

॥ ऋक्तन्त्रम् ॥

॥ सामप्रातिशाख्यम् ॥

ऋक्तन्त्रविवृति-सामवेदसर्वानुक्रमणीभ्या-
मुपेतम् ।

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ṚKTANTRAM

A PRATIŚAKHYA OF THE SĀMAVEDA

CRITICALLY EDITED

WITH

An Introduction, Appendices, exhaustive notes,
a Commentary called Ṛktantravivṛti and
Sāmavedasarvānukramaṇī.

BY

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PREFACE

I

When I originally conceived the idea of this work, my intention merely was to offer the *Ṛktantra*, along with the commentary in the Devanāgarī characters, to the Indian students; and at first, I thought that the same might be adequately given within the compass of a very small volume and in a little time. But when, after completing my *History of Hindi Literature* in 1930, I took up the work seriously, I found it otherwise. The work has been till now utterly ignored and neglected by Sanskrit grammarians, and the way in which Dr. Burnell treated it, left little attraction to a serious study of the same; the only apparent charm which it claimed was, that this was the only available work of Śākaṭāyana, one of the most ancient Indian grammarians, and this charm was rudely shattered by the erudite editor himself. But a patient and sifting enquiry into the matter led me, ultimately, to think otherwise; and the rich store of facts, which this little treatise yielded to me, supplied me with material, rich enough to build a fine bridge of hypothesis, standing over which we could get a clear glimpse of the glorious region of the rising harvest of Indian grammar, a region till now left quite unlit by my learned predecessors. Standing over this bridge, we are enabled to see the mighty figures of Audavraji, Gārgya and Śākaṭāyana, casting their stately shadows forward on the rich canvass of Yāska and Pāṇini. Nay, more than that. For

the first time in the history of Indian Grammar, we have been vigorously urged to read in the works of Yāska and Pāṇini the essence of what Gārgya and Śakaṭāyana had taught centuries before, centuries that were till now supposed quite beyond the range of history. And thus it was that in attempting to settle one question I raised many more. Wider and wider prospects opened out before me, and thus, step by step, I was lured on into the far-spreading field of Indian Grammar, that had been but little explored by my worthy predecessors. The bridge of Rkṭantra has led us upto Audavraji, whom the Vamśabrāhmaṇa mentions among the most illustrious ancients of Sāmavedic traditions; and here we stand up sharp on the edge of a yawning chasm, across which we are quite unable to find any way. I know that hypothesis are very often only temporary bridges to connect isolated facts; and no wonder, if my light bridge should, sooner or later, be superseded by a more solid structure, but my work will still claim its utility and its interest as a repertory of facts.

II

Truth has been my only guiding star, and in the love of truth I have not hesitated to express my views about the origin of the Sāman, which, I am afraid, may not be palatable to my Indian friends and co-religionists. It is, indeed, a melancholy and, in some respects, a thankless task to strike at the foundations of old religious beliefs, beliefs in which, as in a strong tower, the hopes and aspirations of countless devotees, through long ages, have sought refuge from the stress and storm of life. Yet, sooner or later, it is inevitable, as Frazer has put it, that the battery of comparative reseasch should breach these venerable walls, mantled over with the ivy and mosses and wild flowers of a thousand tender and sacred associations. At present the science is only dragging the guns into position; they have hardly yet begun to speak. The task of building up into fairer and more enduring forms the old structures of beliefs,

so rudely shattered, is reserved for other hands, more beautiful than mine, perhaps for future and happier ages. We cannot foresee, and we have no right even to guess the new forms, which our religious beliefs and dogmas will assume in future. Yet this uncertainty must not induce the scientist, from any consideration of expediency or reverential regard for antiquity, to spare the ancient moulds of belief, however beautiful and pious, from the fire of sifting criticism. We must follow truth alone, irrespective of what comes of it or where it leads. I have also discussed, in a new light, of course, the age-long question of the priority of Pūrvārcika over the Uttarārcika. The problem has, for a long time, exercised the minds of two of the most brilliant Orientalists of the day i.e. Oldenberg and Caland. Here I have accepted, though only partially, the verdict of H. Oldenberg on my own independent ground and have, in parts, rejected both, and that too, on my own account.

These and many other things have been touched and discussed in the Introduction, and many more, particularly those, connected with the Prātiśakhya literature proper, will be found in the notes.

III

A word now about the manuscript material. The manuscript material, on which is founded this edition of Ṛktantra, is as follows :—

A. This MS. belongs to the Central Library of Baroda. No. 12912 (a) p. 24 of the Catalogue of MSS. in the Central Library, Barauda, Vol. I. Leaves 4; granthas 70; Saṃvat 1682; size 9. 1/2 × 4. 1/2; material light-coloured paper; number of leaves in the full MS. 19; number of lines per page 10; character Devanāgarī.

Contents. It gives the text of the Ṛktantra and Sāmantantra. It is distinctly and correctly written.

B. Its number is 12917; leaves 19; granthas 500; Catalogue of the MSS. in the Central Library, Baroda p. 24. Its size is $9 \times 4 \frac{1}{2}$; material paper; number of lines per page 10; characters Devanāgarī. It is a copy of the text together with the commentary, each separate rule being followed by its own comment. It is distinct and virtually correct. The appearance of the paper and orthography point out that the MS. is, in no case, later than the 15th A. D. It may be earlier. The MS. has been of great help to me.

C. This MS. belongs to the Adyar Library. Its No. is 33 E 12 gra 8; A Catalogue of the Sanskrit MSS. in the Adyar Library, Part I, p. 48. It is written in grantha characters; the total number of lines in the MS. is 200. It was transcribed into the Devanāgarī script for me by Mr. E. Krishna Variar. It gives the text alone and is fairly correct.

As regards the text of the Rkṭantra all the MSS. virtually agree. As for the first Prapāṭhaka and the commentary, the MS. B. seems decidedly better than the one used by Burnell.

With regard to the punctuation and euphonic combinations in the commentary, I have taken liberties for the sake of inserting references to the examples. Burnell and B. are in no slight degree discordant with each other, inconsistent with themselves and at places quite careless of the requirements of the sense. In fact, they offer no sure standard to follow. For the occurrence of virāmas, as printed, I am alone responsible. But at places—and these are many—where Bur. and B. are agreed in matters of punctuation and reading, I have followed them in the text, but have proposed my emendations in the notes, which alone can make the text sensible; and in that alone lies the real test of the ability of the editor.

In the same method are treated minor orthographical peculiarities, such as writing a sibilant instead of visarjanīya before an initial sibilant and so on. I have not, however,

thought it advisable to interfere with the practice of writing *anusvāra*, instead of a nasal before initial dentals, because the practice is a peculiar feature of the *Sāmavedic* literature. Cp. note on 178. Similarly in citing examples on *sūtras* 269-271, I have closely followed the manuscript authority, and have given only one letter, where the *sūtras* require doubling; thereby showing that the phenomenon of doubling, which once formed so prominent a feature of the Vedic euphony, fell into abeyance at some time, and to this time belong, invariably all our *Sāmavedic* MSS. Cp. note on 271. and Macdonell, *Vedic Gr.* p. 21.

In making references to the SV., I have used only two numbers, the first designates the *Ārcika* and the second denotes the consecutive number of the stanzas, as was done by Burnell, and was lately adopted by M. Bloomfield in his *Concordance*. The divisions adopted by Benfey,—and those are the real and logical divisions of the SV.—would have covered too much space; and this would have spoiled the beauty of the printing. For the same reason I have dispensed with the use of Indian *virāmas* in favour of the English full stop after brackets, when they occur in between two examples.

A MS. of *Ṛktantra-vivṛti* (No. 26 G. 34 gra 23 Catalogue No. of p. 48) was secured from the Adyar Library, which was transcribed for me into the *Devanāgarī* script by Mr. Variar, and the same has been printed here for the first time. Burnell also had a copy of it, which he later on made over to the British Museum. It would have taken long time to get the same from London, and moreover, I knew from its specimen, printed by Burnell in the Introduction of his *Ārṣeya brāhmaṇa*, that it would offer me little help in constructing the correct text. I therefore forewent the idea of delaying the work on that account.

A codex containing numerous works on *Sāmveda*, some of them being of intrinsic worth, was secured from the same

library. And I got from it *Laghu-ṛktaṅtra-saṅgraha* (33 D 12 gra 20 Catalogue p. 48) *Sāmaveda-sapta-lakṣaṇa* (33 D. 12 gra 20 Catalogue p. 54) and *Sāmavedasarvānukramaṇī* by *Tālavṛntanivāsin* (33 D 12 gra 20 Catalogue p. 54) transcribed into *Devanāgarī* for my personal use. The first two works have a direct bearing on the *Ṛktaṅtra*, and will therefore be printed with copious comparative notes and references in a separate volume. Important extracts have been given from the third, which seems, to all intents and purposes, a modern work.

In my notes on *Ṛktaṅtra* I have instituted a careful and exhaustive comparison with other *Prātiśākhya*s and *Pāṇini*, have discussed in detail the peculiarities of the *Sāmavedic* grammar, and have made for that, the fullest use of all the eminent Indian and Western writers on the subject. In making references to the examples, catalogued in *Laghuṛktaṅtra* and *Sāmasaptalakṣaṇa*, I have followed the most tedious method i.e. SV. = RV. = RT. RPr. = VPr. = TPr. = and CA. for each example, and have thus succeeded in presenting, more or less, a complete picture of the whole *Vedic* euphony. In fact, my aim has been throughout to follow meticulously the comparative method of studies, in which I have been very liberal, perhaps more liberal than may seem worthwhile even to German scholars. But I preferred to err in this direction than the contrary.

And it will not be any exaggeration if I say that, having this booklet of *Prātiśākhya* literature in his hand, the student of *Vedic* euphony will not feel the necessity of studying any other *Prātiśākhya* or a kindred work.

IV

I shall have occasion to speak in the Introduction of the extreme brevity and curtness of the text and the commentary. Thus, though only imperfectly aided by the commentator, I have yet enjoyed one compensating advantage

over those, who have hitherto undertaken the publication of works of this class, in that I have been able to avail myself of the results of their labours. Had it not been for their efficient help, more particularly that of Whitney, Benfey, Burnell, Wackernagel and Macdonell, much in the present treatise, of which the explanation has now been satisfactorily made out, might have remained obscure; and I desire to make a general acknowledgment of my indebtedness to them and a host of other brilliant orientalisists of Europe and America, whose authority I have cited very often, and with a very great regard, indeed. Much as I owe to these big luminaries in their individual capacity, I owe infinitely more to the collective Western Scholarship, my debt to which it is simply impossible for me to acknowledge here adequately. My interest in this kind of comparative Vedic study was first excited by the works of Pischel, Geldner, Oldenberg, Caland, Macdonell and Keith, who opened up a mental vista, undreamed of by me before. But it is a long step from a lively interest in a subject to a systematic study of it, and that I took this step is entirely due to my beloved ācārya, Principal A. C. Woolner, M. A., C.I.E. The debt which I owe to the vast stores of his knowledge, the abundance and fertility of his ideas, the unfailing sureness and clearness of his judgment and above all, his unwearied kindness, can never be over-estimated. Never did I feel happier in my life, and I mean it to be taken literally, than while sitting at his feet and listening to his brilliant exposition of the Veda and the comparative Indo-European Philology. Woolner ! what a glorious word ! It stands, to me, for an immense volume of hard work, a mass of original research, touched by the spark of genius, and expressed with the fire of the true teacher. Nay more. It stands for two things that are infinitely better than charm and popularity, fairer than even wisdom: uprightness and honour. And if I, inspite of getting the privilege of working under such a ripe scholar, have been able, hitherto, only to touch, as I am quite aware, only the

fringe of a great subject, to finger only a few of the countless threads, that compose the mighty web of Oriental Studies, it is not because of the teacher's negligence, but merely because neither my time nor my knowledge, little as it is, has hitherto allowed me to do more. I am also indebted, in my literary pursuit, to Dr. Lakshman Sarup M. A., D. Phil., Professor of Sanskrit Literature, whose name conjures up many pleasant hours spent in his company, many memories both blissful as well as sad, and many benefits. I am obliged, for readily procuring MSS., to my colleague and friend Pt. Bhagavadatta B. A., Superintendent, Research Department, D.A.V. College, Pandit Hans Raj, Librarian, Lal Chand Library Lahore and Lala Labhu Ram, Librarian, Punjab University Library. I must also record my thanks to Messrs. Mehar Chand Lachhman Das, Lahore, who at my request started, in these days of terrible depression, the Series of Oriental Publications and thus, have laid the oriental learning under a deep debt of gratitude.

But the one person whose name I cannot pass over in silence, and to whom my debt with regard to this volume is particularly heavy, is my wife śrīmatī Sukhada Devi; for to her has fallen the task—necessarily laborious and exacting—of preparing indices to the RT. Nothing has, indeed, encouraged me more in this arduous and fascinating pursuit of research, than the loving and meticulous care, with which she, my comrade of many hard years, has always helped me in my literary pursuits.

D. A. V. COLLEGE, LAHORE
 Śrāvaṇī, the day of Rakṣābandhana.
 5. 8. 1933.

SŪRYA KĀNTA

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LIST OF ABBREVIATIONS.

- AB. Aitareyabrāhmaṇa. Ed. by Haug, Bombay 1863 ;
Satyavrata Sāmaśramin, Calcutta 1895.
- Altind. Gr. Altindische Grammatik. By J. Wackernagel.
(Compare with it Bartholomae, ZDMG. L. 67 4-735)
Göttingen, 1896.
- Anc. Skt. Lit. A History of Ancient Sanskrit Literature.
By M. Müller. London, 1860.
- APr. Atharva Prātiśākhya. Ed. by Vidyārthi. Lahore, 1923.
- Arbr. or Arṣeyabr. Ārṣeyabrāhmaṇa. Ed. by A. C. Burnell.
Manglore, 1876.
- AV. Atharvaveda. Ed. by R. Roth and W. D. Whitney.
Berlin, 1856.
- Bergaingn. Bergaign et v Henry. Manual pour etudier le
Sanskrit Vedique. Paris, 1891.
- BKSGW. Beitrage der Könige Sachs Gesellschaft der Wis-
senschaften.
- BLWGI. Beitrage zur Literature wissenschaft und Geistes
Geschichte Indiens. Bonn, 1926.
- BrU. Bṛhadāraṇyakopaniṣat. Poona, 1902.
- Bur. Burnell's Rktantra. Manglore, 1879.
- CA. Caturadhyāyikā. Ed. by W. D. Whitney. (JAOS.)
New Haven (New York), 1862.
- ChU. Chāndogyopaniṣat. Poona, 1890.
- Comp. Gr. Comparative Grammar. By Bopp. London, 1885.
- Critical Studies. Critical Studies in the Phonetic Observa-
tions of Indian Grammarians. By Siddheshvar
Verma. London, 1929.
- Dbr. Daivatabrāhmaṇa or Devatādhyāyabrāhmaṇa. Ed. by
Jivanand. Calcutta, 1881.

- Dr. or Drāh. Drāhyāyanaśrautasūtra. Ed. by J. N. Reuter. (Incomplete) London, 1904.
- Ele. of South Ind. Pal. Elements of South Indian Paleography. By A. C. Burnell. London, 1878.
- Einl. Einleitung zum Sāmaveda. Benfey. Leipzig, 1848.
- Epigr. Ind. Epigraphica Indica.
- Gesch. der Ind. Lit. Geschichte der Indischen Literature. By M. Winternitz. Leipzig, 1909.
- GGA. Göttingische Gelehrte Anzeigen.
- GGKP. Gobhiliyagrhyakarmaprakāśikā. Benares. 1905.
- Grundriss d Indoarischen Phil. Grundriss der Indoarischen Philologie und Altertumskunde. Ed. by George Bühler; 1896 ff; F. Kielhorn (since 1899) and now by H. Lüders and J. Wackernagel. Strassburg.
- Hist. of Skt. Lit. A History of Sanskrit Literature. By A. A. Macdonell. London, 1917.
- Ind. Ant. Indian Antiquary. Bombay, 1872 ff.
- Indiens Lit. und Cult. Indiens Literatur und Cultur in historischer Entwicklung. By von Schroeder. Leipzig, 1913.
- Ind. Phil. Indian Philosophy. By S. Radha Krishan. London, 1923.
- Ind. Stud. Indische Studien. Ed. by A. Weber. Leipzig, 1850 ff.
- Int. to RPr. Introduction to the RkPrātiśākhya. By Mangala Deva. Oxford, 1922.
- JAOS. Journal of American Oriental Society. New Haven (New York) 1850 ff.
- JB. or Jaimbr. Das Jaiminiyabrahmaṇa in Auswahl. By W. Caland. Amsterdam, 1919.
- Jainp. Beiträge zur Grammatik des Jaina Prakrit. By Muller. 1876.
- JGOS. Journal of German Oriental Society.
- JNMV. Jaiminiyanyāyamālāvistara. Ed. by Theodor Gold-

- stücker. London, 1878; M. M. Śivadatta. Poona, 1892.
- JRAS. Journal of Royal Asiatic Society. London, 1834 ff.
- JS. Jaiminiya Saṃhitā. Ed. by W. Caland. (Indische Forschungen, ed. by A. Hillebrandt) Breslau, 1907.
- Kāthakopa. Kāthakopaniṣat. Calcutta edition.
- KS. Kāthakasamhitā. Ed. by von Schroeder. Leipzig, 1900.
- KGS. Kāthakagr̥hyasūtra. Ed. by W. Caland. Lahore, 1925.
- KZ. Kuhn's Zeitschrift.
- Lanman C. R. A Statistical account of Noun-inflection in the Veda. (JAOS. 1840) 325-601
- Lāṭy. Lāṭyāyanaśrautasūtra. Ed. by Ananda Chandra. Calcutta, 1872.
- LŚ. Lomaśī Śikṣā in Śikṣāsaṅgraha.
- LŚŚ. or ŚŚ. Laghuśabdenduśekhara. Benaras, 1911.
- Mbh. Vyākaraṇamahābhāṣya. Ed. by F. Kiehhorn. Bombay, 1892; M. M. Śivadatta. Bombay, 1917.
- Modern Eng. Gr. A Modern English Grammar. By Otto Jespersen. Heidelberg, 1922.
- MS. Maitrāyaṇī Saṃhitā. Ed. by von Schroeder. Leipzig, 1888.
- N. Nānābhāi on Puṣpasūtra.
- NārŚ. or NŚ. Nārādī Śikṣā in Śikṣāsaṅgraha and Burnell's RT.
- Nir. Nirukta. Ed. by R. Roth. Göttingen, 1852; L. Sarup. Lahore, 1927; The Nirukta, its place in Old Indian Literature, its etymologies. By Mannes Skold. Lund, 1926.
- Out. of Eng. Phon. An Outline of English Phonetics. By Daniel Jones. Cambridge, 1932.
- P. Pāṇini; Pāṇini's Grammatik. By Otto Böhtlink. 1887.
- Phil. der Upa. Paul Deussen. English Translation. Edinburgh, 1908.
- Pp. Padapāṭha.
- PW. Petersburger (Sanskrit) Wörterbuch. By Otto Böhtlingk and R. Roth. 1852-1875.

- PSikṣā. Paṇiniyaśikṣā with a gloss. Ed. by Becana Rāma. Benares, 1887.
- PpS. Puṣpasūtra. Ed. by R. Simon. München, 1908.
- PVB. Pañcaviṃṣabrahmaṇa with Sāyaṇa. Ed. by Anand Chandra. Calcutta, 1870-74; Translation by W. Caland. Calcutta, 1932.
- ParŚ. Parāśari Śikṣā in Śikṣāsaṅgraha.
- Rel. and Phil. of the Veda and Upa. Religion and Philosophy of the Veda and Upaniṣads. By A. B. Keith (HOS. 31-32) 1925.
- Rel. of the Veda. Religion of the Veda. By M. Bloomfield. New York, 1908.
- RPr. ṚkPratiśakhya. Ed. by M. D. Shastri. Allahabad, 1931.
- RT. Ṛktantra.
- RV. Ṛgveda. Ed. by M. Müller. London, 1873.
- RVPp. Ṛgvedapadapāṭha. Ed. by M. Müller, 1873.
- ŚA. Śabdānuśāsana of the Jaina Śakaṭayana. Ed. by Gustav Oppert. Madras 1893; Bombay, 1907.
- ŚB. Śatapathabrahmaṇa. Ed. by A. Weber. Leipzig, 1924.
- Śabdak. Śabdakaustubha. Chowkhamba Skt. Series, 1929.
- ŚR. Śabdaratna. Ed. by Rama Shastri. Benares, 1888.
- ŚŚS. Śāṅkhāyanaśrautasūtra. With the Commentary of Varadattasuta Ānartīya. Ed. by A. Hillebrandt. Calcutta, 1888.
- ŚS. Śikṣāsaṅgraha. Benares Skt. Series, 1873.
- Sāy. Sāyaṇa.
- SBE. Sacred Books of the East. Ed. by M. Müller. Oxford, 1879 ff.
- Shpbr. Saṃhitopaniṣadbrahmaṇa. Ed. by A. C. Burnell. Manglore, 1877.
- SK. Siddhāntakaumudī. Ed. by M. M. Śivadatta. Bombay, 1909.
- SRV. Sāyaṇa on Ṛgveda. Ed. by M. Müller, 1890.
- SV. Sāmaveda. Ed. by Theodor Benfey. Leipzig, 1848.

- SVPp. Sāmaveda Padapāṭha. Ed. by Satyavrata Sāmaśramin, Calcutta.
- Systems of Skt. Gr. Systems of Sanskrit Grammar. By Belvalkar. Poona, 1918.
- TA. Taittirīyāraṇyaka. Ed. by R. L. Mitra. Calcutta, 1872.
- TB. Taittirīyabrāhmaṇa. Ed. by Shama Sastri. Mysore, 1921.
- TPr. Taittirīya Prātiśākhya. Ed. by W. D. Whitney (JAOS) New Haven 1871; with Tribhāṣyaratna by Shama Sastri, Mysore, 1906.
- TS. Taittirīyasamhitā. Ed. by Mahadeva Sastri, Mysore, 1894.
- Vākyap. Vākyapadiya. Ed. by Rāma Kṛṣṇa Shastri. Benares, 1884.
- VBr. Vaṃśabrāhmaṇa. Ed. by Satyavrata Sāmaśramin. Calcutta, 1892.
- Ved. Stud. Vedische Studien. By Pischel and Karl F. Geldner. Stuttgarter, 1889.
- Ved. Myth. Vedische Mythologie. By A. Hillebrandt. Breslau, 1891, 1927.
- Vedic Chant. Vedic Chant Studied in its Textual and Melodic Form. By J. M. von der Hoogt, 1932.
- Veda of Black Yajus. Veda of Black Yajus School Translated. By A. B. Keith, (HOS. 18 and 19). New Haven, 1914.
- Vedic Gr. Vedic Grammar. By A. A. Macdonell. Strassburg, 1910.
- VPr. Vājasaneyī Prātiśākhya. Benares Skt. Series 1888; Calcutta, 1893.
- VS. Vājasaneyī Samhitā. Ed. A Weber. Berlin, 1852; by Lakshman Shastri. Bombay, 1912.
- W. Wörterbuch zum R̥gveda. By Hermann Grassmann. Leipzig, 1873.
- Whitney W. D. A Sanskrit Grammar. Leipzig, 1879.

- WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
(Ed. by Bühler.) Wien, 1887 ff.
- YV. Yajurveda, with the Commentaries of Uvaṭa and Mahi-
dhara. Chowkhamba, Benares, 1912.
- YVŚ. Yājñavalkya Śikṣā in Śikṣāsaṅgraha.
- ZDMG. Zeitschrift der Deutschen Morgenländischen Gesel-
schaft. Leipzig, 1847 ff.
-

CORRIGENDA.

The reader is requested to consult notes, while reading the text; corrections and emendations proposed therein are not repeated here.

TEXT.

P. L.	Read	For
14 9 -	उच्चानुच्चसंधि०	उच्चानामुच्चसंधि०
18 14	त्रिरक्रान्तप्रहरणात् ।	त्रिरक्रान्तप्रहरणात् ?
20 2	अग्नीत्यधिकारः	त्यधिकारः
24 13	176	177
25 5	23	123
95 20	महादीनि	महादीनि
26 8	228	128
28 1	124	142
28 5	1, 6	16
31 5	पुरस्कृतो	पुरस्कृतो
34 8	आपद्यते	आपद्यते
34 16	बुबुदेपसस्य	बुदेपसस्य
36 15	31	25
38 13	पश्यन्	पश्यन्
51 13	त्यमूषु	तमूषु

NOTES.

P. Col L.		
1 2 21	Koṇḍa °	Kaṇḍa °
3 2 17	explicit	explicite
6 1 6, 31.	chords	cards
6 2 9	consonants	consonents
11 2 34	phenomenon	phenomena
19 2 16	explicitly	explicitely
25 1 2	phenomenon	phenomena
37 2 31	sahaḥ jāh SVPp.	sahaḥ jāh SVPp. explanation wrong. It is not saha ojah but sahas jāh .

INTRODUCTION

I

Ṛktaṅtra belongs to the Sāmaveda.

The text, commonly called *Ṛktaṅtravyākaraṇa*, belongs to the SV. and not to the RV. This is shown by the following:-

(a) It frequently alludes to *sāman*, *stobha* and the like. Cp.:-

Terms.	Sūtras	Terms.	Sūtras.
<i>saṃsvāda</i> and <i>niḡāra</i>	11	<i>stobha</i>	150
<i>sāman</i>	39	<i>him</i>	90. 266
<i>rājana</i> (<i>sāman</i>)	123	<i>gati</i>	29. 111
<i>kiṭkit</i>	10	<i>grā</i> (<i>grāmegeyagāna</i>)	113

(b) The technical terms, used in it, belong to the Sāmavedic literature. This will be shown in details later on.

(c) *Naigi* and *Audavraji*, the two ancient *ācāryas* of the SV. alone are cited.

(d) *Ṛc* 1. 337 is quoted on 89. This is not found in the RV, but only in the SV. The above facts show that *Ṛktaṅtra* belongs to the SV. and not to the RV. It is needless to refer to the commentary in support of this view.

Ṛktaṅtra is a Prātiśākhya of the SV.

A *Prātiśākhya* was defined by Goldstucker² as "a gra-

1 "tantramiva tantram | dairghyenā prasāritāstantavastantramity-ucyante | yathā tadānekasya tīraścinasya tantoranugrāhakaṃ tathedamaphyanekasya laksyasyetyarthaḥ." *Nyāsa on Kāśikā* Vol. I, p. 2.

2 Goldstucker, *Academy*, July 9, 1870, p. 270, quoted by Burnell, *RT*, p. vii, *Caland*, *PVB. Int.*, p. vii.

mmatical treatise which shows how the padas must change in order to become the real hymnical text, and again, how by means of the krama, the padas become the true representatives of the Saṃhitā". The SV. has no krama text,¹ but in other respects, our treatise agrees with this definition, and we may safely call it a Prātiśākhya.

But because a Prātiśākhya, as its name implies, must be concerned with a particular Śākhā of a Veda, our treatise must belong to a particular Śākhā of the SV. and not to all of them. Burnell has given the following Śākhās² of the SV.:-

- (1) Kauthuma.
- (2) Jaiminīya.
- (3) Rāṇāyaniya.
- (4) Gautamī.
- (5) Naigeya.

To which of these Śākhās does the RT. belong ?

(1) *It does not primarily belong to the Jaiminīyaśākhā.*

- (a) The prominent feature³ of the JS. is the conversion of ḍ into 1. This is not stated in it.
- (b) Rule 58 prescribes circumflex for 'vṛdhe 'smān' (SV. 1. 239). The JS. reads 'vṛdhe asmān'; hence the rule is not applicable to it.
- (c) Rule 114 prescribes raṅgatva for ā in cases like 'svarvā ॐ.' The phenomenon is not found in the JS. Cp. Benfey, 'svarvā ॐ asurebhyaḥ.' 1. 254 = JS. 'svarvaṃ asurebhyaḥ;'

1. ṛgvedastu ghanāntaḥ syād yajurvedo jaṭāntakaḥ |
sāmavedaḥ padāntaḥ syāt saṃhitāntastvatharvaṇaḥ ||

Yohiprāptilakṣaṇa, a MS. work in the Madras Library, No. 948.

2. Müller, Anc. Skt. Lit. Caranās, pp. 365-378; Bur. RT. p. xxvi; R. Simon, Vedische Schulen, pp. 27-31; Prapañcahṛdayam, p. 19; Sāmaśramin, Trayīparicaya p. 40.

3. Caland, JS. p. 33. For a discussion on ḍ=1, cp. Turner "Middle Indian-ḍ and ḍḍ" in BLWGI, 4, 35.

'miḍhvā* asmabhyam' II. 982 = 'miḍhvamasmabhyam;'
'agne devā* ihāvaha' II. 142 = 'agne devaṃ ihāvaha.'

- (d) Rule 112 implies 'vasū* riha,' 'rudrā* ādityā* uta' and so on. JS. on the contrary reads 'vasuṃriha,' 'rudraṃ ādityam uta' and so on ¹

(2) *Our treatise does not primarily belong to the Śākhā of Sātyamugri and Rāṇāyana:-*

Patañjali states that the followers of Sātyamugri and Rāṇāyana read a half *e* and *o* in instances like 'sujāte eśvasū-
nṛte,' 'adhvaryo odribhīḥ sutam'. According to Bhattoji², the fact was expressly noted in the Prātiśākhya of this Śākhā. This is not referred to in our treatise.

(3) *RT. does not primarily belong to the Gautamiśākhā.*

The Gautamiśikṣā³, a treatise on the doubling of (SV) consonants, makes in the end the following statement:-

"atha saptākṣaramekamudāhrtam prātiśākhye | tra hi
tra hi yiniksva (1. 301) iti nanakasasasavāh | gautamenoktam |
"na saptāksarāt parah saṃyogo bhavati |"

This is significant, as it shows that there existed a Prā-
tiśākhya, presumably of the Gautamas, which recorded this
phenomenon. Our treatise does not even hint at it.

(4) *RT. does not primarily belong to the Nageyaśākhā.*

On sutra 94, the commentator cites 'endra sānasim'
(1. 129) as an example of the guna sandhi. The Saṃhitā of
the Nageyas has 'andra sānasim'.⁴

(5) *The treatise primarily belongs to the Kauthumaśākhā.*⁵

1. For other peculiarities cp Caland, JS pp 32-35

2. Cp. note on 82

3. Burnell, RT p, xxxvi.

4. Benfey, SV. Einl. p. xxxii

5. In later times the followers of this Śākhā spread in the Gujrat. Cp
R. L. Mitra, Chandogyopaniṣat, translation Introduction p 4, Siegling, Die
Rezensionen des Caranavyuha p 27. The Kauthumas and Rāṇāyanīyas use
seven notes in music, while the Jaiminīyas use six and others only five. Cp the
verses at the beginning of PpS IX. 22 and R. Simon, PpS, p, 495.

The references to the ५८, in the sūtras, are without any exception, found in the Kauthuma SV. The commentator has closely followed the same text. Moreover, we meet with explicit statements to this effect. To quote only one:-

“kauthumānām ke vā granthā adhyetavyā iti cedatrāha kaścit”:-

“dvipañcāśadime granthāḥ śākhāyāḥ kauthumeriha¹ ।
 proktāḥ sāmodadhau yasmācchraute smārte suniścītāḥ ॥
 tasmādvai sāmāśākhāyām granthabhedo nigadyate ।
 śrautas-mārtodite yasmāna muhyeta-katham cana ॥
 veñāraṇyakamūho'tra rahasyam gānamucyate ।
 chandasyāraṇyake caivam mantraḥ sottarakaḥ smṛtaḥ ॥
 chandasyāditrayam stobhaḥ sapadam syāccatuṣṭayam ।
 tāṇḍyaḥ ṣaḍviṃṣakam sāmavidhānārṣeyake tathā ॥
 devatādhyāyavaṃśākhyaḥ saṃhitopaniṣattathā ।
 aṣṭamopaniṣacciva brāhmaṇe samudāhṛtāḥ ॥
 nārādī lomaśī śikṣā gautamī ceti vai tridhā ।
 kalpasūtram tathā kṣudram lāṭyāyanakameva ca ॥
 upagranthaḥ pañcavidho nidānam tāṇḍyalakṣaṇam ।
 anupatsthādanustotraṃ kalpānupadameva ca ॥
 etaddaśavidham sūtram sāmageṣu ca viśrutam ।
 ṛktantram sāmātantram ca sañjñālakṣaṇameva² ca ॥

1. Caland has treated these treatises in detail in his *Einleitung to the JS*, pp. 1-14; *PVB*, pp. 1, viii.
2. According to Burnell (*Catalogue of a collection of Sanskrit Mss. London, 1870*, p. 41) the last two Prapāṭhakas of Ṛktantra are called Sañjñāprakaraṇa. Caland holds (*PVB*, *Intr.* p. vii) that this is probably the same as the Sañjñālakṣaṇa, mentioned in the *Caraṇavyūha*. But the last two chapters of the RT, have nothing peculiar to claim this appellation and a separate reference in the *Caraṇavyūha*. We have, on the other hand, a Sañjñākaraṇabhāṣya, a Ms. work in the Library of Asiatic Society of Bengal. (*A Descriptive Catalogue of Skt. Mss. in the Government Collection. The Asiatic Society of Bengal, Vol. II, p. 1052*) which is a commentary on Sañjñākaraṇa, a treatise in sūtra form on the stobhas

dhātulakṣaṇakam¹ ca syāditi vyākaraṇāni ca ।
 anukramaṇikā ceti naigeyaṃ ca tataḥ param ॥
 phullaṃ gobhulagr̥hyaṃ ca mantralakṣaṇakam tathā ।
 gāyatriyādividhānaṃ ca tataḥ stobhānusam̐haraḥ ॥
 chandogapariśiṣṭaṃ tu gr̥hya saṅgraha² eva ca ।
 śrāddhakalpe tato vedyāsādhanam gobhiliyakam ॥
 snānavidhirupākarma śrāvaṇena paro vidhiḥ ।
 dvīpañcāsādime granthā vṛṣotsargāntagāḥ smṛtāḥ ॥
 iti kauthumaśākhayāṃ granthasaṃkhyā yathākramāt ।
 etānadhītya nikhilaṃ vedoktaṃ jñātumarhatī ॥

GGKP. pp. 28-29.

This makes the position quite clear. But assuming that the RT. belongs to the Kauthumaśākhā, how to explain those statements of it, that apparently apply to the texts of other Śākhās, and references to the authorities, that have their own Śākhās. The explanation will be found in the following:-

The precise scope of a Prātiśākhya.

The original and perhaps more significant term for the Prātiśākhya was the pārṣada, which implied that the treatise in question belonged to a social group (pariśad) in which, among other things, the general principles of phonetics were adopted to Vedic texts, by oral instruction³. According to

or particular words put in, in chanting the various sāmans. And this is exactly what the Caranavyūha seems to have in view, and what the context here requires. A similar treatise is Aksaratantra, edited by Satyavrata Sāmasramin, but not mentioned by Caland in JS and PVB.

1 Not yet identified

2 Printed text has gr̥hyāsangraha. But cp. Ms. Bodl. W 504 "gr̥hyasangraham nāma pariśiṣṭam gobhulaputrakṛtam. I have adopted this only partially

3 S Varma, Critical Studies, p 12 pariśad and samśad = gathering for open discussion, opposed to upaniśad, which implied secret instruction. Oldenberg is inclined to believe that the real sense of the term upaniśad is worship or reverence and that the word expresses the same meaning as upāsānā, ZDMG, 1, 427 ff Lit 70 ff, Die Lehre der Upaniśaden p 37. For the view of Deussen cp Phil of Up p 16 ff

Yāska¹ each Carāṇa of a Veda had its own pārṣada, and the term Prātiśākhyā, which obtained later on to designate these treatises, has been etymologically explained by Mādhava² as “prātiśākhaṃ bhavaṃ prātiśākhyam” and this leaves absolutely no doubt that there existed, at some time, as many Prātiśākhyas as there were schools of the Vedas³.

But contrary to this, the author of Vaidikābharāṇa⁴ states, in no less explicit terms, (a) that the word Prātiśākhyā

1. padaprakṛtīni sarvacarāṇānāṃ pārṣadāni | Nir. 1. 17. For the difference between Carāṇa and Śākhā cp. Müller, Anc. Skt. Lit. pp. 125-129; 377, 378. Cp. also his admirable discussion on Carāṇa pp. 364-378.
2. Jñānendra Sarasvatī on SK. Pāṇini IV. 3. 59.
3. (a) Six Prātiśākhyas are available:—
 - (1) TPr. belonging to the Aukheyas.
 - (2) VPr. belonging to the Vājasaneyins.
 - (3) RPr. belonging to the Śākalas.
 - (4) RT. belonging to the Kauthumas.
 - (5) CA. belonging to the Śaunakaśākhā of the AV.
 - (6) APr. newly discovered: text with a copious commentary in the press.
- (b) References are found to three more:—
 - (1) Sātyamugri Prātiśākhyā. Cp. above.
 - (2) Gautama Prātiśākhyā. ” ”
 - (3) Cārāyaṇīya Prātiśākhyā. Devapāla on KGS. (1. 5. 1.) refers to it. He says “tathā ca cārāyaṇīyasūtram” “puruḥkṛte chvachrayoḥ” iti puruṣab-
daḥ kṛtaśabdaś ca lupyate yathāsaṃkhyam che chre parataḥ” | See
Caland, KGS. For kṛchra = kṛpsra cp. Macdonell, Vedic Gr. p. 31.
I owe this information to my friend Pt. Bhagavaddatta of the D.A.V.
College, Lahore.
- (c) There may have existed a distinct Prātiśākhyā for the Bāṣkala Śākhā of the RV. Referring to “na ṛte śrāntasya sakhyāya devāḥ” the commen-
tator on ŚŚS. (xii. 13. 5) states:—
“apadruto nāma sandhir bāṣkalānāṃ prasiddhaḥ | tasyodāharaṇam” |
This sandhi has not been noticed by the RPr. which is, otherwise, most
comprehensive and complete. Does it not hint at a RPr. other than the
present one ?
4. On TPr. IV. 11. “dviṭriśākhāviṣayatve’pi tadasādhāraṇatayopapatteḥ |
tathā bahvṛcām śākalabāṣkalātmakaśākhādāvayaviṣayam prātiśākhyam
prasiddham | ”

refers to a group of Śākhās, (b) that the RPr. pertains both to Śākala and the Bāṣkala Śākhās (c) and that the examples quoted by the TPr., but not found in the extant text of the TS. must be traced in the extinct Śākhās of the Veda. This is tacitly confirmed by Uvata¹ and the commentators of other Prātiśākyas. How to explain this conflict ?

The conflict explained.

The "winged songs" of the Vedas, which had been composed at widely separated periods of time and space, were united at some time in collections, and ascribed to famous ṛṣis of prehistoric times, preferably to the earliest ancestors of those families, in which the songs in question were handed down². And, as may be expected in a time, when there existed no central authority³, and people either did not know how to write, or if they did, as I think very likely⁴, they did not, perhaps

- 1 Cp. "mrgyamudaharanam" RPr. vii, 33, "upāgatyeti saṃhitāyām na drṣyate { vṛttāvidamudāharanam drṣtam ||" Uvata on RPr. vii, 33, Cp. also vii, 54
- 2 Winternitz, *Gesch. der Ind. Litt.* Vol I. (Eng. trans.) p. 57
- 3 Even AB, VIII, 14, 23 shows how little real empire existed. Cp. also N. N. Law, *Ancient Indian Polity* pp 13 ff
- 4 Bloomfield, *The Rel. of the Veda* p 21. According to Buhler, whose theory has been generally accepted, the Brahmi alphabet was of Semitic origin, and derived ultimately from a Phoenician script. Cf *Cambridge History of India* p. 62, Buhler, *Indische Paleography (Grundriss d. Indo arische Phil.)* Rhys Davids preferred a pre Semitic Fuphratan origin via Dravidian traders. For the theory of Egyptian origin cp. Lehnmann Haupt, *ZDMG*, Lxxiii pp. 51—79. In Mahenjodaro and the Indian Civilisation Vol. II, Ch. XXII (pp. 423 - 432) Prof. Langdon makes out a strong case for deriving the early Brāhmī alphabet of India from the script recently discovered in Indus. But according to Sir John Marshall (Vol I, p. 52) it is no more than a surmise, prompted mainly by resemblances between the two. Prima facie there is a strong presumption in favour of the Brahmi alphabet having been evolved, like other alphabets, from a pictographic script, especially as it is now established that such a script had actually been in use on Indian soil. I am, however, inclined to follow Prof Langdon

for secrecy's sake¹, commit them to writing, the variations in the arrangement of contents and text, were inevitable. And since these collections, that presuppose a tolerably elaborate scheme of priestly practices in connection with the hymns addressed to the gods², were meant mainly for utilitarian purposes, the priest must have shaped and reshaped them according to the requirements of the sacrifice, which naturally varied with different sets of the priests. Again, the hymns were, in no way, entirely immune from the phonetic law of change. A certain number of local varieties in accent and pronunciation, and in the recital of the hymns, crept in and became sanctioned by the tradition of different families or schools. These could not be given up, nor was there any means of determining which was the ancient and most correct way of reciting the sacred songs of the Veda. Thus there arose Śākhās and upaśākhās.

We have just noted that sacrifice was the dominant note of the Vedic life³, and just as a priest regarded the ritual of

1. Winternitz, *Gesch. der Ind. Litt.* Vol. I, p. 32. Read Chapter on "Die Schrift und die Überlieferung der Indischen Literatur" 28-37.
2. Bloomfield, *Rel. of the Veda* p. 31.
3. (a) Hillabrandt showed (*ZDMG.* XL, 708) that in a stage earlier than that recorded, the Ṛgveda was a definitely practical collection of hymns, arranged according to their connection with the sacrificial ritual. Against this cp. Oldenberg, *GGA.* 1907 pp. 211 ff.; Keith, *JRAS.* 1908 pp. 224-9; *The Rel. and Phil. of the Veda* Vol. I, p. 1. cp. also Geldner, *Ved. Stud.* Vol. I, "Die Metaphorische Bedeutung von *vṛjana*" p. 144 et seq; Bloomfield, *Rel. of the Veda*, Chapter "The Hieratic Religion". The Ṛgveda is, in general, a hymn book for use at the three-fire ceremonies. They are a hieratic literature in a very extreme sense. Not only do they reflect the class interests and the class view point of their priestly authors, but they devote themselves exclusively to this ultra-hieratic phase of religion, the religion centring about the three-fire cult. Not only are secular matters not primarily considered at all, but even those more popular religious performances are ignored, which did not require this elaborate ritual, and which formed the staple religion of the great mass of the Aryan people. Nearly all of the few

his school as full of magic and mystic power, so also he held the text of his school particularly mystic and all important¹ And the time the text of a Śākhā was once fixed, numerous devices for its purity and preservation were invented, the chief among them being Pratisākhyas, which like their basis, the Samhitā, must have been distinct for all the Śākhās.

But with the close of the Brāhmaṇa period, sacrifice receded into the background, and speculations of higher sort—philosophic, cosmic, psycho-physical, and theosophic—grew up, giving impetus to the tendency for generalisation². The priest now began to look for the unity under the veil of the diversity of his gods³, of sacrifice, that was no more than a gift to

Rgvedic hymns of which this is not true, are later additions to the collection, as it stands, though this does not necessarily imply that the hymns themselves are late Cp. Franklin Edgerton, in *Religions of the Past and Present*, p 122 note Cp also Muller, *Anc Skt Lit* "Earliest indications of the ceremonial" pp 489-492 For a more moderate and logical view cp Keith, *The Rel and Phil of the Veda Vol I* 'Popular and Hieratic Religion' pp 55-57

1 svasākhaśrayamutsrjya paraśakhāśrayam tu yah |
kaṭumichhati durmedha mogham tat tasya jivitam ||

Karmapradīpa I 3

2 Burnell, *RT Intr* p xxiv, Bloomfield, *Rel of the Veda* p 25

3 For the idea of unity in the RV cp x 129, the most often translated hymn of the RV See Whitney, *JAOS*, x1 p Y, ŚB X 5 3 1, JB III 35, 359 The hymn evokes admiration, not so much for the achievement, but for the thinkers who endeavoured to realize the ultimate principle of life, and failed to satisfy himself. Deussen (*Gesch der Phil I* 1 124, 125) inclines to think that the sages were able to discriminate between the ultimate principle of life and the phenomenal world See also Radha Krishnan, *Ind Phil P* 101 where he compares Aristotle's deity, the unmoved mover. For details cp. my article on Karmavijñāna in the *Oriental Collage Magazine* 1928 See also Keith, *Rel and Phil of the Veda Vol II Ch XXVI* pp. 433-39 As for the Brāhmaṇas, these in various places are conscious of higher philosophical truths, which they ignore and turn to ritual purposes Cp Deussen, *Gesch. der Phil I* 1, 172 80 Keith does not agree with this view and follows Oltmare who rejects Deussen's view cp *L' Histoire des idées théosophiques I* 127

these gods¹, and of the text that accompanied the act of the gift. At this stage, he earnestly questioned the duality in all phases of life, theoretic as well as practical. He no longer felt diffident to receive from rivals² what was wanting in his own, and also preferred to learn their texts besides his own³. Slowly and gradually he arrived at that text of a Veda, which seemed to him as the basic one, and this he adopted, leaving others to take their own care⁴. For its preservation he did not require

1. Tylor, *Primitive Culture*, Vol. II, p. 375. Feist, *Kultur der Indo-germanen* p. 351, though he prefers to trace all worship to the cult of the dead.

2. yan nāmnātaṃ svaśākhāyāṃ paroḅtamavirodhi yat |
vidvadbhis tadanuṣṭheyamagnihotrādi-karmavat ||

Karmapradīpa I. 3. Cp. Müller, *Anc. Sanskrit Lit.*, pp. 51, 364-65, 375.

3 vedānadhītya vedau vā vedam vāpi yathākramam |

Manu III. 2.

Cp. Medhātithi on it "vedaśabdaḥ śākhāvacaṇo vyākhyātaḥ | tītraḥ śākhā adhyīta dve ekāṃ vaikaikasmād vedāṇṇa tvekasmādeve | "

4. Cp. Müller, *Anc. Skt. Lit.* p. 119. The differences between the various Śākhās of the SV. are hardly of any importance, at any rate, not more than what are found in the different mss. of any ancient author. But with regard to the omission of *y* and *v* the Śākhās actually differed. Already Sāmaśramin pointed out in his *Trayīṭikā* (p. 249) that the Kauthumas sing hā-u, while the Rāṇāyaṇīyas sing hāv-u (cp. Caland, *JS. Einl.* p. 11). I may add here that according to RT. 108 all Śākhās omit *y*, when it is followed by a consonant; Naigi omits it, when it comes in between the two vowels (159); but some prescribe the omission of *v* also, when it is so placed (160). The Kauthumas, however, prescribe the half omission of *y* and *v* (161), and this may, probably, be the reason for the inconsistency (so ably noted by R. Simon, *PpS.* 527) to be found in the SV. mss. with regard to the preservation or otherwise of *y* and *v*. The mss. of North India preserve *y*, while those from the south invariably omit it; and this is significant, because we have already noted that the Kauthumas spread in later times towards Gujrat, and south is yet the home of the Rāṇāyaṇīyas. And the rule 159 suggests that south was also the home of the followers of the Naigeyaśākhā.

In the Brāhmanic period, when sacrifice occupied the centre of the stage, these minor differences were made much of; the priests justifying their own and running down those of others. But with the tide of generalisation all

more than one Prātiśākhya, and the best of the lot he adopted, with minor modifications, recording therein the chief variations found in others, as the views of *eke*, *apare*, *ācāryaḥ* and so on¹.

And this is exactly what seems to have happened in the case of our treatise; and although it primarily belongs to the *Kaṭhuma* school, yet it records meagerly, of course, the views of others.

II

And the fact that *Rktaṅtra* is a Prātiśākhya of the SV. introduces us to the important question "*What is Śāṃaveda ?*"

By the SV. we generally take a number of unconnected verses, nearly all of which occur in the RV. and which modified in several ways, are chanted mostly at the *soma* sacrifices. The words, together with the chant, are supposed to constitute a *sāman*, and when the SV. is referred to, only the *Samhitā*, or collection of words are meant. But this is erroneous. Scholars of old times understood by a *sāman*, a melody or chant, independent of the words. The earliest records, available at present, bear out the distinction between melody and words, and treat the first as more important than the latter. This will be clear from the following:-

1. The distinction was clear in the time of the RV. Cp:-

(a) *gāyatreṇa prati mimīte arkamarkeṇa sāma traiṣṭubhena vākam ।*

vākena vākaṃ dvipadā catuspadākṣareṇa mimate sapta vāṅiḥ ॥ RV. I. 164. 24.

was changed, differences which were already nominal, were yet minimised, till the major Śākhā got the better of minor ones. And just as there remained only the major Śākhā or Śākhās of a Veda current, so also there remained only the major Prātiśākhya of a Veda current

1. For details see Whitney, TPr. pp. 432-433, Luders, *Vyāsaśikṣā* pp. 21-22. The discussion on the nature and scope of Prātiśākhyas held by Muller in *Anc. Skt. Lit.* pp. 116-146 is yet the most exhaustive

2. Cp. also RV. I. 10. 1, 5. 4, 4. 14, 8. 3, 22, Muller, *Anc. Skt. Lit.* p. 489.

- (b) tasmād yajñāt sarvahuta ṛcaḥ sāmāni jajñire |
chandāṃsi jajñire | RV. 10. 4. 8.
- (c) The word 'ṛciṣama' which means¹ 'he for whom the sāman is sung upon the ṛc' occurs eight times in the RV.
2. The distinction was clear in the time of the AV. Cp:-
ṛcaḥ sāmāni chandāṃsi purāṇaṃ yajuṣā saha |
AV. 11. 4. 2. 4
3. It was known to Yāska who says:-
sāma sammitamṛcā | asyatervārcā samaṃ mena iti nai-
dānāḥ || Nir. vii, 12.
4. It was clear to Jaimini who says:-
(a) gītiṣu sāmākhyā (II. 1. 36) |
(b) In order to press home the distinction, Jaimini devotes the second pāda of the seventh chapter to a discussion on *rathaṃtara* and includes in the end that the word *rathaṃtara* denotes a sāman, independent of the words, on which it is sung.
(c) The distinction is again stressed² in ix. 2. 1. 1.
5. It was known to Bhartṛhari who states:-
ṛco vā gītimātraṃ vā sāma dravyāntaraṃ na tu |
gītibhedād yigṛhyante tā eva vikṛtā ṛcaḥ ||
Vākyapadīya I. 109.
6. Bhaṭṭa bhāskara and Sāyaṇa assign different ṛṣis to the ṛc and the sāman, sung upon it.
7. A sāman is sung upon the ṛc. The idiom is old and repeatedly occurs in the Brāhmaṇas. Were there no distinction between the two, the idiom would have been meaningless.

1. Bloomfield, The god Indra and the SV. WZKM. xvii. 1903 p. 156. The Rel. of the Veda p. 38. See also JAOS. xxi. 66. Against this Cp. Otto Böhtlingk in BKSGW. April, p. 7 ff.

2. sāmoktibṛhadādyuktī gītāyāmṛci kevale |
gāne vā gāna evoti smāryate saptamoditam ||

It is thus clear from the above, that since the time of the RV. on to that of Sāyaṇa, scholars knew that there was a distinction between the Ṛk and the Sāman and that the two were not inseparable. The Sāman, in short, was a tune, a melody, sung to the words, and the SV. was a collection of the sāman.

The origin of the Sāman.

Three things stand out clear in the gānas of the SV:-

1. The gānas are practically strings of "dadas" hā-is and hā-us¹.
2. The same words are repeated in them again and again.
3. Words are badly mutilated to suit the melody.

Bearing these points in our mind, we may proceed with our enquiry thus:-

It was natural for the awakening humanity to worship the sun and the moon, the vegetation and other natural forces.² To them dawn, sun and moon, sky, thunder and lightning, atmosphere and wind, earth and fire were all gods, and they worshipped them for happiness and success, health and long life. Music, in one form or other, may have accompanied this worship.

It has been noted that some of the African tribes dance and sing more frequently at the time of the 'palm wine season' and the Bechuanas indulge in singing more specially at the time of rains and the harvest.³ Music is, thus, the natural outlet for the feelings of joy.

1. B. Faddegon, *Ritualistic Dadaism*, Acta Orientalia, V. 1926, 177 et seq

2. Rivers, *Medicine Magic and Religion* p. 57, Walter Woodburn Hyde, *the Religion of Greece in "Religions of the Past and Present"*. p 271.

3. Richard Wallscheck, *Primitive Music* p. 163 With regard to the native tribes of Central Australia cp the remarkable researches of Prof Baldwin Spencer and Mr. F J. Gillen

When the primitive man saw that the gods (of nature) were withholding their boons from him, he attempted to influence them by shouts, beating of tamtams and other frantic exhortations,¹ and a similar phenomenon may even now be noted in the Indian villages, when crops are about to fail for want of rain. This theory, viz., that self-exciting noises produce a corresponding outside effect is termed *shamanism*.²

1. The fundamental concept bearing on the religious life of the primitive man is the belief in the existence of magic power, which may influence the life of man and which in turn might be influenced by human activity. This idea of magic power is one of the fundamental concepts which occur among all primitive tribes. This sympathetic magic, whereby like is expected to produce like has been discussed in details by Frazer in *Golden Bough*, Part I where he describes at length the rights for the control of rain in pp. 247-311. Cp. also Andrew Lang, *Myth Ritual and Religion* Vol. I, Chapter IV. That sympathetic magic was at the very root of Roman Religion has been ably shown by George Depue Hadzsits "Religion of the Romans" in *Religions of Past and Present* p. 319, Traces of this kind of magic are detected in the Greek religion by Gilbert Murray in his *Four Stages of Greek Religion* p. 16. H. Oldenberg in his able book *Die Religion des Veda* suggested that in the evolution of thought, magic, as representing a lower intellectual stratum, has probably everywhere preceded religion. Cp. Warde Fowler, who insists on the distinction of religion and magic, but seems to believe that magic precedes religion in order of time. *Religious Experiences of the Roman People* pp. 47-9, 188, 223-24. See N. N. Law, *Ancient Indian Polity* Ch. IX. See also Keith, *Rel. and Phil. of the Veda*, I, pp. 46-48.

2. (a) The English words *shaman* and *shamanism*, seem of Hindu origin, being the Western reproduction of the Pali-Buddhist *samana*, which is Sanskrit *śramaṇa*. cf. Bloomfield, *The god Indra and Sāmaveda*, WZKM. xvii. p. 164; Winternitz, *Gesch. der Ind. Lit.* I. 168 n. 2. Comparative study has revealed that *shamanism* was "the native religion of the Ural-Altaiic peoples from Behring Straits to the borders of Scandinavia" and "probably of the early Mongol-Tartar peoples and others akin to them, for example in China and Tibet." Evans (Ivon H. N) *Studies in Religion, Folklore and Custom in British North Borneo and the Malaya Peninsula*, pp. 217-265. For the practices of *shamanism* cp. R. O.

The practice of *shamanism* must have been current in India, long before the Aryans came and conquered the Dāsas. Here Indra, the rain-god, that splits at the time of the monsoon the cloud-serpent, that overlays the sky,¹ has ever been devoutly worshipped and to help such a god with wild exhortations suits both the underlying event, as well as the primitive man.

And here waited all the rough material, (if the Aryans had not their own) for the r̥sifying touch of the Vedic priest, in order to be transformed into the SV. That this was so is indicated by Indra's prominence in connection with the chant of the *sāman*. Of the 59 decades of the *Pūrvārcika*, 36 in the middle of the book are addressed to Indra; 12 at the beginning belong to Agni; and 11 at the end go to Soma. Both these divisions are subordinate to the worship of Indra.²

In the primitive vocal music there need not be a union of poetry and music.² Mr. de Montes recording the text of a North Indian American song says.--

"At first they sang" "halvet ho ho he" then the general outcry followed "e", then again "Egrigna han he hu" and at last the ominous "ta-meia allelujah tameia don veni han han he he".³

Winstedt, Shaman Śaiva and Sufi, Chapter III. "The Malaya Magician"

- (b) The similarity of the words *shaman* and *saman* is, however, accidental. Bloomfield, WZKM, xvii p 164. The meaning and the derivation of the word *sāman* are obscure. But for the word *gai*, we should not be able to guess at its meaning. Cp. 'pragñān mantravākyam sāmāśabdenocyate' quoted in Ind. Stud IV. p. 141

1 The myth of Indra, Vṛtra and the waters "represents a specialised poetic treatment of a myth of thunderstorm cloud and rain." Bloomfield, *Rel of the Veda* p 181. For the masterly theory of Hillebrandt "that Vṛtra represents the frozen winter, while Indra represents the sprung or summer sun cp *Ved Mythl*, Vol III, p 157 ff. For Indra's close connection with soma cp E. Sieg, *Indra und der soma raub nach dem Rgveda in BLWGI*, pp 228-239

2. *Primitive Music* p 174

3. *Primitive Music* p. 173

This phenomenon must not be claimed as the monopoly of North Indian American songs, and the similar can easily be noted in Indian village songs even to-day. And have we not noted the monotonous string of "dadas" hā-is and hā-us in the gānas of the SV. ? And do we not find an order for singing, similar to that just noted, prescribed for the five *bhaktis*¹ of a sāman ?

In singing some tribes (N. Am.) use the sounds "he" "ah", no intelligible words being uttered. Among other tribes the songs are monotonous chants, extending over but few notes, varied by occasional howls and whoops in some of the more spirited melodies. Words are often borrowed from other tribes without being understood.² The Macusi Indians in Guina amuse themselves for hours with singing a monotonous song whose words "hāi-a" "hāi-a" have no further significance.³ And what significance, on earth, do we find in the so-called *stobhas* of the SV. which run exactly parallel to the "hāi-as" "hāi-as" just noted ? And is not an attempt, like the one made by CHU. to explain these hā-is and hā-us, hopelessly barren of any positive gain⁴ ?

1. Divisions of a sāman. Cp. Lāṭy. VI. 1. 14; Drāh. III. 4. 12; Burnell, Arbr. Int. p. xxv; R. Simon, PpS. p. 522; his Pañcavidhasūtra; The Vedic Chant on the divisions of a sāman and my note on the rule 39.

2. Jeswitt. Narr. p. 87.

3. Primitive Music, p. 173.

4. Cp. Sāmaśramin, Trayisaṅgraha, where he makes an attempt at the elucidation of the *stambhikagāna*. He severely attacks Sāyaṇa for not giving the real interpretation of the *stobhas* and accuses him of the ignorance of the Sāmavedic tradition. But the charge, levelled against Sāyaṇa seems presumptuous and no ingenuity on earth can satisfactorily make out any sense of the dadaisms, which are nothing but a mystic dance on vowels and consonants and are meant to be an empty adornment to the songs. The sense of the words can not possibly have been understood in the mutilated form in which the chants were sung, and this shows that their religious value lay not in the matter, but in the form, and the sāmans have been rightly compared to the revival hymns beloved by the African negro in the new world. Cp.

It is a striking feature of the primitive songs that they Keith, *The Rel. and Phil. of the Veda* Vol. I p. 16. Besides, the ancient *chandogās* adopted these senseless syllables in order to obscure the meaning of the *Rgverses* and thus heighten the sanctity of the same in the mind of the gods, who love the apocryptic. Even today children in Holland sing in honour of "all the swimming ducklets" the empty, the riming and alliterating refrain "falde ralde riro falde-ralde-ra" (B. Faddegon, *Ritualistic Dadaism*, *Acta Orientalia* V. 1926, p 182) and no serious student has ever worried himself about the meaning of these songs, and I see no reason why the same may not hold good in case of the SV. songs, more particularly about the *Channagāna*, where there is no ṛk at all but only a string of the *stobhas*. By this, I do not mean that the SV. as a whole is meaningless, all that I want to press home is this, that the "dadaisms" which form so prominent a feature of the SV. *gānas*, are meaningless, that they, as the bearer of the various melodies, were current in India long before the Aryans came here, that the Vedic ṛṣis adopted them, along with the tunes, that they applied to these meaningless words the *Rgverses* in general, and Yajus formulas in a few cases, and thus ultimately built the fine edifice of the extant SV. And this is not at all surprising, when we note that just as Vedic Indian race was, like others great in history, the product of a blend of populations—conquering Aryan tribes from somewhere in Central Europe settling among the indigenous stocks, (Keith *The Rel. and Phil. of the Veda*, Vol I pp 12 14.) so also the religion of the Vedic India was a product of a blend of the early Indo-European or Aryan beliefs with the older cult, ideas, and practices of the indigenous peoples, and the same process of blending is not an impossibility in case of the Vedic music. These two sources continued interwoven all through the history of Indian religion and are discernible in both theology and ritual. To disentangle them is the first and the most difficult problem for the historian of the Indian life and I regret I am not competent to undertake the inquiry into this at this stage. Eminent scholars like Elliot Smith (*Migrations of early Culture*), Fleure in Slater, (*The Dravidian Element in Indian Culture*), Perry, (*Children of the Sun*), G. W. Brown (*Studies in honour of Bloomfield* pp. 75 ff.), S. Levi (*Journal Asiatique* cccii 1-56), Hornell (*Memoirs of the Asiatic Society of Bengal*, VII iii (1920) have tried to ascertain, the amount of predravidian and dravidian influence on Vedic civilisation, but many of the arguments advanced by these scholars are of dubious character (cp Keith, *Rel and Phil. of the Veda* Vol. II p 633) and they do not carry us beyond the region of conjecture. In his admirable book on "Outlines of a Systematic Anthropology of Asia" Prof. Giuffrida Ruggeri has made a laudable effort to determine the characteristics of the pre dravidians but we must admit that much of it is again based on ingenious conjectures alone.

pay little attention to the grammatical structure of the sentence and the logical order of words ; and it has been noted in the Andamanese songs, that in them, the words in their poetic form, are so mutilated to suit the metre, as to be scarce recognisable.¹ And this is exactly what we find in the gān of the SV., where the ṛc are badly harnessed into the service of the melody, and words are mutilated beyond recognition.

Such was the rough ground on which the Vedic priests raised their stately mansion of the SV. and we may well conclude our inquiry into the origin of the Sāman in the following words of Bloomfield :—

“The Sāmaveda” represents little more than the secondary employment in the service of religion of popular music and other quasi-musical noises. These were developed and refined in the course of civilisation, and worked into the formal ritual of Brāhmanism, in order to add an element of beauty and emotion.⁴”

III

The SV. i.e. the Ārcika.

It has been shown in details that the word sāman denotes a melody and not the ṛc, which is sung upon it. But

1. Primitive music p. 174.

2. Some of the verses of the RV. met with in the SV. offer diverse readings; and it has been supposed that a more ancient text might be recognised in them (Benfey, SV. Einl. pp. xxvii-xxviii). But Theodore Aufrecht (in Preface to his ed. of the Hymns of the RV. 2nd ed. Bonn, 1877 II. xxxviii ff.) and Oldenberg (Hymnen des RV. I pp. 289 ff.) have shown in details that the SV. variants are mainly due to arbitrary—intentional or accidental alterations—alterations that also occur elsewhere, where words were prepared for music. Cp. Burnell, Arbr. Int. p. xvi; Keith, The Rel. Phil. of the veda Vol I, p. 1.

3. Cp. also Keith, The Rel. and Phil. of the Veda Vol I, p. 16. According to Winternitz, sāman probably means “propitiatory song” a means of appeasing gods and demons. The word sāman also occurs in the sense of “mildness ; soothing words.” Gesch. der Ind. Litt. Vol. I, p. 146.

4. Rel. of the Veda, p. 39.

course of time the idea got reversed, and theologians began to conceive that the melody originated from the ṛc, giving rise to the expression that "this or that sāmān is sung upon a particular stanza". The stanza thus ultimately came to be termed as *yonī* i.e. the womb, out of which the melody came forth.¹ And the SV. i.e. the Ārcika (the collection of ṛc) is nothing but a collection of 585 *yonīs*, or single stanzas, which are sung to about double the number of different tunes² It is thus only a kind of text book,³ containing the stanzas, which are to be memorised for *making upon them* the sāmān melodies

This collection of verses, taken as a whole, came to be regarded as comprising —

(A)	(B)
Gānas (song-books)	Rc (the collection of verses).
1 Grāmegeyagāna ⁴	1. Pūrvārcika.
2 Aranyegeyagāna. ⁵	2. Āranyaka samhitā.
3 Ūhagāna	3 Uttarārcika.

1.(a) Cp Sayana, SV Vol I p 22 'chandonamake granthe nanāvīdhā nam samnam yonibhuta evaical pathital."

(b) e.g. Sayana in his commentary on the PVB (xii 6. 5) says "pra mamhīsthāya gayata itī yonavutpannam samā pra mamhīstha śabdāyogāt pra mamhīsthayam tadatīa tṛce kartavyam ||

2. Oldenberg GGA 1906, 712 A.

3. The first man to use the suggestive term 'libretto' for this was Muller, Cp. Anc Sanskrit Literature p 473. For the relation of RV. with the SV. cp the very illuminating article of Oldenberg "Rgveda-samhitā and Sāmavedārcika in ZDMG xxxviii

4 This is also called 'geyam' or 'yoniganam', because it records those chants, which constitute *yonī* to those, that occur in the Ūha and Ūhāgānas. This is also termed 'Veyagāna' or "Ve_oana"—*dvīṭijam*—because it was taught after the study of Aranyegeyagāna. Cp Samaśramin Satyavrata, Trayitika, p 205 For Āvirgāna and Channagāna cp Trayitika pp, 205 210 11, respectively

5 This is also called 'rahasyagāna' or 'rahasya' Cp Caland, JS Dnl. p 8, PVB Int p xi, R Simon, PpS p 501

4. Ūhyagāna.¹

The relation between the Pūrvārcika and the first two gānas is obvious. The Pūrvārcika records single verses. With each of these, corresponds a single sāman, which bears a particular name derived from the ṛṣi who is said to have seen that sāman. These sāmans are registered in the Grāmegeyagāna and Araṇyegeyagāna.

The arrangement of the *yonis* is systematic and the Ārcika is divided into three parts; (1) the first (1-114) is addressed to Agni, (2) the second (115-466) belongs to Indra, (3) and the third (467-415) goes to Soma. These again are mostly sub-divided according to the metre of the text.

Uttarārcika.

The Uttarārcika does not register single verses, but is comprised of triplets² i.e. *pragāthas*. In the Uttarārcika the *rc* are arranged for the formation of *stomas*; thus the aim of this collection is purely practical.³ On the whole, the first verse of the triplet occurs in the Pūrvārcika,⁴ which indicates

1. Ūhya is an abbreviation of Ūharahasya. Cp. Burnell, Catalogue of a collection of Skt. Mss. Part I, Vedic Mss. p. 48. See also Medhātithi on Manu, II, 262 and Sāmaśramin Trayīṭikā p. 10.

2. (a) The triplets are known to the RV. Cp. 'vācamasṭāpadīm navapadīm' viii, 76, 12. See also 'tisṛbhirhi sāma sammitam' Ait. III, 23. Against this cp. RV. I, 164, 24 which states that the sāman 'consists of one verse. We can reconcile the two conflicting views by assuming that RV. I, 164, 24 records the earlier stage of the Sāman, when it did actually consist of one verse, while viii, 76, 12 registers the later stage, when the Sāman had grown into a triplet. Of this more later on.

(b) *pragātha* is derived from *grath* and not from *gā*. So Sāyaṇa 'prakarṣeṇa granthanam yatra sa pragāthah' SV. Vol. I, p. 28, Cp. Ind. Studien viii, 25; Ludwig, Mantralitteratur, p. 58, and Oldenberg, ZDMG, xxxviii, p. 446.

3. Oldenberg, ZDMG, xxxviii, p. 465.

4.(a) Cp. Śeṣagiri Śāstri, A Descriptive Catalogue of the Sanskrit Mss. of the Governmental Mss. Library in Madras. Vol. I, Vedic Literature, first part, p. 73.

that the melody, which belongs to this verse, is to be applied to the whole triplet. For example, the first verse of the triplet in the Uttarārcika (1. 1. 1 2-32) beginning "kayā naścitra ā bhuvadūti" occurs in the Pūrvārcika¹ (2. 2. 3 5-169). According to the Grāmegeyagāna this ṛc is sung to the *vāmadevya* sāman. On this melody then, the three verses of the Uttarārcika (32-34) must be chanted at the sacrifice.

Ūha and Ūhya

These three verses as used at the sacrifice are recorded in the Ūhagāna. Thus we see that like the Uttarārcika, the aim of the Ūhagāna, is also purely practical.

The Ūhagāna runs parallel to the Uttarārcika and Grāmegeyagāna, while the Ūhyagāna runs parallel to the Aranyegeyagāna.

The names are clear "uhati" means adapts, the Ūhagāna² contains the melodies of the Grāmegeyagāna, but adapting them and working them out, so as they are chanted at the sacrifice, and the Ūhyagāna adapting the melodies of the Aranyegeyagāna, to the verses on which they must be chanted at the private sacrifices³.

- (b) There is a great number of verses in the Uttarārcika, that have no correspondent verse in the Pūrvārcika. This is explained by the fact that these verses, which belong to the *pratah savana* are chanted on the *gayatri* melody which is given as an appendix to the editions of the Grāmegeyagāna (SV Vol 1, p 601). On the other hand, many *yonis* are found in the Pūrvārcika which have no correspondent verses in the Uttarārcika. This is explained by the fact that *sāmans* are chanted not only at the Soma sacrifices but on many other occasions as well. These *sāmans* were chanted as solo mostly by the Prastotr. Cp Caland JS Einl p 5, PVB Int pp x xi. The difficulty was pointed out by Oldenberg in his brilliant article on Rgveda samhita and Sāmavedārcikā in ZDMG xxxviii and was repeated by Winternitz in his Gesch. der Ind. Lit. I p 145.

1 JNMV ix 2 1-2

2 Cp N on P1S viii 87 "uhatītau grāmegeyavat ūhyagāna aranyāge yavat |" See also Caland JS Einl pp 7-8.

The names of the basic gānas are also clear. The Grāmegeyagāna contains those sāmans that were studied in the community, while the Araṇyegeyagāna registers those sāmans that, because they were too sacred and mysterious, were studied in the forest, outside the community.

IV

Chronology of the SV.

Little can be said with certainty about the chronology of the SV. We have rather to work on guess and conjecture. Scholars are unanimous in showing that sacrifice was the dominant note of the Vedic life.¹ The Vedic ṛṣi rose early in the morning to a sacrificial day ; morning, noon and evening were spent in offering gifts to the gods. The soma was ever present at the sacrifices.

The Vedic ṛṣi was strictly utilitarian and practical ; and we know from the researches of antiquarians² that in a

1. The poetry and religion of the Veda display in the highest degree the mark of the sacerdotalism. Ludwig, III. 262; Haug, Preface to Translation of AB. p. 36. The Vedic concept of the 'ṛta' is essentially the *Tao* of the Chines. It is lofty and very inspiring, but in the hands of the Vedic priests, it becomes little more than an apotheosis of the system of sacrifice, around which the Ṛgvedic religion centres. For the conception of 'ṛta' cp. Bloomfield, *Rel. of the Veda* pp. 12, 20; Franklin Edgerton in the *Religions of Past and Present* p. 117; Keith, *The Rel. and Phil. of the Veda Vol I* p. 35, 83, 84; Betty Heimann, *Varuṇa-Ṛta-Karma* in *BLWGI*. pp. 207-11. The fact was well known to Sāyaṇa, who interprets the Vedas according to the requirements of the ritual. Cp. his ślokas in the Preface to the Sāmaveda, where he distinctly accords the highest position to the Yajurveda, which according to Macdonell (*Hist. of Skt. Lit.* p. 46) shows the exceeding growth of ritualism. Cp. also Winternitz, *Gesch. der Ind. Lit.* I. p. 245 ; Schroeder, *Indiens Lit. und Cul.* p. 90; Keith, *The Rel. and Phil. of the Veda Vol. I.* p. 24.

2. Cp. Burnell, *Arbr. Int.* p. xxxii. With the growth of the personal god sprang up the distinctly ethic parts of the creed—those moral laws which, as Mr. Spencer says, are subsequent to the beginning of worship. There is little moral teaching in the works of nature: the thunder and the lightning are not bound by the laws which bind us; "the wind bloweth where it listeth; and it is wasted breath to cavil at the doings of these things". The character

primitive sacred literature, the parts most liable to systematisation are codes of ceremonial law and rituals and similar practically useful parts. This has been so always and everywhere, and the same may have happened in Vedic India, and although in their rudimentary forms the two gānas (i.e. the Grāmegeyagāna and Aranyegeyagāna) may have existed side by side since prehistoric times, yet the Grāmegeyagāna which being more suitable to an advanced stage in civilisation, came to be associated with the favourite soma sacrifices, received the arrangement first and the Aranyegeyagāna, that evidently belongs to an early stage of Vedic civilisation,¹ received the little arrangement it has, comparatively later.

Was the Pūrvārcika or was the Uttarārcika older ?

And now we come to a very perplexing question, one which is of the utmost importance for a true perspective of the historic development of the older SV texts, and for the correct interpretation of many a passage in the PVB. and

of the early gods is discovered by observing what they are and not by considering what they should be. But when the god has clothed himself in human guise he has taken therewith the responsibilities of human nature, he must, in the end, conform to one code of right and wrong. For details see Charles Francis Keary *Primitive Belief* pp. 48-49.

1 Burnell Arbr. Introduction p. xxxiv. The precise nature and function of the Aranyegeyagāna seems yet undecided. May be, this appellation was given to these songs because they were too archaic to be made any sense of even by the priests who consequently holding them as mystic and magical, reserved for charms, witchcraft, medicine and other homely practices which require privacy and are generally meant for plainer people, as opposed to the Soma sacrifices which were meant for the rich lay sacrificers. It seems that the primitive Aryan used these magical songs in order to control and make subject to his will spiritual agencies which he thought he could so control while the more powerful spirits i.e. the gods he sought to propitiate by sacrifices accompanied by Grāmegeya songs thus securing their assistance by winning their goodwill since he thought he had not the power to compel them. Thus while the Grāmegeyagāna is meant to be sung at Soma sacrifices the Aranyegeyagāna may have been originally meant to be sung at the charms

kindred texts. The question is 'was the *Pūrvārcika* or was the *Uttarārcika* the older part?'

Now the fact that *Uttarārcika* is a collection of verses on which the *sāmans* had to be chanted, would make it appear older than the *Pūrvārcika*, which is a collection of verses, that served to register the melodies, on which the triplets had to be chanted; and this was the view, which the late Dr. Caland held, before he wrote Introduction to his monumental work, the PVB., and to which he, in a different form, of course, tenaciously adhered up to the last.¹

But here comes one difficulty, and that is this, that the *Uttarārcika* is nowhere quoted in the *Sāmavidhānabrāhmaṇa*, and that *Pūrvārcika* alone is mentioned in the *vratas*. Starting on this clue, Oldenberg² showed that the *Uttarārcika* was much later than the *Pūrvārcika*, the *Brāhmaṇa*, the *Maśakakalpa*, and *Śrautasūtras* of *Lāṭyāyana* and *Drāhyāyana*, and this view has been virtually accepted by Dr. Caland, only with one reservation, namely, that there existed a fore-runner to this *Uttarārcika*, which existed even before the *Pūrvārcika*. Caland works out this view in brief as follows:—

PVB. (iv. 4. 1) states that in a certain case a great number of verses had to be taken direct from the *Samhitā*. The expression 'sambhārya' which denotes a complex of verses to be taken from different parts of the *Veda*, does not suit the

1. *Pūrvārcika* older than *Uttarārcika*. Winternitz, *Gesch. der. Ind Lit.* I, p. 145. Against this cp. Caland, *JS. Einl.* pp. 4, 9, *PVB. Int.* p. xiv.

2. For the discussion on the priority of *Pūrvārcika* I have mainly drawn from Caland *JS. Einl.*, *Jaimbr. Einl.*, *PVB. Int.* and *WZKM.* Vol. xxii p. 436. The brilliant paper of Oldenberg in the *JGOS*, Vol. xxxviii was not available in any library of Lahore and I regret I could not profit by it. I have also not had the privilege of reading his paper 'De Wording Van der *Sāmaveda* in Verse en Meded. der Kon. Ak. v. Wetensch Abd. Lett. c4. R. Deed ix and Caland's "Over en nit het *Jaiminiyabrāhmaṇa* in the same journal 5 c. Reeks Deel I p. 5 seq., because both are in Dutch for which I have to consult the Dictionary at every step, and the material has been repeated by Caland in *PVB.* with greater clearness and precision.

SV, because in the Uttarārcika, the verses are given as a whole, all after one another, and this indicates that the compilers of the Brāhmana were not aware of the Uttarārcika, and that the chanters knew the RV. from which they used to derive this material. Starting on this line Caland concludes —

The chanters were acquainted with the RV. From this they drew their verses, and on them they chanted the lauds at the Soma sacrifices. In order to facilitate the memorisation of this material a double register was composed, one of the melodies, and one of the verses, on which the melodies were chanted. The register of melodies was taken up, and the same was considered as the bearer of the melody. *The second register, that of verses, was the fore runner of the Uttarārcika.* To the first collection of songs were added later on, songs of a different kind, that had to be chanted by a single chanter at other occasions. Besides these song books, arose, at the same time, the second register the Pūrvārcika and the Āranyaka. Thereupon a Brāhmana arose. Based on this Brāhmana, the Ārśeyakalpa was composed by Maśaka. Based on these two works, the Śrautasūtras were composed by Lātyāyana and Drāhyāyana. Then only the Uttarārcika was compiled, which contained the verses from the RV. arranged in their regular order, in which they were used at the Soma sacrifices.

This is, in brief, the trend of thought followed by Caland. But the difficulty, for the solution of which, he took all this labour, remains yet the same. We are yet entitled to ask him "why there is not the slightest reference to this fore-runner of the Uttarārcika in the Brāhmana, Śrautasūtras and the Atharvaparīśista, and why the SVbr. does not anywhere even hint at it." We talk of older Rgvedas,¹ and for them we have some reason, but such is not the case with the Uttarārcika.

1 Muller, *Anc Skt Lit* pp 464, 465, 495-96, Benfey, *SV Einl* pp xxx-xxx, Burnell, *Arbr Int* xxxii, Caland, *PVB Int* p xvi

Caland seems to think, that from the beginning of the Soma sacrifices, the chanters used to sing their lauds not on one verse, but on a triplet, and this is the only reason why, in one form or other, he makes out the register containing triplets, earlier than the one containing solo-verses.¹ But this is erroneous, and although native scholars are unanimous in prescribing the use of triplets at the Soma sacrifices, yet there seems nothing to prevent us from assuming, that in earlier times, when the sacrifice was yet in its crude form, the priests sang their melodies on solo verses, and that with the growth of the ritualism the idea of using triplets arose, the two stages of development being successively recorded in the Pūrvārcika and Uttarārcika. That this actually happened so, will be clear from the RV. 1. 164. 24, which runs :—

gāyatrena prati mimīte arkamarkaṇa sāma traīṣṭubhena vākam |
vākena vākam dvipadā catuspadākṣareṇa mimate sapta vāṇiḥ ||

Sāyaṇa raises the following discussion on “arkeṇa sāma.”
“arkeṇa sāma | uktalakṣaṇena mantreṇa sāma, gāyatraratham-
tarasañjñakam sāma pratimimīte | *nanvekaṃ sāma trice kriyata
iti tisṛṣvekaṃ sāma vihitamato'rkaiḥ sāmēti vaktavyaṃ katha-
mucyate' rkeneti na | vastuta ekam sāmāikasyaṃrcyāmārūḍham |
paścādanyonyam taduttarayorgāyatīti ityatideśaḥ | ata ekavacana-
maviruddham ||*”

Thus the question of the priority of the Pūrvārcika to the Uttarārcikā is settled once for all, and so far we perfectly agree with Oldenberg. But the assumption that Uttarārcika is later than the Brāhmaṇa, Ārṣeyakalpa and the Śrautasūtras, must not go unchallenged. The reasons are as follows :—

(a) The assumption militates against the general trend of

1. “That from the oldest times on the chanters must have had at their disposal a certain collection of tristichs and *pragāthas*, that served them at the Soma-rites for chanting after their melodies; that this collection might have been the forerunner of the Uttarārcika, as it is known to us now-a-days”. Caland, PVB. Int. p. xvii.

the development of Vedic literature.¹

(b) In the PVB., the terms pentastichs, daśastichs and the like are used.² How could we know which verses were intended, unless we assume, that the Uttarārcika existed at the time, when the Brāhmaṇa was compiled. Caland meets this difficulty by assuming that the authors of the Brāhmaṇa allowed here a free choice, while in later times, the compilers of the Uttarārcika fixed these verses probably in accordance with the Jaiminīya-brāhmaṇa, which states by citing their opening words, which verses had to be employed. But taking into account the deep animosity that obtained among the followers of the different śākhās of a Veda in the Brāhmanic period, it seems simply unreasonable that the *Kaṭhuma* Uttarārcika was built on the basis of the *Jaiminīya* Brāhmaṇa.

(c) We read in the PVB.³ (viii. 8. 26) that the first verse is a *kakup*, then comes an *uṣṇih*, then a *pura uṣṇih kakup*. Now RV. viii. 98. 9 (*pura uṣṇih*) is not an *anustup*, while SV. II. 62 at the end has four syllables more and hence tallies with the Brāhmaṇa. This addition of four syllables, as Caland has already shown, seems very old, because the Jaiminīyas also have it in their Uttarārcika. Must we not infer from this that the authors of the

1. The development of the Vedic literature may be briefly put thus:-

- (1) Samhitās i. e. collection of hymns, prayers and sacred formulas, charms for witchcraft, medicine and other homely practices.
- (2) Exposition of the sacrifice, illustrated by legends.
- (3) Speculations of the higher sort, growing up in connection with and out of the simpler beliefs.
- (4) A considerable body of set rules for conduct in everyday secular life.

