ॐ अङ्क्ततन्त्रम् ॐ

सामप्रातिशार्यम्

अङ्क्ततन्त्रविद्वति—सामवेदसर्वार्थाकम्याम्

मुपेतम् ।
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RKTANTRAM

A PRATISHAKHYA OF THE SAMAVEDA

CRITICALLY EDITED

with

An Introduction, Appendices, exhaustive notes, a Commentary called Rktanstravivriti and Samavedasarvavukramanital.

BY

Vidyabhaskara, Vedantaratna, Vyakaranatirtha,

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PREFACE

I

When I originally conceived the idea of this work, my intention merely was to offer the Rktantra, along with the commentary in the Devanāgari characters, to the Indian students; and at first, I thought that the same might be adequately given within the compass of a very small volume and in a little time. But when, after completing my History of Hindi Literature in 1930, I took up the work seriously, I found it otherwise. The work has been till now utterly ignored and neglected by Sanskrit grammarians, and the way in which Dr. Burnell treated it, left little attraction to a serious study of the same; the only apparent charm which it claimed was, that this was the only available work of Śakaṭāyana, one of the most ancient Indian grammarians, and this charm was rudely shattered by the erudite editor himself. But a patient and sifting enquiry into the matter led me, ultimately, to think otherwise; and the rich store of facts, which this little treatise yielded to me, supplied me with material, rich enough to build a fine bridge of hypothesis, standing over which we could get a clear glimpse of the glorious region of the rising harvest of Indian grammar, a region till now left quite unlit by my learned predecessors. Standing over this bridge, we are enabled to see the mighty figures of Audavraji, Gargya and Śakaṭāyana, casting their stately shadows forward on the rich canvass of Yāska and Paṇini. Nay, more than that. For
the first time in the history of Indian Grammar, we have been vigorously urged to read in the works of Yāska and Pāṇini the essence of what Gārgya and Śakaṭāyana had taught centuries before, centuries that were till now supposed quite beyond the range of history. And thus it was that in attempting to settle one question I raised many more. Wider and wider prospects opened out before me, and thus, step by step, I was lured on into the far-spreading field of Indian Grammar, that had been but little explored by my worthy predecessors. The bridge of Rktantra has led us upto Audavrajī, whom the Vaṃśabrāhmaṇa mentions among the most illustrious ancients of Sāmavedic traditions; and here we stand up sharp on the edge of a yawning chasm, across which we are quite unable to find any way. I know that hypothesis are very often only temporary bridges to connect isolated facts; and no wonder, if my light bridge should, sooner or later, be superseded by a more solid structure, but my work will still claim its utility and its interest as a repertory of facts.

II

Truth has been my only guiding star, and in the love of truth I have not hesitated to express my views about the origin of the Sāman, which, I am afraid, may not be palatable to my Indian friends and co-religionists. It is, indeed, a melancholy and, in some respects, a thankless task to strike at the foundations of old religious beliefs, beliefs in which, as in a strong tower, the hopes and aspirations of countless devotees, through long ages, have sought refuge from the stress and storm of life. Yet, sooner or later, it is inevitable, as Frazer has put it, that the battery of comparative research should breach these venerable walls, mantled over with the ivy and mosses and wild flowers of a thousand tender and sacred associations. At present the science is only dragging the guns into position; they have hardly yet begun to speak. The task of building up into fairer and more enduring forms the old structures of beliefs,
so rudely shattered, is reserved for other hands, more beautiful than mine, perhaps for future and happier ages. We cannot foresee, and we have no right even to guess the new forms, which our religious beliefs and dogmas will assume in future. Yet this uncertainty must not induce the scientist, from any consideration of expediency or reverential regard for antiquity, to spare the ancient moulds of belief, however beautiful and pious, from the fire of sifting criticism. We must follow truth alone, irrespective of what comes of it or where it leads. I have also discussed, in a new light, of course, the age-long question of the priority of Pūrvārčika over the Uttarārčika. The problem has, for a long time, exercised the minds of two of the most brilliant Orientalists of the day i.e. Oldenberg and Caland. Here I have accepted, though only partially, the verdict of H. Oldenberg on my own independent ground and have, in parts, rejected both, and that too, on my own account.

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

III

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

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

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

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

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

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

In the same method are treated minor orthographical peculiarities, such as writing a sibilant instead of visarjanīya before an initial sibilant and so on. I have not, however,
thought it advisable to interfere with the practice of writing anusvāra, instead of a nasal before initial dentals, because the practice is a peculiar feature of the Śāmaavedic literature. Cp. note on 178. Similarly in citing examples on sūtras 269-271. I have closely followed the manuscript authority, and have given only one letter, where the sūtras require doubling; thereby showing that the phenomenon of doubling, which once formed so prominent a feature of the Vedic euphony, fell into abeyance at some time, and to this time belong, invariably all our Śāmaavedic MSS. Cp. note on 271. and Macdonell, Vedic Gr. p. 21.

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

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

A codex containing numerous works on Śāmaaveda, some of them being of intrinsic worth, was secured from the same
library. And I got from it Laghu-rktantra-saṅgraha (33 D 12 gra 20 Catalogue p. 48) Sāmaveda-sapta-lakṣaṇa (33 D 12 gra 20 Catalogue p. 54) and Sāmavedasarvānukramaṇī by Tālavṛntanivāsin (33 D 12 gra 20 Catalogue p. 54) transcribed into Devānāgarī for my personal use. The first two works have a direct bearing on the Rktantra, and will therefore be printed with copious comparative notes and references in a separate volume. Important extracts have been given from the third, which seems, to all intents and purposes, a modern work.

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

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

IV

I shall have occasion to speak in the Introduction of the extreme brevity and curttness of the text and the commentary. Thus, though only imperfectly aided by the commentator, I have yet enjoyed one compensating advantage
over those, who have hitherto undertaken the publication of works of this class, in that I have been able to avail myself of the results of their labours. Had it not been for their efficient help, more particularly that of Whitney, Benfey, Burnell, Wackernagel and Macdonell, much in the present treatise, of which the explanation has now been satisfactorily made out, might have remained obscure; and I desire to make a general acknowledgment of my indebtedness to them and a host of other brilliant orientalists of Europe and America, whose authority I have cited very often, and with a very great regard, indeed. Much as I owe to these big luminaries in their individual capacity, I owe infinitely more to the collective Western Scholarship, my debt to which it is simply impossible for me to acknowledge here adequately. My interest in this kind of comparative Vedic study was first excited by the works of Pischel, Geldner, Oldenberg, Caland, Macdonell and Keith, who opened up a mental vista, undreamed of by me before. But it is a long step from a lively interest in a subject to a systematic study of it, and that I took this step is entirely due to my beloved acarya, Principal A. C. Woolner, M. A., C.I.E. The debt which I owe to the vast stores of his knowledge, the abundance and fertility of his ideas, the unfailing sureness and clearness of his judgment and above all, his unwearied kindness, can never be over-estimated. Never did I feel happier in my life, and I mean it to be taken literally, than while sitting at his feet and listening to his brilliant exposition of the Veda and the comparative Indo-European Philology. Woolner! what a glorious word! It stands, to me, for an immense volume of hard work, a mass of original research, touched by the spark of genius, and expressed with the fire of the true teacher. Nay more. It stands for two things that are infinitely better than charm and popularity, fairer than even wisdom: uprightness and honour. And if I, in spite of getting the privilege of working under such a ripe scholar, have been able, hitherto, only to touch, as I am quite aware, only the
fringe of a great subject, to finger only a few of the countless threads, that compose the mighty web of Oriental Studies, it is not because of the teacher’s negligence, but merely because neither my time nor my knowledge, little as it is, has hitherto allowed me to do more. I am also indebted, in my literary pursuit, to Dr. Lakshman Sarup M. A., D. Phil., Professor of Sanskrit Literature, whose name conjures up many pleasant hours spent in his company, many memories both blissful as well as sad, and many benefits. I am obliged, for readily procuring MSS., to my colleague and friend Pt. Bhagavaddatta B. A., Superintendent, Research Department, D.A.V. College, Pandit Hans Raj, Librarian, Lal Chand Library Lahore and Lala Labhu Ram, Librarian, Punjab University Library. I must also record my thanks to Messrs. Mehar Chand Lachhman Das, Lahore, who at my request started, in these days of terrible depression, the Series of Oriental Publications and thus, have laid the oriental learning under a deep debt of gratitude.

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

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

SURYA KANTA
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LIST OF ABBREVIATIONS.

AB. Aitareyabrāhmaṇa. Ed. by Haug, Bombay 1863; Satyavrata Sāmaśramin, Calcutta 1895.
BKSGW. Beiträge der Könige Sachs Gesellschaft der Wissenschaften.
BLWGI. Beiträge zur Literature wissenschaft und Geistes Geschichte Indiens. Bonn, 1926.
ChU. Chāndogyopaniṣat. Poona, 1890.
Epigr. Ind. Epigraphica Indica.
GGA. Göttingische Geleherte Anzeigen.
Grundriss d Indoarischen Phil. Grundriss der Indoarischen Philologie und Altertumskunde. Ed. by George Bühler; 1896 ff; F. Kielhorn (since 1899) and now by H. Lüders and J. Wackernagel. Strassburg.
JGOS. Journal of German Oriental Soceity.
JNMV. Jaiminīyanyāyamalāvistara. Ed. by Theodor Gold-
stucker. London, 1878; M. M. Śivadatta. Poona, 1892.


KZ. Kuhn’s Zeitschrift.

Lanman C. R. A Statistical account of Noun-inflection in the Veda. (JAOS. 1840) 325-601


LŚ. Lomaśi Śikṣā in Śikṣāsaṅgraha.

LŚŚ. or ŚŚ. Laghuśabdenduśekhara. Benaras, 1911.


N. Nānābhāi on Puṣpasūtra.

NārŚ. or NS. Nāradī Śikṣā in Śikṣāsaṅgraha and Burnell’s RT.


P. Pāṇini; Pāṇini’s Grammatik. By Otto Böhtlink. 1887.


Pp. Padapāṭha.


ParŚ. Parāśārī Śikṣā in Śikṣāsaṅgāraha.


RT. Rktantra.


RVpp. Ṛgvedapadapatha. Ed. by M. Müller, 1873.

ŚA. Śabdānuśasana of the Jaina Śakaṭāyana. Ed. by Gustav Oppert. Madrass 1893; Bombay, 1907.


Sāy. Śāyaṇa.


SRV. Śāyaṇa on Ṛgveda. Ed. by M. Mullar, 1890.

SV. Sāmaveda. Ed. by Theodor Benfey. Leipzig, 1848.


TS. Taittirīyasamhitā. Ed. by Mahadeva Sastri, Mysore, 1894.


WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes. (Ed. by Bühler.) Wien, 1887 ff.

YV. Yajurveda, with the Commentaries of Uvaṭa and Mahīdhara. Chowkhamba, Benares, 1912.

YVŚ. Yajñavalkya Śikṣā in Śikṣāsaṅgraha.

CORRIGENDA.

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

TEXT.

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<td>18 14</td>
<td>विरक्तन्त्रमदुराठ</td>
<td>विरक्ततमदुराठ</td>
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NOTES.

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INTRODUCTION

I

Ṛktantra belongs to the Sāmaveda.

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

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

<table>
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<th>Sūtras</th>
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<td>11</td>
<td>stobha</td>
<td>150</td>
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<tr>
<td>sāman</td>
<td>39</td>
<td>hum</td>
<td>90.265</td>
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<tr>
<td>rājana (sāman)</td>
<td>123</td>
<td>gati</td>
<td>29.111</td>
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<tr>
<td>kitkit</td>
<td>10</td>
<td>grā (grāmegeyagāna)</td>
<td>113</td>
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</table>

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

(c) Naigī and Audavrājī, the two ancient ācāryas of the SV. alone are cited.

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

Ṛktantra is a Prātiṣākhya of the SV.

A Prātiṣākhya was defined by Goldstucker as “a gra-

1 “tāntramiva tantram | daīrghyen: prasāritāstāntavastāntramity-
ucyante | yathā tadanekasya tiraścinasya tantoranugrāhakaṁ tathedamaphya-
neksasya lakṣyasyaḥyarthah” Nyāsa on Kāśikā Vol. 1, p. 2.

2 Goldstucker, Academy, July 9, 1870, p. 270, quoted by Burnell, RT, p vii, Caland, PVB, Int, p vii.
matical treatise which shows how the padas must change in order to become the real hymnical text, and again, how by means of the krama, the padas become the true representatives of the Samhitā'. The SV. has no krama text, but in other respects, our treatise agrees with this definition, and we may safely call it a Prātiṣākhya.

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

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

To which of these Śakhās does the RT. belong?

(1) It does not primarily belong to the Jaiminiyaśākhā.

(a) The prominent feature of the JS. is the conversion of ā into ē. This is not stated in it.

(b) Rule 58 prescribes circumflex for 'vṛdhe 'smān' (SV. 1. 239). The JS. reads 'vṛdhe asmān'; hence the rule is not applicable to it.

(c) Rule 114 prescribes raṅgatva for ā in cases like 'svarvāx.' The phenomenon is not found in the JS. Cp. Benfey, 'svarvāx asurebhyaḥ.' 1. 254 = JS. 'svarvam asurebhyaḥ,'

1. rgvedastu ghanāntah syād yajurvedo jatāntakah |
sāmavedaḥ padāntah syat saṃhitāntastvatharyapah ||
Yohiprāptilakṣaṇa, a MS. work in the Madras Library, No. 948.
3. Caland, JS. p. 33, For a discussion on ā = ē, cp. Turner "Middle Indian-ā and ē!" in BLWGI. 4. 35.
'mic'hva'k asmabhya'm' II. 982 = 'mic'hvamasmabhya'm;' 'agne deva'k ihavaha' II. 142 = 'agne devam ihavaha.'

(d) Rule 112 implies 'vasu'k riha,' 'rudra'k aditya'k uta' and so on. JS. on the contrary reads 'vasumriha,' 'rudram adityam uta' and so on.'

(2) Our treatise does not primarily belong to the Sakha of Sattyamugri and Ranyana:—

Patañjali states that the followers of Sattyamugri and Ranyana read a half e and o in instances like 'sujate esvasunrte,' 'adhvaryo odribhih sutam'. According to Bhattogi², the fact was expressly noted in the Pratisakhya of this Sakha. This is not referred to in our treatise.

(3) RT. does not primarily belong to the Gautamsakah.

The Gautamistikṣa³, a treatise on the doubling of (SV) consonants, makes in the end the following statement:—

"atha saptakṣaramekamudāhrtaṁ pratisakhyaṁ tra hi tra hi yamiksa (1. 301) iti nanakasasaśavāh | gautamenoktam | "na saptakṣarat parah samyogo bhavati |"

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

(4) RT. does not primarily belong to the Naiyeyasakah.

On sutra 94, the commentator cites 'endra sānasim' (1. 129) as an example of the guna sandhi. The Samhitā of the Naiyeyas has 'aindra sānasim'.

(5) The treatise primarily belongs to the Kauthumasaṅkha.⁵

1. For other peculiarities cp Caland, JS pp 32-35
2. Cp. note on 82
4. Benfey, SV. Emth. p, xxxii
5. In later times the followers of this Sakha spread in the Gujrat. Cp R, L Mitra, Ch يحدثورغنيمانسات, translation Introduction p 4, Siegling, Die Rezensionen des Caruasyuha p 27. The Kauthumas and Ranyanayyas use seven notes in music, while the Jamnitiyas use six and others only five. Cp the verses at the beginning of PpS IX. 22 and R Simon, PpS, p, 495.
The references to the rc, in the sūtras, are without any exception, found in the Kauthuma SV. The commentator has closely followed the same text. Moreover, we meet with explicit statements to this effect. To quote only one:

“kauthumānāṁ ke vā granthā adhyetavyā īti cedātāha kaścit”:

“dvipaṅcāsadime granthāḥ śākhāyāḥ kauthumeriha¹ proktāḥ sāmodadhau yasmācchraute smārte suniścitāḥ ā̃ tasmādvai sāmaśākhāyāṁ granthabhedo nigadyate āśrautasmārtodite yasmānna muhyetā‘kathām canā ā veṅāranyakamūho‘tra rahasyam gānamucyate ā chandaśyāranyake caivaṃ mantraḥ sottarakāḥ smṛtaḥ ā chandaśyāditrayam stobhāḥ sapadam syāccatuṣṭayam ā tāñḍyāḥ saḍviṁśakam sāmavidhānārṣeyake tathā ā devatādhyāyavamśākhyaḥ saṃhitopaniṣattathā ā aṣṭamopaniṣacciva brāhmaṇe samudāḥṛtāḥ ā nāradī lomaśi śikṣā gautamī ceti vai tridhā ā kalpasūtraṃ tathā kṣudram lāṭyāyanakameva ca ā upagranthāḥ paṅcavidho nidānam tāñḍyalakṣaṇam ā anupatsthādanustotram kalpānupadameva ca ā etaddaśavidham sūtraṃ sāmagesu ca viśrutam ā ṛktantraṃ sāmatantraṃ ca saṃjinālakṣaṇameva² ca ā

1. Caland has treated these treatises in detail in his Einleitung to the JS, pp. 1-14; PVB, pp. 1, viii.

2. According to Burnell (Catalogue of a collection of Sanskrit Mss. London, 1870, p. 41) the last two Prapāṭhakas of Ṛktantra are called Saṃjināprakaraṇa. Caland holds (PVB, Intr. p. vii) that this is probably the same as the Saṃjinālakṣaṇa, mentioned in the Caranaṇavyūha. But the last two chapters of the RT, have nothing peculiar to claim this appellation and a separate reference in the Caranaṇavyūha. We have, on the other hand, a Saṃjinākaraṇabhāṣya, a Ms. work in the Library of Asiatic Society of Bengal, (A Descriptive Catalogue of Skt. Mss. in the Government Collection, The Asiatic Society of Bengal, Vol. II, p. 1052) which is a commentary on Saṃjinākaraṇa, a treatise in sūtra form on the stobhas
The precise scope of a Prātiṣākhya.

The original and perhaps more significant term for the Prātiṣākhya was the parśada, which implied that the treatise in question belonged to a social group (pariṣad) in which, among other things, the general principles of phonetics were adopted to Vedic texts, by oral instruction. According to or particular words put in, in chanting the various sāmanas And this is exactly what the Caranāyāna seems to have in view, and what the context here requires. A similar treatise is Aksaratāntara, edited by Satyavrata Śāmaśramin, but not mentioned by Caland in JS and PVB.

1 Not yet identified
2 Printed text has grhyāsangraha, But cp. Ms. Bodl, W 504 "grhyāsangraha ham nāma pariṣītām goblāpapatrāktām I have adopted this only partially
3 S Varma, Critical Studies, p 12 pariṣad and samāśad = gathering for open discussion, opposed to upaniṣad, which implied secret instruction. Oldenberg is inclined to believe that the real sense of the term upaniṣad is worship or reverence and that the word expresses the same meaning as upāsana, ZDMG. 1, 427 ff Liv 70 ff, Die Lehre der Upānīṣāden p 37. For the view of Deussen cp Phil of Up p 16 ff
The precise scope of a Prātiśākhya.

Yāska\(^1\) each Carāṇa of a Veda had its own pārṣada, and the term Prātiśākhya, which obtained later on to designate these treatises, has been etymologically explained by Mādhava\(^2\) as “prātiśākham bhavam prātiśākhyan” and this leaves absolutely no doubt that there existed, at some time, as many Prātiśākhyas as there were schools of the Vedas\(^3\).

But contrary to this, the author of Vaidikābharaṇa\(^4\) states, in no less explicit terms, (a) that the word Prātiśākhya


2. Ṣhāṅendra Sarasvatī on SK. Pāṇini IV. 3. 59.

3. (a) Six Prātiśākhyas are available:—
   (1) TP.r. belonging to the Aukheyas.
   (2) VP.r. belonging to the Vājasaṇeyins.
   (3) RP.r. belonging to the Śākalas.
   (4) RT. belonging to the Kauthumas.
   (5) CA. belonging to the Saunakinghā of the AV.
   (6) AP.r. newly discovered; text with a copious commentary in the press.

(b) References are found to three more:—
   (1) Śātyamugri Prātiśākhya. Cp. above.
   (2) Gautama Prātiśākhya. """
   (3) Cārāyānīya Prātiśākhya. Devapāla on KGS, (1. 5. 1.) refers to it. He says “tathā ca cārāyānīyasūtram” “purukṛte chvachrayoh” iti puruṣa-mā kṛtaśabdas ca luptate yathāsaṃkhyaṃ che chuḥ parataḥ” \| See Caland, KGS. For kṛṣṣa = kṛṣṣa cp. Macdonell, Vedic Gr. p. 31.

I owe this information to my friend Pt. Bhagavaddatta of the D.A.V. College, Lahore.

(c) There may have existed a distinct Prātiśākhya for the Bāṣkala Śākhā of the RV. Referring to “na śrāntasya sakhyāya devāḥ” the commentator on ŚŚS. (xii. 13. 5) states:

   "apadruto nāma sandhir bāṣkalāṇām prasiddhaḥ \| tasyodharaṇam" \|

This sandhi has not been noticed by the RPr. which is; otherwise, most comprehensive and complete. Does it not hint at a RPr. other than the present one?

4. On TP.r. IV. 11. “dvitiśākhaḥ visayate’pi tadasādharaṇatayopapatteḥ \| tathā bahvyaṃ sākalabāṣkalatmakaśāk hashāvayaviṣayaṃ prātiśākhyaṃ prasiddham \|"
The two conflicting views reconciled.

refers to a group of Śākhās, (b) that the RPr. pertains both to Śakala and the Bāṣkala Śākhās (c) and that the examples quoted by the TPr., but not found in the extant text of the TS. must be traced in the extinct Śākhās of the Veda. This is tacitly confirmed by Uvata\(^1\) and the commentators of other Prātiśākhyaśas. How to explain this conflict?

The conflict explained.

The "winged songs" of the Vedas, which had been composed at widely separated periods of time and space, were united at some time in collections, and ascribed to famous rṣis of prehistoric times, preferably to the earliest ancestors of those families, in which the songs in question were handed down\(^2\). And, as may be expected in a time, when there existed no central authority\(^3\), and people either did not know how to write, or if they did, as I think very likely\(^4\), they did not, perhaps

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3. Even AB. VIII. 14. 23 shows how little real empire existed. Cp. also N. N. Law, Ancient Indian Polity pp 13 ff

4. Bloomfield, The Rel. of the Veda p 21. According to Buhler, whose theory has been generally accepted, the Brahmi alphabet was of Semitic origin, and derived ultimately from a Phoenician script. Cf Cambridge History of India p. 62, Buhler, Indische Paleography (Grundriss d. Indischen Phil.) Rhys Davids preferred a pre-Semitic Uphratan origin via Dravidian traders. For the theory of Egyptian origin cp. Lehmmann Haupt, ZDMG, Lxxiii pp. 51–79. In Mahayadaro and the Indian Civilisation Vol. II, Ch. XXII (pp. 423 - 432) Prof. Langdon makes out a strong case for deriving the early Brahmi alphabet of India from the script recently discovered in Indus But according to Sir John Marshall (Vol I, p. 52) it is no more than a surmise, prompted mainly by resemblances between the two. Prima facie there is a strong presumption in favour of the Brahmi alphabet having been evolved, like other alphabets, from a pictographic script, especially as it is now established that such a script had actually been in use on Indian soil. I am, however, inclined to follow Prof. Langdon
for secrecy’s sake, commit them to writing, the variations in the arrangement of contents and text, were inevitable. And since these collections, that presuppose a tolerably elaborate scheme of priestly practices in connection with the hymns addressed to the gods, were meant mainly for utilitarian purposes, the priest must have shaped and reshaped them according to the requirements of the sacrifice, which naturally varied with different sets of the priests. Again, the hymns were, in no way, entirely immune from the phonetic law of change. A certain number of local varieties in accent and pronunciation, and in the recital of the hymns, crept in and became sanctioned by the tradition of different families or schools. These could not be given up, nor was there any means of determining which was the ancient and most correct way of reciting the sacred songs of the Veda. Thus there arose Śākhās and upāśākhās.

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

2. Bloomfield, Rel. of the Veda p. 31.
3. (a) Hillabrandt showed (ZDMG. XL, 708) that in a stage earlier than that recorded, the Rgveda was a definitely practical collection of hymns, arranged according to their connection with the sacrificial ritual. Against this op. Oldenberg, GGA. 1907 pp. 211 ff.; Keith, JRAS, 1908 pp. 224–9; The Rel. and Phil. of the Veda Vol. I, p. 1, cp. also Geldner, Ved. Stud. Vol. I, “Die Metaphorische Bedeutung von vṛjana” p. 144 et seq; Bloomfield, Rel. of the Veda, Chapter “The Hieratic Religion”. The Rgveda is, in general, a hymn book for use at the three-fire ceremonies. They are a hieratic literature in a very extreme sense. Not only do they reflect the class interests and the class view point of their priestly authors, but they devote themselves exclusively to this ultra-hieratic phase of religion, the religion centering about the three–fire cult. Not only are secular matters not primarily considered at all, but even those more popular religious performances are ignored, which did not require this elaborate ritual, and which formed the staple religion of the great mass of the Aryan people. Nearly all of the few
his school as full of magic and mystic power, so also he held the text of his school particularly mystic and all important. And the time the text of a Śākhā was once fixed, numerous devices for its purity and preservation were invented, the chief among them being Prātiśākhyaas, which like their basis, the Samhitā, must have been distinct for all the Śākhās.

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

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

1 svāśākhåśrayamutsriya paraśākhåśrayam tu yah /
kartumichhati durmedha mogham tat tasya jivitam //

Karmapradipa I 3

2 Burnett, BT Intr p XXIV, Bloomfield, Rel of the Veda p 25

3 For the idea of unity in the RV cp x 129, the most often translated hymn of the RV See Whitney, JAOS, x1 p x, ŚB X 5 3 1, JB III 35, 359 The hymn evokes admiration, not so much for the achievement, but for the thinkers who endeavoured to realize the ultimate principle of life, and failed to satisfy himself, Deussen (Gesch der Phil I 1 124, 125) inclines to think that the sages were able to discriminate between the ultimate principle of life and the phenomenal world. See also Radha Krishnan, Ind Phil P 101 where he compares Aristotle's deity, the unmoved mover. For details cp. my article on Karmayāna in the Oriental College Magazine 1928 See also Keith, Rel and Phil of the Veda Vol I Ch XXVI pp, 433-39 As for the Brahmanas, these in various places are conscious of higher philosophical truths, which they ignore and turn to ritual purposes Cp Deussen, Gesch, der Phil I 1, 172 80 Keith does not agree with this view and follows Olmariar who rejects Deussen's view cp L' Histoire des idees theosophiques I 127
these gods\(^1\), and of the text that accompanied the act of the gift. At this stage, he earnestly questioned the duality in all phases of life, theoretic as well as practical. He no longer felt diffident to receive from rivals\(^2\) what was wanting in his own, and also preferred to learn their texts besides his own\(^3\). Slowly and gradually he arrived at that text of a Veda, which seemed to him as the basic one, and this he adopted, leaving others to take their own care\(^4\). For its preservation he did not require


2. yan nāmnātaṁ svaśākhāyāṁ paroktanavirodhī yat | vidvadhis tadanuṣṭheyamagnihotrādi-karmavat ||

3. vedānadhitya vedau vā vedamṇ vāpi yathākramam |


   Cp. Medhātithi on it “vedaśabdahā śākhāvacano vyākhyaśtaḥ | tisraḥ śākhā adhikṣita dve ekām vaikaikasmād vedānna tvekakṣaśādive |

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

In the Brāhmaṇic period, when sacrifice occupied the centre of the stage, these minor differences were made much of; the priests justifying their own and running down those of others. But with the tide of generalisation all
more than one Prātiśākhya, and the best of the lot he adopted, with minor modifications, recording therein the chief variations found in others, as the views of eke, apare, acāryaḥ and so on.

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

II

And the fact that Rktantra is a Prātiśākhya of the SV. introduces us to the important question “What is Śāmaveda?”

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

This will be clear from the following:

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

   (a) gāyatreṇa prati mimite arkamarkeṇa sāma traistubhena vākam
       vākena vākam dvipada catuspadakṣareṇa mimate sapta
       vāniḥ

   RV. 1. 164. 24.

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

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

2. Cp. also RV. 1 10 1, 5 4, 4. 14, 8 3, 22, Müller, Anc. Skt. Lit p 489.
The distinction between the ṛc and the Sāman.

(b) tasmād yajñat sarvahuta ṛcaḥ sāmāni jajñire I
chandāmsi jajñire I

RV. 10. 4. 8.

(c) The word ‘ṛcīṣama’ which means1 ‘he for whom the sāman is sung upon the ṛc’ occurs eight times in the RV.

2. The distinction was clear in the time of the AV. Cp:—
ṛcaḥ sāmāni chandāmsi purāṇam yajuṣā saha I

AV. 11. 4. 2. 4

3. It was known to Yāska who says:—
sāma sammitamṛcā I asyatervārcā samaṇ meningi iti nai-
dānāḥ II

Nir. vii, 12.

4. It was clear to Jaimini who says:—

(a) gītiṣu sāmākhya (II. 1. 36) I

(b) In order to press home the distinction, Jaimini devotes
the second pāda of the seventh chapter to a discussion
on rathāṁtara and includes in the end that the word
rathāṁtara denotes a sāman, independent of the words,
on which it is sung.

(c) The distinction is again stressed2 in ix. 2. 1. 1.

5. It was known to Bhartṛhari who states:—
ṛco vā gitiṁātraṁ vā sāma dravyāntaram na tu I
gitiḥvedād yigṛhyante tā eva vikṛtā ṛcaḥ II

Vākyapadiya I. 109.

6. Bhaṭṭa bhāskara and Sāyaṇa assign different ṛṣis to the
ṛc and the sāman, sung upon it.

7. A sāman is sung upon the ṛk. The idiom is old and
repeatedly occurs in the Brāhmaṇas. Were there no dis-
tinction between the two, the idiom would have been
meaningless.

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

2. sāmoktibrhadādyukti gītāyāmṛci kevala I
gāne vā gāna eveti smāryate saptamoditam II
The origin of the Śāman.

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

The origin of the Śāman.

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

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

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

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

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

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


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

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

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

2. (a) The English words shaman and shamanism, seem of Hindu origin, being the Western reproduction of the Pali-Buddhist samana, which is Sanskrit śramaṇa, cf. Bloomfield, The god Indra and Sāmaveda, WZKM. xvii. p. 164; Winternitz, Gesch. der Ind. Lit. I. 168 n. 2. Comparative study has revealed that shamanism was "the native religion of the Ural-Altaic peoples from Behring Straits to the borders of Scandinavia" and "probably of the early Mongol-Tartar peoples and others akin to them, for example in China and Tibet." Evans (Ivon H. N) Studies in Religion, Folklore and Custom in British North Borneo and the Malaya Peninsula, pp. 217-265. For the practices of shamanism cp. R. O.
The practice of shamansmust have been current in India, long before the Aryans came and conquered the Dāsas. Here Indra, the rain-god, that splits at the time of the monsoon the cloud-serpent, that overlays the sky, has ever been devoutly worshipped and to help such a god with wild exhortations suits both the underlying event, as well as the primitive man.

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

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

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

Winstedt, Shāman Śaiva and Sufi, Chapter III, "The Malay Magician".

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

1. The myth of Indra, Vītra and the waters "represents a specialised poetic treatment of a myth of thunderstorm cloud and rain." Bloomfield, Rel of the Veda p 181. For the masterly theory of Hillebrandt "that Vītra represents the frozen winter, while Indra represents the spring or summer sun" cp Ved. Myth, Vol III, p 157 ff. For Indra's close connection with soma cp E. Sieg, Indra und der soma rāb nach dem Rgveda, in BLWGI, pp 228-230.

2. Primitive Music p 174
3. Primitive Music p. 173
SV. dadaism compared with N. American songs.

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

In singing some tribes (N. Am.) use the sounds "he" "ah", no intelligible words being uttered. Among other tribes the songs are monotonous chants, extending over but few notes, varied by occasional howls and whoops in some of the more spirited melodies. Words are often borrowed from other tribes without being understood.\(^2\) The Macusi Indians in Guina amuse themselves for hours with singing a monotonous song whose words "hāi-a" "hāi-a" have no further significance.\(^3\) And what significance, on earth, do we find in the so-called stobhas of the SV. which run exactly parallel to the "hāi-as" "hāi-as" just noted? And is not an attempt, like the one made by CHU. to explain these hā-is and hā-us, hopelessly barren of any positive gain?\(^4\)


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

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

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

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

III

The Sv. i.e. the Ārṣika.

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

2. Some of the verses of the RV. met with in the Sv. offer divergent readings; and it has been supposed that a more ancient text might be recognized in them (Benfey, Sv., Einl., pp. xxvii-xxviii). But Theodore Aufricht (in Preface to his ed. of the Hymns of the RV. 2nd ed. Bonn, I 877 II. xxxviii ff.) and Oldenberg (Hymmen des RV. I pp. 289 ff.) have shown details that the Sv. variants are mainly due to arbitrary—intentional—accidental alterations—alterations that also occur elsewhere, where words prepared for music. Cp. Burnell, Arbr. Int. p. xvi; Keith, The Rel. Phil. of the Veda Vol I, p. 1.
course of time the idea got reversed, and theologians began to conceive that the melody originated from the rc, giving rise to the expression that "this ot that sāman is sung upon a particular stanza". The stanza thus ultimately came to be termed as yoni i.e. the womb, out of which the melody came forth.¹ And the SV. i.e the Ārcika (the collection of rc) is nothing but a collection of 585 yonis, or single stanzas, which are sung to about double the number of different tunes ² It is thus only a kind of text book,³ containing the stanzas, which are to be memorised for making upon them the sāman melodies

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

(A) Gānas (song-books)  
1 Grāmegeyagāna ⁴  
2 Aranyegeyagāna.³  
3 Úhagāna

(B) Rc (the collection of verses).  
1. Pūrvārcika.  
2. Āranyaka samhitā.  
3 Uttarārcika.

I, (a) Cp Sayana, SV Vol I p 22 'chandonamake granthe nanāvidhā nam sāmnam yonibhuta eva caḥ pathihā.'
(b) e.g Sayana in his commentary on the PVB (xii 6, 5) says "pra mamhithāya gajata iti yonavāpīnam sāma pra mamhistha sabdayogat pra mamhisthayam tadatva trete kartavyam ||

2. Oldenberg GGA 1906, 712 A.

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

4. This is also called 'geyam' or 'yonīganam', because it records those chants, which constitute yoni to those, that occur in the Usha and Uhayaganas. This is also termed 'Veyagana' or "Veana"—dvitiyam—because it was taught after the study of Aranyegeyana. Cp Samaśramin Satyaavrata, Trayitika, p 205 For Āvēana and Channagana cp Trayitika pp, 205 210 11, respectivley

5. This is also called 'rahasyagana' or 'rahasya' Cp Caland, JS Duml. p 8, PVB Int p xi, R Simon, PpS p 501
4. Ühyagāna.

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

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

Uttarārcaika.

The Uttarārcaika does not register single verses, but is comprised of triplets\(^2\) i.e. pragāthas. In the Uttarārcaika the ṛc are arranged for the formation of stomas; thus the aim of this collection is purely practical.\(^3\) On the whole, the first verse of the triplet occurs in the Pūrvārcaika,\(^4\) which indicates


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

(b) pragātha is derived from grath and not from gā. So Śāyaṇa ‘prakaṛṣṇa granted yatā sa pragāṭhaḥ’ SV. Vol, I, p. 28, Cp. Ind. Studien viii. 25; Ludwig, Mantralitteratur, p. 58, and Oldenberg, ZDMG, xxxviii. p. 446.


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

Ūha and Ūhya

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

The Ühagāna runs parallel to the Uttarārcika and Grāmegeyagāna, while the Ühyagāna runs parallel to the Aranyegeyagāna.

The names are clear. "uhati" means adapts, the Ühagāna² contains the melodies of the Grāmegeyagāna, but adapting them and working them out, so as they are chanted at the sacrifice, and the Ühyagāna adapting the melodies of the Aranyegeyagāna, to the verses on which they must be chanted at the private sacrifices³.

(b) There is a great number of verses in the Uttarārcika, that have no correspondent verse in the Pūrvārcika. This is explained by the fact that these verses, which belong to the prastātra savāna are chanted on the gayatrī melody which is given as an appendix to the editions of the Gramegeyagāna (SV Vols 1, p 601). On the other hand, many yonis are found in the Pūrvārcika which have no correspondent verses in the Uttarārcika. This is explained by the fact that yamans are chanted not only at the Soma sacrifices but on many other occasions as well. These yamans were chanted as solo mostly by the Prastotṛ Ccp Caland JS Einl p 5, PVB Int pp x xi. The difficulties were pointed out by Oldenberg in his brilliant article on Rgveda sambhuta and Śamavedarcika in ZDMG xxxviii and was repeated by Winternitz in his Gesch der Ind Lit 1 p 145.

1 JNMV ix 2 1-2
2 Ccp N on PtS viii 87 "uhahitau gramegeyavat uhyaśāna grimeyaśavat". See also Caland JS Einl pp 7-8.
The names of the basic gānas are also clear. The Grāmegeyagāna contains those sāmans that were studied in the community, while the Arānyegeyagāna registers those sāmans that, because they were too sacred and mysterious, were studied in the forest, outside the community.

IV

Chronology of the SV.

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

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

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

2. Cp. Burnell, Arbr. Int. p. xxxii. With the growth of the personal god sprang up the distinctly ethic parts of the creed—those moral laws which, as Mr. Spencer says, are subsequent to the beginning of worship. There is little moral teaching in the works of nature: the thunder and the lightning are not bound by the laws which bind us; “the wind bloweth where it listeth; and it is wasted breath to cavil at the doings of these things”. The character
primitive sacred literature, the parts most liable to systematisa-
tion are codes of ceremonial law and rituals and similar
practically useful parts. This has been so always and every-
where, and the same may have happened in Vedic India, and
although in their rudimentary forms the two gánas (i.e the
Grámegeyágána and Aránygeyágána) may have existed side
by side since prehistoric times, yet the Grámegeyágána which
being more suitable to an advanced stage in civilisation, came
to be associated with the favourite soma sacrifices, received
the arrangement first and the Aránygeyágána, that evidently
belongs to an early stage of Vedic civilisation, received
the little arrangement it has, comparatively later

Was the Púrvárcika or was the Uttarácika older?

And now we come to a very perplexing question, one
which is of the utmost importance for a true perspective of
the historic development of the older SV texts, and for the
correct interpretation of many a passage in the PVB, and
of the early gods is discovered by observing what they are and not by consi-
dering what they should be. But when the god has clothed himself in human
guise he has taken therewith the responsibilities of human nature, he must,
in the end, conform to one code of right and wrong. For details see Charles
Francis Keary, Primitive Belief pp 48-49

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

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

But here comes one difficulty, and that is this, that the Uttarāruci is nowhere quoted in the Sāmavidhānabrahmaṇa, and that Pūrvāruci alone is mentioned in the vratas. Starting on this clue, Oldenberg² showed that the Uttarāruci was much later than the Pūrvāruci, the Brāhmaṇa, the Maṣakakalpa, and Śrautasūtras of Lāṭyāyana and Drāhyāyaṇa, and this view has been virtually accepted by Dr. Caland, only with one reservation, namely, that there existed a forerunner to this Uttarāruci, which existed even before the Pūrvāruci. Caland works out this view in brief as follows:-

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


² For the discussion on the priority of Pūrvāruci I have mainly drawn from Caland JS, Einl., Jaimbr. Einl., PVB. Int. and WZKM. Vol. xxii p. 436. The brilliant paper of Oldenberg in the JGOS, Vol. xxxviii was not available in any library of Lahore and I regret I could not profit by it. I have also not had the privilege of reading his paper ‘De Wording Van der Sāmaveda in Verse en Meded., der Kon. Ak. v. Wetensh Abd. Lett.-c4.R. Deed ix and Caland’s ‘Over en nit het Jaiminiyabrahmaṇa in the same journal 5 e. Reeks Deel I p. 5 seq., because both are in Dutch for which I have to consult the Dictionary at every step, and the material has been repeated by Caland in PVB, with greater clearness and precision.
SV, because in the Uttarārcika, the verses are given as a whole, all after one another, and this indicates that the compilers of the Brāhmaṇa were not aware of the Uttarārcika, and that the chanters knew the RV, from which they used to derive this material. Starting on this line Caland concludes—

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

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

¹ Muller, Ane Skt Lit pp 464, 465, 495-96, Benoy, SV Eulp pp xxix-xxx, Burnell, Arbr Int xxxiii, Caland, PVB Int p xvii
Pūrvārčika is older than the Uttarārčika.

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

gāyatrenā prati mimīte arkarneṣa śāma traistubhena vākam vākena vākāṃ dvipadā catuṣpadākṣareṇa mimate sapta vāniḥ

Sāvana raises the following discussion on “arkena sāma.”

“arkena sāma | uktalakṣaṇena mantreṇa sāma, gāyatrarathāṁ-tarasaṅjñakām sāma pratimimite | nanvekam sāma trce kriyata iti tisrvekam sāma vihitamato’rkaiḥ śāmeti vaktavam kathamucyate’ rkeṇeti na | vastuta ekam śāmaikasyāmṛceyāmārūdham | pascādanyonyam taduttarayorgāyatiti ityatideśāḥ | ata ekavacanamaviruddham”

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

(a) The assumption militates against the general trend of

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

Caland, PVB. Int. p. xvii.
the development of Vedic literature.¹

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

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

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

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

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

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

But admitting that the Uttarārccika is older than the Brāhmaṇa, how to explain the expression “sambhārya” found in the Brāhmaṇa, and how to solve the difficulty raised by Oldenberg?

(a) As for the first, we may admit that the three portions, referred to, may be later addition to the Ārccika, presuming, of course, that the text of the Brāhmaṇa in the three places is reliable and refers to the verses in that very order in which they are found in the Uttarārccika.

(b) The solution of the second difficulty may be something like this. The real SV. i.e. the melodies were registered in the Grāmegeyagāna. With each melody of this gāna corresponds a single verse in the Pūrvārccika. And because a single melody of a single verse (of the Pūrvārccika) was chanted on a single triplet of the Uttarārccika, one verse of the Pūrvārccika was virtually equal to one triplet of the Uttarārccika. And thus holding the Pūrvārccika as the basis of the Uttarārccika, scholars preferred to mention the first instead of the latter.

Oldenberg will himself admit that (a) the Soma sacrifices existed long before the Brāhmaṇa, (b) that at them the melodies were sung on triplets, (c) that the priest was strictly practical and utilitarian, (d) and that the Brāhmaṇa is a mystic exposition of the age-long ritual. If he once admits
these points, he will have, naturally, to assume that the priest forthwith registered these triplets into a register long before he began to think about the mystic details of the rite.

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

Now remain the Uха and Uhyaṇa. It is clear from their very names that they are later than the two Gānas and the Ārācikas.

Caland⁴ has shown in details that they are later than the Ārṣeyaṇaḥ and Kṣudraśāstra and the Śrauta-sūtras of Lātyāyana and Drāhyāyana. Here his arguments are backed by Indian tradition, which is seen reflected in the statement of Dhanvin, the commentator of Drāhyāyana-śrauta-sūtra. He says on “viśve devā iti vasisthasya mihavamūhet” (Drh. x. 1. 11 = LŚS. iii. 9. 12) —

‘Is not the expression ‘uḥet’ meaningless as its reading is known (from the Uḥagana)? It is true, but they say “the uha (i.e. the Uḥagana) is made after the time of the expression (of the Sūtrakāra)”.

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

\[\text{uḥagrantho'pauruseyayah pauruseyo'tha vāgrimah} \]
\[\text{vedasāmasamanatvad vidhisārhatvatvato'ntumah \} \]

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

1 JS, Einl pp 5 6

2. The text runs “nanu ca uchediti vacanamanāthahakam, tasyādhyaṇa uddhavat | satyamastat | vacanottarakalamahah kṛtah ||” Cp Caland, PVD Int p xiii, where odhijanao is a misprint
Caland thinks that the two gānas are later than even the PpS. This treatise prescribes rules, for adapting the sāmans, as they are handed down in the Grāmegeyagyāna and Aranygeyagyāna for practical use. It is just possible, according to him, that in early times, amongst the Sāmavedins certain rules were formed and handed down by oral tradition for adapting sāmans of the earlier gānas, that these rules were at last collected in a treatise called Puṣapāṣṭra, and that at last, for the sake of ready reference, they were all brought into action in the form of these two gānas.

But this argument alone is not convincing. We know that the Prātiśākhyas, which teach how to turn the padas into Sāṃhitā, are centuries later than the Sāṃhitās, and the same may be said with regard to the Puṣpasūtra. In reality this treatise belongs to the third strata of the Sāmavedic literature i.e. the analytic literature, which consisted of Rktaṇtra, Sāmatantra, Aksarat tantra and numerous other works. We read in the Puṣpasūtra:

sandhivatpadavadgānamatvamārbhāvameva ca
praśleṣāyācathā viśleṣānuhe tveva nibodhata II

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

āmahiyavasāmādiśrāyantīyakṛtāvadhim I
ūhasāgaramuddhartum śaknumah phullanaukayā II

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

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

1 Stobhas

These were treated in details in Aksaratanttra and Śrīnākaraṇa which show the formation of stobhas.

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

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

1 On the formation of a saman from to Śalārvavāmin (Jaimini ix 2 7 20) says —

śāmavedo sahasram gītyupāyē | āha latama gītyupāyē nāma |
ueyate | gītirnāma krīḍā sābhīyantarapravṛt Beginning | asaratvāgatāmabhījyānī
saṁśānabdbhīlapāyē | sā niyatapramāṇyāmṛci gīyate | tatsampādanārtho
yasvākṣaravākāro viśeṣa vikārānabdhījyāso virāmaka stobha ītye samān
dayāl sarve śāmavede samāmnāyanto

(1) akṣaravākāra—change of syllable is dealt with in PpS viii 67 sqq
(2) akṣaravātāla—dissolution of vowel contraction, is dealt with in
PpS vi 153 sqq
akṣaravākāra—the sonant use of semivowels vikārana sam
kārana are dealt with in PpS vii 1 sqq
(4) akṣarābhījyan—repetition
(5) virāma—introducing the rests
(6) stobha—the insertion of different sounds and syllables sometimes
whole sentences or verses. For the definition of stobha cp JNMV
ix 2 11 18 To those we may add —
(7) lopa—dropping of sounds, treated in PpS vii-86 sqq
(8) ugamā—generally a meaningless syllable is inserted in any part of
the radical word, but here the insertion of a stobha in the middle
of a word is specially understood. It is dealt with in PpS vii-184
Cp also Ajñatāstru who says —

atra bhāṣā pravakṣāmā prāgānam yair vidhiyato |
arekam śrubbhikam caiva padam vikṣiya tu yaih
3. The adaptation of sāman (occurring in the Grāmegeyagāna and Aranygeyagāna) to verses, other than those to which they belong in the gānas.

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

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

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

śāntvān prakṛtiṃ caiva vṛddham ca vṛddham Eva ca |
gatāgataṃ ca stobhanaṃ uccanicaṃ tathaiva ca ||
sandhivat padavadvānamatvamārbhāvanaeva ca |
praśleṣāḥ sātha viśeṣānāhe tvā na nibodhata ||
samkṛṭaṃ ca vikṛtaṃ ca vyañjanaṃ luptaṃ tattvaṃ ||
abhāvaḥ sāca vikāraḥ sāca bhāvānāhe, bhilakṣayat ||
etairbhāvaiva gāyantī sarvāḥ sākulaḥ prthak prthak ||
pāṇica eva tu gāyantī bhūyāsthāni svaraṃ tu ||
sāmāni śaṭsu cānyāni saptas tu eva tu kauṭhumāḥ ||
e tc., R. Simon, PPŚ. 711.

But the CHU, (1) reads:—
"sa ha śilakaḥ śālāvatyaśaikītyānaṃ dāldhyamuvāca | hanta tvā prachānīti hovāca | kā sāmno gatirīti | svara iti hovāca u" See also BrU. (1. 3. 25) which reads:—
"tasya haitasya sāmno yaḥ svaṃ veda bhavati hāsyā svam | tasya svara eva svam |
Sāyaṇa in his Commentary on the SV. (Preface) writes:—"sāmāsabdavācyasya gānasya svarūpam ōgakṣareṣu kruṣṭādhibhiḥ saptabhibhiḥ svarairakṣara-vikāradhibhāca niṣpādyate |"

svaras are musical notations. These are kruṣṭa, prathama, dviṭīya, triṭīya, caturtha, pāṇca, and śaṭṭha or anya (cp. Bur. Arbr. XLIII) which partly correspond to the sādja, rṣabha, gāndhāra, madhyama, pāṇcama, dhaiyata and niṣāda of usual music. Besides these simple notes (prakṛti) there are seven others (vikṛti) viz., preṇkh, namana, kāraṇa, vinata, atyutkrama, and samprásāraṇa. For details see my note on R. 41.
Who was the author of Śktantra?

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

V

Who was the author of Śktantra?

Tradition assigns Śktantra to a Śakaṭayana; and this is supported by the colophons of the Mss. and the explicit statements of Sāmasarvānukramaṇī and Nāgeśa. But Bhaṭṭoṇji goes against it and emphatically declares:

"tathā ca śktantravyākaraṇākhyasya chāndogyaलक्षणasya prāṇḍita audavraṣṭaryasaṭrayaḥ

He is supported by the author of the gloss on Pāṇiniyāśikṣā, who quotes from Śktantra in these words "tathā

1. "Das Puṣpasātra ist als eine Art von Prātiṣṭakhya zum Uttaragāna anzusehen" R. Simon, PpS 492 The Ms. U also calls it "Sāmaprātiṣṭakhya

2. "śaṭāyaṇanada-devona dvātrimśt khaṇḍakali smṛtaḥ // And so on

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

4 "tathā nāradityāśikṣāyāmapi |

anantyaśca bhavet pūrvo hyantaśca parato yadi |
tatra madhyo yamastigtith savarṇah pārvavarnayoḥ //
tathā śktantra ..asātṛayat |

"anantyāntyasamyogaye madhyo yamahi pūrvasya guṇah", //
Śabdakāustubha 1, 1, 4, 143 Cp RT. p 2 L. 14

5 (1) Cp. Pāṇiniyāśikṣā, Benaras 1887 p. 4 "kun khum gum ghum iti |
anantyāntyasamyogaye madhye yamahi pūrvaguna ityaudavrajayapi // RT p. 2 L. 14 "nāradaudavrajyormatena yamo vārṇāgama iti vidhiyate //
The four noteworthy points.

caudavrajīḥ." The author of Śīkṣāprakāśa also quotes one passage from the treatise in the name of Audavrajī. How to solve this conflict?

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

(1) Audavrajīḥ is quoted on the rule 59 of the RT.
(2) Śākaṭāyana is quoted in the first line of the first Prapāṭhaka.
(3) The first Prapāṭhaka looks out of place. It is not counted as an integral part of the treatise by the Ms. B.
(4) The text contains numerous rules, that seem out of place in a Prātiśākhya. They rather belong to the subject of general grammar.

(2) "tathā caudavrajīḥ. "śṛṣṭam karaṇam sparśāṇāṃ | dusṛṣṭamantapahānaṃ || p. 5 = RT. p. 3, L. 1.
(3) "kathā punaransuvāradvayaṃ | hrasvadīrghahṛadhedenetibrumāḥ | tathā caudavrajīḥ | "anusvārāvam ām ityanusvārāu hrasvadīrghau dhīrghāddhārasve varpa iti." p. 6 = RT. p. 2, L. 15.
(4) "nimeṣākālā mātṛā syādītyaudavrajīḥ" p. 10. It is not found in the RT.
(5) "audavrajirapi" sparśavargasya sparśagrahaṇe ca jñayam | vargasya grahaṇam | sthānesvītyadhikāra iti". p. 12—RT. sūtra 13. According to this the commentary also was written by Audavrajī himself, which is wrong, as will be shown later on.
(6) "tathā caudavrajīḥ | ayogavāhāḥ itī visarjanīyāḥ | x ka itī jihvāmūlīyāḥ | x pa ityupadhāmānīyāḥ | am ityanusvārāḥ | p. 13—RT. p. 2, L. 12. Note the difference in the reading.
(7) "dvau nādānupradānau ityaudavrajīḥ" p. 17—RT. 3, L. 3. Note the difference in the reading.
(8) "śvāso ghoṣāṇām trītīyāt prathamānāmagnāgraṣṭaṭurthānāyugṇāḥ soṣmaṇāmītī". p. 18 = RT. 3, 3. Note the great difference between this and RT.

It is very significant that the author of the gloss refers to Audavrajī, Śaunaka and Pāṇini alone. The close relation between the three has been noted by me in details.

1. Cp. also footnote on 60.
Let us remember these points and read the colophon of
the Ms B It runs —

"iti rktantravākaranam śakatayananadibhiḥ kṛtam"

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

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

The technical terms of the RT and ST may be con-
veniently divided into three classes:

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

(1) Artificial words —

<table>
<thead>
<tr>
<th>Terms</th>
<th>RT sūtras</th>
<th>ST sūtras</th>
</tr>
</thead>
<tbody>
<tr>
<td>ad = pādamardhiya</td>
<td>112, 143</td>
<td>1, 10, 1</td>
</tr>
<tr>
<td>an = pādādi</td>
<td>71, 77</td>
<td>III, 7, 8</td>
</tr>
<tr>
<td>khid= pādopāntiya</td>
<td>145</td>
<td>1, 9, 7, II, 4, 10, V, 8, 9</td>
</tr>
<tr>
<td>cu = dirghibhavati</td>
<td>247, 255</td>
<td>1, 10, 3</td>
</tr>
<tr>
<td>na = pādāntiya</td>
<td>148</td>
<td>V, 4, 1</td>
</tr>
<tr>
<td>san = samyoga</td>
<td>27, 49, 269</td>
<td>1, 8, 4, V, 4, 3</td>
</tr>
</tbody>
</table>

Such words are found in Śamatantra in a larger number
Cp ɡi, ɟi, ɗi, ɖi, ƅi, as names of the first five notes, ta tr̥matra,
nu samprasārana, uṇ pādānta, uṇ parvānta and numerous
others Burnell has shown that the remarkable peculiarity of
both Rktantra and the Śamatantra is that they have no pari-
bhāsa, and hence, it is necessary to gather the meaning of
these terms from the very scanty commentaries, written upon

1 I owe the list of words to Burnell, RT pp LI-LII
The technical terms of the RT. and ST.

A larger class is:

(2) Technical terms formed by mutilating real words:

<table>
<thead>
<tr>
<th>Terms</th>
<th>RT. sūtras</th>
<th>ST. sūtras</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayuk= ayuktá</td>
<td>252</td>
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<tr>
<td>ara = akśara</td>
<td>256</td>
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</tr>
<tr>
<td>ud = udātta</td>
<td>51. 156</td>
<td>X. 2. 1</td>
</tr>
<tr>
<td>ōk = ār̥cika</td>
<td>154</td>
<td>V. 1. 2; VII. 6. 7</td>
</tr>
<tr>
<td>kṣa = akśara</td>
<td>282</td>
<td></td>
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<tr>
<td>grā = grāma</td>
<td>113</td>
<td></td>
</tr>
<tr>
<td>gha = dīrgha</td>
<td>50, 93, 103, 112, 113, 148</td>
<td>1. 7. 3; II. 7. 6; IV. 11. 1</td>
</tr>
<tr>
<td>ghu = laghu</td>
<td>236, 237</td>
<td>VII. 3. 8; 63</td>
</tr>
<tr>
<td>ṭhya= kaṇṭhya</td>
<td>147</td>
<td>V. 1. 3</td>
</tr>
<tr>
<td>ti = gati</td>
<td>29. 110</td>
<td>II. 5. 2</td>
</tr>
<tr>
<td>da = pada</td>
<td>69. 272</td>
<td>V. 1. 7</td>
</tr>
<tr>
<td>bha = stobha</td>
<td>150</td>
<td>III. 3. 9; IV. 10. 6</td>
</tr>
<tr>
<td>ma = virāma</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>mat = prakṛtimat</td>
<td>64</td>
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<tr>
<td>māsa= samāsa</td>
<td>1. 125</td>
<td>II. 3. 1</td>
</tr>
<tr>
<td>yu̯k = yukta</td>
<td>90</td>
<td>1. 8. 8; II. 9. 5; III. 3. 4</td>
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<tr>
<td>ra = para</td>
<td>270</td>
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<tr>
<td>&quot; &quot; = repha</td>
<td>107</td>
<td>V. 4. 3</td>
</tr>
<tr>
<td>&quot; &quot; = svara</td>
<td>26, 68, 93, 119, 169, 257, 265, 269</td>
<td>II. 8. 3; 10. 1; V. 2. 5</td>
</tr>
<tr>
<td>raṇa= karaṇa</td>
<td>181</td>
<td></td>
</tr>
<tr>
<td>rga = varga</td>
<td>13</td>
<td>II. 5. 3; 10. 1; V. 5. 1</td>
</tr>
<tr>
<td>lup = lopa</td>
<td>83. 156</td>
<td></td>
</tr>
<tr>
<td>vat = udāttavat</td>
<td>52</td>
<td>VI. 2. 8</td>
</tr>
<tr>
<td>vya = tālavya</td>
<td>241</td>
<td></td>
</tr>
<tr>
<td>sandhya= sandhyakṣara</td>
<td>95, 8</td>
<td></td>
</tr>
<tr>
<td>sthā = antasthā</td>
<td>169</td>
<td>V. 10. 3</td>
</tr>
<tr>
<td>sya = rahasya</td>
<td>C. 277</td>
<td>V. 2. 1</td>
</tr>
<tr>
<td>sva = hrasva</td>
<td>25. 150</td>
<td></td>
</tr>
<tr>
<td>śmin= uśman</td>
<td>245</td>
<td>V. 6. 3</td>
</tr>
</tbody>
</table>
Tradition and Sāmasarvānukramani assign Sāmatantra to Audavrajī; and the name Puṣpayaśas Audavrajī occurs in the Vaṃśa brāhmaṇa in the list of illustrious ancients of the SV. literature. This Audavrajī, the author of the Sāmatantra may be identical with Audavrajī, the originator of the Rk-tantra.

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

One thing more. Connected with the system of technical terms and symbols, just noted above, there is the way of quoting or reproducing sāmans, which is distinctive of the SV. analytical literature. In this respect we find a very close resemblance between the RT., ST., and PpS. To illustrate the point 1 append herewith a list of abbreviations from the PpS.:—

<table>
<thead>
<tr>
<th>Pravakṣyāmi</th>
<th>Sukhārtham</th>
<th>Sāmavedinām</th>
</tr>
</thead>
<tbody>
<tr>
<td>chidra</td>
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<tr>
<td>patya</td>
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<td>sita</td>
<td>āsita</td>
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<td>rūpa</td>
<td>vairūpa</td>
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<td>kāleya</td>
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<td>tani</td>
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<td>kranda</td>
<td>abhikranda</td>
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</tr>
<tr>
<td>varta</td>
<td>abhīvarta</td>
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</tr>
<tr>
<td>gośṭha</td>
<td>āṅgirasāṁ gośṭha</td>
<td></td>
</tr>
</tbody>
</table>

1. Sāmatantra pravakṣyāmi sukhaḥrtham sāmavedinām
   audavrajikṛtam sūkṣmaḥ sāmāgānaḥ sukhaḥvāham

Sāmasarvānukramani,

2. Puṣpayaśas Audavrajī puspayaśa Audavrajī VBr. p. 11.
Affinity between RT., ST., and PpS.

rūpa = aṇjovairūpa.
ārṣabha = śakvarṣabha.
siṣṭha = ihadvāsiṣṭha.

