

must observe that among many other scholarly merits, Kellens has fittingly emphasized the antiquity of the Mazdean millenarian cycle, thus confirming the close links between this pattern and certain mythological allusions scattered in the Young Avestan sources, and in particular in the *Yašts*. In the framework of this reflection, the approach to the definition of the cosmological role of the *Frauuāši*-s, who, as Kellens has shown here (see pp. 91–3, 160), took an essential part in the process of initial motion of the world, i.e. underpinning the phase that later Pahlavi sources will define as the *gētīg* period of 6,000 years, is very important. This observation shows the tremendous importance of a general reconsideration of the intellectual originality developed by ancient Iranian thought, generally considered less independent in these para-philosophical aspects. Actually, various recent research concurs to demonstrate that the Iranian speculations on “time”, in its different aspects, as limited and/or eternal, have assumed an intellectual insight so deep in earlier historical phases, and in spite of the limited competence of these civilizations for technical astronomy.

In conclusion, the present book offers many interesting subjects for discussion and critical debate, which cannot be analysed here, but that certainly confirm the enormous impact of Kellens’ contribution to Avestan philological and religious studies.

Antonio Panaino

Alma Mater Studiorum of the University of Bologna

SOUTH ASIA

F. GRIMAL, V. VENKATARAJA SARMA and S. LAKSHMINARASIMHAM:

Pāṇinīyavyākaraṇodāharaṇakośaḥ; La grammaire paninéenne par ses exemples; Paninian Grammar through Its Examples. Vol. IV: Taddhitaprakaraṇam; Le livre des dérivés secondaires; The Book of Secondary Derivatives (prathamabhāgaḥ dviṭīyabhāgaḥ ca; première et deuxième parties; first and second parts).

(Rashtriya Sanskrit Vidyapeetha Series, nos 302 and 303; Collection indologie, vols 93.4.1 and 93.2.2.) xvi, 1397 pp. Pondicherry: Sri Aurobindo Ashram Press, 2015. ₹570 each. École française d’Extrême-Orient: ISBN 978 2 85539 219 6; 978 2 85539 222 6. Institut français de Pondichéry: ISBN 978 81 8470 209 5; 978 81 8470 214 9.

doi:10.1017/S0041977X18000034

Examples constitute one of the three aspects of a grammar, the other two being rules and a metalanguage. Beginning from this premise, and turning to Pāṇini’s *Aṣṭādhyāyī* (the most durably renowned attempt to describe the Sanskrit language) for the rules and technical terms, the authors have embarked on an ambitious project to catalogue exhaustively a large number of examples used in the Sanskrit grammatical tradition (*vyākaraṇa*, “analysis”), each accompanied by its *prakriyā*: derivation by a step-by-step application of the rules.

In terms of the scope of the larger project, nine volumes are planned: a master index (Volume I) plus eight volumes of examples with derivations. Following Volume 1 (2006), two others have been published: Volume II (*samāsaprakaraṇam*, “the book on compounds”, 2007) and Volume III.2

(*tiñantaprakaraṇam* 2, “the book of conjugated forms 2”, 2009), which treats finite forms of verbal roots derived from other verbs or from nouns. Detail is available in earlier reviews: Peter Scharf reviewed Vols I and II in 2009 (*Journal of the American Oriental Society* 129, 715–9), and Vol. III.2 in 2011 (*JAOS* 131, 663–5). See also George Cardona’s review of Vol. III.2 (*Indo-Iranian Journal* 55, 2012, 55–74); Jurgen Hanneder’s reviews of Vols I and II (*IJJ* 51, 2008, 41–3; *IJJ* 54, 2011, 77–8; and Émilie Aussant’s review of Vol. I (*Histoire Épistémologie Langage* 32, 2010, 174–6).

The present work, Volume IV (2015), continues the project for secondary derivatives – that is, for nouns and adjectives derived from other nouns and adjectives. Pāṇini describes such derivations by means of appending a suffix to a *subanta* “finished nominal word”. The *taddhita* suffix, besides adding an additional sound or syllable, drives the removal of the inflectional ending from the original word. The suffix may also result in further changes to the word before it is ready for inflection and use in a sentence. Commonly, for instance, the first of a word’s vowels may be strengthened, as for the classic example *Aupagavaḥ*, which is derived from *Upaguḥ* (a man’s name) by appending an *-a*, and carries the sense of his (Upagu’s) son.

The authors narrow the scope of the entire project to examples provided by Bhaṭṭoji Dīkṣita in his *Siddhāntakaumudī* (SK), the most prominent work of the *prakriyā* (derivation) genre. Many examples are found not in the SK, but in three older and justly celebrated commentaries on Pāṇini’s *Aṣṭādhyāyī* (the *Mahābhāṣya* of Patañjali, the *Kāśikā* of Vāmana and Jayaditya, and the *Bhāṣāvr̥ttī* of Puruṣottama). For more than 2,250 of these, the authors provide, rather than a full derivation, direction to a similar example in the present work.

