

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 śūdras 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 *anvitābhīdhāna* 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" (\**vākyārthalakṣaṇā* 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* "*vākyārtho 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.

In this paper, having taken account of the research undertaken by modern and contemporary scholars in regard to this half-*śloka*, we point out the existence of numerous variants which we then examine, and we also discuss citations of the hitherto unreported remaining half-*śloka* which together with the above-mentioned half-*śloka* ought to form a single whole *śloka*. Even though this in itself may represent but a quite trifling step forward, we consider that if it should prove possible to establish that this *śloka* does belong to the BT, then this will be of some value in the study of the BT itself which is still marked by so many uncertain factors.