THE

PRÁKRITA-LAKSHANAM

OR

CHANDA'S GRAMMAR

OF THE

ANCIENT (ÁRSHA) PRÁKRIT

EDITED BY

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Part I.

TEXT WITH A CRITICAL INTRODUCTION AND INDEXES.

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TO

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

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

THIS WORK

IS DEDICATED

AS A TOKEN OF SINCERE RESPECT AND GRATITUDE.
PREFACE.

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

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

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

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

There only remains to me the pleasing duty of acknowledging the kindness of Dr. Rajendra Lāla Mitra Rai Bahádur and Paṇḍit Ráma Miṣra Śástrí in so readily placing at my service their MSS. of Chaṇḍa’s Grammar, and the liberality of the Asiatic Society of Bengal in providing the necessary funds for the publication of this work.

A. F. R.-H.

Calcutta, October 1880.
INTRODUCTION.

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

The Grammar bears the name of Prākrita-Lakṣaṇa. It is a curious circumstance, that a grammar, bearing the same name, is ascribed by two old writers, Kedāra Bhaṭṭa and Malayagiri, to Pāṇini, the famous Sanskrit Grammarian. The remark of the former, as quoted by d'Alwis in his Introduction to Kachchhayana’s Grammar (p. xxv), is the following: पाणिनिभागवन प्राकृतलक्षणम अपि वक्ते सांस्कृतिक अन्याय, “Mahākāsharām cha katraḥ kī ekām mātrām upaiti” iti; i.e., “the blessed Pāṇini also enunciates a Prakrit rule, different from Sanskrit, viz., that a long vowel becomes short.” Compare with this Chanḍa’s rule in sūtra II, 3. The passage, however, does not necessarily imply that Pāṇini was the author of a Prakrit grammar of that name. The language of Malayagiri, as quoted by Weber, in his Indische Studien, vol. X, p. 277, and Indische Streifen, vol. II, p. 325, is much more explicit. It occurs in his commentary to the well-known Jaina work, the Sūryaprajñāpti,

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

† See also Pischel Dissertation inauguratis, p. 4. According to Weber, Indische Streifen II, p. 325, there appears to be some doubt as to the authenticity of the quotation.
and is as follows: "chattāry" iti cha sūtre nayunskatvamārdeśāḥ prākritatvāt; prākrite hi lingam vyabhichārīḥ, yad āha pāṇinīḥ svaprākṛtalakṣaṇe, "lingam vyabhichāry āpi" iti; i.e., "as to the form ‘chattāry’ occurring in the sūtra, the use of the neuter is accountable by its being Prākrit; for in Prākrit the gender is changeable, as Pāṇini has said in his (work called) Prākṛtalakṣaṇa: ‘the gender is changeable also.’" Compare with this Chaṇḍa's rule in sūtra I, 4. If our Prākṛtalakṣaṇa is the work referred to by those two writers, neither of their references are strictly quotations. The passage of Kedāra Bhaṭṭa, indeed, I do not think, exactly professes to give a quotation, but rather a paraphrase of the rule which was in his mind. Malayagiri's language certainly seems to imply that he quotes a rule. Among all Prākrit grammars, known at present, there is none which contains such a rule. The nearest approach to it is the rule in Hemachandra IV, 443 and Trivikrama III, 4, 69, "lingam atantram, with its commentary: opabhraṁge lingam atantram vyabhichārī prāyo bhavati. It seems very probable, that Malayagiri misquotes Hemachandra's rule and somehow or other confuses the Prākrit-Lakṣaṇa with Hemachandra's work. It may be observed, that to quote the exact rule of the Prākṛtalakṣaṇa, kvačiḥ vyātayaḥ, would hardly have suited him, as without an explanation it would not have been intelligible, whereas Hemachandra's rule is so. A confusion of Chaṇḍa's and Hemachandra's works will perhaps not appear so unnatural, when it is remembered (as I shall show in the sequel), that in all probability Chaṇḍa's work was, as it were, the frame round which Hemachandra built up his own work. It should also be noted, that while Hemachandra's rule is limited to the Apabhṛṣṭa, Malayagiri understands his rule to apply to Prākrit generally. Now Chaṇḍa's rule does apply to Prākrit generally. The fact, that both Kedāra Bhaṭṭa and Malayagiri ascribe the Prākṛtalakṣaṇa to Pāṇini, is, of course, of no weight. It merely shows that they had only a traditional acquaintance with the work. Still its traditional ascription to Pāṇini is in so far important, as it shows that the grammar was considered to be ancient and authoritative. This character well agrees with Chaṇḍa's Prākṛtalakṣaṇa. There is another curious circumstance in Malayagiri's Commentary, which I may mention here, as it seems to bear on the question under notice. Weber (in his Indische Studien, vol. X, p. 273) quotes another remark of that writer: bāhuvaĉanaṃ prākṛtavatvād, viśeṣam cha "bāhuvaγane ("yaṇena ?) duvaγane" iti; i.e., "(the use of) the plural is (accountable by) Prākrit usage, for it is said that 'the dual (is to be expressed) by the plural.'" Compare with this Chaṇḍa's rule in sūtra II, 12, with its commentary.* But the curious fact is that in the marginal

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

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

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

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

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

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

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

† Thus गुरुवेंश for मुरुवेश, मिर्दिय for मिरिदिय, I, 5; Sanskrit अच्छयं for अच्छय in I, 3, etc.
‡ They rather seem to be the peculiarities of the Western Indian style of writing generally. I have noticed them in other than Jain writings; e. g., in the MSS. of the Prithirasāja Basau. Most Jaina writings are from Western India. On Jaina Prakrit orthography, see Weber Bhāgavati, pp. 383-392, E. Müller, Beiträge zur Grammatik des Jaina Prakrit, pp. 11, 29, 30, Jacobi, Kalpa Sūtra, pp. 17-21, Klatt, Dhanapāla's Rishabha
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**Facsimiles of MSS. Letters.**
INTRODUCTION.

Prakrit style; MS. D also, but not so uniformly. MSS. A and B are written in the ordinary Nagari of Eastern Hindustán, but they show unmistakable traces of having been copied from originals written in the Jaina or western style. These orthographic peculiarities (see Plate) may be divided into two classes, graphic and phonetic. To the former belong

1. The symbol No. 1 (in the Plate) for o. In MS. C this is always carefully distinguished from अ u. MS. D in a few cases confuse them.*

But in A and B they are not only perpetually confused, but sometimes even औ (ृ) or औ (ृ) is written; thus showing that the copyists had no notion of the meaning of that Jaina symbol.

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

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

4. The substitute य for ऋ, so common in modern writing, never occurs in C and D. In B it is found once; viz., III, 15 राजस्थान for राजस्थान. On the other hand, MS. A has once the very unusual substitute य for र; viz. III, 14 राष्ट्र for राष्ट्र.

5. The use of the symbols व b and व v is very uncertain. Thus C has in juxtaposition besum and vesu (I, 3), behum and vehi (I, 1), bahu (I, 3) and vabuś (I, 9). MS. D has rdbu and rium (I, 3), gati and gble (II, 16), &c. On the whole C follows the Sanskrit use, while D prefers v. MSS. A and B are no less uncertain; thus A has vuddhi and buddhi (I, 10), gdbte and gavthim (II, 16); B has behinto (I, 13), and vehim (I, 7), &c. On the whole B prefers v.† As it was necessary to observe some system, I have followed MS. C in being guided by Sanskrit usage.

6. There is also much uncertainty in the use of the symbols ष s and श ś; though more so in A and B, than C and D. In C the confusion occurs rarely; e.g., silag (I, 30), and commonly Sanskrit sūra. In D it is much more frequent; e.g., sasi for sasi (I, 22); smasānag for smasānag, sirshāh for sirshaḥ, &c. In A and B it is very common; thus in A and B, śese, hamse, pasuta for sese, hamse, pasutta, (IV, 39); in A āśanam for āśanam (I, 6). The substitution of s for ṣ is much more common than the reverse.

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

* Once D writes र for o.
† Curiously enough, when B has ṇ, it uses it wrongly in Sanskrit words; e.g., bayam for vaśam (I, 3), beti kim (III, 7), barga (III, 17), barga (III, 26).
these symbols are Nos. 18 and 14. C always has the usual Nagari symbol ख, which also occurs twice in A. In a few cases A B D write simply ख; C never.

8. The symbol च for gg is very common in the marginal gloss, though not in the text, of C. Once or twice it occurs in D. Otherwise the ordinary Nagari form च is used. In the originals of A and B, however, it must have been almost universal. The copyists evidently did not know it; for they commonly write it as च ग भ or ग ग, see Nos. 15 and 16. Only once does A give the correct transcription च, in aggissā (I, 13).

9. The symbols, No. 17 for ochkkh and No. 18 for tthk, are generally distinguished in C; there are only two exceptions, viz., echkkhu for eṭhu (I, 11) and pakhakam for pachkkhakam (III, 26). D uses the ordinary Nagari symbol अ for both ochkkh and tthk; thus pachkkhakam = Skr. pathyam and pachkkho for pattho = Skr. pāthah in III, 26. A and B transcribe them correctly by the ordinary Nagari च ochkh and च tth; though the commonly write merely च च in the place of च ochkkh. On the other hand C and D commonly write No. 17 and न respectively in the place of च च.

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

11. The symbols Nos. 22—26 or Nos. 27 and 28 for jjh are used in C and D. The copyists of A and B, not understanding the former, variously transcribe it by Nos. 29—36.

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

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

* The former are to be seen in Weber’s Bhagavati, Plate I, lines 6 and 8 (दुक्क्षिणम्). The latter were in MS. W of the Prakrit Prakasa, as noted by Cowell, p. 90, (sutra 20).
INTRODUCTION.

originals. It may be observed that, as a rule, च dh is a mistake for च chch and घ gh for घ gg; thus the former occurs in A चिय (II, 17) for चिय, B चिय (III, 9) for चाच; the latter in B पज्ज (III, 9) for पज्ज. The occasional use of च or घ for च is peculiar to D; e.g., कच्छ for कच्छ (III, 2), पुख for पुख (C D III, 15a).

14. The symbol No. 39 is used by C for भ्न bh and म्ब bh. MS. D has No. 38; and A B have Nos. 29, 40 and 41.

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

16. The symbol ः or ः is very commonly written in A and B, in the place of an anusvāra, at the end of a phrase or sentence (see footnote to I, 1); never in C and D. In A the class nasal is not unfrequently written instead of the usual anusvāra, in conjuncts; e.g., लिङ्गान्ध (I, 2), हिन्द (I, 17), तुमन्दन (I, 19), किरदन (I, 23), जलांद (I, 12), वन्धन (II, 12), &c.

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

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

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

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

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

In the first place, as to the originality of the text of A and B. The order of the Sūtras I, 19, 20, 21 in A and B is consistent, while their order I, 19, 21, 20 in C and D is inconsistent and necessitates an unusual interpretation of the term cha "also" in sūtra I, 20. The word cha "also", used as a grammatical technical term, has a well-known and well-defined meaning. It always refers to the preceding rule and implies that what is mentioned there is also applicable to the rule in which cha occurs. Thus in MS. A and B, sūtra I, 19 I 20 301 31 32. The term 32 in the latter indicates, that the form I 20 mentioned in the former is also to be understood in the latter. The Revisionists, however, in order to dispose of all sūtras referring to the nominative case before those relating to the accusative, change the order of the sūtras, placing them thus: I, 19, 21, 20, 32. But when the sūtras are thus placed, the term 32 would imply that the of the preceding sūtra is also to be understood in the last sūtra. As this result would be manifestly wrong, the Revisionists actually insert into the last sūtra the forms, which ought to be indicated by 32 as understood, and, therefore, alter the sūtra to 301 302 303 (see App. C D, p. 41), so that here 32 does not refer to a preceding sūtra but to a part of the sūtra itself in which it occurs! There could hardly be a clearer piece of evidence as to which of the two texts is the original.

Again the omission of the sūtra III, 10 in C and D disturbs the originally consistent plan on which the third chapter is drawn in A and B, and consequently necessitates in C and D a very inconsistent use of the sibilant 3 in the sūtras of that chapter. According to the plan of A and B in that chapter, Sanākrit conjunct consonants are treated of in the first nine sūtras (III, 1—9); the remaining sūtras (III, 11—39) are devoted to the treatment of single consonants; the intermediate sūtra (III, 10) is intended to indicate this division.* In the first part (III, 1—9), all conjuncts are reduced to single consonants, by eliding, in some way or other, all consonants of the conjunct save one. Having thus simplified the problem, so as to have none but single consonants (whether original or resultant) to deal with, Chaṇḍa next proceeds in the second part (III, 11—39) to enumerate the manifold changes

* No other division of the consonants, so far as these sūtras are concerned, is recognised; it makes no difference, whether the conjunct or single consonant is medial or initial; or whether the single consonant is one which was originally single or has only become so as the result of the simplification of a conjunct consonant.
that the single consonants (no matter, whether original or resultant) may undergo. Now in the second part Chanda rules that every single श or श in Prakrit (III, 18); so that as regards single consonants, श represents the whole sibilant class. Hence whenever else, in the second part, Chanda has to speak of the sibilant class, he simply indicates it by the use of श. Thus we have सूत्र III, 14 वकारस्य बल्लव, illustrated by 

which treats of conjuncts and which is not affected by सूत्र III, 18. In that part, श cannot represent the whole sibilant class; for there the three Sanskrit sibilants, as such, become the subjects of change. In the first part, therefore, either all three sibilants must be enumerated severally whenever the sibilant class is spoken of, or some other short sign for them must be adopted. Chanda elected the latter course, and the sign he selected appears to have been the sibilant श; most probably on account of its being the first in the sibilant series (श, च, छ). Thus in सूत्र III, 2 सत्तमिति बोधिन, श represents श in चतम् = चत्म्, and श in शतम् = शत्म्. That is, च and ष are respectively elided after श and श; next श and श, having now become single consonants, pass into the second part, where श at once comes under the operation of rule III, 18 and turns into श; while श, of course, remains unchanged.† I think it will be admitted that in this arrangement Chanda follows a simple and consistent method. Now what do the Revisionists of O and D do? They omit सूत्र III, 10, thereby abolishing the division of the two parts; and they do this for the purpose, evidently, of making सूत्र III, 18 applicable to the whole third chapter, and dispensing with the double sign of श and श. Consequently they use श throughout the chapter to indicate the whole sibilant class, because according to their intention the sibilants श and श practically do not exist, having at once changed to श.

† It will be observed, that the intermediate steps दश and दशेः are here introduced by a silent reference to सूत्र III, 18. Such “silent references” occur in all Prakrit Grammarians. As an instance from Hemachandra, I may mention his सूत्र I, 269, where he rules that the व of स्वाग्न becomes म; but in reality the ग of स्वाग्न, having become श by silent reference to सूत्र I, 281, becomes म. That the ग, not the व, of स्वाग्न is referred to in I, 269, may be seen by comparing the सूत्रेः I, 46 and II, 108.

† The whole sibilant class is also spoken of in सूत्र III, 23, but though that सूत्र is in the second part, the sibilants are referred to there, not as श single consonants, but as parts of a conjunct. Hence, naturally, the sibilant used to indicate them is not श, but श. 
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Thus C D read सप्तःम् अंतर्गम् in sūtra III, 2 and illustrate it by the example रोवत् यो चौत्रम् ; that is, they make च to indicate च, because, according to them, चौत्रम् changes, by silent reference to rule III, 18, into रोवत् ; whereupon र र is elided by rule III, 2. This process, no doubt, simplifies the original method, by substituting one sign for the sibilant class in the place of two; but it does so at the expense of all symmetry and consistency of the original plan; for with the exception of those two sūtras III, 10 and III, 18, all others are still treated as if the original plan of the division into two parts, referring to conjuncts and singles respectively, were still in force. This inconsistency becomes especially glaring in the case of sūtra III, 8 चट्रः; which, on the revisionist principle, ought to have been changed to शारः. For just as in the previous case रोवत् becomes, by silent reference to rule III, 18, रोवत्, so here चट्रः becomes by the same rule चारः; next च s would be elided. So that, consistently, च s should here have been written to represent च श. On the other hand, on the original plan, the spelling of sūtra चाट् तः is correct; it could not have been spelled चाट् तः, because the sibilant च श is the only (conjunct) sibilant to which the rule applies. Briefly, the matter as between Chaṇḍa and his Revisionists stands thus: Chaṇḍa uses च s to denote the whole sibilant class, whenever the rule is applicable to all the sibilants severally; hence when the rule applies to only one member of the sibilant class, he cannot use च s, but must use that member itself. On the other hand, he uses च s to denote the whole sibilant class, whenever ex hypothesi (that is, by silent reference to rule III, 18) no longer any other sibilant, but च s, is supposed to exist. This terminology, however, presupposes and necessitates the division of the chapter into two parts, which I have already explained. The Revisionists abolish the division and accept only the latter half of Chaṇḍa’s terminology. But then, in consistency, they are precluded from using any other sibilant (than च) as an indicator in any sūtra; for, ex hypothesi, no longer any other sibilant, but च s, is supposed to exist. The matter is complicated; but I trust I have succeeded in making it sufficiently clear. Perhaps a complete understanding of the point at issue will not be attainable, unless by practically working through the examples, as I have done, by the light of either of the rival theories. Unfortunately the matter is further complicated by the uncertainty of the spelling in the MSS. A and B. How little reliance can be placed on their spelling may be seen from the fact, that MS. B spells चारः for चारः in sūtra III, 30. I must reserve the discussion of this subordinate point, however, for the footnotes to the translation. In the text, I have restored च s in all sūtras, in which the original plan of Chaṇḍa requires it; i. e., in III, 2. 4. 6. 28.*

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

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

I, 1, 7); the latter has वि (S. C. I, 1. 7). Chaṇḍa’s सन्याजः गः 8a is perhaps somewhat anomalous; for with Sanskrit Grammarians it is usual to add u or varga to a consonant, in order to form a सन्याजः (e. g., कु or कव्यन for the guttural class). This may have been one of the reasons for the alteration of the Revisonists. But it is possible that Chaṇḍa’s sign may really have been ग or वि; in sutra III, 4, MS. B reads ै, which may be an error for ै (ै); and ै would be the locative of ग or वि; see the footnote to translation of sutra III, 4.
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If that had been all, there would not have been much reason for complaint. Unfortunately, the Revisionists have not been content with merely revising or rather recasting and enlarging Chāṇḍa’s grammar; but while leaving the framework, as it were, of the rules of Chāṇḍa untouched, they have attempted to adjust his grammar to a later phase of the language, by altering the spelling of the Pāṇḍit words and forms, occurring in it, so as to bring them in agreement with that later phase. The result in some cases is very ludicrous. Thus according to Chāṇḍa’s rule III, 11 ठ changes to ठ; by way of illustration the Revisionists make नाथ to change into साहि नाथो. Again according to the rule III, 34 ः ओ, त य, ए प are not elided; by way of illustration we have दर सूय for शुभ: sūhiḥ, वार्ति द्वो for वार्ति: vīraḥ, नेवर nēvar for सन्त nūparam, a direct defiance of rule III, 12. The ignoring of these three rules, indeed, has been consistently carried out throughout the grammar.* It was impossible to print the text together with all these inconsistencies; and it became necessary to restore the original text, as far as it could be done with safety.

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

* Another instance is sūtra II, 10, according to which the nominative singular of ई bases should end with a short ई; but one of the examples given is buddhi for buddhi. Similarly according to sūtras I, 3 and I, 7 the instrumental plural in Prākṛti has the same form as in Sanskrit, with the exception of Sansk. bhis becoming Prāk. hi; the examples, however, are agghi, malahi for aggiki, mahuki = Skr. agnibhiḥ, madāvahiḥ. See the further remarks in the Sketch of Chāṇḍa’s Grammar.

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

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

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

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

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

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

Sixth.—In sūtra II, 22 there is an undesigned coincidence which very strikingly proves the truth of my restorations. Among the substitutes of वत ‘like’, there is also mentioned जाḥ. Now जाḥ is clearly the same as the Sanskrit यथा. If at the time of the language of the Grammar, it had been the universal practice to reduce a surd aspirated ध ḍ to क k, there would have been no conceivable reason for singling out the word जाḥ for particular notice. But if ध ḍ at that time was not subject to change, or at least only to ध ḍ, then जाḥ would at once become an exceptional form requiring particular notice. The Revisionists when remodelling Chaṇḍa’s grammar and reducing (according to the practice of their day) every ḍ to ḍ, failed to notice the inconsistency of permitting जाḥ to remain in the sūtra. Not so Hemachandra; he at once saw the inconsistency and, accordingly, when adopting the sūtra into his grammar (see H. C. II, 182), omitted जाḥ.†

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

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

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

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

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

* These are, strictly speaking, only sūtras I, 16, II, 4, 6, where all four MSS. agree in giving the revised reading. In all other revised sūtras, my restored reading has the support of some, one or more, MSS.; thus, of B in sūtra II, 21 and in III, 23, of A B in I, 19, 20, II, 14, 19, 21, III, 2, 13, 22, 34.

† The softenings are, कर्त्त in the special sūtra III, 11 and चनर्म in the Māgadhī sūtra III, 39. In both cases, the softening is fully accounted for by the purport of the sūtra. The retention is in पञ्चार्त्त in sūtra I, 23. A retains त in 4 cases (I, 23, II, 2, 26, III, 39), and B in 5 cases (I, 23, II, 26, III, 2, 23, 39). These retentions are doubtlessly mere oversights.

‡ The solitary case of elision is चेर, which I am inclined to think a very old exceptional case; perhaps already existing in Chaḍḍa's time. It is however worth noting, that C spells चेर in II, 4 (confirmed by the marginal gloss); though it has चेर in III, 34. In one case (पुजर चचिं II, 10) D retains त; so also A once (कर्म I, 17); these are probably mere oversights of the Revisor. Similarly A once retains रर् (III, 3); and A B once retain त (I, 3 घोठ). [N. B.—पुजरर्वि in the Text, p. 16, is a misprint for पुजरर्वि.]
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generally) they made the needful change in the terms of that sūtra (compare the terms of sūtra III, 34 in the Appendix C D with those of the same sūtra in the Text); and, on the other hand, to allow of the softening of the hard labial (ṛ) notwithstanding the revised terms of sūtra III, 34, they further altered the terms of sūtra III, 22 (from कब्जेरू बाबास्: to कबजेरू बाबू) and inserted an altogether new sūtra (see Appendix C D, p. 50). Through these changes, the Revisionists again placed themselves in agreement with the sūtras. It should be noticed that, with regard to these changes, since they are consistent with one another, both Vararuci and Hemachandra follow the lead of the Revisionists; compare H. C. I, 177, 281, and Vr. II, 2, 15. It is different, as regards the treatment of the aspirate hard consonants. Instead of changing the terms of sūtra III, 13 in a manner analogous to their change of the terms of sūtra III, 34 (that is, inserting the hard aspirates into the former sūtra), the Revisionists of C D now take the opposite course of omitting ḵh in sūtra III, 13 and subsuming it under sūtra III, 11. Their theory, namely, is that hard aspirates, having changed to sonant ones by III, 11, may now, by silent reference to III, 13, further change to ḵ; thus, in the examples of sūtra III, 11, they change both ṭ ḵḥ and ṭ ḵḥ to ṭ ḵ. On this theory, of course, the special mention of ḵḥ in sūtra III, 13 is superfluous; accordingly the Revisionists omit it there. But there can be no doubt that this expedient to re-establish consistency is a clumsy and misleading one. Vararuci and Hemachandra, therefore, have discarded it; they very naturally have preferred to alter the terms of sūtra III, 13, after the analogy of the change of the terms of sūtra III, 34, which is a much more simple way of putting themselves in order; compare H. C. I, 187, 236 and Vr. II, 27, 26.

