

ṚIKTANTRĀVYĀKARAṆA

A PRAṬIṢAKTIYĀ

OF THE

SĀMAVEDA

EDITED WITH AN INTRODUCTION,
TRANSLATION OF THE SUTRAS, AND INDEXES

BY

A. C. BURNELL, Ph. D.

Honorary Member of the American Oriental Society,
Corresponding Member of the Batavian Genootschap van Letteren
en Wetenschappen, and of the "Berliner Gesellschaft für
Ethnologie, Ethnologie und Völkerkunde", Member
de la Société Asiatique, M. A. S., etc. etc.

—४२ अ० ४२ अ० ४२—

MANGALORE

PRINTED AT THE BASEL MISSION PRESS

1879

INTRODUCTION.



AS the existence of both pada and saṃhitā texts of the Sāmaveda was well known, at least after Benfey's edition in 1848, the non-existence of a Prātiśākhya of this Veda need not have been made a matter of certainty¹⁾, especially as the use of both the texts of this Veda made the existence of such a treatise *a priori* most likely, as was seen by Profr. von Roth in 1852.

That one had existed, was first demonstrated by the late Dr. Goldstücker who found that Kaiyata (in his commentary on the Mahābhāṣya of Patañjali) actually mentioned it; and on the last occasion I had the pleasure to meet that eminent scholar, in 1872, he expressed on me, in view of my return to India, the necessity of a search for it. I endeavoured to carry out his wishes, but with little success. I found a Sūtra treatise with a commentary which seemed to belong to the class of Prātiśākhya²⁾, and which, in fact, turns out to be a part

¹⁾ Max Müller, "Ancient Sanskrit Literature", 2nd ed. p. 110. So far, too, from the rules regarding the chant taking the place of gīxā rules (as M. M. supposes) the gīxās of the S. V. are numerous.

²⁾ See my "Sāmavidhānabrāhmaṇa", i., p. xxxvi. "Aśhoya-brāhmaṇa", pp. xviii.-xx. "Saṃhitopaniṣadbrāhmaṇa", p. xvi.

of the work now printed, but nothing like a complete Prātiçākhyā of the Sāmaveda. It was only in 1877 that the following text and commentary was discovered in a MS. in the extreme south, and, shortly after, a MS. of the text turned up in a *grantha* containing a number of Sāmaveda tracts.

Subsequent search has convinced me that there is no hope of further materials becoming available; I, therefore, print both text and commentary from what I have, as it appears to me that such publication¹⁾ should not be delayed. At the present stage of Sanskrit studies, there is an urgent need of a grammar, not based on the facts²⁾ and, perhaps, fictions of native grammarians, as has hitherto been done by all writers on the subject, but one in accordance with the requirements of modern science, and based on the actual facts of the language as recorded in the literature. Much has been done by a few scholars to pave the way for this, but

¹⁾ Regnier (Rigv. Pr. introd. to ch. i.) says: "Ces livres techniques, ~~travaux~~ arides qu'ils sont, tiennent une place importante dans l'histoire du langage, et, par conséquent, du l'esprit humain.... leur âge seul, suffirait à les rendre dignes de toute notre attention". See also Prof. Whitney's remarks in his ed. of the Atharv. Prātiç. p. iv. Also his "Or. and ling. Studies," il., p. 322. Prof. Benfey ("Einleitung in die Grammatik der Vedischen Sprache", 1874, p. 5) says: "Ausserdem sind alte grammatische Tractate—die sogenannten Prātiçākhyas für vier Sammlungen—auf uns gelangt—ein ähnlicher für den Sāmaveda ist leider noch nicht gefunden".

²⁾ "In his vero... est Vertigo quodam, et Agitatio perpetua, 'Circulus'".

meanwhile it is important that the chief indigenous grammatical works should be accessible.

The really important part of the book consists in the sūtras¹⁾; these I have been able to give in a definite form; for each one is given twice in the text with commentary (A.), and another MS. (B.) furnishes an independent text. The commentary is often of much interest, though very meagre and inadequate; but in parts, it is hopelessly corrupt, and I have printed it as it stands in A., for emendation could in this case only be guess-work; it is too scanty to furnish any grounds on which to go, and I have not been able to trace many passages quoted, even with the help of a priest who knows this Veda well. I have not attempted a search in the other Vedas, as that would have no practical use.

A. is a transcript of the original MS. which I have not seen; it is in the grantha character.

B. is MS. (also in grantha) on ōlais; perhaps 40 years old. The abridged text relating to accounts which I have mentioned above, has also been of use.

The 287 sūtras are arranged in daṇḍis; but to save trouble, I have numbered them consecutively.

¹⁾ I see much reason to believe that the text has long been in the Bodleian. Aufrecht ("Catalogue", p. 378) mentions a "Rik-tantravyākaraṇa. Quinque Prapūṭhaka". Max Müller (Ancient Sans. Literature, 2nd ed. p. 144 note) calls this "a small gīxā treatise"; this does not answer to the following text, but it is more than likely that it is the same. I cannot find, in other Catalogues, any mention of this treatise.

INTRODUCTION.

I.

The text is termed *Ṛiktantravyākaraṇa*, and it is not styled anywhere a *Prātiçākhyā* of the *Sāmaveda*; I shall, therefore, now explain why I have given it this title; but it is firstly necessary to show that it belongs to the *Sāmaveda*. This is very easily proved.

a. Allusions to *sāman*, to *stobhas* etc. are frequent, *e. g.*, *samsvāda* and *nigara* (*sāman*) s. 11.

sāman s. 39.

rājana (*sāman*) s. 123.

kiṭkiṭ s. 10.

stobha s. 150.

him s. 90, *and* *hum*, s. 266.

gati ss. 29, 110.

b. The technical terms belong to the S. V. literature, as I shall show further on.

c. *Ṛic* i. 337 is quoted in s. 80; this is not in the *Ṛigveda* but only in the *Sāmaveda*.

All these facts conclusively show that the text is a S. V. work, and it is unnecessary to refer to the commentary in support of this view.

I term it a *Prātiçākhyā* for the same reasons that Prof. Whitney has given this title to the *Çauna-*

kīya Caturādhyāyikā of the Atharvaveda¹⁾, that its character brings it under that class of Sanskrit literature, and that it is convenient to give it a name that shows its relation to similar treatises to which their editors have applied this title.

A Prātiśākhya was defined by Goldstücker as a grammatical treatise (*not* a grammar) which is intended "to show how the padas must change in order to become the real hymnical text, the saṃhita, and again, how by means of the krama the padas become the true representatives of the Saṃhita with all its peculiarities"²⁾. The Sāmaveda has no krama³⁾ text, but in all other respects the Ṛik-tantravyākaraṇa fully complies with this definition. It contains, it is true, much matter which rather belongs to general grammar than to the proper object of the treatise; but in this respect it does not differ from the other Prātiśākhyas⁴⁾.

It is a Prātiśākhya of the Sāmaveda rather than *the* Prātiśākhya; for, as it is, it seems applicable only to the Kaṭhina śakha among the recensions of the Sāmaveda known to me. It does

¹⁾ Atharvaveda Prātiś., p. III. The use of this name is due to Profr. von Roth--"Nirukta", p. xlviii.

²⁾ *Academy*, July 9, 1870, n. 270.

³⁾ At least none is known to the actual reciters of this Veda in S. India.

⁴⁾ As regards the R̥gveda Prāt., see Goldstücker's remarks, *u. s.* All the chapters after ix. are accretions. Atharvaveda Prāt. ed. Whitney, p. 247. Taitt. Prāt. by the same, p. 183.

not apply to the Jaiminīya or Talavakāra ṣākhā; for one of the chief peculiarities of that recension, the conversion of ḍ into ḷ (φ)¹⁾, is not mentioned in it. Again it can hardly apply to the Rāṇāyanīya ṣākhā, for it does not notice the ẽ and ɵ which that school admits²⁾.

Originally there was a Prātiṣākhya for each ṣākhā or recension³⁾, but the immense majority of these treatises have unquestionably been lost, and those we now possess appear to have been made more general than their original scope can have been⁴⁾. The R̥gveda Prātiṣākhya and the Taittirīya are remarkable in this way⁵⁾, and it seems likely that this extension of some one special Prātiṣākhya may have caused the loss of those treating of the texts of other ṣākhās which still survive: it is obvious that the Prātiṣākhyas of any one Veda must have contained much in common. The text is attributed to Ṣākaṭāyana, one of the oldest, if not the oldest grammarian, probably because of the quotation in the introductory chapter; but, so

1) See my "Jaiminīya text of the Ārshayaḥbrāhmaṇa", p. ix.

2) "Ardhaikāram ardhaukāram ca paṭhanti Rāṇāyanīyāḥ".

Oral inf.)

3) Kumārila Bhaṭṭa, "Tantrayārttika", i., 3. Madhusūdana "Ind. Studien," i. p. 16).

4) Max Müller, "Ancient Sans. Literature" 2nd ed. pp. 119-121.

5) The R̥gveda Pr. constantly gives differences of doctrine. to the Taitt. Pr. (ed. by Whitney, pp. 481-2). So here (ss. 59, 59, 102) the Nalgeya ṣākhā is mentioned.

far as we know the teaching of that old grammarian¹⁾, there is no adequate reason for supposing

1) To make this plain, I shall here collect all the safe references to Qākaṭāyana and his doctrine that I have been able to find, excluding, of course, the modern grammar which now passes under his name and which must have been based on his work¹⁾. It is, I think, obvious, that in no case can we safely suppose that Qākaṭāyana's exact words have been given; his doctrine is simply reported, and that is all.

A. His work:

"Samāsānvagrahavigrahān pade yatho 'vāca ohandasi Qākaṭāyanah" (Atharva-Prātiśākhya, beginning of C. on oh. iv.)²⁾ — "as Qākaṭāyana has set forth for the Veda the combination, division, and disjunction of words in pada". He, therefore, did not (so far) write a Prātiśākhya such as we now have, but a treatise on the Padapāṭha which every Prātiśākhya assumes to exist.

B. General doctrine:

1. As to the nature of articulate sound, see below, text, p. 1. "śvāso nādaḥ".

2. "Dhātujam nūma" (Pat. III., 3, 1). "Every word is derived from a verbal root". Yaska (I., 12) puts this: "nūmany ākhyāta-jātānī 'ti qākaṭāyanah" — which (with the other) throws light on the derivation of the technical term 'dhātu'. 'Dhātu' the abstract element, e. g., 'kṛi', as eventually substituted for the verbal form (ākhyāta) given at first, e. g., 'karoti'.

3. He was a vākyākaraṇa or analytical Grammarian (Pat. III. 2, 115) as opposed to the nairuktas or etymologists.

4. He imagined fantastic etymologies (Yaska, I., 1) deriving 'satya' from √ as + √ i.

C. Grammatical teaching.

1. Phonetics.

1. Final *y* and *v* are uttered with slighter effort. (Ath. Pr.

¹⁾ See my "Aindra Grammarians", pp. 102, ff.

²⁾ Ed. by Whitney, p. 181.

this ascription to be correct, even so far as to suppose that this Prātiçākhyā embodies his teaching.

ii. 24—"loṣavṛttir adhisparigam çākāṭāyanasya"; Pāṇini, viii., 3, 18—"vyor laghuprayatnatarah çākāṭāyanasya").

2. In the diphthongs *e* and *ai*, *a* forms the first half, and *i* the second, in *o* and *au*, *u* forms the second half. (Rikprātiç. xlii, 16—"sandhyeshv akāro 'rdham ikāra uttaram yujor ukāra iti Çākāṭāyanah").

3. The first of a class can only be a final (Rikprātiç. i. 3,— "prathmam [avasāne] Çākāṭāyanah").

4. Mutes even when not final, become "seconds" before *g*, *gh*, *g*; e. g. 'vatsah' (Ath. prātiç. C. on ii. 8 ¹)—"apadāntānām api çashaseshu dvitīyā bhavanti iti Çāṅkhamitriçākāṭāyanavātsyāh").

5. He mentioned five cases in which *ya* is separated by *avagāha*. (Ath. Prātiç. C. on iv, 80 ²).

"Pañcaī 'vā 'vagrahān āha yāçabde Çākāṭāyanah |

Antodūttaḥ padatvam ca vibhaktyantho bhavet tu yā". ||

6. *M* and *N* converted into *anusvāra* before spirants and semivowels are dropped. (Vāj. Prātiç. iv, 4—"lopam kāçya-paçākāṭāyanau").

7. Visarjanīya becomes a sibilant before a sibilant. (Vāj. Prātiç. iii. 8—"pratyayasavarṇam mudi Çākāṭāyanah").

8. Visarjanīya becomes *jihvāmūliya* before gutturals, and *upadhmānīya* before labials (Vāj. Prātiç. iii, 11—"jihvāmūliyopadhmāniyan Çākāṭāyanah").

9. Duplication does not take place in a group of more than two consonants (Pāṇini, viii. 4, 50—"triprabhṛtiṣhu Çākāṭāyanasya").

10. The *n* of *naḥ* in parī *naḥ* becomes *p*. ("Parīna iti Çākāṭāyanah". Vāj. Prātiç. iii. 86).

2. Inflection.

1. That in the 3rd person plural, imperfect, of √ *dvish* and roots in *ā*, the termination *-uḥ* may be substituted for *-an*. (Pāṇini,

¹) Ed. by Whitney, p. 74.

²) Do. p. 200. The second line may be *ya* doctrine, like the first, so I give it.

We have considerable indirect information as to the peculiar views he held in respect of grammatical questions; in fact, most of the doctrines that he held in opposition to other grammarians, have been, probably, reported by other and later writers; for it must be recollected that, even in so complicated a grammar as is that of the Sanskrit language, there could not be much room for a difference of opinion¹; but of all his distinct and peculiar opinions, there is no clear trace in the text.

iii., 4, 111—"Iaṇaḥ Qākaṭāyanasya 'va"). That Pāṇini attributes this opinion to Qākaṭāyana is sufficient proof that his analysis of the *Padapāṭha* amounted to a fairly complete grammar.

2. That propositions have no signification apart from nouns and verbs. ("na nirbaddhā upasargā arthān nirūhur iti Qākaṭāyano; nāmākhyātaḥ tu karmopasamyogadyatakā bhavanty uccāvaśāḥ padārthā bhāṣyanti 'ti Gārgyaḥ". *Nirukta* i. 3, p. 32).

D. Kramapāṭha.

1. 2. Two rules on this (regarding aa u and eu) are given in Vāj. *Prātiś.* iv., 120 and 188.

— Qākaṭāyana's is also quoted by the *Pranḍhamanoramu* and other late works, but it would be useless to collect such doubtful references. Every trace of his doctrine is important, for though already a myth to Patanjali (see the absurd story in *M. Bh.* iii. 2, 115—"tad yathā valyākaraṇānām qakaṭāyano rajamarga āsīnaḥ qakaṭasūrtam āyāntam no' palobho" perhaps a bad joke on his name), his doctrines seem to have prevailed in the later Sanskrit grammar.

7

¹ The points of difference between the Kufa and Basra grammarians (respecting Arabic Grammar) only amounted to 116, and there is much more room in Arabic than in Sanskrit grammar for such varieties of opinion.

As it now stands, indeed, it cannot possibly be of the earliest date; for, as I shall show further on, it contains ample evidence that it has been compiled and added to more than once, and even after Pāṇini's time, and there is also much reason to believe that this Prātiçākhyā is one of the latest, if not the last written of the class of treatises to which it belongs; for it is in highly developed sūtras, a style that, certainly, does not belong to the earliest period of Sanskrit literature. The technical literature of the Sāmaveda, also, must be relatively modern.

As is the case with some of the other Prātiçākhyas, I cannot find that the text is anywhere quoted. But this is likely from the nature of the Prātiçākhyas; as they are, neither Commentators nor Grammarians would refer to them. I have already mentioned that this or a similar book is referred to by Kaiyaṭa¹⁾; a Prātiçākhyā is also mentioned in the Gautamaçixā, but it ~~cannot~~^{is not} be identified with our text²⁾. As regards Kaiyaṭa's reference, it would include not only our text, but also the Pushpasūtra and Sāmatantra, if his words are to be given their largest meaning. That the text actually is intended to form part of such a

¹⁾ On Pāṇini. iv., 2, 60: — “‘ukthārtham’ iti (sāmāxanānam prātiçākhyam gāstram ity arthah)” (Benares ed. iv., p. 66). See Weber's “Ind. Literaturgesch.,” (2nd. ed.) p. 91. note. —

²⁾ See the text of the G. Ç. given below note to ii., 8.

series is shown by its ending with the first sūtra of the Sāmatañtra. It is also mentioned in one recension of the Caranavyūha, so it must have been tolerably well known some time ago¹⁾.

II.

As regards the text itself, intrinsically, there is much that is noteworthy, and that will help to form an estimate of its relative age and value.

A. The Sāmaveda (like the other Vedas) rests ultimately on a paṇa text, the conversion of which into a Saṃhitā is the object of the following treatise; but it differs from the other Vedas in this respect, that whereas with them the definite ritual form is the Saṃhitā—the krama and other texts are artificial and fanciful, and have no real object beyond the preservation of the text—here the Saṃhitā text is only one step out of many towards the ultimate form, viz., the sūman as they appear.

¹⁾ The recension is what I term the shorter one, as in Tanjore MS. 2,214 (3 b): "atra kecit punar gṛhṇāntam sāmatañtram, sañjñā (App. to Sāmatañtra) dhātulaxaṇam iti vidhīyante." It is also mentioned in Wilson's MSS. ("Indian Castes," II, p. 12), but he gives the last as 'sadhātulaxaṇam'. I regret that I cannot refer to the texts in Ind. St. III. and the "Ābhidakalpa-druma." See Weber's remarks (in "Ind. Lit. Geschichte") on these tracts (pp. 105, 157). There should be one for each Veda, but what we have, appear to belong to the White Yajurveda and to the Atharvaveda.

in the gānas, and in which form alone the Sāmaveda is of use for ritual. This ultimate form is arrived at from the Samhitā by means of—for the Kauthumas, at least—the Phulla (Pushpa) sūtra which modifies the words in various ways, the Pañcavidhasūtra which divides these modified words into parts for the several singers, and the Sāmatantra which applies the musical notes¹. Thus the pada text of the Sāmaveda can hardly be considered as other than an accretion to the Sāmaveda (for the technical base of the gānas is the Samhitāpāṭha) in analogy with what obtained in respect of the other Vedas. This view is further supported by a consideration of the real nature of the pada texts which are the first attempts at an analysis and understanding of the already more or less unintelligible Vedic texts²; but as in the Sāmaveda, the meaning of the words was of little, if any importance, it is difficult to see why this Veda should have been provided with a text of this kind.

¹) There is every reason to believe that the S. V. Samhitā is formed from the gānas. "Ārshoyabrāhmaṇa", p. xvi.

²) See v. Böhtlingk's "Sanskrit Urethomathie" 2nd ed. p. 343—
 "Nach reiflicher Erwägung aller oben erwähnten Umstände bin ich auf die Vermuthung gekommen, dass der Padapāṭha als erster Versuch einer Exegese des mehr oder weniger unverständlich gewordenen ältesten Textes zuerst niedergeschrieben, der Samhitāpāṭha, aber . . . aus jenem Padapāṭha mechanisch umgeschrieben worden sei." Bonfey ("Sāmaveda", p. lvii.) traced the beginnings of grammar in the padapāṭha.

A comparison of the Sāmaveda pada with those of the other Vedas also supports this view by the curious details it will furnish¹⁾.

It is well known that in what is common to the R̥ig- and Sāmavedas, *i. e.* in nearly all of the last, the Sāmaveda presents a great *varietas lectoris* which is chiefly remarkable inasmuch as the Sāmaveda presents modern and irregular forms of words, where the R̥igveda has older ones²⁾. This is only to be explained by the formation of the Samhitā text from the gānas, in which the words are so changed that it is often difficult to even guess at their proper and primitive form; but the forms chosen show that this Samhitā text was formed at a period relatively recent to those of the other Vedas, which all preserve old forms. The Sāmaveda pada text which has the same forms as the Samhitā, is, there-

1) ~~See~~ Bonfey ("Sāmaveda" p. lvii. llg.) has discussed already in minute detail the S. V. padapāṭha; I have used his valuable remarks; but, as he got his observations by use of N. Indian MSS. only, I have verified every point in S. Indian Grantha (Kāthuma) MSS. for the Pūva aratka etc. It is said that a pada text exists in S. India (as in the North) for the Uttara āratka; but I have not got a copy as yet, though I have one for the Ār. Samhitā and Stobhās (A.) with modern notation, and B. (Panjore, MS. 9080) with only udātta marked by .0.

2) Cf. Bonfey's "Vedica", p. 8. "Quantitätsversoh." II., pp. 8, 57. III., pp. 4, 10, etc. The Jaiminiya text (so far as I have been able to see) agrees in this respect with the Kāthuma, though the $\bar{l} = \bar{d}$ might be compared with the R̥igveda $\bar{l}$ for the same letter.

foro, subsequent to the last, which is, nevertheless, itself an artificial, secondary text.

The Sāmaveda padapāṭha is, again, more elaborate than those of the other Vedas, and this is also a sure sign of a relatively recent origin. Thus: *

Compounds formed by samāsa have, in the Rig- and Yajurveda padapāṭhas, the elements merely separated by the avagraha; *e. g.* "havyaḥ dātaye". In the Sāmaveda K. padapāṭha such words are given thus: "havyadātaye | havya | dātayo" .

The Sāmaveda K. padapāṭha separates roots and prepositions¹⁾, and also words in composition which are treated as one in the Rigveda padapāṭha. In cases where both padapāṭhas mark the supposed elements, the Sāmaveda and Rigveda texts differ, and the former is always the worst and most incorrect in its divisions of words. A few examples will make this clear:

The word 'sūrya' in different forms occurs ten times in the P. ārcika²⁾ and five times in the Ār. saṃhitā³⁾; in all cases, except one, this word is treated as a pada; in i., 538 it occurs: "sūryasya | su | ūryasya | ." The commentary on s. 93 implies this last form.

¹⁾ The U. (on s. 1. c. g.) makes it plain that our text was understood to support this view.

²⁾ i., 31. 91. 125. 152. 267. 278. 493. 502. 534. 538. I regret that I cannot get a padapāṭha for the Uttara ārcika.

³⁾ Ār. S. 30. 45. 51. 54. 56. ^

The word 'oshadhī' in different forms occurs in P. āreika i., 331, Ār. S. 20, and also in the stobhas; in all cases it is given as 'osha | dhi' which does not even give a plausible meaning word.

'Mitra' which frequently occurs is always written mi | tra¹⁾, whatever its meaning be, and even when compounded with 'varuṇa' etc.

Other examples are: 'adityān'—'ā | dityān'²⁾; 'aditiḥ'—'a | ditiḥ'³⁾; 'sakhyam' etc.—'sa | khyam'⁴⁾; 'adya'—'a | dya'⁵⁾; 'udaram'—'u | daram'⁶⁾; 'ahanī'—'a | hanī'⁷⁾; 'anyat'—'an | yat'⁸⁾; 'samudra'—'sam | udra'⁹⁾. But, as a rule, words are thus treated only when they stand alone; when they form part of a compound this division is not always made; in 'usharbudhaḥ', however, we find: 'ushaḥ | bu | dhaḥ'¹⁰⁾. These specimens of the padapīṭha of the Kaṭhumas are not calculated to give a high

¹⁾ e.g., i., 5. 35. 81. 88. 220. 427. 518 etc. The derivation implied is not satisfactory. See Hillebrandt's "Varuṇa und Mitra" (1878) p. 111. He adopts √ mit-|ra.

²⁾ i., 96.

³⁾ i., 102.

⁴⁾ i., 60. 108. 127. 133. 190, etc. It is not divided thus in compounds. i., 122.

⁵⁾ i., 126. 141.

⁶⁾ i., 121.

⁷⁾ i., 75.

⁸⁾ i., 137 and stobha.

⁹⁾ i., 40. A. not, however, in B. The C. on s. 1 implies the separation of the two elements.

opinion of its author or authors, who were not even consistent in their treatment of the words ¹⁾, as the above remarks will amply prove. The use of 'iti' is also most irregular

At first sight it might seem hard to account for these differences from the other padapāṭhas; but I think it may, sometimes, be explained by a reference to the gānas, which will show that the compiler of the Sāmaveda K. padapāṭha had the word-forms which are found there in his mind, and thought it necessary to mark the above details in order to prevent confusion owing to the gāna forms.

Thus "havyadātaye" appears in the gānas as: 1) "ha | vyadātoyāi | toyāi"; 2) "havyadātāyāi"; 3) "havyadātāye" (Gr. g. g, i., *a. b. c.*). To preserve the real origin of this compound word, which might well be overlooked when it comes eventually to such forms as these, the author, or ~~authors~~, may have designedly marked the division in the way it has been done. But the general want of system and intelligence which are so conspicuous in this Padapāṭha render it a profitless task to speculate on the causes of the difference between it and the similar texts of the other Vedas.

That the Padapāṭha, equally with the Samhitā-pāṭha, substitutes also, as a rule, modern forms for

¹⁾ A good deal of this is similar to what Yāska (i., 18) reports of Qākaṭāyana. See above, p. ix.

the older ones which we find in the parallel texts of the Ṛigveda, as well as the comparatively unintelligent way in which it has been composed, are ample reasons for assigning to it a *relatively* recent date. It has been attributed to a Gārgya¹⁾, but

¹⁾ By Durga in his G. on Yāska, iv., 4. — "Bahvrtenam 'mohano' 'ty ekam padam | chandogānam tīṇy etāni padani 'ma tha na' iti | tad abhāṣam 'paṣyātū bhūṣhyakaroṇo 'bhayoḥ gākalya-gārgyayor abhiprāyāv atra 'navihita ||" (Tanj. MS. 2, 379.) Durga is previous to Sūrya (14th century), and as he quotes here the old Commentator, i. e. Skandasyāmin, as his authority, his statement is entitled to some consideration; but I do not see how it is possible to accept the Kaṭhuma Sāma pada as Gārgya's work; for, though the phrase in question (l. 345) is correctly given, let us see what else we know of his doctrine on other points—it is not much:

A. General doctrine:

Not all nouns are derived from verbs—"na sarvāṇi [nāmāṇy ākhyātājātāni] iti Gārgyo vatyakaraṇānām ead 'ko" (Yaska, l. 12).

B. Grammatical teaching.

1. Phonetics.

1. No third consonant of each class is to be used as ā final—"tṛtīyam Gārgyah" (Rikprāt. l., 3).

2. A nasal svarabhakti follows a yama—"yaman nāḥ, sikyāḥ svarabhaktir uttarā (Gārgyasya" (do. vi., 10).

3. He termed śhātva, ṇātva etc. 'samūpadya' (do. xiii. 12).

4. He taught a peculiar pronunciation of 'khy' in certain cases: "khyāteḥ khyau kassu (Gārgyah; sukhyokhyamukhya-varjam' (Kāty. Prāt. iv., 101).

5. He rejected the -y, inserted after -o in certain cases (Pāṇini, viii., 3, 20).

6. He asserted a substitution of svarita for an udātta in certain cases (Pāṇini, viii., 4, 67).

2. Grammar.

1. He taught that propositions have meanings when apart

there is nothing in it to justify this attribution, if the Gārgya intended be really the old grammarian of that name.

That our text, however, had in view the actually existing Padapāṭha of the Kaṭhuma is shown by sūtra 84 which provides for the repetitions peculiar to this part of the Sāmaveda, and that (as used by the Kaṭhuma) it is of considerable *absolute*

from nouns and verbs, and that they modify the meanings of nouns and verbs. (See the quotation from Yāska on p. x. above.)

2. He taught the insertion of the āgama aṭ in √rud and five other roots (Pāṇini, vii., 3, 99).

C. Some of his rules regarding the Kramapāṭha are also to be found in Rikprāt. xi., 10 and 14; and in the C. on Kāty. prāt. iv., 171.

The Lomaṇa Īśā professes to teach Gārgya's doctrine, but it cannot be traced in it.

Thus it is obvious that so far from the Kaṭhuma pada text following Gārgya's rules, it adopts the contrary, viz. that of Qākaṭāyana in respect of finals, and this is the only point (out of the above) in which we could expect to find traces of Gārgya's rules; as regards 'Svarabhakti' and 'Yamas' the Sāma pada takes no notice of them. If the usual separation of propositions which is found in this pada be in accordance with Gārgya's views (B. 2), it will be seen that this by itself has no force, for the Prātigākhyā does the same (ss. 140 fig. e. g.) which is contrary to the doctrine of its supposed author.

