THE
PRÁKRITA-LAKSHANAM

OR
CHANDA'S GRAMMAR

OF THE
ANCIENT (ÁRSHA) PRÁKRIT

EDITED BY
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Part I.
TEXT WITH A CRITICAL INTRODUCTION AND INDEXES.

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TO

SIR WILLIAM MUIR, K. C. S. I.
ETC., ETC.

WHO HAS DONE SO MUCH FOR THE
STUDY OF THE LANGUAGES
OF INDIA

THIS WORK

IS DEDICATED

AS A TOKEN OF SINCERE RESPECT AND GRATITUDE.
PREFACE.

In the Introductory remarks, I shall fully explain the reasons of the arrangement observed in the following edition. In the main portion of it, I have adopted the text of the MSS. A and B, giving as a rule, in case of a difference, the preference to the reading of A. All the additional matter in the text of the MSS. C and D, as well as what is peculiar to any one or several MSS., has been distributed in the Appendices. This arrangement, I am aware, has its drawbacks; but on the whole I have thought it the best possible in the peculiar circumstances of the case.

The footnotes immediately under the text contain extracts from the marginal gloss of MS. C, as also the few marginal remarks that occur in MS. B. Below these again are given, at the foot of each page, the various readings of the four MSS. Undoubted clerical errors have been omitted. With the exception of these, every difference has been noted; in doubtful cases, I have even admitted what to me seemed a mere clerical error. Considering the important character of Chanda's work and the state of the materials at my command, it seemed to me particularly desirable to place the reader in possession of the fullest information to form his own judgment on points that may be disputable.

The two indexes of sūtras and Prākrit words which have been added to this edition need no defence or explanation. The value of these aids has been long since recognized.

The whole work is contemplated to consist of two parts. The second part, containing an English translation and annotations, is nearly ready for the press and will shortly appear.

There only remains to me the pleasing duty of acknowledging the kindness of Dr. Rajendra Lāla Mitra Rai Bahādur and Pañcit Rāma Miśra Śāstrī in so readily placing at my service their MSS. of Chanda's Grammar, and the liberality of the Asiatic Society of Bengal in providing the necessary funds for the publication of this work.

A. F. R.-H.

Calcutta, October 1880.
INTRODUCTION.

The Prakrit Grammar the text of which is given in the following pages professes to be the work of Chandā. About his person and the time when he lived nothing, so far as I am aware, is known beyond what can be gathered from the work itself. From the mention of Vīra or Mahāvīra, the great apostle of the Jain religion, in the introductory verse, and from the fact that the Grammar treats of an ancient form of what is now commonly called the Jaina Prakrit, it may perhaps be permissible to conclude that he belonged to the Jain community.* That he must have lived in very early times, probably not later than the beginning of our era, would appear from the archaic character of the language which he describes; assuming, of course, that he was contemporary with that language.

The Grammar bears the name of Prākrita-Lakshaṇa. It is a curious circumstance, that a grammar, bearing the same name, is ascribed by two old writers, Kedāra Bhaṭṭa and Malayagiri, to Pāṇini, the famous Sanskrit Grammarian. The remark of the former, as quoted by d’Alwis in his Introduction to Kachchhayana’s Grammar (p. xxv), is the following: pāṇinībhagavan prākritalakshanam api vakti sanskritād anyat,” “dīrgahkharām cha kutradhād ekām nātrām upaitī” iti; i. e., “the blessed Pāṇini also enunciates a Prakrit rule, different from Sanskrit, viz., that a long vowel becomes short.”† Compare with this Chandā’s rule in sūtra II, 3. The passage, however, does not necessarily imply that Pāṇini was the author of a Prakrit grammar of that name. The language of Malayagiri, as quoted by Weber, in his Indische Studien, vol. X, p. 277, and Indische Streifen, vol. II, p. 325, is much more explicit. It occurs in his commentary to the well-known Jaina work, the Sūryaprajñāpāti,

* It is not impossible, however, that the introductory verse is to be ascribed to the Revisionists, to whom most of the other Jaina indications are due; s. p., the invocation of the Siddhas at the beginning of the work, and the same in sūtra I, 5. The mere fact of Chandā treating of an old form of Prakrit, which was afterwards modified by the Jainas, does not necessarily prove any connection of Chandā with the latter.

† See also Pischel Dissertatio inauguralis, p. 4. According to Weber, Indische Streifen II, p. 325, there appears to be some doubt as to the authenticity of the quotation.
and is as follows: “chattāri” iti cha sūtre napumsakatamirdeśaḥ prākrita-
vyākhyā taḥ; prākritaḥ hi lingam vyabhichāryaḥ, yad āha pāṇinīśa svaprākśrítalakṣaṇaḥ,
“lingam vyabhichāryo api” iti; i. e., “as to the form ‘chattāri’ occurring in
the sūtra, the use of the neuter is accountable by its being Prākrit; for in
Prākrit the gender is changeable, as Pāṇini has said in his (work called) Prā-
krītalakṣaṇaḥ: ‘the gender is changeable also.’” Compare with this Chaṇḍa’s
rule in sūtra I, 4. If our Prākritalakṣaṇaḥ is the work referred to by those
writers, neither of their references are strictly quotations. The passage of
Kedāra Bhaṭṭa, indeed, I do not think, exactly professes to give a quotation,
but rather a paraphrase of the rule which was in his mind. Malayagiri’s
language certainly seems to imply that he quotes a rule. Among all Prākrit
grammars, known at present, there is none which contains such a rule. The
nearest approach to it is the rule in Hemachandra IV, 445 and Trivikrama
III, 4, 69, “lingam atantratam, with its commentary: apabhrāṃga lingam atan-
tratam vyabhichāryā prāya bhavati. It seems very probable, that Malayagiri
misquotes Hemachandra’s rule and somehow or other confuses the Prākrita-
lakṣaṇa with Hemachandra’s work. It may be observed, that to quote the
exact rule of the Prākritalakṣaṇaḥ, kvacīd vyatāyaḥ, would hardly have
suited him, as without an explanation it would not have been intelligible,
whereas Hemachandra’s rule is so. A confusion of Chaṇḍa’s and Hemachandra’s
works will perhaps not appear so unnatural, when it is remembered (as I shall
show in the sequel), that in all probability Chaṇḍa’s work was, as it were, the
frame round which Hemachandra built up his own work. It should also be
noted, that while Hemachandra’s rule is limited to the Apabhrāṃga, Malayagiri
understands his rule to apply to Prākrit generally. Now Chaṇḍa’s rule does
apply to Prākrit generally. The fact, that both Kedāra Bhaṭṭa and Malayagiri
ascribe the Prākritalakṣaṇa to Pāṇini; i. e., of course, of no weight. It
merely shows that they had only a traditional acquaintance with the work.
Still its traditional ascription to Pāṇini is in so far important, as it shows that
the grammar was considered to be ancient and authoritative. This character
well agrees with Chaṇḍa’s Prākritalakṣaṇaḥ. There is another curious cir-
cumstance in Malayagiri’s Commentary, which I may mention here, as it
seems to bear on the question under notice. Weber (in his Indische Studien,
vol. X, p. 273) quotes another remark of that writer: bahuvachanam prākri-
tatvād, uttam cha “bahuvayana (“yaneṇa ?) duryayanaḥ” iti; i. e., “(the use of
the plural is (accountable) by Prākrit usage, for it is said that ‘the dual
(is to be expressed) by the plural.’” Compare with this Chaṇḍa’s rule in sūtra
II, 12, with its commentary.* But the curious fact is that in the marginal

* Hemachandra has a similar rule in III, 130, but his grammatical terminology is
different (dveśaḥকaṣaya bahuvachanam) and seems to have been taken from Vararuci
VI, 63.
gloss of MS. C, specimens of which are appended to the text in this edition, that sūtra of Chaṇḍa is always quoted in nearly the same Prākrit transliteration as in Malayagiri, though all other sūtras are cited by the gloss in their Sanskrit form. See, e. g., the footnote to saṅkisāṇā in II, 1, and the footnote to dvitvam in II, 12. I suppose it can hardly be doubtful, but that the writer of the marginal gloss really meant Chaṇḍa’s sūtra by his Prākrit quotation; and if so, the same Prākrit quotation in Malayagiri must refer to the same sūtra (of Chaṇḍa). Perhaps the fact shows that Chaṇḍa’s Grammar was originally written in Prākrit, and in later times translated into Sanskrit, as it has happened to so many other Jaina Prākrit works; but that a few of his sūtras traditionally maintained themselves in their old Prākrit form, and were preferentially quoted in that form. Still after all has been said, the evidence remains of a very slender kind. Perhaps all that can be safely asserted is, that it is not impossible, that those two writers were speaking of Chaṇḍa’s Prākrita Lakṣaṇa.

In preparing the following edition I have had the assistance of four MSS. which I have distinguished as A, B, C and D respectively.

MSS. A and B are the property of Dr. Rājendraśāla Mitra of Calcutta, who very kindly placed them at my service. They are mentioned by Dr. Mitra on p. xix, of the Appendix to Vol. III, Part II, No. IX, of his Notices of Sanskrit MSS. (Calcutta, 1875). They were by him supposed to be only one MS.; but on coming into my hands, I was very agreeably surprised to discover that they really were two distinct and (as a glance at the various lectiones and appendices will at once show) independent MSS. of the same work. Both are quite modern copies (bearing date 1875, Samvat 1931). Of the originals, I regret, I have not been able to obtain a sight. Dr. Mitra informs me that they were in the possession of a Paṇḍit in Lucknow, who has since died; but that he has not seen them himself. It would have been of great importance to have been able to consult the originals. The copies are clearly written, but they abound in errors. Some of these are mere clerical errors which offer no difficulty; others again appear to be merely the peculiarities of Jain orthography, somewhat exaggerated by being translated into the ordinary Nāgarī characters of the North West Provinces. I shall explain these peculiarities further on. Both MSS. A and B are complete, written on paper and consisting of nine small oblong leaves, with nine lines to the page.

MS. C is a very excellent MS., beautifully, carefully and almost faultless written. It is on paper and consists of thirteen leaves, with nine lines to the page. It was lent to me by my friend, Paṇḍit Rāma Miṣra Śāstri, Assistant Professor of Philosophy in the Sanskrit College at Benares. It belongs to one of his students, a Jain by religion, and a native of Koḍāya in Kachchh (W. India). It was copied by the latter for his own use, which accounts for its
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excellent execution. It is said to have been copied from a very old MS., 400 years old; with how much of truth, I am unable to say, my efforts to obtain it being baffled by the usual plea of its owner having died. The MS. is complete; and has the peculiarity of being supplied with a very copious marginal gloss, written in very close lines and extremely small letters on the margin and, here and there, between the lines of the text. This gloss, however, only extends as far as the 27th sūtra of the IIInd chapter. Whether this is owing to the original MS. having had no more of it, or the student who copied it, failing to complete his transcript, does not appear. The marginal gloss is chiefly of use inasmuch as it supplies Sanskrit translations of all Prākrit examples and quotations; it also well illustrates the manner of the native grammarians in applying grammatical rules to the explanations of word-forms. For these reasons I have added a few extracts from it in the footnotes, appended to the text and preceding the critical apparatus. The MS. C bears no date; but, of course, it must be of quite modern origin.

MS. D belongs to myself. It was given to me by my friend Paṇḍit Rāma Miṣra, the same gentleman who procured for me MS. C. It is a very fair MS., though not so good as C. It is clearly and carefully written; but it is not without mistakes, which, however, being obvious clerical errors, are of no account and, therefore, have generally not been noticed in the critical footnotes. It is on paper and consists of nineteen leaves, with six lines to every page. It is a quite modern copy, of 1876, which Paṇḍit Rāma Miṣra caused to be prepared for me from an old MS. in the possession of a Paṇḍit, resident in some village in the State of Alwar. This original MS. also I have been unable to procure, on account of the death in the meantime of its owner!

The orthography of all the four MSS. exhibits the peculiarities of what has been called the Jaina Prākrit.† MS. C is written in the Jaina

* The very curious error, noted on p. 13 (निहित) made me at first inclined to look upon the gloss as a mere modern addition, possibly made by the student himself. But the fact, that one of its remarks with reference to sūtra I, 13 occurs as part of the text in MS. D, renders this improbable. In any case, the author of it cannot have been a very learned paṇḍit; though for that matter, the author of the text itself, as contained in C, does not show very favourably. See, e. g., the clumsy way in which sūtra OD I, 6a is drawn.

† Thus गुरुवह for गुरुवप, विद्यार्थ for विद्यौर्थ, I, 5; Sanskrit ज्ञान for ज्ञेय in I, 8, etc.

‡ They rather seem to be the peculiarities of the Western Indian style of writing generally. I have noticed them in other than Jain writings; e. g., in the MSS. of the Prithirāja Bassu. Most Jaina writings are from Western India. On Jaina Prākrit orthography, see Weber Bhāgavati, pp. 383-392, E. Müller, Beiträge zur Grammatik des Jaina Prākrit, pp. 11, 29, 30, Jacobi, Kalpa Sūtra, pp. 17-21, Klatt, Dhanapāla's Rishabha
Prakrit style; MS. D also, but not so uniformly. MSS. A and B are written in the ordinary Nargar of Eastern Hindustan, but they show unmistakable traces of having been copied from originals written in the Jaina or western style. These orthographic peculiarities (see Plate) may be divided into two classes, graphic and phonetic. To the former belong

1. The symbol No. 1 (in the Plate) for o. In MS. C this is always carefully distinguished from u. MS. D in a few cases confuses them. But in A and B they are not only perpetually confused, but sometimes even a (a) or e (e) is written; thus showing that the copyists had no notion of the meaning of that Jaina symbol.

2. In MS. C u in conjunction with certain consonants has a peculiar shape. See Nos. 2—7.

3. The two symbols Nos. 8 or 9 for jh and No. 10 for q are always carefully distinguished in C; but are much confounded in D. The ordinary Nargar symbol q, however, is also occasionally used in D; in C it is the usual one.

4. The substitute v for k, so common in modern writing, never occurs in C and D. In B it is found once; viz., III, 15 शाङ्म for शाङ्म. On the other hand, MS. A has once the very unusual substitute ṣ for v; viz. III, 14 पारद ष for पारद.

5. The use of the symbols b and v is very uncertain. Thus C has in juxtaposition beṣum and vesu (I, 3), behim and vehe (I, 1), bahā (I, 3) and vabhā (I, 9). MS. D has ribā and rivum (I, 3), gāvi and gābi (II, 16), &c. On the whole C follows the Sanskrit use, while D prefers v. MSS. A and B are no less uncertain; thus A has vuddhi and buddhni (I, 10), gābhi and ṣāvākhi (II, 16); B has bhinto (I, 13), and veheim (I, 7), &c. On the whole B prefers v.† As it was necessary to observe some system, I have followed MS. C in being guided by Sanskrit usage.

6. There is also much uncertainty in the use of the symbols s and ṣ; though more so in A and B, than C and D. In C the confusion occurs rarely; e.g., ṣilag (I, 30), and commonly Sanskrit sūra. In D it is much more frequent; e.g., ṣasi for ṣasi (I, 22); ṣmāsānam for ṣmāsānam, vīrshaḥ for vīrshaḥ, &c. In A and B it is very common; thus in A and B, ṣeṣe, ṣamāsata for ṣeṣe, ṣamāsata, (IV, 39); in A țsānantam for țsānantam (I, 6). The substitution of s for ṣ is much more common than the reverse.

7. The symbols Nos. 11 or 12 for kkh often occur in D. In A and B


* Once D writes ṣ for o.

† Curiously enough, when B has h, it uses it wrongly in Sanskrit words; e.g., haya for vayam (I, 3), behi him (III 7), barya (III, 17), barya (III, 20).
these symbols are Nos. 13 and 14. C always has the usual Nāgari symbol च, which also occurs twice in A. In a few cases A B D write simply च; C never.

8. The symbol च for ‘ग’ is very common in the marginal gloss, though not in the text, of C. Once or twice it occurs in D. Otherwise the ordinary Nāgari form च is used. In the originals of A and B, however, it must have been almost universal. The copyists evidently did not know it; for they commonly write it as च ग्न or च गि, see Nos. 15 and 16. Only once does A give the correct transcription च, in aggissa (I, 18).

9. The symbols, No. 17 for chakṣu and No. 18 for tth, are generally distinguished in C; there are only two exceptions, viz., echakṣu for otthu (I, 11) and pattham for pachchhalm (III, 26). D uses the ordinary Nāgari symbol च for both chakṣu and tth; thus pachchhalm — Skr. pathyam and pachchoho for patho = Skr. pārthaḥ in III, 26. A and B transcribe them correctly by the ordinary Nāgari च chakṣu and च tth; though the commonly write merely च chh in the place of च chakṣu. On the other hand C and D commonly write No. 17 and च respectively in the place of च chakṣu.

10. The symbol of ‘j’ is No. 20 or 21, correctly transcribed in A and B by ज.

11. The symbols Nos. 22—26 or Nos. 27 and 28 for ‘jh’ are used in C and D. The copyists of A and B, not understanding the former, variously transcribe it by Nos. 29—30.

12. The symbol ख for ‘ṭh’ is commonly used by A, B, D; rarely ख or ख. C has always ख. Similarly the symbols ख or ख for ‘ṭh’ are commonly used by all four MSS. I may here add the general remark, that conjuncts consisting of the unaspirate and aspirate of the same class, are treated with great laxity, as regards writing them; though, doubtless, they were always pronounced correctly (according to the rules Ch. III, 26. Vr. III, 51. H. O. I, 90). Thus hard aspirate conjuncts might be written in three ways: either the aspirate alone, or the aspirate doubled, or (the correct form) the aspirate preceded by its unaspirate. A sonant aspirate conjunct might even be written in four ways: either the aspirate alone, or the aspirate doubled, or the aspirate preceded by the hard unaspirate, or (the correct form) the aspirate preceded by its sonant unaspirate. Examples of nearly each of these varieties may be found in the four MSS. of Chanda. I have met with every one of them in the MSS. of the Prahlāda Rasān. Thus the symbol No. 37 is strictly pḥh, while Nos. 38 or 39 are bḥḥ. Similarly Nos. 13 and 14 (in the Prahlāda ब) are strictly kḥḥ, while Nos. 11 and 12 are ḷḥḥ.

13. The symbols ण, तू, गू, ण, are often confounded in A and B, showing that the copyists were imperfectly acquainted with the orthography of the

* The former are to be seen in Weber’s Bhagavatī, Plate I, lines 2 and 3 (chakṣhūram). The latter were in MS. W of the Prākrit Prakāsa, as noted by Cowell, p. 30, (sutra 20).
originals. It may be observed that, as a rule, च द्व is a mistake for च द्वी and द ग्व for द ग्व; thus the former occurs in A संहिता (II, 17) for संहिता, B संहिता (III, 9) for संहिता; the latter in B प्रकरण: (III, 9) for प्रकरण. The occasional use of न or न्न for न्न is peculiar to D; e.g., कन्न्न for कन्न्न (III, 2), पुष्कर्ण for पुष्कर्ण (C.D III, 15a).

14. The symbol न is used by C for न्न and म्न्न. MS. D has No. 38; and A B have Nos. 29, 40 and 41.

15. The mis-spelled symbol न्न्न occurs very frequently in B and D. In A it is very rare; in C it never occurs.

16. The symbol न्त or न्त is very commonly written in A and B, in the place of an anuvāra, at the end of a phrase or sentence (see footnote to I, 1); never in C and D. In A the class nasal is not infrequently written instead of the usual anuvāra, in conjuncts; e.g., लिङ्गाण्व (I, 2), हिन्या (I, 17), तुमेन्वतो (I, 19), किन्तु (I, 23), जलाति (I, 13), वन्मन्वता (II, 12), &c.

The phonetic peculiarities of the Jain Prakrit observable in the MSS. are two:

1. The presence of the dental न n. In MSS. A and B, न, whether single or conjunct, is always used when standing at the beginning of a word, and almost always when in the middle of a word. In MSS. C and D, न is everywhere changed to न्न in accordance with the commoner Prakrit usage (see Vr. II, 42). This is rather a strange circumstance, seeing that the two MSS. C and D otherwise exhibit, in many ways, a more distinctly Jain character than A and B; compare, e.g., their introductory salutation, and their additions in सूत्र I, 5.*

2. The so-called या-स्वर्ण, i.e., the insertion of an euphonic य between two vowels, the latter of which must be a, while the preceding may be any one. This rule, however, is not uniformly observed in the MSS.

The text presented in these four MSS. differs very greatly. The most obvious difference is in extent, as will be seen at once from the relative size of the MSS. and from the list of sutras appended to this edition. The MSS. may be divided into two classes. The text of A and B is substantially the same, so that of C and D; but while the former MSS. contain 99 sutras divided into three chapters, the latter extend to 126 and 128 sutras distributed into four chapters. The owner of A and B, who however had not examined his MSS., expressed a suspicion that they were fragmentary.† On first receiving them, I was myself inclined to think, that they contained a mutilated text. But further examination soon showed me, not only that A and B contained a complete, but that, in fact, they contained an older and a more original

* For a possible reason of this circumstance, see below p. xxiv.
† See Proceedings, Asiatic Society of Bengal, November 1878.
text than C and D; that of the latter two MSS. being a much later, rearranged
and enlarged, recension of the text of A and B. I shall here describe some
of the most striking points of evidence: others will be noticed in the foot-
notes to the English translation.

In the first place, as to the originality of the text of A and B. The order
of the Sutras i, 19, 20, 21 in A and B is consistent, while their order I,
19, 21, 20 in C and D is inconsistent and necessitates an unusual interpreta-
tion of the term cha "also" in sūtra I, 20. The word cha "also", used as a gram-
matical technical term, has a well-known and well-defined meaning. It
always refers to the preceding rule and implies that what is mentioned there
is also applicable to the rule in which cha occurs. Thus in MS. A and B,
sūtra I, 19 तुम्ह सी च चः चः का is followed by I, 20 चः सी तूर चः. The term च
in the latter indicates, that the form तुम्ह mentioned in the former is also
to be understood in the latter. The Revisionists, however, in order to dispose
of all sūtras referring to the nominative case before those relating to the
accusative, change the order of the sūtras, placing them thus: I, 19. तुम्ह सी
चः चः का I, 21 तुम्ह अधिष्, I, 20 चः सी तूर चः. But when the sūtras are thus placed,
the term चः would imply that तुम्ह of the preceding sūtra is also to be understood
in the last sūtra. As this result would be manifestly wrong, the Revisionists
actually insert into the last sūtra the forms, which ought to be indicated by च
as understood, and, therefore, alter the sūtra to चः सी तूर तुम्ह न च (see App.
C D, p. 41), so that here चः does not refer to a preceding sūtra but to a part of
the sūtra itself in which it occurs! There could hardly be a clearer piece of
evidence as to which of the two texts is the original.

Again the omission of the sūtra III, 10 in C and D disturbs the original-
ly consistent plan on which the third chapter is drawn in A and B, and
consequently necessitates in C and D a very inconsistent use of the sibilant चिस
in the sūtras of that chapter. According to the plan of A and B in that chapter,
Sanskrit conjunct consonants are treated of in the first nine sūtras (III,
1—9); the remaining sūtras (III, 11—39) are devoted to the treatment
of single consonants; the intermediate sūtra (III, 10) is intended to indicate
this division.* In the first part (III, 1—9), all conjuncts are reduced to sin-
gle consonants, by slidding, in some way or other, all consonants of the con-
jugat save one. Having thus simplified the problem, so as to have none but
single consonants (whether original or resultant) to deal with, Chanḍa next
proceeds in the second part (III, 11—39) to enumerate the manifold changes

* No other division of the consonants, so far as these sūtras are concerned, is recog-
nised; it makes no difference, whether the conjunct or single consonant is medial or
initial; or whether the single consonant is one which was originally single or has only
become so as the result of the simplification of a conjunct consonant.
that the single consonants (no matter, whether original or resultant) may undergo. Now in the second part Chanda rules that every single श or ष ष changes to ष in Prakrit (III, 18); so that as regards single consonants, ष represents the whole sibilant class. Hence whenever else, in the second part, Chanda has to speak of the sibilant class, he simply indicates it by the use of ष. Thus we have sutra III, 14 षकारण ..., षस्त्रम्, illustrated by षमं = दशां; again sutra III, 39 भाविकायां रघुराज कार्ये, Illustrated by मेघे = मेघे. Here ष and षष are indicated by ष, because by sutra III, 18 they are no more ष and षष, but have been already changed to ष; that is, षमं = दशमं = दशां, and मेघे = वेंदे = मेघे.* This procedure, of course, could not be applied to the first part (III, 1–9) which treats of conjuncts and which is not affected by sutra III, 18. In that part, ष cannot represent the whole sibilant class; for there the three Sanskrit sibilants, as such, become the subjects of change. In the first part, therefore, either all three sibilants must be enumerated severally whenever the sibilant class is spoken of, or some other short sign for them must be adopted. Chanda elected the latter course, and the sign he selected appears to have been the sibilant ष; most probably on account of its being the first in the sibilant series (ष, ष, ष). Thus in sutra III, 2 जसष्ट्रो यश्रम, ष represents ष in षमं = वेंदे, and ष in षतमं = शतमं. That is, ष and ष are respectively elided after ष and ष; next ष and ष, having now become single consonants, pass into the second part, where ष at once comes under the operation of rule III, 18, and turns into ष; while ष, of course, remains unchanged.† I think it will be admitted that in this arrangement Chanda follows a simple and consistent method. Now what do the Revisionists of C and D do? They omit sutra III, 10, thereby abolishing the division of the two parts; and they do this for the purpose, evidently, of making sutra III, 18 applicable to the whole third chapter, and dispensing with the double sign of ष and ष. Consequently they use ष throughout the chapter to indicate the whole sibilant class, because according to their intention the sibilants ष and षष practically do not exist, having at once changed to ष. *

It will be observed, that the intermediate steps ष and षष are here introduced by a silent reference to sutra III, 18. Such "silent references" occur in all Prakrit Grammarians. As an instance from Hemachandra, I may mention his sutra I, 259, where he rules that the ष of स्वगः becomes ष; but in reality the ष of स्वगः, having become ष by silent reference to sutra I, 231, becomes ष. That the ष, not the ष, of स्वगः is referred to in I, 259, may be seen by comparing the sutras I, 46 and II, 108.

† The whole sibilant class is also spoken of in sutra III, 33, but though that sutra is in the second part, the sibilants are referred to there, not as single consonants, but as parts of a conjunct. Hence, naturally, the sibilant used to indicate them is not ष, but ष. 
Thus C D read सवलम् व व चतुभि in sūtra III, 2 and illustrate it by the example वेताय = वेतह; that is, they make च to indicate च, because, according to them, चतुभि changes, by silent reference to rule III, 18, into चतुभि; whereupon च च is elided by rule III, 2. This process, no doubt, simplifies the original method, by substituting one sign for the sibilant class in the place of two; but it does so at the expense of all symmetry and consistency of the original plan; for with the exception of those two sūtras III, 10 and III, 18, all others are still treated as if the original plan of the division into two parts, referring to conjuncts and singles respectively, were still in force. This inconsistency becomes especially glaring in the case of sūtra III, 8 प चट च; which, on the revisionist principle, ought to have been changed to प चट च. For just as in the previous case वेताय becomes, by silent reference to rule III, 18, चतुभि, so here प चट becomes by the same rule प चट; next च च would be elided. So that, consistently, च should here have been written to represent प चट. On the other hand, on the original plan, the spelling of sūtra प चट च is correct; it could not have been spelled प चट च, because the sibilant प चट is the only (conjunct) sibilant to which the rule applies. Briefly, the matter as between Chanda and his Revisionists stands thus: Chanda uses च च to denote the whole sibilant class, whenever the rule is applicable to all the sibilants severally; hence when the rule applies to only one member of the sibilant class, he cannot use च च, but must use that member itself. On the other hand, he uses च च to denote the whole sibilant class, whenever ex hypothesi (that is, by silent reference to rule III, 18) no longer any other sibilant, but च च, is supposed to exist. This terminology, however, presupposes and necessitates the division of the chapter into two parts, which I have already explained. The Revisionists abolish the division and accept only the latter half of Chanda's terminology. But then, in consistency, they are precluded from using any other sibilant (than च) as an indicatory in any sūtra; for, ex hypothesi, no longer any other sibilant, but च च, is supposed to exist. The matter is complicated; but I trust I have succeeded in making it sufficiently clear. Perhaps a complete understanding of the point at issue will not be attainable, unless by practically working through the examples, as I have done, by the light of either of the rival theories. Unfortunately the matter is further complicated by the uncertainty of the spelling in the MSS. A and B. How little reliance can be placed on their spelling may be seen from the fact, that MS. B spells चर्यें for चर्यें in sūtra III, 39. I must reserve the discussion of this subordinate point, however, for the footnotes to the translation. In the text, I have restored च च in all sūtras, in which the original plan of Chanda requires it; i.e., in III, 2, 4, 6. 28.*

* The only two Prakrit-Grammarians, who, to my knowledge, use a sanjñā or sign for the sibilant class are Trivikrama and Subhachandra. The former uses चृ म (T. चृ म,
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Next, as to the relative age of the texts of the two sets of MSS., the wording of śūtra III, 34 in MSS. A and B indicates a much more ancient phase of the Prākrit language, than the wording of the same śūtra in MSS. C and D; and this circumstance is confirmed by śūtras III, 11, 12, which are consistent with the wording of the śūtra III, 34 in A and B, but not with that in C and D. It is further confirmed by the omission in A and B of all reference to the (so-called) Śaurasenī dialect, that is, by the omission of śūtra III, 39, which refers to one of the most incisive differences between that dialect and the (so-called) Māhārāṣṭrī; a difference which, at the period of the formulation of the rules as they are in the text of A, B, evidently did not yet exist, while it was fully developed at the time when the text of C, D was settled. A comparison of śūtra III, 34 with III, 12 and of III, 13 with III, 11 shows that at that period when the text delivered in A, B was written, hard medial single unaspirate consonants were not elided, nor hard medial single aspirates reduced to \( \text{व} \) (with the exception of \( \text{च} \), \( \text{क} \), \( \text{ख} \)), though occasionally, the former were changed into the corresponding soft consonants. On the other hand a comparison of those śūtras, as they stand in A, B, with the same śūtras, as C and D have them, shows that at the period, when the text contained in C, D was written, all unaspirate consonants (exc. \( \text{म} \) and \( \text{म्य} \)), whether surd or sonant, were elided, while all aspirate consonants, whether surd or sonant (exc. palatals and cerebrals) were reduced to \( \text{व} \). I shall have to recur to this important point presently.

With the exception of the omission in D of the śūtras II, 1a, 1b, 1c, the texts of C and D are nearly identical. There is a much greater difference between the texts of A and B. The latter (MS. B) contains some additional matter, one part of which is peculiar to B, while the other it has in common with C and D. On the other hand, A has nothing in common with C, D, which does not also occur in B. Though, therefore, the texts of A and B are substantially the same, yet B occupies a slightly intermediate position between A on the one hand, and C, D on the other. The general result, thus, is that the original grammar of Chaṇḍa presents a very old phase of the Prākrit language, and that the MS. A contains that grammar in its oldest and most genuine form; but that this grammar has undergone at various periods, more (in C, D) or less (in B) thorough-going revisions.