(2). Another restoration is the form tumbe in sūtra I, 21. Here C and D read tumbe jasi. That tumbe cannot be the original reading, but is probably adopted from I, 3, I shall show in the footnote to the translation of the sūtra. The question is, what the original reading may have been. A reads tubḃe and B reads tumbe; but in sūtra I, 22 they have the same reading respectively, A tubḃe and B tumbe. Chanda cannot possibly have written the same word in both sūtras; that would be contrary to the whole genius of sūtra-writing; if the same word had been intended, there would, undoubtedly have been but one sūtra: tubḃe (or tumbe) jassasabh. In the original grammar, then, there must have been a different word in I, 21 from that in I, 22. Next, it must be observed that in the MSS. A and B the conjuncts mbb, bḥ and jḥ are perpetually confused; the two symbols ḷ or ḷ being made to do duty promiscuously for any one of them (see the Plate). Thus B spells विभत्ति for

* Once or twice also भ and भ; these are clearly only due to careless writing.
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The close resemblance of the symbol for mbh to those for bhh and jjh is strikingly shown in sutra III, 2, where C appears to read sijjhâ and D sîbbhâ for simbhâ.
with Páli, in retaining, as a rule, the surd consonants, aspirate and unaspirate; but it differs from Páli in eliding, as a rule, the sonant unaspirates and reducing to h the sonant aspirates; the surd gutturals being treated in both languages respectively after the analogy of the sonants. Still, if the MSS. may be trusted, there is one very striking instance in which Chaṇḍa’s Prákrit represents an older phonetic stage than even Páli. This is the accusative singular of feminine nouns in á, ś and ú, and of the first and second personal pronouns. Here Chaṇḍa’s Prákrit agrees with Sanskrit in preserving the long vowel (see I, 3), while Páli as well as the later Prákrit shorten it; e. g., Skr. and Ch. gaṅgám, but Pá. and Pr. gaṅgam; Skr. naḍim, Ch. na dém, but Pá. na dém, Pr. nām; Skr. mām “me”, Ch. mām, but Pá. mom, Pr. mām. Both Vararuci and Hemachandra have special rules to enjoin the shortening in the later Prákrit (see Vr. V, 21, II. C. III, 36); so also Kachechayana for the Páli (see Kach. II, 1, 33, p. 49), while there is no trace of any such rule in Chaṇḍa; a fact which strongly makes for the correctness of the forms given in I, 3.*

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

* The rule Kach. II, 1, 33 does not apply to fem. nouns in á; those are provided for by rule II, 1, 32. Now Chaṇḍa’s sátra II, 1 corresponds to Kach. II, 1, 32, and it might be supposed that Ch. II, 1 would similarly necessitate the shortening of á. That was evidently the opinion of the Revisionists of G D, who write gaṅgam and tam, but nām. But it is very improbable that in Chaṇḍa’s Prákrit á should have remained long, while á was shortened. Either all three (á, á, á) were shortened or none was shortened. Now that á and ú were not shortened, is admitted even by the Revisionists. The fact is, Ch. II, 1 is formulated so as to allow the very forms gaṅgám, tām; for these are due to sandhi (gaṅd + am, tā + am).
† Porāṇam idam árshanam.
‡ H. C. I, 3. árshan prākrtam bahulam bhavati.
§ H. C. I, 3. ársha hi sarve vidhayo vikalpyante.
Prākrit, in common with the Ardhamāgadhi Prākrit which it follows, agrees with the Māgadhi in regard to the termination of the nominative singular, but not in any other respect. Then he goes on to quote, as an example of the Ardhamāgadhi, the phrase kāyaṁ āgachehhatī “which of the two has come.” The pṛṇa or ārsha form of it would be, kṣatara āgachehhatī.* Now this is the very example, which is given in Chanḍa’s grammar, to illustrate his rule II, 10, that the nom. sing. may end in o. It would thus appear from Hemachandra’s statement, that by the term ārsha he understands that ancient (pṛṇa) form of the Prākrit language which included what in his day was called the Ardhamāgadhi, and which, while agreeing with the Māgadhi as regards the termination e of the nom. sing., but differing from it with regard to the important changes of r to l and s to ś (H. C. 4, 288) and some other minor points peculiar to Māgadhi, was in all other respects identical with the so-called Māhārāṣṭrī. “Or to put it in another way: Ardhamāgadhi is the same as Māhārāṣṭrī in all respects, except the nom. sing. in e, which peculiarity it shares with the Māgadhi; on the other hand Māgadhi is identical with Ardhamāgadhi in all respects, except the important changes of r to l and s to ś (omitting minor points) which are peculiar to the former. If we now substitute the short name Arsha in the place of Ardhamāgadhi plus Māhārāṣṭrī (of which jointly the Arsha is simply the ancient form), we have an exact statement of the facts as represented in Chanḍa’s Grammar. He speaks of four Prākrits, viz., the Prākrit, the Māgadhi, the Paśāchī and the Apabhraṣṭa. He omits all mention of the so-called Māhārāṣṭrī and Śauraseni; further his rules on the Prākrit substantially contain everything, commonly ascribed to the Māhārāṣṭrī Prākrit, with the addition however of the nom. sing. in e; while he makes his Māgadhi to differ from his Prāṅa with regard to the changes of r to l and s to ś. It thus seems to me very clear, that the Prāṅa of Chanḍa is the ārsha or ancient (pṛṇa) form of the Ardhamāgadhi, Māhārāṣṭrī and Śauraseni.†

* Hemachandra’s words are: yaḥ api “pṛṇaṁ adāhamāgadhabhāvadāṇayam āvaiṃ suttam” ity dāśāya ārṣasya ārṣāmaṅgaṅadhabhāvadāṇayatvam ēṃṇayi evaṁkālaṁ tad api pṛṇo ‘yeva eva viśhānti, na vākṣaṁvānalakṣaṇasya; i.e., “what has been said by the ancients regarding the rules of the old language being governed by those of the Ardhamāgadhi,” that may be also understood of the present rule (viz. H. C. 4, 287), but of that rule only, not of the succeeding ones.” Jacobi’s interpretation of this important passage, if I understand it rightly, somewhat differs from mine; though the general tenor is the same. (See Kaṇa Śūtra, p. 17.) I do not think Jacobi has quite caught Hemachandra’s meaning. Hemachandra does not wish to contradict the old tradition, but only guard his own grammar against a wrong interpretation of it. “Rightly understood,” he means to say, “the old tradition confirms my grammar, for it refers only to the first rule, not to the whole of my chapter on Māgadhi.”

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

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

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

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

* Professor Jacobi, in the introduction to his excellent edition of the Kalpa Sūtra, mentions another sign of the old vernacular, which appears to be borne out by Chaṇḍa’s grammar. “A trace of a still older phase of the language (than Junā Prākrit) is the optional insertion of a vowel between two consonants incapable of assimilation” (see p. 10, also p. 4). This seems to be indicated by Chaṇḍa’s sūtra III, 30.

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

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

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

* Idam-tadó deró bhi se idam karchid ikehati, H. C. III, 81.
† Tādidaśe shtśi-vanám, Ch. I, 17.
Hemachandra (compare, e.g., Ch. II, 6a with H. C. III, 14, 24). Some old Prakrit forms to which C D devote special rules (II, 13a, 13b) are subsumed by Hemachandra under another rule (H. C. III, 137). Many peculiar forms, mentioned by C D as belonging to the ordinary Prakrit, are referred by Hemachandra to the Apabhramsha dialect (compare, e.g., Ch. II, 27i with H. C. IV, 444). All this is hardly likely to have been done by any one working with Hemachandra's grammar before his eyes; whereas it is natural that Hemachandra, having before him the text of C D and noticing its inaccuracies and inconsistencies, should have set about remodelling and rearranging it. The only evidence of any moment, which seems to make for the priority of Hemachandra is the sutra I, 16, where the Revisionists have slipped the d, while Hemachandra in his corresponding sutra III, 8 still preserves it. But the evidence on the other side seems to me much stronger, and I think it, therefore, more probable, that the text of C and D, so far at least as it is common to both, is older than Hemachandra. On the other hand, it can be demonstrated that the text of MS. D, with its peculiar additions of sutras II, 1a, 1b, 1c, is later than Hemachandra. The corresponding sutras in Hemachandra are I, 5, 6, 8. Two of them, indeed, viz., I, 6 and I, 8, are, word for word, the same as Ch. II, 1a and I, 1b. But it will be observed that in Hemachandra the order is reversed. Sutra II, 1b in MS. D corresponds to H. C. I, 8, while II, 1c in MS. D corresponds to H. C. I, 6. That Hemachandra's order is the correct one follows from the fact, that the negative particle na "not", which must be understood in sutra I, 8 in order to make it intelligible, is, according to a well-known practice of sutra-works, supplied from the preceding sutra I, 6. On the other hand in MS. D, the sutra II, 1b, as it is not preceded by any sutra containing the negative particle, remains simply unintelligible, unless, contrary to the well-established practice, the negative particle is supplied from the succeeding

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

† Many other evidences for the priority of C and D with regard to Hemachandra will be noticed in the footnotes to the English translation. I will mention here only one. Supposing that Hemachandra knew the text of C and D, he could not help noticing the discrepancy between its sutras III, 34 and III, 12. What more natural than to accept sutra III, 34, which was in conformity with the then state of the Prakrit language, as the principal rule, and subsume sutra III, 12 under it as an exception? Now this is, what Hemachandra actually has done; (see H. C. I, 177 and compare the examples). This, at all events, is a much more probable explanation of the circumstances, than to suppose the reverse to have taken place. See also the footnote on p. xiv.
sūtra. This appears to me to be conclusive as to the priority of Hemachandra. It might be thought, at first sight, that the fact, that Hemachandra’s sūtra IV, 853 is found in MS. C, but not in MS. D, goes to prove similarly that the text of C also is later than Hemachandra. But I think it exceedingly probable that the omission of that sūtra in D is quite accidental, perhaps even a mere error of the writer of my copy. * For omitting from D the sūtras II, 1a, 1b, 1e which are undoubtedly drawn from Hemachandra I, 5, 6, 8, MS. D has only one sūtra less than MS. C, and as the text of the two is otherwise nearly identical, it is more than probable that sūtra I, 11e ought to be supplied in D.* As regards the relative age of Vararuci and Chaṇḍa, the indications seem sufficiently marked to attempt a decision. The treatment of the ablative suffixes do and du in Vr. V, 6 as compared with their treatment by the Revisionists in I, 16, makes it certain, that Vararuci is earlier than the Revisionists, who possibly may have been guided by his grammar in making their revisions of Chaṇḍa. The strange circumstance that the Revisionists, though evidently men of the Jaina community, yet, contrary to the practice of Jaina Prākrit, changed every dental n to cerebral ṇ, seems to be strongly confirmatory of an influence on them by the absolute rule (II, 42) of Vararuci’s grammar. Hemachandra’s rules (I, 223, 229), undecided as they are, could not have influenced them. (See remarks on p. xxv). On the other hand the terms of Vr. II, 2 as compared with those of Ch. III, 34 in MSS. A and B, would seem to make it equally certain, that Vararuci was later than Chaṇḍa. But as to whether he was acquainted with Chaṇḍa’s work, there is too little evidence to form an opinion. On the whole, I should think it improbable.

A SKETCH OF CHANDA’S GRAMMAR,

COMPARSED WITH THOSE OF VARARUCI AND HEMACHANDRA.

1. VOWELS.

The vowel system does not materially differ from that of the ordinary Prākrit. But many of the peculiarities of the latter do not yet show themselves in the earlier Prākrit of Chaṇḍa.

In common with the later, the old Prākrit does not possess the following Sanskrit vowels; rī (II, 5), ai (II, 6), au (II, 8) and the protracted (pūla, II, 14). Nothing is said regarding r̥, ḍr̥, ḍr̥, but they seem to be included in the term vṛṇṇasya (II, 5).

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

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

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

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

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

On the other hand the later Prākrit changes of i to short e and of u to short o (Vr. I, 12, 20. H. C. I, 85, 116) are unknown to Chaṇḍa. Thus we have gīṇhāti in Ch. III, 28 for gŏṇhāi in H. C. IV, 209.

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

2. CONSONANTS.

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

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

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

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

* Arsha; द्रुवलम्, अन्तत्र, अनात्; त्त्त त्त्त अपि; i. e., in the arsha medial న is preserved, as also the initial న. (H. C. I, 228).

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

3. The preservation of the medial single surd aspirate consonants, with the only exception of \textit{bh} which may be reduced to \textit{r}. But \textit{th} was not unfrequently, and the rest were exceptionally softened, to \textit{dh}, etc. This has been shown in the introductory remarks pp. xiii, xiv. In the later Pr\'{a}krit of Vararuci, only \textit{dh} is preserved, but \textit{th} is always, and \textit{ph} generally, softened to \textit{dh} and \textit{bh} respectively (Vr. II, 24, 26), while \textit{bh} and \textit{th} are always reduced to \textit{h} (Vr. II, 27). The still later Pr\'{a}krit of Hemachandra agrees with that of Vararuci in every respect (H. C. III, 187, 199), except that \textit{ph} may now be either softened to \textit{bh} or (more usually) reduced to \textit{h} (H. C. I, 236). Here again the softening of \textit{th} to \textit{dh} only survives in the Saurasen\'{i} and M\'{a}gadhi dialects (Vr. XII, 3. H. C. IV, 267, 302). The phonetic parallelism between this and the preceding case will not fail to be observed.

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

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

In all other respects there is no difference between the older Pr\'{a}krit and that of the later Grammarians.

The only consonants of the Sanskrit system which the former does not possess are the guttural \textit{h}, the palatal \textit{h} (II, 14), the palatal \textit{i} and the cerebral \textit{s} (III, 18). Both Vararuci (IV, 17) and Hemachandra (I, 30) allow the two nasals in conjunction with their own class. To Cha\'nda this practice appears to have been not unknown, as \textit{sutra} II, 15 would indirectly seem to show. However, there can be but little doubt, that this was only an orthographic, and not a phonetic question; the class-nasal was probably always \textit{pronounced} (just as it is now, in the modern Gaudi\'ans), though it might be \textit{written} in either way, by its own proper symbol or by the anusv\'{a}ra. Nevertheless, though that is the theoretical rule of the grammars (even now), practically the class-nasal is never written, but always the anusv\'{a}ra.
INTRODUCTION.

The other consonants of the Sanskrit system, which the old Prákrit possesses, are subject to the following laws:

a, Single Consonants.

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

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

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

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

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

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

7, ṇ changes to n in Paisáchi (III, 33).

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

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

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

11, r remains unchanged; excepting a few rare cases in which it is said to change to s or n (III, 18, 20). These exceptions, however, can be explained differently. In the Paisáchi and Mágadhí dialects it always changes to l (III, 88, 39).

12, v remains unchanged (see above, No. 4, p. xxvii), excepting those few cases of medial v, in which it is vocalized and combines with the adjacent vowels (III, 31). Once (in rubıkho) it is said to become r (III, 22).
INTRODUCTION.

18, $s$ remains unchanged, excepting a few cases in which it becomes $h$ (III, 14). In Magadhi, however, it always changes to $s$ (III, 30). [In those cases where it has arisen from a Sanskrit $sh$ or conjunct consonant, it may change to $bh$ or $chh$ or $h$ (III, 14)].

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

b, Conjunct Consonants.

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

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

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

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

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

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

It may be well to illustrate Čaudā’s highly artificial system of treating conjuncts by a few examples, as lakshmi, krṣhṇa, spашtам, sthitaḥ, vidyā, jiṅkā, vājīkāḥ. Here lакshmi first becomes lakiṣṭi (by III, 6), then lasi (III, 4) or lasi (III, 18); next lachhi (III, 14), finally lachchhi (III, 24, 26). Krṣṇam becomes first ṭrṣṇam (III, 6) or ṭaṇam (II, 5), and then ṭaṇam (III, 23). Spашtам becomes first paśṭam (III, 3) or puśṭam (II, 4), then phuśṭam (III, 11, 28), finally puṭṭhām (III, 8); or puśṭam may become puṭṭām (III, 8), then puṭṭhām (III, 11), finally puṭṭhām (III, 24, 26). Sthitaḥ becomes first thitaḥ (III, 3), then thitaḥ (III, 16, 28), then thitaō (II, 10), finally thito (II, 1). Vidyā first becomes vidā (III, 5), then vijā (III, 16), finally vijjā (III, 24, 27). Jīva becomes first jīkā (III, 1), then jībhā (III, 21), finally jībbhā (III, 24, 26). Vaṃśṭaḥ becomes first vāhaḥ (III, 1), then vājhaḥ (III, 20), then vājjhaḥ (III, 24, 26), then vajjhaḥ (II, 3), next vajjhāo (II, 10), finally vajjho (II, 1).

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

3, Anuvārā.

The anuvārā is employed in as promiscuous a manner in the older Prākrit (II, 15, 11), as in the later (H. C. I, 23—30. Vr. IV, 12—17). It is not only used where it also occurs in Sanskrit; but sometimes it takes
the place of an elided consonant, which may have been either the final of a word (II, 11) or the first part of a conjunct (II, 15); or again it may be added at the end of a word for the mere sake of euphony (II, 15).

4. VISARGA.

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

5. NOUNS.

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

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. o, e (II, 10) or —</td>
<td>—— (I, 11) or no (I, 12).</td>
</tr>
<tr>
<td>Acc. am (I, 8)</td>
<td>e or — (I, 11, 15), no (I, 12)</td>
</tr>
<tr>
<td>Intr. iña or uña (I, 8)</td>
<td>hi (him) (I, 7).</td>
</tr>
<tr>
<td>Abl. á, to, tu, hinto or no (I, 12, 16)</td>
<td>hinto (I, 8).</td>
</tr>
<tr>
<td>Gen. esa or no (I, 13)</td>
<td>no, ha (nom., how) (I, 5).</td>
</tr>
<tr>
<td>Loc. e, mmi (I, 14)</td>
<td>su (sum) (I, 3).</td>
</tr>
</tbody>
</table>

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

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

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

Neuter nouns also take the same suffixes, as the masculines, except in the nom. and acc. plural, where they add the suffix ni (I, 8).

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

* It is one of the clumsy inconsistencies of the Revisionists of O D that they insert the word septa "seven" in the commentary to sūtra I, 8. Chanḍa had very properly omitted it, as sūtra II, 13 shows that Prákrit has only six cases.
INTRODUCTION.

In adding these suffixes, the final vowel of the base of the word may undergo the same changes of elision or sandhi as in Sanskrit (I, 3, II, 1), or it may be exchanged with other vowels (II, 4). Thus in the acc. sing. deva + am = devam (II, 1), aggi + am = aggim (II, 1, 4), dhenu + am = dhenum (II, 1, 4) see marginal gloss on p. 3; nom. sing. deva + o = devo (II, 1); deva + e = devo (II, 1); inst. sg. deva + ina = devena (II, 1); buddhi + o = buddhio (II, 4); loc. sg. deva + e = dovo (II, 1); nom. acc. plur. buddhi + o = budhhi (II, 4); inst. pl. deva + hi = devah (II, 4); loc. plur. deva + su = devesu (II, 4), etc. See also the additional remarks in the Analysis of Chaṇḍa's nominal declension.

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

a, Declension in a.

The nom. sing. ends in o or e masc., e. g., devo or deva; ā fem., e. g., gangā; am neut., e. g., kulam.

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

The instr. sing. ends in ena masc. and neut., e. g., devena, kuleṇa; de fem., e. g., gangde.

The abl. sing. ends in ā or āto or ātu or āhinto masc. and neut., e. g., devā or devāto or devātu or devāhinto, kulā, etc.; de fem., e. g., gangāe. To these forms may be added the abl. made with the suffix to (= Sanskrit tāh). It is not noticed by Chaṇḍa, because it is not technically a decensional form. For the same reason it is separately noticed by Kachchhayana (II, 5, 1, p. 116). But its existence in the Arsha is guaranteed by its existence in Pāli, and by its existence in the modified form tto in the later Prākrit (H. C. III, 8); also by the existence in the Arsha itself of the pronominal forms maistto, taistto (I, 24, 28).

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

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

The nom. plur. ends in á masc., e. g., devá; áv or áù or á fem., e. g., gangáo, gangáù, gangá; neut. áni or ání, e. g., kuláni or kulání.

The acc. plur. ends in e masc., e. g. deve; áv or áù or á fem., e. g., gangáo, gangáù, gangá; áni or ání neut., e. g., kuláni or kulání.

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

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

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

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

<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>देव:</td>
<td>देवो</td>
<td>देवेः or देवे</td>
<td>देवेः or देवे†</td>
</tr>
<tr>
<td>Voc.</td>
<td>च देव</td>
<td>च देव</td>
<td>च देव or च देवे</td>
<td>च देव or च देवे</td>
</tr>
<tr>
<td>Acc.</td>
<td>देवं</td>
<td>देवं</td>
<td>देवं</td>
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<td>देवेण</td>
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<tr>
<td></td>
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<td>देवा</td>
<td>देवा</td>
<td>देवा</td>
</tr>
</tbody>
</table>
| Abl.      | देवत:   | देवते  | (देवते)  | (देवते or देवात)
|           |         |        |         | देवाचिताः or देवाचिन् |
| Gen.      | देवस्य   | देवस्य  | देवस्य  | देवस्य |
| Loc.      | देवे     | देवे   | देवे    | देवे |
| Plur. Nom.| देवचिं or देवचिन् | देवचिं or देवचिचिताः | देवचिचिताः or देवचिचिन् |
| Voc.      | देवा     | देवा   | देवा    | देवा |

* The forms in this column are from Hemachandra's Grammar.
† Arddha-Mágadhí; see H. C. IV, 287.
### INTRODUCTION

<table>
<thead>
<tr>
<th>Case</th>
<th>Sanskrit</th>
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<th>Arsha</th>
<th>Prākrit</th>
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<td>देवेचि or ोचि</td>
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</tbody>
</table>

### Feminines in ड.

<table>
<thead>
<tr>
<th>Case</th>
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<th>Arsha</th>
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<td>गंगा</td>
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<td>गंगाधिः or गंगाधिः</td>
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<tr>
<td>Gen.</td>
<td>{</td>
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<td>गंगाधिः</td>
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<td>गंगाधिः or गंगाधिः</td>
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<td>गंगाधिः</td>
<td>गंगाधिः</td>
<td>गंगाधिः or गंगाधिः</td>
</tr>
</tbody>
</table>

| Plur. Nom. | {            |              |             |               |
| Voc.       | गंगाम्      | गंगाम्      | गंगाम् or गंगाम् | गंगाम् or गंगाम् |
| Acc.       | { गंगाम्    | गंगाम्      | गंगाम् or गंगाम् | गंगाम् or गंगाम् |
| Instr.     | गंगाधिः or गंगाधिः | गंगाधिः or गंगाधिः | गंगाधिः or गंगाधिः |
| Abl.       | गंगाधिः or गंगाधिः | गंगाधिः or गंगाधिः | गंगाधिः or गंगाधिः |
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* Or abl. = abl. masc., exc. the forms in ो and ड्य, see H. C. III, 126, 127.
INTRODUCTION.

Neuters in a.

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The remainder like masc. in a.

b, Declensions in i and u.

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

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

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

The instr. sing. ends in iná and uná masc. and neut., e.g., agginá, guruná and dahná, mahaná; ie and ie fem., e.g., buddhia, dhenüe.

The abl. sing. ends in ino and uno masc. and neut., e.g., aggino, guruno and dahino, mahuno; ie and ie fem., e.g., buddhie, dhenüe. There is also the quasi-abl. in ito and uito; e.g., aggito, guruto, etc.

The gen. sing. ends in ino or issa and uno or ussas masc. and neut., e.g., aggino or aggissa, guruno or gurussa and dahnio or dahissa, mahuno or mahussa; ie and ie fem., e.g., buddhie, dhenüe.

