

have also taken into account variant readings extracted from the commentaries on the PV by Devendrabuddhi, Prajñākaragupta, Ravigupta, and Manorathanandin. However, these readings are discussed in the notes and do not appear in the apparatus. In a case such as *tathābhāve* in v. 8a (p. 49) this choice results in missing a potential variant that, in view of widespread writing conventions of the Sanskrit language, can hardly emerge from written records of the PV.

Trivial as they undoubtedly are, issues of representation of texts with multiple witnesses and versions have been noted here because they are of concern in relation with the accessibility of scholarly editions and the philological approach that they reveal. This concern is today more relevant than yesterday not only because digital scholarly editions are now being shaped, but also because of the more recent return to philology that has stimulated contextualized reflections on method and has made readers increasingly aware of the breadth of the philological approach that scholarly editions presuppose and the wealth of information that they contain. Especially with regard to the latter aspects, the authors seem to have largely downplayed the complexity of their work, the reflections on which it is based, and the richness of the materials that it generates. From the remarks on methodology and the materials used for the edition (pp. xiii–xiv and 24–26), readers may get the impression that editing the PV is not such a difficult matter. However, as specialists of philosophical śāstras well know, to edit this type of text implies a wide understanding of the debates in which specific works participate—debates about which our sources and understanding are often limited. Furthermore, in the case of some Indian Buddhist works, the paucity of Sanskrit sources and the presence of Tibetan translations require specific methodological reflections, procedures, and of course competences. In the specific case of Dharmakīrti's PV, then, the extent of the commentarial tradition and history of reception makes its textual condition even more complicated. Birgit Kellner (2010) has devoted a specific study to methodological issues connected with the edition of a section of PV III, describing the sources that are instrumental in a critical assessment of the PV, disentangling their different contributions towards this end, and providing the edition of representative cases of variation. Further considerations relevant to the critical edition of Dharmakīrti's works are found in the two volumes that contain the *Pramānaviniścaya* (Steinkellner 2007, Hugon and Tomabechi 2011) and in Steinkellner 2013, where the question of a Dharmakīrti's autograph is also posed (pp. xxiii–xxvii).

The matter is not settled, though, and Franco's and Notake's work will have, among other merits, that of offering elements of discussion on philological method, textual representation, and history of interpretation, as any scholarly edition does. And most of all their work will allow readers from various backgrounds to access Dharmakīrti's discussion on the duality of the object.

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The Vaiyākaraṇasiddhāntabhūṣaṇa of Kauṇḍabhaṭṭa, part 1, with the Nirañjanī Commentary by Ramyatna Shukla and Prakāsa Explanatory Notes by K. V. Ramakrishnamacharyulu. Critically edited by K. V. RAMAKRISHNAMACHARYULU. South Asian Perspectives, no. 6; Shree Somnath Sanskrit University Shastragrantha Series, no. 2. Pondichery: INSTITUT FRANÇAIS DE PONDICHÉRY; Veraval, Gujarat: SHREE SOMNATH SANSKRIT UNIVERSITY, 2015. Pp. xl + 592. Rs. 1200, €52.

Kauṇḍabhaṭṭa's *Vaiyākaraṇasiddhāntabhūṣaṇa* "The ornament of the conclusions of the grammarians," also known by the shorter title *Vaiyākaraṇabhūṣaṇa* "The ornament of the grammarians," is a commentary written in about 1600 on Bhaṭṭoji Dīkṣita's *Vaiyākaraṇamatnamajjana* "Emergence of the views of the grammarians," a short work consisting of seventy-two verses that describe the conclusions of the grammarians concerning the semantics of parts of speech. Kauṇḍabhaṭṭa, Bhaṭṭoji Dīkṣita's nephew, in this work and in his shorter *Vaiyākaraṇasiddhāntabhūṣaṇasāra* "Essence of the ornament of the conclusions of the grammarians," elaborates the positions indicated briefly by his

uncle, articulates competing positions espoused by Naiyāyikas and Mīmāṃsakas, and systematically argues against them.

