

Prakrit Text Series

No. 22

PRĀKR̥TADHYĀYA

by

KRAMADĪSVARA

Edited by

Dr. Satya Ranjan Banerjee

M.A., D.Phil. (Calcutta), Ph.D. (Edinburgh)

PRAKRIT TEXT SOCIETY

AHMEDABAD-380 009

1980

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General Editors
D. D. Malvania
H. C. Bhayani

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(THE PRĀKR̥TA BOOK OF THE SAMKṢIPTASĀRA)

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Published by

Dalsukh Malvania
Secretary,
Prakrit Text Society
L.D. Institute of Indology,
Ahmedabad-380009.

First Edition 1980

Price Rs. 5/-

Printed by

Mahanth Tribhuvandas Shastri
Sree Ramanand Printing Press
Kankaria Road
Ahmedabad-380022

प्राकृत ग्रन्थ परिषद्, ग्रन्थाङ्क-२२

संक्षिप्तसारगतः

प्राकृताध्यायः

क्रमदीश्वरकृतः

संपादकः

डॉ. सत्य रंजन बेनरजी

एम.ए., बी.फिल. (कलकत्ता), पीएच.डी. (एडिन्बर्ग)

प्राकृत ग्रन्थ परिषद्

अहमदाबाद

१९८०

GENERAL EDITOR'S FOREWORD

The eighth book of Kramadīśvara's *Samkṣiptasāra* is devoted to Prakrit. It has its value as a text belonging to the Eastern School of Prakrit grammarians. Dr. Banerjee has given us here for the first time an edition of the *Prākṛtādhyāya* of the *Samkṣiptasāra* that is based on all the available manuscripts of the text. He has also consulted the earlier printed editions. In presenting the Sūtras he has indicated parallels from the works of other Eastern grammarians and from Hemacandra's Prakrit grammar. Thus he has given us a text that is carefully based on the available manuscript evidence, as against the text in the earlier uncritical and careless editions. In the present state of the available materials, there is very little that can be further reliably achieved in the matter of establishing the text.

It is however obvious that the resulting text is far from satisfactory and this is so because all the available manuscripts of the Prakrit book of the *Samkṣiptasāra*, agreeing very closely among themselves (as noted by Dr. Banerjee), derive from a prototype that appears to have been considerably incorrect and defective. Consideration of a few doubtful places in the Apabhramśa section will easily bring out this point.

Under 5, 5 we read *mūka vaḍha*. But compare *Siddhahema* (=SH.), 8, 4, 422 (13) : *mūḍhasya nālia-vaḍhau*¹ and the illustrations under 402, 422(4).

With *saṅgha sahu* compare SH. 8, 4, 366 : *sarvasya sāho vā*, and the illustration under 4, 422(16).

Under 5, 7 we read *nūnam ṇaḍa ṇaḍā ṇāvai*. Compare SH. 8, 4, 444 which notes *nam*, *nau*, *nāi*, *nāvai* and *jaṇi* in the sense of

1 Under SH. 4, 2, 174 *vaḍhaḥ vaḍho* is obviously incorrect for *mūḍhaḥ vaḍho*.

iva (i.e. as particles of comparison). In *jadāso taḍāso* (under 5, 113) for *jaiso taiso* also *i* is similarly misread as *ḍā*.

Under 5, 13 *kiṃpa* seems to stand for *kiṃva*.

5. 14 treats diminutive suffixes. Compare SH. 8, 4, 429 and ff.

In *gāhuli -ula-* is the diminutive suffix. Compare *gāhuli* (*Deśī-nāmamālā* 2, 89) derived from *gāha-* (Sk. *grāha-*) and *sāhuli* (SH. 4, 2, 174) derived from *sāhā* (Sk. *śākhā*).

Besides the diminutive sense, these suffixes have other shades also, e.g. grief or depression (*kheda-*). This is illustrated by *hiaḍā* (derived from *hīaa-* with the diminutive suffix *-ḍa-*) in *hiaḍā phuṭṭi* (cf. SH. 8, 4, 357(3) : *hiaḍā phuṭṭi taḍa-tti kari* etc., where *hiaḍā* means 'O poor heart'). Under 5, 22 and 5, 30 it is said that *vai* means *vāri* 'water'. This is very much suspect. Such a word is quite unknown. The expected forms are *vāriem*, *vārim* etc.

Under 5, 40, *aiṃ* quite obviously stands for *maiṃ*. Compare SH. 1, 4, 377.

Under 5, 41 *lahatum* and *lahevvatum* seem to stand for *lahaum* and *lahevvaum* respectively.

Under 5, 48 *tūṇa* is given as an abstract noun forming suffix. This should be obviously *ttāṇa* (Compare SH. 8, 4, 437. The commentary gives a form with the suffix *-ttāṇa* as an option for one with the suffix *-ppaṇa*).

Under 5 67 we read *śeṣo nāgare vāsakāḍau*. Here the last word should read *rāsakāḍau* (Nitti-Dolci reads so : see *Prakrit Grammarians*, p. 150). As the metres like Dohā were characteristic of the compositions in the Vṛacaḍa variety of Apabhraṃśa, so the metres like Rāsaka were characteristic of Nāgara Apabhraṃśa.²

2 Ratnaśrījñāna in his commentary on Daṇḍin's *Kāvyalakṣaṇa*, 1, 37 has mentioned Rāsaka as one of the characteristic literary forms or metres of Apabhraṃśa. See Thakur and Jha, *Kāvyalakṣaṇa*, 1957, p. 25.

Among the 'Deśya' expressions (*deśokti*) listed under 5, 96 *bappe* (1), *puttare*³ (2) and *mārive* (3) should be possibly *bappa* etc. i.e. ending in *a*, and *mariva* is an obvious corruption of *mārisa*. *amho*, *amhi*, *amha* (8) stand for *ammo*, *ammi*, *amma* respectively. Among the particles expressing ironical surprise (16) *maru* (morphologically, imperative second person singular of *mar-* 'to die'; cf. Mod. Guj. *mare* expressing, *inter alia*, fond admiration under the ruse of a curse), *uha* ('look!') and *māri* (=imperative second person singular of the causative *mār*: cf. Hindi *mār dālā*, Guj. *māryā* or *māri nākhyā* used metaphorically in a comparable sense) are, like several other expressions in the list, to be taken as idioms or fixed phrases used metaphorically. *je* and *ji* are said to be *ivārthe*. But they are always used as emphatic and not comparative particles. So the correct reading should be *evārthe*. Compare SH. 8, 4, 420.

There is some obvious textual confusion in the expressions listed under 5, 96 (23). The end portion should constitute one separate item: *kalla-kallī hyastana-śvastanayoḥ*. What precedes this seems to be quite different, having no connection with the meanings 'yesterday' and 'tomorrow'.

Under 5, 96(32) we read *vissaha-viṭāṇo grhasamparkayoḥ*. Here *viṭāṇo* stands for *viṭṭālo*. Compare *asprśyasamsargasya viṭṭālah* under SH. 4, 8, 422 and its illustration. The fact is that the whole section called *Deśisāra* seems to have numerous corruptions.

Finally in the illustration given under 5, 113 *jaḍāso* and *taḍāso* are, as already pointed out, obvious corruptions for *jaiso*, *taisō*. Compare SH. 8, 4, 403.

It is thus quite clear that in the available manuscripts of the *Prākṛtādhyāya*, the Apabhramśa portion is very badly preserved.

Incidentally, it is to be observed that as we find several groups of Sūtras with the same internal sequence (and at times with the same illustrations) commonly shared by the Apabhramśa portion of Kramadīśvara's *Prākṛtādhyāya* and that of Hemacandra's Prakrit grammar,⁴

3 cf. the slang expression *pattar* in Modern Gujarati.

4 See for example *Prākṛtādhyāya*, 5, 48 to 52 and SH. 8, 4, 437 to 44 and the illustrated forms *daieṇa*, *daieṇ*, *aggiēṇ*, *aggiṇ*, *aggiṇa*, *ḍhollā*, *hiḍāḍ* etc. commonly given in both of them.

we are led to believe that they must have used some identical earlier source for their treatment of Apabhramśa.

But till we come across some better manuscript preserving the original text more faithfully, we shall have to be satisfied with the text painstakingly set up by Dr. Banerjee. The Prakrit Text Society is grateful to him for having kindly edited the text on their behalf.

H. C. Bhayani

INTRODUCTION

1. Earlier Studies on Kramadīśvara's Prākṛit grammar

§ 1. Christian Lassen was the first scholar, so far known to us, who had utilised from a manuscript in Paris the Prākṛit grammar in the *Smkṣiptasāra* of Kramadīśvara in his *Institutiones Linguae Pracriticae*¹ published in the year 1837. Two years later, Nicolas Delius had also utilised the same manuscript² and appended the 'dhātuvādeśa' portion of Kramadīśvara's Prākṛit grammar to his *Radices Pracriticae*, Bonnæ Ad Rhenum in 1839, which is regarded as a supplement to Lassen's *Institutiones*. Though Kramadīśvara's Prākṛit grammar was utilised by these two scholars as early as 1837-39, yet they did not seem to have attached much value to his work. It was Cowell who had practically for the first time announced the proper worth of Kramadīśvara's Prākṛit grammar which is 'of great value in correcting Vararuci's text'.³ Cowell said that many difficult and obscure passages of Vararuci's *Prākṛta-prakāśa* could be made clear, if Kramadīśvara were properly consulted. Cowell really understood the value of Kramadīśvara, a fact which has strongly been emphasized by Grierson many years later.

§ 2. It was also reported by Cowell that a text of the Prākṛit Grammar of Kramadīśvara was in the process of editing by Rajendralal Mitra, for the Bibliotheca Indica, of the Asiatic Society of Bengal,⁴ but 'fortunately for his reputation', says Grierson,⁵ it was never published⁶. The date of its printing is not known, but, as Grierson⁷ informs us it was probably somewhere about the year 1870 (?). He also says that it has just the value of not a very good manuscript. Later

1) P. 16. He has consulted the commentary of Caṇḍidevaśarmā. vide my L infra (§10) for detailed analysis. 2) P. 10 (fn.1). 3) Cowell's edition of *Prākṛta-prakāśa*, 1868, p. XII. 4) "It is with no small pleasure that I have seen, among the publications of the Bengal Asiatic Society, which are announced as in progress an edition of the Prākṛta portion (of Kramadīśvara), by Babu Rajendralal Mitra"—Cowell's *Prākṛtaprakāśa*, p. XII. 5) The Prākṛta—*Dhātuvādeśa* etc, Calcutta, 1924, p. 79. 6) H. P. Śāstri's Des. Cat. (VI), 1931, p. 1xv. 7) Ibid, p. 79.

on, a new edition¹ of the eighth pāda of Kramadīśvara's Prākṛit Grammar was printed in Calcutta in 1886, but that was also a very bad and uncritical edition. Since then it has attracted the attention of many scholars; and lastly, Grierson had laid down strong stress on the importance of this work and remarked that this Prākṛit grammar of Kramadīśvara would be found useful for 'controlling or substantiating the statement of other writers'². He did not edit any portion of it, but utilised the 'dhātuvādesa' portion of his Prākṛit grammar from Delius's *Radices*. That a critical edition of Kramadīśvara's *Prākṛitādhyāya* has long been a desideratum is expressed by all these scholars. The present work is an humble attempt for the first time to improve considerably upon the existing text of Kramadīśvara, with the help of the manuscripts collated by me.

2. Critical Apparatus and Text-Constitution

I. Critical Apparatus

§ 3. This *editio princeps* of Kramadīśvara's Prākṛit grammar called "*Prākṛitādhyāya*" with the *Ṛtti* is based on the following material the description of which is given below :

(i) Manuscripts

A = This stands for the country-made paper manuscript written in Bengali character, belonging to the Asiatic Society, Calcutta, and noticed by H. P. Śāstrī in his Descriptive Catalogue of Sanskrit Manuscripts in the Asiatic Society, Vol. VI (grammar), 1931. p. 180, item No. 4495, MS. No. G. 694. The description, given there, is as follows :

"Substance, country-made paper. 15×3½ inches. Folia, 27. Lines 5, 6 on a page. Extent in Ślokas, 436. Character, Bengali. Appearance, tolerable. Complete".

Out of these 27 folios, the Prākṛit portion runs only upto the 22nd folio, the remaining folios being for the metres and rhetorics. On the first page of the folio (i.e., 1a), some other things, which are not connected with the text, are written. The analysis of the Prākṛit portion can briefly be stated thus :

1) Vide my printed material P infra (§ 14) for the analysis of the printed editions of Kramadīśvara's Prākṛit grammar. 2) Grierson, *Ibid*, p. 79.

1b-3b—The First chapter—*Svara-kāryaṃ nivṛttam*.

3b-9a—The Second chapter—Consonants with conjuncts.

9a-12a—The Third chapter—Declension.

12a-15b—The Fourth chapter—Conjugation (with *Dhātuvādesas*).

15b-22a—The Fifth chapter—*Apabhraṃśārambhaḥ*.

Excepting the first and the last, there is no chapter-mark. At the end, it is written—

विद्यातपोऽर्थी वादीन्द्रः पूर्वग्रामि-द्वजः कविः ।

चक्रपाणिस्तुतो ज्यायान् नसासौ श्रीपतेः कृती ॥

इति वादीन्द्र-चक्रचूडामणि-महापण्डित-श्रीक्रमदीश्वरकृतौ सञ्चिप्तसारे रसवत्यां वृत्तौ संधि-पादादिना प्राकृतान्तेन द्वितीयोऽध्यायः । ॐ दुर्गा शरणम् ॥

The marginal glosses of the manuscript are generally the Prākṛit renderings of some Sanskrit words, classed as "*ākṛitigana*" and *vice-versa*. The ink used for the text is black, while some lines are marked with a red pencil, probably by the compiler of the catalogues. The manuscript is complete and is in a good condition. The hand-writing of this manuscript is almost uniform and clear; it is sometimes written in a small size, and sometimes in a big size, as a sequel to which the lines in each page vary from 4 to 6. It is also carefully written save for some slight mistakes common to the other manuscripts consulted and collated by me. It has some scribal errors, here and there, which arise sometimes out of orthographical similarity in the Bengali script of the 17th and 18th centuries A. D., and sometimes owing to the ignorance of the copyist. These errors are quite negligible, and could easily be corrected with the aid of other manuscripts. The manuscript bears no date.

§ 4. B—This manuscript in Bengali character, which has been preserved in the Vaṅgiya Sāhitya Pariṣat Library, Calcutta, bearing the number, Sanskrit 287, contains 15 folios written on both sides of the country-made paper, the first folio and the last being blank. Its measurement is 19 by 5½ inches. It is complete and contains the textual portions of Prākṛit, Chandaḥ and Alaṅkāras only. The ink used for the manuscript is black. In the margin, some notes, such as, the evolution of Sanskrit sounds (a > ā, i, u, etc.) are found; and it is clear from the scholia that the hand-writing of the marginal notes is quite different

from that of the body of the text and belongs to some other scribe of later times. Furthermore, in between the lines and also in the margin some corrections were made by a different hand; otherwise the hand-writing of this manuscript is uniform and clear. It has no marginal glosses as in other manuscripts. It does neither mention the name of the copyist, nor the date of its writing; but judging from the general appearance of the hand-writing, the age of the manuscript might be assigned to the close of the 18th or the beginning of the 19th century A.D. It is interesting to note that somebody might have used this manuscript in recent times, as some English words (although very few) are found in the margin. It omits many *sūtras*, *vṛttis* and words. It also indicates the sign of incorrect representation of a *sūtra* or *vṛtti* by putting a cross sign (×) over the margin. This has been made, I think, by the scribe. The manuscript has 9—12 lines in a page. The Prākṛit grammar runs upto the 12th folio of the manuscript, while the rest are devoted to metres and rhetorics. The first page of the folio (i.e., 1a) though originally kept blank, shows the contents of the manuscript, (probably prepared by some other hand), which are not always correct. The brief analysis is as follows :—

1b—2b=The First chapter=*Svara-kāryaṃ nivṛttam*.

2b—5b=The Second chapter=Consonants with conjuncts.

5b—7b=The Third chapter=Declension.

7b—9b=The Fourth chapter=Conjugation (with *Dhātuvādesās*).

9b—12b=The Fifth chapter=*Apabhraṃśārambhah*.

Excepting the first and the last, there is no chapter-mark. It begins with " ओं नमो गणेशाय and ends with

विद्यातपोऽर्थी वादीन्द्रः पूर्वग्रामि-द्विजः कविः ।

चक्रपाणिमुतो ज्यायान् नमसा श्रीपतेः कृती ॥

इति वादीन्द्र-चक्रचूडामणि-महापण्डित-श्रीक्रमदीश्वरकृतौ संचित्तसारे महाराजाधिराज-श्रीमज्जुमर-परिशोधित-वृत्तावष्टमपादः समाप्तः । श्रीकृष्णाय नमः ॥

§ 5. C=This country-made paper manuscript, written in Bengali character, belongs to the University of Calcutta, Sanskrit Department, bearing the number 1226. It has 25 folios, 17 × 3 $\frac{1}{4}$ inches with 5 or 6 lines to a page. In the margin, Prākṛit renderings of some Sanskrit words, classed as "*ākṛitigaṇa*", of the first, second and the fifth

chapters, are found. The hand-writing is clear and uniform with some topographical peculiarities common to a Bengali script. The manuscript is complete, but its condition is not good, as the edges of the manuscript are spoiled and torn ; and here and there some repairs have been made by pasting paper. The manuscript bears the date of its writing ; but it is damaged on one numerical point, thus creating some *lacunae* in the matter of fixing the date of writing of the manuscript. At the end, it gives the Śaka era 16 [?] 8: of the four digits the third from the left (which I have put in the square bracket) is illegible, although only a left-side scrap of Bengali zero is visible, from which I conjecture that the digit might be zero. Whatever may be the number, it is pretty certain that of all the manuscripts consulted by me, it is the oldest, and thus, it helps us in correcting and improving some readings of the text. Out of the 25 folios, the Prākṛit portion covers upto the 20th folio, while the remaining portions are for the metres and rhetorics. It is written on both sides of the folio, the first and the last pages being filled up with some lines quoted from the works of Kalidāsa, Bhaṭṭi and others. It has the following chapter-divisions :—

1b-3a = The First chapter = *Svara-kāryaṃ nivṛttam*.

3a-8a = The Second chapter = Consonants with conjuncts.

8a-11b = The Third chapter = Declension.

11b-15a = The Fourth chapter = Conjugation (with *Dhātuvādeśa*).

15a-20a = The Fifth chapter = *Apabhraṃśa*.

Excepting the first there is no chapter-mark. It begins with ".....ओं नमो शिवाय" and ends with the following :—

विद्यातपोऽर्थी वादीन्द्रः पूर्वग्रामी द्विजः कविः ।

चक्रपाणिमुतो ज्यायान् नसासौ श्रीपतेः कृती ॥

इति वादीन्द्र-चक्रचूडामणि-महापण्डित-श्रीक्रमदीश्वरकृतौ सन्निप्रसारे रसवत्यां वृत्तौ संधि-पादादिना प्राकृतान्तेन द्वितीयोऽध्यायः ॥ गुरुचरणेभ्यो नमः । श्रीरस्तु मयि लेखके सदा । यथा दृष्टो यो दि । श्रीरामगोपाल देवशर्मणो लिपिरियं पुस्तकञ्च ॥ शकान्द १६ (०) ८ ॥ श्रीरामः स्वाक्षरम् । श्रीदुर्गा ॥

One interesting thing that appears from the colophon is that it has been copied from the book of Śrī Rāmagopāla Devaśarmā ; but who this Rāmagopāla was, is very difficult to ascertain now-a-days.

§ 6. C₁ = This country-made paper manuscript, written in Bengali character, also belongs to the University of Calcutta and is deposited in the Department of Sanskrit. It bears the No.1308 and measures 15×4 inches. It is in good condition and contains not only the Prākṛit portion of the grammar, but also the Sanskrit portion. The whole manuscript is written on both sides, the first and the last pages being blank. Black ink is used for the body of the text. The entire manuscript has 308 folios with different pagination mark for each and every chapter of the grammar. Thus folios 1-34 are for *Samdhi*; folios 1-65 for *Tinanta*; folios 1-36 for *Kṛdanta*; folios 1-51 for *Taddhita*; folios 1-20 for *Kāraka*; folios 1-31 for *Subanta*; folios 2-46 for *Samāsa* and folios 1-25 for the Prākṛit portion, of which again the last five folios are devoted to metres and rhetorics. The Prākṛit portion has 5 or 6 lines on a page. In the scholia of this portion, the Prākṛit renderings of some Sanskrit words are given. This manuscript is well-preserved and is written in neat and clear hand-writing, though the entire manuscript was copied by two different persons—the Sanskrit portion being written by Śrī Nanda Kumar Devaśarmā¹ and the Prākṛit portion by Śrī Rāmamaya Devaśarmā² on different dates³ which are also mentioned by the scribes. It is also said that it has been copied from the book of Śrī Premacandra Devaśarmā⁴. Folios 1b-3a are devoted to vowels, written as "*Svara-kāryaṃ nirvṛttam*" with some Prākṛit renderings in the margin, while folios 3b-7a are for consonantal changes with conjuncts, folios 7a-11a for declension, folios 11a-14b for conjugation and folios 14b-20a for *Apabhraṃśa* and other sub-dialects, with a

1) *Vikṛitaṃ Śrī-Nanda-Kumāra-Devaśarmaṇaḥ svāksaram idaṃ*". This is found after *Kāraka*, *Subanta* and *Samāsa* chapters. The style of writing of other portions e.g. *Samdhi*, *Tinanta*, *Kṛdanta* and *Taddhita* is a bit different; so it seems to us that those have been copied by different persons. 2) *Śrī-Rāmamaya-śarmaṇaḥ svāksaram idaṃ pustakam*". This is found under Prākṛit portion. 3) These two scribes mention their dates of copying the manuscript thus; the *Kāraka* portion was copied on the 7th of Śrāvaṇa, Śaka 1756; *Subanta* on the 17th of Śrāvaṇa Śaka 1756 (Bengali era 1241); *Samāsa* on the 7th of Āśvina, Śaka 1756 (Bengali era 1241) by Śrī Nanda Kumar Devaśarmā; while the Prākṛit portion was copied on Śaka 1771 by Śrī Rāmamaya Devaśarmā. 4) Is he the great Paṇḍita Śrī Premacandra Tarkavāgīśa? (*Śrī Premacandra Deva Śarmaṇaḥ pustakam*).

chapter-mark "Apabhramśārambhaḥ". The Prākṛit portion opens thus "...om Bāmah, and the concluding portion runs as follows :

विद्यातपोऽर्थी वादीन्द्रः पूर्वग्रामी द्विजः कविः ।

चक्रपाणिस्तुतो ज्यायान् नम्रासौ श्रीयतेः कृती ॥

इति वादीन्द्र-चक्रचूडामणि-महापण्डित-श्रीक्रमदीश्वरकृतौ संक्षिप्तसारे रसवत्यां वृत्तौ संधिपादादिना प्राकृतान्तेन द्वितीयोध्यायः । श्रीराममयशर्मणः स्वात्तरमिदं पुस्तकं च ॥ शक १७७१ ॥

§ 7. V=This is also a country-made paper manuscript¹ of the University of Viśva-Bhārati, bearing the No. 554. It is only fragmentary and has six folios only. It begins from the eleventh folio and ends with the sixteenth. Details of this portion of the manuscript are as follows :—

Folio 11a starts with the line "jĵā ityetau vā bhavataḥ" of the verb-chapter. Then it has the *Dhātuvādesa* chapter, which begins with "jalpāder jampādih" and ends in the middle of 12b.

Folios 12b—13a = *Deśisāro nipātaḥ*.

Folios 13a—15b = *Apabhramśārambhaḥ*.

Folio 15b—15b (4th line) = *Śauraseni-prākṛta-saprākṛtamisra-upanā-gare gāthādau*.

Folios 15b (last line)—16a = *Māgadkī prākṛta*.

Folios 16a—16b = discussion of the sūtra "Śabare sor etvam".

It has five or six lines to a page and its size is 16½ x 4 inches. It bears neither the date, nor the name of the scribe. But from the general appearance of the Bengali character of this manuscript, it may be conjectured that it was written about some 150 years ago. The commentary (*Vṛtti*) of this manuscript fully corresponds to that given in Lassen's *Institutiones*. So it may be regarded as the commentary of Caṇḍidevaśarmā.

§ 8. S=This manuscript in Bengali script, found in the Government Sanskrit College, Calcutta, is complete in 27 folios of country-made paper and is distinctly written in black ink by a modern copyist from some earlier one. It has been collected from Shri J. N. Training School, Majhilupur, 24 Parganas, near Calcutta. The number of this

1) Reference to this manuscript is found in the Puthi Paricaya (Vol-II) by Śrī Pañcānana Maṇḍala, Śāntiniketana, 1959, p. 232.

Ms. is Vyākaraṇa 565. It was copied in the Bengali year 1316 (=1908 A.D.). There are numerous glosses of Prākṛit and Sanskrit words. One important feature of this Ms. is that some explanations (= *ṭīkā*) of some sūtras are found in the margin and these explanations are not found in any of the other manuscripts. All these *ṭīkā*s are included in the text. Moreover, the beginning of this Ms. is exactly the same as we find it in Lassen's book. It has some new additions also. All these will be found in the beginning of the *ṭīkā* of this text. This Ms. is no doubt a fair specimen of its class. There are some slight scribal errors in the matter of rendering Sanskrit words into Prākṛit; and these matters have not been recorded in the foot-notes as variants. It begins with—

ॐ नमो गणेशाय ॥ समृद्ध्यादेरादिरदाद् वा ॥

and ends with—विद्यातपोऽर्थो वादोन्द्रः.....द्वितीयोऽध्यायः समाप्तः । श्रीहृन्दनारायण-शर्मणः पुस्तकमिदं स्वाक्षरञ्च ॥ (27 folio). The Prākṛit grammar is upto folio 21a and the first line of 21b.

§ 9. S₁ = This country-made paper manuscript, written in almost modern Bengali character, with usual method of topographical peculiarities which can be inferred from the form of the letters and the quality of the paper, is also found in the Government Sanskrit College Library, Calcutta. It is written in black ink and bears the number Vyākaraṇa 716. It has 5 lines per page. It has 10 folios and is incomplete. It contains the Prākṛit renderings of Sanskrit words found in the *Ṇṛtti* and Sanskrit renderings of Prākṛit words found in the examples of the sūtras. There are some marginal notes and explanatory statements (i. e., *ṭīkā*), and these have also been included in the text. These two *ṭīkā*s of S and S₁ do not tally with each other in respect of explaining the sūtras, i.e., these two Mss. do not explain the same sūtras in the margin. The beginning of this Ms. is—

नमो गणेशाय ॥ समृद्ध्यादेरादिरदाद् वा ॥

and it extends upto the *Ṇṛtti*—

संस्कृतानुसारात् सुपा सह युष्मदस्म—

of the sūtra no. III. 58.

(ii) Printed material.

§ 10. L = This indicates the textual portions of Kramadīśvara's Prākṛit grammar as given by Christian Lassen in his *Institutiones*

Linguae Pracriticae, Bonnae Ad Rhenum, 1837. Lassen has not given a complete text of Kramadīśvara's Prākṛit grammar, but some important portions of the text (with the exclusion of Mahārāṣṭrī dialect) have been dealt with. The text as given by Lassen is as follows :

- A. Text of Māgadhī—p. 393.
- B. „ „, Paiśācī—pp. 440-41.
- C. „ „, Apabhraṃśa—pp. 449-53.
- D. „ „, Śaurasenī—pp. 50-51 (Appendix).

Lassen's stress was mainly on the fifth chapter of Kramadīśvara's Prākṛit grammar, i. e., the chapter which deals with the Apabhraṃśa, Śaura-Māgadhī, Paiśācī and other sub-dialects. Lassen has also discussed analytically the main peculiarities of these dialects which are based on Vararuci¹ and Kramadīśvara. In pp. 39-49 of the Appendix (*Excursus V Ad Librum II*) he has given, in a nutshell, some abstracts of the first and second chapters (i. e., vowels and consonants) of the text of Kramadīśvara's Prākṛit grammar with constant reference to the sūtras of Vararuci. In instituting this comparison Lassen has quoted only a few important extracts (sometimes only one or two words) from the manuscript consulted and collated by him, in order to show the variations from Vararuci. In several other places,² a few sūtras or lines from the manuscript have also been quoted, and I have consulted them in their respective places.

§ 11. Lassen himself notes that the Prākṛit portion of Kramadīśvara's grammar has been taken from a manuscript in Paris. He also informs us that the name of the commentary (*vṛtti*) of this manuscript is *Prākṛta-dīpikā* by Caṇḍidevaśarmā.³ The beginning of the manuscript of *Prākṛta-dīpikā* by Caṇḍidevaśarmā, as quoted by Lassen, is as follows :

प्रणम्य गुरुमानन्दं सान्द्रकारुण्यवारिधिम् ।
श्रीकृष्णारुखं परमात्मनं⁴ तदीयप्रीतिहेतवे ॥

1) The text of Vararuci has also been partly edited by him. 2) Vide pp. 18, 354, 356, 357, 367, 369 and p. 52 (Appendix). 3) P. 16. 4) *Dolei-parātmānam*.

शोभाकर-कुलोद्भूत-श्रीचण्डीदेव-शर्मणा ।

क्रियतेऽष्टमपादस्य टीका प्राकृत-दीपिका ॥

तत्र “सर्वभाषासु लक्षणं संक्षिप्तसारमाचष्ट”¹ इत्यनेन प्रथमं प्रतिज्ञातम् । संपूर्ण-सर्वभाषासु संस्कृत-प्राकृतादिरूपासु² यल्लक्षणं तदेव स्पष्टं वक्तव्यमिति तत्रेदानीं संपूर्ण-संस्कृत-भाषा-लक्षणं समाप्य लक्षणान्तरम् आरेभे³ समृद्धीत्यादि । (समृद्धया-देरादिरकारो आद् वा भवति लोकानुसारात् प्राकृते⁴) ।

ननु सर्वैरेषा प्रयोक्तव्या भाषा वृद्धानुसारतो ग्रन्थशेषेणैव संस्कृतभाषालक्षणस्य शिष्टप्रयोगस्य विधानमवशेष उक्तस्तत् किमर्थं लक्षणान्तराणीत्यत आह लोकानु-सारात् प्राकृत इति । संस्कृते समृद्धिशब्दस्य केवलस्य क्वचिदप्यादिभूतस्याकारस्य आद्विधानं नास्तीति । अतः पारिशेष्यात् प्राकृत एवायं विधिर्द्रष्टव्यः । एतदपि लोकानुसारान् नाटकादौ महाकवि-प्रयोग-दर्शनात् प्राकृतं महाराष्ट्रदेशीयं प्रकृष्टभाषणम् । तथा च दण्डी—महाराष्ट्राश्रयां भाषां प्रकृष्टं प्राकृतं विदुरिति, तथा आभीरादिगिरः काव्येष्वपभ्रंश इति स्थितिरिति ॥

§ 12. It is important to note here that just after a century, Luigia Nitti-Dolci has also consulted the same manuscript preserved in the *Bibliothèque Nationale*, Paris, (Skt. Coll. No. 578), the beginning of which is also the same as given by Lassen, with the slight variation noted above. Dolci⁵ has also informed us that the eighth *pāda* of Kramadīśvara's *Samkṣiptasāra* was made known to Europe by Father Pons, a Jesuit missionary, who sent a copy of the same to the Royal Library in 1733. Dolci is of the opinion that, so far as it is known to her, this is the only manuscript in Europe in Bengali character, of the 8th *pāda* of the *Samkṣiptasāra*, which was probably copied in the 17th century A.D. It is this Bengali manuscript of Paris which had been utilised by Lassen in his *Institutiones*. According to her this very manuscript of the *Prākṛta-dīpikā* by Candīdevaśarmā was copied by Jaquet for Lassen. The copy was done so carefully that it could easily replace the original. The manuscript bears no date. It has 36 folios and has the same colophon as that of A, C & C₁.

§ 13. D=This stands for the text of *Prākṛta-dhātūvādesa* of Kramadīśvara as edited by Nicolas Delius and given in his *Radices*

1) This line is found in the commentary of Goyicandra under *maṅgalā-carana* verse. 2) Dolci *tādirūpāsu*. 3) Dolci gives *ārābhate*. 4) Found in the foot-note of L p. 16. 5) *Les Gramm. Pkt. pp. 129 & 132.*

*Pracriticas*¹, Bonnae Ad Rhenum, 1839. He too had edited this text from the same Bengali manuscript² from Paris, consulted and collated by Lassen. That is why Delius's treatise is regarded as a supplement to Lassen's work. We are, therefore, fortunate enough to consult the *Dhātuvādesa* portion of Caṇḍīdeva's commentary with the help of Delius's *Radices*.

§ 14. P=This means the text of the eighth *pāda* (i.e., *Prākṛtapāda*) only, in Devanāgarī character, published by Banerjee and Mukherjee & Co., No. 62, Amherst Street, Calcutta, 1886, and printed by Pitāmbara Vandyopādhyāya at the Anglo-Sanskrit Press No. 2 Nababdi Ostagar's Lane (Sanskrit Press Depository). On the cover page it is written :—

महाराजाधिराज-जुमरनन्द-परिशोधितायां रसवत्यां वृत्तौ अष्टमपादपयन्तं
श्रीनीलमाधवव्यायालङ्कार-श्रीक्षेत्रनाथकाव्यतीर्थेन सम्पादितः ॥

This is the only text that has been printed so far in Devanāgarī character. It is needless to say that this printed edition (P) can hardly be called a critical edition, as the editor has not given us sufficient indications of the manuscripts utilised by him. As a sequel to this, no variant readings have been given by the editor. The readings as given there are not always correct, nor are they warranted by the available manuscripts. It has been printed carelessly, and not even proper care has been given in the matter of spelling the Prākṛit words. The reading of the text does not always correspond to that of the *vṛtti* (commentary) thereon.

§ 15. P₁=This is the text edited by Beṇīmādhava Chakrabarty in Bengali script, with the *vṛtti* of Jumaranandī and the commentary of Goyīcandra, and published by the author himself, Calcutta, 1899 A.D. (=1907 B. S.).

§ 16. P₂=This text is edited by Śyāmācaraṇa Kaviratna with the *vṛtti* and commentary of Jumaranandī and Goyīcandra respectively and published by Gurudāsa Chaṭṭopādhyāya, Calcutta, 1910 A.D. (=1918 B.S.). The script of the text is Bengali.

§ 17. P₃=This is the text lately edited by Gurunātha Vidyānidhi, with the *vṛtti* of Jumaranandī and the commentary of Goyīcan-

1) Vide pp. 10-12. 2) Vide p. 10 (fn. 1)

dra, and published from the Chātrapustakālaya, Calcutta, 1924 A.D. (=1332 B. S.). The editor has used the Bengali script for the text.

§ 18. All these three editions (P₁, P₂ & P₃) are complete (i. e. including Sanskrit portion) and are in Bengali character. It has been found that all of them are badly and uncritically edited and one has blindly followed the other. So far as the Prākṛit portions are concerned, it is evident that all these three (P₁, P₂ & P₃) have copied from P which is earlier, because the errors that we find in P have also crept into these editions without any improvement whatsoever. So with regard to the Prākṛit text, the editions P₁, P₂ and P₃ are *ad verbatim* of P. I have, therefore, consulted only the text P, although occasionally others have also been consulted in a very few cases, where any difference was noticed.

§ 19. These four printed editions (P, P₁, P₂ & P₃) are eclectic and based on no recognizable principles. In reality, these are neither trustworthy nor adequate as a good Prākṛit grammar. Since the editors of these printed editions have not given us any information whatsoever, about the Mss. consulted and collated by them, the value of these printed editions, as it can be judged, is less than that of a single good manuscript.