The loc. sing. ends in immi and ummi masc. and neut., e.g., aggimmi, gurummi and dahimmi, mahummii; ie and ie fem., e.g., buddhie, dhenüe.

The nom. and acc. plur. end in ayo or i or ino and avo or ú or uno masc., e.g., aggayo or aggi or aggino, guravo or gurú or guruno; i or io or iu and ú or uo or uo fem., e.g., buddhi or buddhi or buddhi, dhenü or dhenüo or dhenüu. The neuter is not noticed; probably ini and unin; e.g., dahini, mahuni; or possibly like the masculine, dahí or dahíno, mahú or mahuno.

The masculine forms in ayo and avo are not especially noticed by Chanda, because they are too obviously the same as the Sanskrit forms in ayak, avah, and would come under his general rule I, 3. Their existence is guaranteed by the Pāli on the one side, and the later Prākrit on the other. (Vararuchi V, 16 specially notes a nom. and acc. form in ito and uo, which is the same as ayo and avo, with ay, av contracted to i, ú respectively.)
The instr. plur. ends in iṣi or iṣi, and uhi or uhiṃ; e. g., masc. aggihi or aggihiṃ, gurūhi or gurūhiṃ; fem. buddhihi or buddhihiṃ, dhenuhi or dhenuhiṃ; neut. dahihi or dahihiṃ, mahuhi or mahuhiṃ.

The abl. plur. ends in iṣinto and uhiuto; e. g., masc. aggihiinto, gurūhiinto; fem. buddhihiinto, dhenuhiinto; neut. dahihiinto, mahuhiinto.

The gen. plur. ends in iṇa or iṇa or iṇam or iṇam, and uṇa or uṇa or uṇam or uṇam; e. g., masc. aggiṇa or aggiṇam or aggiṇa or aggiṇam, gurūṇa or gurūṇam or gurūṇa or gurūṇam; fem. buddhiṇa or buddhiṇa, etc., dhenuṇa or dhenuṇa, etc.; neut. dahiṇa or dahiṇa, etc., mahuṇa or mahuṇa, etc.

The loc. plur. ends in isu or isuṃ and usu or usuṃ; masc. aggiṣu or aggiṣuṃ, gurusu or gurusuṃ; fem. buddhiṣu or buddhiṣuṃ, dhenuṣu or dhenuṣuṃ; neut. dahiṣu or dahiṣuṃ, mahuṣu or mahuṣuṃ.

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

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

(1). In sūtra I, 3 all MSS. make the termination of the nom. sing. of all nouns in i and u, of whatever gender, to be i and u. This is almost certainly false; for (a) even in the later Prákrit of Vararuci (V, 30) and Hemachandra (III, 25) the nom. sing. neuter ends in short i and u; and (b) what is more important, there is no sūtra in Chaṇḍa’s grammar to account for the long i and u of the nom. sing., as compared with the short i and u of the Sanskrit. I shall show afterwards in the Analysis of Chaṇḍa’s rules on nominal declension that Chaṇḍa enumerates in sūtra I, 3 all those decensional forms which are like the corresponding Sanskrit forms (sanskritavād viḍhakta-yah), excepting so far as they are modified by the general phonetic laws of the Prákrit. Now by sūtra II, 10 the visarga of the Sanskrit nominative singular termination iḥ or uḥ is omitted, but there is no sūtra anywhere in Chaṇḍa to enjoin the lengthening of the resultant short i or u. Hence it is very probable, that in Chaṇḍa’s Prákrit the nominative singular ended in i, and similarly in u. But further, the probability is strongly confirmed by a curious undesigne coincidence.

In sūtra II, 5 there occurs the word rishiḥ, the Prákrit form of which in all MSS. is given as isi (not isī); again in that very sūtra II, 10 one example is vati, as all MSS. read, for Skr. vṛtiḥ*; again in sūtra II, 17 we have mati and gati, with all MSS. (exc. B). Thus the inconsistency of the Revisionists brings out the truth! Pāli, which Chaṇḍa’s Prákrit resembles in so many

* Not = Skr. paṭiḥ, as C D have it, but =Skr. vṛtiḥ.
ways, affords a further confirmation of the truth; for there the nom. sing. also ends in ī and u (see Minayef, pp. 64, 66, 69). Accordingly I have restored the short ī and u in the nom. sing. throughout.

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

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

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

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

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

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Masculines in i.
### INTRODUCTION.

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**Feminines in अ.**

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| Instr.   | बुञ्जी     | बुञ्जी     | बुञ्जी     | बुञ्जी     |
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*See H. C., IV, 300.
### Introduction

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The remainder, like masculines in त.

#### Masculines in उ

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* Like अनुंचः, see Minayef, p. 69.*
### Sanskrit, Pali, Arsha, Prakrit

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<td>गुर्बिः गुर्बिः गुर्बिः</td>
<td>गुर्बिः गुर्बिः</td>
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<tr>
<td>Gen.</td>
<td>गुर्वाः गुर्विः गुर्विः</td>
<td>गुर्विः गुर्विः गुर्विः</td>
<td>गुर्विः गुर्विः गुर्विः</td>
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<tr>
<td>Loc.</td>
<td>गुर्वस्त्रु गुर्विः</td>
<td>गुर्विः गुर्विः गुर्विः</td>
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</table>

*Feminines in आ:*

<table>
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<th>Arsha</th>
<th>Prakrit</th>
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<tbody>
<tr>
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<td>चेन्न</td>
<td>चेन्न</td>
<td>चेन्न</td>
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<td>Voc.</td>
<td>चेन्नो</td>
<td>चेन्न</td>
<td>चेन्न</td>
<td>चेन्न or चेन्न</td>
</tr>
<tr>
<td>Acc.</td>
<td>चेन्नू</td>
<td>चेन्नू</td>
<td>चेन्नू</td>
<td>चेन्नू</td>
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<tr>
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<td>चेन्ना</td>
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<td>चेन्ना</td>
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<tr>
<td>Gen.</td>
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<td>चेन्ना</td>
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| Plur. Nom. | चेन्नस्त्रु: | चेन्न | चेन्न | चेन्न |
| Voc.       | चेन्नस्त्रु: | चेन्नस्त्रु: | चेन्नस्त्रु: | चेन्नस्त्रु: |
| Acc.       | चेन्नस्त्रु | like nom. | like nom. | like nom. |
| Instr.     | चेन्नस्त्रु: | चेन्नस्त्रु: | चेन्नस्त्रु: | चेन्नस्त्रु: |
| Abl.       | चेन्नस्त्रु: | चेन्नस्त्रु: | चेन्नस्त्रु: | चेन्नस्त्रु: |
| Gen.       | चेन्नस्त्राः or चेन्नस्त्राः | चेन्नस्त्राः | चेन्नस्त्राः | चेन्नस्त्राः or चेन्नस्त्राः |

*Like अनुस्फ़ित, see Kuhn, p. 82.  † See H. C. IV, 300.*
**INTRODUCTION.**

<table>
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<th>Arsha</th>
<th>Prākrit</th>
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**Neuters in u.**

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<td>सण or सण</td>
<td>सण or सण</td>
<td>सण or सण or सण</td>
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</tbody>
</table>

The remainder, like masculines in u.

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

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

**Feminines in ि.**

<table>
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<td>नदी</td>
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<td>नदी</td>
<td>नदी</td>
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<td>Acc.</td>
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<td>नदी</td>
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<td>ऊँचि or ऊँचि</td>
<td>ऊँचि or ऊँचि</td>
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<td>नदीम or ऊँचि</td>
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<td>नदीय</td>
<td>नदीय or ऊँचि</td>
<td>ऊँचि or ऊँचि</td>
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</table>

The remainder, as in feminines in ि.

**Feminines in ि.**

<table>
<thead>
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<th>Case</th>
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<th>Arsha</th>
<th>Prākrit</th>
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<tbody>
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<td>बस्तू</td>
<td>बस्तू</td>
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<td>बस्तू</td>
<td>बस्तू</td>
<td>बस्तू</td>
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<td>बस्तू</td>
<td>बस्तू</td>
<td>बस्तू</td>
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</tbody>
</table>

* Thus nāti I, 24, sait III, 18, savanna in C D III, 6.
### INTRODUCTION.

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<td>बृहिः or ऋ चि</td>
<td>ब्र्हिः or ऋ चि</td>
<td>ब्र्हिः or ऋ चि</td>
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<td>बृहिः or ऋ चि</td>
<td>ब्र्हिंसा</td>
<td>ब्र्हिंसा ओ ऋ चि</td>
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<td>बृहिः</td>
<td>ब्र्ह्द्व or ऋ चि</td>
<td>ब्र्ह्द्व or ऋ चि</td>
</tr>
</tbody>
</table>

The remainder, as in feminines in उ.

### The declension of the noun गो “cow”.

The declension of this noun is given in sūtra II, 16. It is not really an irregularly declined noun. The fact is, the Sanskrit word गो is *generis communes*. The Vernaculars (Pāli and Prākrit), however, have formed separate words for the two genders; viz., gāvo masc. and gāvi fem. The declension of the latter is given in II, 16, and it is quite regular, like that of नात्र “river”.

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</thead>
<tbody>
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<tr>
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<td>मात्सि</td>
<td>मात्सि</td>
<td>मात्रां</td>
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<tr>
<td>Plur. Nom.</td>
<td>मात्सि</td>
<td>मात्सि or ऋ चि</td>
<td>मात्सि</td>
<td>मात्रां ओ मात्रां ओ ऋ चि</td>
</tr>
<tr>
<td>Acc.</td>
<td>माति</td>
<td>माति</td>
<td>माति</td>
<td>मात्रां</td>
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</table>

The remainder, like feminines in उ.

### 6, PRONOUNS.

**a. Personal Pronouns.**

The original forms of the base of this pronoun are म और च म (= Sanskrit च च), of which, in Sanskrit, the former belongs to the singular and the latter to the plural. In the Vernaculars (Pāli, Prākrit), however, this distinction is not strictly observed. Moreover there are some by-forms of the base; viz., माहा, नाहया, महा, मोह्या. The last two, which occur in the Arsha, are, probably, mere modifications of मोह्या which occurs in Pāli.

* Gāvi nom. sing. in Kuhn, p. 85, and gāviyo nom. plur. in Childers, p. 146, and gāvi in Kachchh. II, 1, 23 (Senart, p. 44).

and, in the form *mahya*, in Sanskrit. In the *Arsha* these by-forms occur only in a few isolated cases; but in the later Prakrit they have a nearly regular declension.

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

**Declension.**

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<td>बच्</td>
<td>बच् or बच्यं</td>
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<td>सर</td>
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<td>सस्</td>
<td>सस् or ससद्, etc.</td>
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### Introduction

<table>
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<th>Prākrit</th>
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<td>अन्ति or अन्ति or अन्त्य</td>
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<td>नास्त्र</td>
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<td>नास्त्र</td>
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<tr>
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<td>नास्त्र</td>
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<td>नास्त्र or अन्त्र</td>
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<tr>
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<tr>
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<td>नास्त्र</td>
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</tr>
</tbody>
</table>

**Second Personal Pronoun.**

The original bases of this pronoun are *te + o* or *ta* and *tumaha* (Sanskrit *yushma*). In Sanskrit they belong to the singular and plural respectively; but in the Vernaculars (Pāli and Prākrit) the distinction is not strictly observed. There are, moreover, the following by-forms of the base:
INTRODUCTION.

tu or tava or tuva or tuma and tuyha or tuha or tujjha or tubbha or tumbha. The first four are probably modifications of tva, and the others, of tumha. The Arsha possesses most of these by-forms, though they occur only in isolated cases; absent are only tu, tuva, tuyha. In the later Prákrit, however, they are capable of almost regular declension.

The Arsha possesses also an indeclinable form bhe which may be used in any of the six cases (II, 26). Hemachandra confines its use to the instrumental singular and to the nominative, accusative, instrumental and genitive plural (H. C. III, 94, 91, 93, 95, 100).

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

\[
\begin{align*}
A & \text{ ला} | \text{ मा} | \text{ न} \parallel \\
B & \text{ ला} | \text{ मा} | \text{ न} | \text{ म} \parallel \\
C & \text{ ला} | \text{ मा} | \text{ न} | \text{ म} \parallel \\
D & \text{ ला} | \text{ न} | \text{ मा} | \text{ म} \parallel
\end{align*}
\]

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

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

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<td>तुभ</td>
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* Also तुषाचित्ता or ोद्वृत्ता, तुषाचित्ता or ोद्वृत्ता, तुषाचित्ता or ोद्वृत्ता, तुषाचित्ता or ोद्वृत्ता. *
## INTRODUCTION.

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### b. Demonstrative Pronouns.

These are *tad*, *etad* and *idam*. Their declensional bases are *ta*, *eta* and *ima* respectively. They are regularly declined, like nouns in *a*. Of the regular forms of *tad* the following are mentioned by Chaṇḍa, nom. sing. neuter *tām* (II, 17); nom. plur. masc. *te* (I, 31); instr., abl., gen., loc. sing. fem. *tās* (I, 9); gen. plur. com. gen. *tānam* or *tāhām* (I, 5). Moreover the following irregular forms are noticed; nom. sing. masc. *sa* (II, 17, Skr. *sa*), fem. *sā* (II, 1, Skr. *sā*); abl. sing. fem. *tasā* (B C D, I, 3, Skr. *tasyāḥ*), gen. sing. or plur. com. gen. *se* (I, 17); gen. plur. masc. or neut. *tesam* (Skr. *tesām*) or *tesīm* (I, 3); loc. sing. masc. or neut. *tasmin* (Skr. *tasmin*) or *tambhi* (B C D, I, 3). All these anomalous forms are relics from the Sanskrit, excepting the genitive *se*. They also occur in Pāli, excepting the genitive general *se* and the genitive plural *tesīm* (see Minayev’s Pāli Grammar, pp. 83—85). There are also evidences of the existence of an irregular feminine base *ti* or *ti*; *viṃ*, instr., abl., gen., loc. sing. *te* (I, 9) and abl. sing. *tissā* (B C D, I, 3).

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

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

### c. Relative and Interrogative Pronouns.

The bases are *ja* and *ka*, which are declined regularly, like nouns in *a*. There are only three forms, however, noticed in Chaṇḍa; *viṃ*, the irregular Sanskritic abl. sing. masc. or neut. *jambā* (III, 23) of the relative pronoun

* Also तद्ध, तद्ध, तद्ध, तद्ध, तद्ध, तद्ध, तद्ध; also every form with final *ोः*. 
and the irregular Sanskritic nom. singular neuter kim (I, 23) and the regular gen. plural kīnau or kīhau (II, 15) of the interrogative pronoun.

d. Pronominal Adjectives.

The pronouns of quantity are tāvā “so much”, jāvā “as much” (II, 21), for Sanskrit tāvat, jāvat, throwing off, as usual (see II, 11) the final consonant t. Besides tāvā there also occurs the anomalously shortened form tā (but not já, for jāvā). The Pāli has only tāvā, jāvā, but not tā (see Childers, pp. 500, 599). The later Prākrit has both pairs complete, tāvā and jāvā, tā and já (H. C. I, 271). Pāli has also a form jávām (apparently really a nom. sing., like mahām, bhavām); the Arha probably had both távām and jāvām; at least they occur in the Jain Prakrit of the Bhagavatī (see Weber’s Fragment, p. 257).

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

7. Numerals.

The declension of the numerals is not noticed at all by Chaṇḍa, with the exception of the genitive plural, which ends in pamb (I, 6). From this fact, however, it may be concluded, that, in all other respects, the declension of numerals was regular and followed that of nouns. That is to say, that ekha “one”, pancha “five”, and all others, ending in a, were declined like nouns in ā (e. g., deva); di “two” (Skr. devi) and tri “three” (Skr. tri), like nouns in i (e. g., agī); and chatus “four” (Skr. chatur), like nouns in u (e. g., guru). It is probable, however, that the nominative and accusative of the second and fourth numerals were taken directly from the Sanskrit; viz., do or dve or ve (Skr. dvau, dvē, Pāli dvē, dvē, Prākrit do, dvē, ve, donē, veṃ) “two”, chattāra (acc. also chatuvo), chatusso, chattari (so also in Pāli; Skr. chatvarāh, chatuḥāh, chatasrah, chatvāri; Prāk. chattavo, chaṭūro, chattāri) “four”.

The following cardinal numerals are mentioned incidentally:

6. chha (III, 14), Skr. kaṭ, Pā. chha, Prāk. chha.
10. dāha (III, 14), Skr. daśa, Pā. dasa, Pr. dasa or dāha.
12. teraha (III, 21), Skr. trayogāsa, Pā. teraha or telaha, Pr. teraha.
16. solasa (III, 21), Skr. shoḍaśa, Pā. solasa, Pr. solaha (?)
20. viśā (III, 22), Skr. viṃśati, Pā. viśati or viṃap, Pr. viśā.
30. tīsā (I, 6), Skr. timsat, Pā. timsati or tīsam, Pr. tīsā.
50. pannā (III, 32), Skr. panchāsatsa, Pā. pannaḥsamy, Pr. pannaṃsā.
55. panchapaṇṇaśa (III, 33), Skr. panchapanchāsatsa, Pā. panchapauṇṇa, Pr. panaṃvāṇa.

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


8. The Verb.

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

The old Prakrit, like the Pāli and Sanskrit, had parasmaipada and ātmanepada forms; thus parasm. *gachchhati* “he goes” (II, 4); ātv. *najjate* “it is known” (III, 11); sometimes only one or the other (e.g., *bijjate* in III, 11); sometimes all give the ending *e* of the ātmanepada (e.g., *bijjate* in III, 11); sometimes all give the termination *i* of the parasmaipada. I have preferred restoring uniformly the ātmanepada ending, as it has undoubtedly the support of antiquity and because Chanda has no sūtra to allow for the change of the ātmanepada into the parasmaipada. That change became almost universal in later Prakrit; its beginnings are already to be found in Pāli (Kachch. III, 4, 37, p. 263); and it may have occasionally occurred in the Arsha; it certainly did occur in the Arsha in the present participle, where it is enjoined by an special sūtra (II, 25); but the absence of any such sūtra with reference to the tenses seems to show that the change did not yet affect the latter.

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


These examples also show traces of the existence of verbal classes. Thus *bhavati, jalanti* (Skr. *jvalanti*), etc. are of the 1st class; *eti, bhahi, vemmi*
INTRODUCTION.

(Skr. vohmi) of the IInd class; ljjante (Skr. liyante) is of the IVth class; nisdemtha (Skr. niśāmaya) of the Xth class.

The passive may be formed in two ways, either by assimilating the suffix ya to the preceding consonant, or by changing it to jja if preceded by a vowel, or to ijjja if preceded by a consonant (III, 25). Thus 3rd sing. pres. disate for Skr. drisyate “it is seen” (II, 5), dajjhate for Skr. dahiya “it is burnt” (III, 1); again najjate for Skr. jādyate “it is known” (III, 25), vāhijjate for Skr. vāhyate “he is troubled” (III, 25).*

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

As to the participles, see the following section.

Conjugation of bhaṅ “speak”.

Present tense.

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Imperative.

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| Plur. 2nd | भषाष | भषाष | भषाष | भषाष |
| 3rd | भषातु | भषातु | भषातु | भषातु |

Passive.

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* MS. A in II, 25 has the curious reading vāhiyantay (see Appendix), which raises a doubt, whether yy may not possibly be the correct reading throughout for j; the latter being due to the Revisionists. The reading yy would well agree with sūtra III, 25 (nayya, vāhiyate); though, no doubt, sūtra III, 15 may account for the change of yy to j.
INTRODUCTION.

Causal.

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The following specialities may be noticed: the root हरव "be" may be optionally contracted to ह: e.g., होती “it is” (III, 81); so also in Pāli (see Minayef, p. 118). Again the root अस “be” drops its initial a in the 2nd pers. sing. ēti “thou art” (II, 18). The roots ग्रह “take” and कर “do” pass from the IXth and Vth classes respectively into the VIth class, गिनती “he takes” (III, 23), तरति “he does” (see App. B C D, III, 3).

9. SUFFIXES.

a, Participial.

a, अंत (Skr. at) forms the participle-present of the parasmaipada verbs and optionally the आतmanepada. Thus अमाहाङ्गु (II, 11) for Skr. अरहाङ्ग; pass. भधिति (II, 25) for Skr. भधित्याधानम्.

b, माना forms optionally the participle present of the आतmanepada verbs; e.g., साध्यानया (App. A, II, 25) for Skr. साध्यानया.

c, ता forms the participle past of the passive; e.g., कतम् (Skr. कर्तम्, I, 23), सतम् (Skr. स्रतम्, III, 2), पदातम् (Skr. पद्यातम्, I, 23), etc. After consonants it inserts i or is assimilated: thus असरितम् (Skr. अपसरितम्, II, 23), दिशितम् (Skr. दृशितम्, I, 27).

d, तवा (Skr. तवा) forms the participle future passive. Thus सताण्वम् (Skr. स्रताण्वम्, III, 2), काताण्वम् (Skr. कर्ताण्वम्, II, 4. III, 9, 29).

e, त्त्व or त्तु (Skr. त्वा) form the conjunctive participle. Thus भट्टम् (Skr. भूत्वा, II, 19, final anusvāra by II, 15), or, with connecting vowel i, वृद्धित्वा and वृद्धित्वा (Skr. वृद्धित्वा, II, 19). Sometimes त्त्व forms चहा and त्तु by assimilation; e.g., सुसहा (Skr. सूत्वा, II, 19); कट्टु (Skr. कृत्वा, II, 19); or even पप्प, as in कप्प (Skr. कृत्वा, II, 19, cf. gappi of gam in the Apabhramśa, H. C. IV, 442).

f, o (or rather io) may form the conjunctive participle; e.g., वांद्र (Skr. वांद्वा, II, 19).*

* I suspect that there is here some corruption in the text. The suffix is perhaps या (as in Pāli). MS. A reads the example वांद्र (not वांद्र); similarly A reads या in II, 28, where undoubtedly the correct reading is या. Hence the correct reading in II, 19 may be वांद्र, and accordingly the suffix या (not o).
INTRODUCTION

10, INDECLINABLES.

a, naï, cheya or chiya (Skr. eva) express emphasis (II, 17). After short vowels ch is doubled; thus tam cheya, but sa chechiya.

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

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

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

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

f, tá or táva (Skr. tāvat) and jáva (Skr. yāvat) express measure (II, 21); e. g., tá viśeḥhinnaṃ, táva gamābhir, jáva lintante. The abbreviated form jā does not occur. See pronominal adjectives, p. li.

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

h, o (Skr. ava or apa) is a prefix (II, 23); e. g., ohausitaṃ (Skr. avahastam), osaritaṃ (Skr. apasaritaṃ).

ANALYSIS OF CHANDA’S SUTRAS

ON NOMINAL DECLENSION, I, 3. 5–10.*

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

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

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

* A brief analysis of the second and third chapters of Chanda has already been given; see pp. viii—x, xxiv—xxxi.
The forms in the Sanskrit columns are those which Prákrit shares with the Sanskrit; those in the Prákrit columns are the forms peculiar to Prákrit.

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

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

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

(4). The only forms which are partially alike for all three kinds of bases in the masculine gender are those of the genitive and locative singular; indicated by small capitals. (In the gen. sing. the suffix ssa, and in the
loc. sing., the suffix \textit{mni}, are common to all bases in \textit{a}, \textit{i}, \textit{u}, while the suffix \textit{no} of the gen. is confined to bases in \textit{i} and \textit{u}, and the suffix \textit{a} of the loc. to bases in \textit{a}.\)

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

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

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

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

There is a technical point of some difficulty with regard to these sūtras. That the sūtras I, 5—10 refer to any of the three kind of bases (in a, i, u) is shown by the absence of any limitation in their terms as well as (in some of them) by their examples. But sūtras I, 11, 12 are, as far as their terms are concerned, equally unlimited; yet they are only applicable to bases in i and u. How is this to be known? The limitation is ingeniously indicated in two ways; 1, by the examples; these are only taken from bases in i and u; the example of the a-base will be found in sūtra I, 3; thus indicating, that the a-base forms its nom. plur. not by the rule I, 11, but by the rule I, 3. Secondly, there is the special sūtra I, 15, which by its very existence limits the sphere of sūtra I, 11 and shows that the a-base forms its acc. plur. not by the rule I, 11 but by the rule I, 15. The sūtra I, 11 being thus limited to the i- and u-bases, the sūtra I, 12, of course, is equally limited to those bases by the well-known grammatical usage of varṇaṇam or “implication.”

