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# Nachrichten

von der

Königlichen Gesellschaft der Wissenschaften

und der

Georg-Augusts-Universität

zu Göttingen.

2. August.

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**№ 13.**

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1893.

**Königliche Gesellschaft der Wissenschaften.**

Sitzung am 8. Juli.

Nachricht über die Verleihung von Statuten an die kgl. Gesellschaft der Wissenschaften.

O. Wallach: Ueber Verbindungen der Campherreihe.

W. Voigt: 1) Beobachtungen über die Festigkeit bei homogener Deformation.

2) Ueber eine anscheinend nothwendige Erweiterung der Elasticitätstheorie.

F. Kielhorn: Bruchstücke des Lalita-Vigrahārāja-Nātaka.



Seine Majestät der Kaiser und König haben mit allerhöchstem Erlaß vom 21. Juni d. J. aus Kiel der kgl. Gesellschaft der Wissenschaft in Göttingen Statuten zu verleihen geruht.

Danach hat die Gesellschaft fortan nicht mehr drei, sondern nur zwei gleichgestellte Classen, eine mathematisch-physicalische, die die vorher gesonderte physicalische und mathematische Classe vereinigt, und eine philologisch-historische Classe.

Jede Classe hat 15 Stellen für ordentliche Mitglieder, die das Alter von 75 Jahren nicht überschritten haben; 25 Stellen für auswärtige, und 75 Stellen für korrespondirende Mitglieder. Die Gesellschaft wählt Ehrenmitglieder, deren Zahl nicht beschränkt ist. Die Wahl der ordentlichen und auswärtigen, sowie der Ehrenmitglieder unterliegt der königlichen Bestätigung.

An der Spitze jeder Classe steht ein auf die Dauer von sechs Jahren durch Seine Majestät den König ernannter Sekretär; die Geschäfte der gesammten Gesellschaft leitet, von Jahr zu Jahr im Vorsitz wechselnd, einer der Sekretäre.

Zum Sekretär der philologisch-historischen Classe ist der Geheime Regierungsrath Prof. Dr. Sauppe ernannt, zu seinem Adlatus Professor Dr. von Wilamowitz-Möllendorf bestellt; zum Sekretär der mathematisch-physicalischen Classe ist der Geheime Regierungsrath Prof. Dr. Ehlers ernannt, dem die Geschäftsleitung der Gesellschaft im Etatsjahr 189<sup>3</sup>/<sub>4</sub> übertragen ist.

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Von dynamischen Vorgängen ist die Veränderung der Fortpflanzungsgeschwindigkeit  $\omega$  von longitudinalen und Drillungsschwingungen durch die Wirkung der Längsdehnung der Beobachtung sehr wohl zugänglich; daß die erstere unter Umständen recht bedeutend sein kann, bestätigt eine Bemerkung von W. Weber<sup>1)</sup> über die Aenderung des Longitudinaltones einer Metallsaite durch Spannung. Die beiden Fortpflanzungsgeschwindigkeiten  $\omega_\lambda$  und  $\omega_\tau$  sind gegeben durch

$$\begin{aligned} \omega_\lambda^2 &= \frac{1}{\varepsilon s_{33}} = \frac{c_{33}(c_{11} + c_{12}) - 2c_{13}^2}{\varepsilon(c_{11} + c_{12})}, \\ \omega_\tau^2 &= \frac{1}{\varepsilon s_{44}} = \frac{c_{44}}{\varepsilon} = \frac{c_{11} - c_{12}}{2\varepsilon}. \end{aligned} \quad (48)$$

Hierin bezeichnet  $\varepsilon$  die Dichtigkeit im deformirten Zustande, welche sich durch die ursprüngliche Dichte  $\varepsilon^0$  bestimmt nach der Formel

$$s = \varepsilon^0(1 - \delta^0) = \varepsilon^0(1 - 2a - c) = \varepsilon^0 \left(1 - \frac{P}{3c_1 + c_2}\right). \quad (49)$$

Ist der Körper speciell ein Kreiscylinder um die Z-Axe, und ist die primäre Dilatation eine gleichförmige Drillung, so ist

$$x_x^0 = y_y^0 = z_z^0 = x_y^0 = 0, \quad y_x^0 = \tau x, \quad z_x^0 = -\tau y$$

und das System (44) wird zu

$$\begin{aligned} -X'_x &= c_1 \delta' + c_2 x'_x + \frac{c'_2 \tau}{2} (xy'_x - yz'_x), \\ -Y'_y &= c_1 \delta' + c_2 y'_y + \frac{c'_2 \tau}{2} (xy'_x - yz'_x), \\ -Z'_z &= c_1 \delta' + c_2 z'_z + \frac{c'_2 \tau}{2} (xy'_x - yz'_x), \\ -Y'_z &= \frac{c_2}{2} y'_z + \frac{c'_2 \tau}{2} x \delta', \\ -Z'_x &= \frac{c_2}{2} z'_x - \frac{c'_2 \tau}{2} y \delta', \\ -X'_y &= \frac{c_2}{2} x'_y. \end{aligned} \quad (50)$$

Der Cylinder ist also in diesem Falle durch die Deformation inhomogen geworden, und die theoretische Behandlung hat im All-

1) W. Weber, Ges. Werke, Bd. I, p. 44, Berlin 1892.

552 W. Voigt, über eine anscheinend nothwendige Erweiterung der Theorie etc. gemeinen Schwierigkeit. Doch wird eine Dehnung durch einseitigen Zug durch dieselben Ansätze gelöst

$$u' = ax, \quad v' = ay, \quad w' = cz,$$

und es finden sich für  $a$  und  $c$  dieselben Werthe, als wenn der Cylinder ungedrillt der Zugkraft unterworfen würde. Dem entsprechend ändert sich also auch die Tonhöhe eines Cylinders für longitudinale Schwingungen durch eine Drillung nicht.

Göttingen, 1. Juli 1893.

### Bruchstücke des Lalita-Vigraharâja Nâṭaka.

Von

**F. Kielhorn.**

Vor zwei Jahren habe ich im *Indian Antiquary*, Bd. XX, 201—212, Bruchstücke von zwei Schauspielen veröffentlicht, die sich auf zwei Basaltplatten zu Ajmere in Râjputânâ befinden. Ich konnte damals berichten, daß eine dieser Platten ein Stück des von Sômadêva verfaßten Lalita-Vigraharâja-Nâṭaka, die andre einen Theil eines von Vigraharâja selbst verfaßten Schauspiels enthält, dem der König den Namen Harakêli-Nâṭaka gegeben hat; daß beide Inschriften von einem gewissen Bhâskara geschrieben und eingegraben sind, und daß eine von ihnen ein Datum trägt, das dem 22. November 1153 n. Chr. entspricht. Noch ehe mein Aufsatz über diese Inschriften in Indien erschienen war, erhielt ich durch die Vermittlung Dr. Fleet's von Herrn Râmachandra Dube in Ajmere Abklatsche einer größeren Anzahl anderer Inschriften, von denen zwei neue, wichtige Theile derselben beiden Schauspiele enthielten. Später hat Dr. Führer in Lucknow Abdrücke aller in Ajmere entdeckten Inschriften an Ort und

Stelle angefertigt und mich durch Uebersendung derselben zu großem Danke verpflichtet. Was Dr. Führer mir geschickt hat, ist nicht mehr als was ich schon vorher besaß, aber seine sorgfältigen Abdrücke ermöglichen es mir, die bisher entdeckten Stücke der oben genannten Schauspiele vollständig herauszugeben. Im Folgenden gebe ich die Fragmente von Sômadêva's Lalita-Vigraharâja-Nâtaka.

