

Saccidānanda Mīśra (ed.), *Mahāmahopādhyāya-Yajñapatyupādhyāyaktṛā Tattvacintāmaṇiprabhā (Anumānakhaṇḍaḥ)*, Darbhanga: Kāmeśvara Siṃha Sanskrit University, 2005, 131 + 255 Pp. 330 Rs. (Hardback)

This ‘new edition’ of Yajñapati’s *Prabhā*, which claims to be based on the unique manuscript in the Maithilī script preserved at the Kāmeśvara Siṃha Sanskrit University, Darbhanga, is, in reality, based on the Vienna edition of G. Bhattacharya (*Yajñapati Upādhyāya’s Tattvacintāmaṇiprabhā (Anumānakhaṇḍaḥ)*), Vienna: Austrian Academy of Sciences, 1984) and my numerous corrections, which the editor acknowledges nowhere. It is also possible that, when he undertook the work, the Darbhanga manuscript was no longer utilizable. (I saw it in a lamentable condition in 1999. Contrary to the rumor, which I echoed in JAOS 105.4/1985: 725, the manuscript has not ‘disappeared’ in the strict sense of the term!)

Unfortunately, the editor did not take the trouble to make *all* the necessary corrections. A few instances, — chosen at random among the simplest — will suffice:

At the very beginning, p. 2, the editor adopts the reading of the Vienna edition, *ananyagatyā* and, following it, writes in n. 3: *ārambhagatyā iti hasta- lekhe*. The manuscript, however, has clearly *vastugatyā*. (K. Bhattacharya, ‘Textual Observations on the Vienna Edition of Yajñapati Upādhyāya’s Tattvacintāmaṇiprabhā [Anumānakhaṇḍaḥ],’ in V.N. Jha (ed.), *New Horizons of Research in Indology*, Pune: University of Poona Centre of Advanced Study in Sanskrit, 1989, p. 109.)

In the *Kevalānvayī* section, p. 95, as explanation of *tatpratiyogivṛttir asādhārāno dharmah*, the manuscript has clearly (without any lacuna) *tādātmya-rūpa ity arthaḥ*. (Cf. ‘Textual Observations...’, p. 119.) However, the editor, here again, follows the Vienna edition: *<anyonyābhāvapratiyogitāvachedaka>- svarūpa ity arthaḥ*.

On the next page, he reads, with the Vienna edition, *avagatās* instead of *ananugatās* (‘Textual Observations ...’, p. 119.)

In the *Upādhi* section, p. 63, he adopts the absurd Vienna reading *amuke* despite the manuscript: *dvyanuke* (‘Textual Observations ...’, p. 115.) ...

For his edition of the *Īśvaravāda* section, at least, he acknowledges his debt to my edition of this part of the text — though not in the right place, nor in the right way (p. \*129, n. 1).<sup>1</sup>

It is a pity that Dr. Mīśra, who had the opportunity to publish the edition of an important text, did not succeed in presenting a more correct text, using the material already at his disposal.

Note 1: Cf. the following notes:

*itaḥ prabhṛti ‘parameśvarakartṛkatvānirvā’ iti yāvat tālapatram aṃśatas tṛṣṭitam. eṣa granthaḥ Vienna-saṃskaraṇe nāsti. tatra cānekaprakārā vyatyayā upalabhyante* (K. Bhattacharya);  
*itaḥ parameśvarakartṛkatvānirvāvat* (sic) *aṃśo Viyanāsaṃskaraṇe nāsti. vyatyayo* (sic) *apy aneke ‘tra santi* (Mīśra).  
*Bhāṭṭācāryā atra paṭhanti ... sarpādīnā svānukūlavayāpāre ... ghaṭe yatmatadgocare-*

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*cchāyām upakṣaya ... iti* (K. Bhattacharya);  
*atra Bhāṭṭācāryāḥ 'sarpādīnā ...' iti paṭhanti* (Miśra).  
*atra mūle kiñ ca śarīrajanyatvaṃ viśiṣṭan tadabhāvaṃ viśiṣaṣṭīti mudritapustakeṣu*  
*pāṭhaḥ. prakṛtas tu pāṭha Upādhyāyasammata Upādhiprābhāyāṃ Upādhiprābhāyāṃ api*  
*samupalabhyamānavāt* (K. Bhattacharya);  
*kiñ ca śarīrajanyatvaṃ ... iti Cintāmaṇau pāṭhaḥ. kin tu uparitamāḥ (sic) pāṭhaḥ*  
*Upādhyāyasammato bhavitum arhati. Upādhiprābhāyāṃ api tathaiva pāṭho vidyate*  
(Miśra);  
....  
*ata ūrdhvaṃ Prabhā na labhyate* (K. Bhattacharya);  
*ita ūrdhvaṃ Prabhā na labhyate* (Miśra).

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Kamaleswar BHATTACHARYA

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François Voegetti, Vincent Eltschinger, Danielle Feller, Maria P. Candotti, Bogdan Diaconescu, and Malhar Kulkarni (eds.), *Devadattīyam: Johannes Bronkhorst Felicitation Volume*, Worlds of South and Inner Asia 5, Bern / Berin / Bruxelles / Frankfurt am Main / New York / Oxford / Wien: Peter Lang, 2012, xiv + 847 Pp. SFR 119.00. (Hardback)

This collection of thirty-two high-quality articles is dedicated to Professor Johannes Bronkhorst on his retirement from teaching at University of Lausanne in 2011. According to the foreword by the editors, the title *Devadattīyam* is named after “Devadatta,” which is equivalent to “Johannes,” from the Hebrew “*Yōḥānnān*,” roughly corresponding to “God’s grace.” “Devadatta” is the most familiar proper name for all Sanskrit scholars and students, especially for those who struggle with intricate discussions of Pāṇinian grammar. Many grammatical examples are used in which Devadatta usually cooks rice, in order to illustrate good Sanskrit. With the affix *cha* (“-īya”) at the end of the word, the title aptly describes that this volume is “relating to Johannes.”

The acknowledgements and foreword by the editors are followed by an introductory article titled “Johannes Bronkhorst and Indian Studies,” by JAN E.M. HOUBEN. This article briefly sketches Professor Bronkhorst’s life, and readers will be interested in how skillfully his karma led him to Pune, where he absorbed abundant knowledge of Sanskrit, both scholastically from university professors and traditionally from learned pandits.

The articles are thematically distributed into seven sections representing various fields or topics within Indological Studies. The diversity of the volume certainly reflects Professor Bronkhorst’s interests and achievements, which are incredibly deep and wide for a solo Indologist. Since it is difficult to summarize such a diverse volume with my limited ability in this limited space, here I will only cite the titles and author’s names of the thirty-two articles.

A section on *Grammar* comes first, as this was the field in which Professor Bronkhorst first became renowned. This section contains eight articles: “Naming-Procedure and Substitution in Early Sanskrit Grammarians” (MARIA PIERA CANDOTTI), “Pāṇini and Padakāras” (GEORGE CARDONA), “Yāska’s Treatment of