STUDIES IN HINDU LAW AND DHARMAŚĀSTRA
The *Anthem South Asian Normative Traditions Studies* series features textual studies, thematic analysis and historical reconstructions devoted to the exploration of South Asian normative materials. Committed both to well known normative productions (such as Sanskrit *dharmasūtras* and *dharmaśāstras* and Pāli *vinaya*) and to lesser known vernacular or regional materials, this series aims to enhance the understanding of the many variants assumed by the legal, normative and codifying intellectual discourses in South Asia. This series is under the direction of Patrick Olivelle, Professor of Sanskrit and Indian Religions at the University of Texas at Austin, USA.

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STUDIES IN HINDU LAW AND DHARMAŚĀSTRA

Ludo Rocher

Edited with an Introduction by Donald R. Davis, Jr
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Foreword

Don Davis has done scholars a great favor. He has collected together in one place much of the work of one of the bright lights of American academia. Prof. Ludo Rocher is a member of the American Philosophical Society, former President of the American Oriental Society, and Chairman of the Board of Trustees of the American Institute of Indian Studies. All significant distinctions in an important career. But what is most compelling, most distinctive, and most enduring about Prof. Rocher’s career are two things: (1) his broad, comprehensive, and always rock-solid contributions to our understanding of classical India and (2) his generous, tireless, and effective mentoring of generations of students. Many of the most important Indological positions in the country are held by Prof. Rocher’s students. Don Davis is part of that paramparā and he has given us the great gift of a reprinting of work whose collective impact has moved Indology forward steadily and consistently for more than 50 years. Those of us who continue to rely on dog-eared and heavily marked up copies of these articles and who have sent students hither and yon to make new copies are grateful for this service.

Future generations of students and scholars will more easily understand the impressive breadth and depth of Rocher’s work as a result of this collection. Their value and their validity endure. They are superb examples of what Davis refers to as the “philological particular.” The focus and the technical mastery represented by these articles are what give coherence to such breadth of scholarship. We are fortunate to have this collection, but this collection’s real impact will be on future generations of scholars who will as a result be more likely to be able to access this im-
portant work. Many of the journals that Rocher published in are not available electronically, and the half-life of Festschriften is diminished by the increased dependency of libraries on electronic collections.

We who care deeply for Indology and philological rigor are grateful to Davis and his assistants for making this good work available to us.

_Eugene, Oregon_

Richard W. Lariviere
I was inspired to collect Prof. Rocher’s writings on Hindu law and Dharmasāstra in the process of finding and gathering certain of his articles for use in a course on Hindu law. It became apparent that Rocher’s fundamental writings were obscured by virtue of their dispersion in a variety of Festschriften and less popular journals — in contrast to the regularly reprinted editions of works by Lingat and Derrett, perhaps the two other great Western scholars of Hindu law in the mid-to-late 20th century. It was also true that Rocher’s ideas had not received adequate attention in the most recent work in the field. To my mind, this was very unfortunate and I felt the problems could best be rectified by making Rocher’s works available in a more centralized and readily available format. I hope that this final collection, an incomplete, but more than representative assemblage of Rocher’s Kleine Schriften, will make the publication of work on Hindu law without an appreciation of Rocher’s contributions more and more difficult. The most interesting reward of re-reading Rocher’s works and cataloging his ideas has been the challenge they pose to my own writing on the subject, which I had thought was already heavily informed by Rocher’s direct and indirect influence on my training.

I have been superbly assisted in the preparation of this collection by three fine graduate students from my department, Torrey Goad, Jeremy Holiday, and John Stavrellis who together completed the laborious task of re-keying all of the included articles from their original contexts. I am especially grateful for Mr. Goad’s meticulous attention to diacritical and tabular details. The final edition has an aesthetic coherence and more than a few emenda-
tions, corrections, and additions to the articles that would have been impossible without their help.

