

Bruchstücke

Indischer Schauspiele

in

Inschriften zu Ajmere

Vor etwa zehn Jahren fand ich unter mir von Dr. FLEET übersandten Papieren des im Jahre 1893 verstorbenen Sir A. CUNNINGHAM Abklatsche (pencil-rubbings) zweier zu Ajmere in Rājputānā aufbewahrter Steininschriften, die Bruchstücke von zwei sonst nicht bekannten indischen Schauspielen enthalten. Noch ehe ein von mir für den *Indian Antiquary*¹ über diese beiden Inschriften geschriebener Aufsatz erschienen war, schickte mir Herr RAMCHANDRA DUBE in Ajmere Abklatsche einer Anzahl anderer Inschriften², von denen zwei neue, wichtige Theile derselben Schauspiele enthielten. Später hat Dr. FÜHRER Abdrücke der in Ajmere befindlichen Inschriften angefertigt³ und es mir durch Uebersendung derselben ermöglicht, die Fragmente eines der beiden Schauspiele in den Nachrichten dieser Gesellschaft (1893, S. 552 ff.) nahezu vollständig herauszugeben. Da diese Inschriften einzig in ihrer Art und für das Prākṛit von einiger Wichtigkeit sind, ist es immer mein Wunsch gewesen, zuverlässige Photolithographien derselben zu veröffentlichen. Dass ich dies jetzt thun kann, verdanke ich besonders Herrn E. W. SMITH, *Archæological Surveyor N. W. Provinces and Oudh*, der auf die Anregung meines Freundes Dr. HULTZSCH die Güte gehabt hat, mir im Museum zu Lucknow befindliche, zum Theil sehr gute Abklatsche zur Verfügung zu stellen.

Diese Inschriften befinden sich auf vier Platten von polirtem Basalt, die im Jahre 1875 oder 1876 bei einer Reparatur der Arhai-din-ka Jhonpra Moschee in Ajmere entdeckt wurden und jetzt in derselben Moschee in hölzernen Kisten aufbewahrt werden.

1) Siehe *Ind. Ant.* XX, 201 ff.

2) Darunter befindet sich eine 27 Zeilen enthaltende schöne grosse Inschrift, die offenbar den Anfang eines Lobliedes auf die Familie der Cāhamānas enthält. Ausser dieser und den oben erwähnten Inschriften enthält die Sammlung 15 Fragmente von Prāsastis von Königen und noch ein ganz kleines Bruchstück des Harakeli-nāṭaka. Es scheint mir zweifellos, dass Nachgrabungen in Ajmere viele andere Inschriften an's Tageslicht fördern würden.

3) Siehe *Annual Progress Report of the Archæol. Survey Circle N. W. Provinces and Oudh, for the year ending 30th June, 1893*, S. 9. Die dort gegebene Beschreibung der Inschriften ist meinem Aufsatz im *Ind. Ant.* entnommen.

Platte I enthält 38 Zeilen Schrift auf einem Raume von 90×55 cm. Sie hat, wie hier und bei den anderen Platten aus den Photolithographien zu ersehen ist, mehrere Brüche oder breite Risse, durch die im Ganzen etwa 25 Silben zerstört oder unleserlich geworden sind. Die Höhe der Buchstaben beträgt etwa 1 cm.

Platte II enthält 37 Zeilen Schrift auf einem Raume von 106×58 cm. Sie ist in mehrere Stücke zerbrochen, wodurch die Schrift besonders in den Zeilen 19—21 arg gelitten hat. Die Zahl der zerstörten oder unleserlichen Silben ist etwa 100. Die Höhe der Buchstaben beträgt auch hier etwa 1 cm.

Platte III enthält 41 Zeilen Schrift auf einem Raume von 94×64 cm. Durch die Risse, die sie enthält, und durch Abbröckelungen in den ersten Zeilen sind etwa 70 Silben zerstört oder unleserlich geworden. Die Höhe der Buchstaben beträgt etwa 11 mm.

Platte IV enthält 40 Zeilen Schrift auf einem Raume von $100 \times 58\frac{1}{2}$ cm. An der oberen rechten Ecke des Steins fehlt ein grosses Stück, mit dem 18—20 Silben der Schrift am Ende jeder der Zeilen 1—12, und von 17 bis zu einer Silbe an den Enden der Zeilen 13—23 verloren gegangen sind; im Ganzen fehlen etwa 320 Silben. Die Höhe der Buchstaben beträgt durchschnittlich 9—10 mm., in der letzten Zeile 11 mm.

Die technische Ausführung der Inschriften zeugt von grosser Sorgfalt und ist in jeder Hinsicht vortrefflich. Die Schrift unterscheidet sich nur wenig von der modernen Nāgari. Von seltener vorkommenden Buchstabenzeichen bietet sie das des *jīhvāmāliya* in *dhātuh-kas-tvaṃ*, Pl. IV, Z. 27, und das Zeichen für *jh¹* in *jhaṃkṛtānām*, III, 32. Sie wurde geschrieben und eingehauen von dem Gelehrten Bhāskara, einem Sohne des Mahipati und Enkel des Govinda, aus einer Familie von Hūṇa Fürsten; siehe II, 37; III, 41; IV, 38. Das Datum, das er IV, 38 für die Beendigung der vierten Inschrift giebt, ist in allen Einzelheiten correct und entspricht Sonntag, dem 22. November 1153 nach Chr.

Die Sprache der Inschriften ist, wie in anderen indischen Schauspielen, Sanskrit und Prākṛit. Die in den Platten I und II vorkommenden Prākṛitstellen sind ziemlich umfangreich, die in denselben angewandten Dialecte die Śauraseni, Māgadhi und Māhārāṣṭri. Gleich nach meiner Entdeckung der Inschriften theilte mir Prof. PISCHEL mit, dass die Prākṛitformen in denselben im Ganzen genau zu Hemacandra's Regeln stimmen; später hat Dr. STEN KONOW dies in den Gött. gel. Anz. 1894, S. 478 ff. im Einzelnen nachgewiesen; auch haben die hier vorkommenden, irgendwie bemerkenswerthen Formen einen Platz in Prof. PISCHEL's Grammatik der Prākṛit-Sprachen gefunden. Nach Prof. PISCHEL's Urtheil, Gramm. § 11, sind diese Bruchstücke trotz aller Fehler „von grösster Wichtigkeit für die Magadhi, die nur hier uns in einer Gestalt überliefert ist, die mit den Regeln der Grammatiker übereinstimmt.“ Die Platten III und IV enthalten sehr wenig Prākṛit, in Śauraseni und Māhārāṣṭri.

1) In *jīhijai* (für *jīhijai*), II, 2, und *jīhaṃkṛtir* (für *jhaṃkṛtir*), III, 28, hat der Schreiber fälschlich das Zeichen für *jh* statt des einfachen *jh* gebraucht.

Zur Orthographie des Sanskrit ist im Verhältniss zu anderen Inschriften nur Weniges zu bemerken. Der Schreiber ist so sorgfältig gewesen, dass er in allen vier Platten nur eine einzige Silbe (*ta* in *tanubhṛṭ* für *tanubhṛtaḥ*, IV, 36) ausgelassen hat. Der Laut *b* ist überall durch den Buchstaben *v* bezeichnet. Für *niṣkram* finden wir überall *niḥkram*, z. B. in *niḥkrāntāḥ*, I, 32, *niḥkrānte*, I, 37, *niḥkrāntāḥ*, II, 7; ebenso *ḥ* für *ś* in *duḥprekṣyaṃ*, I, 12, *niḥparicchado*, I, 15, *dhanuḥpāṇi*, III, 27, und *niḥkāmaḥ*, III, 40. Der dentale Sibilant ist statt des palatalen gebraucht in *citrasālikā*, I, 24, *rasanām*, II, 35, *prakāsaṃ*, III, 18, *ākāse*, III, 22 und 38, *āsleṣa*, III, 30, *svās* (für *śvās*), III, 36, *svāpadān*, IV, 6, *vasitārī*, IV, 7; umgekehrt haben wir *Kailāsa* statt des gewöhnlichen *Kailāsa*, IV, 37. Schreibarten wie *satva*, *datvā* für *sattva*, *datvā*, und *ujvala* für *ujjala*, sind auch anderwärts so gewöhnlich, dass sie kaum der Erwähnung bedürfen; seltener ist *paryanya* für *parjanya*, das sich IV, 20 findet. In etwa ein Dutzend Fällen sind die Wohllautsregeln nicht beobachtet worden. — Was die Prakritstellen betrifft, so sind einige der in denselben vorkommenden Fehler (wie *ṭhāne* statt *ṭhāne*, I, 3, *paccakkhāṃ* statt *paccakkhāṃ*, I, 8, *Nomālie* statt *Nomālie*, I, 33 und 34, *kiṇṇa* statt *kiṃ na*, I, 34) gewiss auf Rechnung des Schreibers zu setzen. Da derselbe seiner Arbeit aber im Allgemeinen ausserordentlich grosse Sorgfalt gewidmet hat, müssen wir für die Mehrzahl der Verstösse gegen die Regeln der Grammatiker gewiss die Verfasser selbst verantwortlich machen. Wo solche Verstösse vorkommen, habe ich deshalb in meiner Abschrift der Texte, statt zu verbessern, gewöhnlich auf die entsprechenden Regeln in Prof. PISCHEL's Grammatik verwiesen.

Die Platten I und II enthalten Bruchstücke eines von dem als *Mahākavi* bezeichneten Gelehrten SOMADEVA zu Ehren des Cāhamāna Königs VIGRAHARĀJA von Śākambhari verfassten Schauspiels, betitelt LALITAVIGRAHARĀJA-NĀṬAKA. Platte I giebt in Z. 1—32 einen grossen Theil (bis zum Schluss) des ersten Acts, und in Z. 32—38 den Anfang des zweiten Acts; Platte II in Z. 1—12 einen Theil (bis zum Schluss) des dritten Acts, und in Z. 12—36 den Anfang des vierten Acts.

Die Platten III und IV enthalten Bruchstücke des von dem *Mahārāja* oder *Mahārājādhirāja* VIGRAHARĀJADEVA von Śākambhari selbst zu Ehren des Gottes Śiva verfassten HARAKELI-NĀṬAKA. Platte III giebt in Z. 1—24 einen Theil (bis zum Schluss) des *Lingodbhava* betitelten zweiten Acts, und in Z. 24—40 den Anfang des dritten Acts; Platte IV einen Theil des *Krauñcavijaya* betitelten fünften und letzten Acts, bis zum Schluss des Schauspiels.

Der in dem ersten der beiden Schauspiele erwähnte Feldzug des Königs VIGRAHARĀJA gegen die Turuṣkas (oder Muhammedaner) zeigt, dass der genannte König identisch ist mit dem VISALADEVA-VIGRAHARĀJA, von dem wir eine Inschrift aus dem Jahre 1164 nach Chr. besitzen¹, und dass deshalb die Inschriften, für die uns

1) Siehe Ind. Ant. XIX, 215 ff.

der Schreiber ein Datum aus dem Jahre 1153 nach Chr. gegeben hat, während der Regierung dieses Königs in Stein eingehauen sein müssen.

Meine Umschrift der Texte schliesst sich genau den Originalen an. Hinzugefügt habe ich ausser einigen nothwendigen Verbesserungen nur die Sanskrit-Uebersetzung der Prākritstellen und Verweise auf Prof. PISCHEL's Grammatik der Prākrit-Sprachen (bezeichnet mit P.) und Dr. STEN KONOW's Bemerkungen in den Gött. gel. Anz. 1894, S. 478 ff.

J. KLINKHARDT, LEIPZIG, PHOTO-LITH.

A. Lalitavigraharāja-nāṭaka.

Platte I.

1. nīdhātum niyatyā

nyastā tanvī sakṛd-anubhavy-ādhvani svapnajasya |

tac-cimṭābhis-tad-ayam-adhunā bhāvito bhāvan-ātmā

hetuḥ sūte diśi vidīsi tām jāgrato-py-agrato me ||

sakṛhedam || āścaryam-āścaryam ||

Smita-jyotsnā-sāraṇ dadhad-api tad-āsy-empdum-uditam

sakhe cetaś-citraṇ nīpatati mahāmoha-

2. timire |

sudhā-vici-snigdhaiḥ snapitam-api tan-netra-valitair=

vvapur-mme sarvv-āṅgaṇ kalayati ca saṁtāpam-adhikaṇ ||

Vidū || ^(a) Vayassa¹ maha hiyaṇ tujjha² a dāva ekkam jjeva³ | tuha uṇa bhūri-
bhāvaṇāṇuvamḍha-paravvase hīe nicca-saṇṇihida jjeva⁴ sā maacchi | tā tae paccakkhi-
kadā mae vi kādavva

3. jjeva⁵ tti juttam bhodi | tadhāvi maha asaṁjāda-taddaṁsaṇassa kade kampi
taddaṁsaṇovāyaṇ maṁtehi⁶ ||

Rājā || Vayasya || yadi te kautukam-asti tadā samālikhya darsayām=iti citre likhītvā
darśayati ||

Vidū || citra-phalakam=ādāya nirīkṣya [|| *] ^(b) Vayassa tṭhāṇe⁵ jādāsaṁgosi || punar=
aval-

(a) Vayasya mama hrdayaṇ tava ca tāvad-ekam-eva | tava punar-bhūri-bhāvan-
ānubandha-paravaṣe hrdaye nitya-saṁnihit-aiva sā mṛgākṣī | tasmāt-tvayā pratyakṣīkṛtā
may-āpi kartavy-aiv=eti yuktam bhavati | tath-āpi mam-āsaṁjāta-tad-darśanasya kṛte
kam-api tad-darśan-opāyaṇ mantrayaśva ||

(b) Vayasya sthane jāt-āsaṅgo-si ||

1) Zu *vayassa*, *hiyaṇ* u. s. w. für *vaassa*, *hiāṇ* u. s. w. vgl. Konow, S. 480, P. §. 187.

2) P. §. 11, S. 9, Z. 2; §. 421, S. 297. 3) P. §. 11, S. 9, Z. 2; §. 95.

4) Ursprünglich *maṁtehiṇ*, geändert zu *maṁtehi*. 5) Lies *thāne*.