(iii) Textual readings of all the Manuscripts and those of L and D identical

§ 20. Now, from the descriptions of L, D and S above, we are in a position to say that we have been able to consult partly the *Prākṛita-dīpikā* of Caṇḍīdevaśarmā, although we cannot definitely assert this until the manuscript of Caṇḍīdeva as consulted and collated by Lassen, Delius and Dolci has personally been examined by us in its entirety. It is found that Lassen and Dolci have only quoted the beginnings from this manuscript in which the name Caṇḍīdeva along with his *ṭhā Prākṛita-dīpikā* occurs. We have also noticed that Lassen and Delius have presented us many portions of the text, such as, Māgadhi, Paiśāci, Apabhraṃśa, Dhātvādeśa and others, from this manuscript. This gives us some opportunity to consult, compare and contrast the texts of Lassen and Delius with those of the manuscripts, A, B, C, C₁, V, S and S₁ consulted and collated by me. On closer analysis and examination, it is observed that the portions edited by Lassen and Delius

are perfectly in common with the manuscripts A, B, C, C₁, V, S, and S₁ excepting a few readings of L and D, which can easily be regarded as variants. It is curious to note again that the sūtras and the commentary thereon, are exactly the same as the edited portions of Lassen and Delius. In order to show this similarity the following instances may be cited :

Chapters and No. sūtras	Text of L and D	Manuscripts A B C C ₁ V S S ₁ and P
Ch. I Sū. 8	lavaṇa-vadarayor nityam loṇaṃ, voram (LP. 40 APP.)	Sū. 8. lavaṇa-vadarayor nityam loṇaṃ, voram
" " " 14	ādīdūtaśca samyukte kajjam, karaṇijjam, sujjo (LP. 40 APP.). In L (P. 40 APP.) the first chapter ends with Svara-kāryam nivṛ- ttam.	" 14. ādīdūtaśca samyukte kajjam, karaṇijjam, sujjo So also in A B C C ₁ S S ₁ and P.
" II " 2	kvacid yatvaṃ vā gaṇaṃ, gay ṇaṃ vā (LP. 41 APP.)	" 2. kvacid yatvaṃ vā gaṇaṃ, gāyaṇaṃ vā
" " " 3	kvacid vatvaṃ vā suhao, sūhavo vā	" 3. kvacid vatvaṃ vā suhao, sūhavo vā
" IV " 46	jampādir jalpādeḥ jalpāder dhātoḥ sthāne jampādir bhavati// jampai After this D gives a long list of root- substitutes. (Delius- Dhātvaśeṣa p. 10)	" 46. jalpāder jampādiḥ jalpāder dhātoḥ sthāne jampādir bhavati// jampai After this A B C C ₁ V and S (also P) give a long list of root- substitutes. The number is a bit lesser than in D.
" V " 86	Māgadhyāṃ śasoḥ śaḥ	" 86. Māgadhyāṃ śasoḥ śaḥ
" " " 87	ro laḥ	" 87. ro laḥ
" " " 88	yapacavargayuktā manāg- uccāryāḥ (Lassen p. 393)	" 88. śata-varga-yuktā manāguccāryāḥ A = yata cavarga etc.

Such instances need not be multiplied. In this way, if the whole text is reproduced, identical readings (excepting a few variants) will be noticed. Furthermore, Lassen and Delius have sometimes presented us better types of readings which have been incorporated in the text, where the manuscripts are not clear. It will also be seen (vide emendation § 26) that the readings of Lassen and Delius have helped us much in determining the correct readings of the text in some doubtful and obscure cases. Below are given the references to those portions of Caṇḍideva's *Prākṛtadīpikā* which have been given by both L and D.

Chapters	No. of sūtras accd. to the printed edn. and Mss.	No. of sūtras	Text of L & D	Remarks
I. <i>Svarakāryam</i> .	43	43	PP. 16-17. For the introductory verses of Caṇḍideva. PP. (4 0-4 1) (APP.) of Lassen.	Only a few abstracts from the Ms of Caṇḍideva are given, but these are the same as in the Mss and P.
II. (<i>Hal-kāryam</i>) chapter - mark not given by ABCC ₁ SS ₁ P and LD.	153	155	PP. 41-48 (APP. of Lassen).	The excess in L is due to split-up of one sūtra of the Mss and P into two.
III. (<i>Subanta-kāryam</i>).	89	...	No text of this portion has been given by L.	
IV. (<i>Tīnanta-kāryam</i>).	83	Sū. 22-25 Sū. 29-30 Sū. 46-83 (<i>Dhātuvādeśa</i>)	P. 354 of L PP. 356-57 L PP. 10-12 (Prākṛtam gāthā-dau etc.) of Delius.	The entire <i>dhātuvādeśa</i> is given by Delius.
		For nipāta.	cf. PP. 369-70 of Lassen.	
V. <i>Apabhramśā-rambhāḥ</i> .	117	Apabhramśa : Sū. 1-70 S'auraseni : Sū. 71-85 Māgadhi : Sū. 86-99 Paiśaci : Sū. 102-16.	PP. 449-53 (L PP. 50-51 (APP) of L. PP. 893 of L. PP. 440-41 of L.	The last sūtra (No. 117) is not given by Lassen.
V. (contd.) Colo- phon : (after metres & rheto- ric portions).		<i>iti vādīndra</i> etc. (vide critical appa- ratus Mss. ABCC ₁).	<i>iti vādīndra</i> etc. vide the description of Lassen before. (cf. p. 15 of Lassen).	Same as in ABCC ₁ SP.

There can thus be no doubt from the examples quoted above that the textual readings of all the manuscripts and those of L and D are identical.

(iv) Caṇḍīdevaśarmā's Prakṛta-dīpikā not identical with the vṛtti of Jumarānandī

§ 21. But it should be noted here at the same time that although there are similarities in textual readings between them, yet two important points can easily be discerned in this connection: first, the introductory verses of Lassen are not found in all these manuscripts excepting S; secondly, the colophon of all of them does not bear the name of Caṇḍīdevaśarmā. From these one may conjecture that the present vṛtti of the *Prākṛtapāda* (ascribed to Jumarānandī) and the commentary of Caṇḍīdevaśarmā are not identical, but they are confused with each other. Two possible explanations for this confusion may be suggested. First, it may be said that Caṇḍīdeva wrote his commentary on the vṛtti of Jumarānandī, with an introduction at the beginning. He was, perhaps, at the beginning a bit elaborate, as the introduction of Lassen and S shows, and then epitomised his discussions and wrote the vṛtti in a condensed form. Initially, he had also given some explanations of some sūtras, but later on perhaps, he discarded that idea, and left it to Jumarānandī. That is why it is found that the commentary of Caṇḍīdeva is incomplete and fragmentary. What it seems to me is this that Caṇḍīdeva, perhaps, did not write his commentary on all the sūtras of Kramadīśvarā's Prakṛit grammar (at least we do not find it in this form so far); or he had begun to write the commentary, but could not complete it. This incomplete and fragmentary aspect of Caṇḍīdeva's commentary, as it can be judged from Lassen and S, makes this confusion between the Vṛtti of Jumarānandī and the commentary of Caṇḍīdeva. Practically speaking these two commentaries are not identical. Secondly, it can also be surmised that when there was no commentary on the *Prākṛtapāda* (as we do not know of any other commentary earlier than this—Goyīcandra's commentary not being available now), Caṇḍīdeva wrote this commentary independently, which had been styled, in course of time, after the *Rasavatī* of Jumarānandī. And as his commentary was written only on the *Prākṛtapāda* (after which we have portions on metres and rhetorics), we do not find any colophon of Caṇḍīdeva immediately after the Prakṛit portion. But the colophon in which the word "*Rasavatī*" occurs, is found at the end of metres and rhetoric portion. That is why in all the manuscripts.

(ABCC₁S) as well as in the printed editions including Lassen's we find in the colophon the imputation of "*rasavatyām vṛttau*" to the *Prākṛtapāda* also,¹ and this inclusion of the word *rasavatī* creates a confusion between these two commentaries. Incidentally it may also be mentioned here that the exegetical notes (= *ṭīkā*) found in the margin of S and S₁ were written so sporadically and unsystematically that they could not be the fragments of the commentary of Candideva, because in that case they would have been identical. It may also be pointed out here that sometimes some explanations are found in A and these are also totally absent in these two manuscripts (i.e., in S and S₁). As all these *ṭīkā*s found in the margins of A, S and S₁ do not explain the same sūtras, they must have been written by different persons or copyists who had utilised them for their purposes. It is therefore, quite possible that these *ṭīkā*s should vary from manuscript to manuscript. However, considering that these *ṭīkā*s, though sporadic and fragmentary in nature, may be helpful for the understanding of some of the sūtras of Kramadīśvara's Prākṛit grammar, these have been printed here in a different type under the caption *ṭīkā* in the main body of the text.

II. Evaluation of the manuscripts

(i) Congruity in MSS.

§ 22. It will be evident from the above description of the manuscripts used for the edition of Kramadīśvara's Prākṛit grammar that all these manuscripts do not show anything like recensions, nor do they fall into any group; on the contrary, they show a close kinship and identical recension, and belong to one and the same group or family. From a careful perusal of all these manuscripts, it is not unlikely for one to surmise that one has, perhaps, copied from the other, although we are not in a position to find out the original copyist. These manuscripts do not even vary from the printed editions, the subsequent editors of which have followed the earlier one. These manuscripts have so many common characteristics that the style of writing of the copyist is almost the same, excepting the forms

1) It is interesting to note that the commentary on the 8th *pāda* is always found separately. If it is found with the Sanskrit grammar, it has still no connection whatsoever with the original manuscript; it entirely differs in leaves and in the style of writing and it is generally copied by a different man and, perhaps, in a different place and time (vide my manuscript C₁).

of letters, which are bound to vary from copyist to copyist. In forms, contents and chapter-markings, all these are akin to each other, excepting the number of folios which vary from manuscript to manuscript. They are all written in a Bengali character of not very old type. Only after the first chapter, do we find the chapter-markings as "*Svara-kāryaṇi nivr̥ttam*" in A B O C₁ S S₁ and even in L and before the beginning of the fifth as "*Apabhraṃśārambhah*". All the colophons are exactly the same, excepting in B where an additional inclusion of "*mahārājā-dhirāja-Śrīmaj-Jumara-pariśodhita-vr̥ttau*" is found. All these manuscripts contain the metre and rhetoric portions also. The marginal glosses of Prākṛit renderings are found, excepting in B where the evolution of Sanskrit sounds is given. The Sūtras and the *vr̥tti*'s are identical and exactly the same, save a few misreadings and omissions.

§ 23. Generally speaking, the readings of all these manuscripts of Kramadīśvara's Prākṛit grammar, consulted and collated by me, are almost invariably the same, and the variants in readings which we notice in all these manuscripts are not such as to prove the existence of two or more recensions of the work. In all the Mss. the same carelessness of individual copyists, sometimes with the intention of improving upon the text of the author, is also noticed.

§ 24. Some orthographical peculiarities which are common to all these Bengali manuscripts may be noted below :

(1) Vowels

i) Sometimes it is very difficult for us to ascertain initial or medial *a* (অ) or *ā* (আ) which is normally confounded with *e* (এ) or rarely with *tā* (তা).

ii) Confusions in short *i* (ই) with *h* (হ), long *ī* (ঈ) with *dda* (দ্ব), *o* (ও) with *tta* (ত্ব) or sometimes with *tu* (তু), *u* (উ) with *ḍa* (ড়), *e* (এ) with *tra* (ত্র)—are noticed.

iii) *visarga* (ঃ) is retained when it should be dropped in Prākṛit words ; and it is, at times, dropped in Sanskrit words where it is to be retained.

iv) *anusvāra* (ং) is given with a dot (·) above the word, and sometimes as usual (ঁ).

(2) Consonants : Simple

v) In consonant, the following sounds, initial or medial—are generally confounded :

ka (क) and *pha* (फ); *kha* (ख) and *tha* (थ); *ni* (उ) and *bha* (भ); *ca* (च) and *va* or *ba* (ब); *ṭha* (ठ) and *ca* (च), *ḍa* (ड) and *u* (उ); *ṇa* (ण) and *la* (ल) and also with *na* (न); *ḍa* (द) and *pa* (प); *ra* (र) and *ba* or *va* (ब); *ya* (य) and *ja* (ज).

vi) Besides, the following consonants with vowels, other than *a* (अ), are also confounded :

dhā (धा) and *r* (र); *bhū* with *hū* (ह) or *gu* (ग); *pu* (पु) and *mu* (मु) with *su* (स).

vii) The three sibilants are freely confused.

(3) Conjuncts

viii) It is to be noted that conjuncts like *jra* (ज्र) and *jja* (ज्ज); *dru* (द्रु) and *hra* (ह्र); *ṣtra* (ṣ्ट्र) and *stra* (स्त्र); *stha* (स्थ) and *hu* (ह्र) are not easy to distinguish.

ix) As all the manuscripts are written in Bengali script, we find the following system of doubling :

rjja (र्ज्ज), *rddha* (र्द्ध), *ryya* (र्य्य), *rvva* (र्व्व), *rmma* (र्मम) etc.

x) Two aspirate sounds are generally retained, where the previous one should be de-aspirated. It is curious again to note that the mistakes of these manuscripts are almost exactly the same, save in a few cases which are, however, generally helpful to us in improving the reading of the text.

(ii) Differences in the MSS.

§ 25. Although there are points of similarity, still they differ in some respects. The beginnings of all of them are not always similar and so also the colophons. Besides, in C and C₂ the dates of copying the manuscripts are given, while the rest are silent on this point. There are also some differences in readings, and these are helpful to us in ascertaining the correct readings of the text by eliminating many misreadings and scribal errors.

(iii) Emendations

§ 26. To edit a text like Kramadīśvara's Prākṛit grammar, some sort of emendations are necessary, where the readings of the text are exclusively incorrect and meaningless as can be inferred from the texts of other grammarians, earlier or later. If this is not done, I am afraid, the text will be full of misrepresentation of the characteristics of Prākṛit language, because, as the readings of all these manuscripts as well as of the printed editions generally follow each other in forms and contents, and even in the case of omissions, mistakes, carelessness and slipshod penmanship etc., it is necessary to suggest some convenient emendations of the text in some rare cases (which are put in [] square brackets), not with the pretension of improving upon the author, but to arrive at the genuine readings of Kramadīśvara's Prākṛit grammar which have suffered a good deal at the hands of the scribe through generation after generation of manuscript copying. Although the emended readings have been incorporated in the text, their variants have been recorded in the footnotes. It may be that with this procedure this edition may not claim to be critical in the true sense of the term, but it is hoped that this may be an authentic edition within the compass of the material available at our disposal. This does not mean that I have levelled down the linguistic peculiarities of the text, but the text itself is presented in a standardised form following the linguistic characteristics of Kramadīśvara as evidenced from the text. For example, under the sūtra-"*śayyāderet*" (1.4) the word "*vandī*" is given as one of the words belonging to this class of "*ākṛtigana*" in all the manuscripts as well as in the printed editions. Lassen's quotation contains "*valli*", although the ligature is "*vandī*" and this lends support to my emended reading as [*valli*], because, in all the texts of the eastern grammarians, under the same "*ākṛtigana*"; the word "*valli*" is found and not "*vandī*". In this way, in ABCC₁SS₁L and P, the reading of the sūtra *lobhārthe bāṣṭe* (II. 71) is hazy and difficult to understand. It is found that Lassen has tried to correct it as *alobhārthe* etc., in order to arrive at the genuine reading of the text. But still the meaning of this sūtra is unintelligible. It can, therefore, be presumed, on the strength of other grammarians, that the sūtra might have been composed in the

form of *lo* [vārdre] *bāṣpe* [haṣ] which, in course of time, has undergone a radical change. Considering this, the portions enclosed in the bracket have been emended as such. In the same way the examples, such as, *aśva*, *puṣya*, *śvaśrū* and *miśra* found in the *vṛtti* of the *sūtra-durlabhāder yuktasya* (II. 111), have been corrected by me in place of *adhvan*, *puṣpa*, *śatru* and *mitra* respectively, because it is found from a perusal of other texts that words belonging to this class—where the preceeding vowel is optionally lengthened when one member of the conjunct is dropped—are *aśva*, *puṣya*, *śvaśrū* and *miśra* and not *adhvan puṣpa*, *śatru* and *mitra* which become in Prākṛit as *addha*, *puppha*, *sattu* and *mitta* respectively. Similarly, in ABCC₁VS and P the readings of the two sūtras, such as (1) *gāhulyādir gāihāder- alpādaḥ* (Sū. V. 14 printed editions)—*gāthuli vahvati* || and (2) *khede* (V. 15 *ibid*)—*hiadā phuṭṭadai uttabbha* || —are not clear. It has been thought that “*gāhuli vahvati khede hiadā phuṭṭa dāru tubbha*” may be the reading of the text (only by joining the sūtra “*khede*” with the original example). Luckily Lassen’s readings have come to our rescue. He has given it as follows :—

gāhulyādir yathāder alpādaḥ || 14 ||

gāhulī vadḍhati khede hiadā phuṭṭa dāru tubbha || 14 ||

(p. 450 of the *Apabhramśa* chapter).

Lassen has also pointed out its correction as “*vadḍhadai*” *khede hiadāphuṭṭa* etc., in the footnote. Here also we notice the identical readings of the text. In the same manner the reading of the sūtra-*ṣaṭa-vargayuktā manāguccāryāḥ* (V. 88) of all the printed texts is unintelligible and obscure. The manuscripts consulted by me contain the readings as

“*yāṭa-cavargayuktā manāguccāryāḥ*” (O₁),

“*yāṭa-cavargayuktā manāguccāryāḥ*” (C),

“*yāṭa-cavargayuktā manāguccāryāḥ*” (A).

The reading of Lassen is

“*yapacavargayuktā manāguccāryāḥ*”.

Whatever may be the readings, it is pretty certain, that all these readings are not clear on this point. The insertions of *p* (in the reading of Lassen) and *ṭ* (in the others) leave us in doubtful obscurity. Another reading beginning with *ṣ* is undoubtedly a scribal error for *y* as corroborated by the readings of the other manuscripts. Here

also the reading of Lassen has helped us much to emend the reading of the text which will be *yapa[ra] cavargayutkā manāguccāryāḥ*, in which case 'r' has been dropped by the scribe through oversight. If this emended or conjectural reading is correct, then the meaning of this sūtra will be quite clear and it will go at par with the readings of the later eastern Prākṛit grammarians like, Puruṣottama (*cuḥ spaṣṭa-tālavyaḥ*. XII. 13), Rāmaśarmā (*cavargakāṇām upari prayojyo yukteṣu cāntaḥsthayakāra*. II. 2.18) and Mārkaṇḍeya (*cajayor upari yaḥ syāt*. XII. 21). It is quite possible that at the time of Kramadīśvara the palatal sounds were pronounced with *y* prefixed to it. This was still prevalent at the time of Rāmaśarmā and Mārkaṇḍeya.

§ 27. In fine, it may be added that in judging the readings of the text of Kramadīśvara's Prākṛit grammar a mechanical adherence to the forms of the sūtras is as deceptive as blind allegiance to the text of any particular manuscript, howsoever excellent or useful it might be¹. "It needs mention in this connection that the true method of finding out a sense dependē entirely upon the proper consultation and collation of the manuscripts, sometimes by joining one or two words, if necessary, or sometimes by separating or by emendations, where the sense urgently so requires. Because, it is a matter of great surprise but nevertheless perfectly true that in ancient times the manuscripts did undergo change of colour with odds beyond arithmetic, due to the corruption and confusion of the Mss., or due to the ignorance of the scribes, or due to some additions that are made with the intention of improving upon the author. As a sequel to this, the interchanges of ca (च) and va (व), sa (स) and ma (म), ka (क) and pha (फ), tha (थ) and ya (य) etc., were so much so that we are quite at a loss to decide now-a-days which was correct and should

1) The problem—the Manuscripts vs the Grammarians—has been discussed by Th. Bloch, *Vararuci und Hemacandra*, p. 48; by R. Pischel, *Grammatik der Prākṛit Sprachen* (§ 44); by Walter Eugene Clark, *Māgadhī and Arāhamāgadhī*, JAOS, 44, 1924, pp. 118—121 (§ 19). In addition to their arguments, I may add here that neither the grammarians nor the manuscripts alone should be given proper importance, but the manuscripts should be judged in the light of the spirit of the author.

be taken. The collators of manuscripts best know how the original readings of ancient classics do undergo change of complexion, sometimes beyond recognition, at the hands of grammarians, rhetoricians, prosodists, and lexicographers ; how blots and blemishes steal into the manuscripts through the negligence or ignorance of the scribes ; how the intrusive hand of the poetasters, deluded by a chimerical and insolent hope of improving upon the author, inflicts a wound here and there, more serious than the mere negligence or ignorance of the copyists ; how archaisms gradually give way to modern manners of expression at the hands of scholiasts long habituated to and well conversant with familiar forms and phraseologies of the modern classics¹." Such is also the case with Kramadivara's Prākṛit grammar for which some sort of emendations have been suggested in order to arrive at the genuine reading of the text.

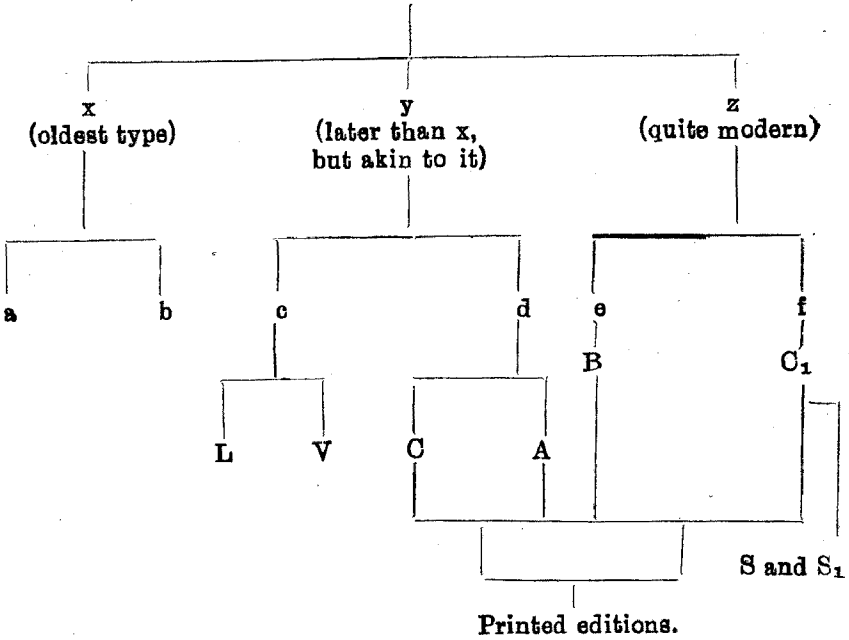
III. Constitution and presentation of the text

§ 28. Of the seven manuscripts (A B C C₁ V S and S₁) on which this edition is based, C is the only oldest dated manuscript which bears the date Śaka 16(0)8 (+78=1686 A.D.). Then comes the manuscript C₁ which is also dated as Śaka 1771 (+78=1849 A.D.). Only these two are the dated manuscripts, while the rest (A, B, V S and S₁) are silent on this point. We can conjecture the date of L which, as Nitti-Dolci says, was copied probably in the 17th century, because of the fact that it was made known to Europe by Father Pons who sent a copy of it to the Royal Library in 1733 A.D. If her assumption is true, then it can be said that it was the oldest of the manuscripts consulted by me. But as the text of this manuscript has been partly given by Lassen, I have no other alternative than to depend upon C mainly. Again, there is a similarity between C and A, as well as between L and V ; the manuscripts B and C₁ are almost modern written within the range of hundred years. For convenience, C and A may be classed together, while L and V (though fragmentary) form the other class ; and B and C₁ may be kept separately. S and S₁ form one group, but akin to B and C₁. The printed editions are based on some other manuscripts which are akin to ABC C₁ SS₁. They must, therefore, be classed according to the following diagram.

1) Quoted from my paper ; vide PTAIOC, 13th session, 1953, pp. 275-76.

Some unknown Manuscripts.

(Archetype)



For my edition, presented here, I have primarily followed the manuscripts C and A, though I have also consulted L and V (those portions available). The manuscripts B and C₁ are consulted only when C A L V are not clear. S and S₁ have been consulted mainly for the *ṭikās*. The printed editions have been consulted only to check the omissions of the text. Each and every material has been scrutinised and judged from this angle of vision in order to make the text a useful one.

§29. So far as the presentation of the Prākṛit renderings of some Sanskrit words, classed as “*ākṛtiḡana*” is concerned, I have generally followed the manuscripts ACC₁ SS₁ (although P has been consulted) and have included them just after the end of the *vṛtti* within the the third bracket []. These Prākṛit renderings are found in the marginal notes of ACC₁ SS₁ and in the footnotes of P. In this rendering, some incorrect Prākṛit forms or scribal errors are noticeable ;

and these have been corrected following the rules of Kramadīśvara's Prākṛit grammar. In these renderings the case-terminations of Prākṛit words are not given, because the Sanskrit words in the *ākṛtigāṇa* are devoid of case-terminations, although the Mss. bear such terminations. Only the base forms are given.

§30. In presenting this text certain principles have been adopted with regard to the treatment of *ya-śruti*, labial *b* and semi-vowel *v*, and dental *ṇ* and cerebral *ṇ*. In these three aspects¹ the eastern Prākṛit grammarians², such as, Vararuci, Kramadīśvara, Puruṣottama, Rāmaśarmā, Mārkaṇḍeya etc. differ widely from the western grammarians, like Hemacandra, Trivikrama and others. According to the dictum of the eastern grammarians *a* (अ) is always to be written in case of *ya-śruti*. Because, in their opinion the rules regarding the substitution of *ya* for *a* refer to pronunciation and not to writing. So there will be no harm, if we write *a* (अ) instead of *ya* after any vowel, e.g., *a*, *ā*, *i*, *ī*, *u*, *ū*, *e* and *o*, when they are the remnants of the *udvṛtta* vowel; and the reader will pronounce it according to his practice. It is for this reason that we do not find any *ya-śruti*, at least, in writing, in the manuscripts of the eastern grammarians. Similarly, according to the principles of the eastern authors, the dental *ṇ* is altogether omitted—be it initial, medial or conjunct. Bharata and Vararuci (नो ण. सर्वत्र-II. 42) advocate cerebral *ṇ* everywhere, so also Kramadīśvara, Rāmaśarmā and Mārkaṇḍeya. But the latter three writers (probably by the influence of the western authors) also knew its option. It is found that Prākṛit grammarians of the eastern School are almost unanimous with regard to the change of dental *ṇ* into cerebral *ṇ* in the Mahārāṣṭrī. The treatment of labial *b* and semi vowel *v* is somewhat different. For practical purposes *v* is written, although it is to be pronounced like labial *b*. The two sūtras of Hemacandra—*po bah*

1) The detailed study of these three aspects along with others will be found in my paper, entitled, 'Some linguistic traits peculiar to the Eastern School of Prakrit Grammarians' submitted to the Professor Sukumar Sen Felicitation volume to be published shortly from Calcutta. Here I need not go into the details about these three aspects. 2) On the two schools of Prākṛit grammarians, *vide* my article 'A note on the two schools of Prakrit grammarians, *Jaina Bhārati*, January 1964, pp. 32-41.

(I. 231) and *bo vah* (I. 237) are not found in any of the eastern texts. As the manuscripts of the eastern grammarians are either in Bengali or in Oriya character (and rarely in Devanāgarī), it is very difficult to understand what व they actually mean when they compose the sūtra in the form of वः, because in Bengali and in Oriya the same character *b* corresponds to the Nāgarī व and व. When we come to Kramadīśvara, we find no such distinction between a labial *b* and a semi-vowel *v* maintained from the point of view of the construction of the sūtras. He simply states वः (II. 5); but what व he means to say is neither clear from the manuscript nor from the other rules of the text. The above-mentioned two sūtras of Hemacandra, (viz. *po vah* and *bo vah*) are not also found in Kramadīśvara. So also is the case with the other grammarians like Puruṣottama, Rāmaśarmā and Mārkaṇḍeya. Mārkaṇḍeya's text is written in Oriya character and hence we are to come across the same difficulty. Considering all these aspects of the problem, I have adopted the method of Cowell, who in his introduction to Vararuci's *Prākṛta-prakāśa* says—"I have also throughout followed the manuscripts in writing (व) as the Prākṛit equivalent for the Sanskrit *p*; in the continental editions of the plays it has been usual to write *b*, but for this there is no authority, as the manuscripts make no difference between the *v*=the Skt. *p*, and that=the Skt. *v*. The rules of Vararuci evidently show that there was no distinction whatever between *b* and *v*". He further adds—"It is not so easy to determine which of the two sounds thus absorbed the other and whether in translation we should represent it by *b* or *v* universally; the analogy of the modern languages would incline us to the former, but a sūtra in Hemacandra ... seems to favour the latter, which I have, therefore, adopted throughout". He has, therefore, printed semi-vowel *v* and has rejected *b* altogether in his edition of *Prākṛta-prakāśa*. Similarly, I have also printed semi-vowel *v* in the sūtra *po vah* (II. 5) of Kramadīśvara and left it to the reader to pronounce it according to his speech habit.

§31. In fine, it may be added that a modest and conscientious effort has been made to present the text faithfully, carefully and cautiously as far as possible after judiciously eschewing the scribal errors. I have not

silently tampered with any of the genuine readings of the text in order to fulfil any dialectal convention or some linguistic expectation. I have always carefully noted the actual readings of the text and their variants in the footnotes where any alternative correction or emendation is suggested ; not a single manuscript reading is consciously sacrificed in the interest of some editorial discipline.

3. KRAMADIŚVARA

1. His Life and Personal History¹

(i) *An Anecdote about the Composition of his Grammar*

§ 32. The name Kramadiśvara,² often credited with a grandiose appellation "*Vādīndracakracūḍāmaṇi*" i.e., 'crest jewel of the circle of great controversialists or disputants', is a well-known grammarian and logician. His grammar entitled "*Samkṣiptasāravvyākaraṇa*", had the widest circulation in the western part of West Bengal, and Montgomery Martin³ relates that even at Dinajpur in the 17th and 18th centuries the students spent many years in studying the *Samkṣiptasāra* of Kramadiśvara. But unfortunately the life and

1) My information is chiefly based on the following : O. Lassen, *Institutiones* etc. Bonnae Ad Rhenum, 1837 ; N. Delius, *Radices Praecriticae*, Bonnae Ad Rhenum, 1839 ; Th. Zachariae, Kramadiśvara's *Samkṣiptasāra* in *Beszenberger's Beiträge*, V, 1880, pp. 22-63 ; R. Pischel, *Gramm. Pkt. Spr.* § 37 : (also in his *De Grammaticis Praecriticis*, p. 19ff) ; Gurunātha Vidyānidhi, *Samkṣiptasāra Vyākaraṇa*, Calcutta, 1924 ; H. P. Sāstrī, *A Des. Cat. Skt. Mss.*, Vol. VI. pp. lx ff ; L. Nitti-Dolci, *Les Gramm. Pkt.* pp. 129—146 ; Nalinināth Dāsgupta, *Kramadiśvara and his School of Grammar*, IC. (V), 1938-39, pp. 357 - 61. 2) The derivation of his name offers some difficulty. According to the strict grammatical rules, it should be "*Krāmadīśvara*" with a lengthening of the initial vowel, as it is a combination of the present participle form of the $\sqrt{\text{kram}}$, "to step" "to walk", with *īśvara*. Goyicandra, under maṅgalācarāṇa verse, has tried to defend this in the following manner : क्रमदीश्वर इति "क्रमः परस्मै सङ्यतो दीर्घः (sūtra no. 215) इति कस्मान्न भवतीति पंडितम्पन्याशचोदयन्ति तदसत्, न हि लौकिक-संज्ञाशब्देषु प्रकृति-प्रत्यय-विभाग-परिकल्प-नया व्यवहारः केनापि कृतः ॥ 3) *History of Eastern India* Vol. II, 1898, p. 713

personal history of this grammarian Kramadīśvara are shrouded in obscurity ; and as time rolls on it has succeeded in keeping some traditions, most of them, no doubt of an apocryphal origin. These traditions, overlaid with clouds of myth and legend, (for which it is very difficult to believe and accept them) lead us to admit one thing regarding the origin of Kramadīśvara's grammar and his school, for which some scholars believe that Kramadīśvara, Jumarānandī and Goyācandra were almost contemporaries with an interval of less than hundred years between them. However, the anecdote¹ about the composition of his grammar may be given below.

§ 33. Kramadīśvara became an orphan even from his very childhood ; and so there was none to look after him. Once upon a time, when he sat down near a stream with his cowherd comrades who were playing there , a teacher, while travelling, had come there and asked the boys about the direction of his destination. Some of the boys pointed to him the direction where he found a stream which he would have to cross in order to reach his goal. As there was no conveyance to take him across, he asked the boys about the depth of the river where he would find shallow water, if he wanted to ford it. The cowherds could not give any reply to it, but the child Kramadīśvara, without the least hesitation, gave a fitting reply, "Sir, you can go safely on foot by this way where the current of the stream is too strong" (and therefore shallow). The teacher did accordingly. After crossing the stream he thought that even at that tender age the child knew the intricacy of this phenomenon. Surely, he must be an intelligent boy. The teacher could not check himself and so he returned to that bank. He asked the boy two more questions in order to test his intelligence. Upon enquiry, he came to know that the name of the boy was Kramadīśvara, a Brahmin by caste. Knowing fully well that the boy would be a great savant (*Paṇḍita*) in future, he took him home and began to teach him Grammar, Philosophy, Logic, Literature and allied subjects. In due course he had become an adept in grammar ; and therefore, he wished that he would compose a Sanskrit Grammar. Without informing anybody, even his teacher, he began to write a Sanskrit grammar very

1) Op. Gurunātha Vidyānidhi, Ibid, Preface, p, 3 ff.

lucidly. One of his class-mates tacitly understood the intention of Kramadīśvara and out of sheer malice to his genius he became an impediment to the progress of his work and tried to kill him in order to put a stop to it. One day, all on a sudden, he ran amuck and made an assault upon Kramadīśvara, while he had been composing his grammar. For some time a tussle went on, when, at last, Kramadīśvara began to run away with his manuscript to his preceptor's house where he threw it away into his room. His friend attacked him from the back and beat him with a stick on his head, and Kramadīśvara died instantaneously. Finding him dead his friend was quite at a loss to decide which course to adopt; and at last, he fled away leaving the dead body buried under the seat of his preceptor, where he used to impart lessons to his students. In course of time the news spread far and wide; and ultimately that assassin was caught and the teacher drove him away from his school. After a few days the teacher found some portions of Kramadīśvara's grammar in his room. Then he presented that manuscript to the then king Jumarānandī who revised the grammar and also tried to restore the lost portions by the *pandits* of his assembly.

§ 34. There is another version of this story which relates a somewhat different situation for the circulation of his grammar. It is stated that Kramadīśvara composed his grammar very carefully; but it had no circulation being a new one. He tried his best to teach his students, but none would give any importance to it. So, out of anger, he threw it into a pond. Others say that his grammar was so full of errors and logical fallacies that after some time he himself could not understand some portions of it. He, therefore, threw it into the pond of Jumarānandī, the then king of his time.

§ 35. However, one day while Jumarānandī was walking in the evening along the bank of the pond, he saw it and brought it through his servant. The king was well-versed in different branches of the Śāstras and he, therefore, understood the value of this work; but unfortunately some portions of *Kṛdanta*, *Uṇādi* and *Taddhita-pādas* were lost. In order to recover the lost portions he wanted to find out the real author of that manuscript. On enquiry he found out Kramadīśvara whom the king requested to recover the lost portions.

But Kramadīśvara did not do it ; and the king, therefore, replaced the lost portions by the *paṇḍits* of his assembly.

§ 36. In this way, the king recovered and corrected some portions of his grammar and circulated it in his kingdom by composing a *vr̥tti* on it. Seeing such a deep and sincere interest of the king in the work, Goyīcandra wrote lucidly, under the aegis of the king, an elaborate exegetical commentary on both of them. In this way the grammar had become famous and been circulated during his life time.

§ 37. From the first story narrated above, it may be presumed that Kramadīśvara did not live long enough to complete his grammar. He had originally composed the *sūtras* (but not completed them), while Jumarānandī, one of his contemporaries, had revised his *sūtras* and also composed a *vr̥tti*, called "Rasavati", along with the lost portions, in order to complete it. Goyīcandra has elaborately written a commentary (*ṭīkā*) on both of them. It is also understood from the story that *Samkṣiptasāra* school had passed three stages of development to become a complete regular school. So, like Pāṇini, his grammar can also be called a "triad".

(ii) Parentage and Native place

§ 38. Unlike other later Sanskrit writers, who are often confident self-puffers, Kramadīśvara leaves but a scanty record with regard to himself and his date. So we know very little of his parentage and native place.¹ But only from the end of the eighth *pāda*² of his grammar we come to know that he was devoted to learning as a hermit, a supreme logician, a very learned Brahmin, a poet and an inhabitant of Pūrva-grāma ; he was the son of one Cakrapāṇi and the grand-son of one Śrīpati ; and he was a successful man.

§ 39. Now, to identify Kramadīśvara with the physician Cakrapāṇi (datta) of Lodhravali family, the commentator of the *Caraka-saṃhitā*

1) It is not true to say that 'nothing is known of Kramadīśvara's parentage and nativity' vide S. K. Belvalkar, Systems of Sanskrit Grammar, Poona, 1915, p. 108.