The disciplines of Vyākaraṇa, Nyāya, and Mīmāṃsā all have long histories of analysis of language and of arguments with each other concerning its semantics. The discipline of Nyāya, founded upon the *Nyāyasūtra* of Gautama and principally concerned with epistemology, evaluates modes of evidence including the testimony of a trusted, benevolent witness (*āptavacana*). Karmamīmāṃsā, founded on the *Pūrvamīmāṃsāsūtras* of Jaimini and principally concerned with the exegesis of ritual texts, is engaged in determining the purport of injunctions concerning how to perform Vedic ceremonies. Vyākaraṇa, based primarily on the *Aṣṭādhyāyī* of Pāṇini, is principally concerned with the systematic analysis of language. Pāṇini's work, consisting of about four thousand sūtras, accounts for speech forms by deriving them from basic elements by the addition of affixes and augments and morphophonemic replacements under semantic and cooccurrence conditions. Yet in doing so, the work associates parts of speech with the semantic conditions stated as grounds for the introduction of affixes provided in the course of the derivation of speech forms. The disciplines of Nyāya and Mīmāṃsā in contrast are directly concerned with the comprehension of given speech forms, not with their production. Bhaṭṭoji Dīkṣita and his nephew Kauṇḍabhaṭṭa respond to the views expressed by Naiyāyikas and Mīmāṃsakas by reformulating the association of speech forms with semantic conditions stated by the tradition of Pāṇinian grammar in terms of cognition. The discussions of these three disciplines in the seventeenth and eighteenth centuries constitute a sophisticated cognitive science concerned with the structure of verbal cognition, the cognition that arises from understanding speech.

Modern cognitive science, which grew out of behaviorism with its inherent scepticism regarding meaning and anything else not directly observable by the five senses, is alternately concerned either with brain mechanisms, or with word order, phrase structure, and syntactic dependency, both of which approaches limit their objects to those observable by the senses in accordance with a materialistic outlook. Unlike modern cognitive science, Indian cognitive science readily accepts mental conception as the primary topic of its investigation. Indian cognitive science takes the structure of cognition in speakers of the language as the primary object of investigation and considers which elements are primary in cognition and which are dependent upon them. Speech forms that give rise to these elements in the cognition of the speakers come into consideration as the causes of various elements of cognition.

Hardly surprising is what each of the disciplines of Nyāya and Mīmāṃsā considers to be the principal element of cognition. Nyāya, a discipline that accepts God as creator of the world and accepts individual souls as both agents of their actions and enjoyers of results, considers the conscious subject possessed of effort (*kṛti*), denoted by the nominative in an active construction, to be primary in verbal cognition. In contrast, Karmamīmāṃsā, which accepts Vedic texts as authorless (*apauruṣeya*) and is principally concerned with the injunctions to perform ritual acts, considers the creative force (*bhāvanā*) denoted by injunctive affixes in verbal forms to be principal in verbal cognition. Grammarians, who must evaluate statements as well as injunctions and who cannot help but observe the principal function of the verb in a Sanskrit sentence, accept the action (*kriyā*) denoted by the verbal root (*dhātu*) as the principal element in verbal cognition. Yet the story is more complex than this since action has two components: the activity itself (*vyāpāra*) and the specific result of that activity called its result (*phala*). Kauṇḍabhaṭṭa considers the former always to be principal in verbal cognition, while Nāgeśa, who composed similar texts concerned with verbal cognition shortly after Kauṇḍabhaṭṭa, considers the *phala* to be principal in a passive construction.

The *Vaiyākaraṇasiddhāntabhūṣaṇa* considers in fourteen sections every aspect of verbal cognition of nominals as well as verbs, inflectional terminations as well as bases, derivational affixes as well as roots. Yet the first section, the *Dhātvaḥkhyātasāmānyārthanirṇaya* "Determination of the general meaning of verbs and verbal roots," occupies a third of the work and concerns the most important issues. Besides what is principal in verbal cognition, this section considers many other issues, such as what the nature of the relation between a speech form and its cognition is, whether roots such as *as* 'is', *bhū* 'be', and *sthā* 'stand, stay' denote activity, what the difference between the semantics of finite verbs and action nouns is, what the relation between a complex activity and its components is, the nature of the agent and direct object as the loci of the activity and its result and how they and their properties

are made known, what the nature of the time of activity is and how it is made known, what verbal terminations and stem-forming affixes make known, whether real-world suitability is a factor in verbal cognition, and what the cognition of negation is. Kauṇḍabhaṭṭa considers the views of followers of Mīmāṃsakas such as Kumāriḷa Bhaṭṭa and Maṇḍana Miśra and both ancient (*prācīna*) and modern (*navya*) Naiyāyika views such as those of Raghunātha Śiromaṇi.