We have, thus, a Pada text and a Prātigākhyā attributed, curiously enough, to rival grammarians, but in neither case is there the least trace of the peculiar doctrine of these authorities. If then, there is anything in these statements, so far as the origin of these works is considered, it must follow that both have been much modified in later times and adapted to suit the views of the current grammatical treatises.



antiquity is proved by the close identity of North and South-Indian MSS.¹⁾

This Padapāṭha of the Sāmaveda has been so elaborately discussed already by Profr. Benfey (as I have said above) that it is superfluous to say more respecting it, especially as the remarks just made will show that there is but little to be learned from it.* Were it possible to conclude that we have in it the work of one of the earliest of the grammarians such as Gārgya, it would deserve the minutest consideration²⁾; but there is not the least reason to give credit to the tradition as reported by Durgācārya, nor is there sufficient reason to suppose that this pada text is even an old work of the kind. That the N. and S. Indian MSS. narrowly agree would justify the ascription of its date to a period not later than the early centuries A.D.; but that is all, and such a date is long subsequent (it is hardly necessary to say) to the beginnings of Sanskrit grammar. But it is hard to expect from the technical literature of the Sāmaveda much information about grammar; the followers of this Veda had always less to do with that art than those which studied the other Vedas; for them it was almost unnecessary.

¹⁾ Such, *e.g.*, as Profr. Weber has given to the Padapāṭha of the Black Yajurveda (Taittirīya). "Ind. Studien" xiii., pp. 1 ff.

²⁾ Differences, of course, occur, but not more than a *v. l.*, owing to the carelessness of scribes, and such as is found between the S. Indian MSS.

Our text then is a Prātiçākhyā for the current Kauthuma Padapāṭha, which, as it is, is apparently a *relatively* modern text formed to suit the gānas. But neither the Kauthuma Pada nor Samhitā, as we possess them, agrees with the letter of the rules of our text. The first puts $\frac{r}{2}$ where r should be (s. 116). The second, again, errs in rejecting (final) $-y$ and $-v$ (§s. 159-160), and also in putting $-\frac{r}{2}$ for $-s$. The Commentary raises many difficulties of this kind, especially by its references (*e.g.*, s. 150) to the Āraṇya Gāna which, as we have it, often does not illustrate the rules. Thus the existence of the rules of the text has not wholly saved the Padapāṭha from alteration; that the Prātiçākhyas and Anukramanīs have helped much to preserve the Vedic texts may not be doubted, but a study of the technical literature of this kind will make it plain that its importance in this way has been much exaggerated¹⁾, and that these texts are, in reality, now much mixed.

B. Having, so far, determined the nature of Kauthuma Padapāṭha, which, in the process of conversion into the Samhitāpāṭha, is the base of the following Prātiçākhyā, it is time to consider the matter itself of that treatise.

¹⁾ See Whitney's remarks: Taitt. Prātiç. p. 424 ff. Ath. Prātiç. p. 251 ff. The R̥gveda Prātiç. has not been tested as yet from this point of view, but its accuracy^a has been assumed.

It is now determined beyond doubt¹⁾ that the elaborate phonetic rules which are to be found in the Prātiçākhyas refer to the artificial, oral recitation of the texts, not to written representations of them. This is what might have been expected, for, theoretically, no account is, in the strange Indian way of looking at things, taken of MSS. But a cursory examination of the following sūtras will show that nothing is said of the svarabhakti and yamas and similar niceties which play such a very prominent part in the other Prātiçākhyas. The whole treatment of the phonetic elements is also unusually meagre and defective, and much more like what we find in Pāṇini and the later grammarians, than in the other Prātiçākhyas. As if to make up for this, the first prapāṭhakaghas been tacked on, clumsily, and without a trace of any attempt at adaptation. It looks like a 'çixā' or part of one; and what little is added to the text—it is only here that we find yamas mentioned—is inconsistent, more or less, with the sūtras; while the rest is superfluous in every way. But this is not the only information that we have on this subject in respect of the Sāmaveda; the çixās contain a good many remarks, and that attributed to Gaṇṭama is entirely on the phonetic elements and on the combination of letters. I shall, therefore, to supply the deficiencies of the text, give it here, so far as will be of use, *i. e.*,

¹⁾ By Prof. Whitney.

omitting the examples of the less important compound letters, some of which are not taken from the Sāmaveda¹⁾, and completing, from other sources, the information it gives.

¹⁾ To any one who has to deal with the technical literature attached to the Vedas the perpetual confusion and aimless references to irrelevant matter are most surprising and embarrassing. This appears not only in the *Prātiśākhya*s but even in the ritual sūtras, and considering the animosity that the *Brāhmaṇa*s prove to have once existed between the followers of different Vedas and *Śākhā*s, it is, at first sight, almost sufficient to destroy all faith in the value and accuracy of these treatises. In the works of the Commentators this peculiar feature is displayed still more strongly, and it often appears as if the authors purposely neglected their own Vedas and texts to draw illustrations and explanations from others with which they had nothing to do. In this way the texts could not fail to be added to by interpolations. The fact is apparent; I think some explanation of it will be found in the altered position of the priestly authors. In the time of the *Brāhmaṇa*s, party-spirit ran high, and there was a lively sense of the awful consequences which would follow to priests or their employer by reason of any slip in the words or form of the rites performed. But the *Brāhmaṇa* period, in which the several *Śākhā* and ritual divergences became finally settled, ceased, and then the Brahmins became (so far as the learned were concerned) a professional caste. At this stage, we know (from the *Mānavadharmasūtra* and other authorities) that it was not unusual for a Brahmin to learn several Vedas, and this has continued—though the instances are rare—down to the present time. Even now one occasionally meets with a priest who knows the ritual according to more than one *Śākhā*. In this way the technical literature would become purely professional, and tend to become generalized to suit the purposes of the priests, but would lose (as we find to be the case) in definiteness and accuracy. It is only in this way that it is possible to explain how the Commentators on the *Prātiśākhya*s derive their illustrations from such a jumble of

The phonetic treatises of the Sāmaveda that we possess, obviously belong to different schools; a comparison of the information they furnish will, thus, throw some light on the differences of the Çākhās.

The following synopsis will show what information exists (so far as is known) in this respect, and also as regards the more important 'technical' literature of the Samaveda:

sources as they quote, or to find (*e. g.*) the Āpastamba granta-sūtra quote a practice of the Vājasaneyya school (their hereditary enemies) without a remark. It must have been in this way that metaphysical schools arose which taught the unity of Vedic doctrine. Professional interests, in short, got the better of sectarian bigotry.

It might be alleged, on the other hand, that the Xattriyas and Valgyas studied the Vedas. But if this ever was really done, it was in times long ago, and it must not be forgotten that men of these castes were only allowed to learn the Vedas from Brahman teachers. Even those who are, nowadays, received as Xattriyas in S. India are not allowed to read Vedic texts. I saw, some time ago, a MS. of the Praudhamanoramā (the well-known grammatical work) which belonged to a so-called Xattriya, in which all the quotations from Vedic works had been carefully marked with () by his Brahman teacher, so that the pupil might avoid the sin of even reading them!

Cākhā	I. Kauthuma	II. Rāṇāyanaīya	III. Jaiminiya	IV. Gautama	V. Naigeya
1. Texts Pada, Samhitā and Gānas	Exist in full	Exist in full	Exist in full	? ¹⁾	Exist in part ²⁾
2. Anukramanī	Ārsheyabrāhmaṇa	Ārsheyabrāhmaṇa	Ārsheya at the end of the Talava- kārabrahmana		Exists ³⁾
3. Prātiśākhya	Riktantravyākaraṇa etc.	-	?		Some rules in the Rik- tantrav.
4. Qīxā	1) Pāṇiniya 2) Nārada 3) Lomaça	• •	Dhāraṇalaxana etc.	Gautama	
5. Sūtras	Drahyāyana	Lāṭyāyana	anon. Kalpa- sūtra exists in part at least	Dharmasūtra	

¹⁾ See my "Catalogue"; I now much doubt, if these are Gautama MSS. ²⁾ Benfey's "Sāmaveda", pp. xvii. fig.; Goldschmidt, Ār. S. p. 241. The Ār. S. (it must be remarked) is not peculiar to this cākhā, as has been supposed; the Kauthumas and Jaiminiyas (Talavakāras) also have it. ³⁾ Do: p. ix. Profr. Weber discovered it in the Bodleian MS. 466.

If we can trust the 'Caranavyūha' and Purāṇas, above a dozen śākhās must have been in existence a few centuries ago; but it is now tolerably certain that except, perhaps, the Gauṛayana śākha which must be very near the Jaiminiya—the above five are all that remain; the information that we have is, however, quite sufficient to show what the relation of these śākhās is, and thus to enable us to infer¹ their relative importance for critical purposes.

The Sāmaveda, properly speaking, is (as I have already repeatedly stated) to be found in the gānas. Here the differences between the śākhās are very considerable; the tune is, in some cases, *e. g.* the Kaṭhumas and Jaiminiyas, totally different; in other cases—*e. g.* the Kaṭhumas and Rāṇayana— it differs more or less. The differences also between the words, as modified for chanting by the several schools, is often considerable. The śākhās of the Sāmaveda are, therefore, Sāṃhitā (or real) śākhās. Such differences existed and were recognized already in the Brahmana period¹.

But if we come to the Samhitās or the technical basis of the gānas, though we find differences between the śākhās, they are not so great as what we find in the gānas, and can

¹ See my edition of the Samhitopaniṣadbrahmana p. 29.

satisfactorily be considered as variations from a written original. They are:

- a. The addition or omission of a few texts.
- b. A difference in the arrangement of the texts¹⁾.
- c. A trivial *v. l.* As regards the *Ṛigveda*, the *Sāmaveda* texts appear to really agree in their differences of reading, whatever *ṣākhā* is considered; the *v. l.* is between the several *ṣākhās*. But even in this way, the difference is hardly of any importance, and not more than what is always found in the different MSS. of any ancient author. A few examples will make this plain.

The chief difference between the *Jaiminiya* and *Kaushuma samhitas*, in this way, is, that the former puts in certain cases *ḷ* (pronounced *ḷh*) for *ḍ* which the latter always retains; *ṭ*, *ṭh* and *ḍh* are left unchanged in the *saṃhitā*, though, if a single MS. is to be trusted, the *Brāhmaṇa* of the *Jaiminiyas*, sometimes, puts *ḷ* for *ṭ*. The rule is as follows:

ḷ is put always for *ḍ* when between vowels in the same word²⁾ and not preceded or followed by a con-

¹⁾ See *Jaiminiya* text of the *Ārshayabrāhmaṇa*. The difference of arrangement between the *Kaushuma* and *Jaiminiya Āraṇyaka Samhitās* is very great, and also in the last part of the U. Ā. S.

²⁾ *E. g.* in 'virāḍ ajāyatū' (*Ār. S.* 37) it remains unchanged.

sonant¹⁾, except in these words, viz., 'īdato' (i., 70); mṛīdayāsi (i., 173); mṛīdayā²⁾ (i., 213, and ii., 138, 196); mṛīda (ii., 666).

This rule, it will be seen, nearly agrees with the rule of the R̥igvedis by which d between vowels becomes ḷ³⁾, and is merely a rule of orthography. But the two rules, taken together, afford some ground for believing that two letters have come in course of time to be written by d, and that we have here a trace of the primitive pronunciation which pedants have not succeeded in making obsolete.

Neglecting, for the present, more peculiarities of orthography, the substitution of s for ḷ and other peculiarities of MSS. there is nothing to remark that is really of any moment in the *v. l.* between the Kauthuma and Jaiminīya Samhitās.

The same conclusion has been, in effect, already come to as regards the Kauthuma and Nāigoya texts⁴⁾. These seem to be almost identical, so far

¹⁾ The examples are to be found in the Jaiminīya texts corresponding to the Kauthuma p̥lo 23, (mṛīḷa); 49, 99, 103 (īlīshva); 63 (īlāspadā); 70 (īlām); 207 (yad vīḷan); 296 (vīḷavah); 327 (mōḷim); 433 (sanīlā); 582 (īlūnām); 484 (kīḷan). Ar. S. 20 (īḷe). I have referred for these to the Uānas also.

²⁾ So my MS. of the Jaiminīya Samhitāpāṭha reads, but this 'yā seems questionable.

³⁾ See Sāyana on R̥igv. i., 1.

⁴⁾ Benfey S. V. prof. p. xx.; Weber's "Indische Studien", i., p. 6, 9; Goldschmidt, Ar. S. pp. 239 ff.

as the texts go; so also the Kauthuama and Rāṇāyanīya.

It is, therefore, safe to infer that the Sāmaveda Samhitās are, compared with the R̥igveda, of a relatively recent date, and that they are merely artificial compilations. As such, they can be of no use for the critical study of the R̥igveda, and as they are subsequent to the Gānās, they are, intrinsically, of little importance. The real importance of the Sāmaveda is in the numerous and varied Brāhmaṇas which its followers have preserved, and in which respect it is of far greater interest than any of the other three Vedas.

The trivial nature of the differences, so far as is known, between the śākhās of the Sāmaveda would lead us to expect very little *real* difference in the doctrine of the phonetic and technical works belonging to this Veda, and this is in fact, the case. These differences belong to two classes:

a. Differences as regards assimilation of letters

b. Difference as regards accentuation.

With these preliminary generalizations I shall endeavour now to present the important part of the Sāmaveda phonetical treatises. For the combinations of letters, the Gautamaśākhā affords the most complete basis; for the accentuation, the Nāradaśākhā.

a) Combination of letters etc.

Gautamaçīkā.

atha trayastriṃṣad vyañjanāni bhavanti; sparṣānta/sthoshmāṇaḥ co 'ti | tatra kakaradāyo makārāntā/ sparṣā/ pañcaviṃṣatiḥ; catvāro 'nta/ṭhas, to ya, ra, la, vāḥ; catvāraḥ co 'shmanas, to ha, ṣa, sha, sāś co 'ty | anekam vyañjanam yatro 'pary upari samyuktam tat samyogasañjñam bhavati, asvaram ca pūrvam akaram¹⁾ || atha trividha/ samyogapiṇḍo bhavaty: ayaspiṇḍo, dārupiṇḍas, tatho 'rṇāpiṇḍaḥ co 'ti | yamasahitam ayaspiṇḍam; anta/sthair yuktaṃ dārupiṇḍo; yamānta/sthavarjaṃ tū 'rṇāpiṇḍa ity | anta/sthayamasamyogo viśesho no 'palabhyata ity aṣṭīraṃ yamaṃ vidyād; anta/स्था/ पिण्डानंका/ || 1 ||

athā 'nantyā viṃṣatir bhavanti, to: ka, ca, ṭa, ta, pā/ḥ, kha, cha, ṭha, tha, phā, ga, ja, ḍa, ḍa, ba, gha, jha, ḍha, dha, bhāḥ co 'ty | atha 'ntyā/ḥ, pañca to: ṇa, ña, ṇa, na, maḥ co 'ty | athā 'nantyaḥ catvāras, to sayamās; to: km, klm, gm, glm ity anantyanityasamyogo 'nantyapūrvo 'ntyottaro vya-vadhānapīṇḍas to tatra yama vartante na sam-ṣaya iti²⁾ || 2 ||

¹⁾ See sūtra 27.

²⁾ Nāndaçīkā, II., 2. 8.

anantyaḥ ca bhavot pūrvo hy antyaḥ ca parato yadi |
tatra madhyo yamas tiṣṭhet savarṇaḥ pūrvavainayoḥ ||

atha sarveshāṃ vyañjanānāṃ dvirbhāvo bhavati
dvādaśāxaravarjaṃ¹⁾ to: kha, cha, ṭha, tka, phā;
gha, jha, ḍha, dha, bhā, rahayoḥ ce 'ti | hakārasyai
'ke manyanto yadi bhavati rayor madhye | sarvatra
svarāt samyogādiḥ krāmati rephahakāravaram |
tābhyām param krāmati²⁾ | na kṛito param upa-
dhmānīyānusvārajihvāmūlīyānāṃ visarjanīyaparam
ca xaḥ tsapratyaye, xaḥ tsapratyaye³⁾ || 3 ||

¹⁾ Nāradaḡṣā ii., 2, 6.

na repho vā hakāro vā dvirbhāvo jāyate kvacit |
na ca vargadviṭīyeshu na caturtho kadā ca na ||

Lomaḡa g. iii., 6.

vaḡṇā vimḡatir okaḡ ca yeshāṃ dvirbhāva iḡhyate |
prathamūntyās tḡṭīyāḡ ca yalavāḥ ḡashasaiḥ saha ||

Do. viii., 5-6.

rophapūrvō hakāras tu rophāt param athā 'pi vā |
anusvārāt paro yatra hakārah kramato trishu ||
anusvāraparāḥ ḡashasā na krāmanti kadācana |
tateḥ krāmanti ḡashasā antahsthaiḥ parato yadi ||

²⁾ Dḡ. i., 2, 5.

rahābhyām tu param nityam krāmayanti visaxaḡṇāḥ |
rahas tu yatra dḡḡyeto na kramas tu tayoḥ bhavet ||

³⁾ a.) The text as well as the above omit 'svarabhakti'.

On this the Lomaḡa g. (i., 2, 2-4) says:

karḡṇuḥ karviṇī ca 'va harīṇī, hārīto 'ti ca |
tathā hamsapādā nāma pañca 'tāḥ svarabhaktayaḥ ||
karḡṇuṃ rahayor vidyāt, karviṇīm lahakārayoḥ |
harīṇīm raḡayor vidyād, dhārītūṃ laḡakārayoḥ ||
tathā rephavikāro tu hamsapādā prakīrtitā |
dhāturephavikārī syāt, kākīṇīm tām vinirdiḡot ||

On this subject, see Rikpr. i., 7; vi., 1033, 14; xiii., 19; xiv., 25.
Atharvapr. i., 101-2. Taitt. pr. ii., 19; xxi., 15-16; xxi., 6. 15.
Vāj. pr. iv., 16. What is intended has rather evaporated under

atha dvyaxarāṇām udāharanam: dvau lakṛṇa-
 "tasmāt .te"; "sattamā yathā"; nn¹⁾ ["yan nañ-
 syanti"; "ṣan no devīḥ" (i., 33); "unnayāmi"; jj
 ['yaj jayathāḥ' (ii., 777);
 'majja']; mm ['yam mitram' 'sandhim maghavā'
 (i., 244)]; cc ('yad adya kae ca' (i., 126); ss ('yas
 suxitiḥ" (i., 582); "punānas soma" (i., 511); "āgnis

refinements and distinctions, and the meaning of 'svarabhakti'
 is rather to be inferred from them.

b.) Another nicety in phonetics which the Gautamaṅgīxā does
 not notice, though it is alluded to in the text (s. 114), is 'raṅga'.
 On this the Lomaṅgīxā says (i., 1. 8-9):

rangas tu dvidvidho jñeyah svaraparo vyañjanaparah |
 pūrāvataḥ savarṇābho vibhito 'xarasintakāḥ ||
 tasya mātṛā tu hṛdayo anumātṛā tu mūrdhanī |
 nāsāgro tv anunā mātṛā raṅgasya parikīrtitāḥ ||
 rango cai 'va samutpanno na graṣet pūrvam axaram |
 hrasvam dīrgham prāyuñjīta tāsām nāsikyam ucyate ||
 mātṛikam vā dvinmātram vā nāsimūlasamogṛtaḥ |
 anto prayujyate¹⁾ raṅgaḥ pañcamaḥ sarvanāsikaḥ ||

On this see Rikpr. i., 7. 19; vi., 6; xi., 6; xiii., 6; xiv., 9. 20.
 22. 24. The other Prātigūkhyas convey no information on this
 topic. The Pāpinīyaṅgīxā illustrates it by an example (0):

yathā saurāshṭṛikā nārī 'arāḥ' ity abhībhashate |
 evam raṅgam vjñānīyāt 'kho arāḥ' ity abhībhashate ||

The Yajurv. recension adds a few more directions.

The Nāradaṅgīxā says (ii., 4, 8-9):

hṛidyād uttishṭhātī raṅgaḥ kāmasyona samantavarāḥ |
 angīdāḥ cai 'va dvinmātraḥ ca 'dhanvaḥ' iti nīdarganam ||
 yathā saurāshṭṛikā nāry 'arāḥ' ity abhībhashate |
 evaṁ raṅgaḥ prayoktavyo nāradasya mataṁ yathā ||

¹⁾ As this part is of no importance, I abridge the text here,
 giving (however) all the combinations mentioned. In some cases
 the only MS. I have is doubtful, so I have put a ?

samidhā¹⁾” (i., 73); yy; dd; ll; ññ [riḡyavarto (Ār. G. iii., 6, 10) ‘bluññ iti’]—evamādīni || 4 || .

ecch (“indram accha” i., 566); tth; ddh; bbh; rsh; rh; rç; sp—evamādīni || 5 ||

yāni cā ‘nyāni yathā karaṇe sarpasāmagharma-rocanābhīvarteshu (Ār. G. i., 5, 1—10; *App.* 2, 9; i., 236, 239, 523)...yalave dvirbhāvas taiḥ pūrvaḥ sānunāsikas | tulyasthānakaraṇaparo kramapratishedhaḥ kramapratishedhaḥ || 6 ||

atha tryaxarāṇām udāharaṇam: kksh; ecch (‘yacc chixasi’—i., 296); dddh (“tvām idd dhi”—i., 234); ççv (i., 370 s. ‘viççvāḥ’); lhm (“brahma”); shshṇ (“vishṇuḥ”); ççn (“pṛiçñiḥ” Ār. S. 46); ssn (“sṛiprakarassnam” i., 217); nnk (“sarvānn kāmān”); evamādīni || 6 || Iti prathamaḥ prapāṭhakaḥ ||

kkhy (‘ākkhyātam’); rkkh (“mūrkkham”); ññkh (‘çaññkham’); tthy (‘patthyam’); ññj (çārñgo—i., 564—“hā¹ vā ç ññjā¹ tā¹ 2 3 4”); j̄jy (‘pūjyam’); d̄dhy (‘dūd̄dhyam’—i., 113); bbhy (‘tubbhyam’); nnsh (‘sann shadahaḥ’); rkk [arkapushpo sāmny (Ār. G. i., 3, 14)—“ārkkō¹ dovā”] evamādīni tryaxarāṇām etad udāharaṇam yathoktaṁ yathoktam || 1 ||

atha caturaxarāṇām udāharaṇam sayamāyamābhyām | sayamās tāvad yathā: ‘agniḥ’ iti—dvau gākārau yamanakārau | ‘yajñaḥ’ iti—dvau jakārau

¹⁾ These examples show that *visarga* should be assimilated to a following sibilant as is done in the S. Indian MSS. The text (s. 151) forbids this being done, and the N. Indian MSS. follow that rule.

yamañakārau | ‘yunañmi’ iti dvan jakārau yama-
makārau. | “vidmā hi tva” (i., 317) iti dvan daka-
rayamamās tāvad | ‘agno’ iti dvan gakarau samanto
(i., 61) | dadhayamamakārāḥ: “bharāmo ’dhmanī
kṛṇavāmā havīmāshi” (ii., 415) | “gṛibhṇato” (i.,
564) iti babhayamamakārāḥ | “unmridu tāni” iti
dadayamanakārāḥ | “sa . . . ma” iti dadhayamama-
kārāḥ | “pāpmā” iti papayamanamakārāḥ | vilamba-
sauparno (i., 125—?) | tatayamanakara ity: “asya
pratnām anu dyutam” (ii., 105)—evamādini || 2 ||

atha yamavarjitānāñi yathā: “udañ nyag vā”
(i., 279) nañanayāḥ | “kārshman vājī” (i., 490) iti
rashashamāḥ | “yad vīdāv indra yat sthiro” (i., 207)
iti tatāsathāḥ | “candramā apsvā antā” (i., 417) iti
papasavāḥ | hārāyano (i., 253) gagadhayaḥ: “gag-
gdhyū shau ho” | “kṛitsnam” iti tatāsanaḥ | “pañ-
ktiḥ” iti nañakatāḥ | “sthirapsnum” (i., 327) iti
papasanaḥ | “prāñk su” iti nañakasaḥ | kaṇṭhara-
thantre (i., 511—?) | rajajayāḥ: “māñjyamāñas su-
hastīyā” (i., 517 *sāmān*)—evamādini || 3 ||

“preñkhāñis tarhy ārohanti” iti rahahayaḥ |
tathā “abvrataḥ” iti bahavaraḥ | “samrañmṇvāc-
rvām” iti ṣaṣaravaḥ | ‘matsyaxo’ ti tatāsayaḥ |
grautakaxo (i., 158) nanadaraḥ: “indraya madvamo”
‘ayajvya’ iti jajavayāḥ | “kārṇya” iti raṇaṇayaḥ |
‘vargāntya’ iti nanatayāḥ | ‘suniktsi’ (?) ti kakatasaḥ |
rathantaro raṣaṣayāḥ: “prā ८ nu tyā darṣayato
८ nu vā ८ nu” (i., 233 in R. G.) evamādini || 4 ||

atha pañcāxarāṇām udāharāṇāṃ yathā: “jyotir
gaur āyus tryahaḥ” (*stobha*) iti sasatarayāḥ | ‘sañ-
kshṇutye’ ’ty nāṇakashaṇāḥ | “tasmin svatantrō”
iti nanatasavāḥ | “viṣvapsnyā” (ii, 1181) iti papa-
sanayāḥ | nāṇakashavāḥ payasi (Ār. G. ii., 3, 8):
āgnē yuñkshvā hī ८ 3 yō tavā” | ‘vārshṇyo’ iti ra-
shashaṇayāḥ | “ṣagdhvyā ८ ṁho” (i., 253 *sāman*) iti
gagadhavayāḥ |¹⁾ iti nāñajavayāḥ | “.”
iti ṇaṇatasavāḥ | tārxyasāmni (i., 332) rakakasha-
yāḥ: “tārxyām ihā ८ 343 hū” ovamādīni || 5 || .

atha sayamā yathā: “sa budhnyā” (i., 321) iti
dadhayamanayāḥ | “dushvapnyam” (i., 141) iti pa-
payamanayāḥ | “sārparājñā” iti jajayamanayāḥ |
“patiṃ vo aghnyānām” (ii., 860) [iti gaghayamana-
yāḥ] | ‘sakthnā’ iti kakathayamanakārāḥ | “.
.” iti sasatayamanakārāḥ |
iti gagadhayamamakārāḥ | ‘mūrḍhno viṣvasya’ iti
radadhayamanakārāḥ | kāvo: rajajayamamakārā ity
“abodhy agnir jmaḥ” (ii., 1106) evamādīni || 6 ||

atha shaḍaxarāṇām udāharāṇām | aṅge ‘caxny’-
āḍau (! ?) iti dvau kakārau yamamakārayakārā
iti | iti ratatasanayāḥ |
iti ragagadhayamamakārāḥ || 7 ||

atha saptāxaram okam udāhṛitam prātiṣākhye²⁾:
“tra hi tra hi yuñkshvā” (i., 301 s.) iti nāṇakasha-

¹⁾ Here and in some following cases my MS. is so corrupt that it is impossible to make out what is intended.

²⁾ The Riktañīy. contains no such statement; this must refer then to some other work.

shashavā/ | gautameno 'klam: na saptāxarāt para/
 saṁyogo.bhavaty | oshā sahasravartmātmānāvartī-
 vibhūshitā saṁyogaṣṭrīṅkhalā nāma sāmavedaniban-
 dhanāt sāmavedanibandhanāt || 8 ||

|| Iti gautamaṣṭrīṅ samāptā ||

b) *Accentuation.*

The subject of accentuation is treated in this Prātiśākhya in a perfunctory way; what is given is just sufficient to construct the Saṁhitā from the Pada text, but is quite insufficient to enable any one to understand the accentuation system now generally in use¹⁾ for the Sāmaveda Pada and Saṁhitā, which is a uselessly complicated way of expressing the R̥gveda accentuation, as has been proved by Benfey and Haug. As regards the notation:

There is some difference between the systems now used for the Pada and the Saṁhitā---

¹⁾ Many systems have been used; some very complicated, but none exact. The system by numbers seems to have originated in N. India; it was introduced into the South about a century ago. It is useless to discuss the various systems of written accents as there is now not the least doubt that they are modern and arbitrary attempts to express the teaching of the ṣṭras and similar books. The older S. Indian S. V. MSS. simply mark udātta by o.

a. For the Pada¹⁾ a comparatively simple system is followed:

Udātta is written 1.

Svarita..... 2; 2 0 (or 2 r)²⁾, if following udātta in a word, and—1 2 if from sandhi.

Anudātta is written 3.

But where udātta follows anudātta and there is no svarita immediately after it, this udātta is written 2 for 1.

b. For the Samhitāpāṭha a more complicated system is used:

Udātta is written 1; but if directly before anudātta, 2 is put. If no svarita follows, it is marked 2 u.

Svarita is marked in a number of ways:

2 = abhinihita-, tairovyañjana-, tirovirāma-, pādayṛitta—svarita.

2 r, or 2 0 = jātya-, xaipra-, praḷishṭa—svarita.