Moreover the same implication is carried on to sūtras I, 13, 14, till it is prohibited by the introduction of the term atāḥ “after a-bases” in sūtra I, 15. At the same time, the two sūtras I, 13 and I, 14 are only partially applicable to bases in i and u; for they partially refer also to bases in a. How is examples of masc. a-bases; next to meet the exceptional case of the latter bases, he formulated a special sūtra (I, 7) in general terms (hi bhīṣaḥ), but excluded examples of any base save those of masc. a-bases. In either case, therefore, he uses the examples which he gives to define the exact range of the terms of the sūtra. This device, to use examples to define the, otherwise misleading, terms of a sūtra, is a favorite one with Chaṇḍa. Another striking example (regarding the gen. and loc. sing.) will be noticed further on in the text.

* The limitation of sūtra I, 12 is also indicated by the existence of sūtra I, 16. In fact, there are two sets of sūtras, viz., I, 11, 12 and I, 15, 16, both being on the acc. plur. and abl. sing. Of these the latter set, viz., I, 15, 16, being limited, by its very terms, to a-bases, shows that the former set must be limited to bases in i and u. There are, thus two sūtras I, 11, 12 referring to bases in i and u only; next two sūtras I, 13, 14 referring, partially, to both a-bases and i- and u-bases; lastly two sūtras I, 15, 16 referring to a-bases only.
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this again to be known? The reply is the same as before; by the examples. In sūtra I, 13 the examples of the i- and u-bases give two forms of the genitive, but that of the a-base gives only one form, thus indicating that the a-base does not form a genitive in no, but only one in ssa. Similarly in sūtra I, 14 the examples of the i- and u-bases give only one form of the locative each, while the examples of the a-base give two forms; thus showing that the loc. in a does not belong to the i- and u-bases, but only to the a-base.* It hardly needs adding, that in sūtra I, 16, of course, the term atah is again "implied" from the preceding sūtra; though its limitation to the a-bases is also clearly shown by the suffix āt (instead of nāst) used in the sūtra.

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

(1.) The nom. and acc. singular of all three kinds of bases (in a, i, u) and of all three genders; thus Skr. nom. sing grāmaḥ, Ar. gāmao (II, 10) = āgmo (II, 1; cf. Kachch. II, 1, 32. p. 48); or Skr. pātham, Ar. ādha + am = pātham (II, 1; cf. Pāṇini VII, 1, 24. in Laghu Kaumudi, p. 83) or Skr. agnīḥ, Ar. aggi (II, 10); or Skr. ādhi, Ar. ādhi (II, 10; cf. Pāṇini VII, 1, 23. in L. K. p. 85); or Skr. nādi, Ar. nāl; or Skr. vadhūḥ, Ar. vahū (II, 10). Acc. sing. Skr. grāmam, Ar. gāma-am = gāmam (II, 1; cf. Pāṇini VI, 1, 107 in L. K. p. 47); or Skr. agnim, Ar. aggi + am = aggim (cf. Pāṇini ibid.); or Skr. gangām, Ar. gangām; or Skr. nādim, Ar. nām, etc.

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

* There can be no doubt that the forms aggieś, gurueś (or aggieś, gurūś sic) are nothing but clumsy inventions of the thoughtless Revisionists, who mistook the intention of the sūtra. For the forms have no support either from Pāli or from Prākrit; indeed Hemachandra and Vararuci expressly forbid them in their rules (H. C. III, 128. Vr. VI, 61), which would almost seem to have had in view these forgeries of the Revisionists. Of course, the forms aggieś, gurueś are simply the regular Prākrit forms for the Sanskrit locatives agnikeś, gurukeś, containing the pleonastic suffix ka. Nor can it be doubtful that the example devassu nadhā is only by some mischance omitted in MSS. A and B. For the gen. sing. of a-bases is not mentioned in I, 3 (by any of the four MSS.) where one might expect it, as it is a Sanskritic form; and if it were also omitted in I, 13, there would be no notice of it in the grammar at all. That, in such an important form as the gen. sing. of a-bases in ssa, would be simply incredible. Hence the reading of MSS. C D, in this respect, must be correct. But the stupid remark chakrāparahandī, etc., of course, is altogether the Revisionists' own contribution. It was their way of solving the difficulty which I have explained in the text. They either did not understand Chanda's method, or thought it not explicit enough. But their solution makes it no better, involving as it does a most fanciful use of the term cha.
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(3.) The instr. singular of masc. and neuter bases in a; thus Skr. devāna, Ar. deveṣa (III, 16).

(4.) The instr. plural of all bases in i and u and of all three genders; thus Skr. agnibhiṣ, Ar. aggili (II, 10. III, 13), or Skr. naddibhiṣ, Ar. nāli, etc. The Skr. suffix bhiṣ drops its visarga by II, 10 and changes bh to h by III, 18. The Ārṣha form, therefore, is perfectly regular; but as the a-bases also take hi (for Skr. aignored), it is given as the general suffix of the instr. plur. in I, 7. See the footnote on page lvii.

(5.) The gen. plural for all three kinds of bases (in a, i, u) and for all three genders; thus Skr. grāmāṇām, Ar. gāma + nām = gāmāṇām (I, 5. II 1; cf. Pāñini VI, 4. 8. and VII, 1. 54 in L. K. p. 51.; i. e., Skr. nām becomes nām by I, 5; but nām consists of the augment a and the real suffix am, and the final vowel of the base gāma becomes long a before the initial vowel of the suffix am, by II, 1).

(6.) The loc. plur. of all three kinds of bases (in a, i, u) and of all three genders; thus Skr. deveshu, Ar. deva-su = devesu (cf. Pāñini VII, 3, 103 in L. K. p. 50), or Skr. agnishu, Ar. aggisu (III, 18), or Skr. naddishu, Ar. naṣiṣu, etc.

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

In MS. B a few additional forms are given in sūtra I, 3, which, however, do not materially affect the above given explanation. They occur in the acc. plur., and abl. gen. and loc. singular. They may possibly be original portions of the sūtra, as some of the pronominal forms are very old tattvas (tasmin, tvayi, etc.). In any case they are, on the whole, correct additions, probably of very early date. But gāṇḍa, tumhe and amhe in the acc. plur. and gāme, kule in the loc. sing. are not quite in keeping with the spirit of the sūtra, as the former forms come under sūtra I, 10, 15, the latter under sūtra I, 14. For this reason and because the standard MS. A omits them, I have relegated all these additions to the Appendix B C D.

ON THE CHANGE OF DENTAL N TO CEREBRAL Ṇ.

Postscript to pp. xxv, xxvi.

The only instances in which the Ārṣha shows an almost uniform use of the cerebral Ṇ, independent of any influence of a preceding cerebral sound, are suffixes and particles. Thus there are the declensional suffixes na or nā of the instr. sing. (I, 3), no of the abl. gen. sing. and nom. acc. plur. (I, 11, 12), ni of the nom. plur. neut. (I, 4), na (or nām) of the gen. plur. (I, 5). Again the derivative suffixes nūna (II, 19) of the conjunctive participle, and
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**ttaṇa** (II, 29) of abstraction. Again the particle *naī* (II, 17, but never the negative *na*). In all these cases Sanskrit, whenever it has a corresponding form, uses the dental *n*.

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

Even as regards suffixes and particles, there is no absolute uniformity of spelling with cerebral *ṇ*. Especially is this want of perfect uniformity striking in MS. B. Thus it has instr. sing. *devena* in I, 3, *nehena* in II, 27; nom. plur. *kūdāni* in I, 3 (but *devāṇi* in I, 4); gen. plur. *devāṇāṃ* in I, 3 (but *buddhāṇāṃ*, *nāṇāṃ*, etc.) and *no* in the sūtra of I, 5 (but *na* in all examples); *ttana* in II, 29 (in the comment, but *ttana* in the sūtra and in all examples); *naī* in II, 17 (in the sūtra, but *naī* in the comment, and in all examples). There are only three cases in which MS. B has uniformly the cerebral *ṇ*; *viz.*, in the instr. sing. suffix *ṇā* (I, 3), the abl. gen. sing. and nom. acc. plur. suffix *ṇo* (I, 11, 12), and in the derivative suffix *tāṇa* (II, 19). In the MS. A there are only two instances of want of uniformity; *viz.*, the nom. plur. *kūdāni* in I, 3 (but *devāṇi* in I, 4), and *naī* in II, 17 (only in the sūtra). In most cases, probably, this want of uniformity is to be ascribed to the carelessness of the writers or copyists of the MSS. But in the case of the nom. plur. neuter (where both MSS. A and B agree) and, probably, of the instr. sing. of *a*-bases (which MS. B uniformly spells with dental *n*), I am inclined to believe that both ways of spelling (with *n* or *ṇ*) are correct. It will be noticed that in these two cases the Arsha forms are tatsamas, while in the others they are, more or less, decided tadbhavas. This would account for the change of the dental *n* into the cerebral *ṇ* being more firmly established in the latter than the former cases; in the case of the instr. sing. suffix *ṇā*, the tendency to that change has even prevailed over the tatsama character of the suffix.

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

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

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

ON THE TREATMENT OF MEDIAL SINGLE CONSONANTS.

Postscript to pp. xxvi and xxviii.

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

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

प्रणवम् शिरसा वीरं स्वच्छिन् व्यापिभिर् चर्चे।
लच्छे प्राणं ति विशिष्टु द्विमात्राव च। (१)॥
कविषुं लोऽप: काचिन् सर्वेऽऽपि काचिन् विशेषिपयथः।
(३) श्रामो जनानि दशंस्यु च ज्ञात तत् हृ भाषितं॥ (३)॥

(४) अर्य कमेन नवनविलः छुराणि॥

॥ (४)॥ सिद्धैं (५) प्राख्यं च एकं॥ (५)॥

सिद्धैं (४) प्रतिद्वं प्राख्यं च एकं (६) चिन्द्रकारं (७) व्यवहितं (१)॥ (१) उक्तोत्तरम् ॥

तत् चैदेः॥ यथा (११) जना (१२) त्याजा मन्त्रा॥ **नियम निचं इत्यादि (१३)॥

* C अर्थे द्विमात्रां विशिष्टे प्राख्यं लच्छे च चर्चेः स्वच्छिन् व्यापिभिः शिरसा वीरं प्रणवम॥
† C व्यापिभिः व्यापिभिः॥ ‡ C प्राख्यं। प्रणवं संहितं। तस्य तत् अगां च प्राणं। संहितं संहितं माधवं बस्मादिकूमु विशिष्टं। प्राणं तत्त्वं तत्त्वं द्विमात्रां ज्ञातं अभिधिने॥
§ C अंशक्तयोगम्। संहितानु ज्ञातं तत् संहितषोगी॥
∥ C यथा: गजम्। पूछिनें। यथा त्रितीयैं यथा आषां पर्यः। (iii, 15 ज्ञानं)। वर्णविवेचनं ज्ञातं आषां यथा:। ज्ञानं वर्णविवेचनं ज्ञातं (iii, 6 ज्ञानं)।
| ज्ञानं ज्ञानं ज्ञानं (iii, 19 ज्ञानं)। ज्ञानं ज्ञानं ज्ञानं (iii, 24 ज्ञानं)।}

(१) C prefixe मूल = ६० ; the same number occurs in the same place in a MS. of the Jain work तत्वर्थदीक्षितम् मोक्षशास्त्रम्, in my possession; D pref. मूल = ६०। (२) C कीर्ति नमः सिद्धेऽपि; D कीर्ति नम: विचर। (३) So A; C D read अमो जनानि दशंस्यु च; ज्ञात् द्विमात्रानु; B om. the second verse altogether। (४) So A; B C D om. this clause। (५) B om. (६) B विचा। (७) A D om। (८) A B om। (९) So D। A B C योगितम्। (१०) A ज्ञान, B ज्ञान। (११) A वच्च, B वच। (१२) A ज्ञान, B ज्ञान, C D अभिधिन। (१३) A B om।
विभक्तिविधान प्रथम

(१) मङ्कुलतमम्। तथृ चेद। खुरो। सेयसै। जालै। कंदलृत।
(२) कामश्च। दित्यादि। देवीश्रीश्रीम् (४) (C D (४))। तथृ चेद।
(३) द्रविता। (५) सर्वं चन्द्रिकोज्वलिण्य। (६) पुष्करं चन्द्रिकोज्वलिण्य।
(६) दित्यादि।

॥ २॥ लिङ्गे य (६)॥ २॥

प्राते लिङ्गम् श्रीप्रेम चेदः (६) निम्नकारः (६१) भवति। देवोऽ (२१)
गंगा (२१)। कुलं।

॥ ३॥ तस्मात् चंकुलतुः विभक्ति। इ॥

तस्मात् लिङ्गम् परः। संकुलतुः। विभक्ति (६१)। भवति। (स्मृति (६३)। देवोऽ।
अगिरः। रिपु (६४)। बुद्धि (६६)। धेनु (६६)। नद्यं (६८)। वथिः (६८)। पीढ़ा (६९)।

* C संकुलतमम् संकुलनम् इमै। च O कुरो रक्षा। शेयसै चंडः। जालै पातः। कंदलृत कलः।
(४) कामश्च। दित्यादि। देवीश्रीम्। (४) (C D (४))। तथृ चेद।
(५) द्रविता। (६) सर्वं चन्द्रिकोज्वलिण्य। (७) पुष्करं चन्द्रिकोज्वलिण्य।
(८) दित्यादि।

(१) A B C D शब्द संकुलतमम्। (२) A B जालै। (३) A कंदलृत। B नं। (४) A B जालै।
C D add कलः। (५) B देवीश्रीम्। it may be noted here, that A B not uncommonly write म or म for a final anusvāra at the end of a clause or sentence.
(६) C D om. the remainder, in the place of which they have a different reading; see Appendix C D.
(७) A om. Sanskrit. (८) A पुष्करं चन्द्रिकोज्वलिण्य। (९) च B कलः। (१०) A B लिङ्गम्। (११) A D om., B देवीश्रीम्। (१२) D adds Skr. देव।
(१३) B गंगा। गंगा। (१४) C D prefix च। (१५) A B om. this case-term.
(१६) A B C D read नद्यं and नद्यं, where the text has नद्यं and नद्यं, and C D add the Skr. translations देव। नद्यं। रिपु। बुद्धि। धेनु। नद्यं। च। च।
(१७) लेख्यं। देयसै। कुलानिन्। etc. (१८) C D add गृह। (१९) ऑ(१) B चेदः। C D चेदः। (२०) A C फरः। (२१) C D शब्द। पीढ़ा।
I, 3.

॥ निम्नक्रियान्वयन प्रयोग ॥

भूषण(९) । अभिन्न(१०) । जसु(११) । देवा(१२) । कुलानि(१३) । वर्ण(१४) ।

tulāha (१५) । (C D) ॥ नायू(१६) ॥ देवं। अभिन्न। गुस(१४)। (२)गंगा(१७) ।

वुदित(१८) । धेरु(१९)। नदी(२०)। पीठ(२१)। दृश्य। संदृश्य। (२२)लां मां

तां कृत्वा (२३) ॥ कुल(२४) (B C D) ॥ टा ॥ देवेश(२५)। गुसुपा(२६)।

dhāvan(२७) ॥ लिचु ॥ अभिन्न(२८)। रिपुधित(२९)। वुदित(३०)। नदी(३१)

dhīdhi(३२)। अभिन्न(३३)। तुच्छ(३४)। अभिन्न(३५)। कुल(३६) (B C D) ॥

अभिन्न(३७) ॥ कुल(३८) (B C D) ॥ आस ॥ देवाण(३९)।

vudhīdhi(३०)। धेरु(३४)। नदी(३५)। तेष(३६)। शैतिश(३७)। विद(३५)

* C मां मांगी । सर्वोदयस्य (ii, ४) इत्यक्षेत्र मांगी ॥ (५) चेतु (५) चेतु (५)।

कर्माणं (ii, १ चेतु-चास or चेतु-रूप)। कर्माणं (ii, ४ चेतु-रूप)। चेतु-रूपमाणं (ii, २ चेतु-रूप)।

(६) C गुष्मानिः । युष्मानं वशः (३२, तुमा-प्रत्ययम) । रामाणां सं (३३) । तुमा-प्रत्ययम।

वर्ण (iii, ३ तुमा-प्रत्ययम)। नायूः (iii, २५ तुमा-प्रत्ययम)। चेतु (ii, ४ तुमा-प्रत्ययम)।

(६) चेतु-रूपमाणं (ii, २ चेतु-रूप) ॥ चेतु (३४) ॥ मिन निष्ठ (i, ७) तुच्छ(३५)। भवती (३६)।

सं (iii, १८ सं) । सर्वोदयस्य (ii, ४) इत्यक्षेत्र गृहः दृश्यित्व सं भवति। निष्ठ (३७)।

(१) So A (see Kacc. ii, २, २१), B तुमा, C D तुमा ॥ (२) D चेतु and, after
it, adds रिपुधित ॥ (१) C देवा; B देव (cf. p. २, note १६). (४) C देवा ॥

(५) B वर्ण; C D have a different reading, see Appendix C D. (६) A reads
couldly वुदित । अभिन्न । धेरु । नदी । अभिन्न । सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।

भूषणि। गुसुपा। गुसुपा। धेरु। नदी। अभिन्न। सां । मां सं रक्षणेऽ, om. the rest of
de samples, the examples of the acc. sing.; C D add the Skr. translations देवे।
विभक्तिविधान प्रथम

(BCD) | (C) | देवेशु(१) | अगिन्द्रस(२) | बुद्धसु(३) | मालसु(४) | नदेशु(५) | कुलेशु(६) | मालेशु(७) | (CD) | द्रव्यादि(८) ||

| १५ || द्रव्यादि अप्लुव || ||

एवं लिंगानां कच्चा वात्ये भवति || जम(१०) || विभृषणा। || देवानि(११) रक्षेषु(२१) ||

| १६ || शास्त्रादिका दशुस्त्र जा(१२) गेह(१३) वा || १४ ||

(१६)सागरसामाज्यानागसामाज्यापि शकारो भवति है वा || तन्तान तारम ||

dेवानि(१४) देवारैं || कथमां || कथामि || (१०)सतिर्तां सतिरां || (CD) ||

| १७ || अंधजायाः(१४) वर्णः || ||

* C जयः। विरघः। || † C विभृषणा। विशुद्ध। भागसेवः (ii, 11 विशु)। नवांश० (iii, 5 विशु)। नवांश० (iii, 16 विशु)। लोको (iii, 24 विशु)। को विभृषणा (i, 12 विशु)। || C नार्मः। नार्मः। अंशः। § C चर्चेभां भागाः भच्च भास्करीयः। राज्यस्थल वाच सुमित्यबाच वा विभृषणे द्रव्यो कथनेः। || C देवानां।

कथमां || सतिरां || युध्याकः ||

(१) A om., D देवेशु; B prefixes Skr. देवेशु || (२) A B बलीसु, C D बलीसु || (४) A B बलीसु, B C जुरो, D जुरो || (४) A C om., C D add मालाश० || (६) A om., C जुरो, D जुरो || (७) C D om., (६) दुस्सु, and adds दुस्सु || (७) B जुरो, C जुरो, D जुरो || (८) B C D बलीशादि द्रव्यव् || (१०) So A; B C D स्त्रो अधिन, C D add रेखः। कुवशः || (११) C adds देवार्थ् देवार्थ्; D adds देवार्थ् || (१२) D संस्कृत || (४) D om. || (१४) B भागसामाज्यां भागसामाज्यां || (१४) B om. || (१७) A C D और्तारां चरित्रां; B और्तारां चरित्रां; D prefixes और्तारां || (१५) A B दुस्सु दुस्सु; D दुस्सु || (१५) C D दुस्सुः ||
संख्यायः परस्त स्वगमस्यानागमस्याः आसे फरो भवति (C D) ।

पंचाः। तीमाः। द्वादशि।

C II (C D) II क् ॥

7 II दि(२) सिन्ध् II अ ॥

लिंगात् परस्त सिन्धा दि(२) भवति द्वादशि। गामः(४)। (C D)॥

8 II दि(७) अश्व। II आ ॥

लिंगात् परस्त अश्वा दि(७) भवति। गामः(४)। दि(७) दि(७)

vedhi। धनुष्टहि। नर्दिष्टता। तुदिष्टता। ज्ञोविष्टता।

9 II त्रितीयादीनामः प्रलयः। यक्षे लिखित ॥ १० ॥

त्रितीयादीनामः राज्यविन्दुमध्यवचनानि लिखितः प्रभवतः। गंगापे।

बुद्धीप(१६)। नदीप(१५)। बहुप(१५)। तीर्थप(१३)। तापः।

१० II शोधेयोः। अभेयः। जगद्यः। ॥ १० ॥

* C पंचाः। पंचाः। पंचाः। (ii, 11 पंच)। संख्याया रूपः (i, 6 पंचाः)। अनुसार। (ii, 15 पंचाः)। C तीसराः। भिंतरः। दिन्नम्। रेखः।

(iii, 9 दिन्नम्)। अनुसार। (ii, 15 दिन्नम्)। खेडः (ii, 4 दिन्नम्)। प्रस्तावः च (iii, 18 दिन्नम्)। त्वष्प च। रूपः। वस्मे। (iii, 35 त्वष्प)। संख्याया अः (i, 6 त्वष्प)। अनुसार। (ii, 15 त्वष्प)। C द्वादशि। देखि। संगमः। संगमः।

संगमः। गंगायः। गंगायः। C तीर्थ तापः। तथा त्वष्प:। त्वष्पः।

(१) A तीर्थपः; C D prefix वीवस्थ। (२) B C D दि। (३) C D om.; but see App. C D. (४) A दि(२)। (५) A दि(२)। (६) A सांकोः। (७) A C om., B D सांकोः; D prefixes गामः। (८) A गामः। B गामः। C D read सांकोः and add गामः।

(९) दि(७)। (१०) B C दि(७)। (११) B D गामः। (१२) A D गामः। (१३) C D क्षेत्रः। (१४) A B D गामः। (१५) A D गामः। (१६) A सांकोः। B गामः। (१७) C D गामः। B गामः। (१८) A वष्पः। (१९) A वष्पः। B वष्पः। (२०) C D गामः। B गामः।
II विभिन्निद्वान प्रथम || I, 10\textsuperscript{a}—13.

