

**Balabodhini**

by

Deepro Chakraborty

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

in

History

Department of History, Classics, and Religion

University of Alberta

© Deepro Chakraborty, 2024

# Abstract

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Ut purus elit, vestibulum ut, placerat ac, adipiscing vitae, felis. Curabitur dictum gravida mauris. Nam arcu libero, nonummy eget, consectetur id, vulputate a, magna. Donec vehicula augue eu neque. Pellentesque habitant morbi tristique senectus et netus et malesuada fames ac turpis egestas. Mauris ut leo. Cras viverra metus rhoncus sem. Nulla et lectus vestibulum urna fringilla ultrices. Phasellus eu tellus sit amet tortor gravida placerat. Integer sapien est, iaculis in, pretium quis, viverra ac, nunc. Praesent eget sem vel leo ultrices bibendum. Aenean faucibus. Morbi dolor nulla, malesuada eu, pulvinar at, mollis ac, nulla. Curabitur auctor semper nulla. Donec varius orci eget risus. Duis nibh mi, congue eu, accumsan eleifend, sagittis quis, diam. Duis eget orci sit amet orci dignissim rutrum.

# Preface

Nam dui ligula, fringilla a, euismod sodales, sollicitudin vel, wisi. Morbi auctor lorem non justo. Nam lacus libero, pretium at, lobortis vitae, ultricies et, tellus. Donec aliquet, tortor sed accumsan bibendum, erat ligula aliquet magna, vitae ornare odio metus a mi. Morbi ac orci et nisl hendrerit mollis. Suspendisse ut massa. Cras nec ante. Pellentesque a nulla. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Aliquam tincidunt urna. Nulla ullamcorper vestibulum turpis. Pellentesque cursus luctus mauris.

## DEDICATION

# Acknowledgements

Nam dui ligula, fringilla a, euismod sodales, sollicitudin vel, wisi. Morbi auctor lorem non justo. Nam lacus libero, pretium at, lobortis vitae, ultricies et, tellus. Donec aliquet, tortor sed accumsan bibendum, erat ligula aliquet magna, vitae ornare odio metus a mi. Morbi ac orci et nisl hendrerit mollis. Suspendisse ut massa. Cras nec ante. Pellentesque a nulla. Cum sociis natoque penatibus et magnis dis parturient montes, nascetur ridiculus mus. Aliquam tincidunt urna. Nulla ullamcorper vestibulum turpis. Pellentesque cursus luctus mauris.

# Contents

<b>1</b>	<b>Introduction</b>	<b>1</b>
<b>2</b>	<b>The Kātantra Tradition</b>	<b>2</b>
2.1	The <i>Kātantrasūtra</i> . . . . .	2
2.2	Commentaries . . . . .	2
2.3	Supplements . . . . .	2
2.4	Rearrangements . . . . .	2
2.5	Accessory texts . . . . .	2
2.6	Adaptations . . . . .	2
2.7	Translations . . . . .	2
<b>3</b>	<b>The Grammatical Tradition of Kashmir</b>	<b>3</b>
3.1	Paninian School . . . . .	3
3.1.1	Commentaries on the <i>Vākyapadīya</i> . . . . .	3
3.2	Kātantra School . . . . .	3
3.3	Texts on Phonetics . . . . .	3
3.4	Texts on Syntax . . . . .	3
<b>4</b>	<b>Bhaṭṭa Jagaddhara and Śitikaṇṭha</b>	<b>4</b>
4.1	Jagaddhara . . . . .	4
4.1.1	Jagaddhara's Time . . . . .	4
4.1.2	Jagaddhara's Works . . . . .	4

4.1.2.1	Stutikusumāñjali . . . . .	4
4.1.2.2	Bālabodhinī . . . . .	4
4.1.2.3	Varṇasīkṣāsāṅkṣepa . . . . .	4
4.1.2.4	Citrakāvya . . . . .	4
4.1.2.5	Other Works Attributed to Jagaddhara . . .	4
4.2	Śitikaṇṭha . . . . .	4
4.2.1	Śitikaṇṭha's Time . . . . .	4
4.2.2	Śitikaṇṭha's Works . . . . .	4
4.2.2.1	Bālabodhinīprakāśa . . . . .	4
<b>5</b>	<b>The Manuscripts</b>	<b>5</b>
5.1	Description of the Manuscripts . . . . .	5
5.2	General Remarks . . . . .	5
5.3	Stemma . . . . .	5
<b>6</b>	<b>Methodology</b>	<b>6</b>
6.1	The Edition . . . . .	6
6.2	The Apparatus . . . . .	6
6.3	The Translation . . . . .	6
<b>7</b>	<b>Critical Edition and Translation of Book 1</b>	<b>7</b>
7.1	saṃjñāpāda . . . . .	7
7.2	svarasandhipāda . . . . .	8
7.3	vyañjanasandhipāda . . . . .	9
7.4	visargasandhipāda . . . . .	10
7.5	vargapāda . . . . .	11
7.6	nipātapāda . . . . .	12
	<b>Appendix A Index of the <i>sūtras</i></b>	<b>13</b>