4. *kya* || ^(a) kadham siloo vi nimma¹ lihido | *iti vacayati* ||
Svapne prāg-avalokit-āsi sutanu prāptair-mmam=ojjāgaraiḥ
[so]-py-amtarvitat-ārativyatikaraiḥ paścād-abhūd-durllabhaḥ |
paśyaty-asta-rasāmtaram tu vidhṛta-dhyānapravam(bam)dham tvayi
svāmtam tvanmayam=eva viśvam-adhunā dhatte tu no nirvṛtim ||

5. Vidū || ^(b) Vayassa asacca jjeva² dāva atthā siviṇa³ viloiijamti⁴ | kāmipi uṇa
jahatthāim⁵ pi vatthurūvāim siviṇa⁶ pekkhijjanti⁷ | Aniruddheṇa khu⁸ Ūsā tae a so
sacco jjeva siviṇa⁹ diṭṭho tti evaṃviḥa vuttamā¹⁰ edihāsānaṃ kadhāhim suppiyanti |
tā jaḥ esā

6. vi sumdari saccā sulahā ābhādi tā juttā tattha de āsatti | āṇadhā uṇa kitti¹¹
appā¹² āyāsiyadi | adhavā saccā sulahā a sā avassam sambhāviyadi jjeva | ṇa hu¹³ sā
asaccā huvamti¹⁴ tae suddha-hiāṇa nikkāraṇaṃ siviṇa¹⁵ pekkhīyati | eriso a anurāo
samatthassa de kadham

7. nipphalo sambhāviyadi ||

Rājā || Vayasya sā saty=eti katham vijñātum pāryate ||

Vidū || *soṭṭrāsam* || ^(c) Vayassa | ṇam bhaṇāmi puhavitala-nihidāim dhaṇiānaṃ
dhaṇāim tadhā tamapasara-¹¹duppeccha-¹²peramtesu pura-vahiṭṭhidesu uvavaṇesu
addharatta-vihidāim coriā-suradāim pi jāva tu-

8. mharisānaṃ cāra-ṇayanānaṃ mahivadināṃ pacakkhāim¹³ huṃti¹⁴ | kim uṇa ṇa
saala-loa-loanānaṃdanāim paadāim kāmīni-ṇayanāim¹⁵ ||

Rājā || Vayasya kim=ayam pahāsaḥ samāśvāsanam vā ||

Vidū || ^(d) Ṇam saccam jjeva¹⁶ edam | tā kim ettha uvahāseṇa āsāseṇa vā | (||)

(a) katham śloko=pi nirmāya likhitaḥ ||

(b) Vayasya asatyā eva tāvad-arthah svapne vilokyante | kāny-api punar-yathār-
thāny-api vasturūpāni svapne prekṣyante | Aniruddheṇa khal-Ūsā tayā ca sa satya eva
svapne dṛṣṭa ity=evaṃvidhā vṛttāntā aitihāsikānāṃ kathābhiḥ śrūyante | tasmād-yady-
eṣ-āpi sundarī satyā sulabh-ābhāti tad-yuktā tatra ta āsaktiḥ | anyathā punaḥ kimity-
ātm-āyāsyate | athavā satyā sulabhā ca s-āvaśyam sambhāvya eva | na khalu s-āsatyā
bhavanti tvayā śuddha-brdayena niśkāraṇaṃ svapne prekṣyate | idṛśaś-c-ānurāgaḥ samar-
thasya te katham niṣphalaḥ sambhāvya te ||

(c) Vayasya | nanu bhaṇāmi prthivitala-nihitāni dhanikānāṃ dhanāni tathā tamah-
prasara-dusprekṣa-paryanteṣu pura-bahiṣṭhiteṣ-ūpavaneṣv-ardharātra-vihitāni caurikā-
suratāny-api yāvad-yuṣmadṛśānāṃ cāra-ṇayanānaṃ mahipatināṃ pratyakṣāni bhavanti
kim punar[-na] sakala-loka-locaṇ-ānandanāni prakāṣāni kāmīni-ratnāni ||

(d) Nanu satyam=ev=aitat | tasmāt=kim=atr-opahāsen-āśvāsanena vā ||

1) P. S. 400, Z. 6. 2) P. § 95. 3) P. § 535. 4) Konow, S. 479; P. § 208. 5) P. § 535.
6) P. § 94, S. 81, Z. 19. 7) P. § 428, S. 304, Z. 3. 8) Was auf dem Stein steht, sieht wie *appā* aus.
9) P. § 94. 10) P. § 476, S. 338, Z. 2. 11) Lies *tamappasara-*; P. § 11. 12) P. § 84; vgl. § 321.
13) Lies *pacakkhāim*; P. § 11. 14) P. § 476. S. 338, Z. 11. 15) P. § 132. 16) P. § 11, S. 9, Z. 2; §. 95.

Nepathye ||

Phalam ka-

9. rmm-ānusāreṇa bhāvayan-bhavinām prabhuh |
 Śambhuh śubhāya me bhūyād-bhaktānām-abhaya-pradaḥ ||
 Rājā || *śrutā* || *vilokya saharṣaṇ* || [Va]yasya pāmtha iva ko-pi dṛśyate || yaḥ ||
 Avirata-[pa]thi-prasthān-otthām-imām kṛṣatā-sakhīm
 dṛg-anabhimatām kṛtsnam vyāpya sthitām vapur-aśriyam |
 dadhad-api vahann-etad-vrā(bṛā)hmaṇ mahāḥ

10. sphuṭam-adbhutam

jagad-api jayaty-ākṛty-aiva prattita-guṇodayaḥ ||
 tad-duḥkhitam-api me hṛdayam-etasya darśanena sukhita[m-e]va varttate ||

Tataḥ praviśati pāmthaḥ ||

Pāmthaḥ || Śru[ta]m mayā yathā kila purāḥsthitam-idam-ev-odyānam-alamkurvann-
 āste Śākambharī-nareन्द्रo Vighraharāja iti tato yady-a-

11. paricitatvān-na nivārye tadā kṛtārthayāmi tad-avalokanena cakṣuṣi || *puro-valokya* ||
sānandam || diṣṭyā dūrāpas[āri]ta-samasta-parijano dvi-traiḥ prapayibhir-upe[to]-sy-aiva
 samullasita-kusum-āmōda-medurita-Malayamāruta-samṛddher-ghanatama-ccāyā-pari-
 nāha-manohara-samunnate-

12. r-nūtana-vakulasya talam-alamkurute devo Vighraharājaḥ ||

Ayam duḥprekṣyam¹ ca prathita-jagad-ānandam-api ca
 prabhūtam vi(bi)bhrā[ṇa]s-tad-idam-asamaṇ dhāma kim-api |
 satām samtrāṇāya vyat[i]karita-mārtamḍa-tuhina-
 dyuti-jyotiḥ kāmṭam jayati jagati-maṇḍana-maṇiḥ ||
 Yam-utko-smi draṣṭum namad-amara-koṭīra-

13. vilasan-

maṇi-śreṇi-śān-ojvala²-caraṇapīṭh-ārppita-padam |
 prabhoś-Camḍibharttus-tribhuvana-pates-tasya kṛpayā
 nrpaṇ sam[vi]kṣy-ainam jani-phalam-avāpto-smi sakalam ||

Rājā || *[sam]jñāyā pratihāram-ādīśati* | (||)

Pratihārah [|| *] Ārya ita itaḥ [|| *]

Pāmthaḥ | (||) *upasṛtya* | Svasti samast-āvani-rakṣā-punya-bhāja-

14. nāya bhavate bhūpāya ||

Rājā || Namo viduṣe ||

Pāmthaḥ || Śarad-īṃdu-dyuti-svachhair-ddaś-āpi satatam di[śaḥ] |]

. . . d-yaśaḥ-pūrain-ddūram-unnamita-śriyaḥ ||

Rājā || *svagataṃ* || Aho sātīśaya-punya-pariṇatyā mahatām-evamvidhānām-api
 darśanam na durllabham || *prakāśam* || *āsanam pradāpya* | sa-

1) Lies *duḥprekṣyam*.

2) Lies *-ojvala*.

3) Lies *bhavanti tvad*-(?).

15. *vinayaṃ* || vidvan-kuta iyaṃ yātrā kathāṃ vā sātisaṃya-guṇ-o[ttare]=py-avatāre
niḥ[paricchado-si | kva vā gaṃtavyaṃ] |

Vrā(bṛā)hmaṇaḥ || Mahārāja ||

Tarkkār-iti prasiddhaṃ jagati nirupamaṃ sthānam-asti dvijānāṃ
tasmin-niḥśeṣa-vidyā-vasatir-adhigata-vrahmatattv-āvabodhaḥ¹ |
tātaḥ samjātavān-me di-

16. śi diśi sudhiyaḥ prakrame yat-kathānāṃ
[sarvve-py]-ānaṃda-vāṣpa-prasara-bhara-bhṛt-āpāṃga-bhājo bhavaṃti ||
tasminś-ca ||

Tāte [ga]tavati svarggam-aśeṣa-viduṣāṃ gurau |
s-āpi kv-āpi śuc-e[va] śrīḥ prayātā tasya veśmanaḥ ||
ahaṃ tu tāta-śoka-śaṃkubhir-nnirbhidyamāna-marmmā ||
Vṛddhaṃ tām jananiṃ śisūn-api su-

17. tān-sādhvīm-a[pi] — — —
— — [na]nya-samāśrayān-api vahūn²-vamdhūn-vihāy-ādhunā |
taṃ draṣṭuṃ calito-smi viśva-bhuvana-prāraṃbha-rakṣā-vyaya-
vyāpāra-prabhavaṃ prabhuṃ sumanasām-iśaṃ Prabhāsa-sthitam ||

Rājā | (||) Vidvan |

Viracitam-ucitaiḥ purātanais-taiḥ
sukṛta-cayair-idam-atra darśanaṃ te |
niravadhi-śubha-

18. sampadāṃ [nidānaṃ]
[sa]phalayati sma mam-aitad-ādhipatyam ||
kimtv-ārya || tvad-abhidhāna-śravaṇena śrotra-vṛttim-api kṛtārthayitum-icchāmaḥ ||

Vipraḥ || *savriḍaṃ* || Deva ||

Viśv-o[tsa]va-nidānasya sadyaḥ saṃdarśanāt-tava |
prāpt-aśeṣa-śubh-ānaṃdaṃ Śubhānaṃdaṃ pratihi māṃ ||

Rājā || Ārya || tatra

19. sad-deśe saṃbhūtena prabhū[tā]nāṃ ca vidyānāṃ bhājanen-aitavaṃtaṃ deśaṃ-
āgatena ca kim kim-apy-adbhutam-avaloki[tā]m-iha bhavatā ||

Śubhānaṃdaḥ || Jagad-vismayadāyī-guṇa-gaṇaṃ bhavaṃtam-ālokyā kim nāma
n-ādbhutam-avalokitam || *smṛtim-abhinīya sānaṃdaṃ* || mahārāja || dvitīyaṃ c-ādbhu-
taṃ dr-

20. ṣṭaṃ yathā [*] ast-ita uttarasyāṃ diśi⁴ | Imḍrapuraṃ nāma nagaraṃ | tatra ca
tad-upāṃta-varṭti vinidr-ēṃdīvara-vanam-uddhinn-āmbhoja-vraja-virājitam-apāram-
aparam-iva pārāvāraṃ vasaṃta-samaya-sundaraṃ sarovaram-avalokitum tatratyasya
rājño Vasaṃtapālasya putri pracuratara-turaṃga-vāra-parivṛtāṃ gr-

21. hita-vividh-āyudha-puruṣa-saṃgha-saṃrakṣitāṃ saviśeṣa-maṃdanāṃ kariṇtm-
ārūdhā vividh-ālaṃkāra-bhūṣit-ābhinavāraṃbha-yauvan-odbhāsīt-ādbhuta-rūpa-ramaṇi-

1) Lies *niṣpari*⁰. 2) Lies *-brahmatattv-āvabodhaḥ*. 3) Lies *bahūn-bamdhūn*. 4) Lies *diś-Imḍra*⁰.

yābhir-bhūyasibhiḥ sakhibhir-upetā yatr-āhaṃ nitya-karmma kurvann-asmi tatr-āga-tavati | āgatya ca tire samuttīrya māṃ prāṇānāma | a-

22. haṃ tu tasyās-tena vinayena pramudita-manā āśiṣaṃ pradāya [tām ni] puṇa-taraṃ ciraṃ nirīkṣitavān | kiṃ va(ba)hūnā ||

Mukhāt-tasyāḥ padmaṃ niyatam-anukampāṃ mṛgayate
dhruvaṃ tal-lāvānyād-abhilaṣati bhāgaṃ himaruciḥ |
tad-aṃgānāṃ kāmtyāḥ kanakam-upameyaṃ tu bhavitum
spṛṇatāṃ bhūyo bhūyāḥ pra-

23. viśati hutāsasya jaṭharaṃ ||
api ca ||

Suvyakta-stanamamḍala-dvayam-uro n-ā[dy-ā]pi na vṛḍayā
vā(bā)la-kṛḍitam-āvṛtaṃ smita-sudhā-siktā na [vā]cām tatiḥ |
na spaṣṭa-trivali-ta[rāṃ]ga-vibhavo madhya-pradeśas-tath-āpy-
astraṃ jaitraṃ-iti Smarena manasi nyastam tadityam vapuh ||

atha kācit-tad-anuca[rī]

24. mūrta-eva Ratis-tvaritatara-turamgam-ādhirūḍhā pascād-āgatya tām-uktavati |
bhartṛdāri[ke] tvāṃ devī samādiśati yathā || abhinava-nirmmita-citrasā(sā)likā-pra-
veśa-lagnaṃ pratyāsannaṃ varttate | tat-satvaram-āgamyatām-iti || tataḥ sā tad-
ākarmṇya tath-aiva nagaraṃ praviṣṭavati ||

Rājā || *svagataṃ* | A-

25. ho nu khalv-āścarya-paramparā-va(ba)hulo jivalokaḥ | yato mayā tāvad-ākāra-
jita-jagat[itala]vartti-sakala-nārījanam-avalokitam svapne kanyā-ratnaṃ | ayaṃ ca
viva(bu)dh-āgrāṇ[īḥ] Śubhānaṃdo-pi tad-anūna-guṇam-aparam-api stri-ratnaṃ-ācāṣṭe ||
manyē c-āsamsāram-asamāpta-prakarṣa-parampar-aiva jaga-

26. ti sraṣṭuḥ sṛṣṭiḥ || *prakāśaṃ* || vidvan || tvāḍṛśam-api ḍṛśam-āścarya-dāyī nārī-
rūpaṃ-asman-api dra[ṣṭuṃ] s[ṣ]otkamṭhayati ||

Śubhānaṃdaḥ || Mahārāja kim-atr-āpi durllabham-ānyatāṃ sa-citropakaraṇaṃ
tal-likhanāya phalakaṃ ||

Rājā || *tathā kārayati* ||

Śubhānaṃdaḥ || *likhitvā darśayati* || ¹

27. Rājā || *vilokya svapna-ḍṛṣṭāṃ pratyabhijñāya* || *sānaṃdādbhutaṃ* || *svagataṃ* ||
Āścaryam-āścaryaṃ ||

Sarve-pi drutam-etad-aṃga-nivḍa-sleṣ-ābhilāṣ-āmkura-
vrāten-eva samantato-py-avayavā ro[m-o]dgamen-āncitāḥ |
samprāpt-āvasaro mam-aīṣa bhajati vyaktiṃ cirāt-samcito
vāspāmbhaḥ-prasara-cchalena ca ḍṛṣor-asyāṃ di-

28. dṛkṣā-rasaḥ ||

tad-idāṇiṃ sātirekayoḥ sukha-duḥkḥayor-amtare tiṣṭhāmi || *prakāśaṃ* || aho k-āpy-
apar-aiv-eyaṃ saundarya-rekhā |

1) Dies Interpunktionszeichen steht am Anfange der folgenden Zeile.