लियाँ वर्तमानयोर(१) ज़प्सेष(२) श्रेष्ठ लेपाश च भावति(३) \ ||
(४)मालायो राजाव माला। (५)दुहो मुहु दुही। (६)वेनुः धनुव् धनु। नरेशां नरेश नरेः\* || एवं श्रेष्ठानिः ||
\|| १०\textsuperscript{a} || (C D) || १०\textsuperscript{b} ||
\|| ११ || पुष्कर पुर्वान(७) || ११ ||
\|| पुष्कर(७) पुष्कर वर्तमानयोर ज़प्सेष(२) पूर्वार भावति ||
अग्नी(८) || मुक्त ||
\|| ११\textsuperscript{a} || C || १२\textsubscript{a} ||
\|| १२ || श्रेष्ठ अग्निः || १२ ||
\|| पुष्करेऽ वर्तमानयोर ज़प्सेष(२) एव भावति || पूर्वारवचनस्य च \ ||
\|| ज्ञाति ज्ञाति || तेजसुनिश्चित पञ्च(१०) \ || गिरिको एति(११) नरेः(१२) ||
\|| १३ || सुम्र(१३) च चुस्त(१४) || १३ ||
\|| पुष्कर वर्तमानस्य कथा सों भावति || सुम्र(१३) च भावति(१५) || सुम्रिः(१५) ||

* C does not give the Sanskrit equivalent of any of these examples; but, instead of it, the two numbers 13 and 28 are inscribed over each form; thus मालायो || \| C याहरेः पूर्वेश्च भवसद्रहृ एव बदन्तः \| \| C ग्रहः व्यक्ततः \| C सुनीन पञ्च || \| C मिर्न चक्षुमाला एति नदीः \| B मिर्नः एति नदीः \| \| B सुनः कथयः ||

(१) A reads वर्तमाना एवे भवति || (२) C D व्यक्तनरः || (३) B reads उ \ श्रेष्ठ भावति। श्रेष्ठ एव भवति || (४) A has final थ, and D has final ज, instead of थ, in all examples; exc. D फरो || B places महासा महासा and so on throughout. (५) B बुध in all three examples. (६) A C D थू for नू in all three examples. (७) B पूर्वार तु || (८) A om. (९) C D prefix देव || (१०) B पञ्चि || (११) A B C एव, D एव || (१२) A C D एव, B एव || (१३) B एव || (१४) A कथाः || (१५) A om.
(1) कृप्या (२) गुणित्सु कृप्या। *ग्रामिणा सिधा ग्रामित्सु सिधा। (३) देशसम बोधा। (४) CD

|| १४ || ए विषया || १५ ||

पुनि दिवचनक ए (४) भवति। विषया भवति। (४) ग्रामित्सु।

(५) गासे गामष्टा। || १५ || (५) दूष झोडेत। || १५ ||

अत: (५) बाकारां उनरल श्रवणी (६) पुनिंगां ए भवति || देशे। ||

वंभो ए (७) तोहुवुद्धिते लोपाधियते तथात। || १६ ||

(७) परमती-अत: आदेशकार्य (१४) तोहुबुद्धिते लोपाधियते (१५) एते।

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* BC चयन: दिना। || C देशसम शोभा। || C चयन: श्रवणी। श्रवणी or ग्रामिणा (i, 11. 12) || १४ विषया। श्रवणी or ग्रामिणा (i, 11. 12) || १४ विषया। श्रवणी or ग्रामिणा (i, 6)। ग्रामिणा (i, 7) || १४ विषया। श्रवणी or ग्रामिणा। ग्रामिणा or ग्रामिणा (ii, 13. 1, 5) || १४ विषया। ग्रामिणा (i, 12)। ग्रामिणा (i, 8) || १४ विषया। ग्रामिणा or ग्रामिणा। ग्रामिणा or ग्रामिणा (i, 13)। ग्रामिणा or ग्रामिणा (i, 5) || १४ विषया। ग्रामिणा (i, 14)। ग्रामिणा or ग्रामिणा (ii, 8. 12, 15) || १४ विषया। ग्रामिणा or ग्रामिणा। ग्रामिणा or ग्रामिणा। ग्रामिणा or ग्रामिणा। ग्रामिणा or ग्रामिणा। ग्रामिणा or ग्रामिणा।

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(१) A reads प्रख्या (see i, 12); B C D कृप्या। (२) C D कृप्या; A B om. गुणित्सु कृप्या। ग्रामिणा सिधा। (३) C places देशसम बोधा: before ग्रामित्सु सिधा; A B om.

(४) C D शिबित्सु भवति। (५) A prefixes ग्रामिणा, B C D शिबित्सु। (६) D prefixes गुणित्सु, C गुणित्सु, but not A B. (७) C D prefix देशे। देशमित्र। (८) B om. this sthāra and its commentary. (९) A चयन: बाकारां || (१०) D श्रवणी। (११) A बोधे (see ii, 15). (१२) A B C D बोधे लोपा for नोट्सु; and C D insert जो ए; B has the marginal note जो जोपुष्टी। (१३) A थंबी कामान थारे, B थंबी थारे, C थंबी थारे। थारे, D थंबी परख्या थारे; C had originally थारे, but the long अ is changed to a ए by yellow pigment. (१४) B आदेशकार्य || (१५) A B C D बोधे लोपा for नोट्सु; || (१६) MS. श्रवणी. गुणित्सु ||
विभक्तिविधानः ग्रामम् || [I, 17. 18.]

आदेशां भवति(१) || (२) गयानातो* || गयानातु || गयानाधितो(३) ||

गयान(४) ||

१७ || द्द्वित्तीयः(५) || (६) द्वादशः(६) ||

तद्(७) ददम्र अनयोर एकादिवलकलेषु स्त्रीपुनः अकोशु च चुणं तथा
वस भवति || तथा(८) च चुणं च चुणं(९) || तथा(१०) गुणः(५) || गुणः(११) ||
(१२) अन्यः चुणं च चुणं(१२) || (१३) अन्यः गुणः च चुणं || एवं श्रेष्ठः
श्रीपि मुख्यः(१४) ||

१८ || गुणः || गुणः ||

अन्तः(१५) जातः चुणवद्यायो भवति ||

(१) A adds सि; B C D insert सि after ोतु. (२) A गयानातो, गयानात with त्र, B C D गयानातो. गयानात (with त्र). (३) A गयानाधितो (with त्र); it also adds गयानाधितो (with त्र), while B C D prefix it. (४) C D add ददम्र ददम्र; ||
(५) A अदि B D अदि || (६) A om. वदि || (७) C D तद् || (८) A गुणः || (९) So A; B C D सूक्ष्म || (१०) A B C गुणः || (११) A D गुणः || (१२) A B om. the two last examples. (१३) A B C D सूक्ष्म || (१४) D om. this example, but, on the other hand, adds तद्दश; चुणं च चुणं. तस्मा चुणं च चुणं || (१५) B अन्यः || (१६) C D गुणः ||
(१६) So in MS., as masc.
(1) C reads तन्तु तन्तु तन्तु || तुमं कै चो; D न तन्तु तन्तु तन्तु तुमं कै चो ||
(2) C D read परत एने पंच आदेशो भवति || (1) C reads तन्तु तन्तु तन्तु || तन्तु तन्तु दिशा || (2) C दिशा, D दिशा || (1) C D place this sutra after the following.
(1) C D add तन्तु तन्तु || (2) C D read तन्तु तन्तु तन्तु तन्तु तुमं भवति || सविभेक || (3) C D place this example before the other, and add तन्तु तन्तु भवति || (4) C D place this sutra before the preceding one. (1) So B, A तुमं, C तुमं, D तुमं ||
(11) A places दिशा परे भवति || (12) So B; A संभाषण, C D संभाषण; in C संभाषण is corrected by later hand, but the original reading (संभाषण is supported by the marginal gloss (q. v.). (13) A चण, B चण; C D add the Skr. translation चण संभाषणः चणः (C in MS. चणा): || (14) A तुमं, B तुमं ||
(15) A देशम् || (16) A संभाषण, C D संभाषणः || (19) C D add Skr. संभाषणः मन्त्र चान भाषाः ||
10 \[ विभक्तिविधानं प्रथमं \] [I, 23, 24.]

11 \[ २३ \] \[ ते हुसेन तद्व तथं तद्व तद्व तद्व \] \[ $२४ \]

12 \[ युयु: (२) टावसने (५)परे ते हुसेन तद्व तद्व एते भादेश भवति। \]

13 \[ चावभवे: \] \[ सिं (३) ते कर्तं (४) \] \[ हुसेन निद्रा (७) कर्तं (८) \]

14 \[ तद्व पपातं (५) \]

15 \[ २५ \] \[ तुमारदितिवो (७) तुमारो (१०) तदितवो (११) पपातं (२४) \]

16 \[ युयु: (२६) पपातकावचनं परे तुमारदितिवो (१६) तुमारदितिवो (१६) तुमारदितिवो (१६) तुमारदितिवो (१६) \]

17 \[ तद्व (१५) एते भादेश भवति। \]

18 \[ चावभवे: \] \[ तुमारदितिवो (७) अर्थ खुरा (९) \]

19 \[ तुमारदितिवो (१०) अर्थ सुह्या (१५)। \]

20 \[ तदितवो (१६) किन्तु (१४) \]

\[ (C D) \]

\[
\begin{align*}
\text{६} & \text{६} \text{ किन्तु (१६)।} \\
\text{६} & \text{खुरा (१५)।} \\
\text{६} & \text{सुह्या (१५)।} \\
\text{६} & \text{किन्तु (१४)। (C D) \}
\end{align*}
\]

[(१) B \ च दा। (२) A C D =०दृष्टम्। (५) A om. \ घरे-घरे \ इंगल। (६) A फिका०]

[(४) A B C D कर्म; C D add the Skr. translations कर्म चातृ।] \[ लया द्वृ। \]

[(३) A स्व यम (B स्व यम in marginal gloss, q. v.) चातृ।] \[ लया प्रकर (सो \ C \ D प्रकर।) \]

[(४) A B दिशा, C येवी, D दिशा (?)।] \[ (५) A महा कर्म, B संबंधिक, C D सम्बंधिक \]

[(६) A पञ्चा, B पञ्चा, C पञ्चा, D पञ्चा।] \[ (७) B तुमारदिती। (१०) A D तुमार, B C तुमार। (११) C D तद्व। (१२) A दृष्टम्। (१३) A तुमारदितिवो \ रुपाद्यं, om. \ the other forms। (१४) B तुमारदिती, A om। (१५) B C तुमारो, D तुमार, A om। (१६) B दृष्टम्। D adds the Skr. translations न्यू कर्म घरे।] \[ लघु च द्वृ। \]

[(१७) तुमारदितिवो।] \[ (१८) B orig. \ घरे \ घरे, corr. घरे; D द्वृ। (१९) B तुमारदिती, A C D शासी। (see iii, ६, iii, १९।) (२०) A सो \ D; C दृष्टम्। (२१) तुमारदिती, B रस्तव।]
I, 25—28.]

|| विभिन्नविधानः प्रथमः ||

25 || तुष्यतुष्य{3} तुष्य{1} च चार्याः || २५ ||

तुष्यः चार्याकवने परे {2}तुष्यतुष्य{4} तुष्य{4} एते चार्याः भवति।

| स्थिनिथी || *तुष्य चार्याः{4} || तुष्य{4} कलाचार्याः{6} || तुष्य{4} गुण{5} च ||

25ᵃ || C D || २५ᵃ ||

25ᵇ || C D || २५ᵇ ||

26 || तुष्याः || २६ ||

अत{१०} चार्याः{२१} चार्यायथ्या भवति{२२}।

26ᵃ || C D || २६ᵃ ||

26ᵇ || C D || २६ᵇ ||

26ᶜ || C D || २६ᶜ ||

26ᵈ || C D || २६ᵈ ||

27 || मेव मए तार्याः || २७ ||

तार्याः{१२} टार्याकवने परे मे मए भवति। स्थिनिथी{१९} || मे कर्त{१५}।

मए धिर्य{१४}।

28 || महेन्द्र{१०} डा०े || २८ ||

* C तत्र दीवाण || तत्र कर्तः || तत्र गुणः || अ B मया छते ||

(१) A तुष्य, B तुष्यभा || (२) B तुष्य, C D तुष्यः || (३) A om. तुष्य, तुष्य, तुष्य ||

(४) B तुष्यभा || (५) B तुष्य, D तुष्यः || (६) A चार्याः || (७) A काशाश्च, B कलाः ||

(८) A B तुष्यः || (९) A गुणः || (१०) B धिर्, D धिर्: || (११) B C D कर्तः ||

(१२) A निन्द्याः || (१३) A C तुष्यः || (१४) A B om. || (१५) A B C D कर्त: ;

C D add the Skr. translations मया छते। मया छते। (१६) A धिर्य, B धिर्यः ||

(१७) So A; B C D महेन्द्रः ||
12 || विमक्तिविधानं प्रधमं || [I, 29—31°.

श्राद्धः(१) पंचमीकालेन परे महत्तो(२) भवति। सविभक्ते: || *महत्तो(३)
तुम खरो(४)॥

॥ २९ || चन्द्राहिष्टो(५) भवि || दूष॥

श्राद्धः(६) भवि परे चन्द्राहिष्टो(७) भवति। सविभक्ते: || चन्द्राहिष्टो(७)
तुम खरो(४)॥

॥ ३० || (१०) मह महन(११) भवि || द६॥

श्राद्धः चन्द्रकालेन परे मह महन(११) भवति। सविभक्ते: || मह महन(१२)
वीण(१२) || मह महन(१३)॥

॥ ३१ || चन्द्राहिष्टो(१४) चामि || द१॥

श्राद्धः(१४) चामि परे चन्द्राहिष्टो(१५) भवति। सविभक्ते: || चन्द्राहिष्टो(१५)
चिथ ते दोषा(१६)॥

॥ ३१° || C D || द२॥

॥ I || दृति चयनम् वाहातलनंः विमक्तिविधानं प्रधमं समासम् || १ ||
II, 1. 1. \[ II | सरविधानं द्वितीयं || \]

12

II \[ II | अश्र सरविधानम् आह || 2 ||

15

II \[ II | अश्र सरविधानम् आह || 2 ||

15

* C \[ * | र्र रष बच्छर। प्रसकत। अध निविबत। अध घानिका। लोपो | (ii, 4) र्र खनेन खाकारक र बवति (ुष)। रचः (ii, 9 रष)। बवत्रो (iii, 11) र्र खनेन खाकारक खाकार (ुष)। रचः (iii, 13 रष)। र्र रष विधिः। निविबत (ि)। कामदा (iii, 34 र्र बवत्र)। लोपो (ii, 4) र्र खनेन खाकारक खाकार (ुष)। बच्छर (iii, 8 बवति)। रचः (iii, 18 बवति)। कस खाकार (iii, 14 बवति)। लोपो (ii, 24) शनिनस (iii, 26 अवच्छर)। बुः कामदा (iii, 34 खाकार)। \[ + B | वन खाकारक लोपो। \[ + B | र्र खनेन | C बवरि। अध खान्नम। लोपो || C लोप। \[ देवनुविबतस। श B | श्रक (10) दुरा न। लोपो। C लोप। \[ भाकिः अर वरमान। दिववणेन वकवणेन (see ii, 12)। श्रक दुरान्न शिश्रोगमाना। \[ ** B | स रचः। C सचिः। शश्य रचः। शश्य। द्वितिः। + C लोप। \[ दिवम द देवन। \[ दिवमान मः र्र खनेन। \[ + C | लोप। \[ वर्ष बचे तुलका। चंद्रयुन उलका। \[ + B | तपः उपरः। C सचिः। तपः उपरः। \[ + B निकाराण अकुलुकुला। लोपो। C लोप। (11) वर्तक्षम दुरान्न। दिवमान-समुक्तिः। लोप। \[ *** C सचिः। + होरे। \[ + B र्रामस। गामस। C गामस। गामस। \[ सचिः। अञ्जान नास। but see note to translation.

(1) B om. (2) B C D par. (6) So A B; C D प्रकरणोपदिपवंशय (8) A has only the examples marked * and §, om. all others; B places *, §, ¶, †. (9) A सच्छर, B C D श्यकर (4) B C D र्र खनेन (5) B र्र गमात, C र्र गमात, D र्र गमात (6) A सच्छर बच्छर, B दुरान्न, C दुरान्न (see marginal gloss), C D om. this example. (2) B दिवक, D दिवक, A om. (11) C D दुरान्न, B दुरान्न, A om. (12) B नीग, A om. (13) B गमात, A om. (14) B दुरान्न, A om. (15) B दुरान्न, C दुरान्न, D दुरान्न or दुरान्न (1) So B; A om., C D नीगम (12) C D add सकहर (13) B गामानामो। गामो गामात गामो, C गामात गामो, D गामात गामो। (14) So MS. and accordingly the explanation गामात || (15) MS. श्रक दुरान्न। (16) MS. नीगम, दुरान्न।
भूत(१) दृष्टः । तु भूतिधर(२)। भूतिषयः। तु भूतियोऽ(३)। नैद्रेष्टः

१ । ॥ D ॥ १॥

२ ॥ (३)संजोगः ये लेखः ॥ २ ॥

(३)संजोगः ये स्वरें परतः पूर्वस्वर(७) नियं लेखे भवति। धनाखः(४) गतः(५) देवena(६) देविदा। विन उद्योऽ(८) कतुलोऽ(९)॥

३ ॥ ह्रृद्धां संजोगः ॥ ३ ॥

खरणां ह्रृद्धां(११) भवति। (१२)संजोगः ये देव(१२) परे ॥ (१३)कामौ(१४)।

कामं। इद्विंतः(१६)। तिक्ष्णः। "सिमोऽ(१०)। उत्तृः(१६)। सुष्मोऽ(१५)॥

४ ॥ खरोऽऽघुन्यांकः ॥ ४ ॥

* C भूतः दृष्टः प्रकाशः। उपस्थः । C लोपः। वृजः रूपः। C भूतिषयः।

(१) B D चे here and afterwards. (२) B D भूतिधरः (but see marginal gloss). (३) B prefixes एवं भूतिः। (४) C D संस्थापितः। (५) A पूर्वस्वरः। (६) A ह्रृद्धः, B ऊः। (७) A देवन्तः, B देवन्तः, C देवन्तः। (८) B देवेः। (९) A भूतः, C भूतः। (१०) A भाद्रः, B C कतुलोऽ, D कतुलोऽ। (११) C prefixes पूर्वकः। (१२) C D place this clause before ह्रृद्धां। (१३) C D संस्थापितः। (१४) C prefixes ये (see ii, 2); C D prefix the Skr. translations कायः। कायः। गतः। धनाखः।

नैद्रेष्टः। उत्तृः। सुष्मोऽ। see also B in the marginal gloss. (१५) B कामूः। (१६) A B C D देवेः। (१७) A om. this and the remaining examples; C सिमः। (१८) B द्वृः। (see iii, ५, ९), C D उत्तृः। (१९) B स्माः।
खरो लेख स्वयं खाने भवति || *कात्य|। +कृष्ण|। इङ्गलाई|।
BCD | +वच्चे|। धैर्य|। नेपुर|। BCD | कुचापि गच्छति|।
कथा|। पि गच्छति|।
॥ ॥
खरा|। रि। रि|। इङ्गलाई|।
खाने खरा|। भवति|। रि|। भवति|। घृतं घरां|।
हला कात्य|। धैर्याणि दीमति|। कन्यापि|। दृष्टि|। धैर्याणि पुष्पी|।
दुः|। कुटो|। दंतं|। बंदं|। उक्रो|।
धर्मं रिजा|। (CD) ||
॥ ॥
(पूरे)पूरे: ॥ ॥
एत: खाने प्रभवति|। शेषचंद्रो|। तेजः|। संघर्षं|।
(विरं)॥
॥ ॥
* B करि|। +B शलो|। C बुधा|। § B वेताल|। C सम विरं
केषापि बच न॥

(1) A कायचं, B कायचं, C कायचं, D कायचं (see iii, 29 and Lassen Inst. Prac. pp. 141. 365); CD add the following Skr. translations कस्यं|। खजनं|। खंगारा; see also B in the marginal gloss. (2) A चुरुशं, D चर्या|। (3) A इङ्गलाई, B इङ्गलाई|। (4) A B D दृष्टि; D prefixes दृष्टि|। (5) A C D दृष्टि|। (6) A भेषं|। B भेषं|। C भेषं|। D भेषं|। (7) A om. (8) A om., B कुचापि|। C कुचापि|। (9) A B C D गच्छति|। (10) B भरो|। (11) B om. (12) B reads अर्थवर्गं भवति|। (13) A om. (14) A B C D घरां|। (15) A कात्य, B कायचं, C D कायचं; D adds दृष्टि अर्थम्|। (16) A B C दृष्टि|। D दृष्टि|। (17) So C; A B D कन्यापि|। (18) So A B C D; C D add एक्षरं एक्षरं|। एक्षरं एक्षरं|। (19) A B C D दुः|। (20) A बुधा|। C D दुः|। (21) A B D दृष्टि|। (22) A चुरुं|। B चुरुं|। C चुरुं|। D चुरुं (see iii, 8). (23) A रेतं|। (24) A एतं|। (25) A एतं|। (26) A चुरुं|। B चुरुं|। C D चुरुं|। C D prefix the Skr. translations विनायकं|। शेषं|। संघर्षं|। रि। see also B in marg. gloss. (27) A शेषं|। (28) C D add स्वयं एक्षरं वि (see marg. gloss). (29) MS. शलों
(1) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(2) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(3) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(4) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(7) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(9) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(10) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(13) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(14) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(18) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(20) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(22) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(23) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(33) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(34) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(37) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(38) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(39) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(40) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(41) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(42) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(43) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(44) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(45) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(47) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(49) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(50) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(51) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(52) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(53) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(54) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(56) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(57) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(59) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(60) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(61) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(63) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(64) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(65) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(66) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(68) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(69) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(70) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(71) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(72) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(73) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(74) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(75) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(76) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(77) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(78) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(80) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(81) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(82) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(83) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(84) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(85) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(86) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(87) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z


(89) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

(90) A B C D E F G H I J K L M N O P Q R S T U V W X Y Z
II, 12. 13a. || सूरविधानं द्वितीयं ||

(१) अकारागमसानुसारं व अन्यनम। भविष्यति || गर्हणम्।(२) ||

सरितां(३)। (C D) || कर्मजय(४)। (C D) || व्रतिश्री(५) || नहें।(६) ||

सरितेन(६)। (C D) ||

१२ || गच्छिनं वधवनेन(७) || १२ ||

(४) दिवसं वधवचनेन(१०) वाच्यं। **क्षत्रियं। पाया। देवा।

वंभणा(११)। C D ||

१३ || लील्यल(१२) चल्लुबी || १३ ||

लील्यल(१२) चल्लुबीं द्रष्या। **नाम(१३) जिनक्(१४)। नाम(१५)

गुह्य(१६)। ||

१३a || C D || १३b ||

१३b || C D || १३c ||

* C आदि। B आदि || अन्यनम। सरितं। द्रव्यं। श्च। नाम। अन्यनम।

|| B कर्मजयं। शाचा नामपायें। नामपायं। (sic!) || C कर्मजयं।

|| B कर्मजयं। (sic!) || C कर्मजयं। || B कर्मजयं। (sic!) || C कर्मजयं।

|| C कर्मजयं। (sic!) || C कर्मजयं। अन्यनम। अन्यनम। नाम। नाम।

|| B नामं जिनात्रं द्रव्यं। नाम। गुह्यं। नाम। नाम। नाम।

(१) A adds अन्यनम, C D read अकारागमानुसारं श्रवणम् || (२) B चरवस। || (३) A चरवसं। B C D चरवसं || (४) B adds रक्षा (कोई, see App. C D), D prefixes कर्मजयं, श्री, श्रीकारं, व्रतिश्री, द्रव्यं respectively. (५) A यज्ञं ||

(६) B चरवाल। A C D om. (७) A om. (८) C D बधवचनेन || (९) C D prefix प्रत्यां वानिष्ठा नाम। वानिष्ठा नाम।

नाम। (१०) D वस। || (११) A बधवचना (see ii, 15). || (१२) B चल्लुबी || (१३) A बधवचना, B बधवचना, C D बधवचना || (१४) B धर्म, A बधवचना, B बधवचना, C D बधवचना || (१५) C D add नामं चरवसं || (१६) MS. नाम। || (१७) MS. now has साधुविविवीभावं, om. चरवस। but in the place of शिव and श्री there were originally different readings, which are now obliterated with yellow pigment and can no more be made out. (२०) MS. देवाचि (cf. 1, 5).
(१) C माफ़ी: (२) C चुंबकी: (३) C संख्यात्: (४) C सी: ग्राह्य इ ग्राह्य ॥

