and *JAOS* 137.4 (2017): 668–69. The present publication in two parts consists of a comprehensive index of examples in four major commentaries on Pāṇini's (c. 4th c. BCE) *Aṣṭādhyāyī*: Patañjali's (c. 150 BCE) *Mahābhāṣya*, Jayāditya and Vāmana's *Kāśikāvṛtti* (7th c. CE), Puruṣottamadeva's (12th c. CE) *Bhāṣāvṛtti*, and Bhaṭṭoji Dīkṣita's (16th c. CE) *Siddhāntakaumudī*, revised with the help of Dr. Jagadeesh Bhat, under the supervision of Professor K. V. Ramakrishnamacharyulu. Part one of the volume lists the examples as headwords in Sanskrit alphabetical order in 757 pages. The second part indexes examples by sūtras listed in *Aṣṭādhyāyī* order in 481 pages. This part lists the examples under subheadings of the commentary in which the example is given, under main headings of the sūtra in the derivation of which the rule provides a step. The work contains a two-page foreword in English by V. Muralidhara Sharma and an introduction paralleled in three languages: Sanskrit (pp. i–v), French (pp. vii–ix), and English (pp. xi–xiii).

While this revised edition supplies omissions and corrects errors in the first edition of 2005, the principal difference is that it presents examples as they appear in the commentaries. Hence if an example is given in a commentary with a gloss or some context, it is listed again with the gloss or context. If an example consists of multiple words given in different orders in different commentaries, it is listed again with each modified word order. If an example is cited under different sūtras, it is listed multiple times, once for each sūtra, because to distinguish the role of the example as an example, counter-example, or incidental example, as indicated in subsequent volumes, depends upon the sūtra under which it is cited. Likewise the same phonetic form is listed more than once if it exemplifies different morphemes. On the other hand, where a passage that contains multiple examples is cited, the passage is listed just once. As a result of these new procedures, the number of entries swells from under 40,000 in the first edition to 56,258 in this revised edition. Each entry gives the number of the sūtra in the *Aṣṭādhyāyī* and *Siddhāntakaumudī*, and volume and page references in the editions used.

As I pointed out in my review of volumes I–II of *Paninian Grammar through Its Examples*, 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 acces-

sible form. While the first volume is sufficient to lead a scholar to passages that mention the examples in the four major Pāṇinian grammatical commentaries, the real substance of the planned work lies in the derivations given of each example in subsequent volumes. It is hoped that the scholars involved continue this valuable project to complete the outstanding volumes.

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Viṣamapadavyākhyā: A Commentary on Bhaṭṭoji Dīkṣita's Śabdakaustubha Attributed to Nāgeśabhaṭṭa. Edited by JAMES W. BENSON. American Oriental Series, vol. 97. New Haven: AMERICAN ORIENTAL SOCIETY, 2015. Pp. xl + 233.

The *Viṣamapadavyākhyā*, "Explanation of Difficult Passages," is a short commentary presumably by Nāgeśa Bhaṭṭa on the first nine āhnikas of the *Śabdakaustubha*, Bhaṭṭoji Dīkṣita's detailed commentary on Pāṇini's *Aṣṭādhyāyī* (*A*.). Bhaṭṭoji Dīkṣita based his *Śabdakaustubha* on Patañjali's *Mahābhāṣya* but, in contrast to the latter, covered every sūtra of the *Aṣṭādhyāyī*. The *Śabdakaustubha* is extant on *A*. 1, 2, 3.1–2, and 4. The *Viṣamapadavyākhyā* is one of several commentaries on the *Śabdakaustubha*, none of which had been previously published until Sripada Satyanarayana Murty included portions of Vaidyanātha Paiyaguṇḍe's *Prabhā* and Kṛṣṇamitra's *Bhāvapradīpa* in his 2011 edition of the first three āhnikas of the *Śabdakaustubha*. Although none of the nineteen manuscripts examined by the editor bears the author's name, Benson provisionally accepts the attribution of the *Viṣamapadavyākhyā* to Nāgeśa Bhaṭṭa made by cataloguers.

Viṣamapadavyākhyā comments on about a thousand passages in the *Navāhnika* section of the *Śabdakaustubha*, that is, the section on *A*. 1.1, usually offering brief clarifying statements but criticizing a number of passages as questionable (*cintya*). The pratīkas "offer no evidence of a text significantly different from the printed version" (p. xxiii). Of the manuscripts used, eleven are complete and one dates to as early as 1755, approximately the date of Nāgeśa's death. All but three are in Devanāgarī script: two in Malayālam and one in Grantha. The one manuscript that identifies its place of copying was copied in Vārāṇasī. The editor has included many readings found in one or only a few manuscripts in brackets in the main text in order to facilitate readers' access to passages, has included alternate versions of one passage, and has adopted longer versions of pratīkas to facilitate locating the passage in the *Śabdakaustubha*.

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The work will be of use to specialists in the Pāṇinian grammatical tradition while reading the *Śabdakaustubha* and is meant to be read with the Chowkhamba edition of the base text. The edition is written in standard romanization, gives pratīkas in bold followed by the page and line number of the Chowkhamba edition in parenthesis, and cites variants by footnote number, each of which notes is given on a separate line below the horizontal line. The romanization separates almost all words by making liberal use of the apostrophe wherever sandhi that replaces the final and initial vowels of succeding words would obscure their word boundary. The editor's introduction includes discussion of the base text and its commentaries, the identification and authorship of the *Viṣamapadavyākhyā*, its relationship to Nāgeśa's other works and to the base text, and a thorough description of the manuscripts used. Appendices mention manuscripts not used in the edition, an index of folios of manuscripts used, comparison of salutations and colophons, comparable passages in Vaidyanātha Pāyaguṇḍe's *Prabhā* commentary on the *Śabdakaustubha*, references to several authors mentioned in the commentary, bibliography, and indices of persons and texts. This is a critical edition of high caliber for which we can be grateful to the editor for his painstaking labor in bringing this important text to light.

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