# List of Tables

# Chapter 1

## Introduction

Fusce mauris. Vestibulum luctus nibh at lectus. Sed bibendum, nulla a faucibus semper, leo velit ultricies tellus, ac venenatis arcu wisi vel nisl. Vestibulum diam. Aliquam pellentesque, augue quis sagittis posuere, turpis lacus congue quam, in hendrerit risus eros eget felis. Maecenas eget erat in sapien mattis porttitor. Vestibulum porttitor. Nulla facilisi. Sed a turpis eu lacus commodo facilisis. Morbi fringilla, wisi in dignissim interdum, justo lectus sagittis dui, et vehicula libero dui cursus dui. Mauris tempor ligula sed lacus. Duis cursus enim ut augue. Cras ac magna. Cras nulla. Nulla egestas. Curabitur a leo. Quisque egestas wisi eget nunc. Nam feugiat lacus vel est. Curabitur consetetuer.

# Chapter 2

## The Kātantra Tradition

2.1 The *Kātantrasūtra*

2.2 Commentaries

2.3 Supplements

2.4 Rearrangements

2.5 Accessory texts

2.6 Adaptations

2.7 Translations

## Chapter 3

# The Grammatical Tradition of Kashmir

### 3.1 Paninian School

#### 3.1.1 Commentaries on the *Vākyapadīya*

The vākyapadīya remains influential in Kashmir even in the seventeenth century. To explain an use of temporal accusative in the Stutikusumāñjali (1.2), Ratnakaṇṭha, instead of quoting Pāṇini supplies the rule from the *Vākyapadīya*.

### 3.2 Kātantra School

### 3.3 Texts on Phonetics

### 3.4 Texts on Syntax

## Chapter 4

# Bhaṭṭa Jagaddhara and Śitikaṇṭha

### 4.1 Jagaddhara

#### 4.1.1 Jagaddhara's Time

#### 4.1.2 Jagaddhara's Works

##### 4.1.2.1 Stutikusumāñjali

##### 4.1.2.2 Bālabodhinī

##### 4.1.2.3 Varṇaśikṣāsaṅkṣepa

##### 4.1.2.4 Citrakāvya

##### 4.1.2.5 Other Works Attributed to Jagaddhara

### 4.2 Śitikaṇṭha

#### 4.2.1 Śitikaṇṭha's Time

#### 4.2.2 Śitikaṇṭha's Works

##### 4.2.2.1 Bālabodhinīprakāśa

# Chapter 5

## The Manuscripts

### 5.1 Description of the Manuscripts

### 5.2 General Remarks

### 5.3 Stemma

# Chapter 6

## Methodology

### 6.1 The Edition

### 6.2 The Apparatus

### 6.3 The Translation

# Chapter 7

## Critical Edition and Translation of Book 1

### 7.1 saṃjñāpāda

Lorem ipsum dolor sit amet, consectetur adipiscing elit. Ut purus elit, vestibulum ut, placerat ac, adipiscing vitae, felis. Curabitur dictum gravida mauris. Nam arcu libero, nonummy eget, consectetur id, vulputate a, magna. Donec vehicula augue eu neque. Pellentesque habitant morbi tristique senectus et netus et malesuada fames ac turpis egestas. Mauris ut leo. Cras viverra metus rhoncus sem. Nulla et lectus vestibulum urna fringilla ultrices. Phasellus eu tellus sit amet tortor gravida placerat. Integer sapien est, iaculis in, pretium quis, viverra ac, nunc. Praesent eget sem vel leo ultrices bibendum. Aenean faucibus. Morbi dolor nulla, malesuada eu, pulvinar at, mollis ac, nulla. Curabitur auctor semper nulla. Donec varius orci eget risus. Duis nibh mi, congue eu, accumsan eleifend, sagittis quis, diam. Duis eget orci sit amet orci dignissim rutrum.



## 7.2 svarasandhipāda

### 7.3 vyañjanasandhipāda

## 7.4 visargasandhipāda

## 7.5 vargapāda

## 7.6 nipātapāda

# Appendix A

## Index of the *sūtras*

# Appendix B

## General Index