Diese Fragmente befinden sich auf zwei Platten von poliertem Basalt, die im Jahre 1875 oder 1876 bei einer Reparatur der Arhai-din-kâ Jhonpra Moschee in Ajmere entdeckt worden sind und jetzt in derselben Moschee aufbewahrt werden. Die eine Platte enthält 38 Zeilen Schrift auf einem Raume von etwa  $90 \times 55$  cm., die andre 37 Zeilen auf einem Raume von etwa  $106 \times 58$  cm. Beide Platten haben mehrere breite Risse. Trotzdem ist die Schrift der ersten Platte außer in den beiden letzten Zeilen im Ganzen gut erhalten. Dagegen hat die Schrift der zweiten Platte besonders in den Zeilen 19—21 so arg gelitten, daß es unmöglich ist, den Wortlaut dieser Zeilen auch nur annähernd wieder herzustellen; und kürzere Stellen fehlen auch in andren Zeilen. Die Höhe der Buchstaben ist auf beiden Platten ungefähr 1 cm. Die Schrift ist Nâgarî. Die technische Ausführung ist in jeder Hinsicht vortrefflich; und über die Orthographie brauche ich nur zu bemerken, daß der Laut *b* überall durch den Buchstaben *v* bezeichnet ist.

Was den Inhalt dieser Fragmente betrifft, so habe ich dem, was ich schon früher darüber geschrieben habe, hier Nichts hinzuzufügen. Ich gebe ihren Text genau so wie er auf den Steinen steht, mit unbedeutenden Anmerkungen und einer Sanskrit Uebersetzung der Prâkrit Stellen. Ich habe schon früher bemerkt, daß gerade das Prâkrit (Saurasênî, Mâhârâshtrî und Mâgadhî) dieser Fragmente sehr interessant ist, weil es mehr zu den Lehren des Hëmachandra stimmt als bei irgend einem der veröffentlichten Schauspiele der Fall ist. Dies eingehender zu untersuchen, überlasse ich den Sachverständigen.

### Platte I.

Z. 1.

nidhâtum niyatyâ

nyastâ tanvî sakrid-anubhavy-âdhvani svapnâjasya |

tach-chîntâbhis-tad-ayam-adhunâ bhâvitô bhâvan-âtmâ

hêtuh [sûtê] diâi vidiâi tâm jâgratô-py-agratô mē ||

sakhêdam || âscharyam-âscharyam ||

Smita-jyôtsnâ-sâram dadhad-api tad-âsy-êmdum-uditam

sakhê chêtas-chitram nipatati mahâmôha-

2. timirê |  
 sudhâ-vîchi-snigdhaiḥ snapitam=api tan-nêtra-valitair=  
 vvapur=mmê sarvv-âṅgaṃ kalayati cha saṃtâpam=adhikaṃ ||

Vidû || <sup>(a)</sup> Vayassa maha hiyaṃ tujjha a dâva ekkam jjeva |  
 tuha uṇa bhûri-bhâvanâṇuvandha-paravvase hiae nichcha-saṃnihida  
 jjeva sâ maachchhî | tâ tae pachchakkhîkadâ mae vi kâdavva

3. jjeva tti juttam bhodi | tadhâvi maha asaṃjâda-taddamsa-  
 nassa kade kaṃpi taddamsaṇovâyaṃ maṃtehi <sup>1)</sup> ||

Râjâ || Vayasya || yadi tē kautukam=asti tadâ samâlikhya dar-  
 śayam=īti chitrê likhitvâ darśayati ||

Vidû || *chitra-phalakam-âdâya nirîkshya* ||\*<sup>(b)</sup> Vayassa tṭhâne <sup>2)</sup>  
 jâdâsaṃgosi || *punar=avalô-*

4. *kya* ||<sup>(c)</sup> kadham siloo vi ṇimmâya lihido *iti vâchayati* ||  
 Svapnê prâg=avalôkit=âsi sutanu prâptair=mmay=ôjjâgaraiḥ  
 [sô]=py=amtarvvitat-ârativyatikaraiḥ paśchâd=abhûd=dur-  
 llabhaḥ |  
 paśyaty=asta-rasântaram tu vidhṛita-dhyânpravam(bam)-  
 dham tvayi  
 svântam tvanmayam=êva viśvam=adhunâ dhattê tu nô nir-  
 vṛitiṃ ||

5. Vidû || <sup>(d)</sup> Vayassa asachcha jjeva dâva atthâ siviṇae viloj-  
 jaṃti | kaṃpi uṇa jahatthâm pi vatthurûvâm siviṇae pekkhij-

(a) Vayasya mama hṛidyaṃ tava cha tâvad=êkam=êva | tava  
 punar=bhûri-bhâvan-ânuvandha-paravaśê hṛidayê nitya-saṃnihit=aiva  
 sâ mṛigâkshî | tasmât=tvayâ pratyakshîkrîta may=âpi kartavy=aiv-  
 êti yuktaṃ bhavati | tathâpi mam=asaṃjâta-tad-darśanasya kṛitê  
 kam=api tad-darśan-ôpâyaṃ mantrayasva ||

(b) Vayasya sthânê jât-âsaṅgô=si ||

(c) Katham ślôkô=pi nirmâya likhitaḥ ||

(d) Vayasya asatyâ êva tâvad=arthâḥ svapnê vilôkyantê | kâ-  
 ny=api punar=yathârthâny=api vasturûpâṇi svapnê prêkshyantê |  
 Aniruddhena khal=Ûsrâ tayâ cha sa satya êva svapnê dṛiṣṭa ity-  
 êvaṃvidhâ vṛittântâ aitiḥāsikânâm kathâbhiḥ śrûyantê | tasmâd=yad-  
 dy=êsh=âpi sundarî satyâ sulabh=âbhâti tad=yuktâ tatra ta âsaktiḥ  
 | anyathâ punaḥ kimity=âtm=âyâsyatê | athavâ satyâ sulabhâ cha  
 s=âvaśyaṃ saṃbhâvyata êva | na khalu s=âsatyâ bhavanti tvayâ  
 suddha-hṛidayena nishkâraṇam svapnê prêkshyatê | îdrîśâś=ch=ânu-  
 râgaḥ samarthasya tē katham nishphalaḥ saṃbhâvyatê ||

1) Ursprünglich *maṃtehiṃ*, geändert zu *maṃtehi*.

2) Lies *ṭhâne*.

janṭi | Aniruddheṇa khu Ūsā tae a so sachcho jjeva siviṇae diṭṭho  
tti evaṇvihā vuttantā edihāsīṇaṇaṃ kadhāhiṃ suṇīyaṃti | tā jaī eśā

6. vi suṇḍarī sachchā sulahā ābhādi tā juttā tattha de āsattī |  
aṇṇadhā uṇa kitti appā<sup>1)</sup> āyāsīyadi | adhavā sachchā sulahā a sâ  
avassaṃ saṃbhāvīyadi jjeva | ṇa hu sâ asachchā huvantī tae sud-  
dha-hiaeṇa nikkāraṇaṃ siviṇae pekkhīyadi | eriso a aṇurāo samat-  
thassa de kadhaṃ

7. ṇipphalo saṃbhāvīyadi ||

Rājā || Vayasya sâ saty-ēti kathaṃ vijñātum pāryatē ||

Vidū || *sōtprāsaṃ* ||<sup>(e)</sup> Vayassa | ṇaṃ bhaṇāmi puhavītala-ni-  
hīdāṃ dhaṇīṇaṃ dhaṇāṃ tadhā tamapasara-duppechchha-peraṃtesu  
pura-vahiṭṭhidesu uvavaṇesu addharatta-vihidāṃ choriā-suradāṃ  
pi jāva tu-

8. mhārisāṇaṃ chāra-ṇayaṇāṇaṃ mahīvadīṇaṃ pachakkhāṃ<sup>2)</sup>  
huṃti | kiṃ uṇa ṇa saala-loa-loaṇāṇaṃdaṇāṃ paaḍāṃ kāmīṇi-ra-  
yaṇāṃ ||

Rājā || Vayasya kim-ayam-upahāsaḥ samāśvāsanaṃ vā ||

Vidū ||<sup>(f)</sup> Ṇaṃ sachchaṃ jjeva edaṃ | tā kiṃ ettha uvahāseṇa  
āsāsaṇeṇa vā | (||)

### Nēpathyē ||

Phalaṃ ka-

9. rmm-ānusārēṇa bhāvayan-bhavināṃ prabhuh |  
Śaṃbhuh śubhāya mē bhūyād-bhaktānām-abhaya-pradaḥ ||

Rājā || *śrutvā* || *vilōkyā* | *saharshaṃ* || [Va]yasya pāṃtha iva kō-  
pi dṛśīyatē || yaḥ ||

Avirata-[pa]ṭhi-prasthān-ōtthām-imāṃ kṛśatā-sakhīṃ

dṛig-anabhimatām kṛtsnaṃ vyāpya sthitām vapur-āsriyaṃ |

(e) Vayasya | nanu bhaṇāmi pṛthivītala-nihitāni dhanikānāṃ  
dhanāni tathā tamaḥprasara-dushprēksha-paryantēshu pura-bahih-  
sthitēsh-ūpavanēshv-ardharātra-vihitāni chaurikā-suratāny-api yā-  
vad-yushmādṛīśānāṃ chāra-ṇayanānāṃ mahīpatīnāṃ pratyakshāṇi  
bhavanti | kiṃ punar-na sakala-lōka-lōchan-ānandanāni prakatāni  
kāmīṇi-ratnāni ||

(f) Nanu satyam-ēv-aitat | tasmāt-kim-atr-ōpahāsēn-āśvāsānēna  
vā ||

1) Was auf dem Steine steht, sieht mehr wie *apyā* aus.

