

ON THE JAINENDRA-VYĀKARAṆA.

BY DR. F. KIELHORN, DECCAN COLLEGE, PUNĀ.

The Government collection of Sanskrit MSS. deposited in the Library of the Deccan College contains the following works of the so-called *Jainendra-vyākaraṇa* :

1. (a) A paper MS. consisting of 314 leaves, entitled *Jainendrovvyākaraṇa-mahāṭṭhi*.¹ It contains the text of the Sūtras from I, 1, 1 to IV, 3, 30 (अयः = P. VI, 1, 42) together with a full commentary by *Abhayānandi-muni*. The MS. begins :

देवदेवं जिनं नृत्वा सर्वसत्त्वाभयप्रदम् ।
शब्दशास्त्रस्य मूलाणां महावृत्तिर्विरच्यते ॥ १ ॥
यच्छब्दलक्षणमसुब्रजगारमन्य-
रव्यक्तमुक्त्यभिधानविधौ दारिद्रेः ।
तत्सर्वलोकहृदयप्रयचारुवाक्यै-
र्व्यक्तीकरोत्यभयनन्दिमुनेः समस्तम् ॥ २ ॥

शिष्टाचारपरिपालनार्थमादाविष्टदेवतानमस्कारलक्षणं मङ्ग-
लमिदमाहाचार्यः ।

लक्ष्मीराख्यन्तिकी यस्य निरवगावभासते ।

देवनन्दितपूजेशे नमस्तस्मै स्वयंभुवे ॥ १ ॥

(b) A paper MS. consisting of 75 leaves, and containing the same work from IV, 4, 143 (नैकाचः = P. VI, 4, 163) to the end of the *Jainendra-grammar*, V, 4, 124. The MS. ends :

चतुष्टयं समन्तभद्रस्य ॥ १२४ ॥

श्लो हः (see P. VIII, 4, 62) इत्यादि चतुष्टयं स-
मन्तभद्राचार्यस्य मतेन भवति नान्येषाम् । तथा चैवोदाहृतम् ॥
इत्यभयनन्दिर्विरचितार्थो जेनेन्द्रव्याकरणनहावृत्तो पञ्चम-

स्याध्यायस्य चतुर्थः पादः समाप्तः ॥ समाप्तार्थं पञ्चमोऽध्या-
यः ॥

2. (a) A paper MS. consisting of 262 leaves, containing the text of the Sūtras complete, with a succinct commentary, entitled *Śabdārnava-chandrikā*, and composed by *Somadeva-yati*, or *-munīśvara* (*Somāmara-vratipa*). The MS. begins :

श्रीगुरुपदममलं गुणनन्दिदेवं
सोमामरव्रतियुजितपादयुग्मम् ।
सिद्धं समुन्नतपदं वृषभं जेनेन्द्रं
सच्छब्दलक्षणमहं विनमिमी विरम् ॥ १ ॥

and it ends :

इति जेनेन्द्रे व्याकरणे शब्दार्णवचन्द्रिकायां वृत्तौ पञ्चमो
ऽध्यायः ॥ ५ ॥

श्रीसोमदेवयतिनिर्मितमाध्यायि

या नौः प्रतीतगुणनन्दितशब्दवार्धौ ।

सेयं सताममलचेतसि विरफुरन्ती [MS. न्ति]]

वृत्तिः सदा नुतपदा परिवर्तिष्यति ॥ १ ॥

(b) An old palm-leaf MS. of the same work. Unfortunately this MS. has been so much injured that it will take some time to arrange the existing fragments of about 300 leaves in their proper order.

The paper MS. of the *Śabdārnava-chandrikā* contains (after the last verse above quoted) a note, according to which the work was composed in A.D. 1205, in the reign of Bhojadeva (Bhoja II), at a *Jinālaya* founded by *Gaṇḍarī-*

¹ A MS. of this work is at Berlin; from it an account

of the *Jainendra-grammar* and of the commentary has been given by Dr. Zachariæ (Beiträge z. Kunde d. ig. sprachen, vol. V, pp. 306—311).

dityadeva at Ājurikā (the modern अजरी?), in the country of Kollāpura* (see Selections from the Records of the Bombay Government, No. VIII. New Series; pp. 321, 326-329).