I, 1, 7); the latter has निर (S. C. I, 1, 7). Chaṇḍa's \( \text{संयोग} \) \( \text{श} \) is perhaps somewhat anomalous; for with Sanskrit Grammarians it is usual to add \( \text{a} \) or \( \text{वर्ग} \) to a consonant, in order to form a \( \text{संयोग} \) (e. g., \( \text{क्र} \) or \( \text{क्रम} \) for the guttural class). This may have been one of the reasons for the alteration of the Revisionists. But it is possible that Chaṇḍa's sign may really have been \( \text{व} \) or \( \text{वि} \); in śūtra III, 4, MS. B reads \( \text{वि} \), which may be an error for \( \text{वि} \) (\( \text{वि} \)); and \( \text{वि} \) would be the locative of \( \text{व} \) or \( \text{वि} \); see the footnote to translation of śūtra III, 4.
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If that had been all, there would not have been much reason for complaint. Unfortunately, the Revisionists have not been content with merely revising or rather recasting and enlarging Chânda’s grammar; but while leaving the framework, as it were, of the rules of Chânda untouched, they have attempted to adjust his grammar to a later phase of the language, by altering the spelling of the Prâkrit words and forms, occurring in it, so as to bring them in agreement with that later phase. The result in some cases is very ludicrous. Thus according to Chânda’s rule III, 11 व थ changes to व ध; by way of illustration the Revisionists make नाथ to change into नाथ: नाथ to change into नाथो. Again according to the rule III, 34 व थ, थ त, थ प are not elided; by way of illustration we have तुः कु ल for युः: सुहिः, वत्सः न वला for वला, मेघः नेव्रम for नेव्रम, नुपरम, in direct defiance of rule III, 12. The ignoring of these three rules, indeed, has been consistently carried out throughout the grammar.* It was impossible to print the text together with all these inconsistencies; and it became necessary to restore the original text, as far as it could be done with safety.

In reference to some of the most important cases of restoration, I shall now explain the reasons that have guided me. In the case of others of minor importance my reasons for preferring a particular spelling will be found in the footnotes to the English translation. One important case of restoration regarding the sibilaats has been already explained (see pp. IX, X). With regard to these restorations, though I conceive that they could not be avoided in a scientific edition of the text and though I have given, of course, what after mature consideration of all relevant circumstances, appeared to me to have the greatest probability, I can well foresee, and there is undoubtedly room for, difference of opinion. But considering the difficulties of the case, perhaps I may venture to hope an indulgent consideration of the results such as they are. A more generally satisfactory settlement of the text must wait for more and better MSS., especially of the older text, or for a more competent editor than myself.†

* Another instance is sâtra II, 10, according to which the nominative singular of त-bases should end with a short त; but one of the examples given is बुद्धि for बुद्धि. Similarly according to sâtras I, 3 and I, 7 the instrumental plural in Prâkrit has the same form as in Sanskrit, with the exception of Sansk. भिः becoming Prâk. हि; the examples, however, are अग्नि, माहि for अग्नि, माहि = Skr. अग्निभि, माहुभि. See the further remarks in the Sketch of Chânda’s Grammar.

† As to the possibility or probability of such revisions of old texts by later hands, I may quote Jacobi’s remarks in his Introduction to his excellent edition of the Kalpa sâtras (p. 4). “It has been considered as a proof of the priority of Buddhism that Pâli is a more archaic language than the Prâkrit of the Jaina. The fact is true, but it proves nothing. For the form of the Jaina sâtras was fixed only one thousand years after Mahâvîra’s death. It is but reasonable, that during the preceding millennium the language of the sâtras underwent great alterations in consequence of the natural tendency
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(1). With regard to my restoration in the text of the surd consonants, my reasons were briefly the following:—

First.—There is (as already noticed on p. xi) the direct evidence of sūtras III, 11 and 34, which, admitting only the elision of k and reduction of kh, by implication enjoins the retention of the other surds.

Second.—The most authentic information that we have as to the state of the oldest Indian Vernacular, in rock-inscriptions, &c., shows that, as a rule, the surd consonants were retained, while the sonants might be elided; precisely what Chaṇḍa’s rules III, 12, 34 indicate.

Third.—It will be seen from the critical footnotes to the text, that the MSS. A and B in a few cases still retain an original त. Thus in II, 26 A B read मे तात्त | लया तात्त || Originally, I think, the example must have stood मे कात्त | लया कात्त || The copyist, not recognising कात्त as a Prākrit word, as it was an obsolete form, and mistaking it for an erroneous Sanskrit spelling, turned it into कात्त. The Revisionists of C and D, on the other hand, recognising the old Prākrit form कात्त, but objecting to it on the score of obsoleteness, changed it into the correct later Prākrit form कात्त. This appears much more probable than to assume that the scribe of A and B, finding कर्द (or even क्षर) in his original, changed it into कात्त. On this view, it must be admitted that the Revisionists of A and B, while carrying through their modernisation of the spelling of their text, occasionally overlooked a word and left it standing in its old dress. That, however, is nothing to be wondered at. To us it is a cause of congratulation, as it helps restoring the original text.

Fourth.—Even as regards the Revisionists of C and D; it is easier to understand their modernising, e. g., कर्द into कर्द, than कात्त; for though कात्त could not possibly have been later Prākrit, कात्त might have been so. If they had found कर्द or चक्षर (II, 1) in their original text, they might have left them standing, as the retention of sonant medial consonants in the later Prākrit is not altogether unknown; but if they found कर्द or चक्षर, they could not do otherwise but change it into कर्द and चक्षर, if they wished to conform those words to the spelling of their own day.

Fifth.—Chaṇḍa’s rules merely state facts as facts, without defining the range of their applicability; some of the rules are compulsory, others are not so; but whether they are or are not so, does not appear on the face of the rule. Thus rule III, 16, although it might appear so at first sight, is undoubtedly not compulsory; it enjoins the change of न to न; but as a matter of fact, an initial न never changes to न, and even a medial न does so only in comparatively exceptional cases. The rule, in fact, states an exceptional fact; but as it is a fact, the fact is duly noticed, though no intimation is given as to of those who handed down the sūtras by oral tradition or writing to substitute current idioms for antiquated forms, see also ibidem, pp. 19, 20, also pp. 16, 16, 17.
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its frequency, whether it is constant or only occasional.* The case of rule III, 12 is similar; it states several facts, some of which are exceptional, while others are nearly constant. Thus, in the face of rule III, 34, there can be little question, but that the change of क k to ग g was a comparatively exceptional occurrence; on the other hand the change of त t to झ j must have been comparatively constant. It follows, therefore, that, as to the change of त t to ड d, and of प p to व v, the rule does not necessarily imply invariability. What the amount of its frequency may have been, must be judged from other considerations; and for the reasons given under Nos. 2, 3, 4, it seems to me, that the change must have been a comparatively exceptional one, i.e., as a rule त t and प p were retained. On the other hand, the retention of क k must have been comparatively exceptional; as a rule it was elided or, less frequently, changed to ग g.

Sisth.—In sūtra II, 23 there is an undesigned coincidence which very strikingly proves the truth of my restorations. Among the substitutes of यत “like”, there is also mentioned याह । Now याह is clearly the same as the Sanskrit याहिः. If at the time of the language of the Grammar, it had been the universal practice to reduce a surd aspirated थ th to ढ h, there would have been no conceivable reason for singling out the word याह for particular notice. But if थ th at that time was not subject to change, or at least only to ढ dh, then याह would at once become an exceptional form requiring particular notice. The Revisionists when remodelling Chaṇḍa’s grammar and reducing (according to the practice of their day) every थ th to ढ h, failed to notice the inconsistency of permitting याह to remain in the sūtra. Not so Hemachandra; he at once saw the inconsistency and, accordingly, when adopting the sūtra into his grammar (see H. C. II, 182), omitted याह.†

There is, in sūtra II, 28, a similar undesigned coincidence, showing that at the time of Chaṇḍa the surd unaspirates were not usually subject to elision. In that sūtra it is ruled that the Sanskrit इति “thus” changes in Prākrit to इया. If it had been usual at that time to elide all surd unaspirates, there would have been no need to say anything more in the sūtra than that the

* The rule also enjoins the change of the dental consonants into palatal or cerebral. As it occurs in that part of the grammar which applies to single consonants, the rule as it stands would seem to apply to all single dental consonants. As a matter of fact, however, it has a very limited range and chiefly applies to such single dental consonants as had originally formed part of a particular compound. This circumstance is, no doubt, connected with the peculiar plan on which Chaṇḍa’s Grammar is drawn, and which has been briefly noticed on p. VIII and will be fully explained afterwards in the Analysis of his Grammar.

† This is one of the indications (of which some more will be noticed afterwards) of the posteriority of Hemachandra to Chaṇḍa and his Revisionists.
final ō of *iti* changes to a. Now this is precisely what Hemachandra in his grammar (see H. C. I, 91) does. In his time, it had long since become usual to elide a medial न t; accordingly, seeing that Chaṇḍa’s sutra stated more than was needed, he reformulated it so as to omit what was superfluous. Chaṇḍa’s Revisionists, however, were again, more suo, not so wise as Hemachandra, but allowed Chaṇḍa’s sutra to keep its original wording.

It is much to be regretted that the Revisionists did not always act with such inconsistency. But though in a few cases, and those not unimportant ones, it can hardly be doubted but that they did venture to tamper with the sutras,* yet happily as a rule they contented themselves with the less objectionable process of only remodelling the commentary.

Seventh.—Let it be assumed, for argument’s sake, that Chaṇḍa spelled his words with the hard unaspirates. In later times, as is known from Vararuchi and Hemachandra, hard dentals (घ) were, as a rule, elided, while hard labials (ण) were generally softened (व). Accordingly one would expect the revision of Chaṇḍa, made by the authors of C and D, to conform to the later practice. On examination, it will be found that that is so. I have counted all cases of hard unaspirates in that portion of Chaṇḍa which is common to all four MSS. There are altogether 50 instances of the hard dental (घ); among these, C D elide it 47 times, soften it twice and retain it once.† Of the hard labial (ण) there are 10 cases; among these C D elide it only once, in the remaining nine cases they soften it (to व).‡ But further, having thus changed the original spelling, the Revisionists could not help observing that the result was inconsistent with the express rule III, 34 of the grammar they were revising. Hence to allow of their eliding the hard dentals (and the hard unaspirates

• These are, strictly speaking, only sutras I, 16, II, 4, 6, where all four MSS. agree in giving the revised reading. In all other revised sutras, my restored reading has the support of some, one or more, MSS.; thus, of B in sutra I, 21 and in III, 28, of अ B in I, 19, 20, II, 14, 19, 21, III, 2, 13, 22, 34.

† The softenings are, कर्ण in the special sutra III, 11 and चन्द्र in the Māgadhī sutra III, 39. In both cases, the softening is fully accounted for by the purport of the sutra. The retention is in प्रबंध in sutra I, 23. A retains न in 4 cases (I, 23, II, 2, 26, III, 39), and ब in 5 cases (I, 23, II, 26, III, 9, 23, 39). These retentions are doubtlessly mere oversights.

‡ The solitary case of elision is लेश्वर, which I am inclined to think a very old exceptional case; perhaps already existing in Chaṇḍa’s time. It is however worth noting, that C spells लेश्वर in II, 4 (confirmed by the marginal gloss); though it has लेप्तर in III, 34. In one case (पुष्प चिध II, 10) D retains प; so also अ once (र्प्ह I, 17); these are probably mere oversights of the Reviser. Similarly अ once retains ख (III, 3), and अ B once retain ट (I, 8 पोठ). [N. B.—पुष्पवि in the Text, p. 16, is a misprint for पुष्परि.]

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generally) they made the needful change in the terms of that sūtra (compare the terms of sūtra III, 34 in the Appendix C D with those of the same sūtra in the Text); and, on the other hand, to allow of the softening of the hard labial (v) notwithstanding the revised terms of sūtra III, 34, they further altered the terms of sūtra III, 22 (from व्यक्त विवारा: to व्यक्त विवारा: व) and inserted an altogether new sūtra (see Appendix C D, p. 50). Through these changes, the Revisionists again placed themselves in agreement with the sūtrās. It should be noticed that, with regard to these changes, since they are consistent with one another, both Vararuchi and Hemachandra follow the lead of the Revisionists; compare H. C. I, 177, 231, and Vr. II, 2, 15. It is different, as regards the treatment of the aspirate hard consonants. Instead of changing the terms of sūtra III, 13 in a manner analogous to their change of the terms of sūtra III, 34 (that is, inserting the hard aspirates into the former sūtra), the Revisionists of C D now take the opposite course of omitting ḫh in sūtra III, 13 and subsuming it under sūtra III, 11. Their theory, namely, is that hard aspirates, having changed to sonant ones by III, 11, may now, by silent reference to III, 13, further change to h; thus, in the examples of sūtra III, 11, they change both च th and ख ḫh to व h. On this theory, of course, the special mention of ḫh in sūtra III, 13 is superfluous; accordingly the Revisionists omit it there. But there can be no doubt that this expedient to re-establish consistency is a clumsy and misleading one. Vararuchi and Hemachandra, therefore, have discarded it; they very naturally have preferred to alter the terms of sūtra III, 13, after the analogy of the change of the terms of sūtra III, 34, which is a much more simple way of putting themselves in order; compare H. C. I, 187, 236 and Vr. II, 27, 26.

(2). Another restoration is the form tumhē in sūtra I, 21. Here C and D read tumhe jasi. That tumhe cannot be the original reading, but is probably adopted from I, 3, I shall show in the footnote to the translation of the sūtra. The question is, what the original reading may have been. A reads tubbhe and B reads tumbhe; but in sūtra I, 22 they have the same reading respectively, tumbhē and B tumbhē. Chauda cannot possibly have written the same word in both sūtras; that would be contrary to the whole genius of sūtra-writing; if the same word had been intended, there would, undoubtedly have been but one sūtra: tumbhe (or tumbhe) jasaṃa. In the original grammar, then, there must have been a different word in I, 21 from that in I, 22. Next, it must be observed that in the MSS. A and B the conjuncts mbbh, bhh and jjh are perpetually confused; the two symbols भ or भ being made to do duty promiscuously for any one of them (see the Plate). Thus B spells चिंभा for...
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There is a simple explanation for this confusion. In the Jaina Prakrit the symbols for those three conjuncts are so nearly alike, that for any one unacquainted or unpractised in reading them it is difficult to distinguish them.* There can be very little doubt, that the MSS. A and B were copied from an original MS. written in the Jain characters, and that the words used in the sutras I, 21 and I, 22 contained those difficult Jain symbols, which being undistinguishable to the transcriber were represented by him by one and the same Nagari symbol. Since however the two sutras necessarily require two different words, it is evident that the Jain original must have contained two different symbols. The question is, which were they, from among the three. As to sūtra I, 22 the answer is comparatively easy; it must have contained the symbol for bbbh. For that is the symbol which appears in C and D in sūtra I, 22 (and also in I, 3 where the word re-occurs). On this point C and D may be trusted; the former was written by a man of the Jain religion and is in Jain characters; the latter, though not uniformly in Jain characters, was evidently written by a person well acquainted with the peculiarities of Jain writing; and both C and D never confound the symbol for bbbh with those for jīh or mbh. The case is more complicated as to sūtra I, 21. Here even C and D cannot be directly appealed to, as they have a different reading. Yet indirectly their reading tumke declares for tumbhe having been the original one. For it is easier to conceive that tumbhe has been modified into tumhe than that tujjhe should have done so. Even at the present day mbh and mbh constantly interchange in the Indian vernaculars. In Hindi, e.g., thāmbhaı “he supports” may be variously spelled thāmbhaı. For these reasons I have adopted the spelling tumbhe in I, 21, and tubbhe in I, 22.

(3) For some important restorations in nominal declension, the reader is referred to the remarks on the declension of nouns in ē and ū, in the Sketch of Chaṇḍa’s Grammar.

The subject of the restorations in Chaṇḍa’s text naturally leads a step further to the question of the age of himself and the language of which he treats in his grammar. If my arguments regarding what must have been the language of the original Chaṇḍa are correct, it would follow that his Prakrit was very closely allied to some what is commonly known as Pāli. This will be shown more in detail in the comparative Sketch of Chaṇḍa’s grammar. Here it will suffice to point out, that Chaṇḍa’s Prakrit represents a somewhat later phonetic stage of the old Indian Vernacular than Pāli. It agrees

* The close resemblance of the symbol for mbh to those for bbbh and jīh is strikingly shown in sūtra III, 2, where C appears to read sijjhā and D sūbbhā for simbhā.
with Pāli, in retaining, as a rule, the surd consonants, aspirate and unaspirate; but it differs from Pāli in eliding, as a rule, the sonant unaspirates and reducing to h the sonant aspirates; the surd gutturals being treated in both languages respectively after the analogy of the sonants. Still, if the MSS. may be trusted, there is one very striking instance in which Chaṇḍa's Prākrit represents an older phonetic stage than even Pāli. This is the accusative singular of feminine nouns in ā, ś and ɐ, and of the first and second personal pronouns. Here Chaṇḍa's Prākrit agrees with Sanskrit in preserving the long vowel (see I, 3), while Pāli as well as the later Prākrit shorten it; e.g., Skr. and Ch. gaṅgā, but Pā. and Pr. gaṅgam; Skr. naḍīm, Ch. naṇīm, but Pā. naṇīm, Pr. naṇīm; Skr. mām "me", Ch. mām, but Pā. mām, Pr. mām. Both Vararuchi and Hemachandra have special rules to enjoin the shortening in the later Prākrit (see Vr. V, 21. H. C. III, 36); so also Kachchavāna for the Pāli (see Kach. II, 1, 33, p. 49), while there is no trace of any such rule in Chaṇḍa; a fact which strongly makes for the correctness of the forms given in I, 3. *

It may now be asked, what language this old Prākrit of Chaṇḍa may have been. As the title page of the present edition shows, I incline to identify it with the Arśāhom of Hemachandra (H. C. I, 2. IV, 287). By "ārsha" Hemachandra understands the language, spoken (as he says) by the Rāshṭī, or (as he says in IV, 287) the old language. With regard to this Arsha Prākrit Hemachandra expressly states in his rule I, 3, that it cannot be brought under strict rules†, and that all its rules are permissive only, not compulsory‡. This exactly agrees with what I have had already occasion to point out (see p. XIII), that Chaṇḍa's rules are only permissive; i.e., they merely state facts without defining their constancy or variability; they may or may not be acted upon according to circumstances which must be ascertained from other sources than the rule itself. Again after giving in IV, 287 the ordinary Māgadhī Prākrit rule, that the nominative singular of a-bases ends in ē, Hemachandra adds the remark, that the old (porāgam) or ārsha

* The rule Kach. II, 1, 33 does not apply to fem. nouns in ś; those are provided for by rule II, 1, 32. Now Chaṇḍa's sūtra II, 1 corresponds to Kach. II, 1, 32, and it might be supposed that Ch. II, 1 would similarly necessitate the shortening of ś. That was evidently the opinion of the Revisionists of O D, who write gaṅgam and ēm, but pāśm. But it is very improbable that in Chaṇḍa's Prākrit ś should have remained long, while ś was shortened. Either all three (ś, ɐ, ɐ) were shortened or none was shortened. Now that ś and ɐ were not shortened, is admitted even by the Revisionists. The fact is, Ch. II, 1 is formulated so as to allow the very forms gaṅgam, tēm; for these are due to sandhi (gaṇga + am, te + am).

† Bahūvālam idam āraḥam.
‡ H. C. I, 3, āraḥam prākṛtam bhulum bhavati.
§ H. C. I, 3, ārsha hi sarve vidūḥyat vikāpyante.
Prakrit, in common with the Ardhamagadhi Prakrit which it follows, agrees with the Magadhi in regard to the termination of the nominative singular, but not in any other respect. Then he goes on to quote, as an example of the Ardhamagadhi, the phrase *kayara ágachhātai* “which of the two has come.” The *porāṇa* or *ársha* form of it would be, *katara ágachchhāti.* Now this is the very example, which is given in Chaṇḍa’s grammar, to illustrate his rule II, 10, that the nom. sing. may end in *e.* It would thus appear from Hemachandra’s statement, that by the term *ársha* he understands that ancient (*porāṇa*) form of the Prakrit language which included what in his day was called the Ardhamagadhi, and which, while agreeing with the Magadhi as regards the termination *e* of the nom. sing., but differing from it with regard to the important changes of *r* to *l* and *s* to *ś* (H. C. 4, 288) and some other minor points peculiar to Magadhi, was in all other respects identical with the so-called Māhrāṣṭrī. Or to put it in another way: Ardhamagadhi is the same as Māhrāṣṭrī in all respects, except the nom. sing. in *e,* which peculiarity it shares with the Māgdhi; on the other hand Māgdhi is identical with Ardhamagadhi in all respects, except the important changes of *r* to *l* and *s* to *ś* (omitting minor points) which are peculiar to the former. If we now substitute the short name Arsha in the place of Ardhamagadhi plus Māhrāṣṭrī (of which jointly the Arsha is simply the ancient form), we have an exact statement of the facts as represented in Chaṇḍa’s Grammar. He speaks of four Prakrits, *viz.*, the Prakrit, the Māgdhi, the Pāśāchī and the Apabhraṃṣa. He omits all mention of the so-called Māhrāṣṭrī and Śauraseni; further his rules on the Prakrit substantially contain everything, commonly ascribed to the Māhrāṣṭrī Prakrit, with the addition however of the nom. sing. in *e*; while he makes his Māgdhi to differ from his Prakrit with regard to the changes of *r* to *l* and *s* to *ś.* It thus seems to me very clear, that the Prakrit of Chaṇḍa is the *ársha* or ancient (*porāṇa*) form of the Ardhamagadhi, Māhrāṣṭrī and Śauraseni.†

* Hemachandra’s words are: *yaḥ api “porāṇam adāhamgadhahabdhāniyam havai suttam” ity dānā ārhasaya ārdhamagadhabhābhāniyatatnam ēmnayai vṛddhais tad api prāyo ’syā eva viḍhānti, na vahṣyanānulakṣakasyaḥ; i. e., “what has been said by the ancients regarding the rules of the old language being governed by those of the Ardhamagadhi, that may be also understood of the present rule (viz. H. C. 4, 287), but of that rule only, not of the succeeding ones.” Jacobis interpretation of this important passage, if I understand it rightly, somewhat differs from mine; though the general tenor is the same. (See *Kalpa Śūtra,* p. 17.) I do not think Jacobis has quite caught Hemachandras’ meaning. Hemachandra does not wish to contradict the old tradition, but only guard his own grammar against a wrong interpretation of it. “Rightly understood”, he means to say, “the old tradition confirms my grammar, for it refers only to the first rule, not to the whole of my chapter on Māgdhi.”

† As a minor evidence of Chaṇḍa’s Prakrit being the Arsha, I may mention the
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It would at the same time seem to be proved by Chaṇḍa's Grammar, that at that early period, the later division into Ārddhamāgadhī, Mahārāṣṭrī and Sauaraṣeni probably did not yet exist; but that these three later subdivisions originally formed but one great language, which was looked upon as the (standard) Prākrit. By the side of this great or standard Prākrit, however, there existed two other Prākrits of lesser importance, which, while substantially the same as the standard Prākrit, yet in a few very striking peculiarities differed from it. These two lesser Prākrits were the Māgadhī and the Apabhraṃṣa. The striking peculiarity of the former was the change of r and s to l and s respectively; that of the latter was the retention of r as part of a conjunct. That this was the state of the Prākrits in Chaṇḍa's time is very clearly shown by his Grammar (comp. III, 37, 39). The question is, is it possible to fix historically the time when that was the case. I believe we have in the language of the famous Rock-inscriptions of Aśoka the means of approximately fixing the date. I cannot do better than quote on this subject the remarks of General A. Cunningham in his Corpus Inscriptionum Indicarum, vol. I, p. 43.* "The Inscriptions of Aśoka are quite invaluable for the study of the vernacular languages of India, as they present us with several undoubted and authentic texts of the common language of the people in the third century B. C. As revealed in these engraved records, this spoken language was essentially the same† throughout the wide and fertile regions lying between the Himalaya and Vindhyā, from the banks of the Indus to the mouths of the Ganges. There are, however, some marked points of difference, which show that there were at least three distinct varieties of Pāli (or Prākrit) in the time of Aśoka. These may be called, according to their geographical distribution, the Panjābī or north-western dialect, the Ujjēnī or middle dialect, and the Māgadhī or eastern dialect." General Cunningham, then, enumerates those "marked points of difference." The chief characteristic of the Panjābī or the dialect of North-Western India, he says, "is the retention of the subjoined r"; that of the Māgadhī or the eastern dialect is "the entire want of the letter r, for which l is uniformly substituted." (Copp. I. I. pp. 43, 44.) If we substitute Apabhraṃṣa for General Cunningham's Panjābī, we have almost the very words of Chaṇḍa's Grammar. It would be, however, going too far, I think, to ascribe that Grammar to the third century B. C. Probably it was com-

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† The italics in the extract are mine.
The numbers affixed to the names of the inscriptions are their approximate dates B.C. in round numbers.

MAP OF INDIA SHOWING THE DISTRIBUTION OF THE PRAKRT LANGUAGES IN B.C. 300—1.
posed at a somewhat later time; for the elision of the sonant unaspirates and the reduction to h of the sonant aspirates appear to have been a much more generally prevailing practice in the language of the time of Chaṇḍa, than in that of the time of Aṣoka, as exhibited in his Rock-inscriptions.*

As to the Paḫṣaḫi, mentioned by Chaṇḍa in III, 38, it is provided for by the term “at least” in the above quoted extract from General Cunningham’s work. My view of the Paḫṣaḫi, as I have explained more fully elsewhere (see Introduction to my Comparative Grammar of the Gaudian Languages), is that it is the name for the generally prevailing Prākrit, as pronounced or rather mis-pronounced by the aboriginal population.

An attempt may now be made, with the help of the known localities of the Inscriptions, to approximately determine the boundaries of the areas, respectively occupied by the Prākrit languages, named by Chaṇḍa. One of the principal peculiarities of the Māgadhī or Eastern Prākrit, mentioned by Chaṇḍa, is the substitution of l for r.† This is found in the Inscriptions of Khalsi, Mirat, Lauriya, Sahasaram, Barābar, Rāmagarh, Dhauli and Jaugad (see Map).‡ At Bairat, one inscription shows it, the other does not; and the same is the case at Allahabad. If, therefore, a line be drawn from Khalsi, southward to Bairat, thence eastward to Allahabad and again southward by Rāmagarh to Jaugad, that line will be the approximate boundary between the Eastern or Māgadhī, and the Western or Chaṇḍa’s Standard Prākrit. The former thus occupies the whole of Eastern India and the north-eastern half of Central India. The Standard Prākrit, on the other hand, occupies the south-western half of Central India, the whole of Western India and an indefinite part of Southern India, probably down to the southern limits of the Mahārāṣṭra, Andhra and Kalinga kingdoms. The Northern or Apabhraṃṣa Prākrit occupies Northern India, west of the Indus, where the Shāhbadgarh Inscription exhibits the peculiarity, attributed by Chaṇḍa to that Prākrit, viz. the retention of the subjoined r. Further Chaṇḍa mentions that in the Standard (or western) Prākrit, the nominative singular sometimes ends with an e, sometimes with an o. Now the Inscriptions at Sanchi and Rūpanāth show the termination e, while

* Professor Jacob, in the introduction to his excellent edition of the Kalpa Sūtra, mentions another sign of the old vernacular, which appears to be borne out by Chaṇḍa’s grammar. “A trace of a still older phase of the language (than Jaina Prākrit) is the optional insertion of a vowel between two consonants incapable of assimilation” (see p. 19, also p. 4). This seems to be indicated by Chaṇḍa’s sūtra III, 30.

† With regard to the other peculiarity of substituting the palatal s for the dental s, the Inscriptions seem to give no evidence; except one of them at Rāmagarh, which has s throughout.

‡ This map is based on the frontispiece-maps in General Cunningham’s Ancient Geography of India, Vol. I, and his Corpus Inscriptionum Indicarum, Vol. I.
those of Girnár, Deotek and Khandagiri have o. Thus a line drawn from Bairát, in a south-easterly direction towards Deotek and thence eastward to the Mágadhí area, will approximately divide the e-area of the Western Prákrit from its o-area. The former of these two areas may be described as that of, what was afterwards called, the Ardhamágadhí Prákrit, because this Prákrit possesses the termination e in common with the Mágadhí. The other subdivisional area will, then, be that of, what in later times come to be called, the Māhārāṣṭrī and Sauraseni Prákrits. The Paśāchśī must have been current in the southern half of Central India and in the whole of Southern India, in the wild regions to the north and south of the Vindhya range of mountains.

Another chronological question, on which the foregoing investigations throw some light, is that of the relative age of Chaṇḍa and his Revisionists with regard to the two other well-known Prákrit Grammarians, Vararuchi and Hemachandra. As regards the latter, I have already (p. xiv) incidentally shown grounds for believing that he must have been acquainted with Chaṇḍa’s Grammar, in the recension of the Revisionists. Indeed, as to Chaṇḍa’s Grammar generally, that is almost capable of demonstration. In his sūtra III, 81 Hemachandra rules that the three pronouns idam, tad, etad assume the form se in the genitive singular and the form sim in the genitive plural; but he adds that “another Grammarian allows the form se also in the genitive plural of the two pronouns idam and tad”.* The singular number “another Grammarian” is noteworthy. It cannot refer to Vararuchi; because the latter (VII, 11, 12) agrees with Hemachandra in the distribution of the forms se and sim to the singular and plural respectively; and moreover Vararuchi allows those forms only to the pronoun tad. On the other hand, Hemachandra’s remark exactly agrees with Chaṇḍa’s statement in his sūtra I, 17, that “the two pronouns tad and idam assume the form se in the genitive of both the singular and plural”.† The coincidence is too striking to be merely accidental. Of course, this would leave it still an open question, whether or not Hemachandra is prior to the Revisionists of Chaṇḍa. But on the whole, I have come to the conclusion, that the latter must be placed earlier than Hemachandra. It is true, that most of the additional matter in C and D, is also found in Hemachandra’s Grammar, in some cases expressed in the very same words. But the manner of its arrangement and wording seem clearly to show, that it is original in C D, and that Hemachandra in writing his own grammar drew on the text of C D rather than that the latter rearranged and modified Hemachandra’s rules. Thus the wording of some rules in CD is very inaccurate, as compared with the corresponding rule in

* Itam-tadām anāpi na adāsam kāśčid idaḥkhi, H. C. III, 81.
† Taśidamāḥ se śaśṭhi-rūpyām, Ch. I, 17.
Hemachandra (compare, e.g., Ch. II, 6a with H. C. III, 14, 24). Some old Prakrit forms to which C D devote special rules (II, 13a, 13b) are subsumed by Hemachandra under another rule (H. C. III, 137).* Many peculiar forms, mentioned by C D as belonging to the ordinary Prakrit, are referred by Hemachandra to the Apabhraṃsa dialect (compare, e.g., Ch. II, 271 with H. C. IV, 444). All this is hardly likely to have been done by any one working with Hemachandra's grammar before his eyes; whereas it is natural that Hemachandra, having before him the text of C D and noticing its inaccuracies and inconsistencies, should have set about remodelling and rearranging it.† The only evidence of any moment, which seems to make for the priority of Hemachandra is the sūtra I, 16, where the Revisionists have elided the d, while Hemachandra in his corresponding sūtra III, 8 still preserves it. But the evidence on the other side seems to me much stronger, and I think it, therefore, more probable, that the text of C and D, so far at least as it is common to both, is older than Hemachandra. On the other hand, it can be demonstrated that the text of MS. D, with its peculiar additions of sūtras II, 1a, 1b, 1c, is later than Hemachandra. The corresponding sūtras in Hemachandra are I, 5, 6, 8. Two of them, indeed, viz., I, 6 and I, 8, are, word for word, the same as Ch. II, 1a and I, 1b. But it will be observed that in Hemachandra the order is reversed. Sūtra II, 1b in MS. D corresponds to H. C. I, 8, while II, 1c in MS. D corresponds to H. C. I, 6. That Hemachandra's order is the correct one follows from the fact, that the negative particle na "not", which must be understood in sūtra I, 8 in order to make it intelligible, is, according to a well-known practice of sūtra-works, supplied from the preceding sūtra I, 6. On the other hand in MS. D, the sūtra II, 1b, as it is not preceded by any sūtra containing the negative particle, remains simply unintelligible, unless, contrary to the well-established practice, the negative particle is supplied from the succeeding

* It may be noted that the omission of all mention of these old Prakrit forms in the text of the MS. A B makes for the antiquity of the latter. For it shows that in their time these forms were not "old" or obsolete, but fresh and living, and called for no special remark.

