mriyate, mriyater luṇliñoś ca (I, 3, 61) iti tañ: amṛta, mṛsiṣṭa, ata eva vā nītañ pethuh; mamāra, mariṣyati. Māraḥ, mārakah, abhimaras taikṣnye (vgl. Amarak. III, 3, 53), marma, marmarah, pacādāv (III, 1, 134) amaraḥ, bhujimṛṇbhȳām yuktyukau ca (vgl. Uṇ. III, 21): mṛtyuh, bhṛmṛsi (Uṇ. I, 7) ity uḥ: maruh, mṛgror utiḥ (Uṇ. I, 96): marut, mṛkaṇibhȳām īciḥ (Uṇ. IV, 70): marīciḥ, marūko nirdaśanah karī², hasimṛgr (Uṇ. III, 86) iti tan: martah, svārthe yaḥ (vgl. V, 4, 36, 7): martyaḥ (110)

ri pi gatau. ri�ati. piyah; pikah kokilaḥ (111. 112)

dhi dhāraṇe. dhiyati, dhetā³ (113)

kṣi nivāsagatyoḥ. kṣiyati, kṣetā. kṣayyajayyau śakyārthe (VI, 1, 81): kṣayyah, kṣeyo 'nyah; niṣṭhāyām anyadarthe (VI, 4, 60) dirghah, kṣyo dīrghān (VIII, 2, 46) natvam: kṣīnah, vākrośadainyayoh (VI, 4, 61): kṣīṇayur jālmalī, kṣitāyuḥ, kṣīṇas tapasvī, kṣitah, artistusv (Uṇ. I, 139) iti man: kṣemam, ṣtran (Uṇ. IV, 158): kṣetram, kṣitih, er ac (III, 3, 56): kṣayo gṛham, bhidādau (III, 3, 104) kṣiyā. svādau (V, 30) kṣīṇoti, bhvādau (I, 255) kṣayati (114)

anudattāḥ 126

śū preraṇe. suvati, upasargāt sunotisuvati (VIII, 3, 65) iti ṣatvam: abhiṣuvati, savitā, soṣūyate, susūṣati, stautinyyor eva ṣaṇi (VIII, 3, 61) iti niyamāt ṣatvam nāsti (115)

¹ P addit bhvādau (I, 997) gavati ² vgl. Uṇ. IV, 39 und Hem.

Uṇ. 58 ³ KC vi, viyati, vetā (v und dh werden in der Śāradā-Schrift leicht verwechselt, vgl. Bühler, Palaeographie § 25, B 6)

kī vikṣepe. kirati, kirater harṣajīvikā (I, 3, 21, 4) iti tañ, apāc catuṣpācchakuniṣv ālekhane (VI, 1, 142) sut: apaskirate vṛṣabho hrṣṭah, apaskirate kukkuṭo bhakṣārthī, apaskirate śvāṣrayārthī. kirater lavane (*vgl.* VI, 1, 140) sut: upaskāraṁ¹ Madrakā lunanti, hiṁsāyām prateś ca (VI, 1, 141): upaskāras² te jālma bhūyāt, pratiskārah, maraṇam astv iti; praticaskare nakhaiḥ (Śiśupālav. I, 47); kiraś ca pañcabhyāḥ (VII, 2, 75) sanīt, asyēto vṛto vā (VII, 2, 38) iti dīrgho neṣyate (VII, 2, 75 Kāś.): vicikariṣati, pakṣe vicikīrṣati. igupadha (III, 1, 135) iti kaḥ: kiraḥ sūkaraḥ, kiriś ca (Uṇ. IV, 142), viṣkiraḥ śakunir vikiro vā (VI, 1, 150), kīpīvrījī (Uṇ. II, 81) iti kyuḥ: kiraṇaḥ, kīśīśali (Uṇ. III, 122) ity abhaḥ: karabhaḥ, kīvṛtīdāribhya unan (*vgl.* Uṇ. III, 53): karuṇaḥ, karuṇā kṛpā; kītībhyaṁ īśan (Uṇ. IV, 26): karīṣaḥ śuṣkagomayam, kīśīpīkaṭi (Uṇ. IV, 30) itīraṇ: karīram aṅkuraḥ, kīgībhyaṁ kiḥ (*vgl.* Uṇ. IV, 142): kiriḥ, kīgīkṛpībhyaḥ kiṭan (*vgl.* Uṇ. IV, 184): kiriṭam, kīvījīsi (*vgl.* Uṇ. III, 10) iti naḥ: karṇaḥ śrotram, kīgror uc ca (*vgl.* Uṇ. I, 25): Kurur deśaḥ, kīgīśīpīvṛīcātibhyaḥ ṣvarac (*vgl.* Uṇ. II, 123): karvaraḥ, kī dhānya (III, 3, 30) iti ghañ: utkāro dhānyasya, nikāraḥ, anyatrotkaraḥ, nikaraḥ; varcaske 'vaskaraḥ (VI, 1, 148), avakaro 'nyaḥ (116)

gī nigaraṇe. nigaraṇam gilanam. girati gilati, aci vibhāṣā (VIII, 2, 21) iti laḥ, gro yaṇi (VIII, 2, 20) iti nijegilyate, garitā, jigariṣati jīgīrṣati, avād gras (I, 3, 51) tañ: avagirate, avajigariṣate, vṛto vā (VII, 2, 38) nāsti; samāḥ pratijñāne (I, 3, 52) tañ: saṃgirate, nigaraṇacalanārthebhyaś ca (I, 3, 87): nigā-rayati. pacādaū (III, 1, 134) garaḥ, ajagaraḥ śvapacakra-dharavad akārād anupapadāt, karmopapade vīpratiṣedhena (I, 4, 2) ity aṇ (III, 2, 1) prāptah; unnyor grah (III, 3, 29): udgāraḥ, nigāraḥ, ap³ (III, 3, 57): garaḥ, galah, bāhulakād (*s.* X, 392) ghañ (III, 3, 18. 19): nigāraḥ, nigālaḥ; na gāraḥ: agāram; mṛgror utiḥ (Uṇ. I, 96): garut paksah, garmut (Uṇ. I, 97) ṭṇam, hasimṛgr (*Uṇ.* III, 86) iti tan: gartah, kīgībhyaṁ kiḥ (*vgl.* Uṇ. IV, 142): giriḥ, mudigror gaggau (*Uṇ.* I, 127): Gargah, artigībhyaṁ bhan (*Uṇ.* III, 152): garbhah, śevāyahva (*Uṇ.* I, 154) iti grīvā (117)

¹ KP apaskāraṁ ² KP apaskāras ³ alle Hss. ac

udāttāḥ 129

dṛṇ ādare, dhṛṇ sthāne. anudāttau. ādara ity āgra-haṇād ādriyate, ādartā, ādidariṣate; etistuśasv (III, 1, 109) iti kyap: ādrtyam, dṛtir¹ bhastrā, nyantāt pūḥsarvayor dārisahoh (III, 2, 41) khac: Purandaraḥ, grahavṛdr (III, 3, 58) ity ap: ādaraḥ, daribhalibhyām bhaḥ (vgl. Uṇ. III, 151): darbhāḥ. dhriyate, dhartā, didhariṣate, anyāni bhvādau (I, 1009) grahaṇāni: dharate (118. 119)

pracha jñīpsāyām. jñīpsā jijñāsā². itaḥ ṣadlparyantāḥ (133) pañcadaśāniṭaḥ parasmaipadinaś ca. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: pṛcchati, samo gamyṛchiprachi (I, 3, 29) iti taṇ: saṁpṛcchate, āṇi nuprachyos (I, 3, 21, 6) taṇ: āpṛcchate, pipṛcchiṣati. rudavida (I, 2, 8) iti kit: prstvā, kvib vaci (III, 2, 178 Kāś.) iti śabdaprāṭ, prāḍvivāko nirṇetā, nyaṅkvāditvāt (VII, 3, 53) kutvam, yajayācayata (III, 3, 90) iti naṇ: praśnāḥ, chvohi śūḍ anunāsike ca (VI, 4, 19), pracher anaṇiti saṁprasāraṇābhāvaḥ (VI, 1, 16 Kāś.) (120)

vṛt. kirādayaḥ pañca vartitāḥ

sṛja visarge. sṛjati, sraṣṭā, vraścabhrasja (VIII, 2, 36) iti saḥ, sṛjiyujidhūṇām karmavadbhāvali śyamś ca (vgl. III, 1, 87, 15): sṛjyati rajjuḥ svayam eva, vibhāṣā sṛjidṛśos (VII, 2, 65) thalit: sasarjitha sasraṣṭha, sṛjidṛśor jhaly am akīti (VI, 1, 58) ity ami kṛte vadavraja (VII, 2, 3) iti vṛddhiḥ: asrākṣit. uṇādau (I, 16) rajjuḥ (121)

ṭumasjo śuddhaḥ. śuddhyā snānam vruḍanam ca lakṣyate. majjati, masjinaśor jhali (VII, 1, 60) iti num: maṇktā. jāntanaśām vibhāṣā (VI, 4, 32) ktvāyām³ num: maṇktvā maktvā, oditaś ca (VIII, 2, 45) iti natvam: magnaḥ; majjathuh (III, 3, 89), guroś ca halah (III, 3, 103): majjā, majjanam, śvanukṣan (Uṇ. I, 158) niti majjāsthisāraḥ, bhṛmr̥ṣītr (Uṇ. I, 7) ity uh: madguḥ, nyaṅkvāditvāt (VII, 3, 53) kutvam, masjer num ca (Uṇ. IV, 77) ity ūṣan: mañjūṣā peṭā (122)

rujo bhaṇge. rujati. rugṇaḥ, padaruja (III, 3, 16) iti kartari ghaṇ: rogah, bhidādau (III, 3, 104) rujā, ruk, udi kule

¹ vgl. Uṇ. IV, 183 und Hem. Uṇ. 651 ² P jñātum icchā

³ Lok. von ktvā

rujivahoḥ (III, 2, 31) khaś: kūlamudrujah, nahivṛti (*vgl.* VI, 3, 116) iti dīrghah: vīruk¹; rukmaiṁ ruceḥ² (I, 781) (123)

bhujo kauṭilye. nirbhujati. bhugnah, bhogaḥ sarpakāyaḥ. ke (III, 3, 58, 4) bhujena kauṭilyena gacchatīti bhujagah, bhujingah. rudhādau bhuja pālanābhavahārayoh (VII, 17): bhu-nakti, bhuṇkte (124)

chupa saṁsparše. chupati, choptā (125)

ruṣa riṣa hiṁsāyām. ruṣati, arukṣat. riṣati. tālavyāntau, prastāvād bhvādau (I, 724. 725) mūrdhanyāntau: roṣati, reṣati, divādau ruṣa roṣe (IV, 120): ruṣyati (126)

liṣa gatau. liṣati, leṣṭā. bhvādau¹ (? *vgl.* IV, 70) liṣa alpībhāve: leṣati¹, leṣah (127)

spr̄ṣa saṁsparše. spr̄ṣati, sprasṭā sparṣṭā, anudāttasya cardupadhasyānyatarasyām (VI, 1, 59) amāgamaḥ, spr̄samṛśakṣatr̄padṛpaḥ sij vā (III, 1, 44, 7): asp̄kṣat aspr̄akṣit asp̄ar-kṣit. padaruja (III, 3, 16) iti kartari ghañ: sparṣa upataptā, spr̄so 'nudake kvin (III, 2, 58), kvinpratyayasya kur (VIII, 2, 62) iti kutvam, anyathā vraścādisütreṇa (VIII, 2, 36) chaśām ṣa iti ᷣatvam syāt, tataś cāntaryāt ᷣasya khaḥ, khasya vāvasāna (VIII, 4, 56) iti cartvena kah, pakṣe jaśtvena gaḥ, iti grantho 'yuktaḥ: pādasp̄k, udakasparṣah; spr̄ṣeh śvaṇṣuṇau p̄ ca (Uṇ. V, 27): pārśvam, parṣuh, tithepr̄ṣṭha (Uṇ. II, 12) iti pr̄ṣṭham (128)

vicha gatau. gupūdhūpavicha (*vgl.* III, 1, 28) ity āyah: vicchāyati. viches tudādipāṭhaḥ sārvadhātuke 'py āyānityatve liṅgaṁ paṇativat: vicchati, vicchatī vicchantī, tathā ca śapi nityam iti Bhāsyam. Āryāḥ sé vikalpam, Dramidās tu pāṭhabalād āyavyavāye 'pi kāryam āhuḥ: vicchāyantī vicchāyatī, yathā jugupsata iti sanvyavāye 'pi tañ. yajayāca (III, 3, 90) iti nañ: viśno 'ntarāyah. curādau bhāsārthaḥ (X, 233): vicchayati (129)

viśa praveśane. viśati, veṣṭā, ner viśas (I, 3, 17) tañ: niviśate, abhiniviśaś ca (I, 4, 47) iti karma: grāmam abhiniviśate. vibhāṣā gamahanavidviśām (VII, 2, 68) kvasau veṭ: viviśivān viviśvān, padaruja (III, 3, 16) iti kartari ghañ: veśo veṣyāvāṭaḥ, nepathye, vyāptyarthē veṣah; viśipatipadi (III, 4, 56) iti ᷣamul: gehānupraveśam āste, gehaṁ geham anupraveśam, geham anu-

¹ so alle Hss. ² P om.

praveśam anupraveśam; aśūpruṣi (Uṇ. I, 151) iti kvan: viśvam, viṭapaviṣṭapa (Uṇ. III, 145) iti viṣṭapaṇi lokaḥ; viśipam, jṛviśibhyāṁ jhac (Uṇ. III, 126): veśantaḥ palvalam, veḥ śālaj (V, 2, 28) iti viśālaviśaṅkatau (130)

mṛṣa āmarśane. āmarśanam sparśah. parāmṛṣati, āmarśana ity ukteḥ sopasargaḥ, vimraṣṭā vimarṣṭā, sprśamṛṣa (III, 1, 44, 7) ity amṛkṣat amṛkṣit amārkṣit (131)

nūda preraṇe. nudati. tundaśokayoḥ parimṛjāpanudoḥ (III, 2, 5) kah: śokāpanudah putraḥ. nudis tuder anantaraṇi paṭhitālu (VI, 2) svaritet, tasmād iha parasmaipadimadhye na pāṭhyah (132)

śadl śātane. pāghrādhmā (VII, 3, 78) iti śiyadeśah: śiyate, śadeḥ śitas (I, 3, 60) tañ; śatsyati, śader agatau to (VII, 3, 42) nici: phalāni śātayati; aśadat (III, 1, 55) (134)

śadl. viśaraṇagatyavasādanešu. sīdati, sadeḥ sīdādeśah (VII, 3, 78), sīdati sīdantī, siṣatsati, asadat, sattā. etayor bhvādau paṭhitaylor (I, 908. 907) dvīhpāthe phalaṇi notpaśyāmaḥ, vikaraṇasvare višeṣa iti vābhvūhyam (133)

anudāttā udāttetaḥ 146

muc̄l mokṣaṇe. itaḥ pañcāniṭa ubhayapadinaś ca. śe mucādīnāṇi (VII, 1, 59) num: muñcati, muñcate, amucat, amukta, moktā, muco 'karmakasya guṇo vā (VII, 4, 57) iti sany abhyāsalopo vā: mokṣate vatsaḥ svayam eva, mumukṣate. igupadhāt kiḥ (vgl. Uṇ. IV, 119): mucih; Namuciḥ, nabhrāṇapād (VI, 3, 75) iti nañ prakṛtyā; sivimuceş ter ū ca (vgl. Uṇ. IV, 162): mūtram, vṛṭṭvadi (Uṇ. III, 62) iti sah: mokṣaḥ (136)

lupl chedane. lumpati, lumpate, alupat, alupta, lupasada-cara (III, 1, 24) iti yañ: lolupyate (137)

vidl lābhe. vindati, vindate, avidat, avitta, uṣavidajāgur anyatarasyām (vgl. III, 1, 38) ām: viveda vidāmcakāra¹. vibhāśā gamahanavida (VII, 2, 68) iti veṭ: vividvān, vividivān; anupa-sargal limpavinda (III, 1, 138) iti śaḥ: vindah, Govindah, aravindam, vitto bhogapratyayayoḥ (VIII, 2, 58): vittah dhanam, keśair² vittah, anyatra vinnam labdham; yāvati vindajīvor (III, 4, 30) ḡamul: yāvadvedam adhīte (138)

¹ KC addunt: āmi jñānārthasya grahaṇam vida (III, 1, 38)
ity adantanirdeśat, asya tu viveda ² P kleśair

lipa upadehe. upadeho vr̄ddhiḥ. limpati, limpate, lipisicihvaś ca (III, 1, 53) ity añ: alipat, ātmanepadeśv anyatara-syām (III, 1, 54): alipta alipata. anupasargāl limpa (III, 1, 138) iti śāḥ: Limpah, nau limpeḥ (III, 1, 138, 1): Nilimpā devāḥ (139) śica kṣaraṇe. siñcati, siñcate, upasargāt sunoti (VIII, 3, 65) iti śāḥ: abhiśiñcati, sthādiś abhyāsenā cābhyaśasya (VIII, 3, 64): abhiśiṣeca, abhyaśiñcat, asicat, asikta asicata. dāmnī (III, 2, 182) iti ṣtran: sektram, siceḥ saijñāyām kan numhau ca (vgl. Uṇ. V, 62): simhalī. sico yañi (VIII, 3, 112) na ṣatvam: abhisesicyate, nyantasyopasaṅkhyānam: asisicat (140)

anudāttāḥ svaritetaḥ 151

kṛtī chedane. itas trayah seṭalī parasmaipadinaś ca. kṛntati, kartitā, se 'sici (VII, 2, 57) iti kartṣyati kartiṣyati. kṛttāḥ, idittvān (VII, 2, 14) yañlugartham: carikṛttāḥ, nirupapadāt kvip (III, 2, 178): kṛt, kartarī chedanī, kṛttiś carma, kṛteś chakrū ca (Uṇ. II, 21): kṛcchram, krūralī, kṛtyaśubhyām ksnaḥ (Uṇ. III, 17): kṛtsnam, kṛtibhidi (Uṇ. III, 147) iti tikan: kṛttikāḥ. rudhādau kṛtī veṣṭane (VII, 10): kṛṇatti (141)

khida paritāpe. khindati; bhidādau (III, 3, 104) khidā. rudhādau khida dainye (VII, 12): khintte, khidyata iti karma-kartari, divādau vā pāṭho (IV, 61) 'bhyūhyaḥ (142)

piśa avayave. piṁśati. hr̄piśiruhi (vgl. Uṇ. IV, 118) itin: peśir māṁsaleśāḥ; piśunāḥ, piśitam, peśalaḥ (143)

udāttā udāttetaḥ 154

vṛt. mucādayo vartitāḥ

bhaṭṭa Kṣīrasvāmyutprekṣitadhātuṛttau Kṣīrataraṅgiṇyām tudādigaṇaḥ samṛpūraṇaḥ¹

om! rudhir āvaraṇe. āvaraṇaṁ vyāptih. itaḥ saptāniṭa ubhayapadinaś ca. rudhādibhyāḥ śnam (III, 1, 78): ruṇaddhi, anusvāribhūto ḥatvam atikrāmati: runddhe, śnasor allopaḥ (VI, 4, 111); irito vā (III, 1, 57): arudhat arautsīt, aruddha, sipi dhāto rur vā (VIII, 2, 74): aruṇat tvam, aruṇaḥ, na rudha (III, 1, 64) iti karmakartari ciñ nāsti: aruddha gauḥ svayam eva, roddhā. samṛpcādāv (III, 2, 142) anurodhī, saptamyām copaḍīḍarudhakarṣaḥ (III, 4, 49): vraja uparudhya, vrajoparo-

¹ P iti Kṣīrasvāmyutprekṣitadhātuṛttau Kṣīrataraṅgiṇyām tudādir gaṇaḥ samāptaḥ

đham gāh pāyayati, iśitimimadi (*vgl.* Uṇ. I, 52) iti kirac: *rudhiram* (1)

bhidir vidāraṇe. bhinatti, bhintte, abhidat abhaitsit, abhitta, bhettā. bhittam śakalam (VIII, 2, 59), bhinnam anyat, Bhidyoddhyau nade (III, 1, 115), kāṣṭhabhit, vidibhidichideḥ kurac (III, 2, 162): bhiduram pavih, bhittiḥ, kṛtibhidilatibhyah kit (Uṇ. III, 147): bhittikā, kṛgṛśīpṛkuti (Uṇ. IV, 142) itih: bhidir vajram, karmakartari kelimah (III, 1, 96 Kāś.): bhidelimām kāṣṭham, rak (Uṇ. II, 13): bhidram, iśitimi (*vgl.* Uṇ. I, 52) iti kirac: bhidram, bhidādau (III, 3, 104, 1) bhidā vidāraṇe (2)

chidir dvaidhikaraṇe; advaidhasya prthaktve. chinatti, chintte, acchidat acchaitsit, acchitta. chiduram, rajjucchit, rak (Uṇ. II, 13): chidram, chidiḥ paraśuh, chidirah, chitvarah, bhidādau (*vgl.* III, 3, 104, 2) chidā dvaidhībhāve, vicchittir anyatra (3)

ricir virecane. virecanam nihsāraṇam. riṇakti, riṅkte, aricat araikṣit, arikta. riktaḥ, riktham dhanam, rekṇas¹. curādau rica viyojanasāmparcanayoh (X, 273): recayati (4)

vicir prthaghbhāve. vinakti, viṅkte, avicat avaikṣit, avikta. vivekah. juhotyādau (III, 12) vevekti, vivikte (5)

kṣudir saṁpeše. kṣuṇatti, kṣuntte, kṣottā, akṣudat akṣautsīt, akṣutta. kṣuṇnah, rak (Uṇ. II, 13): kṣudrah (6)

yujir yoge. yunakti, yuṅkte, ayujat ayaukṣit, ayukta, propābhyām yujer ayajñapātreṣu (I, 3, 64) taṇ: prayuṅkte, upa-yuṅkte, neha: dvandvaṁ yajñapātrāṇi prayunakti. divādau yuja samādhau (IV, 68): yuṣyate, asyaiva grahaṇāni (7)

anudāttāḥ svaritetaḥ 7

uchṛdir dīptidevanayoh, utṛdir hiṁsānadarayoḥ. udāttau svaritetau. chṛṇatti, chṛṇtte, acchṛdat acchardit, acchardiṣṭa, caṇy acacchardat acicchṛdat, ur ḥ (VII, 4, 7) iti vā ṛkārah, se 'sici kṛti (*vgl.* VII, 2, 57) iti vet: chardisyati chartsyati. uditō vā (VII, 2, 56): chṛttvā charditvā, chṛṇnah, arcisuci (Uṇ. II, 109) itiṣih: chardih. curādau charda vamane (X, 51): chardayati. tṛṇatti, tṛṇtte, atṛdat atardit, tartsyati tardisyati. tṛttvā tarditvā, tṛṇnah, vitardikā vedih (8. 9)

¹ s. I, 767

kṛtī veṣṭane. udātta udāttet. kṛṇatti, kartityā, karṣyati kartiyati. kṛttah, īdittvam (VII, 2, 14) yañlugartham: carikṛttah, kṛter ādyantaviparyayaś ca (Uṇ. I, 17): tarkuh. tudādau kṛtī chedane (VI, 141): kṛntati, kṛttih (10)

ñiindhī dīptau. udātto 'nudāttet. inddhe, śnān nalopah (VI, 4, 23). iddhām, bhrāṣṭrāgnyor indhe (VI, 3, 70, 6) mum: bhrāṣṭramindhaḥ, agnimindhaḥ, agnim inddhe: agnīt, avodaidha (VI, 4, 29) ity edha idhmaḥ, edhas tv edher (I, 2) asuni (Uṇ. IV, 188), vāv indhe (Uṇ. II, 26) rak: vīdhram vimalam, nīdhram paṭalaprāntaḥ (11)

khida dainye, vida vicāraṇe. anudāttāv anudāttetau. khintte; divādau (IV, 61) khidyate, tudādau (VI, 142) khindati. vintte, nudavidondatrā (VIII, 2, 56) iti vā niṣṭhānatvam: vittah vinnah (12. 13)

śiṣṭ višeṣaṇe. višeṣaṇam guṇāntarotpādanam itaś catvāro 'niṭaḥ parasmaipadinaś ca. viśinasti, vyāśiṣat, karmaṇi taṇi kṣaḥ (III, 1, 45): vyāśikṣata, viśiṣyate. curādau śiṣa asarvopayoge (X, 274): śeṣayati, śiṣyata iti śeṣaḥ (14)

piṣṭ saṁcūrṇane. caurasya pinaṣṭi, jāsiniprahaṇa (II, 3, 56) iti ṣaṣṭhi, apiṣat, apiṣṭa apikṣata, peṣṭā. śuṣkacūrṇarūkṣeṣu piṣo (III, 4, 35) ṣamul: śuṣkapeṣam pinaṣṭi, snehane piṣali (III, 4, 38): tailapeṣaiḥ¹ pinaṣṭi, uṇādau (IV, 15) pinākapīṇyākau (15)

bhanjo āmardane. bhanakti, bhaṅktā, abhāṅkṣit, bhañjeś ca ciṇi (VI, 4, 33): abhāji abhañji, japajabha (VII, 4, 86) ity abhyāsasyānusvāraḥ: bambhajyate (VIII, 4, 58). jāntanaśām vibhāṣā (VI, 4, 32) iti vā num: bhaktvā bhaṅktvā, bhañjabhāṣamido ghurac (III, 2, 161): bhaṅgurah; ghañ (III, 3, 19), bhajyate 'neneti bhaṅgas taraṅgab, kte (VIII, 2, 45): bhagnah; bhaṅgiḥ (16)

bhuja pālanābhya vahārayoḥ. abhyavahāro bhojanam. bhunakti bhuvam, bhujo 'navane (I, 3, 66) taṇ: bhuṅkte 'nnam, bhuktā, gatibuddhipratyavasānārtha (I, 4, 52) iti karmasamjñā: bhojayati Caitram saktūn. bhojyaṁ bhaksye (VII, 3, 69) sādhu, bhogyaṁ² anyatra, Bhojo 'ci (III, 1, 134), bhujanyubjau pāṇyupatāpayoḥ (VII, 3, 61), anyatra bhogaḥ (III, 3, 121) sukham, viśvabhojaḥ, Bhujyur³ Gandharvah, rucibhujibhyām kiṣyan (Uṇ.

¹ P tilapeṣam ² P bhogyo ³ vgl. Hem. Uṇ. 802

IV, 178): bhujisyo dāsaḥ. tudādau bhujo kauṭilye (VI, 124): nirbhujati (17)

anudāttā udāttetaḥ 17

tṛhi hisi himsāyām. ito 'ṣṭau seṭaḥ parasmaipadinaś ca. tṛṇaha im (VII, 3, 92): tṛṇedhi, tṛṇḍhaḥ, tṛṇhanti, tṛṇḍhi. tṛheḥ kno halopaś ca (Uṇ. V, 8): tṛṇam. hinasti, hindhi, dhi ca (VIII, 2, 25) iti salopah, tipy anasteh (VIII, 2, 73): ahinad bha-vān, sipi dhāto rur vā (VIII, 2, 74): ahinat tvam, ahinas tvam; nindahimsa (III, 2, 146) iti himsakah, namikampi (III, 2, 167) iti raḥ: himsrah, himsā, himsiro (Uṇ. V, 18) galākarṣaṇaśrṅ-khalā (18. 19)

undī kledane. unatti, undidiṣati. ghañy avodaidha (VI, 4, 29) ity avodah kledanam, nudavidondatrā (VIII, 2, 56) iti vā natvam: samunnam samuttam, under ic cādeḥ (Uṇ. I, 13): induḥ, rak (Uṇ. II, 13): udraḥ, unduraḥ khanakah¹, udakam, under nalopaś ca (Uṇ. II, 76) iti yuc: odanah, utsaḥ prasravapam (20)

anjū vyaktimrakṣaṇagatiṣu. vyaktih prakaṭatā, mra-kṣaṇam ghṛtādisekah. anakti, añktā añjītā, smiñpūñrañjvaśāñ sani (vgl. VII, 2, 74): añjījīṣati. añjer nyaty ājyam iṣyate (III, 1, 109, 2), aktah, ṛtanyañji (Uṇ. IV, 2) ity alic: añjaliḥ, añjīṣthus tilādi, añktvā aktvā añjītvā (21)

tanjū saṁkocane. tanakti. tañktvā taktvā tañjitvā, taktaḥ. tancū iti Dramiḍāḥ: taktvā tañcītvā (22)

ovijī bhayacalanayoḥ. vinakti; udvignaḥ. udvijate tudādau (VI, 9) (23)

vṛjī varjane. vṛṇakti, avṛṇak. apavṛktah, vargaḥ, vṛjī-nam pāpam. vṛcī varāṇa iti Daurgāḥ: varkah. adādau (II, 19) vṛkte (24)

pṛci saṁparke. pṛṇakti saṁprktah, ghañ (III, 4, 18. 19): saṁparkah, madhuparkah. adādau (II, 20) pṛkte, curādau yuja pṛci saṁparcane (X, 264 265) vā nīc: saṁparcayati saṁpar-rcati (25)

bhaṭṭa Kṣīrasvāmyutprekṣitadhātuṛtau Kṣīrataraṅgiṇyām rudhādigāṇaḥ saṁpūrṇaḥ²

¹ vgl. Hem. Uṇ. 423 ² P iti Kṣīrasvāmyutprekṣita Kṣīra-taraṅgiṇyām dhātuṛtau rudhādigāṇaḥ saṁpūrṇaḥ

om! tanu vistāre. itaḥ ṣaṭ seṭa ubhayapadinaś ca. tanādikṛṇbhyā uḥ (III, 1, 79): tanoti, tanute, tanvah tanuvah, tanmāh tanumah, tanoter yaki (VI, 4, 44) iti tāyate tanyate, atanīt atānīt (VII, 2, 7), tanādibhyas tathāsōḥ (II, 4, 79) sijlug vā: atata, atathāḥ, vanatitanotyādīnām (VI, 4, 37) ity anunāsikalopah, ataniṣṭa, ataniṣṭhāḥ. nahivṛti (VI, 3, 116) iti kvau dīrghaḥ: parītat, tatvā tanitvā, tataḥ, vitataḥ. sanīvantardha (VII, 2, 49) iti veṭ: titaniṣati, anītpakṣe tanoter vibhāśā (VI, 4, 17) dīrghaḥ: titāṁsatī titāṁsatī. tanoter ṣaḥ (III, 1, 140, 1): avatānah, ghañī (III, 3, 18, 19) vitāno yajñāḥ, saṁtānah, ekaṭānah, bhṛmr̥ṣī (Uṇ. I, 7) ity uḥ: tanuh, kṛṣicamitani (Uṇ. I, 82) ity üḥ: tanūḥ, sita-nigami (Uṇ. I, 70) iti tun: tantuh, tuk, tokam apatyam¹, sāna-sivarṇasi² (Uṇ. IV, 107) iti² taṇḍulam², tanyṛṣibhyāṁ ksarac (Uṇ. III, 75): tasarah sūtraveṣṭanam³, trasaras tu paṭṭasūtram; tanimṛṇbhyāṁ kic ca (Uṇ. III, 88): tatam, tātāḥ pitā (Uṇ. III, 90), taneḥ kayan (vgl. Uṇ. IV, 99): tanayah, ḫtran (Uṇ. IV, 158): tantram, na ktici dīrghaś ca (VI, 4, 39): tantiḥ, tantriḥ, ktini (III, 3, 94) tatiḥ paṇktiḥ, tanoter daūḥ sanvac ca (Uṇ. V, 52): titāūḥ⁴ paripavanam⁴, taner anaś ca vaḥ (vgl. Uṇ. II, 63): tvak, vā lyapi (VI, 4, 38) ity anunāsikalopah: pratatya pratanya (1)

ṣaṇu dāne. sanoti, sanute, sātvā sanitvā, sāyate sanyate, asanīt asānīt, asāta asaniṣṭa, asāthāḥ asaniṣṭhāḥ, sanīvantardha (VII, 2, 49) iti sisaniṣati siṣṭasati. sanoter anunāsikalopa ātvam ca (VI, 4, 42): sātāḥ, na ktici dīrghaś ca (VI, 4, 39): santiḥ, lopaś cāsyānyatarasyām (VI, 4, 45): satiḥ, ūtiyūti (III, 3, 97) iti sātir dānam; ūnu (Uṇ. I, 3): sānuḥ (2)

kṣaṇu hiṁsāyām. kṣaṇoti, kṣaṇute, kṣatvā kṣaṇitvā, hmyantakṣaṇa (VII, 2, 5) iti vṛddhir nāsti: akṣaṇit. kṣataḥ, kṣatiḥ. kṣiṇv iti Durgaḥ: kṣiṇoti; kṣitah, kṣitiḥ (3. 4)

ṛṇu gatau. ṛṇoti, ṛṇute (5)

ṭṛṇu adane. ṭṛṇoti, ṭṛṇute. ṭṛtvā ṭṛṇitvā. cṛṇu ardana iti Nandī (6)

għṛṇu dīptau. għṛṇoti, għṛṇute. għṛtvā għṛṇitvā, għṛniḥ, għṛnā, għṛtam (7)

¹ vgl. Hem. Dh. VIII, 1 ² P vṛṇluṭi (vgl. Uṇ. V, 9) ity ulac: taṇḍulah ³ vgl. Amarak. III, 2, 24 ⁴ P titāüs cālanī

udāttāḥ svaritetaḥ 6. ete sārvadhātuke saṃdigdhaguṇāḥ:
arṇoti, tarṇoti, gharṇoti

vanu yācane, manu avabodhane. udāttāv anudāttet-
tau. vanute, vavane, vatvā vanitvā, vataḥ, glāsnāvanuvamāṁ
ca (I, 868) iti mittvam vā: vanayati vānayati, atrānupasargād
(I, 867) ity anuvṛtteḥ sopasargān nityam: pravanayatīti prāg
(I, 868) uktam; vanitā, vanḍah (Up. I, 113), vaniṣṭhuḥ (vgl. Up.
IV, 2)¹; bhvādau vanu ca nocaye (I, 841): vanati. manute,
matvā manitvā, matam, amata amaniṣṭa, amathāḥ amaniṣṭhāḥ;
divādau mana jñāne (IV, 67): manyate (8. 9)

dukṛñ karaṇe. anudāttah. karoti, kurute, karoter
(vgl. VI, 4, 110) ity uttvam, tanādikṛñbhya (III, 1, 79) iti pṛthak
kr̄ṇo grahaṇād anyat tanādikāryam nāsti; anuparābhyaṁ kr̄ṇo
(I, 3, 79) na tañ: anukaroti, parākaroti, gandhanādau (I, 3, 32)
tañ: śyeno vartikām apakurute², adheḥ prasahane (I, 3, 33):
tañ hādhicakre, veḥ śabdakarmaṇah (I, 3, 34): śvā vikurute
svaram³, akarmakāc ca (I, 3, 35): vikurvate dāntāḥ, sampa-
ryupebhyaḥ karotau bhūṣaṇe, samavāye ca (VI, 1, 137. 138) sut:
saṁskurute, pariṣkurute, upaskurute, nityam karoter (VI, 4, 108)
iti mvor vikaraṇalopah: kurvah, kurmaḥ, kṛṣṇbhṛvr (VII, 2, 13)
iti liṭi neṭ: cakartha, cakrva, cakrma, ṛddhanoh sya (VII, 2, 70)
iṭ: kariṣyati, ye ca (VI, 4, 109) iti vikaraṇalopah: kuryāt, na
bhakurchurām (VIII, 2, 79) iti dīrgho nāsti, hr̄kror anyatara-
syām (I, 4, 53) karmasaṁjñā: ghaṭam kārayati Caitram Caitreṇa
vā, tiro 'ntardhau, vibhāṣā kr̄ni (I, 4, 71. 72) gatisaṁjñā, tiraso
(VIII, 3, 42) gatau satvam: tiraskṛtya, tirah⁴ kṛtvā, kṛbhva-
stiyoge (V, 4, 50) cvih: śuklikaroti, mithyopapadāt kr̄ṇo 'bhyāse
(I, 3, 71) tañ: padam mithyā kārayate. kṛtrimam (III, 3, 88),
vibhāṣā kr̄vṛṣor (III, 1, 120) iti kyap: kṛtyam, kāryam, ataḥ
kr̄kami (VIII, 3, 46) iti satvam: ayaskāraḥ, kr̄ṇo hetutāccchilyā-
nulomyeṣu (III, 2, 20) taḥ: vidyā yaśaskarī, divāvibhā (III, 2, 21)
ity ac: divākaraḥ, karmaṇi bhṛtau (III, 2, 22): karmakaraḥ,
stambaśakṛtor in (III, 2, 24): stambakarir vrihiḥ⁵, śakṛtkarir⁶
vatsaḥ³, meghartibhayeṣu kr̄ṇaḥ (III, 2, 43) khac: meghamkaraḥ,
kṣemapriyamadre 'n ca (III, 2, 44): kṣemāṅkaraḥ, kṣemakāraḥ,

¹ P addit duḥpātram ² P apaskurute ³ P om. ⁴ alle
Hss. tiraś

ādhyasubhaga (III, 2, 56) iti khyun: ādhyamkaraṇam, kartṛkaraṁṇoś ca bhūkṛṇoh (III, 3, 127) khal: īśadādhyamkaraḥ, svādhyamkaraḥ, sukarmapāpa (III, 2, 89) iti kvip: sukṛt, rājani yudhikṛṇah (III, 2, 95) kvanip: rājakṛtvā, sahe ca (III, 2, 96): sahakṛtvā, alamkṛṇirākṛṇ (III, 2, 136) itiṣṇuc: alamkariṣṇuh, nirākariṣṇuh, kṛṇah śa ca (III, 3, 100): kriyā, kṛtyā, kṛtil, praśnākhyānayor iñ ca (vgl. III, 3, 110): kām kārim akārṣih? imām kārim akārṣam, kārikām; nyantāt (III, 3, 107) kāraṇā, bhidādau (III, 3, 104) kārā bandhane, karmaṇy ākroṣe kṛṇah khamuñ (III, 4, 25): cauraṁkāram ākroṣati, svādumi ṣamul (III, 4, 26): svādumkāram bhuṇkte, anyathaivamkathamitthamsu siddhāprayogaś cet (III, 4, 27): anyathākāram, evamkāram, yathātathayor asūyāprativacane (III, 4, 28): yathākāram astu, kiñ tavānena? tiryacy apavarge (III, 4, 60): tiryakkṛtya, tiryakkāram, samāpyety arthaḥ, svāṅge taspratyaye kṛbhuvoh¹ (vgl. III, 4, 61): mukhataḥkṛtya, mukhataḥ kṛtvā, mukhataḥkāram, nādhārthapratyaye cvyarthe (III, 4, 62): nānākṛtya, nānākāram, dvīdhākṛtya, dvīdhākāram. bhvādau kṛṇ karaṇe (I, 949): karati, karate, svādau kṛṇ himsāyām (V, 7): kṛṇoti, kṛṇute. kṛvāpāji (Uṇ. I, 1) ity uṇ: kāruh, kārūh, krgror uc ca (Uṇ. I, 25): Kuruh, Kurūh, kṛṇah katuh (Uṇ. I, 78): kratuh, aṇḍan kṛṣṭbhṛvṛṇal (Uṇ. I, 128): karandah, kṛhṛbhyām eṇuh² (Uṇ. II, 1): kareṇuh, kareṇuh, kṛdādhārā (Uṇ. III, 40) iti kah: karkah, kṛdhūmadibhyah kid (Uṇ. III, 73) iti saran: kṛṣaraḥ, kṛṇa uc ca (Uṇ. IV, 33) itiran: kurīram, kṛṇa udicām kāriṣv¹ (vgl. Uṇ. IV, 128) itiñ: kārih, manin (Uṇ. IV, 144): karma, kṛṇah pāsaḥ (Uṇ. V, 45): karpāsaḥ³, karoter dve ca (vgl. VI, 1, 12, 5): cakram (10)

bhätta Kṣirasvāmyutprekṣitadhātuvṛtttau Kṣiratarāṅgiṇyām tanādigāṇah samṛpūrṇaḥ⁴

om! ḍukriñ dravyavinimaye. vinimayaḥ parivartah. itaḥ saptāniṭaḥ. kryādibhyāḥ śnā (III, 1, 81): kriṇāti, kriṇite, ī haly aghoh (VI, 4, 113), kriṇanti, śnābhastayor āto (VI, 4, 112) lopah, parivyavebhyaḥ kriyas (I, 3, 18) tañ: parikriṇite, krīṇjīnām ṣāv (VI, 1, 48) ātvam: krāpayati, kretā. krayyas tadarthe

¹ so alle Hss. ² KC enuh ³ P addit kṛpeḥ kūḥ: kūrpāsaḥ kañcukam ⁴ P iti Kṣirasvāmyutprekṣita Kṣiratarāṅgiṇyām dhātuvṛtttau tanādir gāṇah

(VI, 1, 82), kreyo 'nyah, karmaṇinir¹ vikriyah (III, 2, 93): somavikrayī², kriya ikan (Uṇ. II, 44): krayikaḥ (1)

prīñ tarpaṇe kāntau ca. kāntir abhilāśah. prīṇāti, prīṇite, dhuñprīñor nuk (VII, 3, 37, 1): prīṇayati. igupadhajñā (III, 1, 135) iti kaḥ: priyah. divādau prīñ prītau (IV, 36): prīyate (2)

śrīñ pāke. śrīṇāti, śrīṇite, śretā; śrītih (3)

mīñ hiṁsāyām. mīnāti, mīnīte, hinuminā (VIII, 4, 15) iti ṣatvam: pramīṇāti, sani mīmā (VII, 4, 54) itis: mītsati, mīnāti-minotidīnām lyapi ca (VI, 1, 50) ity ātvam: pramāpayati, pramāya. mīmīliyām khalacoh pratiṣedhaḥ (*vgl.* VI, 1, 50, 2): īṣan-mayaḥ, pramayaḥ, mītah, uṇādau mīnāter ūraḥ (*vgl.* Uṇ. I, 68): mayūraḥ (4)

siñ bandhane. sināti, sinīte, asaiṣit, stautinyor eva ṣaṇi (VIII, 3, 61) iti niyamāt sisīsatī. svādau (V, 2) sinoti, asyaiva grāsakartṛkasya³ (VIII, 2, 44, 4) sino grāsaḥ³ svayam eva (5)

skuñ āpravaṇe. āpravaṇam uddharapam. sautro 'yam ity ācāryāḥ⁴. stanbhustunbhuskanbhuskubhyah śnuś ca (*vgl.* III, 1, 82): skunāti skunīte, skunoti skunate, skotā (6)

yuñ bandhane. yunāti, yunīte, yotā. adādau yu miśraṇe (II, 23): yauti, yavitā, curādau yu jugupsāyām (X, 170): yāvayate (9)

anudāttāḥ 7

knūñ śabde. ito gṛparyantā (28) viṁśatiḥ setaḥ. knūnāti, knūnīte, knavītā (10)

drūñ himsāyām. drūṇāti, drūṇīte, dravītā. drūtaḥ⁵. svādau (*vgl.* V, 34) drūnoti (11)

pūñ pavane. pavanam śuddhiḥ. pīḍinām hrasvaḥ (VII, 3, 80): punāti, punīte. pūñ vināśe (VIII, 2, 44, 3) niṣṭhānatvam: pūnā yavāḥ, pūto 'nyatra, nirabhyoḥ pūlvor (III, 3, 28) ghañ: niṣpāvo vrīhibhedāḥ. bhvādau pūn pavane (I, 1015): pavate, divādau (?) *vgl.* I, 513) pūyate. potram, pavitram, putraḥ, potaḥ, naptrneṣṭr (Uṇ. II, 96) iti potā ṛtvik (12)

¹ so auch die richtige (hsliche) Lesung der Kāś. ² C māṁsa-vikrayī ³ alle Hss. grāma⁰ und grāmaḥ ⁴ P ācāryaḥ ⁵ PK dravītaḥ (gegen VII, 2, 11)

lūñ chedane. lunāti, lunīte, lavitā, sani neñ (VII, 2, 12): lulūšati, alilavat, lilāvayišati, oñ puyanjy apara (VII, 4, 80) ity abhyāsasyettvam. lvādibhyaś ca¹ (vgl. VIII, 2, 44) iti niṣṭhā-natvam: lūnah, ḥkāralvādibhyaḥ ktin niṣṭhāvat (VIII, 2, 44, 1): lūniḥ, artilūdhv (vgl. III, 2, 184) ititrān²: lavitram, āṇaka lūśīnghi (vgl. Uṇ. III, 83) iti lavāṇakah, lütā, hasimgr (Uṇ. III, 86) iti tan: lotah³, prus̄lvaḥ samabhihāre vun (III, 1, 149): lavakah, nāmansāman (vgl. Uṇ. IV, 150) niti loma, nirabhyoḥ pūlvor (III, 3, 28) ghañ: abhilāvah (13)

stṛñ chādane. stṛṇāti, stṛṇīte, āstaritā āstaritā, vīto vā (VII, 2, 38) itiñ dīrghah, liñsicor ātmanepedešu (VII, 2, 42) veñ: āstariṣiṣta āstirīṣiṣta, āstariṣta āstirīṣta, it sani vā (VII, 2, 41): ātistīrṣati ātistariṣati ātistariṣati, at smṛdītvavaraprattha (VII, 4, 95) iti cañy abhyāsasyāttvam: atastarat. āstīrṇah, stṛṇih, pre stro 'yajñe (III, 3, 32) ghañ: prastārah, yajñe tu prastaro haviṣām, prathane vāv aśabde (III, 3, 33): paṭasya vistārah, ūabde vistārah, chandonāmni ca (III, 3, 34): viṣṭārapaṇktih, vīkṣāsanayor viṣṭarah (VIII, 3, 93), ave tīstror ghañ (III, 3, 120): avastārah. svādau stṛñ (V, 6): vistṛṇoti, vistṛtah, staro vastra-bhedah, starīr (Uṇ. III, 158) meghah śayyā ca: starīm āstiryā (14)

kṛñ himsāyām. kṛṇāti, kṛṇīte. kīrṇah, kīrṇih. kṛñ ity eke (15)

vīñ varane. vṛṇāti, vṛṇīte. vūrnah, vūrnih, vivarah, kīvītīdāribhya unan (vgl. Uṇ. III, 53): Varuṇah. vīñ iti Nandī (16)

dhūñ kampane. dhunāti, dhunīte, svaratisūti (VII, 2, 44) iti veñ: vidhotā vidhavitā, dhūñpriñor nuk (VII, 3, 37, 1): vidhū-nayati, stusudhūñbhyaḥ parasmaipadešu (VII, 2, 72): adhāvit. dhūnah, dhūniḥ. svādau dhūñdhūñau (V, 9): dhūnoti dhunoti, avadhūtah, vidhutah; curādau (X, 292) dhūnayati; tudādau dhū vidhūnane (VI, 105): dhuvati (17)

śṛñ himsāyām. śṛṇāti, śṛṇīte, śīryate, śīrṇah, śīrṇih, śīdīprām hrasvo vā (VII, 4, 12): viśāśaruḥ viśāśruḥ. laṣapata-pada (III, 2, 154) ity ukañ: viśārakah, śīvandyor āruḥ (III, 2, 173): śārārur himsraḥ, uṇādau śārārir ātiḥ³, kiṁjarayoḥ śīrṇah (Uṇ. I, 4): kiṁśārur dhānyaśūkam, śīsvrsnihi (Uṇ. I, 11) ity uh:

¹ so alle Hss. ² P addit chinnalomā ³ vgl. Hem. Dh. IX, 24

śarur himsrali¹, āṇparayoh khaniśṭbhȳāṁ dic ca (Uṇ. I, 34): paraśuh, śṛṇāter hrasvaś ca (Uṇ. I, 125) gaś ca nuṭ ca: śṛṇgam, śṛṇgārah, śiśiram, śaro 'ci (III, 1, 134), śaraṇam, gaṇ śakunau (Uṇ. I, 126): śārṅgah², śṛḍībhaso 'dih (Uṇ. I, 129): śarad, kṛgṛśṛḍībhyo vah (Uṇ. I, 155): Śarvalah, kṛgṛśvṛṇcatibhyah ṣavarac (vgl. Uṇ. II, 123): śarvarī, śṛṣṭbhȳāṁ ū ca (vgl. Uṇ. III, 26): śūrpaḥ, śirah karan (vgl. Uṇ. IV, 3): śarkarā, śṛpṛbhȳāṁ kid (vgl. Uṇ. IV, 27) itiṣan: śirīsam, manin (Uṇ. IV, 144): śarma, śṛpṛvṛñāṁ dve ruk cābhyaśasya (Uṇ. IV, 19): śarśarikā, kṛśṛpṛkaṭi (Uṇ. IV, 30) itiran: śarīram, asun kit (vgl. Uṇ. IV, 193): śirah, kṛgṛśṛpṛkuṭibhidichidibhyaś ca (Uṇ. IV, 142) itin kit: śirīḥ, śirah śakunāv (vgl. Uṇ. IV, 127) in: śarīḥ, śarīkā, ḥor ap (III, 3, 57): śarah, śṛ varṇavāyuniṇteṣu (III, 3, 21, 2) ghañ: śāro varṇo vāyuś ca, nīśāro himānilāpahāṁ vastram: gaur ivākṛtānīśārah prāyena śisire kṛṣah (18)

pṛ pālanapūraṇayoh. pṛṇāti, śṛḍīprām hrasvo vā (VII, 4, 12): nipaparuḥ nipapruḥ. ḥor ap (III, 3, 57): parah, vā dāntaśānta (VII, 2, 27) iti nyantāt pūrṇah pūritaḥ, na dhyākhyā-pṛmūrchipadām (VIII, 2, 57): pūrtah, pūrtih, pūri āpyāyana (IV, 43) ity asmāt pūrṇah, bhrājabhāsa (III, 2, 177) iti kvip: pūḥ, pṛbhidi (Uṇ. I, 24) iti kuḥ: puru bahu, purah kuṣan (Uṇ. IV, 74): puruṣah, artipṛvapi (Uṇ. II, 118) ity usiḥ: paruh parva, dhāpṛvasyajyatiḥhyo nah (Uṇ. III, 6): parṇam, śṛpṛbhȳāṁ kit (vgl. Uṇ. IV, 27): purīsam, pṛkalibhyām (vgl. Uṇ. IV, 75) uṣac: paruṣam, snāmadi (Uṇ. IV, 112) iti vanip: parva. juhotyādau (III, 4) piparti, curādau pṛ pūraṇe (X, 15): pārayati (19)

mṛ himsāyām. mṛṇāti (22)

vṛ bhṛ bharane. vṛṇāti, bhrṇāti. bhṛ bharjane ca, bharjanām pākah (20. 21)

dṛ vidāraṇe³. dṛṇāti, dīrṇah, dīrṇih, vidadaruh vidadruh, at smṛdītvvara (VII, 4, 95) iti vyadadarat. dīṣanijani (Uṇ. I, 3) iti nūṇ: dāruh⁴, kṛgṛśṛḍībhyo vah (Uṇ. I, 155): darvah, śṛḍībhaso 'dih (Uṇ. I, 129): Darado deśah, darad iṣadarthe 'vyayam, tasya dareti prākṛte 'pabhramśah, sa eva kavibhir bhrāntyā prayuktah: daradalitaharidrā (Viddhaśālabh. III, 17) iti; kṛvṛtīdāribhya unan (vgl. Uṇ. III, 53): dāruṇah, vṛḍībhȳāṁ vin (vgl. Uṇ. IV, 53):

¹ P vajram ² P śāraṅgah ³ KC bhaye ⁴ so alle Hss.

darvih, dṛṇāter hrasvaś ca (Uṇ. IV, 183) iti tip: dṛtiḥ, udi dṛṇāter alacau pūrvapadāntalopaś ca (vgl. Uṇ. V, 19): udaram, pharpharikādayaś ca (Uṇ. IV, 20): dardarikam, pacādau (III, 1, 134) darat, darī, pr̄ṣodarādau (VI, 3, 109) dardaro vādyabhāṇḍam, dardurah. ghaṭādau dṛ bhaye (I, 846) darati, darayati; asmād dārayati (23)

jī vayohānau. jṛṇāti. jīrṇah, jīrṇih. divādau (IV, 22) jīryati (24)

nī naye. nṛṇāti; nīrṇah. ghaṭādau (I, 847) narayati, naro 'ci (III, 1, 134), nṛnarayor vṛddhiś ca (IV, 1, 73 Kāś.): nārī (25)

kī himsāyām. kṛṇāti; kīrṇah. tudādau kī vikṣepe (VI, 116): kirati (26)

rī gatau. ṣṇāti, samīrṇah, īryate, aririṣati aririṣati īrṣisati (27)

gī śabde. gr̄ṇāti, gīrṇah, gīrṇih, ujjagāra, agārīt. kīgror uc ca (vgl. Uṇ. I, 25): guruḥ. tudādau gī nigaraṇe (VI, 117): girati (28)

udattāḥ 27

jyā vayohānau. ito navāniṭaḥ. grahijyāvayi (VI, 1, 16) iti saṁprasāraṇam: jināti, saṁprasāraṇasya dīrghaḥ (s. VI, 4, 2), pvađinām hrasvah (VII, 3, 80). jināḥ, jinir iti Durgāḥ, Nandī tv āha: ktini prāpte glājyāhābhyo niḥ (III, 3, 95, 4): jyāniḥ, vijyājvaribhyo nir uṇādau (Uṇ. IV, 48); kavidhau prasāribhyo¹ daḥ: brahmajyāḥ (vgl. III, 2, 3, 1); uṇādau nak (Uṇ. III, 2): Jināḥ, lyapi ca, jyaś ca (VI, 1, 41, 42): prajyāya (29)

vli varāṇe. vlināti, artihrīvli (VII, 3, 36) iti puk: vlepayati (32)

rī gatiresaṇayoh. reṣaṇaṁ himsā. riṇāti, riṇah, repayati. divādau riṇ sravaṇe (IV, 30): rīyate (30)

lī śleṣaṇe. lināti, līnaḥ. divādau (IV, 31) līyate, curādau lī dravikaraṇe (X, 269): ghṛtaṁ vilinayati (31)

vṛt. lvādayaḥ pvađayaś ca vartitāḥ

lvī gatau. lvīnāti (32)

vṛtī varāṇe. vrīṇāti. vrītaḥ, uṇādau vrīhiḥ² (33)

bhrī bharāṇe. bhrīṇāti, bhrītaḥ (34)

¹ so alle Hss. ² vgl. Hem. Uṇ. 710

kṣiś hiṁsāyām. kṣināti, aṇ (III, 3, 104): kṣiyā. svādau (V, 30) kṣipoti, bhvādau (I, 255) kṣayati, tudādau (VI, 114) kṣiyati (35)

jñā avabodhane. jñājanor jā (VII, 3, 79): jānāti, jānīte, anupasargāj jña (I, 3, 76) ubhayam, neha: avajānāsi mām, mūḍha? apahnave jñas (I, 3, 44) taṇ: śatam apajānīte, saṁpratibhyām anādhyāne (I, 3, 46): saṁjānīte, pratijānīte, jñāśrusmṛdṛśām sanas (I, 3, 57) taṇ: jijñāsate, nānor jñāḥ (I, 3, 58): putram anujijñāsat, jño 'vidarthasya karaṇe (II, 3, 51) ṣaṣṭhī: sarpiṣo jānīte, vānyasya saṁyogāder (VI, 4, 68) etvaiḥ: jñeyāt jñāyāt, māraṇatoṣaṇa (I, 849) iti mit: saṁjñāpayaṭati, sanīvantardha (VII, 2, 49) iti vet: jijñāpayaṭati, anītpakṣe āpjñapṛdhām it (VII, 4, 55): jñīpsati. igupadhajñā (III, 1, 135) iti kah: jñāḥ, pre dājñāḥ (III, 2, 6): pathiprajñāḥ, vā dāntaśānta (VII, 2, 27) iti¹ saṁjñāptaḥ, saṁjñāpitaḥ, ātaś copasarge (III, 3, 106): prajñā, jñāyate: jñātir bandhuḥ, jñānaṁ jñātir iti nāsti, prasiddhenāpahṛtatvāt (36) anudāttāḥ 36

bandha bandhane. anudātta udāttet. badhnāti, bādhāna, halah śnaḥ śānaj jhau (III, 1, 83), abhāntsīt, ekāco baśo bhaś jhaṣantasya sdhvoh (VIII, 2, 37). bandhakī, ulūkādau (Uṇ. IV, 41) bandhūkam, śṛsvṛṣnihi (Uṇ. I, 11) iti bandhuḥ, iṣitimimadi (vgl. Uṇ. I, 52) iti kirac: badhiraḥ, bandher bradhībudhi ca (vgl. Uṇ. III, 5) iti naḥ: bradhnaḥ sūryaḥ, budhno mūlam, adhikarane bandho (III, 4, 41) ḡamul: hastabandhaṁ² baddhaḥ, saṁjñāyām (III, 4, 42) ca: kukkuṭībandhaṁ baddhaḥ (37)

vṛṇī saṁbhaktau. ūdāttāḥ. saṁbhaktih saṁsevā. vṛṇīte, varitā varitā, vṝto vā (VII, 2, 38) dīrghaḥ, vivaritā² vivaritā², avṛta avariṣṭa avariṣṭa, vuvūrṣate vivariṣate vivariṣate. jalpabhiṣa (III, 2, 155) iti ṣākan: varākah, vṛṇā enyah (vgl. Uṇ. III, 98): vareṇyah, varvarīkā, grahavṛḍṇiścigamaś ca (III, 3, 58) ap: varah. svādau vṛṇī varane (V, 8): vṛṇoti, vṛṇute (38)

śrantha vimocanaharṣayoh³. ito dvādaśa⁴ setah para-smaipadinaś ca. śrathnāti, śrathitvā śranthitvā, yakciṇoh pratiṣedhe śranthagranthabruñātmanepadākarmakāṇām upasamkhyā-

¹ P addit vijñaptaḥ ² so alle Hss. ³ so K, C⁰ harṣaṇayoh, S⁰ praharṣayoh, P⁰ pratiharṣaṇayoh ⁴ so alle Hss.; lies dvā-viṁśatiḥ

nam (*vgl.* III, 1, 89 Bh.): śrathnīte mālā svayam eva, aśranthiṣṭa, śranthigranthidānbhisvanjīnāṁ (*vgl.* I, 2, 6 Kāś.) liṭah kittvam ettvam copasamkhyāyate: śrethuh. curādau śrantha grantha saṁdarbhe (X, 294) vā nīc: śranthayati śranthati, granthayati granthati, bhvādau śrathi śaithilye, grathi kauṭilye (I, 35. 36): śranthate, granthate (39)

mantha vi洛dane. mathnāti. bhvādau (I, 47) manthati, tathā mathe vi洛dane (I, 901): mathati (40)

grantha saṁdarbhe. saṁdarbho bandhanam. grathnāti; granthanam. śrathnātivad¹ udāhāryam (41)

kuntha śleṣaṇe. kuthnāti. kunthitvā kuthitvā, kutho hastipalyāṇam, kuthā. kuthīti Durgāḥ (42)

mṛda kṣode. mṛdnāti, mṛdyate. mṛt, mṛdas tikan (V, 4, 39): mṛttikā, mṛdamṛda (I, 2, 7) iti ktvā kit: mṛditvā (43)

mṛda sukhane. mṛdnāti; mṛditvā. tudādau (VI, 38) mṛdati, mṛdah, mṛdikāṁ hiraṇyam (44)

gudha roṣe. gudhnāti. gudhitvā, gudher ūmaḥ (Uṇ. V, 2): godhūmaḥ, bhidādau (III, 3, 104) godhā talatrāṇam. divādau gudha pariveṣṭane (IV, 13): gudhyati (45)

kuṣa niṣkarṣe. niṣkarṣo bahiṣkaraṇam. kuṣṇāti, karma-kartari kuṣirajoh prācān śyan parasmaipadam ca (III, 1, 90): kuṣyati pādah svayam eva, nirah kuṣa (VII, 2, 46) id vā: niṣkoṣṭā niṣkoṣṭā, nirakoṣṭit nirakukṣat. iṇ niṣṭhāyām (VII, 2, 47): niṣkuṣitah, mṛdamṛda (I, 2, 7) iti ktvā kit: kuṣitvā, hanikuṣi (Uṇ. II, 2) iti kthan: kuṣtham, uṣikuṣi (Uṇ. II, 4) iti than: koṣṭham udaram, bāhulakāt (III, 3, 1) prakoṣṭho vistṛtakarah, ucikusikuṣibhyah kitān: kuṣitam², pluṣiṣuṣikuṣibhyah kṣiḥ (*vgl.* Uṇ. III, 155): kukṣiḥ, kuṭhikuṣibhyāṁ kākuḥ (*vgl.* Uṇ. III, 77): kuṣākuḥ (46)

kṣubha saṁcalane. kṣubhnāti, kṣubhnāditvāṇ (VIII, 4, 39) ṣatvābhāvah; kṣubdhavānta (VII, 2, 18) iti kṣubdho manthaś cet, kṣubhito 'nyaḥ; akṣobhit. divādau (IV, 129) kṣubhyati, akṣubhat, bhvādau (I, 787) kṣobhate (47)

nabha tubha himsāyām. praṇabhnāti; divādau (IV, 130) nabhyati, dyutādau (I, 788) nabhate. tubhnāti, tubhyati, tobhate (48. 49)

¹ P śranthivad ² *vgl.* Hem. Uṇ. 212

kliśū vibādhane. kliśnāti, kleštā kleśitā. kliśah ktvā-niṣṭhayor (VII, 2, 50) veṭ: kliṣṭvā kliśitvā, kliṣṭah kliśitah. divādau (*vgl.* IV, 52a) kliśyati, kleśah, kīnāśah (50)

aśa bhojane. aśnāti, aśitā. upeyivān anāśvān anūcānaś ca (III, 2, 109) ity anāśvān sādhuḥ, aśitaḥ kartā (VI, 1, 207) ādyudāttah, ghañ (III, 3, 121): samāśā gomataḥ jitāḥ, iṣyaśibhyāṁ takān (Uṇ. III, 148): aṣṭakā, aśipanāyyo ruglukau ca (*vgl.* Uṇ. IV, 137): aśrīḥ. svādāv aśū vyāptau (V, 18): aśnute, tatraiva grahaṇāni (51)

udhrasa uñche. dhrasnāti, dhrastvā dhrasitvā. curādau (X, 202) dhrāsayati (52)

iṣa ābhīkṣṇye. ābhīkṣṇyaiḥ paunaḥpunyam. iṣṇāti. eśitvā, preśitah. divādāv iṣa gatau (IV, 19): anviṣyati, tudādāv iṣu icchāyām (VI, 59): icchatī, iṣṭvā eśitvā, tiṣusaha (*vgl.* VII, 2, 48) ity asyaiva grahaṇam: iṣṭah, ato yasya vibhāṣā (VII, 2, 15) ity asya niṣedho nāsti: preśitah (53)

viṣa viprayoge. viṣṇāti; viṣam. hvādau viṣl vyāptau (III, 13): veveṣti, aviṣat (54)

pruṣa pluṣa snehasecanapūraṇeṣu. pruṣṇāti; pruṣitah, vīprut. pluṣṇāti. bhvādau (I, 735. 736) proṣati, ploṣati, divādau pluṣa dāhe (IV, 8. 107): pluṣyati (55. 56)

puṣa puṣṭau. puṣṇāti, poṣitā. divādau (IV, 73) puṣyati, poṣtā, puṣkaram, puṣkalam, bhvādau (I, 732) poṣati (57)

muṣa steye. muṣṇāti, rudavida (I, 2, 8) iti muṣitvā, mu-muṣiṣati. muṣitaḥ, muṣer dīrghaś ca (Uṇ. II, 42) iti kikan: mūṣikah, mūṣikā, sṛvrbhūṣiṣmuṣibhyah kit (*vgl.* Uṇ. III, 41): muṣko 'ṇḍah phalaṁ [ca] (58)

khava bhūtaprādurbhāve; atikrāntotpattau. khavnāti, chvoh śūḍ (VI, 4, 19) iti khaunātīti sabhyāḥ, khavitā; khauḥ. khaceti Daurgāḥ (59)

heṭha ca; khavārthe. heṭhnāti. bhvādau heṭha vibādhāyām (I, 285): heṭhate (60)

udāttā udāttetaḥ 60

graha upādāne. udāttah svaritet. upādānam svīkārah. grahiṣyāvayi (VI, 1, 16) iti saṃprasāraṇam: gr̄hṇāti, gr̄hṇite, graho 'liṭī dīrghah (VII, 2, 37): grahitā, ciṇvadiṭo dīrgho neṣyate (VII, 2, 37, 3): tvayā grāhiṣyate, agrahit, hmyantakṣaṇa (VII, 2, 5) iti vṛddhir nāsti. rudavida (I, 2, 8) iti kit: gr̄hitvā, jighṛkṣati,

grahāder ḷiniḥ (III, 1, 134): grāhī, vibhāṣā graho (III, 1, 143) ḷah: grāhaḥ, grahaḥ, gehe tu kaḥ (III, 1, 144): gṛham, acprakaraṇe śaktitomaralāṅgala (*vgl.* III, 2, 9, 1) ity ac: śaktigrahaḥ, sūtre ca dhāryarthe (III, 2, 9, 2): sūtragrahaḥ, phalegrahir ātmānbhariś ca (III, 2, 26), padāsvairibhāyā (III, 1, 119) iti kyap: pragṛhyam padam, gṛhyakah pakṣī, grāmagṛhyā senā, Arjuna-gṛhyā devāḥ, grahavṛdr (III, 3, 58) ity ap: nigrāhaḥ, udi graho (III, 3, 35) ghaṇaḥ: udgrāhaḥ, sami muṣṭau (III, 3, 36): saṁgrāho mallasya, ave graho varṣapratibandhe (III, 3, 51) vā: avagrahaḥ, avagrāhaḥ, avagraho hastilalāṭe (*vgl.* Amarak. II, 8, 38), prevaṇijām (III, 3, 52): tulayāḥ pragrāhaḥ, pragrahaḥ, raśmau ca (III, 3, 53): pragrāhaḥ, pragrahaḥ, ākrośe 'vanyor grahaḥ (III, 3, 45): avagrāho ha¹ te vṛṣala bhūyat!, nigrāhaḥ, pre lipsāyām (III, 3, 46): sruvapragrāheṇa carati dvijo bhikṣārthī, parau yajñe (III, 3, 47): uttaraparigrāhaṁ gṛhṇāti, akṣeṣu glahaḥ (III, 3, 70), titutra (VII, 2, 9) ity atra grahāder niṣedhān (VII, 2, 9, 1) nigṛhitih, nāmny ādiśigrahō (III, 4, 58) ḷamul: nāma-grāhaṇa vakti, graher anih (Uṇ. V, 67): grahaṇih pravāhikā (61)

bhaṭṭa Kṣīrasvāmyutprekṣitadhātuvṛttau Kṣīrataraṅgiṇyāṁ kryādigaṇaḥ saṁpūrṇaḥ²

om! vyākhyāteyam navagaṇī kuśakāśāvalambanāt,
curādir adhunārabdho, yatra bhagnā mahārathāḥ.
pāṭhe 'rthe cāgamabhrāmīśāṁ³ mahatām api mohataḥ
na vidmaḥ kiṁ nu jahimaḥ kiṁ vātrādadhmahe⁴ vayam
cura stye. curādibhyo ḷij (III, 1, 25) iti svārthe ḷic;
svaritet syād grahiḥ kryādau, lakṣiś ceṣṭaś curādiṣ

iti lakṣeḥ (X, 5) svaritetvasmaraṇāḥ ḷicaś ca (I, 3, 74) iti kartrabhiprāye kriyāphale tañ nāsti. Candras tv atrāpy ubhaya-paditvam āmnāsit, ḷijvikalpañ ca. corayati, pratyayāntād (s. III, 1, 35) ām: corayāñcakāra, acūcurat, corayantaṁ prauktavān iti nyantād api ḷicy acūcurad ity eva, kvi-lug-upadhātva-cañparanirhrāsa - kutvesūpasamīkhyānam (I, 1, 58, 2) iti sthānivattvaniṣedhāḥ ḷau ḷilope 'glopitvābhāvān nāglopiśāsvṛditām (VII, 4, 2) iti ḷau cañy upadhāyā (VII, 4, 1) hrasvaniṣedho nāsti. pacādau (III, 1, 134) coraṭ, corī, prajñāditvāc (V, 4, 38)