Sājātye-py-upalāmtarāt-khalu janair-mmānikya-khaṃḍasya ca
śrīkhaṃḍasya ca yāvad-atra viditaṃ kāṣṭhāmtarād-āmtaraṃ |
slāghyād-apy-ucitair-ggūṇaiḥ kṣiti-bhuvo niḥśeṣa-nārjanā-

29. l-lāvany-aika-vidhāv-ih-āpi vidadhe dhātṛā tath-aiv-āmtaraṃ ||
api ca ||

Smita-bhrūbhāṃg-ādyaiḥ kila harati ci[ttam] śāsīmukhi
svarūpākhyānatvād-ihā tu na hi te ke-pi likhitāḥ |
ta[th-ā]py-ākāro-yaṃ jita-Kusumavāṇa-praṇayini-
vapuh-saumdarya-śrīr-bhramayati muninām-api manaḥ ||

ūrdhvam-ava-

30. *lokyā* || vidvan-samvṛtto madhyāhnaḥ || tathā hi ||
Samastasy-āpy-ūrdhve vilasati dinānām-adhipatau
kṣa[ṇam] maṃdibhāvaṃ nayati turaga-śreṇim-Aruṇaḥ |
anuṣṭhāsyān-mādhyamdinam-atha [vi]dhim śiṣya-nivaho
vihāya svādhyāyaṃ namati ca guror-amhri-yugalaṃ ||
tato bhavadbhir-apy-asmat-parijana-saṃnidhā-

31. [pi]ta-samasta-sopakarāṇa-parijanam-asman-nirddiṣṭaṃ pratihāreṇa nivedayaṣya-
māṇam-āvāsam-adhiṣṭhāya vimucyatām-adhva-śramaḥ | kiyāntam-api kālaṃ sva-saṃ-
vāsena c-āsmāka[m-a]pi śubh-ānaṃdau pradāy=asmad-anumatair=bhavadbhiḥ śrī-So-
manāthadevo draṣṭavyaḥ ||

Śubhānaṃdaḥ || Yad-āha mahīpa-

32. [ti]ḥ ||

Rājā || *Vidūṣakaṃ prati* || Vayasya vrajāmo devārcean-ādi-kṛtyāya ||

Vidū || ^(a)Jaṃ vayasso āṇavedi || *iti nihkrāntāḥ*¹ sarve ||

|| Iti mahākavi-paṃḍita-śrī-Somade[va]-viracite Lalitavigraharāj-
ābhidhāne nāṭake prathamam-akaḥ samāptaḥ ||

Tataḥ pravṛtataś=cetyau ||

33. *E[kā] || ^(b)Halā Nomālie* | bhāṭṭidārī Desaladevi kiṃ karedi ||

Dvitiyā || ^(c)Sahi Suṃdarie | ahiṇava-nimmiḍaṃ citta-sāliṃ pekkhaṃti ci-
tṭhadi | (||)

Suṃdarikā || ^(d)Halā kiṃ kiṃ ta[ttha] pekkhidavvaṃ vatthu ālihidaṃ ||

Navamālikā || ^(e)Sahi jaṃ kiṃpi saṃsāre sāradaṃ āsi vaṭṭadi ya ||

(a) Yad-vayasya ājñāpayati ||

(b) Sakhi Navamālike | bhartṛdārīkā Desaladevi kiṃ karoti ||

(c) Sakhi Sundarīke | abhinava-nirmitaṃ citra-sālikam prekṣamāṇā tiṣṭhati ||

(d) Sakhi kiṃ kiṃ tatra prekṣitavyaṃ vastv-ālikhitam ||

(e) Sakhi yat-kiṃ-api saṃsāre sārataṃ-āstid-vartate ca ||

1) Lies *niḥkrāntāḥ*.

2) Das *e* von *ekā* steht am Ende von Z. 32.

3) Lies *Nomālie*.

Sumdarikā ||

34. (a) Nomālie¹ | kena una tārisam cittam ālihidaṃ | (||)

Navamālikā | (||) (b) Sumdārie kinṇa² jānāsi Nipuṇa-nāmaṃ cittaaraṃ | so khu³ parisīlit-āseṣa-desantara-vvavahāro raṇa⁴-tta[ya. 1] gihida⁵-saala-purāṇa-vuttaṃto a ||

Sumdarikā || (c) Sahi Nomālie sampadaṃ jara-jajjarassa tassa kadhaṃ nā⁶

35. meṇa vva kajjeṇa vi nipuṇattaṇaṃ ||

Navamālikā || (d) Halā ṇaṃ bhaṇāmi vā(bā)lattaṇādo vi niraṃtaravbhā(bbhā)sa-ppaariṣo jarājanidamgavialattaṇānaṃ pi taruṇo jjeva bhodi ||

Sumdarikā || (e) Sahi tumaṃ dāpi kaḥiṃ calidāsi ||

Navamālikā || (f) Sahi bhaddāriatthaṃ Campdasehara-ghariṇi-ca-

36. laṇaccā-nimittaṃ campaa-kusumāṃ avaciṇeḍuṃ ||

Sumdarikā || (g) Sahi pasādadu⁷ se bhaavadi Sasisehara-vallahā anurūpa-vallaha-dāneṇa ||

Navamālikā || (h) Tumaṃ una kattha [ca]lidāsi ||

Sumdarikā || (i) Sahi ahaṃ pi bhaddāriāe guruṇa-pāvaṃdanaṃ kāduṃ pesidā | tam kadua bhaddi-

37. dāriṃ Desaladeviṃ datṭhuṃ gacchamti citṭhāmi ||

Navamālikā || (k) Halā tā gaccha tumaṃ | ahaṃ pi patthudaṃ karemi ||

iti niṣkṛānte⁸ [|| *] Viṣkaṃbhakāḥ ||

(a) Navamālike | kena punas-tādrśaṃ citraṃ-ālikhitam ||

(b) Sundarike kiṃ na jānāsi Nipuṇa-nāmānaṃ citrakaram | sa khalu pariśīlit-āseṣa-desāntara-vvavahāro ratna-traya . . grhita-sakala-purāṇa-vṛttāntaś-ca ||

(c) Sakhi Navamālike sāmprataṃ jarā-jarjarasya tasya kathaṃ namn-eva kāryeṇ-āpi nipuṇatā ||

(d) Sakhi nanu bhaṇāmi bālatvād-api niraṇtar-ābhyāsa-prakarṣo jarā-janit-āṅga-vikalatvānām-api taruṇa eva bhavati ||

(e) Sakhi tvam-idāntiṃ kva calit-āsi ||

(f) Sakhi bhartṛdārik-ārthaṃ Candraśekhara-grhiṇi-caraṇārcā-nimittaṃ campaka-kusumāny-avacetum ||

(g) Sakhi prasādatv-asyai bhagavati Śaśisekhara-vallabh-ānurūpa-vallabha-dāneṇa ||

(h) Tvam punaḥ kva calit-āsi ||

(i) Sakhi ahaṃ-api bhartṛdārikayā guruṇa-pādavandanam kartuṃ preṣitā | tat-kṛtvā bhartṛdārikam Desaladeviṃ draṣṭuṃ gacchanti tiṣṭhāmi ||

(k) Sakhi tad-gaccha tvam | ahaṃ-api prastutaṃ karomi ||

1) Lies Nomālie. 2) Lies kiṃ na. 3) P. § 94. 4) P. § 132. 5) Konow, S. 481; P. § 564.

6) Lies nā-. 7) Konow, S. 480. 8) Lies niṣkṛānte.

Tataḥ praviśati cī[tram-avalokamānā sapā¹ ladevī citrakaraś-ca ||

Desala || ^(a) Mahābhāa kiṃ uṇa eam² louttara-sundarattan-āṇampdiāse-³

38. sa-loa-loaṇaṃ diṭṭha-sa[m]haṭṭha[m] disaī⁴ ||

Citra || Bhartṛdārike | idam-anupama-rāmaṇyak-ā[rham] tridivasadām-ucitam
sadaḥ sudharmā | ayam-api sa [hi]

[Desala ||] *namasyati | anyato=valokya* || ^(b) Mahābhāa ko eso viviha-raaṇa⁵-gaṇa-
bhūsiavbham⁶-

Platte II.

1. vāṃchitānām

vihita iva hitānām-amtike durlabhānām |
tad-abbhayam-avivekaṃ śāsuvata[m] svāvavo(bo)dha[m]
k[im=a]pi padam-avāpy[-ai]v-āham-āsam kṛtārthaḥ ||

atha ||

Kim-api nivīḍa[m] vṛṇā-ccannam prakāma-manoharam
[pra]kaṭitavati s-āpi prema prabhūtataṃ mayi |
yad-aśanir-iva krūraḥ prauḍham jvalann-iva pāvakaḥ
skhalad-iva muhuḥ śa-

2. Iyaṃ svāṃte tanoty-adhunā rujaṃ ||

Saśi || *sānamdaṃ* || ^(c) Deva diṭṭhiā pasaṇṇaṃ bhaavadā vihinā va[lla]heṇa a ||
acchariam²

Damsana-suham pi aṇisaṃ patthijjāi jeṇa dullaham jassa |
so vi hu jāi tassa kae jjhijjāi⁷ tā kiṇṇa⁸ pajjattam ||
dāṇi⁹ jaṃ bhaddāriāe tārisa-kilesānala-saṃtāva-paramparāe e-

3. risassa a ṇa-ppasāa-vilasidassa aṇurūpaṃ taṃ aīreṇa jjeva kījjadu¹⁰ || jado ||

(a) Mahābhāga kiṃ punar-etā-lokottara-sundaratv-ānandit-āśeṣa-loka-locaṇaṃ
dr̥ṣṭa-samhr̥ṣṭam (?) dr̥śyate ||

(b) Mahābhāga ka eṣa vividha-ratna-gaṇa-bhūsit-ābhyam-

(c) Deva diṣṭyā prasannaṃ bhagavatā vidhinā vallabhena ca | āścaryam-āścaryam |
Darśana-sukham-apy-aṇisaṃ prārthyate yena durlabham yasya |
so-pi khalu yadi tasya kṛte kṣiyate tat-kiṃ na paryāptam ||
idāniṃ yad-bhartṛdārikāyās-tādr̥śa-kleśānala-saṃtāpa-paramparāyā idṛśasya ca nija-
prasāda-vilasitasy-ānurūpaṃ tad-acireṇ-aiva kriyatām | yataḥ |
Prabala-pavanaugha-durdhara-dāvānala-kavalanaṃ taru-varā api |
na sahanta eva kiṃ punaḥ sukumāraṃ mālātī-kusumam ||

1) Lies *saparijanā Desaladevi*. 2) P. § 426. 3) P. § 203. 4) P. § 541. 5) P. § 132.
6) Lies *-bhūsiavbham-*; P. § 203. 7) Lies *jjhijjāi*. 8) Lies *kiṃ ṇa*. 9) Konow, S. 480; P. § 144.
10) P. § 547, S. 375, Z. 3.

[illegible][illegible][illegible]

Pavala-pavaṇoha-duddhara-dāvāṇala-kavalāṇaṃ taru-varā vi |
 na sahaṃti ccia kiṃ uṇa somālaṃ māladi¹-kusumaṃ ||
 ahaṃ tu eṣaṃ deviyam-aṇurāṃ-eāriṣaṃ² ca siviṇaa-saṃvihāṇaṃ niveiya āsāsemi
 sapa-

4. rāṇaṃ bhāṭṭidāriṃ ||

Rājā || *svagataṃ* ||

Sa prauḍha-prasaraḥ priyā-viraha-jo duḥkh-augha-dāvāṇalo
 viṣvag-vāg-amṛtair=mukh-amvu(bu)da-tatair-yen-ādyā nirvvāpitaḥ |
 āḥ kaṣṭhaṃ sudhaya=eva nirmmita=tanos=tasy=ādhun=opasthitaḥ
 ko-py=etasya sumānuṣasya virahaḥ soḍhuṃ kathaṃ yāsyati ||

prakāśaṃ || sakhi Śaśiprabhe saṃprati pri-

5. yatamā-viraha-duḥkha-dāvāṇalas=tvad-viyoga-prava(ba)la-prabhaṃjana-vega-śata-
 mukhikṛtaḥ kavalayann-imam deha-viṭapinaṃ kathaṃ śakaniyaḥ soḍhuṃ || tato yāvat-
 priyā-samāgamo bhavati tāvad=atr-aiva tiṣṭhatu bhavati || tatra tu tvadiya-kalyāṇa-
 pravṛtṭy-upavṛṇhitam-ātmanah kuśala-vārttaṃ nivedayitum-ātmīyaṃ sakala-viśraṃ-

6. bha-bhuvam Kalyāṇavatim nāma preṣayisyāmaḥ ||

Śaśiprabhā || ^(a) Jam devo āṇavedi ||

Rājā || Kaḥ ko-tra bhoḥ kaḥ ko-tra ||

Praviśya puruṣaḥ || ^(b) Āṇavedu bhāṭṭa ||

Rājā || Bhadra asmad-vacanād=abhidhiyatam mahāmātyaḥ || yathā saṃnidhāpit-
 āśeṣa-śayan-āsana-bhāṇḍ-ādy-upakaraṇaṃ tāmvū(bū)la-kusuma-karppūra-vilepana-vasa-

7. n-ādi-samast-opabhogya-vastu-saṃpannaṃ sa-pariṇāyāḥ Śaśiprabhāyāḥ sthity-
 ucitam sampāday-āvāsa-bhavanam=iti ||

Puruṣaḥ || ^(c) Jam devo āṇaved= *iti nīhkrāntaḥ*³ ||

Rājā || Śaśiprabhe ||

Sa kalpadruma-maṃjar-iva hi mama smera-smarāgni-jvara-
 jvālā-dhyāmalitair-mmanoratha-śatair-bhṛṃgair=iv-āliṅgitā |
 āḥ kaṣṭhaṃ ha[takai?]-

8. r=vvidher=vvilasitair=durvvāta-vegair-iva

krūrair=vyākulatāṃ va(ba)lena gamitā tanvi kathaṃ sthāsyati ||

Viduṣakaṃ prati || vayasya samāhūyatam Kalyāṇavati ||

ahaṃ tv-idṛśaṃ devasy-aṇurāgam-etādṛśaṃ ca svapna-saṃvidhānaṃ nivedy-āśvāsāyāmi
 sa-pariṇāṇaṃ bhartṛdārikāṃ ||

(a) Yad-deva ājñāpayati ||

(b) Ājñāpayatu bhartā ||

(c) Yad-deva ājñāpayati ||

1) Konow, S. 479; P. § 204, S. 147, Z. 19.