Finally, I wish to thank Federico Squarcini, Patrick Olivelle and Anthem Press for making this the first volume in the new series, Richard Lariviere for writing the Foreword, Tim Lubin for helpful suggestions for the Introduction, the University of Wisconsin Graduate School and the Wisconsin Alumni Research Foundation (WARF) for a summer research grant to work on the edition, and finally Rosane and Ludo Rocher for their warmth, hospitality, and mentoring.

Madison, Wisconsin
Donald R. Davis, Jr
Abbreviations

ĀpDh  Āpastamba Dharmasūtra
AŚ  Arthaśāstra of Kauṭilya
BDh  Baudhāyana Dharmasūtra
BhG  Bhagavad Gītā
BS  Brhaṣpati Smṛti
Dnī  Daṇḍanīti
Dbhā  Dāyabhāga (Jimūtavāhana)
DbhāKta  Dāyabhāgavyākhyā (Kṛṣṇatarkālaṅkāra)
DbhāRca  Dāyabhāgaṭīkā (Rāmacandra)
DbhāŚnā  Dāyabhāgaṭīkā (Śrīnātha)
DhK  Dharmakośa, edited L.S. Joshi
Dkra  Dāyādhikārakramasaṃgraha (Kṛṣṇatarkālaṅkāra)
DS  Devala Smṛti
Dta  Divyatattva (Raghunandana)
DVi  Daṇḍaviveka (Vardhamāna)
GDh  Gautama Dharmasūtra
GHda  Mitāksarā (Haradatta)
GMka  Maskaribhāṣya (Maskarin)
HDhŚ  History of Dharmaśāstra (P.V. Kane)
Kdhe  Kāmadhenu (Gopāla)
KS  Kātyāyana Smṛti
KātŚr  Kātyāyana Śrauta Sūtra
Kta  Kṛtyakalpataru, Vyavahārakāṇḍa (Lakṣmīdhara)
MBh  Mahābhārata
MBhru  Manusmrṭivivarana (Bhāruci)
MDh  Mānava Dharmaśāstra
MKlū  Manvarthamuktāvali (Kullukabhaṭṭa)
MMdhā  Manusmrṭibhāṣya (Medhātithi)
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Title or Author</th>
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</thead>
<tbody>
<tr>
<td>MNda</td>
<td>Nandinī (Nandana)</td>
</tr>
<tr>
<td>MRa</td>
<td>Madanarāṇa-pradīpa (Madanasimha)</td>
</tr>
<tr>
<td>MRcā</td>
<td>Manubhāvārtha-candrikā (Rāmacandra)</td>
</tr>
<tr>
<td>MRvā</td>
<td>Manvartha-candrikā (Rāghavānanda)</td>
</tr>
<tr>
<td>MSna</td>
<td>Manvarthanibandha (Sarvajñanārāyaṇa)</td>
</tr>
<tr>
<td>NMS</td>
<td>Nārādiyamana-umā-hītā</td>
</tr>
<tr>
<td>NMSBha</td>
<td>Bhāṣya (Bhavasvāmin)</td>
</tr>
<tr>
<td>NS</td>
<td>Nārada Smyti</td>
</tr>
<tr>
<td>Pa</td>
<td>Pāṇini’s Aṣṭādhyāyī</td>
</tr>
<tr>
<td>PMā</td>
<td>Parāśaramādhaviya (Mādhava)</td>
</tr>
<tr>
<td>PMS</td>
<td>Pūrva Mīmāṃsā Śūtras of Jaimini</td>
</tr>
<tr>
<td>Rkau</td>
<td>Rājadharmakaustubha (Anantadeva)</td>
</tr>
<tr>
<td>Rām</td>
<td>Rāmāyaṇa of Vālmīki</td>
</tr>
<tr>
<td>SBE</td>
<td>Sacred Books of the East</td>
</tr>
<tr>
<td>Sca</td>
<td>Śrīcandrikā (Devaṇabhaṭṭa)</td>
</tr>
<tr>
<td>Ści</td>
<td>Śrīcintāmaṇi (Gāṅgāditya)</td>
</tr>
<tr>
<td>ŚL</td>
<td>Śaṅkha-Likhita Smyti</td>
</tr>
<tr>
<td>SSā</td>
<td>Śrīcintāmaṇi</td>
</tr>
<tr>
<td>Śvi</td>
<td>Sarasvatīvilāsa (Pratāparūdradeva)</td>
</tr>
<tr>
<td>TS</td>
<td>Taittiriya Śaṃhitā</td>
</tr>
<tr>
<td>VaDh</td>
<td>Vasiṣṭha Dharmasūtra</td>
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<tr>
<td>Vci</td>
<td>Vivādacintāmaṇi (Vācaspati Miśra)</td>
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<tr>
<td>ViDh</td>
<td>Viṣṇu Smyti</td>
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<tr>
<td>ViNpa</td>
<td>Keśavavaijayanti (Nandapanḍita)</td>
</tr>
<tr>
<td>Vma</td>
<td>Vyavahāramayūkha (Nilakaṇṭha)</td>
</tr>
<tr>
<td>Vmi</td>
<td>Viramitrodaya (Mitra Miśra)</td>