¹ so alle Hss. ² P iti śrīKṣīrataraṅgiṇyāṁ dhātuvṛttau
kryādir gaṇaḥ saṁpūrṇaḥ ³ P vāgama⁰ ⁴ PC⁰ dadmahe

caurah, chattrādipāṭhāṇ (IV, 4, 62) नो वा, ने 'प्य अकृताम् क्वाचिद् इति cauri, tāpasī; bhidāditvāc (III, 3, 104) curā, न्यासाश्रन्थो yuc (III, 3, 107): coraṇā, er aj (III, 3, 56) अयांतानाम् (s. I, 187) इति ghañ (III, 3, 18, 19) pratiprasūyate: coraḥ (1)

citi smṛtyām. cintayati. cintipūji (III, 3, 105) ity आः cintā. iditpāṭhād anityanyaṇtāś curādaya iti jñāpyate, anyathā निलोपस्य स्थानिवत्तवाद् अनिदिताम् हला upadhāyāḥ क्षिति (VI, 4, 24) इति nalopasyāprasaṅgāc cintyādayo numanuṣaktā eva paṭhyeran; lakṣyāc cāṇyatyatvāम् नियातविशयाम् yathā:

mahīpativacah¹ śrutvā jughuṣuh Pusyamānavāḥ
(vgl. VII, 2, 23 Bh.) (2)

yatri saṁkocane. niyantrayati; yantraṇā (3)

sphuḍi parihāse. sphuṇḍayati. sphuṭīti Durgāḥ: sphuṇṭayati, sphuḍi parighāta iti eke (4)

lakṣa darśanāñkanayoḥ. अकानाम् cihnām. lakṣiś² ceṣṭāś² curādiṣv iti smṛteḥ svaritet: lakṣayate, lakṣayati. lakṣaṇā, lakṣaṇam, lakṣer muṭ ca (Un. III, 160) itih: Lakṣmīḥ. śama lakṣa ālocana (X, 156, 157) ity आ कुस्माद् अत्मनेपदार्थहाः (X, 135) pāṭhāḥ: lakṣayate (5)

kudri anṛtabhāṣaṇe. kundrayati. gādiḥ Pārāyaṇe: guṇdrā bhadramustā. ṛḍid ity eke (6)

laṭa upasevāyām. lāḍayati, upalālayati putram. lālanā. nānye mito 'hetau ca (vgl. X, 87) iti mittvāम् nāsti, bhvādau laṭa vilāse (I, 381) tv anekārthatvāj jihvonmanthanayor laṭir (I, 852) iti mit: laṭayati (7)

midi snehane. mindayati; mindaḥ kuṣṭhī. mideti Kauśikah: medayati (8)

olaḍi utkṣepe³. olaṇḍayati bhāram; olaṇḍitaḥ. tathā laṇḍir iti smaraṇād ottvāम् nāsti. anye tv anityaṇyantatvāṁ niṣṭhānatvārtham (VIII, 2, 45) o ity anubandham āhuḥ: laṇḍnah. Daurgās tu kte laṇḍinah ity udājahrūḥ, tac ca pāpāt pāpiyah, avyavahitasya natvāt; anyathā vinnādivad vidiṭādau natvām syāt. Cāndrā landim apy āhuḥ: avalandayaty uṣṭram. itthām lakṣaṇam alakṣayatām andhakukkuṭīnyāyena lakṣyam anusaratām kiyad iva ruṣyāmaḥ kiyad iva⁴ tuṣyāmaḥ? (9)

¹ so alle Hss. ² KC lakṣir ekaś ³ P utkṣepaṇe ⁴ KC
vā f. iva

jala apavāraṇe. jālayati. jālakah, jālam. lajeti Nandī: lājayati, lājāḥ, Cāndrā ubhayam apy etan neṣuh, jala ghātye (I, 886), laja lāji (I, 257) ity ābhyaṁ siddheḥ. jvalādau jala ghātye (I, 886): jalati, jālam, jalām (10)

pīḍa gahane. gahanām bādhā. pīḍayati. ktinām bādhitvā yuci prāpte (III, 3, 94. 107) bhidādītvāt (III, 3, 104) pīḍā, bhrājabhāsabhbhāśadīpa (VII, 4, 3) ity apipīḍat apipīḍat. pīḍa avagāhana iti Durgāḥ: tilapīḍakāḥ (11)

naṭa avasyandane. avasyandanaṁ bhrāṁśanam. nāṭa-krāthapiśām (II, 3, 56) iti caurasyonnāṭayati; nāṭakah. bhvādau ghaṭādau naṭa natau (I, 818): naṭayati śākhām, naṭa nr̄tau (I, 332): naṭati, nāṭayati. naḍeti Nandī: naḍah, nāḍī, praṇālah, praṇālī (12)

śratha pratiharṣe. ā dhṛṣād vā (X, 264) ity atra śratha himsāyām (X, 280) iti siddhiḥ, iha pāṭhād rūpānyatvam: śrā-thayate. Nandī krathety āha: krāthapiśām (II, 3, 56) iti caura-syotkrāthayati (13)

bādha saṁyamane. bādhayati, abībadhat. bhvādau bādhṛ roṭane (I, 5): bādhate, ababādhat. bandheti Cāndrāḥ: bandhayati, bandhati. kryādau (IX, 37) badhnāti (14)

pīḍ pūraṇe. pārayati, pāryate. anupasargāl limpavinda (III, 1, 138) iti śah: pārayaḥ. hvādau (III, 4) piparti, kryādau (IX, 19) pr̄nāti. pīḍ iti Durgāḥ: pāraḥ (15)

ūrja balaprāṇanayoh. prāṇanām jīvanam. ūrjayati. ūrjanam, ūrjasvini prāpte bhrājabhāsa (III, 2, 177) iti kvip: ūrk, ūrjasvin (V, 2, 114) niti nipātanād asanto 'py asti (16)

varṇa varṇane. varṇayāti (18)

pakṣa parigraha ity eke. pakṣayati (17)

cūrṇa preraṇe. preraṇām dalanam. cūrṇayati. cūrṇa peṣāṇa¹ iti Candraḥ (18)

partha prakṣepaṇe. parthayati. pṛthety eke (20)

sāṁba sāṁbandhe. sāmbayati; Sāṁbah. Candraḥ śambety āha: śambalam (21)

bhakṣa adane. bhakṣayati. śilikāmibhakṣyācaribhyo ṣalī (III, 2, 1, 7): māṁsabhadhā, bhakṣater ghañ (III, 3, 18. 19): bhakṣaḥ (22)

¹ KC saṁpeṣāṇa

kuṭṭa chedanakutsanayoh. kuṭṭayati. kuṭṭanī, jalpabhiṣakutṭa (III, 2, 155) iti śākan: kuṭṭakah, ikṣukutṭakah (23)

cuṭṭa alpibhāve. cuṭṭayati. puṭṭety eke, Daurgā dvāv api peṭhuh, Candro naikam api (24)

sutṭa anādare. sutṭayati. CandraDurgau ṣopadeśān sutṭādīn manyete: suṣuttayiṣati. aṭṭeti ca Durgah: aṭṭayati. aṭṭo mañcaḥ, attam siddham annam (26. 25)

luṇṭha steye. luṇṭhayati, jalpabhikṣa (vgl. III, 2, 155) iti luṇṭakah. bhvāder luṭi (I, 350) ityādidarśanāl luṇṭety eke (27)

śaṭha śvaṭha asaṁskāragatyoh. śaṭhayati, śvāṭhayati. bhvādau śaṭha kaitave (I, 363), asmāc chaṭhah. śvaṭhitī Daurgāḥ: śvaṇṭhayati (28. 29)

tuji piji luji himsābalādānaniketaneṣu. niketanam āvasathah. tuñjayati, tuñjah. piñjayati, luñjayati. paṭapuṭādāv ā svadah sakarmakād iti sakarmakārtham arthabhedārthaṁ vaiśām pāṭhah (X, 215. 217. 218), rūpabhedārthaṁ vā: tuñjayate. bhvādau tuñjati (I, 264). piji: piñjalah (30. 31)

pisa gatau. pesayati. bhvādau (I, 751) pesati (32)

sāntva sāmaprayoge. sāntvayati. sāma sāntveti Candraḥ: sāmayati. sāntvam, uṇādau nāmansāman (vgl. Uṇ. IV, 150 und 152) (33)

śvalka¹ valka paribhāṣaṇe. śvalkayati¹. valkayati; valkalam, valkas tarutvak (34. 35)

sniṭa snehane. sneṭayati. smiṭety eke (37)

sphiṭa anādare. spheṭayati. spheṭakah, saṁspheṭas tumulayuddham (36)

śliṣa śleṣaṇe. śleṣayati. bhvādau (I, 734) śleṣati, divādau (IV, 77) śliṣyati (38)

pathi gatau. paripanthayati. paripūrvo vairivācakah (39)

picca kuṭṭane. piccayati. picuh² karpāsas tūlam ca, picavyah (40)

chada samvaraṇe. chādayati mukham; chadir ūrjane (I, 851) mit: chadayati, ā dhṛṣād veti chada apavāraṇe (vgl. X, 290): chādayati, chadati, rūpānyatvārtham veha pāṭhalī: chādayate. vā dāntaśānta (VII, 2, 27) iti cchannah, chāditah, chāder ghe 'dvyupasargasya (VI, 4, 96) iti hrasvah: pracchadah,

¹ P śulka, śulkayati und addit śulkam ² vgl. Hem. Dh. X, 12

uraśchadaḥ, puṇsi saṃjñāyām ghaḥ prāyeṇa (III, 3, 118), neha: saṃpracchādaḥ, ismanrankvipsu ca (*vgl.* VI, 4, 97) iti hrasvah: chadis¹, arcisuci (Uṇ. II, 109) itīś, chadma, chatram, gr̥ha-
cchat (41)

śraṇa dāne. śrāṇayati. viśrāṇanam, yuci prāpte cintipūji (III, 3, 105) iti cakārād an iṣyate kutsāvat: śrāṇā, yā bhikṣave
diyate. hetau ghaṭāditvāc (I, 835) śraṇayati (42)

taḍa āghāte. tāḍayati. tāḍer ṇiluk ca (Uṇ. I, 100): taḍit,
alikādau (Uṇ. IV, 25) tintidikam, pinākādayaś ca (Uṇ. IV, 15)
iti taḍākah; Tāḍakā. taṭety eke: tāṭa taḍaya Tāṭakām, taṭā-
kah (43)

khaḍa khaḍi bhe de. khāḍayati, khaṇḍayati. kaḍity eke:
kaṇḍayati (44)

guḍi rakṣaṇe. gundayati. kuḍity eke, ata eva kuḍi dāhe
(I, 289) kuḍi vaikalya (I, 345) iti ca siddhe Candro nainam
adhyaiṣṭa (45)

guṭhi veṣṭane. gunṭhayati. gunṭhanā, gunṭhitam (46)

kuṇḍi khaṇḍane. khunḍayati; khunḍitah (47)

vaḍi vibhājane. vaṇḍayati; vaṇḍah. tānta ity eke:
vanṭayati. bhvādau (I, 351) vanṭati (48)

caḍi kope. caṇḍayati. caṇḍah, Caṇḍā, Caṇḍī. bhvādau
(I, 298) caṇḍate, caṇḍalah (48 a)

maḍi bhūṣayām. maṇḍayati. maṇḍanā, maṇḍanam,
maṇḍa erāṇḍah. bhvādau (I, 291) maṇḍate. etāṁś² Candro
naicchat, tac cāsat; kuḍikaḍicādīvadīmaḍibhaḍināṁ hy anitya-
nyantatvān nyāyyavikaraṇe siddhe ātmanepadam nu kutaḥ
syāt? (49)

bhaḍi kalyāṇe. bhaṇḍayati; bhaṇḍanā. bhvādau bhaḍi
paribhāṣane (I, 292): bhaṇḍate, bhaṇḍah (50)

charda vamane. chardayati. arcisuci (Uṇ. II, 109) itīś:
chardih; idanto 'pi (51)

pusta busta ādarānādarayoḥ. pustayati; pustakah,
pustam lekhakarma. bustayati; bustih śaṣkuli. pusta³ vandana
iti Candraḥ (*vgl.* Candra-Dh. X, 35) (52)

cuda saṁcodane. saṁcodanam preraṇam. codayati.
codanā, codyam (53)

¹ s. I, 767 ² P etāṁ ³ K busta

ṇakka¹ dhakka nāśane (54. 55)

cakka cukka vyathane. cakkayati; cakkalakam. cukkayati; cukkam. cikketi ca Kauśikah: cikkasam̄ yavapiṣṭam, cikkasam̄ sasneham (56)

kṣala śaucakarmanī. kṣālayati (57)

tala pratiṣṭhāyām. tālayati, uttālayati. tālah, ke (VII, 4, 13) tālikā, tālī. anityanyaṇyatvat talati, talam (58)

tula unmāne. tolayati. tolānā, cintipūji (III, 3, 105) iti cakārāt tulā. tulayatity aṇicpakṣe kāntāt (III, 1, 135) tula-sabdān ḡic (X, 392) (59)

dula utkṣepe. dolayati. dolā, dolitah, āndolitah. āndolayati, preñkholayati, vījayaty ete lokāt (60)

pula samucchrāye². polayati. bhvādau (I, 894) tudādau ca pula mahattve: polati, pulati. asmād eva prākṛte 'rthe ḡici siddhe Candro nainam adhyaiṣṭa (61)

bula nimajjane. bolayati. bolitam, bolah, bolanam (62)

mūla rohaṇe. mūlayati. mūlam, mūlih. muleti Nandī: molayati (63)

kala kila pila kṣepe. gāḥ kālayati; kālah. kathādau kala saṅkhyāne (X, 319): saṅkalayati, kalaḥ, bhvādau (I, 526) kalate. kelayati, keliḥ. tudādau kila śvaityakriḍanayoḥ (VI, 61): kilati. pelayati; pelam, bhāvakarmanor aṇicpakṣe pilyate, pelṛ gatāv (I, 574) ity asmāt pelyata iti Candraḥ (64. 65)

bila bhedane. belayati. bilam, bilvah, bilmam. tudādau (VI, 67) bilati. bhileti Kauśikah: bhelayati; bhelaḥ, bhilmam (66)

tila snehane. telayati. tilāḥ³, tilakam. tudādau (VI, 62) tilati (67)

calā bhṛtau. cālayati. bhvādau (I, 850) kampane mit: calayati, tudādau (VI, 64) calā vilasane: calati (68)

pala rakṣaṇe. pālayati. palam, palalam̄ tilakalkam̄ kravyam̄ ca, palālam. pāleti Candraḥ (Ca. Dh. X, 50): pāli (69)

lūṣa himsāyām. lūṣayati; lūṣitah (70)

śulba māne. śulbayati. śulbasam̄ rajjuḥ⁴. śūrpa māna iti Candraḥ (71)

¹ so alle Hss. ² P addit dāhe caike ³ P tilah ⁴ P tāmrarajah

chuṭa chedane¹. ācchoṭayati; choṭikā yucchā, choṭanam. tudādau (VI, 84) chuṭati. cuṭeti Candraḥ (Ca. Dh. X, 52), muṭeti Durgaḥ (72)

puṭa saṁcūrṇane. poṭayati; poṭā strīpuṁsalakṣaṇā. bhāsārtho 'pi (X, 213). tudādau puṭa saṁśleṣaṇe (VI, 74): puṭati, puṭah, puṭam (73)

pasi nāśane. paṁsayati. arjidṛsi (Uṇ. I, 28) ity ur dīrghaś ca: pāṁsuḥ (74)

bhadī kalyāṇa iti Durgaḥ. [bhandayati] (74 a)

vaja mārgasamāskāragat�oh; mārgasamāskāre gatau ca. mārgagatau samāskāragatau cety eke, dvau dhātū ity anye. vajayati. vrajeti Candraḥ, ata eva bhvādinā (I, 272) siddher nāpāthīt. mārgayati, mārgah. vaja mārgaṇasamāskāra iti Durgaḥ (75)

śulka sarjane. śulkayati. śulba² asarjana² ity eke (76)

chapi gatyām. champayati (77)

kṣapi kṣāntyām. kṣampayati (78)

kṣaji kṛcchrajīvane. kṣañjayati. ghaṭādau kṣaji gati-dānayoh (I, 806) (79)

svarta gatyām ca. cakārāt kṛcchrajīvane ca. svartayati. gatyām ity asat, svartaśabdasyaivaṁbhavāt. ṣopadeśa iti Nandī: siśvartayiṣati. śvabhra gatau ceti Daurgāḥ: śvabhrayati; śvabhram (80)

jñāpa māraṇatoṣaṇaniśāneṣu mic ca. ghaṭāditvāt (I, 849) siddhe svārthanijarthaḥ pāṭhah, kartrabhiprāyakriyā-phala (s. I, 3, 72) iti parasmaipadaṁ yathā syāt, niyamārthanā vā: jñāpa-yamādivarjam nānye svārthaṇyantā mita iti. yamādī-nām mittvam avaśyaṁ väcyam, jñāpes tu saukaryārtham anuvāda ity eke. samjñapayati paśum, vijñapayati gurum, prajñapayati śastram. ājñaptah ājñapitah (VII, 2, 27), vijñapya gurum, prajñāpya dharmam, ājñāpya bhṛtyam iti yathākathaṁcit toṣaṇe, evaṁ jijñapayiṣati jñipsati. bodhane 'py anekārthatvatvān mittvam ity eke, jñaptijñānayor ekārthatvatvāt (81)

yama pariveṣaṇe. yamayati. yama ceti Durgaḥ, cakāraḥ kilāsyaiwa mittvam ākraṣṭum, camādīnām mā bhūd iti; yama

¹ P choṭane ² P śulka asaṁsarjana

cameti Candraḥ Pārāyaṇe¹, ata eva na kamyamicamām, yamo 'pariveṣaṇa (I, 869. 871) iti ca virodhān nādhyagīṣṭa, ihāpi yamo 'pariveṣaṇa ity eke paṭhanti (82)

caha kalkane. cahayati. capeti Candraḥ (83)

raha tyāga ity eke, tan na, kathādinā (X, 312) siddheḥ (84)

bala prāṇaṇe. balayati. bhvādau (I, 893) balati (85)

ciñ caye. cayayati. iti pramāṇavattvād adhyāyānām. cisphuror ṣāv (VI, 1, 54) āttvāṁ mittve kiṁkṛtaṁ syāt? etad-antāṁ mittvānuvṛtteḥ: capayati. nīttvam anityaṇyantatve liṅgam: cayate, cayati. svādau (V, 5) cinoti, minute, hetau cāyayati (86)

nānye mito 'hetau ca. anye jñapādipaṇcakāt syamaśamaghaṭanaṭaśraṇādayo 'hetau caurādike ḥici na mitsamjñāḥ: niśāmayate (X, 156), udghāṭayati (X, 183). etac Candro nai-cchat, ghaṭādīnāṁ ceṣṭādau mittvāt, yojanādāv aprasaṅgāt: jhaṭiti ghaṭayati vidhir abhimatam² abhimukhibhūtaḥ

ghaṭṭa calane. ghaṭṭayati. ghaṭṭanā, ghaṭṭo nad�a-vataraṇasthānam, araghāṭṭaḥ (87)

khaṭṭa saṁvaraṇe. khaṭṭayati mukham (89)³

satṭa hiṁsāyām. satṭayati; satṭakah (90)

vyaya kṣaye. vyāyayati. Candro vyeñā (I, 1056) siddhim manyate. vyapa vyayeti Kauśikāḥ, vyudi vyayeti Nandī: pravyundayati (96)

pūla saṁghāte. pūlayati; pūlā. pūrṇety eke (94)

pumṣa abhimardane. utpumṣayati (95)

musta saṁghāte. [mustayati] (88)

taki bandhane. ṭaṅkayati. ṭaṅkanā, ṭaṅkanam, ṭaṅkaḥ, viṭaṅkaḥ (97)⁴

dhūṣa kāntikaraṇe. dhūṣayati. tālavyānta ity eke, dantyānta iti Daurgāḥ: dhūṣarah (98)

kīṭa varāṇe⁵. kīṭayati; kīṭaḥ (99)

cūpa saṁkocane. cūpayati. cūrṇety eke, tūṇeti Candraḥ: tūṇīraḥ (100)

pūja pūjāyām. pūjayati. cintipūji (III, 3, 105) iti pūjā, pūjyam, rājñām pūjitaḥ (101)

¹ P Pārāyaṇavyākhyānāt ² P om. ³ 88 nach 95 ⁴ 96

vor 94 ⁵ so alle Hss.

arka stavane. arkayati. tapana ity eke (102)
 śuṭha ālasye. śoṭhayati. śaṭhety eke (103)
 śuṭhi śoṣaṇe. śuṇṭhayati; śuṇṭhi viśvā. Candro bhvādinā¹ (I, 367) sādhayati (104)
 juḍa preraṇe. joḍayati (105)
 gaja marca¹ mārja śabdārthāḥ. gājayati; bhvādau (I, 265) gajati. marcayati¹. mārjayati; mārjitā (106. 107)
 ghṛ srāvane. ghārayati. bhvādau (I, 985) gharati, hvādau (III, 14) jigharti. ghṛ sr̄ āvaraṇa iti pūrve peṭhuḥ, ghara srāvana iti Durgah (108)
 paci vistāravacane. prapañcayati; prapañcaḥ. bhvādau paci vyaktikaraṇe (I, 187): pañcate, pañcikā, vipañcī, pañkaḥ (109)
 tija niśāne. tejayati; tejanā, tejanī. bhvādau (I, 1020) kṣamāyām san: titikṣate, niśāne tejata ity āhuḥ (110)
 kṛta samśabdane. samśabdanam udghoṣaḥ. kīrtayati, ūtiyūti (III, 3, 97) iti kīrtih (111)
 vardha chedanapūraṇayoḥ. vardhayati. bhvādau (I, 796) vardhate (112)
 kupi chādane. kumpayati, cintipūji (vgl. III, 3, 105) iti kumpā. kubiti Kauśikāḥ: kumbā sugahanā vṛtih (Amarak. II, 7, 18) (113)
 lubi tubi ardane. lumbayati; pravālaphalalumbibhiḥ. tumbayati; tumbī, tumbakaḥ. tupīti Daurgāḥ, Cāndre trayo 'pi bhvādau siddhāḥ (114. 115)
 hlapa vyaktāyām vāci (116)
 cuṭa chedane. cotayati. tudādau (VI, 84) cuṭati. cuṭiti Nandī: cuṇṭayati, cuḍiti Durgah² (117)
 ila preraṇe. elayati. bhvādāv (?) vgl. VI, 65): elati (119)
 mrakṣa mlecchane. mrakṣayati (120)
 mlecha avyaktāyām vāci. mlecchayati. bhvādau (I, 220) mlecchati. mrakṣa roṣe, mlecha avyakte śabda (vgl. Candra-Dh. I, 217. 53) iti siddhe Candra etau naicchat, bahulam etan nidaśanam (X, 392) iti sarve curādau pāṭhyā iti Cāndro³ 'bhi-prāyah³ (121)

¹ P marja und marjayati; vgl. I, 1, 47, 3 ² P kehrt um: cuḍiti Nandī: cuṇṭayati, cuṭiti Durgah ³ P Candrabhiprāyah

brīsa barha hiṁsāyām. brīsayati; brūsety eke. barha-yaty arim; bhvādau barha prādhānye (I, 669): barhate grāmyah (122. 123)

garda śabde. gardayati. bhvādau (I, 58) gardati. garjety eke (124)

gardha abhikāṅkṣāyām. gardhayati. divādau (IV, 136) gr̄dhyati (125)

gurda pūrvaniketane. pūrvaniketanam ādyanivāsaḥ. Pārāyaṇe dvau dhātū: gurdhayati¹, pūrvayati. bhvādau pūrva pūrane (I, 607): pūrvati (126. 127)

jasi rakṣaṇe, dahi² ca. jaṁsayati, daṁhayati³ (128. 128 a)

īda stutau. īdayati. adādāv (II, 9) ītte (129)

jasu hiṁsāyām. jāsiniprahaṇa (II, 3, 56) iti ṣaṣṭhī: caurasyojjāsayati. divādau (IV, 102) jasyati (130)

piḍi saṁghāte. piṇḍayati. bhvādau (I, 293) piṇḍate; piṇḍah, piṇḍī. paḍity eke: paṇḍayati; paṇḍitah, paṇḍā. bhvādau (I, 301) paṇḍate (131)

ruṭa roṣe. roṭayati; grāmaroṭah. ruṣety enāṁ Candro matvā bhvādidivādibhyām (I, 724. IV, 120) siddhim āha. ruṭa upaghāte, ruṭhety eke (132)

dapi ḍipi saṁghāte. ḍampayati, ḍimpayati. ḍabhi ḍibhīti Daurgāḥ: ḍambhayati, Dambhaḥ; ḍimbhayati, ḍimbhāḥ (138)

dabha dibhi vipa ṭipa ḍipa stipa kṣepe. dābhayati, dimbhayati. dabhitī Nandi: dambhayati. vepayati, ṭepayati, depayati, stepayati. ḍabi ḍibitī Candraḥ: viḍambayati, āḍam-barah; ḍimbayati, ḍimbāṁ ūastrakalahāḥ (133)

stūpa samucchrāye. stūpayati. divādau (IV, 127) stūpyati. Candraḥ (? vgl. Ca. Dh. IV, 70) ṣopadeśam āha: tuṣṭūpayiṣati (134)

stūpānte paryat̄take trivimśe sūtraśate dvicatvārimśam dhātuśatam, āditah 1677³

¹ so alle Hss. ² P dabhi und dambhayati, aber vgl. Hem. Dh. X, 142 ³ so (in Ziffern) KC; Lücke in P. Die Klassen I—IX enthalten nach Kṣ.'s Zählung 1505 Wurzeln. Da die für die zehnte Klasse genannten Zahlen (123 Sūtra's, 142 Wurzeln) fast genau stimmen, so ist 1677 wohl für 1647 verschrieben

ā kusmād ātmanepadī. kusmanāmno vā (X, 171) iti vakṣyati, ā etasmād itaḥ param ātmanepadī gaṇaḥ, yo yo dhātur vā. abhividhāv ān (s. I, 4, 89 Kāś. und II, 1, 13), maryādā-yām hi prāk kusmād iti brūyāt¹

cita saṁcetane. cetayate. bhvādau citī saṁjñāne (I, 39): cetati (135)

dāśr dāne. dāśayate. bhvādau (I, 931) dāsatī, dāśate (135 a)

daśi daṁśane. daṁśayate. bhāsārthaḥ (X, 224): daṁśayati, bhvādau danśa daśane (I, 1038): daśatī (136)

dasi darśanadaṁśanayoh. daṁśayate; daṁśitah. bhāsārthaḥ (X, 246): daṁśayati (137)

tatri kuṭumbadhāraṇe. kuṭumbam parivārah, upalakṣapām caitat. tantrayate. tantraṁ, svatantrah, avitṛṣṭtantribhya iḥ (Uṇ. III, 158): tantrih, aca iḥ (Uṇ. IV, 138): tantrih, tandrā tandrīti prśodarāditvāt (VI, 3, 109). dvau dhātū matvā Cāndrāḥ kuṭumbayata ity apy udāharanti² (139)³

matri guptabhāṣaṇe. mantrayate; mantraḥ (140)

spaśa grahaṇasamśleṣaṇayoh. spāśayate, atsmṛdṛtvvara (VII, 4, 95) ity apaspasat. vā dānta (VII, 2, 27) iti spaṣṭah spāśitah. bhvādau spaśa bādhane (vgl. I, 936): spaṣṭati; spaśaś carah (141)

bhartsa tarja saṁtarjane. bhartsayate, [tarjayate]. lakṣye bhartsayati tarjayatīti dṛṣyate, evam niśāmayati, bhālayati, koṭayati, vañcayati, nivedayatītyādi, ata eva curādibhūtān svarānvitān nākarot. bhvādau tarja bhartsane (I, 245): tarjati (143. 142)

basta gandha ardane. bastayate; bastah, bastih. gandhayate; gandhaḥ, gandharvo ghoṭakah (144. 145)

kiṣka himsāyām. kiṣkayate. kiṣkur haste vitastau ca (Amarak. III, 3, 7), Kiṣkindhā. hiṣketi Durgāḥ, hiṣkitam lakṣyate. bhvādau (I, 914) hikkati (146)

niṣka parimāṇe. niṣkayate; niṣkah (147)

lala ipsāyām. lālayate . . . kum lālayate: kulālah. bhvādau laḍa vilāse (I, 381): laḍati (148)

kūṇa saṁkocane. mukham vikūṇayate (149)

¹ P sūtrayet ² P udājahruḥ; vgl. Ca. Dh. X, 65 ³ 138 s. vor 133. Von hier an Lücke in K und C bis mit 189

tūṇa pūraṇe. tūṇayate. tūṇah, tūṇīrah. tūleti Candraḥ (150)
bhrūṇa āśāyām. bhrūṇayate. bhrūṇo garbhah. āśāṅkā-
yām ity eke (151)

śāṭha ślāghāyām. śāṭhayate; śāṭhah. śāṭeti Nandī, śaleti
Kauśikah (152)

yakṣa pūjāyām. yakṣayate. Yakṣah, manin (Uṇ. IV,
150 K.); yakṣmā (153)

syama vitarke. syāmayate. bhvādau syamu svana (I, 878)
iti mit: syamati, syamayati (154)

gūrī udyame. udgūrayate; āgūrapā. tudādau guri udyame
(VI, 103): udgurate, apaguro namuli (VI, 1, 53) ity asāv āttvaṁ
vā: apagāram, apagoram (155)

śama lakṣa ālocane. niśāmayate; vā dāntaśānta (VII,
2, 27) iti śāntah, anālocane niśāmitah. divādau (IV, 92) śāmyati,
śamo 'darśana (I, 870) iti mittvam: śāmayati rogam. lakṣayate
lakṣapam, lakṣate. anyatra (X, 5) lakṣayati ghaṭam (156. 157)

kutsa avakṣepaṇe. kutsayate. kutsanā, cintipūji (III,
3, 105) iti kutsā (158)

truṭa chedane. troṭayate rajjum. tudādau (VI, 82) tru-
tyati, vā bhrāśa (III, 1, 70) iti truṭati. truḍety eke: uttroḍayate
trṇam (159)

gala srāvane. gālayate, udgālayate. bhvādau (I, 579)
galati (160)

bhala ābhāṇḍane. ābhāṇḍanam nirūpaṇam. nibhāla-
yate (161)

kuṭa pratāpane. koṭayate. tudādau (VI, 73) kauṭilye:
kuṭati. truṭeti Candraḥ, ata eva ca truṭa chedana (159) ity
anenaiva siddham. kūṭa āpradāna iti Durgah (162)

vancu pralambhane. pralambhanam mithyāphalākhyā-
nam. evamādinām anubandhaḥ pratyabhijñānārtham, sa evāyam
arthāntare curādir iti. grdhivañcyoh pralambhane (I, 3, 69) tañ:
vañcayate bālam, anyatrāhiñ vañcayati. bhvādau vancu gatau
(vgl. I, 204): vañcati (163)

vṛṣa śaktibandhane. śaktibandhanam prajanāśāmarthyam.
varṣayate varṣadharah. bhvādau vṛṣu secane (I, 738): [varṣati].
tavargacaturthādiḥ sāmarthyadhāraṇārtha ity eke: dharṣayate
'rim (164)

mada tṛptiśodhane. śodhanam sampattiḥ. tṛptiyoga iti Nandī. mādayate. divādau madī harṣe (IV, 99): mādyati, ghaṭādau madī harṣaglapanayoh (I, 853): madayati (165)

divu parikūjane. devayate gantri. divādau (IV, 1) divyati, bhvādau devane (*vgl.* I, 529) paridevate (166)

gṝ vijñāne. gārayate. tudādau nigaraṇe (VI, 117): nigrati, kryādau śabde (IX, 28): gr̄nāti. kṝ vijñāna iti Candraḥ (167)

vida cetanākhyānavivādeṣu. vedayate sukham, āvedayate kathām, pravedayate vādinam. adādau (II, 55) vetti, divādau (IV, 62) vidyate, tudādau (VI, 138) vindati, vindate, rudhādau (VII, 13) vintte (168)

mana stambhe. stambho garvah. mānayate vr̄salah. pakṣe manatiti Candraḥ. divādau (IV, 67) manyate, tanādau (VIII, 9) manute (169)

yu jugupsāyām. yāvayate brāhmaṇān jālmah; yāvyam. adādau miśraṇe (II, 23) yauti, kryādau bandhane (IX, 9) yunāti. yuju kutsāyām ity eke: yojayate (170)

kusmanāmno vā. kusmam iti dṛṣṭam, kusmety asmān nāmnah prātipadikāṇ nij vā bhavati. yadvā¹: kusmam iti prakṛtyantaram dṛṣṭam, kupūrvāt smayateḥ (I, 996) parikhādivad anyeṣv api dṛṣyata (III, 2, 101) iti ḍapratyayah: kusmayate, kusmayati. nanu smiñah kupūrvāt kusmayata iti siddham, ku-smāc ca nāmnah sarvaprātipadikebhyaḥ kvipi (III, 1, 11 Bh.) kusmatiti setsyati, tat kimartham kusmanāmno vety ucyate? iti codayitvā pariharati: kusmayatir akārita iti. kor nāmnā saha nityasamāso 'sti (II, 2, 18), na tu kutsitaṁ smayata iti tiñā upapadam atiñ (II, 2, 19) iti, tataś ca smayate ku ity api prayogāniyamah syāt, sa ca neṣyate. athānyante 'pi prakṛtyantare bhāṣāyām etad rūpam bhavet, kena nivāryata ity āha: upasargasya bāhyatvam iṣyate, prakusmayate, vikusmayata iti . . . te prāg dhātor (I, 4, 80) iti kusmayata ity upasargasya bāhyatvam syāt, kur evopasarga ity apavyākhyā. api ca sārvadhātuke yaki nilope kusmyata itiṣyate, kusmiyata iti syāt; kusmayāṁcakra ity api, kusmiyāṁcakra iti vā, kusiṣmiya iti vā, acukusmateti vā, cukusmayiṣate, kusismayıṣata iti; kusmaneti kusmitih, kusmayitveti, prakusmyeti, tasmat kārita eva. na tu

¹ P yataḥ

svārthanirdeśam vinā kriyāvācityvābhāvāt kriyānibandhanāḥ kā-rakapratyayāḥ kartavyāḥ. atha tatkarotyādyarthe sūtrayatyā-divad (III, 1, 26, 5) api nij iṣyate, tarhi prātipadikād dhātvartha (X, 368) ity anena siddhaḥ? satyam, kiñtv ātmanepadapravṛttir dhāturuṇivṛttiś ca pṛthakpāṭhe 'sya prayojanam. Durgas tu kusmayana ity apāṭhit, kusmeti dhāturi matidṛṣṭam buddhyotpāditam artham āheti ca (171)

catustrimśati sūtreṣu saptatrimśatā dhātubhir ākusmiyapa-ryatṭakah 179

carca adhyayane. carcayati vedam. cintipūji (III, 3, 105) iti carcā (172)

bukka bhāṣaṇe. bukkayati śvā. bhvādau (I, 122) bukkati (173)

śabda upasargād āviṣkāre. pratiśabdāyati girīḥ, pra-tiśrutkām āviṣkarotity arthaḥ; viśabdayati. yogavibhāgād āviṣ-kāre cety anupasargād apīti Nandī: śabdayati. Daurgāṇām śabda ity ekaṁ sūtram, śabdakriyāyām ity arthaḥ, tata upa-sargād āviṣkāra iti. Candraḥ prātipadikād dhātvartha (X, 368) ity anenaiva sādhayati (174)

kaṇa nimilane. kāṇayati cakṣuh; kāṇah. bhvādau (I, 476) kaṇati, mittvāt (I, 831) kaṇayati (175)

jabhi nāśane. jambhayati, jambhyate. bhvādau jabha-jrbhi jambhane (vgl. I, 415. 416): jabhate, jabhyate. Candro jabhety āha. radhijabhor aci (VII, 1, 61) iti num: jambha-yitum (176)

śūda āsravaṇe¹. sūdayati. ghāte ca kecit: nisūdayati. bhvādau kṣaraṇe (I, 25): sūdati; sūdah, nisūditah (177)

jasa tāḍane. jāsiniprahaṇa (II, 3, 56) iti caurasyojjāsayati. divādau (IV, 102) jasyati. jasity uktam (X, 128): jaṁsayati (178)

paśa bandhane. pāśayati. bhvādau (I, 936) paśati, pa-śate. ubhayatrāpi mūrdhanyānta iti Durgāḥ (179)

ama roge. āmayati. bhvādāv ama gatyādiṣu (I, 493): amati, ghaṭādāv ama roge (vgl. I, 869): amayati, atiśabdād guṇadeśo draṣṭavyāḥ. āmayah, āmayate (180)

caṭa sphuṭa bhede. uccāṭayati, sphoṭayati. bhvādau (I, 352) sphotati, tudādau (VI, 80) sphuṭati (181. 182)

¹ Pāpravaṇe

ghaṭa ca hantyarthāḥ. caṭa sphuṭa ghaṭa ca hantyarthāḥ, ete hantyarthē nīcam utpādayanti. uccāṭayati, āsphotayati, vighāṭayati. anye tu caṭety āspuṭāv āsphotane curādir iti vyākhyān, anyatra bhvādih (I, 316, *nicht bei Ks.*): uccaṭati. kecit tu hantyarthāḥ svārthe cety āhuḥ: ghāṭayati, todayati, gaṇāntarapāṭhād veti tudati (VI, 1); itthāṁ tudaū hiṁsārthapāṭha ātmanepadārthaḥ. ghaṭa sainghāṭa iti Durgāḥ: sainghāṭayati. ghaṭer bhvādau (I, 800) dyutārthas tañartha mitsamjñārthaś ca pāṭhāḥ (183. 184)

divu ardane. paridevayati. anyatra dīvyati (IV, 1). Candro divu parikūjana¹ (X, 166) ity eva siddhim āha (185)

arja pratiyatne. pratiyatnāḥ saṁskāraḥ. arjayati. bhvādāv arja sarja arjane (I, 242. 243): arjati (186)

ghuṣir viśabdane. viśabdānam viśiṣṭāsabdakarapam. udghoṣayati. aviśabdāna ity eke: apaghoṣayati pāpam, apahnuta ity arthaḥ. irittvam anityaṇyantatve liṅgam: aghuṣat, aghoṣit, ajūghuṣat. ghuṣa viśabdāna iti Kauśikāḥ. bhvādau (I, 683) ghoṣati (187)

āñāḥ krandā sātatyē; curādih. ākrandayati. anyatra (I, 71) krandati (188)

laṣa śilpopayoge. laṣayati, bhramādinā takṣṇotīty arthah. anyatra laṣati laṣyati (I, 937). tālavyānta iti Kauśikāḥ: laṣayati (189)

bhūṣa alamkāre. bhūṣayati. bhvādau (I, 712) bhūṣati. tasi bhūṣeti Durgāḥ: uttaṁsayati, avataṁsayati; uttaṁsaḥ, avataṁsaḥ (190)

mokṣa asane². mokṣayati śarān. anyatra (VI, 136) mokṣate (191)

arha pūjāyām. arhayati, ārjhāt; arhitam, arhaṇā. bhvādāv (I, 776) arhati (192)

jñā niyojane. ājñāpayati bhṛtyān; jñāpitāḥ, jñāpanā. anyatra (IX, 36) jānāti (193)

bhaja viśrāṇane. viśrāṇanām dānam. viśrāṇe viśecana ity anye. bhājāyati; bhājī³ (IV, 1, 42). anyatra (I, 1047) bhājati, bhajate (194)

¹ P parityaktajana (!) ² KP sahane ³ P addit abhilāṣī

śṛdha aprasahane. aprasahanam amarṣaḥ. prasahane 'bhibhava ity eke. śardhayaty arim, aśāśardhat aśiśṛdhat. bhvādau śṛdu śabdakutsāyām (I, 797): śardhate, tathā śṛdu mṛdu unde (I, 922. 923): śardhate, śardhati (195)

yata nikāropaskārayoḥ¹. nikāraḥ khedanam. yātayaty arim; yātanā tīvravedanā. yātayati rājā chidram, chādayatity arthaḥ, pratiyātayati pratibimbayati; pratiyātanā pratibimbam. bhvādau yatī prayatne (I, 30): yataste. niraś ca dhānyadhanayoḥ pratidāne: niryātayaty ḥnam, śodhayatity arthaḥ; dhānyadhanē upalakṣaṇam (196)

vasa snehacchedāpaharaṇeṣu². vāsayati, vāsanā; vāsayati vṛkṣam; vāsayaty arim, hantīty arthaḥ. bhvādau (I, 1054) vasati, adādau (II, 13) vaste, vastram (204)³

cara saṁśaye. vicārayati, vicāraṇā hi sati saṁśaye bhatvati. cara asaṁśaya iti Durgāḥ. anyatra (I, 591) carati (205)

cyu sahane. cyāvayati. bhvādau (I, 1004) cyavate. cyusa sahana⁴ ity eke, hasane cety eke: cyosayati (206)

bhuvo 'vakalkane. avakalkanam miśrikaraṇam. bhāvayati dadhnaudanam. anityaṇyatvatvārtham pañcamī: vikal-kana iti Nandī: bhāvayed brāhmaṇam tapaḥ, bhāvitam. bhū prāptāv ātmanepadī (X, 300) vibhāṣā ḥic: bhāvayate, bhavate. bhū sattāyām (I, 1): bhavati (207)

kṛpes tādarthyē. tādarthyam uddeśaviṣayam⁵. kalpayati devatābhyo havīḥ, saṁkalpayati. bhvādau kṛpū sāmarthyē (I, 799): kalpate. tādarthyē 'vakalkana ity eke, ata eva bhū kṛpa avakalkana iti Durgāḥ. Candro dvāv apy avakalkane cintana iti vyākhyat: saṁbhāvayati, avakalpayati (208)

raga laga āsvādane⁶. rāgayati, lāgayati. anyatrārthe ghaṭādī rage śaṅkāyām, lage saṅge (I, 822. 823): ragati, lagati, ragayati, lagayati. raka laketi Candraḥ, āśādāna⁷ iti Durgāḥ (197)

ancu višeṣaṇe. višeṣaṇam atiśayah. aīcayaty arthān, vyaktikarotīty arthaḥ. bhvādāv ancu gatau (vgl. I, 203): aīcati (198)

¹ P nikāropasam̄skārayoḥ ² KC snehacchedāvahananeṣu

³ 197—203 nach 208 ⁴ P hānāv ⁵ P sāmarthyam f. udd.

⁶ P ācchādane ⁷ P āsvādana

ligi citrikaraṇe. liṅgayati, ulliṅgayati; liṅgam. bhvādau
ligi gatyarthah (I, 165): āliṅgati (199)

muda saṁsarge. modayati sarpiṣā saktūn; modakah.
bhvādau muda harṣe (I, 16): modate (200)

udhrasa uñche. kryādir (IX, 52) evāyaṁ svārthaṇijarthalī
paṭhita ity udittvam: dhrasayati, dhraṣnāti. uh prayogasama-
vāyity eke: udhrasayati, udhrasnāti. ubhayatrāpy utpūrva ity
anye: uddhrasayati, uddhrasnāti (202)¹

muca pramocane. mocayati śarān. bhvādau muca
kalkane (vgl. I, 185): mocate, tudādau mucū mokṣaṇe (VI, 136):
muñcate, muñcati (203)

ā svadah sakarmakāt. svada samvaraṇa (263) iti
vakṣyati, ā etasmād ita ūrdhvān sakarmakāṇ ṣic kriyate.
Śakaṭayanās tv ānpūrvāt svader āha: āsvādayati dadhi, anyatra
bhvāditvāt (I, 18) svadate, svādam anubhavatity arthah

grasa grahaṇe. grāsayati [phalam]. trasa vāraṇa iti
Durgaḥ: trāsayati mṛgān. dhāraṇa iti Nandī, grahaṇa ity eke.
anyatra (IV, 10) trasati trasati (209. 201)²

puṣa dhāraṇe. poṣayaty ābharaṇam. bhvādau (I, 732)
poṣati, divādau (IV, 73) puṣyati, kryādau (IX, 57) puṣnāti (210)

dala vidāraṇe. dālayati dāru. dālapaḥ, dālmiḥ. bhvādau
dala viśāraṇe³ (I, 581): dalati, mittvād (I, 856) dalayati (211)

pata puṭa ruṭa luṭa tuji piji laji luji aji kusi kuśi
trasi dasi daśi ghaṭi raghi laghi ahi bahi mahi gupū
dhūpa vicha cīva barha balha putha lokṛ locṛ ṣada
kupa tarka vṛtu vṛdhu bhāsārthah. ete sakarmakā bhā-
sārthā ṣicam utpādayanti. pāṭayati, phalipāti (Uṇ. I, 19) iti
paṭuh; bhvādau (I, 318) paṭati. eṣāṁ gaṇāntare pāṭhaḥ sakar-
rmakatve 'pi nijvikalpārthaḥ, ihaiva paṭhitāṁs tu nyāyyavika-
raṇān pratyudāharanti: traṁsatī, kurṁsatī. poṭayati, tudādau
(VI, 74) puṭati. roṭayati, loṭayati, bhvādau (I, 783. 784) rotate,
loṭate, divādau luṭa pratighāte (vgl. IV, 113) luṭyati. tuñjayati,
bhvādau (I, 264) tuñjati. piñjayati, adādau (II, 18) piñkte.
lañjayati, lañjati. luñjayati, luñjati. añjayati, rudhādau (vgl.
VII, 21) añkte, vyānakti. kuṁsayati, kuṁsatī; bhrukumṣaḥ,
bhrakumṣaḥ. kuṁśayati, kuṁsatī. traṁsayati, traṁsatī. dam-

¹ 201 s. bei 209 ² 204—208 s. vor 197 ³ P visaraṇe

sayati, daṁsatī. daṁśayati, bhvādau danśa daśane (I, 1038): daśati. ghaṇṭayati, ghaṇṭati; ghaṇṭā. raṅghayati, laṅghayati. bhvādau (I, 107. 108) raṅghate, laṅghate. aṁhayati, baṁhayati, maṁhayati, bhvādāv ahi gatau, bahi mahi vṛddhau (I, 666. 664. 665): aṁhate, baṁhate, maṁhate. gopayati, dhūpayati, vicchayati, bhvādau (I, 422. 423. VI, 129) gopāyati, dhūpāyati, vicchāyati, gupūdhūpavicha (*vgl.* III, 1, 28) ity āyah. cīvayati, bhvādau cīva ādāne (*vgl.* I, 928): cīvati. barhayati, balhayati, bhvādau barha balha prādhānye (I, 669. 670): barhate, balhate. pothayati, divādau putha hiṁsāyām (IV, 12): puthyati. vilokayati, ālocayati, bhvādau (I, 76. 177) lokate, locate. nādayati, bhvādau (I, 55) nadati. kopayati, divādau (IV, 122) kupyati. tarkayati; vitarkah, tarkitah. vartayati, vardhayati, bhvādau (I, 795. 796) vartate, vardhate. anye bhajipisilaqibṛhitaḍinaṭādin paṭhanti: bhañjayati, rudhādau (VII, 16) bhanakti, piṁsayati piṁsati, laṇdayati laṇdati, bṛmhayati, bhvādau (*vgl.* I, 772) bṛmhate, tāḍayati taḍati, nāṭayati naṭati, bhvādāv ātmanepaditi Nandī: naṭate. paṭādayah sakarmakāḥ svārthe ḥicam utpādayanti bhāsārthāś ceti Pārāyaṇam: bhāsayati diśah, dipayati, indhayati, prakaśayati, gaṇāntarapāṭhas tv eṣāṁ kāryāntara-rthaḥ (212. 213. 243. 214. 215. 217. 244. 218. 245. 223. 225. 221. 246. 224. 227. 253—257. 231—234. 229. 230. 235—242. 219. 222. 258. 228. 259. 250)

pūri āpyāyane. pūrayati. divādau (IV, 43) pūryate (261)

ruja hiṁsāyām. rojayati. tudādau rujo bhaṅge (VI, 123):

rujati (262)

śvada samvaraṇe. svādayati, sisvādayiṣati (VIII, 3, 62).

bhvādau śvada āsvādane (I, 18): svadate (263)

sakarmakaparyatṭakah. atra ca dvicatvāriṁśati sūtresu saptasaptatir dhātavaḥ 256

ā dhṛṣād vā. dhṛṣa aprasahana (306) iti vakṣyati, ā eta-smād ita uttarebhyo ḥij vā bhavatīty adhikriyate. pakṣe nyāyyo vikaraṇah śap. iha niyamena ḥico vikalpah, anityānyantatvām tu yathālakṣyam, kvacid vikalpārtham

yuja pṛcī saṁparcane. yojayati, yojati; divādau yuja samādhau (IV, 68): yujyate, rudhādau yujir yoge (VII, 7): yunakti. saṁparcayati, rudhādau (VII, 25) saṁpr̥akti, adādau pṛcī saṁparke (II, 20): saṁpr̥kte (264. 265)

arca pūjāyām. arcayati, arcati (266)

ṣaha marṣaṇe. sāhayati, sahati yathā:

sa evāyām nāgaḥ sahati kalabhebhyaḥ paribhavam
(Subhāsit. 631). bhvādau (I, 905) sahate (267)

īra kṣepe. kṣepah preraṇam. īrayati, īratī. adādāv (II, 8)
īrte (268)

lī dravikaraṇe. vilālayati¹, vilāpayati, vilāyayati, vilā-
yati; vilayah, vilāyitam. liyo vā (vgl. VI, 1, 51) iti vyava-
sthitavibhāṣātvād vilambhanapūjābhībhavēbhyo 'nyatrātvām nā-
stīty aitvāyau, vilambhanādāv evātvām puk ca: kas tvām ullā-
payate? ālāpayate, apalāpayate, liyah saṁmānanaśālinikaraṇayoś
ca (I, 3, 70) iti tañ; snehavipādane² nuk (vgl. VII, 3, 39): ghṛtaṁ
vilinayati. divādau līn śleṣaṇe (IV, 31): liyate, kryādau (IX, 31)
lināti (269)

vṛjī varjane. varjayati, varjati. adādau (II, 19) vṛkte,
rudhādau (VII, 24) vṛṇakti (270)

vṛñ āvaraṇe. āvārayati, āvarati, āvarate. svādau (V, 8)
vṛṇute, vṛṇoti, kryādau vṛñ saṁbhaktau (IX, 38): vṛṇite (271)

jī vayohānau. jārayati, jarati; jāraṇā. divādau (IV, 22)
jīryati, jīrṇah, kryādau (IX, 24) jīṇāti. jri iti ca Nandī: jī-
yayati, jrayati, kryādau jīṇāti (272)

rica viyojanasāmparcanayoh. recayati, recati. rudhā-
dau (VII, 4) rīṇakti³ (273)

śiṣa asarvopayoge. asarvopayogo 'nupayuktatvam. śeṣa-
yati, śeṣati. vipūrvo 'tiṣaye. atiṣaya utkarṣaḥ. viṣeṣayati,
viṣeṣati, vyāṣeṣit. rudhādau śiṣṭ viṣeṣaṇe (VII, 14): viṣinaṣṭi,
vyāṣiṣat (274)

tapa dāhe. tāpayati, tapati (275)

tṛpa dṝpa saṁdīpane. taripayati, tarpati. divādau tṝpa
prītau (IV, 86): tṝpyati, svādau tṝpnōti (vgl. V, 25 bez. IV, 86).
daripayati, darpati. divādau (IV, 87) dṝpyati. c̄pta chṝdety eke:
cartayati, cartati, chardayati, chardati (276. 277)

dṝbhī bhaye. darbhayati, darbhati. kryādau dṝbhī gra-
nthe (? vgl. VI, 34): dṝbhṇāti (278)

¹ so K und P; C vīlinayati ² so KC; P snehavipātane

³ P addit: adādau rīṇkte

chada samvaraṇe. chādayati, chadati. ūrjane ghaṭādiḥ
(I, 851): chadayati (290)

śratha himsāyām. śrāthayati, śrathati. śranthety eke:
śranthayati, śranthati (280)

mī matau; manane. māyayati, mayati. divādau (IV, 29)
mīyate, kryādau (IX, 4) mīnāti (281)

kratha himsāyām. krāthayati, krathati. bhvādau (I, 838)
mit: krathayati (282)

śika āmarṣaṇe. śikayati, śikati, aśiśikat. bhvādau śikṛ¹
secane (I, 75): śikate, aśiśikat (283)

arda hisi himsāyām. ardayati, ardati. himsayati himsati;
rudhādau (VII, 19) hinasti (285. 286)

āñah ṣadah padyarthe. padyater artho gatih. āśādayati,
āśadati, āśidatīty eke. anyatra (I, 907) sīdati (288)

śundha śaucakaraṇe. śundhayati, śundhati (289)

juṣa paritarpaṇe. joṣayati. tudādau juṣī prītisevanayoh
(VI, 8): juṣate (291)¹

dhūn kampane. dhūnayati, dhāvayatīty eke, dhavate,
dhavati; dhūnitah. svādau (V, 9) dhunoti dhūnoti, tudādau
(VI, 105) dhuvati, kryādau (IX, 17) dhunāti (292)

prīn tarpaṇe. prīṇayati, prīñdhūñor nuk ca sāhacaryāt
(vgl. VII, 3, 37, 1), prāyayatīty eke, prayate, prayati; prīṇitah.
divādau prīn prītau (IV, 36): prīyate, kryādau (IX, 2) prīṇāti,
prīṇite (293)

śrantha grantha saṁdarbhe. saṁdarbho bandhanam.
śranthayati, granthayati, śranthati, granthati. bhvādau śrathi
śaithilye, grathi kauṭilye (I, 35. 36): śranthate, granthate, kryā-
dau (IX, 39. 41) śrathnāti, grathnāti (294)

āpļ lambhane. lambhanam prāptih. āpayati, āpati; āpitam.
svādau vyāptāv (V, 14) āpnoti, āptam (295)

tanu śraddhopakaranayoh. tānayati, tanati; tatvā ta-
nitvā, nitāntam². tanādau tanu vistāre (VIII, 1): tanute, tanoti,
tatah. upasargāc ca dairghye. cakāram³ bhinnakramam³
āhuh³: pratānayati, ātānayati, pratanati. vana⁴ śraddhopa-

¹ 290 s. vor 280 ² so alle Hss. ³ P cakārād vibhāṣām
āha ⁴ P vanu

him̄sanayor iti Cāndram Pārāyaṇam: vānayati, upasargāt tūdvā-nayati, tac ca bhvādau vana śabda (I, 490) ity eva siddham (296)

vada saṁdeśane. vādayati¹, vadati¹, vadyate. bhvādau (I, 1058) vadati, vadata, yajāditvāt (VI, 1, 15) saṁprasāraṇam: udystate. Candro vacety apāthit (297)

māna pūjāyām. mānayati, mānati. bhvādau² (I, 1021) mīmāṁsate (299)³

bhū prāptāv ātmāne padī⁴. saṁbhāvayate, saṁbhavate, itthāṁbhūtaḥ. bhuvo 'vakalkane (X, 207): bhāvayati, bhvādau (I, 1) bhavati. pāthād eva siddhe vāvacanam aṇicsam̄niyoge 'pi tañartham:

yācitāraś ca naḥ santu, dātāraś ca bhavāmahe (300)

vaca bhāṣaṇe. vācayati, vacati, vācyate vacyate. Cāndrah saṁdeśe curādim āha. adādau (II, 54) vakti, ucyate, sva-pisāhacaryād (VI, 1, 15) ādādikasya saṁprasāraṇam (298)

garha vinindane. garhayati, garhati. bhvādau (I, 667) garhate (301)

mārga anveṣaṇe. mārgayati, mārgati⁵. mṛga anveṣaṇe (X, 352): mṛgayate (302)

kaṭhi śoke. utkaṇṭhayati, utkaṇṭhati. bhvādāv (I, 283) utkaṇṭhate (303)

mṛjūś ūaucālāṁkārayoḥ. mārjayati, mārjati; mārjanā, mārjitā rasālā ceti lokaḥ. adādau (II, 57) saṁmārṣti, na lumatāṅgasya (I, 1, 63) ity asyāṇityatvān mṛjer āt (304)

mṛṣa titikṣāyām. marṣayati, marṣati. divādau (IV, 55) mṛṣyati. kecid amum adantatvopajivanārthaṁ vyatyasya paṭha-nti: mṛṣayati, mṛṣati (305)

dhr̄ṣa aprasahane. aprasahanam abhibhavaḥ, ata eva prasahana iti⁶ yuktam⁶. dharṣayati, dharsati; pradhr̄ṣṭaḥ, pradharṣitaḥ. svādau ūidhṛṣā prāgalbhye (V, 22): dhr̄ṣṇoti (306)

saptatriṁśati sūtreṣu catvāriṁśatā dhātubhir ādhṛṣiyapa-ryat̄akah 296

adantāḥ. ita ā gaṇāntād itsamjñāniṣedhārtham adanta-tvāṁ vidhiyate, tataś cāto lopa (VI, 4, 48) ity allopasya sthā-

¹ P saṁvādayati | saṁvadati ² P addit vicāre ³ 298 s. nach 300 ⁴ so (ohne vā) alle Hss. ⁵ P addit saṁskāre ca: mārgayati vāsasi ⁶ P ity uktam

nivattvād vṛddhyādyabhāvah: kathayati, kathakah. bahuvacanād vaṭilajiprabhṛtinām (372. 374) akārāntāgamo bhavatīti Dramidāḥ: vanṭāpayati, lañjāpayati

katha vākyapratibandhe. pratibandho vicchedodīraṇāt, ata eva vākyaprabandha ity eke pēthuh. kathayati. allopāt parāpi vṛddhir nāsti, paraśabdasyeṣṭavācītvāt (I, 4, 2, 7 Bh.). cintipūji (III, 3, 105) ity an: kathā, ḡer anīti (VI, 4, 51) lopah; kathakah, saṁkathayya, lyapi laghupūrvād (VI, 4, 56) ity ay. acakathat, sanval laghuni (VII, 4, 93) iti nāsty aglopitvāt. katham acikathat? prakṛtyantaram anveṣyam (307)

vara īpsāyām. kanyām varayati; varah. curādivṝṇo (X, 271) vārayati, varati, varate, svādau vṝṇ varāṇe (V, 8): vṝṇoti, vṝṇute, kryādau vṝṇ sambhaktau (IX, 38): vṝṇite (308)

gaṇa saṁkhyāne. gaṇayati, ī ca gaṇah (VII, 4, 97): ajigaṇat ajagaṇat. gaṇakah, gaṇikā, gaṇah, gaṇanā, gaṇanam (309)

śaṭha śvaṭha asamyagābhāṣāṇe. śaṭhayati, śvaṭhayati. bhvādau śaṭha kaitave (I, 363): śaṭhati, hetau śaṭhayati, śvaṭha gatāv (vgl. X, 29) itihatyasya śvāṭhayati (310)

pāṭa vaṭa granthe. grantho veṣṭanam. pāṭayati rajjum, vaṭayati. pāṭadidandake (X, 212) pāṭayati, bhvādāv aṭa pāṭa gatau, vaṭa veṣṭane (I, 317. 318. 322): pāṭati, vaṭati, hetau pāṭayati vāṭayati (311)

raha tyāge. rahayati, virahaḥ. bhvādau (I, 767) rahati, hetau rāhayati (312)

rahi gatau. ramhayati, ramhāpayati. bhvādau (I, 768) ramhati (312 a)

stanagadī devaśabde. devo 'bhram. gadir itīkṣṭipau dhātunirdeśe (III, 3, 108, 2), idittvaiḥ tv ayuktam, aṇicpakṣe gattādirūpādarśanāt, ata eva stana gada śabda iti Candraḥ (vgl. Ca. Dh. X, 83). stanayati, gadayati, ajagadat. staniḥṣipuṣigadi (Un. III, 29) iti ḡer itnuc: stanayitnuḥ, gadayitnuḥ. bhvādau (I, 489. 53) stanati, gadati, hetau stānayati, gādayati, ajīgadat (313. 314)

pata gatau vā. patayati, patati, apapatat, apātīt. sprhigr-hipati (III, 2, 158) ity āluc: patayāluḥ. bhvādau (I, 898) patati, apaptat. anye pata aiśvarya iti pēthuh, vāśabdās tūttarai-kadeśārthah, vāvṛtuvat (IV, 52) (315)

paśa anupasargāt. gatāv ity eva, arthānirdeśāt. anārśo 'yam iti Candraḥ. bhvādeś curādeś cānupasargasya paśer nicy adantatvavidhir ity eke. paśayati. upasargān nāsti: prapaśati. paśo 'nupasargād vādanta ity eke: paśayati, pāśayati. mūrdha-nyānto 'yam iti Nandī (316)

svara ākṣepe. svarayati. bhvādau svṛ śabdopatāpayoḥ (I, 979): svarati, hetau svārayati (317)

raca pratiyatne. racayati; racanā (318)

kala gatau saṃkhyāne ca. kalayati¹. bhvādau kala śabdasaṃkhyānayoḥ (I, 526): kalate, hetau kālayati. kṣepārthāt (X, 64): kālayati gām (319)

caha kalkane. kalkanām dambhanam. cahayati, acacahat. bhvādau (I, 765) cahati, acīcāhat (320)

maha pūjāyām. mahayati. bhvādau (vgl. I, 766) mahati, kaṇḍvādau (III, 1, 27) mahīn: mahīyate. avimahyoṣ tiṣac (Uṇ. I, 46): mahiṣah, Maher inaś ca (vgl. Uṇ. II, 56): mahinah, śvanukṣan (Uṇ. I, 158) niti Maghavan, vartamāne prṣadabṛhat (Uṇ. II, 84): mahat, puṁsi saṃjñāyām ghaḥ (III, 3, 118): mahī (321)

śāra kṛpa śratha daurbalye. śārayati, aśāśārat; kryādau śṛ (IX, 18): śṛṇāti, aśīśārat; śāra iti Nandī, adantapātho nāglopiṭyarthah (VII, 4, 93): aśāśārat; sāreti Durgah. kṛpayati, acakṛpat; [kṛpanah] kṛpanā, aṇvidhau (III, 3, 104) kṛpā; kṛpes tādarthyē (X, 208) laḥ: kalpayati, bhvādau kṛpū sāmarthyē (I, 799): kalpate. śrathayati, kapirikādītvāt (vgl. VIII, 2, 18 Bh.) ślathayati; śratha pratiharṣe (vgl. X, 13): śrāthayati (322—324)

spṛha īpsāyām. spṛher īpsitah (I, 4, 36) saṃpradānam: puṣpebhyaḥ spṛhayati; spṛhigṛhi (III, 2, 158) ity āluc: spṛha-yāluḥ (325)

bhāma krodhe. bhāmayati, ababhāmat. bhvādau (I, 468) bhāmate, abibhāmat (326)

sūca paśunye. sūcayati, asusūcat; sūcakah, sūcāt (vgl. III, 1, 134): sūci, sūciḥ, sūceḥ kṣman (vgl. Uṇ. IV, 176): sūkṣmam, sūcisūtri (III, 1, 22, 3 Bh.) iti yañ: sosūcyate. ekācām eva ṣopadeśatvām smiprabhṛtibhiḥ² sāhacaryād āhuḥ, ataḥ sūca-sūtra-saṅgrāma-sāntva-sāma-sabbhāja-sthūla-stana-stena-stomā-nām ṣatvām nāsti; viśūcikā suśāmādau (VIII, 3, 98) (327)

¹ P addit diśam tārāś ca ² P smiñprabhṛtibhiḥ

kheṭa bhakṣaṇe. khetayati, acikhetat; kheṭo grāmaḥ. bhvādau khiṭa uttrāse (I, 324): khetati, acikhiṭat; ākhetah. kheṭeti¹ Daurgāḥ (328)

khoda kṣepe. khodayati. khoṭa khodeti pāṭhabhedah (329) goma upalepane. gomayati kṣmām; gomayam. prakṛtipratyayavibhāgasya kālpanikatvāt kasminścit kāle gomād gomayasiddhiḥ, adyatve tu goś ca purīṣe (IV, 3, 145) mayat. evaṁ kumārādāv anumantavyam (330)

kumāra krīḍāyām. kumārayati. kumārayatīti kumārah, kutsito māro yasya vā (331)

śīla upadhāraṇe. upadhāraṇam abhyāsaḥ, paricaya ity eke. śīlayati, aśīśilat. bhvādau śīla samādhau (I, 556); śīlati, aśīśilat (332)

sāma sāntvane. sāntvanam prīṇanam. sāmayati, asa-sāmat. sāma sāntvaprayoga (vgl. X, 33) ity asyāśisamat, nā-mansāman (333)

vela kālopadeśe. velayati, avivelat. bhvādau velṛ gatau (vgl. I, 573): velati, velā, tasyāpy ṛdittvād (VII, 4, 2) avivelat. tenātrainam Candro nādhyaiṣṭa (334)

palyūla lavanapavanyoḥ. lavanapatanayor iti Durgaḥ. palyūlayati kṣetram, kūlam palyūlayati vāyuḥ. valyūleti Daurgāḥ² (335)

vā gatisukhasevanayoḥ. vāpayati; ādantatvād dīrghe ayluk lyapi (s. VI, 4, 56): nirvāpya. adādau (II, 41) vā gati-gandhanayoḥ: vāti. vātety eke: vātayati, avavātat (336)

gaveṣa mārgaṇe. gaveṣayati; gaveṣaṇā (337)

vāsa upasevāyām. vāsayati, avavāsat. vāsakah, vāsanā. bhvādau (I, 1054) vasati, avivāsat, adādau (II, 13) vaste, iha vasa snehādau (X, 204): vāsayati (338)

nivāsa ācchādane. nivāsayati, nivāsayitvā, aninivāsat; nyavavāsad ity eva yuktam, upasargasya bāhyatvāt (339)

bhāja pṛthakkarmaṇi. vibhājayati, ababhājat. bhā-jitam, vibhājya. bhvādau bhāja sevāyām (I, 1047): bhajate, bhajati, abibhājat; bhāja viśrāṇane (X, 194): bhājayati (340)

¹ KC kheṭeti ² P addit: etau dvāv api hrasvau Candrah

sabhāja prītidarśane¹. sabhājayati, sabhājyate. sa-bhājanam, sabhājanā, sabhājakah, sabhājah (341)

ūna pariḥāṇe. ūnayati, mā bhavān ūninat. ūnitam, ūno 'ci (III, 1, 134) (342)

dhvana śabde. dhvanayati. bhvādau (I, 487) dhvanati, dhvaniḥ, dhvānayati (343)

kūṭa dāhe. kūṭayati, acukūṭat (344)

keta niśrāvane. nimantraṇa ity eke. ketayati, aciketat. ketitah, saṅketya, saṅketah. bhvādau kita nivāse (I, 1042): ketati, acikitat (345)

kuṇa guna cāmanraṇe. cakārāt keto 'pi. āmantraṇaiñ gūḍhoktiḥ. saṅketayati, kuṇayati, gunayati, acukuṇat, ajuguṇat. tudādau (VI, 45) kuṇati, acukuṇat, kūṇa saṅkocane (X, 149): vikūṇayate mukham (345. 347)

stena caurye. stenayati, atistenat. steno 'ci (III, 1, 134) (349)

stenānte paryat̄take caturviṁśe sūtraśate ṣaṭṣaṭaiñ dhātuśatam² 341

ā garvād ātmanepadī. gaṇa iti śeṣalī

pada gatau. padayate. divādau (IV, 60) padyate, hetāv upapādayati, bhvādau pada sthairye (I, 52): padati (350)

gr̄ha grahaṇe. gr̄hayate, ajagr̄hata. spr̄higr̄hi (III, 2, 158) ity āluc: gr̄hayāluḥ; gr̄hitam (351)

mṛga anveṣaṇe. mṛgayate. mṛgikampyoḥ śavidhilī (s. I, 400): mṛgayā; mṛgitam³ (352)

kuha vismāpane. kuhayate. kuheyam⁴, kuhakah, kuhanā (353)

śūra vīra vikrāntau. śūrayate, aśūśurata; divādau śūrī himśāyām (vgl. IV, 49): śūryate, hetau śūrayati, aśūśurat. vīrayate, vīrah (354. 355).

sthūla paribṝīhaṇe. paribṝīhaṇaiñ piṇatvam. sthūlayate, atusthūlata. sthūlo 'ci (III, 1, 134) (356)

¹ so alle Hss. ² P om. Die hier in KC gegebenen Zahlen (124 und 166) scheinen sich auf den ganzen Abschnitt von X, 172 an zu beziehen, sind aber auch so ungenau. Die Zahlen des letzten Abschnitts von 307 an sind: 40 Sūtra's und 45 Wurzeln

³ P addit mṛgaḥ ⁴ = kuhā iyam; vgl. 391

artha upayācñāyām. arthayate, ārtithata, ārtithayiṣate (357)

sattrā¹ saṁtānakriyāyām. sattrayate, asasattrata, sisattrayiṣate (358)

garva māne. garvayate. bhvādau garva darpe (I, 614): garvati (359)

āgarviyaparyat̄take daśa dhātavah̄² 351

sūtra vimocane. vimocanaiṁ mocanābhāvah̄, granthanam. sūtrayati, asusūtrat (360)

mūtra prasravaṇe³. mūtrayati, amumūtrat⁴ (361)

rūkṣa pāruṣye. rūkṣayati, arurūkṣat. virūkṣya, rūkṣah̄ (362)

pāra tīra karmasamāptau. pārayati, apapārat; anupa-sargāl limpavinda (III, 1, 138) iti śah̄: pārayah̄, pāritam, pāraṇā. tīrayati, atitīrat; tīram (363. 364)

bleška⁵ darsane. bleškayati⁵ (366. 369)

kartṛ śaithilye. kartrayati, kartritam. kartur agādhatve 'pi bleško vartata ity eke⁶. Candra ṛditaiṁ dhātum manyate: kartayati, adantamadhye nārśo 'yam ity eke. Durgal̄i kartrety āha: kartrayati (367)

prātipadikād dhātvarthe bahulam iṣṭhavac ca. yatas tataḥ prātipadikān nāmno yathādarśanaiṁ⁷ dhātvarthe, kriyāvišeṣe, ṇij bhavati. kūlam ullaṅghayati: utkūlayati, kūla-pratīpaṁ gacchati: pratikūlayati, kūlam anugacchati: anukūlayati, loṣṭāny avamardayati: avaloṣṭayati, tṛṇāny unmūlyā śātayati: uttṛṇayati, putraṁ sūte: putrayati, vṛkṣaṁ rohati: vṛkṣayati. tatraiva nidarśanārtham āha: tat karoti, tad ācaṣṭe, tenātikrāmati, dhāturūpaṁ ca. tad iti dvitīyāsamarthāt prātipadikāt karotyarthe ācaṣṭe'rthe ca ṇij bhavati, tathā teneti tṛtīyāsamarthāt atikrāmatyarthe ṇij bhavati. tīkṣṇaiṁ karoti: tīkṣṇayati, sūtrayati (III, 1, 26, 5). vākyam ācaṣṭe: vākyayati, vedayati. hastinātikrāmati⁸, hastayati, aśvayati. sa ca ṇij

¹ alle Hss. satra usw. ² P nur: āgarviyaparyat̄takah̄

³ P addit mūtraṇe ⁴ P addit mūtram aci ⁵ so alle Hss.

