(A) Scope of the Study,
(B) General Lines of Study,
(C) Explanation of Minor Techniques,
(D) A List of Abbreviations

(A) SCOPE OF THE STUDY

As has been noted earlier, attention in the present study is devoted to an examination:

(i) of 140 rules of Pan. giving in part the treatment of
  Primary Formations in the Third Chapter of his
  Grammar (3.1.21 - 3.2.22), besides occasionally of the
  rules referring to the semantics and particular
  forms or suffixes, placed at the end of the Third and
  Fourth Quarters of the Chapter (3.3, 1.4);

(ii) of 138 notes of Katy. discussing the rules of Pan.; and

(iii) of the criticisms and observations of Katy. thereon.

(3) GENERAL LINES OF STUDY

(1) The Text.

1. The edition of the Mahabhashya that was used as the
   basis was the second edition in 3 volumes critically
edited by Kielhorn. Occasionally, reference was made
to the third edition of the first 2 volumes recently
published by the B.O.E.I., Poona (ed. K.V. 'Bhuyankar,
respectively in 1962 and 1965).

2. Attention was given to the variant readings supplied by
Kielhorn and to the readings of the Benaras edition
supplied by K.V. 'Bhuyankar.

3. KṚṣṇaṇa forms governed by the rules extending upto 3.2.33
being studied, forms appearing outwardly similar to these
but actually governed by rules beyond this limit are
dropped out of consideration. (Thus, adhyābhavitr- will
be found discussed, but not anahantys; similarly are
excluded, kumara-ghatīn- and śāhu-han- : see 3.2.84.4
and Kṛ. and Nāg. there, III. 173.)

4. All the KṚṣṇaṇa forms that are taken up for illustra-
tion in the Kṛt section are discussed. (Thus, forms
like bhṛtya- or ārya-, not showing special comments
throwing light on the linguistic history, but occurring
elsewhere in the bhāṣya, are omitted from discussion.)

5. KṚṣṇaṇa occurring as illustrations in this section
are as far as possible also pursued in the other parts of
the bhāṣya, to have an idea of the frequency of their
occurrence in the usage of Patj.

6. Vedic forms described in the rules were considered as
relevant for study, so far as they were found on an
examination to be indirectly throwing a light on the usage of the times studied.

(2) The Study.
1. Immense and valuable primary help could luckily be drawn from the Marathi Translation of the Mahābhāgya done by Μ. V. Vasudevshastri Abhyankar (Poona, 1933-53). S.R. Vasu's annotated translations of the Āstādhyāyī (1931) and the Siddhānta-Kumudī (1932) have also proved very useful.

2. It was with the least overestimation that Kiełborski long back stressed the value of the study of the Commentaries on the Mahābhāgya, in the following words: "..... no attempt at understanding the true nature of the Mahābhāgya is likely to be successful unless it be based on a careful study of what the Hindu commentators themselves have written about it." The remark chiefly referred to the works of Kātyāya (Trādyāna) and Nāgaśa (Uddvota). Of the latter, especially, he says: "..... a man of Rāgojībhaṭṭa's vast learning and scholarship, whom I had found cause to regard as one of the greatest grammarians of modern times." 2

2 Loc. cit., p. 248.
This principle was all the while humbly kept up during the present study (not always entirely without an open approach to them, though that was after an amount of basic understanding obtained of them).

3. Aid was occasionally drawn also from the ancillary texts of importance like the Kasîma-Vrtti, Vyâsa, Sada-Vâñjari, Siddhânta-Samudrî, Jabda-Vastubha, etc.

4. As far as possible, latest editions of these and such other works were utilised. Mention deserves to be made especially of the edition of the Sada-Vâñjari that has recently (1965) started being available from Varanasi (at one place, together with the Vyâsa and the basic text of the Kasîma).

5. As far as was possible, latest researches have been made use of, such as the work of Birwa (1961) on the reconstruction of the Upamâtha for the 4th and 5th abhyâsa-s. (See "List of Abbreviations", under 'Birwa', and references in the "Excursum").

(3) Use of Reference Works:

1. For the vocabulary of Pan., Katy., Pati., and that from the Upamâtha, Bhûtrâsha, Umasûtra, etc., the indices of Tathâk-Shitram and Hâklingk have been exceedingly useful.