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

janavarta = jamadagnernabhīvarta.
kṣuṣṭambha = kṣullakavaiṣṭambha.
dvihinādevya = dvihinākāravāmadevya.

There are words of which the beginning and end both are dropped:—
cineḍa = pratīcineḍakāśita.
tamas = dīrghatamaso’rka.
maḥī = āmahīyava.

There are words of which sometimes the beginning is dropped and sometimes end:—
ānūpa or vādhryaśva = ānūpavādhryaśva.¹
āndhī, ndhīgava or gava = āndhīgava.

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

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

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

\[ \text{अशु} \text{ or } \text{भा} \text{र्ग} = \text{अशुभा} \text{र्ग} \\
\text{इतिनम} \text{ or } \text{सम्बु} \text{त्र} = \text{इतिनम} \text{ सम्बु} \text{त्र} \\
\text{गौरी} \text{, रिवित} \text{ or } \text{वित} = \text{गौरी} \text{वित} \\
\text{सत्रा} \text{ or } \text{साहिया} = \text{सत्रासाहिया} \]

Thus the close similarity of technical terms, occurring in the three treatises, and the identity of the names of their authors, coupled with the statement of VBr lead us to assume that the three analytical works were composed, in their original form, by Puspayagā Audarājī.

Starting on this clue, we may formulate our hypothesis regarding the authorship of the RT as follows -

1. The original Rāktantra was composed by Audarājī, who also wrote Samatāntara, Puspasutra and a grammar on bhasā, which had a distinct set of Pratyāhāras, as is shown by the first Prapāthaka of the RT.

1. Cp "समुन्नोषेनयं, प्रत्याहारिच्छलं," RT p 3 1 4 On Mahābhāṣya (1 1 2110) Nāgācārya makes an important statement "पते तु परमहार्षाभाव्योपि इतयो सुत्रम् तर्यम् प्रत्याहारियं तदद्विखितसुधारितम् यथायम्. There are no Pratyāhāras in any of the Pratītikhyās, excepting ours that refers to the Pratyāhāra of "ra" and "ha," Cp "प्रत्याहारो रहतः वर्गातिषु " p 3 L 10. But in the main body of the text we do not find any pratyāhāra even in the RT. This indicates that the original text was different from the present one, and the same was based, more or less, on the system of Pratyāhāra. This Prapāthaka also refers to the Brahmarājī, which is supposed to be prehistoric Cp Nāgācārya (MMh 1 III 2 132) - अन्यायाराशि मामन्ययश्वाग्र्यवहाराजनकसयमा कालोत करारस्या विन्योवट्टा पारमपर येना सम्रामानम् | Hari quoted by Nāgācārya. According to the tradition these were revealed by God Śiva himself by assuming his tabor. The device of anubandhas or signification endings, so advantageously used by Pāṇini is also found here, which shows that the device already existed and Pāṇini only utilized it to its utmost limits Cp Paṇḍ on VII 1 18 atthāṃ purvasū tramātātuc ca yam | pārvasutre ye' nubandaḥ na turīkṣāl āryaṃ kṛṣyante' Cp Belvākar, Systems of Sanskrit Grammar p 23 Ajitāsutra the commentator on PpS (Benares 1922 p 170) attributes a statement to Audarājī which is not found in the RT. 'तौम हि समर्थायदावाराजिः nāmyantād vapasargacatye karaih | the quotation may be from Audarājī's grammar on bhāṣā which is not available at present.
2. Śaṅkāṭāyana, who may have been a follower of Audavraja, revised Audavraja’s work, both in RT., where he quotes him by the name (53), as well as in grammar, where the former’s work was superseded by that of the latter. The main sphere of Śaṅkāṭāyana’s activity lay in grammar, hence it is futile to hunt all his doctrines in the RT.

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

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

5. Simultaneously with Pañini² or a bit later than him, there occurred the third and the final redaction of our treatise
and the authors of this stage expressly quote Śakaṭāyana\(^1\). It was probably at this juncture, that a good many rules, rules that have little to do with the SV. or any other Veda, were showed into the text\(^2\). These are not referred to by Saurisānu in his Laghurktantrasaṅgraha.

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

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


1. In the beginning of the text "svāso nāda iti śakaṭāyanaḥ"
This would apparently imply that there are many instances, where the a is followed by ‘ṇ’ and that the rule prescribes *vṛddhi* for them. *Kātyāyana*, on the other hand, limits the scope of the sutra to three words i.e. “svairī”, “svairini”, and “akṣauhini”, because these may have been the only words to which the *vṛddhi* phenomenon was applied. A similar explanation can be offered for 106, which reads “vatsatarādināṃṇi.” This also would, prima facie, imply that there are many instances to be covered by the rule. There may have been many, but since in Kātyāyana’s time these were only six, he incorporated them into a vārtika, and thus made the scope of the sutra precise. And the comparison of the sutra with the vārtika strongly suggests that the author of the former was not at all acquainted with the vārtika. Had he known it, he would have, for brevity’s sake, begun the sutra with *pra*, which comes first in the vārtika, and not with *vatsatara*, which stands second in the vārtika, and is also a larger word.

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

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

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

Śakaṭayana

<table>
<thead>
<tr>
<th>Pāṇini and Kātyāyana</th>
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<tbody>
<tr>
<td>Rktantra.</td>
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and although Rktantra may owe some rules to Pāṇini and even to Kātyāyana, yet both of them stand indebted to Śakaṭayana, and Śakaṭayana was the author of Rktantra.

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

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

3. Burnell, Abbr., XXIII ; R. Simon, PpS. p. 495,
Prātiṣākhyaṣ have suffered extensive modifications. several hands. R. Simon, has beautifully shown the successive stages, through which the work has passed.\(^1\)

Now the name Puṣpayaśas\(^2\) seems strongly suggestive that the work originated with Puṣpayaśas, a renowned acārya of the Sāmavedins, and was successively revised by Vararuci, Gohila and others.

The same thing is told about Sāmatantra, of which thirteen Prapāṭhakas are commonly known. But one Ms. has two additional chapters called Sañjñāprakaraṇa, and Burnell reports that two more, called Parvaprapakaṇa are known in the Gujrat.\(^4\)

And it is very doubtful whether any one of the Prātiṣākhyaṣ has escaped extensive modifications, by alteration, insertion, and addition, since its first substantial construction. The fact that in the RPr., all that is essential to make out such a treatise, is contained in the first half, or chapters I-IX, is strongly suggestive of the accretion of the later chapters; and the character of more than one of them lends substantial support to this suggestion.\(^5\) That the VPr. has suffered interpolation and addition is the opinion of Whitney, and the same may be held with regard to the TPr. and CA. It has been suggested that some of the many citations of authorities found in the TPr.\(^6\) have been interpolated in the Prātiṣākhya,

1. R. Simon, PpS. 499.
2. upādisphuṭikaraṇāya vararucinā prthageva sūtrāṇi prāṇitāni | tadyathā "kṛvāpāja". Vimalasarasvatī, the author of Rūpamālā, quoted by Belvalkar, Systems of Sanskrit Grammar p. 27.
3. The practice of using half names is common.
4. Burnell, Arbr. XXIV.
6. For the list cp. Whitney, TPr. p 430. According to Whitney all the metrical rules (TPr. XVII. 8, XXII. 14, 15, XXIII. 2, 14, 15, 20, XXIV. 5, 67) are to be taken as unauthentic.

They are found in other parts of the Prātiṣākhya literature. In the same category may also be included the seventeenth and eighteenth chapter and all that follows the twentyfirst on the score of the content alone. For details see Whitney, TPr. pp. 432-433.
after the latter ceased to be a mere body of practical rules for the guidance of a school, and in virtue of its thoroughness and comprehensiveness, gained more the character of a phonetic treatise on the Black Yajurveda, and was used in other schools than that which originated it.

And a similar story is told about Yaska's Nirukta. Dr. Lakshman Sarup, who has based his edition of Nirukta directly or indirectly, on the evidence of sixty-five manuscripts⁴, has beautifully shown the three stages of interpolations in the Nirukta, where the successive interpolations from one family to another, are invariably the amplifications of the text of a shorter recension, and are thrust between sentences, wherever the text could be so enlarged with impunity, as, for instance, in multiplying the number of etymologies and attributing them all to Yaska⁵.

The same thing was suggested by Goldstucker⁶ with regard to the Uṇādis of Pāṇini. The list of Uṇādis was first drawn up by Pāṇini on the basis of Śākaṭāyana,⁷ and was afterwards modified and corrected by Kātyāyana. The extent of the

1. Sarup, Nirukta, Introduction p. 23
2. Sarup, Nirukta, Introduction pp. 19-20 The three stages are:—
   (a) D. i.e. the commentary of Durga, written before the addition of Parāśītās and embodying the whole text of the Nirukta, represents the earliest period, i.e. about the thirteenth century A.D.
   (b) B i.e. the Mss. of the shorter recension, represents a period later than D., when the Parāśītās were added, but not divided as yet into different chapters and when the old orthography was still prevalent.
   (c) A i.e. the larger recension, represents a still later period, when the Parāśītās had been divided into chapters and old orthography had gone out of use.
3. Sarup, Nirukta p 22 An analogous example is furnished by Latin literature; the text of Servius, the commentator of Virgil, shows a similar threefold amplification
4. Pāṇini, his place and e, pp 170, 181 (reprint 130, 139).
   Cp. Nāgośa, ŚŚ, on P. II. 3. 1. Goldstucker does not notice this
46 Do we find any trace of Śakaṭāyana’s views in the RT. ?

changes introduced by Kātyāyana into the text, was so
great, that ultimately popular tradition came to credit him
with its sole authorship\(^1\). And this is exactly what we have
noticed with regard to RT. Here also the tradition has practi-
cally forgotten all about the real author of the text, and has
consequently credited Śakaṭāyana with its sole authorship.

VI

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

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

1. Śakaṭāyana wrote a treatise on the pada text, pre-
sumably of the SV. This is shown by the remark of the
commentator on CA. (preface to the IV chapter) which runs :
“samāśavagraha-vigrahān yathovāca chandasi śakaṭāyanaḥ!
tathā vakṣyāmi catuṣṭayaṃ padam nāmākhyātopasarganipā-
tanām II

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

(a) Yāska\(^3\) says :—
“nāmānyākhyātajānitī śakaṭāyanaḥ II

(b) Kātyāyana\(^4\) puts the same thing as :—
“nāma ca dhātu-jāmaḥa nirukte vyākaraṇe śakaṭasya
ca tokam I”

1. “uṇādisphuṭikaraṇāya vararucinaḥ prāthageva sustrāṇi praṇitāni | tady-
athā kṛvāpāje” Vimalasarasvatī, the author of Rūpamālā, quoted by Belval-
kar, Systems of Sanskrit Grammar p. 27.
2. “As Śakaṭāyana has set forth for Veda, the combination, division, and
disjunction of words in pada, so will I set forth the quadruple word, noun,
verb, preposition and particle” Whitney in the preface to the IV. Ch.
3. Nir 1, 12.
4. On Paṇini III. 3. 1, while discussing that every word is derived
from a verbal root.
(c) Patanjali says:—

"Sakatayana was an analytic grammarian, as opposed to the etymologist."

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

(a) CA. II. 22 states that according to Sakatayana final $y$ and $v$, are uttered with a slighter effort. The same thing is ascribed to him by Panini.

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

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

(c) VPr III 9 states that according to Sakatayana, visarya-niya becomes a sibilant before a sibilant. The phenomenon is prescribed by 177.

(d) VPr. III. 12 states that according to Sakatayana, visarya-niya becomes tibbamuliya before gutturals and upadhmaniya before labials. This is, in a way, covered by 177.

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

1 On Panini III 3 115, Cp Nageśa, ŚŚ on Panini III 3 1
2 "jāśavṛttiradhisparśam sākatayanaḥ CA II 24.
3 "vyorilaghuprayānatarah sākatayanaśja Panini VIII 3 18
4 "sandhyavākāro'rdhamikarā uttaram yujorukāra iti sākatayanaḥ' RPr XIII, 39
5 "pratyayasavargam mudi sākatayanaḥ ' VPr III 9
6 "jibvamalypupadhramantya sākatayanaḥ VPr III 12
References to Śākaṭāyana’s *treatise on Phonetics.*

than two consonants\(^1\). The phenomenon is indirectly prescribed by 169. Cp. note on it.

\((f)\) VPr. III. 86 states that according to Śākaṭāyana\(^2\) the \(n\) of “pari nah” becomes “\(u\)” In SV. “pari” is followed by “nah” only twice (SV.II.560; II.247). The former is covered by 274, but the latter is not; and this seems exactly the reason why Saurisūnu specially cites “pari nah śarma-yantya” as an example of cerebralisation in his Laghu-ṛktantra saṅgraha\(^3\). It is just possible, that a rule to that effect existed in the RT., which somehow or other fell out of it.

\((g)\) VPr. IV. 5 states that according to Kāśyapa and Śākaṭāyana, \(m\) and \(n\) are dropped, when they are followed by \(r\) and a sibilant\(^4\). In the note on 112, I have shown in details that \(n\), when preceded by a long vowel, is reduced to visarjaniya, and the same, when preceded by \(ā\), becomes \(y\) by 117, only to be dropped by 158; but when preceded by other long vowels, it is reduced to \(r\) by 115, and an anusvara is inserted by 185 between the vowel and \(r\). The VPr. seems to refer to this phenomenon.

\((h)\) RPr. I. 16 states that according to Śākaṭāyana, the first of a class can only be a final\(^5\). Rule 172 moves against it and the reason is shown later on.

\((i)\) The commentator on CA. (IV. 30) cites a verse\(^6\) which according to Whitney means “Śākaṭāyana mentions five cases in which \(yā\) suffers separation by avagraha; it is

2. “pariṇaḥ iti sākaṭāyanaḥ,” VPr. III. 86.
4. “lopaṁ kāśyapa śākaṭāyanan” VPr. IV. 5.
5. “prathamaṁ sākaṭāyanah” RPr. I. 16
6. paṁcaivāvagrahānāha yā sabde śākaṭāyanah | antotātthā padatvam ca vibhaktyarthe bhavettu yā

\(^1\)\(^2\)\(^3\)\(^4\)\(^5\)\(^6\)
How is it that Pāṇini stands indebted to Śakaṭāyana. accented as final, and stands as an independent element, when used as a case ending. The examples cited by the commentator are not found in the SV., and there being close affinity between Śakaṭāyana and Saunaka, Śakaṭāyana may have laid down such a rule in his treatise on pada text, more or less, applicable to both the SVPp. and AVPp.

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

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

VII

How is it that Pāṇini stands indebted to Śakaṭāyana?

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

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

1. Burnell, RT. p. X.
50 Pāṇini has closely followed the implications of the SVPP.

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

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

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

1. On Pāṇini III, 3, 1 For details cp. Nāgeśa, ŚŚ, on this sūtra.
2. Cp. Durga on Yāska (IV, 4):—
   "bahvṝm mehanetyekaṃ padaṃ | chandogānāṃ triniyetaṇi padāṇi
   "ma iha na" iti tadubhayaṃ paśyata bhāvyakāreṇpobhayoṣ śākalyagārgyayo-
   rabiprāyāvatānuvihitaṃ " | Durga lived about the beginning of the 14th
   century (L. Sarup, Nir, 29) and as he quotes here the old commentator i.e.
   Skandasvāmin as his authority, his statement is entitled to consideration
   Cp. also Sāmaśramin, Preface to the Aṣṭarattra.
3. I have already pointed out that Śākaṭāyana was the chief founder
   of the Uṇādiprakriyā. Uṇādis may have existed even before him, but it was,
Pāṇini has closely followed the implications of the SVPp. 51 the implications of this practice. This will be clear from the following:

SVPp.
panthāḥ
anikaḥ
iṣīraḥ
sthaviraḥ (but sthā ā virīḥ)
vidathāṁ
pataṅgaḥ
uktham

Pāṇini.
patastha ca¹ (656).
amhrṣibhyāṃ kicca (626).
ismadiḥ (595).
ajraśiḥ (595).
rudividibhyāṃ ſit (622).
pateraṅgac (600).
pāṭṛṇudivacīḥ (604).

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

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

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

1. The reference is to Sk of M. M. Śivanatatta
3. I do not see any reason why “pataṅga” has been included in the list “samudrādi” (CA. IV 40) which negatives the division. Note that “samudra” is divided into sam [udra in the SVPp. The Padapātha of the AV, has been edited in full by Shaṅkara P. Pandit in his AV. The Padapātha contains serious errors both in regard to accentuation and the division of compound verbal forms, as well as in other respects Macdonell, Vedic Gr. p 4. Cf. also Luders, on ḍhyota, Vyā-sākṣa p. 55.
SVPp. Yāska and Pāṇini, all the three agree.


haryataḥ bhṛṃḍṛśi (621)
vṛṣabhaḥ rṣivrṣibhyaṁ kit (622)
ojāḥ ubjerbale balopaśca (639)
aksarāḥ aśeḥ sarah (619)
parvataḥ bhṛṃḍṛśi (621)
kumāraḥ kameḥ kidiccopadhāyāḥ (623)
etasaḥ iṇastaśan tašasunau (624)

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


atithih ṛtanyanci (607) “abhyatito grhān bha-
vati | abhyetī tithiṣu parakulānīti vā l”
(nir. 4. 5), The first derivation accords
with the SVPp.

atmā1 sātibhyaṁmaninancockau (637). “atmātatevā āpter-
vā l api vāpta iva syāt l yāvadvyaśṣ-
bhūta iti”(nir.13.15).

parṣuḥ sprṣeḥ svaṇṣunau pra-
ca (642). “parṣuḥ sprṣateḥ”
(4. 3).

parjanyah parjanyah (prṣu seca-
ne) (621). “parjanyastṛpeḥ śad-
yantavipārītasya tarpayita janyah ā
paro jetā vā ā paro jayita vā ā prā-
jayita vā ā rasānām ā

Differences noted

SVPP.

Pāṇini.

Yāska.

(10. 10.) The first derivation accords with the SVPP.

nakṣatram\(^1\) (yajatram) (vadhatram)

aminakṣiyajivadhipatibhyo 'tran (621.)

"nakṣatraṇi nakṣater-gatikarmaṇaḥ i (III. 20) amuṃ sa lokāṃ nakṣate i tannakṣat- rāṇaṃ nakṣatrat-
vam i" (T.B. 1. 5. 2. 5. 6). But the deriva-
tions"nemāni kṣatrā-
ṇiti ca brāhmaṇam"
(SRV. 1. 50. 2) and
"na va imāni kṣatrā-
nyabhūvanniti" (TB.
II. 7. 18. 3) are not
favoured by SVPP.,
and hence are not
followed by Pāṇini.

ahih

āhantiti\(^1\)

"ahirayanāti etyanta-
rikṣe i ayamapīta-
ro' hiretasmādeva i
nirhrasitopasargahī"
(II. 17). The der-
ivation from ṣhan +
ā is not favoured by
the SVPP. Were it
acceptable to Pp.,
the prefix ā would
have been separated.

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

1. Macdonell, Vedic Gr. pp 38, 74
Differences noted.

To cite only a few instances:—

SVPP.  
[Examples with Sanskrit words and their equivalents in Panini's grammar.]

Yaska.

"aksi caṣṭeh i anakteri tyāgrāyaṇaḥ" (1.9). Both the derivations move against the SVPP.

"aksiḥ aṣṇuvata enāniti vā abhyāṣṇuvata ebhiriti vā" (IX.7).

"asurāḥ i asuratāḥ" (na + su + ra + tāḥ).
This accords with the SVPP. But "sthānesvastāḥ i sthāne-bhya iti vā api vāsu-riti prāṇanāma i astāḥ śārire bhavati i tena tadvantāh i" go against the SVPP., because in that case a will not represent negation, and hence would not be separated.

Viprah (vi i prah) ṛjrendrāgra (607)

Panini derives the word from ṯvip.

Putrah
 (= put i trah)  
puvo hrasvasca (637)

"putrah puruḥ trāyatei punnarākam i tatats- 
trāyata iti vā i" This accords with the SVPP. But "nipa-

1. The word cannot reasonably be connected with assur, either as source or result. Cp. Thomas JRAS, 1916 p. 364.
Panini rejects SVPp. and Yaska.

raṇādvā "militates against it, and the same has been followed by Panini.

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

mītram      amicīmīdīśibhyāḥ kṛ-
( = mī tram )      raḥ (637).    "medayatervā" (X.21).

amītram      amerdvīṣati cet. (638).
(a mītram)        Here Panini derives the word from Umi with "tra" as suffix and not a second word. Thus Panini's inconsistency in the derivation of mitra and amitra is obvious.

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

usra (u sra)      Panini derives the word from Yvasand thus the word is indivisible. Cp. "sphā-
yi tancio" (605).

"utsrāvīṇo syām bho-
gah" Nir. IV. 9.

This reading is adopted by Śāyaña on RV. III. 31. 11; but
Panini rejects Yaska and follows SVPP.

SVPP.  
Panini.  
Yaska.

Dr. Sarup adopts “usraviṇo’ syām.”

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

SVPP.  
Panini.  
Yaska.

utsam (utsam) udigranthikusibhyaśca (618). Panini prefers to derive the word from √ ud, which he does not consider as prefix. “utsaḥ utsaranādvā utsadanādvā utsyandanādvā!” These well accord with SVPP. But “unattēr vā” (X. 9) goes against it, and the same has been accepted by Panini.

Instances are not wholly wanting, where Panini has rejected Yaska and the authorities quoted by him, and has accepted the view of the SVPP. The following is most significant:—

SVPP.  
Panini.  
Yaska.

“agnim” this is not divided by the pada text. Panini derives the word from √ anj. Cp. “añger nalopaśca” (608). Yaska offers five derivations of the word:—

“agnih kasmāt agraṇir bhavati  agram yajñeṣu praṇiyate  aṅgam nayati samnamamānaḥ  ak-nopano bhavatiti sthauḷaṣṭhīvīḥ  na knopayati  na snehayati  tribhya ākh—
Prathamaḥ prathermaśca (645) (Not separated in the Pp.)

There are instances, where Pāṇini accepts Yāska only partly. To cite only one:—

SVPP. Pāṇini. Yāska.

ahāḥ (a) nāṇi jahāteḥ (603). “ahāḥ kasmāt upāha-

Pāṇini regards a as representing nega-
tion and not as a prefix. (= na hiyate,
tyajyate ityahaḥ). yatebhyo jāyata iti śākapūniḥ itat uktadda-

dvānimitā" Nir. VII. 14.

Now in all these de-

rivations, the word must be divided.

"prathamaḥ prata-

mo bhavati" II. 22

The difference between the three grammarians, with regard to this word, seems to have been great.
There are instances, where Yāska offers numerous derivations for a word, but Pāṇini accepts only one, which accords with the SVPp. To cite only one:—

Yāska offers the following derivations for the word *indra*:\(^1\)

"indraḥ i rāṃ dṛṣṭiti vā i rāṃ dadātiti vā i rāṃ dadhātiti vā i rāṃ dārayata iti vā i rāṃ dhārayata iti vā i indave dravatiti vā i indau ramata iti vā i *indhe bhūtānīti vā i tadya-\denam prāmaḥ samaindhamastadhindrasyendratvamiti viṣṇyate i idam karaṇādityāgrāyaṇaḥ i idam darśanādityaupamananyavaḥ i *indatervaisvāryakarmaṇaḥ i indaṅchatrūṇām dārayita vā i āda-\rayita vā yajvanām i" Nir. X. 8.

Of all these derivations only two, (a) "*indhe bhūtānī" (b) "indatervaisvāryakarmaṇaḥ" accord with the SVPp., which does not divide the word ; and the latter of the two has been actually accepted by Pāṇini, who forms the word with the *vI*di+ra. Cp. "ṛjrendrāgravajra" (607).

That Yāska tacitly follows the SVPp. need no longer be doubted, and I cite here only one or two specimen instances to illustrate the point:\(^2\)

<table>
<thead>
<tr>
<th>SVPp.</th>
<th>Pāṇini.</th>
<th>Yāska</th>
</tr>
</thead>
<tbody>
<tr>
<td>puruṣa</td>
<td>(Not divided in the SVPp.).</td>
<td>Yāska offers three derivations for the word:(^1) &quot;puri śādaḥ i puri śayāḥ i pūrayater-\vā pūrayatyantaḥ&quot; (1. 23).</td>
</tr>
</tbody>
</table>

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1. Cp. Wackernagel, Altind, Gr. I. 157, note,
Yaska tacitly follows the SVPP.

SVPP.

sūryāḥ
(Divided only once).

adri
(Not divided in the SVPP.)

Yaska.

Cp. "purāḥ kuśan" (630).

Yaska offers three derivations:—
"sartervāśuvatervā
svīrayatervā !"
(XII. 14).

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

Yaska derives the word:—
"adrirādṛātyeva
api vātteḥ syāt"
(IV. 4).

The latter harmonises with the SVPP and has been followed by Pāṇini. Cp. "adi śadi bhū śubhībhyāḥ krin" (629).

Yaska states:—
"hiraṇyaṃ kasmāt hriyate a yamyamā
namiti va hriyate janājjanamiti va
hitaramaṇaṃ bhavatī va hṛdaya-
ramaṇaṃ bhavatī va haryatervā syāt
prepsākaramaṇaḥ !" (II. 10).

hiranya
(Not divided in the SVPP.)
SVPP. Yāska and Pāṇini, all the three agree.

SVPP.

svasti (su āsti) sāvaseḥ (638).
candramāḥ candre mo dīt (641). “cāyan dramati candro mātā chandram mānamasyeti vā ī” (XI. 5).
adbhutam adi bhuvo ātac (642). “ad bhutam idama-pītaradadbhutama-bhūtamivānyasya ī” (1. 67). The word is omitted in the Index by Dr. Sarup.
dūrāt (duḥ āt) durīno lopaśca (606). “dūram kasmāt ātam bhavati ātām vā ī” (III. 9).
uccā (ud ca) udi cerdaisiḥ (642). “uccairuccitaṁ bhavati” (IV. 24).
vātāpyāya vātapramiḥ (625). “vātāpyamudakaṁ bhavati vātā eta-

1. Cp. avyāyānām CA. (IV 71) which negatives the division of indeclinables. The commentator cites “uccā, nicāt”. But cp. Macdonell, Vedic Gr. p. 30. In other respects there is a close resemblance between the Padapāthas of SV. and AV. For instance “pratāgāṭ” is not divided in SVPP, it is also indivisible in AVPP. Cp. “sanāvādante” CA. IV–70, “viśpatim” is not divided in SVPP. p. 196. It is also not separated in AVPP. Cp. CA. IV, 60. Cf. also Whitney 1084 a.
SVPP  Pāṇini  Yaska

dūrōna (duh  i  ona)  
“dūrōna iti  i  grhaṇā-
ma  i duhkhā bhava-
nti  i  dustarpāh  i”
(IV. 5)

osadhī (osa  i  dhī)  
“osaddhayanitti  va  i
osatyena  dhayanitti
va  i osam  dhayanitti
va  i”  (IX  27)

upamā (upa  i  ma)  (upamimite’nayā)  “upamimite”(III 13)
gavyūti¹ (go  i  yūti)  “goryutau  chandasyupasamkhyānam”
a vārtika on Pāṇini VI 1 79

sakhi (sa  i  khi)  “samāne  khyah  sa  codāttah”  (635)  See how
closely Pāṇini follows the Pp

udaram (u  i  daram)  “udi  drnāterajalau  pūrvapadāntyalopscā”
(642)  This is most significant, and makes it
unmistakably clear that Pāṇini has closely
followed the SVPP

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

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

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

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

¹ Bohthlink and Roth analyse gavy-uti. Cp also Macdonell, Vedic
Gr p 65
Contrast between the SVPP. and RVPP.

...ions implied by the SVPP. and those given by Yāska and Paññini.

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

<table>
<thead>
<tr>
<th>SVPp.</th>
<th>RVPP.</th>
</tr>
</thead>
<tbody>
<tr>
<td>pariṇasi</td>
<td>pariṇasi</td>
</tr>
<tr>
<td>dūrāt</td>
<td>duḥ  āt</td>
</tr>
<tr>
<td>durée</td>
<td>duḥ  one</td>
</tr>
<tr>
<td>utsaḥ</td>
<td>ut  saḥ</td>
</tr>
<tr>
<td>samudram</td>
<td>samudram</td>
</tr>
<tr>
<td>samatsu</td>
<td>samatsu</td>
</tr>
<tr>
<td>samidbhiḥ</td>
<td>samidbhiḥ</td>
</tr>
<tr>
<td>viśūvataḥ</td>
<td>viśūvataḥ</td>
</tr>
<tr>
<td>sūṃtāvati</td>
<td>sūṃtāvati</td>
</tr>
<tr>
<td>samānām</td>
<td>samānām</td>
</tr>
<tr>
<td>pṛāṇaḥ</td>
<td>pṛāṇaḥ</td>
</tr>
<tr>
<td>duréeyuh</td>
<td>duḥ  onayuh</td>
</tr>
<tr>
<td>upamām</td>
<td>upa  mām</td>
</tr>
<tr>
<td>samicīne</td>
<td>samicīne</td>
</tr>
</tbody>
</table>

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

"na nirbaddhā upasargā arthanirāhuriti śakātāyanah | uccāvacah padarthā bhavantī gārgyaḥ | tadya eṣu padarthah prāhurime tam i" (1. 3)

...we are irresistibly driven to the only conclusion that the author of the SVPP. was none else, but Gārgya, who was the chief exponent of this peculiar doctrine. And this assump-
Is the SVPp. in toto the creation of Gārgya? 63

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

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

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

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

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

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

The answer will be No. And the reasons are patent. The word "sûrya" occurs, in its different forms, 38 times in the SVPP. Out of 38, 37 times it is not divided, but on p. 80 we find "sûryasya" split up into "su i ūryasya." The fact seems significant, because this division occurs in the commentary on the rule 93, and it may indicate that this solitary "su i ūryasya" is an intrusion in the SVPP. from the side of Śākāṭayana. "samatsu" is not divided on pp.12, 36, but it has been split up into "sa i matsu (on pp. 47, 177, 199, 222) which militates against the usual way of analysing prefixes, and Benfey actually notes "sam iatsu." "āditya" has not been divided in the pada text but the derivation offered by Yāska² requires separation, and Burnell has actually noted one case, where the word has been rightly split up into "āditya." "parisrava" is not divided (on p.154), and so is "upamānāṁ" on p.159. "svastyayanīḥ" is not split up, but "svastibhiḥ" has been rightly divided into "su i astibhiḥ." "uccā" is divided into "ut i ca", a division accepted by Yāska and Pāṇini, but "nīca" is not split up, though Yāska and Pāṇini require it⁵. "avadyāt" is not analysed, though a here represents negation, and Pāṇini accordingly analyses it as "a-vad-ya". "āsikñī" is not analysed, though Yāska’s derivation⁷

1. Benfey SV. Einl. LIX.
2. "ādityaḥ kasmāt | ādatte rasāṇ | ādatte bhāsām jyotiṣām | ādipo bhāseti vā | aditeḥ putra iti vā | " Nir. II. 13.
3. R.T. XVII.
4. Whitney (CA. IV 53) has given quite a list of compounds and derivatives, the division of which may plausibly be supposed to have been neglected by the authors of the AVPP, from uncertainty of etymology, anomaly of forms, difficulty of restoring the original constituents, or the like. He has also noted the discordance among the pada texts of the Vedas in details. Significant, however, is the difference in noting "samvatsara". The RVPP never divides the word, while the AVPP invariably writes sam | vatsara.
5. "nīcaṁ niricītam bhavati". Nir. IV. 24; "nau dirghaśca" SK. p. 642
6. "kutsīte vadernāñī yat." SK p. 644
Do we find any trace of Śakaṭāyana in the SVPp.?

favours it. "sambarām" has been split up into "sambharam", though the later authorities regard "ṣmba" as one word¹. "nijaghniḥ nijaghniḥ" may be, obviously, explained as a slip of printing².

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

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

Do we find any trace of Śakaṭāyana in it?

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

One thing more. Yāska states that Śakaṭāyana³ did not

1. "ṣamba itu vajraṇāma | samayaterā | sātayaterā | " Nir. V. 24. "sambaran", SK 631 See also "samrebuk ca" (sambukah 628 and "janerbuk jambukah 628), In such words the origin of b is obscure Most of these probably come from a foreign source, Cp Macdonell, Vedic Gr. p 36.


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

4. "tasmādantyamavasāne tṛtyam gārgyaih sparṣam." RPr. I. 15 "prath maṃ śaktaṇayanah RPr. I. 16. But cp 172, which presumes the finals in the SVPp, as third of the series, and not the first. The rule came into Śakaṭāyana's treatise from the side of Gārgya. This will show how difficult it is to ascertain the value of the discordant facts recorded pollmell

5. "na nirbaddha upasargā arthaṁnirāhuriti śaktaṇayanah." Nir. I. 3
consider the prefix as an independent element, but the RT., based as it is on the extant SVPP., regards it as an independent element. Thus, we find a Pada text, attributed to Gārgya and a Prātiśākhya attributed to Śakaṭāyana, but in neither case, the peculiar doctrines, attributed to them, are fully found. *How to explain this?*

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

**VIII**

*The Age of the RT.*

The above-shown arguments make the question of the age of the RT. a little easy. To start with, the author of Gobhiliya-grhyakarmacaksika³ and the commentator on Puṣpasūtra quote its⁴ sūtras; and Kaiyaṭa⁵, though not quite

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

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


4. On PPś. 787.

explicit, refers to it. Caranavyuha mentions Rktantra and Samatantra. The Siksa, which is supposed to be the fore-runner to the Pratisakhyas, quotes it, (in the name of Audavraj), and the author of Rktantravivrti, a comparatively late work, of course, explains the word "smrtah" occurring in the Naradasiksa as "rktantrakaradibhih smrtih ityarthah." Coupled with these indications, the assumption, that the author of the above-named treatises, together with the Puşpasūtra, whose authorship has been till now quite uncertain, was Puşpayāsas Audavraj, who is mentioned by the Vamśa-brāhmaṇa among the illustrious ancients of the SV., (backed by Caland's hypothesis that Puşpasūtra is earlier than the Uha and Uhyagaṇa), makes out our treatise, in its original form, older than other Pratisakhyas. And this does not cause any surprise, when we note, that, while the Pratisakhyas are devised to preserve the text of the Śamhitās, and are, therefore, in a way, theoretic, the Sāmatantra and Puşpasūtra were created to turn the ōc into sāmans, that were sung at the Soma-sacrifices, which existed long before the Pratisakhya literature arose. Thus, Rktantra, in its original form, is not later than other Pratisakhyas.


2. Cp. footnote on 60.


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

5. "puśpayāsasa audavrajahi puśpayāśa audavrajih" Vamśabrāhmaṇa p. 11.

6. I have questioned its accuracy.
Analysis of the RT.

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

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

IX

Analysis of the RT.

1. Introductory and explanatory.

(1) The origin and general mode of production of articulate sounds.

(2) Enumeration of vowels and consonants; definition of terms (visarjanīya, jihvāmūliya, upadhmāniya, anunāsika, yama and anusvāra).

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

I may add, that Audavraji was perhaps one of the greatest exponents of Aindra School of grammar, who had the three analytic works of the SV. to his credit; and it seems significant, that the majority of the acāryas, quoted by TPr., belong to the Sāmaveda, because their names occur in the Śrauta sūtras of Lātyāyana and Drāhyāyana. It seems that grammar was the favourite subject of the Sāmavedins; and they, in this sphere, commanded the respect of the followers of other Vedas, as is evident from the close relationship, in which CA. stands to it; and the fact was apparently known to the authors of the gloss on Pāṇintyasikṣā, who very often cites the authority of Audavraji, Nārādiśikṣā and other Sāmavedic works, to the virtual exclusion of others.
(3) kāra forms names of letters; a forms name of consonants; epha forms name of r; mode of formation of alphabetic sounds. Different order of letters for the sake of pratyāhāras.

(1) General provision for the irregular sandhis in compounds.

(2) Mode of utterance of vowels and consonants. 2-10, samśvāda and nigāra have no particular sthāna 11; mode of utterance of nāsikyas 12; varga, with first mute, forms names of series 13; sonants 14-16; the last of the series is nasal 17; final simple vowels nasalised 18; long i nasalised 19.

(3) Division of syllables 20-26.

(4) samyogasaṅjña.

(5) Quantity of consonants, 28; gati 29; e and o 30.

(6) vr̥ttaś i.e. drutā, madhyamā and vilambitā 31-33.

(7) Pause between two individual sounds 34; between two vowels 35; in the pause 30; at the end of the half of a verse 37; in gāthās 38; in sāman 39.

(9) The length of a short vowel 40; definition of anū 41; standard of a long vowel 43; of vr̥ddha 44; in vaisvarya 45.

(10) Definition of aksara 46; a consonant also is aksara 47-48; a short vowel is equal to a long one, if followed by conjunct consonants 49; a long vowel is called guru 50.

(11) Accentuation 51-60.

iii

(1) Prescription of ekaśrutī after a circumflex 61 ; there is only one main accent (udātta) in a pada 62; padas are the basis of samhitā 63; euphonic alteration takes place in the padas 64; 65 there is only one main accent
Under the head of the conversion of *Pāda* text into the Saṃhitā, the Prātiṣākhyaśas differ only on minor points, or in the treatment of special cases, pertaining to the text, with which each of them has to deal.

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

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

Other Prātiṣākhyaśas, including, of course, CA., treat the construction of *pāda* text, *krama* text, and sundry other
things³. The SV. has no *Krama* text; there may have been supplementary treatise on the SV. *Pada* text, and tradition actually ascribes such a one to the author of the RT. himself.

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

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

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

A. *a* retained after *e* or *o*  
B. *a* elided after *e* or *o*  

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<td>Total</td>
<td>608</td>
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1. For details see Whitney, TPr. 429 ff.; Luders, Vyāsaśikṣā 23 ff.; Raṅgācārya and Shāma Sastri, TPr. Int. p. 35 ff. As for the *Krama* pātha in TPr., cp Luders, Vyāsaśikṣā p. 35 ff.; Whitney, TPr. p. 429.
abhinihita sandhi in the SV.

abhinihita sandhi in the SV.

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


It will be clear from the above-table that the common custom with regard to this sandhi in our Samhita is to retain a; the retention being to the omission as $3\frac{3}{3}$-1. In the interior of a pada, it is practically always retained, excepting of course, passages, where a is followed by v (not joined with consonants that make it liable to doubling), in which case the omission in inevitable, so much so, that, while in the RV. 7. 32. 27 we read 'mā śivāso avakramuḥ' noted as a counter example on RPr. II. 40, the text in the SV. has 'mā śivāso vakramuḥ' (II. 105); thus showing that the tendency of omitting a before v, which had stray exceptions in the RV., became a universal law in the SV. This kind of elision occurs 19 times in SV., though in all the passages the metre requires retention of a. In SV. I. 584; II. 318, 447, 622 the a is elided, not because it is followed by v, but because here it stands at the beginning of a pada, in which situation omission is certain, barring, of course, a few cases noted in 77 and 82.

According to Whitney's counting the proportion of omissions to retentions in such a situation in the AV. (cf.
CA. II. 54) is 5 to 1; and in the Rgveda it is still larger; and there may be very few instances in the earlier portions of that text, where the custom of omission of a at the beginning of a pāda is not followed. The practice is scrupulously observed in SV; and our treatise notes only I. 450 'citro agni-rmaruṭah', where the a, standing at the beginning of a pāda, is not elided.

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

"te asya santu ketavo' mṛtyavo,' dābhyaśo januṣṭi ubhe anu । = RV. 9. 70. 3.

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

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

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

andhā amitrā bhavatāsirṣāṇo' haya iva

teṣāṁ vo agninunnaṁnaṁ hantu varam varam

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

mūḍhā amitrāścarata śirṣāṇa ivāhayaḥ

teṣāṁ vo agnimūḍhānaṁnaṁ hantu varam varam

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

yo naḥ svo 'raṇo yaśca niṣṭyo jighāṁsati

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

yo naḥ svo arāṇo yaśca

"svo'raṇo" has been noted by Śaurisūṇu in his Rktantra-
saṅgraha; and this leaves for us no option but to assume that the example is not noted by our Prātiṣākhya.
With regard to this phenomenon, the RPr. seems thorough, and as far as I have been able to examine the text of the RV., I have found that the Prātiṣākhya covers almost all the cases of retention and omission. The following examples are not noted by Pāṇini, but are covered by the RPr.:

yo’ti 8. 2. 34 = RPr. II. 47; dipsavo’daे 7. 104. 12 = 37; yo’ dhvanaḥ 1. 71. 9 = 47; manaso’dhi 7. 33. 11-47; no’dhi 8. 96. 20 = 46. saṃkrandano’nimisāḥ 10. 103. 1 = 41; yo’nayat 7 = 18. 7 = 47; agne’paो 7. 1. 7 = 47; agne’bhiो 1. 71. 11 = 42; gave ’śvaो 8. 30. 4 = 37; abodhayo’ him 1. 103. 7 = 37 and so on.

Cp. Benfey, SV. Einl. XXXI.

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

<table>
<thead>
<tr>
<th>RV.</th>
<th>RPr.</th>
<th>RV.</th>
<th>RPr.</th>
<th>RV.</th>
<th>RPr.</th>
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<tr>
<td>I^1</td>
<td></td>
<td>S.</td>
<td>M.</td>
<td></td>
<td>P.</td>
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<tr>
<td>S.</td>
<td>M.</td>
<td></td>
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<td>15 = 7.33</td>
<td>35</td>
<td>2^2 = 8.36</td>
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<td>8 = 7.41</td>
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<td>4 = 8.36</td>
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</tbody>
</table>

1. This stands for Mandala. S=Sutra; M=Mantra; P=Patala; S=Sutra.

2. For reasons cp. Macdonell, Vedic Gr, p. 63 n. 1
<p>| RV. S. M. | 42  6 = 7. 33 | 44  1 = 7. 24 | 44  3 = 7. 33 | 44  4 = 7. 6 | 44  6 = 7. 33 | 45  1 = 7. 14 | 45  3 = 8. 39 | 45  5 = 8. 40 | 45  9 = 8. 39 | 48  1 = 7. 33 | 48  5 = 8. 15 | 48  16 = 7. 33 | 49  2 = 7. 37 | 50  6 = 7. 46 | 51  1 = 8. 15 | 51  8 = 8. 11 | 51  12 = 8. 15 | 52  1 = 8. 13 | 53  1 = 7. 26 | 54  3 = 7. 33 | 54  5 = 7. 22 | 54  7 = 8. 15 | 54  9 = 8. 33 | 54  9 = 7. 33 | 54  9 = 7. 33 | 55  5 = 7. 33 | 56  2* = 8. 38 | 57  3 = 8. 36 | 58  1 = 7. 26 | 58  9 = 7. 33(3) | 59  6 = 7. 26 | 60  5 = 7. 5 | 61  12 = 7. 27 |
|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
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The Commentary.

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

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

   1. Cp. notes on these sūtras. On 116 he says 'trirakrāntagrahaṇāt.' Here "triḥ" means trivāram=three times. Similar is "trirdvih" on 280. It was only by a stroke of good fortune that I hit at the right meaning of these mystic utterances.
2. The text has not come down to him as perfectly authoritative and sacred and he rightly questions the validity of some sūtras, prescribes vārtikas, and finally provides for its deficiencies.

3. He makes extensive use of the adhikāras and this shows that he knew the tradition of the Śāmavedic grammar exceptionally well. These adhikāras are of two kinds, i.e. adhyātāras, where the thing is not said in the text, but has to be implied, as in 1. 133, 116, 146, and 236, and the adhikāras, which are supplied by the text, as in 20, 22, 28, 46, 54, 56, 59, 61, 67, 86, 96, 107, 109, 110, 115, 146, 185, 237, 238, 242, 243, (2), 244, (2) 247, 255, 264, 281, 282 and 284.

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

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

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

   (i) He cites the opening of the verses, though the real example lies somewhere on in the stanza. Cp. note on 279.


   (iii) He names the verses. Cp. note on I.

   (iv) He cites the neighbouring word in a verse. Cp. 76, 116.

   (v) At places he gives the half of a word as an example. Cp. 148.

2. Cp. 143, 229, 243, 245
Who was the author of the Commentary?

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

XII

Who was the author of the Commentary?

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

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

But there is a ray of hope. Simon has shown to Upādhyāyajātāsastra, the commentator on Puṣpasūtra, live about 950 A. D., and we know from his work that he utilizes the ancient commentary of Bāhūkācārya or Bāhūka bhasākāra, who must have been a fairly ancient scholar. T

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

One thing more. Our commentator cites examples from the two Ārčikas, the two Gānas, Mahānāmśa, the two Śrautasūtras, the Brāhamaṇas, but nowhere from the later Gānas i.e. the Uha and Uhya gānas, which are supposed "pauruṣeya." This may be significant, but we cannot infer any stabilable result from this.

XIII.

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

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

<table>
<thead>
<tr>
<th>Śaurisūnu</th>
<th>SV.</th>
<th>Benfey.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vaca stuṣe</td>
<td>I. 87</td>
<td>The same</td>
</tr>
<tr>
<td>viṣa stavitīthiḥ</td>
<td>I. 85</td>
<td>do</td>
</tr>
<tr>
<td>para duṣṭvpamam</td>
<td>I. 141</td>
<td>do</td>
</tr>
<tr>
<td>sakȟāya stomaḥ</td>
<td>I. 164</td>
<td>do</td>
</tr>
<tr>
<td>ya sma śrutavarman</td>
<td>I. 89</td>
<td>do</td>
</tr>
<tr>
<td>jagata śvadrśam</td>
<td>I. 233</td>
<td>jagataḥ śvadrśam</td>
</tr>
</tbody>
</table>

1. It runs "atra hi" gatiścāntasthāmāpadyate (cp. RT. 110) iti yakārā-pattih | "ramadhye" (RT. 159) iti lopah punaranena vacanona bhogapakaram bhavatiti eşām bāhūka bhāṣyakārọpa vyākhyaṇam kṛtam | asmādgruḥavastu bruvate |” Simon has confused here the sūtras of Rt. Cp. PpS. p. 676 n. 2.

2. Cp. however, "udag nyag vā" Benfey SV. 1. 279, while the rule 173 and the Commentary require "udād nyag vā".
1. The Mss, A. and B. both read "matayarvidaḥ" (= mataya svarvidaḥ) which is not found in the SV. It however, occurs in RV. 10, 43, 1, which reads —

"accā ma indraṁ matayaḥ svarvidaḥ", for which SV. has:

"accā va indraṁ mataya svaryuvaḥ."

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

¹ Cp also “pari nah” Benfey SV. II 247 and 560, where Laghur̥ktantrasaṅgraha and VPr III. 88 (pari na iti sākaṭāyanaḥ) require “pari nah” Cp RV. 8. 47 5; 9. 54, 5, 9 64, 18 etc, JS. and my note on RT. 274
॥ घटकुत्त्रम् ॥
अथ ऋक्तन्त्रम्
ओऽ नमः श्रीसामवेदयः

[अथ प्रथमः प्रपाठकं]

श्रव्य वाचो धृति व्यास्यास्यामः। वायुः प्रह्लातिमाचार्यः। वायुर्भुविः नवासी-भवति। नवासो नादम प्रति शाकटायणः। वायुर्यमिनन्दोऽवायः वायुर्यमिनन्दोऽवायः।

1 Is wanting in A B C Bur has सूक्तनन्दनवकरशाम।
2 श्री is wanting in Bur श्रीः नमः श्रीवेश-वाम D
3 श्री गुहम्यो नमः। अथ वाचो श्रव्य प्रवा व्यास्यास्याम। C
4 C and Bur, add चै to चै, while A B D omit it
5 खः is wanting in A B
6 फलग्राहि B
7 श्रव्यते भवति D
8 च च is wanting in D
9 विपुलायण B विलायण D
10 निषिद्ध B
11 कार्यमणि के A कार्यमणि B कार्यमणि D
12 स्वच्छ B
13 अथ च is wanting in Bur
व्यक्तिभेदोऽध्यायानां कर्तव्यानां तालयानां मूर्तिवानां दृष्ट्यानां नासिकवानां
जिद्यमूलीयानामातिं। पञ्चमेत्यानां वर्णानामपौड़ेरित्रेषाः। उद्देशे संबाधकरणम्।
उपदेशे प्रत्याहारः सिद्धस्तयथावर्षोऽरुपदेशं वचयाम्। अथ वचयः। संबाध-
प्रत्याहारलेखनम्। ॥ १ ॥

5 श्री इति चा इति ॥ इति ई इति उ इति ऊ इति ऋ इति ल इति
लू इति समानानि। ए इति ई इति उ इति ऊ इति सभान्यचरणी। चायाहीचोयीनम् । (१२.२२)। नातिरत्न इति खरां।
अथ व्यञ्जनानि। किति
चिति भिति भिति भिति कर्मः। चिति छिति जिति भिति भिति चर्मः।
ए इति भिति भिति भिति भिति चर्मः। चिति भिति भिति भिति भिति चर्मः।
10 चिति भिति भिति भिति भिति पर्वः। इति मध्यः। अधानान्तरः।
चिति
भिति भिति बिच्यन्तिः। अथौपमानयों भिति भिति। भिति भिति योगवाही।
अथौपमानवाहा। \\nअ इति विसंसकीयः। ए इति जिद्यमूलीयः। \\nअध्यात्मनासिंकः। अथ यमः। कु इति खु इति ए इति धृति ॥
च्यः यमः। अन्नन्यात्मसंसायों मध्ये यमः: पूर्वगुणः। अधानात्मकः। अ य आः
15 इत्ययुक्तः॥ २ ॥

हस्ताक्षीयां दीर्घः। चर्मः इति पूर्वः केदाराद्वारायाम्। व्यञ्जनमकार-
१ वृद्धे। रिति रेफात। स्पूँक फरस्चं म्हणूनाम्। दुस्प्रभृजन्यणमाः। विहीरुणू प्रयोभणमाः। विहीरुणचरौरकारीकारणामाः। संतबोधो योपवान्। विहीरुणूकोयो नारायणराखानां। सर्धोपवन्त। एव्वासोंहिपोव्याशाम्। तनीयानन्द प्रथमनामसंभूमि एण चतुर्याः संविदेशोऽन्यः। प्रत्यापारार्थाः वर्षेणात्तुवनो व्यजनं याविधियतार्फतां तदातीनाः ततः पराशाम। र ॥

२ ताः लो रे ती आ कु श लुः इ उर्धा लुः उव। र च च लाः। र ॥ अ  न मां। सम द ध भा। ग ज द ध वा। यं छ ठ थ फा। फ च च त पा। द श पर सा। रा। कः पा। इ हु। इ इ यु यू यू यां पत्रमुपदेये पत्रवाणा सत्यमूलार्थ वरायां इन्द्रियां ह्रस्वार्थ समानागमांत्वस्यायात्मानां स्वरान्तरस्योत्मानां। प्रार्थ्याहारे रद्द्रे। शरीरसंचारनुत्तरानांतिदिरिति बदरुपर्चतरंनातितिदिरन्वते। नाधाकर्योष शरीरितेनानामपि प्राणिंस्थत्था सीत्रमाति। निद्रमाति छूण्डेयैः समुद्रकान्तमाः। यथावतः। ऊँबरङ्गश्वरुपाययौ प्रावाच सुदृढ्यतिरिन्द्रयेन्द्रे। भर्गाराय महादृश्य अभिष्य ज्युगयो महाकृष्णेऽस्य पदममन्तरस्यायामित्याचचते। नु मुक्तवा न वहां महोबाधु महापारिति च महापारिति च ॥ ३ ॥

हिति प्रथमः प्रपाँचः।
[ अथ द्वितीयः प्रपाठकः ]

सासे यथा द्रष्टः॥ १॥

चर्चितात्। समासे यथा द्रष्टस्था चित्तेः। सहर्ष्यां। ( द्रा. सं. ४२)। गो ज्ञानीकम् ( १.२२६ )। अनापत्तिः। गच्छूतिम् ( १.२२० )। ब्रम्हापति।

उपनुष्ठः ( १.४० )। सवर्द्धाम् ( १.२६५ )। रेवत्वम्। सम्राज्यम् ( १.१७ )। श्रद्धामर्ग-तिथिः। दीर्घत्वसिंहपदम् ( १.३५४ )। तुच्छकृमिम् ( १.१७६ )। प्रतीयम् ( १.१०३ )। परी- खसि ( १.२२।) त्रितावृष्ट ( १.२५७ )। तुम्रियांतथस्म ( १.२५२ )। त्रियांवसो ( १.२५५ )। प्रभ्यवसो ( १.२५३ )। खुनी ( १.२५३ )। सुप्रवत्तते ( २.१०४ )। दुरारत् ( १.२१६ )।

हूरे ( १.४३ )। चर्च्युगितस्म ( १.२७४ )। प्रतिवेधः। श्रुतकर्मिस्म ( १.१७२ )। अश्वपते ( १.२५२ )। मूर्त्तश्चापति।। दुष्णन्यम् ( १.२२४ )। परीमासिः ( १.३४ )। दुरोपायुः ( १.३५ )। सवर्नरसम् ( १.२०४ )। निर्भरा ( १.२५४ )। वह्दलम्। पुरुषालम् ( १.२५२ )। प्रशेतः ( १.११२ )। अतीसिंहायाम् ( १.२२२ मन्त्रपालिकाम् )। नृमणाः ( १.२२३ )। सम्राज्यम् ( १.२२४ )। चुतग्नि ( २.१०५० etc.)। व्रषमण: ( १.३३६ )। निरुपाके। श्रीदायताय सिरस्मे प्रदेवमेण्ड्याच च ( १.५५२.५६०.३६३ )। प्राण चतुर्वायाम् ( १.३५६ )। प्राणा

1 सहर्ष्यां प्रचंति B.
2 गच्छूतिमा B
3 Is wanting in Bur.
4 गो is wanting in B.
5 After गो चतावसो B, reads रत्नावसो which is wanting in Bur.
6 गो B.
7 SV. 1. 223 reads अतीसिंह मन्त्रपालिकाम् while both B and Bur. have अतीसिंह मायाम्.
8 रत्नाराम् B.
9 निरुपाके B. In SV. 1. 563 ( अदेवमेण्ड्याच्) occurs निरुपाके while in 1.551 and 560 occurs निरुपाके.
10 श्रीदायताय B.
11 प्रदेवमेण्ड्याच B.
हाँ: कहें ॥ २ ॥
दकार दकार-दकार-दिसर्जोनीयो: कहुठड़स्वाना: ।
उरसिः दिसर्जोनीयो या ॥ ३ ॥
उरसिं दिसर्जोनीयस्तिद्विति।
जिहामूलैः न दृष्ट ॥ ४ ॥
\\nजिहामूलीयस्थि जिहामूलस्थाना: ककार-ककार-ककारा: ।

1 I,e, Ar, S 46-8 (=RV.X,189):in 47 शास्त्राः, occurs. Cf, Sāyaṇa on it
2 औ बुधुरुपः: B.
3 Bur, says 'what is intended by this is not clear', But cf. SV.1.341, where उपसवरस्य बुधुतिम् occurs
4 Is wanting in B,
5 विभुतः: B.
6 B reads ोपहोः | देवते | दिशु स्मरिति-नामा ।
7 So correct, गोस्वत्वः B.
8 After the Vivrti, B repeats every Sutra,
9 B, reads उरसिः या विसः ।
10 जिहामूलीयेषु B, जिहामूलेष्य A,C.
[अथ द्वितीयो दशकः]

|| ११ || अविषेषस्थानी संस्थादनिगरौ || १ ||
अविषेषस्थानी भवतः सर्वस्थानानां संस्थादनिगरौ पकार-नकारः

|| १२ || नाशिकायां यमानुस्वार्तानातिक्यः || २ ||
नाशिकायाः भवन्ति यमानुस्वार्तानातिक्यः।

1 So A.B.C. मूर्तिः Bur.
2 मूर्तिः Bur.
3 ओष्ठो अ.ब.
4 बकारीशाब्दानानीपकारः B.
5 अकारं अ.ब.स. (कारं च अ.)
6 अकारं B. (In Ar. G.III, 4, 10).
7 So A.C. and Bur. द्वितीयो दशकः B.
8 नििगरी अ.ब.स.
9 नििगरी अ.ब.स.
11 Is wanting in Bur.
\[ \text{गुप्तनम्} \]

\[ १ ॥ १२ ॥ स्पदोऽबिष्टः ॥ १ ॥ \]

स्पदेवादिवाः गर्गस्य प्रादुः चिदेयम्। स्पदाग्नित्वेन विधिविधकाः।
यथा वक्ताः
सचिवः कविः। यथा चचमाः। सर्वः सर्वः। यथा तदारः। सर्वः सर्वः।
यथा तदारः। सर्वः पवाः।

\[ १ ॥ १४ ॥ उचमा घोषः ॥ ४ ॥ \]

यथोत्तमा घोषः भवन्ति तत्र गर्गस्वेत्यधिकाः।
ते व ज द द या, ध भ
द ध मा, द ज न न माशः।

\[ १ ॥ १५ ॥ हानस्याः ॥ ५ ॥ \]

एकारोण्डस्यां घोषसंपा भवन्ति।
ते द य र ल या।।

\[ १ ॥ १६ ॥ युगमः सोप्याः ॥ ६ ॥ \]

युगमः सोप्याः भवन्ति। गर्गस्वेत्यधिकाः।
ते ख घ थ फा, ध
भ घ माशः।

\[ १ ॥ १७ ॥ अन्त्योऽनुविनिकः ॥ ७ ॥ \]

गर्गासमन्यो घर्णोऽनुविनिकः भवति।
ते ड घ न न मा।।

\[ १ ॥ १८ ॥ सांवः पदान्तोऽत्त्वसितः ॥ ८ ॥ \]

सांवः समानात्तरं पदान्तोऽत्त्वसितोऽनुविनिकः भवति।
दृढः मधु रघु
गुरु लाभु पदु सुदः। मने।

\[ १ ॥ १६ ॥ येक्वचने ॥ ६ ॥ \]

ईकारस्थ देहमेकवचने-अनुविनिकों भवति।
त्री ब्राह्मणी चुप्पलीमोद्वातिन।
निवृत्तिः इन्द्रानी (१.२५४)। धाराधृधिवि (१.३२६)। वेद्विषी (१.२५४)।

1 स्थानिकाः Bur. A misprint.
2 देश B.
3 Is wanting in B.
4 सांवः B.
5,5 Is wanting in B.
6 रघु या यादि B.
7 भायारमिति B.
8 ईकारस्य B.
9 श्रावः B.
व्यञ्जनं पूर्वशान्तस्वरं ॥ १० ॥

व्यञ्जनं खलू पूर्वा खरस्यान्तस्वरं भवति । अगस्तिमित्याधिकारः।
वदिन्द्र या (१.२७६)। यवः मा (१.२७६)। यदच्च कत्व (१.१२६)। तदाभ्यायः३
(१.१३६) । प्रत्यक्षः (चाः सं ५२)। मद्धा हन्त्री वः (२.६५४)। समन्त्या यथित
(चाः सं २३)। व्यञ्जनेम्? अब्स्यने संहितायामः ॥

इति हितीयो दशकः ॥ २ ॥

अथ तृतीयो दशकः:]

॥ २१ ॥ अभिनिधानः: ॥ १ ॥

कमज्ज च पूर्वान्तस्वरं भवति । अर्कम्य (१.१५५)। नर्म्यम् (१.५१)।
म होवे पूर्वायम् (१.६८)। हर्ष्यते (१.२२८)। दवते हर्ष्यो (१.५९६)। महत्स्वः
(१.६५)। एवमादीनि विरामे।

॥ २२ ॥ व्यञ्जने ॥ २ ॥

व्यञ्जने च प्रत्ये पूर्वान्त स्वरं भवति । पदान्ते व्यञ्जनामित्याधिकारः।
यः कुर्जर्न्यः (२)। यस्ते (१.४७०)। यः पाजः (१.५२४)। यदू सूम्यम् (१.६२४)
पन्यम् (१.१२३)। तं वः (१.२३६)। व्यञ्जनामिति? तमिन्द्रादीनि (१.१२६)।
पदान्ते? अपञ्जन (१.५१०)।

॥ २३ ॥ अनुखारि च ॥ ३ ॥

अनुखारि च पूर्वान्तस्वरं भवतः:। अनुखार्या (१.२२१)। अर्ज्ञम्य
(१.२७५)। अर्ज्ञम्य (२.७२६)। अच्छा रेता निसि (१.२७)। नवयानस्मा (१.२७)।
हस्तादीनि दीर्घाद्विस्वः।

1 ॐ नारसिरितम् B.
2 खलु मे पूः B.
3 ॐ एऽ पः B.
4 सम is wanting in B.
5 व्यञ्जनानि B.
6 इति तृतीयो दशकः B. हितीयो दशकः A.O.
7 अब्स्यन्ता' B.
8 स्वादी B.
9 यः कुम्भम् (१.२४०).
10 पदान्ते B.
11 Is wanting in B.
24 रतावीणपरी || ५ ||
रतावीणपरी \ भवति । अन्वयपरी । यद्यपि देवानाम् । अन्वयपरी
देवः । स्वर्णते (१.५२६) । पार्थिन (१.१०५) - प्रभृतीति । युक्ताः (३.२६०)
गद्ध (१.३०७) । अन्वयपरी \ प्रभृतीति । यद्यपि (१.६५) - प्रभृतीति ।
तुर्वर्श (१.२५३) । सय्यां अनुमृतम् (१.२५४) । व्यञ्जने (खृ०२२) इति ।
वस्य क्रमातः (२.६) ।

25 स्याम्: से || ५ ||
सय्यां: से प्रत्येके पूर्वान्तसखरे मयति । सर्वं ते (१.३२४) । अग्निः
(१.१) । न ज्यायः (१.२०२) । अर्थविनः (१.७६) । अन्तर्यातः (१.११३)
दद्धः (१.१५५) । विघ्नात (श्र्य. सं. फ०) - प्रभृतीति । कैसे इति? जशान: स्या १०
(१.१०२) - प्रभृतीति । उपर्युपर्युपर् (१.१६०) ।

26 रादि रामन्यतः || ६ ||
परेंद्रिय स्वरमन्यतः ।

27 सयुक्त सम् || ७ ||
संस्युक्तसंस्युक्तों संयोगसंयोगभवति। विचमू (२.१२५) । विचमू (१.४१७) ।
विचमू । निमित्तमू । व्यासादिनि ।

28 मात्रागमावा || ८ ||
मात्रा वा अर्थमात्रा वा भवति व्यज्ञनामित्यधिकार: ।

29 तिरंग निकला वा || ६ ||
तिरंग मात्रा अर्थमात्रा वा निकला वा ।

30 सन्ध्यादिरथ || १० ||
सन्ध्यादिरथ वर्णस्रिकलोभवति । एकारौकार्योऽः ।
इति चूतीः दस्यैः || २ ||

1 लतिव्यपरी B. लावाव्यपरी A.
2 लावाव्यपरी C.
3 सिमान form of Kṛdhī.
4 अस्ति B.
5 इस wanting in B.
6 व्यञ्जनः स्याम् । वस्य क्रमातः B.