2—u

1 2 r = jātya-svarita at beginning.

Anudātta is expressed by 3
3k *

The fifteen sūtras (51 to 65) in which accentuation is disposed of by the text furnish very little information also as to the theory of the system this notation figures; I shall, therefore, give now

¹⁾ For this, I use a Grantha MS. of my own.

²⁾ In S. India 0 is put where in the N. Indian MSS. r is used

the verses of the Nāradaṣīxā¹⁾ which refer to this topic, together with Bhaṭṭa Ābhāṅkara's Commentary from which a more complete notion of the subject can be gathered:

Nāradaṣīxā, Pr. i., kh. 8.

ata ūrdhvaṃ pravaxyāmy āroḥkasya svaratrayam |
udāttago oṃ 'nudāttago oṃ tṛiṭīyaḥ svaritaḥ svarah || 1 ||
ya oṃ 'dāttago ity uktaḥ sa oṃ svaritāt paraḥ |
pracayaḥ procyato tajjñātr na oṃ 'trā 'nyat svarāntaram || 2 ||

C. evaṃ samāsasvarānushaṅgaṇa kīṃcid rīg-
yajurviśayaṃ laxaṇam uktam; idānīm ārcikasva-
ranirūpaṇam prādhānyena kriyato | rīcāṃ samūha
'ārcikam'; "agna ā yāhi" ityādikasya grāṇṭhasya
sañjñā | 'svaratrayam' mukhyatayā | ārciko pracaya-
nighātādayaḥ | svaritaviśeshād oṃ svaritasya sapta-
prakāratā pratipādyato |

varṇasvāro 'tītasvārah svarito dvividhaḥ smṛitaḥ |
mātriko varṇa evaḥ 'tu dīrghas tū 'ccarittād anu • || 3 ||
sa tu saptavidho jñeyaḥ svārah pratyayadarśanāt |
padana tu sa vijñeयो bhaved yo yatra yādīḥ || 4 ||

C. svaryato, udātṭānudanāmadhyo uccāryata
iti 'svaritaḥ'; 'svarita'-viśeshārūḍhyā 'dhyotribhir
ucyato; viśeṣho 'vagamanyato | yena saptasvarasva-
rūpasya pratyayasya darśanāvngamāt saptasvarā

¹⁾ This treatise claims to be a Vedāṅga:

sāmavedo tu vaxyāmi svarānām caritam yathā |
alpagantham prabhūtārtham grāvyam vedāṅgam uttamam ||
(1, 2, 1.)

vijñāyante svarasyā 'pi svarūpaviṣeṣhāvadhāraṇaṃ
kāryaṃ, nā 'valepaḥ kārya ity ucyate | .

sapta svarāṇ prayañjīta laxaṇaṃ grahaṇam prati |
ācāryair vihitam gāstram putragiṣhyahitaishibhiḥ || 5 ||

C. mahatā prabandhena svaralaxaṇam putrā-
dyuddheṣenā 'rabdham ācāryair ataḥ gṛotavyaṃ |
sapta svarā nityāḥ | laxaṇasya pradhānyād ādarā-
rtham upādānam uccaṇīcavyatiriktaṃ svaritasya
yan nā 'vadhāryato samyag iti tadviṣeṣhaḥ svarapari-
jñānaṃ kuto bhaved ity ucyate

uccāḍ uccataram nā 'sti nīcān nīcataram tathā |
vaisvārye svārasañjñāyām kim sthānam svāra ucyate || 6 ||

C. vaisvārye viṣeṣasvaratvena yā svarasañjñā
tadvishayo kiṃ svārasya sthānam udāttānudaṭṭa-
vyatiriktasya 'bhāvāt | atro 'ttaram:

uccaṇīcasya yan madhye sādharāṇam iti gṛutiḥ |
tam svāram svārasañjñāyām pratijānanti gāṅgikāḥ || 7 ||

C. udāttānudaṭṭayor madhyavṛitti yad rūpaṃ
'sādharāṇam' ity evaṃrūpā 'gṛutir' yā 'taṃ svāraṃ
svārasañjñāyām' vishaye gīxādhyāyinaḥ 'pratijāna-
ntī 'ti | udāttānudaṭṭavat svarito 'pi śaḍjādyanu-
gamo bhede sati svaritasya bhavati 'ty ucyate |

udātto nishādagāndhārāv; anudātto gīṣhabhadhātavan |
svaritaprabhavā hy oṣo śaḍjamadhyamaṇḍam || 8 ||

C. jīhvāmūlīyopadhmānīyayor api varṇaikade-
śayoḥ svarayogaḥ || prīthak prīthag avagantavya
iti pratipādanāyo 'cyate |

yatra kakḥaparā ūshmā jīhvāmūlaprayojanāḥ |
tām athā 'jñāpayon mātṛm prakṛityai 'va tu sū kalā || 9 ||

C. jihvāmūlasya prayojanabhūtā jivhāmūla-
prayojanāḥ kakṣau parau yasyās tām mūlām
ājñāpayot | mātṛālvona pratipūdayot | yataḥ pra-
kṛityai 'va svena rūpeṇa sā kalā varṇāntarasya
'kaḍeḡabhūtā upadhmūnīyasya laxaṇam otaḥ |
"somaḥ kapardino" (Ṛigveda 779, 11); "yaḥ pava-
mānīr" (ii., 646) ity udāharaṇāni |

jātyaḥ kaipro 'bhinihitas tirovyañjana ova oḥ
tirovirāmaḥ praḡlishṭaḥ pādavyḡttaḡ oḥ sapṭamaḥ || 10 ||
svārāṇām aham oṭeṣām pṛthiag vaxyāmi laxaṇam |
uddiṣṭānām yathānyāyam udāharaṇam ova oḥ || 11 ||
(1 maḥ Prapāṭhakaḥ)

C. svārasaptakānām nāmāni nirdiḡyanto |
laxaṇabhedaḡpratipādanārtham || oṭeṣām laxaṇam
udāharaṇam ca kathiyanto ||

Prapāṭhaka, II., khaṇḡa 1.

sayaḡkāram savam vā 'py aḡaram svaritam bhavet |
na eo 'dāttam puras tasya jātyasvāraḥ sa ucyate . • || 1 ||

C. sayakāroṇa savakāroṇa vā yad aḡaram
svaritam vartate | anantaram ca udātṭas tasya na
bhavati sa svāro jātyaḥ; padamadhyasthatvat sva-
bhāvikaḥ | "sajātyona" iti (i., 404) sayakaram |
"bhūr bhuvāḥ svar" iti savakāram |

i-uvareṇau yado 'dāttāv āpadyote yavau kvaṇti |
anudātṭo pratyayo nityam vidyāt kaiprasya laxaṇam || 2 ||

C. ikāra ukāro vā udātṭaḥ padādīnam akareṇā
'nudātṭena saṃhitāyām yakāravakāravatyai svarito
bhavati sa svaraḥ | xayāt parasya preraṇāt xiṇra-

svarīto bhavataḥ | xaipraḥ; “ḡrushiḥ agne” “ḡru-
shīy agne” (i., 106); ‘vidhu’-‘aṅgaḥ’, ‘vidhvaṅgaḥ’
iti |

o-o-ābhyām udāttābhyām akāro nihitaḥ ca yaḥ |
akāram yatra lumpanti tam abhinihitam viduḥ || 3 ||

C. ekārād okārād vo ‘dāttād uttare yo ‘sāv
akāro nihito nivāritaḥ | taṃ yatra lumpanti ekāra
okāro vā praveṣayanti saṃhitāyāṃ tam abhinihitam
pūrvavat praxiptaṃ svaritaṃ svaram vāluḥ | “te
‘manvata’ ityādi (Ār. S. 22) |

udāttapūrvam yat kimeśo chandasi svaritam bhavet |
eśa sarvabahuśvāras tairovyāñjanam ucyate || 4 ||

C. evaṃvidhānāṃ svarāṇām bahutvād bahuḥ
cā ‘sau svāraḥ ca bahuśvāraḥ sarvatra ṛigvedo
yajurvedo ca bhāvāt sarvabahuśvāraḥ | virodhāva-
gamena vyajyata iti tirovyāñjana eva tairovyāñjana
“ūlaye” (i., 10) “vītaye” (i., 1) ityādi |

avagrahāt param yatra svaritam syād anantaram |
tirovirāmam tam vidyād udātto yady avagrahaḥ || 5 ||

C. upasargo ‘vagrīhyato tat tatparaṃ tasya
vā padasya makāraḥ prīthak kriyate ity avagraha
udāttaḥ tasmāt paraṃ svaritaṃ tirovirāmaḥ prā-
ptaḥ | avagrahasvāraḥ: “vishkabhito” (i., 378)
ityādi |

ikāram yatra paḡyoyur ikāronaḥ ‘va samyutam |
udāttam anudāttena praḡlishīḥ tam nibodhata || 6 ||

C. ikāra udātta ikāreṇā ‘nudāttena yadā samyu-
kto bhavati tadā svaritam praḡlishīśvāra ucyate |
“adhā hī ‘ndra” (i., 406) ityādi |

svare oot svaritam yatra vivṛittā yatra saṁhitā |
 otaipādāntavṛittasya laxaṇam gāstracoditam || 7 ||

C. svare 'xare akārādau yatra yatra svarita-
 saṁhitā ca pūrvonā padonā sa yadā vivṛitto vibha-
 kto bhavati tadā pādāntavṛittāḥ pādavṛittasvarita-
 svaraḥ saptaṁ | "ka 1ṃ veda" (i., 297) ityedi

jātyasvāraḥ "sajātyonā" "gruṣṭy agno" kalpra ucyato |
 "te 'manvatū" 'bhinihitas; talrovyāñjana "utayo" |, 8 ||
 tirovirāmo "viśvakabhite"; praṇiṣṭo "hī 'ndra girvaṇaḥ" |
 pādavṛittāḥ "ka 1ṃ veda"; svārāḥ saptaḥ 'vamādayaḥ || 9 ||

C. ślokaadvayoktāny udāharanāni pūrvam o-
 'ktāni |

uccāḍ ekāxarāt pūrvāt svaryato yad ihā 'xaram |
 svarāṇām jātyavarṇānām oṣhā prakṛtir ucyato || 10 ||

C. jātyasvāram udāttanantaraṃ varṇam uccā-
 ryamāṇam axaraṃ svaritaṃ svārasañjñam bhavati
 'ti sāmānyalaxaṇam uktam |

catvāras tv āditaḥ svārāḥ kampaṁ pushyanti gastrataḥ |
 udātto vai 'kanīco vā—"juhvo 'gnis" tatra darṇanam || 11 ||

C. ikārānta ukārāntapara ukārad dvayapara-
 ukārasandhyaxaraḥ iti catvāraḥ svaraḥ udatta nīco
 'nudātto vā okasmin nīco parata āditaḥ adibhagaṃ
 kampaṁ pushyanti pratipādyanto | kapiḥ calad-
 rūpaḥ; svaraḥ kampa ucyato | "upa tvā juhvo 3
 mama" (ii., 890) iti sandhyāxarodāharanam | ślo-
 kāmurodhād vyavahitapādopādānena udāharanam
 uktam | "upa tvā.haryata | agno.naḥ"
 (ii., 890) | juhvo 'gnis tatra darṇanam iti | || 1 ||

C. caturṇāṃ svārāṇāṃ kvacid dhrasvakampa-
tāṃ kvacid dīrghakampatvam ity āha: .

ikāṇānte pado pūrvo ukāro parataḥ sthito |
hrasvakampam vijñānyān modhāvī nā 'tra samṣayaḥ || 1 ||
ikāṇānte pado eai 'va ukāratvo pado pado |
dīrghakampam vijñānyāo "ahagdhy ū shv" iti nīdarṣanam || 2 ||
trayo dīrghās tu vijñeyā yo ea sandhyaxaroshu vai |
"manyā pathyā na indrābhyām": goshā hrasvāḥ prakīrtitāḥ || 3 ||

C. "pāhy 3 ūta dvitīyayā" (i., 36)* ity ukāro
hrasvakampaḥ | ṣiṣṭam anyad udāhṛitam || udātta-
pūrvasvaritaṃ svāraprāptaṃ kvacin na bhavati
udāttam eva bhavatī 'ty ucyate |

amokānām udāttānām anudāttaḥ paro yadi |
ṣivakampam vijñānyād udāttaḥ pratyayo yadi || 4 ||

C. dvitryādīnām udāttānām anudāttaḥ paro
yadi bhavati, tadā dvitīyo tṛtīye vo 'dāttaḥ para-
taḥ ṣivakampasañjñaka ādya udātto bhavatī 'ty |
"tryambakaḥ" (Rigveda 575, 2—am); tṛiṇenaḥ (?);
'ṣivaḥ', 'ṣivakaḥ' ity adhyotṛiprasiddhaḥ | 'ādit pra-
tnasya' (i., 20) ity ādau trayāṇām udāttānām paro
'nudāttaḥ 'ṣivakampa' ity udāttavishayā sañjñā |
tasya vishayo 'ti pūrvoktam aviṣesho 'cyato |

yatra dviprabhṛitīni syur udāttāny avarāṇi tu |
nīcam eo 'ocam ea paratas tatro 'dāttam vidad budhāḥ || 5 ||

C. nīcam udāttaṃ nīcāt param udāttam pūrva-
sya pūrvayor vā parata ity arthaḥ¹⁾ |

¹⁾ I have only one MS. of the Commentary; what I have given
of it above is, therefore, merely conjectural.

As regards the rules about letters given by the Gautamaṣixā and the other similar treatises quoted above, it will be seen, at once, that the only matter of any importance is the rule regarding the duplication of consonants; for the list of compound consonants is, so far, very defective¹⁾.

About the duplication of letters the old Grammarians differ somewhat, but there is nothing peculiar here; this ṣixā, however, puts in the plainest light the utter absurdity of applying these rules to written texts, for it is evident that they only refer to the artificial style of oral recitation which is practised by the reciters of the Vedas; the pronunciation of most of these long and monstrous groups of letters is only possible by some theory of syllabification such as we find in all the Prāti-ṣākhya.

It is perfectly safe to infer that these rules were never intended to apply to written texts, for they are almost completely²⁾ neglected in inscriptions of all dates and in the best MSS. The tendency in India during the last fifteen hundred years, has been to simplify the method of writing, and it would be irrational now to enter on a retrograde movement for which the grammars,

¹⁾ Cf. e. g. the list in Benfey's "Vollst. Grammatik," pp. 21-6. Even to this additions might be made.

²⁾ The exceptions are the duplication of śnaś n before a vowel, and where a consonant follows r.

in reality, furnish no argument. It may even be doubted whether the introduction of χ and ϕ for the *jihvāmūliya* and *upadhmānīya* forms of visarga is advisable; these forms had both separate characters in the alphabets of the earlier centuries A. D.¹⁾, but for nearly a thousand years they are utterly obsolete²⁾. Nor is it possible to justify the usual limitations as regards the use of ṃ to express a nasal; the best MSS. and the oldest inscriptions use it under all circumstances, though³⁾ not consistently.

Of the value of much of the phonetic rules that we find in the *Prātiçākhyas* and *Çixās* it is possible to have serious doubts. Long before they can have been written, it had been seriously doubted⁴⁾ whether the Vedas had any meaning, and this is sufficient proof that the Vedas had then become, more or less, unintelligible. The modern mode of recitation of those sacred texts, which exactly follows the rules of the treatises mentioned, is a kind of 'patter song' or artificial and unnatural

¹⁾ See my "Elements of S. Indian Palæography", 2nd edition, plate xxiv.

²⁾ I have only met with *one* MS. (of the 'Talavakūra Brāhmaṇa') in which *upadhmānīya* occurs as $\text{Ṣ} = \varphi pa$, but this MS. does not give *jihvāmūliya*.

³⁾ "Elements of S. Indian Palæography", 2nd ed. p. 80.

⁴⁾ By Kautsa (See Yāska I., 15). Prof. Max Müller ("Hibbert Lectures," p. 130) thinks this is a mere nickname, but allows that "the unquestioning reverence for the Vedas must have been on the wane before the days of Yāska and Pāṇini."

recitation¹⁾, which cannot really represent the primitive way, though it has certainly been in use for centuries perhaps even some two thousand years.

Nor is there anything peculiar in the accentuation system of the Sāmaveda Ārcika as taught by the Nāradaçixā; apart from a few amplifications, it is the same as what we find in the third chapter of the R̥gveda Prātīkhyā and in scattered passages of the Taittirīya, Vājasaneyā and Atharva Prātīkhyas. All these treatises, like the Nāradaçixā, abound in attempts at precision and in useless technicalities and refinements, but there is nothing that can be made out to be a real and essential difference.

One peculiarity in the Sāmaveda accentuation deserves notice, the substitution of ॒ (the usual mark of svarita) for ॑ (the mark of udātta) when the accent marked is actually udātta, but no svarita follows. As I have already proved elsewhere²⁾, the author of the Nāradaçixā and others attempt to identify, *absolutely*, the accents with certain definite musical notes. That the accents, as now uttered, agree more or less with a

¹⁾ This is clearly evident from the minute attention paid to details. The correct pronunciation of a language in actual use depends rather on the tone given to phrases as a whole, not to minute details such as the Prātīkhyas notes.

²⁾ "Samhitopaniṣadbṛāhmaṇa", prof. pp. vi., vii. above n. xi.

musical chant cannot be doubted, but this peculiar substitution of $\underline{2}$ for $\underline{1}$ shows conclusively that the pitch of the accents is merely *relative*, and that the attempts to fix them *absolutely* by certain *definite* notes is merely one more instance of the spirit of artificial systematizing that meets one everywhere in Indian literature. It is also another proof that the systems we have are relatively modern¹⁾.

That the Sāmaveda Prātiçākhyā is relatively later than the other similar treatises will appear from the very concise and artificial language in which the rules are expressed.

The passages given above and the following text will show that çākḥā differences have very little to do with orthography. The author of the 'Dhāraṇalaxaṇa' quotes the Nāradaçīxā with approval, so there can be nothing—beyond the curious substitution of ḷ for ḍ which I have described above—that constitutes a difference between the systems of orthography used by the followers of the Jaiminiya and Kaṭhuma çākḥās. I have carefully examined several Jaiminiya MSS. but they are, so far, in no way different from the Kaṭhuma texts. The only difference as regards the chants that the Dhāraṇalaxaṇa mentions is, that, the Kaṭhumas and Rāṇyānīyas

¹⁾ Cf. Koy's remarks on the Greek accentuation: "Language, its Origin and Development" (1871) pp. 427—440.

have seven notes, whereas the Jaiminiyas have only six¹⁾. In reality, the Jaiminiya chant is very different from that of the Kauthumas, but this could not be explained in such a treatise.

The differences between the Naigeyas and Kauthumas must also be small. The text and C. mention four²⁾, but only three could be noticed in written texts³⁾. The texts of the Vedic *Samhitās*, as we possess them in MS., however, usually follow the accepted rules of Sanskrit Grammar rather than the directions of the *Prātiçākhyas*.

From every point of view, then, it is evident that there is no difference between the *Sāmaveda Çākhās* which cannot be supposed to have arisen out of variations from a written original text.

Profr. Kielhorn has lately⁴⁾ advanced that "the *Çixās* are based on the *Prātiçākhyas*," but this is a proposition that requires, I think, considerable limitation. A certain amount of matter is, no doubt, common to the *Çixās* and *Prātiçākhyas*, but this is not very large, and the

¹⁾ *Dhāranalaxanā*: -- "Svarāḥ sapta pradargataḥ iti kechid Rānāyanīyāḥ Kauthumāḥ ca | atha 'to gito shaḍ-vartini sāmo 'ti Jaiminīḥ." I am now of opinion that the Jaiminiyas are merely a *sūtra-çākhā* of the *Çāṭyāyana-Palavakūra* school. A copy of their *Çixās*, with a C. by *Grīnīvāsa* has just come into my possession, and (like their *Grantasūtra*) it is attributed to a Jaimini.

²⁾ ss. 59; 159; 162; 170.

³⁾ The three last mentioned in note 2.

⁴⁾ "*Indian Antiquary*," vol. vi., pp. 111, 193.

difference of scope between the two classes of treatises is great. The *Çixās* exhibit the elements of phonetics, especially as found in the *Samhitās*¹⁾; whereas the *Prātiçākhyas* are intended merely to show how the *Pada* is converted into the *Samhitā*. In some ways, it is difficult to understand the last without the help of the first, and the matter of the *Çixās* must, it is obvious, have been as important in the earlier stage of Vedic studies as that of the *Prātiçākhyas*. For if the language of the texts had already become unintelligible, how could the pronunciation have been preserved? The mention of the actual contents of the *Çixās*, and by this name, in the 'Taittirīyopanishad' shows that these little works are of by no means recent date. In their style and method they are most of them, certainly primitive, but this does not exclude subsequent revision in later times; two or three are avowedly recent compilations, and, as such, should not be taken into consideration. Grammatical studies in India began with analysis of the *Samhitās*, but in course of time the systematizers turned face and based their art (*e.g.* Pāṇini) on *Pada* texts, in which they have been followed to the present day. The *Çixās* have been modified under these influences to a certain extent,

¹⁾ *Cfr.* Sāyaṇa's remarks in his proface to his C. on the *Rigveda*; ed. Max Müller, i., p. 84: "tasmād svaravarṇādya-
~~Prātiçākhyā~~ *pratihārāya çixāgrantho 'pexitaḥ.*"

but, in substance and technical terms, they belong to the older school as do the *Prātiçākhyas*.

C. The *Ṛiktantravyakaraṇa* has a peculiar system of technical terms and an artificial style peculiar to it and to the *Sāmatantra*, and also, in a less degree, to the *Phuḥḥasūtra*; here, unfortunately, is another instance of the elaborate and futile ingenuity which is a characteristic of Sanskrit literature.

The technical terms of the *Ṛiktantra* are distinguishable into three classes: 1) Artificial words; 2) Mutilated words already in use; 3) Technical words already in use. The first two are the most characteristic.

1) Artificial words. The following occur:

	<i>Ṣūtra:</i>	<i>Sāmatantra:</i>
añ	= pādārdhīya 112, 143.	<i>a. g.</i> I., 10, 1.
aṇ	= pādādi 71, 77.	III., 7, 8.
khiḍ	= pādopāntīya 145.	I., 9, 7; II., 1, 10; v., 8, 9.
eu	= dīrghībhavati 247, 255.	I., 10, 3.
ṇa	= pādāntīya 148.	v., 4, 1.
saṇ	= samyoga 27, 49, 269.	I., 8, 4; v., 4, 3.

The above will make it evident that all these terms of the art belong to the system of the *Sāmatantra*, and that treatise presents a large number of other similar words which are not to be found elsewhere. Such are: gi¹⁾, ji²⁾, di³⁾, di⁴⁾, bi⁵⁾ as names of the first five notes; la⁶⁾ = *brimātra*; nu⁷⁾ =

¹⁾ vi., 1, 7. ²⁾ vii., 9, 5. ³⁾ vii., 5, 9; — 8, 1. ⁴⁾ vii., 3, 8.
⁵⁾ v., 10, 10; vii., 7, 7. ⁶⁾ v., 1, 1. ⁷⁾ I., 4, 8; II., 6, 6

samprasāraṇa; iñ¹⁾ = padānta; uñ²⁾ = parvānta, and numerous others. A remarkable peculiarity of both the Rīktantra and the Sāmatantra is that they have no 'paribhāṣā³⁾', and, hence, it is necessary to gather the meaning of these terms from the scanty commentaries.

A larger class is:

2) Technical terms formed by mutilating real words:

		<i>Sūtra:</i>	<i>Sāmatantra:</i>
ayuk	= ayukta	252.	
ara	= axara	256.	
ud	= udātta	51, 156.	xi., 2, 1.
rik	= āreika	154.	v., 1, 2; vii., 6, 7.
xa	= axara	282.	
grā	= grāma	113.	
gha	= dīrgha	50, 93, 103, 112, 113, 148.	i., 7, 3; ii., 7, 6; iv., 11, 1.
ghu	= laghu	236, 237.	vii., 3, 8; — 6, 3.
ṭhya	= kaṇṭhya	147.	v., 1, 3.
ti	= gati	29, 110.	ii., 5, 2.
da	= pada	69, 272.	v., 1, 7.
bha	= stobha	150.	iii., 3, 9; iv., 10, 6.
ma	= virāma	54.	
mat	= prakṛitimat	64.	
māsa	= samāsa	1, 125.	ii., 3, 1.
yuk	= yukta	90.	i., 8, 8; ii., 9, 5; iii., 3, 4.
ra	= para	270.	2., 7, 1; — 8, 10.
"	= repha	107.	v., 4, 3.
"	= svara	26, 93, 98, 110, 109, 257, 265, 269.	ii., 8, 3; v., 2, 5.
raṇa	= karaṇa	181.	

¹⁾ v., 2, 8. ²⁾ iii., 5, 6.

³⁾ Sūtra 27 explaining 'san', is the only instance I have noticed.

	<i>Sūtra:</i>	<i>Sāmāntara:</i>
rga (ga) = varga	19.	ii., 5, 8; -- 10, 1; v. 5, 1.
lap = lopa	83, 150.	
vat = udātṭavat	52.	
vya = tūlavya	241.	vi., 2, 8.
sandhya = sandhyaxara	95, 8.	
sthā = antasthā	169.	v., 10, 3.
śya = rahasya	C. 277.	v., 2, 1.
śva = hrasva	25, 150.	
śhmin = ūshmin	215.	v., 6, 3.

It must be remarked that both in the *Ṛik-* and *Sāma-tantras* the use of these clipped words is not consistent; the full word is often used, and we also meet with more than one abbreviation of the same word; the system is, therefore, only partly developed in both treatises.

The *Ṛik-tantra* and C. also present a number of technical terms which are, more or less, common to it, the *Prātiśākhya*s, the *Sāmāntara* and some *Grammars*¹⁾.

¹⁾ Connected with the system of technical terms and symbols is the peculiar way of quoting or referring to *śūman* which here—and in other treatises—is distinctive of the *Ṛ. V.* technical literature.

I. *By names.* This is the oldest system probably, and is to be found in both the *Kaṭhama* and *Talavakara Brāhmaṇas*; but here again there is a want of precision. The *sūtras* have these (as used in the *Brāhmaṇas*) and other names peculiar to themselves which are known as *Crānta* names, and thus the confusion is great*. This method also is used in the *Sāmāntara* and *Phuḷlasūtra*.

* The following occur here: *abgara* 11; *ṛṇjana* 123; *śam-avāda* 11. Others occur in the C.

Such are *axara*; *aṅga*; *abhyasta*; *abhinidhāna*; *upasarga*; *ekavacana*; *nāmin*; *nishṭhā*; *pada*; *pratyaya*; *mātrā*; *lopa*; *varṇa*; *vibhakti*; *sandhyaxara*; *samāsa*; *-stha*; *sparṇa*; *svara*; *vyañjana*.

These words belong to the older or what I have termed the Aindra school of Grammar, and where any of the words in question are used by Pāṇini it is with a new meaning—*e.g.* *pratyaya*, which, here as well as in the other *Prātiçāklyas*, simply means ‘what follows’¹⁾ in respect of words and letters in a sentence, but in Pāṇini means ‘a suffix’²⁾. The *Çivasūtras*, which are characteristic of Pāṇini’s school, are not used in the text³⁾ or the *Sāmāntara*.

The *Riktantra* and the *Sāmāntara* thus belong originally to the primitive system of Sans-

II. *By the first word or syllables.* This appears as early as the *Sāmaavidhānabrāhmaṇa**. Here the examples occur only in the Commentary.

III. *By some distinctive word.* This is sometimes done in the text,† and we also find more words or parts of words quoted‡ (*rūpagrahana*).

¹⁾ Çr. Ç. on ss. 22, 25, 40, 54, 68, 71, 70, 77, 85, 86, 98, 101, 106.

²⁾ Pāṇini vi., 1, 79 etc.

³⁾ I exclude the modified systems found in the introductory *prapāṭhaka* as it is clearly no part of the original text.

* See *e.g.* p. xxx. of the preface to my edition of the *Sāmaavidhānabrāhmaṇa*.

† Here we find instances in ss. 144, 274.