2. For attestation of forms in literature, the lexicons utilised were
(1) mainly: the Dw. of Böhtlingk and Roth, Dw. of Böhtlingk, Nachträg of Schmidt, and Vishva Bhandhu's Vedic Word-Concordance: Consolidated Indiges (Ab Initio, Ab Ultimo), the last of which has been most recently published from Bosharpur (1965); and

(2) occasionally: other standard works of reference.

(4) Nature of Literary Attestation.

1. Attestation as had through these reference works, with respect to occurrence of forms in literature, was as far as possible limited to "early" literature such as the Veda, the Sūtra literature (Gṛhy, Ārha, Dharm), Viṣṇupura, Nirukta, Nyāyasa, Mahābharata, Manu-sūrti and Kautiliya Arthasastra.

2. As far as possible, critical and/or latest editions were utilised for these as well as for other literature. (cf. the Saucūttikarmāṇya ed. by S.C. Banerji, 1966, and the Kautiliya Arthasastra ed. by R.P. Kangla, 1967.) For the Śānti-pāsa, whose critical edition is in progress at Naroda, the critical edition could be used only unto the end of the 4th Kanda.

3. Excluded from reference chiefly were such grammaticised literary works as the Bhāṭṭi-kāvya, avowedly showing an artificial use of grammatical forms.
4. By the very nature of the available reference works
   (— possibly with the only important exception of the
   Vār. Consolidated Indices —), referential work about
   forms has become limited to their occurrence in the
   initial position. Through the work referred to above,
   it was possible for Vedāic literature in the case of forms
   occurring finally.

(c) EXPLANATION OF MINOR TECHNIQUES

1. For facility of reference to the text (i.e. the
   Mahābhāṣya), discussion is presented mainly in the order
   of the sūtra-s, and there too in the order of the
   vārttika-s on the sūtra. (Cf. the order of Observations
   1 and 2 in relation to the vārttika-s 1 and 2 on 3.1.36,
   even though the suffix at 3.1.36.1 is not recorded in
   3.1.36.)

2. Order of a commented sūtra where a suffix makes its first
   appearance is maintained in the discussion. This is
   followed by other sūtra-s showing the same suffix.

3. After exhausting all the rules pertinent to a suffix,
   forms derived by the same suffix but scattered (as
   illustrations) over different places in the Krt section
   are collected in the "addenda" at the end of Observations
   on the suffix.
4. The title about forms ending in a particular suffix is followed by a short reference to the rules showing the occurrence of the suffix. This would facilitate reference to the original.

5. 'As far as possible, each Observation is given the form of an independent discussion-article, avoiding the reader to make frequent reference backwards to set the context. This method has many times caused repetition of the rules or ideas. But the cost was considered to be not much for the gain of clarity.

6. Entering into complicating discussions, straying far from the main line of study, has been avoided. Thus, e.g., on magha- and pa- (at the end-portion of Obsn 82), rajaka- (end-portion of Obsn 96.11) and arma-naya- (Obsn 177, fn.3).

7. A few afterthoughts by way of additions and corrections are recorded in the end under the title, "Excursus".

8. Within an Observation or a discussion,

(i) mention as a usage "of" "Ant., Katy, or Pati.,
stands for a usage "of the time of" "Ant. etc.;
(ii) mention of a usage as having been "retained by" Katy. or Pati., stands for "prevalence of the usage at the time of" Katy. or Pati.;
(iii) a form is termed "extraordinary" (or "irregular")
which was recorded by ran, as a ready-made form (nineteen) not to be rigorously cut to the rules of formation.

9. Use of the following symbols has been made:

' for the acute accent,

^ for the independent circumflex accent,

<< >> to enclose an illustration of connected usage,

- at times within a Sanskrit word, to point out the components of the compound-word,

= to clearly separate words joined by the rules of Sandhi,

a double underline, to indicate stress on an English word.
A LIST OF ABBREVIATIONS

of the Vemas of Texts (with editions where necessary),
Reference Works, Authors, Etc.

(The list excludes the following short forms most commonly used:

Cush. for Cushon,
Pan. for (anglicised) Panini,
Caty. for (anglicised) Catayana,
Catj. for (anglicised) Patanjali.)