2. I owe the arguments put as (b) and (c) to Caland's PVB. Int. p. xvi.

3. Cp. *Sāmaśramin Satyavrata*, *Trayīparicaya* p. 105; Caland, *J. S.*

Brāhmaṇa were acquainted with the Uttarārcika ? The explanation that the compilers of the Uttarārcika changed the Ṛkverse, so as to bring it in harmony with the Brāhmaṇa seems flat and does not get home.

- (d) One thing more. Had the Uttarārcika been so very late, tradition must have had assigned its authorship to a definite person, or like the Ūha and Ūhyagāna,¹ must have at least known that the same is *pauruṣeya*. But nothing of the kind is heard with regard to the Uttarārcika.

But admitting that the Uttarārcika is older than the Brāhmaṇa, how to explain the expression "saṃbhārya" found in the Brāhmaṇa, and how to solve the difficulty raised by Oldenberg ?

- (a) As for the first, we may admit that the three portions, referred to, may be later addition to the Ārcika, presuming, of course, that the text of the Brāhmaṇa in the three places is reliable and refers to the verses in that very order in which they are found in the Uttarārcika.
- (b) The solution of the second difficulty may be something like this. The real SV. i.e. the melodies were registered in the Grāmegeyagāna. With each melody of this gāna corresponds a single verse in the Pūrvārcika. And because a single melody of a single verse (of the Pūrvārcika) was chanted on a single triplet of the Uttarārcika, one verse of the Pūrvārcika was virtually equal to one triplet of the Uttarārcika. And thus holding the Pūrvārcika as the basis of the Uttarārcika, scholars preferred to mention the first instead of the latter.

Oldenberg will himself admit that (a) the Soma sacrifices existed long before the Brāhmaṇā, (b) that at them the melodies were sung on triplets, (c) that the priest was strictly practical and utilitarian, (d) and that the Brāhmaṇa is a mystic exposition of the age-long ritual. If he once admits

these points, he will have, naturally, to assume that the priest forthwith registered these triplets into a register long before he began to think about the mystic details of the rite.

Thus we have seen that the Uttarārcika, which was certainly later than the Pūrvarcika was yet older than the Brāhmaṇa and the Sūtra works.

Now remain the Ūha and Ūhagāna. It is clear from their very names that they are later than the two Gānas and the Ārcikas.

Caland¹ has shown in details that they are later than the Ārseyakalpa and Kṣudrasūtra and the Śrauta-sūtras of Lātyāyana and Drāhyāyana. Here his arguments are backed by Indian tradition, which is seen reflected in the statement of Dhanvīn, the commentator of Drāhyāyana-śrauta-sūtra. He says on "viśve devā itī vaśisthasya nihavamūhet" (Drāh. x. 1. 11 = LŚS. iii. 9. 12).—

'Is not the expression 'ūhet' meaningless as its reading is known (from the Ūhagāna)? It is true, but they say "the ūha (i.e. the Ūhagāna) is made after the time of the expression (of the Sūtrakāra)".²

That they were made by men is shown by the JNMV (ix. 2. 1-2) which reads :—

ūhagrantho'pauruṣeyaḥ pauruseyo'tha vāgrīmah |
vedasāmasamānatvād vidhīsārthatvato'ntīmah ||

The Ūhagāna is made by the rsis, so far as it contains the melodies "seen by them, but, on the other hand, it is made by men, so far as it has been adapted by men." The SVbr harmonises with this view, where sāmāns are not cited from these two gānas, but only from the first two gānas

1 JS, Einl pp. 5 6

2. The text runs "nanu ca uhedīti vacanamānāthakam, tasyādījāyana siddhīvat | satyametat | vacanottarakalamuhālī kṛtālī ||' Cp Caland, PVB Int p xiii, where odhijānao is a misprint

Caland thinks that the two gānas are later than even the PpS. This treatise prescribes rules, for adapting the sāmans, as they are handed down in the Grāmegeyagāna and Araṇyegeyagāna for practical use. It is just possible, according to him, that in early times, amongst the Sāmavedins certain rules were formed and handed down by oral tradition for adapting sāmans of the earlier gānas, that these rules were at last collected in a treatise called Puṣpasūtra, and that at last, for the sake of ready reference, they were all brought into action in the form of these two gānas.

But this argument alone is not convincing. We know that the Prātiśākhya, which teach how to turn the *paḍas* into Saṃhitā, are centuries later than the Saṃhitās, and the same may be said with regard to the Puṣpasūtra. In reality this treatise belongs to the third strata of the Sāmavedic literature i.e. the analytic literature, which consisted of Rktaṅtra, Sāmatantra, Akṣaratantra and numerous other works. We read in the Puṣpasūtra :—

sandhivatpadavadgānamatvamārbhāvameva ca |
praśleṣā^oścātha viśleṣānūhe tveva nibodhata ||

Here the Puṣpasūtra seems distinctly referring to the Ūhagāna, and this view is supported by Burnell and Simon.¹ The same thing is made quite patent by the colophon in the commentary of Upādhyāya Ajātaśatru, the commentator on the Puṣpasūtra. It runs :—

āmahiyavasāmādiśrāyantīyakṛtāvadhim |
ūhasāgaramuddhartuṃ śaknumaḥ phullanaukayā ||

This shows that there existed an ocean of the ūhagānas to cross which the bark of the Puṣpasūtra was built.

1. "Dass dem Verfasser des Puṣpasūtra die Gānas bereits ausgearbeitet vorlagen, beweisen zu den Gründen, die S. 496-500-1 zu entnehmen sind, auch noch besonders die zahlreichen Gāna-formen, die der text des Puṣpasūtra enthält". R. Simon, PpS. p. 501, note. Caland holds that the PpS. is older than the gānas. Cp. JS. pp. 9-10; PVB. Int. p. xiii.

Thus we have seen, in brief, the three stages in the development of the Sāmaveda; and for each of these there was created a separate analytic treatise. Thus we have:—

1 Stobhas

These were treated in details in Akṣaratantra and Śṛiṅṅākarana which show the formation of stobhas

2 Reduction of the gānas to the RV verses or, in a reverse order, of the verses to the gānas¹

This was treated in Sāma tantra, which prescribes rules for turning the verses into sāman, that is, it shows the application of the chant to the verse

1 On the formation of a sāman from the Śākhayāmin (Jaimini ix 2 7 2^a) says —

“sāmavedo sahasram gityupāyāḥ | āha katamo gityupāyā nāma | ucyate | gitirnāma kriyā sābhyantaraprayatnajanā svaraviseṣāpāmasbhīyāṇīkā sāmāśabdābhilāpyā | sā nīyatapramāṇāyāmreṇi gīyate | tatsampādanārtho yamṛgakṣaravikāro vicloṣo vikarṣarāmabhyāso virāmanī stobha ityovamādayah sarve sāmavede samāmnāyante ||

- (1) akṣaravikāra—change of syllable is dealt with in PpS viii 87 sqq
- (2) akṣaraviseṣa—dissolution of vowel contraction, is dealt with in PpS vi 153 sqq
- akṣaravikarṣana—the sonant use of semivowels vikarṣara samkarṣana are dealt with in PpS vii 1 sqq
- (4) akṣarābhyāsa—repetition
- (5) virāma—introducing the rests
- (6) stobha—the insertion of different sounds and syllables sometimes whole sentences or verses. For the definition of stobha cp JNMV ix 2 11 18 To these we may add —
- (7) lopa--dropping of sounds, treated in PpS viii-86 sqq
- (8) āgama--generally a meaningless syllable is inserted in any part of the radical word, but here the insertion of a stobha in the middle of a word is specially understood. It is dealt with in PpS viii-184 Cp also Ajataśatru who says —

‘atha bhāṣān pravakṣyāmi pragānam yair vidhīyate | arcikam śṛubhīkam caiva padam vikriyate tu yath ||

3. The adaptation of *sāman* (occurring in the Grāmegeyagāna and Araṇyegeyagāna) to verses, other than those to which they belong in the gānas.

This was treated in details in the Puṣpasūtra which concerns itself with the modification of words and prescribes rules for adapting the *sāmans*, as they are handed down in the Grāmegeyagāna and Araṇyegeyagāna, for practical use at the sacrifices.

4. The turning of *padus* of the verses (occurring in the Ārcikas) into the Saṃhitā.

This was treated in Ṛk-tantra, which prescribes rules for turning the SV. *padas* into the Saṃhitā, and which therefore is a sort of a Prātiśākhyā.

āyitvaṃ prakṛtiṃ caiva vṛddhaṃ cāvṛddhameva ca |
 gatāgataṃ ca stobhānām uccanīcaṃ tathaiva ca ||
 sandhivat padavadgānamatvamārbhāvameva ca |
 praśleṣā ścaṭha viśleṣānūhe tveva nibodhata ||
 saṃkṛiṣṭaṃ ca vikṛiṣṭaṃ ca vyañjanaṃ luptamatihṛtaṃ |
 ābhāvā śca vikāra śca bhāvānūhe, bhilakṣayet ||
 etairbhāvaistu gāyanti sarvāḥ śākhāḥ pṛthak pṛthak |
 pañcasveva tu gāyanti bhūyiṣṭhāni svareṣu tu ||
 sāmāni ṣaṭsu cānyāni saptasu dve tu kauthumāḥ ||

etc., R. Simon, PpS. 711.

But the CHU. (1) reads:-

“sa ha śilakaḥ śālāvatyascaikitāyanam dāldhyamuvāca | hanta tvā
 pṛchāniti hovāca | kā sāmno gatirīti | svara itī hovāca ||” See also BrU. (1. 3.
 25) which reads:—

“tasya haitasya sāmno yaḥ svam veda bhavati hāsya svam | tasya svara
 eva svam | ”

Sāyaṇa in his Commentary on the SV. (Preface) writes:—“sāmaśabdavā-
 cyasya gānasya svarūpam ṛgakṣareṣu kruṣṭādibhiḥ saptabhiḥ svarairakṣara-
 vikārādibhiśca niṣpādyate | ”

svaras are musical notations. These are kruṣṭa, prathama, dvitiya, tṛtiya, caturtha, pañcama, and ṣaṣṭha or antya (cp. Bur. Arbr. XLIII) which partly correspond to the ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhāivata and niṣāda of usual music. Besides these simple notes (prakṛti) there are seven others (vikṛti) viz, pṛeṅkha, namana, karṣaṇa, vinata, atyutkrama, and sam-prasāraṇa. For details see my note on R. 41.

And the above shown discussion should make it absolutely clear why our treatise was invariably called "chando-gāṇam vyākaraṇam" and not a Prātiśākhya of the same. The real SV. consists of the melodies, and with them our treatise has nothing to do. These were the subject of the first three works, which accordingly deserve that appellation¹. Our treatise, on the other hand, is related to the text of the melodies and was therefore, perhaps for the sake of distinction, called simply a vyākaraṇa, instead of a Prātiśākhya. But because the text book of the melodies is also called SV., we can safely give the appellation "Prātiśākhya" to the Ṛktaṅtra.

V

Who was the author of Ṛktaṅtra ?

Tradition assigns Ṛktaṅtra to a Śākaṭāyana ; and this is supported by the colophons of the Ms. and the explicit statements of Sāmasarvānukramaṇi² and Nāgeśa.³ But Bhatṭoji goes against it and emphatically declares:—

"tathā ca ṛktaṅtravyākaraṇākhyasya chāndogyalakṣa-
nasya praṇetā audavrajirapyasūtrayāt"⁴

He is supported by the author of the gloss on Pāṇiniya-śikṣā⁵, who quotes from Ṛktaṅtra in these words "tathā

1. "Das Puṣpasūtra ist als eine Art von Prātiśākhya zum Uttaraḡāna anzusehen" R. Simon, PpS 492 The Ms. U also calls it "Sāmaprātiśākhya PpS, p. 499.

2. ṛcām tantravyākaraṇe paścasamkhyā prapāṭhakaṃ |
śākaṭāyanadovena dvātrimśat khaṇḍakāḥ smṛtāḥ || And so on

3 Cp Footnote on RT. p 3, L. 13.

4 "tathā nāradyaśikṣāyāmapi |
anantyaśca bhavet pūrvo hyantaśca parato yadi |
tatra madhye yamaśiṣṭhot savarṇaḥ pūrvavarnayoh ||
tathā ṛktaṅtra ..asūtrayāt |

"anantyaṅtyasamyoge madhye yamaḥ pūrvasya gupah". ||

Śabdakaustubha 1, 1, 4, 143 Cp RT. p 2 L 14

5 (1) Cp. Pāṇiniyaśikṣā, Benares 1887 p. 4 "kum khum gum ghum itī |
anantyaṅtyasamyoge madhye yamaḥ pūrvaguna ityaudavrajirapī || RT
p. 2 L, 14 "nāradaudavrajyormatena yamo varṇāgama itī vidhīyate ||

caudavrajih.” The author of Śikṣāprakāśa also quotes one passage from the treatise in the name of Audavraji. How to solve this conflict ?

Before entering into details, we may note the following points :—

- (1) Audavraji¹ is quoted on the rule 59 of the RT.
 - (2) Śākaṭāyana is quoted in the first line of the first Prapāṭhaka.
 - (3) The first Prapāṭhaka looks out of place. It is not counted as an integral part of the treatise by the Ms. B.
 - (4) The text contains numerous rules, that seem out of place in a Prātiśākhya. They rather belong to the subject of general grammar.
- (2) “tathā caudavrajih. “sprṣtam karaṇam sparśānām | dusprṣtamantasth-ānām || p. 5 = RT. p. 3, L. 1.
 - (3) “katham punaranusvāradvayaṃ | hrasvadīrghabhedeneti brūmaḥ | tathā caudavrajih | “anusvārāvam ām ityanusvārau hrasvadīrghau dīrghāddh-rasve varṇa iti.” p. 6 = RT. p. 2, L. 15.
 - (4) “nimeṣakālā mātṛā syādityaudavrajih” p. 10. It is not found in the RT.
 - (5) “audavrajirapi” sparśavargasya sparśagrahaṇe ca jñeyam | vargasya grahaṇam | sthāneṣvityadhikāra iti”. p. 12—RT. sūtra 13. According to this the commentary also was written by Audavraji himself, which is wrong, as will be shown later on.
 - (6) “tathā caudavrajih | ayogavāhā aḥ iti visarjanīyaḥ × ka iti jihvāmūli-yaḥ | × pa ityupadhmānīyaḥ | am ityanusvāraḥ | p. 13—RT. p. 2, L. 12. Note the difference in the reading.
 - (7) “dvau nādānupradānau” ityaudavrajih” p. 17—RT. 3, L. 3. Note the difference in the reading.
 - (8) “śvāso ghoṣāṇām trīyāt prathamānāmaghoṣāscaturthānāyugmāḥ soṣma-nāmiti”. p. 18 = RT. 3, 3. Note the great difference between this and RT.
- It is very significant that the author of the gloss refers to Audavraji, Śaunaka and Pāṇini alone. The close relation between the three has been noted by me in details,
1. Cp. also footnote on 60.

Let us remember these points and read the colophon of the Ms B It runs —

"iti rktantravyākaranam śakatāyanādibhiḥ kṛtam"

Does it not clearly show (a) that Śakatāyana was the chief author of the treatise (b) and that, besides him, others too had their share in it ?

It is significant that our treatise invariably ends with the sūtra "svaro'nantyah" with which the Sāmāntāntṛa begins, and that the two are generally mentioned together Besides, there runs a remarkable affinity between the technical terms of the two This will be clear from the following —

The technical terms of the RT and ST may be conveniently divided into three classes¹

- (1) Artificial words
- (2) Mutilated words
- (3) Technical words

(1) Artificial words —

Terms	RT sūtras	ST sūtras.
ad = pādārdhiya	112, 143	1 10 1
an = pādādi	71, 77	III 7 8
khid = pādopāntīya	145	1 9 7, II 4 10, V 8 9
cu = dirghibhavati	247, 255	1 10 3
na = pādāntīya	148	V 4 1
san = samyoga	27, 49, 269	1 8 4, V 4 3

Such words are found in Sāmāntāntṛa in a larger number Cp gi, ji, di, di, bi, as names of the first five notes, ta trimātra, nu samprasāraṇa, iṅ pādānta, uṅ parvānta and numerous others Burnell has shown that the remarkable peculiarity of both Rktantra and the Sāmāntāntṛa is that they have no paribhāṣā, and hence, it is necessary to gather the meaning of these terms from the very scanty commentaries, written upon them

¹ I owe the list of words to Burnell, RI pp LI-LII

A larger class is:—

(2) Technical terms formed by mutilating real words:—

Terms	RT. sūtras	ST. sūtras
ayuk= ayukta	252	
ara = akṣara	256	
ud = udātta	51. 156	X. 2. 1.
ṛk = ārcika	154	V. 1. 2; VII. 6. 7.
kṣa = akṣara	282	
grā = grāma	113	
gha = dīrgha	50, 93, 103, 112, 113, 148	1. 7. 3; II. 7. 6; IV. 11. 1.
ghu = laghu	236, 237	VII. 3. 8; 63
ṭhya = kaṇṭhya	147	V. 1. 3
ti = gati	29. 110	II. 5. 2
da = pada	69. 272	V. 1. 7
bha = stobha	150	III. 3. 9; IV. 10. 6
ma = virāma	54	
mat = prakṛtimat	64	
māsa= samāsa	1. 125	II. 3. 1
yuk = yukta	90	1. 8. 8; II. 9. 5; III. 3. 4
ra = para	270	1. 7. 4; 8. 10.
„ = repha	107	V. 4. 3
„ = svara	26, 68, 93, 119, 169, 257, 265, 269.	II. 8. 3; 10. 1; V. 2. 5.
raṇa= karaṇa	181	
rga = varga	13	II. 5. 3; 10. 1; V. 5. 1
lup = lopa	83. 156	
vat = udāttavat	52	
vya = tālavya	241	VI. 2. 8
san-		
dhya= sandhyakṣara	95, 8	
sthā = antasthā	169	V. 10. 3
sya = rahasya	C. 277	V. 2. 1
sva = hrasva	25. 150	
ṣmin= ūṣman	245	V. 6. 3

Tradition and Sāmasarvānukramaṇī¹ assign Sāmatantra to Audavraji; and the name Puṣpayaśas Audavraji occurs in the Vaṃśa brāhmaṇa² in the list of the illustrious ancients of the SV. literature. This Audavraji, the author of the Sāmatantra may be identical with Audavraji, the originator of the Rk-tantra.

Now there goes another, very important analytical treatise on the SV. by the name Puṣpasūtra, where the word 'puṣpa' is strongly suggestive of Puṣpayaśas (Puṣpayaśas Audavraji), and the suggestion is strengthened by the colophon of a Ms which reads "audavrajikṛtaṃ puṣpasūtram."

One thing more. Connected with the system of technical terms and symbols, just noted above, there is the way of quoting or reproducing sāmans, which is distinctive of the SV. analytical literature. In this respect we find a very close resemblance between the RT., ST., and PpS. To illustrate the point I append herewith a list of abbreviations from the PpS.:—

chidra	=	achidra.
patya	=	apatya.
sita	=	āsita.
rūpa	=	vairūpa.
leya	=	kāleya.
tani	=	saṃtani.
kranda	=	abhikranda.
varta	=	abhivarta.
goṣṭha	=	aṅgirasāṃ goṣṭha.

1. sāmāntrāṃ pravakṣyāmi sukhārthāṃ sāmavedinām ।
audavrajikṛtaṃ sūkṣmaṃ sāmāgānāṃ sukhāvaham ॥

Sāmasarvānukramaṇī.

But cp. "Sāmasāmin in the Preface to Akṣaratantra:—

"grantho' yamrktantrapranetuḥ śākatāyanasya samakālikena mahāmuniṇā
āpīśalinā proktaḥ | sāmāntram tu gārgyenetyeva vāyamupadiṣṭāḥ prāmā
nikaiḥ".

- 2 Puṣpayaśasa audavrajeh puṣpayaśā audavrajih VBr. p. 11.

rūpa	=	añjovairūpa.
ārṣabha	=	śakvarṣabha.
siṣṭha	=	ihavadvāsiṣṭha.

Here the beginning of the word has been dropped. There are terms in which the middle portion is dropped. Such are:—

janavarta	=	jamadagnerabhivarta.
kṣuṣṭambha	=	kṣullakavaiṣṭambha.
dvihiṃkādevya	=	dvihiṃkāravāmadevya.

There are words of which the beginning and end both are dropped:—

cīneḍa	=	praticīneḍakāśita.
tamasa	=	dīrghatamaso'rka.
mahī	=	āmahīyava.

There are words of which sometimes the beginning is dropped and sometimes end:—

ānūpa or vādhryaśva	=	ānūpavādhryaśva. ¹
āndhī, ndhīgava or gava.	=	āndhīgava.

1. (a) For details cp. R. Simon, PpS, 503-506; Burnell, Arbr, p. XXX-IV ; RT, pp. LI, LIII. That PpS. also belongs to the pre-Pāṇiniyan school of Sanskrit grammar has been shown by Burnell in "On the Aindra School of Sanskrit Grammarians pp. 27-48; Arbr, p. XXIII. R. Simon holds the same view. Cp. PpS. p. 503. See also Belvelkar, Syst. Skt. Gr. p. 11.

(b) Just as in RT. *ra* represents para, svāra, and repha, so in the PpS. gava = āndhīgava, but also gaṅgava ; tamasa = dīrghatamaso'rka, but also dairghatamasa and so on. It is noteworthy that in the three treatises the use of such clipped words is not very consistent, the full word is often used; and we also have more than one abbreviation of the same word. The RT. and the commentary also present a number of technical terms, which are, more or less, common to it, the Sāmatantra, the Prātiśākhya and some grammars. Such are:—

akṣara, aṅga, abhyasta, abhinidhāna, upasarga, ekavacana, nāmin, niṣṭhā, pada, pratyaya, mātrā, lopa, varṇa, vibhakti, sandhyakṣara, samāsa, sparśa, svāra and vyañjana. According to Burnell these words belong to the Aindra School of grammar and these coupled with the evidence, shown later on, point to an early origin of our treatise.

2. Śākaṭāyana, who may have been a follower of Audavraji, revised Audavraji's work, both in RT., where he quotes him by the name (53), as well as in grammar, where the former's work was superseded by that of the latter. The main sphere of Śākaṭāyana's activity lay in grammar, hence it is futile to hunt all his doctrines in the RT.

3. Yāska refers to Śākaṭāyana, and traces of Śākaṭāyana's analytic grammar are detected in Yāska's Nirukta. To this we shall come later on.

4. Pāṇini drew from Śākaṭāyana; and it unfortunately happened that his work acquired by its great merits such a celebrity as to supersede almost all that had been written on grammar before him, so that except the names and some particular rules of former grammarians, we have little left of this branch of literature; except what occurs occasionally in the Prātiśākhya. That Pāṇini knew Prātiśākhya had been indicated long ago by Böhtlingk and Müller; and it has been proved now by a comparison of Pāṇini's sūtras with those of the Prātiśākhya, that Pāṇini largely availed himself of the works of his predecessors, frequently adopting their very expressions, though he quotes their names only in cases, where these have to serve as authorities for certain rules. In all the sūtras, that are found parallel in RT. and Pāṇini, the latter may owe a debt to the former.

5. Simultaneously with Pāṇini² or a bit later than him, there occurred the third and the final redaction of our treatise

1. For details cp. Müller, *Anc. Skt. Lit.* p. 150-51.

2. For the date of Pāṇini cp. Colebrook, *Asiatic Researches* VII (1801, *Essays* ed. Cowell II p. 4); Böhtlingk II p. XIII; Roth, *zur Literatur und Gesch. des Veda* p. 16; Reinaud, *Memoires de l' institute de France* XVIII. p. 88; Weber, *Indischen Literatur Geschichte* p. 199; with Weber agreed Julien and Müller; Westgaard, *Über den ältesten Zeitraum der Indischen Geschichte* p. 72; Goldstucker, *Pāṇini* pp. 225-227; Benfey *Geschichte der Sprachwissenschaft* p. 48; Bhandarkar, *Ind. Ant.* I p. 16; Burnell, *Aindra School*. p. 44; Pischel, *ZDMG.* XXXIX p. 95; Peterson, *Detailed Report* (1883 and his

and the authors of this stage expressly quote Śakaṭāyana¹. It was probably at this juncture, that a good many rules, rules that have little to do with the SV. or any other Veda, were showed into the text². These are not referred to by Śaurisūnu in his *Laghurkantantrasaṅgraha*.

6. The authors of the third stage drew their new material, possibly from Pāṇini, who had borrowed this from Śakaṭāyana and other predecessors³, or more probably from Śakaṭāyana himself, whose work may have been partly known to them. This becomes clear from a minute comparison of RT. 189—211 with Pāṇini VI. 1. 135—157, the latter being much more systematic and comprehensive. To cite only some. RT. 209 provides for "rathasyā" alone, while the corresponding rule in Pāṇini (VI. 1. 15. 7) covers as many as five examples, the word "rathasyā" being included in them. Pāṇini VIII. 3. 48 is a clear improvement on RT. 128. RT. 156-157 have been reduced to one sūtra (VI. 1. 138) by Pāṇini. The results of such a testing will be found scattered through the notes, and these need not be summed up here.

There also occur a few rules in the RT., which are clearly meant for bhāṣā, and for which Pāṇini has no corresponding rules, while Kātyāyana has. Cp. 96, 97, 98, 99, 103, 106 with their notes. Some of them seem to be an improvement upon Kātyāyana, but can be explained otherwise as well. Take, for instance 96, which reads "bhāṣāyām nīparayoḥ."

paper on *Aucityālaṅkāra* of Kṣemendra (1885); cp. also *Bombay Sanskrit Series* 31 p. 51; Sylvain Levi, *Journal Asiatique* 1890 pp. 234-240; Liebich, *Pāṇini* p. 108; Winternitz, *Gesch. der Ind. Litt.* III p. 383; Bolvarkar, *Syst. of Skt. Gr.* pp. 13-18; *Intermediate Prose Selections* 1924 on Nir. 29; Schroeder, *ZDMG.* 33. p. 177 ff; 49 p. 145 ff. (169); Hillebrandt, *Die Anschauungen über das Alter des Ṛgveda* *ZDMG.* 1927 pp. 67-68.

1. In the beginning of the text "śvāso nāda iti śakaṭāyanaḥ"

2. Cp. RT. 189-211 and others with my notes. Cp. 107-109.

3. Generations of grammarians must have preceded Pāṇini, Cp. Kielhorn, *Der Grammatiker Pāṇini*, *NGGW.* 1885 p. 189; Liebich, *Pāṇini* p. 16.

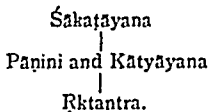
This would apparently imply that there are many instances, where the *a* is followed by 'ṇī' and that the rule prescribes *vr̥ddhi* for them. Kātyāyana, on the other hand, limits the scope of the sūtra to three words i.e. "svairī", "svairiṇī", and "akṣauhiṇī", because these may have been the only words to which the *vr̥ddhi* phenomenon was applied. A similar explanation can be offered for 106, which reads "vatsatarādīnāmṇi." This also would, *prima facie*, imply that there are many instances to be covered by the rule. There may have been many, but since in Kātyāyana's time these were only six, he incorporated them into a *vārtika*, and thus made the scope of the sūtra precise. And the comparison of the sūtra with the *vārtika* strongly suggests that the author of the former was not at all acquainted with the *vārtika*. Had he known it, he would have, for brevity's sake, begun the sūtra with *pra*, which comes first in the *vārtika*, and not with *vatsatara*, which stands second in the *vārtika*, and is also a larger word.

In fact, this kind of comparison seems no safe foundation for any chronological edifice, and we must accept its results with the utmost caution. Such similarities are bound to occur in any class of works, and they need not be more than an ancillary to the chief argument, otherwise corroborated. Were we to rely solely on them, we shall be forced to admit that Yāska was later than Pāṇini and even Kātyāyana¹. The sūtras of Pāṇini nowhere make any provision for the formation of words like "apārṇa", which occurs in Nirukta (III. 2), nor did Pāṇini know Yāska's explanation of "sūryā" (RV. X. 85. 20) by "sūryasya patnī." Pāṇini, must therefore, have preceded Yāska, else how to account for such an omission in Pāṇini? Kātyāyana removes the last defect by prescribing the *vārtika* "sūryāddevatāyām cāb vācyah" (IV. 1. 48). We shall have to

1. Yāska was prior to Pāṇini. Cp. Liebich, Pāṇini p. 19; Zur Einführung in die Indische einheimische Sprachwissenschaft II p. 28 ff. For details see Roth, Nir., 1. 17 p. 38; Hillebrandt, Die Anschauungen über das Alter des R̥gveda. ZDMG. Vol. 81 pp. 68-69.

presume that the author of the vārtikas came after Yāska and utilized his material. But the first omission is not rectified even by Kātyāyana, who explained "prārṇa" and "ṛṇārṇa" etc., but not "apārṇa" of Yāska. This would lead us to assume that Yāska came after Kātyāyana¹. But this is all fallacious, and none would entertain this even for a moment.

The utmost, that we can conclude from such similarities, is this, that these rules may have been taken from Pāṇini, and Kātyāyana into the Ṛktantra, but the former too borrowed them from Śakaṭāyana and others. Thus the process is reduced to this:—



and although Ṛktantra may owe some rules to Pāṇini and even to Kātyāyana, yet both of them stand indebted to Śakaṭāyana, and Śakaṭāyana was the author of Ṛktantra.

The hypothesis does not cause surprise, when we note, that exactly the same thing happened with regard to the authorship of the Puṣpasūtra.

Nothing was definitely known about the authorship of the PpS. The Ms. C., used by R. Simon ascribes it in the end of its fifth and sixth chapters, to a Gobhila², while the S. Indian Mss. distinctly attribute it to Vararuci³. One Ms.⁴ however, connects the treatise with Audavraji and this is significant. Weber⁵ threw out a suggestion that the extant PpS. is not the work of one man, but is a sort of collection done by

1. Cp. Belvalkar, Systems of Sanskrit Grammar p. 7.

2. Müller, Anc. Sanskrit Literature p. 210; R. Simon, PpS. p. 49,

3. Burnell, Arbr. XXIII; R. Simon, PpS. p. 495.

4. Cp. A Catalogue of the Sanskrit Manuscripts in the Adyar Library. Vol I, p. 51, 25 c. 11 Grantha character.

5. Akad. Vorlesungen über Ind. literaturgeschichte 1876, p. 91.

several hands. R. Simon, has beautifully shown the successive stages, through which the work has passed¹.

Now the name Puṣpayaśas² seems strongly suggestive that the work originated with Puṣpayaśas, a renowned ācārya of the Sāmavedins, and was successively revised by Vararuci, Gobhila and others.

The same thing is told about Sāmatantra, of which thirteen Prapāṭhakas are commonly known. But one Ms. has two additional chapters called Sañjñāprakaraṇa, and Burnell reports that two more, called Parvaprakaraṇa are known in the Gujrat⁴.

And it is very doubtful whether any one of the Prātiśākyas has escaped extensive modifications, by alteration, insertion, and addition, since its first substantial construction. The fact that in the RPr., all that is essential to make out such a treatise, is contained in the first half, or chapters I-IX, is strongly suggestive of the accretion of the later chapters; and the character of more than one of them lends substantial support to this suggestion⁵. That the VPr. has suffered interpolation and addition is the opinion of Whitney, and the same may be held with regard to the TPr. and CA. It has been suggested that some of the many citations of authorities found in the TPr.⁶ have been interpolated in the Prātiśākhya,

1. R. Simon, PpS. 499.

2. unādisphuṭikaraṇāya vararucinā pṛthageva sūtrāṇi praṇītāni | tadyathā "krvāpāji". Vimalasarasvatī, the auther of Rūpamālā, quoted by Belvalkar, Systems of Sanskrit Grammar p. 27.

3. The practice of using half names is common.

4. Burnell, Arbr. XXIV.

5. Whitney, CA. p. 580.

6. For the list cp. Whitney, TPr. p 430. According to Whitney all the metrical rules (TPr. XVII. 8, XXII, 14, 15, XXIII. 2, 14, 15, 20, XXIV. 5, 67) are to be taken as unauthentic.

They are found in other parts of the Prātiśākhya literature. In the same category may also be included the seventeenth and eighteenth chapter and all that follows the twentyfirst on the score of the content alone. For details see Whitney, TPr. pp. 432-433.

after the latter ceased to be a mere body of practical rules for the guidance of a school, and in virtue of its thoroughness and comprehensiveness, gained more the character of a phonetic treatise on the Black Yajurveda, and was used in other schools than that which originated it.

And a similar story is told about Yaska's Nirukta. Dr. Lakshman Sarup, who has based his edition of Nirukta directly or indirectly, on the evidence of sixty-five manuscripts¹, has beautifully shown the three² stages of interpolations in the Nirukta, where the successive interpolations from one family to another, are invariably the amplifications of the text of a shorter recension, and are thrust between sentences, wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yaska³."

The same thing was suggested by Goldstucker⁴ with regard to the Uṇādis of Pāṇini. The list of Uṇādis was first drawn up by Pāṇini on the basis of Śākaṭāyana,⁵ and was afterwards modified and corrected by Kātyāyana. The extent of the

1. Sarup, Nirukta, Introduction p. 23

2. Sarup, Nirukta, Introduction pp. 19-20 The three stages are :—

(a) D. i. e. the commentary of Durga, written before the addition of *Parīṣiṣṭas* and embodying the whole text of the Nirukta, represents the earliest period, i. e. about the thirteenth century A. D.

(b) B i. e. the Mss. of the shorter recension, represents a period later than D, when the *Parīṣiṣṭas* were added, but not divided as yet into different chapters and when the old orthography was still prevalent

(c) A i. e. the larger recension, represents a still later period, when the *Parīṣiṣṭas* had been divided into chapters and old orthography had gone out of use.

3. Sarup, Nirukta p. 22 An analogous example is furnished by Latin literature; the text of Servius, the commentator of Virgil, shows a similar threefold amplification

4. Pāṇini, his place and c. pp. 170, 181 (reprint 130, 139).

5. Cp. "nāmānyākhyātājānīti śākatāyano nairuktasamayāca." Nir. I 13 Cp. Nāgosa, ŚŚ. on P. II. 3, 1. Goldstucker does not notice this

46 Do we find any trace of Śākaṭāyana's views in the RT. ?

changes introduced by Kātyāyana into the text, was so great, that ultimately popular tradition came to credit him with its sole authorship¹. And this is exactly what we have noticed with regard to RT. Here also the tradition has practically forgotten all about the real author of the text, and has consequently credited Śākaṭāyana with its sole authorship.

VI

But assuming that Śākaṭāyana was the chief author of the RT. the question arises "do we find any trace of his opinions in it ?"

Before we attempt an answer to this, let us see, what works Śākaṭāyana wrote besides the RT.

1. Śākaṭāyana wrote a treatise on the *pada* text, presumably of the SV. This is shown by the remark of the commentator on CA. (preface to the IV chapter) which runs: "samāsāvagrahavigrahān yathovāca chandasi śākaṭāyanaḥ | tathā vakṣyāmi catuṣṭayaṃ padaṃ nāmākhyātopasarganipātānām ||

2. Śākaṭāyana wrote an analytic grammar. This is shown by the following:—

(a) Yāska³ says:—

"nāmānyākhyātājānīti śākaṭāyanaḥ |"

(b) Kātyāyana⁴ puts the same thing as:—

"nāma ca dhātujamāha nirukte vyākaraṇe śākaṭasya ca tokam |"

1. "unādisphuṭikaraṇāya vararucinā pṛthageva sūtrāṇi praṇītāni | tadyathā kṛvāpāji" Vimalasarasvatī, the author of Rūpamālā, quoted by Belvalkar, Systems of Sanskrit Grammar p. 27.

2. "As Śākaṭāyana has set forth for Veda, the combination, division, and disjunction of words in *pada*, so will I set forth the quadruple word, noun, verb, preposition and particle" Whitney in the preface to the IV. Ch.

3. Nir 1. 12.

4. On Pāṇini III. 3. 1, while discussing that every word is derived from a verbal root.

(c) Patañjali¹ says:—

“Śakatāyana was an analytic grammarian, as opposed to the etymologist.”

3 Śakatāyana wrote a treatise on phonetics. The following are the references to it:—

(a) CA. II. 22 states that according to Śakatāyana final *y* and *v*, are uttered with a slighter effort². The same thing is ascribed to him by Pāṇini³.

Now Rktaṅtra, while treating the loss of *y* and *v*, records the view of Naigī in 159, of other teachers in 160, and at the end states, that the half of *y* and *v* is omitted, which is another way of saying the same thing. This view is not attributed to any particular teacher. Does it not show that the treatise represents, in the main, the doctrines of Śakatāyana, and belongs to a school, which derives its name from him?

(b) RPr (VIII. 16) states that according to Śakatāyana, in the diphthongs, *e* and *ai*, *a* forms the first half, and *i* the second; in *o* and *au*, *u* forms the second half⁴. The view is implied in 15. Cp note on it

(c) VPr III 9 states that according to Śakatāyana, *visarjanīya* becomes a sibilant before a sibilant⁵. The phenomenon is prescribed by 177

(d) VPr. III. 12 states that according to Śakatāyana, *visarjanīya* becomes *ṃhvāmūliya* before gutturals and *upadhmanīya* before labials⁶. This is, in a way, covered by 177.

(e) Pāṇini VIII 4. 50 attributes to Śakatāyana the view, that duplication does not take place in a group of more

1 On Pāṇini III 3 115. Cp Nageśa, ŚŚ on Pāṇini III 3 1

2 “leśavṛttiradhisparśam śākatāyanah CA II 24

3 “vyorlaghuprayatnatarah śākatāyanasya Pāṇini VIII 3 18

4 “sandhyeṣvakāro’rdhamikāra uttaram yujorukāra iti śākatāyanah’ RPr XIII, 39

5 “pratyaayasavarṇam mudī śākatāyanah’ VPr III 9

6 “ṃhvāmūliyopadhmanīyan śākatāyanah VPr III 12

than two consonants¹. The phenomenon is indirectly prescribed by 169. Cp. note on it.

(f) VPr. III. 86 states that according to Śākaṭāyana² the *n* of "pari naḥ" becomes "ṇ". In SV. "pari" is followed by "naḥ" only twice (SV.II.560; II.247). The former is covered by 274, but the latter is not; and this seems exactly the reason why Śaurisūnu specially cites "pari ṇaḥ śarmayantyā" as an example of cerebralisation in his *Laghuṛktantra saṅgraha*³. It is just possible, that a rule to that effect existed in the RT., which somehow or other fell out of it.

(g) VPr. IV. 5 states that according to Kāśyapa and Śākaṭāyana, *m* and *n* are dropped, when they are followed by *r* and a sibilant⁴. In the note on 112, I have shown in details that *n*, when preceded by a long vowel, is reduced to *visarjanīya*, and the same, when preceded by *ā*, becomes *y* by 117, only to be dropped by 158; but when preceded by other long vowels, it is reduced to *r* by 115, and an *anusvara* is inserted by 185 between the vowel and *r*. The VPr. seems to refer to this phenomenon.

(h) RPr. 1. 16 states that according to Śākaṭāyana, the first of a class can only be a final⁵. Rule 172 moves against it and the reason is shown later on.

(i) The commentator on CA. (IV. 30) cites a verse⁶ which according to Whitney means "Śākaṭāyana mentions five cases in which *yā* suffers separation by *avagraha*; it is

1. "triprabhṛtiṣu śākaṭāyanasya" Pāṇini VIII. 4. 50.

2. "pari ṇa iti śākaṭāyanahaḥ" VPr. III. 86.

3. Benfey has in both the places "pari naḥ". But RV. and JS. read 'pari ṇaḥ'. Cp. Caland JS. Einl. p. 34.

4. "lopam kāśyapa śākaṭāyanau" VPr. IV. 5.

5. "prathamam śākaṭāyanahaḥ" RPr. I. 16

6. pañcavāgrahānāha yā śabde śākaṭāyanahaḥ |
antodāttaḥ padatvaṃ ca vibhaktiyarthe bhavettu yā ||

accented as final, and stands as an independent element, when used as a case ending. The examples cited by the commentator are not found in the SV., and there being close affinity between Śakaṭāyana and Śaunaka¹, Śakaṭāyana may have laid down such a rule in his treatise on *pada* text, more or less, applicable to both the SVPp. and AVPp.

Thus barring one or two cases, all the views, attributed to Śakaṭāyana, that concern *phonetics* are easily traced in the RT. And it was rather presumptuous on Burnell's part that he, without instituting a searching enquiry into the matter, hastily pronounced:—

"But of all his (Śakaṭāyana's) distinct and peculiar opinions, there is no clear trace in the text. The text is attributed to Śakaṭāyana, but so far as we know the teachings of that old grammarian, there is no adequate reason for supposing this ascription to be correct."

VII

How is it that Pāṇini stands indebted to Śakaṭāyana ?

While discussing the authorship of the RT. I stated that, with regard to the statements which are similar in RT. and Pāṇini, the latter may owe a debt to the former. It has been shown in the notes, that the rules 189-211 of the RT., are found virtually in the same form in Pāṇini VI. I 135-157. These rules have no bearing on the SV., and this suggests, that the same were added to the text later on. Here one would argue that the followers of Śakaṭāyana borrowed these sūtras from Pāṇini and not vice versa. This may be true, but the question in that case would amount to this:—

"Are these sūtras of Pāṇini, his own, or has he borrowed them from an earlier grammarian ?"

1. Burnell, RT. p. X.

50 Pāṇini has closely followed the implications of the SVPp.

In the note on 210, I have shown in details, that it was beyond the ken of Pāṇini to show the formation of those words, which he regarded as *underivative*, and that, wherever, he, in order to make his work encyclopædic, has introduced their formation into it, he has obviously followed Śākaṭāyana; and this view is emphatically endorsed by Kātyāyana, Patañjali, Kaiyaṭa and Nāgeśa.¹ And if we once assume that Pāṇini borrowed 210 from Śākaṭāyana, there is nothing to prevent us from assuming that, in all the statements, that concern *underivatives*, and are found similar in Śākaṭāyana and Pāṇini, the latter owes a debt to the former.

And this is not at all surprising. We have just noted that Śākaṭāyana wrote a work on the *pada* text, presumably of the SV; gave *etymologies*, that sounded peculiar to others, and also wrote a work on *phonetics*. The first two works are not available, and the extant *pada* text of the SV. is generally ascribed to Gārgya². In spite of that, the same forms the basis of the RT. and exhibits unmistakable traces of Śākaṭāyana's system. Now if we could only show that Pāṇini in his Uṇādisūtras has closely followed the implications of the SVPp., we shall have automatically demonstrated the later's indebtedness to the former.

It is a rule in SVPp. that it *does not divide the root and the suffix*, and *does invariably separate the prefix from the body of the word*. Pāṇini has closely followed in his Uṇādi³

1. On Pāṇini III, 3, 1 For details cp. Nāgeśa, ŚŚ, on this sūtra.

2. Cp. Durga on Yāska (IV, 4):—

“bahvṛcām mehanetyekam padam | chandogānām trīnyetāni padāni
“ma iha na” iti tadubhayaṃ paśyatā bhāṣyakāreṇobhayoḥ śākalyagārgyayo-
rabiprāyāvatrānuvhitau” | Durga lived about the beginning of the 14th
century (L. Sarup, Nir, 29) and as he quotes here the old commentator i.e.
Skandasvāmin as his authority, his statement is entitled to consideration
Cp. also Sāmasramin, Preface to the Akṣaratantra.

3. I have already pointed out that Śākaṭāyana was the chief founder
of the Uṇādi prakriyā. Uṇādis may have existed even before him, but it was,

Pāṇini has closely followed the implications of the SVPp. 51

the implications of this practice. This will be clear from the following :—

SVPp.	Pāṇini.
panthāḥ	patastha ca ¹ (656).
anīkaḥ	anīḥṣibhyāṃ kicca (626).
iṣiraḥ	īśimadi° (595).
sthaviraḥ (but sthā i viriḥ)	ajiraṣi° (595).
vidathāni ²	rudividibhyāṃ nit (622).
pataṅgaḥ ³	pateraṅgac (600).
uktham	pāṭṇudivaci° (604).

no doubt, he, who at first put them into a systematic form, as is shown by the clear statements of Yaska, Kātyāyana and Patañjali. Pāṇini, who came some centuries later, overhauled this list and made definite improvement upon Sakatāyana. The extant Unādīs exhibit unmistakable marks of Pāṇini upon them. They use sañjñās such as hrasva, dirgh, pluta, udatta, upadhā, lopa, samprasāraṇa and abhyāsa in the same sense in which Pāṇini uses them. The elliptical words i.e. *anubandhas* of the Unādīs are also similar to Pāṇini's.

Kātyāyana, who came later than Pāṇini, improved his work, and the extent of the changes introduced by Kātyāyana into the text was so great, that ultimately he came to be regarded as the sole author of the Unādīs. Cp. Belvalkar, Syst. of Skt. Gr. p. 27.

All the lists of Unādīs have not yet been published. We have only Pañchapadi in the Siddhānta Kaumudī. A Daśapadi has been edited by my friend Pt. Brahmadaṭṭa and is now in the press at Benares. The publication of the complete list of Unādīsutras will open a new and fascinating field for researches on Indian Grammar.

1. The reference is to SK of M. M. Śivadatta

2. On *vidatha* cp. Muller, SBE 32, 350, Bloomfield, JAOS, 19, 2, 12 ff, Geldner, ZDMG. 3 53. 733-61, Wackernagel, Altind. Gr. I, 108 and Macdonell, Vedic Gr. p. 23.

3. I do not see any reason why "pataṅga" has been included in the list "samudrādi" (CA. IV 40) which negatives the division. Note that "samudra" is divided into *sam* | *udra* in the SVPp. The Padapāṭha of the AV. has been edited in full by Shaṅkara P. Pandit in his AV. The Padapāṭha contains serious errors both in regard to accentuation and the division of compound verbal forms, as well as in other respects. Macdonell, Vedic Gr. p. 4. Cf. also Luders, on *hr̥dyota*, Vyākṛāśikṣa p. 56.

SVPp.	Pāṇini.
haryataḥ	bhṛmṛdṛṣi° (621)
vṛṣabhaḥ	ṛṣivṛṣibhyām kit (622)
ojaḥ	ubjerbale balopaśca (639)
akṣaraḥ	aśeḥ saraḥ (619)
parvataḥ	bhṛmṛdṛṣi° (621)
kumāraḥ	kameḥ kidiccopadhāyāḥ (623)
etaśaḥ	iṇastaśan taśasunau (624)

These words are not separated in the SVPp., and according to Pāṇini, they consist of only two elements i.e. the root and the suffix. Now let us see some specimens, where SVPp., Yāska, and Pāṇini all the three agree :—

SVPp.	Pāṇini.	Yāska.
atithiḥ	ṛtanyanci° (607)	“abhyatitogrḥān bhavati abhyeti tithiṣu parakuḷānīti vā ” (nir. 4. 5), The first derivation accords with the SVPp.
ātmā ¹	sātibhyāmaninmanau (637).	“atmātatervā āpter-vā api vāpta iva syāt yāvadvyāpti-bhūta iti ” (nir. 13. 15).
parśuḥ	sprśeḥ svaṅśunau pr-ca (642).	“parśuḥ sprśateḥ” (4. 3).
parjanyaḥ	parjanyaḥ (pṛṣu seca ne) (621).	“parjanyastrpeḥ ādyantaviparītasya tarpayitā janyaḥ paro jetā vā paro janayitā vā prārajayita vā rasānām

1. For the discussion on tman = ātman cp. Wackernagel, *Altind. Gr. I.* 61; Macdonell, *Vedic Gr.* p. 11. Müller, *Anc. Sanskrit Lit.* p. 23. note.

SVPp.	Pāṇini.	Yāska.
nakṣatram ¹ (yajatram) (vadhatram)	aminakṣiyajivadhpa- tibhyo 'tran (621.)	(10. 10.) The first derivation accords with the SVPp. "nakṣatrāṇi nakṣater- gatikarmaṇaḥ (III. 20) amuṃ sa lokam nakṣate tannakṣat- rāṇām nakṣatrat- vam " (T.B. 1. 5. 2. 5. 6). But the deriva- tions "nemāni kṣatrā- ṇīti ca brāhmaṇam" (SRV. 1. 50. 2) and "na vā imāni kṣatrā- ṇyabhūvannīti" (TB. II. 7. 18. 3) are not favoured by SVPp., and hence are not followed by Pāṇini.
ahiḥ	ahantīti ¹	"ahirayanāt etyanta- rikṣe ayamapīta- ro' hīretasmādeva nirhrasitopasargaḥ " (II. 17). The der- ivation from √han + ā is not favoured by the SVPp. Were it acceptable to Pp., the prefix ā would have been separated.

There are instances, where Yāska has deviated from the SVPp., and Pāṇini has followed him instead of the former.

1. Macdonell, Vedic Gr, pp 38, 74

To cite only a few instances :—

SVPp.	Pāṇini.	Yāska.
akṣi (= a ṭ kṣi)	aśernit (624)	“akṣi caṣṭeḥ ṭ anakteri tyāgrāyaṇaḥ ṭ” (1.9). Both the derivations move against the SVPp.
akṣa (= a ṭ kṣa)	aśerdevane (616)	“akṣāḥ ṭ aśnuvata enāniti vā ṭ abhyaśnuvata ebhiriti vā” (IX.7).
asurasya ¹ (= a ṭ surasya)	aseruran (594).	“asurāḥ ṭ asuratāḥ” (na + su + ra + tāḥ). This accords with the SVPp. But “sthāneṣvastāḥ ṭ sthānebhya iti vā ṭ api vāsuriti prāṇanāma ṭ astaḥ śarīre bhavati ṭ tena tadvantaḥ ṭ” go against the SVPp., because in that case <i>a</i> will not represent negation, and hence would not be separated.
viprah (vi ṭ prah)	ṛjrendrāgra° (607) Pāṇini derives the word from √vip.	
putrah (= put ṭ trah)	puvo hrasvasca (637)	“putrah ṭ puru trāyate ṭ punnarakam ṭ tatas-trāyata iti vā ṭ” This accords with the SVPp. But “nipa-

1. The word cannot reasonably be connected with *assur*, either as source or result. Cp. Thomas JRAS, 1916 p. 364.

SVPp.	Pāṇini.	Yāska.
		raṇādvā 1" militates against it, and the same has been followed by Pāṇini.

Instances are not wholly wanting, where Pāṇini wavers between SVPp. and Yāska. To cite only one :—

SVPp.	Pāṇini.	Yāska.
mitram (= mi + tram)	amicimidiśibhyaḥ kt- raḥ (637).	"medayatervā" (X.21). But "mitraḥ + pramī- tes trāyateḥ + sam- minvāno ' dravatīti vā" accords with the SVPp.
amitram (a + mitram)	amerdviṣati cet. (638). Here Pāṇini derives the word from √mi with "tra" as suffix and not a second word. Thus Pāṇini's inconsistency in the derivation of <i>mitra</i> and <i>amitra</i> is ob- vious.	

Instances are not wanting, where Pāṇini has rejected both the SVPp. and Yāska, and has offered his own derivation. To quote only one :—

SVPp.	Pāṇini.	Yāska.
usra (u + sra)	Pāṇini derives the word from √vas and thus the word is in- divisible. Cp. "sphā- yi tanci" (605).	"utrāviṇo syāṃ bho- gaḥ" Nir. IV. 9. This reading is adop- ted by Sāyaṇa on RV. III. 31. 11; but

SVPp.

Pāṇini.

Yāska.

Dr. Sarup adopts
“usrāviṇo’ syām.”

Instances may be found, where Pāṇinī has rejected the SVPp. and has accepted one (which is inferior) of the many derivations, given by Yāska. To quote only one :—

SVPp.

Pāṇini.

Yāska.

utsam (ut | sam)

udigranthikuśibhyaś-
ca (618). Pāṇini pre-
fers to derive the
word from √ ud,
which he does not
consider as prefix.

“utsaḥ | utsaraṇādvā |
utsadanādvā | utsya-
ndanādvā |” These
well accord with
SVPp. But “unat-
ter vā” (X. 9) goes
against it, and the
same has been ac-
cepted by Pāṇini.

Instances are not *wholly* wanting, where Pāṇini has rejected Yāska and the authorities quoted by him, and has accepted the view of the SVPp. The following is most significant :—

SVPp.

Pāṇini.

Yāska.

“agnim” this is
not divided by
the *pada* text.

Pāṇini derives the
word from √ anj. Cp.
“aṅger nalopaśca”
(608).

Yāska offers five
derivations of the
word :—

“agniḥ kasmāt | agra-
ṇir bhavati | agraṃ
yajñeṣu praṇīyate |
aṅgaṃ nayati saṃ-
namamānaḥ | ak-
nopano bhavatīti
sthaulāsthīviḥ | na
knopayati | na sne-
hayati | tribhya ākh-

SVPp.	Pāṇini.	Yāska.
		yātebhyo jāyata iti śakapūṇiḥ itāt uktāddagdhūdīvā nitāt" Nir. VII. 14.
		Now in all these derivations, the word must be divided.

Prathamah (Not separated in the Pp.)	prathermaśca (645)	"prathamah prathamobhavati" II. 22
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There are instances, where Pāṇini accepts Yāska only partly. To cite only one :—

SVPp.	Pāṇini.	Yāska.
ahaḥ (a han)	nañi jahāteḥ (603). Pāṇini regards <i>a</i> as representing negation and not as a prefix. (= na hīyate, tyajyata ityahāḥ).	"ahaḥkasmāt upāharantyasmin karmāñi (II.20). Yāska derives the word from √hr+ā which is rejected by Pāṇini. The derivation according to the SVPp. would be, perhaps, "na hanyata ityahāḥ", which seems better, as it reflects the popular continuity of the cycle of day and night. Thus the difference between the three grammarians, with regard to this word, seems to have been great.

There are instances, where Yāska offers numerous derivations for a word, but Pāṇini accepts only one, which accords with the SVPp. To cite only one :—

Yāska offers the following derivations for the word *indra*¹:—

“indrah ᳚ irām drṇātīti vā ᳚ irām dadātīti vā ᳚ irām dadhātīti vā ᳚ irām dārayata iti vā ᳚ irām dhārayata iti vā ᳚ indave dravatīti vā ᳚ indau ramata iti vā ᳚ *indhe bhūtānīti vā ᳚ tadya-*denam prāṇaiḥ samaindhamstadindrasyendratvamīti vijñāyate ᳚ idam karaṇādityāgrāyaṇaḥ ᳚ idam darśanādityaupamanyavaḥ ᳚ *indatervaiśvāryakarmaṇaḥ* ᳚ indañchatrūṇām dārayitā vā ᳚ ādārayitā vā yajvanām ᳚” Nir. X. 8.

Of all these derivations only two, (a) “indhe bhūtānī” (b) “indatervaiśvāryakarmaṇaḥ” accord with the SVPp., which does not divide the word ; and the latter of the two has been actually accepted by Pāṇini, who forms the word with the √idi+ra. Cp. “ṛjrendrāgravajra° (607).

That Yāska tacitly follows the SVPp. need no longer be doubted, and I cite here only one or two specimen instances to illustrate the point :—

SVPp.	Pāṇini.	Yāska.
puruṣa ² . (Not divided in the SVPp.).		Yāska offers three derivations for the word :— “puri śādaḥ ᳚ puri śayaḥ ᳚ pūrayater- vā ᳚ pūrayatyantaḥ” (1. 23). The last derivation accords with the SVPp., and has been accepted by Pāṇini.

1. Cp. Wackernagel, Altind. Gr. I. 157. note.

2. puruṣa = pūruṣa = pūrṣa. Cp. Wackernagel, Altind. Gr. I. 51-52.

SVPp.

sūryaḥ
(Divided only once).

adri
(Not divided in the SVPP.).

hiraṇya
(Not divided in the SVPP.).

Yāska.

Cp. "puraḥ kuśan"
(630).

Yāska offers three
derivations :—

"sartervā | suvatervā |
svirayatervā |"
(XII. 14).

The last (√ir+su)
derivation accords
with the division.

Yāska derives the
word :—

"adrirādṛṇātyeva |
apī vātteḥ syāt"
(IV. 4).

The latter harmo-
nises with the SVPP.
and has been follow-
ed by Pāṇini. Cp.
"adi śadi bhū śubhi-
bhyaḥ krin" (629).

Yāska states :—

"hiraṇyaṃ kasmāt |
hriyata ā yamyamā-
namiti vā | hriyate
janājjanamiti vā |
hitaramaṇaṃ bha-
vatīti vā | hṛdaya-
ramaṇaṃ bhavatīti
vā | haryatervā syāt
prepsākarmaṇaḥ |"
(II. 10).

SVPp.

Yāska.

The first two and the last one accord with the SVPp.

Now, let us see some words, which are separated by the SVPp. and have been accordingly derived by Yāska and Pāṇini. Such are:—

SVPp.	Pāṇini.	Yāska.
svasti (su asti)	sāvaseḥ (638).	“svasti su astīti” (III. 21).
candramāḥ (candra māḥ)	candre mo ḍit (641).	“cāyan dramati candro mātā chandraṃ mānamasyeti vā ” (XI. 5).
adbhutam (ad bhutam)	adi bhuvo ḍutac (642).	“ad bhutam idama-pītaradadbhutama-bhūtamivānyasya ” (1. 67). The word is omitted in the Index by Dr. Sarup.
dūrāt (duḥ āt)	durīṇo lopaśca (606).	“dūram kasmāt dru-ṭaṃ bhavati dūrayaṃ vā ” (III. 9).
uccā ¹ (ud cā)	udi cerdaisiḥ (642). (for uccaiḥ)	“uccairuccitaṃ bhavati” (IV. 24).
vātāpyāya (vāta āpyāya)	vātapramiḥ (625). (which is similar).	“vātāpyamudakaṃ bhavati vāta eta-

1. Cp. avyayānām CA. (IV 71) which negatives the division of indeclinables. The commentator cites “uccā, nīcāt”. But cp. Macdonell, Vedic Gr. p. 30. In other respects there is a close resemblance between the Padapāṭhas of SV. and AV. For instance “pṛtanāṣāt” is not divided in SVPp, it is also indivisible in AVPp. Cp. “sanāvāḍante” CA. IV-70. “viśpatim” is not divided in SVPp. p. 196. It is also not separated in AVPp. Cp. CA. IV, 60. Cf. also Whitney 1084 a.

SVPp	Pāṇini	Yaska
		dāpyāyayati ।" (VI 28)
durona (duh । ona)		"durona itī । gr̥hanā- ma । dukkhā bhava- ntī । dustarpāh ।" (IV. 5)
osadhī (osa । dhī)		"osaddhayantīti vā । osatyenā dhayantīti vā । osam dhayantīti vā ।" (IX 27)
upamā (upa । mā) (upamimite'nayā)		"upamimite"(III 13)
gavyūti ¹ (go । yūti)	"goryutau chandasyupasamkhyānam" a vārtika on Pāṇini VI 1 79	
sakhī (sa । khī)	"samāne khyah sa codāttah" (635) See how closely Pāṇini follows the Pp	
udaram (u । daram)	"udī dr̥nāterajalau pūrvapadāntyalopśca" (642) This is most significant, and makes it unmistakably clear that Pāṇini has closely followed the SVPp	

These are some of the typical instances, which provoked Dr Burnell to remark —

"These specimens of the Padapātha of the Kauthumas are not calculated to give a high opinion of its author or authors, who were not even consistent in their treatment of the words"

But how beautifully cogent and charming does it all look, when read in the light of the comparison with Yaska and Pāṇini ?

It is clear, at any rate, from the above shown comparison, that there is a remarkable affinity between the deriva-

¹ Bohtlink and Roth analyse gavyūti. Cp also Macdonell, Vedic Gr p 65

tions implied by the SVPp. and those given by Yāska and Pāṇini.

Granting this, let us now proceed with the *authorship* of the SVPp. Now, the most glaring feature of contrast between the SVPp. and RVPp. is this, that, while *the former invariably separates the prefix from the word, the latter, as a principle, does not do so.* This will be clear from the following :—

		SVPp.		RVPp.
pariṇasi	=	pari nasi		pariṇasi
dūrāt	=	duḥ āt		dūrāt
duroṇe	=	duḥ one		duroṇe
utsaḥ	=	ut saḥ		utsaḥ
samudram	=	sam udram		samudram
samatsu	=	sam atsu		samatsu
samidbhiḥ	=	sam idbhiḥ		samidbhiḥ
viśūvataḥ	=	vi suvataḥ		viśūsvataḥ
sūnṛtāvati	=	su nṛtāvati		sūnṛtāsvati
samānam	=	sam ānam		samānam
prāṇaḥ	=	pra ānaḥ		prāṇaḥ
duroṇayuh	=	duḥ onayuh		duroṇasyuh
upamām	=	upa mām		upamām
samīcīne	=	sam icīne		samīcīne

This shows that the SVPp. regards the *prefix* as a virtually *independent element*, and hence invariably separates it from the word, while the RVPp. holds the *prefix* as a mere *ancillary to the word*, and so, nowhere makes the like separation. Bearing this in our mind, when we read in Yāska :—

“na nirbaddhā upasargā arthānnirāhuriti śakaṭāyanaḥ |
uccāvacaḥ padārthā bhavantiti gārgyaḥ | tadya eṣu padārthaḥ
prāhurime tam |” (1. 3)

we are irresistibly driven to the only conclusion that the author of the SVPp. was none else, but Gārgya, who was the chief exponent of this peculiar doctrine. And this assump-

tion is confirmed by the tradition, recorded by Durga in his commentary on Nirukta IV. 4.

These indications ought to have made Burnell pause before he wrote down his dictum :—

“Were it possible to conclude that we have in it (SVPp.) the work of one of the earliest of the grammarians, such as Gārgya, it would deserve the minutest consideration, but there is not the slightest reason to give credit to the tradition as reported by Durgācārya, nor is there sufficient reason to suppose that this *pada* text is even an old work of the kind.” (RT. XXI.)

What a terrible disregard for the tradition ? All that was based on tradition was torn to tatters, so much so that the *winged words* of the Veda, Epics and Purāṇas were shown as no more than a poetic myth. Little did the early Indologists know that a careful comparison of these literary remains of our forefathers with their monumental inscriptions would one day help in placing the universal history on a firmer foundation than before¹. By this I do not imply that all Indian traditions are correct and trustworthy, nor do I think that that claim can be made on behalf of the traditions of any other country in particular. All what I want to press home is that the traditions of a country, despite the embellishments which they invariably receive at the hands of the mythmongering bards, are the bearer of its history and therefore must not be, *in toto*, rejected, unless there be sure grounds against them.

But admitting that the extant SVPp. did originate with Gārgya, can we emphatically say “*It is, in toto, the creation of Gārgya.*”

1. Waddel, *Makers of Civilisation in Race and History*. Preface pp. XXI, XXIII, though he very often makes sweeping remarks and is not reliable otherwise as well

The answer will be *No*. And the reasons are patent. The word "sūrya" occurs, in its different forms, 38 times in the SVPp. Out of 38, 37 times it is not divided, but on p. 80 we find "sūryasya" split up into "su | ūryasya." The fact seems significant, because this division occurs in the commentary on the rule 93, and it may indicate that this solitary "su | ūryasya" is an intrusion in the SVPp. from the side of Śākaṭāyana. "samatsu" is not divided on pp. 12, 36, but it has been split up into "sa | matsu (on pp. 47, 177, 199, 222) which militates against the usual way of analysing prefixes, and Benfey actually notes "sam | atsu¹." "āditya" has not been divided in the *pada* text but the derivation offered by Yāska² requires separation, and Burnell has actually noted one case, where the word has been rightly split up into "ā | ditya³." "pari srava" is not divided (on p. 154), and so is "upamānām⁴" on p. 159. "svastyayaṅḥ" is not split up, but "svastibhiḥ" has been rightly divided into "su | asti-bhiḥ." "uccā" is divided into "ut | cā", a division accepted by Yāska and Pāṇini, but "nīca" is not split up, though Yāska and Pāṇini require it⁵. "avadyāt" is not analysed, though *a* here represents negation, and Pāṇini accordingly analyses it as "a-vad-ya⁶". "asiknī" is not analysed, though Yāska's derivation⁷

1. Benfey SV. Einl. LIX.

2. "ādityaḥ kasmāt | ādatte rasān | ādatte bhāsam jyotiṣām |
ādīpto bhāseti vā | aditeḥ putra iti vā | " Nir. II. 13.

3. RT. XVII.

4. Whitney (CA. IV 53) has given quite a list of compounds and derivatives, the division of which may plausibly be supposed to have been neglected by the authors of the AVPp, from uncertainty of etymology, anomaly of forms, difficulty of restoring the original constituents, or the like. He has also noted the discordance among the *pada* texts of the Vedas in details. Significant, however, is the difference in noting "saṃvatsara". The RVp. never divides the word, while the AVPp. invariably writes saṃ | vatsara.

5. "nicairnicitam bhavati". Nir. IV. 24; "nau dirghaśca" SK. p. 642

6. "kutsite vadernaṅi yat." SK p. 644

7. "asita | sitamiti varṇanāma | tat pratiṣedho' sitam | " Nir. IV. 26.

favours it. "śambaram" has been split up into "śam | baram", though the later authorities regard "śmba" as one word¹. "nijaghniḥ | nijaghniḥ" may be, obviously, explained as a slip of printing².

Such are the many anomalies in which the *Pada* text abounds. Some of them may be the whims of the original author, some may be attributed to the ignorant scribes³ and yet others to the printers.

But the question of vital concern to us, here, is :—

Do we find any trace of Śākaṭāyana in it ?

The answer is *Yes*. We have already suspected Śākaṭāyana's hand in the solitary "su | ūryasya" in the SVPP. RPr. I. 3 states that according to Gārgya, the *third consonant of each class* is to be used as a final. Instead of following this rule, the *Pada* text, adopts the contrary, viz. that of Śākaṭāyana, that the *first of a class* can only be a final⁴. Some of the derivations, which are found alike in the SVPP. and the RT., may also be attributed to Śākaṭāyana.

One thing more. Yaska states that Śākaṭāyana⁵ did not

1. "śamba iti vajranāma | śamayatorvā | śātayatorvā |" Nir. V. 24. "śamorbhan". SK 631 See also "śamorbuk ca" (śambukah 628 and "janorbuk jambūkah 628). In such words the origin of *b* is obscure. Most of these probably come from a foreign source, Cp Macdonell, Vedic Gr. p. 36.

2. Owing to the ignorance of scribes mistakes crept in the RVPp. Cf Macdonell, Vedic Grammar p. 67 (74a).

3. A striking instance of such a slip occurs in the commentary of PpS VII 288, where the MS. reads "madhyamayavārum" for "sandhyamayavāyāvam" (RT. 111), where R. Simon puts a query mark Cp, R. Simon, PpS, p. 676. RT. 117 is also quoted on this sūtra of the PpS

4. "tasmādantyamavasāne tṛtīyam gargyah sparśam." RPr. I. 15 "pratham śākaṭāyanah RPr. I. 16. But cp 172, which presumes the finals in the SVPP, as *third* of the series, and not the *first*. The rule came into Śākaṭāyana's treatise from the side of Gargya. This will show how difficult it is to ascertain the value of the discordant facts recorded pellmell

5. "na nirbaddhā upasargā arthānnirāhuriti śākaṭāyanah" Nir I. 3

consider the prefix as an independent element, but the RT., based as it is on the extant SVPp., regards it as an independent element. Thus, we find a *Pada* text, attributed to Gārgya and a Prātiśākhya attributed to Śākaṭāyana, but in neither case, the peculiar doctrines, attributed to them, are fully found. *How to explain this?*

While discussing the precise scope of a Prātiśākhya, we noted, that, towards the close of the Brāhmaṇa period, the tendency for generalisation arose, which slowly and gradually reduced the numerous Śākhās of a Veda to the minimum, and subsequently led to the unification of the different Prātiśākhyas of a Veda into one. Stretching this argument a little further, we may assume, that, both the SVPp. and the RT. were much modified in later times, to suit the then current views of the Sanskrit grammarians, particularly Sāmavedins; and it was, probably, during that process of give and take, that the followers of Śākaṭāyana sacrificed their distinct treatise on the *Pada* text¹, and the followers of Gārgya forwent their Prātiśākhya, thus ultimately effecting the virtual unity of the rival schools².

VIII

The Age of the RT.

The above-shown arguments make the question of the age of the RT. a little easy. To start with, the author of Gobhiliyagr̥hyakarmaprakāśikā³ and the commentator on Puspasūtra quote its⁴ sūtras; and Kaiyaṭa⁵, though not quite

1. The followers of Śākaṭāyana went so far as to actually incorporate one of Gārgya's rules into their treatise. Cp. rule 172.

2. That such a thing happened in the case of the AVPp. was suspected by Whitney. Cp. C.A. IV. 74.

3. Cp. "atha vāco vṛttim vyākhyāsyāmaḥ; idaṃ vaiyākaraṇāya" GGKP. p. 122.

4. On PpS. 787.

5. On Pāṇini IV. 2. 60 "ukthārthamiti sāmālakṣaṇaṃ prātiśākhyaṃ sūtramityarthaḥ | " The reference is not explicit to justify the identification. Cp. Weber, Ind. Lit. Gesch. p. 91 note. Burnell, Arbr. Int. XX.

explicit, refers to it. Caraṇavyūha¹ mentions Ṛktantra and Sāmatantra. The Śikṣā², which is supposed to be the forerunner to the Prātiśākhya³, quotes it, (in the name of Audavraji), and the author of Ṛktantravivṛti⁴, a comparatively late work, of course, explains the word "smṛtaḥ" occurring in the Nāradaśikṣā as "ṛktantrakārādibhiḥ smṛtā ityarthah." Coupled with these indications, the assumption, that the author of the above-named treatises, together with the Puṣpasūtra, whose authorship has been till now quite uncertain, was Puṣpayaśasa Audavraji, who is mentioned by the Vamśa-brāhmaṇa⁵ among the illustrious ancients of the SV., (backed by Caland's hypothesis⁶ that Puṣpasūtra is earlier than the Ūha and Ūhyagānas), makes out our treatise, in its original form, older than other Prātiśākhyaś. And this does not cause any surprise, when we note, that, while the Prātiśākhyaś are devised to preserve the text of the Saṃhitāś, and are, therefore, in a way, theoretic, the Sāmatantra and Puṣpasūtra were created to turn the ṛc into sāmans, that were sung at the Soma-sacrifices, which existed long before the Prātiśākhya literature arose. Thus, Ṛktantra, in its original form, is not later than other Prātiśākhyaś.

1. "tatra kecit punarṛktantram sāmāntram sañjñādadhātulakṣaṇamiti vidhiyante |" Śaunakīyacaravyūha II. On Sañjñādadhātulakṣaṇa cp. Caland PVB. Introduction p. VII. On the Caravyūhaś cp. Weber, Ind. Lit. Gesch. 105, 157; Burnell, RT. p. XIII. note; Muller places these Prātiśākhyaś later than the sūtra period. Cp. Anc. Skt. Lit. p. 249.

2. Cp. footnote on 60.

3. The Śikṣāś are primitive. Haug, Über den Wessen pp. 53, 63-4 They belong to Pāpiniyan school of Sanskrit grammar. Burnell, Arbr. p. XX. Śikṣāś are modrn. Kilhorn, Ind. Ant. V. pp. 1 41 et seq., The TPr. is older than the Vyāsa śikṣā. Lüders, Vyāsaśikṣā, Einl. p. 3-4, 16. Śikṣāś are forerunner to the Prātiśākhyaś. S. Varma, Critical Studies pp. 13-14.

4. Printed in the end; the author refers to Śayana, Cp. notes on Vivṛti.

5. "puṣpayaśasa audavrajeḥ puṣpayaśā audavrajih" Vamśabrāhmaṇa p. 11.

6 I have questioned its accuracy.

In its second stage, i.e. as the work of Śākaṭāyana, it is not later than other Prātiśākhya. Śākaṭāyana is quoted by RPr. VPr., and CA.

In its third stage, the work may be later than Pāṇini¹ and even Kātyāyana.

IX

Analysis of the RT.

i

1. Introductory and explanatory.

- (1) The origin and general mode of production of articulate sounds.
- (2) Enumeration of vowels and consonants ; definition of terms (visarjaniya, jihvāmūliya, upadhmāniya, anunāsika, yama and anusvāra).

1. And this is exactly what Westergaard concluded about other Prātiśākhya. Cp. Uber den altesten Zeitraum p. 67. Burnell agrees with it. Cp. RT. p. LVI. But Burnell rightly adds that all the Prātiśākhya, in their original form, existed before Pāṇini. In his essay on the Aindra School of Grammarians he concludes "Aindra was the oldest school of Sanskrit grammar and that Aindra treatises were actually known and quoted by Pāṇini and others, and that Aindra treatises still exist in the Prātiśākhya, in the Kātantra and in similar works, though they have been partly recast or corrected." And again, "The Aindra treatises belong to a system older than Pāṇini's, though here is perhaps reason to believe that not one of them is, as a whole, older than the grammar of the last"

I may add, that Audavraji was perhaps one of the greatest exponents of Aindra School of grammar, who had the three analytic works of the SV. to his credit; and it seems significant, that the majority of the ācāryas, quoted by TPr., belong to the Sāmaveda, because their names occur in the Śrauta sūtras of Lātyāyana and Drāhyāyaṇa. It seems that grammar was the favourite subject of the Sāmavedins ; and they, in this sphere, commanded the respect of the followers of other Vedas, as is evident from the close relationship, in which CA. stands to it; and the fact was apparently known to the authors of the gloss on Pāṇiniyaśikṣā, who very often cites the authority of Audavraji, Nāradiśikṣā and other Sāmavedic works, to the virtual exclusion of others.

- (3) *kāra* forms names of letters; *a* forms name of consonants; *epha* forms name of *r*; mode of formation of alphabetic sounds. Different order of letters for the sake of *pratyāhāras*.

ii

- (1) General provision for the irregular *sandhis* in compounds.
- (2) Mode of utterance of vowels and consonants. 2-10, *saṃsvāda* and *niḡāra* have no particular *sthāna* 11; mode of utterance of *nāsikyas* 12; *varga*, with first mute, forms names of series 13; sonants 14-16; the last of the series is nasal 17; final simple vowels nasalised 18; long *ī* nasalised 19.
- (3) Division of syllables 20-26.
- (4) *saṃyogasañjñā*.
- (5) Quantity of consonants, 28; *gati* 29; *e* and *o* 30.
- (6) *vṛttis* i.e. *drutā*, *madhyamā* and *vilambitā* 31-33.
- (7) *Pause* between two individual sounds 34; between two vowels 35; in the pause 30; at the end of the half of a verse 37; in *gāthās* 38; in *sāman* 39.
- (9) The length of a short vowel 40; definition of *aṇu* 41; standard of a long vowel 43; of *vṛddha* 44; in *vaiśvarya* 45.
- (10) Definition of *akṣara* 46; a consonant also is *akṣara* 47-48; a short vowel is equal to a long one, if followed by conjunct consonants 49; a long vowel is called *guru* 50.
- (11) Accentuation 51-60.

iii

- (1) Prescription of *ekaśruti* after a circumflex 61; there is only one main accent (*udātta*) in a *pada* 62; *padas* are the basis of *saṃhitā* 63; euphonic alteration takes place in the *padas* 64; 65 there is only one main accent

Under the head of the conversion of *Pada* text into the *Samhitā*, the *Prātiśākhya*s differ only on minor points, or in the treatment of special cases, pertaining to the text, with which each of them has to deal.

These are the subjects, which every *Prātiśākhya* must tackle, and these are the only ones that are found in our treatise. In these matters our *Prātiśākhya* bears a close affinity towards the CĀ. and Whitney has rightly observed the close relationship between the two. Both the treatises make extensive use of the *gaṇas* in the construction of their rules. The three *Prātiśākhya*s, in order to show the precise ken of a particular *sandhi*, register long series of examples, while these two *Prātiśākhya*s catch hold of the minute principle underlying them all, and with its help, cover in one rule, what takes so much space in others. It is this, which has enabled them, while including so much, to be at the same time, so much the briefest. These, and the like things approximate them to the character of the general Sanskrit grammar, as principally and finally represented by Pāṇini.

Whether these peculiarities, will help in any way, to determine the chronological relation of our treatise to the other *Prātiśākhya*s, is very doubtful. The discussions held by Burnell, on this point, have yielded nothing positive. Those were based, more or less, upon the assumption, that the appearance in a *Prātiśākhya*, of a phase of grammatical treatment, or its phraseology, is an evidence of its later composition. But the fallacious nature of this argument was long ago shown by Whitney, and it carries, indeed, absolutely no weight, so far as our treatise is concerned, in which, composed as it is, by an *ācārya*, who was himself a great grammarian, the introduction of such characteristics was quite unavoidable.

Other *Prātiśākhya*s, including, of course, CĀ., treat the construction of *pada* text, *krama* text, and sundry other

things¹. The SV. has no *Krama* text ; there may have been supplementary treatise on the SV. *Pada* text, and tradition actually ascribes such a one to the author of the RT. himself.

The construction of *Krama* text is not touched upon in TPr., and the portions of RPr. and CA. which concern it, may be later accretions in the text. The construction of the *Pada* text, receives still more scanty notice, being entirely passed over in the TPr., and represented in the VPr. only by a few scattering rules, relating to the special cases, analogous with those, found in the earlier chapters of the CA. The VPr. *alone*, treats the subject at large. Of matters, that are more or less, akin to the substance of the Prātiśakhyas, yet omissible without detriment to their completeness as Prātiśakhyas, Whitney has given a detailed comparison, and the same need not be recounted here.

It is, thus, seen that the Rktaṅtra does not materially differ in its range of subjects from the other treatises of its class. That it often oversteps the limits of the subject, which it is treating, or of the sphere of such a work, as we claim it to be, or in which it contemplates euphonic combinations for words, that are not found in the SV., has been shown at large in notes. I have also shown in details in the notes, that this treatise, like the CA., is less comprehensive than the RPr. I would, however, refer to the phenomenon of the elision of *a* after *e* and *o*, which I particularly reserved for this place :—

In the Benfeyin text of the SV. this *sandhi* may be tabulated as follows :—

A. <i>a</i> retained after <i>e</i> or <i>o</i>	463
B. <i>a</i> elided after <i>e</i> or <i>o</i>	145
	Total 608

1. For details see Whitney, TPr. 429 ff.; Luders, Vyāsaśikṣā 23 ff.; Raṅgācārya and Shāma Sastri, TPr. Int. p. 35 ff. As for the *Krama* pāṭha in TPr. cp Luders, Vyāsaśikṣā p. 35 ff.; Whitney, TPr. p. 429.

For (a) cf. I. 5, 6, 11, 13, 24, 29, 35, 36, 37, 38, 40, 43, 45, 51, 52, 53, 58, 61, 67, 75 (3), 82, 87, 93, 100, 104, 107, 108, 111 (2), 133, 142, 143, 148, 151, 155, 159, 174 (2), 179, 185, 194, 200, 203, 230, 237, 252, 259, 263, 274, 279, 283, 284, 290, 296, 298 (2), 304, 306, 320, 323, 324, 326, 339 (2), 341, 348, 353, 357, 358, 362, 365, 367, 376, 378, 385, 389 (2), 397, 399, 417, 419, 421 (3), 422, 426 (2), 435, 439, 448, 449, 461, 463, 475, 482, 484, 485, 488, 491, 496 (2), 499, 502, 510, 511, 512, 513, 514, 522, 525, 526, 529 (3), 531, 532 (2), 533 (2), 534 (2), 538, 543 (2), 545, 546, 547, 554, 555, 557, 558, 559, 562, 565, 577; II. 8, 25, 27, 37, 43, 47, 50, 51, 53, 64, 75, 85, 88, 89, 98, 99, 100, 103, 105, 108, 117, 118 (3), 125, 150, 156, 158, 160, 168, 171, 173 (2), 181, 188, 196, 200, 210, 222, 223, 225, 227, 228, 229, 231, 236, 237, 239, 24', 252 (2), 258, 262, 263, 270, 274, 279, 281, 282, 286, 287, 288, 303, 305, 311, 312, 315, 316, 324, 330, 331, 333, 338, 365, 367, 370, 371, 372, 373, 383 (2), 384, 385, 390, 391 (2), 393, 412, 428, 430, (3), 439 (2), 442, 443, 449, 456 (2), 457, 464, 467, 470, 477, 478 (3), 479, 480, 482, 490, 491, 497, 500, 504, 510, 511, 512, 526, 535 (2), 543, 557, 560, 561, 566, 568, 569, 572 (2), 573, 574, 576, 577, 579, 581, 587 (2), 588 (2), 592, 601 (3), 604, 609, 612, 627, 629, 632, 633, 634, 639, 640, 643, 647, 649, 654, 661, 662, 664, 665 (2), 666, 668, 669, 671, 673, 675, 678, 686, 689, 690, 691, 693, 699, 700, 701, 702, 705, 706, 707, 711, 716, 719, 720, 723, 727, 729, 735, 736, 737, 740, 745, 749 (2), 758, 760, 762, 764, 766, 767, 772, 773, (2), 776, 778, 787, 795, 801, 803, 805, 806, 825, 826, 831, 848, 852, 853, 857, 859, 861, 866, 873, 874, 875, 885, 888, 890, 893, 894, 897, 898 (2), 902, 908 (2), 909, 913, 916, 917, 919, 928, 937, 938, 953, 954, 956, 957, 958, 961, 963, 964 (2), 965, 967, 970, 973 (2), 974, 976 (2), 996, 998 (2), 1007, 1022, 1032, 1042, 1043, 1067 (2), 1072, 1074, 1078, 1085, 1092, 1093 (3), 1094 (2), 1095 (2), 1100, 1101, 1102, 1104, 1105, 1108, 1109, 1111, 1113, 1115, 1119, 1128 (2), 1129, 1132 (2), 1133, 1134, 1136, 1138 (2), 1139, 1152, 1153, 1155, 1160,

1161, 1162, 1172, 1175, 1177, 1197, 1199, 1200 (3), 1206, 1207, 1213, 1221 1224 and 1228.