3. A paper MS. consisting of 138 leaves, entitled *Panchavastuka*. This is a short grammar arranged after the fashion of the Kaṇṇuḍis. It consists of five chapters, *Sandhi-vastu*, *Nāma-vastu*, *Saviḍhi* (i.e. *Samāsaviḍhi*)-*vastu*, *Hriḍvi-dhi*—(i.e. *Taddhitaḍviḍhi*)-*vastu*, *Ākhyāta-vastu*. The Sūtras are taken from the text of the Jainendra-grammar given by Abhayānandin, and they are accompanied by a short commentary. Towards the end of the MS. the whole is stated to be the work of *Devanandy-āchārya* (कृतिरियं देवनन्द्याचार्यस्य परवादिमथनस्य). How much truth there is in this statement, I shall endeavour to show below; here it will suffice to note that in a verse which occurs on Fol. 8a the authorship of the *Panchavastuka* is distinctly assigned to *Śrutakīrti*. In the MS. before me the actual text of the *Panchavastuka* commences on Fol. 10a, and the first 9 leaves contain a commentary on the introductory portion of it. The work begins:

जगच्चिन्तयनाथाय नमो जन्मप्रसाधिने ।
नयप्रमाणवापश्चिन्मन्वन्तान्नाय शान्तये ॥
अथ प्रत्याहारकर्मो ऽनुवर्णये । न तथा । अ इ उण । ...

After a discussion on the *Pratyāhāra*-Sūtras, in which it is stated that they are in every respect the same as those given in the works of former grammarians (meaning Pāṇini), and that the *Ayogavālas* (*Anusvāra*, *Visarjanīya*, etc.) are not put down in them, the author goes on to say (Fol. 11b):

पञ्चर्मा गतिमापन्नं पञ्चनस्त्वार्येदेशान्मृत् ।
प्रणय वचसां वक्ष्ये प्रपञ्चं पञ्चवस्तुकम् ॥

In now proceeding to give a short account of the contents of the Jainendra-grammar, I have first to state that the MSS. which have been described in the above, contain two different recensions of the text of the Sūtras, a shorter one which has been followed by Abhayānandin and in the *Panchavastuka*, and a longer one

which is the basis of Somadeva's commentary. In both the text is divided into 5 *Adhyāyas* (पञ्चाध्यायाः पारिमाणमस्य पञ्चकं जनेन्द्रम्; पञ्चकं विदन्त्यधी-यते वा पञ्चका जनेन्द्राः), each *Adhyāya* consisting of 4 *Pādas*; but whereas in the shorter recension the total number of Sūtras hardly amounts to 3000, Somadeva's text contains no less than 3,712 rules. There are also some slight differences in the formation of the *Pratyāhāras*, in the employment of technical terms, and in the arrangement and wording of the rules, but as all these differences do not materially affect the character of the work, it is possible to base an estimate of it mainly on the shorter and, I may add, original text.

And here I may remark that among the various grammars which have come under my notice, there is none more wanting in originality, none more worthless than the *Jainendra*. It was indeed difficult for later grammarians to add to the store of knowledge which had been collected by Pāṇini, Kātyāyana, and Patanjali; nevertheless there has been no lack of scholars who have endeavoured to improve on the arrangement of the *Aṣṭādhyāyī*, and who, each in his way, have done useful work. The Jainendra-grammar, taken as a whole, is a copy of Pāṇini pure and simple, and the sole principle on which it was manufactured, appears to be that 'the saving of half a short vowel affords as much delight as the birth of a son.'