</tr>
<tr>
<td>Vni</td>
<td>Vyavahāraniñāṇaya (Varadarāja)</td>
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<tr>
<td>Vpra</td>
<td>Vyavahāraprakāśa (Mitra Miśra)</td>
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<tr>
<td>Vra</td>
<td>Vyavadaratnākara (Caṇḍesvara)</td>
</tr>
<tr>
<td>Vsā</td>
<td>Vyavahārasāra (Dala-patirāja) Nṛsiṃhaprasāda</td>
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<tr>
<td>Vtā</td>
<td>Vyavatāṇḍava (Kamalākara)</td>
</tr>
<tr>
<td>Vyci</td>
<td>Vyavahāracintāmaṇi (Vācaspati Miśra)</td>
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<tr>
<td>VySm</td>
<td>Vyāsa Smyti</td>
</tr>
<tr>
<td>YAPA</td>
<td>Aparārka (Aparāditya)</td>
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<tr>
<td>YBā</td>
<td>Bālakriḍā (Viśvarūpa)</td>
</tr>
<tr>
<td>YDh</td>
<td>Yājñavalkya Dharmasāstra</td>
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<tr>
<td>YDka</td>
<td>Dīpakalikā (Śulapāṇi)</td>
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<tr>
<td>YMtā</td>
<td>Mitākṣarā (Viśveśvarabhaṭṭa)</td>
</tr>
<tr>
<td>YMtāBbha</td>
<td>Balaṃbhaṭṭī (Balaṃbhaṭṭī or Lakṣmīdevī)</td>
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<tr>
<td>YMtāSbo</td>
<td>Subodhini (Viśveśvarabhaṭṭa)</td>
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<tr>
<td>YMtāVmi</td>
<td>Viramitrodaya (Mitra Miśra)</td>
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Note on the Edition

For this edition of Rocher’s principal studies of Hindu law and Dharmaśāstra, all of the original articles have been re-keyed and reformatted according to a standardized system of bibliographic citation and text layout. Beyond presenting an aesthetically coherent text, this process has enabled certain changes and corrections to be made to the original articles, including stylistic changes, corrections of typographical errors, minor authorial modifications, and occasional editorial interventions. Unlike a Kleine Schriften, therefore, the original pagination is not preserved, nor was it thought important to indicate in the reformatted text. The standardization process has also altered the number and numbering of the original footnotes, since all the articles now conform to an author-date citation system. This may cause some minor consternation on those rare occasions when one may want to check a reference to an original footnote. The relatively short length of most of Rocher’s articles, however, should not make cross-referencing too burdensome, and the advantages gained by reformating were thought to outweigh the disadvantages. In some cases, conventions from the original article have been preserved for reasons of internal cross-referencing and we have avoided dogmatic editorial changes that might present a false uniformity. Finally, though bibliographic information is given for all the articles included in this edition, a comprehensive bibliography of Rocher’s writings has not been included, primarily because it would inevitably be incomplete in view of the fact that Rocher is still publishing. Remaining errors and inconsistencies, inevitable in a work of this size, are the responsibility of the editor.