For (b) cf. I. 7, 49 84, 88, 97, 98, 132, 146, 219, 233, 239, 246, 250, 263, 272, 279, 302, 304, 305, 314, 326, 342, 351, 352, 371, 402, 408, 411, 412, 413, 414, 425, 466, 478, 503, 510, 519, 521, 523 542 (2), 548, 555, 563, 584; II. 2, 9, 27, 30, 43 (2), 55, 58, 103, 114, 126, 138 148, 163, 182, 221, 226, 232, 243, 271, 276, 281, 298, 318, 329, 332, 341, 344, 352, 353, 380, 382, 415, 450, 451. 463, 501, 541, 547, 549, 568, 569, 599, 603 (2), 605, 609, 617, 622, 625, 630, 645, 662, 692, 699, 700, 723, 769, 773, 774, 783. 788, 791 (2) 792, 805 (2) 827, 839, 888, 894, 902, 919, 920, 922, 930, 949, 955, 958, 972, 997, 1044, 1065, 1071, 1077, 1090, 1106 1108, 1134, 1155, 1156, 1177, 1180, 1195, 1202, 1208 (2), 1215, 1224 and 1225.

It will be clear from the above-table that the common custom with regard to this *sandhi* in our Saphitā is to retain *a*; the retention being to the omission as 3½-1. In the interior of a pāda, it is practically always retained, excepting of course, passages, where *a* is followed by *v* (not joined with consonants that make it liable to doubling), in which case the omission is inevitable, so much so, that, while in the RV. 7. 32. 27 we read 'mā śivāso avakramuḥ' noted as a counter example on RPr. II. 40, the text in the SV. has 'mā śivāso' vakramuḥ' (II. 105); thus showing that the tendency of omitting *a* before *v*, which had stray exceptions in the RV., became a universal law in the SV. This kind of elision occurs 19 times in SV., though in all the passages the metre requires retention of *a*. In SV. I. 584; II. 318, 447, 622 the *a* is elided, not because it is followed by *v*, but because here it stands at the beginning of a pāda. in which situation omission is certain, barring, of course, a few cases noted in 77 and 82.

According to Whitney's counting the proportion of omissions to retentions in such a situation in the AV. (cf.

CA. II. 54) is 5 to 1 ; and in the Ṛgveda it is still larger¹; and there may be very few instances in the earlier portions² of that text, where the custom of omission of *a* at the beginning of a pāda is not followed. The practice is scrupulously observed in SV; and our treatise notes only I. 450 'citro agni-rmarutaḥ', where the *a*, standing at the beginning of a pāda, is not elided.

As for the instances, where *a* standing in the interior of a pāda is elided, it notes (a) SV. I. 466 = RV. 2. 22. 4, noted by RPr. II. 42; (b) SV. I. 519 = RV. 9. 107. 6 not noted by Uvaṭa, but covered by RPr. II. 37. But here comes one difficulty, and it is this, that, if we interpret, the word "nyūne" (RT. S. 76) in the way, we have already done, this rule (RT. 78) becomes superfluous, because in both cases the metre requires omission, as in 'pādo 'sya' (ĀrS. 34, 35), and if we understand by the word only "antaḥpādam" and no more, then we have no provision in our treatise for several omissions. Leaving aside SV. I. 413, 414, 425; II 1090, 1108, which seem of one and the same metre, and where *a* stands at the beginning of the second or third pāda, we take SV. II. 773, which reads :—

"te asya santu ketavo' mṛtyavo,' dābhyāso januṣī ubhe
anu 1 = RV. 9. 70. 3.

1. (a) In the RV. it is elided in about 75 percent, in the AV. in about 66 percent of its occurrences. In the RV. it must be pronounced in 99 percent, in the AV. and the metrical parts of the YV. in about 80 percent of its occurrences. Cp. Macdonell, Vedic Gr. for Students p. 23.

(b) The few instances (70 out of 4500) of the elision of *a* in the RV. are the forerunners of the invariable practice of post Vedic Sanskrit. Cp. Macdonell, Vedic Gr. p. 66. The frequent elision of the *a* in the written text compared with its almost invariable retention in the original text of the RV. indicates a period of transition between the latter and the total elision of the post Vedic period.

2. Cp. Arnold, (Vedic Metre) who divides the collection into five layers. Against this cp. Keith, JBAS, 1906 pp. 486-90; 1912 pp. 726-9; the Rel. and Phil. of the Veda, Vol I pp. 3-4.

It is a triṣṭubh stanza, the commonest in the RV., consisting of four verses of eleven syllables, divided into two hemistichs; and as the *a* of "amṛtyavo" does not stand at the beginning of a pāda, it should not be elided in RV. according to RPr. II. 35 and in SV. according to 76. But while RPr. II. 37 (Uvaṭa does not note this example there) provides for the usage in RV., our treatise leaves it entirely unnoticed. Similar is "ye no amho'tipiprati" II. 700 = RV. 7. 66. 5 (noted by RPr. II. 42) and "saṃkrandano' nimiṣa ekavītraḥ" II. 1202 = RV. 10. 103. 1 (RPr. II. 41). Then, there is II. 462, which is incomplete and reads "pravo'rcopa°". The full *mantra* must be anything but "pra vo mahe matayo yantu viṣṇave" I. 462; and "pra vo mahe mahe vṛdhe" I. 328 = II. 1146. It is not "pra vo mahe mandamānāyāndhaso" RV. 10. 50. 1, because here we have "upa", while the third pāda in RV. runs "indrasya yasya samukhaṃ." At any rate, the *a* in "pravo'rcopa" is not a pādādi one, and its elision is not noted by our treatise. Again SV. II. 1224 runs:—

andhā amitṛā bhavataśīrṣāṇo' haya iva ।
teṣāṃ vo agninnānāmindro hantu varaṃ varam ॥

The stanza is wanting in RV., but is found in AV. in the following form:—

mūḍhā amitṛāscaratā śīrṣāṇa ivāhayaḥ ।
teṣāṃ vo agnimūḍhānāmindro hantu varaṃ varam ॥

Well, if the reading of the text be correct, the example is not noted by our treatise. Then, there is SV. II. 1225, which runs:—

yo naḥ svo 'raṇo yaśca niṣṭyo jighāṃsati ॥

This occurs in the RV. (VI. 75. 19) with *a*:—

yo naḥ svo araṇo yaśca° ॥

"svo'raṇo" has been noted by Śaurisūnu in his *Rktantra-saṅgraha*; and this leaves for us no option but to assume that the example is not noted by our *Prātiśākhya*.

With regard to this phenomenon, the RPr. seems thorough, and as far as I have been able to examine the text of the RV., I have found that the Prātiśākhyā covers almost all the cases of retention and omission. The following examples are not noted by Pāṇini, but are covered by the RPr. :—

yo'ti 8. 2. 34 = RPr. II. 47; dipsavo'da° 7. 104. 12 = 37; yo'dhvanaḥ 1. 71. 9 = 47; manaso'dhi 7. 33. 11-47; no'dhi 8. 96. 20 = 46. samkrandano'nimiṣaḥ 10. 103. 1 = 41; yo'nayat 7 = 18. 7 = 47; agne'pa° 7. 1. 7 = 47; agne'bhi° 1. 71. 11 = 42; gave'sva° 8. 30. 4 = 37; abodhayo' him 1. 103. 7 = 37 and so on. Cp. Benfey, SV. Einl. XXXI.

Thus, there are, to be sure, here and there, points, in the text of the SV. which are not covered by the rules of our treatise, but we have reason only to wonder, that in executing so immense and intricate a task, as that undertaken by our treatise, which has strictly boycotted the device of enumerating individual examples, so frequently used by the RPr. VPr. and TPr., there should have been so few oversights. Such oversights have been noted by Whitney in TPr. and CA., and the same may be found in the VPr., if a thorough examination of the same is carried out. The only Prātiśākhyā which seems free from this defect is RPr., which from the point of view of dignified style, and the mastery of the material with which it deals, occupies undoubtedly the *first rank* in the Prātiśākhyā literature. The results of such a testing with regard to the RV. and RPr. will be found scattered in the notes on the RT., and they need not be recapitulated here. As an example I would however, refer here to the phenomenon of lengthening of the final vowels in the RV., which has been treated in the VII and VIII chapters of the RPr., and which, upon a minute examination, has been found entirely free from all oversights. I append herewith, the full list of the cases of lengthening in the RV., putting against each example, the rule of the Prātiśākhyā, which covers it :—

1. Cp. Whitney, TPr. p. 426 and CA. 580-581.

RV.		RPr.	RV.		RPr.	RV.		RPr.
S.	M.	P. S.	S.	M.	P. S.	S.	M.	P. S.
			18.	4	= 8. 15	32.	5	= 8. 36
1.	9	= 7. 56	21.	2	= 8. 39	33.	13	= 8. 36
2.	1	= 8. 49	22.	4	= 7. 45	34.	1	= 7. 22
2.	2	= 7. 6	22.	15	= 7. 33	35.	2 ²	= 8. 36
4.	3	= 7. 33	23.	8	= 8. 39	35.	4	= 9. 6
4.	4	= 8. 38	23.	11	= 8. 39	35.	11	= 7. 33
5.	1	= 8. 32	23.	13	= 7. 31	36.	2	= 7. 33
5.	10	= 8. 39	24.	15	= 7. 33	36.	13	= 8. 1
6.	6	= 7. 6	25.	7	= 7. 41	36.	13	= 7. 33
7.	6	= 7. 55	25.	8	= 7. 41	36.	14	= 7. 10
8.	9	= 7. 33	25.	9	= 7. 41	37.	4	= 7. 31
9.	2	= 8. 39	25.	19	= 8. 49	37.	11	= 8. 15
9.	3	= 7. 33	25.	19	= 7. 22	37.	15	= 8. 15
10.	3	= 7. 12	26.	3	= 8. 15	38.	2	= 7. 33
10.	9	= 7. 33	26.	5	= 8. 39	38.	13	= 7. 6
10.	10	= 7. 12	26.	9	= 7. 33	38.	13	= 7. 31
10.	11	= 8. 16	27.	2	= 8. 15	39.	3	= 8. 39
10.		= 8. 4	27.	4	= 8. 1	39.	4	= 7. 26
10.		= 7. 35	27.	5	= 7. 33	39.	7	= 7. 5
11.	3	= 7. 33	27.	7	= 7. 50	39.	7	= 7. 33
13.	11	= 7. 31	29.	1-6	= 8. 16	39.	9	= 7. 33
14.	10	= 7. 33	29.	3	= 8. 31	39.	10	= 8. 36
14.	12	= 7. 12	29.	7	= 7. 33	40.	1	= 8. 39
15.	2	= 8. 15	30.	6	= 7. 30	40.	3	= 7. 6
15.	4	= 7. 33	30.	8	= 8. 15	40.	6	= 8. 32
15.	5	= 7. 33	31.	5	= 8. 36	41.	6	= 8. 38
15.	10	= 8. 15	31.	17	= 7. 24	41.	1	= 7. 26
16.	7	= 7. 33	31.	18	= 7. 33	41.	5	= 8. 39
17.	8	= 8. 39	31.	18	= 8. 15	41.	6	= 7. 6
18.	3	= 7. 33	32.	4	= 8. 36	42.	1	= 7. 33

1. This stands for Maṇḍal. S=Sūtra; -M=Mantra; P=Patala; S=Sūtra.

2. For reasons cp. Macdonell, Vedic Gr, p. 63 n. 1

RV.		RPr.		RV.		RPr.		RV.		RPr.	
S.	M.	P.	S.	S.	M.	P.	S.	S.	M.	P.	S.
42.	6	=	7. 33	61.	12	=	8. 40	81.	3	=	7. 33
44.	1	=	7. 24	61.	16	=	7. 33	81.	6	=	8. 35
44.	3	=	7. 33	61.	16	=	7. 5	81.	8	=	7. 12
44.	4	=	7. 6	62.	2	=	7. 46	81.	8	=	7. 33
44.	6	=	7. 33	62.	12	=	7. 33	82.	1	=	8. 39
45.	1	=	7. 14	62.	13	=	7. 5	82.	1-5	=	7. 18
45.	3	=	8. 39	63.	9	=	7. 27	82.	4	=	8. 15
45.	5	=	8. 40	63.	9	=	7. 5	84.	5	=	8. 39
45.	9	=	8. 39	64.	1	=	8. 39	84.	20	=	8. 36
48.	1	=	7. 33	64.	7	=	8. 38	86.	1	=	7. 53
48.	5	=	8. 15	64.	9	=	8. 15	86.	2	=	8. 39
48.	16	=	7. 33	64.	13	=	7. 26	89.	8	=	7. 33
49.	2	=	7. 37	64.	15	=	7. 33	86.	9	=	7. 33
50.	6	=	7. 46	64.	15	=	7. 5	86.	01	=	7. 33
51.	1	=	8. 15	65.	4	=	8. 29	86.	10	=	7. 30
51.	8	=	8. 11	69.	2	=	8. 29	87.	2	=	8. 15
51.	12	=	8. 15	70.	3	=	8. 48	87.	4	=	7. 33
52.	1	=	8. 13	71.	3	=	7. 6	88.	1	=	8. 15
53.	1	=	7. 26	72.	8	=	7. 46	89.	2	=	8. 38
54.	3	=	7. 33	73.	4	=	7. 33	89.	9	=	8. 34
54.	5	=	7. 22	73.	9	=	8. 28	90.	5	=	7. 33
54.	7	=	8. 15	75.	2	=	7. 33	91.	8	=	7. 33
54.	9	=	8. 33	75.	5	=	7. 33	91.	15	=	7. 33
54.	9	=	7. 33	76.	2	=	8. 40	91.	16	=	7. 33
54.	9	=	7. 33	76.	3	=	7. 33	91.	17	=	7. 33
55.	5	=	7. 33	76.	3	=	8. 15	91.	19	=	8. 9
56.	2*	=	8. 38	76.	5	=	7. 33	92.	3	=	8. 36
57.	3	=	8. 36	77.	2	=	8. 1	92.	15	=	7. 33(2)
58.	1	=	7. 26	77.	2	=	8. 32	93.	7	=	7. 33
58.	9	=	7. 33(3)	79.	7	=	7. 51	94.	1	=	8. 36
59.	6	=	7. 26	80.	2	=	7. 46	94.	2-14	=	8. 36(2)
60.	5	=	7. 5	80.	3	=	8. 39	94.	4	=	8. 36
61.	12	=	7. 27	80.	4	=	7. 33	94.	8	=	8. 38

RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.
94. 9 =	7. 33	108. 3 =	7. 7	129. 3 =	8. 15
94. 12 =	7. 33	109. 2 =	8. 34	129. 4 =	7. 50
95. 11 =	7. 33	109. 2 =	7. 33	129. 5 =	8. 4
96. 9 =	7. 33	109. 5 =	7. 7	129. 8 =	7. 55
96. 7 =	7. 33	110. 3 =	8. 36	130. 1 =	7. 6
97. 8 =	8. 14	110. 8 =	8. 31	130. 2 =	7. 33
101. 1 =	8. 36	112. 1-23 =	8. 1	130. 5 =	7. 6
101. 8 =	7. 6	111. 2 =	7. 14	132. 1 =	8. 34
101. 8 =	8. 15	113. 1 =	7. 33	132. 1 =	8. 36
101. 9 =	8. 36	113. 4 =	7. 7	132. 3 =	8. 15
101. 11 =	7. 31	113. 11 =	8. 1	132. 4 =	7. 33
101. 11 =	7. 33	113. 17 =	7. 33	132. 4 =	8. 11
102. 3 =	8. 15	113. 19 =	7. 33	132. 5 =	7. 6
102. 4 =	8. 36	114. 2 =	7. 33	133. 2 =	7. 7
102. 5 =	8. 15	114. 6 =	7. 53	133. 6 =	8. 35
102. 6 =	7. 33	114. 9 =	7. 52	133. 7 =	8. 15
102. 7 =	7. 33	114. 10 =	7. 33	134. 3 =	8. 29
102. 10 =	7. 33	115. 2 =	7. 45	136. 1 =	7. 19
103. 3 =	7. 25	115. 6 =	8. 15	136. 1 =	7. 26
103. 5 =	8. 15	115. 6 =	8. 15	136. 2 =	7. 33
103. 6 =	7. 7	116. 24 =	8. 36	138. 4 =	8. 1
104. 1 =	7. 7	117. 19 =	7. 33	139. 1 =	8. 4
104. 2 =	7. 26	117. 21 =	8. 36	139. 1 =	7. 6
104. 5 =	7. 5	119. 9 =	7. 33	139. 7 =	8. 5
104. 5 =	8. 15	120. 8 =	8. 15	139. 8 =	7. 33
104. 7 =	7. 33	122. 5 =	7. 6	139. 10 =	7. 33
104. 9 =	8. 36	122. 11 =	8. 30	140. 1 =	7. 27
105. 9 =	7. 49	123. 4 =	7. 6	140. 1 =	8. 28
105. 15 =	7. 42	125. 1 =	7. 7	140. 4 =	8. 1
105. 18 =	7. 7	127. 3 =	7. 23	140. 13 =	7. 44
106. 2 =	8. 31	127. 9 =	8. 15	142. 4 =	7. 6
107. 1 =	8. 34	128. 5 =	8. 15	142. 13 =	8. 39
108.1;6-12=	7. 33	129. 2 =	8. 15	145. 1 =	8. 15

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
147. 2 =	7. 33	169. 4 =	8. 16	191. 6 =	8. 39
148. 3 =	8. 4	169. 5 =	8. 15		
151. 7 =	7. 6	169. 8 =	7. 33	II	
156. 1 =	7. 33(2)	170. 3 =	7. 12		
161. 8 =	8. 32	171. 2 =	8. 15	2. 9 =	7. 33
161. 8 =	8. 15(2)	171. 4 =	8. 15	2. 10 =	8. 36
161. 11 =	8. 40	171. 8 =	7. 33	3. 9 =	7. 33
161. 11 =	8. 40	173. 6 =	8. 48	4. 8 =	7. 26
161. 13 =	7. 16	173. 11 =	7. 7	5. 6 =	7. 33
162. 4 =	7. 33	173. 12 =	8. 5	5. 7 =	7. 54
162. 7 =	8. 39	173. 12 =	8. 15	5. 8 =	8. 15
162. 18 =	7. 7	174. 1 =	7. 33	6. 1 =	8. 39
162. 19 =	8. 40	174. 9 =	7. 33	8. 1 =	8. 39
162. 20 =	8. 38	174. 3 =	7. 33	11. 1 =	7. 52
163. 4 =	7. 45	177. 4 =	8. 15	11. 6 =	7. 33
163. 5 =	7. 33	178. 2 =	8. 15	11. 18 =	7. 56
163. 7 =	7. 33	178. 4 =	7. 33	11. 21 =	7. 32
163. 13 =	7. 6	178. 4 =	8. 38	12. 5 =	8. 15
163. 13 =	7. 33	179. 5 =	8. 15	13. 1 =	7. 5
164. 21 =	7. 45	179. 2 =	8. 1	14. 1 =	8. 15
164. 38 =	8. 40	180. 7 =	8. 15(2)	14. 6,7 =	7. 19
164. 33 =	7. 33	180. 10 =	7. 22	14. 8 =	8. 36
165. 7 =	8. 36	182. 1 =	8. 50	14. 9 =	8. 33
165. 12 =	7. 7	182. 5 =	7. 33	14. 10 =	8. 15
165. 12 =	8. 36	184. 2 =	8. 1	15. 1 =	7. 18
165. 13 =	7. 6	185. 8 =	8. 15	15. 4 =	7. 7
166. 6 =	7. 45	186. 1 =	8. 38	15. 9 =	7. 7
166. 8 =	7. 33	186. 10 =	7. 6	15. 10;	
166. 8 =	8. 15	187. 8 =	7. 33	16.9;	
166. 13 =	8. 48	189. 2 =	7. 30	17.9;	
167. 2 =	7. 6	189. 2 =	7. 33	18.9;	
167. 9 =	7. 52	190. 1 =	7. 25	19.9;	
168. 8 =	7. 33	190. 8 =	7. 33	20.9 =	7. 33

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
17. 4 =	7. 33	34. 9 =	8. 38	13. 6 =	7. 32
17. 6 =	7. 46	35. 3 =	8. 1	14. 4 =	7. 33
18. 7 =	7. 6	35. 10 =	7. 7	14. 5 =	8. 36
18. 7 =	8. 36	36. 2 =	7. 7	15. 3 =	7. 10
19. 2 =	7. 6	36. 2 =	8. 36	15. 5 =	7. 6
20. 5 =	7. 42	36. 4 =	8. 36	16. 2 =	8. 38
19. 7 =	7. 33	36. 4 =	7. 33	17. 1 =	8. 50
19. 8 =	7. 33	36. 4 =	8. 6	17. 3 =	7. 33
23. 7 =	8. 38	36. 6 =	7. 6	17. 5 =	8. 38
23. 9 =	7. 31	37. 3 =	8. 38	17. 5 =	7. 33
23. 13 =	8. 36	37. 3 =	7. 7	18. 1 =	7. 33
27. 6 =	8. 38	37. 5 =	7. 33	18. 4 =	7. 33
27. 6 =	7. 33	37. 6 =	8. 38	18. 3 =	7. 33
27. 14 =	8. 15	41. 7 =	8. 1	19. 2 =	7. 6
28. 7 =	8. 4	41. 10 =	7. 43	22. 3 =	7. 6(2)
29. 2 =	7. 33	41. 13 =	7. 33	23. 1 =	7. 33
29. 2 =	8. 36	41. 15 =	8. 39	24. 2 =	8. 5
29. 3 =	8. 1			24. 4 =	8. 39
29. 3 =	8. 36		III	25. 1 =	7. 33
29. 6 =	7. 22			26. 1 =	7. 7
30. 3 =	7. 33	1. 1 =	7. 6	28. 2 =	8. 15
30. 6 =	8. 4	1. 6 =	7. 33	28. 5 =	7. 33
30. 4 =	7. 33	1. 15 =	7. 33	29. 3 =	8. 36
30. 10 =	7. 27	3. 1 =	7. 33	29. 5 =	7. 33
31. 2 =	8. 15	4. 2 =	8. 38	29. 5 =	8. 36
31. 4 =	8. 39	4. 3 =	7. 6	29. 6 =	7. 33
33. 2 =	8. 36	6. 3 =	7. 33	29. 8 =	7. 33
33. 4 =	8. 36	8. 1 =	7. 33	29. 10 =	8. 36
33. 7 =	7. 43	9. 8 =	7. 14	30. 4 =	8. 30
33. 11 =	7. 33	10. 3 =	8. 15	30. 6 =	8. 5
33. 8 =	7. 33	10. 5 =	8. 39	30. 16 =	7. 10
33. 15 =	7. 33	10. 8 =	7. 29	30. 16 =	8. 36
34. 9 =	8. 39	13. 3 =	7. 33	30. 17 =	7. 33

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
30. 20 =	8. 33	42. 6 =	7. 12	56. 6 =	8. 36
31. 2 =	7. 33	42. 6 =	7. 33	57. 3 =	7. 6
31. 6 =	8. 8	42. 7 =	7. 7	57. 4 =	7. 6
31. 12 =	8. 36	45. 5 =	7. 33	57. 5 =	8. 33
31. 20 =	7. 5	46. 2 =	8. 33	58. 2 =	8. 15
32. 1 =	7. 7(2)	46. 2 =	8. 36	58. 5 =	7. 23
32. 2 =	7. 33	47. 1 =	7. 33	58. 6 =	8. 40
32. 2 =	8. 35	48. 4 =	7. 7	60. 4 =	8. 36
32. 2 =	8. 36	49. 1 =	7. 33	60. 5 =	8. 38
32. 3 =	7. 33	50. 1 =	7. 7	60. 5 =	7. 33
32. 5 =	7. 33	50. 2 =	7. 33	61. 5 =	7. 6
33. 2 =	7. 6	50. 4 =	8. 33	62. 1 =	8. 15
33. 3 =	7. 6	50. 4 =	8. 36	62. 8 =	8. 39
33. 5 =	7. 6	51. 5 =	7. 33		
33. 9 =	8. 4	51. 10 =	7. 13		IV
33. 10 =	8. 36	52. 7 =	8. 15		
35. 1 =	7. 33	53. 3 =	7. 33	1. 8 =	8. 50
35. 1 =	7. 7	53. 5 =	8. 35	1. 10 =	8. 16
35. 1 =	8. 35	53. 5 =	7. 45	1. 19 =	7. 6
35. 6 =	7. 7	53. 6 =	7. 45	2. 14 =	7. 33
35. 8 =	7. 7	53. 11 =	8. 36	2. 14 =	8. 15
36. 1 =	8. 1	53. 11 =	7. 33	2. 15 =	7. 33
36. 2 =	8. 36	53. 14 =	8. 39	3. 2 =	8. 15
36. 3 =	7. 33	54. 2 =	8. 36	3. 8 =	7. 33
36. 3 =	7. 33	54. 8 =	8. 10	3. 10 =	8. 15
36. 9 =	7. 12	54. 5 =	7. 6	3. 14 =	7. 33
36. 9 =	8. 16	54. 13 =	7. 53	4. 3 =	7. 33
38. 1 =	8. 36	54. 15 =	7. 7	5. 5 =	8. 36
39. 1 =	7. 6	54. 15 =	7. 27	5. 13 =	7. 6
40. 1 =	7. 33	54. 17 =	8. 38	5. 14 =	7. 33
40. 5 =	7. 33	54. 22 =	8. 38	6. 1 =	8. 1
41. 1 =	8. 16	55. 2 =	8. 5	6. 6 =	8. 15
41. 6 =	7. 12	55. 3 =	7. 6	6. 7 =	7. 33

RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.
6. 7 =	7. 26	18. 13 =	7. 33	32. 15 =	8. 39
6. 11 =	8. 1	19. 1 =	7. 33	33. 6 =	8. 36
7. 2 =	7. 15	20. 5 =	7. 6	34. 3 =	7. 6
8. 2 =	8. 29	20. 9 =	7. 33	34. 8 =	8. 36
9. 7 =	7. 55	20. 10 =	7. 27	35. 4 =	7. 33
10. 1 =	7. 55	21. 3 =	7. 5	35. 8 =	8. 36
10. 2 =	7. 15	21. 10 =	7. 33	36. 4 =	7. 33
10. 3 =	7. 33	22. 5 =	8. 16	36. 5 =	8. 30
10. 7 =	8. 50	22. 6 =	8. 16	36. 7 =	8. 15
12. 4 =	8. 15	22. 6 =	7. 33	36. 8 =	8. 39
12. 4 =	7. 10	24. 8 =	7. 6	36. 9 =	8. 38
12. 6 =	7. 16	25. 3 =	7. 22	36. 9 =	8. 38
15. 5 =	8. 15	26. 1 =	8. 36	38. 5 =	7. 6
15. 7 =	7. 6	26. 7 =	7. 33	38. 8 =	8. 15
16. 1 =	8. 36	27. 2 =	8. 15	39. 3 =	8. 36
16. 9 =	7. 6	28. 3 =	7. 23	41. 3 =	7. 33
16. 16 =	7. 5	28. 5 =	7. 33	42. 9 =	7. 33
16. 17 =	8. 15	29. 2 =	8. 15	43. 3 =	7. 5
16. 20 =	7. 26	29. 4 =	7. 6	43. 3 =	8. 15
16. 21;		30. 1 =	7. 30	43. 6 =	8. 1
17.21;		30. 9 =	8. 15	44. 1 =	7. 22
19.11;		30. 23 =	7. 33	44. 3 =	7. 22
20.11;		31. 3 =	7. 43	44. 5 =	7. 6
21.11;		31. 4 =	7. 43	46. 1 =	7. 32
23.11=	7. 26	31. 5 =	8. 33	46. 2 =	7. 52
16. 17 =	8. 15	31. 6 =	8. 15	50. 6 =	7. 33
16. 18 =	8. 15	31. 8 =	8. 15	50. 8 =	8. 36
16. 20 =	7. 33	31. 8 =	7. 26	51. 2 =	8. 1
18. 2 =	8. 15	31. 8 =	8. 15	51. 4 =	7. 46
18. 3 =	8. 36	31. 11 =	8. 29	51. 7 =	8. 15
18. 4 =	7. 10	31. 13 =	7. 55	54. 3 =	8. 15
18. 5 =	7. 10	32. 1 =	8. 16	55. 6 =	7. 33
18. 9 =	7. 33	32. 10 =	8. 36	56. 3 =	7. 33

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
58. 2 =	8. 36	26. 7 =	7. 38	49. 5 =	8. 40
58. 2 =	8. 36	26. 8 =	7. 33	51. 5 =	7. 33
		27. 3 =	7. 33	51. 13 =	7. 22
	V	28. 3 =	8. 36	52. 1 =	7. 33
		28. 6 =	8. 15	52. 3 =	7. 31
1. 4 =	8. 15	29. 8 =	7. 33	52. 5 =	7. 30
1. 5 =	8. 36	30. 7 =	8. 4	52. 11 =	7. 33(3)
2. 7 =	8. 16	30. 7 =	7. 33	52. 13 =	7. 33
3. 7 =	7. 54	31. 13 =	7. 26	52. 15 =	7. 33
4. 5 =	7. 7	32. 6 =	7. 7	52. 16 =	7. 33
5. 4 =	7. 27	32. 12 =	7. 33	53. 5 =	8. 15
7. 2 =	7. 33	33. 3 =	7. 33	54. 1 =	8. 15
7. 4 =	8. 15	33. 7 =	7. 33	54. 5 =	8. 36
7. 5 =	7. 33	35. 7 =	8. 39	54. 6 =	7. 33
7. 7 =	8. 15	35. 8 =	8. 28	54. 6 =	8. 31
9. 7 =	8. 39	38. 1 =	7. 33	54. 10 =	8. 36
10. 6 =	7. 33	38. 5 =	7. 26	54. 15 =	7. 46
12. 13 =	7. 40	41. 7 =	8. 28	54. 15 =	8. 38
16. 1 =	7. 33	41. 13 =	7. 33	55. 5 =	8. 31
16. 4 =	7. 33	41. 14 =	7. 6	55. 7 =	8. 38
16. 5 =	7. 33	41. 17 =	7. 33	55. 8 =	8. 36
17. 4 =	7. 33	42. 6 =	8. 36	55. 10 =	7. 6
17. 5 =	7. 33	42. 11 =	7. 56	57. 2 =	8. 40
22. 1 =	7. 33	42. 13 =	8. 4	57. 7 =	8. 38
22. 2 =	7. 38	42. 15 =	7. 6	57. 8 =	8. 38
22. 2 =	7. 33	43. 3 =	8. 35	58. 4 =	8. 36
23. 1 =	8. 39	43. 8 =	7. 6	58. 8 =	8. 38
23. 4 =	8. 15	44. 9 =	7. 45(2)	59. 1 =	7. 33
24. 1 =	8. 36	45. 4 =	8. 15	59. 3 =	8. 38
24. 1 =	7. 6	45. 5 =	8. 36	59. 6 =	7. 6
24. 3 =	8. 39	45. 6 =	8. 32	61. 1 =	8. 15
24. 3 =	7. 33	45. 6 =	8. 36	61. 8 =	8. 15
25. 1 =	7. 6	45. 9 =	7. 6	61. 14 =	7. 45

RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.
66. 4 =	7. 33	1. 6 =	8. 36	16. 18 =	7. 33
73. 1 =	7. 23	1. 9 =	8. 36	16. 30 =	7. 33
73. 4 =	8. 1	2. 9 =	7. 55	16. 41 =	7. 19
70. 4 =	8. 28	2. 2 =	8. 15	16. 43 =	7. 33
73. 8 =	8. 1	2. 7 =	7. 33	16. 44 =	7. 6
74. 1 =	7. 33	2. 11 =	7. 6	16. 44 =	8. 40
74. 3 =	7. 6	3. 2 =	8. 35	16. 45 =	7. 33
74. 5 =	8. 8	3. 3 =	7. 33	16. 48 =	7. 46
74. 6 =	7. 33	4. 1 =	7. 33	17. 1 =	7. 33
74. 9 =	7. 17	4. 8 =	7. 33	17. 3 =	7. 33
78. 8 =	7. 33	5. 4 =	7. 33	17. 13 =	7. 33
79. 3 =	7. 33	6. 1 =	7. 6	18. 8 =	8. 36
79. 8 =	7. 24	8. 1 =	8. 40	18. 8 =	7. 26
79. 9 =	7. 33	8. 7 =	7. 33	18. 11 =	7. 26
82. 4 =	7. 33	9. 6 =	8. 31	18. 13 =	7. 22
82. 7 =	7. 22	10. 5 =	7. 33	18. 13 =	7. 23
83. 1 =	7. 6	11. 6 =	7. 33	18. 15 =	7. 33
83. 7 =	8. 36	12. 5 =	8. 7	19. 12 =	8. 11
83. 8 =	8. 36	14. 6 =	7. 6	19. 12 =	7. 15
83. 10 =	8. 1	15. 1 =	7. 17	20. 8 =	8. 36
85. 1 =	8. 36	15. 5 =	8. 39	20. 12 =	8. 33
85. 5 =	7. 17	15. 9 =	8. 15	21. 10 =	8. 49
85. 6 =	7. 17	15. 13 =	8. 10	22. 5 =	7. 26
85. 7 =	8. 15	15. 15 =	7. 51	22. 8 =	7. 33
85. 8 =	8. 15	15. 18 =	7. 56	23. 7 =	7. 33
87. 5 =	7. 46	16. 2 =	8. 40	23. 8 =	7. 52
87. 8 =	7. 33	16. 3 =	7. 54	23. 9 =	8. 15
87. 6 =	8. 39	16. 43 =	7. 31	24. 2 =	7. 33
87. 9 =	7. 33(2)	16. 6 =	7. 24	24. 9 =	7. 17
		16. 11 =	7. 30	25. 1 =	7. 17
	VI	16. 12 =	7. 6	25. 2 =	8. 34
		16. 16 =	7. 17	25. 3 =	8. 36
1. 2 =	7. 33	16. 17 =	7. 49	25. 7 =	8. 15

RV.		RPr.	RV.		RPr.	RV.		RPr.
S.	M.	P. S.	S.	M.	P. S.	S.	M.	P. S.
25.	7	= 8. 36	45.	27	= 7. 52	63.	10	= 8. 36
25.	9	= 7. 33	46.	3	= 7. 33	65.	4	= 8. 36
25.	9	= 8. 36	46.	9	= 7. 33	65.	6	= 7. 33
26.	1	= 7. 39	46.	10	= 8. 15	66.	5	= 7. 5
27.	7	= 7. 17	46.	11	= 8. 15	66.	5	= 7. 26
28.	6	= 8. 36	46.	12	= 8. 15	71.	3	= 7. 33
29.	6	= 7. 33(2)	47.	7	= 7. 33(2)	75.	8	= 7. 49
30.	2	= 7. 33	47.	14	= 7. 53	75.	11	= 7. 45
30.	3	= 7. 26	48.	17	= 8. 35	75.	17	= 7. 36
30.	4	= 7. 6	48.	19	= 7. 50			
32.	2	= 8. 36	49.	4	= 7. 6			
32.	4	= 7. 6	49.	10	= 7. 25			
33.	5	= 7. 33	49.	11	= 8. 36	1.	4	= 7. 45
36.	1	= 8. 36	49.	15	= 7. 33	1.	20	= 7. 33
36.	4	= 8. 36	50.	7	= 8. 15	1.	25	= 7. 33
37.	3	= 7. 26	50.	9	= 7. 33	1.	24	= 8. 36
38.	3	= 7. 42	50.	11	= 8. 36	2.	1	= 7. 33
38.	5	= 7. 33	50.	15	= 7. 33	3.	3	= 7. 6
39.	5	= 7. 33	50.	15	= 8. 40	3.	8	= 7. 33
40.	1	= 8. 36	51.	3	= 7. 6	6.	5	= 7. 7
40.	1	= 7. 33	51.	5	= 8. 38	7.	1	= 7. 33
40.	4	= 7. 33	51.	6	= 8. 36	7.	7	= 7. 33
41.	5	= 8. 36	51.	6	= 8. 15	8.	7	= 7. 33
42.	2	= 7. 33	51.	13	= 7. 10	9.	5	= 7. 6
42.	2	= 7. 40	51.	14	= 7. 10	10.	3	= 7. 6
42.	4	= 8. 39	51.	15	= 8. 15	10.	4	= 8. 39
44.	9	= 7. 33	51.	15	= 7. 33	11.	3	= 7. 33
44.	15	= 7. 6	52.	7	= 7. 33	11.	4	= 7. 33
44.	17	= 7. 10	56.	2	= 8. 15	15.	1	= 8. 39
44.	18	= 8. 15(2)	56.	6	= 7. 33	15.	13	= 7. 32
45.	11	= 8. 49	59.	1	= 8. 29	15.	14	= 7. 29
45.	14	= 8. 39	61.	6	= 7. 50	16.	8	= 7. 33
45.	23	= 8. 15	61.	6	= 7. 33	18.	17	= 8. 36

VII

RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.
18. 21	= 7. 33	30. 4	= 7. 33	56. 15	= 7. 5
18. 24	= 8. 36	31. 2	= 8. 15	56. 21	= 8. 36
18. 25	= 7. 33	31. 2	= 8. 10	56. 22	= 8. 15
20. 3	= 7. 33	31. 4	= 7. 13	57. 4	= 8. 36
20. 6	= 7. 26	31. 10	= 8. 9	57. 7	= 7. 6
20. 7	= 8. 40	31. 12	= 10. 40	58. 1	= 8. 36
21. 1	= 7. 33	32. 7	= 7. 33	60. 3	= 8. 15
21. 6	= 7. 54	32. 7	= 8. 39	60. 10	= 8. 38
21. 9	= 8. 15	32. 8	= 7. 33	61. 4	= 7. 33
22. 1	= 7. 33	32. 8	= 7. 33	62. 6	= 7. 33
22. 3	= 7. 33	32. 9	= 8. 38	63. 5	= 7. 45
22. 4	= 8. 59	32. 24	= 7. 43	63. 6	= 7. 33
22. 4	= 7. 33	32. 25	= 8. 39	67. 1	= 7. 6
22. 4	= 7. 33	32. 25	= 7. 33	67. 10	= 7. 33
22. 8	= 7. 26	32. 26	= 7. 33	69. 2	= 7. 32
23. 1	= 8. 36	33. 2	= 8. 36	69. 2	= 7. 33
23. 4	= 7. 6	34. 19	= 8. 48	69. 8	= 7. 33
24. 3	= 7. 6	33. 4	= 8. 36(2)	72. 3	= 7. 6
24. 6	= 7. 33	36. 9	= 7. 6	74. 4	= 7. 5
26. 4	= 7. 33	37. 5	= 7. 33	74. 5	= 7. 33
26. 5	= 7. 33	39. 7	= 7. 33	75. 8	= 7. 33
27. 1	= 8. 35	40. 7	= 7. 33	77. 4	= 7. 10
27. 2	= 7. 55	42. 2	= 7. 33	77. 4	= 8. 36
27. 2	= 7. 33	42. 5	= 7. 10	79. 4	= 8. 36
27. 4	= 7. 26	43. 5	= 7. 33	83. 2	= 7. 45
28. 1	= 7. 42	45. 3	= 8. 15	83. 5	= 8. 15
28. 5	= 8. 38	46. 1	= 8. 36	83. 5	= 7. 33(3)
29. 1	= 7. 33	48. 4	= 7. 33	88. 2	= 7. 15
29. 2	= 7. 17	48. 4	= 7. 38	88. 5	= 8. 36
29. 3	= 7. 33	54. 1	= 8. 38	88. 6	= 8. 15
29. 4	= 8. 15	55. 7	= 7. 37	89. 1-4	= 7. 33
30. 1	= 7. 33	56. 1	= 7. 15	89. 3	= 8. 39
30. 2	= 8. 40	56. 7	= 7. 33	90. 1	= 7. 6

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
90. 1 =	7. 33	2. 28 =	7. 6	12. 3 =	7. 46
92. 3 =	7. 6	2. 41 =	7. 33	12. 17 =	8. 36
93. 6 =	7. 26	2. 32 =	7. 23	12. 19 =	7. 33
93. 7 =	7. 6	2. 42 =	7. 33	12. 22 =	8. 36
96. 1 =	8. 36	3. 1 =	7. 33	13. 3 =	7. 33
97. 7 =	7. 33	3. 1 =	7. 33	13. 5 =	8. 13
97. 8 =	8. 36	3. 8 =	7. 33	13. 7 =	8. 39
98. 4 =	7. 33	3. 9 =	7. 46	13. 7 =	7. 33
100. 1 =	7. 33	3. 10 =	7. 46	13. 7 =	8. 36
102. 3 =	7. 35	3. 11 =	7. 53	13. 14 =	8. 1
103. 2 =	8. 36	3. 12 =	7. 53	13. 14 =	7. 33
103. 3 =	7. 33	3. 13 =	7. 10	13. 20 =	8. 32
103. 15 =	7. 33	3. 17 =	7. 33	13. 25 =	7. 52
103. 15 =	8. 36	3. 18 =	8. 39	13. 25 =	8. 36
		4. 1 =	7. 33	15. 6 =	7. 22
		4. 1 =	7. 23	15. 6 =	8. 36
		4. 4 =	7. 7	15. 12 =	8. 13
		4. 8 =	8. 40	15. 13 =	8. 36
		4. 10 =	7. 33	16. 1 =	8. 15
		4. 11 =	8. 32	16. 10 =	7. 6
		4. 12 =	7. 45	16. 12 =	8. 33
		5. 33 =	7. 6	16. 12 =	7. 6
		6. 18 =	8. 39	17. 1 =	8. 39
		6. 32 =	8. 39	17. 1 =	8. 39
		6. 39 =	7. 52	17. 4 =	7. 33
		6. 39 =	7. 33	17. 10 =	7. 46
		7. 9 =	8. 39	17. 11 =	8. 39
		7. 11 =	8. 16	18. 10 =	8. 36
		7. 12 =	8. 15	18. 11 =	7. 54
		7. 13 =	7. 33	18. 22 =	8. 5
		7. 20 =	7. 33	19. 1 =	7. 7
		12. 1 =	7. 46	19. 20 =	7. 46
		12. 2 =	7. 46	19. 20 =	7. 52

VIII

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
19. 23	= 7. 33	24. 25	= 7. 46	41. 2	= 7. 17
19. 24	= 8. 40	25. 15	= 8. 15	42. 2	= 7. 33
20. 1	= 7. 31	25. 21	= 8. 36	42. 6	= 7. 33
20. 1	= 8. 36	26. 1	= 8. 1	44. 23	= 8. 32
20. 3	= 7. 12	26. 20	= 7. 12	45. 1	= 8. 15
20. 6	= 7. 45	26. 23	= 7. 52	45. 8	= 7. 33
20. 19	= 7. 17	27. 3	= 8. 5	45. 13	= 7. 12
20. 21	= 8. 15	27. 4	= 7. 33	45. 20	= 7. 33
20. 23	= 8. 36	27. 4	= 8. 15	45. 22	= 8. 39
20. 24	= 8. 32	27. 5	= 7. 33	45. 22	= 7. 16
20. 26	= 8. 36	27. 9	= 7. 26	45. 35	= 7. 33
20. 26	= 7. 37	27. 10	= 7. 5	45. 38	= 7. 33
20. 26	= 7. 33	27. 14	= 8. 15	45. 38	= 8. 39
21. 6	= 7. 6	27. 18	= 7. 10	45. 40	= 8. 39
21. 7	= 7. 26	30. 2	= 8. 36	46. 4	= 8. 15
21. 7	= 7. 33	31. 15	= 7. 5	46. 11	= 7. 33
21. 8	= 7. 33	32. 7	= 8. 15	46. 11	= 7. 26
21. 10	= 8. 15	32. 17	= 7. 42	46. 25	= 8. 15
22. 1	= 7. 33	32. 19	= 8. 4	47. 1	= 7. 54
22. 4	= 7. 6	32. 23	= 7. 33	47. 2	= 7. 33
22. 10	= 7. 5	32. 24	= 7. 33	47. 11	= 8. 31
22. 13	= 8. 8	33. 3	= 7. 5	47. 15	= 8. 15
23. 1	= 7. 33	33. 13	= 7. 6	47. 17	= 7. 33
23. 10	= 7. 5	33. 17	= 8. 15	48. 6	= 8. 9
26. 1	= 8. 31	33. 18	= 8. 15	48. 8	= 8. 35
23. 27	= 7. 39	34. 3	= 7. 33	48. 9	= 8. 36
24. 1	= 7. 17	34. 11	= 8. 39	48. 14	= 8. 38
24. 6	= 8. 15	36. 1-6	= 7. 33	50. 1	= 7. 33
24. 7	= 8. 1	37. 1-6	= 7. 33	51. 3	= 7. 6
24. 11	= 8. 32	37. 5	= 7. 33	51. 5	= 7. 12
24. 16	= 7. 33	38. 9	= 7. 33	52. 8	= 8. 49
24. 23	= 7. 33	41. 1	= 7. 17	53. 4	= 7. 45
24. 24	= 7. 54	40. 1	= 8. 15	53. 6	= 8. 4

RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.
53. 6 =	8. 30	75. 13 =	7. 33	93. 21 =	7. 43
60. 2 =	7. 6	75. 16 =	7. 12	95. 2 =	7. 13
60. 6 =	7. 33	75. 16 =	7. 33	95. 3 =	7. 33
60. 11 =	7. 53	76. 7 =	7. 33	95. 4 =	8. 49
60. 12 =	7. 33	79. 7 =	7. 33	96. 2 =	8. 36
60. 14 =	7. 39	80. 6 =	7. 50	96. 12 =	7. 33
61. 3 =	7. 12	80. 10 =	7. 5	97. 7 =	7. 33
61. 4 =	7. 5	81. 1 =	8. 16	97. 8 =	8. 6
61. 5 =	7. 17	81. 2 =	7. 12	97. 8 =	7. 35
61. 8 =	7. 23	81. 9 =	7. 5	98. 7 =	7. 33
61. 12 =	7. 40	82. 2 =	7. 33	98. 11 =	7. 33
61. 17 =	7. 56	83. 7 =	7. 33	99. 2 =	7. 33
62. 1 =	7. 19	83. 9 =	8. 15	100. 2 =	7. 33
63. 5 =	7. 17	83. 9 =	7. 33	100. 7 =	8. 39
64. 10 =	8. 39	84. 3 =	8. 39	101. 10 =	7. 33
64. 11 =	8. 39	84. 3 =	7. 33	102. 7 =	7. 6
66. 2 =	7. 7	84. 6 =	7. 56	102. 14 =	8. 39
66. 7 =	7. 33	85. 9 =	7. 33	103. 2 =	7. 6
66. 9 =	7. 17	86. 3 =	8. 15	103. 9 =	7. 6
66. 10 =	7. 17	88. 2 =	7. 5		
66. 11 =	8. 15	89. 4 =	8. 13		IX
66. 13 =	8. 15	89. 7 =	8. 36		
66. 14 =	7. 33	90. 2 =	7. 7	1. 5 =	7. 6
67. 6 =	7. 37	90. 3 =	7. 42	4. 1-10 =	7. 33
69. 16 =	8. 1	92. 9 =	7. 33	4. 1 =	7. 33
69. 16 =	7. 32	92. 9 =	7. 51	4. 2 =	7. 30
70. 9 =	7. 17	92. 18 =	7. 12	6. 9 =	7. 33
70. 15 =	7. 7	92. 26 =	8. 15	7. 7 =	7. 33
71. 7 =	7. 33	92. 28 =	7. 33(3)	9. 7 =	7. 50
71. 10 =	7. 6	92. 29 =	7. 33	9. 8 =	7. 33
74. 11 =	8. 39	92. 30 =	7. 33	9. 8 =	8. 39
75. 1 =	7. 12	93. 11 =	7. 26	9. 8 =	8. 39
75. 2 =	7. 6	93. 12 =	7. 33	10. 1 =	8. 39

RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.	RV. S. M.	RPr. P. S.
10. 5 =	8. 39	64. 16 =	7. 6	87. 9 =	7. 33
14. 2 =	8. 8	65. 17 =	7. 33	88. 7 =	7. 5
14. 4 =	7. 33	65. 19 =	7. 33	90. 4 =	8. 36
15. 2 =	7. 23	65. 28 =	7. 22	90. 6 =	7. 33
15. 3 =	7. 33	66. 11 =	7. 6	91. 4 =	7. 33
19. 1 =	8. 13	66. 12 =	7. 6	91. 6 =	7. 33
20. 2 =	8. 15	67. 6 =	7. 33	92. 2 =	7. 6
21. 5 =	7. 38	68. 1 =	7. 6	93. 5 =	7. 5
29. 3 =	7. 33	68. 10 =	7. 33	93. 5 =	8. 40
29. 5 =	7. 33	69. 10 =	7. 33	96. 2 =	8. 34
30. 6 =	7. 33	70. 2 =	8. 40	96. 11 =	8. 40
31. 2 =	7. 33	70. 2 =	7. 33	96. 12 =	7. 33
31. 4 =	7. 33	71. 10 =	8. 36	96. 17 =	8. 40
35. 3 =	7. 33	72. 2 =	7. 33	97. 3 =	8. 7
40. 3 =	7. 33	72. 8 =	8. 1	97. 3 =	8. 7
40. 5 =	8. 39	72. 9 =	8. 16	97. 12 =	8. 36
41. 6 =	7. 33	75. 5 =	8. 14	97. 15 =	7. 33
45. 4 =	8. 1	79. 5 =	7. 33	97. 20 =	8. 36
46. 4 =	8. 29	80. 1 =	8. 36	97. 21 =	7. 33
47. 4 =	7. 33	80. 4 =	8. 36	97. 22 =	8. 8
48. 5 =	7. 33	81. 2 =	7. 6	97. 25 =	7. 33
50. 1 =	8. 39	81. 2 =	7. 33	97. 27 =	7. 33
51. 2 =	7. 33	81. 3 =	8. 32	97. 36 =	7. 33(2)
53. 2 =	8. 15	81. 3 =	7. 33	97. 38 =	8. 1
57. 1 =	7. 6	82. 4 =	8. 36	97. 39 =	7. 46
61. 3 =	7. 33	82. 5 =	7. 33	97. 44 =	8. 36
61. 15 =	7. 33	84. 1 =	7. 10	97. 44 =	8. 36
61. 15 =	7. 33	84. 5 =	8. 13	97. 48 =	7. 33
61. 19 =	7. 37	85. 4 =	8. 39	97. 49 =	7. 43
61. 26 =	8. 39	85. 8 =	8. 40	97. 49 =	7. 33
61. 28 =	7. 10	86. 6 =	7. 33	97. 51 =	7. 44
61. 30 =	7. 33	87. 1 =	7. 6	100. 1 =	7. 43
62. 21 =	7. 53	87. 6 =	8. 15	100. 3 =	7. 33

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
101. 3 =	7. 43	9. 14 =	7. 17	25. 4 =	7. 33
101. 13 =	7. 54	9. 14 =	8. 36	25. 7 =	8. 39
103. 1 =	7. 27	9. 14 =	7. 33	26. 1 =	7. 6
104. 2 =	7. 53	11. 4 =	7. 33	27. 9 =	7. 33
104. 3 =	7. 33	11. 9 =	8. 35	28. 7 =	7. 33
104. 4 =	8. 7	11. 9 =	7. 33	28. 8 =	7. 45
104. 4 =	8. 36	12. 2 =	7. 33	29. 8 =	8. 15
104. 4 =	8. 39	12. 3 =	8. 8	30. 1 =	8. 36
107. 1 =	8. 39	12. 5 =	8. 15(2)	30. 3 =	7. 33
107. 12 =	7. 6	12. 9 =	8. 35	30. 5 =	7. 6
107. 24 =	8. 1	14. 2 =	7. 45	30. 8 =	7. 33
108. 2 =	7. 6	14. 7 =	7. 45	30. 11 =	7. 33
108. 4 =	7. 46	14. 10 =	7. 33	30. 12 =	8. 36
108. 7 =	7. 32	14. 13 =	8. 39	30. 14 =	8. 36
108. 10 =	7. 33	15. 4 =	8. 15	32. 5 =	7. 6
110. 1 =	7. 17	15. 4 =	7. 33	32. 5 =	8. 39
110. 4 =	7. 6	15. 6 =	7. 7	33. 3 =	7. 33
111. 2 =	7. 45	15. 11 =	7. 33(2)	34. 4 =	8. 31
		16. 3 =	8. 36	34. 8 =	8. 36
	X	16. 13 =	8. 39	34. 14 =	8. 38
		18. 5 =	7. 33	35. 1 =	7. 33
1. 2 =	8. 36	18. 14 =	8. 33	35. 2 =	7. 22
4. 6 =	7. 33	20. 10 =	7. 33	35. 10 =	7. 30
4. 7 =	7. 33	21. 4 =	8. 36	35. 11 =	8. 40
5. 5 =	8. 36	22. 10 =	8. 8	35. 11 =	8. 36
6. 4 =	7. 6	22. 11 =	7. 5	36. 2-12 =	7. 33
6. 7 =	7. 33	22. 15 =	7. 10	36. 10 =	8. 15
6. 7 =	7. 7	23. 3 =	7. 33	42. 1 =	7. 27
7. 1 =	7. 33	23. 6 =	7. 12	42. 2 =	8. 36
7. 6 =	7. 33	23. 7 =	7. 12	42. 3 =	8. 36
8. 6 =	7. 45	25. 1 =	7. 33	42. 3 =	8. 38
9. 1 =	8. 15	25. 2 =	7. 33	42. 4 =	7. 33
9. 4 =	8. 15	25. 3 =	7. 33(2)	42. 6 =	8. 15

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
42. 3 =	7. 35	61. 21 =	7. 33	62. 2 =	7. 45
43. 10 =	8. 36	61. 22 =	7. 33	63. 3 =	7. 27
43. 1 =	7. 6	61. 24 =	7. 33	63. 7 =	7. 29
43. 6 =	8. 15	61. 27 =	7. 17	63. 7 =	7. 33
43. 2 =	7. 33	61. 27 =	8. 30	64. 5 =	7. 33
43. 2 =	8. 28	63. 2 =	8. 39	64. 27 =	7. 33
44. 4 =	7. 33	63. 3 =	8. 14	64. 29 =	8. 39
45. 2 =	7. 33	63. 4 =	7. 33	66. 6 =	8. 1
47. 1 =	7. 33	63. 8 =	7. 33	68. 14 =	7. 6
47. 1 =	7. 12	63. 8 =	8. 14	68. 17 =	7. 45
47. 6 =	7. 6	63. 10 =	8. 14	69. 1 =	8. 15
48. 5 =	8. 38	63. 13 =	8. 36	69. 17 =	7. 33
48. 7 =	7. 43	63. 14 =	8. 14	93. 4 =	8. 15
49. 11 =	7. 33	63. 17 =	7. 33	93. 9 =	7. 10
49. 5 =	7. 50	64. 16 =	7. 33	94. 1 =	8. 36
51. 7 =	7. 33	64. 17 =	7. 33	94. 14 =	8. 29
52. 3 =	7. 33	66. 14 =	8. 38	94. 14 =	8. 4
53. 2 =	8. 36	67. 5 =	7. 7	95. 2 =	8. 36
53. 6 =	8. 28	67. 6 =	8. 36	95. 13 =	8. 15
53. 8 =	8. 36	67. 11 =	8. 36	95. 14 =	7. 33
55. 5 =	7. 33	68. 3 =	7. 7	96. 12 =	7. 33
59. 3 =	7. 10	68. 5 =	7. 7	97. 2 =	7. 33
59. 4 =	8. 37	68. 8 =	8. 36	98. 8 =	8. 30
59. 5 =	8. 36	69. 4 =	8. 36	99. 12 =	7. 33
59. 6 =	8. 35	69. 5 =	7. 29	101. 2 =	8. 36
60. 8 =	7. 33	70. 8 =	8. 15	101. 7 =	8. 36
60. 9 =	7. 33	70. 10 =	8. 36	101. 8 =	8. 36
61. 9 =	7. 5	72. 6 =	7. 33	101. 10 =	8. 1
61. 10 =	7. 5	72. 7 =	7. 33	101. 11 =	8. 4
61. 11 =	7. 5	77. 1 =	8. 15	102. 3 =	8. 39
61. 13 =	7. 33	78. 8 =	8. 30	102. 6 =	8. 15
61. 14 =	8. 35	81. 5 =	7. 33	103. 4 =	8. 36
61. 20 =	7. 5	81. 7 =	7. 33	103. 11 =	8. 36

RV.	RPr.	RV.	RPr.	RV.	RPr.
S. M.	P. S.	S. M.	P. S.	S. M.	P. S.
103. 13 =	8. 40	126. 8 =	8. 36	147. 5 =	7. 5
103. 13 =	8. 31	126. 8 =	8. 40	148. 5 =	8. 49
104. 1 =	8. 36	127. 6 =	7. 33	149. 2 =	7. 45
107. 3 =	7. 33	128. 4 =	8. 36	149. 5 =	7. 33
107. 11 =	8. 40	129. 4 =	7. 7	152. 4 =	8. 39
108. 3 =	7. 33	129. 6 =	7. 33	152. 5 =	8. 39
108. 9 =	7. 33	130. 2 =	8. 1	156. 3 =	8. 39
111. 2 =	8. 36	132. 3 =	7. 33	156. 5 =	7. 31
111. 4 =	8. 36	135. 1 =	7. 33	158. 2 =	7. 33
112. 3 =	8. 36	136. 3 =	8. 39	166. 3 =	7. 33
112. 6 =	7. 33	136. 7 =	8. 15	176. 1 =	7. 33
112. 10 =	8. 35	137. 1 =	8. 39	176. 2 =	7. 19
113. 10 =	8. 39	137. 1 =	8. 39	178. 1 =	7. 17
115. 1 =	7. 33	138. 1 =	7. 45	178. 1 =	8. 40
116. 1 =	7. 33	139. 4 =	7. 16	180. 1 =	8. 36
116. 5 =	7. 7	139. 5 =	8. 15	180. 2 =	8. 36
120. 3 =	8. 38	140. 1 =	7. 6	181. 1 =	8. 36
120. 9 =	7. 33	143. 1 =	8. 39	182. 1 =	7. 33
126. 2 =	7. 46	143. 3 =	7. 33	182. 2 =	7. 33
126. 2 =	8. 34	143. 5 =	7. 6	182. 3 =	7. 33
126. 6 =	7. 17	145. 3 =	7. 33		

XI

The Commentary.

Turning now to the special consideration of the commentary on the text we may note the following points:—

1. It is extremely curt and concise and is written virtually in a sūtra style. At places, it leaves us entirely at the mercy of guess and conjecture. Cp. 73. 76, 168, 246 and 280, where the commentator, in some respects, is more obscure and concise than the text¹.

1. Cp. notes on these sūtras. On 116 he says 'trirakrāntagrahapāt.' Here "trih" means trivāram=three times. Similar is "trirdvih" on 280. It was only by a stroke of good fortune that I hit at the right meaning of these mystic utterances.

2. The text has not come down to him as perfectly authoritative and sacred and he rightly questions the validity of some sūtras¹, prescribes vārtikas², and finally provides for its deficiencies³.

3. He makes extensive use of the adhikāras and this shows that he knew the tradition of the Sāmavedic grammar exceptionally well. These adhikāras are of two kinds, i.e. adhyāhāras, where the thing is not said in the text, but has to be implied, as in I. 133, 116, 146, and 236, and the adhikāras, which are supplied by the text, as in 20, 22, 28, 46, 54, 56, 59, 61, 67, 86, 96, 107, 109, 110, 115, 146, 185, 237, 238, 242, 243, (2), 244, (2) 247, 255, 264, 281, 282 and 284.

4. He seems to be well acquainted with the Gaṇapāṭha of Paṇini. Cp. 128 with note.

5. Here and there he oversteps the limits of a Pratiśākhya. Cp. 225 where he cites examples from Sāmavedic literature and then draws one from RV. and another from Aitaraya brāhmaṇa.

6. In citing examples he uses the following methods:—

- (i) He cites the opening of the verses, though the real example lies somewhere on in the stanza. Cp. note on 279.
- (ii) He names the melodies. Cp. 112, 113, 150, 162, 181, 260, 283, 284.
- (iii) He names the verses. Cp. note on I.
- (iv) He cites the neighbouring word in a verse. Cp. 76, 116.
- (v) At places he gives the half of a word as an example. Cp. 148.

1. Cp. 157 and 280.

2. Cp. 143, 229, 243 245

3. Cp. 159, 226, 256, 238, 272.

7. At places the commentary seems incomplete. 141, 150 and 239. The last portion of the commentary these sūtras seems to be lacking in something. That there is another, and possibly a larger recension of the commentary indicated by the Ms. B. on the 116, where the extra reading not found in Burnell, has been given in the footnotes. This fact is confirmed by the author of the gloss on the Vivṛti¹, who on the rule 56, clearly draws from a recension of the commentary, larger than that available to us.

XII

Who was the author of the Commentary ?

For determining the personality of the commentator, we have no data whatever, except that the author of the gloss Pāṇinīyaśikṣā once quotes from the commentary in the name of Audavraji², which is clearly wrong, as has been already shown.

About his place we know absolutely nothing and for the period we have only references, which though too few and indefinite to yield any unchallengable result need to be mentioned here. Our commentator cites on the rule 90 Nakulamukhaśācārya, who is unfortunately nowhere mentioned in Sanskrit literature, nor in any Wörterbuch or list of Mss., and he is the only authority whom our commentator cites as an authority that two only once.

But there is a ray of hope. Simon³ has shown that the Upādhyāyājātaśātrū, the commentator on Puṣpasūtra, lived about 950 A. D., and we know from his work that he utilized the ancient commentary of Bāhūkācārya or Bāhūka bhāṣācārya⁴, who must have been a fairly ancient scholar. This

1. Cp. Ṛktantravivṛti on rule 56.

2. "Audavrajirapi "sparśavargasya sparśagrahaṇe ca jñeyam" p. 11. it with RT. 13.

3. Simon, PpS. p. 499.

4. Simon, PpS. p. 498.

Bahūka, on PpS. 7. 288 quotes from our commentary¹ and this makes so much certain, that our commentator is older than Bahūka and may have flourished about the beginning of the Christian era.

One thing more. Our commentator cites exmples from the two Ārcikas, the two Gānas, Mahānāmniś, the two Śrauta-sūtras, the Brāhamaṇas, but nowhere from the later Gānas i.e. the Ūha and Ūhya gānas, which are supposed "pauruṣeya." This may be significant, but we cannot infer any statable result from this.

XIII.

Can we improve the text of the SV. with the help of the Prātiśākhya ?

The question is of the utmost importance, but the RT. and the Commentary offer little help in this matter². Śaurisūnu, the author of Laghuṛktantrasaṅgraha, who is more exhaustive than either, registers some cases, where the text of Benfey is at variance. I shall concern myself here only with one rule, which prescribes the omission of visarjanīya, when followed by *s* in conjunction with a consonant. Śaurisūnu registers the following examples of this rule :—

Śaurisūnu	SV.	Benfey.
vaca stuṣe	I. 87	The same
viśa stavetātithiḥ	I. 85	do
parā duṣvapnyam	I. 141	do
sakhāya stoma	I. 164	do
ya sma śrutavarman	I. 89.	do
jagata swardrśam	I. 233	jagataḥ swardrśam

1. It runs "atra hi" gatiścāntasthāmāpadyate (cp. RT, 110) iti yakārā-pattiḥ | "raṁadhyo" (RT, 159) iti lopah punaranena vacanena bhogapakaram bhavati eṣām bāhūka bhāṣyakāreṇa vyākhyānam krtam | asmādguravastu bruvate |" Simon has confused here the sūtras of Rt. Op. PpS, p. 676 n. 2.

2. Cp. however, "udag nyag vā" Benfey SV. 1. 279, while the rule 173 and the Commentary require "udaṁ nyag vā."

ā bhara svarvāñ	I. 254	ā bharaḥ svarvāñ
vaca stotram	I. 255	vacaḥ stotram
bodhā na stomam	I. 313	The same.
mataya svaryuvaḥ ¹	I. 375	matayaḥ svaryuvaḥ.
vīra stavate	I. 385	The same
sakhāya stomyam	I. 387	do
tamu va stuṣe	I. 410	do
sacetasa svasare	I. 457	sacetasaḥ svasare
svādhyā svarvidah	I. 508	svādhyāḥ svarvidah
gomata stotr̥bhyo	II. 179	The same
indava svarvidah	II. 566	indavaḥ svarvidah
eṣa sya dhārayā	II. 584	The same
naki svaśva	II. 300	nakiḥ svaśva
pr̥thu svaruḥ	II. 687	pr̥thuḥ svaruḥ
hi ṣṭha svaḥ patī	II. 351	hi ṣṭhaḥ svaḥ patī
yukta stotr̥bhyah	II. 435	The same
pavamāna svardr̥śam	II. 134	pavamānaḥ svadh- varaḥ in II. 611
rītyāpa svarvidah	II. 676	rītyāpaḥ svarvidah.
ya snīhitīṣu ²	II. 728	yaḥ snīhitīṣu
maghona sma	II. 1030	maghonaḥ sma
uṣasa svā 3 rgāḥ	II. 1225	uṣasaḥ svā 3 rgāḥ
mā na starabhimātaye	II. 770	The same
svādīya svādunā	II. 835	svādīyaḥ svādunā
rādha stuvate	II. 836	The same
svādo svādīyaḥ	II. 834	svādoḥ svādīyaḥ
revata stotā	II. 1157	The same
balavijñāya sthaviraḥ	II. 1206	balavijñāyah stha- viraḥ

1. The Mss. A. and B. both read "matayarvidah" (= mataya svarvidah) which is not found in the SV. It however, occurs in RV. 10. 43. 1, which reads :—

"accā ma indram matayaḥ svarvidah", for which SV. has :—

"accā va indram mataya svaryuvaḥ."

2. Mark "snīhiteṣu" in A. and B., where Benfey has "snīhitīṣu."

yo na svo'raṇo	II. 1225	The same
arepasa svādhyā svar- vidah (2)	II. 451	arepasaḥ svādhyah svarvidah

It will be clear from the above-shown table that, out of 37 times, Benfey observes the rule of the *Sāmavedic* grammar only 17 times and violates it 20 times, without showing any reason whatsoever. Other anomalies¹ may be found upon a minute examination of the text; and the same will be treated in detail in the introduction of the *Laghuṛktantrasaṅgraha* and *Sāmasaptalakṣaṇa*, the publication of which may necessitate a fresh edition of the *Sāmaveda*.

¹ Cp also "pari nah" Benfey SV. II 247 and 560, where *Laghuṛk-*
tantrasaṅgraha and VPr III. 88 (pari na iti śākaṭāyanah) require "pari nah"
Cp RV. 8. 47 5; 9. 54, 5, 9 64, 18 etc, JS, and my note on RT. 274



॥ ऋक्तन्त्रम् ॥

अथ ऋक्तन्त्रम्

ओं नमः श्रीसामवेदाय ।

[अथ प्रथमः प्रपाठकः]

अथ वाचो वृत्ति व्याख्यास्यामः । वायुं प्रकृतिमाचार्याः । वायुर्मूर्च्छंशुसी-
भवति । श्वासो नाद इति शाकटायनः । वायुरयमस्मिन् फाथे मूर्च्छत्यटतीत्ये-
पोऽर्थः । स खलु एवविशेषं प्रतिपन्नः कण्ठं प्रतिपन्नः श्वसितिर्भवति । स श्वसितिः
शिरः प्रतिपन्न आकाशमद्वारकं नदतिर्भवति । तस्येदानीं नदतेजिह्वाग्रेण्ये-
माणस्य व्यक्तयः प्रादुर्भवन्ति वर्णानामोष्ठयाः कण्ठघास्तालव्या मूर्धन्या दन्त्या
नासिक्या जिह्वामूलीया इति । तद्यथा त्रपुकारस्त्रपु विलाप्य विवे निपिञ्चेद्यं यं
विम्बदेशं तत्रपु निपिच्यते ततस्ततो द्रव्याणां व्यक्तिर्भवति काञ्चीमणिके
हर्चकः स्वस्तिक इत्येवं यं यम्यं एवविशेषं जिह्वाग्रेण स्पृशति ततस्ततो वर्णानां

1 Is wanting in A B C Bur has
ऋक्तन्त्रव्याकरणम् ।

2 श्री is wanting in Bur ओं नम ऋग्वे-
दाय D

3 श्री गुरुभ्यो नम । अथ वाचो वृत्ति व्या
ख्यास्याम । C

4 C and Bur, add च् to छ, while A B
D omit it

5 ख is wanting in A B

6 कण्ठप्रति० B

7 श्वसिति भवति D

8 स is wanting in D

9 विपुलाप्य B विलाप्य D

10 निंब० B

11 काञ्चीमणि के A काञ्चीमणिके B काञ्ची-
मणिको D

12 हचिक Bur ।

13 अयं is wanting in Bur

व्यक्तिर्भवत्योष्ठ्यानां कण्ठ्यानां तालव्यानां मूर्धन्यानां दन्त्यानां नासिक्यानां जिह्वामूलीयानामिति । एवमुत्पन्नानां वर्णानामुपदेशोद्देशः । उद्देशे संज्ञाकरणम् । उपदेशे प्रत्याहारः सिद्धस्तद्यथाध्वर्योरुपदेशं वक्ष्यामः । अथ वर्णाः संज्ञा-
प्रत्याहारसमाः ॥ १ ॥

- 5 अं इति आ इति इ इति ई इति उ इति ऊ इति ऋ इति ॠ इति लृ इति लृ इति समानानि । ए इति ऐ इति ओ इति औ इति सन्ध्यक्षराणि । आयाहीवोयीनाम् (१.१.a). गतिरन्त इति स्वराः । अथ व्यञ्जनानि । किति खिति गिति घिति ङिति कवर्गः । चिति छिति जिति भ्रिति ञिति चवर्गः । टिति ठिति डिति ढिति णिति टवर्गः । तिति थिति दिति धिति निति तवर्गः ।
- 10 पिति फिति बिति भिति मिति पवर्गः । इति स्पर्शाः । अधान्तस्थाः । यिति रिति लिति वित्यन्तस्थाः । अथोष्माणो हिति शिति⁹ षिति सिति योगवाहीः । अथायोगवाहाः । अः इति विसर्जनीयः । × कं¹⁰ इति जिह्वामूलीयः । × पं¹¹ इत्युपध्मानीयः । हुमित्यनुनासिकं¹² । अथ यमाः । कुं इति खुं इति गुं¹³ इति घुमिति¹⁴ यमाः । अनन्त्यान्त्यसंयोगे मध्ये यमः पूर्वगुणः । अथानुस्वारौ । अं अं
- 15 इत्यनुस्वारौ ॥ २ ॥

ह्रस्वादीर्घो दीर्घाद्भ्रस्वः । वर्ण इति पूर्वः कौरादाख्यायाम् । व्यञ्जनमकार-

1 उद्देश सं० C.D.

2 उपदेश प्र० C.

3 सिद्धवद्वा । यथाध्वर्युर० Bur. C. D.

4 Visarga om. in A. वर्णानां B.

5 संज्ञाः प्रत्याहारः समाः D. After this C.

has-प्रथमः खण्डः ।

6 A and C read—अ इति आ इति इ इति ई इति उ इति ऊ इति ऋ इति ॠ इति लृ इति लृ इति. B.C. omit लृ इति लृ इति. ए इति ऐ इति ओ इति औ इति इत्याइत्य अ इति आ इति ऋ इति ॠ इति ई इति ऊ इति इत्य इति ईती ईत्यु इत्यु इति D.

7 आयाहिबोयीनाम् A. आयाहीवोईनाम् Bur.

आयावोयीनाम् C. आयाधि बोयीनि D.

8 कवर्गाः चवर्गाः and so on D.

9 Is wanting in A.

10 हिति is the last in Bur.

11 योगवाहाः is wanting in Bur.

12 ष्क इति A.B.D. :क इति C.

13 ष्प इति A.B.D. :प इति C.

14 ०नासिक्यः A.B.D. हिमित्यनुनासिकम् C.

15 गुमिति is wanting in Bur.

16 After घुमिति C has हुमिति यमाः । घुमित्यनन्त्यान्त्य० Bur.

17 यमाः is wanting in A. and Bur.

18 पूर्वगुणो वा Bur. and C; perhaps a mistake for पूर्वगुणो स्थान० A.

19 अनु० is wanting in A.B.

20 ०पूर्वकारा० A.

पूर्वात् । रिति रेफात् । स्पृष्टं करणं स्पर्शानाम् । दुस्पृष्टमन्तस्थानाम् ।
विवृतं स्वरोष्मणाम् । विवृततरमकारैकारौकाराणाम् । संवृतो घोषवान् ।
विवृतो ऽघोषो नादानुप्रदानाः स्वरघोषवन्तः । ईवासोऽघोषाणाम् । तनीयान्
प्रथमानामुभौ ह चतुर्थानां संनिदेशोऽन्यः । प्रत्याहाराऽर्थो वर्णोऽनुबन्धो
व्यञ्जनं यावतिथस्तावतां तदादीनां ततः पराणाम् ॥ ३ ॥

एँ ओ ऐ औ आ ऋ लृ ई ऊ ऋ लृ इ उ आः । र य व लाः । ङ ञ ण न माः ।
घ ङ ढ घ भाः । ग ज ड द वाः । ङ छ ठ थ फाः । क च ट त पाः । ह श ष
साः । अः २ क २ पाः । हुं कुं खुं गुं धुं श्रं आं एवमुपदेशे स्वराणां सन्ध्यक्षराणां
दीर्घाणां ह्रस्वानां समानानामन्तस्थानामुत्तमानां स्वरान्तस्थोत्तमानामकार-
घोषाणां हकारस्तु घोषवतामघोषाणां सोष्मणामूष्मणां च । प्रत्याहारे रद्ध्यो- 10
र्धगंसंज्ञानुस्थानानामसिद्धिरिति चेद्भ्रस्वतरं नासिफ्यस्थानेषु मात्राकरणं
विशिष्टानामपि प्राप्तिस्तथा सिद्धमिति । इदमक्षरं छन्दोवर्णशः समनुक्रान्तम् ।
यथाचार्या ऊचुर्ब्रह्मा बृहस्पतये प्रोवाच बृहस्पतिरिन्द्रायेन्द्रो भरद्वाजाय
भरद्वाज ऋषिभ्य ऋषयो ब्राह्मणेभ्यस्तं यत्स्विममक्षरसमाज्ञायमित्याचक्षते ।
न भुक्त्वा न नक्षं प्रभूयाद् ब्रह्मराशिरिति ११ च ब्रह्मराशिरिति च ॥ ४ ॥ 15

इति प्रथमः प्रपाठकैः ।

- | | |
|--|--|
| 1 •पूर्वादकाराद्वा रेफात् A. •पूर्वादकाराद्वा
रिति रेफाद्वा B. भकारश्च पूर्वाद्वा रेफात् C. | 8 अन्तस्थानां is wanting in A. |
| 2 So B. विवृतो घोषो. A, C, D. and Bur. | 9 प्रत्याहारो A, B. |
| 3 So A, B, C. •नुप्रदानात् D. नादानुप्रदानाम्
Bur, | 10 •नुस्थानाम् D. |
| 4 श्वासो घोषाणाम्. A, C, D, Bur. | 11 ह्रस्वतरं B, D. |
| 5 वर्णोऽनु० A. B. Bur. puts fullstop
after anubandhaḥ. | 12 विवृतानाम् A, C. |
| 6 यावतावता C. | 13 Is not repeated in B and Bur. cf.
Nāgeśa, LŚŚ, Sañjāp. p 7—“ऋक्तन्त्र-
व्याकरणे शाकटायनोऽपि.....प्रभूयाद्ब्रह्म-
राशिरिति” ॥ |
| 7 ए ओ ऐ अ आ ऋ लृ ई ऊ ऋ लृ इ उ
अ ला य अ वा A. ए ओ औ आ ऋ लृ
ई ऊ ऋ लृ इ उ अ र य ल व ङ etc. C.
ए ओ ऐ औ आ ऋ लृ ई ऊ ऋ लृ इ उ
अ र व य ल ङ etc. Bur. | 14 B. reads—इति ब्रह्मराशिप्रथमः समाप्तः ।
Bur.-has—इति ब्रह्मराशिः । प्रथम-प्रपाठकः
समाप्तः । A has—प्रथमः प्रपाठकः । C gives
इति तृतीयः खण्डः । इति ऋक्तन्त्रे प्रथमः
प्रपाठकः ॥ |

[अथ द्वितीयः प्रपाठकः]

मासे यथा दृष्टः ॥ १ ॥

वर्णोधिकृतः । समासे यथा दृष्टस्तथा विज्ञेयः । सहर्षभाः (आ. सं. ४२). गो ऋजीकम् (१.३१३). अनापत्तिः । गव्यूतिम् (१.२२०), अवापत्तिः । उषर्वुधः (१.४०). सवर्दुघाम् (१.२६५). रेफत्वम् । सम्राजम् (१.१७). अनुस्वारप्र-
5 तिषेधः । दीर्घत्वमृतीषहम् (१.३५४). तुविकूर्मिम् (१.१७६). प्रतीव्यं (१.१०३). परी-
णसि (१.३४). ऋतावृधः (१.२५८). तुग्रियाँवृधम् (१.२८३). ऋताँवसो (१.२५५).
प्रभूवसो (१.३७३). सूजरी (१.३०३). सूनृतावते (२. १०४). दूरात् (१.२१६).
दूरे (१.५३). चर्षणीधृतम् (१.३७४). प्रतिषेधः । श्रुतकर्त्तरिम् (१.११८). अश्वपते^६
(१.४०२). मूर्धन्यापत्तिः । दुष्वप्यम् (१.१४१). परीणसि (१.३४). दुरोण्युः (१.
10 ३६). स्वरणरम् (१.१०६). गिर्वणः (१.१६५). बहुलम् । पुरुणामन् (१.१८८). प्रणेतः
(१.१६३). अतीहिमायाम् (१.२२३ मन्युषाविणम्). नृमणाः (१.३२३). सत्राहणम्
(१.३३५). वृत्रहणां (२.१०५० etc.). वृषमणः (१.३३६). निर्णिजे^८ आहर्षताय
त्रिरस्मै प्रदेवमँछासु च (१.५५१.५६०.३६३). प्राणा सिन्धूनाम् (१.५५६). प्राणा

1 सहस्रषभा अर्चन्ति B.

2 गव्यूतिरवा० B.

3 Is wanting in Bur.

4 या is wanting in B.

5 After ऋतावसो B, reads रतहावसो
which is wanting in Bur.

6 कक्षाश्वपते B.

7 SV, 1, 223 reads-अतीहि मन्युषाविणम्,

while both B and Bur. have अतीहि
मायाम्.

8 वृत्रहणम् B.

9 निर्णिजम् B. In SV, 1, 563 (प्रदेवम-
छा०) occurs निर्णिजम्, while in 1.551
and 560 occurs निर्णिजे.

10 आहर्षता B.

11 प्रदेवासु B.

शिशुः (१.५७०). प्रणपात् (२.७७). सारंपौक्षीषु च । गोपाता (१.३४). सुष्टुतिम्
 (१.३४८). । उपकरवादौ^३ च । नृपज्ञा (१.७७). नृपाहम् (१.१४४). नृपूतः (१.२७६).
 नृपाता (१.३१८). हव्यमानुपक् (१.८२). आघाये । पवस्व देवायां च । (१.१३३.
 १.४८३ आयुपक्). इत् सुँभृ (१.७६). दुष्वप्यम् (१.१४१). स्तोभे । रयिष्ठाः
 (स्तोभः १.१५०). पुरुषामन् पुरुष्टुत (१. १८८). धर्ता-इमेते पुरुहतादिषु च 5
 (१.५५८; ३७३; २.६४-पुरुष्टुतम्). मन्युपाविणम् (१.२२३). ऋतीपहम् (१.२३६).
 तुव्यादौ च (१.३५४-ऋतीपहम्). उपमा अस्य विष्ठाः (१.३२१). चक्रं यदा-
 याम् । (१.३३१-निपत्तम्). इन्द्राय गिरायाम् (१.३३६). विष्वगाभिप्रियायाम् ।
 (१.५५४-विष्वञ्चम्). पुरुषव्रते च । (आ.सं. ३४-विष्वङ्). आ नो वयायाम् ।
 (१.३५३-नेष्टाम्). प्रप्र वस्त्रिष्टुभमिपम् (१.३६०). आनुष्टुभस्य (आ.सं.—१५). 10
 विष्कामिते (१.३७८). विष्ववतः (१.४०६). अनुष्वधम् (१.४२३). अप्सु दक्षो
 गिरिष्ठाः (१.४७३). परिस्वानायां च । (१.४७५-गिरिष्ठाः). सुष्टुतः (२.८५०).
 वर्हिपदः (१.५६३). परमेष्ठी (आ.सं. १८). अभिमातिपार्हः (आ.सं. १६) दिक्षु
 सदा (स्तोभः). इन्द्राग्नी (१.२८१). इन्द्रपानः (१.५३२). सोमे सोमे (१.१८८).
 सुते सुते (१.२०१). गोसैष्या (१.१२२). श्लिया (सामवि० २.५.१.). हृदिस्पृशम् 15
 (१.४३४). पुरुस्पृहम् (१.४८६). ॥^४

हाः कण्ठे ॥ २ ॥

हकार अकार-आकार-विसर्जनीयाः कण्ठस्थानाः ।

उरसि विसर्जनीयो वा ॥ ३ ॥

उरसि^५ विसर्जनीयस्तिष्ठति ।

जिह्वामूले^६ × कृ ॥ ४ ॥

जिह्वामूलीयस्था जिह्वामूलस्थानाः ककार-ऋकार-ञकाराः ।

1 I.e. Ar. S 46-8 (=RV. X. 189); in 47 प्राणात् occurs. Cf. Sāyana on it

2 ०त् Bur. सुष्टुतयः B.

3 Bur. says 'what is intended by this is not clear'. But cf. SV. 1.341, where उपकरवस्य सुष्टुतिम् occurs

4 Is wanting in B.

5 विषुवतः B.

6 B reads ०पाहो । देवव्रते । दिक्षु सचत्वि-न्द्राम् ।

7 So correct. गोस्यो B.

8 After the Vīrti, B repeats every Sutra.

9 B. reads उरसि वा विसं०.

10 जिह्वामूलीयेष्क B, जिह्वामूलेष्क A, C.