(१) C माफ़ी (२) C चुंबकी (३) C संख्यात् (४) C सी: ग्राह्य इ ग्राह्य ॥

(१) C D insert न (see iii, 18). (२) C सुमास्या: D माफ़ा: (३) C D read शालानामकार्यानामाः आरसेन न भवति (४) B om. (५) C D - से भवति (६) C D प्रज्ञातंभावः (see App.). (७) D शालानाम (८) So A; B संज्ञारूप (see H. C. i, 182); C D read संज्ञारूप (see H. C. i, 26) and add व्याकरण (see H. C. ii, 182); D further adds ज्ञानपी (९) A om., B बिल्कुल; D has बिल्कुल with ज्ञानपी after it; C reads बिल्कुल which is explained in the marginal gloss as बिल्कुल। प्रवततः। (१०) A चुंबकी, B चुंबकी, C चुंबकी, D चुंबकी। (११) So A; B कार्येँ (कार्यें) ? see ii, 5). C D कार्येँ (see H. C. i, 27). (१२) A कार्यें, B कार्यें (कार्यें), see Lassen, p. 365. H. C. iv, 214). (१३) C D चुंबकी; D gives it as an example of चुंबकी: C explains it in the marginal gloss as चुंबकी: originally the gloss had चुंबकी, but it has been corrected to चुंबकी। (१४) A om., B C D चुंबकी। (१५) C D om., but see App. (१६) A ग्राह्य, D ग्राह्य। (१७) D ग्राह्य। (१८) B दृष्टि निपत्तिर्यूतो, C D दृष्टि निपत्तिर्यूतो। (१९) B ग्राह्य, C D ग्राह्य। (२०) A ग्राह्य, B ग्राह्य, D ग्राह्य; C D add ग्राह्य। (२१) A B om. (२२) A D ग्राह्य, B ग्राह्य। (२३) A ग्राह्य, D ग्राह्य। (२४) D ग्राह्य। (२५) D ग्राह्य; C D add ग्राह्य।
II, 17—20]  || स्वरविदान द्विनीयः || 18

17 | चण्ड(१) जयेन्द्र(२) जयेन्द्र || 17 |

(१) एव श्लोकः छाद (२) चण्ड चित्र एव आदेशः स्वरति || गाथा एव ||
(३) गति छाद। (४) मति छाद। (५) न चैत्य (६) तः चण्ड। (७) सिद्धि (८) ||

18 | अधिकार आचरणः || 18 |

अधि अधि (९) एतयोर अधि लेपया स्वरति (१०) चैरो चि (११) कान्ति चि। तः सि द्रष्टा |

19 | (११) न क्ष्या छाद हु चण्ड (१२) चैरो (१३) चिन्य च (१४) पूर्वकालार्थे (१५) || 19 |

एते (१६) पूर्वकालार्थ (१७) स्वरति || बंदित्व (१८) || २० |

(१६) बंदित्वः (१७) भोजनः (१८) ब्रजः (१९) एवं कर्म**। ||

20 | संबन्धः (२०) छादहो (२१) || 20 |

* B तमेव || तः बचु || जः बचु || जः बचु || जः बचु || चुक || C भुक्का (see note २१) ||

|| B चुका || C भुक्का (२२) ||

(१) A B नहूः। (२) A चण्ड नन्द, B चण्ड नन्द, C अन्तः Skr. माथा चित्र ||
(३) एव एव || (४) A B C D गद्य ||
(५) A नत्, D छाद, C चित्र, D छाद, A C नत्, D छाद, C चित्र, D छाद, D om. whole example, C prefixes Skr. माथा चित्र ||
(६) A नत्, D छाद; C pref. Skr. माथा चित्र, D छाद ||
(७) So B; A चण्ड (चित्र? see p. 20, note १३), C चित्र, D चण्ड; C D pref. Skr. माथा चित्र ||
(८) B C D चण्ड छादः चित्रः प्रमाणः ||
(९) B छाद, C चित्र || (१०) A B C D चित्र; C D pref. Skr. श्रावः छादः ||
(११) छादः प्रमाणः ||
(१२) A चण्ड, B चण्ड, C चित्र, D छाद, C D चण्ड, C D छाद ||
(१३) छादः प्रमाणः (१४) A C D add तुषारः ||
(१५) D तुषारः ||
(१६) C D add तुषारः ||
(१७) तुषारः || C D om., but add तुषारः विषयः ||
(१८) So A; B C D om. ||
(१९) B C D चण्डः ||
(२०) जः बचु ||
(२१) A चण्ड, B चण्ड, C छाद, D छाद ||
(२२) जः बचु ||
(२३) A चण्ड, B चण्ड, C छाद, D छाद ||
(२४) A चण्ड, B चण्ड, C छाद, D छाद ||
(२५) A चण्ड, B चण्ड, C छाद, D छाद ||
(२६) A चण्ड, B चण्ड, C छाद, D छाद ||
(२७) A चण्ड, B चण्ड, C छाद, D छाद ||
(२८) MS. भुक्का.
मलेश(1) एते ममता(2) भवतः(3) \( \text{(4) जदालो(4)} \) जजिकाँ(4)।

फदालो(3) फादिको(3)। \( \text{(CD)} \)।

|| 21 || ताताव(4) तावत् || 21 ||

तावचु कन्द्रस(10) ता ताव(11) भवतः || \( \text{(CD)} \)।

ता* विभिन्न(19) गच्छत ताव चिच्छ(19) जलालिष्टाः(18) पि(19) गंभीराः।

ता(14) गुरुहः(19) सरसेला(19) धारेहि(13) न(10) जाव लिङ्गाः(19)।

|| 22 || उपमाने पिव द्रव्यांविव-विव(19)-वाजः(19) वतः || 22 ||

उपमानाः(19) वतः(19) शब्दस्य एते आदेशा उपस्थिति। \( \text{चंद्रण(10)} \) द्वित।

चमरमित। \( \text{कसमलं विव्वः} \) सुवच। गिल्लो(19) विघ्व।

मायरर्व(10)।

* C तावत् विभीणे गमन तावत् एव जाल्याः व गंभीराः। शावत् गुरु सरसेलों

धाराभिः न च चावत् मद्वलो। \( \text{रीतिः} \) ।

(1) B om., C D add व्यास दृष्ट। (2) A om. (3) A खा। (4) C D prefix Skr.

translations: अठामान। फटाण्ड। (5) A जडाला। (6) B अदिकता, and places 4, 5.

(7) A फादिका; B orig. फादिका, but corrected to फादिका। (8) B फादिका,

placing 5, 6. (9) C D read तानाबढ़ा-आवास। तामानान्तो। (10) C D add शावस्यकस्य तु।

(11) A विभिन्न, C D विभिन्न। (12) A विभिन्न, C D विभिन्न। (13) B कायरका।

(14) A व, B मि, C D य। (15) C D शा। A om. this line. (16) D विघड। (17) B तावर्पुरं।

(18) B चिच्छित, c. m. (19) C D पी। (19) B चार तुजिनांभां, C D जाव लिङ्गाः।

(20) B विघ्व। (21) D श्य। (22) C रीतिः (sic). (23) A om., C उपमानः, D उपमानः।

B adds विह द्रव्य विह विक द्रव्य व द्रव्यः। (24) A बच बो, C वत, D वत।

(25) A B बो; C D prefix the Skr. translations चंद्रयात्र। चमरमित।

(26) विव्वः (D MS. चंद्रयात्र)। कसमलं।

(27) विव्वः (D चंद्रयात्रः)। शावस्यकस्य तु। (28) A त्रिज्ज, B त्रिज्ज।

(29) C गिल्ल, D सिंधु। (30) D चायर्रचा, A शान्तष्ट्रचा, B शान्तष्ट्रचा। (31) MS. काव्यिक विव।
इ. २३—२६। ब्रह्मान्दः देवोऽहं परमेष्टि भूतं जनस्य जन्तुं भवति।

23 ॥ ब्रह्मान्दः ॥ जनस्य ॥ २४ ॥

वर्णः भवति ॥ भवति ॥ भवति ॥ भवति ॥ भवति ॥

24 ॥ ब्रह्मान्दः ॥ २५ ॥

वर्णः भवति ॥ भवति ॥ भवति ॥ भवति ॥ भवति ॥

25 ॥ तेजः ॥ अतः ॥

वर्णः भवति ॥ भवति ॥ भवति ॥ भवति ॥ भवति ॥

26 ॥

(२६) वर्णः भवति ॥ भवति ॥

(२७) जनस्य जन्तुं भवति ॥ भवति ॥ भवति ॥ भवति ॥ भवति ॥

(२८) जनस्य जन्तुं भवति ॥ भवति ॥

(२९) जनस्य जन्तुं भवति ॥ भवति ॥

(३०) जनस्य जन्तुं भवति ॥

(३१) जनस्य जन्तुं भवति ॥

(३२) जनस्य जन्तुं भवति ॥

(३३) जनस्य जन्तुं भवति ॥

(३४) जनस्य जन्तुं भवति ॥

(३५) जनस्य जन्तुं भवति ॥

(३६) जनस्य जन्तुं भवति ॥

(३७) जनस्य जन्तुं भवति ॥

(३८) जनस्य जन्तुं भवति ॥

(३९) जनस्य जन्तुं भवति ॥

(४०) जनस्य जन्तुं भवति ॥

(४१) जनस्य जन्तुं भवति ॥

(४२) जनस्य जन्तुं भवति ॥

(४३) जनस्य जन्तुं भवति ॥

(४४) जनस्य जन्तुं भवति ॥

(४५) जनस्य जन्तुं भवति ॥

(४६) जनस्य जन्तुं भवति ॥

(४७) जनस्य जन्तुं भवति ॥

(४८) जनस्य जन्तुं भवति ॥

(४९) जनस्य जन्तुं भवति ॥

(५०) जनस्य जन्तुं भवति ॥

(५१) जनस्य जन्तुं भवति ॥
II, 27—29.

27 || (1) खर्दाड़ ५वि(२) || २७ ||

अखर क्षरकारिक खवंस विभकियू में भवित(३) || C D || C

वेदेन्द्र(४) भवामिनी में तुभी(५) वचं युमान् वेदेन्द्र(६) भवामीः || C || रूप्यः

अर्थः || D ||

27—27' || C D || २७—२७' ||

28 || इतरस १५विः || २८ ||

रूपः सत्य रूप आदेशो भवित || रूपः(७) एवं ||

29 || भावे लक्षण(८) || २९ ||

भावार्थः लक्षणः(९) प्रवाहयो भवित || (१०)गाममलणः || नयर्लाणः (११) ||

29ª || C D || २९ª ||

II || रूपः (१२)श्रीवंकतमात्मतःलब्धः (१३) (१४)खर्विदानं (१५) द्वितीयं

भमात(१६) || २ ||

(१) C D place this sutra after i, 31 (i. e. after i, 31ª of their own reckoning, see App. C D). (२) C D add से स्वर्णः || (३) A om. the whole commentary, instead of which it has याद || (४) C D देवेन्द्र || (५) B स समे ||

(६) B om. (७) A रूप || (८) A भवणः || (९) A स्वर्णः, B तथा || (१०) C D pref. the Skr. translations याद || (११) B C D

शवः, C D add शवेन्द्रकार || तिथितर्पणः || (१२) A om. from श्री to शवः || (१३) B शवः || (१४) B om. ||

(१५) अम्बलशास || (१६) A om.
III, 1—3.

III || ग्रः वांजनविधानम् ग्राहं || २७

1 || हांगृः (१) गृः (२) लोः (३) || २१

(४)हांगृः (५) काराण्यः (६) कारवाराण्यः पृथविः (७) श्रद्धिः तित्तृत्या भवति ||

(८)देहृः (९) देहृः (१०) विकल्पः (११) जिन्दा (१२) जिन्दा (१३) ||

२ || (१४)श्वस्तः वांजनः (१५) || २७

श्वस्तः (१६) परः (१७) वांजनः लोः भवति || (१८)खायः सः ||ः (१९) 

गान्तः (२०) योः (२१) सः (२२) कार्यः (२३) || शास्त्रः (२४) सः || विकल्पः (२५) 

(२६) विखः || शास्त्रः (२७) सः || सुन्तः सुन्तः || (२८) जिन्दा (२९) जिन्दा (३०) ||

३ || (३१) || २७

गान्तः (३२) च परः तलः लोः (३३) भवति || शास्त्रः (३४) (३५) सः (३६) राणः (३७) (३८) C D || दुःखः दुःखः || विखः (३९) विखः || (४०) सः || कार्यः (४१) ||

(१) A सः || (२) A भृः || (३) D भृः || (४) A om. comment भावः to भवति: || 

(५) D om., C चाराण्यः || (६) B परः ततः भवति || (७) B om., C D सः ||


this example. (११) B विखः || # (१२) A om. (१३) B विखः || (१४) C D सः || 

१६ B adds तित्तृत्या || (१७) A तित्तृत्या; B om. भवति || (१८) The examples 

are rearranged; their order in A is २५, २६, २७, २८, om. all the others; B has 

२९, २४, २५, २६, २७, २८, २९, ३४, ३५, ३६, ३७, ३८, ३९, ४०, ४१, ४२, ४३, ४४, ४५, ४६, ४७, ४८, ४९, ५०, ५१, ५२, ५३, ५४, ५५, ५६, ५७, ५८, ५९, ६०, ६१, ६२, ६३, ६४, ६५, ६६, ६७, ६८, ६९, ७०, ७१, ७२, ७३, ७४, ७५, ७६, ७७, ७८, ७९, ८०, ८१, ८२, ८३, ८४, ८५, ८६, ८७, ८८, ८९, ९०, ९१, ९२, ९३, ९४, ९५, ९६, ९७, ९८, ९९, १०० (see iii, ३). (२०) A C दृष्ट्वः, B दृष्ट्वः (corrupt for सृष्ट्वः), D सृष्ट्वः || (२१) 

A कार्यः, D कार्यः || (२२) C D विखः || (२३) A विखः, A सः; C D om. this example. 

२० C विखः || (२१) B om. (२२) B विखः || (२३) B विखः || (२४) B C D read 

गान्तः परः तलः लोः सः || (२५) A भृः, B भृः || (२६) B सः, D सः || 

२८ B adds सः || C D add सः || (२७) B सः || (२८) B सः ||
(१) B D वपट; A om. this and the following examples, except Nos. १, २ and ६। (२) B चक्री पदा; (३) A बंदकों, B बंद, C D वर्षनं ज्ञात; (४) A बुध, B बुध, C D place १, २, ६। (५) B चालिं: (६) B सेधे, C D बाले, (७) C D जन्म, and add को: बतो (८) A ब्रह्मा वर्ण, B C D वर्ण, (९) A C D भे, B भे; (१०) B C D add ज्ञात; (११) A होती होता; (१२) B व्याप, A om. the remainder. (१३) B धारण, D धारण; (१४) C रहिर, B D रहिर (१५) A जन्म, B D जन्म; (१६) B व्याप, A कीवा व्याप; (१७) D reads विंद्र विंद्र विंद्र (acc. sing. of विंद्र: विंद्र). (१८) B C D विंद्र (१९) A C D वर्ण, B वर्ण, (२०) A B C D वर्ण (see iii, १९). (२१) A om. this example. (२२) B वर्ण, (२३) A चेन, B साह, (२४) B om. this example. (२५) A ज्ञात, B प्रयास, C D प्रयास पर्यं.
III, 7–9.  || ज्ञानविधानं बन्धयं. || 95

7  || दो बे(१)  || ७  ||

दकारो (८)कारे परे लेखो वा भवति || दारं वारं. चैति किं. ||

dरां (१) ||

8  || बाद्  || ८  ||

षकारात् परं टकारे वा(९) लेखो भवति || उल्लंयं उक्तोसं(१०)।

(११) सहूं फुट(१२) || (१३) पुटः || (१४) उक्तिण्डं ||

9  || (१५) रेपः गुर्गुष्  || ९  ||

(१६) समक्षसादृश ज्ञानात् परं: पूर्वक्षक्षं (१७) च रेपो लेखो भवति || तरं

tरं || र्ध्रं(१८) र्ध्रो। र्ध्रं: शुक्लो(१९)। (२०) न्योधः निगोहो(२१)। शगं

सगं। भीशः: सिमो(२२)। शगं: शगो(२३)। शरणं(२४) शशं। वशं वशं(२५)।

दुःसन: दुःसना। उष: उषो(२६)। सुरं: सुरं। तमः: स्तन(२७)। करिष्यं का-

नयं(२६)। करैं म कदमः। उषो(२८) उषो(२९)। प्रवर(३०) पतरो(३१)। C D। सयं:

सयं। विशमं: विषमो। देशं: देशो। श्रात्म श्रात्म(३२)। धम्: धमो। सुस्यं:

सुस्यं। सयं: वत्तं(३३)। परंतं: परंतो(३४)। सुस्यं सुस्यं(३५)। ध्रुव: ध्रुवो। C D।

(१) C D add c. || (२) D बकारे र || (३) B दारं; C D add देक दृष्टां || (४)

B C om. || (५) C D दार (see iii, 29 and App. C D in iii, 3), B दारं || (६) B दारं;

C D om. the remainder. || (७) बुड़े (१ पुड़े) || (८) A om., B places n, o.

(९) A om.; B बकारं, repeating दकारं before it. || (१०) B om. the sutra; A रेपः.

C D रेपः || (११) B om. commentary, up to भवति || (१२) द् पूर्वक्षक्षयं भगवं

(१३) A om. this example; D places it before ततं || (१४) A सूक्षं, B सूक्षं ||

(१५) A om. the remainder. || (१६) C D दिव || (१७) B श्रीभा || (१८) D adds धर्मं

शरीरं || (१९) B om., up to दृष्टां incl. || (२०) D repeats धर्मं || (२१) C शुचाः, and

C D add रश्कं दकारं. || (२२) B श्री || (२३) B C D कारणं, and place this example

before the preceding one. || (२४) B बोड़े, C D बुड़े; but C has a marginal

correction in pencil बोड़े. || (२५) B बुड़े, C बुड़े, D बुड़े; || (२६) C प्रवर, with

marginal correction in pencil प्रवर || (२७) B पतरो, D पतरे || (२८) B श्रात्म, C

श्रात्म, D श्रात्म, (see H. C. ii, 59). || (२९) B बचं, C D वभं || (३०) B C D पथ्यं वभं

(३१) So B; C D चुचं. ||
वग्न्याण् प्रथमदिनिवर्धेः खण्डे धारासंबं द्वितीयचतुः ्यादेशोः

भवति || भास्कर: भक्तोऽ || निनयः निन्द्वयोः

(१) दृष्टि दुन्दु || (२) श्रीमः

(३) घंभोः

(४) पद्मः

(५) फङ्घः

(६) विचारते

(७) विज्ञाने

(८) देश दाळा

मधुरा मधुरा

(९) प्राघ: नाघोः

(१०) C D || ११० ||

(१२) प्राष्ठस्त्र तिरीण: || १२ ||

(१४) प्राष्ठस्त्र खण्डे तिरीयोऽभवति || एकं प्रभ: || तीर्थकरः

(१६) निम्नयार्थे

(१७) विशाली विपाली

(१८) घठा घठा

(२०) विष्मिं विष्मिं

(२१) C D || २० ||

(२२) C D o m. this sutra and its commentary.

(१) A सः, B सः || (२) B C D o m. (३) A निम्न, B निम्न, C निम्न, D निम्न || (४) A o m. this example.

(५) C D || (६) D बः (see iii, 10, १९) || (७) A B C पुष्प, D पुष्प || (८) A पुष्प, B पुष्प, C पुष्प, D पुष्प; B C D बः (see iii, 1१) || (९) A विधाय, B विधाय, C विधाय, D विधाय || (१०) A B विधाय, C D विधाय; cf. H. C. II, २८ ; and as to आ for आ, see p. 2० footnote २८ ; p. १०, n. ७ ; p. २७, n. १३ ; p. ३०, n. ७. || (१२) B तदा, C तदा, D तदा || (१४) A B C D तदा || (१६) A ताः, B नाः, C D ताः ताः || (१८) A ताः, B नाः, C D read ताः ताः || (२०) A has only the following comment,

(२२) विश्वासी विश्वासी; o m. all the rest. || (२०) B ताः || (२२) B ताः || (२५) C D o m. this example. || (२१) C D o m. आ (see note ४ in iii, ११). || (२४) C D o m. आ || (२५) B धकार धकार || (२६) A o m. comm., up to भवति ||
III, 14—17. || ज्ञानविधानं वल्लीयं ||

(१) सुख सुख || (२) लिंघे सहो || (३) मधवः मधवो || तथमः (४) यथोः

(५) १४ || दशः (६) खस्ता: (७) निम्नः || १५ ||

(८) सकारात्मा खाने खस्ता: (९) भवति || भिवा भिविचा: || यथःः
कमुक्ते (१०) || पायायः पायाणे || दशः दशः

(२५) २४ || भजः भजः || २५ ||

(२६) सकारात्मा खाने जकारे भवति || चौवन जुम्सः || सुरः सुधोः
भाषा जन्ना

(२७) २६ || च दे: दे || २७ ||

(२८) २७ || साध्याध्यायोः साध्याध्यायोः || २८ ||

(२९) साध्याध्यायोः भवति: (३०) यथासंख्यः || निन्यः निन्यः (३१) ||

(३२) ३१ || पर्यन्त पर्यः (३२) || देव्या विचा: (३३) || नूत्त्वे नूत्त्वे (३४) ||
शिखः शिखः (३५) || (३६) ३५ || दशः: (३६) दशः दशः (३७) ||
साध्यः (३८) ||

(३८) ३७ || C D || ३८ ||

(३९) ३८ || तुंड़ोः तुंडः (३९) || ३९ ||

(४०) साध्याध्यायोः सकारात्मा (४०) तत्त्वात् भवति (४१) || तुंडः (४२) ||

(४३) ४२ || C D || ४३ ||

(४४) ४३ || C D om. this example (see p. 26, note 6 in iii, 11). (५) A om. this example. (६) A B सम्भवोः || (७) B स्वास्थ्यः || (८) A सम्भवोः || (९) A सम्भवोः || (१०) A has only सहोः. पायाने पायाणे. दशः दशः, om. the rest. (११) B पायाणे || (१२) B D सम्भवोः ||
(१३) A अर्थ, om. the whole commentary. (१४) A only सम्भवोः, om. up to भवति: || (१५) C D मिले: || (१६) B पायाणे with Skr. पाय्याणे || (१७) B D सम्भवोः; C originally सम्भवोः, with marginal correction सम्भवोः || (१८) C D यथः || (१९) A तिन्यः; B C मिले: || (२०) A om. the remainder. (२१) B दशः, D दशः. (२२) B D दशः (२३) B सम्भवोः; C सम्भवोः D सम्भवोः || (२४) B मधः, D मधः || (२५) B सम्भवोः (२६) C D add मधः. चुंबिण्यः: जन्ना. ||
(२) रक्षकारकारकारणम् (१) क्षाने (८) कारो भवति (४) स्त्रिया (७) सीच्या।
(३) स्त्री क्षान(२)। चालिंत चालिंत(३)।
|| १० || रक्षकारी चक्षुः (८) || १० ||
(३) इत्यादि खाने रक्षा (५) भवति। यथासंख्यः (६)। यद्य गर्भः।
(४) खाने नारः (१०)। C D। (६) स्थानः (११) हंस्यो।
|| २० || गर्भाणि चालिंतः (१२)। || २० ||
(१२) गर्भाणि खाने चालिंतः (१४)। यथासंख्यः। (६) मयें गर्भः।
(५) कर्त्तिरः (१४)। कर्त्तिरः (१४)। C D। (१६) अतः वज्रः (१४)। C D ||
|| २१ || गर्भाणि (१२)। वज्रः (१४) || २१ ||
(१६) गर्भाणि खाने (१०)। यथाक्रमः वज्रः भवति (१२)। मयादः (२२)
काश्यो (२२)। वज्रः (२२)। वज्रः (२२)। (१६) वस्त्रकोपालः। C D ||
|| २२ || (२२) वस्त्रकोपालः वायुः || २२ ||
(१६) वस्त्रकोपालः वायुः (१०)। अतः वज्रः (२२)। पवित्रः (२२)।
(१६) भवति (२२)। पवित्रः (१०)।
III, 23—25.] बंजनविधानं वल्लियं ॥ २८ ॥