2) Lies *deviṃ aṇurāṃ eāriṣaṃ*; vgl. P. § 11.

3) Lies *āṇavedi* || *iti nīhkrāntaḥ*.

Vidū || ^(a) Hī hī jāne vayassenā vvasasidam¹ nīa-vivāha-kajjeṇa | tā amhāṇaṃ cira-
vaḍḍhidā dāṇi phalaṃtu khaṇḍa-laddhūaṃ maṇoraha²-ddumā [|| *]

9. *ity-uktvā nīhkrāmya*³ *Kalyāṇavatī saha praviśati* ||

Rājā || Kalyāṇavati ih-āsane⁴ upaviśyatāṃ ||

Kalyāṇa || *tathā karoti* ||

Rājā || *Kalyāṇavatīh Śaśiprabhā - svarūpam = āgamana - prayojanaṃ ca sarvaṃ
nivedya* [|| *] Kalyāṇavati vraja tvam-avanipater = Vvasantapālasya putrīm = asmad-
vacanād-anumodayitum-ā-

10. rādhayitum ca || idam = c-āsmat-saṃdiṣṭaṃ rājaputrī śrāvayitavyā ||

Drutatarā = itaḥ kāmte viśvaiḥ samaṃ vahir-imdriyaiḥ

kvacid-api mano-smākaṃ nitam tvayā prathamam haṭhāt |

anujagamīṣor-jīvasy-aitāny-ath-āsya Śaśiprabhā-

vacana-vihitād-āsā-taṃtor-abhūd-avalambva(ba)naṃ ||

idam c-āgrataḥ karttavayam-asmadiyam ||

11. vijñāpaniyā rājaputrī yathā Turuṣkeṃ dra-vigraha-prasaṃgena drutatarā = ev-
āgatya devī bhavatīm prasādayiṣyāmaḥ || yatas = Turuṣka rājo-py-asmān-prati pracalitaḥ
śrūyate ||

Kalyāṇavati || ^(b) Jam devo ānavedi ||

Rājā || Vayasy-āsmad-vacanād-ucyatāṃ mahāmātyo yath = edam-idam-upāyan-ādy-
ucit-opakaraṇa-

12. saṃpannā kṛtvā sa-tvaṃ preṣyatāṃ Kalyāṇavati ||

Vidū || ^(c) Jam vayasso bhaṇedi || *iti Kalyāṇavatī saha [ni]hkrāntāḥ*⁵ ||

Rājā || Śaśiprabhe āvasaṃ gatvā vyapagat-ādha-śramā bhavatu bhavati || vya-
mapi mādhyāhnikam vidhātum-uttiṣṭhāma *iti sarve nīhkrāntāḥ*⁶ ||

|| Tṛtīyo = nkaḥ samāptaḥ ||

Tataḥ pra-

13. *viśato vaṃdīnau* || ⁷

Vaṃdīnau || ^(d) Eṣe ṣe Śāyambhātīśāla-śivila-niveṣe || eḍaśīṃ alaśkiyyamāṇa⁸-
payyande⁹ kadhaṃ [lā]lāṃ yāṇidavvaṃ || *puro-valokya* || vayasā eṣe kevi cale vva¹⁰
diśadi | tā imādo eḍaśā śivilaśā śālaūvaṃ¹¹ lālaṃ ca yāṇiśsamha ||

(a) Hī hī jāne vayasyena vyavasitaṃ nija-vivāha-kāryeṇa (^oryam) | tad-asmākaṃ
cira-vardhitā idāṇi phalaṃtu khaṇḍa-laddhukāni manoratha-drumāḥ ||

(b) Yad-deva ājñāpayati ||

(c) Yad-vayasyo bhaṇati ||

(d) Eṣa sa Śākambharīśvara-śibira-niveśaḥ | etasminn-alakṣyamāṇa-paryante
katham rājakulaṃ jñātavyam || vayasya eṣa ko-pi cara iva dṛṣyate | tad-asmād-etasya
śibirasya svarūpaṃ rājakulaṃ ca jñāsyāvah ||

1) Lies *vavasidam*. 2) Konow, S. 479; P. § 203. 3) Lies *nīhkrāmya*. 4) Lies *āsana*.

5) Lies *nīhkrāntāḥ*. 6) Lies *nīhkrāntāḥ*. 7) Statt *vaṃdīnau* || *vaṃdīnau* || hat das Original *vaṃ-
dīnau* || 2. 8) P. §§ 11, 535. 9) P. § 275. 10) P. § 143, S. 111, Z. 5. 11) Lies *śālaūvaṃ*; P. § 11.

Tatah praviṣati carah ||

Carah || (a) Āścaliyam 2 aho Viggahalāa-

14. nāleśala-sīlṇam avayyamda¹ || puro-valokya || amhadeṣṭya vva² kevi puliśa peṣkiyyamdi³ | yā[e] vāmdihim edehim huvidavvam⁴ | (||)

Vāmdinau | (||)^(b) Bhadda ambāṇam Tuluṣkāṇam deṣṭye vva³ tumam peṣkiyyasi³ | tā kadhehi Cāhamāṇa-sivila-śalūvam lāulam ca ||

Carah || (c) Śunādha le vāmdīṇo śunādha | hage Tuluṣkalāeṇa

15. Śāambhaliśalaśśa sivilam peṣkidum peṣide | tam ca dūṣamcamam | yado tatthastehim idale puṣcamde⁵ vi nī[liṣkam]de vi a palakiye tti yāṇiyyadi⁶ | tadhāvi mae kimpī kimpī pacakkhikadam⁷ | (||)

Vāmdinau | (||)^(d) Āścaliam 2 kadham bhadda tattha uvastidāṇam cadulide aṇuam pi tae laṣkidam ||

Carah || (e) Śunādha⁸ le vāmdīṇo ya-

16. dhā mae tam sivilam nīlūvidam | hage khu⁹ śili-Śomeśalaevam peṣkidum vāṇṇamdaśśa¹ śaṣṭaśśa¹⁰ milide milia a ettha pavisiṇa¹¹ bhikṣam paṣṭidum¹² lagge | tado yam yam yāṇidam tam tam tumhāṇam yahastam¹³ kadhiyadu || maa-vāli-nijjhala¹⁴-kalāla-kadastalanam kalimāṇam dāva śaṣaśsam | tulamgāṇam u-

(a) Āścaryam-āścaryam | aho Vighraharāja-nareśvara-śrīṇām-aparyantatā || asmad-deṣiyāv-iva kāv=api puruṣau prekṣyete | jāne vandibhyām-etābhyām bhavitavyam ||

(b) Bhadra āvayos = Turuṣkayor-deṣṭya¹⁴ iva tvam prekṣyase | tasmāt-kathaya Cāhamāṇa-sibira-svarūpaṁ rājakulam ca ||

(c) Śrūtam re vandinau śrūtam | aham Turuṣkarājena Śākambharī-śvarasya śibiram prekṣitum preṣitaḥ | tac=ca duḥsamcamam | yatas=tatrasthair-itarah prechann=api nirīkṣamāno=pi ca parakīya iti jñāyate | tath=āpi mayā kim=api kim=api pratyakṣīkṛtam ||

(d) Āścaryam-āścaryam | katham bhadra tatr=opasthitānām catura-svabhāve(?)=nukam=api tvayā lakṣitam ||

(e) Śrūtam re vandinau yathā mayā tac=chibiram nirūpitam | aham khalu śri-Someśvaradevam prekṣitum vrajataḥ sārthasya milito militvā c=ātra praviśya bhikṣam prārthayitum lagnah | tato yad-yaj-jñātam tat=tad-yuvayor-yathārtham kathyatam | mada-vārī-nirjhara-karāla-kāṣṭhalānām karindrāṇam tāvat-sahasram | turaṅgāṇam punar-lakṣam | narāṇam punar-yuddha-kṣamāṇam daśa lakṣaṇ=iti | kim bahunā jalpitenā | tasya kṛtākasya pārśva-sthitaḥ sāgaro=pi śuṣko bhavati || etac=ca tad=rājakulam ||

1) P. § 275. 2) P. § 143, S. 111, Z. 5. 3) P. § 11, S. 9, Z. 8; (lies *peṣkiśi*). 4) P. § 476, S. 338, Z. 3.

5) Ursprünglich *puṣcamdo vi nī[liṣkam]do*, aber o beide Male zu e verändert. Vgl. P. § 275.

6) P. § 11, S. 9, Z. 9. 7) Lies *pacca*⁹, und vgl. Konow, S. 479; P. § 11, S. 9, Z. 9.

8) Lies *śunādha*. 9) P. § 94, Z. 7.

10) Ursprünglich *śaṣṭaśśa*, aber zu *śaṣṭaśśa* verändert; vgl. P. § 290. 11) Konow, S. 480; P. § 584.

12) Ursprünglich *paṣṭidum*, aber zu *paṣṭidum* verändert; vgl. P. § 290.

13) Konow, S. 479; P. § 11, S. 9, Z. 10. 14) Dies ist kein correctes Sanskrit.

17. na laśkaṃ | ṇalāṇaṃ uṇa yujjha¹-śkamāṇaṃ daha laśkāṃ ti || kiṃ va(ba)huṇā
yampideṇa | taśśa kaḍaśśa pā[śa]-stide śāale vi śuske bhodi | vā(bā)hum=utkṣipya [| *]
edaṃ ca taṃ lāulam² iti darśayati ||

Vaṃḍinau || ^(a)Śāhu le calā śāhu ||

Carah || ^(b)Ale le vaṃḍiṇo | cilāṃ khu me ṇia-stāṇādo ṇissalidaśśa | tā ha-

18. ge vaññāmi ||

Vaṃḍinau || ^(c)Gaśca le calā gaśca | (||) iti caro niḥkrāntaḥ³ ||

Vaṃḍinau || purato gata=āvalokya || ^(d)Taṃ ṇidaṃ⁴ lāula-duvālaṃ tā idha stida
eva⁵ ṇia-lāa-ppahāvaṃ payāsemha⁶ || punar=avalokya || sūnaṃdaṃ || eṣe śe Śāaṃbha-
līśale astāṇa-stide pulado diśadi ||

Tataḥ praviśati rājā vibhavataś=ca pari-

19. vāraḥ ||

Rājā || svagataṃ || Aho vaicitryaṃ ||

Ādāv-amṛtamay-āṃvu(bu)dhi-vigāhana-pratimam-avanipati-duhituḥ |

smaraṇaṃ davadahan-odara-nipāta-nibham-agrato bhavati ||

viciṇtya || s[ā] punaḥ sulabh[=e]va darśit[ā]

.

20. tathaṃ v=eti nirddhāritapūrvvaṃ | tath=āpi tāvad=vyavasito=smi | (||)

Vaṃḍināo=upasarppataḥ ||

Ekaḥ || ^(e)Idale vi hu⁷[dhala]ṇīśā śe dhalāṇīśe Tuluśkalāe vi |

īśi[m]mittā vi gottagiliṇo⁸ ka[n] [||]

Dvitiyaḥ || ^(f)[la?] māhaṇatisteṣu liṇalimda . . [|]

.

21. ṇio puṇo vi viśiṇa⁹ niggaṃaṇaṃ ||

Punaḥ prathamah || ^(g)Śāalaya ekkapaive Tuluśkalāe tti śaccaam ṇe[daṃ] |

idala-ṇalavadi ||

(a) Sādhu re cara sādhu ||

(b) Are re vandinau | ciraṃ khalu me nija-sthānān=niḥsṛtasya | tasmād=ahaṃ
vrajāmi ||

(c) Gaccha re cara gaccha ||

(d) Tan=nv=idam rājakula-dvāraṃ tasmād=iha sthitāv=eva nija-rāja-prabhāvaṃ
prakāśayāvah || eṣa sa Śākambharīśvara āsthāna-sthitaḥ purato drśyate ||

(e) Itare=pi khalu dharāṇīśāḥ sa dharāṇīśas=Turuṣkarājo=pi | gotra-
girayaḥ

(f) brāhmaṇa-tirthēṣu ripu-narendra punar=api viśtvā nirgaṃaṇaṃ ||

(g) Śakalaka(?) eka-pradīpas=Turuṣkarāja iti satyaṃ nv=etat | itara=narapati

1) Konow, S. 479; P. § 11, S. 9, Z. 10.

2) Lies lāulaṃ.

3) Lies niḥkrāntaḥ.

4) P. § 174 und § 429, S. 305, Z. 13.

5) P. § 11, S. 9, Z. 11; §§ 95, 336.

6) Lies paśsemha.

7) P. § 94.

8) Ursprünglich gottā°, aber zu gottā° verändert.

9) P. § 584.