तालुनि श्च्ये ॥ ५ ॥

तालुस्थानाः शकार-चकार-यकार-इकार ईकार-एकाराः ।

मूर्धनि^१ षटौ ॥ ६ ॥

मूर्धनि षटौ तिष्ठतः ॥

5

दन्ते त्स्ताः ॥ ७ ॥

दन्तस्थानास्तकार-सकार-लकाराः ।

रेफो मूले वा ॥ ८ ॥

रेफस्तु दन्त्यो दन्तमूले वा ॥

ओष्ठ्ये^३ वो ५ पू ॥ ९ ॥

10

ओष्ठ्यस्थाना वकार-ओकार-औकार-उपध्मानीय-पकार-उकार-ऊकाराः ।

किट्किडाकारो^४ हन्वाम् ॥ १० ॥

किट्किडाकारो^५ हन्वां तिष्ठति ।

इति प्रथमो दशकः^६ ॥ १ ॥

[अथ द्वितीयो दशकः]

॥ ११ ॥ अविशेषस्थानौ संस्वादनिगारौ^७ ॥ १ ॥

अविशेषस्थानौ भवतः सर्वस्थानप्राप्तौ संस्वादनिगारौ । पकार-नकार-
15 यकारा वा संस्वादे । हकार-भकार-नासिक्या वा निगारे^८ ।

॥ १२ ॥ नासिकायां यमानुस्वारनासिक्याः ॥ २ ॥

नासिकास्थाना भवन्ति यमानुस्वारनासिक्याः ।

1 So A.B.C. मूर्धनि Bur.

2 मूर्धनि Bur.

3 ओष्ठ्यो A.B.

4 वकारौकारउपध्मानीयपकाराः B.

5 ंकारौ. A.B.C. (कारौ च A.).

०कारौ B. (In Ār. G. III, 4, 10).

7 So A.C. and Bur. द्वितीयो दशकः B.

8 ंनिगारौ Bur.

9 निगारौ Bur.

10 See 8. Samsvādanigāra=Somavratasāman or Ār. G. III, 1, 9-10 = (SV. II, 229. cf. Sāyana SV. vol. II, pp 264-265; Bur Ārbr. p 72) and Ār. G. III, 5, 11. (cf Ār. S. III. 2; Sāyana SV, II p. 284; Bur. Ārbr. p. 74; RV. 1, 91, 18)

11 Is wanting in Bur.

॥ १३ ॥ स्पर्शो र्गस्य ॥ ३ ॥

स्पर्शग्रहणे वर्गस्य ग्रहणं विशेषम् । स्वानेष्वित्यधिकारः । यत्र ककारः सर्वः कवर्गः । यत्र चकारः सर्वश्चवर्गः । यत्र टकारः सर्वष्टवर्गः । यत्र तकारः सर्वस्तवर्गः । यत्र पकारः सर्वः पवर्गः ।

॥ १४ ॥ उत्तमा घोषाः ॥ ४ ॥

यत्रोत्तमा घोषा भवन्ति तत्रै वर्गस्येत्यधिकारः । ते ग ज ड द वा, घ भ ढ ध भा, ङ ञ ए न माश्च ।

॥ १५ ॥ हान्तस्याः ॥ ५ ॥

हकारोऽन्तस्थाश्च घोषसंज्ञा भवन्ति । ते ह य र ल वाः ।

॥ १६ ॥ युग्माः सोष्माणः ॥ ६ ॥

युग्माः सोष्माणो भवन्ति । वर्गस्येत्यधिकारः । ते ख छ ट थ फा, घ ऋ ढ ध भाश्च ।

॥ १७ ॥ अन्त्योऽनुनासिकः ॥ ७ ॥

वर्गाणामन्त्यो घणोऽनुनासिको भवति । ते ङ ञ ए न माः ।

॥ १८ ॥ साक्षरः पदान्तोऽवसितः ॥ ८ ॥

साक्षरः समानाक्षरं पदान्तोऽवसितोऽनुनासिको भवति । दधि मधु त्रपु गुरु लघु पट्ट मृदु । मन्त्रे । अर्ग्नं आ याहि (१.१.). साक्षरं इति ? अग्ने (१.१.). पदान्तोऽवसितः ? संहितायाम् ।

॥ १९ ॥ येकवचने ॥ ९ ॥

ईकारस्य द्वैधमेकवचनेऽनुनासिको भवति । स्त्री ब्राह्मणी वृषलीप्रभृ- 20
तीनि । निवृत्तानि इन्द्राग्नी (१.२=१). धावापृथिवी (१.३२६). रोदसी (१.२७=).
न जातम् । एकवचने ? गच्छन्त्यमी । धावन्त्यमी । भुञ्जन्त्यमी । साक्षी ।
दाक्षी । काकी । पौष्णी । स्त्री चेदनुनासिकम् । इन्द्राणी शाकटायनी च ।

1 *त्यधिकारः Bur. A misprint.

2 तत्र B.

3 Is wanting in B.

4 साक्षरं B.

5,5 Is wanting in B.

6 मृदु आ याहि B.

7 साक्षरमिति B.

8 इकारस्य B.

9 प्राक्षा B.

॥ २० ॥ व्यञ्जनं पूर्वस्यान्तस्वरम् ॥ १० ॥

व्यञ्जनं खलु पूर्वस्य स्वरस्यान्तस्वरं भवति । अवसितमित्याधिकारः ।
यदिन्द्र प्राक् (१.२७६). वण म० (१.२७६). यद्य कत् (१.१२६). तदावृणी^३
(१. १३८). प्रत्यङ् (आ. सं. ५२). महं इन्द्रो यः (२. ६५५). समन्था यन्ति
5 (आ. सं. २३). व्यञ्जनम् ? अवसाने संहितायाम् ॥

इति द्वितीयो दशकः^६ ॥ २ ॥

[अथ तृतीयो दशकः]

॥ २१ ॥ अभिनिधानः ॥ १ ॥

क्रमजं च पूर्वान्तसस्वरं भवति । अर्कम् (१.१५८). नर्यम् (१. ५६).
प्र होत्रे पूर्व्यम् (१. ६८). हर्यते (१. २२८). पवते हर्य० (१. ५७६). महस्वर्यं
(१. ६७). एवमादीनि विरामे ।

10 ॥ २२ ॥ व्यञ्जने ॥ २ ॥

व्यञ्जने च प्रत्यये पूर्वान्तं सस्वरं भवति । पदान्ते व्यञ्जनमित्याधिकारः ।
यः कृचरन् (?) . यस्ते (१. ४७०). यः पात्रम् (१. ४२४). यद् भूमिम् (१.१२१):
पन्यम् (१. १२३). तं वः (१. २३६). व्यञ्जनमिति ? तमिन्द्रादीनि (१.११६).
पदान्ते ? अपघ्नन् (१. ५१०).

15 ॥ २३ ॥ अनुस्वारौ च ॥ ३ ॥

अनुस्वारौ च पूर्वान्तसस्वारौ भवतः । त्रिंशत्पदा (१. २८१). अंसत्रम्
(१. २७५). त्रिंशद्भाम (२. ७२६). अपां रेटांसि (१. २७). नव्यांसम् (१.२८).
ह्रस्वादीर्घो दीर्घाद्भ्रस्वः ।

1 ०न्तस्वरितम् B.

2 खलु भोः पू० B.

3 ०वृषयासु B.

4 सम is wanting in B.

5 व्यञ्जनानि B.

6 इति तृतीयो दशकः B. द्वितीयो दशकः A.C.

7 आहर्यता B.

8 स्वादी० B.

9 यः कृष्णागर्भा (1. 240).

10 पदान्तो B.

11 Is wanting in B.

॥ २४ ॥ रत्नाव्यपरो ॥ ४ ॥

रत्नौ पूर्वान्तसस्वरो भवतः अव्यपरो । अर्को देवानाम् । अर्कस्य देवाः । स्पर्धन्ते (१. ५३६). फार्धी (१. १०५)-प्रभृतीनि । शुल्का (१. २६१). गल्दया (१. ३०७). अव्यपराविति ? प्र ह्योत्रे पूर्यम् (१. ६८)-प्रभृतीनि । तुर्वशे (१. २७६). स्वर्वा असुरेभ्यः (१. २५४). व्यञ्जने (सू०२२) इति ? ंस्या ५ अरातेः (१. ६) ।

॥ २५ ॥ स्पर्शः स्वे ॥ ५ ॥

स्पर्शः स्वे प्रत्यये पूर्वान्तसस्वरो भवति । सख्यं ते (१. ३२४). अग्ने (१. १). न ज्यायः (१. २०३). अरण्योः (१. ७६). अन्धसः (१. ३१३). इन्द्रा० (१. ३८८). विभ्राद् (आ. सं. ४४)-प्रभृतीनि । स्वे इति ? जज्ञानः सं० १० (१. १०१)-आदीनि । सुरूपष्टव० (१. १६०) ।

॥ २६ ॥ रादि रमन्यत् ॥ ६ ॥

परोदि स्वरमन्यदतः ।

॥ २७ ॥ सयुक् सण् ॥ ७ ॥

संयुक्तं व्यञ्जनं संयोगसंघं भवति । चित्तम् (२. १२०६). वित्तम् (१. ४१७). १५ भित्तम् । निमित्तम् । एवमादीनि ।

॥ २८ ॥ मात्रार्धमात्रा वा ॥ ८ ॥

मात्रा वा अर्धमात्रा वा भवति व्यञ्जनमित्यधिकारः ।

॥ २९ ॥ तिश्च त्रिकला वा ॥ ९ ॥

गतिश्च मात्रा अर्धमात्रा वा त्रिकला वा ।

॥ ३० ॥ सन्ध्याद्यश्च ॥ १० ॥

सन्ध्याद्यश्च वर्णस्त्रिकलो भवति । एकारौकारयोः ।

इति तृतीयो दशकः ॥ ३ ॥

1 लविव्यपरो B. लावाव्यपरो A.

लावव्यपरो C.

2 Sāman form of Kṛdhi.

3 प्रहोत्रे पूप्रभृ० B.

4 धनुर्वशे B.

5 is wanting in B.

6 व्यञ्जनस्या अरातेः B.

7 रन्धा B.

8 सादीनि B.

9 सुरूपष्ट B.

10 पदादि० B.

11 गतिश्च A, B, C.

12 चतुर्थो दशकः B, A.

[अथ चतुर्थो दशकः]

॥ ३१ ॥ द्रुतायां मात्रा ॥ १ ॥

द्रुतायां वृत्तौ मात्रा त्रिकला भवति ।

॥ ३२ ॥ चतुष्कला मध्यमायाम् ॥ २ ॥

चतुष्कला मात्रा मध्यमायां वृत्तौ भवति ।

॥ ३३ ॥ पञ्चकला विलम्बितायाम् ॥ ३ ॥

पञ्चकला मात्रा विलम्बितायां वृत्तौ भवति ।

॥ ३४ ॥ वर्णान्तरं परमाणु ॥ ४ ॥

वर्णान्तरं परमाणुमात्रं भवति । तत् कलार्धम् ।

॥ ३५ ॥ स्वरयोरर्धमात्रा ॥ ५ ॥

स्वरयोरन्तरमर्धमात्रा भवति । ०मिणादीनि (१.५७२) ।

॥ ३६ ॥ विरामे मात्रा ॥ ६ ॥

विरामे अन्तरं मात्रिकं भवति । अवसाने तत् ।

॥ ३७ ॥ नित्यविरते द्विमात्रम् ॥ ७ ॥

नित्यविरते द्विमात्रमन्तरं भवति । अर्धर्चान्तर्गतेषु ।

॥ ३८ ॥ गाथासु ॥ ८ ॥

गाथासु च द्विमात्रमन्तरं (नित्यविरते) भवति । ये नौभिः प्रतरन्ति मानसं काश्मीराः सलिलम् । मदानसः तानश्वपथे वशीकृथा युधीन्द्रो दिवि दानवानिव । नैवोदकमस्ति पातवे न पक्षा उत्पतनाय । स्तोममकृपणं वत । सारसो मृगो मण्डूको विललाप । धन्वन्युपचित्रकपाण्डुपलाशक-
मत्स्यकाञ्जहि^१ । जालकाकेन^२ गरणीषु च मत्स्यकामानाहननांसकस्य^३ विदि-

1 मात्रं B.

2 प्रतरं B, ति omitted.

3 काश्मीराः B.

4 मदानसः B.

5 ०नश्वाश्च पथे Bur.

6 ०कृता Bur.

7 युधीन्द्र इव दिवि Bur.

8 धन्वन्यु० B.

9 पण्डु B.

10 So B. Bur. reads-मत्स्यका जहीहि.

11 जानककेन० B.

12 मत्स्यकामाला हममंसकस्य Bur.

शानि सामिकम् । ओ-ग्ना-ई (१. १) इत्यादीनि । सुब्रह्मण्योम् (पद-
विंशत्राहणम् १.१.) इति च ।

॥ ३६ ॥ त्रिमात्रं सामसु ॥ ६ ॥

त्रिमात्रमन्तरं सामसु वेदितव्यं भक्त्यन्तेषु ।

॥ ४० ॥ अकालो ह्रस्वः ॥ १० ॥

अकारकालो षणो ह्रस्वो भवति । अ इ उ ऋ इत्येते ।

इति चतुर्थो दशकः^३ ॥ ५ ॥

[अथ पंचमो दशकः]

॥ ४१ ॥ अर्धमणु ॥ १ ॥

अर्धमकारकालो अणु संज्ञो भवति । स्वरितचिन्तप्रणताभिगीतेषु ।

॥ ४२ ॥ मात्रा ॥ २ ॥

मात्रा चाकारकालो भवति ।

॥ ४३ ॥ द्वे दीर्घम् ॥ ३ ॥

द्वे मात्रे दीर्घं नाम ।

॥ ४४ ॥ तिस्रो वृद्धम् ॥ ४ ॥

तिस्रो मात्रा वृद्धं नाम भवति^६ ।

॥ ४५ ॥ वैस्वर्ये स्वरस्त्रिमात्रः ॥ ५ ॥

वैस्वर्ये स्वरस्त्रिमात्रो^७ भवति । शुता-दीनि^८ (१. ८३) ॥

॥ ४६ ॥ अक्षरम् ॥ ६ ॥

अक्षरसंज्ञं भवति । अकारकालो द्विकारकालो^९ वृद्ध इत्यधिकारः ।
कृते षणोपदेशे सामान्यपृथक्त्वेनाक्षरपरिभाषयान्वर्थो धर्मोऽक्षरज्ञाने । अक्षर-

1 ओम्नायित्या० B.

2 अ ऋ इ उ इत्येते B.

3 चतुर्थो दशकः A. and C. पंचमो दशकः B.

4 So B. कालु Bur.

5 अकारकाला B.

6 Is wanting in B.

7 ०क्षिमात्रा Bur.

8 सामन् form-धुं ता नू (३ म्) वाम्.

9 द्विकालो B, द्विकालकालो Bur.

10 ०नर्थो B.

परिमाणसंबन्धः^१ । द्विस्वरः पर्व । तत्रोद्घातनिघातौ प्रत्युत्क्रमोऽभिगीतं^२ वृद्धिः^३ कर्षणम् । अष्टाक्षरेण प्रथमाया ऋचः प्रस्तौति । द्वयक्षरेणोत्तरयोः । दशाक्षरं मध्यतो निधनमुपयन्तीति हि ब्राह्मणम् (तां.म.ब्रा. ७,७,१.२। ८,५,१३) । एकवत्त्वेऽभिहिते^४ सर्वप्राप्तिः ।

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॥ ४७ ॥ वर्ति ॥ ७ ॥

अकारादिषु^५ वर्तते व्यञ्जनं^५ वर्ति चाप्यक्षरं भवति ।

॥ ४८ ॥ भूयान् ॥ ८ ॥

भूयांश्च सव्यञ्जनो वर्तित्वेनाक्षरं भवति । कारुं विभ्रत् (१.४८६).

अग्निं दूतम् (१.३.) ।

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॥ ४९ ॥ गुरु सणि ॥ ९ ॥

गुरु संयोगे प्रत्यये भवति । अग्निः (१.४). अश्वः (स्तोभः). उष्ट्रः । उद्रः । उग्रम् (१.३२६). अभ्रम् ।

॥ ५० ॥ घम् ॥ १० ॥

दीर्घं च गुरुसंज्ञं भवति । ए ओ ऐ औ प्रभृतीनि ।

इति पञ्चमो दशकः ॥ ५ ॥

[अथ षष्ठो दशकः]

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॥ ५१ ॥ उदात्तमुत् ॥ १ ॥

उदात्तमुत्संज्ञं भवति । उच्चमित्यर्थः ।

॥ ५३ ॥ वान्त्सन्धिः ॥ २ ॥

उदात्तवान् सन्धिरुत्संज्ञो भवति । आ इन्द्र सानसिम्—एन्द्र सानसिम्^{१ २ ३ २} (१.१२६). आ इन्द्र याहि—एन्द्र याहि^{१ २ ३} (१.३४८). आ इत उ तु—एतो न्विन्द्रम्^{२ ३ ३ २ ३ ३} (१.३८७). उद्घेदभि श्रुतामघम् (१.१२५). अत्राह गो रमन्वत (१.१४७) ।

1 So Bur. ०संबन्धात् B.

2 भिगानं B.

3 वृद्धिकर्षणम् Bur.

4 एकवत्त्वाभि० B.

5 Is wanting in B.

6 उग्रम् B.

7 पञ्चमो दशकः A.C. षष्ठो दशकः B.

8 वात्सन्धिः A. वाक्सन्धिः C. वान्सन्धिः B.

9 न्विन्द्रं स्त्वाम B. न्वन्द्रं Bur. A misprint.

उदात्तवानिति ? उपो^३ नु^१ स सपर्यन्^२ (१.१६६). के^३ यथ^३ के^३दा^३सि^३ (१.२७१) ।

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

आद्यार्धमात्रा उत्संज्ञा भवति । तत् स्वरितं नाम ।

॥ ५४ ॥ उन्नीचे मे ॥ ४ ॥

उच्चीभवति तत् स्वरितम् । नीचे वा प्रत्यये विरामे वा । नि^१हो^३तो^३ स^३त्सि^३ ६
वहि^३पि^३ (१.१). सखाय^३ इन्द्र^३मूतये^३ (१.४००). अ^३भि^३ त्वा^३ शूर^३ नो^३ नु^३मो^३ऽदु^३ग्धाः
(१.२३३). इन्द्र^३ तु^३भ्यमि^३द^३द्वि^३वो^३ऽनु^३त्तं वज्रि^३न् वी^३र्य^३म् (१.४१२). य^३दिन्द्र^३ चित्र^३
म^३ इह^३ न (१.३४५). नीचे वा प्रत्यये विरामे वा इति ? पा^३ह्यू^३ ३ त^३ (१.३६).
पुरि^३ चम्बो^३ : (१.५१३) इत्यादीनि ।

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

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नीचमुच्चात् परं स्वर्यते । आ^३या^३हि^३ (१.१). वार^३वन्त^३म् (१.१७). स्वा^३दि^३ष्टया^३
(१.४६८). अ^३ग्ने^३ स्तो^३म^३म् (२.७५३). पा^३न्त^३म् (१.१५५). इन्द्रो^३ (१.५०५). आ^३या^३हि^३
(१.१६१)-प्रभृतीनि । नीचे प्रत्यये विरामे वा इति ? पुरि^३ चम्बो^३ : (१.५१३) ।

॥ ५६ ॥ संयोगात् ॥ ६ ॥

संयोगाच्च परं स्वर्यते । श्रु^३ष्टि^३ अ^३ग्ने^३-श्रु^३ष्टि^३अ^३ग्ने^३ (१.१०६). अ^३भि^३ प^३ति- 15
अ^३भ्ये^३ति (१.५२४). अ^३भि^३ अ^३र्चाम^३-अ^३भ्य^३र्चाम^३ (१.५३५). यो^३ज^३ नु^३ इन्द्र-
यो^३जान्विन्द्र (१.४१५). पा^३ह्यू^३३त^३ द्वि^३तीय^३या (१.३६). मा^३ न^३ इन्द्रा^३भ्या^३३ दि^३शः
(१.१२८). चि^३द्वी^३ त्वा^३३स्य^३ नो^३ वसो (१.१३२). पि^३वा^३ त्वा^३३स्य^३ नि^३र्वणः
(२.७४१). श^३ग्ध्यू^३ ३ पु^३ श^३ची^३पते^३ (१.२५३). । उच्चाद् (सू. ५५) इति ?
अ^३यो^३ध्यनिः (१.७३) ।

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1 ०पदा उपो० B.

2 Is wanting in B.

3 Omitted in B.

4 अभ्यर्चाम देवान् B.

5 पाह्युत B.

6 त्वस्य B.

7 अबोधि नीचम् । अपाहुशिसंयोगात्

यावाहुः B.

॥ ५७ ॥ केयहीन्द्रनी-वे ति ॥ ७ ॥

क इयथ—केयथ (१.२७१). अधी हि इन्द्र^१-अधी^२ हीन्द्र (१.४०६). नि इव^३
शीर्षाणि^१ मृद्धम्—नीवे^२ शीर्षाणि^३ मृद्धम्^२ (२.१००२) ।

॥ ५८ ॥ तोर्धे स्तेम् ॥ ८ ॥

५ ०तोरुणप्सुः (१.२१६). वृधेऽस्मान् (१.२३६). ते मन्वत^५ (आ०सं. २२) ।

॥ ५९ ॥ नैगिनोभयथा ॥ ९ ॥

उभयथा नैगिना प्रोक्तम् । तोर्धे स्तेम् इत्यधिकारः । उदात्तं स्वरितं वा ।

॥ ६० ॥ न्यायेनौदव्रजिः ॥ १० ॥

न्यायेनौदव्रजिर्वाचार्यो मन्यते । उच्चानामुच्चसन्धिरुच्च एव कार्यः ।

इति षष्ठो दशकः ॥ ६ ॥

इति द्वितीयः प्रपाठकः ।

1 Is wanting in Bur.

2 Is wanting in B.

3 तोरुणदूरादिहेवय अतोऽरुण B.

4 वृधेऽस्मान् । वृधेऽस्मां अवन्तु । मन्वत । ते मन्वतेति वा B.

5 So B. न्यायेनौदव्रजिः A. न्यायेनौदुव्रजिः C. Cf. ŚS. p. 443 “न्यायेनौदव्रजिर्यथा”

Siddheśvara's CS Ph OIG, p 50.

Śikṣāprakāśa “अनन्त संयोगे मध्ये यमः पूर्वगुण इत्यौदव्रजिरपि” ŚS, p 388.

6 औदव्रजिः B.

7 इति ऋक्तन्त्रे प्रथमः प्रपाठकः B. प्रथमः A. C. omits प्रपाठकः. इति द्वितीय प्रपाठकः Bur.

[अथ तृतीयः प्रपाठकः]

[प्रथमो दशकः]

॥ ६१ ॥ तस्मादुच्चश्रुतीनि ॥ १ ॥

तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति । व्यदा^१तये (१.१).
आभि^३ त्वा शर (१.२३३). प्रभृतीनि । आजा^३ता^१ सु^२कतो पृण (१.५२). इन्दु^३-
रिन्द्राय^१ धीयते (१.४८६). सुतो^३ विदथे^३ अक्रमुः (१.४७७). नीचे वा प्रत्यये
विरामे वा (सू. ५४) इति ? पवित्रे^३ चम्योः^३ सुतः^३ (१.४६०). सखायो^१ ऽ
दीर्घजिह्वम् । (१.५४५) ।

॥ ६२ ॥ पदमेकोचम् ॥ २ ॥

पदमेकोचं भवति । अग्ने^३ (१.१)-प्रभृतीनि ।

॥ ६३ ॥ प्रकृतिः ॥ ३ ॥

प्रकृतिश्चापि पदं भवति ।

10

॥ ६४ ॥ मान् विकारः ॥ ४ ॥

प्रकृतिमान् विकारो भवति । दण्डाग्रादीनि ।

॥ ६५ ॥ समासे ॥ ५ ॥

समासे चैकमुदात्तं भवति । व्यदा^१तये (१.१)-प्रभृतीनि ।

॥ ६६ ॥ विभक्तिलोपः ॥ ६ ॥

15

विभक्तिलोपश्च समासे भवति । राजपुरुषः । पाण्डुकम्वलः । मत्तहस्ती-

ति प्रथमा लुप्यते षष्ठी च । द्वन्द्वसमासे^१ । शिववैश्वानरौ^२ । स्कन्दविशाखौ । नारदपर्वतौ । उशनाबृहस्पती इति । गणसमासः कौण्डिन्यवनस्पतिषु । चातुर्वर्ण्ये च । बहुवचनम् सात्वशरदण्डादीनि । वाक्यसमासोदाहरणम् । पुरुषशतं माणवकोदकमानय । गां चित्रामभ्यागच्छेति^३ ।

॥ ६७ ॥ संनिकर्षः संहिता ॥ ७ ॥

संनिकर्षः संहिता भवति । पदस्येत्याधिकारः । आनन्तर्यं संनिकर्षः । अबोध्यादीनि (१.७३). साम्नि । सस्य स्वे^{१०} प्रभृतीनि (१.५८२). दधि मध्वत्रेति संनिकृष्टमिति चेत् ? यः परः संनिकर्षो नान्तरेण विकारम् । को नाम विकारः ? शास्त्रप्राप्ते^{११} लोपे^{११} च सन्धिर्ग्राह्यः ।

॥ ६८ ॥ न वृद्धं रे ॥ ८ ॥

न वृद्धं स्वरे प्रत्यये संनिकृष्यते । संनिकर्षो^{१३} न भवति^{१३} । ०मिणा अन्व्यं वारम् (१.५७२). भरा इन्द्र ज्यायः (१.३०६). ०म धारया आपो २ (१.५११). ०ण्णो ३ आगा ३ ही^{१०} (१.३४७). सो ३ आ श्वा ३ र्यौ (१.४८२). अयं पूषादीनि^{१६} (१.५४६ अयं पूषौ हो^{१७}). वृद्धमिति ? आजिष्वादीनि (१.४११. १५ स्वाजिषूतिम्^{१८}).

1 समासः B.

(= RV 9. 106, 10 ऊर्मिणाव्यो वारं).

2 शिववैश्वानरौ B.

15 SV. 1. 309 (=RV 7. 32, 24) reads

3 ०स्पतिः B.

भरेन्द्र ज्यायः.

4 इति गणसमासः । One sentence in B. Fullstop after समासः.

16 SV. 1. 511 (=RV. 9. 107. 4) reads पुनानः सोम धारयापो वसानो अर्षसि.

5 कौण्डिन्य.....वचनम् One sentence in B.

17 SV 1. 347 (=RV. 1. 84, 1) reads शविष्ठ धृष्णावागहि.

6 समासो दधि हरति B.

18 This is correct. SV. 1. 482 = RV. 9.

7 चित्रामभ्याहेति विभक्तिलोपः B.

94. 4. Both read गव्या सोमासो अश्वया.

8 पादस्ये० B.

19 SV. 1. 546 = RV. 9. 101. 7. Both

9 आनन्तर्ये B.

have अयं पूषा रयिर्भगः सोमः पुनानो अर्षति.

10 So B. सः । स्वे प्र० Bur.

11 प्राप्तेर्लोपे B.

20 RV. I. 81. 1 reads ०तीमन्महत्स्वाजि-

12 सन्धिशब्दः (ग्राह्य is wanting) B.

षूतेमर्भे (=उत्त+ईम्+अर्भे). But SV. 1.

13 Is wanting in B.

41I has तमिन्महत्स्वाजिषूतिमर्भे. ति may

14 But there is Samhitā here in SV.

be emended to ते. Bur. reads स्वा

1. 572, which reads ऊर्मिणाव्यं वारं

इषूतिम्.

॥ ६६ ॥ दसु ॥ ६ ॥

पदसुकारो न संनिकृष्यते । तसु अभि प्रगायत (१. ३८२). इत्थसु
आ० (१. ३०५). तस्मा उ आ० (१. २७२). पदमिति ? त्वां वृत्रेष्विन्द्रं (१. २३५).

॥ ७० ॥ ओभूतं च ॥ १० ॥

ओभूतं च उपदं न संनिकृष्यते । दोषा उ आ अगात् (दोषो अगात् ६
१. १७७). एषा उ उपाः (एषो उपाः १. १७८). प्र उ अयासीत् (प्रो अयासीत्
१. ५५७) ।

इति प्रथमो दशकः ॥

[अथ द्वितीयो दशकः]

॥ ७१ ॥ आ णि ॥ १ ॥

आकारः पादादौ (आणि) प्रत्यये न संनिकृष्यते । क इमं नाहुषीष्वा
इन्० (१. १६०). फदा वसो स्तोत्रं ह्येत आ अव० (१. २२८). यदिन्द्र नाहु- 10
षीष्वा ओ० (१. २६२). ॥ पदम् (सू. ६६) इति ? पुनानायाम् (१. ५११, धारया
पः). पादादाविति ? द्विचः पृष्ठान्यारुहन् (१. ६२)-आदीनि^१ । दधन्वाँ यो
नर्यो २ षु घन्तरा उं । वां २ ३ (१. ५१२ h) ।

॥ ७२ ॥ न घन्वा च ॥ २ ॥

संनिकृष्यते । आद्विन्यथा (१. ३०५). किं वा वयनम् । 15

॥ ७३ ॥ औ ॥ ३ ॥

औकारश्च संनिकृष्यते । न^२ यो मातरावन्वेति (१. ६४). यावाहुः (१. ३६१).

॥ ७४ ॥ द्व्यर्थे ॥ ४ ॥

द्व्यर्थे च न संनिकृष्यते । इन्द्राग्नी (अपात् १. २८१)-प्रभृतीनि । उभे
यदिन्द्र रोदसी आ० (१. ३७६). उभे शैवी (? उभे अनु २. ७७३). 20
द्व्यर्थे इति ? चर्माव (१. ५८५).

1 उ अथ B

2 इन्द्र is wanting in B

3 उ is wanting in B.

4 Note the Sandhi in all the three
examples in SV. (Bonfey's Ed.)

5 Is wanting in B.

6 Is wanting in B

7 घन्तरा । उपा । B

8 आर्द्र B a slip.

9 वपनम् B

10 अनुमातराव० B

11 शर्चावसु B

॥ ७५ ॥ ई न वपरे ॥ ५ ॥

ईकारस्य द्वैधं न वपरे एव न संनिकृष्यते । इन्द्राग्नीप्रभृतीन्येव । निवृत्तानि । उपधीव । प्रधीव । चर्मणीव । दंपतीव । वाससीव ।

॥ ७६ ॥ अयवावे न्यूने ॥ ६ ॥

५ एकारौकारौ अकारप्रत्यये^२ न्यूने पादे न संनिकृष्येते^३ । नमस्ते अग्न ओजसे (१.११). वायोरनीके अस्थिरन् । (१.१३). न तत्ते अग्ने^४ (१.५३). प्रेष्ठं वो अतिथिम् (१.५). त्वं नो अग्ने (१.६). वृषो अर्वावति^५ । (१.२६३). मधो अर्षन्ति (१.४८५). यज्ञायज्ञादीनि (१.३५ वो अग्नये). ॥ एकारौकारा-
विति किम् ? श्रुतकक्षारम् (१.११८). अकार इति ? अग्न इत्थे तरां (१. ७).
१० न्यूने ? घ्नता वाम् (१.३०५. णो शु०). पादोऽस्य सर्वा (आ० सं० ३५). पादोऽस्ये-
हाभवत् (आ०सं० ३४). वपरे (सू.७५) इति ? वृषजूतिर्नोऽविता (१. २६३).
अयं वामह्येऽवसे (१.३०४). सोऽवथां (ऋ. वे. ४. ३६. ५). स्थूरं न कश्चिद्
भरन्तोऽवस्यवः (१.४०८). प्रनोऽविशत् (१.४११). ॥ यदिन्द्र शासो अव्रतम् ।
(१. २६८). अधि सानो अव्ये^{१२} । (१.५३२). त्रिरक्रान्तं^{१३}ग्रहणात् ?

॥ ७७ ॥ त्रौ णि ॥ ७ ॥

१५ त्रौ शब्दः पादादौ प्रत्यये न संनिकृष्यते । भगो न चित्रो अग्निर्म०
(१.४५०) ॥ निवृत्तानि एह्यु षु ब्रवाणि ते ऽग्ने^{१४} (१.७). अग्निं राये पुरुर्मादश्रुतं
नरोऽग्निः^{१५} (१. ४६). अभित्वा शूर नो नुमो^{१६} ऽदुग्धा इव (१. २३३).

॥ ७८ ॥ नृतो प वो ङि ॥ ८ ॥

२० संनिकृष्यते । तव त्यन्नर्यं नृतोऽर्षं० (१.४६६). अभवोऽङ्गिरस्तम (१.५१६).

1 Is wanting in B.

2 प्रत्ययौ B.

3 संधीयते B. संनिकृष्यते Bur.

4 अग्ने प्रमृषे B.

5 वति is wanting in B.

6 ०कक्षाकारे B.

7 तरा is wanting in B.

8 So B. and SV 1.263. नोऽविता is wan-
ting. in B. वृषजूति० Bur.

9 अयं वामसो यथास्थूरं प्रनोविशत् अपां
गर्भो यदिन्द्र शासो B.

10 This is found in R.V. only. Bur's
reference is wrong.

11 अव्रतम् is wanting in B.

12 अव्ये is wanting in B.

13 अक्रान्त Bur.

14 So B. and SV.1.7. ए ह्यष्वन्न० Bur.

15 Is wanting in B.

16 Is wanting in B.

17 Is wanting in B.

18 ०प इन्द्र B.

॥ ७६ ॥ गो ॥ ६ ॥

गोशब्दश्च न संनिरूप्यते । गो अग्रम् । गो अश्वम् । गो अजिनीकम् ।

॥ ८० ॥ न वा ॥ १० ॥

न वा संनिरूप्यते एव वा । गो अग्रम् । गो अश्वम् । गोऽजिनम् । गो जिनीकम् ।

5

इति द्वितीयो दशकः ॥

[अथ तृतीयो दशकः]

॥ ८१ ॥ अवं वा ॥ १ ॥

अवं वा आपद्यते । गवग्रम् । गवश्वम् । गवजिनम् । गवजिनीकम् ।

॥ ८२ ॥ त्वे ॥ २ ॥

त्वे शब्दश्च न संनिरूप्यते । त्वे अग्ने स्वाहुतं (१ ३८) । सिद्धग्रहणात्सामर्थ्यग्रहणम् । निवृत्तानि । यजतं तां आदीनि (१.७५) ।

10

॥ ८३ ॥ लुचन्यः ॥ ३ ॥

लुच्यते अन्यः अकारः । पादोऽस्य (आ० सं० ३५)-प्रभृतीनि ।

॥ ८४ ॥ पूर्ण इति करणाभ्यस्ते ॥ ४ ॥

पूर्णं पादे इति करणाभ्यस्ते लुच्यते । मही यज्ञस्य (१.११७) । घृतवती (१.३७८)-प्रभृतीनि ॥ पूर्ण इति ? प्रप्र वयमभृतम् (१.३५) । यावाहुः सयुजौ (१.३६१) ।

॥ ८५ ॥ ऋति ॥ ५ ॥

ऋति च प्रत्यये न संनिरूप्यते । गायत ऋतान्ने (१. १०७) । अभ्यु ३-तस्य सुदुघा (१.५५६) । अणीत्यधिकारः ।

॥ ८६ ॥ ओजि ॥ ६ ॥

ओजि च प्रत्यये न संनिरूप्यते । त्वं न इन्द्रा भर ओजो (१. ४०५) ।

20

1 After गो अश्वम् B reads गो अजिनम्.

2 अजिनिकम् B.

3 गोऽजिनिकम् B.

4 See 2 and 3

5 स्वाहुत is wanting in B

6 यजतं तादीनि Bur.

7 अभृतम् is wanting in B

8 सयुजौ is wanting in B.

इन्द्र ज्येष्ठं न आभर ओजि० (आ० सं० १). अमितौजा अजायतं (१.३५६).
(सू. ७७.)-त्यधिकारं: ॥

॥ ८७ ॥ शकन्धुकादीनाम् ॥ ७ ॥

शकन्धुकादीनां च न संनिकृष्यते । शक अन्धुक ईश । अक्षपा असि ।
5 वपा इव त्मना । अनेहसम् (१. ६२). सुपथा अकृणवन् ।

॥ ८८ ॥ कि-इन्-वी-उत् ॥ ८ ॥

न कि इन्द्र त्वदुत्तरम् (१. २०३). पृथिवी उत द्यौः (आ०सं० ५) ।

॥ ८९ ॥ स्मिन्-व्र-ज्मन्-यम् ॥ ९ ॥

यस्मिन् व्रतान्यादधुः (१. ४७). उप ज्मन् यं विप्रासः (१. ३३७) ।

10 ॥ ९० ॥ महँ^९ युक् ॥ १० ॥

मकारो हिंकारयुक्तो न संनिकृष्यते । विशो^{१०} विशो^{१०} हिम्^{१०} वो (१. ८७).
अग्ने वाजस्यं (गो हिमं मातो-इ । १. ६६ b). स्वादिष्ठया (ओ हो हिं हा । १. ४६८
h). इन्दुः पविष्टा—सुं (१.४८१ b). सृजा दाश्वाम् (हिम् हिम्) च । अपा ३ म्
हिम्^{१०} वा (१. ५८४ b). । इति सम्मील्ये हिमं^{१०}दीनां क्रमः । विशेषाद् वमौ^{१६} च
15 दीर्घानुस्वारमयौ^{१०} । मकारकरणाश्चै^{१०} श्यैते^{१०} (१. २३५: c हिम् मा).
मकारकरणे^{१६} न वर्तन्ते । तद्वच्चैवाचार्यस्य नकुलमुखस्य वचनं श्रूयते । “प्रक्रमते
मकारकरणेन ततो हकारादिमनुस्वारं गायति ततो मकारः” इति नकुलमुखः ।

इति तृतीयो दशकः ॥

1 Is wanting in B.

2 आणी० B.

3 After this B. reads न कि इन्द्र०

4 व्यन्यं B. व्यन्यां A. स्मिन् व्रजमनयम् C.

5 See 4.

6 So A,B,C. हिम् Bur.

7 B. does not mark accent. Cf SV.1,87.

(Sāyana's comm. Vol.I, P. 243) विशो६

विशो हुम् वो६. The South Indian gāna

mss. write this हिम् स्थि वो. Here 'Sthi'

=Sthira mātṛā or 1 mātṛā pause.

So in the following examples.

8 Is wanting in B.

9 वाज (स्य wanting in) B.

10 So Bur. Cf. SV. 1, 99. (with Sāyana's
र र
comm. p. 264) गो ह्रम् मतो^{१०} हो हो^{२१} इ.

11 पविष्ट B.

12 सुदुर्य B.

13 सजदश्वं B.

14 हुम् B.

15 See 14.

16 षाद्धमौ B.

17 मधो B.

18 षकारणाश्चैते B.

19 मकारकरणे B.

20 प्र is wanting in B.

[अथ चतुर्थो दशकः]

॥ ६१ ॥ विकारः ॥ १ ॥

विकारश्च संनिकर्षो भवति । नैव वृत्तेनापि प्राग् लोपागमप्रकृति-
भावश्च विकारः ।

॥ ६२ ॥ सस्थानः ॥ २ ॥

विशे-नि शब्द प्रयोगे (१.१५, b. विशा इ^३वा इशे) । सस्थानः संविकारो 5
विक्षेयः । विशेषस्थानान्तरं^४ वा । यथानन्तरं वा ।

॥ ६३ ॥ रौ घम् ॥ ३ ॥

स्वरौ दीर्घमापद्येते । उभावेकं विकारः । सस्थानः (सू. ६२) इत्युक्तम् ।
ईडिप्वावसे (१.४६). न त्वा द्विवेः (१.२६१). अथादित्य व्रते (आ० सं० ४).
व्यमु त्त्वाम् (१.४०= भरन्तो वस्यवः). आगमत्ते (१.२६०). अभिमातिपाहः (आ० 10
सं० १६). अथा हीन्द्र (१.४०६). वीजिनीव (२.१०६३). संकेभिः (१.५६). आंजि-
पूतिम् (१.४११) सूर्यस्य (१.५३=—पदपा०सु। ऊर्यस्य). सन्ध्यापेत्तिर्विशेषात् ।

॥ ६४ ॥ अस्यनामिनी सन्ध्यम् ॥ ४ ॥

अस्यनामिनी सन्ध्यमापद्येते^५ । एन्द्र-सादीनि (१.१२६) तघे दुं० (२.
१०२). आ पप्रायोपाः (१.३७६). अस्यनामिनी^६ इति किम् ? पूर्वैरे^७ (२.४४१). 15

1 नपि Bur.

2 In B. the comm ends with °भावश्च.
After fullstop B repeats the Sutra
विकारः, while Bur. includes the same
in the comm

3 Cf. विशादिवा २३ विशे । SV. 1 15.
(Sayana's comm. Vol. I p. 117)

4 °नो विकारो B.

5 Is wanting in B

6 ई is wanting in B.

7 च न त्वाऽद्विवोऽपि B. SV 1, 291, has
च न त्वाद्विव परा.

8 अथ is wanting in B.

9 सू. B. SV. 1, 408 reads व्यमु त्वा०

10 After आगमत् B reads होतृपभम् ।

मातृपभम् । अथाहीन्द्र. जिनीवसु ।

11 उक्तेभिः B. Bur. refers to 2 1093.
But Vājñiva is not found therein.
We find Vājñivasū in II, 1098.

12 जिपूतं आ is wanting in B. Cf. RT. p.
16, n. 20.

13 °पत्तिवि० Bur

14 °पद्यते B.

15 So correct, तदेवं B.

16 अस्याना ना० B

17 किम् is wanting in B.

18 पूर्वै (ए is wanting in) B.

॥ ६६ ॥ सन्ध्यं द्विवर्णम् ॥ ५ ॥

सन्ध्यक्षरं द्विवर्णमापद्यते । अस्थोपधमिति^३ प्रकृतम् । प्रैतु (१.५६).
कृणुतैकमिन् माम् (आ. सं. ६). (साम्नि)^३क्षतत्वौ^३ऽ३ हो^३३ (१. ३२०). अपैः
प्रैरयत् सगर० (१. ३३६ अपै^३ प्रैरा). अमितौजा (१. ३५६).

॥ ६६ ॥ भाषायां^६ णीपरयोः^६ ॥ ६ ॥

भाषायां^६ णीपरयोरक्षरयोर्द्विवर्णमापद्यते । स्व ईरिणी । खैरिणी । अक्ष
ऊहिनी । अक्षौहिणी ॥ अस्थनामिनी (सू. ६४)-त्यधिकारः ।

॥ ६७ ॥ उपसर्गादूहेष्यौ प्रेष्यार्थे ॥ ७ ॥

उपसर्गात् परादूहेष्यौ प्रेष्यार्थे द्विवर्णमापद्यते । प्र ऊहः । प्रौहः । उप ऊहः ।

१० उपौहः । प्रै ईष्यः । प्रैष्यः । उप ईष्यः । उपैष्यः । कस्मात् प्रेष्यार्थे ? प्रेष्यतु भवा-
नध्वर्युश्च ।

॥ ६८ ॥ सन्ध्ये परं सामर्थ्ये ॥ ८ ॥

सन्ध्ये प्रत्यये पर (वर्णम्) मापद्यते सामर्थ्ये । प्रोढीयती^{१२} । प्रोजयति^{१३} । प्रेष-
यति । प्रोषितः ॥ उपसर्गा (सू. ६७)-दिति ? राजौढीयति । सामर्थ्ये कस्मात् ?

१५ औढीयति^{१५} ।

॥ ६९ ॥ समासे ॥ ९ ॥

समासे च परमापद्यते । कोमित्यवोचत् । सोमित्यवोचत् । ब्रह्मोमित्यवो-
चत् । समोहम् । विषमोहम् । दुःखोहम् । समोर्लः । विषमोर्लः । दुःखोर्लः । समोष्ठी
विषमोष्ठी । विम्बोष्ठी । समोकः । विषमोकः । दुःखोकः । जलोकः ॥ समासे

२० कस्मात्? अजौतुं^{१७} भक्षयति^{१७} । उपौष्ठवध्नी वडवा^{१८} । नाम चेदपर्युदासः ।

1 द्विवर्णं वर्णमा० B.

Then it repeats सन्ध्यं द्विवर्णं भाषायाम् ।

2 मिति wanting in B.

10 मापद्यते B.

3 होइ ३ is wanting in B.

11 ईष्यं । प्रैष्यं B.

4 आवापः । प्रैरय सगर B.

12 प्रेढयति B.

5 अमितौजाः B.

13 प्रेजयति B.

6 सन्ध्यं द्विवर्णं भाषायाम् A. B. भाषायां
ही परयोः C.

14 राजौढयति B.

7 Is wanting in B.

15 ०स्मादौढनात् B.

8 ऊहणी । अक्षौहिणी B.

16 समोलुर्विषमोलुर्दुःखोलुः B.

9 After this B reads भाषायां णीपरयोः।

17 अजौतं भक्षयन्ति B.

18 वडवा Bur.

॥ १०० ॥ न वा ॥ १० ॥

न वा परमापद्यते । द्विवर्णमेव वा न वा ॥

इति चतुर्थो दशकः ॥

[अथ पञ्चमो दशकः ॥]

॥ १०१ ॥ ह्रस्वमृचि ॥ १ ॥

ह्रस्वमापद्यते ऋचि प्रत्यये । अष्टर्चम् । नवर्चम् । दशर्चम् । शाकलर्चम् ।
मालर्चम् । मन्त्रे । सहर्षभाः (आ. सं. ४२) ।

॥ १०२ ॥ ऋमप्येके ॥ २ ॥

ऋमप्येके आचार्या ह्रस्वं मन्यन्ते^१ ।

॥ १०३ ॥ मासे घमृति ॥ ३ ॥

समासे दीर्घमापद्यते ऋति प्रत्यये । मशकार्तः । शीतार्तः । भयार्तः ।
दण्डार्तः ॥ समासे कस्मात् ? मशक इति मशकमामन्य-ऋतं पश्य । मशकर्तम् ।
मशक ऋतम् ।

॥ १०४ ॥ म क्रियायाम् ॥ ४ ॥

म शब्दः क्रियायां दीर्घमापद्यते । मार्चन्तम् । मार्षभम् । मार्भन्तम् ।
मार्तीयमानम् ॥ मशब्द इति ? राजर्चति । समर्चन्ति । क्रियायाम् ? मर्षिम् ।
मर्षभम् । कर्मणा चेद्दीर्घमेव ॥

॥ १०५ ॥ उपसर्गः सामर्थ्ये ॥ ५ ॥

उपसर्गः सामर्थ्ये दीर्घमापद्यते । प्रार्चति । उपार्चति ॥ उपसर्ग इति ?
राजर्चति । सामर्थ्ये कस्मात् ? अर्चनात् ।

॥ १०६ ॥ वत्सतरादीनामृणि ॥ ६ ॥

वत्सतरादीनामृणि प्रत्यये दीर्घमापद्यते । प्र ऋणम् । प्रार्णम् । वत्सतर ऋणम् ।

1 After this B. reads-अष्टर्चप्रभृतानि ।

5 मार्भन्तं B.

2 मशकर्तौ । मशक ऋतः B.

6 मार्तीयमानम् B.

3 मार्चन्तम् B.

7 मशब्द B.

4 मार्षतं B.

8 Confusion of च and छ in B.

वत्सतरार्णम् । कम्बल ऋणम् । कम्बलार्णम् । वसन ऋणम् । वसनार्णम् । दश
ऋणम् । दशार्णम् । दशार्णो नाम देशः ।

॥ १०७ ॥ रमृस्थमस्वे ॥ ७ ॥

रेफमापद्यते ऋस्थमस्वे प्रत्यये । होत्रत्र । पित्रत्र । मात्रत्रेति । अस्वे ?

5 होतृषभम् । होतृषदनम् । स्वरयोरित्यधिकारः ।

॥ १०८ ॥ ह्रस्वमेके ॥ ८ ॥

ह्रस्वं वैके आचार्या मन्यन्ते । होतृ अत्र प्रभृतीनि ।

॥ १०९ ॥ अन्तस्थाम् ॥ ९ ॥

अन्तस्थामापद्यते । अस्वे ह्रस्वमेक इत्यधिकारः । अबोध्याग्निः (१.७३).

10 सूरौ अक्नुवायमर्तं (१.१२८). पर्युषुं (१.४२८). स्वरयोरित्यधिकारो व्यभिचार
इति चेद्विकारः । स्वस्थान इत्युक्तम् ।

॥ ११० ॥ तिः ॥ १० ॥

गतिश्चान्तस्थामापद्यते । इना-ई । इनी (१.१७७). हा वा त्रा (१.१४७).

हा वाञ्छं । (१.५६४). स्याग्ना-ई आदीनि (१.६०). तद् विविडूर्-इ (१.१५).

15 स्वरयोरित्यधिकारः ।

इति पञ्चमो दशकः ॥

[अथ षष्ठो दशकः]

॥ १११ ॥ सन्ध्यमयवायावम् ॥ १ ॥

सन्ध्यक्षरमयमवमायमावमापद्यते । अग्नर्या याहि (१.१). अग्नयित्थे¹⁰
(१.७). षण्वागाहि (१.३४७). तस्मार्युं अद्य (१.२७२). मातरावन्वेति (१.६४).
यावाहुः (१. ३६१).

1 Is wanting in B.

2 So correct. ष्वायमत् Bur. अबोध्याक्तु-
ष्वादीनि B.

3 After this B reads.-नि होता तमि-
न्द्रम् ।

4 No fullstop in B.

5 इनायि B.

6 हावांजा B.

7 स्याग्नारीनि B.

8 ष्वायि B.

9 अग्न आ० B. Cf. SV. 1. 1. which reads
अग्न आ.

10 अग्न इत्ये B. Cf. SV. 1. 7. which
reads अग्न इत्ये.

11 तस्मा उ. B. Cf. VS. 1. 272 which reads
तस्मा उ अद्य.

॥ ११२ ॥ घाच्चो ङि विसर्जनीयं यवोहिषु ॥ २ ॥

दीर्घात्परो नकारः पादमर्धायि प्रत्यये विसर्जनीयमापद्यते यवोहिषु
प्रत्ययेषु । ऋद्धँरु (१.२२६). परिधीरति (१.५१६). सिन्धूरवाखजः (२.११५०).
इन्द्र इव दस्यूर्नु० (द्राणा०ख०२१.१). उत् पणीर्दंतम् । (ऋ० वे० १. १८४. २).
वण महौ असि सूर्य (१.२७६). मृड महौ अस्ययः (१.१२३). यस्याँ इन्द्रासि ५
(१. २६२). महौ इन्द्रः (२. ६५५). महौ हि पः (१. ३८१). दाशिवौ
चोचे (१. ६७). गो माँ यदिन्द्र ते (१. २७७). दधन्याँ यः (१. ५१२). अग्नि-
मीडायाम् (आ. सं. २१. होतारँ रत्न०). इन्द्रस्य च सञ्जये (१.४१६-१५ँ स्तो०).
दीर्घात्पर इति ? क्रीडादीनि (१. ५८४. क्रीडन्नूर) । नकारः ? त्वामग्ने (१. ६).
विश्वेषां हि० (१.२). अंशुमतीमति (१.३२३). पादमर्धायि इति ? अथ यद्दानवान् 10
हन् (१. ३१५). दुर्हणायून (१. ३४१)—पतेष्विति ? अद्गः केत्न समीर्त्सति"
(आ.सं.२४). भद्रान् कृण्वन् (१.५३३). देवान् विश्वान् (ऋ. वे. ३. ५६. ८).
नियुत्वान् वायो (ऋ.वे. २.४१.२). परिधीरति" (१.५१६). आकादौ । दाशाम् ।
मा (१. ५७१b). सन्ध्यगीतम् ॥

॥ ११३ ॥ घाद् ग्रा ॥ ३ ॥

15

दीर्घात् परस्य द्वैधं ग्राम प्व विसर्जनीयमापद्यते । देघाँउपः ॥
निवृत्तानि । सप्रस्यद्धौ (आ. गा. ३, १. ४—अविदाम देवान् । समु). तावानस्य
(आ. सं. ३६) घर्मरोचने (आ. गा. App २, ६—लोकानरोचयः) ।

॥ ११४ ॥ आ रक्कः ॥ ४ ॥

20

आकारो रक्तो भवति । वण महादीनि (१.२७६) ।

॥ ११५ ॥ रं विसर्जनीयो घोषे ॥ ५ ॥

रेफमापद्यते विसर्जनीयो घोषे प्रत्यये । खरे चेत्यधिकारः ॥ वृत्रहा
नृभिः (१.४११). धाँ-इ-मुँ । धा-इ-गुः (१.२७३ a). दो भादीनि (?).

1 After this B reads स्वरे चेत्यधिकारः.

7 Is wanting in B.

2 B reads सिन्धूरं प्रहणात्तन्व दस्यूषेन्यो
ना उत्पणीन् हितान् ।

8 अति is wanting in B.

9 हन् is wanting in B.

3 Is wanting in B.

10 Is wanting in B.

4 असि अयः is wanting in B.

11 ०रधु B.

5 B adds मे पितुः.

12 आकलराँ सन्ध्यगीतम् B.

6 ते is wanting B.

13 प्रायिगुः B.

निऋतीनाम् (१. ३६६). ऊर्मिरपाम् (१. ५८४). मनुष्येभिरग्निः (१. ७६).
अरण्योर्नि^{१०} (१. ७६). घोषे इति ? पतिः पृथिव्यादीनि ॥ (१. २७) ॥

॥ ११६ ॥ रप्रकृतिः ॥ ६ ॥

रप्रकृतिर्विसर्जनीयो रेफमापद्यते । जरितर्वि^० (१. ३६—पदपा० जरितः).

- 5 अग्ने त्रातऋतः (१. ४२). प्रातरग्निः (१. ८५). प्रातर्जुषस्वै (१. २१०). चन्द्रमा
अप्स्वा ३ न्तराँ (१. ४१७). य उस्त्रिया (१. ५८५). त्वावतः (१. १६३). परीतः
(१. ५१२). उदर्दरुत् (१. ३१). अद्य नो देव सवितः (१. १४१). महि त्रीणाम्
(१. १६२). प्रणेतः (१. १६३). कदावसो (१. १२८). य ऋते चिदभि^१ (१. २४४).
ब्रह्म जज्ञानम् (१. ३२१). कृपा स्वः (१. ४६४). स्वः शब्दो रहस्ये (स्व ८३ २-स्तोमः
10 आ० गाने). प्रातर्यावभिः (१. ५०). अहरहः (१. ३६६). उन्नयने^१ (आ. गा. A
pp ३. १०). समासत्वादुशब्दकृतौ (अर्हा उ) । निवृत्तानि । देवानाम् (१. १३८
अवः). अग्ने त्वं नः (४४८—भुवः). त्वं^१ नश्चित्र (१. ४१). तव त्वं नैर्यम् (१. ४६६—
भुवः). यत्सोमे सोमे आभुवः (१. १८८). विसर्जनीयमिति वा । सर्वसिद्धिरघोषे ।
अन्तश्चरति (२. ७२५). ऊर्ध्वः (१. ३३१). ऊष्मणोर्वा^{१३} निष्ठिन्यपदान्त इत्यधिकारः ।
15 जरितरादीनि^{१४} ॥

॥ ११७ ॥ अस्थाद् यम् ॥ ७ ॥

अस्थात् परो विसर्जनीयो यकारमापद्यते । वण् महादीनि (१. २७६).
इत्थेतरा गिरि^{१५} (१. ७). देवा यज्ञम् (१. ५६). विश्वा हि मा० (१. ७५). पृतर्ना^{१६}

1 Is wanting in B.

2 अनु हि अरण्योः B.

3 प्रातर्जुषी B.

4 अप्स्वा ३न्तरा is wanting in B.

5 स्वस्तरददीरुत् B.

6 वसवितः is wanting in B.

7 णाम् is wanting in B.

8 अभि is wanting in B.

9 उन्नये B.

10 Second त्वं नः is wanting in B.

11 तव त्वं सोमे (नर्य is wanting in) B.

12 After ऊर्ध्वः B. reads पत.

13 ऊष्मणोर्वा B.

14 जरितरादीनाम् Bur. B reads जरिता-
दीनि । निवृत्तानि । मर्तो यस्ते । पुष्टा-
वन्तो । निपूतो । प्रहोता । सिमा पुरु ।
गोमत ईशे । सुवीर्यस्य गो अन्तादेश्च परी-
तायां वज्रोतसिद्धमितौ समास दृष्टत्वात् ।

15 गिरिः is wanting in B.

16 पृतना अभि भूतरं is wanting in B.

अभिभूतरम् (१.३७०). उत द्विपादीनि (१.६). ॥ घोषे (सू.११५) ? रथः क्षयः ।
सम्मिल्ये । चार्त्रघ्ने (१.४६४). देवयते^१ । अनूपत क्षाः (आ०सं०२२) ॥

॥ ११८ ॥ ओम् अः ॥ ८ ॥

ओम् आपघते । उक्तेभिर्मन्दिष्टैप्रभृतीनि (१. २२६-मन्दिष्टो वा०).
तरोभिर्वो^२ (१.२३७) ॥ महतो विरप्शिन् (आ० सं० ४१) ॥

॥ ११९ ॥ रे ॥ ९ ॥

स्वरे द्वैधमकार ओ भवति । पुरो^३ अग्निम् (१.४६१). द्विपो अंहः (१.३६५).
को अद्य युद्धके (१.३४१). प्रेष्टं घो (१.५)-प्रभृतीनि ॥ निवृत्तानि । चित्र इत्
(१.६४). स इन्द्रः ॥

॥ १२० ॥ नौ ॥ १० ॥

नौ शब्दश्चाकार ओ भवति । अधिसानो अव्ये^४ (१. ५२६) ॥ अकारे ?
अशिवनां वृहत्तं (२. १०७६) ॥

इति षष्ठो दशकः ॥

[अथ सप्तमो दशकः]

॥ १२१ ॥ तो पि ॥ १ ॥

इदं च रूपग्रहणम् । परीतो पिञ्चता-याम् (१.५१२) ॥

॥ १२२ ॥ हो-रा खो-रु ॥ २ ॥

अहः रात्रिः । अहो रात्रिः । स्वः रुहाणाः । स्वो रुहाणाः ॥

॥ १२३ ॥ राजने र्व ॥ ३ ॥

स्वः शब्द ओ भवति ॥ सुवर (स्तोभः) इति चार्त्रघ्ने^५ (?) ।

1 क्षयः B.

2 •व्रतेऽनूपदत्ताः B.

3 ष्करोभि० B.

4 After this B. reads अथ द्रप्सो. It omits महतो विरप्शिन्.

5 शूरो अमे instead of पुरो अग्निम्. B.

6 अग्निः B.

7 •नावृषिः B.

8 च is wanting in A. B. C.

9 B reads-राजने च स्वराब्दः etc.

10 B reads सुवरिति वातव्ये० (ह on the margin) व्यर्थम् ।

॥ १४२ ॥ उभयथा भुवो म्न् ऊधरवः ॥ ४ ॥

उभयथा न्यायो यकारो रेफो वा । भुव इति^१ । भुवरिति । अम्नः इति^२ । अम्नरिति । ऊध इति^३ । ऊधरिति । अवं इति^४ । अवरिति । भुवरिति दक्षिणाग्निम् । व्याहृतिवर्गे च (स्तोभः) । अम्नं एवावरुन्धे । अम्नरित्येवं 5 निरूप्यम् । ऊधर्वा अन्तरीक्षम् (ता.म.ब्रा. २४. १६) । ऊधर्वा अनु प्रजाः प्रजायन्ते । छन्दस्यूधरवश्च भवति । चक्रं यद् अ० (१.३३१). महि त्री० (१.१९२). ब्रह्म जज्ञानम् (१. ३२१) च ।

॥ १२५ ॥ सप्रकृतिर्मासे सं कृकमोः ॥ ५ ॥

समासे^५ सकारमापद्यते कृकमोः प्रत्यययोः करोतौ कामयतौ च । श्रेयः- 10 स्कारः । तेजस्कारः । यशस्कारः । कामे चैवं सप्रकृतिः श्रेयस्कार्मः ॥ समासे ? यशः कारयते^{११} । वर्चः कामयते^{१२} । कृकमोः इति ? अयः पालाः ॥

॥ १२६ ॥ यश्चातिशये ॥ ६ ॥

यः शब्दः अतिशये सकारमापद्यते । अयस्कारायते^{१३} । पापीयस्कारायते । वर्षीयस्कारायते^{१४} (?) । कामं चैवं यः शब्दः^{१५} । र्यं इति ? अयस्कामः ।

॥ १२७ ॥ अङ्गे च क्म्ब्यादौ ॥ ७ ॥

अङ्गे च प्रत्यये सकारमापद्यते ककार-मकार-वकार-यकारांदावङ्गे । अजस्कम् । पयस्कम् । यशस्कम् । तेजस्कम् । आयुष्मत् । सर्पिष्मत् । ज्योतिष्मत् । ऊर्जस्वती । पयस्वती । रजस्वला । चतुरस्था । शिरस्था । पयस्था । यशस्था च । उरसा । पयसा । शिरसा । यशसा ॥

1 भुवयिति B.

2 अम्नयिति B.

3 See 1.

4 अम्नायवा० B.

5 ०रित्येवा न निरूप्य B.

6 अन्तरिक्षम् B.

7 जज्ञासु च B.

8 B reads-सप्रकृतिर्विसर्जनीयः समासे etc.

9. B has अयस्कारः । यशस्कारः । तेजस्कारः ।

श्रेयस्कारः ।

10 छात्रस्कारः B.

11 यशस्कामयते । वर्चस्कामयते । B.

12 कारयते B.

13 See 5.

14 वर्षीयस्कारयते B. वर्षीयस्कारायते Bur.

15 After this B. reads छात्रस्करोति । छात्रस्करोति.

16 यश इत्य० B.

17 यकाराकारादौ B.

18 अयस्कम् B.

॥ १२८ ॥ कौतस्कुतादीनाम् ॥ ८ ॥ .

कौतस्कुतादीनां च सकारमापद्यते । कस्कः । कौतस्कुतः । पुत्रादिन्या-
स्पुत्रः । शिरस्पदम् । अधस्पवम् । अयस्पान्रम् । पयस्कामः । अयस्पिएडो
राज्ञो देशः ॥ पुत्रः पितुः । पितुः पुत्रः । पुत्रः शुनः । शुनस्पुत्रः । शुनस्पति^१ ।
शुनस्कर्ण ऋपिः ।

5

॥ १२९ ॥ पर्वणि सद्यस्काला ॥ ९ ॥ .

पर्वणि सकारमापद्यते । सद्यस्काला पौर्णमासी । सद्यस्कालामावास्या ।
सद्यः कालमन्यत् ।

॥ १३० ॥ नामिनो ऽघोपे सामर्थ्ये ॥ १० ॥

नामिनः परो विसर्जनीयोऽघोपे प्रत्यये सकारमापद्यते सामर्थ्ये । यजु- 10
ज्योतिर्द्वयिः सर्पिर्धदिधेनुर्वपुरिति पूर्वपदान्येकं प्रमाणं वक्ष्यामः । यजु-
ष्कुण्डम् । ज्योतिष्कुण्डम् । शोचिष्केशम् (आ. सं. ५६) ॥ नामिन इति ? यशः
पात्रम् । अघोपे ? ज्योतिर्गायति । समरुतिः (सू० १२५) ? अग्निः कुण्डे ।
समासे (सू० १२५) ? ज्योतिः कुले^४ । सामर्थ्ये ? आदर त्वं धनुः पाणे^५ ।

इति सप्तमो दशकः ।

[अथ अष्टमो दशकः]

॥ १३१ ॥ मिथुनाख्ये वा ॥ १ ॥

15

मिथुनाख्ये वा भवति परोष्मापत्तिः । प्रकृतिभावसितिभावाः । पूर्वयोगे
सिंशब्दे अपि द्वितानि ग्रीष्यायान्ति ॥

॥ १३२ ॥ विग्रहे च ॥ २ ॥

विग्रहे च वा भवति । ज्योतिष्कुण्डप्रभृतीनि ।

1 After this B. reads आस्पदसोमे.

5 ज्योतिष्कुले B.

2 पितुस्पुत्रः B.

6 B reads •पाणिकाकल्पं विव्याहरेदं सर्पिः

3 Is wanting in B.

काकं कोष्ठं त्वमवरोह ॥

4 •मवासी Bur.

॥ १३३ ॥ निः ॥ ३ ॥

निष्कृतम् (१.११०). निः स्वादितम् । निष्पीतम् । निष्वादितम् ।

॥ १३४ ॥ दुः ॥ ४ ॥

दुष्कृतम् । दुःस्वादितम् । दुष्पतिम् ।

॥ १३५ ॥ असुखे खे ॥ ५ ॥

असुखे च खे प्रत्यये न सकारमापद्यते । दुःखा बुभुक्षा । दुःखा पिपासा ।
दुःखो रथः । कस्मादसुखे^४ ? दुःखमिदं शकटम् । पापकमस्य खम् ।

॥ १३६ ॥ ख्यातौ च ॥ ६ ॥

ख्यातौ च पापिकायां न सकारमापद्यते । दुःख्यातिश्चायं वैधतेर्यः ।

10 पापिकास्य ख्यातिः ।

॥ १३७ ॥ द्विः ॥ ७ ॥

द्विष्कृतम् । द्विष्खातम् । द्विष्पीतम् । द्विष्पाटितम् ।

॥ १३८ ॥ त्रिः ॥ ८ ॥

त्रिष्खातम् । त्रिष्कृतम् । त्रिष्पीतम् । त्रिष्पाटितम् ।

15

॥ १३९ ॥ चतुः ॥ ९ ॥

चतुष्कृतम् । चतुष्खातम् । चतुष्पीतम् । चतुष्पाटितम् ।

॥ १४० ॥ बहिः ॥ १० ॥

बहिष्कृतम् । बहिष्खातम् । बहिष्पीतम् । बहिष्पाटितम् ।

इत्यष्टमो दशकः ।

॥ इति तृतीयः प्रपाठकः ॥

1 निष्पाटितम् B.

2 After this B reads. दुष्पाटितम्.

3 Is wanting in B.

4 B reads °दसुखे खे ?

5 दुःख्यातिरयं वैधतेर्यः B.

6 इति ऋक्तन्त्रे द्वितीयः प्रपाठकः A. B.

इति ऋक्तन्त्रे तृतीयः प्रपाठकः C. Bur.

[अथ चतुर्थः प्रपाठकः]

॥ १४१ ॥ आविरादीनां करोतौ ॥ १ ॥

आविरादीनां च करोतौ प्रत्यये विसर्जनीयः सकारमापद्यते । आविष्कृतम् । प्रादुष्कृतम् । तिरस्कृतम् । नमस्कृतम् । विभक्तिविशेषे च ।

॥ १४२ ॥ पुरः ॥ २ ॥

पुरः शब्दस्य विसर्जनीयः सकारमापद्यते । पुरस्कृतो ब्राह्मणः । पुरस्कृता कन्या । पुरस्कृतमृणं निर्यातुं । पुरस्कृतो रथः । प्राचुरीकृतानि निर्याताः पुरस्कृता घत्साः कुमारैः^३ । परिपात्यन्ते मृगाश्च श्वभिर्ह्यर्याकृतरूपाः इति ॥

॥ १४३ ॥ अडि ॥ ३ ॥

पादमर्धीये प्रत्यये विसर्जनीयः सकारमापद्यते । ओपधीष्कृधि । अथा नो घस्यसस्कृधि (२.३६८). सा शन्ताता मयस्करदर्पे (१.१०२). प्र तव- 10 सस्कृतानि (१.७८). ज्योतिष्कृणोति (१.३०३). ज्योतिष्कृदसि (आ०सं० ५१). करोताविति ? ज्योतिः पश्यन्ति (१.२०). पादमर्धीये ? सहः (२.३०१). सन्ततावतः (१.४१६). नृभिर्यतः इति भाष्यम् ।

॥ १४४ ॥ इव ऋ ॥ ४ ॥

इवलिङ्गायामृचि ऋकारपरेऽघोषे प्रत्यये विसर्जनीयः सकारमापद्यते । 15

1 B reads निर्याति तं.

2 So B and Bur. प्रचुरी० seems correct.

3 B. puts fullstop after this.

4 श्वभिर्भूय्या (or ध्या) तरूपाः B.

5 After this B reads वरिवस्कृणवन्.

6 सहसः B.

ज्योतिष्कृणोति (१.३०३). परिष्कृणवन् (२.२४६). इवलिङ्गायाम् ? साधः (१.२१७ साधः कृ०)-प्रभृतीनि । ऋकारपरे ? दिवः ककुत्पतिः पृथिव्याः (१.२७). पकारे विशेषः । पुंसः कृष्टीनाम् (१.७८). ऊष्मस्थानमित्युत्तरार्थम् ॥

॥ १४५ ॥ रि खिडि ॥ ५ ॥

5 रेफपरे पादोपान्तीये प्रत्यये विसर्जनीयः सकारमापद्यते । मयस्करत् (१.१०२). पादोपान्तीये ? सूनुतावतः (१.४१६) ।

॥ १४६ ॥ पि ॥ ६ ॥

पकारे रेफपरे पादोपान्तीये प्रत्यये विसर्जनीयः सकारमापद्यते । अगन्म तमसस्वारम् (स्तोभः). अविदाम तमसस्पारे (स्तोभः). शृणाहि विश्व-
10 तस्परि (१.६५). दिवो अन्तेभ्यस्परि (१. ३६७). दिवः सदोभ्यस्परि^२ (१.३१२). देवो देवेभ्यस्परि (२.१०६). च्यावया सदस्परि (१.२६८). निवृत्तानि । जातः परेण^३ (१.६०). द्विषः परि (१.१३४). वसिष्ठः परि (१.२४१). अव्या वारैः परि (१.५१६). वृषा वृष्णः परि (१.५३१). अहमिद्धि (पितुष्परि १.१५२). अस्था-दित्य (सू. ११७)-धिकारः ।

15 ॥ १४७ ॥ ऋदन्त्यरे ॥ ७ ॥

कर्ठ्यदन्त्यपरे पकारे प्रत्यये विसर्जनीयः सकारमापद्यते । ब्रह्मणस्पते^६ (१.१३६). ब्रह्मणस्पते^७ (१.४८). इषस्पते (१.५७६). इडस्पदे (१.६३). गोष्पदे (स्तोभः) । शवसस्पतिः (१.२४८). मित्रास्पान्ति (१.२०६). ॥ पकारे ? सोमः कलशे^८ (१.५५७). कार्ठ्यपरे ? विश्वेदग्निः (प्र० (१.११४). आयं गौः [पृ०
20 (आ. सं. ४६). उषसः [पृ० (२.२२७). उरुः पृथुः । दन्त्यपरे ? ज्योतिः पश्यन्ति (१.२०). मधोः पपानः (१.२६४). इन्दुः पविष्ट (१.४८१). सुतः पवित्रम् । हिरण्यपावाः प० (१.५६४) । पादमर्ध्याये ? चन्द्रमाः (१.४१७). अनुप्रत्नासः । विश्वतः (१.३६३) ॥

1 Instead of this B reads वरिवस्करवन्.

2 Is wanting in B.

3 परे B.

4 ष्यं A. B. ष्यद० C. Bur.

5 कार्ठ्यं

6 After this B reads ब्रह्मणस्पतिः ।

7 After this B reads सोमं राजानं । कृणु

हि ब्र० । वास्तोष्पते ।

8 कलशं B.

9 व्यपरे B.

॥ १४८ ॥ घे णः ॥ ८ ॥

दीर्घाक्षरे पादतृतीये^१ एव विसर्जनीयः सकारमापद्यते । दिवस्पायुः
१.३६). मित्रास्पान्ति (१.२०६) ॥ निवृत्तानि । (घन्) भुंः पायकः (१.५२४).
यः पात्रम् १.४२४). सप्तद्वे (आ० गा. १.६.१२—नराः) ॥

॥ १४९ ॥ यः ॥ ९ ॥

यः शब्दस्य विसर्जनीयः सकारमापद्यते । रायस्पोपं सहस्रिणम् । राय-
स्पोपं कुलायिनम् । रायस्पोपेण (ऋ.घे.१,१२५.१) । बहुला भवन्ति पञ्चनिधने
कश्यपपुच्छे (आ० गा० ३,८.१०) । नद्यस्पृणन्ति । रायस्पूर्धि (१.३४६) ॥
यःशब्दः ? सोमः पूषा (१.१५४). विश्वः पूर्वीः (१.३२८). यः पात्रम् (१.४२४).
कण्ठेय विशेषः ।

॥ १५० ॥ भे स्वे मान्तस्थी ॥ १० ॥

स्तोभे प्रत्ययेपि ह्रस्वे मकारान्तस्थी विसर्जनीयः सकारमापद्यते । गोप्पदे
आङ्गिरसयोरङ्गिरसां षतद्वितीये (आ. गा. ३,२.४). जमदग्निमते^४ (आ. गा.
३,४.५). परिधिषु (आ.गा.App. २. १०-३५) ॥ निवृत्तानि । पतिलिङ्गे^५
कीर्त्ये हृदये^६ (आ.गा.३ ८,५) ॥ मकारान्तस्थी ? देवव्रते (आ.गा. ३,५.६) । 15
अभि त्वा शू० (१.२३३) । वागादौ तु ॥

इति प्रथमो दशकः ।

[अथ द्वितीयो दशकः]

॥ १५१ ॥ नोप्मपरे ॥ १ ॥

नोप्मपरे विसर्जनीयो विक्रियते । क्षप्यः । क्षप्यादीनि^७ ।

॥ १५२ ॥ पुं स्पर्शे ॥ २ ॥

पुंकारः स्पर्शे प्रत्यये सकारमापद्यते । पुंस्करे । पुंश्चरति । पुंस्प्र यर्म^८ । 20
पुंस्तत्र । पुंस्पारे । द्वितीयेषु च ॥ अघोपे ? पुं गायति । नोप्मपरे^९ ? पुंक्षुरम्^{१०}

1 पादतृतीय एव B

2 गिर्वणोषु. B

3 अङ्गि० Bur.

4 जमदग्निमते B

5 पतिलिङ्गे B pati occurs here in
'prajāpate'.

6 After this B reads भाव्यम्.

7 After this B reads श्रुत् । श्रुत् ।

श्रुत् । त्सारुकम् ।

8 पुंष्ट्रियं B

9 अनूपमपरे B.

10 पुंक्षुरम् B.

पुंत्सारकः । पदमिति ले (Sic) पुंस्कटेः^१ । सहोपध इति चेत् पदान्तविकारो-
ऽयम् । स्पर्शे ? पुंसातः^३ ।

॥ १५३ ॥ नो मध्यमवर्गे ॥ ३ ॥

नकारो मध्यमवर्गीये प्रत्यये सकारमापद्यते । भवांश्चरति । भवां-
5 ष्टिकाँ । भवांस्तत्र । द्वितीयेषु च । अघोषे । भवान् यजति^५ । जयत्यनूष्मपरे^६ ?
भवान्तसुराणाम् । महान्तसुराणाम् । मध्यमवर्गीये ? भवान् पारे ।

॥ १५४ ॥ ऋक् चे ॥ ४ ॥

आर्चिकस्य द्वैधं च शब्द एव सकारमापद्यते । चरंश्चरंस् (१.६४).
ततो ज्यायांश्च (आ.सं.२६) ॥ निवृत्तानि । आजिगीषन् तम्^८ (१.३७२).
10 जानः चरन् । नियामं चित्रम् । वज्रिन् चित्रम् ॥ आर्चिकं इति ? सेतुषाम्नि
(आ.गा.१,७.११). शुक्रियसमापने (?) ।

॥ १५५ ॥ कान्त् स्वे ॥ ५ ॥

कांल्लब्धः स्वे प्रत्यये सकारमापद्यते । कांस्कान् ह जयति^{१३} । कांस्कान्
नाशयति । कांस्कान् आमन्त्रये । स्वर इति ? कान् कटे । कान् खनति^{१४} ।
15 कान् पारे । कान् फलके ।

॥ १५६ ॥ बुदेषसस्यं व्यञ्जने ॥ ६ ॥

लुप्यते उदात्त एषसस्यं इत्येषां व्यञ्जने प्रत्यये । काश्चस्यं वृषभः (१.१४२). एष स्य
ते (१.५३१). एष स्य धारया सुतः (१.५८४). एष ब्रह्मा य ऋत्विजः (१.४३८).
एष^{१५} प्र कोशे (१.५५६). स नो वसूनि (१.१६०). स त्वं नः (२.१६०) एते शब्दाः ।

1 लेपुटेक B.

2 चेत् is wanting in Bur. Bur. has
पदविकारोऽयम् ।

3 पुंसातः B.

4 भवांष्ट्रियं B.

5 This is wanting in Bur.

6 जयत्यनूष्मपरे B.

7 भवांस्तरुण B.

8 महांस्तरुण B.

9 तं is wanting in B.

10 जानचरं B.

11 वज्रिचित्रम् B.

12 आर्चिका इति B.

13 कांस्कान् भोजयति B.

14 वनति B.

15 ंदेषस्य० C.

16 उदात्त इत्येषसस्य B.

17 कस्य B.

18 B reads एष कटे । सकटे । सनो व० etc.

द्विपस्तरघ्ये (१.४२८) । उदात्तः ? उत् सो देवः (१.५११) । व्यञ्जने ? प्र सो
अग्ने (१.१०८) । साम्नि चेत् सन्ध्यगीतम् ।

॥ १५७ ॥ नान्पूर्वः ॥ ७ ॥

नत्वन्पूर्वो^१ लुप्यते । अनेपो गच्छति । अनेपो धावति । अन्यूनातिरिक्त-
मिति^२ वा ।

॥ १५८ ॥ यः ॥ ८ ॥

यकारश्च व्यञ्जने प्रत्यये लुप्यते । मद्दान् द्वि पः (१.३८१)-प्रभृतीनि । इत्ये-
तरादीन्य (१.७) नुनासिकः । शं योरभि (१.३३). व्यञ्जने ? अयोध्यग्निः (१.७३) ।

॥ १५९ ॥ रमघ्ये ॥ ९ ॥

स्वरमध्ये नैगिर्यकारं (सू० ११०) लुम्पति । ईनाई । इनी^३ (१.१७६ साम). 10
०तय^४ इन्द्र० (१.२४९). अम आ यादि (१.१). स इन्द्र (१.३३७) ॥ स्वरमध्ये ?
अद्येत्यग्निः (१.४४७). पीतये^५ (१.२६३) । धैकारिकप्रदृणात् ।

॥ १६० ॥ वमेके ॥ १० ॥

वकारमप्येके आचार्या लुम्पन्ति । द्वावाप्रादीनि (१. १४७ b) ।

इति द्वितीयो दशकः ॥

[अथ तृतीयो दशकः]

॥ १६१ ॥ अर्धं वा ॥ १ ॥

अर्धं वा वकारयकारयोलुम्पन्ति ।

॥ १६२ ॥ धं नैगिरुस्थे ॥ २ ॥

धकारं नैगिरुस्थे लुम्पति । अष्टा उपरि । फा उपरि । ता उपरि^६ ॥ धैराजे
(१.३६८). पुप्पे^७ (१.५६५). इलान्दाद्ये (आ.गा.३.५.१) । पुरुषवते (आ.गा.३.६.१).
उस्थे ? ०ण्वागाहि (१.३४७) ।

१ च Bur.

२ नान्पूर्वो Bur.

३ ०तिरिक्तेति Bur.

४ इना इति B.

५ तथा B.

६ वीतये B.

७ Is wanting in Bur.

८ Instead of पुप्पे B reads अपत्ये.

॥ १६३ ॥ नो तौ ॥ ३ ॥

न त्वोतौ लुप्यते तत् । अचिक्रदायाम् रहस्ये (१.४६७ सामन्—हा
वो तुः) ।

॥ १६४ ॥ अत् पटादीनामितौ ॥ ४ ॥

5 अच्छब्दः पटादीनामितौ प्रत्यये लुप्यते । पटिति । असिति । द्रसिति ।

॥ १६५ ॥ दोऽभ्यासे ॥ ५ ॥

दकारः अभ्यासे^१ लुप्यते । पटत्पटेति । द्रसद्द्रसेति । असन्प्रसेति ।

॥ १६६ ॥ पृषोदरादीनाम् ॥ ६ ॥

पृषोदरादीनां च दकारो लुप्यते । पृषोदरे । पृषादानम् ।

॥ १६७ ॥ उद् स्थास्तम्भोः ॥ ७ ॥

10

उत्पूर्वयोः स्थास्तम्भयोरालुप्यते । उत्थाता^२ । उत्थास्यति ।
उत्थानिकामुत्तम्भयति^३ । शकटमुत्तम्भिता । एवम्पूर्वः ? विद्युत् स्थिता । विद्युत्
स्तम्भिता । विद्युत् स्तम्भयति ।

॥ १६८ ॥ तुल्ये ॥ ८ ॥

15

तुल्ये स्थाने लुप्यते । आथर्वणे (आ.गा.१.२.६). देवं वहन्ति (१.२५?).
०षं तो^४ (२.३४६). इमास्त इन्द्र (१.१८७). वित्तादीनि । पुनः पुनः प्रसङ्गश्च ।
त ओहैः (१.४३४). यावाहुः (१.३६१). तुल्य इति ? सुरूपं इत् (१.२७७) ।

॥ १६९ ॥ रात् स्थाजरे ॥ ९ ॥

20 स्वराद् द्वैधमन्तस्थाजपरे^५ वर्णे प्रत्यये लुप्यते । न वेद्यम् (१.५).
अवोध्यादीनि (१.७३). स्वरादिति ? निवृत्त्यर्थम् । अन्तस्थाजपरे^६ वर्णे^७ ?
अच्छादीनि । विश्व न्वं^८ (स्तोभः). अपदान्तः ? ०दुघां हुं^९ (१.२६५) ।

1 दकारस्त्वभ्यासे B.

2 उत्थिता Bur.

3 उत्थानिकामुत्तम्भयति Bur.

4 ०मुत्तम्भिता Bur.

5 स्थम्भिता Bur.

6 See 3

7 B reads देवं वहातीषङ्गे.

8 सुरूप त्वे B.

9 ०मन्तस्थजपरे B.

10 अन्तस्थवर्णे परे जरे B.

11 त्वं B.