⁶ d. h. sie lesen bleška darsane kartṛśaithilye ⁷ KC yathā-darśanād ⁸ P hastenātikrāmati

iṣṭhavad bahulam bhavati. kāni punar iṣṭhavattve prayojanāni? ṣāv iṣṭhavat prātipadikasya (VI, 4, 155, 1) iti puṇvadbhāvo ratvam tilopo yaṇādilopapūrvaguṇau prādyādeśā vinmator luk ca. harinīm ācaṣte: haritayati, pṛthum ācaṣte: prathayati, paṭum ācaṣte: paṭayati; dūraṁ nayati: davayati, yuvānam īkṣate: yavayati, kṣipram bhūnkte: kṣepayati, kṣudram bhāṣate¹: kṣodayati; yuvānam alpam ācaṣte: kanayati, sragviṇam ācaṣte: srajayati, dhanavantam ācaṣte: dhanayati, bahulam iti priyam ācaṣte: prāpayati. prakṛtyaikāj (VI, 4, 163) iti tilopo nāsti bahulam iti, ekācprakṛtivattvād vā: sukhāpayati, duḥkhāpayati, neṣṭhavattvam, na ca bhavati: prayati, sukhayati, duḥkhayati, evam̄ prathayatityādāv upadhāvṛddhir² api nāsti. dhāturūpaṇi ca prātipadikasya bhavatity anena Kātyāyanoktiṁ smarayati: ākhyānāt kṛtas tad ācaṣta iti kṛlluk, prakṛtipratyāpattiḥ, prakṛtivac ca kārakam (III, 1, 26, 6) iti. Kāṁsavadvadham ācaṣte: Kāṁsam għātayati, na tu Kāṁsavadvayatiti, Balin̄ bandhayati. ākhyānād iti na vācyam, ihāpi darśanāt: rājāgamanam ācaṣte, rājānam āgamayati; ācaṣta ity api na vācyam, citrapusteṣv api darśanāt. ālopaś ca kālātyantasaṁyoge maryādāyām (vgl. III, 1, 26, 9): ārātrivivāsam ācaṣte, rātriṇi vivāsayati. citrikaraṇe prāpi (III, 1, 26, 10): Ujjayinyāḥ³ prasthito Māhiṣmatyām sūryodgamanam prāpnoti, sūryam udgamayati. nakṣatrayoge jñi (III, 1, 26, 11): puṣyeṇa yogam jānāti, puṣyeṇa yojayati candram. prātipadikapariṇāmaṁ chidrakarṇāndhadāṇḍādibhir (378—381) iti na vācyam, nidarśanārthatvāt, yad vakṣyati: bahulam etan̄ nidarśanam (392). kartṛkaraṇārthe. kartuḥ saṁbandhiny arthe karaṇavācino yathādarśanam ḥij bhavati, kartṛkaraṇayor arthe vā. ālānenā badhnāti: ālānayati hastinām, dātreṇa lunāti: dātrayati vrīhīn, chandasopasāntvayati: upacchandayati, vāriṇā siñcati: vārayati, priyaiḥ salilām karavārivāritāḥ⁴, hastenāpanayati⁵: apahastayati, tilakena maṇdayati: tilakayati; iyaṁ sūktiracanā (368)

citra caitrasya karaṇe. citrayati, vaicitryam̄ saṁpādayatity arthaḥ. vicitritam, vicitraṇā. citrasyālekhyaṣya karaṇa iti Daurgāḥ (370)

¹ P bhīṣayate ² KC raparā vṛddhir ³ K Ujjayanyāḥ

⁴ alle Hss. ⁰vāritāḥ ⁵ P hastenāpakṣipati

kadāciddarśane. sa eva citraśabdaḥ kadāciddarśane ākasmikotpattau curādiḥ. citrayati, adbhuṭaṁ paśyatity arthaḥ, yathā citraṇa āścarye kyaj namovarivaścitraṇa (III, 1, 19) iti: citrīyate. Candraḥ kadācid iti dhātum matvānadantatvān nā-pāṭhit (370)

amīśa samāghāte. samāghāto vibhājanam. aiñśayati. Candro dantyāntam āha: aiñsayati, mayūrvyaṁsakaḥ (371)

vaṭi vibhājane. vanṭayati. bhvādau vanṭati (I, 290) (372)

laji prakāśane. lañjayati. bhāsārtho 'pi dṛṣṭaḥ (X, 244). bhvādau laja laji bhartsane (I, 257. 258), lañjayati hetau (374)

miśra saṁparcane. saṁparcanam śleṣaḥ. miśrayati; miśro 'ci (III, 1, 134) (375)

saṁgrāma yuddhe. saṅgrāmayati, saṅgrāmayitvā, sis-aṅgrāmayiṣati, asaṅgrāmayat. saṅgrāmo 'ci (III, 1, 134). pūrveṇa (368) siddhe grāmayater eva sopasargān niyamārthaṇ sūtram (376)

stoma ślāghāyām. stomayati, stomaḥ, atustomat (377)

chidra karṇa bhede. dvau dhātū. chidrayati. karṇayati, ākarṇayati; karaṇabheda iti Guptāḥ (378. 379)

andha dṛṣṭyupasaṁhāre. andhayati, andidhayiṣati (380)

daṇḍa daṇḍanipātane. daṇḍayati (381)

aki lakṣaṇe. aṅkayati gām. bhvādāv (I, 87) aṅkate. kecid ekādipade (382)

aṅga padalakṣaṇayoḥ. aṅgayati; aṅgitaḥ. aṅghety eke: aṅjighaiṣati, pūrvasyāṅjigaiṣati, aṅkety anye: aṅcikaiṣati (382)

sukha duḥkha tatkriyāyām. sukhanaṁ duḥkhanaṁ ca, tatkriyā. sukhayati, susukhayiṣati. duḥkhayati (383. 384)

rasa āsvādanasnehanayoḥ. rasayati; rasanā, rasah. bhvādau rasa śabde (I, 745): rasati, hetau rāsayati (385)

vyaya gatau. vyayayati, avavyayat. bhvādau (I, 930) vyayati, vyayate, avyayit, hetau vyāyayati; vyayo 'ci (III, 1, 134) (386)

vitta samutsarge. samutsargas tyāgaḥ. vittayati; vittitam, vittivā. vyaya vittasamutsarga iti sabhyāḥ (386 a)

rūpa rūpakriyāyām. rūpakriyā rājamudrādirūpasya karaṇam: rūpayati, rūpakam, rūpadarśanam vā: nirūpayati, nirūpaṇā (387)

cheda dvaidhikaraṇe. chedayati, acicchedat. cheditam, avicchedyam, vicchedya. rudhādau (VII, 3) chinatti, accchidat (388)

chada apavāraṇe. chadayati. chada saṁvaraṇe (X, 41); chādayati, uṇādau chatvaralā (Up. III, 1), chatram (IV, 158), chadma (IV, 144), chadis (II, 109) (388 a)

lābha preraṇe. lābhayati, alalābhat. labheti sabhyāḥ; labhitam, vilabhanā. bhvādau (I, 1024) labhate, alilabhat¹ (389)

vraṇa gātravicūrṇane. vraṇayati, avavraṇat. bhvādau (I, 478) vraṇati, hetau vrāṇayati, avivraṇat (390)

varṇa varṇakriyāvistāraguṇavacanę. varṇakriyā varṇanam varṇakaraṇam vā: kathām varṇayati, suvarṇam varṇayati. vistāre: varṇaneyam². guṇavacanam stutih śuklādyuktir vā: rājānam upavarṇayati, varṇakah (391)

adantaparyatṭakah 384

bahulam etan nidarśanam. yad etad bhavatyādi (I, 1) dhātuparigaṇanam tad bāhulyena nidarśanatvena jñeyam. tenā-paṭhitā mili-klavi-prabhṛtayo laukikāḥ (vgl. Vāmana, Kāvyāl. V, 2, 2) stanbhu-stunbhv-ādayaś (III, 1, 82) ca sautrāś culum-pādayaś (III, 1, 35 Bh.) ca vākyakāriyā dhātava udāhāryāḥ. vardhate hi dhātugaṇaḥ. tathā ca śrīBhojaḥ:

milanty āśāsu jīmūtā, viklavante divi grahāḥ,
tapaḥ kṣapayati prāvṛṭ, kṣiyante kāmivigrahāḥ (1)
ataḥ stunihi³ māśartūn, vasanto mānaghasmaralā,
dūti, drutam ṛtiyasya, jijāvayiṣati Smaraḥ (2)
musalakṣepahūmkārastobhaiḥ kalamakhaṇḍini
kucaviṣkambham uttabhnān niṣkubhnātīva te Smaraḥ (3)
nīpān āndolayan neṣa preṅkholyati me manāḥ
pavano vijayān nāśā mamāśām ucculumpati (4)
tāvat kharaḥ prakharam ullalayāmcakāra

(Śiśupālav. V, 7). bhūvādinavagaṇoktāḥ svārthe nijantā api bhavanti, curādipāṭhas tu nidarśanārtha ity eke:

Rāmo rājyam akārayat,

¹ so alle Hss., richtig wäre alalambhat (vgl. VII, 1, 64)

² vgl. X, 353 ³ P atastunihi, KC anusthanīhi

vāhayati, vācayati, bhedayati kṛtyam, rañjayati vastram, tā-payati, ghātayati. āha ca:

nivṛttapreṣaṇād dhātoḥ prākṛte 'rthe ḥij iṣyate¹,
hetvarthānupraveśo 'pi² buddhyāropāṇ ṣicām vinā:

jajāna garbhāṁ mahimānam Indram, ajījanad ity arthaḥ.
ekaḥ dvādaśadhā jajñe.

saḍbhīr halaiḥ kṛṣati (vgl. III, 1, 26, 3 Bh.).

vānti parṇaśuṣo vātā, vānti parṇamuco 'pare,
vānti parṇaruho 'py anye, tato devaḥ pravarṣati.

anye tu prātipadikād dhātvartha (X, 368) ity eva siddhe sūtra-mūtrachidrāndhadanḍādaya (360. 361. 378—381) udāharāṇārthaṁ nidaṛśitā iti vyākhyān, tena parṇa haritibhāve, agha pāpe, skandha samāhāre, pakṣa parigrahe, tasi alaṅkāre, ūṣa churaṇe, kṣapa preraṇe: kṣapayati, kṣapā, sphuṭa prakaṭabhāve: sphuṭayati, tathā:

taḍit khacayatīvāśāḥ.

pāṁsur diśāṁ mukham atutthayad utthito 'dreḥ

(Śiśupālav. V, 11). curādir ḥico bahulaṁ nidaṛśanām vety
apare, tena pakṣe corati, cintatītyādi siddham. dhātūnām
arthanirdeśo 'yaṁ nidaṛśanārtham iti Saunāgāḥ, yad āhūḥ:

kriyāvācitvam ākhyātum ekaiko 'rtho nidaṛśitah,
prayogato 'numantavyā, anekārthā hi dhātavalī³ (392)

ṇiñ aṅganirasane. prātipadikārthād aṅgavikṣepe 'rthe
ṇiñ bhavati. ṇakāras tañarthah (I, 3, 12). hastaṁ nirasyate⁴:
hastayate, pādayate (393)

¹ dieser Halbvers findet sich Vākyapadīyam III, 7, 60 b (S. 210 der Ben. ed.), nur steht dort ucyate f. iṣyate ² mit diesem Wort endet Bl. 116 b die Hs. P. Das folgende Blatt ist eine Wiederholung von Bl. 114, und der kurze Rest auf Bl. 118 (nur zwei Zeilen) gehört zu dem Nachtrag eines Späteren. Die Worte lauten: . . . d ākṛtita iti pāṭha[m] paṭhanti | vedetihāsa-purāṇalokavyavahārair jñeyāḥ || itiyām saṅpūrṇā dhātuvṛttiḥ. leṣakapāṭhakayoḥ śubham bhavatu || Ein ähnlicher Nachtrag findet sich auch am Schluß von K und endet dort mit den Worten: śrīRāmacandrāya namaḥ ³ vgl. auch Candra-Dhātupāṭha a. E, ⁴ C nirasyati (s. I, 3, 29, 3)

śvetāśvāśvataragāloditāhvarakāṇām aśvatareta-kalopaś ca. śvetāśvādīnāṁ caturṇāṁ yathāsamīkhyāṁ ḥiṇsaṅge 'śvasya tarasyetasya kasya ca lopo bhavati. śvetāśvam ācaṣte tenātikrāmati vā: śvetayate; aśvataram: aśvayate; gāloditam: gālodayate, kālođita iti Guptaḥ, gālođitasya prakṛtipratyaya-vibhāgālābhāt; āhvarakam: āhvarayate. Pārāyaṇikā arthānu-vṛttivad atrāpi ḥicam anuvartayanti: śvetayati, aśvayati, gālo-dayati, āhvarayati (394)

pucchādiṣu dhātvartha iti siddham. pucchabhañḍa-cīvaraṇ ḥiṇ (III, 1, 20) iti pucchādibhyo dhātvartha udasanādaū ḥiṇpratyayaḥ siddhaḥ, Pāṇininaivoktavtāt. puccham udasyati: utpucchayate, paripucchayate. bhāñḍāni samācīnoti: saīnbhā-ndayate. cīvaraṁ arjayati paridadhāti vā: saīncīvarayate bhi-kṣuḥ. evaṁ muṇḍādibhyah satyāpapāśādibhyo 'pi (III, 1, 21. 25) ḥic siddhaḥ. napuṁsakena nirdeśo maṅgalārthaḥ (395)

nyantanāmaparyatṭakah 391

bhaṭṭa Kṣīrasvāmyutprekṣitadḥātuvṛttau Kṣīrataraṅgiṇyāṁ curādigaṇaḥ saīnpūrṇaḥ¹ samāptaḥ

śrīgurave namo namaḥ

(Kaśmīramāṇḍalabhuvaṁ Jayasimhanāmni
viśvāṁbharāparivṛḍhe dṛḍhadīrghadoṣṇi
śāsaty amātyavarasūnur imāṁ lilekha
bhaktyā svayaṁ dravīṇavān api dhātuvṛttim (1)
padārthajanakā Kṣīrasvāminaḥ kṣīradher iva
vṛttiḥ prasūtā ramyeyam nāmnā Kṣīrataraṅgiṇī (2))²
śubham!

¹ Ende der Hs. C ² S schließt:

padārthajanakā Kṣīrasvāminaḥ kṣīrvāridheḥ
iva prasūtā puṇyeyam vṛttiḥ Kṣīrataraṅgiṇī |
saīnketaḥ samāptaḥ ||

Einleitung

Datum der Kṣīrataraṅgiṇī

Bühler sagt im Report of Kaśmir (1877) p. 73 von Kṣīrasvāmin: he is, according to the perfectly credible Kaśmirian tradition, the grammarian Kshīra, who instructed king Jayāpiṭa. Damit würde er ins Ende des achten Jahrhunderts gehören. In einer Fußnote verweist B. auf einen Vortrag, den Shankar Pandit auf dem Orientalistenkongreß in London (1874) gehalten hatte, und worin dieser, übrigens mit wenig überzeugenden Gründen, gegen Theodor Aufrecht polemisiert, der in der ZDMG desselben Jahres (p. 104) Kṣīrasvāmin ins elfte Jahrhundert gesetzt hatte, da er in seinem Amarakośa-Kommentar den König Bhoja zitiere, selbst aber von Vardhamāna im Gaṇaratnamahodadhi zitiert werde. Daß Kṣīrasvāmin in demselben Werk auch den um 900 lebenden Rājaśekhara zitiert, war Aufrecht noch entgangen.

Die erste Schlußstrophe der Kṣīrataraṅgiṇī lautet: 'Als der Herr der Erde, Jayasimha mit Namen, mit starken langen Armen das Land Kaśmir regierte, hat der Sohn des trefflichen Ministers, obwohl vermögend, aus Hingebung (*bhaktvā*) diese Dhātuvṛtti eigenhändig geschrieben'. Die darauffolgende zweite Strophe giebt dann den Namen des Verfassers und des Werkes in derselben Weise wie Vers 2 der Einleitung. Als Name des hier als Minister bezeichneten Vaters wird in den Kolophons mehrerer Wurzelklassen Doktor (*bhaṭṭa*) Īśvarasvāmin angegeben.

Zum richtigen Verständnis der ersten Strophe ist zu beachten, daß das Verbum *likh* nicht in dem höheren Sinne 'verfassen' gebraucht wird, so wie wir sagen: ein Buch, einen Roman schreiben, sondern so, daß immer die manuelle Tätigkeit (*akṣaravinyāse*) im Vordergrund steht. Die Strophe hebt also rühmend hervor, daß Kṣīrasvāmin, entgegen dem sonstigen Brauch vornehmer Leute, die Reinschrift berufsmäßigen Kopisten, den Bāc-Bhaṭṭa's (vgl. Bühler Rep. p. 20) zu überlassen, sich dieser Arbeit selbst unterzog, offenbar wegen der besonderen Schwierigkeit des Textes mit seinen vielen, oft abgekürzten

Sūtra-Zitaten und sonstigen ‘Dornen’. Wie eine solche gewöhnliche Kopistenabschrift ausfiel, kann man aus der Handschrift P entnehmen, wo die Sūtra-Zitate fast regelmäßig bis zur Unkenntlichkeit entstellt sind. Demgegenüber wollte also der Autor, dessen heiliger Eifer für seine Aufgabe aus Strophe 7 der Praśasti hervorgeht, wohl einen absolut zuverlässigen codex archetypus hinterlassen.

Ich habe diese beiden ziemlich stümperhaften Schlußstrophen im Text eingeklammert, da ich Bedenken trage, sie Kṣīrasvāmin selbst zuzuschreiben. Zwar könnte *lilekha* auch 1. Person Singularis sein, aber dann wäre bei einem so korrekten Stilisten wie Kṣīrasvāmin das Tempus auffällig. Auch sind diese Strophen nur in K überliefert; P ist am Ende unvollständig und bricht mitten in X, 392 ab, aber C ist vollständig, jedoch ohne dieselben. Indessen wenn sie auch, wie wahrscheinlich, von einem Schüler Kṣīrasvāmin’s oder einem Kopisten des Archetypus herühren sollten, so braucht man ihren Inhalt deswegen nicht zu verwerfen, da er durch andere Indizien gestützt wird.

Jayasiṁha von Kaśmir regierte von 1128—54. Wenn Kṣīrasvāmin unter diesem schrieb, so war er also ein Zeitgenosse seines Landsmanns Kalhaṇa, der nach Aurel Stein seine Chronik von Kaśmir 1148/49 begann und im darauffolgenden Jahr beendete. Aber wir können für die Entstehungszeit der Kṣīrataraṅgiṇī noch engere Grenzen ziehen mit Hülfe der Angaben, die Bühler im ‘Leben des Jaina-Mönches Hemacandra’ (1889) aus den Quellen über die Entstehung von dessen Grammatik gesammelt hat. Als Jayasiṁha, genannt Siddharāja, von Gujerat seinen Nachbar, den König Yaśovarman von Mālvā besiegt hatte, befand sich unter der reichen Kriegsbeute auch eine Anzahl von Manuskripten und darunter die Wortlehre des Königs Bhoja von Dhārā. Das Lob, das von den Gelehrten an Jayasiṁha’s Hofe über Bhoja’s Pflege der Wissenschaften angestimmt wurde, erregte des Königs Eifersucht, und er forderte Hemacandra auf, eine neue Grammatik zu verfassen, die auch seinem Hof und Reich Ruhm bringen würde. Hemacandra willigte ein, erbat sich aber des Königs Hülfe, um die nötigen Materialien, namentlich die ganze damals vorhandene grammatische Literatur zu erlangen, die sich am vollständigsten in der

Bibliothek in Kaśmir befände. Jayasiṁha entsandte hohle Beamtne nach Pravarapura (heut Śrinagar), um Kopien dieser Werke zu erhalten. Dies gelang, und Hemacandra verfaßte seine Grammatik, die er dem König zu Ehren Siddhahemacandra nannte und obendrein mit einem Lobgedicht auf den König und seine Vorfahren schmückte. Der König sorgte für Abschreiber und ließ das Werk in seinem Reich und durch ganz Indien verbreiten, ja selbst über die Grenzen von Indien hinaus sandte er Kopien, nach Ceylon, Nepal und Persien. Da die begleitenden Ereignisse genau bekannt sind, läßt sich darnach die Abfassung von Hemacandra's Grammatik, die aus den damals üblichen fünf Teilen eines *mahāvyākaraṇa* bestand, auf die Jahre 1139–41 festlegen.

Es ist nun interessant zu bemerken, daß sich unter den von Kaśmir nach Añhilvāḍ gelangten Büchern auch eine Kopie der Kṣīrataraṅgiṇī befunden haben muß, denn Hemacandra hat dieses Werk gekannt und ausgiebig in seinem Dhātupāṭha benutzt. Schon der Vergleich der Behandlung der ersten Wurzel *bhū* in beiden Werken zeugt dafür. Die Erklärung der Wurzelbedeutungen, die Kṣīrasvāmin giebt, ist fast regelmäßig wörtlich von Hemacandra übernommen. Gelegentlich führt dieser Bildungen scheinbar unmotiviert an, die erst als Widerlegung der Kṣīrataraṅgiṇī ihre Erklärung und Begründung finden. Damit wird die Entstehung der Kṣīrataraṅgiṇī auf den Anfang der Regierungszeit des kaśmirischen Jayasiṁha, zwischen 1128 und 1138, festgelegt.

Aber auch das zweite große Werk Kṣīrasvāmin's, sein Amara-Kommentar muß vor 1138 entstanden sein, denn es ist schon lange bekannt und von Eggeling im Vorwort seiner Ausgabe erwiesen, daß auch Vardhamāna im Gaṇaratnamahodadhi Kṣīrasvāmin benutzt hat, und zwar, wie es scheint, vorwiegend eben dieses zweite Werk. Vardhamāna giebt nun selbst in der Schlußstrophe Saṁvat 1197 = 1140 n. Chr. als das Jahr der Abfassung des Gaṇaratnamahodadhi an. Wie kam nun Vardhamāna so früh zur Kenntnis dieses Werkes, während noch der Verfasser der 1172 geschriebenen Durghāṭavṛtti nichts von Kṣīrasvāmin weiß? Lebte er in Kaśmir oder etwa, worauf das merkwürdige zeitliche Zusammentreffen mit Hemacandra's Gram-

matik führen könnte, auch in Añhilvād? Darauf erteilt er selbst die Antwort, indem er zweimal in seinem Werk (Strophe 192 und 334) aus einem Kunstgedicht zitiert, das er beidemal durch die Einführung *mamaiva Siddharājavarṇane* als sein eigenes Lobgedicht auf König Siddharāja zu erkennen giebt. Vardhamāna lebte also aller Wahrscheinlichkeit nach gleichfalls am Hofe von Gujerat und konnte daher an der Benützung der aus Kaśmir gesandten Werke teilnehmen. Alle diese Angaben und Tatsachen ergänzen und stützen sich gegenseitig.

Die Grammatik, zu der Vardhamāna seinen Gaṇa-Kommentar schrieb, ist bekanntlich noch nicht ermittelt. Zu Hemacandra kann er natürlich nicht gehören, da ja dessen Werk damals selbst noch nicht vollendet war. Wenn die Wortlehre des Bhoja Paramāra eines Tages auftauchen sollte, so würde sich vielleicht ergeben, daß eben jene in Ujjain erbeutete Handschrift, die der indirekte Anlaß zu der umfangreichen grammatischen und lexikographischen Tätigkeit des Hemacandra wurde, auch dem Vardhamāna zur Grundlage seines trefflichen Werkes gedient hat.

Man hat die Vermutung ausgesprochen, daß Kalhaṇa den Namen Rājatarangiṇī unter dem Einfluß von Somadeva's Kathāsaritsāgara mit seiner Einteilung in *taranga*'s gewählt habe. Es wird nicht zu kühn sein, hier die Kṣīrataraṅgiṇī als Zwischenglied einzuschalten. Der Kathāsaritsāgara ist zwischen 1063 und 1081 entstanden. Daß Kṣīrasvāmin bei seiner ausgedehnten Belesenheit dieses gewaltige Werk seines Landsmanns gekannt hat, ist wohl selbstverständlich. Daß er für seine erste Strophe (*Tarangasubhagam kvaṇan-*) das gleiche seltene Pr̥thvi-Metrum verwendet wie Somadeva für die seinige (*Idam gurugirīndrajā-*), wird nicht zufällig sein. In der um etwa fünfzehn Jahre älteren Kṣīrataraṅgiṇī mag also Kalhaṇa das Vorbild für den Titel seines eigenen Werkes gefunden haben. Kṣīrasvāmin selbst hatte schon vor der Kṣīrataraṅgiṇī eine Schrift verfaßt, die wohl eine kleine Monographie über transitive und intransitive Verba war, und der er den gespreizten Titel *Karmayogāṁṭatarāṅgiṇī* gab, vermutlich sozusagen seine Doktorarbeit, da er (oben S. 4) erwähnt, daß Śaśāṅkadhara ihm dafür seine Lehrerfaust gezeigt habe.

Anhang I

a) Zitierte Autoren und Werke

- Amarasimha (*Nāmaliṅgānuśāsanam*) I, 77. 471. 920. 983. 1016.
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 milanty āśāsu jīmūtā . . . X, 392
 musalakṣepahumkāra⁰ . . . X, 392
 Merum̄ spardhiṣunnevānyo dhṛto nāko Himādriṇā I, 3
 yathākathaṁcin nāmnām vyutpattiḥ kāryā I, 430
 yathaidhaḥ susamiddho 'gnih I, 2
 yathaidhāṁsi samiddho 'gnih I, 2
 yācitāraś ca naḥ santu, dātāraś ca bhavāmahe (X, 300)
 yāvajjīvam agnihotram̄ juhuyāt I, 594
 yükāmakṣikamaṇkuṇam (chāndasam) I, 694
 rajanyām vyuṣṭāyām uṣasi janayāmāsa tanayam I, 231
 raṇamaṇakvaṇām̄ gatau mittvam̄ smaryate I, 472
 rājarṣikalpo rajayan manuṣyān I, 1048
 Rāmo rājyam akārayat X, 392
 lakṣiś ceṣṭaḥ (v. l. lakṣir ekaś) curādiṣu (iti smṛteḥ) X, 5
 (s. auch unter svaritet)

- lañan napi daśan napi I, 381
 lokāt sūribhir atyūhyam, lakṣyamūlam hi lakṣaṇam (I, 475)
 vañcamān vañcanti vanijah I, 204
 vaṣṭi Bhāgurir allopam III, 10
 vaṣṭi Bhāgurir allopam avāpyor upasargayoḥ IV, 57
 vānti parpaśuso vātā . . . X, 392
 vimoṭitakarāṅgulih VI, 81
 Viṣṇum vijñapayāmy aham I, 849
 vrīḍād amūm devam avikṣy eti IV, 18
 śūśā śākam (Caraka) I, 710
 Śeṣo bhuvam dhīyate IV, 28
 śvetam nīlati marakatakāntyā I, 555
 sa evāyam nāgaḥ sahati kalabhebhyaḥ paribhavam II, 7. X, 267
 saṅgho 'yutasiddhānām II, 23
 samāśā gomatā jitāḥ IX, 51
 sarvah svārtham pratīyate IV, 35
 sāmānyam dvividham, param aparaṁ ca, paraṁ sattā mahā-
 viṣayatvāt (Vaiśeṣikam) I, 1 (S. 2)
 starīm āstīrya IX, 14
 sukhām svapiti gaur gaḍī I, 814
 spardhamānaḥ sa Kṛṣṇam I, 3
 syāc chuddhā prakṛtir, nyantā . . . I, 1 (S. 4)
 svabhāvaś chandānuvartī I, 68
 svaritet syād grahiḥ kryādau, lakṣiṣ ceṣṭāś curādiṣu X, 1
 svarpaṇi ratnakarambitam I, 401
 hanye pāne na gomayam I, 1026
 harimāṇam ca nāśaya I, 947
 hetvarthānupraveśo 'pi buddhyāropāṇ ṣicam vinā X, 392
-

Einleitung zu Anhang I:
der Dhātupāṭha vor Kṣīrasvāmin

Wir beginnen mit einem Vergleich der beiden gleichzeitig und unabhängig von einander entstandenen Kommentare von Kṣīrasvāmin und Maitreyarakṣita. Obwohl der eine von ihnen in Kaśmir, der andere in Bengal verfaßt ist, so hat doch beiden der Text des Dhātupāṭha in der gleichen Gestalt vorge-

legen. Diese Fassung erhielt der Dhātupāṭha, wie Maitreya in der Einleitungsstrophe¹ erwähnt, von Bhīma d. i. Bhimasena (vgl. meine Einführung II § 64). In der Gestalt der Wurzeln wie in den beigefügten Bedeutungen und Zwischenbemerkungen stimmen beide, von gelegentlichen unbedeutenden Ausnahmen abgesehen, mit einander überein. Der einzige größere Unterschied ist das Fehlen der Wurzeln X, 243—260 bei Maitreya (s. die Synopsis), eine Abweichung, die auch von Sāyaṇa notiert wird, der zuerst die Liste nach Maitreya giebt (*Maitreyānurodhēnāyam pāṭho duṇḍakasya*), und dann die dort fehlenden hinzufügt mit dem Vermerk: *ete pañcadaśa SvāmiKāśyapānusārena likhyante*.

Es gab eine Grammatikerschule (die Pārāyaṇika's), die sich die Aufgabe gestellt hatten, alle Formen, die nach Panini aus den einzelnen Wurzeln gebildet werden konnten, sowohl die des Verbum finitum als die durch primäre Suffixe erzeugten, mit möglichster Vollständigkeit unter diesen Wurzeln zusammenzustellen. Bei den nominalen Bildungen berücksichtigten sie sowohl die reguläre Stammbildung des Sütra als die unregelmäßige des Uṇādi. Sekundäre Stämme wurden nur gelegentlich und ausnahmsweise mitangeführt. Wir besitzen noch drei Werke von diesem Typus. Das älteste ist das Dhātupārāyana des Pūrṇacandra, das zum Candra-System gehört (vgl. über dieses p. IX/X meiner Textausgabe des Candra) und schon von Kṣirasvāmin zitiert wird. Es muß aber noch mehr solcher Werke vor Kṣirasvāmin gegeben haben, da er von den Pārāyaṇika's in der Mehrzahl spricht. Dann folgt Hemacandra mit seinem Haima-Dhātupārāyanam und als dritter Sāyaṇa, der sein Werk zwar nur Dhātuvṛtti nennt, aber an Umfang und oft ermüdender Breite alle übrigen übertrifft.

Demgegenüber haben sich sowohl Kṣira als Maitreya, auf Vollständigkeit und beständige Wiederholungen verzichtend, mit Anführung der wichtigeren Verbalformen und Ableitungen begnügt. In der Ausführung im einzelnen zeigen sich beide, wie

¹ *Mañjughoṣaprasādena dhātūnām vṛttim ārabhe*

bahuśo 'mūn yathā Bhīmaḥ proktavāniś tadvad āgamāt

(v. 1. *tadupāgamāt*)

zu erwarten, von einander ganz unabhängig. Vermutlich sind beide Werke Auszüge aus den älteren Dhātupārāyaṇa's, wobei der eine dieser, der andere jener Form den Vorzug gab, wenn auch die wichtigsten Bildungen natürlich in beiden wiederkehren. Kṣīrasvāmin zitiert fast immer die Regel, aus der sich die betreffende Bildung ergiebt, Maitreya tut dies viel seltener und begnügt sich meist, die Verbalformen und Ableitungen einfach nebeneinander zu stellen. Auch an anderen Zitaten ist Kṣīrasvāmin viel reicher, der langen Liste in Anhang I stehen bei Maitreya nur 16 Namen von zitierten Autoren und Werken gegenüber. Die von Kṣīrasvāmin am häufigsten zitierten Dhātupāṭha's von Candra und Durga werden bei M. gar nicht als solche genannt, obwohl ihm beide Werke bekannt waren.

Eine wertvolle Besonderheit von Kṣīrasvāmin ist, daß er die von Bhīmasena gegebenen Bedeutungen, mit Ausnahme der ganz geläufigen, regelmäßig paraphrasiert, was Maitreya nach meiner Erinnerung niemals tut. Daß Hemacandra diese Erklärungen sich in sehr ungenierter Weise zu eigen gemacht hat, wurde schon oben (S. 203) erwähnt.

Wenn wir von Kṣīrasvāmin zeitlich aufwärts gehen, so treffen wir in den fünfhundert Jahren zwischen ihm und der Kāśikā auf den Dhātupāṭha des Śākaṭāyana (um 870, vgl. Anhang III) und auf zwei kurze Anführungen von Wurzeln bei den Poetikern Bhāmaha und Vāmana, von denen dieser ins letzte Viertel des achten Jahrhunderts gesetzt wird, jener ins dritte Viertel des siebenten. Beide geben in ihren letzten Kapiteln eine Reihe von stilistischen Bemerkungen, worin manche Bildungen der Bhāṣā, der gebildeten Umgangssprache, die von der Grammatik gelehrt oder gestattet werden, doch für die Sprache der Poesie als ungeeignet bezeichnet, andere hingegen empfohlen werden. Für den Dhātupāṭha ergibt sich hierbei nicht viel; aus Bhāmaha VI, 24 ersehen wir, daß er die Bedeutung der Wurzel *han* im Dhātupāṭha als *himsāgatyoḥ* (II, 2) bereits kannte. Vāmana weiß (V, 2, 3), daß W. *val* im Dhātupāṭha (I, 520) als mediales Verbum verzeichnet steht, wünscht aber auch aktiven Gebrauch derselben. Aus V, 2, 32 der Cappeller-schen, 30 der Benares- und Kāvyamālā-Ausgabe ersehen wir, daß er das umstrittene Dhātusūtra X, 184 (*hantyarthāś ca*) schon

kannte. Am wichtigsten ist V, 2, 2: 'mil, *klav*, *kṣap* und andere sind Wurzeln, da der Dhātugaṇa nicht abgeschlossen ist'. Dazu der Kommentar: *milati*, *viklavate*, *kṣapayati* u. a. sind (tatsächlich) im Gebrauch. Wie kann man aber *mil*, *klav*, *kṣap* u. a. als Wurzeln behandeln (d. h. konjugieren usw.), da nur den in das Wurzelverzeichnis aufgenommenen (Lautkomplexen) diese Benennung zukommt? Antwort: Weil das Wurzelverzeichnis nicht abgeschlossen ist. 'Es wächst der Dhātugaṇa' sagen die Sprachgelehrten. Darum ist ihre Lesung im Gaṇa gestattet nach dem Prinzip: *śiṣṭaprayoga*, d. h. auch der Sprachgebrauch der Gebildeten gilt als Quelle und Autorität für den Grammatiker (vgl. das Bhāṣya zu I, 3, 2, 13 und zu VI, 3, 109). Das Zitat *vardhate hi dhātuganah* des Kommentators stammt aus Kṣīratarāṅgiṇī X, 392, wo auch *mili-klavi-prabhṛtayo laukikāḥ* als *apāthita* genannt werden, und von wo es auch in spätere Dhātupāṭha's übergegangen ist.

Sehen wir nun zu, wie sich die einzelnen 'Wurzellesen' zu diesen drei Verben verhalten. Von den beiden Dhātupāṭha's, die älter als Vāmana sind, fehlt W. *mil* im alten Kātantra-Dh., aber nicht bei Candra, der sie, anscheinend aus dem *śiṣṭaprayoga*, in den seinen aufgenommen hat als VI, 7 *mila samgame*, und zwar als doppelgeschlechtig (*vibhāṣita*), also *milati* und *milate*. Śākaṭāyana VI, 76: *mila samghāte*, als Aktivum. Kṣīrasvāmin sagt hinter *hil* (VI, 69): *mila śleṣāṇa iti Durgāḥ*, *milati*, *melāḥ*¹. Maitreya VI, 83: *mila śleṣāṇe*, *iti parasmaipadiṣv iha kecit paṭhanti*, und VI, 155: *mila samgame* als *ubhayapadin*, d. h. er stellt die Angaben von Durga und Candra nebeneinander. Hemacandra VI, 97: *mila śleṣāṇe*, *milati*, also nach Durga viā Kṣīrasvāmin, während Sāyaṇa VI, 82 und 145 dem Maitreya folgt.

W. *klav* ist in den Dhātupāṭha nicht aufgenommen und wird nur X, 392 unter den *apāthita* angeführt.

W. *kṣap* wird von Kṣīra zweimal angeführt, in I, 860, das von ihm als *śriBhojasūtram* bezeichnet wird, und in X, 392 in einem Versbeispiel, das nach seiner Angabe gleichfalls aus der

¹ Durgasimha hat den Candra-Dhātupāṭha seiner Neubearbeitung zugrunde gelegt; Vāmana kannte anscheinend nur den Pāṇiniya-Dhātupāṭha.

Bhoja-Grammatik stammt. Daß dem Bhoja (10. Jahrhundert) seinerseits jene Stelle bei Vāmana als Vorbild gedient hat, ersieht man daraus, daß in dieser Strophe sich Formen von *mil*, *klav*, *kṣap* und *kṣi* (Vāmana V, 2, 6 bez. 5) vereinigt finden. Bei Śarvavarman, Candra und Śakaṭayana fehlt die Wurzel.

Cappeller bemerkt in seiner Übersetzung (1880) zu dieser Regel: 'Da sich jene drei Wurzeln in unserem Dhātupāṭha sämtlich vorfinden, muß V. wohl ein unvollständigeres Verzeichnis benutzt haben', ein Urteil, das wir jetzt, wie eben gezeigt, bestätigen und präzisieren können.

Beide, Bhāmaha wie Vāmana, zeigen sich in diesen Abschnitten als gründliche Kenner der *śabdasmṛti*, wie Bhāmaha das Vyākaraṇaśāstra nennt, was nicht verwunderlich ist, da nach I-tsing die indischen Studenten neun Jahre lang Grammatik getrieben hatten, ehe sie composition in verse and prose zu lernen begannen. Aus seiner Darstellung ergiebt sich, daß mit der Kāśikā das gemeinsame vorbereitende Studium für alle Disziplinen, Poetik, Philosophie usw. schloß, während das Bhāṣya und die Schriften Bhartṛhari's den Spezialisten der Grammatik zufielen. So erklärt es sich auch, wie bei gelegentlichem Sinken des allgemeinen kulturellen Niveaus das Bhāṣya leichter als Sūtra und Vṛtti Gefahr lief, aus dem lebendigen Studium zu verschwinden, bis es dann von einem Geisteshelden zu neuem Leben erweckt wurde. Der Text selbst braucht darunter nicht gleich zu leiden. Das Vākyapadīya wird seit Jahrhunderten in Indien nicht mehr studiert und ist doch noch vollständig erhalten. —

Die Kāśikā zitiert Dutzende, vielleicht Hunderte von Wurzeln des Dhātupāṭha, stets in der von Bhīmasena gegebenen, von Kṣīra und Maitreya wiedergegebenen Form.

Zwischen Kāśikā und Candra liegt die Jainendra-Grammatik des Devanandin, deren Dhātupāṭha anscheinend nicht erhalten ist; vgl. zu dieser Grammatik die Einleitung zu Anhang III. Ihr Dhātupāṭha wird zitiert in Abhayānandin's Vṛtti, bei Kṣīrasvāmin (29 Zitate unter Nandin) und Sāyaṇa. Zu Jainendra I, 2, 3 zitiert Abhayānandin *nīmidā snehane*, *tūnadi samṛddhau* und *ḍukṛṇ karane*, alle drei ganz wie bei Panini.

Älter als die Kāśikā ist auch das Phīṭsūtra des Śāntanava, was hier im Vorbeigehen bemerkt sei, da sein Datum überall als ganz unbekannt bezeichnet wird; Belvalkar nennt ihn relatively modern, auf Grund einer Bemerkung von Nāgojibhāṭṭa. Das Phīṭsūtra wird in der Kāśikā oft zitiert, z. B. VI, 1, 172 (Ph. I, 22); 2, 14 (Ph. I, 2 und II, 3), 32 (Ph. III, 16), 33 (Ph. IV, 12 und 13). Alle diese Zitate stimmen mit dem uns überkommenen Texte wörtlich überein. In VI, 2, 32 heißt es sogar: *Phiṣi tu* (hier folgt das Sūtra) *antyāt¹ pūrvam̄ veti paṭhyate*. Ja, Śāntanava ist auch älter als Candragomin, denn dieser sagt in seiner Vṛtti am Schluß der Pratyāhāra-Sūtra's (p. 5): 'Dieser Pratyāhāra findet sich schon in früheren Grammatiken, bis auf diesen Unterschied: *aiauc* hieß früher *aiauṣ*. Denn so wird gelesen: *laghāv ante dvayos ca bahvaṣo guruḥ*, und: *tṛṇadhānyānām ca dvyaṣām*'. Hier haben wir *bahvaṣ* und *dvyas* im Sinne von mehrsilbig und zweisilbig, also gleich *bahvac* und *dvyac*. Das sind aber die Phīṭsūtra II, 19 und II, 4.

Über den Candra-Dhātupāṭha ist in meiner 'Einführung' Teil III §§ 66—70 das Nötige gesagt, sodaß hier wohl darauf verwiesen werden kann. Da er die von Bhīmasena aufgestellten Bedeutungen in der Weise kürzt, daß er für jede Wurzel nur eine von ihnen beibehält, muß Candra dessen Werk schon gekannt haben.

Von den Zitaten Kṣīrasvāmin's aus Candra stimmen in den neun ersten Klassen weitaus die meisten mit meiner Ausgabe des C.-Dh. überein; in der zehnten Klasse ist die Zahl der abweichenden (durch den Zusatz *vgl.* kenntlich gemacht) größer. Dies mag, zum Teil wenigstens, daran liegen, daß er nach Pūrṇacandra's Dhātupārāyaṇa zitiert, das 'im einzelnen manche Abweichungen zeigt, die sich als Kontamination mit andern Systemen (Panini und Kātantra) erkennen lassen' (Cāndra-Vyākaraṇa p. X). Daß Kṣīrasvāmin dieses Werk kannte, ergiebt sich daraus, daß er es gelegentlich (als *Cāndrami Pārāyaṇam*) zitiert.

¹ für *antyāt* liest die Ausgabe der Kāśikā *antah*, was sinnlos ist.

Anhang II

Tanjur Mdo Band 132, Nr. 3723:

Rgya · gar · skad · du | ka · lāpa · dhā · tu · sūtra | bod · skad · du | ka · lā · pai · byiñs · kyi · mdo | ¹

Sañs · rgyas · la · phyag · 'chal · lo | ²

Bhū · yod · pa · lao ³ (1) pa · rasmai 'i chig · go ⁴ | ji · rgyal · ba · lao (2) śmiñ · cuñ · zad · 'jum · pa · 'am · cuñ · zad · rgod · pa · lao ⁵ (3) śriñ · sten · pa · lao (4) tuośvi · 'gro · ba · dañ ⁶ · 'phel · ba · dag ⁷ · lao (5) dñiñ · nam · mkha · la · kun · du · 'gro · ba · 'am · 'phur · ba · lao (6) ḥiñ · thob · pa · lao (7) du · dru · 'gro · ba · lao (8. 9) śu · śru · 'gro · ba · lao (10. 11) ēyuñ · ēchyuñ | jyuñ | jhyuñ | pruñ · pluñ · 'gro · ba · lao (12—16) bhuñ · (so!) yod · pa · lao (17) puñ · (*lies pūñ*) dag · byed · lao (18) mūñ · 'chiñ · ba · 'am · skor · ba · lao (19) smṛ · sems · pa · lao (20) hrñ · 'phrog · pa · lao · (21) t̄ · rkyal · ba · dañ · rgal · ba · dag · lao (22) dhet · 'thud · ba · lao (23) beñ · skud · pai · rgyud · dam ⁸ snal · mai · rgyud · lao (24) byeñ · yañ · dag · par · sdom · pa · lao (25) hveñ · 'gran · paam ⁹ mñon · pai · na · rgyal · lao (26) mlai · glai · dga · bzad · pa · lao (27. 28) glai · lus · kyi · rnam · 'gyur · lao (29) dhyai · sem · pa · lao (30) kai · gai · rai · sgra · lao (31—33) daip · sbyoñ · ba · lao (34) ba · da · gsal · bar · smra · ba · lao (35) ga · da · gsal · smra · ba · lao (36) pa · tha · gsal · bar · rjod · pa · lao (37) abhra | babhra | mabhra | ča · ra · rnams · 'gro · bai · don · lao (38—41) ¹⁰ ya · ti · 'bad · pa · lao

¹ In der Sprache der weißen Ebene: Kalāpadhātusūtra, in der Sprache von Tibet: Kalāpai byiñskyi mdo' (i und kyi Genitivzeichen, byiñs = dhātu, mdo = sūtra) ² Buddhāya namaḥ ³ yod · pa = sattā, la Lokativ- und Dativ-Endung, o ('o, go, lo etc., vgl. Jäschke, Tibetan grammar § 34) Schlußzeichen des Aussagesatzes ⁴ parasmaibhāṣah ⁵ cuñ · zad = īsat, 'jum · pa 'lächeln', rgod · pa 'lachen', 'am 'oder' (wird gebraucht, wenn ein indisches Wort auf mehrfache Weise wiedergegeben wird) ⁶ 'und' ⁷ Zeichen des Dual ⁸ nach d = 'am (s. 3) ⁹ paam · = pa · 'am · ¹⁰ rnams Zeichen des Plural, 'gro · ba = gati, don = artha

(42) a · ya · 'gro · ba · lao (43) spa · di · cuñ · zad · gyo · ba · lao (44) ba · di · mñon · par · phyag · 'çhal · ba · 'am · 'dud · pa · dañ · bstod · pa · dag · lao (45) bha · di · dge · baam · legs · pa · lao (46) du · paças · 'çhod · pa · lao (47) yaja · lha · mchod · pa · dañ · 'grog · par · byed · pa · dañ · sbyin · pa · rnams · lao (48) bha · ja · bstan · pa · lao (49) ñubapa · bon · gyi · ña ... m · snal · mai · byed · lao (50) ba · ha · thob · pa · lao (51) du · la · bhaş · thob · pa · lao (52) ra · bha · kun · du · réom · pa · lao (53) ha · da · . . .¹ ba · 'dor · ba · lao (54) basa · ñes · par · gnas · pa · lao (55) daha · snañ · bar · byed · pa · 'am · thal · bar · byed · pa · lao (56) ha · se · rgod · pa · lao (57) ti · ja ·² gzi · rjid · ñams · pa · lao (58) ša · la · hu · la · pa · tl · 'gro · ba · lao (59—61) ba · ja · bra · ja · 'gro · ba · lao (62. 63) pha · la · rjogs · pa · lao (64) tu · yā · çt · mchod · sbyin · lao (65) hlädi · bde · ba · lao (66) ślā · ghṛ · bsñags · pa · lao (67) bhäsṛ · gsal · ba · lao (68) gädhṛ · rab · tu · gnas · pa · dañ · 'thob · 'dod · dag · lao (69) kā · sr · sgra · ñan · paam · smad · pai · sgra · lao (70) rājr · gsal · ba · lao (71) kākṣi · bākṣi · mākṣi · 'dod · pa · lao (72—74) bā · c̄chi · 'dod · pa · lao (75) bhrāñsu · dhvāñsu · 'thuñ · du · lhuñ · ba · 'am · lhag · par · 'bab · pa · lao (76. 77) śrañbhu · yid · brten · pa · lao (78) dñmśa · sos · za · ba · lao (79) řañja · 'khyud · pa · 'am · 'bral · mi · phod · pa · lao (80) mi · ha · sid · paam · cha · 'bran · pa · lao (81) c̄itī · yañ · dag · par · s̄es · pa · lao (82) śidhu · 'gro · ba · lao (83) śthi · bu · 'phen · pa · lao (84) mila · śmila · kṣmila · mig · 'jum · pa · lao (85—87) śila · yañ · dag · par · 'jin · pa · lao (88) śikṛ · chu · 'bran · pa · lao (89) t̄ikṛ · 'gro · ba · lao (90) kriḍṛ · r̄ce · baam · rol · pa · lao (91) jī · ba · srog · 'jin · paam · srog · gnas · par · byed · pa · lao (92) i · ha · gyo · ba · lao (93) dyu · ta · gsal · ba · lao (94) ru · ēa · gsal · ba · lao (95) śu · bha · gsal · ba · lao (96) kṣu · bha · yañ · dag · par · gyo · ba · lao (97) mu · da · dga · ba · lao (98) gu · hū · yañ · dag · par · sdom · pa · lao (99) kū · ja · mi · gsal · bai · sgra · lao (100) bhūṣa · rgyan · par · byed · pa · lao (101) ū · ha · rnām · par · rtog · pa · lao (102) bṛ · tu · 'jug · pa · lao (103) śr · dhu · sgra · smañ · paam · sgra · ñan · pa · lao (104) sr · pl · 'gro · ba · lao (105) kṛ · pū · nus · pa · lao (106) e · dha · 'phel · ba · lao

¹ vermutlich ist bsañ · zu ergänzen; vgl. VI, 80 ² ? das erste Zeichen unleserlich

(107) e · jr̥ · gya · baam · 'dar · ba · lao (108) lokr̥ · lta · baam · mthoñ · ba · lao (109) qhaukṛ · traukṛ · 'gro · ba · lao (110. 111) lo · ēṛ · lta · ba · lao (112) spardha · kun · du · dga · baam · 'gran · pa · lao (113) tuosphūrjā · thog · dbab · pa · lao (114) luñča · sel · ba · lao (115) bañču · slu · ba · lao (116) gala · zas · lao (117) rakṣa · skyoñ · ba · lao (118) añču · 'gro · ba · dañ · mchod · pa · dag · lao (119) sram · su | bhram · šu | dhvamsu | thur · du · lhuñ · ba · 'am · lhag · par · 'bab · pa · lao (120—122) śram · bhu · yid · rten · lao (123) dam · ša · sos · za · ba · lao (124) řaňja · 'khyud · paam · 'bral · mi · phod · pa · lao (125) ſvaňja · yoñs · su · 'khyud · pa · lao (126) raňja · chags · paam · čhos · lao (127) la · bi · lhag · par · 'bab · pa · lao (128) ša · ki · dogs · pa · lao (129) ja · bha · jr̥ · bhi · lus · kyi · rnam · 'gyur · lao (130. 131) ānaś sasi · 'dod · pa · lao (132) kla · mu · dman · pa · lao (133) ča · mu · ččha · mu · ja · mu · jha · mu · za · ba · lao (134—137) kra · mu · rkañ · pa · skor · ba · lao · (138) išu · 'dod · pa · lao (139) gaml̥ · srpl̥ · 'gro · ba · lao (140. 141) yamu · ňe · bar · 'jigs · pa · lao (142) ha · se · rgod · pa · lao (143) pa · tha · gsal · bar · brjod · pa · lao (144) ja · pa · jalpa · gsal · bar · brjod · pa · lao (145. 146) ba · da · gsal · bar · brjod · pa · lao (147) bhū · yod · pa · lao (148) aṭhi · 'gro · ba · lao (149) ba · thi · gcig · tu · sbyod · pa · lao (150) maṭhi · kathi · skems · pa · 'am · mya · ūnan · lao (151. 152) mu · thi · skyoñ · ba · lao (153) hiđi · 'gro · ba · dañ · ma · gus · pa · dag · lao (154) hu · di · kun · du · 'joms · pa · laam · kun · nas · sems · pa · lao (155) ba · di · skon · pa · lao (156) pi · di · kun · du · 'joms · pa · lao (157) mu · di · phyid · pa · lao (158) tuđi · bcad · pa · lao (159) bhu · di · 'geñs · pa · lao (160) ča · di · 'khro · ba · lao (161) ša · di · 'khyog · paam · nad · lao (162) pa · di · 'gro · ba · lao (163) ka · di · rgyags · pa · lao (164) kha · di · skrag · pa · lao (165) gha · ta · gyo · ba · lao (166) sphuṭa · kha · bya · ba · lao (167) ka · te · 'char · ba · dañ · řnags · pa · dag · lao (168) a · ta · pa · ta · 'gro · ba · lao (169. 170) rata · yoñs · su · bśad · paam · sbyir · btañ · ba · lao (171) lata · byis · pa · lao (172) Šaṭa · ru · jā · rnam · par · 'brañ · ba · dañ · 'gro · ba · dañ · mi · gnas · pa · dañ · za · ba · rnams · lao (173. 174)¹ ba · ta · skor · ba · lao (175) Šiṭa · Šiṭa · ma · gus · pa · lao

¹ hier ist dem Übersetzer ein doppeltes Mißgeschick unter-

(176. 177) jaṭa · jha · ṭa · 'chogs · paam · 'dus · pa · lao (178. 179)
 bha · ṭa · gañ · ba · lao (180) ta · ṭa · śin · du · bzoñ · paam ·
 sgreñ · ba · lao (181) kha · ṭa · 'dod · pa · lao (182) na · ṭa · gar ·
 lao (183) pi · ṭa · sgra · dañ · bṣñus · paam · mtha · ḥag · dag · lao
 (184) ha · ṭa · gsal · cha · lao (185) ṣa · ṭa · cha · śas · lao (186)
 bi · ṭa · sgra · lao (187) maṭha · mtañs · par · gnas · pa · lao (188)
 kaṭha · dka · bas · m̄cho · lao · (189) raṭha · yoñs · su · bṣad · pa ·
 'am · spyir · btañ · ba · lao (190) śuṭha · so · sor · 'joms · pa ·
 'am · gegs · lao (191) éu · ḏa · sgeg · pai · rnam · gyur · lao (192)
 a · ḏa · mnōn · par · sbyor · ba · lao (193) la · ḏa · rnam · par ·
 rol · paam · sgreg · pa · lao (194) ka · ḏa · rgyags · pa · lao (195)
 ga · di · chigs · gcig · tu · ston · paam · gdoñ · gi · phyogs · cig ·
 lao (196) pā · 'thuñ · ba · lao (197) ghrā · dri · ḥe · bar · len · pa ·
 lao (198) dhmā · sgra · dañ · me · kun · du · sbyor · ba · dag · lao
 (199) ḫthā · gnas · paam · 'gro · ba · ltog · pa · lao (200) mnā ·
 goms · pa · lao (201) dāñ · sbyin · pa · lao (202) dr · śir · lta ·
 ba · lao (203) r · 'gro · ba · lao (204) sr · 'gro · ba · lao (205)
 ḫadl · dman · pa · laam · ḥams · pa · lao (206) ḫadl · 'gro · ba ·
 dañ · rnam · par · 'brañ · ba · dañ · mi · gnas · pa · dañ · za · ba ·
 rnams · lao (207)¹ tapa · yañ · dag · par · gduñ · ba · lao (208)
 gu · pū · bsruñ · ba · lao (209) dhū · pa · yañ · dag · par · gduñ ·
 ba · lao (210) pisr² · 'gro · ba · lao · (211) pa · na · tha · sñad ·
 dam · éug · lag · lao · (212) pa · na · 'añ · bstod · pa · lao (213)³
 ka · mu · mjes · pa · lao (214) an⁴ · bi · ka · ra · ḥāñ · bhū · la ·
 sogs · pa · rnams · rjogs · so ||⁵ [brgya · bdun · cu · don · drug]⁶
 ad · la · sogs · pa · rnams · brjod · par · byao |⁷ a · ḏa · za ·
 ba · lao (1) hana · 'che · ba · dañ · 'gro · ba · dag · lao (2) dviṣa ·
 sdañ · ba · 'am · mi · mja · ba · lao (3) du · ha · rab · tu · rjogs ·

laufen. Das Original lautet: śaṭa rujāviśaraṇagat�avasādaneṣu; er faßt rujā als zweite Wurzel und zerlegt avasādana 'mutlos sein' in avasa (!) 'nicht wohnen' (mi · gnas · pa) und adana 'essen' (za · ba) ¹ vgl. 173 ² ? T pićéha ³ 'añ = ca, bstod · pa = stuti ⁴ der rote T liest nyā, der schwarze nya für an ⁵ anvikaraṇā (vgl. Kāt. III, 2, 32) bhūvādayah samāptāḥ ⁶ Zusatz mit kleineren Lettern, = 176 (diese Zahlen beziehen sich auf die Dhātusūtra's, nicht auf die einzelnen Wurzeln) ⁷ adādayo vaktavyāḥ

paam · 'jo · ba · lao (4) diha · sog · pa · lao (5) liha · ro · myañ ·
 ba · lao (6) ča · kṣin · gsal · bar · brjod · pa · lao (7) īra · 'gro ·
 ba · lao (8) īda · bgrod ·¹ pa · lao (9) ī · śa · dbañ · phyug · lao
 (10) āsa · ūne · bar · sdod · pa · lao (11) ba · sa · sgrib · paam ·
 'gebs · pa · lao (12) kasi · 'gro · ba · dañ · dman · par · byed · pa ·
 dag · lao (13) ṇisi · 'o · byed · pa · lao (14) ṇi · jī · dag · pa · lao
 (15) pr · či · kun · du · reg · pa · lao (16) śi · jī · mi · gsal · bai ·
 sgra · lao (17) ūn · srog · chags · mñal · nas · béal · ba · lao (18)
 ūñ · ñal · ba · lao (19) dyu · sñon · du · 'gro · ba · lao (20) yu ·
 sre · ba · lao (21) ru · sgra · lao (22) ṇu · stod · pa · lao (23) tu ·
 kṣu · sgra · lao (24) kṣnu · gzi · rjid · lao (25) ūn · rab · tu ·
 skye · ba · lao (26) ūn · rab · tu · skye · ba · dañ · dbañ · phyug ·
 lao (27) ku · sgra · lao (28) ūrnuñ · sgrib · paam · kun · du · 'gebs ·
 pa · lao (29) ūtuñ · stod · pa · lao (30) iñ · 'gro · ba · lao (31) iñ ·
 klog · pa · lao (32) ik · dran · pa · lao (33) bī · 'gro · ba · dañ ·
 rab · tu · skye · ba · dañ · mjes · pa · dañ · mi · gnas · pa · dañ ·
 za · ba · rnams · lao (34) yā · thob · pa · lao (35) bā · 'gro · ba ·
 dañ · dri · dag · lao (36) bhā · gsal · ba · lao (37) ūn · gčañ · ba ·
 lao (38) śrā · 'ched · pa · lao (39) drā · smad · pa · dañ · 'gro · ba ·
 dag · lao (40) psā · za · ba · lao (41) pā · sruñ · ba · lao (42) rā ·
 len · pa · lao (43) lā · len · pa · lao (44) dāp · gcod · pa · lao (45)
 khyā · phyin · ci · ma · log · par · ston · paam · legs · par · gsuñ ·
 ba · 'am · gtam · pa · lao (46) prā · rjogs · pa · lao (47) mā · 'jal ·
 ba · lao (48) bi · da · śes · pa · lao (49) brūñ · gsal · bar · rjod ·
 pa · lao (50) a · sa · srid · paam · 'byuñ · ba · 'am · yod · pa · lao
 (51) mr · jū · dag · pa · lao (52) ba · ča · brjod · pa · lao (53) ru ·
 dir · 'chi · ma · gton · ba · lao (54) ūšva · pa · ñal · ba · lao (55)
 ūva · sa · thob · paam · brñes · pa · lao (56) ana · dañ · ja · kṣa ·
 za · ba · dañ · rgod · pa · dag · lao (57, 58)² já · gr · gñid · zad ·
 pa · lao (59) da · ri · drā · 'gro · ba · dañ · dbul · po · 'am · dan ·
 'gro · lao (60) ča · kā · sr · gsal · ba · lao (61) sā · su · rjes · su ·
 ston · pa · lao (62) dīdhīñ · gsal · ba · dañ · rce · ba · dag · lao
 (63) bebiñ · byar · dga · gzhal · ba · lao (64) ūsasa · ñal · ba · 'am ·
 rmi · lam · lao (65) ba · śa · mjes · ma · lao (66) hnuñ · dag ·
 byed · dam · sel · byed · lao (67) bi · ka · ra · ṇāh · 'jig · pa · ad ·
 la · sog · pa · rnams · rjogs · so ||³ [drug · cu · rča · drug]⁴

¹ Druckfehler für bstod · ? ² vom Übersetzen mißverstanden
 lugvikarañā (Kāt. III, 4, 92) adādayah samāptāh ⁴ = 66

ju · ho · ti · la · sog · pa · rnams · rjod · par · bya · ste |
 hu · sbyin · pa · lao (1) ² ŋi · bhī · 'jig · pa · lao (2) hrī · nō · čha ·
 ba · lao (3) pr · ³ skyon · ba · dañ · rjogs · par · byed · pa · dag ·
 lao (4) du · bhrñ · 'jin · par · byed · par · rgyas · pa · dag · lao (5)
 māñ · 'jal · ba · lao (6) o · hāñ · 'gro · ba · lao (7) o · hāk · gtoñ ·
 ba · lao (8) du · dañ · sbyin · pa · lao (9) du · dhāñ · 'jin · pa ·
 'am · 'chañ · ba · dañ · rgyas · pa · dag · lao (10) ni · jir · čañ ·
 ba · dañ · rgyas · pa · dag · lao · (11) bi · jir · dños · po · tha ·
 dad · pa · lao (12) bi · šl · khyad · pa · lao (13) r · 'gro · ba · lao
 (14) ślu · bi · ka · ra · nāh · ju · ho · ti · la · sog · pa · rnams ·
 rjogs · so || ⁴ [bcu · bzhi] ⁵

dib · la · sog · pa · rnams · brjod · par · bya · ste |⁶ dibu ·
 réa · ba · dañ · rgyal · bar · 'dod · pa · dañ · tha · sñañ · dañ ·
 gsal · ba · dañ · bstod · pa · dañ · mjes · pa · dañ · rtogs · pa ·
 rnams · lao (1) ši · bu · skud · pai · rgyud · dam · snal · mai ·
 rgyud · lao (2) śri · bu · 'gro · ba · dañ · skems · paam · mya ·
 nāñ · dag · lao (3) šthi · bu · 'phen · pa · lao (4) kna · su · nōn ·
 moñ · pa · chuñ · ba · dañ · gsal · ba · dag · lao (5) plu · sa ·
 sregs · pa · lao (6) nr · tī · lus · kyi · rnam · 'gyur · ram · zlos ·
 gar · lao (7) tra · sī · stobs · sín · du · ba · lao (8) bā · bhrā · ša ·
 bhlā · ša · bhra · mu · kra · mu · tra · si · tru · tī · la · ša · ces ·
 pa · rnams · slāñs · pa · lao ⁷ (9—15) kutha · rul · bai · dños · po ·
 lao (16) gudha · bkris · paam · yoñs · su · skor · ba · lao (17) kṣi ·
 pa · 'phen · pa · 'am · gton · ba · lao (18) pu · spa · kha · bye ·
 ba · lao (19) tima · štima · štima · gšer · baam · brlan · pai · dños ·
 po · lao (20—22) brī · da · r̄cod · pa · lao (23) iṣu · 'gro · ba · lao
 (24) ūha · dge · baam · mjes · pai · don · lao (25) jhñ · š · na ·
 čhod · nāms · paam · lañs · čho · nāms · pa · lao (26) ūñ · srog ·
 chags · skye · ba · lao (27) dūñ · yoñs · su · gduñ · ba · lao (28)
 diñ · zad · pa · lao (29) dhñ · ma · gus · pa · lao (30) mīñ · 'čhe ·
 ba · lao (31) kṣiñ · phrad · pa · lao (32) ⁸ rīñ · nāñ · paam · thos ·
 pa · lao (33) līñ · nōn · moñ · pa · 'am · sbyor · ba · lao (34) li ·
 ša · chuñ · bai · dños · po · lao (35) dīñ · 'phur · baam · namkha ·

¹ juhotyādayo vaktavyāḥ ² im T versehentlich ausgefallen,
 ergänzt nach T No. 3727 ³ T pri, was eher auf pr als auf
 pṛ weist ⁴ śluvikaraṇā juhotyādayaḥ (Kāt. III, 3, 8) samāptāḥ
⁵ = 14 ⁶ divādayo vaktavyāḥ ⁷ vgl. Pan. III, 1, 70 ⁸ nur hier

la · 'gro · ba · lao (36) briñ · sgribṣ · pai · don · lao (37) pīñ ·
 'thuñ · ba · lao (38) priñ · dga · baam · mja · ba · lao (39) māñ ·
 chod · lao (40) īñ · 'gro · ba · lao (41) śo · phra · mor · byed · pa ·
 lao (42) écho · dum · bur · byed · paam · gcod · pa · lao (43) śo ·
 mthai · las · sam · las · kyi · mtha · lao (44) do · dum · bur · byed ·
 pa · lao (45) ja · nī · rab · tu · skye · ba · 'am · rab · tu · dan ·
 bai · dños · po · lao (46) dīpī · gsal · ba · lao (47) pū · rī · chuñ ·
 ba · lao (48) tū · rī · 'grogṣ · pa · dañ · 'che · ba · lao (49) ghū ·
 rī · jū · rī · 'che · ba · dañ · na · chod · ñams · pa · dag · lao (50 ·
 51) śū · rī · 'che · ba · dañ · reñs · par · byed · pa · dag · lao (52)
 ta · pa · dbai · phyug · lao (53) dhū · rī · gū · rī · 'che · ba · dañ ·
 'gro · ba · dag · lao (54 · 55) éū · rī · sreg · pa · lao (56) bā · bṛtu ·
 'jug · pa · lao (57)¹ kli · śa · ñe · ba · gduñ · ba · lao (58) kā · śr ·
 gsal · ba · lao (59) vā · śr · sgra · lao (60) mr · sa · bzod · pa · lao
 (61) i · śu · cír · rul · bai · dños · po · lao (62) na · ha · 'chiñ ·
 ba · lao (63) rañja · chags · paam · ches · lao (64) śa · pa · 'khros ·
 chig · lao (65) pa · da · 'gro · ba · lao (66) bi · da · yod · pa · lao
 (67) yu · dha · kun · nas · 'khrug · pa · lao (68) budha · khoñ ·
 du · chud · pa · 'am · rtogs · pa · lao (69) a · no · ru · dha · mi ·
 'geg · paam · 'dod · pa · lao (70) mana · śes · pa · lao (71) yu ·
 ja · yañ · dag · par · 'jin · paam · tiñ · ne · 'jin · lao (72) sr · ja ·
 rnam · par · bcad · paam · sñe · chan · lao (73) rā · dho · las ·
 byed · pa · med · ciñ · rce · bai · mkhas · pa · lao (74) bya · dha ·
 'chog · paam · brdeg · pa · lao (75) puṣa · rgyas · pa · lao (76)
 śu · sa · mya · ñan · nam · skems · pa · lao (77) tu · sa · ñom ·
 paam · chim · pa · lao (78) du · sa · rnam · 'gyur · lao (79) śliṣa ·
 'khyud · paam · kun · du · sbyor · ba · lao (80) śa · ka · rnam ·
 par · bśad · pa · dañ · 'khros · pa · lao (81) ñi · śvi · dā · lus · rab ·
 tu · 'gyur · baam · rdul · 'byuñ · ba · lao (82) kru · dha · khro ·
 bdag · lao (83) kṣudha · bkres · pa · lao (84) śudha · hag · paam ·
 gēañ · ba · lao (85) si · dhu · kun · du · grub · pa · lao (86) radha ·
 'che · ba · dañ · kun · du · grub · pa · dag · lao (87) naśa · mi ·
 thoñ · ba · am · mi · lta · ba · lao (88) tr · pa · chim · paam ·
 rañs · paam · chog · śes · pa · lao (89) dr · pa · dga · ba · dañ ·
 grol · ba · dag · lao (90)² dru · ha · 'che · ba · byed · 'dod · paam ·
 'khu · ba · lao (91) muha · rmoñṣ · pa · 'am · mi · sems · pa · 'am

¹ 'jug · pa = vartana ² grol · ba = mocana

mi · dran · pa · lao (92) špu · ha · skyug ·¹ pa · lao (93) špi · ha ·
 dga · ba · lao (94) šá · mu · ňe · bar · zhi · ba · lao (95) ta · mu ·
 'dod · pa · lao (96) da · mu · ňe · bar · zhi · ba · lao (97) šrá · mu ·
 dka · thub · la · ste · näl · zhiñ · dub · pa · lao (98) bhra · mu ·
 mi · gnas · pa · lao (99) kṣa · mū · 'khrug · pa · zhi · ba · 'am ·
 bzod · pa · lao (100) kla · mu · sman · pa · lao (101) ma · di · dga ·
 ba · lao (102) a · su · 'phen · pa · 'am · ded · pa · lao (103) ya ·
 su · rab · tu · 'bad · pa · lao · (104) ja · su · grol · baam · thar ·
 pa · lao (105) tasu · gyen · du · 'phen · pa · lao (106)² dasu · dañ ·
 basu · reñs · pa · lao (107, 108)³ pu · ša · mi · ldan · paam · sbyor ·
 bral · lao (109) plušu · sreg · pa · lao (110) bisa ·⁴ ded · paam ·
 'phen · pa · lao (111) busa ·⁵ rtag · gtoñ · ñam · lhag · par · cad ·
 pa · lao (112) muša · dum · bu · 'am · cha · šas · lao (113) masi ·
 yoñs · su · 'jal · ba · 'am · éhad · dam · boñ · chod · lao (114)⁶ lu ·
 ṭa · de · lhog · pa · lao (115)⁷ u · ča · éhogs · pa · lao (116) bhṛśu ·
 bhrāñšu · 'og · tu · ltuñ · ba · lao (117, 118) bṛša · sgrib · pa · lao
 (119) kṛša · phra · mor · byed · paam · chuñ · ñur · byed · pa · lao
 (120) ñi · tṛṣa · skoms · pa · lao (121) hrṣa · ñams · paam · chim ·
 pa · lao (122) ruṣa · khro · ba · lao (123) dipa · 'phen · pa · lao
 (124) ku · pa · khro · ba · lao (125) gu · pa · smad · paam · khoñ ·
 nas · 'khrug · pa · ňid · lao (126) yupa | lupa | rupa · rnam · par ·
 rmoñs · pa · lao (127—129) lu · bha · chags · pa · lao (130) kṣu ·
 bha · kun · du · gyo · ba · lao (131) ḥa · bha · tu · bha · 'che · ba ·
 lao⁸ (132, 133) klidü · snum · paam · brlan · pai · dños · po · lao
 (134) ñi · mi · dā · smu · paam · brlan · pa · lao (135) ñi · kṣvi ·
 dā · brlan · pa · dañ · grol · ba · dag · lao (136) ḫ · dhu · 'phel ·
 ba · lao (137) gr · dhu · mñon · par · 'dod · pa · lao (138) tu · bhrā ·
 jṛ · tu · bhrā · śr · gsal · ba · lao (139, 140) bhra · mu · gyo · ba ·
 lao (141) kra · mu · rkāñ · pa · 'god · paam · rkāñ · pa · skyod ·
 pa · lao | gyañ · ba · la · 'añ · ño (142) kla · mu · ñams · pa · lao
 (143) tra · sī · stobs · šin · tu · ba · lao (144) tru · ta · bcod · pa ·
 lao (145) laša · mjes · pa · lao (146) bā · bhrā · ša · bhlā · ša ·
 bhra · mu · kra · mu · kla · mu · tra · si · tru · ti · la · ša · ces ·