(१)ब्रह्मः (२) चरणः (३) वेदरचीयं (४) चरणः तेषां ॥ (५)कः (६) कवलो (७) C D ॥

|| २४ || लोपः (८) लोपेपी नयनामानुष्यो (९) लोपः (१०) स्वदेशः (११) स्वदेशः (१२) स्वदेशः ॥ २५ ॥

नयनामाणि संबंधिनी यो श्रवणी (१३) तथो लोपे चकारासीत भवति ।
(१४) श्रवणी (१५) स्वदेशः चतुः (१६) स्वदेशः प्रथमः (१७) श्रवणी तथा (१८) श्रवणी चतुः (१९) श्रवणी चतुः (२०) श्रवणी चतुः ॥

|| २४ || लोपे दिलं || २४ ॥

संयोगाः लोपे पृष्ठसृष्टिः (२१) दिलं भवति (२२) ॥ (२२) दुमः दुमः ॥

B C D । धारः वन्धो ॥

|| २५ || (२३)कविष्ठु वन्धोः पृष्ठ || २५ ॥

(२३)कविष्ठु वन्धोः पृष्ठ भवति ॥ न व्याह्यते न (२४) नञ्चे (२५) ॥
(१)वायते वाच्याते (२६) ॥

(१) A om. this example. (२) C D ब्रह्मः ॥ (३) B ब्रह्मः, C ब्रह्मः, D ब्रह्मः ॥ (४) D ब्रह्मः ॥ (५) So B; A C D ब्रह्मः ॥ (६) A om. ब्रह्मः ॥ (७) Conjectural; the MSS reading is corrupt; B throws'sutra and commentary into one and reads प्र घोर न्यो न्यो पदार्थाः चतुः स्वदेशः ॥ A has न्यो न्यो स्वदेशः ॥ C originally पदार्थाः स्वदेशः ॥, corrected in margin to पदार्थाः स्वदेशः ॥ D पदार्थाः स्वदेशः ॥
(८) A C D स्कारार्कारी ॥ (९) Bom. this clause. (१०) Conjectural; A D read पदार्थाः स्वदेशः ॥, C पदार्थाः स्वदेशः ॥ (११) C D प्रथमः ॥ (१२) B स्वदेशः ॥ A adds नञ्चे: कविष्ठु (see App. B C D). (१३) A D श्रवणी ॥ (१४) A om. the remainder, up to चतुः स्वदेशः ॥ (१५) B श्रवणी, C D श्रवणी ॥ (१६) C D प्रथमः ॥ B places this example after नन्यायात्माः (see App. B). (१७) C D place the examples thus: २६, २७, २८, २९, ३०. (१८) So C; A अंपारंपारित, B अंपारंपारित, D अंपारंपारित ॥
(१९) B अंपारंपारित ॥ (२०) D श्रवणी ॥ A adds घमा after it. (२१) A श्रवणी ॥ (२२) C D दुमः दुमः ॥ (२३) A om. the sūtra. (२४) B कविष्ठु वन्धोः पृष्ठ || (२५) C D श्रवणी ॥ (२६) A B चतुः, C D चतुः ॥ C D add नञ्चे तेषः ॥ (२७) B चतुः, C D चतुः ॥
26 || निक्षिप योद्धादिनी || १४ ||

निक्षिप दिले वर्तमानवरूप दिलेयुत्कर्ष्यन्ति: खानेन प्रथमवरूपाः
भवति || चौहृं सुक्तम(१)। (८) अर्थं: अर्थो। पंचं पत्थर(४)। साधः ||
(४) चिन्तभत्तो(६)। परि: बुद्धे(७)। बुद्ध: कुड़े(८)। पार्थः पत्थर(९)। वर्तमानः
बुद्धानां(१०)। पुष्पं पुष्पं। जिका जिय्या(१२)॥

27 || च दिलेयुत्कर्ष्यन्ति || २७ ||

अर्थों(११) सुकाङ्नादिनीविष्याण्य दिले च एव भवति || (१४) अर्थं: अर्थो।
सत्यं सर्वं(१६)। B C D ॥

28 || ज पदार्दः(१९)॥ २८ ||

पदार्दः(१९) दिले न भवति || क्रिया: क्रियो(२०)। (१५) बुद्धं: बुद्धं(१८)।
(१६) पदार्दः दृष्टि किं || (२५) भवति: भवी(२६)॥

29 || बाकिन्तु यथावाचि || २५ ||

बाकितः पदमेवर्यनन्त्र(२२) च कोपे क्षते दिले न भवति || कामाय(२५)
कामायो || (२४) वेष्टवण्य: बेष्टवण्य: (२४)। सम्बं(२६) पुरो(२०)। (५) कार्याचं

(१) A नक्तुयक्तः, B नक्तुयक्तः || (२) So B; B संयोग: C D संयोगि: ||
(३) A नक्तुयक्तः (for नक्तुयक्तः? but see iii, 5). (४) A om. the remainder. (५) B, पत्तः;
so also C now; but originally C seems to have had पत्तः || (६) D साधः || (७)
D बुद्धं, B बुद्धं || (८) B बुद्धं, D बुद्धं || (९) B बुद्धं, C बुद्धं, D बुद्धं || (१0) D बुद्धं
|| (११) B हवामाणो, C हवामाणो, D हवामाणो (for बुद्धं); but comp. App. A, ii, 25 (as to लोके for लोके), and App. C D, iii, 16. (१२) B जित्य || (१३) So A; B
originally संयोगि: but corrected by later hand into संयोगि: the latter is also the reading of C D (see App. B C D). (१४) B बह्यः बह्य: || (१५)
B बह्यः || (१६) C पादात्रे || (१७) B adds जुक: कुड़े || (१८) A om. this example.
(१९) B बह्यः, D बह्यः || (२०) B C पादात्रः || (२१) A बह्यः, D बह्यः || (२२) A बह्यः,
B बह्यः || (२३) So C; A उज्जाने, B D उज्जाने || (२४) A कालय: || (२५) B वेष्टवण्य: ||
(२६) D बुद्धं || (२७) A बह्यः, D बह्यः ||
III, 30—33.] ॥ वांजनविधानं लक्षणं ॥ २९

कालं(१) । श्रेष्ठ(२) चीखा(३) । दीर्घं: दीर्घं। (४)चाटकं चातकं(५)॥

॥ ३० ॥ वांजनविधानं लक्षणं ॥ ३० ॥

दयोर (६)वांजनयोरं मधे दस्यरागसं भवति ॥ अर्थिः अर्थिः(७)।
विशिष्टं: विशिष्टं(८)। (९)दचं: पलकं। (१०)रं रत्नं(११)। वर्णं वार्षिकं(१२)।
C D। सर्वं: सर्वं(१३)। (१४)द्वारा: वर्षचं(१५)। (१६)ददूरं: ददूरं(१६)।
वेदुचिंचो(१७)। (१८)खं: खं(१९)। (२०)लं: लं(२१)। (२२)पदं
पदं(२३)। C D ॥

॥ ३१ ॥ वांजनयोरं ॥ दुःखं ॥ ३१ ॥

बच्चों(२४) खाने (२५)दकारोकार्यं भवति: ॥ चबोधनं तेषं(२६)।
C D। भवति देहति(२७)॥

॥ ३२ ॥ (२८)संख्यायाः (२९)निम्नवर्गः लेखः: ॥ ३२ ॥

(२८)संख्यायः: (२९)संख्यायवर्गः लेखः भवति(१०)॥ (३०)विशिष्टं: वीरं।
पंचाश्रयं पञ्च(११)॥

॥ ३३ ॥ तथा ॥ ३३ ॥

(१) B C D कार्यं; C adds कार्यं। (२) A श्रेष्ठं, B श्रेष्ठं, CD श्रेष्ठं।
(३) A चीखा, B चीखा। (४) A om. this example. (५) B चातकं, CD चातकं
(see iii. 8). (६) B repeats दयोर, after श्रेष्ठं। (७) B अर्थिः। (८) A विशिष्टं।
(९) A om. this example; B C D place it after सर्वं। (१०) B C D रत्नं।
(११) A सर्वं; (१२) A वार्षिकं, B वार्षिकं। (१३) B om. this example; probably
by oversight; as it is the only instance of B omitting what occurs
in A C D together. (१४) A B C D चातकं, C D add चातकं। (१५) C D
ददूरं। (१६) A ददूरं, B ददूरं, C ददूरं, D ददूरं; C D add ददूरं।
(१७) So A; C D खं। (१८) So C D; B खं। (१९) B पदं, C D
dपदं। (२०) A ददूरं। (२१) B C D ददूरं। (२२) B C D ददूरं।
(२३) A ददूरं; B om. by mistake, as it gives only ददूरं: omitting ददूरं and ददूरं।
(२४) A B C ददूरं; D ददूरं (sic); A B place the examples २४, २५, but C D २६,
२७। (२५) D repeats वेदुचिंचो। (२६) B विशिष्टं। (२७) B om. (२८) C निम्नवर्गः: निम्न।
(२९) A खं। (३०) A om. all examples, probably by mistake. (३१) C D खं।
II यज्ञविधानं द्वितीयं || [III, 34—37.

(1) संख्यास्वाबिधिनः नकारसः (2) च(2) लोपः (3) भवति || पञ्चपंचाश्च (4)

(5) रणपञ्चः ||

II 34 || (6) कल्पितोऽसः खरे || १४ ||

ककारसः वर्गान्तिर्यकः च खरे(6) परे लोपः भवति || (7) कोकिलः (10)
कृत्तिलोऽ(13) || (१७) भौगिकः भोजः || (१९) राजी राजः || (१५) प्रतिकृतः
पद्विलोऽ(१७) || नवी नर्ते(१२) || B C D ||

II 35 || बलं अचरः (१४) || २४ ||

(१५) ककारसंगतितियोऽ || अचरः परे यं भवति || C D || कायः
कायः || नागः || नायः (१५) || B C D ||

II 36 || शिष्ठ्यालोगाः यवचा || २८ ||

वचा वर्गान्तिर्यकः (१०) शिष्ठ्यालोगाः शालयः (१५) || चरः || चकः
(१०) शरः || चरितं (११) || भिष्म भिष्मः || लक्ष्मी लक्ष्मी (१९) || C D ||

II 37 || ग लोपः पञ्चवशः (१२) पञ्चोऽ (१५) रक्षसः || २७ ||

(१) A om. || (२) B C D तसः || (२) B C D om. || (३) A लोपः; om. भवति ||
(४) B पञ्चाशः, and prefixes विज्ञाति वीणा, repeating the latter by mistake from the previous सूत्रा. || (५) A पञ्चपञ्चः, B द पञ्चपञ्चः, C पञ्चपञ्चः || (६) C D have an altogether different वृत्त and commentary, see App. C D. || (७) Inserted; A B om. || (८) This example also occurs in D (see App. C D). || (१०) A कोकिलः ||
(११) A गर्भसः || (१२) A om. this example. || (१३) B नवायी वनायी || (१४) A adds सूर्ये मर्ते || कृष्ण || कृष्ण (M. S. कृष्ण कृष्ण) || B adds many more examples, see App. B. || (१५) C चरितः; D चरि; A adds ककारसंगतियोऽ || (१६) So B; A corrupt बृहस्पतीपरोपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽपरथेऽयं (बचन्ति परे एतज्ज्ञा यं संतं ||) but C D read differently, see App. C D. || (१६) C D यात्रा || (१७) A B * (१५) So A; B C D || (१८) A om. the remainder. || (१९) B C D चरितं. || (२०) Have C D
terminate this chapter, see App. C D. || (२१) D * (२२) B om. कर रक्षसः ||
(1) अपभ्रंशीयों रेफ़ख़ लेयो न भवति || *वर्जुः(१) || धामोः(२) || (३) बालोः विषः(४) जावि ||

|| ३८ || पैशाचिकाः रघुनार्दुः(६) खनीः(७) || २५ ||
पैशाचिकाः रेफ़ख़ लकारो भवति | वकारख़ नकारः || तश्चे(८) अते
(९) दुहुङ्कवाहः पनमतः(१०) (११) पनविद्विताया ||

|| ६३ || मागधिकाऽः शशिभोऽः लोऽः(६३) || ७५ ||
मागधिकाऽः रेफ़सकाराढोऽः खशीः(६४) खचः || (६५) वंकलकलिर्गं
खचः | शः(६६) || शः(६७) || पुज़नेः(६८) || C D ||

|| ३९ || C D २५ ||

|| (६९) २५ || २५ || द्वािश्युः खच ८५ ||

|| III || दृष्टि (७०) श्रीवेदवस्तुमात्तत्त्वश्री (७१) विज्ञनविद्धानः (७२) स्त्रीलोकः
(७३) हमासे || २ ||

|| (७४) दृष्टि प्राकृतिकशैल् (७५) ||

* Ed. नतः || लावः || आवः विश्रि वा ति || A and C om. the interpunction between वर्घः and घरः; B has it; A B C have the interpunction between वर्घः and प्रि; D om. it throughout. * Ed. धरे धरे दुहुङ्कवाहः: प्रायः प्रश्नविद्विताया: ||

(१) B om. (२) वर्जुः, D वर्जुः || (१) A धाम, B धाम, C D पति || (३) A om. this example, B धाम, D धाम; C D पति || (४) C D प्रि ||
(५) B om. (६) अस्त || (७) D अस्त || (८) A दुहुङ्कवाहः, B दुहुङ्कवाहः || लकार, C दुहुङ्कवाहः, D दुहुङ्कवाहः || (१०) So C; A पनमतः, B पनमतः, D पनमतः || (११) A दुहुङ्कवाहः om. पन, B पन दुहुङ्कवाहः, C पन; दुहुङ्कवाहः; D पन; दुहुङ्कवाहः; B explains it in the margin as Skr. पुष्पाकायः: (१२) ; but the word is not distinctly legible. (१२) B लकारः || (१३) B लकारः || (१४) A दुहुङ्कवाहः कल्वतः; B बल नी कल्वतः || कल्वतः; B in the margin explains कल्वतः by the Skr. कल्वतः; C D चंपंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंचंchang.
EXPLANATION.

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

APPENDIX A.

TO SUTRA II, 25. ON PAGE 21.

श्रािऽ || शार्मान(1) शार्मान(1) ||

(1) MS. शार्मान || (2) MS शार्मान(?) ; in A the two letters य and प are often indistinguishable.
APPENDIX B.

TO SUTRA III, 28. ON PAGE 26.

(1) The MS. places this example after पुजय:.

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

(3) MS. ग्रन्थः.

(4) MS. चार्जः.

(5) MS. ग्रक्षः.

(6) MS. ग्रक्षः.

(7) MS. वातः.

(8) Conjectural; MS. वातः.

(9) MS. राजः.

(10) This example also occurs in A, omitting however वन; it also occurs in A, omitting however वन.

(11) MS. चार्जः.

(12) MS. चार्जः.

(13) MS. चार्जः.

(14) MS. चार्जः.

(15) MS. चार्जः.

(16) MS. चार्जः.

(17) This example also occurs in A.

(18) MS. चार्जः.

(19) MS. चार्जः.

(20) MS. चार्जः.

(21) MS. चार्जः.

(22) MS. चार्जः.

(23) MS. चार्जः.

(24) MS. चार्जः.

(25) MS. चार्जः.

(26) MS. चार्जः.

(27) MS. चार्जः.
APPENDIX C.

SUTRA I, 11a. ON PAGE 6.

|| " " || कौने लक्ष्मीचारे इक(1) || ऊँ ||
कौने वर्तमानान् नामः पर्योः जस्यवा: इ० इत्य छादेसो भवति \n\n**कमलाह(2) ममन्वि चलिउलई कारिगराधि महति।**
\n†कसुलदम् एव एव जार् महिलि ते पवि दूर(3) गमनि || १ ||

TO SUTRA II, 17. ON PAGE 22.

भवति || C D || भे मणाभेर वचन भणासः || भे भाष माँ भण। \nभे भाष असान भण \n\nअवधारः || भे कवं मया करते। \nभे कवं असारभि: करते। \nभे चित्रितो मधु \nनिकाहः। \nभे तः चित्रितो असार नू(3) निकाहः। \nभे देवता मम देशं। \nभे देवता असारांकं देशं। \nभे चित्रितं मधि निकाहः। \nभे चित्रितं असाराम निकाहः।

(1) See H. C. IV, 353. T. V. III, 4. 25. (2) The MS. has the mark of interpunctuation (1) after each word of the first line; thus कमलाह। म। (3) The MS. has चित्रि गम्भरि। (4) MS. om.
APPENDIX D.

SUTRA II, 1a. ON PAGE 13.

|| 1a || संज्ञानं संधिकाऽयं पद्योः || 1b ||

प्राक्ते पद्यं तत् संधिकाऽयं तत् संज्ञानं च भवति

SUTRAS II, 1b, 1c. ON PAGE 14.

|| 1b || खरखोष्टते(1) || 1c ||

व्यजनबंधुकृतः खरे थो(2) व्यजने लुप्ते सशिथतेः श उहृतं दृष्टे चतृते।
खरखोष्टते खरे परे संधिर्न न भवति॥ गगनं गगनं। गंधकुटीं गंधवल्लो।
|| 1c || न युवंशःशः || 1d ||

द्रवंशं उवर्षेऽ च चाक्षे वर्षं परे संधिर् न भवति॥ न वरिस्ते(3) ऋषि
अवकामः। ष(4)वरिस्ते वि अवमानः॥

TO SUTRA II, 14. ON PAGE 18.

कार्तिकिनः(5)। एद्रोतौ च केषांचिनः मते भवते एव॥ कैतवं कैतवं। चौदध्ये
मौहरिः। कौरवः कौरवः कौरवः। पञ्चलो(6) ऋषि खमम्येचुखः।(7)
भवते एव॥ भवकारः द्वाराते(8)। ऋषितं(9) चर्चितं॥

TO SUTRA II, 27. ON PAGE 22.

भवेः॥ एवं स्वाच्छं विभवसु॥

(1) D *के। (2) D om. (3) D नैरुः (4) D ोक्यो (5) See App. C D.
(6) D क्ष्या and शेषः (7) D वार्तौ (8) D वायुः वासितं॥
APPENDICES B C AND C D.

APPENDIX B C.

TO SUTRA III, 5. ON PAGE 24.

कङ्क भृं | प्रारंभ पर्च॥

APPENDIX C.D.

TO SUTRA I, 1. ON PAGE 2.

देवी। मातरम् अनेकसा भवति | तदृ वच्यः॥

* C adds the following declension of जन्म = जप्त, समा = सञ्ज and विव = विलेपः। जन्म | जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म || जन्म ||

समा | समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा || समा ||

विव = विवलेपः।
APPENDIX C D.

TO SUTRA I, 3. ON PAGES 3, 4.

TO SUTRA I, 5. ON PAGE 4.
APPENDIX C D.

(1) C adds एवं अचरंज्ञताः. (2) C adds एवं अचरंज्ञताः. (3) C adds एवं अचरंज्ञताः.

TO SUTRA I, 6. ON PAGE 5.


TO SUTRA I, 6. ON PAGE 5.

6) O एवं अचरंज्ञताः.

7) TO SUTRA I, 7. ON PAGE 5.

8) O एवं अचरंज्ञताः.

9) O एवं अचरंज्ञताः.

10) O एवं अचरंज्ञताः.

**C suggests:**

* O नदीमः. गुरञ्जः | बुद्धीमः. समुहः | अचरः | O एवं अचरंज्ञताः. (10) नदीमः. गुरञ्जः | बुद्धीमः. समुहः | अचरः | O एवं अचरंज्ञताः. (10) नदीमः. गुरञ्जः | बुद्धीमः. समुहः | अचरः | O एवं अचरंज्ञताः.

(1) C adds एवं अचरंज्ञताः.

(2) C adds एवं अचरंज्ञताः.

(3) C adds एवं अचरंज्ञताः.

(4) C adds एवं अचरंज्ञताः.

(5) C adds एवं अचरंज्ञताः.

(6) D reads only ए for एवं. (7) D गुरञ्जः and बुद्धीमः. (8) C adds एवं अचरंज्ञताः.
APPENDIX C D.

SUTRA I, 10ª. ON PAGE 6.

10ª द्विविद्यार्थां अवस्थेऽर फिः । १०म्

सुदिश विशिष्ट दुवे* दो वे । तिशिः (१) । (२)एवं श्रेष्ठिपि

TO SUTRA I, 13. ON PAGE 7.

शास्त्र || (३)वकारयोहिः किं । काराजः परस्य अवः द्विस्वकार पिए
भवति न तु जोः ||

TO SUTRA I, 19. ON PAGE 9.

C D read the Sutra: तं तूः (२) वंत तुभ तुम तो शिवभोः ॥

TO SUTRA I, 20. ON PAGE 9.

C D read the Sutra: अमित तुह तुम तं च ॥

TO SUTRA I, 24. ON PAGE 10.

विभिन्ति || (१)तुभेहितो श्रेष्ठे (४) धिखः (६) । तुभह वर्य घटाः ॥

SUTRAS I, 25ª, 25ª. ON PAGE 11.

25ª तुभेद श्रावि || २५म्

युष्मद: अमित परे तुभेद श्रादेशः भवति। शविभोः || तुभ चियः ते
गुणा । युष्माकम् एव ते गुणा: ॥

25ª तह चोः || २५म्

शविभोः || स्तूतिः (५) || तुभः || तुभेद (८) ॥

* C हुः । वर्ण : बिन वला दुवे देवी स्त्रिः निःश्च। संतोः कृष्णः (iii, 80) द्वेनेन अग्रश्रेण ग्रामः: (दुवे)। श्रेष्ठः (२, ४) द्वेनेन वै द्वेना वे भवति (दुवे) || + C चिह्न ||

स्त्रां च द्रश्ये चिं (२) (२) || + C त स नथी चिह्न। खर्मः (iii, 5 तथा)।

कब्जः (iii, 4 तथा) || तह चियः || § C दुशः । श्रेष्ठोः (iii, 17 दुशः)। रश्मिः
शः (iii, 18 दुशः)। पंचमः (iii, 3 दुशः)। श्रेष्ठे (iii, 23 दुशः)। तदादाने (ii, 11)
द्वभेद दक्षकर्ष लोपः (दुसः) । सर्वेऽः (i, 14 दुशः) ॥

(१) D places तिशिः after एवं श्रेष्ठिपि । (२) C repeats दुशः, etc., instead of the remark एवं श्रेष्ठिपि । (३) D reads चकारारस, om. किं; C om. the whole of this remark in the text, but adds it in the marginal gloss; D gives it as part of the text. (४) C तूः । (५) D तूः ॥ (६) D चायः । (७) C धिखः । (८) C चिह्न ॥ (९) C om. (१) Here follows सूत्रा ii, 26 (see p. 21) in C D.
APPENDIX C D.