12 सुदुघां तु B.

॥ १७० ॥ रः ॥ १० ॥

रेफश्च तुल्यस्थाने लुप्यते । युक्ता घन्ही र० (१.१४६). यर्ही रशनाभिः
(१.५२३). वृषा हरी राजे० (१.५६२). रपूर्वयोश्च दीर्घत्वम् ॥

इति तृतीयो दशकः ॥

[अथ चतुर्थो दशकः]

॥ १७१ ॥ सोप्मण ऊप्मा ॥ १ ॥

सोप्मणश्चोप्मा तुल्यस्थाने लुप्यते । सख्यं ते (१.२३४). अद्या नप्त्रे ५
१.२१). इद्व्यम् (१.११३). अयोध्यादीनि (१.७३). तुल्य इति ? विभावसो
(१. ८६) ।

॥ १७२ ॥ तृतीयः परगुणम् ॥ २ ॥

तृतीयः परगुणमापद्यते । वाचो वते (आ. गा. ३, १. १-२). अस्तु भ्रौपद्
पु० (१.४६१). यत् सोमर्म् (१.३८४). जु अच आर्घं । अघोष इति ? तद्धो गाय 10
(१.११५). तृतीय इति ? भवान् पारे ।

॥ १७३ ॥ अन्त्ये ॥ ३ ॥

अन्त्ये च प्रत्यये तृतीयोऽन्त्यमेवापद्यते । उदग् । न्यग् घा (१.२७६).
वण महान् (१.२७६). हव्यवारुणं न सुमद्रथः (१.४४७). व्यख्यन् महिपो
दिवम् (२.७२५) ।

15

॥ १७४ ॥ दन्त्याच्छ्रृङ्गम् ॥ ४ ॥

दन्त्यात् परः शकारश्चकारमापद्यते । और्वभृगुव (ञ्जुचिम्—१.१८).
चित्र इच्छिद्योः (१.६४). यञ्जुक्रासिं (१.२६४). यच्छिक्तसि (१.२६६). यस्य
त्यञ्जुम् (१.३६२). दिवि सञ्जुक् (१.८३). मघवञ्जुग्धि (१.२७४) ॥ दन्त्या-
दिति ? अनु श्र (१.२५३) ।

20

1 क्रतूरयोरी० B.

2 ०सोममुपव्यावाचे B.

3 So B. & Bur.

4 B does not add च् to छ in any of these examples.

॥ १७५ ॥ चलमोर्दयमेके ॥ ५ ॥

एवमुदयं शकारमेके इच्छन्ति कुर्वन्ति । नैनांश्चोतं विश्लोकान्तसन्नशति
श्मश्रूणि इति प्रत्ययाः^२ (?) ।

॥ १७६ ॥ तृतीयाद्द्वश्चतुर्थम् ॥ ६ ॥

5 तृतीयात्परो हकारश्चतुर्थमापद्यते । एकेषामित्यधिकारो न नैगेः । वणिक
हरति । वणिग्घरति । षट् हरति । षड्ढरति । त्रिष्टुप् हरति । त्रिष्टुब्भरति इति ।

॥ १७७ ॥ ऊष्मा स्थानम् ॥ ७ ॥

ऊष्मा च परसंस्थानमापद्यते । दिवः ककुत्पतिः (१.२७). उपसञ्चित्रम्
(१.४०). उष्ट्रादीनि^५ । अग्निस्तिग्मेन^६ (१.२२). ंपतिः पृं० (१.२७). निशशशां
10 (१.४१०). अग्निस्समिधा (१.७३). दुष्वप्यम् (१.१४१) ।

॥ १७८ ॥ दन्त्यं मध्यमवर्गे ॥ ८ ॥

दन्त्यवृत्ति परसंस्थानमापद्यते मध्यमवर्गीये प्रत्यये । और्वभृगुं
(१.१८)-प्रभृतीनि । पश्यन् जन्मानि (ऋ. वे. १,५०.७). यज्जायथाः (२.७७७).
भवान् जयति । तज्जयति^{११} । चरंश्चरन् (१.६४ स्तोभः). सुश्चन्द्राश्चर्यादीनि
15 (२.३७३-४). दन्त्यम् ? वणिक चरति । मध्यमवर्गीये ? भवान् परे^{१२} ।

॥ १७९ ॥ श्लोः ॥ ९ ॥

शकारलकारयोः प्रत्यययोः परसंस्थानमापद्यते । तच्छ्लोकः^{१३} । ऋक्-
श्लोकः^{१४} । पर्षच्छ्लोकः । भवाँल्लुनातीति ।

1 So A and C ०मनोदय० B.

2 So Bur. न नैगि । श्रोतयत । श्मति ।
श्लोकं । श्मशति । श्मश्रूणि इति । प्रत्ययाः । B.

3 परसंस्थान० B.

4 दिवश्चित्रम् दुष्ट्रादीनि । B.

5 न is wanting in B.

6 पतिष्ठा B.

7 After षा there is थि on the margin
of B. Then it reads निष्ट्राशा.

8 So A, B, C. वर्गीये Bur. At the

end of the comm. B. repeats मध्यम-
वर्गीये, but after crossing 'वर्गीये' it gives
वर्गे as the correct form.

9 See one.

10 भृगु is wanting in B.

11 तज्जायति B.

12 पारे B.

13 परसंस्थान० B.

14 कं in all the three examples, B.

15 ऋच्छ्लोकम् B.

॥ १८० ॥ मौ सन्ध्यः ॥ १० ॥

मकारश्च सन्ध्यः परस्थानमापद्यते । त्वाङ्काष्टा० (१.२३४). ०वद् गोऋ-
जीकम् (१.३१३). ०नि^२ घृतवन्ति रोह (१.५३२). उदकन्नयन्तम् । अग्निन्दूतम्
(१.३). तन्ते मदम् (१.३८३) । सन्ध्य इति ? त्रिष्टुम् मकारे^३ ।

॥ १८१ ॥ रणमपि स्थायाम् ॥ ११ ॥

करणमप्यन्तस्थायामापद्यते । ह्रविं यथा (१.२१४). प्र घोचं यानि
(आ.सं. २८). धर्मरोचने (आ.गा. App. २.६—उदयं लोकान् । इमां लोकान्).
प्रेष्ठं वः (१.५)—प्रभृतीनि । त्वां विप्रासः (१.४२) ।

॥ १८२ ॥ अनुस्वारमेके ॥ १२ ॥

अनुस्वारं चैके आचार्या मन्यन्ते । प्रेष्ठं वः (१.५)—प्रभृतीनि ।

॥ १८३ ॥ रेफोप्सु ॥ १३ ॥

रेफोप्सु अनुस्वारमापद्यते । सोमं रा० (१.६१). विष्णुं^४ सूर्यम् (१.६१).
जेतारं हो^५ (१.२८३). उभयं शृ० (१.२६०) ।

॥ १८४ ॥ हि नमपरे च तत्परम् ॥ १४ ॥

हकारे नमपरे^६ तत्परमापद्यते । यत्परः स हकारो भवतीति^७ । 15
दणन्हुते^८ । दणम्ललति^९ । किन्हुते^{१०} । किम् हलयति^{११} ।

इति चतुर्थो दशकः ॥

[अथ पंचमो दशकः]

॥ १८५ ॥ व्यवधानोऽन्त्यविकारे ॥ १ ॥

व्यवधानोऽनुस्वारो भवति अन्त्यविकारे^{१२} । ऋतूरु (१.२२६) चरँश्च-

1 परसस्थान० B.

2 निङ्घृतव । प्रिययेति । उदकंन्नयन्तम् B

3 त्रिष्टुम्कारे B

4 यं B.

5 विष्णुं B

6 र B.

7 नमकारेपरे च Bur

8 इति is wanting in B.

9 शृणुते । ह्रणामवतीति Bur.

10 Are wanting in B.

11 From this up to कांस्वान् प्र० is
omitted in B.

रन् (१.६४ साम). काँस्कान्-प्रभृतीनाम् । अन्त्यविकारे^१ ? मयस्कारै । त्वां-
काष्ठा०-(१. २३४)-प्रभृतीनाम् । रेफोष्मसु इत्यधिकारः ।

॥ १८६ ॥ अन्त्यात्प्रथमोऽघोषे ॥ २ ॥

अन्त्यात्परः प्रथमो व्यवधीयते अघोषे प्रत्यये । प्रत्यङ्क्शेते । प्रत्यङ्क्
5 षण्डे । प्रत्यङ्क् सारे^४ । गां शेते । गां षण्डे^५ । गां साये । यानि^६ चान्यानि^६ ।

॥ १८७ ॥ नात् सि ॥ ३ ॥

नकारात् सि प्रत्यये तकारो व्यवधीयते । तिलान्त्सायी । भवान्त्सायी ।
महान्त्सायी । महान्त्समुद्रः (१.४२६). हरिवान्त्सुतानाम् (१.२२६). केतून्त्सम्
(आ.सं. २४) ।

10

॥ १८८ ॥ दान्तमेके ॥ ४ ॥

टं पूर्वरूपं सिप्रत्यये तकारो^७ व्यवधीयते । षट्त्सा भोजयति^८ । षट्त्स्वि-
तम्^९ । षट्त्स्विति कायिनः^{१०} । प्रकृत्या नैगिः ।

॥ १८९ ॥ स सं करोतौ ॥ ५ ॥

सं पूर्वरूपं करोतौ प्रत्यये सकारो व्यवधीयते । संस्करोति । संस्कर्ता ।
15 संस्करिष्ये^{११} इत्युक्तम्^{१२} । विशेषे च ।

॥ १९० ॥ अङ्गव्यवाये चाङ्गपरः ॥ ६ ॥

अङ्गव्यवाये चाङ्गात् परो भवति सकारः । सम् अकरोत् । समस्करोत् ।
सम् अकुरुताम् । समस्कुरुताम् । सम् अकार्षीत् । समस्कार्षीत् । सम् चिकी-
र्षति । सञ्चिस्कीर्षति^{१३} ।

1 अविकारे प्रत्यये B.

has द् instead of द्.

2 मयंकार० B.

8 टकारो B. दकारो Bur.

3 1 घोषे B. No sign of अभिनिहित-
सन्धि.

9 After this B, has षट्त्सा नाशयति.

10 षट्त्स्वीतम् B.

4 ०डक्सायो B.

11 षट्त्स्वैतिकायन B.

5 गाड्खण्डे B.

12 संस्करिष्यति । उक्त्तं B.

6 गां साधेयां चान्यानि Bur.

13 सञ्चिकीर्षति Bur.

7 दान्तमेके Bur. In comm, also Bur.

॥ १६१ ॥ कृ चकारमस्वयं दृष्टे ॥ ७ ॥

कृ चकारमापद्यते अस्वयं दृष्टे । संचकारे । संचस्कार । संचकतुः । संचस्कतुः^३ । सञ्चकुः । सञ्चस्कुः । सञ्चके । सञ्चस्के । सञ्चकाते । सञ्चस्काते । सञ्चकिरे । सञ्चस्किरे ।

॥ १६२ ॥ पर्युपे भूषणप्राचुर्यवाक्येषु ॥ ८ ॥

परि उप^४ इति पूर्वरूपे सकारो व्यवधीयते भूषणप्राचुर्यवाक्येषु । परिष्कृतम् । परिष्कृतो रथः^५ । गोभिर्भगं परिष्कृतम्^६ । ब्राह्मणमुपस्कारं जल्पति । परिष्कृतम् । उपकृतमन्यत् ।

॥ १६३ ॥ अत्र मर्यादावर्चस्कयोः ॥ ९ ॥

अत्र इति पूर्वरूपं सकारो व्यवधीयते मर्यादावर्चस्कयोः । अत्रस्कारमयं^७ 10 ब्राह्मणोऽस्मत्तो मर्यादां वधीते । वर्चस्के^८ ? अत्रकरोऽन्यः^९ ॥

॥ १६४ ॥ पार पर्वते ॥ १० ॥

पारं इति पूर्वरूपं सकारो व्यवधीयते पर्वते । पारस्करः पर्वतः । पारकरोऽन्यः ।

इति पयसो दशकः ॥

[अथ षष्ठो दशकः]

॥ १६५ ॥ अप रथे ॥ १ ॥

अप इति पूर्वरूपं सकारो व्यवधीयते रथे । अपस्करो नाम रथः^{१०} । अपकरोऽन्यः ।

॥ १६६ ॥ किरतावध्यात्मम् ॥ २ ॥

किरतौ धातौ प्रत्यये सकारो व्यवधीयते अध्यात्मम् । अपस्किरते^{११} अविमजध्वर्षभश्च^{१२} । कस्मादध्यात्मम् ? अपकरोऽन्यः^{१३} ।

1 चरु A,B,C.

2 अ 15 wanting in B

3 This is wanting in Bur

4 उपरि Bur.

5 See 4.

6 परिष्कृतो रथो । गोभिर्भगं परिष्कृतं 15 wanting in Bur

7 अत्रस्कर० B

8 Omitted in Bur. वर्चस्के । वर्चस्करोऽन्यः । B.

9 परेति B.

10 रथस्य B.

11 अयस्किरते अविमजध्वर्षभश्च.

12 B. has कस्मादध्यात्मं । अवकिरत्यज्ञः ।

॥ १६७ ॥ उपप्रती^१ हिंसायाम् ॥ ३ ॥

उप प्रति^२ इति पूर्वरूपे सकारो व्यवधीयते हिंसायाम् । उपस्किरस्व^३ पांसु मुष्टिना । प्रतिस्किरस्व भस्मं मुष्टिना । हिंसायाम् ? उपकिर गवाम् । प्रतिकिर परिरवाम् ।

5 ॥ १६८ ॥ वि शकुनौ ॥ ४ ॥

वीति पूर्वरूपं सकारो व्यवधीयते शकुनौ । विकिरा नाम शकुनाः । विकिर इत्यन्यः^४ ।

॥ १६९ ॥ कुस्तुम्बुरु जातिः ॥ ५ ॥

जातिरिति ? कुतुम्बुरु^५ ।

10 ॥ २०० ॥ आस्पदमास्थायाम् ॥ ६ ॥

आस्पदमिति सकारो व्यवधीयते आस्थायाम् । आस्पदं लब्ध्वा गावो ब्राह्मणाश्च । कस्मादास्थायाम् ? कृच्छ्रमापदमापन्ना ब्रह्मद्विषः ॥

॥ २०१ ॥ अपरस्परं सातत्ये ॥ ७ ॥

अपरस्परमिति सकारो व्यवधीयते सातत्ये । अपरस्परं^६ धावन्ति
15 भुञ्जते शेरते च^७ । सातत्ये कस्मात् ? अपरपरं^{१०} ब्रूहि ।

॥ २०२ ॥ प्रस्कण्व ऋषिः ॥ ८ ॥

प्र इति सकारो व्यवधीयते कण्व ऋषौ^{११} । प्रकण्वोऽन्यः ।

॥ २०३ ॥ गोष्पदमुदकमाने ॥ ९ ॥

गोष्पदमिति सकारो व्यवधीयते उदकमाने । गोष्पदोदकः केदारः ।
20 गोपदमन्यत्^{१२} ।

1 उपप्रती B.C. उपप्रति A. Bur.

2 प्रती B.

3 अपस्किरस्व. Bur.

4 भस्मं Bur.

5 विकिरा इत्यन्याः Bur.

6 B has कुस्तुम्बुरु । कुतुम्बुरु ।

7 कृच्छ्रामा० B.

8 ०परा B.

9 त्सरन्ति Bur.

10 अपरपदं ब्रूहीति Bur.

11 After this B reads प्रस्कण्व ऋषिः ।

12 The comm. is wanting in Burnell's edition.

॥ २०४ ॥ अगोष्पदमनाचरिते ॥ १० ॥

अगोष्पदमिति सकारो व्यवधीयते अनाचरिते । अगोष्पदमयं ब्राह्मणः
पानागारं सेवते । अगोष्पदमन्यत् ।

इति षष्ठो दशकः ॥

[अथ सप्तमो दशकः]

॥ २०५ ॥ आश्चर्यमनित्ये ॥ १ ॥

आश्चर्यमिति सकारो व्यवधीयते अनित्ये चेत् । आश्चर्यं यदयं दद्यात् । 5
सर्वत्रैव अनित्यम् । आचर्यं^२ ब्रूहीति ।

॥ २०६ ॥ आस्क्रा आस्क्रभो विस्फुलिङ्गाः^३ ॥ २ ॥

आस्क्राः पचत वाहसः इत्यास्त्रायः । आस्क्रभं इधार्कन्दइर्वोस्मद्भयेन
विस्फुलिङ्गाः ।

॥ २०७ ॥ समास ऋक्षु चन्द्रे ॥ ३ ॥

10

समासे स शब्दो व्यवधीयते ऋक्षु चन्द्रे प्रत्यये^४ । सु चन्द्रः । सुश्चन्द्रः
(२.३७३—सुश्चन्द्र) । पुरुश्चन्द्रः^५ (२.१०१०) । हरिश्चन्द्रः^६ (२.६५६) । समासे^७ ?
सदा चन्द्रैर्याति (१.२७७) । कस्माद्भु ? सुचन्द्रा पौर्णमासी ।

॥ २०८ ॥ कास्तीराजस्तुन्दे नगरे ॥ ४ ॥

कास्तीराजस्तुन्दे नाम नगरे । कस्माद्नगरे ? कातीरगामिन्यजतुन्दिनी^{१०} । 15

॥ २०९ ॥ नदी रथस्या ॥ ५ ॥

नदी रथस्या नाम । कस्मात् ? नदी रथया ।

॥ २१० ॥ मस्करो वेणुः ॥ ६ ॥

मस्करो^{१२} वेणुः । मकरोऽन्यः ।

1 आश्चर्यपदं यं Bur, आश्चर्यं पदं यं B.

2 आचार्यं ब्रूहीति Bur.

3 आस्क्रभोविस्फुलिङ्गाः Bur, ०भोर्वि० A B C

4 स्कन्द इथा is wanting in Bur.

5 समासे स शब्दो व्यवधीयते ऋक्षु चन्द्रे
प्रत्यये is wanting in Bur.

6 विसर्जनीय is wanting in B.

7 B, gives before this पुरु चन्द्रः ।

8 हरिचन्द्रो हरिश्चन्द्रो मरुद्गणः B

6 B has समासे यदा । चन्द्रैर्याति ।

10 कास्तीराज is wanting in Bur.

11 ०न्यजातुन्दिनी B, ०न्यजतुन्दादीनि Bur.

12 Is wanting in Bur.

॥ २११ ॥ तस्करस्तेनः ॥ ७ ॥

तस्करः स्तेनः^१ । तकरोऽन्यः ।

॥ २१२ ॥ दीर्घभाषायां प्राप वृणोतौ संवरणे ॥ ८ ॥

दीर्घमापद्यते^२ भाषायां प्र अप इत्येतौ शब्दौ धातौ वृणोतौ प्रत्यये संव-
5 रणे । प्र वृणुते । प्रावृणुते । अप वृणुते । अपावृणुते । संवरणे कस्मात् ? प्र वृणुते
ऋत्विजम् । अप वृणुते ।

॥ २१३ ॥ अच्छ वदतौ^३ ॥ ९ ॥

अच्छेत्यस्यान्तो दीर्घाभवति वदतौ^४ प्रत्यये । अच्छ वदते । अच्छा-
वदते । अच्छ वदिष्यति । अच्छा वदिष्यति । सम्प्रति च कृते चैवम् । वदते^५
10 कस्मात् ? आगच्छतोऽच्छ गमिष्यतीति ।

॥ २१४ ॥ समासे गिरौ पेषुणगोपवत्सकयवाञ्जनभञ्जनानाम् ॥ १० ॥

समासे गिरौ प्रत्यये एतेषामन्तो दीर्घाभवति । पेषुण-गिरिः । पेषुणागिरिः ।
गोप-गिरिः । गोपागिरिः । वत्सक-गिरिः । वत्सकागिरिः । यव-गिरिः । यवा-
गिरिः । अञ्जन-गिरिः । अञ्जनागिरिः । भञ्जन-गिरिः । भञ्जनागिरिः ।

इति सप्तमो दशकः ॥

इत्यृक्तन्त्रे चतुर्थः^६ प्रपाठकः ।

1 Is wanting in Bur.

2 So B and Bur. आपद्यते seems correct.

3 अच्छ वदते A, B. अच्छ वदते C.

अच्छ वदते: Bur.

4 वदते B.

5 वदते: Bur. The correct form seems
वदतौ. Cf वृणोतौ in 212.

6 So A, B, C. पेषुण Bur.

7 इत्यृक्तन्त्रे तृतीयः प्रपाठकः B. चतुर्थः
प्रपाठकः C. Bur.

[अथ पञ्चमः प्रपाठकः]

[प्रथमो दशकः]

॥ २१५ ॥ कर्णस्य शृङ्गे ॥ १ ॥

कर्णेत्यस्यान्तो दीर्घाभवति शृङ्गे प्रत्यये । कर्णाशृङ्गे^१ वद्धाः । कर्ण-शृङ्गे^१ ।
कर्णाशृङ्गे^१ ।

॥ २१६ ॥ घृपस्य कपिमोदनीदर्भरवेषु ॥ २ ॥

घृपेत्यस्यान्तो दीर्घाभवति कपिमोदनीदर्भरवेषु प्रत्ययेषु । घृप-कपिः । 5
घृपाकपिः (ऋ.वे. १०.८६.१). घृप-मोदनी । घृपामोदनी । घृप-दर्भः । घृपादर्भः ।
घृप-रवः । घृपारवः^२ (ऋ.वे. १०.१४६.२) ।

॥ २१७ ॥ कर्णे स्त्रीहाङ्कुशकुण्डलोपरिष्ठाध्यक्षतवाणानाम् ॥ ३ ॥

कर्णे च प्रत्यये पतेपामन्तो दीर्घाभवति । स्त्रीह-कर्णी । स्त्रीहा-कर्णी । अङ्कुश-
कर्णी । अङ्कुशकर्णी । कुण्डल-कर्णी । कुण्डलाकर्णी । उपरिष्ठा-कर्णी । 10
उपरिष्ठाकर्णी । अधि-कर्णी । अधीकर्णी । अक्षत-कर्णी । अक्षताकर्णी । वाण-कर्णी ।
वाणाकर्णी ।

॥ २१८ ॥ विश्वस्य नरवसुराद्सु ॥ ४ ॥

विश्वेत्यस्यान्तो दीर्घाभवति नरवसुराद्सु प्रत्ययेषु । विश्व-नरः ।
विश्वानरः (१.३६४). विश्व-वसुः । विश्वावसुः (ऋ. वे. १०.१३५.५). विश्व-राद् । 15
विश्वाराद् ।

1 कर्ण शृङ्गे Bar.

2 कर्णस्य शृङ्गे B.

3 Is wanting in B.

4 In RV. 10, 146, 2 occurs घृपारवाय.

॥ २१६ ॥ मित्र ऋषौ ॥ ५ ॥

मित्रे च प्रत्यये यत् प्रकृतम् ऋषौ दीर्घीभवति । विश्व-मित्रः । विश्वा-
मित्रः (ऋ. वे. ३.५३.६). कस्मादृषौ ? विश्वमित्र एव ।

॥ २२० ॥ श्ववित्पदवराहकर्णदन्तदंष्ट्रेष्वसंप्रति चेत् ॥ ६ ॥

5 एतेषु च प्रत्ययेषु यत्प्रकृतं श्व इत्यस्यान्तो दीर्घीभवति । श्व-वित् ।
श्वावित् । वित्पदः । श्वपदः । श्वापदः^१ (ऋ.वे. १०.१६.६). पदवराहः । श्व-वराहः ।
श्वावराहः । वराहकर्णः । श्वकर्णः । श्वाकर्णः । कर्णदन्तः । श्वदन्तः । श्वादन्तः ।
दन्तदंष्ट्रः । श्वदंष्ट्रः । श्वादंष्ट्रः ।

॥ २२१ ॥ सर्वनाम्नो दृशि ॥ ७ ॥

10 सर्वनाम्नामन्तो दीर्घीभवति दृशि प्रत्यये । कि-दृशी । कीदृशी । य-दृशी ।
यादृशी । इ-दृशी । ईदृशी (२.२०४—शे). अस्म-दृशी । अस्मादृशी । युष्म-दृशी ।
युष्मादृशी । ईदृशेष्विति वा ।

॥ २२२ ॥ उच्च वेहती^२ ॥ ८ ॥

15 उच्चेत्यस्यान्तो दीर्घीभवति वेहती प्रत्यये । उच्च-वेहती । उच्चावेहती । वेह-
तीति ? उच्चवेहा चैव ।

॥ २२३ ॥ उप नखे ॥ ९ ॥

उपेत्यस्यान्तो दीर्घीभवति नखे प्रत्यये । उप-नखः । उपानखो रोगः ।
कस्माद्रोगः ? उपनखं छिन्धीति ।

॥ २२४ ॥ साङ्गेन^३ च समागमे ॥ १० ॥

20 साङ्गसमागमे च प्रत्यये पूर्वपदान्तो दीर्घीभवति^३ । हस्त हस्ति^४ । हस्ता-
हस्ति । मुख मुखि । मुखामुखि । केश केशि । केशाकेशि । दण्ड दण्डि । दण्डादण्डि ।

इति प्रथमो दशकः ।

1 विसर्जनीय is wanting in all examples cited in B.

2 वेहति B. C. So everywhere.

3 Is wanting in B. At the end of

the list of examples the सूत्र and the comm. are given. Bur. has

पूर्वदन्तो instead of पूर्व०.

4 In all examples Bur. reads long ई.

[अथ द्वितीयो दशकः]

॥ २२५ ॥ अष्ट ॥ १ ॥

अष्टेत्यस्यान्तो दीर्घाभवति । अष्टापदम् (ऋ.वे. १.१६४.४१—अष्टापदी).
अष्टाकपालम् (पेत. ब्रा. १.१) अष्टाशफाः पशवः (तल. उप. ब्रा. १.१.१).
अष्टाभ्यो द्विकरोति इति च ताण्डीये (२.१.१) ।

॥ २२६ ॥ प्राक् शताच्च ॥ २ ॥

5

यत् प्रकृतमष्टान्तो दीर्घाभवति । अष्ट-दश । अष्टादश । अष्ट-विंशतिः ।
अष्टाविंशतिः । अष्ट-त्रिंशत् । अष्टात्रिंशत् । प्राक्शतादिति किम् ? अष्टशतम् ।
अष्टसहस्रम् । आभावमेके द्विशब्दस्य ।

॥ २२७ ॥ पदगोयुक्तदन्तशालीये च तीर्थे ॥ ३ ॥

पदेषु च प्रत्ययेषु यत् प्रकृतमष्टान्तो दीर्घाभवति । अष्टपदम् । अष्टापदम् । 10
पदगोयुक्तः । अष्ट-गोयुक्तम् । अष्टागोयुक्तम् । गोयुक्तदन्तम् । अष्ट-दन्तम् । अष्टा-
दन्तम् । दन्तशालीयम् । अष्ट-शालीयम् । अष्टाशालीयं च तीर्थम् ।

॥ २२८ ॥ नाम्नां पाडि ॥ ४ ॥

नाम्नामन्तो दीर्घाभवति पाडि इति प्रत्यये । यव-पाद् । यवापाद् । जल-पाद् ।
जलापाद् । तुर-पाद् । तुरापाद् (२.३०४) ।

15

॥ २२९ ॥ वने व्यक्षरप्रभृतीनां प्राच्यभरतसंज्ञा चेत् ॥ ५ ॥

नाम्नामन्तो दीर्घाभवति । औलुपवनम् । औलुपावनम् । मिश्रकवनम् ।
मिश्रकावनम् । रेहकवनम् । रेहकावनम् । सुन्दरवनम् । सुन्दरावनम् । कश्यप-
वनम् । कश्यपावनम् । व्यक्षरप्रभृतीनामन्यथा । आम्रवनम् । आश्ववणम् । इक्षु-
वणम् । शरवणम् । शीर्तवनम् । असंप्रतीति ? न्यग्रोधवनम् । पनसवनम् । 20

1 प्राक्शतात् (च wanting in) B.A.C.

5 वणम् B.

2 Before this B has प्राक्शताच्च.

6 वणम् B.

3 B reads पाडि प्रत्यये.

7 Is wanting in B.

4 Before this B reads वने व्यक्षरप्रभृ-
तीनां.

8 सीत० B.

प्राच्यभरतसंज्ञा चेत् ? चित्ररथवनम् । शतशारवनम् । कटाहर्षतनीयकपि-
लोलान्तानां गुरुलघुतुल्यानामिति वाच्यम् ।

॥ २३० ॥ उपसर्गस्य धातावेकाक्षरे नामभूते ॥ ६ ॥

उपसर्गस्यान्तो दीर्घीभवति धातावेकाक्षरे नामभूते प्रत्यये । उपनत् ।
5 उपानत् । उपवृत् । उपावृत् । प्रवृद् । प्रावृद् । निवृत् । नीवृत् ।

॥ २३१ ॥ अक्षरे गुर्वादावकाराङ्गे ॥ ७ ॥

अक्षरे धातौ प्रत्यये दीर्घीभवति गुर्वादावकाराङ्गे । निवर्त्तः । नीवर्त्तः ।
अभिवर्त्तः । अभीवर्त्तः । परिवर्त्तः । परीवर्त्तः । परिवापः^३ । परीवापः^३ । परि-
वारः । परीवारः । प्रकारः । प्राकारः । उपसर्गान्त इति ? घोषवाहः । माषवाहः ।
10 तिलवाहः । धातौ ? सुशालः । विशालः । उपशालः । अक्षरे ? परिवाहकः^५ ।
परिवारकः । परिवापकः । गुर्वादौ ? प्रतरः । प्रचरः । प्रकरः^६ । अकाराङ्गे ?
विहारी । विशाली । विनाशी । असंप्रतीति । प्रतिकर्षः । उपकर्षः । अपकर्षः ।

॥ २३२ ॥ प्र दन्त्यादौ सादसूदसङ्गसेनेषु ॥ ८ ॥

एतेषु च प्रत्ययेषु यत् प्रकृतं प्रेत्यस्यान्तो दीर्घीभवति । प्रसादः ।
15 प्रासादः । प्रसूदः । प्रासूदः । प्रसङ्गः । प्रासङ्गः । प्रसेनः । प्रासेनः । निवर्तन्ते ।
प्रदीपप्रसेकप्रदानप्रवाहाः ।

॥ २३३ ॥ न सत्त्वर्भावे लुडिते च ॥ ९ ॥

न सत्त्वभावे लुडिते च दीर्घीभवति । प्रासादो देवतानाम् । प्रासादो
गुरूणाम् । प्रसादः सुरायाः । प्रसादो मृत्तिकायाः ।

20 ॥ २३४ ॥ निष्ठायामित् तादौ ॥ १० ॥

निष्ठायामिकारो दीर्घीभवति तकारादौ धातौ प्रत्यये । नीत्ता वीत्ता ।
परीत्ता । निष्ठायाम् ? निदीयते । विदीयते । परिदीयते ।

1 वतनीय Bur.

2 प्रवृत् प्रावृत् Bur.

3 परिवासः परीवासः B.

4 परिहारकः B.

5 This is wanting in Burnel's edition.

6 So A,B,C. Bur. has सत्त्वभाव.

॥ २३५ ॥ उ च काशे दर्शने ॥ ११ ॥

उ-घ कारस्य दीर्घाभवति काशे दर्शने प्रत्यये । अवनुकाशते । अवनू-
काशते । प्रतिकाशते । प्रतीकाशते राज्यामेतत् । दर्शने कस्मात् ? प्रतिकाशां
गच्छानुकाशानिति^१ वा ।

इति द्वितीयो दशकः ॥

[अथ तृतीयो दशकः]

॥ २३६ ॥ युग्मं घु ॥ १ ॥

5

युग्मं^१ लघु दीर्घाभवति । पादस्येत्याधिकारः । एवाहसि (१.२३२).
त्रिरेतस्याम् । एवा हि वीरः (१.३=५). सिमायाम् (आ. ना. परि० ४. महा-
नाम्नी ३) पुरीपपदेषु (एवा हि १२) च । अचां देवा० (१.८८). योजा न्विन्द्र
(१.४१५). बोधा स्तो०^२ (२.८७६). येना^३ भवर्वा (२.२८६). तेना पयस्वान्धसा^४
(१.४७०). अघा ह्यग्ने (२.११२६). अघा^५ स्म^६ (२.५६८). रक्षा णः (१.२४). 10
शिक्षा णः (१.२५१). युद्धत्वा हि (१.२५). घेत्या हि (१.३६६). पिवा सु पूर्णम्
पिवा सुतस्य (१.२३६). पिवा सोमम् (१.२२६). (१.१२४). भवा नः सधमाये
(१.२६०). रास्वा च नः (१.४३). मत्स्वा न इन्द्र (१.२३६). तिष्ठा^७ देवः (?).
अच्छौं नप्त्रे (१.२१). अच्छा वीरम् (१.५६). अच्छा कोशम् (१.५१४). अच्छा
यहीं रशनाभिः^८ (१.५२३). देवम् अच्छा (१.५६३). ०त्रास्पान्तिं^९ (१.२०६—घा). 15
हता मयम् (१.५५३). युग्ममिति ? मघवं^{१०} छुग्धि (१.२७४). लप्सिति ? पञ्च
द्विती०—(१.२६२)—प्रभृतीनाम् । नित्यसंयोगे वाभीष्टयोः ग्रहणम् ॥

1 So C. उव A Bur and B

2 ०नीति Bur

3 So B. युग्मं is wanting in Burnel.

4 सिमादायाम् B.

5 बोधा नो B.

6 येना पावक B.

7 अन्धमा is wanting in B

8 अथा स्वधाः B.

9 So B Burnel reads दिष्टा ?

10 B does not add च in any
example

11 रशनाभि^८ is wanting in B

12 Is wanting in B.

13 B reads अवां मघवं

14 भीष्या० B.

॥ २३७ ॥ उ घोर्घुनि घोषादिः ॥ २ ॥

उकारस्य द्वैधं घोषादिरेव दीर्घाभवति लघोः परो लघुनि प्रत्यये । युग्मं लघु (सू. २३६) इत्यधिकारः । तमू शुचिम् (आ. सं. २३). अरुषस्य नू महः (आ. सं. २५). पुरू चिदर्णवान् (१.३४०). पुरू नृषूतः (१.२७६) ॥ निवृत्तानि । अनु मातरम् । आ सीदतु—(१.५३५)—प्रभृतीनाम् । मधु दुधे (१.३७८). समासत्वात् । असुरिणम् ॥ घोषादिरित्यधिकारो वर्षिण्यनुपसर्गो न ।

॥ २३८ ॥ इ ॥ ३ ॥

इकारस्य द्वैधं घोषादेरेव दीर्घाभवति लघोः परो लघुनि प्रत्यये । युग्मं लघु (सू. २३६) इत्यधिकारः । आभावं^३ पादादौ^३ च । श्रुधी हवम्^५ (१.३४६). व्यशुही मदम् (१.१६१). चर्षणीधृ० (१.३७४). यदी वहन्ति (१.३५६). शृणुही गिरः (२.५६४). कृणुही न इन्द्र (१.४५५). तत्तद् यदी (१.५३७) ॥ अधि यदस्मिन् (१.५३१) उपसर्गो न ॥ निवृत्तानि । दिवि संछुक्रः (१.८३). दिवि सद्भू० (१.४६७). हव्यं वहसि (१.४६). गौर्ययति^५ (१.१४६). मित्रो नयति (१.११८). मयि वर्चः (आ. सं. १८) ।

15

॥ २३९ ॥ सोष्मि दन्त्ये क्षे ॥ ४ ॥

सोष्मीकारो^६ दन्त्येऽक्षरे पदे प्रत्यये दीर्घाभवति । विद्धी त्वाशस्य (१. १३२). कृधी नः (१.४७६ आ.सं.४१). अभीषतः^९ (१.३०६). अभीषु णः (२. ३४). अभी नो वा० (१.५४९). सोष्मीति ? दिवि सद् अक्षरे (१.८३). अभिदेवाँ अयास्यः^८ (ऋ.वे.६.४४.१). अभि सोमासः (१.५१८). दन्त्ये ? अभि वो वीरम् (१.२६५). अभि त्यम् (१.३७६). नित्यसंयोगे ।

॥ २४० ॥ कण्ठ्ये ॥ ५ ॥

कण्ठनि दन्त्ये दीर्घाभवति । अभीषत^९ (१.३०६). अभीष्याम

1 घोषादेरि० Bur.

मदम्.

2 वर्षाण्यनुपसर्गो न B. It has both the Short and long mātrās in अनु.

5 गौर्ययति B.

•स्यनू० Bur.

6 सोष्मिकारो Bur.

3 आहावं पदादौ B.

7 अभीषद B.

4 After this B reads पादादौ च श्नुही-

8 अयास्यः is wanting in B.

9 अभीषदः B.

(१.३३६). अभी नवं ते (१.५५०). दन्त्ये ? अभि चत्सम् (२.५४१). फण्ड्ये ? अभि त्रिपृष्ठम् (१.५२८) ।

॥ २४१ ॥ व्यादेः ॥ ६ ॥

तालव्यादेरक्षरस्य दन्त्ये प्रत्यये द्वैघं फण्ड्ये च दीर्घीभवति । अक्षरे वा पदे प्रत्यये । अच्छा नप्त्रे (१.२१). योजान्विन्द्र (१.४१५). निवृत्तानि । अच्छ्य^१ 5 सुताः (१.५६६). वश धीरस्य (१.५३८). दिवं ययं दि० (१.३४८). अर्चादेः^२ परत्वात् समाने वा ।

॥ २४२ ॥ क्षमविं ॥ ७ ॥

अक्षरस्य पदस्य द्वैघमक्षरे वा परे प्रत्यये दीर्घीभवति अवकारे । युयो- 10 तना नः (१.३६७). पर ऊ त एकम् (१.६५). अघा दे० (१.४०) सुनीयो घा 10 (१.२०६). गावश्चिद् घा स० (१.४०४). घा तम् (१.४२४). अघा म० (१.३२५). आ तू न इन्द्र क्षमन्तम् (१.१६७). आ तू न इन्द्र वृजदन् (१.१८१). पधूपु (१.७) शग्ध्यु ३ पु (१.२५३). पर्यु३पु (१.४२८). तमूपु (१.३३२) अवकारे ? त्यमु वः (१.३५७). विदा गातुम् (महानाम्नी १). देवा यमम् (१.५६). प्र न इन्दो (१. ५०६). युग्ममित्यधिकारः । अतप्ततनूर्न (१.५६५) । 15

॥ २४३ ॥ तृतीयम् ॥ ८ ॥

तृतीयं^३ चाक्षरे पदे प्रत्यये दीर्घीभवति । ईडिप्वा द्वि (१.१०३). ऊर्ध्व ऊ पु (१.५७). इममूपु (१.२८) स्तुप ऊ पु (१.३६०) घयं घा ते (१.२३०). अत्रा- 20 ह गोः (२.२६५) ह्रस्वादित्यधिकारः । एतमु त्यम् (२४३१.६२१) लघ्वित्यधि- कारः^४ । उक्थं च न (१.२२५). अयमु ते (१.१८३) भाष्यम् ।

॥ २४४ ॥ यतौ ॥ ९ ॥

यतौ च दीर्घीभवति^५ । तृतीयमित्यधिकारः^६ । यावयो^७ (१.२६६) च्यावया

1 आछ B

2 यार्चादे B

3 विस० is wanting in B

4 So A B C Burnel reads क्षमन्ति

5 अयातम् B

6 गाध तु B

7 तृतीये B

8 ०कारो B

9 दीर्घीभवत Bur

10 तृतीयमित्युक्तेऽधि० B

11 यावता B

(१.२६८). आ गन्ता (१.४०१). आ सोता (१.५८०). पर्वता (?). आ त्वेता (१.१६४) ॥ निवृत्तानि । कृणोतनं (१.३६१). युयोतनं (१.३६७). सुनोत (१.२८५). सोमं हिनोत (१.५३५). सचेतं (१.१६). आ धावत (१.१२३). दानाय (२.६६८). भगार्यं (१.४२७). ह्रस्वादित्यधिकारः^५ ।

5

॥ २४५ ॥ ष्मिणोर्द्विवतः ॥ १० ॥

द्विवतः परस्य द्वैधम् ऊष्मिणोः^६ प्रत्यययोर्दीर्घाभवति । युग्मम् (सू. २३६) यता (सू० २४४)-वित्यधिकारः । गूर्धया (१.१०६). द्रावया^७ (१.३०८). महता^८ (ऋ.वे.१.३२.५). आ जुहोता (१.६३). भरता (१.६८). अर्चता (१.३६२). ओतो षिञ्चता (१.५१२) ॥ निवृत्तानि । तृतीयेन (१.६५). या इन्द्रं (१.२५४). अरं 10 गमाय (१.३५२). वियन्त्यसुराय (१.५५१). सम्मील्ये (आ.गा.१,७,४, आच्छा) ०आ धावत (२.६७६). सोमं हिनोत (१.५३५). अमीमदन्त (१.४१५). असिष्यदन्त (१.५६३). स्थविराय तज्जुः (१.३२२). ह्रस्वादित्यधिकारः । वृषभा सुते (१.१६१). सोष्मिशेषात् । जनयत (१.७२) भाष्यम् ।

इति तृतीयो दशकः ॥

[अथ चतुर्थो दशकः]

॥ २४६ ॥ णि ॥ १ ॥

15

णकारिणि पदे^९ दीर्घाभवति । इन्द्रमित् स्तोता (१.२४२). (अभि)मदता (१.३७६). सप्तानूषत (१.५७७) ॥ ष्मिणोः^{१०} ? आदिद्वन्द्वे^{१०} ।

॥ २४७ ॥ नीचस्य चुं प्रथमे ॥ २ ॥

नीचस्य पदस्य ह्यक्षरस्य द्वैधं वर्गप्रथमे प्रत्यये दीर्घाभवति । वहाँ त्वम् (१.४०). भजा त्वम् । पूर्णमिन्द्र (योजा) (१.४२४). निवृत्तानि । उब्ज रथमिव ।

1 आ is wanting in B.

tal.

2 न is wanting in B.

8 इन्द्रेण B.

3 After this B reads अघ्नत.

9 पादे B.

4 B has भगाय च.

10 ष्मिणोरादिद्वन्द्वे (?) Bur.

5 After this B has यतावित्यं यत्नं.

11 So Burnel, नीचस्य चु प्रथमे A,B,C.

6 Bur. has ऊष्मिण्योरप्रत्ययोः.

12 वदा B.

7 But here महता (वज्रेण) is instrumen-

यद्वा इव (१.७३). इन्द्रमर्षं (१.५६६). जराबोध (ऋ.वे.१.२७.१०). घञ्जस्त (आ. सं. १) समासत्वात् । युग्मम् (सू. २३६)-ण शब्दिन्य (सू. २४६)-क्षरे घेत्यधिकारः । इन्द्रम् (इत्) स्तोता (१.२४२). आ तू (१.१६७) ।

॥ २४८ ॥ म ॥ ३ ॥

मशब्दो दीर्घाभवति । सिमा पुरु (१.२७६). जनिमा विचक्ति (१.५२४). ४
सुपुमां हि ते (१.१६१). लघुमध्ये । ग्रह जप्तादीनि (१.३२१) ।

॥ २४९ ॥ तम् ॥ ४ ॥

तंलिङ्गायां चर्चि मशब्दो दीर्घाभवति । ररिमा ते (१.१२४). सह्यामां
त्वो० (१. ३१६). जगृहा ते (१.३१७). विष्ठा (१.३१७). ऋध्यामा ते (१.४३४).
तंलिङ्गायाम् ? घनेम तत् (१.१२८). सोम सुवीर्यम् (१.५०१). धाम वि राजति 10
(आ.सं.४८). नीचस्य निवृत्तिः ॥ निवृत्तानि । ग्रह जपानम् (१.३२१). ग्रह
चकार (१.४१०). तमु हुवे (२.६८). साम गायत (१.३८८). धाम गोनाम्
(१.५३४). नाम गोनाम् (२.२६) ।

॥ २५० ॥ इमम् ॥ ५ ॥

इमंलिङ्गायां चर्चि मशब्दो दीर्घाभवति । द्विरिमं स्तोमायाम् (१.६६). 16
सोमपर्वभिः (१.१८०) समासत्वात् ।

॥ २५१ ॥ तेः ॥ ६ ॥

तेः परं च वर्गप्रथमे* प्रत्यये दीर्घाभवति । तेना पवस्व (१.४७०) ॥ निवृ-
त्तानि । तेन नूनम् (१.११६). तेन मासम् ।

॥ २५२ ॥ अयुंस्त्य ॥ ७ ॥

पादान्तस्य* द्विधं स्यपदमेव दीर्घाभवति । मृज्यमानः सुहस्त्या" 20
(१.५१७). निवृत्तमन्यत् ।

1 इन्द्रमर्षं B. Bur. has इन्द्रमच्छ.

2 सुमाहिते B.

3 So Bur. and B. Benfoy's text मक्षाम.

4 B reads घनेम तत्गोमनसः ।

5 हुवेम B.

6 B has स्वासमा०

7 वर्ग is wanting in B.

8 So B. ते Bur.

9 अयुंस्त्य A. B. अयुं स C.

10 पदान्तस्य Bur.

11 सुहस्त्य B.

॥ २५३ ॥ वा इ वर्तनीः^१ ॥ ८ ॥

पिवा इमम् (१.१६१). तं वर्तनीः^२ (१.३७२). अन्यत् स्वरे । निवृत्तपदान्तश्च । पिबेदस्य । व्यञ्जनान्तम् ।

॥ २५४ ॥ यमः ॥ ९ ॥

5 यं परस्य^३ च पदस्य दीर्घाभवति । आ हर्यता^० (१.५५१). तार्क्ष्यमिहा (१.३३२). लघुमध्ये । त्वया (ह स्विद् युजा) वयम् (१.४०३) ।

॥ २५५ ॥ प्रा चु सोष्मिणि ॥ १० ॥

प्रादिन्यामृचि सोष्मिणि पदे दीर्घाभवति । प्र देवमच्छा^४ (१.५६३). प्र धन्वा (१.५६७). च ना (२.१०७७). प्रायासुः (२.४६५?). सोष्मिण्यपदान्ते इत्य-
10 धिकारः । प्र सेनानी (१.५३३)-रित्यधिकारस्य^५ विशेषः ।

इति चतुर्थो दशकः ॥

[अथ पञ्चमो दशकः]

॥ २५६ ॥ अरस्य ॥ १ ॥

अकारः प्रतिषेधो नेमौ दीर्घाभवतः^६ । इन्द्र वाजेषु (आ. सं. १४). इन्द्र सुतेषु (१.३८१). तत्र पूषा (१.१४८). कस्य नूनम् (१.३४). न तस्य मायया (१.१०४). पूर्णमिन्द्र । आ जभारा (आ.सं. १५) विशेषात् ।

15 ॥ २५७ ॥ रसन्धिः^७ ॥ २ ॥

स्वरसन्धिः पदं न दीर्घाभवति । ०ओत रथया (१.१८६). न आ गहि (ऋ. वे. १.१३६.६). सन् यदि वेह (१.४५०). ०तो न्विन्द्र (१.३८७). न.केवलः स्वरसन्धिः^८ । आ त्वेता (१.१६४). आ तू (१.१८१) ॥

॥ २५८ ॥ उपसर्गः^९ ॥ ३ ॥

20 उपसर्गश्च न दीर्घाभवति । प्र उप अप^{११} अव आ पर^{१२} वि नि सु उत्

1 वर्तिनि A. B. C.

7 'दीर्घाभवति (sic)' Bur.

2 वर्तिनिः B. C.

8 So Bur. and B. रसन्धेः A.

3 यं is omitted in Bur.

9 केवलस्वर० Bur.

4 B has सपर्यत instead of आहर्यत.

10 उपसर्गात् A.

5 So Benfey. देवमच्छा Bur. देवमच्छ B.

11 अ Bur.

6 So B. इकारस्तु Bur.

12 परा B.

अभि प्रति परि अपि अति अधि^१ अनु^२ निः दुः समित्येतानि पदानि । अभी-
पतादीनाम् (१.३०६) इकारस्य विशेषः । चित् स्वित् छित्^३ इत् वाक् हँ
हे^४ हि हुम् पवमादयो निपाताः ।

॥ २५६ ॥ घ ॥ ४ ॥

घशब्दश्च न दीर्घाभवति । यदघ (२.६६६). अघ नो दे० (१.१४१). निवृ- 5
त्तानि । अघा देवान् (१.४०). अघा ममार (१.३२५). वहिमघा (१.४६८). अस्मा-
कमघ (१.२४१) प्राप्तस्य^५ ।

॥ २६० ॥ मि तृतीयी ॥ ५ ॥

मकारे प्रत्यये वर्गतृतीयी न दीर्घाभवति । मृड महँ (१.२३). इन्द्रो 10
अङ्ग म० (१.२००). वैराजे (१.३६८—इन्द्र म०). सिमासु (महानाञ्जी ३—पिय म०)
मकारे ? पिवादीनि (१.२३६). वर्गतृतीयी इति ? वोधा सु (२.२७६) ।

॥ २६१ ॥ अनुपगादिः ॥ ६ ॥

अनुपगादिर्दीर्घाभवति । हव्यम् आनुपक् (१.८२). वर्हिरानुपक्^६ । आदि-
रिति ? यदि वीरो अनुप्यादाग्निम् (१.८२) ।

॥ २६२ ॥ अवः ॥ ७ ॥

15

अवादिर्दीर्घाभवति । वेन आवः (१.३२१). अवरिति ? महि-त्रीणायाम्
(१.१६२—अवरस्तु). ह्रस्वास्वरितमिति वा ।

॥ २६३ ॥ ह्रस्वात् पुरुषः ॥ ८ ॥

ह्रस्वात् परः पुरुषादिर्दीर्घाभवति । ततो ज्यायांश्च पूरु० (आ. सं. ३६).
विराजः^७ (आ.सं.३७) ॥ निवृत्तानि । सहस्रशी० (आ.सं.३३). त्रिपाद् ऊ० 20
(आ.सं.३४) ।

1 अवि Bur.

2 औ Bur.

3 चित् Bur.

4 दहह B.

5 प्राप्तस्याय Bur.

6 Is wanting in Bur.

7 अवादि (no विसर्जनीय in) Bur.

8 See 7

9 वीराजः Bur.

॥ २६४ ॥ द्विस्पर्शः^१ ॥ ६ ॥

द्विर्भवति स्पर्शः । ह्रस्वात् पर इत्यधिकारः । तदावृणादीनि (१.१३८).
ह्रस्वादिति ? यदिन्द्र प्राक् (१.२७६). स्पर्श इति ? यष्कादीनि ।

॥ २६५ ॥ रेऽन्त्योऽप्रतिषेधे ॥ १० ॥

5 स्वरे प्रत्यये^२ द्वैधमन्त्य एव द्विर्भवति । अप्रतिषेधे पदान्तः । ऋष्यव्रते^३
(आ.प्र. ३.६.१०—भुङ्ङिति मद्यवन्निन्द्र). प्रत्यङ्ङुदेपि (आ. सं. ५२). गण
णत्र^४ । हसन्नत्र^५ । अजगन्नपः (१.५३). क्रीडादीनि (१.५८४—क्रीडन्नू०).
अप्रतिषेधे ? अनानतः^६ (१.१४२). अनाभयिन् (१.१२४) ॥

इति पञ्चमो दशकः ॥

[अथ षष्ठो दशकः]

॥ २६६ ॥ हुम् ॥ १ ॥

10 हुम् शब्दस्य मकारः स्वरे प्रत्यये क्रामति । हुम्मा—दीनि (स्तोभः). अन्यो
मकारो निवृत्तः । तमिन्द्रम् (१.४६०). त्यमु वादीनि (१.१७०) ।

॥ २६७ ॥ छः^७ ॥ २ ॥

छश्च द्विर्भवति । अहिच्छत्रा^८ । कर्णाच्छिद्रम् । सुच्छिन्नम् । परिच्छिन्नम् ।
संमील्ये^९ चतुर्थे (आ.प्र.१,७,४—आच्छा). ह्रस्वादिति ? तये छौ । वरुणे छम्
15 (१.२५५) ।

॥ २६८ ॥ माभ्याम्^{११} ॥ ३ ॥

माशब्दाकाराभ्यां च परश्छो^{१२} द्विर्भवति । माच्छादयमानम्^{१३} । माच्छे-

1 द्विः स्पर्शः Bur.

2 परे B.

3 शयस्य व्रते B.

4 After this B reads वसणत्र.

5 After this B reads भद्रति । गन्नपः ।

6 अना न तस्य B.

7 छः B. C. छश्च Burnel,

8 B never adds च्.

9 संमील्य B.

10 छम् B.

11 A omits छः

12 परस्थो Burnel.

13 मा छदयानम् B.

दयमानम्^१ । माच्छिन्नम् । माच्छिन्नता । माच्छिन्नोति^२ । अच्छादीनि । माशब्दा-
काराभ्यामिति ? कालीद्यायायां शाला द्यायते^३ । समा द्याया ।

॥ २६६ ॥ रात् सण् ॥ ४ ॥

स्वरात् संयोगादिः^४ क्रामति^५ । प्र मंहिष्ठा० (१.१०७). अभि प्रियाणि (१.
५५४). अभि प्र घः^६ (१.२३५). स्वरादिति ? त्वमिन्द्र (१.१२०). प्र तुद्र० (१.५२३) । 5

॥ २७० ॥ रं हात् ॥ ५ ॥

परं तत् रेफहकाराभ्यां क्रामति । न तौ । विहुतम् (१.२४४). आजुदा-
नस्य (१.४६५). दुदुहिरे (१.५६०). अर्कादीनि (१.१६८ इत्यादि) ।

॥ २७१ ॥ ऊष्मा व्यञ्जने ॥ ६ ॥

ऊष्मणोर्द्धं व्यञ्जने प्रत्यये द्विर्भवति । वाप्यायणीपुत्रः^७ (आ. प्रा. २. 10
२३. १६). वाप्यार्योः^८ ॥ निवृत्तानि । हर्षते^९ (१.५३३). वर्षति । दर्शनीयो अर्हति^{१०} ।
यर्हिः स्पर्शने । कार्पापणम्^{११} । स्पर्शे ? कचयः^{१२} (आ. सं. ३६) ।

॥ २७२ ॥ दे नो मूर्धन्यम् ॥ ७ ॥

एकपदे रेफे^{१३} नकारे^{१४} मूर्धन्यमापद्यते । शरये^{१५} (१.६७). चरणम् (ऋ. वे.
१.११३. ६). गिरीणाम् (१.१४३). तरणिम्^{१६} (१.२०४). अप्रहरणम्^{१७} (१.३५७). घरे- 15
ण्यम् (१.४८). हिरण्यं (२.७७५). हिरण्ययः (१.५११). सुप्रपाणाः (आ. सं. ४२) ॥
एकपदे ? रेवतीर्नः (१.१५३). चारवन्तम् (१.१७). घरो न^{१८} (२.७३५). ऽप्यन्^{१९}
वज्रिन् (१.३०२). अक्षरान्तप्रतिषेधः । पूर्वनेष्टाम् (१.३५३) समासत्वात् ।

1 मा छेदयानम् B.

2 मा छिनोति Bur. छिनति seems correct.

3 ०शति द्यायन्ते B.

4 ०गादिष्कामति B.

5 प्रगो B.

6 But Ar. Br. has वाप्यायणी०. वाप्यायणिः

(पुत्र om, in) B.

7 वाप्यार्यो B.

8 हर्षति ।

9 Bur. misconstrues दर्शनीयोर्हति and
gives a query mark.

10 कार्पापणा B.

11 कचयः B.

12 रेफाक्षकारो B.

13 शरणां B.

14 चरणां B.

15 तरणिः B.

16 अप्रहरणम् B.

17 Is wanting in B.

18 वर्ं ते B.

19 प्रारन् B.

॥ २७३ ॥ ऋषाभ्याम्^१ ॥ ८ ॥

ऋकारपकाराभ्यां च परो नकारो मूर्धन्यमापद्यते । होतृणाम् (ऋ. वे. ८.१०२.१०). मातृणाम् । पितृणाम् (ऋ.वे. १.१०६.३). अपो^२ वृणानः (१. ५३६). मानुषाणाम् (ऋ.वे. १.८४.२). अक्षेण (१.३३६). ंपोषिणाम् (१.५८).
5 क्षपमाणः (१.३०५). ईपमाणाः (१.३२४). सु ष्वाणासः (१.३१६). सोम उ ष्वाणः (१.५१५) ।

॥ २७४ ॥ नो^३ व ॥ १३ ॥

नः शब्दश्च वलिङ्गायामृचि मूर्धन्यमापद्यते । ऊर्ध्व ऊ पु णः (१.५७). गव्यो पु णः (१.१८६). रक्षा णः (१.२४). शिक्षा णः (१.२५६). मिमिक्ष णः (१. 10 ५१६). वलिङ्गायाम्^४ ? सुतेषु नः । वाजेषु नः । (आ.सं.१४). त्वष्टा नः (१.२६६). मध्यमवेतत्वात्^५ ।

॥ २७५ ॥ न मध्यमवर्गीयैर्व्यवेतं लशसैश्च ॥ १४ ॥

न मध्यमवर्गीयैर्व्यवेतम् । लशसैश्च न गम्यते । क्षितीनाम् (१.२६२). दक्ष-
साधनः (१.४७४). राजानम् (१.६६). राधानाम्^६ । रथानाम् (१.१४६). रशनाभिः
15 (१.५२३). ंस्य रसिनः^७ (१.२३६). हारियोजनम्^८ (१.४२४). अरिष्टेनेमि पृतना०
(१.३३२). ऋजुनीती (१.२१८). कृणोतन (१.३६५). हिरण्यनेमयः (१.४१७).
शाकरलोमायनम्^९ । प्रतापनम् । प्रमोचनम् । विष्वक्सेनः । ह्रस्वेन । वृषलेन^{१०} ।
लोलाक्षदर्शनादर्शनं^{११} । दर्शनीयेन^{१२} ।

इति षष्ठो दशकः ॥

[अथ सप्तमो दशकः]

॥ २७६ ॥ क्राभ्यां सो वैभक्तः ॥ १ ॥

20 ककाररेफाभ्यां परः सकारो गम्यते वैभक्तः । ऋजु । वणिज्जु^{१३} । वाजु ।

1 रषाभ्यां Bur.

2 अपा वृणान B.

3 नोऽव B.

4 शब्दोऽव लिङ्गा० B.

5 अवलिङ्गायाम् B.

6 मध्यमरेतत्वात् B.

7 This is wanting in Bur.

8 सिरसि नः B.

9 योरियो० B.

10 शारलोमायनः B.

11 Bur. reads प्रवृषा instead of वृषलेन.

12 Bur. reads लोलिक्तदर्शनादर्शनदर्शनीयेन

B omits लोल.

13 After this B has ऋजु । दिज्जु ।

गीर्षु (१.१७०). धूर्षु (पद्विं. २.३). चतुर्षु । पूर्षु । ककाररेफाभ्यामिति ? महत्सु (१.४११). वैभक्त इति ? वाक्सूक्तम् ।

॥ २७७ ॥ उगि ॥ २ ॥

उगि च प्रत्यये गम्यते । पूं गां यतां--३३३ उ (१.२५५ अ). पूं गां ३ या ३ ता ३ (१.२५५ आ). उगि इति ? स्ये त्वामिद्धि (१.२३४-त्वाम् इद् धि। ५सातौ) । राजसु गौ--३३ । हो--३३ ३३३३ (१.२५५ इ). दीर्घश्रवणात् ।

॥ २७८ ॥ अन्ताक्षरात् ॥ ३ ॥

अन्ताक्षराच्च परो गम्यते । ब्राह्मणेषु । प्पु । तेषु । केषु । अन्ताक्षरादिति ? यासु । तासु । फासु ।

॥ २७९ ॥ उपसर्गात् ॥ ४ ॥

10

उपसर्गाच्च परो गम्यते । इन्द्राय सोम (सु पुतः--१.५६१). आ त्वेता नि^१ (१.१६४). अच्छा व इन्द्रम् (१.३७५). आ सोता (१.५८०). सोम उ प्वा० (१.५१५). प्र ते^२ (२.३३६). स खा स्व्- (१.३६०-स्तुप ऊ पु^३ १.५६८-नि पीदत). अभीपत्^४-आतीह्यौ^५ (१.३०६, २२३). उपसर्गादिति^६ ? आ नो (१.४३). अभि त्यम् (१.३७६). उच्चा ते (१.४६७). उदीरत्^७ (१.४१४). अन्ताक्षरादिति^८ ? 15 अपसेधत्^९ (१.३६७). स्वराद्यमुपाद्विशेषः^{१०} समासो^{११} वा ।

॥ २८० ॥ राम् ण सु ॥ ५ ॥

रेफाकारमकारिणि^{१२} पदे द्वैधं णसुलिङ्ग एव पादे^{१३} मूर्धन्यमापद्यते । अभी-

1 वाक्सूत्रम् Bur.

2 च is wanting in Bur.

3 B reads पूं गां यतां ३१ उ ।
पूं गोयाता १ । उगीतिथेति त्वामिद्धा रोजसु
गौ ३३ । हो ३ ३१२३४ । दीर्घमहृणात् ।

4 येषु B.

5 B reads नम्पते instead of गम्यते.

6 नि is wanting in B.

7 B reads प्र तु सखा स्वर्भापतादीनि.

8 उ पू Bur.

9 अभीपत् Bur.

10 Is wanting in B.

11 B, has अनुपसर्गा^० and gives ३ below the line.

12 Is wanting in B.

13 अन्त is omitted in Bur.

14 अपसे धातु० B.

15 स्वराद्यमुपाद्विशेषमासोवा B.

16 रेफकारिणि Bur.

17 पदे B.

ध्याम (१.३३६) । निवृत्तानि । अपस्त्रिधम्^१ (१.३६७). विस्तृतयः^२ (१.४५३). विसे-
नाभिः । परि स्वानः (१.४७५). आधि सानः (१.५२६). त्रि^३ (द्विः) । यास्वादि-
रिति^३ (२.१०८६) वा न निवर्त्यम् ।

॥ २८१ ॥ उद आद्ये ॥ ६ ॥

5 उस्थात् पर आद्ये पादे मूर्धन्यमापद्यते । एह्यु षु (१.७). मो षु त्वा (१.
२८४). यदि वीरः (१.८२). कु ष्टः (१.३०५). परीतो षि० (१.५१२). सोम उ ष्वा०
(१.५१५). आद्ये पादे ? कण्वेषु^४ । कश्यपपुच्छे (आ. गा. ५.२.२०-चक्षुर् अ०)
उ त्वा मंदन्तु (१.१६४). इन्द्रः सुतेषु । मकारिणीत्यधिकारः^५ । उस्थादिति ?
अयमु ते (१.१८३) ।

10 ॥ २८२ ॥ क्षाज्जागते ॥ ७ ॥

अक्षरात् पदाज्जागते पादो^६ मूर्धन्यमापद्यते । महौ हि षः (१.३८१).
स्तुष ऊ षु । शग्ध्युषु^७ (१.२५३). जागते ? उपो नु स सपर्यन्^८ (१.१६६) ।
ब्रह्माणि स^९ । साक्षरादक्षरमित्यधिकारः^{१०} ।

॥ २८३ ॥ सन्ध्यः ॥ ८ ॥

15 सन्ध्यश्चान्ताक्षरात् परो गम्यते । चतुष्पात् (१.३६७). ज्योतिष्करोति
(१.३०३). वास्तोष्पते (१.२७५). गोष्पदे (स्तोभः). जमदग्निवते^{११} (आ. गा. ४.
२. १५—ज्योतिष्प०). परिष्कृतम् (१.४८७). सन्ध्य इति ? पूर्वे (१.५५०) ।
अन्ताक्षरादिति ? दिवस्पायुः (१.३६) ।

॥ २८४ ॥ दन्त्ये स्पर्शे ॥ ९ ॥

20 दन्त्ये प्रत्यये द्वैधं स्पर्श एव पादे मूर्धन्यमापद्यते । न किष्टम् (१.२४३).

1 अतिसृधो B.

2 विसृतयो B.

3 अधात्वादिरिति B. स्वादि इति Bur.

4 So B. Bur. reads कण्वेषु and says
'this name is not known.'

5 अमकारिणीत्यधिकारः B.

6 Is wanting in B.

7 Is wanting in B.

8 Is wanting in B.

9 Is wanting in Bur.

10 अक्षरादक्षर० B.

11 Bur. refers to Ār. Gr. III, 4, 5.
Neither jyotiṣma • (his reading)
nor ज्योतिष्प० is found there.

न किष्कानुं (२.३००). योनिष्ट इन्द्र (१.३१४). गोभिष्टे^१ (ऋ. वे. ६.१०४.४).
 दुष्टम् (१.२६६). सुष्टुतः^३ (२.८५०). महानास्त्रीषु (२—आभिष्टुमभिष्टिभिः).
 विभोष्ट इन्द्र (१.३६६). निवृत्तानि। अग्निः समिधा (१.७). अस्युः सुतेषु (१.३४६).
 यावाहुः स० (१.३.६). चंयो सुतः (१.४६०). गृहपतिस्त्वम् (१.६१). सेतुपासि
 (आ. प्र. १, ९.—सेतुंस्तर). चतुरनुगाने (आ. प्र. २. ७. २२-२५—तेभिस्तेज ५
 आपः). विष्णोर्वंते (आ. प्र. ३, ८—शोचिस्तपोहरः)। पादमध्यस्येत्याधिकारः।

॥ २८५ ॥ द्विवति परे ॥ १० ॥

द्विवति पदे^२ द्वैधं पकारपरं एव पादे मूर्धन्यमापद्यते । अग्निष्टपति
 (स्तोमः)। धनुष्टन्ति (१.५११) ॥ निवृत्तानि । शिशोस्तस्याद्ः^४ । * सुवीरामि-
 स्त० (१.१०८). सजूस्त० (१.३७०). ०तं गीर्भिः^५ (१.७४) । 10

॥ २८६ ॥ पादन्त्यः ॥ ११ ॥

पात् परो दन्त्यो मूर्धन्यमापद्यते । कुष्टः^६ (१.३०५). धृष्टुहि^७ (१.४१३).
 नकिष्कादीनि (२.३००) ।

इति सप्तमो दशकः ॥

॥ २८७ ॥ स्वरोऽनन्त्यः ॥ (सामतन्त्रम् १.१.१) ॥

इति पञ्चमः प्रपाठकः ॥

॥ इति शाकटायनोक्तमृक्तन्त्रव्याकरणं संपूर्णम्^{११} ॥

1 नकिष्टदा B.

2 गोभिष्ट Bur. Cf. RV.10.42.10.

3 स्वसुष्टमः B.

4 परे B.

5 वकारपर० Bur.

6 Is wanting in Bur.

7 Bur. gives प्रसो.....the opening of
the stanza also.

8 इन्द्रं गीर्भिस्तवि B.

9 कुष्टोः B.

10 अधिष्ठाभिः B.

11 So Bur. चतुर्थः इति छन्दोगव्याकरणं समा-
सम् A. The colophon in B runs thus—
सप्तमो दशकः । चतुर्थः प्रपाठकः समाप्तः ।
छन्दोगशाखायामृक्तन्त्राभिधानव्याकरण-
वृत्तिः समाप्ता । ऋक्तन्त्रव्याकरणं शाक-
टायनादिभिः कृतम् । सूत्राणां संख्या २८० ।
अशीत्यधिकशतद्वयं सूत्राणि । After
this begins सामतन्त्रम् (with the
comm.), of which only one page is
preserved in B.

अकारादिक्रमेण-
सूत्रादीनां सूची ।

APPENDIX I.

INDEX TO THE SŪTRAS.

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18	174, 178,	63	147, 245.	107	85, 269.
19	244.	64	73, 111, 119,	108	156, 285.
20	143, 147.		154, 174, 178,	109	1, 245.
21	171, 236, 241.		185.	113	171.
22	177.	65	242, 245.	114	147.
23	112, 260.	66	250.	115	172.
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326	19.	376	239, 246, 279.	416	143, 145.
328	149.	378	1, 84, 237.	417	27, 116, 147, 275.
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331	1, 116, 124.	380	22.	423	1.
332	242, 254, 275.	381	112, 158, 256, 282.	424	22, 148, 149, 242, 247, 275.
335	1.	382	69.	427	244.
336	1, 240, 280.	383	180.	428	109, 156, 242.
337	89, 159.	384	172.	429	187.
339	1, 95, 273.	385	236.	434	1, 168, 249.
340	237.	387	52, 257.	438	156.
341	112, 119.	388	25, 249.	447	159, 173.
345	54.	390	243, 279.	448	116.
346	149, 238.	392	174.	450	77, 257.
347	68, 111, 162.	393	147.	453	280.
348	1, 52, 241.	395	244, 275.	455	238.
349	284.	396	115, 116, 236.	460	266.
352	245.	397	242, 244, 279, 280.	461	119, 172.
353	1, 272.	398	162, 260.	464	116.
354	1.	400	54.	465	270.
356	238.	401	244.	466	78, 116.
357	242, 272.	402	1.	467	238, 279.
359	86, 95.	403	254.	468	55, 90.
360	1.	404	242.	470	22, 236, 251.
361	73, 84, 111, 168, 284.	405	86.	473	1.
362	245.	406	57, 93.	474	275.

475	1, 28.	533	112, 255, 271.	580	244, 279.
477	61.	534	249.	582	67.
479	239.	535	56, 237, 244,	584	90, 112, 115,
481	90, 147.		245.		156, 265.
482	68.	537	238.	585	74, 116.
483	1.	538	93, 241.		
485	76.	539	24, 238, 273.		
486	1, 48.	545	61.		
487	283.	546	68.	II Uttarārcikam.	
489	61.	549	239.	29	249.
490	61, 284.	550	240, 283.	34	239.
494	117.	551	1, 245, 254,	64	1.
497	163.		285.	77	1.
498	259.	553	236.	98	249.
501	249.	554	1, 269.	102	94.
505	55.	556	85, 156.	104	1.
509	242.	557	70, 147.	109	146.
510	22, 133.	558	1.	160	156.
511	68, 71, 156, 272.	559	1.	180	156.
512	71, 112, 116,	560	1, 270.	204	221.
	121, 245, 281.	561	279.	227	147.
513	54, 55.	562	170.	236	279.
514	236.	563	1, 236, 245,	249	144.
515	273, 279, 281.		255.	265	243.
516	112.	564	110, 147.	279	26.
517	252.	565	162, 242.	289	236.
518	239.	566	241 247.	300	284, 628.
519	78, 146, 274.	567	255.	301	143.
523	170, 236, 269,	568	279.	304	228.
	275.	570	1.	346	168.
524	56, 148, 248,	571	112.	373	178, 207.
528	240.	572	35, 68.	389	143.
529	120, 280.	576	21.	431	243.
531	146, 156.	577	246.	441	94.
532	1, 76, 180	579	147.	465	255.

541	240.	4	93.	116, 124, 146,
568	236.	5	88.	147, 169, 266,
594	238.	6	95.	283, 285.
621	243.	14	256, 274.	Āraṇyagāna.
655	20, 112.	15	1, 256.	I.
659	207.	18	1, 238.	2, 9-168.
668	244.	19	1, 93.	6, 12-148.
676	245.	21	112.	7, 4-245. 267.
683	192.	22	58, 117.	7, 10-284.
699	259.	23	20, 149, 237.	7, 11-154.
725	116, 173.	24	112, 187.	II
726	23.	25	237.	7, 14-17-284.
735	272.	26	154.	III
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753	55.	33	263	1, 4-113.
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775	272.	35	76, 83.	2, 4-150.
777	178.	36	113, 263.	3, 7-284.
850	-1, 284.	37	263.	3, 5-150, 283.
879	236.	39	271.	4, 5-150, 283.
1002	57.	41	118, 239.	4, 10-10.
1010	207.	42	1, 101, 272.	5, 1-162.
1050	1.	44	25.	5, 6-150.
1072	255.	46	147.	5, 11-11.
1076	120.	47	1.	6, 1-162.
1089	280.	48	249.	8, 5-150.
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7, 7, 1, 2. 46.	(e) Sāmavidhānabrāhmaṇam.
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NOTES

P. L.

1—2 वार्- Speech Speech is a series of sounds caused by expelling air from the lungs through differently shaped positions of the throat and mouth

वायुं प्रथितिम्. Air is the origin of sound. Cf. RPr XIII, 13 with Uvata's comm, VPr 1 7 9, TPr II 2, Pāninīyaśikṣā 6, Weber, Ind Stud IV, pp 350 351 For the fact that air is the origin of sound cf. Pagot, Human Speech pp 4 11
द्वारात् नाद् Cf. VPr 1 7

1—4 स श्वसिति Cf PŚiksā 9

जिह्वाप्रयोगमायस्य. The tongue plays most important part in articulation It is a muscular organ, constant in volume, but highly and very rapidly variable in form

1—5 Cf प्रयोगकुरीद् with Uvata's note Besides, position, there are four other determining elements which cause the differentiation of articulate sounds viz, omission, closure, disposition of producing organ, and the quantity Cf TPr XXIII, 2

P L

1—6 The omission of Upadhānīya seems accidental

1—7 यं यं विम्बदेशं यस्मिन् यस्मिन् विम्बदेशे तत्रपु निपिच्यते Locative preferable.

2—1 वर्यानां व्यक्तिर्भवति. According to the grammarians and the Mīmāṃsākas the sound—Sphota is eternal Our organs do not properly produce it, but their action brings it to the cognizance of the senses, as the action of digging brings water to light. Cf. Tribhāṣyaratna on TPr, II 1. See also Uvata on RPr, XIII, 14 According to Bhartṛhari the individual sounds create an impression in the human mind, which is thus able to perceive the word Spōṭa the really indivisible word. Cf Vākya padīya I 85 86, Kaiyaṭa on Pānini I. 1. 73, Kaṇḍabhaṭṭa, Vaiyākaranabhūṣaṇasāra, Mandana miśra, Sphoṭasiddhi

2—5 Samānākṣara is the name of simple vowels and Sandhyakṣara that of diphthongs In TPr, I 2 the nine Samānākṣaras intended are a ā

a3; i ī i3; u ū ū3. The *r* and *l* vowels are denied the quality of simplicity or homogeneity though their structure as composed of heterogeneous elements is not set forth. RPr. XIII, 34, 35; VPr. IV, 145; and CA. I. 37-39 describe the formation of *r* and *l*, while our treatise does not. RPr. I. I; VPr. I. 44 include *r* *l* among the Samānākṣaras and CA. as pointed out by Whitney seems to recognise the same classification.

2—6 The diphthongs are vowel sounds, which though not simple and homogeneous, yet form but a single syllable, and are treated as if they were simple sounds. RPr. XIII, 39 cites Śākatāyana as holding that *a* forms half of each and *i* and *u* the remaining half. RPr. XIII, 40 states that *e* *o* on account of the fusion of two elements have sound in which the two elements are not distinct. According to RPr. XIII, 38 the Sandhyakṣaras have double position. The VPr. I. 73 specifies only *ai* and *au* as made up of two elements and directs them (IV, 14) to be treated as simple sounds. एकवर्णौ=एकप्रयत्ननिर्वर्त्यौ Uva-ta. See also TPr. II. 13, 14, 15, 17, 23, 26, 29. For details see Whitney, CA. I. 40.

2—7 (a) गतिः-lengthening of a stobha vowel through the incoming of an *i* or *u* (adding *i* or *u* after *ā* or *i*

after *o*). For *hā-i* or *hā-yi* (for the insertion of *y* cf. Weber, Ind. Stud. 4. 252, Wackernagel I. p. 338) see PpS. 5, 119-190: for *ho-hoyi*=*hoi* 5. 127, 169: for *hā-hā-yi* or *hā-i*, 5, 127, 129. 131-3. 140. 142. 170; for *ā-uva* *ā-uvāyi* or *ā-uvai* 5, 183, 184.

(b) In fact *ā-i* and *ā-u* are regarded as variants of *ā*; *o-i* of *o*. See Pps. 5. 119-190.

(c) A form that shows an initial *h*, is regarded as a variant of the stobha without an *h*; *hā-i* is a variant of *ā-i*, *ho-i* of *o-i*, *hup* of *up*. See also *ho-idā-oidā*. For details see Simon, PpS. p. 520; J. M. Van Der Hoogt, The Vedic Chant p. 20.

स्वरः. For the definition of vowel cf. Daniel Jones, Outline of Eng. Phon. p. 20. For lines 5-15 cp. VPr. VIII, 1-14.

2-10 अन्तस्थाः=*y*, *r*, *l*, *v*. These have this peculiarity that each has a vowel corresponding to it, viz, *i*, *r*, *l* *u*. These were named 'antastha' intermediate, standing midway (between vowels and consonants) in reference to the mode of their formation, as being neither by a complete contact, like the full mutes, nor by an open position, like the vowels. Thus "antastha" virtually accords to semivowel. For the definition of semivowel cf. Daniel Jones (Outline of Eng. Phon. pp. 25, 291) The word 'antastha' occurs in RPr. I. 9; VPr. IV, 102; CA. I, 30; Nir.

II 2, For the meaning of *antastha* cp. Whitney, CA I 30, Macdonnell, Vedic Gr p. 40, Wackernagel, Altind. Gr. I p 197 note.

2-11 For the unusual order of akṣaras cf Uvata on RPr 1, 3

2-12 अमारादिना वर्णयामाम्नायेन सहिता सन्त एते चन्द्रन्त्यात्मलाभं प्राप्नुवन्तीत्ययोगवाद्वा .

अ इति विसर्जनीय Visarjanīya is pronounced as a voiceless breathing. This very pronunciation prevailed in the time of the Prāṭisākhya, since they describe it as an ūśman, the common term for breathings and sibilants. Cf Macdonnell, Vedic Gr. p 54, Wackernagel, Altind. Gr I pp 259 260 For its place of articulation see note on 2. The term *visarjya* in the meaning of Visarjanīya does not occur in the Prāṭisākhya and Pāṇini ऽवइति षइति जिह्वामूलीय (formed at the root of the tongue) and उपध्मानीय (onbreathing) the two voiceless breathings, had both separate characters in the alphabets of the earlier centuries A D, but for nearly a thousand years they are obsolete. This may be the reason why our Prāṭisākhya does not prescribe any rule for these. See Barnell, Elements of South Ind. Pal 2nd ed Plate XXIV They are, however, employed in Kāśmīrian Śaradā mss.

2-13 हुमिति हु इति नासिक्य seems correct. Nasikya is a name of the nasal insertion between *h* and

the following nasal Cf VPr. VIII 13 and my note on नासिक्या यमनुस्वारनासिक्या (RT. 12)

The Yamas are transitional sounds, assumed to intervene between non nasal and following nasal, as a kind of nasal counterpart of the non nasal, and therefore called its yama or twin. For the explanation of Yama Cf Whitney CA I 99.

The theory of Yama is in a way similar to that theory according to which a *t* is introduced between *a* and *s*. For Yama cf CA I 99, TPr XXI 12, 13, VPr IV. 160 RPr is more explicit on this point. After stating (I 48) that the Yamas are nose sounds it says (VI. 29) that the non nasal mutes, before following nasals, become their own twins. The Yama is then stated (VI 32) to be similar to its original. There is an audible utterance (VI 33) in the mouth of the same quality with the Yama, but the office of the suffixed sound does not differ from that of its original (VI 34). Our treatise (pūrvagunaḥ) seems to follow RPr in this. The exact number of Yamas is yet unsettled, but they are generally believed to be twenty. For the terms *kum* *khum* etc cf Whitney CA I 99. As for the syllabication of the Yamas the TPr, XXI 8 declares them to belong to the succeeding syllable, while according to the

VPr. 1. 103 they belong to the preceding syllable. Both views were phonetically possible. For details cf. Siddheśvara, Critical Studies in the Phonetic Observations of Indian Grammarians pp. 79-81.

2-14 अथानुस्वारौ. अनुस्वार and अनुनासिकं (= rakta 114) both are meant.

(a) Anusvāra is a nasal addition to the previous vowel, i.e. an āgama, (cf. 185 and Bhaṭṭoji on Pāṇini VIII. 3, 4), while Anunāsika is a nasalisation of that vowel, i.e. the raṅga. For Raṅga cp. S. Varma, Critical Studies etc. p. 150.

(b) RPr., VPr., TPr., Rt. and Pāṇini admit the existence of both the Anusvāra and Anunāsika, that is they acknowledge the existence of two different phenomena, i.e. (1) the nasal addition to the vowel and (2) the nasalisation of the vowel. The CA, on the other hand, admits only the latter. Cf. Whitney, CA, I 26; Macdonell, Vedic Gr. p. 53. Wackernagel, Altind. Gr. I. p. 256. The statement of S. Varma that Whitney's view about CA, is wrong, is unwarranted. His statement (Critical Studies p. 148) that Bhaṭṭoji regards Anusvāra as a pure nasalisation is also wrong. Cf. 'anusvārāgamah' Bhaṭṭoji on p. VIII. 3. 4.

Different theories about Anusvāra :—

There are three different theories about Anusvāra.

(1) Anusvāra is nothing but a pervading nasalisation of the preceding vowel. This is held by CA. (see Whitney on CA. I. 26) and partially by TPr. (cf. TPr. V. 31; V. 11; XV. 1; XXII. 14 with Whitney's note). That this was also the view of Siddhāntakamudikāra (S. Varma. p. 148) is wrong, because he expressly declares it as an āgama (=insertion of something extraneous and not as a mere nasalisation.

(2) Anusvāra is a nasal addition to the preceding vowel; it contains both the vocalic and consonantal elements or according to RPr. (1. 5, 22) Anusvāra is either a vowel or a consonant. Uvaṭa's explanation that it was equivalent to saying that Anusvāra was neither a vowel nor a consonant, though apparently negative is yet suggestive and may mean that it was a resonant vocalic nasal as Bergaign has put it. Cf. Wackernagel, Altind. Gr. I. p. 256 note.

The second view is held by RPr. 1. 22; VPr. IV. 148-149 (which gives detailed directions as to the quantity belonging to each element); TPr. (excepting the above-quoted sūtras) RT. 23, 185; Pāṇini and Bhaṭṭoji etc.