Punar=dvitiyah || ^(a) Paḍhamam paścā aste vi gālave hi . . |
kadaloše hu¹ ṇalimḍa yaī deve . . ṇāhivadī ||

Vigraharājadevaḥ | (||)

22. *pratiḥāram-ākārya* | Pratiḥāra | dāpyatām-etayor-yathā-diyamānaḥ kanaka-vasan-
ādis-tyāgaḥ ||

Pratiḥarāḥ || Yad-ādisati deva *iti vaṃḍibhyām saha niḥkrāntaḥ*² ||

Rājā || Aho n=ādy=āpy . . py-āgato Hammira-kaṭaka-āvāsa-svarūpa . . . kaḥ ||

Praviśya caraḥ || ^(b) Jayadu 2 devo | deva deveṇa Hammira-kaṭa-

23. a-vuttantaṃ jāniduṃ parassiṃ diṇe pesido sampadaṃ āado mhi ||

Rājā || Bhadra kathaya kiyat-Turuṣkeśvara-śivi(bi)raṃ kutra c=eti ||

Caraḥ || ^(c) Deva ||

Aghida³-gaa-raha-turaa-ppavira-saṃkham a[nā]ja-perantaṃ |

amunida³-pavesa-niggama-maggaṃ riuraṇo kaḍaam ||

āvāso uṇa kalle ido Vavveraādo joa-

24. ṇa-ttae āsi | aḷja uṇa teṇa jjeva sivireṇa samam āacchiṇa⁴ tam ido joaṇekkeṇa
āvāsidaṃ pekkhiṇa⁴ āado mhi ||

Rājā || Bhadra kīḍṣi punas-tatra kiṇvadantaṃ ||

Caraḥ || ^(d) Deva jujjhatthaṃ saalāṃ pi seṇṇāṃ saṇṇaddhāṃ kārīṇa⁴ ettomuham
calaṃteṇa Hammireṇa tumhāṇaṃ pāse keṇa

25. vi vaṇeṇa dūdo pesidavvo tti kehimpī jaṇehiṃ jampijjadi⁵ ||

Rājā || Bhadra gaccha tvam viśrāmāy=eti caro *niḥkrāntaḥ*² ||

Rājā || Kaḥ ko=tra bhoḥ kaḥ ko=tra ||

Praviśya puruṣaḥ || ^(e) Eso mhi āṇavedu devo ||

Rājā || Āhūyatām mātulaḥ Simhava(ba)lo rājā ||

(a) Prathamam paścād-arthe-pi gaurave hi . . |

kṛta-roṣaḥ khalu narendra yadi devaḥ . . n-ādhipatiḥ ||

(b) Jayatu jayatu devaḥ | deva deveṇa Hammira-kaṭaka-vṛttāntaṃ jñātum
parasmin=dine preṣitaḥ sāmpratam-āgato-smi ||

(c) Deva

Agrhita-gaja-ratha-turaga-pravira-saṃkhyam=a[jñāta-]paryantam |

ājñāta-praveśa-nirgama-mārgaṃ ripurājasya kaṭakam ||

āvāsaḥ punaḥ kalya ito Bavveraād(?)=yojana-traya āst | adya punas=ten=aiva śibireṇa
samam-āgamyā tad=ito yojan-aiken⁶=āvāsitaṃ prekṣy-āgato-smi ||

(d) Deva yuddhārthaṃ sakalāny=api sainyāni saṃnaddhāni kārayitv=aitad-abhimu-
kham calatā Hammireṇa yuṣmākaṃ pārśve ken=āpi vacanena dūtaḥ preṣayitavya iti
kair=api janaiḥ kathyate ||

(e) Eso-smi ājñāpayatu devaḥ ||

1) P. § 94.

2) Lies *niḥkrāntaḥ*.

3) Konow, S. 479; P. § 204.

4) Konow, S. 480; P. § 584.

5) P. § 535.

6) Für *yojanen=aiken*.

Puruṣaḥ || (a) Jam devo āṇavedi || iti niḥkrāntaḥ¹ ||

26. Tataḥ pra-
viśati Siṃhava(ba)laḥ ||

Rājā || sādaram-āsanam pradāpya | sarvaṃ vṛttāntam nivedya [||*] Mātula kim-
idānīm vidheyam ||

Siṃhava(ba)laḥ ||

Tair-mmātamgair-haribhir-api tais=tair-bhaṭ-aughair-anikaṃ
Hammirasya prasarad-akhilām medinīm-āvṛṇotu |
virair-etais-tad-api samarāt-tvat-pratāpa-pravṛddhi-
prāpt-otsāhair-iha na hi bhave-

27. t-tāvakaiḥ kṛtyam-anyat ||

Rājā || maṃtriṇam Śrīdharam prati || Bhavatām-atra kim pratibhati ||

Śrīdharah || Deva ||

Virāṇam ca vipāscitām ca gaṇanāsv-ādyas-tvam-ev-ādhunā
vidvadbhir-ggaṇito-si tena bhavataḥ kv-āpy-asti na dvāparaḥ |
kimtv-ātmiyatayā vidheyam-adhunā yat-prṣtam-asmaḍṛśām
sva-prajñām-anuṣṛtya tat-kathayatām

28. kṣaṃtavyam-īśa tvayā ||

Rājā || Mahāmate-smākaṃ tvam-eva maṃtrinām-agraṇis=tat-kin=evam-abhidhiyate ||
Śrīdharah || Deva saty-upāyāntara-sambhave yuddham-anupāya iti dharmm-ārtha-
śāstra-vidām samayaḥ ||

Rājā || Bhāved-evam yady-upāyāntaram-atra syāt | kiṃca || durātmānam Mleccha-
rājaṃ praty-upāyāntar-ānusaraṇe ma-

29. hati vṛdā ||

Śrīdharah || Deva tath-āpi jagad-ekavīreṇa Hammirēṇ-āsaṃkhyā-sainya-svā-
minā saha yuddh-āvataranam katham-anumanyāmahe ||

Rājā || Akīrtiḥ k-āpy-uccaiḥ suhrd-abhayadāna-vrata-hatis-
tathā dhvamsas-tīrtha-dvija-sumanasām virya-vigamaḥ |
mam-aiteṣu vyasteṣv-api [bhṛśam-a]sahyeṣu sakalān-
imān-aṃgi-

30. karttuḥ kathayata vidheyam kim-asubhiḥ ||

Siṃhava(ba)laḥ || Mahārāja ||

Svayam ced-urvvīśaiḥ samitiṣu mahā-sāhasa-rasair-
ajasram yoddhavyam tad-iha karaṇyam kim-aparaiḥ |
saśastrair-nnihsamkhyair-vvijita-va(ba)hu-samkhyaiś-ca subhatair-
mmad-āndhair-mmātamgair pavana-javanair-vvājibhir-api ||

Api [ca ||]

(a) Yad-deva ājñāpayati ||

1) Lies niḥkrāntaḥ.

Kṣātram dhāma tav=edam=adbhutatamaṃ tva-

31. t-sannidhi-sthāyinām

virāṇām tanuṣu dhruvaṃ pariṇataṃ yāsyaty-asamkhyātātām |

dīpād-ekata eva [bha]dra timira-pradhvamśa-dhiraṃ ma[haj]h

svikurvann=ihā hi pradīpa-nivaho dr̥ṣṭāmtātām=āśritaḥ ||

Api ca || Yudhyase svayam=eva tvaṃ sannidhi-sthe=pi cen=mayi |

dakṣiṇa-kareṇa sva-vā(bā)hū nī[rddi]śya |

tad=doṣpor-ddhig-imāṃ bhāraṃ dhanuṣi śrām-

32. tayor=vr̥thā ||

Praviśya pratihāraḥ || Deva Turuṣkarājena prahitaḥ praśānta-veśaḥ ko=pi
viśiṣṭa iva pumān=sapariicchado dvāri samāgatas-tiṣṭhati ||

Rājā || *Siṃhava(ba)la-Śridharāv=uddiśya* | Kim=ih=āpi tena praveṣṭavyaṃ ||

Tau dvāv=api || Ko doṣo rāja-sadanaṃ h=idam tat=prayojan=ānurodhataḥ sarvvair=
api praveṣṭavyam=eva ||

33. [Rājā] || *pratihāraṃ prati* || Praveśaya tarhi drutaṃ ||

Prati || Yad=ādisati deva *iti nirggatya dūtena saha praviśati* ||

Dūtaḥ || *samaṃtato=valokya* || *sānaṃdaṃ* || Aho sarvv-āṃga-suṃdarābhir=vvibhūti-
bhiḥ sampūrṇaṃ rāja-maṃdiraṃ || tathā hi ||

Iha kari-nikarair=ih=āyudh-ādhyaiḥ puruṣa-varair=ihā vārasuṃdarībhiḥ |

iha vi-

34. — — — — — bhir=nnaremdra-praṇayi-janair=ihā rājate nṛpa-śriḥ ||

puro rājānam=avalokya || *sānaṃdadbhutaṃ* | aho sakala-jana-vilakṣaṇaḥ ko=py=ayam=
apūrvam ev=āsyā nṛpateḥ sanniveśaḥ || *vimṛśya* || athavā || ayam tāvad=akhilam=api rāja-
maṃḍalam=atīseta eva prabhāvena | kimtv=apareṣām=api rājñām kṛte [n=āv]i[ś]ṇuḥ(?)pṛ-

35. eva paurāṇikaḥ pravādaḥ || katham=aparathā teṣām=idam vaiśvarū-
pyaṃ || tathā hi ||

Cārāḥ kārya-vilokana-śravaṇayoś=cakṣuḥ-śruti vāg=vayaṃ

vaktuṃ samdhi-virodha-karma samara-kṛdāsu virāḥ karāḥ |

kṛty-ākṛtya-vivecana-vyatikare san-mamtriṇo mānasam

hasty-aśvaṃ kramituṃ payodhi-rasa(śa)nām-etām mahi-

36. — — — — — ||

. . . ho vyāhata-vidheya-dvay-opasthānena paryākulo=smi || tathā hi ||

Sāmartyaṃ yadi na prabhor=abhidadhe yāsyanti tad=vidviṣaḥ

samdhayatvam=asādhvasāḥ katham=atha prakhyāpaye

| *Vigraharājam=uddiśya* ||

syāt=tadā |

ākṛty=aiva vibhāvyaṃ māna — — [kaṃ] dhām=edam=āvirbhavat-

kopaṃ kasya vidheyam=ity=ubhaya-

37. Mahipati-sutena paṃḍita-Bhāskareṇa svayam=ālikhy=otkirṇāni¹ akṣarāṇi ||

1) Lies *otkirṇānya*.

B. Harakeli-nāṭaka.

Platte III.

1. r-odvahane-pi vega-vaibhavāy=edr[śā] [nir]māṇ[e]na . . kara-kalevara-bhāra-piḍitasy-āpi [pra] yojana-sahasrā ga[tiḥ] ||

Śrīkaṁṭhaḥ || Manye liṅga-vaibhavam-apy-anena karmanā kṛtam-adūr-ā[m]taram Śaṁrggapāninā¹ | bhadra | tataḥ ||

2. Kumbhodarah || Atha tena nirmāṇa-kāyena tābhyā[m ca] [jñāna?]-kriyā-śaktibhyāṁ tena ca prakāmyena² tadvidhen-ādhyava[śā] [ṇa?] icchānuvidhāyicarācareṇa prayatamānen = āpy = āścaryam = āścaryam = akṛtārthena nivṛttam || sa eṣa nirmāṇa-kāyam-apahāya pūrva-kāyam-āvi-

3. śya³ ita ev-ābhivartate ||

Tataḥ praviśati Garuḍadhvajah ||⁴

Garuḍadhvajah || Aho liṅgasya mahimā yan-mayā⁵ evaṁvidhen-āpi asya [j] . . . tram-āsāditam || *Tataḥ Śiva-liṅga-vaibhav-ānubhava-saṁtuṣṭaḥ sva-saṁvedana-siddhān-sva-guṇān=Maheśvare satyāpayati ||*

Namo=stv=anamtāya sahasra-mūrttaye
sahasra-

4. pād-akṣa-śir-oru-vā(bā)have |
sahasra-nāmne puruṣāya sātva⁶ te
sahasra-koṭi-yuga-dhāriṇe namaḥ ||

Maheśvaro-pi Garuḍadhvaja-prema-bhūmānam-ātmany-avalokya svasmād-ananyam tam manyamāno namo=stv=anamtāy-ety-ādina ślokena stauti || parāmṛśya [|| *] yuktam-etat ||

Parāt-parataram yāmti

5. Nārāyaṇa-parāyanāḥ |

1) Lies Śāriṅga°.

2) Lies prakāmyeṇa.

3) Lies śy-eta.

4) Statt Garuḍadhvajah || Garuḍadhvajah || hat das Original Garuḍadhvajah || 2.

5) Lies mayaiṁvidhen-āpy. 6) Ursprünglich sāśva, aber zu sātva verändert; lies sātva.