7 रस्य B.
8 सादानिः B.
9 सुचुसम् B.
10 पदादि B.
11 गतिः A, B, C.
12 चतुर्यों दस्यैः: B, A.
[ अथ चतुथीं दशकः ]

II ३१ II हुतायं मात्रा II १ II
dhutaṁ vṛtāḥ mātraṁ vikalpa bhavati ।

II ३२ II चतुष्क्लः मध्यमायामः II २ II
catuśklaṁ mātṛaṁ maddhyamāyaṁ vṛtāḥ bhavati ।

II ३३ II पञ्चकः विलिम्बितायामः II ३ II
pañcaḥ mātṛaṁ vilimbhitāyaṁ vṛtāḥ bhavati ।

II ३४ II वर्षा नृत्तं परमाङ्ख II ४ II
vṛṣāṅtraṁ paramaṅkhaṁ bhavati । tatāḥ kalārthaḥ ।

II ३५ II स्वर्योर्तर्मध्यमः II ५ II
svaryorutramadhyaṁ bhavati । oṣṭhi-adhyātīni ( १.४७२ ।)

II ३६ II बिरामेः मात्रा II ६ II
bīrāmeḥ mātraḥ । abhavataṁ tadā ।

II ३७ II नित्यविरते हिमात्रसः II ७ II
nitya-virate hiṃatrasaṁ bhavati । ardha-cāntavargateṣu ।

II ३८ II गाथाषु II ८ II
gāthāṣuḥ ca hīmatraṁ (nitya-virate) bhavati । ye naṁ bhūma syatamānān kāśāmīraṁ lalilmaḥ । madānśaṁ tanaśvāṁ bṛhaṁ rājyaṁ yudhīndrosaṁ
dviyaṁ dvānavaṁcitaṇaṁ ca n paśa utpātaḥ । stomaṁ maṁbhavam vataḥ । saṁśe ṣaṁ yoḥ maṇḍukaḥ viltāla । dhanvānṛyupācaḥkpaṇḍapādayupalāśaka- mṛtyukājaṁ bhiḥ । jālakarṇo ni gṛṣṭhyo ca mṛtyukāmānaḥnantaṁanvaktasvayām vihā-

1 mātraḥ B.
2 pratī B. ti omitted.
3 kāśāmīraḥ B.
4 madānaśaḥ B.
5 sākṣaṭāḥ pāṇe Bur.
6 ṣvētu Bur.
7 yudhīndro dhaṁ dvitiyam Bur.
8 dhanvānṛya B.
9 pāṇe B.
10 so B. Bur. reredas-mṛtyukaḥ jāharīḥi.
11 jālakarṇo B.
12 mṛtyukāmaśaḥ hamsamahākṣaḥ Bur.
शानि सामिकम् । श्रृ-स्मा-दे (१.१) इत्यादि: । चुम्म्हःयोम् । (पद- 
⇒ विशेषालकाः १.१) इति च ।

॥ २५॥ ग्रामाण्य सामसु ॥ ६॥

ग्रामाण्यमन्त्रं सामसु वेदनिःथं भक्त्वनें ॥

॥ ४०॥ अकारलो हस्व: ॥ १०॥

अकारकालो चर्याः हस्येऽभवति । श्रद्धा उ श्रद्धा इत्येक्ते ।

इति चतुर्वें दशः ॥ ५॥

[ अथ पंचमो दशकः ]

॥ ४१॥ अधोभुः ॥ १॥

अध्योक्त्रालोला अशुऽ संगो भवति । स्वरत्ववित्तमाणमाणिनिषेठुः ॥

॥ ४२॥ मात्रा ॥ २॥

मात्रा चाकारकालो भवति ।

॥ ४३॥ दे दौरभुः ॥ ३॥

dे मात्रे दौर्येऽनाम ।

॥ ४४॥ तिः दृढःधा ॥ ४॥

तिः मात्रा चुढः नामभवति ॥

॥ ४५॥ वैस्वर्यं स्वरस्विरास्तः ॥ ५॥

वैस्वर्यं स्वरस्विराशैरं भवति । गुष्टः-दीनिः (१.५३) ॥

॥ ४६॥ वृहस्सुः ॥ ६॥

वृहशस्सुः भवति । अकारकालो धर्कारकालो चुढः इत्यादिकारः ।

इति वर्णोपदेशः सामान्यपूथक्त्वेनाणाश्चारे परिवाराश्चार्ये धम्सां वृहशस्सुः । अकार-

1 श्राधोभुः श्राधीनः B.
2 श्राधो यु उ इत्येक्ते B.
3 चतुर्वें दशः A. and C. पंचमो दशः B.
4 So B. कालः B.
5 अकारकालो B.
6 Is wanting in B.
7 ग्रामाण्यम् Bur.
8 सामान्य form=१० ता पूः (१-५४) Bैम.
9 धर्कारकालो B. धर्कारकालो धर्कारकालो Bur.
10 नाथों B.


57 वाति । ७ ।।
अकारादिर्यूँ वतीते व्यक्तजनः वति चाप्तजरं भवति।

58 भूयानु । ८ ।।
भूगङ्गच सवयज्जनो वर्तितेवाचारं भवति। कारं विभ्रमं (१.४८६)।

अभिन्न हृदं (१.३)।

59 गुरु सिद्ध । ६ ।।
गुरु संयोगे प्रत्येके भवति। अभिन्नः (१.४)। अशचः (स्तोभः)। उद्दरः।
उद्धोः उद्धमः (१.२५६)। अभिमूः।

60 घमः । १० ।।
दीर्घे च गुरूसंस्ख्यभवति। प ऑऽ पे एऽ प्रभृत्यतिनः।

इति पवमो दशकः । ५ ।।

[अथ षषो दशकः]

61 उदात्मानः । १ ।।
उदात्मानसंस्वं भवति। उच्चचिन्तयथः।

62 वाचस्यन्धि: । २ ।।
उदात्मानः सन्धिहर्नसंस्वं भवति। आ इन्द्र सानसिनः—एन्द्र सानसिनः
(१.२५६)। आ इन्द्र यादि—एन्द्र यादि (१.३४५)। आ इन्द्र उ यु—यंतः स्निवृद्धमः
\[१ \text{ So Bur.} \quad 2 \text{ B.} \quad 3 \text{ Bur.} \quad 4 \text{ B.} \quad 5 \text{ Is wanting in B.} \quad 6 \text{ उद्धमः B.} \quad 7 \text{ पवमो दशकः A.C. षषो दशकः B.} \quad 8 \text{ वाचस्यन्धि: A. वाचस्यन्धि: C. वाचस्यन्धि: B.} \quad 9 \text{ स्निवृद्ध सानसिनः न्यन्तः Bur. A mis-print.} \]
उद्राचाराविनिति। उपेशोऽनु स सप्तवेश (१.१६६) के वयं केदारिनं (१.२७१)।

|| ५३ || आधारभाषा स्वारितम् || २ ||
आधारभाषा उत्संशा भवति। तत् स्वरितं नाम।

|| ५४ || उन्नीचे मे || ४ ||
उच्चीभूवति तत् स्वरितम्। नाचे वा प्रत्येके विरामे वा। नि हृद्योऽसति
बहिः (१.१)। सत्याय इंद्रमुद्येय (१.५००)। अभिम्य त्वा शुद्ध नो ज्ञोऽध्वंगः।
(१.२५३)। इंद्र द्वेशमिद्द्रियोऽध्वं भोजन धीरयेत (१.७१२)। यद्वित्त विश्व
म इतन्त्व (१.३४५)। नाचे वा प्रत्येके विरामे वा इति। पाल्य ३ ते (१.३६)
पुरिः चर्माः (१.५१३) इत्यादीनि।

|| ५५ || नीचुच्चारात् || ५ ||
नीचुच्चारात् परं स्वर्यते। यथायति (१.१)। धार्मिकम् (१.२७)। स्वारितम् (१.४६५)।
(१.६५)। याहे स्तोत्रम् (१.५५३)। पाल्यम् (१.५५५)। इंद्रोऽ (१.५२)। अयति
(१.६५) भयमाति। नाचे प्रत्येके विरामे वा इति। पुरिः चर्माः (१.५१५)।

|| ५६ || संयोगात् || ६ ||
संयोगाच्च परं स्वर्यते। यथिः ग्रामे—पुष्पिकृतम् (१.१०६)। अभिम्य पाति—
(१.५२४)। अस्ति ग्रामम्—स्तोत्रम् (१.५३५)। योजना इंद्र—
(१.७१५)। पाद्यायं वितियाय (१.२६)। भयं इंद्रायां दिष्टादिः
(१.५२५)। चिन्तकेष्वते नो चसो (१.५२५)। चिन्तकेष्कु व्यस्त विद्वानः
(१.५२७)। शार्कूं तृ चं श्रेष्ठीति (१.५२५)। उच्चाद्र (सू. ५५) इति?
(१.७८)।

1 पढ़ा उनो B.
2 Is wanting in B.
3 Omitted in B.
4 अस्त्राचारम् देवानु B.
5 पाल्यम् B.
6 स्तोत्र B.
7 यथिः नीचम्। अपाहुसिद्धान्तोपाल B.

यावहुः व B.
॥ ५६ ॥ क्व इत्यत्र—क्व इत्यत्र (१.२७१). अर्धाः हिंद्रे—अर्धाः हिंद्र (१.४०६). ति इव 
श्रीपार्श्वेऽशुद्धम्—नार्य श्रीपार्श्वेऽशुद्धम् (२.२००२)।

॥ ५३ ॥ तोर्यो स्तेमू ॥ ८ ॥
0तोर्योस्तेमूः (१.२१६). बुधेश्वरस्तायः (१.२१६). ते मन्वतः (आसं. २२)।

॥ ५५ ॥ नैगिनेश्यचुंभः ॥ ६ ॥
उभयथा नैगिना प्रोक्तम्। तोर्यो स्तेमू इत्यविधिकारः। उद्वाच स्वरितं या।

॥ ६० ॥ न्यायेनीद्वातिं ॥ १० ॥
न्यायेनौद्वातिरिवाचार्याः मन्यते। उद्वाचामुचमसत्चिन्दुच्च। एव कार्यः।

इति पञ्चो दशकः ॥ ६ ॥

इति द्वितीयः प्राप्तकः।
[ अथ तृतीयः प्रपाठकः ]

[ प्रथमो दशकः ]

॥ ६१ ॥ तस्मादुच्छुक्तीनि ॥ १ ॥

tasmādu स्वरितात् पठाणि उद्धाच्छुक्तीनि भवन्ति। व्यद्रात्येः (१.१)।
श्रामी त्वा श्रुः (१.२२)। प्रभुतीनि। आजाताः सुकोत्त पूव (१.५२)। हल्धु-
रिन्द्राय धीयते (१.४६)। सुतो चिरिष्ये ज्ञातः (१.४७)। नीवे च भल्ये
विरामे च (स.५५) दिति ॥ पपिले चम्योः सूतः (१.४६०)। नवायों ॥

॥ ६२ ॥ पद्मेकोचमू ॥ २ ॥

पद्मेकोचम्यं भवति। श्रेमा (१.१)।-प्रभुतीनि।

॥ ६३ ॥ प्रकृति: ॥ २ ॥

प्रकृतिश्चापि पदे भवति।

॥ ६४ ॥ माने विकारः ॥ ४ ॥

प्रकृतिमादु विकारे भवति। द्रादामाधीनि।

॥ ६५ ॥ समासे ॥ ५ ॥

समासे चैक्कुतां भवति। व्यद्रात्येः (१.१)।-प्रभुतीनि।

॥ ६६ ॥ विमक्तिलोपः ॥ ६ ॥

विमक्तिलोपसं समासे भवति। राजपुराणः पाणिकम्बलः। मचहस्ती-
संन्यास: संहिता भवति। पद्वेदन्तधिकारः। आनन्दाय संन्यासः। अयोध्यायादिनि (१.७३)। सामान्। स स्यूँ ६०ः प्रमुःत्विनि (१.५२५)। वृद्ध मध्वेति संनिक्रयमिति चेतु? यः। परः संनिक्रयाः नात्तरेण विकारस्। को नाम विकारः? शास्त्राते ६३० लोपः ६७ च सन्निचात्रः।

न बुद्धे रे। न बुद्धे स्वरे प्रत्येक संनिक्रयते। संनिक्रयाः ६३३ न भवति ६३३। ०मिन्धा श्रव्यः वारस् (१.५७२)। अर्जु हि व्यायः (१.२०६)। ०म धार्या राशिः २ (१.५११)। ०पिः ३ चारा दृस्ति (१.३४७)। सो रै च श्वारः यी (१.५२५)। अर्थं पूवात्रिनि (१.५४६ अर्थं पूवाहो हो)। दुष्मिति ? आजिष्यादिनि (१.४१२)। स्वाजिष्ठुतिः।

1 समासः बः। 2 चिद्वेदयवादः बः। 3 ०स्नन्ति: बः। 4 दर्षे गणसामासः। One sentence in B. Fullstop after समासः। 5 कौटिष्ठयः चन्दनः। One sentence in B। 6 समासो वृद्ध हरति। 7 चिन्नरम्य्यादिति विमलकल्लोपः। 8 पादस्ये ६०। 9 आनन्देऽ। 10 So B. सः। लेखा ३०। बुरः। 11 आसालोऽ। 12 सम्भिषितः (आलं is wanting)ः बः। 1३ Is wanting in B। 1४ But there is सम्भिषितः here in SV। 1. ५७२, which reads असरिष्यावर्थारः ।

(० RV ९. १०६, १० असरिष्यावर्थारः ।) 1५ SV। १. ३०९ (० RV ७. ३२, २४) reads श्रेष्ठा व्यायः। 1६ SV। १. ५११ (० RV ९. १०७, ४) reads पुनःः सोऽः धार्यादेः वसानो अर्थसि। 1७ SV। १. ३४७ (० RV। १. ८४, १) reads शाविच द्रष्णावलीह। 1८ This is correct, SV। १. ४८२ = RV। ९। ७४, ४। Both read गन्या सोमारादे अर्थाय। 1९ SV। १. ५४६ = RV। ९। १०१, ७। Both have ब्रध युवा रथसिंहः सोऽः पुवानो अर्थसि। 2० RV। १। ८१, १ reads ०सीमस्महाद्रविज्ञाने दूरस्मेः (० दूरितं १.३४०)। But SV। १। ४११ has तमिनमहाद्रविज्ञानेषु से वित्ते। ति माये उद्धोपतिवि।
[[ 64 ]] दृश्य [[ 6 ]]

पद्मुक्तायो न संनिश्चितेः। तस्तु अभि प्रागैत (१. १२२)। रत्नमु 
आरो (१. १०४)। तस्मा उ धोरो (१. २७२)। पद्मिनि ? त्वं च सुभाषित्येत्र (१. २३४)।
[[ 70 ]] योंभूतें [ [[ 70 ]] 

योंभूतें च देहर्दे न संनिश्चितेः। दोप्य उ श्रा प्रागैत (दोप्य श्रा प्रागैत 5 
१. १६७)। धर्मा उ उपयो (पद्मा उपयो १. १७२)। मा उ प्रायसीले (पो प्रायसीले 
१. ५५७)।

श्र्य त्रयो दशाके।

[[ अथ द्वितीयो दशकः ]]

[[ ७१ ]] श्रा यष्टि [[ १ ]]

आकार: पादाभिषेक (अप्रत्यये) प्रत्येके न संनिश्चितेः। फ हेम नातृयवय प्र 
नव (१. ६०)। फर्ता बलो स्तोत्रे दर्ष्यत श्रा प्रयो (१. २७२)। यद्विन्द्र नाह: १० 
पीया श्रो (१. २७२)। पद्म (३६) ६४ श्र्य त्र पुनातायामु (१. ५१९, धार्या 
पर)। पादाभिषेक? दिव: पुल्यायायदल (१. ६२)। श्र्य त्रयो श्र्य नयो २ वेश वनतरा ३। वर्ष २ ३ (१. ५५२ ।)

[[ ७२ ]] न वन्ता [ [ [[ ७२ ]] ]

संनिश्चितेः। श्राद्यत्वा (१. ३०५)। कि च वयनम्। 15

[[ ७३ ]] श्र्य [ [ [[ ७३ ]] ]

श्रीकाररथ संनिश्चितेः। नयो मातरायवन्येत्र (१. ६३)। यावहु: (१. ३६१)।

[[ ७४ ]] द्वयर्थे [ [ [[ ७४ ]] ]

द्वयर्थे च न संनिश्चितेः। इन्द्राभिषेक (श्रा प्रागैत १.२५२)। श्र्य सती। उभे 
यद्विन्द्र रोद्विंशी आरो (१. ३७४)। उभे शैवी (३ उभे अनु २. ७७२)। २०

द्वयर्थे श्र्य त्रयो च (१.५५५)।

1 उ ग्रह B 6 Is wanting in B
2 इन्द्र is wanting in B 7 वन्ता | उपा | B
3 उ is wanting in B. 8 आदि B a slip.
4 Note the Sandhi in all the three examples in Sv. (Bonfey's Ed.) 9 वयनम् B
5 Is wanting in B. 10 श्राद्यत्व B

11 श्राद्यत्व B
II ७५ || ई न चपे || ५ ॥

ईकारस्य दृष्टं च चपे च न संनिहृप्ते। इन्द्राशीर्षेश्वरतिन्येव। निजः
तानि। उपयोग। प्रभृतिः। चम्मेश्वर। द्रंग्नतीव। वासस्तीव।

II ७६ || अर्यवर्गे न्यूने || ६ ॥

एकारीकारै अर्कारल्पवे न्यूने पादे न संनिहृप्ते। नमस्ते अग्र
अोजस् (१.११)। वायुर्वन्ने। अशिर्तम्। (१.१३)। न तसे अर्के (१.५३)। प्रेतं
को अतिथिम् (१.५)। तनं नो अर्के (१.६)। दूधो अर्कावते (१.२६३)। मघे
अर्केन्त्र (१.४८५)। यद्याय्याधिने (१.३५)। वो अर्केन्। || एकारीकारा
विन्ति किम्? श्रुत्कल्पार्तम् (१.१६)। अर्कार इति? अर्क इति तरी (१.७)
न्यूने? जन्तुता वाम (१.२०५) या झूः। पादोधस्य स्वरी (आ० स० ३५)। पादोधस्येदाम
वालू (आ० स० ३५)। चपे (छू.७५) इति? चुप्पूर्वन्नित्रित्तिविता (१.२६३)।
अर्य वामेन्द्रावले (१.२०५)। सोजवर्षो (आ० व० ४.३६.२)। स्थिरं न कष्टु
भर्तोऽपिरस्य: (१.४०४)। प्रमोदविषयु (१.४२१)। विद्विन्दु शासोऽब्रवतम्।
(१.२६७)। अर्केस्व स्वरे अर्केन् (१.७३२)। चिरकारेत्त्रह्रासात्?

II ७७ || तो शि || ७ ॥

तो शब्दः पादावै प्रस्ये न संनिहृप्ते। भागो न चित्तो अर्किम्मो (१.५५)। || निजस्तानि प्रभु यु ब्रज्याश्वि ते स्वः (१.४७)। अर्कि राये पुरूषोयहस्तं
नरोदनिः (१.५२)। अर्क्षतः शब्द नो नुमोः सकुर्गा दृष्ट: (१.२३१)।

II ७८ || नूतो प वो जि || ८ ॥

संनिहृप्ते। तथा त्वम्यू नूतोऽद्व्यं रो (१.४६५)। अभ्योध्विक्रिस्तम (१.५१६)।
गोग्रस्तत्वम्

|| ७६ || गो ॥ ६ ॥
गोश्वन्दवत्व न संनिधिष्ठेऽ गो श्रमम्। गो शाक्यम्। गो श्रमम्। गो अश्रितीकम्।

|| ८० || न वा ॥ १० ॥
न वा संनिधिष्ठेऽ पव वा । गो श्रमम्। गोश्वन्दवत्व। गोश्रितकम्। ॥ गो जिनीकम्।

हृति द्वितीयो दरकः ॥

[ भाष्यतृतीयो दरकः ]

|| ८१ || श्रवन वा ॥ १ ॥
श्रवन वा वाक्यदते । गवर्मम्। गवर्मम्। गवर्मम्। गवर्मम्। गवर्मनिकम्।

|| ८२ || लेवे ॥ २ ॥
लेवे शदन्न्त्र न संनिधिष्ठेऽ लेवे अध्य द्वारः ( १ ३५ ) । सिद्धपद्धारताम्बासात्मकमयम्यभाषम्। निद्दातादि। यज्ञतं तत् ज्ञातीन ( १.७५ )।

|| ८३ || लुक्यनं ॥ ३ ॥
लुक्यने हन्यः अकारः । पादो धुर्ध्रुव ( १.१५ सं- ३५ )-प्रभुतीनी।

|| ८४ || पूूः हृति कर्मश्यस्ते ॥ ४ ॥
पूूः पादे हृति कर्मश्यस्ते लुक्यने । मही यक्स्य ( १.१६७ )। प्रूतवती ( १.२७५ )-प्रभुतीनी। पूूः हृति ॥ प्रस्त्र बक्स्यम्यस्तम्य ( १.१५५ )। यावदः सयस्या ( १.६५२ )।

|| ८५ || हृति ॥ ५ ॥
हृति च प्रत्येके न संनिधिष्ठेऽ । यात्र इत्यतथः ( १.१०७ )। अभम्मृ ३-त्स्य खुद्गाविन्त ( १.५५६ )। अरणीतिष्कटः।

|| ८६ || श्रोति ॥ ६ ॥
श्रोति च प्रत्येके न संनिधिष्ठेऽ । तवे न हृद्यर्ह चोजः ( १.४०५ )।
1 Is wanting in B.
2 आशी० B.
3 After this B. reads न कि इन्द्र०
4 यथा न B. रक्षा A. सिंह B.वज्रनाथस्य C.
5 See 4.
6 So A, B, C. हिमू B.
7 B. does not mark accent. Cf. SV. 1, 87.
   (Sāyāna's comm. Vol. I, P. 243) विशीर्य विशीर्य विशीर्य. विशीर्य.
   विशीर्य हुमू विशीर्य. The South Indian gāna
   mss. write this हिमू रिख्य वी. Here 'Sthi'
   = Sthira mātra or 1 mātra pause.
   So in the following examples.
8 Is wanting in B.
9 ब्रज (स्य wanting in) B.
10 So Bur. Cf. SV. 1, 99. (with Sāyāna's
   comm. p. 264) गो हुमू वीलिय गो हुमू वीलिय.
11 पवित्र B.
12 दूर B.
13 ज्ञान B.
14 हुमू B.
15 See 14.
16 वादमानी B.
17 मधो B.
18 कर्मावस्थि B.
19 मकारकरूः B.
20 म is wanting in B.
[अथ चतुर्थोऽदशकः]

II ६१ II विकारः II १ II

विकारवध संनिकयो भवति। नैव चूर्णनापि प्रागू लोपागमप्रहति-भावः विकारे।

II ६२ II सस्थानः II २ II

विशेष-नि शब्द प्रयोगे (१४५, b. वित्ता हैरा छता)। सस्थानः नैसूकारे ५
विशेष। विशेषःसस्थानान्तरे याः। यथान्तरे चा।

II ६३ II रै घन्धः II ३ II

स्वरूपं दीर्घमाप्यते। उभावेकं विकारः। सस्थानः (१४६४) श्लोकम्।

ईडिपावले (१४५४)। न्त्या दिव्रि: (१२६४।) विधादित्यः व्रते (आ० स० ४)।

वृल्लत्वामू (१४५२=भरतो वस्यः)। आगमंद्वा (१२६५।) अभिमातिष्ठाद: (आ० १०)

अथा हृद्य (१४५६)। चैस्मीनव (२७६४)। धैर्यकिमि (१४५४)। ज्ञानिजः-

पुर्वीम (१४५८) सूर्यस्य (१४५५्=शुपास्नू। उपर्यस्य।) संध्या-प्रविधायिष्ठाद।

II ६४ II अस्थपामिनी सन्ध्यमू II ४ II

अस्थपामिनी सन्ध्यमाप्यतेें। एद्य-सात्त्विनि (१४५६।) तथे (१०१२।) या प्रमाधिकोः (१३७६।) अस्थपामिनीः हस्ति किमीः प्रवेष्ये (२४५६।)

1 नपि Bur.
2 In B. the comm ends with शाबाधः.

After fullstop B repeats the Sutra

विकारः विकारः अथवा विकारः नैसूकारे includes the same

in the comm

3 Cf. ग्रहाविना २३ विशे इ. SV. I 15.

(Sayana's comm. Vol. I p. 117)

4 नै B.
5 Is wanting in B
6 इ is wanting in B.
7 या न सर्वाधिकोऽपि B. SV. I. 291. has या न सर्वाधिकोऽपि

प्रह.
8 अधि is wanting in B.
9 मू. B. SV. I. 408 reads बयुः ल्वाः
10 After आगमंब, B reads हृतूममू।

मातृपममू। अभाहान्त्र जितीकू।
11 ज्ञानिजः B. Bur. refers to 2 1093.

But Vājiniva is not found therein,

We find Vājinivasū in II. 1098.
12 जिनू या is wanting in B. Cf. RT. p.

16. n. 20.
13 अपातिविः B.
14 प्रबते B.
15 So correct, तदादेव B.
16 अस्थपामिनी नाः B.
17 किष्म is wanting in B.
18 पूर्वे (या is wanting in) B.
$22]$

॥ ६६ ॥ सन्ध्यं द्विवर्ष्मू ॥ ५ ॥
सन्ध्यचरं द्विवर्ष्मापियते । अशोपधामिति ३ प्रक्रमू । पृयु (१५६)।
कृणूतेकमिन् मामू (आ. सं. ६)। सामिन् ३२ ३३। हो ३३ (१. ३२०)। अयः
पैरयुत सगर २ (१. ३२६ श्रप पैरा)। अशन्तीजा (१. ३५४ )
॥ ६६ ॥ भाषायः शीर्षयोः ॥ ६ ॥
भाषायः शीर्षयोरज्जयोद्विवर्ष्मापियते । ख ईरियः । खैरियः । अर्ज
उहिनी । अर्जौहिनी । अर्जनाम निनी (सू. ६४)-स्थिरकारः
॥ ६७ ॥ उपसर्गाद्वृहेयोऽप्रेषयायः ॥ ७ ॥
उपसर्गादु प्राद्वृहेयोऽप्रेषयायः द्विवर्ष्मापियते । प्र ऊहः । प्रौहः । उप ऊहः
॥ ८८ ॥ सन्ध्यं परं सामथः ॥ ८ ॥
सन्ध्यं प्रत्ययं परं (वर्ष्मू) मापियते सामथः । मोदीयति ३२। प्रीतियति ३३। प्रेष
यति । प्रेषयति । अशन्तिति । उपसर्गाः (सू. ६७)-स्थिरः । राजोशीयति । सामथः कसातः
॥ ६६ ॥ समासे ॥ ६ ॥
समासे च परमापियते । कोमित्याचठू । सोमित्याचठू । व्रहिमत्याचठू
चठू। समोहम्। विशमोहम्। दुःखोहम्। समोः। विशमोः। दुःखोः। समोः
विशमोः। विशमोः। नमोः। विशमोः। दुःखोः। जलोकः । समासे
कसातः ? अवासौ ३०। भवन्यति ३३। उपरष्यायी बुधवा ३६। नाम चेत्युद्भदासः

1 दिवसैं वर्ष्मू ॥ B.
2 मिति wanting in B.
3 हैं ३ is wanting in B.
4 भाषायः । पैरयु सगर B.
5 अभितलः B.
6 सन्ध्यं द्विवर्ष्मू भाषायः A. B. भाषायः
7 Is wanting in B.
8 जहूः । अवासौ ॥ B.
9 After this B reads भाषायः शीर्षयोः ॥
Then it repeats सन्ध्यं द्विवर्ष्मू भाषायः ॥
10 मायति B.
11 ईरियः । श्रप B.
12 पैरयति B.
13 पैरयति B.
14 राजोशीयति B.
15 कमादृश्यातः B.
16 समोःविशमोःदुःखोः B.
17 अवासौ । भवन्यति B.
18 कुटुवा Bur.
|| १०० || न चा || १० ||

न चा परमापदेते || द्विवेदेच चा न चा ||

श्रते चतुर्यों दशकः ||

[अथ पश्चिमो दशकः ||]

|| १०१ || हस्तवृत्ति || १ ||

हस्तवृत्ति प्राप्त्ये || प्रार्थनें || नवर्ज्जे || दशाचंभु || शाकलक्ष्में ||
मालचंभु || मन्ये || सहिष्मा: (आ. सें. ४२)।

|| १०२ || चतुष्पदे:के || २ ||

चतुष्पदे:के अच्छाया हस्वं मन्यन्ते।

|| १०३ || मोळे घासूति || ३ ||

समासं द्वारिमापदेते अभ्यति प्रत्य: || मराजां: || शीतां: || भयां: ||
द्राक्षां: || समासं कस्मात्? मराज इति मराजमामन्यारुत पश्च || मराजांतमः।

|| १०४ || म क्रियायाम || ४ ||

म श्रुत: क्रियां द्वारिमापदेते || मार्धन्तमः || मार्धन्तमः ||
मार्धन्तमः || मार्धन्तमः || मार्धन्तमः || मार्धन्तमः || मार्धन्तमः || समाचा निन्द: || क्रियायाम? मम्मः ||
मम्मः || कर्मशा वेदींमेव।

|| १०५ || उपसर्गं: सामथ्रेः || ५ ||

उपसर्गं: सामथ्रेः द्वारिमापदेते || मार्धनिति || उपाचा निति || उपसर्गं इति? 
राजाचा निति || सामथ्रे कस्मात्? अर्धनात्。

|| १०६ || वस्तसरादीनामानुः || ६ ||

वस्तसरादीनामानुः प्रत्ये द्वारिमापदेतौ || ऋष्ममृ || पार्थमृ || वस्तसराद्रा ऋषिम। २०
वर्त्तमालाम्

कघवल ऋगः। कघवलार्गम्। वसन ऋगः। वसनार्गम्। दश
ऋगः। दशार्गम्। दशार्गम्। नाम देवः।

॥ १०७ ॥ रघुस्थामैः ॥ ७ ॥

रेमवापि त्रस्थामैः प्रत्येकः। होत्रचन्द्रु पित्रचन्द्रु मात्रु. सर्वे?

॥ १०८ ॥ इस्वमेकः ॥ ८ ॥

इस्वर वैके आचार्यि मन्यते। होत्र व्रतः पशुस्तीति।

॥ १०५ ॥ अन्तस्थामू। ॥ ६ ॥

अन्तस्थामैः। अस्वर इस्वमेक इत्तिधिकारः। अभोध्यनिः। (१.७३.)

१० स्वर ऋक्खण्डायते। (१.२२०)। पर्यूँ (१.४२२)। स्वरार्थितिधिकारः। व्यविचार

स्वस्थान इत्युक्तम्।

॥ ११० ॥ तिः ॥ १० ॥

गतिचालनस्थामैः।। इनाईः। को (१०.१७७)। हा वा त्वा (१०.१७७)।

हा चार्यः। (१.५६४)। स्वा-ग्ना-ईः। (१.४०)। तदृ वित्त्वा ए (१.१५).

स्वरार्थितिधिकारः।

[ अथ पशो दशकः ]

॥ १११ ॥ सन्ध्यमयवायामू। ॥ १ ॥

सन्ध्यत्तमस्थमस्थमयमार्गमापिष्ठे। अग्नयां यथां (१.१)। अग्नि यथाः।१०
(१.७)। वष्णुवागिनि (१.३४७)।। तस्मात् अथ (१.२७२)।। मातरावन्वेति (१.६४)।

यावत्: (१.३६१)।

1. Is wanting in B.
2. So correct. ोष्णाकमत्. Bur. अघोध्यक्तु-पार्हाति B.
3. After this B reads.। इहोता। तहिम-नम्।
4. No fullstop in B.
5. इनमि B.
6. द्वारांजा B.
7. स्वारार्थिनि B.
8. ओष्णी B.
9. अथ अथो. B. Cf. SV. 1. 1. which reads अथ अथा.
10. अथ इस्वे B. Cf. SV. 1. 7. which reads अथ इस्वे.
11. तस्मात्. B. Cf. VS. 1. 272 which reads तस्मात् अथ.
॥ ११२ ॥ यानो दि विस्तर्जिनीयं योवोढिष्ठु॥ ॥

द्विगत्तियो नकारः पादमधीये प्रत्येके विस्तर्जिनीयमापयते योवोढिष्ठु
प्रत्येके। सर्वत्रूस्तः (१.२२१). परिधियोऽस्तितः (१.२२६). सिन्धुर्वाचस्यः (२.१५०).
हर्द्र एव दसेनः (द्राहः०४०२१.१). जग्त परीऽङ्कतः। (अ० व० १.१५४.२)।
बहु यथा अस्ति दैवे (१.२५७). मृद महाँ अस्यः (१.२५६). पस्य इन्द्रतिः
(१.२६१). महाँ हर्द्रः (२.६५२). महां दि पः (१.३००). दशियाँ
वचे (१.६३). गो मां पदिन्द्र तेन (१.२७७). दण्डलयः यः (१.२५२). श्रीमन्-
मीडायाम् (आ. सं. २१. होतारः रतनः)। हर्द्रस्य च सजये (१.४३५-४५५ स्तोऽ)।
द्वारिकपर हति? कौडिवद्विन (१.५५६. कोडङ्गुर)। नकारः? त्यामलोऽः (१.६).
विभेदयं हिः (१.२)। अंगुलितीकयतः (१.२३२)। पादमधीये हति? याहे यहान्यानुऽ
हर्द्र (१.२१५)। दुर्भागयुः (१.२३१)—प्रौद्योगिकी! याहे केदार च समित्तिते
(आ. सं. २५)। महानाशवः (१.२३२)। देवाश विधानः (आ. गा. ३. ५५. ४)।
नियुक्तवान् वायोऽः (आ. गा. २.५१. २)। परिधियोऽस्तितः (१.५१६)। वाकादेवोः
हर्द्रायः। (आ. गा. २९।) सन्न्यस्तते॥

॥ ११३ ॥ यान गा यः ॥ ॥

द्वारिकः परस्य वै श्रम एव विस्तर्जिनीयमापयते। देरयोऽः॥
• नियुक्तवान्। समस्याभी (आ. गा. ३, १.४—अविधाम देवारः। समु)।
• तास्यणः (आ. सं. ३६)। धर्मेऽर्थः (आ. गा. अप्प २, ६—लोकानरोजः)॥

॥ ११४ ॥ यान रकः। ॥ ॥

आकारो रकोऽर भवति। यथा महादीर्धः (१.२६६)॥

॥ ११५ ॥ रं विस्तर्जिनीयो घोषे ॥ ॥

रेखामापयते विस्तर्जिनीयो घोषे प्रत्येके। श्रेे चेत्यायिकः। चूँचहि
शृः (१.४९१)। भाषे-अः (१.२६२-२)। श्रेे-भाषे (१.२६२ अ)। श्रेे भारी (१.२६२)।

1 After this B reads स्वरे चेत्यायिकः। 7 Is wanting in B.
2 B reads रितः इः रः महासातपव दस्युस्यः
• नाल उपर्युतं हितान। 8 भृति is wanting in B.
3 Is wanting in B. 9 हर्द्र is wanting in B.
4 भृति अर्थः is wanting in B. 10 Is wanting in B.
5 B adds में पितु। 11 अर्थः B.
6 तेष is wanting B. 12 वाक्यवाचः संव्रहेत्तमः B.

13 भारीः B.
रचनात्मक 

रचनात्मक चित्रनीयों रेखामापाये। जरिताचि। (१.२४—पदपार जरितः)। 5 श्रेेष्ठा चारार्धः। (१.४२). प्रातरमः। (१.४४). प्रातार्जुणस्य। (१.२१०). चन्द्रमा 
अपस्वा नृत्तः (१.२२६). यो जलिया। (१.५६५). त्वाचतः। (१.१६३). परीतः। 
(१.६२). उर्द्धस्वतः। (१.३१२). अभि नो देव सर्वितः। (१.५२१). मही चरीयामः 
(१.६२). प्रेमातः। (१.१५३). कन्दास्य। (१.६२२). यो श्रुती चित्राचि। (१.५५५)। 
भवा जनानमू। (१.६२३३). पुष्प स्वः। (१.५५३३). स्वः शान्ते रहस्यः। 
(१.८३२) स्वः न: रास्मः (१.८३२) स्वः न: रास्मः (१.८३२) ।

10 आरामः। प्रात्यार्चिः। (१.५५). आहसाः। (१.५५५३). उज्जयने। (आ। गा। A 
pp १.६२२। समाजश्वास्य। (आहुः) निवा। चित्राचि। देवानामः। (१.५५) 
अभिः। आह्रे त्वः न: (१.४२५—सुधः। त्वः नादेश। (१.२१२३। तव लः मेघः 
(१.५५३—सुधः। यत्समे सोमे आसुः। (१.५५३३। विस्जनीयविमिति वा। षडसिद्यर्वेषः। 
अन्तद्वितिः। (२.७२५)। उधः। (१.१५३)। ऊष्मयोर्वः। (१.५५३३। निषिद्धार्थवान्त इत्यधिकारः। 

15 जरितार्दीचि।

॥ १६॥ अस्थायः यमः॥ ७॥

अस्थायः परो विस्तरीयो यकरमापाचाये। वातः महादीचि। (१.२६६)। 
इत्येतरा मित्रः। (१.७)। देवा यज्ञः। (१.५६)। विष्व द्वि मातः। (१.५५)। पृथ्वी 

1 Is wanting in B.
2 अतः हि अरस्यः। B.
3 प्रातः यः B.
4 अस्थायः परो विस्तरीयो यकरमापाचाये। वातः महादीचि। (१.२६६)। 
इत्येतरा मित्रः। (१.७)। देवा यज्ञः। (१.५६)। विष्व द्वि मातः। (१.५५)। पृथ्वी 

11 तव लः सोमे (स्वर्य is wanting in ) B.
12 After उथः। B. reads पतः।
13 जरितार्दीचि।
14 जरितार्दीचि। Bur. B reads जरितार्दीचि। निवा। चित्राचि। मही चरीयामः। कन्दास्य। (१.५५३३। विस्जनीयविमिति वा। षडसिद्यर्वेषः।)
15 गिरः। is wanting in B.
16 पृथ्वी अशि मूलः। is wanting in B.
ग्रंथनामे

अभिभूतम् (१.३७०). उत्त हिपार्श्विनि (१.६). \| पोः (शृ. १२४) \| धर्म: \| परम्पराये । वार्तने (१.४६४). \& देववार्ते । \& अनुपवत द्वारः (आरांसं०२२) \|

\| १२२ \| धामपुरण: \| १२ \|

धामपुरण: धामपुरण: \| उत्तममन्त्रित्यप्राप्तिनि (१.२२६-मन्त्रिप्रवायः)।
\| तरोसिंहो (१.२३७) \| मद्दतो विरििरपनम (आरां सं० य०) \|

\| १२४ \| दे \| ६ \|

स्वारे तैयःमार करो भवति। पुरेिे अविश्वास (१.४६१). द्रिपो श्रांह (१.३६५).
\| करो अद्य युद्धः (२.२४१). मेईं वो (१.५)---प्रश्नः इन्न्त्वामि। \| बिच धत (१.६४). \| स द्वस्तः। \|

\| १२० \| नी \| १० \|

नी अंद्रखलाकार करो भवति। अधिसानो वाच्ये (१.५२६) \| आकारे ?
असिनां दृढ़ते (२.१०७६) \|

\| \| \| इति \| पति \| द्वायः। \|

[ अथ ससमो द्वायः ]

\| १२१ \| तो \| १ \|

दवे च रूपमहासू म । परीतो फण्डङ्-याम (२.५२४) \|

\| १२२ \| हो-रा सो-रू \| २ \|

अहः राजि । अहो राजि । स्वः राष्ट्रा । स्वो चर्मा ।

\| १२३ \| राजने न्म \| २ \|

स्वः शन्त्रो भवति । सुष्म (स्तोमः) इति धार्मणेः। (५)।

1 चयः: B.
2 समर्थ्यमात्रा: B.
3 व्याख्या B.
4 After this B. reads अव द्रवसोः। It omits मद्दतो विरििरपनम।
5 धर्मो अन्ते instead of पुरी अभिभूत: B.
6 भविः: B.
7 समवय: B.
8 च is wanting in A. B. C.
9 B reads--राजने च स्वद्वस्तः etc.
10 B reads सुवर्तिता वातम्येः (क on the margin) धर्मम्।
|| १४२ || उभयथा सुभो स्म उदारवः ॥ ४ ॥

उभयथा न्यायो शकायो रेतो वा। सुब्रव इति ॥ सुवरिति । अन्य
इति ॥ सम्निरिति । उध इति ॥ उदारिति । अर्थ इति ॥ स्वरिति । शुभरिति
द्विनिराशिस्य। व्याहतित्वं च (स्तोत्रं) । अष्ट्रं पचावसुन्धे । अन्नरित्येवे
निरुपयुः। उधवस्य श्रीतीचर्म्मः (तत्. म.वा. २४. १६)। उधवस्य अश्रु प्रजा: प्रजा
यन्ते। कृष्णस्य अभिरस्वचम भवति। चर्मः यदु ग्रनो (१.३२१)। महि चर्मः (१.१९२)
व्रजः जनानामः (१. ३२१) च ॥

|| १४५ || समस्तमात्रस्य सं क्रमः ॥ ५ ॥

समासे सकारमाप्यते क्रमः प्रत्ययः करोति कामयति च ॥ ग्रनो:
१० सकाः: तेजस्काः। च्यास्काः। कामे चैंचं समस्तमः: श्रेयस्कामः: ॥ समासे?
यशः कार्यः ॥ वचः कामयः ॥ क्रमः: इति । अर्थः वालः ॥

|| १२६ || यशंतिरिताः ॥ ६ ॥

यः शब्दः इतिरित्वे सकारमाप्यते। अयस्कारायते ॥ पाप्यस्कारायते ॥
वर्ण्यस्कारायते ॥ (७)। कामे चैंचं सः शब्दः ॥ ८५ इति । अयस्कामः ॥

|| १२७ || ध्रुवे च कुभ्यवादीः ॥ ७ ॥

ध्रुवे च प्रत्यः सकारमाप्यते कनकाः सकाराः शकाराः शकारोऽवः ॥
अजसर्गाः। पयस्कम्। यशस्कम्। तेजस्कम्। अनुस्मृतम्। सप्तिशः। ज्योति
प्रभाते। ऊर्ज्जस्ती। पयस्वती। रजस्वला। चतुरस्या। शिरस्या। पयस्या।
यशस्या। च उरसा। पयसा। शिरसा। यशसा ॥

1 सुवरिति B.
2 अन्नरिति B.
3 See १.
4 अन्नरिताः B.
5 रितेयाः न निरुपयं B.
6 अनतिरितिः B.
7 ज्योति B.
8 B reads—समस्तमात्रितिसंसारं: समासे etc.
9 B has अयस्कारः। यशस्कारः। तेजस्कारः।
10 अयस्कारः। B.
11 यशस्कामयते। चर्मस्कामयते। B.
12 कार्यः B.
13 See ५.
14 पाप्यस्कारायते B. वार्षिकस्कारायते Bur.
15 After this B, reads ज्योतिरिति। चर्म
16 शब्दः इति B.
17 पञ्चास्कारादः B.
18 अयस्कम् B.
॥ १२८ || कौतस्कुतादीनाम || ॥ ८.॥

कौतस्कुतादीनाम च सकारामाध्ये । फसः । कौतस्कुतः । पूजामाध्ये । शिरसप्रसः । अध्यायप्रसः । यस्यप्रसः । पयस्यामः । अयस्याहो
चावो देशः । पुजः । पितः । पितः । पुजः । पुजः । सुनः । युनसः । युनसपितः ।
युनसस्य श्रुति ॥

॥ १२६ || पर्यंति सदस्काला || ॥ ६.॥

पर्यंति सकारामाध्ये । सदस्काला पौर्णमासी । सदस्कालामामामायायोः ।
सचः कालमन्यत् ॥

॥ १३० || नामिनो भयोप सामध्ये || ॥ १०.॥

नामिनः परेऽविसज्ञानीयोऽभयोऽपत्ये सकारामाध्ये सामध्ये । यजुः । १०
व्योंतिसंधिः । सापंयंदिवंडुवंपुरितिः पूर्वयाच्ये प्राध्यं प्रद्यामः । यजुः-पृष्ट्दूः। ज्योतिषकुएडमः। श्रीचिकरामपञ्चारा (श्रां. सं. ५५) || नामिन इति || यथा: पापः । अध्यये । ज्योतिषांग्यतः । समस्थितः । (स० १२५) । अधिः । युएडः ।
सामायः (स० १२५) । ज्योतिः कुलेः । सामध्ये । आदर तं भजः । पाएँ ॥

श्रेय सहस्रो द्वारकः ॥

[ अथ अण्मो द्वारकः ]

॥ १३१ || मिथँनाये धा || ॥ १.॥

मिथँनाये धा भवति परेऽमापचि: । प्रशासिनविर्यायाबादः । पूर्वयोगे
तिक्रयः श्रेष्ठो हितानि बीयायायतः ॥

॥ १३२ || विग्रहे च || ॥ २.॥

विग्रहे च वा भवति । ज्योतिषकुएडमार्गाति ॥

1 After this B. reads अश्वद्वासे।
2 पितःपुनः B.
3 Is wanting in B.
4 सवसी Bur.
5 ज्योतिषकुएडः B.
6 B reads श्रावणकाळं विन्यासं चारि: चारि: ।
कार्य कोषं च तंगनरोदः ॥
\[ २० \]

\[ \text{मुक्तत्तम्} \]

\[ १२३ \] निष्कर्षम् (१.११०). निष्कर्षीतम्। निष्कर्षीतम्। निष्कर्षीतम्।

\[ १२४ \] दुःखम्। ४।।

दुःखम्। दुःखाविद्यम्। दुःखाविद्यम्।

\[ १२५ \] असुखे चे। ५।।

असुखे चे के प्रत्येके सकारामापने। दुःखा दुःखा। दुःखा पिपासा।

\[ १२६ \] ख्याती च। ६।।

ख्याती च पापिकायां न सकारामापने। दुःखातिष्ठायं वैधेते॥

10 पापिकास्य ख्यातिः।

\[ १२७ \] द्रव्य: ७।।

द्रव्यकर्षम्। द्रव्याविद्यम्। द्रव्यीतम्। द्रव्याविद्यम्।

\[ १२८ \] द्रव्य: ८।।

द्रव्याविद्यम्। द्रव्यकर्षम्। द्रव्यीतम्। द्रव्याविद्यम्।

\[ १२९ \] चर्चा: १०।।

चर्चाकर्षम्। चर्चाविद्यम्। चर्चाविद्यम्। चर्चाकर्षम्।

\[ १३० \] बहिः १०।।

बहिर्कर्षम्। बहिर्विद्यम्। बहिर्कर्षम्। बहिर्विद्यम्।

इत्यादिभि दशः॥

\[ इति दूर्तीय: प्रपाठकः। \]

1 निष्कर्षीतम् B.
2 After this B reads. दुःखाविद्यम्.
3 Is wanting in B.
4 B reads असुखे चे॥
5 दुःखातिष्ठायं वैधेते: B.
6 इति असुखस्य द्वितीयः प्रपाठकः A. B.

इति असुखस्य दूर्तीयः प्रपाठकः C. Bur.
अथ चतुर्थ: प्रपाठकः

॥ १४१ ॥ श्राविरादीनां करोती ॥ १ ॥
श्राविरादीनां च करोती प्रत्यये विस्तरिणीयः सकारामपथते। श्राविरि-
tमृ। श्राविरितमृ। तिरस्कर्मृ। नमस्कर्मृ। विभक्तिविचित्रेऽथ।

॥ १४२ ॥ पुरः ॥ २ ॥
पुरः श्राविरित्विस्तरिणीयः सकारामपथते। पुरस्ततो श्रावः। पुर-
स्तता कन्या। पुरस्ततसङ्ग्नीनियोऽविने। पुरस्ततो रथः। श्राविरित्वाति-
निर्माता: पुरस्तता वत्सः कुमारः। परिपात्यन्ते श्रुणाय श्यमिविचित्रात्मपः हि ति॥

॥ १४३ ॥ ब्रह्मी ॥ ३ ॥
पावद्धालाक्ये प्रत्यये विस्तरिणीयः सकारामपथते। अपविन्-
वधिः। अथा नै ध्वस्तस्थवधि (२.३६५)। सा श्रावः भ्रमकर्मयोऽधि (२.१०२)। म तय- १०
सस्तताभि (२.७५)। स्थायित्वःसहित्यो (२.३०५)। श्राविरित्वाति (श्रावः ५५)।
करोताविति: श्योऽि: प्रस्तवः (२.२५)। पावद्धालाक्ये? सहः (२.३०१)। श्रस्त-
tात्भवतः (२.४६६)। सम्भिर्यातः हि माध्यमः।

॥ १४४ ॥ इति च ॥ ४ ॥
श्रावन्त्यामृत्वाणि श्रुकारपरेऽधिये प्रत्यये विस्तरिणीयः सकारामपथते । १५
रेकरे पादोपान्तीयेप्रत्येविसर्जनीयः सकारामाप्यते । मयकरत् (१.१२) । पादोपान्तीयेप्रत्येक्सदन्तावत् (१.४६) ।

पकाहे रेकरे पादोपान्तीयेप्रत्येविसर्जनीयः सकारामाप्यते । अगमम तमसस्पर्शम् (स्तोः) । शृव्याद्र तमसस्पर्शम् (स्तोः) । शृव्याहि शृव्याध- ।

tस्पर्शर्वि (१.२७) । दिवो अन्तेमथ्स्परि (१.२८) । दिवेष सदस्पर्शर्वि (१.१६) । च्याऋष सदस्परि (१.२६) । निवृत्तानि । जा: ।

परेलाई (१.६०) । त्रिष: परि (१.१३) । वक्तिष: परि (१.२४) । अन्या वारे: परि (१.५५) । तुषा तुषा: परि (१.५२) । अणुभासी (पितुणपरि १.१४) । अस्तदह ।

विद्यम् (सू. ११७)-धिकारः ।

करार्ड्यैद्वन्त्यपरे पकाहे प्रत्येविसर्जनीयः सकारामाप्यते । ब्रह्मास्पते (१.१३१) । ब्रह्मास्पते (१.१४) । इस्वते (१.५७) । इवस्वते (१.६३) । गोपण्डे (स्तोः) । शवस्पर्शति (१.१५) । मित्रासपान्ति (१.१६) । पकाहे? सोम: ।

कलेश (१.६४) । करार्ड्यैद्वन्त्यपरे? शिववेद्वः ( प० (१.१४) । आयू गोः । प० (१.६४) । उपस: । प० (२.२२) उरा: । तुषा: । वाल्यपरे? ज्योति: पश्चिमति (१.२०) । मयोः पप: (१.२४) । हिर्दी: पविष (१.५२) । खुत: पवित्रम्।

हिर्दी: पविष: (१.५२) । पादवर्णयि: चन्द्रमा: (१.५२) । अनुमण्यासः। विश्वत: (१.३६) ॥

1 Instead of this B reads वरिष्ठाकर्मम्।
2 इस want in B.
3 ये B.
4 छ्या A, B, छ्यदः C, Bur.
5 करार्द्ये ब.
॥ १४८ ॥ दौः शः ॥ ८ ॥
दौवालैरे पादलोतिये एव विस्त्रिनीये: सकारामापयंते। दिवस्पाहुः। १.३२। स्मिःशत्यवानिः (१.२६) निद्रुचैन। (वन) पुंः पावकः (१.४२६)। यः पार्थः (१.४२६)। सस्ते (आ. गा. १६.१२-नराद)।
॥ १४६ ॥ यः ॥ ६ ॥
यः शन्त्स्त्व विस्त्रिनीय: सकारामापयंते। रायसपोङ्यं सदस्मिन्य। रायसपोङ्यं कुलायिन्य। रायसपोङ्येश्वर (आ. गा. १.२५.१)। यहुंख भावति पञ्चनिनियने फलस्फुच्चः (आ. गा. ३.८.२०)। नवशस्त्यवानिः। रायसपोङ्येश्वर (१.३२६)।
यः शान्तः? सोमः पूरा (१.३४)। विशः पूर्ववः (१.३२६)। यः पार्थः (१.४२६)। कर्मोदेश विशेषः।
॥ १४० ॥ भे स्वे मानस्त्वयः ॥ १० ॥
स्त्रोमे प्रत्येके हस्ते मकारान्तस्त्वी सुशिनीय: सकारामापयंते। गोप्पादेः ब्रशिरस्योष्रस्मि दत्तितीये (आ. गा. १.२५)। जमदग्निमित्वः (आ. गा. ३.१३५)। परिविधु (आ. गा. अध्य. २. १०-३५)। निद्रुचैन। पतिलिङ्गे कीते हदविये (आ. गा. १२.५)। मकारान्तस्त्वी? देषवते (आ. गा. १२.६)।
१५ धर्म त्वं श्रु (१.२३३)। चाचाची तः।
हुस्ते प्रयासे द्रापः।

[ अथ द्वितियो दशकः ]
॥ १५१ ॥ नोभ्यरे ॥ ९ ॥
नोभ्यरे विस्त्रिनीयो विक्षयितते। शन्तः। श्यायार्तीमिः।
॥ १५२ ॥ पुं सर्योः ॥ २ ॥
पुंकारः स्पष्टे प्रत्येके सकारामापयंते। पुंसिरे। पुन्तरति। पुंसः यमः।
पुंसः पुंसिरे। पुर्वतियुः च।। प्रथोपे? पुं गायित। नोभ्यरे॥ पुंशुररमः

1 पादलोतिये एव B
2 गिर्यवोधुः B
3 श्रकीर्षा Dur.
4 जमदग्निमतः B
5 परिविधु ब पातीती B pati occurs here in 'prajāpate'.
6 After this B reads भावयम्.
7 After this B reads चुरुर । चुरु ।
8 पुंशिर्य B
9 गुन्सिये B
10 पुंसः B.
पुस्तांकः बदमिति तेषु (Sic) पुस्तकमः. सहोपभ इति चेतु व्यासान्तिकारो-वम्यम्. स्पष्टेः पुंसालः

॥ १५२ ॥ नो मध्यमवर्गेः ॥ ३ ॥

नकारे मध्यमवर्गीये प्रत्येकये सकारामापदेते । महात्मारतिः । महावान् । धिक्राः । महास्वस्त्त्रः । द्वितीयेशु च। अधोपे। महावान्। यजतिः। जयत्यन्नूपःपरेः। महान्तस्तहयासेः। महान्तस्तहयाससे�। मध्यमवर्गीये भवान् पारे।

॥ १५४ ॥ चँखू चे ॥ ४ ॥

आचीकस्य हृदयः च शब्दः तथा सकारामापदेते । चारे चर्चयः (१.६४).
ततो ज्ञायानः (आ.सं. २६) ॥ निबुत्थानीः । आचार्यीयवर्गः तमः (१.३७२).

जानः चर्चः। नियार्मम विचारम्। चारे चर्चः। विचारम्। आचार्यीयवर्गः इति । सेतुपामिन (आ.गा. १.७.११). शाक्यसमापपेः (?)

