

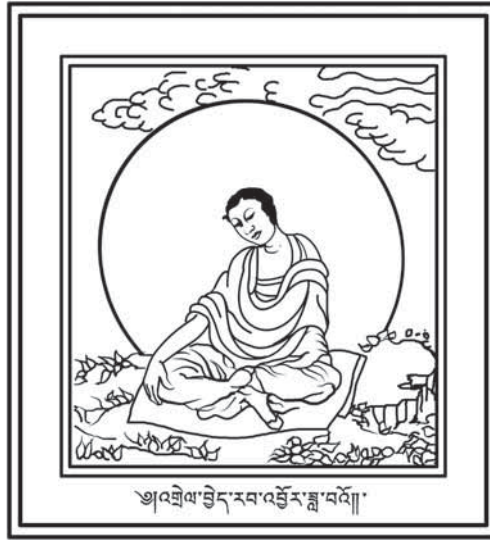
**Subhūticandra's Kavikāmadhenu
on Amarakośa 1.4.8cd–2.2.5ab**

Together with Si tu Paṅ chen's Tibetan translation

Edited and introduced

by

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Introduction

Testimonia

This volume of the *Kavikāmadhenu* preserves Subhūticandra's commentary on AK I.4.8cd¹–II.2.5ab. For this part, we have only one manuscript at our disposal. At present, it is housed in the Lalchand Research Library, Chandigarh (= C).² Since I have already discussed about Subhūticandra's date, the date of the *Kavikāmadhenu*, the manuscript material with its peculiarities etc. in the introduction to the first volume, here I will only discuss the testimonia for this part of the text and the methodology adopted for the present volume.

Śaraṇadeva

There are only three citations where Śaraṇadeva has cited Subhūticandra in his *Durghaṭavṛtti* (1173–74 CE).

The first one occurs at *taddhiteṣv acām ādeḥ* (P VII.2.117). The citation reads:

Subhūti says: Due to the non-obligatory (i.e., optional) nature of (the grammatical operation) with respect to which a technical term has been expressly mentioned.³

The second citation, which is similar in content to the first one, occurs at *adhikṛtya kṛte granthe* (P IV.3.87). It reads:

Subhūti says: There is absence of (the substitutes *ā*, *ai* and *au* designated by the technical term) *vṛddhi* due to the non-obligatory (i.e., optional) nature of (the grammatical) operation with respect to which a technical term has been expressly mentioned.⁴

There is no exact parallel to these statements in the edited portion of the *Kavikāmadhenu*. However, a somewhat relevant discussion is found in the gloss on the word *ahituṇḍika* 'a snake-catcher' (AK I.9.8).

¹ It should be noted here that there was an error on my part in giving the correct numbering to the fourth chapter of the *Amarakośa*. The proto-Bengali manuscript ends with Subhūticandra's commentary on AK I.4.8ab and not with I.4.8.

² For a detailed description of this manuscript, cf. DEOKAR (2014: 13–16).

³ *saṃjñāpūrvakānityatvād iti subhūtiḥ |*

⁴ *saṃjñāpūrvavidher anityatvād vṛddhyabhāva iti subhūtiḥ |*

this particular recension was in vogue between the 12th century and the 17th century from east India up to south India. Since there are two instances where the citations could be traced back to the Southern recension of the *Kavikāmadhenu* represented by its Grantha-Malayalam manuscript, i.e., C, it may be said that the Southern recension goes back at least to Mallinātha's time (14th century CE). Especially noteworthy is the fact that Śaraṇadeva's references to Subhūticandra are not found in this Southern recension, although he is temporally and spatially nearest to Subhūticandra. It is possible to say that Śaraṇadeva had access to the earliest recension of the *Kavikāmadhenu*, which is not available to us, at least now.

Methodology Adopted for Constituting the Text

This volume deals with Subhūticandra's commentary on AK I.4.8cd to II.2.5ab. For this part, the only witness for the Sanskrit text is the Grantha-Malayalam manuscript (C) and its Devanāgarī transcript (M). For the Tibetan text, Si tu Paṅ chen's translation is available. Both these witnesses belong to the 17th-18th centuries. As I have shown in the introduction to the first volume, there exist significant differences between the proto-Bengali manuscript (R), the Grantha-Malayalam manuscript (C) and Si tu's translation (S). Moreover, C contains many interpolations, which could be traced back to Kṣīrasvāmin's *Amarakośodghāṭana* commentary on the *Amarakośa*. In the light of these facts, instead of trying to go back to the so-called "original" *Kavikāmadhenu*, I have restricted myself to present the Sanskrit text and its Tibetan translation as preserved by both the witnesses.