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Viṣṇuḥ || *saparāmarṣaṇ* ||

na te tatra gamiṣyanti ye dviṣanti Maheśvaram ||

Śrīkaṁṭhaḥ || Vra(bra)hmaṇ tvam=apy=asmacchirobhūṣaṇa-sitakirāṇa-kal-ālaṁ-
kṛtāṁ diṣaṇ gaccha ||

Vra(bra)hmā || Yad-āha deva *iti nihkrāntaḥ*¹ ||

Bhṛṅgi || *ūrdhvam=avalokya* || Āścaryam-āśca-

6. ryaṁ || sitacchada-pakṣirājam-āruhya daśasāhasra-yojanaṁ śarīram-adhyāśnaḥ
Kamalayonir=utpapat-ātra ca valakṣapakṣa-vihagacakravartti mano=pi karacapeṭikayā
sparddhamānaḥ piva(ba)nn-iva viyad-vaibhavaṁ kalayann-iv=[o]rddhva[m] digvadhū-
keśapāṣaṁ vegam-āsthitaḥ | tataś-ca

7. kuto=pi pramādāl=linga-śīrastah patitā Ketakti va(ba)hubh'ḥ kalpair=vāavyam
yogam-ārūḍhasya Vra(bra)hmaṇaḥ kara-kacchapikām-āsāditavati || putri śrāṁte kuto=
s=iti Vra(bra)hmaṇaḥ prṣṭā pramādāl=linga-śīrasaḥ skhalitā kalpa-śatena tvat-samipam
prāpt-āsmi tad=alam-ane[n-ā]śa-

8. ky-ārohaṇa-vyavasāyena yat-sāvayavaṁ tad-amṭavad-iti nyāyād=viśeṣataś-ca mad-
vacanād=drṣṭa-lingāṁtena bhavatā purato mām nivedya tūṣṇīm-āsītavyam=iti Ketakyā
saha samvidam kṛtvā [sa] eṣa Viriṁcir-ita ev=ābhivarttate ||

Tataḥ praviśya Vra(bra)hmā Ketakiṁ nive[da]lyati ||

9. Rudraḥ || *sakrodhaṁ* || Kim=etat ||

Vra(bra)hmā || Idam=etal-lingaśīro-rūpād-avadher-iyam-ih=eti ||

Rudraḥ || *sakrodhaṁ* || Aho satyam=api cchalena malinayati || *ūrdhvam=avalokya* ||
kiṁ kriyatāṁ || *kārṇaṁ dattvā* || kim-āttha || daṁḍaḥ ||

Rudraḥ || *Vra(bra)hmānaṁ prati* || *śaśiraścālaṁ* ||

Mā [de]viḥ śīra-

10. sā na rohati punaḥ kasy-āpi lonaṁ śīraḥ
prākāmyāya sukhāya c-ādya bhavatā datto jalasy-āṁjaliḥ || ()

Vra(bra)hmā || Bhagavan liṅgaśīraḥ-praṇayiniṁ Ketakiṁ-ādāya prāptam mām
katham-anyathā sambhāvayasi ||

Rudraḥ || *punar-ūrdhvam=avalokya* ||

atyākṣid-ahaha svayaṁ katham-i[da]ṁ satyaṁ Saro-

jānaḥ

11. satya-svena lūṇi tena sahasā vā(bā)leya-vaktraṁ Vidheḥ ||
Ketakiṁ prati || tvam=apy-asatye datt-ānumatiḥ punar-asman-mauli-me[la]ka-pratiṣṭhāṁ
n-ānubhaviṣyasi || *sva-kare Vra(bra)hma-śīro=avalokya* || *saviśmayaṁ* ||

Chinnaṁ śīrṣaṁ Kamalavasater-vrā(brā)hmaṇasy-eti pāṇāv=

āsmāke=pi tridaśa-

12. parisat-paśyatu prāptam=etat |

punyaṁ pāpam mama vaśam=idam Vra(bra)hmahatyā tu ghorā

mām=apy-eṣā sprṣati durita-stoma-sāmrājya-mattā ||

1) Lies *niṣkrāntaḥ*.

bhūdevānāṃ prabhāvaṃ vijñāya deva-daitya-nāgānāṃ teṣu pravṛttim-upadiśati ||

Puṇyānām-aśvamedhas-tridivagati-muśām-enasām vra(bra)hmahatyā
tātka-

13. rṭṣ-sparśa-vāsa-sṭhiti-śayanavatām drāk-samibhāva-hetuḥ |

Daiteyair-Āditeyair-vapuṣi kṛta-padaih Kādraveyair¹-mam-aitair-
ady-ādi vrā(brā)hmaṇānām-asad-api bhajatām na krudho varddhantīyāḥ ||
yuktam-eva Kṛṣṇasya vrā(brā)hmaṇa-guṇa-grahaṇam ||

Ghoṣaṇā Yadu-siṃhasya Dvāravatyām dine dine |

14. avidyo vā savidyō vā vrā(brā)hmaṇo mama daivatam ||

Praviśy-āpaṭikṣeṇa

Vra(bra)hmahatyā | 2^a (a) Acchariam 2 haṃtavassa miccū haṃtuṇo satta
jammāim duggai² teṇa saha ālavamṭassa bhuñjāṇassa ekkāsaṇe uvavisaṃtassa saṃ-
kaṃti tti pekkhadham⁴ mahadāruṇam⁵ pa[r]iṇāmam || *smṛtim-abhi-*

15. *nīya sātṭahāsaṃ* | tiasāṇam pi nāheṇa² Vittavaha-samaammi⁶ aṇubhūdam maha-
kaḍuattanam⁸ || *punaḥ smṛtim-abhinīya* [| *] hahaha Vāsuinā nāaraeṇa vi āsīdadhagga-
niggaa⁷-garalaggi-daddha⁸-va(ba)mhaṇa-haccāe Caūvaanam⁹ pāyacchittam⁹ pucchidum
ga[d]eṇa nādo mahapahāva-

16. [ppa]vbhā(bbhā)ro Caūvayanēṇa¹⁰ vi saala-jāna-taṇu-maṇa-vaṇa-malāvahāri-
satthāim kuṇehi¹¹ tti pāacchittam āṇattam | teṇa Caraa-Pāamjala³-mahābhassāim
kiāim³ | tado khamkhampi³ so mae mukko sapparāo || eso vi Īsaro mae paḍiga-
hāv[i]jo³ Va(ba)mhasira-kalamkam ||

Śri-

17. [kaṃṭha]ḥ || *saparāmarśam* || Yady-etām jñānāgni-mukhe haviḥ kurmaḥ |¹²
tadā vrā(brā)hmaṇa-prabhāvo-smābhir-eva hato bhavet | tasmād-idam prāyaścittan-
āpanetavyam ||

Viṣṇuḥ || *svagataṃ* || *Hara-kara-stham Vra(bra)hma-śiro vilokya* | Aho duramtaṃ¹³
vyasanam Vra(bra)hmaṇi hate vedā hatās-teṣu hateṣu

(a) Āścaryam-āścaryam | hantavyasya mṛtyur-hantuḥ sapta janmāni durgatis-tena
sah-ālapato bhuñjānasyaik-āsana upaviśataḥ saṃkrāntir-iti prekṣadhvam mahādāruṇam
pariṇāmam || tridaśānām-api nāthena Vṛtravadha-samaye-nubhūtam mahā-kaṭutvam ||
hahaha Vāsukinā nāgarājen-āpy-āsīdamṣṭr-āgrā-nirgata-garalāgni-dagdha-brāhmaṇa-
hatyāyās-Caturvadanam prāyaścittam praṣṭum gatena jñāto mahā-prabhāvapragbhārah |
Caturvadanen-āpi sakala-jana-tanu-mano-vacana-mal-āvahāri-śāstrāṇi kurv-iti prāya-
ścittam-ājñaptam | tena Caraka-Pātanjala-mahābhāṣyāṇi kṛtāni | tataḥ kathamkatham-
api sa mayā muktaḥ sarparājah | eṣo-p-Īśvaro mayā pratigrahito Brahmasīrah-kalanḥkam ||

1) Ursprünglich *Kādra*⁹, verändert zu *Kādra*⁹.

2) Diese Zahl ist hier überflüssig.

3) P. § 203.

4) Lies *pekkhadha*; P. § 471.

5) Lies *maha*⁹.

6) P. S. 253, Z. 5.

7) Vielleicht ist das zweite *a* verändert, aber *da* ist nicht zu sehen; lies *niggada*-.

8) P. § 222.

9) P. § 186.

10) P. §§ 203, 186.

11) P. §§ 508, 509.

12) Vielleicht ausgestrichen; lies *kurmas-tadā*.

13) Ursprünglich *duramtaṃ* ||; aber das

Interpunktionszeichen ist ausgestrichen.

18. dha[rmo] hato dharme hate trilokī hat-eti || *prakāsaṇ(śaṇ)* || bhagavan=sāvaya-
vatv-āptavacanābhyām-upalavdhām(bdhām)tasya [ta]d-vacanam katham mithyā | katham
ca mithyāvacanamātrasya śiraś-chedo damḍaḥ ||

Śrikamṭhaḥ || *sava(ba)humānam* [| *] Yuktam=uktaṁ Yajñavarāheṇa na kiṃcid-
aparāddham Vidhin-eti kaṣṭam 2 [| *]

Kṛtasy-ā-

19. ka[raṇam] n)-āsti yat-kṛtam kṛtam=eva tat |
pratikāras-tu kartavyaḥ prāyaścittena pāpmanah ||

Vra(bra)hmānam prati ||

Sraṣṭuḥ puny-āpunya-yāvat-kriyānām

Vra(bra)hman-kā syāt-satyataḥ pracyutis-te |

apy=enaḥkṛc-chreyase sādhaso hi

kṣāntiḥ kāryā Sthānaviye=parādhe ||

Vra(bra)hmā || Sven-aiv-āmgikurvva-

20. taḥ sva-[k]r[ta]-a[lika]ṁ Bhargga kṣāntam sarvva=etāvat-aiva | yasya tv-icchā-
mātrataḥ śrīṣa-lakṣāny-eka-cchede tasya kā nāma hāniḥ || *iti parasparam pariśvajete* ||

Vra(bra)hmā || Akṛtaprāyaścittasya pratikṣaṇam prasaramty-enāmsi || tasmāt-
tvam=api tirtha-yātrayā prāyaścittena kṣapaya pāpmanam ||

Śrikam-

21. ṭhaḥ || Yad-[āha] Prajāpatir-*iti Ketakyā gaṇābhyāṇ Vra(bra)hmahatyayā*
saha niḥkrāntaḥ ¹ ||

Vra(bra)hmā || *Caturbhujam prati* || Garuḍadhvaḥ paśya kāla-samvram(bam)dha-
kṛta-laghugurubhāv-āhamkāras=traiguṇy-ātite-pi trayi mayi ca vikriyā | māmakaṁ
purnām=aṣṭakam tvam gṛhāṇa tāvakam c-āham-ity-a-

22. hamkāra . . . [de]n-āvayor-bheda-bhramo nivartatām laukikānām=*iti rūpaṇ*
parivartayataḥ ||

Ākāśe(śe) || Ete gadā-cakra-saroja-saṁkhā Lakṣmīpatau ye Caturānane te |
kamaṇḍalu-śruk-sruva-darbhamaḥ Prajāpatau yāḥ Kamalāpatau tāḥ || tan-manyāmahe
bhedaṁdh-āparāmṛṣṭa-paramā-

23. tmamātr[a] . . . [ra]ṇyagarbhau samvṛttau ||

Ubhau parasparam-ālimgataḥ ||

Viṣṇuḥ || *Vra(bra)hman sṛṣṭasya jagataḥ kṛt-ākṛte kalayitum gacchāvah* ||

Vra(bra)hmā || Yad-āha Garuḍadhvaḥ *iti niḥkrāntau* ² ||

|| *Iti mahārāja-śrī-Vigraharāja-kavi-viracite Harakeli-nāṭake liṁgodbha-*

24. vo nāma dvit[iyo-m]kaḥ ||

Tataḥ praviśato Vidyādharaḥ ||

Jṛmbhaṇaḥ || *Stambhaṇam prati* || *saviśmayaṁ* || Drṣṭas=tvayā Himavat-sutāyāḥ
prabhāvāḥ || vā(bā)la-bhāvena tata ito dhāvamtyāḥ patitāt sveda-vimdos-trilokī-tarjjanāḥ
Kraupco nāma Dānava-bhaṭo jātaś-ca Menakā-kanyaka-

1) Lies *niḥkrāntaḥ*.

2) Lies *niḥkrāntau*.

Kielhorn, Bruchstücke indischer Schauspiele.

25. yā putratayā saṃ[bhāvi?]taś-ca [| *] tatas=tat-trāsāt=tridaśa-gaṇaḥ sa-stri-vā(bā)laḥ Prajāpatim śaraṇam=upagataḥ || tataḥ Prajāpatir=api tasya duḥśīlatvaṃ durddharṣatayā durnnivāratāṃ ca manyamāno Viṣṇuṃ śaraṇam=upagataḥ || Madhuripur=api parāṃśya tasya va(ba)lam=aurasaṃ Himagirisutā-prasveda-prabha-

26. va=va(ba)lam ca tadgarbhasaṃ[bha]vād=ev=āśya vadhaṃ manyamāno Gauri-Giriśayoh paraspar-ānūrāgāya Kusumākara-Kāmadevau [pre]ṣitavān || uktavāṃś-ca || sarvvendriya-jayini Pinākini nipuṇābhyaṃ bhavitavyaṃ ||

Staṃbhanaḥ || Sādhu sambhāvitam Viśvaṃbhareṇa || na khalu Śi-

27. va-Śakti-sambhavad=anyaḥ Krauñca=vaṃcanāya prabhavati || *nepathy-ābhimukham=avalokya* || tad=etau Puṣpāyudha-Puṣpākaraḥ dha[nuḥ]-pāṇi¹ ita ev=ābhivartete tad-āvām=api yata āgatau tata eva vrajāva *iti niḥkrāntau*² ||

Viśkaṃbhakaḥ ||

Tataḥ praviśataḥ Puṣpākara-Kāma-

28. *devau* ||

Vasaṃtaḥ || *sarvato=[va]lokya saharṣaṃ* || Aṃtarvijṛṃbhamāṇa-Makaradhva-jā-kṛt-onmādam=iva jagad=drśyate || tathā hi ||

Nādaḥ śrotra-sukhaḥ piki-pariśadām=ānaṃdinī jḥamkṛtir=³
bhṛṃgṇāṃ Malay-ānilasya ca gatiḥ kasy=ādya n-onmādinī |
hrd-vṛtte rati-tāṃḍavaṃ sumanasām=attā-

29. *ṭṭahāso mahān*

kṛtād=[y-ā]pi Manobhuvah parapura-prāveśikī varttate ||
saśmitaṃ || aho amoghaḥ prabhāvo Makaradhvajasya jagan-mohanāya pravartitaiḥ
parikarair=yena so=pi mohitaḥ || tathā hi ||

Mrdu-Malayanabhasvan-nartitābhir=llatābhir=
madhura-madhupakāṃtā-kāka-

30. *libhir=vanānti* |

Manasija[m-a]pi manye nirbhar-ānaṃda-maṃḍam
svakara-kulīśa-niryat-patri⁴=pātrikaroti ||
kārmuka-pāṇiṃ mṛgīṛgbhyaḥ prabhavaṃtaṃ Kāṃdarpam=avalokya sānaṃḍam ||

Magn=eva gādhagraha-nirvṛt=eva
kodamḍa-kamṭhe luṭhat=iva maurvvi || (|)

ito=pi ||

paraspar-āsle(śle)śa-vilāśavatyah

31. *sakhiṣu sakhyo=pi hi vallabham[ti ||]*
anyato=avalokya || *saharṣaṃ* ||

Bhṛṃg-āvalī Smara-bhaṭasya paṭhaty=ajasraṃ
vāmā=vaśikaraṇa-kāraṇa-pauruṣeṣu |
manye śarāsana-gatāgata-lāghavena
citta cale=pi viśikh-ānaparādha-śilpaṃ ||

1) Lies *dhānuṣpāṇi*.