‡ ss. 57, 58, 72, 77, 78, 82, 88, 89, 121, 122, 168, 200, 201, 261.

krit Grammar, but they also show a peculiar system of technical terms quite as artificial as, but totally distinct from those used by Pāṇini. This peculiar development shows that these two treatises are not early or primitive, but, in their present forms belong to the systematizing age of Pāṇini and the sūtra writers. But even among the works of that age, the *Ṛiktantra* and *Sāmantantra* must come late. The sūtra style of both is highly developed and most artificial, and there are several indications in the *Ṛiktantra* that it has been revised by Pāṇini's rules. The form lup (for lopa) seems to be copied from the same term as used by Pāṇini (i., 1, 61); sūtra 184 is clearly based on Pāṇini's two sūtras (viii., 3, 26-7: 'ho mapro vā'; 'naparo ṇaḥ') which are here combined into one. Sūtra 273 is again clearly a copy of Pāṇini viii., 4, 1. Like the *Atharva Prātiçākhyā* the text gives many rules which are out of place, for they belong to the subject of general grammar and not to a special treatise, such as is a *Prātiçākhyā*; but as these rules are here found to a greater extent than even in the *Atharva Prātiçākhyā* it is impossible to doubt that it is later than that treatise. In other parts of the text, again, the influence of Pāṇini is to be seen.¹⁾ To sum up the evidence:

¹⁾ s. 200 e. g. must have come from that source. So also

The Prātiṣākhya s, as we have them, appear to indicate the following changes in form:

1. A metrical form with the examples in the text. Of this form Ṛikprātiṣākhya has best preserved the type.

2.* The verses converted into sūtras which also contain examples.

Of this form the Taittirīyaprātiṣākhya is an example.

3. Systematized sūtras in which examples rarely occur, and which have been made much like parts of the regular treatises on Grammar.

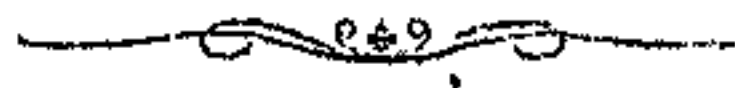
Of this class the Vājasaneyā, Atharva and Sāmaveda Prātiṣākhya s show the successive stages in development.

All existing Prātiṣākhya s are, in their present forms, later than Pāṇini¹¹; but some (*e.g.* the Ṛikprātiṣ.) have been but little modified, while the others have suffered more. All, however, belong to a school that existed before Pāṇini invented his system.

In the notes to the translation I shall endeavour to show how far the Ṛik Tantra accomplishes its object, but as I am about to leave India for a time, I think it is best, meanwhile, to bring out the text which is printed, and not to keep it back till I can print the translation.

¹¹ Cf. Westergaard, "Ueber den ältesten Zeitraum," p. 67.
~~Also~~ "Andra Grammarians" pp. 83 ff.

Apart from my scanty leisure, the mechanical labour of bringing out for the first time a text of this nature is so great that I can only put forward the following pages as a contribution to a definite edition; I have already explained the defective nature of my materials.



Corrections.

Itge

- xxvi. *Transpose: Drāh̥yāyana Lāṭyāyana*
 " *For: anon. Kalpa- read: Jalminikalpa-*
 xxxvi. *last line. For: nanakasha- read: nainakaka-*
 xxxviii. *line 5, dele: "and — 12 if from sandhi".*
 17 *last line but one. For: obhūtam and upadam read:*
 obhūtam and upadam.
 20 *line 2. After agnim insert: (i., 461)*
 " *last line but one. For: trī read: trī°*
 31 *line 6. For: harih read: havih*
 34 — 4 *from bottom. After goshpade insert: (stobha)*
 35 — 17. *After pūṇanti insert: (Ār. 8. 28)*
 36 — 4 *from bottom. Read: "vajriṃ oltram" (i., 408)*
 37 — 2 " " " *"inī- inī"*
 40 — 8. *For: udag " udaḥ*
 65 — 17. " (?) " *(i. 7)*
 " — 18. " (?) " *(i. 361)*
 67 — 11. " phat " *paṭ*
 84b, — 9 *dele: 5—150, 288.*
 84 *last line. For: 116—277 read: 116, 277.*



ATIIA

RIKTANTRAVYĀKARAṆAM.

Om. Namaḥ Sāmavedāya

Ātha vāco vṛttim vyākhyāsyāmaḥ |

Vāyum¹⁾ prakṛitim ācūryāḥ | vāyur mūrcehañ
chvāsībhavati, | “cvaso nādaḥ” iti Qākaṭṭyanaḥ |
vāyur ayan asmīn kāye mūrcehaty²⁾ aṭati 'ty eśho
'rthaḥ | sa khalu khaviṣesham pratipannaḥ kaṇṭham
pratipannaḥ cvasitir bhavati | sa cvasitiḥ girāḥ
pratipanna ākāṣam advārakaḥḥ nadatir bhavati |
tasye 'dānīḥḥ nadator jīhvāgroṇo 'ryamūṇasya vya-
ktayaḥ prādurbhāṇanti varṇānām: oṣṭhyāḥ, kaṇ-
ṭhyās, tālavyā, mūrdhanyā, dantyā, nāsikyā, jīhvā-
mūlīyā iti | tad yathā trapukāras²⁾ trapu vilāpya
bimḇo nishīced, yaḥḥ yaḥḥ bimbadogaḥḥ tat trapu
nīṣicyate, tatās³⁾ tato dravyūṇāḥḥ vyaktir bha-
vati, kāñcimanṇike rucikaḥḥ svastika ity | evaḥḥ yaḥḥ
yaḥḥ khaviṣeṣaḥḥ jīhvāgroṇa spṛiṣati, tatus tato
varṇūnāḥḥ vyaktir bhavati: oṣṭhyūnāḥḥ kaṇṭhyā-
nāḥḥ, tālavyūnām, mūrdhanyūnāḥḥ, dantyūnāḥḥ, nā-

1) All this prapñṭhaka is, plainly, incongruous with the rest;
it occurs in A. B., but the C. passes it over. ♦

2) B. °kārakas.

sikyānāṃ, jīhvāmūlīyānām iti | ovam utpannānāṃ
varṇānām upadeṣoddeṣāḥ | uddēṣo saṃjñākarāṇam |
upadeṣo pratyāhāraḥ | siddhavad vā yathā 'dhva-
ryur upadeṣaṃ vaxyāmaḥ | atha varṇāḥ saṃjñā-
pratyāhārasamāḥ || 1 ||

'a' iti; 'ā' iti; 'ṛi' iti; 'ṛī' iti; 'i' iti; 'ī' iti; 'u' iti;
'ū' iti; 'ṛi' iti; 'ṛī' iti samānāni | 'o' iti; 'ai' iti;
'o' iti; 'au' iti sandhyaxarāṇi | "āyāhīvo-i"-nāṃ
(i., 1, a.) gatiḥ anta, iti svarāḥ || atha vyañjanāni:
'k' iti; 'kh' iti; 'g' iti; 'gh' iti; 'ṇ' iti kavargaḥ |
'c' iti; 'ch' iti; 'j' iti; 'jh' iti; 'ñ' iti cavargaḥ | 'ṭ' iti;
'ṭh' iti; 'ḍ' iti; 'ḍh' iti; 'ṇ' iti ṭavargaḥ | 't' iti; 'th'
iti; 'd' iti; 'dh' iti; 'n' iti tavargaḥ | 'p' iti; 'ph' iti;
'b' iti; 'bh' iti; 'm' iti pavargaḥ | iti sparṣāḥ || athā
'ntaḥsthāḥ: 'y' iti; 'r' iti; 'l' iti; 'v' iti antaḥsthāḥ |
atho 'shmāṇaḥ 'ç' iti; 'sh' iti; 's' iti; 'h' iti | athā
yogavāhāḥ: 'aḥ' iti visarjanīyaḥ | 'Xk' iti 'i' vāmūlī-
yaḥ | 'φp' iti upadhmānīyaḥ | 'hu' ity anunāsikaḥ¹⁾ ||
atha 'yamāḥ: 'km' iti; 'khum' iti; 'ghm'²⁾ iti anan-
tyāntyaśaṃyoge madhye yamaḥ | pūrvaguṇo vā ||
athā 'nusvārau: 'aṃ'³⁾ 'āṃ' ity anusvārau || 2. ||

hrasvād dīrgho dīrghād dhīrasvaḥ | varṇa iti
pūrvaḥ kārād ākhyāyām | vyañjanam akūrapūrvāt |
'r' iti rophāt || sprishṭaṃ karāṇaṃ sparṣānām |
duḥsprishṭam antaḥsthānām | vivṛitaṃ svaroshma-
nām | vivṛitatarām akāraikīkraukārāṇām | saṃvṛito

1) B. nāsikyaḥ.

2) A. B. 'kum' iti; 'khum' iti etc.

3) A. an, ān.

ghoshavān | vivṛito ghosho nāḍānupradānām | sva-
raghoshavanta/ ṣvāso ghoshāṇām | tanīyān prāṇha-
mānām ubhau hacaturthāṇām samnivoṣo 'nya/
pratyāhārārtho varṇo 'nubandha/ | vyañjanam yā-
vatilhas tāvatām tadādīnām tata/parāṇām || 3 ||

e o ai au ā, ṛī ṛī ī ū ṛī ṛī i u a ra ya ya
la ṇa ṇa ṇā na ma gha jha ḍha dha bha ga ja
ḍa ḍa bā/, kha cha ṭha tha phā/, ka ca ṭa ta pā/,
ha ṣa sha, sā/, a/ Ḍka ḥpa hu/// km khm gm ghm
am ām—eva/// upadoṣo svarāṇām sandhyaxarāṇām
dīrghāṇām hrasvāṇām samānānām anta/sthāṇām
uttamāṇām svarānta/sthottamāṇām akāraghoshā-
ṇām, hakāras tu ghoshavatām aghoshāṇām soshma-
ṇām ūshmaṇām ca | pratyāhāro rahayor varga-
samjñānusthānānām asiddhir iti ced dhrasvatara-
nāsikyasthāneshu mātṛākarāṇam vigīṣṭhāṇām api
prāptis tathā siddham iti || idam axaram chando-
varṇaṣa/ samanukvānta/// yathā 'cāryā ūcu/: "bra-
hmā bṛihaspatayo provāca, bṛihaspatir indrāyē,
'ndro bharadvājāya, bharadvāja ṛishibhya, ṛishayo
brāhmaṇobhyas | ta/// khalv imam axarasamāma-
nāyam ity ācaḥḥate" | na bhuktva na naktum pra-
brūyād; brahmarūṣir iti ca || 4 ||

|| Iti brahmarūṣi/ | prathamaprapāṭhaka/
samāpta/ ||

ii, 1. 1. || māso yathā dṛishṭaḥ ||

Varṇo 'dhikṛitaḥ, sa-¹māso yathā dṛishṭas' tathā vijñeṣyaḥ | "saharshabhāḥ" (Ār. S. 42) | "go-ṛijūkam" (i., 313) — anāpattiḥ | "gavyūtim" (i., 220) — avāpattiḥ | "usharbudhaḥ" (i., 40); "sabarḍughām" (i., 295) — rephatvam | "samrājam" (i., 17) — anusvārapratishedhaḥ | dīrghatvam — "ṛitīshaham" (i., 354); "pratīvyam" (i., 103); "parīṇasi" (i., 34); "ṛitāvṛidhaḥ" (i., 258); "tugriyāvṛidham" (i., 283); "ṛitāvaso" (i., 255); "prabhūvaso" (i., 373); "sūnarī" (i., 303); "sūnṛitāvato" (ii., 104); "dūrāt" (i., 219); "dūre" (i., 53); "carshaṇīdhṛitam" (i., 374) | pratishedhaḥ — "ṣrutakaxū 'ram" (i., 118); "aṣvapate" (i., 402) | mūrdhanyāpattiḥ — "dushvapnyam" (i., 141); "parīṇasi" (i., 34); "duronayūḥ" (i., 39); "svarṇaram" (i., 109); "gīrvaṇaḥ" (i., 165) | bahulam — "puruṇāman" (i., 188); "praṇolaḥ" (i., 193); atīhīmāyām (i., 223 "manyushāvinam"); "ṛīmanāḥ" (i., 323); "satṛāḥṇam" (i., 335); "vṛitrahāṇā" (ii., 1050 *etc.*); "vṛishamaṇaḥ" (i., 336); "nirṇijo" — āharyata-trirasmai-pradovamacchā-su ca (i., 551. 560. 563); "prāṇā sindhāṇām" (i., 559); "prāṇā ṣiṣuḥ" (i., 570); "praṇapūt" (ii., 77) — sūrpārājñīshu ca (*i. e.* Ār. S. 46-8; *in* 47 'prāṇūt' occurs); "goshātā" (i., 34); "sushṭutim" (i., 348); upakāṇvādau ca (*what is intended by this is not clear*); "nṛishadmnā" (i., 77); "nṛishūham" (i., 144); "nṛishūtaḥ" (i., 279); "nṛishūtā" (i., 318); "havyam ānushak" (i., 82) — "ā ghā yo" (i., 133 *do.*); pavasvado-

vāyāṃ ca—(i., 483 “āyushak”); “it subhṛi”¹⁾ (i., 79); “dushvapṇyam” (i., 141); stobho—“rayishṭhāḥ” (i., 150); “puruṇāman purushṭuta” (i., 188); ‘dha-rtā’-‘ime te’-‘puruḥṭā’-‘dishu ca (i., 558. 373; ii., 64 — purushṭutam); “manyushāviṇam” (i., 223); “ritishaham” (i., 236); ‘tuy’-ādan ca (i., 354—“ritishaham”); “upamā asya vishṭhāḥ” (i., 321); ‘cakraṃ-yad’-āyām (i., 331 — ‘nishattam’); ‘indrā-ya-gir’-āyām (i., 339) “vishvak”; ‘abhipriyā’-yām (i., 554 — “vishvañcam”); purushavrate ca (Ār. S. 34 — vishvan); ‘ā-no-vayā’-yām (i., 353 — “ne-shṭhām”); “pra pra vas trishṭubham isham” (i., 360); “ānushṭubhasya” (Ār. S. 15); “vishkabhite” (i., 378); “vishṭvataḥ” (i., 409); “anushvadham” (i., 423); “apsu daxo girishṭhāḥ” (i., 473); ‘parisvānā’-yām ca (i., 475 — “girishṭhāḥ”); “sushṭutaḥ” (ii., 850); “barhishadaḥ” (i., 563); “paramoshṭhī” (Ār. S. 18); “abhimātishāhaḥ” (Ār. S. 19); “dixu sadā” (stobha); “indrāgnī” (i., 281); “indrapānaḥ” (i., 532); “somo-some” (i., 188); “sutesute” (i., 201); “gosakhā” (i., 122); “striyā” (Sāmavidh. ii., 5, 1); “hṛidispri-ṣam” (i., 434); “purusprīham” (i., 486) ||

2. || hāḥ kaṇṭho ||

hakūra-akūra-ākūra-visarjanīyāḥ ‘kaṇṭha’-sthānāḥ |

3. || urasi visarjanīyo vā ||

‘urasi visarjanīyāḥ’ tiśṭhati [vā] |

1) A, it sa prām

4. || jīhvāmūle Ṡkī ||

jīhvāmūlīyasthā jīhvāmūlasthānā/ Ṡkakāra-ṛikāra-
ṛīkāṛā/ |

5. || tāluni çoyye ||

‘tālu’-sthānā/ çakāra-cakāra-yakāra-īkāra-īkāra-
ekāṛā/ |

6. || mūrdhni shataṭau ||

‘mūrdhni shataṭau’ tishṭhata/ |

7. || dante tsā¹⁾ ||

‘danta’-sthānā/ takāra-sakāra-lakāṛā/ |

8. || rephe mūle vā ||

‘rephas’ tu dantyo, danta-‘mūle vā’ |

9. || oshṭhye vo ppū ||

‘oshṭhya’-sthānā vakāra-okāra-aukāra-upadhmā-
nīya-pakāra-ukāra-ūkāṛā/ |

10. || kiṭkiḍākāro²⁾ hanvām ||

‘kiṭkiḍākāro (*in* Ār. G. iii., 4, 10) hanvām’ tish-
ṭhati | || 1 ||

ii., 2. 11. || aviṣeshasthānau samsvāda-nigaraṇau ||

‘aviṣeshasthānau’ bhavata/ sarvasthānaprāptau
‘samsvāda-nigaraṇau’ | pakāra-nakāra-yakāṛā vā sam-
svāde | hakāra-makāra-nāsikyā vā nigaro (sam-
svādanigara = somāvrataśāman or Ār. G.
iii., 1, 9-10 and iii., 5, 11) |

1) B. 2nd hand: oshlā.

2) B. 1st hand: on.

12. || nāsikāyām' yamānusvāranūsikyāḥ ||
'nāsikā'-sthānā bhavanti |

13. || sparṣa rgasya ||
'sparṣa'-grahāṇe va'rgasya' grahāṇam vijñeyam |
sthāneshv¹⁾ ity avikāraḥ | yatra kakāraḥ sarvaḥ ka-
vargaḥ | yatra cakāraḥ sarvaḥ ca-vargaḥ | yatra
ṭakāraḥ sarvaḥ ṭa-vargaḥ | yatra takāras sarvas
ta-vargaḥ | yatra pakāraḥ sarvaḥ pa-vargaḥ |

14. || uttamā ghoshāḥ ||
yatra 'uttamā, ghoshā' bhavanti | tatra varga-
syē 'ty adhikāraḥ | to: ga, ja, ḍa, da, bā; gha, jha,
ḍha, dha, bhā; ṇa, ña, ṇa, na, māḥ ca |

15. || hānta/sthāḥ ||
'ha'-kāraḥ 'anta/sthāḥ' ca ghoshasaṃjñā bhava-
nti | to: ha, ya, ra, la, vāḥ |

16. || yugmāḥ soshmāṇaḥ ||
'yugmāḥ soshmāṇaḥ' bhavanti | vargasyo 'ty
adhikāraḥ | to: kha, cha, ṭha, tha, phā; gha, jha,
ḍha, dha, bhāḥ ca |

17. || antyō 'nunāsikaḥ ||
vargāṇām 'antyo' varṇaḥ 'anunāsiko' bhavati |
to: ṇa, ña, ṇa, na, māḥ |

18. || sākaraḥ padānto 'vasitaḥ ||
'sākaraḥ' s(amān)ākaram 'padānto 'vasito' 'nu-
nāsiko bhavati | 'dadhi'; 'madhu'; 'trapu'; 'guru';

1) A. sthānam.

‘laghu’; ‘paṭu’; ‘mṛidu’ | mantre: ‘agna ā yā/zi’ (i., 1) || ‘sāxara/zi’ iti? ‘agno’ (i., 1) | ‘padānto ‘vasi-
ta/zi’? saṃhitāyām |

19. || y ekavacane ||

ī-kārasya dvaidham ‘ekavacane’ anunāsiko bhavati | ‘strī’; ‘brāhmaṇī’; ‘vṛishalī’-prabhṛitīni || nivṛittāni: ‘indrāgnī’ (i., 281); ‘dyāvāprithivī’ (i., 326); ‘rodasī’ (i., 278) ‘na jātam’¹⁾ | ‘ekavacane’? ‘gacchanty amī’; ‘dhāvanty amī’; ‘bhuñjanty amī’ | ‘sāxī’; ‘dāxī’; ‘kākī’; ‘paushṇī’ | strī ced anunāsika-
kam: ‘indrāṇī’; ‘çākāṭāyanī’ ca |

20. || vyañjanam pūrvasyā ‘ntasvaram ||

‘vyāñjanaṃ’ khalu ‘pūrvasya’ svarasya ‘anta-
svaram’ bhavati | ‘avasitam’ ity adhikāra/zi | ‘yad
indra prāk’ (i., 279); ‘baṇ ma°’ (i., 276); ‘yad adya
kat’ (i., 126); ‘tad ā vṛiṇī°’ (i., 138); ‘pratyāñ’ (Ār.
S. 52); ‘mahāṃ indro ya/zi’ (ii., 655); ‘sam anyā
yanti’ (Ār. S. 23) || ‘vyañjanam’? avasāne saṃ-
hitāyām || || 2 ||

ii., 3. 21. || abhinidhāna/zi ||

‘kramajaṃ’ ca pūrvāntasasvaram bhavati | ‘ark-
kam’ (i., 158); ‘naryyam’ (i., 56); ‘pra hotre pū-
rvyyam’ (i., 98); ‘haryyato’ (i., 228); ‘payato
haryya°’ (i., 576); ‘mañasyāñ’ (i., 97); ovamādīni
virāme |

1) This is to show that i., 278 and not i., 71 is referred to.

22. || vyañjano ||

‘vyañjano’ ca pratyayo pūrvānta^m sasvāraṁ bhavati | padānto vyañjanam ity adhikāraḥ | ‘yaḥ kṛicaran¹⁾’ (sīc ! ?); ‘yas to’ (i., 470); ‘yaḥ pūtram’ (i., 424); ‘yad bhūmim’ (i., 121); ‘panyam’ (i., 123); ‘ta^m vaḥ’ (i., 236) || vyañjanam iti? ‘tam-indrā’-dīni (i., 119) | padānto? ‘apaghnan’ (i., 510).

23. || anusvārau ca ||

‘anusvārau ca’ pūrvāntasasvarau bhavataḥ | ‘tri^mṣṭatpadā’ (i., 281); ‘a^msatram’ (i., 275); ‘tri^mṣṭad dhūma’ (ii., 726); ‘apā^m relā^msi’ (i., 27); ‘navyā^msam’ (i., 28) | hrasvād dīrgho dīrghād dhrasva²⁾ |

24. || ra³⁾lāv³⁾ ayyaparau ||

‘ralau’ pūrvāntasasvarau bhavataḥ ‘avyaparau’ | “ar^{ko} dovānām” (st.); “arkasya dovāḥ” (st.); “spar^{dh}anto” (i., 539); ‘kārdhī’-(*sāman form of* ‘krīdhu—i., 105) prabhṛitīni; ‘gulkā’ (i., 291); ‘galdayā’ (i., 307) || ‘avyaparau’ iti? ‘pra hotro pūrvyam’—(i., 98) prabhṛitīni | ‘turva^{ṇo}’ (i., 279); ‘svarvā^m asurobhyaḥ’ (i., 254) | vyañjano (s. 22) iti? ‘syā arāteḥ’ (i., 6) |

25. || sparṣaḥ svo ||

‘sparṣaḥ svo’ pratyayo pūrvāntasasvaro bhavati | ‘sakhyam^m to’ (i., 324); ‘agno’ (i., 1); ‘na jyāyaḥ’

1) ? yaḥ kṛishnagarbhā (i., 380).

2) This refers to the Gānas.

3) R. lāv.

(i., 203); 'araṇyoḥ' (i., 79); 'andhasaḥ' (i., 313); 'indrāṇi' (i., 388); 'vibhrāḥ'—(Ār. S. 44) prabhṛitīni || 'sve' iti? 'jajñānaḥ sa'—(i., 101) ādīni; 'surūpa-kṛit' (i., 160) |

26. || rāḍi ram anyat ||
pa-'rāḍi' sva-'ram anyad' ataḥ |

27. || sayuk saṇ ||
saṃyuktaṃ vyañjanaṃ 'saṃ'-yogasaṃjñam bha-
vati | 'cittam' (ii., 1209); 'vittam' (i., 417); 'bhit-
tam'; 'nimittam' | evamādīni |

28. || mātrā 'rdhamātrā vā ||
'mātrā' vā 'ardhamātrā' vā bhavati vyañjanam
ity adhikāraḥ |

29. || tiṣ ca trikalā vā ||
ga-'tiṣ ca' mātrā ardhamātrā vā 'trikalā' vā |

30. || sandhyādyaṣ ca ||
'sandhyādyaṣ ca' varṇas trikalā bhavati | eka-
raukārayoḥ | || 3 ||

ii., 4, 31. || drutāyām mātrā ||
'drutāyām' vṛittau 'mātrā' trikalā bhavati |

32. || catuṣkalā madhyamāyām ||
'catuṣkalā' mātrā 'madhyamāyām' vṛittau bha-
vati |

33. || pañcakalā vilambitāyām ||
'pañcakalā' mātrā 'vilambitāyām' vṛittau bhavati |

34. || varṇāntaram paramāṇu ||

‘varṇāntaram paramāṇu’-mātram bhavati | tat kalārdham |

35. || svarayor ardhamātrā ||

‘svarayor’ antaram ‘ardhamātrā’ bhavati | ‘omi-
ṇā’-dīni (i., 572) |

36. || virāme mātrā ||

‘virāme’ antaram mātrikam bhavati avasūno tat |

37. || nityavirate dvimātram ||

‘nityavirate dvimātram’ antaram bhavati | ar-
dharcāntargateshu |

38. || gāthāsu ||

‘gāthāsu’ ca dvimātram antaraṃ (nityavirate)
bhavati | “yo naubhīḥ prataranti mūnasaḥ kṛṇmī-
rāḥ salilam” | “madānasaḥ tān aṇvāḥ ca patho
vaçikṛitā yudhī ṇdra iva divi dūnavān iva” |
“nai ’vo ’dakam asti pātave na paxā utpatanēya” |
“stomam akṛipañam bata! sūraso mṛigo maṇḍā-
ko vilalāpa” | “dhanvany upacitraka pūṇḍupalāṇa-
kamatsyakā jālīmī!” | “jālakākona garayushu ca
matsyakāmālā hamamaḥ sakasya vidigāni sūmikaṃ”
(sic!) | “o-gnā-ī” (i., 1, α) ity ādini | “subrahma-
ṇyom” (Shaḍv. Br. i., 1)-iti ca |

39. || trimātram sāmāsu ||

‘trimātram’ antaraṃ ‘sāmāsu’ vodilavyam bla-
ktyanteshu |

40. || akālo hrasvaḥ ||

‘a’-kāra-‘kālo’ varṇo ‘hrasvo’ bhavati | a, i, u,
ṛi, ity ete | || 4 ||

ii., 5. 41. || ardham aṇu ||

‘ardham’ akārakāl ‘aṇu’-samjñō bhavati | sva-
ritavinalapraṇatābhigīteshu |

42. || mātṛā ||

‘mātṛā’ ca akārakālo bhavati |

43. || dve dīrgham ||

‘dve’ mātṛe ‘dīrghaḥ’ nāma |

44. || tisro vṛiddham ||

‘tisro’ mātṛā ‘vṛiddhaḥ’ nāma bhavati |

45. || vaisvārye svaras trimātṛaḥ ||

‘vaisvārye svaras trimātṛā’ bhavati | ‘dyutā’-
dīni (i., 83, *sāmān*—“dyū² tā¹ tū(3m)vām²”) |

46. || axaram ||

‘axara’-samjñam bhavati | akārakālo, dvīakāla-
kālo | vṛiddha ity adhikāraḥ | kṛito varṇopaśoḇe
sāmānyapṛithaktvenā ‘xaraparibhāṣhayā’ ‘nyartho
dharmo’ ‘xarajñāno’ ‘xaraparimāṇasambandhaḥ’ |
dviṣvaraḥ parva | tatro ‘dghātaniḡhātāu pratyut-
kramo’ ‘bhigītaḥ’ vṛiddhikarṣhaṇam | “aṣṭāxareṇa
prathamāyā ṛicaḥ prastūti | dvyaxareṇo ‘ttarayoḥ’ |
daṣṭāxaram madhyato ‘nidhāṇam upayanti’” ‘ti hi
bṛāhmaṇam (M. Br. vii., 7, 1. 2. viii., 5, 13) |
ekavatyē ‘bhihiṣe sarvapṛāptiḥ’ |

47. || vartti ||

akārādīṣhu varttate vyañjanam 'vartti' cā 'py
axaram bhavati |

48. || bhūyān ||

'bhūyām' ca savyañjano varttitvenā 'xaram
bhavati | "kārum bibhrat" (i., 486); "agni"
dūtām" (i., 3) |

49. || guru saṇi ||

'guru saṇi'-yoge pratyayo bhavati | "agni"
(i., 4); "aṣva" (stobha); "uṣṭra"; "udra";
"ugram" (i., 329) "abhram" |

50. || gham ||

dīr-'gham' ca gurusaṇjñam bhavati | o, o, ai, au-
prabṛitīni || || 5 ||

ii., 6. 51. || udāttam ut ||

'udāttam ut'-saṇjñam bhavati | uccam ity arthaḥ |

52. || vān sandhiḥ ||

udātta-'vān sandhir' utsaṇjñō bhavati | "ā' indra
sānasim"—"ó 'ndra sānasim" (i., 129); "ā' indra
yāhi"—"ó 'ndra yāhi" (i., 348); "ā' ita u nu"—
"ó 'to nv ndram" (i., 387); "ud ghó 'd abhi gru-
tāmāgham" (i., 125); "ātrā' 'ha g'or amanvata" (i.,
147) || 'udāttavān' iti? "ūpo nū sa saparyan" (i.,
196); "kvò 'yatha kvó 'd asi" (i., 271) |

53. || ādyārdhamātrā svaritam ||

‘ādyārdhamātrā’ utsarjñā bhavati | tat ‘sva-
ritam’ nāma |

54. || un nīco me ||

uccībhavati tat svaritam ‘nīco’ vā pratyayo virā-
‘mo’ vā | “nī hótā satsi barhīshi” (i., 1); “sákhā-
ya indram ūtáyo” (i., 400); “abhi tvā çūra nonumó
‘dugdhā/” (i., 233); “indra túbhryam id adrivó ‘nut-
tam vajrin víryām” (i., 412); “yád indra citra ma
iha na” (i., 345) || ‘nīco’ vā pratyayo virāmo vā
iti? “pāhy à3tá (i., 36); “purí camvò/” (i., 513)
ity ādīni |