2) विद्यातपोऽर्थी वादोन्द्रः पूर्वग्रामो द्विजः कविः । चक्रपाणिस्तो व्यायान् नसासौ श्रीपतेः कृती ॥
P. 524 of *Samkṣiptasāra-vyākaraṇa* ed. by Gurunātha Vidyānidhi, Calcutta, 1924.

and contemporary of Nayapāla, is idle and futile¹; as the former was a Vaidya, while Kramadīśvara came from a Brahmin stock. Similarly we are not in a position to identify Kramadīśvara's grand-father with Śrīpati² who supplemented the *Kātantra Vyākaraṇa* of Śarvavarmā.

§ 40. As regards his native place we are confronted with some difficulties. Because, as the word "*pūrvagrāma*" generally means "a village in the east", the people of East Bengal think that he was a native of East Bengal, while others are of the opinion that since his grammar has a wide circulation in West Bengal, he must belong to that region.

(iii) Discussion on Pūrvagrāma

§ 41. *Pūrvagrāma* is an old name of a particular village or locality; and to it belonged the '*pūrvagrāma-kulakātanidhi*' Nārāyaṇa Vidyāvinoda, son of Vapeśvara and grandson of Jaṭādhara, who wrote a commentary on the *Amarakoṣa*.³ From the same *pūrvagrāma* hailed the Śaiva pontiff Viśveśvara Śaivācārya,⁴ who was highly eulogised as a very learned scholar in the Malkapuram stone pillar Inscription⁵ (1261-62 A. D.) and in whose connection we come to know definitely that *Pūrvagrāma* was in the province of Dakṣiṇa Rāḍha of the Gauḍa country. The village Pūrvagrāma is also celebrated in the Malkapuram stone pillar Inscription⁶ by the

1) *Jāti-tattva-vāriḍhi* (in Bengali), by Umesh Chandra Gupta, Calcutta, 1902 p. 237. 2) There is another Śrīpati of the same name who wrote a small treatise called *Prasodarādivṛtī* which was written in the Śaka era 1297 (=1375 A. D.), vide Belvalkar, Ibid, p. 111. But no reference is found about his connection with Kramadīśvara. 3) A manuscript of which is found in the Government Oriental Library, Madras, vide, Triennial Catalogue, Part I, Sanskrit C, 1928, pp. 5894-95. R. No. 3645. cp. Eggeling's Catalogue of Sanskrit Manuscripts in the Library of the India Office, Part II, p.221, No. 830. 4) Epigraphist's Report, Government of Madras, Home Department (Education) G. O. 1035, p. 122. 5) Mention of *Pūrvagrāma* is found in the Malkapuram Stone Pillar Inscription which stands in front of the ruined temple of Viśveśara, at Malkapuram, Guntintakur in the Guntin district, Madras, vide Epigraphist's Reports etc. pp, 122, 124; Malkapuram Stone Pillar Inscription of Rudradeva, JAHS (IV), 1930, pp. 147-62; R. C. Majumdar, History of Bengal, Vol-I (Hindu period), Dacca, 1943, pp. 683, 685 (fn). 6) अध्येता निगमस्य धर्मनतयः श्रीगौड-राडोहसत्-पूर्वग्राम-शिखामणि-गणपतिद्वन्नापाल-दोद्गायुरः क्षिराध्वेरिव चन्द्रमाः शशिकलामौलेर्यथा षण्मुखः श्रीविश्वेश्वर-सम्मुखतप्त-श्रीधम-सम्भोरमृत्—JAHS (IV), p. 158.

Kākatīyā queen Rudradevi, and is described to have been situated in the Rāḍha division of Gauḍa, as also in Dakṣiṇa Rāḍha of Gauḍa. So from this epigraphical evidence it is clear that *Pūrvagrāma* was a village in Dakṣiṇa Rāḍha of the Gauḍa country which can be taken as the present Burdwan division excluding north and west Birbhum, Purulia and Bankura. Kramadīśvara must, therefore, belong to that region, and in that Dakṣiṇa Rāḍha of the Gauḍa (West Bengal) country where his grammar was once widely circulated and nicely taught.¹

(iv) His religion

§ 42. With regard to his religion some say that Kramadīśvara was a Śaiva as he began his grammar with a salutation² to this deity (i. e. Śiva). But it should be remembered that the science of grammar started with Śiva and hence it is also expected that he should start his work with a salutation to Śiva : but that does not necessarily mean that he was a Śivaite.³

(v) His work

(a) About the name of his grammar

§ 43. The only work of Kramadīśvara that we know is his grammar which is known as "*Samkṣiptasāra*" i. e., a short treatise

1) N. N. Dasgupta has aptly said, "The wide circulation of a certain work in a particular region may, therefore, it is important to note, sometimes constitute a ground to surmise, in the absence of first hand proof, that its author belonged to that region". IO (V), p. 358. 2) शिवं प्रणम्य सर्वेषां सर्वभाषासु लक्षणम् । संक्षिप्त-
सारमाचष्टे पण्डितः क्रमदीश्वरः ॥ 3) It should be noted that even the oldest

commentator Goyicandra in the context of the *maṅgalācaraṇa* verse explains the word "Śiva" used by him at the beginning of his grammar as 'auspicious'. Thus he says—"kaḥyaṇāśamsi sūtrakāraḥ kuśalapādasadr̥śārtham śivapadam ādāv upanyastāvān". Some may surmise that since he hails from *Pūrvagrāma*, which was an abode of Śaivism at that time and to which Viśveśvara Śaivācārya belonged, he may be an advocate of Śaiva religion ; but he has not mentioned Śiva at the beginning of his work because of that. It should be noted at the same time that whatever religion he may have professed—be he a follower of Śaivism or some other faith—it is pretty certain that he was above the sectarian prejudices.

in which all the rules of grammar are succinctly described. Some¹ scholars are of the opinion that it is an epitome or an abridgement of some larger grammar; and as it is seen that this is a hand-book in which the niceties of Pāṇini's grammar have been dispensed with for the comprehension of the beginners, it could be the abridgement of no other grammar than Pāṇini's. But it should be borne in mind at the same time that although it is called "*Samkṣiptasāra*", its bulk is second in magnitude to that of Pāṇini's *Aṣṭādhyāyī*.² Rāmacandra's *Prakriyākaumudī* and Bhaṭṭoji's *Sidhānta-kaumudī* cannot be classed with it, as their grammars are based on Pāṇini's *Aṣṭādhyāyī*, recast and re-arranged. Kramadīśvara adopts altogether a different method of collocation and arrangement for his grammar and he does not even follow the arrangement of Pāṇini. The commentator Goyīcandra³ has also given a different explanation for the title of Kramadīśvara's grammar. He says that the title may signify a treatise in which all sorts of essential grammatical elements have been collected for the proper understanding of the beginners. So the question of an abridgement from other grammars does not arise. While criticising Belvalkar who calls 'the title' 'a misnomer', H. P. Śāstrī⁴ opines that the grammar has rightly been called "*Samkṣiptasāra*", because Kramadīśvara, has utilised the materials of the entire grammatical literature even of the different schools, previous to him. In that case he only reiterates the statement of Goyīcandra.

(b) *Special features of his grammar*

§ 44. Kramadīśvara, like Pāṇini, has followed a system of his own; he divides his grammar into eight chapters⁵ ("*pādas*"), the last chapter being on Prākṛit grammar and on metres and rhetorics. The first seven *pādas* are devoted to Sanskrit grammar

1) S. K. Belvalkar : *Sys. Skt. Gram.*, p. 108 f. 2) Pāṇini has 3983 sūtras, while Kramadīśvara has 3857. It is to be noted that if we exclude the sūtras relating to Vedic (say about 1000) the number would have been more. We cannot, therefore, say that it is an abridgement of Pāṇini. 3) संक्षिप्तञ्च तत् सारञ्चेति । अथवा संक्षिप्तः संगृहीतः सारो यत्र तत् संक्षिप्तसारम् । अन्यत्र प्रकीर्णमसारं विद्यते । तद्ध्ययने मन्दधियां केवलमात्मवञ्चनमेव फलं, न तु रहस्य परिज्ञानम्—*ṭīkā* of Goyīcandra under *maṅgalācarana* verse. 4) *Des. Cat. Skt. Mss.* (VI), p. lxxiv. 5) Does he refer to the Vaidic '*aṣṭāpādīvāk*' (eightfold speech) ?

on its different aspects, such as, *Samdhi*, *Tiranta*, *Kṛdanta*, *Taddhita*, *Kāraka*, *Subanta* and *Samāsa*. That he has not followed the arrangement of Pāṇini is clear from the fact that *Samdhi* comes first in his system, while according to that of Pāṇini it comes at the end. Moreover, he has rejected some of the apparently unnecessary and difficult sūtras of Pāṇini as well as the Vedic rules. H. P. Śāstrī¹ is of the opinion that Kramadīśvara had followed the *Vākyapadīya* of Bhartṛhari (651 A. D.).² But there is no justification for this surmise.

§ 45. One of the striking features of his grammar is this that the commentators of this school take illustrative examples from the *Bhaṭṭikāvya* and in this respect it has a resemblance to Bhartṛhari's *Dīpikā* on Patañjali's *Mahābhāṣya*. It is interesting to note, again, that (Nara-)nārāyaṇa Vidyāvinodācārya³ of *Pūrvygrāma* wrote a commentary called *Bhaṭṭibodhinī*, on the *Bhaṭṭikāvya*, and he explains all grammatical peculiarities of the poem by citing the authority of of Kramadīśvara's grammar.

§ 46. Another special feature which is interesting for our present study is the inclusion of Prākṛit in continuation of his Sanskrit grammar; and in this section (which is divided into five chapters, namely, vowels, consonants, declensions, conjugations and Apabhraṃśa including Māgadhī, Śaurasenī, Paisācī and several other sub-dialects), he has recorded some of the special traits, other than those which are common to all, of Prākṛit language, particularly of Apabhraṃśa.

(c) *On the genuineness of his Prākṛit grammar*

§ 47. But scholars are not always unanimous with regard to the genuineness of this portion. Doubts have been raised on the authenticity of the eighth chapter dealing with Prākṛit, which, according to Belvalkar,⁴ is a later addition. But by citing the authority of Goyicandra⁵ we may say that the eighth-pāda (i. e. the Prākṛit

1) Des. Cat. Skt. Mss. p. lxi. The similarity in the method of arrangement, though farfetched it is, does not mean that Kramadīśvara has followed it truly; but the resemblance may be regarded as accidental. 2) Keith : History of Sanskrit Literature, p. 429. 3) R. L. Mitra's Notices of Skt. Mss. Vol-IV, pp. 209-10, No. 1637, Calcutta, 1878. 4) Sys. Skt. Gram. p. 109. 5) (a) सर्वेशं शिवं प्रथम्य सर्वभाषासु संस्कृत-प्राकृतपैशाच्यादित्तु संक्षिप्तसारं लक्षणं क्रमदीश्वरनामा पण्डित आचष्टे ब्रवीतीति श्लोकार्थः । (b) संस्कृतभाषालक्षणाणि समाख्याष्टमेन पादेन प्राकृतादिभाषालक्षणाणि विरचितवान्—Goyicandra under *Maṅgalācaraṇa* verse,

portion) is a genuine one. Goyicandra clearly says in his commentary that after finishing Sanskrit grammar, Kramadīśvara had composed the grammar for Prākṛit languages in the eighth chapter. Besides, we have seen that Kramadīśvara has followed the same scheme and technique as he used in the first seven pādas of his Sanskrit grammar. Nitti-Dolci¹ also voiced the same opinion when she tried to prove its genuineness. So, nothing can be said against the validity of the eighth pāda of his grammar.

(d) *Why has he included the Prākṛit portion in his Sanskrit Grammar?*

§ 48. But a question may be raised why a treatment of Prākṛit be appended to his Sanskrit grammar? The answer is simple: he has treated the language as a whole which not only includes Sanskrit ('purified') but also Prākṛit ('natural'). In the Sanskrit dramas, Sanskrit and Prākṛit languages have been simultaneously used. To a learner of Sanskrit who would read Sanskrit literature (specially the dramas), a knowledge of Prākṛit is necessary. So, for proficiency in Sanskrit the study of Prākṛit can in no way be ignored. Kramadīśvara, therefore, thought it necessary to include Prākṛit in his Sanskrit grammar.

§ 49 Pischel² is of the opinion that Kramadīśvara included it, because Hemacandra did the same thing in his grammar. Unless Kramadīśvara's date is determined, we cannot find the veracity of Pischel's remark. H. P. Śāstrī wants to say that Kramadīśvara had included it in the interest of the Śaivas of Bengal, because the Śaivas at this period used the Prākṛits and vernaculars in their propaganda work. The Bengal Śaivas of Candradvipa wrote in the vernacular, traces of which are to be found in later Buddhist works; and the Kāśmīra Śaiva works are almost invariably accompanied with some verses in the vernacular at the end of each chapter.³ Kramadīśvara, therefore, found it necessary to give some grammar of the

1) Les Gramm. Pkt. pp. 181-82. 2) Gramm. Pkt. Spr. § 87. 3) Upadhye, A. N. Prakrit Language and Kashmir Saivism in Dr. S. K. Belvalkar Felicitation Volume, Patna, pp. 192-95.

Prākṛits and the vernaculars.¹ H. P. Śāstri's argument, it seems to us, is far-fetched.

(vi) Jumarānandī and Goyicandra—the two earliest commentators of his grammar

§ 50. Kramadīśvara's name is intimately connected with Jumarānandī and Goyicandra, the two earliest commentators of his grammar, of whom we know nothing except their names. From the commentary of Goyicandra we come to know that Jumarānandī was an independent king, as he had an imperial title, "*Mahārājā-dhīrāja*".² Umesh Chandra Vidyāratna³ has given an account of Jumarānandī without referring to any authority. We cannot, therefore, identify Jumarānandī with all those facts mentioned by Vidyāratna.

§ 51. Goyicandra has clearly stated that Jumarānandī wrote his commentary (*vṛtti*), entitled *Rasavati*⁴ on the complete text of Kramadīśvara. The *Rasavati-vṛtti* of Jumara had become so famous at that time that the name of this school was designated as "*Bāsavata*", and he himself was called "*Rasavaj-Jumara*".⁵ Since Jumara had revised and corrected Kramadīśvara's grammar, it is designated as "*Jumara school*".

1) Des. Cat. Skt. Mss. (VI), p. lxii. 2) It is found in the colophon of the commentary of Goyicandra. 3) Vide his *Jātitattva-vāridhi*, 2nd edition; Calcutta, 1911, pp. 203-05. For information, I am giving this account in brief: It is said that Jumarānandī was the son of Jagadānandanandī in the line of Bhṛṅgunandī (a head clerk of Vallālasena of Bengal) and was born in the year 775 B. S. (=1368 A. D.). He belonged to Kāśyapagotra and was an inhabitant of Rāḍha. His name was variously spelt like Jumanēśvara, Jambura and then Jumara. He had two sons: Lavaṇēśvara and Maheśvara, of whom the former had three sons: It is also stated that Jumarānandī had to leave Rāḍha and had to settle down at Murshidabad and from there his sons shifted to reside in different places in connection with their services. 4) In one manuscript this *Rasavati-vṛtti* is wrongly ascribed to Kramadīśvara, vide, *Catalogue Sommaire des manuscrits Sanskrits et Palis, de la Bibliothèque Nationale*, by A. Cabaton, 1907-08, Paris. p. 95. 5) Cp. R. G. Bhandarkar's Report on the search for Sanskrit manuscripts in the Bombay Presidency for 1888-84, p. 68.

§ 52. But it should be borne in mind that the *vr̥tti* of Jumarānandī is not exegetical, it is merely illustrative. He only gives examples of each and every sūtra, but does not explain them. In so doing, he sometimes quotes and criticises some irregular grammatical anomalies found in the writings of the famous poets of Sanskrit literature. The authors, cited from the Kāvya literature, are Kālidāsa, Bhāravi, Māgha, Daṇḍī, Bāṇa, Bhavabhūti and Murāri. Some works, such as, *Jānakīharaṇa*, *Bhaṭṭikāvya*, *Sapta-kumārīkā*, *Pañcatantra* have also been cited by him. Of the lexicographical works *Amarakoṣa*, *Trikāṇḍa* and *Utpalamālā* are mentioned. Grammarians like Jayāditya-Vāmana, Rakṣita, Bhāgavṛtti, Bhaṭṭavārtika have duly been mentioned by him in acknowledging their views in their respective places. It is curious to note again that he cites from one "*Dhātupārāyaṇa*", a treatise on the classification and conjugation of Sanskrit roots. Rajendralal Mitra¹ also notices one *Dhātupārāyaṇa* attributed to Jumarānandī. H. P. Śārtri² also mentions one *Dhātumālā* by Jumarānandī in the beginning of which the name of the author occurs :

॥ ॐ नमः शिवाय ॥

धातौ शम्भु-मुखोद्भूते भ्रान्त-वैकल्यमागते ।

क्रियते तस्य शुद्धवर्थं यत्नो जुमरनन्दिना ॥

माचदादो जुहोत्यादो etc. etc. This work, it is said, is intended to serve as an appendix to Kramadīśvara's grammar. Has he then cited from his own work? Besides this, we know nothing about Jumarānandī and his work.

§ 53. Next in the line comes Goyācandra who has written an elaborate commentary on all the chapters of Kramadīśvara's grammar as well as on Jumarānandī's *vr̥tti*. The name of his commentary (*ṭīkā*) is called "*Samkṣiptasāra-vivarāṇa*". From his commentary we come to know that he has written his commentary on the Prākṛit portion also; but now it is not available. It is also added that for the proper comprehension of the aphorisms of Kramadīśvara, he has listed 127

1) Notices of Skt. Mss. (IV), p. 212, No. 1640. The colophon is—"iti śrīmaj-jumarānandīkṛtau dhātupārāyaṇaḥ samāptaḥ". 2) Notices of Skt. Mss. (second series), Vol-1, Calcutta, 1900, p. 198. No. 196.

paribhāṣās of ancient grammarians. It is also to be noted that he has also written two more commentaries on the *Prakṛṇavṛtti* and *Uṇādisūtras*. *Taddhita-pariśiṣṭa* and *Kṛdunādisēṣavṛtti* are also attributed to him.

§ 54. Goyīcandra has been credited with an epithet "*auṭhā-sanika*" meaning thereby, 'one to whom the king stands up and offers seat when he comes to the court'.¹ This is the explanation given by Keśavatarkapañcānana, one of his commentators. Belvalkar surmises that this may be a 'patronymic or some religious or political title the significance of which is lost to us'.² But H. P. Śāstrī informs us that 'this custom still prevails in Rājputānā but it has lost its Sanskrit name at present. A noble man, who is honoured by the king in this way, is called a "*Tazimi omrah*".³

§ 55. From Goyīcandra's commentary⁴ we come to know that Umāpatidatta whom the king loved very much adorned the court of Jumarānandī; and perhaps it was at his request that Goyīcandra undertook to write a running commentary on the sūtras of Kramadīśvara and the *vṛtti*'s of Jumarānandī when these had become corrupt and mutilated owing to copyists' fault.

II The other commentaries of his grammar

(i) On the Sanskrit portion

§ 56. Goyīcandra is the last original commentator of this school. Others, who came after him, have commented more or less either on the *Vivaraṇatīkā* of Goyīcandra or on different sections of Kramadīśvara's grammar. Of the commentaries the *Sārārthadīpikā* of Vaṃśivadana, the *Vyākāra-sāra-laharī* of Kavīcandra, *Vyākāradīpikā* of Nārāyaṇa

1) उत्थाय आसनं दीयते राजादिभिरिति । अन्यमुद्दिश्य राजा (v. l. राजा ?) नाभ्युत्थियते, तस्मै (v. l. अस्म) आसनमपि दीयते इत्याधिक्यमस्ति—Keśavatarkapañcānana IOC (II), London, 1889, p. 222 (fn). 2) Sys. Skt. Gramm. p. 110. 3) Des. Cat. Skt. Mss. (VI), p. lxiv. 4) तेषां च लक्षणानां व्यास-शीलादि-परिशौलन-विमल-मतिरधिकृतोमापतिदत्त प्रभृति-समाजन-सभाजनपर-उत्थामुक्त-दुरुक्त-विचार-चारु-चतुरो जुमरनन्दि-परिशोधित-लक्षणं वृत्ति कृतवान् । We have several poets of the name of Umāpati, Umāpatidhara, Umāpatidatta (for which vide Aufrecht's *Catalogus Catalogorum*), but none of them has definitely been identified. We are, therefore, not in a position to say anything regarding him.

Nyāyapañcānana, *Durghaṭodghata* of Keśavadatta Tarkapañcānana Bhaṭṭācārya, *Kaumudī* of Abhirāma vidyālaṅkāra, *Arthabodhanī* of Candrasekhara Vidyālaṅkāra and Harirāma Vācaspati, *ṭīkā* of Sarva-vidyālaṅkāra Bhaṭṭācārya, *Bhāvārthadīpikā* of Maheśa Pañcānana are worth-mentioning. The *Sārasaṅgraha* of Pitāmbaraśarmā is an abstract from the *Samkṣiptasāra*. This school is also rich in its treatises on roots. Besides the *Dhātupārāyana* or *Dhātumāla* of Jumarānandī, we have several other important works, such as, the *Dhātumāla* of Maheśa, *Rūpaprakāśa* of Kullūkabhaṭṭa, *Dhāturatnāvalī* of Rādhākṛṣṇa-Śarmā, *Daśavala-kārikā* of one Daśavala (?), and the *Vasudhātukārikā* of an unknown author. On *gaṇas*, the *Gaṇaparakāśa* of Nārāyaṇa Nyāyapañcānana and the *Gaṇamārtanḍa* of Nṛsiṃha Tarkapañcānana are remarkable. The *Jñāpakāvalī* of Haragovinda Vācaspati can also be mentioned in this connection.¹

(ii) On the Prākṛit portion

§ 57. None of the authors has written any commentary on the Prākṛit portion of Kramadīśvara's *Samkṣiptasāra*. It is said that Jumarānandī wrote a *vṛtti* on the Prākṛit *pāda* also ; it is also said that Goyicandra too wrote an elaborate exegetical note on the 8th *pāda* of Kramadīśvara. But unfortunately Goyicandra's commentary on the *Prākṛta-pāda* is not available now-a-days, and regarding Jumarānandī's *vṛtti* nothing can be said at present, until the manuscript of Caṇḍīdevaśarmā has been carefully examined.

§ 58 The only commentator of Kramadīśvara's *Prākṛtapāda*, so far as it is known to us, is Caṇḍīdevaśarmā described above. We know one Caṇḍīdāsa who is the commentator of *Kāvyaṅprakāśa*. He is also described as the younger brother of the grand-father (or according to some the great grand-father) of Viśvānātha, the author of *Sāhitya-darpaṇa* (14th cent. A. D.). It is also said (IOC. No. 839) that Nṛsiṃha Tarkapañcānana is the descendant of Caṇḍīdāsa who belonged to the endogamous groups called *Varṅga-melī*. They lived at Ketugrāma four miles away to the Uddharaṅapura on the Ganges. But nowhere do we find any reference to his authorship of a commentary on Krama-

1) My information is chiefly based on Mitra's Notices of Skt. Mss. (IV) and H. P. Śāstri's Notices of Skt. Mss. 2nd series, Vol-II ; Des. Cat. Skt. Mss. (VI), Preface, pp. lxiv-lxxiii ; IOC. Vol-I, part II and Vol-II.

diśvara's *Samkṣiptasāra*. So in the absenc of any conclusive evidence we cannot identify this Caṇḍidāsa with Caṇḍidevaśarmā of *Prākṛtadīpikā*. Moreover, in the introductory verses the author Caṇḍidevaśarmā describes himself as one who was born in the family of "Śobhākara" (*śobhākarakulodbhava*). But we do not know whether Caṇḍidāsa, the commentator of *Kāvyaṣaṣṭakāśa*, also belonged to that family. So these two Caṇḍidāsas cannot be identified. It seems to us that Caṇḍidevaśarmā of *Prākṛtadīpikā* is later than Caṇḍidāsa, the commentator of *Kāvyaṣaṣṭakāśa*.

III The date of Kramadīśvara

§ 59. As regards the date or antiquity of Kramadīśvara nothing can be said definitely at present, as the materials at our disposal are scanty and meagre ; so his date has remained undetermined as yet. Scholars are not even unanimous in this respect ; they have attempted to place him either between Hemacandra (1088-1172 A. D.) and Vopadeva (1250 A. D.)¹ or after Vopadeva.² Zacharia³ has remarked that we can neither prove that Kramadīśvara flourished after Hemacandra, nor could we say that he had written his grammar before Hemacandra. Nitti-Dolci⁴ has almost voiced the same opinion when she says that the date of Kramadīśvara between Hemacandra and Vopadeva can only be provisionally acceptable. In determining the age or antiquity of Kramadīśvara, let us discuss the problem anew.

§ 60. It is important to note, at least, for the antiquity of Kramadīśvara that he mentions in his sūtras⁵ such predecessors as Kātantra (1st cent. A. D.), Cāndra (470-600 A. D.), Bhāgartti, Kṣapaṇaka and Vāmana. It is again worth noting that the latest of the authors cited by him is Vāmana. Now, we have two Vāmanas—one is the author of an Alankāraśāstra, called *Kāvyaalankārasūtra*,

1) Belvalkar, S, K. Ibid, A. B. Keith places him in the 13th cent. A. D. Hist. Skt. Lit. p. 432. 2) Colebrooke intends to place him after Vopadeva, cp. Mis, Es. II. 3) BB. V. p. 26. 4) Les Gramm. Pkt. p. 130. 5) लमपरस्य नेति कातन्त्रम् (Sandhi 196, see also 106) ; आचार्यभोगिन इति चान्द्रः (Sandhi 342) and पदपुच्छयोर्वेति चान्द्रः (Samāsa 212) ; कृतिषष्ठो वेति भागवृत्तिः (Kāraka 101) ; cp. also 436 ; पितुश्च पितर इति क्षपणकः (Samāsa 407) ; हलादौ प्राच्यकारनाम्नि नित्यमिति वामनः (Samāsa 163).

who, it is guessed, must have lived in 800 A. D.¹. ; and the other is one of the writers of the *Kāśikā* which was composed about 660 A. D.². It is to be noted here that it will not be unwise to suppose that Kramadīśvara might have mentioned the grammarian Vāmana and not the rhetorician Vāmana. But in any case the upper limit of Kramadīśvara's grammar may be tentatively assigned to the end of the 9th century and the beginning of the 10th century A. D., if we do not place him in the 7th-8th centuries A. D. Furthermore, Goyicandra has also informed us that when the *Bhāṣya* of Pāṇini differs from its *vṛtti*, Kramadīśvara gives the option to both the forms, or sometimes rejects the *vṛtti* which is nothing but the commentary of Jayāditya and Vāmana who came a little later than the Bhartṛhari in the 7th century A. D. That settles again the upper limit of Kramadīśvara.

§ 61. The date of Kramadīśvara is intimately connected with that of Jumarānandī and Goyicandra. As regards Jumarānandī's date it can be said that he cannot be later than the first quarter of the 15th century A. D., since Rāyamukuṭa, in his commentary on the *Amarakoṣa*, calls him "*Rasavaj-jumara*".³ Rāyamukuṭa wrote his commentary at Gauḍa in 1431 A. D. It may be pointed out, on the other hand, that Sarvānanda, one of the oldest commentators on *Amarakoṣa*, (dated 1159 A. D.?) mentions one "*dhātupārāyaṇa*" in his commentary. If it is identical with Jumara's treatise of the same name, then can it not be surmised that he or his work was well-known in the 12th century A. D.? These two dates may be regarded as the upper and lower limits respectively of Jumara in the absence of any conclusive evidence. It is to be noted that the authors and the works cited by him, are not later than the 11th century A. D. Moreover the title "*Mahārājādhirāja*" is significant. It gives to some extent some hints of the approximate time of Jumarānandī. It is known that the last *Sāmantādhipati* of the lower Bengal region was Dāmodarapāla (1190 A. D.). So the epithet *Mahārājādhirāja* might be earlier than

1) S. N. Dasgupta and S. K. De, Hist. Skt. Lit. p.536. 2) P. V. Kane, Intro. to *Sāhityadarpaṇa*, p.139. 3) Vide, Th. Aufrecht, *Zur Handschriften Kunde (Kommentare zum Aamar-kosha)* in ZDMG (28), 1874, p. 113 where he has given a list of authorities quoted and consulted by Rāyamukuṭa.

that period. It is not impossible, therefore, that Jumara who might have descended from a high official of the Pāla's who acquired a semi-independent status after the house called himself a 'Mahārāja' in the 11th or 12th century A.D.. Sandhyākaranandī's (11th century A.D.) father, Prajāpatinandī was a minister, a pleni-potentiary as well as a provincial governor (*Pratirāja*) under king Rāmapāla. Jumara might have, therefore, lived in the 11th or 12th century A.D.

§ 62. We are still in the dark as regards the date of Goyicandra ; but from one of his commentators, namely, Vaṃśīvadana, son of Vaśiṣṭha and Rāyamatī, we may say that Goyicandra might have lived before 1300 A.D. The date of Vaṃśīvadana, as can be deduced from a manuscript which bears the date of its composition, is Śaka 1243 (=1321 A.D.).¹ If that is correct, then it can be said that Vaṃśīvadana is to be placed before 1300 A.D., and Goyicandra earlier still.

§ 63. There is a tradition that Jumaranandī and Goyicandra, were contemporaries. Although there is no genuine proof on this point, excepting one single manuscript² in which it is stated that that Goyicandra's *ṭikā* was corrected by Jumaranandī, still it can be said that if Vaṃśīvadana's date can be taken before 1300 A.D., then we may probably place Jumaranandī at least in the 12th century A.D., if not earlier. From the above it is guessed that Jumaranandī might have lived in the 11th or 12th century A.D., Goyicandra, therefore, may be a little later to that time. Kramadīśvara's date, therefore, may be placed earlier i.e. between the tenth and the eleventh centuries A.D.

1) In Notices of Sanskrit Manuscripts (2nd series), Vol-III, Calcutta, 1907, No. 319, pp. 208-09, by H. P. Sastri, we find the date in the following verse :

शकाब्देऽन्त-वेद-मित्र-विमिते मासे आषाढके ।

पद्म चापि तु कृष्णके शुभ-तिथौ वारे तथा भूमिजे ॥

2) IOC, p. 218, No. 816. The reading of the manuscript is defective. N. N. Dasgupta has corrected the reading of the manuscript and says as follows : 'If we correct the '*kṛtāyām*' and '*pariśodhitāyām*' of this corrupt colophon as '*kṛtā*' and '*pariśodhitā*', it would give rise to the presumption that Goyicandra was but a contemporary of Jumaranandī, who corrected his *ṭikā*'. IC. (V) p. 360.

4. Kramadīśvara's Prākṛtādhyāya : a Critical Study

I On the arrangement of the sūtras

§ 64. Now, we shall say something about his Prākṛit grammar. It is found from a perusal of Kramadīśvara's Prākṛit grammar that he not only knew the sūtras of Vararuci, but also reproduced in a great measure the same on the main Prākṛit (i.e. Mahārāṣṭrī). It is also found that Kramadīśvara followed an edition which is nearer to Bhāmaha's ; but, on the contrary, it may be said that in certain cases he adopted the readings of Vasantarāja, Sadānanda and others. Although he has followed Vararuci in the arrangement of the sūtras, yet certain remarkable innovations are discernible. He has added a certain number of new sūtras and ignored many of those which are found in the *Prākṛta-prakāśa*. The phenomenon of *ya-śruti* is partially known to Kramadīśvara, while it is unknown to Vararuci. Similarly the chapter on Apabhraṃśa is exclusively Kramadīśvara's innovation and these are interesting and helpful to the students of Prākṛit Philology.

§ 65. Kramadīśvara's Prākṛit grammar is divided into five chapters ; e.g. *svara-kāryam* (i). *hal-kāryam* (ii). *subanta-kāryam* (iii). *tiñanta-kāryam* (iv) and *Apabhraṃśārambhaḥ* (v) including many dialects and sub-dialects, such as, Māgadhī, Paiśācī, Vṛācaḍa, Śābarī and so on. In the *Vṛtti* of the sūtra "*śabare sor etvam*" (V. 98) he mentions the name of Śaurasenī as one of the sub-dialects of Prākṛit. Barring this, he has not clearly mentioned the name of Śaurasenī, although from the sūtras, it can be inferred that he has also given some characteristics of the Śaurasenī dialect. Lassen has, therefore, included those sūtras under the category of Śaurasenī. In the first chapter Kramadīśvara has described in due order the changes of vowel sounds in Prākṛit. His second chapter can be sub-divided into two parts. The first part contains the treatment of single consonants, while the second deals with the conjunct consonants. In the third chapter he describes the nominal and pronominal declensions, while in the fourth the treatment of conjugation, verbal substitutes and indeclinables are described. In the fifth he has first discussed the characteristics of Apabhraṃśa and then mentions numerous dialects and sub-dialects of Prākṛit. In this arrangement Kramadīśvara has followed some new

procedure of his own. He discusses the [Śauraseni], Māgadhī, Paiśāci, Śābarī Vṛācaḍa and other dialects after the Apabhraṃśa. Does he, therefore, consider these dialects as varieties of Apabhraṃśa ?

§ 66. Kramadiśvara has not elaborately discussed the principles of Prākṛit like later writers, but has nicely collected the main characteristics of Prākṛit language current at the time. Sometimes he is too brief to be understood (e.g. the sūtra, *rt*—I.27); but that is because of the fact that he has always tried to curtail the number of the sūtras by incorporating the "adhikāras" to the sūtras. In fact, so far as the treatment of the principal Prākṛit is concerned, he has not added anything remarkable, except some forms which are not found elsewhere. Besides controlling and elucidating the sūtras of Vararuci, the value of Kramadiśvara lies in the fact that he has incorporated numerous dialects of Prākṛit which are totally absent in Vararuci. Linguistically Kramadiśvara is important, because he represents truly the eastern school of Prākṛit grammarians.

II The Prākṛit dialects found in his grammar

§ 67. The Prākṛit dialects as described and mentioned by Kramadiśvara are the following: Mahārāṣṭrī, [Śauraseni], Māgadhī (v. 83), Ardhamāgadhī, Paiśāci (v. 93), Vṛācaḍa (v. 66), Nāgara (v. 67), Śābarī (v. 96) and Apabhraṃśa. He mentions the name of Mahārāṣṭrī while describing the Ardhamāgadhī (*Mahārāṣṭrīmīśrārdhamāgadhī*, v. 95). I have said above (§ 63) that Śauraseni has not been mentioned by him. He has given the characteristics of Vṛācaḍa (v. 66), Nāgara (v. 67) and Śābarī (v. 96) in one sūtra each. In the *Vṛtti* of the sūtra "*śabara sor etvam*" (v. 96) we find the names of Śaka, Ābhira, Drāviḍa, Oḍra, Āvantya, Āvanti, Śrāvanti, Prācyā, Śaurasena, Bāhliki, Dākṣiṇātyā and Deśi-vocables; and it is also said there that these are used in a drama according to the characters of the play. So far as Vṛācaḍa is concerned it is described as a variety of Apabhraṃśa (*Vṛācaḍādīr-Apabhraṃśabhedah*) and this Vṛācaḍa Apabhraṃśa is used in the *gāthās*. Similarly, it is said that Nāgara is different from Vṛācaḍa, which is also used in the *gāthās*. Upanāgara, a variety of Nāgara, is also mentioned in the *Vṛtti* of the sūtra "*śeṣe nāgare vā skādan*" (V. 67). The names of these 21 or 22 dialects and sub-dialects of Prākṛit are found in the Prākṛit grammar

of Kramadīśvara. While giving examples of those Prākṛit languages, the commentator has quoted some lines from some verses which are not, however, traceable.

III Analytical contents of the Apabhraṃśa chapter
of his Prakrit grammar

(i) Apabhraṃśa

§ 68. Kramadīśvara has given the following characteristics of Apabhraṃśa.

I. Non-initial voiceless single consonants become voiced (V. 1) : e.g. *vaka* > *vaga* ; *sukhita* > *sughida*.

II. *r* (V. 15) and conjuncts with *r* are optionally retained (V. 2, 5) ; *sukṛta* > *sukṛa*, *sukaa* ; *puttra* > *putta*, *vyāsa brāsa* >, *bhāṣya* > *bhrāsa*.

III The following pronominal substitutes are found :—*etat* > *eha* (in all genders) (V. 8) ; *idam* > *imu* (in neuter) (V. 10) ; *yādrk* > *jehē*, *jehē*, *jehū* (V. 9) ; *tādrk* > *tehi* ; *kīdrk* > *kehi* ; *īdrk* > *ehi* ; *kim* > *kiṃpa* (V.13).