2) Lies *pachchakkhāṃ*.

dadhad-api vahann-ê tad-vrâ(brâ)hman mahah

10. sphuṭam=adbhutaṁ

jagad-api jayaty=âkrity=aiva pratîta-guṇodayaḥ ||

tad-duḥkhitam=api mē hṛidayam=êtasya darśanēna sukhita[m-ê]va  
varttatê ||

*Tataḥ pravṛṣati pâmthaḥ ||*

Pâmthaḥ || Śru[taṁ] mayâ yathâ kila puraḥsthitam-idam=êv-  
ôdyânam=alamkurvann=âstê Sâkambharî-narêndrô Vighraha-  
râja iti tatô yadya-

11. parichitatvân-na nivâryê tadâ kṛitârthayâmi tad-avalôkanēna  
chakshushî || *purô-valôkyâ* || *sânamdam* || dishtyâ dūrâpas[âri]ta-sama-  
sta-parijanô dvi-traiḥ praṇayibhir-upê[tô]=sy=aiva samullasita-ku-  
sum-âmôda-mêdurita-Malayamâruta-samṛiddhêr=ghanatama-chchhâ-  
yâ-pariṇâha-manôhara-samunnatê-

12. r-nûtana-vakulasya talam=alamkurutê dēvô Vighraharâjah ||

Ayam duḥprêkshyam<sup>1)</sup> cha prathita-jagad-ânamdam=api cha

prabhûtaṁ vi(bi)bhrâ[ṇa]s-tad-idam=asamaṁ dhâma kim=api |

satâṁ samtrâpâya vyat[i]karita-mârttaṁḍa-tuhina-

dyuti-jyôtiḥ kântâṁ jayati jagatî-maṁdana-maṇiḥ ||

Yam=utkô=smi drashtuṁ namad-amara-kôṭîra-

13. vilasan-

maṇi-śrêṇî-śân-ôjvala<sup>2)</sup>-charaṇapîṭh-ârppita-padam |

prabhôś-Chaṁḍîbharttus-tribhuvana-patês=tasya kṛipayâ

nṛipaṁ sam[vî]kshy=ainam jani-phalam=avâptô=smi sakalam ||

Râjâ || [sam]jñayâ pratîhâram-âdisati | ( || )

Pratîhâraḥ [|\*] Ârya ita itaḥ[|\*]

Pâmthaḥ | ( || ) *upasṛitya* | Svasti samast-âvani-rakshâ-puṇya-  
bhâja-

14. nâya bhavatê bhûpâya ||

Râjâ || Namô vidushê ||

Pâmthaḥ || Śarad-imdu-dyuti-svachchhair-ddaś=âpi satataṁ  
di[śaḥ] | ]

.<sup>3)</sup> . . . d-yaśaḥ-pûrair-ddûram-unnamita-śriyah ||

Râjâ || *svagatam* | Ahô sâtisâya-puṇya-pariṇatyâ mahatâm=êvam-  
vidhânâm=api darśanaṁ na durllabham || *prakâsam* || *âsanam pradâ-  
pya* | sa-

1) Lies *duḥprêkshyam*.

2) Lies *-ôjvala-*.

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

15. *vinayaṁ* || vidvan-kuta iyaṁ yâtrâ kathaiṁ vâ sâtisaya-guṇ-  
ô[ttarê]-py-avatârê niḥ[parichchhada] <sup>1)</sup> . . . . [tavyaṁ] |

Vrâ (brâ) hmaṇaḥ || Mahârâja ||

Tarkkâr-îti prasiddhaiṁ jagati nirupamaṁ sthânam-asti  
dvijânâṁ

tasmin-niḥsêsha-vidyâ-vasatir-adhigata-vrahmatatv-âvavô-  
dhaḥ <sup>2)</sup> |

tâtaḥ saṁjâtavân-mê di-

16. si diśi sudhiyaḥ prakramê yat-ka-  
thânâṁ

[sarvvê-py]-ânaṁda-vâshpa-prasara-bhara-bhṛit-âpânga-  
bhâjô bhavaṁti ||

tasmiṁś-cha ||

Tâtê [ga]tavati svarggam-asêsha-vidushâṁ gurau |

s-âpi kv-âpi śuch-ê[va] śrîḥ prayâtâ tasya vêsmanaḥ ||

ahaṁ tu tâta-śôka-saṁkubhir-annirbhidyamâna-marmmâ ||

Vṛiddhâṁ tâṁ jananîṁ śîśûn-api su-

17. — — [na]nya-samâśrayân-api vahûn-<sup>3)</sup> vaṁdhûn-vihây-â-

dhunâ |

tâṁ drashṭuṁ chalitô-smi viśva-bhuvana-prârambha-rakshâ-  
vyaya-

vyâpâra-prabhavaṁ prabhûṁ sumanasâm-îśaṁ Prabhâ-  
sa-sthitâṁ ||

Râjâ || Vidvan |

Virachitam-uchitaiḥ purâtanais-taiḥ

sukṛita-chayair-idam-atra darśanaṁ tē |

niravadhi-śubha-

18. saṁpadâṁ [nidânaṁ]

[sa]phalayati sma mam-aitad-âdhipatyaṁ ||

kiṁtv-ârya || tvad-abhidhâna-śravaṇêna śrôtra-vṛittim-api kṛitârtha-  
yitum-ichchhâmaḥ ||

Viprah || *savrîḍam* || Dêva ||

Viśv-ô[tsa]va-nidânasya sadyaḥ saṁdarśanât-tava |

prâpt-âsêsha-śubh-ânaṁdaṁ Śubhânaṁdaṁ pratîhi mām ||

Râjâ || Ârya || tatra

19. sad-dêsê saṁbhûtêna prabhû[tâ]nâṁ cha vidyânâṁ bhâjanên-  
aitavaṁtaṁ dêsam-âgatêna cha kiṁ kim-apy-adbhutam-avalôkitam-  
iha bhavatâ ||

1) Lies *nishpârî*. 2) Lies *-brahmatattv-âvabôdhaḥ*. 3) Lies *bahûn-baṁdhûn-*.