॥ १५५ ॥ कान्तू स्वे ॥ ५ ॥

कांत्याः स्वेत प्रत्येकये सकारामापदेते । कांस्कारः ह जयति ३३ । कांस्कारः
नाश्याति । कांस्कारः आमाचयः । स्वर इति । कानू चेते । कानू खनिः ३४ ।

कानू पारे । कानू फलके ।

॥ १५६ ॥ बुदेपास्त्यम् व्यञ्जने ॥ ६ ॥

लुप्ते उदातपस्त्यम् इत्येकां व्यञ्जने प्रत्येकाः। कारेच्छें वृषभः (१.६२)। एष स्य
ते (१.५५६)। एष स्य धार्या चुतः (१.५४५)। एष प्रवाहः य स्तिवः (१.५२५).
एषः प्रकोपे (१.५५६)। स नो वसुनि (१.५०)। स तव न : (२.१६०) एषः शब्दः।

1 लेपुटेक B.
2 चेव, is wanting in Bur. Bur. has वद्वितिकारो-वम्यम्।
3 पुस्तांकः B.
4 महावान् B.
5 इस wanting in Bur.
6 जयत्यन्नूपः B.
7 महात्मारति B.
8 महास्वस्त्त्रः B.
9 तेः is wanting in B.
10 जानकारे B.
11 चारे चर्चयः B.
12 आचार्यीयवर्गः इति B.
13 कांस्कारः महाभवान् B.
14 चेति B.
15 ओदेपास्त्यम् C.
16 उदातपस्त्यम् B.
17 कस्त् B.
18 B reads एषः कते। सकरे॥ सनो ब् etc.
वर्ष २ वर्ष १२=१६२] स्रुत्यंग्राम

किपस्तरये (१.४२४)। उदात्तं। उद्दे तथा देवं (१.३१३)। व्यक्तं। म तो श्रेष्ठ (१.३०२)। साम्यं वेद्यं सन्धयगितम्।

|| १५७ || नामयुक्तं || ७ ||

नत्त्वयोऽव लुप्त्वे। सन्योगो गच्छति। सन्योगे धार्मिक। अनेके आयुर्यं श्रीमन्तारिफत्त-मित्रं या।

|| १५८ || यः || ८ ||

यः कारम् व्यक्ते प्रत्यये लुप्त्वे। मदान्दिपं (१.२६२)। माइतीय। इत्येऽ- तपादिन्य (१.६)। निर्मातिकं। श्री योगम (१.३२)। व्यक्ते। अयोध्यः (१.३२)।

|| १५६ || समन्ते || ५ ||

स्वरमध्ये नेगिर्यकारं (स्व ११०)। लुप्त्वति। इण्ट्याः। इतिः (१.१५६ सातं)। १०

वत्यं इन्द्र (१.२४६)। भवाय यात्रि (१.१)। स इन्द्र (१.३३)। स्वरमध्ये। अद्वित्यन्यं (१.४७७)। पीतेऽः (१.२६३)। वैशाखिरिममहानां।

|| १५० || वत्ये || १० ||

वक्तास्तरमये क्राचार्य सत्त्वनि। आचार्यान्तर (१. १५७ b)।

इति द्वितीयो द्वाकः।

[ चाथ तृतीयो द्वाकः ]

|| १५१ || चाथ वा || १ ||

चाथ ह च वक्तायरस्तयोलुप्तनि।

|| १५२ || च नेगिर्यकारं || २ ||

वक्ताः नेगिर्यकार लुप्तति। चाच उपरि। का उपरि। ता उपरि॥ धैर्ये (१.२६४)। पुष्पे (१.४६४)। तत्त्वात्य (आ.गा. २.५.१)। पुरणपते (आ.गा. २.६.१)।

उत्ते ? ऋणावाहिणि (१.३५७)।

1 च Bur.
2 नामयुक्तं Bur.
3 धार्मिकततिरिक्त Bur.
4 इति B.
5 तथा B.
6 बिते B.
7 Is wanting in Bur.
8 Instead of पुष्पे B reads आपले,
|| १६४ || तः पराणिनामित् || १ ||
ध्रुवः पराणिनामित् प्रत्येकः रुचिकृत तद्द्रव्यः।
|| १६५ || द्रव्यमया || २ ||
दकारः अभ्यस्ते लुप्ते । पद्तप्तेदिति । द्रव्यदृश्येति ।
|| १६६ || पूजोदरादिनाम् || ६ ||
pूजोदरादिनांन्तः दकारो रुचिकृते । पूजोद्रे । पूजादानम्।
|| १६७ || उद्दृ स्थास्थपतिः || ७ ||
उत्तप्ये: स्थास्थपत्योपासादिपुर्दिति । उत्तप्यातः । उत्तास्य तिः
उत्तासिकासुचर्चम्यति ।। शक्तिमुद्रिनमिता । पच्चुऽ: \( स \\) चित्तृद: । चित्तृद् श्यम्यति।
|| १६८ || तुल्ये || ८ ||
तुल्ये स्थाने लुप्ते । आत्मविद्या (आत्मविद्या)। देवं वहनिः ।
|| १६९ || रात्रेण स्थाये || ९ ||
स्वरादू विमातंस्थायाज्ञापे । वर्षे प्रत्येकः रुचिकृते । न वेचय (१.२५).
|| १७० || अवोध्यादिनि || १.०४३ ||
अवोध्यादिनि । स्वरादिति । निचुदास्यथम्। अन्तस्थायाज्ञापे । वर्षे?\( सगुरुऽ \)
अवोध्यादिनि । विश्रव श्येने (श्येने)। अपादनः: । छुट्याः हूँ । (१.२४५)।

1 दकास्तमया: B.
2 उस्मिता Bur.
3 उत्तासिकासुचर्चम्यति Bur.
4 मुद्रिनमिता Bur.
5 श्यमिता Bur.
6 See 3
7 B reads देवं वहनिः
8 छुट्याः B.
9 अन्तस्थायाज्ञापे B.
10 अन्तस्थायाज्ञापे B.
11 छुट्याः B.
12 छुट्याः B.
|| १७० || २१ || १० ||
रैद्वध्य तुल्यस्याने लुप्ते। युका चन्द्री २० (१.८४६)। चन्द्री रस्त्वानाथः
(१.४२१)। चुपा हरी राजे २० (१.५६२)। रप्यद्वक्षोऽव दीर्घाचायस् ||

इति वृत्तीयो दशाकः।

[ अथ चतुर्थो दशाकः ]

|| १७१ || २१ || १ ||
सोम्यः अवमा २१ ||

सोम्यः ग्रेहोऽव तुल्यस्याने लुप्ते। सर्वं ते (१.२१४)। झंडा नन्दे ५
(१.२१)। दृढ़वम् (१.१९३)। यवीयान्तिनी (१.७३)। तुल्य इति । विभावसः
(१.५६)।

|| १७२ || तृतीय: परशुरामः || २ ||

तृतीयः परशुरामायापदेः। वापो घट (प्रा. गा. ३, १, १-२)। अभ्यु धीपद
चु (१.४६१)। दत्त सोमम् (१.३८४)। तु धर्म प्राचे। अधोप इति । तद्भ गाय १०
(१.११५)। तृतीय इति । भवान घरे ।

|| १७३ || अन्तः || २ ||

अन्तः च प्रत्वे तृतीयोऽनयमेवाचार्धे। उद्घ। न्युः चा (१.२७६)। वर्ण महाम्
(१.२७६)। दृढ़वयान्ति स सुमद्रयः (१.५४७)। तञ्चवन महाम पिरो
विच्छ (१.७३५) ।

|| १७४ || द्वन्त्याच्छलभः || ४ ||

द्वन्त्याच परः शकार्श्चकार्मापदेः। श्रीरुप्यकु (चतुर्विमी०-१.१६)।
चित्र इच्छिन्योः (१.५४)। यवदवासिः (१.२६४)। यवदवासिः (१.२६४)। यशो
तथा मुखः (१.२६२)। दविव सत्यम् (१.५३)। मधयन्यविध (१.२७३) || द्वन्त्याधि
दिति । अन्तः द्वा (१.२५३)।

1 चतुर्विमी B.
2 सोममुपप्रायाये B.
3 So B, D, र Bur.
4 B does not add च to छ in any of these examples.
\textbf{अृक्ततन्त्रम्}

[४, ५, ६-६=१७४]

|| १७५ || चलमोदियेमके || ५ ||
एवबुद्धं शकारमके इच्छुकितं कुर्विति । नैनांखोटं विच्छेकोमान्तव्यमरति
शम्शुर्षार्य इति प्रत्ययः॥ (५)

|| १७६ || तुतीयाधुर्भस्त्रम् || ६ ||
तुतीयात्यन्तयो हकारःधुर्भस्त्रामपाध्यते । एकौपापोमित्यधिकारो न नेचेः। बशिष्कः
हरति । वशिष्णुर्वरति । चद्दुर्वरति । विद्वृद्धुरति । विद्वृद्धुरति ।

|| १७७ || उष्मा स्थानम् || ७ ||
उष्मा च परस्परस्थानामपाध्यते । दिवः ककुत परति: (१.२७)। उपस्तिग्रि:मर्मः
(१.७०)। उष्माविनीम्। अश्वस्तिमामै: (१.२२)। त्रिपति: पूर्णः (१.२७)। निशानयाः
(१.२५)। अश्वस्तिमिधाः (१.३३)। दुर्बन्धस्व (२.११४)।

|| १७८ || दृष्ट्य मध्यमार्गोऽः || ८ ||
दृष्ट्यवद्वति परस्परस्थानामपाध्यते मध्यमवर्गाये प्रत्ययेऽः। आवेश्वर्यः
(१.१८)। प्रभूतिः। पशुन जन्मानि (श्रु. भ. १,५०.७)। यज्ञायथः: (२.७७)।
भवानू जयति । तज्ञायतः॥। चर्मारनः (१.६४ स्तोःः)। सुशास्त्रधार्यार्दिनि
(२.३७३-४)। दृष्ट्यम्? वशिष्कः चरति। मध्यमवर्गाये? भवानू परे॥

|| १७९ || शोऽः || ९ ||
शकारलकारयोऽः प्रत्ययोऽः परस्परस्थानामपाध्यते। तन्ध्वलोकः:। अक्तृ-
श्रोकः॥। परस्च्च्वलोकः। मवालङ्कुनातिः।

1 So A and C • मनोदयः B.
2 So Bur. न नैगि । शेतलयत। रसति।
शोकः। शशार्यत। रसम्भुर्षार्य इति। प्रत्ययः। B.
3 परस्परस्थानः B.
4 विसंबिन्म। दुर्बन्धस्व (१.७०)। B.
5 न is wanting in B.
6 पलिष्टा B.
7 After छाः there is थि on the margin
of B. Then it reads शिष्टाशा
8 So A. B. C. वर्गाय B. At the
end of the comm. B. repeats मध्यम-
वर्गाय, but after crossing ‘गायिः’ it gives
वायेः as the correct form.
9 See one.
10 चुरु is wanting in B.
11 तज्ञायतः B.
12 परे B.
13 परस्परस्थानः B.
14 कः in all the three examples, B.
15 तन्ध्वलोकमेकः B.
॥ १८० ॥ मो सन्ध्य: ॥ १० ॥
मकारथ सन्ध्य: परेत्यानमापधते। त्वादु काद्यः (१.२३४)। यदू मोक्ष-जीक्रम (१.२९३)। ते। धृतवंसि तोह (१.२३२)। उद्कर्षनत्तमः। असिन्द्रतमः (१.३)। तन्ते मद्यः (१.२८३)। सन्ध्य हिति? मिश्यस्त मकारे॥

॥ १८१ ॥ रूपमिय स्थायम् ॥ ११ ॥
कररक्षन्यन्तरस्थायामापधते। धा: विधा (१.२३५)। य वोर्च्य वानि (वा.सं: २३)। घमरोकवे (वा.गा. अप. २.८—उद्र्य लोकान। होम लोकान)।
प्रेण व: (१.४)। प्रस्तुतीनि। त्यां विमास: (१.४२)।

॥ १८२ ॥ अनुस्वारे। ॥ १२ ॥
अनुस्वारं चाके आचायारं मन्त्यन्ते। प्रेणः व: (१.५)। प्रस्तुतीनि।

॥ १८३ ॥ रेफोप्युषु ॥ १३ ॥
रेफोप्युषु अनुस्वारामापधते। सोम दा० (१.५१)। विष्णू धृतवंसि (१.५१)।
जेतार रो० (१.२८३)। उमभ र० (१.२८०)।

॥ १८४ ॥ हि नमपरे च तत्परस्व ॥ १४ ॥
दकारे सम्बरे तत्परमापधते। तत्पर: च दकारे भवतीति॥

इति बलुभों दशक।

[ अथ पंचमो दशक: ]

॥ १८५ ॥ व्यवधानोन्यविकारः ॥ १ ॥
व्यवधानोन्यविकारस्य भवति अन्त्यविकारे॥ ऋष्टौरूख (१.२३६) चरित्यः

1 परस्वानो B.
2 निर्दुतमः प्रयवेरि। वर्दुर्दृशन्तमः B
3 निर्दुर्दृशन्तकरे B
4 रे B.
5 विष्णू B
6 रे B.
7 नमकारेः च Bur
8 इति is wanting in B.
9 सू० नहूः। हुण्मवतीति Bur.
10 Are wanting in B,
11 From this up to कृतान्, भ। is omitted in B.


\[ 80 \]

अक्टुतन्त्रम्

राज (१.६४ साम). कांस्कार-प्रशुतिनामम्। अन्त्यविकरे। मयस्कारे। त्वां-
कार्कोरेण (१. २३४)-प्रशुतिनामम्। रेकोषमसु हिताधिकारः।

|| १८६ || अन्त्यात्मत्थमोघोपये: || २ ||

अन्त्यात्मप: प्रथमो व्यवधीयते श्रृङ्गेशते प्रत्येन। प्रत्यड़क्षः। प्रत्यड़क्षः
5 परः। प्रत्यड़क्ष सारेः। गाँ शेते। गाँ परः। गाँ सारे। यानिः। चान्याणि।

|| १८७ || नात्सि || ३ ||

नकारातु सि प्रत्येको तकारो व्यवधीयते। तिलान्त्सायी। भवान्त्सायी।
महान्त्सायी। महान्त्सायिनः (१.४२६)। हरिवान्त्सुतानामम् (१.२२६)। केतुत्समस्तम्
(आ.सं. २४)।

|| १८८ || टान्तरमेके || ४ ||

दे पूर्वार्ण सिर्फऽत्रे प्रत्येको व्यवधीयते। पद्दता भोजयति। पद्दतिखं
5 न्तमेः। पद्दतिकायिनः। पक्षत्या नागिः।

|| १८९ || सं करोतौ || ५ ||

सं पूर्वार्ण करोतौ प्रत्येको सकारो व्यवधीयते। संस्कररती। संस्करताः।
15 संस्करणेऽ२३ हितुकरोः। विशेषे ्च।

|| १८० || अक्ष्यवाये चाजयम्। || ६ ||

अक्ष्यवाये चाज्जातु परो भवति सकारः। समू अक्रोतू। समस्कररतु।
समू अक्ष्यतामू। समस्करतामू। समू अक्ष्यारितू। समस्करारितू। समू चिकित;
पितू। साक्षुकरिपन्तू।

1 अविकारे प्रत्येके B.
2 मयस्कारो B.
3 1 वोषि B. No sign of अभिनिहित-समिथी.
4 २क्षुकारो B.
5 गाज्वस्यन्दे B.
6 गाँ सारेयान नायाणि Bur.
7 टान्तरमेके Bur. In comm. also Bur.

has दू instead of दृ:
8 टकारो B. दकारो Bur.
9 After this B, has पद्दता नायाणि.
10 पद्दतिचितम् B.
11 पद्दतिचितकायन B.
12 संस्करणिन्तू। उक्ष B.
13 साक्षुकरिपन्तू Bur.
॥ १६१ ॥ क चकार मस्यं हदे ॥ ७ ॥
ह चकारमापणं धनं हदे । संचकारे । संचस्नार । संचकतुः।
संचस्नारः। सत्ता वः । सत्ता वः । सत्ता वः । सत्ता वः । सत्ता वः । सत्ता वः ।
सत्ता वः । सत्ता वः ।

॥ १६२ ॥ पशुये भूसुधारुप्तेयावृतप्रुपे ॥ ८ ॥
परे उपः हति पूर्वस्ये सकारे व्यवहीयो भूसुधारुप्तेयावृतप्रुपे ।
परिप्रेष्ठम्। परिप्रेष्ठो रघः। गोरिम्बहं परिप्रेष्ठम् । वायुमुक्तस्यार जलपति।
परिप्रेष्ठम्। उपप्रेष्ठमन्यत्।

॥ १६३ ॥ च च यर्द्वाचर्षकः ॥ ९ ॥
च च हति पूर्वः सकारे व्यवहीयो यर्द्वाचर्षकः । अवस्तारम्रययः ।
च च हति पूर्वः सकारे व्यवहीयो यर्द्वाचर्षकः । अवस्तारमयः ।
च च हति पूर्वः सकारे व्यवहीयो यर्द्वाचर्षकः । अवस्तारमयः ।
च च हति पूर्वः सकारे व्यवहीयो यर्द्वाचर्षकः । अवस्तारमयः ।
च च हति पूर्वः सकारे व्यवहीयो यर्द्वाचर्षकः । अवस्तारमयः ।
च च हति पूर्वः सकारे व्यवहीयो यर्द्वाचर्षकः । अवस्तारमयः ।
च च हति पूर्वः सकारे व्यवहीयो यर्द्वाचर्षकः । अवस्तारमयः ।

॥ १६४ ॥ पार पर्यन्ते ॥ १० ॥
पार हति पूर्वः सकारे व्यवहीयो पर्यन्ते । पारस्तकः पर्यतः। पार-करोऽन्यः।

हति प्रमो दशकः ॥

[ अथ पत्तो दशकः ]

॥ १६५ ॥ अप रघः ॥ १ ॥
अप हति पूर्वः सकारे व्यवहीयो रघः । अपस्तकः नाम रघः।
अपकरोऽन्यः।

॥ १६६ ॥ किर्तावच्यातमूऽ ॥ २ ॥
किर्ताव धातृ ग्रावः सकारे व्यवहीयो च्यातमूऽ। अपस्तकः श्रवणे अविकारे भवः। वृत्तताः। कस्माद् च्यातमूऽ। अपकरोऽन्यः।

1 नगर A.B.C.
2 अः is wanting in B.
3 This is wanting in B.
4 उपरि Bur.
5 See 4.
6 परिप्रेष्ठो रघः। गोरिम्बहं परिप्रेष्ठ ।
7 अवस्तनः B.
8 Omitted in Bur. वर्षस्ये। वर्षस्ये-स्यः। B.
9 परेति B.
10 रघः B.
11 अपस्तकः अविकारे भवः।
12 B, has कस्माद् च्यातमूऽ। अपकरोऽन्यः।
|| १६७ || उपमति' हिंसायामू || २ ||
उप प्रति' श्रीत पूर्वमें सकारे व्यवधीयते हिंसायामू। उपस्तिकरसव पांसु मुदिना। प्रतिस्तिकरस्व भस्मे मुदिना। हिंसायामू? उपकिर गचामू।
प्रतिकिर परिरामू।
|| १६८ || चित शकूनी || ४ ||
चीति पूर्वैः सकारे व्यवधीयते शकूनी। चिकिरिया नाम शकूनी।
चिकिर इत्यन्यः।
|| १६४ || कुस्तमुः जाति: || ५ ||
जातिरिति? कुस्तमुः।
|| २०० || अरापस्तामस्थायाम् || ६ ||
अरापस्तामति सकारे व्यवधीयते अरास्थायाम्। अरापस्तूऽ लन्ध्वा गचायो आहारागः। कस्मादस्थायाम्? क्रुक्षूऽमाप्तपापवा ग्रहादिपः।
|| २०६ || अरापस्तरं सातत्ये || ७ ||
अरापस्तरमति सकारे व्यवधीयते सातत्ये। अरापस्तरं धारति सुऽख्ये मेधे सऽतत्ये कस्मात्? अरापपरं श्रुति।
|| २०२ || प्रस्ताम भूषिः || ८ ||
प्र इति सकारे व्यवधीयते करव छूऽभू। प्रकाशोक्तः।
|| २०३ || गोप्य्दशुद्धकमाणे || ६ ||
गोप्य्दशुद्धिति सकारे व्यवधीयते उदकमाणे। गोप्य्दोऽदः केदारः।

20 गोप्य्दशुद्धिः

1 उपमति' B.C, उपमति A, Bur.
2 प्रति' B.
3 अरापस्तस्व. Bur.
4 भस्मे Bur.
5 चिकिरिया इत्यन्यः Bur.
6 B has कुस्तमुः कुस्तमुः
7 क्रुक्षूऽमा० B.
8 *यरा ब.
9 सरति Bur.
10 अरापस्तूऽ छूऽदित Bur.
11 After this B reads प्रस्ताम भूषिः।
12 The comm. is wanting in Burnel's edition.
॥ २०४ ॥ यगोपपदमनाचरिते ॥ १० ॥
यगोपप्दमिति सकारे व्यवधीयते अनाचरिते । यगोपपदमयं वाल्मीकि
पानागारं सेवते । यगोपपदमन्यत् ।

इति पद्ये दशकः ॥

[ अथ सत्तमो दशकः ]

॥ २०५ ॥ ारचर्यमिति ॥ १ ॥
रारचर्यमिति सकारे व्यवधीयते अनित्ये वेदत । या रचयं यद्यं द्रचारः ॥ ५
सवैद्यर्ह अनित्यम् । या रचयं गृह्दीति ।

॥ २०६ ॥ ासक ासकमिति विस्फुलिला: ॥ २ ॥
ासकः पचत वाहसः इत्यासाजायः । ासकः व्रवसकमनास्यामसीधे संहतिः
विस्फुलिला: ।

॥ २०७ ॥ ममास ग्रहु चन्द्रे ॥ ३ ॥
समासे स शरीरो व्यवधीयते ग्रहु चन्द्रे पत्ये । सु चन्द्रः । सुधन्दः
(२.२.७३—सुधन्दः) । पुस्तकन्दःः ॥ (२.१०१०) । हरिधन्दःः ॥ (२.६५६) । समासे ॥
सदा चन्द्रे भीतिः (२.२.७३) । फस्मादिकु च । सुधन्दः पौराणिकः ।

॥ २०८ ॥ कान्तीराजस्तुनदे नगरे ॥ ४ ॥
कान्तीराजस्तुनदे नाम नगरे । फस्मादग्राम: । कान्तीराजभमिन्यजतन्तातिः ॥

॥ २०९ ॥ नदी रथस्या ॥ ५ ॥
नदी रथस्या नाम । फस्मादः । नदी रथस्या ।

॥ २१० ॥ स्करो वेशु: ॥ ६ ॥
स्करोः ॥ वेशु: । स्करोआन्यः ।

1 याधयवदः वं बुर। याधयव पदः वं बुर।
2 याधयव गृहेति बुर।
3 याधयवदित्वायत्त: बुर। भौविक्यो अब्बो बुर।
4 सुन्दर्द ह्या is wanting in बुर।
5 समासे स शरीरो व्यवधीयते ग्रहु चन्द्रे पत्ये is wanting in बुर।
6 बिरजनीय is wanting in बुर।
7 बुर. gives before this गुप चन्द्रः ॥
8 हरिधन्दः हरिधन्दः महद्यः बुर।
9 पुस्तकन्दः:ः ॥ (२.१०१०) । हरिधन्दःः ॥ (२.६५६) । समासे ॥
10 कान्तीराज is wanting in बुर।
11 मन्यजातन्तिः बुर। मन्यजातन्तिः बुर।
12 Is wanting in बुर।
॥ २११ ॥ तप्सरस्तेनः ॥ ७ ॥

taskarastetan: taksakah sthena: takrodaya:

॥ २१२ ॥ दीर्घ भाषायां राप द्रुघोती संवर्गेः ॥ ८ ॥
dीर्घामापधते bhāṣayām pr apra dṛṣṭatīt shadbhir ātātī druṣhottī pratyaye sānvarge pr druṣhutē. maṇḍuṣhutē. ṛṣapābṛṣhutē. sānvarge kasmāt pr druṣhute 

॥ २१३ ॥ अच्छा बद्वृतोः ॥ ८ ॥
ācchhā prābāvartito dīrghāṁbhavati bhadtraṁ pratyeyī. acchhā bhadrte. acchhā- bhadtraṁ. acchhā pravāhyatī. acchhā pravāhyatī. sarpratī ca hēte bhaṭamū. vadhete kasmāt prābhavatottamā gacchhyatītī.

॥ २१४ ॥ समासे गिरियो पेपुषपोगिपतसकवायवाजनन्दनानानामः ॥ १० ॥

इति समस्या दृष्टस्: ॥

[इत्युक्ततन्थे] चतुर्थी: प्रपाठकः ॥

1 Is wanting in Bur.
2 So B and Bur. आपातेन सेमस कर्षहोः
3 अच्छ बहरे A. B. अच्छ बहरे C.
4 बहरे B.
5 बहरे: Bur. The correct form seems बहरी. Cf. द्रुघोती in 212.
7 इत्युक्ततन्थे निर्द्देहाः प्रपाठक: B. चतुर्थ: प्रपाठक: C, Bur.
[ अथ पञ्चमः प्रपाठकः ]

[ प्रथमो द्वाकः ]

॥ २१५ ॥ कर्षणस्य भूते ॥ १ ॥
फःत्वस्यान्तो दीर्घार्थवति श्लोकः प्रत्यये । कर्षणस्य भूते । कर्षणस्य भूते ॥

॥ २१६ ॥ दृष्टयः कपिमोदनीदर्मरेणु ॥ २ ॥
दृष्टयःस्यान्तो दीर्घार्थवति कपिमोदनीदर्मरेणु प्रत्यये । दृष्टःकपिः । ५
दृष्टःकपिः (६४०.८९६.१) । दृष्टःमोदनी । दृष्टःमोदनी । दृष्टःकपिः ।
दृष्टःवरः (६४०.४६५.२) ।

॥ २१७ ॥ कर्षणःहीराकुशकुपेल्लोपरिराख्यचतवायानाम् ॥ २ ॥
कर्षणः च प्रत्यये पृष्ठारम्भतो दीर्घार्थवति । सीहःकर्षणः । सीहःकर्षणः । श्रीकुशकर्षणः ।
श्रीकुशकर्षणः । कुपेल्लोकर्षणः । कुपेल्लोकर्षणः । कुपेल्लोकर्षणः । उपरित्थकर्षणः । १०
उपरित्थकर्षणः । अभिकर्षणः । अभिकर्षणः । अभिकर्षणः । अभिकर्षणः । अभिकर्षणः ।
वाशकर्षणः ।

॥ २१८ ॥ विष्णुस्य नरवसुराद्व ॥ ५ ॥
विष्णुस्यान्तो दीर्घार्थवति नरवसुराद्व प्रत्यये । विष्णु-नरः ।
विष्णुनारः (६४०.२६४) । विष्णु-चुड़ा । विष्णुचुड़ा (६४०.१६५.४) । विष्णु-चुड़ा । १५
विष्णुचुड़ा ।

१ कर्षणः Bhur.
२ कर्षणः Bhṛ.
३ Is wanting in B.
४ In RV. 10. 146. 2 occurs दृष्टयः.
॥ २१४ ॥ भिष्म ऋषिः ॥ ५ ॥
भिष्मे च प्रत्येके यतु प्रकृतमु ऋषिः दीर्घभविति। विश्व-भिष्मः। विश्वासितः (ऋृ. वै. २५२६). कस्माद्यी। विश्वासितः पदः।

॥ २१० ॥ श्रवित्यद्वाराक्षण्युधं दश्यं श्वरसंग्रहः। चेरू। ॥ ६ ॥
एतेषु च प्रत्येके यत्प्रकृतं श्व इत्यस्यात्ता दीर्घभविति। श्व-विष्मः। श्रवित्य। विष्मः। श्वापः। श्वापः (ऋृ. वै. २०६६). पदवराहः। श्व-चराहः।
श्वाराहः। वराहकः। श्वाराहः। श्वाराहः। करारुद्ध:। श्वदन्तः। श्वान्तः।
दस्ततः। दश्यः। श्वान्तः।

॥ २११ ॥ सर्वनाशो दशि ॥ ७ ॥
सर्वनाशस्मात्तादीर्घभविति दशिप्रत्येके। कि-दशी। कीदशी। य-दशी। यादशी। ई-दशी। ईदशी (२२०४ – शे).
श्र्वम-दशी। श्र्वमादशी। युषा-दशी। युषादशी। ईदशेष्विति चा।

॥ २१२ ॥ उच्च बेहती ॥ ८ ॥
उच्छेष्यान्तो दीर्घभविते बेहती प्रत्येके। उच्छ-बेहती। उच्छ-बेहती। बेहती।
তীতি? উচ্ছেধাচৈব।

॥ २१३ ॥ उप नहে ॥ ९ ॥
उच्छेष्यान्तो दीर्घभविते नহে प्रत्येके। उप-नহে। उपाणको। रोगः।
कस्माद्रोगः? उपाणं चिन्नविति।

॥ २१४ ॥ साङ्हनेव च समागमे ॥ १० ॥
साङ्हसमागमे च प्रत्येके पूर्वसदातो दीर्घभविति। हस्त हस्तः। हस्त-हस्तः। मुख मुखः। मुखामुखः। केश केशः। केशाकेशः। दारुग्रुद्ध। दारुग्रुद्ध।
इति प्रथमो दशः।

१ विषजनीय is wanting in all examples cited in B.
२ बेहती B, C. So everywhere.
३ Is wanting in B. At the end of the list of examples the सूृत्र and the comm. are given. Bur. has पूर्ववद्दतो instead of पूर्वः.
४ In all examples Bur. reads long द्.
[ अथ द्वितीयो दराकः ]

॥ २२५ ॥ अष्ट ॥ १ ॥

अष्टेत्यस्यान्तो दैविकंभवितं। अष्टाप्रथमः (ज्ञ.चे. १.१६५.४१—अष्टापदी)।
अष्टकपालम् (पैत. वा. १.२)। अष्टाध्यायं पश्चात् (तत्त. उप. वा. १.२.१)।
अष्टाम्यो हिंकरोति तद्य च तादादीये (२.१.१)।

॥ २२६ ॥ प्राक्ष शालाष्ट्र ॥ २ ॥

यत् कृत्तमयान्तते दैविकंभवितं। अष्ट-दक्ष। अष्टाध्याय। अष्ट-विशालति।
अष्टविशालति। अष्ट-निर्यात। अष्टाध्याय। प्राक्षशालां दिति किम्? अष्टांतम्।
अष्टविशालस्य मृ अभाविके तिथमेव।

॥ २२७ ॥ पद्मगोरुप्रातुन्तशालीये च तीर्थे ॥ ३ ॥

पद्मेपु च प्रत्येकः तत् कृत्तमयान्तते दैविकंभवितं। अष्टाप्रथमः। अष्टापदीः।
पद्मगोरुक्। अष्ट-गोरुक्तयो। अष्टगोरुकोपकम्। गोरुप्रातुन्तम्। अष्ट-दक्ष।
अष्ट-दक्षम्। वन्तशालीयम्। अष्ट-शालियम्। अष्टाध्यायान्ति च तीर्थे।

॥ २२८ ॥ नामोऽपि ॥ ४ ॥

नामास्तान्तो दैविकंभवितं पार्थी दिति प्रत्येकः। यथा-पाद। यथापदः। कल-पादः।
स्तापादः। तुर-पादः। तुरापादः (२.२०४)।

॥ २२६ ॥ वनेव ज्ञःप्रभृत्तान्तः शास्त्रेःधर्मसंज्ञ चेतुः ॥ ५ ॥

वनेव ज्ञःप्रभृत्तान्तो दैविकंभवितं। श्रीलुपचनम्। श्रीलुपचनम्। श्रीमधवचनम्।
श्रीमधवचनम्। रेहंकरनम्। रेह्यकर्मः। छंदरचनम्। छंदरचनम्। कक्षयो-
रचनम्। कक्षयोचनम्। ज्ञःप्रभृत्तान्तात्मात्मयस्या। श्रीलुपचनम्। श्रीलुपचनम्। छंद-
रचनम्। श्रीलुपचनम्। श्रीलुपचनम्। श्रीमधवचनम्। श्रीमधवचनम्। श्रीमधवचनम्। श्रीमधवचनम्। ।

1 प्राक्षशालाः (व wanting in) B.A.C.
2 Before this B has प्राक्षशालाः.
3 B reads पाठि प्रत्येकः.
4 Before this B reads वनेव ज्ञःप्रभृत्तान्तः.
5 वर्गम् B.
6 वर्गम् B.
7 Is wanting in B.
8 सीताः B.


II २३० || उपसर्गस्य धातवेकाँचः नामभूते || ६ ||
उपसर्गस्यान्तो वैरविभिन्नः धातवेकाँचः नामभूते प्रत्येकः । उपनतः ।
५ उपनतः । उपव्रृतः । उपाध्वः । प्रचूः । प्राचूः । निवृतः । नीवृतः ।

II २३१ || ब्रह्मः गुर्वदावकाराः || ७ ||
ब्रह्मः धातौ प्रत्येकः वैरविभिन्नः गुर्वदावकाराः । निवृतः । नीवृतः ।
अभिवृतः । अभीवृतः । परिवृतः । परीवृतः । परिवापः । परिवापः । परिचारः । परीचारः । प्रकारः । प्राकारः । उपसर्गस्य प्रत्येकः रूपवाहः । मापवाहः ।
१० तिलवाहः । धातौ । सुण्यः । विशालः । उप्याशः । ब्रह्मः । परिवाहः ।
परिचारः । परिवापः । गुर्वदाः । प्रतः । प्रचः । प्रकः । प्रकारः ।
ब्रह्मः ब्रह्मः । विशालः । विनाशः । अर्थार्थपतितः । अविकशः । उपप्रापः । अप्रापः ।

II २३२ || प्र दृष्ट्यादृश्रो सदन्त्रत्रस्याकारेण || ८ ||
प्रतेषु च प्रत्येषु वयूः प्रमतः अन्यस्यान्तो वैरविभिन्तः । प्रसादः ।
१५ प्रसादः । प्रसूतः । प्रसदः । प्रसदः । प्रसेनः । प्रसेनः । निवृत्तिः ।
प्रश्रीम्प्रसेकः अद्रावः ।

II २३३ || न स्त्रावस्वः लूढः ते || ६ ||
न सत्वभवो लूढः ते वैरविभिन्तः । प्रसादः ।
२० प्रसादः । प्रसूतः । प्रसदः । प्रसदः । प्रसेनः । प्रसेनः । निवृत्तिः ।
प्रश्रीम्प्रसेकः अद्रावः ।

II २३४ || निप्प्यायामितः तादृशः || १० ||
निप्प्यायामिकः वैरविभिन्तः तकारादृशः धातौ प्रत्येकः । नीतिः वीचतः
प्रतिच्छः । निप्प्यायामः । निवृत्तिः । विनाशः । परिवापः ।

א1. वर्तमान् Bur. 
2. प्रचूः प्रचूः Bur. 
3. परिवृतः परिवृतः B. 
4. परिवापः B. 
5. This is wanting in Burnel's edition. 
6. So A,B,C, Bur. has सत्वभाव।
|| २३४ || उ च कारस दर्शने || ११ ||
उ-य कारस परिवर्तित कारस दर्शने भत्ये । अध्यक्षादेव । अध्यक्षादेव
प्रतिकाशते । प्रतिकाशते भगवान् भगवान् भगवान्

हस्तिद्विवेदी दराकः ||

[ अथ तृतीयो दराकः ]

|| २३६ || युगम ् सु || १ ||

युगम् लघु दीर्घिमिति । पादस्येवधिकारः । पवालीसि (१.२३२).

पवालीसि (१.२३२). निरेंस्याम् । योजा दिच्छरः (१.२५४). सितम्यायसः (शी. गा. परि ५. महानाशी २) पुरुषपदेशु (यव दिच्छ १२) च । अर्थां देवः (१.२५४). योजा स्वन्द (१.२५५). सीता स्वन्दौ (२.५२५). धन्या नरवर (२.२६५). तेनां प्रस्वानर्थः
(१.५५०)। अध्याय प्राप्ते (२.१२६)। अध्यायं सम (२.५५५)= रत्न यथ: (१.२६)। १०
अध्याय यथा: (१.५५१)। युद्धवा दिच्छ (२.२५४)। योजना दिच्छ (२.२५)। पिया चु पूर्णम्
पिया छुतस्य (१.२३६)। पिया सोमम् (१.२३६)। (१.२५४)। भवा न: सधम्येन (१.२६)। रात्या च न: (१.४३)। मत्स्यः न इन्द्रः (२.२५५)। तिष्ठ देवः (५). अध्यायः नाथे (१.२५)। अध्यायः वीरम् (१.१६)। अध्यायः कोशम् (१.५१४)। अध्यायः

यथार्थः यथार्थः से यथार्थः (१.५२२)। देवमूलः अध्यायः (१.५२२)। साध्यायनतः (१.२५६=वा). १५
हता मर्मम् (१.५५३)। युगमातिः तथः (१.५५३)। लखिति तथा (१.२५४)। तिच्छिति तथा (१.२५४)-प्राध्यायम्। नित्यसंयोगे वामीएवः प्राध्यायम्।

1 So C, उव A Bur and B
2 नात्तित बर
3 So B, युगम् is wanting in Bur.
4 सितम्यायसम् B.
5 मोधा ने B.
6 रैशा पावक B.
7 अध्याय दिच्छा D.
8 अध्याय दिच्छा B.
9 So B Burnel reads दिच्छा?
10 B does not add च in any example
11 रसनातिः is wanting in B
12 Is wanting in B.
13 B reads अध्याय मयथ
14 भीमा B.
दकार्त्य दृष्ट घोषादिवेश दीर्घाभवति लयोः परो लघुनि प्रत्यये। युग्म लघु (सू. 238) इत्यविकारः। तस्मृ श्रविसृ (आ. सं. 23). अरुपस्य नू महः (आ. सं. 25). पुरु चिन्द्रमिकाव (१.२३५). पुरु नृपः (१.२६६)। निन्तु- । असु मातरस्। एम तीन्तु-२३०४। असु मातरस्। मघः हुम्बे (१.२७८)।

समात्त्वात्। अश्वमिव श्रमी। घोषादिरेष्यत्वविकारो वर्षिते यस्ताकरणो न।

दकार्त्य दृष्ट घोषादिवेश दीर्घाभवति लयोः परो लघुनि प्रत्यये। युग्म लघु (सू. 238) इत्यविकारः। आयामे ॥ पादानी ॥ तथः। श्रविसृ (२.३८६)।

10 व्यसुखी मद्यूः (१.२४१)। चर्पीक्षोऽ (१.२४७)। यद्री वहल्लि (१.२५६)।

यः कुरुही न इत्त्र (१.२४५)। तांत्रो यद्री (१.२५६)। इन्द्रे जरासिन्द्र (२.५६६)। चर्पीक्षोऽ उपर्यायः न। निन्तुः ताति। दिव्य सन्नकः (१.२५६)। दिव्य वहल्लि (१.२५६)।

गौर्णीतः (१.२५६)। मिन्तो नयति (१.२५६)। मन्ये वचे (आ. सं. १८)।

15 जीवनि दत्त्ये देवे (१.२५६)।

सोमिकारोर दत्त्येकस्मरे पंद्रे प्रत्यये दीर्घाभवति। विद्वीत स्वार्त्र (१. २५६)।

कुरुही न (१.२४५ आ. सं. २४)। अर्धी पत्रः (२. २४)।

अर्धी नेवार च (१.२४)। लोकत्त्वे दिव्य सन्नकः (२.५६६)। अर्धि नेवार (२.५६६)।

‘नामेव’ अवास्यः (आ. सं. २४६)। अर्धि लोकास (१.२५६)।

20 वीरमुः (१.२५६)। अर्धि त्मुः (१.२५६)। नित्यानन्यन्योऽ।

2५ जीवनि दत्त्ये, दीर्घाभवति। अर्धीपत्रः (१.२५६)। अर्धिपत्रः

1 घोषादिरेो: Bur.
2 वर्षार्कुरुपसागर न B. It has both the
3 आहारम पदार्थी B.
4 After this B reads पादार्थ सः स्तुद्वः-

॥ २४१ ॥ न्याये। ॥ ६ ॥

तालयादृश्चरस्य दन्ते प्रत्ये हृद्य फाल्ते ो दीर्घाभावति । अघोरे वा पदे प्रत्ये । आच्छा नरे (१.२१)। योजानिवन्दन् (१.४१५)। निचुतानि । अघोरे ५ सुताः (१.५६५)। वश धीरस्य (१.५३१)। दिवं यये दित (१.३२७)। अर्चारेः ॥ पर्त्यात् समाने यथा ।

॥ २४२ ॥ चम्बिं ॥ ७ ॥

अघोरस्य पद्यस्य हृद्यमचरे वा परे प्रत्ये दीर्घाभावति अर्चारे । युयोगतानन्दा न (१.३५७) । पर ो त पाछू (१.६५)। अर्चा देन (१.४०)। सुनीयथे वा । अघोरे (१.२०६)। नाबधिदु घा सा (१.४०५)। घा तमस (१.४२४)। ग्रामा मा (१.३२५)। आदानन्द चुमन्तमू (१.२७३)। आन्तूर नहं चुमन्तमू (१.२७३)। नरसुख (१.५५१)। चुमस (१.५५२)। महान्तेऽधु (१.१५१)। चुमस (१.५५२)। अर्चारे । त्यस्य व: (१.३५७)। विवा गात्रस्य (अनुसार ु)। देवा यामू (१.५६)। म न हन्ते (१.४०६)। चुमसमित्वाधिकारः । अतसतन्तून्ते (१.५६५)।

॥ २४३ ॥ चुमस्मू ॥ ८ ॥

चुमस्यःः चाचरे पदे प्रत्ये दीर्घाभावति । देळित्वादि ह्य (१.१०२)। ऊष्णे ऊ (१.५७)। इस्मू. उ (१.२८)। स्तुप ऊ (१.३५१) वर्य घा ते (१.३३०)। अना- ह हुस्य (२.६५५)। हस्यप्राद्वियतिधिकारः । चुमस्य त्यस्य (२.४२१.६२२) लचित्वाधिकारः। ॥ अवधें च न (१.२५५)। अर्चा ते (१.५६५) भाष्मू।

॥ २४४ ॥ यत्व ॥ ६ ॥

यति च दीर्घाभावति । चुमसमित्वाधिकारः। " यायेः (१.५६) च्याया

1 शाल्य B
2 यारी दे B
3 विसा is wanting in B
4 So A B C Barnel reads chumdis
5 अधातम B
6 गाध तृ ब B
7 चुमस्य B
8 अकारे B
9 दीर्घाभावत Bur
10 चुमसमित्वाधिकारि B
11 यायेः B
गुरुत्रम्

(१.२६४). भ्रा गन्ता (१.४०२). भ्रा सोता (१.४२०). परंत (१). भ्रा टेटा (१.१६४)। निष्क्रत्तानि। इयोत्तानि (१.३४८)। युगोत्तानि (१.३६७)। खुनोत (१.२८४)। लोम हिनोत (१.५३४)। सचेत (१.१६४)। भ्रा धाचत (१.१२३)। दानाय (२.६६५)।

भगार्ये (१.४२७)। हस्ताविद्याधिकारः।

॥ २४५॥ पिमणोविजयत्॥ १०॥

दिबतः परस्य वैः अभिषोः प्रत्ययोःं दैर्घ्याभिवचि। युगम्म् (१.२६४)। यङ्ग (सॊ २४४)। विष्पिताधिकारः। गूँथाया (१.१०५)। द्राचया (१.२३३)। महता (१.४६५)। भरता (१.६७)। अर्थता (१.३६२)।

०तो विनोत (१.५३४)। निवृत्तानि। तज्जियेत (१.५५)। या हन्त (१.२४७)। अर्थ १० गमाय (१.३५७)। विनायक्षुराय (१.५४५)। समील्ये (आ.गा.१,७५, आच्छा) भ्रा धाचत (२.६६७)। लोम हिनोत (१.५३४)। अग्रीसहि (१.४५५)। अत्तिष्ठ- नत (१.५३४)। स्थविराय तत्त (१.३२)। हस्ताविद्याधिकारः। भ्रा खुते (१.१६५)। लोमिसियोतात्। जनयत (१.७२)। भाष्यम्।

इति तुतीयो दशकः।

॥ २४६॥ शिष्॥ १॥

खाकारिणि पदे । दैर्घ्याभिवचि। इत्योरम्यः स्तोता (१.२५२)। (अभिग)मदता (१.३७६)। सतांनूत (१.५७४)॥ पिमोः। भ्रा धाचछः।

॥ २४७॥ नीचस्य दु:। प्रधमे॥ २॥

नीचस्य पदस्य व्यासस्य स्तेषां वर्गविमुख प्रत्येक्ष्ये दैर्घ्याभिवचि। वहां त्वम् (१.५०)। भ्रा त्वम्। गूँथिसिद्ध (योजा) (१.५२५)। निवृत्तानि। उद्घ रथार्थविच।

1 भ्रा is wanting in B.
2 न is wanting in B.
3 After this B reads अन्वि.त.
4 B has भगाय च.
5 After this B has यथाचिन्त वृहः.
6 B has अभिबध्यार्थयोः.
7 But here महता (वचेत्ता) is instrument-
8 इद्रेया B.
9 पारे B.
10 पिमार्थार्थादिष्टे (२) Bur.
11 So Burn el, नीचस्य ख प्रथमे A,B,C.
12 बदा B.
यहा हव (१.७२). इन्द्रमृद (१.२६). ज्योतिर्योध (२१.२७.१०). वस्मास्त (हा. सं. १) समास्त्वात्। सुमत्र (ह. २३६)-ए शून्यद्वत्त (ह. २४६)-प्रव सैत्य-पिस्तकार। इन्द्रमृद (हत) स्तोतरा (१.२३२). श्रा द (१.१६७)।

॥ २४८ ॥ स ॥ ३ ॥
मशान्द्रे दीर्घभवति। सिमा पुरु (१.२५४). जनिमा विवक्ष (१.५२४). सुनुमा हि ते (१.१६१). लघुममि। ग्रहजयात्रीिनि (१.३२१)।

॥ २४६ ॥ तमू ॥ ४ ॥
तिलिकायं चर्चि मशान्द्रे दीर्घभवति। रारिमा ते (१.२५४). शह्वामूऽ लोि (१.३१६). जगुहा ते (१.३१७). चित्रा (१.३१७). फृष्टामान ते (१.४३४). तिलिकायमािम्। चनेमतत्तु (१.२६)। सोम सुभोपिंयमु (१.५०१)। धाम वि राजजि (आ.सं.४०५)। नीचस्वय निरुचि (२२)। निरुचानि। ग्रहजयामु (१.२५१)। ग्रहज चकार (१.२५४)। तमू हुवे रे (२.६५)। साम गायत (१.६५७)। धाम गोनामु (१.५२४)। नाम गोनामु (२.२६)।

॥ २५० ॥ हस्तू ॥ ५ ॥
हमलिक्षायं चर्चि मशान्द्रे दीर्घभवति। चिरिमं स्तोमायामु (१.६६)। सोमपर्वमि (१.१८०) समास्त्वात्।

॥ २५१ ॥ ते: ॥ ६ ॥
ते: परं च चर्याप्रथमे प्रत्येक दीर्घभवति। तेना पवस्थ (१.४५०)। निरु- चति। तेनः नूतमु (१.१६६)। तेन मास्त।

॥ २५२ ॥ अष्टूष्ट्रषे ॥ ७ ॥
पादान्तस्येकं श्रवें स्तुष्कमेव दीर्घभवति। मृत्यमान: चुदस्वय।”
(१.५२७)। निरुफ्तमन्वतः।
रस्तन्त्रम्

॥ २५३ ॥ वा इ वर्तनीः ॥ ८ ॥
पिवा इम्सू (१.१६१). तं वर्तनीः ॥ (१.३७२). अन्यतः स्वरे । निवृत्तपदार्थान्तः । पिवेद्यः । व्यक्तनान्तः ।

॥ २५४ ॥ यमः ॥ ५ ॥

यें परस्यः च पदस्य दीर्घाभवति । आ तयत्ताः ॥ (१.५५१). तार्थ्यमिहा ॥ (१.३२३). लघुमध्ये । त्या (ह सिवं गुजा) वयम् ॥ (१.४५२)।

॥ २५५ ॥ भा चु सोभिषिषि ॥ १० ॥
प्रादित्यमुचि सोभिषिषि पदे दीर्घाभवति । प्र देवमहः ॥ (२.५६३). प्र तन्वा ॥ (२.५६७). च ना ॥ (२.१०७७). प्रायालः ॥ (२.८६६५). सोभिषिषियपदान्ते ।
धिकः । प्र लेनानी ॥ (२.५३३)-रित्यविधिकारस्य विशेषः ।

इति चढ़ज्ञो दशकः ॥

[ अथ पञ्चमो दशकः ]

॥ २५६ ॥ अरस्य ॥ १ ॥

अरस्यः । अतिपौरी नेमो दीर्घाभवतः ॥ इन्द्र वाजेशु ॥ (आ. सं. १७४). इन्द्र झुटेशु ॥ (१.३६४). ततू चुवा ॥ (१.४५५). कस्य नूतनम् ॥ (१.३५). न तस्य मायया ॥ (१.१०४). पूर्णमिन्द्र । आ जभारा ॥ (आ. सं. १५४) विशेषाश्च।

॥ २५७ ॥ रसन्धिः ॥ २ ॥

रसन्धिः । पदं न दीर्घाभवति । ओश्रोत रथया ॥ (१.१६४). न आ गहि ॥ (आ. सं. १.१२६.६). नन्द यद्रे वेह ॥ (१.४५५). ओश्रो निविन्द्र ॥ (१.३२६). न केवलः ।
रसन्धिः ॥ आ लेनाय ॥ (१.५६४). आ तू ॥ (१.१६४)॥

॥ २५८ ॥ उपस्तरः ॥ ३ ॥

उपस्तरश्च न दीर्घाभवति । प्र उप आश्रयं अव आ परे ॥ स च नि खु उत्त:

1 वर्तनि A, B, C.
2 वर्तनि: B, C.
3 यें is omitted in Bur.
4 B has समर्पित instead of आहर्ष्य.
5 So Benfey. Desmarchèl Bur, Desmarchèl B.
6 So B. इकारस्तु Bur.
7 'दीर्घाभवति (sio)' Bur.
8 So Bur, and B, रसन्धः: A.
9 केवलस्वरे Bur.
10 उपस्तराद्वे A.
11 च Bur.
12 पर ब.
भाव्यता न दृष्टीमाति । यदच (२.६६६). यदच नो दैत्र (१.१४११). निवच- 5 चानि। अध्य द्वाराण (१.४००). अध्य ममार (१.३२५). विप्रमचा (१.४६८). अस्मा- क्रममय (१.३२१) प्रात्स्थ्र ।

॥ २६० ॥ सि तृतीय ॥ ५ ॥

मकारे प्रत्येक गर्भाध्यात्माने न दृष्टीमाति । श्रुतं महां (१.२२३). इन्द्रो श्रुतं मो (१.२००). वैग्राज (२५-२५ मो १०). सिमाखु (महानास्योती—विपं मो) । मकारे ? पिवारीति (१.२३४). वर्गुःतीयी दृष्टि ? वोधा चू (२.३७६) ।

॥ २६१ ॥ अनुपगादि ॥ ६ ॥

अनुपगादिर्दृष्टीमाति । हज्मा अतुपक (१.२२). वर्तिरातुपक । अध्यात- रिति ? यदू बीरे अनुप्यादिर्दृष्टिमा (१.२) ।

॥ २६२ ॥ यथ: ॥ ७ ॥

अनुपादिर्दृष्टीमाति । वैन यथा (१.३२१) । अध्यातिति ? मही--क्रियायाम (१.३२२-अवरस्त). हस्सानस्नितिति च।

॥ २६३ ॥ हस्सातं पुरुषं ॥१८॥

हस्सात परं पुरुषाददृष्टीमाति । ततो ज्यायांष्ठ पुरुषा (शा. सं. ३६). विराजः (शा. सं. ३३) । निद्रात्स्थि (सहस्रशी १०) (शा. सं. ३३). विपादं ऊँ २० (शा. सं. ३४)।

1 अधिव Bur.
2 श्री Bur.
3 पिवा Bur.
4 इहाद B.
5 आदर्शाद BUR.
6 Is wanting in Bur.
7 अभावि (no स्वस्तिनिय in) Bur.
8 See 7.
9 वृत्ता: Bur.
bhāṣṭāntara

II 254 II दिस्यंशः' II 8 II
dिर्बधवति स्पर्षः। हस्तात् परं इत्यविकारः। तदाच्छादादीनि (१.१२४)।
हस्ताविद्धृति। यदिद्व्रापकृ (१.२७६)। स्पर्शे इति। यष्टादीनि।

II 265 II रेण्योज्यातिपिघे II 10 II

खोरे प्रत्येऽै वेद्यमानं पव दिर्बधवति। अप्रतिपिघे पदानंतः। ज्ञायथवतेृ
(आ.म. ३.२.३०—सुध्विति मद्गवचिन्द्रं). प्रत्यंज्ञुदेवपिय (आ. लं. ५२)। गाह
शर्वं। हस्तावङ्गं। अजगारण: (२.५३)। कीडादीनि (१.४५४—कीडनूठः)।
अप्रतिपिघे॥ अनान्तः३ (१.१६२)। व्रन्मायिनि (१.१३४)॥

इति पञ्चमी दशकः। II

[ अथ पत्रो दशकः ]

II 266 II हुमू II 1 II

हुमू शब्दस्य मकारः खोरे प्रत्येकारी कामिति। हुममा—ञीचि (स्तोभः)। ज्ञाति
मकारी निवृत्तः। तमिन्द्रम (१.४५०)। त्वसु वादीनि (१.१६२)।

II 267 II छः II 2 II
c्छ्छ। दिर्बधवति। अधिच्छृतः। काणच्छत्रम्। सुच्छत्रम्। परिच्छत्रम्।
संस्मृवेऽचतुर्यः (आ.म.१.७.३—आच्छा)। हस्ताविद्धृति। तये छः। वर्षे ब्रम्म

II 268 II मान्याृः II 3 II

मान्याकाराभ्यां च परस्परौ१२ दिर्बधवति। मान्याद्यमानमृ१३ माच्छे।

1 द्विः स्पर्शः Bur.
2 ये B.
3 श्रवणः बले B.
4 'After this B reads वसाशष्म.
5 'After this B reads मन्त्र। गर्भः।
6 ब्रह्म न तस्य B.
7 छः B, C. ब्रम्म Burnel.
8 B never adds छः.
9 संस्मृवेऽ ब्रम्म B.
10 ब्रम्म B.
11 A omits छः.
12 परस्परौ Burnel.
13 मा ब्रम्माद्यमानम् B.


1. മറുപട-മാതാ। മറുപട-മാതാം  മറുപട-കാര്യഭാഷിത  മറുപട-ശാസ്ത്രാ—
  
2. സാമൂ-സാമൂ. മായകാര്യഭാഷ്.  മായകാര്യഭാഷിത  മായകാര- 

3.  രാത്രു സാമ്യ.  മാ. മാ. മാ. (1.107).  

4. രാജപ്പിരിഞ്ഞ് (1.124).  

5. തൃത്തിപ്പ്രതി (1.234).  

6. മായക്കാര്യഭാഷിത  കാര്യഭാഷിത 

7. നാശകാര്യഭാഷിത  നാശകാര- 

8. നാശകാര്യഭാഷിത  നാശക- 

9. നാശകാര്യഭാഷിത  നാശക- 

10. നാശകാര്യഭാഷിത  നാശ�- 

11. നാശകാര്യഭാഷിത  നാശക- 

12. നാശകാര്യഭാഷിത  നാശക- 

13. നാശകാര്യഭാഷിത  നാശക- 

14. നാശകാര്യഭാഷിത  നാശക- 

15. നാശകാര്യഭാഷിത  നാശക- 

16. നാശകാര്യഭാഷിത  നാശക- 

17. നാശകാര്യഭാഷിത  നാശക- 

18. നാശകാര്യഭാഷിത  നാശ�- 

19. നാശകാര്യഭാഷിത  നാശക- 


driver.  

But Ar. Br. has  

the meaning of.  

and gives a query mark.
[[ अथ सत्सो दशाकः]]

[[ २७६ ]] कार्यां सो मैत्रकः || १ ||

करारेराशियां परः लक्षारो गम्यते वैभवतः || ऋषु || वधिश्[३३] || वाचः ||

1 राजायां Bur.
2 चिन्हा दुर्गान B.
3 नीरव B.
4 शब्देऽव विज्ञा् B.
5 अधवलिश्वराम B,
6 मध्यमरूप व B.
7 This is wanting in Bur.
8 सिद्धि न: B.
9 योगिनी B.
10 शार्लोपावण: B.
11 Bur. reads ऋष्णान instead of ऋष्णेन.
12 Bur. reads लोलिसैद्धिनादेशसैद्धिनीवेषः B omits लोल.
13 After this B has ऋषु || वधिश्।
गौरिण (१.२७५). पूजु (पद्विं २.३). चरुः। पूर्ण। कठार्केरात्मकामति।
महत्त्यु (१.२७५). नैनक हृदि। चाक्सोऽकम्।

॥ २७३॥ उष्ण॥ २॥

उष्ण चैःअत्यः गम्यते। पूज गां यताः ३३ २ उ (१.२५४ अ). पूज गां २
या ३ तता २ (१.२५५ अ). उष्ण हृदि। स्ये त्वाच्यमिदि (१.२५४—त्वाम् हृदू हिं।
……सातो)। राजस्थ गी—३३। हो—३३ ३३३२ (१.२५५ अ)। दीर्घक्रिष्णाच्छादे।

॥ २७५॥ अन्तात्तरात्॥ ३॥

अन्तात्तराच परो गम्यते। वाहकेशु पूज तेषु। पौषु। अन्तात्तरार्द्धि।
पास। तास। काच।

॥ २७६॥ उपसर्गात्॥ ४॥

उपसर्गाच परो गम्यते॥ इन्द्राय सोम (हु शकु—१.२६५)। या त्वेति नि०
(१.१६४). अन्तर्यः इन्द्रामू (१.२७५)। या सोम (१.२५४)। सोम उ प्रवा (१.२६५).
प ते (२.३२५)। स या स्वः—(१.२५४—स्वः सु० १.२५५—नि पौरुः।) अश्रीते—
अतीताः० (१.२०६,२२३). उपसर्गार्द्धि। या नो (१.२३)। अश्री त्वमू
(१.३७६). उच्छ ते (१.२५७)। उद्धृत् (१.२५६)। अन्तात्तरार्द्धि ० (१.२५६).
स्याचमुखार्द्ध्रियः० समालो० च।

॥ २५०॥ रासु या सु॥ ५॥

रेफाकारामकारिषिः पदे हैह शाखुलिन्ह एव पदे० मूर्धन्यमापयते। अभं—

1 नायसुङ्गम् Bur.
2 च is wanting in Bur.
3 B reads पूजी तयाः ३३ २।
4 यतो B.
5 B reads सम्मते instead of गम्यते.
6 नि is wanting in B.
7 B reads पूज तु सता स्वाभिषेकतादीनि.
8 'उः पू. Bur.
9 भूमपत् Bur.
10 is wanting in B.
11 B, has ब्रुप्राप्तः and gives 3 below the line.
12 is wanting in B.
13 अन्त is omitted in Bur.
14 अपसे वाहः B.
15 स्याचमुखार्द्ध्रियः समालो० B.
16 रेफाकारिषिः Bur.
17 पदे B.
60] स्नुक्तन्त्रम्

व्याम (१.३३६) निवृत्तानि। अवस्रितम्१ (१.३६७)। विचर्त्यः२ (१.३५५)। विसेनासि। परि स्वान् (१.४७५)। आचि खान (१.५२६)। निर्क्षे३ (हिं।)। वासवादिरितिः३ (२.१०८) च न निवर्त्यम्।

≡ २८१ ≡ उद आचे ≡ ६ ≡

उस्थायत पर आचे पादे सूर्यन्यमापवते। पद्ध छ (१.५)। मो छ त्वा (१.२८४)। यद्र चोर (१.३२२)। कु छ (१.३०५)। वरती विनौ (१.५१३)। लोम उष्णा (१.५२५)। आचे पादे त? करवेदुः। कस्यपुच्छे (आ. गा. ५.२.२०-चरुर छो) त्वा सन्दर्भु (१.५२४)। इत्यः छुवेतु। मकारिकीयित्यिधिकारः५। उस्थायितिभ्रम स्त्रयं ते (१.५७३)।

≡ २८२ ≡ चाच्रागते ≡ ७ ≡

आचरात् पदायागते पादे सूर्यन्यमापवते। महां हि षं (१.३६२)। स्वप ऊँ छ। श्रम्यूषः६ (१.२५३)। जाति त? उपो ऊ स सप्यन्तेः (१.४६६)।। ब्रह्माणि से। साघाराद्वप्रमित्यिधिकारः७।

≡ २८३ ≡ सन्ध्यः ≡ ८ ≡

सन्ध्याधान्ताचरात् परो गम्यते। चुत्वात् (१.२६७)। ज्योतिष्क्षेत्रिः (१.३०३)। वास्तोहिते (१.३७५)। गोष्पदे (स्तोमः)। जमदग्निते (आ. गा. ४. २. ६५-ज्योतिष्क्रो)। परिषेधम् (१.४७५)। सन्ध्य इति | पूर्वेऽ (१.४५०)।। चालाचरादितिः दिवसपयुः (१.३६४)।

≡ २८४ ≡ दल्ये व्यासे ≡ ६ ≡

दल्ये प्रत्येः हेतुः स्थरे एव पादे सूर्यन्यमापवते। न कर्मम् (१.२५३).