(3) The Anusvāra is entirely a consonant and is to be pronounced like half *g*. This is held by "certain phonetic treatises of the

Taittirīya school, the Vaidikābharaṇa, (on TPr. II. 30) the Śarvasammataśikṣā and the Yājñyabhūṣana". S. Varma, p. 151.

In fact Anusvāra contained both the elements i. e. vocalic and consonantal (RPr. I. 5, 22). "During the period of preclassical and classical Sanskrit, the consonantal element of it was more predominant, while in Pāli and Prakrit the Anusvāra verged more towards the vocalic side." (S. Varma p. 154). In Sanskrit the scope of Anusvāra is very much limited, while in Pāli and Prakrit, it may stand before a vowel, consonant and even a pause.

For a comprehensive statement of the teachings about nasal sounds, see Roth, *Litt. und Gesch. des Veda* pp. 64-82, for the difference between Anusvāra and Anunāsika cf. Bopp, *Lehrgob.* 352 f. Macdonell, *Vedic Gr.* p. 53, Wackernagel, *Altind. Gr.* I. p. 256; for the fact that there was no real difference between the actual pronunciation of Anusvāra and Anunāsika cf. Whitney, TPr. II. 30, JAOS. 10 p. LXXXVI f. for the three theories about Anusvāra, cf. S. Varma, *Critical Studies.* pp. 148-155; for the syllabication of Anusvāra see my note on RT. 23, for Raṅga cf. Weber, *Ind. Stud.* 4. 270, 9. 38, Kuelhorn, *Ind. Ant.* 141. A.

- 2-15 ह्रस्व and दीर्घ अणु is meant. Cf. YvŚ. 63 65, 134-142; PārŚ. 30 35. Read my statement on 2. 14

according to this. अणु. is a vowel as well as a consonant. Cf. RPr. I 5.

- 2-16 वर्ण इति पूर्वः कसः. Cf. TPr. I. 16; VPr. I. 37 No other Prāśikhya proscribes this usage.

अक्षरमकारपूर्वात्, पूर्वदिकारात् (B) seems correct. Cf. akāro vyanjanānām, TPr. I. 21. which allows us to call a consonant not only as proscribed in 'varṇāḥ kārottaro' by a name formed by adding kāra with a interposed, but also by one formed with a alone.

- 3-1 रिति°. Read एकदा Cf. TPr. I. 19; VPr. I. 39.

सृष्टं परणम्. Cf. CA. I. 29; RPr. XIII. 9.

दुस्पृष्टमन्तरयानाम्. RPr. XIII. 10 also calls it 'duspr̥ṣtam' imperfectly in contact. See CA. I. 30 with Whitney's note.

- 3-2 विवृतं स्वरो. According to CA. I. 31 the position of the organ is neither very close nor very open. According to TPr. II. 44, 45 the spirants, in their order, are uttered in the positions of the mutes, but with the middle part of the producing organ opened. RPr. XIII. 12 declares the vowels, Anusvāra and the spirants, as produced without contact, and with the organ stationary. The class of spirants is composed of visarjanīya, juhvāmūlīya, upadhmanīya and ś ṣ s h.

विवृततरमकारैः. Cf. CA. I. 34, 35, with Whitney's note.

3—3 संवृतो घोषवान्=voiced: that which is produced with the accompaniment of a laryngeal hum. अघोषः=unvoiced: that which is merely breathed. The thing is as follows. The vocal cards situated in the throat act in much the same manner as the lips of the mouth. They may be kept wide apart, they may be closed entirely, or they may be held closely together so that they vibrate, when air passes between them. When they are held wide apart (i. e. when the glottis is open) and air passes between them, the sound produced is called breath. But when they are kept nearer and air is forced between them, so that they vibrate, the sound generated is termed voice. Speech sounds contain either breath or voice. Those which contain breath are called breathed or voiceless sounds and those which contain voice are termed voiced sounds. (Daniel Jones, pp. 20-21.) Thus in the surd class it is mere breath, simple unintonated air, in the sonant class it is breath made sonant by the vocal cards on its passage through the throat and thus converted into sound. Cf. Śvāso ghoṣaṣvanupradānaḥ | Nādo ghoṣavat-svareṣu || CA. I. 12, 13. The same thing is stated in RPr. XIII. 4, 5. and TPr. II. 8, 10. The VPr. gives no corresponding definition. It does not use the term 'aghoṣa' and 'ghoṣavat' but adopts the arbitrary designations

jit and *mut* for the surds and *dhi* for the sonants. See VPr. I. 50, 53.

Anupradāna=anupradyate nena varṇaḥ (wherewith is given forth an articulate sound. नादानुप्रदानाः स्वरघोषवन्तः. Cf. TPr. (II. 8) which means that in vowels and sonant consonants, the emission is sound. It is the emitted material, whether tone, breath or the intermediate *h* sound. See RPr. XIII. 2; TPr. II. 9, CA. I. 12, 13.

स्वासोऽघोषायाम्. In surd consonants the emission is breath. cf. TPr. II. 10.

3—4 तनीयान् Cf. TPr. II. 11.

(a) तनीयान् प्रथमानाम् In simple surd mutes (i. e. *k*, *c*, *t*, *p*) the emission of breath is less. Cf. TPr. II. 11.

(b) उभौ हचतुर्थानाम्. Cf. Uvāta on RPr. XIII. 2, XIII. 6. See also TPr. II. 4-6, which mean that the *h* sound is produced in a method intermediate between closed and opened. These are the two Prātiśākhya which recognise a third kind of articulated material, besides tone and breath. RPr. XIII. 2 derives this material from a combination of the two others, rather than their mean. Whitney thinks that this distinction is forced and futile. Cf. his notes on CA. I. 13; TPr. II. 6.

(c) संनिवेशोऽन्यः. I have given the punctuation adopted by the mss.

But to make the sense of the passage clear we should punctuate: विद्यतोऽघोपाणाम् । नादानुप्रदानाः स्वर-घोपवन्तः । श्वासोऽघोपाणाम् । तनीयान् प्रथमानाम् । उभौ हचतुर्थानाम् । संनि-वेशोऽन्यः प्रत्याहारार्थः । षणोऽनु-यन्धो व्यञ्जनम् । याव० पराणाम् । उद्देश= showing letters in common order. उपदेश=showing them in a particular order.

3-5 यावत्तियः—पराणाम्० Cf. Pāṇini I. 1. 71. But we do not find any *pratyāhāra* in *Rktaṅtra*. This shows that originally this *प्रपाठक* formed part of some ancient व्याकरण, but later on was adopted by the compilers of our text as an introduction to the text.

3-6-7 This was the order of letters adopted by *श्रीदमजि* and *शाकटायन* for their *pratyāhāras*. Note the difference between this order and that of *पाणिनि* and his followers. For a brief statement on the order of letters in the *Prātiśākhya*s cf. *पार्षदश्रुति* on the first *Sūtra* of *RPr.* and *M. D. Shastri. Int. to the RPr. p. 16.*

3-10 अकारघोपाणाम्. Cf. *आहुषोपं घोपव-तामकारमेकेऽनुस्वारमनुनासिकानाम् RPr. XIII. 15*, which means that the voice in *g, j, ḍ, d, b* is due to the sound of *a*.

हकारस्तु घोपवताम्. Cf. *घोपिणां घोपि-रौव RPr. XIII. 17*, which means that *h* forms the second half of the voiced aspirates i. e. *gh, jh, ḍh, dh*,

bh. This is supported by the evidence of words like *hita* from $\sqrt{dhā}$ *jaghāna* from \sqrt{han} and *tad-dhi* for *tad+hi*. Similarly *jihvāmūlīya* and *upadhmanīya*, the two voiceless breathings are regarded to form the second half of the voiceless aspirates i. e. *lh* and *ph*. Cf. *Macdonell, Vedic Gr. p. 50. 55, Whitney, TPr. II. 47.*

3-11 Is not clear to me.

3-15 मद्गरशिः Cf. *VPr. VIII. 15. पतञ्जलि 1. 1. 2: 132.*

1 This rule is meant to cover all sorts of *sandhis* found in the *SV*. But here our treatise is making short shift of a subject which occupies long passages of other *Prātiśākhya*s and has cost their authors a vast deal of labour. This is a clear admission of the unwillingness to cope with the intricacies of Vedic grammar. Let us now examine examples given by the commentator. *सहर्षभाः* Rule 85 is counteracted. *अनापत्तिः* requires *सह ऋपभाः* and *B*, actually reads *सह ऋपभाः* but cf. the comm. on 101. *गो ऋजीकम् Pragyhyasañjñā. Cf. RPr. II. 74. गव्यू-तिम्. Cf. गोयूती छन्दस्युपसंख्यानम्* on *Pāṇini VI. 1. 79. उपर्वुषः, सवर्षुघाम्, (sabas)* do not come under 116. Cf. *RPr. I. 80, 103; Benfey, SV. Einl. XLII. सन्नजम्. 183* is counteracted. Cf. *RPr. IV. 23; Pāṇini VIII. 3. 25. ऋतीपहम्. Cf. 238; RPr. IX. 27, 28; Padap. ऋती । सहम् । (Benfey, SV. LX). तुविकृमिम्.*

ह्रस्वाभावः. Cf. SV. II, 79. प्रतीव्यम्. (प्रति । व्यम्) cf. the comm. on 258. परीणसि. RPr. IX, 10; ऋतावृधः, तुत्रियावृधम् RPr. IX, 11. 23. ऋतावसो RPr. IX, 1. दूरात्. Padap. दुः । आत् on SV. I. 219. दूरे. Padap. दुः । ए, but see दूः । ए on SV. I, 53; Benfey, SV, lix. चर्षणीधृतम् is covered by 238 and is actually cited by the commentator. Cf. RPr. IX, 8. श्रुतकत्. I do not know which sūtra is counteracted here. 247 is out of question, because *a* of श्रुत is not anudatta. दुष्प्वन्यम्. णत्व (213) is counteracted. षत्व is provided, because in the matter of षत्व and णत्व *dus* is not *upasarga*, cf. दुरः षत्वणत्वयोरुपसर्गत्वप्रतिषेधो वक्तव्यः on Pāṇini VIII, 4. 16, and so 279 is not applicable here. In the RV. षत्व is provided by RPr. V. 1, and णत्व is refused by V. 47. See also Pāṇini VIII, 3. 111. In परीणसि, दुरोणयुः, स्वर्णरम्, गिर्वणः, ण is provided, because these are not *ekapada* like गिरीणाम् and so are not covered by 272. But this difficulty does not arise in RPr. V. 40 (ऋकाररेफषकारा नकारं समानपदेऽवगृह्ये नमन्ति । अन्तःपदस्थमककारपूर्वा अपि संध्याः ॥). For प्रणेतः, परीणसि cf. RPr. V. 56. ऋमणाः. Cf. Pāṇini VIII, 4. 26, for वृत्रहणा VIII, 4. 11. In गोषाता, अनुष्वधम् etc. षत्व is provided, because the same are not covered by 276–286. For गोषा cf.

Pāṇini VIII, 3. 108. सुष्टुतिम् is covered by 279, hence its mention is superfluous. Cf. RPr. V. 12; Pāṇini VIII, 3. 65. In चृषाञ्जा-चृषाता षत्व is provided. They are however covered by RPr. V. 1. For lengthening in चृषाहम् cf. RPr. IX, 47. आनुषक् seems superfluous. Cf. 279. इत् सुम् (= इत्सुम्) has nothing to do with षत्व and 'हविष्मद्भिः' in the fourth pāda is covered by 283. In पुरुष्टुत cerebralisation takes place. (Pāṇini VIII, 3. 65) In विष्टाः (RPr. V. 12), निषत्तम् (Pāṇini VIII, 3. 66), विष्क्, आनुष्टुभस्य, (VIII, 3. 65), विष्कभिते (VIII, 3. 77), सुष्टुतः, अतिषाहः (not covered by VIII, 3. 70) षत्व is provided. For नेष्टाम्, cf. RPr. V. 22. ऋतीषहम्. Cf. Pāṇini VIII, 3. 109. दिक्षु सदा 281 is counteracted. इन्द्राग्नी, इन्द्रपानः are not *ekapada*, hence their mention is superfluous. In इन्द्रपानः RPr. V. 43 counteracts V. 40. See also Pāṇini VIII, 4. 9-10. the mention of सोमेसोमे, सुतेसुते, हृदिस्पृशम्, गोसखा seems superfluous, because they do not come under 276–286. For सोमेसोमे सुतेसुते in the RV, cf. RPr. V. 28. गोसखा. Cf. गोषखा in RV. 8. 14. 1, but गोसखा in RV. V. 37. 4 cited by RPr. V. 27. हृदिस्पृशम्, पुरुस्पृहम्. Cf. RPr. V. 23 which counteracts V. 21.

2 Our commentator nowhere includes protracted vowels. The same sounds

are defined as *kanthya* by RPr, I 38, 39. CA I 19 The VPr, I 71 states them to be formed in *kantha* but by the middle of jaw as organ. The TPr, II, 46 declares only *h* and *visarjanīya* as produced by *kantha* and then says (II 47, 48) that some hold that *h* has the same position as the beginning of the following vowel, and *visarjanīya* has the same position as the end of the preceding vowel. This statement is noteworthy in as much as it is the peculiarity of the aspiration that it is an emission of unintonated breath through the same position of the mouth organs by which the following intonated sound is produced. This also hints at the phonetic value of the *visarjanīya*, showing it to be a mere uncharacterized breathing, a final *h*. Cf Whitney, TPr, II 47, CA I. 19.

- 3 Cf. RPr, I, 40 which notices that some call *h* and *visarjanīya* chest sounds. Cf. Pāṇiniya Śikṣhā 16
- 4 It is peculiar that the commentary does not include *jihvāmūliya* in the list, while it names *upadhmanīya* in 9. The correct reading seems जिह्वामूलीया जिह्वामूलस्थाना CA I 20 includes *r* vowels, the guttural mutes, the *jihvāmūliya* spirant and the vowel *l*. The same are stated by RPr, I, 41 to constitute the class of *jihvamūliya*. The VPr states the same with the exception of *l* to be formed at the base of the tongue (I 65) by the base of the jaw (I 83). The TPr II,

35, 44 includes in the series only the guttural mutes and spirant, but reverses the relation of position and organ. As for the *l* vowel the VPr I, 69 and Pāṇiniya Śikṣā make it dental. Cf. Macdonell, Vedic Gr P. 25

ॠ ऋ The vowel *r* is pronounced as *r* (Wackernagel, Altind. Gr, p. 31) and this pronunciation is old is shown by the confusion of the two sounds in inscriptions and mss. (Benfey, SV. Linl XLIV, Oertel, Synt of Cases etc. I, P 241) as well as the reproduction of *r* by *r* in the Tibetan script. Macdonell, Vedic Gr, p 8, Wackernagel, Altind Gr, I p 28. But *r* was originally pronounced as vocalic *r*. The RPr, XIII 34, VPr IV, 146, CA I 37, 71 describe it as containing *r* which according to the RPr. (XIII 34) is in the middle.

ॡ. Like *r* this vowel also was originally a vocalic *l*. For details see Bhattoji, Śabdakaustubha I 1, 2 62, Wackernagel, Altind Gr, I p 31

- 5 Our treatise does not include *ai* in the series, while other Pratiśakhya do Cf CA, I, 21, RPr I, 42. They are described by the VPr, (I 66) as formed upon the palate by the middle of the tongue. The TPr, II 36 makes the same definition of the *e* series and *ś*, but holds (II 40) that *y* is formed upon the palate by the middle and end of the tongue. TPr does not include any vowel in the class

- For the two distinct series of palatals and their detailed treatment see Macdonell, Vedic Gr. P. 26-34; Wackernagel, Altind. Gr. I, pp. 138-164. For the description of *e* diphthong see Mac. Vedic Gr. p. 9; Wackernagel, Altind. Gr. I, p. 35-39. For the meaning of diphthong and its pronunciation see Daniel Jones, An Outline of Eng. etc. pp. 57-59.
- 6 Cf. CA. 1. 22; RPr. 1. 43; TPr. 11. 37. 44; VPr. 1, 67, 78; and TPr. 11. 37. The cerebrals seem of Austric origin. Cf. A. C. Woolner's paper on it.
- 7 Cf. CA. 1. 24., VPr. 1. 69 adds (l, l, l̥) to the class which it defines (1. 76) as formed at the teeth by the tip of the tongue. According to RPr. 1. 44, 45 the class is composed of *l, s, r*, besides the *t* series and is called dantamūliya. The TPr. declares the same letters, except *r*, as formed dantamūleṣu, the *t* series and *s* by the tip of the tongue (11. 38, 44) and *l* by the middle of the tongue lip. II. 42. According to Whitney this description is more accurate, since the contact by which dentals are produced is not upon the teeth themselves, but just at their base or behind them. Cf. CA. 1. 24. Our treatise does not include *l̥* in the list. See also Macdonell, Vedic Gr. p. 35; Wackernagel, Altind. Gr. I pp. 177-179.
- 8 Cf. CA. 1. 28. and the commentary. Prātiśākhya are at variance with reference to this sound. The RPr. 1 45 declares *r* with other dentals as dantamūliya, but adds (1. 46) that some hold it to be *varṣvya* gingival. The VPr. declares it as produced at the roots of the teeth (1. 68) by the tip of the tongue (1. 77); the TPr. 11. 41. by the tip and middle of the tongue at a point close behind the roots of the teeth. The Pāṇinīya Śikṣā (17) alone declares it to be mūrdhanya. Thus all the Prātiśākhya ignore its relationship with cerebral mutes and with *r*. But according to the euphonic system *r* is cerebral, and can hardly be supposed to have been uttered otherwise than with the tip of the tongue reverted into the dome of the palate, to the cerebral position. Cf. Whitney, CA. 1. 28.
- 9 CA. 1. 25, and RPr. I. 47 agree with our treatise. The VPr. 1. 70. also declares the same sounds as produced upon the lip (1. 70) and by the lip, but adds (1. 71) that in the utterance of *v* the tips of the teeth are employed. With reference to *v* the TPr. 11. 43 makes the same specification. For details see Whitney, CA. 1. 25. See Macdonell, Vedic Gr. p. 37; Wackernagel, Altind. Gr. I, pp. 181-184.
- 12 For Yamas see note on 2 and the important statement of Bhaṭṭoji in Śabdak. I. 1, 4: 143. 144. By Anusvāra our treatise takes both ह्रस्व and दीर्घ. The word nāsikya has not been satisfactorily explained by the commentators of the Prāti-

śakhyas, so much so that on RPr I 26 we do not even know the correct reading before 'इति नासिक्य' M D Shastri accepts the reading इति नासिक्य and gives the following variants in footnotes—
 १ हु इति वा नासिक्य (२) ऊ इति नासिक्य (३) ०इति नासिक्य (४) इति नासिक्य corrected to ह ज ण न म इति नासिक्या The commentator of VPr does not explain the term on I 74 Not knowing the real meaning of नासिक्य the commentator of CA has committed a blunder on I 26

The real meaning of नासिक्य however seems to be the *insertion* (called *nasikya*) after h and before a following nasal Cf CA I 100 1Pr XXI 14 The RPr I 48 and VPr I 74, 80 describe its mode of pronunciation and VIII 13 (१ हु इति नासिक्य) speaks of it again among the constituents of the spoken alphabet Our treatise (2 13) हुमित्यनुनासिक may there fore be emended to हु इति नासिक्य

For the difference between a *yama* and the *nasikya* of Whitney on CA I 100

RPr I 48 precisely agrees with our treatise The VPr I 74 describes the same sounds as produced in the nose and states (1 80) that their place and organ of production is the same adding further (I 82) that the Yam's are uttered with the root of the nose

13 Cf TPr 1 27, VPr 1 64

14 Cf TPr 1 14, RPr 1 12

16 Cf RPr 1, 13, CA 1 10, VPr has nothing analogous and does not employ the terms *śosman* and *anusman* The term *usman* literally heat, hot vapour, steam, designates in the grammatical language all those sounds which are produced by a rush of unintonated breath through an open position of the mouth organs, or whose utterance has a certain similarity to the escape of steam through a pipe Cf Whitney, CA 1 10

18 For corresponding rules cf RPr I 63, TPr XV 6 and Panini VIII 4 57 which closely resembles the rule of RPr and teaches the same thing by one Sutra for which our treatise has two (18 19) The same fact may be noted in Sutras 106 157 for which Panini has only one VI 1 132

The operation of the rule was perhaps general in *bhasa* as well as in the Veda But in classical Sanskrit it has since long become obsolete, though theoretically its existence has ever been admitted and Bhattoji actually turns the fifty four forms of *samskrtā* into 108 by applying the rule (VIII

57) to them The phenomena is however common in Prakrit, particularly in Pali Cf Kuhn Bei trage 58 63, Muller, Jainpr 37

In Vedas this is often met with in *pluta* Cf *vindati* 3 m RV 10 146 1, *mama* 3 m TS 7 4 20, vi

veśā3 m VS. 23. 49; babhūvā3 m. AV. 10. 2. 28; tapati3 m. AB. 6. 35. 4.

In the RV. we find *a* and *ā* nasalised (RPr. II, 67) in words which are not in actual pause, but at a particular *virāma* in the *pāda* and occur invariably before a word beginning with a vowel (see note on 71). For details see Wackernagel, Altind. Gr. I, p. 302. The statement of Whitney that "the operation of the rule is confined to *pada text only*" (TPr. XV, 6) is baseless and wrong.

19 The scope of this Sūtra is covered by RPr. I, 63 and TPr. XV, 6.

20 A consonant in pause belongs to the preceding vowel. The equivalent rules of the other treatises are RPr. XVIII, 33; TPr. XXI, 3; VPr. I, 101. The observation is on the whole sound. The final consonants in Sanskrit were implosive, so that they eventually disappeared in Pāli and Prakrit. With so much laxity in their articulation they were not likely to be independent syllables. Cf. Siddheśvara, Critical Studies etc. p. 63. It is to be noted that the treatment of syllabic division is meager in our treatise.

21 (a) The name *abhinidhāna* is applied to the mute which arises from doubling and is inserted before a mute. The author of Tribhāṣyārātana on TPr. XIV, 9 explains the word by *abhinidhīyate āropyate iti* which is set down against, and does not take notice of the doctrine of *abhi-*

nidhāna as a peculiar and imperfect utterance of certain letters in certain situations, which plays so prominent a part in the phonetic systems of the RPr. and CA. We may, however, bearing that doctrine in mind, conjecture with some plausibility that the word here not only signifies an *insertion*, but designates also a peculiar quality of the inserted letter. For the meaning of the word cf. Whitney TPr. XIV, 9; CA, I, 43; for a detailed discussion on *abhinidhāna* cf. S. Varma, Critical Studies, pp. 137-147.

(b) In words like *arkkam*, the consonant following the *r* or the *h* is doubled, and the former of the two, which is regarded as the one that owes its existence to the *krama* or duplication is to be reckoned as belonging to the preceding syllable. Cf. CA, I, 58; VPr. I, 104. The TPr. XXI, 5 teaches that a consonant not combined immediately with a vowel belongs to the preceding syllable. This would leave only the final member of any group to be attached to the following vowel. RPr. I, 26 is meant for a case in which the consonant following the *r* is itself succeeded by another. For details see Siddheśvara on syllabication of *r* plus double *plosive*. Critical Studies etc. pp. 69-71; Wackernagel, Altind. Gr. I, p. 278.

22 It is a general rule that the first member of a consonant group will

belong to the preceding vowel. Thus *muḷta* will be divided as *mu-ḷ-ta* and not *mu-ḷṭa*. The fact that Sanskrit had predominant tendency to this syllabic division is shown by the doubling which the initials of Sanskrit consonant-groups undergo. The most general rule of doubling is that the first member of a consonant group, if preceded by a vowel, is doubled (RT. 269). For corresponding rules of other treatises see TPr. XXI. 4; CA. I. 56; VPr. I. 103; and RPr. XVIII. 35 and I. 25, which allows it to be counted either with the preceding or following syllable. For details see Whitney, CA. I. 56 and TPr. XXI. 4.

- 23 Cf. RPr. I. 25; XVIII. 34; CA. I. 53; TPr. XXI. 6. The question of the syllabication of the *anusvāra* is closely bound up with the question of its phonetic value, regarding which, however, there was no agreement among the ancient grammarians. Some held it to be a pervading nasalization of the preceding vowel; others, a nasal addition to the preceding vowel. The former view is adopted by CA. which acknowledges only nasal consonants and nasal vowels and entirely ignores any such constituent of the alphabet as the *anusvāra*. In this case the question of its syllabication was simple, the nasalized vowel itself forming a complete syllable as in *lakṣam*. The RPr. I. 5 and VPr.

declare *anusvāra* as nasal appendage to the vowel; the latter (VPr. IV. 147-8) gives directions as to the quantity belonging to each element. In this case, when the *anusvāra* was not a pure nasalized vowel, but contained in a more or less degree, a consonantal element, it was open to question whether it belonged to the preceding or the succeeding vowel; hence the necessity of the above rule, according to which the *anusvāra* belongs to the preceding vowel. The TPr. takes no distinct and consistent ground upon the question, whether the *anusvāra* consists in a nasalization of the vowel or in a nasal consonantal element following the vowel. It however takes prevalingly the view of the RPr. but lets the otherwise appear here and there. For instance in TPr. XXI. 6 *anusvāra* appears with the distinct value of a consonantal element following the vowel, but not as a full consonant. See also TPr. X. 11; XV. 1-3. Thus we have seen that, although the authors of the *Prātiśākhya*s differed as to the phonetic value of the *anusvāra*, yet they were unanimous in declaring it to belong to the preceding vowel. For details of the syllabication of the *anusvāra* cf. Siddhesvara, *Critical Studies* etc. pp. 81-83. Our treatise differentiates between *anusvāra* and *raṅga* and obviously regards *anusvāra* as a consonantal element (see 185).

For the dual *anusvārau* cf.—

ह्रस्वादग्रे भवेद्दीर्घो दीर्घादग्रे भवेत्लघुः ।
संयोगे च परे ह्रस्वः सिंहासि निदर्शनम् ॥
अनुस्वारो द्विमात्रः स्याद्वर्णव्यञ्जनोदये ।
ह्रस्वो वा यदि वा दीर्घ देवानां हृदये तथा ॥
YajñavŚ. 63-65, 138-142; PārŚ. 30-35.

- 24 The first portion of the rule is included in 20. The negative here implies a direct reversal of 20. Cf.—
यवौ तु रेफसंयुक्तौ रेफ आद्यो भवेद्यदि ।
पूर्वाङ्गं तद् विजानीयात्सूर्ये पूर्वे निदर्शनम् ॥
यवौ तु रेफसंयुक्तौ विरते च भवेद्यदि ।
पराङ्गं तद् विजानीयात्तरो ह्येते लक्षणम् ॥
- 25 The positive side of the rule is included in 20. It rather denotes a denial of adjunction of the second *sparsā* to the preceding vowel, and hence implies adjunction to the one that follows, since the consonant cannot stand by itself. Thus the division in *sakhyam* (*sakkhya*) would be *sak-khyam* and so on. Cf. TPr. XXI. 7.
- 26 Cf. RPr. 1. 23; CA. 1. 55; TPr. XXI. 2; VPr. 1. 100. This general rule is equivalently stated by all Prātiśākhya. The matter of syllabication seems of pretty pure theory. The only practical bearing it can have must be in determining whether such and such a consonant shall receive one or another accent, as being that of the preceding or of the following vowel. Cf. Whitney, CA. 1. 55.
- 27 Cf. RPr. 1. 37; CA. 1. 49; VPr. 1. 48. TPr. offers nothing corresponding.

28 RPr. I. 34; TPr. I. 37; VPr. I. 59, agree in assigning half a *mora* as the length of a consonant. CA. I. 60, however, assigns one *mora* as the length of a consonant. Our treatise makes an option between the two.

31-33 The idea underlying the grouping of sounds into short, long and ultra-long was said to be duration. Cf. P. Śikṣā 11. From the point of view of duration human speech was divided into three kinds: i. e. *quick*, *intermediate* and *slow*. (See RPr. XIII, 46, 49. TPr. XXIII. 20). The quantity of sound in *intermediate* speech was one third more than in *quick* speech, the ratio being 9 : 12; the quantity in *slow* speech was one third more than in *intermediate* speech, the ratio being 12: 16. Cf. RPr. XIII. 48 with Uvaṭa's note. But authorities differ on the exact ratio of quantity between the three *ṛttis*. Thus while our treatise declares the proportion 3: 4: 5, Uvaṭa (RPr. XIII. 48) mentions some authorities holding the proportion 16: 20: 25.

Thus Kaiyaṭ on Patañjali 1. 1. 9: 517 says:—

द्रुतं श्लोकमृचं चोच्चारयति वक्त्रि
नाडिकाया यस्या नव पलानि स्रवन्ति
तस्या एव मध्यमायां वृत्तौ द्वादश पलानि
स्रवन्ति । नवानां त्रिभागस्त्रीणि पलाणि
तदधिकानि नव द्वादश संपद्यन्ते । विलम्बि-
तायां तु वृत्तौ षोडश पलानि स्रवन्ति ।

For the three *ṛttis* cf. Kātyāyana V. 4, 5 on Pāṇini I. 1. 70

and V 1—5 on Paṇini 1 4 109 with Patañjali on it For the conception of *vṛtti* in modern phonetics see Sievers, *Phonetic* 639 p 231 For details see Wackernagel, *Altind Gr I* p, 280

Grammarians proscribed the use of these *vṛttis* under different conditions According to RPr, XIII 49, *quick* speech should be used in Vedic recitals, *intermediate* in business and *slow* during instruction

When the question of determining the standard of quantity arose the *intermediate* speech was selected as the basis, because presumably it represented ordinary conversation For details see Siddheśvara, *Critical Studies* etc p 172

- 34 The pause between two individual sounds had a duration of very infinitesimal time Cf Vyāsaśikṣa, 'vīramo varṇayor madhye pyanu kalop'ya samyute which attributes a quarter of a *mora* to the hiatus between two individual sounds *Kalanirṇayaśikṣa* contests this view Cf Siddheśvara, *Critical Studies*, etc p 186

Anu the minimum standard of quantity was called *anu*, which could not be perceived by the senses Cf 'indriyaviṣayo yosa vanurityucyate budhaiḥ Śambhuś The *Lomaśīkṣa* (ŚS 462) compares the *anu* to a particle reflecting the sun's rays *suryarāsmi pratīkṣa kanikā yatra drśyate |*

anostu tat pramanam syan matra tu caturanavat|| Next to

this comes *paramānu* which is just perceptible (cf Vyāsaśikṣā, 'mā trādhama yaktamatra kam') See also VPr I 61 (*paramānavardhamātra*) Next to *paramānu* comes *mātra*. The quantity of a *mora* was compared by Vyāsa śikṣa to a snap of finger, by the Nārada Ś to a twinkling of the eye by some authorities to a flash of lightning, and by the RPr to a note of the woodcock Cf S Varma, *Critical Studies* etc p 177

'Rgvīrāmah padavīrāmo vivṛtti vīrāmah samānapadavivṛttivīramastriṃmātro dvimātra ekamātrordhamātra ityānupurvyaṇa||' TPr XXII 13 Cf also YvŚ 11, 12

- 37 (a) The *verse* pause is of three *moras*, that is, the quantity of the pause at the end of a verse is of three *moras* 'ubhā vajasya sātye huve van | Our treatise (37) seems to declare the quantity of this pause only two *moras*
- 36 (b) The *pada* pause is of two *moras*, of the pause of two *moras* in *Pada* text, between the *padas* the example is 'ise tvā, ūrje-tva'. Our treatise declares only one *mora* As for the *atagrahapausa* it seems of two *moras* according to the TPr while RPr (I 28) and VPr (V 1) declare it to be of one *mora* This well accords with our treatise (36)
- 35 (c) Pause for hiatus is of one *mora* 'sa idhanah, ta enam, ta asmat' Our treatise (35) declares only half *mora* between the two vowels, be they short or long This accords with RPr II 4 which

prescribes half a *mora* for vivṛtti (= svarāntaram). Uvāta is more specific on this point. He says :—

‘tatrāyaṃ vivṛttervibhāgastrīprakāraḥ | ubhayato hrasvā pādāmātrākālā | pra-r̥bhubhyaḥ. (RV. 4. 33. 1) | ekato dīrghārdhamātrākālā | nū itthā (I. 132. 4) | ubhayato dīrghā pādonamātrākālā | tā im vardhanti (I. 155. 3) | But cf. the peculiar statement of Kaiyaṭa, I. 1. 4: 201 which seems the basis of the following statement of Bhaṭṭoji—‘yattu prātiśākhyāntaramardhamātrovagrahaḥ iti tatttu sarvatra saṃhitāyāmardhamātrākālasya sattvāt tatotirikto’ rdhamātrākālo’ vagrahestītyevamparamataḥ prātiśākhyayoravirodhaḥ’ Ś. Kaustubha I. 1. 4: 139. He is wilfully overlooking here the sharp differences that existed between the Prātiśākyas, and in fact it was these differences that led to the composition of so many Prātiśākyas (= pratiśākhaṃ bhavam).

(d) Pause for hiatus in the interior of a word is of half *mora*. ‘pra-ugam’. The commentator quotes a couple of verses on TPr. XXII. 13 laying down four sub-divisions of the pause of hiatus, and assigning them different quantities: that between a short and long vowel is *vatsānusṛti*, and is one *mora* long; that between a long and following short is *vatsānusārīṇī*, of the same length; between two short vowels, ‘*pāka-vatī*, three quarters of a *mora*; between two long vowels, *pipīlikā*,

a quarter *mora* only. Compare it with Uvāta’s remarks on RPr. II. 4, quoted by Ś. Varma in Critical Studies, p. 186.

As regards the nature of hiatus, the commentary on Vyāsa śikṣā, ‘virāmaḥ tūṣṇimbhūtaḥ kālaḥ syāt’, defines it as a ‘time of silence. But this goes against the Indian theory of continuity of sounds so strongly maintained by Patañjali (on P. 1. 4. 109) and others. Nor there is any proof to presume that the hiatus was accompanied by a glottal stop. By hiatus then the ancient grammarians may have meant a glide between one sound and another, and this is in a way confirmed by RPr. II. 4 which assigns only a quarter of a *mora* (time of a *svāra-bhakti*) to the hiatus. For details see S. Varma, Critical Studies, pp. 185-187.

39 Bhakti = division of a *sāman*. See Lāṭy, VI. 1. 14; Drāhy. III. 4. 12; Simon PpS. 522.

The chants of a *sāman* are in a mode or modes, and, therefore, could only be sung in unison. At the sacrifices, the *Sāma*-veda priests whose business it is to perform the musical part, do not sing in unison except the *nidhana* or finale which consists usually of one, seldom of two syllables. The rest of the chant is divided into sections of which the first is :—

(I) *Hiṃkāra*: the syllable *hum*, (which so often occurs in the *Sāman*, was called originally, as the Brāhmaṇas prove,

'hīmkāra' Bur. Ārṣejaabr. In troduction XLVII) is sung by all priests (Sāyana, SV, p. 54) or by three singers (Sāyana on PVB. II, 1. 1.)

- (II) Prastāva It is sung by the Prastotr. It is dealt with in general part (PVB I. 3-13) and in a special one (1, 34-35).
- (III) Udgītha It is sung by Udgātr.
- (IV) Pratihāra. It is sung by Pratihartṛ. It is dealt with in general part (PVB. I. 36-1 62) and in a special one (1, 63-2, 81).
- (V) Upadrava. It is sung by Udgatr.
- (VI) Nidhana or finale is sung by Prastotr, Udgātr and Pratihartṛ. For the various kinds of nidhanas see Sāy. on PVB. X. 10. 1. Nidhana is dealt with in a general part (PVB 2, 82-110) and in a special one (2 111-120).
- (VII) Pranava The syllable Om.

The real Bhaktis are five i.e. prastāva, udgītha, pratihāra, upadrava, and nidhana. For the theory of Bhakti according to the explanation in the Pañcavidha sūtra cf. The Vedic Chant pp 58-70 and Simon PpS 522. See also B. Faddegon, Ritualistic Dadaism, Acta Orientalia V. 1226. p 185

- 40 Cf. RPr. I. 20, CA I 59, VPr. I. 55, 56, and TPr. I. 33 which makes r and l, the standard of a short vowel and Pānini 1. 2. 27

which makes u ū and ū 3 the standard of short, long and ultra long vowels. RPr. XIII 50 attempts to fix the length of the short, long and ultra long vowels by comparing them with the cries of certain birds, a fact implied in Pānini 1. 2. 27. Cf. 'kukkutarnte akāra ekadvitrimātratva prasiddh erakārādayo naktāh' Nāges' ŚŚ on this sūtra. The idea underlying the grouping of sounds into short, long and ultra long was supposed to be duration. Cf. ŚS. 379.

- 41 Svaritavinata It should be noted that the Gānas are not accented in the ordinary sense of the word, or like the other Vedas, but that the marks which form such a prominent feature in the text are actually musical notes.

They are seven and their names differ. Sāmavidhānbrāhmana (I. 1 8 5) gives *Kruṣṭa*, *prathama*, *dvitīya*, *trītiya*, *caturtha*, *pañcama*, and *ṣaṣṭha* or *antya*. These correspond to the *ṣadja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *niṣāda* of usual Indian music, but in reverse order, i.e. the first note of the Hindu music is the fourth of the Sāma priests and the scale ascends the reverse of the scale of the last. In S. India the names of these Prakṛti Notes are *prathama*, *dvitīya*, *trītiya*, *caturtha*, *mandra* (5th, cf. Burnell's note in Arbr. XLIII) *anusvārya* (6th) and *atisvārya* (7th). Besides these there are seven others which indicate constantly

recurring groups of notes. These are :—

(1) *Preṅkha*: which adds two *moras* to the preceding syllable and ends with the second *svara*. It is marked $\bar{2}$. For the conformity and discrepancy between the Pūrvagāna and the Uttaragāna with reference to the use of the sign $\bar{2}$, see Vedic Chant, pp. 44-47.

(2) *Namana*: it consists of the first three notes (i.e. one, two and three).

'*praṇataṃ tat svaritacaturthādīmandrāntam*' (Comm. on Shpbr. II. p. 20) indicates that there is a difference between *namana* and *praṇata*.

(3) *Karṣaṇa*: see note on 46.

(4) *Vinata*: is marked by *vi* or *s* and consists of 1 and 2; where *Vinata* occurs in the Grāmageyagāna *preṅkha* is put in the Ūha. For the significance of *vinata*, cf. Vedic Chant pp. 45-46; Simon PpS. 522.

(5) *Atyutkrama*: 4565. This *vikṛti* is an embellishment.

(6) *Samprasāraṇa*: 2345. This also is an embellishment.

(7) *Abhigīta*: this consists in a repetition of the note with a short *a*; it appears to be marked in the Bibliotheca Indica. ed. by 7. See Bur. Arbr. XLLV.

Svarita: *mandrasvara*. Cf. N. on PpS. 1. 2 '*svaritaśabdena man-*

drasvara ucyate; on 8, 232 '*svaritasvarāntam = mandrasvarāntam*. But the Comm. on Shpbr. II p. 20. *vinataṃ tatsvaritacaturthādīmandrāntam* shows that *svarita* is the third. See also Whitney on TPr. XXIII. 16. For *vinata*, *praṇata*, and *abhigīta* see the comm. on Shpbr. II. p. 20 :—

Ārcikasamhitāyām sarvatrāvināmitāni punarapraṇāmitāni akṣarāṇi paṭhitāni, atra gānavidhau kvacit kvacidvināmitāni praṇāmitāni ca geyāni | vināmita śabdena vinataṃ praṇāmitaśabdena praṇataṃ | vinataṃ .prathamādīdvitīyāntam praṇataṃ tat svaritacaturthādīmandrāntam | abhigītaṃ dvitīyādiprathamāntam tathā vinatapraṇatayorante' rdhamātrā nicena svarena bhavatyucce'pyardhā dīrghe hrasve'rdham||

(b) For the Sāman tones and sounds of animals see NārŚ. which connects the music with the sounds of animals. It runs :—

śaḍjaṃ vadati mayūro gāvo,

rambhanti cārṣabham |

ajāvike tu gāndhārau,

krauñco vadati madhyamam ||

puṣpasādhāraṇe kāle,

kokilā vakti pañcamam |

aśvastu dhaivatam vakti,

niṣādam vakti kuñjaraḥ ||

ŚS. p. 407; also Saṃgītaratnākara 1. 3. 48. Here the author of the Śikṣā is perhaps analysing the microcosmos viz. the common sounds of animals, with the microcosmos viz. the tones of the human gamut. For details cf. Simon

PpS. Einl; S. Varma, *Critical Studies*, Chapter X (The Nature of Accent).

(c) Sāman tones and the accentuation of the spoken language—

Burnell in the Introduction to his *Arbr.* (XLII) does not see any appreciable connection between the Sāman tones and the accent. Simon on the other hand, is inclined to believe that there was a clear connection between the two (PpS. 524). The Indian commentators put together the *svaras* of the Chandogas and the accent of the spoken word. Cf. Uvata on RPr. XIII, 44; the Comm. on PpS. 1, 2: *svaritasābdena mandra svara ucyate*, on 8, 232 *svaritasvarāntam = mandrasvarāntam*, on 8 232 *udāttaśābde svarah*. See also the four slokas from Āryanyaka stobha quoted by Bur. in his Introduction to *Shpbr.* XIX. The Author of the Vedic Chant (39-41) has instituted a comparative study of (a) monomial stobhas consisting of two syllables (b) the polysyllabic monomial stobhas and (c) stobhas which consist of phrases, and has arrived at the conclusion that "there is in principle a connection between the word accent and melodic movement of the SV."

42 Cf. RPr. I, 27.

43 There is no discordance among the Prātiśākhya upon this point. Cf. RPr. I, 29. CA. I, 61; VPr. I, 57; TPr. I, 35. Ajātaśatru also declares two mātrās for dirgha.

44 Note the use of *vrddham*. Our treatise nowhere uses the term *pluta*. See RPr. I, 30; CA. I, 62; VPr. I, 58; TPr. I 36. Ajātaśatru says that a *vrddha* syllable = 3 mātrās. For details see Bur. *Shpbr.* XX. In the chant there was an emphasis on *vrddha* syllable.

45 For *vaivaryā* cf. *Vivṛti* on 53:—*'vaivaryāṇi coccānicāṃśayormadhya sphuta śabdādubhayasādhāranam na svarāntaram'* etc.

46 A vowel is a syllable. Cf. VPr. I, 99; RPr. XVIII, 32 which states explicitly that a vowel, whether pure or combined with *anusvāra* or combined with consonants, is a syllable. See also RPr. I, 19 that both the short and the long vowels are syllables. On the *Vārtika* '*carṇam vāhuh pūrvasūtre*' Patañjali states '*athavā pūrvasūtre carṇasyākṣaramiti sañjñā kṛiyate*' MBh. 1. 1. 2 131. Kaiyata glosses it with *pūrvasūtre | vyākaranāntare* '*carṇā akṣarāniti*' *vacanāt*. *carṇā akṣarāni* is not found in RPr. XVIII, 32; VPr. I, 99; CA. I, 93 and our treatise 46. But we know from Bhaṭṭāra Harichandra that the Aindra grāmāra used the term *varṇa* instead of *akṣara* and that this grammar opened with the sūtra "*atha varṇasamūhah*." Cf. his *Nyāsavyākhyā*, *Sūtrasthānam* (Caraka, p. 58 just published) which runs,—

'*kāstroṣvapri 'atha varṇasamūhah' iti Aindra—vyākaranasya | 'athāto dharmam vyākhyāsyāmah' iti*

Vaiśeṣikadarśanasya ca' and so on. I suspect here that Kātyāyana, Patañjali, Kaiyaṭa and their followers are referring here to Aindra Vyākaraṇasūtra and we may not be very far from the mark if we assume that *pūrvasūtre* here stands for *prathamāsūtre*.

Both the RPr. and the VPr. place this rule at the head of the rules for syllabication. Cf. Uvaṭa on RPr. I. 22:—

evam aṣṭau samānākṣarāṇi (1. 1) ityādinā varṇasamāmnāyamanukramya tataḥ 'sarvaḥ śeṣo vyañjanāni (1. 6) ityādinā vyañjanagatāḥ sañjñāḥ kṛtvā anantaram—ojaḥ-svarāṇām (1. 17) ityādinākṣaragatāḥ sañjñāḥ kṛtvā adhunākṣaravyañjanasamnikarṣe kim kasyāṅgamityetan-nirūpaṇāyāha 'anusvāro vyañjanam cākṣarāṅgam, iti|| Our treatise on the other hand has already shown the rules (see also CA. I. 55-58) for syllabication probably because it thinks that the difficulty about syllabication arises with regard to the consonants and *anusvāra* alone and not with regard to the *akṣaras* i. e. the vowels. One difference more in RPr. and our treatise. After defining *hrasva* by 1. 17 and *dīrgha* by 1. 18 the RPr. defines *akṣara* and then states:—

gurūṇi dīrghāṇi, (20) tathetare-śām samyogānusraparāṇi yāni (21) | Note also the order in RPr. XVIII, 32-44. In this order the ultra-long vowels and ḷ are not

mentioned and hence they can only be implied as Uvaṭa does on RPr. I. 19. But our treatise does away with this difficulty by including the definition of *pluta* in 44. CA. 1. 93 (*svaro' kṣaram*) also does not serve the purpose of an introduction to the rules for syllabication, but according to Whitney may be regarded as a virtual precept that the accentuation, which in latter rules is taught (cf. Uvaṭa on RPr. I. 19 tantrāntare etc.), extends its sway over the whole syllable, or on the other hand, that the accents which are declared to belong to syllables, affect specially the vowels. This explanation of Whitney is not peculiar to CA. alone, but it applies to other Prātiśākhya as well. Cf. *ta ucyanṭe kṣarāśrayāḥ* RPr. 3. 1-2, (Uvaṭa on I. 19) and our treatise 46 which will just open the treatment of accentuation in (51) the 7th. daśaka, and this is hinted at by our Commentator who says:—

kṛte varṇopadeśa sāmānya (in the 1st. Prap.) pṛthaktvenā (40-45) kṣaraparibhāṣayā (46) nvartho dharmo' kṣarajñāne (omit virāma) akṣaraparimānasambandhāt. tatrogdghātanighātau and so on.

In akṣaraparimāna, parimāna = *kalā* cf. Whitney on TPr. XXIII. 2. dvisvaraḥ parva, the melody between the danḍas (a bar indicating *virāma* is called a parvan. The lengths of the parvan are widely divergent. Cf. the Comm. on Shpbr. II. p. 15 which runs:—

'yato gānavidhau kutracid
 okākṣarāvasānam, yathā—'agna ā
 yahi v' ityasyāmrci (1, 1) gīya
 māno sāmni sāmārambho | dya-
 kṣarāvasānam parva yathā—'o-
 gnā | tathā 'udu tyam jītavoda
 sam' (1, 31) ityasyām gīyamāno
 sāmni 'ja' śabde okākṣarāvasānam
 parva | atraiva sāmārambho trya-
 kṣarāvasānam ca | and so on
 According to Burnell the bar of
 division (= parvan) marks the
 notes to be sung with one breath.
 For details see Vedic Chant pp.
 43-50.

Udghāta—uccibhāva. Cf 'mātrā
 lakṣane trividha udghāto
 'vyadāmat a u r c a u h o'
 prabhṛtini | vyadāto yā
 —i | matau huvā—i |
 reau ho |

Nighāta—sinking of a tone. 'ni
 hanyate nice bhavati'
 PpS X, 46, 'nihanyate
 mandrasvaram bhavati' ||
 Abhyudghāta is opposed
 to udghāta. Cf. Simon,
 PpS p. 520.

Pratyutkramah the moving for
 ward of a note to a higher note,
pratyutkrāmata uccasvaro bhavati
 N on PpS. 5 74, *pratyutkrāntah*
ūrdhvam gatah VI 45 It is of
 eight kinds —

- 1 From the sixth to the fifth
 note $\overset{5}{rā} 6 5 6 n$
- 2 From fifth to the fourth :
 $\overset{5}{au} 4 rā.$
3. From fourth to the third
 $\overset{4}{ta} 3 m,$

- 4 From third to the second
 $hī \overset{3}{2} 3 4 \overset{5}{ṣi}.$
5. From second to the first
 $ho \overset{2}{1} i | \overset{2R}{gno} \overset{1}{rā} |$
6. From fifth to the third
 $\overset{5R}{pā} | \overset{3R}{āvnā} \overset{2R}{|}$
- 7 From fifth to the second .
 $prjā \overset{5A}{2}.$
- 8 From third to the first :
 $\overset{3}{punā} \overset{2}{3} 1.$

For details see Simon, PpS
 p. 511.

- (a) The numbers 1-6 indi-
 cate the pitches of a down-
 ward series of tones. The
 tones 1-3 are high com-
 pared with the tones 4-6.
- (b) Replacing the pitch 1 by
 2 in a melody is called
nīcatra (Simon, PpS. 614)
- (c) The numbers over the
 syllables are the *Prakṛti*
 tones i.e. the essential
 tones of the melody, those
 in the letters are the
Vikṛti tones i.e. orna-
 mental tones
- (d) Where there is a group
 of notes and a number
 over each one, these up-
 per numbers give the
 length in matras, e.g.
 $\overset{1}{vā} \overset{1}{2} \overset{1}{3} \overset{1}{4} \overset{1}{5}.$
- (e) The length of the note
 depends on the vowel,
 and not on the length
 of the syllable according

to prosody; thus in *citra* the first note is short. The last note in each *parvan* is always *vṛddha*. Bur. Arbr. XLIV.

Abhigītam : 'dvitīyādih̄ prathamāntyam | abhigīte ardhamātrā dvitīye prathame adhyardhā | stomam rudrāya pinvo arkaiḥ (1.156) | stomam rudrā (ā abhi) | pā-invo (o abhi) | '

N. on PpS. 5. 32 and 281. See also the Comm. on Shpbr. (p. 20).

According to the above the *abhigīta* tone consists of two tones. It shows the union of the second tone with the first tone in the same syllable, of which the second tone is worth half a *mātrā*, the first tone having an additional half *mātrā* (*adhyardhā* = $1\frac{1}{2}$ Jñānendra on Pāṇini V. 1. 28; Bur. Shpbr. XIX). For details see Simon, PpS. 517, 592.

Vṛddhiḥ : emphasis. See note on 68.

Karṣaṇa : extending or prolonging down the scale. It is occasionally applied to the fifth note indicating that it is drawn or produced beyond the *mandra*. Cf.

'kr̥ṣyate karṣaṇam bhavati' N. on PpS. V. 810. This is either up the scale marked ∨ or down marked ∧ and includes all the notes between those marked. See Arbr. XLIII.

Karṣaṇa is of five kinds —

1. The *karṣaṇa* upto the second tone : $\overset{1}{bā}$ 2 rhiṣo.

2. The *karṣaṇa* upto the third tone : $\overset{2}{vā}$ 3.

3. The *karṣaṇa* upto the fourth : ā 2 3 4.

4. The *karṣaṇa* upto the fifth : $\overset{1}{śatā}$ śru 2 3 4 5 ta 6 5 6 1.

The Comm. on Shpbr. p. 19 runs:—

pañca svarāḥ karṣaṇalakṣitāḥ | karṣaṇalakṣaṇam Chandogapariśiṣṭe udāhṛtam | pañcavidham karṣaṇam ādvitīyakarṣaṇam ātrīyakarṣaṇam ācaturthakarṣaṇam āmandrakarṣaṇam mandraścātisvāryātkr̥ṣyata iti | ya eva svarāḥ prathamādārabhya (te) sa eva ā atisvāryātkr̥ṣyate samyak svarāḥ | yathā vāsiṣṭhe (1. 269) śa tā śru 2 3 4 5 tā 6 5 6 1.

See also Simon, PpS. 519; Vedic Chant. p. 44.

Aṣṭākṣareṇa: the *Bṛhat* and *Rathantara* are cattle, (the first) eight syllables of the first verse he (the *Prastotr*) takes as *prastāva*. See note on 39. See Caland, PVB. p. 149.

Dvyākṣareṇa: the first two syllables of the last two verses he takes as *prastāva*. See Caland.

Daśākṣareṇa: they make (chant) in the middle a finale of ten syllables. For *nidhana* see note on 39. See Caland, PVB. p. 175.

47-48 Cf. RPr. XVIII. 32 and the note on 46.

49 Cf. RPr. XVIII. 38, 39.

50 Cf. RPr. XVIII. 41.

ACCENTUATION.

51 The subject of accentuation is treated in our treatise in a meagre way. What is given is just sufficient to construct the Samhitā from the *Pada text*. For a detailed treatment of the accentuation in Sāman cf. the first two Prapāthkas and the first six Daśakas of Sāmāntantra. In the following treatment of accentuation I have copiously drawn from Whitney. For the detailed treatment of the accentuation in the SV. cf. *Ṛktaṅtra-vivṛti*.

Our treatise does not define the three terms *udātta*, *anudātta* and *svarita*. The CA. I, 13, the VPr. I. 108, 109, TPr. I. 38, 39, and Pāṇini 1. 2. 29-30 precisely agree in their description of the *udātta* and *anudātta* accents; the RPr. III. 1 is more profound. As for the *svarita* they all virtually agree in spirit, though not in form: the TPr. I. 40 and Pāṇini 1. 2. 31 call it a *samāhāra*-combination of acute and grave; the VPr. I. 110 states that a syllable possessing both the other tones is *svarita*. The RPr. III. 2 says that a syllable is *svarita* into which the two other tones enter together, CA I. 16 agrees with this definition. The three Skt. accents *udātta*, *anudātta* and *svarita* precisely correspond in phonetic character with acute, grave, and circumflex.

52 That is, when two simple vowels or a vowel and a diphthong, coalesce and form a single vowel or diphthong, in case either of the two was acute, the resulting syllable is acute. The rule is a general one and suffers exceptions which form the subject of rules (57-58), namely that *é* and *ó*, when they absorb a following *a* become *è* and *ò* and that *i i* become *ì*. The corresponding rules of the other treatises are RP. III 6; VPr. IV. 131; TPr. X. 10 and XI. 10; CA. 111. 66.

53 *Scarita* is nothing but a combination of *udātta* and *anudātta*, and its first half mora which is *udātta* is called *svarita*, the rest being *pracaya* of the Chandogas. Cf.—

अत ऊर्ध्वं प्रवक्ष्यामि ह्यर्चिकं तु स्वरत्रयम् ।
उदात्तक्षानुदात्तश्च तृतीयः प्रचयस्वरः ॥

Nāradaś. I.

This will be clear from the following Vivṛti on *Ṛktaṅtra* which is available in parts only. It reads.—

अथाद्यार्धमात्राया एवोदात्तत्वं स्वरितं चाह “आद्यार्धमात्रा स्वरितमिति ।” तस्य श्रुतिः । “आद्यार्धमात्रोत्संज्ञा भवति तत्स्वरितं नामेति” । वर्णस्यार्धमात्रा उत्संज्ञा भवति । उदित्यनुवर्तते उदात्तमुदिति-विधानात् । आद्यार्धमात्रा उदात्ता भवतीत्यर्थः । उदात्ताद्यार्धमात्रा स्वरितम् इति वचनात् आद्यार्धमात्रोदात्तांश एव स्वरितं नाम । नामशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरित-

(स्वरित) मिति प्रसिद्धं तदुदात्त एव स्वरित-
मिति व्यवहियते । न ह्युदात्तानुदात्तप्रचयस्वर-
त्रयव्यतिरेकेण स्वरितं नाम स्वरान्तरमस्ति ।
अवशिष्टार्धमात्रानुदात्तः । प्रचयस्थानत्वात् । स्वर-
प्रचय इत्यर्थः । तदुक्तं नारदशिष्यायाम्—

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम् ।

उदात्तश्चानुदात्तश्च तृतीयः प्रचयस्वरः ॥

इति । 'अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु
स्वरत्रयम्' इति प्रतिज्ञाय तृतीयः प्रचयस्वर इति
उपसंहारात् स्वरितं नाम स्वरान्तरमुदात्तानुदात्त-
प्रचयव्यतिरेकेण नास्तीत्यर्थः स्फुट एव ।
तर्हि स्वरितव्यवहारः स्वरान्तरत्वाभावे निरा-
लम्बनं स्यादित्यत आहः—

य एवोदात्त इत्युक्तः स एव स्वरितः स्वरः ।

इति । अवशिष्टांशस्तु स्वरप्रचय इत्यत आहः—

प्रचयः प्रोच्यते तज्ज्ञैः न चात्र स्वरितान्तरम् ॥

इति । उदात्ताद्यार्धमात्रा स्वरितमिति ।

उदात्त एव स्वरित इति विधानात् । अर्थादवशि-
ष्टांशः स्वरः प्रचय इति । तज्ज्ञैः स्वरितस्वरूपज्ञैः ।
उदात्त एव स्वरितशिष्टांशः स्वरितोत्तरप्रचयत्वात्
स्वरप्रचय इति व्यवहियते । ...अत्र तज्ज्ञैः
रित्यनेन ये स्वरितमिति स्वरान्तरमस्ति तेन
साकं स्वरचतुष्टयम् ऋद्ध्वप्यस्तीति वदन्ति ते
तदज्ञाः इति । स्वरितस्वरूपाज्ञा इति वचनमेव
तान्निन्दति । तर्ह्येकस्यैव वर्णस्योच्चनीचात्मक
त्वं कथमित्यत आहः—

उच्चैर्वर्णस्वरो नीचः स्वरतो द्विधा स्मृतः ॥

इति । मात्रको वर्ण एवैक आद्यार्धेनोच्च
इतरार्धेन नीचः इति । स्वरतः उच्चनीचस्वरभेदतः ।
द्विविधः स्मृत इति । ऋकृतन्त्रकारादिभिः
स्मृत इत्यर्थः । यदि च स्वरितं नाम स्वरान्तर-
मस्ति तदोच्चनीचप्रचयानामिव स्वरितप्रदर्शन-
स्थानान्तरमपि स्यात् । यथा तैत्तिरीयाणां चालुः
स्वर्यात् स्थानचतुष्टयम्—

द्वितीयाद्यांस्तु मन्त्रातांस्तौत्तिरीयांश्चतुःस्वरात् ॥

इति वचनात् । न ह्यस्माकं स्थानचतुष्टये
स्वरप्रदर्शनमस्ति । उच्चनीचापेक्षया स्वरितान्तरा-
भावे तस्य स्थानाभावे च वचनान्तरं यथाः—

उच्चादुच्चतरं नास्ति नीचानीचतरं तथा ।

वैस्वर्ये स्वरसंज्ञायां किंस्थानस्वर उच्यते ॥

इति । उच्चादुच्चतरं स्वरितमित्युच्यते वा
नीचानीचतरं वा तदुभयाभावात् । तस्माद्
वैस्वर्ये स्वरसंज्ञा । विस्वरत्वेनोच्चारणमेव विस्वर
इति नाम्ना वदन्ति । वैस्वर्यं चोच्चनीचांशयो-
र्मध्ये स्फुरणादुभयसाधारणं न स्वरान्तरं
येन स्थानमपि तस्य स्यात् । तदुक्तम्—

उच्चनीचेऽथ यन्मध्ये स्वरःसाधारणाः स्मृतः ।

इति । अत एव न स्वारं स्वरसंज्ञायां प्रतिजा-
नाति शौक्षिकक्षिकोऽपीत्यर्थः । ऋकृतन्त्र-
कारतद्व्याख्यातुभिः स्वरितस्योच्चनीचव्यति-
रेकेण स्वरसंज्ञाकरणाभावात् । स्वरितस्य स्थाना-
न्तरसत्त्वे द्वयन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात् ।
तथात्वेः—

एकान्तरस्वरोऽनृचु गाथासु द्वयन्तरःस्वरः ।

सामसु त्रयन्तरं विद्यादेतावत् स्वरतोन्तरम् ॥

इति वचनविरोधः स्यात् । गाथासु
यजुषु चालुस्वर्येण स्थानचतुष्टयस्य विद्यमान-
त्वात् द्वयन्तरः । अस्माकं स्थानत्रयत्वेन त्रिकस्वर
एकान्तर एव । तस्मादाद्यार्धमात्रोदात्त एव स्व-
रितः । न स्वरितं नाम स्वरान्तरमस्तीति ।

For a partial correspondence, cf.
VPr. I, 126; TPr. I, 41; RPr. III,
4; CA, 1, 17; Pāṇini 1, 2, 32.
These treatises are unanimous in
declaring that the *ardhamātrā*
(=half a mora) of a *svarita* is
udātta, or to be more explicit,
the succeeding low tone starts

higher than even the preceding high accent, a phenomena, the like of which has been noted in Sechuana, an African language by Prof Daniel Jones (Sechuana Reader p 37) The wording of the rules is clear and the mention of *matra* makes it quite patent that the authors here imply only half a *mora* and not the half syllable But the commentators on these treatises have tried to explain *ardha matra* by half the syllable (1 0 in short *svarita* $\frac{1}{2}$ *mora* is *udatta* and $\frac{1}{2}$ *anudatta*, in long 1 *mora* *udatta* and 1 *anudatta*, in ultra-long $1\frac{1}{2}$ *mora* *udatta* and $1\frac{1}{2}$ *anudatta*) Now, if the authors of the corresponding rules really intended to convey the sense, these commentators put upon them, we would have had *śūtorḍhamudattam* instead of *mūtrḍhamudattam* in CA, *svarḍham* instead of *svararḍham* in VPr, *yāḍardham* instead of *yāḍardham hrasiḍya* in TPr and above all Panini who believed in —

*ardhamatralāghavena putrotsa
vam manyante vaiyakarānah'* would never have used the word 'hrasvam' in 1 2 32 (cf Pat 'ardhahrasva śabda' rḍhamatrarūdhah', and Harī —

'pramanameva hrasvada,
vanupattam pratīyate' |

VakyaP II 309 10)

—where Kaśīkara (cf 1 2 32) and Bhattoji (cf SK, Manorama, and ŚabdaK on 1 2 32) following

the commentators on Pratiśakhyas assert that in Panini 1 2 32, the word *hrasva* is redundant and *ardha-hrasva* means half the syllable

RPr III 4 'tasyodattatarodattadardhamatrarḍhameva va' clearly lays down an option between half a *mora* and the half of a syllable, but even so clear a construction as this, has been wilfully mishandled by no less an authority than Bhattoji who following his own Śākhā says 'ardham veti dīrghābhī prīyam' and the ŚR glosses it with 'etau pakṣau vaikalpikāvityapās tam | va sabdastu pādapuranāyeti bodhyam' | But this is simply absurd will be shown by a quotation from Svarastaka, a ms work in the Library of Mysore (1024) which confirms the fact of option between the two views It runs —

svaritasyaiva purvardha,

mapare tu maṇiṣinah |

abhiṣvāryaiva purvardham,

niyacchantyeva compitam ||

and so on For a similar farfetched statement of Kṛyāta and Bhattoji cf my note on 35

In fact, these niceties seem to have been a matter of pretty pure theory, and there were certain Śākhās (cf Vajasaneyi) who took the half of the *svarita* syllable as *udatta* and the other half as *anudatta* but this view is not supported by the wording of the Pratiśakhyas

For the observation that the

first half mora of the svarita was higher than the high accent, cf. S. Varma, Critical Studies pp. 161-162 ; for a detailed discussion on the relation of accent with musical notes, cf. Burnell, Arbr. XLI-XLVIII.

- 55 This is the rule prescribing the *enclitic svarita* i. e. a svarita arising in an unaccented syllable which is preceded by an acute, and not again immediately followed by an acute or circumflex. The RPr. III. 9, 10, and CA. III. 62-63 subdivide the enclitic circumflex into two forms: the *tairovyañjana*, where the circumflexed syllable is separated from the acute by one or more consonants and the *pāḍavṛtta* (the RPr. calls it *vaiṛtta*) where a hiatus intervenes. The VPr. I. 117-119 and the TPr. XX. 6, 7 teach the same thing. But the former distinguishes under the *tairovyañjana* a subform *tairovirāma* (having a pause between) as occurring when the acute is parted from its enclitic circumflex not only by consonants but by the *avagraha*, or pause which separates the two parts of a compound word. Thus in *prajāvat* the enclitic accent of *vat* would be the *tairovirāma*, while in *prājanām* that of *nām* would be the *tairovyañjana* simply. The *tairovirāma*, then would occur only in the *Pada text*. The TPr. does not note this pada-accent, but allows the name *tairovyañjana* only to a circumflex which follows

an acute in the same word : if the acute syllable is a final, and the circumflex an initial, the latter is to be denominated *pratihata* XX. 3 : thus in *tatra*, the enclitic svarita of *tra* would be *tairovyañjana*, in *tat te* that of *te* would be *pratihata*. The practical importance of these numerous subdivisions of an enclitic accent seem of little importance and our treatise does not notice them. But Nāradaśikṣā agrees with VPr. when it states :—

udāttapūrvam yatkiñcit,
chandasi svaritaṃ bhavet |
eṣa sarvabahusvāras,
tairovyañjanamucyate ||
avagrahāt paraṃ yatra,
svaritaṃ syādanantaram |
tirovirāmaṃ taṃ vidyāt,
udātto yadyavagrahaḥ ||
svare cet svaritaṃ yatra,
vivṛttā yatra sanhitā |
etat pādāntavṛttasya,
lakṣaṇaṃ śāstracoditam ||

- 56 This svarita is called *kṣaipra*. The term comes from *kṣipra* "quick, hasty" and marks the sandhi as one in which there is a gain of time, or a hastened, abbreviated utterance of the semivocalized vowel. All the treatises viz. RPr. III. 7; VPr. IV. 47; TPr. X. 16; CA. III. 58 state that in such a case, when the former element of the compound is acute and the latter grave, the resulting syllable is circumflex, and all-RPr. III. 10; VPr. I. 115; TPr. XX. 1. CA.

III 58—apply to the circumflex, thus arising, the name of the combination, *ksaipra* Naradasikṣā also teaches the same thing It runs —

1 u varnau yadodattau,
apadyete yavau kvacit |
anudatte pratyaye nityam,
vidyat ksai-prasya laksanam ||

The *jatya svarita* precisely corresponds in origin and in quality with the *ksaipra* "The meaning of the term *jatya* is natural, original, primitive The circumflex syllables to which it is applied are those which have that accent in their own right and always independently of the combinations of the sentence' (Whitney) It is distinct from the enclitic, in as much as it is preceded by an unaccented vowel or having no predecessor, while the former invariably succeeds an acute This arises from the accented *i* or *u* after a conjunction of consonants ending with *y* or *v*, 'that is to say, no syllable in Sanskrit has an independent circumflex accent except as it results from the conversion of an original accented *i* or *u*, short or long, into its corresponding semi-vowel *y* or *v* before a following dissimilar vowel' Whitney

Thus *kanyā* represents an earlier *kanīa*, *svār* an earlier *su ar* and the like The *jatya svarita* then corresponds in origin and in quality with the *ksaipra* and differs from it only in period, arising in connection with the combination

of syllables into words, rather than of words into a sentence For the definition of *jatya svarita*, cf RPr III 4, VPr I-111, TPr XX 2, CA III 57 and Naradasikṣā which reads —

sayakaram savam vapi,
aksaram svaritam bhavet |
na codattam purastasya,
jatyasvarah sa ucyate ||

See TPr, XX 2, which reads — "sayakaravakaram tvakṣaram yatra svaryate sthite pade' nudatta-purve' purve va nitya ityeva janīyāt

57 This is *praśliṣṭa* or *praśleṣas varita* The RPr II 7 gives this name to all those cases of combination in which two vowels, or a vowel and diphthong, are combined together into a single vowel or diphthong A *svarita* accent arising in connection with such a combination is, by all the other treatises, called *praśliṣṭa* The RPr III 8 says that a single teacher Māndukya held that the *praśliṣṭa svarita* arose in all cases of a *praśleṣa* combination, where the former element was acute and the latter grave, and it is well known that the Śatapathabr follows this rule of accentuation throughout Panini VIII 2 6 also permits it, whenever the unaccented latter element is the initial of a word But this *svarita* is not at all of so frequent an occurrence as the general acceptance of this rule would show it to be, because all the Pratiśākhya

agree in prescribing that a combination into which enters an udātta vowel is itself udātta (see 53), the acute element raising the grave to its own pitch. All however allow the exception which forms the subject of the rule (58) and all but the TPr. allow also that, which is treated in this precept. Cf. Nāradaśikṣā:—

ikāraṃ yatra paśyeyuḥ,
ikāreṇaiva saṃyutam |
udāttamanudāttena,
praśliṣṭaṃ taṃ nibhodhata ||

If the vowel *ī* and *i*, both short, are fused together into a long vowel, this vowel has the praśliṣṭa svarita. The illustrations cited by the commentator accord to this. For further discussion on the subject, see Whitney, CA. III. 56.

58 'udāttamāpadyate' does obviously mean *svaritamāpadyate*. Svarita is implied, because there is no mention of udātta in the previous sūtra. Cf. note on 53.

This is an *abhinihita* svarita. The RPr. II. 13 calls the absorption of initial *a* into preceding final *e* and *o* the *abhinihita* sandhi, while the VPr. I. 114 and CA. III. 55 apply this title to the resulting circumflex. The TPr. XX. 4 has for the same accent, the slightly different name *abhinihata*.

The VPr. IV. 59 and TPr. XII. 9 give rules for the occurrence of the *abhinihita* circumflex in connection with those for the absorption of initial *a*, and define and name the accent in l. 114.

and XX. 4 respectively, when treating the general subject of accent. The RPr. deals with both matters together, first prescribing the *svarita* in III. 7, and then giving it its distinctive appellation in III. 10. The Nāradaśikṣā defines *abhinihita* thus:—

e-o-ābhyāmudāttābhyām,
akāro nihiṭaśca yaḥ |
akāraṃ yatra lumpanti,
tamabhinihitam viduḥ ||

60 In the commentary read 'uccānuccasandhiśūcca eva kāryaḥ'.

61 A grave following a circumflex has the tone of acute. All the other treatises RPr. III. 11; VPr. IV. 138; 139; TPr. XXI. 10; CA. III. 71 lay down the same principle, saying also distinctly what must be taken as implied in our sūtra (and the CA. III. 71) that not only the single grave syllable which immediately follows the circumflex receives the acute utterance, but those also, which may succeed it, until the proximity of an acute or circumflex (a rule not stated in our treatise, but occurring in every other treatise; cf. RPr. III. 12; VPr. IV. 140; TPr. XXI. 11; CA. III. 74) causes the voice to sink to the proper anudātta tone. The RPr. and TPr. use the term *pracaya* = accumulation, indefinitely extended number or series" in describing this accent.

It may be interesting here to note the rule of rise and fall of the voice in connection with the consecution of the accents, a sub-

ject fully treated by all other Prātisākhya except that of ours. A syllable may be uttered in the three tones 1 0 anudātta, the low or grave which belongs to an unaccented syllable, udātta, the high or acute, which is the proper tone of an accented syllable, and the svarita, circumflex, which combines in it a higher and a lower pitch within the limits of the same syllable, and always results, as an independent accent, from the fusion of two originally separate elements, of which the one was acute and the other grave. A great complication however arises by the rule that an originally grave syllable, when it follows an acute, receives an enclitic circumflex. that is to say, the voice, when once raised to the pitch of acute, does not ordinarily come down with a leap to the level of the grave, but makes its descent in the course of the next following syllable. We should thus say *a mi tra*. To this there is an exception, that the syllable which would otherwise receive an enclitic svarita remains grave, if an acute or circumflex comes next after it, the theory being that the voice prepares itself for rising to the acute pitch by sinking before it. Cf. RPr. III 9, VPr. IV. 135, TPr. XIV. 31, CA III. 70

There is yet another complication, and it is this that the unaccented syllables which follow a circumflex, although grave in value,

are yet pronounced at the pitch of acute. This grave accent with the tone of acute is called pracaya-accumulation Cf RPr. III. 11, TPr. XXI 10. Now the RPr. III. 23 declares that the first portion of a circumflex should be uttered not at acute pitch, but with a yet higher tone, and its latter portion at acute pitch. Cf. TPr. I. 41-42 also This being the case, it is quite natural to suppose that the following grave syllables should run on at the same level, 1, 0 the acute pitch. But the grave, which next precedes an acute or circumflex is not of acute tone, but maintains its original character. Cf. RPr. III. 12, VPr. IV. 140, TPr. XXI. 11, CA III 74 This is in brief the way of the rise and fall of the tone in the pronunciation of the consecutive accents. For details see Whitney, CA. III. 65

- 63 In *Pada text* each word stands separate, and a Prātisākhya gives rules for its conversion into the euphonicly combined text. According to this precept the *pada text* seems fundamental and may be taken as the foundation of the Samhitā text. Cf. RPr. II 1, TPr. V 2, Yāska, Nir. 1. 6, 1.
- 64 Euphonic alteration takes place in the *padas*
- 66 Cf. Panini II 4 71 In the comm. put a fullstop after 'gāṇasamāsaḥ' instead of after *iti*. With regard to the gāṇa, cf. 'dadhiḥpayaādi gāṇa' on Pāṇini II. 4 14. which runs. 'brahmaprajāpati, śivavaiśṛavanau'

(vaiśvānarau Bur.), skandaviśākhau, parivrāṭkausīkau etc. See note on 128. In the comm. put a full-stop after 'bahuvacanam.' For 'kaunḍinya' cf. Pāṇini II. 4. 70, and for the plural in *vanaspati*, cf. P. II. 4. 12. In the sentence compound 'vyapekṣā sāmārthya' is implied.

67 Aitareya Āraṇyaka III. 1. 5 gives three definitions of Saṃhitā: (1) Saṃhitā is the interval between two syllables. This is indefinite, because it does not show the nature of interval and it suggests that the syllables in juxtaposition were independent units. (2) Saṃhitā is the interval by which the accent or the quantity of two syllables is distinguished. This includes accent and quantity and is a more satisfactory definition. (3) Saṃhitā is a pronunciation of two syllables which are neither entirely separated nor united. This suggests a sound view of syllabication and is practically correct. See S. Varma, Critical Studies. p. 108. See Yāska, Nir. 1. 6. 1; TPr. XXIV. 1-4; Pāṇini 1. 4. 109 with Patañjali (= paraḥ prakṛṣṭo yaḥ saṃnikarṣaḥ saṃśleṣaḥ parasparaṇa svarāṇāṃ svarārūdhānāṃ vyañjanānāṃ sā saṃhitā =) the union of separate words in euphonic combination. The second Prapāṭhaka (note that the first is a later addition) of our treatise, coupled with the first six rules of the third, has disposed of all matters of general

phonetic theory, and laid down such rules as apply to words in their independent form, and it now enters upon what is the chief function of a Prātiśākhya i.e. the registering of those changes, which occur when the padas of disjointed text are put together in the form of Saṃhitā. This rule is an *adhikāra* applied to all what follows in the succeeding chapters. Other treatises have equivalent headings; cf. RPr. II. 1; VPr. III. 1; TPr. V. 1; CA. II. 1.

68 (a) Cf. Pāṇini VI. 1. 125. The commentator cites *miṇā avyam*, *bharā indra*, *dhārayā āpaḥ* as examples, but in all these we find sandhi in the SV. of Benfey; JS. of Caland and the text of Stevenson, and the commentator himself gives *dhārayāpaḥ* as a counterexample on 71. Moreover, we find examples, where the *pluta* undergoes euphonic alteration; cf. *tvā 3 sya* I. 129, 165, II. 271; *kvā 3 sya* I. 142; *tvā 3 dya* I. 295. In five situations the *a* standing at the beginning of a pāda is elided after a *pluta* vowel. Cf. *vr̥dhe 3' smān* I. 239; II. 769 (JS. has *vr̥dhe 3 asmān*); *gr̥ṇāno 3' bhi* II. 774; *gr̥he 3' mṛtam* II. 1195; *ayudhyo 3' smākam* II. 1208; *hito 3' bhi* II. 279. Sandhi takes place when *apluta* is followed by a *pluta*, cf. *apsvā 3 ntarā* I. 512; *abhyr̥ 3 tasya* I. 556; *āyatyū 3 chantī* II. 101; *hyā 3 ṅga* II. 288, 860; *abhyā 3 r̥ṣan* II. 408; *devatyā 3 madam*

II, 508, śagdhū 3 ṣu II, 927, śarg-
dhyū 3 graḥanā II 1204. The
exact ken of this sūtra may there-
fore be found somewhere else.

(b) Dīrghatva and vṛddhi syl-
lables with a short vowel count
for a short tone, those with a long
vowel count for a long tone. For
the sake of musical composition
short vowels are often lengthened.
Sometimes a long vowel is replaced
by a short vowel. Cf PpS, VI 70-
108. Besides the short and long
tones there are the increased or
emphasized tones, the vṛddhas.
According to Burnell the last note
of a *parvan* is always emphasized
and, in fact, there is always found
a lengthening of vowel or āyibhāva
(āyibhāva or āibhāva is the change
from i, ī, e into āyī or āi, in the
same way there is ārbhāva with the
change from r into ār PpS VI
109-152) o g SV 1 1 ^{3 1 2} vitāyo
changes into ¹ī-²itoyā ²ī. Which
syllables undergo this kind of
vṛddhi is taught in PpS V
1-118, and herein perhaps lies
the solution of the difficulty men-
tioned above. In itoyā ²ī sandhi
does not take place, because the ā
of itoyā is vṛddha = emphasized,
lengthened. There is no special
notation for vṛddha.

The sign r over the syllable
means a dīrgha syllable, which
according to Burnell is 'prolonged
beyond the usual length, but appa-
rently does not lose its character

of a long syllable. The dīrgha can
be clearly distinguished from the
vṛddha syllable. For details,
see Vedic Chant p. 43. For
vṛddha in 44 cf. Lomast śikṣā in
ŚS, p. 156 and S Varma, Critical
Studies p. 180.

69 Cf RPr II 56, VPr, IV, 67, TPr, IX
16, 17, CA III, 36, Pānini I, 1, 14

70 Cf RPr, I 70, VPr, I, 94, CA, 1
80, Pānini I, 1 15, Macdonell,
Vedic Gr. p. 67, Wackernagel,
Altind. Gr I, p. 326 note

71 Cf RPr II 61 with Uvaṭa on it.
The commentator cites here 'kādā
vaso stotram haryata ā avā' I, 238,
as an example. But we read in
RV 10, 105, 1 *haryata āra* noted
by Uvaṭa on RPr, II 74. Add to
the list of examples 'carḥṣadā
upo nu I, 196 (wanting in RV.),
sacā udjat II, 102 noted by RPr,
II 60. But our treatise does not
seem to cover pibā imam I, 191
where ā does not stand at the
beginning of a pāda, but cf. 253, in
which bā-₁ is expressly given.
śraddhā it RV 7, 32 14 has been
noted by RPr II, 59, but the
same stanza occurs in SV, with
śraddhā hi to I 280. Note also
joṣamā indraḥ II 1140 registered
by RPr II, 61. RPr, II, 66 pro-
vides for evā agnīm RV, 5 6. 10
In the SV, we find sandhi in such
situations. Cf evāmṣṭāya II, 716.
Other examples noted by RPr II,
68-66 are not found in our Sam-
hitā and hence they are not noted
by the commentator, RPr, II 67,

Pāṇini VI. 1. 126 prescribe nasalisation for such uncontracted ā, but this is singularly absent in our Saṃhitā. Hiatus without nasalisation is seen in TS. III. 1. 11. 5 and MS. I. 4. 12: 60. 14. Cf. Wackernagel, Altind. Gr. I. p. 315; Oldenberg, RV. I. 469.

72 This is an exception to 69. For a corresponding rule, cf. Pāṇini VIII. 3. 33. In the comm. read *kiṃ vāvapanam*, cf. Böhtlingk on P. VIII. 3. 33.

73 Exception to 74.

74 For corresponding rules cf. RPr. I. 71 (rodasīme RV. 7. 82. 2 noted by RPr. II. 72 is not noted by RT.); Vpr. I. 93; CA. I. 75, 76; TPr. IV. 11, 15; Pāṇini 1. 1. 11. The dual *ī* or *ū* never change to *y* or *v* nor is the former ever prosodically shortened, though the latter sometimes is. The dual *ī* may remain even before *i*, e. g. *harī iva*, but the contraction is written in *upadhīva* etc. noted in 75. Cf. Macdonell, Vedic Gr. p. 65; Wackernagel, Altind. Gr. I. p. 321. But there is no provision for *somo gaurī adhi śritaḥ* SV. II. 546 in our treatise, while others note it, cf. RPr. I. 72; CA. I. 74; Pāṇini 1. 1. 19.

In TPr. IV. 1 the term *pragraha* = separated, implies that the vowel so designated is exempt from *sandhi*, while other treatises find it necessary to teach by a specific rule that the vowels declared to be *pragrhya* are not subject to euphonic alteration. Cf. RPr. II. 51; VPr.

IV. 87; CA. III. 33; Pāṇini VI. 1. 125. Our treatise does not even mention the term *pragrhya* and declares that such and such vowels do not undergo *sandhi*.

75 *Upadhīva* and *pradhīva* are not found in SV. but are met with in RV. 2. 39. 4. *Dampatīva* occurs in RV. 2. 39. 2. Clearly the rule is a later addition to our treatise. For corresponding rules cf. RPr. II. 55, 72. Pāṇini does not provide for such cases, while the *Vṛttikāra* does; cf. *Kāśikā* on Pāṇini 1. 1. 11, but he has been refuted by Kaiyaṭa who forms these examples not with *iva* but with *va*, the by-form of *iva*. Cf. Kaiyaṭa on *Paṭasjali* 1. 1. 11; Bhatṭoji, *ŚabdaK.* on Pāṇini 1. 1. 11; and Jñānendra on SK. *Acsandhi*; Macdonell, *Vedic Gr.* p. 65. n 12; 66. n. 9.