The Jainendra-grammar omits all those rules of Pāṇini's grammar, which treat of the Vedic idiom. Of the rules relating to the accents it retains only (in a somewhat altered form) the general rules which define the terms *Udātta*, *Anudātta* and *Searita*, and the technical rule स्वरितेनाधिकारः. *Pratyāhāra*-Sūtras are not given, but the *Pratyāhāras* used are Pāṇini's. For the rest, both the order of the rules and the rules themselves are, generally speaking, the same as in Pāṇini's grammar, and the compiler's ingenuity is exclusively exerted in the endeavour to economize one or more syllables. To this end he transposes the words of a rule;² he omits the particle च (see *Mahābhāṣya* on P. I, 3,

* स्थिति श्रीकोलापुरदेशान्तर्वर्त्योत्तुरे कामहास्यानयुधिष्ठिरावतारमहामण्डलेश्वरमण्डरादिदेवर्षिनाथनिबुधननिलक - जिनाथये श्रीमत्परमपरमेश्वरश्रीनिमिनाथश्रीपादपद्माराधनब - लेन वादीभवताकुमुदश्रीविशालकौर्तिपण्डितदेवैर्व्याख्यतः श्रीम - च्छिलाहारकुलकुलमार्तण्डनेजःपञ्चराजधिराजपरमेश्वरपर -

मभधारकपक्षिमचकवर्तिश्रीवीरभोजदेवविजयरावये शकवैक - सत्सहकृशानसप्तविंशतनमकौषधसंस्सरे स्वस्तिनसम्वानवधवि - धाचकचकवर्तिश्रीसूत्रपादपदानुरक्तचैतना श्रीमसमीदेवमुनी - श्वरेण विरचितयेये शस्त्रार्णवचन्द्रका नाम शूनितिले ॥

² भितोऽत एव = P. VII, 1, 9 अतो भित एव.

(93); he uses words in आदि and compound words generally in the singular;* he employs वा instead of विभाषा or अन्यतरस्याम्;† and in general he substitutes shorter words for longer ones, इव for ओपम्य (P. I, 4, 79), परे for परस्मिन् (वा परे = P. III, 3, 138, परस्मिन्विभाषा), भेद for विशेष (P. IV, 2, 4), नृ for मनुष्य, भ for नक्षत्र, तैति for व्याहृति (P. IV, 3, 51), सञ्ज्ञा for परिज्ञेयमान (P. III, 4, 55) etc. But the most effective means which he employs to attain his object is the formation or, in some cases, the adoption, of a large number of short technical terms, which are collected in the following list:—

प = *hrasva*, दी = *dirgha*, प = *pluta*‡; घि = *laghu*, रु = *guru*; गुप् = *gupa*, ऐप् = *vriddhi*, दु = *vriddha*; दि = *pragrihya*, ङ = *anumāsika*, सव = *savarṇa*, स्फ = *saṁyoga*, जि = *samprasāraṇa*.

मृद = *prātipadika*, प्र्य = *pratyaya*, हत् = *taddhita*, व्य = *kṛitya*, रि = *tadrāja*, त = *nishthā*, गु = *anuja*, थ = *sarecanāmasthāna*.

स = *saṁāsa*, व = *tatpuruṣa*, य = *karmadhāraya*, र = *dvigu*, ब = *bahuvrīhi*, ह = *avyayībhāva*, यु = *ut-
tarapada*‡, न्यच् = *upasarjana*.

धु *dhātu*, घि = *akarmako dhātuḥ*, ग = *sārvadhātuka*, अग = *ārdhadhātuka*, प = *parasmaipada*, द = *ātmanepada*, च = *abhyāsa*, थ = *abhyasta*, एक = *eka-
vacchana*, द्वि = *divacchana*, बहु = *bahuvacchana*, अस्मद् = *uttama*, मध्यम् = *madhyama*, अन्य = *prathama*, डि = *bhāvakarman*.

