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**PRĀKR̥TA AND APABHRĀMŚA METRES**

(Classified List and Alphabetical Index)

By H. D. VELANKAR

(Continued from Volume 22)

**X. त्रिभङ्गी**

(Strophes of 3 stanzas)

- 1 खण्ड (III, 17)+खण्ड+गीति (I, 30) = द्विपदीखण्ड H., IV, 77; KD., II, 36; R., V, 1.
- 2 मात्रा (VI, 9)+दोहा (IV, 76)+उल्लाल (I, 22) = त्रिभङ्गी KD., II, 36.
- 3 द्विपदी (III, 158)+खण्ड+गीति (I, 30) = त्रिभङ्गी KD., II, 37.
- 4 अधिकाक्षरा (III, 151)+निर्वापिता (III, 72)+गीति = त्रिकलक VJS., IV, 43-45.  
= निर्वापिताशीर्षक VJS., IV, 45 Com.
- 5 द्विपदी (III, 158)+अवलम्बक (III, 4)+गीति = त्रिभङ्गी H., IV, 80; R., V, 3.
- 6 मञ्जरी (III, 106)+खण्डिता (III, 29)+गीति = त्रिभङ्गी H., IV, 81 Com.

**XI. चतुर्भङ्गी**

- (1) गाय+त्रिकलक (= अधिकाक्षरा + निर्वापिता and गीति; cf. X, 4 above) = तल VJS., IV, 80.

**XII. पञ्चभङ्गी**

- (1) गाय+त्रिकलक (cf. X, 4)+गाय = तालवृन्त VJS., IV, 80.

## Brief Notes to the List.

I, 20, 30, 39, 40, 43, 44 ; II, 1, 3, 5-10, 12-25 : See Apabhraṃśa Metres II at *Bombay University Journal*, Nov., 1936, p. 53, para. 45.

I, 96: The Caturmātras in the odd lines of Viśālā should always contain two short letters in them, while those in the even places should either be Jagaṇa or contain all short letters.

II, 4: A Gāthā contains two halves, both of which are divided into two parts each. The first part in each half contains 12 Mātrās; the second part of the first half contains 18, while the second part of the second half contains only 15 Mātrās. The 12 Mātrās in the first part are made up of three Caturmātras of any kind. But a long letter must not be used at the junction of the Caturmātras, combining Mātrās from the earlier and the later ones. The second part of the first half is made up of four Caturmātras (of which the third must either be a Jagaṇa or contain all short letters, the others may be of any kind) followed by a long letter at the end. In the second part of the second half, we have in succession two Caturmātras of any kind, a short letter, one Caturmātra of any kind and a long letter at the end. A Jagaṇa must, however, never be employed for a Caturmātra in the odd places of a Gāthā.

II, 11: In the first half of Mālā we have 36 short letters followed by a Ragaṇa and two long letters at the end. The second half of Mālā is identical with that of Gāthā.

III, 28: To make up the 14 Mātrās in the lines of Hākali, Caturmātras of Sagaṇa or Bhagaṇa type or those that contain two short letters should be employed.

III, 33: In Sumanā the third Caturmātra is either a Sagaṇa or contains two long letters.

III, 40: According to CK. and PP., the last Caturmātra must be a जगण; for the Sanskrit Paddhatika, cf. Hemacandra, Chandonuśāsana (NSP. ed. 1912, Bombay), p. 26a, line 6ff.

III, 43-47: All the five metres are treated as Sanskrit Mātrā Vṛttas by other metricians. In all the five the first Caturmātra may be of any kind except the Jagaṇa, and the last two Mātrās should always be represented by a long letter. Otherwise, the 9th Mātrā in Mātrāsamaka, 5th and 8th in Viśloka, 5th, 8th and 9th in Citrā, 9th and 12th in Vānavāsikā, must be represented by short letters, while the 9th and 10th Mātrās of Upacitrā must be together represented by a long letter.

III, 56: Both the Pañcamātras must be Antyaguru in Vilāsinī.

III, 63: In Bāṇāsikā the 3rd Caturmātra is either a Jagaṇa or must contain all short letters. The 4th must have a long letter at the end.

III, 85: The Pañcamātra is either SIS or IIIS and the Trimātra is IS according to VJS.

III, 95: Āvalī is identical with Helā (III, 122) but with 2 Mātrās less at the end.

III, 107: Even No. 120 is called Taraṅgaka, when the last Sagaṇa is substituted by a Trimātra.

III, 119: The two Pañcamātras must always contain a long letter at the end.

III, 122: In Helā the 1st and the 3rd Caturmātras must either be a Jagaṇa or contain all short letters.

III, 124: In Hira each of the three Ṣaṇmātras must consist of a long letter followed by 4 short letters.

III, 131: The 2nd of the three Caturmātras in a Kāvya must either be a Jagaṇa or contain all short letters.

III, 133: Out of the 6 Caturmātras in Utsāha, the 3rd and the 5th must either be a Jagaṇa or contain all short letters. In other places any one excepting the Jagaṇa may be used.

III, 134: Of the three Caturmātras in Vastuvadana, 1st and 3rd must not be a Jagaṇa; the 2nd must either be a Jagaṇa or contain all short letters.

III, 151: In Adhikākṣarā, out of the 5 Caturmātras, the 2nd and the 4th must never be a Jagaṇa.

III, 152: In Gaganāṅga a line contains 25 Mātrās spread over 20 letters. The 1st must be a Caturmātra group of any kind; then follow 18 Mātrās followed by a short and a long letter at the end. The restriction about letters means that the line must have 5 long and 15 short letters of which 1 short and 1 long must be at the end and a long letter must not be used so as to combine the 4th and the 5th Mātrās.