Śubhānamdaḥ || Jagad-vismayadāyi-guṇa-gaṇaṁ bhavaṁtam-  
ālōkya kiṁ nāma n-ādbhutam-avalōkitam || *smṛitim-abhinīya sāmā-*  
*dam* || mahārāja || dvitīyaṁ ch-ādbhutaṁ dri-

20. sṭam yathā [\*] ast-īta uttarasyām diśi 1) Iṁdrapuram  
nāma nagaram | tatra cha tad-upānta-vartti vinidr-ēmdīvara-vanam-  
udbhinn-āmbhōja-vraja-virājitam-apāram-aparam-iva pārāvāram va-  
saṁta-samaya-suṁdaram sarōvaram-avalōkitum tatrasyasya rājū  
Vasaṁtapālasya putrī prachurata-turaṅga-vāra-parivṛitām  
gri-

21. hīta-vividh-āyudha-purusha-saṁgha-saṁrakshitām saviśēsha-  
maṁḍanām kariṇīm-ārūḍhā vividh-ālamkāra-bhūshit-ābhinavārambha-  
yauvan-ōdbhāsit-ādbhuta-rūpa-ramaṇīyābhīr-bhūyasībhīḥ sakhībhīr-  
upētā yatr-āham nitya-karma kurvann-asmi tatr-āgatavatī | āga-  
tya cha tīrē samuttīrya mām praṇanāma | a-

22. ham tu tasyās-tēna vinayēna pramudita-manā āśisham pra-  
ḍāya [tām ni]puṇataram chiram nirīkshitavān | kiṁ va(ba)hunā ||  
Mukhāt-tasyāḥ padmaṁ niyatam-anukaṁpām mṛigayatē  
dhruvam tal-lāvanyād-abhilashati bhāgam himaruchiḥ |  
tad-aṁgānām kāmtyāḥ kanakam-upamēyam tu bhavitum  
sphuṭam bhūyō bhūyaḥ pra-

23. visati hutāsasya jaṭharam ||  
api cha

Suyakta-stanamāṁḍala-dvayam-urō n-ā[dy-ā]pi na vrīḍayā  
vā(bā)la-krīḍitam-āvṛitam smita-sudhā-siktā na [vā]chām  
tatiḥ |  
na spashṭa-trivalī-ta[ra]m]ga-vibhavō madhya-pradēsas-tath-  
āpy-  
astram jaitram-iti Smarēṇa manasi nyastam tadīyam vapuḥ ||  
atha kāchit-tad-anucha[rī]

24. mūrṭt-ēva Ratis-tvaritatara-turaṅgam-ādhirūḍhā paschād-  
āgatya tām-uktavatī | bhartṛidāri[kē] tvām dēvī samādiśati yathā ||  
abhinava-nirmmita-chitrasā(śā)likā-pravēsa-lagnaṁ pratyāsannaṁ  
varttatē | tat-satvaram-āgamyatām-iti || tataḥ sā tad-ākarnṇya tath-  
aiva nagaram pravishṭavatī ||

Rājā || *svagatam* | A-

25. hō nu khalv-āścharya-paramparā-va(ba)bulō jīvalōkaḥ | yatō  
mayā tāvad-ākāra-jita-jagatītalavartti-sakala-nārījanam-avalōkitam  
svapnē kanyā-ratnam | ayam cha vivu(bu)dh-āgrā[ḥ] Śubhānamdō-  
pi tad-anūna-guṇam-aparam-api strī-ratnam-āchasṭē || manyē ch-  
āsaṁsāram-asamāpta-prakarsha-parampar-aiva jaga-

1) Lies *diś-Indra*°.

26. ti srashtuḥ śriṣṭiḥ || prakāśam || vidvan || tvādrisām=api dri-  
śām=āścharya-dāyi nārî-rûpam=asmân=api dra[shṭum s]ôtkamīṭhayati ||

Śubhānāndaḥ || Mahārāja kim=atr=āpi durllabham=ānīyatām  
sa-chitrôpakaraṇam tal-likhanāya phalakaṁ ||

Rājā || tathā kārāyati ||

Śubhānāndaḥ || likhitvā darsāyati ||

27. Rājā || vilōkya svapna-dṛishṭām pratyabhijñāya || sānāndād-  
bhutam || svagatam || Aścharyam=āścharyam ||

Sarvvē=pi drutam=êtad-aṅga-nivīḍa-slēsh-ābhilāsh-āṁkura-  
vrātēn=ēva samāntatō=py=avayavā rô[mô]dgamēn=āṁchitāḥ |  
samprāpt-āvasarō mam=aisha bhajati vyaktim chirāt=samchitō  
vāshpāmbhaḥ=prasara-chchhalēna cha dṛisôr=asyām di-

28. drikshā-rasaḥ ||  
tad-idānīm sātirēkayōḥ sukha-duḥkhayōr=āntarē tishṭhāmi || prakā-  
śam || ahō k=āpy=apar=aiv=ēyam saumḍarya-rēkhā |

Sājātyē=py=upalāntarāt=khalu janair=mmāṇikyā-khamḍa[sya]  
cha

śrīkhamḍasya cha yāvad=atra viditam kāshṭhāntarād=am-  
taram |

ślāghyād=apy=uchitair=gguṇaiḥ kshiti-bhuvō niḥśēsha-nārījanāl-

29. lāvāṅy=aika-vidhāv=ih=āpi vidadhē dhātrā tath=aiv=āntaram ||  
api cha ||

Smita-bhrûbhaṅg-ādyaiḥ kila harati chi[ttam] śāsīmukhī  
svarûpākhyānatvād=iha tu na hi tē kē=pi likhitāḥ |  
ta[th=ā]py=ākārō=yaṁ jita-Kusumavāṇa-praṇayinī-  
vapuh=saumḍarya-śrīr=bhramayati munīnām=api manāḥ ||

ūrdhvam=ava-

30. lōkya || vidvan=samvṛittō madhyāhnaḥ || tathā hi ||

Samastasy=āpy=ūrdhvē vilasati dinānām=adhipatau

ksha[ṇam] maṁdībhāvam nayati turaga-śrēṇim=Aruṇaḥ |

anushṭhāsyam=ādhyāmidinam=atha [vi]dhim śishya-nivahō

vihāya svādhyāyam namati cha gurōr=amhri-yugalam ||

tatō bhavadbhir=apy=asmat-parijana-samnidhā-

31. [pi]ta-samasta-sôpakaraṇa-parijanam=asman-nirddishṭa n pra-  
tīhārēṇa nivēdayishyamānam=āvāsam=adhisṭhāya vimuchyatām=adh-  
va-śramāḥ | kiyāntam=api kalam sva-samvāsēna ch=āsmāka[m=a]pi  
śubh-ānāndau pradāy=āsmad-anumatair=bhavadbhiḥ śrī-Sōmanā-  
thadēvō drasṭavyaḥ ||

Śubhānāndaḥ || Yad=āha mahāpa-

32. [ti]ḥ ||

Râjâ || *Vidûshakam prati* || Vayasya vrajâmô dèvârchchan-âdikrityâya ||

Vidû || <sup>(g)</sup> Jam vayasso ânavedi || *iti nishkrântâḥ* <sup>1)</sup> sarvvê ||

|| Iti mahâkavi-pamḍita-śrî-Sômadêva-virachitê  
Lalitavigraharâj-âbhidhânê nâtakê prathamô-mkaḥ samâptaḥ ||

*Tataḥ pravîsatâs-chêtyau* ||

33. Ekâ || <sup>(h)</sup> Halâ Nomâlie | bhattidâriâ Desaladevî kim karedi ||

Dvitîyâ || <sup>(i)</sup> Sahi Suṁdarie | abhîṇava-ṇimmidam chitta-sâliam pekkhamtî chitṭhadi | (||)

Suṁdarikâ || <sup>(j)</sup> Halâ kim kim ta[ttha] pekkhidavvam vatthu âlihidaṁ ||

Navamâlikâ || <sup>(k)</sup> Sahi jam kim pi samsâre sâradaram âsi vaṭṭadi ya ||

Suṁdarikâ ||

34. <sup>(l)</sup> Nomâlie | keṇa ṇa târisam chittam âlihidaṁ | (||)

Navamâlikâ | (||) <sup>(m)</sup> Suṁdarie kiṇṇa jāṇasi Nipuna-ṇamam chittaaram | so khu parisîlid-âsesa-desantara-vvavahâro raṇa-tta[ya]. î-gihîda-saala-purâṇa-vuttaṁto a ||

Suṁdarikâ || <sup>(n)</sup> Sahi Nomâlie sampadaṁ jarâ-jajjarassa tassa kadham nâ-

(g) Yad=vayasya âjñâpayati ||

(h) Sakhi Navamâlikê | bhartṛidârikâ Dêsaladêvî kim karôtî ||

(i) Sakhi Sundarikê | abhinava-nirmitam chitra-sâlikam prêkshamânâ tishṭhati ||

(j) Sakhi ki 'i kim tatra prêkshitavyam vastv-âlikhitam ||

(k) Sakhi yat-kim-api samsâre sârataram-âsîd-vartatê cha ||

(l) Navamâlikê | kēna punas-tâdṛiṣam chitram-âlikhitam ||

(m) Sundarikê kim na jānâsi Nipuna-nâmâna 'i chitrakaram | sa khalu parisîlit-âsêsha-dêsântara-vyavahârô ratna-traya . . grîhîta-sakala-purâṇa-vṛittântas=cha ||

(n) Sakhi Navamâlikê sâmprataṁ jarâ-jarjarasya tasya katham nâmn-êva kâryēṇ-âpi nipuṇatâ ||

1) Lies *nishkrântâḥ*.