[[Hindu]], Āpastambha-Charmasūtra, with Haradatta's Hījāvalī,
   ed. A. Varadāya Śastri and K. Ramachārāya, Mysore, 1937.
[[Ind.]], Śāvatāraya-Śhivasūtra, ed. V. I. Narashīkār, Bombay,
   1939; and (Ādhyāya 1) ed. Svami Bāvi Tirtha, Adyar, 1944.
[[Ibr.]], Titrtya-Brāhmaṇa, ed. Satyaṇaṭa Śaṁśrāmi,

[Marhārāhava] of Kurāṇi.

[[Ind.]], Śāvatāraya-Śravatsūtra, ed. Hāpasa Śastri Dkhale,
   I.H.S. no. 31, 1917.

[1], Atharva-Veda, ed. C. S. Pandit (with the Tadarātha),
   1935-36; for the Vānapalāda recension of Book 16:

(1) L. C. Barret, The Kashmirian Atharva Veda, ASB, vol. 9,

Balaramayana of Sesaacharya, ed. Varn, Benares, 1889.

Birjo, *Bhagadgadvakrojanisad*.

Bh., Bhaddevata attributed to Saunaka, ed. *J*. Macdonell,
Parts I - III (202, 5-6), 1904.

Bh., Baudhavana-Sutra.

Bh., Bhasvattra Tapan, ed. M. Husein Burnouf, Paris,

Bh., Shatapati-Dikshita.


Birra, Robert Birra, *Der Camapatha zu den Achyayas IV und V der Grammatik Taninis (versuch einer Rekonstruktion)*,

Brahma Sutra of Madhyapa.

Bh., Baudhavana-Srutasutra.

Chtr, Chândogyopaniśad.

Dasgupta, S.N. Dasgupta, *A History of Indian Philosophy*,


Dr., Bhaturatha.
Divy., Divyavadana, ed. P. L. Vaidya, Varanasi, 1953; with Glossary, Appendix III.


Ch. S., Bhautama-Therassutra.

Cp., Jayaratha.


Haravijaya (with commentary), ed. Svyamala, 22, 1937.


Hariv., Harivamsa-parvan, ed. S. R. Kinjawalekar,

Chitrashala Press, Poona, 1936.


Kedambri, ed. Kazi, Calcutta, 1961 (quoted at pp.).

Kai., Kaiyata, author of the Mahabharat-Racina (with reference to the volume, page and column of the ed.).

Kap., Karva-Sambhata of Sukla-Yajurveda, ed. S. R.

Satavalekar, 1940.

Kathë., Kathaka-Surya sutra.


Kāśyā, Kātyāyana-Brāhmaṇa.

Nirdddha, Kumbirasamhita, ed. K. P. Varah, Bombay, 1892.

KW., Kaśika-Vṛtti, ed. Shobhita Mishra, Varanasi, 1952
(with reference to the page).

K., Vyākaranamahābhāṣya of Patanjali, 2nd ed. In three volumes by P. Kielhorn, in order of 1932, 1936, 1939
(with reference to the volume, page and line).

Mantrabrāhmaṇa, quoted at pv.

Manu., Manu-Śruti.


MBhr., Mahābhārata, the critical ed. published by the
S.O.R.T., Poona.

MS., Maitrīyanī Śaṁhitā of Mahāvendra, ed. S. N. Satavalekar,
1942.

Nṛchā., Nṛchakāśika.

Nudrārāgasa.

Nw., Monier Monier-Williams, A Sanskrit-English

Nachträge zum Sanskrit-Wörterbuch by Richard Schmidt,
Leipzig, 1923.

Nw., Nāgārjuna or Nāgojiḥattra, author of the Mahābhāṣya-
pradīpadvidyotha (with reference as with Nāyaka).

Naisadh., Naishadhiyaśāstra by Śrīharaṇa.

Nishh., Nīghapatu. (See Nī.).

Ny., Nyāsa, for which: Swami Dwarka Das Shastri and
St. Calico Prasad Shukla (ed.), Nyāsa and Padamāñjarī
on the Āśīkāvyottti, Varanasi, Parts I and II (unto
3.2.1881), 1965 (with reference generally to the page of
Part II, and occasionally — specifically — to that of
Part I).

N., Nade-Mañjarī; See Ny.

Nādyacū, Nadedāsāra of Buddhaghoṣaśāra, ed. M. Panpa
Jiṣhaya and S. Kuppuswami Sastri, Madras, 1921.

N., Nāḍāpatha.


Nā, Pāṇinīsa-Vyāsūtra.