† Many other evidences for the priority of C and D with regard to Hemachandra will be noticed in the footnotes to the English translation. I will mention here only one. Supposing that Hemachandra knew the text of C and D, he could not help noticing the discrepancy between its sūtras III, 34 and III, 12. What more natural than to accept sūtra III, 34, which was in conformity with the then state of the Prakrit language, as the principal rule, and subsume sūtra III, 12 under it as an exception? Now this is, what Hemachandra actually has done; (see H. C. I, 177 and compare the examples). This, at all events, is a much more probable explanation of the circumstances, than to suppose the reverse to have taken place. See also the footnote on p. xiv.
sūtra. This appears to me to be conclusive as to the priority of Hema-
chandra. It might be thought, at first sight, that the fact, that Hema-
chandra’s sūtra IV, 353 is found in MS. C, but not in MS. D, goes to prove
similarly that the text of C also is later than Hemachandra. But I think it
exceedingly probable that the omission of that sūtra in D is quite accidental,
perhaps even a mere error of the writer of my copy. For omitting from D
the sūtras II, 1a, 1b, 1c which are undoubtedly drawn from Hemachandra
I, 5, 6, 8, MS. D has only one sūtra less than MS. C, and as the text of the two
is otherwise nearly identical, it is more than probable that sūtra I, 11a ought
to be supplied in D.* As regards the relative age of Vararuci and Chanda,
the indications seem sufficiently marked to attempt a decision. The treatment
of the ablative suffixes do and dw in Vr. V, 6 as compared with their treatment
by the Revisionists in I, 16, makes it certain, that Vararuci is earlier than
the Revisionists, who possibly may have been guided by his grammar in
making their revisions of Chanda. The strange circumstance that the
Revisionists, though evidently men of the Jain community, yet, contrary to the
practice of Jaina Prakrit, changed every dental n to cerebral n, seems to be
strongly confirmatory of an influence on them by the absolute rule (II, 42)
of Vararuci’s grammar. Hemachandra’s rules (I, 228, 229), undecided as they
are, could not have influenced them. (See remarks on p. xxv). On the
other hand the terms of Vr. II, 2 as compared with those of Ch. III, 84 in
MSS. A and B, would seem to make it equally certain, that Vararuci was
later than Chanda. But as to whether he was acquainted with Chanda’s
work, there is too little evidence to form an opinion. On the whole, I should
think it improbable.

A SKETCH OF CHANDA’S GRAMMAR,
COMPARED WITH THOSE OF VARARUCI AND HEMACHANDRA.
1, VOWELS.

The vowel system does not materially differ from that of the ordinary
Prakrit. But many of the peculiarities of the latter do not yet show them-
selves in the earlier Prakrit of Chanda.

In common with the later, the old Prakrit does not possess the
following Sanskrit vowels; ri (II, 5), ai (II, 6), au (II, 8) and the pro-
thrected (piata, II, 14). Nothing is said regarding rē, ḍrī, ḍrē, but they seem
to be included in the term rvarṇasya (II, 5).

* A similar accidental omission of sūtra I, 15 has occurred in the case of MS. B.
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Instead of \(ri\), either the syllable \(ri\) or any other vowel \((a, i, u, e, o)\) may be used, according to circumstances (II, 5).

Instead of \(ai\) either \(ai\) or \(e\), and instead of \(au\) either \(au\) or \(o\), may be used, according to circumstances (II, 6-9): but not \(i\), \(i\) and \(u\), as in later Prākrit.

With regard to the changes of those vowels which the old Prākrit possesses, there are the following two broad laws:

1. A long vowel \((a, i, u)\) preceding a conjunct consonant is shortened \((a, i, u)\), II, 3. Hemachandra’s rule, H. C. I, 84, corresponds to this; Vararuci has no corresponding rule, see Cowell, p. 185.

2. The final vowel of the former part of a compound word is dropped, if the initial vowel of the latter part is followed by a conjunct consonant (II, 2); e.g., deva + indra would in Sanskrit be devendra, but in the Arsha the final \(a\) of deva is elided, hence the compound is devinda. There is nothing corresponding to this rule in either Vararuci or Hemachandra; they apparently did not acknowledge it. But evidences of the change to which the rule refers are by no means uncommon, even in the later Jaina Prākrit; thus in the Bhagavati occur \(ṣogamiti\) = Skr. \(ṣogapajjata\), \(appuṣa\) = Skr. \(alpotsukha\), \(paduppana\) = Skr. \(prati-utpanna\), \(sattuttaram\) = Skr. \(saptottaraṃ\), (see Weber’s edition, pp. 386, 406, 408, 427).

On the other hand the later Prākrit changes of \(i\) to short \(e\) and of \(u\) to short \(o\) (Vr. I, 12, 20. H. C. I, 83, 116) are unknown to Chaṇḍa. Thus we have \(ginhati\) in Ch. III, 23 for \(geṇhāi\) in H. C. IV, 209.

For the rest, vowels are liable to a great variety of interchanges, and that, whether they occur in a single word (II, 4) or when they occur at the point of junction in a compound word or even at the point of contact of two words in a sentence (II, 1). It is this miscellany of changes, summed up by Chaṇḍa in two short rules (I, 1, 4), the separate enumeration of which in distinct rules has given rise to the great expansion of the chapter on vowels in the Grammars of Vararuci and Hemachandra. It is quite possible, however, that a few of the interchanges, noted by the latter, did not yet obtain in the earlier Prākrit.

2. CONSONANTS.

With regard to the Consonants, there are five points in which the older Prākrit of Chaṇḍa differs from its later forms, as exhibited in Vararuci and Hemachandra.

1. The preservation of the dental \(n\), in every case, whether single or double, whether initial or medial in a word. This follows from sūtra II, 14

\* Hemachandra mentions this very word in an Arsha sentence, devindo ipam abbavit see H. C. III, 162.
when compared with its revised terms in CD II, 14, and from the uniform spelling of the Prakrit examples with \( n \) in MSS. A and B. Still in exceptional cases the change of \( n \) to \( \tilde{n} \) does occur in the older Prakrit (III, 16). But, the almost general rule of the latter is to follow the Sanskrit usage, to change \( n \) to \( \tilde{n} \) only in those cases where the change would occur in Sanskrit under the influence of a preceding (cerebral) \( ri, r \) or \( sk \). The Prakrit of Vararuchi (II, 42) as well as the practice of the Revisionists exhibits the exact counterpart; viz., a uniform substitution of the cerebral \( n \) for the dental \( n \). Hemachandra’s Prakrit (the so-called Jaina Prakrit) exhibits a practice more approaching to that of Chaṇḍa; viz., dental \( n \) may be preserved when double medial or single initial, but is changed to \( \tilde{n} \), when single medial (II. C. I, 228, 229). Still the difference is marked, and Hemachandra knew it; for he points it out himself. *

2. The preservation of the medial single surd unaspirate consonants, with the only exception of \( k \) which may be elided. This follows from sūtra III, 34 as compared with the terms of that sūtra in CD III, 34. But \( t \) was not unfrequently, and \( t \) and \( p \) were exceptionally, softened to \( d \), \( d \), \( \tilde{d} \) respectively (III, 12). See also introductory remarks on pp. xiii, xiv. In the later Prakrit of Vararuchi (II, 2) the surd consonants are elided, with the exception that \( t \) is always (Vr. II, 20), and \( t \) and \( p \) not unfrequently (Vr. II, 7, V, 6, II, 15), softened to \( d \), \( d \), \( \tilde{d} \) respectively. The still later Prakrit of Hemachandra agrees with that of Vararuchi in every respect (H. C. I, 177, 195, 231), except that dental \( t \) is now always elided (H. C. I, 209); its softening to \( d \) now only surviving in the Śaurasenī and Māgadhī dialects† (H C. I; 209, IV, 260, 302). The three successive stages of phonetic decay can be clearly traced; and this explains why the peculiarity of Śaurasenī and Māgadhī in retaining the sonant \( d \) is not noticed by Chaṇḍa; it was simply because in his time no difference in this respect between those two dialects and the great Prakrit had declared itself. The fact seems to be, that the great Prakrit dialect decayed much faster, than the other two Prakrit dialects; though the long lapse of years has now practically obliterated any difference. In the modern dialects all over North India, there is no appreciable difference in the treatment of \( d \); perhaps the only trace of the original tenacity of the Māgadhī in retaining \( d \) being preserved in the past participial terminations \( il \) or \( al \) in Bangālī, Oriyā, Eastern Hindi and Marāṭhī (the nearest representatives of the old Māgadhī), which in all probability are the same as the Māgadhī.

* Arsha; drūndam, anilo, analo; iti dāy api; i.e., in the ārsha medial \( n \) is preserved, as also the initial \( n \). (H. C. I, 228).

† I leave here aside the curious rule of Hemachandra with reference to the Apabhramṣa (H. C. IV, 396). It refers to an ancient kind of Apabhramṣa, as I shall show in the footnotes to the English Translation.
termination īda (Sanskrit īta); see the introductory remarks in my Comparative Grammar, also ibid., §§ 109, 306, pp. 62, 139.

3. The preservation of the medial single surd aspirate consonants, with the only exception of ḷh which may be reduced to Ṛ. But ṛh was not unfrequently, and the rest were exceptionally softened, to ḷḥ, etc. This has been shown in the introductory remarks pp. xiii, xiv. In the later Prākrit of Vararuci, only ṛḥḥ is preserved, but ṛḥ is always, and ṛḥ generally, softened to ṛḥ and ḷḥ respectively (Vr. II, 24, 26), while ḷḥ and ṛḥ are always reduced to ḷ (Vr. II, 27). The still later Prākrit of Hemachandra agrees with that of Vararuci in every respect (H. C. III, 187, 199), except that ṛḥ may now be either softened to ḷḥ or (more usually) reduced to ḷ (H. C. I, 236). Here again the softening of ṛḥ to ḷḥ only survives in the Saurasenī and Māgadhī dialects (Vr. XII, 3. H. C. IV, 267, 302). The phonetic parallelism between this and the preceding case will not fail to be observed.

4. The preservation of the single medial semi-consonants y and v. This follows from a comparison of sūtra III, 34 with its terms as revised in C D III, 34. In the later Prākrit of Vararuci and Hemachandra y was always and v commonly elided (Vr. II, 2. H. C. I, 177). In those cases where Hemachandra seems to have preserved y, it is really not the semi-consonant which has been retained, but the semivowel y (see No. 5) which has been inserted.

5. The insertion of the semivowel y to fill up the hiatus whenever the second vowel is a (III, 35). This is the so-called ya-ṣruti, as it is named by Hemachandra (I, 180). According to him, however, both vowels must be a. Vararuci's Prākrit knows nothing of this usage. It is not the peculiarity of any age or locality of Prākrit, but the degree of its use or disuse marks the degree of the vernacular or artificial character of Prākrit. It is very observable in the less artificialized Jaina Prākrit.

In all other respects there is no difference between the older Prākrit and that of the later Grammarians.

The only consonants of the Sanskrit system which the former does not possess are the guttural Ṛ s, the palatal Ṛ n (II, 18), the palatal Ṛ s and the cerebral Ṛ s ṛḥ (III, 18). Both Vararuci (IV, 17) and Hemachandra (I, 30) allow the two nasals in conjunction with their own class. To Čauḍa this practice appears to have been not unknown, as sītra II, 15 would indirectly seem to show. However, there can be but little doubt, that this was only an orthographic, and not a phonetic question; the class-nasal was probably always pronounced (just as it is now, in the modern Gaudians), though it might be written in either way, by its own proper symbol or by the anuvāra. Nevertheless, though that is the theoretical rule of the grammars (even now), practically the class-nasal is never written, but always the anusvāra.
The other consonants of the Sanskrit system, which the old Prâkrit possesses, are subject to the following laws:


1. Final consonants are either dropped or changed to anusvára or preserved by the addition of the vowel a (II, 11. III, 33). In Vararuchi and Hemachandra these cases are particularised in a number of separate sútras (Vr. IV, 6—12. H. C. I, 11—24).

2. Medial sonant unaspirate mute consonants are elided, (III, 34), though there are occasional exceptions (III, 30, C D II, 26).

3. Medial sonant aspirates are reduced to h (III, 13).

4. Initial g is once (in gharanj) said to become gh (III, 20).

5. [In those cases, where j has arisen from an original Sanskrit conjunct (jih), it becomes n (III, 19)].

6. đ sometimes changes to l (III, 21). Only one example (solasa) is given, but it is probably meant as a type of others. In later times, at all events, this change was not uncommon; see C D III, 21. Vr. II, 23. H. C. I, 202.

7. n changes to n in Paisáchi (III, 38).

8. Dental consonants (incl. n) exceptionally change to the corresponding cerebral (III, 16). [In those cases where they have arisen from an original Sanskrit conjunct (ty, dy, sth, etc.) they may change to the corresponding palatal or cerebral (III, 16); once (in khambho) such a th becomes hh (III, 19)].

9. Once (in vamnatho) m changes to v (III, 21).

10. Initial y becomes j (III, 15); except in the second personal pronounal base, where it becomes t (III, 17). Medial y remains unchanged (see above, No. 4, p. xxvii); except in the passive where it is changed to jj (III, 25), and in those cases in which it is vocalized to i and combines with the adjacent vowels (III, 31). [In those cases where y has arisen from an original Sanskrit conjunct, it becomes j or, exceptionally, l (III, 15, 22)]. In teraha it is apparently said to become r (III, 22); but the same word is explained differently in III, 31.

11. r remains unchanged; excepting a few rare cases in which it is said to change to s or n (III, 18, 20). These exceptions, however, can be explained differently. In the Paisáchi and Mágadhi dialects it always changes to l (III, 38, 39).

12. v remains unchanged (see above, No. 4, p. xxvii), excepting those few cases of medial v, in which it is vocalized and combines with the adjacent vowels (III, 31). Once (in rukkho) it is said to become r (III, 22).
18, \( s \) remains unchanged, excepting a few cases in which it becomes \( h \) (III, 14). In Māgadhī, however, it always changes to \( s \) (III, 30). [In those cases where it has arisen from a Sanskrit \( sh \) or conjunct consonant, it may change to \( bh \) or \( chh \) or \( h \) (III, 14)].

14, \( h \) remains unchanged; excepting one case (gharam) where it is said to become \( r \) (III, 19). [In those cases where it has arisen from an original Sanskrit conjunct (\( hy, hv \)), it changes to \( jh \) or \( bh \) (III, 20, 21)].

b, Conjunct Consonants.

In the treatment of these the older Prākrit is altogether in accord with the later. They may be dealt with in two ways:

1, either they may be dissolved by interposing some short vowel (\( a \) or \( i \) or \( u \)), III, 30.

2, or they may be simplified by eliding one of them (III, 1—9) and doubling the other (III, 24, 27).

As regards doubling, an aspirate is reduplicated by means of the corresponding unaspirate (III, 26); and it never takes place in the beginning of a word (III, 28), nor in a few exceptional cases (III, 29).

With regard to elision Chanḍa's formal system much differs from that used in Vararuci and Hemachandra, though the material result is the same. In the latter Grammarians most conjuncts are changed bodily to a single consonant (see Vr. III, 9—66. H. C. II, 1—115); but Chanḍa strictly carries out the theory of elision. For this purpose he arranges the consonants according to their degree of persistency, thus \( r, y, v, l, h \), class consonants (incl. nasals), sibilants. Here each consonant resists those preceding it, but gives way to those succeeding it. Thus \( r \) gives way under all circumstances (III, 9, exc. in the Apabhraṃṣa III, 37); \( y \) gives way to \( v, l, h \), etc. (III, 1, 2, 3, 5), but not to \( r \); \( v \) gives way to \( l \) (III, 2) or \( h \) (III, 1) or the class-consonants (III, 3, 5) or sibilants (III, 2), but not to \( r \) and \( y \) (III, 2, 9); \( l \) gives way to the class-consonants (III, 3, 5) or sibilants (III, 2), but not to \( r, y, v \) (III, 2, 9); \( h \) gives way to the class-consonants (III, 3), but not to \( y \) and \( v \) (III, 1); the class-consonants, including the nasals, give way to the sibilants (III, 4, 6, 8), but not to \( r, y, 5, 9 \) or \( y, v, l \) (III, 3, 5) or \( h \) (III, 3); lastly a sibilant gives way to no other consonant (III, 2, 4, 8), except to a succeeding single class-consonant or nasal (III, 3, 6 in \( sk, sp, shv, shn, sn, sm, shm \), etc.). This is his principle of elision. But his principle of arranging the sūtras is the order of the letters in the alphabet. He commences with the last letter in the alphabet \( h \) (III, 1), then proceeds to the sibilants and semi-consonants (III, 2); next he takes the class-consonants (III, 3—8); and lastly he gives the peculiar case of \( r \), which is always elided (III, 9). The six sūtras, referring to the class-consonants, are arranged according to the
principle of the order of the elided letter in the conjunct. First Čanda gives two rules about eliding the first in the conjunct (III, 3, 4), then one rule about eliding the second in the conjunct (III, 5), lastly three rules about optionally eliding the first or the second (III, 6—8).

After the elision has been made and before the doubling takes place, the remaining single consonants undergo some highly artificial changes. These have been already enumerated under the rules regarding the changes of single consonants where they are indicated by being placed within angular brackets. Here it only remains to add, that when the remaining single consonant happens to be a palatal or cerebral sibilant (ṣ or ṣh), it is ipso facto (i.e. by silent reference to III, 18) supposed to be changed to the dental s and treated as such in regard to the needful change before doubling (see remarks on pp. ix, x). The reason of this will be at once understood, when it is rerecollected (see p. xxvii), that those two sibilants are the only consonants of the Sanskrit phonetic system (beside ṣ a and ṣh) which do not exist in Prākrit.

It may be well to illustrate Čanda’s highly artificial system of treating conjuncts by a few examples, as lakṣmi, krṣṇam, spasṭam, sthitak, vidyā, jihvā, vāhyā. Here lakṣmi first becomes lakṣhi (by III, 6), then lasi (III, 4) or lasi (III, 18); next lachhi (III, 14), finally lachchhi (III, 24, 26). Krṣṇam becomes first krṇam (III, 6) or kaṇam (II, 5), and then kaṇham (III, 23). Spasṭam becomes first pasṭam (III, 3) or pusṭam (II, 4), then phusṭam (III, 11, 28), finally phuṭam (III, 8); or pusṭam may become puṭam (III, 8), then puṭham (III, 11), finally puṭham (III, 24, 26). Sthitak becomes first thitaḥ (III, 3), then thitaḥ (III, 16, 28), then thitao (II, 10), finally thito (II, 1) Vidyā first becomes vidā (III, 5), then vijā (III, 16), finally vijjā (III, 24, 27). Jīva’ becomes first jihā (III, 1), then jībhā (III, 21), finally jībbhā (III, 24, 26). Va’hyaḥ becomes first vahaḥ (III, 1), then vajhah (III, 20), then vajjhaḥ (III, 24, 26), then vajjhaḥ (II, 3), next vajjhao (II, 10), finally vajjho (II, 1).

It will be now understood from the preceding remarks, why the division of the third chapter of Čanda’s Grammar into two parts, one (III, 1—9) on conjuncts, the other (III, 9—39) on single consonants, is such an important, and even essential, feature of his grammatical arrangement. To abolish that division, as the Revisionists have done, is to destroy its symmetry and coherency.

3, Anusvāra.

The anusvāra is employed in as promiscuous a manner in the older Prākrit (II, 15, 11), as in the later (H. C. I, 28—30. Vr. IV, 12—17). It is not only used where it also occurs in Sanskrit; but sometimes it takes
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the place of an elided consonant, which may have been either the final of a word (II, 11) or the first part of a conjunct (II, 15); or again it may be added at the end of a word for the mere sake of euphony (II, 15).

4. VISARGA.

The visarga in the older Prākrit, as in the later, is never tolerated (II, 10). It is either dropped altogether or changed into o or e or r. The change to o or e occurs, e. g., in the nominative singular, that to r in purarapi (compare H. C. II, 179).

5. NOUNS.

The older Prākrit, like the later, has three genders, masculine, feminine and neuter (I, 2); but the gender is variable (I, 4). It has also like it, only two numbers, singular and plural, the latter being also used in the place of the Sanskrit dual (II, 12). It further has only six cases, the genitive being used in the place of the dative (II, 13).* The six cases with their case-suffixes are the following, for masculine nouns:

Singular.

<table>
<thead>
<tr>
<th>Nom. o, e (II, 10) or —</th>
<th>— (I, 11) or no (I, 12).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. am (I, 8)</td>
<td>e or — (I, 11, 15), no (I, 12)</td>
</tr>
<tr>
<td>Intr. īna or nā (I, 8)</td>
<td>hi (him) (I, 7).</td>
</tr>
<tr>
<td>Abl. ā, to, tu, hinto or no (I, 12, 16)</td>
<td>hinto (I, 8).</td>
</tr>
<tr>
<td>Gen. esa or no (I, 13)</td>
<td>na, ha (now, how) (I, 5).</td>
</tr>
<tr>
<td>Loc. e, mni (I, 14)</td>
<td>su (sum) (I, 3).</td>
</tr>
</tbody>
</table>

Plural.

N. B.—The forms given after “or” belong to nouns in ṭ and u, the others are general, except those of the nom., instr., abl. singular and acc. plural and e of the loc. sing., which belong to nouns in a. The sign (—) means absence of any suffix.

The vocative sing. and voc. plur. are nowhere noticed by Čaṇḍa, which may be explained in two ways, either that their forms were the same as in Sanskrit, or that they were the same as those of the old Prākrit nominative.

Feminine nouns add the same suffixes, except in the instr., abl., gen. and loc. sing., where they take the suffix e (I, 9), and in the nom. and acc. plural, where they take the suffixes o or u or no suffix (I, 10).

Neuter nouns also take the same suffixes, as the masculines, except in the nom. and acc. plural, where they add the suffix ni (I, 3).

N. B.—Those suffixes which are used independently of the gender of the word Čaṇḍa indicates by the term lingāt parasya (I, 7, 8), unless where the fact is otherwise obvious (as in I, 3, 5).

* It is one of the clumsy inconsistencies of the Revisionists of O D that they insert the word septa "seven" in the commentary to sūtra I, 3. Čaṇḍa had very properly omitted it, as sūtra II, 13 shows that Prākrit has only six cases.
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In adding these suffixes, the final vowel of the base of the word may undergo the same changes of elision or sandhi as in Sanskrit (I, 3, II, 1), or it may be exchanged with other vowels (II, 4). Thus in the acc. sing. deva + am = devam (II, 1), aggi + am = aggim (II, 1, 4), dhenu + am = dhenum (II, 1, 4 see marginal gloss on p. 8); nom. sing. deva + o = devo (II, 1); deva + e = deve (II, 1); inst. sg. deva + ina = deveña (II, 1); buddhi + e = buddhe (II, 4); loc. sg. deva + e = deve (II, 1); nom. acc. plur. buddhi + o = buddhio (II, 4); inst. pl. deva + hi = devehi (II, 4); loc. plur. deva + su = desesu (II, 4), etc. See also the additional remarks in the Analysis of Chanda’s nominal declension.

Prakrit has only three declensions; viz. those ending in a (or feminine ã), i and u (or feminine in í and í). Nouns ending in í or í are generally declined like those in i and u (see, e. g., I, 9), but masculines in í and í are nowhere especially mentioned by Chanda. Nouns originally ending in a consonant either drop the final consonant or add a to it, so that they come under one of the three declensions in a or í or u (see II, 11). Nouns originally ending in ri are nowhere noticed by Chanda, but they would probably come under one of the three declensions by the operation of the rule II, 5, by which ri would change to u and, in some cases, to ara or dra, as in Pali and the later Prakrit. There is one exceptional declension; viz. that of the word go “cattle” (II, 16).


The nom. sing. ends in o or e masc., e. g., deva or deve; á fem., e. g., gangá; am neut., e. g., kulam.

The acc. sing. ends in am masc. and neut., e. g., devam, kulam; ám fem., e. g., gangam.

The instr. sing. ends in eva masc. and neut., e. g., deveña, kulena; de fem., e. g., gangē.

The abl. sing. ends in à or áto or átu or áhinto masc. and neut., e. g., devá or deváto or devátu or deváhinto, kulá, etc.; de fem., e. g., gangáe.

To these forms may be added the abl. made with the suffix to (= Sanskrit tañ). It is not noticed by Chanda, because it is not technically a declensional form. For the same reason it is separately noticed by Kachchhayana (II, 5, 1, p. 116). But its existence in the Arsha is guaranteed by its existence in Pali, and by its existence in the modified form tto in the later Prakrit (H. C. III, 8); also by the existence in the Arsha itself of the pronominal forms maśto, taśto (I, 24, 28).

The gen. sing. ends in assa masc. and neut., e. g., devassa. Curiously enough the genitive sing. of a-bases is nowhere noticed, unless it be indirectly taught by sátra I, 18. The latter was the opinion of the Revisionists; and
it is possible that on that account they may have removed it from I, 3, where one would naturally expect to find it mentioned by Chaṇḍa. Fem. de, e. g., gangāe.

The loc. sing. ends in e or ammi masc. and neut., e. g., deve or devammi, kule or kulammi; de fem., e. g., gangāe.

The nom. plur. ends in á masc., e. g., deva; á or áu or á fem., e. g., gangáo, gangáu, gangá; neut. áni or áni, e. g., kuláni or kuláni.

The acc. plur. ends in e masc., e. g. deve; á or áu or á fem., e. g., gangáo, gangáu, gangá; áni or áni neut., e. g., kuláni or kuláni.

The instr. plur. ends in ehi or ehim (II, 15) masc. and neut., e. g., devehi, or devehim, kulehi or kulehim; áhi or áhim fem., e. g., gangáhi or gangáhim.

The gen. plur. ends in āna or ána or ánam or áham (II, 15); e. g., devána or deváha or devánam or deváham, gangána, etc., kulána, etc.

The loc. plur. ends in esu or esum (II, 15) masc. and neut., e. g., devesu or devesum, kulesu or kulesum; ásu or ásum fem., e. g., gangásu or gangásum.

In the following scheme I have added the corresponding Sanskrit, Páli and later Prákrit or Ardha-Mágadhí forms for purposes of comparison.

<table>
<thead>
<tr>
<th>Case</th>
<th>Sanskrit</th>
<th>Páli</th>
<th>Arsha</th>
<th>Prákrit.*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>देव:</td>
<td>देवो</td>
<td>देवेः or देवे</td>
<td>देवे or देवः</td>
</tr>
<tr>
<td>Voc.</td>
<td>धे देव</td>
<td>धे देव</td>
<td>धे देव च देवे</td>
<td>धे देव च देवः</td>
</tr>
<tr>
<td>Acc.</td>
<td>देवं</td>
<td>देवं</td>
<td>देवेः</td>
<td>देवेः</td>
</tr>
<tr>
<td>Instr.</td>
<td>देवान्</td>
<td>देवान्</td>
<td>देवान्</td>
<td>देवान्</td>
</tr>
<tr>
<td>Abl.</td>
<td>देवत:</td>
<td>देवतेः</td>
<td>देवतेऽ or ोऽबाँ</td>
<td>देवतेऽ or ोऽबाँ</td>
</tr>
<tr>
<td>Gen.</td>
<td>देवस्य</td>
<td>देवस्य</td>
<td>देवाचिंता</td>
<td>देवाचिंता or देवाचि</td>
</tr>
<tr>
<td>Loc.</td>
<td>देवे</td>
<td>देवे</td>
<td>देवस्य</td>
<td>देवस्य</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>देव:</td>
<td>देवः</td>
<td>देवचिं or ोऽकिं</td>
<td>देवचिं</td>
</tr>
<tr>
<td>Voc.</td>
<td>देवतः</td>
<td>देवतः</td>
<td>देवतः</td>
<td>देवतः</td>
</tr>
</tbody>
</table>

* The forms in this column are from Hemachandra's Grammar.
† Ardha-Mágadhí; see H. O. IV, 287.
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<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>देवन्</td>
<td>देवे</td>
<td>देवे</td>
<td>देना or देवि</td>
</tr>
<tr>
<td>Instr.</td>
<td>देवः</td>
<td>देवेसि or देवेश्व</td>
<td>देवेषि or देवि</td>
<td>देवसि or देविः or देवि</td>
</tr>
<tr>
<td>Abl.</td>
<td>देवभः</td>
<td>देवेसि or चित्थी</td>
<td>देवेषिता</td>
<td>देवेषिता or देविः</td>
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<tr>
<td>Gen.</td>
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<td>देवानां</td>
<td>देवास्य or देवाश्य</td>
<td>देवाष्टि or देवि</td>
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<tr>
<td>Loc.</td>
<td>देवेषु</td>
<td>देवेषु</td>
<td>देवेषु or देवि</td>
<td>देवेषु or देवि</td>
</tr>
</tbody>
</table>

Feminines in a.

