

# A DIALOGUE ON INDIAN THEORIES OF LANGUAGE

(National Seminar Proceedings)

Co-Ordinator & Chief Editor  
Dr. A. Girija



Department of Sanskrit Vyakarana  
Sree Sankaracharya University of Sanskrit  
Kalady - 683574, Kerala

Scientific and in depth study of the problems of generative Grammar that is in agreement with Paniniyan Grammar and Linguistics while creating the new words to suit the needs of the timers is the most relevant topic today. The department of Vyakarana, took the responsibility in conducting 3 day National Seminar with the cooperation of all the Faculties and Departments interested in the topic. This volume presents twenty contributions to this field of study which were presented at the national seminar, Department of Vyakarana, Sree Sankaracharya University of Sanskrit, Kalady, conducted from 3<sup>rd</sup> to 5<sup>th</sup> March 2015. The papers cover a wide range of subjects, both chronologically and thematically. Most of the students concern aspects of Paniniyan Grammar, with respect to Panini's Grammar proper and including Patanjali's Mahabhasyaand Bhartrhari's Vakyapadiya.

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**Editors**

Dr. G. Gangadharan Nair

Dr. M. V. Natesan

Anandaraj G.

Abdul Rasheed K.

**Department of Sanskrit Grammar**

**Sree Sankaracharya University of Sanskrit**

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## A Dialogue on the Theories of word order in Pratisakhyas

Dr. Jinitha K.S.

Assistant Professor,

Dept. of Sanskrit Vyakarana, S.S.U.S., Kalady,

### Introduction

Sanskrit is the classic language of India. This language has a long history of tradition. The history of Sanskrit may be divided into two; the Vedic Sanskrit and Classical Sanskrit. The four Vedas belong to Vedic Sanskrit period. Vedas are great treasures of knowledge. The life of our ancient ancestors is recorded in the Vedas. In the primitive stage, the Vedas transmitted to the next generation orally. When the hymns were transmitted orally there may be so many chances to lose the words or lines from the hymns. If it happens, then the hymns become meaningless. So our ancestors invented many methods to preserve the hymns. They recited the hymns in a particular way.

### Recitation of Vedic Hymns

Vedic hymns were recited in a particular manner. Recitation or chanting of Vedic texts was one of the most important features of Vedic rituals. It was highly complicated as the ritual itself. There existed different types of pathas in accordance with the method that adopted in the recitation. These were the measures for preserving the sacred text from alteration. The recitation of mantras were known by different names and types i.e., krama-patha, pada-patha, jata-patha etc. The kramapatha is the step – text. This is the old method. In the pada-patha, every word of the pada text occurs twice, being connected both with that which precedes and that which follows. Thus the first four words, represented by a, b, c, d would be read as ab, bc, cd. The jata-patha, or woven-text, in its turn based on the krama-patha, states each of its combination three times, the second time in reversed

order (ab, ba, ab; bc, cb, bc\_ the climax of complication is reached in the Ghana-patha, in which the order is ab, ba, abc, cba, abc; bc, cb, bcd, & c.

As the time passes away, the language has undergone to several changes. As a consequence, there arise difficulties in the proper understanding of Vedas. But the Vedic people wanted to ensure the correct recitation and interpretation. As a result special sutra texts were composed to deal with the recitation of the Veda. The resulting literature is called the Pratisakhya literature.

### Pratisakhya

Sakhayam sakhayam bhavam pratisakham, pratisakham bhavam pratisakhyam. The importance of pratisakhyas can be traced from the verse,

शिक्षाच्छन्दो व्याकरणैः सामान्येनोक्तलक्षणम्।

तदेवमिह शाखायामिति शास्त्रप्रयोजनम्।।

जपादौ नाधिकारोऽस्मि सम्यक् पाठमजानतः।

प्रतिशाख्यमतो ज्ञेयं सम्यक् पाठस्य सिद्धये।।

Pratisakhyas are the texts that dealing with accentuation, chhandas, pronunciation, and the phonetic changes undergone by Vedic words when combines in a sentence. They contain a number of minute observations. The pratisakhyas regarded as safeguards of the text, having been composed for the purpose of exhibiting exactly all the changes necessary for turning the Pada into the samhita text. The purpose of study of the Pratisakhya literature was the corpus of Vedic texts.

According to some scholars the old name of Pratisakhyas was 'parsada'. Yaska says; 'padaprakrtini sarvacarananam parsadani' (Nirukta 1.14). It was also opined that the word parsada used to denote pratisakhyas and to some other texts which gives the rules for Vedic aspects. Some uses the term 'parsada-pratisakhya' in a synonym manner.

Pratisakhyas are works dealing with the phonetic aspects of the Sanskrit Language used in Vedas. These works mainly pertain to euphonic permutation and combination of letters and special

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**Dr. M.C. Dileepkumar**  
Vice - Chancellor

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## Foreword

It is a great privilege for me to introduce, this book named "A Dialogue on Indian Theories of Language" which is the collection of papers presented in the three day National Seminar conducted by the Department of Sanskrit Vyakarana. Being a University, accredited by NAAC with 'A' Grade and instituted for propagating the ideals and philosophy of Jagadguru Adi Sankara, it is really fitting to have the seminar proceedings in a book form. Renowned scholars from all over India have participated in this seminar and presented their papers. I hope this book "A Dialogue on Indian Theories of Language" will help the future generation to continue further research on this topic.

I express my sincere gratitude to all who contributed for publishing this book. I wish all success to the department in their future endeavours.

**Dr. M.C. Dileepkumar**  
S.S.U.S. Kalady