Nīṭhū, Nīṭhūṭra.

N., Prakṛti-Lamāri, ed. L.P. Privedi, Part I, 1925;
Part II, 1925.


N., Varbhagendusakha of Nāgadeva.

Nāstra, Nāstrastra.

Nuvuc., Nuvucakṣin.

N.V., P. Thieme, śārni and the Vade; Studies in the Early
History of linguistic Science in India, Allischad, 1936.

P., Otto Böhtlingk and Rudolf Roth, Sanskrit-Wörterbuch
in 7 volumes, St. Petersburg, 1858-75.


Pān., Pasayana of Vālmiki: (1) unto the end of the 4th (Kīśkindha) Kārda; the critical ed. published by the Oriental Institute, Beroda, 1948-55; (2) for the remaining 2 Kārda-s, ed. by C. Perseio, 1949, 1950.

Pasaṅgadāra, ed. Tāvyanāla 12, 1947.

Suṣṭavarā of Dharmakīrti, ed. M. Bārgacharya, Part V, Madras, 1927.

Fr., Br-Veda.


Saṅkhya-kārikā.

Gātr., Kāśyapa-brāhmaṇa.


I. Siddhānta-Kumudī (with the Tattva-Bochīni etc.),
ed. V. I. Gopālakār, N.S.C., 7th ed., 1933 (with reference
to the sūtras in the order of the SK).
Śr., Śabda-Keśuṭubha, Vol. I, ed. B. Banarkishnasastri
Patwardhan, Chowkhamba Sanskrit Series, Benaras, 1948.
śī-vār., śloka-vārttika.
Sørensen, J. Sørensen, Index to the Names in the
Mahābhārata, 1924 (reprint, Delhi, 1963).
Śāṅk., Śāṅkāyana-Āraṇya-sūtra, ed. A. Häberle, in
3 volumes, 1888-97.
Śū., Śiva-sūtra.
Śūrta., Śūrta-saṁhitā.
Ṭār., Tatttiriśūnyaya, (1) ed. Rajendraśāla Mitra,
Calcutta, 1877; (2) ed. Babasaṣṭri Thakke, 1936, 1939.
Tattvaḥ., Tattva-Bochīni (with reference to the page of
the ed. of the Sk. above).
Ṭār., Tatttiriśūn-Brahma, ed. R. Shame Sastry, Mysore, 1921.
Ṭār., Tattvā-Mahābhārata, ed. Vandeśaśandra Vedantavāgīśa,
Ṭār., Tatttiriśūni-Tātisākhyā, ed. T. V. Vankateramaharma,
University of Madras, 1931.
Ṭār., Tatttiriśūni-Saṁhitā, (1) ed., with the commentary of
Madhavarāna, by E. Roer and F.H. Cowell, Bibliotheca
Indica, 1889; (11) ASI 36, 1937; (111) ed., with the
commentary of Bhattabhaśakaramisra, by D. Mahādeva Sastri
and K. Bangacharya in 12 parts, Mysore, 1894-98;
(iv) ed. A. B. Keith, Part 2 (V05, 19), 1914.

Tol., Tattiriyopaniṣad, ed. Pt. Islampurkar, AAS 12, 1889.
Vākyānādiya, with the commentary of Bupparāja, ed.

VARBS., Varāhamihira's Bṛhatāṇī, ed., with the commentary
Vimala, by Achyutanand Jha, Varanasi, 1952.

VARBS., Varāhamihira's Bṛhatjātaka.
Vāsāvī, Vāsavadatta or Subandhu, ed. FitzEdward Hall,
Calcutta, 1889.

VARBS., Vāsistha-Dharmaśāstra (or śūtra), ed. Führer,
Poona, 1939.

VIR., Vājasaneyi-Prātiṣākhya, ed. V. Venkatarama Saras,
University of Madras, 1934.


VHC., Vishva Bandhu (ed.), A Vedic Word-Concordance,
V.V.R. Institute, Lahore, Noshiarour, 1942-61.

VHC. Consolidated Indices, on the above, ed. Vishva Bandhu,
Noshiarour, Index I : Ab Initio, 1964; Index II: Ab Ultimo,
1965.

Vamū, Vāsastilakam-samāñ, ed. Śivadatta and Rapīkat,
Gāyatrī 70, Part I (1901) and Part II (1903) (with
reference to the part, page and line).

W., Vajur-Veda.