35. meṇa vva kajjeṇa vi niṇṇattanaṃ ||

Navamâlikâ || <sup>(p)</sup> Halâ ṇaṃ bhaṇâmi vâlattanâdo vi nirantaraṅvabhâ(bbhâ)sa-ppaariso jarâjaṇidaṅgavialattanâṇaṃ pi taruṇo jjeva bhodi ||

Suṇḍarikâ || <sup>(q)</sup> Sahi tumam dâṇi kaḥim chaliḍâsi ||

Navamâlikâ || <sup>(r)</sup> Sahi bhaṭṭidâriattham Chamdasehara-gariṇî-cha-

36. laṇachchâ-ṇimittam champaa-kusumâṃ avachhēdum ||

Suṇḍarikâ || <sup>(s)</sup> Sahi pasīdadu se bhaavadî Sasisehara-vallahâ aṇurûva-vallaha-dâṇeṇa ||

Navamâlikâ || <sup>(t)</sup> Tumam ṇa kattha [chali]ḍâsi ||

Suṇḍarikâ || <sup>(u)</sup> Sahi aham pi bhaṭṭidâriâe guruṇa-pâavam-danaṃ kâdum pesidâ | tam kadua bhaṭṭi-

37. dâriam Desaladeviṃ daṭṭhum gachchhamtî chitṭhâmi ||

Navamâlikâ || <sup>(v)</sup> Halâ tâ gachchha tumam | aham pi patthudam karemi ||

*iti niḥkrântê* <sup>1)</sup> [||\*] *Vishkam̐bhakaḥ* ||

*Tataḥ praviṣati chi[tram-avalô]kamânâ sapa* <sup>2)</sup> . . . *ladêvi chitrakaras-cha* ||

Dêsala || <sup>(w)</sup> Mahâbhâa kim ṇa paam louttara-suṇḍarattanâṇaṃ diâse-

(p) Sakhi nanu bhaṇâmi bālatvād-api nirantar-ābhyāsa-prakarshô jarâ-janit-āṅga-vikalatvânām-api taruṇa ēva bhavati ||

(q) Sakhi tvam-idânîm kva chalit-âsi ||

(r) Sakhi bhartṛidârik-ârtham Chandrasêkhara-grihiṇî-chalanṇityâ-nimittam champaka-kusumâny-avachhētum ||

(s) Sakhi prasīdatv-asyai bhagavatî Sasisêkhara-vallabh-ânurûpa-vallabha-dânēna ||

(t) Tvam punaḥ kva chalit-âsi ||

(u) Sakhi aham-api bhartṛidârikayâ gurujana-pādavandanam kartum prêshitâ | tat-kṛitvâ bhartṛidârikâm Dêsaladêviṃ drashṭum gachchhamtî tishṭhâmi ||

(v) Sakhi tad-gachchha tvam | aham-api prastutam karômi ||

(w) Mahâbhâga kim punaḥ padam lôkôttara-sundaratvânâm divjâsê(?) . . . . . drisyatê ||

1) Lies *nishkrântê*.

2) Lies *saparijanâ Dêsaladêvi*.

38. . . . . dîsai ||

Chitra || Bharṭṛidârikê | idam-anupama-râmaṇîyakâ . tridiva-  
sadâm-uchitam sadaḥ sudharmmâ | ayam-api sa . . . . .

[Dêsala ||] *namasyati* || *anyatô-valôkya* || <sup>(a)</sup> Mahâbhâa ko eso vi-  
viha-raaṇa-gaṇa-bhûsi . .

(x) Mahâbhâga ka êsha vividha-ratna-gaṇa-bhûshi . .

## Platte II.

Z. 1.

vâmchhitânâm

vihita iva hitânâm-antikê durllabhânâm |  
tad-abhayam-avivêkam śâsva[tam] svâvavô(bô)[dham]  
○○○○○ — — — ○ — — kṛitârthaḥ ||

atha ||

Kim-api nivi[dam] vṛîdâ-chehhannam prakâma-manôharaṇ  
[pra]kaṭitavatî s-âpi prêma prabhûtatamaṇ mayi |  
yad-aṣanir-iva krûraḥ prauḍham jvalann-iva pâvakah  
skhalad-iva muhuḥ śa-

2.

lyam svântê tanôty-adhunâ rujam ||

Śa śi || *sânandam* || <sup>(a)</sup> Deva ditṭhiâ pasannaṇam bhaavadâ vihiṇâ  
va[lla]heṇa a || achehhariam 2

Damsaṇa-suham pi aṇisam patthijjai jeṇa dullaham jassa |  
so vi hu jai tassa kae jhijjai tâ kinṇa pajjattam ||  
dâṇi jam bhattidâriâe târisa-kilesâṇala-samtâva-paramparâe e-

3. risassa a ṇia-ppasâa-vilasidassa aṇurûam tam aïreṇa jjeva  
kijjadu || jado ||

(a) Dêva dishtyâ prasannaṇam bhagavatâ vidhinâ vallabhêna cha |  
âscharyam-âscharyam |

Darśana - sukham = apy = aṇisam prârthyatê yêna durlabham  
yasya |

sô-pi khalu yadi tasya kṛitê kshîyatê tat-kiṇ na paryâptam ||  
idânîm yad-bharṭṛidârikâyâs-tâdrîsa-klêsânala-samtâpa-paramparâyâ  
îdrîsasya cha nijaprasâda-vilasitasy-ânurûpaṇ tad-achirêṇ-aiva kri-  
yatâm | yataḥ |

Prabala-pavanaugha-durdhara-dâvânala-kavalanam taru-varâ  
api |

na sahanta êva kiṇ punaḥ sukumâram mâlatî-kusumam ||  
aham tv-îdrîsam dêvasy-ânurâgam-êtâdrîsam cha svapna-samvidhâ-  
nam nivêdy-âśvâsayâmi sa-parijanâm bhartṛidârikâm ||

Pavala-pavanoha-duddhara-dāvāṇala-kavalapaṇaṁ taru-varā vi |  
 ṇa sahaṁti chchia kim ṇa somālaṁ māladī-kusumaṁ ||  
 ahaṁ tu erisaṁ devīyam-anurāam-eārisaṁ<sup>1)</sup> cha siviṇaa-samvihā-

4. rianaṁ bhāṭṭidāriaṁ ||

Rājā || *svagatāṁ* ||

Sa prauḍha-prasaraḥ priyā-viraha-jô duḥkh-augha-dāvānalô  
 vishvag-vāg-amṛitair-mukh-āṁvu(bu)da-tatair-yēn-ādya nir-  
 vvāpitaḥ |

āḥ kashṭaṁ sudhaya-ēva nirmmita-tanôṣ-tasy-ādhun-ôpasthitaḥ  
 kô-py-ētasya sumānushasya virahaḥ sôḍhum kathaṁ yā-  
 syati ||

*prakāśaṁ* || sakhi Śaśiprabhê samprati pri-

5. yatamā-viraha-duḥkha-dāvānalas=tvad-viyôga-prava(ba)la - pra-  
 bhāṁjana-vêga-śatamukhîkṛitaḥ kavalayann-imaṁ dēha - viṭapinaṁ  
 kathaṁ śakanīyaḥ sôḍhum || tatô yāvat-priyā-samāgamô bhavati tā-  
 vad-atr-aiva tishṭhatu bhavati || tatra tu tvadīya-kalyāṇa-pravṛitty-  
 upavṛimhitām-ātmanaḥ kuśala-vārttām nivēdayitum-ātmīyām sa-  
 kala-viśraṁ-

