**Summary of topics discussed in classes 5 to 9**

**5 books of Paninian System of Grammar (or पाणिनीय व्याकरण तन्त्र) –**

Following are the 5 books, by virtue of which the पाणिनीय व्याकरण तन्त्र becomes entirely functional-

1. अष्टाध्यायी-सूत्रपाठ
2. धातुपाठ
3. गणपाठ
4. उणादिसूत्रपाठ
5. लिङ्गानुशासन

**The अष्टाध्यायी-सूत्रपाठ**

* There are 8 chapters (i.e., अध्यायs) in this book. That is why it is called as अष्टाध्यायी
* Each chapter is divided into 4 sub-chapters (i.e., पादs)
* In each of these पादs there are varying number of aphorisms (i.e., सूत्रs)
* These सूत्रs are the rules that lead us to correct usages with the inputs from the धातुपाठ and the गणपाठ
* The सूत्रपाठ or अष्टाध्यायी-सूत्रपाठ is the central text of पाणिनीय व्याकरण तन्त्र while 4 others are subsidiary to it.

**The धातुपाठ**

* The धातुपाठ is almost an exhaustive collection of all the verbal roots (i.e., धातुs) that are used in Sanskrit language
* The currently available version of the धातुपाठ also provides the most prevalent meanings of each of these धातुs
* The rule - भूवादयो धातवः (1.3.1) in the अष्टाध्यायीसूत्रपाठ assigns the name धातु to all the words enlisted in the धातुपाठ
* The धातुs in the धातुपाठ are further divided into 10 classes namely –
  1. भ्वादि
  2. अदादि
  3. जुहोत्यादि
  4. दिवादि
  5. स्वादि
  6. तुदादि
  7. रुधादि
  8. तनादि
  9. क्र्यादि
  10. चुरादि

**The गणपाठ**

* The गणपाठ is a collection of various nominal root words (also called as प्रातिपदिकs) that are to be treated uniformly according to certain rules of the अष्टाध्यायीसूत्रपाठ
* There are numerous rules in the अष्टाध्यायीसूत्रपाठ where one can find the word ‘आदि’ for example –
  + सर्वादीनि सर्वनामानि (१.१.२७) [सर्व-**आदीनि** सर्वनामानि]
  + स्वरादिनिपातमव्ययम् (१.१.३७) [स्वर्-**आदि**-निपातम् अव्ययम्]
  + चादयोऽसत्त्वे (१.४.५७) [च-**आद**यः असत्त्वे]
  + प्रादयः (१.४.५८) [प्र-**आद**यः] etc.
* The word ‘सर्वादिनि’ means – सर्वः आदौ येषां तानि [those (words) of which सर्व is in the beginning]
* One has to refer to the गणपाठ in order to find out the list of those words whose first member is the word सर्व
* Once the गणपाठ provides the list of all those words, the सूत्रपाठ terms all of them as सर्वनाम
* It then uses this term ‘सर्वनाम’ to describe the derivational processes that only the words in this group undergo

**The उणादिसूत्रपाठ**

* This is another list of सूत्रs quite similar to the अष्टाध्यायीसूत्रपाठ, however the scope of application of the सूत्रs in the उणादिसूत्रपाठ is generally much lesser than that of सूत्रs of the अष्टाध्यायी
* It is divided into 5 chapters containing around 750 सूत्रs in all
* Each सूत्र in the उणादिसूत्रपाठ generally mentions a small list of धातुs and a suffix that can be applied to only the members of that small set of धातुs to derive small set of words
* Some scholars opine that this book was written by शान्तनव
* Irrespective of who the author of this work may be, उणादिसूत्रपाठ is an indispensable part of पाणिनीय व्याकरण तन्त्र

**The लिङ्गानुशासन**

* This book contains around 190 सूत्रs divided into 4 अधिकारs namely –
  + स्त्रीलिङ्गाधिकार
  + पुंलिङ्गाधिकार
  + नपुंसकलिङ्गाधिकार
  + स्त्री-पुंसाधिकार and
  + पुं-नपुंसकाधिकार
* Once we reach up to a nominal stem through the combination of a root and a suffix, it’s gender has to be determined
* लिङ्गानुशासन aids in determining the gender of a word
* Most of the words are in one of the three genders namely – masculine, feminine and neuter
* There are some words that can be used in either feminine or masculine gender
* A few words can be used in either masculine or neuter gender
* There are a few words that can be used in any of the three genders

**The वार्त्तिकs**

* पाणिनि is not a sole contributor to what we know today as पाणिनीय व्याकरण तन्त्र
* पाणिनीय व्याकरण तन्त्र is also called as त्रि-मुनि व्याकरण as three sages, namely –
  1. पाणिनि
  2. कात्यायन and
  3. पतंजलि have contributed to it.
* The वार्त्तिकs are believed to have been written by sage कात्यायन
* It is not a separate work in Sanskrit Grammar
* वार्त्तिकs are one-line comments made on some सूत्रs of पाणिनि
* They are always studied along with the related सूत्र
* Some of them elucidate the related सूत्र while some others propose amendments in the rules

**The महाभाष्य**

* ‘भाष्य’ means a ‘long commentary’
* This is an extensive commentary over selected सूत्रs and वार्त्तिकs
* It encompasses almost all the aspects of a सूत्र or वार्त्तिक it takes up for discussion
* Similar भष्यs are also available on other दर्शनs like योग, वेदान्त and मीमांसा
* However the भाष्य on Sanskrit व्याकरण is the oldest, most extensive and most authentic, that is why it is called as महा-भाष्य
* Sage पतंजलि is the author of the महाभाष्य
* While commenting upon the सूत्रs and the वार्त्तिकs, sage पतंजलि has added many new insights of his own, making the महाभाष्य the most authentic book in पाणिनीय व्याकरण तन्त्र

**Descriptive Linguistics**

* Descriptive Linguistics is a sub-field of Linguistics
* Descriptive Linguistics attempts to present a description of various aspects of a language at a given point in time without reference to its history
* Descriptive Linguistics attempts to describe the phonological system (i.e. the system of sounds used in a language), grammatical components, semantic structures etc. of a particular language.

**Panini as a Descriptive Linguist**

* Panini’s grammar influenced the works of Leonard Bloomfield (an eminent American linguist) and Ferdinand de Saussure (a Swiss linguist widely considered to be one of the founders of 20th century linguistics)
* Scholars like James Robert Ballantyne (a Scottish Orientalist) and Bothlingk (a Russian German Indologist) called Panini the ‘Father of Linguistics’
* Francois and Ponsonnet in their article on Descriptive Linguistics call him the ‘First Descriptive Linguist’
* Bloomfield in his celebrated book ‘Language’ (1933, p.11) says, “This grammar[[1]](#footnote-1)that dates from somewhere around 350 to 250 B.C., is one of the greatest monuments of human intelligence. It describes with the minutest detail, every inflection, derivation, and composition, and every syntactic usage of its author’s speech. No other language to this day, has been so perfectly described”. He further adds, “The Indian grammar presented to European eyes, for the first time, a complete and accurate description of a language, based not upon theory but upon observation”.

1. i.e., Paninian Grammar [↑](#footnote-ref-1)