1 अतिसर्वों B.
2 विसेनासि B.
3 अवस्रितम् B. स्वादि इति Bur.
4 So B. Bur. reads कर्पेजुः and says 'this name is not known.'
5 उच्चकारिखीयित्यिधिकारः B.
6 Is wanting in B.
7 Is wanting in B.
8 Is wanting in B.
9 Is wanting in Bur.
10 चरुराद्वप्रमित्यिधिकारः B.
11 Bur. refers to Ar. Gr. III. 4. 5. Neither jyotisma (his reading) nor ज्योतिष्क्रो is found there.
न किण्डेल (२.३००). योगिष्ठ हन्द्र (१.३१४). गोभिष्ठे (इश्वर. वै. ६.१०४.४).
दुधम् (१.२६६). सुभद्र (२.५६०). मदनास्तिनु (२—अभिन्नमित्वमित्वमित्वमि).
विभोट हन्द्र (१.२५६). निवृत्तानि। अश्रि: समिधा (१.७). अश्वः स्तुतिः (१.३६६).
चतुरस्याती (अः अः. २, ७. २२-२५—तेमिस्तेजः द्वारः). विभोवे वेवे (अः अः. १, ६—सोश्रिंश्चोपवि).
पादम्यंप्येत्याभिरकारः।

॥ २५॥ द्वेकी परे ॥ १० ॥

dwikita pade dhyena phakparē pāde svārṇamāpargva ।
abhinna (stomā): caitreyanvita (१.५१६) nivruṭṭa ।
śīloṣṭhyād: ।

॥ २६॥ पादव्यः ॥ १ ॥

पाल परे द्रुत्यो: मुख्यमार्थस्ते। कुटः (१.३०५). घुम्पुडिः (१.५१३).

नकिण्डेलि (२.३००)।

इति सहमो दराकः ॥

॥ २७॥ स्वरेस्यन्यः ॥ (सामतन्त्रम् १.१.१) ॥

इति पश्चम: प्रपाठकः ॥

॥ इति शाक्तायनोक्षेत्रस्तुतान्त्वकारां संपूर्धाम्॥

1 नकिण्डेल B.
2 गोभिष्ठ Bur. Cf. RV.10.42.10.
3 स्तुत्यत्व B.
4 पे B,
5 वकारपरो Bur.
6 Is wanting in Bur.
7 Bur. gives मसो......... the opening of the stanza also.
8 इद्रे गोभिष्ठावि B.
9 कुटः B.
10 प्रभिष्टूधि B.

11 So Bur. चतुरः। इति छुन्दोम्याकरां समातम A. The colophon in B runs thus—

समम् A. The colophon in B runs thus—

सहमो दराकः ।

चतुरः प्रपाठकः समातः ।

छुन्दोम्याकरां समातः। इति समाता ।

छुन्दोम्याकरां सामात्यान्त्वकारां विभोवे वेवे: घुम्पुडिः संख्या २५०।

शाक्तायनोक्षेत्रस्तुतान्त्वकारां संपूर्धाम्। After this begins सामतन्त्रम् (with the comm.), of which only one page is preserved in B.

11 So Bur. चतुरः। इति छुन्दोम्याकरां समातम A. The colophon in B runs thus—

सहमो दराकः ।

चतुरः प्रपाठकः समातः ।

छुन्दोम्याकरां समातः। इति समाता ।

छुन्दोम्याकरां सामात्यान्त्वकारां विभोवे वेवे: घुम्पुडिः संख्या २५०।

शाक्तायनोक्षेत्रस्तुतान्त्वकारां संपूर्धाम्। After this begins सामतन्त्रम् (with the comm.), of which only one page is preserved in B.
अकारादिकमेण—
सूत्रादीनां सूची।
# APPENDIX I.

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**APPENDIX III.**

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NOTES

P. L

1—2 पर्य- Speech Speech is a series of sounds caused by expelling air from the lungs through differently shaped positions of the throat and mouth.

पायुः प्रतिम्. Air is the origin of sound. Cf. RPr XIII. 13 with Uvata’s comm. VPr 1 72, TPr II 2, Paniniyaśikā 16, Weber, Ind stud IV. pp 350 351 For the fact that air is the origin of sound cf. Pagot, Human Speech pp 4 11.

स्वातो नारः Cf. VPr 1 7

1—4 स्वतिति Cf Pāśika 9

निष्ठ्रमणपतमानसं. The tongue plays most important part in articulation. It is a muscular organ, constant in volume, but highly and very rapidly variable in form.

1—3 Cf. प्रसंकुलिता with Uvata’s note. Besides, position, there are four other determining elements which cause the differentiation of articulate sounds viz. omission, closure, disposition of producing organ, and the quantity Cf TPr XXIII. 2

P. L

1—6 The omission of Upadhmanaṃya seems accidental.

1—7 तथा विम्बदेशं वसितं वसितं विम्बदेशं तथापि निविर्चये Locative preferable.

2—1 पर्याया व्यक्तिलाभति. According to the grammarians and the Mīmāṃskās the sound—Sphota is eternal. Our organs do not properly produce it, but their action brings it to the cognizance of the senses, as the action of digging brings water to light. Cf. Tribhūṣyaratna on TPr II 1. See also Uvata on RPr XIII. 14 According to Bhartṛhari the individual sounds create an impression in the human mind, which is thus able to perceive the word Śrāta the really indivisible word. Cf. Vākyapadīya I 83 86, Kayata on Panini I. 1. 73, Kapalabhaṭṭa, Vaiṣyākaranaḥhuṣangasara, Mandana mitra, Sphotaśiddhi.

2—5 Samānākṣara is the name of simple vowels and Sandhyākṣara that of dipthongs. In TPr, I 2 the nine Samānākṣaras intended are a
a3; i i i3; u ü ü3. The r and ı vowels are denied the quality of simplicity or homogeneity though their structure as composed of heterogeneous elements is not set forth. RPPr. XIII, 34, 35; VPPr. IV, 145; and CA. I. 37-39 describe the formation of r and ı, while our treatise does not. RPPr. I. I; VPPr. 1. 44 include r ı among the Samānākṣaras and CA, as pointed out by Whitney seems to recognise the same classification.

2—6 The diphthongs are vowel sounds, which though not simple and homogenous, yet form but a single syllable, and are treated as if they were simple sounds. RPPr. XIII, 39 cites Śākātyāyana as holding that a forms half of each and i and u the remaining half. RPPr. XIII, 40 states that e o on account of the fusion of two elements have sound in which the two elements are not distinct. According to RPPr. XIII, 38 the Sandhyākṣaras have double position. The VPPr. I. 73 specifies only ai and au as made up of two elements and directs them (IV, 14) to be treated as simple sounds. एकवर्ती-एकवर्तिनिबिंत्वम् Uva-ta. See also TPPr. II. 13, 14, 15, 17, 23, 26, 29. For details see Whitney, CA. I. 40.

2—10 अन्तस्था:—y, r, ı, v. These have this peculiarity that each has a vowel corresponding to it, viz, i, r, ı u. These were named ‘antastha’ intermediate, standing midway (between vowels and consonants) in reference to the mode of their formation, as being neither by a complete contact, like the full mutes, nor by an open position, like the vowels. Thus “antastha” virtually accords to semivowel. For the definition of semivowel cf. Daniel Jones (Outline of Eng. Phon. pp. 25, 291) The word ‘antastha’ occurs in RPPr. I. 9; VPPr. IV. 102; CA. I, 30; Nir.

2-11 For the unusual order of akṣaras of Uvata on RPr 1, 3

2-12 तत्तासारिनव वर्गमान्यम् विहिता सन्त एवं यहंत्यातसलाभं आनुवत्तीययोगवाहा।

अ द्रिति विसर्जनीय Visarjanīya is pronounced as a voiceless breathing. This very pronunciation prevailed in the time of the Prātiṣhākyas, since they describe it as an ūṣman, the common term for breathings and sibilants, Cf Macdonnell, Vedic Gr. p 54, Wackernagel, Altind, Gr I pp 259 260. For its place of articulation see note on 2. The term vissaraya in the meaning of Visarjaniya does not occur in the Prātiṣhākyas and Pāṇini. द्रिति पद्धति जिह्यामुलीय (formed at the root of the tongue) and उपप्राय (onbreathing) the two voiceless breathings, had both separate characters in the alphabets of the earlier centuries A D, but for nearly a thousand years they are obsolete. This may be the reason why our Prātiṣhākyya does not prescribe any rule for those. See Burnell, Elements of South Ind. Pal 2nd ed. Plate XXIV. They are, however, employed in Kāśmirian Šaradā mss.

2-13 हुमित्ति हु इति नासिक्य seems correct. Nasikya is a name of the nasal insertion between h and the following nasal Cf VPr, VII 13 and my note on नाशिक्या यमानवस्तारासिक्या (RT. 12)

The Yamas are transitional sounds, assumed to intervene between non nasal and following nasal, as a kind of nasal counterpart of the non nasal, and therefore called its yama or twin. For the explanation of Yama Cf Whitney CA I 99.

The theory of Yama is in a way similar to that theory according to which a t is introduced between a u and s. For Yama of CA I 99, TPr XXI 12, 13, VPr IV. 160 RPr is more explicit on this point. After stating (I 48) that the Yamas are nose sounds it says (VI. 29) that the non nasal mutes, before following nasals, become their own twins. The Yama is then stated (VI 32) to be similar to its original. There is an audible utterance (VI 33) in the mouth of the same quality with the Yama, but the office of the suffixed sound does not differ from that of its original (VI 34). Our treatise (pūrvagunah) seems to follow RPr in this. The exact number of Yamas is yet unsettled, but they are generally believed to be twenty. For the terms kum khum etc of Whitney CA I 99. As for the syllabication of the Yamas the TPr, XXI 8 declares them to belong to the succeeding syllable, while according to the
VPr. 1. 103 they belong to the preceding syllable. Both views were phonetically possible. For details cf. Siddheśvara, Critical Studies in the Phonetic Observations of Indian Grammarians pp. 79-81.

2-14 अनुस्वारः अनुस्वरः अनुनासिकः (=rakta 114) both are meant.

(a) Anusvāra is a nasal addition to the previous vowel, i.e. an āgama, (cf. 185 and Bhaṭṭoji on Pāṇini VIII. 3, 4), while Anunāsika is a nasalisation of that vowel, i.e. the raṅga. For Raṅga cp. S. Varma, Critical Studies etc. p. 150.

(b) RPr., VPr., TPr., Rt. and Pāṇini admit the existence of both the Anusvāra and Anunāsika, that is they acknowledge the existence of two different phenomena, i.e. (1) the nasal addition to the vowel and (2) the nasalisation of the vowel. The CA, on the other hand, admits only the latter. Cf. Whitney, CA. I. 26; Macdonell, Vedic Gr. p. 53. Wackernagel, Altind. Gr. I. p. 256. The statement of S. Varma that Whitney's view about CA. is wrong, is unwarranted. His statement (Critical Studies p. 148) that Bhaṭṭoji regards Anusvāra as a pure nasalisation is also wrong. Cf. 'anusvāragamalī' Bhaṭṭoji on p. VIII. 3, 4.

Different theories about Anusvāra:

There are three different theories about Anusvāra.

(1) Anusvāra is nothing but a pervading nasalisation of the preceding vowel. This is held by CA. (see Whitney on CA. I. 26) and partially by TPr. (cf. TPr. V. 31; V. 11; XV. 1; XXII. 14 with Whitney's note). That this was also the view of Siddhāntakaumudikāra (S. Varma, p. 148) is wrong, because he expressly declares it as an āgama (insertion of something extraneous and not as a mere nasalisation.

(2) Anusvāra is a nasal addition to the preceding vowel; it contains both the vocalic and consonantal elements or according to RPr. (1. 5, 22) Anusvāra is either a vowel or a consonant. Uvaṭa's explanation that it was equivalent to saying that Anusvāra was neither a vowel nor a consonant, though apparently negative is yet suggestive and may mean that it was a resonant vocalic nasal as Bergaign has put it. Cf. Wackernagel, Altind. Gr. I. p. 256 note.

The second view is held by RPr. 1. 22; VPr. IV. 148-149 (which gives detailed directions as to the quantity belonging to each element); TPr. (excepting the above-quoted sūtras) RT. 23, 185; Pāṇini and Bhaṭṭoji etc.

(3) The Anusvāra is entirely a consonant and is to be pronounced like half g. This is held by "certain phonetic treatises of the
Taittiriya school, the Vaidikābharan, (on TPr. II. 30) the Sarva- 
sammataśīkṣā and the Yajusā-
bhūgaṇ. S. Varma, p. 151.

In fact Anuśvara contained both the elements i.e., vocalic and conso- 
nantal (RPr. I. 5, 22), “During the 
period of preclassical and classical 
Sanskrit, the consonantal element 
of it was more predominant, while 
in Pāli and Prakrit the Anuśvara 
veered more towards the vocalic 
side,” (S. Varma p. 154). In Sans- 
krit the scope of Anuśvara is very 
much limited, while in Pāli and 
Prakrit, it may stand before a 
vowel, consonant and even a pause.

For a comprehensive statement 
of the teachings about nasal sounds, 
see Roth, Litt, und Gesch des 
Veda pp. 61-82, for the difference 
between Anuśvara and Anuñā- 
Macdonell, Vedio Gr. p. 53, 
256; for the fact that there was 
no real difference between the 
actual pronunciation of Anuśvara 
and Anuñāsika cf. Whitney, TPr. 
II. 30, JAOS. 10 p. LXXXVI 
f, for the three theories about Anu-
vāra, cf. S. Varma, Critical Stu- 
dios. pp. 148-155; for the sylla- 
bication of Anuśvara see my note 
on RT. 23, for Raṅga cf. Weber, 
Ind. Stud. 4. 270, 9. 38, Kielhorn, 
Ind. Ant. 141. A.

2-16 वषं हसि पृष्ठ: वाराः. Cf. TPr. I. 10; 
VPr. I. 37 No other Prātiśākhya 
proscribes this usage.

अद्यतनस्वारस्यादि. पूर्वस्वारादि (D) 
seems correct. Cf. akāro vyaśja-
nānām. TPr. I. 21, which allows 
as to call a consonant not only as 
prescribed in “varnāḥ ḫārātur” 
by a name formed by adding kāra 
with a interposed, but also by one 
formed with a alone.

3-1 रिति. Read एकम् Cf. TPr. I. 19; 
VPr. I. 39.

स्वर्त वर्षम्. Cf. CA. I. 29; RPr. 
XIII. 9.

हुस्तमन्तरायामानस. RPr. XIII. 10 
also calls it ‘dusṛṣṭam’ imperfectly 
in contact. See CA. I. 30 with 
Whitney’s note.

3-2 विश्वा स्वरो. According to CA. I. 
31 the position of the organ is 
neither very close nor very open, 
According to TPr. II. 41, 45 the 
spirants, in their order, are uttered 
in the positions of the mutes, but 
with the middle part of the produ-
cing organ opened. RPr. XIII, 12 
declares the vowels, Anuśvara and 
the spirants, as produced without 
contact, and with the organ sta-
nonary. The class of spirants is com-
poused of visharjaniya, jihvāmūlīya, 
upadhumāniya and श s h.

विश्वात्मकारै. Cf. CA. I. 34, 35, 
with Whitney’s note.
3—3 संडळार=voiced: that which is produced with the accompaniment of a laryngeal hum. अवोक:= unvoiced: that which is merely breathed. The thing is as follows. The vocal cords situated in the throat act in much the same manner as the lips of the mouth. They may be kept wide apart, they may be closed entirely, or they may be held closely together so that they vibrate, when air passes between them. When they are held wide apart (i.e. when the glottis is open) and air passes between them, the sound produced is called breath. But when they are kept nearer and air is forced between them, so that they vibrate, the sound generated is termed voice. Speech sounds contain either breath or voice. Those which contain breath are called breathed or voiceless sounds and those which contain voice are termed voiced sounds. (Daniel Jones, pp. 20-21.) Thus in the surd class it is mere breath, simple unintonated air, in the sonant class it is breath made sonant by the vocal cords on its passage through the throat and thus converted into sound. Cf. Śvāso ghoṣe śvanupradānaḥ | Nādo ghoṣavat-svareṣu || CA. I, 12, 13. The same thing is stated in RPr. XIII, 4, 5. and TPr. II, 8, 10. The VPr. gives no corresponding definition. It does not use the term ‘aghoṣa’ and ‘ghoṣavat’ but adopts the arbitrary designations jit and mut for the surds and aḍhi for the sonants. See VPr. I, 50, 53.

Anupradāna=anupradiyate nena varṇaḥ (wherewith is given forth an articulate sound.

नावात्मकता: स्वर्गोष्णतः:: Cf. TPr. (II. 8) which means that in vowels and sonant consonants, the emission is sound. It is the emitted material, whether tone, breath or the intermediate h sound. See RPr. XIII, 2; TPr. II, 9, CA. I, 12, 13.

स्वाते सौंदीषाशायम्: In surd consonants the emission is breath. cf. TPr. II, 10.

3—4 तन्नियान्: Cf. TPr. II. 11.

(a) तन्नियान् अन्त्यानन्तः: In simple surd mutes (i.e. k, c, t, t, p) the emission of breath is less. Cf. TPr. II, 11.

(b) उभी दृश्यवान्यः: Cf. Uvāṭa on RPr. XIII, 2, XIII, 6. See also TPr. II, 4-6, which mean that the h sound is produced in a method intermediate between closed and opened. These are the two Prātiṣākhya which recognise a third kind of articulated material, besides tone and breath, RPr. XIII, 2 derives this material from a combination of the two others, rather than their mean. Whitney thinks that this distinction is forced and futile. Cf. his notes on CA. I, 13; TPr. II. 6.

(c) सूतीके दृष्यः: I have given the punctuation adopted by the mss,
But to make the sense of the passage clear we should punctuate: विशेषःजोपायाम्। नाराद्राजनावः सर्धोपकन्तः। धातोपायाम्। तनिवाय ध्रुप्तामानाम्। तम्च हन्नुषनाम्। संनिवेशोन्नायनः प्रत्यादारायिः। भजोन्नायनः। भावो पराणाम्। देशसे देबराय मार्गीत्याय। उपदेशे देश मार्गीत्याय मार्गीत्याय।

3-5 वास्तविकः—परापि च। Cf. Pāṇini I. 1. 71. But we do not find any चार्ग्राहिणी in र्धात्राङ्गि. This shows that originally this चार्ग्राहिणी formed part of some ancient द्वन्द्व, but later on was adopted by the compilers of our text as an introduction to the text.

3-6-7 This was the order of letters adopted by शास्तृकृति and राधाकृति for their प्रत्याहारस. Note the difference between this order and that of पाथिनि and his followers. For a brief statement on the order of letters in the Prātiśākhya, cf. पाथिनि on the first सूत्र of RPr. and M. D. Shastri, Int. to the RPr. p. 16.

3-10 रक्षाकोष्या: च। Cf. गोविंदय धार्मकारके ज्ञातृवस्थरकुसूरीसिद्धानाम् RPr. XIII. 15, which means that the voice in g, j, d, d, b is due to the sound of a.

हकारस्तो परमवक्तम्। Cf. गोविंदय धार्मकारके ज्ञातृवस्थरकुसूरीसिद्धानाम् RPr. XIII, 17, which means that h forms the second half of the voiced aspirates i, e, gh, jh, dh, dh,

3-11 Is not clear to me.

3-15 वास्तविकः। Cf. VPr. VIII. 15. पाथिनि 1. 1. 2: 132.

1 This rule is meant to cover all sorts of sandhis found in the SV. But here our treatise is making short shift of a subject which occupies long passages of other Prātiśākhya and has cost their authors a vast deal of labour. This is a clear admission of the unwillingness to cope with the intricacies of Vedic grammar. Let us now examine examples given by the commentator. तहपामः: Rule 85 is counteracted. द्रव्याक्ष: requires द्रव्याक्ष: and B. actually reads द्रव्याक्ष: but cf. the comm. on 101, गो ध्रूवीक्षम प्राग्न्यासन्धः। Cf. RPr. VII. 74. गच्छि:। Cf. गोविंदय धार्मकारके ज्ञातृवस्थरकुसूरीसिद्धानाम् on Pāṇini VI. 1. 79, उपर्युः कर्मवर्गम्, (sabas) do not come under 116. Cf. RPr. I. 80. 103; Benfey, SV. Einl. XI, 183 is counteracted. Cf. RPr. IV. 23; Pāṇini VIII, 3. 25, श्रृङ्खलेः। Cf. 238; RPr. IX. 27, 28; Padap. श्रृङ्खले। द्रव्याक्ष: (Benfey, SV. LX.). दुविक्रियानिम्.
Pāṇini VIII. 3. 108. भुद्द्वतिम् is covered by 279, hence its mention is superfluous. Cf. RPr. V. 12; Pāṇini VIII. 3. 65. In द्रव्य-द्रव्याता पत्ति is provided. They are however covered by RPr. V. 1. For lengthening in द्रव्यात्, cf. RPr. IX. 47. आलुक्क्स seems superfluous. Cf. 279.

हर्षाभावः. Cf. SV. II. 79, प्रतिविभम्.

(प्रतित्) व्यम्) cf. the comm. on 258, परीक्रमि. RPr. IX. 10; चतुराधयः, शुचियवाहवायनः RPr. IX. 11. 23. चतुराधयः RPr. IX. 1. दूरात्, Padap. द्:। आत्, on SV. I. 219, द्रैं: Padap. द्:।ए, but see द्।ए on SV. I. 53; Benfey, SV. lix, चर्च्यगित्ततम् is covered by 238 and is actually cited by the commentator. Cf. RPr. IX. 8. शुचियवाहः. I do not know which sutra is counteracted here. 247 is out of question, because a of भुद्द्वति is not anudātta. दुर्गत्वन्यम्, खल् (213) is counteracted. पत्ति is provided, because in the matter of पत्ति and खल् dus is not upasarga, cf. दूरः: पत्त्वाधयः, पत्त्वाधयः पत्त्वाधयः पत्त्वाधयः पत्त्वाधयः पत्त्वाधयः on Pāṇini VIII. 4. 16, and so 279 is not applicable here. In the RV. पत्ति is provided by RPr. V. 1, and खल् is refused by V. 47. See also Pāṇini VIII. 3. 111. In परीक्रमि, दुर्गत्व: पत्त्वाधयः, विविधः, विविधः; न is provided, because these are not ekapada like विविधः and so are not covered by 272. But this difficulty does not arise in RPr. V. 40 (अभ्याससाधन) नकारां समानपद्धतिः नमति॥ अन्तःपद्धतिकारकां च च चिं संधः॥). For योगः, परीक्रमि, RPr. V. 56. चमरः।. Cf. Pāṇini VIII. 4. 26, for द्रव्यात् VIII. 4. 11. In गोपाला, भुज्यवधम् etc. पत्ति is provided, because the same are not covered by 276–286. For गोपाला cf.
are defined as kantuña by RPr, I 38, 39; CA I 19. The Vpr, I 71 states them to be formed in kantuña but by the middle of jaw as organ. The TPr, II, 46 declares only h and visarjanya as produced by kantuña and then says (II 47, 48) that some hold that h has the same position as the beginning of the following vowel, and visarjanya has the same position as the end of the preceding vowel. This statement is noteworthy in as much as it is the peculiarity of the aspiration that it is an emission of unintonated breath through the same position of the mouth organs by which the following intonated sound is produced. This also hints at the phonetic value of the visarjanya, showing it to be a mere uncharacterized breathing, a final h. Cf Whitney, TPr, II 47, CA I 1, 19.

3 Cf. RPr, I 40 which notices that some call h and visarjanya chest sounds, Cf. Pāniniya Śikṣā 16.

4 It is peculiar that the commentary does not include ṣhavāmuliya in the list, while it names upadhmaniya in 9. The correct reading seems जिह्वामुलीया जिह्वामुलसथाना CA I 20 includes r vowels, the guttural mutes, the ṣhavāmuliya spirant and the vowel r. The same are stated by RPr, I, 41 to constitute the class of ṣhavāmuliya. The VPr states the same with the exception of r to be formed at the base of the tongue (I 65) by the base of the jaw (I 83). The TPr II, 35, 44 includes in the series only the guttural mutes and spirant, but reverses the relation of position and organ. As for the r vowel the VPr I, 69 and Pāniniya Śikṣā make it dental. Cf. Macdonell, Vedic Gr, p. 25.

5 Our treatise does not include aś in the series, while other Pratisakh yas do. Cf. CA, I, 21, RPr 1, 42. They are described by the VPr, (I 66) as formed upon the palate by the middle of the tongue. The TPr, I 36 makes the same definition of the e series and ṣ, but holds (I 40) that y is formed upon the palate by the middle and end of the tongue. TPr does not include any vowel in the class.
For the two distinct series of palatals and their detailed treatment see Macdonell, Vedic Gr. P. 26-34; Wackernagel, Altind, Gr. I, pp. 138-164. For the description of e diphthong see Mac. Vedic Gr. p. 9; Wackernagel, Altind, Gr. I, p. 35-39. For the meaning of diphthong and its pronunciation see Daniel Jones, An Outline of Eng. etc, pp. 57-59.

6 Cf. CA. 1, 22; RPr. 1, 43; TPr. 11, 37, 44; VPr. 1, 67, 78; and TPr. 11, 37. The cerebrals seem of Austrian origin, Cf. A. C. Woolner's paper on it.

7 Cf. CA. 1, 24., VPr. 1, 69 adds (l, l, l9) to the class which it defines (1, 76) as formed at the teeth by the tip of the tongue. According to RPr. 1, 44, 45 the class is composed of l, s, r, besides the t series and is called dantamūliya. The TPr. declares the same letters, except r, as formed dantamūlesū, the t series and s by the tip of the tongue (11, 38, 44) and l by the middle of the tongue lip. II. 42. According to Whitney this description is more accurate, since the contact by which dentals are produced is not upon the teeth themselves, but just at their base or behind them, Cf. CA. 1, 24. Our treatise does not include l in the list. See also Macdonell, Vedic Gr. p. 35; Wackernagel, Altind, Gr. I, pp. 177-179.

8 Cf. CA. 1, 28. and the commentary. Prātiśākhyaś are at variance with reference to this sound. The RPr. 1 45 declares r with other dentals as dantamūliya, but adds (1, 46) that some hold it to be varseya gingival. The VPr. declares it as produced at the roots of the teeth (1, 68) by the tip of the tongue (1, 77); the TPr. 11, 41. by the tip and middle of the tongue at a point close behind the roots of the teeth. The Paññiya Śiksā (17) alone declares it to be mūrdhanya. Thus all the Prātiśākhyaś ignore its relationship with cerebral mutes and with r. But according to the euphonic system r is cerebral, and can hardly be supposed to have been uttered otherwise than with the tip of the tongue reverted into the dome of the palate, to the cerebral position. Cf. Whitney, CA. 1, 28.

9 CA. 1, 25, and RPr. 1, 47 agree with our treatise. The VPr. 1, 70. also declares the same sounds as produced upon the lip (1, 70) and by the lip, but adds (1, 71) that in the utterance of v the tips of the teeth are employed. With reference to v the TPr. 11, 43 makes the same specification. For details see Whitney, CA. 1. 25. See Macdonell, Vedic Gr. p. 37; Wackernagel, Altind, Gr. I, pp. 181-184.

12 For Yamas see note on 2 and the important statement of Bhaṭṭoji in Śabdak. 1. 1. 4: 143, 144. By Anuvāra our treatise takes both हस्त and दीर्घ. The word nāsikya has not been satisfactorily explained by the commentators of the Prāti-
śakhyas, so much so that on RPr I 26 we do not even know the correct reading before इति नासिक्यः
M D Shastri accepts the reading इति नासिक्य and gives the following variants in footnotes —
<हु इति वा नासिक्यः (२) अ इति नासिक्यः (३) सूत्र नासिक्यः (४) इति नासिक्यः corrected to ह ज य न म इति नासिक्यः The commentator of VPr does not explain the term on I 74 Not knowing the real meaning of नासिक्य the commentator of CA has committed a blunder on I 26

The real meaning of नासिक्य however seems to be the insertion (called nasikya) after h and before a following nasal Cf CA I 100 1Pr XXI 14 The RPr I 48 and VPr I 74, 80 describe its mode of pronunciation and VIII 13 (<हु इति नासिक्य>) speaks of it again among the constituents of the spoken alphabet Our treatise (2 13) हुमित्वुनासिक may there fore be emended to हु इति नासिक्य

For the difference between a yama and the nasikya of Whitney on CA I 100

RPr I 48 precisely agrees with our treatise The VPr I 74 describes the same sounds as produced in the nose and states (1 80) that their place and organ of production is the same adding further (I 82) that the Yamas are uttered with the root of the nose

13 Cf TPr I 27, VPr I 64
14 Cf TPr I 14, RPr I 12
16 Cf RPr I 13, CA I 10, VPr has nothing analogous and does not employ the terms sosman and anusman The term usman literally heat, hot vapour, steam, designates in the grammatical language all those sounds which are produced by a rush of unintonated breath through an open position of the mouth organs, or whose utterance has a certain similarity to the escape of steam through a pipe Cf Whitney, CA I 10

18 For corresponding rules cf RPr I 63, TPr XV 6 and Panini VIII 4 57 which closely resembles the rule of RPr and teaches the same thing by one Sutra for which our treatise has two (18 19) The same fact may be noted in Sutras 126 157 for which Panini has only one VI 1 132

The operation of the rule was perhaps general in bhasa as well as in the Veda But in classical Sanskrit it has since long become obsolete, though theoretically its existence has ever been admitted and Bhattoji actually turns the fifty four forms of sanskarata into 108 by applying the rule (VIII 57) to them The phenomena is however common in Prakrit, particularly in Pali Cf Kuhn Beitrage 58 63, Muller, Jaimpr 37

In Vedas this is often met with in pāda Cf vindati 3 m RV 10 146 1, mama3 m TS 7 4 20, vi
veśām VS, 23, 49; babhūvām AV, 10. 2. 28; tapati m. AB, 6. 35-4.

In the RV, we find a and ā nasalised (RPr. II, 67) in words which are not in actual pause, but at a particular virāma in the pāda and occur invariably before a word beginning with a vowel (see note on 71). For details see Wackernagel, Altind. Gr, I, p. 302. The statement of Whitney that “the operation of the rule is confined to pada text only” (TPr, XV,6) is baseless and wrong.

19 The scope of this Sūtra is covered by RPr. I, 63 and TPr, XV, 6.

20 A consonant in pause belongs to the preceding vowel. The equivalent rules of the other treatises are RPr, XVIII, 33; TPr. XXI, 3; VPr, I, 101. The observation is on the whole sound. The final consonants in Sanskrit were implosive, so that they eventually disappeared in Pāli and Prakrit. With so much laxity in their articulation they were not likely to be independent syllables. Cf. Siddheśvara, Critical Studies etc. p. 63. It is to be noted that the treatment of syllabic division is meager in our treatises.

21 (a) The name abhinidhāna is applied to the mute which arises from doubling and is inserted before a mute. The author of Tribhāṣyaratna on TPr, XIV,9 explains the word by abhinidhiyate āropgata iti which is set down against, and does not take notice of the doctrine of abhi-

nidhāna as a peculiar and imperfect utterance of certain letters in certain situations, which plays so prominent a part in the phonetic systems of the RPr. and CA. We may, however, bearing that doctrine in mind, conjecture with some plausibility that the word here not only signifies an insertion, but designates also a peculiar quality of the inserted letter. For the meaning of the word cf. Whitney TPr, XIV, 9; CA. I, 43; for a detailed discussion on abhinidhāna cf. S. Varma, Critical Studies, pp. 137-147.

(b) In words like arkān, the consonant following the r or the h is doubled, and the former of the two, which is regarded as the one that owes its existence to the krama or duplication is to be reckoned as belonging to the preceding syllable. Cf. CA, I, 58; VPr. I, 104. The TPr, XXI, 5 teaches that a consonant not combined immediately with a vowel belongs to the preceding syllable. This would leave only the final member of any group to be attached to the following vowel. RPr. I, 26 is meant for a case in which the consonant following the r is itself succeeded by another. For details see Siddheśvara on syllabication of r plus double plosive. Critical Studies etc. pp. 69-71; Wackernagel, Altind. Gr, I, p. 278.

22 It is a general rule that the first member of a consonant group will
belong to the preceding vowel. Thus multa will be divided as mula and not multa. The fact that Sanskrit had predominant tendency to this syllabic division is shown by the doubling which the initials of Sanskrit consonant-groups undergo. The most general rule of doubling is that the first member of a consonant group, if preceded by a vowel, is doubled (RT, 269). For corresponding rules of other treatises see TPr, XXI, 4; CA, I, 56; VPr, I, 102; and RPr, XVIII, 35 and I, 25, which allows it to be counted either with the preceding or following syllable. For details see Whitney, CA, I, 56 and TPr, XXI, 4.

23 Cf. RPr, I, 25; XVIII, 34; CA, I, 53; TPr, XXI, 6. The question of the syllabication of the anusvara is closely bound up with the question of its phonetic value, regarding which, however, there was no agreement among the ancient grammarians. Some held it to be a pervading nasalization of the preceding vowel; others, a nasal addition to the preceding vowel. The former view is adopted by CA. which acknowledges only nasal consonants and nasal vowels and entirely ignores any such constituent of the alphabet as the anusvara. In this case the question of its syllabication was simple, the nasalized vowel itself forming a complete syllable as in takram. The RPr, I, 5 and VPr, declare anusvara as nasal appendage to the vowel; the latter (VPr, IV, 147-8) gives directions as to the quantity belonging to each element. In this case, when the anusvara was not a pure nasalized vowel, but contained in a more or less degree, a consonantal element, it was open to question whether it belonged to the preceding or the succeeding vowel; hence the necessity of the above rule, according to which the anusvara belongs to the preceding vowel. The TPr, takes no distinct and consistent ground upon the question, whether the anusvara consists in a nasalization of the vowel or in a nasal consonantal element following the vowel. It however takes prevailingly the view of the RPr, but lets the otherwise appear here and there. For instance in TPr, XXI, 6 anusvara appears with the distinct value of a consonantal element following the vowel, but not as a full consonant. See also TPr, X, 11; XV, 1-3. Thus we have seen that, although the authors of the Prātiṣṭhākhyas differed as to the phonetic value of the anusvara, yet they were unanimous in declaring it to belong to the preceding vowel. For details of the syllabication of the anusvara cf. Siddhāsvāra, Critical Studies etc. pp. 81-83. Our treatise differentiates between anusvara and rāṅga and obviously regards anusvara as a consonantal element (see 185).
For the dual anuvārau cf.—

ह्रस्वाद्वे संवैद्धोऽः दृष्टिद्वे संवेद्यः ।
संप्र vigilant सि १०९२ तिद्वर्तमु ॥
अन्तुकारौ हिस्वातः स्पार्व्यम्यथनोद्वे ।
हर्षौ च यदि वा दृष्टी देवानाः । हर्षे तथा ॥

Yājñavāla. 63-65, 138-142; Pārśa, 30-35.

24 The first portion of the rule is included in 20. The negative here implies a direct reversal of 20. Cf.—वचनो तु रेषस्वत्तः रेष वायो भेददि ।
पूर्वाः तद् विभागीयतास्तृत्वोः पूर्वे विदश्विनम् ॥
वचनो तु रेषस्वत्तः विरिते च भेददि ।
पराः तद् विभागीयता द्वेष्यति च भेदनम् ॥

25 The positive side of the rule is included in 20. It rather denotes a denial of adjunction of the second sparsa to the preceding vowel, and hence implies adjunction to the one that follows, since the consonant cannot stand by itself. Thus the division in sakhyam (sakkhyā) would be sak-hhyam and so on. Cf. TPr. XXI, 7.

26 Cf. RPr. 1, 23; CA. 1, 55; TPr. XXI, 2; VPr. 1, 100. This general rule is equivalently stated by all Prātiśākhya. The matter of syllabication seems of pretty pure theory. The only practical bearing it can have must be in determining whether such and such a consonant shall receive one or another accent, as being that of the preceding or of the following vowel. Cf. Whitney, CA. 1, 55.

27 Cf. RPr. 1, 37; CA. 1, 49; VPr. 1, 48. TPr. offers nothing corresponding.

28 RPr. I. 34; TPr. I. 37; VPr. I. 59, agree in assigning half a mora as the length of a consonant. CA. I. 60, however, assigns one mora as the length of a consonant. Our treatise makes an option between the two.

31-33 The idea underlying the grouping of sounds into short, long and ultra-long was said to be duration. Cf. P. Śikṣā 11. From the point of view of duration human speech was divided into three kinds: i.e., quick, intermediate and slow. (See RPr. XIII, 46, 49, TPr. XXIII, 20). The quantity of sound in intermediate speech was one third more than in quick speech, the ratio being 9 : 12; the quantity in slow speech was one third more than in intermediate speech, the ratio being 12 : 16. Cf. RPr. XIII. 48 with Uvāta’s note. But authorities differ on the exact ratio of quantity between the three vṛttis. Thus while our treatise declares the proportion 3 : 4 : 5, Uvāta (RPr. XIII, 48) mentions some authorities holding the proportion 16 : 20 : 25.

Thus Kaiyaṭṭa on Patañjali 1, 1. 9: 517 says:—

हृते श्रोतोऽथ चोचार्यति वहरी
नाहिकाः यस्मा नव पलानि स्वतित
तस्मा वा मध्यमाः वृत्ती द्वादश पलानि
स्वतित । नववाच्य द्रिघांक्रिया पलाश्चि
तदव्याक्षित नव द्वादश संप्राण्ये । विलम्बिता
तयाः हृते तौ पलाश्च पलानि स्वतित ।

For the three vṛttis cf. Kāṭyāyana V. 4, 5 on Pāṇini I. 1. 70
and V 1—5 on Panini 1 4 109 with Patanjali on it. For the conception of \textit{vriti} in modern phonetics see Sivars, Phonetic 639 p 221. For details see Wackernagel, Altind Gr I p, 280.

Grammarians prescribed the use of these \textit{vritis} under different conditions. According to RPr, XIII 49, \textit{quas}
\textit{speech should be used in Vedic recitals, intermediate in business and slow during instruction.}

When the question of determining the standard of quantity arose the \textit{intermediate} speech was selected as the basis, because presumably it represented ordinary conversation. For details see Sivars Varma, Critical Studies etc. p 172.

34 The pause between two individual sounds had a duration of very infinitesimal time Cf Vyasa\lsilk, ‘\textit{viramo varnayor madhyo pyauk Lalo'pyasamanyuto which attributes a quarter of a \textit{mora} to the hiatus between two \textit{individual sounds Kalanirnaya\lsiksa contests this view. Cf Siddhesvara, Critical Studies, etc. p 186).

Annu the minimum standard of quantity was called anu, which could not be perceived by the senses. Cf ‘\textit{indriya\lsisayo yosa vanrityneysate budhah} Sam bhuŚ. The Lomas\lsiksa (SS 462) compares the anu to a particle reflecting the sun's rays suryara\lsim pratikasana kanikā yatra dreyate | anostu tat pramanam sỹan matra tu caturanavat\| Next to this comes \textit{paramānu} which is just perceptible (cf Vyasa\lsiks, ‘mā trādham vyak\lsitamatram\| S\| VPr I 61 (paramānvardham\|). Next to \textit{paramānu} comes mātra.

The quantity of a \textit{mora} was compared by Vyasa\lsik to a snap of finger, by the Nārada Ś to a twinkle of the eye by same authorities to a flash of lightning, and by the RPr to a note of the woodcock Cf S Varma, Critical Studies etc. p 177.

‘\textit{Rgvi\lsirn\lsam padavir\lsamo vyt\|\| vir\lsirn\lsam samān papadavir\|tivir\lsirn\lsam trim\lsat\| dvimatrad eka\lsmātrodha mātra it\|yānapurvya\|}’ TPr XXII 13 Cf also YvŚ 11, 12.

37 (a) The verse pause is of three \textit{moras}, that is, the quantity of the pause at the end of a verse is of three \textit{moras} ‘ubhā vajasya sātye huvu van | Our treatise (37) seems to declare the quantity of this pause only two \textit{moras}

36 (b) The \textit{pada} pause is of two \textit{moras}, of the pause of two \textit{moras} in Pada text, between the padas the example is ‘ise tā, īte-tā’. Our treatise declares only one \textit{mora}. As for the \textit{anagra\lsahapause} it seems of two \textit{moras} according to the TPr while RPr (I 28) and VPr (V 1) declare it to be of one \textit{mora}. This well accords with our treatise (36).

35 (c) Pause for hiatus is of one \textit{mora} ‘sa idhanah, ta enam, ta asmat’ Our treatise (35) declares only half \textit{mora} between the two vowels, be they short or long. This accords with RPr II 4 which
prescribes half a mora for vivṛtti (= svarāntaram). Uvaṭa is more specific on this point. He says:—

`tatrāyaṁ vivṛttervibhāgastrīprakāraḥ | ubhayato hrasvā pādamaṭrakālā | pra-yubhuyah, (RV. 4, 33, 1) | ekato dīrghārdhamātrākālā | nū itthā (I, 132, 4) | ubhaya dīrghā pādonamāṭrākālā | tā im vardhantī (I, 155, 3) | But cf. the peculiar statement of Kāiṭaṭa, 1, 1, 4: 201 which seems the basis of the following statement of Bhaṭṭoji—‘yattu prātisākhyāntaramadhamātrovagrahāḥ iti tattu sarvatra samhitāyānandhamāṭrakālaśya sattvāt tatotirikto ‘rdhamāṭrākālo’ vagrahastītyeyamparamataḥ-prātisākhyayoravirodhadhāḥS.Kaustubha 1, 1, 4: 139. He is wilfully overlooking here the sharp differences that existed between the Prātisākhyas, and in fact it was these differences that led to the composition of so many Prātisākhyas (=pratisākham bhavam).

(d) Pause for hiatus in the interior of a word is of half mora, ‘pra-ugam’. The commentator quotes a couple of verses on TPr, XXII, 13 laying down four sub-divisions of the pause of hiatus, and assigning them different quantities: that between a short and long vowel is vatsānuṣṭī, and is one mora long; that between a long and following short is vatsānuṣārinī, of the same length; between two short vowels, ‘pākasati’, three quarters of a mora; between two long vowels, pipīlikā, a quarter mora only. Compare it with Uvaṭa’s remarks on RPr. II, 4, quoted by Ś. Varma in Critical Studies, p. 186.

As regards the nature of hiatus, the commentary on Vyāsa śikṣā, ‘vīraṁah tuṣṇīṁbhātaḥ kālaḥ syāt’, defines it as a ‘time of silence. But this goes against the Indian theory of continuity of sounds so strongly maintained by Patañjali (on P. 1, 4, 109) and others, Nor there is any proof to presume that the hiatus was accompanied by a glottal stop. By hiatus then the ancient gramarians may have meant a glide between one sound and another, and this is in a way confirmed by RPr. II, 4 which assigns only a quarter of a mora (time of a svāra-bhakti) to the hiatus. For details see S. Varma, Critical Studies, pp. 185–187.

Bhakti = division of a sāman. See Lāty, VI, 1, 14; Drāhy. III, 4, 12; Simon PpS. 522.

The chants of a sāman are in a mode or modes, and, therefore, could only be sung in unison. At the sacrifices, the Śaṁveda priests whose business it is to perform the musical part, do not sing in unison except the nidhāna or finale which consists usually of one, seldom of two syllables. The rest of the chant is divided into sections of which the first is:—

(I) Himkāra: the syllable hum, (which so often occurs in the Sāman, was called originally, as the Brāhmaṇas prove,
which makes u ā and u ā the standard of short, long and ultra long vowels. RPr. XIII 50 attempts to fix the length of the short, long and ultra long vowels by comparing them with the cries of certain birds, a fact implied in Pāṇini 1. 2. 27. Cf. ‘Lukkutarnate akāra ekadvitrimātratva prasiddh erakārādayo noktāh’ Nāgast ŚŚ on this sūtra. The idea underlying the grouping of sounds into short, long and ultra long was supposed to be duration. Cf. ŚŚ. 379.

41 Svaritavinata It should be noted that the Gānas are not accented in the ordinary sense of the word, or like the other Vedas, but that the marks which form such a prominent feature in the text are actually musical notes.

They are seven and their names differ. Sāmavindrāhmanas (L. 1 8 5) gives Kruṣṭa, prathama, devīya, triya, caturtha, paṇcama, and gāthya or anīya. These correspond to the gāda, ṛgabha, gāndhāra, madhyama, paṇcama, dhaivata and niśāda of usual Indian music, but in reverse order, i.e., the first note of the Hindu music is the fourth of the Śāma priests and the scale ascends the reverse of the scale of the last. In S. India the names of these Prakṛti Notes are prathama, devīya, triya, caturtha, maṇḍra (5th, cf. Burnell’s note in Arbr. XLIII) anuvṛṣya (5th) and atisvṛṣya (7th). Besides these there are seven others which indicate constantly
recurring groups of notes. These are:

(1) Preūkha: which adds two moras to the preceding syllable and ends with the second suvra. It is marked ॥. For the conformity and discrepancy between the Pūrvagāna and the Uttaragāna with reference to the use of the sign ॥, see Vedic Chant, pp. 44-47.

(2) Namana: it consists of the first three notes (i.e., one, two and three).

'praṇatam tat svaratascaturthādimandrāntam' (Comm. on Shpbr, II, p. 20) indicates that there is a difference between namana and praṇata.

(3) Kargaṇa: see note on 46.

(4) Vinata: is marked by vi or s and consists of 1 and 2; where Vinata occurs in the Grāmageyagāna preūkha is put in the Ūha. For the significance of vinata, cf. Vedic Chant pp. 45-46; Simon PpS. 522.

(5) Atyukrāma: 4565. This vikṛti is an embellishment.

(6) Saṃprasārāṇa: 2345. This also is an embellishment.

(7) Abhigita: this consists in a repetition of the note with a short a; it appears to be marked in the Bibliotheca, Indica. ed. by 7. See Bur. Arbr. XLLV.

Svarita: mandrasvara. Cf. N. on PpS. 1. 2 'svaritaśabdena man-
drasvara ucyate; on 8, 232 'svarita śabdena mandrasvarāntam. But the Comm. on Shpbr, II p. 20, vinatam tattvadimbīramandrāntam shows that svarita is the third. See also Whitney on TPr. XXIII. 16. For vinata, praṇata, and abhigita see the comm. on Shpbr. II. p. 20:

Ārīgikasamhitāyam sarvatrāvināmitāni punaraśprāṇāmitāni aksaraṇi pāṭhānti, atra gānavidhau kvacit kvacidvināmitāni praṇāmitāni ca gevāni | vināmita sabdena vinatam praṇāmitasabdena praṇataṁ | vinatam prathamādīdvitiyāntam praṇataṁ tat svaratascaturthādimandrāntām | abhigitaṁ dvitiyādipraṃāntāṁ tathā vinatapraṇatayorante' rdhamātra nicena svarena bhavatyuce'pyardhā dirighe hrasve'rdham]\n
(b) For the Sāman tones and sounds of animals see Nārā. which connects the music with the sounds of animals. It runs:—

ṣaḍjaṁ vadati mayūro gāvo,
rambhanti cāragabhām ājāvike tu gāndhārav,

krauṣṭo vadati madhyāmam puspādāhārape kāle,
kokila vakti paścamam āśvastu dhaiṭaṁ vakti,
niśādatāṁ vakti kuṇñjaraṁ ||
ŚS. p. 407; also Samgītaratnākara 1. 3, 48. Here, the author of the Śīkṣā is perhaps analysing the microcosmos viz, the common sounds of animals, with the microcosmos viz, the tones of the human gamut. For details cf. Simon

(c) Sāman tones and the accen-
tuation of the spoken language—
Burnell in the Introduction to his Arbr. (XLII) does not see any appreciable connection between the Sāman tones and the accent. Simon on the other hand, is inclined to believe that there was a clear connection between the two (PpS. 524). The Indian commentators put together the issues of the Chandogas and the accent of the spoken word. Cf. Uvata on RPr. XIII, 44; the Comm. on PpS. 1, 2: svaritaśabdena mandra svara
ucyate, on 8, 232 svaritasaṁśāntam = mandrasaṁśāntam, on 8, 232 udāttattātārdhā śvarah. See also the four slokas from Aṛanyakā stobha quoted by Bur, in his Introduction to Shpr. XIX. The Author of the Vedī Chant (39–41) has instituted a comparative study of (a) mononomial stobhas consisting of two syllables (b) the poly-
syllabic mononomial stobhas and (c) stobhas which consist of phrases, and has arrived at the conclusion that “there is in principle a connection between the word accent and melodic movement of the SV.”

42 Cf. RPr. I, 27.

43 There is no discordance among the Prātiśākyas upon this point. Cf. RPr. I, 29, CA. I, 61; VPr. I, 57; TPr. I, 37. Ajitaśatra also declares two mātrās for dirghā.

44 Note the use of vṛddham. Our treatise nowhere uses the term pita. See RPr. I, 30; CA. I, 62; VPr. I, 58; TPr. I, 36. Ajitaśatra says that a vṛddha syllable = 3 mātrās. For details see Burn. Shpr. XX. In the chant there was an emphasis on vṛddha syllable.

45 For vāśurāya cf. Vivṛti on 53:—'vāśurāya cecānāmsayapravāmi yoniphuta sabādubhayasadāhara-vam na svarantaram' etc.

46 A vowel is a syllable. Cf. VPr. I, 99; RPr. XVIII, 32 which states explicitly that a vowel, whether pure or combined with anusvāra or combined with consonants, is a syllable. See also RPr. I, 19 that both the short and the long vowels are syllables. On the Vṛtika 'vāna vānhū pūrvasūtra' Patañ-
jalī states 'atha pūrvasūtra varṇASYākṣarami sanjñā kriyate' MBh. I, 1, 2 131. Kalyata glosses it with pūrvasūtra | vyākaranāntare 'varṇā alṣārāṇi' vacanāt, varṇā alṣārāni is not found in RPr. XVIII, 32; VPr. I, 99; CA. I, 93 and our treatise 46. But we know from Bhattāra Hariśchandra that the Aindra grammar used the term varṇa instead of alāṃra and that this grammar opened with the sūtra "atha varnasamuhah." Cf. his Nyāsavyākhyā, Sūtraśāhānam (Caraka, p. 58 just published) which runs:—

‘астreṣvapi ‘atha varnasamuhah’ iti Aindra—vyākaranasya | ‘āthāto dharmam vyākhyāsyāmah’ iti
Vaiśeṣikadarśanasya ca and so on. I suspect here that Kātyāyana, Patañjali, Kātyāṭa and their followers are referring here to Aindra Vyākaraṇasūtra and we may not be very far from the mark if we assume that pūrvasūtre here stands for prathamasūtre.

Both the RPr. and the VPr. place this rule at the head of the rules for syllabication. Cf. Uvaṭa on RPr. I. 22:

evam aṣṭau samānākṣāraṇāḥ (1, 1) ityādīnā varṣasamāmānyamānunakramya tataḥ sarvāḥ śeṣo vyañjanāni (1, 6) ityādīnā vyaṣjanagatāḥ saṃjñāḥ kṛtvā anantarām—ojaḥ—svaṁrāṇām (1, 17) ityādīnākṣāraṇagatāḥ saṃjñāḥ kṛtvā adhunākṣaraṃvyañjanasaṃmikarṣāṃ kim kasyāṅgamityetaṃ nirūpāyaḥ ‘anusvāro vyañjanaṁ cākṣāraṅgam, itī || Our treatise on the other hand has already shown the rules (see also CA. I, 55–58) for syllabication probably because it thinks that the difficulty about syllabication arises with regard to the consonants and anusvāra alone and not with regard to the akṣaras i.e. the vowels. One difference more in RPr. and our treatise. After defining hrasva by 1. 17 and dirgha by 1. 18 the RPr. defines akṣara and then states:

gurūṇī dirghāṇī, (20) tathetareśām samyogānusvāraparāṇī yāni (21) | Note also the order in RPr. XVIII, 32–44. In this order the ultra-long vowels and ā are not mentioned and hence they can only be implied as Uvaṭa does on RPr. I, 19. But our treatise does away with this difficulty by including the definition of pluta in 44. CA. I, 93 (svraḥ kṣaram) also does not serve the purpose of an introduction to the rules for syllabication, but according to Whitney may be regarded as a virtual precept that the accentuation, which in latter rules is taught (cf. Uvaṭa on RPr. I, 19 tantrāntare etc.), extends its sway over the whole syllable, or on the other hand, that the accents which are declared to belong to syllables, affect specially the vowels. This explanation of Whitney is not peculiar to CA. alone, but it applies to other Prātiśākyas as well. Cf. ta ucyante kṣarāśrayāḥ RPr. 3, 1–2, (Uvaṭa on I, 19) and our treatise 46 which will just open the treatment of accentuation in (51) the 7th. dāsaka, and this is hinted at by our Commentator who says:—

kṛte varṣopadesa sāmānya (in the 1st. Prap.) prthaktvena (40–45) kṣaraparibhāṣayā (46) nvartho dharmaḥ kṣarajñāne (omit virāma) akṣaraparimāpasambandhat, ……. tatrogdgātānighātau and so on.

In akṣaraparimāṇa, parimāṇa = kalā cf. Whitney on TPr. XXIII, 2. dvisvaraḥ parva, the melody between the dandās (a bar indicating virāma) is called a parvan. The lengths of the parvan are widely divergent, Cf. the Comm. on Shpbr. II. p. 15 which runs:
'yata gīnavidhau lustracid ekāksaravāsanam, yathā—oṣṇa a yahi vi ityasyānce (1, 1) gya-
māne śāmi śāmarambho | dya-
ksaravāsanam parva yathā—o-
gnā | tathā 'uduyam jātaveda
sam’ (1, 31) ityasyām gyaṁāne
śāmi 'vi' śāde ekāksaravāsanam
parva | atraiva śāmarambho trya-
ksaravāsanam ca | and so on

According to Burnell the bar of
division (=parvan) marks the
notes to be sung with one breath.
For details see Vedic Chant pp.
43-50.

Udghāta—uccihāva. Cf 'mātrā
lakṣane trividha udghāto
‘vyadāmat a u r eau ho’
prabhūtini | vyādāto yā
—i | matau huvā—i |
reau ho |

Nighāta—sinking of a tone, ‘nī
hanyate nīco bhavati’
PpS X, 46, 'nīhanyate
mandravaram bhavati'
Abhyudghāta is opposed
to udghāta, Cf, Simon,
PpS p. 520.

Pratyukramahā the moving for-
ward of a note to a higher note,
pratyukrāmatis uccasvaro bhavati
N on PpS. 5 74, pratyukrāntah
urdhvaṃ gataḥ VI 45. It is of
eight kinds—
1 From the sixth to the fifth
note ṛā 6 5 6 n
2 From fifth to the fourth: u
3. From fourth to the third

4 From third to the second

\[ \text{hi} 2 3 4 \text{ śī} \]

5. From second to the first
\[ \text{ho} 1 \text{ i} | \text{gne rā} | \]

6. From fifth to the third
\[ \text{ṛ} 2 \text{ṛ} 2 \text{ṛ} | \text{āvna} | \]

7 From fifth to the second.
\[ \text{priyā} 2. \]

8 From third to the first:
\[ \text{puṇā} 3 \text{ i}. \]

For details see Simon, PpS
p. 521.

(a) The numbers 1-6 indi-
cate the pitches of a down-
ward series of tones. The
tones 1-3 are high com-
pared with the tones 4-6.

(b) Replacing the pitch 1 by
2 in a melody is called
nīcata (Simon, PpS. 614)

(c) The numbers over the
syllables are the Prākṛti
tones 1.0, the essential
tones of the melody, those
in the letters are the Viśākta
tones 1.0, ornamental
tones

(d) Where there is a group
of notes and a number
over each one, these upper
numbers give the length
in matras, e.g.
\[ \text{vā} 2 3 4 5 \]

(e) The length of the note
depends on the vowel,
and not on the length
of the syllable according
to prosody; thus in *citra*
the first note is short.
The last note in each
*parvan* is always *vṛddha.*
Bur. Arbr. XLIV.

Abhigītām : *dvitiyādīḥ prathama-
mānyam | abhīgīte ardhamātrā
dvitiye prathame adhyardhā |
stomaṃ rudrāya pīnvo arkaīḥ |
(1.156) | stamina rudrā (ā abhi) |
pā-invo (o abhi) |’

N. on PpS. 5, 32 and 281. See
also the Comm. on Shpbr. (p. 20).

According to the above the
*abhiṣita* tone consists of two tones.
It shows the union of the second
tone with the first tone in the
same syllable, of which the second
tone is worth half a mātrā, the
first tone having an additional
half mātrā (*adhyardhā* = 1½)
*Jñāṇendra* on Pāṇini V. 1, 28; Bur.
Shpbr. XIX). For details see
Simon, PpS. 517, 592.

Vṛddhiḥ : emphasis. See note
on 68.

Karśāṇa : extending or pro-
longing down the scale. It is
occasionally applied to the fifth
note indicating that it is drawn
or produced beyond the *mandrā.* Cf.
‘krṣyate karśāṇaṃ bhavati’ N.
on PpS. V. 810. This is either
up the scale marked ∨ or down
marked ∧ and includes all the
notes between those marked. See
Arbr. XLIII.

Karśāṇa is of five knds —

1. The karśāṇa upto the second
tone: bā ṛhīṣo,

| 2. The karśāṇa upto the third tone: vā 3. |
| 3. The karśāṇa upto the fourth: \(ā 2 3 4\). |
| 4. The karśāṇa upto the fifth: 1 \(sā ṭru 2 3 4 5\) ta \(6 5 6 1\). |

The Comm. on Shpbr. p. 19
runs:—

paṇca svarāḥ karśāṇalakṣitāḥ |
karśāṇalakṣaṇam Chandogapari-
śiṣṭe udāhṛtam | paṇcavidham karśaṇam ādviṭiyakarśaṇam ātṛti-
yakarśaṇam ācaturthakarśaṇam āmandrákarśaṇam mandraścātisvā-
ryātkrṣyata iti | ya eva svarāḥ prathamādārabhya (te) sa eva a
atisvāryat krṣyate samyak svarāḥ |
yathā vāsiṣṭhe (1. 269) sa tā ṭru
\(2 3 4 5\) ta \(6 5 6 1\).

See also Simon, PpS. 519; Vedic
Chant, p. 44.