6. bha-bhuvanā Kalyāṇavatīm nāma prēshayishyāmaḥ ||

Śaśiprabhā || <sup>(b)</sup> Jam devo āṇavedi ||

Rājā || Kaḥ kô-tra bhôḥ kaḥ kô-tra ||

*Praviśya* purushaḥ || <sup>(c)</sup> Āṇavedu bhāṭṭā ||

Rājā || Bhadra asmad-vachanād-abhidhīyatām mahāmātyaḥ ||  
 yathā samnidhāpit-āsēsha-śayan-āsana-bhāṇḍ-ādy-upakaraṇaṁ tām-  
 vū(bū)la-kusuma-karppūra-vilēpana-vasa-

7. n-ādi-samast-ôpabhôgya-vastu-sampannaṁ sa-pariṇāyāḥ Śa-  
 śiprabhāyāḥ sthity-uchitaṁ sampāday-āvāsa-bhavanam-iti ||

Purushaḥ || <sup>(d)</sup> Jam devo āṇaved- *iti niḥkrāntaḥ* <sup>2)</sup> ||

Rājā || Śaśiprabhê ||

Sā kalpadruma-manjar-īva hi mama smēra-smarāgni-jvara-  
 jvālā-dhyāmalitair-mmanôratha-satair-bhṛiṅgair-iv-āliṅgitā |  
 āḥ kashṭaṁ 〰〰 —

<sup>(b)</sup> Yad-dēva ājñāpayati ||

<sup>(c)</sup> Ājñāpayatu bhartā ||

<sup>(d)</sup> Yad-dēva ājñāpayati ||

1) Lies *deviām anurāam eārisaṁ*.

2) Lies *niḥkrāntaḥ*.

8. r-vvidhêr-vvilasitair-durvvâta-vêgair-iva  
krûrair-vyâkulatâm va(ba)lêna gamitâ tanvî katham sthâsyati ||  
*Vidûshakam prati* || vayasya samâhûyatâm Kalyânavatî ||

Vidû || <sup>(e)</sup>Hî hî jâne vayasseña vvavasidam<sup>1)</sup> nîa-vivâha-kaj-  
jena | tâ ambhânam chira-vaḍḍhidâ dâni phalantu khamḍa-laḍḍuam  
maṇoraha-ddu[mâ] ||

9. *ity-uktvâ nishkramyâ* <sup>2)</sup> Kalyânavatyâ saha pravisati ||

Râjâ || Kalyânavati ih-âsanê <sup>3)</sup> upaviśyatâm ||

Kalyâṇa || *tathâ karôti* ||

Râjâ || *Kalyânavatyâh Śasîprabhâ-svarûpam-âgamana-prayôjanam*  
*cha sarvam nivêdya* [||\*] Kalyânavati vraja tvam-avanipatêr-Vva-  
santapâlasya putrîm-asmad-vachanâd-anumôdayitum-â-

10. râdhayitum cha || idam-ch-âsmat-saṁdishṭam râjaputrî śrâ-  
vayitavyâ ||

Drutataram-itaḥ kântê visvaiḥ samam vahir-imdriyaiḥ

kvachid-api manô-smâkam nîtam tvayâ prathamam hathât |

anujigamishôr-jjîvasy-aitâny-ath-âsya Śasîprabhâ-

vachana-vihitâd-âsâ-tamôt-abhûd-avalambva(ba)nam ||

idam ch-âgrataḥ karttavayam-asmadîyam ||

11. vijñapanîyâ râjaputrî yathâ Turushkêndra-vigraha-pra-  
saṁgêna drutataram-êv-âgatya dēvi bhavatîm prasâdayishyamah ||  
yatas-Turushkarâjô-py-asmân-prati prachalitaḥ srûyatê ||

Kalyânavatî || <sup>(f)</sup>Jam devo ânavedi ||

Râjâ || Vayasy-âsmad-vachanâd-uchyatâm mahâmâtyô yath-  
êdam-idam-upâyan-âdy-uchitôpakaraṇa-

12. saṁpannâ kṛtvâ sa-tvaram prêshyatâm Kalyânavatî ||

Vidû || <sup>(g)</sup>Jam vayasso bhaṇedi || *iti Kalyânavatyâ saha nishkrân-  
taḥ* <sup>4)</sup> ||

Râjâ || Śasîprabhê âvâsam gatvâ vyapagat-âdhva-sramâ bha-

(e) Hî hî jânê vayasyêna vyavasitam nîa-vivâha-kâryêna  
(<sup>o</sup>ryam) | tad-asmâkam chira-varḍhitâ idânîm phalantu khamḍa-laḍḍu-  
kâni manôratha-drumâḥ ||

(f) Yad-dêva âjñâpayati ||

(g) Yad-vayasyô bhaṇati ||

1) Lies *vavasidam*.

3) *âsana*.

2) Lies *nishkramyâ*.

4) Lies *nishkrântaḥ*.

vatu bhavatī | vyaṃ=api mādhyāhnikāṃ vidhātum=uttishṭhāma iti sarvā nishkrāntāḥ<sup>1)</sup> ||

|| Tṛitīyô=ñkaḥ samāptaḥ ||

Tataḥ pra-

13. *visatô vaṃdinau* ||

Vaṃdinau ||<sup>(b)</sup> Eśe śe Śāyambhalīśāla-sivila-niveśe | edaś-śim alaśkiyyamāna-payyaṃde kadhaṃ [lā]ulam yānidavvaṃ || *purô-valôkya* || vayaśśa eśe ke vi chale vva dīśadi | tā imādo edaśśa sivilaśśa śśalūvaṃ<sup>2)</sup> lāulam cha yāniśśamha ||

Tataḥ praviśati charaḥ ||

Charaḥ ||<sup>(c)</sup> Aśchaliyaṃ 2 aho Viggahalāa-

14. ṇaśśala-silīṇaṃ avayyaṃdadā || *purô-valôkya* || ambadeśīya vva kevi puliśa peśkiyyaṃdi | yā[ne] vaṃdīhiṃ edehiṃ huvidavvaṃ | (||)

Vaṃdinau | (||)<sup>(d)</sup> Bhadda ambhāṇaṃ Tuluśkāṇaṃ deśīye vva tumāṃ peśkiyyasi | tā kadhehi Chāhamāna-sivila-śālūvaṃ lāulam cha ||

Charaḥ ||<sup>(e)</sup> Śuṇādha le vaṃdiṇo śuṇādha | hage Tuluśka-lāeṇa

15. Śāambhalīśālaśśa sivilaṃ peśkiduṃ peśide | taṃ cha dūśaṃchalaṃ | yado tatthastehiṃ idale puśchaṃde<sup>3)</sup> vi ni[liśkaṃ]de

(b) Êsha sa Śākambharīśvara-sībira-nivêśaḥ | êtasminnalakshyamāna-paryantê kathāṃ rājakulaṃ jñātavyam || vayasya êsha kô-pi chara iva drīśyatê | tad-asmād-êtasya sibirasya svarūpaṃ rājakulaṃ cha jñāsyāvah ||

(c) Aścharyam-aścharyam | ahô Vighraharāja-narêśvara-srīṇam-aparyantatâ || asmaddêśīyāv-iva kâv-api purushau prêkshyêtê | jânê vandibhyām-êtâbhyām bhavitavyam ||

(d) Bhadra avayôś-Turushkayôr-dêśīya<sup>4)</sup> iva tvaṃ prêkshyasê | tasmât-kathaya Chāhamāna-sībira-svarūpaṃ rājakulaṃ cha ||

(e) Śrīṇutaṃ rê vandinau śrīṇutam | ahaṃ Turushkarâjêna Śākambharīśvarasya sībiraṃ prêkshituṃ prêshitaḥ | tach-cha duśsaṃcharam | yatas-tatrasthair-itarah pṛichchhann-api nirikshamāṇô-pi cha parakīya iti jñāyatê | tathâpi mayâ kim-api kim-api pratyakshîkṛitam ||

1) Lies *nishkrāntāḥ*.

2) Lies *śalūvaṃ*.

3) Ursprünglich *puśchaṃdo vi ni[liśkaṃ]do*, aber o beide Male zu e verändert.