76 In the sūtra *ayavāve = a + e + o + au + e* (= locative of *a*). *Nyūne = antaḥ pādām*. Cf. RPr. II 35; Pāṇini VI. 1. 114. The word also implies that *sandhi* is negated in those situations only, where the metre requires retention of *a*; in other places the *a* is elided, though it may stand in the middle of a *pāda*. Cf. *pādo' syehābhavat* ArS. 34 : *pādo' sya* 35. This clearly confirms the view of Whitney who says "if there is any rule or system of rules, determining the very various phenomena—which I cannot but seriously doubt—I have been unable to discover any trace of it" CA. III. 54. In the commentary

navapāre is brought down from 75 Cf Panini *avyaparo* VI 1 114, RPr 'yakaradyakṣaram param vakārādyaṃ vā bhavot' II, 35, VPr IV 73, though in another sense, of course RPr II 49 prescribes *praṅghyasaṅjñā*, and of all the examples cited on it SV has only one 'parāvato atho' SV II 252-RV 9 39 5 On RPr II 50, *pāntamā voandhasah* RV 8 92 1 tallies with SV I 165=II 63 Compare also VPr IV 82 84, CA. III 54, Panini VI 1 115, Benfey, SV Eini XXXI

In the commentary 'trirakrān tagrahanāt' means *trih*—i.e. such examples are only three (a) *śāso avratam*, only once in I 298 (b) *śāno avyo* (twice, I 529, 532, in II 601 529 is repeated) See note on 280 'Akrānta grahanāt may mean, *v* not joined with consonants that make it liable to *krama* =doubling (i.e. *y*, *r*) the *a* of *avyo*, and *avratam* is therefore not elided

CA prescribe only two rules II 53, 54, with regard to this sandhi and thus makes short shift of a subject which occupies long passages of the other *Pratīśākhya*s (cf RPr II 35 50, VPr IV 61 85, TPr XI 1—XII, 8, Panini VI 1 115-121) and has cost their authors a vast deal of labour According to Whitney there is not in the whole work another so discreditable confession of unwillingness or inability to cope with the difficulties of an intricate subject For details about this sandhi in AV cf

Whitney, CA III 54

- 79 Cf *go agrayā* RV 9 71 8 In the commentary we may read *go aśvam | go ajinam | go ajinikam |* Read *ajinikam* in 80-81
- 80 The scope of 79 80, and 81 is covered by one sūtra of Panini, cf VI 1 122 Note its bearing on the age of our treatise
- 81 According to Patañjali and other commentators Panini has not recorded *gavaśvam* etc He on the other hand prescribes (VI 1 123) *avan ādeśa*, thereby forming *gavā gram*, *gavājīnam* etc The original sandhi of the compound *go agrā* must have been *gava_ora* Cf Wackernagel, *Altind Gr* I p 325, Macdonell, *Vedic Gr* p 66 n 7
- 82 The exact scope of this sūtra is not known Two explanations may be offered (a) Sandhi does not take place if *te* is followed by *a* as in *tvē a_ono* I 38 But as this is covered by 74 the commentator seems to take the sūtra 'niyamārtham' i.e. *a* is not elided after *te* alone, and that it may be omitted after *te* etc, as is done in *yajātam te 'nyat* I 75 etc But in SV we invariably find the retention of *a* after this *te* and there are a host of other examples where *a* is not elided after *te*, *tre* etc Cf I, 53 58, 230, 279 324, 419, 439, 529, 531, 533, 547, II 75, 85, 88, 89, 100, 103, 108, 173, 181, 222, 836, 237 252, 262, 365, 367, 370, 372, 373, 439, 587, 601, 612 627, 629, 640 974, 996 998 1094, 1095, 1169

It may be argued here on the authority of Patañjali (=nanu ca bhośchandogānām sātyamugrirāṇāyanīyā ardhamekāramardhamokāram cādhiyate sujāte eśvasūnṛte adhvaryo odribhiḥ sutam, śukram te enyat etc. 1. 1. 2: 99) that a half *e* and *o* arise in such situations, and that after them *a* is omitted, a fact borne out by Nāgeśa, who says on the above quoted line :— 'sujāte e aśvetyakāralekhastu prāmādikah.' Cf. the Comm. on VPr. I. 94 against it. But the suggestion falls to the ground, when we note that this phenomenon was confined to the Śākhās of Sātyamugri and Rāṇāyanīyas alone, who according to the statement of Bhaṭṭoji (yadyapi chandogānām madhye sātyamugri-rāṇāyanīyā ardhamekāramardhamokāram cādhiyate sujāte e aśvasūnṛte iti antaḥ pādasthasyāvyaparasya tadīyaprātisākhya' rdhamekāramardhamokāram ca vidadhāti tathāpi prātisākhya samākhya-balādeva sarvaśākhāsādhāraṇe' smin śāstre tasya na grahaṇam, ŚabdaK. 1. 1. 2: 55) definitely noted it in their Prātisākhya (not available now) which must have been different from our treatise, which shows no trace of such a thing, and which the Carapa-Vyūha clearly ascribes to the Kauthumas.

(B) The second explanation may be that the sūtra is not meant for *abhinihita sandhi* alone and that like RPr. I. 73; VPr. I. 96; TPr. IV. 10, and Pāṇini 1. 1. 13, (Mac.

Vedic Gr. p. 66; Wackernagel, Altind. Gr. I. p. 325) it prescribes *pragrhyatva* for *tve*, not only before *a* but before other vowels as well. Cf. the Comm. on VPr. I. 96; TPr. IV. 10-11. *tve* iddhūyate haviḥ RV. I. 26. 6 noted by RPr. I. 73 occurs in SV. II. 966, besides *tve iṣaḥ* II. 1171, occurring 10 times in SV. but only twice before vowels. If we accept this explanation we can easily count for such cases, otherwise not. But two difficulties move against this guess : (1) The context is not in its favour. (2) Why to provide for *tve* alone, when we also have *asme indo svābhuvam* II. 511 (the word occurring 13 times in the Saṃhitā)?

83 The RPr. II. 34, 35; VPr. IV. 61; CA. III. 53; and Pāṇini VI. 1. 109 treat the *abhinihita sandhi* as a union of *a* with the preceding diphthong or its absorption by the latter. Our treatise on the other hand prescribes an actual loss or omission of the *a*, a fact in which it agrees with TPr. XI. 1. The elided *a* is to be very often read, as the evidence of the metre shows. The sandhi of *e* and *o* before *a* was originally the same as before other vowels. Cf. Macdonell, Vedic Gr. p. 66; Wackernagel, Altind. Gr. I. p. 324.

The stanzas on which RPr. II. 37-40, 44, 46 and 48 are based are not found in SV., hence there is no rule for them in our treatise. We find however (1) *saṃkrandano'*

- nimisab SV II 1203=RV 10, 103 1, not noted by our treatise, but registered by RPr II 41, (2) amhotipirati II 700=RV 7 66 5 overlooked in RT, but noted in RPr 42, (3) nrto'pavo I 466=RV 2 22 4 noted by 78 and RPr 42, (4) yavase visyan II 748=RV 7 3 2, covered by 76 and RPr 43, (5) mahi trina mavo'stu 10 185 1 (RPr 45)—mahī trīna mavarastu I 192, [6] yo adhyetyrsibhīh II 647—RV 9 67 32 overlooked in R1 but covered by RPr 47
- 85 gayata rātvne is not found in RV In abhyī 3 tasya (I 566 bhyr. Stevenson, Benfey, SV XXIV) sandhi takes place, because r here does not stand at the beginning of a pada, and so it is in mrñjantyrśigana II 236 and yasyrśvabhīh II 938 But how to provide for (a) abhī rāsya dohana II 52, where also r does not stand at the beginning of a pada, (pīpratī, rām II 946=RV 4 56 7 being covered by 74), (b) adhyetyrsibhīh II 646, asyrjīsi II 759 where it ought to have counteracted 109 I would rather have this sūtra, like the following one, restricted to the words ending in a or a alone, and would guess the solution for abhī rāsya in 68 And the fact that this sūtra is meant to cover cases similar to those mentioned in RPr II 35, 64 corroborates my view
- 86 Cf RPr II 62 In such situations a or a is nasalised in the RV Cf

RPr II 67, ugra₂ olah 8 103 3 (wanting in SV) purustuta₂ eko (wanting in SV) bhara₂ ojo 8, 98 10, savaya₂ evā 1 113 1 Nasalisation does not take place in SV and the last two examples are read here bhara ojo I 415 savayaivā II 1102 See Benfey, SV Einl XXXI, Wackernagel, Altind Gr I 314 Add visva ojasa I 372 in the comm The sutra, like 85 is restricted to the words ending in a or a, otherwise in bhinattyojasa (SV I 297) 109 will be counteracted

- 87 The examples cited by the commentator are not found in any veda They are certainly Vedic and are drawn from some lost work In SV I 62 anehasam stands at the end of the stanza, hence it has no bearing on sandhi Similar cases are dealt with in RPr II 64, 65 Examples like patha indra I 453 are not covered by 71 and the commentator could have easily cited them here, but we do not know if these were included in the Śakan dhvadīgana which was certainly different from the gana referred to in sakandhvādīsu pararupam vā cyam' a vartika on Panini VI 1 94 providing pararupa (quite the contrary to our sutra) in śakandhu, karkandhu etc

Note the form of the sūtra We would rather have saka andhukā dīnam

- 88 For corresponding rule, see RPr II 74 But what about bhuvanāni vyase II 307=viase RV 9 86

37. Note naki indra I. 203 = naki-rindra RV. 4. 30. 1; the latter being common.

89 This is to counteract 181.

93 The punctuation in the commentary may be emended to:-

uhhāvekam | (TPr. X. 1) vikārah sasthanah (91-92)-ityuktam |

The contraction was not so very common at the time, when Saṃhitās were composed. This is shown by the fact that at several places the metre requires hiatus. Cf.(a + a) stavetātithiḥ 1. 85; devāyāgnaye 118; indrāśvam 240; brahmārcata 257; siñcādhva. 385; aśvādri. 398; devāja. 419; pavasvāndhasā 470; sutasyāndhasah 500; sunvānāyāndhasah 555; somāndhasā II. 327; prāsya 1118; nārvā 1127. ā + a in I. 70; 420; II. 663, 963, 1079, 1215, 1224. Indrāgni forms four syllables in I 281; II. 203, 204, 341, 342, 343, but three syllables in II. 9, 10, 266, 267, 268, 423, 424, 425, 923, 924, 925, 926, 1046, 1055, ā + ā in II. 964; i + i in II. 541, 774, 977; u + u in II. 724 For details see, Benfey, SV. Einl. L.

The rule is general in *loka* and *Veda*. For corresponding sūtras, cf. RPr. II. 15, 17; VPr. IV. 51; TPr. X. 2; CA. III. 42, and Pāṇini VI. 1. 101. Note the examples tvām (tva | am) and sūryasya (su | ūryasya). The *Padatext* divides sūrya only once at this place. For a detailed discussion on SVPp. and RVPp. cf. Benfey, SV. Einl. LVII—LX.

94 Nāmin. All vowels except *a* and *ā* are called nāmin, because they

tend to produce the *nati* or conversion of a following *s* into *ṣ*. RPr. I. 65; 66, 76; CA. II. 29 have the same term, while VPr. IV. 34, 46 etc. use bhāvin in its place. Cf. Bhaṭṭoji, ŚabdaK. 1. 1. 2: 64. The use of *astha* for *a*, *ā* *ā* 3 is noteworthy and so is *ustha* in 281. *Sandhya* = sandhija. Cf. Uvaṭa on RPr. I. 2, "akārasya ikāreṇa ukāreṇa ekāreṇa okāreṇa ca saha sandhau yānyakṣarāṇi niṣpadyante" and this is exactly the view of our treatise in 'iti sandhyakṣarāṇi' p. 2. But here in 94 and 95 it uses *sandhya* for *ec* and *dvivarna* for *aic* of Pāṇini. Cf. Bhaṭṭoji ŚabdaK. 1.1.2: 58 "śliṣyamāna varṇadvayasadrśāvayavatvāt sandhīyamānamakṣaram sandhyakṣaramityanvarthā pūrvacārya siddhā ecām sañjnā." The term *dvivarna* may be yogarūḍhi for *yuj* (second and fourth in RPr. XIII. 39 cf. Uvaṭa on I. 3] and may signify that *ai* and *au* are composed of two varṇas i.e. *a i u* and both these elements are equal, being one *mora* each, a view singularly attributed to Śākatāyana. Cf. RPr. XIII. 39; Kālanirṇayaśikṣā 6; Patañjali on Pāṇini VIII. 2. 106; S. Varma, Critical Studies, p. 180

Indra is cited by Uvaṭa on RPr. II, 16. But in Naigeyaśākhā Benfey has noted *aindrām* in SV. I. 129; 459. Cf. SV. Einl. XXXII. In I. 377 *aindrām* is not *ā*—*indrām*, but means *Indra sambandhi*.

In *kveṣyatha* 1. 271; *vīrāyendāve* 360, *brahmendrāya* 390; *pavamā-*

nāyendave II, 1, *prendra* 89, some *ndrāya* 313, *nendra* 1051, *pretā* 1216, *preddho* 371, *paprāthosā* I, 379 etc, metre requires hiatus. Cf. Benfey, SV, Einl L For corresponding rules, cf. RPr. II, 16, 17, VPr. IV, 53, 54, TPr X 4, 5, CA. III, 44, 45, and Pānini VI 1. 87.

In a few cases *e* is first changed to *ay* by 111, *y* is omitted by 159, and then *a* is joined with the following *i* by 24. Such instances are recorded by RPr II 70, where *meha nāsti* RV. 5 39 1 corresponds to our 'ma iha nāsti' I, 345. Cf Nir IV 1. 4, where Scold in vain tries to see a closer relationship between the SV and Nir Cf The Nirukta p 14. This irregular sandhi is frequently met with in Naige yadaivatam which has *dvityendrah* 1. 6 1 1. 7, *trityendrah* 1 6 1. 1. 3 See Benfey, SV Einl XXXIII

is applied to Bhāṣā and Veda alike, which is wrong, because 76, and 77 are not applicable to Bhāṣā. The sūtra obviously is an addition, made probably at the time, when our treatise underwent its final redaction. For corresponding rules, cf svādīreṇoh|aksādūbinyā-mupasamkhyānam || the two vārtikas on Pānini VI, 1. 89. See also VPr IV, 58, where the commentator cites *turya ūhi* | *turyauhi* | VS 18, 27.

97 For partial correspondence of RPr. II, 72 (which notes *praisayah* = *pra + isayah*. Macdonell, Vedic Gr. p 64) and 'prāduhodhaudhyesai-gyesu' a vārtika on Pānini VI, 1 89 with Bhattoji's note — "yastu isa uṅche yaśca isa gatihimsādarśa nesu tayordirghopadhatvat iṣah iṣyah tatrādgune preṣah presyah." This will make the difference between our treatise and the vārtika quite clear

95 For corresponding rules, cf. RPr II, 18, 19, VPr IV, 57, TPr. X, 6, CA, III 50, 51, and Pānini VI, 1. 88 In the commentary 'dvivar nam varnamapadyate' is the correct reading 'asthpadham prakrtam' seems better Though the contraction is written, the original vowels must sometimes be restored. Cf. *prastu* I 56, *naitasah* II, 43, *pratinasyaukaso* II, 94, *sutasasyayasah* II, 1118. See Benfey, SV, Einl, L, Macdonell, Vedic Gr p. 54.

98 For similar rules, cf. RPr. II, 71 (Macdonell, Vedic Gr. p. 64), VPr. IV 55 56, TPr. X, 14, and Pānini VI 1 94. VPr. IV, 56, 'ejaṭyore keṣam' provides for *sahajah* etc (but note the SVPp *sahah* | *jah* on II, 1206) which is covered here by 99 In our treatise the phenomenon is restricted to *upasargas*, but in CA III 52, TPr X, 14 its scope has been extended to words like *śakalya* and so on

96 Note the use of *bhāsāyam*. This implies that (like Pānini) the rest

99 Cf. Pānini VI, 1 95 and 'otvoṣṭh ayoh samāse va' a vārtika on P. VI, 1 94. Our treatise goes further

and declares *pararūpa* to the compounds in general.

101 For corresponding rules, cf. CA. III. 46 (and 47 which is an exception to 48); TPr. X. 8; Pāṇini VI. 1. 87; 1.-1. 51. All prescribe the *sandhi* in a like manner. RPr. II. 32 and VPr. IV. 49, however treat it very differently, merely prescribing that both *a* and *ā* become *a* before *r*, without requiring the conversion of the latter into *r*, a fact stated by our treatise in 102 and by Pāṇini in VI. 1. 128.

102 101 covers RPr. II. 32 and VPr. 49, but implies *rabhāva* (*guṇa*) as well, while 102 negatives the same in the opinion of some i. e. the authors of RPr. and VPr. and others, who follow them in that matter. Thus it seems to provide for *yatha ṛnam* RV. 8. 47. 17; *yatha ṛtavaḥ* 10. 11. 5; *yatha ṛtuśo* 10. 98. 10; 2. 24. 13; 2. 28. 5 and so on, and also makes provision for *mahna ṛte* SV. II. 1137, if we construe *eke* as *pūjārtham*. The commentator on ŚSS. XII. 13. 5 makes an interesting statement, which may throw some light on the difference between the Ṛgvedaśākhās. On 'na ṛte śrāntasya sakhyāya devāḥ' RV. 4. 33. 11, he says 'apadruto nāma sandhir bāśkalānām prasiddhaḥ tasyo-dāharanam'. Are we to understand from it, that the followers of other śākhās did not admit this *sandhi*?

For a list of the examples like those quoted above, cf. Benfey. SV. Einl. XXXII. RPr. II. 64 is an

exception to II. 32. For the corresponding rule in Pāṇini cf. VI. I. 128

103 VPr. IV. 59 provides for *apṛktas* only. No corresponding rule is found in RPr; CA; TPr. and Pāṇini. But see 'ṛte ca ṛṭiyāsamāse' a *vārtika*, on which Bhaṭṭoji cites *sukhena ṛtaḥ=sukhārtaḥ* SK. *Acsandhi*.

104 Exception to 101.

105 For corresponding rules of other treatises see CA. III. 48; TPr. X. 9; Pāṇini VI. I. 91 (*vā supyāpiśaleḥ* 92) and VPr. IV. 59 which however restricts the operation of the rule to the preposition *ā* alone. The TS. extends this contraction to prepositions ending in *a*, *upārcchati*; see Whitney, CA. III. 47; TPr. III. 9. In the post vedic language this contraction was extended to all prepositions ending in *ā*. Cf. Macdonell, Vedic Gr. p. 64. n. 2.

106 Cp. "pravatsatarakambalavasanārṇad-aśānāmṛṇe" *avārtika* on Pāṇini VI. 1. 89.

Note its bearing on the date of the composition of our treatise.

107 Cf. Pāṇini VI. 1. 77.

108 An exception to 107. Cf. Pāṇini VI. 1. 127. The declaration of *hraṣva* implies *pragrhya sañjñā*. Cf. *patañjali* on P. VI. 1. 127.

109 For corresponding rules, cf. RPr. II. 21; VPr. IV. 46; CA. III. 39, and Pāṇini VI. 1. 77. The TPr. X. 15, however restricts the conversion into a semivowel to *i*, *ī* and *u*—a restriction, which might have been made by all, since final *ū* is

always *praghyā* and final *ṛ* nowhere in the Vedas comes to stand before an initial vowel Cf Whitney, CA III 39, Macdonell, Vedic Gr p 65 n 4 The fact seems to have been noted by the authors of our treatise who separately formed sutra 107, which is obviously meant for usages seen in *Bhāṣa* alone Were it not so, the order of the sutras would have been — *asventastham* 107, *ṛmeko* 108, and there would have accrued a clear saving of one sutra We may also note here the close resemblance between our treatise and *Śabdānuśāsana* of the Jaina Śāka tāyana, who lived in the time of Amoghavarsa I, and wrote his work about Śāka 789 The sutras are as follows —

RT	ŚA	Panini
रमृत्स्थमखे	अखे I 73	इका यणचि 6 1 77
हखमेके	हखोवापदे 74	इकोऽसवर्णे शाकल्यस्य
अन्त स्थाम्	ऋत्यक 75	हखश्च 127 ऋत्यक 128

It is clear from the above, that the author of *Śabdānuśāsana* was well familiar with the terminology of our treatise, and that while adopting some terms from *Ri* or from some other ancient common source, he in the matter of systematisation closely followed Panini

In the commentary RPr II 32 is covered by *asve* (107) *krasvameke* is to cover Panini VI 1 128, which provides optional *praghyā*

iva for *abodhi* *agnih* etc In the comm read 'svarayorityadhikārah | vyabhicāra itī cod vikarah sasthanā ityuktam,' *sasthanāh* of RPr II 21 is covered by 92 of our treatise

The word *antastha* designates *yan* of Pānini and its use in feminine gender (cf *antasthām svam* RPr II 21) may be significant Does it not hint at the important fact that Indian Grammarians, regarded *semivowels* not as essentially different from *v*, *u* etc but merely a by-form of the same (an *tasthā vṛtti*), a form with which they had very often an interchange (as in the *samprasāraṇa* form of the vowel gradation) ? And the fact that in reality there was no interchange between the so called strong and weak forms and that both of them existed side by side even in Indo-European times, seems to have been hinted at by Yaska, who, while discussing the ways of deriving words incidentally remarks "tadyatra svarādanan tarantasthantardhatu bhavati tad dviprakṛtīnam sthānamiti pradīśanti" Nir II 1 2 Can we not infer from 'dviprakṛtīnam' that both [!]*iyāḥ*, and *īṣṭā*, and *vāsati* and *us māsi* are original forms ?

110 (a) The corresponding rule in Panini seems 'tayoryavacī sam hitayam VIII 2 108, which counteracts VI 1 101 in *agnā 3 yin* *dram*, and VI 1 127 in *agnā 3 yāsa*, a fact corroborated by *Kāśīka* which runs —

kintu yaṇā bhavatiha na siddham,
 yvāvidutoryadayam vidadhīti |
 tau ca mama svarasandhiṣu siddham,
 śākaladīrghavidhī tu nivartyau ||
 ik ca yadā bhavati plutapūrvaḥ,
 tasya yaṇam vidadhātyapavādyam |
 tena tayośca na śākaladīrgho,
 yaṇavarabādhanameva tu hetuḥ ||
 Like, hāu | ātra; hāu | āñja, we
 have to assume some vowel in 'syā-
 gnāi' and 'in āi', as is clear from
 'svarayorityadhikārah'.

(b) gatiḥ: i. e. adding *i* or *u*
 after *ā*, or *i* after *o*. About the defi-
 nition of *gati* see Simon, PpS. 520;
 for *ai* and *āyi* see Simon, PpS. Einl.
 p. 527, note 2, (the *āi*-*bhāva* is
 dealt with in PpS. III. 1—4, 242).
 In between the *ā* and a vowel, a *y*,
 or a like sound is inserted in the
 gānas of SV. Cf. Weber, Ind. Stud.
 IV. 252; Oldenberg. RV. I, 457
 ff; Bloomfield on KS. 74, 19. 135.
 9. The *y* before *i*, *ī* and *e* is pho-
 netical; such a phenomenon is recorded
 in Pāli, where *y* and *v* are inserted
 before *i* and *e*. For details, cf. Wack-
 ernagel, Altind. Gr. I, p. 338 note.

111 Cf. CA. III. 40; VPr. IV. 47; TPr.
 IX. 11, 15, and Pāṇini VI. 1. 78.
 RPr. II. 25, 28, 31 however con-
 vert *ai* and *au* directly into *ā* and
e and *o* directly into *a*, adding that
 after the *ā* and *a* which come from
o and *au* a *v* is inserted, except
 before a labial vowel. See Macdo-
 nell, Vedic Gr. p. 67; Wackernagel,
 Altind. Gr. I. p. 326 (274). In the
 examples cited by the commen-
 tator, the reading of B. is preferable.

y is dropped by 159 according to
 Naigī, while according to other
 teachers it may remain. Benfey's
 SV. supports the reading of B.

112 Our treatise converts a *n* to *visar-*
janīya, when it is preceded by
 any long vowel, be it *ā*, *ī*, *ū* or *ṛ*.
 The *visarjanīya* when preceded
 by *ā*, becomes *y* by 117, only to be
 dropped by 158; but when prece-
 ded by other long vowels, it is redu-
 ced to *r* by 115, and an *anuvāra*, a
 consonantal element, is inserted by
 185 between the vowel and the *r*.
 The process here is then as follows:-
 paridhīn + ati = paridhīḥ + ati (112)-
 paridhīr + ati (115) = paridhī-
 rati (158). This process exactly
 agrees with that of the CA. accord-
 ing to which the process in upaba-
 ddhā + iha would be like this; upa-
 baddhān + iha = upabaddhāḥ + iha
 (CA. II. 27) = upabaddhāḥ + iha
 (nasalisation of the preceding vowel
 by 1. 67) = upabaddhāy + iha (II.
 41) = upabaddhā + iha (II. 21).
 This is an example of a *n* preceded
 by a long *ā*. But in examples like
 ṛtū + rutsrjate where *n* is preceded
 by a vowel other than *ā*, the CA.
 makes some difference. Instead of
 following the reasonable process of
 changing *n* into *visarjanīya* and
 leaving it for rule II. 42 to change
 the latter into *r*, it directly
 converts the *n* into *r* by II. 29.
 The RPr. IV. 69, 70, 71 also change
n into *r* and then prescribe nasali-
 sation of the preceding vowel by
 IV. 80. Whitney's remark about

sādyah krena, sadyah kroma in LŚS. 130 VIII, 3, 1, 3) kāmśkān, sarpisku ndikā, dhanuṣkapālam (cf. Bhattoji SK. on P. VIII. 3 45) yajuspātram, ayaskāntah, tamaskāndah, ayaskāndaḥ, medaspindaḥ, bhāskaraḥ, (P. III, 2, 21) ahaskaraḥ.

kautaskutādi —

kautaskutah, kaskah, putrādiny-
āspurah, śiraspadam, adhaspadam
(P. VIII 3 47) ayaspātram (VIII
3 46 49) payaskāmah (VIII
3, 46), ayaspindaḥ (medaspindah
in kaskādi), pitusputrah (the word
does not occur in RV, SV. and
AV. cf RPr. 59, 61 Bhattoji has
pituh putrah on VI. 2, 133, and
hotuh putrah in kaskādi) śunaspu-
trah, śunaspatih (in the interior
of a pāda, covered by 147, Pānini
covers this by VIII, 3 53) śunas
karnah, common to both.

The above comparison will show
that the ganas of our treatise grea-
tly differed from those of Pānini,
a fact confirmed by the commenta-
tor on 66, where he reads 'śivava-
śravanau (vaiśvanarau) skanda viśa-
khan, naradaparvatau, uśanābṛhas
patī iti ganasamāsah.' Compare this
with the 'dadhīpaya adī gana (II,
4 14) of Pānini which runs 'dad-
hīpayasī, śivavaśravanau, skanda
viśakhau, parivrajakakauśikau, and
so on

Note the influence of Pānini
on the commentator. He also puts
kaskā at the head of the gana

129 sadyaskala is covered by Pānini
VIII 3, 48

130 Read in the comm. •nyevampra-
nam instead of •nyekampra. The
citations show that this sūtra cor-
responds to Pānini VIII 3 45, if so,
then the use of *sāmārthye* is quite
the reverse of that in Pānini VIII,
3, 44, which corresponds to our 131,

131 Punctuate mithunākhyo vā bhav-
ati | paroṣmā . bhāvāḥ | api hi
tāni • | purvayoge etc. is not clear.
The word *as* occurs in 187 only,
and that sūtra has nothing to do
with this phenomenon.

132 Cf. Pānini VIII 3 44, with Tattva-
bodhinī on SK. of Bhattoji.

133 Cf. VPr III, 23, TPr VIII, 24,
CA, II, 63 and Pānini VIII, 3, 41.

134 TPr VIII, 24, CA, II, 63 and
Pānini VIII, 3 41.

135 No corresponding rule is found in
the Prātīśākhya, but cf. Pānini
VIII 3 41 In the comm read
'kasmādasukhe ? duṣkhamidam
śakatam' (kham - chidram) See
Jacobi KZ, 25 439 f, Kielhorn,
Ind Ant 16, 345, Epigr. Ind.
1 137, 2, 180, Wachernagel, Al-
tind Gr I p 341 note.

136 In the comm, read *vaidhateyah*
(- vidhavayā apatyam)

137 39 Pānini VIII 3 43, For par-
tial correspondence cf. CA, II, 64.

140 Pānini VIII 3 41.

141 RPr. IV, 47, VPr. III 23, TPr,
VIII 24, CA II 63 and Pānini
VIII 3 41 For 'tiraskrtam' see
TPr VIII 30, and Pānini VIII
3 40

142 Pānini VIII, 3, 40. In the comm
read 'puraskrtamnam | niryatī

- tam | Cf. 'Madrāḥ karaṃ vina-
yante - niryātayanti'. Böhtlink on
Pānini I, 3, 36. śvabhiruryā • is
doubtful. I would prefer 'śvabhi-
rbhūyātarūpāḥ (-hhūmau yātaṃ
rūpaṃ śariraṃ yeṣām).
- 143 RPr. IV. 43; VPr. III. 62; CA.
II. 65 and Pānini VIII. 3. 50.
- 144 This is to deny *s* in examples like
sādhaḥ kṛ • SV. I. 217.
- 146 RPr. IV. 44, 45, 56; VPr. III. 26, 31;
TPr. VIII. 28; CA. II. 66, 67 and
Pānini VIII. 3. 51, 53. I do not
know why the commentator has
included 'pituṣpari' [RPr. IV. 64]
among the counterexamples, where
'divaḥ pari' II. 534 may safely be
placed. For the practice of writ-
ing *visargas* before *ṣ* and *s* cf.
Benfey, SV. Einl. XLVI.
- 147 Cf. RPr. IV. 42, 46, 48, 49, 53;
VPr. III. 28, 35, 36; TPr. VIII.
27, CA. II. 70-74 and Pānini
VIII. 3. 53. somaspati II. 224 is
correct, according to our treatise,
but cf. somaḥ patiḥ RV. 9. 101.
6 (so noted by RPr. IV. 51).
viśvataḥ pṛthuḥ I. 393-II. 595
is correct according to RT. [cf.
divaḥ pṛthuḥ as a counterexample
on TPr. VIII. 28; Pānini VIII.
3. 51 Böhtlink] but cf. viśvatas
pṛthuḥ RV. 8. 98. 4 specially
noted by RPr. 53, 57; VPr. III.
27; CA. II. 78, and Pānini VIII.
3. 49; and such are divaspr̥thivyāḥ
9. 31. 2 and vilitaspr̥thuḥ 2. 21. 4,
not found in SV. and similar is
divaspr̥ṣṭhe on Pānini VIII. 3.
53. pituṣpitā is correct in SV.
- II. 745 and RV. 6. 16. 35 [RPr.
IV. 64] but how pituḥ pitā in AV.
18. 2. 49; 3. 46. 59 [cf. Whitney
on CA. II. 73] and manuḥ pitā I.
355 [where RV. has ṣ and which
is so noted by RPr. IV. 64] svaḥ
patiḥ II. 882; and svaḥ patī II.
351 - RV. svarpatī in 9. 19. 2. In
RV. we find yaspatiḥ in 5. 51. 12
but yaḥ patiḥ in 10. 85. 39; pū-
rvyas patiḥ in 10. 48. 1 but pūr-
vyaḥ patiḥ in 1. 153. 4 which are
noted by RPr. IV. 51.
- 148 This is to avoid *s* in cases like
bandhuh pāvakah.
- 149 Cf. RPr. IV. 55; TPr. VIII. 29;
VPr. III. 25; CA. II. 80 and Pānini
VIII. 3. 53.
- 151 Before mutes immediately follo-
wed by *s* or *ṣ* final *s* regularly
becomes visarjanīya. In RV. occa-
sionally the sibilant disappears. Cf.
Macdonell. Vedic Gr. p. 71.
- For corresponding rules cf.
RPr. IV. 31. TPr. IX. 3, and
Pānini VIII. 3. 35. See also Bha-
ṭṭoji on P. VIII. 3. 37. Cf. priyaḥ
kṣapaḥ II. 1176.
- 152 Cf. CA. II. 25. Pānini VIII. 3. 6.
According to Whitney CA. II. 25
is an interpolation, but mark the
order of this and the following
sūtra in CA. and our treatise.
- 153 Cf. CA. II. 27. Virtually a sibilant
is inserted before the mute of the
same class with the latter, and the
n itself is replaced by the nasalisa-
tion of the preceding vowel (see 185.)
Cf. CA. III. 133-36. The TPr. V.
20 gives a general rule for the

insertion of the sibilant before *c* and *V* 21 gives all the cases in which it does not take place. The insertion before *t* is noted in *V* 14 and all the cases of its occurrence are counted. The *1Pr* IV 74 registers all those words before which the sibilant is added, as well as before *c* as before *t*, *IV* 76. See Pāṇini VIII 3 7. In the *RV*, this insertion occurs only when the sibilant is etymologically justified that is in the nominative and accusative plural masculine almost exclusively though not invariably before *ca* (cf 154) and *cid*. The origin of the insertion of a sibilant is historical. Formerly the insertion of a sibilant before *c* and *t* was made after a word which was entitled by origin to a final *s*. Cf Macdonell, *Ved Gr* § 69, Wackernagel, *Altind Gr I* p 333 and the note on p 332, Lanman 516. A note. But in course of time the true character of the inserted *s* was forgotten and its sphere of occurrence being considerably extended, it came to be applied to cases, to which it did not historically belong. Thus in the other *Samhitās* the inserted sibilant becomes commoner, occurring even where it is not etymologically justified, that is in the 3rd plural imperative, and the vocative and locative of *n* stems. There are no examples of the inserted sibilant before *ch* in the *Samhitās*. In the post Vedic language a sibilant is invariably inserted after *n* before

all voiceless palatals, cerebrals and dentals. Cf Whitney on *CA* II 27, Bopp *Comparative Gr.* I 468, 478-479 'bhavāmṣṭikā' of the commentary may be corrected to 'bhavāmṣṭikato'. Cf the commentary on *CA* II 27.

Like *CA* II 27 the precept of our treatise also looks more like a rule of general grammar rather than that of a particular grammar or a *Prātisākhya*. This fact should be noted every now and then in our treatise, and this actually explains the name *Riktantra vyākaranam* of this *prātisākhya*.

154 *Re* = the *yoni* of the *sāman*, and not the *Rigveda Śaman form* 10 *setuṣāma* and *śukriyasamāpana* etc are excluded. After *śukriya* we expect some counterexample.

155 Cf Pāṇini VIII 3 12. Examples quoted by the commentator do not occur in *SV*. No corresponding rule is found in other *Prātisākhya*s.

156 *budēśasasya* is a misprint. Read *lubedōśasasya*. Cf *RPr* II, 80, *VPr* III 15-17, *1Pr* V 15, *CA* II 57, and Pāṇini VI 1 132, 133. Pāṇini reduces *Ri* 156 and 157 into one sūtra 'otattadoḥ sukpo l oranaḥ samāso halī VI 1 138 and is thus a decided improvement on our treatise.

157 Cf *RPr* V 16. Pāṇini (*akoranana samāso*) VI 1 132. No corresponding rule is found in other *Prātisākhya*s.

158 Read 'mahā' halī sah in the commentary. Cf *CA* II 55, *VPr* IV 38,

TPr. IX, 9. CA. VPr. and TPr. do not change a visarjanīya into *y* before consonants. They all drop it straight. Our treatise on the other hand, changes a visarjanīya, preceded by *a*, *ā* (cf. 117), alike before vowels and consonants. The RPr. IV, 24 declares that the visarjanīya, along with its preceding vowel, passes into *ā*, which is another way of saying the same thing.

159-160 The sūtra requires 'hā ātra' in the comm. Cf. CA. II, 21; VPr. IV, 125. TPr. X, 19-23 cite many discordant opinions on the subject. According to it *y* and *v* are dropped, when preceded by *a* and *ā*: Ukhya maintains contrary: Sāṅkṛitya denies the loss of *v*: Mācā-kīya allowing the loss of both, when followed by *u* or *o*: Vātsapara holds that they are not lost altogether, but only imperfectly pronounced (cf. 161). The treatment of final diphthongs in the RPr. does not include the exhibition of a final semivowel which is required to be lost, and hence there is no such a precept in RPr. See Pāṇini VIII, 3, 19.

161 Cf. CA. (II, 24) leśavṛttiradhisparśaṃ Śākatāyanaḥ, where the word leśa means diminution, the word occurring in the same meaning in TPr. X, 19-23 which declares that Vātsapara holds not the omission but the leśa of final *y* and *v* after *a* and *ā* and the commentary there explains leśa by *lupta vaducāranam*—an utterance of them as if

they were omitted. In the RPr. leśa is once found in the chapter treating of faulty pronunciation (XIV, 17), where leśa is glossed by Uvāta with 'prayatnaśaithilyena.' Pāṇini VIII, 3, 18 attributes to Śākatāyana the same doctrine as regards the pronunciation of final *y* and *v*. P. vyorlaghuprayatnatarāḥ Śākatāyanasya is glosaed by Bhaṭṭoji with 'yasyocārane jihvāgro-pāgra madhyamūlānāṃ śaithilyaṃ jāyate. Śākatāyana then is to be understood as holding, like Vātsapara that the final semivowels are not to be omitted altogether, but uttered with a slighter effort; the partial contact (īṣatsprṣtamantasthānām) which is the characteristic of them not being completely made. The followers of Pāṇini restrict Śākatāyana's doctrine to *y* and *v* when preceded by *bho bhago agho* and *a* (cf. Tattva-bodhinī on SK.), but the VPr. IV, 127 refers to him as exempting only the word *asau* from the treatment prescribed for *y* and *v* in every other case, which treatment however it does not declare to be attenuation but omission.

The statement 'ardhaṃ vā' does not attribute the phenomenon to a particular grammarian but as a view of the authors of this treatise. Does it not indicate that the treatise is composed by the followers of Śākatāyana, who adopted this view as their own, and, hence did not think it necessary to attribute

it to Śakatayana by name ?

- 162 See note on 161 In SV II 144 St reads ya rtavrdhavrtaṣya, while Benfey has yavrtavrdhavrtaṣya Cf mitravarunavrtavrdhavrtaṣprā RV 1 2 8, yavrtavrdhavrtaṣya RV 1 23 5 Cf Benfey, SV Einl XXIV But we must be very cautious in fixing the text of the Vedas on the basis of this kind of comparison, because a particular reading may belong to a particular śakha and may not be acceptable to others For example here the reading with *v* which is correct according to 162, may be acceptable (in the SV) to the followers of Nāigeya Śakha and may not be liked by others, who agree with 160, and Benfey's SV is anything but the text of the Nāigeyas See also SV II 198, where St reads 'varunā rta which Benfey emends to varunavrtā on the ground of RV 1 2 8
- 163 *v* is not omitted before *otu* in the opinion of Nāigī (aprapta) as well as others (160)
- 164 Cf 'avyaktanukarnasyata itru Panini VI 1 98
- 165 Cf 'namreditasantyasya tu va' P VI 1 99 patatpataditi or patatpateti from patatpata + iti Note that the sphere of Panini V 4 57 with the two vartikas (ie daci vivakṣite dve bahulam, nityamamredite daci vaktavyam) is different from that of our sūtra
- 166 See note on 128 Cf Panini VI 3 109, where Bhattoji quotes — bhavedvarnagamaddhamsah,

simho varnaviparyayat |
gūḍhotma varnavikrter,
varnanasat prsodaram ||

- 167 Cf CA II 18 VPr IV 98 marks the loss of *s* from the root, *stambh*, but omits all mention of *stha* The TPr V 14 includes such cases in a more general rule, that *s* is dropped, when preceded by *ud* and followed by a consonant See Panini VIII 4 61
- 168 The commentator offers little help in the exposition of the sūtra, the exact scope of which can only be inferred from a critical comparison with CA III 30, VPr, IV 110, and TPr XIV 23, and in a way from Panini VIII 4 50 Let us take CA which prescribes doubling by 'samyogadīh svarat (III 24 = 269) and then by 'sasthane ca' (30 = 168) negatives it in the case of a consonant which is followed by another of the same class Similarly TPr XIV 1 (svrapurvam vyāñjanam dvivarnam vyañjana param = 269) prescribes doubling of the first of conjunct consonants and then says 'savarnasavargiyārah' (23 = 168), that a letter followed by one homogeneous with itself or one of the same mute series, is not duplicated When read in the light of the above quoted rules of the two Pratisakhya, our sūtra 'tulye (tulye sthane lupyate) can be easily reduced to this much, that a letter is not doubled by 269, when followed by its savarna which is another way of saying the

same thing. Thus in 'vahanti' I. 25. 31 *n* is not doubled; *iṣantokāya* (= *iṣam* + *to* 180) *n*; in *imāsta s* (obtained by 269 which is not restricted to 'hrasvātparaḥ' 263, cf. *vedyam* in the comm. of 169; VPr IV. 102 prescribes the doubling of *t* in such cases, while our treatise does not); in *indra n*, (the omission of *y* cannot be meant); and in *yāvāhuḥ sayujā* (= *huḥ* + *sa* 177) *s*. In the counter example 'surūpa id gomān' *ā*, occasioned by the doubling (269) may be omitted, but not the original *ā*, which is here not followed by its *savarṇa* letter. We must note here that the *savarṇa* in TPr. XIV. 23 applies only to an identical letter, and to the nasal semivowels into which *n* and *m* are converted before *y*, *l* and *v* by TPr. V. 26. 28=181. Thus while TPr. denies doubling of *v̄* in 'devav vahanti', our treatise (169) makes it optional. That the above mentioned is the ken of this precept is hinted at by the comm. who says 'punaḥ punaḥ prasaṅgaśca' (= again doubling by 269 and again omission by 168).

169 In the sūtra, *rāt=svarāt: sthā=antasthā; ajare-ajapare* (- re - pare, as *rādi-parādi* in 26). This sūtra is meant [1] to make 168 optional before semivowels and [2] to deny the same before letters that are followed by *ac*. Cf. 'anacica' VIII. 4. 47. According to this the *c* of *accha* I. 523 should not be omitted [cf. VPr. IV. 25]. But Benfey adopts 'achā' every where, which may indi-

cate the absurdity of blindly following the mss., which were very often copied and recopied by ignorant scribes. That a careful editor of the *Samhitās* ought to disregard as of no authority or consequence, the variations or the unanimity of his mss. upon such points, and to adopt uniformly the reading prescribed by the *Prātiśākhya*s was suggested by Whitney on TPr. V. 24. Our sūtra would then restrict the ken of 168 to forms like *indraḥ*, *rāṣṭram*, *bhrāṣṭram*, *candraḥ*, and these are the very examples quoted on Pāṇini VIII. 4. 50 'triprabhṛtiṣu Śākatāyanasya' which means that according to Śākatāyana no duplication takes place in a group of three or more letters. And it is a pity that Burnell without making a thorough study of the text remarked in his introduction to RT. (p. XI) 'but of all his distinct and peculiar opinions there is no clear trace in the text'.

170 For corresponding rules, cf. RPr. IV. 29; CA. II. 19; VPr. IV. 35; TPr. VIII. 16; Pāṇini VII. 3. 14; Wackernagel, *Altind. Gr.* I p. 325; Macdonell, *Vedic Gr.* p. 72. Stevenson reads 'yuktā barhi ra' cf. Benfey on it, in SV. Einl. XXVI. When *r* is dropped, the final vowel is lengthened by RPr. IV. 29; VPr. IV. 35; TPr. VIII. 17; CA. III. 20 (which is a bit deficient, Whitney) and Pāṇini VI. 3. III; and since our treatise does not give such a rule, the commentator prescribes a *vārtika* 'rapūrvayośca dīr.

- ghatvam.' For other vārtikas, cf. the comm on 226, 236, 243, 245 etc
- 171 For similar rules, cf. RPr VI. 2, TPr. XIX 5, VPr. IV. 108, CA. I 94, and Pāṇini VIII 4 33, 55.
- 172 Cf. VPr. IV. 119, CA II. 4, and Pāṇini VIII 4 55 Final consonant is assimilated in quality to the following initial, becoming voiceless before a voiceless consonant and voiced before a voiced sound, as in in *yattvā* RV. 1. 15 10. There is a tendency to write 'ksi pajyām' for 'kṣipajyām' (RV 4 27. 3) and 'tatva yami' for 'tattvā yām' in some mss. For its justification see Wackernagel, Altind Gr. I. p. 327 and my note on 271 In TS 1. 2 7. 1 'samyatto-samyakte' and here a final guttural has become a dental before a dental. A similar example has been noted by me in Sāmāntantra, where we have *rechhlokam* for *rkslokam* cf. note on 179. Here the assimilation has extended its sway to the place of articulation as well. Cf. Wackernagel, Altind. Gr. I. p. 328 (277A)
- 173 The Prātisākhya are unanimous on this point. Cf. RPr IV. 3, VPr. IV 121, TPr VIII 2 Pāṇini VIII 4 45 allows either the unaspirated sonant or the nasal before a nasal, while ms. usage is invariably in favour of the nasal. See Macdonell, Vedic Gr p. 67, Wackernagel, Altind. Gr I p. 328 c. SV I 279 (Benfey) reads '*udag nyag ra*', while the commen-
- tator requires '*udan nyag vā*'
- 174 Cf. RPr. IV. 12, 13, VPr. IV. 97, CA II 17 and Pāṇini VIII. 4. 63 TPr V. 22, 24 prescribe the change of *t* and *n* into *c* and *ñ* before *ś* and V. 34, 35 the conversion of *ś* into *ch*, when preceded by any mute excepting *m*, Vālmiki (V. 36) also excepting *p* and Pauskarsādi (V. 37) denying the changes, when *ś* is followed by a consonant and denying in this situation also the change of the preceding *n* into *ñ*. For details see Whitney CA. II 17 '*magha vāñ chagdhī*' according to Wackernagel the process of euphonic alteration here is a bit different. He thinks that in such examples an insertion of *t* (similar to that before *s* 187) takes place before *ś*, that is '*vajrin śnathihī*' may become '*vajrin śnathihī*' or '*śichna*' (through *ejrmeśna* for *ejrint sna*) Cf. Wackernagel, Altind Gr. I. p. 332 and the rule 280 a on 331, Macdonell, Vedic Gr p. 69.
- 175 Cf. Pāṇini VIII. 4 63 and the vārtika '*chatvamamiti vācyam*' on it. Read '*na naigih | ścota yata, śnathī, ślokam, śnaśati, śmaśruṇi iti pratyayah* | For *śnathihī* cf. Wackernagel, Altind Gr. I p. 311 On VPr IV 96 is cited '*adityaṅ smaśrubhīh*.' See also YvŚ 123 For *ślokam*, cf. '*rechhlokam*' on 179, which in the opinion of some will be '*rkslokam*' Examples for other words are not traced in SV and RV. (For such a case in RPr cf.

Uvāta 'vada, mṛgyamudāharaṇam' on VII. 33). For 'ścyotati' Bhaṭṭoji cites 'vākscyotati' on the vārtika quoted above.

176 RPr. IV. 5; VPr. IV. 122; CA. II. 7 agree with our treatise on this point. The same doctrine is attributed by the TPr. V. 38 to Plākṣi etc. TPr. V. 39-41 declare that in view of some, the *h* remains unchanged, while the Mīmāṃsakas and others hold that an aspirated sonant is inserted between the final surd and the *h*. Pāṇini VIII. 4. 62 allows the *h* either to remain unchanged or to become the sonant aspirate. See Macdonell, Vedic Gr. p. 73.

177 The meaning is that ūṣmā i. e. visarjanīya is converted into the spirant corresponding in position with the following letters. Thus before *c* and *ch* it becomes ś, before *t* and *th* *s*, before *ṭ* and *ṭh* ṣ, before ś, ṣ, *s* it is changed into each of these respectively; before *k* and *kh* it becomes jīhvāmūliya and before *p* *ph* it is converted into upadhmānīya. Visarjanīya itself then does stand in Samhitās before a pause. CA. II 40 agrees with it; the VPr. III. 9. 12 gives as taught by Śakatāyana the doctrine of RT.—namely that visarjanīya becomes a sibilant before a sibilant and jīhvāmūliya and upadhmānīya before gutturals and labials, (while according to III. 10 Śākalya leaves visarjanīya unchanged before a sibilant) and itself maintains III. 11

the visarjanīya before gutturals and labials; VPr. III. 7 prescribes its conversion into ś before *c* and *ch*, III. 8 declares the change into *s* before *t* and *th* and III. 13 rejects the visarjanīya altogether before a sibilant followed by a surd mute. TPr. IX. 2, 3 agree with our treatise. Like RT. (151) TPr. also declares that visarjanīya remains unchanged before *ks*. It then rehearses the different opinions of other teachers in IX 4, 5 and IX. I. The RPr. treats at considerable length the changes which RT. compresses into a single rule. RPr. IV. 31 completely agrees with our treatise, excepting the case of a sibilant followed by surd mute, before which the visarjanīya is to be dropped by IV. 36; IV. 33.34 permit the retention of a spirant before gutturals, labials, and unaltered sibilants. Thus we see authorities vary on the treatment of visarjanīya before surd letters, the point on which they all agree being its conversion into *s* and ś before dentals and palatals. See also Pāṇini VIII. 3. 35 which declares that visarjanīya remains unaltered before surd mutes, if they are followed by ś ṣ and *s*, and VIII. 3. 36 which allows a visarjanīya either to remain unchanged before ś ṣ. *s* or to be changed to the corresponding sibilant. See also the vārtika 'kharpare śari vā visargalopovaktavyaḥ' which prescribes omission, retention and its alteration into sibilant. According to Whit-

ney the assimilation to a following sibilant was a more primitive mode of pronunciation than the retention of it, which has become prevalent in the later language, a fact fully borne out by old mss Cf Whitney on CA II 40 In the commentary read *jihvamuliya* before *l* in *divah* (≈) *kakutpathi* and *upadhmaniya* before *p* in *pathi* (≈) *prthivyah*

For the treatment of final *s* before dental *t* and cerebral *t*, cf Macdonell, Vedic Gr p 70, 71, Wackernagel, Altind Gr I p 339

In the commentary 'dusvapnyam' may be read 'dussvapnyam' For the tendency of spelling *rayi syāt* (= *rayih + syat*) *śuci sma* (- *śucih + sma*), *gobhi syama* (- *gobhih + syama*) cf Benfey, SV Einl 3.11

178 For corresponding rules cf RPr IV 9-11, VPr IV 95, 96 TPr V 22-24, CA II 10, 11 and Panini VIII 4 40 There seems hardly any agreement among the Vedic mss in the treatment of final *n* before consonants in general and before *c*, *ch* and *t* in particular, and there is "hardly any passage in which all the codices agree either to make or to neglect the assimilation Whitney We shall concern ourselves here mainly with the SV where *n* has been virtually superseded by anusvara -

(1) *n* before *c* is represented by anusvara in *asmam ci* II 770, *vajrim ci* I 408, RV has a variant, *vajrim citra* II 213,

yamam citra I 135 For such examples in the RV mss cf Benfey, SV Einl XXXVII.

(2) *n* before *ch* *sam chukra* I 83, *maghavam chagdhī* I 274, *•vīdam chīśri* II 258, *śīdam chyeno* II 167, *asmam cha tru* II 1219, *rurukvam chatra* II 1227 For such cases in the RV cf Benfey, SV Einl

(3) *n* before *j* *vidharmam jana* I 385, *bhrajam jyoti* II 377, *maghavam jyok* II 1154, *gacham jāro* II 724, *arnavam jagamyah* I 340 For RV cf Benfey.

(4) *n* before *t* *ajigīṣam tam* I 372, *maghavam tubhyam* II 219, *samam tapa* II 779, *avām tmana* II 435, *śatrum tadhi* II 1227, *dasyum tanubhih* II 337 For RV cf Benfey In Panini V 4 118 Bhattoji has 'ajna' while Maha bhasya has 'anna' also Cf Böhtlingk on it

n is required to be assimilated with the following *cavarga* by RPr, VPr TPr, RT and Panini It is assimilated to the following *j* according to CA (II 11) as well But even before *j* we find anusvara Why?

There has been a great similarity between *m* and *n* in the matter of *sandhi* Barring a few stray situations (like *samrat*) *m*, when followed by a consonant was not allowed its distinct independent existence It was assimilated with the following *mute* (and *antastha*) by RPr IV 6, TPr, V 27, VPr

IV. 12; CA. II. 31; RT. 180; and Pāṇini VIII. 4. 58. It was turned into *dot* before *r* and *spirants* by RPr. IV. 15; TPr. V. 29; VPr. IV. 1; CA. II. 32 and Pāṇini VIII. 3. 23. But there arose a tendency, probably for convenience sake, to show *m* by the *dot* even before *mutes* and *semivowels* noted by our treatise in 182, and by Pāṇini in VIII. 4. 58 and 59. This tendency slowly gained ground till it completely superseded the phenomenon of *parasavarṇa*.

Exactly the same thing occurred with regard to *n*. VPr. IV 2 turns *n* into *anusvāra* in the interior of a *pāda*, and a similar phenomenon is recorded by Pāṇini in VIII. 4. 24, in which CA. goes further and makes the use of *anusvāra* a universal usage. Cf. Whitney on II. 11; see also 34. Preceded by a long vowel and followed by a vowel or *y*, *v*, and *h*, the *n* was unanimously turned into either *anusvāra* or *anunāsika* (cf. note on 112); followed by *c*, *ch* or *t* it gave rise to *s* (153) which in turn changed it to either *anusvāra* or *anunāsika*. Thus in *sandhi* the letter *n* was, in a vast number of cases, represented by the *dot*, and no wonder if this *dot*, helped by the process of simplification, superseded *n* even before those letters, where its use was correct, and prescribed by the grammatical treatises.

Thus before *d* we find *n* represented by *anusvāra* in *vṛṣam dyā-*

vā I. 93; *devām deva* I. 100; *harivām dadhe* I. 223; *agmam devasya* I. 435; *vidharmam devebhyah* I. 521; *nyasmim dadhra* II. 77; *kramidam devā* II. 110; *mahām devo* II. 284; *kṛṇvam diva* II. 309; *kramdam devo* II. 310; *sedham duritā* II. 666; *madhumām drapsah* II. 719; *dharmam divo* II. 802; *stabhāyam divo* II. 896; *mahām deva* II. 1110; *asṛgram deva* II. 1166. Before *dh* we find a variation in SV. I. 344; before *p*, *n* is changed to ॡ: by (Pāṇini VIII. 3. 10, 37; for which there is no rule in our treatise) or ॡ: Cf. *nṛ ॡ: pāhi* RV. 8. 84. 3 = *nṛ ॡ: pāhi* SV. II. 594, but *nṛn pāhi* in RV. I. 174. 1. For *n* before *l*, and *s* see Bénéfey, SV. Einl. XXXIX.

The process of simplification had gone to such an extreme by the time when the Sāmaveda mss. (on which Bénéfey based his edition of SV.) were written that, of assimilation, we do not find in them, even a single example, and this was probably the reason why our commentator imported 'paśyañjanmāni' from RV. I. 50. 7 and it is no wonder if the scribes have not followed the practice of assimilating the *n* to the following *cavarga* even under that rule which prescribes its observance.

In the commentary adopt *bhāvān pāre* instead of *pāre*. For the euphonic combinations of final *t*, cf. Macdonell, Vedic Gr. p. 68, 69;

Wackernagel, *Altind. Gr. I.* p. 328.

- 179 There is no difference among the different authorities with regard to the combination of *t* with either *ś* or *l*, though there are differences in the mode of statement of the rules. See RPr. IV 9, 10, VPr. IV 13, 96, CA, II 13, TPr. V. 22, 25, and Pāṇini VIII. 4. 60, 63, 'ṛśślokaḥ' is doubtful. But cf 'vāḥcheto' on P. VIII. 4 63. In the commentary of Sāmāntantra once occurs 'rechlo-lam' (perhaps due to the change of the space of articulation, as *t* is found in *samyatte* for *samyak te*. Cf. Wackernagel, *Altind. Gr. I.* p. 328) For the treatment of final *n* before *l*, cf. Macdonell, *Vedic Gr* p 69.
- 180 For corresponding rules, see RPr IV. 6, TPr. V. 27, VPr. IV. 12, CA II. 31, and Pāṇini VIII. 4 58. The mss. and printed texts usually represent this *sandhi* by the anusvāra sign. The actual change of *m* to *n* before dentals led to some errors in the *pada text* of RV. Cf. Wackernagel, *Altind. Gr. I.* p 332, Macdonell, *Vedic Gr.* p. 68. tvāṅkāṣṭhā St has tvā kāṣṭhā, 'tristunimakāre' preferable, here *m* is not turned into anusvāra
- 181 2 CA, II 32 omits *m* before an *tasthā* and *ūṣman*, but this omission carries with it the nasalisation of the preceding vowels, CA II 35 however declares a nasal *l* before *l*, the RPr IV 15 changes *m* into anusvāra before the spirants
- (see 183) and *r*, but makes it before *y*, *l* and *v*, a semivowel nasalised (see IV. 7). VPr. IV. 1, 4, 10 agree with the above, but IV. 5 declares that Kāśyapa and Śākatāyana hold that *m* is dropped. The TPr XIII. 2 proscribes the omission of *m* before the spirants and *r*, but converts it (V. 28) into the nasalised semivowel before all other semivowels. Cf Pāṇini VIII. 4. 59. Forms like *yamyamana* and *apomlukta* show that final *m* originally remained unchanged in sandhi before *y* and *l* (Wackernagel, *Altind Gr I.* p 334) and forms like *jaganrān* point to its having at one time become *n* before *v* in sandhi. Macdonell, *Vedic Gr.* p. 68. Read 'kr̥im̄ ȳyathā' and so on in the commentary. It is to be noted that while VPr. IV. 5 declares that according to Śākatāyana the *m* is dropped, our treatise changes it to semivowel.
- 183 Cf. VPr. IV. 1, TPr. V. 29, RPr IV. 15 and Pāṇini VIII. 3. 23. Before *r ś ṣ s* and *h* final *m* becomes *anustāra*. From its original use before sibilants and *h* anusvāra came to be employed before the semivowels also. This is shown by 182. In the post Vedic language anusvāra came to be before mutes and nasals also. The compound 'samraṭ' shows that *m* originally remained unchanged in sandhi before *r*. See Wackernagel, *Altind Gr I* p 334, Macdonell, *Vedic Gr* p. 68, and my note on 178

- 184 Cf. Pāṇini VIII, 3. 26, 27.
- 185 114 is meant for those cases, where the visarjaniya has been reduced to *y* only to be omitted by 158. The present precept covers those cases, where the visarjaniya is reduced to *r*. According to our treatise then, the raṅga is a nasalisation of the preceding vowels, while anusvāra is a consonantal element, which is inserted between *u* and *r* in 'ṛūranu' and the like. This distinction is also admitted by Pāṇini VIII, 3. 4. The TPr. XV. 1 prescribes the nasalisation of the preceding vowel in case of the conversion of *n* into *r*, a spirant or *y*, also when the *y* is omitted, or in case of the omission of *m*; while TPr. XV. 2 adds that some deny this and XV. 3 directs that an anusvāra is inserted in between. It should be noted that the TPr. is not perfectly decisive upon the question, whether the so-called anusvāra consists in a nasalisation of the preceding vowel or in a nasal consonantal element following the vowel. See Whitney on TPr. II. 30. For corresponding rules see RPr. IV. 80; VPr. III. 131, IV. 4, and CA. I. 67.
- 186 CA. II. 9; VPr. IV. 15, and TPr. V. 52 are virtually in agreement with our treatment as regards the insertions, while RPr. IV. 16 merely mentions them as enjoined by some authorities. See Pāṇini VIII, 3. 12. The insertion of these tenets after the words is a purely physical phenomenon and is quite natural. Cf. Whitney, CA. II. 8. 9.
- 187 In the commentary 'sāyī' may be read 'sāye.' Cf. Böhtlingk on P. VIII, 3. 30. Before the dental sibilant final *n* remains and a transitional *t* is inserted e. g. 'mahānt samudrah' I. 429. In such cases the *t* is organic. From such survivals it spread to cases where it was not justified. Cp. Wackernagel, Altind. Gr. I. p. 332; Macdonell, Vedic Gr. p. 69. The mss. however do not uniformly follow this rule. Cf. Benfey, SV. Einl. XXXVIII; Burnell, Shpbr. p. XIII. In English a final *t* is very often added after *n* as in *pleasant tyrant*, *peasant*. Here the *t* is added on the analogy of the alternation often found in OE. between a singular in—*nt* and a plural in—*ns*. Just as the singular *merchant* corresponded to a plural in—*ns*, so also a singular *peasant* was formed to the plural in—*ns*. For details see O. Jespersen, A Modern English Gr. I. p. 220.
- For corresponding rules, see RPr. IV. 17; TPr. V. 33; CA. II. 8, and Pāṇini VIII. 3. 30. SV. II 767 *yat-sam* (St.) may be emended to *yant-sam* Cf. Benfey, SV. Einl. XXVI.
- 188 Read 'ṣaṭṣvaṅīkāyanah,' like 'pra-tyaṅīkāyanah, udānīaupagavaḥ' Patañjali I. 1. 2; Bhaṭṭoji, ŚabdaK. I. 1. 2: 57.
- 189 TPr. V. 6; VPr. V. 43; CA. IV. 58, and the vārtika (sampratikānam to vaktavyah) on Pāṇini VIII, 3. 31.

- 190 TPr. V, 7, and Pāṇini VI. 1, 135, 136.
- 191 This rule sounds peculiar. This is apparently meant to show the function of the past perfect, which does not come in the ken of a Prātiśākhya. For the insertion of *s* cf. Pāṇini VI. 1, 135.
- 192 RPr. IV. 85, 87, VPr. III. 53, Pāṇini has (VI. 1, 137-139) three sutras, while our treatise serves the same purpose with one. In the comm read 'gobhirbhāṅgam pariśṛtam' SV. II, 683
- 193 Pāṇini VI. 1, 148.
- 194 Pāṇini VI. 1, 157, which includes in it pāraskara, kāraskara, and rathasyā (cf. 209 a separate rule for it), kiśkah, kiśkindhā, tadbr̥hatoh karapatyoścoradevatajoh sut talopaśca (cf. 311) and prāttum patau gavī kartarī |
- 195 Pāṇini VI. 1, 149.
- 196 No corresponding rule even in Pāṇini. He on the other hand notes 'apāccatuṣpacchakunīṣvālokhane' VI. 1, 142 on which vārtikakāra says 'sudapī harṣādiṣṭeva vaktavyah', 'kiratorharsajivikākulāyak arāpesviti vacyam' Cf. Bhattoji on it. In the comm. 'apakiratyanayat' would suit better.
- 197 Pāṇini has two sutras for it, VI. 1, 140, 141. In the comm. read 'parikhām'
- 198 Pāṇini VI. 1, 150
- 199 Pāṇini VI. 1, 143.
- 200 Pāṇini VI. 1, 146
- 201 Pāṇini VI. 1, 144. Cf. Bohtlink on it
- 202 Pāṇini VI. 1, 135. Our treatise restricts the word harīścandra to the ṛc. Cf. 207.
- 203-4 Pāṇini VI. 1, 145. Pāṇini leaves the use of this word in *anūcarite* (204) unnoticed, while our treatise overlooks its use in 'sevitāsevitādōṣe'
- 205 Precisely the same rule is found in Pāṇini VI. 1, 147.
- 206 No corresponding rule is found. For *askrāh* ..vāhasah, cf. ŚSS. VIII. 21. I 'vaivādevīyam nivit saha pūrvāih paścābhīrūnatrimṣadavaśānā' The reading in Nividadhyāya is 'askrāh' For *askra* cf. TS. 1. 5. 8. 5, 2. 5. 8. 6, VI. 3. 8. 1.
- 207 Cf. RPr. IV. 84, VPr. III. 54, and Pāṇini VI. 1, 151, Macdonell, Vedic Gr. p. 74. Mark the SVPr. *harīh | candrah*, but *su | candrah* and *puru | candrah*. According to Bhattoji Pāṇini VI. 1, 151 provides for *harīścandrah* and *suścandrah* in *mantra* and VI. 1, 153 for *harīścandra* in *loka*. But I would rather have 151 for *suścandrah* and *puruścandrah* etc. and 153 for the two words mentioned in the sūtra
- 208 Exactly the same rule is found in Pāṇini VI. 1, 155
- 209 Cf. pāraskarādīgana on Pāṇini VI. 1, 157.
- 210 Cf. 'maskaramaskarīṇau venuparī vrajakṛyoh' Pāṇini VI. 1, 154. Jñānendra, the author of *Tattva bodhinī* says 'maskarasūbdadīnī matvarthīyenestasiddhau maskarī grahanam parivrajaka evayam pra

yogo yathā syādityevamartham.' Against this view cf. Kaiyata on 154, Bhaṭṭoji in his SK, remarks:-

'maskaraśabdo' vyutpannaḥ, tasya suditi nipātyate' This remark is very significant, inasmuch as it indicates in a way that this sūtra and others which treat avyutpanna words are not Pāṇini's his own, who held that the Uṇādis are not derivative words (cf. Vārtikakāra, Patañjali, Kaiyata, Bhaṭṭoji and Nāgeśa on 3. P. 3. 1) but who, in order to make his work complete and thorough, adopted them and the sūtras like the present one, from Śākaṭāyana (Nāgeśa ŚŚ. on P. 3. 3. 1) who in his *Nairukta Vyākaraṇa* (ŚŚ on. 3. 3. 1.) proposed that all words were derivative (Nir. I. 4) and did accordingly give derivations of difficult words, some of which may have been adopted by Yāska in his Nirukta. It is quite probable that in parallel passages, found in Pāṇini and Rktaṅtra, the former stands a debtor to the latter, which was perhaps (1) originally written by Audavraji, (2) was improved upon by Śākaṭāyana (3) and was finally brought to its present form by his followers. For details see introduction.

211 Cf. VPr, III, 52. *taskaraḥ tatkarō bhavatīti* Yāska, Nir. III, 3, 14, 2; and 'tadbṛhatōḥ karapatyoścōradavatayoḥ suṭ talopaśca' in *kaskādīgana*.

212 The sūtra prescribes lengthening for bhāṣā alone. But cf. RPr.

'paryabhyapāpīti vṛtāvṛvarne' IX, 6. Pāṇini would construe prāvṛvṛute etc. as pra + ā + vṛvṛute and so on.

213 VPr. III. 125, and RPr. VII. 6.

214 Pāṇini VI. 3. 117.

215 No corresponding rule is found. The RPr. devotes three chapters (VII-IX) to the subject of the irregular prolongation of vowels. In VPr. the same subject occupies the sixth section of the third chapter (III. 95-128); and one rule in the seventh in the TPr. it occupies the third chapter, which however, inverts the form of statement adopted by other Prātiśākhya, and details the cases in which a vowel which is long in Saṃhitā must be shortened in the *pada*. The method of stating the phenomenon of prolongation adopted by different treatises is so varying that little would be gained by any detailed comparison.

216 RPr. IX. 216.

217 VPr. III. 130.

218-9 RPr. IX. 1; VPr. III. 103; CA. III. 9, and Pāṇini VI. 128-129.

220 CA. III. 10 and 'suno dantadam-ṣṭrākarnakundavarāhapucchapadeṣu dīrgho vācyah' a vārtika on Pāṇini VI. 3. 130. In the comm. read: śva-vit | śvāvit | vit | śva-padaḥ | śvāpadaḥ | pad | śva-varahaḥ | śvāvarāhaḥ | varāha | and so on. It was customary to repeat the word after citing its example.

221 Cf. Pāṇini VII. 3. 90 and 'ā sarva-nāmnah' on it.

- 224 Cf. Pāṇini VI, 3, 137. Cf. Bhaṭṭoji on this sūtra, and Böhtlingk on II, 2, 27.
- 225 Pāṇini VI, 3, 125, 126
- 226 Pāṇini VI, 3, 47, 49. The commentator in 'Abhiṭṭānako dvīśādaya' is referring to 'dvyastāśh samkhyāyāmabāhubrīhyāśhīyoh' VI, 3, 47.
- 227 CA, III, 2. Read in the comm. *aṣṭāpādam* | *aṣṭāpādam* | *pada* | *aṣṭāgoṣṭkām* | *aṣṭāgoṣṭkām* | *goṣṭkām* | and so on. Cf. note on 220.
- 228 CA, III, 1, and Pāṇini VI, 3, 137. There is no *anvaya* in *turṅgāt* in the *pāṭi* text of the SV, and RV. For 'jalāśw' cf. Böhtlingk on VI, 3, 137.
- 229 Pāṇini VI, 3, 117.
- 230 RPr, IX, 6, Pāṇini VI, 3, 116 restricts the operation to seven roots.
- 231 RPr, IX, 7, VPr III, 106, CA, III, 12 and Pāṇini VI, 3, 122, SV, II, 466 *parināsam* St, *parināsam* Benfey, SV, II 853 *pariṅṅāh* St, but *pariṅṅāh* in Benfey.
- 232 Pāṇini VI, 3, 122.
- 234 CA, III, 11, Pāṇini compresses this sūtra into two syllables 'dastī' VI, 3, 124, where Böhtlingk cites *nitta*, *vitta*, *paritta*. For *t* cf. Pāṇini VII, 4, 47 and Yāska, 'prattamavattamīti dhātāvādi ova śiṅyeto' Nir II, 1.
- 235 VPr, III, 130. Note the brevity in 'ikah kaśo' Pāṇini VI, 3, 123. Mark the *anusvāra* for *n* in *pratikāśām* (=n) in the comm.
- 236 Cf. CA, III, 16 with Whitney's exhaustive note, VPr, III, 130, Pāṇini VI, 3, 135, RPr, VII, 12, 13, 21, 24, 27, 29, major portion of 30, greater portion of 33, 35, 36, 37, 39, 40, 46, 49, 50, 51, 80, IX, 35 are practically covered by the general rule of our treatise. It should be noted that our treatise avoids rehearsing examples and like Pāṇini proscribes a general rule which covers several situations. Note that while in SV, II, 532 St. has *jhi vīśā*, Benfey reads *jhi vīśā*. See Benfey, SV, Eini XXV.
- 237 RPr VII, 23, 26, VIII, 1, 4 are partly covered by this. See also Pāṇini VI, 3, 133, SV, II 615 *jura* (St.) but *purā* in Benfey. Our treatise supports the latter.
- 238 RPr, VIII, 8. In SV, II, 190 St. has 'vīśāśmā śvardṅgo' but Benfey reads 'vīśāśmā śvardṅgo' (*śvar* = *ś* + *var* of Pp) and the note on 271; Benfey, SV, Eini XXV) In SV, II, 391 St. has 'pariyanti' but Benfey 'pariyanti' which is correct according to our treatise. Cf. the comm. 'upasargo na' In II, 332, St. has 'vanāni ca' but Benfey 'vanāni ca' the latter being correct.
- 239 RPr, VII, 13, and Pāṇini VI, 3, 134. In SV, II 596 St. has 'abhihisatya,' but Benfey 'abhi hisatya.' 'dantyo pratyayo' support the latter. But why not *abhi dova* + *ayāśyah* ? In fact this kind of lengthening mainly depended upon the requirements of the metre, for which see 'lengthening of final short vowels' in Arnold, Vedic metre p 145

240 RPr. VII. 43, 44, and Pāṇini VI. 3. 134.

241 RPr. VIII. 18 is covered by this.

242 VPr. III. 111, and CA. III.4. Mark that our treatise takes 'yuyotanā' as two words and the SVPp. makes *avagraha* in 'kṛnotana' etc. In SV. II. 232 St. has 'tadadya' while Benfey reads 'tadadyā'; the latter is supported by our treatise.

243 'ayamu te bhāṣyam' is a kind of vārtika. It is to be noted that while Kātyāyana uses the word vācyam in his vārtikas, our treatise has invariably bhāṣyam. In the comm. on Sāmatantra such vārtikas are more than one hundred.

244 SV. I. 397 runs 'yuyotanā no' while the comm. requires 'yuyotana no', because here it is citing *yuyotana* as a counter-example. The word does not occur anywhere else in the SV.

245 RPr. VIII. 11 is included in this and 243. RPr. VIII. 13 is also covered by this. A portion of VIII. 14 also. Mark in the comm. 'janayat bhāṣyam.'

246 'abhi madatā vosvo arṇavam' SV. I. 242 cited as example by the commentator shows that lengthening takes place, though the *pada* is not immediately followed by a 'nakāripada.'

In the commentary. read 'ādiddvandeo | In 'ādiddvāṃdeta varuṇam' I. 288, *it* is not lengthened, because it is not followed by a sibilant.

'saptā nū ṣata' SV. I. 577; there is no *n* in this, yet this is cited by

the commentator as an example.

247 Cf. RPr. VIII. 6.

248 RPr. VIII. 10.

249 RPr. VIII. 35 is partly covered by this.

250 'imaṃ stomamarhate jātavedase rathamiva saṃ sahemā maṇiṣayā' SV. I. 66 In this verse the lengthening takes place, because it has 'imam' in it. In 'dvirimaṃ stomāyām' the commentary says the same thing in an obscure manner. I do not understand the significance of 'somaparvabhiḥ', because, there being no *imam* word in this ṛc, the sūtra cannot be applied to it.

257 na kevalāḥ svarasandhiḥ | ā tvetā | The commentator means that in ā tvetā there is first lengthening of ā tū and then *sandhi*; hence the sūtra is not applied to it

258 RPr. XII. 20 reads 'prābhyāparā nirduranūpāpasampariprati nyatyadhi sūdavāpi | upasargā viṃśatirarthayācakāḥ sahetarābhyām || TPr. I. 15 reads 'āprāvopābhyadhī prati pari vi nītyupasargāḥ | These ten words are but half the number which are reckoned as prepositions by the RPr., and VPr. VI. 24 and by Pāṇini I. 4. 58, 59; see *prādigana* in Pāṇini's Grammatik by Böhtlingk 154. The discordance is real and difficult to explain, though the commentator of TPr. suggested that only so many are recognized by the Yajurveda. See Whitney on TPr. I. 15. cit—vāk are not counted in *cādigana*. Cf. Pāṇini's Grammatik for

cādigana which is an ākṛtigana

262 Pāṇini VI, 4 73

263 Cf. RPr. IX, 40 VPr. III 120, and Pāṇini VI, 3 137. Cf. Böht link on it

264 Cf. CA III, 27 which also prescribes doubling of final consonants. Our treatise does not expressly mention *padānte*, hence its scope is unrestricted and it may well apply to the words in pause as well. Indian grammarians generally do not proscribe doubling of final consonants, the only exception to this being our treatise and CA, VI, 7, VPr. IV, 116 and TPr. XIV, 15 unanimously teach that a consonant is not duplicated in pause. It should be noted that the authors of these treatises recognized the doubling only in the Samhitā pāṭha, and not in the *pada text*. This hypothesis is to some extent supported by the fact, that both the RPr VI 14 (cf. Vṛata on it) and Pāṇini VIII 4 51 attribute to Śākala or Śākaḷya, the teacher to whom the invention of *pada text* is generally attributed, a denial of all duplication

One thing more. We have no record of such doubling in Sanskrit except in liaison, while Prakrit has dropped the final consonants instead of doubling them. If the phenomenon ever occurred, it must have been confined to a particular area, which it is difficult to locate at present

265 OA, III, 27, RPr. VI 15, VPr. IV, 106, TPr. IX, 18, 19, and Pāṇini VIII, 3, 32 SV. In II.289 St. reads *dadhya^o apo^o*, while Benfey has *dadhyanapo^o*. See also SV, II, 515. St. *śatṛ^o aṣi*, Benfey *śatṛhaṣi*. For reasons see Benfey, SV, Einl. XXV, XXXIV. All grammatical authorities agree that the final *n* or *ñ*, when preceded by a short vowel, and followed by any vowel are doubled. But note that, while Pāṇini and others make this doubling obligatory (*nityam*), our treatise makes it optional (= *dvaiddham*). But according to the *Parīśikṣā* and *Vyākṣikṣā* the final nasals, though written double, should be pronounced only once. When a consonant follows, these nasals, according to Varnaratnadipikā śikṣā, like all final consonants, may be doubled, in 'āpnuvannpūriam' etc. as in *tattkaroti*. 'But although this śikṣā calls them final consonants, they cannot be strictly called final, because they are followed by other consonants, and their doubling, according to Siddhoṣvara, is really a case of liaison rather than doubling proper. Likewise doubling of final *n* before vowels is also a case of liaison, for the final *n* represents in many cases an original Indo-Germanic *nt* (or *ns*), which by assimilation from the succeeding vowel became *nd*, and was finally changed into *nn*. Skt. *san* = *sonṣ*. Similarly final *n* represents *nls*, pratyayan *ls*.' For details see Macdonell, Vedic Gr.

- p. 68; Siddheśvara Varma, Critical Studies etc. p. 106. For various explanations of this doubling, see Wackernagel, Altind. Gr. p. 330.
- 266 For the definition of *stobha*, cf. JNMV. IX. 2. 11; Śābara on Pūrva-mīmāṃsā IX. 9. 7; Sāyaṇa, SV. I. p. 11; Vedic Chant. pp. 1-3; B. Faddegon, Ritualistic dadaism. Acta Orientalia V. 1926. 177 et. seq.
- 267 RPr. VI. 3, and Pāṇini VI. 1. 73. 'karnācchidram' may be emended to 'karnacchidram.'
- 268 RPr. VI. 13, and Pāṇini VI. 1. 74. Note 'mā cchinnoti' in the comm. and cf. 'ātrṇoti' (= ātrṇatti Yāska, Nir II. 4) in Saṃhitopaniṣadbr. III. p. 32. Pāṇini VI. 1. 76 prescribes *c* in *kālī cchāyā* also.
- 269 Cf. note on 168-169. RPr. VI. 1; VPr. IV. 100, and TPr. XIV. 1, put corresponding rules at the head of the *varnakrama* as the fundamental and most important rule. The CA. III. 28 treats it, like our treatise, in a general manner. The intricate and obscure subject of duplication in consonant groups is treated in RPr. VI. 1-14; VPr. IV. 100-107; CA. III. 26-32, and Pāṇini VIII. 4. 46-52. This is treated at a greater length by TPr. XIV. 1-28.
- The examples given by the commentator may be read 'abhipriyāni' and so on. Benfey does not give doubling, and the majority of mss. agree with him. Cf. SV. Einl.
- XLVII. Our treatise does not particularly note the treatment of a consonant group, beginning with *anusvāra*. The VPr. IV. 109 expressly exempts *anusvāra* from duplication, [while *śarah khayah* (cf. SK. on *saṃskartā*) a *vārtika* may imply its doubling in *saṃskartā*, because Patañjali has put *anusvāra* among the *śars*. Cf. Pat. on *hayavarat'*; and Nāgeśa ŚŚ. on *saṃskartā*] and the RPr. VI. 1 rules out *anusvāra* in the estimation of consonant groups, it being thought that a consonant is doubled after it in the same manner as after a vowel, a fact confirmed by Patañjali on '*hayavarat'* and Bhatṭoji (anusvāravisaṃgajihvā mūliyopadh-māññiyamānāmākāropari śarṣu ca pāthasyopasaṃkhyātatvenānusvāryāpyactvāt) SK. *Halsandhi*. According to Whitney there is no reason to doubt, that the same is to be taken as the doctrine of the TPr.; and that it takes *anusvāra* as the affection of the vowel, to which it is attached, at least so far as the duplication is concerned. This may equally hold good in the case of our treatise also. It has already been noted that both the TPr. and our treatise do not hold very definite views, regarding the phonetic value of the *anusvāra*.
- 270 *raṃ hrāt* = *paraṃ rephahakārāt*; *natau* has been supplied by the commentator. According to the comm. *rephahakārābhyām* we would expect in the sūtra '*rāt*' in-

stead of *hrāt* VPr IV 101, CA, III, 31, and Pāṇini VIII 4 46 exactly agree with our treatise The RPr. VI 4, 8 'param rophāt, na rophah' and TPr. XIV 4 're phatparam ca' deny doubling to *r* alone, and leave *h* to meet the same treatment with other spirants

In the comm read *ājuhvāna sya, arklādīni* ['duduhīro' seems a counter example, and is here misplaced.

271 Read examples with doubled *ṣ* The precept seems rather an ill conceived one, since the doubling is already declared by 270 Its real function however is to deny the doubling of spirants, when they are followed by a vowel, as in *lar ṣati*, and this is exactly what other Prātisakhyas and Pāṇini do, cf. TPr XIV. 4-16, CA III 31-32, and Pāṇini VIII. 4 46 to 49 The RPr VI 10 however exempts from duplication any spirant, when followed either by a vowel or by any other spirant For the fact that *nyama sūtras* are meant for negation, cf Patañjali (Kielhorn, Ind Ant XVI 242) and Nāgeśa, ŚŚ *Halsandh:* on Panini VIII 3 17. For the importance of Pāṇini VIII 4 50 from the point of view of our treatise, cf note on 168 For the fact, that like our sūtra, the three sūtras of Panini (VIII 4-48-50) are really meant for *vyavastha*, cf 'yaro' nunasika ityato vetyanuvr tyā, nacityeva siddhe tu sūtratra

yamapī tathoti' Nāgeśa, ŚŚ on VIII 4, 50.

The tendency for duplication had a peculiar charm for the Indian phoneticians, who elaborately stated its niceties, and thus carried it to a frightful appearance Groups such as *nthsitr, thspphy, llshttny*, mentioned by Whitney on TPr. XIV, 9 would pale into insignificance before the staggering variety of the forms of *samskṛtā* [Bha ṭṭoj, SK, against 'trisakārakama pi' cf Nāgeśa, LŚŚ 'iti na yuktam lakṣyo lakṣanasyeti nyāyāt' etc] resulting chiefly from the duplication of *s, l, t* and even *anusvāra* (-*śar*, cf Patañjali on *hayavarat*), forms which could have existed in pure theory alone, and which probably had no Patañjali's sanction, who, for the formation of *priyāṣ ṭau, priyāṣtā*, first said on Pāṇini 1 1 24, '*yathalakṣanamaprayukte*', but at once corrected himself by saying '*naiva vā lakṣanamaprayukte varlate, prayuktānāmeva lakṣanenānvāhhyānāt*' Cf. also Nāgeśa, LŚŚ on *priyāṣtā*.