¹ T kyug ² gyen · du = upa, 'phen · pa = kṣepa ³ vgl.
 II, 57 ⁴ T piša ⁵ ? T éusa ⁶ alle drei Worte = parimāñe,
 nicht pariñāme ⁷ unsicher ⁸ T čha · ba · lao

pa · rnams · rlañs · pa · lao (147—154)¹ śyan · bi · ka · ra · ḥāḥ ·
dib · la · sogṣ · pa · rnams · rjogs · so ||² [brgya · sum · cu · sa ·
gcig]³

su · la · sogṣ · pa · rnams · rjod · par · bya · ste |⁴ śuñ ·
'khrud · pa · lao (1) śiñ · 'chiñ · ba · lao (2) śiñ · rno · ba · 'am ·
reñs · pa · lao (3) du · miñ · 'phen · pa · lao (4) cīñ · sogṣ · pa ·
lao (5) strñ · sgrib · paam · kun · du · 'gebs · pa · lao (6) krñ ·
'che · ba · lao (7) bṛñ · sgrib · pa · lao (8) dhuñ · gyo · baam ·
'dar · ba · lao (9) tu · du · ūne · bar · gduñ · ba · lao (10) hi · 'gro ·
ba · lao (11) pr · mja · ba · dañ · 'gro · baam · dga · ba · dag · lao
(12) smṛ · mje · ba · dañ · skyon · ba · dag · lao (13) āpl · khyā ·
ba · lao (14) śakl · nus · pa · lao (15) śru · thos · pa · lao (16)
rādha · sādha · kun · du · grub · pa · lao (17. 18) ṣagha | tiga ·
'che · ba · lao (19. 20) ūni · dhṛṣā · spyi · btol · lam · śnar · thob ·
lao (21) dan · bhu · dan · gyo · baam · chul · chos · pa · lao (22)
ṛ · dhu · 'phel · ba · lao (23) a · śū · khyab · pa · lao (24) ṣtigha ·
'gro · ba · lao (25) ti · ka · śian · pa · lao (26) akṣū · khyab · pa ·
lao (27) takṣū · tvakṣū · phra · mor · byed · pa · lao (28. 29) śnu ·
bi · ka · ra · ḥāḥ · su · la · sogṣ · pa · rnams · rjogs · so ||⁵
[ūne · drug]⁶

tu · da · la · sogṣ · pa · rnams · rjod · par · bya · ste |⁷ tuda ·
'ther · baam · bsnun · pa · lao (1) ḥuda · skul · baam · 'phen · pa ·
lao (2) di · sa · śin · du · 'dor · baam · śin · du · btañ · ba · lao (3)
bhrarja · 'ched · pa · lao (4) kṣipa · btoñ · baam · skul · ba · lao (5)
krṣa · rko · ba · lao (6) ḥṣi · 'gro · ba · lao (7) juṣi · mja · ba ·
dañ · gnas · pa · dag · lao (8) o · bi · jī · 'jigs · pa · dañ · gyo ·
bar · byed · pa · dag · lao (9) o · la · jī · o · la · rjī · skyeñs · pa ·
lao (10. 11) o · bra · śeu · gcod · pa · lao (12) bya · ja · zol · byed ·
pa · lao (13) ućchi · 'tho · paam · spuñ · ba · lao (14) ućchi ·
skoms · pa · lao (15) rćcha · 'gro · ba · dañ · dbañ · po · dañ ·
'jigs · pa · dañ · lus · kyi · dños · po · rnams · lao (16) mićcha ·
lhags · par · ūnon · mois · pa · lao (17) jarćca · ēcarćca | jharćca ·
spir · btañ · ba · 'am · yoñs · su · bśad · pa · dañ · kun · du · ēhim ·

¹ vgl. oben 9—15 und Pan. III, 1, 70 ² śyanvikaraṇā (vgl. Pan. III, 1, 69 und Kāt. III, 2, 33) divādayah samāptāḥ ³ = 131
⁴ svādayo vaktavyāḥ ⁵ śnuvikaraṇāḥ (vgl. Pan. III, 1, 73 und Kāt. III, 2, 34) svādayah samāptāḥ ⁶ = 26 ⁷ tudādayo vaktavyāḥ

pa · dag · lao (18—20) tva · čá · kun · du · sgril · baam · yañ ·
 dag · par · snom · pa · lao (21) rča · stoñ · ba · lao (22) ubja ·
 dañ · po · lao (23) lu · bha · rnam · par · gnas · pa · lao (24) ujjha ·¹
 cig · bton · ba · cas · pa · lao (25) ri · pha · shags · paam · rjod ·
 pa · dag · ba · dañ · 'che · ba · dañ · sbyin · pa · rnams · lao (26)
 trpha | trnpha · čhim · pa · lao (27. 28) tupha | tunpha · 'che ·
 ba · lao (29. 30) gupha | gunpha · 'dud · paam · bceñs · paam ·
 gzhuñ · sgrig · pa · lao (31. 32) ubha | unbha · rjogs · paam · gañ ·
 ba · lao (33. 34) śubha | śunbha · mjes · paam · dge · bai · don ·
 lao (35. 36) dr · bhi · 'dud · paam · bceñs · pa · lao (37) bi · dha ·
 scrub · pa · lao (38) pr · da · 'añ · no (39) juða ·² 'gro · ba · lao
 (40) pr · na · mja · ba · lao (41) mr · na · 'che · ba · lao (42) tu ·
 na · 'khyog · po · lao (43) kuña · sgra · dañ · ūne · bar · bduñ · ba ·
 dag · lao (44) śuna · 'gro · ba · lao (45) dru · na · 'che · ba · lao
 (46) ghu · na · ghūrnna · 'khyams · pa · lao (47. 48) ghura · dbyug ·
 lao (49) br · hū · za · ba · lao (50) tr · hū | střhū · 'che · ba · lao
 (51. 52) i · šu · 'dod · pa · lao (53) miša · bskeb · paam · mya ·
 ñan · lao (54) kila · 'bul · ba · dañ · rée · ba · dag · lao (55) tila ·
 snum · pa · lao (56) či · la · 'jo · sgeg · lao (57) ſi · la · ſi · la ·
 sruñ · baam · mtho · ba · lao (58. 59) ti · la ·³ snun · paam · rlan ·
 pa · lao (60) li · kha · yi · ge · 'god · paam · 'bri · ba · lao (61)
 kuṭa · gya · gyai · 'khyog · po · lao (62) puṭa · yañ · dag · par ·
 skyor · baam · kun · nas · ūnon · moñs · pa · lao (63) kuća · kha ·
 zum · pa · lao (64) guja · sgra · lao (65) guđa · gsuñs · pa · lao (66)
 di · pa · gtoñ · ba · lao (67) čhura · gcod · pa · lao (68) huđa ·⁴
 kun · nas · 'joms · pa · lao (69) sphuṭa · gas · pa · 'am · kha · bya ·
 ba · lao (70) mu · ta · kun · du · 'phen · pa · dañ · 'joms · pa · dag ·
 lao (71) tuṭa · gcod · pai · las · lao (72) ju · da · 'chin · ba · lao
 (73) kada · rgyags · pa · lao (74) lu · da ·⁵ ūne · bar · gnas · pa ·
 lao (75) sphura · 'gro · ba · lao (76) gu · rī · nan · tan · nam ·
 'bad · pa · lao (77) ūñ · sor · ba · lao (78) dhū · rnam · par · gyo ·
 ba · lao (79) gu · bšañ · ba · 'dor · ba · lao (80) dhru · ba · rtan ·
 paam · 'gro · ba · gnas · par · byed · pa · lao (81) kūñ · sgra · lao
 (82) prñ · dga · baam · chim · pa · lao (83) mrñ · srog · gtoñ · ba ·
 lao (84) dhi · 'jim · pa · lao (85) kṣi · mi · gnas · pa · dañ · 'gro ·

¹ ? unleserlich ² ? T jugs ³ ? T si · la ⁴ ? T kuṭa

⁵ ? T la · ta

ba · dag · lao (86) śū · gton · baam · 'phin · pa · dag · lao (87)
 ri · pi · 'gro · ba · lao (88, 89) dṛṇ · ma · gus · pa · lao (90) praćcha ·
 dri · baam · śes · par · 'dod · pa · lao (91) sr · ja · spro · baam ·
 rnams · gcan · lao (92) tu · marjo · dag · pa · lao (93) ru · jo ·
 'jig · pa · lao (94) bhujo · 'khyog · po · lao (95) āhu · pa · reg ·
 pa · lao (96) spr · śa · reg · pa · lao (97) bi · śa · 'jug · pa · lao
 (98) mr · śa · kun · du · khro · ba · lao (99) muc̄l · rku · ba · lao
 (100) lupl · gcod · pa · lao (101) bi · dl · thob · paam · sñed · pa ·
 lao (102) li · pa · ūne · bar · sreg · paam · gduṇ · ba · lao (103) śi ·
 ēir · gyo · baam · zag · paam · 'god · pa · lao (104) kṛtī · gcod ·
 pa · lao (105) khi · da · yoñs · su · 'joms · pa · lao (106) pi · śa ·
 cha · śas · lao (107) śa ·¹ bi · ka · ra · nāh · tu · da · la · sogs ·
 pa · rnams · rjogs · so ||² [dgu · cu · go · lñia]³

rudh · la · sogs · pa · rnams · brjod · par · bya · ste |⁴ ru ·
 dhir · 'geg · paam · sgrib · pa · lao (1) bhi · dir · rnam · par · 'joms ·
 pa · lao (2) ēhi · dir · gñis · su · byed · pa · lao (3) ri · ēir · 'dor ·
 ba · lao (4) bi · jir · dños · po · tha · dad · pa · lao (5) kṣu · dir ·
 kun · nas · bkris · paam · kun · [nas ·] bkor · ba · lao (6) yu · jir ·
 spyor · ba · lao (7) u · ēhr · dir · gsal · ba · dañ · réo · ba · dag ·
 lao (8) u · tř · dir · rée · ba · dañ · reñs · pa · dag · lao (9) kř · tī ·
 skor · baam · bkris · pa · dag · lao (10) ūni · in · dhī · gsal · ba · lao
 (11) khi · da · yid · dman · paam · skyo · ba · lao (12) bi · da ·
 rnam · par · spyod · pa · lao (13) śiśl · skyabs · dañ · bral · ba · lao
 (14) pišl · kun · du · phyen · mar · byed · pa · lao (15) bhañjo ·
 kun · du · 'joms · pa · lao (16) bhu · jo (so!) skyod · pa · dañ ·
 sñon · par · sdud · pa · dag · lao (17) tř · ha · 'che · ba · lao (18)
 hi · si · 'che · ba · lao (19) undī · brlan · par · byed · pa · lao (20)
 añjū · 'gro · ba · dañ · 'ched · pa · dag · lao (21) tančū · kha · zum ·
 pa · lao (22) o · bi · jí · 'jigs · par · gyo · ba · dag · lao (23) bř ·
 jí · bar · ba · lao (24) pr · ēi · 'phrad · paam · kun · du · reg · pa ·
 lao (25) śna · bi · ka · ra · nāh · ru · dha · la · sogs · pa · rnams ·
 rjogs · so ||⁵ [ūne · lñao]⁶

¹ T śas · ² śavikaranās (*vgl.* Pan. III, 1, 77 *und* Kāt. III, 5,
 (bez. IV, 1) 25) tudādayah samāptāh ³ = 95 ⁴ rudhādayo
 vaktavyāh ⁵ śnavikarañā (*vgl.* Pan. III, 1, 78 *und* Kāt. III,
 2, 36) rudhādayah samāptāh ⁶ = 25

tan · la · sogs · pa · rnam · brjod · par · bya · ste |¹ ta · nu ·
rgyas · pa · lao (1) ṣa · ṣu · sbyin · pa · lao (2) kṣa · ṣu · 'che ·
ba · lao (3) ṛ · ṣu · 'gro · ba · lao (4) ṭṛ · ṣu · bza · za · ba · lao
(5) gṛ · ṣu · gsal · baam · 'bar · ba · lao (6) banu · sloñ · ba · lao
(7) manu · khoñ · du · chud · paam · rtogs · pa · lao (8) ḍu · krñ ·
byed · pa · lao (9) i · bi · dhi · bi · ji · bi · dga · bai · don · lao
(10—12) kr · bi · 'che · ba · dañ · byed · pa · dag · lao (13) u · bi ·
ka · ra · ṣāḥ · tan · la · sogs · pa · rnam · rjogs · so ||² [bcu · gcig]³

kri · la · sogs · pa · rnam · brjod · par · bya · ste |⁴ ḍu ·
krñ · rjas · rje · ba · lao (1) priñ · éhim · pa · lao (2) śriñ · smiñ ·
par · byed · paam · 'ched · pa · lao (3) miñ · 'che · ba · lao (4)
śiñ · 'chiñ · ba · lao (5) skuñ · rab · tu · sgrib · pa · lao⁵ (6) yuñ ·
'chiñ · ba · lao (7) knūñ · sgra · lao (8) drūñ · 'che · ba · lao (9)
pūñ · sel · byed · dam · dag · byed · lao (10) lūñ · gcod · pa · lao
(11) stñ · sgrib · pa · lao (12) krñ · 'che · ba · lao (13) vṛñ · 'dam ·
pa · lao (14) dhūñ · 'dañ · ba · 'am · gyo · ba · lao (15) śṛ · 'che ·
ba · lao (16) pṛ · skyoñ · bar · byed · pa · dañ · rjogs · pa · dag ·
lao (17) mṛ · 'che · ba · lao (18) bhṛ · 'jigs · pa · lao (19) dṛ ·
rnam · par · 'joms · pa · lao (20) jṛ · lañ · ého · ṣams · pa · lao (21)
nṛ · 'dren · pa · lao (22) ṫ · 'gro · ba · lao (23) jyā · lañ · ého ·
ṁams · pa · lao (24) rī · 'gro · ba · dañ · ri · mo · dag · lao (25)
lī · spyor · baam · 'khyud · pa · lao (26) bhṛi · . . . pa · lao (27)
kṣiṣ · 'che · ba · lao (28) jñā · khoñ · du · chud · pa · lao (29)
bandha · 'chiñ · baam · 'brel · pa · lao (30) bṛñ · loñ · spyod · pa ·
lao (31) śrantha · grol · ba · dañ · rab · tu · dga · ba · dag · lao (32)
grantha · gzhui · sgrig · pa · lao (33) kha · ba · 'al · sgrib · zhiñ ·
rab · tu · ṣan · pai · dños · po · lao (34) ku · ntha · yañ · dag · par ·
sbyor · ba · lao (35) mr̄da · phyi · mar · byed · paam · zhib · mor ·
byed · pa · lao (36) gu · dha · khro · ba · lao (37) ku · ṣa · ṣes ·
par · 'gugs · pa · lao (38) kṣu · bha · kun · du · gyo · ba · lao (39)
ṇa · bha · tu · bha · 'che · ba · lao (40, 41) kliśū · gnad · pa · lao
(42) a · ṣa · za · ba · lao (43) u · dhra · sa · ldañ · ba · 'am · sruñ ·
baam · 'tho · ba · lao (44) i · ṣa · rañ · yad ·⁶ lao (45) biṣa · bral ·
baam · mi · ldan · pa · lao (46) puṣa · rgyas · pa · lao (47) pru ·

¹ tanādayo vaktavyāḥ ² uvikaraṇās (Kāt. III, 2, 37) tanādayah samāptāḥ ³ = 11 ⁴ kryādayo vaktavyāḥ ⁵ āvaraṇe
⁶ undeutlich

sa · plusa · snum · pa · dañ · 'jag · pa · 'am · grol · ba · dag · lao (48. 49) mu · sa · rku · ba · lao (50) gra · ha · ñe · bar · len · pa · lao (51) stanbhu · stunbhu · skanbhu · skunbhu · ni · sna · chogs · dañ · stod · pa · dañ · dkar · mo · dañ · reñs · pa · la · srogs · bzhii · don · de · mdoi · byiñs · so | skuñ · dbañ · du · sgrib · pa · lao (52—56)¹ śnā · bi · ka · ra · ḥāl · kri · la · sogs · pa · rnams · rjogs · so ||² [lhā · bcu · gcigo]³

éur · la · sogs · pa · rnams · brjod · par · bya · ste |⁴ éu · ra · rku · ba · lao (1) ci · ti · dran · pa · lao (2) ya · tri · kha · zum · paam · rkum · pa · lao (3) sphu · ta · kha · bye · baam · rgod · pa · lao (4) lakṣa · lta · ba · dañ · yan · lag · lao (5) ku · dri · mi · bden · par · smra · ba · lao (6) la · da · ñe · bar · bsten · pa · lao (7) mi · di · snum · pa · 'am · bser · ba · lao (8) o · la · di · byen · du · 'phen · paam · 'deg · pa · lao (9) jala · rlan · 'jin · pa · lao (10) pī · da · kyi · gyal · zhiñ · 'jigs · pa · lao (11) na · ta · gar · lao (12) śra · tha · rab · tu · 'bad · pa · lao (13) ba · dha · gnod · pa · lao (14) pr · gañ · baam · rjogs · pa · lao (15) ūrjja · srog · chags · kyi · śugs · lao (16) barña · yi · geam · 'phen · pa · lao (17) pra · tha · rab · tu · 'chad · pa · lao (18) pr · tha · rab · tu · 'phen · pa · lao (19) şam · ba · yañ · dag · par · 'chiñ · baam · 'brel · ba · lao (20) bha · kṣa · za · ba · lao (21) kuñ · ta · spyod · ba · dañ · smod · pa · dag · lao (22) put · ta · éut · ta · chuñ · bai · dños · po · lao (23. 24) a · ta · . . . 'gro · ba · lao (25) lu · ti · rku · ba · lao (26) śa · tha · śva · tha · 'du · byed · pa · dañ · 'gro · ba · dag · lao (27. 28) tu · ji · pi · ji · 'he · ba · lao (29. 30) sāntva · sems · dba · mñam · par · sbyor · ba · lao (31) śvalka · valka · yoñs · su · śad · pa · lao (32. 33) śpi · ha · snum · paam · mñes · bśin · pa · lao (34) śli · sa · 'khyud · paam · kun · du · rtogs · pa · lao (35) pa · thi · 'gro · ba · lao (36) pićca ·⁵ brcegs · pai · sbuñ · lao (37) écha · di · kun · du · sgrib · pa · lao (38) śra · ḥa · sbyin · pa · lao (39 a) nā · nye · m · zhes · pa · rgyu · lao (39 b)⁶ ta · da · kun · du · 'joms · paam · bsnun · ba · lao (40) kha · da · kha · di · 'byed · paam · gyes · pa · lao (41. 42) ku · di · gsruñ · ba · lao (43) ba · di · rnam · par · 'god · pa · lao (44) ma · di · rgyan · ba · lao (45) bha · di · dgo · ba · lao (46) écha · rda · skyug · pa · lao (47) pusta · busta · ma · gus · pa

¹ vgl. Pan. III, 1, 82 ² śnāvikaraṇāḥ (vgl. Pan. III, 1, 81 und Kāt. III, 2, 38) kryādayaḥ samāptāḥ ³ = 51 ⁴ curādayo vaktavyāḥ ⁵ ? T sīcā ⁶ nānye mito hetau (so, vgl. X, 86 b)

lao (48. 49) cùda · kun · du · spyod · baam · yañ · dag · par · skul ·
 ba · lao (50) nakka · dhakka · ñams · paam · zhi · ba · lao (51. 52)
 cákka · cükka · 'ther · ba · 'am · gzir · ba · lao (53. 54) kṣa · la ·
 gcañ · bai · las · lao (55) ta · la · rab · tu · gnas · par · byed · pa · lao
 (56) tu · la · myoñ · ñam · smyo · byed · lao (57) du · la · gyen · du ·
 'phen · pa · lao (58) pā · la · skyoñ · baam · bsruñ · ba · lao (59) bi ·
 la ·¹ snub · paam · chags · pa · lao (60) pu · la · chen · po · ñid · lao
 (61) cù · la · 'byin · pa · lao (62) mū · la · 'phañ · ñam · srid · lao (63)
 ka · la · bi · la · ñe · bar · 'phen · pa · lao (64. 65) lū · ša · 'che · ba ·
 lao (66) śúrpa · 'jal · ba · lao (67) cù · ta · gcod · pa · lao (68) mu ·
 ta · kun · du · phye · mar · byed · pa · lao (69) pa · si · ñams · paam ·
 zhi · ba · lao (70) bra · ja · lam · la · 'dus · byed · pa · dañ · 'gro · ba ·
 dag · lao (71) cā · pi ·² 'gro · ba · lao (72) kṣa · ji · chogs · kyi · 'cho ·
 baam · dka · bas · 'cho · ba · lao (73) śva · rta · 'gro · ba · lao (74)
 jña · pa · 'chi · ba · med · pa · dañ · chim · pa · dañ · rno · ba · rnams ·
 lao (75) ya · ma · thab · bral · lam · rgyal · ba · lao (76) cā · pa ·
 rñog · pa · lao (77) pū · la · 'joms · pa · lao (78) ta · ki ·³ 'chiñ · ba ·
 lao (79) ta · ki · 'dod · paam · 'chiñ · ba · lao (80) dhū · ša · mjes ·
 par · byed · pa · lao (81) kī · ta · kha · dog · lao⁴ (82) cū · na · kha ·
 zum · pa · lao (83) pū · ja · mchod · pa · lao (84) arka · stod ·⁵ pa · lao
 (85) śu · tha · kun · du · bsgeg · paam · le · lo · lao (86) śu · thi ·
 skem · pa · lao (87) ju · da · 'phen · pa · lao (88) ga · rja · lam · dañ ·
 sgrai · don · lao (89)⁶ għr · rab · tu · thob · pa · lao (90) pa · cí ·
 rgyas · par · 'chad · pa · lao (91) ti · ja · rno · ba · lao (92) kṛta ·
 sgra · 'am · sgrogs · pa · lao (93) bardha · gcod · pa · dañ · mchod ·
 pa · dag · lao (94) ku · bi · sgrib · pa · lao (95) lu · bi · tu · bi · ñed ·
 pa · lao⁷ (96. 97) kla · pa ·⁸ gsal · bar · rjod · pa · lao (98) cu · ti ·
 spyod · pa · lao (99) mrakṣa · mi · bzod · pa · lao (100) mle · c̄cha ·
 gsal · bar · rjod · pa · lao (101) brū · sa | ba · rha · 'che · ba · lao (102.
 103) gr · dhu · mñon · par · 'dod · pa · lao (104) pürba · sñon · du ·
 byed · pa · lao (105) ja · si · rag · za · ba · lao (106) i · da · stod · pa ·
 lao (107) ja · su · 'che · ba · lao (108) pi · di · 'joms · pa · lao (109)
 ru · ša · khro · ba · lao (110) stū · pa · gyen · du · sloñ · ba · lao (111)
 di · pa · 'phen · pa · lao (112) cí · ta · sems · dpa · lao (113) da · sí ·

¹ das erste Zeichen unleserlich ² T ka · bi · ³ T ka · ti ·

⁴ varñe ⁵ undeutlich ⁶ lam bedeutet 'Weg' (Verwechslung von
mārja (X, 107) mit mārga) ⁷ ardane ⁸ T ku · ba ·

zos · za · ba · lao (114) di · pa | da · pa · 'joms · pa · lao (115. 116)
 tatri | ku · tu · mba · nor · 'jin · pa · lao (117. 118) ma · tri · bsañ ·
 ma · 'chad · pa · lao (119) spr · ša · 'jin · pa · dañ · 'khyug · pa · dag ·
 lao (120) tarjja · spyo · ba · dañ · éhim · pa · dag · lao (121) basta ·
 dri · za · ba · lao (122)¹ hiška · 'che · ba · lao (123) niška · yoñs · su ·
 'jal · ba · lao (124) la · la · khyab · par · 'dod · pa · lao (125) kū · na ·
 kha · zum · pa · lao (126) tū · na · 'phen · pa · lao (127) bhrū · na ·
 'che · ba · lao (128)² ša · tha · snags · pa · lao (129) yakṣa · mchod ·
 pa · lao (130) sya · ma · rnam · par · stog · pa · lao (131) gū · rī ·
 réon · pa · lao (132) šama | lakṣa · kun · du · 'thon · baam · 'gyoñ ·
 baam · las · mi · byed · pa · lao (133. 134) kutsa · sman · paam · géo ·
 'dri · ba · lao (135) tru · ta · kun · du · 'joms · pa · lao (136) kū · ta ·
 yoñs · su · 'jal · ba · lao (137) ku · ta · gcig · rab · tu · gduñ · bces ·
 pa · lao (138) bañcu · slu · ba · lao (139) bṛ · šu · nus · pa · 'chiñ · ba ·
 lao (140) ma · da · chis · par · spyor · ba · lao (141) di · bu · skye ·
 ba · yoñs · su · dan · pa · lao (142) gr · rnam · par · zhes · pa · lao
 (143) bi · da · 'phen · pa · dañ · kun · du · bśad · pa · dañ · nes · par ·
 gnas · pa · lao (144) ma · na · reñs · pa · lao (145) yu · sbas · paam ·
 'cha · · · ñam · gas · ñal · lao (146) kusma · dri · sbyar · baam · dri ·
 dgos · pa · lao (147) cárccá · klog · pa · lao (148) bukka · bśad · pa ·
 lao (149) šabda · sgra · byed · pa · lao³ (150) ka · na · mig · zum ·
 pa · lao (151) jábhi · ñams · pa · 'am · bya · gzhi · ba · lao (152) šū ·
 da · ska · cig · pa · lao (153) ja · su · snum · paam · . . . pa · lao (154)
 pa · ša · 'brel · baam · 'chiñ · ba · lao (155) a · ma · nad · lao (156)
 éu · ta · sphu · ta · 'ges · pa · lao (157. 158) gha · ta · kun · du · 'joms ·
 pa · lao (159) di · ba · ūed · pa · lao (160) arjja · rab · tu · 'byad ·
 pa · lao (161) ghu · šir · sgraam · dbyañs · lao (162) ā · ma · gnōn ·
 pa · yod · pa · lao (163) la · sa · zhi · bar · sbyor · ba · lao (164) bhū ·
 sa · rgyan · par · byed · pa · lao (165) mokṣa · ñams · par · byed ·
 paam · za · ba · lao (166)⁴ arha · argha ·⁵ mchod · pa · lao (167. 168)
 jñā · nes · par · sbyor · ba · lao (169) bha · ja · sten · paam · thob ·
 pa · lao (170) śrdhu · 'dri · ba · lao (171) ya · ta · bya · ba · ūe · bar ·

¹ dri = gandha, d. h. vom Übersetzer als Bedeutung statt als Wurzel gefaßt ²? T dru · na, auch die Bedeutung stimmt nicht; vgl. VI, 47 ³ = šabdakriyāyām ⁴ ñams · par · byed · pa = asana, za · ba = aśana, beides wird von dem Übersetzer offenbar nicht auseinandergehalten! ⁵ unsicher

'du · byed · pa · dañ · 'gro · ba · dag · lao (172) pa · ti · sbyin · pa ·
 lao (173)¹ ba · sa · snun · pa · dañ · gnod · pa · dañ · lhag · par ·
 'phrog · pa · rnames · lao (174) ča · ra · rab · tu · snags · pa · lao (175)
 bhū · jum · paam · bzhad · pa · lao (176) zu · o · bo · lhag · par ·
 byed · pa · la · ste · rnam · par · rtag · paam · rtog · pa · lao | muñča ·
 rab · tu · grol · ba · lao (177) puša · 'jin · paam · 'chañ · ba · lao (178)
 da · la · rnam · par · 'joms · pa · lao (179) pa · ta | pu · ta | la · ta² |
 lu · ta | tu · ji | pi · ji | lu · ji | bha · ji | la · ghi | tra · si | a · si² |
 da · si | pi · si | kna · si | ku · si | gha · ta | gha · ti | br · hi | barha
 valha | gu · pū | dhū · pa | bićčha | bićčha² | čī · ba | pu · tha |
 ločr | na · da | ku · pa | tarka | br · tu | br · dhu · rnames · smra ·
 baam · bśad · pai · don · to (180—211)³ pūrī · yañ · yañ · lao (212)
 ru · ja · 'che · ba · lao (213) sva · da · ro · myañ · ba · lao (214) yu ·
 ja · yū · ja² · yañ · dag · par · 'jal · baam · kun · šes · pa · lao (215.
 216) pr · či · kun · du · reg · pa · lao (217) arćča · 'chod · pa · lao
 (218) ša · ha · bzod · pa · lao (219) ī · ra · 'gro · ba · lao (220) lī ·
 sgeg · paam · rnam · gyur · byed · pa · lao (221) miñ ·⁴ 'khyud ·
 paam · ſion · moñ · pa · lao (222) brjí · bor · ba · lao (223) brñ ·
 sgrig · pa · lao (224) jř · na · čchod · ſiams · paam · lañ · cho · ſiams ·
 pa · lao (225) ri · ča · 'grogcs · pa · [dañ] · kun · du · čhim · pa · dag ·
 lao (226) tr · skyal · ba · dañ · rgal · ba · dag · lao (227) bra · tu ·
 kun · du · gsal · ba · lao (228) ččha · rdha · lhag · par · ſion · moñ ·
 paam · 'khyud · pa · lao (229) · ta · sdud · paam · 'gugs · pa · lao
 (230) mu · kha · dum · bu · 'am · cha · šas · lao (231) ūha · bzod ·
 pa · lao (232) ki · ta · nes · par · gnas · paam · ſnād · pa · lao (233)
 spu · ta · spi · ta · ges · pa · lao (234. 235) · thi · skems · pa · lao
 (236) ka · tha · nag · 'brel · chags · paam · nag · gi · rgyun · lao (237)
 ga · pa · grañs · sam · sgrañ · ba · lao (238) ka · la · grañs · sam ·
 bsgrañ · ba · lao (239) spr · ha · khyob · par · 'dod · pa · lao (240)
 gabe · ša · phyin · bar · bya · baam · lam · lao (241) ste · na · ſno ·
 čhan · lao (242) pa · da · 'gro · ba · lao (243) gr · ha · smos · paam ·
 'jin · pa · lao (244) mr · ga · chol · baam · lam · lao (245) ūra | bī ·
 ra | rnam · par · smon · paam · dba · va · lao (246. 247) sthū · la ·
 sno · po · 'am · yoñs · su · 'phen · pa · lao (248) artha · ūne · bar ·

¹ ? sbyin · pa = dāna. *Mißverständlich für pratidāne?*

² nur hier ³ smra · ba und bśad · pa beide = bhāṣā ⁴ offenbar verderbt. 'khyud · pa = to embrace, ſion · moñ · pa = kleśa

bsñen · pa · lao (249) garba · rgyal · lam · 'jal · ba · lao (250) mū · tra · rab · tu · thos · pa · lao (251) mi · śra · kun · du · reg · pa · lao (252) sam · grā · ma · gyul · lao (253) cchidra · . . . dbam · gyis · paam · mjes · pa · tha · dad · pa · lao (254) a · ndha · lta · ba · ū · bar · joms · pa · lao (255) dānḍa · dbyug · pai · chig · phrad · pa · lao (256) aki · 'chon · byed · pa · lao (257) su · kha · duḥ · kha · rnam · gyur · ram · bya · ba · lao (258. 259) bya · ya · rig · pa · sgyur · ba · lao (260) cchi · dir · bras · su · byed · pa · lao (261) bra · pa | gā · tra · phye · ma · dañ · bral · ba · lao (262)¹ rtag · tu · ū · mtha · can · éura · la · sog · pa · rnams · rjogs · so ||²

ces · pa · ka · lā · pai · byiñs · kyi · mdo · rjogs · so ||³

byiñs · kyi · glegs · bam · dgos · 'dod · 'byuñ · ba · 'di |

pañ · chen · byañ · chub · rē · moi · bka · drin · las |

sgra · dañ · chad · mai · de · ūid · rig · pa · can |

'jam · dbyañs · ral · gri · zhes · byas · legs · par · sgyur ||⁴

dpal · ei · chos · grar · sgyur · bao ||⁵

dge · legs · kyis · 'gro · ba · rnams · kyis · yid · chim · par · gyur · cig ||⁶

¹ phye · ma = cūrṇa, gātra *irrtümlich als Wurzel gefaßt*

² nityam nyantāś curādayah samāptāḥ (vgl. Pan. III, 1, 25 und Kāt. III, 2, 11) ³ iti Kalāpadhātusūtrami samāptam

⁴ 'dieses Wurzelbuch, aus dem alle Wünsche befriedigt werden, wurde richtig übersetzt von Mañjughoṣa-Khadga, der durch die Güte des großen Pañdit Bodhiśekhara das Wesen der Sprache und der Logik kennt' ⁵ 'übersetzt in der Gesetzessschule (Dharmaśālā) Dpal-E' (dpal = śrī) ⁶ 'mögen die Menschen im inneren Glück Befriedigung ihres Geistes finden'

Einleitung zu Anhang II:
der Dhātupāṭha vor Kṣirasvāmin
(Fortsetzung)

Ein günstiger Zufall hat uns im Tanjur den Kātantra-Dhātupāṭha in einer Form aufbewahrt, die nach seiner Umarbeitung durch Durgasimha in Indien selbst gewiß nicht mehr studiert und abgeschrieben wurde, und darum dort schwerlich noch existieren wird.

Zu Hemacandra's Zeit bestand das grammatische System aus fünf Hauptstücken: Sūtrapāṭha, Dhātupāṭha, Vṛtti (mit Gaṇapāṭha), Uṇādi und Lingānuśāsana. Von diesen war das letzte, die Lehre vom grammatischen Geschlecht der Nomina, noch zu Candra's Zeit nicht in den Kanon der Grammatik aufgenommen, denn dieser hat (vgl. Candra-Paribhāṣā 74 am Ende der Konkordanz Panini-Candra) den Grundsatz Panini's beibehalten, daß das Geschlecht der Nomina als aus dem Leben hinreichend bekannt vom theoretischen Unterricht auszuschließen sei (*lingam aśiṣyam lokāśrayatvāl lingasya*). Da ferner Śarvavarman, der Verfasser des Kātantra, für seine Elementargrammatik selbst die regelmäßige Stammbildung der Nomina als entbehrlich ausschließt, so wird das a fortiori auch für die unregelmäßige gelten, und damit stimmt es überein, daß im Tanjur (No. 3725) als Verfasser des Kalāpa-Uṇādi-Sūtra Durgasimha genannt wird. Die Vṛtti endlich wurde zwar immer zusammen mit dem Sūtra geschaffen, aber in älterer Zeit nur mündlich den Schülern überliefert. So wissen wir, daß die Kātantra-Vṛtti erst von Durgasimha, die Panini-Vṛtti von Kuṇi¹ u. a. aufgezeichnet wurde.

Als von Śarvavarman's eigner Hand herrührend haben wir also nur Sūtra und Dhātupāṭha zu betrachten. Noch älter als dieser wäre nur der Dhātupāṭha des Bhīmasena, falls die unter seinem Namen gehenden Handschriften als echt gelten könnten. Da das nicht der Fall ist (siehe unten), so ist dieser Kātantra-Dhātupāṭha als der älteste vorhandene Dhātupāṭha überhaupt anzusehen, und dieses historische Interesse rechtfertigt seinen Abdruck.

Betrachten wir nun den vorstehenden Text näher, am besten mit Zuhilfenahme der Synopsis (Anhang IV), so erkennen wir einen scharfen Gegensatz zwischen der ersten und den neun übrigen Wurzelklassen.

Die Bhū-Klasse enthält hier 214 Wurzeln, also nur etwa ein Fünftel gegenüber den übrigen Dhātupāṭha's. Ein durchgeföhrtes Anordnungsprinzip ist hier nicht zu erkennen; die

¹ dieser Kuṇi war nach Kaiyatā zu Bhāṣya I, 1, 75 älter als Patañjali.

Aufzählung beginnt mit 34 vokalischen Wurzeln, dann folgen konsonantische, in diese versprengt aber nochmals vokalische (148. 197—202. 204. 205). Aktive und mediale, *anīt-* und *set-* Wurzeln sind bunt durcheinander gemengt. Ebensowenig ist zu erkennen, nach welchem Gesichtspunkt die Auswahl getroffen wurde. Wenn manchmal besonders häufig gebrauchte Verben bevorzugt scheinen, so stößt man dann wieder auf eine große Anzahl von Wurzeln mit zerebralem Auslaut, die in der Literatur kaum jemals erscheinen, also von diesem Gesichtspunkt aus nicht aufzunehmen waren. Die erste Wurzel dieser Klasse wird ohne ersichtlichen Grund an drei verschiedenen Stellen aufgeführt, zehn andere zweimal! Die erste Klasse macht so den Eindruck von Planlosigkeit und Flüchtigkeit.

Die übrigen Klassen stimmen dagegen im großen und ganzen mit dem Pāṇiniya-Dhātupāṭha überein.

In der II. Klasse fehlen folgende Wurzeln Panini's: 12 *ā-sās* (Med.)¹ 18 *piñj* 19 *vṛj* 25 *tu*, außerdem das Dhātu-Sūtra 71 *carkaritam ca*¹.

Die Wurzeln der III. Klasse sind sämtlich vorhanden außer (natürlich) den zwölf vedischen (14—25), von denen nur 16 *r* aufgeführt wird.

In der IV. Klasse fehlen 5 *snus* oder *snas* 7 *vyuṣ* oder *pyuṣ* 12 *puth* 20 *sah* 22 *jṛ* (fehlt wohl nur versehentlich) 61 *khid* 66 *aṇ* oder *an* 109 *kus* 127 *stüp* 137 *mṛg*.

In der V. Klasse fehlt nur 25 *tṛp* (auch bei Kṣīrasvāmin und Śākataśaya) und die vedischen 26—34.

In der VI. Klasse fehlen 26 *tup*, *tump* 28 *drp* 29 *dṛmph* 30 *rph* 35 *cr̥t* 38 *mṛd* 43 *pun* 44 *muṇ* 50 *sur*—54 *kṣur* 56 *pur* 64 *cal*—69 *hil* 71 *mil* 84 *cuṭ* 88 *kṛd*—94 *sthud* 96 *sphul*—101 *bṛḍ* 116 *kṛ* 117 *gr̥* 126 *ruś*, *riś* 127 *lis* 129 *vich* 132 *nud*—135 *mil*.

In der VII. Klasse fehlt keine Wurzel, in der VIII. nur 4 *kṣip̥*.

Klasse IX: 7 und 8 werden am Schluß der Klasse als *sautra-dhātu* angeführt. Es fehlen 20 *vṛ* 21 *kṛ* 28 *gr̥* 32 *vli* 33 *vṛi* 40 *manth* 43 *mṛd* 60 *hedh̥*.

¹ *anīt sāsu* und *carkaritam ca* schon Bhāṣya Bd. III S. 11

In der X. Klasse ist eine Gruppe von Wurzeln (Śa. 227—236), deren Identifizierung mir (als einzige) nicht gelang. Es fehlen die folgenden: 17 *pakṣ* 26 *sutt* 32 *pis* 37 *smit* 46 *guṇḍ* 47 *khund* 67 *til* 68 *bal* oder *cal* 76 *śulk* 78 *kṣamp* 84 *rak*—93 *pus* oder *vyuṣ* 95 *pums* 96 *vyap* oder *vyay* 118 *mṛṇḍ* oder *tuṇḍ* 119 *il* 124 *garj* oder *gard* 126 *gurd* 137 *dams* 143 *bharts* 160 *gal* 184 *hantyarthāś* ca 197 *rag*—202 *udhras* 206 *cyu* 208 *kṛp* 209 *gras* 216 *miñj* 236 *lok* 243 *ruṭ* oder *ruth* 260 *nal* 274 *śiś*—306 *dhrṣ* 308 *vara* 310 *śat̄ha*—318 *raca* 320 *caha*—324 *śratha* 326 *bhāma*—336 *vāta* 338 *vāsa*—348 *kūṇa* 353 *kuha* 358 *sattrā* 360 *sūtra* 362 *rūkṣa*—374 *lañja* 377 *stoma* 379 *karṇa* 385 *rasa* 387 *rūpa* 389 *lābha* 391 *varṇa*— Ende.

Das Fehlen dieser Wurzeln in Klasse II bis X kann zwei verschiedene Ursachen haben: entweder sie sind erst nach Śarvavarman's Zeit in den Dhātupāṭha eingefügt worden, oder aber Śarvavarman hat sie als für seine Zwecke entbehrlich gestrichen. Der erste Grund wird besonders dann wahrscheinlich, wenn die betreffende Wurzel auch bei Candra fehlt. Solche Wurzeln habe ich im Vorstehenden durch Sperrdruck kenntlich gemacht. Das gilt aber nicht für Wurzeln der X. Klasse, denn in dieser hat Candra, wie grade der Vergleich mit Śarvavarman zeigt (vgl. auch Candra-Vṛtti I, 1, 45 und viele diesbezügliche Bemerkungen Kṣīrasvāmin's), viele Wurzeln, die er im Dhātupāṭha schon vorfand, gestrichen und als Denominativa gefaßt. Um Irrtümer zu vermeiden, ist darum in der X. Klasse der Sperrdruck unterblieben. Übrigens läßt sich auch bei den nicht gesperrten Wurzeln in vielen Fällen aus der Synopsis oder durch Bemerkungen bei Kṣīrasvāmin entscheiden; welche von beiden Ursachen im einzelnen Falle vorliegt. Wenn in der X. Klasse von den Ādhṛṣya's, einer geschlossenen Gruppe von 43 Wurzeln, bei Śarvavarman die ersten zehn (264—273) und sonst keine mehr erscheint, so läßt sich hier der Dhātupāṭha in der Tat (aber eben nur die X. Klasse) in *statu nascendi* beobachten.

Wie haben wir nun den Zustand zu deuten, in dem sich die erste Klasse hier befindet? Die natürliche Erklärung scheint mir zu sein, daß der Verfasser in großer Hast gearbeitet hat, daß er aus irgend einem Grunde nicht die Zeit fand, sein Werk ausreifen zu lassen. Im Sūtrapāṭha ist davon nichts zu

merken; wenn dort große Kapitel ganz fehlen, so liegt das an der Zwecksetzung des Verfassers, aber was er bringt, ist in sich geschlossen und konsistent. Für den Anhang dagegen scheint seine Zeit nicht mehr gereicht zu haben. In der ersten Klasse versuchte er noch eine selbständige Umarbeitung nach Art des Sūtrapāṭha, ohne damit zum Ziele zu kommen, die übrigen Klassen übernahm er, wie er sie vorfand und begnügte sich, hier und da eine ihm entbehrlich scheinende Wurzel zu streichen (vgl. oben II, 12 und 71). Der tibetische Übersetzer aber würde gewiß nicht ein solches Zerrbild von einem wissenschaftlichen Traktat für seinen Zweck gewählt haben, wenn ihm der Kātantra-Dhātupāṭha in besserer Form bekannt oder erreichbar gewesen wäre.

Ich habe (Einführung I p. 6) darauf aufmerksam gemacht, daß die Regel, deren Unkenntnis dem König Sātavāhana so großen Schmerz bereitete, im Kātantra als eine der ersten gleich zu Anfang des Werkes steht. Der Zustand des Dhātupāṭha scheint darauf hinzuweisen, daß auch in der Geschichte von der Wette Śaravarman's ein wahrer Kern steckt. Die ganze Erzählung, die in vier, fünf voneinander unabhängigen Fassungen nachweisbar ist, als bloßes Märchen abzutun, wie es neuerdings wieder geschehen ist, scheint mir hyperkritisch.

Es giebt auch eine moderne wissenschaftliche Mythenbildung, und sie steht zuweilen auf noch schwächeren Füßen. Die Entdeckung des jungen Bühler (1863), daß 'Panini's Werk eine verbesserte, vervollständigte und teilweise umgearbeitete Auflage des Śākātāyana' gewesen sei, gehört jetzt schon der Vergangenheit an, aber der Aindra-Schule Burnell's (1875) begegnet man noch hier und da. Burnell's mit viel Geist und Gelehrsamkeit verfochtene These, daß das Schema der Kātantragrammatik auf eine Zeit lange vor Panini zurückgehe und nach Panini wieder auftauche, sodaß dieser außerhalb der normalen Linie der Entwicklung stehe, die gewissermaßen um ihn herumführte, scheitert schon an der einfachen Tatsache, daß Śaravarman gar keine andere Quelle benützt hat als eben Panini selbst (vgl. Böhtlingk ZDMG 41,659, meine Einführung I p. 5). Aber trotz dieser Unselbständigkeit und anderer Mängel hat Śaravarman doch mit seiner Grammatik einem wirklichen Be-

dürfnis Rechnung getragen, er hat für Indien den Typus der praktischen Elementargrammatik geschaffen, und darum ist sein Werk nicht untergegangen, sondern durch Nachträge und Ergänzungen allmählich immer leistungsfähiger gemacht und so dann vielfach nachgeahmt worden, in Sanskrit, Prakrit, dravidischen und hinterindischen Sprachen.

Wenn Burnell (Aindra school p. 9) sagt: In the latest grammars which re-arrange Panini's matter in much the same way (wie das Kātantra), the Prakriyā- and Siddhānta- Kaumudī, we see, probably, a reversion to the simpler and older system, so steckt darin auch ein schwerer psychologischer Fehler, der dem großen und allgemeinen Gesetz der Entwicklung ins Gesicht schlägt und ohnedrein die Schwierigkeit der Aufgabe gewaltig unterschätzt. Keine Wissenschaft, die nicht fremde Vorbilder benützen kann, sondern jeden Stein ihres Baues mühsam bearbeiten muß, kann mit Kompendien beginnen. Monographien, Systembildung, Popularisierung, das sind die drei Stufen, die stets in dieser Reihenfolge und langsam, oft erst in Jahrhunderten, durchschritten werden, und die man in der indischen so gut wie in der griechischen Sprachwissenschaft wiederfindet, wenn man ohne vorgefaßte Meinung an den Stoff herantritt. —

Diese Ausgabe beruht leider nur auf dem Londoner Tanjur. Obwohl dieser über dem Durchschnitt der tibetischen Blockdrucke steht, finden sich auch in ihm hier und da undeutliche, verwischte Stellen und Worte, die sich hier durch Fragezeichen unliebsam bemerkbar machen. Der Versuch, den kürzlich in Berlin eingetroffenen neuen Tanjur zu benützen, mißlang; es wurde mir mitgeteilt, daß dieser noch nicht benützbar sei, da er durch den Transport zu sehr gelitten habe. Besonders lag mir daran, den roten Tanjur des Asiatischen Museums zu erhalten, durch den wahrscheinlich alle Fragezeichen entbehrlich geworden wären, und der mir vor dem Kriege stets zur Verfügung stand, wie denn überhaupt das kaiserliche Rußland in Fragen der Wissenschaft immer hochliberal war. Aber hier versagte die neurussische Bureaucratie, obwohl Herr Sergius v. Oldenburg sich persönlich der Sache annahm. Nicht einmal

eine auf meine Kosten herzustellende Abschrift, um die ich schließlich bat, habe ich erhalten.

Nun zur Transkription. Im J. 1924 schrieb Barnett (JRAS p. 301): It has long been a subject of wonder to us that modern scholars should cling to the old-fashioned transliteration invented by Csoma de Körös; Mr. Vaidya follows the same method in general, and in some points does even worse. Thus he uses *tc*, *tch*, *ds*, to represent Csoma's *ts*, *tsh*, *ds* (Jaeschke's *ts*, *t's*, *dz*), and *sh* for Csoma's *zh* (Jaeschke's *z̄*), which are all more or less wrong. Hier ist ein Punkt berührt, der in der Tat dringend einer Regelung bedarf, umso mehr, als die richtige Lösung sich im Falle des Tibetischen durch möglichst engen Anschluß ans indische Alphabet gleichsam von selbst darbietet. Jäschkes Methode der Umschrift war gewiß ein Fortschritt gegenüber der von Csoma, aber auch die seinige befriedigt schon lange nicht mehr, wegen ihrer Anlehnung an das veraltete Lepsius'sche Standardalphabet, und da sie mit mehreren Grundsätzen der Genfer Beschlüsse¹, namentlich mit Punkt 1 und 7, in Widerspruch steht. Aus diesem Grunde hatten H. Wenzel und ich kurz vor dessen für die Wissenschaft viel zu frühem Tode in gemeinsamen Beratungen eine Transkription aufgestellt, die in erster Linie den Bedürfnissen der Indologen Rechnung tragen und ihnen das Eindringen ins Tibetische erleichtern sollte. Da das tibetische Alphabet auf dem indischen beruht, in der Umschrift des indischen aber, soweit wissenschaftliche Werke in Frage kommen, eine fast vollständige Einigkeit besteht, so gingen wir von dem Grundsatz aus: jedes Lautzeichen, das unverändert aus dem Indischen ins Tibetische übernommen wurde, ist mit dem gleichen Zeichen der lateinischen Schrift wiederzugeben wie sein indisches Vorbild; jene tibetischen Buchstaben, die durch ein diakritisches Zeichen von indischen Buchstaben abgeleitet sind, sind in der Umschrift ebenfalls durch ein entsprechendes diakritisches Zeichen von dem entsprechenden lateinischen Buchstaben abzuleiten und so wiederzugeben.

¹ Actes du X. congrès international des orientalistes II
p. 27 fgg.

Darnach haben wir im Tibetischen zunächst dieselben 33 Konsonanten¹ wie im Sanskrit², sämtlich in der gleichen Umschrift. Von den Zeichen für anlautende Vokale ist ins Tibetische nur das für kurz *a* übergegangen, alle übrigen anlautenden Vokale werden mit diesem *a* + innerem Vokalzeichen wiedergegeben. Es bleiben noch sechs dem Tibetischen eigen-tümliche Zeichen: die drei von Jäschke palatal sibilants genannten, durch ein zugefügtes Häkchen von den Palatalen differenziert (*č*, *čh*, *j*), die zur Wiedergabe der indischen Palatalen verwendet werden, ferner zwei Zeichen für weiche Spiranten, das eine (weiches *s*) durch Umkehrung von *j* gebildet (= *z*), das andere (weiches *sch*) aus *ś* abgeleitet (= *zh*), und endlich das Zeichen, von dem Jäschke (Grammar p. 2) behauptet, es sei (als einziges) neu erfunden. Das ist aber nicht der Fall, es ist aus dem Avagraha hervorgegangen³, und daher auch am natürlichsten durch Apostroph wiederzugeben. Es dient hauptsächlich als Vokalstütze im Innern des Wortes und kann oft in der Umschrift ganz wegleiben, wo eine Verwechslung mit der andern Vokalstütze ausgeschlossen ist.

Das Alphabet des Thon · mi Sam · bho · ta sieht daher in unserer Umschrift so aus: *k kh g ḡ*; *c ch j ḡ*; *t th d n*; *p ph b m*; *č čh j*; *v zh z'*; *y r l*; *ś s h a* (bez. *i u* etc.).

Ich habe diese Transkription bei meinen Arbeiten, so namentlich in der Candra-Bibliographie (GGN 1895) und sonst gelegentlich, verwendet, und einfach und brauchbar befunden. Sie kommt auch im vorstehenden Text zur Anwendung. Als veraltet könnte man nur die Verwendung von *zh* ansehen, wofür jetzt von den deutschen Gelehrten *ž* bevorzugt wird, während es im englischen Schema noch als permissible gilt, wo wieder das deutsche *ž* unbeliebt ist.

Die Zeichen für Visarga und Anusvāra, die in allen indischen Alphabeten und darum auch im tibetischen die gleichen

¹ 25 Sparśa, 4 Antahṣṭha, 4 Ūṣman ² denn auch die im tibetischen Alphabet nicht aufgeführten finden sich ja in indischen Namen und Lehnworten, wie auch z. B. in den Wurzeln des vorstehenden Textes ³ man findet es manchmal noch im Tanjur in einer Form, die völlig dem indischen Avagraha gleicht

sind, werden von uns durch *h* und *m̄* wiedergegeben. Während über jenen Übereinstimmung herrscht, ist der Anusvāra das einzige Zeichen des Sanskritalphabets, worin JRAS und ZDMG noch differieren. Das ist bedauerlich, denn solange über ein so häufiges und darum wichtiges Lautzeichen keine Einigkeit herrscht, kann das Ziel noch nicht als erreicht gelten.

In dem oben erwähnten Komitee-Bericht von James Burgess heißt es p. 30: *For the anusvāra, m with a dot above or below is the alternative. The dot below is distinctive of the linguals, but if placed above, it distinguishes this sound from them, while it corresponds in position to the devanāgarī sign, and being already largely in use, m̄ is distinctly preferable.* In einer Anmerkung dazu verweist er auf Whitney, Proc. Am. Orient. Soc., vol. XI, p. LIII. Auch in dem von Senart erstatteten Bericht des indischen Subkomitees, in dem von deutscher Seite Bühler und Windisch saßen, ist *m̄* als einzige Umschrift angegeben, *m̄* nicht einmal fakultativ zugelassen. Der Report of the committee on Transliteration der Royal Asiatic Society vom J. 1923 (JRAS p. 525 fgg.) hat denn auch *m̄* ohne Bemerkung beibehalten.

In dem Entwurf, mit dem die Deutschen nach Genf gekommen waren, war die Umschreibung des Anusvāra durch *m̄* vorgesehen, mit der kurzen Begründung: zur Vermeidung von Druckfehlern (vgl. ZDMG 1894 p. XXII). In Genf einigte man sich auf *m̄*, das ja auch schon von Bühler in seinem Leitfaden des Sanskrit (1883) angewendet worden war.

Leider ist dann in dem Kodizill von E. Kuhn und H. Schnorr von Carolsfeld (Die Transkription fremder Alphabete, Lpz. 1897) die Rückkehr zu dem *m̄* des deutschen Entwurfs erfolgt. Es heißt dort p. 7: statt *m̄* steht besser *m̄*, um Verwechslungen seitens der Setzer mit *in* unmöglich zu machen¹. Ein ausdrücklicher Beschuß der DMG, diese Transkription anzunehmen oder auch nur zu empfehlen, scheint nicht gefaßt worden zu sein, dennoch wird das von Kuhn gewählte Zeichen für Anusvāra

¹ auf schriftliches Befragen wurde mir von Ernst Kuhn bestätigt, daß dieser Grund allein für die Entscheidung maßgebend gewesen sei.

von den meisten deutschen Fachgenossen (und in der ZDMG selbst) bis jetzt verwendet.

Es giebt natürliche Transkriptionen, die sich leicht einprägen, und künstliche, die nur mit einem gewissen Widerstreben aufgenommen werden. Zu den ersteren gehört das Zeichen für gutturalen Nasal *n*, durch das gleichfalls einen Punkt in der oberen Hälfte tragende Devanāgari-Zeichen gewissermaßen präjudiziert, das darum seine Konkurrenten, wie *n* mit Strich darüber oder das von Rhys Davids erfundene Ungetüm siegreich aus dem Felde geschlagen hat. Dieses *n* bildet obendrein eine natürliche Assoziation mit den ähnlich klingenden *m* und *ṁ*. Auch der Punkt unter dem Buchstaben zur Kennzeichnung der Zerebralen kann als natürliche Transkription gelten, da man ihn zuweilen in nordindischen Handschriften zur Unterscheidung des *d* von ihm ähnlichen Zeichen gebraucht findet, von wo er wohl auch seinen Ursprung genommen hat. *m* für den Anusvāra aber ist unnatürlich, umso mehr als es mit dem von Kuhn selbst aufgestellten Leitsatz No. 10: 'Zerebrale werden durch untergesetzten Punkt bezeichnet' in offenbarem Widerspruch steht und durch falsche Assoziation mit *n* den Lernenden irrführt und verwirrt. Daß dieses Zeichen trotzdem, namentlich bei den deutschen Fachgenossen, Anklang gefunden hat, erklärt sich wohl daraus, daß bei Verwendung der deutschen Frakturschrift, aber eben doch nur in dieser, *m* in der Tat leicht als *n* verlesen wird. Kuhn hätte besser getan, statt die Wissenschaft mit diesem schlechten Zeichen zu belasten, den deutsch schreibenden Kollegen den Rat zu geben, sich für dieses Zeichen die Verwendung der Antiqua anzugehören, wie ja der Orientalist sich so viele Zeichen besonders merken muß. Jetzt, im Zeitalter der Schreibmaschine, hat diese Transkription auch den letzten Rest von scheinbarer Berechtigung verloren, und es wäre zu wünschen, daß diese Frage auf dem nächsten Deutschen Orientalistentag erneut behandelt und in der richtigen Weise erledigt würde, womit dann auch die Einigkeit endlich tatsächlich erreicht wäre.

Es ist merkwürdig, daß das Ziel, welches von William Jones bis James Burgess immer an die erste Stelle gerückt

wurde: einheitliche Schreibung der orientalischen Eigennamen weit über den consensus of specialists hinaus, heut im Grunde der Verwirklichung eben so fern ist wie vor hundert Jahren. Sehen wir doch z. B., daß Johannes Hertel, der in seinen wissenschaftlichen Werken die Genfer Transkription verwendet, in populäreren, wie den 'Indischen Erzählern', einer ganz anderen, an die Böhtlingksche erinnernden Umschrift den Vorzug giebt, offenbar um dem deutschen Leser das indische Lautbild ohne englische Brille vor die Augen zu stellen. Man sollte daraus die Lehre ziehen, daß dieses Ziel wahrscheinlich ebenso utopisch ist wie das der Verwendung einer einzigen Schriftart für alle Sprachen und Völker der Erde in ihrem täglichen Gebrauch. Umso eifriger sollte die Sprachwissenschaft in ihrem eigenen Bereich bemüht sein, sich für jede Sprache auf eine Umschrift zu einigen, die die Kontrolle: zweifelfreie Rückübertragung in die Originalschrift besteht. Die Sprachen der Naturvölker, die noch keine eigene Schrift besitzen, werden ja alle mit dem lateinischen Alphabet aufgezeichnet, aber das genügt nicht: wir müssen auch jede Kultursprache, lebende wie tote, hinsichtlich ihres Lautstandes auf den Generalnenner der lateinischen Schrift bringen. Texte, reichliche Texte in Antiqua, mit Übersetzung und vollständigem Glossar, das ist das notwendige Handwerkzeug des Linguisten; die Struktur jeder Sprache wird er lieber aus den Texten selbst feststellen, unbeeinflußt von den Scheuklappen der lateinischen Grammatik. Erst dann, wenn man irgend eine Einzelfrage durch beliebig viele Sprachen der alten und neuen Welt, der Gegenwart und Vergangenheit verfolgen kann, ungehemmt durch die Schlagbäume der einselsprachlichen Schriftarten, werden wir allmählich Monographien erhalten, die sich auch für die Psychologie als wirklich fördernd erweisen werden. Denn so wenig die Sprache das einzige Mittel zur Erkenntnis der Seele darstellt, so sicher ist sie eins der wichtigsten zur Erforschung des Geistes.

Die den Wurzeln von Šaravavarman beigefügten Bedeutungen zeigen, daß ihm auch hier der panineische Dhātupāṭha, und zwar in der von Bhimasena erweiterten Form, als Quelle diente. Da zu Patañjali's Zeit der Dhātupāṭha diese Bedeutungen noch nicht besaß (vgl. Einführung II p. 49), so wird durch diese

beiden Grenzen die Zeit Bhimasena's ungefähr auf den Beginn unsrer Aera festgelegt.

Ob Aufrecht im Cat. catt. den Bhimasena mit Recht unter den Kommentatoren des Pāṇiniya-Dhātupāṭha aufführt, erscheint zweifelhaft. Jedenfalls handelt es sich hier nicht um einen Kommentar im gewöhnlichen Sinne; denn alle Handschriften, die unter dem Titel Bhimasenīya-Dhātupāṭha oder so ähnlich gehen, erweisen sich als bloße Texthandschriften, und von Bhimasena stammen eben nur die Bedeutungen und einige Zwischenbemerkungen. Im Kommentar zum Daiva (Trivandrum Skr. Ser. 1), der älter als Sāyaṇa ist, wird Bhimasena zweimal zitiert, aber auch hier beobachten wir das Gleiche.

Die Handschriften von Bhimasena, die gewiß nur hergestellt wurden, um als Hülfe beim Memorieren zu dienen, sind alle modern und zeigen deutlich ihre Abhängigkeit von den neueren Dhātupāṭha-Kommentaren. Die Handschrift IOL Egeling 2832 beginnt: *Śrīgaṇeśāya namah / atha dhatupāṭhaḥ likhite* (lies *dhatupāṭho likhyate*) / *bhū sattayām edha vrddhau gādhr pratiṣṭhalipsayoh* usw. Ich habe sie kollationiert und festgestellt, daß sie in 32 Fällen mit B₁ und B₂ (den Bombayer Ausgaben der Siddhāntakaumudī) gegen die Mādhaviya-Dhātuvṛtti übereinstimmt, in 5 Fällen mit dieser gegen jene.

Die Handschrift Cambridge Add. 1402 beginnt: *Śrīgaṇeśāya namah / bhū sattayām / udāttah parasmaibhāṣah / atha kathyantāḥ* (l. *katthāntāḥ*) *ṣaṭtrimśad anudāttetāḥ / edha vrddhau / spardha samgharṣe / gādhr pratiṣṭhalipsayor granthe ca* usw. Hier erscheint also *spardha samgharṣe*, das in der vorigen fehlt. Ganz ebenso beginnt eine von Rājendralāl Mitra unter No. 2536 beschriebene Hs., nur daß hier *katthāntāḥ* in *kakhāntāḥ* verschrieben ist.

Der 134. Sūtra-Band des Tanjur beginnt mit der Übersetzung eines grammatischen Werkes, das den Titel führt: *Mañjuśriśabdalakṣaṇam*, in acht Büchern, jedes zu vier Kapiteln. Als Verfasser wird Sādhukirti genannt. Darauf folgt, mit Bl. 44 beginnend, das *aṣṭa · sāha · sri · kā · bṛtti · mañju · śri · śa · bda · byā · ka · ra · ḡa*, die Vṛtti zum vorhergehenden Werke, die bis Bl. 190 reicht. Beide Texte fehlen in dem Verzeichnis bei Schiefner (Die logischen und grammatischen Werke im

Tandjur, 1848) und sind auch sonst völlig unbekannt. Dann beginnt das von Schiefner (No. 3746) genannte *Sarasvatīvyākaraṇasūtra*, ebenfalls mit Vṛtti, vom ācārya *Anubhūti* (also die Sārasvatī Prakriyā). Bl. 321—335 enthält dann Bhīmasena's Pāṇini-dhātu-sūtra, womit dieser Band schließt. Es beginnt: *Saṇi · rgyas · la · phyag · 'chal · lo¹ / dpal · 'chogs · kyi · bdag · po · la · phyag · 'chal · lo² / bhū · yod · pa · lao / dma · bar · 'don · pa ·³ gehan · don · can · gyi · nag · go⁴ / e · dha · 'phel · ba · lao / spardha · 'phrug · pa · lao usw.* Das Kolophon lautet: *iti dhātupustakam paṇḍita Bhīmasenena kṛtam sampūrṇam.* Dies wurde vor Pandit Kṛṣṇodaya aus Kurukṣetra im westlichen Indien, vor ihm selbst, der als reiner Brahmane geboren war, und in der Huld des Machthabers (d. i. des Dalailama), des Jina, des großen Allwissenden, von Dkon · mchog · chos · grags (Ratnadharmakīrti), dem unnützesten unter seinen Dienern, im Holz-Ochsenjahr des 11. Zyklus, im Palast von Potala übersetzt; soviel er konnte, durch ihn selbst, das Schwierige aber, indem er sich an den Redefluß des Paṇḍit anlehnte. *Mangalam!*

Das Holz-Ochsenjahr des 11. Zyklus entspricht dem Jahr 1627 n. Chr.

Der echte Text des alten Bhīmasena-Dhātupāṭha entspricht genau dem durch Sperrdruck hervorgehobenen Teil der Kṣīratarāṅgiṇī. Die Gestalt des Dhātupāṭha vor Bhīmasena erhalten wir, wenn wir in meiner Einführung T. III § 5 die Bedeutungen weglassen, die Akzente berücksichtigen und die kursiv gedruckten Vokale nasal sprechen, wie das in § 4 und 13 fgg. auseinandergesetzt ist.

Damit kommen wir zu Patañjali, der den Dhātupāṭha noch in dieser, von Panini selbst geschaffenen Gestalt kannte (vgl. Einführung T. II § 62 fgg.).

Es ist eigenartig, daß keiner von denen, die sich eingehend mit dem Mahābhāṣya beschäftigt haben (Goldstücker, Bhandarkar, Kielhorn), die volle Tragweite der vier Vārttika zu Pan. I, 3, 1 erkannt haben, auf die ich bei Ausarbeitung meiner Einführung aufmerksam wurde, und die im gleichen Jahr (1919) unabhängig

¹ *Buddhāya namah* ² *śrīGaṇeśāya namah* ³ *udāttah*

⁴ *parasmaibhāṣah*

Ś. Ch. Chakravarti auf Grund einer Stelle in Bhattoji's Śabda-kaustubha entdeckt hat¹.

Die Bhāṣya-Stelle interessierte mich noch besonders deshalb, weil sie uns, so aufgefaßt, eine Kontrolle für die neuerdings wieder angezweifelte Echtheit des Bhāṣya-Textes in die Hand giebt. Denn es ist klar, daß, wenn diesem Text wirklich im Lauf der Zeit so übel mitgespielt worden ist, wie A. Weber und seine Nachtreter annehmen, dies sich durch Dhātupāṭha-Zitate in der späteren Gestalt (hier so gut wie in der Kāśikā) verraten müßte. Ich habe darum das ganze Mahābhāṣya noch einmal eigens auf Wurzelzitate hin durchgelesen. Hier ist das Ergebnis:

Wurzeln mit Bedeutungsangabe im Mahābhāṣya
(nach Band und Seitenzahl), verglichen mit denselben
im Dhātupāṭha

I, 3 <i>rautih śabdakarmā</i>	Dh. II, 24 <i>ru śabde</i>
9 <i>śavatir gatikarmā</i>	I, 761 <i>śava gatau</i>
<i>dātir lavanārthe</i>	II, 50 <i>dāp lavane</i>
13 <i>diśir uccāraṇakriyāḥ</i> (auch III, 174)	VI, 3 <i>diśa atisarjane</i>
256 <i>vapiḥ prakirane dṛṣṭaś che-</i> <i>dane cāpi vartate</i> (auch III, 14, 36)	I, 1052 <i>duvapa bijasamītāne</i>
<i>īdīḥ stuticodanāyācñāsu</i>	II, 9 <i>īda stutau</i>
<i>dṛṣṭah preraṇe cāpi vartate</i> (auch III, 14, wo <i>dṛṣṭa</i> <i>īrane</i> f. <i>dṛṣṭah preraṇe</i> . 36)	VIII, 10 <i>dukṛṇ karane</i>
<i>karotir abhūtaprādurbhāve</i>	
<i>dṛṣṭo nirmalikaraṇe cāpi</i>	
<i>vartate . . . nikṣepaṇe cāpi</i>	
<i>vartate</i> (auch III, 14, wo <i>dṛṣyate</i> für das zweite <i>va-</i> <i>rтate</i> . 36)	

¹ S. seine Dhātupradipa-Ausgabe p. 1 Anm. 2. Teil II meiner Einführung trägt den Vermerk: 'Eingegangen am 30. Juli 1919' und wurde sogleich gesetzt. Chakravarti's Vorwort ist datiert Dacca, Nov. 1919. Bogen 1 wird darnach im Juli bereits gedruckt gewesen sein, war aber noch nicht veröffentlicht.