Although passages which appear to be spurious, are included in the constituted text, they have been marked as such in footnotes. If some Sanskrit words are missing in S, their omission is indicated in the footnotes to the Sanskrit text. Interpolations have been recorded in relevant footnotes and are provided with the corresponding passages from the *Amarakośodghāṭana*.

A major difference in presenting both the texts in this volume is the inclusion of the positive apparatus. Emendations or conjectures based either on M or S or on some other basis have been clearly indicated in the footnotes.

Other differences in presenting the text in this volume are listed below:

In the case of certain grammatical rules and long lists of roots, Subhūticandra does not quote the complete rule or give the list in its entirety. In such cases, a reference to them is given in parentheses.

For the sake of uniformity and a clear demarcation of the text, a single *daṇḍa* is used throughout. Instead of using commas and semi-colons, in agreement with the script of the text, *daṇḍas* are used to perform their respective functions in this part of the text.

Since for Subhūticandra the Cāndra grammatical tradition is the principal authority, I have not indicated rules from this grammar as CV or CU. The *Uṇādi* rules belonging to the Cāndra tradition are indicated by Uṇ./उण्. and the verbal roots belonging to the *Cāndra Dhātupāṭha* are marked as Dh/धातुः. Rules from the Pāṇinian or from other traditions have been marked clearly indicating their tradition.

In the Tibetan text, following types of footnotes are provided:

1. Additions in S that are traced back to the commentaries on the AK are recorded in the footnotes to the Tibetan edition of the *Kavikāmadhenu*.
2. When S differs from the Sanskrit text, it is indicated by 'This (rather) corresponds to' or 'This (rather) points to' followed by its tentative Sanskrit reconstruction and an English translation.
3. When we come across a word, a phrase or a sentence in S that is not found in C, it is denoted by the phrase 'This is not found in Skt.,' followed by its source, if found.
4. In the case of quotations from literature, Si tu sometimes keeps the transliterated Sanskrit quotation in the main body of the text, with its Tibetan translation given below it in smaller characters as an interlinear note, or vice versa. In the present edition, these interlinear notes are incorporated in the main text. In order to distinguish them as notes, the font size of such notes is smaller than that of the main text.

The critically edited Sanskrit text is followed by indexes to words commented upon by Subhūticandra (Sanskrit and Tibetan). These include words from the first as well as the second volume of the text, that is, from AK I.1.6 up to II.2.5ab. This is followed by an index of the authorities and citations quoted in this volume. The bibliography of the texts consulted is given at the end of the book.

[वसन्ते पुष्पसमयः सुरभिः]

[वसन्तः]

वसति कामो ऽस्मिन् । जयन्तवदन्तच् (द्र. उण्. 2.45)।²

[पुष्पसमयः]

पुष्पाणां किंशुकादीनां समय उदयकालः ।

[सुरभिः]

सुष्ठु रभते हृष्यते ऽत्रेति 'इः' (द्र. उण्. 1.51) इति इः।³

सप्तकं ग्रीष्मे ।

[ग्रीष्म ऊष्मकः ॥ 1.4.18 ॥

निदाघ उष्णोपगम उष्ण उष्मागमस्तपः ।]

[ग्रीष्मः]

गिरति पीडयति । 'घर्मग्रीष्माधमाः' (उण्. 2.106) इति मक् षुक् ग्रीभावश्च⁴ ।

[ऊष्मकः]

'ऊष रुजायाम्' (धातु. 1.228) । दीर्घादिः । मनिन् (द्र. I.2.53) । ऊष्मा⁵ । 'ऊष्मा ताप-
निदाघयोः' इति नान्तेषु तथा 'ऊष्मो घर्मे ऽश्रुणि ज्येष्ठे पुमानूष्मा स्त्रियां त्विषि'
इत्यदन्तेषु च तारपालः । स्वार्थे यावादिकन् (द्र. IV.4.12) । ऊष्मकः । उष्णकपाठे
'ऋतावुष्णशीते' (वृ. IV.4.12) इति यावादिपा(M61)ठादृतौ (द्र. IV.4.12) वाच्ये कन् ।

[निदाघः]

निदह्यन्ते ऽस्मिन् । घञि (द्र. I.3.7) निदाघः । न्यङ्क्वादिः (द्र. VI.1.84) ।

¹ *pāṭhāt* S om.