Aṣṭākṣaṇa: the Bṛhat and Ra-
thantara are cattle, (the first )
eight syllables of the first verse
he (the Prastotṛ) takes as prastāva.
See note on 39. See Caland, PVB.
p. 149.

Dvyakṣaṇa: the first two syll-
ables of the last two verses he takes
as prastāva. See Caland.

Dasaṅkṣaṇa: they make (chant)
in the middle a finale of ten sylla-
bles. For *nīdhaṇa* see note on 39.
See Caland, PVB. p. 175.

47–48 Cf. RPr. XVIII. 32 and the
note on 46.

49 Cf. RPr. XVIII. 38, 39.
50 Cf. RPr. XVIII. 41.
ACCENTUATION.

51 The subject of accentuation is treated in our treatise in a meagre way. What is given is just sufficient to construct the śamhitā from the Pada text. For a detailed treatment of the accentuation in Śāmaṇa cf. the first two Prapāṭhikas and the first six Daśakas of Śāmatantra. In the following treatment of accentuation I have copiously drawn from Whitney. For the detailed treatment of the accentuation in the SV, cf. Rāktantra-vivṛti.

Our treatise does not define the three terms udāttya, anudāttya and svarīta. The CA. I, 13, the VPr. I. 108, 109, TPr. I. 38, 39, and Pāṇini I. 2. 29-30 precisely agree in their description of the udāttya and anudāttya accents; the RPr. III. 1 is more profound. As for the svarīta they all virtually agree in spirit, though not in form: the TPr. I. 40 and Pāṇini I. 2. 31 call it a samāhāra-combination of acute and grave; the VPr. I. 110 states that a syllable possessing both the other tones is svarīta. The RPr. III. 2 says that a syllable is svarīta into which the two other tones enter together. CA I. 16 agrees with this definition. The three Skt. accents udāttya, anudāttya and svarīta precisely correspond in phonetic character with acute, grave, and circumflex.

52 That is, when two simple vowels or a vowel and a diphthong, coalesce and form a single vowel or diphthong, in case either of the two was acute, the resulting syllable is acute. The rule is a general one and suffers exceptions which form the subject of rules (57-58), namely that ē and ē, when they absorb a following a become ē and ē and that i i become i. The corresponding rules of the other treatises are RP. III. 6; VPr. IV. 131; TPr. X. 10 and X11. 10; CA. 111. 66.

53 Svarīta is nothing but a combination of udāttya and anudāttya, and its first half mora which is udāttya is called svarīta, the rest being pracaya of the Chandogas. Cf.:—

व्रत उच्च प्रवचयायम प्रश्नितथे चतुरेत्वम्।
उदात्तानुदात्तस्य तुत्तीः प्रचयस्यः ॥

Nārādīṣ. 1.

This will be clear from the following Vivṛti on Rāktantra which is available in parts only. It reads.—

प्राणवार्ध्यमान्या एवोदातलं स्वरितं
नाह “प्राणवार्ध्यमान्या स्वरितामिति” तथा
हृदि । “प्राणवार्ध्यमान्यां स्वरितामिति
तत्स्वरितां नामिति” पार्श्ववार्ध्यमान्या उत्सव-शा
भवति । उदित्युक्तं उदात्तसुपुस्तितिविधानां।
प्राणवार्ध्यमान्या उद्दात्ता महतील्यः ।
उदात्त-प्राणवार्ध्यमान्या स्वरितम् हृदि कव-नात, प्राणवार्ध्यमान्यादत्तांशु एव श्वरितां नाम ।
नामाद्वादस्य प्रतित्तार्थादानात् । यत्र स्वरित-
(स्वरत) मित्र प्रसिद्ध तदुदात एव स्वरितमिति व्यवहिते। नागद्बादातः नागद्बादात्राच्यस्वरत्राच्यव्यवित्तरकैवः स्वरितं नाम स्वरान्तरसमस्तं।

प्रविशिष्टाभ्यासमात्वादः। प्रचयस्यालमावः। स्वरचय इत्यथा। तदुद्दै नारदस्मात्यायांः—

अतः च च्यस्य स्वरव्यवहारः स्वरान्तरत्मावः निरातिष्ठव म्यातिष्ठव भावः—

् य एकाधात् इत्युक्त: स एव स्वरितं स्वरः। इति। स्वरिक्ष्यांतः स्वरप्रचय इत्यत्र भावः—

प्रचयं: प्रयत्तिः तदव: न चात्र स्वरितात्त्वः।

इति। उद्दायाध्यातमः स्वरितमिति।

उदात्ता स्वरितादिति विवाहात्। \(अथवा) देविः

शङ्कः स्वरः। इति। तदात्: स्वरितसहस्तः।

उदात्तः एव स्वरितस्वरितः स्वरितादित्वप्रचयः

स्वरप्रचयः इति व्यवहिते। ...अतः इति:

रित्रेण ये स्वरितस्मिति स्वरान्तरसमस्तं तेन

सारं स्वरान्तरम्युः नवद्यस्ततां वश्यन्ति देवता

इति। स्वरितस्वराबः इति स्वरान्तरमेव सतः

स्वरितस्वराबः इति स्वरान्तरस्तान्तरसमस्तं

तथः कस्मिन्तः बोध्येमायः स्वरितस्वराबः

उदात्तः।

उदात्तः चच्चेस्वररो नीचः स्वरतो द्वियः स्मृतः।

इति। चच्चेत् यद्र एव कः आफ्यांनीववः

इतरतः नीचः। इति। स्वरत: उच्चाच्यस्वरसमस्त:।

व्यविध: स्मृत: इति। \(अध्यात्मः) स्मृतः इत्यथा। चतुष्ठूर्तं च स्वरित्तं स्वरान्तरसमस्तं

तदोत्तरत्मानाच्यस्मातं वरितप्रकोट्य स्वातः। यथा ततः तेषानियः चातुः

स्वराच्यस्वराच्यः—
higher than even the preceding high accent, a phenomena, the like of which has been noted in Sichu
ana, an African language by Prof Daniel Jones (Sichuana Reader p 37) The wording of the rules is clear and the mention of mātra makes it quite patent that the authors here imply only half a mora and not the half syllable. But the commentators on these treatises have tried to explain ardhamātra by half the syllable (i.e. in short svārṣa ½ mora is udatta and ½ anudatta, in long 1 mora udatta and 1 anudatta, in ultra-long 1 ½ mora udatta and 1 ½ anudatta).

Now, if the authors of the corresponding rules really intended to convey the sense, these commentators put upon them, we would have had aṣṭāṛdhamaudattam instead of mūḍhrādhamaudattam in CA, svārārdham instead of svārā dhamatram in VPr, yuvātdarḍham instead of yuvātdarḍham hrāṣṭraya in TPr and above all Panini who believed in —

ardhamatra-lāghavena putrotsa vam manyante vāyakaramah' would never have used the word 'hras vam' in 1 2 32 (cf Pat 'ardha-hras va śabdo' rdhamatrarūdhah', and Hari —

'pramanameva hrasyada, vanupattam pratiyate')

VakyaP II 309 10)

—where Kaśikakara (cf 1 2 32) and Bhatṭop (cf SK, Manorama, and ŚabdaK on 1 2 32) following the commentators on Pratisakhya assert that in Paṇni I 2 32, the word hrāṣṭra is redundant and ardha-ḥrasṭra means half the syllable.

RPr III 4 'tasasottataradatt-adardhamaṭrardhameva va' clearly lays down an option between half a mora and the half of a syllable, but even so clear a construction as this, has been wilfully mishand led by no less an authority than Bhatṭop who following his own Śākhās says 'ardham veti dirghāhābhi prayam' and the ŚR glosses it with 'etau pakṣau vaikalpiṃkāvitya paṇ tam | va sabdastu pādapuranāyeti bodhyam'. But this is simply absurd will be shown by a quotation from Svarastaka, a ms work in the Library of Mysore (1024) which confirms the fact of option between the two views. It runs —

svartāśraya purvvardha,
mapare tu manasīnāḥ |
abhīṣyāśraya purvardham,
niyacchantya compitam ||

and so on. For a similar farfetched statement of Kṣarata and Bhatṭop cf my note on 35.

In fact, these niceties seem to have been a matter of pretty pure theory, and there were certain Śākhās (cf Vajasaneyi) who took the half of the svārṣa syllable as udatta and the other half as ann datta but this view is not support ed by the wording of the Pratiṣaktyas.

For the observation that the
first half mora of the svarita was higher than the high accent, cf. S. Varma, Critical Studies pp. 161-162; for a detailed discussion on the relation of accent with musical notes, cf. Burnell, Arbr. XLI-XLVIII.

55 This is the rule prescribing the enclitic svarita, i.e., a svarita arising in an unaccented syllable which is preceded by an acute, and not again immediately followed by an acute or circumflex. The RPr. III. 9, 10, and CA. III. 62–63 subdivide the enclitic circumflex into two forms: the tairovyāñjana, where the circumflexed syllable is separated from the acute by one or more consonants and the pādavṛtta (the RPr. calls it vaivṛtta) where a hiatus intervenes. The VPr. I. 117–119 and the TPr. XX. 6, 7 teach the same thing. But the former distinguishes under the tairovyāñjana a subform tairovirāma (having a pause between) as occurring when the acute is parted from its enclitic circumflex not only by consonants but by the avagraha, or pause which separates the two parts of a compound word. Thus in praṭ javat the enclitic accent of vat would be the tairovirāma, while in praṇām that of nām would be the tairovyāñjana simply. The tairovirāma, then would occur only in the Pada text. The TPr. does not note this pada-accent, but allows the name tairovyāñjana only to a circumflex which follows an acute in the same word: if the acute syllable is a final, and the circumflex an initial, the latter is to be denominated praṭihata XX. 3: thus in tatra, the enclitic svarita of tra would be tairovyāñjana, in tat te that of te would be praṭihata. The practical importance of these numerous subdivisions of an enclitic accent seem of little importance and our treatise does not notice them. But Nāradaśiksā agrees with VPr. when it states:—

udāttapūrvam yatkiñcit,
chandasi svaritam bhavet |
esa sarvaḥāsvaras,
tairovyāñjanamucyate ||
avagrahaḥ paraṃ yatra,
svaritam syādanantaram |
tirovīrāmaṁ taṁ vidyāt,
udātto yadyavagrahahi ||
svare cet svaritam yatra,
vivṛttā yatra samhitā |
etat pādāntavṛttasya,
lakṣaṇaṁ sāstracoditaḥ ||

56 This svarita is called kṣaipra. The term comes from kṣipra “quick, hasty” and marks the sandhi as one in which there is a gain of time, or a hastened, abbreviated utterance of the semivocalized vowel. All the treatises viz., RPr. III. 7; VPr. IV. 47; TPr. X. 16; CA. III. 58 state that in such a case, when the former element of the compound is acute and the latter grave, the resulting syllable is circumflex, and all—RPr. III. 10; VPr. I. 115; TPr. XX. 1. CA.
III 58—apply to the circumflex, thus arising, the name of the combination, kṣaipra Narakadikṣa also teaches the same thing. It runs —

\[ \text{śa} \text{vat} \text{yā} \text{a} \text{n} \text{y} \text{a} \text{d} \text{d} \text{a} \text{t} \text{ā} \text{u}, \]
\[ \text{a} \text{p} \text{a} \text{d} \text{y} \text{e} \text{t} \text{e} \text{y} \text{a} \text{v} \text{a} \text{n} \text{k} \text{v} \text{e} \text{c} \text{i} \text{t} | \]
\[ \text{a} \text{n} \text{u} \text{d} \text{a} \text{t} \text{t} \text{e} \text{p} \text{r} \text{a} \text{t} \text{y} \text{a} \text{y} \text{o} \text{n} \text{i} \text{t} \text{y} \text{a} \text{m}, \]
\[ \text{v} \text{i} \text{d} \text{y} \text{a} \text{t} \text{k} \text{s} \text{a} \text{i} \text{p} \text{r} \text{a} \text{s} \text{y} \text{a} \text{l} \text{k} \text{s} \text{a} \text{n} \text{a} \text{m} \text{a} \text{m} \text{a} \text{m} \text{a} \text{m} | \]

The jātya svārīta precisely corresponds in origin and in quality with the kṣaipra. "The meaning of the term jātya is natural, original, primitive. The circumflex syllables to which it is applied are those which have that accent in their own right and always independently of the combinations of the sentence." (Whitney) It is distinct from the enclitic, in as much as it is preceded by an unaccented vowel or having no predeces or, while the former invariably succeeds an acute. This arises from the accented v or u after a conjunction of consonants ending with y or v, 'that is to say,' no syllable in Sanskrit has an independent circumflex accent except as it results from the conversion of an original accented i or u, short or long, into its corresponding semivowel y or u before a following dissimilar vowel.' Whitney.

Thus kanyā represents an earlier kana, svār an earlier su ar and the like. The jātya svārīta then corresponds in origin and in quality with the kṣaipra and differs from it only in period, arising in connection with the combination of syllables into words, rather than of words into a sentence. For the definition of jātya svārīta, cf. RPr III 4, VPr I-111, TPr XX 2, CA III 57 and Narada siksā which reads —

sayakaram savam vapi,
aksaram svārītam bhavet |
na codattam purastasya,
\[ \text{v} \text{a} \text{n} \text{y} \text{a} \text{i} \text{t} \text{y} \text{a} \text{m} \text{a} \text{m} \text{a} \text{m} \text{a} \text{m} \text{a} \text{m} | \]

See TPr, XX 2, which reads "sayakaravakaram tvaksam tra svaryate shite pada' nudatta purve' purve va nitya ityeva janīyāt"

57 This is prāśīta or prāśīsa svārīta. The RPr II 7 gives this name to all those cases of combination in which two vowels, or a vowel and diphthong, are combined together into a single vowel or diphthong. A svārīta accent arising in connection with such a combination is, by all the other treatises, called prāśīta. The RPr III 8 says that a single teacher Māndū keya held that the prāśīta svārīta arose in all cases of a prāśīsa combination, where the former element was acute and the latter grave, and it is well known that the Śatapatha Brāhmaṇa follows this rule of accentuation throughout Panini VIII 2 6 also permits it, when ever the unaccented latter element is the initial of a word. But this svārīta is not at all of so frequent an occurrence as the general acceptance of this rule would show it to be, because all the Prāśīkāhyas
agree in prescribing that a combination into which enters an udātta vowel is itself udātta (see 53), the acute element raising the grave to its own pitch. All however allow the exception which forms the subject of the rule (58) and all but the TPr, allow also that, which is treated in this precept. Cf. Nāradaśīkṣā:

īkāṛaṁ yatra paśyeyuḥ,
īkāṛopaiva smayyutam |
udātamanudāttena,
prasliṣṭaṁ tam nibbodhata ||

If the vowel i and i, both short, are fused together into a long vowel, this vowel has the prasliṣṭa svarita. The illustrations cited by the commentator accord to this. For further discussion on the subject, see Whitney, CA. III. 56.

58 ‘udāttamāpadyate’ does obviously mean svaritamāpadyate.’ Svarita is implied, because there is no mention of udātta in the previous śūtra. Cf. note on 53.

This is an abhinihita svarita. The RPr. II. 13 calls the absorption of initial a into preceding final e and o the abhinihita sandhi, while the VPr. I. 114 and CA. III. 55 apply this title to the resulting circumflex. The TPr. XX. 4 has for the same accent, the slightly different name abhinnihata. The VPr. IV. 59 and TPr. XII. 9 give rules for the occurrence of the abhinnihita circumflex in connection with those for the absorption of initial a, and define and name the accent in 1. 114 and XX. 4 respectively, when treating the general subject of accent. The RPr. deals with both matters together, first prescribing the svarita in III. 7, and then giving it its distinctive appellation in III. 10. The Nāradaśīkṣā defines abhinnihita thus:

e-o-āḥhyāndattāḥbhyaḥ,
akāro nihitaśca yah |
akāṛaṁ yatra lumbanti,
tamabhinnihitam viduḥ ||

60 In the commentary read ‘uccānapo sāndhiścā eva kāryaḥ’.

61 A grave following a circumflex has the tone of acute. All the other treatises RPr. III. 11; VPr. IV. 138; 139; TPr. XXI. 10; CA. III. 71 lay down the same principle, saying also distinctly what must be taken as implied in our śūtra (and the CA. III. 71) that not only the single grave syllable which immediately follows the circumflex receives the acute utterance, but those also, which may succeed it, until the proximity of an acute or circumflex (a rule not stated in our treatise, but occurring in every other treatise; cf. RPr. III. 12; VPr. IV. 140; TPr. XXI. 11; CA. III. 74) causes the voice to sink to the proper anudatta tone. The RPr. and TPr. use the term pracaya = accumulation, indefinitely extended number or series” in describing this accent.

It may be interesting here to note the rule of rise and fall of the voice in connection with the consecution of the accents, a sub-
ject fully treated by all other Prātiṣākhyaśas except that of ours. A syllable may be uttered in the three tones 1 o anudāṭta, the low or grave which belongs to an unaccented syllable, udāṭta, the high or acute, which is the proper tone of an accented syllable, and the svārīta, circumflex, which combines in it a higher and a lower pitch within the limits of the same syllable, and always results, as an independent accent, from the fusion of two originally separate elements, of which the one was acute and the other grave. A great complication however arises by the rule that an originally grave syllable, when it follows an acute, receives an onclitic circumflex, that is to say, the voice, when once raised to the pitch of acute, does not ordinarily come down with a leap to the level of the grave, but makes its descent in the course of the next following syllable. We should thus say a mittra. To this there is an exception, that the syllable which would otherwise receive an onclitic svārīta remains grave, if an acute or circumflex comes next after it, the theory being that the voice prepares itself for rising to the acute pitch by sinking before it. Cf. RPr. III 9, VPr. IV. 135, TPr. XIV. 31, CA III. 70.

There is yet another complication, and it is this that the unaccented syllables which follow a circumflex, although grave in value, are yet pronounced at the pitch of acute. This grave accent with the tone of acute is called prācayā-accumulation. Cf. RPr. III. 11, TPr. XXI. 10. Now the RPr. III. 23 declares that the first portion of a circumflex should be uttered not at acute pitch, but with a yet higher tone, and its latter portion at acute pitch. Cf. TPr. I. 41-42 also This being the case, it is quite natural to suppose that the following grave syllables should run on at the same level, i.e. the acute pitch. But the grave, which next precedes an acute or circumflex is not of acute tone, but maintains its original character. Cf. RPr. III. 12, VPr. IV. 140, TPr. XXI. 11, CA III. 74. This is in brief the way of the rise and fall of the tone in the pronunciation of the consecutive accents. For details see Whitney, CA. III. 65.

63 In Pāda text each word stands separate, and a Prātiṣākhya gives rules for its conversion into the euphonically combined text. According to this precept the pāda text seems fundamental and may be taken as the foundation of the Samhitā text. Cf. RPr. II 1, TPr. V 2, Yāska, Nir. 1. 6. 1.

64 Euphonic alteration takes place in the pādas.

65 Cf. Panini II 4 71. In the comm. put a fullstop after 'gaṇasamāsāḥ' instead of after it. With regard to the gaṇa, cf. 'dādhipaya adī gaṇa' on Panini II. 4 14. which runs 'brahmaprajāpati, śivaśāstra-vanān'
(vaiśvānarau Bur.), skandaviśākhau, parivrātkausikau etc. See note on 128. In the comm. put a full-
stop after ‘bahuvacanam.’ For ‘kaṇḍinya’ cf. Pāṇini II. 4. 70, and for the plural in vanaspati, cf.
P. II. 4. 12. In the sentence comp-
ound ‘vyapekṣā sāmartya’ is implied.

67 Aitareya Aranyakā III. 1. 5 gives three definitions of Saṃhitā: (1) Saṃhitā is the interval between
two syllables. This is indefinite, because it does not show the nature of interval and it suggests that the
syllables in juxtaposition were independent units. (2) Saṃhitā is the interval by which the accent
or the quantity of two syllables is distinguished. This includes ac-
cent and quantity and is a more satisfactory definition. (3) Saṃ-
hitā is a pronunciation of two syllables which are neither entire-
ly separated nor united. This suggests a sound view of syllabica-
tion and is practically correct. See S. Varma, Critical Studies, p. 108. See Yāska, Nir. 1. 6. 1; TPr.
XXIV. 1-4; Pāṇini 1. 4. 109 with Patañjali (= paraḥ prakṝṣṭo yaḥ saṃnikarṣaḥ saṃsleṣaḥ paraśpa-
reṇa svarāṇāṁ svarārdhānāṁ vyā-
ñjanāṇāṁ sa saṃhitā =) the union
of separate words in euphonic com-
bination. The second Prapāṭhaka
(note that the first is a later addi-
tion) of our treatise, coupled with
the first six rules of the third, has
disposed of all matters of general
phonetic theory, and laid down
such rules as apply to words in
their independent form, and it
now enters upon what is the chief
function of a Prātiśākhya i.e. the
registering of those changes, which
occur when the padas of disjoined
text are put together in the form
of Saṃhitā. This rule is an adhi-
śāra applied to all what follows in
the succeeding chapters. Other
treatises have equivalent headings;
cf. RPr. II. 1; VPr. III. 1; TPr.
V. 1; CA. II. 1.

68 (a) Cf. Pāṇini VI. 1. 125. The
commentator cites mipā avyam,
bharā indra, dhārayā āpah as exam-
pies, but in all these we find
sandhi in the SV. of Benfey; JS.
of Caland and the text of Steven-
son, and the commentator himself
gives dhārayāpah as a counterexa-
ample on 71. Moreover, we find
examples, where the phuta under-
goes euphonic alteration; cf. tvā 3
sya I. 129, 165, II. 271; kvā 3 sya
I. 142; tvā 3 dya I. 295. In five
situations the a standing at
the beginning of a pāda is elided after
a phuta vowel. Cf. vṛdhe 3’ smān
I. 239; II. 769 (JS, has vṛdhe 3
asmān); grññāno3’ bhi- II. 774;
grhe 3’ mṭam II. 1195; ayudhyo3’
smākam II. 1208; hito3’ bhi- II.
279. Sandhi takes place when
apphata is followed by a phuta, cf.
apsvā3 ntarā I. 512; abhyā3 tasya
1. 556; āyatyā3 chanti II. 101;
hyā 3 ūga II. 288, 860; abhyā3
rṣān II. 408; devatāyā 3 madam
of a long syllable. The dirgha can be clearly distinguished from the *vyddha* syllable. For details, see Vedic Chant p. 43. For *vyddha* in 44 cf. Lomasā *śikṣā* in *ŚB*, p. 456 and 8 Varma. Critical Studies p. 180.


71 Cf. *RPr* II 61 with *Uvātha* on it. The commentator cites here *kaddā vasa stotram* *haryata* *āra* I.228, as an example. But we read in *RV* 10.105, *haryata* *āra* noted by *Uvātha* on *RPr* II.74. Add to the list of examples *cārīsāgadā upo na* I.196 (wanting in *RV*), *sauc utyāt* II.102 noted by *RPr*, II.60. But our treatise does not seem to cover pibā *imām* I.191 where ā does not stand at the beginning of a *pāda*, but cf. 253, in which bā-ī is expressly given. *Sraddhā* it *RV* 7.32 14 has been noted by *RPr* II.59, but the same stanza occurs in *ŚV*, with *sraddhā* hi to I.280. Note also *joṣāma indraḥ* II.140 registered by *RPr* II.61, *RPr* II.66 provides for evā *agnīm* *RV*, 6.6.10. In the *ŚV*, we find sandhi in such situations, *cf. evāṃśtāya* II.716. Other examples noted by *RPr* II.68-66 are not found in our *Samhitā* and hence they are not noted by the commentator, *RPr*, II.67.
Pāṇini VI. 1. 126 prescribe nasalisation for such uncontracted ā, but this is singularly absent in our Samhitā. Hiatus without nasalisation is seen in TS, III. 1. 11, 5 and MS. I. 4, 12: 60. 14. Cf. Wackernagel, Altind., Gr. I. p. 315; Oldenberg, RV, I. 469.

72 This is an exception to 69. For a corresponding rule, cf. Pāṇini VIII. 3. 33. In the comm. read kim vāvapanam, cf. Böhtlink on P. VIII. 3. 33.

73 Exception to 74.

74 For corresponding rules cf. RPr. I. 71 (rodāsīme RV. 7, 82. 2 noted by RPr. II. 72 is not noted by R.T.); Vpr. 1. 93; CA, I. 75, 76; TPr. IV. 11, 15; Pāṇini 1. 1, 11. The dual i or ū never change to y or v nor is the former ever prosodically shortened, though the latter sometimes is. The dual i may remain even before i, e.g. hari iva, but the contraction is written in upadhīva etc. noted in 75. Cf. Macdonell, Vedic Gr. p. 65; Wackernagel, Altind. Gr. I. p. 321. But there is no provision for somo gaurī adhi śrītaḥ SV. II. 546 in our treatise, while others note it, cf. RPr. I. 72; CA. I. 74; Pāṇini 1. 1. 19.

In TPr. IV. 1 the term praṇagraha = separated, implies that the vowel so designated is exempt from sandhi, while other treatises find it necessary to teach by a specific rule that the vowels declared to be praṇghya are not subject to euphonic alteration, Cf. RPr. II. 51; VPr. IV. 87; CA, III. 33; Pāṇini VI. 1. 125. Our treatise does not even mention the term praṇghya and declares that such and such vowels do not undergo sandhi.

75 Upadhīva and praṇdhīva are not found in SV. but are met with in RV. 2, 39. 4. Dampatīva occurs in RV. 2, 39. 2. Clearly the rule is a later addition to our treatise. For corresponding rules cf. RPr. II. 55, 72. Pāṇini does not provide for such cases, while the Vṛttikāra does; cf. Kāśikā on Pāṇini 1. 1, 11, but he has been refuted by Kātyāṇa who forms these examples not with iva but with va, the by-form of iva. Cf. Kātyāṇa on Patanjali. 1. 1. 11; Bhaṭṭojī, Śabdaśekha, on Pāṇini 1. 1, 11; and Jñānendra on SK. Acsandhi; Macdonell, Vedic Gr. p. 65, n 12; 66, n 9.

76 In the sūtra ayavāv = a + e + o + au + e (=locative of a). Nyūne= antah pādam. Cf. RPr. II 35; Pāṇini VI. 1. 114. The word also implies that sandhi is negated in those situations only, where the metre requires retention of a; in other places the a is elided, though it may stand in the middle of a padā. Cf. pādoś yeḥābhavat ArŚ. 34 : pādośyaśa 35. This clearly confirms the view of Whitney who says “if there is any rule or system of rules, determining the very various phenomena—which I cannot but seriously doubt—I have been unable to discover any trace of it” CA. III. 54. In the commentary
nāvapare is brought down from 75
Cf Panini ayavapare VI 1 114, 
RPr 'yakaradyakṣaram param
vākāryāyapī vā blhovā' II, 35,
VPr IV 73, though in another
sense, of course RPr II 49 pro-
scribes praḥsyaṣaṇīḥ, and of all
the examples cited on it SV has
only one 'parāvato atho' SV II
252—RV 9 39 5 On RPr
II 50, pāntām vā and hasah RV 8
92 1 tallies with SV I 165—II
63 Compare also VPr IV 82
84, CA. III 54, Panini VI 1
115, Benson, SV Liml XXXI

In the commentary 'trirākṣān
tagrahānāt' means trih—so such
examples are only three (a) dāso
avrataṃ, only once in I 298 (b)
sāno avyo (twice, I 529, 532, in II
601 529 is repeated) See note
on 280 'Akrānta grahānāt may
mean, r not joined with conso-
nants that make it liable to kra-
ma =doubling (r a y, r) the α of avye,
and avratam is therefore not olided.

CA prescribes only two rules II
53, 54, with regard to this sandhi
and thus makes short shift of a subject
which occupies long passages of the
other Pratisākhyas (cf RPr II
35 50, VPr IV 61 85, TPr XI
1—XII, 8, Panini VI 1 115-121)
and has cost their authors a vast
deal of labour. According to
Whitney there is not in the whole
work another so discreditable
confession of unwillingness or in
ability to cope with the difficulties
of an intricate subject. For details
about this sandhi in AV of

Whitney, CA III 54
79 Cf go agrayā RV 9 71 8 In
the commentary we may read go
aśvam | go ajñam | go ajñikam |
Read ajñikam in 80-81
80 The scope of 79 80, and 81 is
covered by one sūtra of Panini, cf
VI 1 122 Note its bearing on
the age of our treatise
81 According to Pataجةjali and other
commentators Panini has not re-
corded gavaṣṭam etc. He on the
other hand prescribes (VI 1 123)
avan śāda, thereby forming gavaṣ-
gram, gavajnam etc. The original
sandhi of the compound go agra
must have been gavaṣtra. Cf
Wackernagel, Altind Gr I p
325, Macdonell, Vedic Gr p 66
n 7
82 The exact scope of this sūtra is not
known Two explanations may be
offered (a) Sandhi does not take
place if te is followed by a as in
te a, no I 38 But as this is cover-
ed by 74 the commentator seems
to take the sūtra 'niyamārtham' i.e
a is not olided after te alone, and
that it may be omitted after te etc.,
as is done in yaḥpam to 'nyat
I 75 etc. But in SV we invari-
ably find the retention of a after
this te and there are a host of
other examples where a is not eli-
ded after te, tre etc Cf I, 53 58,
230, 279 324, 419, 439, 529, 531,
533, 547, II 75, 85, 88, 89, 100,
103, 108, 173, 181, 222, 836, 237
252, 262, 365, 367, 370, 372, 373,
439, 587, 601, 612 627, 629, 640
974, 996 998 1094, 1095, 1160
It may be argued here on the authority of Patañjali (= nanu ca bhośchandogânām sāṭyamugrirāṇāyaniyā ardhamekāramardhamokāraṃ cādihiyate sujāte ēsvasunṛte adhvaryo odribhiḥ sutaṃ, śukram te enyat etc. I. 1. 2: 99) that a half ē and o arise in such situations, and that after them a is omitted, a fact borne out by Nāgasa, who says on the above quoted line:—

'sujāte ē aśvetyakārakekhastru prāmādikah.' Cf. the Comm. on VPr. I. 94 against it. But the suggestion falls to the ground, when we note that this phenomenon was confined to the Śākhās of Śātyamugri and Rāpāyanīyas alone, who according to the statement of Bhaṭṭoṣi (yad-yapi chandogānām madhye sāṭyamugri-rāpāyanīya ardhamekāram ardhamokāraṃ cādihiyate sujāte ē asvamunṛte iti antaḥ pādasthashāvyaparasya tadāyaprāṭiśākhye'rdha-mekāramardhamokāraṃ ca viddhati tathāpi prāṭiśākhyā samākhyā-balāddeva sarvaśākhāśādhāraṇe' smin śāstre tasya na grahamā, Śabdaṅk. I. 1. 2: 55) definitely noted it in their Prāṭiśākhyā (not available now) which must have been different from our treatise, which shows no trace of such a thing, and which the Caraṇa-Vyāha clearly ascribes to the Kauthumās.

(B) The second explanation may be that the sūtra is not meant for abhinihitā sandhiḥ alone and that like RPr. I. 73; VPr. I. 96; TPr. IV. 10, and Pāṇini I. 1. 13, (Mac. Vedic Gr. p. 66; Wackernagel, Al-tind. Gr. I. p. 325) it prescribes pragṛhyatva for tve, not only before a but before other vowels as well. Cf. the Comm. on VPr. I. 96; TPr. IV. 10–11, tve iddhūyate haviḥ RV. I. 26, 6 noted by RPr. I. 73 occurs in SV. II. 966, besides tve iṣāḥ II. 1171, occurring 10 times in SV. but only twice before vowels. If we accept this explanation we can easily count for such cases, otherwise not. But two difficulties move against this guess:

(1) The context is not in its favour. (2) Why to provide for tve alone, when we also have asme indo svābhuvam II. 511 (the word occurring 13 times in the Samhitā)?

83 The RPr. II. 34, 35; VPr. IV. 61; CA. III. 53; and Pāṇini VI. 1. 109 treat the abhinihitā sandhi as a union of a with the preceding diphthong or its absorption by the latter. Our treatise on the other hand prescribes an actual loss or omission of the a, a fact in which it agrees with TPr. XI. 1. The elided a is to be very often read, as the evidence of the metre shows. The sandhi of ē and o before a was originally the same as before other vowels. Cf. Maconell, Vedic Gr. p. 66; Wackernagel, Altind. Gr. I. p. 324.

The stanzas on which RPr. II. 37–40, 44, 46 and 48 are based are not found in SV., hence there is no rule for them in our treatise. We find however (1) saṃkrandano'
nimsab SV II 1203 = RV 10, 103 1, not noted by our treatise, but registered by RPr II 41, (2) Ambhotiprapati II 700 = RV 7 66 5 overlooked in RT, but noted in RPr 42, (3) urtopavavat I 466 = RV 2 22 4, noted by 78 and RPr 42, (4) yavase visyan II 748 = RV 7 3 2, covered by 76 and RPr 43, (5) maha trina mavo'stu 10 185 1 (RPr 45) — maha trina mavarastu I 192, [6] yo adhystarsibhuh I 647 = RV 9 67 32 overlooked in R1 but covered by RPr 47

85 gayata rtavne is not found in RV. In abhyathyas yas (1 566 - bhr. Stevenson, Benfey, SV XXIV) sandhi takes place, because here does not stand at the beginning of a pada, and so it is in mrjantyrsigana II 236 and yasyrkeabhibhuh II 938. But how to provide for (a) abhibrtasya dohanu II 52, where also rt does not stand at the beginning of a pada, (upratis rtam II 946 = RV 4 56 7 being covered by 74), (b) adhystarsibhuh I 646, asyjrjisi II 759 where it ought to have counteracted 109. I would rather have this sutra, like the following one, restricted to the words ending in a or a alone, and would guess the solution for abhibrtasya in 68. And the fact that this sutra is meant to cover cases similar to those mentioned in RPr II 35, 64 corroborates my view.

86 Cf RPr II 62. In such situations a or a is nasalised in the RV. Cf RPr II 67, ugravolah 8 103 5 (wanting in SV) purustulako (wanting in SV) bharaaojo 8, 98 10, savaya eva 1 113 1. Nasalisation does not take place in SV and the last two examples are read here bharaaojo I 415 savayaevav I 1102. See Benfey, SV Einl XXXI, Wackernagel, Altind Gr I 314. Add visva ojasa I 372 in the comm. The sutra, like 85, is restricted to the words ending in a or a, otherwise in bhinatyojasa (SV I 297) 109 will be counteracted.

87 The examples cited by the commentator are not found in any Veda. They are certainly Vedik and are drawn from some lost work. In SV I 62 anehasam stands at the end of the stanza, hence it has no bearing on sandhi. Similar cases are dealt with in RPr II 64, 65. Examples like patha indra I 453 are not covered by 71 and the commentator could have easily cited them here, but we do not know if these were included in the Sakandhaviganaka. This was certainly different from the gana referred to in sakandhaviganaka pararupam vacyam' a varikta on Panini VI 1 94 providing pararupa (quite the contrary to our sutra) in sakandhiv, karkandhu etc.

Note the form of the sutra. We would rather have saka andhukadinam.

88 For corresponding rule, see RPr II 74. But what about�huvaranm iyase II 307 = vivase RV 9 86.
37. Note naki indra I, 203 = naktirindra RV. 4, 30, 1; the latter being common.

89 This is to counteract 181.

93 The punctuation in the commentary may be emended to:—

\[ \text{uhhāvekam} | (\text{TPr. X, 1}) \text{vikāraḥ sasthānāḥ (91–92)—ityuktam} | \]

The contraction was not so very common at the time, when Saṃhitās were composed. This is shown by the fact that at several places the metre requires hiatus. Cf(a+a) stāvetātithiḥ 1. 85; devāyagnya 118; indrāśvam 240; brahmārca 257; sīncādbhva 385; avādrī 398; devāja 419; pavasvāndhāsa 470; sūtasyāndhāsaḥ 500; sunvānyāndhāsaḥ 555; somāndhāsa II. 327; prāṣya 1118; ā+a in I. 70; 420; II. 663, 963, 1079, 12-15, 1224. Indrāgni forms four syllables in I 281; II. 203, 204, 341, 342, 343, but three syllables in II. 9, 10, 266, 267, 268, 423, 424, 4-25, 923, 924, 925, 926, 1046, 10-55, a+a in II. 964; i+i in II. 541, 774, 977; u+u in II. 724. For details see, Benfey, SV. Einl. L.

The rule is general in loka and Veda. For corresponding sūtras, cf. RPr. II. 15, 17; VPr. IV, 51; TPr. X, 2; CA. III. 42, and Pāṇini VI, 1. 101. Note the examples tvām (tvam) and sāryasya (su | uṛyasya ). The Padatext divides sūrya only once at this place. For a detailed discussion on SVpp. and RVpp. cf. Benfey, SV. Einl, LVII—LX.

94 Nāmin, All vowels except a and ā are called nāmin, because they tend to produce the nati or conversion of a followings into s. RPr. I, 65; 66, 76; CA. II, 29 have the same term, while VPr. IV, 34, 46 etc. use bhāvin in its place. Cf. Bhaṭṭoji, Śabda-K. 1, 1, 2: 64. The use of astha for a, ā 3 is noteworthy and so is uṣṭha in 281. Sandhya = sandhija, Cf. Uvāṭa on RPr. I, 2, “akārasya ikāreṇa ukāreṇa okāreṇa okāreṇa ca saha sandhau yānyakṣarāṇi nispadyante” and this is exactly the view of our treatise in ‘iti sandhyakṣarāṇi’ p. 2. But here in 94 and 95 it uses sandhya for ec and dvīvarṇa for aic of Pāṇini. Cf. Bhaṭṭoji Śabda-K. 1, 1, 2: 58 “sliṣyamāṇa varṇadvayasadṛśāvayatvāt sandhiyamānamākṣaram sandhyakṣaramāntyavartā pūrvācaryā siddhā ecām saṃjna.” The term dvīvarṇa may be yogarūḍhi for yuj (second and fourth in RPr. XIII, 39 cf. Uvāṭa on I, 3] and may signify that aï and ari are composed of two varṇas i.e. a i u and both these elements are equal, being one mora each, a view singularly attributed to Śāktaṭya. Cf. RPr. XIII, 39; Kālanirṇayaśikṣā 6; Patañjali on Pāṇini VIII, 2, 106; S. Varma, Critical Studies, p. 180

Endra is cited by Uvāṭa on RPr. II, 16. But in Naigeyāṣākhā Benfey has noted aindram in SV. I. 129; 459. Cf. SV. Einl. XXXII. In I, 377 aindram is not ā—indram, but means Indrasambandhī.

In kvejatha 1, 271; virāyendave 360, brahmendraya 390; pavama-
näyendave II, 1, prendra 89, some
ndráya 313, nendra 1051, pretá
1216, preddhi 371, papráthosá I,
379 etc, metre requires hiatus. Cf.
Benfey, SV. Einl L For corres-
ponding rules, cf, RPr. II, 16, 17,
VPr. IV. 53, 54, TPr X 4, 5,
CA. III, 44, 45, and Panini VI
I. 87.

In a few cases e is first changed
to ay by 111, y is omitted by 159,
and then a is joined with the fol-
lowing i by 24. Such instances
are recorded by RPr II 70, where
meha násti RV. 5 39 I corresponds
to our ‘ma iha násti’ I 345. Cf Nir
IV 1. 4, where Scold in vain tries
to see a closer relationship be-
 tween the SV and Nir Of The Na-
rakta p 14. This irregular sandhi
is frequently met with in Naigo
yadavatam which has dvittyen-
drah 1. 6 1 1. 7, tćiynendrah
1 6 1 1. 3 See Benfey, SV
Einl XXXIII

95 For corresponding rules, cf. RPr
II, 18, 19, VPr IV, 57, TPr. X.
6, CA. III 50, 51, and Panini VI, 1.
88 In the commentary ‘dvivarnam
varamapadyate’ is the correct
reading ‘asthopadham prakrtam’
seems better. Though the contrac-
tion is written, the original vowels
must sometimes be restored. Cf.
prastu I 56, naítasaḥ II, 43, pra-
tnayaukasō II, 94, sutnayayasaḥ
II, 1118. See Benfey, SV. Einl,
L, Macdonell, Vedic Gr p. 54.

96 Note the use of bhāśayām. This
implies that (like Panini) the rest
is applied to Bhāṣā and Veda
alike, which is wrong, because 76,
and 77 are not applicable to Bhāṣā.
The sūtra obviously is an addition,
made probably at the time, when
our treatise underwent its final
redaction. For corresponding
rules cf svādīrāvinyajaksādūhinyā-
mupasamkhyānam || the two vārti-
kas on Panini VI, 1. 89. See also
VPr IV, 58, where the commen-
tator cites turya uḥi | turyauhi |
VS 18, 27.

97 For partial correspondence cf RPr,
II, 72( which notes prayayuh—pра+
+isayuh. Macdonell, Vedic Gr.
p 64) and ‘prāduḥdhausāsag-
yesu’ a vārtika on Panini VI,
I 89 with Bhattoo’s note —“yastu
isa uche yaśa isa gathahsādāra
nesu tayordīrgbopadhatvat igah
igah tatrādgune preṣaḥ presayah.”
This will make the difference be-
 tween our treatise and the vārtika
quite clear.

98 For similar rules, cf. RPr. II, 71
(Macdonell, Vedic Gr. p. 64), VPr,
IV 55 56, TPr. X. 14, and Panini
VI 1 94. VPr. IV. 56, ‘ōjatyogre
keṣam’ provides for sahojah etc
(but note the SVPp sahah | jah
on II. 1206) which is covered here
by 99. In our treatise the pheno-
menon is restricted to upasargas,
but in CA III 52, TPr X. 14 its
scope has been extended to words
like śakalya and so on

99 Cf. Panini VI, 1 95 and ‘otvoth
ayoh samāse va’ a vārtika on P.
VI, 1 94. Our treatise goes further
and declares pararūpa to the compounds in general.

101 For corresponding rules, cf. CA. III. 46 (and 47 which is an exception to 48); TPr. X. 8; Pāṇini VI. 1. 87; 1. 1. 51. All prescribe the sandhi in a like manner, RPr. II. 32 and VPr. IV. 49, however treat it very differently, merely prescribing that both a and ā become a before r, without requiring the conversion of the latter into r, a fact stated by our treatise in 102 and by Pāṇini in VI. 1. 128.

102 101 covers RPr. II. 32 and VPr. 49, but implies rābha (guna) as well, while 102 negatives the same in the opinion of some i.e., the authors of RPr. and VPr. and others, who follow them in that matter. Thus it seems to provide for yatha ṛṇam RV. 8. 47. 17; yatha ṛtavaḥ 10. 11. 5; yatha ṛtuṣo 10. 98. 10; 2. 24. 13; 2. 28. 5 and so on, and also makes provision for mahna ṛte SV. II. 1137, if we construe eke as pūjārtham. The commentator on ŚŚS. XII. 13. 5 makes an interesting statement, which may throw some light on the difference between the Rgvedāsākhās. On ‘na ṛte śrāntasya sakhyāya devāḥ’ RV. 4. 33. 11, he says ‘apadruto nāma sandhir bāskalānāṃ prasiddhaḥ tasyo-dāharaṇam’. Are we to understand from it, that the followers of other sakhās did not admit this sandhi?

For a list of the examples like those quoted above, cf. Benfey, SV. Einl. XXXII. RPr. II. 64 is an exception to II. 32. For the corresponding rule in Pāṇini cf. VI. I. 128.

103 VPr. IV. 59 provides for aprktaś only. No corresponding rule is found in RPr; CA; TPr. and Pāṇini. But see ‘ṛte ca ṭṛtīyāsāmāse’ a vārtika, on which Bhāṭṭoji cites sukhena ṛtaḥ = sukhārtāḥ SK. Acsandhi.

104 Exception to 101.

105 For corresponding rules of other treatises see CA. III. 48; TPr. X. 9; Pāṇini VI. 1. 91 (vā supyāpiśaleḥ 92) and VPr. IV. 59 which however restricts the operation of the rule to the preposition a alone. The TS. extends this contraction to prepositions ending in a, upārechati; see Whitney, CA. III. 47; TPr. III. 9. In the post Vedic language this contraction was extended to all prepositions ending in ā. Cf. Macdonell, Vedic Gr. p. 64. n. 2.

106 Cf. “pravatsatarakṣambalavanānarndāsānāmrpe” avārtika on Pāṇini VI. 1. 89.

Note its bearing on the date of the composition of our treatise.

107 Cf. Pāṇini VI. 1. 77.


109 For corresponding rules, cf. RPr. II. 21; VPr. IV. 46; CA. III. 39, and Pāṇini VI. 1. 77. The TPr. X. 15, however restricts the conversion into a semivowel to i, ī and u—a restriction, which might have been made by all, since final ū is
always pragrhya and final \( r \) nowhere in the Vedas comes to stand before an initial vowel Cf Whitney, CA III 39, Macdonell, Vedic Gr p 65 n 4. The fact seems to have been noted by the authors of our treatise who separately formed sutra 107, which is obviously meant for usages seen in Bhāṣa alone. Were it not so, the order of the sutras would have been — asvastastham 107, ruṣekha 108, and there would have accrued a clear saving of one sutra. We may also note here the close resemblance between our treatise and Śabdānusāsana of the Jaina Śāka tāyana, who lived in the time of Amoghavarsa I, and wrote his work about Śaka 789. The sutras are as follows —

RT ŚA Panini

रस्त्रसमेत एको I 73 इकर यत्रायि 6 1 77

हस्करोहे एकोवावर्ते 74 इकोक्षलस्ये शाकल्यस्य

अन्त स्थाये प्रमुख 75 हस्कर 127

प्रमुख 128

It is clear from the above, that the author of Śabdānusāsana was well familiar with the terminology of our treatise, and that while adopting some terms from RT or from some other ancient common source, he in the matter of systematisation closely followed Panini.

In the commentary RPr II 32 is covered by avsa (107) krāsva-mike is to cover Panini VI 1 128, which provides optional pragrhya

tva for abodhāgnih etc In the comm read ‘svaryorityahukārah | vyabhicāra iti cod viharah sasthāna ityuktam,’ sasthānah of RPr II 21 is covered by 92 of our treatise.

The word antastha designates yan of Panini and its use in famnine gender (cf antasthām svam RPr II 21) may be significant. Does it not hint at the important fact that Indian Grammarians, regarded senvowels not as essentially different from \( r, s \) etc but merely a by-form of the same (an tastā \( vṛtt\) ), a form with which they had very often an interchange (as in the samprasarama form of the vowel gradation)! And the fact that in reality there was no interchange between the so called strong and weak forms and that both of them existed side by side even in Indo-European times, seems to have been hinted at by Yaska, who, while discussing the ways of deriving words incidentally remarks “tadyatra svārādanan tarantasthantardhātu bhavati tad dviprakṛtinam śthānamiti pradisa nti.” Nir II 1 2 Can we not infer from ‘dviprakṛtinam that both

110 (a) The corresponding rule in Panini seems ‘tayoryvavac sam hitayam VIII 2 108, which counteracts VI 1 101 in agnā 3 yin dram, and VI 1 127 in agnā 3 yāṣa, a fact corroborated by Kāśika which runs —
kintu yañā bhavatiha na siddham, yvāvidutoryadayām vidadhīti | tauca mama svarasandhisu siddhau, såkaladīrghavidhi tu nivartyau || ik ca yadā bhavati plutapūrvaḥ, tasya yañam vidadhātyapavādyam| tena tayoṣca na såkaladīrgo, yañsvarabadhanameva tu hetuḥ||
Like, hāu | ātra; hāu | āśja, we have to assume some vowel in ‘syāgnā’ and ‘in āi’, as is clear from ‘svarayorityadhikāraḥ’.

(b) gatiḥ: i, e, adding i or u after á, or i after o. About the definition of gati see Simon, PpS. 520; for ai and āyi see Simon, PpS. Einl. p. 527, note 2, (the āi-bhāva is dealt with in PpS. III. 1—4, 242). In between the ā and a vowel, a, y, or a like sound is inserted in the gānas of S.V. Cf. Weber, Ind. Stud. IV. 252; Oldenberg, RV. I, 457 ff; Bloomfield on KS. 74, 19. 135. 9. The y before i, i and e is phonetical; such a phenomenon is recorded in Pāli, where y and v are inserted before i and e. For details, cf. Wackernagel, Altind. Gr. I. p. 338 note.

112 Our treatise converts a n to visarjaniya, when it is preceded by any long vowel, be it ā, i, ū or ī. The visarjaniya when preceded by ā, becomes y by 117, only to be dropped by 158; but when preceded by other long vowels, it is reduced to r by 115, and an anusvāra, a consonantal element, is inserted by 185 between the vowel and the r. The process here is then as follows:-paridhīn + ati = paridhiḥ + ati(112) -paridhīr + ati (115 ) = paridhīr- rati (158). This process exactly agrees with that of the CA. according to which the process in upabaddha iha would be like this; upabaddhān + iha = upabaddhā + iha (CA. II. 27) = upabaddhā + iha (nasalisation of the preceding vowel by 1. 67) = upabaddhāy + iha (II. 41) = upabaddhā + iha (II. 21). This is an example of a n preceded by a long ā. But in examples like rtū-rutsṛjate where n is preceded by a vowel other than ā, the CA. makes some difference. Instead of following the reasonable process of changing n into visarjaniya and leaving it for rule II. 42 to change the latter into r, it directly converts the n into r by II. 29. The RPr. IV. 69, 70, 71 also change n into r and then prescribe nasalisation of the preceding vowel by IV. 80. Whitney’s remark about
sadyāḥ kroṇa, sadyāḥ kroṇa in LŚ, VIII, 3, 1, 3) kāṃskāṇa, sarpisku
dikā, dhanuṣkapālam (cf. Bhattoji SK. on P. VIII, 3, 45) yauspātram,
ayaskāntah, tamaskāndah, ayaskāndah, medaspindah, bhāskaraḥ,
(P. III, 2, 21) ahaskaraḥ.

130 Read in the comm. "nyovamramā
nam instead of "nyokampra. The
citations show that this sūtra cor-
responds to Pāṇini VIII 3 45, if so,
then the use of sāmartyuṣ is quite
the reverse of that in Pāṇini VIII,
3, 44, which corresponds to our 131.

131 Punctuate mithunāḥkṛyā vā bhava-
tri | paroṣā. bhāvāḥ | . . . api hi
tāni | puravaya etc, is not clear.
The word is occurs in 187 only,
and that sūtra has nothing to do
with this phenomenon,

132 Cf. Pāṇini VIII 3 44, with Tattva-
bodhiniś on SK. of Bhattoji,

133 Cf. VPr III, 23, TPr VIII, 24,
CA. II, 63 and Pāṇini VIII, 3, 41.

134 TPr VIII, 24, CA. II, 63 and
Pāṇini VIII, 3 41.

135 No corresponding rule is found in
the Prātisākhyas, but cf. Pāṇini
VIII 3 41. In the comm read
'kasmādaskhā ' duṣkhāmidam
śakatam' (kham-chidram) See
Jacobi KZ, 25 439 f, Kielhorn,
Ind Ant 16, 345, Epigr. Ind.
1 137, 2, 180, Wackernagel, Al-
tind Gr I p 341 note.

136 In the comm. read taśdhatayah
(= vidhavyā apatyam)

137 39 Pāṇini VIII 3 43, For par-
tial correspondence cf. CA. II, 64.

138 Pāṇini VIII 3 41.

139 RPr. IV, 47, VPr. III 23, TPr.
VIII 24, CA II 63 and Pāṇini
VIII 3 41 For 'tirakrtaṃ' see
TPr VIII 30, and Pāṇini VIII
3 40.

140 Pāṇini VIII, 3, 40. In the comm
read 'puraskrtaṃnam | niryati
tam | Cf. 'Madrāḥ karaṁ vinayaṁ - niryātayanti'. Böhtlingk on Pāṇini I, 3, 36. śvabhīruryāḥ is doubtful, I would prefer 'śvabhīrśvabhīrūtārūpāḥ (-hhūmau vātaṁ rūpaṁ śārīraṁ yēṣām).

143 RPr. IV, 43; VPr. III, 62; CA. II, 65 and Pāṇini VIII, 3, 50.

144 This is to deny s in examples like sādhāḥ kṛṣṇaḥ sv. I, 217.

146 RPr. IV, 44, 45, 56; VPr. III, 26, 31; TPr. VIII, 26; CA. II, 66, 67 and Pāṇini VIII, 3, 51, 53. I do not know why the commentator has included 'pituṣpāri' [RPr. IV, 64] among the counterexamples, where 'dvāraḥ pari' II. 534 may safely be placed. For the practice of writing visargas before ś and s cf. Benfey, SV. Einl. XLVI.

147 Cf. RPr. IV, 42, 46, 48, 49, 53; VPr. III, 28, 35, 36; TPr. VIII, 27; CA. II, 70–74 and Pāṇini VIII, 3, 53. somaḥ patiḥ RV. 9, 101, 6 (so noted by RPr. IV, 51), viśvataḥ prthuḥ I, 393–II. 595 is correct according to RT. Cf. dvāraḥ prthuḥ as a counterexample on TPr. VIII, 28; Pāṇini VIII, 3, 51 Böhtlingk] but cf. viśvatas prthuḥ RV. 8, 98, 4 specially noted by RPr, 53, 57; VPr. III, 27; CA. II, 78, and Pāṇini VIII, 3, 49; and such are divasprthiṣṭvāḥ 9, 31, 2 and vīlitasprthuḥ 2, 21, 4, not found in SV. and similar is divasprṣṭhe on Pāṇini VIII, 3, 53. pituṣpātā is correct in SV.

148 This is to avoid s in cases like bandhuḥ pāvakaḥ.

149 Cf. RPr. IV, 55; TPr. VIII, 29; VPr. III, 25; CA. II, 80 and Pāṇini VIII. 3, 53.

150 Before mutes immediately followed by s or ś final s regularly becomes visarjanīya. In RV, occasionally the sibilant disappears, Cf. Macdonell. Vedic Gr. p. 71.

For corresponding rules cf. RPr. IV, 31, TPr. IX, 3, and Pāṇini VIII, 3, 35. See also Bhāṭṭoṣi on P. VIII, 3, 37. Cf. priyah kṣapah II. 1176.

151 Cf. CA. II, 25. Pāṇini VIII, 3, 6. According to Whitney CA. II, 25 is an interpolation, but mark the order of this and the following sūtra in CA. and our treatise.

152 Cf. CA. II, 27. Virtually a sibilant is inserted before the mute of the same class with the latter, and the n itself is replaced by the nasalisation of the preceding vowel (see 185.) Cf. CA. III, 133–36. The TPr. V. 20 gives a general rule for the
insertion of the sibilant before c and V 21 gives all the cases in which it does not take place. The insertion before t is noted in V 11 and all the cases of its occurrence are counted. The 1Pr IV 74 registers all those words before which the sibilant is added, as well as before c as before t, IV 76. See Pāṇini VIII 3 7. In the RV, this insertion occurs only when the sibilant is etymologically justified that is in the nemi and ace plmase almost exclusively though not invariably before ca (cf. 154) and cet. The origin of the insertion of a sibilant is historical. Formerly the insertion of a sibilant before c and t was made after a word which was entitled by origin to a final s. Cf. Macdonnell, Ved Gr I 69, Wacl ernagel, Altadd Gr I p 333 and the note on p 332, Laman 516. A note But in course of time the true character of the inserted s was forgotten and its sphere of occurrence being considerably extended, it came to be applied to cases, to which it did not historically belong. Thus in the other Samhitās the inserted sibilant becomes commoner, occurring even where it is not etymologically justified, that is in the 3 pl impf, and the voc and loc of n stems. There are no examples of the inserted sibilant before ch in the Samhitās. In the post Vedic language a sibilant is invariably inserted after a before all voiceless palatals, carinals, and dentals. Cf. Whitney on CA II 27, Nopp Comparative Gr. I 468, 478 479 ‘bhavāṃstikā’ of the commentary may be corrected to ‘bhavāṃstikato’ of the commentary on CA II 27.

Like CA II 27 the precept of our treatise also looks more like a rule of general grammar rather than that of a particular grammar or a Prātiṣākhyā. This fact should be noted every now and then in our treatise, and this actually explains the name Rktantra vākar nam of this Prātiṣākhyā.

154 Re—the yoni of the sāman, and not the Rg. ada śāman form a o setuśāma and śukriyasamāpāna etc. are excluded. After śukriya we expect some counterexample.

155 Cf. Pāṇini VIII 3 12. Examples quoted by the commentator do not occur in SV. No corresponding rule is found in other Prātiṣākhyās.

156 budoṣasasya is a misprint. Road lubedosasasya. Cf. RPr II 80, VPr III 15–17. 1Pr V 15, CA II 57, and Pāṇini VI 1 132, 133. Pāṇini reduces R1 156 and 157 into one sūtra ‘stattadah suh po lorumār samāsā hali VI 1 138 and is thus a decided improvement on our treatise.

157 Cf. RPr V 16. Pāṇini (akoranā samāsa) VI 1 132. No corresponding rule is found in other Prātiṣākhyās.

158 Road ‘mahā hi sah in the commentary. Cf. CA II 55 VPr IV 38,
TPr. IX. 9. CA. VPr. and TPr. do not change a visarjanīya into \( y \) before consonants. They all drop it straight. Our treatise on the other hand, changes a visarjanīya, preceded by \( a, ā \) (cf. 117), alike before vowels and consonants. The RPr. IV. 24 declares that the visarjanīya, along with its preceding vowel, passes into \( ā \), which is another way of saying the same thing.

159-160 The sutra requires ‘\( ā \) atra’ in the comm. Cf. CA. II. 21; VPr. IV. 125. TPr. X. 19-23 cite many discordant opinions on the subject. According to it \( y \) and \( v \) are dropped, when preceded by \( a \) and \( ā \): Ukhya maintains contrary: Sānkṛitya denies the loss of \( v \): Mācākīya allowing the loss of both, when followed by \( u \) or \( ō \): Vātsapra holds that they are not lost altogether, but only imperfectly pronounced (cf. 161). The treatment of final diphthongs in the RPr. does not include the exhibition of a final semivowel which is required to be lost, and hence there is no such a precept in RPr. See Pāṇini VIII. 3. 19.