But this tendency brought its own nemesis, and we see the process of simplification set in comparatively early in the mss, (cf Roth, ZDMG. XLVIII, 101) which adopt more or less regularly the abbreviation of a double consonant before a consonant (Kielth, Veda of Black Yajus XXXVII n 5), and gradually ignore the doubling altogether (cf Macdonell, Vedic Gr for Students p 413 *rundhe*)

This process too was carried in turn to extremes, till we meet instances, where the Vedic mss. use one letter in place of two, which were not the result of doubling, but belonged to two different words. Cf. *jjy* for *jjy* in *dadhajyotir* 't+jyo' SV. II. 879; *ty* for *tty* in *bhinattyojasā* 'tti+o' I. 297; *tr* for *ttr* in *caratrimṣat* 't+tri' I. 281, corrected by Benfey; *tv* for *ttv* in *mahatvām* 't+tvā' II. 258, *utvā* 't+tvā' I. 194; *yatvā* 't+tvā' I. 371; *itvām* 't+tvā' II. 334; *citvā* 't+tvā' II. 662; *ṣatve* 'ṣat+tve' II. 928; *syātva* 't+tvā' II. 1158; *dy* for *ddy* in *pathodyām* 'ut+dyām' I. 92; *yadyāvah* 't+dyā' I. 278; *dr* for *ddr* in *ṇadras* 't+dra' I. 4; *dv* for *ddv* in *vakṣadvipade* 't+dvi' II. 1057; *dhy* for *ddhy* in *idhyasya* 'it+hi+a' I. 224; *cidhyasti* 'cit+hi+asti' II. 335. These forms are provided in our treatise by 168-169. The principle of dropping *d* before *dh* gave rise to forms where *t* is dropped before *s*. (*s*+*s*=*ts*). Cf. *isvardrṣe* 'it+sva' II. 190=*itsvardrṣe*, in RV. There are good many instances, where in place of *ñk* and *ṅg* only *ṅ* is written. Cf. *ante* II. 1101; (CA. II. 20) *aṅdhi* II. 878; *paṅti* I. 56. Here *ñt* - *ñkt* - *ñkkt*. Cf. Benfey, SV. Einl. XLVII; Wackernagel, Altind. Gr. I. 133-134.

272-73 For corresponding rules, see RPr. V. 40; VPr. III. 85; TPr. III. 6; CA. III. 75, and Pāṇini VIII. 4. 1, 2. For details of cerebralisa-

tion, cf. Macdonell, Vedic Gr. p. 38; Wackernagel, Altind. Gr. I. p. 187.

274 See RPr. V. 58 (exceptions in 59); VPr. III. 87, and Pāṇini VIII. 4.27. Note *arṣā naḥ* II. 685, where RV. 9. 61. 16 reads 'arṣā naḥ' so noted by RPr. V. 58. SV. II. 797 has *rīrīhi naḥ*, while RV. 9. 11. 9 runs *rīrīhi naḥ* not noted by RPr. 59. SV. I, 81, 184, 358, 509; II. 598, have *pra naḥ* and II. 247, 560 *rerd pari naḥ* [which sounds peculiar, when read in the light of 'pariṇa itī Śākaṭāyanah' VPr. III. 88], while RV. 7. 41. 3, 57. 5; 8. 19. 27, 71. 6, 80. 4; 9. 79. 2 etc. have 'pra naḥ' and RV. 8. 47. 5; 9. 54. 5; 9. 64. 18 etc. have 'pari naḥ.'

275 RPr. V. 40 (samānapade 'vagrhye) 54-57; VPr. III, 87-89 (exceptions in 90-93, 96); CA. III. 76, 77, 79, -85 (exceptions in 86-92) prescribe *ṇatva* in compound words. Our treatise, on the other hand, has no rule to cover these compound words, but simply says 'māse yathā drṣṭah' (1), and thus shows its unwillingness or inability to cope with the intricacies of Vedic grammar. 272 and 273 are apparently meant for *samānapadas*, and this is exactly the reason why words like 'parīṇasi' are cited on sūtra I. And yet the commentator here cites *hāriyojanam* etc. as counter-examples, words which are in reality no *ekapada* (like *girīṇām*), and to which, therefore the two sūtras (272-73) are not applicable. A

similar inconsistency has been noted by Whitney on 1Pr, XIII 15

For cerebralisation in two *padas*, cf *svārnā* II 1201, but against this *svārnopa-* in II 303, which is wanting in RV, *varnā-* II 61, *śṛṅgavṛṣo napāt* II 77, *nṛbhīry emānah* II 52=RV 2 113 3 which has *yemāpah*, *nṛmanāh* I 323 and so on

RPr V 42, 44, CA III 93, 94 give to separate rules, while the VPr III 96, and TPr XIII 15 prescribe one rule Our treatise precisely agrees with the latter group

The physical explanation of the effect of the sounds mentioned in this rule, to prevent the cerebralisation of the nasal is obvious They cause the tongue to change its position, when the tongue is once bent back in the mouth to the position in which the cerebral sibilant, semi-vowel and vowels are uttered, it tends to remain there and produce the following nasal at that point But these letters suddenly call it into action in another quarter and thus put it out of adjustment, as it were, and thus prevent the cerebralisation of the following nasal Cf Whitney, CA III 94, Macdonell, Vedic Gr p 38 n 2, Wackernagel, Altind, Gr p 187 note

276 VPr III 58 precisely agrees with our treatise See also CA II, 87, RPr V 22 (which has better example 'svarṣāmapsām' and Panini

VIII 3 57, 59 It should be noted that the proper function of a *Prātisākhya* is to give rules for the conversion of the disjoined text into the joined one, hence it should have nothing to do with the process of derivation of a word Peculiarly enough our treatise is here prescribing a rule for the formation of words like *ṛkṣu*, *vanikṣu* etc, with which a *Prātisākhya* has nothing to do On VPr III 58 Uvata cites these examples and then tries to justify the position taken up by the *Prātisākhya* in the following words —

“nanuca yatra padakāro'nyathā bhutam padam karoti anyatha cārṣasambhitā tatraiva lakṣanam kartum yajyate, yathā suśāva, suśāva, yatra punah padakārasya cārṣasamhitāyāśca samānavākryatvam tatra laksanam naghaṭate | vyākaranasya viśayāḥ sab | satyameva, yadī nāma | rasangamupajīvadacāryena śiṣya vyutjattiyartham kaścidvyākaraṇa lakṣana ihāsañjitaḥ evam sambhitā yāmavidyamānesu lakṣanam draṣṭavyam | athavā yathā edhahārasya madhvāharanamudakahārasya matsyāharanam puṣpahārasya phalāharanam evametadaḥ | evam ca krtvā adoṣa eveti | ”

But this is a lame excuse and does not by any means justify the position In fact the *Prātisākhyas* do enter now and then in the discussion of a matter which is really out of their province For instance in CA I 83 we read a rule which

prescribes shortening of a nasalized vowel occurring in the interior of a word. Similar is the case with RPr. XIII. 22 (one of its later books) which treats the same subject, and for the introduction of which into the Prātiśākhya, the commentator, Uvaṭa takes so much pains. Cf. RPr. XIII. 22. Similarly CA. II. 33, 34 concern matters, with which the Prātiśākhya properly has no concern. Accordingly RPr. IV. 7 disposes of them simply by specifying that *m* is altered before an initial vowel, excepting *r*. The TPr. says nothing upon the subject, but the VPr. IV. 2 gives a precept which includes both the rules of CA. in it. Sometimes these treatises prescribe most blundering and superfluous rules. For example, CA. III. 43 shows that in 'sīmānta' the resulting vowel is short, a word which is nowhere found in the AV. Again, it is a peculiarity of the author or authors of our treatise, like that of the CA, to give their rules a wider scope than the vocabulary of the Sāmaveda requires, in many instances contemplating and providing for combinations of sounds, which are found nowhere in the whole body of the Vedic literature, and for which the commentator is compelled to fabricate examples. Note the sūtras from 186 to 235 and their commentary. Here one would at once mark the identity or near correspondence of so many fabrica-

ted illustrations furnished by the commentator with those given by the scholiasts to Pāṇini, and it is a very noteworthy fact, as it supplies us with a positive proof of the more intimate relation of the grammatical system of our treatise, than that of any other of the Prātiśākhyas with the general Sanskrit grammar.

277 'śū gāyatā' is the sāmān from of '(rāja)su gāyata' SV. I. 255. No corresponding rule is found.

278 Cf. Pāṇini VIII. 3. 57.

279 Cf. TPr. VI. 1 4, and CA. II. 90. Note the peculiar way of citing examples. The commentator picks up the opening 'ā tvetā' of I. 164, and the example niṣidata, to which the sūtra is applied, comes afterwards; and such is 'ā sotā pari ṣiṅcatā' in I. 580. For a similar practice in TPr. cf. Whitney on TPr. IV. 20. *pra te* II. 236 contains no word on which the sūtra may have any bearing. The reading *pra tu* seems correct, because I. 525 runs 'pra tu drava pari koṣaṃ ni ṣiṅca' and there we get 'ni ṣiṅce' to which the sūtra is applied. 'ā no' I. 43, has *puruspyham* where *puru* is not an *upasarga*, *abhi tyam* is the reading of Bur. and B., and with this open I. 376, and 464; but neither contains any word on which the sūtra may have any bearing. I suspect *abhi kram* in place of *abhi tyam* and in 'abhi krandan kalāśeṣu sīdati' II. 382, we get *sadaneṣu sīdati* as a counter-example of the sūtra, ucoā

to I 467 has *divi sad uditrata* (yaduditrata I. 474, which has *dhanam* in place of *dhand* of RV.), *da dhosmān*, 'Athiyau' refers to (a) I. 223, which contains *sugurūmsam* and (b) II. 1017, which has *sugumṣā*.

280 (a) In the comm. *trish* means, that the word 'pari svānah' occurs thrice in SV. Cf. I. 475, II. 443, 663. But add *pari svānah* of I 485. Similarly *drish* means, that 'adhīsvānah' occurs only twice, Cf. I. 529, 532, in 601, 529 is repeated. The reading 'adhāyādiriti' seems better, because in these situations *s* is not that of a dhātu, but of a word, which is not derived from a dhātu. Note the extreme brevity, which is the chief characteristic of our commentator.

(b) The phenomenon of changing *s* into *ṣ* has been treated in details by RPr. Here is a comparison of the same with our treatise —

s=ṣ after a *uparjant* RV 9 87 9 (RPr. V. 30) not found in SV. and not noted by Pāṇini, Benfey notes *antarikṣasat*, but cf. Bohtlingk on P. III. 2 61. After a *vṛthāsāt* I 63 4, only once in the RV, but wanting in SV, *turāsāt* II 304, only once in SV, but fourtimes in RV; noted by the comm with *prāsāt*, *prtanāsāt*, *śatrusāt* on CA II 82, *prtanāsāt* II, 781 thrice in SV., but fourtimes in RV., not divided in the *pada text* of either. *prtanāsāhyāya* 3. 37 1 noted by RPr. V 23, VPr III, 75, and

Pāṇini VIII. 3. 109.

s=s after *i*: RPr. notes examples of 'sah.' *vi sa* RV. 9. 97. 38=*vi sa* II. 706, *ūti sah* G. 2. 4, but *ūti sah* in SV. I. 365 *hi sah* I. 351; *vi sa* II. 1037 and the like are covered by 282.

RPr. V.—

4 provides for *sat* and *stah*: *divisad* 9 61, 10, but cf. *divi sad* in SV. II. 22 and *divi san* in I. 83 (RV. has *san*). 'yuvam hi stah svarpati' is a counter-example and occurs in SV. II. 351, 423 having *svaḥ pati* RPr V. 4 is covered by 280.

6 provides for *gobhissyāma* etc, which are not found in SV.

7 notes *sma*, *hisma* RV. 1. 37. 15 = *hisma* SV. II. 319. SV. II. 1078 has *prati smā*, but I. 24 reads *prati sma*, where RV. has *s*, SV I 230 has *api smas*, where RV reads *s*. Such cases are covered by 282. Cf. VPr. III. 68,

8 examples do not occur in SV.

9 examples are wanting in SV.

10 *osa u syaḥ* 9. 3. 10=*syah* II. 61. SV. II 588 has *pari aya*, but RV. reads *pari aya*.

11 Pāṇini VIII. 4 41-286.

12 provides *satva* for 16 *padas* *tamu śāvāma* 8. 95. 6-II. 234, *anustunuvanti* 8 38-II 922, (VPr III. 72), *āpo hīsthā* 10. 9. 1-II. 1190, (cf TPr. VI. 2 which converts *s* into *s* after 12 words), *rājati śtup*

9. 96. 18-II. 524; pari śtoḥhan-
ntu 8. 92. 19-II. 72, II 413.
All are covered by 281, 282.
- 13 pari siñcāta II. 580, 635, 679,
742, 796, 1026; pari svajanta I.
375; pari svajāmahe II. 1155.
Cf. VPr. III. 64; TPr. VI. 4,
and Pāṇini VIII. 3. 65.
- 14 ni śodathuḥ RV. 4. 56. 7-
II. 946; ni śīda II. 27. Cf. VPr.
III. 59, and Pāṇini VIII. 3. 66.
- 15 pari śasvaje II. 548. Cf. Pāṇini
VIII. 3. 64, and CA. II. 90.
- 16 hi śthā II. 1191, but hi stha
II. 351, 423, RV. 9. 19. 2.
- 17 triśadhasthe II. 259; cf. CA.
II. 98, which covers all cases
that are not otherwise provided,
and Pāṇini VIII. 3. 106; abhi
śata I. 309-7. 32. 24. For
pūrvinoṣṭhām, see note on 1.
adhiśnubhiḥ I. 615.
- 18 u svā naḥ II. 347 - u suvānaḥ
RV. 9. 107. 8. Cf. VPr. III.
62; TPr. VI. 2, the scope of
which is very wide; CA. II. 97
and Böhtlingk on III. 2 106.
divisañchukra 6. 2. 6, but divi
sañchukra I. 83. vamsu śīdati
II. 1116 - 1. 57 3. Note also
susaha, susata, susumat, susu-
mna etc., which are covered
by 281.
- 19 20 examples are not found in SV.
- 21 camūśacchyonāḥ 9. 96. 19-
II. 525; mṛṣjantyrśisāna 9.
86. 4 - II. 236.
- 22 rathe-ṭhām 6. 21. 1 - II. 774.
pṛtanāsāhyāya has been noted.
Cf. parameṭhaḥ on Pāṇini
VIII. 3. 97; VPr. III. 56,
and CA. II. 94.
- 23 records exceptions. Cf. TPr.
VI. 8, pari srava I. 567; II.
249, 325, 331, 412, 534, 558,
662.
- 24 susamiddho no RV. I. 13. 1
(VPr. III. 82 records 24
exceptions), but SV. II. 695
reads suśamiddha; divisprśaḥ
II. 753; abhisvare II. 281 =
RV. 8. 97. 12.
- 27 gosakhāyam 5. 37. 4; gosakhā
II. 1187, but gośakhā in RV.
8. 14. 1 = 1. 122.
- 28 For sutesute see note on I.
carsanīśaham 8. 21. 10 = II.
709. Cf. VPr. III. 84.
- 29 abhi satvā 10. 103. 5 = II.
1206. Cf. VPr. III. 8; TPr. VI.
12. For ānusak, cf. note on 1.
- 30 puru santyoḥ 9. 58. 3 = II.
409; susamidhā 7. 17. 1; sus-
amidhā II. 695.
- To the phenomenon of ce-
rebralisation Pāṇini devotes
53 sūtras. Cf. VII. 3. 57-109.
- 281 Cf. RPr. V. 18, 19; VPr. III. 61-
63, and TPr. VI. 2. See also 'śuñah.'
CA. II. 97, which is quite identi-
cal with Pāṇini VIII. 3. 107 and
is according to Whitney somewhat
defective. See Whitney, CA. II. 97.
- 282 In the comm. 'jāgato pādo' may be
corrected to 'jāgato pāde.'
- 283 RPr. IV. 41, and Pāṇini, VIII. 3. 41.
- 284 RPr. V. 31-38; VPr. III. 74-79, and
Pāṇini VIII. 3. 101, 104. suṣṭu-
taḥ, is the reading adopted by
Bur. But 'avasusṭamaḥ' SV. J.
451 seems correct, because in

susṛutah *s* is not *sandhya*. In susṛutah the *s* is changed into *ś* by 272. See Pāṇini VIII. 3 105. In 'ivamagne gṛhapatistvam hotā' SV. I. 61 paṭh is not in the middle of the pāda, but at the end of it, hence cerebralisation does not take place. Cf. Bhaṭṭoji on Pāṇini VIII. 3, 103, and the commentary here 'pādamadhyasye tyadhikārah,' (brought down from 282). SV II. 237 has *prabhoṣte*, but RV. in the same passage has *prabhoṣe*.

285 Correct 511 to 551, which reads 'dhanuṣṭanvanti paumsyam' In 'suvirābhistarati vājakarmabhiḥ,' 'surirābhih' is not followed by a *pada* containing *p*

286 Cf RPr V. II, VPr. III. 80, TPr. VII. 13, 14, CA II. 16, and Pāṇini VIII. 4 41.

287 This sūtra has nothing to do with this treatise. It stands at the beginning of Sāmāntara, a treatise of Sāmaveda, which treats sāmān form of the ṛc and is invariably appended to RT. In fact both the treatises are supplementary to each other, and the one is not complete without the other. We know nothing for certain about the author

or authors of either. Tradition attributes RT. to Śākaṭyana, and Sāmāntara to Andavraj.

Nor can we say anything about the author of the commentary on RT. as to who he was or when and where he lived. The quotations from gāthās (see 38) and the quotation from Nakulamukha, which could have given some clue about his date, are, in spite of my best efforts, yet untraced. A portion of a copious commentary on this gloss was secured from Adyar Library and is given in the following pages. But as it is incomplete and does not comment either on the beginning or the end of our treatise, it is of no practical value to settle anything about the authorship either of RT. or of the commentary thereon. Further research is required for settling this question and I feel confident to continue my quest, till it bears the desired fruit.

The statement of B, that RT. contains 280 sūtras, seems to be due to miscalculation, as I have carefully compared A, B, C and Bur for this, and found the same number of sūtras in all of them.

॥ ऋक्तन्त्रविवृतिः ॥

॥ ऋकृतन्त्रविवृतिः ॥

श्रीमते सामवेदाय नमः । श्रीमते हयग्रीवाय नमः ।

अथ गायत्रगानप्रकारो निरूप्यते । यथासावित्री गेयं यत्रागीतमिति' देवता-
ध्यायब्राह्मणेन यत्र गायत्रं न गीतं यत्र यत्र वा गायत्रं गेयं तत्र तत्र यथा सावित्री
तत्सवितुर्वरेण्यमित्यस्यां येन प्रकारेण गीयते गायत्रं तत्सावित्रीगानप्रकार-
मनतिक्रम्य गेयम् । सात्रिड्यां गायत्रगानवदेव गेयमित्यतिदेशात् सर्वत्र गाय-
त्रमात्रे योनिवद् गानमेव कर्तव्यं नार्धिकचदुच्चनीचमिति प्राप्तम् । गायत्रगानं च
प्रकृतिविकृतिसाधारण्येन देवताध्यायाध्ययनसिद्धमेव । गानञ्चार्षेयब्राह्मणे
दर्शितम् । तद्यथा^१ 'गायत्रं पौष्कलमाभेयं प्रथमायां वा यथादिष्टं गेयं प्रथमस्वरैर्वा चतु-
रक्षरवृद्धान्तैराद्यपात् प्रस्ताव ओंकारान्तो हिम् मा^२ वेत्यन्तस्तोभो वृद्धो भवति इमे वै लोका
गायत्रम् इति महाब्राह्मणे सप्तमाध्यायस्य प्रथमखण्डे व्यावृद् गेयमित्युक्तम् ।
अस्यार्थः । व्यावृदिति क्रियाविशेषणम् । आवृन्नाम गीतिखण्डः । तिस्र आवृतो
यस्मिन् तत् व्यावृत् तद्यथा भवति तथा गेयमिति । तस्य व्याख्यानमेतत् ।
प्रथमायां वा यथादिष्टं गेयमित्यादि सर्वत्र वाशब्द एवकारार्थे । प्रस्तावप्रति-
हारनिधनानामक्षरपरिमाणं यथायोनि चिकीर्षद्वैच्छन्दसेष्विति^३ वचनेन यथादिष्टं विच्छे-

1 Cp. Dbr. III, 23, 24; Agnisvāmin
on LSS. VII. 10. 18. The avyayī-
bhāva compound requires short i.

2 The quotation is not found in Arbr.
and Concordance. For the practice
of quoting from memory cp. M.
Muller, Preface to I vol. of the 1st.
ed. of RV. p. XXVI.

3 The Ms. has हि ममा वे०.

4 "इमे वै लोका गायत्रं व्यावृद् गेयं त्रयो

हामे लोका यत् व्यावृद् गायतीति एभिरेवैनं
लोकैः संमिमीते" PVB. 7. 1. 1.
Cp. Sāyana on it :—

"आवृदिति गानक्रियाविशेषणम् । आवृतो
गीतिखण्डः तिस्र आवृतो यस्मिन् तत्त्रया-
वृत्तयथा भवति तथा गेयम् ।"

5 प्रस्ताव... वैच्छन्दसेष्वनादेशे Dr. XX, 4;
LSS. VII. 9. 6. The printed text
has एि०

न्दःस्वादिष्टं विहितं गायत्रं यथा सावित्री भवति तथा गेयमिति नोंकार-
योरावृत्तोरक्षरावापः । उक्तगेयभक्तित्वेऽपि यथासावित्र्येवाक्षरपरिमाण-
मिति । तथा च सूत्रं गायत्रपटले ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपेदुत्तमं
पादं शिष्ट्वाष्टाक्षरमिति धानंजय्यः^१ इति । कथं गानमित्यत आह प्रथमस्वरैर्वेति ।
प्रथमस्वरैर्वा सर्वैरक्षरैः प्रथमा ऋग् गेयेति । तत्र सर्वेषामक्षराणां प्रथमस्वरेऽ
वस्थानप्राप्तौ पूर्वावावर्गाववनर्द्याविति धानंजय्य^२ इति सूत्रेण अन्त्यस्याक्षरस्यै
नीचैरवस्थापनरूपावनर्दनं क्रियते । प्रेङ्गणरूपेण योनिवद्धानं प्रेङ्गणम् । अथ
द्वितीयामावृत्तमाह चतुरक्षरवृद्धान्तैरिति । अत्रापि काकाक्षिन्यायेनावनर्देदिति^३
ब्राह्मणमिति धानंजय्याशयः । अथ गौतममन्तमपि ब्राह्मणभाष्यकार एव व्याच-
ख्यौ । तद्यथा मध्यमायामावृत्ति द्वौ स्तोभौ कुर्यात्ताववनर्द्याविति गौतम^४ इति । अस्यार्थः ।
मध्यमे गीतभागे तदन्त्यस्वरसदृशस्वरावनियतावनर्दनीयाविति^५ । तावेव गानेन
दर्शयति अभिदेवाँ इया आ आँ इति । तत्र द्वावाकारावन्त्याक्षरसदृशौ प्रत्येकम-
वनर्दितावित्यर्थः । तथा च न नित्यावनर्दनप्रथमद्वितीयगीतिखण्डान्त्याक्षर-
द्वयावनर्दनविषयं द्विरवनर्देदिति^६ ब्राह्मणम् ; किन्तु आगन्तुकस्तोभद्वयावनर्दनाभि-
प्रायमिति गौतमाशयः । इदमप्यवनर्दनद्वययोनावधीतमेव । तथा च सर्वत्र
ओंकारावित्येके स्तोभानैकान्त्याक्षरैर्ति सूत्रे नित्यासंस्वरविशिष्टान्त्याक्षरसदृशस्वरान्त-
रद्वयं स्तोभिकमोंकाररद्वयमेवेति केचित् पक्षमुक्त्वा ऋग्क्षरसदृशावेवेत्या-
चार्यमतमुक्तम् । तथा च मध्यमगीतिखण्डस्यायं स्वरनिष्कर्षः । प्रथमा-
क्षरस्य द्वितीयस्वरारंभोऽर्थात् प्राप्तः । चतुरक्षरवृद्धान्तैः प्रथमस्वरैरित्येन
प्रथमाक्षरव्यतिरिक्तानामन्त्यस्य च प्रथमस्वरावस्थानं प्रथमस्वरैर्वेति संबध्यते ।
तदयमर्थः । चतुरक्षराणि^{१०} च वृद्धान्तश्च चतुरक्षरवृद्धान्तास्तैश्चतुरक्षरवृद्धान्तैः ।
वृद्धाश्च ते अन्ताश्च वृद्धान्ताः । चतुरक्षराणि च प्रथमस्वरैरेव वृद्धान्तसहित-

1(a) ज्यायसि च्छन्दसि प्रथमायामावृत्त्या वपे-
दुत्तमं पादं शिष्ट्वा Dr. XXI. 2. 8; LSS.
VII. 11. 1. The Ms. has पादम्.

(b) अष्टाक्षरमिति धानंजय्यः Dr. XXI.
2. 9; LSS. VII. 11. 2.

2 पूर्वावावर्गाववनर्द्याविति धानंजय्यः Dr. XXI.
2. 2; LSS. VII. 10. 22 (आवृत्ती एव आवर्गः)

3 PVB. 7. 1. 2.

4 ०त्ताववनर्द्यावि० LSS. VII. 10. 23.

5 The MS. has स्वरानियता०

6 अभिदेवा २ इया ३३३३ इति LSS. VII.

10. 24, Dr. XXI. 2. 4 has इया १२१२.

7 PVB. 7. 1. 2.

8 Dr. XXI. 2. 5-7; wanting in LSS.

9 So the MS. I suspect नित्यमस्वर०

10 Wanting in the MS.

चतुरक्षरैर्गेयमिति घृद्धभूतचरमाक्षरेण सद्य तदव्यचहितैश्चतुर्भिरक्षरैः प्रथम-
स्वरैः पञ्चभिरक्षरैरिति यावत् । तथा च मध्यमायामावृत्ति पङ्क्तिराणां प्रथम-
स्वरगाने प्राप्ते तत्र प्रथमाक्षरस्य नीचारंभः पुनः चतुर्णामक्षराणामन्त्यस्य च
पष्ठस्य प्रथमस्वरत्वमुक्तं भवति । तत्र पूर्वावावर्गाववनर्थाविति धानंजप्य^१ इति उच्चैः
स्थितस्य नीचैरवस्थापनरूपमचनर्दनम् । अन्त्यस्य घृद्धस्य । तथा च ब्राह्मण-
भाष्यकारेण व्याख्यातम् । पूर्वावावर्गाववनर्थाविति धानंजप्य इति । अस्यायमर्थः ।
पूर्वा गीतिसप्तौ अवनर्दनीयौ । अचद्विनेदित्यर्थः । पूर्वयोगीतिसप्तद्वयोः
अन्त्याक्षरयोरवस्वरणं नित्यमित्युक्तं भवति । एतदपेक्षया द्विरचनतप्रथम
स्वरावस्थितस्य पष्ठस्य च घृद्धस्य द्वितीयस्वरेऽवस्थानरूपाचनर्दनं तत-
श्चरमस्वरसप्तशस्वरद्वयस्य प्रत्येकं द्वितीय (व्य) स्वरावस्थितस्य उच्चैः कृत्वा
नीचैरवस्थापनामिति । अथ आशुद् गेयमिति^२ अस्य प्रतिहारभक्तेः पूर्वत्वशङ्कां
व्यावर्तयति । आशपाद् प्रस्ताव आकारान्त इति स्पष्टम् । तथा च प्रस्ताव-
भागस्य न ध्यावृत् शब्दार्थान्तर्गतत्वमिति भावः । तदिदं गायत्रस्य पदेन
प्रस्तावः सर्वत्रेत्यस्य^३ सूत्रस्य मूलम् । सर्वत्राक्षरेणेति धानंजप्यः^४ तथा पुराणं
ताण्डमित्यस्य^५ तत्सचिदुर्धरेणमिति देवताध्यायगविकर्पप्रस्तावो मूलमिति ।
अथ द्विरचनर्ददिक्रियाचृतीयमिति^६ ब्राह्मणे तृतीयाचनर्दनरूपो द्विकारो विहितः ।
स च द्विकारमात्रो न भवति किन्त्वाकारसहित एवेति दर्शयति । मा एवेत्य-
न्वस्तोमो इदो वेति । हिम्मा इत्यन्तम् मध्ये स्तोम उद्गीथोपद्रवयोर्मध्ये । स
च घृद्ध एव । तस्याप्यचनर्दनरूपत्वेन नीचैरवस्थापनं प्रैरणरूपेण क्रियते ।
मध्यमपदपर्यायान्तः शब्देन सापेक्षेणोद्गीथभक्तेः परं प्रतिहारः । ततः
परमुपद्रवभक्तिरिति सामर्थ्यात् सूचितम् । तथा च हिम्मा इति प्रतिहारः ।

1 LŚS, 7. 10. 22, Dr, XXI. 3, 2.

2 Cp. Śāyana :—

अचनर्दनस्वरूपं सूत्रकारो बहुधा विकल्पितवान् । तद्यथा (यद्य० a misprint) पूर्वावा-
वर्गाववनर्थाविति धानंजप्यः (printed text
corrupt) इति । अस्यायमर्थः । आशवर्गो
इति । सप्तद्वौ अवनर्दनीयौ अचस्व-
रेदित्यर्थः । पूर्वसप्तद्वयोरन्त्याक्षरमुच्चैः कृत्वा
नीचैरवस्थापयेदित्यर्थः । Note the great

difference between this and the
quotation.

3 Cp. the quotation in the beginning.

4 गायत्रस्य पदेन प्रस्तावः सर्वत्र LŚS, VII,
10, 15; cp. Dr, XXI, 1, (last portion)

5 अष्टाक्षरेणेति धानंजप्यः LŚS, VII 10, 16.

6 LŚS, VII, 10. 17.

7 PVB, VII, 1 2.

ज्ञातो इत्युपद्रवः । उपद्रव एव ज्यावृद्धेयमिति गीतिखण्डत्रित्वसंख्यापूरक इत्युक्तं भवति । अन्ते स्तोमो वृद्धो वेति पृथगपि छेदस्तेनान्त उपद्रवान्तः समावसाने स्तोभः कार्यः निधनत्वेन । स च क इत्यत आह वेति । वाकार इति । वा पदान्तरम् । वा आ इति वा वर्णच्छेदः । तथा च आकार एव वा निधनमिति । तथा चैतदभिप्रायेणैव सूत्रवचनानि । यथा पावमानायेन्दवा इत्येकावृत् अभिदेवाँ इयेत्यपरा ज्ञाता इत्यपरेति^१ । ऊर्ध्वं रेतस्याया द्व्यक्षरं शिष्ट्वा हिकारं ब्रूयाद्धिम्माइतं रेतस्यायामित्यादि ज्ञातो आँ ज्ञातो वाँ इत्यादीत्यनुसंधेयानि ।

अथोदात्तानुदात्तसन्धेरुदात्तत्वं विधातुमाद्यार्धमात्रोदात्त एव स्वरित इति विधातुं च प्रथममुदात्तस्योत्संज्ञामाहः-

॥ ५१ ॥ उदात्तमुत्^६ ॥ १ ॥

अथोदात्तानुदात्तसन्धेरुदात्तमाहः-

॥ ५२ ॥ वान्तसंधिः ॥ २ ॥

इति । उदित्यनुवर्तते । विवृणोति । उदात्तवान् सन्धिरुत्संज्ञो भवतीति । उदाहरति । आ इन्द्र सानसिम् । एन्द्र सानसिम् । आ इन्द्र याहि । एन्द्र याहि । आ इत उ न्विन्द्रम् । एतो न्विन्द्रम् । उत् घ इत् अभि । उद् घेदभि । अत्र अह गोः अमन्वत । अत्राह गोरमन्वत । आद्योदाहरणत्रये आकारेकारसन्धेरे-शब्दस्योदात्तत्वम् । उद्घेदित्यत्र घस्यानुदात्तस्य इच्छुब्दस्योदात्तस्य सन्धेः घेच्छुब्दस्योदात्तत्वम् । अथोदात्तवानित्यस्य व्यावर्त्यमाह । उदात्तवानिति । उपो नु । केयथेति । उप उ नु । क ईयथ । स्वरितानुदात्तसन्धित्वात् पो शब्दस्य के शब्दस्य च नोदात्तवानुत्सन्धिः ।

अथाद्यार्धमात्राया एवोदात्तत्वं स्वरितत्वं चाहः-

॥ ५३ ॥ आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

इति । तस्य वृत्तिः । आद्यार्धमात्रोत्संज्ञा भवति । तत्स्वरितं नामेति । वर्णस्यार्धमात्र उत्संज्ञा भवति । उदित्यनुवर्तते । उदात्तमुदिति विधानात् । आद्यार्ध-

1 LSS. 7. 10, 21, Dr. XXI, 2. 1.

2 ऊर्ध्वं रेतस्याया द्व्यक्षरं शिष्ट्वा हिकारं ब्रूयाद्धुं ३ आ ३३ इति LSS. 7. 11. 3.

Dr. XXI, 2. 10.

3 तं रेतस्यायां प्रतिहर्ता मनसा ध्यायेन्न परा-स्विति गौतमः LSS. 7. 11, 4; Dr. XXI, 2. 11.

4 अवस्वरेदिति धानंजयः ज्ञा ३ तो आ ३

३१११. LSS. 7. 11, 12, Dr. XXI, 2. (last portion).

5 ज्ञातो वा इति गौतमः 7. 11. 13. ज्ञातो आ इत्युक्ते 7. 11, 14.

6 Cp. RT. 51-61

मात्रा उदात्ता भवतीत्यर्थः । उदात्ताद्यार्धमात्रा स्वरितमिति वचनादाद्यार्धमात्रो-
दात्तांश एव स्वरितं नाम । नामशब्दस्य प्रसिद्धार्थत्वात् । यत् स्वरित (स्वरित)
मिति प्रसिद्धं तदुदात्त एव स्वरितमिति व्यवहियते । न ह्युदात्तानुदात्त-
प्रचयस्वरप्रयव्यतिरेकेण स्वरितं नाम स्वरान्तरमस्ति । अत्राशिष्टार्धमात्रानु-
दात्तः प्रचयस्यानत्वात् स्वरप्रचय इत्यर्थः । तदुक्तं नारदशिष्यायाम्—

अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयम् ।

उदात्तश्चानुदात्तश्च तृतीयः प्रचयस्वरः^१ ॥

इति । अत ऊर्ध्वं प्रवक्ष्यामि ह्यार्चिकं तु स्वरत्रयमिति प्रतिज्ञाय तृतीयः
प्रचयस्वर इत्युपसंहारात् स्वरितं नाम स्वरान्तरमुदात्तानुदात्तप्रचयव्यतिरेकेण
नास्तीत्यर्थः स्फुट एव । तर्हि स्वरितव्यवहारः स्वरान्तरत्वाभावे निरालंबनं
स्यादित्यत आहः—

य एवोदात्त इत्युक्तः स एव स्वरितः स्वरः^२ ॥

इति । अत्राशिष्टांशस्तु स्वरप्रचय इत्यत आहः—

प्रचयः प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम्^३ ॥

इति । उदात्ताद्यार्धमात्रा स्वरितमिति उदात्त एव स्वरित इति वि-
धानात् अर्थादत्राशिष्टांशस्वरः प्रचय इति तज्ज्ञैः स्वरितस्वरूपक्षैरुदात्त एव
स्वरितशिष्टांशः स्वरितोत्तरप्रचयत्वात् स्वरप्रचय इति व्यवहियते । यथा
एक एव वर्णः ऋक्षु स्वरप्रचय इति च व्यवहियते । न चात्र ऋचि स्वरितान्तरं
स्वरप्रयव्यतिरिक्तं व्यवहियते तज्ज्ञैरिति ।

य एवोदात्त इत्युक्तः स एव स्वरितः स्वरः ।

प्रचयः प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम् ॥

इति वचनस्यार्थः । अत्र तज्ज्ञैरित्यनेन ये स्वरितमिति स्वरान्तरमस्ति
तेन साकं स्वरचतुष्टयमृद्भव्यस्तीति वदन्तीति ते तदज्ञा इति स्वरितस्वरू-
पाज्ञा इति वचनमेव ताद्विन्दति । तर्ह्येकस्यैव वर्णस्योच्चननिचात्मकत्वं कथ-
मित्यत आहः—

उच्चैर्वर्णस्वरो नीचः स्वरतो द्विधा स्मृतः^४ ॥

1 NŚ 1 has प्रवक्ष्याम्यार्चिकस्य and तृतीयः स्वरितस्वरः । Cp. ŚS, p. 422.

3 NŚ, has प्रचयः प्रोच्यते तज्ज्ञैर्न चात्रान्यत् स्वरान्तरम् । Cp. ŚS, p. 422.

2 NŚ, runs य एवोदात्त इत्युक्तः स एव स्वरितान्तरम् ॥ Cp. ŚS, p. 422.

4 Not found in NŚ.

इति । मात्रिको वर्ण एवैक आद्यार्धेनोच्च इतरार्धेन नीच इति । स्वरतः उच्चनीचस्वरभेदतः । द्विविधः स्मृत इति । ऋक्तन्त्रकारादिभिः स्मृत इत्यर्थः । यदि च स्वरितं नाम स्वरान्तरमस्ति तदा उच्चनीचप्रचयानामिव स्वरितप्रदर्शनस्थानान्तरमपि स्यात् । यथा तैत्तिरीयाणां चातुस्वर्यात् स्थानचतुष्टयम्ः—

द्वितीयाद्यांस्तु मन्द्रान्तांस्तैत्तिरीयाश्चतुरःस्वरान्^१ ॥

इति वचनात् । नह्यस्माकं स्थानचतुष्टये स्वरप्रदर्शनमस्ति । उच्चनीचापेक्षया स्वरितान्तराभावे तस्य स्थानाभावे च वचनान्तरम् । यथाः—

उच्चादुच्चतरं नास्ति नीचानीचतरं तथा ।

वैस्वर्ये स्वारसंज्ञायां किं स्थानं स्वार उच्यते^२ ॥

इति । उच्चादुच्चतरं स्वरितमित्युच्यते वा नीचानीचतरं वा तदुभयाभावात् । तस्माद्वैस्वर्ये स्वारसंज्ञा । विस्वरत्वेनोच्चारणमेव स्वारं इति नाम्ना वदन्ति । वैस्वर्यं चोच्चनीचांशयोर्मध्ये स्फुरणादुभयसाधारणं न स्वरान्तरं येन स्थानमपि तस्य स्यात् । तदुक्तम्ः—

उच्चनीचेऽथ मन्मध्ये स्वरः साधारणः स्मृतः^३ ॥

इति । अत एव न स्वारं स्वारसंज्ञायां प्रतिजानाति शैक्षिकः शैक्षिकोऽपीत्यर्थः^४ । ऋक्तन्त्रकारतद्व्याख्यातृभिः स्वरितस्योच्चनीचव्यतिरेकेण स्वारसंज्ञाकरणाभावात् स्वरितस्य स्थानान्तरसत्त्वे द्वयन्तरत्वमप्यार्चिकस्य स्वरस्य स्यात् । तथात्वेः—

एकान्तरस्वरो दृष्टु गाथासु द्वयन्तरः स्वरः ।

सामसु त्रयन्तरं विद्यादेतावत् स्वरतोऽन्तरम्^५ ॥

इति वचनविरोधः स्यात् । गाथासु यजुःषु चातुस्वर्येण स्थानचतुष्टयस्य विद्यमानत्वाद् द्वयन्तरम् । अस्माकं स्थानत्रयत्वेन त्रिकस्वर एकान्तर एव । तस्मादाद्यार्धमात्रोदात्त एव स्वरितः । न स्वरितं नाम स्वरान्तरमस्तीति । आद्यार्धमात्रा स्वरितम् ॥ ३ ॥

1 Cp. NS 11, SS, 1, 397. The Ms. has

द्वितीयाद्यांस्तु मन्त्रान्तांस्तैत्तिरीयांश्चतुःस्वरान्॥

2 NS. 6, SS, 423. The ms. has:—

वैस्वर्ये स्वारसंज्ञायां किं स्थानस्वर उच्यते ॥

3 The Ms. has स्वर instead of स्वार.

4 NS. 7 runs, उच्चनीचस्य यन्मध्ये साधा-

रणमिति श्रुतिः ।

तं स्वारं स्वारसंज्ञायां प्रतिजानन्ति शैक्षिकाः ॥

SS, p, 423.

5 The MS, has शैक्षिकशिद्धिको०

6 NS. 3, SS, p, 395. The Ms. एकान्तर-

स्वरोऽदृष्टु.

अथाद्यार्धमात्राया उर्ध्वाभावस्थलमाहः—

॥ ५४ ॥ उर्ध्वाचिमे ॥ ४ ॥

इति । विवृणोति । उर्ध्वाभवति तत् स्वरितं नीचे वा प्रत्यये विरामे वेति । आद्यार्धमात्रा स्वरितरितामित्यनुवर्तते । उर्ध्वाभवति आद्यार्धमात्रेत्यर्थः-
दनुवृत्तिः । तत् स्वरितमित्यनुवादः । उत्तरत्र स्वर्यत इति व्यवहारोऽपि आद्यार्ध-
मात्रा स्वरितं विद्यादिति सूचनाय । तद्य स्वरितं नीचे वा प्रत्यये विरामे
वार्धर्चान्ते ऋगन्ते च भवतीत्यर्थः । उदाहरति । नि होता सत्सि बर्हिषि । स
उच्छ्रब्दाभावेऽपि स्वरितशब्देनैव व्यवहाराय । छाया इन्द्रमृतये (१. ४००) ।
अभि त्वा शूर नोनुमोऽदुग्धाः (१. २३३) । इन्द्र तुभ्यमिदद्विषोऽनुत्तं वज्रिन्
वीर्यम् (१. ४१२) । यादिन्द्र चित्र म इह न (१. ३४५) एवमादिषु । नीचे
वा प्रत्यये विरामे वा । आद्यार्धमात्रा नीचविरामयोः पूर्वस्य घर्णस्योर्ध्वा-
भवति । तत्स्वरितमित्यर्थः ॥ उर्ध्वाचिमे ॥ ४ ॥

ननु नीचे वा प्रत्यये विरामे वा स्वरितं भवति चेत् अन्न आ याही (१. १)-
त्यादावाकारादेरुदात्तस्यापि नीचपरत्वात् स्वरितस्योदात्तमेव, पवित्रे चं-
म्वास्सुत (१. ५१६) इत्यादौ विरामपरत्वात् त शब्दादेरपि स्वरितत्वं स्या-
दित्यत आहः—

॥ ५५ ॥ नीचमुच्चात् ॥ ५ ॥

इति । विवृणोति । नीचमुच्चात्परं स्वर्यत इति । उदाहरति आ याहि (१. १) । वार-
वन्तम् (१. १७) । स्वादिष्टया (१. ४६८) । अग्ने स्तोमम् (२. ७५३) । पान्तम्
(१. १७५) । इन्द्रो (१. ५०५) । आ याहि (१. १६१) प्रभृतीनि । अग्ने युंत्वा (१. २५) ।
अग्ने मृडं (१. २३) । सोमं सोमपते पिव (१. ४०२) । इन्द्र याहि (१. ३४८) । आपं
नपातम् (१. ६२) । इन्द्रो येन्द्रो (१. ४७२) । (रु) चाभि गा इहि (१. ५०५) । आ
याहि सुपुमो हि त इन्द्र (१. १६१) । अन्न आ याहि (२. ६०१) इत्येवं प्रभृतीनि
उदाहरणानि । तत्र संहितायां नीचमुच्चात् परं स्वर्यते । ननु तद्दुर्दान्तात् परस्य
नीचस्य स्वरितत्वे अन्नं आ याहि (२. ६१) इत्यादौ उदात्तात् परस्य नीचस्य
नेरित्यादेरुदात्तात् परस्यापि संहितायां स्वरितापत्तिरित्यतः पूर्वसूत्रानुप-
माह नीचे वा प्रत्यये विरामे वेति । तथा च नीचे वा प्रत्यये विरामे वा नीचमुच्चादिति
पूर्वसूत्रांशोपावृत्त्या एकवाक्यत्वेन नोक्तदोष इत्यर्थः । अन्नं आ याहीत्यादौ

मेशब्दादेर्नीचपरकत्वान्न स्वरितापत्तिः । अकारस्य नीचपरत्वेऽप्युदा-
त्तपरत्वाभावात् स्वरितः । अथ नीचे वा प्रत्यये विरामे वेत्यनुवृत्तेः स्वयमेव
व्यावर्त्यमाह नीचे वा प्रत्यये विरामे वेति । ० रि चम्बो (१.५१३) रिति । जनो न पुरि
चम्बोः (१.५१३) इत्यत्र च शब्दस्य रि शब्दादुच्चात् परत्वेऽपि नीचप्रत्ययकत्वा-
भावात् स्वरितप्रत्ययकत्वेन न स्वरितः । विरामपरकत्वाभावात् च ।
उच्चीचे, नीचमुच्चादिति पृथक्सूत्रकरणेन अनुवृत्त्या समुच्चयपराकरणेन च
एकोदात्तानेकोदात्तपरयोः स्वरितयोः सूत्रसमुच्चयो लक्षणम् । तदन्यस्य
स्वरितस्यान्यतरदेव लक्षणमिति सूचनाय । तद्यथा सखायो दीर्घजिह्वयम्
(१.५४५) (पु) रि चम्बोः (१.५१३) । पवित्रे चम्बोः सुतः (१.४६०) इत्यादि स्वरि-
तेषु नीचे वा प्रत्यये विरामे वेति लक्षणम् । अतिप्रसङ्गपरिहारस्तु शास्त्रान्तरेण
नीचस्य नीचत्वमुदात्तस्योदात्तत्वमिति व्यवस्थया द्रष्टव्यः ॥ नीचमुच्चादिति ॥५॥

अथोच्चात् संयोगात् परस्य नीचस्य उदात्तानुदात्तसन्धित्वादुदात्तप्राप्तौ
स्वरितमाहः—

॥ ५६ ॥ संयोगात् ॥ ६ ॥

इति । उच्चादिति पूर्वसूत्रा (५) दनुवर्तते । विवृणोति । संयोगात् परं
स्वर्यत इति । उदात्तात् संयोगात् परं स्वर्यत इत्यर्थः । पूर्वमसंयुक्तोदात्तानुदात्त-
संधेरुदात्तत्वमुक्त्वात् संयोगात् परस्यानुदात्तस्य स्वरितत्वं प्रतिपाद्यते ।
उदात्तानुदात्तसन्धित्वेऽपि संयोगपरत्वाद्दिशेषः । उदाहरति । श्रुष्टि अग्ने-श्रुष्टि-
यज्ञे (१.१०६) । श्रुष्टिति षकारटकारसंयोगात् उदात्तात् परस्यानुदात्तस्य
अकारस्य स्वरित इत्यर्थः । अभि एति—अभ्येति (१.५२४) । एकारः स्वर्यते ।
स्वसारं जारो अभ्येति पश्चात् (२.८६७) । अभि अर्चाम—अभ्यर्चाम (१.५३५) ।
अकारः स्वर्यते । प्रगायताभ्यर्चाम (१.५३५) । योज नु इन्द्र—योजान्विन्द्र
१.४१५) । इकारः स्वर्यते । पाहि उत—पाहू यू ३ त (१.३६) । उकारः स्वर्यते ।
मा नः इन्द्र अभि आदिशः—मा न इन्द्राभ्या दिशः (१.१२८) । आकारः
स्वर्यते । पिबा त्वाऽऽस्य गिर्वणः—(पिब तु अस्य)—पिबा त्वा ३ स्य
गिर्वणः (२.७४१) । आकारः स्वर्यते । शग्धि उ सु शचीपते—शग्ध्यु पू शची-
पते (१.२५३) । उकारः स्वर्यते । उच्चादित्यस्य (५) व्यावर्त्यमाह । यदि वहन्ति

आशवः—यदी^{३१२} वदन्त्याशवः^{२३११} (१. ३५६) । आश^{३२} इत्यत्र आकारस्य नीचत्वेऽपि संयोगात् परत्वेऽपि न स्वरितः उच्चात्परत्वाभावात् संयोगस्य नीचत्वात् । अथ नीचमित्यस्य व्यावर्त्यमाह । अपात्^{१२२} उ^३ शिप्री^{३३} अन्धसः—अपाद्^{१२} शिन्व्य^३ न्धसः^३ (१. १४५) । प्राशब्दादुच्चात् संयोगात् परत्वेऽपि अकारस्य नीचत्वाभावात् स्वरितः । अथ संयोगा (६) दित्यस्य व्यावर्त्यमाह । संयोगात् ? यावाद्^{२३२} संयुजा^{३२}विति^{३१} (१. ३६१) । आहुरिति उच्चात् परत्वेऽपि नीचत्वेऽपि आकारस्य संयोगात् परत्वाभावात् स्वरितः । न च नीचमुणादिति (५) सूत्रेण स्वरितं स्यादिति वाच्यम् । हुशब्दस्योच्चत्वेन नीचे वा प्रत्यये विरामे वेति लक्षणाभावात् ॥ संयोगात् ॥ ६ ॥

अथ स्वरितानुदात्तसन्धेरुदानानुदात्तसन्धेश्च स्वरितमाहः-

॥ ५७ ॥ केयहीन्द्रनीवेति ॥ ७ ॥

विवृणोति । फे^{१२} इयथ—फे^{१२} यथ (१. २७१) । अथ हि^{१२} इन्द्र—अथा^{२३} हीन्द्र^{२३} (१. ४०६) । नि^३ इव^३ शीर्षाणि^३ मृद्द्वम्—नीव^{१२} शीर्षाणि^३ मृद्द्वम् (२. १००४) । उदात्तानुदात्तसन्धेर्बान्त्सन्धि (२) रिति उदात्तप्राप्तौ हीन्द्र^३ नीवे^{१२} त्यनयोरुदानानुदात्तसन्धित्वेऽपि स्वरितो भवति प्रहणादिति विशेषः ॥ फे यहीन्द्रनीवेति ॥७॥

अथ त्तोऽरुण^{३२} (१. २१६), वृधेऽ^३ स्मान् (१. २३६), तेऽमन्वत (आ.सं. २१) इत्येतेषुदानानुदात्तसन्धित्वेन स्वरित उदात्तो वेति संशयवारणायाहः-

॥ ५८ ॥ तोर्धेस्ते^१ ॥ ८ ॥

इति । बान्त्संधिरित्यनेन उदात्तप्रतिपादनात् । कुतः संशयः । आचार्याणां विप्रतिपत्तेरिति ध्रूमः । विवृणोति । स^३ तः^२ अरुणप्सुः—दूरादिहेव^{३२३३} यत्सतोऽरुणप्सुः^३ (१. २१६) । वृधे^३ अस्मान्—वृधे^३ ३ अस्मान् (१. २३६) । ते^३ अमन्वत—ते^३ अमन्वत (आ.सं. २१) इति । पतेषु शब्देषु तोस्तशब्दात् धे धकारात् तेस्तकारात् परोऽनुदात्तोऽकार उदात्तमापद्यते । अस्माकं पाठः स्वरितः ॥ तोर्धेस्तेम् ॥

॥ ५९ ॥ नैगिनोभयथा ॥ ९ ॥

व्याचष्टे । उपयथा नैगिना प्रोक्तम् । तोऽर्धेस्त इत्यधिकारः । उदात्तं स्वरितं वा इति । तोऽरुण^{३२}, वृधे^३ ३ अस्मान्, तेऽमन्वतेत्येतेषु उदात्तं वा भवति स्वरितो वेत्युभयथा नैगिनाचार्येण प्रोक्तमित्यर्थः ॥ नैगिनोभयथा ॥ ९ ॥

॥ ६० ॥ न्यायेनौदत्रजिः ॥ १० ॥

व्याचष्टे । न्यायेनौदत्रजिराचार्यो मन्यते । उच्चानुच्चसन्धिरुच्च एव कार्यं इति न्यायः । वान्सन्धिरिति प्रतिपादनाच्च । तेन तोऽरुणेत्यादौ उदात्त एवेत्यौ दत्रजिराचार्यो मन्यत इत्यर्थः ॥ न्यायेनौदत्रजिः ॥ १० ॥

॥ ऋक्तन्त्रविवृतौ प्रथमः प्रपाठकः ॥

(ऋक्तन्त्रे द्वितीयः प्रपाठकः)

(प्रथमो दशकः)

अथ स्वरितात् पराणां प्रचयानां समानश्रुतित्वमाहः—

॥ ६१ ॥ तस्मादुच्चश्रुतिः ॥ १ ॥

इति । विवृणोति । तस्मात् स्वरितात् पराणि उदात्तश्रुतीनि भवन्ति । उदाहरति । हव्यदातये (१. १) । अभि त्वा शूर (१. २२३) प्रभृतीनि । आजाता सुक्रतो पृण (१. ५२) । इन्दु रिन्द्राय धीयते (१. ४८६) । सुता विदथे अक्रमुः (१. ४७७) । नीचे वा प्रत्यये विरामे वेतीति । हव्यदातये, आजाता सुक्रतो पृणेत्यादौ विरामपरत्वात् यावद्विराममुदात्तश्रुतिः । अभि त्वा शूर प्रभृतीनीति प्रभृति गौणात् यावन्नीचमुदात्तश्रुतिरित्यर्थः । अथ नीचे वा प्रत्यये विरामे वेति ? पवित्रे चस्वोः सुतः (१. ४६०) सखायो दीर्घजिह्वथम् (१. ५४५) इति पवित्रे इति त्रे शब्दात् स्वरितात् परश्च शब्दो नीच एव । स्वरितनीचयोर्मध्ये प्रचयानामेकश्रुतिः । सुत इत्यत्र विरामपरत्वेऽपि उदात्तत्वेन प्रचयत्वाभावात् स्वरितपर-प्रचयानामेकस्य द्वयोर्वा बहूनां वा विरामे नीचे वा प्रत्यये एकश्रुतिः । अत एव सखायो दीर्घ जिह्वथम् इत्यत्र जिह्वथपर्यन्तमेकश्रुतिः अन्त्यस्य व्यशब्दस्य विरामपरत्वेऽपि स्वरितत्वेन स्वरितपरत्वाभावात् सोदात्तता इत्यर्थः ॥ तस्मादुच्चश्रुतीनि ॥

शिक्षा चेयं तस्मादुच्चश्रुतीनीति सूत्रसंवादिनी विजयते उदात्तानुदात्तस्वरितसंहितायां स्वरितादनुदात्तानामेकश्रुतिरिति । यदि स्वरितानुदात्तानामेकश्रुतिः स्यात्तदा तस्मादुच्चश्रुतिनीति सूत्रविरोधः स्यात् तद्व्याख्यानविरोधश्च स्यात् । स्वरितमाद्यार्धमात्रोदात्तः शिष्टं प्रचय

इति स्वरितस्य स्वरनिर्णयाय । नहि स्वरितप्रचयानामैकश्रुत्यं मनसापि संभावयितुं शक्यम् । तस्मात्तन्त्रतद्बृत्तिशिखाशास्त्रान्तरादिभिस्संहितायामृचि स्वरत्रयस्यैव प्रतिपादनात् स्वरितस्य चोच्चनीचान्तर्भावप्रतिपादनाच्च तदेकवाक्यतया पारिभाषिकवचनस्याप्यर्थो वक्तव्यः । एवं हि पारिभाषिकवचनम्:—

दीर्घस्थाने तु स्वरितं मात्रास्थाने तु धारयः ।
 पर्यस्थाने उदात्तं स्यात् प्रकृती छललक्षणम् ॥
 मात्रास्थाने तु स्वरितं दीर्घस्थाने तु धारयः ।
 पर्यस्थान उदात्तं स्यादुत्तराच्छललक्षणम् ॥
 इति संकेतवचनमपि अनेकोदात्तानुदात्तपरम् । तत्पर एव च:—

स्वरितः स्वारसंज्ञं स्यादीर्घस्थाने पृथग् ऋचि ।
 तृतीयस्वरितोदात्तो ऽनेको नेफ्यश्च यत्र हि ॥
 दीर्घस्तु शिष्यकोदात्तः पर्यस्थाने प्रकृत्यृचि ।
 एकस्वरस्थनानार्णा अर्धर्चान्त्या न चेत्तदा ॥
 तद्वितीयादिधारी स्यात् मात्रास्थाने प्रकृत्यृचि ।
 स्वारघाय्योश्च दीर्घत्वं मात्रात्वे व्यत्ययेन तु ॥
 उत्तरायामृचि द्वयो पर्येव चिबुको भवेत् ॥
 प्रथमादिद्वितीयान्तं पदं स्वारवदिष्यते ॥
 पदकाले स दीर्घः स्याद्भ्यासः पर्यसंज्ञकः ।
 मात्राः पदानां मात्राणामप्यन्ते सामशाखिनाम् ॥
 उदात्तस्वरितद्वयाचि प्रचयो निहतः स्वरः ।
 तत्र तु स्वरितात् पूर्वं उदात्तः प्रथमः स्वरः ॥
 स्वरितोऽन्य उदात्तश्च प्रचयश्च द्वितीयगः ।
 द्वितीयस्वरः कपोऽनुदात्तस्तु त्रितीयगः ॥
 स्वरितः कंपते तत्र यत्रोदात्तः परो भवेत् ।
 एकोदात्तपरः स्वारः प्रचयश्चोच्चवद् भवेत् ॥
 सर्वेऽवशिष्टाः स्वरिताः स्वयन्ते सामशाखिनाम् !^१

इति । अनेकोदात्तात् परः नि होता इत्यादि । अनुदात्तात् परश्च स्वारः अया^३ वधे^३स्व त^३न्या^३ नि^३ री^३ (१. ५२) इत्यादिः । तत्परः अनेकोदात्ता-

उदात्ताच्च यः परो न भवति । एकोदात्तात्परव्यतिरिक्तः कंपव्यतिरिक्तश्च स्वारः तत्परशब्देनोच्यते । के इत्यादिः । एते त्रयोऽपि स्वारसंज्ञा दीर्घस्थाने प्रकृत्यृचि । एतदेव स्वरत्रयमुत्तरासु मात्रास्थान एव त्रयाणां दीर्घत्वाय मात्रत्वाय च पारिभाषिकस्वरसंज्ञाकरणम् । एकोदात्तात् परस्य स्वरितस्य स्वरितत्वं यदि निवर्तयेत्तदा तस्य स्वरितत्वेनोच्चारणं न स्यात् । नहि निवर्तयति । उदात्ताद्यार्धमात्रा स्वरितमित्यस्य सर्वस्वरितसाधारणत्वात् । अन्यथा कंपस्यापि स्वरितत्वं न स्यात् पारिभाषिकस्वरितान्तर्भावाभावेन स्वरितसंज्ञाविरहात् । प्रत्युत एकोदात्तात् परस्य स्वरितस्य नीचमुच्चात् (५) इति सूत्रोदाहरणत्वे स्वीदिष्ट्यां (१. ४६८), वारैवन्तम् (१. १७) इत्यादेरुदाहृतत्वाच्च स्वरितत्वं नास्तीति वक्तुं न शक्यम् न च । न वयमेकोदात्तात् परस्वरितस्य स्वरितत्वं निवारयामः किन्तु तस्य च'.....

समश्रुतित्वं ब्रूम इति वाच्यम् । किमिदं समानश्रुतित्वमुभयोः समानस्थानत्वेनोच्यते ऽथ वचनाद्वा—

स्वरितो ऽन्य उदात्तश्च प्रचयश्च द्वितीयगः ॥

इति वचनस्य स्वरितस्य स्थानान्तराभावेन द्वितीयस्वरत्वप्रतिपादनपरस्य कंपव्यतिरिक्तसकलस्वरितसाधारणत्वेनानेकोदात्तात् परस्यापि प्रचयसमाना श्रुतिः स्यात् । न च वचनवलेन समानश्रुतित्वम् । एवं हि वचनम्ः-

एकोदात्तात् परस्वारप्रचयश्चोच्चवद् भवेत् ।

सर्वे ऽवशिष्टाः स्वरिताः स्वर्यन्ते सामशाखिनाम् ॥

इति । अस्य चार्थः सूक्ष्मबुद्धिभिः सम्यग् द्रष्टव्यः । एकोदात्तात् परस्वारप्रचयश्चेति न भिन्नपदत्वं समस्तपदत्वेनैवाकरेषु बहुषु दर्शनात् । भिन्नपदत्वे ऽपि न वैयधिकरण्यं किन्तु सामानाधिकरण्यमेव । समस्तपदत्वे ऽपि न द्वन्द्वसमासः । यत एक एव वर्णः पूर्वार्धमात्रोदात्तः स्वरितः शिष्टांशः प्रचयः इति स्वरप्रचय इति प्रोच्यते स्वरितोदात्त इति च ।

य एवोदात्त इत्युक्तः स एव स्वरितस्वरः ।

प्रचयः प्रोच्यते तज्ज्ञैर्न चात्र स्वरितान्तरम् ॥

इति सामानाधिकरणवचनात् । स एव च स्वरः प्रचयात्मकः ।

उदात्तस्वरितश्च प्रचयो निहते स्वरः ।

इति स्वरचतुष्टयगुणं न पूरकम् । तस्मादुपश्रुतिरिति^१ स्वरितात् पराणि
यावन्नीचं यावद्विरामं वा उदात्तश्रुतीनि भवन्तीति ऋक्तन्त्रतद्ब्याख्या-
भ्यामुदात्तादनुदात्तस्य स्वरितः^२ संहितायां स्वरितादनुदात्तानामेकश्रुतिरिति^३ घचनेन तु
च उदात्ताद्यार्धमात्रा स्वरितमिति^४ स्वरितस्वरूपविधायके नवस्वरितस्य^५ च प्रचयानां
च स्वरभेदविधानेन स्वरितप्रचयानामेकश्रुत्या संभवाच्च । तस्मादयमर्थः ।
कंपानुदात्तपरात्परस्वरितव्यतिरिक्तप्रचयो द्विविधः । एकोदात्तात् परो-
ऽनेकोदात्तात् परश्चेति । तत्र एकोदात्तात् परः स्वरप्रचय उच्चवद् भवेत् ।
स्वरितत्वात् आद्यार्धमात्रोच्चवद् भवेत् । घञ्छब्दप्रहणादीपन्न्यूनत्वं स्वरित-
स्वरात् प्रतीयते । अनेकोदात्तात्परस्त्वापाद्यार्धमात्रोच्च एव भवति । तदन्य
एकोदात्तात्परस्वरितादन्यस्वरप्रचयश्चेत्याहः—

सर्वेऽघशिष्टाः स्वरिताः स्वर्यन्ते सामशाधिनाम् ॥

इति । न च स्वर्यन्ते उच्चवद् भवन्तीति शब्दद्वयस्यार्थभेद इति अमित-
व्यम् । स्वर्यन्ते आद्यार्धमात्रोच्चो भवतीत्यर्थः । उच्चवदाद्यार्धमात्रोच्चवदित्यर्थः ।
उभयोः स्वरितत्वेनेच्चशब्दस्व सजातीयस्वरितार्धमात्रोच्चसमानार्थकत्वात् ।
तथा च एकोदात्तात् परः स्वरितः स्वरितपदचक्यः अनेकोदात्तात् परस्तु
स्वरिततयैव घञ्छब्द इति एकैकस्य

एकोदात्तात्परस्वारप्रचयश्चोच्चवद् भवेत् ।

सर्वेऽघशिष्टाः स्वरिताः स्वर्यन्ते सामशाधिनाम् ॥

इति.....ऋक्तन्त्रकारादिवचनस्य सर्वेऽपि स्वरिता आद्यार्धमात्रा एवो-
दात्ता एव भवन्तीत्यर्थ एव विवेकः ।

॥ ऋक्तन्त्रं समाप्तम् ॥

॥ हरिः ओम् ॥

1 Cp. RT, 61.

4 Cp. RT. 53.

2 Cp. Pāpini VIII. 4. 66.

5 So the MS. May be विधायकेन च.

3 Cp. Pāpini 1, 2, 39.

॥ सामवेद सर्वानुक्रमणी ॥



॥ सामवेदसर्वानुक्रमणी ॥

॥ अथ सामवेदसर्वानुक्रमणिकाप्रारम्भः ॥

सप्त गानानि साम्नां वै ब्राह्मणा अष्ट वै स्मृताः ।
दश सूत्राणि सप्तापि दश लक्षणमिष्यते ॥
तत एषां स्वरूपन्तु कथ्यतेऽत्र समासतः ।
गायत्रं प्रथमं गानं आग्नेयन्तु द्वितीयकम् ॥
तृतीयं गानमैन्द्रं स्याच्चतुर्थं पावमानकम् ।
अर्कद्वन्द्वव्रतानीति छान्दसानीति पञ्चमम् ॥
ततः परं शुक्लीयं स्यान्महानाम्नी ततः परम् ।
एतानि सप्त गानानि प्रकृतेः कथितानि च ॥
तासामेव केचित्पक्षान्तरमाह ।
आग्नेयं प्रथमन्तु स्यादैन्द्रं स्यात्तु द्वितीयकम् ।
तृतीयं पावमानाख्यं चतुर्थं छान्दसं मतम् ॥
शुक्लीयं पञ्चमं प्रोक्तं पष्ठमूहाख्यमेव तु ।
सप्तमन्तु रहस्यं स्यादित्येतत्सामगानकम् ॥
अष्टौ हि ब्राह्मणा ग्रन्थाः प्रौढब्राह्मणमादिमम् ।
पङ्क्तिशाख्यं द्वितीयं स्यात्ततः सामविधानकम् ॥
आर्षेयन्तुरीयञ्च देवताध्यायञ्च पञ्चकम् ।

छान्दोग्यश्च पृष्ठश्च संहितोपनिषत्तथा ॥
 सप्तमब्राह्मणो वंशो ग्रंथा अष्टाबुदीरिताः ।
 द्राह्यायणमनुपदं निदानं कल्पमेव च ॥
 उपग्रन्थाश्च लुद्राश्च तन्दालक्षणमेव च ।
 सूत्रं पञ्चविधं ज्ञेयं कल्पानुपदेमेव च ॥
 अनुस्तोत्रन्तु विज्ञेया सूत्राणान्दशकं स्मृतम् ।

अथ सप्तदशलक्षणम् ।

गृह्यं गायत्र ऋक्तन्त्रं सामतन्त्रश्च पुष्पकम् ।
 ततोवग्रहं च हितवाक्यं स्तोत्रानुसंहरम् ॥
 मात्रार्चिकछलं चैव पाणिनीयश्च शैक्षकम् ।
 नारदीयं गौतमीयं लोमशिखा ततः परम् ॥
 अथ आयानुदात्तश्च रावणीयन्ततः परम् ।
 परिशिष्टे लक्षणोसिन् वनसंख्या प्रकीर्तिताः ॥
 ऋक्दीपिका तथा ऋच्यध्युहं सामाङ्कमेव च ।
 ऋच्युद्धारस्तथा पद्यो परीऋचनिघातकम् ॥
 छन्दोमध्युपनिदानन्तथा पैंगलनागकम् ।
 नैगाख्यं लघु ऋक्तन्त्रश्चन्द्रिकाख्यं स्वरस्य तु ॥
 उदकः प्रतिस्तोत्रीयं विदुरेवं हि सूरिभिः ।
 ऋग्लक्षणमिति प्रोक्तं राशिसंख्याविधानतः ॥
 सूची चतुर्था नित्यादि नमनं धारि लक्षणम् ।
 हस्तलक्षणमित्येव प्रकृतेस्तु लघेस्तथा ॥
 ऊहस्य तु लघूहस्य चैषां साम्नां प्रकाशिका ।
 सामोपर्यङ्कसंज्ञश्च प्रकृत्यूहस्य लक्षणम् ॥
 संकृतश्च तथैवानुस्वारवैकृतमेव च ।
 स्वरभक्तिः कर्षणं प्रग्रथनत्रयमेव च ॥
 संपत्य स्तोत्र्यतिहतं स्तोभोद्धारकमेव च ।

वेरणामलक्षणं गीतिकल्पञ्चैव ततः परम् ॥
 चरणानां व्यूहमिति लक्षणं पारिभाषिकम् ।
 छलारुख्यं परिशिष्टर्षिं देवानां क्रमकारिका ॥
 पञ्चविंशति संख्याथ ब्राह्मणानाञ्च घृचिका ।
 सूत्रलक्षणसूचिभ्यामाहत्यांकवनं स्मृतम् ॥
 सर्वानुक्रमणी नाम इदं ग्रन्थस्य निर्मिता ।
 श्रौतस्मार्तप्रयोगाणां ग्रन्थाख्या सम्यगीरिता ॥
 ज्योतिष्टोमस्य यत्तन्त्रं समारभ्य हि विश्वजित् ।
 छन्दोगस्य प्रयोगस्य घृत्तिरेषा प्रदोषिका ॥
 कृता त्रैविद्यद्वेदेन तालवृन्तनिवासिना ।
 पुरुषोत्तमभट्टीयं प्रयोगस्येप एव तु ॥

अथातः पौर्णमासो हि आसृकाम्यप्रयाणकः ।
 पुनर्दहनमेतेषु चतुःपूर्वस्तु खादिरः ॥
 पञ्चमं षष्ठकञ्चैव गौतमीयन्ततोत्तरम् ।
 गायत्रस्य विधानन्तु शृंगाचार्यकृतं वरम् ॥
 खण्डास्तु तत्र विज्ञेया त्रय एव मनीषिणः ।
 तेषामादिस्तु पद्यो हि बहिस्स्यात्तु द्वितीयकम् ॥
 वसोर्मन्दा तृतीयं स्यात्समाप्तं वेदमातृकम् ।
 ऋचान्तन्त्रव्याकरणे पञ्च संख्या प्रपाठकम् ॥
 शाकटायनदेवेन द्वात्रिंशत् खण्डकास्मृताः ।
 तत्रादिमे प्रपाठके चत्वारः खण्डसम्मताः ॥
 द्वितीये रस इत्युक्तस्त्वृतीये वसुसंज्ञकम् ।
 चतुर्थे पञ्चमे चैव मुनिसंख्या समीरिताः ॥
 वाचो घृत्तिञ्च मासे तु तस्मादुच्चश्रुतीनि च ।
 आचिरादि तथा कर्णं सूत्रं जालालनं स्मृतम् ॥

त्रयस्त्रिंशच्च दशकं सूत्रञ्च वसुसंज्ञकम् ।
 ऋक्तन्त्रञ्च समाप्तं स्याद्विज्ञेयं सामवित्तमैः ॥
 सामतन्त्रं प्रवक्ष्यामि सुखार्थं सामवेदिनाम् ।
 औदत्रजिकृतं सूक्ष्मं सामगानां सुखावहम् ॥
 तत्र प्रपाठकाः प्रोक्तास्तिथिसंख्यामुनेर्मताः ।
 खण्डाजमाया विज्ञेया छन्दोगाः कटपादयः ॥
 प्रथमे च तुरीये च पष्ठके सप्तमे तथा ।
 त्रयोदशप्रपाठके रुद्रसंख्या मुनेर्मताः ॥
 द्वितीये च तृतीये च पञ्चमे दशमेपि च ।
 अष्टमेकादशे विद्वन् दशसंख्यास्तु खण्डकाः ॥
 नवमे द्वादशे चैव नवका मुनिसम्मताः ।
 चतुर्दशे प्रपाठके खण्डा आदित्यसंज्ञकाः ॥
 खण्डास्त्रयोदश प्रोक्तास्तिथिसंख्याप्रपाठके ।
 स्वरोनन्त्योऽथ प्रत्नाया हंहो उब्लि तथैव च ॥
 तत्र मात्रमुणोधुश्च दिदुदीर्घान्त्य एव च ।
 वदान्त्यङ्गि च अंसा च शौदात्ता अनृगाहिता ॥
 दशकं तत्र संख्याभिर्विदुरेषाहमायनम् ।
 सूत्रसंख्या तु गणयेन्नजनामायनं बुधाः ॥
 सामतन्त्रमिदं प्रोक्तं समाप्तमगमं द्विजाः ।
 भाष्यकारं भट्टपूर्वमुपाध्यायमहं सदा ॥
 सूत्रकारं वररुचिं वन्दे पाणिश्च वेधसम् ।
 फुल्लसूत्रविधानेन खण्डप्रपाठकानि च ॥
 तदादीनि यथा ज्ञात्वा वक्ष्ये प्रपाठदीपिकाम् ।
 प्रपाठकानां दशसुखण्डाश्च धसका इति ॥
 आदौ प्रपाठके तेषां सप्तविंशति खण्डकाः ।
 एकोनत्रिंशता ज्ञेया द्वितीये तु प्रपाठके ॥
 तृतीये च तुरीये च अष्टविंशतिभिस्मृताः ।

रसवाणमुनीनान्तु द्वादश द्वादशेव तु ॥
 वसोर्ग्रहस्य विद्येया दिक्संख्या मुनिभिस्मृताः ।
 दश प्रपाठके तत्र सण्टा एकादशैव हि ॥
 आहत्य सण्टनवकसप्तत्यतिशतं युधाः ।
 प्रपाठकानामादिस्वय्यत्राचरमहम्मुदा ॥
 मवीमि श्लोकरूपेण घ्रात्यर्धमधुना युधाः ।
 उष्णपन्यश्च तालव्यं कक्षसौभरमेव च ॥
 अःकारो घृततो देवे यकारे च विकल्पकः ।
 नकारश्च दश प्रोक्ता विद्येयास्सुवपंक्तिभिः ॥
 पोटशे तु प्रकरणे प्रत्येकं सण्टसंज्ञकम् ।
 पूर्वसामयशेनैव गायमानन्ततोपरि ॥
 सामोपरि तथा धेया तस्मादादिप्रकारणे ।
 सामोपरि तथा सण्टाप्यद् पञ्चाशत् प्रकीर्तिताः ॥
 आहभावमर्थकस्यात् प्रकृतेः पञ्च पञ्चाशत् ।
 घृदा घृदन्तु चत्वारः चत्वारश्चागतागताः ॥
 उघनीचं चतुर्थन्तु पदसंधौ चतुर्थकम् ।
 अत्यमेकमथाभीवे द्वावेव मुनिसम्भताः ॥
 ततः प्रश्लेषविश्लेषवृत्तीयं परिकीर्तितम् ।
 संकृष्टे च विकृष्टे च चतुष्टयमुदीरितम् ॥
 अथ व्यञ्जनलुप्ते तु चत्वारः परिकीर्तिताः ।
 तदेव स्यादतिहते आभावे पष्ठकं स्मृतम् ॥
 पञ्चविंशद्विकारे तु प्रस्तावे द्वयमेव हि ।
 आहत्य नवका प्रोक्तासप्ततिस्याञ्छतात्परम् ॥
 उचामहि पुनारवजये प्रत्वौशनन्तथा ।
 उचातेजातमण्डाद्या आहभावस्ते निदर्शनम् ॥
 पुनानस्सोम देवो यौधाजये प्राकृते तथा ।
 सौभराभीवर्तजयानां घृद्धन्तुरीयमक्षरम् ॥

पुनानस्सोमधारया सोशब्दश्च निदर्शनम् ।
 यत्र स्तोम इकारान्तो गतिसंज्ञो गतोपि सः ॥
 कथ्यते तत्र दृष्टान्तो होल प्रभृति हाल च ।
 गतागतौ तु द्वौ सत्सु हाइहो इतीच निदर्शनम् ॥
 द्विविधा गतिरिगतिरुगतिश्चेति मात्रालक्षणवचनात् ।
 तर्जनीतस्समुच्चिप्त उद्धातः परिकीर्तितः ॥
 तर्जन्याधः पतन्युच्चात्सन्निधात इतीरितः ।
 तयोर्निदर्शनं प्रोक्तमामहीयवसामनि ॥
 उद्धातस्येवरुणावरिवोविन्निधातकम् ।
 पदगीतं विसर्गान्तन्तमाः प्रोक्तन्निदर्शनम् ॥
 ओकारान्तं संधिगीतम्मदो इति निदर्शनम् ।
 पार्थवाराहवासिष्ठप्रकापा शब्दरत्वरम् ॥
 वृद्धमृवर्णमार्भावघ्नन्तः कृष्णामपत्वचम् ।
 एदोदाभ्यामन्तःसंस्थः यस्वरो लोपमाप्नुयात् ॥
 प्रश्लेषः कथितस्सोत्र ह्वेवसेवोग्रये यथा ।
 न लुप्यते स्वरो यत्र विशेषस्तत्र कीर्तितः ॥
 निदर्शनद्वयं प्रोक्कमेतदेव रथन्तरे ।
 तत्संकृष्टं समुद्दिष्टं व्यञ्जनैर्यवयोर्युतिः ॥
 भुज्याददे स्वायुधश्च निदर्शनमिति द्वयोः ।
 असंयुतं विकृष्टं हि भूमियाचसुवायुधाः ॥
 पूर्वांगं तद्भवेत्पूर्वं पदे संयुक्तमक्षरम् ।
 परांगं तद्विजानीयाद् दृश्यते यत्परे पदे ॥
 पुनानस्सोमधारयापोवसावान्निदर्शनम् ।
 पूर्वांगस्य परांगस्य वयाहोवांसि कीर्तितः ॥
 अतिहृतं बर्हिषि तर्तुराणाश्च पिशंगकम् ।
 वृद्धमन्तपदे तालव्यमा भवति दीधिमः ॥
 पदस्य पुनावृत्तिर्विकल्पःपरिकीर्तितम् ।

उहे निधनकामे च मदरशब्दो निदर्शनम् ॥
 अथोहर्गातिः प्रस्तावमक्रिप्पोडश तु स्मृताः ।
 आह्मावादिभावानां सामतन्त्रेपि विस्वृतम् ॥
 वन्दे वररुचिन्नित्यमूहाब्धेः पारदश्वनम् ।
 पोतो विनिर्मितो येन फुल्लसूत्रशर्तैरलम् ॥
 आदाय फुल्लं स्रपत्रादस्रत्राण्यायादिभावेषु करोति पोतम् ।
 इदं फुल्लस्य सूत्रस्य बृहद् भाष्यं हि यत्कृतम् ॥
 नानाभाष्यारूपया रामकृष्णदीक्षितसूरिभिः ।
 सामतन्त्रस्य यद्भाष्यमयमेवैव चिन्तितम् ॥

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चतुर्दशावगृह्यस्य सूत्राण्यादिपदैरिदम् ।
 लक्षणन्तु प्रवक्ष्येहमधावगृह्यतीति च ॥
 हितवाक्ये त्रिंशदेव खण्डा आहुर्मनीषिणः ।
 धर्मोपप्रकृतौ विद्धि मुचित्तो स्तोम एव च ॥
 उत्तरस्यामृचि प्रोक्तो वेदो धर्म इतीरितम् ।
 अनुक्तं सर्वमतेषु पौरुषेणैव या कृता ॥

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अथ स्तोभानुसंहारे चत्वारिंशच्च पाद्यकम् ।
 आद्यन्तदर्शनस्तोभस्तत्रादौ तु प्रपठथते ॥

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मात्राणां लक्षणं प्रोक्तं खण्डस्त्रिभिरुदाहृतम् ।
 फुल्लकारेण यत् प्रोक्तं तदुत्कृष्टं श्रुतौ विधिः ॥
 आर्चिके लक्षणे प्रोक्तं श्लोकानान्तु त्रयोदश ।
 उदात्तश्चानुदात्तश्च आदितक्रमशस्फुटम् ॥
 फुल्लस्य लक्षणे श्लोकाश्चतुस्त्रिंशदुदीरिताः ।
 अथ पञ्चविधाष्टौ तु लक्षणारंभ इष्यते ॥
 पाणिन्दुक्कौ तु शिक्षाया पष्टिश्लोकादाहृतम् ।
 अथ शिक्षां प्रवक्ष्यामि सूत्रारंभणमुच्यते ॥

कर्तृत्वमपि शिक्षाणां नामलिङ्गाच्च दृश्यते ।
 इदं शिक्षस्ययं भाष्यं पिङ्गलाचार्यचिन्तितम् ॥
 प्रपाठकौ द्वौ शिक्षायां नारदस्य तु शैक्षकम् ।
 खण्डाश्च षोडश प्रोक्ता अष्टावष्टौ प्रपाठयोः ॥
 श्लोकेन पञ्चत्रिंशेन समद्विशतसंख्यकम् ।
 अथातःस्वरशास्त्राणां यवकारं समं विदुः ॥
 भट्टशोभाकरेणोक्तमिदं ग्रन्थस्य विवृतम् ।
 गौतमी शिक्षया प्राक्तौ पाठकद्वयमेव तु ॥
 खण्डाश्च षोडश प्राहुर्मुनयस्सामचिन्तकाः ।
 प्रपाठके तु प्रथमे खण्डास्तु वसुसंज्ञकाः ॥
 द्वितीये नागसंख्यास्तु मुनीनाम्मतमीरितम् ।
 त्रयस्त्रिंशद्व्यञ्जनानि अस्योदन्तु द्वितीयके ॥
 खण्डास्तु लोमशिक्षायामष्टावाहुर्द्विजोत्तमाः ।
 श्लोकानामष्टसप्तत्या पूर्णमाहुर्मुनीश्वराः ॥
 लोमशिन्यां प्रवक्ष्यामीत्यादिश्लोकवाचकम् ।
 रावणेन प्रणीतन्तु बेण्णामलक्षणं बुधाः ॥
 त्रयः प्रपाठकाः खण्डा रावणा यत् प्रकीर्तिताः ।
 प्रपाठके तु प्रथमे षोडशीतिरुदाहृताः ॥
 द्वितीयेथ वनं प्रोक्तं तृतीये मुनिभिःस्मृतम् ।
 अग्रे यो प्रथमे विद्वन् आमनवौ द्वितीयके ॥
 रथन्तरं स्वासुदिगिदौदुदौ पेढज एवतु ।
 इत्येते सप्तदश तु लक्षणानि विदुर्बुधाः ॥
 अध्यायास्तु त्रयः प्रोक्ता गौतमप्रोक्तधर्मके ।
 नवविंशतिखण्डास्तु प्रथमे नवकं स्मृतम् ॥
 द्वितीये च तृतीये च दशखण्डास्समीरिताः ।
 वेदो धर्मस्तु तत्रादि द्विजातीनां द्वितीयके ॥
 चतुष्पष्टिस्तृतीये तु समाप्तं धर्मशासनम् ।
 कृतामिताक्षितीचारव्यो हरदत्तेन विस्तृतम् ॥