55. || nīcam uccāt ||

nīcam uccāt parā svaryato | “ā yāhi” (i., 1);
“vārayantam” (i., 17); “sv’ādīshīhayā” (i., 468);
“‘agne stómanam” (ii., 753); “pā’ntam” (i., 155); “indo”
(i., 505); “ā yāhi” — (i., 191) prabhṛitīni || ‘nīco
pratyayo virāmo vā’ iti? “purí camvò/” (i., 513) |

56. || samyogāt ||

‘samyogā-ca’ parā svaryato | “çrushi agne” —
“çrushi agne” (i., 106); “abhi eti” — “ābhy’eti”
(i., 524); “abhi arecāma” — “abhy arecāma” (i., 535);
“yója nú indra” — “yójā nv indra” (i., 415); “pāhy
ū’ 3 tá dvit’iyayā” (i., 36); “mā’ na indrā ‘bhy ā 3
dīca/” (i., 128); “viddhī tv à3 ‘syá no vaso” (i.,
132); “pīṣā tvā 3 syá girvāna/” (ii., 741); “çagdhry

ū' 3 shū śacīpato" (i., 253) || 'uccāḍ' (s. 55) iti?
 "ābodhy agnīḥ" (i., 73) | ~

57. || kvə'yahī 'ndranī-'vo 'ti ||

"kvā iyatha"—"kvò 'yatha" (i., 271); "ādihā
 hī 'ndra" (i., 406); "nī,iva śīrshāṇi mṛṇḍhvaṃ"—
 "nī 'va śīrshāṇi mṛṇḍhvaṃ" (ii., 1002) |

58. || tor dhes-tem ||

"tò 'ruṇāpsuḥ" (i., 219); "vṛidhò 3 'sm'ān"
 (i., 239); "tò 'manvata" (Ār. S. 22) |

59. || naigino 'bhayathā ||

'ubhayathā Naiginā' proktam | 'tor-dhes-tem'
 ity adhikāraḥ | udāttaḥ svaritaḥ vā |

60. || nyāyenau 'davyājīḥ¹⁾ ||

'nyāyena Audavyājīr' ācāryo manyate | uccānām
 uccasandhiḥ ucca ova kāryaḥ || 6 ||

|| Iti dvitīyaprapāṭhakaḥ²⁾ ||

1) A. B. Audavyājīḥ

2) B. prathamapra°

iii., 1. 61. || tasmād uoṇaṣrutīni ||

‘tasmād’ svaritāt parāṇi udāttaṣrutīni bhavanti |
 “°vyādātayo (i., 1); “abhi tvā gūra”-(i., 233) pra-
 bhṛitīni | “ā jāt’ā sukrato pṛiṇa” (i., 52); “indur
 indrāya dhīyate” (i., 489); “sut’ā vidātho akramuḥ”
 (i., 477) || nīce vā pratyaye virāmo vā (s. 54) iti?
 “pavītro camvòḥ sutáḥ” (i., 490); “sākhāyo dīrgha-
 jihvyām” (i., 545) |

62. || paḍam ekoccam ||

‘paḍam ekoccam’ bhavati | “āgne”-(i., 1) pra-
 bhṛitīni |

63. || prakṛitiḥ ||

‘prakṛitiḥ’ cā ’pi paḍam bhavati |

64. || mām vikāraḥ ||

prakṛiti-‘mām vikāro’ bhavati | daṇḍāgrādīni |

65. || samāso ||

‘sāmāso’ caī ’kam udāttaṁ bhavati: “°vyādāta-
 ye”-(i., 1) prabhṛitīni |

66. || vibhaktilopaḥ ||

‘vibhaktilopaḥ’ ca samāso bhavati: ‘rājapuru-
 shaḥ’; ‘pāṇḍukambalaḥ’; ‘mattahastī’ iti prathamā
 lupyato shashṭhī ca | dvandvasamāso: “Çivavaigvā-
 narau”; “Skandaviçākhau”; “Nārada-parvatau”;
 “Uçanābṛihaspatī” iti | gaṇasamāso: “Kaṇḍīnya-
 vanaspatishu”; “cāturvarṇye” ca | bahuvacanam:
 “sālvaçarādaṇḍādīni | vākysamāso dāharaṇam; pu-

rushaṣatam mānavako 'dakam ānaya!' "gāṃ ciṭrām
abhyāgacche" 'ti |

67. || saṃnikarshaḥ saṃhitā ||

'saṃnikarshaḥ saṃhitā' bhavati | padasyo 'ly
adhikāraḥ | ānantaryaṃ 'saṃnikarshaḥ': 'abodhy' ā-
dīni (i., 73) | sāmni: 'saḥ | sve'-prabhṛitni (i., 582) ||
"dadhi madhv atra" iti saṃnikṛishṭam iti cet? yaḥ
paraḥ saṃnikarshaḥ nā 'ntarona vikāram | ko nāma
vikāraḥ? cāstraprāpte lope ca sandhir grāhyaḥ |

68. || na vṛiddham ro ||

'na vṛiddham' sva-'ro' pratyaye saṃnikṛishyate |
saṃnikarsho na bhavati | "°miṇā | avyaṃ vāram"
(i., 572 c.); "bharā | indra jyāyaḥ" (i., 309);
"°ma dhārayā | āpo '2" (i., 511, c.); "°shno 3 āgā
3 hī" (i., 347); "so 3 āqvā 3 yā" (i., 482, d.) || "ayam-
pūshā"-dīni (i., 546 a. "ayam pūshau ho") | 'vṛid-
dham' iti? "ājishvā" -dīni (i., 411, a etc.—"svā
ishū 'tim") |

69. || dam u ||

pa-'dam u'-kāro na saṃnikṛishyate | "tam u
abhi pra gāyata" (i., 382); "ittham u ā°" (i., 305);
"tasmā u ā°" (i., 272) || 'padam' iti? "tvāṃ vṛi-
troshv indra" (i., 234) |

70. || obhūtam ca ||

'obhūtam ca' upadam na saṃnikṛishyate |
("doshā u ā āgāt") "dosh 'o āgāt" (i., 177, goshā u

ushā/”) “esh ’o ushā/” (i., 178; “pra u ayāsīt”) “pr’ō ayāsīt” (i., 557) || 1 ||

iii., 2. 71. || ā ’ṇi” ||

‘ā’-kāra/ pādādan [‘aṇi’] pratyaye na saṁni-
krishyate | “ka imaṁ nāhushīshv ā in°” (i., 190);
“kadā vaso stotraṁ haryata ā ava°” (i., 228); “yad
indra nāhushīshv ā o°” (i., 262) || ‘padam’ (s. 69)
iti? ‘punānāyām’ (i., 511 “dhārayā ’pa/”) | ‘pādā-
dan’ iti? “diva/ prishthāny ā ’ruhan” (i., 92)—
ādīni | “dadhan vāṇyo | naryo 2 ’psu vantarā u |
vā 2 3” (i., 512, /.) |

72. || na ’van-vā’ ca ||

saṁnikrishyate | “ād v anyathā” (i., 305); “kiṁ
vā v ayanam” |

73. || au ||

‘au’-kāraḥ ca saṁnikrishyate | “na yo mātārāv
anv cī” (i., 64); “yāv āhu/” (i., 361) |

74. || dvyantho ||

‘dvyantho’ ca na saṁnikrishyate | “indrāgnī
[apāt]” (i., 281)—prabhṛitīni; “ubho yad indra
rodasi ā°” (i., 379); “ubho ḡacī—” (? “ubho anu”.
ii., 773) || ‘dvyantho’ itī? “varmī ’va” (i., 585) |

75. || ī na vapare ||

īkārasya dvaidhaṁ ‘na vapare’ eva na saṁni-
krishyate | ‘indrāgnī’-prabhṛitīny eva nivṛtītāni |

“upadhī 'va”; “pradhī 'va”; “carmanī 'va”; “dampatī 'va;” “vāsasī 'va” |

76. || ayavāv e nyūno¹⁾ ||

okāraukārau akārapratyaye 'nyūno' pādo na saṃnikṛishyate | “namas to agna ojaso” (i., 11); “vāyor anīke asthiraṃ” (i., 13); “na tat to agne” (i., 53); “preshṭhaṃ vo atithim” (i., 5); “tvaṃ no agne” (i., 6); “vṛisho arvāvati” (i., 263); “madho arshanti” (i., 485); ‘yajñāyajñā'-dīni (i., 35 “vo agnaye”) || ekāraukārau iti kim? “grutakaxā 'ram” (i., 118) | akāraḥ iti? “agna itthe 'tarā” (i., 7) | nyūno? “ghnatā vām” (i., 305 “^ono 'ṃgu^o”); “pādo 'sya sarvā” (Ār. S. 35)²⁾; “pādo 'syo 'hā 'bhavat” (do. 34) | vaparo (s. 75) iti? “vṛishajyūtir no 'vitā” (i., 263); “ayaṃ vām aho 'vaso” (i., 304); “^oso 'vathā” (Rv. 332. 5); “sthūraṃ na kaccid bharanto 'vasyavaḥ” (i., 408); “pra no 'vishat” (i., 411) || “yad indra çāso avratam” (i., 298); “adhr̥ sūno aye” (i., 532) triḥ 'akrānt' grahaṇāt (sic ! ?) |

77. || 'tro' 'ni ||

'tro'-çabdaḥ pādādanu pratyaye na saṃnikṛishyate | “bhago na citro agnir ma^o” (i., 450) || nīvr̥ttāni; “ohy ū shv bravāni to 'gne” (i., 7); “agnīṃ rāyo . . . naro 'gniḥ” (i., 49); “abhi tvā çūra no numo 'dugdhā iva” (i., 233) |

1) nyūno=madhyapādo.

2) This is clearly a wrong example. (Jr. s. 83. •

78. || nṛito 'pa', 'vo 'ṅgi' ||

saṃnikṛishyate | "lava tyan naryam nṛito 'pa"
(i., 466); "abhavo 'ṅgirastama" (i., 519) |

79. || go ||

'go'-ṣabdaḥ ca na saṃnikṛishyate | 'go'-gram';
'go'-aṣvam'; 'go'-ajinīkam' |

80. || na vā ||

'na vā' saṃnikṛishyate eva vā | 'go'-gram'; 'go'-
'ṣvam'; 'go'-jinam'; 'go'-jinīkam' || 2 ||

iii., 3. 81. || avam vā ||

'avam' vā āpadyate | "gavagram"; "gavaṣvam";
"gavajinam"; 'gavajinīkam' |

82. || tve ||

'tve'-ṣabdaḥ ca na saṃnikṛishyate | "tve agno
svāhuta" (i., 38) | siddhagrahaṇāt sāmāthyagraha-
ṇam || nivṛittāni: 'yajata'-tā'-dīni (i., 75) |

83. || lub anyaz ||

'lub'-yate 'anyaz' akāraḥ | 'pādo 'sya' (Ār. S.
35) prabhṛitīni |

84. || pūrṇa itikaraṇābhyasto ||

'pūrṇe' pādo 'itikaraṇābhyasto' lupyate | 'mahī-
yajñasya'-ghṛitavati'- (i., 117. 378) prabhṛitīni ||
'pūrṇa' iti? 'pra pra vayas amṛitam' (i., 35);
'yāv āhuḥ' (i., 361 'sajujan') |

85. || riti ||

'riti' ca pratyaye na saṃnikṛishyate | 'yata

ṛitāvno' (i., 107); "abhyṛīṣtasya sudughā" (i., 556) |
anī 'ty adhikāra/ |

86. || oji ||

'oji' ca pratyayo na saṁnikṛishyato | "tvaṁ na
indrā 'bhara oja/" (i., 405); 'indra jyeshṭhaṁ na
ābhara oji°' (Ār. S. 1) || 'amitaujā ajāyata' (i., 359) |
'anī' (s. 77) 'ty adhikāra/ |

87. || ṣakandhukādīnām ||

'ṣakandhukādīnām' ca na saṁnikṛishyato | 'ṣaka
andhuka; īsha' || 'axapū asi'; 'vapū iva tmanū'; 'anc-
hasam' (i., 62); 'supathā akṛiṇvan' |

88. || 'ki-in'-vī-ut' ||

'na ki indra tvaduttaram' (i., 203); 'pṛithivī
uta dyau/' (Ār. S. 5) |

89. || 'smin-vra'-jman-yam' ||

'yasmin vratāny ādadhu/' (i., 47); 'upajman yaṁ
viprūsa/' (i., 337) |

90. || ma him¹⁾ yuk ||

'ma'-kāro 'him'-kāra-'yuk'-to na saṁnikṛishyate |
"viṣō viṣō him²⁾ vo" (i., 87); "agno vājasya [go him
māto-i]" (i., 99, b.); "svādīshṭhayā [au ho him hā]"
(i., 468 h.); "indū pavishṭā"-su (i., 481 b.): "sṛijā-
dāṣvām [| him him]" ca; "apū 3 m him vū" (i.,

1) A. °hum. B. °ham.

2) The S. Indian gāna MSS. write this: "him sthī vo". Here
'sthī'=sthīramātrā or 1 mātrā pause. So in the following examples.

584 a) iti sammīlyo himādīnāṃ kramaḥ | viṣeshād
 vamaṇu ca dīrghānusvāramayaṇu | makārākaraṇāḥ ca
 cyaite (i., 235 c.: “hiṃ mā”) makārākaraṇo na
 vartante | tadvac cai ’vā ’cāryasya Nakulamukhasya
 vacanaṃ grūyato: “prakramato makārākaraṇena
 tato makārādīm anusvāraṃ gāyati, tato makāraḥ”
 iti Nakulamukhaḥ | || 3 ||

iii., 4. 91. || vikāraḥ ||

vikāraḥ ca saṃnikarṣho bhavati | nai ’va vṛittena
 ’pi prāglopāgamaprakṛtibhāvāḥ ca vikāraḥ |

92. || sasthānaḥ ||

viṣe-ni¹⁾-ṣabdaprayogo [i., 15 b. viṣā-i vā-iṣe] sa-
 sthānaḥ savikāro vijñeyaḥ | viṣeshasthānāntaraṃ
 vā | yathānantaraṃ vā |

93. || rau gham ||

sva-’rau’ dīr-’gham’ āpadyeto | ubhāv okaṃ vi-
 kāraḥ | ‘sasthānaḥ’ (s. 92) ity uktam | ‘īḍishvā
 ’vase’ (i., 49); “na tvā ’drivaḥ” (i., 291) ‘athā ’ditya
 vrato (Ār. S. 4); vayam u tvām (i., 408—bharanto
 ’vasyavaḥ); ‘ā ’gamat’ (i., 290); ‘abhimātishāhaḥ’
 (Ār. S. 19); ‘adhā hī ’ndra’ (i., 406); ‘vājini ’va’ (ii.,
 1093); ‘sūktobhiḥ’ (i., 59); ‘ājishū ’tim’ (i., 411);
 ‘sūryasya’ (i., 538—*Padap.* ‘su | ūryasya’) sandhyā-
 pattiviṣeshāt |

94. || asthanāminī sandhyam ||

‘asthanāminī sandhyam’ āpadyoto | ‘e-’ndra-sū-

1) An error? I cannot find such an instance.

'dīni (i., 129) | 'tave 'd u° (ii. 102); ā paprātho 'shāḥ (i., 379) || 'asthanāminī' iti kim? 'pūrvoṇa' (ii., 441) |

95. || sandhyam dvivarnam ||

'sandhyaxaram dvivarnam' āpadyato | asthopa-
dham iti prakṛitam | 'prai 'tu' (i., 56); 'kṛiṇutai' kam
in mām (Ār. S. 6) | {sāmni} "xatā tvāu s 3 ho's 3"
(i., 320); "apaḥ prairayat sagara°" (i., 339 "āpā
prāirā | "); 'amitaujāḥ' (i., 359) |

96. || bhāshāyām nīparayor ||

'bhāshāyām nīparayor' axarayor dvivarnam ā-
padyate | 'sva īriṇī', 'svairiṇī'; 'axa', 'ūhinī', 'axau-
hinī' || asthanāminī (s. 94) *ty adhikāraḥ |

97. || upasargād ūheshyanu preshyārtho ||

'upasargāt' parād 'ūheshyanu preshyārtho' dviva-
rnam āpadyato | 'pra' 'ūhaḥ', 'prauhaḥ'; 'upa' 'ūhaḥ',
'upauhaḥ'; 'pra' 'īshyaḥ', 'praishyaḥ'; 'upa' 'īshyaḥ',
'upaishyaḥ || kasmāt 'preshyārtho'? 'preshyatu bha-
vān adhvaryuḥ ca' |

98. || sandhyo param sāmārthyō ||

'sandhyo' pratyayo 'param' | varṇam | āpadyato
'sāmārthyō' | 'proḍhīyati'; 'projayati'; 'proshayati' |
'proshitaḥ' || 'upasargād' (s. 97) iti? 'rājau 'dhiyati' |
'sāmārthyō' kasmāt? 'auḍhīyat' |

99. || samāso ||

samāso ca param āpadyato | 'ko' 'm ity avocat';
'so' 'm ity avocat'; 'brahmo 'm ity avocat'; samo-

ham 'vishamoham'; 'du/ḥkhoham'; 'samola/'; 'visha-
mola/'; 'du/ḥkhola/'; 'samoshṭhī'; 'vishamoshṭhī';
'bimboshṭhī'; 'samoka/'; 'vishamoka/'; 'du/ḥkhoka/';
'jaloka/' || samāse kasmāt? 'ajau 'lum bhaxayati';
'upaushṭhabadhni' | vaḍuvānāma ced aparyudāsa/ |

100. || na vā ||

'na vā' param āpadyato | dvivarnam eva vā,
na vā || || 4 ||

iii., 5. 101. || hrasvam ṛici ||

'hrasvam' āpadyato 'ṛici' pratyayo | 'ashtarccam'
'navarccam' 'daçarccam' 'çākalarccam' 'mālarccam' |
mantrē: 'saharshabhā/' (Ār. S. 42) |

102. || ṛim apy eke ||

'ṛim apy eke' ācāryā/ hrasvam manyanto |

103. || māse gham ṛiti ||

sa-'māse' dīr-'gham' āpadyato 'ṛiti' pratyaye |
'maçakārtta/'; 'çītārtta/'; 'bhayārtta/'; 'daṇḍārtta/'' ||
'samāso' kasmāt? 'maçaka' iti maçakam āmantrya
'ṛitam paçya' 'maçaka 'rtam' 'maçaka ṛitam' |

104. || ma kriyāyām ||

'ma'-çabda/ 'kriyāyām' dīrgham āpadyato |
'mā 'recantam'; 'mā 'rshabham' (sic!); 'mā 'rbhvan-
tam'; 'mā 'rtīyamānām' || 'ma'-çabda iti? 'rūja
'recati'; 'samarccanti' | kriyāyām? 'ma 'rshim'; 'ma
'rshabham' | karmanā ced dīrgham eva ||

105. || upasarga/ sūmarthyō ||

‘upasarga/ sūmarthyō’ dīrgham āpadyato | ‘prā-
rechatī’; ‘upārechatī’ || upasarga iti? ‘rāja’ ‘rechatī’ |
‘sāmarthyō’ kasmāt? ‘arceanāt’ |

106. || vatsatarādīnām ṛiṇī¹⁾ ||

‘vatsatarādīnām ṛiṇī’ pratyayo dīrgham āpa-
dyato | ‘pra ṛiṇam’, ‘prārṇam’; ‘vatsatara ṛiṇam’,
‘vatsatarārṇam’; ‘kambala ṛiṇam’, ‘kambalārṇam’;
‘vasana ṛiṇam’, ‘vasanārṇam’; ‘daṣa ṛiṇam’, ‘daṣār-
ṇam’ | ‘daṣārṇo’ nāma daṣa/ |

107. || ram ṛistham asvo ||

rophiham āpadyato ‘ṛistham asvo’ pratyayo |
‘hotr’ ‘atra’; ‘pitr’ ‘atra’; ‘mātr’ ‘atra’ || ‘asvo’ ? ‘ho-
tṛishabham’; ‘hotṛishadānam’ | svarayor ity adhi-
kāra/ |

108. || hrasvam eke ||

‘hrasva/// vai’ ‘ke’ ācāryā manyanto | ‘hotṛi atra’
-prabhṛitīni (s/c) ||

109. || anta/sthām ||

‘anta/sthām’ āpadyato | ‘asvo’ ‘hrasvam eka’ ity
adhikāra/ | “abodhy agni/” (i., 73); “sūro aktushv
ā yamat” (i., 128); “pary ū shu” (i., 428) || svara-
yor ity adhikāro vyabhicāra iti ced vikāra/ | sva-
sthāna ity uktam |

1) B. aṇi !

(i., 2); “aṃṣumatām ati°” (i., 323) | ‘pāḍamardhiyo’
iti? “ava yad dānavān han” (i., 315); “durhṛiṇāyūn”
(i., 341) — oṭeshv iti | “ahnaḥ ketūn sam īṭṣati”
(Ār. S. 24); “bhadraṇ kṛiṇvan” (i., 533); “devān
viṣvān”; “niyutvān vāyo” (R. V. 232, 2); “paridhīṃr
ati°” (i., 516); “ākāhā | hāṣūṃ | mā” (i., 571 b.)
sandhyagītām ||

113. || ghāḍ grā ||

dhīr-‘ghāt’ parasya dvaidham ‘grā’-ma eva visar-
janīyam āpadyato | “devāṃ ushaḥ” || nirṇittāni:
satrasya ‘rddhau (Ār. G. iii, 1, 4—“avidāma devān |
sam u”); “tāvān asya” (Ār. S. 36); gharmanrocane
[Ār. G. App. 2, 9 — “lokān arocayaḥ”] |

114. || ā raktaḥ ||

‘ā’-kāro ‘rakto’ bhavāti | ‘baṇ-mahā’-dīni (i., 276) |

115. || raṃṃ visarjanīyo ghosho ||

rophaṃ āpadyato ‘visarjanīyo ghosho’ pratyayo |
svare ce ‘ly adhikāraḥ || “vṛitrahā nṛibhiḥ”
(i., 411); “dhrā-i-guḥ | dhrā-i-guḥ” (i., 273 a.);
dobhādīni (sic) || “nirṇittānām” (i., 396); “ūrmir
apām” (i., 584); “manushyobhir agniḥ” (i., 79);
“araṇyor ni°” (i., 79) || ‘ghosho’ iti? ‘patiḥ prī-
thivy’-ādīni (i., 27) ||

116. || raprakṛitīḥ ||

‘raprakṛitir’ visarjanīyo rophaṃ āpadyato |
“jaritar vi°” (i., 39 — *Padap.* jaritaḥ); “agno
trātar ṛitaḥ” (i., 42); ‘prātar agniḥ’ (i., 85); “prā-

tar jushashva" (i., 210); "candramā apsv ā 3 ntar ā" (i., 417) || "ya usriyā" (i., 585); "tvāvatah" (i., 193); "parītaḥ" (i., 512); "adardar ut°" (i., 315); "adya no deva śavitaḥ" (i., 141); "mahi trīṇām" (i., 192); "praṇetaḥ" (i., 193); kadā vaso (i., 228); "ya rite cid abhi" (i., 244); "brahma jajñānam" (i., 321); "kṛipā svaḥ" (i., 464) svaḥçabdo rahasye ('sva ç 3 r' — *stobha* in R. G.); 'prātar yāvabhiḥ' (i., 50); 'aharahaḥ' (i., 396) || unnayano (Ār. G. *Apṛ.* 3, 10) samāsatvād uçabdakṛitau ("arhā u") || nivṛittāni: 'devānām' (i., 138 — 'avaḥ'); 'agno tvam naḥ' (i., 448 — 'bhuvāḥ'); "tvam naç citra" (i., 41); "tava tyam naryam" (i., 466 — 'bhuvāḥ'); 'yat somesomo ābhuvāḥ' (i., 188) | viśarjanīyam iti vā | sarvasiddhir aghosho | 'antaç carati' (ii., 725); 'ūdhaḥ' (i., 331) || ūshmanor vā nishṭhiny apadānta ity adhikāraḥ 'jaritar'-ādīnām ||

117. || asthād yam ||

'asthāt' paro viśarjanīyo 'ya'-kāram āpādyato | 'baṇ-mahā'-dīni (i., 276); 'itthe 'tarā giraḥ' (i., 7); 'devā yajñam' (i., 56); 'viçvā hi mā°' (i., 75); 'pṛitanā abhibhūtaram' (i., 370); 'uta-dvish'-ādīni (i., 6) || ghosho (s. 115)? 'rathaḥ xayaḥ' | samṃmīlye; vārtra-ghno; (i., 494) devavrate; 'anūshata xāḥ' (Ār. S. 22) ||

118. || om aḥ ||

'om' āpadyato: "uṛtobhir-mandishṭha"-prabhṛitīni (i., 226 — 'mandishṭho vā°') 'tarobhir vo' (i., 237) || 'māchato virapçin' (Ār. S. 41) ||

119. || re ||

sva-'re' dvaidham akāra o bhavati | 'puro agnim';
'dvisho amhaḥ' (i., 365); 'ko adya yuṅkto' (i., 341);
'proshṭham vo' (i., 5) — prabhṛitīni || nivṛittāni:
'citra it' (i., 64); 'sa indraḥ' ||

120. || nau ||

'nau'-ṣabdaḥ cā 'kāra o bhavati | 'adhi sāno
avye' (i., 529) || akāro? 'aṣvinā bṛihat' (ii., 1076) ||
|| 6 ||

iii., 7. 121. || to-shi' ||

idaṃ ca rūpagrahaṇam | 'parīto shiñcatā'-yām
(i., 512) ||

122. || 'ho-rā° svo-ru° ||

'ahaḥ rātriḥ' 'ahorātriḥ'; 'svaḥ ruhāṇāḥ' 'svo
ruhāṇāḥ' ||

123. || rājase oa ||

'svaḥ'-ṣabda o bhavati | 'suvar' (*stobha*) iti vār-
traghne (?) |

124. || ubhayathā bhuvo 'mna ūdhar avaḥ ||

'ubhayathā' nyūyo; yakūro rephe vā | 'bhava
iti' 'bhuvār iti'; 'amna iti' 'amnar iti' 'ūdha iti'
'ūdhar iti'; 'ava iti' 'avar iti' | 'bhuvār iti daxiṇā-
gnim' (*in Ritual*) | vyāhṛitivarge ca (*stobha*) |
'amna evā 'varundhe' | 'amnar ity ova nirupyam' |
'ūdhar vā antarīkṣam' (M. Br. xxiv., 1) | 'ūdhar
vā anuprajāḥ prajāyante' | 'chandasy ūdhar avaḥ
ca bhavati: 'cakraṃ yad a°' (i., 331) 'mahi trī'
(i., 192) 'brahma jajñānam' (i., 321) ca |

125. || saprakṛitir māso sam kṛikamoḥ ||

sa-‘māso’ sakāram āpadyato ‘kṛikamoḥ’ pratyayoḥ karotau kāmayaṭau ca | ‘ṣreyaskāraḥ’; ‘tejaskāraḥ’; ‘yaçaskāraḥ’ | kāmo cai ‘vam saprakṛitiḥ (ṣreyaskāmaḥ) || samāso? ‘yaçaḥ kārāyate’; ‘varcaḥ kāmāyate’* | ‘kṛikamoḥ’? ity ‘ayaḥpālāḥ’ |

126. || yaḥ oā ‘tiçaye ||

‘yaḥ’-çabdaḥ ‘atiçaye’ sakāram āpadyato | aya-skārāyate’; ‘pāpīyaskārāyate’; ‘vāshṭīyaskārāyate’ (sīc) | kāmo cai ‘vam yaḥçabdaḥ | ‘yaḥ’? ity ‘aya-skāmaḥ’ |

127. || aṅgo ca kmvyādau ||

‘aṅgo’ ca pratyayo sakāraṁ āpadyato kakāra-makāravakārayakārādau aṅgo | ‘ajaskam’; ‘payaskam’; ‘yaçaskam’; ‘tejaskam’ | ‘ayashmat’; ‘sarpishmat’; ‘jyotishmat’ | ‘ūrjasvatī’; ‘payasvatī’; ‘rajasvalā’ | ‘caturasyā’; ‘çirasyā’; ‘payasyā’; ‘yaçasyā’ ca | ‘urasā’; ‘payasā’; ‘çirasā’; ‘yaçasā’ ||