Several scholars have edited and translated parts of the seventeenth-and-eighteenth century cognitive science treatises that deal extensively with verbal cognition. These include Deshpande (1992), Gune (1978), and Jha (1997, 1998), who produced English translations of sections of Kauṇḍabhaṭṭa's *Vaiyākaraṇabhūṣaṇa*, Joshi (1960, 1967), who translated parts of the *Vaiyākaraṇabhūṣaṇasāra*, Das (1990), who edited and translated the whole *Vaiyākaraṇabhūṣaṇasāra*, and Cardona (n.d.), who is currently editing and translating Nāgesa's *Paramalaghumaṇjuṣā*. Subha Rao (1969) describes the theories of verbal cognition of the major Indian schools of thought, Joshi (2015) has written several articles on Kauṇḍabhaṭṭa's thought including on Nirṇayas 3, 5, and 7, and Rathore (1988) has written a study of the topics in the *Vaiyākaraṇabhūṣaṇasāra*.

A reliable critical edition of Kauṇḍabhaṭṭa's *Vaiyākaraṇasiddhāntabhūṣaṇa* had yet to be published. Previous editions of the text include Śāstrin (1900) and Trivedin (1915). The former relied on just two manuscripts, the latter on five others, later collating another four. Ramakrishnamacharyulu's edition utilizes thirty-one additional manuscripts for a total of forty-two in four different scripts, the oldest of which is dated 1647, possibly within the lifetime of Kauṇḍabhaṭṭa himself, and which was not available to previous editors. The edition reveals numerous improved significant readings often giving the exact opposite sense of readings in previous editions. Despite the availability of several commentaries on Kauṇḍabhaṭṭa's shorter work, the *Vaiyākaraṇasiddhāntabhūṣaṇasāra*, no commentary was hitherto available on the more detailed *Vaiyākaraṇasiddhāntabhūṣaṇa*. The French Institute commissioned Ramyatna Shukla to provide the much needed commentary in his *Niraṇjanī*, which helps elucidate and identify the various views represented, and K. V. Ramakrishnamacharyulu supplies additional extensive explanatory notes at numerous points in his *Prakāsa*. While critical notes are keyed to Devanagari numerals, Ramakrishnamacharyulu's explanations are keyed to modern Hindu-Arabic numerals. The volume is printed in clear Devanagari typeface and is supplied with extensive introductory comments in Sanskrit by both the editor and commentator. The one drawback of the edition is that the same typeface is used for both the text and the commentary; however, confusion can be avoided with some attention to the horizontal line and the presence of the Devanagari numerals indicating critical notes. The edition sets a new standard for the text of Kauṇḍabhaṭṭa's work and for this one must be grateful to the learned editor, the erudite commentator, and the resourceful French Institute.

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Pāṇinīyavyākaraṇodāharaṇakośaḥ; La grammaire paninéenne par ses exemples; Paninian Grammar through Its Examples, vol. IV.1–2: *Taddhitaprakaraṇam; Le livre des formes dérivés secondaires; The Book of Secondary Derivatives*. By F. GRIMAL, V. VENKATARAJA SARMA, and S. LAKSHMINARASIMHAM. Rashtriya Sanskrit Vidyapeetha Series, vols. 302, 303; Collection indologie vol. 93.4.1, 2. Tirupati: RASHTRIYA SANSKRIT VIDYAPEETHA; Pondichéry: ÉCOLE FRANÇAISE D'EXTRÊME-ORIENT; INSTITUTE FRANÇAISE DE PONDICHÉRY, 2015. Pp. xvi + 1397. Rs. 570 per vol.

As I pointed out in my review of volumes I–II and III.2 of *Paninian Grammar through Its Examples* (JAOS 129.4 [2009]: 715–19; JAOS 131.4 [2011]: 663–65), the volumes of this work provide valuable lexical access to the sophisticated linguistic analysis undertaken by the Indian grammatical tradition. These volumes thereby complement works dealing with Pāṇinian grammar systematically, and translations and commentaries of grammatical texts in the extensive Indian linguistic tradition. *Paninian Grammar through Its Examples* serves as a lexical resource by providing semantic and cultural information embedded in the derivation of words in the Pāṇinian grammatical system while it serves as a research aid and educational resource by providing examples of how the Pāṇinian derivational system works. A collaboration of French and Indian scholars, these volumes transmit traditional learning in an accessible form.

The work under review constitutes the two parts of the fourth volume in the series of nine planned volumes of *Paninian Grammar through Its Examples*. Volume IV deals with the derivation of secondary nominal derivatives treated in the second quarter of Bhaṭṭojidīkṣita's *Siddhāntakaumudī* in the *Taddhitādīkāra-prakaraṇa* (prakaraṇas 26–41; sūtras 1072–2138). These sections concern the