2) Lies *niḥkrāntau*.

3) Lies *jḥamkṛtir*.

4) Lies *-pātri*.

*punar-anyato=valoky*¹=*āścaryam-āścaryam* ||

Praphullavallī-

32. sukhasupta-Kāma-
pravo(bo)dhak-emdiṃ[va(ba)ra]-jhaṃkṛtānām |
sparddhābhīr-etāḥ pika-subhruvo-pi
prābhātikam maṅgalam-ācaramti ||

api ca ||

Pratāninmām sphuṭa-puṣpa-hāsair-
apakramam ṣaṭpada-rāva-[ra]myaiḥ |
saṃbhāvayamty-Ātmabhavam Bhavasya
jetāram=adya tri-jagamti manye ||

kiṃca ||

Ito nabhasvān=ma-

33. karamda-varṣair-
vikāsi-puṣpa-sta[vak-o]panitaiḥ |
Minadhvajam Śaṃbhu-jayāya yamtaṃ
sānamdam=uccair-abhiṣmcat-iva ||

etāni tat-tad-vijigīṣu-rāja-prasthānika²=cihnāny=āhita-va(ba)lātiśayāny=asmat-suhṛdas-
Tripuravijayi-vaśikaraṇam-āvedayamti || tathā hi ||

Camdraś=chatram³ kusumi-

34. [ta]-latāḥ pārśvayoś=cāmarāṇi
kr[am] — — [kva]ṇanam-abhitāḥ svasti-pāṭhaḥ sa ko=pi |
kaṃkillinām⁴ mukula-pulakodbheda-dūrvvālatāḥ
mauli-nyastā Kusumadhanuṣo jaitra-lakṣmim vyanakti ||

āścaryam-āścaryam kalakamthīnām Kaṃdarpp-āhitāḥ ko=pi pramāthī guṇ-ātiśayaḥ ||
tathā hi ||

35. — — strīnām parabhrta-vadhū-kamtham-ā — — h[ai]r=⁵
ghūrṇaty-amtaḥ skhalati vacanam dhvamsate jñāna-cakram |
prānāḥ sadyo Malaya-marutām⁶ kamtha-lagnāḥ prayānto
vyāvarttyamte priyatama-kathā-premavam(bam)dhaiḥ sakhibhiḥ ||

api ca ||

Kānte kv-āpi pravāsati pikī kamthaviṇū-ninādaiḥ
strīnām marma-

36. ○ ○ ○ ○ [bh]iḥ ke=pi vāspa-pra — — ?[]

[ni]rmaryādam Madana-dahan-ottapta-vakṣoja-simni
svā(svā)s-occhālair-amasṛṇa-simatkāra-garbhāḥ patamti ||

aho || Kaṃdarpa-piḍitānām pralāpaḥ || tathā hi ||

Sarvvatra kṣvela-varsi Manasija bhavato vā(bā)la-mitraṃ nabhasvān=
saptārceiḥ prācyā-śaile kusumata-

1) Lies *-valokya* ||

2) Lies *prasthānika*—

3) Lies *-chattraṇ*.

4) Vielleicht zu *kaṃkillinām* verändert.

5) *-āśliṣya bhāhīr* (?).

6) Lies *-marutā* (?).

7) Lies *-pravāhā* (?).

37. ru-tale — ∪ — — [da]-vr̥ṣṭiḥ |

kaṃ[the] — — ∪ kīnāṃ davadahana-śikhā-sūcayas-tivra-tivrah
· kṛtv=aivaṃ tāny-atāni pravāsati kim-ataḥ karttu-kāmo-si Kāma ||

ayaṃ ca Rākā-Rākāramaṇayor=varṇṇanām-atikrāṃto guṇ-ātiśayaḥ kaṃ na pramo-
dayati || tathā hi ||

Prāleyāṃśu-mukhī sa-

38. khī Manasija [krā] — [ya] no — ∪ —

— [tsn-ā]līṃgita dākṣiṇātya-pavana snigdā niśā mādHAVI |
yasyāṃ pūṃpramadā-bhaṭadvaya-kṛtaiḥ Kaṃdarpa-sāṃgrāmikaḥ
sthāṇuḥ svidyati mādyati pramada-bhūr-grāvā sacittāyate ||

Makaradhvajah || *sagarvavam=ākāśe(śe)* ||

Bhasma-snāyī bhavatu bhavatu vyāla-

39. yajñopavīti

strai[ṇa] — — ∪ ∪ ∪ [ca]ro yādṛśas-tādrśo vā |

Sthāṇur-devaḥ kalayata mayā puṣpa-vāṇair-vidheyah

kāy-ārdhe stri śirasi ca tathā str=iti vāmamayo=dya ||

Vasantaṃ prati || sakhe Kusumākara prasiddham-idam ||

Vinā mayā katham ceṣṭā vinā ceṣṭāṃ katham sukhāṃ || (|)

yad=yad-dhi kuru-

40. te kiṃcit-tat-tat-Kāmasya ce[ṣṭi][tam] ||

. . . ṇaṃ hi paṇṣṭiṃ kārāṇ-ādhiṣṭhāṇaṃ vā | sa ca prayatnāt | prayatna icchā-yoniḥ
icchā ca kāmā-tasmān-niḥkāmāḥ¹ kuruta iti vipratīṣiddham || *śarāṇ-pāṇau kṛtvā* || bho
bhoḥ paṇca patatrīṇaḥ Smara-bhaṭas-tān-vaḥ prayoktā Hare tatra syām=aham=eva
c-ādya su-

41. Mahipati-sutena paṇḍita-Bhāskareṇa likhitāni ||

Platte IV.

1. [raavatti?] || *sakrodham* || ^(a) Sāhu tumhāṇaṃ dojihaūle jammo² tti ||

Trilocanaḥ || Vayasya Vibhāṇḍaka sādhu nīṇḍā-vyājena stutā vayaṃ || tad=asmat-
prasāda-phalam-aṣṭ-aśvavyam=avāpnuhi ||

Vidū || ^(b) Esa sireṇa gahido mahappasādo³ tti tumāṃ amādupiduvaggo avido(?)
aṇāha(?)

2. [dūrva]m=agṛhītām=avalokya kupito dūrva-lolupāya cūḍācamdra-hariṇāya datvā⁴ |
Īsvaraṃ prati | *sasiraścālam* || ^(c) Keṇa tuha ṇa āntadi Rāvaṇappahudi-tāmasajāṇa-
piattanāṃ ||

(a) Sādhu yuṣmākaṃ dvijihva-kule janm-eti ||

(b) Eṣa śirasā grhīto mahā-prasāda iti tvam-amātrpitṛ (?)

(c) Kena tava na jñāyate Rāvaṇaprabhṛti-tāmasajāṇa-priyatvam ||

1) Lies *niṣkāmaḥ*.

2) P. § 358.

3) P. § 186.

4) Lies *dattvā*.

Rudrah || *Ravana-smṛtim=abhinīya* | *sānandāśru* ||

Kiṃ vācyam Daśakamdharaśya subhatair=n-āśrāvi na[śya] —

— — — — —

3. tāḥ |

cehinn¹-otpanna-punaḥpralūna-śirasām yat-kūṭa-koṭi-drśā

man-mürddhnām paṭu tāmḍavam pramadatas=tat=paṃcatayyā kṛtam ||

Gauriṃ prati ||

Mürddhāno Daśakamdhareṇa vikasad-vaktrāmvu(bu)ja-śrī-bhṛtaḥ

Prāleyācala-putrike mama mude sven=aiva saṃkalpitāḥ |

sotsāhāḥ kṣaṇam=utsukāḥ kṣaṇam=abhivya — — — — —

— — — — —

4. n-nistriṣṣa-ghorāḥ kṣaṇam ||

yac-ca tena Caṃdrahāsam prat-īdam=uktaṃ tat-smaratām=asmākam=ady-āpi hṛdayam-
ārdraṃ || tathā hi ||

Bhṛtāḥ khaḍga Daśāśya-dor-ddaśa-daśa-śreṇi-vayasye tvayi

Sthānuṃ prapayitum sva-kamṭha-vipina-ccchittiyai samullāsita¹

śrīṣāṇām=ahamagrikā-kalakalair-devasya [vā] — — — — —

— — — — —

5. bhitaṃ jagat ||

Vidū || *Īśvara-haste kara-capeṭikāṃ datvā*² | *sahāsam* || (a) *Vaassa* tuha ppasādādo³
laddhāo gae⁴ animāi-atṭhamahāsiddhio sampadam Sāvāra-rūva-damṣaṇeṇa maṃ aṇu-
giṇhādu vaasso ||

Śi vaḥ || *sasmitam* || Vayasya Vibhāṃdaka paśya eṣo=smi sa-parivārah Śavarah
sam

— — — — —

6. kta-damtaḥ prasṛta-rasanayā śrkvapī lelihānaḥ

śrutyamṭardāraghora-drutacaranarajaścakraniryan-ninādaḥ |

eṣo-smat-sārameyaḥ prasaratu vipine svā(śvā)padān-ādadāno

bhiter=vegād-yadiyān-mṛgakula-manasā naśyate sviya-dehāt ||

Prati || *drṣtvā* | *saviśmayam* ||

Ābhugne keśa-vam(bam) — — — — —

— — — — —

7. na yugmaṃ Śavarabhṭakul-ālamkṛtitvena so-yam |

mādyad-damṭimdra-muktāphala-ghanaghaṭita-srak-kṛt-ākālpakamro⁵

māyūrair=uttariyaiḥ Śavara-patir-adhaḥ keki-picchaṃ vasanaḥ ||

(a) Vayasya tava prasādāl=labdhā may-ānimādy-aṣṭa-mahāsiddhayaḥ sāmpratam
Śavara-rūpa-darśanena mām-anugṛhṇātu vayasyaḥ ||

1) Lies *chinn*-.

2) Lies *datvā*.

3) Lies *pasādādo*; vgl. P. § 186.

4) Lies *mae*.

5) Ursprünglich °*kamro*, aber zu °*kamro* verändert.

[illegible]

11. ko=pi kam=api devam=arccat=iti | tad-anayor-viśeṣam=avagantūṃ ko gacchatu ||
Vidū || ^(a) Ahaṃ dāva vi(bi)hemi¹ || *aṅguli-saṃjñayā nirddiśan* || imaṃ kukkuraṃ
pesaa ||

Śavaraḥ || *sahāsaṃ* || Aho vrā(brā)hmaṇasya² adṛṣtv-aiva palāyanam || *nepathy-*
ābhimukham=avalokya | Mūka itas-tā

12. [ra(?)]h || Kim-ājñāpayati svāmī ||

Śavaraḥ || Dhūpa-gaṃdhen=opadiśyamāna-mārggo gatvā ko=yam=ity=avadhāry=
āgaccha ||

Mūkaḥ || Yath-ājñāpayati deva *iti niḥkrāntaḥ*³ ||

Śavaraḥ || **gītāni gāyan*⁴ Śavara-sīmaṇṭinīr-narttayati ||

Praviśya Mūkaḥ || Deva tvad-ājñayā dṛṣṭaḥ Pāṇḍupu

13. ni pūjayati [*] yad=itaḥ kartavyam tad-ādeśaya ||

Śavaraḥ || Kirāta-veṣam=āsthāya tatra gatvā tvam=asmān=pratipālaya ||

Mūkaḥ || Yad-adīśati deva *iti niḥkrāntaḥ*³ ||

Śavaraḥ || *siṃhanādam=ākaraṇya* [||*] Pūrvapravṛtta-vairayor=Mūk-Ārjunayoh
prāyaḥ pravṛttaḥ samaro yatr-āyam siṃha

14. ddha-prekṣakā bhavāmaḥ || *Vibhāṇḍakaṃ prati* || Vibhāṇḍaka 2 [||*]

Vidū || *sahāsaṃ* || ^(b) Āsa 2 [||*]

Śavaraḥ || Gatv=āvagaccha yuddhasya kiyati niṣṭh=eti ||

Vidū || *sabhayaṃ* || ^(c) Samaragginī huṇantassa tuha ajjappahudi na kovi ahaṃ ||
na ānāsi kiṃ na kassavi va(ba)mhaṇo dāso tti

15. *saṃ* | vaassa laddho dūo⁵ eṣā tuha mahilā tā kiṃ kāaraṃ⁶ muam⁶ maṃ
māresi ||

Śavaraḥ || Yady-evam=asmābhiḥ sah=āgaccha ||

Vidū || *sahāsaṃ* || ^(d) Edaṃ karissam || evaṃ pekhkha⁷ me suhaḍattanaṃ ||

Śavaraḥ || **grhīta-Kirātarūpo Vibhāṇḍakaṃ haste grhītvā valitikayā niḥkrāntaḥ*³ ||

Pra[ti]

(a) Ahaṃ tāvad=bibhemi || imaṃ kukkurakaṃ preṣaya ||

(b) (?)

(c) Samar-āgnau juhvasat=tav=ādya=prabhṛti na ko-py=aham || na jānāsi kiṃ na
kasy=āpi brāhmaṇo dāsa iti | vayasya labdho dūta eṣā
tava mahilā tasmāt=kiṃ kātaraṃ mṛtaṃ māṃ mārayasi ||

(d) Etat=karisyāmi || evaṃ prekṣasva me subhātātvaṃ ||

1) P. § 501.

2) Lies ^o *ṇasy=ādṛṣṭe*.

3) Lies *niḥkrāntaḥ*.

4) Diese Interpunktionszeichen sind überflüssig.

5) Lies *gāyaṇ*.

6) P. § 203.

7) Lies *pekhka*.