4) Dies ist kein correctes Sanskrit.



vi a palakīye tti yāniyyadi | tadhāvi mae kiṃpi kiṃpi pachakkhī-  
kadam<sup>1)</sup> | (||)

Vaṃdinau | (||)<sup>(l)</sup> Aśchaliām 2 kadham bhadda tattha uvasti-  
dānam chadulide aṇam pi tae laśkidam ||

Charaḥ ||<sup>(m)</sup> Supādha<sup>2)</sup> le vaṃdiṇo ya-

16. dhā mae tam śivilam ṇilūvidam | hage khu śili-Somesalae-  
vam peśkidum vaññamdaśśa śaśtaśśa<sup>3)</sup> milide milia a ettha pavī-  
siūṇa bhiskam paśtidum<sup>4)</sup> lagge | tado yaṃ yaṃ yānidam tam tam  
tumbānam yahastam kadhīyadu || maa-vāli-nijjhala-kalāla-kadasta-  
lānam kalindānam dāva śahaśsam | tulaṃgānam u-

17. ṇa laśkam | ṇalānam ṇa yujjha-śkamānam dāha laśkām ti  
|| kiṃ vahūṇa yampideṇa | taśśa kaḍaśśa pāśa-stide śāale vi śuske  
bhodi || *vā(bā)hum-utkshipya* [||\*] edam cha tam lāulam<sup>5)</sup> *iti darsayati* ||

Vaṃdinau ||<sup>(n)</sup> Śāhu le chalā śāhu ||

Charaḥ ||<sup>(o)</sup> Ale le vaṃdiṇo | chilam khu me ṇia-stāṇādo ṇiś-  
śalidaśśa | tā ha-

18. ge vaññāmi ||

Vaṃdinau ||<sup>(p)</sup> Gaścha le chalā gaścha (||) *iti charō niḥkrāntaḥ*<sup>6)</sup> ||

Vaṃdinau || *puratō gatv-āvalokya* ||<sup>(q)</sup> Tam ṇidam lāula-duvā-

(l) Aścharyam=āscharyam | katham bhadra tatr-ōpasthitānam  
chatura-svabhāvē (?) ṇukam-api tvayā lakshitam ||

(m) Śrīputam rē vandinau yathā mayā tach-chhibiram nirūpi-  
tam | aham khalu śrī-Sōmēsvaradēvam prēkshituṃ vrajataḥ sārtha-  
sya militō militvā ch-ātra pravīśya bhikshām prārthayituṃ lagnaḥ  
| tatō yad-yaj-jñātām tat-tad-yuvayōr-yathārtham kathyatām | mada-  
vāri-nirjhara-karāla-kaṭasthalānām karīndrāṇām tāvat-sahasram |  
turaṅgāṇām punar-laksham | narāṇām punar-yuddha-kshamāṇām daśa  
lakshāṇ-īti | kiṃ bahūṇa jalpitēna | tasya kaṭakasya pāśva-sthitaḥ  
śāgarō-pi śushkō bhavati || ētach-cha tad-rājakulam ||

(n) Śādhu rē chara śādhu ||

(o) Arē rē vandinau | chiram khalu mē nija-sthānān-niḥśrita-  
sya | tasmād-aham vrajāmi ||

(p) Gachchha rē chara gachchha ||

(q) Tad-idam rājakula-dvarām tasmād-iha sthitāv-ēva nija-rāja-

1) Lies *pachchakkhī*<sup>o</sup>.

2) Lies *supādha*.

3) Ursprünglich *śaśtaśśa*, aber zu *śaśtaśśa* verändert.

4) Ursprünglich *paśtidum*, aber zu *paśtidum* verändert.

5) Lies *lāulam*.

6) Lies *nishkrāntaḥ*.

lañ tā idha stidā eva nia-lāa-ppahāvam payāsemha || *punar-avalōkya*  
|| *sānamdan* || eśe śe Śā a m b h a l ī ś a l e a s t ā ṇ a - s t i d e p u l a d o d ī ś a d i ||

*Tataḥ praviśati rājā vibhavataś-cha pari-*

19. *vāraḥ* ||

Rājā || *svagatam* || Ahō vaichitryam ||

Ādāv-amṛitamay-āmvu(bu)dhi - vigāhana - pratimam = avanipati-  
duhituḥ |

smaraṇam davadahan-ōdara-nipāta-nibham=agratō bhavati ||<sup>1)</sup>

21. *Vigraharājadēvaḥ* ||

22. *pratīhāram-ākārya* | Pratīhāra | dāpyatām-ētayōr-yathā-dīya-  
mānaḥ kanaka-vasan-ādis-tyāgaḥ ||

Pratīhāraḥ || Yad-ādisati dēva *iti vāndibhyām saha niḥkrāntaḥ*<sup>2)</sup> ||

Rājā || Ahō n-ādy-āpy . . . py-āgatō H a m m î r a - k a ṭ a k - ā v ā s a -  
svarūpa . . . kaḥ ||

*Praviśya charaḥ* ||<sup>(v)</sup> Jayadu 2 devo | deva deveṇa H a m m î r a -  
kaḍa-

23. a-vuttantaṁ jāniduṁ parasiṁ diṇe pesido saṁpadaṁ āado  
mhi ||

Rājā || Bhadra kathaya kiyat-T u r u s h k ê ś v a r a - ś i v i ( b i ) r a m  
kutra ch-ēti ||

Charaḥ ||<sup>(s)</sup> Deva ||

Agahida-gaa-raha-turaa-ppavīra-samkham a[nā]a-perantaṁ |  
amuṇida-pavesa-niggama-maggaṁ riurāṇo kaḍaam ||

āvāso uṇa kalle ido V a v v e r a ā d o j o a -

prabhāvam prakāśayāvah | ēsha sa Ś ā k a m b h a r ī ś v a r a ā s t h ā n a -  
sthitaḥ puratō dṛiśyatē ||

(v) Jayatu jayatu dēvaḥ | dēva dēvēna H a m m î r a - k a ṭ a k a - v r i t -  
tāntam jñātum parasmin-dinē prēshitaḥ sāmpratam-āgatō-smi ||

(s) Dēva

Agrihīta-gaja-ratha-turaga-pravīra - samkhyam = a[jñāta-]pary-  
antam |

ajñāta-pravēsa-nirgama-mārgam ripurājasya kaṭakam ||

āvāsaḥ punaḥ kalya itō V a v v e r a ā d - y ō j a n a - t r a y a ā s ī t | a d y a p u n a s -  
tēn-aiva śibirēṇa samam-āgamya tad-itō yōjan-aikēn-āvāsitaṁ prēk-  
shy-āgatō-smi ||

1) Der Rest der Zeile 19 und die beiden folgenden Zeilen haben so arg ge-  
litten, daß es unmöglich ist, einen auch nur einigermaßen verständlichen Text  
herzustellen.

2) Read *nishkrāntaḥ*.

24. ṇa-ttae āsi | ajja uṇa teṇa jjeva sivireṇa samaṇi āachchhiṇṇa  
taṇi ido joṇekkeṇa āvāsidaṇi pekkhiṇṇa āado mhi ||

Rājā || Bhadra kīdrīśī punas-tatra kiṇvadantī ||

Charaḥ || <sup>(t)</sup> Deva jujjhatthaṇi saalāṇi pi seṇṇāṇi saṇṇaddhāṇi  
kāriṇṇa ettomuhaṇi chalaṇteṇa H a m m ī r e ṇ a tumbhāṇaṇi pāse keṇa

25. vi vaṇṇeṇa dūdo pesidavvo tti kehiṇṇi jaṇehiṇṇi jaṇpijadi ||

Rājā || Bhadra gachchha tvam viśrāmāy=ēti charō *nishkrāntaḥ* <sup>1)</sup> ||

Rājā || Kaḥ kō-tra bhōḥ kaḥ kō-tra ||

*Praviśya* puruśaḥ || <sup>(u)</sup> Eso mhi āṇavedu devo ||

Rājā || Āhūyatāṇi mātulaḥ Siṃhava(ba)lō rājā ||

Puruśaḥ || <sup>(v)</sup> Jam devo āṇavedi || *iti nishkrāntaḥ* <sup>1)</sup> ||

*Tataḥ pra-*

26. *viśati Siṃhava(ba)laḥ* ||

Rājā || *sādaram-āsanāṇi pradāpya | sarvaṇi vṛittāntāṇi nivēdya*  
[[\*] Mātula kiṇidāṇiṇi vidhēyaṇi ||