<table>
<thead>
<tr>
<th></th>
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<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>गम्या</td>
<td>गम्या</td>
<td>गम्या</td>
<td>गम्या</td>
</tr>
<tr>
<td>Voc.</td>
<td>गमी</td>
<td>गमी</td>
<td>गमी or गमी</td>
<td>गम्या or गम्या</td>
</tr>
<tr>
<td>Acc.</td>
<td>गमां</td>
<td>गमं</td>
<td>गमं</td>
<td>गम्या</td>
</tr>
<tr>
<td>Instr.</td>
<td>गमाः</td>
<td>गमाः</td>
<td>गमाः</td>
<td>गमाः</td>
</tr>
<tr>
<td>Abl.</td>
<td>गमाः:</td>
<td>गमाः</td>
<td>गमाः</td>
<td>गमाः</td>
</tr>
<tr>
<td>Gen.</td>
<td>गमाः:</td>
<td>(or loc. गमाः)</td>
<td>गमाः</td>
<td>गमाः</td>
</tr>
<tr>
<td>Loc.</td>
<td>गमाः:</td>
<td>गमाः</td>
<td>गमाः</td>
<td>गमाः</td>
</tr>
</tbody>
</table>

Plur. Nom.

| Voc.    | गम्यः    | गमाः    | गमाः | गमाः |
| Acc.    | गमाः:    | गमाः:    | गमाः: | गमाः: |
| Instr.  | गमाः:    | गमाः:    | गमाः: | गमाः: |
| Abl.    | गमाः:    | गमाः:    | गमाः: | गमाः: |
| Gen.    | गमाः      | गमाः    | गमाः | गमाः |
| Loc.    | गमाः      | गमाः    | गमाः | गमाः |

* Or abl. = abl. masc., exc. the forms in a and धिः, see H. C. III, 126, 127.
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Neuters in a.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>कुञ्ज</td>
<td>कुञ्ज</td>
<td>कुञ्ज</td>
<td>कुञ्ज</td>
</tr>
<tr>
<td>Acc.</td>
<td>कुञ्ज</td>
<td>कुञ्ज</td>
<td>कुञ्ज</td>
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The remainder like masc. in a.

b, Declensions in i and u.

These two are treated alike, *mutatis mutandis*; thus:—

The nom. sing. ends in *i* and *u*; e. g., masc. *aggi, guru*; fem. *buddhi, dhenu*; neut. *dahi, mahu*.

The acc. sing. ends in *im* and *um*; e. g., masc. *aggim, gurum*; fem. *buddhim, dhenum*; neut. *dahim, mahum*.

The instr. sing. ends in *ina* and *unā* masc. and neut., e. g., *agginā, gurunā* and *dahinā, mahunā*; *ie* and *ue* fem., e. g., *buddhīe, dhenuē*.

The abl. sing. ends in *ino* and *uno* masc. and neut., e. g., *aggiō, guruno* and *dahino, mahuṇo*; *ie* and *ue* fem., e. g., *buddhiē, dhenuē*. There is also the quasi-abl. in *ito* and *uto*; e. g., *aggito, guruto*, etc.

The gen. sing. ends in *ino* or *issa* and *ūno* or *ussa* masc. and neut., e. g., *aggiō or aggissō, guruno or gurussa* and *dahino or dahissa, mahuṇo or mahussa*; *ie* and *ue* fem., e. g., *buddhiē, dhenuē*.

The loc. sing. ends in *imi* and *ummi* masc. and neut., e. g., *aggimmi, gurummi* and *dahimmi, mahummi*; *ie* and *ue* fem., e. g., *buddhim, dhenuē*.

The nom. and acc. plur. end in *ayo* or *i* or *ino* and *avo* or *ū* or *uno* masc., e. g., *aggayō or aggī or aggio, guravo or gurū or guruno*; *i* or *ī* or *īnu* and *ū* or *ūo* or *ūu* fem., e. g., *buddhiō or buddhiō or buddhiū, dhenuō or dhenūō or dhenūu*. The neuter is not noticed; probably *ini* and *uni*; e. g., *dahini, mahūni*; or possibly like the masculine, *dahi* or *dahino, mahu* or *mahūno*. The masculine forms in *ayo* and *avo* are not especially noticed by Chanda, because they are too obviously the same as the Sanskrit forms in *ayaḥ, avaḥ*, and would come under his general rule I, 3. Their existence is guaranteed by the Pāli on the one side, and the later Prákrit on the other. (Vararuchi V, 16 specially notes a nom. and acc. form in *īo* and *ūo*, which is the same as *ayo* and *avo*, with *ay, av* contracted to *i, ā* respectively.)
INTRODUCTION.

The instr. plur. ends in *ihi or *ihr, and *udi or *udhr; e. g., masc. aggisi or aggishir, gurushi or gurushir; fem. buddhishi or buddhishir, dhenuhi or *dhenushir; neut. dahishi or *dahishir, mahushi or mahuhsi.

The abl. plur. ends in *ihinto and *uhinto; e. g., masc. aggishinto, gurushinto; fem. buddhishinto, dhenuhi into; neut. dahishinto, mahushinto.

The gen. plur. ends in *pha or *pha or *pham or *pham, and *nna or *nna or *nnow or *nnow; e. g., masc. aggina or aggigna or aggtha or *agthana, guruna or gurusan or guruna or *guruham; fem. buddhina or buddhia, etc., dhenuna or *dhenhua, etc.; neut. dahina or dahha, etc., mahuna or mahuha, etc.

The loc. plur. ends in *isu or *isum and *usu or *usum; masc. aggisu or aggisum, gurusu or gurusum; fem. buddhisu or buddhisum, dhenusu or *dhenusum; neut. dahisu or *dahisum, mahusu or mahusum.

To the voc. sing. and plur. the same remark applies as to the voc. of the a-declension.

Unfortunately there is not a little untrustworthiness and inconsistency in the MSS., regarding this declension. Yet with a careful combination of all indications, it is not impossible to recognize its real circumstances. The main points are four:

(1). In sutra I, 3 all MSS. make the termination of the nom. sing. of all nouns in *i and *u, of whatever gender, to be *i and *u. This is almost certainly false; for (a) even in the later Prakrit of Vararuchi (V, 30) and Hemachandra (III, 25) the nom. sing. neuter ends in short *i and *u; and (b) what is more important, there is no sutra in Chaṇḍa’s grammar to account for the long *i and *u of the nom. sing., as compared with the short *i and *u of the Sanskrit. I shall show afterwards in the Analysis of Chaṇḍa’s rules on nominal declension that Chaṇḍa enumerates in sutra I, 3 all those decensional forms which are like the corresponding Sanskrit forms (sanskritavad vibhaktayah), excepting so far as they are modified by the general phonetic laws of the Prakrit. Now by sutra II, 10 the visarga of the Sanskrit nominative singular termination *a or *ah is omitted, but there is no sutra anywhere in Chaṇḍa to enjoin the lengthening of the resultant short *i or *u. Hence it is very probable, that in Chaṇḍa’s Prakrit the nominative singular ended in *i, and similarly in *u. But further, the probability is strongly confirmed by a curious undesigned coincidence. In sutra II, 5 there occurs the word rishiḥ, the Prakrit form of which in all MSS. is given as isi (not isi); again in that very sutra II, 10 one example is cati, as all MSS. read, for Skr. vritis; again in sutra II, 17 we have mati and gati, with all MSS. (exc. B). Thus the inconsistency of the Revisionists brings out the truth! Pāli, which Chaṇḍa’s Prakrit resembles in so many

* Not = Skr. patiḥ, as C D have it, but =Skr. vritis.
INTRODUCTION.

ways, affords a further confirmation of the truth; for there the nom. sing. also ends in ī and u (see Minayef, pp. 64, 66, 69). Accordingly I have restored the short ī and u in the nom. sing. throughout.

(2). It is very similar with the instr., abl., and loc. plural. Here all MSS. read long ī and u before the suffixes hi, hinto and su. But as Chanḍa has no sūtra to enjoin the lengthening of ī and u, it is probable that in his Prākrit they were not long, as in the later Prākrit, but short, as (optionally) in Pāli (see Minayef ibid., also Kuhn, pp. 79, 81, 82). The fact that Chanḍa places the forms of the instr. and loc. plural under sūtra I, 3, which enumerates whatever in declension was like Sanskrit, tends in the same direction; and it is further curiously confirmed by his excluding the abl. plural from sūtra I, 3. Suppose, e.g., that aggihi, aggihinto and aggisu be correct forms; if so, all three forms would have to be excluded from sūtra I, 3, as they are all unlike Sanskrit on account of their long ī; but let the forms be aggihi, aggihinto, aggisu, then only aggihinto is unlike Skr. agnibhyah, on account of hinto, and must be excluded from I, 3, whereas agghihi is like Skr. agnibhiḥ (ḥ being dropped by II, 10 and bh becoming h by III, 13) and aggisu like Skr. agnishu (sh becoming s by III, 18); hence these two forms will come under I, 3. This is precisely what we find Chanḍa to have actually done; it follows that his premises must have been what we have supposed them to have been. Accordingly I have restored the short ī throughout in those three cases.*

In confirmation of the above reasoning it should be noticed, that whenever the short ī and u are really lengthened to ī and u in Chanḍa’s Prākrit, as in the instr., abl., gen. and loc. singular and nom. and acc. plural of feminine nouns, the change is expressly enjoined by Chanḍa, by sūtra II, 4, where he gives the two examples buddhi, dhenuce (not buddhi, dhenuce).

(3). The acc. singular of feminine nouns in ī and ā, as well as of feminine nouns in ā, has a long termination; thus gangām, naṅg, vahima. The MSS., on the whole, are decisive on this point. For though C and D read gangām in I, 3, B reads gangām (A omits it); on the other hand C and D read naṅg in I, 3 (A B omit it). This is the more noteworthy, as not only the later Prākrit, but even Pāli (see Minayef, pp. 64, 67, 70) have the short termination, so that, if the long termination in Chanḍa were due to the Revisionists, they would have acted contrary to their usual instincts of conforming to the later Prākrit; and this strongly makes for the genuineness of the long terminations. The fact, that Chanḍa enumerates them under

* Perhaps no great stress can be laid on the fact, that in MS. D the short ī and u occur three times; viz. buddhisim, guruhim in I, 3 and guruhinto in I, 8. They may be mere clerical errors.
sūtra I, 3, makes in the same direction; for if they had been short, they would have been too unlike Sanskrit to be noticed in that sūtra. Another evidence in the same direction is the fact, that in sūtra II, 16, where Chaṇḍa gives the declension of the noun gāvī “cow”, the two MSS. C D again read gāvīm in the acc. sing. (A B omit it); this carries all the more weight, as it is again an undesigned coincidence. Lastly there is another striking evidence, in the personal pronouns, which also preserve the Sanskritic long termination in their acc. sing. tvām or tām and mām (see remarks, p. xlvi).

(4). All MSS. assign a locative singular in e to the nouns in ī and u; thus aggi, gurue. That this is false, and rests on a misconception by the Revisionists of the intention of sūtra I, 14, I shall show afterwards in the Analysis of Chaṇḍa’s rules on nominal declension. Accordingly I have omitted these spurious forms.

**Masculines in ī.**

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<td>भगः</td>
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## INTRODUCTION.

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<th>Prākrit</th>
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### Feminines in ९.

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### Plur. Nom.

| Voc. | बुज्ञि | बुज्ञि or ौदधि |
| Acc. | बुज्ञि | like nom. |
| Instr. | बुज्ञि | बुज्ञि or ौदधि |
| Abl. | बुज्ञि | बुज्ञि |
| Gen. | बुज्ञि | बुज्ञि or ौदधि (doest)* |

* See H. C. IV, 300.
## INTRODUCTION.

<table>
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### Neuters in i.

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The remainder, like masculines in i.

### Masculines in u.

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* Like अज्ञात, see Minayef, p. 69.
## INTRODUCTION.

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### Feminines in ग.

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<td>like nom.</td>
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* Like अंतुचि, see Kuhn, p. 82.  
† See H. C. IV, 300.
## Introduction

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**Neuters in u.**

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<td>सधुनि or अधुि</td>
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The remainder, like masculines in u.

Masculine nouns in आ and उ are generally declined like those in आ and उ, excepting the nom. sing. which ends in आ or उ respectively.*

Feminine nouns in आ and उ are declined like those in आ and उ, excepting, of course, that they have long आ and उ wherever the latter have short आ and उ.

**Feminines in आ.**

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The remainder, as in feminines in आ.

**Feminines in उ.**

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* Thus náni I, 24, sarî III, 18, savanna in C D III, 6.
INTRODUCTION.

The declension of the noun *go* "cow".

The declension of this noun is given in śūtra II, 16. It is not really an irregularly declined noun. The fact is, the Sanskrit word *go* is *generis communis*. The Vernaculars (Pāli and Prākrit), however, have formed separate words for the two genders; viz., *gāva* masc. and *gāvi* fem. The declension of the latter is given in II, 16, and it is quite regular, like that of *nai* "river".

The remainder, like feminines in *.

6. PRONOUNS.

a. Personal Pronouns.

The original forms of the base of this pronoun are स and श (स Sanskrit *xa*d), of which, in Sanskrit, the former belongs to the singular and the latter to the plural. In the Vernaculars (Pāli, Prākrit), however, this distinction is not strictly observed. Moreover there are some by-forms of the base; viz., *mama*, *mayha*, *maha*, *majja*. The last two, which occur in the Arsha, are, probably, mere modifications of *mayha* which occurs in Pāli

* Gāvi nom. sing. in Kuhn, p. 85, and gāviyo nom. plur. in Childers, p. 146, and gāvi in Kachchh. II, 1, 23 (Senart, p. 44).
and, in the form mahya, in Sanskrit. In the Arsha these by-forms occur only in a few isolated cases; but in the later Prakrit they have a nearly regular declension.

The Arsha, also, has an indeclinable form bhe, which may be used for any of the six cases (II, 27). Hemachandra (III, 106) allows it only in the acc. plural. It is probably a modification of mhe, curtailed from amhe.

###Declension.

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<td>ṛṣya</td>
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### INTRODUCTION.

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<td>[bhāṣe or ोण]</td>
<td>[bhāṣe or ोण]</td>
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</table>

b, Second Personal Pronoun.

The original bases of this pronoun are *teva* or *ta* and *tumha* (Sanskrit *yushma*). In Sanskrit they belong to the singular and plural respectively; but in the Vernaculars (Páli and Prákrit) the distinction is not strictly observed. There are, moreover, the following by-forms of the base:
tu or tava or tuva or tuma and tuyha or tuha or tujha or tubbha or tumha. The first four are probably modifications of tva, and the others, of tumha. The Arsha possesses most of these by-forms, though they occur only in isolated cases; absent are only tu, tuva, tuyha. In the later Prákrit, however, they are capable of almost regular declension.

The Arsha possesses also an indeclinable form bhé which may be used in any of the six cases (II, 28). Hemachandra confines its use to the instrumental singular and to the nominative, accusative, instrumental and genitive plural (H. C. III, 94, 91, 93, 95, 100).

The second personal pronoun in Chaṇḍa’s Prákrit is especially deserving of notice, as some of its forms bear a striking witness to its antiquity. I mean the forms of the nom. acc. and loc. sing., which, just as in Páli, may optionally preserve the initial conjunct tv. The MSS. are on this point in considerable confusion, owing to the, perhaps, natural mistake of the Revisionists, that these were the Sanskrit equivalents of the Prákrit forms. This can be very clearly shown in regard to the accusative case. The readings are the following:

A लाः | माः | तं ||
B लाः | माः | तं | मं ||
C लाः | माः | तं | मं ||
D लाः | तं | माः | मं ||

A has nearly preserved the original reading, as I shall presently show. The Revisionists, mistaking tvá and máṃ for Sanskrit, were naturally surprised to miss in A the corresponding form wi; so they quietly added wi in B and C. Next noticing that these four forms did not observe their proper order, they change the latter to tvóṃ, tam, máṃ, máṃ in D. This no doubt is the correct order; provided that tváṃ and máṃ are really Sanskrit.* But the truth is that they are not Sanskrit. Indeed, one of the indications that they are not Sanskrit, is the very fact of the absence of that order in A B C. On the other hand, on the supposition that they are not Sanskrit, but Prákrit, it will at once appear that the reading of A does observe the proper order; moreover it will also be seen, why A omits máṃ. The order of the forms of the nom. plural (vayam, tuhme, ahme) clearly shows Chaṇḍa’s method. Vayam is a tatsama; tuhme and ahme are tadbhayas; the tatsama form corresponding to vayam is yúyam, but that does not exist in Prákrit. Chaṇḍa’s method, evidently, is to give firstly the tatsama forms, afterwards the tadbhava. Applying this key to the explanation of accusative singular forms,

* It is well known, that native Grammarians, when treating of “persons” or “personal” pronouns do not commence, as we do, with the first person and then proceed to the second and third; but they begin at the other end. Hence with them the second personal pronoun always precedes the first. Hence the change in D to tváṃ tam, máṃ máṃ,
we find that tvāmy, māmy is the tatsama pair; the tadbhava pair should be tāmy, māmy, but māmy is not a tadbhava; hence it is omitted in the second pair, and the result is tvāmy, māmy, tāmy. That tāmy must be the genuine reading is sufficiently clear from the above argument; if tāmy were the genuine reading, the omission of the corresponding form māmy would be unaccountable; while if tāmy was the original reading, its change into tāmy by the first Revisionist can be easily accounted for by his taking tvāmy for Sanskrit and tāmy for (what it undoubtedly would be in that case) an erroneous Prákrit spelling. But if tvāmy is a Prákrit tatsama, its immediate tadbhava is tāmy, not tāmy. And there is this to be said for the form tāmy, that it agrees with the general law of Chaṇḍa’s Prákrit, of preserving the long termination in the acc. singular (see the remarks on p. xxxvii). Moreover if tāmy were the real form, it could hardly have been noticed by Chaṇḍa under sūtra I, 3, as it would be too unlike Sanskrit tvāmy to be fairly called a sanskritavād viṇhakti. It would, no doubt, have had a special sūtra assigned to it; as indeed is done by the Revisionist authors of C D (in I, 20) who seem to have felt a little the inconsistency of their changing tāmy into tāmy. It being thus established, that tvāmy is the tatsama form of the acc. singular, there is little difficulty in adjusting the forms of the nom. and loc. singular. The tatsama forms of the former are tvāmy, ahāmy; the tadbhava is tāmy, which is not mentioned in sūtra I, 3, but occurs incidentally in other sūtras (e.g. in II, 18). The tatsama locatives are tvāyi, mayi; the tadbhava is tāyi. There are, of course, no tadbhava forms of ahāmy and mayi.

### Declension.

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</tbody>
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* Also ज्ञानितो or ज्ञानितो, ज्ञानितो or ज्ञानितो, ज्ञानितो or ज्ञानितो, ज्ञानितो or ज्ञानितो.*
INTRODUCTION.

--- | --- | --- | --- | ---

Loc. | न्यायः | न्यायः | न्यायः | न्यायः

b, Demonstrative Pronouns.

These are tad, etad and idam. Their declensional bases are ta, eta and ima respectively. They are regularly declined, like nouns in a. Of the regular forms of tad the following are mentioned by Chaṇḍa, nom. sing. neuter tam (II, 17); nom. plur. masc. te (I, 31); instr., abl., gen., loc. sing. fem. tā (I, 9); gen. plur. com. gen. tāna or tāham (I, 5). Moreover the following irregular forms are noticed; nom. sing. masc. sa (II, 17, Skr. sa), fem. sā (II, 1, Skr. sā); abl. sing. fem. taṣā (B C D, I, 3, Skr. tasyāḥ), gen. sing. or plur. com. gen. se (I, 17); gen. plur. masc. or neut. teṣaṃ (Skr. teṣāṃ) or teṣaṃ (I, 3); loc. sing. masc. or neut. taṣaṃ (Skr. taṣāṃ) or taṃ (B C D, I, 3). All these anomalous forms are relics from the Sanskrit, excepting the genitive se. They also occur in Pāli, excepting the genitive general se and the genitive plural teṣaṃ (see Minayef's Pāli Grammar, pp. 83–85). There are also evidences of the existence of an irregular feminine base ti or tī; viz., instr., abl., gen., loc. sing. tī (I, 9) and abl. sing. tiṣā (B C D, I, 3).

Of the base eta, the only forms noticed are the Sanskritic nom. sing. masc. esa (II, 10) and the anomalous gen. general ese (I, 17).

Of the base ima, only the regular form īma of the nom. sing. fem. (II, 1) and the anomalous form se of the genitive general (I, 17) are mentioned.

c, Relative and Interrogative Pronouns.

The bases are ja and ka, which are declined regularly, like nouns in a. There are only three forms, however, noticed in Chaṇḍa; viz., the irregular Sanskritic abl. sing. masc. or neut. jamhā (III, 28) of the relative pronoun.

* Also न्यायः, न्यायः, न्यायः, न्यायः; also every form with final ओऽ.
and the irregular Sanskritic nom. singular neuter kīm (I, 23) and the regular gen. plural kāyam or kāhām (II, 15) of the interrogative pronoun.

d, Pronominal Adjectives.

The pronouns of quantity are táva “so much”, jáva “as much” (II, 21), for Sanskrit távat, jávat, throwing off, as usual (see II, 11) the final consonant t. Besides táva there also occurs the anomalously shortened form tá (but not já, for jáva). The Páli has only táva, jáva, but not tā (see Childers, pp. 500, 509). The later Prákrit has both pairs complete, táva and jáva, tá and já (H. C. I, 271). Páli has also a form jávam (apparently really a nom. sing., like maham, bhavam); the Arsha probably had both távam and jávam; at least they occur in the Jaina Prákrit of the Bhagavatí (see Weber’s Fragment, p. 257).

There is also mentioned the interrogative pronominal adjective, nom. sing. masc., katpare “which of two” (II, 10, Skr. katarah).

7, Numerals.

The declension of the numerals is not noticed at all by Chaṇḍa, with the exception of the genitive plural, which ends in nham (I, 6). From this fact, however, it may be concluded, that, in all other respects, the declension of numerals was regular and followed that of nouns. That is to say, that eka “one”, pancha “five”, and all others, ending in a, were declined like nouns in a (e. g., deva); dī “two” (Skr. dve) and tī “three” (Skr. tri), like nouns in i (e. g., aggi); and chatu “four” (Skr. chatur), like nouns in u (e. g., guru). It is probable, however, that the nominative and accusative of the second and fourth numerals were taken directly from the Sanskrit; viz., do or duve or ve (Skr. deva, do, Páli dve, duve, Prákrit do, dve, ve, don̄i, ven̄i) “two”; chattāro (acc. also chaturo), chatasso, chattāri (so also in Páli; Skr. chattārah, chattāro, chattasrah, chattāri; Prák. chattāro, chaunro, chattāri) “four”.

The following cardinal numerals are mentioned incidentally:

6. chha (III, 14), Skr. shat, Pá. chha, Prák. chha.
10. dāha (III, 14), Skr. daśa, Pá. dasa, Pr. dasa or dāha.
18. teraha (III, 22, 31) Skr. trayodaśa, Pá. teraha or telaha, Pr. teraha.
16. solasa (III, 21), Skr. shoḍaśa, Pá. solasa, Pr. solaha (?)
20. viśā (III, 32), Skr. viṃśati, Pá. viśati or viṣaṃ, Pr. viśe.
30. tisā (I, 6), Skr. trimsat, Pá. timsati or tīsam, Pr. tisā.
50. pannā (III, 32), Skr. panchāsat, Pá. paññāsya, Pr. paṇnasā.
55. pañapannāsa (III, 33), Skr. panchapanchāsat, Pá. panchapañna, Pr. pañavanā.

The following numerals are also mentioned, viz.:
INTRODUCTION.

6th chhattho (III, 26), Skr. shashṭhaḥ, Pā. chhattho or sattho (Kachch. p. 200), Pr. chhattho.
"6 fold" chhakkam (III, 3), Skr. shaṭkam, Pā. chhakkam, Pr. chhakkam.

8, THE VERB.

Chaṇḍa’s Grammar takes no formal notice of the conjugation of the Verb. Incidentally, however, not a little information is supplied; and that shows that, on the whole, the conjugation did not differ much from its Sanskrit prototype, so far at least as the ordinary tenses are concerned. The difference does not appear to have been greater than that between the Pāli and Sanskrit.

The old Prākrit, like the Pāli and Sanskrit, had parasmaipada and ātmanepada forms; thus parasm. gachchhati “he goes” (II, 4); ātm. najjate “it is known” (III, 25). These two examples also show the existence of the active and passive voices. The MSS. vary a good deal in their spelling (see the var. lect.) ; sometimes all give the ending e of the ātmanepada (e. g., vijjhate in III, 11); sometimes only one or the other (e. g., disate in II, 5. najjate in III, 25), while the rest give the termination i of the parasmaipada. I have preferred restoring uniformly the ātmanepada ending, as it has undoubtedly the support of antiquity and because Chaṇḍa has no sūtra to allow for the change of the ātmanepada into the parasmaipada. That change became almost universal in later Prākrit; its beginnings are already to be found in Pāli (Kachch. III, 4, 37. p. 268); and it may have occasionally occurred in the Ārsha; it certainly did occur in the Ārsha in the present participle, where it is enjoined by an especial sūtra (II, 25); but the absence of any such sūtra with reference to the tenses seems to show that the change did not yet affect the latter.

There was no dual, as sūtra II, 12 shows. The examples are all taken from the noun; but if the noun had no dual, the verb is not likely to have had it.

With regard to the three persons, examples occur of all three, both in the singular and plural; but only in the present and imperative tenses. Thus present tense 1st sing. bhavāmi (I, 20. 22), vemmi (III, 8); 2nd sing. si “thou art” (II, 18); 3rd sing. eti (I, 12), achchhati (II, 1), gachchhati (II, 4. 10), bhāti (II, 22), hoti (III, 31), havati (III, 39); 1st plur. bhavāno (II, 27); 3rd plur. jalanti (I, 12). Again imperative tense, 2nd sing. passa “see thou” (I, 12), 3rd sing. rakhatu (I, 3), 2nd plur. nisāmetha (II, 26), 3rd plur. rakkhantu (I, 4).

These examples also show traces of the existence of verbal classes. Thus bhavati, jalanti (Skr. jvalanti), etc. are of the 1st class; eti, bhāti, vemmi...
(Skr. vachmi) of the IInd class; lijjante (Skr. lijante) is of the IVth class; nisāmetha (Skr. nisāmayata) of the Xth class.

The passive may be formed in two ways, either by assimilating the suffix ya to the preceding consonant, or by changing it to jja if preceded by a vowel, or to ijja if preceded by a consonant (III, 25). Thus 3rd sing. pres. disate for Skr. drisaye "it is seen" (II, 5), dajjhate for Skr. dakhate "it is burnt" (III, 1); again najjate for Skr. jñaye "it is known" (III, 25), vdihijjate for Skr. vādyate "he is troubled" (III, 25).*

The causal is formed by means of the suffix e, as in the 2nd plur. imper. nisāmeta for Skr. nisāmayata.

As to the participles, see the following section.

Conjugation of bhaṅ "speak".

Table: Present tense.

<table>
<thead>
<tr>
<th>Person</th>
<th>Sanskrit</th>
<th>Pāli</th>
<th>Arsha</th>
<th>Prākrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1st</td>
<td>भशामि</td>
<td>भशामि</td>
<td>भशामि</td>
<td>भशामि or भशानि</td>
</tr>
<tr>
<td>2nd</td>
<td>भशचि</td>
<td>भशचि</td>
<td>भशचि</td>
<td>भशचि</td>
</tr>
<tr>
<td>3rd</td>
<td>भशरि</td>
<td>भशरि</td>
<td>भशरि</td>
<td>भशरि</td>
</tr>
<tr>
<td>Plur. 1st</td>
<td>भशाम्</td>
<td>भशाम</td>
<td>भशामि</td>
<td>(भशामि or भशासि)</td>
</tr>
<tr>
<td>2nd</td>
<td>भशच</td>
<td>भशच</td>
<td>भशच</td>
<td>(भशाम or भशास, etc.)</td>
</tr>
<tr>
<td>3rd</td>
<td>भशरि</td>
<td>भशरि</td>
<td>भशरि</td>
<td>भशरि</td>
</tr>
</tbody>
</table>

Table: Imperative.

| Sing. 2nd | भश | भश | भश | भश |
| 3rd | भशु | भशु | भशु | भशु |
| Plur. 2nd | भश | भश | भश | भश |
| 3rd | भशु | भशु | भशु | भशु |

Table: Passive.

| Sing. 3rd | भशते | भशते | भशते |
| 3rd | भशीते | भशीते | भशीते |

* MS. A in II, 25 has the curious reading sāhiyyantam (see Appendix), which raises a doubt, whether yy may not possibly be the correct reading throughout for jy; the latter being due to the Revisionists. The reading yy would well agree with sūtra III, 25 (nayyate, sāhiyyate); though, no doubt, sūtra III, 16 may account for the change of yy to jy.
The following specialities may be noticed: the root *hava* “be” may be optionally contracted to *ho*; e. g., *hoti* “it is” (III, 81); so also in Páli (see Minayef, p. 113). Again the root *as* “be” drops its initial *a* in the 2nd pers. sing. *si* “thou art” (II, 18). The roots *grah* “take” and *kar* “do” pass from the IXth and Vth classes respectively into the VIth class, *givhiti* “he takes” (III, 23), *karati* “he does” (see App. B C D, III, 3).

9, SUFFIXES.

a, Participial.


b, *mána* forms optionally the participle present of the átmanepada verbs; e. g., *sáhijjámánam* (App. A, II, 25) for Skr. *sádhya-mánam*.


e, *tté* or *ttu* (Skr. *tva*) form the conjunctive participle. Thus *bhottam* (Skr. *bhuktvá*, II, 19, final anusvára by II, 15), or, with connecting vowel *i*, *vandittá* and *vandittu* (Skr. *vanditvá*, II, 19). Sometimes *tva* forms *chchá* and *ttu* by assimilation; e. g., *suhchá* (Skr. *srutvá*, II, 19); *kattu* (Skr. *krtod*, II, 19); or even *ppi*, as in *kappi* (Skr. *krtvá*, II, 19, cf. *gappi* of gam in the Abhidharmas, H, C. IV, 442).

f, *o* (or rather *ó*) may form the conjunctive participle; e. g., *vandio* (Skr. *vanditvá*, II, 19).*

* I suspect that there is here some corruption in the text. The suffix is perhaps *iya* (as in Páli). MS. A reads the example *vandiva* (not *vandio*); similarly A reads *iya* in II, 23, where undoubtedly the correct reading is *iya*. Hence the correct reading in II, 19 may be *vandía*, and accordingly the suffix *iya* (not *o*).
INTRODUCTION.

g, tāṇa or ttāṇa (Skr. tvāṇa) forms the conjunctive participle; e. g., bhottāṇa (Skr. bhuktvā, II, 19), kāṭāṇa (Skr. krēvā, II, 5).

b, Nominal.

dāla and illa derive nouns expressive of possession. Thus jaaḍālo or jaaḍillo (Skr. jatavān) II, 20.

10, INDECLINABLES.

a, ṇaṇi, cheyan or chiya (Skr. eva) express emphasis (II, 17). After short vowels oh is doubled; thus tam cheya, but sa chhiya.

b, piva, viwa, viya, vva, va (Skr. iwa) express likeness (II, 22); thus gimho viya, kamalam viwa; but piva apparently cannot be used after a vowel, but only after an anusvāra, e. g., chandaṇam piva (cf. pi). The Sanskrit form iwa also occurs, e. g., chamarām iwa.

c, jahā (Skr. yathā) also expresses likeness (II, 22); e. g., jahā sankho.

d, pi (Skr. api) expresses addition or emphasis (II, 18), thus katam pi, sūro pi.

e, khu (Skr. khalu) expresses emphasis (II, 24); thus evam khu.

f, tā or tāva (Skr. tāvat) and jāva (Skr. yāvat) express measure (II, 21); e. g., tā virohinnam, tāva gambhīrd, jāva lījjante. The abbreviated form jā does not occur. See pronominal adjectives, p. li.

g, iya (Skr. iti) indicates a quotation (II, 28); e. g., iya evam.

h, o (Skr. ava or apa) is a prefix (II, 23); e. g., ohasitaṃ (Skr. avahasi- tāṃ), osaritaṃ (Skr. apasaritaṃ).