² *vaste puṣpair bhuvam iti vā* | C adds. AKU (22): *vaste bhuvam vā vasantaḥ* |

³ *phalgur deśyaḥ* | C adds. AKU (23): *phalgur deśyām* |

⁴ *ṣuk grībhāvaś ca em.*, S (*ṣuk ste | grīr bsgyur ba'ang ngo*)] *sugrīvabhāvau ca C*

⁵ *ūṣmā conj.*, S (*ū ṣman tsha gdung ngo* ||)

[ཐ་སྐར་སྒྲ་བ། དབྱུག་སྒྲ།]

ཨ་ཤུ་ཡུ་ཀ་དང་། ཨ་ཤི་ལྷི་དག་ལས་སྒྲ་མ་བཞིན་དུ་ཨ་ཏ་གཉིས་ལ། ཨུ་ཤུ་ཡུ་ཇི་ཐ་སྐར་སྒྲ་བ
(72b) དང་། ཨུ་ཤི་ནི་དབྱུག་སྒྲ་ལོ།

[ལྷན་མེད་སྒྲ་བ།]

ཨི་ཏུ་འགྲོ་བ་ལའོ། འཚོལ་བར་བྱེད་པས་ཨིཌ་སྟེ་ལྷན་མེདོ། དེ་སྐལ་དུ་བྱུང་བ་སྒྲ་བ་འདི་ལ་
ཡོད་པས་ཨི་ཏུ་ལྷན་མེད་སྒྲ་བ་སྟེ། ཨ་རྒྱས་སོགས་ལས་ཨཙ་ལོ། ཤུ་ཏ་གྲི་ཏ་ཀ་རྩ་ལི་ཤེ་
ཨ་ལི་མི་ཤེ་ཀྲ་ཏ་མ་ག་ཏེ། རིག་བྱེད་དབྱངས་སྐར་ལྷན་མེད་སྒྲ་བ། མདུན་དུ་མིག་མི་འདྲུམ་པར་སྟོ།² ལེས་
སྐྱ་ལྷེད་བྱུང་ལྷན་ལས་སོ།

[སྐྱོན་དུག་སྒྲ་བ། མང་འཛིན་ཅན། (1.4.18)]

གྲི་ཏི། ལྷི་དི། ལ་ཏི་ལས་སྟེ་ཀའ་ལོ། གྲི་ཏི་ཀུ་སྐྱོན་དུག་སྟེ་དེ་ཉིད་དོན་མང་པོ་འཛིན་ཅིང་སྐྱོན་
པའི་བྱིར་བ་རྩུ་ལུ་མང་པོ་འཛིན་ལོ། དེས་ཉ་བའི་བཙོ་ལྷ་ལི་ཀྲི་ཏི་ཀྲི་དང་། སྐྱ་རྩུ་ལྷི་འང་དོ།
དེའི་སྒྲ་བ་ལི་ཀྲི་ཏི་ཀུ་སྐྱོན་དུག་སྒྲ་བ་དང་། སྐྱ་རྩུ་ལུ་མང་འཛིན་ཅན་ཡང་སྟེ། སྐྱ་མ་བཞིན་དུ་
ཨ་ཏ་གཉིས་སོ།

[སྐྱོ་བའི་སྒྲ་བ།]

ཨུ་རྩུ་སྐྱོ་བ་ལ་བཤད་དོ། ལེས་མིང་གི་སྐྱེད་བ་ལས་སོ། དེ་སྐལ་དུ་བྱུང་བ་སྒྲ་བ་འདི་ལ་ཡོད་
པས་ཨུ་རྩུ་སྐྱོ་བའི་སྒྲ་བ་སྟེ། ཨ་རྒྱས་སོགས་ལས་ཨཙ་ལོ།

[སྐྱོན་དུག་ཅན་གྱི་སྒྲ་བ།]

སྐྱ་སྐྱོ་ལི་ཀ་བཞིན་དུ་ཐ་ག་ལ། ཀྲི་ཏི་ཀུ་སྟེ་སྐྱོན་དུག་ཅན་གྱི་སྒྲ་བའོ།

¹ This is a wrong translation of *jigīṣatām* “for those desirous of victory.”
² Skt.: *śrutatadīritakomalagītakadhvanim iṣe ’nimiṣekṣaṇam agrataḥ |* Si tu has omit-
ted *’tadīritakomala* in transliteration and *’komalagītaka* in translation. More-
over, he has translated *śruta* “heard” as **śruti*°.

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བཅུད་ལྷན།	I.322; II.613	ལྷ་སྐྱེས་ཅན།	I.473
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