घि = *aryaya*, नि = *nipāta*, गि = *upasarga*, ति = *gati*.
ख = *lopa*, उप् = *luk*, उच् = *ślu*, उश् = *lup*; लु = *śamjūā*, इल् = *śluṣ*, मु = *naṭi*, वाच् = *upapada*, पि = *ānredhita*, नप् = *napuṁsaka*.

To obtain short names for the case-terminations the compiler ingeniously forms the term विभक्ती for 'termination' generally and tells us that we must add the vowel आ to the several consonants of this word, and the consonant प् to its vowels in order to arrive at वा = *prathamā*, उप् = *dvitīyā*, भा = *tritīyā*, अप् = *chaturthī*, का = *pañcāmī*, ता = *ṣaṣthī*, इप् = *saptamī*. To complete the list, he substitutes बोध्य for *āmantrita*, and कि for *sambodhi*.

I have not considered it necessary to indicate the gender of the terms enumerated in this list, but not to deprive the author of any credit

that may be due to him, I may state that in order to show the working of the difficult rule स्पर्धे परम् (= P. I, 4, 2 विप्रतिषेधे परं कार्यम्), he employs some terms in the masculine and others in the neuter, and lays down the rule that where two terms would seem to be simultaneously applicable, the neuter term must give way to one of different gender. रुः (i.e. *guru*) in this manner supersedes घि (i.e. *laghu*), मः supersedes पदम्, दः (i.e. *ātmanepada*) supersedes मम् (i.e. *parasmaipada*), etc. By means of this device the author has been enabled to embody in the text of his Sūtras much of what we are taught in the Vārttikas on P. I, 4, 1. (See Mahābhāṣya, vol. I, p. 301.)

The Vārttikas are the source of another innovation which is of no mean importance to us because it will help us to settle the question of the authorship of the Jainendram. The 3rd Āhnika of Adhy. I, Pāda 2, of the Mahābhāṣya treats of the so-called *Ekaśeṣa*-rules of Pāṇini's grammar (I, 2, 64-73) and the main result of a long and sometimes difficult discussion is this that Pāṇini might have saved himself the trouble of giving his rules, because it lies in the nature of words that e.g. the one base राम should denote two or more Rāmas just as it denotes one Rāma (Mahābh. vol. I, p. 242 अभिधानं.....स्वाभाविकम्). This doctrine the author of the Jainendram accepts; he omits all the rules on Ekaśeṣa, and to defend the course he has adopted he lays down the maxim—

I, 1, 99 स्वाभाविकत्वादभिधानस्यैकशेषानरम्भः

'(The rules on) Ekaśeṣa I do not give, because it is the nature (of words) to denote (two or more objects as well as one).'

Hence it is that the Jainendra-grammar is the अनेकशेष व्याकरणम् just as Pāṇini's grammar is the अकालक व्याकरणम्.⁷

The names of the grammatical authorities mentioned by Pāṇini are invariably omitted in the Jainendram, the rule for which an authority is quoted by Pāṇini being simply made optional.⁸ To make up for this, the compiler quotes six⁹ authorities of his own, Śrīdatta, Yaśobhadra, Bhūtibali, Prabhāchandra, Siddhasena, and

* सर्वोदिः सर्वनाम = P. I, 1, 27 सर्वोदीनि सर्वनामानि.

† वा गो = P. II, 8, 59 विभाषोपसर्गे.

‡ आकालो ऽव्यदीपः

⁷ See e.g. *Kārikā-vṛtti* on P. II, 4, 21 पाणिन्युपशमक-

लक व्याकरणम्, and Padamanjanī पूर्वाणि व्याकरणान्युपशमना-
दिकालपरिभाषायुक्तानि, तद्वहेतुं व्याकरणम्. See P. I, 2, 57.

⁸ e.g. कौ वेतो = P. I, 1, 16 संजुद्धौ शाकल्यस्येतद्वानेयं.

⁹ The longer recension omits Yaśobhadra, but adds Eke, Keçit, and Anyeśham.