ANALYSIS OF CHANDA’S SUTRAS

ON NOMINAL DECLENSION, I, 3. 5–10.*

The plan on which these sūtras are arranged is to notice, first all those declensional forms which are like the corresponding forms in Sanskrit, though modified in accordance with the general phonetic laws of Prākrit. These forms are enumerated in sūtra I, 3.

Secondly, all those forms which are peculiar to Prākrit and are not merely phonetically modified Sanskritic forms are enumerated in the sūtras I, 5—16.

The following table will show at a glance this cardinal division of the Prākrit declensional forms:

* A brief analysis of the second and third chapters of Chanda has already been given; see pp. viii—I, xxiv—xxxi.
### INTRODUCTION.

<table>
<thead>
<tr>
<th></th>
<th>masc. a bases.</th>
<th>masc. i, u bases.</th>
<th>fem. a, i, u bases.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>—</td>
<td>Acc.</td>
<td>Acc.</td>
</tr>
<tr>
<td>Instr.</td>
<td>—</td>
<td>Instr.</td>
<td>—</td>
</tr>
<tr>
<td>—</td>
<td>ABL.</td>
<td>—</td>
<td>Abl.</td>
</tr>
<tr>
<td>—</td>
<td>GEN.</td>
<td>—</td>
<td>Gen.</td>
</tr>
<tr>
<td>—</td>
<td>Loc.</td>
<td>—</td>
<td>Loc.</td>
</tr>
<tr>
<td>—</td>
<td>ACC.</td>
<td>—</td>
<td>Acc.</td>
</tr>
<tr>
<td>—</td>
<td>INSTR.</td>
<td>Instr. ½</td>
<td>INSTR. ½</td>
</tr>
<tr>
<td>—</td>
<td>ABL.</td>
<td>—</td>
<td>ABL.</td>
</tr>
<tr>
<td>Gen.</td>
<td>GEN. ½</td>
<td>Gen. ½</td>
<td>GEN. ½</td>
</tr>
<tr>
<td>Loc.</td>
<td>—</td>
<td>Loc.</td>
<td>—</td>
</tr>
</tbody>
</table>

The forms in the Sanskrit columns are those which Prákrit shares with the Sanskrit; those in the Prákrit columns are the forms peculiar to Prákrit.

Now it will be observed (1) that in the Prákrit columns the only forms which are wholly alike for all three kinds of bases (in a, i, u) and for all three genders are those of the instrumental, ablative and genitive plural; indicated by capital italics.

(2). The only forms which are wholly alike for all three kinds of bases in the feminine gender are those of the instr., abl., gen., loc. singular and the nom. acc. plural indicated by small italics. (In the other genders, the same forms are not alike for the three kinds of bases.)

(3). The only forms, which are wholly alike for the bases in i and u in the masculine gender are those of the abl. sing. and nom. and acc. plural; indicated by ordinary type.

(4). The only forms which are partially alike for all three kinds of bases in the masculine gender are those of the genitive and locative singular; indicated by small capitals. (In the gen. sing. the suffix ssa, and in the
loc. sing. the suffix mmī, are common to all bases in a, i, u, while the suffix so of the gen. is confined to bases in i and u, and the suffix e of the loc. to bases in a.)

(5). The only forms which are peculiar to the bases in a in the masculine gender are those of the abl. sing. and the acc. plural; indicated by large capitals. (This is the converse of No. 3.)

The principle in the above explained order is to proceed from the most general to the most particular forms. It will be seen at once that it is this principle on which the sūtras I, 5—16 are arranged. We have first (by No. 1) sūtras on the instr., abl. and gen. plural of all genders (lingāt parasya, I, 5—8); secondly (by No. 2) sūtras on the instr., abl., gen. and loc. sing., and the nom. and acc. plural of the feminine (striyām, I, 9, 10). Thirdly (by No. 3) sūtras on the abl. sing. and nom. acc. plural of the masculine (pumāsī, I, 11, 12). Fourthly (by No. 4) sūtras on the gen. and the loc. singular of masculines (pumāsī, I, 13, 14). Lastly (by No. 5) sūtras on the abl. sing. and acc. plur. of the masculine (pumālinga, I, 15, 16).

The arrangement of the several sūtras within each of these five minor divisions is regulated by mere considerations of convenience or grammatical usage. Thus in the first subdivision, Chaṇḍa commences with the sūtra on the gen. plur., because the gen. plur. has two forms for all three kinds of bases (in a, i, u), one of which it has in common with Sanskrit (see Sanskrit column). This is indicated by the fraction \( \frac{1}{4} \). The gen. plur., therefore, is the natural link between the Sanskritic cases, treated in sūtra I, 3, and the Prākrit cases, treated afterwards. Next follows the sūtra on the instr. plur., because this case has its form in common with Sanskrit, with the exception of masc. bases in a.* Lastly comes the sūtra on the abl. plural

* The treatment of this case requires a word of explanation. The fact is, that Chaṇḍa was here met by an awkward dilemma. The Prākrit instr. plur. suffix hi is really the same as the Skr. bhīs (or bhīṣ), from which it is modified by the general phonetic laws of Prākrit (i. e., by the rules III, 13. II, 10, 11). Accordingly there would have been no need of any special sūtra (I, 7), teaching the formation of the Prāk. instr. plur., if only Sanskrit had used the suffix bhīs with every kind of base; but unfortunately Sanskrit does not use bhīs, but ais, with masc. bases in a. It, therefore, became necessary for Chaṇḍa to formulate a special sūtra to meet the exceptional case of these masc. a-bases. Here came the dilemma. If he had made a special sūtra (after the analogy of I, 15, 16) for masc. a-bases alone (say, āhi bhīṣataḥ), this, by its terms, would have denied the suffix āhi to all other bases; which would have been manifestly wrong. If, on the other hand, he made a special sūtra for all bases, this would seem to imply that the suffix āhi is altogether Prākritic (like the abl. plur. suffix hiśto I, 8), whereas it is really a Sanskritic suffix (sanskritiavat viśākṣiti) and ought to be set down under sūtra I, 3. In order to escape this dilemma, what Chaṇḍa did, was this: in order to indicate the Sanskritic character of the suffix āhi, he mentioned it under sūtra I, 3, but excluded
which has nothing in common with Sanskrit. Again in the third subdivision Chandra commences with the sutra on the nom. and acc. plural, instead of that on the abl. singular, simply because the sutra (I, 10) which immediately precedes it referred to the nom. and acc. plur.; a circumstance which saves the repetition of the term jaśasauḥ. Lastly in the fifth subdivision, Chandra places the acc. plur. before the abl. sing., because the usage of native grammarians is to treat of the accusative (or second case), whether plural or singular, before the ablative (or fifth case); though another reason may have been, that sutras I, 15 and I, 16 on the a-bases are parallel to the sutras I, 11 and I, 12 on the i- and u-bases.

There is a technical point of some difficulty with regard to these sutras. That the sutras I, 5—10 refer to any of the three kind of bases (in a, i, u) is shown by the absence of any limitation in their terms as well as (in some of them) by their examples. But sutras I, 11, 12 are, as far as their terms are concerned, equally unlimited; yet they are only applicable to bases in i and u. How is this to be known? The limitation is ingeniously indicated in two ways; 1, by the examples; these are only taken from bases in i and u; the example of the a-base will be found in sutra I, 8; thus indicating, that the a-base forms its nom. plur. not by the rule I, 11, but by the rule I, 3. Secondly, there is the special sutra I, 15, which by its very existence limits the sphere of sutra I, 11 and shows that the a-base forms its acc. plur. not by the rule I, 11 but by the rule I, 15. The sutra I, 11 being thus limited to the i- and u-bases, the sutra I, 12, of course, is equally limited to those bases by the well-known grammatical usage of vartanaṃ or "implication." Moreover the same implication is carried on to sutras I, 13, 14, till it is prohibited by the introduction of the term ataḥ "after a-bases" in sutra I, 15. At the same time, the two sutras I, 13 and I, 14 are only partially applicable to bases in i and u; for they partially refer also to bases in a. How is
this again to be known? The reply is the same as before; by the examples. In sutra I, 13 the examples of the i- and u-bases give two forms of the genitive, but that of the a-base gives only one form, thus indicating that the a-base does not form a genitive in sa, but only one in ssa. Similarly in sutra I, 14 the examples of the i- and u-bases give only one form of the locative each, while the examples of the a-base give two forms; thus showing that the loc. in e does not belong to the i- and u-bases, but only to the a-base.* It hardly needs adding, that in sutra I, 16, of course, the term atah is again “implied” from the preceding sutra; though its limitation to the a-bases is also clearly shown by the suffix at (instead of nasi) used in the sutra.

. To return to the Sanskrit columns; they contain the residue of the forms, which are not noticed in the Prakrit columns, and which are “sanskriticavat,” that is, the same as in Sanskrit, excepting that they are modified by the ordinary Prakrit phonetic laws (II, 1, 4, 10, 11). These forms are:—

(1.) The nom. and acc. singular of all three kinds of bases (in a, i, u) and of all three genders; thus Skr. nom. sing. grāmaḥ, Ar. gama (II, 10) = gamo (II, 1; cf. Kachch. II, 1, 32. p. 48); or Skr. pitham, Ar. plīha + am = piṭham (II, 1; cf. Pāṇini VII, 1, 24. in Laghu Kaumudi, p. 83) or Skr. agniḥ, Ar. aggi (II, 10); or Skr. dadhi, Ar. dhā (II, 10; cf. Pāṇini VII; 1, 28. in L. K. p. 85); or Skr. ndi, Ar. naı; or Skr. vadhāḥ, Ar. vahū (II, 10). Acc. sing. Skr. grāmam, Ar. gama-am = gama (II, 1; cf. Pāṇini VI, 1, 107 in L. K. p. 47); or Skr. agnim, Ar. aggi+am = aggin (cf. Pāṇini ibid.); or Skr. gangām, Ar. gangi; or Skr. ndi, Ar. naı, etc.

(2.) The nom. plural of masculine and neuter bases in a; thus Skr. devāḥ, Ar. devā (II, 10); or Skr. kulānī, Ar. kulānī or kulān (III, 16).

* There can be no doubt that the forms aggis, gurus (or aggis, gurus sic) are nothing but clumsy inventions of the thoughtless Revisionists, who mistook the intention of the sūtra. For the forms have no support either from Pāli or from Prakrit; indeed Hemandhāra and Vararuci expressly forbid them in their rules (H. C. II, 128. Vr. VI, 61), which would almost seem to have had in view these forgeries of the Revisionists. Of course, the forms aggis, gurus are simply the regular Prakrit forms for the Sanskrit locatives agnike, guruke, containing the pleonastic suffix ks. Nor can it be doubtful that the example devasa sohā is only by some mischance omitted in MSS. A and B. For the gen. sing. of a-bases is not mentioned in I, 3 (by any of the four MSS.) where one might expect it, as it is a Sanskritic form; and if it were also omitted in I, 13, there would be no notice of it in the grammar at all. That, in such an important form as the gen. sing. of a-bases in ssa, would be simply incredible. Hence the reading of MSS. C D, in this respect, must be correct. But the stupid remark chakravaṇṇa, etc., of course, is altogether the Revisionists' own contribution. It was their way of solving the difficulty which I have explained in the text. They either did not understand Chandâ's method, or thought it not explicit enough. But their solution makes it no better, involving as it does a most fanciful use of the term cha.
(3.) The instr. singular of masc. and neuter bases in $a$; thus Skr. *devāna*, 
Ar. *devena* (III, 16).
(4.) The instr. plural of all bases in *i* and *u* and of all three genders; 
thus Skr. *agnibhiṣ, Ar. aggili* (II, 10. III, 13), or Skr. *nadvibhiṣ, Ar. 
nalī*, etc. The Skr. suffix *bhīṣ* drops its visarga by II, 10 and changes *bh* to 
*h* by III, 18. The Ārsha form, therefore, is perfectly regular; but as the 
a-bases also take *hī* (for Skr. *aiḥ*), it is given as the general suffix of the instr. 
plur. in I, 7. See the footnote on page livii.
(5.) The gen. plural for all three kinds of bases (in *a, i, u*) and for all 
three genders; thus Skr. *grāmdām, Ar. gāma + nam = gāmānam* (I, 5. II 
1; cf. Pāṇini VI, 4. 8. and VII, 1. 54 in L. K. p. 51.; i. e., Skr. *nām* becomes 
*nām* by I, 5; but *nam* consists of the augment *a* and the real suffix *am*, and 
the final vowel of the base *gāma* becomes long *ā* before the initial vowel of the 
suffix *am*, by II, 1).
(6.) The loc. plur. of all three kinds of bases (in *a, i, u*) and of all three 
genders; thus Skr. *deveshu, Ar. deva-su = devesu* (cf. Pāṇini VII, 3, 108 in 
L. K. p. 50), or Skr. *agnislu, Ar. aggisu* (III, 18), or Skr. *nālēshu, Ar. 
naisu*, etc.

It will be observed, that these forms are precisely those which are enu- 
merated by Chaṇḍa in sūtra I, 3.

In MS. B a few additional forms are given in sūtra I, 8, which, however, 
do not materially affect the above given explanation. They occur in the acc. 
plur., and abl. gen. and loc. singular. They may possibly be original portions 
of the sūtra, as some of the pronominal forms are very old tātamasas (*tasmiṇ, 
tvayi*, etc.). In any case they are, on the whole, correct additions, probably 
of very early date. But *gaṇghā, tumhe* and *amhe* in the acc. plur. and *gāme, kule* 
in the loc. sing. are not quite in keeping with the spirit of the sūtra, as the 
former forms come under sūtra I, 10, 15, the latter under sūtra I, 14. For 
this reason and because the standard MS. A omits them, I have relegated all 
these additions to the Appendix B C D.

ON THE CHANGE OF DENTAL $N$ TO CEREBRAL $N$.

POSTSCRIPT TO PP. XXV, XXVI.

The only instances in which the Ārsha shows an almost uniform use of 
the cerebral $n$, independent of any influence of a preceding cerebral sound, 
are suffixes and particles. Thus there are the declensional suffixes $ṇa$ or $nā$ 
of the instr. sing. (I, 3), $ṇo$ of the abl. gen. sing. and nom. acc. plur. (I, 11, 
12), $ṇi$ of the nom. plur. neut. (I, 4), $ṇa$ (or $ṇam$) of the gen. plur. (I, 5). 
Again the derivative suffixes $ṝṇa$ (II, 19) of the conjunctive participle, and
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_Itan_ (II, 29) of abstraction. Again the particle _na_ (II, 17, but never the negative _na_). In all these cases Sanskrit, whenever it has a corresponding form, uses the dental _n_.

In the case of bases of nouns or verbs, the tendency of the Arsha is just the other way. Here the dental _n_ is almost uniformly used; there are exceptions in which the cerebral _n_ occurs, independent of any influence of a preceding cerebral sound; but there is no apparent principle in these exceptions; for the same word is at one time spelled with dental _n_, at another, with cerebral _n_; e.g. _dānam_ (III, 6), but _nānam_ (III, 19); _dhanm_ (B C D, III, 27), but _dhanam_ (III, 16).

Even as regards suffixes and particles, there is no absolute uniformity of spelling with cerebral _n_. Especially is this want of perfect uniformity striking in MS. B. Thus it has instr. sing. _devena_ in I, 3, _nehena_ in II, 27; nom. plur. _kulāni_ in I, 3 (but _devāni_ in I, 4); gen. plur. _devānām_ in I, 3 (but _buddhānam_, _naśām_ etc.) and _no_ in the sūtra of I, 5 (but _na_ in all examples); _ttaṇa_ in II, 29 (in the comment, but _ttaṇa_ in the sūtra and in all examples); _na_ in II, 17 (in the sūtra, but _na_ in the comment, and in all examples). There are only three cases in which MS. B has uniformly the cerebral _n_; _vīs_, in the instr. sing. suffix _nd_ (I, 8), the abl. gen. sing. and nom. acc. plur. suffix _no_ (I, 11, 12), and in the derivative suffix _tāṇa_ (II, 19). In the MS. A there are only two instances of want of uniformity; _vīs_, the nom. plur. _kulāni_ in I, 3 (but _devāni_ in I, 4), and _no_ in II, 17 (only in the sūtra). In most cases, probably, this want of uniformity is to be ascribed to the carelessness of the writers or copyists of the MSS. But in the case of the nom. plur. neuter (where both MSS. A and B agree) and, probably, of the instr. sing. of _a_-bases (which MS. B uniformly spells with dental _n_), I am inclined to believe that both ways of spelling (with _n_ or _n_ ) are correct. It will be noticed that in these two cases the Arsha forms are tattvasas, while in the others they are, more or less, decided tadbhavas. This would account for the change of the dental _n_ into the cerebral _n_ being more firmly established in the latter than the former cases; in the case of the instr. sing. suffix _nd_, the tendency to that change has even prevailed over the tattva character of the suffix.

That there was such a tendency to the preferential use of the cerebral _n_ in Prākrit (at least in the Western Prākrit), there can be no doubt; evidence of it, in the modern Western Gaudian, can still be observed. And that it assumed somewhat larger dimensions in later Prākrit times, is clearly shown by the statements of Hemachandra in his Grammar (already referred to on p. xxvi). But there can be no doubt that, in the main, this tendency affected tadbhava forms and words only, and that in the living language, the vernacular Prākrit, it never assumed those large and uniform
dimensions, which are taught in the Grammars of Vararuci and others, and are exhibited in the dramatic and other non-Jaina literature. The state of the modern Western Vernaculars of India renders it doubtful whether, even in the far more limited dimensions taught by Hemachandra, the tendency ever existed in the vernacular Prakrit. That, as soon as the vernacular Prakrit was used for literary purposes, any such tendency should become slightly more accentuated, by being subjected to uniform rules, is but natural and a phenomenon attending the literary cultivation of all languages. But that exaggeration of it, which characterises the non-Jaina grammars and literature of Prakrit, is clearly the outgrowth of a scholastic pedantry and a mark of utter artificialness. In my opinion, the so-called Jaina Prakrit and the so-called Maharastra Prakrit merely differ in so far as that the former is the natural, the latter the artificial literary representative of the vernacular Western Prakrit. The Jain community, always very strong in Western India, employed their vernacular as the language of their sacred writings; and the literary language, thus formed, naturally kept more or less close to its vernacular prototype; for otherwise it would have defeated its own object of serving as the vehicle of conveying religious instruction to the masses. The Brahmanical opponents of the Jains, who had no need to be guided by any such consideration, and who employed the Sanskrit language for their religious and all higher literature, condescended to employ the literary Prakrit, created by the Jains, only for purposes of secular literature of a lower class (erotic and dramatic poetry, etc.) and, in doing so, subjected the language to a high degree of pedantic artificialization.

There are other evidences, making in the same direction, which however I can here only briefly refer to, as the subject is not strictly within the scope of the present work. One is the so-called ya-sruti, mentioned on p. vii. In Prakrit there is a tendency to elide medial single consonants. There is no difficulty in pronouncing the resultant hiatus, when the latter of the two meeting vowels is i or u; for then the vowels practically tend to combine (a+i = ai or ay, a+u = o or au, etc.). But if the second vowel is a, there is some awkwardness in pronouncing the hiatus, especially if both vowels are a (a+a or a+a, etc.). Hence a tendency arose in the vernacular Prakrit to overcome the awkwardness by sounding the semivowel y (or sometimes i) between the hiatus-vowels (aya = a + a, iya = i + a, uya or uya = u + a, etc.); a tendency the operation of which explains the origin of many modern Gaudian forms and which is still observable in the present day. When, however, the vernacular Prakrit came to be cultivated by the Jains, another tendency, apparently, arose, of looking upon the ya-sruti as a vulgar practice and of reducing its use within narrower limits. Hence Hemachandra, in his Grammar of the Jaina Prakrit, allows the ya-sruti only in the more difficult
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case of the hiatus between two a (H. C. I, 100). The non-Jain cultivators of Prákrit (e. g., Vararuci in his Grammar of the Mákáráśthri Prákrit) went a step further in the artificialization of the language and prohibited, or at least ignored, the use of the ya-sruti altogether, evidently thinking that the admission of it would stultify the paramount Prákrit rule of eliding medial consonants and thus creating hiatuses.

Another evidence is the curious rule of Chaṇḍa (II, 2), that the first of two hiatus-vowels is elided, if the second is followed by a conjunct consonant.* Hence arise such words as devindo for devendo; katujjoo for katojjoo. This rule is utterly ignored by the grammarians of the later literary Prákrit, both the Jaina and the Mákáráśthri. Nevertheless it is a rule which must have been always observed in the vernacular Prákrit, for it is still observed in the present day (e. g., in Hindi joginda, narinda, as well as jogenda and naredna). The reason of its being ignored in the later literary Prákrit was probably this. In the later Prákrit a tendency arose to change i and u to e and o respectively before conjunct consonants (see Vr. I, 12, 20. H. C. I, 85, 116); a practice apparently unknown to the older Prákrit of Chaṇḍa. The result of this tendency would have been to produce alternative forms (devinda and devenda; katujjoo and katojjoo); of these forms those with e and o (devenda and katojjoo) resemble their Sanskrit equivalents (devendra, kritodyoga) much more nearly than the others with i and u. Hence the latter forms, together with the rule which produced them, came evidently to be looked upon as vulgarities and accordingly as things to be avoided. But that is an incorrect view; and that the forms with i and u are the older of the two (those with a and o being in fact, in many cases, modifications of the older forms in i and u, and not direct derivatives of their Sanskrit counterparts) is proved by the practice of the modern Vernaculars, in which both forms often occur side by side.

ON THE TREATMENT OF MEDIAL SINGLE CONSONANTS.

Postscript to pp. xxvi and xxviii.

The remark as to the permissive character of Chaṇḍa’s rules, of course, also applies to his rule III, 34. It is not to be supposed that in the Prákrit of Chaṇḍa’s time the sonant consonants were uniformly elided, any more than that the surds were uniformly preserved. But just as the latter were occasionally soften to the corresponding sonants (see Ch. III, 12), so the former were occasionally retained. But I think the existence of the rule III, 85 (on the ya-sruti), which provides for the treatment of a particular

* The rule, apparently, only applies to compound words, as shown by the examples.
kind of hiatus, shows that such hiatuses must have been sufficiently common
to require that rule; and since hiatuses could only arise by the elision of
sonant consonants, it is clear that such elision was a common occurrence.
I conclude therefore, that in the Prākrit of Chāṇḍa’s time, as regards surd
consonants, preservation was the regular practice, while as regard sonants,
elision was the rule; in both cases, there might be exceptions; but Chāṇḍa’s
grammar, clearly, was formulated so as to suit the generality of phenomena,
leaving exceptional or less general phenomena to be provided for by the
permissive character of his rules. This is the point of view I have followed
in editing and, where necessary, restoring his Grammar. It may be added
that rules, like Ch. III, 31. II, 21, 23, also point to a greater tendency
towards detrition on the part of the sonants, than on that of surd consonants.
(१) ब्राह्मण श्रीगोपेश्वर्य नमः (२)॥

प्रणामः शिरसा वीरं खलक्षेत्र वायुभिष्टं चचेरः।
लच्छं प्राकृतं वच्चे निकितं द्रुवमनाबं चचेरः॥ १ ॥
कचिन्न लोपः कचित वर्णः कचिद् वर्षिर्विधयः।
(३) श्रावणोधानाइङ्गेश्वरु लच्छं स्वातं तत् तु भाषितं॥ २ ॥

(४) अयं प्रभेदं नवविविदं सङ्क्षरिण।

(१) ब्राह्मण प्राकृतं बेरं॥ १ ॥

मिन्दृ (४) प्रियसिद्धं प्राकृतं वेरं॥ (५) प्रियकारं॥ (६) भवति॥ (७) संज्ञायनि॥
तच् चंद्रे॥ यथा (१५) जानो (१६)॥ "माचा सता॥ *"निम्नां निश्च्। इत्यादिः॥

* क ज्यों द्रुवमनाबं चचेरं लच्छं स्वातं चचेरं खलक्षेत्र वायुभिष्टं शिरसा वीरं प्रणाम। ** क याज्ञवल्क्य काल्याण कोः। [१] प्राकृतं। शिरसा वीरं। तच्छं प्राकृतं।

(१) C prefixes श्र० = ५०; the same number occurs in the same place in a MS. of the Jain work tatvārthādhigamam mokhaśāstraṃ, in my possession; D pref. श्र० =६०। (२) C कों ज्यों खलक्षेत्र; D ज्यों ज्यों वायुभिष्ट। (३) So A; C D read श्रावणोधानाइङ्गेश्वरु लच्छं स्वातं द्रुवमनाबं॥ B om. the second verse altogether। (४) So A; B C D om. this clause। (५) B om. this sūtra, giving only the commentary। (६) B om। (७) B संज्ञायः॥ (८) A D om। (९) A B om। (१०) So D; A B C निश्च। (११) A चचेरः॥ B चचेरः॥ (१२) A जानो॥ B जानो॥ C D जानो॥ (१३) A B om।
विभक्तिविद्याम् प्रयंम्

(१) संक्षुतयम्। तत् चेदं। । सुरो। । भैरवः। । जालं। । कंद्वः।
(२) कौमलं। । इत्यादि। । देवीप्रभुः (१) (C D (६))। तत् चेदं। । देवि-
(३) ते। । च्युं। । च्युं। । (४) सांत चन्द्रिकोऽज्ञातिः। । (५) पुढः चन्द्रिकोऽज्ञानीयः।
(६) इत्यादि।

2। स्मिर्मः (६)। ॥ २।

प्राक्ते बिंगम स्रुप् चेदा (७) चिप्राकारः (११) भवति। । देवेः (१५)।
गंगा (१६)। कुलः।

3। तस्मात् संक्षुतब्रम् विभक्ति। ॥ ३।

तस्मात् बिंगान्तः परः संक्षुतब्रम् विभक्तिः (१०) भवति। । सिं (१२)। । देवेः (१४)।
आधिः। । रिपुः (१७)। । बुद्धः (२०)। । घेनुः (२८)। । नद्यः (२८)। । वाङ्गः (२८)। । वीढः (२८)।

* C संक्षुतसमं संक्षुतन समं ॥ ॥ C तारं। । चैलेटा चन्द्रः। । जालं पाषः। । कंद्वः
कलः। । कौमलं चक्काारः।। ॥ C देवेः। । एदेकः (२, १० देवेः)। । शराणां स्वर चार्टकीय-
स्वराः (२, १) देवेः। । C भविः (२४)। । भर्गोः (३, ६ भविः)। । देवेः (३, २४)
(२४)। । खर्मोऽवर्ष्यम (३)। । नद्यः (६)। । एदेकः (२, १०) भविः। । ॥ C बढः। । चे
पाषधामाः (३, १३)।

(१) A B श्रम संक्षां ॥ (२) A B आशा ॥ (३) A कंद्वः, B मः ॥ (४) A B कौमलः;
(५) C D दालम। कुमः। ॥ (६) B देवीयप्रभुः; it may be noted here, that A B not
uncommonly write स or उ for a final anusvara at the end of a clause or sentence.
(७) C D om. the remainder, in the place of which they have a different reading; see
(१४) B नं, or गंगा? ॥ (१५) C D prefix चन्द्रः ॥ (१६) A B om. this case-term;
(१७) A B C D read तारं and उ, where the text has त and उ, and C D add the
Skr. translations देवेः। चार्टकीयः। रिपुः। बुद्धः। घेनुः। नद्यः। वाङ्गः।
(१८) A B देवेः। C D om. this example. (१९) B नं, C D नं ॥ (२०) A C नं। (२१) C D नं। प्रेमः।
(1) So A (see Kacc. ii, 2, 21), B तुसम्, C D तुम् || (2) दानं and, after it, adds दर्तादि। (3) A देवः, B देवः (cf. p. 2, note 13). (4) C दुर्भाँचि। (5) B वैः, C D have a different reading, see Appendix C.D. (6) A reads confusedly बृद्धि। कैन्थुः। पीठः। मध्यः। लां। उ। C D तुर्म्। गुष्म॥ गुणः। बृद्धि। चेरुः। नहीं। पीठः। दणः। नारः। (7) C D add दिपोः विदुः। (8) B D दुर्भाः। (9) C D गंगा। (10) C D द्वितीया। (11) B बृद्धि। (12) A reads गा सौ ते 280, B C गा मा सं 280 मं मं के 280। (13) A B रक्षणोऽ, C D रक्षणः। (14) A om.; see App. B C D. (15) B देवः; C D add Skr. देवः। (16) B C D add सदग्नः। (17) D adds ज्ञानः। (18) A B C ज्ञानोऽ; D ज्ञानः; B om. this example; A om. this and the remaining examples of the instr. plur.; C D add the Skr. translations. ज्ञानः। ज्ञानः। ज्ञानः। (19) A B C ज्ञानः। (20) A B C ज्ञानः। (21) C D ज्ञानः। (22) B C D दर्शनः, D दर्शनः। (23) B D दर्शनः। (24) A om.; see App. B C D. (25) B देवः (see i, 5); D adds Skr. देवः। (26) D दूसरः। (27) A om. this and the remaining examples of the gen. plur.; C D चेष्टाः। (28) C D चेष्टाः। (29) B D चेष्टाः, C om. (30) C D चेष्टाः।
(B C D) || सुप || देवेशु(१) || चितिकु || बुधिस(२) || मालामु(३) || नासू(४) || बुलेशु(५) || तुर्धेशु(६) || ग्रासु(७) || (C D) || द्वारार्त(८) ||

|| ४ || कथित्वा धायवः* || ५ ||

एवां लिङ्गानं कथित्वा धायवः भवति || जस(९) || विज्ञाने ||

द्वाराण(११) रक्षेन(१२) ||

|| ५ || बागमच्छोऽऽचला चै(१३) त्रेष(१४) वा || ६ ||

(२२)बागमच्छोऽऽचला नागमच्छोऽऽचला या करारे भवति हेऽ वा || ततार्थ तार्थ ||

द्वेषाण(१९) देवार्थ || कमावन || कमाव || (१०)चरिताः चरिताः || (C D) ||

(१५)तुर्धार्थ तुर्धार्थ || (C D) ||

|| ६ || संज्ञाय(२८) चन्द्रः || ७ ||

* C धारणः || विपर्ययः || अ C विज्ञानः || विस्तृतः || बद्धमेंः (ii, 11 विषयः) ||

तथाशः (iii, 5 विषयः) || तयायेषः (iii, 16 विषयः) || तयथः (iii, 24 विषयः) || यो

कपल (i, 12 विषयः) || C नार्थः || तार्थः || ततः || C राज्यः राज्यः अते राम

कर्तिकः || एकास्त्युः च: || द्वितीयकः च: || विकल्पे || त्री || कर्तवः || || C द्वाराणः ||