IV. Adverbial substitutes : *katham* > *kemu* (V.11) ; *yathā* > *jima*, *jema*, *jidha*, *jadha* : *tathā* > *tima* (V. 12), *tama*, *tīdha*, *tadha* ; *yatra* > *jethu* (V. 5. comm.) ; *tatra* > *tetthu* ; *kutra* > *ketthu* ; *atra* > *etthu* ; *yāvat* > *jāma* ; *tāvat* > *tāma* ; *tataḥ* > *to*.

V. *jjevva* and *jāvi* are substituted for *iva* (V. 6).

VI. *ṇada*, *ṇadā* and *nāvai* are substituted for *nūnam* (V. 7).

VII. The following case-terminations of -a, -i and -u bases of the masculine, feminine and neuter nouns are given,

Singular.

Original endings.	Apabhraṃśa endings.	Masculine.	Feminine.	Neuter.
su.	<i>elision</i> (18) :	ṇara gacchhai	mahilā pucchhai	
	<i>u</i> (19) :	ṇaru		
	<i>o</i> (20) :	godo meho.		
am.	<i>elision</i> (18) :		mahilā pucchhai.	
	<i>u</i> (10) :	dhaṇu.		

singular

ṭā.	<i>em</i> (21) :	daiem, aggiem	<i>e</i> (36) :	khattāe.
	<i>ena</i> (21) :	daienā.		
	<i>ṇā</i> (23) of			
	<i>i-u bases</i> :	aggiṇā aggiṃ.		
ṇasi.	<i>he</i> (27) :	rukkhahe.	<i>he</i> (33) :	<i>he</i> (34)
			khattāhe	mahuhe.
	<i>adū</i> (27) :	rukkhadū.		
ṇas	<i>ho</i> (28) :	rukkhaḥo,		
		aggiho.	-do-	-do-
	<i>su</i> (28) :	rukkhasu.		
	<i>ssa</i> (28) :	rukkhasa.		
	<i>ham</i> (32) of	aggiham.		
	<i>i-u bases</i> :			
ṇi	<i>hiṃ</i> (26) :	aggihiṃ		
		mahuhiṃ.		
su (Voc).	<i>long</i> (14) :	ḍhollā hiadā.		
	<i>short</i> (16) :	putti.		
	<i>e</i> (16) :	hale bhagge.		

Plural.

Original endings.	Apabhraṃśa endings.	Masculine.	Feminine.	Neuter.
jas	[ho] :	aggiho	mahlāho (17)	
	<i>u, o</i> (35) :		kumārīu.	
			khattāu.	
			mahlāo.	
śas	<i>u, o</i> (35) :		mālāo pecchaha	
bhis		
bhyas	<i>hum</i> (26) :	rukkhaḥum		
		paḍido.		
	<i>ham</i> (31) of :	taruham		
	<i>i-u bases</i>			

am	ham (29) :	rukhabam	
	hem (30) of:	vahihem	
	i-u bases	taruhem.	
sup	
jas (voc.).	ho (17) :	aggiho	mahlāho.

VIII. The bases of *yusmad* are *tuha*, *tubbha*, *tujjha* and *tumha*, and those of *asmad* are *hamum*, *majjha* and *amha*.

		<i>Singular</i>	
Decl. of	<i>yusmad.</i>	<i>and</i>	<i>asmad.</i>
Nom.	<i>tuha jādo</i> <i>tuham</i>		<i>hamum</i>
Acc.	<i>taim pucchāmi</i>		<i>aim puccha</i>
Inst.	<i>tahim</i>		<i>aim</i>
Abl.	<i>tuha, tuhun</i>		<i>majjha, mahum</i>
Gen.	<i>tuha, tuhun</i> <i>tujjha, tubbha</i>		<i>majjha, mahum</i>
Loc.	<i>taim</i>		<i>aim</i>
		<i>Plural.</i>	
Nom.	<i>tumhe pucchaha</i>		<i>amhe pucchāmo</i>
Acc.	<i>tumhaham pucchāmi</i>		<i>amhaham pucchaho</i>
Inst.	<i>tumhehim dinnam</i>		<i>amhehim</i>
Abl.	<i>tumha</i>		<i>amha</i>
Gen.	<i>tumha</i>		<i>amha</i>
Loc.	<i>tumhāsu</i>		<i>amhāsu</i>

IX. The accusative singular forms of *yat* and *tat* are *jrūm* and *druṃ* respectively (V. 46).

X. The locative singular forms of *yat* and *tat* are *jadru* and *tadru* respectively (V. 47).

XI. Abstract-suffixes are formed with *dā*, *tūṇa* and *ppaṇa* (V. 48).

XII. *ivā* > *evi*, *eppi* and *eppiṇu* (V. 50).

tum > *ṇam*, *tum evi*, *eppi* and *eppiṇu* (V. 52) e.g. *broppi*, *broppiṇu* (V. 55); *kareppi*, *krppi* (V. 56); *gameppi*, *gaṃppi* (V. 56).

tavya > *ivvam* (V. 49) e.g. *karivvam*.

XIII. Verbal substitutes :—(V. 57-65)

sthā > *ṭthā* ; *mṛṇi* > *mara* ; *dhṛṇi* > *dhara* ; *drś* > *passa* ;
vraj > *vaja* ; *brūñ* > *bro* ; *bhū* > *ho* ; *grah* > *geṇha* ; *kr* > *kāsā*
(in future).

XIV. The passive voice is formed with *ija* (V. 60) ; e.g. *sumarijadi* ; and also with *ijja*, as, *sumarijjadi*.

XV. The second and first personal endings of the imperative are as follows :—

	1st person.	2nd person
Sg	<i>dehuṇ</i> (V. 63)	<i>kari, kara, kuru, karahi</i> (V. 61).
Pl.	<i>saṃkahuṇ</i> (V. 63)	<i>deū, saṃkaū</i> (V. 62).

XVI. The future is formed with *ssi* (V. 65) ; as, *sumarissidi*.

(ii) *Vrācaḍa*

§ 69. *Vrācaḍa* is a variety of *Apabhraṃśa* and in it the retention of *r* in a conjunct-consonant is permissible. *drum* and *jrum* are also used in this dialect. *eppi* and *eppiṇu* are used for gerund (*tvā*) (V. 66).

(iii) *Nāgara-Upanāgar*

§ 70. *Nāgara* is another variety of *Apabhraṃśa* and *s* and *k* are profusely used in this dialect (V. 67). *Upanāgara*, a sub-variety of *Nāgara*, is the language of the *gāthās*.

(iv) [*Śaurasenī*]

§ 71. The following characteristics of *Śaurasenī* are discernible.

- I. *k, d, dh* and *bh* are optionally retained (V. 68) of : e.g. *moai, modade ; madhukari, surabhi*.
- II. *l* is found in the preposition *prati* (V. 74) ; e.g. *pratiñā > paliñcā*.
- III. Gerund (*tvā*) is formed with *ia* (V. 70) ; but in *gam* and *kr* it is formed with *dua* ; (*kadua*, V. 71 and *gadua*, V. 72).
- IV. *yāvāt* and *tāvāt* become *yettika* and *tettika* respectively (V. 69).
- V. The nominative and accusative plural ending of neuter is with or without *ṇ* (V. 75) ; e.g. *kumḍaiṇ, kumḍāṇi*.
- VI. The genitive singular termination of all genders is *do* (V. 76) ; e.g. *purisādo, mahilādo, aggido*.

VII. The substitutes of *bhū* and *sthā* are *bho* and *ciṭṭha* respectively (V. 78) and that of *as* is *atthi* (V. 79).

VIII. The future is formed with *ha*, *sa*, *ssa* (V. 80) and these are also added to the Causative with *i* or *ī* before it (V. 81).

(v) *Māgadhī*

§ 72. Next are given the characteristics of *Māgadhī* in the following manner.

- I. In *Māgadhī*, the palatal sounds (*ca-varga*) are pronounced with but a slight contact of the tongue with the roof of the mouth and an *y* is prefixed to the sounds of *ca-varga*. (V. 85).
- II. *j* becomes *y* (V. 87); e.g. *varjayitvā* > *vayyayidāni*.
- III. *r* becomes *l* (V. 84); e.g. *roṣaḥ* > *loṣe*.
- IV. *ṣ* and *s* become *ś* (V. 83); e.g. *sādhuḥ* > *śāhū*; *ṣaṭpadaḥ* > *śappade*.
- V. *haḍakka* is substituted for *hṛdaya* (V. 86).
- VI. The genitive plural ends in *hum* (sometimes with the lengthening of the final vowel) (V. 91); e.g. *brāhmaṇasya* > *bamhaṇāhum*.
- VII. The vocative ends in *ā* (V. 90); e.g. *deva* > *devā*.
- VIII. *hake* and *hage* are substituted for *aham* (V. 94).
- IX. The root *sthā* becomes *ciṭṭha* (V. 92).
- X. *ñā* is substituted for the ending *ta* of the past passive participle (V. 89).
- XI. *dāni* is substituted for the gerund ending *tvā* (V. 88).

(vi) *Ardhamāgadhī*

§ 73. According to *Kramadīśvara*, *Ardhamāgadhī* is nothing but an admixture of *Mahārāṣṭrī* [and *Māgadhī*] (V. 95).

(vii) *Śābarī*

§ 74. The nominative singular of *Śābarī* ends in *e* (V. 96); e.g. *eśa meśe*. The long and short vowels are freely interchanged (V. 98).

(viii) *Paiśācī*

§ 75. The following characteristics of *Paiśācī* are given by *Kramadīśvara*.

- I. The voiced sounds are changed into the voiceless (V. 100) ; e.g. *gagana* > *kakala*, *gharma* > *khamma* ; sometimes voice is retained (V. 101) ; e.g. *yajana* > *jajala* and also *cacala*.
- II. *ṅ* and *n* > *l* (V. 103) ; e.g. *bhaṅati* > *phalati* ; *dhvanati* > *thvalati* ; *vaṅa* > *pala* (V. 104).
- III. *r* > *l* (V. 105) ; e.g. *carana* > *calala*.
- IV. *ṅ* and *n* > *ñ* (optionally V. 106) e.g. *kanaka* > *kañaka* ; *varṇa* > *vañña*.
- V. *iva*, *eva* > *yeva* (V. 107) ; e.g. *harir eva* > *hali yeva*.
- VI. *hrdaya* > *hitaaka* (V. 108).
- VII. The nominative plurals of the first and second personal pronouns are *ampha* and *tumpha* (also *tuppha*) respectively (V. 109-110).
- VIII. *pho* and *phura* are substituted for *bhū* (V. 111).
- IX. The rest are like the common Prakrit (V. 112).
- X. In Paisācī the words are to be formed from usages (V. 113) ; for example, he has quoted the following verse :
जडासो तडासो चारिहत्थो धर [त]इ अग्गे खेडुवुत्तो ।
गाई होही धरणि विदोही सो किस बोळ अणाहि णाहित्ति ॥

संक्षिप्तसारे प्राकृताध्यायः

प्रथमः परिच्छेदः

स्वरकार्यम्

ओं नमः शिवाय¹

समृद्धयादेरादिरद् आद् वा² ॥१॥

Vr. 1. 2. Hc. I. 44.
RT. I.1.1. T. I. 2.10.
Mk. I. 3.

समृद्धयादेरादिरकार आद् वा भवति ॥ लोकानुसारात् प्राकृते । समिद्धी
सामिद्धी वा समृद्धिः ॥ प्रकट अभिजात मनस्विनी प्रतिपत् सदृत् सदृश प्रसुप्त
प्रसिद्धि प्रतिसिद्धि³ प्रतिस्पद्धिन्⁴ ॥ लिङ्गविशिष्टग्रहणात् स्त्रीपुंनपुंसकेष्वपि
बोद्धव्यम्⁵ ॥ [पअड पाअड । अहिआअ आहिआअ । मणंसिणि माणंसिणी ।
पडिवआ पाडिवआ । सरिच्छ सारिच्छ । सरिस सारिस । पसुत्त पासुत्त ।
पसिद्धि पासिद्धि । पडिसिद्धि पाडिसिद्धि । पडिप्फद्धि पाडिप्फद्धि ।]

टीका ।

ओं नमः शिवाय⁶

प्रणम्य गुरुमानन्दं सान्द्रकारुण्यवारिधिम् ।

श्रीकृष्णारुच्यं परात्मानं⁷ तदीयप्रीतिहेतवे ॥

शोभाकर-कुलोद्भूत-श्रीचण्डीदेव-शर्मणा ।

क्रियतेऽष्टमपादस्य टीका प्राकृत-दीपिका ॥

तत्र “सर्वभाषासु लक्षणं संक्षिप्तसारमाचष्ट⁸” इत्यनेन प्रथमं प्रतिज्ञातम् ।
संपूर्ण-सर्वभाषासु संस्कृत-प्राकृतादिरूपासु⁹ यल्लक्षणं तदेव स्पष्टं वक्तव्यमिति ।

1) ACP. ओं नमः शिवाय, BSS₁. ओं नमो गणेशाय, C₁. ओं रामः । 2) C. समृद्ध-
यादेरादिरद् वा । 3) Not found in B. 4) Found in the margin of B. 5) Found
only in S. 6) L omits, but it is given by Dolci, vide Les Gramm. Pkt.
P. 132, fn. 1. 7) L. परमात्मानम् । 8) This line is found in the commen-
tary of Goyīcandra's maṅgalācaraṇa verse. 9) Dolci has तादिरूपासु ।

तत्रेदानीं संपूर्ण^१-संस्कृत-भाषा-लक्षणं समाप्य लक्षणान्तरम् आरभते^२ समृद्धी-
त्यादि । (समृद्ध्यादेरादिरकारो आद् वा भवति लोकानुसारान् प्राकृते^३) ।

ननु सर्वैरेषा प्रयोक्तव्या भाषा वृद्धानुसारतो ग्रन्थशेषेणैव संस्कृतभाषा-
लक्षणस्य शिष्टप्रयोगस्य विधानं^४ मवशेष उक्तस्तत् किमर्थं लक्षणान्तराणीत्यत^५
आह लोकानुसारान् प्राकृत इति । संस्कृते समृद्धिशब्दस्य केवलस्य क्वचिदप्यादि-
भूतस्याकारस्य आद्विधानं नास्तीति । अतः पारिशेष्यात् प्राकृत एवायं^६ विधि-
द्रष्टव्यः । एतदपि लोकानुसारान् नाटकादौ महाकवि-प्रयोग-दर्शनात् प्राकृतं
महाराष्ट्रदेशीयं प्रकृष्टभाषणम् । तथा च दण्डी—महाराष्ट्राश्रयां भाषां प्रकृष्टं
प्राकृतं विदुरिति, तथा आभीरादिगिरः काव्येष्वपभ्रंश इति स्थितिरिति^७ ॥

^१सामिद्धीति समृद्धिरिति । प्रकृतेः ऋष्यादेराकृतिगणत्वाद् ऋष्यादेरिति
(1. 32) ऋतः स्थाने इकारः । लुक् कादिर्युक्त्तयेति (II. 46)
युक्तस्यादि-दकारलुक् । द्विरनादौ प्राग् युक्तोऽरादिरिति (II. 105) धकारस्य
द्वित्वम् । धकारद्वयवानयं शब्दः । अथवा संस्कृतवच्छेष इति वर्गस्यादिः
पदान्तेऽङ्घ्ये चेति^८ धकारस्य तकारः । अपदान्तेऽपि धादा^९ वित्यादिना
तस्य द इत्येवं दकारयुक्त-धकारान्तोऽयम् । भिस्सुपोरपि दीर्घश्चेति
(III. 21) इकारस्य ईकारः । सोर्नित्यमिति (III. 21) सुलुक् । हसोः
स्थानीयो विसर्गोऽपि सुपदेनोक्त इति । समृद्ध्यादिगणमाह प्रकट इत्यादि ।
एकादश समृद्ध्यादयः । एतेनैतत् प्रतिपादितं संस्कृतभाषा-लक्षणसिद्धयान्येव
समप्रपदानि विधेयप्राकृतपदानां प्रकृतय इति । आदौ प्राथमिकत्वेन स्वर-
कार्यमेव विधातुमुचितमिति स्वरकार्यमुक्तवान् ॥

1) L gives आरेमे । 2) Found in the foot-note of L. P. 16.
3) S. विधीनाम्. 4) S. लक्षणान्येतानि । 5) S. प्राकृत एव । 6) This is found
in S and L (PP. 16—17). 7) This paragraph is found only in S.
8) Vide SS. सुवन्तपाद Sū. No. 128. 9) Vide SS. सन्धिपाद Sū.
No. 188.

इत् पक्कादेः ॥२॥

Vr. I. 8 Hc. I. 4 6
RT. I. 1. 2 T. I. 2. 11
Mk. I. 4

पक्कादेरादिरकार इद् भवति ॥ पिक्कं पक्कम् ॥ ईषत् वेतस स्वप्न व्यजन मृदङ्ग
अङ्गार ॥ [ईसि । वेडिस । सिविण । विअण । मुइंग । इंगाल ।]

टीका । इत् । पिक्कमिति प्रकृतेः आद्युपान्त-लवरः (II. 47) इति
'वकारलुक् । द्विरनादौ प्राग्युक्तोऽरादिरिति (II. 105) ककारस्य द्विरुक्तिः ।
संस्कृत-[वच्छेष इति¹] ॥

लुगारण्यस्य ॥३॥

Vr. I. 4 Hc. I. 66
RT. I. 1. 6 T. I. 2. 4
Mk. I. 6

रणं ॥ अरण्यम् ॥

शय्यादेरेत् ॥४॥

Vr. I. 5. Hc. I. 57
RT. I. 1. 3 T. I. 2. 26
Mk. I. 7

शय्यादेरादिरकार एद् भवति ॥ सेजा शय्या ॥ आश्चर्य पर्यन्त² सौन्दर्य²
उत्कर [वल्ली]³ कियत् स्तोकमात्र नृन्त इत्यादि ॥ [अच्छेर । परंत ।
सुंदेर । उक्केर । वेल्ली । केत्तिअ । थोअमेत्त । वेंट ।]

टीका । सेजा । शषयोः सः (II. 100) इति सः⁴ ॥

ऊनूपुरस्य ॥५॥

Vr. I. 26 Hc. I. 123
RT. I. 1. 14 T. I. 2. 71
Mk. I. 32

णेउरं ॥ नूपुरम् ॥

टीका । नूपुरशब्दस्य ऊरेद् भवति । लोपोऽनाद्युग्वर्गादितृतीययोरिति
(II. 1) पकारलुक् । उकारस्य प्रकृत्यवस्थानम्⁴ ॥

1) As the manuscript S is incomplete in this respect, it has been supplied by me to complete the sense. 2) Not found in A. 3) Emended by me. ABCC₁P. वन्दी । 4) Found only in S.

मुकुटादेरुद्¹ अत् ॥६॥

Vr. I. 22 Hc. I. 107
RT. I. 1. 18 T. I. 2. 58
Mk. I. 26

मुकुटादेरादिरुकारोऽद् भवति ॥ मउडं मुकुटम् ॥ मुकुल युधिष्ठिर सौकुमार्यं
उपरि गुरु गुरुक बाहु ॥ [मउल । जहिट्टिल । सोअमल्ल । अवरि ।
गरु । गरुअ । बाहा ।]

टीका । लोपोऽनाद्युगित्यादिना ककारलुक् । टो डः इति टस्य डः² ॥

मयूरादेरोद् वानन्तरैः ॥७॥

Vr. I. 8-9 Hc. I. 171
RT. I. 1. 4-5 Comm.
Mk. I. 11-12 T. I. 3. 5

अनन्तरैर्वर्णैः सह मयूरादेरादिरुद्³ ओद् वा भवति ॥ मोरो मऊरो वा ।
पक्षे मयूरो वा⁴ ॥ चतुर्थी चतुर्दशी ॥ [चोत्थी चउत्थी । चोद्दही
चउद्दही ।]

टीका । मोरो इति मयूर-प्रकृतेर्म इत्यस्याकारो मू इत्यनेनानन्तरवर्णेन सह
ओकारः । अता सोरिति ओकारः । पक्षे मऊरो इति यस्यायादेर्वा (II. 3)
इति पक्षे य-लुक् । ऊकारस्य स्थितिः⁵ ॥

लवण-बदरयोर्नित्यम् ॥८॥

Vr. I. 6-7 Hc. I. 170
RT. I. 1. 4. T. I. 3. 4
Mk. I. 8-9

लोणं । बोरं ॥ लवणम् । बदरम् ॥

टीका । बकार-दकाराभ्यां सह लकार-बकारयोरकारस्य स्थाने ओत् । अता
सोरिति (III. 2) न तस्य ओकारः⁵ ॥

ह्रस्वो यथादेरात् ॥९॥

Vr. I. 10 Hc. I. 67
RT. I. 1. 6-7 T. I. 2. 37
Mk. I. 18

यथादेराद् ह्रस्वो वा⁶ भवति ॥ जह जहा वा यथा ॥ तथा सर्वथा अन्यथा
प्राकृत हालिक उत्खात्⁷ खादित प्रहार चाटु वाचाट प्रस्तार प्रवाह मार्जार

1) P. मुकुटादेरत् ; BCC₁ S. स्त् । 2) Found only in S. 3) रादि is not
found in A. B has रुद् ओद्वा भवति, मऊरी । 4) Found only in A.
5) Found only in S. 6) वा is not found in B. CC₁ भवति वा । 7) B. उत्खात्
and उत्कट ।

तालवृन्त चामर वराकी स्थापित कुमारी इत्यादि¹ ॥ [तह तहा । सव्वह सव्वहा
अण्णह अण्णहा । पअअ पाअअ । हल्लिअ हात्तिअ । उक्खअ उक्खाअ ।
खदिअ खादिअ । पहर पहार । चडु चाडु । वाअड वाआड । पत्थर पत्थार ।
पवह पवाह । मज्जर मज्जार । तलवेंट तालवेंट । चमर चामर । वरई वराई ।
यविअ थाविअ । कुमारी कुमारी ।]

टीका । आदिर्ज इति यस्य जः । खादिर्ह इति खस्य हः² । आदिना
पारिजातः परिजाओ पारिजाओ³ ॥

सदा शब्दस्येद् वा ॥१०॥

Vr. I. 11 Hc. I. 72
RT. I. 1. 8 T. I. 2. 34
Mk. I. 14

सइ सआ वा⁴ ॥ सदा ॥

टीका । लोपोऽनाद्युग्वर्गादितृतीययोरिति दकारलुक्⁵ ॥

पानीयादेरीत्⁶ ॥११॥

Vr. I. 18 Hc. I. 101
RT. I. 1. 11 T. I. 2. 51-2
Mk. I. 21

पानीयादेरीद् ह्रस्वो भवति ॥ पाणिअं पानीयम् ॥ अलीक करीष
द्वितीय तृतीय इत्यादि⁷ ॥ [अल्लिअ । करिस । दुइअ । तइअ ।]

टीका । णोऽयुग्मस्य (II. 103) इति नस्य णः । यस्यायादेर्वा (II. 3)
इति यलुक् पात्तिकः⁸ ॥

- 1) C. कुमार्यादिः ; others कुमारादि । 2) Found only in S. 3) Found
in S₁ only. 4) After this P has जइ जआ ; तह तआ. But it is not
found in any other manuscripts. Besides the sūtra itself gives the
prescription only for the word सदा. Hence these have not been included.
5) Found in S. 6) B. इव । It is evidently a mistake, because in the
वृत्ति we find long ई । 7) BP. तृतीय इत्यादि ; others तृतीयेत्यादि । 8) Found
only in S.

गभीरादेर्वा ॥१२॥

Vr. I. 18 Hc. I. 101
RT. I.1.11 T.I. 2.51-52
Mk. I. 21
(Comm)

गहिरं गहीरं वा ¹ गभीरम् ॥ व्रीडित महीतल ॥ [विडिअ वीडिअ ।
महिअल महीअल ।]

टीका । खादिर्ह इति भस्य हः । गहिरं ² ॥

ऊ³नित्यं मधूकस्य ॥१३॥

Vr. I. 24 Hc. I. 122
RT. I. 1. 14 T. I. 2. 70
Mk. I. 30

महुअ⁴ ॥ मधूकम् ॥

टीका । खादिर्ह इति भस्य हः । लोपोऽनाद्युग्वर्गादितृतीययोरिति (II. 1)
ककारलुक्⁵ ॥

आद्-ईद्-ऊतश्च संयुक्ते ॥१४॥

Pu. IV. 7. Hc. I. 84-85
T. I. 2. 40-41

कज्जं । करणिज्जं । सुज्जो ॥ कार्यम् । करणीयम् । सूर्यः ॥

टीका । संयुक्ते परे आदीदूतश्च ह्रस्वो भवति । ज्जो र्यस्य इति र्यस्य ज
इत्यादेशः⁶ ॥

नीडादेरेत् ॥१५॥

Vr. I. 19 Hc. I.105-6
RT. I. 1.10 T. I. 2. 56
Mk. I. 23

नीडादेरीद् एकारो भवति ॥ जेडुं⁶ नीडम् ॥ आपीड कीट्श ईट्श ॥
[आमेत् (II. 6) । केरिस । एरिस ।]

टीका । पक्षिणो वासवाचिनीडमिति प्रकृतेः द्विनीडाद्युपान्तोयौवनवश्चेति
(II. 108) डस्य द्वित्वम्⁵ ॥

1) P. गहीरं गहिरं वा । 2) Found only in S. 3) AP. उनित्यम् etc.
4) B. माहुअं । 5) Found in S only. 6) BP. नेडुं ।

पिण्डादेरिद् एद्¹ वा ॥१६॥

Vr. I. 12 Hc. I. 85
RT. I. 1. 8 T. I. 2. 41
Mk. I. 15

पिण्डादेरिद् एद्² वा भवति ॥ पिंडं पेंड पिण्डम् ॥ किंशुक रिष्टि³ पिष्ट
सिन्दूर विष्णु धम्मिल्ल⁴ बिल्व⁵ ॥ [किंसुअ केंसुअ । रिट्टि रेट्टि ।
पिट्ट पेट्ट । सिदूर सेंदूर । विण्डु वेण्डु । धम्मिल्ल धम्मेल्ल । बिल्ल वेल्ल ।]

दीर्घो जिह्वा-सिंहयोः⁶ ॥१७॥

Vr. I. 17 Hc. I. 92
RT. I. 1. 10
Mk. I. 20

जीहा । सीहो ॥ वकारानुस्वारयोर्लुक् ॥ जिह्वा । सिंहः ॥

टीका । ननु ञ्भो हस्य (II. 96) इत्यादिना विशेषविधित्वाद् ञ्भ इत्यादेशः
कथं न स्यादित्यत आह वकारेति बहुलाधिकारादिति शेषः⁷ ॥

अत् पथ्यादेः ॥१८॥

Vr. I. 13 Hc. I. 88
RT. I. 1. 9. T. I. 2. 43
Mk. I. 16

पथ्यादेरिद् अद् भवति ॥ पहो पन्था ॥ हरिद्रा पृथिवी ॥ [हलदा ।
पुहई ।]

टीका । खादिर्ह इति थस्य हः⁸ ॥

अद् इतेरन्तः ॥१९॥

Vr. I. 14 Hc. I. 91
RT. I. 1. 9. T. I. 2. 45
Mk. I. 17

वाक्यादौ पदादौ⁹ वा प्रयुक्तस्येति¹⁰ शब्दस्यान्त इद्¹¹ अद् भवति ॥
इअ परिभाविअ सुइरं ॥ इति परिभाव्य सुचिरम्¹² ॥

अनादेरादिलुग्¹³ द्विश्च तः ॥२०॥

Vr. I. 14 Hc. I. 42
Mk. I. 17 T. I. 2. 6-7
(comm)

अह¹⁴ स त्ति ॥ अथ स इति¹⁵ ॥

- 1) BPL.—रीद्रा 2) B.—रीद् वा । 3) B. रिष्ट ; विष्ट । 4) B. धम्मिल्ल । 5) ACC₁
विल्व ; S₁ विह्ल ; L. विन्द, विन्दु (?) । 6) B.—हिंसयोः । 7) Found in S₁ only.
8) Found in S only. 9) After this ACC₁ have वा । 10) B. इति शब्दस्य ।
11) B. इद् भवति । 12) Not found in CC₁. 13) B.—दिः । 14) B.—अह^{१४} ।
15) Not found in BC₁.

उदोच्च¹ धातु-प्राग्-द्विधेत्यस्य ॥२१॥

Vr. I. 16 Hc. I. 97
RT. I. 1. 9 T. I. 2. 49
Mk. I. 19

धातु-प्राग्-भूतस्य द्विधा-शब्दस्य इद् उद् भवति । ओच्च ॥ द्विधाकृतम्
दुहाकअं दोहाकअं वा ॥

उद् इत्तु-वृश्चिकयोः ॥२२॥

Vr. I. 15 Hc. I. 128
cp.Vr.I.28 Hc. I. 95
RT. I. 1. 9 Hc. II. 16
Mk. I. 18 T. I. 2. 485
cp.T.I.2.7
T.I. 4. 18

उच्छू² । विचुंओ³ ॥ इत्तुः । वृश्चिकः ॥

तुण्डादेरुत् ॥२३॥

Vr. I. 20 Hc. I. 116
RT. I. 1. 12 T. I. 2. 65
Mk. I. 24

तुण्डादेरुद् ओद् भवति ॥ तोंडं तुण्डम् ॥ मुस्त⁴ मुक्ता पुष्कर पुस्तक
लुब्धक कुसुम्भ कुन्तल कुट्टिम दुर्दान⁵ मुद्गर कुण्डादि ॥ [मोत्थ । मोत्ता ।
पोक्खर । पोत्थअ । लोद्धअ । कोसुम्ह । कौतल । कोट्टिम । दोहाण ।
मोग्गर । कौड ।]

टीका । आदिना सुकुमारः सोउमारो⁶ ॥

द्रा वोदूखले ॥२४॥

Vr. I. 21 Hc. I. 171
RT. I. 1. 18 T. I. 3. 5
Mk. I. 25

उदूखलशब्दे⁷ दूकारेण सह उद् ओद् वा भवति ॥ ओक्खलं
उल्लहलं⁸ (II. 16) वा उदूखलम् ॥

टीका । उदूखलं तत्पुरुषादावित्यादिना द्वित्वम्⁹ ॥

ऊद्¹⁰-अद्-दुकूले¹¹ द्विलश्च ॥२५॥

Vr. I. 25 Hc. I. 119
Mk. I. 31 T. I. 2. 67

दुकूलशब्दे ऊद् अद् वा भवति ॥ अस्मिन् पक्षे लकारो द्विश्च ॥ दुऊलं
दुअल्लं वा ॥ दुकूलम् ॥

- 1) B. उदोरच । 2) P. उच्छू । 3) P. विचुओ ABCC₁ विचुओ । 4) B. सुप्त ।
5) B. दुर्दान । 6) Found only in S₁ 7) P.—खले शब्दे । 8) ABCC₁. उदूखलं वा ।
9) Found in S₁ only. 10) AB. उद् etc. 11) A.—दुलोके (wrong).

इत् पुरुषमध्ये¹ नित्यम् ॥२६॥

Vr. I. 23 Hc. I. 111
RT. I. 1. 13 T. I. 2. 59
Mk. I. 28

पुरिसो ॥ पुरुषः ॥

टीका । पुरुषशब्दस्य मध्यस्थित उकारो नित्यमिद् भवति² ॥

ऋत्³ ॥२७॥

Vr. 1. 27 Hc. I. 126
RT. I. 1. 14 T. I. 2. 73
Mk. I. 33

ऋकारोऽद् भवति ॥ तणं ॥ षणम् ॥

केवलो रिः ॥२८॥

Vr. I. 30 Hc. I. 140
RT. I. 1. 14 T. I. 2. 89
Mk. I. 36

रिद्धी ॥ ऋद्धिः ॥

तादृशादेश्च ॥२९॥

Vr. I. 31 Hc. I. 142
RT. I. 1. 15 T. I. 2. 90

तारिसो । जारिसो ॥ तादृशः । यादृशः ॥

उद् ऋत्वादेश्च⁴ ॥३०॥

Vr. I. 29 Hc. I. 131
RT. I. 1. 17 T. I. 2. 80
Mk. I. 35

ऋत्वादेः ऋद्⁵ उद् भवति ॥ उदुकालो ऋतुकालः ॥ ऋतु⁶ मृणाल
पृथिवी वृन्दावन वृन्दारक⁷ प्रावृत विवृत⁸ संवृत प्रावृष संभृति प्रवृत्ति भ्रावृ
जामावृ मावृ यावृ⁹ वृद्धि निवृत्ति वृत्तान्त प्राभृत परभृत मृत वृत प्रभृति मृद् ॥
[उदु । मुणाल । पुहई । वुंदावण । वुंदारअ । पावुअ । विवुअ । संवुअ ।
पाउस । संहुदि । पउत्ति । भाउ । जामाव । माव । जाव । वुद्धि ।
णिवृत्ति । वुत्तंत । पाहुत्त । परहुअ । मुअ । वुअ । पहुदि । मुआ ।]

ऊद्¹⁰ ऋणस्य ॥३१॥

Hc. I. 141
T. I. 2. 91

ऊर्णं¹¹ ॥ ऋणम् ॥

- 1) BP. मध्योन्नित्यम् । 2) Found only in S₁. 3) This sūtra is not found in B. 4) B. ऋत्वादेः । 5) B. ऋत्वादेर ऋत् । 6) Not found in ABCO₁. 7) Not found in C₁. 8) Not found in B. 10) Not found in B. 10) P. उद् । 11) P. ऊर्णं ।

ऋष्यादेरित् ॥३२॥

Vr. I. 28 Hc. I. 128
RT. I. 1. 15 T. I. 2. 75
Mk. I. 34

ऋष्यादेः ऋद्¹ इद् भवति ॥ इसि ऋषिः ॥ गृष्टि² दृष्टि सृष्टि मृगाङ्क
कृत हृदय मसृण वितृष्ण वृंहित कृषर³ कृष्ण कृत्य भृत्य वृष्टि वृश्चिक कृति
हृति वृप्ति भृङ्ग भृङ्गार शृङ्गार शृङ्गाल⁴ कृपा कृपाण ॥ [गिट्टि । दिट्टि । सिट्टि ।
मिअंक । किअकअ । हिअअ । मसिण । विइण्ह । विंहिअ । किसर । किसण
(II. 53) कण्ह (II. 53) । किष् । भिच्च । विट्टि । विचुंअ (I. 22;
II. 65) । किइ । हिइ । तित्ति । भिंग । भिंगार । सिंगार । सिआल ।
किवा । किवाण ।]

लृद् इलिः क्लृप्ति-क्लृप्तयोः ॥३३॥

Vr. I. 33 Hc. I. 145
RT. I. 1. 19 T. I. 2. 92
Mk. I. 39-40

किलिन्ती ॥ क्लृप्तिः ॥

एद् इद्⁵ वा वेदना-देवरयोः ॥३४॥

Vr. I. 34 Hc. I. 146
RT. I. 1. 19 T. I. 2. 93
Mk. I. 41

वेदना-देवरयोरेद् इद्⁵ वा भवति ॥ वेअणा विअणा वा । देअरो
दिअरो वा ॥ वेदना । देवरः ॥

एत् ॥३५॥

Vr. I. 35 Hc. I. 148
RT. I. 1. 19 T. I. 2. 101
Mk. I. 42

ऐकार एद् भवति ॥ सेवो ॥ शैवः ॥

ईद् धैर्ये सैन्धवे ह्रस्वः ॥३६॥

Vr. I. 39 Hc. I. 155
RT. I. 1. 21-22 T. I. 2. 108
Mk. I. 45-46

धीरं । सिंघअं⁶ ॥ धैर्यम् । सैन्धवम् ॥

अइदैत्यादेः ॥३७॥

Vr. I. 36 Hc. I. 151
RT. I. 1. 20 T. I. 2. 103
Mk. I. 43

दैत्यादेः ऐद् अइर्भवति ॥ दइच्चो⁷ दैत्यः ॥ चैत्र भैरव कैरव वैदेशिक
वैश्य वैदेही वैशाख वैषयिक वैषम्य वैशम्पायन ॥ [चइत्त । भइरव । कइरव ।
वइदेसिअ । वइस्स । वइदेही । वइसाह । वइसइअ । वइसम्म । वइसंपाअण ।]

1) C₁—रिग् P. ऋत् । 2) B. धृष्टि । 3) After this P has कृष्ण ।

4) Not found in B. 5) P. ईद्वा । 6) B. सिन्धवम् । 7) B. दैत्तो ।

दैवे वा ॥३८॥

Vr. I. 37 Hc. I. 159
RT. I. 1. 21
Mk. I. 44

दइवं दइव्वं¹ देव्वं वा ॥ दैवम् ॥

ओद्² औत् ॥३९॥

Vr. I. 41 Hc. I. 159
RT. I. 1. 22 T. I. 2. 101
Mk. I. 48

औकार ओद् भवति ॥ कोमुई ॥ कौमुदी ॥

ओद् अद् वा प्रकोष्ठे कश्च वः³ ॥४०॥

Vr. I. 40 Hc. I. 156
RT. I. J. 22 T. I. 2. 95
Mk. I. 47

पओट्टो पवट्टो⁴ वा ॥ प्रकोष्ठः ॥

अउः पौरादेः ॥४१॥

Vr. I. 42 Hc. I. 162
RT. I. 1. 23 T. I. 2. 106
Mk. I. 49

पौरादेः ओद् अउर्भवति⁵ ॥ पउरो पौरः ॥ पौरव कौरव पौरुष⁶
कौशल इत्यादि ॥ [पउरव । कउरव । पउरुस । कउसल ।]

आ वा गौरवे ॥४२॥

Vr. I. 43 Hc. I. 163
RT. I. 1. 23 T. I. 2. 105
Mk. I. 51

गउरवं गारवं वा ॥ गौरवम् ॥

सौन्दर्यादेरुन्नित्यम्⁷ ॥४३॥

Vr. I. 44 Hc. I. 160
RT. I. 1. 22-23 T. I. 2. 97
Mk. I. 52

सुंदरं सौन्दर्यम् ॥ सौब्जायन शौण्ड शौण्डिक⁸ कौत्तेयक दौवारिक⁹
इत्यादि ॥ [सुंजायण । सुंड । सुंडिअ । कुक्खेअअ । दुवारिअ ।]

टीका । शय्यादेरेद (I. 4) इति एद् भवति¹⁰ ॥

इति¹¹ स्वर-कार्यं निवृत्तम् ॥

1) P. दइवं, दैव्वं ; S₁ दइव्वं । 2) P. औदोत् । 3) ABCC₁—कश्च रः ।
4) B. पवट्टो । 5) P.—रौदुर्भवति । 6) Not found in B. 7) After this
B has नित्यं वा । 8) A. सौण्डिक । 9) CC₁. दौवारिकेत्यादि । 10) Found
in S only. 11) Not found in ABCC₁SS₁.