Each example word heads an entry; entries are arranged in alphabetical order. (In all, the 3,022 entries illustrate 1,067 *sūtras*.) Each entry includes the *sūtra* or *sūtras* for which this word is given as an example, in all cases for the SK, and, as applicable, for the three commentarial works as well. For each *sūtra*, the authors indicate the type of example the word provides: direct, counter-, or incidental. (Cardona finds cases, in Vol. III.2, for which such typing is problematic.)

The example word’s *vigraha* – the analysis of its meaning – follows, in Sanskrit, French, and English. The authors lay out a broad disclaimer in the introduction, noting that “the meaning of many of these secondary derivatives is neither clear nor certain”; they call for more studies along the lines of that undertaken by Saroja Bhate, *Pāṇini’s Taddhita Rules* (Pune: University of Poona, 1989).

Next, the authors use a tabular format to present the steps of the word’s *prakriyā*. For each step they give the current status of all the various word-parts or “constitutive elements” (which may be base words, inflectional suffixes, derivational suffixes, augments or substitutes); the *sūtra* or *sūtras* governing the transformation from the previous step; and a plain-language description, in Sanskrit, of the operation at hand. Beyond knowing that a particular *sūtra* is used in a word’s derivation, that is, the researcher sees also the interplay of all the *sūtras* used and, in particular, the order in which they operate.

Beyond the *prakriyā* comes a *ṭippanī* – a brief, learned comment. Often the *ṭippanī* mentions words from previous *sūtras* that are meant to be carried forward (*anuvartate*) for a complete reading. It may also point out anomalies noticed in the *vyākaraṇa* tradition, with helpful references to various commentarial sources. The length of the *ṭippanīs* varies, from two lines to 15.

Scharf notes that the overall project makes available “traditional learning in an accessible form”. Certainly this book is a treasure trove for the student of grammar. Complemented by Professor Bhate’s groundbreaking contribution, it is an essential resource for anyone wishing to study secondary derivatives. As for the quality of the

work, the authors' analyses are broadly consistent with Bhate's in the cases for which she provides *prakriyā* detail (leaving aside stylistic variation). The extent to which they agree with other modern authors (Joshi and Roodbergen, and R.N. Sharma, for example, also give explicit *prakriyās*) I have not yet determined.

The present volume, like the previous ones, ends with useful indices that enable the researcher to trace back to the examples not only *sūtras*, but also *vārttikas*, *gaṇasūtras*, and *paribhāṣās*; suffixes with their various meanings; and technical terms. These cross-references are wonderfully useful not only for grammarians but also (as Hanneder mentions) for "all non-pāṇinīyas", including intellectual historians and those tracing intertextualities: What did Bhaṭṭoji gain (or lose) by re-ordering the *Aṣṭādhyāyī*? When do examples essentially flow from Pāṇini, by virtue of his special mention? When are they picked up from a well-known poet, or used by one? Of course we should keep in mind that, as Haag et al. have shown, the evidence suggests that examples in the Sanskrit grammatical tradition are less likely, compared to the base text, to be stably transmitted.

The book could be shorter. Certain *sūtras* are used for every *taddhita* derivation, and these receive a few lines in each of the 3,000+ entries. The advantage thereto is that each *prakriyā* stands on its own. Still, a bit more explanation in the introduction could have saved many pages.

Virtually all the Sanskrit in the book appears in the Devanāgarī script. The ability to read technical Sanskrit is necessary in order to extract maximum benefit from the *ṭippaṇīs*. However, there is great value even to scholars without much Sanskrit, so long as they keep nearby a reliable translation of the *Aṣṭādhyāyī*, say Katre's or Böhrtlingk's.

Jo Brill

University of Chicago

NAAMA SHALOM:

Re-ending the Mahābhārata: The Rejection of Dharma in the Sanskrit Epic.

(SUNY Series in Hindu Studies.) xvii, 248 pp. Albany, NY: State University of New York Press, 2017. \$85. ISBN 978 1 4384 6501 2. doi:10.1017/S0041977X18000022

This interesting and informative book concerns one particular dramatic moment in the *Svargārohaṇaparvan*, the last of the *Mahābhārata*'s 18 *parvans* (books).

After the Pāṇḍavas kill their Kaurava cousins in battle, Yudhiṣṭhira reigns for decades as king. He is the last Pāṇḍava to leave the mortal world. When he does so he is taken to heaven, but his cousin and antagonist Duryodhana, the *Mahābhārata*'s main villain, is seated there in glory, and his own brothers and wife are absent. Disgusted, he says he wants to go wherever they are. So an envoy takes him into a foul realm of darkness and pain. Realizing his brothers and wife are suffering the tortures of hell, he rails against this injustice, angrily denounces the gods and *dharma* (virtue, propriety, duty), and declares he will remain there with his brothers. The gods then arrive en masse, and hell turns into heaven. God Indra explains that Yudhiṣṭhira's experience of hell was a result of his misdeeds, but that he has passed his final test and may now bathe in the celestial Gaṅgā.

Shalom's particular interest is in Yudhiṣṭhira's denunciation of *dharma*. Yudhiṣṭhira is the god Dharma's genital son, and is a principled and dutiful character