कथितः || युधार्थः ||

(१) A om., D देवार्थ; B prefixes Skr. देवेशु || (२) A B यवर्ष, CD कथितः ||

(२२) A देवेशु, B C वृत्त, D देवेशु || (२) A C om., CD add मालामु || (४) A धारणः, C राज्यः, D राज्यः ||

(५) C द्वारा || (५) D द्वारा; और द्वाराः (६) B देवेशु, C बुलेशु, D बुधिस || (२) B C D धारणः

द्वाराः || (२३) So A; B C D राज्यः जसः, द्वाराः राज्यः || (२३) C

add देवार्थ देवार्थः; D adds देवार्थ देवार्थः || (२३) D द्रवी || (३३) D

om. || (३३) B बागमच्छोऽऽचला चन्द्रः || (४३) B om. || (३३) A C D चरिताः

चरिताः; B चरिताः चरिताः; D prefixes चरितः || (३३) A B तुर्धार्थ

तुर्धार्थः; D तुर्धार्थ तुर्धार्थः || (३३) C D चन्द्रः ||
संख्यायः परंस्य वाममयानाममयाय व्रासो ततो भवति || (CD) ।

वेचायत्रः । (iii) तौमयात्रः (i) । तथावदि ॥

(6) (CD) ॥ ६ ॥

(7) (iii) भिन्नः ॥ ७ ॥

विखंगात परस्य भिन्नः (i) भवति ॥ देवेचित्रः । गामेचित्रः (CD) ॥

(8) (iii) भिन्नः ॥ ८ ॥

विखंगात परस्य भिन्नः (i) भिन्नः ॥ गामेचित्रः (CD) । सिद्धे-
करियत्रः (i) । गुढ़ितः (i) । धर्मितः (1) । तुष्टः (1) ।

(9) (ii) भिन्नः ॥ ९ ॥

(10) दत्तवायदियानां एकः (1) । एकादेव चित्रः ॥ १ ॥

दत्तवायदियानां दारकेदुम्प्को वचनानां चित्रः प्रभवति ॥ गंगापे ।

बुढ़ियाः (1) । नरेश (1) । वधः (1) । तीर्थः (1) । तातः ॥

(10) श्रीवायकः (1) । विश्वायः (1) ॥ १ ॥

(1) A तौमयाः । CD prefix विखंगात्रः ॥ (2) B CD वेचायत्रः । CD om ; but: see App. CD. (5) A भिन्नः ॥ (4) A भिन्नः ॥ (3) A B C om., BD समार्थः । D
prefixes वाचः ॥ (5) A भिन्नः (B CD read देवेचित्रः and add श्रीवायकः ॥ गुढ़ितः ॥ (5) B C दुष्टः (AB व दुः || (5) CD वर्धितः, AB वनः ॥ (10) CD श्रीवायकः ॥ (11) B D तुष्टः and धर्मितः ॥ (12) A om ; see i, 29.
(13) A एकः । गंगाः ॥ (14) AB D व प तुष्टः (15) CD तौमयाः ॥ (16) A वः ॥
(16) CD विखंगात्रः ॥ तीर्थः ॥ (18) A श्रीवायः । B वचनानां चित्रः ॥ (14) CD अशापः;
B अशापः ॥
यियां कर्त्तमाणया(३) जश्यासू(३) श्रावणे लेपणे च विन्ति(३)।
(३)मालौषा मालात माला। (४)दुधीया दुधीय दुधी। (५)धेनुषों
धेनु धेनु। नदीयों नदी नदी। एव विनिपिण।
\[10\] (३) (३) \[11\] पुंशिकूर्त(३) \[12\]
पुंशिकूर्ते कर्त्तमाणया जश्यासू(३) पूर्वेकरिता भवति।
आयान(३)। गुष्ट।
\[12\] (३) \[13\] (३) \[14\] पुंशिकूर्ते कर्त्तमाणया जश्यासू(३) एव भवति।
पूर्वेकरिताच एव। पुंशिकूर्ते कर्त्तमाणया जश्यासू(३)
श्रवणेषी पास(३)। \[15\] \[16\]
(३) गिरिणेषी पास। \[16\] \[17\]
\[17\] (३) \[18\]
पुंशि कर्त्तमाणसाय डेसो एव भवति। \[19\] \[19\]
पुंशि(३) एव भवति(३)। \[19\]
* C does not give the Sanskrit equivalent of any of these examples; but, instead of it, the two numbers 13 and 23 are inscribed over each form; thus साधारण। \[19\] साधारण। \[19\] नामित। \[19\] साधारण। \[19\]
\[19\]
(१) A reads वर्तमाणा एव सर्वं। (२) CD आसमोर। (३) B reads वा
राज्य सर्वं। खान्ये सर्वं। (४) C has final श्र, and D has final श, instead
of श्र, in all examples; exc. D संहय। B places मालात साधारण,and
so on throughout. (५) B सृज in all three examples. (६) ACD शू for शू
in all three examples. (७) B पुर्वभवन। (८) A om. (९) CD prefix. देव।
(१०) B प्रकसित। (११) A B C दुः, D दुः। (१२) ACD दुः, B दुः। (१३) B
दुः। (१४) A कथित। (१५) A om.
(१) रूपः (२) मुद्रितारूपः | (३) अभिमाणो बिषा | अभिमाणो बिषा | (४) देवसू | शेषः | (४) (CD) ||

|| १४ || ए | भिष | २५ ||

पुंखि डिवचत्वः (५) भवति | भिष च भवति | (६) अभिमाण्यः ||

(७) गुस्सकित्र || (८) गात्रे गामकित्र ||

|| १५ || (२५) ए | श्वेषातः | २५ ||

अतः (६) अचारान्त मुखः (६) पुंखिए ए भवति || देवे ||

|| वंभी ||

|| १६ || (२५) योधुचित्वा लोपाश्रये तथातः | २५ ||

(७) पंचमी-आत: | आदेश्तकारश्र (१६) तोषुचितो लोपये (१६) एते

* B C भाषे: मिश्रा || † C देवसू शेषः || † C शेषः || भाषी || भाषी || अतिमाणो (२, 11, 12) || २ || अभिमाणिः || अभिमाणो || अतिमाणो (२, 11, 12) || २ || अभिमाणो || अभिमाणो || अभिमाणो (२, 11, 12) || २ || अभिमाणिः || अभिमाणो || अभिमाणो (२, 11, 12) || २ || अभिमाणिः || अभिमाणो || अभिमाणो (२, 11, 12) || २ || अभिमाणिः || अभिमाणो || अभिमाणो (२, 11, 12) || २ || अभिमाणिः || अभिमाणो || अभिमाणो (२, 11, 12) || २ || अभिमाणिः || अभिमाणो || अभिमाणो (२, 11, 12) || २ || अभिमाणिः ||

(१) A reads प्रस्सु (see i, 12); B C D रूपः || (२) C D रूपः; A B om. मुद्रितारूपः || अभिमाणो शिष्ठा || (३) C places देवसू शेषः before अभिमाणो शिष्ठा; A B om. || (४) C D अभिमाणो स्वरूपः || अभिमाणो शिष्ठा || (४) A prefix क्षिमो, B C D अभिमो || (५) D prefix गुस्सवः; C गुस्सवः; but not A B. (६) C D prefix देवे. देवचित्र || (७) B om. this sutra and its commentary. || (८) A तोषु अचारान्त || (९) D शेषः || (१०) A शेषः || (११) A शेषः || (१२) A B C D read कात्वं for सात्वं, and C D insert ए || (१३) B has the marginal note चिवृष्टौ || (१४) A पंचमी शाखागत दाटघः; B पंचमी शाखा, C पंचमी शाखा, D पंचमी परस्पर शाखा; C had originally शाखा, but the long अ is changed to अ by yellow pigment. || (१५) B आदेश्तकारश्र || (१६) A B C D शेषः || (१७) MS. अभिमाणो ||
न्यायां भवंति। न्यायांतो। न्यायांतु। न्यायांपिता। न्यायां।

II 17। तद्विद्वी(१४)। के वर्त्तीश्च्याः(१५)। II १७।

तद्वा(१६)। दस्म। अन्यायो। एकलक्षकलेषु। स्त्रीपुणुपुणंके। यदृष्ट रूपं। तस्मि
वे भवति। तस्मात(१६)। रूपं। वे रूपं(१६)।। तस्मात(१६)। गुणा। गुणा(१६)।
(१६)स्या। रूपं। वे रूपं(१६)।। (१६)स्या। गुणा। गुणा। एवं श्रेष्ठाद्वा
अपि दृष्टया(१६)।।

II 1८। सुप्रभाद्व। II १८।

आत्म(१६)। ज्ञातं। सुप्रभाद्वारो भवति।

(१६) C समाप्त। गणपञ्च(५)। (५) कलयाय(६)। (३४)। द्वादश मार्गन मण्डलस्य चौपि। (गस्त)।
अर्था। स्वल्प श्लोकोऽस्मिन। (५) कलशक्त्व सम्य। (३५)। गणमान। (३४)। (४) गणमान। (३४)। (३) कल...
(१६) समाप्त। गणमान। (३४)। श्रृष्टि(१६)।। गणमान। गणणा। (३४)। (१५)॥। गणमान।
(३४)। गणणा। (३४)। (५)॥। गणमान। गणणा। (३४)। (४)॥। गणमान। गणणा। (३४)। (३)॥।
गणणा। गणणा। (३४)। (२)॥। गणणा। गणणा। (३४)। (१)॥। गणणा। गणणा। (३४)। (०)॥।
गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥। गणणा। गणणा। (३४)। (०)॥।
गणणा। गणणा। (३४)। (२)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा। (३४)। (१)॥।
गणणा। गणणा। (३४)। (०)॥। गणणा। गणणा। (३४)। (३)॥। गणणा। गणणा。
युम्बदेऩा शरी परे (९) तुम भविति तुष। विद्वेभक। तुम भविति॥ (२) तुम भविति || तुष सुपदे (१०) || (C D) ॥

II 20 || (१०) चन्द्रि हुष (४) चूँके (१०) चूँके (२०) ॥ ॥

युम्बदेता शरी परे (६) तुम भविति तुष। विद्वेभक। तुम भविति॥ (३) तुष सुपदे (११) || (C D) ॥

II 21 || (११) चन्द्रि हुष (१०) चूँके (२१) ॥ ॥

युम्बदेता (१२) जनि परे तुष (१०) भविति। विद्वेभक। तुष (१०) तुष (१२) मनुस्सा (१३) अवरं (१३) ॥

II 22 || (१३) चन्द्रि हुष (२२) चूँके (२२) चूँके (२२) चूँके (२२) ॥ ॥

युम्बदेता (१४) जनि परे तुष (१६) भविति। विद्वेभक। तुष (१६) मनुस्सा (१४) अवरं (१४) ॥

- C महामि । चथकनकस्मूः हि ॥ + C मनुस्सा । मनुष्य ॥ झरणं (ii, ४ मातां) तत्त्ववाच (३, १६ मातां) ॥ द्रष्याणं श्र (iii, १८ मातां) । मनुस्सा (iii, २ मातां) । लालं (iii, २४ मातां) । पुंचि (i, ११ मातां) ॥ झरणं (ii, १) मनुस्सा ॥ + C here gives the same gloss as the preceding, omitting only the initial | झरणं ||

(१) C reads सं तु मरु तुष ॥ तुम भविति ॥ D. त तं तु मरु तुष ॥ ॥
(२) C D read परत एनं पंच आदेशा भविति ॥ (३) C reads सं तु मरु तुष ॥ ल तुम दिष्टो ॥ (४) C दिष्टो; D दिष्टो ॥ (५) C D place this sutra after the following. ।
(६) C D add तुष सं तुरु मरु तुष ॥ ल तुम दिष्टो ॥ (७) C D place this example before the other, and add सं भविति ॥ (८) C D place this sutra before the preceding one. ॥
(९) So B, A तुषे, C तुषे, D तुषे ॥
(१०) A places अन्तिम परे भविति ॥ (११) So B; A मनुस्सा, C D सुपदे ॥ in C मनुस्सा is corrected by later hand, but the original reading मनुस्सा is supported by the marginal gloss (q. v.). ॥ (१२) A घृं, B घृं; C D add the Skr. translation घृं मनुस्सा: घृं (C in MS, घृं) ॥ (१३) A तुषे, B तुषे ॥
(१४) A द्वस्त ॥ (१५) A मनुस्सा, C D मनुस्सा ॥ (१६) C D add Skr. घृं मनुस्सा मनुस्सा ॥
२३।। तै तुमसे तब ता तुहारा(६)।। २४।।

तुम्हारे(९) टाकने (९) परे तै तुमसे तब ता तुहारे आदेशा भवति।
सविभक्तेः।। किं(६) तै करत(६)।। तुहारे * दिक्त(४)।। तद्र सज्ज(९) करत(६)।
तद्र परात(१५)।।

२४।। तुमारी हुमाहिता(७) हुमारी(१०) तदना(११) पंकवो।। २५।।

तुमारे(१२) देर खचकचने परे हुमाहिता(१३) हुमाहिता(१३) हुमारी(१३)
तदने(१३) एते आदेशा भवति।
सविभक्तेः।। हुमाहिता अर्जु सज्ज(१९)
हुमाहिता(२०) अर्जु सज्ज(२०)।। द्वीकारी(२०) अर्जु नाशी(२०)।।
तदना(१२) निक्तती(१२)।। (C D)।।

* C दिक्ता। देह।। सवर्ण(२) (iii, ५) द्वीकारी(१२) अर्जु सज्ज(२०) अर्जु नाशी(२०)।।
सविभक्तेः।। हुमाहिता अर्जु सज्ज(२०)
हुमाहिता(२०) अर्जु सज्ज(२०)।। द्वीकारी(२०) अर्जु नाशी(२०)।। (C D)।।

(१) B च ठा।। (२) A C D देना।। (३) A om. परे-परे incl.। (४) A किंम।।
(५) A B C D कर्ष; C D add the Skr. translations किं लगा करत।। लगा हट।
लर्या सम (B सम्भं in marginal gloss, q. v.) कार।। लर्या प्राप्ते (so C; D प्राप्तत।।)
(६) A B दिक्ता, C दिक्ता, D दिक्ता(७)।। (७) A मस्त कर्ष, B मस्तिंकिं, C D सम्भं कर्ष।।
(८) A प्रक्ता, B प्रक्ता, C प्रक्ता, D प्रक्तत।। (९) B हुमाहिता।। (१०) A D दुस्तार,
B C हुमारे।। (११) C D तदने।। (१२) A देना।। (१३) A दुस्तार दुस्तार; om.
the other forms।। (१४) B हुमाहिता, A om।। (१५) B C दुस्तार, D दुस्तार, A om।।
(१६) B दुस्तार; D adds the Skr. translations लद्वै वृक्ष।। लद्वै वृक्ष दुस्त।।
लद्वै वृक्ष निक्ता।। C om. them in the text, but gives them in the
marginal gloss।। (१७) A om।। हुमाहिता।। (१८) A B orig. सम्भो, corr. चु।। D
dुस्त।। (१९) B अर्जु, A C D अर्जु।। (see iii, ६; iii, १९)।। (२०) So D; C छिं॰
A निक्तती। B रक्खाता।।
|| 25 || तुच्छ (१) तुच्छ (२) स्वर्ण || ३५ ||

युग्मः वष्णुक्तवाने परे (१) तुच्छ तुच्छ (२) तुच्छ (३) एते छादेऽशा भवति।
सविभक्तः || *तुच्छ शीतलः (४) || तुच्छ (१) कलाशोऽ (६) || तुच्छ (३) गुणः (४) ||

|| २५° || C D || ३५° ||
|| २५° || C D || ३५° ||
|| २० || चालधः || २५ ||

अरं (१०) जतिः (११) छादुप्रायः भवति (१२) ||

|| २६° || C D || ३६° ||
|| २६° || C D || ३६° ||
|| २६° || C D || ३६° ||
|| २६° || C D || ३६° ||
|| २६° || C D || ३६° ||
|| २७ || से में टावः || २० ||

चालधः (११) टावः परे में में भवति। सविभक्तः (१०) || बि करतः (१४) ||

में दिः (१४) ||

|| २८ || महासोऽ (१०) कथे || २४ ||

* C नव शीतलः || तव कलाः || तव गुणः || ॥ B सया खतः ॥

(१) A तुच्छ, B तुच्छ; (२) B तुच्छ, C D तुच्छ; (३) A om. तुच्छ, तुच्छ, तुच्छ; (४) B तुच्छ; (५) B तुच्छ, D तुच्छ; (६) A शीतलः; (७) A गुणः || बि करतः (१४) b C D कर्तवः || C D add. the Skr. translations में खतः || में दिः (१४) A दिः, B दिः || D तुच्छ, C D महासोऽ ||
II विमलकिरियां ग्रहणम् II

[1, 29—31]

श्रद्धा\(^1\) पंचमेकावर्ण भवति। याविभेदः। \*सद्दो\(^6\) तुमं सुरेऽ\(^3\)।

II 29 \* श्रद्धाशीता\(^3\) भविः। २८।।

श्रद्धा\(^4\) भविः परे श्रद्धाशीता\(^3\) भवति। याविभेदः। \*श्रद्धाशीता\(^5\)
तुमं सुरेऽ\(^8\)।

II 30 \* \(\text{१०} काद मध्या\(^1\) कुभि। ३०।।

श्रद्धा। श्रद्धाकावर्णे परे श्रद्धा मध्या\(^13\) भवति। याविभेदः। \* मध्याविभेदः।
मध्या गुणा\(^13\)।

II 31 \* चन्द्रमण\(^13\) भाविः। ३१।।

श्रद्धा\(^15\) भाविः परे चन्द्र\(^14\) भवति। याविभेदः। \*चन्द्र\(^15\) चिन्ते दोषा\(^10\)।

II 31\* \* \* \* CD वृक्ष।

II I \* दृति चंडके प्राप्तालापवे विमलकिरियां ग्रहणम समार्थः II १।।

* C चंडके। सम्। \* पत्र सम्बोधनं\(१८\)। सम गुणा। \* \* B पाश्चात्यं दोषः।

(१) A सद्धा। (२) C D सद्धा; B दृति om. स; A सेव सर्वभवः\(\text{see i, 27} \).
(३) A सद्धा; B C D सद्धा।। (४) A गुरु; B places it before. तुमं; D adds Skr. translation सं गुरु। (५) A श्रद्धाशीता। (६) B \*।। (७) A B C om.
(८) A श्रद्धाशीता; B छादा। (९) A गुरू; (१०) B दृति। (१०) B om. सुत्रा and comment, but gives the examples. (११) A सम, C D सम। (१२) A श्रद्धा। C D add समस्या श्रद्धा। सुत्र गुणा। (११) B श्रद्धा। (१२) D सम; (१३) B C D \*।। (१४) D दृति। (१५) B दृति।; C D add the Skr. translation चन्द्रभक्षण् श्रद्धा दोषाः। (१६) MS, चिन्ते।
A occupies only the examples marked * and §, om. all others; B places *, §, †, ‡.

As a result, the document seems to be a collection of Sanskrit texts, possibly translations or commentaries. The text is incomplete and requires context or a source to fully interpret its meaning or the intended translation. It appears to be a commentary on Sanskrit literature, possibly a part of a larger work on grammar, philosophy, or religious texts.
बुद्धिः (1) दमः। | तु| बुद्धिः (2) | बुद्धिः (3) | बुद्धिः (4) | नद्यमभः।

II. 1।। D ।। १।।

II. 1।। D ।। २।।

II. 2।। (२) संयोजने परे लोपः। ॥ २॥

(२) संयोजने परे स्रोतः पुरुषः (१) निधिः लोपः भवति। II धनान्यः (४) धनान्यः। देव ऋषिः (५) देविदेवः। कल ज्ञानः। (८) कल ज्ञानः।

II. 3।। दिघाने संयोजने। ॥ ३॥

सर्वाणि। इत्यस्वः (११) भवति। (१२) संयोजने सर्वः (१३) परे। (१४) कल्याणः। कल्याणः। (१५) दिघाने। (१६) तिस्तः। **सिधेयः (१०)। (१७) उद्देशः। उद्देशः।

II. 4।। खरोत्त्वादिन्। ॥ ४॥

* C बुद्धि राम। प्रतिनिधि। + B बुद्धिः। C तोपः। B बुद्धि | C बुद्धिः। धन्यः। ॥ C प्रतिनिधि। भविः। ज्ञानः। + B धन्यः। C ज्ञानः। धन्यः। में क्षेत्रः (iii, ४) शैलः। शैलः (iii, १४) निधिः। लोपः (iii, २४) स्थितः। (iii, २०) देविः। देविः। (ii, ३) देविः। कल्याणः। (iii, ३४) देविः। C तिस्तः। वर्णनः। इत्यस्वः। अस्तित्वः कपिलः रूपः रूपः। अस्तित्वः। रूपः (iii, १८) तारः। तारः (iii, ६) तारः। प्रेमः (iii, ३) तारः। तारः (iii, २४) तारः। (ii, २६) तारः। तारः (ii, ३) तारः। ** ब तिस्तः। + B कल्याणः।

(१) B D वे here and afterwards. (२) B D बुद्धिः (but see marginal gloss). (१) B तिस्तः एव। (५) C D भविः। (६) A प्रतिनिधि। (७) A शैलः। B तिस्तः। (८) A निधिः। B तिस्तः। C निधिः। D तिस्तः। (९) B धन्यः। (१) A ज्ञानः। C धन्यः। D धन्यः। (११) C प्रतिनिधि। (१२) C धन्यः। (१३) C देविः। तारः। तारः। तारः। तारः। तारः। तारः। तारः। (१४) ब तिस्तः। (१५) A निधिः। (१६) C तिस्तः। (१७) B देविः। (१८) C तिस्तः। (१९) ब तिस्तः। (२०) C तिस्तः। (२१) B देविः। (२२) C तिस्तः। (२३) B देविः।
II, 5—7.]

लेखनविधि द्वितीय

क्षेत्रा ज्ञात ज्ञात्ने खाने मध्य हतिः। कात्तका(१९)। सुदरः(२०)। इंग्राहिता(२१)।

B C D। बुधवरी(२२)। धनुष(२३)। नेपुर(२४)। B C D। कुचापि गक्षक(२५)

काल(२६)। पि गक्षक(२७)

५०। खरा(२८) रिति व खरणखिर(२९)। ५४।

खरणखिर खाने खरा(३०)। कात्तका(३१)। चतुर्दशि(३२)। कुटित(३३)। दुधवी(३४)

पुष्पी(३५)। तुड़ा(३६)। तुड़ू(३७)। तुड़ा(३८)। तुड़ा(३९)। तुड़ा(४०)। तुड़ा(४१)। तुड़ा(४२)।

च्युणि रिसे। (CD)

६०। (४२) एवं ऐति। ६३।

ऐति(४३)। खाने ए भविः। लेखनविधि(४४)। तेष(४५)। तेषौ(४६)।

बेरा(४७)

७६। औषधि(७४)

* B कार्येः। + B बुधवरी(२०)। ५० C बुधवरी। ५० B बेलातार। || C सम बेरैं

केन्द्रिय यथा न।

(१९) A कालध, B कालध, C कालध, D कालध (see iii, 29 and Lassen Inst.

Prac. pp. 141. 365); CD add the following Skr. translations कालध।

कालध।; see also B in the marginal gloss. (१९) A कालध, B कालध। (२०) A

इंग्राहिता। (२१) A B D बुधू। D prefixes बुधू। (२२) A C D धनुष। (२३) A

नेपुर। B धनुष। C धनुष। D धनुष। (२४) A o.m. (२५) A o.m., B कात्तका तातृ, D कात्तका

तातृ। (२६) A B C D गक्षक। (२७) B खरा। (२८) B o.m. (२९) B reads खरणखिर।

(२३) A o.m. (३०) A B C D खरणखिर। (३१) A कात्तका, B कात्तका, C D कात्तका। D

adds तुड़ा। तुड़ा। (३२) A B C दोष। D दोष। (३३) So C; A B D फाल।

(३४) So A B C D; CD add बाल बाल। बाल बाल। (३५) A B C D फुड़। (३६) A B

D फुड़। (३७) A B C D फुड़। (३८) A B C D फुड़। (३९) A बेलातार। B बेलातार। C बेलातार। D बेलातार (see iii, 8). (४०) A

ऐति। (४१) A रस। (४२) A बुधवरी। B बुधवरी। C D बुधवरी। CD prefix the Skr.

translations बेलातार। B बेलातार। (४३) म.S. बुधवरी।
१५ ॥ स्वरधिखृं विलोपेऽन ॥ [II, 8–11.

१७ ॥ (१) स्वाने अदरे (२) च (३) भवति । एक्षाद्रू (४) अदरिताः । इह (५) वदरे (६) ॥

१८ ॥ (७) बोर्ति (८) बोर्ति: ॥ १८ ॥

२० ॥ (९) स्वाने ओ (१०) भवति ॥ (११) बोर्तिः (१२) । (१३) बोर्तिः (१४) ॥

२९ ॥ (१५) च (१६) च ॥ २३ ॥

२५ ॥ (१७) स्वाने अदरे (१८) भवति ॥ (१९) स्वादि (२०) । कावरा ।

कान्ता । (C D) ॥

३० ॥ (२१) एवदेशवन (२२) विकर्षनीयं (२३) ॥ ३० ॥

एत् बोर्ति (२४) विसंपलदयः स्वाने भवति ॥ कतरे (२५) गण्यति (२६) । दृत्रि (२७) । देेव (२८) ।

भवति (२९) । भवि (३०) । भवति (३१) । भवि (३२) । भवि (३३) ।

३१ ॥ (३४) अदत्वानामानुसारेऽपृष्ट (३५) कांजग्रस्त (३६) ॥ ३१ ॥

* C तीर्थविक ॥ + C माण्डय ॥ + C पुषरविक ॥ (पुषर: चापि) । (प्रमतभ: (ii, 10 पुषरविक) । (प्रमतभ: (ii, 18 पुषरविक) । प्रमतभ: (iii, 12 परविक) ॥ § C कण्ठ: ॥

14. C D insert न (see iii, 16). (2) C सुतन्त्राँ, D सुता; (2) C D read शकाराण्यकाराण्य प्राकृति न भवति। (2) B om. (9) C D समस्तता (see App.). (9) D समस्त। (2) So A; B मन्दार (see H. C. ii, 132); C D read समस्ता (see H. C. i, 26) and add भवति। (see H. C. ii, 132); D further adds भवति। (2) A om., B विदुष। D has विदुष् with भवति after it; C reads विदुष् which is explained in the marginal gloss as विदुष्। भवति। (22) A चुंबन्, B चुंबन्, C चुंबन्, D चुंबन्। (2) So A; B काज्ञार (काज्ञार? see ii, 5), C D काज्ञार (see H. C. i, 27). (22) A चुंबन्, B चुंबन् (काज्ञार? see Lassen, p. 365. H. C. iv, 214). (22) C D चुंबन्; D gives it as an example of चुंबन्; C explains it in the marginal gloss as चुंबन्; originally the gloss had चुंबन्, but it has been corrected to चुंबन्। (22) A om., B C D चुंबन्। (22) C D om., but see App. (22) A चुंबन्, D चुंबन्। (22) D चुंबन्। (22) B चुंबन् निगाराण्य, C D चुंबन् निगाराण्य। (22) B चुंबन्, C D चुंबन्। (22) A चुंबन्, B चुंबन्, D चुंबन्; C D add चुंबन्। चुंबन्। (22) A B om. (22) A D सत्तार, B चुंबन्। (22) A चुंबन्, D चुंबन्। (22) D चुंबन्। C D add चुंबन्।
II, 17—20.

खरविधानं द्विन्द्रमं

17.एवरेषं (१) एवदेवविशिष्यः (२) १७ ॥

(१)एव शब्दारूढ़ं गदः (२) चेव चिं ्तय एते ख्रादेशा भवति ॥ गाय्या एव
(३)मन्ति िणः (४)मन्ति िणः ॥२३ चेव(४) ॥ तिथिषिव(६) ॥

18.आयकोर आलोचः ॥ १८ ॥

अधि अधि ्च(५) एतायोर खच्छ्या लेयो भवति(६) ॥ (१६)सुरोरा पि ।
(४५)कातं पि । तं सि दश ॥

19.एते(१६) पुर्वाकारां(१७) भवति ॥ बंदिर्थु(२८) ॥ तिदिर्था(१८) ॥
(२९)कृ ॥ (३०)भौसकः(११) ॥ (३१)भौसिधः(१२) ॥ (३२)एवं कयिः ॥
C D ॥

20.सचिब्र(२१) ख्रादेशः(२२) ॥ २० ॥

* B तनेव ॥ † B च एव ॥ ‡ B C द्विदिर्था ॥ § B शुला । C भृक्षः (see note २१)
|| B C जला ॥ ¶ C मुखः(२५). ** B एव कला ॥

(१) A B नहः ॥ (२) A • चेव विश, B • चिमैसम् ॥ (१) B एवः ॥ (८) A B C D नहः ॥
(४) A C सदा शरः, B मदे शरः, D om. whole example, C prefixes Skr. सया एव ॥
(५) A तमेय, D त चेव; C pref. Skr. सं एव, D सत्त एव ॥ (६) So B; A • िशिव (सिय िन? see p. 20, note १६), C • िविष, D • चेव, ; C D pref. Skr. स एव ॥ (७) B C D चेवाय शोकोऽपि भवति ॥ (८) A िपी चातुः ॥ (१०) A B C D वि ॥ C D pref. Skr. transl. युक्तः चिमिव। (११) चतस्स चापः। (१२) A कर्य धिपि, B कर्य धिपि, C D कर्य किः ॥ (१२) A तुः ॥
(१४) C D add तुः। (१५) A D तुः; C D add धिपि ॥ (१६) C D om., but add िपिशु िविषु ॥ (१७) So A; B C D om. (१८) B D om. (१९) B C पुर्वाकारां; C adds जा देवस्यां ख्रादेशां भवति ॥ (२०) A ादिर्थ्यु, B द्विदिर्थु; C D add सः िविन्दिर्थुः ।
(२१) चेवाय शोकोऽपि िविन्दिर्थुः। (२२) B द्विदिर्था ॥ (२१) A शुला, C D मुखः ॥ (२२) D भृक्षः ॥ (२३) A ादिर्थु, B द्विदिर्थु; C D add िविन्दिर्थुः। (२३) A एव कृ, B एव कृ; C D om. this example. (२४) A ादिर्थु D भृक्षः ॥ (२५) A द्रषः, B द्रषः ॥ (२६) MS. मुखः.
\( \text{मल्लेण(१) एती भवतः(२) भवतः(१)॥ (२)जडालो(४) जजिन्द्रो(४)। फडालो(४) पाणिन्द्रो(५)। (C D)॥} \\
\( \text{॥ २१॥ ताताताव(६) तावतः॥ २१॥} \\
\( \text{तावच् कन्दस्क(१०) ता तावी(१६) भवतः॥ (C D)॥} \\
\( \text{ता* विबुधिन्द्र(११) गयं ताव चिच्छा(११) जजिन्द्रिणौ(१७) प्रि(२३) गंभीरा।} \\
\( \text{ता(१४)् गुरुः(२०) सुरसेला(२८) धरोरिः(२९) न(२०) जाव लिजाते(२१)॥२१॥} \\
\( \text{॥ २२॥ उपमाने पिवः (२१) चिच्छा(२१) बः(२२) बः(२२) वतः॥ २२॥} \\
\( \text{उपमानाः(२२) वतः(२२) शब्दः एते भूशा अन्तः॥ २२॥} \\
\( \text{पिव। चमरभव। २८ कमलविव। तुष्टः(२८) मुहः। गिन्द्र(२७) बिब।} \\
\( \text{सायरः(२५)।} \)

\( * C सायरः विजीवौः गमनः तावचः एव जायधयः च गंभीराः। शावणः गुरुः सुरसेलः धरारिः न वायवः मृदुः॥ १ C मुहः। गुरुः। एदेहः (ii, १० मुहः)। तत्रोः (ii, ५ मुहः)। न्यायसारः सिद्धः॥ १ C चमरः। चमरभवः च (ii, १५)। § C तव मुहः कल्लवः (२२)॥}
नेपाल व(१) **एव(२) फणो तुच(३) भावि(४) जसे जः जेन्थं(५)**

॥ २३ ॥ बोधि(६) ज्ञापयोः ॥ २४ ॥

भव-अपयोः स्वामे स्वा(७) भववि || भवविन(८) भवविन(८) ||

अपवरिन(१०) अपवरिन(१०) अपवरिन(११) अपवरिन(१२) अपवरिन(१२) ||

॥ २४ ॥ खलेण(१३) खुः ॥ २५ ॥

खलुहस्वद्य खुः श्रादेशो भवति ॥ C D । एवं खु(१४) जंतपौलणि ॥

॥ २५ ॥ तै वर्णमानार्थः(१५) ॥ २६ ॥

यो वर्णमानकालार्थः(१६) जान प्रत्ययः(१७) तत्सारां तकारो भवति ||

भिधमान(१८) भिजतं । कथ्मानं कथ्मानं(२०) । साध्यमान(२१)

कार्यमानं(२२) । A ||

॥ २६ ॥ (२६)में हर्षसु तुषारः ॥ २७ ॥

(२७)युक्तः कुद्वः सत्यां(२८) विभिन्निः(२९) में(३०) भवति ॥ C D । भेष

निधारेण(३१) यूथं निश्चय(३२) । C D । भेष भणामि युक्तेऽभणामि ।

भेष कर्त(३३) लघु कर्तं । C D ||

* C एव (फळ) तव भाव घनः संवहनः(६१) ॥ C खलु दति ज्ञातं निर्याथि ॥

† C द्विपौले(६२)॥

(१) A एव (२) C एव (३) A रसं (४) A B C D मार (५) D वेषः । C D

place संयं जाह्ना c. m. । (४) A B D उलसः || (६) B बौधः । (७) B C भण्डारिणि ॥

A तथाद्विषि, C तथाविषि, D वाचविषि, B वाचविषि भण्डारिणि ॥ (१०) B om.