द्वितीयः परिच्छेदः

हल्कार्यम्

अयुग्-विधिः

लोपोऽनाद्ययुग्-वर्गादि-तृतीययोः ॥१॥

Vr. II 1-2 Hc. I. 177, 192
RT. 1. 2. 1-4 T. I. 3. 8
Mk. II. 1-2 T. I. 3 18

अनाद्योरयुजोर्वर्गाणाम् आदितृतीययोर्लोपो भवति ॥ लोओ । विष्पक्षणो ॥
लोकः विप्रगणः¹ ॥ अनाद्ययुग् इति किम् । कालो । सक्को । कालः ।
शक्यः ॥ क्वचिद् यत्वं वा² । गअणं गयणं वा गगनम् ॥ क्वचिद् वत्वं
वा² । सुहओ सूहवो³ वा सुभगः ॥ क्वचिन्न लोपः² । पवाओ । सुवाओ ।
पूजणं । पवित्तं ॥ प्रवातः । सुवाक् । पूजनम् । पवित्रम् ॥

लोपो यमुनाया मस्य ॥२॥

Vr. II. 3 Hc. I. 178
RT. 1. 2. 1 T. I. 3. 11
Mk. II. 3

जडणा⁴ ॥ यमुना ॥

यस्यायादेर्वा ॥३॥

Mk. II. 2. Hc. 1. 130
Comm. T. I. 3. 10

णयणं णअणं वा ॥ नयनम् ॥

अज् उत्तराव्यय-चस्य ॥४॥

तस्स अ ॥ तस्य च ॥

पो वः⁵ ॥५॥

Vr. II. 15 Hc. I. 231
RT. I. 2. 7 T. I. 3. 55
Mk. II. 14

अनाद्ययुक् पकारो वो भवति ॥ अवरो ॥ उपरि ॥

1) Not found in B. 2) In P these are given as separate सूत्र (Nos. 2-4) 3) ACC₁SS₁P. सुहवो । But सु should be long when व follows (cf. II. 138). 4) ABCC₁ P. यडणा । 5) For this सूत्र, vide introduction.

म आपीडे ॥६॥

Vr. II. 16 He. I. 234
RT. I. 2. 8 T. I. 8. 57
Mk. II. 15

आमेलो ॥ आपीडः ॥

टो डः ॥७॥

Vr. II. 20 He. I. 195
RT. I. 2. 3 T. I. 3. 31
Mk. II. 18

अनाद्ययुक् टकारो डो भवति ॥ विडवो ॥ विटपः ॥

ढः सटा-शकट-कैटभानाम् ॥८॥

Vr. II. 21 He. I. 196
RT. I. 2. 4 T. I. 3. 27
Mk. II. 19

सढा । सअढो । केढवो ॥ सटा । शकटः । कैटभः ॥

स्फटिकस्य लः ॥९॥

Vr. II. 4, 22 He. I. 186,
RT. I. 2. 12 197
Mk. II. 20 T.I.3.19,25

फल्लिहो ॥ स्फटिकः ॥

डो लोऽबडिशादेः ॥१०॥

Vr. II. 23 He. I. 202
Mk. II. 23 T. I. 3. 30

अबडिशादेरनाद्ययुग् डकारो लो भवति ॥ तलाओ तडागः ॥ अबडिशादे-
रिति किम् । बडिसो । णिबिडो । जडो ॥ बडिशः । निबिडः । जडः ॥

खादिर्हः ॥११॥

Vr. II. 27 He. I. 187
RT. I. 2. 11 T. I. 3. 20
Mk. II. 25

अनाद्ययुक् खादिर्हो भवति ॥ सुहं सुखम् ॥ घ् ॥ मेहो मेघः ॥ थ^१ ॥
पुहई पृथिवी ॥ ध् ॥ बोहो बोधः ॥ फ् ॥ विहलो विफलः ॥ भ् । रहसो
रभसः ॥ कच्चिन्न^२ स्यात् । लिखणं णिखिलं ॥ लिखनम् निखिलम् ॥

शिफा-शफरयोर्भः ॥१२॥

Vr. II. 26 He. I. 236
RT. II. 1. 7 T. I. 3. 60
Mk. II. 24

शिभा । समरो ॥ शिफा । शफरः ॥

प्रथमादेर्ढः ॥१३॥

Vr. II. 28 He. I. 55,215
RT. I. 2. 4 T. I. 2. 20
T. I. 3. 48

पढमो प्रथमः ॥ शिथिल निषध^३ औषध दग्ध विदग्धादि ॥ [सिद्धिल ।
णिसढ । ओसढ । दड्ढ । विअड्ढ ।]

1) In P order is not maintained. 2) In P it is given as a separate
सूत्र (No. 15). 3) P. निषेध ।

ठो ढः ॥१४॥

Vr. II. 24 Ho. I. 199
RT. I. 2. 4 T. I. 3. 28
Mk. II. 21

अनाद्ययुक् ठकारो ढो भवति ॥ सढो ॥ शठः ॥

अङ्कोठे लः ॥१५॥

Vr. II. 25 Ho. I. 200
RT. I. 2. 9 T. I. 3. 26
Mk. I. 22

अंकोल्लो ॥ अङ्कोठः ॥

दो लादिर्दोहदादेः ॥१६॥

Vr. II. 12 Ho. I. 221
RT. I. 2. 9 T. I. 3. 41
Mk. II. 12

दोहदादेरनाद्ययुग् दकारो लादिर्भवति ॥ दोहलो दोहदः ॥ कदम्ब
प्रदीप्त ॥ [कलंब । पलित्त ।]

रः संख्या-गद्गदयोः ॥१७॥

Vr. II. 13-14 Ho. I. 219
RT. I. 2. 8 T. I. 3. 42
Mk. II. 13

एआरह । गगरो ॥ एकादश । गद्गदः ॥

घस्य ज्ञः ॥१८॥

Vr. III. 17, 27 Ho. II. 24
Pu. III. 3.
RT. I. 3. 7 T. I. 4. 24
Mk. III. 31

विज्ञा ॥ विद्या ॥

गर्दभादेर्दः ॥१९॥

Vr. III. 26 Ho. II. 37, 86
Pu. III. 1.
RT. I. 3. 10
Mk. III. 30.

गडुहो गर्दभः ॥ संमर्दं वितर्दि विच्छर्दि ॥ [संमडु । विअडु ।
विच्छडु ।]

को हादिर्निकषादेः ॥२०॥

Vr. II. 4, 22. Ho. I. 186,
197
RT. I. 2. 12. T. I. 3. 19,
25.
Mk. II. 6.

निकषादेः ककारो हादिर्भवति ॥ णिहसो निकषः ॥ स्फटिक विकल¹
चिकुर ॥ [फलिह । विहल । चिहुर ।]

मश्चन्द्रिकायाः ॥२१॥

Vr. II. 6. Ho. I. 185.
RT. I. 2. 8. T. I. 3. 16.
Mk. II. 5.

चंदिमा ॥ चन्द्रिका ॥

भः शीकरस्य ॥२२॥

Vr. II. 5. Ho. I. 184
RT. I. 2. 7. T. I. 3. 17
Mk. II. 5

सीभरो ॥ शीकरः ॥

1) B. विकुल ।

भो वः कैटभस्य ॥२३॥

Vr. II. 21, 29. Hc. I. 240
RT. I. 2. 7. T. I. 3. 64
Mk. II, 28

केढवो ॥ कैटभः ॥

ऋत्वादेस्तो दः ॥२४॥

Vr. II. 7 Hc. I. 209
RT. I. 2. 5 Comm.
Mk. II. 7 T. I. 3. 49
Comm.

ऋत्वादेस्तकारो दो भवति ॥ उद् ऋतुः ॥ रजत आगत निवृत्त सुरत
मरकत सुकृत संयत विवृत्ति प्रवृत्ति आवृत्ति आकृति विधृत्ति संहृति निवृत्ति निष्पत्ति
संपत्ति प्रतिपत्ति इत्यादि ॥ [रअद । आअद । णिव्वुद । सुरद । मरअद ।
सुकद । संजद । विवदि । पविदि । आवदि । आकदि । विहदि । संहदि ।
णिवहि । णिप्पहि । संपहि । पडिपहि ।]

टीका । आदिना श्रुतं सुदं, ख्यातिः खादी, तातः तादो, साम्प्रतं संपदं,
प्रतारितः पआरिदो¹ ॥

डादिः प्रत्यादेः ॥२५॥

Vr. II. 8 & Hc. 2. 206
III. 25 T. I. 3. 33
Mk. II. 10

प्रत्यादेस्तकारो डादिर्भवति ॥ पडिबद्धो प्रतिबद्धः ॥ प्राभृत वेतस पताका
गत्त ॥ [पाहुड । वेडस । पडाआ । गडु ।]

वसति-भरतयोर्हः ॥२६॥

Vr. II. 9 Hc. I. 214
RT. I. 2. 12 T.I.3.88-89
Mk. II. 9

वसही । भरहो ॥ वसतिः । भरतः ॥

णो गर्भितैरावतयोः ॥२७॥

Vr. II 10-11 Hc. I. 208
RT. I. 2. 5 T.I.3.50 51
Mk. II. 11

गम्भिणो² । ऐरावणो ॥ गर्भितः । ऐरावतः ॥

त्यस्य च्चः ॥२८॥

Vr. III. 27 Hc. II. 13
Pu. III. 2.
RT. I. 3. 4 T. I. 4. 17
Mk. III. 31

सच्चं ॥ सत्यम् ॥

त्वस्य च्त्वरे वा ॥२९॥

RT. I. 3. 4 Hc. II. 12
Mk. III. 58 T. I. 4. 16

चच्चरं च्त्तरं³ वा ॥

1) Found only in S₁. 2) After this S₁ P. गम्भिणी । 3) P. च्त्वरम् (wrong).

डो तस्याधूतदिः¹ ॥३०॥

Vr. III. 22, 24 Ho. II. 30
RT. I. 3. 8 T. I. 4. 80
Mk. III. 27

वट्टइ वर्तते ॥ धूर्तादेस्तु धुत्तो ॥ कीर्ति वर्तन आवर्त मूर्ति निर्वर्तित वर्तमान
संवर्त अन्तर्वर्ती कर्ता कर्तरि इत्यादि ॥ [कित्ति । वत्तण । आवत्त । मुत्ति ।
णिब्बत्तिअ । वत्तमाण । संवत्त । अंतव्वत्ती । कत्तार । कत्तरि ।]

टीका । आदिना सुहूर्तादेर्ग्रहणम् । सुहूर्तं सुहुत्तं² ॥

पत्तनस्य च ॥३१॥

Vr. III. 28
Mk. III. 28.

पट्टणं ॥ पत्तनम् ॥

रो लो हरिद्रादेः ॥३२॥

Vr. II. 50 Ho. I. 254
RT. I. 2. 9-10 T.I.3. 77-78
Mk. II. 29

हरिद्रादीनां रेफो लो भवति ॥ हलहा हरिद्रा ॥ तरुण मुखर सुकुमार
युधिष्ठिर अङ्गार दरिद्र परिघ परिखा किरात ॥ [तल्लण । मुहल । सोमाल ।
जहिट्टिल । इंगाल । दलिह । फलिह । फलिहा । चिलाअ ।]

टीका । सोमालो इत्यत्र मयूरादेरोद् वानन्तरैः (I. 7) इति कुवणें सह
उकारस्य ओकारः³ ॥

यो ज्जो वोत्तरीयानीयतीयानाम् ॥३३॥

Vr. II. 17 Ho. I. 248
RT. I. 2. 3. T. I. 3. 68
Mk. II. 16

उत्तरीयानीय-तीयानां यकारो ज्जो वा भवति ॥ उत्तरीअं उत्तरिज्जं वा ।
करणीअं करणिज्जं वा । तिइज्जं⁴ तिइअं⁴ वा ॥ उत्तरीयम् । करणीयम् ।
वृतीयम् ॥

द्रे दुँइज्जे वा ॥३४॥

Vr. I. 18 Ho. I. 101
RT. I. 2. 8 Comm.
Mk. II. 16.
Comm.

दुइज्जं दुइअं वा । अन्यत्र बीअं वा⁵ ॥ द्वितीयम् ॥

टीका । अत्र ज्ज-कारपरत्वाभावाद् बीयमिति लुक्कादियुक्तस्येति (II. 46)
दकारलोपः । आद्युपान्त-लवरः (II. 47) इति प्राप्ते वकारलोपाभावस्तकारे
लुप्ते सवणें दीर्घत्वमेतत् सर्वं निपातनीयमिति शेषः⁶ ॥

1) In ABCC₁SS₁P these two सूत्र (30-31) are given in one सूत्र
(No. 34). 2) Found in SS₁ 3) Found only in S₁. 4) P. तिइज्जं तिइअं वा ;
S₁ तिइयं 5) P. रीयं (wrong). 6) Found in S₁ only.

आदिर्जः ॥३३॥

Vr. II. 31
RT. I. 2. 14
Mk. II. 30Hc. I. 245
T. I. 3. 74

आदिर्यकारो जो भवति ॥ जसो ॥ यशः ॥

लो यष्टेः¹ ॥३६॥Vr. II. 82
RT. I. 2. 14
Mk. II. 31Hc. I. 247
T. I. 3. 71

लट्टी ॥ यष्टिः ॥

खादिः कुब्जादेः ॥३७॥

Vr. II. 34
RT. I. 2. 14
Mk. II. 83Hc. I. 181
T. I. 3. 12

कुब्जादेरादिः खादिर्भवति ॥ खुब्जा ॥ कुब्जा ॥

चः किरातस्य ॥३८॥

Vr. II. 33
RT. I. 2. 14
Mk. II. 32Hc. I. 183
T. I. 3. 13

चिलाओ ॥ किरातः ॥

दोलादेर्दः ॥३९॥

Vr. II. 35
RT. I. 2. 15
Mk. II. 34-35Hc. I. 217
T. I. 3. 35

डोला दोला ॥ दण्ड दहन दशन ॥ [डंड । डहण । डसण ।]

फः परुषादेः² ॥४०॥Vr. II. 86
RT. I. 2. 16
Mk. II. 36Hc. I. 232
T. I. 3. 56फरुसं³ परुषम् ॥ परिघ परिखा ॥ [फलिह । फलिहा ।]

बिसिन्यादेर्भः ॥४१॥

Vr. II. 88
RT. I. 2. 16
Mk. II. 87Hc. I. 238
T. I. 3. 63

भिसिणी ॥ बिसिनी ॥

मन्मथे वः ॥४२॥

Vr. II. 89
RT. I. 2. 16
Mk. II. 38Hc. I. 242
T. I. 3. 66

वम्महो ॥ मन्मथः ॥

1) P. वष्टेः (wrong). 2) B. परुषादेः । 3) B. फुरिसो ; P. फरुषं(?) ।

छः षडादेः ॥४३॥

Vr. II. 41 Ho. I. 49.265
RT. I. 2. 16 T. I. 2. 18
Mk. II. 40 T. I. 3. 90

छ षट् ॥ षष्ठ शाव सप्तपर्ण ॥ [छट्ट । छाव । छत्तवण्ण ।]

टीका । षट्पदः छप्पदो इत्यादीनामेवं साध्यम्¹ ॥

णो लाङ्गलादेः ॥४४॥

Vr. II. 40 Ho. I. 256
RT. I. 2. 15 T. I. 3. 82
Mk. II. 39

गंगलं । णोहलो² ॥ लोहलः स्याद् अस्फुटवाग् इत्यमरः³ ॥

वृक्षस्य सस्वरो र्वा ॥४५॥

Vr. I. 32 & Ho. II. 127
III. 81
RT. I. 3. 6
Mk. I. 38

वृक्षशब्दस्यादिवर्णः स्वरसहितो र्वा भवति⁴ ॥ रक्खो वच्छो वा ॥ वृक्षः ॥

[अथ युक्तविधिः]

लुक् कादिर्युक्तस्य ॥४६॥

Vr. III. 1 Ho. II. 77
RT. I. 3. 1 T. I. 4. 77
Mk. III. 1.

युक्तस्यादिः ककारादिलुग् भवति ॥ भुत्तं ॥ ग् ॥ दुद्धं ॥ ड् ॥ खग्गो ॥ त् ॥

उप्पत्ती ॥ इ ॥ गग्गरो ॥ प् ॥ समत्तं ॥ ष् ॥ णिट्टुरो ॥ स् ॥ पत्थरं⁵ ॥

मुक्तम् । दुग्धम् । खड्गः । उत्पत्तिः । गद्गदः । समाप्तम् । निष्ठुरः । प्रस्तरम् ॥

आद्यु पान्त-लवरः ॥४७॥

Vr. III. 3 Ho. II. 79
RT. I. 3. 1 T. I. 4. 78
Mk. III. 3

उक्का । पिक्कं । चक्कं ॥ उल्का । पक्कम् । चक्कम् ॥

टीका । युक्तस्यादिभूता उपान्तभूता वान्तस्वरात् प्राक्स्थिता ये लवरा इति त्रयो वर्णास्तेषां लोपो भवति⁶ ॥

उपान्त-मनयश्च ॥४८॥

Vr. III. 2 Ho. II. 78
RT. I. 3. 1 T. I. 4. 79
Mk. III. 2

जुगं । भग्गो । संखा ॥ युग्मम् । भग्गः । संख्या ।

1) Found in S₁ only. 2) P. लोहल । 3) Not found in B. 4) This vṛtti is found in the margin of S₁ only. 5) P. पत्थानं । 6) Found in S₁ only.

जः¹ सर्वज्ञादेः ॥४६॥

Vr. III. 8 Op. Hc. 1. 56
RT. I. 8. 1 (Vrtti)
Mk. III. 5 T. I. 2. 17

सव्वज्जो । अहिज्जो । सुज्जो । जाणं ॥ सर्वज्ञः । अभिज्ञः । सुज्ञः । ज्ञानम् ॥

श्मशानादेः शः² ॥५०॥

Vr. III. 6 Hc. II. 88
RT. I. 8. 2 T. I. 4. 75
Mk. III. 7

मसाणं । मस्सू ॥ श्मशानम् । श्मश्रुः ॥

मध्याह्ने हः ॥५१॥

Vr. III. 7 Hc. II. 84
RT. I. 3. 2 T. I. 4. 81
Mk. III. 8

मज्झणो ॥ मध्याह्नः ॥

वियुक् क्लिष्टादेः परस्वरश्च ॥५२॥

Vr. III. 60 Hc. II. 101
Pu. III. 27 T. 1. 4, 95-96
RT I. 3. 17
Mk. III. 77

क्लिष्टादेर्युक्तस्यादिवियुग् भवति ॥ परस्वर इतरस्य स्वरश्च भवति ।
किलिट्ठो क्लिष्टः ॥ श्लिष्ट रत्न क्रिया शाङ्गं ॥ [सिलिट्ठ । रअण । किरिआ ।
सारंग ।]

कृष्णे वा ॥५३॥

Vr. III. 61 Hc. II. 110
RT. I. 3. 16 T. I. 4. 104
Mk. III. 78

कण्हो कसणो किसणो वा ॥ कृष्णः ॥

टीका । ऋत् (I. 27) इति अकारः³ ॥

च्मादेर्ह स्वश्च ॥५४॥

Vr. III. 63 Hc. II. 18
Pu. III. 80 101, 104
RT. I. 3. 16
Mk. III. 42

खमा ॥ श्लाघा छेश ही श्री स्त्री ॥ [सलाहा । कित्तेस । हिरी ।
सिरी । इत्थिरी⁴]

टीका । आदावप्यत्र इकारस्य पृथग् वियुक्तत्वं लोकानुसारात्⁵ ॥

1) P. जः । 2) P. सः (wrong). 3) Found in S only. 4) इत्थिरी
is found in S₁ only. 5) This tikā is found in S₁ and in the
foot-note of P.

स्नेहे वा ॥५५॥

Vr. III. 64 Ho. II. 102
Pu. III. 31 T. I. 4. 97,
RT. I. 3. 18
Mk. III. 67

सिणेहो णेहो¹ वा ॥ स्नेहः ॥

टीका । आदावप्यत्र इकारस्य पृथग्वियुक्तत्वं लोकानुसारात्² ॥

क्लान्त्यादेरित्वान् ॥५६॥

Vr. III. 62 Ho. II. 106
Pu. III. 28-29 T. I. 4. 101
RT. I. 3. 17
Mk. III. 80

किलंतो क्लान्तः ॥ ग्लान ग्लान स्वप्न गर्हा अर्हा हर्ष इत्यादि ॥
[गिलाण । मिलाण । सिविण । गरिहा । अरिहा । हरिस ।]

टीका । प्रक्रान्तत्वादादियुक्तत्वम्² । अत्रादि-ग्रहणात् सर्षपः सरिसओ, स्पर्शः फरिसो फंसो वा, दर्शनं दरिसणं दंसणं वा, आदर्शः आअरिसो, उत्कर्षः³ उकरिसो, वर्षवरः वरिसवरो इत्यादीनां ग्रहणम्⁴ ॥

स्नानादेर्वा ॥५७॥

RT. I. 3. 18
Mk. III. 89

ण्हाणं सिणाणं वा स्नानम् । अग्गी अगिणी वा अग्निः ॥ सुत्थं
सुसित्थं वा सुस्थ्यम् ॥

टीका । बहुलाधिकारादस्य विधेरनित्यत्वाद्गगीत्यादौ न भवति⁵ ॥

ज्यायामीत्वान् ॥५८॥

Vr. III. 66 Ho. II. 115
RT. I. 3. 19 T. I. 4. 110
Mk. III. 93

जीआ जीया⁶ वा ॥ ज्या ॥

टीका । यस्यायादेर्वा (II. 3)⁷ ॥

1) P. ण्णेहो । 2) Found in S₁ only. 3) P reads उत्कृष्टः । 4) This tīkā from अत्रादि to ग्रहणम् is found in S₁ and in the foot-note of P, where it begins with आदिना and ends in वरिसवरो । 5) Found in S₁ only. 6) BS₁ जीया । 7) Found in S only.

तन्व्यादेरुत्वान् ॥५६॥

Vr. III. 66 Ho. II. 113
Pu. III. 32 T. I. 4
RT. I. 3. 19 106-107
Mk. III. 94

तणुइ । गरुइ¹ । रुक्खं ।² पदुमं ॥ तन्वी । गुर्वी । वृत्तः । पद्दाम् ॥

प्पादिरात्मादेः ॥६०॥

Vr. III. 48-49
Pu. III. 18, 17
RT. I. 3. 11
Mk. III. 61

आत्मादेर्युक्तस्य स्थाने प्पादिर्भवति ॥ अप्पा । रूपं³ ॥ आत्मा । रुक्मम् ॥

म्बस्ताम्राग्रयोः⁴ ॥६१॥

Vr. III. 53 Ho. II. 56
RT. I. 3. 11 T. I. 4. 49
Mk. III. 72

तंबं । अंबं ॥ ताम्रम् । आग्रम् ॥

न्दो ण्डो भिन्दिपाले ॥६२॥

Vr. III. 46 Ho. II. 38
RT. I. 3. 9
Mk. III. 64

भिन्डिवालो ॥ भिन्दिपालः ॥

पञ्चाशत्-पञ्चदशयोर्णः⁵ ॥६३॥

Vr. III. 44 Ho. II. 43
RT. I. 3. 11 T. I. 4. 36
Mk. III. 57

पण्णासा⁵ । पण्णरह ॥ पञ्चाशत् । पञ्चदश ॥

टीका । हो दशादेरिति (II. 101) हः ॥⁶

तालवृन्ते ण्टः ॥६४॥

Vr. III. 45
RT. I. 3. 9

तालवेटं ॥ तालवृन्तम् ॥

वृश्चिके ञः ॥६५॥

Vr. III. 41 Ho. II. 16
T. I. 4. 18

विंचुओ⁷ ॥ वृश्चिकः (I. 22 ; I. 32) ॥

टीका । उदिच्छु-वृश्चिकयोरिति (I. 22) उकारः⁶ ॥

1) B. गरुइ । 2) P omits this. 3) After this SP have वृत्तः रुक्ख, and the order is रुक्मं रूप । 4) B reads as स्वस्ताम्राग्रयोः । 5) P. णः ; पण्णासां । 6) Found in S only. 7) P. विञ्चओ ।

द्वोऽस्थः ॥६६॥

Vr. III. 51
RT. I. 3. 9

अट्टी ॥ अस्थि ॥

शय्याभिमन्व्योर्जः ॥६७॥

Vr. III. 17
RT. I. 3. 7

Ho. II. 25
T. I. 4. 25

सेज्जा । अहिमञ्जू ॥ शय्या । अभिमन्वुः ॥

टीका । शय्यादेरेत्¹ (I. 4) ॥

हः कार्षापणे ॥६८॥

Vr. III. 39
RT. I. 3. 12
Mk. III. 46

Ho. II. 71
T. I. 4. 62

काहावणो ॥ कार्षापणः ॥

विह्वले वा ॥६९॥

Vr. III. 47
RT. I. 3. 12
Mk. III. 68

Ho. II. 68
T. I. 4. 62

विह्वलो² विम्बलो² वा ॥

कुष्माण्ड्यां पूर्वस्य ॥७०॥

RT. I. 3. 15
Mk. III. 45

Ho. II. 73
T. I. 4. 68

कोहंडी ॥ कुष्माण्डी ॥

लो [वाद्रे] बाष्पे [हः]³ ॥७१॥

Vr. III. 38
Pu. III.13
RT. I. 8. 15
Mk. I. I. 25, 52

Ho. II. 70
T. I. 4. 61

[अहं आद्रम्]⁴ ॥ बाहं बाष्पम् ॥

- 1) Found only in S. 2) P. विह्वलो विम्बलो । 3) ABCC₁ SS₁ LP have लोमार्थे वाष्पे । L has corrected it as अलोमार्थे etc. [corrige अलो-P.44 Ex.] । But as the meaning of this sūtra is still unintelligible, the portions enclosed in the bracket have been emended by me on the strength of other grammarians. It can also be split up into two distinct sūtras—लो वाद्रे, and वाष्पे हः ; but as the whole is almost an emendation by me, it has been kept into one sūtra.
- 4) Not found in other manuscripts ; added by me.

ज्मः साध्वसे ॥७२॥

Vr. III. 28 He. II. 26
Mk. III. 34 T. I. 4.26-27

सज्मसं ॥ साध्वसम् ॥

टीका । आदीदूतश्चेति ह्रस्वः¹ (I. 14)॥

खः स्फोटके ॥७३॥

Vr. III. 16 He. II. 6
Mk. III. 18 T. I. 4. 5

खोडओ² ॥ स्फोटकः ॥

स्तम्भे चादेः ॥७४॥

Vr. III. 14 He. II. 8
RT. I. 8.3 T. I. 4. 11
Mk. III. 17

खंभो ॥ स्तम्भः ॥

स्थाणौ चाहरे ॥७५॥

Vr. III. 15 He. II. 7
T. I. 4. 9

खाणू ॥ हरे तु नमह त्थाणुं ॥ नमत³ स्थाणुं शिवमित्यर्थः⁴ ॥

रोर्यस्तुर्यादेः ॥७६॥

Vr. III. 18 He. II.
RT. I. 3. 13 T. I. 4.57-
Mk. III. 21 63
63

तूरं तुर्यम् ॥ धैर्यं आश्चर्यं पर्यन्त सौन्दर्यं इत्यादि ॥ [धीर । अच्छेर ।
पेरंत । सुंदेर ।]

टीका । ईद्वैर्ये सैन्धवे ह्रस्व इति (I. 36) धीरमिति प्रयोगः ।
सौन्दर्यादेरुन्नित्यम् (I. 43) इति⁵ ॥

ल्लः पर्यस्तादेः ॥७७॥

Vr. III. 21 He. II. 68
RT. I. 8. 14 T. I. 4. 55
Mk. III. 24

पल्लथो पर्यस्तः ॥ पर्याण पर्यङ्क सौकुमार्यं इत्यादि ॥ [पल्लाण । पल्लंक ।
सोअमल्ल ।]

टीका । मुकुटादेरुद् अत् (I. 6) इति अकारः । सोअमल्ल इति⁵ ॥

1) Found in S only. 2) S खोटओ । 3) S reads नमामि । 4) Found in
S₁ only. 5) Found in S only.

रिअश्रौयदिः ॥७८॥

Vr. III. 20
RT. I. 3. 13
Mk. III. 22

चोरिअं । सोरिअं ॥ चौर्यम् । शौर्यम् ॥

टीका । अत्र गणे आश्चर्यशब्दोऽप्यस्ति । तेन अच्छेरिअं इति च¹ ॥

छोऽच्यादेः क्षस्य ॥७९॥ ॥

Vr. III. 30 Hc. II. 17
Pu. III. 7 T. I. 4. 22
RT. I. 3. 6
Mk. III. 40

अच्छी² अक्षि ॥ लक्ष्मी इक्षु लुधा लुत् लुण्ण क्षार क्षिप्त समक्ष
क्षीर मक्षिका क्षेत्र कुक्षी इत्यादि ॥ [लच्छी । उच्छु । छुहा । छुआ ।
छुण्ण । छार । छित्त । समच्छ । छीर । मच्छिआ । छेत्त । कुच्छी ।]
आदिना दक्षः दच्छो³ ॥

क्षमादेर्वा ॥८०॥

Vr. III. 31 Hc. II. 18,
Pu. III. 8 20
Mk. III. 42 T. I. 4. 20-21

खमा छमा वा ॥ क्खमेति केचित् ॥ वृक्ष वक्षः क्षण ॥ [वच्छ रक्ख ।
वच्छो वक्खो । छण खण ।]

प्रक्षरितादेर्ज्मः ॥८१॥

Pu. III. 9

पक्खरिओ⁴ । म्मीणो⁵ ॥ प्रक्षरितः । क्षीणः ॥

स्तादेः त्यादिः ॥८२॥

स्तादेः स्थाने त्यादिर्भवति ॥ कोत्थुहो ॥ कौस्तुभः ॥

ष्टस्य ङुः ॥८३॥

Mk. III. 19

लङ्गी ॥ यष्टिः ॥

टीका । यष्टिः । लो यष्टेः (II. 36) इति यस्य लः⁶ ॥

1) Found in S₁ only. 2) P. अक्षि । 3) P adds this in the foot-note. 4) P. पक्खरिओ । 5) P. म्मीणो । 6) Found in S only.

ध्य-ह्ययोर्ज्मः¹ ॥८४॥

Pu. III. 4

मज्जं । बज्जं ॥ मध्यं मह्यं वा । बाह्यम् ॥

ष्क-स्क-क्षाणां कखः ॥८५॥

Vr. III. 29 Hc. II. 2-3
Pu. III. 6 T.I. 4. 4, 8
RT. 1. 3. 3
Mk. III. 37

विक्खंभो । मक्खरो । अक्खरं ॥ विष्कम्मः । मस्करः । अक्षरम् ॥

ज्जो र्यस्य ॥८६॥

Mk. III. 20

कज्जं ॥ कार्यम् ॥

टीका । कार्यमिति । आदीद्वतश्चसंयुक्ते (I. 14) इति ह्रस्वः ॥

रनादेर्णहः ॥८७॥

Vr. III. 8, 38 Hc. II. 75
Pu. III. 11 T. I. 4
RT. I. 3. 15 69-70

पण्हो । ण । कण्हो । रन । ण्हाणं । ङ्ण । तिण्हं ॥ प्रश्नः । कृष्णः ।
स्नानम् । तीक्ष्णम् ॥

स्तुषा षकारः ॥८८॥

सोण्हा णोहा² ॥ स्तुषा ॥

ध्य-श्च-त्स-प्सानां च्छः ॥८९॥

Vr. III. 27, 40 Hc. II. 21
Pu. III. 2. 14 T. I. 4. 23
Mk. III. 53

मिच्छा । पच्छिमो । कुच्छिओ । अच्छरो ॥ मिथ्या । पश्चिमः ।
कुत्सितः । अप्सरः ॥

नोत्सुकोत्सवयोः ॥९०॥

Vr. III. 42 Hc. I. 114
Mk. III. 54 II. 22
T. I. 2. 61

एतयोश्च न [भवति]³ ॥ ऊसुओ⁴ । ऊसवो ॥ उत्सुकः । उत्सवः ॥

1) P. दर्मः । 2) S. णोण्हा । 3) Found only in S. 4) S. ओत्सुभो ;
P. ओत्सुभो ।

प्मादेर्म्हः ॥६१॥

Pu. III. 10
Mk. III. 43

गिम्हो । स्म । विम्हिओ । द्म । पम्हो ॥ ग्रीष्मः । विस्मितः । पद्मम् ॥

न्हो ह्स्य ॥६२॥

Vr. III. 8 Ho. II. 76
T. I. 4. 66

कल्हारो ॥ कल्हारः ॥

टीका । अत्र उपान्त-मनयश्चेति (II. 48) लकारलोप इति केचित्¹ ॥

म्हो ह्स्य ॥६३॥

Vr. III. 8, 32 Ho. II. 74
T. I. 4. 67-68

बम्हणो ॥ ब्राह्मणः ॥

ब्भो ह्स्य ॥६४॥

Mk. III. 62 Ho. II. 87
T. I. 4. 61

गब्भरो ॥ गह्वरः ॥

म्भो न्मस्य ॥६५॥

Vr. III. 43 Ho. II. 61
Pu. III. 15 T. I. 4. 48
Mk. III. 56

उम्भत्तो ॥ उन्मत्तः ॥

ण्हो ह्स्य ॥६६॥

Vr. III. 8, 33 Ho. II. 75
T. I. 4. 69-70

वण्ही ॥ वह्निः ॥

ष्प-स्पयोः फः ॥६७॥

Vr. III. 85-36 Ho. II. 53
Pu. III. 12 T. I. 4. 44, 75
Mk. III. 48

पुष्फं । फंसो ॥ पुष्पम् । स्पर्शः ॥

1) Found only in S₁.

