

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 Mimāṃsā 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" (**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 Mimāṃsā 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.