16. *tya Gauriṃ prati* || *saviṣṇam* | *Devi tapasā kṛṣṭamasya-Ārjunasya tejasā prati-*
bhāṭa-bhāiravaṃ rūpam=ujjṛmbhate | *yena gr̥hite gāṃdīve maurvyām=āropitāyām-*
āspṛhite guṇe bhaya-pracalite-eva trilokī |¹ *sphuṭad-iva vra(bra)hmāṇḍam kāmḍiśikān-*
*iva pratibhāṭa-manāṃsi*² *āvīrbhavan-i*

17. *m-iva gagana-talaṃ varttate* | *Mūko-pi vāma-dakṣiṇa-kara-kulīsa-parivarttyamāna-*
kārmuka-taḍic-chaṭ-ātṭattāḥasair=nārāca-vega-bhidyamāna-nabhasvat-sāṃkārair-hum-
kārair=namat-kārmuka-kṛrā-kremkārair-jagad-ākulayati || *tad-anayoḥ samara-darśana-*
samutsukhaḥ sa-strivā(bā)laḥ sura-loko gagana-madhya

18. ^(a) *edāṇaṃ mahābhāṇaṃ accavbhu(bbhu)am⁸ jujjhaṃ* ||

Prati || *Gauriṃ prati* || *Atha Mūkena mamtra-va(ba)lāc=chataśahasrāyāmānen-*
aiken-āgneya-vānena Pārthaṃ prati śara-vṛṣṭir=āravdhā(bdhā) || *tataḥ Pārthena laghu-*
hasten=ānyūn-ānadhikair=vāṇaiḥ kṛta-paraspara-samghaṭṭa-jvalita-nirvāpitatayā na
Mūkena muktān=vā

19. *ṣṭa-naṣṭam=ivā śara-varṣam=abhūt* || *Kirāteṃdro=py=āścaryam=āścaryam Pām-*
ḍuṇaṃdanasya yat-para-muktānām=iṣūṇām=iyāt-āvadhāraṇam⁴ anyūn-ānadhika-śara-
prayogaś=c=eti pritavān || *tataḥ sakrodhaṃ* ||⁵ *Mūk-Ārjunau parasparaṃ sāmudraṃ*
gaṇam=utsṛṣṭavantaḥ || *tatra c=ābhraṃliḥābhyām=ullolābhyām=āplāvi*

20. *to=pi pralayaparyanya⁶=muktesu caḍacaḍatkāra-caṃḍesu taḍid-vāṇesu prasaratsu*
Kirīṭinā laghu-hasten-Āgastya-vāṇe mukte sāṃtāḥ samudra-vāṇaḥ || *tato Mūkena punaḥ*
samdhīyamānam=eva dhanuś=chinnam=Ārjunena [| *] *tato yāvat-samdhāne yāvac=cheda iti*
nirāyudhatayā Mūkaḥ Kirātaṃ śaraṇa

21. *rātaṃ prati* ||⁷ *mumca 2 mam-āyam vadhya iti pradhāvite=rjune Arjuna 2*
kṣatriyo=pi san katham=anabhiñāḥ śaraṇāgata-rakṣaṇa-dharmāṇam=ity=abhidhāya
dhanur=gr̥hitavān Kirātaḥ ||

Gauri || ^(b) *Ammo accavbhu(bbhu)o⁸ Hara-keli* ||

Prati || *punar=avalokya* | *Āścaryam=āścaryam* ||

Tāḍrg-Vra(bra)hm-Emdra-Rudra-jvalana-jala-[na] — — — —

22. śvarāṇām=

astra-grāsa-kriyābhiḥ prakāṣita-mahima-vyakta-māye Kirāte |
dorbhyām=udyamya cāpaṃ Śatamakha-tanayen-āhate mastakastha-
triḥsrotas⁸=toya-majjaj-jhaṣa-makara-kul-occhāla-ruddhaṃ viḥāyaḥ ||

tataḥ parasparaṃ gr̥hita-karābhyām Kirāt-Ārjunābhyām prati-svam=abhimukhākaraṣaṇa-
lāghavena gatāgate pravarttamāne dvayor=api [*Kirāt-Ā*]-

(a) *etayor-mahābhāṭayor=atyādbhutaṃ yuddham* ||

(b) *Aho atyādbhuto Hara-keliḥ* ||

1) Dies Interpunktionszeichen scheint ausgestrichen zu sein und ist überflüssig.

2) Lies *-manāṃsi*.

3) P. § 203.

4) Lies *dhāraṇam*.

5) Dies Interpunktionszeichen ist ausgestrichen.

6) Lies *parjanya*.

7) Dies Interpunktionszeichen ist überflüssig.

8) Lies *trisrotas*.

23. rjunayoh parasparam-ākṛṣṭa-svakarayoh ||¹

Musti-praveṣṭa-kara-jānu-pada-prasṛṣṭa-
ghora-prahāra-ṛaṇa-karkkaśayor-mitho-pi |
ehy=ehi darśaya grhāṇa va(ba)dhāna tiṣṭh=ety-
evaṃ pravṛttam-ahamagrikayā niyuddham ||

tato=rjunah sakrodham-utpatya dhukkarakena² Kirātaṃ va(ba)ddhavan | atha Kirātaḥ
prahasya³ Arjunam vakṣaḥsthale do[rhhyām]

24. mṛditavān || Arjunam kāya-karaṇa-va(ba)lābhyāṃ hiyamānam satvād⁴=askhalitam=
avaloky-onmilat-karūṇarasah Kirāteṃdro bhūmau muktavān-uktavāms-ca || sādhu Gāṃ-
ḍiva-dhanvan sādhu || puruṣa-praviro-s-ity-abhidhāy=Ārjunam haste grhītvā raṅgam-
avatarati ||

Praviśya yathā-nirddiṣṭaḥ

Kirātaḥ || *Gauriṃ prati* ||

Ā satvam⁵ pu-

25. ruṣa-vrataṃ Giri-sute drṣṭam tad=ady=Ārjune
śārīrād=api mānasād=api va(ba)lād-yac-cyāvito n=ātyajat |
tuṣṭas=tad=dhanur=Aimduṣekharam=idam datāsmi Gāṃḍivine
mad-drṣṭyaṃcala-vāri-niṣṭuṣatamāt-satvān⁶=na kim prāpyate ||

Devau sva-rūpen=avirbhavataḥ ||

Arjunaḥ || *drṣṭvā* || *sabhaktipraṇāmanam* ||

Samvarttau tanu-citta-

26. vāṇmaya-malair=eno mayā yat=kṛtaṃ
yac=c=ācyāvi dhiyā kṣaṇam kṣaṇam=ito yuṣmat-padāmbhoruhāt |
yan=n=ādhyāyi pada=dvayaṃ bhagavator=advaita-mudr-āṃkitam
tan=nāthau trijagat-srjāv=asadṛṣam sarvvaṃ kṣamethām mama ||
api ca ||

Yat=kāye niruji tvad-amhrikamalam n=ārādhitam Tryamva(ba)ka
svāṃte śāmtatame na vu(bu)-

27. ddham=ahaha tvad-dhāma tat=tādṛṣam |
vācam phalguvacaḥ-prapamca-caturām samyamya yan=na stutam
tan=me śālyam=iva sphuraty=avirataṃ marm-āmtare Śamkara ||
api ca ||

Dhātuh=kas-tvam Girīsa praṇavam=ajagavam tulyam=etad=dadhānas-
tisro bhittvā puris=tā ravi-śaśi-śikhinām=amtar-anyā vahiś=ca |
nirvvaṇam vaṃ(baṃ)dha-vahner=Ditisuta-

28. subhāṣa-krodha-vahneś=ca kurvvan⁷
jñān-ājñāne vitanvan⁸ Tripuraharatayā mokṣa-saṃsāra-viraḥ ||

1) Dies Interpunktionszeichen ist überflüssig.

2) Lies *dhukkarakeṇa* (?); das Wort kann ich nirgends finden.

3) Lies *prahasy-Ārjunam*.

4) Lies *sattvād*.

5) Lies *sattoam*.

6) Lies *sattoam*.

7) Lies *kurvaṇ*.

8) Lies *vitānaṃ*.

Kleinhorn, Bruchstücke indischer Schauspiele.

api ca ||

Sva-pratyayā jagataḥ parama-priyāya
prāleyabhānu-kalayā kṛta-śekharāya |
devāya durddama-tamaḥpaṭal-āpahāya
svasmai Śivāya nirupādhi-mude namas-te ||

api ca ||

Vrā(bra)hmādi-viśvaguru-vargga-

29. niyāmakāya

svājñā-vibhīṣita-surāsura[nā]rakāya |
yāvad-vidhāyaka-niṣedhaka-vigrahāya
tubhyam namas-Tuhinasailasutā-priyāya ||

api ca ||

Tatpamcakāraṇatayā jagatām vidhātre
tadbhāvakarmmakṛtisākṣitayā niyamtre |
bhāsvatsvacitta-nutayā saha-j-ecchayā ca
traiguṇyatanmayatayā nama

30. Īśvarāya ||

api ca ||

Namo yogasthāya svaviditapadasthāya mahase
namaḥ puṇyasthāya pratitanu sukhasthāya bhavate |
namaḥ pāpasthāya prabhavadasukhasthāya bhavine
namo jñānasthāya prasaradamṛtasthāya kṛtine ||

api ca ||

Namaḥ kartre dhātre tanuṣu viśate saṃyamayate
namo hartre bhartre caturadhika-

31. ṣaṣṭi-praṇayine |

namo vyaktāvyaktatrijagad-agma-vidhvamsa-paṭave
namaḥ puṇyāpuṇya-sṭhitiṣu mṛdughor-aikavapuṣe ||

Īśaḥ || Vatsa prito-smi tad-grhāṇa Pāsupataṃ mamtram || *iti karṇe mamtram
dadāti* | vatsa anena mamtreṇ-ābhimamtritaṃ tṛṇam-api pāsupatāstrāyate || idam-aparam
yāvadastra-sahitaṃ nija-gaṃḍīvaṃ grhā-

32. na ||

Arjunaḥ || ¹ *saṁvāyaṃ* || ² *grhṇāti* ||

Īśaḥ || Mṛttikāliṅg-ārādhanaśya yuddhen-āsmad-ārādhanaśya ca phalaṃ la-
vḍham(bdham) tad-yath-āgataṃ gaccha ||

Arjunaḥ || Yath-ājñāpayati deva *iti niḥkrāntaḥ* ||

Īśaḥ || *Gauriṃ prati* || Anena Harakeli-nāṭakena sādhu prṇito-smi Vighra-
rāja-kavinā tad-enam paśyāmas-tāvat ||

1) Diese beiden überflüssigen Interpunktionszeichen sind vielleicht ausgestrichen.

2) Lies *grhṇāti*.

3) Lies *niḥkrāntaḥ*.

Ta-

33. *taḥ praviśati Vighararājaḥ* ||¹

Vighararājaḥ || *dr̥ṣṭvā devau praṇamya kṛt-āṃjalīḥ* ||
Smeragmukhe² prakāṣa-sarvvarase-pi vā(bā)le
samsāram-apy-amṛta-nirvṛtam-ādhāne |
m-āstām prabho khaladurakṣara-vahnivarsair-
abhyarthaye malinatā Harakeli-kāye ||
ūrdhvam=avalokya ||

Svar-vvāsino Bharata-śiṣyajanās-cireṇa
Sthānoḥ śirāṃsi nanu dhūna-

34. yitum sa eṣaḥ |

pratyakṣarasruta-rasāmṛta-vāhinīnām
kallola-kelibhir-ito Harakelir-āstām ||
punar-ūrdhvam=avalokya || api ca ||
Stotā guṇān-abhidhadhat-stutir-Imdu-mauliḥ
stutya sa eva phalarūpatayā sa eva |
itthaṃ caturmmayatayā Harakelir-āstām=
ā-caṃdram-ā-ravi mude yasase śriye vaḥ ||
Īśaḥ || Sarvvaṃ carācaram-idam kha-

35. lu māṃ viditvā

tan³-nātya-darśana-sukhotsava-nīśalānām |
maitrīm sukhiny-asukhini pravarām kṛpām ca
tanyād-bhavārtti-hṛtaye Harakelir-eṣaḥ ||
vatsa Vighararāja anena Harakeli-nāṭaken-ārādhito-haṃ kiṃ te priyam-upa-
karomi ||

Vighararājaḥ || *āṃjalīm va(ba)ddhvā* ||

Yeṣāṃ nāma na Śaṃkar-eti vadane na vra(bra)hma pāṇau dhanam
ha-

36. ste n-āhar-ahar-nivāpa-salilam n-ākṣṇoḥ kṛp-āmbhaḥkaṇāḥ |

n-āhimsā-ruṇayo guṇās-tanu-mano-vāṇiṣu naisarggikāḥ
kāṣṭh-r-mā Śaśi-cūḍa tāṃs-tanubhr̥ḥ⁴ samsāra-kutsā-srjāḥ ||

Īśaḥ || Idam-apy-astu ||

Yāvad-Viṣṇur-vi(bi)bhartti pramada-citi-rase bhoga-nirvvāṇa-śakti
Lakṣmīṃ Vṛā(brā)hmīṃ ca tāvad-dhavalayatu jagat-tāvaki kirttir-eṣā |
prajānā-dugdhā-

37. vdhi(bdhi)-janmā navarasa-lahari-datta-hastāvalamvā(bā)

vidvac-cetaś-cakori-kulam-akhilam-api priṇatī caṃdrik-eva ||

1) Statt *Vighararājaḥ* || *Vighararājaḥ* || hat das Original *Vighararājaḥ* 2. 2) Lies *smerāmukhe* (?).

3) Lies *ivan* (?). 4) Lies *tanubhr̥taḥ*.

vatsa tvam Śākambhari-rājyaṃ pālayitum grhaṃ gaccha || vayam=api sa-parivārāḥ
Kailāśa(sa)m=eva vrajāma *iti niṣkṛāntāḥ*¹ sarve ||

|| Krauñca-vijayo nāma pañcamo=ñkaḥ ||

Āsm=nirmala-Hūṇa-pā-

38. rthiva-kule Goviṃda-nāmā sudhīs=
tais=taiḥ kovida-vandya-sadguṇa-gaṇair-yo Bhojarāja-priyaḥ |
taj-janmā sukṛti Mahipatir=abhūt=tasy=ātmajo Bhāskarāḥ
sa śrī-Vigraharāja-nirmitam=idam prājño=likhan-nāṭakam ||

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Harṣa-

39. ṇa-yoge | Vā(bā)lava-karaṇe || Harakeli-nāṭakam samāptam || Maṃgalam
mahā-śrīḥ ||

40. Kṛtir=iyam mahārājādhirāja-parameśvara-śrī-Vigraharājadevasya ||

1) Lies *niṣkṛāntāḥ*.