

in the eastern district of East Turkistan (Sinkiang) that bordered Kansu province of China Proper since the eighteenth century down to the 1930s.

The Mutual Relations of the four Varṇas in the Dharmasūtras

by Nobuyuki WATASE

In this paper I discussed the mutual relations of the four varṇas in the orthodox brahmanic world which was idealized by one of the groups of the elite brāhmaṇas, that is, the authors of the Dharmasūtras. The conclusion is as follows :

(1) It is a well known fact that the four varṇas are ranked in the order, brāhmaṇa—kṣatriya—vaiśya—śūdra. But the mutual relations of the four varṇas is not so simple as this sequence suggests.

(2) In order to understand the relations it will be inevitable to confirm that the orthodox world was organized in accordance with the theory of social order of the most orthodox brāhmaṇas: (i) The world is the place of purity just like that of sacrifice. (ii) The veda = dharma is the ultimate authority of the world. (iii) A marriage should take place between the same varṇa. (iv) A social function or a means of livelihood of each varṇa is determined by the creative god Brahman and therefore it can not be violated by any other varṇa.

(3) Only the three higher varṇas were permitted to be situated within the pure world and the śūdras were excluded from it. Thus, first of all, we will see the relation of the three higher varṇas versus the śūdras.

(4) Indeed the three higher varṇas equally enjoyed the same pure world, but each varṇa was directed to make a independent and exclusive unit through accepting the theories mentioned-above, that is, a marriage between the same varṇa and the inviolability of the proper social function to each varṇa.

(5) Among the three higher varṇas the brāhmaṇas established their highest status in the orthodox world through keeping both the knowledge of purification and the veda = dharma to themselves.

(6) Though the kṣatriyas had to accept the second rank as long as they

recognized the brahmanic theory, they formed the ruling classes along with the brāhmaṇas through holding political powers.

(7) The position of the vaiśyas was delicate and unstable : Though they were given the third rank position and could enjoy the world of the veda = dharma along with the brāhmaṇas and the kṣatriyas, a boundary between the vaiśyas and the sūdras was not so definite because a labor was the very essence of both of them.

Kumārila's Theory of Indirect Sentence Signification : On a Half-*śloka*
Thought to Belong to the *Bṛhaṭṭikā*

by Atsushi KANAZAWA

The Mīmāṃsā scholar Kumārila is known for having laid the foundations of the Bhāṭṭa school, and in regard to his theories on *vākya*, which constitute an important part of his doctrines, he established the so-called *abhihitānvaya* theory, a theory that was to subsequently lead to a history of intense theoretical disputes with the Prābhākara school and its *anvitābhidhāna* theory. As a result, Kumārila's views on *vākya* are today generally subsumed under the designation "*abhihitānvaya* theory." But when considered from another angle, it is also possible to refer to them by the term "theory of indirect sentence signification" (**vākyaṛthalakṣaṇā* theory, or the theory that the meaning of a sentence is conveyed indirectly), and in the present paper we take up for consideration the half-*śloka* "*vākyaṛtho lakṣyamāṇo hi sarvatraiveti nas(h) sthitiḥ*" in which Kumārila himself explicitly proclaims this "theory of indirect sentence signification" to be a doctrine of his school. In later literature there are to be found many examples of this half-*śloka* being quoted in sections dealing with theories of language, and even where it is not quoted phrases tallying with it in sense are to be often found. A further point of interest from the standpoint of the historical study of the Mīmāṃsā school is the fact that this half-*śloka* does not appear in any of Kumārila's extant works, and it is also bound up with the important question of the elucidation of the enigmatic *Bṛhaṭṭikā*(BT), a work by Kumārila that is now lost.