प्रतेः स्पस्य सिर्वा¹ ॥६८॥

Vr. III. 37

पडिष्फद्दी पडिसिद्धी वा ॥

टीका । डादि प्रत्यादेरिति (II. 25) तकारस्य डकारः² ॥

ज्ञ-गणयोर्णः ॥६९॥

जण्णो । रुण्णो ॥ यज्ञः । रुग्णः ॥

शषयोः सः ॥१००॥

Vr. II. 43

Hc. I. 260

Mk. II. 44

T I. 3. 87

णिसा । विसं ॥ निशा । विषम् ॥

हो दशादेः ॥१०१॥

Vr. II. 44-45

Hc. I. 262

Mk. II. 45

T. I. 3. 88

दहो । पलाहो । पाहाणो ॥ दश । पलाशः । पाषाणः ॥

टीका । दशपदेन दशान्ताः शब्दा गृह्यन्ते² ॥

संज्ञायां वा दिवसस्य च ॥१०२॥

Vr. II. 46

Hc. I. 263

Mk. II. 47

T. I. 3. 88

दहबलो दसबलो वा । दिअहो दिअसो वा ॥ दशबलः । दिवसः ॥

णोऽयुग्मस्य ॥१०३॥

Vr. II. 42

Hc. I. 228

Mk. II. 41-42

T. I. 3. 52

विष्णजणो ॥ विज्ञजनः ॥

आदौ वा ॥१०४॥

Mk. II. 43

Hc. I. 229

T. I. 3. 53

अकारयुक्तनस्य णः स्यात्³ ॥ णई नई वा ॥ नदी ॥

1) The prescription of सि for स्प of the word प्रतिस्पर्द्धी as given in the example is not sanctioned by other grammarians. To this Vararuci has only one analogous sūtra सि च (III. 37) which is again doubtful, not being sanctioned by all Mss. consulted and collated by Cowell.

2) Found only in S₁. 3) Found only in S.

द्विरनादौ प्राग्युक्तोऽरादिः ॥१०५॥

Vr. III. 50 Ho. II. 89
Pu. III. 20 T. I. 4. 86

पूर्वप्रकृत्यवस्थायां युक्तोऽनादौ वर्तमानो वर्णो रादिवर्जं द्विर्भवति ॥
जुगं । दिट्टी ॥ आदौ तु खंभो । खलिअं । अरादियुग् इति किम् ।
तूरं । जीहा । सीहो । माणंसिणी ॥ युग्मम् । दृष्टिः । स्तम्भः । खलितम् ।
तुर्यम् । जिह्वा । सिंहः । मनस्विनी ॥

टीका । दृष्टिरिति । ऋष्यादेरित् (I. 32) इति इः¹ । दृश्य दृः (II. 83)
इति द्वादेशे दिट्टीति रूपं भविष्यति । स्तम्भः । स्तम्भे चादेरिति (II. 74) स्तस्य
स्थाने खः ॥ यत्रानादिस्थस्य प्राग्युक्तस्य द्वित्वं न दृश्यते तदप्यस्य विषयः । अन्येऽपि
संज्ञाशब्दाश्च । यथा षण्मुखः संमुहो निश्चलः णिच्छलो इत्यर्थः² ॥

आङ्पूर्वो ज्ञा ॥१०६॥

Mk. III. 74

आणा । आणत्ती ॥ आज्ञा । आज्ञप्तिः ॥

नभश्चर-हरिश्चन्द्रोरश्चरादौ³ निपातः ॥१०७॥

RT. 1.5.10 Ho. II. 87
Mk. III. 10 T. I. 4. 76

णहअरो । हरिअंदो⁴ । उरअरो ॥ नभश्चरः । हरिश्चन्द्रः । उरश्चरः ॥

द्विर्नीडाद्युपान्तो यौवन-वश्च ॥१०८॥

Vr. III. 52 Ho. II. 98
Pu. III. 21 T. I. 4. 93.
RT. I. 4. 1
Mk. III. 71

णेडुं । जोव्वणं ॥ स्रोतस् व्याहृत ऋजु जानु युवन् स्थूल प्रेम चलित ॥
[सोत्त । वाहत्त । रिज्जु । जण्णु । जुव्वण । सुल्ल । पेम्म । चलित्त ॥]

सेवादेर्वा ॥१०९॥

Vr. III. 58 Ho. II. 99
Pu. III. 22 T. I. 4. 92
RT. I. 4. 1-2
Mk. III. 75

सेवा सेव्वा वा ॥ दैव नख एक शिव तैल भ्रूण हेम निहित मण्डूक
तूष्णीक ॥ [दइव दइव्व । णह णक्ख । एअ एक । सिअ सिव्व । तेल तेल्ल ।
भूण भुण्ण । हेम हेम्म । णिहिअ णिहित्त । मंडुअ मंडुक्क । तुण्हिअ तुण्हिक्क ।]

1) Found in S only. 2) Found in S₁ only. 3) P.—श्चन्द्रोस्तदादौ ।

4) SP. हरिश्चणो, and after this P has उरअरो and SS₁ have उरअवो ।

दुःसह-दुःसंचर-दुःखितानां संघो ॥११०॥

Ho. II. 72
T. I. 4. 63

दुस्सहो दूस्सहो वा । दुस्संचरो¹ दूसंचरो वा । दुक्खिओ दूहिओ वा ॥
दुःसहः । दुःसंचरः । दुःखितः ॥

दुर्लभादेयुक्त्स्य ॥१११॥

cf. Ho. I. 43
T. I. 2. 8

दुल्लहो दूलहो ॥ दुर्भग त्रैलोक्य [अश्व²] कर्णिकार दीर्वरात्र [पुष्य³]
अश्रु ईश्वर [श्वश्रू⁴] [मिश्र⁵] विश्वास रश्मि इत्यादि ॥ [दूहग दुब्भअ ।
तेलोअ तेल्लोक्क । आस अस्स । काणिआर कण्णिआर । दीहरत्त दिग्घरत्त ।
पूस पुहस । अंसु अस्सु । ईसर इस्सर⁶ । सासू सस्सु । मीस मिस्स ।
वीसास विस्सास । रासि रस्सि ।]

टीका । अश्राविति । अश्रादेरादिमध्यगुर्वक्षरपर इति (II.119) अनुस्वारः⁷ ॥

समासे वा ॥११२॥

Vr. III 57. Ho. II. 97.
Pu. IV. 10. T. I. 4. 90-91
III. 23

देवथुई देवत्थुई वा ॥ देवस्तुतिः ॥

टीका । देवस्तुतिरिति । स्तादेः त्यादिरिति (II. 82) स्तकारस्य स्थाने
त्यकारः⁷ ॥ स्तादेः त्यादिरिति त्यादेशेनापि यन्नित्यं तदपि विकल्पेनात्र भवतीति
वचनार्थं पुनर्वापदमत्रोपन्यस्तम्⁸ ॥

तत्पुरुषादावयुक्त्श्चोत्तरपदादिः ॥११३॥

Pu. IV. 11

बहुहलं बहुफलं वा ॥ बहुफलम् ॥

टीका । खादिई (II. 11) इति हः⁸ ।

- 1) P. दूस्सचरो दुस्सचरो etc. 2) Emended by me. All have अश्वन् ।
3) Emended by me. All have पुष्य । 4) Emended by me. All have शत्रु ।
5) Emended by me. All have मित्र । 6) After this all the
Mss. and P in the foot-note read "व्यवस्थित विभाषया सत्तू इति नित्यम्" ।
7) Found in S only. 8) Found in S₁ only.

दाढादिर्दंष्ट्रादेः ॥११४॥

Vr.IV.36 of.Hc.II.117
Pu.IV.84 123,199,174
RT.I.5 24
Mk. IV.64

दंष्ट्रादेः स्थाने दाढादिर्भवति ॥ दंष्ट्रादाढा । दुहिता धूआ । ध्रूः भूमआ ।
वैदूर्यम् वेरुलीयं । लजाटम् णडालं । उभयम् अडुहं । पार्श्वम् पासं ।
बृहत् बाहु । स्तम्बः जंबो । चिह्नम् चिण्णं । वधः वद्धो । कबन्धः
कबद्धो । बृहस्पतिः भअप्फई । आलानम् आणालं । भस्म ह्यारं ।
गृहम् घरं ॥

न गृहपतौ ॥११५॥

Vr. IV. 32 Hc. II. 144
Mk. IV. 61 T. I. 8. 96

गहवई ॥ गृहपतिः ॥

करेणो रणोर्व्यत्ययः स्त्रियाम् ॥११६॥

Vr. IV. 28 Hc. II. 116
RT. I. 5. 9 T. I. 4. 113
Mk. IV. 55

कणेरू¹ ॥ करेणुः ॥

गोणादिर्वा गोदावर्यादेः ॥११७॥

Vr.IV.31,33 of.Hc.II
RT. I. 5. 9 138
of.Mk.IV.64 II. 178

गोआवरी गोणा वा ॥ निलयः णिहेलणो । उत्पलम् फल्लोट्टं² ।
चूतः माअंदो । शुक्तिः सिप्पी³ । पीतम् पीअणं । विद्युत् विज्जुणा ।
मल्लिनम् मइलं । सुवर्णम् सुपण्णं । अवकाशः ओआसो । अपसारः
ओसारो ॥

डनार्हन्यनुस्वारः ॥११८॥

Vr. IV. 17 Hc. I. 80
RT.I.6.15 T. I. 1. 47
Mk. IV. 23

हलि परे डनोः स्थानेऽनुस्वारो भवति ॥ पंती । मंती ॥ पङ्क्तिः । मन्त्री ॥

अश्रूदेरादिमध्य-गुर्वक्षरपरः ॥११९॥

Vr. IV. 15 Hc. I. 26
Mk. IV. 20 Vr.I.1.42

अंसू अश्रु ॥ वक्रः वंको ॥ श्मश्रू स्पर्शं मनस्विनी शुष्क दर्शन
इत्यादि । [मंसू । फंस । माणंसिणी । सुंह । दंसण ।]

1) BCC₁P. कुणेह, SS₁ कणेह । 2) P. फल्लोट्टं । 3) P. शिप्पी,

लुगन्तो हल् ॥१२०॥

Vr. IV. 6 Ho. I. 11
Pu. IV. 12 T. I. I. 25
Mk. IV. 13

अन्तो हल् लुग् भवति ॥ मरु । अच्छरअणो ॥ मरुत् । अप्सरोगणः ॥

टीका । अप्सरोगणः । ओकारस्य अकारः प्रकृतिस्वात् ओकारोऽत्रलुप्तः ।

एवमन्यदपि बोध्यम्^१ ॥

न निर्दुरोरति ॥१२१॥

Ho. I. 13-14
T. I. 1. 26

निरासो । दुरासो ॥

पुनरो नोक्ते ॥१२२॥

RT. I. 5. 4

पुणरुत्^२ ॥ क्वचिद्वाचि^३ ॥ पुणोवि पुणवि पुणरवि वा ॥

टीका । मनःशिलादौ स ओद्वा (II. 146) इति रेफस्य स्थाने ओकारः ।

विसर्गविधौ सकार-रेफयोरैक्यात्^१ ॥

मांसादेरनुस्वारो वा ॥१२३॥

Vr. IV. 16 Ho. I. 29
Pu. III. 25 T. I. 1. 44
RT. I. 5. 15
Mk. IV. 25

मांसं मांसं वा । कह कहं वा ॥ नूनं किंपुनः इदानीं सम्मुख इत्यादि ॥

[णूण णूणं । किउण किउणो । दाणीं इदानीं । समुहं संमुहं ।]

स्त्रियामात् ॥१२४॥

Vr. IV. 7, 9 Ho. I. 15
Mk. IV. 14 T. I. 1. 29

स्त्रीलिङ्गेऽन्तो हल् आकारो भवति । सरिआ ॥ सरित् ॥

न विद्युतः ॥१२५॥

Vr. IV. 9 Ho. I. 15
Mk. IV. 14

विज्जू ॥ विद्युत् ॥

टीका । विद्युदित्यस्य स्थाने वस्य ज्ज (II. 18) इति ज्जः^३ ॥

1) Found in S₁ only. 2) In P it is given as a separate sūtra (no. 126). 3) Found in S only.

समास-पुंलिङ्गयोरकारः ॥१२६॥

वाअकअं । सुवाओ ॥ वाचाकृतम् । सुवाक् ॥

दिक्-शरत्-प्रावृषोऽदन्ताश्च ॥१२७॥

दिसो । सरदो । पाउसो ॥

Vr. IV. 10-11 Ho. I. 18-19
Pu. IV. 15 T. I. 1.86-86
RT. I 5. 12
Mk. IV. 27

टीका । पाउस । पाउस इति प्रकृते पुंसि प्रावृट्-शरन्नसन्ताः (II. 129)
इति पुंस्त्वम् । लुगन्तो हल् (II. 120) इति लोपः । अता सोरिति (III. 2)
ओत्वम्¹ ॥

पृष्ठादिर्वा ॥१२८॥

Mk. IV. 29

पृष्ठादिः स्त्रियां वा भवति ॥ पुट्टं पुट्टी ॥ अक्षि प्रश्न ॥ [अच्छी
अच्छि । पण्हा पण्हो ।]

टीका । पुट्टमिति । उदृत्वादेश्च² (I. 30) ॥

पुंसि प्रावृट्-शरन्नसन्ताः³ ॥१२९॥

Vr. IV. 18 Ho. I. 31
Pu. IV. 18 T. I. 1. 50
RT. I. 5. 18
Mk. IV. 27

प्रावृट्-शरन्न-नकार-सकारान्ताश्च पुंसि भवन्ति ॥ पाउसो । सरदो ।
कम्मो । जसो ॥ प्रावृट् । शरत् । कर्म । यशः ॥

टीका । नान्तं नपुंसकं विद्धि पुलिङ्गेऽपि प्रचक्षते ।

एवं लिङ्गे विपर्यासो ज्ञेयः शब्दान्तरेष्वपि¹ ॥

न शिरो-नभसी ॥१३०॥

Vr. IV. 18-19 Ho. I. 32
Pu. IV. 18 T. I. 1.49
Mk. IV. 27

सिरं⁴ । णहं ॥

1) Found in S₁ only. 2) Found in S only. 3) ABCC₁ SS₁P—
शरन्नसन्ताः । But it should be corrected as न, which we find in the
vṛtti, 4) S. सिरि ।

क्नादेस्तूणडादिः ॥१३१॥

Vr. IV. 28 Ho. II. 146
Pu. IV. 23 T. II. 1. 29
RT. I. 5. 22
Mk. IV. 39

होऊण । गंतूण ॥ भूत्वा । गत्वा ॥

न्तड् शतुः ॥१३२॥

Ho. III. 180
T. II. 4. 41

होंतो ॥ भवन् ॥

टीका । ङित्वाद्गर्गपञ्चमलोपाभावः । धातुमतोऽङ्गेर्म इति मस्य नः ।
ङनोर्ह्रस्वनुस्वारः (II. 118) इत्यस्यानुस्वारः¹ ।

शानस्य वा ॥१३३॥

Vr. VII.10 Ho. III.181
T. II. 4. 42

वेवंतो वेवमाणो वा ॥ वेपमानः ॥

तुडेरिरः ॥१३४॥

Vr. IV. 24 Ho. II. 145
T. II. 1. 28

गमिरो ॥ गन्ता ॥

ता-त्वयोर्दा-तूणौ² ॥१३५॥

Pu. IV. 28

मूढदा । मूढतूण² ॥ मूढता मूढत्वं वा ॥

मतोरिद्धादिः ॥१३६॥

Vr. IV. 25 Ho. II. 159
Pu. IV. 30 T. II. 1. 1
RT. I. 5. 21
Mk. IV. 46-47

धणइल्लो । णिहालु । निहाला । उवहास्ल्लं³ । पुण्णवंतो । रोसइल्लो⁴ ॥
धनवान् । निद्रालुः निद्रावान् वा । निद्रावती । उपहारवत् । पुण्यवान् ।
रोषवान् ॥

1) Found in S₁ only. 2) ABCC₁P तुण । 3) P.-रुण्णं । 4) P.-इत्तो ।

संधिर्वा प्राप्तः ॥१३७॥

नित्यप्राप्तोऽपि संधिर्वा भवति ॥ ब्रासइसी ब्रासेसी वा । कुसअग्गी
कुसग्गी¹ वा ॥ देवं इमं देवमिमं वा । तिइअं तीअं वा ॥ व्यासऋषिः ।
कुशाग्निः । देवमिमम् । तृतीयम् ॥ कचिन्न स्यादेव² । वालाए ॥ वालायाः ॥

दीर्घो वा सुभगादेः ॥१३८॥

सुहओ सुहवो³ वा । विसं वीसं वा ॥ वेणुवणं वेणूवणं वा ॥
कचिन्नित्यम्⁴ ॥ सालीवणं । पीलूवणं ॥

आद्-ईद्-ऊल्-लुप्तव्यञ्जने⁵ ॥१३९॥

Ho. I. 43.
T. I. 2. 8.

आसासो⁶ । वीसासो । ऊसवो ॥ आश्वासः । विश्वासः । उत्सवः ॥

टीका । लुप्तं व्यञ्जनं यस्य तल्लुप्तव्यञ्जनम्⁷ । आश्वासशब्दस्याद्यूपान्तलवरः
(II. 47) इति वकारलुक् । आदीद्वतश्च संयुक्ते (I. 14) इति ह्रस्वे कृते
पुनर्दीर्घः⁸ ॥

दुर्लभादावदुःखितेऽद्वित्वे वा ॥१४०॥

दूलहो⁹ ॥ दुःखिते तु दूहिओ ॥ द्वित्वे तु दुल्लहो दुक्खिओ ॥

विंशत्यादौ डादिलुक्¹⁰ ॥१४१॥

Vr. I. 17
RT. I. 5. 14
Mk. IV. 5

Ho. I. 92

वीसई¹¹ । तीसा¹² ॥ विशतिः । त्रिशत् ॥

टीका । स्त्रियामात् (II. 124) इति तकारस्य आकारः¹³ ॥ ऊ-पदेनात्रानु-
स्वारो गृह्यते । प्रकृतेऽनुस्वारस्थानीयत्वात्¹⁴ ॥

1) P. कुसाग्गी । 2) In P this is given as a separate सूत्र (No 142).

3) ABCG₁P. सुहओ वा । 4) In P it is given as a separate sūtra (No. 144)

5) P reads अद्-ईद्-उल् etc. 6) P. आसो । 7) Found in S₁ only.

8) Found in S only. 9) P. दूलहो दूलहो वा 10) P reads मादिलुक् । 11) B. वीसई

12) P. तीसजा । 13) Found in S only. 14) Found in S₁ only.

स्वस्त्यादेर्व ओद्वा ॥१४२॥

सत्थि सोत्थि वा ॥ सण्णं सोण्णं वा ॥ णअहल्लिअं णोहल्लिअं वा ॥
स्वस्ति । स्वज्ञम् । नवफल्लिकम् ॥ कच्चिद् ह्रस्वो वा¹ ॥ णइसोत्तो
णईसोत्तो वा ॥ नदीस्रोतः ॥

तेस्त्रयसः ॥१४३॥

Mk. IV. 5

Ho. I. 165
T. I. 8. 1

तेरह । तेवीसं² ॥ त्रयोदश । त्रयोविंशत् ॥

लुग³ वा वादेर्यावदादौ ॥१४४॥

Mk. IV. 9

जा जाव वा । ता ताव वा । भाणं भाअणं वा । जीअं जीविअं
वा । मूलप्पाडी मूलोप्पाडी वा । चक्काओ चक्काओ वा । केणवि केणावि वा ।
इत्यादि ॥ यावत् । तावत् । भाजनम् । जीवितम् । मूलोत्पाटी ।
चक्रवाकः । केनापि ॥

उदुम्बरे दोर्नित्यम् ॥१४५॥

R.T. I. 5. 11
Mk. IV. 7

उंबरो ॥ उदुम्बरः ॥

मनःशिलादौ स ओद्वा ॥१४६॥

मणसिल्ला मणोसिल्ला वा । मणरहो मणोरहो वा । सररुहं
सरोरुहं वा⁴ । पुणपुणो पुणोपुणो वा इत्यादि ॥

[इति हल्-कार्यं निवृत्तम्⁵] ॥

1) In P this is given as a separate sūtra (No. 149). 2) P. तेरोसं,
3) P. लुगवा वादेः etc. 4) After this P has पुणपुणो पुणोपुणो वा । 5) Not found
in ABCC₁SS₁P.

तृतीयः परिच्छेदः
सुबन्त-कार्यम्

स्वादेरोदादिः ॥१॥

सुप्रभृतेः स्थाने ओद् आदिर्भवति ॥

अता सोरोत् ॥२॥

Vr. V. 1. Hc. III. 2
Pu. V. 8
RT. I. 6. 2 T. II. 2. 13
Mk. V. 1

वच्छो ॥ वृत्ताः ॥

टीका । वृत्त इत्यस्य स्थाने ह्मादेर्वेति (II. 80) क्षकारस्य छकारः¹ ॥

एतदो वा ॥३॥

Vr. VI. 19. Hc. III. 3
RT. I 6. 3 T. II. 2. 14
Mk. V. 2

एसो एस वा ॥ एषः ॥

एणष्टा ॥४॥

Vr. V. 4 Hc. III. 6
Pu. V. 12 T. II. 2. 18, 4
Mk. V. 5

अता इत्यनुवर्तते² । रुक्खेण ॥ वृत्तेण ॥

टीका । वृत्तस्य सस्वरो र्वा (II. 45) इति वृस्थाने रुः । षक-स्क-क्षाणां
बन्धः (II. 85) ॥³

बहुवचनवत् सर्वत्रैव द्विवचनम् ॥५॥

Vr. V. 2 Hc. III. 4
Pu. V. 1 T. II. 2. 3
Mk. V. 3

एतेन जस्-शसादीनां यथारूपं तथा औ-औतादीनामपि⁴ ॥

जस्-डस्योरादता⁵ शस एत् ॥६॥

Vr. V. 2 Hc. III. 4
Pu. V. 10.11 T. II. 2. 3
Mk. V. 3

वच्छा वच्छे ॥ वृत्ताः वृत्ताद्वा वृत्तान् ॥

1) This ṭīkā is found in S only. 2) This vṛtti is found in the margin of AC₁. 3) Found in S only. 4) Found in the margin of AC₁. 5) ष-देता ।

भिसोहिं अत एच ॥७॥

Vr. V. 5 Hc. III. 7
Pu. V. 4.9 T. II. 2. 5
RT. I. 6. 8
Mk. V. 6

वच्छेहिं । मालाहिं ॥ वृक्षैः । मालाभिः ॥

डसेदो-दु-हयः प्राग्दीर्घश्च ॥८॥

Vr. V. 6, 13 Hc. III. 8
Pu. V. 5
Mk. V. 7 T. II. 2. 6.
15

वच्छादो । अग्गीदु अग्गीहि वा ॥ वृक्षतः । अग्नेः । अग्निः ॥

सर्वनाम्नां न दीर्घो दो-पराणाम् ॥९॥

तदो । जदो । सव्वदो ॥ ततः तस्माद् वा । यतः यस्माद् वा । सर्वतः
सर्वस्माद् वा ॥

पुरतोऽग्रतःप्रभृतेश्च ॥१०॥

पुरदो । अग्गदो । पुट्टदो ॥ पुरतः । अग्रतः । पृष्ठतः ॥

भ्यसो हितो सुतो अत^१एदातौ च ॥११॥

Vr. V. 7 Hc. III. 9.
RT. I. 6.3
Mk. V. 8. T. II. 2. 6-7.

वच्छेहितो वच्छासु^२तो । साहुहितो साहुसु^३तो ॥ वृक्षाभ्यां वृक्षेभ्यो वा ।
साधुभ्यां साधुभ्यो वा ॥

टीका । बहुवचनवदिति (III. 5) वचनात् वृक्षाभ्यां वृक्षेभ्यो वा^४ ॥

डसः स्सः ॥१२॥

Vr. V. 8 Hc. I II. 10
Pu. V. 14 T. II. 2. 10
Mk. V. 9

विप्पस्स धणं ॥ विप्रस्य धनम् ॥

आमो णः प्राग्दीर्घश्च ॥१३॥

Vr. V. 4 Hc. III. 6
Mk. V. 5 T. II. 2.18,4

वच्छाण । अग्गीण ॥ वृक्षाणाम् । अग्नीनाम् ॥

1) S. इत् । 2) S₁. सुन्तो । 3) S. सुन्तो । 4) Found in S₁ only.

सर्वत्र षष्ठीवच्चतुर्थ्याः¹ ॥१४॥

Vr. VI. 64 Hc. III. 191
Pu. V. 2 T. II. 3. 36

विप्पस्स देहि ॥ विप्राय देहि ॥

डेम्मिः ॥१५॥

Vr. V. ९ Hc. III. 11
RT. I. 6. 4 T. II. 2.11,16
Mk. V. 10

वच्छम्मि । अग्गिम्मि ॥ वृत्ते । अग्गौ ॥

अतैद्वा ॥१६॥

Pu. V. 14-15

वच्छम्मि² वच्छे इमे वा ॥ वृत्ते अस्मिन् ॥

इणः शस्-डसोर्णोः ॥१७॥

Vr. V.14 Hc. III.18,22,23
Pu. V.16,19 T. II. 2.3,26-27
Mk. V. 17

इण उत्तरयोः शस्-डसोः स्थाने णोर्भवति ॥ अग्गिणो । साहुणो ॥ अग्गिन्
अग्नेर्वा । साधून् साधोर्वा ॥

डसः स्सश्च ॥१८॥

Pu. V. 21

इण उत्तरस्य डसः स्सः स्यात्³ ॥ अग्गिस्स । साहुस्स ॥ अग्नेः । साधोः ॥

जस ओरोरिणश्चात् ॥१९॥

Pu. V. 17

इण उत्तरस्य जसः स्थाने ओर्भवति । इण उत्तरस्य जसः स्थाने रोर्वा⁴
भवति । इणः स्थानेऽच्च । अग्गओ अग्गरो वा । साहुओ साहुरो वा ॥

णोर्वा ॥२०॥

Vr. V. 16 (Comm)
Pu. V. 17

अग्गिणो । साहुणो ॥ अग्गयः । साधवः ॥

जसो लुग्वा सोर्नित्यं भिस्-सुपोरपि दीर्घश्च ॥ २१ ॥

Vr. V. 18
Pu. V. 16

अग्गी अच्छन्ति अच्छद्द वा । अग्गीहिं । साहुसु ॥ अग्गयः सन्ति
अग्गिरस्ति वा । अग्गिभिः । साधुषु ॥

1) S and S₁ omit वत् । 2) Not found in S and P. 3) This vṛtti is
found in the margin of S. 4) S. रो वा ; S₁ रोर्वा ।

अग्रिवत् सख्यादिष्टादौ ॥२२॥

Pu. V, 20

सहिणा । पइणा¹ ॥ सख्या । पत्या ॥

टीका । अत्र संस्कृतवच्छेष इति संस्कृतातिदेशात् टा-स्थाने णा² ॥

स्त्रियामुदोत् शसश्च ॥२३॥

Vr. V. 19

स्त्रीलिङ्गे जसः स्थाने शसश्च स्थाने³ उद् भवति । ओच्च ॥ मालाउ
मालाओ । णईञ णईओ ॥ मालाः । नद्यो नदीः ॥

जसो लुग्वा ॥२४॥

Vr. V. 2

वहू अच्छन्ति ॥ वध्वः सन्ति ॥

ह्रस्वोऽमि ॥२५॥

Vr. V. 21
Pu. V. 38, 47

अमि परे स्त्रियां दीर्घो ह्रस्वो भवति । मालं । बहुं ॥ मालाम् । वधूम् ॥

टा-ङ्स्-डीनामिदेददातः ॥२६॥

Vr. V. 20
Pu. V. 41.42

स्त्रियां टा-ङ्स्-डीनां स्थाने इद् एद् अद् आद् इत्येते आदेशा भवन्ति ॥
णईइ कअं णईए णईअ णईआ वा ॥ ङ्स्-ङ्योरप्येवम् ॥ नद्या कृतम् ॥

टीका । समसंख्यत्वाभावात् क्रमोऽत्र नेष्टः⁴ ॥

आदन्ताददिदेतः ॥२७॥

Vr. V. 23

मालाअ । मालाइ । मालाए ॥

टीका । क्रमोऽत्रेष्टः समसंख्यत्वात्⁴ ॥

शेरिं प्राग्दीर्घश्च⁵ ॥२८॥

Vr. V. 26
Pu. V. 37

नपुंसके जस्-शसादेशस्य⁶ शेः स्थाने इं भवति । प्राग्दीर्घश्च । घणाइं ।
जसाइं । दहीइं⁷ । प्रागनुस्वारो वेत्येके । घणांइं । वणांइं⁷ ॥

- 1) P. पहिणा । 2) This *ṭikā* is found in S₁ only. 3) This स्थाने is found only in S. 4) This *ṭikā* is found in S₁ only. 5) S₁ omits प्राग्दीर्घश्च, and adds it in the *vṛtti*; but S omits प्राग्दीर्घश्च in the *vṛtti*. 6) SS₁ शलोः । 7) S omits this example.

स्वमोऽनुस्वारः ॥२६॥

Vr. V. 30 Ho. III. 25
Pu. V. 36 T. II. 2. 30

दहिं । महुं ॥ दधि । मधु ॥

ऋदारः स्वादौ ॥३०॥

Vr. V. 31 Ho. III. 45
Pu. V. 24 T. II. 2. 49
Mk. V. 38

स्वादौ परे ऋद् आरो भवति । भक्तारो । कत्तारो ॥ भर्ता । कर्ता ॥

पित्रादेररः ॥३१॥

Vr. V. 34 Ho. III. 47
Pu. V. 25-26 T. II. 2. 51
Mk. V. 39

पिअरं । पिअरेण ॥ पितरम् । पित्रा ॥

आ वा सौ ॥३२॥

Vr. V. 35
Pu. V. 26

पिअरो पिआ वा ॥ पिता ॥

मातुः स्वादौ नित्यम् ॥३३॥

Vr. V. 32 Ho. III. 46
Pu. V. 34 T. II. 2. 50
Mk. V. 42

माआ । माअं । माआइ ॥ माता । मातरम् । मात्रा ॥

जस्-शस्-टा-डस्भिरूद्वा ॥३४॥

Vr. V. 33
Pu. V. 27

भत्तू अच्छंति । भत्तू रक्खइ । भत्तू कअं । भत्तू धणं ॥ भत्तारः सन्ति ।
भत्तून् रक्षत । भर्त्रा कृतम् । भत्तू धनम् ॥

टीका । भर्तृ-शब्दस्य ऋकारस्य स्थाने आरे कृते पश्चाद् अदन्तत्वाद् अता
सोरिति (III. 2)¹ ॥

राज्ञो वा जसामोर्णोणं प्राग्-दीर्घश्च² ॥३५॥

Vr. V. 36-37 Ho. III. 49-50
Pu. V. 33 T. II. 2. 53-55

राज्ञ उत्तरयोर्जसामोः स्थाने यथाक्रमं णोणं इत्येतौ वा भवतः । प्राग्-
दीर्घश्च ॥ राआ राआणो वा । राआण राआणं वा । राजानः । राजानम् ।

सौ च दीर्घः³ ॥३६॥

Vr. III. 36

राआ ॥ राजा ॥

1) This ṭīkā is found in S₁ only. 2) S and S₁ omit प्राग् । 3) S₁
has further च after दीर्घः ।

संबुद्धावनुस्वारो वा ॥३७॥

हे राआ हे राअं वा । णं वान्यतोऽपीत्येके । वल्लरीणं मुहं वल्लरीणां मुहं ॥ वल्लरीणां मुखम् ॥

शस्-डसि-डसामदिच्च¹ ॥३८॥

Pu. V. 35

राज्ञः शस्-डसि-डसां स्थाने णोर्भवति । अकारश्चेद्वा ॥ राइणो पेक्ख । राइणो गेण्हदि । राइणो धणं ॥ राज्ञः प्रेक्षस्व । राज्ञो गृह्णाति । राज्ञो धनम् ॥ पक्षान्तरेऽल्लुकु द्विर्णोश्च वा² ॥ राइणो³ राअणो रण्णो वा ॥

टा णा ण्णा वा ॥३९॥

Vr. V. 41
Pu. V. 34
Mk. V. 46

राणा राज्ञणा वा । रण्णा राज्ञणा⁴ वा ॥ राज्ञा ॥

आत्मादेरप्पणादिश्च⁵ ॥४०॥

Vr. V. 45
Pu. V. 32
Mk. V. 53

आत्मन्-ब्रह्मन्-युवन्शब्दानां स्थाने अप्पण⁶ बम्हण जुव्वणा वा भवन्ति । अप्पणो⁷ अप्पणेण । पक्षान्तरे इद्⁸ द्वित्वाल्लुग्वजं⁹ राजवत् । अप्पा । अप्पणा । अप्पणो धणं । आमि⁹ । अप्पणो अप्पाणं ॥ आत्मा । आत्मना । आत्मनः धनम् । आत्मानम् ॥

डेः सिंसं-स्सि-त्थाः सर्वनाम्नः ॥४१॥

Pu. V. 51

सर्वनाम्नो ङीत्यस्य स्थाने सिंसं स्सि तथा भवन्ति । तस्सि तस्सि तत्थ ॥ तस्मिन् ॥

हिं वा किं-यत्-तदाम् ॥४२॥

Pu. V. 55

किं-यत्-तदा ङीत्यस्य स्थाने हिं वा भवति । कहिं कस्सिं । जहिं¹⁰ जस्सिं । तहिं तस्सिं ॥ कस्मिन् । यस्मिन् । तस्मिन् ॥

1) This sūtra and its vṛtti with examples are not found in S and S₁. 2) In P it is given as a separate sūtra (No.39). 3) Not found in P. 4) P has राज्ञणा रण्णा वा । 5) S reads—रप्पणादिश्च । 6) S. अप्पणा । 7) S. अप्पणो । 8) S omits इद् । 9) S omits from आमि to अप्पाणं 10) S omits from जहिं to तस्मिन् ।

आहे¹ हिआ च काले ॥४३॥

Vr. VI. 8
Pu. V. 56
R¹ I. 6. 16
Mk. V. 62

काहे कहिआ वा । कहिं कस्सिं च ॥ कदा कस्मिन् काले ॥

स्त्रियामीच्च डसः स्सा से ॥४४॥

Vr. VI. 6 Ho. III. 64
R¹ I. 6. 16 T. II. 2. 68
Mk. V. 60

खील्लिङ्गे किं-यत्तदां डसः स्थाने स्सा से इत्येतौ भवतः । अदीच्च ॥

आ च [दार्थे²] ॥४५॥

Pu. V. 56
Mk. V. 62

किस्सा कीसे । पच्चान्तरे कीइ कीए कीअ कीआ ॥ कस्याः ॥

टीका । किस्सा इत्यत्र आदीदूतश्च ङ्युक्ते (I. 14) ह्रस्वः । कीआ । एत-
न्नियमार्थं टा-डस्-डीनामिदेददातः (III. 26) इत्यनेन सामान्ये प्राप्ते आद्येव
विधीयते [दार्थे³] गम्ये तेनातिवेलायाः कस्या इत्यर्थे कीआ⁴ ॥

अस्त्रियामासो वा ॥४६॥

Pu. V. 57

कस्स कासो वा ॥

तदो डसा त्रिषु वा से ॥४७॥

Pu. V. 61, 68

तिस्सा तस्स । से वा ॥ तस्याः तस्य ॥

त्तो दो डसेश्च ॥४८॥

किं-यत्तदां डसेः स्थाने त्तो दो इत्येतौ भवतः । कत्तो कदो ॥

1) P reads अहे etc. 2) ABCC₁ SS₁ P. दाढ्ये । The word दाढ्ये, it seems to us, is a corrupt form of दार्थ, and hence it has been emended by me as दार्थे which also goes at par with the previous sūtra आहे हिआ च काले (III. 43). Here दार्थे stands for कालार्थ suffix दा+अर्थ. It is to be noted that the ṭikā has not even explained the word ; on the contrary, it has stated only दाढ्ये गम्ये etc. Hence the ṭikā has also been emended. 3) Ms. has दाढ्ये ; emended by me. 4) This ṭikā is found in S only.