I, 264	<i>ubundir niśāmane</i>	Dh. I, 925	<i>ubundir niśāmane</i>
	<i>skandir gatiśoṣanayoh</i>	I, 1028	<i>skandir gatiśoṣanayoh</i>
279	<i>deśāntaraprāpanakriyo</i>	I, 1053	<i>vaha prāpane</i>
	<i>vahīḥ</i>		
393	<i>haratir deśāntaraprāpane</i>	I, 947	<i>hṛñ haraṇe</i>
	... <i>sādṛṣye 'pi vartate</i>		
II, 15	<i>iśih kāntikarmā</i>	VI, 59	<i>iśu icchāyām</i>
33	<i>kṛṣir vilekhane ... prati-</i>	VI, 6	<i>kṛṣa vilekhane</i>
	<i>vidhāne 'pi vartate</i>		
34	<i>yajir havisprakṣepane</i>	I, 1051	<i>yaja devāpūjāsamga-</i>
	... <i>tyāge 'pi vartate</i>		<i>tikaraṇadānešu</i>
171	<i>vyatiḥāraviṣaya eva ma-</i>	I, 1010	<i>meṇ pratidāne</i>
	<i>yatiḥ</i>		
175	<i>pratiḥ pūraṇakarmā</i>	II, 52	<i>prā pūraṇe</i>
356	<i>diver aiśvaryakarmaṇah</i>	IV, 1	<i>divu kṛiḍāvijigīṣāvya-</i>
	(auch 433)		<i>vahāradyutistutigatiśu</i>
	<i>dakṣer vṛddhikarmaṇah</i>	I, 639	<i>dakṣa vṛddhau śighrā-</i>
413	<i>kaṇir ayam saukṣmye va-</i>		<i>rthe ca</i>
	<i>rtate</i>	X, 175	<i>kāna nimilane</i>
III, 14	<i>aśnotir vyāptikarmā</i>	V, 18	<i>aśū vyāptau</i>
16	<i>mahatir dānakarmā</i>	I, 766	<i>maha pūjāyām</i>
36	<i>rāter dānakarmaṇah</i>	II, 48	<i>rā dāne</i>
	<i>śyatir niśāne vartate</i>	IV, 37	<i>śo tanūkaraṇe</i>
408	<i>añcatiḥ prakāśane vartate</i>	I, 203	<i>añcu gatiपūjanayoh</i>
411	<i>bhidir vidāraṇasāmānye</i>	VII, 2	<i>bhidir vidāraṇe.</i>
	<i>vartate</i>		

Dieses Ergebnis ist unzweideutig. Patañjali bevorzugt noch die aus dem Nirukta bekannte Form mit *-karman* im Hinterglied (vgl. Materialien zum Dhātupāṭha (1921) p. 4 fgg.), daneben gebraucht er seltener *-kriya* und *-viṣaya*, auch der Lokativ findet sich, gewöhnlich mit *vartate*, aber auch in diesen Fällen stimmt die Bedeutung selten mit der im Dhātupāṭha gegebenen überein. Dhātupāṭha-Zitate finden sich an einer einzigen Stelle: I, 264 *ubundir niśāmane / skandir gatiśoṣanayoh*. Aber auch hier zeigt die nähere Prüfung, daß es sich nicht um eine Lücke im Text handelt, die von einem Späteren ausgefüllt wurde, denn die sehr gute Handschrift E liest: *u[bu]ndir niśāmane skandir iti*. Dies zeigt uns, daß *niśāmane* eine Rand-

glosse ist, die zur Verdeutlichung hinzugefügt wurde, später in den Text geriet und noch später auch das *gatiśoṣaṇayoh* nach sich zog. Die Stelle lautete also ursprünglich *ubundir skandir iti*.

Wenn dieses Ergebnis zusammen mit den früher gelieferten Beweisen wohl auch den hartnäckigsten Zweifler überzeugen dürfte, so wird man nun wohl fragen: wie steht es dann mit den literarischen Zeugnissen, auf die Weber seine Ansicht gründete? Es handelt sich dabei um zwei Stellen in der Rājatarāṅgiṇī, im ersten und vierten Buch, und um eine in Bhartṛhari's Vākyapadiya. Auf die erste und dritte Stelle werde ich in anderem Zusammenhang in der Einleitung zu Anhang III zu sprechen kommen; die zweite lautet (IV, 487):

*deśāntarād āgamayya vyācakṣānān kṣamāpatih
prāvartayata vicchinnam Mahābhāṣyam svamaṇḍale.*

Wir erfahren also aus Kalhaṇa's Chronik, daß das Studium des Mahābhāṣya unter König Abhimanyu vom Lehrer Candra u. a. in Kaśmir eingeführt wurde, und daß es später, unter König Jayāpiṭa, nach zeitweiliger Unterbrechung der Tradition, durch aus der Fremde herbeigerufene Erklärer dort von neuem in Gang kam, beidemal auf Veranlassung der Beherrcher des Landes selbst. Indien ist groß; über das Schicksal des Werkes in andern indischen Ländern oder im allgemeinen etwas auszusagen, lag Kalhaṇa fern; wie hätte er auch dazu in der Lage sein sollen? Und wenn die Tradition des Werkes in ganz Indien verloren war, wo wären da die Erklärer hergekommen?

In seinem Artikel On the Mahābhāṣya (IA V, 241—251), worin die Frage erschöpfend behandelt wird, spricht Kielhorn auf p. 245 vermutungsweise von written commentaries, die Candragomin aus Südindien mitgebracht haben möge. Im Mahābhāṣya-Kommentar des Bharṭṛhari, dessen einziges Fragment sich in Berlin befindet, und über den Kielhorn in der Einleitung zum zweiten Bande seiner Mahābhāṣya-Ausgabe berichtet, fand er später reiche Bestätigung jener Vermutung.

Anhang III

Śrīvidyāprakṛtiṁ¹ natvā Jinam śabdānuśāsane
mūlaprakṛtipātho 'yam kriyārtha gaṇasiddhaye².

Edhi vṛddhau (I, 1) spardhi saṃgharṣe (2) gādhṛṇ prati-
ṣṭhalipsāgranthaḥeṣu (3) bādhṛṇ roṭane (4) nādhṛṇ nāthṛṇ yācñā-
śirupatāpaīśvaryeṣu (5) dadhi dhāraṇe (6) badhi bandhane (7)
skuduṇ āpravaṇe (8) śviduṇ śvaitye (9) vaduṇ stutyabhivādana-
yoḥ 10 bhaduṇ sukhakalyāṇayoh (11) maduṇ stutimodama-
dasvapnagatiṣu (12) spaduṇ kiṁciccalane (13) kliduṇ paridevane
(14) mudi harṣe (15) dadi dāne (16) hadi puriṣotsarge (17) kurdi
gurdi gudi kriḍāyām (18) urdi māne ca (19) śüdi kṣaraṇe 20
hrādi śabde (21) hlādaiṇ sukhe ca (22) śvadi svādi āsvā-
dane (23) pardi kutsite³ śabde³ (24) yataiṇ prayatne (25) yutṛṇ
jutṛṇ bhāsane (26) vithṛṇ vethṛṇ yācane (27) śrathuṇ saithilye
(28) grathuṇ kauṭilye (29) katthi ślāghāyām 30

śikṛṇ secane (31) lokṛṇ darśane (32) ślokṛṇ saṃghāte (33)
drekṛṇ dhrekṛṇ śabdotsāhe (34) rekṛṇ śakuṇ śaṅkāyām (35) akuṇ
lakṣaṇe (36) vakuṇ kauṭilye (37) makuṇ maṇḍane (38) kaki
laulye (39) kuki vṛki ādāne 40 caki trptipratighātayoḥ (41)
sekṛṇ srekṛṇ śrekṛṇ srakuṇ śrakuṇ kakuṇ śvakuṇ trakuṇ⁴
dhaukṛṇ traukṛṇ ṣvaṣki⁵ vaski maski tiki tiki tīkṛṇ raghuṇ
laghuṇ gatau (42) aghuṇ vaghuṇ gatyākṣepe (43) maghuṇ kaitave
ca (44) rāghṛṇ lāghṛṇ sāmarthyē (45) drāghṛṇ āyāse⁶ ca (46)
ślāghṛṇ katthane (47)

śaci sevane (48) locṛṇ darśane (49) śaci vyaktāyām vāci
50 śvacī śvacuṇ gatau (51) kaci bandhane (52) kacuṇ diptau
ca (53) maci kalkane (54) macuṇ dhāraṇocchrāyapūjaneṣu ca (55)
pacuṇ vyaktikaraṇe (56) ṣtuci prasāde (57) tiji kṣamāniśāna-

¹ P beginnt: om | śrīSamantabhadrāya namaḥ | śrimahāśra-
maṇasamāhghādhipatiśrutakevalideśīya Śākaṭāyanācāryakṛtaḥ dhā-
tupāthah | tatrādau maṇgalācarāṇam | śrīvidyāprakṛtiṁ usw.

² ? M kriyārtheṅgaṇasiddhaye (so!), P kriyate gaṇasiddhaye

³ P kutsitaśabde ⁴ P bhakuṇ ⁵ nur im alphabetischen Ver-
zeichnis, M ṣvakki ⁶ P āyāme

yoh (58) īji gatikutsanayoh (59) ḫji gatisthānārjanorjanešu 60
ṛjuṇ bhr̄jaiṇ bharjane (61) ejṛṇ bhr̄ejṛṇ bhr̄aji varci diptau (62)

aṭṭi hiṁsātikramāṇayoh (63) ghaṭṭi calane (64) sphuṭi vi-
kasane (65) ceṣṭi ceṣṭāyām (66) goṣṭi loṣṭi huḍuṇ piḍuṇ saṁghāte
(67) śaḍuṇ rujāyām ca (68) hiḍuṇ gatyānādarayoh (69) kuḍuṇ
dāhe 70 vaḍuṇ maḍuṇ veṣṭi veṣṭane (71) bhaḍuṇ paribhāṣaṇe (72)
muḍuṇ mārjane (73) tuḍuṇ todane (74) bhuḍuṇ varane (75) caḍuṇ
kope (76) taḍuṇ tāḍane (77) kaḍuṇ made (78) khaḍuṇ manthe
(79) heḍṛṇ hodṛṇ¹ anādare 80 vāḍṛṇ āplāvye (81) drāḍṛṇ dhrā-
ḍṛṇ viśaraṇe (82) śāḍṛṇ ślāghāyām (83) aṭhuṇ paḍuṇ gatau (84)
vaṭhuṇ ekacaryāyām (85) maṭhuṇ kaṭhuṇ śoke (86) muṭhuṇ pa-
lāyane (87) eṭhi heṭhi vibādhāyām (88)

gupi gopane (89) tipṛṇ stiṣṭipṛṇ¹ stepṛṇ kṣaraṇe 90 teprṇ
kampane ca (91) glepṛṇ dainye (92) tuveprṇ keprṇ kheprṇ geprṇ
glepṛṇ kapuṇ calane (93) meprṇ reprṇ gatau (94) trapauṣi lajjā-
yām (95) rebhṛṇ rabhuṇ labhuṇ abuṇ abhuṇ śabde (96) labuṇ
avasraṁsane (97) kabṛṇ varṇe² (98) klibṛṇ ādhārṣtye³ (99)
kṣibṛṇ⁴ made (100) śibhṛṇ cibhṛṇ śalbhi katthane (101) valbhi
bhojane (102) galbhi dhārṣtye (103) jabhaiṇ⁵ jrbhuṇ gātravi-
nāme (104) ṣṭabhuṇ skabhuṇ ṣṭubhūṇ stambhe (105)

māni pūjāyām (106) pani stutau (107) paṇi vyavahāre ca (108)
ghuṇi ghūrṇi bhramaṇe (109) ghiṇuṇ ghuṇuṇ ghṛṇuṇ grahaṇe 110
bhāmi krodhe (111) kṣamauṣi sahane (112) kamūṇ kāntau (113)

ayi yayi payi mayi nayi rayi pavi⁶ revṛṇ gatau (114) tayi
rakṣaṇe ca (115) dayi dānagatihimṣādahanarakṣaṇešu⁷ (116)
üyaiṇ tantusamītāne (117) pūyaiṇ durgandhaviśaraṇayoh (118)
knūyaiṇ kalli⁸ śabde (119) kṣmāyaiṇ vidhūnane 120 sphāyaiṇ
opyāyaiṇ vṛddhau (121) tāyṛṇ saṁtānapālanayoh (122) vali valli
saṁvaraṇe (123) śali calane ca (124) mali malli dhāraṇe (125)
bhali bhalli hiṁsādānaparibhāṣaṇešu (126) kali śabdasaṁkhyā-
nayoh (127) tevṛṇ devṛṇ devane (128) ṣeṣṛṇ sevṛṇ kevṛṇ khevṛṇ
gevṛṇ glevṛṇ pevṛṇ plevṛṇ mevṛṇ mlevṛṇ sevane (129)

dhukṣi dhikṣi saṁdipanakleśanajīvanešu 130 vṛkṣi varane
(131) śikṣi vidyopādāne (132) bhikṣi yācīyām (133) dīkṣi

¹ M om. ² P varane ³ P adhārṣtye ⁴ P kṣibṛṇ

⁵ P addit jabhuṇ vor jabhaiṇ ⁶ P om. ⁷ P om. dahana

⁸ M und P kali (vgl. 127)

mauṇḍyejyopanayananiyamavratādeśeṣu (134) īkṣi darśane (135) īṣi himsāgatyoś ca (136) kleśi bhāṣi vyaktāyāṁ vaci (137) varṣi snehane (138) geṣṭi anvicchāyāṁ (139) jeṣṭi ṣeṣṭi eṣṭi hreṣṭi ahuṇ plihi gatau 140 reṣṭi heṣṭi avyakte śabde (141) kāṣṭi śabdakutsāyāṁ (142) rāṣṭi¹ ṣāṣṭi śabde (143) bhāsi rāṣṭi kāṣṭi² dīptau (144) ḷasi kauṭilye (145) bhyasi bhaye (146) āñāḥ śasūn icchāyāṁ (147) srānsūn pramāde (148) grasūn glasūn adane (149) īhi ceṣṭāyāṁ 150 bahuṇ mahuṇ vṛddhau (151) dakṣi śaighrye ca (152) garhi galhi kutsane³ (153) varhi valhi prādhānye (154) barhi balhi paribhāṣaṇahimśācchādaneṣu (155) yeṣṭi⁴ veṣṭi jehṛi prayatne (156) drāhṛi nikṣepe (157) ūhi tarke (158) gāhauṇ vilodane (159) glahauṇ grahaṇe 160 ghasuṇ karaṇe (161)

śmiṇ īṣaddhasane (162) ghuṇ kuṇ ṣuṇ uṇ śabde (163) guṇ avyakte śabde (164) cyuṇ jyuṇ pruṇ pluṇ gāṇ śyaiṇ gatau (165) ruṇ roṣaṇe ca (166) dhṛiṇ avidhvāṇsane (167) meṇ pratidāne (168) deṇ rakṣane (169) pyaiṇ vṛddhau 170 traṇ pālāne (171) pūṇ pavane (172) mūṇ bandhane (173) dīṇ vihāyasāṇi gatau (174)

dyuti luṭi śubhi dīptau (175) ruci abhiprītyāṁ ca (176) śvitāṇ⁵ varṇe (177) ūnimidāṇ snehane (178) ūniṣvidāṇ mocane ca (179) ghuṭi parivartane 180 ruṭi luṭi luṭhi pratighāte (181) kṣubhi saṁcalane (182) ṣabhi tubhi himsāyāṁ (183) sranbhūṇ viśvāse (184) srānsūn bhrānsūn avasraṇsane (185) dhvansūn gatau ca (186) vṛtūṇ vartane (187) vṛdhūṇ vṛddhau (188) ūrdhūṇ śabdakutsāyāṁ (189) syandaun̄ sravaṇe (190) kṛpauṇ sāmarthyē (191) vṛt̄, iti dyutādir vṛtādiś ca

ghaṭiṣ ceṣṭāyāṁ (192) vyathiṣ bhayacalanayoḥ (193) prathiṣ prakhyāne (194) prasiṣ vistāre (195) mraḍiṣ mardane (196) skhadiṣ khadane (197) ūitvariṣ saṁbhrame (198) kaduṇ kraduṇ kladuṇ vaiklavye (199) kṣajuṇ gatiḍānayoḥ 200 dakṣi gatihiṁsayoḥ (201) kṛapi kṛpāyāṁ (202) ūiditaḥ

jvara roge (203) gaḍa secane (204) heḍa veṣṭane (205) baṭa bhaṭa paribhāṣaṇe (206) naṭa nṛtau⁶ (207) staka pratighāte (208) caka tṛptau ca (209) kakhe hasane 210 rage śaṅkāyāṁ (211) lage saṅge (212) hrage hlage sage sthage saṁvaraṇe (213) aka aga kuṭilayāṁ gatau (214) kaṇa raṇa caṇa gatau (215) śaṇa

¹ M om. ² P kāṣṭi ³ P addit śabde ⁴ M addit eṣṭi

⁵ M śviti ⁶ M nṛttau

śraṇa dāne (216) śnatha knatha kratha klatha cana hiṁsārthāḥ (217) hvala hmala calane (218) jvala diptau ca (219) smṛ ādhyāne 220 dṛ bhaye (221) śrā pāke (222) cala kampane (223) chada ūrjane (224) laḍa jihvonmanthane (225) madai harṣagla-panayoh (226) dhvana śabde (227) svana avatāṁsane (228) phaṇa gatau (229) vṛt, iti ghaṭādiḥ

syamū svana śabde 230 aṇīññīditah | rājñī diptau, nīt (231) tūbhrāśṛṇ tūbhlāśṛṇ bhrāji ca (232) vṛt, iti phaṇādiḥ

shahi marṣaṇe (233) rami krīḍāyām (234) nīditau¹ | budhī bodhane, idit (235) jvala diptau (236) cala kampane (237) jala ghātye (238) tala tvala vaiklavye (239) sthala sthāne 240 hala vilekhane (241) ṣala gandhe (242) bala prāṇanadhbānyāvarodha-nayoh (243) pula mahattve (244) kula bandhusaṁstyānayoh (245) śala hvala pala patl pathe gatau (246) hula hiṁsāsaṁvaraṇayoś ca (247) kvathe niṣpāke (248) mathe vilodane (249) tūvamū udgirape 250 kṣara saṁcalane (251) ṣadl viṣaraṇagatyavasāda-neṣu (252) ṣadl śātane (253) kruṣa āhvānarodanayoh (254) kuca saṁparcanakauṭilyapratiṣṭambhavilekhaneṣu (255) budha avaga-mane (256) ruha bijajanmani (257) kasa gatau (258) bhū sattā-yām (259) vṛt, iti sahādiḥ

su prasavaiśvaryayoh 260 śu du dru sru gatau (261) dhru sthairye ca (262) ji jri abhibhave (263) dhet pā pāne (264) ghrā gandhopādāne (265) dhmā śabdāgnisaiṁyogayoh (266) ṣṭhā ga-tinivṛttau (267) mnā abhyāse (268) dāṇ dāne (269) daiv śodhane 270 glai harṣakṣaye (271) mlai gātravināme (272) dyai nyaṅgaka-raṇe (273) drai svapne (274) trai² dhrai ṛptau (275) kai gai rai śabde (276) ṣṭyai styai saṁghāte ca (277) khai khanane (278) kṣai jai sai kṣaye (279) srai śrai pāke 280 pai ovai śoṣaṇe (281) ṣṇai veṣṭane (282) dhyai smṛ cintāyām (283) dvṛ varāṇe (284) dhvṛ hvṛ kauṭilye (285) ausvṛ śabdopatāpayoh (286) sr̥ gatau (287) ṛ prāpaṇe ca (288) gr̥ ghr̥ secane (289) ṣṭ plavanataranayoh 290

ata sātatyagamane (291) ṣta ghr̥ṇāgatispardheṣu (292)³ kita-nivāse (293) citai saṁjñāne (294) jijutṛ bhāsane (295) cyutṛ scyutṛ scutṛ kṣaraṇe (296) kuthu puthu luthu mantha hiṁsā-saṁkleśayoh (297) ṣidhū gatyām (298) ṣidhau śāstramāṅgalyayoh (299) khāḍṛ bhakṣaṇe 300 bāda sthairye (301) khada

¹ P nīditah ² so M und P ³ s. Pan. III, 1, 29

himśāyām ca (302) gada vyaktāyām vāci (303) rada vilekhane (304) ḡada ŋikṣvidā¹ avyakte śabde (305) arda gatiyācanayoh (306) ḡarda garda śabde (307) tarda himśāyām (308) karda kutsite śabde (309) kharda dandaśuke 310 adu bandhane (311) idu paramaiśvarye (312) bidu avayave (313) ḡidu kutsāyām (314) tunadu samṛddhau (315) cadu diptihlādanayoh (316) tradu ceṣṭāyām (317) kadu kradu kladu āhvānarodanayoh (318) klidu paridevane (319) skandṛ gatiśoṣaṇayoh 320 śundha śuddhau (321)

phakka nīcairgatau (322) taka hasane² (323) taku kṛcchra-jīvane (324) bukka bhāṣaṇe³ (325) kakkha gaggha hasane (326) okhṛ rākhṛ lākhṛ drākhṛ⁴ śoṣaṇālamarthayoh (327) sākhṛ ślākhṛ vyāptau (328) ukha nakha⁵ vakha makha rakha lakha rakhu lakhu ikhu iku valga ragu lagu agu vagu magu śvagu igu rigu ligu gatau (329) tvagu kampane ca 330 yugu jugu bugu varjane (331) daghu pālane (332) śighu āghrāṇe (333)

śuca śoke (334) kuca śabde⁶ tāre⁶ (335) arca pūjāyām (336) ancū gatau ca (337) kunca kauṭilyālpibhāvayoh (338) lunca apanayane (339) vancū cancū tancū tvancū mancū mruncū mrucū mlucū grucū glucū dhṛja dhṛju dhvaja dhvaju vaja vraja gatau 340 aja kṣepaṇe ca (341) grucū glucū⁷ kujū khujū steyakaraṇe (342) mlecha avyaktāyām vāci (343) lacha lāchu lakṣaṇe (344) vāchu icchāyām (345) āchu āyāme (346) hrīcha lajjāyām (347) hurchā kauṭilye (348) murchā mohasamucchṛāyayoh (349) sphurčā vismr̄tau 350 yucha pramāde (351) uchu uñche (352) guja guju kūja avyakte śabde (353) arja sarja arjane (354) karja vyathane (355) kharja mārjane ca (356) khaja manthe (357) khaju gatīvaikalye (358) ejṛ kampane (359) tuosphürjā vajranirgoṣe 360 laja laju tarja bhartsane (361) lāja lāju bharjane ca (362) jaja jaju yuddhe (363) tuja himśāyām (364) tuju balane ca (365) gaju grja grju muja muju garja kṣija śabde (366) gaja madane ca (367) tyaja hānau (368) ṣanja saṅge (369)

śaudṛ garve 370 yaudṛ saṁbandhe (371) meḍṛ mreḍṛ mleḍṛ loḍṛ unmāde (372) kate varṣāvaraṇayoh (373) rāṭa rāṭha paribhāṣaṇe (374) laṭa bālye ca (375) śaṭa rujāviśaraṇagat�ava-sādaneṣu (376) vaṭa veṣṭane (377) khitā uttrāṣe (378) siṭa⁸ śiṭa⁸

¹ M und P ŋikṣvidā ² M sahane ³ M bhaṣaṇe ⁴ P addit
dhrākhṛ ⁵ P ḡakha ⁶ P śabdottare ⁷ M und P glicū ⁸ so M und P

rāudṛ anādare (379) jaṭa jhaṭa saṁghāte 380 piṭa śabde ca (381) bhaṭa bhṛtau (382) taṭa ucchrāye (383) khaṭa kāṅkṣye (384) naṭa nṛtau (385) haṭa dīptau (386) ṣaṭa avayave (387) luṭa viloṭane (388) ciṭa parapraisiye (389) spuḥṭr viśaraṇe 390 heṭa vibādhāyām (391) kuṭu vaikalye (392) aṭa paṭa ita kiṭa kaṭai ruṭhu luṭhu aṭha huḍṛ hūḍṛ gatau (393) paṭha vyaktāyām vāci (394) vaṭha sthāulye (395) maṭha madanivāsayoh (396) kaṭha kr̄cchrajivane (397) haṭha plutiśaṅkutvayoh¹ (398) uṭha ruṭha luṭha upaghāte (399) piṭha hiṁsāsaṅkleśayoh 400 śaṭha kaitave (401) śuṭha kuthu gatipratighāte (402) luṭhu² ālasye (403) śuṭhu śoṣaṇe (404) biḍa ākroṣe (405) aḍa udyame (406) laḍa vilāse (407) kaḍu³ made (408) kadda kārkaṣye (409) cuḍa hāvakaraṇe 410 adḍa abhiyoge (411) maḍu bhūṣāyām (412) puḍu⁴ pramardane (413) cuḍu alpibhāve (414) muḍu khaṇḍane (415) vaḍu vībhājane (416) ruḍu luḍu steye (417) gaḍu vadanaikadeše (418) kr̄idṛ vihāre (419) tuḍṛ tūḍṛ todṛ todane 420

gupau rakṣaṇe (421) dhūpa tapa saṁtāpe (422) jalpa rapa lapa vyaktāyām vāci (423) japa mānase ca (424) capa sāntvane (425) ṣapa samavāye (426) cupa mandāyām gatau (427) tupa tunpa tupha tunpha trupa trunpha trupha⁵ sribhū śinbhū hiṁsāyām (428) śunbha bhāṣane⁶ ca (429) yabha jabha maithune 430 parpa rapha raphu arba barba karba kharba garba śarba śarba carba gaml̄ sr̄pl̄ gatau (431) cubu vaktrasaṁnyoge (432)

aṇa rāṇa vaṇa maṇa bhraṇa bhaṇa vraṇa kvaṇa kaṇa dhaṇa dhvaṇa dhraṇa stana vana śabde (433) vana ṣapa saṁbhaktau (434) oṇṛ apanayane (435) śoṇṛ varṇagatyoḥ (436) śroṇṛ śloṇṛ saṁghāte (437) painṛ gatipreraṇaśleṣaṇe (438) kanai dīptikāntigatiṣu (439) ama gatibhaktiśabdešu 440 ḡama prahvatve śabde (441) yama uparame (442) ḡama ḡtama vaikalye (443) drama harma⁷ mīmṛ gatau (444) camū chamū jamū jhamū jimū adane (445) kramū pādavikṣepe (446) bhramū calane (447)

mava mavya kīla bandhane (448) sūrkṣya īrkṣya īrṣya īrṣyārthāḥ (449) harya haya gatiķāntyoḥ 450 cucyai śucyai

¹ P plutisamkuçayoh ² M und P luṭha ³ M kaḍa ⁴ M und P kaḍu ⁵ hier schiebt M noch drupa drunpa drupha drunpha, P dṛpa dṛnpa dṛpha dṛnpha ein, die sonst überall, auch bei Hemacandra, fehlen ⁶ M bhāṣane ⁷ so M und P

abhiṣave (451) ala bhūṣaṇaparyāptivāraṇe (452) dala nīphalā viśaraṇe (453) mīla śmīla smīla kṣmīla nimeṣaṇe (454) pīla pratiṣṭambhe (455) nīla varṇe (456) śīla samādhau (457) kūla varane (458) śūla rujāyām (459) tūla niṣkarṣe (460) pūla saṁghāte (461) mūla pratiṣṭhāyām (462) phala niṣpattau (463) phulla vikasane (464) culla hāvakaraṇe (465) cilla śaithilye ca (466) vel̄ cel̄ kel̄ khel̄¹ kṣvel̄ skhala calane² (467) khala saṁcaye ca (468) gala carva adane (469) śvala śvalla āśugamane 470 khor̄ gatipratighāte (471) dhor̄ gaticāturye (472) tsara chadmagatau (473) kmara hūrchane (474) pel̄ phel̄ śel̄ śel̄³ sala valla tilla vabhra mabhra abhra śava rivu ravu dhavu gatau (475) cara bhakṣaṇe ca (476) kṣivū ṣṭhivū nira-sane (477) jīva prāṇadhāraṇe (478) pīva mīva nīva tīva sthaulye (479) turvai thurvai durvai dhurvai urvai⁴ arva śarva bharva himsāyām 480 gurvai udyamane (481) murvai bandhane (482) pūrva parva marva pūraṇe (483) karva kharva garva darpe (484) ivu vyāptau (485) pivu mivu nivu secane (486) hivu divu jivu priṇane (487) kṛvu himsākaraṇayoh (488) ava rakṣaṇagatikānti-prītiṛptyavagamanapraveśāśravaṇaṣvāmyarthayācanakriyecchā-dīptyavāptyāliṅganahiṁsādahanabhāvavṛddhiṣu (489)

makṣa saṁghāte 490 akṣau vyāptau ca (491) takṣau tvakṣau tanūkaraṇe (492) rakṣa pālāne (493) ḥikṣa cumbane (494) ṭrkṣa stṛkṣa ṣakṣa rahu pis̄ pes̄ gatau (495) vakṣa roṣe (496) tvakṣa tvacane (497) sūrkṣya anādare (498) kākṣu vākṣu mākṣu kāñkṣāyām (499) dhrakṣu⁵ dhvākṣu⁵ ghoravāśite ca 500 cūṣa pāne (501) tūṣa tuṣṭau (502) lūṣa mūṣa steye (503) sūṣa praveśe (504) bhūṣa alamkāre (505) ūṣa rujāyām (506) iṣa uñche (507) kaṣa śiṣa jaṣa jhaṣa śaṣa vaṣa maṣa ruṣa riṣa lūṣa jūṣa śasū himsāyām (508) vrṣū saṁghāte ca (509) bhaṣa bhartsane 510 jiṣū viṣū miṣū pṛṣū vrṣū ukṣa secane (511) mṛṣū sahanē ca (512) puṣa puṣṭau (513) kṛṣa vilekhane (514) uṣū śriṣū śliṣū pruṣū pluṣū dāhe (515) ghrṣū saṁgharṣe (516) hrṣū alike (517) lasa śleṣaṇakriḍanayoh (518) jartsa⁶ jarca⁷ jharjha paribhāṣaṇahimṣātā-janeṣu (519) hase hasane 520 tusa hrasa hlasa rasa ghuṣṭ sabde (521) miṣa maṣa roṣakṛtau ca (522) ḥiṣa samādhau (523)

¹ hinter khel̄ hat M kail̄, P krel̄ ² P saṁcalane ³ M sel̄

⁴ M und P jurvai ⁵ M und P drākṣu dvākṣu ⁶ P jarja ⁷ P carca

śāśa plutagatau (524) dṛṣṭ̄ prekṣaṇe (525) daṇśa daśane (526) śānsū stutau (527) daha bhasmikaraṇe (528) miha secane (529) caha parikalkane (530) raha tyāge (531) dṝha dṝhu pūṣa bṝha vṛddhau (532) bṝhu śabde ca (533) tuhṝ duhṝ uhṝ ardane (534) arha pūjāyām (535)

tuosvi gativṛddhyoh (536) vasa nivāse (537) vada vyaktāyām vāci (538) aṇīññiditah

yajī devapūjāsaṅgatikaraṇḍāneṣu (539) ḍuvapī bijasamtāne
540 valī prāpaṇe (541) veñ tantusaintāne (542) vyeñ sañvaraṇe (543) hveñ spardhaśabdāyoh (544) vṝt, iti śvāyādih

hikkī avyakte śabde (545) acūñ vyayī gatau (546) dhāvūñ śuddhau ca (547) ḍupacīś pāke (548) bhaji sevāyām (549) ranjī rāge 550 ḍuyācṝñ cateñ cadeñ yācane (551) reṭr̄ñ paribhāṣaṇe ca (552) prothṝñ paryāptau (553) mithṝñ medhāhiṁsayoh (554) medhṝñ saṅgame ca (555) ḥiḍr̄ñ ḥedṝñ kutsāsaṁnikarṣayoh (556) śṝdhūñ mṝdhūñ bundṝñ niśāmane (557) cāyūñ pūjāyām ca (558) veṇr̄ñ gatiñānacintāniśāmanavāditragrahaṇeṣu (559) khanūñ avadāraṇe 560 dānī avakhaṇḍane (561) śānī tejane (562) śāpi ākroṣe (563) bheṣr̄ñ bhaye (564) bhresr̄ñ calane ca (565) aśī² gatiđiptyādāneṣu (566) paśī bādhanasparśanayoh (567) laśī kāntau (568) tviśī dīptau (569) avapūrvo 'yaṁ dānanirasanayoś ca (570) chaśī hiṁsāyām (571) bhakṣī bhṝkṣī bhakṣaṇe (572) dāśr̄ñ dāśr̄ñ dāne (573) māhṝñ māne (574) guhauñ sañvaraṇe (575) jhaśī ṝṣī ādāne ca (576) śriñ sevāyām (577) hr̄ñ haraṇe (578) bhṝñ bharaṇe 580 (579) dhṝñ dhāraṇe (580) ḫukr̄ñ karaṇe (581) ḥiñ prāpaṇe (582) niñditalih

vṝt, ity edhādayo nyāyyavikaraṇā dhātavaḥ ||

ada bhakṣaṇe (II, 1) vida jñāne (2) hana hiṁsāgatyoh (3) asa bhuvi (4) mṝjau śuddhau (5) vaca bhāṣaṇe (6) rudr̄ aśru vimocane (7) niśvapa śaye (8) ana śvasa prāṇane (9) jakṣa bhakṣahasanayoh 10 jāgr̄ nindrākṣaye (11) daridrā durgatau (12) cakāṣī dīptau (13) śāsū anuśiṣṭau (14) sastu śasa svapne (15) vaśa kāntau (16) dyu abhigamane (17) ḫu aiśvaryaprasavayoh (18) tu vṝttihiṁsāpūraṇeṣu (19) ku ru ṭukṣu śabde (20) kṣṇu tejane (21) snu prasravaṇe (22) ḥu stutau (23) yu miśraṇe (24) iṇ gatau (25) ik smaraṇe (26) vī gatiprajanakāntyāśanakhādaneṣu

¹ P methṝñ ² P aśī

(27) yā prāpaṇe (28) vā gatigandhanayoh (29) bhā diptau 30
 ṣṇā sauce (31) śrā pāke (32) drā kutsāyām gatau (33) psā
 bhakṣaṇe (34) pā rakṣaṇe (35) rā dāne (36) lā ādāne (37) dāv
 lavane (38) khyā prakathane (39) prā pūraṇe 40 mā māne (41)
 carkaritaṁ ca (42) anīññiditah

cakṣi vyaktāyām vāci (43) īri gatau¹ (44) īdi stutau (45)
 īsi aiśvarye (46) āsi upaveśane (47) vasi ācchādane (48) āñāḥ
 śāsūn icchāyām (49) kasuṇ gatiśātanayoh 50 ḷisuṇ cumbane (51)
 ḷijuṇ śuddhau (52) śijuṇ avyakte śabde (53) pijuṇ pṛjuṇ pṛcaīn
 saṁparcane (54) ṣuṇau pṛāṇigarbhavimocane (55) śīn svapne (56)
 iñ adhyayane (57) hnuṇ apanayane (58) nīditah

dviśi aprīttau (59) duhī prapūraṇe 60 dihī upadehe (61)
 lihī āsvādane (62) ūrpuṇ ācchādane (63) ṣtuṇ stutau (64) brūṇ
 vyaktāyām vāci 65 nīditah

vṛt, ity adādayah ślugvikaraṇā dhātavaḥ ||

hu dānādanayoh (III, 1) nībhī bhaye (2) hrī lajjāyām (3)
 pṛ pālanapūraṇayoh (4) ṛ gatau (5) ohāk tyāge (6) anīññiditah
 ohāṇ gatau (7) māṇ māne (8) nītau

tuḍubhṛṇ dhāraṇapoṣaṇayoh (9) ḍudāñ dāne 10 ḍudhāñ
 dhāraṇe ca (11) ḷijṛṇ śaucapoṣaṇayoh (12) vijṛṇ² pṛthagbhāve
 (13) viṣlṇ vyāptau (14) nītaḥ

vṛt, iti hvādayah ślubvikaraṇā dhātavaḥ ||

di[vū] krīḍāvijigīṣāvyavahāraduyutistutigatiṣu (IV, 1) śivū
 tantusāmtāne (2) śrivū gatiśoṣaṇayoh (3) ṣṇasū nirasane (4)
 knasū hvaraṇadīptyoh (5) pyusa dāhe (6) nṛtai gātravikṣepe (7)
 trasai udvejane (8) kutha pūtibhāve (9) putha himsāyām 10
 gudha pariveṣṭane (11) kṣipa preraṇe (12) puṣpa vikasane (13)
 tima ṣṭima ṣṭima ārdrabhāve (14) vṛida lajjāyām (15) iṣa gatau³
 (16) suha śakyarthe (17) rādha vṛddhāv eva (18) vyadha
 tāḍane (19) puṣa puṣtau 20 śuṣa śoṣaṇe (21) tuṣa prīttau (22)
 duṣa vaikṛtye (23) śliṣa āliṅgane (24) śaka marṣaṇe (25) śvidā
 gātraprakṣaraṇe (26) krudha kope (27) kṣudha bubhukṣāyām (28)
 śudha sauce (29) śidhū saṁrāddhau 30 śamū damū upaśamane
 (31) tamū kāñkṣāyām (32) śramū tapasi khede ca (33) bhramū
 anavasthāne (34) kṣamū sahane (35) klamū glāne (36) madai
 harṣe (37) asū kṣepaṇe (38) yasū prayatne (39) jasū mokṣaṇe 40

¹ P addit kampane ca

² M vicṛṇ

³ M gatyām

tasū dasū upakṣaye (41) vasū stambhe (42) pluṣū dāhe (43)
 pusa vibhāge (44) visa preraṇe (45) kuśa¹ śleṣaṇe (46) vusa
 utsarge (47) musa khaṇḍane (48) masai paribhāṣaṇe (49) luṭa
 viloṭane 50 uca samavāye (51) bhṛṣu bhranśu adhaḥpatane (52)
 vr̄ṣa varāṇe (53) kṛṣa tanūkaraṇe (54) ḥitṛṣā pipāṣāyām (55)
 hr̄ṣa tuṣṭau (56) ruṣa roṣaṇe (57) dīpa kṣepe (58) kupa krodhe
 (59) gupa vyākulatve 60 yupa rupa lupa vimohane (61) lubha
 gārddhye (62) kṣubha samcalane (63) ṣabha tubha hiṁsāyām (64)
 klidau ārdrabhāve (65) ḥimida snehane (66) ḥikṣvidā mocane
 ca (67) ḥdhū vr̄ddhau (68) gṛdhū abhikāṅkṣāyām (69) radha
 hiṁsāsamṛāddhyoḥ 70 naśa adarśane (71) tṛpa priṇane (72)
 dṛpa harṣavimohanayoḥ (73) druha jighāṁsāyām (74) muha vai-
 cittye (75) ṣuha udgiraṇe (76) ṣpiha prītau (77) vṛt, iti puṣā-
 diḥ, radhādiś ca

jīṣ jhṛṣ vayohānau (78) śo tanūkaraṇe (79) cho chedane 80
 śo antakarmaṇi (81) do avakhaṇḍane (82) aṇiññiditah

janaiṇ prādurbhāve (83) dīpaiṇ kāśi dīptau (84) pūraiṇ
 āpyāyane (85) tūraiṇ hiṁsāgatitvaraṇayoḥ (86) ghūraiṇ jūraiṇ
 hiṁsāvayohānyoḥ (87) dhūraiṇ gūraiṇ gatihiṁsayoḥ (88) śūraiṇ
 hiṁsāstambhayoḥ (89) cūraiṇ dāhe 90 tapi aiśvarye vā (91)
 vṛtūṇ varāṇe (92)² kliśi upatāpe (93) vāśi śabde (94) padi
 gatau (95) vidi sattāyām (96) khidi dainye (97) yudhi samprā-
 hāre (98) budhi mani jñāne (99) ani prāṇane 100 ano³ rudhi
 kāme (101) yuji sāmādhau (102) sr̄ji visarge (103) liśi alpi-
 bhāve (104) ṣūṇau prāṇiprasave (105) dūṇ paritāpe (106) dīṇ
 kṣaye (107) dīṇ gatau (108)⁴ dhīṇ anādare (109) mīṇ hiṁsā-
 yām 110 riṇ sravaṇe (111) liṇ śleṣaṇe (112) vriṇ vṛṇotyarthe (113)
 vṛt, iti sūyat�ādiḥ

pīṇ pāṇe (114) iṇ gatau (115) priṇ prītau (116) ḥiditah
 mṛṣī titikṣāyām (117) śucīṇai pūtibhāve (118) ṣahī bandhane
 (119) ranjī rāge (120) śāpi ākroṣe 121 ḥiditah

vṛt, iti divādayaḥ śyavikaraṇā dhātavaḥ ||

ṣuṇ abhiṣave (V, 1) ṣiṇ bandhane (2) ṣiṇ niśāne (3) ḥumiṇ
 prakṣepaṇe (4) ciṇ cayane (5) str̄iṇ ācchādane (6) kṛṇ hiṁsā-
 yām (7) vṛṇ varāṇe (8) dhuṇ kampane (9) ḥitaḥ

¹ P kusa ² zwischen 91 und 92 fehlt in M die Interpunktions, es wird also in suspenso gelassen, ob vā zu 91 oder 92 gehört

³ M anau, P anu ⁴ P om.

tuđu upatāpe 10 śru śravaṇe (11) hi gativṛddhyoḥ (12)
 pr pṛitau (13) spr balane ca (14) āpṛ vyāptau (15) śakl śaktau
 (16) rādha sādha saṁsiddhau (17) tika tiga ṣagha himsāyām (18)
 ūnidhṛṣā prāgalbhye (19) danbhū dambhe 20 ḫdhū vṛddhau (21)
 dhivu priṇane (22) kṛvū himsākaraṇayoḥ (23) aṇiññiditaḥ

aśauṇ vyāptau (24) ṣṭighi āskandane (25) ūniditaḥ
 vṛt, iti svādayaḥ śnuvikaraṇā dhātavaḥ ||

ḍukriñ dravyaviniṣṭaye (IX, 1) priñ kāntitarpaṇayoḥ (2)
 śrīñ pāke (3) mīñ himsāyām (4) ūñi yuñ bandhane (5) skuñ
 āpravaṇe (6) knūñ ūabde (7) drūñ himsāyām¹ (8) grahi upādāne (9)
 pūñ pavane 10 lūñ chedane (11) dhūñ kampane (12) strī
 ācchādane (13) kṛñ himsāyām (14) vñi varane (15) ūniditaḥ

śrī kṛ mṛ himsāyām (16) pṛ pālanapūraṇayoḥ (17) bṛ bhā-
 raṇe (18) bhṛ bharjane (19) dṛ bhaye 20 jṛ vayohānau (21)
 nṛ naye (22) ṣ gatau (23) gṛ ūabde (24) jyā vayohānau (25)
 vli varane (26) lvī gatau (27) rī reṣaṇe ca (28) li śleṣaṇe (29)
 vṛt, iti lvādiḥ pvaṇiṣ ca

vrī varane 30 bhrī bhaye (31) kṣiṣ himsāyām (32) jñā
 avabodhane (33) bandha bandhane (34) śrantha mocanapratī-
 harṣaṇayoḥ (35) mantha viloḍane (36) grantha saṁdarbhe (37)
 kuntha saṁkleše (38) mṛda kṣode (39) mṛda sukhasaḥane 40
 gudha roṣe (41) kuṣa niṣkarṣe (42) kṣubha saṁcalane (43) ṣabha
 tubha himsāyām (44) kliṣau vibādhane (45) aṣa bhojane (46)
 dhrasū uñche (47) iṣa ābhikṣṇye (48) viṣa viprayoge (49) pruṣa
 pluṣa snehanasecanapūraṇeṣu 50 muṣa steye (51) puṣa puṣṭau (52)
 khava bhūtaprādurbhāve (53) aṇiññiditaḥ

vṛñ sambhaktau, nit (54)

vṛt, iti kryādayaḥ śnāvikaṇā dhātavaḥ ||

tūḍi vyathane (VI, 1) diśi atisarjane (2) bhrasjī pāke (3)
 kṣipī preraṇe (4) kṛṣi vilekhane (5) lipī upadehe (6) ūcī kṣaraṇe
 (7) mucūñ mokṣaṇe (8) luplūñ chedane (9) vidlūñ lābhe 10 ūniditaḥ
 kṛtai chedane (11) khida parighāte (12) piṣa avayave (13)
 vṛt, iti lipādiḥ

ri pi gatau (14) dhi dhāraṇe (15) kṣi nivāsa-gatyoḥ (16)
 ūṣu preraṇe (17) mṛ prāṇatyāge (18) kṛ vikṣepe (19) gṛ nigaraṇe 20
 aṇiññiditaḥ

¹ M gatau

dṛṇ ādare (21) dhṛṇ sthāne (22) nītau
 pracha jñīpsāyām (23) vṛt, iti krādiḥ
 sr̥ja visarge (24) tumasjo śuddhau (25) rujo bhaṅge (26)
 bhūjo kauṭilye (27) chupa spr̥ṣṭa sparśane (28) ruṣa riṣa him-
 sāyām (29) mṛṣa āmarśane 30 viṣa praveśane (31) liṣa vicha-
 gatau (32) ṣūḍa avakṣepe (33) ṣadl̥ avasādane (34) ovrascau-
 chedane (35) uchai vivāṣe¹ (36) ṛcha indriyapralayamūrtibhā-
 vayoh (37) micha utkleše (38) jarca² jharca³ jarjha paribhā-
 ṣaṇe (39) tvaca saṁvaraṇe 40 ṛca stutau (41) ubja ārjave (42)
 ujjha utsarge (43) lubha vimohane (44) ripha katthanayuddha-
 nindanahiṁsādāneṣu (45) ṣr̥pha ṣr̥npha himsāyām (46) ṣr̥pha
 ṣr̥npha ṣr̥ptau (47) dṛ̥pha dṛ̥npha utkleše (48) gupha gunpha
 granthane (49) ubha unbha pūraṇe 50 śubha śunbha śobhārthe
 (51) dṛ̥bhai granthane (52) crtai himsāgranthanayoh (53) ṣrai
 junā śuna gatau (54) vidha vidhāne (55) pṛṣṭa mṛṣa sukhane (56)
 pṛṣṭa pṛiṇane (57) mṛṣa himsāyām (58) tupa kauṭilye (59) puṇa
 karmaṇi śubhe 60 muṇa pratijñāne (61) kuṇa śabdopakaraṇayoh
 (62) druṇa himsāgatikauṭilyeṣu (63) ghuṇa ghūrṇa bhramaṇe (64)
 sura diptyaiśvaryayoh (65) kura śabde (66) kṣura vilekhane (67)
 khura chedane ca (68) mura saṁveṣṭane (69) ghura bhimārtha-
 śabdayoh 70 pura agragamane (71) bṛ̥hau udyamane (72) ṣr̥hau
 st̥rhau ṣr̥nhau⁴ himsārthāḥ (73) iṣū icchāyām (74) miṣa spa-
 rdhāyām (75) mila saṁghāte (76) kila śvāityakrīḍanayoh (77)
 tila snehane (78) cila vasane (79) cala vilasane 80 vila varāṇe (81)
 ila svapnakṣepaṇayoh (82) bila bhedane (83) ṣila gahane (84)
 hila hāvakaraṇe (85) sila sila uñche (86) likha akṣaravinyāse (87)
 kuṭa kauṭilye (88) putā saṁśleṣaṇe (89) kuca saṁkocane 90
 vyaca vyājikaraṇe (91) guja śabde (92) guḍa rakṣāyām (93)
 dīpa kṣepe (94) chura cuṭa chuṭa truṭa chedane (95) sphuṭa
 vikasane (96) muṭa ākṣepapramardanayoh (97) tuṭa kalaha-
 karmaṇi (98) juḍa bandhane (99) kada made 100 luda saṁ-
 śleṣaṇe (101) kr̥ḍa ghasane (102) kuḍa bālye ca (103) ghuṭa
 pratighāte (104) tuḍa toḍane (105) thuḍa sthūḍa saṁvaraṇe (106)
 sphara sphura sphuraṇe (107) buḍa utsarge (108) bruḍa bhruḍa
 saṁghāte (109) truḍa huḍa nimajjane 110 sphala calane (111)
 sphula saṁcaye ca (112) ṣūḍa stavane (113) dhū vidhūnane (114)
 gu puriṣotsarge (115) dhru gatisthairyayoh (116) aṇiññiditah

¹ M und P vilāse ² P carca ³ P jharja ⁴ M st̥rhau

kun kün śabde (117) guraiñ udyamane (118) vṛt, iti kuṭādiḥ

pṛñ vyāyāme (119) juṣaiñ pṛtisevanayoh (120) ovijaiñ bhayacalanayoh (121) olajaiñ olasjaiñ vrīde (122) ṣvanji saṅge (123) rabhi rābhasye (124) ḍulabhiś prāptau (125) nīditaḥ vṛt, iti tudādayah śavikaraṇā dhātavaḥ ||

tanūñ vistāre (VIII, 1) ṣanūñ¹ dāne (2) kṣaṇūñ hiṁsāyām (3) ṭṛṇūñ gatau (4) ṭṛṇūñ adane (5) ghṛṇūñ diptau (6) nītaḥ vanūñ yācane (7) manūñ bodhane (8) nītau vṛt, iti tanādaya uvikaraṇā dhātavaḥ ||

rudhṛñ āvaraṇe (VII, 1) bhidṛñ vidāraṇe (2) chidṛñ dvaidhīkaraṇe (3) ricṛñ virecane (4) vicṛñ pṛthagbhāvē (5) kṣudṛñ sāmpese (6) yujṛñ yoge (7) chṛdṛñ diptivamanayoh (8) trdṛñ hiṁsānādarayoh (9) nītaḥ

nīindhaiñ diptau 10 khidi dainye (11) vidi vicāraṇe (12) nīditaḥ

kṛtai veṣṭane (13) śiṣṭi višeṣaṇe (14) piṣṭi saṁcūrṇane (15) bhanjo āmardane (16) bhuja pālanābhyaवाहारयोः (17) ṭṛha hisu hiṁsāyām (18) undai kledane (19) anjau gativyaktimrakṣaṇešu 20 tancū saṁkocane (21) ovijai bhaye (22) vṛcāi va-raṇe (23) pṛcāi saṁparke (24) aṇiññīditaḥ 24

vṛt, iti rudhādayo namvikaraṇā dhātavaḥ ||

cura lunṭa steye (X, 1) citu smṛtyām (2) yatru cūrṇa saṁ-kocane (3) sphuṭu parihāse (4) kudru anṛtabhāṣaṇe (5) laḍa upasevāyām (6) midu sniṭa snehane (7) dula olaḍu utkṣepe (8) jala apavāraṇe (9) pīḍa gahane 10 nāṭa avasyandane (11) śratha pratiharṣe (12) bandha² saṁyamane (13) pṛ pūraṇe (14) vardha chedane ca (15) ūrja balaprāṇanayoh (16) ila juḍa cūrṇa pre-raṇe (17) pṛtha prakṣeṣaṇe (18) pratha prakhyāne (18 a)³ samba saṁbandhe (19) bhakṣa adane 20 cuṭu cuṭa chuṭa chedane (21) kutṭa kutsane (22) cuṭṭa alpibhāvē (23) aṭṭa smiṭa anādare (24) śvāṭha śvāṭhu saṁskāragatyoḥ (25) tuju piju pisa hiṁsābaladānaniketanešu (26) sāntva sāmaprayoge (27) śvalka valka bhāṣaṇe (28) śliṣṭa śleṣaṇe (29) pathu gatau 30 picca kutṭane (31) chada saṁvaraṇe (32) śraṇa dāne (33) taḍa āghāte (34) khaḍa khaḍu kaḍu bhede (35) vaḍu vibhājane (36) maḍu

¹ M ṣanūñ ² P badha ³ M om.

bhūṣāyām (37) bhaḍu kalyāṇe (38) charda vamane (39) busta
 ādarānādarayoḥ 40 cuda sañcodane (41) nakka dhakka pasu
 nāśane (42) cakka cukka vyathane (43) kṣala śaucakarmanī (44)
 tala pratiṣṭhākaraṇe (45) tula unmāne (46) bula nimajjane¹ (47 a)
 stūpa samucchrāye (47 b) mūla rohaṇe (48) dīpa kala pila kṣepe
 (49) bila bhede (49 d)² kuḍu jasu pala rakṣaṇe 50 śūrpa māne
 (51) muṭa saṁcūrṇane (52) vaja mārgaṇasaiṁskāre (53) śulba
 sarjane (54) chapu gatyām (55) kṣapu kṣāntyām (56) kṣaju
 kṛcchrajīvane (57) śvarta gatyām ca (58) ghatṭa calane (59)
 khaṭṭa saṁvaraṇe 60 vyaya kṣaye (61) musta³ dāpu dīpu piḍu
 pūṇa saṁghāte (62) puṁsa abhivardhane (63) taku bandhane (64)
 dhūsa kāntikaraṇe (65) kiṭa varṇe (66) pūja pūjāyām (67) śuṭha
 ālasye (68) śuṭhu śoṣaṇe (69) gaja⁴ mārja śabde 70 ghṛ sra-
 vanē (71) pacu vistāravacane (72) tija niśāne (73) kṛta saṁ-
 śabdane (74) kubu chādane (75) lubu tubu ardane (76) hlāpa
 vyaktāyām vāci (77) mrakṣa mlecha mlecchane (78) ṣatṭa sphīta
 jasa ruja brūsa lūṣa barha hiṁsāyām (79) gardha abhikā-
 īkṣāyām 80 gurda pūrvaniketane (81) arka īḍa stutau (82) ruṣa
 roṣe (83) carca adhyayane (84) bukka ābhāṣaṇe (85) śabda
 upasargād āviṣkāre ca (86) kaṇa nimilane (87) jabhu nāśane (88)
 šūda āsravaṇe (89) jasa tāḍane 90 paṣa bandhane (91) ama
 roge (92) caṭāṣphuṭau ghaṭa ca hantyarthāḥ (93) diva ardane (94)
 arja pratiyatne (95) ghuṣa viśabd[an]je (96) āñāḥ krande (97)
 laṣa śilpayoge (98) bhūṣa alāmkāre (99) mokṣa asane 100 arha
 pūjāyām (101) jñā niyojane (102) yata nikāropaskārayoḥ, niraś
 ca pratidāne (103) śṛdha prasahane (104) bhaja viśrāṇane (105)
 vasa snehacchedāvaharaṇešu (106) cara saṁśaye (107) cyu
 sahane (108) bhūkṛpāv avakalpane (109) raka raga āsvādane 110
 anca višeṣaṇe (111) ligu citrakaraṇe (112) muda saṁsarge (113)
 trasa vāraṇe (114) muca pramocane (115) āsvadāḥ sakarmakāṭ⁵
 (116) puṣa dhāraṇe (117) dala vidāraṇe (118) paṭa puṭa luṭa
 tuju piju bhaju pisu kusu dasu laghu trasu knasu ghaṭu bṛhu
 gupa dhūpa vicha cīva barha balha putha lokṛ locṛ nada kūpa
 tarka vṛtu bhāsārthāḥ (119) pūra āpyāyane 120 śvada saṁ-

¹ M om. nimajjane ² M om. ³ M und P mrasta ⁴ M garja

⁵ das alphabetische Wurzelverzeichnis zu Śāk.-Dh. giebt das Beispiel: āsvādayati payo yatiḥ. Vgl. auch Kṣiratar. zu der Stelle

varaṇe (121) sūtra avamocane¹ (122) mūtra prasravaṇe (123) rūkṣa pāruṣye (124) bleṣka darśane (125) kattha śaithilye (126) citra citrakaraṇe (127) kadāciddarśane ca (128) ansa samāghāte (129) miśra saṁparcane 130 chidra karṇa bhede (131) andha drṣṭyupasamīhāre (132) daṇḍa daṇḍanipātane (133) aṅka lakṣaṇe (134)² aṅga pade lakṣaṇe ca (135)³ parṇa haritabhāve (136) varṇa varṇakriyāvistāraguṇavacaneṣu (137)

katha vākyaprabandhe (138) vara īpsāyām (139) gaṇa saṁkhyāne 140 saṭha śaṭha samyagavabhāṣaṇe (141) paṭa vaṭa granthane (142) mṛṣa titikṣāyām (143) raha tyāge (144) stanagadau devaśabde (145) pata gatau vā (146) paṣa anupasargāt (147) svara ākṣepe (148) raca pratiyatne (149) kala āgatau 150 caha parikalkane (151) maha pūjāyām (152) śāra kṛpa śratha daurbalye (153) sprha īpsāyām (154) bhāma krodhe (155) sūca paīsunye (156) kheḍa bhakṣaṇe (157) khoḍa kṣepe (158) goma upalepane (159) kumāra krīḍāyām 160 śīla upadhāraṇe (161) sāma sāntvane (162) vela kālopadeṣe (163) palyūla lavanapavanayoh (164) vāta gatisukhasevanayoh (165) gaveṣa mārgaṇe (166) vāsa upasevāyām (167) nivāsa ācchādane (168) bhāja pṛthakkarmaṇi (169) sabhāja prītisevanayoh 170 ūna pariḥāṇe (171) kūṭa dāhe (172) keta śrāma kuṇa guṇa āmantraṇe (173) dhvana śabde (173 e)³ stena caurye (174) vaṭu vibhājane (175) laju prakāśane (176) pāra tīra karmasamāptau (177) stoma ślāghāyām (178) sukha duḥkha tatkiyāyām (179) rasa āsvādanasnehanayoh 180 vyaya vittasamutsarge (181) rūpa rūpakriyāyām (182) cheda dvaidhīkarane (183) lābha preraṇe (184) vraṇa gātravicūrṇane (185) aṇīññiditah

padi gatau (186) gr̥hi grahaṇe (187) mṛgi anveṣaṇe (188) kuhi vismāpane (189) śūri vīri vikrāntau 190 sthūli pari-brīnhāṇe (191) vṛt, iti kathādiḥ

arthi upayācīnāyām (192) satri saṁdānakriyāyām (193) garvi māne (194) saṁgrāmi yuddhe (195) citi saṁvedane (196) chadi saṁvaraṇe (197) daṇḍi daśane (198) dansi darśane (199) ḍānbhi⁴ ḍinbhi⁴ saṁghāte 200 tantri kuṭumbadhāraṇe (201) mantri guptabhbhāṣaṇe (202) spaśi grahaṇaśleṣaṇayoh (203) bhartsi tarji

¹ ? M avamohane, P avamodane ² P aṅka aṅga pade lakṣaṇe ca ³ M om. ⁴ M und P danbhi dinbhi

samtarjane (204) basti gandhi ardane (205) kişki himsāyām (206) nişki parimāṇe (207) lali ipsāyām (208) kūpi saṁkocane (209) tūpi pūraṇe 210 bhrūṇi āśāyām (211) śaṭhi ślāghāyām (212) yakṣi pūjāyām (213) syami vitarke (214) guri udyamane (215) kusmi kusmayane (216) śami lakṣi ālocane (217) kutsi avakṣepaṇe (218) kuṭi pratāpane (219) bhali ābhāṇḍane 220 vanci pralambhane (221) vr̄ṣi śaktibandhane (222) madi trptiyoge (223) divi parikūjane (224) kṝṇi vijñāpane (225) vidi cetanākhyānā-nivāšeṣu (226) mani stambhe (227) yuṇ jugupsāyām (228) gr̄ṇi vijñāpane (229) nīditaḥ

lakṣi darśanānkanayoh, idit 230 iti curādayo nityaṇijantāḥ ||
 yuja pṛca samyamane (231) saha marṣaṇe (232) īra preraṇe (233) lī dravikaraṇe (234) vr̄jai varjane (235) jī vayohānau (236) rica viyojanasāmparcanayoh (237) śiṣa asarvopayoge (238) vi-pūrvo 'tiṣaye (239) tṛpa priṇane 10 (240) chṛda saṁdipane (241) chada apavāraṇe (242) dṛbhai bhaye (243) mī gatau (244) śratha-kratha hisu himsāyām (245) gratha bandhane ca (246) cīka śīka āmarṣaṇe (247) āñāḥ sada gatau (248) juṣa paritarkaṇe (249) śrantha grantha saṁdarbhe 20 (250) āpi lambhane (251) tanū śraddhopahimsāyām (252) upasargād dairghye (253) vaca bhāṣaṇe (254) mana pūjāyām (255) garha vinindane (256) mārga anveṣaṇe (257) kaṭhu śoke (258) mr̄jau śaucālāmkārayoh (259) dhṛṣā prasahane 30 (260) aṇiññiditaḥ

mr̄ṣi titikṣāyām (261) tapi dāhe (262) vadi saṁdeśavacane (263) arci pūjāyām (264) ardi himsāyām (265) śundhi śaucaka-raṇe (266) iditaḥ

vr̄ṇi varāṇe (267) dhūñ kampane (268) priñ tarpaṇe (269) nītaḥ vṛt, iti yujādayo vikalpitaṇijantāḥ ||

kāṇḍūñ gātravikarṣaṇe (1) mantu roṣe vaimanasye ca (2) valgu mādhurye pūjāyām ca (3) asu mānasa upatāpe (4) hṛṇīñ roṣe lajjāyām ca (5) mahīñ vṛddhau pūjāyām ca (6) leṭ lot¹ dhaurtye pūrvabhāve svapne ca (7) iras iraj irañ īrsyāyām (8) irac aiśvarye ca (9) uṣas prabhātibhāve 10 medhā āsugrahaṇe (11) kuṣubha kṣepe (12) magadha pariveṣṭane (13) tantas pampas duḥkhe (14) sukha duḥkha tatkriyāyām (15) sapara pūjāyām (16) arara ārākarmaṇi (17) bhiṣaj cikitsāyām (18) bhiṣṇaj upasevā-

¹ M veṭalāñ f. leṭ lot (vgl. Gaṇaratnamahodadhi 437)

yām (19) iṣudha śaradhbāraṇe 20 carāṇa gatau (21) curāṇa caurye ca (22) turaṇa tvarāyām (23) bhuraṇa dhāraṇaposaṇayoh (24) tarāṇa gatau (25) gadgada vākskhalane (26) elā kelā khelā vilāse (27) lekhā skhalane ca (28) liṭ alpārthe kutsāyām cā (29) lāt jīvane 30 rekha ślāghāśādanayoh (31) duvas¹ paritāpe paricaraṇe ca (32) tīras antardhau (33) agada nīrogatve (34) uras balārthaḥ (35) payas prasṛtau (36) sāmbhūyas prabhūtabhāve (37) ambara sambara sambharaṇe (38)² lot dīptau (39)

vṛt, iti kaṇḍvādih ||

caturdaśa śatāny āhuś catvārimśac ca sapta ca
vākyatali ślokataś caiva śatāni tripi dhātavah (1)
śrutiḍabhbāvataṇphaleśataṇnamīṭkamātrikā
panodavāṇaṇaiṇneṣedhanānīḍekadetphalam (2)
aco 'prayogīṇah krameṇa dhātuṣu ṣṭuḍuṇṣīḍah
phaleśataṇnathuktriantataṇka śisyate budhaiḥ (3)
edhādahudivuṣuṇkriṇtuttanruccuryujādayah
ekādaśeti sābdānuśāsane dhātavo matāḥ (4)
praparāpasamanvavanirdurvyāṇnyadhayo 'pyatī³
sūdabhayaś ca pratinā saha paryupayor api (5)
dhātvarthaṁ bādhate kaścit, kaścit tam anuvartate,
tam eva viśinaṣṭy anya, upasargagatis tridhā (6)
prapūrapaṇi duher arthaḥ, pūraṇābhāva eva saḥ,
prasthānaprasṛtipade viruddhbārthasya darśanāt
sambhavavyabhicārābhyaṁ syād višeṣaṇam arthavat (7)
upasargavaśād dhātur anekārthaprakāśakṛt
prahārāhārasamhāravihāraparihāravat (8)

iti Śākaṭāyanīye mahāvyākaraṇe dhātupāṭhaḥ samāptaḥ³

Einleitung zu Anhang III

Das vielbesprochene Vārttika III, 2, 111, 2 kann gewissermaßen als Leitfossil oder Leitform für die Geschichte der indischen Sprachwissenschaft dienen, da die zu dieser Regel in den verschiedenen Systemen gegebenen Beispiele in mehreren

¹ P dravas ² 30—38 fehlen in M ³ P iti śrimahāśra-

maṇasāmghādhipatiśrutakevalideśiyācāryaśriŚākaṭāyanānusmṛto
dhātupāṭhaḥ samāptaḥ

Fällen die Datierung des betreffenden Werkes ermöglichen. Ich stelle zunächst diese Beispiele für die älteren und wichtigeren Systeme (bis Hemacandra) zusammen.

Patañjali: *arunad Yavanh Sāketam*; *arunad Yavano Madhyamikām*
 Kātantra (Durgasimha zu III, 1, 16): *ayajat*; *iyāja*
Candravṛtti I, 2, 81: ajayaj Jarto Hūṇān
Jainendra II, 2, 92: aruṇan Mahendro Mathurām
 Śākaṭāyana (Amoghavṛtti IV, 3, 207): *adahad Amoghavarṣo 'ratiṁ*
Hemacandra V, 2, 8: aruṇat Siddharājo 'vantin; ajayat Siddhah
Saurāstrān

Die Beispiele Patañjali's sind zusammenfassend behandelt worden von Vincent Smith, Early History of India, im Appendix J: The invasion of Menander and the date of Patañjali. Er kommt zu dem Schluß: The words of Patañjali . . . permit of no doubt that the grammarian was the contemporary . . . of the Greek invader Menander¹. Damit ergibt sich für das Mahābhāṣya, im Zusammenhang mit einigen weiteren zeitlichen Übereinstimmungen, das Datum von rund 150 vor Chr. Der Sinn der beiden Beispiele ist durch vielfache Bemühungen völlig sichergestellt. Der Name Sāketam kann sich nur auf die Hauptstadt von Kosala beziehen, denn wenn es auch (Weber IA II, 208) andere Orte desselben Namens gegeben haben mag, so kommen diese wegen des Ausdrucks *lokavijñāta* im Vārttika hier nicht in Betracht. Madhyamikā ist, wie sich aus Münzfunden ergiebt, der alte Name von Nāgarī bei Citōr in Rajputana. Menander ist der einzige graeco-indische König, der die Waffen über den Hyphasis, bis zu dem Alexander kam, hinaus nach Osten getragen hat. Die Beispiele besagen, daß die beiden genannten Städte von den Griechen belagert, aber nicht daß sie erobert wurden; und da diese Beispiele aus der zeitgenössischen Geschichte, wie man sieht, immer so gewählt sind, daß sie ein der indischen Sache oder dem betreffenden König günstiges Ereignis melden, so kann man sogar den Schluß wagen, daß die griechische Belagerung erfolglos blieb. Das stimmt zu der von V. Smith p. 210 gemachten Angabe, daß Menanders Angriff

¹ in der vierten Auflage: of the Greek invader presumed to be Menander

auf Nordindien zurückgeschlagen wurde, während er in Sindh und Surāṣṭra dauerndere Eroberungen machte. —

Die Beispiele des Kātantra sind die allein nichtssagenden in der obigen Reihe, doch ist seine zeitliche Einreihung zwischen Patañjali und Candra nicht zweifelhaft, seine Entstehung im ersten Jahrhundert nach Chr. zum mindesten sehr wahrscheinlich. —

‘Der Jarta besiegte die Hunnen.’ Da Hemacandra in seiner Grammatik VI, 1, 120 Jarta als Namen eines Volkes und seines Königs in einer Liste von nichttarischen und darum dem indischen Ablaut nicht unterworfenen Völkernamen giebt, und VIII, 2, 30 als Sanskritäquivalent zu prakr. Jatta, so brauchen wir nicht zu zweifeln, daß wir hier die Jāt’s vor uns haben, diesen tapferen Volksstamm im Penjab und am unteren Indus, der selbst, anscheinend mit Kaniṣka, aus dem Nordwesten in Indien eingedrungen war und nun den nachrückenden Hunnen gewiß einen ebenso kräftigen Widerstand entgegensezte, wie uns dies von ihm aus späterer Zeit, gegen Mahmud von Ghazni und gegen Timur, bezeugt wird. Daß dieser Widerstand anfangs nicht ohne Erfolg war, erfahren wir aus dem obigen Beispiel. Da die Angriffe der Hunnen auf Indien nicht vor 450 nach Chr. begannen, so gewinnen wir damit zunächst eine obere Grenze für Candragomin. Die untere Grenze liefert uns Bharṭhari, der ausführlich von der Wiederbelebung des Mahābhāṣya-Studiums durch Candra berichtet, und der nach des Chinesen I-tsing Angabe um 650 gestorben ist.

Läßt sich diese Spanne von zweihundert Jahren für das in vieler Hinsicht wichtige Datum Candragomin’s noch weiter einengen?

Kern, Manual of Ind. Buddhism p. 129 hatte Candra mit seinen Zeitgenossen ins sechste Jahrhundert gesetzt. Winteritz sagt Band III S. 400 seiner Literaturgeschichte: Schwer ist es, über die Zeit des Candragomin Sicherheit zu erlangen, und entscheidet sich selbst an verschiedenen Stellen dieses Werkes verschieden. Ein näheres Eingehen ist darum erforderlich.

I-tsing zählt (transl. by Takakusu, Oxford 1896, p. 178—180) die sprachwissenschaftlichen Werke des Bharṭhari auf: den Mahābhāṣya-Kommentar, das Vākyapadiya und das Prakīrṇa (von ihm als Pei-na bezeichnet). Da er den Umfang des zweiten

Werkes auf 700, den des dritten auf 3000 Śloka's angiebt, so ist es klar, daß man schon damals, wie gelegentlich auch später¹, das dritte Buch des Vākyapadiya, den Padakānda oder Prakīrṇa, wegen seines Umfanges und seiner ganz andersartigen Behandlung des Stoffes als besonderes Werk gerechnet hat. Denn die beiden ersten Bücher umfassen nach der Benares-Ausgabe zusammen 650, nach Kielhorns Handschrift (jetzt in der Göttinger Universitätsbibliothek) 681 Śloka's, während das dritte Buch, dessen Ausgabe noch nicht vollendet ist, in dieser Handschrift 1315 Śloka's in 14 Kapiteln (*samuddeśa*) zählt. Der Umfang der beiden ersten Bücher ist also von I-tsing sehr genau angegeben. Das dritte Buch, von seinem Kommentator Helāräja in den Kolophons gleichfalls als *Prakīrṇa* bezeichnet, ist entweder zu I-tsing's Zeit umfangreicher gewesen², oder sein Umfang ist von diesem ungenau angegeben. *Prakīrṇa* bedeutet miscellanea, und wenn I-tsing es mit dem Ausdruck der Umgangssprache (*peñña*) bezeichnen hörte, so ist seine Wiedergabe des Namens so genau, wie man es nur erwarten kann.