Samantabhadra; but as all these are mentioned in such rules as are optional with *Pāṇini*¹⁰ the process adopted in the case of *Pāṇini*'s authorities appears here simply to have been inverted. A commentary on the *Dvyaśrayamahākāvya* of Hemachandra tells us that Siddhasena was not a grammarian, and the same we may believe of the rest until their grammars have been discovered.

On the longer recension of the work which has been commented on by Somadeva, little need be said here. Though many rules have been added in it from the *Vārttikas*, rules of the other recension have, where it appeared possible, here been made even shorter,¹¹ or have been altogether omitted.¹² The number of *Pratyāhāra-sūtras* has been reduced to 13, and a place has been given in them to the *Ayogavāhas*. The rules defining *Uddatta*, etc., are omitted, and so are the terms *anuddatta* and *svarita* of the shorter recension. For *Sarvanāma* and *Samkhyā* we find *सि* and *सि*; on the other hand there is no *Samprasāraṇa*, nor any equivalent for it. And though in the commentary the work is still called the *anekaśeṣam vyākaraṇam*, all the *Ekaśeṣa*-rules have been reintroduced from *Pāṇini*.

The existence of the Jainendra-grammar first became known through Vopadeva's *Dhātupāṭha*, in the introductory lines of which a grammarian *Jainendra* is enumerated with *Sākātyāna*, *Pāṇini*, and other grammarians.

इन्द्रधन्वः काशकृत्स्नादिशाली शाकटायनः ।
पाणिन्यमरजैनन्द्रा जयन्यष्टादिशाब्दिकाः ॥

Some European scholars have, I do not know on what authority, transformed the name *Jainendra* into *Jinendra*, and they have discussed the question whether this *Jinendra* is the same as *Jinendrabuddhi*, the author of a gloss on the *Kāśikā-vṛtti*. The commentators on the Jainendra-grammar frequently speak of their grammar as the *जैनन्द्रम्* and call its followers *जैनन्दाः*, but they nowhere mention a grammarian *Jinendra* or *Jainendra* as the author of it, and I fear that the grammarian *Jainendra* is nothing but a fiction of Vopadeva's.

¹⁰ P. II, 3, 25; I II, 1, 113, 120; V, 1, 86; VI, 3, 72; VII, 1, 7; and VIII, 4, 62.

¹¹ E.g. P. II, 3, 5 कालाधनोरन्यन्तसंयोगे: Short Rec. कालाधन्यच्छेदे; Longer Rec. कालाधन्यभेदे.

¹² E.g. P. II, 3, 1 अनभिहिते, Shorter Rec. अचुके; Longer Rec. अन.

¹³ E.g. in the first verse of the *Maharājaparakāya*, an

On the last page of the palm-leaf MS. of the *Sabdārnavachandrikā*, which I have mentioned above, there occurs a verse which, owing to the fragmentary state of the leaf, is incomplete, but of which luckily enough remains to show that the personage referred to in Vopadeva's verse was designated *Pūjyapāda*.

इन्द्रधन्वः काशकृत्स्नादिशाली शाकटायनः ।
पाणिन्यमरजैनन्द्रा जयन्यष्टादिशाब्दिकाः ॥

Somadeva mentions this *Pūjyapāda* also in the body of his commentary. For a rule which corresponds to P. I, 4, 86, he gives the instance अनु पूज्यपादं वैयकारणाः; for another rule corresponding to P. II, 1, 6, he instances इतिपूज्यपादम्; and finally, when for the rule which corresponds to P. IV, 3, 115, he instances पूज्यपादमनेकशेषव्याकरणम्, he thereby clearly tells us that the *Anekaśeṣa*—i.e. the Jainendra-grammar is the work of *Pūjyapāda*.