128. || kautaskutādīnām ||

‘kautaskutādīnām’ ca sakāram āpadyato | ‘kas-kaḥ’; ‘kautaskutaḥ’; ‘putrādīnyās putraḥ’; ‘çiraspadam’; ‘adhaspadam’; ‘āyaspātram’; ‘payaskāmaḥ’; ‘ayaspīṇḍaḥ’ rājño doçāḥ || ‘putraḥ pituḥ’; ‘pituḥ putraḥ’ | ‘putraḥ çunaḥ’ ‘çunasputraḥ’ | ‘çunaspatiḥ’; ‘çūnaskarṇaḥ’ ṛishiḥ |

129. || parvaṇi sadyaskālā ||

‘parvaṇi’ sakāram āpadyate | ‘sadyaskālā’ paur-
ṇamāsī; ‘sadyaskālā’ ‘mavāsī’ | sadya/kālām anyat |

130. || nāmīno ‘ghoshe sāmāthyō ||

‘nāmīna/’ paro visarjanīya/ ‘aghoshe’ pratyayo
sakāram āpadyate ‘sāmāthyē’ | yajur jyotir hari/
sarpir barhir dhanur vapur iti pūrvapadany; ekam
pramāṇa/// vaxyāma/ | ‘yajushkunḍam’; ‘jyotish-
kunḍam’; ‘ḡocishkeḡam’ (Ār. S. 56) || ‘nāmīna’ iti?
‘yaḡa/pātram’ | ‘aghoshe’? ‘jyotir ḡāyati’ | ‘saprā-
krīti/’ (s. 125)? ‘agni/ kunḍo’ | ‘samāso’ (s. 125)?
‘jyoti/ kulo’ | ‘sāmāthyē’? ‘āhara tva/// dhanu/pāṇo’ |

|| 7 ||

iii., 8. 131. || mithunākhyō vā ||

‘mithunākhye vā’ bhavati paroshmāpattī/ |
prakṛitibhāvasitibhāvā/ | pūrvayogo siḡabdo api
hitāni trīṇy āyāti ||

132. || vīgrāhe ca ||

‘vīgrāhe ca’ vā bhavati | jyotishkunḍaprabhṛtīni |

133. || nī/ ||

‘nishkrītam’ (i., 510); ‘nī/ svādītam’; ‘nishpītam’;
‘nishvādītam’ |

134. || du/ ||

‘dushkrītam’; ‘du/ svādītam’; ‘dushpītam’ |

135. || asukhe khe ||

‘asukhe’ ca ‘khe’ pratyayo na sakāram āpadyate |
‘du/ khā bubhuxā’; ‘du/ khā pipāsā’; ‘du/ khō gatha/’ |

kasmāḍ 'asukho'? 'duḥkham idaṃ cakṛtam'; 'pāpa-
kam asya kham' |

136. || khyātau ca ||

'khyātau ca' pāpikāyāṃ na saṅkāram āpadyate |
'duḥkhyātiḥ cā 'yaṃ vaidhateyaḥ'; 'pāpikā 'sya
khyātiḥ' |

137. || dviḥ ||

'dvishkṛtam'; 'dvishkhātam'; 'dvishpītam'; 'dvi-
shpātītam' |

138. || triḥ ||

'trishkṛtam'; 'trishkhātam'; 'trishpītam'; tri-
shpātītam |

139. || catuḥ ||

'catushkṛtam'; 'catushkhātam'; 'catushpītam';
'catushpātītam' |

140. || bahiḥ ||

'bahishkṛtam'; 'bahishkhātam'; 'bahishpītam';
'bahishpātītam' | || 8 ||

|| Iti tṛtīyaḥ¹⁾ prapāṭhakaḥ ||

1) Aṣṭvītiyaḥ.

iv., 1. 141 || āvirādīnām karotau ||

C. 'āvir-ādīnām' ca 'karotau' pratyayo visarjanīya/ sakāram āpadyato: "āviśhkrītam", "prā-
dushkrītam", "tiraskrītam", "namaskrītam" | vibha-
ktivīṣesho ca |

142. || pura/ ||

C. 'pura/'-ṣabdasya visarjanīya/ sakāram āpa-
dyato: "puraskrīto brāhmaṇa/"; "puraskrītā kanyā";
"puraskrītam ṛiṇa/ niryātu"; "puraskrīto ra-
tha/"; "prācurīkrītā niryātā puraskrītā vatsā/
kumārai/ paripātyanto; mṛigāṇ ca ṣvabhir uryā-
krītarūpā/" iti (s/c) ||

143. || aḍi ||

C. pādamardhīyo pratyayo visarjanīya/ sakāram
āpadyato: "ośadhīs kṛīdhi"; "athā no vasyasas
kṛīdhi" (ii., 398); "sā ṣantātā mayas karaḍ apa"
(i., 102); "pra lavasas kṛītāni" (i., 78); "jyotish
kṛīnoti" (i., 303); "jyotishkṛīd asi" (Ār. S. 51) ||
'karotāv' iti? "jyoti/ paṣyanāni" (i., 20) | 'pādamar-
dhīyo'? "saha/ (ii., 301); sūnṛitāvata/" (i., 416) |
"nṛībhir yata/" iti bhūshyam |

144. || iva/ ||

'iva'-liṅgāyām ṛici ṛikāraparo 'ghosho pratyayo
visarjanīya/ sakāram āpadyato | 'jyotish kṛīnoti'
(i., 303); 'parishkṛīnvan' (ii., 249)¹⁾ || ivaliṅgāyām?
'sādhā/' (i., 217 'sādhā/ kṛī°) prabhṛitīni |

1) The 'iva' is found in both vv. in the word 'diva/

rikāraparo? 'diva/ kakutpati/ prithivyā/' (i., 27) |
pakāro viçesha/: 'puṁsa/ kṛishṭhām' (i., 78)
ūślmasthānam ity uttarārtham ||

145. || ri khiḍi ||

rephaparo pādopāntīye pratyaye visarjanīya/
sakāram āpadyato | 'mayas karat' (i., 102) | pādo-
pāntīye? 'sūnṛitāvata/' (i., 416) |

146. || pi ||

pakāro rephaparo pādopāntīyo pratyaye visarja-
nīya/ sakāram āpadyato | "aganma tamasas pārām"
(*stobha*); 'avidāma tamasas pārō' (*stobha*); 'çṛiṇāhi
viçvatas pari' (i., 95); 'divo antebhyas pari' (i., 367);
'diva/ sadobhyas pari' (i., 312); 'dovo dovbhyas
pari' (ii., 109); 'cyāvayā sadas pari' (i., 298) ||
nivṛittāni: 'jāta/ pareṇa' (i., 90); 'dvisha/ pari'
(i., 134); 'vasishṭha/ pari°' (i., 241); 'avyā vūrai/
pari' (i., 519); 'vṛishā vṛishṇa/ pari' (i., 531) | "aham
idḥ dhi [pitush pari]" (i., 152) | asthād ity (s. 117)
adhikāra/ |

147. || thyadantya-ro ||

kaṇ-'thya-dantya'-pa-'ro' pakāro pratyaye visarja-
nīya/ sakāram āpadyato: 'brahmanas pate' (i., 139);
'brahmanas pate' (i., 48); 'ishas pate' (i., 579);
'idas pado' (i., 63); 'goshpado'; 'çavanas pati/'
(i., 248); 'mitrās pānti' (i., 206) || pakāro? 'soma/
kalaço' (i., 557) | kaṇṭhyaparo? 'viçvo 'd agni/' [pra°
(i., 114); 'āyaa gau/ [pri°' (Ār. S. 46); 'ushasa/

[pṛi °' (ii., 227); 'uraḥ pṛithuḥ' | dantyaparó?
'jyotiḥ paçyanti'¹⁾ (i., 20); 'madhoḥ papānaḥ' (i., 294);
'induḥ pavishṭa' (i., 481); 'sutaḥ pavitram'; 'hira-
ṇyapāvāḥ pa°' (i., 564) | pādamardhīyo? 'candra-
māḥ' (i., 417); 'anupratnāsaḥ'; 'viçvataḥ' (i., 393) ||

148. || gho ṇaḥ ||

dīrghāxare pādātṛitīya ova visarjanīyaḥ sakā-
ram āpadyate | 'divas pāyuḥ' (i., 39); 'mītrās pānti'
(i., 206) || nivṛittāni: "(han) dhuḥ pāvakaḥ" (i., 524);
"yaḥ pāttram" (i., 424); saptaḥo (Ār. G. i., 6, 12
—'narāḥ') |

149. || yaḥ ||

'yaḥ'-çabdasya visarjanīyaḥ sakāram āpadyate |
'rāyas poshaḥ sahasriṇam'; 'rāyas poshaḥ kulāyi-
nam'; 'rāyas poshaṇa' (R. V. 125, 1) | bahulā bha-
vanti pañcanīdhano kaçyapapuccho (Ār. G. iii., 8,
10) | "nādyas pṛiṇanti"; "rāyas pūrdhi" (i., 346) ||
yaḥ-çabdaḥ? 'somaḥ pūshā' (i., 154); 'viçaḥ
pūrvīḥ' (i., 328); 'yaḥ pāttram' (i., 424) | kaṇṭhyo
viçeṣaḥ |

150. || bho svo māntasthī ||

sto-'bhe' pratyayo 'pi hra-'svo' 'ma'-kūrā-'nta-
sthī' visarjanīyaḥ sakāram āpadyate | goṣpado
aṅgirasayoḥ (?); aṅgirasāḥ vratadvitīyo (Ār. G. iii.,
2, 4)²⁾; jamaḍagnivrato (Ār. G. iii., 4, 5)³⁾; paridhishu
(Ār. G. App. ii. 10—iii. 5)⁴⁾ || nivṛittāni: patiliṅgo

1) R̥gveda: "tlaḥ pa°".

2) "āyuḥ" | Indram" |?

3) "māḥ" | idā"; "vāḥ idā" |?

4) "pṛithuḥ" | ud v" |?

kīrtye hṛdaye (Ār. G. iii., 8, 5)¹⁾ || makārāntasthī?
devavrate (Ār. G. iii., 5, 6) | “abhi tvā ṣū” (i., 233)
vāgādau tu || || 1 ||

iv., 2. 151. || no 'shmapare ||

‘no 'shmapare’ visarjanīyo vikriyato | ‘xapya/’
xapyādīni |

152. || pum sparṣe ||

pum-kāra/ ‘sparṣe’ pratyaye sakāram āpadyato |
‘pumskare’; ‘pumṣ carati’; ‘pums pra yam’; ‘pums
tatra’; ‘pums pāre’ | dvitīyeshu ca || aghoshe? ‘pum
gāyati’ | ‘no 'shmapare’? ‘pumxuram’; ‘pumsā-
ruka/’ | padam iti lo (szc) | pumskato/ | sahopadha
iti padavikāro ‘yam | ‘sparṣe’? ‘pumsāla/’ |

153. || no madhyamavarge ||

‘na’-kāro ‘madhyamavargīyo’ pratyaye sakāram
āpadyato | ‘bhavāṃṣ carati’; ‘bhavāṃṣh ṭikā’; ‘bha-
vāṃṣ tatra’ | dvitīyeshu ca | aghoshe | jayaty²⁾
anūshmapare? ‘bhavānt surāṇām’; ‘mahānt surā-
ṇām’ | madhyamavargīyo? ‘bhavān pare’ |

154. || jikoo ||

ārcikasya dvaidham caṣabda ova sakāram āpa-
dyato | “cāraṃṣ cāraṃṣ” (i., 64.) “tato jyāyāṃṣ ca”
(Ār. S, 26) || nivṛttāni: ‘ājigīshaṃṣ tam’ (i., 372) ‘jāna/
xaran’; ‘niyāmaṃṣ citram’; ‘rajrin citram’ || ārcika
iti? solushāmnī (Ār. G. i., 7, 11) ṣukriyasamūpano(?) |

1) ‘pati’ occurs here in ‘prajūpato’.

2) Is this misplaced from the following example?

155. || kânt sve ||

‘kāṃ’chabdaḥ ‘svo’ pratyaye sakāram āpadīyato |
‘kāṃskān ha jayati’; ‘kāṃskān nāçayati’; ‘kāṃs-
kān āmantrayo’ | svara iti? ‘kān kaṭo’; ‘kān kha-
nati’; ‘kān pāro’; ‘kān phalake’ |

156. || lub ud esha sa sya¹⁾ vyañjane ||

‘lup’-yato udātta ‘esha(sa)sya’ ity eshāṃ ‘vya-
ñjane’ pratyaye | “kvā 3 sya vṛishabhaḥ” (i., 142);
“esha sya to” (i., 531); “esha sya dhārayā sutaḥ”
(i., 584); “esha brahmā ya ritviyaḥ” (i., 438); “esha
pra koço” (i., 556); “sa no vasūni” (i., 190); “sa
tvaṃ naḥ” (ii., 160) etc çabdāḥ || “dvishas taradhyai”
(i., 428) || ‘udāttaḥ’? ‘ut so dovaḥ’ (i., 511) | vyañjane?
“pra so agne” (i., 108) | sāmni ca sandhyagītam |

157. || nā ‘npūrvaḥ ||

‘nā ‘npūrvo’ lupyate | ‘anesho gacchati’; ‘ane-
sho dhāvati’ | ‘anyūnātirikto’ ti vā |

158. || yaḥ ||

‘ya’-kūraç ca vyañjane pratyaye lupyate | ‘ma-
hāṃ hi shaḥ’ (i., 381)-prabhṛitani | ‘itthotar’-adiny (i.,
7) anuñāsikaḥ | ‘çam yor abhi’ (i., 33) | vyañjane?
‘abodhy agniḥ’ (i., 73) |

159. || ramadhyo ||

sva-‘ramadhyo’ Nāgīr yakāram (s. 110) lumpati |
‘ināi inī’ (i., 176 sām.); “taya indra” (i., 249); ‘agna

1) A. eshasya.

ā yāhi' (i., 1); 'sa indra' (i., 337) || svaramadhye?
'acho'ty agni/z' (i., 447); 'pītayo' (i., 293) | vaikārika-
grahāṇāt |

160. || vam oke ||

'va'-kāram apy 'oke' ācāryā lumpanti | 'hāvātrā'-
dīni (i., 147 *h.*) | || 2 ||

iv., 3. 161. || ardham vā ||

'ardham vā' vakārayakārayor lumpanti |

162. || vam Naigir usthe' ||

'va'-kāram Naigir 'usthe' lumpati | "ashṭā upa-
ri"; "kā upari" || vairāḷo (i., 398) pushpo (i., 565)
ilāndādye (Ār. G. iii., 5, 1) purushavrate (Ār. G. iii.,
6, 1) || 'usthe'? "shṇav ā gahi" (i., 347) |

163. || no 'tau ||

'na' tv 'otau' lupyate tat | "acikrad"-āyām
(i., 497 *sāman*—"hāv otu/z")

164. || at²) paṭādīnām itau ||

'ac'-chabda/z 'paṭādīnām itau' pratyayo lupyate |
'paṭ iti'; 'mras iti'; 'dras iti' |

165. || do 'bhyāso ||

'da'-kāra/z 'abhyāso' lupyate | 'paṭatpaṭo 'ti';
'drasaddraso 'ti'; 'mrāsanmraso 'ti' |

166. || prishodarādīnām ||

'prishodarādīnām' cā dakṛo lupyate | 'prisho-
dare'; 'prishūdānam' |

1) B. ukthyo.

2) A. *atna° and utpa°*. B. *atyachṭā°*.

167. || ud sthāstambhoḥ ||

‘ut’-pūrvayoḥ ‘sthāstambhayoḥ’ ādir lupyato |
‘utthitā; ‘utthāsyati’; ‘utthānikām utthambhayati’;
‘gakaṭam utthambhitā’ evampūrvāḥ | ‘vidyut sthitā’;
‘vidyut sthambhitā’; ‘vidyut sthambhayati |

168. || tulyo ||

‘tulyo sthāno lupyato | ūtharvaṇo (Ār. G. i., 2, 9);
“devaṃ vahanti” (i., 25?) “śhaṃ to” (ii., 346)”; “im-
ās ta indra” (i., 187); vittādīni | punaḥ punaḥ
prasaṅgaḥ ca | “ta ohaḥ” (i., 434); “yāv āhuḥ”
(i., 361) | ‘tulya’ iti? “surūpa it” (i., 277) |

169. || rāt sthājaro ||

sva-‘rād’ dvaidham anta/sthājaparo varṇo pra-
tyayo lupyato | ‘na vedyam’ (i., 5!); ‘abodhyā’-dīni
(i., 73) | svarāditi? nivṛtityartham | anta/sthājaparo
varṇo? acchādīni | “viṣva nva” (st.) | ‘apadāntaḥ’?
“dughāḥ huḥ” (i., 295) |

170. || raḥ ||

rophaḥ ca tulyasthāno lupyato | ‘yuktā vahnī
raḥ” (i., 149); “barhi raṇanābhiḥ” (i., 523); ‘vṛishā
harī rājo” (i., 562) | rapūrvayoḥ ca dirghatvam || 3 ||

iv., 4, 171. || soshmaṇa¹⁾ ūshmā † |

‘soshmaṇaḥ’ ca ‘ūshmā’ tulyasthāno lupyato |
“sakhyam to” (i., 324); “āchā naptre” (i., 21);
“dūḍhyam” (i., 113); “abodhyā”-dīni (i., 73) || tulya
iti? “vibhavasō” (i., 86) |

1) B. soshmāṇa.

172. || tṛitīyaḥ paraguṇam ||

‘tṛitīyaḥ paraguṇam’ āpadyato | vāco vrato (Ār. G. iii., 1, 1-2); “astu graushaṭ pu” (i., 461); “yat somam” (i., 384) “nu grava ādya” | ‘aghoṣho’ iti? “tad vo gāya” (i., 115) | ‘tṛitīya’ iti? “bhavān pāro” |

173. || antyo ||

‘antyo’ ca pratyayo tṛitīyo ’ntyam evā ’padyato | “udag nyag vā” (i., 279); “ban mahān” (i., 276); “havyavād na sumadrathaḥ” (i., 447); “vyakhyam mahiṣo divam” (ii., 725) |

174. || dantyāo chaṣ oham ||

‘dantyāt’ paraḥ ‘ṣa’-kāraḥ ‘cha’-kāram āpadyato | “aurvabhṛiguvac (chucim”—i., 18); “citra ic chiṣoḥ” (i., 64); “yac chakrā ’si” (i., 264); “yac chixasi” (i., 296); “yasya tyac cham” (i., 392); “divi sam chakra” (i., 83); “maghavam chagḍhi” (i., 274) || ‘dantyād’ iti? “anu ṣūra” (i., 253) |

175. || oalamodayam¹⁾ eko ||

ovamudayaḥ cakāram ‘eko’ icchanti kurvanti | “nai ’nūṃ co ’ta viḥlokānt san naṣati gmaṣrūṇi” iti pratyayāḥ (sic!) |

176. || tṛitīyād dhaṣ caturtham ||

‘tṛitīyāt’ paro ‘ha’-kāraḥ ‘caturtham’ āpadyato | ‘okeshām’ ity adhikāro, na Naigoḥ | ‘vaṇik harati’, ‘vaṇig gharati’, ‘shaṭ harati’, ‘shaḍ dharati’, ‘trishṭup harati’, ‘trishṭub bharati’ iti |

1) B. Oalamano°.

177. || ūshmā sthānam ||

‘ūshmā’ ca parasa-‘sthānam’ āpadyato | “diva/ kakutpati/” (i., 27); “ushasaç citram” (i., 40); ‘ushṭrādīni’; “agnis tigmona” (i., 22); “°pati/ pṛi°” (i., 27); “niç çaçū” (i., 410); “agnis samidhā” (i., 73); “dushvapnyam” (i., 141) |

178. || dantyaṃ madhyamavargīyo ||

‘dantya’-vr̥tti parasa-sthānam āpadyato ‘ma-
dhyamavargīyo’ pratyayo | ‘aurvabhṛigu’- (i., 18)
prabhṛitīni | “paçyañ janmāni” (Rv. 50, 7); “yaj
jāyathā/” (ii., 777); “bhavāñ jayati”; “tañ jayati”;
caraṃç caran” (i., 64 s.); suçoandrāçcaryādīni (ii.,
373-4) | ‘dantyaṃ’? ‘vaṇik carati’ | ‘madhyama-
vargīyo’? ‘bhavān paro’ |

179. || çloka ||

‘ça’-kāra-¹lā-kārayo/ pratyayo/ parasthānam
āpadyato | ‘taccçloka/’; ‘ṛikçloka/’; ‘parshaccçlo-
ka/’; ‘bhavāṃ lunāti’ ‘ti |

180. || mo sandhya/ ||

‘ma’-kāraç ca ‘sandhya/’ parasthānam āpadyato |
“tvāṃ kṛshthā°” (i., 234); “°vaṃ go-ṛijakam” (i.,
313); “°ni ghṛitavazṛti roha” (i., 532); “udakaṃ
nayanam”; “agnim dūtam” (i., 3); “taṃ te madam”
(i., 383) | ‘sandhya/’ iti? trishṭubh makāre |

1) Benfey's edition (following N. Indian MSS.) has °nith ça°
and “°nith sa°”.

181. || raṇam apī sthāyām ||

kā-‘raṇam apy’ anta/‘sthāyām’ āpadyato | “kṛi-
vim yathā” (i., 214); “pra vocaṃ yāni” (Ār. S. 28);
gharmarocano (Ār. G. *App.* 2, 9—“ud yaṃ lokān”-
“imāṃ lokān”); “preśṭhaṃ va/” (i., 5)—prabhṛi-
tīni | “tvām viprāsa/” (i., 42) |

182. || anusvāram eke ||

‘anusvāraṃ’ ca ‘eke’ ācāryā manyanto | “pre-
śṭhaṃ va/”-(i., 5) prabhṛitīni |

183. || rephoshmasu ||

‘rephoshmasu’ anusvāram āpadyato | “somaṃ
rā°” (i., 91); “vishṇuṃ sūryam” (i., 91); “jotāraṃ
ho°” (i., 283); “ubhayaṃ ṣṛi°” (i., 290) |

184. || hi namaparo ca tatparam ||

‘ha’-kāre‘na(ma)’-kāre‘paro ca tatparam’ āpadyato
yatpara/ sa hākāro bhavati ‘ti | “mṛiṇa hnuto kṛi-
pāgnavati” ‘ti (*sic* /—‘kin hnuto’; ‘kim hmalayati’?) |

|| 4 ||

iv., 5. 185. || vyavadhāno ‘ntyavikāre ||

‘vyavadhāna/’ anusvaro bhavati ‘antyavikāro’ |
“ṛitūṃ anu” (i., 229); “caraṃṣ caraṃ” (i., 64 *sām.*);
“kāṃskān”-prabhṛitīnām | antyavikāro? ‘mayaskā-
ra’-‘tvāṃ-kāśṭhā°’-(i., 234) prabhṛitīnām | ‘ropho-
shmasu’ ity adhikāra/ |

186. || antyāt prathamo ‘ghosho ||

‘antyāt’ para/ ‘prathamo’ vyavadhīyato ‘agho-
sho’ pratyago | “pratyāṅk ṣeto”; “pratyāṅk shaṇḍo”;

“pratyāñk sāre” | “gām̐ çoto”; “gām̐ shañḍo”; “gām̐
sādhoyām” cā ’nyāni |

187. || nāt si ||

‘na’-kārāt ‘si’ pratyayo lakāro vyavadhīyato |
“lilānt sāyī”; “bhavānt sāyī”; “mahānt sāyī”;
“mahānt samudraḥ” (i., 420); “harivānt sutānām”
(i., 226); “ketūnt”) sam” (Ār. S. 24) |

188. || dāntam oke ||

dam pūrvarūpaḥ si pratyayo lakāro vyava-
dhīyato | “shaṭ tsā bhojayati”; “shaṭsv itam”;
“shaṭsv iti kūyinaḥ” || prakṛityā Naīgiḥ |

189. || sa sam karotau ||

sam pūrvarūpaḥ karotau pratyayo sakāro
vyavadhīyato | ‘sam’-skaroti; ‘sam’-skartā; ‘sam’-skari-
shyo’ ity uktam | viçesho ca |

190. || aṅgavyavāyo cā ’aṅgaparaḥ ||

‘aṅgavyavāyo’ cā aṅgāt paro bhavati sakāraḥ |
‘sam-akarot’ ‘samaskarot’; ‘sam-akurutām’ ‘samask-
kurutām’; ‘sam-akārshīt’ ‘samaskārshīt’; ‘sam-
cikīrshati’ ‘sañcīkīrshati’ |

191. || kṛi²⁾ cakāram asvāyam dṛishṭo ||

‘kṛi cakāram’ apadyato ‘asvāyam dṛishṭo’; ‘sañ-
cakruḥ’ ‘sañcaskruḥ’; ‘sañcakro’ ‘sañcaskro’; ‘sañca-
krūto’ ‘sañcaskrato’; ‘sañcakṛi’ ‘sañcaskṛi’ |

1) “ketun sam” ed. Goldschmidt and Fortunatof.

2) B. 11.

192. || pary upari¹⁾ bhūṣhaṇaprāouryavākyeshu ||

‘pāri upari’ iti pūrvarūpe sakāro vyavadhīyate
‘bhūṣhaṇaprāouryavākyeshu’ | ‘parīṣkṛitam brāhma-
ṇam upaskāraḥ jalpati’ | ‘parīkṛitam’ ‘upakṛitam’
anyat |

193. || ava maryādāvarcaskayo²⁾ ||

‘ava’ iti pūrvarūpaḥ sakāro vyavadhīyate ‘ma-
ryādāvarcaskayoḥ’ | “avaskāram ayam brāhmaṇo
’smatlo maryādām badhnīte” |

194. || pāra parvate ||

‘pāra’ iti pūrvarūpaḥ sakāro vyavadhīyate
‘parvate’ | “pāraskaraḥ parvataḥ” | “pārakaro”
’nyaḥ | || 5 ||

195. || apa ratho ||

‘apa’ iti pūrvarūpaḥ sakāro vyavadhīyate ‘ra-
tho’ | “apaskaro nāma rathaḥ”; “apakaro” ’nyaḥ |

196. || kiratāv adhyātmam |

‘kiratau’ dhātau pratyaye sakāro vyavadhīyate
‘adhyātmam’ | “apaskirato yamaḥ ca ’rshabhaḥ ca” |
kasmāt? “apakaro” ’nyaḥ |

197. || upa prati himsāyām ||

‘upa’ ‘prati’ iti pūrvarūpe sakāro vyavadhīyate
‘himsāyām’ | “apaskirasva pāṃsu mushṭināḥ”; “pra-
tiskirasva bhasmam mushṭināḥ” | ‘himsāyām’? ‘upa-
kira gavām’ ‘pratikira’ pariravām’ |

1) B. upa.

2) B. varcaskarayoḥ.

198. || vi çakunan ||

‘vi’ iti pūrvarūpaṃ sakāro vyavadhīyato ‘çakunau’ | “vishkirā nāma çakunāḥ”; ‘vikirā’ ity anyāḥ |

199. || kustamburajātīḥ ||
jātīr iti? ‘kutumburuḥ’ |

200. || āspadam āsthāyām ||

‘āspadam’ iti sakāro vyavadhīyato ‘āsthāyām’ | “āspadam labdhvā gāvo brāhmaṇāḥ ca” | kasmād āsthāyām? “kṛicchram āpadam āpannā brahma-dvishaḥ” |

201. || aparasparam sātatyē ||

‘aparasparam’ iti sakāro vyavadhīyato ‘sātatyē’ | “aparasparam dhūyanti, bhuñjato, tsaranti” | ‘sātatyē’ kasmāt? “aparāpadam brūhi!” |

202. || prakṣva ṛishīḥ ||

‘pra’ iti sakāro vyavadhīyato kṣva ṛishau | prakṣvo ‘nyaḥ’ |

203. || goshpadam udakamāno ||

.