Aber I-tsing sagt uns noch mehr. Sein Vākyapadiya im engeren Sinne, also Brahma- und Vākyakānda, besaß auch schon einen Kommentar, dessen Umfang er auf 7000 Śloka's angiebt. Wir kennen nur einen Kommentar zu den beiden ersten Büchern, den des Puṇyarāja, der sich selbst als unmittelbaren Schüler des Bhartṛhari bezeichnet, und da auch der Umfang wenigstens annähernd stimmt (von mir nach der gedruckten Ausgabe auf rund 5000 Śloka's geschätzt), so hat I-tsing vermutlich eben diesen Kommentar im Auge gehabt. In der BESPRECHUNG der Schlußverse Bhartṛhari's (II, 484—493), die in der indischen Literaturgeschichte berühmt geworden sind, erwähnt dieser Puṇyarāja an drei Stellen einen Lehrer Vasurāta. Den Sinn von 486 b umschreibt er wie folgt: kein anderer als mein (d. h. Bhartṛhari's) Lehrer, der Herr (*tatrabhavān*) Vasurāta ist imstande, diesen Bhāṣya-Ozean zu ergründen. Candrācāryādi in 489 erklärt er durch *Candrācārya-Vasurātaguru-prabhṛti*, wodurch Vasurāta als Schüler des Candra und bei der Wieder-

¹ vgl. z. B. Vardhamāna, Gaṇar. I, 2: *Bhartṛharir vākyapadiyaprakīrṇakayoh kartā* ² vgl. dazu IA V p. 244 Anm. §

gewinnung des Mahābhāṣya mitbeteiligt bezeichnet wird. Zu 490 führt er aus, daß er (Bhartṛhari) von demselben Lehrer (*tatrabhagavatā Vasurātaguruṇā*) außer dem Mahābhāṣya auch dessen eigenes grammatisches System (also das Cāndravyākaraṇa) gelernt habe. Auch in der zusammenfassenden Inhaltsangabe am Schluß wird der ācārya *Vasurāta* Vers 54 noch einmal erwähnt.

Vasurāta ist ein seltener Name; die indische Literaturgeschichte kennt nur noch einen *Vasurāta*, der im Mārkaṇḍeya-Purāṇa aus mythischer Vorzeit genannt wird, und so werden wir nicht umhin können, den hier genannten mit dem grammariān *Vasurāta* in Paramārtha's Biographie des Vasubandhu für identisch zu halten. Dort hören wir (T'oung-pao 1904) daß dieser *Vasurāta* ein Brahmane und Schwager des Kronprinzen Bālāditya war. Er hatte eine literarische Fehde mit Vasubandhu, dem großen Mahāyāna-Lehrer und Erzieher des Kronprinzen, dem er Verstöße gegen die Grammatik in dessen Abhidharmakośa vorwarf. Der Abhidharmakośa muß vor 470 entstanden sein, denn er fällt noch in die Zeit, wo Vasubandhu dem Hinayāna anhing. Erst in höherem Alter wurde er von seinem älteren Bruder Asaṅga kurz vor dessen Tode zum Mahāyāna bekehrt und verfaßte dann erst seine berühmten Kommentare zu den Mahāyāna-Sūtra's und eigene Mahāyāna-Schriften. Die Lebenszeit des Vasubandhu, der achtzig Jahre alt wurde, setzt Takakusu auf rund 420—500, die des Asaṅga, der mit 75 Jahren starb, auf 410—485 (besser vielleicht 400—475, da nach Tāraṇātha Vasubandhu geboren wurde das Jahr darauf, nachdem Asaṅga in den geistlichen Stand getreten war, und ihn um 25 Jahre überlebte (Tār. 118 und 126), und da Vasubandhu nach Hiuen-tsang (Julien II, 268) plusieurs dizaines d'années in Ayodhyā zubrachte).

Als Bālāditya auf den Thron kam, lud er seinen alten Lehrer ein, nach seiner Residenz Ayodhyā zu kommen und bei ihm zu leben, was Vasubandhu annahm. Unter des Königs Vorsitz fand dort eine Disputation zwischen Vasubandhu und *Vasurāta* statt, in der dieser, wie zu erwarten, besiegt wurde.

Durch diese Verknüpfung mit wohlbekannten Namen und Ereignissen gewinnen wir das Datum *Vasurāta*'s und damit auch

seines Lehrers und Schülers mit der erforderlichen Sicherheit. Der als Vorgänger Bälāditya's von Paramārtha und Hiuen-tsang genannte Vikramāditya kann kein anderer sein als Skandagupta Vikramāditya, der letzte Gupta-Kaiser, unter dem das Reich dem Ansturm der Hunnen unter ihrem Anführer Toramāṇa erlag. Bälāditya bedeutet (vgl. Takakusu, Life of V. p. 22 und Beal, Buddhist Records I, 168) nach der chinesischen Wiedergabe 'junge Sonne'¹. Darnach scheint dies eine schmeichelhafte Bezeichnung des *yuvarāja* gewesen zu sein, mit Anspielung auf den Ehrennamen des Vaters bez. Vorgängers². Der eigentliche Name des Kronprinzen war Narasinhagupta. Dieser inschriftlich bezeugte Name wird mit jenem in Verbindung gebracht durch eine Münze mit der Umschrift Nara[sinhagupta] Bälāditya. Er kam nach V. Smith, Early History⁴ um 470, nach den ersten Auflagen um 480 zur Regierung. Es ist sehr bezeichnend, daß die Residenz der Gupta's jetzt nicht mehr Pātaliputra, sondern Ayodhyā ist. Noch am Anfang des fünften Jahrhunderts staunte Fa-hian über die Pracht der alten Kaiserstadt, in der er drei Jahre verweilte, und die Hiuen-tsang im siebenten Jahrhundert in Trümmern fand. Wir werden nicht fehlgehen, wenn wir die Zerstörung der Hauptstadt und Verlegung der Residenz mit dem Sieg der Hunnen in ursächlichen und unmittelbaren Zusammenhang bringen.

Eine Schwierigkeit, die hier noch zu überwinden bleibt, wird dem aufmerksamen Leser nicht entgangen sein: das Datum, das I-tsing für den Tod Bhartṛhari's angibt, ist mit dem Bericht Paramārtha's zeitlich unvereinbar. Daß Punyarāja, der unmittelbare Schüler Bhartṛhari's, über dessen Lehrer und sein Verhältnis zu Candragomin genau unterrichtet war, ist selbstverständlich. Wir haben also zwischen zwei Möglichkeiten zu wählen: entweder wir müssen doch zwei verschiedene Vasurāta's annehmen, die noch dazu beide Grammatiker sein müßten, oder I-tsing hat sich in diesem Punkt geirrt, d. h. verhört oder verschrieben. Ich glaube, daß die zweite Annahme die größere

¹ nicht 'le soleil des enfants', wie Julien übersetzt hatte.

² Pathak hält den Puragupta für identisch mit Skandagupta, was manche Schwierigkeit beseitigt.

Wahrscheinlichkeit besitzt. I-tsing kam 671 nach Indien, hat also Bhartṛhari persönlich nicht mehr kennen gelernt. Er sagt von ihm: This scholar was very famous throughout the five parts of India, and his excellences were known everywhere. Ist eine so allgemeine Verbreitung seines Ruhmes in so kurzer Zeit für die damaligen Verhältnisse sehr wahrscheinlich? Ich habe in einem früheren Aufsatz darauf hingewiesen, daß schon in der Kāśikā (IV, 3, 88) das Vākyapadīya zitiert wird, in einem Buche, das nach allen Angaben von Jayāditya († 660) selbst, nicht von seinem Fortsetzer und Vollender Vāmana herrührt. Auch das läßt, da Bhartṛhari in Ujjayinī, Jayāditya in Benares schrieb, auf einen größeren zeitlichen Zwischenraum zwischen beiden schließen.

Paramārtha erzählt, daß Vasubandhu den Abhidharmakośa nach seiner Vollendung an die Sarvāstivādin's in Kaśmir sandte, und daß diese an dem Werk Anstoß nahmen, weil er darin nicht selten Sautrāntika-Lehren verwandt habe, was den Kaśmirer Saṅghabhadra veranlaßte, ihm auch literarisch entgegen zu treten. Hiuen-tsang bestätigt diese Angabe, nur bezog sich nach ihm ihr Tadel nicht auf den Text des Werkes, sondern auf den von Vasubandhu selbst dazu verfaßten Kommentar. Sollte hier vielleicht ein Zusammenhang mit der oben erwähnten Fehde Vasurāta's, des Schülers des Buddhisten Candragomin liegen?¹ Dies führt uns noch einmal auf die Strophe Rājatarāṅgiṇī I, 176, nach der Candragomin in Kaśmir im Auftrag des Königs Abhimanyu das Mahābhāṣya-Studium eingeführt und seine eigene Grammatik geschrieben hat.

Zu dieser vielbesprochenen Strophe habe auch ich (WZKM XIII, 1899) einen Beitrag geliefert, worin ich erstens die Lesung Aurel Stein's in seiner Ausgabe (1892) *labdhvā deśat* zurückwies und sodann für *tadāgamam* die Zerlegung in *tadā + āgamam* vorschlug². Herr v. Böhtlingk gab dazu im gleichen Bande

¹ Nachträglich finde ich eine Bestätigung dieser Vermutung bei Takakusu (JRAS 1905 p. 158): Saṅghabhadra, who is said to have been invited to do so by the grammarian Vasurāta, compiled two works against Vasubandhu usw. ² meine Übersetzung von *tadāgamam*, die noch unter dem Einfluß von Kielhorns Auffassung dieses Wortes stand, war allerdings verfehlt

eine Ergänzung, worin er dieser Zerlegung zustimmte, aber bei der Lassen'schen Konjektur *āgame* für *āgamam* blieb. Es ist zuzugeben, daß die Änderung von *Anusvāra* zum *e*-Haken in der Tat sehr leicht ist, und daß der Vers so einen guten und sprachlich einwandfreien Sinn giebt:

*Candrācāryādibhir labdhvādeśam tasmāt tadāgame
pravartitam Mahābhāṣyam svām ca vyākaraṇam kṛtam*

'von *Candrācārya* und andern, nachdem sie von ihm¹ damals die Aufforderung erhalten hatten (zu ihm) zu kommen, wurde das *Mahābhāṣya* in Gang gebracht und die eigene Grammatik verfaßt'.

Aurel Stein, dessen prächtige Übersetzung 1900 erschien, erwähnt in seiner Anmerkung zu I, 176 diese beiden Aufsätze nicht, die er wohl erst später kennen lernte, da sein Vorwort aus Kaśmir datiert ist. Ich sehe aber, daß er aus eigenem Ermessen die Lesung seiner Ausgabe für die Übersetzung in die von mir vorgeschlagene Form geändert hat. Auch *tadāgamam* zerlegt er nicht mehr, wie früher allgemein geschah, in *tad-āgamam*, sondern nimmt *tadā* als ersten Teil, aber statt *āgamam* setzt er *agamam* an, und kommt so zu der Übersetzung: Under his instructions *Candrācārya* and others brought the *Mahābhāṣya*, which was at that time difficult of access (for study), into general use, and (also) composed their own grammar. Auch gegen diese Interpretation ist grammatisch nichts einzubwenden, stilistisch befriedigt sie weniger; ich meine, daß Kalhaṇa, wenn er dies hätte sagen wollen, sich anders und deutlicher ausgedrückt haben würde; vgl. die Parallelstelle IV, 487 oben S. 247². Jedenfalls setzt das Cāndravyākaraṇa die

¹ d. h. von dem König Abhimanyu ² Böhtingk betont a. a. O. mit Recht, daß Kielhorns Konjektur: *deśāntarāt tadāgamam*, die damals auch von Bühler und Hultsch angenommen wurde, schon aus metrischen Gründen unmöglich ist, da auf drei Jamben kein epischer Śloka ausgehe. Die Zerlegung von *tadāgame* in *tad-āgame*, an die jeder zunächst denken wird, lehnt er aus einem stilistischen Grunde ab: 'tadāgame kann nicht bedeuten zu ihm oder dahin zu kommen, da das dem *āgama* im Kompositum vorangehende Wort bei der Auflösung stets als subjektiver Genitiv

vorherige Auffindung des *Mahābhāṣya* durch Candra voraus (vgl. die Konkordanz Candra-Panini in der Textausgabe von 1902); da Vasurāta spätestens um 485 seine Disputation mit Vasubandhu geführt hat, so muß seine Schülerschaft bei Candragomin vor dieser Zeit liegen, und selbst wenn er in hohem Alter Bharṭṛhari's Lehrer war, so muß dessen Wirken in die erste Hälfte des sechsten, nicht des siebenten Jahrhunderts verlegt werden.

Paramārtha lebte von 499—569, stand also den von ihm behandelten Ereignissen zeitlich noch recht nahe, und so klingt sein Bericht auch durchaus nüchtern und sachlich, abgesehen von einigen Geschichten aus der Vergangenheit, die er gut-gläubig so, wie er sie erzählen hörte, wiedergegeben hat. Daß seine Angaben von anderer Seite vielfach Bestätigung finden, hat Takakusu gezeigt; ich lasse hier noch einige Ergänzungen aus Hiuen-tsang's Reisebericht folgen.

Paramārtha erzählt (S. 17—19), daß unter König Vikramāditya ein Ketzer Vindhavāsa alle Buddhisten zum Kampf herausforderte. 'In jener Zeit waren die großen Lehrer des Gesetzes, Manoratha, Vasubandhu u. a. alle abwesend, da sie in andern Ländern reisten', und so mußte Vasubandhu's Lehrer Buddhamitra, der schon alt und schwach war, dem Ketzer entgegentreten und wurde völlig geschlagen. Hiuen-tsang kennt (II, 115) diese Disputation auch, nur ist es bei ihm Vasubandhu's Lehrer Manoratha, der besiegt wird. Diese kleine Abweichung zeigt, daß Hiuen-tsang nicht Paramārtha kopiert hat, sein Be-

erscheint'. Er meint also, daß *tad-āgama* nur bedeuten könne: sein Kommen. Hierzu ist zu bemerken, daß m. W. weder bei Grammatikern noch Poetikern eine Regel existiert, die Komposita mit objektivem Genitiv im allgemeinen verbietet (Pan. II, 2, 14 bezieht sich nach Kātyāyana nur auf *ubhayaprapti*); und da W. *gam* im Indischen ein Transitivum ist (von unserm Sprachgefühl dürfen wir uns dabei nicht leiten lassen), so steht *tadāgama* im Grunde mit *śabdānuśāsana*, *śatruvadha* und vielen anderen auf gleicher Stufe. Bei dieser Auffassung, die schließlich wohl die natürlichste ist, wäre das Wort 'damals' in der obigen Übersetzung zu streichen und die Worte 'zu ihm' von der Klammer zu befreien.

richt also selbständigen Wert besitzt. *Peu de temps après, heißt es bei Julien weiter, le roi Vikramāditya perdit son royaume*¹. Darnach hat also diese Disputation nicht sehr lange vor 470 (bez. 480, s. oben S. 269) stattgefunden.

Nach Paramārtha stammte Vasubandhu aus Puruṣapura (Peshawar). Als er schon nach Ayodhyā übergesiedelt war, sandte ihm sein Bruder Asaṅga, der noch in Puruṣapura wohnte, mit der Absicht, ihn zum Mahāyāna zu bekehren, einen Boten mit der Nachricht, daß er schwer krank sei und ihn zu sehen wünsche. Vasubandhu folgte seiner Bitte, ließ sich gewinnen und wurde von Asaṅga bis zu dessen Tode in der neuen Lehre unterwiesen. Nach Asaṅga's Tode kehrte er nach Ayodhyā zurück und schrieb dort seine Mahāyāna-Werke.

Fa-hian (399—414) findet Gandhāra in herrlicher Blüte. Das Land war dicht bevölkert, die Einwohner meist Anhänger des Hinayāna. In der Hauptstadt Puruṣapura bewunderte er den Stūpa Kaniṣka's; ‘of all stūpas and temples seen by the traveller, none can compare with this for beauty of form and strength’.

Als Hiuen-tsang nach Gandhāra kommt, liegt das Land wüst. ‘Les villes et les villages sont déserts, et l'on n'y voit que de rares habitants. A l'un des angles de la résidence royale, il y a un millier de familles’. In den Ruinen der Stadt sah er noch das Haus, in dem Vasubandhu den Abhidharmakośa geschrieben hatte. Ein Täfelchen war zur Erinnerung angebracht (Julien II, 115).

Über diese Verwüstung eines großen fruchtbaren Landes berichtet Hiuen-tsang Näheres an anderer Stelle (Julien II, 190 fgg.). Die Überlieferung schrieb sie dem Mihiragula zu, dem Sohn und Nachfolger des Hunnen Toramāṇa, der um 500 auf den Thron gekommen sein muß. Dieser hatte Interesse für die Lehre des Buddha gefaßt und wünschte einen bedeutenden Theologen kennen zu lernen, der ihn darin unterweisen sollte. Vielleicht wäre er unter andern Umständen ein zweiter Kaniṣka

¹ auf diesen Satz seien die hingewiesen, die in Hiuen-tsang's (und Kālidāsa's) Vikramāditya Candragupta den Zweiten oder Samudragupta erblicken möchten.

geworden, aber es kam anders. En ce moment, aucun des religieux n'osa répondre à l'appel du roi. Ayant peu de désirs, et nul goût pour la vie active, ils ne se souciaient point d'acquérir de la renommée. D'un autre côté, ceux qui possédaient un profond savoir et de hautes lumières, redoutaient son autorité imposante. Man half sich, indem man einen alten Diener des Königs, der lange Mönch gewesen und redegewandt war, mit der Mission betraute. Diese Indolenz rächte sich furchtbar. Der König, in seinem empfindlichen Barbarenstolz aufs tiefste getroffen, erließ ein Edikt, das in allen ihm unterworfenen Ländern die Ausrottung des Buddhismus befahl. Er selbst kühlte seine Rache an dem buddhistischen Gandhāra, besiegte und tötete den König, rottete die königliche Familie aus, stürzte die Stūpa's und zerstörte die Klöster in der Zahl von 1600. Außer den Männern, die durch das Schwert umgekommen waren, blieben noch 900000 Menschen übrig, für die seine Minister vergebens um Gnade batzen. 'Der König ließ die Gefangenen ans Ufer des Indus führen und teilte sie nach Rang und Stand in drei Haufen. Den ersten ließ er massakrieren, den zweiten ertränken, den dritten als Sklaven an seine Krieger verteilen.' Die Zahl mag übertrieben sein, das Gemetzel wird auch von anderer Seite bezeugt (s. später), und von den Folgen der Verwüstung berichtet Hiuen-tsang ja als Augenzeuge.

In Ayodhyā sah der Pilger das Haus, in dem Vasubandhu seine Mahāyāna-Werke geschrieben hatte.

Sehr auffallend ist bei Paramārtha und Hiuen-tsang das Wiederauftauchen des uralten Städtenamens Ayodhyā, der alten Residenz des Reiches Kosala, deren Name noch heut in der Bezeichnung des östlichen Hindostan als Oudh fortlebt. Der Name bedeutet 'die Unbezwigliche', und sie trägt ihn anscheinend mit Recht, denn sie ist, soweit wir wissen, niemals von feindlicher Hand erobert worden. Die Stadt des Rāma verfiel, weil seine Nachfolger ihre Residenz nach Śravastī verlegten. In der Nähe der alten Hauptstadt blühte Sāketa auf, das, worauf schon Jacobi (Das Rāmāyaṇa S. 104) hingewiesen hat, von den Buddhisten und Jaina, von den Griechen und Patañjali an Stelle von Ayodhyā genannt wird. Kālidāsa gebraucht beide Namen gleichbedeutend. Es liegt nahe anzunehmen,

daß nach der Zerstörung von Pāṭaliputra durch die Hunnen (vgl. S. 269) Bālāditya seine Residenz hierher verlegt hat, und vielleicht hat die alte, am Schluß des Rāmāyaṇa stehende Prophezeiung, daß ein ṛṣabha-artiger König nach langer Verödung Ayodhyā wieder besiedeln werde¹, bei der Wahl dieses Ortes mitgewirkt. Im 16. Gesange des Raghuvamśa erscheint dem Kuśa, dem Nachfolger Rāma's, der seine Residenz von Ayodhyā wegverlegt hat, in nächtlicher Stunde die Schutzgöttin von Ayodhyā im Trauergewand einer verlassenen Frau und beschreibt so ergreifend den durch seinen Weggang eingetretenen Verfall, daß Kuśa verspricht, zu ihr zurückzukehren. Das Bild der verlassenen Stadt, der Umzug und ihr Wiederaufblühen wird von dem Dichter in 63 Strophen so anschaulich geschildert, daß man meinen möchte, er habe darin nicht nur in der Phantasie, sondern in Wirklichkeit geschaute Szenen festgehalten und so lebendig wiedergegeben.

Vasubandhu und Candragomin, durch Vasurāta als Zeitgenossen zusammengehalten, haben das Schicksal gehabt, um mehr als 300 Jahre auseinandergerissen zu werden, indem Sylvain Lévi (BEFEO III p. 38—53) den Candra um 670 noch leben läßt, während Peri in Bd. XI p. 339—390 derselben Zeitschrift für Vasubandhu die erste Hälfte des vierten Jahrhunderts annimmt. Obwohl auch nach Peri das Rätselraten um das Datum Vasubandhu's, namentlich unter japanischen Gelehrten, noch munter weitergegangen ist, so ist es doch besonders sein Artikel: A propos de la date de Vasubandhu gewesen, der die Konfusion auf den Gipfel geführt und alles auf den Kopf gestellt hat, da er darin anscheinend sehr schweres, von Nichtsinologen nicht nachprüfbares Geschütz aufgefahren hat, so daß selbst Winternitz (II, 256) und Vincent Smith⁴ (p. 347: M. Peri is unquestionably

¹ *Ayodhyāpi purī ramyā śūnyā varṣagaṇān bahūn
ṛṣabham prāpya rājānam nivāsam upayāsyati.*

Auf den König Ṛṣabha von Kosala der Jaina-Legende kann der Vers nicht bezogen werden, da dieser als erster König gilt (Colebrooke, Essays II, 208), also doch vor Rāma gedacht worden sein muß; jedenfalls konnte der Vers im obigen Sinne gedeutet werden.

correct) sich für überzeugt erklären, trotz der offensichtlichen Unmöglichkeit, dieses Datum mit dem zu vereinigen, was wir von andern Seiten über die Guptazeit wissen oder zu wissen glauben. Es ist darum sehr dankenswert, daß Takakusu in der Festschrift für Lanman (1929, p. 79 fgg.) noch einmal das Wort ergriffen und sich mit seinen Vorgängern, namentlich mit Peri auseinandergesetzt hat. Es ergiebt sich aus seinen Darlegungen, daß die Daten der Übersetzungen ins Chinesische nicht schlechthin als sicherer terminus ante angenommen werden dürfen, sondern einzeln auf ihre Zuverlässigkeit hin geprüft werden müssen, da die Übersetzungen in China nicht selten nachträgliche Änderungen und Zusätze erfahren haben.

Dazu kommt (fügen wir hinzu) als weiteres Moment der Unsicherheit, daß das Datum von Buddha's Nirvāṇa bei den Chinesen keineswegs einheitlich ist, sondern um mehrere Jahrhunderte schwankt. So sagt Hiuen-tsang (Julien II 335): Quant au temps qui s'est écoulé depuis le Nirvāṇa du Bouddha, les écoles diffèrent d'opinion. Les uns comptent environ mille deux cents ans; les autres environ mille trois cents ans. Quelques-uns comptent environ quinze cents ans, enfin, suivant d'autres, il s'est écoulé plus de neuf cents ans, mais pas tout à fait mille ans. Fa-hian (um 400) nennt in Kapitel 38 dafür die Zahl 1497.

Takakusu hält seinen eigenen früheren, oben (S. 268) erwähnten Ansatz für die Lebenszeit der Brüder Asaṅga und Vasubandhu aufrecht, sekundiert von einigen seiner Landsleute in der gleichen Festschrift, sodaß wohl die Frage von der chinesischen Seite her jetzt als geklärt gelten kann.

Ich möchte zur weiteren Illustration noch an einiges erinnern, was Hiuen-tsang über Bälāditya, den entarteten Enkel der großen Gupta-Kaiser, mitteilt, um zu zeigen, wie unmöglich es ist, mit Vasubandhu bis in die Zeit des Aufstiegs dieser Dynastie zurückzugehen. Was er berichtet, ist um so unverdächtiger, als es seinen Gewährsmännern sicher fernlag, ihren Patron und Wohltäter herabzusetzen oder den Bericht nach der ungünstigen Seite hin zu übertreiben.

Während noch Skandagupta nach dem guten Brauch seines Hauses seine Huld allen Glaubensrichtungen in seinem Reich unparteiisch zugute kommen ließ, wurde Bälāditya von seinem

Lehrer Vasubandhu zu einem frommen Buddhisten erzogen. Auf die Wahl dieses Erziehers hatte vermutlich seine Mutter eingewirkt, da Paramārtha berichtet, daß diese an dem Unterricht teilgenommen habe. Als er König geworden war, verweigerte er seinem Oberherrn Mihiragula den Tribut¹, als dieser das früher (S. 274) erwähnte Edikt gegen die Buddhisten erließ; als derselbe aber mit einem Heere gegen ihn anrückte, um den ungehorsamen Vasallen zu strafen, entsank ihm der Mut, und er sprach zu seinen Ministern: Je viens d'apprendre que les ennemis arrivent. Je ne puis me décider à lutter contre leurs troupes. J'ose espérer que tous les magistrats me le pardonneront et ne m'en feront pas un crime, et qu'ils permettront à ma chétive personne de chercher secrètement un refuge au milieu des marais.

Bäladitya überließ also seine Hauptstadt ohne Kampf dem Feinde und zog sich in unwegsames Gelände zurück; Mihiragula folgte ihm, geriet in einen Hinterhalt und wurde gefangen genommen. Aber Bäladitya war nicht der Mann, von diesem Glückssfall den richtigen Gebrauch zu machen; auf Zureden seiner Mutter, die an dem stattlichen Mann Gefallen fand, schenkte er diesem gefährlichen Schädling nicht nur das Leben, sondern sogar die Freiheit. Mihiragula begab sich, da sein eigener Thron in Säkala inzwischen von seinem Bruder eingenommen worden war, nach Kaśmir, wo er vom König gastlich aufgenommen wurde. Er ermordete seinen Wohltäter meuchlerisch und riß die Herrschaft des Landes an sich. Darauf folgte der schreckliche Feldzug gegen Gandhāra (oben S. 274). Nicht lange darnach soll er nach der buddhistischen Überlieferung gestorben sein.

Soweit Hiuen-tsang, gegen dessen Bericht sich allerdings manche Bedenken erheben. Da ist zunächst ein im übrigen unbekannter Yaśodharman von Malvā, ohne Ahnen und Nachkommen, vielleicht ein homo novus, wie sie die Verwirrung

¹ Kosmas Indikopleustes (s. unten) erzählt von Gollas, dem König der weißen Hunnen, Oberherrn von Indien, von dessen Ländern er Tribut erpreßte, kraft seiner 2000 Kriegselefanten und seines gewaltigen Reiterheeres.

nach dem Sturz des Gupta-Reiches an die Oberfläche bringen mochte, der sich auf einer Säuleninschrift röhmt, einen Bund von indischen Fürsten zusammengebracht und mit diesem den Hunnen Mihirakula besiegt zu haben. Ein Zweifel an der Echtheit der Inschrift scheint nicht zu bestehen. Von Bäläditya ist dabei nicht die Rede. Aber auch Hiuen-tsang weiß nichts von Bundesgenossen des letzteren, und so ließen sich vielleicht diese beiden Nachrichten miteinander in Einklang bringen. Als Mihiragula¹ den Bäläditya angriff, stand er auf der Höhe seiner Macht und niemand wagte, ihm die Stirn zu bieten. Als er durch jenen unglücklichen Zufall seinen Thron und damit die Oberherrschaft über Nordindien verloren hatte, kam er zunächst als machtloser Abenteurer nach Kaśmir, und auch als er sich zum Herrn dieses kleinen Landes aufgeschwungen hatte, wird seine Macht beschränkt gewesen sein. Dieser Umstand, und das Gerücht seiner fiendish cruelty in Gandhāra, dürften den Anlaß zu jener Konföderation unter Yaśodharman gegeben haben.

Man neigt jetzt dazu, den ganzen Bericht des chinesischen Pilgers als legendär zu verwerfen, aber das scheint zu weit zu gehen. Daß Mihiragula König von Kaśmir war, erfahren wir auch von Kalhaṇa. Die von ihm in Kaśmir gegründeten Städte Mihireśvara und Mihirapura erinnerten an seinen Namen (Rājat. I, 306). Zu Kalhaṇa's Zeit waren die 300000 Vornehmen, die jener nach dem Bericht des Pilgers am Indus hatte massakrieren lassen, zu 30 Millionen geworden, Kalhaṇa nennt ihn *tri-koti-han* und sagt I, 322: Darauf schlachtete der König in seinem Zorn three crores of women of respectable birth, zusammen mit ihren Gatten, Brüdern und Söhnen. Nach I, 315 verlieh er, after killing the inhabitants of Āryadeśa, tausend Agrahāra's bei Vijayeśvara in Kaśmir an Brahmanen aus Gandhāra. Da sein Kampf den Buddhisten gegolten hatte, die Brahmanen aber durch die Verwüstung des Landes ihrer Renten verlustig gegangen waren, so ist es begreiflich, wenn er diese in seinem eigenen Lande zu entschädigen suchte.

Pathak hat (IA 47 p. 19) nach einer Jaina-Quelle, die den Tyrannen Kalkirāja nennt, die Lebenszeit des Mihiragula auf

¹ der Name ist persisch und bedeutet Sonnenblume

472–542 berechnet; zur Regierung soll er 502 gekommen sein. Rājatarangiṇī I, 309 heißt es: after ruling the land for seventy years; hier scheint eine Verwechslung der Regierungs dauer mit der Lebenszeit vorzuliegen.

Die oben kurz wiedergegebene Erzählung von Bālāditya und Mihiragula hatte der Pilger in Sākala, der ehemaligen Residenz des letzteren, gehört. In Nālanda-Vihāra, der großen buddhistischen Universität, die im siebenten Jahrhundert in höchster Blüte stand, erfuhr er noch eine andere Geschichte von Bālāditya; aber was er hier erzählt, läßt es zweifelhaft erscheinen, ob diese sich auf die gleiche Person bezieht. Dieser Bālāditya baute in Nālanda ein prächtiges Kloster, in das er dann selbst als Novize eintrat; aber er konnte es nicht ertragen, als jüngstes Mitglied sich mit dem untersten Platz begnügen zu sollen. Er beklagte sich darüber bei seinen Oberen, die klug genug waren, auf seine Empfindlichkeit Rücksicht zu nehmen. Sie ordneten an, daß in ihrem Kloster die Novizen nicht nach der Zeit des Eintritts in den Orden, sondern nach ihrem Lebensalter sitzen sollten. Dieser Brauch hatte sich bis in die Zeit des Hiuen-tsang erhalten: c'est pourquoi ce couvent est le seul où existe ce règlement.

Der Pilger nennt die drei nächsten Aszendenten dieses Bālāditya, die ebenfalls je einen Konvent in Nālanda gestiftet hatten. Sie hießen in aufsteigender Linie Tathāgatagupta, Buddhagupta und Śakrāditya. Dabei passiert ihm oder seinen Gewährsmännern ein gewaltiger Schnitzer, der, wenn richtig überliefert, den unhistorischen Sinn der Inder in helles Licht setzt: Śakrāditya lebte peu de temps apres le Nirvāna du Bouddha. Es ist aber sicher, daß die Gründung von Nālanda-Vihāra zu Hiuen-tsang's Zeit von recht jungem Datum war. In den Jātaka's wird es nirgends erwähnt und wohl überhaupt nicht im Pali-Tripiṭaka, dort kennt man an dieser Stelle nur das Dorf Nālanda-grāma, wo Sāriputta geboren wurde und starb. Und ebenso heißt es sogar noch bei Fa-hian, der um 400 n. Chr. diese Gegend durchreiste, p. 81: A yojana south-west . . . brought them to the village of Nāla, where Śāriputra was born, and to which also he returned, and attained here his *parinirvāna*. Over the spot (where his body was burned) there was built

a tope, which is still in existence. Zu Nāla giebt Legge die Anmerkung: Or Nālanda; identified with the present Baragong. A grand monastery was subsequently built at it, famous by the residence for five years of Hsüan-chwang. Der Name Tathāgatagupta sieht aus, als ob er aus Opposition gegen die Skanda- und Kumāragupta der śivaitischen Vergangenheit des Gupta-Hauses gewählt sei, ebenso Buddhagupta, falls dieser Name nicht statt des Budhagupta ('vom Merkur beschützt') verhört wurde, der uns aus dem letzten Viertel des fünften Jahrhunderts inschriftlich bezeugt ist. Wenn die obigen Namen historischen Wert haben, so wird es sich um eine Seitenlinie der späteren Gupta's handeln, die irgendwo in Indien eine unbedeutende Herrschaft besaßen und sich als Patrone des Buddhismus gerierten, wie jener König aus Zentralindien, von dem Hiuen-tsang erzählt, daß er alle Burgen durch eine hohe Mauer umfaßt und zusammengeschlossen habe.

Ernster ist eine andere chronologische Unstimmigkeit. V. Smith⁴ giebt für Bālāditya-Narasiṁhagupta's Regierungszeit die Zahlen cc. 467—473. Wir haben aber zwei Zeugnisse dafür, daß Mihiragula um 520 noch im Besitz von Gandhāra war. Kosmas Indikopleustes, dessen *Topographia christiana* 547 geschrieben ist, fand ihn auf seinen Reisen, die um jene Zeit fallen müssen, noch als mächtigen Oberherrn von Nordindien; er nennt ihn Gollas. Der Chinese Sung-yun, der 520 nach Indien kam, spricht vom König von Gandhāra, leider ohne ihn zu nennen, aber wir sehen aus seinem Bericht, daß die Verwüstung des Landes, die Hiuen-tsang schildert, damals noch nicht stattgefunden hatte. Nun stehen allerdings, wie man bei näherer Prüfung erkennt, die obigen Zahlen für Narasiṁhagupta auf sehr schwachen Füßen, aber die Kluft zwischen beiden Daten ist doch zu groß, um sie nach unsrern bisherigen Kenntnissen ausfüllen zu können. Wir müssen auf neue Funde von Inschriften oder literarischen Texten warten, um hier zur Klarheit zu kommen.

S. Lévi wird vermutlich seine Identifizierung Candrogomin's mit I-tsing's Candradāsa, trotz seiner Verteidigung durch Finot in demselben Bande (p. 681 fgg.), jetzt selbst nicht mehr aufrecht erhalten. Schon Kern (*Manual of Indian Buddhism* p. 130)

hatte darauf hingewiesen, daß Dharmakīrti flourished between the stay of Hiuen-tsang in India and I-tsing's, der ihn ja selbst nennt. Dharmakīrti war der letzte große Theologe, den der Buddhismus in Indien hervorgebracht hat, während die Generation um Candragomin—Candrakīrti—Dignāga die höchste Blüte der buddhistischen Scholastik repräsentiert. Beide würden dann also zeitlich zusammenfallen, was unmöglich ist.

Ich schließe diese etwas lang geratene Auseinandersetzung mit einem Verse, den die Tradition dem Dharmakīrti in den Mund legte (Tāranātha S. 181):

An Weisheit ein Dignāga, an Reinheit der Sprache ein Candragomin,
In der von dem Dichter Śūra stammenden Metrik erfahren, wer
bin ich anders als der Besieger aller Gegenden?

Mit Śūra kann kein anderer gemeint sein als Āryaśūra, der Dichter der Jātakamālā, der wenigstens dreihundert Jahre früher als Dharmakīrti gelebt hat. Offenbar soll der Vers besagen, daß dieser anerkannten Größen der Vergangenheit nicht unebenbürtig sei. —

Wir können uns, glaube ich, über manche Punkte von I-tsing's so überaus wertvollem Bericht noch etwas bestimmter äußern, als es Takakusu tut. Wir müssen im Auge behalten, daß I-tsing zehn Jahre lang in Nālanda studiert und die Werke, die er seinen Landsleuten beschreibt und empfiehlt, selbst zum größten Teil sehr genau gekannt hat, sowie, daß diese Werke nahezu sämtlich noch heut vorhanden sind.

I. The Si-t'an-chang (Siddha-composition) for beginners. Der erste Abschnitt hieß *siddhir astu*. Es lehrte die 49 Buchstaben des Alphabets und ihre Verbindungen. Für sechsjährige Knaben; Dauer des Unterrichts sechs Monate.

Offenbar eine Lese- und Schreibfibel, auch von Hiuen-tsang (I, 166) erwähnt. Takakusu sagt in seinen gelehrten Anmerkungen: I-tsing may be referring to the Śiva-sūtra. Aber was sollten Abc-Schützen mit den Śivasūtra's anfangen? Es war dies ein reiner Verlegenheitsvorschlag von Max Müller, veranlaßt durch I-tsing's Bemerkung: this is said to have been originally taught by Maheśvara-deva, wobei dieser offensichtlich den Brahmarāsi mit dem Śivasūtra wegen des beiden ge-

meinsamen Inhaltes verwechselt, vielleicht unter dem Einfluß des bekannten Verses: *yenākṣarasamāmnāyam adhigamya Maheśvarāt usw.*

Ein glücklicher Zufall hat uns etwas dem damals gebrauchten Elementarbüchlein offenbar sehr Ähnliches, wenn nicht Identisches erhalten. Halhed, der erste Engländer, der Sanskrit zu lernen versuchte, beschreibt uns das bei seinem Unterricht verwendete (s. a grammar of the Bengal language, Hugly 1778, p. 24). Es begann: *Siddhir astu! a ā i ī / u ū r ī l ī e ai / o au am ah usw.*

II. Das Panini-Sūtra und III. der Dhātupāṭha zu je 1000 Śloka. Da der Umfang des ersteren sehr zutreffend angegeben ist (956 Śloka's nach Takakusu's eigener Zählung), der letztere aber in Bhīmasena's Fassung nur etwa 300 Śloka lang ist, so scheint er im damaligen Unterricht von einem kurzen Kommentar, einem Vorläufer Kṣīrasvāmin's und Maitreya's, begleitet gewesen zu sein.

IV. The Book on the Three Khilas. Der Ausdruck *khilapāṭha* wird in gleichem oder ähnlichem Sinne auch Kāś. I, 3, 2 gebraucht. Aus der Beschreibung I-tsing's läßt sich der Charakter dieser grammatischen Hülfstexte mit hinreichender Deutlichkeit erkennen. Der erste, Aṣṭadhātu, war eine Sammlung von Deklinations- und Konjugationsparadigmen, wie sie sich bei jedem der indischen Systeme und auch im Tanjur finden. Der zweite, dessen Name (Wen-ch'a, nach Hiuen-tsang Men-tse-kia) noch nicht gedeutet ist, war nach I-tsing's Beschreibung offenbar eine Zusammenstellung der regulären Stammbildung, ein übersichtlicher Auszug aus Sūtrapāṭha und Vṛtti. Der Name des dritten (Uṇādi) spricht für sich selbst.

V. The Vṛtti-sūtra (Kāśikāvṛtti). Dieses Werk wird von I-tsing seinen Landsleuten, und mit Recht, besonders warm empfohlen (if men of China go to India for study, they have first of all to learn this work, then other subjects; if not, their labour will be thrown away), und ist darum gewiß auch von ihm selbst gründlich studiert worden. Da er von Unvollständigkeit der Kāśikā nichts sagt (sie wäre wohl sonst auch kaum im regulären Unterricht verwendet worden) und ihre Länge

richtig angiebt, so ist schon daraus zu schließen, daß ihm das ganze Werk zu Gebote stand, mit andern Worten, daß Vāmana, der Vollender der Kāśikā, mit dem hundert Jahre nach I-tsing lebenden kaśmirischen Minister und Poetiker dieses Namens nicht identisch ist. Takakusu nimmt einigen Anstoß an I-tsing's Ausdruck: it exposes the laws of the universe, and the regulations of gods and men. Da er über den nächsten grammatischen Zweck des Werkes schon vorher gesprochen hat (it cites the text of the sūtra, and explains minutely its manifold meaning), so kann sich jene Bemerkung wohl nur auf den Inhalt der Beispiele beziehen, die ja in der Tat so reich und gutgewählt sind, daß bekanntlich auch Albrecht Weber im ersten Bande der Indischen Studien den Versuch unternahm, ein 'Kulturbild nach Panini' zu zeichnen.

Belvalkar (systems p. 35) nimmt Anstoß an I-tsing's *vṛtti-sūtra* statt *sūtra-vṛtti* und bemängelt, daß dieser des Vāmana als Mitarbeiter nicht Erwähnung tue. Das letztere war für I-tsing's Zweck jedenfalls überflüssig; was die Umstellung betrifft, so möchte ich sagen: ich wundere mich nicht über solche kleinen Entgleisungen, sondern staune über die Art, wie die chinesischen Studenten in Indien die schwierige Aufgabe gelöst haben, ihren Landsleuten daheim, die von ihrer Muttersprache her nichts von Formenlehre wissen, das Wesen einer flektierenden, also in der Struktur so ganz verschiedenen Sprache nahezubringen. Die obige Umstellung scheint mir nur darauf hinzuweisen, daß bei I-tsing über das gegenseitige Verhältnis von regierendem und regiertem Kompositionsglied im Sanskrit noch keine Sicherheit bestand. Zeigt uns doch das Tibetische, dessen Grammatik nach indischem Vorbild geschaffen worden ist, Fälle ganz ähnlicher Art. Der Titel von Nr. 3723 des Tanjur lautet: *Ka · läpa · dha · tu · sūtra / bod · skad · du / ka · lā · pai · byiñs · kyi · mdo*, der Titel von Nr. 3724 dagegen: *sū · tra · dhā · tu / bod · skad · du / byiñs · kyi · mdo* (*byiñs = dhātu, kyi* Zeichen des Genitivs, *mdo = sūtra*). Auch hier sehen wir also die Kompositionsglieder im zweiten indischen Namen vertauscht; der Übersetzer nimmt darauf, und mit Recht, keine Rücksicht.

. VI. The Cūrṇi. Daß dies nur ein anderer, auch sonst gebrauchter Name fürs Mahābhāṣya ist, hat schon Max Müller,

der Entdecker I-tsing's für Europa, hervorgehoben. Seine (I-tsing's) Beschreibung dieses Werkes ist kurz, aber treffend: Next, there is a commentary on the Vṛtti-sūtra entitled Cūrṇi, containing 24,000 ślokas. It is a work of the learned Patañjali. This, again, cites the former Sūtra's (Panini), explaining the obscure points and analysing the principles contained in it, and it illustrates the latter commentary (Vṛtti), clearing up many difficulties.

Belvalkar bemängelt, daß I-tsing die Cūrṇi a commentary on the Vṛtti-sūtra (lies Sūtra-vṛtti) nennt, und versteigt sich aus diesem und den unter V genannten Gründen zu dem erstaunlichen Satz: I-tsing's account of the *vṛttisūtra* by Jayāditya may not after all refer to the Kāśikā. Man könnte sich begnügen, darauf hinzuweisen, daß, wenn man erst die Kāśikā und dann das Bhāṣya studiert, diese Auffassung sehr naheliegend ist, und daß tatsächlich schwierigere Stellen in der Vṛtti durch die diskursive Behandlung im Bhāṣya verdeutlicht werden. Aber hat nicht I-tsing im Grunde genommen auch in der Sache recht? Es muß immer wieder betont werden, daß das eigentliche Hauptstück der Grammatik nicht das Sūtra, sondern die Vṛtti ist. Diese ist *sūtrārtha-pradhāno granthah* (Haradatta), das einzelne Sūtra mehr der zum Memorieren bestimmte überschrift- oder schlagwortartige Teil des zugehörigen Stücks der Vṛtti, in der das Sūtra ja in extenso enthalten ist. Wie oft beginnt die Diskussion im Mahābhāṣya mit der Frage: Wie lautet das Beispiel? (*kim udāharanam*). Beispiel, Gegenbeispiel und Ergänzung zum Satz (*vākyādhyāhāra*) bilden aber nach Bhāṣya I S. 11 die wesentlichen Bestandteile der Vṛtti.

Diese, der fortlaufende Kommentar, muß in ihrer ursprünglichen Form immer vom Sūtrakāra selbst konzipiert sein, vor oder gleichzeitig mit dem Sūtra. Das Bhāṣya hingegen, der kritische Kommentar, ist stets das Werk eines andern, der das vom Sūtrakāra geschaffene System, ebenso wie der Vārttika- oder Vākyakāra, kritisch zu fundieren und, wo erforderlich, weiterzuentwickeln strebt; darin liegt schon implicite, daß das Bhāṣya sich nur zu solchen Sūtra's äußert, wo sein Verfasser oder der Vākyakāra Anlaß zu kritischen Bemerkungen oder zu

Ergänzungen finden¹. Die methodischen Begriffe Vṛtti und Bhāṣya in dieser besonderen Ausprägung sind hier im Vyākaraṇa-Śāstra geschaffen und von hier auch auf andere Disziplinen übertragen worden, namentlich auf die Philosophie, wo sie indes, wegen des anders gearteten Stoffes, nicht immer so scharf auseinandergehalten werden.

VII. Das Bhartṛhari-śāstra. Dieses grammatische Hauptwerk Bhartṛhari's, so umfangreich als das ganze Mahābhāṣya und dabei nach Vardhamāna (Gaṇar. I, 2) nur die drei ersten Pāda des ersten Buches jenes Werkes kommentierend, war gewiß niemals auf Vollständigkeit berechnet, sondern sollte nur als Spezimen dienen, wie nach seiner Meinung eine angemessene Interpretation dieses ehrwürdigen Ṛṣi-Werkes zu leisten sei, im Gegensatz zu dem śuṣka tarka der Baiji, Saubhava und Konsorten, über die er Vākyapadiya II, 487 die Schale seines Zornes leert. Bisher scheint noch immer keine andere Handschrift dieser Bhartṛhariṭikā, nach der Puṇyarāja seinen Autor gewöhnlich kurzweg als Tīkākāra bezeichnet, sich gefunden zu haben als das umfangreiche Fragment in der Chambers-Sammlung, über das Kielhorn in der Vorrede zum zweiten Bande seiner Bhāṣya-Ausgabe nähere Mitteilungen giebt. Aus den unklaren Angaben, die I-tsing über den Inhalt des Werkes macht, läßt sich entnehmen, daß er dieses in der Tat nur für hochgradige Spezialisten und Lehrer des Sanskrit bestimmte Werk nicht mehr selbst studiert hat.

Über VIII. Vākyapadiya und IX. Pei-na habe ich schon oben (S. 266 fg.) gesprochen.

Von mehreren Seiten ist die Frage aufgeworfen worden, warum wohl I-tsing in seinem Bericht nicht des Candragomin gedenke, und es sind zum Teil haltlose Vermutungen daran geknüpft worden. Der Grund ist nicht schwer einzusehen. I-tsing kam nicht nach Indien, um sprachgeschichtliche Studien literarischer Art zu treiben, sondern mit dem einzigen Motiv der gründlichen Erlernung der Sanskritsprache für die Übersetzung

¹ diese Verhältnisse sind neuerdings von einem jüngeren Gelehrten, der sich durch andere Arbeiten schon einen Namen in der Wissenschaft gemacht hat, nicht genügend beachtet worden.

der buddhistischen Glaubensschriften ins Chinesische (vgl. seine Bemerkungen auf p. 168 und 169). Sein Studium hat er, abgesehen von kurzen vorbereitenden Aufenthalten in Bhoja (Sumatra) und Tāmralipti, die hauptsächlich der praktischen Erlernung der indischen Sprache galten, ausschließlich in Nālanda betrieben. Die dortige Hochschule war kein bloßes buddhistisches college, sondern glich mehr einer wirklichen universitas literarum, an der alle wissenschaftlichen Disziplinen gelehrt wurden¹. Das dort herrschende grammatische System war darum natürlich das des Panini, und was uns I-tsing über die wissenschaftliche Erwerbung der indischen Hochsprache berichtet, bezieht sich darum ausschließlich auf die dort gebrauchten Textbücher dieser Schule. Was Candragomin's eigene Grammatik in stofflicher Hinsicht Neues enthielt, war in die Kāśikā übergegangen, sodaß seit dem Erscheinen dieses Werkes für das Studium des Cāndra-Vyākaraṇa neben Panini, außer für grammatische Spezialisten, kein Bedürfnis mehr bestand. —

'Mahendra belagerte Mathurā'. Wenn wir wüßten, welcher Mahendra von Devanandin gemeint ist, so könnten wir damit sein bisher noch unbestimmtes Datum festlegen. Leider ist Mahendra ein überaus häufiger Fürstename. Das Jainendra ist die Grammatik der Digambara-Jaina's. Die untere Grenze giebt uns Śākaṭāyana, der das Jainendra benutzt. So erscheint Devanandin's Sūtra I, 2, 3 *kāryārtho 'prayogit* (= Pan. I, 3, 2) bei Śākaṭāyana (I, 1, 5) zu *aprayogit* gekürzt, das dann unverändert bei Hemacandra (I, 1, 37) wiederkehrt. Belvalkar sagt p. 64: The foundation of this school dates from about the same time as that of the Cāndra. If anything, the Jainendra would come a little before the Cāndra. Das Letztere ist unmöglich, da Devanandin in seinem Sūtra schon das erst von Candragomin wiederaufgefundene Mahābhāṣya verwertet; vgl. Jainendra I, 4, 29. 61. II, 1, 23. 2, 7. 12. 13 u. a.

¹ Vgl. Julien I p. 151: L'on y étudie toutes sortes d'ouvrages, depuis les livres vulgaires, les Wei-to (*Vedas*) et autres écrits du même genre, jusqu'aux traités In-ming (*Hetouvidyā*), Chingming (*Śabdavidyā*), la médecine (*Cikitsāvidyā*), les sciences occultes (*Kriyā*) et l'arithmétique (*Samkhyāna*).

Einer Vermutung sei hier Raum gegeben. *kṣapāṇaka* bedeutet sonst stets einen nackten Mönch, besonders einen Digambara, und nur in dem bekannten Verse von den neun Edelsteinen am Hofe des Vikrama soll es nach den Wörterbüchern ‘Nomen proprium eines Autors’ sein, von dem man aber sonst nichts weiß. Ich finde nun, daß Devanandin häufiger als andere nach seiner religiösen Zugehörigkeit benannt wird. *Vardhamāna* zitiert ihn gewöhnlich kurzweg als *digvastra*; im Kommentar zu I, 2, wo dieses Wort im Verse steht, erklärt er: *digvastro Devanandī*. IV, 261 nennt er ihn *kṣapāṇaka*. *Ujjvaladatta* zitiert seine *Uṇādīvr̥tti* als *kṣapāṇakavṛtti* und *nagnavṛtti*. Auch der von Maitreyarakṣita im *Tantrapradīpa* zitierte *kṣapāṇaka-vyākaraṇa-mahānyāsa* muß zu diesem System gehört haben. Da nun in der Liste der Neun noch ein anderer Grammatiker (*Vararuci*) und ein Lexikograph (*Amarasimha*) stehen, so liegt es nahe, das Wort *kṣapāṇaka* auch in jenem Verse nicht als Eigennamen aufzufassen, sondern ebenfalls auf Devanandin zu beziehen. —

‘Amoghavarṣa verbrannte seine Feinde’. Wie K. B. Pathak gezeigt hat, ist dieses Ereignis auch inschriftlich bezeugt und muß sich kurz vor 867 ereignet haben. Die Grammatik des Śvetāmbara Śākaṭāyana, dessen Patron jener Amoghavarṣa I. (814—877) war, ist daher einige Jahre nach jenem Datum entstanden.

Śākaṭāyana stellt in seinem *Dhātupāṭha*, dem er auch den *Gaṇa kāṇḍvādi* (Pan. III, 1, 27) anreicht, die siebente und achte Klasse Panini’s um, während er die neunte zwischen die fünfte und sechste einschiebt, sodaß auf die siebente unmittelbar die zehnte folgt.

Über die allgemeine Einrichtung orientiert am besten ein Blick auf die Synopsis. Das oberste Einteilungsprinzip innerhalb der Klassen ist hier, wie bei Candragomin, das Genus *verbi*. Während aber bei Candra (und Hemacandra) die normale Reihenfolge lautet: aktive, mediale, zweigeschlechtige, stellt Śākaṭāyana (nach alter Weise) die medialen voran, was besonders in der ersten Klasse in Erscheinung tritt. Da er die medialen Verba auf Konsonant durch den Anubandha *i*, die auf Vokal wie Panini durch *n* kennzeichnet, so nennt er die medi-

alen Wurzeln zusammenfassend *niditah*, die zweigeschlechtigen dementsprechend *nūditah* (*ñ* bezeichnet wie bei Panini die *ubhayapadin* auf Vokal, *i* die auf Konsonant), und die aktiven per exclusionem *aninñiditah*. Tritt an eine konsonantische Wurzel ein anderer Anubandhavokal, so wird auch diese Wurzel wie eine vokalische behandelt, z. B. *edhi*, aber *gādhṛṇ* wie *śmin*, *hikkī*, aber *dhāvūn* wie *veñ*.

Die von Bhīmasena hinzugefügten Bedeutungen sind nicht wie bei Candra auf je eine reduziert, sondern im allgemeinen vollständig wiedergegeben.

Die Wurzal-Anubandha's bei Śākaṭāyana und Hemacandra im Vergleich mit den panineischen zeigt die folgende Übersicht:

Panini	Śākaṭāyana	Hemacandra	Panini	Śākaṭāyana	Hemacandra
<i>a</i>	<i>a</i>	<i>a</i>	<i>ñ</i>	<i>ñ</i>	<i>ɖ</i>
<i>i</i>	<i>u</i>	<i>u</i>	<i>ñ</i>	<i>ñ</i>	<i>g</i>
<i>u</i>	<i>ū</i>	<i>ū</i>	<i>t̪</i>	<i>t̪</i>	<i>t̪</i>
<i>r̪</i>	<i>r̪</i>	<i>r̪</i>	<i>ɳ</i>	<i>ɳ</i>	<i>m</i>
<i>l̪</i>	<i>l̪</i>	<i>l̪</i>	<i>p̪</i>	<i>v</i>	<i>v</i>
<i>ā</i>	<i>ā</i>	<i>ā</i>	<i>m̪</i>	—	—
<i>ī</i>	<i>ai</i>	<i>ai</i>	<i>s̪</i>	<i>s̪</i>	<i>s̪</i>
<i>ū</i>	<i>au</i>	<i>au</i>	<i>ir̪</i>	<i>r̪</i>	<i>r̪</i>
<i>e</i>	<i>e</i>	<i>e</i>	<i>ñi</i>	<i>ñi</i>	<i>ñi</i>
<i>o</i>	<i>o</i>	<i>o</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>
<i>k</i>	<i>k</i>	<i>k</i>	<i>du</i>	<i>du</i>	<i>du</i>

Dieses Schema erfordert nur wenige Bemerkungen. Da Śākaṭāyana, wie eben bemerkt, *i* und *ī* für das Genus Verbi verwendet, so veranlaßte ihn dies sozusagen zu einer künstlichen Lautverschiebung, indem er für *i u*, für *u ū*, für *ī ai*, für *ū au* einsetzte. Sonst sehen wir nur kleine Abweichungen: *v* für *p̪*, *r̪* für *ir̪*; *m* ist nicht verwendet, indem die Verben mit kurzem Wurzelvokal im Kausativum von ihm im Sūtrapāṭha behandelt werden. Die starke Abhängigkeit Hemacandra's von Śākaṭāyana ist augenfällig. —

Die beiden Beispiele Hemacandra's endlich sind für seine Datierung nicht wesentlich, da für seine Biographie die Quellen ohnedies reichlich fließen, aber sie stimmen gut zu den sonstigen Angaben über seinen Patron Jayasimha, genannt Siddharāja.

Vgl. Bühler, Leben Hemacandra's S. 12: 'Allen Quellen zufolge war Jayasimha einer der tatkräftigsten und ehrgeizigsten Könige der Chaulukya-Dynastie. Er erweiterte sein Reich sowohl nach Osten als nach Westen. Unter seinen glücklichen, kriegerischen Unternehmungen wird besonders die Eroberung von Surāstrāḥ oder Sorāṭh im Süden von Kāthiāvād und die Einnahme von Ujjain, welcher die Gefangenennahme des Königs Yaśovarman und die wenigstens zeitweilige Annexion des westlichen Mālvā folgte, in den Prabandhas wie in den Inschriften vielfach erwähnt'. Das erste Beispiel bezieht sich auf den Feldzug, der durch die Überführung der eroberten Bibliothek von Ujjayinī nach Aṇhilvād, wie wir oben (S. 202) gesehen haben, indirekt den Anstoß zu Hemacandra's grammatischer Schriftstellerei gab. —

Der vorstehende Text beruht auf der Ausgabe im Pandit (N. S. 41, 1919), deren Quellen (es werden zuweilen Varianten notiert) nicht angegeben werden, kollationiert mit dem Ms. Bühler No. 143 (vgl. ZDMG 42 S. 544), jetzt in der India Office Library. Im Pandit sind die Dhātusūtra's durch alle Klassen durchgezählt, die letzte Ziffer ist 1320.

In den Anmerkungen ist P = Pandit, M = Ms. Bühler. Die Ausgabe im Pandit wimmelt von Druckfehlern, die hier nur zum geringsten Teil angeführt sind. Manche derselben werden schon in dem dort beigegebenen alphabetischen Wurzelverzeichnis verbessert.

Anhang IV

Synopsis der sieben ältesten Dhātupāṭha's

(B = Böhtlingk, in seiner zweiten Panini-Ausgabe, Lpz. 1887)

K = Kṣīrasvāmin

M = Maitreyarakṣita's Dhātupradīpa ed. Chakravarti, Rajshahi (Bangal) 1919

S = Sāyaṇa, Mādhabīya-Dhātuvṛtti, Benares 1897

Śa = Śarvavarman (s. Anhang II)

C = Candragomin, Lpz. 1902

Śā = Śākaṭāyana (s. Anhang III)

H = Hemacandra ed. Kirste, Wien 1901)

I	B	K	M	S	Śa	C	Śā	H
bhū	1	1	1	1	1.17.148	1	259	1
edh	2	2	2	2	107	306	1	741
spardh	3	3	3	3	113	307	2	742
gādh	4	4	4	4	69	308	3	743
bādh	5	5	5	5	—	309	4	744
nādh	6 a	6	—	6	—	329 a	—	747
nādh	6 b	—	6	6	—	—	5 a	747
nāth	7	7	7	7	—	329 b	5 b	716
dadh	8	8	8	8	—	310	6	745
skund	9	9	9	9	—	311	8	740
śwind	10	10	10	10	—	312	9	720
vand	11	11	11	11	45	313	10	721
bhand	12	12	12	12	46	314	11	722
mand	13	13	13	13	—	315	12	723
spand	14	14	14	14	44	316	13	724
klind	15	15	15	15	—	317	14	725
mud	16	16	16	16	98	318	15	726
dad	17	17	17	17	—	319	16	727
svad	18	18	18	18	—	320 a	23 a	729
svard	19	19	19	19	—	320 c	23 b	730
urd	20	20	20	20	—	321	19	732
kurd	21	21	21	21	—	322 a	18 a	733

I	B	K	M	S	Śa	C	Śā	H
khurd	22	22	22	22	—	322 b	—	734
gurd	23	22	—	23	—	322 c	18 b	734
gud	24	23	23	24	—	—	18 c	735
süd	25	24	24	25	—	323	20	736
hrād	26	25	25	26	—	324	21	737
hlād	27	26	26	27	66	325	22	738
svād	28	27	27	28	—	320 b	23 c	731
pard	29	28	28	29	—	326	24	739
yat	30	29	29	30	42	327	25	711
yut	31	30	30	31	—	328 a	26 a	722
jut	32	31	31	32	—	328 b	26 b	713
vith	33 a	32	32	33	—	329 c	27 a	714
vidh	33 b	—	—	33	—	—	—	—
veth	34	33	33	34	—	329 d	27 b	715
śranth	35 a	34	34	35	—	330	28	717
śranth	35 b	—	—	35	—	—	—	—
granth	36 a	35	35	36	—	—	29	718
granth	36 b	—	—	36	—	—	—	—
grath	36 c	—	—	—	—	331	—	—
katth	37	36	36	37	—	332	30	719
at	38	37	37	38	—	3	291	279
cit	39	38	38	39	82	2	294	278
cyut	40	39	39	40	—	4	296 a	280
ścyut	41	40	(40)	41	—	5	296 b	283
jyut	42	31	—	—	—	—	295	713
manth	43	—	41	42	—	7	—	292.
kunth	44	41	42	43	—	6 a	297 a	288
punth	45 a	42	43	44	—	6 b	297 b	289
yunth	45 b	—	—	—	—	—	—	—
lunth	46	43	44	45	—	6 c	297 c	290
manth	47 a	—	45	46	—	—	—	291
manth	47 b	44	—	46	—	—	297 d	292
sidh	48 a	45	46	47	—	—	—	320
sidh	48 b	45	46	47	83	8	298	320
sidh	49	46	47	48	—	9	299	321
khād	50	47	48	49	—	10	300	294
khad	51	48	49	50	—	11	302	296

I	B	K	M	S	Śa	C	Śā	H
bad	52a	49	50	51	—	12	301	295
band	52b	—	—	51	—	—	—	—
gad	53	50	51	52	36	13	303	297
rad	54	51	52	53	—	14	304	298
nad	55	52	53	54	—	15a	305a	299
ard	56	53	54	55	—	18	306	301
nard	57a	54	55	56	—	15b	—	302
nard	57b	—	—	—	—	—	307a	303
gard	58	55	56	57	—	15c	307b	304
tard	59	56	57	58	—	17	308	305
kard	60	57	58	59	—	16	309	306
khard	61	58	59	60	—	19	310	307
ant	62	59	60	61	—	20a	—	285
and	63	60	61	62	—	20b	311	308
ind	64	61	62	63	—	21	312	309
bind	65b	62	(63)	64	—	22	313	(310)
bhind	65c	—	—	64	—	—	—	—
gand	65a	—	—	65	—	—	—	—
nind	66a	63	64	66	—	23	314	311
nind	66b	—	—	66	—	—	—	—
nand	67	64	65	67	—	24	315	312
cand	68	65	66	68	—	25	316	313
trand	69a	66	67	69	—	26	317	314
tund	69b	—	—	—	—	—	—	—
kand	70	67	68	70	—	27a	318a	315
krand	71a	68	69	71	—	27b	318b	316
kund	71b	—	—	—	—	—	—	—
kland	72	69	70	72	—	27c	318c	317
klind	73	70	71	73	—	28	319	318
śundh	74	71	72	74	—	29	321	322
śik	75a	72	73	75	89	333	31	611
śik	75b	—	—	75	—	—	—	—
lok	76	73	74	76	109	334	32	612
ślok	77	74	75	77	—	335	33	613
drek	78	75	76	78	—	336a	34a	614
dhrek	79	76	77	79	—	336b	34b	615
rek	80	77	78	80	—	337	35a	616

I	B	K	M	S	Ša	C	Šā	H
sek	81a	79	79	81	—	338a	42a	635
sek	81b	78	—	81	—	—	—	635
sík	81c	—	—	81	—	—	—	—
šík	81d	78	—	81	—	—	—	—
srek	82	80	80	82	—	338b	42b	636
sraňk	83a	—	82	83	—	—	42d	—
šrek	83b	—	81	83	—	—	42c	—
šraňk	84	81	83	84	—	(338c)	42e	625
šlaňk	85	82	84	85	—	(338d)	42f	626
šaňk	86	83	85	86	129	339	35b	617
aňk	87	84	86	87	—	340	36	610
vaňk	88	85	87	88	—	341	37	608
maňk	89	86	88	89	—	342	38	609
kak	90	87	89	90	—	343	39	618
kuk	91	88	90	91	—	344a	40a	619
vřk	92	89	91	92	—	344b	40b	620
cak	93	90	92	93	—	345	41	621
kaňk	94	91	93	94	—	346a	42g	622
vaňk	95	—	94	95	—	—	—	608
švaňk	96a	92	95	96	—	346b	42h	263
svaňk	96b	—	—	96	—	—	—	—
traňk	97	93	96	97	—	346c	42i	624
đhauk	98a	94	97	98	110	346d	42j	627
tauk	98b	95	—	—	—	—	—	—
trauk	99	96	98	99	111	346e	42k	628
švašk	100a	—	—	100	—	—	42l	629
švask	100b	—	—	—	—	346f	—	—
švakk	100c	97	99	—	—	—	42l	—
šukk	100d	—	—	—	—	—	—	—
vask	101a	98	100	101	—	346g	42m	630
vakk	101b	—	—	—	—	—	—	—
mask	102	99	101	102	—	346h	42n	631
ťik	103a	100	103	103	—	346i	—	633
ťik	103b	—	—	—	—	—	42p	633
ťik	104	101	104	104	90	346j	42q	634
ťik	105a	—	102	103	—	—	—	633
ťik	105b	—	—	—	—	—	42o	632

I	B	K	M	S	Śa	C	Śā	H
tīk	106	—	—	104	—	—	—	—
raṅgh	107	102	105	105	—	346 k	42 r	637
laṅgh	108	{ 103 } 104 }	106	106	—	346 l	42 s	638
aṅgh	109	105	107	107	—	347 a	43 a	639
vaṅgh	110	106	108	108	—	347 b	43 b	640
maṅgh	111	107	109	109	—	348	44	641
maṅgh	112	108	109	109	—	348	44	641
rāgh	113	109	110	110	—	349 a	45 a	642
lāgh	114	110	111	111	—	349 b	45 b	643
drāgh	115	111	112	111 a	—	350	46	644
dhrāgh	116	112	—	111 a	—	—	—	—
drāgh	117 a	113	112	111 a	—	350	46	644
dhrāgh	117 b	—	—	111 a	—	—	—	—
ślāgh	118	114	113	112	67	351	47	645
phakk	119	115	114	113	—	30	322	50
tak	120	116	115	114	—	31	323	51
taṅk	121	117	116	115	—	32	324	52
bukk	122	119	118	116	—	34	325	54
śuk	123	118	117	—	—	33	—	53
kakh	124 a	—	—	117	—	—	—	—
kakkh	124 b	—	119	—	—	35	326 a	62
khakkh	124 c	120	—	—	—	—	—	(62)
kakk	124 d	—	—	—	—	—	—	—
okh	125	121	120	118	—	36 a	327 a	55
rākh	126	122	121	119	—	36 b	327 b	56
lākh	127	123	122	120	—	36 c	327 c	57
drākh	128	124	123	121	—	36 d	327 d	58
dhrākh	129	125	124	122	—	36 e	—	59
śākh	130	126	125	123	—	37 a	328 a	60
ślākh	131	127	126	124	—	37 b	328 b	61
ukh	132	128	127	125	—	38 a	329 a	63
uṅkh	133	129	—	126	—	—	—	(88)
vakh	134	130	129	127	—	38 c	329 c	66
vaṅkh	135	131	133	128	—	—	—	(90)
makh	136	132	130	129	—	38 d	329 d	67
māṅkh	137	133	—	130	—	—	—	70

I	B	K	M	S	Śa	C	Śā	H
nakh	138a	134	—	131	—	38b	—	65
nakh	138b	134	128	131	—	—	329b	64
nañkh	139	135	—	132	—	—	—	—
rakh	140	136	131	133	—	38e	329e	68
rañkh	141	137	—	134	—	38g	329g	71
lakh	142	138	132	135	—	38f	329f	69
lañkh	143	139	134	136	—	38h	329h	72
ikh	144	140	—	137	—	—	—	74
iñkh	145	140	135	138	—	38i	329i	75
iñkh	146a	141	136	—	—	38j	329j	76
īkh	146b	—	—	139	—	—	—	—
muñkh	147a	—	—	139	—	—	—	—
thañkh	147b	—	—	—	—	—	—	—
trakh	148	—	—	139	—	—	—	—
trañkh	149	—	—	139	—	—	—	—
śiñkh	150	—	—	139	—	—	—	—
rikh	151	(153)	—	139	—	—	—	(73)
valg	152	142	137	140	—	38k	329k	77
rañg	153	143	138	141	—	38m	329l	78
lañg	154	144	140	142	—	38n	329m	79
añg	155	145	141	143	—	38o	329n	83
vañg	156	146	139	144	—	38p	329o	84
mañg	157	147	142	145	—	38q	329p	85
tañg	158	148	143	146	—	38r	—	80
tvañg	159a	149	144	147	—	38s	—	91
trañg	159b	149	145	—	—	38t	—	—
śrañg	160	150	147	148	—	38u	—	81
śvañg	161	—	146	—	—	—	329q	(86)
ślañg	162	151	148	149	—	38v	—	82
iñg	163	152	149	150	—	38w	329r	87
riñg	164	153	150	151	—	38x	329s	89
liñg	165	154	151	152	—	38y	329t	90
tvañg	166	149	144	153	—	—	330	91
yuñg	167	155	152	154	—	39a	331a	92
juñg	168	156	153	155	—	39b	331b	93
vuñg	169a	157	—	—	—	39c	—	94
buñg	169b	(157)	—	—	—	—	331c	—