तच्छब्दस्य दो तो¹ वा ॥४६॥

ततो तदो तदतो² वा ॥

एतदस्तो-दो-दु-हयः ॥५०॥

तो-दो-त्येषु तलोपश्च³ ॥५१॥

Pu. V. 70

एतो एदो एदादु एदाहि एत्थ ॥ एतस्मात् । एतस्मिन् ॥

टीका । एत्थ । डेः स्सिस्सिस्थाः (III. 41) इति त्यः⁴ ॥

इदमेतदोष्टामोरिणा एसिं ॥५२॥

Vr. III. 14-15
Pu. V. 67

इदमेतदोः किं-यत्तदां च टा आम् इत्येतयोः स्थाने इणा एसिं इत्येतौ वा भवतः । इमेण इमिणा इमेसिं⁵ वा । एदेण एदिणा एदेसिं⁵ वा । केण किणा केसिं⁵ वा । इमाण इमिणा इमेसिं वा । एदाण एदिणा एदेसिं वा । काण किणा केसिं वा ॥ अनेन । एतेन । केन । एषाम् । एतेषाम् । केषाम् ॥

टीका । आमो णः प्राग्दीर्घश्च (III. 13) इत्यामः स्थाने णः पूर्वस्य दीर्घः । इमाण । एते यथाक्रमेण टा स्थाने इण आमः स्थाने एसिं । इदमादेरन्तुक् च (III. 53) इत्यकारः ॥⁴

इदमादेरन्तुक् च ॥५३॥

Pu V. 69

एदो एदाहि इमा⁶ ॥

इदम इमः ॥५४॥

Vr. VI. 14 Hc. III. 72
Pu. V. 64
Rt. I. 6. 18 T. II. 2. 76
Mk. V. 70

खादौ परे इदमः स्थाने इमो भवति । इमे अच्छइ ॥ अस्मिन्नस्ति ॥

1) P has ओः । 2) P has तदओ । 3) In P this (no. 51) is included in the above sūtra 4) Found only in S. 5) S omits this. 6) In P these examples are given as if forming one separate sūtra (no. 54). In एदो P has एतद ।

स्स-स्सिमोरद्वा ॥५५॥

Vr. VI. 15 Ho. III. 74
T. II. 2. 78

अस्स इमस्स वा । अस्सि इमस्सि वा¹ ॥

स्वम्भ्यामिणमादि² क्लीबे ॥५६॥

Vr. VI. 18
Pu. V. 67, 71

इणं धणं । इणमो इमं वा ॥ त्थ³-प्रयोगाभावः ॥ इदम् ॥

अदसो दो सुः सुना अहो वा ॥५७॥ Vr. VI. 23-24.

स्वादौ परे अदसो दकारो मुर्भवति । सुणा सह अहो वा ॥ अमू अच्छइ
अहो वा । अमुणो अमूहि ॥ असौ । अमी । अमीभिः ।

युष्मदस्मदोस्तं-हमादी ॥५८॥

संस्कृतानुसारात् सुपा सह युष्मदस्मदोः⁴ स्थाने तं-हमादी भवतः ॥

युष्मदस्तं-तुमं सुना ॥ ॥५९॥

Vr. VI. 26 Ho. III. 90
P. V. 73
RT.I. 6. 24 T. II, 3. 1
Mk. V. 81

तं होसि तुमं वा ॥

तुं चामा ॥६०॥

Vr. VI. 27 Ho. III. 92
Mk. V. 82 T. II. 3. 2

तुं पुच्छामि तं तुमं वा ॥ त्वां पृच्छामि ॥

तुज्जे तुम्हे जसा ॥६१॥

Vr. VI. 28 Ho. III. 91
Pu. V. 74
Mk. V. 88 T. II. 3. 3

तुज्जे भणह तुम्हे वा ॥ यूयं भणथ ॥

शसा वोश्च ॥६२॥

Vr. VI. 29 Ho. III. 98
Mk. V. 84 T. II. 3. 4

पुच्छामि वो तुज्जे तुम्हे वा ॥ युष्मान् पृच्छामि ॥

टा-डिभ्यां तइ तए तुमए डिना तुमम्मि⁵ च ॥६३॥

Vr. VI. 80-88 Ho. III. 94
Mk. V. 85, 94 T. II. 3.5

तइ कअं । तइ ठिअं तुमम्मि⁵ वा ॥ त्वया कृतम् । त्वयि स्थितम् ॥

- 1) अस्सिं इमस्सिं वा are not found in S. 2) S has आदिश्च । 3) P. त्ये etc.
4) The subsequent folios of the manuscript S₁ are lost after this (i. e. after अस्म) । 5) P. तुमस्मि ।

इसा तुमो-तुइ-तुज्फ-तुम्ह-तुम्भाः ॥६४॥

Vr. VI. 31-32 Hc. III. 99
RT. I. 6. 27 T. II. 3. 12
Mk. V. 91

तुमो धणं ॥ तव धनम् ॥

ते दे च टा-इसभ्याम् ॥६५॥

Vr. VI. 30-33 Hc. III. 94
Mk. V. 85, 92 T. II. 3. 5

ते कअं । दे¹ धणं ॥ त्वया कृतम् । तव धनम् ॥

टया तुमाइ च ॥६६॥

Vr. VI. 30-33 Hc. III. 94
Mk. VI. 85 T. II. 3. 5

तुमाइ कअं ॥ त्वया कृतम् ॥

तुम्हेहिं तुम्भेहिं भिसा ॥६७॥

Vr. VI. 34 Hc. III. 95
Mk. V. 89 T. II. 3, 10

तुम्हेहिं कअं तुम्भेहिं वा ॥ युष्माभिः कृतम् ॥

इसिना तत्तो-तइत्तो तमादु²-तुमादु-तुमाहि ॥६८॥

Vr. VI. 85
Mk. V. 88

तत्तो पडिओ ॥ त्वत् पतितः ॥

भ्यसा तुम्भाहिंतो तुम्भासुंतो ॥६९॥

Vr. VI. 36
Mk. V. 89

तुम्भाहिंतो पडिओ ॥ युष्मत् पतितः ॥

वो तुज्झाणं तुम्हाणमामा ॥७०॥

Vr. VI. 37 Hc. III. 100
T. II. 3. 13
Mk. V. 93

धणं वो ॥ युष्माकं धनम् ॥

सुपा तुज्जेसुं तुम्हेसुं ॥७१॥

Vr. VI. 39 Hc. III. 103
T. II. 3. 9
Mk. V. 95

तुज्जेसुं तुम्हेसुं ठिअं³ ॥ युष्मासु स्थितम् ॥

सुनास्मदो हं अहं अहअं अम्हि ॥७२॥

Vr. VI. 40-41 Hc. III. 105
Pu. V. 75
T. II. 3. 15
Mk. V. 97

हं पुच्छामि ॥ अहं पृच्छामि ॥

अमा अम्मि⁴ अहम्मि⁴ ॥७३॥

Vr. VI. 41-42 Hc. III. 107
T. II. 3. 19
Mk. V. 98

अम्मि⁵ पुच्छ ॥ मां पृच्छ ॥

1) P. ते ; S has only दे । 2) Only S has तमादु । 3) P. ठिअं 4) APS. अस्मि असम्मि । 5) AP. अस्मि ।

अम्हे जसा ॥७४॥	Vr. VI. 43	He. III. 106
अम्हे जाणिमो ॥ वयं जानीमः ॥	Mk. V. 101	T. II. 8.16, 17
शसा अम्हेणो च ॥७५॥	Vr. VI. 43	He. III. 108
अम्हे पुच्छ अम्हेणो वा ॥ अस्मान् पृच्छ ॥		T. II. 3, 17-18
टया मे मइ मए ॥७६॥	Vr. VI. 45-46	He. III. 109
मे कअं ॥ मया कृतम् ॥	Mk. V. 103	T. II. 3. 20
अम्हेहिं भिसा ॥७७॥	Vr. VI. 47	He. III. 110
अम्हेहिं कअं ॥ अस्माभिः कृतम् ॥	Mk. V. 105	
डसिना मत्तो-मइत्तो-ममादो-ममादु-ममाहि ॥७८॥		
मत्तो पडिओ ॥ मत् पतितः ॥	Mk. V. 106	
भ्यसा अम्हाहिंतो अम्हासुंतो ॥७९॥	Vr. VI. 49	He. III. 112
अम्हाहिंतो पडिओ ॥ अस्मत् पतितः ॥	Mk. V. 107	
मे-मम-मह-मज्झा डसा ॥८०॥	Vr. VI. 48	He. III. 111
धणं मे ॥ धनं मम ॥	Mk. V. 109	
आमा मज्झाणं अम्हो अम्ह अम्हाणो ॥८१॥		
मज्झाणं धणं ॥ अस्माकं धनम् ॥	Vr. VI. 51	He. III. 114
डिना ममम्मि ¹ -मइ-मए ॥८२॥	Mk. V. 110	
ममम्मि ¹ ठिअं ² ॥ मयि स्थितम् ॥	Vr. III. 52	He. III. 116
सुपा अम्हेसुं ॥८३॥	Mk. V. 111	
अम्हेसुं वसइ ॥ अस्मासु वसति ॥	Vr. VI. 53	He. III. 117
	Mk. V. 112	

1) P. ममस्मि । 2) P. ठिअं ।

द्वि-त्रयोर्दो-ती ॥८४॥

Vr. VI. 55 Hc. III. 118
Pu. V. 76-77
T. II. 3. 29
Mk. V. 113-14.

स्वादौ परे द्वि-त्रयोः स्थाने दो ती इत्येतौ भवतः । दोहिं । तीहिं ।
तीसुं तो ॥

टीका । द्वाभ्यामिति प्रकृतेर्दोहिं इति भिसो हिं अत एव च सर्वत्रैकवचनवद्
द्विवचनम् ॥¹

दोण्हि-तिण्हि जस्-शस्भ्याम् ॥८५॥

Vr. VI 54-56 Hc. III. 119
Pu. V. 79-80
Mk. V. 115-16

तयोः स्थाने जस्-शस्भ्यां सह दोण्हि तिण्हि इत्येतौ भवतः । दोण्हि
अच्छन्ति । तिण्हि भणन्ति ॥

द्वेदुवे दोण्णि² च ॥८६॥

Vr. VI. 57 Hc. III. 120
Pu. V. 79

दुवे भणन्ति ॥

चतुरश्चत्तारो³ चत्ताति³ ॥८७॥

Vr. VI. 58 Hc. III. 122
Pu. V. 81
Mk. V. 119

चतुरः स्थाने जस्-शस्भ्यां सह चत्तारो चत्तारि³ इत्येतौ भवतः ।
चत्तारो³ भणन्ति । चत्तारि³ भणन्ति ॥

चउरन्यत्र⁴ ॥८८॥

Vr. VI. 60 Hc. III. 127
(Vitti) T. II. 2. 23
Pu. V. 78
Mk. V. 120

चऊहिं । चऊसु तो ॥

तेषामामो ण्हं ॥८९॥

Vr. VI. 59 Hc. III. 123
Pu. V. 82
T. II. 3. 34
Mk. V. 121

तेषां द्वि-त्रि-चतुर्णामामः स्थाने ण्हं भवति । दोण्हं । तिण्हं । चउण्हं ॥

इति सुबन्त-कार्यं निवृत्तम्⁵ ॥

1) This tikā is found in S only. 2) S. बेनी । 3) PS. चत्तारो चत्तारि ।

4) S. चऊ— । 5) निवृत्तम् is not found in ABCC₁SP.

चतुर्थः परिच्छेदः
तिङन्त-कार्यम्

प्रथमादेरेकमिदादिद्वयोः ॥१॥

Vr. VII. 1 Ho. III. 189
Pu. VI. 1-2 T. II. 4. 1
RT. I. 7. 1
Mk. VI. 7

द्वयोः परस्मैपदात्मनेपदयोः प्रथम-पुरुषादेरेकवचनम्¹ इदादिभवति ॥ प्रथम-
पुरुषस्य । पचइ संकइ ॥

एद्वा ॥२॥

Vr. VII. 1 Ho. III. 189
RT. I. 7. 2 T. II. 4. 1
Mk. VI. 7

पचए । संकए ॥

सि-सयौ मध्यमस्य ॥३॥

Vr. VII. 2 Ho. III. 140
Pu. VI. 4. T. II. 4. 2

पचसि पचसे । संकसि संकसे ॥

मिह उत्तमस्य ॥४॥

Vr. VII. 3 Ho. III. 141
Pu. VI. 7 T. II. 4. 3
RT. I. 7. 3

पचामि । संकामि ॥

बहु न्त्यादिः ॥५॥

Vr. VII. 4 Ho. III. 142
Mk. VI. 8 T. II. 4. 4

द्वयोः प्रथमादेर्बहुवचनं न्त्यादि² भवति ॥ प्रथमपुरुषस्य³ ॥ पचंति ।
संकंति ॥

हत्थौ मध्यमस्य ॥६॥

Vr. VII. 4 Ho. III. 143
Pu. VI. 5 RT. II. 4. 5
RT. I. 7. 8
Mk. VI. 8

पचह पचत्थ । संकह संकत्थ ॥

उत्तमस्य मो-मु-माः ॥७॥

Vr. VII. 4 Ho. III. 144
Pu. VI. 8 T. II. 4. 6
RT. I. 7. 3
Mk. I. 8

पचामो पचामु पचाम । संकामो संकामु संकाम ॥

टीका । मिडा दीर्घो वा (IV. 41) इति दीर्घः⁴ ॥

1) S. रेकम् । 2) S. भन्त्यादि । 3) पुख is found in S. 4) Found in S.

सि-म्व्यस्तेः सिङ्-मिङ्भ्याम् ॥८॥

Vr. VII. 6-7 Ho. III. 146-147
T. II. 4. 8-9

सिङ्-मिङ्भ्यां सह अस्तेः स्थाने सि म्भि इत्येतौ भवतः ॥ जइ सि ।

गओम्भि ॥

उत्तम-बहूनां म्होम्हौ ॥९॥

आगअम्हो आगअम्ह वा ॥

अच्छोऽन्यत्र ॥१०॥

अच्छइ अच्छंति । अच्छह अच्छत्थ वा ॥

भूत-विहितैकवचनेनासिः ॥११॥

Vr. VII. 25 Ho. III. 164
Mk. VI. 16 T. II. 4. 24

आसि राआ तं वा हं वा ॥

टोका । आसीद् राजेति प्राकृते सौ च वेति दीर्घः¹ ॥

यक ईअ-इज्जौ ॥१२॥

Vr. VII. 8 Ho. III. 160
Pu. VI. 33 T. II. 4. 91
Mk. VI. 10

यकः स्थाने ईअ- इज्ज इत्येतौ आदेशौ भवतः ॥ सहीअइ सहिज्जइ वा ॥

गमाद्यन्तो यका द्विर्वा ॥१३॥

Vr. VI. 9

गम्मइ । भण्णइ ॥ गमीअइ गमिज्जइ वा ॥

स्थादेराल्लुक् ॥१४॥

ठीअइ । ठिज्जइ² ॥ स्थीयते ॥

लुडादौ हिङ् ॥१५॥

Vr. VII. 12 Ho. III. 166
T. II. 4. 25

लुट्-लुट्-लुङ्क्षु परेषु धातोरुत्तरे हिङ् भवति ॥ होहिइ होहिंति³ होहित्थ ॥

स्सा-हा चोत्तमे ॥१६॥

Vr. VII. 13 Ho. III. 167
Mk. VI. 24, T. II. 4. 26
26.

लुडादिषूत्तमे पुरुषे परे स्सा हा हिङ् च भवति ॥ होस्सामि होहामि होहिमि ।

1) Found in S only. 2) P. ठीज्जइ । 3) S omits this.

मिडा सह स्सं हिस्सं वा ॥१७॥

Vr VII. 14 Hc. III. 169
T. II. 4. 33

होस्सं होहिस्सं वा ॥

मो-मु-मेषु¹ हि-स्सा हित्था वा ॥१८॥

Vr. VII. 15 Hc. III. 168
RT. I. 7. 6. T. II. 4. 27

होस्सामो होहामो होहिमो² । होहिस्सामो होहित्थामो होहिस्सा होहित्था ॥

मो-मु-मैवेत्येके³ ॥

Vr. VII. 16 Hc. III. 170. 171
Pu. VI. 18-20 T. II. 4. 28, 82
RT. I. 7. 7-8
Mk. V-29

क्रादेः काहमादिर्मिडा ॥१९॥

लुडादौ परे मिडा सह कृचादेः स्थाने काहमादिर्भवति ॥ काहं । दा दाहं ।
वच् वोच्छं । श्रु सोच्छं । गम्ल गच्छं । रुद् रोच्छं । मुच्ल मोच्छं ।
विद्⁴ विच्छं ॥

वच्छयादिर्वचादेर्हेलुं ग् वा ॥२०॥

Cp. Vr. VII. 17 Hc. III. 17
Pu. VI. 18-19 T. II. 4. 28
RT. I. 7. 7-8

लुडादौ परे वचादेः स्थाने वच्छयादिर्भवति ॥ तत्र हेलुं ग् वा भवति ॥
वच्छिहिइ वच्छिइ वा । वच्छिर्हित्ति वच्छिंति वा । सोच्छिइ । गच्छिइ ।
रुच्छिइ । मोच्छिइ⁵ । विच्छिइ ॥

लुग् वा मिडश्च ॥२१॥

वच्छिहिमि वच्छिमि वच्छि वा ॥

लुडादेरीअः ॥२२॥

Vr. VII. 23.

लड्-लुड्-लिटां स्थाने ईओ भवति ॥ हसीअ ॥

ऋतो डीअः कृञ्-वर्जम् ॥२३॥

मरीअ । कृञ्स्तु काहीअ ॥

1) पु is not found in S. 2) Found only in S. 3) P includes this in the
sūtra No. 18. 4) SP. विश् विच्छम् ॥ 5) P. मोच्छिइ ।

अजन्ताद् हीअः ॥२४॥

अजन्ताद्धातोर्त्तरस्य लडादेः स्थाने हीअ इत्ययमादेशो भवति ॥ होहीअ ॥

नानेकाचः ॥२५॥

Pr. VII. 22

दलिदाईअ ॥

उ स्स [स्सं¹] लिङ्-लोटोरेकत्वे ॥२६॥

प्रथमपुरुषादेरेकत्वे लिङ्-लोटोः स्थाने यथाक्रमम् उ स्स [स्सं¹] इत्येते भवन्ति ॥ हसउ । हसस्स । हसस्सं ॥

स्सस्याद् वा ॥२७॥

हस । वह । भिंद ॥

न्तु-ह-मो बहुषु ॥२८॥

Pr. VII. 19

बहुषु लिङ्-लोटोः स्थाने यथाक्रमं न्तु ह मो इत्येते भवन्ति ॥ होंतु । होह । होमो ॥

ज्ज-ज्जा वाजन्तान्नाडादौ ॥२९॥

लट्-लङ्-लुङ्-लिट्-लिङ्-लोट्-लुडादौ परेऽजन्ताद् धातोर्त्तरे ज्ज-ज्जा इत्येतौ वा भवतः ॥ लट् । होइ होज्जइ होज्जाइ वा ॥ लङ् लुङ् लिट् । होहीअ होईअ होज्जईअ होज्जाईअ वा । लिङ् लोट् । होउ होज्जउ होजाउ वा ॥ लुट् लुट् लुङ् । होहिइ होज्जहिइ होज्जाहिइ वा ॥

लङ्-लुङ्-लिट्-भिर्वा ॥३०॥

होइ होहीअ होज्ज होज्जा वा ॥

नानेकाचः ॥३१॥

I.

दलिदाइ ॥

1) Emended by me. P reads स्स ।

ऋड्-उद्धल्भ्यः शङ् लडादौ ॥३२॥

लट्-लोट्-लङ्-लिट्सु परेषु ऋदन्तोदन्त-हलन्तेभ्यो धातुभ्य उत्तरे
शङ् भवति ॥ मरइ । रवइ । देवइ ॥ कचित् शः¹ ॥ पुरइ । फुरइ ॥

दादेरजेत् ॥३३॥

लडादौ परे दादेरजेद् भवति ॥
देइ । धेहि ॥

इदन्तस्य णोणः ॥३४॥

एणइ । कारेणइ ॥

अइर्लुडादौ ॥३५॥

दइहिइ ॥

अदेड् वा ॥३६॥

Vr. VII. 34

लडादौ परे अकार एड् वा भवति ॥ हसइ हसेइ वा । चअइ चएइ वा ॥

हाविड् ऋद्धल्भ्याम् ॥३७॥

हौ परे ऋतो हलश्चोत्तरे इड् भवति ॥ एड् वा ॥ मरिहिइ मरेहिइ
वा । पडिहिइ पडेहिइ वा ॥

सेड् ऋद्भ्यां तुं-तव्य²-क्लासु ॥३८॥

Vr. VII. 38

हसिचं हसेचं वा ॥ हसिअवं हसेअवं वा ॥ हसिऊण³ हसेऊण³ वा ॥
मरिचं मरेचं वा ॥

प्रायेणेड् ऋतः क्ते ॥३९॥

धरिओ । ओसरिओ ॥ कचिन्न स्यात्⁴ । अमअं कअं ॥

1) In P this is given as a separate सूत्र (No. 33). 2) P. तुं तव्यम् ।

3) P. त्ण । 4) In P this is given as a separak sutra (no. 41).

बहुत्तमे ॥४०॥

बहु-वचने उक्तमे परे इङ् भवति वा ॥ हसिमो हसामो वा ॥

मिड्याद् दीर्घो वा ॥४१॥

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हसामि हसामि वा ॥

णिङश्चा[वे]¹एङ् वा ॥४२॥

णिङः स्थाने आवे भवति ॥ एङ् वा ॥ कारावेइ कारेइ वा ॥

आ²विर्वा क्त-भावकर्मसु ॥४३॥

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कारिओ काराविओ³ वा । कारिज्जइ काराविज्जइ⁴ वा ॥

[अथ घात्वादेशः]

जल्पादेर्जं पादिः⁵ ॥४४॥

Fr. VIII. 24 Ho. IV. 2
T. III. 1. 69

जल्पादेर्घातोः स्थाने जंपादिर्भवति ॥ जंपइ ॥ (१) घूर्ण घोण ॥

(२) त्वरा तुवर ॥ (३) णुद णोण्ण ॥ (४) वृङ् दुम्म⁶ ॥ (५) पाटि फाल⁷ ॥ (६) ज्मि जंभाअ जिंभाअ⁸ ॥ (७) तृप् थिप्प थेप्प ॥ (८) घट गढ ॥ (९) सन्सु ओस⁸ ॥ (१०) निषद णुमज्ज⁸ ॥ (११) आङ्ग्म् आढव⁸ ॥ (१२) उत्-शल् उत्थल⁸ ॥ (१३) पिबति घोट्ट⁸ ॥ (१४) प्रस घिस⁹ ॥ (१५) चिज् चिण ॥ (१६) क्षि जिज्ज्म¹⁰ ॥ (१७) क्षिप् विज्ज ॥ (१८) मिद् मिंद ॥ (१९) छिद् छिंद¹¹ ॥ (२०) कथ कड्ढ ॥ (२१) वृधु वुड्ढ¹² ॥ (२२) हन् हम्म¹³ ॥ (२३) ब्रज वच्च ॥ (२४) नृत्ति¹⁴ णच्च ॥ (२५) बुध् बुज्ज्म¹⁵ ॥ (२६) युध् जुज्ज्म ॥ (२७) प्रच्छ् पुच्छ ॥ (२८) शद्लृ सड¹⁶ ॥ (२९) पत्त पड ॥ (३०) पठ् पड¹⁷ ॥

1) P. आरे । 2) P. ङारि । 3) P. कारारिओ । 4) P. कारारिज्जइ ।
5) V reads जम्पादिर्जल्पादेः । 6) P. दुष्य दूम्म । 7) P. फाल and काल । 8) Not found in DV. 9) P. षस । 10) D. जिज्ज्म । P. क्षिज्ज्म । 11) DV. क्षिय ॥
12) DV. वद्ध ॥ 13) P. हम्म हय्य ॥ 14) DV. नृती । 15) P. बुज्ज्म ॥ 16) P. सड्ढ ॥
17) After this P has तद्ध ; वप्प वच्छ् ; but D gives them after the sūtra No. 46.

(३१) तक्ष् वप्प वच्छ् । (३२) तसु तम्म^१ । (३३) खिद् विसूर (३४) ऋध्
 कुज्म ॥ (३५) क्रन्द जूर^२ ॥ (३६) त्रस् वज्ज ॥ (३७) भुज^३ विअल ॥ (३८) चर्व
 चठ्व ॥ (३९) चर्व चच्च^४ ॥ (४०) श्रत्-पूर्वधा सहद^५ ॥ (४१) उत्
 पूर्वध्मा उद्धूम^६ ॥ (४२) अवपूर्वगाह् ओवाड ॥ (४३) अवपूर्वकास्
 ओवास ॥ (४४) निर्माङ्क् निम्माण ॥ (४५) उद्विज उव्वेज^७ ॥ (४६) मृद्
 मल^८ ॥ (४७) परि-मृज् परिमइल ॥

ज्ञो जाण-आणौ^९ ॥४५॥

Vr. VIII. 23 Hc. IV. 7
 RT. I. 8. 6 T. II. 4. 130
 Mk. VII. 18

जाणइ आणइ वा ॥

मीयो भा-बीहौ ॥४६॥

Hc. IV. 53,
 Vr. VIII. 19 238
 Pu. VII. 16
 RT. I. 8. 7 T. II. 4. 136,
 Mk. VII. 29-30 71

भाइ बीहइ ॥

स्मरतेर्भर^{१०}-सुमरो ॥४७॥

Vr. VIII. 18 Hc. IV. 74
 RT. I. 8. 3 T. III. 1. 12
 Mk. VII. 14

भरइ^{११} सुमरइ वा ॥

कृपः खिप्पः ॥४८॥

खिप्पइ ॥

मसजो बुद्ध^{१२} खुप्पौ ॥४९॥

Vr. VIII. 68
 RT. I. 8. 23 Hc. IV. 101
 Mk. VII. 98 T. III. 1. 45

बुद्धइ^{१२} खुप्पइ ॥

1) P. तम्म तह्म । 2) VP. ज्वर ; but not found in D. 3) P. ओजो ;
 D. भुजो । 4) P. चप्प । 5) D. सहद । 6) After this D gives कृप् खिप्प ।
 7) P. ओव्वेव ॥ 8) DV. मण ॥ 9) This and the subsequent sūtras
 are included under the जप्प class in DV, but the examples are
 not given by DV. 10) D. मर । 11) D. मरइ । 12) D. मस्जेर्वक्क ।

रुधो रुंभ^१-रुंधौ ॥५०॥

Vr. VIII. 49 Hc. IV. 218,
RT. I. 8. 12 239
Mk. VII. 69 T. II. 4. 51,
69

रुंभइ । रुंधइ ॥

मृजेर्लुभ-सुपौ^२ ॥५१॥

Vr. VIII. 67 Hc. IV. 105
RT. I. 8. 23 T. III. 1. 48
Mk. VII. 56

लुभइ । सुपइ ॥

कृअः कर-कुणौ ॥५२॥

Vr. VIII. 13 Hc. IV. 65,
Pu. VII. 5 284-85
RT. I. 8.3-4 T. III. 1. 20
Mk. VII. 112 II. 4. 66-67

करइ कुणइ^३ वा ॥

हीअ-हि-तुं-तव्यक्कासु का ॥५३॥

Vr. VIII. 17 Hc. IV. 214
RT. I. 8. 4
Mk. VII. 113-14

काहीअ । काहिइ । काउं । काअव्वं । काऊण ॥

भुवो हो-हुवौ ॥५४॥

Vr. VIII. 1 Hc. IV. 60
Pu. VII. 1 T. III. 1. 1
RT. I. 8. 1
Mk. VII. 1, 102

होइ । हुवइ ॥

हूः क्ते ॥५५॥

Vr. VIII. 2 Hc. IV. 64
Pu. VII. 2 T. III. 1. 1
RT. I. 8. 1
Mk. VII. 3

हूअं ॥

प्रादेर्हवः ॥५६॥

Vr. VIII. 8 Hc. IV. 60
RT. I. 8. 1 T. III. 1. 1
Mk. VII. 2

पहवइ ॥

द्विरन्तो लगादेः ॥५७॥

Vr. VIII. 52 Hc. IV. 230
RT. I. 8. 14.26 T. II. 4. 63
Mk. VII. 84

लगगइ । लुट्टइ ॥

शकेश्चअ-तर-तीराश्च ॥५८॥

Vr. VIII. 52 Hc. IV. 86
70
RT. I. 8. 25. 14 T. III. 1. 37
Mk. VII. 65, 84

सकइ । चअइ । तरइ । तीरइ ॥

1) D. रुस्त । 2) D. लुड-प्रसौ । 3) P. कुणई ।

स्फुट-चलोर्वा ॥५६॥

Vr. VIII. 53 Hc. IV. 231
RT. I. 8. 15 T. II. 4. 62
Mk. VII. 85

फुटइ फुट्टइ वा । चलइ चलइ वा¹ ॥

प्रादेर्मीलश्च ॥६०॥

Vr. VIII. 54 Hc. IV. 232
RT. I. 8. 16 T. II. 4. 61
Mk. VII. 86

पमीलइ पमिलइ वा ॥

ग्रहेर्गेण्हः ॥६१॥

Vr. VIII. 15 Hc. IV. 209
Pu. VII. 8 T. II. 4. 157
Hc. I. 8. 4
Mk. VII. 96

गेण्हइ ॥

घे² तुं-तव्य-क्लासु ॥६२ ॥

Vr. VIII. 16 Hc. IV. 210
Pu. VII. 9
Mk. VII. 97

घेउं² ॥

म्लै वा वाअश्च ॥६३॥

Vr. VIII. 21 Hc. IV. 18
Mk. VII. 31 T. II. 4. 44

वाइ वाअइ वा ॥

दशेणिअच्छ³-पुलअ-अवज्झ-पेच्छ⁴-सच्चर⁵-पेक्खाः ॥६४॥

Vr. VIII. 69 Hc. IV. 181
Pu. VII. 17 T. II. 4. 153
RT. I. 8. 23
Mk. VII. 105

णिअच्छइ । पुलअइ इत्यादि ॥

वेढोवेष्टः⁶ ॥६५॥

Vr. VIII. 40 Hc. IV. 221
Pu. VII. 11 T. II. 4. 56
Mk. VII. 71

वेढइ ॥

वेल्लः समुद्भ्याम्⁶ ॥६६॥

Vr. VIII. 41 Hc. IV. 222,
Pu. VII. 11 223
RT. I. 8. 14 T. II. 4. 57
Mk. VII. 72

संवेल्लइ । उव्वेल्लइ ॥

रुषादेदीर्घश्च⁷ ॥६७॥

Vr. VIII. 46 Hc. IV. 236,
Pu. VII. 21 239
RT. I. 8. 12 T. II. 4. 68-69
Mk. VII. 83

रूसइ । दूसइ । तूसइ । मूसइ ॥

1) Not found in D. 2) P. छे 3) P. णिअक्क पुणअ ; D. पुणअ 4) Not found in D. 5) P. सच्चर, 6) In P these two sūtras (Nos. 66 and 67) are includea in one सत्त (P, No. 67) 7) श्च is omitted by P.

धुवादिर्धावादेः ॥६८॥

Vr. VIII. 42 Hc. IV. 238
RT. I. 8. 24. 11T. II. 4. 71
Mk. VII. 100, 80

धुवइ धुव्वइ धोवइ ॥ रुद् । रुवइ रुव्वइ रोवइ रोअइ रुअइ ॥

Vr. VIII. 30 Hc. IV. 52
Pu. VII. 14 T. II. 122-
RT. I. 8. 8 123
Mk. VII. 38

क्रीलः किणः ॥६९॥

किणइ ॥

वेः केर्वा¹ द्विश्र कः ॥७०॥

Vr. VIII. 31 Hc. IV. 520.
Pu. VII. 1 242
RT. I. 8. 8 T. II. 4. 12
Mk. VII. 39 123

विक्रिणइ विक्रोइ वा ॥

ऋतोऽरिर्वृ षादेः ॥७१॥

Vr. VIII. 11 Hc. IV. 187,
Pu. VII. 19 235
RT. I. 8. 2 T. III. 1. 109
Mk. VII. 76, II. 4. 67
53

वरिसइ ॥ कृष् मृष् हृष्² जष्³ ॥

अन्तेऽरः⁴ ॥७२॥

Vr. VIII. 12
Pu. VII. 20

अन्ते स्थितस्य ऋतः स्थाने अर आदेशो भवति ॥ हरइ । धरइ⁵ इति वक्तव्यम् ॥

न्वादेर्णो ह्रस्वश्च ॥७३॥

Vr. VIII. 56 Hc. IV. 241
Pu. VII. 24
RT. I. 8. 18
Mk. VII. 87, 90, 93

लुणइ ॥ श्रु हु जि धूञ् ॥

यग्वा व्वश्च ॥७४॥

Vr. VIII. 57 Hc. IV. 241
RT. I. 8. 19 T. II. 4. 72
Mk. VI. 95

लुणिञ्जइ । लुव्वइ ॥

1) PD. केर्वा । 2) Found only in DV. 3) Found only in P. 4) This sūtra and its vṛtti are found only in DV. 5) This portion from धरइ to वक्तव्यम् is found only in D.

ठाअ आदिः ष्टादेः ॥७५॥

Vr. VIII. 25 Ho. IV. 16,24
Pu. VII. 22 T. II. 4. 70
RT. I. 8. 9 127
Mk. VII. 60,102

ठाअंति । ध्यै ऋअंति¹ । गै गाअंति ॥

ठादिवैकवचने ॥७६॥

ठाइ ठाअइ वा ॥

खादेः खा नित्यम् ॥७७॥

Vr. VIII. 27 Ho. IV. 228
RT. I. 8. 10 T. II. 4. 53
Mk. VII. 59

खाइ ॥

तुं-तव्य-क्वास्वन्तलुग् भुजादेः ॥७८॥

Vr. VIII. 55 Ho. IV. 212
Pu. VII. 31 T. II. 4. 45
RT. I. 8. 16-17
Mk. VII. 102

भोउं । रोउं । भोतव्वं² । भोऊण² । इत्यादि ॥

हीरादिर्हादेर्भावकर्मणोः ॥७९॥

Vr. VIII. 57 Ho. IV. 250,
60 245
RT. I. 8-20 T. II. 4. 81,
Mk. VII. 173 76

भावे कर्मणि च वाच्ये³ ह्रस्वादेः स्थाने हीरादिर्भवति ॥ हीरीअइ हीरिज्जइ ॥
ह्रस्व् हीर⁴ । जृष् जीर³ । कृष् कीर³ । वद् वच्छ । दुह् दुज्ज⁵ । लिह्
लिज्ज⁶ । वह् वज्ज⁷ ॥

वा सयका च⁸ ॥८०॥

हीरीअइ हीरइ वा ॥

ज्ञो वा णज्ज-णव्वो सयकश्च ॥८१॥

RT. I. 8. 20 Ho. IV. 252
Mk. VII. 180

जाणीअइ आणीअइ । णज्जीअइ णव्वीअइ । णज्जइ णव्वइ वा ॥

1) P. षाअन्ति 2) This is not found in D. 3) Not found in D.

4) Not found in P. 5) P. दुच्छ । 6) P. लिब्भ 7) P. वम्म । 8) D. सयकश्च

ग्रहेर्घोपो वा सयकश्च ॥८२॥

Vr. VIII. 16 Hc. IV. 256
RT. I. 8. 2 T. I. 2. 11
Mk. VII. 178T. I. 4. 36

गेष्हिज्जइ घेष्पिज्जइ¹ घेष्पइ वा ॥

दादेदिण्णदिः क्केन ॥८३॥

Vr. VIII. 52 Hc. I. 46
Pu. VII. 82 T. II. 4. 84
RT. I. 8. 21
Mk. VII. 182

दिण्णं । रुद् रुण्णं इत्यादि ॥ प्राकृतं गाथादौ संस्कृतवच्छेषः² ॥ सखिलं
रहसि³ ॥

[अथ निपाताः]

१. हुं दान-पृच्छा-निर्धारणे⁴ ॥

Vr. IX. 2

२. मिअ-वेअ⁵ अवधारणे ॥

Vr. IX. 3
Pu. VIII. 2

३. ओ पश्चात्ताप-सूचनारोपण-वितर्केषु ॥ Vr. IX. 4

४. इर-किर-किला अनिश्चिताख्याने ॥ Vr. IX. 5

५. [हुं क्खु]⁶ निश्चय-वितर्क-सूचनासु ॥ Vr. IX. 6

६. इजेरा पादपूरणे ॥

७. णवरः⁷ केवले ॥

Vr. IX. 7
Pu. VIII. 6

८. तुरं हाये ॥

९. णवरि⁸ आनन्तर्ये ॥

Vr. IX. 8
Pu. VIII. 7

१०. उ भय-विस्मयाक्षेप-वितर्क-सूचनासु ॥

११. कीस-कीणौ प्रश्ने ॥

Vr. IX. 9

- 1) After this D has वा । 2) P. संस्कृत-वचनविशेषः । 3) D. वहसि ॥
4) P. निवारणेषु । In P these are given under the वृत्ति of the
sūtra No 83; but here these have been treated as separate sūtras.
5) P. च्छे । 6) P. कुथु ; emended by me. 7) मन्त्रः 8) LP. एवरि ॥

१२. अब्बो दुख-सूचना-संभाषणे षु ॥ Vr. IX. 10
१३. अलाहि^१ निवारणे ॥ Vr. IX. 11
१४. अह वले^२ संभावने ॥ Vr. IX. 12
१५. णवि वैपरीत्ये ॥ Vr. IX. 13
१६. वेव्वे^३ आमन्त्रणे ॥
१७. थु कुत्सायाम् ॥
१८. रे अरे हिरे^३संभाषण-रतिकलहाक्षेपेषु ॥ Vr. IX. 15
१९. पिव-मिव-विव-वव्वा इवार्थे ॥ Vr. IX. 16
Pu. VIII. 8

इत्यादि देशीसारो निपातः ॥

इति तिङन्तकार्यं निवृत्तम् ॥

1) P अणाहि ॥ 2) P. अह, हवये । 3) P हरे

पञ्चमः परिच्छेदः

अपभ्रंशारम्भः

अयुक्तानादिवर्गाद्योस्त्रिचतुर्थौ ॥१॥

Pu. XVII. 13 Ho. IV. 396
RT. III. 1. 2
Mk. XVII. 2

अयुक्तानादिवर्गाद्योः स्थाने त्रि-चतुर्थौ भवतः ॥ लोकानुसारादपभ्रंशे ॥
वकः वग¹ । सुखितः सुखिद² ॥ अयुक्तानादीति किम् । शक्रः सक्क³ ।
कार्यं कज्जम् ॥

अधो रो लुग् वा ॥२॥

Pu. XVII 15 Ho. IV. 398
RT. III. 1. 4
Mk. XVIII. 3

अधः⁴ स्थितस्य रेफस्य लुग् वा भवति ॥ पुत्त्⁵ पुत्तो वा ॥

अयुक्तानादेः क्वचित् कस्य ॥३॥

Pu. XVII. 5

कंजिकं कंजिअं ॥

तस्य वा ॥४॥

गदो गओ वा ॥

व्रासादिव्यासादेः ॥५॥

Pu. XVII. 14
RT. III. I. 4
Mk. XVII. 3

व्यासादेः स्थाने व्रासादिर्भवति ॥ व्रासु⁶ भणइ ॥ भास्य भ्रास । मूक
वढ⁷ । संघ सहु⁸ । एवम् ए । मुखे कुरइ । एवंविध एज्जाह । किल
किर । ध्रुव⁹ ध्रु । ततः तो । कुतः क्त । यत्र जेथु¹⁰ ॥ तत्र तेथु¹⁰ ।
कुत्र केथु¹⁰ । अत्र एथु¹⁰ । यावत् जाम । तावत् ताम ॥

1) BC. अहू (:) P. वगः । 2) AP. सुखिदः ॥ 3) P. शक्रः । 4) Not found in A. 5) ACC₁ पुत्र ; P. पुत्त् । 6) ABCC₁P. व्रास । 7) L. वध । 8) L. सहुम् । 9) B. धरुव ध्रु । 10) ABCC₁ P. जेथु, तेथु, केथु and कत्थु, but L has जेत्थु etc.