III, 153: Mugdhikā is identical with Adhikākṣarū, but with 1 Mātrā added after the 16th.

III, 155; 158: Kāmālekḥū is identical with Dvipadī but has 1 Mātrā less in the last Caturmātra. In a Dvipadī, the 1st and the last of the 5 Caturmātras must either be Jagaṇas or contain all short letters.

III, 161: Racitā II is identical with Dvipadī (III, 158); but the 1st Caturmātra in it must contain all short letters. The Yati in Racitā is after the 7th letter, while there is no definite Yati in Dvipadī.

III, 164: A stanza made of mixed lines of Adhikākṣarā, Mugdhikā, Citralekhā, Mallikā and Dīpikā (III, 151, 153, 154, 156, 163) is the stanza in the Lakṣmikā metre.

III, 169-170: In Sāmudgaka the Caturmātras in the 4th and the 6th places should preferably be Jagaṇas. When Sāmudgaka is characterized by Yamaka it is called Udgatā Galitaka. Generally the Pañcamātra in the 3rd place in both should be a Jagaṇa.

III, 175: In Ugra Galitaka, the Caturmātras in the odd places must not be Jagaṇas, while those in the even places must either be Jagaṇas or contain all short letters.

III, 184: According to CK. a line of Durmilā must contain all Jagaṇas in it; but PP. recommends the use of 2 long letters for the Caturmātras in the odd places now and then. This would change the rhythm entirely.

III, 187: In Khaṇḍodgatā the initial Caturmātra must end in a long letter, while those in the even places may either be Jagaṇas or contain all short letters.

III, 194: In Mālā Galitaka the Caturmātras in odd places must not be Jagaṇas, but those in the even places must either be Jagaṇas or contain all short letters.

III, 195: When in the first half of a Gāthā (II, 9) any even number of Caturmātras is added before the final long letter, and when this long letter is substituted by a Trimātra, it becomes the line of the Sama Śiṛṣaka. Among these added Caturmātras those in the even places except the last one, must either be Jagaṇas or contain all short letters. The last Caturmātra in the even place which is also the penultimate Caturmātra in the line, must not be a Jagaṇa or a Sarvalaghu.

III, 196: When any odd number of pairs of Caturmātras is added at the end of each line in a Mālā Galitaka (III, 194), observing the same rule about their employment as in that metre, it becomes a Viṣama Śiṛṣaka.

IV, 11: This is another Mukhagalitā. It is said to be of four kinds according as it contains 5 or 7 or 9 or 11 Caturmātras in its 2nd and 4th lines. The odd lines of all Mukhagalitās contain only 7 Mātrās. The even lines on the other hand contain 1 Caturmātra followed by 2 Pañcamātras and then by 4, or 6, or 8, or 10 Caturmātras with a Trimātra at the end of all. The even lines should resemble a Daṇḍaka at their beginning, i.e. there should be six short letters at the beginning, and should rhyme with each other. The commentator records another opinion that like Daṇḍaka the Caturmātras should be of the same type.

IV, 11a: This is another Khaṇḍodgata with 7 Mātrās in the odd lines and 57 Mātrās in the even ones. This is identical with the fourth kind of the above-mentioned Mukhagalitā; but this does not resemble a Daṇḍaka. The formation of its

oven lines is, however, the same. These two metres defined by VJS., IV, 47 and 100-101 were not understood by me when I brought out the edition. But now both are perfectly clear.

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AN EMENDATION IN THE TEXT OF THE *ABHIDHARMAKOŚAKĀRIKĀ*,  
IV, 74. (Published in this Journal, N.S. Vol. 22 (1946) p. 88, l. 9.)

By V. V. GOKHALE

This *kārikā* appears on folio 22b, which as has been pointed out in the Introduction on p. 74 (*ibid.*) is one of the pages of the MS. on which the writing has become very faint and illegible. The beginning of the *kārikā*, viz. *anyasaṃjñoditam vākyam* had therefore to be determined on the basis of L.V.P.'s reconstruction of the text, which has generally proved an efficient guide on similar occasions.

My learned friend, Muni Jambūvijaya, however, has kindly suggested in his letter (from Talegaon-Dhamdhere, dated 16-8-1948) a correction of this phrase on the basis of a quotation of the first-half of the *kārikā* by Siddhasena in his commentary called *Tattvārthasūtraṭīkā* on Umāsvāti's *Tattvārthādhāgamasūtra*, VII, 9, which reads: अपरे तु मोहादयुक्तं मृषालक्षणं ब्रुवते । अन्यथासंज्ञिनो वाक्यमर्याभिज्ञे मृषावचः ।

यद्वचनं यमर्थं ब्रवीति तस्मिन्नन्यथासंज्ञी भवति चीरमचीरमिति, यं वाऽधिकृत्य ब्रवीति स तस्य वाक्यस्याऽर्याभिज्ञो यदि भवति ततस्तद्वाक्यं मृषावादः etc. ॥ (ed. by H. R. Kapadia, Surat, 1930, Sheth Devachand Lalbhai Jain Pustakodhār Fund Series, No. 76, Part II, p. 75, ll. 15ff.).

I think, this settles the point satisfactorily and it would be proper to adopt the reading, viz. *anyathāsaṃjñīno* (instead of *anyasaṃjñoditam*), which besides allowing itself to be read as such into the faint photographic marks indicating the text of the MS. expresses the sense of the original in a correct form.

I am greatly indebted to the Muniji for having suggested this emendation.