SUTRAS I, 26\textsuperscript{a}–26\textsuperscript{b}.

\[26\textsuperscript{a} \parallel \text{तु च दें याहे } (1) \text{ ती सविभक्ते } \parallel 26\textsuperscript{b} \parallel\]

असाह: चौ परे चौ (1) है चौहं एते (2) आदेश भवति। सविभक्ते (3) \parallel \]

(4) चौं सो इति (5) तेन च विहि। चौहं कथयणामो (6) \parallel\]

\[26\textsuperscript{a} \parallel \text{तु च याहे जप्ति } \parallel 26\textsuperscript{b} \parallel\]

असाह: चौ परे चौ भवति। सविभक्ते: (7) चौहे मणुष्या (8) द्वित। वर्ष मणुष्यां: प्युर्या (9) \parallel\]

\[26\textsuperscript{a} \parallel \text{तु मू मिलि } \parallel 26\textsuperscript{b} \parallel\]

असाह: चौ परे मू महादेशो भवति। सविभक्ते (10) में पेण्क। माँ पष्ण \parallel\]

\[26\textsuperscript{a} \parallel \text{तु च याहे श्चिस्ब (11) } \parallel 26\textsuperscript{b} \parallel\]

असाह: श्चिस्ब (12) परे चौहे भवति। सविभक्ते (13) चौहे पेण्क। चौहान् पष्ण \parallel\]

SUTRA I, 31\textsuperscript{a}.

\[31\textsuperscript{a} \parallel \text{तु (14) चाद चँपी } \parallel 31\textsuperscript{b} \parallel\]

(15) सविभक्ते: (16) \text{माँ (17)} \parallel \text{चौही (18) \parallel (19)चौहान्सु (20) \parallel\]

\[\parallel\]

\[\parallel\]

\[\parallel\]

*C कथयणां कथयणाम: \parallel + C मण्ड। सरिः। कसाभस (iii, 34) कंति मर सरिः \parallel\]

(1) C places के after सविः \parallel (2) D चौज \parallel (3) C om. \parallel (4) C D place चवि* before सवि \parallel (5) D चंज \parallel (6) C सापुर्सया \parallel (7) C चराज \parallel (8) C D place चवि* before चवि \parallel (9) C D place चवि* before चवि \parallel (10) D चवि \parallel (11) C D place चवि* before चवि \parallel (12) C om. सुत्रा. \parallel (13) D मण्ड \parallel (14) D om. \parallel (15) Here follows सुत्रा ii, 27 (see p. 22) in C D.
APPENDIX C D.

TO SUTRA II, 5. ON PAGE 15.

TO SUTRA II, 9. ON PAGE 16.

TO SUTRA II, 11. ON PAGE 17.

* C denotes: 
(1) C inserts, D deletes. 
(2) D inserts, D deletes. 
(3) D omits. 
(4) C places this after उपसार्यः. 
(5) C places this after उपसार्यः. 
(6) D places this after उपसार्यः. 
(7) D places this after उपसार्यः. 
(8) D has again यथा in the following forms, instead of यथा. 
(9) C places this after उपसार्यः. 
(10) D repeats उपसार्यः.

(11) So both C and D.
APPENDIX C D.

सम्यकः सम्यकः देशतः देशतः
सिद्धः सिद्धः किरः

TO SUTRA II, 12. ON PAGE 17.

Commentary: सब्धां खादीनां त्यादीनां च दिववनं बन्धो
सहसरोऽऽ्षेद्या देखते

SUTRAS II, 13; 13. ON PAGE 17.

13 गृहीताया गृहीताया आर्यः 13

चतुर्विश्वासः अर्य जिनवरः। चतुविश्वासं वि जिनवरं नित्यमरणः
से पनीशुरः

13 साध्वस्य दूरीस्य आर्यः 13

तेषं कालेन तेषं समपेन्य। नस्मिन्त कालेन नस्मिन्त समदेः

SUTRA II, 14. ON PAGE 18.

14 अनु मुखमयः 14

मुन्त वर्णः दक्षारूकरकारास्त्रेच्च ग्राह्ये न महति । भोकः।
नें छेघ चर्चाः ततः पश्यात् च च च च च च च च च चः।
देमाधुनिष्ठमाः 14 संत मार्गवते नैव काः काः कित्वात् 14 D

* C मृत्युस् (मृत्युः)। + C तपः। नेतृत्वः। + C दृश्यं दृश्यत्। गाथा। 1।

APPENDIX C D.

TO SUTRA II, 15. ON PAGE 18.

कार्तिकः । कष्टट्ट अध्वंखाारोपिं भवति ।

वश्वानं । सक्षारे। वीमा । तीमा । लोप ।

अगि । देवेहि । प्रभति । देवेहि । लोप । देवेहि । (अध्वंखाारः)

SUTRA II, 19. ON PAGE 19.

। ११ ॥ नू नता च दुः। नू दुः तुष्काण । जो वि विमिषः वेदिन्यः चुर्वः ॥ १२ ॥

मोनूण । काव्यञ्चार । वंदेवि । कव्यि । वंदेविमिषः । पश्वविमिषः ॥

TO SUTRA II, 20. ON PAGE 20.

जसि । श्राकः

(२)वदेयाः मतेर दूकः जस्त जस्त जस्त जस्त उरा भवः ।

धन्ते सामानन्दतासः । च यथा कल्ले दृशः स्तनाः ॥ ११ ॥

श्रोभुवान् भेदेहि । विकारन्तः विश्राणबोि । अध्वावान् शह्वालिः । शेशवान्

शेशाचूि । गर्ववान् गल्वरे । धनवान् धणमणो धणवति । दलमान् द्रुममा

द्रुमाचूि । पुशवान् पुशमनो । मानवान् माणदतोः । काव्यवान्

कव्यदतोः ॥ तच्चर्वेदिपि दृश उत्ति ॥ यासि भवः गामिन्यः । पुरेः भवः

परिति ॥ यथो भवः । यथो हेषः ॥ यथः स्ताने हेष्टदेशः । भवति ।

हेष्टशः ॥ उपरि भवः उवरिः । आवाणि भवः अध्कुः.


। २१ ॥ तासाक्ष जावान् ताववहर्ते । २१ ॥

* C शंकारः

(१) C D om. (२) D बृह ॥ (३) C om. (४) C reads वतेिः स्ताने दृश ॥ and makes it to be a new sutra. (५) D reads बहत for बहत ॥ (६) C D रसम ॥
(७) D inserts numbers after each suffix, thus दृश ॥ दृश ॥ etc; C superscribes them, thus दृश उव, etc. (८) D दृश्यते ॥ (९) C देवः, देवता, देविः ॥
तावषं कवीर्षु यावषं कवीर्षु तु तातावषो जाजाव्यौ भवतः || गायत्री १८५

TO SUTRA II, 21. ON PAGE 21.

भवति || गायत्री ।

*गुहालक्षणप्रथयाणं तमुण्मुहुः चवेदं सत्वादिं ।
कुचित्तात्तिष्ठाणं भोजं जालपाणं तं अवसुलं खुत॥ १ ॥

TO SUTRA II, 26. ON PAGE 21.

भवति || भेसुभु || लं ग्रुणु ॥

निष्कमत || भेसुभणिम || लं भणिम ||
कतं || भेसु कथं युञ्जाभि: कतं || भेसु चर्चः चिदित्रो(१) लं चर्चः निष्कमः।
भेसु चर्चः खरेऽरुणरः चर्चः प्रसृतः(२) || भेसु देवेऽतवदेशः।
भेसु देवेऽयुञ्जाभि: देशः। भेसु चिदित्रः लच्च निष्कमः। भेसु चिदित्रः युञ्जाभि: निष्कमः।

TO SUTRA II, 27. ON PAGE 22.

भवति || भेसुभणिम || चर्चः भणिम ||

SUTRAS II, 27-27'. ON PAGE 22.

|| २७° || देवेऽरुणरः(३) || २७°
|| २७° || जि अक्षरं एवार्थः || २७°
|| २७° || चवेदं सत्वादिप्रथयाणं(४) || २७°
|| २७° || चवेदं सत्वादिप्रथयाणं(५) || २७°
|| २७° || चवेदं कुकु(६) || २७°

* C महालक्षणप्रथयाणं तवुणुलक्षणभवति सचवियं।
कुचित्तात्तिष्ठाणं भोजं जालपाणं (तदु) चवेदं (कुकु)।

(१) D चिदित्र || (२) C D चिदित्र || (३) Sec II. C. II, 217. (४) Sec II. C. II, 188.
APPENDIX C D.

॥ २७॥ धूष्य छिद्र छलखाया ॥ २७॥
॥ २७॥ दक्षन(१) छीराचिन् ॥ २७॥
*दक्षन(२) शेष विद्यानु ॥
॥ २७॥ अतरितवात् जाग्रीयबृक्षेत्रेऽते गमने दक्षन् ॥ २७॥
दक्षन तरियाप ॥
॥ २७॥ यं यप यादव(२) जाति धन्य लघु हृद्यार्थ(३) ॥ २७॥
(४)मिव पिव विव ब्र विन्त्र द्रवार्थं वा भमति ॥
॥ २७॥ द्राष्ट्रि दन्धु(१) एवंहे एवहि दन्धवीम् ॥ २७॥
॥ २७॥ यथास तथा यथास: यथाये नीतितलि ॥ २७॥

dोष(४).

†कालु दहिविनु जेनया (५)जिम जिम मांड(५) गलेद ।
(६)तिम तिस्म दंडनु(६) लघु चन्ना (६) चिपस(६) चन्दु(६) सुपेड़ ॥४॥

SUTRA II, 29a.

॥ २०॥ लोकः ॥ २५॥

* C शीर्ष (भवति) विनाशम् ॥ (दोषा)।
* दोषा सदा(१४) सुधा(१४) बारिष्ट भा कुष द्रीः माणु ।
* रित्र(१४) गमिनी रपळिर दक्षनः ॥ शेष विद्यानु ॥ २ ॥
* भाक्ष्य प्रातः नायकः प्रति कार्यम् नायिका प्राच्छि(१६)। 
* दोषा के नायक सत्य लंबारिस: दीर्घ माण्ड द्वष्टे मा कुष। 
* निन्द्रा राचििर गमिनयति। दक्षनः शीर्ष (भवति) दमांत्रेऽ 
* २(१३) (भवति)। तथा तथा द्रुतभागते (संयति) श्वाय, 
* तथा तथा दृष्टभागते (संयति) श्वाय, (संयति)।

(१) C दक्षन ॥ (२) D शास्त्रम् ॥ (३) C H. C. IV, 444. (४) C om. the commentary. (५) D शास्त्रम् ॥ (६) C om., D माणु ॥ (७) D गमिनी गमिनि ॥ (८) D शीर्ष ॥ (९) D गमिनी गमिनि ॥ (१०) D दंडनु ॥ (११) C जीवा, D जीवः ; both con. metr. (१२) D प्रक्षेिये ॥ (१३) D धन्यं c. m. (१४) C म हुस्त c. m. (१५) C रित्र; here र is short, metri causa, = रित्र ॥ see Vr. 5, 22. (१६) C नायिका प्राच्छि ॥ (१७) C शीर्ष ॥
TO SUTRA III, 3. ON PAGE 23.

TO SUTRA III, 6. ON PAGE 24.

TO SUTRA III, 9. ON PAGE 25.

SUTRA III, 11.


to the end of the page.
TO SUTRA III, 12. ON PAGE 26.

चूळिः॥ जिननमिः जिणपदिः। वितिःः। विद्धीः। वषति: कश्चि। भवत: कर्ते। कात्र: काृलृ। मातुलिंगः। मातुलिङ्गो। पांपं पावं। पुचः। विद्धा। पुच्छी। विद्धी॥

SUTRA III, 15th. ON PAGE 27.

॥ १५॥ पञ्चयोृ बौः वा॥ १५॥ पञ्चयारः कारयाः तथा भवतः॥ शवरः॥ शब्रेः शमरेः। समर्थः॥ सिद्धिः विद्धिः। नीवः॥ नीवी नीवी। पूर्वः॥ पूर्वा॥ पुरिः॥

TO SUTRA III, 16. ON PAGE 27.

हृदयः॥ बहुमाणः वहुमाणेः। बहुः। बहुः॥

धन्यः॥ बिचऽते बिजऽते॥ बुद्धिः रुपः॥

SUTRA III, 17th. ON PAGE 27.

॥ १७॥ जुष्टः॥ १७॥

जाकरः खाने रक्तारः भवतः॥ युनुष्कामि चैवरामि। युनुष्किः

वासरः॥ बिधः॥ बिधी॥ बिधिका बिधिः॥

TO SUTRA III, 19. ON PAGE 28.

अां॥ राजा। राजा। आशा। आशा॥

TO SUTRA III, 20. ON PAGE 28.

करः॥ (१०)करीरः करने। करोति कुणः॥

बक्षः॥ भगी। विद्धी। भल्ली॥

(१) D विद्धी। (२) D विष्वकी। (३) D विष्वकी। (४) D विष्वकी। (५) D विष्वकी। (६) D ओम। (७) D पुर्वै। (८) D पुर्वाः। (९) C ज्वी, D ज्वी॥ (१०) C ओम, D ओम॥ (१०) C ओम। this example.
APPENDIX C D.

TO SUTRA III, 21. ON PAGE 28.

जिद्धा || वृद्धि: (१) वलमुखे। गहङ्गु: (२) गहङ्गु:। तदान: तसाध्वो: (३)। कौडित: कौडित:। खस्तिकः: फालिकः।

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

|| यः || पञ्चोः: भाषाः; || २२ ||

पञ्चाघ्र भाषाः भवति || पापं पावं ||

|| २२a || रक्षोः: भाषाः; || २२a ||

पञ्चांकः: | etc.

TO SUTRA III, 23. ON PAGE 29.

जत्ता || कच्चात् कच्चा। तसाध्वत् तस्य (४)। तस्यन्त तत्तयः (४)।

TO SUTRA III, 30. ON PAGE 31.

विकिर्षा || श्री: बिकिर्षा। द्वि: (६) बिकिर्षा। श्रवण्तु: ब्रह्मेति:। भ्राताय: भ्रात्रृ: (७)। कूः भ्रात्रृ: (७)।

प्रदुः || तन्त्री तपदुः। लत्वी लवड्वी। गुरुः गुरवी। पुत्री पुत्रवी।

(६)कूः (६)लवड़वी। मद्वी मदुः। खात्त सिया (१९)। खात्तादः

सिद्धन्मानाः (२५)। भव्य: भविष्यो (१५)। (१३)पत्र: करं सुवे करं। से

जना: सुवे जणा। यथा जीवना।

TO SUTRA III, 31. ON PAGE 31.

तेव्र॥ चयित्तिंशत् (१५) तेव्रा भ। चयोग्यानिः (१५) तेव्राः।

SUTRA III, 34. ON PAGE 32.

|| ॥ ॥ कान्तिजन्तद्रपयाय गः गर्ग(१२) || ॥ ॥

स्वरूप परेवं अनन्तिज्ञतानां अर्धमुखाणां कान्तिजन्तद्रपयाय गः गर्ग
भवति || क(१) || काके: कार्त्त(२) || गः नागः: गर्गः(३) || च || पिनाकः:
pिनाकाः(४) || ज || जातः: गर्गः || त || शिवं शिवं॥ द || मद्दः मद्दः || प.
mद्दः मद्दः || प.

नूरां शेषरम: व || निद्धरण: पिनाकः(५) || व || देवः देवः(६) || अनादेरः
dलिं किं || काले: काले: || गंधे: गंधे: || चरौ: चरौ: || परहुः(७) || कार्तिकु चारे: कार्तिकु: ||
pुनः: पुनः(८) || गंधं गंधं: च च च || पथम: उपः || अर्धमुखाणोऽविद्या ||
अर्धमुखाणोऽविद्या || अर्धमुखाणोऽविद्या ||

SUTRA III, 35. ON PAGE 32.

|| ॥ ॥ कान्तिजन्तद्रपयाय गः गर्ग(१२) || ॥ ॥

कान्तिजन्तद्रपयाय गः गर्ग(१२) || चिन्ति शैवे || शैवे वर्षः || षोडः ||

TO SUTRA III, 36. ON PAGE 32.

|| ॥ ॥ दृश्य स्वरूपत्रांत्रिकाः(१७) || वृत्तनिवधानं दहीं समां ||

TO SUTRA III, 39. ON PAGE 33.

|| ॥ ॥ पुष्पः: पुष्पः || (१५)प्यः: प्यः || (१५)समः: (१५) समः ||

(१) See H. C. I, 177. (१) D adds numbers, thus क १, ग २, etc. (२) D काके, and adds the following examples काके: कार्त्त: कार्त्त: || काके: कार्त्त: प्रतिभृतः प्रतिभृतः || (४) D पिनाकः || (५) D पिनाकः || (६) D पिनाकः || (७) D पिनाकः || (२) C शेष्र, D शेष्र; D adds the Skr. परहुः। (१) D कार्तिकु || (१०) C om. (११) D adds नकारः. (११) C चापः || (१२) C चापः || (१२) C चापः || (१३) C सरोवरम् || (१३) C सरोवरम् || (१४) C पञ्चाः || (१५) D roads प्राक्तप्रकाशेः || (१६) C om. this example. (१६) D समः ||
APPENDIX C D.

गायत्री (१)

(२) श्रवणब्रह्मलोकविष्णुविनिविदमदालाजिथीशुम (३) श्यामव्रतज्ञानवाच। || १. ||

SUTRA III, 39*. ON PAGE 38.

|| 39* || (२)श्रवणवाच तत्कारस वा भवति || (४)द्रव ताव || कर्यं ||

|| (३)गर्वे गर्वे। सुद्देश सुचरु || द्रव्यादि ||

|| स्याकः (५) ||

संज्ञातं प्राकृतं चैवाप्रभंगोऽय पिषाचिकी ||

भाषाधी (६)श्रवणवी च पुज्यपायाः च प्रकृतिलिङ्गाः। || १. ||

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* Ed. रभस-वर्ष-चक-चक-पिता-विग्रहिन-संदरा-राजसांतिक-युगः।

श्रवणविन: प्रचालयुत मम चकदस्म चतुध्व-जनवां || १. ||

(१) C om. (२) D चकम, C originally चकम, but corrected into चकम; also C नम्बर, but in H. C. IV, 288 नम्बर; also D विरचित || (३) D मसे ||

(४) D वचनम् || (५) C D give no sūtra for this commentary; but add it as if it were part of sūtra 39. (६) D prefixes ताव (sic); see H. C. IV, 262. (७) C D read पद वद || (८) C om. (९) C D से१० ||
Appendix B C D.


श्रेष्ठ ॥ जगन्न । (१)तुः रक्षा। (२) रक्षा। (३) वै। (४) श्रेष्ठ। 
(५) रक्षा। (६) न। 
(७) कथा तिस्मा। (८) 
(९) पुनः ते। पुनः से। तव सुहृद। मम सुहृद। 
(१०) गायेत्। (११) तत्स्म। (१२) तत्स्म। लधि तधि। 
मधि। (१३) 


द्रगसा। (१४) विचार। द्रगसा। (१५) विचार। वच्छ। (१६) 
(१७) तिस्मा। (१८) तिस्मा। 
(१९) संस्करण। (२०) संस्करण। (२१) ज्ञान। (२२) पञ्चारिक्ष। (२३) 
(२४) यथार्थ। (२५) यथार्थ। 

* B दुः || C नयनविचारम शुष्क ||

(१) C D तुः || (२) B रक्षा। (३) D चन्द्र। (४) C D चन्द्र। (५) B तिस्मा। 
(६) B तिस्मा। D अस्त्रः अमात्यः ब्रह्माक्षरः ब्रह्माक्षरः और C D अस्त्रः ब्रह्माक्षरः (see I, 12). 
(७) C D मे पुनः। मे पुनः। (८) C D मे अस्त्रः। C D अस्त्रः। अस्त्रः। 
(९) C D अस्त्रः। अस्त्रः। अस्त्रः। (१०) C D अस्त्रः। अस्त्रः। अस्त्रः। (११) C D अस्त्रः। अस्त्रः। 
(१२) B C D अस्त्रः। the whole reading in B is confused तत्स्म। तत्स्म। तत्स्म॥ तत्स्म। (१३) B अस्त्रः। अस्त्रः। अस्त्रः। अस्त्रः। 
(१४) B अस्त्रः। अस्त्रः। अस्त्रः। (१५) B अस्त्रः। अस्त्रः। अस्त्रः। (१६) B अस्त्रः। अस्त्रः। (१७) B अस्त्रः। अस्त्रः। (१८) B अस्त्रः। अस्त्रः। (१९) B अस्त्रः। अस्त्रः। (२०) B अस्त्रः। अस्त्रः। (२१) B अस्त्रः। अस्त्रः। (२२) B अस्त्रः। अस्त्रः। (२३) B अस्त्रः। अस्त्रः। (२४) B अस्त्रः। अस्त्रः। (२५) B अस्त्रः। अस्त्रः। (२६) B अस्त्रः। अस्त्रः। (२७) B अस्त्रः। अस्त्रः। (२८) B अस्त्रः। अस्त्रः। (२९) B अस्त्रः। अस्त्रः। (३०) B अस्त्रः। अस्त्रः। (३१) B अस्त्रः। अस्त्रः। (३२) B अस्त्रः। अस्त्रः। (३३) B अस्त्रः। अस्त्रः।
APPENDIX B C D.

TO SUTRA III, 3. ON PAGE 24.

कत्तरे || के करेति के करेद || के पचति के पयद(१) ||

TO SUTRA III, 6. ON PAGE 24.

कंपी || C D || भावा अध्यन || तीत्तू मित्र(२) ||

TO SUTRA III, 23. ON PAGE 29.

जन्त || (३) कत्ता: काट्त(४) || धीर(५) || निश्च(६) || जाना(७) जूता(८) ||

TO SUTRA III, 24. ON PAGE 29.

दुर्गा || श्राव: शष्ङ(९) || तत्कर: तत्करे ||

TO SUTRA III, 27. ON PAGE 30.

प्रणायाम उपविषयाश्री || स एव मृत्य || मृत्य: मृत्यां || शान्ति मृत्यां || सौं सौं ||

दुर्जन: दुक्षणो नायिका(१०) || नक्त: नुस्त मृत्य || धार्य: धार्य(११) ||

पर्य: पयो || पुरव(१२) || कालं कवं || श्राखं श्राख(१३) ||

TO SUTRA III, 35. ON PAGE 22.

नाय || पिशाचा: पिस्थाया || (१४)वनराजा वणराजा || माता माया(१५) ||

शहर जया(२०) || (१४)पापफल पायहस || अवस: देवाः ||

देवा(१२) || पिता(१४) पिशाया(१६) || (१५)लोकः लोकाः || श्रुतं श्रुताः ||

कवरो भव्यात्स: || प्रियत(२१) प्रियदः ||

(१) B पन्त || पन्त: || (२) B नींद || (३) A also has this example, see note २०, p. 29; A C D place it before बष्णा (see p. 29), but B after जन्त ||

(४) A कर्त || (५) C D श्री || (६) C D place this example before बष्णा (see p. 29). (७) B D जया || (८) D जया जया || (९) C D जया: || (१०) C D जया: || (११) So B; C D जया || (१२) Conjectural; B has दुर्जय: दुर्जय: ; O D दुर्जय: दुर्जय: || (१३) B कस || (१४): B adds जया || (१५) B adds जया || (१६): B om. this example. (१७) B adds शय्ता || (१८) B adds शय्ता || (२०) B om. the remainder. (२१) C om.
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# CHAPTER III.

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**Note:** The text seems to be a list of words with their respective grammatical forms. The structure suggests it might be related to a linguistic dictionary or grammar book.
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This is an index page from a book written in Sanskrit, listing words in the Pra'krit language, along with their page numbers and references to other indices. The text is organized alphabetically and each entry is followed by the page numbers where the word is found. Some entries are marked with asterisks, indicating additional information or notes. The page numbers range from 1 to 27a, suggesting that the index is part of a larger book. The entries are written in Sanskrit script.
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CORRIGENDA ET ADDENDA.

Page 14, line 1, read लूकि for लूकि.

On page 9 in footnote (४) insert: B मनस, and on page 58, in footnote (२) insert: C D prefix देवात्, देवा, and in footnote (२) insert: C D prefix देव देवभं.
"A book that is shut is but a block"

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