When I started preparing my dissertation a few years ago, I badly felt the necessity of a good critically edited text of the Citramāṁśā and I readily decided to edit the text. I managed to collect a reader-printer copy of a manuscript of the Citramāṁśā from the India Office Library & Records, London and another manuscript from the Asiatic Society, Calcutta. The text was printed in the Pandit, a Sanskrit journal published from Banaras, Vol. XIII, in the year 1891, and a reprint of the same was issued in the year 1948. The two manuscripts mentioned above, the reprint from the Pandit and the Nirnaya Sagar Press edition of the text, thus in total, four materials were used in the process of collation for preparing an edition of my own. But as to how far the edited text was correct or how much did the text bear adequacy, the only solution, I found, was to make a faithful translation of the text. I think that translation is the only touchstone that the editor can offer to his readers for testing the correctness of an edited text and as such, I have added an English translation of the entire text as available to-day. Necessary notes also are given in complicated places. In the Introduction, relevant issues relating to Appaya Dīksita and the Citramāṁśā have been discussed. The emergence of Appaya Dīksita in the field of Sanskrit poetics along with its historical background and Appaya Dīksita's works on Sanskrit poetics, have been discussed in the Chapters I, II and III. An analysis of the content of the text has also been given (Chapter IV). One noteworthy problem is that whether the available text of the Citramāṁśā possesses interpolation or not. I have
discussed this point elaborately (Chapter V) and have come to the conclusion that probably almost one-third of the present Citramīmāṃsā — at least a portion definitely is spurious. In the Chapter on Appaya Dīkṣita and the Ālāmkārika predecessors in the field of Sanskrit poetics (Chapter VI), I have given an exhaustive chart of Appaya Dīkṣita's borrowings from his predecessors' works — whether mentioned by name or not — citing the relevant text of the Citramīmāṃsā and pointing to the source as well. Followers of Appaya Dīkṣita in the field of literary criticism have been dealt with in the next Chapter (Chapter VII). I have tried to show (Chapter VIII) the wide range of author's knowledge that is noticed in a small work, nay, dealing with a few figures of speech only, like the Citramīmāṃsā. Appaya Dīkṣita's style and a few noteworthy features of the Citramīmāṃsā also have been discussed in another Chapter (Chapter IX). Some light has also been thrown on the manuscripts and editions of the Citramīmāṃsā (Chapter X) as well as the commentaries of the text (Chapter XI).

While translating illustrative verses, I have taken help of a few standard works in the relevant field. K.K. Handiqui's translation of the Naśadhaśārīta and G.R. Mandargika's translation of the Rāghuvaṃśa deserve special mention in this regard. Four volumes of Ludwig Sternbach's Mahā-subhāṣīta-samgraha were of immense help to me in finding out the source of a few verses. The numbers used in boxes in the translation refer to the respective pages in the text.
In preparing this thesis, Dr. Pratap Bandyopadhyaya, Reader in the Department of Sanskrit at the University of Burdwan, was my guide — a guide, not merely in its usually accepted sense, but exactly in its true connotation. In spite of his being in constant pressure of sustained efforts in preparing scholarly research papers, he has sacrificed a valuable part of his time for my sake. But for his effective guidance and affectionate care, mingled with fraternal behaviour, it would not have been possible for me to give a concrete shape to this dissertation paper. My words, I am sure, fail to express my sincerest regards and indebtedness to him. From the core of my heart, I pay my humble tribute and express my heart-felt thanks to him.

My father, Sri Haraprasanna Chakraborty Thakur (Sarvavidyā), is a true lover of Sanskrit. It is only by his benign advice that I resisted the temptation of prosecuting my graduate studies as a student of Honours in Economics and got admitted at the Sanskrit College, Calcutta, as a student of Honours in Sanskrit. It took little time for me to realise that the decision was in the right direction. In spite of his crucial financial hardship, he spared no pains to see my studies uninterrupted. I take this opportunity to pay my grateful homage to him and seek his blessings.

I owe an immense debt of gratitude to my revered teacher, Sri Nani Gopal Basu Roy Chowdhury for his perennial encouragement and blessings towards the completion of this thesis. Without taking into consideration his broken health,
he spent hour after hour in discussing with me many points relating to my thesis. From the core of my heart, I shower my deepest regards on his feet.

If inspiration is a requisite to an achievement, for this, I must admit, I am very much indebted to my wife, Srimati Ushree Chakraborty, who made all possible efforts to provide a healthy atmosphere and endeavoured hard to assist me by shouldering all domestic responsibilities herself. To her, however, words of thanks are of little propriety.

Srimati Sudaksina Bandyopadhyaya, wife of my supervisor, has done a lot for me by way of serving delicious dishes whenever I met my supervisor and encouraging me at every stage of progress. I find no word sufficient which can express my thanks to her.

I do not know how to express my gratitude to Dr. Siddheswar Chattopadhyaya, Nataraj, Head of the Department of Sanskrit, University of Burdwan, who never knew me personally, was yet extremely prompt in meeting all my official requirements and generous in inspiring me with his affectionate and enlightening words so characteristic to a veteran teacher and a true academician like him.

My revered teachers Dr. Kalikumar Dutta Sastri and Sri Bhawanicharan Mukherjee have always given me suggestions and inspired me all the time. I am greatly indebted to them also.
My colleagues at the Vidyasagar College, Calcutta, particularly, Sri Subuddhi Charan Goswami, Sri Pranab Adhikari, Sri Chandilal Banerjee, Sri Bhaskar Chosh and Sri Gangesh Chakraborty have given suggestions at many places and inspiration from time to time. I am under deep obligation to them.

Sri Ardhendu Chakraborty and Srimati Chakraborty as well as Kumari Swagata Chakraborty have done a lot for me by way of keeping my naughty daughter, Bhutum, under their care every now and then and thereby helping me proceed undisturbed.

I shall be failing in my duty if I do not mention the names of Sri Jamini Ganguly and Sri Siva Pujan Sinha, who have typed the English and Sanskrit portion respectively. In this context, I must mention the fraternal behaviour that I enjoyed from Jaminibabu and from his family from the very initial stage of typing this paper. Thanks are due to them also. Typists for Devanagri script are rare in Calcutta. Those again possessing a little knowledge of Sanskrit are, in fact, rarer, if not absolutely non-existent. In the text portion, inverted commas are given as "....." in place of the regular sign "......." for typographical difficulties. May I beg apology in advance for the fact that in spite of my best efforts, a few errors, probably of writing and undoubtedly of typing, may have crept in here.

Satyanarayan Chakraborty