204. || agoshpadam anācarito ||

‘agoshpadam’ iti sakāro vyavadhīyato ‘anācarito’ | “agoshpadam ayam brāhmaṇaḥ pūnāgūraṃ sevato” | agopadam anyat |

212—214. Riktantravyākaraṇam. iv. 47

212. || dīrgham bhāshāyām prāpa vṛiṇotau sam-
varāṇe ||

‘dīrgham’ āpadyato ‘bhāshāyām’ ‘pra apa’ ity
etau śabdau dhātau ‘vṛiṇotau’ pratyayo ‘samvara-
ṇe’ | ‘pra’ ‘vṛiṇuto’, ‘prāvṛiṇuto’; ‘apa’ ‘vṛiṇuto’,
‘apāvṛiṇuto’ || ‘samvarāṇe’ kasmāt? ‘pravṛiṇuto
ṛitvijam’; ‘apavṛiṇuto’ |

213. || accha vadatoḥ ||

‘accha’ ity asyā ’nto ‘dīrghībhavati’ ‘vadatau’
pratyayo | ‘accha’ ‘vadato’, ‘acchāvadato’; ‘accha’
‘vadishyati’, ‘acchāvadishyati’ | samprati ca kṛito
cai ’vam | ‘vadatoḥ’ kasmāt? ‘āgacchato’ ‘chaga-
mishyati’ ’ti |

214. || samāse girau poshaṇagopavatsakayavāñjana-
bhañjanām ||

‘samāse girau’ pratyayo śloshām anto dīrghī-
bhavati | ‘poshaṇagiriḥ’ ‘poshaṇāgiriḥ’; ‘gopagiriḥ’
‘gopāgiriḥ’; ‘vatsakagiriḥ’ ‘vatsakāgiriḥ’; ‘yavagiriḥ’
‘yavāgiriḥ’; ‘añjanagiriḥ’ ‘añjanāgiriḥ’; ‘bhañjana-
giriḥ’ ‘bhañjanagiriḥ’ |

|| Ity riktanthro caturthaḥ¹⁾ prapūṭhakaḥ || || 7 ||

1) A. tūṭiyak.

v., 1. 215. || karṇasya ṣṛiṅgo ||

‘karṇa’ ity asyā ’nto dīrghībhavati ‘ṣṛiṅgo’ pratyayo | ‘karṇaṣṛiṅgo baddhā/’; ‘karṇa-ṣṛiṅgo’ ‘karṇāṣṛiṅgo’ |

216. vṛishasya kapimodanīdarbharaveshu ||

‘vṛisha’ ity asyā ’nto dīrghībhavati ‘kapimodanīdarbharaveshu’ pratyayeshu | ‘vṛisha-kapi/’ ‘vṛishā-kapi/’ (R. V. 912); ‘vṛisha-modanī’ ‘vṛishāmodanī’; ‘vṛisha-darbha/’ ‘vṛishādarbha/’; ‘vṛisha-rava/’ ‘vṛishārava/’ (R. V. 972, 2) |

217. || karṇo plihāṅkuṣakuṇḍalopariśīṭādhyaṁtaxata-bāṇānām ||

‘karṇo’ ca pratyayo eteshām anto dīrghībhavati | ‘plihā-karṇī’ ‘plihākarṇī’; ‘aṅkuṣa-karṇī’ ‘aṅkuṣākarṇī’; ‘kuṇḍala-karṇī’ ‘kuṇḍalakarṇī’; ‘upariśīṭa-karṇī’ ‘upariśīṭakarṇī’; ‘adhi-karṇī’ ‘adhīkarṇī’; ‘axata-karṇī’ ‘axatākarṇī’; ‘bāṇa-karṇī’ ‘bāṇakarṇī’ |

218. || viṣvasya naravasurāṇsu ||

‘viṣva’ ity asyā ’nto dīrghībhavati ‘naravasurāṇsu’ pratyayeshu | ‘viṣva-nara/’ ‘viṣvānara/’ (i., 364¹); ‘viṣva-vasu/’ ‘viṣvāvasu/’ (R. V. 965, 5); ‘viṣva-rāṇī’ ‘viṣvarāṇī’ |

219. || mitra ṛishau ||

‘mitre’ ca pratyayo yat prakṛitam ‘ṛishau’ dīrghībhavati | ‘mitra-ṛishau/’ ‘mitrāṛishau/’ (R. V. 287) || kasmad ‘ṛishau’? ‘viṣvamitra eva’ |

1) On *ṣṛi* in the Genitive—*ṣṛi*ya.

220. || ḡvavitpadavarāḡhakarṇadantadamshṡṡṡv
asamprati cet ||

oṡṡṡu ca pratyayoshu yat prakṡṡitam 'ḡva' ity
asyā 'nto dīrghībhavati | 'ḡvavit', 'ḡvāvit'; 'ḡvapadaḡ',
'ḡvāpadaḡ' (R. V. 842, 6); 'ḡvavnrāḡhaḡ', 'ḡvāvarāḡhaḡ';
'varāḡhakarṇaḡ'; 'ḡvakarṇaḡ', 'ḡvākarṇaḡ'; 'karṇa-
dantaḡ'; 'ḡvadantaḡ', 'ḡvādantaḡ'; 'dantadamshṡṡṡraḡ';
'ḡvādamshṡṡṡraḡ' |

221. || sarvanāmno dṡṡiḡi ||

'sarvanāmnām' anto dīrghībhavati 'dṡṡiḡi' pra-
tyaye | 'ki-dṡṡiḡī', 'kīdṡṡiḡī'; 'yadṡṡiḡī', 'yādṡṡiḡī'; 'idṡṡiḡī',
'īdṡṡiḡī' (ii., 204 —°ḡo); 'asmadṡṡiḡi', 'asmādṡṡiḡī'; 'yu-
shmādṡṡiḡi', 'yushmādṡṡiḡi' | īdṡṡiḡeshv iti vā |

222. || uxa vohatī ||

'uxa' ity asyā 'nto dīrghībhavati 'vohatī' pra-
tyaye | 'uxa-vohatī', 'uxāvohatī' | vohatī 'ti? uxavohā
cai 'va |

223. || upa nakho ||

'upa' ity asyā 'nto dīrghībhavati 'nakho' pra-
tyayo | 'upa-nakhaḡ', 'upānakhaḡ' rogaḡ | kasmaḡ
'rogaḡ'? 'upanakham chindhī' 'ti |

224. || sāmḡgona ca samḡgamo ||

sāmḡgasamḡgamo ca pratyayo pūrvavad anto
dīrghībhavati | 'hasṡṡahastī', 'hasṡṡāhastī'; mukha-
mukhī', 'mukhāmukhī'; 'keḡḡakeḡḡī', 'keḡḡākeḡḡī'; 'daḡḡḡa-
daḡḡī', 'daḡḡādaḡḡī'

v., 2., 225. || aṣṭa ||

‘aṣṭa’ ity asyā ’nto dīrghībhavati | ‘aṣṭāpadam’ (R. V. 164, 41—‘aṣṭāpadī’); ‘aṣṭākāpālam’; (Ait. Br. i., 1) ‘aṣṭāṣaphā/ paṣava/’ (Tal. Up. Br. i., 1, 1); ‘aṣṭābhyo hiṃkaroti’ iti ca tāṇḍīye (ii., 1, 1).

226. || prāk ṣatāo oa¹⁾ ||

yat prakṛitam ‘aṣṭa’ anto dīrghībhavati | ‘aṣṭa-daṣa’, ‘aṣṭādaca’; ‘aṣṭa-viṃṣati/’, ‘aṣṭāviṃṣati/’; ‘aṣṭa-triṃṣat’, ‘aṣṭātriṃṣat’ | ‘prāk ṣatāt’ iti kim? ‘aṣṭaṣatam’, ‘aṣṭasahasram’ | ābhāvam oke dvi-ṣabdasya |

227. || padagoyuktadantaṣṭāliye oa tīrthe ||

eteshu ca pratyayeshu yat prakṛitam ‘aṣṭa’ anto dīrghībhavati | ‘aṣṭapadam’, ‘aṣṭāpadam’ | padagoyukta/: ‘aṣṭagoyuktam’, ‘aṣṭāgoyuktam’ | goyuktadantam: ‘aṣṭadantam’, ‘aṣṭādantam’ | dantaṣṭāliyam: ‘aṣṭaṣṭāliyam’, ‘aṣṭāṣṭāliya///’ ca tīrtham |

228. || nāmnām śhādī ||

‘nāmnām’ anto dīrghībhavati ‘śhādī’ iti pratyaye | ‘yavashāt’, ‘yavāshāt’; ‘jalashāt’, ‘jalāshāt’; ‘tura-shāt’, ‘turāshāt’ (ii., 304) |

229. || vane tr̥yaxaraprabhṛitīnām prācyabharata-saṃjñā oot ||

nāmnām anto. dīrghībhavati | ‘aulupavanam’, ‘aulupāvanam’; ‘mīṣṭrakavanam’, ‘mīṣṭrakāvanam’; ‘rehakavanam’, ‘rehakāvanam’; ‘sundaravanam’,

1) oñ¹⁾B.

‘sundarāvanam’; ‘kaṣyapavaṇam’, ‘kaṣyapāvaṇam’ |
 tryaxaraprabhṛitīnām anyathā: ‘āmraṇam’; ‘āgra-
 vaṇam’; ‘ixuvaṇam’; ‘ṣaravaṇam’; ‘ṣṭavaṇam’ |
 ‘asamprati’ iti? ‘nyagrodhavaṇam’; ‘panasavaṇam’ |
 prācyabharatasāñjñā cet? ‘citrarathavaṇam’; ‘gata-
 ṣākhavaṇam’ | kaṣṭhavaṇanīyakapilolāntānām gu-
 rulaghutulyānām iti vācyam |

230. || upasargasya dhātāv okāxaro nāmabhūto ||

‘upasargasyā’ ’nto dīrghībhavati ‘dhātāv okāxa-
 ro nāmabhūto’ pratyaye | ‘upanat’, ‘upānat’; ‘upa-
 vṛit’, ‘upāvṛit’; ‘pravṛit’, ‘prāvṛit’; ‘nīvṛit’, ‘nīvṛit’ |

231. || dvyaxaro gurvādāv akārāṅge ||

‘dvyaxaro’ dhātāu pratyaye dīrghībhavati ‘gur-
 vādāv akārāṅge’ | ‘nīvarṭta/’, ‘nīvarṭta/’; ‘abhī-
 varṭta/’, ‘abhīvarṭta/’; ‘parivarṭta/’, ‘parivarṭta/’;
 ‘parivāpa/’, ‘parivāpa/’; ‘parivūra/’, ‘parivūra/’;
 ‘prakūra/’, ‘prakūra/’ || upasargānta iti? ‘ghoṣa-
 vāha/’, ‘mūṣhavāha/’, ‘līlavāha/’ | ‘dhātāu’? ‘su-
 ṣāla/’, ‘viṣāla/’, ‘upaṣāla/’ | ‘dvyaxaro’? ‘parivā-
 ha/’, ‘paricūra/’, ‘parivūpaka/’ | ‘gurvādau’?
 ‘pratara/’, ‘pracara/’ |

232. || pra dantyaḍan sādāsādasāṅgasoneṣhu ||

oṣeṣhu ca pratyayeṣhu yat prakṛitam ‘pra’ ity
 asyā ’nto dīrghībhavati | ‘prasāda/’, ‘prāsāda/’;
 ‘prasūda/’, ‘prāsūda/’; ‘praśaṅga/’, ‘prāśaṅga/’;
 ‘prasona/’, ‘prāsona/’ | nivarṭtante pradīpaprasoka-
 pradānapravāhā/ |

233. || na satvabhāva¹⁾ luḍito ca ||

‘na satvabhāvo luḍito ca’ dīrghābhavati | ‘prāsādo devatānām’; ‘prāsādo gurūṇām’; ‘prasāda/surāyā/’; ‘prasādo mṛttikāyā/’ |

234. || nishṭhāyām it tādau ||

‘nishṭhāyām i’-kāro dīrghābhavati ‘ta’-kāraḍau dhātau pratyayo | ‘nītlā’, ‘vītlā’, ‘parītlā’ || nishṭhāyām? ‘nidīyate’; ‘vidīyate’; ‘paridīyate’ |

235. || uva kāṇo darṣano ||

‘u-va’-kārasya dīrghābhavati ‘kāṇo darṣano’ pratyayo | ‘avanukāṇato’, ‘avanūkāṇato’; ‘pratīkāṇato’; ‘pratīkāṇato rātryām otat’ | ‘darṣano’ kasmāt? ‘pratīkāṇam’ gacchā ‘nukāṇānī’ ‘ti vā | || 2 ||

v., 3. 236. || yugmam ghu ||

la-‘ghu’ dīrghābhavati | pādasyo ‘ty adhikāra/ | ‘ovā hy asi’ (i., 232) trir etasyām | ‘ovā hi vīra/’ (i., 385); simāyām (Ar. G. *Apṛ.* iv., Mahānāmni, 3) purīṣapādeṣhu (“ovā hi” *in* 12) ca; “arcā devā” (i., 88); “yojā nv indra” (i., 415); “bodhā sto” (ii., 879); “yenā navagvā” (ii., 289), “tenā pavaṣvā ‘ndhāsvā” (i., 470); “adhā hy agne” (ii., 1126); “adha sma” (ii., 568²⁾); “raṣā ṇa/” (i., 24); “ṣixā ṇa/” (i., 259); “yuniṣvā hi” (i., 25); “votthā hi” (i., 396); “pibā supūrṇam” (i., 124); “pibā sutasyā” (i., 239); “pibā somam” (i., 229); “bhavā na/ ādhamādyo” (i., 260) “rāsvā ca ṇa/” (i., 43); “matsvā na indra” (i., 239); “di-

1) B. C. *na*.

2) The text has *adha*.

shṭā devaḥ" (?); "acchā nātre" (i., 21); "acchā vīram" (i., 56); "acchā koṣam" (i., 514); "acchā barhīraṣanābhiḥ" (i., 523); "devam acchā" (i., 563); "trās pānti" (i., 206—'ghā'); "hatā makham" (i., 553) | 'yugmam' iti? "maghavam chagdhi" (i., 274) | 'laghu' iti? "pañca xitī"—(i., 262) prabhṛitīnām | nityasamyogo vā 'bhishṭyā grahaṇam ||

237. || u ghor ghuni ghoshādī ||

'u'-kārasya dvaidham 'ghoshādir' ova dīrghībhavati la-'ghoḥ' paro la-'ghuni' pratyaye | 'yugmam laghu' (s. 236) ity adhikāraḥ | "tam ū gacim" (Ār. S. 23); "arushasya nū mahaḥ" (Ār. S. 25); "puṇ cid arṇavān" (i., 340); "purū nṛishūtaḥ" (i., 279) || nivṛttāni: 'anu mātaram'; "ā sīdatu—" (i., 535) prabhṛitīnām | "madhudughe" (i. 378) samāsatvāt | 'asuriṇam' || 'ghoshāder' ity adhi-kāro | varshīṇy anūpasargo na |

238. || i ||

'i'-kārasya dvaidham ghoshāder ova dīrghībhavati laghoḥ paro laghuni pratyaye | 'yugmam laghu' (s. 236) ity adhikāraḥ | ābhāvam pādudau ca | "gru-dhi havam" (i., 346); "vyaṇuḥ madam" (i., 161); "carshaṇādhī" (i., 374); "yadī vahanti" (i., 356); "ṛiṇuḥ giraḥ" (ii., 594); "kṛiṇuḥ na indra" (i., 455); "taxad yadī" (i. 537) || "adhi yad asmin" (i., 539) upasargo na || nivṛttāni: "divi sam chakraḥ" (i., 83); "divi sadbhū" (i., 467); "navyam

vahasi" (i., 46); "gauḥ dhayati" (i., 149); "mitro
nayati" (i., 218); "mayi varca/" (Ār. S. 18) |

239. || soshmi dantyo xo ||

'soshmi'-kāro 'dantyo a-'xa'-re pado pratyaye
dīrghībhavati | "viddhī tvā³, 'sya" (i., 132); "kṛidhī
na/" (i., 479, Ār. S. 41); "abhī shata/" (i., 309);
"abhī shu ṇa/" (ii., 34); "abhī no vā°" (i., 549) |
'soshmi' iti? 'divi sad'-axaro (i., 83); "abhi devā^m
ayāsyā/" (?); "abhi somāsa/" (i., 518) | 'dantyo'?
"abhi vo vīram" (i., 265); "abhi tyam" (i., 376) |
nityasa^myogo |

240. || kaṇṭhyo ||

kaṇṭhini dantyo dīrghībhavati | "abhī shata"
(i., 309); "abhī shyāma" (i., 336); "abhī nava^m
te" (i., 550) | 'dantyo'? "abhi vatsam" (ii., 541) |
'kaṇṭhyo'? "abhi trippishṭham" (i., 528) |

241. || vyādeḥ ||

tāla-'vyādor' axarasya dantyo pratyayo dvai-
dham kaṇṭhyo ca dīrghībhavati | axaro vā^m pado
pratyayo | "acohā naptre" (i., 21); "yojā nv indra"
(i., 415) || nivṛillāni: "accha sutā/" (i., 566); daṇḍa
dhīrasya" (i., 538); "diva^mya ya di°" (i., 348) | arcūdo
(/) paratvāt samāno vṝ |

242. || xam axi ||

axarasya padasya dvaidham axaro vā^m paro^m
pratyayo dīrghībhavati avakāro | "yuyotanā na/"

(i., 397); “para ū ta ekam” (i., 65); “adyā de” (i., 40); sunītho ghā” (i., 206); “gāvaḥ cid ghā sa” (i., 404); “ghā tam” (i., 424); “adyā ma” (i., 325); “ā tū na indra xumantam” (i., 167); “ā tū na indra vṛitrahān” (i., 181); “ehy ū shu” (i., 7); “ḥagdhya ū 3 shu” (i., 253); “pary ū shu” (i., 428); tam ū shu” (i., 332) | avakāre? “tyam u va” (i., 357); “vīdā gātum” (Mahānāmni, 1); “devā yajñam” (i., 56); “pra na indo” (i., 509) | ‘yugmam’ ity adhikāraḥ | “ataptatanūr na” (i., 565) |

243. || tṛtīyam ||

‘tṛtīyam’ cā ‘xare pade pratyaye dīrghībhavati | “īdishvā hi” (i., 103); “ūrdhva ū shu” (i., 57); “imam ū shu” (i., 28); “stusha ū shu” (i., 390); “vayam ghā te” (i., 230) | “atrā ha go” (ii., 265) | ‘hrasvād’ ity adhikāre: “etam u tyam” (ii., 431. 621) | ‘laghu’ ity adhikāraḥ: “uktam ca na” (i., 225) | “ayam u te” (i., 183) bhāṣyam |

244. || yatau ||

‘yatau’ ca dīrghībhavataḥ | tṛtīyam ity adhikāraḥ | “yāvayā” (i., 266); “oyāvayā” (i., 298); “ā gantā” (i., 401); “ā sotā” (i., 580); “parvatā” (?); “ā tv otā” (i., 164) || nīvrīttānī: “krīṇotana” (i., 395); “yuyotana” (i., 397); “sunota” (i., 285); “soma hinota” (i., 535); “sacota” (i., 19); “ā dhāvata” (i., 123); “dūnūya” (ii., 668); “bhagāya” (i., 427) | ‘hrasvād’ ity adhikāraḥ |

1) Benfey has onā.

245. || shmiṇor dvivataḥ ||

‘dvivataḥ’ parasya dvaidham ‘ūshmiṇor’ pratyayor dīrghābhavati | ‘yugmam’ (s. 236) ‘yatau’ (s. 244) ity adhikāraḥ | “gūrdhayā” (i., 109); “drāvayā” (i., 308); “mahatā” (R. V. 32, 5); “ājuhotā” (i., 63); “bharatā” (i., 98); “arcatā”¹⁾ (i., 362); “^oto shiñcatā” (i., 512) || nivṛttāni: “tṛitīyena” (i., 65) “yā indra” (i., 254); “araz gamāya” (i., 352); “vi yanty asurāya” (i., 551); sammīlyo (Ār. G.i., 7, 4, ācchā); “^oā dhāvata”²⁾ (ii., 676); “somaḥ hinoṭa” (i., 535); “amīmānta” (i., 415); “asishyadanta” (i., 563); “sthavirāya taxuḥ” (i., 322) | ‘hrasvāḍ’ ity adhikāraḥ; “vṛishabhū suto” (i., 161) | soshmiviṣoṣhāt || “janayata” (i., 72) bhūshyam | — || 3 ||

v., 4. 246. || nī ||

‘nā’-kāriṇi pādo dīrghābhavati | “īndram it stotā” (i., 242); “(abhi) madatā” (i., 376); “saptā nūshata” (i., 577) || ‘shmiṇor’? “^orād id vado” (?)

247. || nīcasya ou prathamo ||

‘nīcasya’ padasya dvyaṅgarasya dvaidham varga-‘prathame’ pratyayo dīrghābhavati | “vahiḥ tvam” (i., 40); “bhajā tvam”; “pūrṇam indra (yojā)” (i., 424) || nivṛttāni: “ubja ratham iva”; “yahvā iva” (i., 73); “īndram accha” (i., 566); “jarābodha” (R. V. 27, 10); “vajrahasta” (Ār. 8. 1) samṛsatvāt |

1) Te. arcata.

2) do. ^otā.

'yugmam' (s. 236) 'ṇa'-ṣabdiṇy (s. 246) āxare vo 'ty
adhikāraḥ | "indram (it) stotā" (i., 242); "ā tū"
(i., 167) |

248. || ma ||

'ma'-ṣabdo dīrghābhavati | "simāpurū" (i., 279);
"janimā vivakti" (i., 524); "sushumā hi to" (i., 191) |
laghumadhyo: 'brahma-jajñā'-dīni (i., 321) |

249. || tam ||

'taṃ'-liṅgāyām ca 'rei ma'-ṣabdo dīrghābhavati |
"rarimā to" (i., 124); "sahyamā" tvo" (i., 316);
"jagṛhmā to" (i., 317); "vidmā" (i., 317); "ṛidhyā-
mā to" (i., 434) | 'taṃ' liṅgāyām? "vanoma tat"
(i., 128); "soma śuvīryam" (i., 501); "dhūma vi
rājati" (Ār. S. 48) | nīcasya nivṛttiḥ || nivṛttāni:
"brahma jajñānam" (i., 321); "brahma cakāra"
(i., 410); "tam u huvo" (ii., 98); "sūma gāyata"
(i., 388); "dhūma gonām" (i., 534); "nāma gonām"
(ii., 29) |

250. || imam ||

'imaṃ'-liṅgāyām ca 'rei ma'-ṣabdo dīrghābhavati |
dvir 'imaṃ stoma'-yām (i., 66) | "somaparvabhiḥ"
(i., 180) samūsalvāt |

251. || toḥ ||

'toḥ' paraṃ ca varṇaprabhāno pratyayo dīrghā-
bhavati | "tonā pavaśva" (i., 470) || nivṛttāni; "to
nūnam" (i., 116); "tona māsam" |

1) Benfey's text: 'sahyāma'.

252. || ayum 'stya' ||

pādāntasya dvaidhām 'stya' idam eva dīrghībhavati | "mṛijyamāna/ suhastyā" (i., 517) | nivṛitam anyat |

253. || bāi' 'vartani/' ||

"pibā imam" (i., 191); "la/// vartani/" (i., 372) | anyat svare | nivṛittapādāntaḥ ca | "pibed asya" | vyañjanāntam |

254. || yama/ ||

parasya ca padasya dīrghībhavati | "ā haryatā°" (i., 551); "tārxyam ihā" (i., 332) | laghumadhye: "tvayā (ha svid yujā) vāyam" (i., 403) |

255. || piā ou soshmini ||

prāḍinyām ṛici 'soshmini' pade dīrghībhavati: "pra dovam acchā" (i., 563); "pra dhanvā" (i., 567); "ca nā" (ii., 1072); "prāyāsu/" (ii., 465?) | 'soshmini' apadānte' ity adhikāra/: "pra sonāni/" (i., 533) ikāras tu viśeṣa/ || 4 ||

v., 5. 256. || arasya ||

akāra/ pratishedho no 'mau dīrghībhavati (s/c) | "indra vājeshu" (Ār. S. 14); "indra sutoṣhu" (i., 381); "latra pūshā" (i., 148); "kasya nūnam" (i., 34); "na tasya māyayā" (i., 104); "pūrṇam indra"; "ā jabhūrā" (Ār. S. 15) viśeṣāt tu |

257. || rasandhi/ ||

sya-'rasandhi/' pada/// na dīrghībhavati | "ota ratñay" (i., 186); "na āgahi" (R. V. 130, 6); "sa"

ˆ
yadī vo 'ha" (i., 450); "to ny iṇdra" (i., 387) | na
kevalasvarasandhīḥ; "ā tv otā" (i., 164); "ā tū"
(i., 181) ||

258. || upasargaḥ ||

'upasargaḥ' ca na dīrghībhavati | 'pra', 'upa',
'a', 'ava', 'ā', 'para', 'vi', 'ni', 'su', 'ut', 'abhi', 'prati',
'pari', 'api', 'ati', 'avi', 'au', 'niḥ', 'duḥ', 'sam' ity
otāni padāni | 'abhishatā'-dinām (i. 309) ikārasya
viçeshaḥ | 'cit', 'svit', 'cit', 'it', 'vāk', 'ha', 'he', 'hi',
'hum' evamādayo nipātāḥ |

259. || dya ||

'dya'-çabdaḥ ca na dīrghībhavati | "yad adya"
(ii., 699); "adya no de" (i., 141) || nivṛtītāni: "adyā
dovān" (i., 40); ~~"adyā mamāra"~~ (i., 325); "vahnim
adyā" (i., 498) | "asmākam adya" (i., 241); "prā-
plasyā 'dya" ↓

260. || mī tṛitīyī ||

mākāre pratyayo varga-'tṛitīyī' na dīrghībha-
vati, ~~"māṛiḍa mahān"~~ (i., 23); "indro aṅga ma" (i., 200);
vairūjo (i., 398 — "indra ma"); simāsu
(Mahānāmū, 3 — "pība ma") | 'mākāre'? pībā-'dīni
(i., 239) | 'vargatṛitīyī' iti? "bodhū su" (ii., 279) |

261. || anushagādiḥ ||

'anushagādiḥ' dīrghībhavati | "havyam ānu-
shak" (i., 82) | 'ādiḥ' iti? "yadī viro annu shyād
~~ignīm~~" (i., 82) |

262. || aṇaḥ ||

‘āṇū’-di dīrghābhavati | “vona āṇaḥ” (i., 321) | ‘avar’
iti? mahi-trīṇāyām (i., 192 — “avar astu”) | hrasvā-
svaraṇam iti vā |

263. || hrasvāt puruṣaḥ ||

‘hrasvāt’ paraḥ ‘puruṣā’-di dīrghābhavati |
“tato jyāyāṃ ca” (Ār. S. 36); “vīrājaḥ” (Ār. S.
37) || nivṛttāni: “sahasraṇi” (Ār. S. 33); “tripād
ū” (Ār. S. 34) |

264. || dvīḥ sparṣaḥ ||

‘dvir’—bhavati ‘sparṣo’ | hrasvāt para ity adhi-
kāraḥ | ‘tad-āvṛṇi’-ādini (i., 138) | ‘hrasvāt’ iti?
“yad indra prāk” (i., 279) | ‘sparṣaḥ’ iti? ‘yashkā’-
dini (sic) |

265. || ro ‘ntyo ‘pratishodho ||

sva-‘ro’ pratyaye dvaidham ‘antya’ ova dvir-
bhavati ‘apratishodho’ padāntaḥ | ṛcyaṇṇato (Ār. Gr.
iii., 6, 10. — “bhūṇi iti maghavann indra”) “pra-
tyaṇṇ ud oshi” (Ār. S. 52); “gaṇṇ atra”; “hasann
atra”; “ajagann apaḥ” (i., 53) ‘krīḍā’-dini (i., 584—
“krīḍann ū”) | apratishodho? “ananataḥ” (i., 142);
“anābhayin” (i., 124) || 5 ||

v., 6. 266. || hum ||

‘hum’-ṇasasya mākāraḥ, svaro pratyayo krā-
mati | ‘humā’-dini (sloka) | anyo makaro nivṛt-
taḥ | “tam indram” (i., 460); ‘tyāṇ-ū-vā’-dini
(i., 150) |

267. || chaṣ ca ||

‘chaṣ ca’ dvirbhavati | ‘ahicchatrā’ ‘kaṇṇāc chidram’ ‘succhinnaṃ’ ‘paricchinnaṃ’ | saṃmīlyo caturthe (Ār. Gr. i., 7, 4 —“ācchā”) | ‘hrasvāt’ iti? ‘taye ’chā’; ‘varuṇe cha°’ (i., 255) |

268. || mābhyām ||

‘mā’-ṣabḍ-‘ā’-kārābhyām ca parastho dvir bhavati | ‘mā cchādayamānam’; ‘ma cchedayamānam’; ‘mā cchinnaṃ’; ‘mā cchidatā’; ‘mā cchinotti’ | acchā-dīni | ‘māṣabḍākārābhyām’ iti? ‘kālīchāyāyām’; ‘°ṣati chādyante’; ‘samā chāyā’ |

269. || rāt saṇ ||

sva-‘rāt saṃ’-yogādiḥ krāmāti | “pra maṃhi-
shṭhā°” (i., 107); “abhi priyāni” (i., 554); “abhi
pra vaḥ” (i., 235) | ‘svarāt’ iti? “tvam indra” (i.,
120); “pra ta dra°” (i., 528) |

270. || raṃ hrāt ||

pa-‘raṃ’ tat repha-hakarā-bhyām krāmāti | na
tau, ~~“sihrutam”~~ (i., 244); “ājulivanasya” (i., 465);
“duduhriro” (i., 560); ‘arka’-dīni (i., 198 etc.) |