(११) A B C भण्डारिणः, D वाचविषि ॥ (१२) A कवकः, B कवकः ॥ (१३) B कवकः

, D वाचविषि ॥ (१४) A B बालः, D बालः ॥ (१५) B बालः, C बालः ॥ (१६) A मानः ॥

(१७) C D om. कालः । B मानः कालः ॥ (१८) B प्रयत्नसारः, om. कः ॥

(१९) A भिधमानः B भिधमानः, C में ॥ (२०) A कार्यमानः, B C D कार्यमानः ॥ (२१) B om.

(२२) B धर्मिः (२३) C D place this sutra after i, २५ (i. e. after i, २५°
of their own reckoning; see App. C D). (२४) B युक्तः मृथः ॥ (२५) B C D अद्द

ास्यः (२६) A अद्द अद्दः ॥ (२७) B में ॥ (२८) C D जतः ॥ (२९) So D ; A B C

उत्तरः (३०) A B उत्तरं, C D वेषः ॥ (३१) MS, मृथः ॥
27. (1) श्राब्दी एवं (३१) || ॥ ॥

श्राब्दिके कण्धायणि सर्वांस स्वभाविकृति में भवति (३१) || CD C ||

नेत्रेन्न (३२) भवासी में तुझों (३३) वर्य युगान्तु श्रेष्ठे (३४) भगाम् || C D ||

|| ॥ इत्यः ||

27-27 || CD || २७-२७ ||

28. || इत्यः इत्यः || ॥ ॥

|| इतिः श्राब्दिके इतिः इतिः || ॥ ॥

29. || भावे नासाः (३५) || ॥ ॥

भावार्थे (३६) नासाः (३७) प्रत्येको भवति || (३८) गमतं || नययतं (३९) ||

29* || CD || २८* ||

II. || इतिः (३१) श्रीमदान्तमार्ग तत्तत्त्वाः (३२) || (३३) श्रविवाह (३४) द्वितीयेः

समानं (३५) || ॥ ॥

(१) C D place this sūtra after i, 31 (i. e. after i, 31 of their own reckoning, see App. C D).
(२) C D add सम्बंधः || (३) A om. the whole commentary, instead of which it has स्थितः || (४) C D सम्बंधः || (५) B मूसे ||
(६) B om. || (७) A यथा || (८) A B यथा || (९) A मात्र || (१०) A सत्य, B सत्य ||
(११) C D prefer. the Skr. translations यास्यम् साक्षः || नास्यम् साक्षः || (१२) B C D यथा || C D add तेषांकल्यां साक्षः नियमतः || (१३) A om. from ती to सत्यः || (१४) B सक्षः || (१५) B om. सत्यः || (१६) A यथासमां || (१७) A om.
III, I—3.|| वाजनविधानं त्रिमिरणं ||

II. ॥ हालू(१) चालू(६) नवंतू(१२) ॥

(२)दात्रो दोयान(४) दोयानवकारी पर्यं(६) अवष्यती किठा नवंतू।
सुखते मुख्यते(९)। दात्रो(६) दशते(६)। (१०)विष्णुः विष्णुः(११)।
जिङ्का(१२) जिङ्का(१२)॥

III. ॥ (१६)श्रृवलेशः वाजन(१६) ॥

श्रृवलेशः(१६) परं(२३) वाजने लोण्यं भवति। (२३)कथयं सयं। समी(२४)
सम्यं। योगं यात्रव(२४)। कायं कल्यं(२४)। शर्यं(२४) सयं। विष्णु(२४)
विष्णु(२४)। शर्यं(२४) सयं। समं समं(२४)। श्रिम्भः श्रिम्भः(२४)॥

IV. ॥ ब्रम्म(२५) ॥

ब्रम्म(२५) च परं तत् लोण्यं(२५) भवति(२५)। श्रिम्भः(२५)। मनो(२५)॥ रक्तं
रक्तं(२५)। C D। दुःं दुःं। विष्णुः(२५) विष्णुः। (२५)पूर्वं वक्त(२५)॥

(१) A श्रृवलेशः || (२) A चालू || (३) D नवंतू || (४) A om. comment शालु to भवति: ||
(५) D om., C चालू || (६) B परमे चिन्तो || (७) B नवंतू || C D मुख्यते, A नवंतू ||
(८) A B om. || (९) A om., B दुःं || C दुःं, D मुख्यते || (१०) A om. this example. || (११) B नवंतू || (१२) A om. || (१३) B नवंतू || (१४) C D मुख्यं ||
(१५) B adds नवंतू || (१६) A नवंतू: B om. नवंतू to भवति || (१७) The examples are rearranged; their order in A is १०, १२, २३, २४, om. all the others; B has १०, २३, १२, २४, १२, २३, २४, २३, C D have १२, २४, २३, १२, २४, २४, om. १२, (see iii, 9). || (२५) A C मनो(२५) || B मनो || (२५) C मनो ||
(२६) A नवंतू || B मनो || (२७) B नवंतू || (२८) B C D read मनो परं तत् लोण्यं तत् लोण्यं || (२८) A नवंतू || B मनो || (२९) B मनो ||
(३०) B adds मुख्यं नवंतू || C D add मुख्यं मुख्यं || (३१) B मनो || (३२) B नवंतू ||
वर्गीय: १० (१०) ने (४) परे लोगों भवित। तुज़ः (११) अध्ययन (१२) वर्गीय।

(१०) ब्रह्मचरय।

(११) वर्गीय: लोगों भवित। तुज़ः (११) अध्ययन (१२) वर्गीय।

(११) ब्रह्मचरय।

(१२) ब्रह्मचरय।
'value' || वेजनविधानं वर्तनीं ||

|| 7 || 'क्रोऽे(१) || १ ||

दकारा (२)वकारे परे लेखो वा भवति || दारं वारं। वेति किम।

दारं(३) ||

|| 8 || 'खट्टा || २ ||

त्वकारात परष टकारे वा(४) लेखो भवति || उल्लतं उक्षों(५)।

(६)उक्षें (६) || (७)ुवट् (७) || (८)उक्षिं ||

|| 9 || (९) रेशः पूवः पु अ || २ ||

(१०)सुप्रवसः वेजनान्त परः पूवः शुसः (१९) रेशः लेखो भवति || तत्त

ऱकः (१६) जळः। सर्वः उँकळः (१७) || (१८)रयोगः निगळः (१८)। सर्वः

सर्वः। श्रीः: सिगळः (१९)। सर्वः: श्रीः (१८)। श्रवः (१८) ग्रङ्घः। वाजः वर्जः (१०)।

दुःसः। दुःसः। उः। उः (२०)। सूरः। सूरः। सूरः। सूरः। (२१) करःकः का-

लः (२१) करः कळः। उः (२२) उः। प्रवः (२२) प्रवः (२२)। C D || सर्वः

सर्वः। विशमः। विशमः। दर्शः। दर्शः। श्रवः (२३)। धर्शः। धर्शः।

सर्वः। सर्वः। विशमः। विशमः। दर्शः। दर्शः। श्रवः (२४)। प्रवः (२५)।

(१) C D add च || (२) B वकारे || C D add दे पुरारण || (४) B

C om. || (६) C D वसः (see iii, 39 and App. C D in iii, 38), B वसः || (८) B

सः; C D om. the remainder. || (१०) B उः (१०) A om., B places च, च।

(१२) A om.; B उक्षिं, repeating उक्षिं before it. || (२) B om. the sutra; A रेशः,

C D रेशः || (१२) B om. commentary, up to भवति || (१२) C पूवः एषः ||

(२१) A om. this example; D places it before तत्त || (२१) C श्रीः, B श्रीः ||

(२२) A om. the remainder. || (२३) C D श्रीः || (२४) B श्रीः || (२५) D adds ग्रङ्घः

कः || (२५) B om., up to सूरः, incl. || (२६) D repeats ग्रङ्घः || (१) C श्रीः, and

C D add रेशः: हट्टा || (२०) B मः || (२१) C D कारणः, and place this example

before the preceding one. || (२०) B मः, C D उः; but C has a marginal
correction in pencil च || (२०) B कळः, C उः, D उः || (२६) C रेशः, with

marginal correction in pencil प्रवः || (२०) B मः, D मः || (२३) B उः, C

श्रीः, D श्रीः, (see H. C. II, 58). || (२४) B श्रवः, C D वसः || (२५) B C D प्रवः ||

(२६) So B; C D चुंधः ||
(91) खाद्याक हफ्ती धर्माको भक्तिरां (92) खाने इहकोरी भवित (93) ||

(94) धौमस्य खाने वर्तीयो भवित || एकै प्रमाणे। तैयङ्कारी (95) नित्यारो (96)। पिशाची पिसाची। जगा जंगा। जर्ते कहौ (97)। प्रति-पिठुः पिठिंदुः (98)। C D (99) प्रधे वुखे ||

13 || फेरे (100) खाद्याक (101) || 13 ||

(102) C D om. this śūtra and its commentary. (103) A साध; B शरीर। (104) B C D om. (105) A नित्य, B नित्य, C शिष्य, D शिष्य (106) A om. this example. (107) C D इत्या। (108) D adds. कांसे (see iii, 10, 19). (109) A B C पुष्यसं, D पुष्यसं। (110) A युष्यसं, B युष्यसं, C परंसं, D परंसं। B C D add कांसे युष्यसं (see iii, 13). (111) A नित्य, B नित्य, C D शिष्य, D शिष्य। (112) A B C D दिकार। (113) A रास, B नासे, C D read रासात्मा। (114) A has only the following comment, खाने इहकोरी भवित (115) B दोषकार। (116) B नित्यारा, D शिष्या। (117) B कर। (118) B प्रतितिः (119) Conjectural; B वचो, C D om. this example. (120) C D om. (121) C D om. ख (see note 2 in iii, 11.) (122) C D om. खकार || (123) B भक्तार। इहकोरा भवित (124) A om. comm., up to भवित।
(१) सुख सुहः। (२) मेघ: सेहः। (३) मध्वः महः। (४) वसः होः।

(५) वसारेखा खाने खाद्यः (६) भवति॥ भिवा भिवा। (७) एखः
कमुखः (८) पावः पावः। दशः दश॥

(९) वसारेखा खाने जाकरो भवति॥ चीवनः जुम्भः॥ सुखः सुखः।
शाचा जत्ता॥

(१०) तकारः दिः॥ (११) नामः नामः॥ नियाः नियाः॥
(१२) पाण्यः पकः॥ बिवा बिवा। (१३) भब्या बांधः॥ नृत् नृत्॥
(१४) भिन्नः भिन्नः॥ (१५) एअः एअः॥ दर्शः (१६) दर्शः॥
(१७) चाणः

(१८) C D चाणः॥

(१९) चुपुरः चुपः॥ (२०) चुपुरः चुपः॥

(२१) न्यायः विभिन्नः वसारेखा (२२) तकारो भवति (२३) तुवःत् (२४)॥

(२५) C D तुवःत्।
(१) B • • • (२) A only रागम्। (३) B • स्कारायो। (४) A शुचि खान्। (५) B शीर्ष। (६) B मक्षी। (७) A om. this example。 (८) C D रशों। (९) B C D om. this clause。 (१०) B जान, C D भाष। (११) D रक्ष: (Prákrit शेष, see iii, 11)। (१२) A चेकल, B • • •, D चेक। (१३) A only विचय भवित खर्च। (१४) B चेकल, D चेक। (१५) A • • • (१६) B भेंसी। (१७) A B C D शंसा। but C with marginal correction शंसा। (१८) B दो | (१९) D • • •; but B C शंसा। (२०) B D om। (२१) A only खानि, om. up to भवित। (२२) A B शंस। (२३) A C यद्य, B सम्बंध, D सम्बंध। (२४) B D • • •; A B दो for द। (२५) B थेंस। (२६) So A; B om. सुत्त्र; C D read पत्नी। (२७) So A; B थेंस; but C D पत्नी, see below note २८। (२८) A • • •। (२९) A खानि; in C D, here follows the example पाप पाप (see iii, 12 in App. C D). After which comes a new सुत्त्र रक्षयो खानि, to which are assigned पत्नी; etc. as examples (see App. C D)। (३०) A B • कः; C D add पत्नी खानि।
(१) वेदृशः (२) वेदुलियो (३) चयोद्ध तेषः। (४) तुः: हुक्तो (५) C D।

२४। श्रीकृष्ण लोपिने नामाध्या श्राधो (६) भापदार्शी (७) सिद्धार्थाणि।

लोकं मंगली तौ श्राधे (८) तथो लोपी धकारभेदा भवति।

(८)ः अपदाशवसिद्धानि। प्रमः: पन्हो (९) तथा तः (१०) ज्ञात् गन्धर (१२)।

सोश्रेष्ठ ज्ञासा (१३)। B C D। C D। (१४) शासिति: गिन्यति (१५)। तः: बन्धि (१६)। जिन्दा: जिन्दो (१७)। B। (१८) अपदाशव इति किं। भासानव (१९)।

२५। लोपे च्वि (२०)।

संयोगारस्स लोपे च्वि (२१) दिल्ल भवति (२२)। (२३) दुम्भा दुम्भा।

B C D। यथा: वशो।

२५। (२४) काविकु चलोधि (२५)।

(२६) काविकु चलोधि पिपी दिल्ल भवति। न ज्ञाते म (२७) नज्ञते (२८)।

(२९) वायाते वान्हिता (३०)।

(१) A om. this example. (२) C D वैद्यकः। (३) B वैद्यक्षिः, C वैद्यक्षिः, D वैद्यक्षिः। (४) D सक्षो। (५) सो B; A C D सो। (६) A om. को। (७) Conjectural; the MSS reading is corrupt; B throws'sutra and commentary into one and reads शो लो। शो लो। शो लो। पदार्थस्यानि व्रतं। A has वराध्यायानाः; C originally पदार्थस्यानाः, corrected in margin to अपदार्थस्यानाः; D अपदार्थस्यानाः।

(८) A C D सकाराकाराः। (९) B om. this clause. (१०) Conjectural; A D read अपदार्थस्यानाः। C अपदार्थस्यानाः। (११) C D पक्षो। (१२) B विद्या। A adds कर्म; कर्म (see App. B C D)। (१३) A D वच्या। (१४) A om. the remainder, up to अपदार्थस्यानाः। (१५) B अब्दुल्ला, C D अब्दुल्ला। (१६) C D वच्याः। B places this example after निसिन्धिनित्वं (see App. B)। (१७) C D place the examples thus: २९, २४, २६, २८, २६। (१८) सो C; A अपदार्थस्यानि, B अपदार्थस्यानि, D अपदार्थस्यानि।

(२५) B C D गन्धर्याः। (२६) D विशेषत्वः। B adds च after it. (२७) A शास्त्राः।

(२८) C D हुम्भा: हुम्भा। (२९) A om. the ष्ट्रा। (३०) B वा (३१) AB ज्ञातः, C D ज्ञातः। C D add तेषः तेषः। (३२) B ज्ञातः, C D स्थानः।
26. नोक्षां दिले वर्तमानयोगः दिलीक्ष्यति

27. य एवंक्षेपः

28. न पदार्तः

29. काष्ठम ज्ञातवयः

(1) A १. सूक्ष्माध्योऽ, B १. सूक्ष्मः। (2) So B; B संयोगः; C D संयोगः। (3) A शैक्षः (for शैक्षः? but see iii, 5). (4) A om. the remainder. (5) B पत्रः; so also C now; but originally C seems to have had पत्रः। (6) D शास्त्रः। (7) D शक्तः; B शक्तः। (8) B भूतः, D सेतुः। (9) B १. भूतः, C १. भूतः, D १. भूतः। (10) D पदार्तः। (11) B दक्षिणः; C दक्षिणः; D दक्षिणः (for दक्षिणः); but comp. App. A, ii, 25 (as to हो for हो), and App. C D, iii, 16. (12) B जितः। (13) So A; B originally सुभाषिताध्योऽ, but corrected by later hand into सुभाषिताध्योऽ; the latter is also the reading of C D (see App. B C D). (14) B शरः शरः। (15) B चुः। (16) C पादार्तः। (17) B adds ज्ञः कुः। (18) A om. this example. (19) B भूतः, D भूतः। (20) B C पादार्तः। (21) A मद्यः; D मद्यः। (22) A मद्यः; B भूतः। (23) So C; A उपशास्त्रः; B D अध्यायः। (24) A कार्यः। (25) B वेणेष्यः। (26) D लुटः। (27) A वजः; D घरः।
III, 30—33. बजनविधानं द्वीयं

कालवं (१)। शीर्ष (२) शीर्ष (१)। दोष: दोषों। (४) उत्तकं उत्तकं (४)।

३०। बजनविधानं द्वीयं।

दयोरं (४)। बजनयोरं। मध्ये हस्तस्वरागमी। भवति। अश्रीः। अश्रीः (२).
विशेषः विशेषः (२)। शुचि: पञ्चवर्णो। (४) रूपम्। रूपम् (४)। वर्णम्।

C D। सुर्खः। सुर्खः (२)। (११) सर्पस्तः। सर्पस्तः (२)। (११) बदुपीः। बदुपीः (२)।

(११) क्ः खिमा (२)। (१)। खुर्सं। सुर्खः (२)। (४) परम्।

पदम् (२)। C D।

३१। यवयोः (२)। इत्यतः।

(२)। यवयोः। खाने (२)। इकारोकारौ। भवति। चयोश्रे तेरृः (२३)।

C D। भवति। इति (२३)।

३२। (४) संक्षः (२)। निश्चितः। लेखः।

(२३) संक्षः। (२३) संक्षः। निश्चितः। लेखः। भवति (२३)। (२३) विशेषः। वीमा।

पञ्चावर्णं पञ्चावर्णं (२३)।

३३। ततः। च।

(१) B C D कायम:। C adds कायम:। (२) A मौण:। B मौण:। CD मौण:।
(३) A शीर्षः। B शीर्षः। (४) A om. this example। (५) B उत्तकं। CD उत्तकं।

(६) B repeats दयोरं। (७) B शीर्षः। (८) A बिशेषः।
(९) A om. this example। B C D place it after खिमा। (१०) B C D रक्षयः।

(११) B अवर्गः। (१२) A अवर्गः। B C अवर्गः। (१२) B om. this example।

(१३) A अवर्गः। (१४) A अवर्गः। B अवर्गः। C अवर्गः। D अवर्गः। (२४) CD मौणः।

(२५) So A; C D शमा। (२६) So C D; B पदमः। (२७) B पदमः। C D

(२८) A सर्पस्तः। (२९) B C D द्वारकः। (३०) B C D द्वारवं।

(३१) अ तृत्यः। B om. by mistake, as it gives only अ तृत्यः, omitting द्वारः और द्वारः।
(३२) A B C शीरः। D शीरः (sic); A B place the examples ३२, ३२, ३२। but C D ३२,

३२। (३४) D repeats उपमा। (३५) B विशः। (३६) D om। (३७) C संपूर्णितः। ति।

(३८) A खानः। (३९) A om. all examples, probably by mistake। (४०) C D वषा।
(१) संख्यास्वरूपितम् तकारसा (२) च (३) लेखया (४) भविता (५) प्रणयपशसु (६) प्रणयपशु।

(७) ॥ ॥ ॥ ॥ ॥ ॥

खेल (४) अतीतः: खेले ॥ छुए ॥

ककारसा वर्गगतीयवा च खरे (५) परे लेखया भविता ॥ (६) कोकिलः (७) कोकिलः (६) भाविकः: भोजया ॥ (८) राजी राधाऻ। (९) प्रतिक्रूः (६) प्रतिक्रूः (९) नदी नदने (१०)। B C D।

(११) ॥ ॥ ॥ ॥ ॥ ॥ ॥

(१२) ककारवर्गगतीययोरे खरवर रे यलं भविता। B C D। ककासा। नामः: नाथसा (१०)। B C D।

(१३) ॥ ॥ ॥ ॥ ॥ ॥ ॥

व्यवस्था विश्वायणा (१५) शिष्यप्रयोगात् भावया। (१६) आः: आः।

(१७) सुखः: दुःखीयो (१४)। भविता भिक्षुः। लाभी लाभी (१९)। B C D।

(१८) ॥ ॥ ॥ ॥ ॥ ॥ ॥

(१) आ ओम। (२) स्तवः: B C D। (३) आ ओम। (४) स्तवः। om. भविता।

(५) B वंशामश, और prefix विन्दुर नीषा, repeating the latter by mistake from the previous sutra. (६) A प्रणयपशु, B प्रणयपशु, C प्रणयपशु। (७) C D have an altogether different sutra and commentary, see App. C D. (८) Inserted; A B om. (९) This example also occurs in D (see App. C D). (१०) A कोकिलः। (११) A ओम. this example. (१२) B बनार्सीव्र बनार्सीव्र। (१३) A बनार्सीव्र बनार्सीव्र। (१४) B बनार्सीव्र. (१५) C नीषा; D नीषा; A बनार्सीव्र। (१६) So B; A corrupt वायुपरोपोललगभग क्षत्रीर क्षत्रीयोऽस्माद् नीषाः (त्रीरपं परे एतदर्थ यश्च यत्र?); but C D read differently, see App. C D. (१७) C D शास्त्रा। (१८) A B मुद्रा। (१९) So A; B C D ओम। (२०) A om. the remainder. (२१) B C D खुर्दिः। (२२) Here C D terminate this chapter, see App. C D. (२३) D ओम। (२४) B om. ओम रेष्कुः।
(1) अपभ्रंश, तो रेखांत लें ते तलयों न भवति || "बर्जु" || ग्राम || (2) बाबू राम || पत्र || जादू ||

38 || वेदांतिकां रेखानों (१३) लगैः (१३) || हृद ||
वेदांतिकां रेखांत लक्षारो भवति। एकार नकार: || "श्रेयो" (१३) अवे
(१२) तुष्टलक्ष्य न पन्नतः (१२) (१३) पन्ननिधित्वसः ||

39 || मागधिकायं रेखास्यार्थं लगैः (१३) || हृद ||
मागधिकायं रेखास्यार्थं लगैः (१३) अवतः || (१३) ब्रह्मानिकलेन
लवल || श्रेयैः (१३) || हृदे (१३) || पदावने (१३) || चंद्र ||

39* || चंद्र इत्यादि

(३७) || दृष्टि (३७) वैशेषिकव्यापारलक्षण (३७) वेदांतिकायं (३७) लक्षणीयं
(३७) संज्ञानं || दृष्टि (३७) प्राचीनविद्यायं संपूर्णं (३७) ||

* Ed. बर्जु || पारध: पारधिक पारधिक || A and C om. the interpunction between वर्जु and अवत, B has it; A B C have the interpunction between वर्जु and पत्रसः; D om. it throughout. || Ed. बर्जु || ब्रह्मानिकलेन: प्रणयते प्रणयित्वसः: ||

(1) B om. (2) B वर्जु, D वर्जु || (3) A ग्राम, B ग्राम, C दृष्टि || (4) A om.
this example, B ग्राम, D ग्राम: || C D prefix the Skt. ग्राम: || (4) C D श्रेय ||
(4) B om. (6) A श्रेय || (6) D श्रेय || (7) A दुरुवस्य, B दुरुवस्य || सदा, C
dुरुवस्य, D दुरुवस्य || (१०) So C || A पन्नत, D पन्नन, D नन्न || (१३)
मर्दियसः om. नन्द || B पुन्निर्दिष्टासः, C मर्द || निर्दिष्टासः, D मर्द || निर्दिष्टासः; B explains it in the margin as Skt. पुन्निर्दिष्टासः (sic), but the word is not distinctly
legible. || (११) B चंद्र || (१२) B चंद्र || (१३) A वन्दक्षेत्रं कल्पितं || B वन्द कल्पितं
कल्पितं: B in the margin explains कल्पितं by the Skt. कल्पितं: C D चंद्र ||
(१४) A कल्प, B चंद्र || C D prefix the Skt. कल्प: || (१४) A B चंद्र, D om.;
C D prefix the Skt. कल्प: || (१५) A पदावन, B पदावन, C D om. || (१६) B C D om.
this remark. || (१४) A कल्प, B om. || (१५) C D read सार्वतंत्रविद्याय चन्द्रेण, making
this the termination of the fourth chapter; their third chapter terminates with सत्त्रा ३६; see App. C D. || (१६) D चंद्रय, D चंद्र || (१७) A om. || (१८) A B D om.
this remark. || (१६) Here follow various dates in the MSS.; A ग्राम १, B सार्वतंत्रय १, C gives no date.
EXPLANATION.

The MSS. C and D contain a large number of Sūtras and Explanatory Remarks, in addition to the text given in the preceding pages. To a very slight extent this is also the case with the MSS. A and B. Some of this additional matter is found only in one MS., some other in more than one. This is indicated by the heading letters of the Appendices; thus Appendix C D gives what is common to the MSS. C and D. The places in the text to which these additions belong, are indicated by the insertion of corresponding letters; thus, on p. 21, the letter A in the commentary to Sūtra II, 25 refers to an additional remark in MS. A, given in Appendix A on p. 34; again, on p. 5, the letters C D in Sūtra I, 6a refer to an additional Sūtra in the MSS. C and D, given in Appendix C D, on p. 40. The words printed in red type in the Appendices refer to the words in the text, after which the additional remark is to be inserted.

APPENDIX A.

TO SUTRA II. 25. ON PAGE 21.

(1) शालिव्यांत (2) शालिव्यांत

(1) MS. शालिव्यांत (2) MS. शालिव्यांत; in A the two letters य and य are often indistinguishable.
APPENDIX B.

TO SUTRA III, 28. ON PAGE 26.

(1) MS. विज्ञातिम् निदर्शि
(2) MS. विज्ञानिम्

(3) This example also occurs in D (see App. C D).

(4) MS. गुम्बूढ़
(5) MS. विप्रात्रेण
(6) MS. विप्रात्रेण

(7) MS. विप्रात्रेण
(8) MS. विप्रात्रेण

(9) MS. विप्रात्रेण
(10) MS. विप्रात्रेण

(11) MS. विप्रात्रेण
(12) MS. विप्रात्रेण

(13) MS. विप्रात्रेण
(14) MS. विप्रात्रेण

(15) MS. विप्रात्रेण
(16) MS. विप्रात्रेण

(17) MS. विप्रात्रेण
(18) MS. विप्रात्रेण

(19) MS. विप्रात्रेण
(20) MS. विप्रात्रेण

(21) MS. विप्रात्रेण
(22) MS. विप्रात्रेण

(23) MS. विप्रात्रेण
(24) MS. विप्रात्रेण

(25) MS. विप्रात्रेण
(26) MS. विप्रात्रेण

(27) MS. विप्रात्रेण
(28) MS. विप्रात्रेण

(29) MS. विप्रात्रेण
(30) MS. विप्रात्रेण

(31) MS. विप्रात्रेण
(32) MS. विप्रात्रेण

(33) MS. विप्रात्रेण
(34) MS. विप्रात्रेण

(35) MS. विप्रात्रेण
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(37) MS. विप्रात्रेण
(38) MS. विप्रात्रेण

(39) MS. विप्रात्रेण
(40) MS. विप्रात्रेण

(41) MS. विप्रात्रेण
(42) MS. विप्रात्रेण

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(93) MS. विप्रात्रेण
(94) MS. विप्रात्रेण

(95) MS. विप्रात्रेण
(96) MS. विप्रात्रेण
APPENDIX C.

SUTRA I, 11a. ON PAGE 6.

II 11a II कीवे जयश्रेष्टे देव(१) ॥ ११a ॥

कीवे वचनमणानु नाथः परथा। जयश्रेष्टे। इ इत्य आदेशो भवति ॥

“कमलदृढः(२) मर्माविचक्षितवर्य कारिगिरार्य महति।

†असुलबह्दुपुर्य ए जाहै भिन्न तै धावि दूर(३) गणनिः ॥ २ ॥

TO SUTRA II, 17. ON PAGE 22.

भवति। O D। में भणायेः कयं भणायेः। में भण माँ भण। में भण

अस्मानां भण।

भणाः। में कयं मया हांं। में कयं अस्माभि हांं। में पिंढिर्दो मतु

निष्ठाः। में तं पिंढिर्दो अस्मात्त लेः(४) निष्ठाः। में देशे भम देशः।

में देशे अस्माकं देशः। में पिंढिर्देः मथि निष्ठिः। में पिंढिर्देः अस्मायु निष्ठिः।

(१) See H. C. IV, 359. T. V. III, 4. 25. (२) The MS. has the mark of

interpunctuation (१) after each word of the first line; thus कमलदृढः। मा।

(३) The MS. has विंढुशङ्कर। (४) MS. om.
APPENDIX D.