That this *Pūjyapāda* was not an ordinary grammarian, but is the *Pūjyapāda kar' īḥḥḥ*. Mahāvira, the last of the Jinas, to whom the title *Jinendra* is applied not infrequently,¹³ we learn from the tradition of the Jainas regarding the origin of the Jainendra-grammar.

When Mahāvira—so the story goes, and it is with slight variations repeated over and over again—was about eight years old, his parents thought it time that he should learn to read and write. With great pomp they accordingly took him to school and introduced him to the Guru. Then Indra, by the shaking of his throne advised of what was going on here below, came down from heaven, assumed the form of an old Brāhmin, and asked the child to solve the grammatical difficulties by which the mind of the Guru had long been disturbed, and which nobody had been able to explain before. Mahāvira not only answered all the questions put to him, but he also propounded the various kinds of grammatical rules, and his utterances became the Jainendra-grammar. The Guru, delighted with what he had heard, made Mahā-

allegorical play composed by Yaśodhara in honour of King Kumārapāda. In the beginning of the *Panchavastuka* it is stated that the proper *Mangalī* for the commencement of a work is जिनेन्द्रगुणस्तोत्रम्, and the term जिनेन्द्र is explained अनामार्ग्या जिनेन्द्रः. जिनेन्द्र then is equivalent to जिनेश्वर, जिनवर, जिनोत्तम, and so the word is used, e.g. in a commentary on the *Upadeśamālā*, at the commencement of a MS. of the *Gauḥlavādī* and elsewhere.

vira a Guru too, and saluted by Indra, the child returned home with his parents.

In *Somayasundarasūtra's* commentary on the Kalpasūtra the Sanskrit text of the main part of this legend is as follows: अथ भगवतो लेखशालाकरणं कथ्यते । तस्य विस्तारस्वयम् । उपाध्यायशालाद्वारं भगवानानीतः । अन्वन्तर इन्द्रस्यासनं चलचलं जानम् । ... तत आगत्य प्रभोः पुरः प्राह । अहो अहो मातादीनां मोहः । भगवन्तो हि विनाप्यध्ययनं विद्वांसो भवन्ति । परं भवन्तु, मातापितृमैत्रीरथाः पूर्णाः । तत इन्द्रो बृद्धाष्टावरूपं कृत्वा भगवन्मुख्ययोग्यासन उपवेश्योपाध्यायमनोगानान्दिसिंहान्भगवन्तं पृच्छति स्म । भगवांश्च तेषामुत्तराणि दत्तवान् । उपाध्यायश्च भगवता कथ्यमानान्पुत्राणि शुश्रूक्षेवमिवन्त्यन् । अहो एते व्याकरणसंदेहा मम गान्वायस्थान आरभ्याभूवत्परं न केनापि पण्डितेन भग्ना अनेन बालेनापि भग्नाः । अहो एतस्य बालस्य ज्ञानम् । इत्यादिषु क्रियमाणे इन्द्र उपाध्यायपण्डितं प्राह । भो एतं बालमालं मा जानीहि । अयं निमुन्यस्त्वमी ज्ञानवयसहेनः सर्वज्ञप्रायो महावीरदेवः । इन्द्रेण दशशतं मुत्राणि पृष्ठानि संज्ञासूत्रं परिभाषामूलं विधिसूत्रं नियमसूत्रं प्रतियोगमूलमधिकारमूलमनिदेशमूलमनुवादमूलं विभाषामूलं निगमनमूलम् । भगवता चितेषां दशानां व्याकरणमूलानां प्रत्युत्तराणि दत्तानि । तदा तत्र स्थाने जनेन्द्रव्याकरणं जानम् । तत उपाध्यायवर्षेणापि भगवान्महावीरदेवो गुरुः कृतः । ततो विप्रस्य बहुदानादिना संतोषं कृत्वा भगवांस्तस्यैव विच्छित्त्या गृहं गतः । इन्द्रोऽपि भगवन्तं प्रणम्य स्वस्थानं गतः ॥

In another commentary on the Kalpasūtra, entitled *Kalpadrūmakalikā*, and composed by *Lakṣmīnārāyaṇa*, we are told that the rules of grammar were propounded by Mahāvira, and furnished with a gloss and illustrations by Indra.