I	B	K	M	S	Śa	C	Śā	H
ruṅg	169 c	—	154	156	—	—	—	—
ghaggh	170 a	158	—	—	—	42	—	(95)
gaggh	170 b	158	—	—	—	—	326 b	95
ghagh	170 c	—	157	157	—	—	—	—
daṅgh	171	157	155	—	—	40	332	96
laṅgh	172	—	156	—	—	41	—	98
maṅgh	173	—	158	158	—	—	—	(98)
śīngh	174	159	159	159	—	43	333	97
varc	175	160	160	160	—	352	62 d	653
sac	176	161	161	161	—	354	48	647
loc	177	162	162	162	112	353	49	646
śac	178	163	163	163	—	—	50	648
śvac	179 a	164	164	164	—	(355 a)	51 a	651
śvaj	179 b	—	—	—	—	—	—	—
śvañc	180 a	165	165	165	—	355 b	51 b	652
śvañj	180 b	—	—	—	—	—	—	—
kac	181	166	166	166	—	356	52	649
kañc	182	167	167	167	—	357	53	650
kāñc	183	—	—	168	—	—	—	—
mac	184	168	168	169	—	359 a	54	654
muñc	185 a	169	169	170	—	359 b	—	655
mañc	185 b	—	—	171	—	—	—	—
muc	185 c	168	—	170	—	—	—	—
mañc	186 a	170	170	171	—	358	55	656
mañc	186 b	—	—	171	—	—	340 e?	—
pañc	187 a	171	171	172	—	360	56	657
pac	187 b	171	—	172	—	—	—	657
stuc	188	172	172	173	—	361	57	658
rj	189	173	173	174	—	362	60	664
rñj	190	174	174	175	—	363 a	61 a	665
bhṛj	191	175	175	176	—	363 b	61 b	666
ej	192	176	176	177	—	364 a	62 a	659
bhrej	193	177	177	178	—	364 c	62 b	660
bhrāj	194 a	178	178	179	—	364 d	—	—
bhrāj	194 b	—	—	—	—	—	62 c	661
rej	195	178	—	179	—	364 b	—	—
īj	196	179	179	180	—	362	59	663

I	B	K	M	S	Ša	C	Šá	H
víj	197	179	—	—	—	—	—	663
šuc	198	180	180	181	—	44	334	99
kuc	199	181	181	182	—	45	335	100
kuňc	200 a	183	182	183	—	—	338	102
kuňc	200 b	—	—	183	—	—	—	—
kuňc	200 c	—	—	183	—	47	—	—
kruňc	201 a	182	183	184	—	46	—	101
kruňc	201 b	—	—	184	—	—	—	—
kruňc	201 c	—	—	184	—	—	—	—
luňc	202 a	184	184	185	115	—	339	103
luňc	202 b	—	—	185	—	48	—	—
aňc	203	185	185	186	119	49 a	337	105
vaňc	204	186	186	187	116 (?)	49 b	340 a	106
caňc	205	187	187	188	—	49 d	340 b	107
taňc	206	188	188	189	—	49 e	340 c	108
tvaňc	207	189	189	190	—	49 f	340 d	109
mruňc	208	190	190	191	—	49 g	340 f	112
mluňc	209	191	191	192	—	49 h	—	—
mruc	210	192	192	193	—	49 i	340 g	113
mluc	211	193	193	194	—	49 j	340 h	114
gruc	212	194	194	195	—	50 a	{340 i 342 a}	117
gluc	213	195	195	196	—	50 b	{340 j 342 b}	118
kuj	214	196	196	197	—	50 c	342 c	140
khuj	215	197	197	198	—	50 d	342 d	141
gluňc	216 a	—	—	199	—	—	—	—
gluňc	216 b	198	198	—	—	51 a	—	115
sajj	217 a	199	199	200	—	51 b	—	138
saňc	217 b	(199)	—	(200)	—	—	—	(116)
guňj	218 a	200	200	201	—	76 c	353 b	153
guj	218 b	200	—	201	—	—	353 a	152
arc	219	201	201	202	—	52	336	104
mlech	220	202	202	203	—	53	343	119
lach	221	203	203	204	—	54 a	344 a	120
lāňch	222	204	204	205	—	54 b	344 b	121
vāňch	223	205	205	206	75	55	345	122

I	B	K	M	S	Śa	C	Śā	H
āñch	224	206	206	207	—	56	346	123
hrīch	225	207	207	208	—	57	347	124
hurch	226	208	208	209	—	58	348	125
murch	227	209	209	210	—	59	349	126
sphurcħ	228	(210)	210	211	—	60	350	127
yuch	229 a	211	211	212	—	61	351	129
puch	229 b	—	—	—	—	—	—	—
much	229 c	—	—	—	—	—	—	—
uñch	230	212	212	213	—	62	352	(129)
uch	231	213	213	214	—	63	—	(129)
dhraj	232	216	214	215	—	—	—	134
dhrañj	233	215	215	216	—	64 b	—	135
vraj	234	—	—	215	—	—	—	—
vrañj	235	—	—	216	—	—	—	—
dhrj	236	(214)	216	217	—	—	340 k	130
dhrñj	237	—	217	218	—	64 a	340 l	131
dhvaj	238	217	218	219	—	—	340 m	132
dhvañj	239	217	219	220	—	64 c	340 n	133
kuj	240	218	220	221	100	76	353 c	151
kuñj	241	—	—	—	—	—	—	—
arj	242	219	221	222	—	65 a	354 a	142
sarj	243 a	—	222	223	—	—	—	—
sarj	243 b	220	—	—	—	65 b	354 b	143
garj	244	221	223	224	—	66	366 f	163
tarj	245	222	224	225	—	67	361 c	156
karj	246	223	225	226	—	—	355	144
kharj	247	{224} {225}	226	227	—	68	356	145
aj	248	226	227	228	—	81	341	139
tej	249	—	228	229	—	69	—	—
khaj	250	228	229	230	—	71	357	146
kaj	251	227	—	230	—	—	—	—
khañj	252	229	230	231	—	72	358	147
ej	253	230	231	232	108	73	359	148
sphürj	(254) ¹	231	232	233	114	74	360	149

¹ Bö. schreibt fälschlich (mit Westergaard) tuosphurjā gegen alle Autoritäten

I	B	K	M	S	Sa	C	Śā	H
kṣī	255	232	233	233	—	75	—	10
kṣīj	256	233	234	234	—	76	366g	150
laj	257	234	235	235	—	77a	361a	154
lañj	258	235	236	236	—	77d	361b	155
lāj	259	236	237	237	—	77c	362a	157
lāñj	260	237	238	238	—	77b	362b	158
jaj	261	238	239	239	—	78a	363a	159
jañj	262	239	240	240	—	78b	363b	160
tuj	263	240	241	241	—	79a	364	161
tuñj	264	{241} {242}	242	242	—	79b	365	162
gaj	265	{243} {249}	243	243	—	{80a} {70}	367	171
gañj	266	244	244	244	—	80b	366a	164
gr̥j	267	245	245	245	—	80c	366b	165
grñj	268	246	246	246	—	80d	366c	166
muj	269a	247	247	247	—	80e	366d	167
mṛj	269b	—	—	247	—	—	—	(170)
muñj	270a	248	248	248	—	80f	366e	168
mṛñj	270b	248	—	248	—	—	—	169
vaj	271	250	249	249	62	81b	340o	136
vraj	272	251	250	250	63	81c	340p	137
att̥	273a	252	251	251	—	365	—	674
att̥	273b	252	251	251	—	—	—	674
att̥	273c	—	—	—	—	—	63	—
vest̥	274	253	252	252	—	366	71c	673
cešt̥	275	254	253	253	—	367	66	670
gošt̥	276	255	254	254	—	268a	67a	671
lošt̥	277	256	255	255	—	368b	67b	672
ghaṭṭ̥	278	257	256	256	—	369	64	668
sphut̥	279	—	257	257	167	370	65	669
aṇṭh̥	280a	258	258	(258)	149	371	84a	681
at̥h	280b	332	—	—	—	—	393h	227
vāṇṭh̥	281	259	259	259	150	372	85	680
maṇṭh̥	282	260	260	260	151	373a	86a	677
kaṇṭh̥	283	261	261	261	152	373b	86b	678
muṇṭh̥	284	262	262	262	153	374	87	679

I	B	K	M	S	Śa	C	Śā	H
heṭh	285	263	263	263	—	375 b	88 b	676
eṭh	286	264	264	264	—	375 a	88 a	675
hind	287	265	265	265	154	376	69	704
hund	288	266	267	266	155	377	67 c	683
kund	289	267	266	267	—	378	70	690
vand	290	268	268	268	156	379 a	71 a	691
manḍ	291	269	269	269	—	379 b	71 b	692
bhaṇḍ	292	270	270	270	—	380	72	693
piṇḍ	293	271	271	271	157	377	67 d	684
muṇḍ	294	272	272	272	158	381	73	694
tunḍ	295	273	273	273	159	382	74	695
bhuṇḍ	296 a	274	—	—	160	383	75	696
hunḍ	296 b	274	276	274	—	—	—	—
sphuṇḍ	297	275	—	274	—	384	—	(669)
caṇḍ	298	276	277	275	161	385	76	697
śaṇḍ	299	277	278	276	162	386	68	685
taṇḍ	300	278	279	277	—	387	77	686
paṇḍ	301	279	274	278	163	388	84 b	682
kaṇḍ	302 a	280	275	—	164	389	78	687
kaṇḍ	302 b	—	—	279	—	—	—	—
khaṇḍ	303 a	281	280	280	165	390	79	688
khuṇḍ	303 b	282	—	280	—	—	—	689
heḍ	304	283	281	281	—	—	80 a	702
hoḍ	305	—	282	282	—	391	80 b	703
bāḍ	306 a	—	—	283	—	392	—	—
vāḍ	306 b	284	283	—	—	—	81	701
drāḍ	307	285	284	284	—	393 a	82 a	698
dhrāḍ	308	285	285	285	—	393 b	82 b	699
śāḍ	309	286	286	286	—	(394)	83	700
śauṭ	310	287	287	287	—	82	(370)	(233)
yaut	311	288	288	288	—	83	(371)	(234)
mlet	312 a	290	291	289	—	84 b	—	237
mled	312 b	—	—	—	—	—	372 c	237
mred	313	289	(290)	290	—	—	372 b	236
met	314	289	289	—	—	84 a	(372 a)	(235)
kat	315	291	292	291	168	85	373	174
cat	316	—	—	291	—	—	—	—

I	B	K	M	S	Ša	C	Sā	H
aṭ	317	292	293	292	169	104 a	393 a	194
paṭ	318	293	394	293	170	104 c	393 b	195
raṭ	319	294	295	294	171	86	374 a	211
laṭ	320	295	296	295	172	87	375	210
śaṭ	321	296	298	296	173	88	376	175
vaṭ	322	297	297	297	175	89	377	176
kiṭ	323	—	299	298	—	—	—	177
khiṭ	324	298	300	299	—	90	378	178
śiṭ	325	299	301	300	176	91 a	379 a	179
siṭ	326	300	302	301	177	91 b	379 b	180
jaṭ	327	301	303	302	178	92 a	380 a	181
jhaṭ	328	302	304	303	179	92 b	380 b	182
bhaṭ	329	303	305	304	180	93	382	184
taṭ	330	304	306	305	181	94	383	185
khaṭ	331	305	307	306	182	95	384	186
naṭ	332 a	—	308	307	183	—	—	187
naṭ	332 b	306	—	307	—	96	385	187
piṭ	333	307	309	308	184	92	381	183
haṭ	334	308	310	309	185	97	386	188
saṭ	335	309	311	310	186	98	387	189
luṭ	336 a	310	312	311	—	99	388	190
luḍ	336 b	310	—	311	—	—	—	—
lul	336 c	—	—	311	—	—	—	—
ciṭ	337	311	313	312	—	100	389	191
viṭ	338	(312)	314	313	187	101	—	192
biṭ	339 a	(313)	315	314	—	102	(405)	(252)
hiṭ	339 b	—	(316)	(314)	—	—	—	—
iṭ	340	315	317	315	—	104 b	393 c	196
kiṭ	341	316	318	316	—	104 d	393 d	197
kaṭ	342	317	319	317	—	104 e	393 e	200
heth	343	314	—	—	—	103	(391)	(193)
maṇḍ	344	318	321	318	—	105	412	231
kunṭ	345 a	319	(322)	319	—	106	392	201
kunḍ	345 b	319	323	319	—	—	—	201
muṭ	346 a	320	324	320	—	—	—	202
muḍ	346 b	—	—	320	—	—	—	—
muṇḍ	346 c	320	—	320	—	(107)	—	230

I	B	K	M	S	Śa	C	Śā	H
pud	346d	—	—	320	—	—	—	—
pund	346e	320	—	320	—	—	413	229
cunt	347 a	321	325	—	—	108	—	204
cūt	347 b	321	325	321	—	—	—	203
cunḍ	347 c	321	—	321	—	—	414	(204)
mund	348 a	322	326	322	—	109	415	230
pund	348 b	—	327	322	—	—	—	—
śunḍ	348 c	—	—	(322)	—	—	—	—
runt	349 a	324	329	323	—	111 a	—	206
rund	349 b	—	—	323	—	—	417 a	—
rūnṭh	349 c	324	—	323	—	—	—	—
lunṭ	350 a	325	330	324	—	111 b	—	207
lunḍ	350 b	—	—	324	—	—	417 b	—
lunṭh	350 c	325	—	324	—	—	—	—
vant	351	323	328	—	—	110	(416)	205
sphut	352 a	327	331	325	—	112 b	390	209
sphut	352 b	—	—	325	—	—	—	—
sphuṇṭ	352 c	(326)	—	325	—	—	—	—
sphat	352 d	326	—	325	—	112 a	—	208
paṭh	353	328	332	326	37. 144	113	394	213
vath	354	329	333	327	—	114	395	214
maṭh	355	330	334	328	188	115	396	215
kath	356	331	335	329	189	116	397	216
raṭh	357	333	336	330	190	—	374 b	212
haṭh	358	334	337	331	—	117	398	217
ruṭh	359	335	338	332	—	118 a	399 b	219
luṭh	360	335	339	333	—	118 b	399 c	220
uṭh	361 a	335	340	334	—	—	399 a	218
ūṭh	361 b	—	—	—	—	—	—	—
pīṭh	362	336	341	335	—	119	400	221
śaṭh	363	337	342	336	—	120	401	222
śuṭh	364 a	338	343	387	191	—	402 a	223
śuṇṭh	364 b	338	—	387	—	—	—	223
kupṭh	365	339	344	338	—	121 b	402 b	224
luṇṭh	366	(340)	345	339	—	122	403	225
śuṇṭh	367	341	346	340	—	121 a	404	226
rūnṭh	368	342	347	341	—	123 a	393 f	228

I	B	K	M	S	Sa	C	Śā	H
lunþh	369	343	348	342	—	123 b	393 g	(228)
cudd	370 a	344	349	343	192	124	410	258
cudd	370 b	—	—	—	—	—	—	258
add	371	345	350	344	193	125	411	257
kadd	372	355	{ 362 } 351 }	345	—	134	409	256
krið	373	346	352	346	91	126	419	243
tud	374 a	347	353	347	—	127	420 a	244
tūð	374 b	347	—	347	—	—	420 b	245
hūð	375 a	348	354	348	—	128 a	393 j	248
hud	375 b	349	—	349	—	—	393 i	247
hod	376 a	—	355	350	—	—	—	—
haud	376 b	350	—	—	—	128 b	—	250
raud	377 a	351	356	351	—	129	379	241
rod	377 b	—	—	—	—	—	—	240
rod	378	—	357	352	—	—	—	—
lod	379 a	—	358	353	—	—	372 d	238
laud	379 b	352	—	—	—	130	—	239
ad	380	353	359	354	—	131	406	253
lad	381	354	360	355	194	132	407	254
lal	382	—	—	355	—	—	—	—
kad	383 a	355	361	356	195	133	—	(255)
kanð	383 b	355	—	356	—	—	408	255
kad	383 c	—	—	—	—	—	—	—
gand	384	356	363	357	196	135	418	232
tip	385 a	357	364	358	—	395 a	90 a	750
dip	385 b	—	—	358	—	—	—	—
tep	386 a	358	365	359	—	395 b	—	758
dep	386 b	—	—	358	—	—	—	—
stip	387	359	366	360	—	—	90 b	751
step	388	360	367	361	—	395 c	90 c	752
tep	389	361	365	362	—	—	91	753
glep	390	362	{ 368 } (369)	363	—	396	92	758
vep	391	363	370	364	—	397	93 a	754
kep	392	364	371	365	—	398 a	93 b	755
gep	393	365	371	366	—	398 b	93 d	756

I	B	K	M	S	Ša	C	Šá	H
glep	394	366	371	367	—	398 c	93 e	758
mep	395	367	—	368	—	(399 c)	94 a	759
rep	396	{368} 370}	(374)	369	—	(399 d)	94 b	760
lep	397	369	(375)	370	—	—	—	761
dhep	398	—	—	370	—	—	—	—
trap	399	371	376	371	—	400	95	762
kamp	400	372	377	372	—	401	93 f	757
ramb	401	373	378	373	—	403 a	—	765
lamb	402	374	379	374	—	—	—	766
amb	403	375	380	375	—	402	96 d	764
lamb	404	376	379	376	128	403 b	97	766
kab	405	377	381	377	—	404	98	767
klib	406	378	382	378	—	405	99	768
kšib	407	379	383	379	—	406	100	769
šibh	408	380	384	380	—	407	101 a	770
bibh	409 a	—	—	—	—	—	—	(771)
cibh	409 b	381	385	381	—	408	101 b	771
rebh	410	382	386	382	—	409	96 a	775
ambh	411	382	—	382	—	—	96 e	776
rambh	412	382	—	382	—	—	96 b	777
stambah	413	383	387	383	—	410 a	105 a	779
skambah	414	384	388	384	—	410 c	105 b	780
jabh	415 a	385	389	385	130	(411 a)	—	—
jabh	415 b	—	389	385	—	—	104 a	783
jrmhb	416	386	390	386	131	411 b	104 b	784
šalbh	417	387	391	387	—	412	101 c	772
valbh	418	388	392	388	—	413	102	773
galbh	419	389	393	389	—	414	103	774
šrambh	420 a	390	—	390	—	415	—	—
srambh	420 b	390	—	390	—	—	—	844
srambs	420 c	391	394	390	—	—	148	844
stuhb	421	392	395	391	—	416	105 c	781
gup	422	393	396	392	209	136	421	332
dhūp	423	394	397	398	210	137	422 a	334
jap	424	396	398	395	145	138 c	424	338
jalp	425	395	399	394	146	138 d	423 a	337

I	B	K	M	S	Śa	C	Śā	H
cap	426	397	400	396	—	139	425	339
sap	427	398	401	397	—	(140)	426	340
rap	428	399	402	398	—	138a	423b	335
lap	429	400	403	399	—	138b	423c	336
cup	430	401	404	400	—	141	427	342
tup	431	402	405	401	—	142a	428a	343
tump	432	403	406	402	—	142b	428b	344
trup	433	404	407	403	—	142c	428e	345
trump	434	405	408	404	—	142d	428f	346
tuph	435	406	409	405	—	142e	428c	347
tumph	436	407	410	406	—	142f	428d	348
truph	437	404	411	407	—	142g	428g	349
trumph	438	405	412	408	—	142h	428h	350
parp	439a	—	413	409	—	—	431a	—
rарph	439b	(408)	—	—	—	(143a)	—	(351)
raph	440	409	414	410	—	143b	431b	352
ramph	441	410	415	411	—	143c	431c	353
arb	442a	411	416	412	—	143d	431d	354
amb	442b	(411)	—	412	—	—	—	367
parb	443	—	417	413	—	143e	—	361
larb	444	(422)	—	414	—	—	—	—
barb	445	412	418	415	—	—	431e	362
marb	446	(421)	419	416	—	—	—	—
karb	447	413	421	417	—	—	431f	355
kharb	448	414	422	418	—	143f	431g	356
garb	449	415	423	419	—	143g	431h	357
śarb	450	417	424	420	—	143h	431i	363
sarb	451	{418} {419}	420	421	—	143i	431j	364
carb	452	420	425	422	—	143j	431k	358
kumb	453	—	426	423	—	144	—	368
lumb	454	—	427	424	—	—	—	369
tumb	455	—	428	425	—	—	—	370
cumb	456	423	429	426	—	145	432	371
śrbh	457a	—	430	427	—	—	—	—
sibh	457b	—	430	427	—	—	—	—
śrbh	457c	424	—	427	—	142i	—	372

I	B	K	M	S	Śa	C	Śā	H
sribh	457d	—	(430)	—	—	—	428i	374
śrbh	458a	—	431	428	—	—	—	—
simbh	458b	—	431	428	—	—	428j	375
śrbh	458c	425	—	428	—	142j	—	373
srimbh	458d	—	(431)	—	—	—	—	—
śubh	459a	—	432	429	—	—	—	—
subh	459b	—	—	—	—	—	—	—
śumbh	460	{ 426 } (426)	433	{ 430 } (430)	—	146	429	{ 377 } (377)
ghīṇṇ	461	427	434	431	—	417a	110a	705
ghūṇṇ	462	428	435	432	—	417b	110b	706
ghṛṇṇ	463	429	436	433	—	417c	110c	707
ghūṇ	464	430	437	434	—	418a	109a	708
ghūṇṇ	465	431	438	434	—	418b	109b	709
paṇ	466	432	439	435	212	420	108	710
pan	467	433	440	436	213	419	107	748
bhām	468	434	441	437	—	421	111	787
kṣam	469	435	442	438	—	422	112	788
kam	470	436	443	439	214	423	113	789
aṇ	471	437	444	440	—	147a	433a	259
raṇ	472	438	445	441	—	147b	433b	260
vaṇ	473	439	446	442	—	147c	433c	261
bhaṇ	474	452	447	443	—	147d	433f	264
maṇ	475	440	448	444	—	147e	433d	266
kaṇ	476	441	449	445	—	147f	433i	270
kvaṇ	477	442	450	446	—	147g	433h	271
vraṇ	478a	443	451	447	—	147h	433g	262
braṇ	478b	—	—	447	—	—	—	—
bhraṇ	479	444	452	448	—	147i	433e	265
dhvraṇ	480	445	—	449	—	(147k)	433k	268
dhaṇ	481	453	—	(449)	—	—	433j	267
oṇ	482	446	453	450	—	148	435	273
śoṇ	483	447	454	451	—	149	436	274
śroṇ	484	448	455	452	—	150	437a	275
śloṇ	485	449	456	453	—	—	437b	276
paiṇ	486a	450	457	454	—	(151)	438	277
praiṇ	486b	—	—	—	—	—	—	—

I	B	K	M	S	Śa	C	Śā	H
lain	486 c	—	—	(454)	—	—	—	—
dhrap	487 a	—	458	—	—	147 j	4331	269
dhran	487 b	(456)	458	455	—	—	—	—
kan	488	454	459	456	—	152	439	331
stan	489	455	460	457	—	153 a	433 m	323
van	490	451	461	458	—	153 b	433 n	328
van	491	457	462	459	—	—	434 a	329
san	492	458	463	460	—	154	434 b	330
am	493	459	464	461	—	155 a	440	{ 391 392 }
dram	494	460	465	462	—	155 b	444 a	393
hamm	495	461	466	463	—	155 c	444 b	394
mīm	496	462. 463	467	464	—	155 d	444 c	395
cam	497	464	468	465	134	156 a	445 a	380
cham	498	465	469	466	135	156 b	445 b	381
jam	499	466	470	467	136	156 c	445 c	382
jim	500	468	471	467	—	—	445 e	384
jham	501	467	471	468	137	156 d	445 d	383
kram	502	469	472	469	{ 138. IV, 12. (142. 150) }	157	446	385
ay	503	470	473	470	43	424 a	114 a	790
vay	504	471	474	471	—	424 b	114 b	791
pay	505	472	(475)	472	—	—	114 c	792
may	506	473	476	473	—	424 c	114 d	793
cay	507	474	477	474	—	424 d	—	795
tay	508	475. 477	478	475	—	424 e	115	797
nay	509	(476)	479	476	—	424 f	114 e	798
day	510	478	480	477	—	425	116	799
ray	511	479	481	478	—	424 g	114 f	796
ūy	512	480	482	479	—	426	117	800
pūy	513	481	483	480	—	427	118	801
knūy	514	482	484	481	—	428	119 a	802
kṣmāy	515	483	485	482	—	429	120	803
sphāy	516	484	486	483	—	430 a	121 a	804
pyāy	517	485	487	484	—	430 b	121 b	805
tāy	518	486	488	485	—	431	122	806

I	B	K	M	S	Şa	C	Şā	H
śal	519	487	489	486	—	432	124	809
val	520	488	490	487	—	433	123a	807
vall	521	488	491	488	—	—	123b	808
mal	522	489	492	489	—	434a	125a	810
mall	523	490	493	490	—	434b	125b	811
bhal	524	491	494	491	—	435a	126a	812
bhall	525	492	495	492	—	435b	126b	813
kal	526	493	496	493	—	436. 153	127	814
kall	527	494	497	494	—	437	119b	815
tev	528	495	498	485	—	438a	128a	816
dev	529	496	499	496	—	438b	128b	817
sev	530a	499	501	497	—	439a	129a	818
sev	530b	500	501	497	—	—	129b	819
gev	531	(497)	502	498	—	439d	129e	822
glev	532	503	503	499	—	439e	129f	823
pev	533	504	504	500	—	439f	129g	824
mev	534	506	505	500	—	439g	129i	826
mlev	535	507	506	501	—	439h	129j	827
śev	536	498	500	501	—	439b	—	—
khev	537	502	501	501	—	—	129d	821
plev	538	505	508	(501)	—	—	129h	825
kev	539	501	—	—	—	439c	129c	820
rev	540a	508	507	502	—	440	114h	828
plav	540b	—	508	502	—	—	—	—
pav	540c	—	508	502	—	—	114g	829
mavy	541	509	509	503	—	158	448b	399
sürkṣy	542a	—	510	504	—	159a	—	579
sürkṣy	542b	510	—	—	—	—	449a	400
ırkṣy	543	511	511	505	—	159b	449b	401
ırṣy	544	512	512	506	—	159c	449c	402
hay	545	513	513	507	—	160a	450b	397
śucy	546a	514	—	—	—	161	451b	403
śucy	546b	—	514	508	—	—	—	—
cucy	546c	514	(514)	508	—	—	451a	404
hary	547	515	515	509	—	160b	450a	398
al	548	516	516	510	—	—	452	919
phal	549	517	517	511	—	162	453b	414

I	B	K	M	S	Şa	C	Şä	H
mil	550	518	518	512	85	163 a	454 a	415
śmil	551	519	519	513	86	—	454 b	416
smil	552	520	519	513	—	163 b	454 c	417
kşmil	553	519	520	514	87	163 c	454 d	418
pil	554	521	521	515	—	164	455	419
nil	555 a	522	522	516	—	—	—	420
nil	555 b	—	—	—	—	165	456	—
śil	556	523	523	517	88	166	457	421
kil	557	524	524	518	—	167	448 c	422
kül	558	525	525	519	—	168	458	423
śül	559	526	526	520	—	169	459	424
tül	560	527	527	521	—	170	460	425
püł	561	528	528	522	—	171	461	426
müł	562	529	529	523	—	172	462	427
phal	563	530	530	524	64	173	463	428
cull	564	531	531	525	—	174	465	430
phull	565	532	532	526	—	175	464	429
cill	566	533	533	527	—	176	466	431
til	567 a	534	534	527	—	—	—	439
till	567 b	534	—	527	—	(177)	475 g	440
vel	568	—	535	528	—	178 a	467 a	443
cel	569	536	536	529	—	178 b	467 b	444
kel	570	537	537	530	—	178 c	467 c	445
khel	571	538	538	531	—	178 d	467 d	447
kşvel	572	539	539	532	—	—	467 f	—
vell	573	535	540	533	—	—	—	442
pel	574	540	542	534	—	179 a	475 a	432
phel	575	541	543	536	—	179 b	475 b	433
śel	576 a	542	544	535	—	178 e	475 c	434
sel	576 b	542	—	535	—	178 f	475 d	435
sel	576 c	542	—	535	—	—	—	436
sval	576 d	—	—	—	—	—	—	—
skhal	577	543	546	537	—	180	467 g	448
khal	578	544	545	538	—	181	468	449
gal	579	545	547	539	117	182	469 a	452
sal	580	546	(548)	540	—	(183)	(475 e)	(438)
dal	581	547	549	541	—	184	453 a	413

I	B	K	M	S	Śa	C	Śā	H
śval	582a	—	550	542	—	—	470a	450
śal	582b	548	—	—	—	185a	—	451
śvall	583	549	551	543	—	185b	470b	451
khor	584a	550	552	545	—	186	471	412
khol	584b	551	553	544	—	—	—	(251)
dhor	585	552	554	546	—	187	472	411
tsar	586	553	555	547	—	188	473	405
kmar	587	[554]	556	548	—	189	474	406
abhr	588	555	557	549	38	190a	475j	407
vabhr	589	(556)	558	550	39	190b	475h	(408)
mabhr	590	557	559	551	40	190c	475i	409
car	591	558	560	552	41	190d	476	410
śṭhiv	592a	559	561	553b	84	191a	477b	463
śṭhiv	592b	559	561	553a	—	—	—	(463)
ji	593	560	562	554	2	192	—	—
jīv	594	561	563	555	92	193	478	465
pīv	595	562	564	556	—	194a	479a	466
mīv	596	563	565	557	—	194b	479b	467
tīv	597	565	566	558	—	194d	479d	468
nīv	598a	—	567	559	—	—	—	—
nīv	598b	564	—	—	—	194c	479c	469
kṣīv	599a	566	568	560	—	191b	477a	464
kṣīv	599b	(566)	—	560	—	—	—	(464)
urv	600	567	569	561	—	195a	480e	470
turv	601	568	570	562	—	195b	480a	471
thurv	602	570	571	563	—	195c	480b	472
durv	603	569	572	564	—	195d	480c	473
dhurv	604	570	573	565	—	195e	480d	474
gurv	605	571	574	566	—	197	481	481
murv	606a	572	575	567	—	196	482	479
mūrv	606b	—	—	—	—	—	—	—
purv	607a	—	576	568	—	—	—	—
pūrv	607b	573	—	—	—	198a	483a	454
parv	608	574	577	569	—	198b	483b	455
marv	609	575	578	570	—	198c	483c	456
carv	610	576	579	571	—	199	469b	453
bharv	611a	577	580	572	—	201c	480h	477

I	B	K	M	S	Śa	C	Śā	H
bharv	611 b	—	—	572	—	—	—	—
karv	612 a	—	581	573	—	200 a	484 a	460
karv	612 b	—	—	573	—	—	—	—
kharv	613	579	582	574	—	200 b	484 b	461
garv	614	578	583	575	—	200 c	484 c	462
arv	615	580	584	576	—	201 a	480 f	476
śarv	616	581	585	577	—	201 b	480 g	478
sarv	617	—	586	588	—	—	—	—
inv	618	582	587	579	—	202	485	488
pinv	619	583	588	580	—	203 a	486 a	482
minv	620	584	589	581	—	203 b	486 b	483
ninv	621 a	(585)	590	582	—	(203 c)	486 c	(484)
sinv	621 b	—	—	582 ¹	—	—	—	—
hinv	622 a	589	591	583	—	204 a	487 a	485
inv	622 b	586	—	583	VIII, 10	—	—	488
dinv	623	588	592	584	—	204 b	487 b	486
dhinv	624	589	593	585	VIII, 11	204 c	V, 22	V, 26
jinv	625	587	594	586	VIII, 12	—	487 c	487
rīṇv	626	591	595	587	—	205 a	475 l	(366)
raṇv	627	590	596	588	—	205 b	475 m	(367)
dhanv	628	593	597	589	—	205 c	475 n	458
kṛṇv	629	594	598	590	VIII, 13	206	{488. V, 23}	V, 25
mav	630	595	599	591	—	207	448 a	480
av	631	596	600	592	—	208	489	489
dhāv	632	597	601	593	—	589	547	920
dhukṣ	633	598	602	594	—	441 a	130 a	876
dhikṣ	634	599	603	595	—	441 b	130 b	877
vṛkṣ	635	600	604	596	—	442	131	878
śikṣ	636	601	605	597	—	443	132	879
bhikṣ	637	602	606	598	—	444	133	880
kleś	638	602	607	599	—	445	137 a	831
dakṣ	639	603	608	600	—	446	152	875
diks	640	604	609	601	—	447	134	881

¹ für mürdhanyoṣṭhyādīn in Mādh. ed. ist natürlich mürdhanyoṣmādīn zu lesen

I	B	K	M	S	Śa	C	Śā	H
iks	641	605	610	602	—	448	135	882
ış	642	606	615	603	—	449	136	833
bhāś	643	607	611	604	—	450	137 b	832
vars	644 a	—	613	605	—	—	138	—
parş	644 b	608	612	—	—	—	—	842
spars	644 c	—	—	—	—	451	—	—
ges	645 a	609	—	606	—	—	139	834
gleş	645 b	—	614	607	—	452	—	—
peş	646	(610)	(617)	(607)	—	(453)	(156 a)	(835)
jeş	647	611	618	608	—	454 a	140 a	836
neş	648	612	619	609	—	454 b	140 b	837
es	649	613	620	610	—	454 c	140 c	838
pres	650 a	614	—	611	—	—	—	—
hres	650 b	614	621	—	—	454 d	140 d	839
reş	651	615	622	612	—	455	141 a	840
heş	652	615	623	613	—	457 d	141 b	841
hres	653	—	—	613	—	—	—	—
kās	654	616	624	614	70	457 a	142	845
bhās	655	617	625	615	68	456 b	144 a	846
nās	656	619	626	616	—	457 b	143 b	850
rās	657 a	618	627	617	—	457 c	{143 a. 144 b.}	849
rāś	657 b	—	—	—	—	—	—	—
nas	658	620	628	618	—	458	145	851
bhyas	659	621	629	619	—	459	146	852
śāms	660 a	622	630	620	132	—	147	853
śāms	660 b	—	—	620	—	460	—	—
śās	660 c	622	—	—	—	—	—	—
gras	661	623	631	621	—	461 a	149 a	854
glas	662	624	632	622	—	461 b	149 b	855
ih	663	625	633	623	93	462	150	857
bamh	664	626	634	624	—	463 a	151 a	873
mamh	665	627	635	625	—	463 b	151 b	874
amh	666	628	636	626	—	464	140 e	858
garh	667	629	637	627	—	465 a	153 a	860
galh	668	630	638	628	—	465 b	153 b	861
varh	669 a	—	—	—	—	—	154 a	862

I	B	K	M	S	Śa	C	Śā	H
barh	669 b	631	—	629	—	466 a	—	—
valh	670 a	—	639	—	—	—	154 b	863
balh	670 b	632	—	630	—	466 b	—	—
barh	671 a	—	—	—	—	—	155 a	864
varh	671 b	633	640	631	—	—	—	—
balh	672 a	—	—	—	—	—	155 b	865
valh	672 b	—	641	632	—	—	—	—
plih	673	634	642	633	—	(467)	(140 f)	859
veh	674 a	635	643	634	—	468 a	156 c	866
beh	674 b	—	—	634	—	—	—	—
jeh	675	636	644	635	—	468 b	156 d	867
bāh	676	637	(645)	636	—	468 c	—	(868)
drāh	677	638	647	637	—	469	157	869
kāś	678 a	639	648	638	—	456	144 c	830
kāś	678 b	—	—	638	—	—	—	—
ūh	679	640	649	639	102	470	158	870
gāh	680	641	650	640	—	471	159	871
gr̥h	681 a	642	651	641	—	472	—	872
grah	681 b	—	—	—	—	—	—	—
glaḥ	681 c	642	652	641	—	—	160	872
gr̥h	681 d	—	—	641	—	—	—	—
ghun̥ṣ	682 a	643	653	642	—	(473)	—	843
gham̥ṣ	682 b	643	—	642	—	—	—	856
gham̥s	682 c	643	—	642	—	—	161	856
ghuṣ	683	644	654	643	—	209	521 e	497
akṣ	684	645	655	644	V, 27	210	491	570
takṣ	685	646	656	645	V, 28	211 a	492 a	571
tvakṣ	686	647	657	646	V, 29	211 b	492 b	572
ukṣ	687	648	658	647	—	212	511	566
rakṣ	688	649	659	648	118	213	493	567
nikṣ	689	650	660	649	—	214	494 f	573
tṛkṣ	690	651	661	650 a	—	215 a	495 a	574
stṛkṣ	691 a	652	662	650 b	—	—	—	575
stṛkṣ	691 b	652	—	—	—	215 b	495 b	575
nakṣ	692	653	663	651	—	215 c	495 c	576
vakṣ	693	655	664	652	—	216	496	577
mrakṣ	694 a	—	665	—	—	217	—	—

I	B	K	M	S	Şa	C	Şā	H
mırks	694 b	—	—	653	—	—	—	—
makş	694 c	654	666	653	—	—	490	568
takş	695	(656)	667	654	—	(218)	(497)	(578)
pakş	696	656 a	668	654	—	—	—	—
sürkş	697 a	—	669	655	—	—	—	—
sürkş	697 b	657	—	—	—	219	—	579
sürkşy	697 c	657	—	—	—	—	498	(579)
kānkş	698	658	670	656	72	220 a	499 a	580
vānkş	699	659	671	657	73	220 b	499 b	581
mānkş	700	660	672	658	74	220 c	499 c	582
drānkş	701	661. 664	673	659	—	221 a	—	583
dhrānkş	702	662. 665	674	660	—	221 b	500 a	584
dhvānkş	703	663	675	661	—	221 c	500 b	585
cūş	704	666	676	662	—	222	501	498
tūş	705	667	677	663	—	223	502	499
pūş	706	668	678	664	—	224	532 c	500
mūş	707 a	669	679	665	—	225	503 b	502
muş	707 b	683	—	679	—	—	—	—
lūş	708	669	—	665	—	—	{503 a} {508 j}	(501)
rūş	709	—	—	665	—	—	—	—
şūş	710 a	670	—	666	—	—	—	503
sūş	710 b	670	680	—	—	226	—	503
sūş	710 c	—	—	666	—	—	504	503
yūş	711 a	671	681	667	—	230 i	—	516
jūş	711 b	672	682	668	—	230 j	508 k	517
bhūş	712	673	683	669	101	227	505	537
tams	713	673	—	—	—	—	—	538
ūş	714	674	684	670	—	228	506	504
ış	715	675	685	671	—	229	507	505
kaş	716	676	686	672	—	230 a	508 a	507
khaş	717	685	—	673	—	—	—	519
şis	718	677	687	674	—	230 b	508 b	508
jaş	719	678	688	675	—	230 c	508 c	509
jhaş	720 a	679	689	676	—	230 d	508 d	510
ūş	720 b	—	—	—	—	—	—	—
śas	721	680	690	677	—	—	508 e	518

I	B	K	M	S	Şa	C	Şā	H
vaş	722a	681	691	678	—	230e	508f	511
baş	722b	—	—	—	—	—	—	—
maş	723	682	692	679	—	230f	508g	512
ruş	724	684	693	680	—	230g	508h	514
riş	725	685	694	681	—	230h	508i	515
bhaş	726	686	695	682	—	231	510	521
uş	727a	687	696	683	—	232	—	529
uş	727b	—	—	—	—	—	515a	529
jiş	728	688	697	684	—	233a	511a	522
viş	729	689	698	685	—	233b	511b	523
mış	730	690	699	686	—	233c	511c	524
niş	731	—	—	—	—	—	—	(525)
puş	732	691	700	687	—	234	513	536
śriş	733	692	701	688	—	235a	515b	530
ślis	734	693	702	689	—	235b	515c	531
pruş	735	694	703	690	—	235c	515d	532
plus	736	695	704	691	—	235d	515e	533
prs	737	696	705	692	—	236a	511d	526
vṛş	738	697	706	693	—	236b	509	527
mṛş	739	698. 699	707	694	—	237	512	528
ghṛş	740a	701	708	695	—	238	516	534
ghṛş	740b	—	—	—	—	—	—	—
hṛş	741	702	709	696	—	239	517	535
tus	742	703	710	697	—	240a	521a	539
hras	743	704	711	698	—	240b	521b	540
hlas	744	705	712	699	—	240c	521c	541
ras	745	706	713	700	—	240d	521d	542
las	746	707	714	701	—	242	518	543
ghas	747	707a	715	702	—	244	—	544
jarts	748a	708	—	—	—	241a	519a	550
jarj	748b	{(708).} 708	716	703	—	—	(519b)	—
carc	749a		717	704	—	241b	—	—
jharc	749b	{(709).} 709	—	—	—	—	—	—
jharjh	750		710	718	705	—	241c	519c
pis	751	711	719	706	211?	243a	495e	546

I	B	K	M	S	Śa	C	Śā	H
pes	752	712	720	707	—	243 b	495 f	547
vis	753	—	—	—	—	—	—	—
ves	754	712	—	—	—	—	—	548
biś	755	(711)	—	(706)	—	—	—	—
beś	756	(712)	—	(707)	—	—	—	—
has	757	713	721	708	57. 143	245	520	545
niś	758	714	723	709	—	246	523	494
miś	759	715	724	710 a	—	247 b	522 a	491
maś	760	716	725	710 b	—	247 a	522 b	492
śav	761	717	726	711	—	(248)	475 k	459
śas	762 a	718	727	712	—	249	524	493
kaṣ	{762 b} {(B a)}	—	—	—	—	—	—	—
kaś	{762 c} {(B a)}	719	(722)	712	—	—	—	490
śas	763	720	728	713	—	250	5081	549
śaṁs	764	721	729	714	—	251	527	550
caḥ	765	722	730	715	—	252	530	553
mah	766	722 a	731	716	—	258 b	—	565
rah	767	723	732	717	—	253	531	554
ramh	768	724	733	718	—	254	495 d	555
dṛh	769	725	736	719	—	255 a	532 a	556
dṛmh	770	726	737	720	—	255 b	532 b	557
vṛh	771	(727)	738	721	—	255 c	(532 d)	558
vṛmh	772 a	(728)	739	722. 723	—	255 d	(533)	560
vṛh	772 b	(727)	—	723	—	256	—	559
tuh	773	729	740	724	—	257 a	534 a	562
duh	774	(729)	741	725	—	257 b	534 b	563
uh	775 a	730	742	726	—	—	534 c	561
ūh	775 b	—	—	—	—	—	—	—
arh	776	731	743	727	—	258 a	535	564
dyut	777	732	744	728	94	496	175 a	937
śvit	778	733	745	729	—	497	177	943
mid	779	734	746	730	—	498 a	178	944
svid	780 a	735	747	731	—	498 b	179	946
kṣvid	780 b	735	—	731	—	498 c	—	945
ruc	781	736	748	732	95	499	176	938

I	B	K	M	S	Ša	C	Šā	H
ghuṭ	782	737	749	733	—	500	180	939
ruṭ	783a	738	750	734	—	501a	181a	940
ruth	783b	739	—	—	—	—	—	(940)
luṭ	784	738	751	735	—	501b	{175b} {181b}	941
luth	785	740	752	736	—	—	181c	942
śubh	786	741	753	737	96	502	175c	947
kśubh	787	742	754	738	97	503	182	948
nabh	788	743	755	739	—	504a	183a	949
tubh	789	744	756	740	—	504b	183b	950
sramś	790a	745	757	741	120	505a	185a	953
sramś	790b	—	—	—	—	—	—	—
dhvamś	791	746	759	742	77. 122	—	—	954
bhraṁś	792a	747	758	743	76. 121	505b	185b	952
bhraṁś	792b	—	—	743	—	—	—	—
dhvamś	793	748	759	744	—	506	186	954
srambh	794	749	760	745	78. 123	507	184	951
vṛt	795	750	761	746	103	508	187	955
vṛdh	796	751	762	747	—	509	188	957
śṛdh	797	752	763	748	104	510	189	958
syand	798	753	764	749	—	511	190	956
kṛp	799	754	765	750	106	512	191	959
ghaṭ	800	755	766	751	166	513	192	1000
vyath	801	756	767	752	—	514	193	1002
prath	802	757	768	753	—	515a	194	1003
pras	803	759	769	754	—	—	195	1011
mrad	804	760	770	755	—	516a	196	1004
skhad	805	761	771	756	—	517	197	1005
kṣaṇj	806a	762	772	757	—	518a	200	1001
kṣaj	806b	762	—	757	—	—	—	(1001)
dakṣ	807	763	773	758	—	518b	201	1012
krap	808a	764	774	759	—	519	202	1009
kṛp	808b	—	774	—	—	—	—	—
kap	808c	—	—	—	—	—	—	—
kand	809a	765	775	760	—	520a	199a	1006
kad	809b	765	—	760	—	—	—	1006
krand	810a	766	776	761	—	520b	199b	1007

I	B	K	M	S	Śa	C	Śā	H
krad	810b	766	777	761	—	—	—	1007
kland	811a	767	—	762	—	520c	199c	1008
klad	811b	767	778	762	—	—	—	1008
tvar	812	768	779	763	—	521	198	1010
jvar	813	769	780	764	—	523	203	1054
gad	814	770	781	765	—	524	204	1034
hed	815	771	782	766	—	525	205	1035
vat	816	772	783	767	—	526a	(206a)	1031
bhat	817	773	784	768	—	526b	206b	1032
nat	818a	774	—	—	—	527	207	—
nat	818b	—	785	769	—	—	—	1033
stak	819a	776	786	770	—	529	—	1017
stak	819b	777	—	770	—	—	208	1018
cak	820	775	787	771	—	528	209	1019
kakh	821	778	788	772	—	530	210	1021
rag	822	779	789	773	—	531	211	1023
lag	823	780	790	774	—	532	212	1024
hfrag	824	781	791	775	—	533a	213a	1025
hlag	825	782	792	776	—	533b	213b	1026
sag	826	783	793	777	—	533c	213c	1027
sthag	827a	783	794	778	—	533d	—	1029
sthag	827b	784	—	778	—	—	213d	1030
kag	828	785	795	779	—	—	—	—
ak	829	786	796	780	—	534a	214a	1020
ag	830	787	797	781	—	534b	214b	1022
kaṇ	831	788	798	782	—	535a	215a	1038
raṇ	832	789	799	783	—	535b	215b	1039
caṇ	833	790	800	784	—	—	215c	1040
śaṇ	834	791	801	785	—	—	216a	1041
śraṇ	835	791	802	786	—	—	216b	1042
śnath	836a	—	(804)	—	—	536a	217a	(1043)
śrath	836b	792	803	787	—	—	—	—
knath	837	—	—	—	—	—	217b	1044
krath	838	793	806	788	—	536b	217c	1045
klath	839	794	805	789	—	536c	217d	1046
can	840	(795)	807	790	—	—	217e	1053
van	841	796	808	791	—	—	—	—

I	B	K	M	S	Śa	C	Śā	H
jval	842	797	809	792	—	537	219	1058
hval	843	798	810	793	—	538b	218a	1056
hmał	844	799	811	794	—	538c	218b	1057
smṛ	845	800	812	795	—	539	220	1014
dṛ	846a	801	813	796	—	—	—	1015
dṛ	846b	—	—	796	—	540	221	—
nṛ	847	802	814	797	—	541	—	1016
śrā	848	803	815	798	—	542	222	1013
jñā	849	803a	816	799	—	543	—	—
cal	850	803b	817	800	—	544	223	1055
chad	851	803c	818	801	—	545	224	1047
laq	852	803d	819	802	—	546	225	1036
mad	853	803e	820	804	—	547	226	1048
dhvan	854	803j	821	805	—	—	227	1051
raṇ	855	803i	—	805	—	—	—	—
dal	856	803f	—	805	—	—	—	(1058)
val	857	803g	—	805	—	—	—	(1058)
skhal	858	803h	—	805	—	—	—	(1058)
trap	859	803l	—	805	—	—	—	(1058)
kṣap	860	803k	—	805	—	—	—	(1058)
svan	861	803dd	822	805	—	—	228	1052 ¹
jan	862	803m	822a	805a	—	549a	—	—
jṛ	863	803n	822b	805b	—	(549b)	—	—
knas	864a	803o	822c	805c	—	549c	—	—
snas	864b	—	—	805c	—	—	—	—
rañj	865	803p	822d	805d	—	549d	—	—
jval	867a	803q	822e	805e	—	550a	—	—
hval	867b	803r	822f	805f	—	550b	—	—
hmał	867c	803s	822g	805g	—	550c	—	—
nam	867d	803u	822h	805h	—	550d	—	—
glā	868a	803v	822i	805i	—	551a	—	—
snā	868b	803w	822j	805j	—	551b	—	—
van	868c	803x	822k	805k	—	551c	—	—
vam	868d	803y	822l	805l	—	551d	—	—
kam	869a	803z	822m	805m	—	552a	—	—

¹ zu den folgenden vgl. Hem. Sūtrap. IV, 2, 25—32

I	B	K	M	S	Śa	C	Śā	H
am	869 b	803 aa	822 n	805 n	—	552 b	—	—
cam	869 c	803 bb	822 o	805 o	—	552 c	—	—
śam	870	803 cc	822 p	805 p	—	553	—	—
yam	871	803 dd	822 q	805 q	—	554	—	—
skhad	872	803 ee	822 r	805 r	—	555	—	—
phaṇ	873	804	823	806	—	556	229	1037
rāj	874	805	824	807	71	557	231	893
bhrāj	875	(806)	825	808	IV, 139	558 a	232 c	894
bhrāś	876	807	826	809	{ IV, 9. 140. 147 }	558 b	232 a	(847)
bhlāś	877	808	827	810	{ IV, 10. 148 }	558 c	232 b	(848)
syam	878	809	828	811	—	559 a	230 a	387
svan	879	810	829	812	—	559 b	230 b	327
stan	880 a	811	—	812	—	—	—	1049
stan	880 b	811	—	812	—	—	—	1050
dhvan	881	812	830	813	—	559 c	—	325
sam	882	813	831	814	—	560 a	443 a	389
stam	883	814	832	815	—	560 b	443 b	390
jval	884	815	833	816	—	561	236	960
cal	885	816	834	817	—	562	237	972
jal	886	817	835	818	—	563	238	973
ṭal	887	818	836	819	—	564 a	239 a	974
tval	888	819	837	820	—	564 b	239 b	975
sthāl	889 a	820	838	821	—	565	—	976
sthāl	889 b	820	—	—	—	—	240	976
hal	890	821	839	822	—	566	241	977
nal	891	822	840	823	—	567	242	978
pal	892	823	842	824	—	568	246 c	982
bal	893	824	843	825	—	569	243	979
pul	894	825	844	826	—	570	244	980
kul	895	826	845	827	—	571	245	981
śal	896	827	846	828	59	572 a	246 a	984
hul	897 a	828	847	829	60	572 b	247	985
hval	897 b	—	—	829	—	—	246 b	—
hmal	897 c	—	—	829	—	—	—	—
pat	898	829	848	830	61	572 c	246 d	962

I	B	K	M	S	Śa	C	Śā	H
kvath	899	830	849	831	—	573	248	964
path	900	831	850	832	—	572d	246e	963
math	901	832	851	833	—	574	249	965
vam	902a	833	852	834	—	575	—	969
vam	902b	833	—	834	—	—	250	969
bhram	903	834	853	835	IV, 141	576	447	970
kṣar	904a	835	854	836		577	251	971
kṣal	904b	836	—	836	—	—	—	—
sah	905	837	855	837	—	578	233	990
ram	906a	—	856	838	—	579	—	989
ram	906b	838	856	838	—	—	234	989
sad	907	839	857	839	207	580	252	966
śad	908	840	858	840	206	581	253	967
kruś	909	841	859	841	—	582	254	986
kuc	910	844	860	842	—	583	255	961
budh	911	842	861	843	—	584	256	968
ruh	912	843	862	844	—	586	257	988
kas	913	845	863	845	—	587	258	987
hikk	914	846	864	846	—	588	545	889
añc	915a	—	865	847	—	590	—	890
ac	915b	847	865	847	—	—	546a	890
añc	915c	847	—	847	—	—	—	890
yāc	916a	848	866	848	65	591	—	891
yāc	916b	848	866	848	—	—	551a	891
ret	917	849	867	849	—	592	552	897
cat	918a	850	868	850	—	593a	551b	899
cad	918b	851	869	851	—	593b	551c	903
proth	919	852	870	852	—	594	553	900
mid	920a	853	871	853	—	597a	—	907
med	920b	854	872	854	—	597b	—	908
mith	920c	853	—	853	—	—	554	901
meth	920d	854	—	854	—	—	—	902
midh	920e	—	—	853	—	—	—	—
medh	920f	855	873	855	—	595	555	909
nid	921a	856	874	856	—	596a	556a	905
ned	921b	857	875	857	—	596b	556b	906
śrdh	922	858	876	858	—	598a	557a	910

I	B	K	M	S	Śa	C	Śā	H
mṛdh	923	859	878	859	—	598b	557b	911
budh	924	860	879	860	—	599	235	912
bund	925a	861	(880)	861	—	—	557c	904
cund	925b	—	—	—	—	600	—	—
ven	926a	862	881	862	—	601	559	898
ven	926b	—	—	862	—	—	—	—
khan	927	863	882	863	—	602	560	913
cīv	928a	864	883	864	—	603	—	921
cīy	928b	—	(883)	—	—	—	—	—
cīb	928c	—	—	—	—	—	—	—
cāy	929	865	884	865	—	604	558	917
vyay	930	866	885	866	—	605	546b	918
dāś	931	867	886	867	—	606	573b	922
bheş	932	869	887	868	—	607	564	924
bhres	933a	{870} {871}	888	869	—	—	565	925
bhleş	933b	—	889	870	—	—	—	—
as	934a	872	890	871	—	608	—	932
aş	934b	—	—	871	—	—	566	931
ay	935	868	—	867	—	—	—	—
spaś	936a	873	891	872	—	609	—	926
paś	936b	—	—	872	—	—	—	—
paş	936c	873	—	872	—	—	567	926
laş	937	874	892	873	{ IV, 15. 146. 154 }	610	568	927
caş	938	875	893	874	—	611	—	928
chaş	939a	876	895	875	—	—	571	929
kaś	939b	—	—	—	—	—	—	—
kaş	939c	—	894	—	—	612	—	—
jhaş	940a	877	896	876	—	613	576a	923
rş	940b	—	—	—	—	—	576b	—
bhakş	941a	—	897	877	—	614	572a	936
bhrakş	941b	—	897	877	—	—	—	—
bhṛkş	941c	—	—	—	—	—	572b	—
bhlakş	941d	878	897	877	—	—	—	936
plaks	941e	878	—	877	—	—	—	—
dās	942	879	898	878	—	615	573a	933

I	B	K	M	S	Śa	C	Śā	H
māh	943 a	—	—	—	—	616	—	—
māh	943 b ¹	880	899	879	—	—	574	934
mād	943 c	—	—	—	—	—	—	—
guh	944	881	900	880	99	617	575	935
śri	945	882	901	881	4	618	577	883
bhṛ	946	884	903	882	—	620	579	886
hṛ	947	883	902	883	21	619	578	885
dhṛ	948	—	904	884	—	621	580	887
kṛ	949	885	—	884	—	—	581	888
nī	950	886	905	885	7	622	582	884
dhe	951	887	906	886	23	259	264 a	28
glai	952	888	907	887	28. 29	260	271	31
mlai	953	889	908	888	27	261	272	32
dyai	954	890	909	889	—	262	273	33
drai	955	891	910	890	—	263	274	34
dhrai	956	892	911	891	—	264	275	35
dhyai	957	893	912	892	30	265 a	283 a	30
rai	958	894	913	893	33	266 c	276 c	38
styai	959 a	896	914	894	—	267 b	277 b	40
styai	959 b	—	915	895	—	—	—	—
ṣtyai	959 c	895	—	895	—	267 a	277 a	39
khai	960	897	916	896	—	268	278	41
kṣai	961	898	917	897	—	269 a	279 a	42
jai	962	899	918	898	—	269 b	279 b	43
sai	963 a	—	919	899	—	269 c	—	—
sai	963 b	900	—	899	—	—	279 c	44
kai	964	901	920	900	31	266 a	276 a	36
gai	965	902	921	901	32	266 b	276 b	37
śrai	966 a	904	922	—	—	270 a	280 b	46
śai	966 b	—	—	902	—	—	—	—
srai	967 a	903	923	—	—	270 b	280 a	45
śrai	967 b	—	—	903	—	—	—	—
pai	968	905	924	904	—	271 a	281 a	47
vai	969	906	925	905	—	271 b	281 b	48
snai	970 a	907	927	906	—	—	282	49

¹ māha bei Bö. Druckfehler für māhṛ

I	B	K	M	S	Śa	C	Śā	H
snai	970b	—	—	—	—	—	—	—
stai	970c	—	926	906	—	272	—	—
dai	971	908	928	907	34	273	270	29
pā	972	909	929	908	197	274	264 b	2
ghrā	973	910	930	909	198	275	265	3
dhmā	974	911	931	910	199	276	266	4
sthā	975	912	932	911	200	277	267	5
mnā	976	913	933	912	201	278	268	6
dā	977	914	934	913	202	279	269	7
hvṛ	978	915	935	914	—	280	285 b	24
svṛ	979	916	936	915	—	281	286	21
smṛ	980	917	937	916	20	265 b	283 b	18
dvṛ	981	918	938	916	—	282	284	22
sṛ	982	919	939	917	205	283	287	25
r̥	983	920	940	918	204	284	288	26
gr̥	984	921	941	919	—	285 a	289 a	19
ghṛ	985	922	942	920	—	285 b	289 b	20
dhvṛ	986	923	943	921	—	286	285 a	23
sru	987a	927	945	922	—	287 b	261 d	15
śru	987b	—	—	—	11	—	—	—
su, śu	987c	924	(944)	922	10	287 a	261 a	14
su	988	926	946	923	—	288	260	17
śru	989	925	947	924	V, 16	V, 16	V, 11	V, 11
dhru	990	928	948	925	—	—	262	16
du	991	929	949	926 a	8	287 c	261 b	12
dru	992	930	950	926 b	9	287 d	261 c	13
ji	993	931	951	927	—	289 a	263 a	8
jri	994	932	952	928	—	289 b	263 b	9
ju	995	—	—	928	—	—	—	596
smi	996 a	933	953	929	3	—	162	587
smi	996 b	—	—	—	—	474	—	—
gu	997	934	954	930	—	475	164	591
gā	998	935	955	931	—	476	165 e	586
ku	999	937	957	932	—	477 b	163 b	590
ghu	1000	936	956	933	—	477 a	163 a	592
u	1001	938	958	934	—	477 d	163 d	589
ṇu	1002	938	959	935	—	477 c	163 c	593

I	B	K	M	S	Śa	C	Śā	H
khu	1003	938	—	—	—	—	—	593
cyu	1004	939	960	936	12	478a	165a	594
chyu	1005a	940	961	—	13	478b	—	{594} v. 1.
ju	1005b	941	—	937	—	—	—	596
jhyu	1005c	—	963	—	(14)	478d	—	—
jyu	1005d	941	962	937	14	478c	165b	595
klu	1005e	—	966	939	—	—	—	—
kyu	1005f	—	—	(938)	—	—	—	—
pru	1006	942	964	938	15	478e	165c	597
plu	1007	943	965	939	16	478f	165d	598
ru	1008	944	967	940	—	478g	166	599
dhr	1009	945	968	941	—	479	167	602
me	1010	946	969	942	—	480	168	603
de	1011	947	970	943	—	481	169	604
śyai	1912	948	971	944	—	482	165f	606
pyai	1013	949	972	945	—	483	170	607
trai	1014	950	973	946	—	484	171	605
pū	1015	951	974	947	18	485	172	600
mū	1016	952	975	948	19	486	173	601
đī	1017	953	976	949	6	487	174	588
tř	1018	954	977	950	22	290	290	27
gup	1019	955	978	951	—	488	89	763
tij	1020	956	979	952	58?	489	58	667
mān	1021	957	980	953	—	490	106	749
ba(n)dh ¹	1022	958	981	954	—	491	7	746
rabh	1023	959	982	955	53	492	VI, 124	785
labh	1024	960	983	956	52	493	VI, 125	786
svañj	1025	961	984	957	126	494	VI, 123	{VI, 157}
had	1026	962	985	958	54	495	17	728
kṣvid	1027a	—	—	—	—	—	—	300
kṣvid	1027b	963	986	959	—	291	305b	300
skand	1028	964	987	960	—	292	320	319

¹ badha bei Westergaard ist nicht Druckfehler, wie Bö. annimmt, sondern beabsichtigt und berechtigt

I	II	B	K	M	S	Śa	C	Śā	H
yabh		1029a	965	983	961	—	293	430a	378
jabh		1029b	965	988	961	—	—	430b	379
nam		1030	966	989	962	—	294	441	388
gam		1031	967	990	963a	140	295a	4311	396
sṛp		1032	968	991	963b	105. 141	295b	431m	341
yam		1033a	969	992	964	—	—	442	386
yam		1033b	—	992	964	142	296	—	386
tap		1034	970	993	965	208	297	422b	333
tyaj		1035	971	994	966	—	298	368	172
sañj		1036	972	995	967	80 125	299	369	173
dṛś		1037	973	996	968	203	300	525	495
damś		1038	974	997	969	79. 124	301	526	496
kṛṣ		1039	975	998	970	—	302	514	506
dah		1040	976	999	971	56	303	528	552
mih		1041	977	1000	972	81	304	529	551
kit		1042	978	1001	973	—	305	293	286
dān		1043	979	1002	974	—	623	561	914
śān		1044	980	1003	975	—	624	562	915
pac		1045	981	1004	976	47	625	548	892
sac		1046	—	1005	977	—	140	—	340
bhaj		1047	982	1006	978	49	626	549	895
rañj		1048	983	1007	979	127	627	550	896
śap		1049	984	1008	980	—	628	563	916
tviś		1050	985	1009	981	—	629	569. 570	930
yaj		1051	986	1010	982	48	630	539	991
vap		1052	987	1011	983	50	631	540	995
vah		1053	988	1012	984	51	632	541	996
vas		1054	989	1013	985	55	636	537	999
ve		1055	990	1014	986	24	633	542	992
vye		1056	991	1015	987	25	634	543	993
hve		1057	992	1016	988	26	635	544	994
vad		1058	993	1017	989	35. 147	637	538	998
śvi		1059	994	1018	990	5	638	536	997
ad		1	1	1	1	1	1a	1	1
han		2	2	2	2	2	4	3	42
dviś		3	3	3	3	3	56	59	68
duh		4	4	4	4	4	57	60	69

II	B	K	M	S	Śa	C	Śā	H
dih	5	5	5	5	5	58	61	70
lih	6	6	6	6	6	59	62	71
cakṣ	7	7	7	7	7	(37)	(43)	64
īr	8	8	8	8	8	38	44	57
īd	9	9	9	9	9	39	45	56
īś	10	10	10	10	10	40	46	58
ās	11	11	11	11	11	41	47	61
śās	12a	12	12	12	—	42	49	60
śās	12b	12	—	12	—	—	—	60
vas	13	13	13	13	12	43	48	59
kaṁs	14a	14	14	14	13	—	50	62
kas	14b	14	—	14	—	—	—	—
kaś	14c	—	—	14	—	—	—	—
nim̄s	15a	15	15	15	14	45	51	63
nim̄s	15b	—	—	—	—	—	—	—
niñj	16a	16	16	16	(15)	46	52	54
niñj	16b	—	—	—	—	—	—	—
śiñj	17	17	17	17	17	47	53	55
piñj	18a	17	18	18	—	—	54a	52
prñj	18b	—	19	18	—	—	54c	—
vrj	19a	18	20	19	—	48	—	53
vrñj	19b	—	—	19	—	—	—	—
prc	20a	19	21	20	—	49	54d	50
prñc	20b	19	—	20	16	—	—	—
prj	20c	—	—	20	—	—	—	—
prñj	20d	—	—	20	—	—	—	51
piñj	20e	—	—	20	—	—	—	—
sū	21	20	22	21	18	50	55	49
śī	22	21	23	22	19	51	56	47a
yu	23	22	24	23	21	6	24	22
ru	24	23	25	24	22	10b	20b	27
tu	25	—	—	24	—	—	19	21
nu	26	24	26	25a	23	—	23	23
kṣu	27	25	27	25b	24	—	20c	26
kṣṇu	28	26	28	26	25	7	21	24
snu	29	27	29	27	26	10a	22	25
ūrṇu	30	28	30	28	29	60	63	65

H	B	K	M	S	Śa	C	Śā	H
dyu	31	29	31	29	20	5	17	19
su	32	30	32	30	27	—	18	20
ku	33	31	33	31	28	10c	20a	28
stu	34	32	34	32	30	61	64	66
brū	35	33	35	33	50	62	65	67
i	36	34	36	35	31	12a	25	17
i	37	35	37	36	32	52	57	46
i	38	36	38	37	33	11	26	16
vī	39	37	39	38	34	12b	27	18
yā	40	38	40	39	35	13	28	4
vā	41	39	41	40	36	12c	29	5
bhā	42	40	42	41	37	14	30	3
snā	43	41	43	42	38	15	31	6
śrā	44	42	44	43	39	16	32	7
drā	45	43	45	44	40	17	33	8
psā	46	44	46	45	41	1b	34	2
pā	47	45	47	46	42	18	35	9
rā	48	46	48	47	43	19a	36	11
lā	49	47	49	48	44	19b	37	10
dā	50	48	50	49	45	20	38	12
khyā	51	49	51	50	46	21	39	13
prā	52	50	52	51	47	22	40	14
mā	53	51	53	52	48	23	41	15
vac	54	52	54	53	53	27	6	38
vid	55	53	55	54	49	24	2	41
as	56	54	56	55	51	25	4	44
mrj	57	55	57	56	52	26	5	39
rud	58	56	58	57	54	28	7	29
svap	59	57	59	58	55	29	8	30
śvas	60	58	60	59	56	30b	9b	32
an	61	59	61	60	57	30a	9a	31
jakṣ	62	60	62	61	58	31	10	33
jägr	63	61	63	62	59	32	11	35
daridrā	64	62	64	63	60	33	12	34
cakās	65	63	65	64	61	34	13	36
śās	66	64	66	65	62	35	14	37
dīdhī	67	65	67	66	63	53	—	47b

II	III	IV	B	K	M	S	Śa	C	Śā	H
vevī			68	66	68	67	64	54	—	47c
sas			69	67	69.	70	68	2	15	45
vaś			70	68	71	70	66	3	16	43
hnu			72	71	72	72	67	55	58	48
hu			1	1	1	1	1	1	1	1
bhī			2	2	2	2	2	2	2	3
hrī			3	3	3	3	3	3	3	4
pṛ			4 a	4	4	4	4	—	—	5
pṝ			4 b	4	4	4	—	4	4	5
bhṛ			5 a	5	5	5	5	19 b	9	11
bhṛ			5 b	5	5	5	—	—	9	11
mā			6	6	6	6	6	20	8	8
hā			7	7	7	7	7	21	7	7
hā			8	8	8	8	8	5	6	2
dā			9	9	9	9	9	(18)	10	9
dhā			10	10	10	10	10	19 a	11	10
nij			11	11	11	11	11	15	12	12
vij			12 a	12	12	12	12	16	—	13
vic			12 b	12	—	12	—	—	13	13
viṣ			13	13	13	13	13	17	14	14 a
ghṛ			14	14	15	14	—	6	—	14 b
hṛ			15	15	16	15	—	—	—	14 c
r̥			16	16	17	16	14	7 a	—	6
sṛ			17	17	18	17	—	7 b	5	14 d
bhas			18	19	19	18	—	8	—	14 e
ki			19	18	20	19	—	9 a	—	14 f
kit			20	20	21	—	—	9 b	—	14 g
tur			21	21	22	20	—	10	—	14 h
dhiṣ			22	22	23	21	—	11	—	14 i
dhan			23	23	24	22	—	12	—	14 j
jan			24	24	25	23	—	13	—	14 k
gā			25	25	26	24	—	14	—	14 l
div			1	1	1	1	1	1	1	1
siv			2	2	2	2	2	2	2	21
sriv			3	3	3	3	(3)	(3 a)	(3)	(22)
sthiv			4	—	4	4	4	4 a	—	23
snus			5 a	4	5	5	—	—	—	26

IV	B	K	M	S	Śa	C	Śā	H
snas	5b	4	(6)	5	—	—	4	26
knas	6	5	7	6	5	5	5	27
vyuş	7a	—	8	7	—	—	—	—
pyuş	7b	(6)	—	(7)	—	—	(6)	(29)
plus	8	7	9	8	6	—	—	68
nṛt	9	8	10	9	7	6	7	9
tras	10	9	11	10	{ 8. 13. 144. 152 }	7	8	28
kuth	11	10	12	11	16	8	9	10
puth	12	11	13	12	—	9	10	11
gudh	13	12	14	13	17	10	11	12
kşip	14	13	15	14	18	11	12	15
puşp	15	14	16	15	19	12	13	16
tim	16	15	17	16	20	13a	14a	17
stim	17a	17	18	17	21	13b	14b	19
stīm	17b	18	19	18	22	13c	14c	20
tīm	17c	16	—	18	—	—	—	18
vrīd	18	19	20	19	23	14	15	8
iş	19	20	21	20	24	15	16	25
sah	20	21	22	21	—	—	—	30
suh	21	21	23	21	25	16	17	31
jṛ	22	22	24	22	—	17a	78a	2
jhṛ	23	23	25	23	26	17b	78b	3
sū	24	24	26	24	27	82	105	99
dū	25	25	27	25	28	83	106	100
dī	26	26	28	26	29	84	107	101
đī	27	27	29	27	36	85	108	106
dhī	28	28	30	28	30	86	109	102
mī	29	29	31	29	31	87	110	103
rī	30	30	32	30	33	88	111	104
lī	31	31	33	31	34	89	112	105
vrī	32	32	34	32	37	90	113	107
pī	33	33	35	33	38	92	114	108
mā	34	33	36	34	40	—	—	108
ī	35	34	37	35	41	93	115	109
prī	36	35	38	36	39	94	116	110
śo	37	36	39	37	42	18	79	4