SUTRA II, 10. ON PAGE 13.

II 10. संक्षिप्तवन् संविकायः पदायोः । ॥ १० ॥

प्रायोगिक प्रद्योगि चतुः संविकायं ततः संक्षिप्तवन्तव् भवति ॥

SUTRAS II, 10. 16. ON PAGE 14.

II 16. स्वर्गोत्ति (२) ॥ १६ ॥

वंजनसंप्रका, खैरी (३) वंजने लुष्ये वशिष्यते । उद्वृत्त दृष्टान्ते ।
स्वर्गोत्ति खैरे परे संविकायं न भवति ॥ गामन गच्छति । गंधकुटी गंधहुड़ी ॥

II 16. न चुर्णीखाले ॥ १६ ॥

द्रव्यसं चुर्ण्या चाह्या चाहं परे संविकायं न भवति ॥ न चेरिवगी(३) श्रापि
अवकाशः । ए (३)चेरिवगी विश्रवासि ॥

TO SUTRA II, 14. ON PAGE 18.

कार्यित (४) ॥ एड्रीती ए केफालिन्ति मते भवति एव ॥ कैतवि केम्ब्रनि। सोयि
कैफिन्ति। कौरवा: कौरवा कौरवा ॥ डार्जी (४) श्रापि स्वर्गशिंगको(४)
भवति एव ॥ चर्कार: हृद्यारा(५)। आजित (५) श्रापितः ॥

TO SUTRA II, 27. ON PAGE 22.

चारे: ॥ एवं स्वमुख विभाजितः ॥

(१) D से ॥ (२) D om. ॥ (३) D एड्राने ॥ (४) D एड्राने ॥ (५) See App. C D,}
(6) D कौरवा and ॥ ॥ (७) D कौरवम् ॥ (८) D दार्जी ॥ (९) D श्रापितः विभाजितः ॥
APPENDICES B C AND C D.

APPENDIX B C.

TO SUTRA III, 5. ON PAGE 24.

APPENDIX C D.

TO SUTRA I, 1. ON PAGE 2.

* C adds the following declension of ज्ञ=वर्ष, मणि=माणि and विष्णु=विष्णु; अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी। अङ्गी।
तुल्यायनं अस्मात् अस्मात्। (१) एसों अस्मात्तास्ति। एसों विद्वानेन। (२) एसों आदिरिवाचै। (३) एसों उज्ज्वलायाय। (४) एसों लोण् समवंस्य।

TO SUTRA I, 6. ON PAGE 5.

6. || द: || द् ||

सिद्धान्त परस्य द: द्वायः। (४) ए आदिरेष्टो भवति। द्वेषेन् गुह्या। समंक्षा। दश्चिना। चिरेन्द्र। इवादित्।

TO SUTRA I, 7. ON PAGE 5.

गाढे। || **गुक्कः**। गाढे। तुल्येऽ। गाढेः। **†दोहिः**। वेंरू।

नीवः।

* O नदीनां। गुह्या। बुद्धी। मधुमा। अभस्वः। O शमो चर्चिताश्च। नसोऽस्माः।

नसोऽस्माः (१०) चतुर्वदशोऽक्षुरोऽध्येष्वम् च च मुः। तीर्थस्य (३, १६ शमो चर्चितः)। एद्रासू (२, १० शमो चर्चितः)। सुराश्च (१, १ शमो चर्चितः)। वर्णविशेषं कला ८ द्वैत चारु रूप द्रविडः संयमः (३, २० शमो चर्चितः)। जन्माष्टमः (२, १५ शमो चर्चितः)। खङ्गसमः (२, ११ शमो चर्चितः)। पदविश्वम् (१, १६)। चारावतः (२, ५ शमो चर्चितः)।

सुरोऽ (२, ४ शमो चर्चितः)। खुदः (२, १५ शमो चर्चितः)। * O शमों च। शंकरेनः। चिरेन्द्रः। काम्योऽ (३, ५४ शमों)। खुदासू (२, ४ शमों)। द्वायः (१, ५ शमों)। खुदः (२, १५ शमों)। ** C चक्रवतायायाः। उपाध्ये दश्चिना। उपाध्ये। प्रथमस्य (३, १२ उपाध्ये)। वर्णस्य (२, ५ उपाध्ये)। तथस्य (३, १६ उपाध्ये)। खुदः (२, २४)।

नक्षत्रस्य (३, २६ उपाध्ये)। खुदः (२, ३ उपाध्ये)। खुदः (२, ५ उपाध्ये)। खुदः (२, १५ उपाध्ये)। खुदः (२, १६ उपाध्ये)। वर्णविशेषं निप्पः।

C नमोऽस्माः काम्यायनः। ** O गुक्कः। नदीनाः। बुद्धी। चिरेन्द्रः। दश्चिना। विद्वानः। द्रविडः।

विनिमः। **† C दोहिः। धर्मः अथाः। द्रविडः। चतुर्वदशः। चतुर्वदशः (३, १२ धर्मः)। द्रविडः (२, ५ धर्मः)।

विनिमः (१, ७ द्रविडः)।

(१) C चद्दसः काम्यायनः। खुदः काम्यायनः।

(२) C चद्दसः चक्रवतायायाः। (३) C च्। (४) D असो। (५) D असो। (६) D बास्तव। (७) D द्वायः। (८) D बास्तव और द्रविडः। (९) C चद्दसः द्रविडः।
TO SUTRA I, 18. ON PAGE 7.

TO SUTRA I, 19. ON PAGE 9.

TO SUTRA I, 20. ON PAGE 9.

TO SUTRA I, 24. ON PAGE 10.

TO SUTRAS I, 25a, 25b. ON PAGE 11.

TO SUTRA I, 26. ON PAGE 12.

TO SUTRA I, 27. ON PAGE 13.

TO SUTRA II, 1. ON PAGE 15.

TO SUTRA II, 2. ON PAGE 16.

TO SUTRA II, 3. ON PAGE 17.

TO SUTRA II, 4. ON PAGE 18.

TO SUTRA II, 5. ON PAGE 19.

TO SUTRA II, 6. ON PAGE 20.

TO SUTRA II, 7. ON PAGE 21.

TO SUTRA II, 8. ON PAGE 22.

TO SUTRA II, 9. ON PAGE 23.

TO SUTRA II, 10. ON PAGE 24.

TO SUTRA II, 11. ON PAGE 25.

TO SUTRA II, 12. ON PAGE 26.

TO SUTRA II, 13. ON PAGE 27.

TO SUTRA II, 14. ON PAGE 28.
APPENDIX C.D.

SUTRAS I, 20*-204. ON PAGE 11.

20* II. इस इ चाहि (1) को विविधते. II २६४ "II

अधार: धी परे हुई(ु) इ चाहि एति(ै) आदेशा भवनिति. विविधते.(२) II
(४) इस सो ज्ञरो(५) तेष च विद्या. इस करणामासी(१) II

26* II. चाहि जर्जी II २६५ "II

अधारो जशि परे चाहि भवनिति. विविधते. II चाहि माणस्या(७) खुरा. वयं
मनुष्या: माणस्या(७) II

26* II. मन्त्र जर्जी II २६५ "II

साहिद: भाषि परे मन्त्र आदेशो भवनिति. विविधते.(८) II में पेशक II माँ
पथ्य II

26* II. चाहि जर्जी(१०) II २६५ "II

साहिद: भाषि(१०) परे चाहि भवनिति. विविधते.(११) II चाहि पेशक II ध्यान्
पथ्य II

SUTRA I, 31*. ON PAGE 12.

31* II. (११) मन्त्र भाषी II ३१ "II

(१२) विविधते. II (१३) माणस्या II (१४) भाषि III II (१५) भाषि-

* C करणासि करणासः II + C मन्त्र II विवि. करणासि (iii, 34) रति मन्त्र दिव्य।

(१) C places के after सुवि. II (२) D व्यूह II (३) C om. (४) C D place सुवि before वि II (५) D व्यूह II (६) D सूत्र II (७) C साणुस्या II (८) C म्हरा II (९) C D place सुवि before वि II (२०) D सुवि II (२०) C D place सुवि before वि II (२१) C om. सूत्रा II (२२) D म्हरा II (२३) D om. (२४) Here follows सूत्रा II, 27 (see p. 22) in C D.
APPENDIX C D.

TO SUTRA II, 5. ON PAGE 15.

रिश्वि ॥ चातुर्वृः(१) दुभृः(२) । दुभृः वहेन *उत्सर्नः(३) रिश्वि ॥ तस्मातः
शुद्धाद्वादशुरुपालि भवति ॥ **मिर्गः** भुरसुरः भययुवः(४) ।
**विशाखः** भुरसुरः वहसुरः । भिषणः भुरसुरः भययुवः(५) ।
**विशाखः** भुरसुरः वहसुरः । भिषणः भुरसुरः भययुवः(६) ।
**विशाखः** भुरसुरः वहसुरः । भिषणः भुरसुरः भययुवः(७) ।
**विशाखः** भुरसुरः वहसुरः । सदृशः वरः ॥ दरिकः । श्रुतकः यथः
मृत्युः मनोकः । महानः सरिष्ठः । श्रुतकः यथः
मृत्युः मनोकः ॥ एताधृः एषानिवः
भवाङ्कः भवाणिवः । याङ्कः याणिवः । ताङ्कः ताणिवः
कौङ्कः कौणिवः । इटाङ्कः प्रतिष्ठः(८) । अन्ताङ्कः अष्ठाणिवः ।
श्राङ्कः श्राणिवः । द्वाङ्कः द्वाणिवः । इटाङ्कः

TO SUTRA II, 9. ON PAGE 16.

कथा ॥ श्रीधरः सुदृढः । मौनः महानः । पौरुषः पञ्जरिवः

TO SUTRA II, 11. ON PAGE 17.

चिरः ॥ पञ्जिवयाणतः । यत् जी ॥ तत् तः

* C दक: । सरस (२, ५) द्वीपः द राजः बु (वरः) । कवीः (iii, ३४) इवेनेव
वास्यः यस्यः । तु श्रीधरः (वरः) । द्वीपः (iii, १८ वरः) । चरणः (iii, १८ वरः)
द्वीपः (ii, १० वरः) । चरणः (ii, १ वरः) ॥ + C दकः । सरस (२, ५ वरः)
वविसः (iii, २२ वरः) । प्रवशः (iii, २२ वरः) । युना: प्रवशः (iii, ११ वरः)
वविसः (iii, २२ वरः) । चरणः (ii, १ वरः) । द्वीपः (iii, २२ वरः) । कवीः (ii, १ वरः)
वविसः (iii, २२ वरः) । + C दकः । सरस (२, ५ वरः) । तवरः (iii, १६ वरः)
सरसः (ii, २१ वरः) । रक्षः (iii, २२ वरः) । चरणः (ii, १ वरः) । द्वीपः (iii, २२ वरः)
सरसः (ii, १ वरः) ॥ " C प्रवशः । वविसः

(१) C दकः, D चरणः । (२) C द्वीपः, D चरणः । (३) D om. (४) C places this after
द्वीपः । (५) C places this after द्वीपः । (६) D places this after द्वीपः
(७) D has again यथः in the following forms, instead of यथः । (८) C places this
after द्वीपः । (९) D repeats द्वीपः । (१०) D दकः । (११) So both C D.
SUTRA II, 12. ON PAGE 17.

Commentary: संबंधम् खादीनां त्यादीनां च दिवचनं बड़ो ॥

SUTRAS II, 13<sup>a</sup>, 13<sup>b</sup>. ON PAGE 17.

चतुर्विश्लेषितुरुपिः जिनवरा:। चिन्विसं वि जिशवरा तीत्यरा(४) से पसी श्रुतुं।

SUTRA II, 14. ON PAGE 18.

सुन्ता वर्णिः। उक्ताः कारकाः कारकाः च प्राचीने न भवित्त। जोः।

(१) C सम्बधम्। (विशिष्टम्)। † C सम्बद्धे। मैथीम्। † C रूपम् खरीो। माण्ड(१)।

(२) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(३) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(४) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(५) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(६) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(७) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(८) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(९) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(१०) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(११) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(१२) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(१३) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।

(१४) C चिन्विसं बचिन्विसं। चिन्विसं बचिन्विसं। भवित्त। जोः।
APPENDIX C D.

TO SUTRA II, 15. ON PAGE 18.

प्रदत्तं: || कपिलः अद्व्रत्रिनुस्थारोऽपि भवति ||
बक्षतं: || सक्कारोऽः। वोषा || तोषा || लोप ||
अंगो || द्वेबेद्धि || प्रदत्तं || द्वेबेद्धि || लोप || द्वेबेद्धि || (अद्व्रत्रिनुस्थार्)

SUTRA II, 19. ON PAGE 19.

|| 19 || तु च चा हु हुः द्वष दुःस्य चौ कवित कैमपुषु कैमपुषु पूर्वोः || १२ ||
मोच्युः || कालश्राण || बंदर्विः || कण्ठिः || बंदर्मुषु || पूर्वमुषु ||

TO SUTRA II, 20. ON PAGE 20.

फुल्लो || श्लाकः

(२) वतारः मतारः (३) इत्य उत्स चाल चालू दरा मणि: ||
बनी मारणंरकागः (४) च चा चा चा दम (५) स्ताम: || १ ||
श्रोभणं शोभिण्यो || विकारवान् विषाल्क्षेपी || अद्व्रत्राण सम्भाले ||
श्रेष्ठवान् श्रेष्ठालू || गर्भवान् गर्भिजे || धनवान् धणमणो धणवनो ||
चुनुमान् चुनुमा धणमणो || पुष्पवान् पुष्पमणो || मानवान् माण्डलोः (६) ||
कालवान्
कालद्वासः (७) || तच्चवेद्धि इत्य उत्स || पाणि: भव: गामिनि: ||
पुरे भव: पुरिङ्गो || च्यो भव: || चानो चेष्टः (८) || चान: भवाने चेष्टादेशः (२) भवति ||
चेष्टाः (९) || उपरि भव: उवरिङ्गो || चारमानि भव: कृपुः ||


|| 21 || ताताव जामाताम तावधारीति: || २१ ||

* C तंकारः ||

(७) D inserts numbers after each suffix, thus दमर, चणर, etc.; C superscribes them, thus दम, चण, etc. (८) D दग्ध || (९) C चेष्टः, चेष्टाः, चेष्टीः ||
तावचः कत्वकः यावचः कत्वकः हु तातावौ जाजावौ भवतः एवः गाया।

TO SUTRA II, 24. ON PAGE 21.

भवति एवः गाया।

गुहस्यसंपकपस्याणां तमुण्डसुवः श्वेश स्वेच्छिः ।
कुञ्जर्तिसिद्धाय भोज्यं जलपरां तं च्रसुवः रुः। ॥ १ ॥

TO SUTRA II, 26. ON PAGE 22.

भवति एवः में शुष्कः लं ग्रेवः।

निशाचतः एवः में भणामि। लों भणामि।

कातः एवः में कर्मं युज्यामिः कातः। में चदं चेतिष्ट्ट्यः। ॥

में चदं चत्रो युज्यदृश्यः च क्रस्यः। में देशे तव देशः। में देशे
युज्यां देशः। में चेतिष्ट्ट्य लाचि निष्टिः। में चेतिष्ट्ट्य युज्यां
निष्टिः।

TO SUTRA II, 27. ON PAGE 22.

भवति एवः में भणामि। चदं भणामि।

SUTRAS II, 27a—27b. ON PAGE 22.

॥ २७॥ द्वेशः यादःसुवः। ॥ २७॥

॥ २७॥ जि चर्चं एवाधिः ॥ २७॥

॥ २७॥ चाविं च्यानांत्वादेवः। ॥ २७॥

॥ २७॥ चत्रं केवलकः ॥ २७॥

॥ २७॥ चदेः कुशः। ॥ २७॥

* C गुहस्यसंपकपस्याणां तमुण्डसुवायं भवति सर्वमां। चुढ्युज्यायं भोज्यं जलपां (सदृ)
थोलः (घनः)॥

(१) D चेतिष्ट्ट्यः। (२) च D श्वेशः। (३) See H. C. II, 217. (४) See H. C. II, 188.
(५) See H. C. II, 187. (६) See H. C. IV; 422, 19,
|| 27' || चूँच छिप खुलासा || १७४ ||
|| 27' || दयन(१) श्रीराघि || १७४ ||
|*दयन(१) श्रीराघि विद्यापुर ||
|| 27' || अतिरक्तपादृ अतिरिक्तपाद || गाजे दवबां || १७४ ||
|दवबां बरियाए ||
|| 27' || फँ पाँच फँ चांद पाँच(३) जाँच जाँच जाँच दवायः(६) || १७४ ||
|३मिव पिव पिव व्यव विध स्रवायः वा भवनि ||
|| 27' || दशी एक्कु(१५) एक्कु एक्कु दवालीम || १७४ ||
|| 27' || यथा तथा जनयो: खाले जिम्मतनि || १७४ ||
|दोषा(४) |

†कालु कहेहैविण जेंद्रया (६)जिम जिम मेंअङ्ग(५) गढ़े ||
(८)तिम तिम देमण(१०) लहर जे(१९) लियमै(१९) जाँच (१०) सुङ्ग ||१६||

SUTRA II, 20०.

|| 2०० || नै खः || २५४ ||

* C मीन्न (भक्ति) सिद्धान्त दोषा(४).
| दोषा स्वाभाविक वाचिक जीव जीव ||
| लिखित (१५) कंठी कंठी दवबां(१) चैत्र विद्यापुर || १ ||
| सारे प्रार्थना प्रति काव्य वाचिक प्रचार(१६)। दोषा स्वाभाविक वाचिक जीव जीव जीव जीव कंठी कंठी कंठी कंठी ||
| निर्धारता निर्धारता कंठी कंठी कंठी कंठी || दवबां(१) मीन्न निर्देशन प्रभाव ||
| १० (भक्ति) || १ || C कालु (सुङ्ग जाँच) दंडन || यथा तथा जिम्मतनि ||
| तथा तथा दर्शन समाने (सच्चता सम्बन्ध) वाचिक ||

(१) C दवबां || (२) D दशरथ पान || (३) See H. C. IV, 444. (४) C om. the commentary. (५) D दशरथ || (६) C om., D माखा || (७) D जिम्मत जिम्मत || (८) D माखा || (९) D जिम्मत जिम्मत || (१०) D दशरथ || (११) C जीव, D जीव || both con. metr. (१२) D जाँचम || (१३) D जाँचम c. m. (१४) C मद तुलसी c. m. (१५) C लिखित; here य is short, metri causa, = लिखित; see Vr. 5, 22. (१६) C नायका प्रभा || (१७) C जीव ||
Appendix C D.

क्रान्तिपरस्य चाृतिवर्जते अनादेरु नब्बा प्रायो जो भवति द्र संहननं।
संहंडणं संघडणं संहरणं।


रनं॥ स्यां फुड़॥ स्यां॥ (२) पुड़॥ (३) उजळई॥ नर॥ (४) चर॥
दुषं॥ (५) चर॥ (६) चुड॥ स्यां॥ (७)


खच्छो॥ नीच्॥ (८) निक्कं॥ अवादा अरादा आया अरच्छा॥ अवादा॥ अवादा॥
स्यां॥ (९) वेरि किं॥ बचा॥ (१०)


पञ्च्रो॥ भमर॥ भवर॥ भमर॥ भरल॥
खच्छ॥ (११) प्रथमशब्दक चलारि कपारिण॥ पुड़से॥ पटुसे॥ पड़से॥ पुड़से॥
खी॥ (१२)

Sutra III, 11॥

॥ १२॥ लठीचन्दुर्ब्र्ह्मो॥ प्रथमादितीयो॥

कवर्गां लठीचन्दुर्ब्र्ह्मो॥ खाने वयासंख्य प्रथमादितीयो भवत॥ नगर॥
एकर॥ मागं॥ मक्कल॥ गिरिरट किरिरट॥ सेध॥ सेट॥ यात॥
कल॥ घर॥ खच्छ॥ राजा राजा॥ जान॥ चचर॥ जीमुल॥ चीमुल॥
निज्ञर॥ चंचर॥ चंचर॥ चंचर॥ चंचर॥ चंचर॥ चंचर॥ चंचर॥
आपं कार॥ बट॥ संट॥ (१३) ठक॥ मदन॥
मनल॥ (१४) करन॥ कल॥ दासर॥ तस्रो॥ मधु॥ मधु॥
बंधन॥ पंडब॥

(१) D स्यां॥ (२) C स्यां॥ (३) पुड़॥ (४) C स्यां॥ (५) चर॥ (६) चर॥ (७) चर॥ (८) चर॥ (९) चर॥ (१०) चर॥ (११) D चर॥
(१२) So C D, with स॥ (१३) So C D, with च॥ but in C corrected to च॥ (१४) D संट॥ (१५) D ठक॥ (१६) So C D; but C has a marginal correction in pencil च।
TO SUTRA III, 12. ON PAGE 26.

|| 15' || व्रजोऽवैप्रभा वा || ९५५ ||

पकारवकारयोः स्वाते मकारो वा भवति || शबरः ख्वरो समरोः।
ख्वसु: सिद्धान्त लिंग्यो || नीवो: शीती शीमी। पूज्येः पुज्येः ||

SUTRA III, 15th. ON PAGE 27.

TO SUTRA III, 16. ON PAGE 27.

|| 16' || अश्रूऽवैप्रभा वा || ९५४ ||

धिनं || विधाने विष्णु: || श्रद्धते सर्थं ||

SUTRA III, 17th. ON PAGE 27.

|| 17' || अश्रूऽ || ९५४ ||

मार्क्षके स्वाते रकारो भवति || वुन्ध्रजामिं बोमारमिं। वुन्ध्रजाति
वेश्मरः || विद्धिः विधिः: || विष्णु: ||

TO SUTRA III, 19. ON PAGE 28.

|| 19' || अश्रूऽ || अश्रूऽ रागा रागा ||

TO SUTRA III, 20. ON PAGE 28.

|| 20' || अश्रूऽ || (१०)श्रीरोऽ || श्रीरोऽ || करो। || वह्मो ||

APPENDIX C D.

TO SUTRA III, 21. ON PAGE 28.

शिरा || बड़सुखः(१) बलसुखः। गहुः(२) गहुः। तद्धागः। तस्क्रोः(३)।

SUTRAS III, 22, 22a. ON PAGE 28.

(२) पवथोर् वधाराः। (३) पवथोर् वधाराः। भवति || पापं पावेः।

पर्यंकः। etc.

TO SUTRA III, 23. ON PAGE 29.

तल्ला || कस्मात्। कस्मा। तस्क्रम्। तस्क्रम्(४)। तस्खर्न्। तस्खर्न्(५)।

TO SUTRA III, 30. ON PAGE 31.

वर्त्तमानं || श्रीं || सिरीं। हीं(६) || हीं। ब्रह्मणं। ब्रमणं। श्राचार्यं। अय-रिष्ट्रों(७)। चरीं || तवीं(१)।

Pradah || तन्मीः तण्वी। लाखों लखों। सुविं गुहवी। पृथ्वी पुष्वी।

(९) सीं || (१०) सीं। ग्वाली मदवी। खायीं सिया(११)। खादादं:

मित्राविरोध(१२)। भव:। भविष्यो(१३)। (१४) धरतं सुवे करं। से

जना:। सुवे जना:। ज्या जीर्णा।

TO SUTRA III, 31. ON PAGE 31.

वर्त्तमानं || श्रवणं(१५) || तेवीसा। चयोविश्विन:।(१६) तेवीसा।

APPENDIX C D.

SUTRA III, 34. ON PAGE 32.

॥ ॥ कमचजतदपवा प्रायो लुकुः(१) ॥ ॥

सरातू परेपात अनादिश्चतानाथ अर्ध्युकानां कमचजतदपवा प्रायो लुकुः भवति ॥ क(२) ॥ काकः कार्योः गः नामः पाण्डः(३) ॥ च ॥ पिशाचः पिशाचः(४) ॥ जः ॥ गजः गण्यो तः सिद्धि सिद्धि दः ॥ मदः मदः पः ॥ नुपुरः सेवरः॥ यः निधिष्ठ: निधिष्ठः(४) ॥ वः देवः देवः(५) ॥ अनुदेरः दलित किं च ऋषि। गंधे ॥ चोरे ॥ परम्परा(५) ॥ कचिदु आदेयः आपि ॥ युनः उषोः(६) ॥ गंधे अर्थं च ॥ श्रेष्ठ: उषोः ॥ अर्ध्युक्तेऽस्ति किं च ॥ अर्कः(७) ॥ अर्कः ॥ चकः(८) ॥ कचिदु संयुक्तस्यापि ॥ नंतरः श्रेष्ठः रोहिणः ॥ नमस्कृतः: श्रेष्ठः रोहिणः(९) ॥ प्रायो रहस्यः कनिचि न भवति ॥ श्रयः(१०) सवः(११) ॥ शापः(१२) सवः ॥ सकृतः(१३) ॥ प्रेयवघः(१४) ॥ पाबग- जचलः ॥ श्रयः पञ्जुः(१५) ॥ विन्योगः विन्योगः(१९) ॥

SUTRA III, 35. ON PAGE 32.

॥ ॥ चन्द्रं अर्चनं ॥ ॥

कमचजतदपवाः प्रायो लुकुः भवति श्रेष्ठः श्रेष्ठः श्रेष्ठः च चापद्धे ॥

TO SUTRA III, 36. ON PAGE 32.

सच्छो ॥ दृवती श्रीचंद्रजग्रान्तलयः(१६) व्यंजनविधानं दलीयं समां ॥

TO SUTRA III, 39. ON PAGE 33.

पुसुलः: पुसुलः: (१६)एषः एषे ॥ (१६)लयः(१६) लयः ॥

(१) See H. C. I, 177. (२) D adds numbers, thus क १, ग २, etc. (३) D काष, and adds the following examples कोकिला कुर्मः। काकी कारः। प्रकृतः: पदि- कारः। (४) D पशुः। (५) D पिशाचः। (६) D विपश्यः। (७) D धिनः। (८) C धिनः; D adds the Skr. परम्पः। (९) D देशः। (१०) C om. (११) D adds नाभारः। (१२) C धिनः। (१३) C धिनः। (१४) C पञ्जुः। (१५) D reads श्रयः कनिचि। (१६) C om. this example. (१७) D लयः।

16178
गायत्रीः ।

(१) लक्ष्मणान्मिलक्ष्मिनिविभरिषिदंसंघमयानविजंगतिस्मिनः ।

वीरजिनि पक्वालादू मम २) शयलम् यवल्लभावम् ॥ १ ॥

SUTRA III, 39*. ON PAGE 33.

॥ ३९॥ (क) शौरसेन्यः तवारथ दकारे वा भवति ॥ (ट) द्राव ताव ॥ कर्दे कयं ॥ (५) गद्यः गद्यः सुद्र सुद्रः दशादिः ॥

॥ श्रौकः ॥

संज्ञातं प्राकृतं चैवप्रभुषमोऽयं विशेषिकः ।
भाग्यीः (द) शौरसेनोऽ य पुद्भाषां च प्रक्षिलिताः ॥ १ ॥

* Ed. रमण-वर्म-चक्र-पर-विज्ञ-संज्ञात-राजसिंह-युगः ।

शौरसेन: प्रचाप्युष्टः मम चक्षुः चवय-वाचाणीः ॥ १ ॥

(१) C om.  (२) D चक्षम्, C originally चक्ष, but corrected into चक्ष; also C D निस्सित, but in H. C. IV, 288 निस्सित; also D निशिचित ॥ (५) D सोः ॥

(२) C D चल्लम् ॥ (४) C D give no सूत्रa for this commentary; but add it as if it were part of सूत्र 39.  (५) D prefixes तावः (sic); see H. C. IV, 262.  (६) C D read गद्यः गद्यः ॥ (७) C om.  (८) C D श्रौकः ॥

(२) C D श्रौकः ॥
APPENDIX B C D.

TO SUTRA I, 3. ON PAGE 3.

श्रम् ॥ गामा । (१) तुष्णे रक्ष्वतः । रक्ष्वतः ॥ बो ॥ (२) त्रधे रक्ष्वतः । रक्ष्वतः ॥ नोः ॥ (३) छुहे तिस्सा ॥

डांकी ॥ (४) तक्ष्या तिस्सा ॥

डांकी ॥ (५) पुष्ने ते । पुष्ने मे । तव सुहे । सम सुहे ॥

खि ॥ गामे ॥ खि ॥ (६) कुवे ॥ तच ॥ तत्थः ॥ तत्थः ॥ तत्थः ॥ तच ॥ तच ॥ तच ॥ तच ॥ तच ॥ तच ॥ तच ॥ तच ॥

मध्य ॥

TO SUTRA II, 4. ON PAGE 15.

इङ्गासा ॥ (७) विष्णुतः । वृष्णु । चिंगुलक ॥ तीसा । कले ॥ तुच्छे ॥ तुच्छे ॥

तब ॥ बच्छा ॥ बच्छा ॥
नेपुरुः ॥ (८) सातक ॥ सांगिषु ॥ कला कातः ॥ तत्तत्वलिङ्कः ॥ तत्तत्वलिङ्कः ॥ तत्तत्वलिङ्कः ॥ नयनविधि ॥

ने तत्तत्वलिङ्कः ॥ नीवारिष्टः ॥

* B कुबे ॥ C नयनविधिमृत्य गुम्स॥
APPENDIX B C D.

TO SUTRA III, 3. ON PAGE 24.

(1) B चर्चे or चर्चा? || (2) B विषय || (3) A also has this example, see note १९, p. 29; A C D place it before चर्चा (see p. 29), but B after चर्चा. || (४) A कपो || (५) C D शीर्ष || (६) C D place this example before चर्चा (see p. 29). || (७) B D चर्चा || (८) D मशीन || (९) C D नाम || (१०) C D शीर्ष || (११) So B; C D चर्चा || (१२) Conjectural; B has दु:ख: || (१३) O D मशीन रु:खः || (१४) B मशीन || (१५) B om. this example. || (१६) B adds शरीर: धर्म || (१७) B adds शरीर: धर्म (MS. शरीर:), ज्ञान: (MS. ज्ञान:); then follows विषय, then मशीन, then शरीर: || (१८) B देव || (१९) B places this among the regular examples, see footnote १६. || (२०) D विषय || (२१) B om. the remainder. || (२२) C om.
## I. INDEX OF SUTRAS.

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On page 9 in footnote (२८) insert: B सन्नाशा, and on page 53, in footnote (५४) insert: C D prefix देवान्य देवा, and in footnote (५४) insert: C D prefix देवान्य देवान्य. 

CORRIGENDA ET ADDENDA.

Page 14, line 1, read बुद्धि for बुद्धी.

On page 9 in footnote (२८) insert: B सन्नाशा, and on page 53, in footnote (५४) insert: C D prefix देवान्य देवा, and in footnote (५४) insert: C D prefix देवान्य देवान्य.
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