तदा दशज्ञं व्याकरणं कृतम् । जिनेन मुत्राणि प्रतियोगितानीन्ध्रेण वृत्तिरूपाहरणानि दर्शयानि । तत्रोक्तं जैनेन्द्रं व्याकरणं जानम् ॥

Again, in the *Upadeśamālā-kārikā*, by *Udayaprabhacāryasūri*, Vardhamāna Mahāvira, the *Jainendra*, is made to reveal 'the science of words' to Indra, and the Guru is reported to have published those revelations under the title of *Indra's* grammar.

उपेध्यायमानीने विनाय विजगद्गुरो ।

हरेः पीठमनौचित्यचरणेनैव कथितम् ॥

मन्वाकभेस्तमर्चि गन्वा नत्वा च जिष्णुना ।

पृष्ठोऽध्यास्य गुरोः पीठं शब्दविज्ञां जगौ प्रभुः ॥

इन्द्रयेदं जिनेन्द्रेणापदिष्टमिति विष्टुपे ।

ऐन्द्राख्यं नदुपाध्यायोऽस्यपयच्छब्दशासनम् ॥

These quotations, to which I might add others, will suffice to prove that the Jains themselves generally ascribe the composition of their gram-

mar to the *Jinendra* Mahāvira, and that for this reason they term it the *Jainendram*. We must look for an ordinary human author of the work, and we shall, I trust, have little difficulty in discovering him.

I have shown that the *Jainendram*, to distinguish it from other grammars, is called the *Anekaśeṣam vyākaraṇam*, the grammar in which there are no rules on Ekaśeṣa, and I may now state that the author of that grammar can be no other than *Devanandin*, a grammarian who is mentioned in the *Gaṇaratnamahodadhi* and elsewhere. My proofs are these:

1. For the rule उपज्ञाते of the *Jainendram* (= P. IV, 3, 115) the commentator *Abhayananandin* gives the illustration देवनन्दिनमनेकशेषं व्याकरणम् 'the *Anekaśeṣa* grammar composed by *Devanandin*.'

2. On the rule उपज्ञोपक्रमं तदापुनौ (= P. II, 4, 21) both *Abhayananandin* and *Somadeva* quote the instance देवोपज्ञमनेकशेषव्याकरणम् 'the *Anekaśeṣa* grammar first propounded by *Deva* (i.e. *Devanandin*).'

3. On a rule which corresponds to P. I, 1, 69 and 70, and in the shorter recension is worded 'अणुदित्स्वस्यात्मनाभाष्योऽतपरः' and in the longer recension 'स्वस्याभाष्योऽतरोऽणुदित्', the commentator *Somadeva* quotes the following verse:

आदेशः प्रत्ययैव कटमेतो हि लक्ष्मणि ।

भाष्यशब्देन पञ्चैते कथ्यन्ते देवनन्दिभिः ॥

'By the word भाष्य in this rule *Devanandin* denotes the following five, viz. a substitute, an affix, that which has क, that which has ट, and that which has म् for its Anubandha.' (See *Mahābhāṣya*, vol. I, page 177.)

4. The MS. of the *Panchavastuka* ends with the remark that 'this is the work of the Āchārya *Devanandin*.' But as the explanatory part of the *Panchavastuka* is in the body of the MS. stated to belong to *Śrutakīrti*, I take the truth of that remark to be that *Devanandin* was the author of the rules rearranged and commented on in the *Panchavastuka*.

5. Finally, I believe that the author of the *Jainendram* himself has suggested to us his name in the very first lines of his work, which have been quoted already, and which run thus:

लक्ष्मीरान्निकी यस्य निरवशावभासने ।

देवनन्दिनपूजेशे नमस्तस्मै स्वयमुभे ॥