Siṃhava(ba)laḥ ||

Tair-mmātāṇigair-haribhir-api tais=tair-bhaṭ-aughair-anīkaṇi

H a m m ī r a s y a prasaraḍ-akhilāṇi mēdinīṇi=āvrīṇōtu |

vīrair-ētais-taḍ-api samarāt-tvat-pratāpa-pravṛiddhi-

prāpt-ōtsāhair-iha na hi bhavē-

27. t-tāvakaiḥ kṛityam-anyaṭ ||

Rājā || *mantriṇāṇi Śrīdharaṇi prati* || Bhavatāṇi-atra kiṇi pra-  
tibhāti ||

Śrīdharaḥ || Dēva ||

Vīrāṇāṇi cha vipaśchitāṇi cha gaṇanāsv-ādyas-tvam=ēv-ādhunā

vidvadbhir-ggaṇitō-si tēna bhavataḥ kvāpy=asti na dvāparaḥ |

kiṇtv-ātmīyatayā vidhēyam-adhunā yat=prishṭam=asmādrīśāṇi

sva-prajñāṇi=anusṛitya tat-kathayatāṇi

28. kshāntavyam=īśa tvayā ||

Rājā || Mahāmatē=smākaṇi tvam=ēva mantriṇāṇi=agraṇīs=tat-  
kiṇi=ēvam-abhidhīyatē ||

(t) Dēva yuddhārthaṇi sakalāṇy=api sainyāṇi saṇiṇnaddhāṇi kā-  
rayitv-aitad-abhimukhaṇi chalaṭā H a m m ī r e ṇ a yushmākaṇi pārśvē  
kēṇi=api vachanēna dūtaḥ prēshayitavya iti kair=api janaiḥ kathyatē ||

(u) Ēshō=smi ājñāpayatu dēvaḥ ||

(v) Yad=dēva ājñāpayati ||

1) Lies *nishkrāntaḥ*.

Śrīdharaḥ || Dēva saty-upāyāntara-sambhavē yuddham-anu-  
pāya iti dharm-ārtha-sāstra-vidān samayaḥ ||

Rājā || Bhavēd-ēvaṁ yady-upāyāntaram-atra syāt | kiñcha ||  
durātmānaṁ Mlêchcharājāṁ praty-upāyāntar-ānusaraṇē ma-  
29. hatī vrīḍā ||

Śrīdharaḥ || Dēva tathāpi jagad-ēkavîrēṇa Hammîrēṇ-â-  
sankhya-sainya-svāminā saha yuddh-āvatarāṇaṁ katham-anumanyā-  
mahē ||

Rājā ||

Akīrttiḥ kāpy-uchchaiḥ suhṛid-abhayadāna-vrata-hatis-  
tathā dhvaṁsas-tīrtha-dvija-sumanasām vīrya-vigamaḥ |  
mam-aitēshu vyastēshv-api [[a]sahyēshu sakalān-  
imān-aṅgī-

30. karttuḥ kathayata vidhēyaṁ kim-asubhiḥ ||

Siṁhava(ba)laḥ || Mahārāja ||

Svayaṁ chēd-urvvīsaiḥ samitishu mahā-sāhasa-rasair-  
ajasaṁ yōddhavyaṁ tad-iha karaṇīyaṁ kim-aparaiḥ |  
sasāstrair-nnihsankhyair-vvijita-va(ba)hu-sankhyais-cha su-  
bhatair-

mmad-āndhair-mmātāṅgaiḥ pavana-javanair-vvājibhir-api ||

Api [cha] |

Kshātraṁ dhāma tav-ēdam-adbhutatamaṁ tva-

31. t-saṁmidhi-sthāyināṁ

vīrāṇāṁ tanushu dhruvaṁ pariṇataṁ yāsyaty-asankhya-  
tatām |

dīpād-ēkata ēva [bha]dra timira-pradhvaṁsa-dhīraṁ ma[ha]ḥ  
svīkurvaṁ-iha hi pradīpa-nivahō dṛiṣṭāntatām-āsritaḥ ||

Api cha |

Yudhyasē svayam-ēva tvaṁ sannidhi-sthē-pi chēn-mayi |

dakṣhiṇa-karēṇa sva-vā(bā)hū nī[rddi]śya |

tad-dōshṇōr-ddhig-imāṁ bhāraṁ dhanushi śrām-

32. tayōr-vrithā ||

Praviśya pratīhāraḥ || Deva Turushkarājēna prahitaḥ  
prasānta-vēshaḥ kō-pi viśiṣṭa iva pumān-saparicchhadō dvāri sa-  
māgatas-tiṣṭhati ||

Rājā || Siṁhava(ba)la-Śrīdharāv-uddiśya || Kim-ih-āpi tēna pra-  
vēṣṭavyaṁ ||

Tau dvāv-api || Kō dōshō rāja-sadanaṁ h-īdam tat-prayō-  
jan-ānurōdhataḥ sarvvair-api pravēṣṭavyam-ēva ||

33. [Rājā] || *pratīharam prati* || Pravēśaya tarhi drutaṁ ||

Pratī || Yad-ādīśati dēva *iti nirgatya dātēna saha praviśati* ||

D ū t a ḥ || *samantatō-valōkya | sānaṁdān* || Ahō sarvv-āṅga-sūm-  
darābhīr-vvibhūtibhiḥ sampūrṇaṁ rāja-maṁdiraṁ || tathā hi ||

Iha kari-nikarair-ih-āyudh-ādhyaiḥ

puruṣa-varair-ihā vārasūndarībhiḥ |

ihā vi-

34. . . . . — — — — — bhir-nnarēndra-

pranayi-janair-ihā rājatē nripa-śrīḥ ||

*purō rājānam=avalōkya || sānaṁdādbhutaṁ || ahō sakala-jana-vilaksha-  
ṇaḥ kō-py-ayam-apūrvva ēv-āsya nripatēḥ sannivēśaḥ || vimṛīśya ||  
athavā || ayaṁ tāvad-akhilam-api rāja-maṁdalam-atisēta ēva pra-  
bhāvēna | kiṁtv-aparēśhām-api rājñām kṛitē . . . . .*

35. . . . . ēva paurāṇikaḥ pravādaḥ || katham=aparathā tē-  
shām-idaṁ vaiśvarūpyaṁ || tathā hi ||

Chārāḥ kārya-vilōkana-śravaṇayōś-chakshuḥ-śrutī vāg-vayaṁ  
vaktuṁ saṁdhi-virōdha-karma samara-kṛīḍāsu virāḥ  
karāḥ |

kṛity-ākṛitya-vivēchana-vyatikarē san-mantriṇō mānaṁ  
hasty-aśvaṁ kramitūṁ payōdhi-raśanām-ētām mahī-

36. — — — — — ||

. . . . . vyāhata-vidhēya-dvay-ōpasthānēna paryākulō-smi || tathā hi ||  
Sāmarthyam yadi na prabhōr=abhidadhē yāsyanti tad-vi-  
dvishaḥ

saṁdhēyatvam-asādhasāḥ katham-atha prakhyāpayē

|| *Vigraharājam=uddīśya* ||

syāt-tadā |

ākṛity-aiva vibhāvyamāna — — — — — [kaṁ] dhām-ēdam-āvīrbhavat-  
kōpaṁ kasya vidhēyam-ity-ubhaya-

37. Mahīpati-sutēna paṁdita-Bhāskarēṇa svayam-ālikhy-  
ōtkīrṇāni aksharāṇi ||

Inhalt von Nr. 13:

O. Wallach, Ueber Verbindungen der Campherreihe. — W. Voigt, Beobachtungen über die Festigkeit bei homogener Deformation. — Derselbe, Ueber eine anscheinend nothwendige Erweiterung der Theorie der Elasticität. — F. Kielhorn, Bruchstücke des Lalita-Vigraharāja Nāṭaka.

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