161 Cf. CA. (II. 24) leśavṛttiradhisparśāṇāṃ Śākaṭāyanaḥ, where the word leśa means diminution, the word occurring in the same meaning in TPr. X. 19-23 which declares that Vātsapra holds not the omission but the leśa of final \( y \) and \( v \) after \( a \) and \( ā \) and the commentary there explains leśa by lupta vaducāranaṃ—an utterance of them as if they were omitted. In the RPr. leśa is once found in the chapter treating of faulty pronunciation (XIV. 17), where leśa is glossed by Uvāṭa with ‘prayatnasāithilyena.’ Pāṇini VIII. 3. 18 attributes to Śākaṭāyana the same doctrine as regards the pronunciation of final \( y \) and \( v \), P. vyoraghuprayatnataraḥ Śākaṭāyanaśasya is glossed by Bhāṭṭoji with ‘yasyoccārne jihvägropāgra madhyamūlānām saithilyam jāyate. Śākaṭāyana then is to be understood as holding, like Vātsapra that the final semivowels are not to be omitted altogether, but uttered with a slighter effort; the partial contact (ṛṣṭṣṛṣṭamantasthānām) which is the characteristic of them not being completely made. The followers of Pāṇini restrict Śākaṭāyana’s doctrine to \( y \) and \( v \) when preceded by bhobhago 

The statement ‘ardham vā’ does not attribute the phenomenon to a particular grammarian but as a view of the authors of this treatise. Does it not indicate that the treatise is composed by the followers of Śākaṭāyana, who adopted this view as their own, and, hence did not think it necessary to attribute
it to Śakatayana by name 1

162 See note on 161 In SV II 144 St reads ya rtavrdhavrtasya, while Benfey has yavrtavrdhavrtasya Cf mitravarunavrtavrdhavrtasprṣā RV 1 2 8, yavrtavrdhavrtasya RV 1 23 5 Cf Benfey, SV Einl XXIV But we must be very cautious in fixing the text of the Vedas on the basis of this kind of comparison, because a particular reading may belong to a particular āśāka and may not be acceptable to others For example here the reading with v which is correct according to 162, may be acceptable (in the SV) to the followers of Naigeya Śākha and may not be liked by others, who agree with 160, and Benfey's SV is anything but the text of the Naigeyas See also SV II 198, where St reads 'varunartā which Benfey omends to varunavṛta on the ground of RV 1 2 8

163 v is not omitted before adu in the opinion of Naigī (aprapta) as well as others (160)

164 Cf 'avyaktanukarnasyata itau Panini VI 1 98

165 Cf 'namreditasyantyasya tu va' P VI 1 99 patapataditī or patapatata from patapatata + iti Note that the sphere of Panini V 4 57 with the two vartikas (i.e. daci vivak site dve bahulam, nityamamṛedī te daci vaktavyam) is different from that of our sūtra

166 See note on 128 Cf Panini VI 3 109, where Bhattojī quotes — bhavedvarnagamaddhamsah, simbo varnaviparyayat |
| gūḍhotma varnavikṛter,|
| varnanasat prsvodaram ||

167 Cf CA II 18 VPr IV 98 marks the loss of s from the root, stambh, but omits all mention of stha The TPr V 14 includes such cases in a more general rule, that s is dropped, when preceded by ud and followed by a consonant See Panini VIII 4 61

168 The commentator offers little help in the exposition of the sūtra, the exact scope of which can only be inferred from a critical comparison with CA III 30, VPr, IV 110, and TPr XIV 23, and in a way from Panini VIII 4 50 Let us take CA which prescribes doubling by 'samyogadī śvarat (III 24 = 269) and then by 'sasthane ca' (30 = 168) negatives it in the case of a consonant which is followed by another of the same class Similarly TPr XIV 1 (svarapurvam vyanjanaṃ dvivarnam vyaṃja param = 269) prescribes doubling of the first of conjunct consonants and then says 'savarnasavargiyaparāh' (23 = 168), that a letter followed by one homogeneous with itself or one of the same mute series, is not duplicated When read in the light of the above quoted rules of the two Pratisakhyas, our sūtra 'tulye (tulye sthāne lupyate) can be easily reduced to this much, that a letter is not doubled by 269, when followed by its savarna which is another way of saying the
same thing. Thus in ‘vahanti’ I. 25.31 n is not doubled; iṣantokāya (=iṣam + to 180) n; in imāsta s (obtained by 269 which is not restricted to ‘hrasvātparaḥ’ 263, cf. vedyam in the comm. of 169; VPr IV. 102 prescribes the doubling of t in such cases, while our treatise does not); in indra na (the omission of y cannot be meant); and in yāvāhuḥ sayujā (= huḥ + sa 177) s. In the counter example ‘surūpa id gomān’ d, occasioned by the doubling (269) may be omitted, but not the original d, which is here not followed by its savarṇa letter. We must note here that the savarṇa in TPr, XIV, 23 applies only to an identical letter, and to the nasal semivowels into which n and m are converted before y, l and v by TPr. V. 26. 28=181. Thus while TPr. denies doubling of v in ‘devav vahanti’, our treatise (169) makes it optional. That the above mentioned is the ken of this precept is hinted at by the comm. who says ‘punaḥ punaḥ prasaṅgaśca’ (= again doubling by 269 and again omission by 168).

169 In the sūtra, rāt=svarāt; sthā=an-tasthā; ajare=ajapare (= re- pare, as rādi-parādi in 26). This sūtra is meant [1] to make 168 optional before semivowels and [2] to dany the same before letters that are followed by ac. Cf. ‘anaci ca’ VIII. 4, 47. According to this the c of accha I. 523 should not be omitted [cf. VPr. IV. 25]. But Benfey adopts ‘achā’ every where, which may indi-
cate the absurdity of blindly following the mss., which were very often copied and recopied by ignorant scribes. That a careful editor of the Saṃhitās ought to disregard as of no authority or consequence, the variations or the unanimity of his mss., upon such points, and to adopt uniformly the reading prescribed by the Prātiśākhya was suggested by Whitney on TPr. V. 24. Our sūtra would then restrict the ken of 168 to forms like indraḥ, rāṣṭram, bhrāṣṭram, candraḥ, and these are the very examples quoted on Pāpini VIII. 4, 50 ‘triprabhṛtiṣu Śākaṭāyanasya’ which means that according to Śākaṭayana no duplication takes place in a group of three or more letters. And it is a pity that Burnell without making a thorough study of the text remarked in his introduction to RT. (p. XI) ‘but of all his distinct and peculiar opinions there is no clear trace in the text’.

170 For corresponding rules, cf. RPr. IV. 29; CA. II. 19; VPr. IV. 35; TPr. VIII. 16; Pāṇini VII. 3, 14; Wackernagel, Altind. Gr. I p. 325; Macdonell, Vedic Gr. p. 72. Steven- son reads ‘yukta barhi ra’ cf. Benfey on it, in SV. Einl. XXVI. When r is dropped, the final vowel is lengthened by RPr. IV. 29; VPr. IV. 35; TPr. VIII. 17; CA. III. 20 (which is a bit deficient, Whitney) and Pāṇini VI. 3, III; and since our treatise does not give such a rule, the commentator prescribes a vārtika ‘rapūrvayośca dir.
171 For similar rules, cf. RPr VI. 2, TPr, XIX 6, VPr, IV. 108, CA. I 94, and Pāṇini VIII 4 33, 55.

172 Cf. VPr, IV. 119, CA II. 4, and Pāṇini VIII 4 55. Final consonant is assimilated in quality to the following initial, becoming voiceless before a voiceless consonant and voiced before a voiced sound, as in in yatrā RV. 1, 15 10. There is a tendency to write ‘ksi pājyām’ for ‘ksipajjām’ (RV 4 27. 3) and ‘tattva yami’ for ‘tattvā yāmi’ in some ms. For its justification see Wackernagel, Altind Gr. I. p. 327 and my note on 271 in TS 1, 2 7. 1 ‘samyatto-samyak te’ and here a final guttural has become a dental before a dental. A similar example has been noted by me in Sāmatantra, where we have rechlokaṃ for rkslokaṃ cf. note on 179. Here the assimilation has extended its sway to the place of articulation as well. Cf. Wackernagel, Altind. Gr. I. p 328 (277a).

173 The Prātiṣākhyaśas are unanimous on this point. Cf. RPr IV. 3, VPr. IV 121, TPr VIII 2 Pāṇini VIII 4 45 allows either the unaspirated sonant or the nasal before a nasal, while ms. usage is invariably in favour of the nasal. See Macdonell, Vedā Gr p. 67. Wackernagel, Altind. Gr I p 328 c. SV I 279 (Benfrey) reads ‘udāg nyāg va’, while the common tator requires ‘udan nyāg va’.

174 Cf. RPr. IV. 12, 13, VPr. IV. 97, CA II 17 and Pāṇini VIII. 4, 63. TPr V. 22, 21 prescribe the change of ṭ and n into c and ī before ś and V. 34, 35 the conversion of s into ch, when preceded by any mute excepting m, Vālmiki (V. 36) also excepting ṁ and Pauskārāy (V. 37) denying the changes, when ṣ is followed by a consonant and denying in this situation also the change of the preceding ṇ into ī. For details see Whitney CA. II 17 ‘magha vān chagdhī’ according to Wackernagel the process of euphonic alteration here is a bit different. He thinks that in such examples an insertion of t (similar to that before ṣ 187) takes place before ś, that is ‘ṛjṛn śnathiḥ’ may become ‘ṛṛjṛn śnathiḥ’ or ścnsna (through ścnsna for śṛnut śnaḥ) Cf. Wackernagel, Altind Gr. I. p. 332 and the rule 280 a on 331, Macdonell, Vedā Gr p 69.

175 Cf. Pāṇini VIII. 4 63 and the Vārtika ‘chatvamamitī vāyam’ on it. Read ‘na naigil ścota yata śnathi slokaṃ śnasati śmaśruṇi iti pratyayah’ For śnathiḥ cf. Wackernagel, Altind. Gr. I p 311. On VPr IV 96 is cited ‘adiptaṃ śmasūrīh’ See also YVŚ 123. For slokaṃ, cf. ‘rechlokaṃ’ on 179, which in the opinion of some will be ‘ṛkslokaṃ’ Examples for other words are not traced in SV and RV. (For such a case in RPr cf.
Uvāta ‘vada, mrgyamudāharanam’ on VII. 33), For ‘śeyotati’ Bhāṭṭoji cites ‘vākscyotati’ on the vārtika quoted above.

176 RPr. IV. 5; VPr. IV. 122; CA. II. 7 agree with our treatise on this point. The same doctrine is attributed by the TPr. V. 38 to Plākṣi etc. TPr. V. 39–41 declare that in view of some, the ġ remains unchanged, while the Mimāṃskas and others hold that an aspirated sonant is inserted between the final surd and the ġ. Pāṇini VIII. 4. 62 allows the ġ either to remain unchanged or to become the sonant aspirate. See Macdonell, Vedic Gr. p. 73.

177 The meaning is that uṣmā i.e. visarjanīya is converted into the spirant corresponding in position with the following letters. Thus before c and ch it becomes ś, before t and th s, before t and th š, before š, š, s it is changed into each of these respectively; before k and k̄ it becomes jihvāmūliya and before p p̄ it is converted into upadhmaṇīya, Visarjanīya itself then does stand in Saṃhitās before a pause. CA. II 40 agrees with it; the VPr. III. 9. 12 gives as taught by Śākatāyana the doctrine of RT.—namely that visarjanīya becomes a sibilant before a sibilant and jihvāmūliya and upadhmaṇīya before gutturals and labials, (while according to III. 10 Śākalya leaves visarjanīya unchanged before a sibilant) and itself maintains III. 11 the visarjanīya before gutturals and labials; VPr. III. 7 prescribes its conversion into ś before c and ch, III. 8 declares the change into s before t and th and III. 13 rejects the visarjanīya altogether before a sibilant followed by a surd mute. TPr. IX. 2, 3 agree with our treatise. Like RT. (151) TPr. also declares that visarjanīya remains unchanged before ġs. It then rehearses the different opinions of other teachers in IX 4, 5 and IX. 1. The RPr. treats at considerable length the changes which RT. compresses into a single rule. RPr. IV. 31 completely agrees with our treatise, excepting the case of a sibilant followed by surd mute, before which the visarjanīya is to be dropped by IV. 36; IV. 33.34 permit the retention of a spirant before gutturals, labials, and unaltered sibilants. Thus we see authorities vary on the treatment of visarjanīya before surd letters, the point on which they all agree being its conversion into s and ś before dentals and palatals. See also Pāṇini VIII. 3, 35 which declares that visarjanīya remains unaltered before surd mutes, if they are followed by ś, s and s, and VII. 3. 36 which allows a visarjanīya either to remain unchanged before ś, s or to be changed to the corresponding sibilant, See also the vārtika ‘kharpare sari vā visargalopo vaktavyaḥ’ which prescribes omission, retention and its alteration into sibilant. According to Whit-
ney the assimilation to a following sibilant was a more primitive mode of pronunciation than the retention of it, which has become prevalent in the later language, a fact fully borne out by old mss. Cf Whitney on CA II 40. In the commentary read ṣhvatamula before Ն in divah (ˢ) kakutpatih and upadhamaniya before p in patih (ˢ) prthivyah.

For the treatment of final s before dental t and d, cerebral t, cf Macdonell, Vedē Śr p 70, 71, Wackernagel, Altind Gr I p 339.

In the commentary ‘dussvapnyam’ may be read ‘dussvapnyam’ For the tendency of spelling rāy syāt (=rayiḥ + syat) śacī sma (=suchih + sma), gobhi syama (=gobhiḥ + syama) cf Benfey, SV Einl XL/I 178. For corresponding rules cf RPr IV 9–11, VPr IV 95, 96 TPr V 22–24, CA II 10, 11 and Panini VIII 4 40. There seems hardly any agreement among the Vedic mss in the treatment of final n before consonants in general and before c, ch and t in particular, and there is “hardly any passage in which all the codices agree either to make or to neglect the assimilation.” Whitney. We shall concern ourselves here mainly with the SV where n has been virtually superseded by anusvara –

(1) n before c is represented by anusvara in asamam cि II 770, vajrīm cि I 408, RV has a variant, vajrīm citra II 213, yamam citra I 135. For such examples in the RV mss cf Benfey, SV Einl XXXVII.

(2) n before ch sam chukra I 83, maghavam chagdhi I 274, -vindam chisrii II 258, sidham chyenlo II 167, asam cha tnu I 1219, rurukvam chatra II 1227. For such cases in the RV cf Benfey, SV Einl.

(3) n before j vidharmam jana I 385, bhrajam jyoti II 377, maghavam jyok II 1154, gacham jāro II 724, arnavam jāgamyah I 340. For RV cf Benfey.

(4) n before t ajigṣam tam I 372, maghavam tibhyam II 219, samam tapa II 779, avām tampa II 435, satrum tadh II 1227, dasyum tanubhī II 337. For RV cf Benfey. In Panini V त 118 Bhattoji has ‘ajnas’ while Mahābhāṣya has ‘annas’ also cf Böhltein on it.

n is required to be assimilated with the following caṇārga by RPr, VPr TPr, RT and Panini. It is assimilated to the following according to CA (II 11) as well. But even before j we find anusvaras. Why?

There has been a great similarity between m and n in the matter of sandhi. Barring a few stray situations (like samrat) m, when followed by a consonant was not allowed its distinct independent existence. It was assimilated with the following mute (and antastha) by RPr IV 6, TPr, V 27, VPr
IV. 12; CA. II. 31; RT. 180; and Pānini VIII. 4. 58. It was turned into \textit{dot} before \textit{r} and \textit{spirants} by RPr. IV. 15; TPr. V. 29; VPr. IV. 1; CA. II. 32 and Pānini VIII. 3. 23. But there arose a tendency, probably for convenience sake, to show \textit{m} by the \textit{dot} even before \textit{mutes} and \textit{semivowels} noted by our treatise in 182, and by Pānini in VIII. 4. 58 and 59. This tendency slowly gained ground till it completely superseded the phenomenon of \textit{parasavartna}.

Exactly the same thing occurred with regard to \textit{n}. VPr. IV 2 turns \textit{n} into anuvāra in the interior of a pāda, and a similar phenomenon is recorded by Pānini in VIII. 4. 24, in which CA. goes further and makes the use of anuvāra a universal usage. Cf. Whitney on II. 11; see also 34. Preceded by a long vowel and followed by a vowel or \textit{y}, \textit{v}, and \textit{k}, the \textit{n} was unanimously turned into either anuvāra or anunāsika (cf. note on 112); followed by \textit{c}, \textit{ch} or \textit{t} it gave rise to \textit{s} (153) which in turn changed it to either anuvāra or anunāsika.

Thus in \textit{sandhi} the letter \textit{n} was, in a vast number of cases, represented by the \textit{dot}, and no wonder if this \textit{dot}, helped by the process of simplification, superseded \textit{n} even before those letters, where its use was correct, and prescribed by the grammatical treatises.

Thus before \textit{d} we find \textit{n} represented by anuvāra in \textit{vṛṣam dya-}
vā I. 93; \textit{devām deva I. 100; hari-}
vām dadhe I. 223; agram devasya I. 435; vidharmam devebhyaḥ I. 521; nyasmim dadhra II. 77; kra-
 nidam devā II. 110; mahām devo II. 284; kṛṣṇam diva II. 309; kramdām devo II. 310; sedham
duritā II. 666; madhumām drap-
ṣaḥ II. 719; dharman divo II.
802; stabhāyam divo II. 896; ma-
ḥām deva II. 1110; asṛgram deva.
II. 1166. Before \textit{dh} we find a variation in SV, I. 344; before \textit{p}, \textit{n} is changed to \textit{c}: by (Pānini VIII,
3. 10, 37; for which there is no rule in our treatise) or \textit{c}. Cf.

\textit{nṛ} = pāhi RV. 8. 84. 3 = nṛ \textit{c}:
pāhi SV. II. 594, but nṛṇ pāhi in
RV. I. 174. 1. For \textit{n} before \textit{l}, and \textit{s} see Bénfey, SV. Einl, XXXIX.

The process of simplification had gone to such an extreme by the time when the Sāmaveda mss. (on which Bénfey based his edition of
SV.) were written that, of assimilation, we do not find in them, even a single example, and this was probably the reason why our commentator imported \textit{paśyaṇjan-
māni} from RV. 1. 50. 7 and it is no wonder if the scribes have not followed the practice of assimilating the \textit{n} to the following \textit{cavarga} even under that rule which prescribes its observance.

In the commentary adopt \textit{bha-
vān pāre} instead of \textit{pāre}. For the euphonic combinations of final \textit{t},
cf. Macdonell, Vedic Gr. p. 68, 69;
There is no difference among the different authorities with regard to the combination of \( t \) with either \( s \) or \( l \), though there are differences in the mode of statement of the rules. See \( \text{RPr. IV.} 9, 10, \text{VPr. IV.} 13, 96, \text{CA. II} 13, \text{TPr. V.} 22, 25, \) and \( \text{Pāṇini VIII.} 4, 60, 63, ‘\( ṛ\kṣa\kṣa\kṣa\)’ is doubtful. But cf. ‘\( v\kṣa\kṣa\)’ on \( \text{P. VIII.} 4 63 \). In the commentary of Śāmatantra once occurs \( \text{ṭechlo\kṣa} \)’ (perhaps due to the change of the space of articulation, as \( t \) is found in \( \text{samya} \) for \( \text{sanyal} \) to. Cf. Wackernagel, Altind. Gr. I, p. 328). For the treatment of final \( n \) before \( t \), cf. Macdonell, Vedic Gr. p. 69.

For corresponding rules, see \( \text{RPr. IV.} 6, \text{TPr. V.} 27, \text{VPr. IV.} 12, \text{CA II.} 31, \) and \( \text{Pāṇini VIII.} 4 58. \) The mss. and printed texts usually represent this \( \text{sanda} \) by the anusvārā sign. The actual change of \( m \) to \( n \) before dentalis led to some errors in the \( \text{pada text of RV.} \) Cf. Wackernagel, Altind. Gr. I, p 332, Macdonell, Vedic Gr. p. 68. \( \text{tvā kā} \) \( kāsthā \) \( \text{St has tvā kāsthā, ‘\text{trītum-} \text{makāre}’} \) preferable, here \( m \) is not turned into anusvāra.

2 CA. II 32 omits \( m \) before an \( \text{tāstā} \) and \( \text{uśman, but this omission carries with it the nasalisation} \) of the preceding vowels, CA II 35 however declares a nasal \( l \) before \( l \), the \( \text{RPr IV.} 15 \) changes \( m \) into anusvāra before the spirants (see 183) and \( r \), but makes it before \( y \) and \( \text{v, a semivowel nasalised} \) (see IV. 7). \( \text{VPr. IV.} 1, 4, 10 \) agree with the above, but IV. 5 declares that Kāśyapa and Śākatāyana hold that \( m \) is dropped. \( \text{The TPr. XIII.} 2 \) prescribes the omission of \( m \) before the spirants and \( r \), but converts it (V. 28) into the nasalised semivowel before all other semivowels. Cf. Pāṇini VIII. 4 59. \( \text{Forms like} \) yāmāyana and \( \text{apomukta} \) show that final \( m \) originally remained unchanged in \( \text{sandhi} \) before \( y \) and \( t \) (Wackernagel, Altind Gr I p 334) and forms like \( \text{jaya} \) rūṣan point to its having at one time become \( n \) before \( v \) in sandhi. Macdonell, Vedic Gr. p. 68. Read ‘\( k\vīm \) \( \text{yathā} \)’ and so on in the commentary. It is to be noted that while \( \text{VPr. IV.} 5 \) declares that according to Śāka-

81 \( \text{tāyana the} \) \( m \) is dropped, our treatment changes it to semivowel.

Cf. \( \text{VPr. IV.} 1, \text{TPr. V.} 29, \text{RPr IV.} 15 \) and \( \text{Pāṇini VIII.} 3, 23. \) Before \( r \) \( s \) \( s \) and \( h \) final \( m \) becomes anusvāra. From its original use before sibluants and \( h \) anusvāra came to be employed before the semivowels also. This is shown by 182. In the post Vedic language anusvāra came to be before mutes and nasals also. The compound ‘\( \text{sa} \) \( \text{marat} \)’ shows that \( m \) originally remained uncha-

182 \( \text{ANGED in} \) \( \text{sandhi} \) before \( r \). See Wackernagel, Altind Gr I p 334, Macdonell, Vedic Gr p. 68, and my note on 178.\)
184 Cf. Pāṇini VIII, 3, 26, 27.

185 114 is meant for those cases, where the visarjanīya has been reduced to y only to be omitted by 158. The present precept covers those cases, where the visarjanīya is reduced to r. According to our treatise then, the raiga is a nasalisation of the preceding vowels, while anusvāra is a consonantal element, which is inserted between u and r in 'ṛturanu' and the like. This distinction is also admitted by Pāṇini VIII, 3, 4. The TPr. XV. 1 prescribes the nasalisation of the preceding vowel in case of the conversion of u into r, as a spirant or y, also when the y is omitted, or in case of the omission of u; while TPr. XV. 2 adds that some deny this and XV. 3 directs that an anusvāra is inserted in between. It should be noted that the TPr. is not perfectly decisive upon the question, whether the so-called anusvāra consists in a nasalisation of the preceding vowel or in a nasal consonantal element following the vowel. See Whitney on TPr. II, 30. For corresponding rules see RPr. IV, 80; VPr. III, 131, IV, 4, and CA. 1, 67.

186 CA. 11, 9; VPr. IV, 15, and TPr. V, 52 are virtually in agreement with our treatment as regards the insertion, while RPr. IV, 16 merely mentions them as enjoined by some authorities. See Pāṇini VIII, 3, 17. The insertion of these tenors after the aksara is a purely physical phenomenon and is quite natural. Cf. Whitney, CA. II, 8, 9.

187 In the commentary 'sāyī' may be read 'sāye,' Cf. Böhtlingk on P. VIII, 3, 30. Before the dental sibilant final n remains and a transitional t is inserted e.g. 'mahāṁ samudrāḥ' I, 429. In such cases the t is organic. From such survivals it spread to cases where it was not justified. Cp. Wackernagel, Altind. Gr. I, p. 332; Macdonell, Vedic Gr. p. 69. The mss. however do not uniformly follow this rule. Cf. Bonfey, SV. Einl, XXX-VII; Burnell, Shpbr. p. XIII. In English a final t is very often added after n as in pleasant tyrant, peasant. Here the t is added on the analogy of the alternation often found in OE. between a singular in—nt and a plural in—ns. Just as the singular merchant corresponded to a plural in—ns, so also a singular peasant was formed to the plural in—ns. For details see O. Jespersen, A Modern English Gr. I, p. 220.

For corresponding rules, see RPr. IV, 17; TPr. V, 33; CA. II, 8, and Pāṇini VIII, 3, 30. SV. II 767 yataṁ (St.) may be amended to yantaṁ. Cf. Bonfey, SV. Einl, XXVI.

188 Read 'sattva-nilakāyanāḥ,' like 'pratyāhāra-nilakāyanāḥ, udāṇa-nilakāyanāḥ' Patanjali 1, 1, 2; Bhaṭṭoji, ŚābdaK., 1, 1, 2: 57.

189 TPr. V, 6; VPr. V, 43; CA. IV, 58, and the vārtika (campaṇikānam to vāktavyāḥ) on Pāṇini VIII, 3, 31.
190 TPr. V, 7, and Panini VI, 1, 135, 136.
191 This rule sounds peculiar. This is apparently meant to show the function of the past perfect, which does not come in the ken of a Prātiśākhya. For the insertion of a cf. Panini VI, 1, 135.
192 RPr. IV, 85, 87, VPr. III, 53, Panini has (VI, 1, 137-139) three sutras, while our treatise omits the same purpose with one. In the comm read 'gobhirbhanga pari śkritam' SV II, 683.
193 Panini VI, 1, 148.
194 Panini VI, 1, 157, which includes in it pāraskara, kāraskara, and rathasyā (cf. 209 a separate rule for it), kṣīkā, kṣīkāndhā, tadbh hatoh karanatyoścoradavatyoj sut talopaśca (cf. 211) and prāttum patau gavi kartari.
195 Panini VI, 1, 149.
196 No corresponding rule even in Panini. He on the other hand notes 'apaccatavo pacchakupunāśālekhana' VI, 1, 142 on which vārtikakāra says 'sadapi harṣādīvarta vaktavyah', 'kutoroharsaajāvikākulaśika arāposvita vaṣyam' Cf. Bhattoji on it. In the comm, 'apakiratānyat' would suit better.
197 Panini has two sutras for it, VI, 1 140, 141. In the comm. read 'parikhām'.
198 Panini VI, 1, 150
199 Panini VI, 1, 143.
200 Panini VI, 1, 146.
201 Panini VI, 1, 144, Cf. Bohlman on it.
202 Panini VI, 1, 135. Our treatise restricts the word hariścandra to the ṛc. Cf. 207.
203-4 Panini VI, 1, 145. Panini leaves the use of this word in anācarit (204) unnoticed, while our treatise overlooks its use in 'sovitāsovitadeśe'.
205 Precisely the same rule is found in Panini VI, 1, 147.
206 No corresponding rule is found. For askarah..vahasaḥ, cf. ŚŚŚ, VIII. 21 I 'sarṣadoviyam nivāt sāha pūrvaiḥ pāśicbhrūnātrōtvadavāsanā'. The reading in Nividadhīya ya is 'askrāh' Por asta cf. TS, 1, 5 8 5, 2 5 8 6, VI 3 8 1.
207 Cf. RPr. IV, 84, VPr III, 54, and Panini VI, 1, 151, Macdonell, Vedic Gr. p. 74. Mark the SVPP, hariḥ | candraḥ, but su | candraḥ and puruṣā | candraḥ. According to Bhattoji Panini VI, 1, 151 provides for hariścandraḥ and suścandraḥ in mantra and VI, 1, 153 for hariścandra in loka. But I would rather have 151 for suś candraḥ and puruścandraḥ etc. and 153 for the two words mentioned in the sūtra.
208 Exactly the same rule is found in Panini VI, 1, 155.
209 Cf. pāraskarāddigana on Panini VI, 1, 157.
210 Cf. 'maskaramaskarīnau venuparī vrajākayoh'. Panini VI, 1, 154. Jñanendra, the author of Tatva bodhini says 'maskaraśībdadini matvarthīyonestasiddhau maskarī grahanam parivraja evaṣyant prā
yogo yathā syādityevamārtham.’ Against this view cf. Kaiyāta on 154, Bhaṭṭoja in his SK, remarks:-
‘maskarasabdo’ vyutpānaḥ, taśyā sudīti nipātyate’ This remark is very significant, inasmuch as it indicates in a way that this sūtra and others which treat avyutpamṇa words are not Pāṇini’s his own, who held that the Upādis are not derivative words (cf. Vārtikakāra, Patañjali, Kaiyāta, Bhaṭṭoja and Nāgęśa on 3. P. 3. 1) but who, in order to make his work complete and thorough, adopted them and the sūtras like the present one, from Śākatāyana (Nāgęśa ŚŚ. on P. 3. 3. 1) who in his Nairukta Vyākarana (ŚŚ on 3.3.1.) proposed that all words were derivative (Nir. I. 4) and did accordingly give derivations of difficult words, some of which may have been adopted by Yāska in his Nirukta. It is quite probable that in parallel passages, found in Pāṇini and Rktantra, the former stands a debtor to the later, which was perhaps (1) originally written by Audavraja, (2) was improved upon by Śākatāyana (3) and was finally brought to its present form by his followers. For details see introduction.

211 Cf. VPr. III. 52. taskaraḥ taṭkaro bhavatiti Yāska, Nir. III. 3. 14. 2; and ‘tadbhahatoḥ karapatyoscora-devatayoḥ suḥ talopaśca’ in kāśkādīgana.

212 The sūtra prescribes lengthening for bhāsā alone. But cf. RPr.

‘paryabhayapāpīti vṛtāvvarṇe’ IX. 6. Pāṇini would construe prāvṛutte etc. as pra+ā+varṇute and so on.

213 VPr. III. 125, and RPr. VII. 6.

214 Pāṇini VI. 3. 117.

215 No corresponding rule is found. The RPr. devotes three chapters (VII–IX) to the subject of the irregular prolongation of vowels. In VPr. the same subject occupies the sixth section of the third chapter (III. 95–128); and one rule in the seventh in the TPr. it occupies the third chapter, which however, inverts the form of statement adopted by other Prātiśākyas, and details the cases in which a vowel which is long in Sāṁhitā must be shortened in the pada. The method of stating the phenomenon of prolongation adopted by different treatises is so varying that little would be gained by any detailed comparison.

216 RPr. IX. 216.

217 VPr. III. 130.

218–9 RPr. IX. 1; VPr. III. 103; CA. III. 9, and Pāṇini VI. 128–129.

220 CA. III. 10 and ‘śuno dantadām-śrākarṇakundavaratāhapuccha-pade-ṣu dirgho vacyaḥ’ a vārtika on Pāṇini VI. 3. 130. In the comm. read: śva-vit | śvāvit | vīt | śva-padaḥ | śvāpadaḥ | pad | śva-varahāḥ | śvāvarahāḥ | varāha | and so on. It was customary to repeat the word after citing its example.

221 Cf. Pāṇini VII. 3. 90 and ‘aśarvanaṁṇaḥ on it.
224 Cf. Pāṇini VI, 3, 137. Cf. Dēttroj on this śūtra, and Dōhlink on II, 2, 27.
225 Pāṇini VI, 3, 125, 126
226 Pāṇini VI, 3, 47, 49. The commentator in 'abhishameka dviśādāya' is referring to 'avyasthākṛ
śalagyamahabhumābhyagatiḥyadehiḥ' VI, 3, 47.
227 CA, III, 2. Read in the comm. aṣṭapadām | aṣṭapadām | pada | aṣṭagoyulantam | aṣṭagoyulantam | go-
yulta | and so on. Cf. note on 220.
228 CA, III, 1, and Pāṇini VI, 3, 137.
There is no aṣṭapadā in tūṣṭiḥ in the prāśntext of the SV, and RV. For 'tūṣtiḥ' cf. Dōhlink on VI 3, 137.
229 Pāṇini VI, 3, 117.
230 RPr, IX, 6. Pāṇini VI, 3, 116 restricts the operation to seven roots.
231 RPr, IX, 7, VPr, III, 106, CA, III, 12 and Pāṇini VI, 3, 122.
SV, II, 466 purṇaṁ Saḥ, pari
nāsam. Benfey, SV, II 333 pari
ṛṣṭih Saḥ, but pariṛṣṭah in Benfey.
232 Pāṇini VI, 3, 122.
234 CA, III, 11. Pāṇini compresses this śūtra into two syllables 'dasi' VI, 3, 124, where Dōhlink
čīlos nitta, nitta, partita For &
cf. Pāṇini VII, 4, 47 and Yāska,
prattamataṁti dhātāde ca
śayeto' Nir II, 1.
235 VPr, III, 130. Note the brevity in 'kaho karo' Pāṇini VI, 3, 123
Mark the anusvāra for a in prati-
kalāṁ (≡ n) in the comm.
236 Of CA, III 16 with Whitney's
exhaustive note, VPr, III 130,
Pāṇini VI, 3, 133, RPr, VII, 12,
15, 21, 24, 27, 29, major portion
e of 30, greater portion of 33, 35, 36,
37, 39, 40, 46, 49, 50, 51, 80, IX.
35 are practically covered by the
general rule of our treatise. It
should be noted that our treatise
avoids rehearsing examples and
like Pāṇini prescribes a general
rule which covers several situa-
tions. Note that while in SV, II,
332 St has ṣāhi viva, Benfey
reads ṣāhi viva. See Benfey, SV,
Nir XXV.
237 RPr, VII 23, 26, VIII 1, 4 are
partly covered by this. See also
Pāṇini VI, 3, 133, SV, II 615
sura (St) but purā in Benfey.
Our treatise supports the latter.
238 RPr, VIII 8 In SV, II, 190 St,
has 'vitṛṣamāviṣṭādṛṣṭaḥ' but Benfey
reads 'vitṛṣamā viṣṭādṛṣṭaḥ' (i.e. vi-
ṣūrav cT cp Pp) and the note on 271;
Benfey, SV, Nir XXV) In SV,
II, 391 St, has 'parīyanti' but Ben-
fey 'parīyanti' which is correct ac-
according to our treatise Cf the
comm. 'upasarga na' In II, 332.
St, has 'vaṇāṇi ca' but Benfey 'va-
ṇāṇi ca' the latter being correct.
239 RPr, VII, 13, and Pāṇini VI, 3, 134
In SV, II 596 St has 'abhūḥśayatya,
but Benfey 'abhū hi śayatya.' 'dantye
pratyaṅgo' support the latter. But
why not abhū dovā 'apāyataḥ? In
fact this kind of longening ma-
In ald ond din the requir-
mants of the metre, for which see
'longening of final short vowels'
in Arnold, Vedē metre p 145.

241 RPr. VIII. 18 is covered by this,

242 VPr. III. 111, and CA. III.4. Mark that our treatise takes ‘yuyotana’ as two words and the ŚVP. makes avagraha in ‘krṇotana’ etc. In SV. II. 232 St. has ‘tadadya’ while Benfey reads ‘tadadyā’; the latter is supported by our treatise.

243 ‘ayamute bhāṣyam’ is a kind of vārtika. It is to be noted that while Kātyāyana uses the word vācyam in his vārtikas, our treatise has invariably bhāṣyam. In the comm. on Sāmatantra such vārtikas are more than one hundred.

244 SV. I. 397 runs ‘yuyotana no’ while the comm. requires ‘yuyotana no’, because here it is citing yuyotana as a counter-example. The word does not occur anywhere else in the SV.

245 RPr. VIII. 11 is included in this and 243, RPr. VIII. 13 is also covered by this. A portion of VIII. 14 also, Mark in the comm. ‘janayat bhāṣyam.’

246 ‘abhi madatā vosvo arṇavam’ SV. I. 242 cited as example by the commentator shows that lengthening takes place, though the pada is not immediately followed by a nakāripada.

In the commentary, read ‘āḍidvandve’ | In ‘āḍid vamṛṭe varṇam’ I. 288, it is not lengthened, because it is not followed by a sibilant, ‘saptā nū śata’ SV. I. 577; there is no a in this, yet this is cited by the commentator as an example.

247 Cf. RPr. VIII. 6.

248 RPr. VIII. 10.

249 RPr. VIII. 35 is partly covered by this.

250 ‘imam stomamarhate jātavedase rathamiva saṃ sahemā maniṣayā’ SV. I. 66 In this verse the lengthening takes place, because it has ‘imam’ in it. In ‘dvirimaṃ stomāyām’ the commentary says the same thing in an obscure manner. I do not understand the significance of ‘somaparvabhiḥ’, because, there being no imam word in this ōc, the sûtra cannot be applied to it.

257 na kevalāh svarasandhiḥ | ā tvetā | The commentator means that in ā tvetā there is first lengthening of ā tū and then sanāḥ; hence the sûtra is not applied to it.

258 RPr. XII. 20 reads ‘prābhya-parā nirduranūpāpasampariprati nytayadhi südavāpi | upasargā viṃśātirarthayācakāḥ sahetarābhhyām || TPr. I. 1. 15 reads ‘apravopābhya-dhi prati pari vi nityupasargāḥ | These ten words are but half the number which are reckoned as prepositions by the RPr., and VPr. VI. 24 and by Pāṇini 1, 4, 58, 59; see prādīgana in Pāṇini’s Grammatik by Böhtlingk 154. The discordance is real and difficult to explain, though the commentator of TPr. suggested that only so many are recognized by the Yajurveda. See Whitney on TPr. I. 15, cit—vāk are not counted in cādīgana. Cf. Pāṇini’s Grammatik for
cādigaṇa which is an ākrīṭigaṇa

263 Cf. RPr. IX. 40, VPr. III. 120, and Pāṇini VI. 3. 137. Cf. Buḥ link on it

264 Cf. CA III. 27 which also prescribes doubling of final consonants. Our treatise does not expressly mention pādānta, hence its scope is unrestricted and it may well apply to the words in pause as well Indian grammarians generally do not prescribe doubling of final consonants, the only exception to this being our treatise and CA. VI. 7, VPr. IV. 116 and TPr. XIV. 15 unanimously teach that a consonant is not duplicated in pause. It should be noted that the authors of these treatises recognized the doubling only in the Sanskrit pātha, and not in the pada text. This hypothesis is to some extent supported by the fact, that both the RPr VI 14 (cf Vṛṣāṇi on it) and Pāṇini VIII. 4. 51 attribute to Śikṣa or Śikṣa, the teacher to whom the invention of pada text is generally attributed, a denial of all duplication.

One thing more. We have no record of such doubling in Sanskrit except in liaison, while Prakrit has dropped the final consonants instead of doubling them. If the phenomenon ever occurred, it must have been confined to a particular area, which it is difficult to locate at present.

265 CA. III. 27, RPr. VI. 15, VPr. IV. 106, TPr. IX. 18, 19, and Pāṇini VIII. 3. 32 SV. In II. 289 St. reads dādhyā* apō, while Donfey has dādhyanāpo. See also SV. II. 515. St. sādṛẢ. Donfey sādṛpha. For reasons see Donfey, SV. Einl. XXV, XXXIV. All grammatical authorities agree that the final n or ā, when preceded by a short vowel, and followed by any vowel are doubled. But note that, while Pāṇini and others make this doubling obligatory (nītaṇa), our treatises makes it optional (=dvaidham). But according to the Pāṇiśikṣa and Vyāśāsikṣa the final nasals, though written double, should be pronounced only once. When a consonant follows, these nasals, according to Varnaratnadipikā sīkṣā, like all final consonants, may be doubled, in 'apuvānānāvām' etc, as in tattharotis. But although this sīkṣā calls them final consonants, they cannot be strictly called final, because they are followed by other consonants, and their doubling, according to Siddhaśvarā, is really a case of liaison rather than doubling proper. Likewise doubling of final n before vowels is also a case of liaison, for the final n represents in many cases an original Indo-Germanic ut (or ns), which by assimilation from the succeeding vowel became nd, and was finally changed into un, Skt. san = sants. Similarly final n represents nks, pratyan really being pratyanā. For details see Macdonell, Vedic Gr.
p. 68; Siddheśvara Varma, Critical Studies etc. p. 106. For various explanations of this doubling, see Wackernagel, Altind. Gr. p. 330.

266 For the definition of stobha, cf. JNMY, IX. 2. 11; Śabara on Parsvamīṃśā IX. 9. 7; Sāyāṇa, SV. I. p. 11; Vedic Chant. pp. 1–3; B. Faddelon, Ritualistic dadaism, Acta Orientalia V. 1926, 177 et seq.

267 RPr. VI. 3, and Pāṇini VI. 1. 73, ‘karpacakidram’ may be emended to ‘karpacakidram.’

268 RPr. VI. 13, and Pāṇini VI. 1. 74. Note ‘mā cehinnoti’ in the comm, and cf. ‘āṭṛṇoti’ (=āṭṛṇatti Yāska, Nir II. 4) in Samhitapadaadbr. III. p. 32, Pāṇini VI. 1. 76 prescribes c in kāli eṣāyā also.

269 Cf. note on 168–169. RPr. VI. 1; VPr, IV. 100, and TPr, XIV. 1, put corresponding rules at the head of the varnakrama as the fundamental and most important rule. The CA. III. 28 treats it, like our treatise, in a general manner. The intricate and obscure subject of duplication in consonant groups is treated in RPr. VI. 1–14; VPr, IV. 100–107; CA. III. 26–33, and Pāṇini VIII. 4. 46–52. This is treated at a greater length by TPr. XIV. 1–28.

The examples given by the commentator may be read ‘abhippriyāni’ and so on. Benfey does not give doubling, and the majority of mss. agree with him. Cf. SV. Eintl.

XLVII. Our treatise does not particularly note the treatment of a consonant group, beginning with anusvāra. The VPr, IV. 109 expressly exempts anusvāra from duplication, [while śaṅkha khayah (cf. SK. on saṃskarī) a vr̥ti may imply its doubling in saṃskarī, because Pataṇjali has put anusvāra among the śars, Cf. Pat. on havyavarāt; and Nāgeśa ŚŚ, on saṃskarī] and the RPr. VI. 1 rules out anusvāra in the estimation of consonant groups, it being thought that a consonant is doubled after it in the same manner as after a vowel, a fact confirmed by Pataṇjali on havyavarāt and Bhāṭṭoji (anusvāravisargajihvā mūllopadhmāṇīyamānāmakāropi śarṣu ca pāthasyopasamkhyātavēnasūnāsvārasyāpavyaktāt) SK, Halsandhi. According to Whitney there is no reason to doubt, that the same is to be taken as the doctrine of the TPr.; and that it takes anusvāra as the affection of the vowel, to which it is attached, at least so far as the duplication is concerned. This may equally hold good in the case of our treatise also. It has already been noted that both the TPr. and our treatise do not hold very definite views, regarding the phonetic value of the anusvāra.

270 raṃ hrāt = param rephahakārāt; natau has been supplied by the commentator. According to the comm. rephahakārābhyyām we would expect in the sūtra ‘ṛhāt’ in-
stead of **hr̥t** VPr IV 101, CA III 31, and Pāṇini VIII 4 46 exactly agree with our treatment. The RPr. VI 4, 8 ‘param repahāt, na repahāh’ and TPr. XIV 4 ‘repahatparam ca’ deny doubling to r alone, and leave to meet the same treatment with other spirants

In the comm read *śjuyvāna* sya, arkhādini ‘duduhriro’ seems a counter example, and is here misplaced.

271 Read examples with doubled s
The precept seems rather an ill conceived one, since the doubling is already declared by 270 [Its] real function however is to deny the doubling of spirants, when they are followed by a vowel, as in laṁ *gaśi*, and this is exactly what other Prātiśakhyas and Pāṇini do, cf. TPr XIV. 4-16, CA III 31-32, and Pāṇini VIII. 4 46 to 49 The RPr VI 10 however exempts from duplication any spirant, when followed either by a vowel or by any other spirant. For the fact that nīyama sūtras are meant for negation, cf Patañjali (Kiölhorn, Ind Ant XVI 242) and Nāgasa, SS Halsandha on Pāṇini VIII 3 17. For the importance of Pāṇini VIII 4 50 from the point of view of our treatise, cf note on 168 For the fact, that like our sūtra, the three sūtras of Pāṇini (VIII 4-48-50) are really meant for *vyavastha*, cf ‘yaro’ nunasika ityato vetyanuvrti, nacītyeva siddhe tu sūtrastra *yamapi tatheta* Nāgasa, SS on VIII 4, 50.

The tendency for duplication had a peculiar charm for the Indian phonoticians, who elaborately stated its niceties, and thus carried it to a frightful appearance. Groups such as *nītritṛ, uthṣphpy, utoihṣṭmy*, mentioned by Whitney on TPr. XIV 9 would pale into insignificance before the staggering variety of the forms of *samsārkā* [Bhaṭṭoji, SK, against ‘trisakārakamapi’ cf Nāgasa, LŚŚ ‘iti nayuktam lakṣya lakṣanamastey nyāyāt’ etc] resulting chiefly from the duplication of *s, h, t* and even anusvāra (– *sar, cf Patañjali on hāyavat*), forms which could have existed in pure theory alone, and which probably had no Patañjali’s sanction, who, for the formation of prīyāś *ṭau, priyāstā*, first said on Pāṇini I 1 24, ‘yathalakṣanamaprayuktē’, but at once corrected himself by saying ‘naya ca lakṣanamaprayuktē caturte, prayuktānāmeva lakṣanenaśvāhyḥānāt’ Cf. also Nāgasa, LŚŚ on priyāstā.

But this tendency brought its own nemesis, and we see the process of simplification set in comparatively early in the ms; (cf Roth, ZDMG. XLVIII, 101) which adopt more or less regularly the abbreviation of a double consonant before a consonant (Kieth, Veda of Black Yajus XXXVII n 5), and gradually ignore the doubling altogether (cf Macdonell, Vedic Gr for Students p 413 rundhe)
This process too was carried in turn to extremes, till we meet instances, where the Vedic mss. use one letter in place of two, which were not the result of doubling, but belonged to two different words. Cf. *jyy* for *jjy* in *dadhajyotir* 't+jyos' SV. II, 879; *ty* for *tty* in *bhinnatayoja* 'tti+oa' I. 297; *tr* for *ttr* in *caratrimaat* 't+tri' I. 281, corrected by Benfey; *tv* for *ttv* in *mahatvam* 't+tvô' II. 258, *utvâ* 't+tvâ' I. 194; *yatvâ* 't+tvâ' I. 371; *steam* 't+tvâ' II. 334; *citvâ* 't+tvâ' II. 662; *çatve* 'çat+tvô' II. 928; *syâtvâ* 't+tvô' I. 1158; *dy* for *ddy* in *pathodyam* 'ut+dyâm' I. 92; *yadyâvah* 't+dyâ' I. 278; *dr* for *ddr* in *nandrev* 't+dra' I. 4; *dvô* for *dda* in *vaksadvipade* 't+dvo' II. 1057; *dhô* for *ddhô* in *idhayasya* 'it+hi+ao' I. 224; *cidhâyasti* 'cit+hi+asti' II. 335. These forms are provided in our treatise by 168–169. The principle of dropping *d* before *dh* gave rise to forms where *t* is dropped before *s*. (s+s = ts). Cf. *isvardôse* 'it+svo' II. 190= *iswardëse*, in RV. There are good many instances, where in place of ňk and ŋ only ň is written. Cf. aîte II. 1101; (CA. II. 20) *aîdhî* II. 878; *paîti* I. 56. Here ňt = ňkt = ňkd. Cf. Benfey. SV. Einl. XLVII; Wackernagel, Altind. Gr. I. 133–134.

274 See RPr. V. 58 (exceptions in 59); VPr. III.87, and Pāpini VIII. 4.27. Note *arṣâ nah* II. 685, where RV. 9.61.16 reads *'arṣā nah'* so noted by RPr. V. 58. SV. II. 797 has *rîrîhi nah*, while RV. 9.11.9 runs *rîrîhi nah* not noted by RPr. 59. SV. I. 81, 184, 358, 509; II. 598, have *pra nah* and II. 247, 560 rerd *pari nah* [which sounds peculiar, when read in the light of *pariṇa iti Śāktaṇaṇaḥ* VPr. III. 88], while RV. 7. 41, 3, 57. 5; 8. 19, 27, 71. 6, 80, 4; 9. 79. 2 etc. have *pra nah* and RV. 8 47. 5; 9. 54, 5; 9. 64. 18 etc. have *pari nah*.

275 RPr. V. 40 (samānapade 'vaghrhe) 54—57; VPr. III. 87—89 (exceptions in 90—93, 96); CA. III. 76, 77, 79,—85 (exceptions in 86–92) prescribe *natva* in compound words. Our treatise, on the other hand, has no rule to cover these compound words, but simply saysas'māe yathā dṛṣṭaḥ' (1), and thus shows its unwillingness or inability to cope with the intricacies of Vedic grammar. 272 and 273 are apparently meant for samānapadas, and this is exactly the reason why words like 'pariṇași' are cited on sūtra I. And yet the commentator here cites hāriyjanam etc. as counter-examples, words which are in reality no ekapada (like girinām), and to which, therefore the two sūtras (272–73) are not applicable. A
similar inconsistency has been noted by Whitney on TPr. XIII 15

For cerebralisation in two padas, cf svārṇā II 1201, but against this svārnopā in II 303, which is wanting in RV, varna II 61, śūngavṛṣo napāt II 77, īrṣhūry emāṅah II 52=RV 2 113 3 which has yamāḥah, nymanāḥ I 323 and so on

RPr V 42, 44, OA III 93, 94 give to separate rules, while the VPr III 96, and TPr XIII 15 prescribe one rule. Our treatise precisely agrees with the latter group

The physical explanation of the effect of the sounds mentioned in this rule, to prevent the cerebralisation of the nasal is obvious. They cause the tongue to change its position, when the tongue is once bent back in the mouth to the position in which the cerebral sibilant, semi-vowel and vowels are uttered, it tends to remain there and produce the following nasal at that point. But these letters suddenly call it into action in another quarter and thus put it out of adjustment, as it were, and thus prevent the cerebralisation of the following nasal. Cf Whitney, CA III 94, Macdonell, Vedic Gr p 38 n 2, Wackernagel, Altind, Gr p 187 note

276 VPr III 58 precisely agrees with our treatise. See also OA II, 87, RPr V 22 (which has better example ‘svārṣamšamš’ and Panini VIII 3 57, 59). It should be noted that the proper function of a Prātiṣṭhākhyā is to give rules for the conversion of the disjoined text into the joined one, hence it should have nothing to do with the process of derivation of a word. Peculiarly enough our treatise is here prescribing a rule for the formation of words like ṛkṣu, vanīṣu etc. with which a Prātiṣṭākhya has nothing to do. On VPr III 58 Uvata cites these examples and then tries to justify the position taken up by the Prātiṣṭākhya in the following words—

“namu ca yatra padakāro’nyathā bhutam padam karo’ anvathā cārṣamhitā tatraiva lakṣanam kartum yajyate, yathā susāva, susāva, yatra punah padakārasya cārṣamhitā iti yāsca samānavākyatvam tatra lakṣanam na ghatate | vyākaranasya vigyāyānāh | satyamaya, yadi nāma rasagamupajñādācāryena sisyā vyutajujyartham kaścidvākaranā lakṣanaḥ hāsaṅjjatāa vram samhitāyām aviṣayamānāsnu lakṣaṇam draś tavyam | athavā yathā edhahārasya madhvāharanamudakahārasya matsuḥharanam puskhaḥāresya phalā haranamovametadāt | evam ca krīvā adoṣa eveti |”

But this is a lame excuse and does not by any means justify the position. In fact the Prātiṣṭākhya do enter now and then in the discussion of a matter which is really out of their province. For instance in CA I 83 we read a rule which
prescribes shortening of a nasalized vowel occurring in the interior of a word. Similarly is the case with RPr. XIII, 22 (one of its later books) which treats the same subject, and for the introduction of which into the Prātiṣākhya, the commentator, Uvaṭa takes so much pains. Cf. RPr. XIII, 22. Similarly CA. II, 33, 34 concern matters, with which the Prātiṣākhya properly has no concern. Accordingly RPr. IV, 7 disposes of them simply by specifying that m is altered before an initial vowel, excepting r. The TPr. says nothing upon the subject, but the VPr. IV, 2 gives a precept which includes both the rules of CA. in it. Sometimes these treatises prescribe most blundering and superfluous rules. For example, CA. III, 43 shows that in 'sīmānta' the resulting vowel is short, a word which is nowhere found in the AV. Again, it is a peculiarity of the author or authors of our treatise, like that of the CA, to give their rules a wider scope than the vocabulary of the Śāmaveda requires, in many instances contemplating and providing for combinations of sounds, which are found nowhere in the whole body of the Vedic literature, and for which the commentator is compelled to fabricate examples. Note the sūtras from 186 to 235 and their commentary. Here one would at once mark the identity or near correspondence of so many fabrica- ted illustrations furnished by the commentator with those given by the scholiasts to Pāṇini, and it is a very noteworthy fact, as it supplies us with a positive proof of the more intimate relation of the grammatical system of our treatise, than that of any other of the Prātiṣākhyas with the general Sanskrit grammar.

277 'sū gāyatā' is the sāman from of 'rāja)su gāyata' SV. I. 255. No corresponding rule is found.

278 Cf. Pāṇini VIII, 3. 57.

279 Cf. TPr. VI. 1 4, and CA. II. 90. Note the peculiar way of citing examples, The commentator picks up the opening 'ā tvetā' of I. 164, and the example niṣidata, to which the sūtra is applied, comes afterwards; and such is 'ā sotā pari śiṇcacā' in 1. 580. For a similar practice in TPr. cf. Whitney on TPr. IV. 20. pra to II. 236 contains no word on which the sūtra may have any bearing. The reading pratu seems correct, because I. 525 runs 'pra tu drava pari kośam ni śiṇca' and there we get 'ni śiṇca' to which the sūtra is applied. 'ā no' I. 43, has puruspṛham where puru is not an upasarga, abhi tyam is the reading of Bur. and B., and with this open I. 376, and 464; but neither contains any word on which the sūtra may have any bearing. I suspect abhi kram in place of abhi tyam and in 'abhi-krand'an kalaśetu sīdati' II. 382, we get sadaneśu sīdati as a counter-example of the sūtra, uccā
to I 467 has *diri sad udrata* (yaddhārdvita I, 474, which has dha-
nam in place of dhana of RV.), da-
dhośman, ‘āthiyan’ refers to (a) I, 223, which contains sugurvisam
and (b) II. 1017, which has su-
māṇa.

250 (a) In the comm, *drhi* means, that
the word ‘pāra svāṇah’ occurs thrice
in SV. Cf. I. 475, II. 445, 663
But add pāra svāṇah of I 485,
similarly *drhi* means, that ‘adhi-
svāṇah’ occurs only twice, Cf. I, 529,
532, In 601, 523 is repeated. The
reading ‘adhiśadhiśirī’ seems better,
because in these situations *s* is not
that of a dhatu, but of a word, which
is not derived from a dhatu. Note
the extreme brevity, which is the
chief characteristic of our com-
mentator.

(b) The phenomenon of changing s
into *s* has been treated in details by
RPr. Here is a comparison of the
same with our treatment —

*s*=*s* after a *upāstut* RV 9 87
9 (RPr, V, 30) not found in SV,
and not noted by Pāṇini, Bonfey
notes antakṣaras, but cf. Bohlink
on P, III, 2 61. After a *vrthāsat*
I 63 4, only once in the RV, but
wanting in SV, turāsāt II 304,
only once in SV, but fourtimes in
RV; noted by the comm with
prāṣat, pṛtanāsāt, satrūṣṭ on CA
II 82, pṛtanāsāt II. 781 thrice in
SV., but fourtimes in RV., not
divided in the *pada text* of either.
pṛtanāśāhyaṇa 9, 37 1 noted by
RPr, V 23, VPr III. 75, and

Pāṇini VIII, 3, 109.

=s=s after i: RPr. notes examples of
‘sah,’ vi as RV. 9. 97, 38=vi as
II. 706, ātt sah 6. 2. 4, but ātt sah
in SV. I, 365 hi sah I. 351; vi as
II. 1037 and the like are covered by
282.

RPr. V.—

4 provides for sat and sthah:
divis 9 61, 10, but cf. divi
sad in SV. II. 22 and divi san
in I, 83 (RV, has san). *yuv-
am hi silah svarpati* is a
counter-example and occurs in
SV. II. 351, 423 having svāhp
atti RPr V, 4 is covered by
280.

6 provides for gobhissayāma etc.,
which are not found in SV.

7 notes *śma. hisma RV. I. 37.*
15 = hisma SV. II, 319, SV.
II, 1078 has prati smāt, but I,
24 reads prati sma, where RV
has *s*, SV I 230 has api sma,
where RV reads *s* Such
cases are covered by 282. Cf.
VPr, III, 68,

8 examples do not occur in SV.

9 examples are wanting in SV.

10 esa u sāhy 9, 3, 10= sāhy II
61. SV. II 588 has pari sya,
but RV, reads pari sya.

11 Pāṇini VIII, 4 41—286.

13 provides sata for 16 padas
tamā stavaṇa 8, 95, 6-II.
231, anuṣṭunuvanti 8 38-II
922, (VPr III, 72), apohīṣṭā
10, 9, 1-II, 1190, (cf. TPn.
VI, 2 which converts s into
*s* after 12 words), rājati śūp
9, 96, 18–II, 524; pari stobhantu 8, 92, 19–II, 72, II 413. All are covered by 281, 282.
13 pari siṣicata II, 580, 635, 679, 742, 796, 1026; pari svajanāta I. 375; pari svajāmahe II, 1155. Cf. VPr, III, 64; TPr. VI, 4, and Pāṇini VIII, 3, 65.
15 pari śasvajo II, 548, Cf. Pāṇini VIII, 3, 64, and CA, II, 90.
16 hi īṭhā II, 1191, but hi stha II, 351, 423, RV. 9, 19, 2.
17 triṣaḍḥasthe II, 259; cf. CA, II, 98, which covers all cases that are not otherwise provided, and Pāṇini VIII, 3, 106; abhi śata I. 309–7. 32. 24. For pūrvinoṣṭhām, see note on 1. adhiṣṭubhīḥ I, 615.
18 u svā ṇaḥ II, 347–u suvāṇaḥ RV, 9, 107, 8. Cf. VPr, III, 62; TPr, VI, 2, the scope of which is very vido; CA, II, 97 and Böhtlink on III. 2 106, divisaṃchukra 6, 2, 6, but divi saṃchukra I, 83. vaṃsu śidati II, 1116–1, 57 3. Note also susaha, susala, susamat, susampa etc, which are covered by 281.
19 20 examples are not found in SV.
21 caṃsacchyanolo 9, 96, 19–II, 525; mṛṇjantygrisāṇa 9, 96, 1–II, 236.
22 rathetiḥam 6, 21, 1–II, 774. pṛtanāśhyayā has been noted. Cf. parametihā on Pāṇini

VIII, 3, 97; VPr. III, 56, and CA, II, 94.

23 records exceptions, Cf. TPr. VI, 8, pari srava I. 567; II, 249, 325, 331, 412, 534, 558, 662.

24 susamiddho no RV. I, 13, 1 (VPr, III, 82 records 24 exceptions), but SV. II, 695 reads susamiddha; divisṛṣaḥ II, 753; abhisvare II, 281 = RV. 8, 97, 12.

27 gosakhāyam 5, 37, 4; gosakahā II, 1187, but gosakhā in RV. 8, 14. 1=1, 122.

28 For sutesute see note on I. carsapisaham 8, 21. 10=II, 709. Cf. VPr, III, 84.

29 abhi satvā 10, 103. 5=II, 1206. Cf. VPr, III, 8; TPr, VI, 12. For anusak, cf. note on 1.

30 puru santyoh 9, 58, 3=III, 409; susamiddha 7, 17. 1; susamiddhalā II, 695.


281 Cf. RPr. V, 18, 19; VPr, III, 61–63, and TPr. VI, 2. See also 'śuṣṭa'

CA, II, 97, which is quite identical with Pāṇini VII, 3, 107 and is according to Whitney somewhat defextive. See Whitney, CA, II, 97.

282 In the comm. 'jāgata pādo' may be corrected to 'jāgata pāda.'

283 RPr, IV, 41, and Pāṇini, VII, 3, 41.

284 RPr, V, 31–32; VPr, III, 74–79, and Pāṇini VIII, 3, 101, 104. susuṭaḥ, is the reading adopted by Bur. But 'svasaṃstamah' SV, I, 451 seems correct, because in
sūstutah s is not sandhyā. In sūstutah the s is changed into s by 272. See Pāṇini VIII. 3 105. In 'tvamagne ghpatisravam hotā' SV. I. 61 path is not in the middle of the pāda, but at the end of it, hence cerebralisation does not take place. Cf. Bhaṭṭoṭi on Pāṇini VIII. 3. 103, and the commentary here 'pādamadhyasye tyadhikārārah,' (brought down from 282). SV II. 237 has vṛddhastot, but RV, in the same passage has prabhoṣte.