इवस्य¹ ज्जेव्व²-जण्यादिः ॥६॥

Pu. XVII. 26

णरु³ ज्जेव्व⁴ जणि⁵ वा⁶ ॥

नूनं-णड णडा णावइ⁷ ॥७॥

Pu. XVII. 26

एहादिरेतदस्त्रिसम ॥८॥

Pu. XVII. 60

एह णारी⁸ णरु धणु वा ॥ एहो एहे वा ॥ एषा नारी एष नरः
एतद् धनम् । एते नार्यो, एतौ नरौ एते धने । एता नार्यः एते नराः एतानि
धनानि । एकवचनादिभेदेन एते त्रय आदेशाः⁹ ॥

जेह्यादिर्यादृशादेः स्यादौ ॥९॥

जेही णारी जेहे णरु जेहु धणु ॥ तादृक् तेही । कीदृक् केही । ईदृक्
एही ॥

इदम इमु नपुंसके ॥१०॥

Pu. XVII. 57-58

इमु धणु ॥

कथं केमु-किमौ ॥११॥

केमु कहेइ । किम कहेइ ॥ कथं कथयति ॥

जिम-तिमादिर्यथा-तथादेः ॥१२॥

जिम बम्हण तिम लद्ध¹⁰ ॥ जिम तिम । जेम तेम । जिध तिध । जधा
तधा ॥ यथा ब्राह्मणस्तथा लब्धः ॥

- 1) B. इवस्य, 2) B. जेव्व । 3) B. णरु 4) B. जेव्व । P. ज्जेव्व ।
5) जाणु 6) Not found in B and L. 7) L. णावइ । 8) P. नारी,
9) Found in A only 10) A and C₁ P. णद्ध ।

किमः किंपादिः ॥१३॥

Pu. XVII. 25

किंप भणइ । किंव¹ कहेइ² । किम कहेइ³ । किम कह । कहि⁴ कुप्पति⁵ ॥
किं भणति । किं कुप्यति ॥

गाहुण्यादिर्गाथादेरल्पादौ⁶ ॥१४॥

गाहुली विहती⁷ । खेदे⁸ हिअडा फुट्ट दइउ तुब्भ ॥ गाथा बृहती । हे
हृदय, स्फुट्ट दैवं तव ॥

ऋद्-लृतोरयुक्ता नाघोरधःस्थयोरद् वा ॥१५॥

सुकृतं सुकृतं सुकृतं⁹ वा । कृप्तं कृतं कृतं वा ॥

दीर्घादिः सम्बुद्धौ ॥१६॥

सम्बुद्धौ यथासंभवं दीर्घादिर्भवति ॥ ढोळा हिअडा ॥ हे प्रिय हृदय ॥
कचिद् ह्रस्वः [लिङ्गस्य¹⁰] ॥ पुत्ति । कचिदेत्वम्¹¹ ॥ हले भग्गे । हे भाग्य ॥

जसो हो ॥१७॥

सम्बुद्धौ जसः स्थाने हो भवति ॥ अग्गिहो । महिलाहो ॥ हे अग्रयः । हे
महिलाः ॥

1) L. किर । Not found in B. 2) L. काहह । Not found in B. 3) Not found in BL 4) Not found in L. 5) L. कुपादि । 6) L. गाहुण्यादिर्यथादेरल्पादौ । For the discussion of this sūtra, vide § 26. 7) P बृहति 8) In P खेदे is given as a separate sūtra (No. 15). 9) L. सुकृतम् सुकृतम् । 10) ABCC₁ PL. कचिद् ह्रस्वः ॥ लिङ्गस्य पुत्ति ॥ In P it is given as a separate sūtra No 18. 11) In P it is given as a separate sūtra No 19.

लुक् प्रथमा-द्वितीययोः ॥१८॥

प्रथमा-द्वितीययोर्लुग् भवति । णर गच्छइ महिला पुच्छइ¹ ॥ नरो गच्छति । महिला पृच्छति ॥

अता स्वमोरुद्धा ॥१९॥

Pu. XVII. 41

अता सह स्वमोरुद्धा भवति । णरु वहइ । धणु पेच्छइ ॥ नरो वहति । धने पश्यति ॥

पुंस्योच्च ॥२०॥

गदो मेही ॥

एं टा ॥२१॥

Pu. XVII. 47

अता सह टा² एं भवति ॥ दइएण दइएं वा ॥

अनुस्वारश्चेणः ॥२२॥

Pu. XVII. 47

इण उत्तरष्टा एं भवति । अनुस्वारश्च ॥ वइएं वइं वा । महुएं महुं वा³ । वारिणा मधुना । वारिवाचको वइ शब्दः⁴ ॥

पुंसि णा वा ॥२३॥

अग्गिए⁵ अग्गि अग्गिणा वा ॥

हिं सप्तम्याः ॥२४॥

सप्तम्याः स्थाने हिं भवति ॥ अग्गिहिं महुहिं ॥ अग्गो मधुनि ॥

डे रिदेतौ⁶ चाता⁷ ॥२५॥

घरहिं घरि घरे वा । सुरहिं सुरि सुरे वा ॥

1) B. पुच्छति । 2) Not found in B. 3) B. मुहुत्तम, मुहनम मुहुं वा । 4) Not
5) B. अग्गिम् । 6) B. दिरितौ, C₁ णेरिदेतौ । 7) B. चेतौ ।

भ्यसोऽतो हुं ॥२६॥

अत^१ उत्तरस्य भ्यसः स्थाने हुं भवति ॥ रुक्खहुं पडिदो ॥ वृक्षात् पतितः ॥

डमेहे^२-अदू ॥२७॥

अत उत्तरस्य डसेः स्थाने हे-अदू इत्येतौ भवतः ॥ रुक्खहे^३ रुक्खादु^४ ॥ वृक्षात् ॥

हो-सु-स्सा डसः ॥२८॥

अत उत्तरस्य डसः स्थाने हो-सु-स्सा भवन्ति ॥ रुक्खहो रुक्खसु रुक्खस्स ॥ वृक्षस्य ॥

आमो हं ॥२९॥

Pu. XVII. 45

अत उत्तरस्य आमो हं भवति ॥ रुक्खहं ॥ वृक्षाणाम् ॥

हें चेदुद्भ्याम् ॥३०॥

इदुद्भ्यामुत्तरस्यामो हें भवति हं च ॥ वइहे वइहं वा । तरुहे तरुहं वा ॥ वारिवाचको वइ-शब्दः^४ । वारीणाम् । तरूणाम् ॥

भ्यसो हं ॥३१॥

तरुहं देइ^५ ॥ तरुभ्यो ददाति ॥

हो-हं डसि-डसोः ॥३२॥

इदुद्भ्यामुत्तरयोर्डसि-डसोः स्थाने हो-हं इत्येतौ भवतः ॥ अग्गिहो अग्गिहं ॥ अग्नेः ॥

1) B. अतः । 2) B, डसे हेँ only. 3) LV, रुच्छ । P. रुच्छ । 4) Not found in P. 5) BVL. देहि.

हेः स्त्रियाम् ॥३३॥

स्त्रियां डसि-डसोः स्थाने हेर्भवति ॥ खट्टाहे^१ ॥ खट्टायाः ॥

पुंस् क्लीबयो^२ रिदुद्भयाम् ॥३४॥

अग्निहे महुहे^३ ॥ अग्नेः । मघुनः ॥

जस्-शसोरुदोतौ ॥३५॥

Pu. XVII. 42

स्त्रियां जस्-शसोः स्थाने उदोतौ भवतः ॥ खट्टाउ अच्छंति । मालाओ^४ पेच्छह^५ । कुमारीउ अच्छंति ॥ खट्टाः सन्ति । मालाः पश्य । कुमार्यः सन्ति ॥

टा ए ॥३६॥

Pu. XVII. 49

स्त्रियां टा ए भवति ॥ खट्टाप ॥ कुमारीप ॥ खट्टया । कुमार्या ॥

तुहं-हमुं आदिर्युष्मदस्मदोः सुपा ॥३७॥

सुपा सह युष्मदस्मदोः स्थाने तुहं हमुं इत्यादिर्भवति ॥ तुहं पुच्छ । हमुं पुच्छामि ॥ त्वं पृच्छ । अहं पृच्छामि ॥

तुम्हे^६ अम्हे जसा ॥३८॥

Pu. XVII. 46

तुम्हे^६ पुच्छह । अम्हे^६ पुच्छाम ॥ यूयं पृच्छथ । वयं पृच्छामः ॥

शसा तुम्हहं अम्हहं ॥३९॥

Pu. XVII. 64

तुम्हहं पुच्छामि । अम्हहं पुच्छह ॥ युष्मान् पृच्छामि । अस्मान् पृच्छथ ॥

अम्-डे-टा-भिस्तहं अइं ॥४०॥

तइं पुच्छामि । अइं पुच्छ ॥ त्वां पृच्छामि । मां पृच्छ ॥

1) B. हेः । 2) B. पुंस्कीरयो etc. 3) B. साहूहे । 4) C₁. मालाउ । 5) C₁. पेच्छइ । 6) BP. तुह्ये अह्ये ।

तुम्हेहि¹ अम्हेहि¹ भिसा ॥४१॥

Pu. XVII. 65

तुम्हेहि¹ दिष्णं ॥ युष्माभिर्दत्तम् ॥

तुह-तुहुं-मज्झ-महुं डसि-डस्भ्याम् ॥४२॥ Pu. XVII. 67

तुह जादो ॥ त्वजातः ॥

युष्मदः तुज्झ तुम्भश्च² ॥४३॥

तुम्हाम्हो³ भ्यसाम्भ्याम् ॥४४॥

तुम्ह जादो ॥ युष्मजातः ॥

सुपा तुम्हासु⁴ अम्हासु⁴ ॥४५॥

तुम्हासु ठिअं ॥ युष्मासु स्थितम् ॥

जुंद्हुं यत्-तदोरमा ॥४६॥

Pu. XVII. 55

अमा सह यत्-तदोः स्थाने जुंद्हुं इत्येतौ भवतः ॥ जुं⁵ चित्तेसि द्रं
पावसि ॥ यच्चिन्तयसि तत् प्राप्नोषि ॥

सप्तम्या जद्हु⁶ तद्हु ॥४७॥

Pu. XVII. 56
R.T III. 1. 20

सप्तम्या सह यत्-तदोः स्थाने जद्हु⁶ तद्हु इत्येतौ भवतः ॥ जद्हु⁶ वसदि ॥
यत्न वसति ॥

ता-त्वयोर्दा तूण⁷-प्पणाः ॥४८॥

Pu. XVII. 39

ता-त्वयोः स्थाने दा-तूण⁷-प्पणा भवन्ति ॥ मणुसदा । मणुसतूण ।
मणुसप्पण ॥ मनुष्यता मनुष्यत्वं वा ॥

1) BCC₁ P. तुम्हे हि अम्हे हि 2) B. तुहश्च । 3) AB. तुम्हाम्हो 4) BC₁ P.
तुम्हासु अम्हासु 5) Not found in B. 6) BP. यद्हु, तद्हु । 7) ACC₁ P. तूण ।

तव्य इव्वड्¹ ॥ ४६ ॥

Pu. XVII. 38

तव्य इव्वड् भवति ॥ करिव्वं ॥ कर्तव्यम् ॥

क्व एव्यादिः ॥ ५० ॥

Pu. XVII. 32

क्वः स्थाने² एव्यादिर्भवति ॥ रमेवि । रमेप्पि । रमेप्पिणु ॥ रंत्वा
रमयित्वा वा ॥

यचश्चेअः ॥ ५१ ॥

भविअ । परिभविअ³ । आहलिअ पडिपडिअ णउट्टादि⁴ ॥ भूत्वा ।
परिभाव्य । आह्वय प्रतिपत्य नोत्तिष्ठति ॥

तुमोऽणमादिश्च ॥ ५२ ॥

तुमः स्थानेऽणमादिर्भवति । एव्यादिश्च ॥ लहेवि । लहेप्पि । लहेप्पिणु ।
लहणं लहतं लहेव्वतुं⁵ ॥ लब्धुम् ॥

अतोऽचि गुणः ॥ ५३ ॥

मरेप्पि ॥ मृत्वा मर्तुम् वा ॥

उतोऽन्वादेरुवः ॥ ५४ ॥

ब्रुषणत्तुं ॥ त्वादेस्तु लुणेप्पि ॥ वक्तुम् । लब्धा लब्धुं वा ॥

एप्येप्पिण्वोरेल्लुग्ं ब्रुजः⁶ ॥ ५५ ॥

Pu. XVII. 34

ब्रुज⁶ उत्तरयोः एप्पि-एप्पिण्वोरेल्लुग्ं भवति ॥ ब्रोप्पि ब्रोप्पिणु ॥
उक्त्वा वक्तुम् वा ॥

1) ABCC₁ इव्वो 2) Not found in B. 3) B. मव । 4) C₁ णउठादि

5) C₁ लहेव्वहुम् । 6) B. ब्रजः ।

कृगमोर्वा ॥५६॥

Pu. XVII. 35

कृ-गमोरेपि-एपिण्वो¹रेल्लुग् वा भवति² ॥ करेपि कृपि वा । गमेपि
गंपि वा ॥

ट्टादिः³ स्थादेः ॥५७॥

Mk. XVIII. 10

स्थादेः स्थाने ट्टादिर्भवति ॥ ट्टादि ट्टेपि ॥ तिष्ठति ॥ स्वन⁴ अव
[अवेदि] । मृड् मरे⁵ [मरेदि] । धृड् धरे⁶ [धरेदि] । द्रश् पस्स
[पस्सेदि] । व्रज् वज [वजेदि] । ब्रुज्⁷ ब्रो [ब्रोदि] ॥

हो भुवोऽनुपसर्गे तिङि ॥५८॥

Mk. XVIII. 8

होदि⁸ ॥ उपसर्गे तु अणुहवदि ॥ भवति । अनुभवति ॥

⁹तुक्कोरव ग्रहेर्गेणहः ॥५९॥

गेणहेपि । गेणहेपिणु । गेणहेदि ॥ ग्रहीतुम् । गृहीत्वा । गृह्णाति ॥

यग् इजो वा ॥६०॥

यक इजो वा भवति ॥ सुमरिज्जिदि सुमरिज्जिदि वा ॥ स्मर्यते ॥

¹⁰हिस्वाविदादिः ॥६१॥

हिस्वौ इदादिर्भवति ॥ करि करे कुरु¹¹ करहि ॥ कुरु कुरुष्व ॥

ऊ¹²स्तध्वमोः ॥६२॥

लोटस्तध्वमोः स्थाने ऊ¹³भवति ॥ देऊ संकऊ ॥

1) L. एपिण्णु । 2) After this C₁ has भवति वा । 3) PL. ट्टादिः । 4) B. स्मर मर । 5) B. मरो, L. मार । 6) L. धार । 7) Not found in B. 8) B ति. 9) ABCC₁ P. तुड् । 10) B. दा । 11) L. कर्ह । 12) AC₁. उस्तध्वमोः । 13) AC₁. उर भवति ।

हुं डाम-डामहै ॥६३॥

लोटो¹ डाम-डामहै हुं भवति ॥ देहुं । संकहुं ॥ वयं ददामः । वयं शङ्कामहे ॥

कृञः² कासा च स्यडा लृटि मस्महे ॥६४॥

लृटि मस् महे च हुं भवति ॥ स्यडा सह कृञः² कासा च ॥ कासाहुं ॥ वयं करिष्यामः करिष्यामहे ॥

स्यङः स्सिः ॥६५॥

लृटः³ स्यङः स्सिर्भवति ॥ सुमरिस्सदि⁴ ॥ स्मरिष्यति ॥

[अथ व्राचटादिः]

⁵युग्रादिर्वाचटादौ ॥६६॥

व्राचटादिरपभ्रंशभेदः ॥ तत्र व्राचटादौ दोहादौ⁶ युक्त-रेफ-समुच्चारणम् ॥ सर्पि ॥ सपि⁷ ॥ ज्रुं-द्रुं प्रभृति प्रयोक्तव्यम्⁸ (V. 46) ॥ च्वा एपि-एपिणु (V. 55) ॥

[अथ नागर-उपनागरौ]

शेषो नागरे वा स्कादौ ॥६७॥

स प्राकृतमिश्च उपनागरे गाथादौ महाराष्ट्र्यां च⁹ ॥

[अथ शौरसेनी¹⁰]

क-द-ध-भयाः प्रकृत्या वा ॥६८॥

Vr. XII. 3. He. IV, 260
Pu. IX. 9 267
RT. II. 1. 5

मोअइ मोअदि¹¹ मोददे वा । मधुकरि सुरभि मलये ॥

1) BC₁ लोट् । 2) P. कृञ्, B. कृङ् 3) A लिटः । 4) P. सुमरिस्सदि । 5) L. अग्रादिः । 6) Not found in CC₁ P. 7) ACC₁ PL. सर्पिरेच । सर्पिः । L. सपि (:). 8) B. प्रत्यवक्तव्यम् । 9) च is found only in B. 10) Kramadīśvara has not explicitly mentioned the name of शौरसेनी । But Lassen has given these sūtras as forming the characteristics of शौरसेनी (Vide Lassen's *Institutiones Linguae Pracriticae*, pp. 50-51, Appendix). 11) Not found in P.

जेत्तिकादि¹र्यावतादेः ॥६६॥

जेत्तिका तेत्तिका ॥ यावत् । तावत् ॥

क्वः इअः ॥७०॥

Vr. XII. 9 Hc. IV. 271
Pu. IX. 39

जाणिअ² ॥

कुञ् क्वो दुअः ॥७१॥

Vr. XII. 10 Hc. IV. 272
Pu. IX. 39
RT. II. I. 26

कदुअ ॥ कृत्वा ॥

गमो मलुक् च ॥७२॥

Vr. XII. 10. Hc. IV. 272
RT. II. I. 26

गदुअ ॥ गत्वा ॥

श्वो वा ब्राह्मण्यामिज्ञ-कन्यादिण्यादेः ॥७३॥ Vr. XII. 7

बम्हणं बम्हं च । अहिज्जो अहिचो । कण्णा कंचा ॥

तो लः प्रतेर्ज्ञः ॥७४॥

पलिंचा ॥ प्रतिज्ञा ॥

क्लोवे णिर्वा जस्-शसोः ॥७५॥

Vr. XII. 11

कुंडाइं कुंडाणि वा ॥ कुण्डानि ॥

डसेदो³ परम् ॥७६॥

पुरिसादो । महिलादो । अग्गीदो⁴ ॥ पुरुषात् । महिलायाः ।

अग्नेः ॥

1) PL. येत्तिक etc. 2) P. जानिअ । 3) P—दोः । 4) ABCC₁ L. अग्गीहो ।

सर्वत्र परस्मै ॥७७॥

संकदि ॥

भू-ष्ठो भोविष्ठौ¹ ॥७८॥

भोदि । चिद्धिदि² ॥ भवति । तिष्ठति ।

अस्तेरत्थि³ स्तिडा ॥७९॥

अत्थि पुरिसो ॥ अस्ति पुरुषः ॥

स्यडो ह-स-स्ताः ॥८०॥

इदीतौ यकि च ॥८१॥

पढिअदि पढीहदि पढिसदि पढिस्सदि । करिअदि करीअदि ॥
पठिष्यति । करिष्यति ॥

स्यडो मिडा सं नित्यमीड् च ॥८२॥

करीसं ॥

[अथ मागधी]

मागध्यां ष-सोः शः ॥८३॥

लोशे⁴ । शाह्व⁵ ॥ रोषः । साधुः⁶ ॥

रो लः ॥८४॥

य-प[र]⁷-चवर्गगुक्ता मनागुचार्याः ॥८५॥

Vr. XII. 12. Hc. IV. 269
16.
Pu. IX. 78
RT. II. I. 26
Mk. IX. 108. 137

Vr. XII. 19

Vr. XI. 3 Hc. IV. 288
Pu. XII. 2-3
RT. II. 2. 13.
Mk. XII. 2

Pu. XII. 4 Hc. IV. 288
RT. II. 2. 14
Mk. XII. 3

Vr. XI. 5
Pu. XII. 13-14
RT. II. 2. 18
Mk. XII. 21

1) P. छिठौ । 2) P. छिद्धिदि । 3) P. अस्तेरत्थि । 4) ABCC₁ and P. लोश ।
5) BC₁ P. शाह्व । 6) This is found in C. 7) ACC₁ यट etc. BP. षट etc.
L. यप etc. This has been emended by me ; vide Introduction p. 26.

हृदयस्य [हडको¹] ॥८६॥

Vr. XI. 6
RT. XII. 2, 22
Mk. XII. 14

[यो]² युक्त-यजयोः ॥८७॥

Vr. XI. 4. Hc. IV. 292
Pu. XIII. 5
RT. II. 2, 14

क्तो दाणिः³ ॥८८॥

Vr. XI. 16
Pu. XII. 15-16
RT. II. 2, 20
Mk. XII. 23

क्तस्य णिआ⁴ ॥८९॥

Vr. XI. 15
Pu. XII. 37-33
Mk. XII. 34-35

दीर्घः संबुद्धौ । ९०॥

Vr. XI. 13
Pu. XII. 29-30
Mk. II. 27-28

डसो⁵ हुं-त्वम्⁵ अद्-दीर्घश्च वा ॥९१॥

Vr. XI. 12 Hc. IV. 299
Pu. XII. 27-28 300
Mk. XII. 29

चिद्वः⁶ स्थः ॥९२॥

Vr. XI. 14 Hc. IV. 298
Pu. XII. 33

पैशाचिके च ॥९३॥

हके हगे चाहमर्थे ॥९४॥

Vr. XI. 9 Hc. IV. 301
Pu. XII. 31
RT. II. 2, 12 & 28
Mk. XII. 30

शुद्ध⁷ शप्पदो महालायो शाहु-[हडको⁸] कर्त्य⁹ [वय्य¹⁰]-यिदाणि
बम्हणाहुं वअणेण चिद्वदि । रे देवा ! हके णुलिआ¹¹ ॥ सुष्ठु षट्पदः
महाराजः साधुहृदयः कार्यं वर्जयित्वा ब्राह्मणस्य वचनेन तिष्ठति । रे देव !
अहं नतः¹² ॥

[अथ अर्धमागधी]

महाराष्ट्री-मिश्रार्धमागधी ॥ ९५ ॥

1) ABCC₁ and P have हृदको । L. हलदको । This has been emended by me. 2) ABCC₁ L. ये जायुक्तजययोः । L suggests it in the footnote as योनाद्य युक्त etc. P. सजो etc. 3) P. दालिः 4) P. निआ । 5) L. जसा हुत्वम् etc. 6) L. छिद्व (पैशाचिके). 7) P. शुद्ध । 8) MSS. and P. हदको । 9) P. कस्ज । 10) P. वस्ज MSS. not clear. 11) P. णुणिआ । 12) Found only in C

[अथ शबरी]

शबरे सोरेत्वम्¹ ॥ ६६ ॥

एशे मेशे इत्यादि कथंचिद्भेदा महाराष्ट्र्यादेः । शफाभीर-द्राविडो²-ड्रा²-
चन्त्या-चन्ति-श्रावन्ति - प्राच्य-शौरसेनी- वाहिकी-दाक्षिणात्यादि-भाषाभेदाश्च
नाटकादौ पात्रभेदे च ॥ देशोक्तिर्यथादर्शनमुत्प्रेया ॥

टीका । इयं भाषा महाराष्ट्री-मिश्रार्धमागधी ज्ञातव्या । शबरी महाराष्ट्रीय-
नोच-जातिभेदः । तत्र तेषां गाथादौ सोः स्थाने एत्वं भवति । एशे मेशे एष मेष इत्यर्थ-
इत्यादि ॥³

[देशोक्तिः]

१. सोत्प्रासोल्लापन⁴-विस्मयेषु वष्ये ॥
२. पुत्तरे योनौ ॥
३. गौरवे मारिवे⁵ ॥
४. बहिणि-भबुकौ वयस्यार्थे ॥
५. सुमित्तो संबन्धे ।
६. क्रोधोपशमन-प्रोत्साह-प्रसादनेषु⁶ मित्त ॥
७. उणाह-साह-ढोल्लाः प्रियार्थे ॥
८. अम्हो-अम्हि-अम्हा मात्रार्थे⁷ ॥
९. बहिणि-संधि-भग्न-वुत्त-वज्जधट्टिता संधिता-रगडा मन्द-
भाग्यासु ॥

1) From "शबरे सोरेत्वं to भेदाः" are not found in B ॥ 2) P. द्रविडोद्राव-
3) Found in A. 4) After this B adds प्रोत्साह । 5) B. मारिषे 6) प्रसादनेषु
मित्त is not found in B. 7) P. अस्मी अस्मि अस्मा मात्रार्थे ।

१०. गमेर-गमार-णडज्जाण-अवट-वेन्न अविदग्धे ॥
११. भडिल-भण्डा-विअच्छ^१-होहो-अहो एअकत-ददे संबोधने ॥
१२. सुहले सुहे स्त्रियाः ॥
१३. रे परिहासे साधिच्चेपे च ॥
१४. अरे विस्मये च ॥
१५. मरुउ-हमारि-अहह सकटात्त-विस्मये ॥
१६. चल्ली-मत्सी^२-गमसम-मल्ल-ल्ल-वहेवहे^३-वहवह-कलकल-
वहइ मदन-वेदनायाम् ॥
१७. सुहिडं विवाविडं अणिअइ आविडं गौरवातिशये ॥
१८. कोच्छी जीविकायाम् ॥
१९. ओ निर्देशे ॥
२०. जे जि इवार्थे ॥
२१. हेज्जत्तं^४ एवमर्थे ॥
२२. मिए स्वार्थे ॥
२३. ढड्ढोण^५-हत्थंत्थविड-वारिअ-मारुआ-सोहा-धुंगा-ओरंग-कल्ल-
कल्ली ह्यस्तन-स्वस्तनयोः ॥
२४. होइ-वट्टइ पर्याप्तौ ॥

1) B. विच्छइ । 2) B. मत्सो । 3) CC₁ बहुवहु । 4) P. हेज्जातम् ।
5) P. षडडि ।

२५. समसीस-सरिसौ तुन्यतायाम् ॥
 २६. चिंता-लिखट्टौ व्यसनोपहृते ॥
 २७. खोज्ज मार्गचिह्ने ॥
 २८. गजईमर परिहासे वसन्ते च ॥
 २९. अलेह भेंड कृपालेपन-मेखलासु ॥
 ३०. केऊरपुत्तो गो-महिषी-शावके ॥
 ३१. उड्ड^१ अत्युच्चे ॥
 ३२. विस्सह-विटाणो गृह-संपर्कयोः ॥
 ३३. निंदुअ दोषे ॥
 ३४. ऊह^२ निन्दायाम् ॥
 ३५. अह-अग्गौ परिहासे वर्णने च ॥
 ३६. पीणु गोचरे ॥
 ३७. सडुक्क^३ मुञ्जार्थे ॥
 ३८. दहक्क शोभने ॥
 ३९. बहिणि-वहित्थ-महिला मगिन्याम् ॥
 ४०. षात वेधने ॥
 ४१. मलुक् कदाचिदर्थे ॥
 ४२. छंदिम वैलक्ष्ये ॥
 ४३. लिप इच्छायाम् ॥

1) P. षड् 1 2) P. ऊह 3) CC₁ षड्बक

४४. थाम स्थाने ॥
 ४५. पहिलः प्रथमे ॥
 ४६. मउक्क उपरि ॥
 ४७. यदि तत्रार्थे^१ ॥
 ४८. चिकिल्ल^२ पिच्छले^३ ॥
 ४९. प्रवेळ्ल प्रस्तुतार्थे ॥
 ५०. कडमड उद्वेगे ॥

इत्यादि देशीसारः ॥

एइ^३ पादपूरणे ॥६७॥

मइ^४ एइ^३ दुज्जण-वअण-गओ ॥ मया अपि दुर्जन-वचन-गतः ॥

एङ अनुस्वारयुक्तान्ता^५ लघवश्च ॥६८॥

कंठे लग्ग^६ पिअ स्सअं ॥

टीका । अस्यार्थः । कण्ठे लग्नः प्रियः स्वयम् । कंठे इत्यत्र एकारः । लग्गः इत्यत्र अकारः । पिअ इत्यत्र अकारः । स्सअं इत्यत्र अनुस्वारश्च । एते गुरवो लघवो ज्ञेयाः । तेन पञ्चटिकाङ्कन्दसो लघुत्वम् उपपद्यते इति तात्पर्यार्थः ॥

ह्रस्व-दीर्घत्व-स्वशब्दोपाधिर्यथेष्टम् ॥६९॥

ढोळा मिलिआ सा उण स अइं ॥ ह्रस्वत्वम् । मिलिआ ज स तइं ॥
 लोपो दीर्घत्वं च ॥

टीका । अस्यार्थः । प्रिया मिलिता सा । अर्थात् त्वामिति शेषः । पुनः कदाचिद् अर्थे पुनः सा मया मिलिता । मिलिता या सा त्वया ॥

1) Not found in B. 2) P. चिकिन्द पिच्छले । 3) P. घइ । 4) P. मह । 5) अन्त is not found in B. 6) ABC₁ P. लग्गु ; but commentary gives लग्ग ।

[अथ पैशाचिकी]

वर्गाद्यौ त्रि-चतुर्थयोः ॥१००॥

Vr. X. 3 He IV. 325

वर्ग-त्रि-चतुर्थयोः स्थाने वर्गाद्यौ भवतः ॥ लोफानुसारात् पैशाचिके ॥
 गगनं ककलं¹ (V. 103.) । घर्मः² खम्मो । जातं चातं । भङ्कारः³ छं कालो ।
 डिम्बः टिपो⁴ । गण्डः फंटो । दुर्गा तुक्का । साधुः साधु । बिसं पिसं ।
 घृतं⁵ खृतं । भूतं फूतं ॥

प्राकृतसिद्ध⁶-त्रिचतुर्थयोश्च ॥१०१॥

He. IV. 327

यजनं जजलं (V. 103) चचलं (V. 103) ॥ कचिन्नादौ⁷ ॥
 सर्गः⁸ शग्गो ॥

लुग्यः परम् ॥१०२॥

यकारस्य परं केवलं लुग् भवति ॥ जयः चओ ॥ नाम्यस्य⁹ ॥ काकः
 काफो ॥

णनोर्लः ॥१०३॥

णनोः स्थाने लो भवति¹⁰ ॥ भणति फलति । ध्वनति थ्वलति । भणितं
 फलितं । ध्वनितं थ्वलितं ॥

प्राकृतणश्च ॥१०४॥

वर्णं पलं¹¹ ॥

1) MSS. and P. ककणं ; vide V. 103 for ल । 2) B. घर्मः । 3) L. किङ्कारः चिङ्कालो । 4) B. तिप्पो । 5) Not found in L. 6) B. सिद्धि । 7) In P it has been given as a separate sūtra (No. 104). 8) L. स्वर्गः । 9) In P and L it has been given as a separate सूत्र (no. 106); but it may be regarded as a वृत्ति । 10) This वृत्ति is not found in ABCC₁ P. It is found only in L. 11) B. फलं ABCC₁ पणं ।

रादेर्लादिः ॥१०५॥

रादेः स्थाने लादिर्भवति ॥ चरणं चललं¹ ॥

नणोर्त्रो वा ॥१०६॥

कनकं कजकं । वर्णं वञ्जं ।

एवेवगोर्ये वयिवौ ॥१०७॥

हरिरेव हलियेव । हरिखिव हलियिव ॥

हृदयस्य हितअकं ॥१०८॥

Vr. X. 14 Hc. IV. 310

दूढ-हृदयकः । तठ-हितअको ॥

तुंफ-तुप्फौ युष्मदो वा बहुत्वे ॥१०९॥

बहुत्वे युष्मदः स्थाने तुंफ-तुप्फौ वा भवतः ॥ वयं भणथ तुंफ फलह ।
तुप्फ वा । तुम्हे वा ॥

अस्मदोऽम्फः ॥११०॥

बहुत्वेऽस्मदः स्थानेऽंफो वा भवति ॥ वयं भणामः अंफ फलामो
अम्हे वा ॥

भुवः फो-फुरौ ॥१११॥

भूधातोः स्थाने फो-फुरौ भवतः ॥ फोति फुरति ॥ भवति ॥

1) PL. चलणं । After this in all the MSS and PL some words, such as, कष्टम् कस्टं । उष्ट्र उसरो । उष्ण उसणो (ABCC₁ P), but (L) कृष्ण कसणो । प्रश्न पसणो । स्नानम् सिनाणं । कार्यं कारिअं are given. As all these sūtras do not come under the purview of this rule, they are not included in the body of the text. These seem to be the characteristics of महाराष्ट्री ।

प्राकृतवच्छेषम्¹ ॥११२॥

तिस्सा सिस्सो एण्हिं । इति स्स हसिमो एहिं । ता वहामि ।
 वणारो ॥ तस्याः सीमा एत्वादि । इति स्म हसाम एणु । तावद् वहामि ।
 व्यवहारः ॥

लक्षण-निबद्धा यावत्-संभवाः ॥११३॥

जडासो तडासो चारिहत्थो, घर² [त]³इ अगो खेडुवुत्तो ।

गा[ई]³ होही घरणि विदोही, सो किस वोह्ल⁴ अणाहि णाहिसि ॥

याद्वशस्ताद्वशश्चतुर्हस्तः गृहं तस्याग्रे तृणस्तम्बः ।

धूता गां दुग्ध्वा गृहिणी व्याकुला, सा का वार्ता इदानीं नास्तीत्यर्थः ॥

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विद्यातपोऽर्थी वादीन्द्रः पूर्वग्रामी द्विजः कविः ।

चक्रपाणिसुतो ज्यायान् नप्तासौ श्रीपतेः कृती ॥

इति वादीन्द्र-चक्रचूडामणि-महापण्डित-श्रीक्रमदीश्वरकृतौ संक्षिप्तसारे
 महाराजाधिराज-श्रीजुमरनन्दि-परिशोधितायां रसवत्यां वृत्तावष्टमः पादः
 समाप्तः । सन्धिपादादिना प्राकृतास्तेन द्वितीयोऽध्यायः ॥

॥ सपूर्णः ॥

1) P. शेषः 2) P. घरइ, AC₁ घरान । 3) Emended by me. 4) C₁ बह्ल ।