IV	B	K	M	S	Ša	C	Šā	H
cho	38	37	40	38	43	19	80	6
so	39	38	41	39	44	20	81	7
do	40	{(= 38)}	42	40	45	21	82	5
jan	41		43	41	46	95	83	122
dīp	42	40	44	42	47	96	84 a	123
pūr	43	41	45	43	48	97	85	125
tūr	44	42	46	44	49	98	86	131
dhūr	45	45	47	45	54	100 c	88 a	128
gūr	46	44	48	46	55	100 a	88 b	129
ghūr	47	43	49	47	50	100 b	87 a	126
jūr	48	44	50	48	51	99	87 b	127
sūr	49	46	51	49	52	100 d	89	130
cūr	50	47	52	50	56	101	90	132
tap	51 a	48	53	51	53	102	91	124
pat	51 b	48	53	51	—	—	—	124
vāvṛt	52 a	49	54	52	57	—	92?	113
vṛt	52 b	49	54	52	—	—	92	113
kliś	{(B a)}	50	55	53	58	104	93	133
kāś		53	51	56	54	59	105	84 b
vāś	54 a	52	57	55	60	106	94	136
vāś	54 b	—	—	—	—	—	—	—
mṛṣ	55	53	58	56	61	118 b	117	141
śuc	56	54	59	57	62	119	118	138
nah	57	55	60	58	63	120	119	142
rañj	58	56	61	59	64	121	120	139
śap	59	57	62	60	65	122	121	140
pad	60	58	63	61	66	107	95	114
khid	61	58	64	62	—	108	97	116
vid	62	59	66	63	67	109	96	115
budh	63	60	67	64	69	110	99 a	119
yudh	64	61	68	65	68	111	98	117
rudh	65	62	69	66	70	112	101	118
aṇ	66 a	—	—	67	—	—	—	121
an	66 b	—	70	67	—	—	100	121
man	67	63	71	68	71	113	99 b	120

IV	B	K	M	S	Śa	C	Śā	H
yuj	68	64	72	69	72	114	102	111
srj	69	65	73	70	73	115	103	112
liś	70	66	65	71	35	117	104	134
rādh	71	67	74	72	74	22a	18	13
vyadh	72	68	75	73	75	23	19	14
puṣ	73	69	76	74	76	24	20	32
śuṣ	74	70	77	75	77	25	21	65
tuṣ	75	71	78	76	78	26	22	70
duṣ	76	72	79	77	79	27	23	66
śliṣ	77	73	80	78	80	28	24	67
śak	78	74	81	79	81	118a	25	137
svid	79a	—	82	80	82	—	—	—
svid	79b	75	—	80	—	29	26	35
krudh	80	76	83	81	83	30	27	41
kṣudh	81	77	84	82	84	31	28	39
śudh	82	78	85	83	85	32	29	40
sidh	83a	79	86	84	86	33	30	42
sidh	83b	—	—	84	—	—	—	—
radh	84	80	87	85	87	34	70	45
naś	85	81	88	86	88	35	71	(59)
tr̥p	86	82	89	87	89	36	72	46
dr̥p	87	83	90	88	90	37	73	47
druh	88	84	91	89	91	38	74	96
muh	89	85	92	90	92	39	75	95
snuh	90	86	93	91	93	40	76	97
snih	91	87	94	92	94	41	77	98
śam	92	88	95	93	95	42a	31a	87
tam	93	89	96	94	96	43	32	89
đam	94	90	97	95	97	42b	31b	88
śram	95	91	98	96	98	44	33	90
bhram	96	92	99	97	11. 99. 149	45	34	91
kṣam	97a	93	100	98	100	—	35	92
kṣam	97b	93	—	98	—	46	—	—
klam	98	94	101	99	101. 143.151. I, 133	47	36	94
mad	99	95	102	100	102	48	37	93

IV	B	K	M	S	Şa	C	Şā	H
as	100	96	103	101	103	49	38	78
yas	101	97	104	102	104	50	39	79
jas	102	98	105	103	105	51	40	80
tas	103	99	106	104	106	52a	41a	81
das	104	100	107	105	107	52b	41b	82
vas	105a	101	108	106	108	53	42	83
bas	105b	—	—	106	—	—	—	—
vyuş	106a	—	109	107	—	—	—	—
výus	106b	—	—	(107)	—	—	—	(74)
bus	106c	—	—	(107)	—	—	—	—
puş	106d	(102)	—	—	109	—	(44)	(75)
pyuş	106e	(102).102	—	—	—	54	—	73
plus	107a	103	110	108	—	55	—	68
plus	107b	—	—	—	110	—	43	68
bis	108	104	(111)	109	111	56	(45)	(76)
kus	109a	105	112	110	—	57	—	77
kuś	109b	105	—	110	—	—	46	60
bus	110	106	(113)	111	112?	58	(47)	(84)
mus	111a	107	114	112	—	—	48	85
muş	111b	—	114	112	113	59	—	85
mas	112	108	115	113	114	60b	49	86
luť	113	109	116	114	115	61	50	34
uc	114	110	117	115	116	62	51	33
bhṛś	115a	111	118	116	117	63a	52a	61
bhraṁś	115b	112	119	117	118	63b	52b	62
vṛś	116	113	121	118	119	64	53	63
kṛś	117	114	120	119	120	65	54	64
trş	118	115	122	120	121	66	55	69
hṛş	119	116	123	121	122	67	56	71
ruş	120a	117	124	122	123	68	57	72
riş	120b	—	—	122	—	—	—	—
đip	121	118	125	123	124	69	58	53
kup	122	120	126	124	125	71	59	48
gup	123	121	127	125	126	72	60	49
yup	124a	—	—	—	—	—	—	—
yup	124b	122	128	126	127	73a	61a	50
rup	125a	—	—	—	—	—	—	—

IV	V	B	K	M	S	Śa	C	Śā	H
rup		125 b	123	129	127	129	73 b	61 b	51
lup		126 a	—	—	—	—	—	—	—
lup		126 b	124	130	128	128	73 c	61 c	52
stūp		127	(119)	—	—	—	(70)	—	54
lubh		128	125	131	129	130	74	62	55
kṣubh		129	126	132	130	131	75	63	56
nabh		130	127	133	131	132	76 a	64 a	57
tubh		131	128	134	132	133	76 b	64 b	58
klid		132	129	135	133	134	77	65	36
mid		133	130	136	134	135	78	66	37
kṣvid		134	131	137	135	136	79	67	38
ṛdh		135	132	138	136	137	80	68	43
grdh		136	133	139	137	138	81	69	44
mrg		137	—	139 a	137 a	—	—	—	—
su		1	1	1	1	1	1	1	1
si		2	2	2	2	2	2	2	2
śi		3	3	3	3	3	3	3	3
mi		4	4	4	4	4	4	4	4
ci		5	5	5	5	5	5	5	5
stṛ		6	6	6	6	6	6	6	7
kṛ		7	7	7	7	7	7	7	8
vṛ		8	8	8	8	8	8	8	9
dhū		9 a	9	9	9	—	9	9	6
dhu		9 b	9	9	9	9	—	—	6
du		10	10	10	10	10	10	10	12
hi		11	11	11	11	11	11	12	10
pr		12	12	12	12	12	13 a	13	13
spr		13 a	13	13	13	—	13 b	14	14
smṛ		13 b	13	14	13	13	—	—	14
āp		14	14	15	14	14	14	15	22
śak		15	15	16	15	15	15	16	15
rādh		16	16	17	16	17	17 a	17 a	19
sādh		17 a	17	—	17	18	17 b	17 b	20
sādh		17 b	17	18	17	—	—	—	20
as		18	18	19	18	24	24	24	29
stigh		19	19	20	19	25	25	25	28
tik		20 a	20	21	20	26	18 b	18 a	16

V	VI	B	K	M	S	Śa	C	Śā	H
tig		20b	21	22	21	20	—	18b	17
sagh		21	22	23	22	19	18a	18c	18
dhr̥ṣ		22	23	24	23	21	19	19	27
dambh		23	24	25	24	22	20	20	24
ṛdh		24	25	26	25	23	21	21	21
ṭrp		25	—	27	25	—	23	—	23
ah		26	26	28	26	—	—	—	(26 b)
dagh		27	27	29	27	—	—	—	26 c
cam		28	28	30	28	—	—	—	—
ṛ		29a	29	—	—	—	—	—	26 d
ri		29b	29	31	29	—	—	—	—
kṣi		30a	29	32	30	—	—	—	26 e
ṛkṣ		30b	29	—	—	—	—	—	26 d e
ciri		31	30	33	31	—	—	—	26 f
jiri		32	31	34	32	—	—	—	26 g
dāś		33	32	35	33	—	—	—	(26 h)
dru		34 a	33	—	(34)	—	—	—	26 i
dṛ		34 b	33	36	34	—	—	—	—
tud		1	1	1	1	1	1	1	1
nud		2	2	2	2	2	2	—	56
diś		3	3	3	3	3	3	2	4
bhrajj		4	4	4	4	4	4	3	2
kṣip		5	5	5	5	5	5	4	3
kṛṣ		6	6	6	6	6	6	5	5
r̥ṣ		7	7	7	7	7	16	54 a	104
juṣ		8	8	8	8	8	98	120	158
vij		9	9	9	9	9	99	121	154
laj		10 a	10	10	10	10	100 a	122	155
lajj		10 b	11	11	11	11	100 b	—	156
vraśc		11	(12)	12	12	12	17	35	27
vyac		12	13	13	13	—	18	91	118
vyaj		(12 a)	14	—	—	13	—	—	—
uñch		13	15	14	14	14	19	—	32
uch		14	16	15	15	15	20	36	30
ṛch		15	17	16	16	16	21	37	28
mich		16	18	17	17	17	22	38	31
jarc		17 a	19	18	18	18	(23 a)	39 a	23

VI	B	K	M	S	Śa	C	Śā	H
jarj	17b	19	18	18	—	—	—	39
carc	17c	(21). 21	19	19	19	23b	—	24
jharjh	17d	20	20	20	—	23c	—	40
jarjh	17e	20	—	—	—	—	39c	—
jharc	(17f)	—	20	20	20	—	39b	24
tvac	18	22	21	21	21	24	40	25
rc	19	23	22	22	22	25	41	26
ubj	20a	24	23	23	23	26	42	34
udj	20b	—	—	23	—	—	—	—
ufj	20c	24	—	23	—	—	—	—
udjh	21a	25	24	24	—	27	—	41
ujjh	21b	—	—	—	25?	—	43	—
lubh	22	26	25	25	24	28	44	76
riph	23a	(27)	26	26	26	(29)	45	62
rih	23b	27	—	26	—	—	—	—
trp	24a	30	27	27	—	31a	—	64
trph	24b	30	27	27	27	—	47a	63
trmph	25	31	28	28	28	—	47b	64
tup	26a	32	29	29	—	—	—	—
tump	26b	33	30	30	—	—	—	—
tuph	27a	34	31	31	29	—	—	—
tumph	27b	35	32	32	30	—	—	—
dṛp	28a	—	33	33	—	32a	—	—
dṛph	28b	36	33	33	—	—	48a	67
dṛmph	29	37	34	34	—	—	48b	68
rph	30a	28	35	35	—	30a	46a	65
riph	30b	—	—	—	—	—	—	62
rmpf	30c	29	36	36	—	30b	46b	66
rimph	30d	—	—	—	—	—	—	66
guph	31a	38	37	37	31	33a	49a	69
gumph	31b	39	38	38	32	33b	49b	70
ubh	32a	40	39	39	33	34a	50a	71
umbh	32b	41	40	40	34	34b	50b	72
śubh	33a	42	41	41	35	35a	51a	73
śumbh	33b	43	42	42	36	35b	51b	74
dṛbh	34	44	43	43	37	36	52	75
cṛt	35	45	44	44	—	37	53	55

VI	B	K	M	S	Şa	C	Şā	H
vidh	36	46	45	45	38	38	55	58
jud	37 a	47	46	46	40?	—	—	42
jun	37 b	47	—	46	—	39 a	54 b	59
mṛd	38	48	47	47	—	40 b	56 b	44
pṛd	39	49	48	48	39	40 a	56 a	43
pṛṇ	40 a	50	49	49	41	41	57	46
vṛṇ	40 b	—	—	49	—	—	—	—
mṛṇ	41	51	50	50	42	42	58	48
tun	42	52	51	51	43	43	59	47
puṇ	43	53	52	52	—	44	60	50
muṇ	44	54	53	53	—	45	61	51
kuṇ	45	55	54	54	44	46	62	52
śun	46	56	55	55	45	39 b	54 c	60
druṇ	47	57	56	56	46	47	63	49
ghuṇ	48	58	57	57	47	48 a	64 a	53
ghūṛṇ	49	59	58	58	48	48 b	64 b	54
sur	50 a	60	59	59	—	49	—	83
sur	50 b	60	—	—	—	—	65	83
kur	51	61	60	60	—	50	66	77
khur	52 a	—	61	61	—	51 a	68	79
kşur	52 b	—	—	—	—	—	—	—
mur	53	64	62	62	—	52	69	82
kşur	54 a	62	63	63	—	53	67	78
khur	54 b	63	—	—	—	—	—	—
ghur	55	65	64	64	49	54	70	80
pur	56	66	65	65	—	55	71	81
vṛh	57 a	—	66	66	50	56	—	107
bṛh	57 b	67	—	—	—	—	72	—
tṛh	58 a	68	67	67	51	57 a	73 a	108
strh	58 b	70	68?	—	52	57 b	73 b	110
stṛh	58 c	70	68	68	—	—	—	110
tr̄nh	58 d	69	69	69	—	57 c	73 c	109
iş	59	72	70	70	{ 53. I, 139 }	58	74	105
miş	60	73	71	71	54	59	75	106
kil	61	74	72	72	55	60	77	86
til	62	75	73	73	56. 60?	61	78	91

VI	B	K	M	S	Śa	C	Śā	H
cil	63	76	74	74	57	62	79	93
cal	64	77	75	75	—	63	80	92
il	65	79	76	76	—	64	82	87
vil	66	78	77	77	—	—	81	94
bil	67	80	82	78	—	65	83	95
nil	68	81	78	79	—	66	84	96
hil	69	82	79	80	—	67	85	88
śil	70a	83	80	81a	58	68a	86b	89
sil	70b	84	81	81b	59	68b	86a	90
mil	71	(82)	83	82	—	—	76	97
likh	72	85	84	83	61	69	87	22
kut	73	86	85	84	62	70	88	112
put	74	87	86	85	63	71	89	127
kuc	75	88	87	86	64	72	90	117
guj	76	89	88	87	65	73	92	119
guḍ	77	90	89	88	66	74	93	131
dip	78	91	90	89	67	75	94	144
chur	79	92	91	90	68	51	95a	145
sphuṭ	80	93	92	91	70	77	96	126
muṭ	81	94	93	92	71	78	97	125
truṭ	82	95	94	93	{ IV, 14. 145, 153 }	79a	95d	123
tut	83	96	95	94		80	98	124
cuṭ	84a	97	96	95	—	79b	95b	121
chuṭ	84b	98	97	96	—	—	95c	122
cuṇ	84c	—	—	—	—	—	—	143
juḍ	85a	99	98	97	73	81	99	132
jut	85b	—	—	—	—	—	—	—
kaḍ	86	100	99	98	74	—	100	45
luṭh	87a	—	100	(99)	—	(82)	—	128
luḍ	87b	—	101	99	75?	—	101	{ 134. 128 }
kūḍ	88a	—	(102)	—	—	—	—	
kṛḍ	88b	102	—	100	—	83	102	129
kuḍ	89	101	103	101	—	84	103	130
puḍ	90a	—	104	102	—	—	(108)	(137)
muḍ	90b	—	—	102	—	—	—	—

VI	B	K	M	S	Śa	C	Śā	H
ghut	91	103	105	103	—	86	104	120
tud	92	104	106	104	—	87a	105	133
thud	93	106	107	105	—	87b	106a	135
sthud	94a	105	108	(106)	—	—	106b	136
khuḍ	94b	—	109	106	—	—	—	—
skhuḍ	94c	—	—	—	—	—	—	—
chuḍ	94d	—	110	106	—	—	—	—
sphur	95a	112	114	107	76	88	107b	146
sphar	95b	111	115	107	—	—	107a	84
sphul	96a	114	121	108	—	89	112	147
sphal	96b	113	—	—	—	—	111	85
sphuḍ	97	—	116	109	—	87c	—	—
cuḍ	98a	—	—	110	—	—	—	—
buḍ	98b	—	117	—	—	—	—	(137)
vruḍ	99	109	(112)	111	—	87d	(109a)	138
kruḍ	100a	108	118	111	—	—	(110a)	(142)
kuḍ	100b	(107)	—	—	—	—	—	—
bhṛḍ	101	(110)	119	111	—	—	109b	—
hud	102	108	111	—	69?	76	110b	141
gur	103	115	122	112	77	94	118	150
nū	104a	116	123	113	78	90	113	115
nu	104b	—	—	113	—	—	—	—
dhū	105	117	124	114	79	91	114	116
gu	106a	—	125	115	80	—	115	113
gū	106b	118	—	—	—	—	—	113
dhru	107a	119	126	116	—	—	116	114
dhruv	107b	—	—	116	81	93	—	—
ku	108a	120	127	117	—	95	117a	148
kū	108b	120	127	117	82	—	117b	149
pr	109	121	128	118	83	96	119	151
mṛ	110	122	129	119	84	97	18	19
ri	111	123	130	120	88	101a	14a	14
pi	112	124	131	121	89	101b	14b	15
dhi	113	125	132	122	85	102	15	16
kṣi	114	126	133	123	86	103	16	17
sū	115	127	134	124	87	104	17	18
kṛ	116	128	135	125	—	105	19	20

VII	VIII	IX	B	K	M	S	Śa	C	Śā	H
tr̥d		9	9	9	9	9	9	9	9	9
kṛt		10	10	10	10	10	10	10	13	18
indh		11	11	11	11	11	21	21	10	26
khid		12	12	12	12	12	22	22	11	24
vid		13	13	13	13	13	23	23	12	25
śiṣ		14	14	14	14	14	11	11	14	20
piṣ		15	15	15	15	15	12	12	15	21
bhañj		16	16	16	16	16	13	13	16	14
bhuj		17	17	17	17	17	14	14	17	15
tṛh	18a	—	18	18	18	18	15a	15a	18a	23
tṛmh	18b	18	—	—	—	—	—	—	—	—
hiṁs	19	19	19	19	19	19	15b	15b	18b	22
und	20	20	20	20	20	20	16	16	19	19
añj	21	21	21	21	21	21	17	17	20	16
tañc	22a	22	22	22	22	22	18	18	21	12
tañj	22b	22	—	—	—	—	—	—	—	13
vij	23	23	23	23	23	23	—	—	22	17
vr̥j	24a	24	24	24	24	24	19	19	—	11
vṛc	24b	24	—	24	—	—	—	—	23	11
pṛc	25	25	25	25	25	25	20	20	24	10
tan	1	1	1	1	1	1	1	1	1	1
san	2	2	2	2	2	2	2	2	2	2
kṣaṇ	3	3	3	3	3	3	3	3	3	3
kṣip	4	3	4	4	4	—	(V, 12)	—	—	4
rṇ	5	4	5	5	5	4	4	4	4	5
tṛṇ	6	5	6	6	6	5	5	5	5	6
ghṛṇ	7a	6	7	7	7	6	6	6	6	7
ghaṇ	7b	—	—	7	—	—	—	—	—	7
van	8	7	8	8	8	7	8	8	7	8
man	9	8	9	9	9	8	9	9	8	9
kṛ	10	9	10	10	9	9	7	I,581	I,888	
krī	1	1	1	1	1	1	1	1	1	1
pri	2	2	2	2	2	2	2	2	2	3
śri	3	3	3	3	3	3	3	3	3	4
mī	4	4	4	4	4	4	4	4	4	5
si	5	5	5	5	5	5	5a	5a	5a	2
sku	6	6	6	6	6	6.56	6	6	6	7

IX	B	K	M	S	Śa	C	Śā	H
stambh	7a	—	—	—	—	—	—	—
stumbh	7b	—	—	—	—	—	—	—
skambh	8a	—	—	—	—	—	—	—
skumbh	8b	—	—	—	—	—	—	—
yu	9	7	7	7	7	5b	5b	6
knū	10a	8	8	8	8	—	7	8
ku	10b	—	(8)	—	—	(7)	—	—
kū	10c	—	—	—	—	—	—	—
drū	11	9	9	9	9	—	8	9
pū	12	10	10	10	10	8	10	11
lū	13	11	11	11	11	9	11	12
stṛ	14	12	12	12	12	10	13	14
kṛ	15	13	13	13	13	11	14	15
vṛ	16	14	14	14	14	12	15	16
dhū	17	15	15	15	15	13	12	13
śṛ	18a	16	16	16	16	15a	16a	24
spṛ	18b	—	—	—	—	—	—	—
pṛ	19	17	17	17	17	16	17	25
vṛ	20a	19	19	18	—	—	—	—
bṛ	20b	—	—	—	—	—	18	26
bhṛ	21a	20. 21	20	19	19	17	19	27
hvṛ	21b	—	—	—	—	—	—	—
mṛ	22a	18	—	20	18?	—	16c	23
svṛ	22b	—	18	—	—	—	—	—
sṛ	22c	—	(18)	—	—	—	—	—
dṛ	23	22	21	21	20	18	20	28
jṛ	24a	23	22	22	21	19	21	29
jhṛ	24b	—	—	—	—	—	—	—
dhṛ	24c	—	(23)	23	—	—	—	—
nṛ	25	24	24	24	22	20	22	30
kṛ	26a	25	28	25	—	—	16b	22
mṛ	26b	—	29	25	—	15b	—	—
r̥	27	26	26	26	23	23c	23	32
gṛ	28	27	27	27	—	21	24	31
jyā	29	28	30	28	24	22	25	17
rī	30	30	32	29	25	23b	28	18
lī	31a	31	33	30	26	24	29	19

IX	B	K	M	S	Śa	C	Śā	H
lyī	31 b	—	—	—	—	—	—	—
lpī	31 c	—	—	—	—	—	(27)	21
vłī	32 a	29	31	32	—	23 a	26	20
blī	32 b	—	—	31	—	—	—	—
plī	32 c	(32)	34	32	—	—	—	—
vrī	33	33	35	33	—	25	30	35
bhrī	34	34	36 a	34	27	(26)	31	36
kṣi	35 a	35	—	—	28	27	32	34
kṣī	35 b	—	36 b	35	—	—	—	34
jñā	36	36	37	36	29	28	33	33
bandh	37	37	38	37	30	29	34	45
vṛ	38	38	39	38	31	48	54	60
śranth	39	39	40	39	32	30 a	35	39
manth	40	40	41	40	—	31	36	40
granth	41 a	41	43	41	33	30 b	37	41
śranth	41 b	—	42	41	—	—	—	—
kunth	42 a	42	44	42	35	32	38	42
kunth	42 b	42	—	(42)	—	—	—	—
mṛd	43	43	45	43	—	33	39	43
mṛḍ	44	44	46	44	36	34 b	40	38
gudh	45	45	47	45	37	35	41	44
kuş	46	46	48	46	38	36	42	58
kṣubh	47	47	49	47	39	37	43	46
nabh	48	48	50	48	40	38 a	44 a	47
tubh	49	49	51	49	41	38 b	44 b	48
kliś	50	50	52	50	42	39	45	50
aś	51	51	53	51	43	40	46	51
udhras	52 a	—	54	52	—	—	—	X, 195
dhras	52 b	52	54	52	44	41	47	59
iş	53	53	55	53	45	42	48	52
viş	54	54	56	54	46	43	49	53
pruş	55	55	57	55	48	45 a	50 a	54
plus	56	56	58	56	49	45 b	50 b	55
puş	57	57	59	57	47	44	52	57
muş	58	58	60	58	50	46	51	56
khac	59 a	59	61	59	—	—	—	49
khav	59 b	59	62	59	34	47	53	49

IX X	B	K	M	S	Śa	C	Śā	H
ieḍh	60	(60)	—	(59)	—	—	—	(37)
grah	61	61	63	60	51	14	9	10
cur	1	1	1	1	1	1	1a	1
cint	2	2	2	2	2	2	2	78
yantr	3	3	3	3	3	3	3a	116
sphunḍ	4a	4	4	4	—	4	—	56
sphunṭ	4b	4	—	—	(4)	—	4	45
sphaṇḍ	4c	—	—	—	—	—	—	—
sphaṇṭ	4d	—	—	—	—	—	—	—
lakṣ	5	5	5	5	5	5a	230	152
kundr	6a	6	6	6	6	6	5	117
kud	6b	6	—	6	—	—	—	—
laḍ	7	7	7	7	7	7	6	55
mind	8a	8	8	8	8	—	7a	90
mid	8b	8	—	8	—	8	—	90
oland	9a	9	9	9	9	9	8b	57
ulaṇḍ	9b	—	—	9	—	—	—	—
land	9c	9	—	9	—	—	—	57
jal	10a	10	10	10	10	—	9	120
laj	10b	10	—	10	—	—	—	120
piḍ	11	11	11	11	11	10	10	58
nat	12	12	12	12	12	23	11	26
śrath	13a	13	13	13	13	—	12	85
krath	13b	13	—	13	—	—	—	—
badh	14a	14	14	14	14	—	—	97
bandh	14b	14	—	14	—	—	13	96
pṛ	15a	15	15	15	—	—	—	2
pṛ	15b	15	—	15	15	—	14	2
ūrj	16	16	16	16	16	11	16	15
pakṣ	17	18	—	17	—	—	—	151
cūrn	18a	19	18	19	—	—	17c	72
varṇ	18b	17	17	18	17	—	—	73
prath	19	—	19	20	18	—	18a	87
pṛth	20a	20	20	21	19	—	18	86
parth ¹	20b	20	—	(21)	—	—	—	86

¹ path bei Westerg. (und nach ihm Bö.) ist Druckfehler

X	B	K	M	S	Śa	C	Śā	H
prath	20c	—	—	—	—	—	—	—
samb	21a	—	21	22	20	—	(19)	{(109). 109}
śamb	21b	21	22	22	—	—	—	109
sāmb	21c	21	—	22	—	—	—	109
bhakṣ	22	22	23	23	21	—	20	150
kutṭ	23	23	24	24	22	12	22	31
putṭ	24a	24	25	25	23	13	—	32
put	24b	—	—	—	—	—	—	—
cutt	24c	24	26a	26	24	—	23	33
cut	24d	—	—	—	—	—	—	—
atṭ	25a	25	26b	27	—	14	24a	37
at	25b	—	—	—	25	—	—	—
sutṭ	26a	25	26c	28	—	—	—	34
sutt	26b	25	—	—	—	—	—	34
lunṭ	27	(26). 26	(27)	(29)	(26)	18	1b	39
śaṭh	28	27	28	30	27	—	—	49
śvāṭh	29a	28	29	31	28	19	25a	50
śvaṇṭh	29b	28	30	31	—	—	25b	51
śraṭh	29c	—	—	—	—	—	—	—
śraṇṭh	29d	—	—	—	—	—	—	—
saṭh	29e	—	—	—	—	—	—	—
tuñj	30a	29	31	32	29	20a	26a	16
tuj	30b	—	—	32	—	—	—	—
lañj	30c	—	—	32	—	—	—	—
piñj	31a	30	32	33	30	20b	26b	17
pij	31b	—	—	33	—	—	—	—
luñj	31c	31	—	33	—	—	—	16
pis	32	32	33	34	—	—	26c	145
sāntv	33a	—	34	35	—	—	—	135
sāntv	33b	33	—	—	31	—	27	135
śvalk	34a	34	35	36	32	24a	28a	4
śulk	34b	34	—	—	—	—	—	—
valk	35	35	36	37	33	24b	28b	5
sniḥ	36a	—	37	38	34	—	(7b)	148
sphiṭ	36b	37	—	38	—	—	—	—
smit	37a	36	38	39	—	—	24b	38

X	B	K	M	S	Śa	C	Śā	H
smi	37b	—	39	39	—	—	—	—
sniṭ	37c	36	—	—	—	—	—	40
śliṣ	38	38	40	40	35	—	29	137
panth	39	39	41	41	36	26	30	84
pich	40a	—	42	42	—	—	—	—
picc	40b	40	—	—	37?	27	31	12
chand	41a	—	43	43	38	28	—	—
chad	41b	41	—	43	—	—	32.197	88
śraṇ	42	42	44	44	39	29	33	76
taḍ	43	43	45	45	40	30	34	59
khaḍ	44a	44	46	46	41	31a	35a	60
khaṇḍ	44b	45	47	47	42	31b	35b	61
kand	44c	45	48	48	—	32	35c	62
kaḍ	44d	—	—	—	—	—	—	—
kunḍ	45	46	49	49	43	—	50a	63
gund	46a	46	50	50	—	—	—	64
gunṭh	46b	47	—	(50)	—	—	—	54
khuṇḍ	47	48	—	51	—	—	—	62
vant	48a	49	51	52	—	—	175	47
vand	48b	49	(52)	52	44	33	36	47
maṇḍ	49	51	53	53	45	—	37	66
bhaṇḍ	50a	52	54	54	46	34	38	67
bhaṇṭ	50b	—	—	—	—	—	—	—
chard	51	53	55	55	47	—	39	92
pust	52a	54	56	56	48	—	—	79
bust	52b	55	(57)	57	49	35	40	80
cud	53	56	58	58	50	36	41	89
nakk	54	(57)	59	59	51	41a	42a	6
dhakk	55	58	60	60	52	41b	42b	7
cakk	56a	59	61	61	53	42a	43a	8
cukk	56b	60	62	62	54	42b	43b	9
cikk	56c	60	—	62	—	—	—	9
kṣal	57	61	63	63	55	43	44	121
tal	58	62	64	64	56	44	45	124
tul	59	63	65	65	57	45	46	125
dul	60	64	66	66	58	46	8a	126
pul	61	65	67	67	61	48	—	122

X	B	K	M	S	Śa	C	Śā	H
cul	62a	—	68	68	62	49	—	—
bul	62b	66	—	—	—	—	47a	127
mūl	63a	67	69	69	63	—	48	128
mul	63b	67	—	—	—	—	—	128
kal	64	68	70	70	64	—	49b	129
pil	65a	70	71	—	—	—	49c	131
vil	65b	—	—	71	65	—	—	—
kil	65c	69	—	71	—	—	—	130
bil	66	71	72	72	60?	—	49d	123
til	67	72	73	73	—	—	—	119
bal	68a	—	74	—	—	—	—	—
cal	68b	73	—	74	—	—	—	134
pāl	69a	74	—	75	59	50	—	132
pal	69b	74	75	—	—	—	50c	132
lūš	70	75	76	76	66	51	79f	138
śulb	71a	76	—	77	—	—	54	106
śūrp	71b	76	77	77	67	—	51	105
cuṭ	72a	77	78	78	68	52	21b	28
chuṭ	72b	77	—	—	—	—	21c	30
muṭ	73	(78)	79	79	69	53	52	36
pam̄s	74a	79	80	81	70	54	42c	141
pam̄ś	74b	—	—	—	—	—	—	—
paṇḍ	74c	—	—	80	—	—	—	—
vaj	75a	80	—	82	—	—	53	23
vraj	75b	80	81	82	71	—	—	24
mārg	75c	80	—	83	—	—	—	—
śulk	76	81	—	84	—	—	—	—
champ	77a	82	—	—	—	(55)	55	98
camp	77b	—	82	85	72?	—	—	—
kṣamp	78	83	83	86	—	56	56	99
kṣañj	79	84	84	87	73	57	57	18
śvart	80a	—	85	88	74	—	58	—
svart	80b	85	—	—	—	—	—	83
svart	80c	85	—	—	—	—	—	83
śvabhr	80d	85	—	89	—	—	—	118
jñap	81	86	86	90	75	40	—	—
yam	82	87	87	91	76	—	—	114

X	B	K	M	S	Şa	C	Şä	H
cap ¹	83a	—	88	—	—	—	—	—
cah	83b	88	—	92	(77)	—	—	—
rah	84	— ²	—	93	—	—	—	—
bal	85	89	89	94	—	—	—	—
ci	86	90	—	95	—	—	—	—
ghaṭṭ	87	91	90	96	—	15	59	41
must	88	97	(97)	97	—	—	62a	81
khaṭṭ	89	92	91	98	—	16	60	42
satt	90	(93)	92	99	—	17	79a	43
sphiṭṭ	91a	—	—	100	—	—	—	—
sphiṭ	91b	—	93	—	—	25	79b	44
sphat	91c	—	—	—	—	—	—	—
cumb	92a	—	94 (94)	101	—	—	—	—
cunṭ	92b	—	—	—	—	—	—	—
pus	93a	—	—	—	—	—	—	—
vyuş	93b	—	—	—	—	—	—	(140)
pūl	94a	95	95	102	78	—	—	—
pūṇ	94b	(95)	—	(102)	—	—	62e	77
pūṇ	94c	—	—	102	—	—	—	—
pūms	95a	96	96	103	—	—	63	143
pūms	95b	—	—	—	—	—	—	—
vyap	96a	94	—	101	—	22a	—	—
vyay	96b	94	—	101	—	—	61	115
ṭank	97	98	98	104	79, 80	—	64	10
dhūs	98a	99	99	105	—	—	65	136
dhūş	98b	99	—	105	—	—	—	136
dhūś	98c	99	99	105	81	—	—	136
kīṭ	99	100	100	106	82	—	66	46
cūṇ	100	101	(101)	(107)	83	—	(3 b)	74
pūj	101	102	102	108	84	58	67	19
ark	102	103	103	109	85	—	82a	11
śuṭh	103	104	104	110	86	—	68	52
śuṇṭh	104	105	105	111	87	—	69	53
juḍ	105	106	106	112	88	59	17b	71

¹ kṣap bei Böhtlingk ist Druckfehler
² von Kş. erwähnt, aber verworfen

² von Kş. erwähnt, aber

X	B	K	M	S	Śa	C	Śā	H
gaj	106a	107	—	113	—	—	70a	20
garj	106b	—	107	—	89	—	—	—
mārj	107a	109	108	114	(89)	—	70b	21
marc	107b	108	—	114	—	—	—	21
marv	107c	—	—	—	—	—	—	(21)
ghr	108	110	109	115	90	—	71	3
pañc	109	111	110	116	91	60	72	13
tij	110	112	111	117	92	21	73	22
kṛt	111	113	112	118	93	62	74	82
vardh	112	114	113	119	94	—	15	94
kumb	113a	{(115).} {115}	114	120	95	—	75	110
kumbh	113b		—	120	—	—	—	—
lumb	114	116	115	121	96	—	76a	111
tumb	115a	117	116	122	97	—	76b	112
tump	115b	117	117	—	—	—	—	(112)
hlap	116a	118	118b	123	—	—	77	102
hrap	116b	—	118a	—	—	—	—	—
klap	116c	—	—	123	98?	—	—	—
cunṭ	117a	{(119).} {119}	119	124	99	—	21a	29
cunḍ	117b		119	—	—	—	—	65
mṛṇḍ	118a	—	—	124	—	—	—	—
tunḍ	118b	—	—	124	—	—	—	—
il	119	120	120	125	—	—	17a	133
mrakṣ	120a	121	121	126	100	—	78a	149
mṛkṣ	120b	—	—	—	—	—	—	—
mlakṣ	120c	—	—	126	—	—	—	—
mlech	121	122	122	127	101	—	78b	14
vrūs	122a	(123)	(123)	(128)	(102)	—	(79e)	(144)
vrūṣ	122b	—	—	—	—	—	—	—
kaṣ	122c	—	—	—	—	—	—	—
varh	123a	—	—	—	103	—	—	—
barh	123b	124	124	129	—	—	79g	147
garj	124a	125	—	129	—	—	—	—
gard	124b	125	—	129	—	—	—	—
gardh	125	126	125	129	(104)	—	80	95

X	B	K	M	S	Śa	C	Śā	H
gurd	126	127	—	130	—	—	81	91
purv	127a	—	—	—	—	—	—	(113)
pūrv	127 b	127	126	131	105	—	—	—
jaṁś	128	128	127	132	106	—	50b	142
īḍ	129	130	128	133	107	—	82b	69
jas	130	131	129	134	108	—	79c	146
piṇḍ	131	132	130	135	109	—	62d	68
ruş	132a	133	131	136	110	—	83	139
ruṭ	132b	133	131	136	—	—	—	48
di̤p	133	140	132	137	112	—	49a	101
stūp	134	142	133	138	(111)	—	(47b)	100
cit	135	143	134	139	113	—	196	260
daṁś	136	145	135	140	114	—	198	275
daṁś	137a	146	136	141	—	—	199	276
das	137b	—	—	141	—	—	—	—
di̤ap	138a	—	137	142	116	—	—	263
di̤amp	138b	134	—	—	—	—	62b	103
di̤ambh	138c	134	—	—	—	—	200a	265
di̤ip	138d	—	138	143	115	—	—	264
di̤imp	138e	135	—	—	—	—	62c	104
di̤imbh	138f	135	—	—	—	—	200b	266
tantr	139 a	147	139	144	117	65a	201	271
kuṭumb	139 b	147	—	144	118	65b	—	271
mantr	140	148	140	145	119	64	202	272
spaś	141	149	141	146	(120)	—	203	274
tarj	142	151	142	147	121	—	204b	253
bharts	143	150	143	148	—	—	204a	277
vast	144	(152)	(144)	(149)	122	—	(205a)	261
gandh	145	153	145	150	(122)	—	205b	262
kişk	146a	154	—	(151)	—	—	206	251
hişk	146b	154	146	151	123	—	—	250
hikk	146c	—	—	—	—	—	—	—
nişk	147	155	147	152	124	—	207	252
lal	148a	156	148	153	125	66	208	273
lađ	148b	—	—	—	—	—	—	—
kūṇ	149a	157	149	154	126	—	209	257
kuṇ	149b	—	—	154	—	—	—	—

X	B	K	M	S	Śa	C	Śā	H
tūṇ	150	158	150	155	127	—	210	258
bhrūṇ	151	159	151	156	128?	—	211	259
śaṭh	152	160	152	157	129	—	212	256
yakṣ	153	161	153	158	130	—	213	278
syam	154	162	154	159	131	—	214	267
gūr	155a	—	—	160	—	—	—	270
gūr	155b	163	155	160	132	—	—	—
gur	155c	—	—	160	—	—	215	—
śam	156	164	156	161	133	—	217a	268
lakṣ	157	165	157	162	134	—	217b	249
kuts	158	166	158	163	135	—	218	248
truṭ	159a	167	161	164	136?	—	—	255
kuṭ	159b	(167)	—	164	—	—	—	(255)
gal	160	168	—	165	—	—	—	273
bhal	161	169	159	166	136?	—	220	245
kūṭ	162a	170	160	167	137	—	—	254
kuṭ	162b	170	160	167	138	—	219	240
kuṭṭ	162c	—	—	168	—	—	—	—
vañc	163a	171	162	169	139	—	221	239
vañc	163b	—	—	—	—	—	—	—
vṛṣ	164a	172	—	170	—	—	222	247
vṛṣ	164b	—	163	—	140	—	—	247
mad	165	173	164	171	141	—	223	241
div	166	174	165	172	142	—	224	246
gṛ	167a	175	166	—	—	—	(225)	238
gr	167b	—	—	173	143	—	229	—
vid	168	176	167	174	144	38	226	242
man	169	177	168	175	145	—	227	243
yu	170	178	169	176	146	—	228	237
kusm	171	179	170	177	147	—	216	269
carc	172	180	171	178	148	67	84	162
bukk	173	181	(172)	179	149	—	85	156
śabd	174	182	173	179	150	—	86	172
kaṇ	175	183	174	180	151	—	87	170
jambh	176a	184	175	181	152	—	88	180
jabh	176b	184	—	181	—	—	—	180
süd	177	185	176	182	153	—	89	173

X	B	K	M	S	Śa	C	Śā	H
jas	178a	(186)	177	183	154	—	90	192
jas	178b	—	—	—	—	—	—	—
paś	179a	187	178	184	155	—	91	186
pas	179b	—	—	—	—	—	—	(187)
am	180	188	179	185	156	—	92	181
cat	181	189	180	186	157	—	93a	167
sphuṭ	182	190	181	187	158	—	93b	168
ghaṭ	183	191	182	188	159	—	93c	169
div	185	192	183	189	160	—	94	185
arj	186	193	184	190	161	—	95	165
ghuṣ	187	194	185	191	162	69	96. 97	189
krand	188	195	186	192	163?	—	—	{174. 189}
las	189a	—	187	193	164	—	(98)	197
laš	189b	196	—	193	—	—	—	197
tams	190a	197	188	194a	—	—	—	191
bhūṣ	190b	197	189	194b	165	—	99	190
mokṣ	191	198	190	195	166	—	100	199
arh	192	199	191	196	167	—	101	198
jñā	193	200	192	197	169	—	102	153
bhaj	194	201	193	198	170	—	105	166
śrdh	195	(202)	194	199	171	—	104	178
yat	196	203	195	200	172	—	103	171
rak	197 a	209	201	201	—	—	110a	157
rag	197 b	209	—	201	—	—	110b	159
ragh	197 c	—	201	201	—	—	—	—
lag	197 d	210	202	202	—	—	—	160
lak	197 e	210	202	—	—	—	—	158
añc	198	211	203	203	—	—	111	163
liṅg	199	212	204	204	—	—	112	161
mud	200	213	205	205	—	—	113	177
tras	201	217	206	206	—	—	114	193
udhras	202 a	214	—	207	—	—	—	195
dhras	202 b	214	207	207	—	—	—	195
muc	203	215	208	208	(177)	—	115	164
vas	204	204	196	209	174	—	106	194
car	205	205	197	210	175	—	107	182

X	B	K	M	S	Śa	C	Śā	H
cyu	206 a	206	198	211	—	—	108	154
cyus	206 b	206	—	211	—	—	—	—
bhū	207	207	199	212	176	—	109 a	155
kṛp	208	208	200	213	—	—	109 b	179
gras	209	216	209	214	—	—	(116)	196
puṣ	210	218	210	215	178	—	—	188
dal	211	219	211	216	179	—	118	184
paṭ	212	220	212	217	180	—	119 a	212
put	213	221	213	218	181	—	119 b	213
luṭ	214	223	215	219	183	—	119 c	214
tuñj	215	224	216	220	184	—	119 d	207
miñj	216	—	218	221	—	—	—	—
piñj	217	225	217	222	185	—	119 e	208
luñj	218	227	219	223	186	—	—	210
bhañj	219	253	220	224	187	—	119 f	211
lañgh	220	—	222	225	188	—	—	203
trahs	221	231	223	{ 226. (262)}	189	—	119 k	227
piṁs	222	253	224	{ 227. (262)}	192	—	119 g	228
kum̄s	223 a	229	226	228	—	—	119 h	229
knam̄s	223 b	—	—	—	193	—	119 i	—
dam̄s	224 a	233	225	229	191	—	—	225
dams	224 b	—	228	—	—	—	119 i	230
kum̄s	225	230	227	230	194	—	—	226
ghaṭ	226	—	229	231	195	—	—	215
ghaṇṭ	227	234	230	232	196	—	119 m	216
bṛmh	228	253	(231)	{(233). (262)}	197	—	119 n	232
barh	229	244	(232)	(234)	198	—	119 s	(231)
balh	230	245	(233)	(235)	199	—	119 t	(233)
gup	231 a	—	234	236	—	—	119 o	221
gup	231 b	240	—	—	200	—	—	—
dhūp	232	241	235	237	201	—	119 p	222
vich	233	242	236	238	202	—	119 q	205
cīv	234	243	237	239	204	—	(119 r)	224
puth	235	246	238	240	205	—	119 u	218

X	B	K	M	S	Ša	C	Šá	H
lok	236	247	240	241	—	5b	119v	200
loc	237	248	239	242	206	—	119w	204
nad	238	249	241	243	207	—	119x	219
kup	239	250	242	244	208	—	(119y)	223
tark	240	251	243	245	209	—	119z	201
vṛt	241	252	244	246	210	—	119aa	217
vṛdh	242	253	245	247	211	—	119bb	220
rut	243a	222	—	—	—	—	—	216
ruṭh	243b	—	—	248	—	—	—	—
lañj	244	226	—	249	—	—	—	209
añj	245	228	—	250	—	—	—	206
daṁs	246	232	—	251	—	—	—	—
bhṛmś	247	—	—	252	—	—	—	—
rumś	248	—	—	{ 253. } (253)}	—	—	—	—
šik	249	—	—		—	—	—	—
nat	250	253	—	255	—	—	—	216
punt	251	—	—	256	—	—	—	—
juñc	252a	—	—	257	—	—	—	—
jinv	252b	—	—	258	—	—	—	—
rañgh	253	235	—	259	—	—	—	202
lañgh	254	236	—	—	—	—	119j	203
amh	255	237	—	260	—	—	—	234
ramh	256	(238)	—	261	—	—	—	—
mamh	257	239	—	262	—	—	—	236
land	258	253	—	262	—	—	—	216
tađ	259	(253)	—	(262)	—	—	—	216
nal	260	—	—	(262)	—	—	—	—
pūr	261	254	246	263	212	—	120	183
ruj	262	255	247	264	213	—	79d	25
svad	263	256	248	265	214	—	121	175
yuj	264	257	249	266	215	—	231a	373
pṛc	265	258	250	267	217	—	231b	383
arc	266	259	251	268	218	—	264	386
sah	267	260	252	269	219	—	232	413
īr	268	261	253	270	220	—	233	406
lī	269	262	254	271	221	—	234	374

X	B	K	M	S	Śa	C	Śā	H
vrj	270	263	255	272	223	47	235	387
vr	271	264	256	273	224	—	267	378
jṛ	272a	265	257	274	225	—	236	379
jri	272b	265	—	274	—	—	—	379
ric	273	266	258	275	226	—	237	384
śis	274	267	259	276	—	—	{238. 239}	408
tap	275	268	260	277	—	—	262	402
trp	276	269	261	278	—	—	240	403
chṛd	277a	—	262	279	—	—	—	398
chṛd	277b	269	—	279	—	—	241	398
chand	277c	—	—	—	—	—	—	—
chand	277d	—	—	—	—	—	—	—
cṛp	277e	—	—	279	—	—	—	—
chṛp	277f	—	—	279	—	—	—	—
dṛp	277g	270	—	{(279). 279}	—	—	—	—
dṛbh	278a	271	263	280	—	—	243	405
dṛ	278b	—	—	—	—	—	—	—
bhī	278c	—	—	—	—	—	—	—
dṛbh	279	—	264	281	—	—	—	—
śrath	280	273	265	282	—	—	—	—
mī	281	274	266	283	—	—	244	375
grath	282a	—	—	—	—	—	246	—
granth	282b	—	267	284	—	—	—	—
śrath	282c	—	—	—	—	—	245a	394
krath	282d	275	268	284	—	—	245b	392
śik	283	276	269	285	—	—	247b	381
cīk	284	—	270	286	—	—	247a	380
ard	285	277	271	287	—	—	265	393
himṣ	286	278	272	288	—	—	245c	411
arh	287	—	—	—	—	—	—	—
sad	288	279	273	289	—	—	248	397
śundh	289a	280	274	290	—	—	266	399
śuddh	289b	—	—	—	—	—	—	—
chad	290	272	275	291	—	72	242	396
juṣ	291	281	276	292	—	—	249	409

X	B	K	M	S	Śa	C	Śā	H
dhū	292	282	277	293	—	—	268	377
prī	293	283	278	294	—	—	269	376
śrānth	294 a	284	279	295	—	—	250 a	390
grāntha	294 b	285	280	296	—	—	250 b	391
āp	295	286	281	297	—	—	251	404
tan	296 a	287	282	298	—	—	{252. 253}	400
van	296 b	287	—	(298)	—	—	—	400
vad	297	288	283	299	—	—	263	395
vac	298	291	286	300	—	—	254	385
mān	299	289	284	301	—	68	(255)	401
bhū	300	290	285	302	—	—	—	—
garh	301	292	287	303	—	—	256	412
mārg	302	293	288	304	—	73	257	382
kaṇṭh	303	294	289	305	—	74	258	389
mr̥j	304	295	290	306	—	75	259	388
mr̥ṣ	305	296	291	307	—	76	{143. 261}	{407. 352}
dhr̥ṣ	306 a	{ 297 (= 296) }	292	308	—	77	—	410
dhr̥ṣ	306 b	—	—	308	—	—	260	410
katha	307	297	294	309	237	78	138	312
vara	308	298	295	310	—	79	139	340
gaṇa	309	299	296	311	238	80	140	306
śaṭha	310 a	300	297	312	—	81 a	141 a	298
śvaṭha	310 b	301	298	313	—	81 b	141 b	299
pata	311 a	302	299	314	—	—	142 a	292
vaṭa	311 b	303	300	315	—	—	142 b	293
baṭa	311 c	—	—	315	—	—	—	—
raha	312	304	301	316	—	82	144	358
stana	313	306	302	317	—	(83 a)	145 a	317
gada	314	307	303	318	—	83 b	145 b	315
pata	315	308	304	319	—	—	146	310
paṣa	316 a	309	305	320	—	—	147	350
paṣa	316 b	309	—	320	—	—	—	350
svara	317 a	310	306	321	—	—	148	341
sura	317 b	—	—	—	—	—	—	—

X	B	K	M	S	Śa	C	Śā	H
raca	318	311	307	322	—	84	149	285
kala	319	312	308	323	239	85	150	344
caha	320	313	309	324	—	—	151	356
maha	321	314	310	325	—	86	152	357
sāra	322	(315)	311	326	—	—	(153a)	(342)
kṛpa	323a	316	312	327	—	—	153b	321
kūpa	323b	—	—	—	—	—	—	—
śratha	324a	317	313	328	—	—	153c	313
ślatha	324b	—	—	—	—	—	—	—
spṛha	325	318	314	329	240	87	154	360
bhāma	326	319	315	330	—	—	155	325
sūca	327	320	316	331	—	61	156	286
kheṭa	328a	321	317	332	—	—	—	294
kheda	328b	321	—	332	—	—	157	294
khiṭa	328c	—	—	—	—	—	—	—
khoṭa	328d	321	318	332	—	—	—	—
kṣoṭa	329a	—	319	333	—	—	—	—
khoṭa	329b	322	—	—	—	—	—	295
khoda	329c	{(322).} 322}	—	—	—	—	158	295
goma	330	323	320	334	—	—	159	326
kumāra	331a	324	321	335	—	—	160	343
kumāla	331b	—	(322)	—	—	—	—	343
śila	332	325	323	336	—	88	161	345
sāma	333	326	324	337	—	89	162	327
vela	334a	327	325	338	—	—	163	346
kāla	334b	—	325	338	—	—	—	347
palyūla	335	328	326	339	—	—	164	348
vāta	336	{(329).} 329}	327	340	—	—	165	311
gaveṣa	337	330	328	341	241	90	166	351
vāsa	338	331	329	342	—	91	167	354
nivāsa	339	332	330	343	—	92	168	355
bhāja	340	333	331	344	—	93	169	287
sabhāja	341	334	332	345	—	—	170	288
ūna	342	335	333	346	—	70	171	320
dhvana	343	336	334	347	—	94	173e	318

X	B	K	M	S	Śa	C	Śā	H
kūṭa	344	337	335	348	—	22b	172	291
samketa	345a	—	—	349	—	—	—	—
keta	345b	338	336	349	—	—	173a	309
grāma	346a	—	337	350	—	—	—	—
śrāma	346b	—	—	—	—	—	173b	328
kuṇa	347a	339	338	351	—	—	173c	307
guṇa	347b	340	339	352	—	—	173d	308
kūṇa	348	—	—	351	—	—	—	257
stena	349	341	340	353	242	95	174	319
pada	350	342	341	354	243	—	186	364
grha	351	343	342	355	244	96	187	371
mṛga	352	344	343	356	245	97	188	362
kuha	353	345	344	357a	—	98	189	372
śūra	354	346	345	357b	246	—	190a	366
vīra	355	347	346	357c	247	—	190b	367
sthūla	356	348	347	358	248	99	191	369
artha	357	349	348	359	249	100	192	363
sattrā	358	350	349	360	—	—	193	368
garva	359	351	350	361	250	101	194	370
sūtra	360	352	351	362	—	—	122	331
mūtra	361	353	352	363	251	—	123	332
rūkṣa	362	354	353	364	—	—	124	361
pāra	363	355	354	365	—	—	177a	333
tīra	364	356	355	366	—	—	177b	334
puta	365	—	356	367	—	—	—	296
dheka	366	357	—	—	—	—	(125)	(280)
kartra	367a	{(358).} 358}	—	—	—	—	(126)	335
katra	367b		357	368	—	—	—	335
karta	367c	(358)	—	368	—	—	—	335
vaṣka	369	357	—	(369)	—	—	(125)	(280)
citra	370	{360.} 361}	358	{370.} 371}	—	—	{127.} 128}	337
amṣa	371		{(362).} 362}		—	—		349
vata	372a	—	360	373	—	—	—	—
vantā	372b	363	362	374	—	—	—	297

X	B	K	M	S	Śa	C	Śā	H
raṭa	373	—	—	—	—	—	—	—
laja	374 a	—	361	374	—	—	—	289
lañja	374 b	364	363	374	—	—	176	290
miśra	375 a	365	364	375	252	102	130	339
misra	375 b	—	—	—	—	—	—	—
saṃgrāma	376	366	365	376	253	71	195	365
stoma	377	367	366	377	—	—	178	329
chidra	378	368	367	378	254	—	131 a	338
karṇa	379	369	368	379	—	—	131 b	304
andha	380	370	369	380	255	—	132	316
daṇḍa	381	371	370	381	256	—	133	300
aṅka	382 a	{(372).} 373}	371	382	257	—	134	279
aṅga	382 b		373	372	383	—	135	283
sukha	383	374	373	384	258	—	179 a	281
duḥkha	384	375	374	385	259	—	179 b	282
rasa	385	376	375	386	—	—	180	353
vyaya	386	377	376	387	260	—	181	330
rūpa	387	379	377	388	—	—	182	322
cheda	388 a	380	378	389	261	—	183	314
chada	388 b	381	—	389	—	—	—	396
lābha	389	382	381	390	—	—	184	324
vraṇa	390	383	379	391	262	—	185	301
varṇa	391	384	380	392	—	—	137	302
parṇa	392 a	385	382	393	—	—	136	303
vekṣa	392 b	—	(383)	(394)	—	—	—	—
kṣapa	392 c	385	384	395	—	—	—	323
agha	392 d	385	—	—	—	—	—	284
vasa	392 e	—	385	396	—	—	—	413
tuttha	392 f	385	386	397	—	—	—	413
śveta	394 a	387	387	398	—	105 a	—	—
aśva	394 b	388	388	399	—	105 b	—	—
gāloḍa	394 c	389	389	400	—	105 c	—	—
āhvara	394 d	390	390	401	—	105 d	—	—

Einleitung zu Anhang IV: Datum des Maitreyarakṣita

Zunächst ist festzustellen, daß weder Kṣīrasvāmin Maitreya's Werk, noch dieser die Kṣīratarāṅgiṇī nennt und darum wahrscheinlich auch nicht kennt. Das läßt a priori darauf schließen, daß beide Werke ungefähr gleichzeitig, aber nicht in räumlicher Nähe entstanden sind. Die untere Grenze für den Dhātupradīpa ist die in 1172 verfaßte Durghatāvṛtti des Śaraṇadeva, der ihn gegen achtzigmal zitiert und sogar dreimal eine Dhātupradīpatīkā, also einen Superkommentar zu Maitreya's Werk. Die obere Grenze gewinnen wir durch Maitreya's Erwähnung von Kaiyatā, wenn dieser wirklich, wie die Kaśmirer Pandits erzählen, der Bruder von Mammata war. Dieser letztere wird von De (Sanskrit Poetics I p. 160) ins letzte Viertel des elften Jahrhunderts gestellt. Darnach setzt Chakravarti, der Herausgeber des Dhātupradīpa, die Zeit des Verfassers auf about 1100 A. D.

Wenn ich glaube, den Dhātupradīpa zeitlich noch etwas herabrücken zu müssen, so geschieht dies aus folgenden Gründen: der oben genannte Śaraṇadeva zitiert auch häufig (gegen vierzigmal) die Bhāṣāvṛtti des Puruṣottamadeva, der seinerseits den Maitreya nicht nennt. Dieser schrieb sein Werk auf Wunsch des Königs Lakṣmaṇasena von Bengalen, der den Thron nach Kielhorn 1119 bestieg und 1194 durch die Araber verlor; seine ungewöhnlich lange Regierungszeit wird von indischer wie muhammedanischer Seite hervorgehoben. Wäre der Dhātupradīpa schon vor 1120 entstanden, so dürfte er dem Puruṣottama, da beide in Bengalen lebten, nicht unbekannt geblieben sein. Kaiyatā war Kaśmirer und soll den Bhāṣyapradīpa in Benares verfaßt haben. Die Zeit für die Verbreitung des Werkes von Benares oder Kaśmir nach Bengalen scheint bei Chakravarti's Ansatz etwas kurz, angesichts der Tatsache, daß Śaraṇadeva 1172 von Kṣīrasvāmin's literarischer Tätigkeit noch nichts weiß, obwohl dessen Werk damals schon etwa vierzig Jahre bestand. Der im dreizehnten Jahrhundert lebende Verfasser des Puruṣakāra (Trivandrum Skr. Ser. 1) zitiert dann beide, Kṣīrasvāmin und Maitreyarakṣita, gleichmäßig, ebenso wie Sāyaṇa im vierzehnten.

Śaraṇadeva ist nach der ansprechenden Vermutung von Chakravarti (Bhāṣāvṛtti Introduction p. 7) identisch mit dem Śaraṇa am Hofe des Lakṣmaṇasena, über den Pischel in seiner bekannten Monographie: die Hofdichter des Lakṣmaṇasena (1894) gehandelt hat. Die dunkle Stelle bei Jayadeva, Gitagovinda I, 4: *Śaraṇah ślāghyo durūhadrute* findet so ihre Erklärung als Anspielung auf die Durghāṭavṛtti (Erklärung schwieriger Regeln). Ich stelle hier die verschiedenen dafür vorgeschlagenen Übersetzungen zusammen:

Lassen: Čaraṇas laudatur ob facilitatem obscure dicendi
Böhtingk (übersetzt *durūhadruta* mit): eine schwer verständliche
und rasch gesprochene Rede

Pischel: Čaraṇa ist rühmenswert in der schwerverständlichen
Schnelldichtung

Chakravarti: Śaraṇa is praiseworthy in dealing with (liquefying)
the stiff.

Daß der Name Śaraṇadeva im Verse zu Śaraṇa gekürzt wird, ist natürlich kein Gegengrund. Ebenso sehen wir in dem von Pischel (p. 5) angeführten versus memorialis den Hofdichter Umāpatidhara zu Umāpati reduziert. Auch daß Śaraṇa sich in seinem grammatischen Werk als Buddhisten zu erkennen giebt (ebenso wie Maitreya und Puruṣottamadeva), während er als Hofdichter des viṣṇuitischen Königs Verse auf Kṛṣṇa dichtet, spricht nicht gegen die Identifizierung. Wie der Buddhismus sich in Kaśmir mit dem Śivaismus vertrug, so in Bengal mit dem Viṣṇuismus. Dabei ist freilich immer noch ein Unterschied: in Kaśmir war er neben dem staatlich anerkannten Śiva-Kult immer nur freundlich geduldet, im Osten dagegen teils gleichberechtigt, teils sogar herrschend. Das Bindeglied zwischen Viṣṇu- und Buddhaverehrung war die Anerkennung Buddha's als eines *avatāra* von Viṣṇu (vgl. auch Bühler Report p. 41).

Die bengalische Dichterschule fand, was Pischel zu erwähnen unterlassen hat, ein schmähliches und barbarisches Ende durch den verwegenen Handstreich des Muhammed ibn Bakhtiyār, der 1194 mit geringem Gefolge in Nadiya (Nuddea) eindrang und ungehindert in den Palasthof gelangte, da man die kleine Schar, die vermutlich Ersatzpferde mit sich führte, für Pferdehändler hielt. Dort angekommen, zogen sie die verborgen ge-

haltenen Waffen und stießen nieder, was ihnen in den Weg kam. Der überraschte greise König, der friedlich beim Mahle saß, entfloh bestürzt durch eine Seitenpforte, und die Residenz wurde von dem nachrückenden Heere völlig zerstört.

Ein Jahr zuvor hatte derselbe Abenteurer das Reich der buddhistischen Pāla's in Bihār gestürzt, wobei nach den Tabaqāt-i-Nāṣirī die kahlgeschornen Brahmanen, d. h. also die buddhistischen Mönche so vollständig ausgerottet wurden, daß niemand übrig blieb, der über den Inhalt der Bücher in der Klosterbibliothek von Bihār etwas aussagen konnte (vgl. Elliot, History of India as told by its own historians, t. II p. 306).

Die Nachricht von dem Fall von Bihār erregte in den angrenzenden Ländern große Bestürzung, und die meisten Brahmanen und Hofleute Lakṣmaṇasena's verließen den Hof und begaben sich in andere Länder; der König aber konnte sich nicht entschließen, ihrem Beispiel zu folgen. Der Verfasser der Tabaqāt berichtet über ihn: 'Er war ein großer Raja, und saß auf dem Throne seit achtzig Jahren. Als der Vater des Raja diese Welt verließ, war er noch im Leibe seiner Mutter, so wurde die Krone placed upon her belly, und alle Großen des Reiches gelobten Treue vor ihr. Seine Familie war von allen Raja's in Hindustan geachtet und nahm den höchsten Rang ein (and was considered to hold the rank of Khalif, or sovereign). Als die Zeit seiner Geburt heranrückte und die Wehen schon begonnen hatten, versammelte seine Mutter die Astrologen und Brahmanen, damit sie erforschten, ob der Aspekt der Stunde günstig sei. Sie erklärten, daß das Kind, in dieser Stunde geboren, sehr unglücklich werden und nicht zur Regierung gelangen würde; wenn aber die Geburt zwei Stunden später einträte, würde das Kind achtzig Jahre lang herrschen. Als seine Mutter dieses Gutachten vernahm, she ordered her legs to be tied together, and caused herself to be hung with her head downwards. Den Astrologen befahl sie, auf den glücklichen Zeitpunkt zu achten. Als diese erklärten, daß die richtige Zeit für die Entbindung gekommen sei, ließ sie sich herabnehmen, und Lakhmaniya wurde sogleich geboren, aber kaum war er zur Welt gekommen, als seine Mutter infolge der erlittenen Qual starb. Lakhmaniya wurde auf den Thron gesetzt, und er

herrschte achtzig Jahre. Glaubwürdige Personen sagen, daß niemand, hoch oder niedrig, jemals Unrecht von seinen Händen erlitten habe.' Der Verfasser fügt noch hinzu, daß Lakṣmaṇasena nach Orissa geflohen und dort bald darnach gestorben sei. Das erschütternde Bild einer hohen, aber durch buddhistischen Pazifismus verseuchten Kultur! —

Maitreyarakṣita hat außer dem Dhātupradipa auch einen Tantrapradipa verfaßt (als Vorbild für die Titel seiner Werke diente ihm vermutlich der Bhāṣyapradipa des Kaiyatā). Der Tantrapradipa ist ein Kommentar zu Jinendrabuddhi's Kāśikā-vivaraṇapañjikā¹, und da dieses Werk gewöhnlich kurzweg als Nyāsa zitiert wird, heißt jener Superkommentar auch Anunyāsa.

Was De (hist. of Sanskrit poetics I p. 47) unter Berufung auf Trivedī und Jacobi über Jinendrabuddhi sagt, ist ganz verfehlt. Gewiß haben auch einige der späteren Systeme nach dem Muster der Pāṇiniya's einen Nyāsa den Werken ihrer Schule beigelegt (Śiṣyahitānyāsa zum Kātantra, Śākaṭāyananyāsa, kṣapaṇakamahānyāsa, Bodhinyāsa), aber niemals wird einer von diesen kurzweg als Nyāsa angeführt, außer vielleicht, wo nach dem Zusammenhang ein Mißverständnis ausgeschlossen ist. Der Nyāsa kat' exochēn ist immer das berühmte Werk des Jinendrabuddhi, und dieser wird vor 1100 über und über zitiert, während ich kein Zitat der Padamañjari vor 1200 kenne. Jinendra's Datum wird von seinem Herausgeber auf 725—750 angesetzt; er zitiert keine Vorgänger, klagt nur manchmal über Verderbnis des Textes der Kāśikā durch schlechte Abschreiber (*kulekhaka*) und dürfte der erste Kommentator der Kāśikā überhaupt sein. Haradatta zitiert den Nyāsakāra einmal mit diesem Namen und oft anonym, aber wörtlich; Haradatta zitiert auch Kaiyatā und

¹ wenn man die Ausgabe dieser Pañjikā mit den Pandit-Ausgaben der Mādhaviya-Dhātuvṛtti und der Padamañjari vergleicht, so erkennt man mit Freude, welcher Fortschritt in der Technik der Editionen von den indischen Gelehrten inzwischen gemacht worden ist. Herr Chakravarti hat sich durch die vorzügliche Ausgabe dieses schwierigen und umfangreichen Werkes (2224 Druckseiten) ein unvergängliches Verdienst um die Sanskritphilologie erworben.

dieser den Jinendra; die Belege für alles dies werden ausführlich von Chakravarti gegeben. Daß der Verfasser der *Pada-mañjari* mit dem Haradatta von 878 nichts zu tun hat, hat schon Belvalkar p. 40 gezeigt.

Da Chakravarti in der Einleitung (p. 19) sagt: nothing is known regarding the birthplace, parentage and life of the Nyāsakāra, möchte ich auf die Angabe von Bühler (Report p. 13) hinweisen, daß nach der Tradition der kaśmirischen Pandits in Huṣkapura, heut Uṣkar bei Bāramūla in Kaśmir, in alter Zeit eine buddhistische Siedlung bestand, der auch Jinendrabuddhi, der Kommentator der Kāśikā Vṛtti, angehört habe. Daß Jinendra Buddhist war, wird bestätigt durch seine Bezeichnung als Bodhisattvadeśiyācārya in den Kolophons seines Werkes. —

Die beiden einzigen in Europa vorhandenen Handschriften des Dhātupradīpa, in der India Office Library, stammen aus dem Nachlaß von T. H. Colebrooke und repräsentieren zwei verschiedene Rezensionen, die sich fortlaufend, wenn auch mehr dem Wortlaut als dem Sinne nach, unterscheiden. Der Text der Ausgabe von Chakravarti stimmt mit der Rezension der Hs. 649 überein, und, wie es scheint, auch mit der von Sāyaṇa benützten. Eben wegen dieser textlichen Diskrepanzen war es nicht möglich, aus diesen beiden Handschriften eine befriedigende Ausgabe herzustellen, und so war mir das Erscheinen des Dhātupradipa in der Varendra Research Society, grade in dem Augenblick, wo ich seiner bedurfte, sehr willkommen. —

Zwischen Kṣirasvāmin und Maitreya einer- und Sāyaṇa andererseits gab es offenbar keinen irgendwie bedeutenden Kommentator zum Pāṇiniya-Dhātupāṭha mehr, da Sāyaṇa sich immer in erster Linie mit diesen beiden auseinandersetzt.

Daß Sāyaṇa nicht, wie Burnell meinte, mit Mādhaba identisch ist, ergibt sich aus Vers 13 der einleitenden Praśasti:

*tena Māyanaputrena Sāyanena maniṣinā
ākhyayā Mādhavīyeyam dhātuvr̥ttir viracyate.*

Mādhaba war der ältere Bruder des Sāyaṇa, wie wir aus Vers 6 der Einleitung zum Kommentar der Parāśarasāṃṛti erfahren:

*Śrīmatī jananī yasya, sukīrtir Māyanāḥ pitā,
Sāyaṇo Bhogaṇāthaś¹ ca manobuddhī sahodarau,*

und aus Vers 9 der Einleitung zum Taittirīyasamhitābhāṣya:
*sa prāha nrpatim: rājan, Sāyanāryo mamānujaḥ
sarvam vetty, eṣa vedānām vyākhyātṛtve niyujyatām.*

Sāyaṇa hat also der von ihm verfaßten Wurzelerklärung seinem älteren Bruder zu Ehren den Namen Mādhaviya-Dhātuvṛtti gegeben, vermutlich im Hinblick auf dessen Jaiminiyānyāyamālavistara, wegen des hohen Ranges, der von der Pūrvamīmāṁsā dem Verbum gegenüber den übrigen Wortarten zuerkannt wird.

Die Verfasser der Kaumudī's haben den Text des Dhātupāṭha in der von Bhīmasena revidierten Fassung, die ja auch der Mādhaviya-Dhātuvṛtti zugrunde liegt, in ihr *uttarārdham* hineingearbeitet. Die beiden Ausgaben der Siddhāntakaumudī in der Nirṇaya-Sāgar Press, die sehr korrekte Textausgabe von 1885 und die kommentierte von 1899 geben in den Pariśiṣṭa's den Text des Dhātupāṭha noch obendrein gesondert. Auf ihre deutliche Abhängigkeit von Sāyaṇa habe ich in III § 3 der Einführung und in den Noten zu meinem Abdruck (ibd. § 5) hingewiesen. Damit sind wir bis an die Schwelle der Gegenwart gelangt.

¹ daß Bhogaṇātha auch sonst als Eigenname vorkommt, was Burnell bestrikt, hat Klemm (Gurupūjākaumudī S. 45) gezeigt.

Anhang V

Alphabetisches Verzeichnis der Wurzeln.

(Nach Böhtlingks zweiter Panini-Ausgabe, mit Einfügung der bei Kṣ.
neu hinzukommenden.)

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