285 Correct 511 to 551, which reads 'dhanuṣṭanvanti paṃsyaṃ' In 'svitrābhistaratī vājakarmabhiḥ,' 'svitrābhih' is not followed by a pāda containing p

286 Cf. RPr. V. II, VPr. III. 80, TPr. VII. 13, 14, CA II. 16, and Pāṇini VIII. 4. 41.

287 This sūtra has nothing to do with this treatise. It stands at the beginning of Sāmatantra, a treatise of Sāmaveda, which treats sāman form of the ṛc and is invariably appended to RT. In fact both the treatises are supplementary to each other, and the one is not complete without the other. We know nothing for certain about the author or authors of either. Tradition attributes RT to Śakaṭāyana, and Sāmatantra to Audavraj.

Nor can we say anything about the author of the commentary on RT, as to who he was or when and where he lived. The quotations from gāthās (see 38) and the quotation from Nakulamukha, which could have given some clue about his date, are, inspite of my best efforts, yet untraced. A portion of a copious commentary on this gloss was secured from Adyar Library and is given in the following pages. But as it is incomplete and does not comment either on the beginning or the end of our treatise, it is of no practical value to settle anything about the authorship either of RT, or of the commentary thereon. Further research is required for settling this question and I feel confident to continue my quest, till it bears the desired fruit.

The statement of B, that RT contains 280 sūtras, seems to be due to miscalculation, as I have carefully compared A, B, C and Dvr for this, and found the same number of sūtras in all of them,
॥ ऋकूलन्त्रविच्छूटि: ॥
II ॐक्तन्त्राविष्न्ति: II
श्रीमते सामवेदाय नमः। श्रीमते हयश्रीवाय नमः।

अष्ट गायत्रेगानप्रकारी निरुप्यते। यथासाधित्री गैयं त्रयायन्तिनिधत्वम् देवताध्यायवाक्यायेऽत्र गायत्रेयं न स्तथे यत्र यत्र वा गायत्रेयं नत्र तत्र तत्र यथा साधित्रीं तत्साधित्रविद्वदेशण्यं गैयं तत्रार्थेः गैयं साधित्रीं तत्साधित्रावगमनकारमनित्यम् गैयम्। साधित्रीं गायत्रेगानप्रकारे गैयं भ्रमणित्यतं द्वारं स्वर्ण गायं प्रमाणेऽथ योविष्णु गानुग्रह परंतु नाशित्वं तुषारात्मवाहिनि समिति प्रास्यम्। गायत्रेगानं च महात्विशिष्यितासाधारणम् देवताध्यायाध्यायसिद्धम्। गानानन्दसाक्षियाः दुःंतम्।

तथातः ॥ गायत्रें पूव्तलमाग्यं प्रथमायं वा यथाद्रि गैयं प्रथमस्वरैः चुर्वं रजस्रुद्रा तत्त्र अवेचायायायायायायायाया अभिवं गैयं मां वेतन्ततोम्भी कृत्यं भवति इसे वै लोका गायत्रम्। इति महायामने सत्तमाध्यायस्य प्रथमकारे व्याश्च्च गैयं मित्युक्तम्।

अष्ट्यार्थः ॥ ध्यात्वदिति क्रियाबिशेषणम्। आश्वेनां गैयं भ्रमणित्यतं। तिष्ठ आश्वेनो ध्यात्वदि तत् व्याज्यं तथा भवति तथा गैयं मिति। तस्य व्यास्यामेव तत। प्रथमायं च यथाद्रि गैयं भ्रमणादि सर्वं वाश्रयं प्रकारार्थं। प्रथमायं च यथाद्रि गैयं भ्रमणादि सर्वं वाश्रयं प्रकारार्थं। प्रभावमाति-हारानिधानामदर्परिवर्षाणि साधित्रीं विक्रियेद्वृत्तस्विदेशणाम् चचेन यथाद्रि विच्छेदां होमेयो लोकां तत् व्याश्च्च गैयं मिति। प्रथमकारे तोऽकेः संस्मृती।” PVB. 7. 1. 1.

1 Cp. Dbr. III. 23, 24; Agnisvāmin on LSS. VII. 10. 18. The avyayī- bhāva compound requires short i.

2 The quotation is not found in Arbr. and Concordance. For the practice of quoting from memory cp. M. Muller, Preface to I vol. of the 1st. ed. of RV. p. XXVI.

3 The Ms. hasहि संवा वे।

4 “इसे वै लोका गायत्र व्याश्च्च गैयं नवयो होमेयो लोकां तत् व्याश्च्च गैयं मिति प्रथमकारे तोऽकेः संस्मृती।” PVB. 7. 1. 1.

5 Prastāvā...वैच्छेद्वृत्तस्विदेशणारे Dr. XX. 4; LSS. VII. 9. 6. The printed text has धियो।
न्द्रस्वादिकं विहिरं गायत्रं यथा साविकम् भवति तथा नेयमिति नौकार- 
योगागुरूत्तराचात्रवापः। उदगणेयमक्षितेष्वपि यथासाविष्णयवाचारपरिमाण- 
मिति। तथा च स्वीयं गायत्रपर्यं व्याख्यातं चन्द्रसिद्धि प्रथमायामाद्यत्या चोपुतमं 
पाध्यायदातारमिति धानंजयः। कर्त्यान्न मानित एव अथ धौतन्त्रिकयोः। 
प्रथमस्वरूपिकं सवरूपस्वरूपं प्रथम स्वरूपर्माणु सपत्रतरास्य 
वाचार्यकृतमाणस्यापनसहस्वामिति धानंजयः। इति खुदेस्वर्ग अबन्धस्वातोरस्वै 
नीचरवस्थापनसहस्वामिति चिन्तयते। प्रेमुखात्मकः योनिवधाने प्रेमुखम्। अथ 
हितीयमादित्तमाह चुदरचरुदान्त्यितम। अथापि काव्याधिकारणामत्तिन्द्रेष्टित 
प्राणीमिति धानंजयायामः। अथ गौतममन्त्रमिति ब्रह्मार्यामथायाक एव व्यास- 
व्यक्त्योः। तदर्था मध्यमायमाधुरिति हृत स्तोती मर्यादवाचारपरिमाणिति गौतमं 
इति। प्रास्तरः। मध्यमे गौतमाङ्गे तदस्तयस्वरस्त्रस्त्रस्वरस्त्राधित्यावनन्दनीयायाचिति। 
ततः च गौतमामत्तित महाभाषायािमकर एव व्यास- 
व्यक्त्योः। तदर्था मध्यमायमाधुरिति हृत स्तोती मर्यादवाचारपरिमाणिति गौतमं 
इति। प्रास्तरः। तत्र ध्वात्काराकर्त्याचारुस्वरस्त्रस्त्रस्वरस्त्राध 
ध्वारस्त्रनदिवं विषयं हस्तन्देशितं ब्रह्माश्रम:। किंतु ब्रह्मानुस्तोलयसाध्वारवानस्याचर्यमिति। 
भावायामः। इदमपण्यावनन्दनयोगार्थितमेव तथा च वर्ग 
ध्वारानालीकृत्येको स्तोतांकानाियाचिति। खुदेस्वर 
निन्यायस्वरस्त्रविष्णुस्त्राधित्यावनस्त्रस्त्राधित्यावनस्त्र 
रंग्रं स्तोतांकानालीकृत्येको स्तोतांकानाियाचिति। खुदेस्वर 
निन्यायस्वरस्त्रविष्णुस्त्राधित्यावनस्त्रस्त्राधित्यावनस्त्र 
रंग्रं स्तोतां च यस्त्राधित्यावनन्दनयोगार्थितमेव तथा च 
वर्गमेव तथा च वर्ग 
ध्वारानालीकृत्येको स्तोतांकानाियाचिति। खुदेस्वर 
निन्यायस्वरस्त्रविष्णुस्त्राधित्यावनस्त्रस्त्राधित्यावनस्त्र 
रंग्रं स्तोतां च यस्त्राधित्यावनन्दनयोगार्थितमेव तथा च 

1(a) व्यासचतुद्रस्त्र वयमाद्यत्या वथसे 
दुस्तयं पाठोऽपि प्रि. द्र. XXI. 2. 8; ल्. 
VII. 11. 1. द्र. XXI. 2. 8; ल्. 
VII. 11. 2. द्र. XXI. 2. 9; ल्. VII. 11. 2. 
2 प्रत्यायाधीमाणनायाचिति धानं 
जयः। द्र. XXI. 10. 24, द्र. XXI. 2. 4 द्र. 1912। 
7 पव. 7. 1. 2. 
4 वासवनाब्चि ल्स. VII. 10. 23. 
5 द्र. XXI. 1. 2; ल्. VIII. 10. 22 (स्वरामिति एव भागः)
10 भागः। ध्वाराचरुदान्त्यितम। ध्वारस्त्ररूपिकं सवरूपस्वरूपं प्रथमस्वरूपर्माणु 
वाचार्यकृतमाणस्यापनसहस्वामिति धानंजयः। इति खुदेस्वर्ग अबन्धस्वातोरस्वै 
नीचरवस्थापनसहस्वामिति चिन्तयते। प्रेमुखात्मकः यो 
निवधाने प्रेमुखम्। अथ ध्वारस्त्ररूपिकं सवरूपस्वरूप 
प्रथमस्वरूपर्माणु सपत्रतरास्य 
वाचार्यकृतमाणस्यापनसहस्वामिति धानंजयः। इति खुदेस्वर्ग अब 

यात्रागानमकारः

चतुर्दशेकी गीति गृहदृश्चरणां सद तदन्यवाहिते तथुत्सरीधरः प्रथमः। तथा च मथ्यामायामणि तदन्यरास्यां मथ्यामङ्गलां श्री मथ्यामकारः। पुनः चतुर्दशेकारणां मथ्यामणि गृहदृश्चरणां सद तदन्यवाहिते तथुत्सरीधरः। तथा पूर्वार्यसारणां गीतित्वमपाराण्यां मथ्यामणि। तथा स्वायत्तेकमणिन्द्रसारणां मथ्यामणि। गृहदृश्चरणां मथ्यामणि। गृहदृश्चरणां मथ्यामणि। गृहदृश्चरणां मथ्यामणि। गृहदृश्चरणां मथ्यामणि। गृहदृश्चरणां मथ्यामणि।

1 LSS. 7. 10. 22, Dr., XXI. 2. 2. 2. 7 CP. Śayana —

2 अवर्तनस्वरूप मृणकार शुभो विका तवानां। तथाया (यथा a misprint) पूर्वार्यसारणां मथ्यामणिति धारणायत्: (printed text corrupt) इति। भावायमः। भावायो । इति। वर्तति वेयवर्ती अवर्तनसाहौ अवर्तनरूपस्य ज्ञातव्य:। पूर्वार्यसारणां मथ्यामणिति। तथा नीवर्तस्यार्यसारणेश्वर:। इति।

Note the great difference between this and the quotation.

3 CP. the quotation in the beginning.

4 गणानस्य पदेन प्रति: द्वारा: LSS. VII. 10. 15; cp. Dr. XXI. 1, (last portion)

5 श्रीमान्धे द्वारा: LSS. VII. 10. 16.

6 LSS. VII. 10. 17.

7 PVB. VII. 7. 1 2.
अध्ययनविवेचनः । उपद्रव एव ज्यादादेह्यमिति भीतिश्वादेहयतिवसांख्यापूर्वक इत्युऽं भवति । अन्तः स्तोत्रं शुद्धितः पठनमृ ॖ लेखस्तेनान्त्यं उपद्रवावत्सं समावसानं स्तोभं कार्यं । निधनस्तेन । स व च इत्यत अहं केति । वाकार इति । वा पञ्चान्तरम् । वा आ इति वा वर्गेच्छः । तथा च आकारः पत्र वा निधनमिति ।

तथा चैतन्यभिविवेचनेन सत्वचनानि । यथा पाणमानायेनद्वा इत्यकाश्च अनिविवेचनेन इत्यत्परा ज्ञाता इत्यपरेति । अन्तः रेतस्यायः इष्टगृहं शिष्यगृहं शीत्याहं रूपादित्याहं रेतस्यायं अभिविवेचनानि ज्ञाता अः । चात्रः वा । इत्यादित्योनुसंध्यायचि।

अध्योपाध्येयाचार्यां सत्त्वद्रात्तव्य विधातामाध्येयाध्यार्थाचार्याचार्यां प्रात्तव्य श्वरितं इति विधातुः क प्रथमसुद्द्वारस्तिसंभाणमाहः—

|| ५१ || उद्वास्यां ६ || १ ||

अध्योपाध्येयाचार्याचार्यास्तित्वद्वात्ममाहः—

|| ५२ || चात्मानां ५ || २ ||

इति । उद्वा स्याः । विधातुः । विधातुः । उद्वास्यां सत्त्वद्रात्तव्य भवतीति ।

उद्वास्यां । आ इष्टस्या अनिविवेचनानि । अन्तः इष्टस्या । आ इष्टः वाहि । पद्धं वाहि ।

आ इष्ट उ निच्छाम । यो विच्छाम । उत्त च इष्टः अभिविवेचनानि । आ वेदनां । अन्तः

इष्टः वोः अभिविवेचनानि । आ गोपम्यायः अभिविवेचनानि । आ गोपम्यायः अभिविवेचनानि ।

उद्वास्यां । श्वरितस्याचार्यां श्वरितस्याचार्यां सत्त्वद्रात्तत्वानि । वेदवेदः सत्त्वद्रात्तत्वानि ।

उद्वास्यां । उपो नु । केवित्वाः । पद्ध व नु । क ईत्य । श्वरितस्याचार्याचार्याचार्यां वेदवेदः श्वरितस्याचार्याचार्यां वेदवेदः

पद्ध श्वरितस्याचार्याचार्यां वेदवेदः

अध्यायाध्मात्राय एवोपाध्येयं स्वरितत्वं चाहाः—

|| ५३ || आध्यायाध्मात्रा स्वरितम ५ || ३ ||

इति । तत्स्य चौत्तय: । आध्यायाध्मात्रास्तिमम भवति । तत्स्यां नामाति ।

वर्ग्याध्यायाचार्याचार्यां तत्स्यां भवति । उद्वास्याः । विधातुः । उद्वास्याः । विधातुः

1. LSS. 7, 10, 21, Dr. XXI, 2. 1. 4. अवनस्याःतिकाश्च वार्तालयेन: चा ॥ तौ श्रा अ ॥

2. अभार्य रेतस्यायः इष्टगृहं शिष्यगृहं अभिविवेचनानि । बृहाद ॥ तौ ॥ इति LSS. 7, 11, 3.

Dr. XXI, 2, 10. 3. वर्णकार्याः क्षेत्रात्तत्त्वमाह । LSS. 7, 11, 4; Dr. XXI, 2. 11.

5. ज्ञातो वा इति योतम: । ज्ञातो अहं इति । ज्ञातो अहं इति । ज्ञातो अहं इति ।

माना उदात्त भवतीत्यथः। उदात्ताचार्यमात्रा स्वरितामिति वचनावधार्मान्यो- दानांशुद्धा स्वरित मात्राम्। नामशास्त्र: स्वरितामिति व्यवहित्येत। न धुताचार्यानु- प्रच्छस्वरमृत्युत्वतिरेकै अस्वरित मात्राम्। स्वरान्तरस्वरस्ति। अवशिष्यात्मानु- दातः। प्रच्छस्वरमृत्युत्व वस्मर्य प्रक्षिप्तार्थः। न तदुक्तं नार्तर्कित्तयाम्।—

अतः ऊँचे प्रवचनय्यामी हार्दिकं न स्वरत्यम्।

उदात्ताचार्यमात्र दुःखित्यः प्रच्छस्वरः।

इति। अतः ऊँचे प्रवचनय्यामी हार्दिकं न स्वरत्यमिति प्रतिशयः दुःखित्यः। प्रच्छस्वर इत्युपसेतारात् स्वरितं मात्र वस्मर्यान्तरस्वरस्तिरेकै नास्ति प्रक्षिप्तार्थः।

त्वह स्वरितामिति प्रवचनय्यामायेन निरालंवनं स्वादिष्ठत श्राहः।—

य प्रवचनं इत्युक्तः स एव स्वरितः श्वरः।

इति। अवशिष्यात्मानु स्वरमृत्युत्व इत्यत्र श्राहः।—

प्रच्छस्वरः: प्रेम्ये तद्देव नामान् वाचः स्वरितान्तरस्ति।

इति। उदात्ताचार्यमात्रा स्वरितामिति उदात्त पव स्वरितं इति विधानात् अर्थाचार्यमात्राः प्रच्छस्वरः। इति तद्देव: स्वरितस्वरप्रेयः एव स्वरितामात्राः। स्वरितामिति प्रच्छस्वरमृत्युत्व प्रक्षिप्तार्थः श्राहः। इति व्यवहित्येत। यथा एव एव बल्ल: भूतव स्वरमृत्युत्व इति अ व्यवहित्ये। न चाचार्युँ च स्वरितान्तरस्ति स्वरमृत्युत्वतिरितिकं व्यवहित्येते तज्जैं इति।

य प्रवचनं इत्युक्तः स एव स्वरितः श्वरः।

प्रच्छस्वरः: प्रेम्ये तद्देव नामान् वाचः स्वरितान्तरस्ति।

इति। वचनस्यार्थः। श्राह ताज्जैं इत्युक्ते येन स्वरितामिति स्वरान्तरस्तिते साय स्वरमृत्युत्वमृत्युत्वस्तातीति बद्ध्यार्थि ते तद्देव ह ह स्वरितस्वर- पाहा इति वचनेमय तामिन्तराः। ततः इति रूपपितं वर्णाचार्यस्य चार्यस्मातमः कथ- मित्यत श्राहः।—

उदात्ताचार्यमात्रा नाश्च: स्वरतः हिद्रहा स्तुतः।
इति। मात्रिको वर्ण वैषेक आधार्थनोत्स इतरार्थिन नीच इति। स्वरत्:
उच्चनीचस्वरमेदतः। दिविचः स्मृत इति। श्रुतिकाराधिकं: स्मृत हृदयं।
यथा् च स्वरितं नाम स्वरान्तरसमिति ततः उच्चनीचाच्यायानामिव स्वरितमयः-
शैन्शार्यान्तरसमिति स्वाति। यथा् तैत्तिरीयायः चातुर्वयात् स्थानचतुर्ययमः—
द्वितीयाचार्यः मन्द्रान्तरस्तैतिरीयाच्छुर्। स्वरान्।
इति वचनात्। नायास्मार्क स्थानचतुर्ययेः स्वरद्वीयश्च नमिति। उच्चनीचा
परेशया स्वरितन्तरायामवेव तस्य स्थानायामवेव च वचनात्तरम्। यथा्—
उच्चादुप्रवतरं नासित नीचाचीन्तरं तथा।
वैस्वर्यं स्वरासंध्यायं किं तस्यां स्वार उच्यते॥
इति। उच्छादुप्रवतरं स्वरितमित्युच्यते वा नीचाचीत्तरं वा तदुभयाना
भवत्। तस्मादैस्वर्यं स्वारसंध्या। विस्वरतेवनोचार्याः स्वारं इति नामना
वदनित। वैस्वर्यं चोच्छनीचांश्योभ्यें स्फुरादुभयसाधारणं न स्वरान्तरं येन
स्थानयां तस्य स्वाति। तदुभवः—
उच्छनीचांथ मन्मयें स्वरः साधारण: स्मृतः॥
इति। अत एव न स्वारं स्वारसंध्यायं प्रतिज्ञानाति शैलिकः शैलिको
उपयोगः। श्रुतिकारादृश्यायाः। स्वरितस्योऽचार्यायान्तरसमितिः स्वर
संध्यायायामवेव स्वातिः स्वातिः स्थानान्तरसमितिः द्वारतवमयार्थाचर्चक्रस्य स्वरस्य
स्वाति। तथात्—
एकान्तरस्वरो द्वृष सागरस्थुलः द्वान्तरः स्वरः।
वानस्तु व्यन्तरं विभादेतावस्तु द्वान्तरस्तैत्तरमेव॥
इति वचनविरोधः स्वाति। गाथाः। गाथाः। यञ्ज्युः स्वातुः स्वातुः स्वातुः
व्यप्तिमानवल्लः द्वान्तरमेव। अस्मार्क स्थानान्तरसमितिः चक्षस्वरः एकान्तर
एव। तस्मादाध्यायाःत्तमोद्वृष एव स्वरित्तः। न स्वरित्तः नाम स्वातिः स्वातिः।
आधार्यामारा स्वरितमेव॥

1 Op. NS 11, SS, 1, 397. The Ms. has द्वितीयाचार्यः मन्द्रान्तरस्तैतिरीयाच्छुर्: स्वरान्।
2 NS. 6, SS. 423. The ms. has:—
वैस्वर्यं स्वारसंध्यायं किं तस्यां स्वार उच्यते॥
3 The Ms. has स्वर instead of स्वार.
4 NS. 7 runs, उच्छनीचस्य यम्मः साधारणमतिः शृद्धिः।
   तं स्वारं स्वारसंध्यायं प्रतिज्ञानाति शैलिकः॥
   SS. p. 423.
5 The MS. has शैलिकशर्पिकः।
6 NS. 3. SS. p. 395. The Ms. एकान्तर
   स्वरोऽद्वृषु॥
अध्यायार्थान्‌त्याव्यभिचारस्यनम्‌

|| ५४ || उत्सर्ज्जेः || ४ ||

इति । विद्वृत्तोति । उष्णिय्यवति ततू स्वरिंतं नाचि च या प्रत्येके विरामे वंति । आधार्मण्या स्वरितिरितिमित्रन्तुर्तते । उष्णिय्यवति आधार्मण्याचेत्ययोऽ-दुःखुदति । ततू स्वरितिस्वाध्यायाः । उत्तरज्ञ स्वरित म्खती यववदारेषुपि आधा-र्मण्या स्वरिंतं विचार्दिति सुवनाय । तथा स्वरिंतं नाचि च या प्रत्येके विरामे वार्त्ताकान्ते द्वृत्तान्ते च भवत्तीत्यर्थं । उद्वाहिति । ति हेतुः सतिर्वा वाहिनी । स उष्णिय्यवावेवेवपि स्वरितश्वेतेनेव व्यवहाराय । चाया इत्यूत्तते (१.७००) ।

यथा त्वा शरीर निरुत्तमोत्तमः (१.२३४) । इद्द्रु तम्मत्तिकाओऽपि ज्ञणो मयोद्रेत्र । भियक्षेत्र (१.४१२) । भीतिएव चिर म आँसू न (१.३४५) एववधारायु । नाचि च या प्रत्येके विरामे वा । आधार्मण्यानाचिरविरामयोऽ पूर्वस्य वर्षैवस्योषी-भवति । तत्स्वरितिमित्रत्थर्थं ॥ उत्सर्ज्जेः || ४ ||

नन्दो नाचि च या प्रत्येके विरामे वा स्वरिंतं भवति चेतृ यशो यायादी (१.१)-

लक्ष्यावाकारादेवदारण्यष्ठेवापि निचचित्तवात स्वरितस्योद्देशायेन । पावि चं-स्वाडः (१.५६) इद्यादी विचारमित्तवात् त शक्त्तिनावस्य वरितवल्य स्वा-दित्यत ग्राहाः—

|| ५५ || नीचचुमातु || ४ ||

इति । विद्वृत्तोति । नीचचुमातपरं स्वर्यंत्यति । उद्वाहिति श्च याहि (१.१) बार-वन्त्र (१.१५) स्वदाहिः (१.५६५) । श्रीम तस्मामव्य (१.७०३) । यात्रा याहि (१.१६१) प्रस्वतीतिः । श्रीम युद्धवात (१.२५) । श्रीम कुम्भ (१.२३) । सोम सोमपते पिय (१.७०२) । इद्यादि याहि (१.३४५) । श्री- नगात्मक (१.५२) (१.६२) इद्यादि याहि (१.५३२) (१.५३२) चाभो गो देव (१.५५) । या- याहि सहुमातिषि त हन्त्र (१.१६१) । श्रीम याहि (२.६७) हेत्यवं प्रस्वतीति उद्वाहित्यानि । तत्र संहितायाः नीचचुमात् परं स्वर्यंते । नन्दो तद्यूत्तातात परस्य नीच्चस्य स्वरितत्वे श्रेीयो श्री याहि (२.६१) इद्यादी उद्वाहाः परस्य नीच्चस्य वरित्विद्येद्यूत्तातात परस्यापि संहितायाः स्वरितापिरित्यत: पूर्वस्याल्पक-माह नाचि च या प्रत्येके विरामे वाकातिस्य विरामस्य नाचि च या प्रत्येके विरामे वायाकातिस्य विरामस्य नाचि च या प्रत्येके विरामे वायाकातिस्य विरामस्य नाचि च या प्रत्येके विरामे वायाकातिस्य विरामस्य
अर्कुमाण्विवृत्तिः

मथाप्रदर्शनिर्चराकारत्वाच स्वरूपितातः। अकारस्य नीचपरतेवध्वजयुताय
परतवाभासावाच स्वरूपः। अर्थ नामस्य वा प्रत्येके विवर्णे वेतयुतुच्चे स्वरूपमेव
व्याकरणसम्बाहुः नामस्य वा प्रत्येके विवर्णे वेत्रिः। ० ओऽ च सम्बाहः (१.५१३) विती। जनोऽन न पुरुषे
क्रमः। (१.५१३) इत्यत्र च श्रवद्यस्य रिः श्रवद्वकातुः परत्वेणपि नीचपत्यक्षस्वरूपः
भावात् विरामपरत्वाभासाः च। उऽक्रमेऽननिर्वहितो पृथक्कृतारणेत्व अनुवत्त्य समुचयपरारणेन च
एकोदालोकोदारोपयोः स्वरूपेऽः सुक्रमनुसारोऽलक्षणम्। तद्वस्यस्य
स्वरितस्यान्यतरदेव लाक्षणितिः सूचनाय। तद्यथा। सबायो दृष्टिप्रवृत्तिः (१.५५५) पु$
$क्रमः। (१.५१३)। पाँचं च क्रमः। लुक्तः। (१.५६०) इत्यादि विरामि
वेतृः नामस्य वा प्रत्येके विवर्णे वेत्रिः लाक्षणम्। अर्थिताःप्रकरणारस्तु शास्त्रान्तरे
नीचस्य नीचत्वसुद्राचारासाध्वात्वाभिं। प्रकृतिः नीचमुचारिती।

अथोच्चातृ संयोगातु परस्य नीचस्य उद्दात्तानुसारसंहित्वादुदात्तापासौ
स्वरतमाहः—

|| ५६ || संयोगात् || ६ ||

इति। उवाचार्य सुवृत्तः (५) दृष्टवत्ते। विवृत्तिः। संयोगातु परं
स्वर्यत्व इति। उद्दात्तम् संयोगातु परं स्वर्यत्व इत्यतः। पूर्वसंहृतोपतानुनुसारातः
संघर्षसाध्वारसाध्वां संयोगातु परस्यासाध्वात्वाभिं स्वरितवन अर्थितस्य।
उद्दात्तानुसारसंहितेऽपि संयोगपरत्वाभिशेषः। उद्दात्तिः। भूष्टि अस्मि-अभूष्टि-
वक्रे। (१.१०६)। भूषिति पकारात्कारन्द्युगातु उद्दात्तम् परस्यासाध्वात्वानुसारातः
अकारस्य स्वरित इत्यतः। भूषिति एति—अभूषिति (१.५५४)। एकारः स्वर्ये।

१ २ ३ ४ ५ ६ ७ ८ ९ १०

स्वसारः ज्ञाते अभृम्यि प्रथमात् (२.५८७)। भूषिति श्रव्याम—अभूषिति (१.५५५)
अकारः स्वर्ये। प्रचलितस्याश्रमाम (१.५५५)। यज्ञो नु इत्यद्वयोज्यो विन्द्रमः
(१.५४५)। इकारः स्वर्ये। पाही उत्—पाही युध ३ ३ ३ ३

उकारः स्वर्ये। मा न इत्यद्वयो भूषिति—मा न इत्यद्वयो दिशः (१.५६८)। उकारः स्वर्ये।

धितवा व्याकरणांभिपं (२.७४१)। उकारः स्वर्ये। शास्त्रिः नु शास्त्रिः—शास्त्रयो युधी-
पते (१.५६)। उकारः स्वर्ये। उवाचार्यस्य (५) व्याकरणमाहः। यदि वहनति
स्वरितानिरुपणम्

आशावः—यदी वहन्त्याविश (१. ३५६)। आशा हस्त अकारस्य नीचत्वेषपि संयोगात् परतेवेषपि न स्वितः उचायत्वमाभावात् संयोगस्य नीचत्वात्।।

अथ नीचत्विषयं व्यावर्त्यमाहाः। अपारुः उ शिष्यं अभ्यस्तः—अपारुः शिष्यं न्यः (१. १५५)। श्रीमान्द्रादेवाः संयोगात् परतेवेषपि अकारस्य नीचत्वा-भावाच स्वितः।।

अथ संयोगा (६) विषयं व्यावर्त्यमाहः। संयोगात्? योहाः संयुक्ताचितः (१. ३६१)। श्रद्धिरिति उचायत परतेवेषपि अकारस्य संयोगात् परत्वाभावात् विषयार्थं।। न घ नीचत्वाचिति (५) स्वर्ग स्वितं स्वाक्षरं विषयं स्वितं स्वाक्षरं वाच्यम्।।

हुश्चन्द्र्योरयात्रेन नीचे च प्रविषये विषये वेति तत्त्वाभावात्।। संयोगात्।। ६।।

अथ स्वरितानुदरात्सत्त्वेष्यद्रा नुदरात्सनयेथ स्वरितमाहः—

६।।५॥ केवलीन्द्रिचित ॥ ६॥

विविशोदति। फः हिथ—के यथा (१. २७१)। अथ हि हिथ—अथा हिथ (१. ४५६)। न तः हीरणाः मुइमण्याः—नाय शीरणाः मुइमण्याः (२. १००)।

उद्यानुदरात्सत्त्वेष्यद्रा नाये नीसे त्यसोक्ष्य—उद्यानुदरात्सनिष्ठो विषयं भ्रमणादिति विषयं।। के यदीन्द्रिचित ॥ ॥

अथ ०३०३२३२ (१. २४१), छृंग्हं स्मान (१. २३६), तेजस्मन्त (आ.सं. ६४) इत्य्या नुदरात्सत्त्वेष्यनिष्ठेन स्वरित उद्यानो वेति संश्यवच्यायायः—

७॥ ॥ तोरिदेत् ॥ ॥

इति ि बारलंधिरित्यनेन उद्यानभ्रमितात्द्वारू। कुतः संश्यं।

आचार्यांत्यांग विमातिसेवनिति वेदः। बिविशोदति। स तः अखय्यः—रूपादिहेत्य यतस्तो क्षेत्राचितः (१. २५६)। छृंग्हं श्रास्मान—छृंग्हं ॥ श्रास्मान (१. २३६)। तेजस्मन्त—तेजस्मन्त (आ. सं. ६४) इति।। पैठः श्रास्मान तेजस्मन्त एव धकारात् तेजस्मन्तात् प्रोक्त असुखाः अस्माक्षं पां दस्यं स्वितं।। तोरिदेत् ॥

४५॥ नैगिनोभियथा। ॥ ॥

व्याच्यं। उपयथा नैगिनां प्रोक्तम। तेजस्मन्त इत्यादृस्तो। उद्यान स्वितं वा हिथ। तो छृंग्हं, छृंग्हं श्रास्मान, तेजस्मन्तेष्यः उद्यानो वा भवति स्वितो बेतुभयथा नैगिनाचार्येषु मोक्षस्यथम्।। नैगिनोभियथा। ॥ ॥

१ Cp. RT. तोरिदेत् ५८.
(आक्तन्नेद्वितीयः प्रपाठकः)
(प्रथमो दशकः)

अथ स्वरितादप पराशा प्रचयान्या समानभक्तित्वमाहः

|| ६१ || तस्मादुच्छतुष्टिः || १ ||

एति । बिचुणोति । तस्माद स्वरितादप पराशा उदात्तक्षमनि भवति ।
उदात्तति । हृद्धारते (१.१) । अभि त्वा शुर (१.२३) प्रभुति । आजाता
सुकोत पूषा (१५२) । इन्दु रिन्द्राय धीयते (१.४८६) । सुता विद्ये व्रक्तुः (१.८-
७७) । नाचिवा प्रत्येके चिरो चेतति । हृद्धारते । आजाता सुकोत पूषेज्वादै
विरामपरत्वाद यथादिरशमुद्धात्तुष्टिः । अभि त्वा शुर प्रभुतिनिति प्रभुति
गौमातु यावशीत्युद्धात्तुष्टितिरितियः । अथ नाची वा प्रत्ये चिरो चेति ।
पावै च चयोः सुत (१५४) स्हायो दविर्जिह्यमूः (१.५४५) हति पावै इति
वें अश्वात्त स्वरितादप परवा श्रवदो नाच एव । स्वरिताचियोऽवेव च प्रत्यानामेवः
क्षयति । एतं इत्यत्र विरामपरत्वेदपि उदात्ततेन प्रचयान्या भवमातावादः स्वरितप्र-
प्रचयानामेकस्य द्वयोः चूहां वा चिरो नाची वा प्रत्येके एक्ष्यति ।
अथ एव स्हायो दविर्जिह्यमू इत्यत्र जिमाध्यंपर्यंमेक्ष्यति । अत्यस्य वश्च-
द्वश्य विरामपरत्वे दपि स्वरिततेन स्वरितप्रचयानामातवादः सोद्रात्वं इतियः
|| तस्मादुच्छतुष्टिः

शिक्ता वेत्य तस्मादुच्छतुष्टिनिति सूजसंवादिनी विजयेते
उदात्तादां स्वरितासंहितायां स्वरितादुच्छतुष्टितिरिति । यदि
स्वरितादुच्छतुष्टिमेक्ष्यति । स्यात्तरा तस्मादुच्छतुष्टिनिति सूजसंवादिधः
स्यात्तर स्त्रूतास्यानाविरोधः स्यात्त। स्वरितमाध्यामार्जेदातः शिष्यं प्रवचय
एक्षुतिनिरूपणम्

हति स्वरितस्य स्वरसिद्धायाय। नाहि स्वरितस्यज्ञानान्यायान्यायः मनसापि संभावितं शिरयम्।
तस्मातः नृसिद्धान्तद्वारसिद्धायायान्तरादिभियसंदितायाः
-सुचि स्वरभयस्य प्रतिपादनात् स्वरितस्य चोच्चनीचान्तरादिभियप्रतिपादनाचः
वंदेक्षतष्ठपि पारिशापितवनस्याः पश्यन्त्ये॥ एवं दि पारिशापित-पञ्चनम्॥

दीर्घस्थाने हु स्वरितं मात्रास्थाने हु घारय।
पर्यस्थाने उदारं स्वात् प्रवटी दूलधवामम।
मात्रास्थाने हु स्वरितं दीर्घस्थाने हु घारय।
पर्यस्थान उदारं स्प्रायार्गवालच्छवामम।

हति संक्षेपवचनमयी अनेकोदातामुद्रायतपरम्। तत्पर एव चः—
स्वरितं स्वारसंगं स्थादीर्घस्थाने पृथ्वी ज्ञाते।
दीर्घस्थाने शिरयकोपानां पर्यस्थाने महानमुर्चि।
प्रक्ष्ठस्वरस्थानमाण्यां अर्थचारण्या न वेचन्ता॥
तद्वितीयादिधारी स्वात् मात्रास्थाने महानमुर्चि।
स्वारप्रचार्यक्षप्रदीर्घन्त मात्राचे लव्ययेन हु॥
उच्चरामुर्चि श्रेयसो पर्वं चिदुःको भेदते॥
प्रक्ष्ठादिर्दित्तायंतं पदं स्वारच्छित्ते॥
पदकाले स दीर्घं स्वादभ्यासः पर्यसंशकः।
मात्राः पदानां मात्रारामामण्यन्ते सामशाशिनाम्॥
उदारस्वरितिहायचे प्रचयो निद्दं स्वरः।
तथातु तु स्वरितात्र पूर्वं उदारात् प्रथमः स्वरः।
स्वरितोऽन्त्र उदारार्थ प्रचयस्व द्वितीयागः।
द्वितीयस्वरं करोंदुदाराचस्तु द्वितीयागः॥
स्वरिता करोंदे तथ यथोद्वातः परो भवेत्॥
एकनेकादातः स्वरः प्रचय्योक्तवद भवेत्॥
सवेच्छाश्यामः स्वरिता सयैंन्ते सामशाशिनाम्॥

हति। अनेकोदातातु परः नि होता हल्यादि। अनुदातातु परश्रेष्ठ
स्वारः करोंदेः विप्रेष्ठ 3,3,3 तन्या गि रँ (१,५२) हल्यादि। तत्परः अनेकोदाताता।
1 Not found in SS,
उदात्तावः परो न भवति। एकोदातात्वर्त्यतिर्कृतः कृप्यततिर्कृतः स्वारः
तस्तस्तर्द्वेदनायते। के इत्यदि। एते त्रयोऽपि स्वारसंज्ञा दीर्घस्याने
प्राच्छर्त्विच। एतश्च स्वरासुत्रारसु मातास्मान एव नयाना दीर्घताय मात्र-
त्वाय च पारिमापिकस्वरसंज्ञा कर्म। एकोदातात् परस्य स्वरितस्य
स्वरितत्वं यदि निवर्ततेऽयतः तस्य स्वरितत्वेऽनोऽयताः न स्यात्। न धति निवर्ते
यति। उदात्तावर्धानमाजः स्वरितत्विस्य सर्वस्वरितदाराख्यतात्। अन्यथा
कृप्यतापि स्वरितत्वं न स्यात् पारिमापिकस्वरितान्तर्भावाभावेन स्वरितस्य
शाक्तिरहा। प्रत्युत्प एकोदातात् परस्य स्वरितश्च नीयव्यावात् (४) इति
सूत्रस्यार्येः स्वाच्छित्यार्येः (१. अ०), वारस्तन्त्रमु (१. १७) इत्यदृक्षत्वात
त्वाच स्वरितत्वं नान्ताति च वक्तु न शक्यमु च च। न कत्यादलोकाचार्य परस्य
स्वरितश्च स्वरितत्वं निवर्त्यामाः किन्तु तस्य च।...............
सम्बन्धितवं श्रूम इति वाच्यम्। किमिदं समान्युक्तित्वमुखम्। समान्यस्मान्येऽख्यते स्यं वचनाद्—

स्वरितो अन्य उदात्ताह च च च च च च च च च च च च च च च च च च च च च च च च च

इति वचनस्य स्वरितस्य सुधान्तराभावेन द्वितीयस्वरत्वप्रतिपादनम्
परस्य कृप्यतापि सकलस्वरितसाधारणेनान्यात् परस्यायपि निज
सद्यस्माना इति। स्यात्। न च वचनवलेन समान्युक्तित्वम्। एवं हि वचनम्

एकोदातात् परस्वारः च च च च च च च च च च च च च च च च च च च च च च च

सवं उवाचिताः चार्याः। स्वरिताः। स्वर्यन्ते सामशास्तिनां।

इति। अन्य चार्याः। सुल्लभुदितिः। सम्यक्ष दृष्ट्वाः। एकोदातात् परस्वारः
प्रचयाश्रेष्ठति न भ्रज्ञपद्विं समस्तपद्विनेवाकरेऽयतः बहुधृ दृष्ट्वात्। भ्रज्ञपद्विं
श्रेष्ठति न वैयधिकर्ष्यं किंतु समान्युक्तिर्गमन्येच। समस्तपद्विं श्रेष्ठति न द्रष्ट्रेता
सम्बास।। यत् एक एव वर्गः। पूर्वविद्यमानेव। स्वरिताः। श्रीमान्याः। प्रचयाः। इति च मयाचयाय
इति। प्राच्ये। इत्यक्तः। न एव। स्वरितस्वरूपाचार्य।।

प्राचय। प्राच्ये। तत्रै ने च च च च च च च च च च च च च च च

इति। समान्युक्तिर्गमन्येचाचार्य। स एव। स्वर। प्राचयात्मकः।

उदात्तस्वरितश्च प्रचयो निन्द्वते स्वरः।

1 The MS. is broken.
हति स्वरचतुष्णां न पूःकम्। तस्माद्युत्तिरितिः स्वरितात् पराशि
वाक्षीचन्व यावदिराम् वा उदासास्तीनि भवन्तीति
श्‌षुक्षलातुद्वायाः
भ्यामुदस्तादस्तास्य स्वरितिः। संहितायां स्वरितादुस्तादामेस्त्रितिः
वचने तु च 
उदासास्तामाम स्वरितमिति त्वारितस्वरूपपिविधायकेः नवस्वारितस्यं 
व प्रचयानां 
च स्वर्भेदविशेषणेन स्वरितस्वरूपांगाकेः नवस्वारितस्यं 
संभवाच। तस्मादिवर्षमः।
कंपातुदातपरतपरस्वरितस्वतितिरितिक्रियायो द्विविधः।
एकोदा्तत्र परेँ
उनेकोदाचातू परवमेति। तत्र एकोदा्तत्र पर। स्वर्मचय उच्चवदू भवेहः।
स्वर्मितवदू आधार्ग्मार्मोस्वदू भवेहः। युज्ञमहामत्तिश्चरुत्तच
स्वरित
स्वरातू प्रतीते। अनेकोदाचात्परस्वापादार्ग्मान्गक्रस्व च एव भवति। 
तद्दन्यः एकोदाचात्परस्वारितादेयस्वरूपचक्रेक्यवत्याः—

सबें स्वाशिर्दा: स्वरिता: स्वर्गेते सामसताधिनाम्।

हति न च स्वर्यन्ते उच्चवदू भवन्तीति श्‌षुक्षलातुद्वायेभेद द्विविधः। अस्ति
व्यम्। स्वर्यन्ते आधार्ग्मार्मोच्चो भवन्तीतर्यः। उच्चवदूस्वारितस्वारितस्यवदू।
उदमोऽस्वरितवेनोच्चस्वारितस्य सजातीयस्वरितस्वारितार्ग्मार्मोच्चसमाधिकतवादू।
तथा च एकोदाचातू परः स्वरित्। स्वरितपद्दचत्वः अनेकोदाचातू परस्तू 
स्वरित्यैव वजन्य द्विविधः। एकोदाचातपरस्वारितादेयस्वरूपचक्रेक्यवत्याः

सबें स्वाशिर्दा: स्वरिता: स्वर्गेते सामसताधिनाम्।

हति नामकारार्ग्मान्यनस्य सबें जपे स्वरिता आधार्ग्मान्या एवो
दाता एव भवन्तीतर्यः एव बिवेकः।

|| श्‌षुक्षलातु द्वाराग्रामान्यनस्य ||

|| हृतिः श्रोम् ||

2. Cp. Pāṇini VIII. 4. 66. 5. So the MS. May be विशिष्टकेन च.
II सामवेद सर्वानुक्रमणी II
II सामवेदसर्वांनुक्रमगी II

II अथ सामवेदसर्वांतक्रमाणिकाप्रारम्भः II

सत सागारि सात सेतुत्र अँकु च स्रावः ।
देव दस्माचिय समाप्ति दश लघुचितामथिते ॥
तत एवं स्वरुपन्तु फ्लहैवेश्त्र समासतः ।
गायक्ष्य प्रथमं गानं थाकितमु त्रितीयकरमू ॥
दूसरं गानमैत्रं खाचतुर्यं पाणमानकरमू ।
यक्ष्मन्त्र पद्मानीति बांदसानीति पद्मामू ॥
तवं परं शुद्धीयं स्थानमहानाशी ततं पस्मू ।
एतत्तानि सत्स गानानि प्रश्नते न कथितानि च ॥
तासामेव केशिरपदान्तरसाद भवेत् ।
आप्रवेयं प्रथममन्त्र स्वादैन्त्रं स्यातु त्रितीयकरमू ॥
दूसरं पाणमानास्त्रं चहुर्यं जान्दानं मतम् ॥
शुद्धीयं पद्मं प्रोक्तं प्रस्महाब्रव्यसेव ुः ।
सत्मन्त्रं रहस्यं स्यादित्येमत्सामवानकरमू ॥
अति हि आद्य ग्रन्थार्थाऽप्रांकवाहासमादिर्मू ।
पद्मशास्त्रं द्वितीयं स्यात्तः सामविधानकरमू ॥
आय्यन्तुरीयं देशताध्यायवन्यं पद्मकरमू ॥
झान्दोग्य: पंथ्य संहितोपनिषत्यथा।
सामाजिक्य: चंसो ग्रंथा अष्टादशीरिता।
द्रान्तीय: कुम्भवर्ण पिदावं क्यमेव च।
उपदृष्ट: चुदैः तन्दृशलचव पिदमेव।
उपदृष्ट: पाशविधि क्रेयं कुम्भातुपदेव।
अगुस्तोजनतु चित्तिया ज्ञ्याणाद्विशाखं स्वतःम्।

अथ सामाजिक्य: चुदैः समाज्य: पुपकम।
ततोऽवर्णोऽहं च हितवाक्यः स्तोत्रानुवर्णसः।
मानाचिन्तखुल्ल: चैव पाशिनीयः शैचरकम।
नारदोऽयोऽहं गृंतमेवं लोमशिचा ततः परम्।
अथ आयानुदातस्व रावश्यीयन्तः परम्।
परिशीतः लच्छेशिनः वनसस्या प्रकोटिंतः।
ञ्जुक्तरीपि: तथा चञ्जय्यथूः सामाज्य: सेव च।
ञ्जयुद्धारस्तः पदी परीञ्जसनिशाचः।
ञ्जनोरम्युपनिदानन्तः चन्गलानागः।
नसारिभ: लघु चञ्जन्त्रान्तर्कावः स्वरस्य तु।
उदः प्रतिस्तोत्रीयं विदुः: हि दुर्गेभः।
ञ्जन्त्रान्तर्कावः पौरों सतिसिंहवाकावः।
ञ्जयुद्धारस्तः पदी परीञ्जचनिशाच।
ञ्जनोरम्युपनिदानन्तः चन्गलानागः।
नसारिभ: लघु चञ्जन्त्रान्तर्कावः स्वरस्य तु।
उदः प्रतिस्तोत्रीयं विदुः: हि दुर्गेभः।
ञ्जन्त्रान्तर्कावः पौरों सतिसिंहवाकावः।
ञ्जयुद्धारस्तः पदी परीञ्जचनिशाच।
वेंशामलचां गीतिकल्पः क्षेव ततः परस्मु।।
चर्णानां भुहमिति लचयं पारिभाषिकम्।।
छलास्वर्य परिशिष्टाःपि देवानां क्रमकारिका।।
पञ्चाविशालं संस्थाय आक्ष्यांश्व पञ्चिका।।
छलाच्याश्चिं प्रियमाहत्यांकर्मं स्त्रुतम्।।
सर्वानुकरणी नाम इदं प्रत्ययं निर्मिता।।
श्रृंतस्मार्तियोगाः अन्याय्या सम्पगीरिता।।
ब्योधित्मुद्धस्य पच्चनं समारस्य हि विश्वजित्।।
छल्दोगस्य प्रयोगस्य द्रवित्या प्रदोपिका।।
वज्रा तैविग्निघ्नवं वालाद्रन्तनिवासिना।।
पुरुषोत्ममह्नियं प्रयोगस्ये एव तु।।

ध्यातः पार्ष्डमासो हि वाससकामप्रयाश्चाकः।।
पुनर्देशनमेतत् चतुःपूर्वस्तु खादिर।।
पश्चां पठक्षेत्रमयौ गौतमीयनतोचयमः।।
गायत्रिस्य विधान्तू खुंगाचार्येष्वङ्गम् वर्षम्।।
खराडास्तु तत्र विषेया श्रय एव मनीषिः।।
तेपामादिस्तु पचिः हि वर्यस्वातः क्षतियकामः।।
वसोप्रियं तत्तीयं स्वास्तमासं वेदमाश्चकमः।।
अष्टादन्तन्त्रयावकर्षे पवनं संह्या प्रपाठकमः।।
शाकटायनवेच्रेन भाविश्यते खराडकास्युतः।।
तनादिर्गी प्रपाठके चत्वारं खराडसम्पतस्तः।।
द्वितीये रस इत्युक्तस्तुतीये वचसंह्यकमः।।
चतुर्थं पश्चां चचं खुरिसंह्या समीरिताः।।
वाचस्य द्रवित्याः मासे तु तसस्माद्द्वृत्तीतिन च।।
आविरद्ध सदा कर्ष्य वस्तं जालालनं स्त्रुतम्।।
सामवेदसर्वाच्याकमणी

त्रयस्त्रश्च दशकं ज्ञानं वसुसंज्ञकम्।
ञ�्ञात्रत्नस्त्रब्य समां स्यात्मित्वें सामविश्वमेव।
सामवेदवर्त्यम् सुचित्तां सुखां सामवेदिनां।
औद्योगिकं हर्षसं मार्गानां सुखां हर्षसं।
तत्र प्रपाठकः प्रोक्तरस्तिथिसंस्थायाण्येः
खण्डाजमाया विश्वेया छन्दोपणं कटपाद्यं।
प्रथमे च तुरीये च पश्चे सर्वे तथा।
तवर्योदयश्रवणां सुदर्शनं सुनन्त्यं।
हितीये च तृतीये च पध्मे पदमे दर्शणे च।
आदेशकादशे विनन्दं दशसंह्यास्तु हिंदुः।
चतुर्दशे प्रपाठकं हिंदुः आदित्यसंह्याः।
खण्डाजस्त्रयोदयं प्रोक्तरस्तिथिसंस्थायाप्रपाठकः।
स्वरूपान्त्योऽय महाया हंस्ये उल्लभ तथेव च।
तत्र मात्रसुकृताः सदृष्टिशाली एव च।
वन्द्यक्ति च अंसा च श्रोताः अनुग्नाहिता।
दशकं तत्र संस्थायाबिंदुसेर्याहायमायम्।
स्त्रसंह्य तु गर्भयेत्रानामायम् तुहाः।
सामवेदवर्त्यम् श्रोऽकं समां स्वाश्चारम् दिजाः।
भाष्यकारः भत्स्मुपसंह्यायमायमाहं सदा।
स्त्रकारं वरवर्षे वन्दे पायन्धे वेंधसुम।
ह्यस्मात्विण्विनं हिंदुप्रपाठकान्ति च।
तदादीनि यथा सावतव वच्छे प्रपाठादीपिकाम्।
प्रपाठकानां दशासूि हिंदुः धस्का हेति।
आदी प्रपाठके तेषां सर्वविशार्दि हिंदुः।
एकोनिरिषया वषया हितीये हु प्रपाठके।
तुरीये च तृतीये च ज्ञात्रत्यसंह्यातिमस्तुतः।
सवायमुनीनान्तु द्राद्या ढाद्रे सु॥।
वत्सोप्रीत्य विघ्नय दयसंसर्ग सुनिनिक्षितः॥
दशा प्रपाठे तव दाता एफाद्रे वहि॥
आहत्य राष्ट्रनकलसल्पसिश्वतां युथाः॥
प्रपाठकानामादिदिस्यध्वारमहम्मुदा॥
तन्त्रिग्मा श्रीकुपसेत्य गायत्र्यनगुना युथाः॥
उषयक्ष्मा वधान्यं किंतोर्मोर्मेव च॥
क्राण्डारो द्रव्यो देवे यकोरे च विक्रष्कः॥
नकारस्य दशा प्रोक्त विदेयाप्स्तप्रक्रियामि॥
पोष्ट्रे तु प्रकर्ये प्रतिफळ राष्ट्रसंप्रकः॥
पूर्नामक्रोणेन गायमान्ततोपरि॥
सामोपरि तथा ग्रेषा वस्मादिर्मफकारे॥
सामोपरि तथा ध्वेन्द्रापरु फण्याशतू प्रक्रियातः॥
आपमावमक्षरचात् प्रकृते पञ्च्य पञ्चाशतू।
शहो श्रद्धां चत्वारं च चत्वारशायं तागता॥
उपनीचं पतिःयं पदसंपी पतिःयकः॥
शतमेकमङ्गाम्मवं हावेव सुनिनाम्मता॥
ततः प्रेशप्रतेशप्रतीयं परिक्रितितमू।
संस्थूङ्ग च विक्षोटे च चतुर्यय्युहरितमू॥
अय व्याजनुसः तु चत्वारं परिक्रितिता॥
वदेन स्याद्विद्यते धर्मावेप सहस्र स्मृतमू॥
पञ्चविशाल्कारे तु प्रस्तवादे द्रम्ये व हि॥
आहत्य नव्या प्रोक्तासत्सत्स्यान्यतां त्यः॥
उचामहि पुनारवज्रे प्रत्वीशान्तवथा॥
उचातेजतमादाया आहमावस्ते निदर्षनमू॥
पुनानस्तोत्ते दे बौधजये प्राणते तथा॥
सीमरामीचत्तर्जयानं श्वस्त्रुणुरीवमचरसू॥
पुनानस्तोमधार्या सोशान्द्रथ निदर्शनम्।
यत्र स्तोम इकारान्तो गतिसंज्ञो गतोपि सः। ||
कथये तत्र दश्यन्तो होल प्रभृति हाल च।
गतागतैं तु दृश्यं सत्यै द्वितीय सन्धेनम्। ||
द्विविधा गतिरिगतिरिगतिरित्वेति मात्रालब्धान्वचनात्।
तज्ज्ञीतस्मस्यधिः उद्रातं परिक्रीतिः।
तज्ज्ञायाः पतन्युच्चातसभियात्ते इतरितः।
तयोऽन्तर्ज्ञानं प्रोक्तामहीयवसामनि।
उद्धातस्यभरणारिहविविभिन्नातककम्।
पदरीतं विसर्गान्तन्त्मा: प्रोक्तानिदशनम्।
झोकारान्तं संधिमीतमये इति निदशनम्।
पार्थाराहासिनिषधकामण्ययो शब्दरत्नम्।
वृक्षसूत्रयमार्मिकवान्तं: कृष्णापत्वचम्।
एदोब्राभायमतं:संस्थं: यस्त्यत्र लोपमाहत्यात्।
प्रश्येत: कथितस्तोत्र हृदवसेवोमये यथा।
न तुप्यते स्वरो यत्र विशेषस्तत्र कृतिः।
निदशनवदेऽन्तर्प्रोक्तेतद्य रथन्तरे।
तत्संक्रन्तं सहुद्वं न्यत्तरःनैवक्योऽयूऽं।
खुज्यादेः स्वायत्वं निदशनमिति द्वयः।
असंसूतं विचयं हि भृमियाचारधुराया।
पूरवं तज्ज्ञेतपूर्वं पदेसंयुक्मचारम्।
परांघं तत्त्वज्ञानीयादू द्रष्टे यत्थेऽऽऽ पदेः।
पुनानस्तोमधार्याप्रेमसावाचनिदशनम्।
पूर्वाङ्गस्य पराङ्गस्य वयाहोत्स्वसी कृतिः।
अवतिर्हतं बांहिपि तत्त्वज्ञात्व पितामक्रम।
वृक्षमन्तप्येक तालन्यमा भवति दीर्घिमः।
पदस्य पुनास्त्वचितिर्कल्पं परिक्रीतिः।
छठे निधनकामे च मदुशान्दो निदर्शनम्।
श्योगीति: प्रस्तावत्तेवतिः प्रयोगे प्राप्ता हि स्मृता।
आद्यपादार्थमार्ग्यानं सामत्रेपि विस्तारम्।
वन्दे वर्मचिन्तित्यमूहाय्ये: पारस्यां करोऽति पोतम्।
पैते विनिर्माते येन फल्वर्गात्तलम्।
आदाय फलम वापनात्मकायायापयादिमेदुष चरोति पोतम्।
हं फलस्य वर्मस्य चूहड़ महायं हि वर्मतम्।
नोधमाप्यायायया रामकुप्यायोदीचित्तद्रिमिः।
सामतन्त्रस्य यदुमाप्यमयेवचित्रितम।

चतुदिशार्गुर्गस्य ग्रामायादिवदेविदिनम्।
लचायन्तु चतुर्वेदयचार्यान्तिकीति च।
हितवाक्ये मिश्रावे खण्डा आछुमनीपियः।
धर्मांप्रकृति विद्यन मुनिचित्रो स्तोत्रे एव च।
उत्तरस्याश्रुतिः शोधो वेदेऽधर्मः ह्यात्रितम।
अनुकूल सर्वमेधेऽऽृप्यायेऽऽयं अृतम।

अथ स्तोत्रानुसन्धरे चतुर्वर्तिश्च पापकम्।
आज्ञानंदस्येव सम्भवमोत्रादू हृ प्रपठते।

मानकायं लचायं श्रोऽकं ख्यादास्मिनिश्रुदाहरं।
फलारेश्चायं पद्व श्रोऽकं तदुत्करं श्रुतं विनिः।
चार्चिके लचायं श्रोऽकं श्रोकानान्तु अनुस्मरण।
उदात्तशान्तदाश्च आदित्यसम्प्रास्वतम्।
फलस्य लचायं श्रोकाश्चतिष्ठितानुदीर्तिः।
अथ पशुविदाती तु लचायार्म इर्यते।
पाणिन्यकी तु शिचाया पाणि श्रोकादाहरतं।
अथ शिचायं अवच्चयामि व्यासः प्रफळयति।
कर्त्तव्यमापि शिचायां नामलिंगांच दर्शते ।
हृदशिचायं भाष्यं पिन्ह्लाचार्यचिन्तितमु ॥
प्रपाठको दौ शिचायां नारदस्य तु शैवकम्भु ।
खंडादाश पोडण प्रोक्ता अद्यावधी प्रपाठयोः ॥
शोकेन पश्चात्तिष्णां समस्तिशंकसंघीयकम् ।
अध्यात्मवर्षाश्चार्यां यजवल्क्यां समं विदृढः ॥
महत्स्वभावाकरणोक्ति अः अन्यथ्य विद्वादस्य ।
गौतमी शिचया प्राकृत्या पाठक्यभयेऽव तु ॥
खंडादाश पोडण प्राहूत्यनसामाचिन्तकाः ।
प्रपाठे तु प्रथमे खंडादस्तु चतुरस्त्रकः ॥
द्वितीये नागसंवर्णस्तु सुरस्वान्नाममत्तमीरितमु ।
अत्यंतिश्रुत्यज्ञनानि अरस्योदन्तु द्वितीयके ॥
खंडादस्तु लोमशिचायामाह्यावहुदियोजयमाः ।
श्रोकानायसपत्या पूर्वोपात्मुनीशाराः ॥
लोमशिचायं प्रवच्चार्मीतयादि श्रोकाशकम् ।
रावणेन श्रावीनतु बेदव्यालत्वायं जयः ॥
नवः प्रपाठकः खंडारावणः यतू प्रकृतिताः ।
प्रपाठे तु प्रथमे पोडश्चीतिरश्रद्धाताः ॥
द्वितीयेन च श्रोतेः तुर्तीये सुनिर्भिः स्वस्तमु ।
अधिरे सो प्रथमे चिन्तव ाभादनवो द्वितीयके ॥
स्थनातरं स्वार्धविदितिश्रादुदौ पेद्यं एवतु ।
इत्यों सपदश्च तु लच्चाणानि विचित्रुष्यः ॥
अध्यायस्तु नवः प्रोक्ता गौतमश्रोकारगम्यः ।
नवविशष्टिक्षणादस्तु प्रथमे नवरं स्वस्तमु ॥
द्वितीयेन च तुर्तीये च दृश्यात्मकाचिन्ताः ।
वेदो धर्मस्तु तत्त्रादि दिनात्तीनां द्वितीयके ॥
चतुष्प्रकृतिस्तीत्वायं तु समात्त धर्मशासननमु ।
ठात्मिताबिचित्रायथो हरदचेन विश्वत्सम् ॥