271. || uśmā vyañjano ||

‘ūshmanor’ dvaidhaḥ ‘vyañjano’ pratyayo dvir-
bhavati | “varshyāyānīputraḥ” (Ārsh. Br. ii., 23);
“vūrshmyoḥ” || nivṛttani: “marshato” (i., 583); “da-
rṣanīyoraḥ” (i. sic); “barhiḥsparṣano”; “kāśhā-
pīṇam” | sparṣo? “kavayaḥ” (Ār. S. 39) |

272. || do no mūrdhanyam ||

okapa-'do' rophe 'ṇa'-kāro 'mūrdhanyam' āpadyato | "ṣaraṇe" (i., 97); "caraṇam" (R. V. 825, 9); "girīṇām" (i., 143); "taraṇim" (i., 204); "aprahaṇam" (i., 357); "vareṇyam" (i., 48); "hiraṇyā" (ii., 775); "hiraṇyayaḥ" (i., 511); "suprapāṇāḥ" (Ār. S. 42) || 'okapade'? "rovaṭīr naḥ" (i., 153); "vāravantam" (i., 17); "varona" (ii., 735); "opyan vajrin" (i., 302) | axarāntapratishodhaḥ | "pūrvinoshṭhām" (i., 353) samāsatvāt |

273. || rashābhyām ||

'ṛi'-kāra 'sha'-kāṛābhyām ca paro nakāro mūrdhanyam āpadyato | "hoṭṛīṇām" (R. V. 711, 10); "māṭṛīṇām"; "pitrīṇām" (R. V. 313, 17); "apo vṛīṇānaḥ" (i., 539); "mānushāṇām" (R. V. 297, 20); "axeṇa" (i., 339); "oposhīṇam" (i., 58); "xapamānaḥ" (i., 305); "īshamāṇāḥ" (i., 324); "sushvāṇāsaḥ" (i., 316); "soma u shvāṇaḥ" (i., 515) |

274. || no va¹⁾ ||

'naḥ'-ṣabdaḥ ca 'va'-liṅgāyām ṛici mūrdhanyam āpadyato | "ūrdhva ū shu ṇaḥ" (i., 57); "gavyo shu ṇaḥ" (i., 186); "raxū ṇaḥ" (i., 24); "ṇixū ṇaḥ" (i., 259); "mimixa ṇaḥ" (i., 519) | valiṅgāyām? "suteshu naḥ" (?); "vājeshu naḥ" (Ār. S. 14); "tvashṭā naḥ" (i., 209) madhyam avotatvāt |

275. || na madhyamavargīyair vyavotaḥ, laṣasaiḥ ca ||

na madhyamavargīyair vyavotaḥ, laṣasaiḥ ca

¹⁾ B. ~~na~~ ca.

na gamyato | “xitīnām” (i., 262); “daxasādhana/” (i., 474); “rājānam” (i., 69); “rathānām” (i., 149); “raṣanābhi/” (i., 523); “sya rasina/” (i., 239); “hāriyojanam” (i., 424); “arishṭanomi/” pritanā” (i., 332); “ṛijunīti” (i., 218); “kṛiṇoṣana” (i., 395); “hiraṇyanomaya/” (i., 417); “cākvaṭalomaṇyanam”; “pratāpanam”; “pramocanam”; “vishvaksonā/”; “hrasvona”; “pravṛishā”; “lolixadarṣanādarṣana-darṣanīyena” | || 6 ||

v., 7. 276. || krābhyām so vaibhaktā/ ||

‘ka’-kāra-‘rophā’-‘bhyām para/ sakāro gamyato ‘vaibhaktā/’ | “ṛixu”; “vaṇixu”; “vāxu”; “gīrshu” (i., 170); “dhūrshu” (Shad. ii., 3); “caturshu”; “bhūrshu” (sū) | ‘kakārarophābhyām’ iti? “mahatsu” (i., 411) | ‘vaibhāktā/’ iti? “vāksūtram” |

277. || ugi ||

‘ugi’ pratyāye gamyato | “shū gā yā tā 3 3 3 u” (i., 255 a); “shū gā 3 yā 3 tā 3” (i., 255 b) | ‘ugī’ iti? syo “tvām iddhi” (i., 234—“tvām id dhi | ... sātāu”) | “rājasu gau 3 3 | ho 3 3 3 3 3” (i., 255 c) dīrghaṣṭraṇāt |

278. || antāxarāt ||

‘antāxarāt’ ca paro gamyato | ‘brāhmaṇoshu’, ‘oshu’, ‘toshu’, ‘koshu’ | ‘antāxarāt’ iti? ‘yāsu’, ‘tāsu’, ‘kāsu’ |

279. || upasargāt ||

‘upasargāo’ ca paro gamyato | “indrā/ soma

sushuta/” — i., 561) “ā tv olā ni” (i., 164); “acchā
va indram” (i., 375); “ā solā” (i., 580); “soma u
shvā” (i., 515); “pra to” (ii., 236); “sakhāsv” —
(i., 390 — “stusha u shū”; i., 568 — “ni shīdata”); “a-
bhīshat” — “ātīḥya” (i., 309, 223) | ‘apasargāt’ iti?
“ā no” (i., 43); “abhi tyam” (i., 376); “uccā te”
(i., 467); “udīrata” (i., 414) | ‘axarāt’ iti? “apa
sedhata” (i., 397) | svarāḍyam ushād viçoshā/ sa-
māso vā |

280. || rām na su ||

repha rakārini pāde dvaidhaz na ‘su’-liṅga eva
pāde mūrdhanyam “āpadyato | “abhī shyāma” (i.,
336) || nivṛittāni: “apa sridham” (i., 397); “vi sru-
taya/” (i., 453); “visonābhi/” | “pari svāna/” (i.,
475); “adhi sāna/” (i., 529) tri/ (~~svāna/~~) | ‘yā-sv-
ādi’ iti (ii., 1089) vā na nivartyam |

281. || uda ādye ||

‘u’-sthāt para ‘ādye’ pāde mūrdhanyam āpa-
dyato | “chy ū shu” (i., 7); “mo shu tvā” (i., 284);
“yadi vīra/” (i., 82); “ku shīha/” (i., 305); “parīto
shī” (i., 512); “soma u shvā” (i., 515) || ādye pāde?
kaṇṭheshtu (*this name is not known*); kaçyapaṇuccho
(Ār. Gr. iii. 8, 10 — “caxur a”) “u tvā mandantu”
(i., 194); “indra/ sutoshu” | mukārini ‘ty adhikāra/ |
‘usthat’ iti? “ayam u to” (i., 183) |

282. || xāj jāgato ||

‘axarāt’ pādāj ‘jāgato’ pāde mūrdhanyam āpa-
dyato | “gahā/ hi sha/” (i., 381); “çagdhī u shu”

(i., 253) | 'jāgato'? "upo nu sa śaparyan (i., 196) |
sāxarād axaram ity adhikāraḥ |

283. || sandhyaḥ ||

'sandhyaḥ' cā 'ntāxarāt paro gamyato | "catu-
shpāt" (i., 367); "jyotiḥ kṛṇoti" (i., 303); "vāsto-
shpato" (i., 275); goshpato (*stobha*); jamadagnivrato
(Ār. Gr. iii., 4, 5—"jyotiḥma"); "parishkṛitam"
(i., 487) | 'sandhyaḥ' iti? "pūrvo" (i., 550) | 'antāxarāt-
iti? "divas pāyauḥ" | (i., 39) |

284. || dantye¹⁾ sparṣe ||

'dantye' pratyaye dvaidham 'sparṣe' eva pāde
mūrdhanyam āpadyate | "na kish ṭam" (i., 243);
"na kish ṭvā 'nu'" (ii., 300); "yonish ṭa indra" (i.,
314); "gobhish ṭa" (R. V. 868, 10) "dushṭaram"
(i., 299); "sushṭutaḥ" (ii., 850); mahānāmnīḥ
(2—"ābhish ṭvam abhishṭibhiḥ"); "vibhosh ṭa indra"
(i., 366) || nivṛttāni: "agniḥ samidhā" (?);
"°sthuḥ suteshu" (i., 349); "yāv āhuḥ sa" (?);
"°voḥ sutaḥ" (i., 490); "gṛihapatiḥ tvam" (i., 61);
setuḥkāmni (Ār. Gr. i., 7, 10—"setūḥs tara"); catu-
ranugāne (Ār. Gr. ii., 7, 14-17—"lobhis teja āpaḥ");
vishnor vrato (Ār. Gr. iii., 3, 7—"çocis ta") | pāda-
madhyasya ity adhikāraḥ |

285. || dvivati paro || •

'dvivati pado dvaidham vakāra-'para' eva pāde
mūrdhanyam āpadyate | "agnish ṭapati" (st.); "dha-

¹⁾ B. dante.

nush tanvanti" (i., 551) || nivṛittāni; "pra so
 . . . "suvīrābhis tā°" (i., 108); "sājūs tā°" (i., 370);
 "°taz gīrbhiḥ" (i., 74) |

286. || shād dantyaḥ ||

'shāt' parḍ, 'dantyo' mūrdhanyam āpadyato |
 "ku shṭhaḥ" (i., 305); "dhṛishṇuhi" (i., 413); 'na-
 kish-ṭvā'-dīni (ii., 300) | || 7 ||

287. || svaro 'nantyaḥ¹⁾ || (Sāmatantra i., 1, 1)

.

|| Iti pañcamaḥ²⁾ prapāṭhakaḥ ||

|| Iti ṣākaṭāyanoktam ṛiktantravyākaraṇam
 sampūrṇam ||

—  E N D  —

APPENDIX I.

INDEX TO THE SŪTRAS.

A.

- akālo hrasvaḥ 40.
axaram 40.
agoshpadam anācarito 204.
aṅgavyavāyo 190.
aṅgo oa 127.
aocha vadatoḥ 213.
aḍi 143.
at phaṭṭdīnām itau 104.
anusvāram oko 182.
anusvāram oa 28.
antaḥśhām 100.
antāxarāt 278.
antyāt prathamō 186.
antyo 173.
antyo 'nunāśikaḥ 17.
apa ratho 105.
aparaspāram sūtatyō 201.
abhinidhūnaḥ 21.
ayavāy o nyūno 70.
ayumalya 252.
arasya 250.
ardham apu 41.
ardham vā 101.
avaḥ 202.
avā vā 81.
ava maryādā° 103

aviṣeṣhaṣṭhānau saṃsvādanigaran 11.
 cshṭa 225.
 asukho kho 135.
 asthanāminī 94.
 asthād yam 117.

Ā.

ā 'ṇi 71.
 ādyārdhamātrā svaritam 53.
 ā raktaḥ 114.
 āvirādīnām 141.
 āgoaryam anityo 205.
 āskrā° 206.
 āspadam āsthāyam 200.

I.

i 238.
 imam 250.
 iṇa ṛi 144.

Ī.

ī na vaparo 75.

U.

uxa vohatī 222.
 ugi 277.
 u ghor ghuni 237.
 uttamū ghoshāḥ 14.
 uda ādya 281.
 udāttam ut 51.
 ud athūstambhoḥ 167.
 un nīco mo 54.
 upa nakho 223.
 upa prati himsāyām 107.
 upasargaḥ 135. 258.
 upasargaḥ asya dhūtāv okāṇa° 230.

upasargāt 279.
 upasargād ūhoshyan 97.
 ubhayathā bhavo 124.
 urasi visarjanīyo vā 8.
 uva kāṇḍo 235.

U.

ūshmā vyañjano 271.
 ūshmā sthānam 177. .

Ṛ.

ṛikoo 154.
 ṛiti 85.
 ṛim apy oko 102.

O.

oji 86.
 obhūtaṇḍa 70.
 om aḥ 118.
 oshṭhyo volhpū 9.

AU.

au 73.

K.

kāṇḍhyo 240.
 karṇasya gṛāṇḍo 215.
 karṇo plī° 217.
 kānt svo 155.
 kāstīrā° 208.
 kt-in-vī-ut 88.
 kṛkṛdākāro hanvāṇi 10.
 kiratāv adhyātman 196
 kusturabharujātīḥ 199.
 kṛṣṇakāram 191.
 kantaskutādīrām 128.

krābhyāṃ 276. A
 kvoyahīndranīvo 'ti 57.
 xam axi 242.
 xāj jāgato 282.

KII.

khyātau oa 106.

G.

gāthāsu 38.
 guru saṇi 49.
 go 79.
 goshpadam udakamūno 203.

GII.

gham 50.
 ghād giā 113.
 ghān no 'ḍi 112.
 gho naḥ 148.

C.

catuḥ 139.
 catuḥkalā madhyamāyām 32.
 calamodayam oko 175.

CII.

chaḡ oa 267.

J.

jihvāmūlo ḥkṛī 4. "

ṬII.

ṭhyadantiyaro 147. "

N.

ni

T.

- tam 210.
 taskarastenaḥ 211.
 tasmād uccaṇṇatīni 31.
 tāluni goyo 5.
 tīḥ 110.
 tīḥ ca trīkalā vā 20.
 tīso viddham 44.
 tulyo 168.
 tūṭṭiyaḥ paraguṇam 172.
 tūṭṭiyam 218.
 tūṭṭiyāḍ dhaḡ catuttham 170.
 toḥ 251.
 tordhestom 58.
 to shi 121.
 tuiḥ 138.
 trimātram sūmasu 39.
 tro 'pi 77.
 tvo 32.

D.

- danto tsīḥ 7.
 dantyam madhyamavargīyo 178.
 dantyāo chaḡ oham 174.
 dantyo sponḡo 284.
 dam u 30.
 dāṇam oko 138.
 dīrgham bhāshūyūm 212.
 duḥ 134.
 do no mūdhanyam 272.
 do 'bhyāso 165.
 dyn 250.
 drutāyūm mātrā 31.
 dviḥ 137.
 dviḥ spayaḥ 261.
 dvīḥ 285.
 dāo dīrgham 43.

dvyaxaṅgo 231. 6
 dvyantho 74.

N.

nadī 209.
 na madhyamavargīyair 275.
 na vanvā ca. 72.
 na vā 80. 100.
 na viddham 10 68.
 na satvabhāvo 233.
 nāt si 187.
 nānpūṣaḥ 157.
 nāmīno 'ghosho 130.
 nāmnām shādi 228.
 nīśikūyām yamānusvāī anūśikyāḥ 12.
 nīḥ 133.
 nityavitate dvimūtiām 37.
 nishṭhīyām 231.
 nīcam neaṇt 55.
 nīcasya on 217.
 nīto 'pa vo 'ugl 78
 nāgīno 'bhayathā 59.
 no 'tau 163.
 no madhyamavargo 153.
 no va 271.
 no 'śhmaparo 151.
 nau 120.
 nyāyenau 'daviḥḥ 60.

P.

pañcakalā vilambitāyām 33.
 padagoyukta° 227.
 padam okocam 62. *
 paṇyaparibhūṣaṇa 103.
 parvati sadyaskūlā 120.
 pārā parvatē 194.
 1 16.

pām sparṣo 152.
 puraḥ 112.
 pūrva itikaraṇābhyasto 84
 pṛishodarādīnām 166.
 prakṛitiḥ 68.
 pra dantyādan 232.
 praskanva ṣiṣiḥ 202.
 prāk gatāo ca 226.
 prā ou 255.

B.

bahiḥ 140.
 bā-i vartaniḥ 258.

BH.

bhāshāyām 96.
 bhūyān 48.
 bho svo 150.

M.

ma 248.
 ma kriyāyām 104.
 maskaro voṇuḥ 210.
 ma hīmyuk 90.
 mā 42.
 mātṛā 'rdhamūtrā vā 28.
 mūn vīkūraḥ 64.
 mābhyām 268.
 māso gham 103.
 māso yathā dṛiṣṭaḥ 1.
 mi tṛiṭiyī 260.
 mitra ṣiṣau 219.
 mithunānānyo vā 181.
 mūrdhni śhaṭau 6.
~~mo~~ sandhyā 180.

*Y.

- yāh 149, 158.
 yatau 244
 yamaḥ 254.
 yaḡ oñ 'tiḡayo 126.
 yugmam ghū 236.
 yugmāḥ soshmāḡaḥ 16.
 y okavacano 19.

R.

- raḥ 170.
 ram hrāt 270.
 ram vlsarjanīyo ghosho 115.
 rapam api sthāyām 181.
 raprakṛitiḥ 116.
 ramadhyo 159.
 ram ṛistham asvo 107.
 ralāv avyaparau 24
 rashābhyām 273.
 rasandhiḥ 257.
 rājano oa 123.
 rāt san 269
 rāt sthājaro 169.
 rādi ram anyat 26.
 rām ṇa su 280.
 ri khiḍi 145.
 ro 119.
 ro 'ntyo 'pratishodho 265.
 ropo mūlo vā 8.
 roposhmasu 183.
 rau gham 93.

L.

- lavāv avyaparau 24.
 lib ud oshasya 156.
 lacanyaḥ 83.

V.

- vatsatarādīnām 106.
 vam naigir ustho 102.
 vano tryaxara° 229.
 vam oko 100.
 varṇāntaram paramāṇu 34.
 vartti 47.
 vānt sandhiḥ 52.
 vikāraḥ 91.
 viṅraho oa 182.
 vibhaktilopaḥ 66.
 virāmo mātrā 36.
 vi ṣakunau 108.
 viśvasya nara° 218.
 vṛishasya kapi° 216.
 vāisvārya svaras trimātraḥ 45.
 vyañjanam pūrvasyā 'ntasvaram 20.
 vyañjano 22.
 vyavadhāno 185.
 vyādoḥ 241.

- ṣakandhukādīnām 87.
 ṣloḥ 170.
 ṣvavītpada° 220.

SII.

- śhād dantyaḥ 280.
 śhminor 245.

S.

- samyogāt 50.
 sandhyaḥ 288.
 sandhyam ayavāyāvam 111.
 sandhyam aśvarṇam 95.

- sandhyādyag oa 39. ,
 sandhyo 98.
 saprakṣitir mūso 125. \\\
 samnikarṣhaḥ sāmhitā 67.
 samāsa pīxu candro 207.
 samāso 64\ 99.
 samāso girau , 214.
 sayuk san 27.
 sarvanāmno dṛiḥ 221.
 sa sam karotan 189.
 sasthānaḥ 92.
 sāṅgena oa samāgamo 224.
 sākṣaraḥ padānto 'vasitaḥ 18.
 soshmaṇa ūshmaṇ 171.
 soshmi dantyo xo 239.
 sparṣaḥ svo 25.
 sparṣo rgasya 13.
 smīn-vra-jman-yam 89.
 svarayor ardhamātrā 35.
 svaro 'nantyaḥ 287.

II.

- hāḥ kaṇṭho 2.
 hāntaḥsthāḥ 15.
 hinamaparo oa tatparam 184.
 hum 266.
 horā-svoru 122.
 hrasvam pīo 101.
 hrasvam oke 108.
 hrasvāt puruṣaḥ 263.

APPENDIX II.

References to the *ślo* of the S. V. in the Commentary.

(The *ślo* in each *Samhitā* are numbered consecutively.)

I. Pūrva Ārcika Samhitā.

<i>ślo</i>	<i>sūtra</i>	<i>ślo</i>	<i>sūtra</i>
1.	18, 25, 38, 54, 55, 61, 62, 65, 111, 150.	28.	23, 243.
2.	112.	33.	158.
3.	48, 180.	34.	1, 256.
4.	40.	35.	70, 84.
5.	70, 110, 160, 181, 182.	36.	54, 56.
6.	24, 70, 117.	38.	82.
7.	70, 77, 111, 117, 158, 242, 281, 284.	39.	1, 110, 148, 283.
9.	112.	40.	1, 177, 242, 247, 250.
11.	70.	41.	116.
13.	70.	42.	110, 181.
15.	93, 110.	43.	236, 270.
17.	1, 55, 272.	46.	238.
18.	174, 178.	47.	80.
19.	244.	48.	147, 272.
20.	143, 147.	49.	77, 93.
21.	171, 230, 241.	50.	110.
22.	177.	52.	61.
23.	112, 200.	53.	1, 76, 265.
24.	236, 274.	56.	21, 95, 117, 236, 242.
25.	108 (P), 236.	57.	243, 274.
27.	93, 110, 144, 177.	58.	278.
		59.	93.
		61.	284.

glo	nūtra	glo	nūtra
62.	87.	109.	1, 245.
63.	147, 245.	113.	171.
64.	78, 111, 110, 154, 174, 178, 185.	114.	147.
65.	242, 245.	115.	172.
66.	250.	116.	251.
69.	275.	117.	84.
72.	245.	118.	1, 76.
73.	56, 67, 100, 158, 160, 171, 177, 247.	119.	22.
74.	285.	120.	200.
75.	82, 117.	121.	22.
77.	1.	122.	1.
78.	143, 144.	123.	22, 244.
79.	1, 25, 115.	124.	230, 240, 265.
82.	1, 261, 281.	125.	52.
83.	45, 174, 238, 280.	126.	20.
85.	116.	128.	56, 100, 240.
86.	171.	129.	52, 94.
87.	90.	132.	50, 230.
88.	286.	133.	1.
90.	110, 146.	134.	146.
91.	183.	138.	20, 118, 264.
92.	71.	139.	147.
95.	146.	141.	1, 116, 177, 250.
97.	21, 112, 272.	142.	150, 205.
98.	21, 24, 245.	143.	272.
99.	90.	144.	1.
101.	25.	147.	52, 110, 100.
102.	143, 145.	148.	256.
103.	1, 218.	149.	170, 238, 275.
104.	256.	152.	110.
105.	24.	153.	272.
106.	50.	154.	140.
107.	85, 200.	155.	55.
108.	156, 285.	158.	21.
		160.	25.
		161.	238, 275.

ślo	sūtra	ślo	sūtra
164.	244, 257, 270.	230.	243.
165.	1.	232.	230.
167.	242, 247.	233.	51, 01, 77, 150.
170.	200, 276.	234.	00, 180, 185, 277.
176.	150.	235.	90, 200.
177.	70, 110.	236.	4, 22.
178.	70.	237.	118.
180.	250.	239.	58, 236, 260, 275.
181.	242, 257.	241.	140, 250.
183.	243, 281.	242.	246, 247.
186.	257, 274.	243.	284.
187.	108.	244.	116, 270.
188.	1, 116.	248.	147.
190.	71, 156.	249.	150.
191.	55, 248, 253.	253.	56, 174, 242, 282.
192.	110, 121, 202.	254.	24, 245.
193.	1, 116.	255.	1, 267, 277.
194.	281.	258.	1.
196.	52, 282.	259.	230, 274.
198.	270.	260.	230.
200.	260.	262.	71, 236, 275.
201.	1.	263.	70.
203.	25, 88.	264.	174.
204.	272.	265.	230.
206.	147, 148, 236, 242.	266.	211.
207.	10.	271.	52, 57.
214.	181.	272.	00, 111.
217.	141.	273.	115.
218.	238, 275.	274.	174, 230.
219.	1, 58.	275.	23, 233.
220.	1.	276.	20, 112, 114, 117, 178.
223.	1, 270.	277.	112, 108, 207.
225.	243.	278.	10.
226.	118, 122.	279.	1, 20, 24, 113, 237, 248, 264.
228.	31, 71, 116.		
229.	112, 153, 230.		

rio	sūtra	rio	sūtra
281.	1, 10, 23, 74.	328.	149.
283.	1, 188.	329.	40.
284.	281.	331.	1, 116, 124.
285.	244.	332.	242, 254, 275.
290.	98, 188.	335.	1.
291.	24, 98.	336.	1, 240, 280.
292.	112.	337.	89, 159.
293.	159.	339.	1, 95, 278.
294.	147.	340.	287.
295.	1, 169.	341.	112, 119.
296.	174.	345.	54.
298.	76, 146, 244.	346.	140, 238.
299.	274, 284.	347.	68, 111, 162.
302.	272.	348.	1, 52, 241.
303.	1, 143, 144, 283.	349.	284.
304.	76.	352.	215.
305.	69, 72, 76, 273, 281, 286.	353.	1, 272.
307.	24.	354.	1.
308.	245.	356.	238.
309.	68, 230, 240, 258, 279.	357.	242, 272.
312.	146.	359.	86, 95.
313.	1, 25, 180.	360.	1.
314.	284.	361.	73, 84, 111, 108, 284.
315.	112, 116.	362.	245.
316.	249, 278.	365.	110.
317.	240.	366.	284.
318.	1.	367.	140, 288.
320.	95.	370.	117, 270, 285.
321.	1, 110, 124, 248, 249, 202.	372.	164, 258.
322.	245.	373.	1.
323.	1, 112.	374.	1, 208.
324.	25, 171, 273.	375.	279.
325.	242, 259.	376.	230, 246, 270.
326.	50.	378.	1, 84, 237.
		379.	74, 94.
		380.	22. (9)

ślo	sūtra	ślo	sūtra
381.	112, 158, 250, 282.	428.	100, 158, 242.
382.	60.	429.	187.
383.	180.	434.	1, 108, 240.
384.	172.	438.	150.
385.	280.	447.	150, 173.
387.	52, 257.	448.	140.
388.	25, 240.	450.	77, 257.
390.	243, 270.	453.	280.
392.	174.	455.	238.
393.	147.	460.	260.
395.	244, 275.	461.	110, 172.
396.	115, 110, 280.	464.	110.
397.	242, 244, 270, 280.	465.	270.
398.	102, 200.	466.	78, 110.
400.	54.	467.	238, 270.
401.	244.	468.	55, 90.
402.	1.	470.	22, 236, 251.
403.	254.	473.	1.
404.	242.	474.	275.
405.	80.	475.	1, 280.
406.	57, 93.	477.	61.
408.	76, 93, 154.	479.	230.
409.	1.	481.	90, 147.
410.	177, 249.	482.	68.
411.	68, 70, 93, 115, 270.	483.	1.
412.	54.	485.	70.
413.	280.	486.	1, 48.
414.	270.	487.	283.
415.	50, 236, 241, 245.	489.	61.
416.	143, 145.	490.	61, 284.
417.	27, 110, 147, 275.	494.	117.
419.	112.	497.	103.
423.	1.	498.	250.
424.	22, 148, 140, 242, 247, 275.	501.	240.
427.	244.	505.	55.
		509.	242.

pio	sūtra	pio	sūtra
510.	22, 138.	551.	1, 245, 254, 285.
511.	68, 71, 156, 272.	553.	280.
512.	71, 112, 110, 121, 245, 281.	554.	1, 260.
513.	54, 55.	556.	85, 156.
514.	280.	557.	70, 147.
515.	278, 270, 281.	558.	1.
516.	112.	559.	1.
517.	252.	560.	1, 270.
518.	230.	561.	270.
519.	78, 146, 274.	562.	170.
523.	170, 236, 209, 275.	563.	1, 236, 245, 255.
524.	50, 148, 248.	564.	110, 147.
528.	240.	565.	162, 242.
529.	120, 280.	566.	241, 247.
531.	146, 156.	567.	255.
532.	1, 70, 180.	568.	270.
533.	112, 255, 271.	570.	1.
534.	240.	571.	112.
535.	50, 237, 244, 245.	572.	95, 68.
537.	288.	576.	21.
538.	98, 241.	577.	210.
539.	24, 238, 278.	579.	147.
545.	61.	580.	244, 270.
546.	68.	582.	67.
549.	280.	584.	90, 112, 115, 156, 205.
550.	240, 288.	585.	74, 116.

II. U. & Ā. Samhitā.

pio	sūtra	pio	sūtra
29.	240.	102.	94.
34.	280.	104.	1.
64.	1.	109.	146.
77.	1.	160.	150.
98.	240.	-	150.

ślo	sūtra	ślo	sūtra
204.	221.	676.	215. 0
227.	147.	699.	250.
236.	270.	725.	110, 178.
249.	144.	726.	28.
265.	248.	735.	272.
279.	260.	741.	50.
289.	286.	753.	85.
300.	284, 286.	773.	74. (P)
301.	148.	775.	272.
304.	228.	777.	178.
346.	108.	850.	1, 284.
373.	178, 207.	879.	286.
398.	148.	1002.	57.
431.	248.	1010.	207.
441.	94.	1050.	1.
465.	255. (P)	1072.	255.
541.	210.	1076.	120.
568.	286.	1089.	280.
594.	288.	1093.	93.
621.	248.	1126.	286.
655.	20, 112.	1150.	112.
659.	207. *	1209.	27.
668.	244.		

iii. Āraṇyaka Samhitā.

ślo	sūtra	ślo	sūtra
1.	80, 247.	22.	58, 117.
4.	98.	23.	20, 140, 237.
5.	88.	24.	112, 187.
6.	95.	25.	287.
14.	256, 274.	26.	154.
15.	1, 256.	28.	181.
18.	1, 288.	33.	268.
19.	1, 98.	34.	1, 268.
21.	112.	35.	70, 88.

