

Foreword

In these volumes I have attempted to give a clear account of the work of an early Sanskrit grammarian of the school of Pāṇini. A major chapter of the history of linguistics concerns the achievements of the Indian grammarians in their analysis of Sanskrit. Since Bloomfield, this achievement has been repeatedly praised by Western linguists who have learned enough Sanskrit to plunge into the formidable literature. But the density and technicality of Sanskrit grammatical literature have discouraged many from getting an analytical understanding of what the Indian grammarians were doing. Furthermore, few commentarial texts have been adequately presented in modern languages.¹

I hope this book will have some appeal to two groups of readers. Sanskritists will find here another work from the huge literature, presented in a critical text. The translation and interpretation will give guidance and ease of initial understanding, as well as providing a springboard for higher criticism. Linguists and historians of linguistics will be introduced to some of the complex issues and arguments that arose from putting Pāṇini's famous grammar to work in practice.

Paribhāṣās, 'principles' or 'rules of interpretation' constitute one of the few topics in Sanskrit grammatical literature which is sufficiently circumscribed in extent, yet sufficiently general in content, to give the student a broad grasp of the main lines of Pāṇini's generative system. For this reason I believe that this literature is a useful point of entry into the field for anyone who has gained some familiarity with the basics of Pāṇini's system.

The *Vyādhīyaparibhāṣāvṛtti* has been a controversial work for some time. The name Vyāḍi is known from the *Mahābhāṣya* to refer to an ancient philosopher of language who lived between Pāṇini (4th century BC or earlier) and Kātyāyana (3rd century BC?). Arguments have been proposed both for identifying the ancient philosopher with our *Paribhāṣā* commentator, and for distinguishing them. I believe I have settled this question decisively in favour of the latter position.

Volume I of this work contains the critical edition of the *Paribhāṣāvṛtti*. Volume II contains the translation, parallel passages, analysis and discussion. The translation and its explanation are broken down into individual arguments, so the reader will find here a compendium of distinct examples of grammatical

¹Outstanding exceptions exist, of course, such as the translations of Patañjali's *Mahābhāṣya* by S. D. Joshi and J. A. F. Roodbergen, the translations of the first pāda of the *Kāśikāvṛtti* by Yutaka Ojihara and Louis Renou, and others.

debate. In my commentary, the Vyāḍi commentator's arguments are sifted, evaluated and compared with those of other grammarians, so as to pinpoint his intellectual position in the history of Indian grammar.

The Sanskrit grammatical literature on *prakriyā*, 'derivation' (as opposed to philosophy), consists, in a fundamental way, not of connected exposition but of discrete gobbets of discussion. In this it is rather like, for example, the *subhāṣita* literature, which consists of separate poems, each expressing a single, poignant theme. In the grammatical literature, these discrete discussions have a textual life of their own, being separately quoted by subsequent authors – not always in the same contexts – to solve recurrent problems. My treatment of the arguments used by the Vyāḍi commentator, and my attempt to trace their provenance and development, highlights this feature of the literature, and I hope it will contribute to the future study of *vyākaraṇa* texts.

The purpose of this study is twofold. The first aim is to present as good a text of the *Paribhāṣāvṛtti* as can be established on the basis of the available manuscripts. I trust that no Indologist today would dispute the central importance of critically edited texts. The English translation of such a text is, perhaps, an oddity. For even to understand the English, a thorough knowledge of *vyākaraṇa* is necessary, and such a knowledge is unlikely to exist without the ability to read *vyākaraṇa* texts. Nevertheless, the translation will be of use to students, and it does at least demonstrate to all what I believe the text means. The exercise of translation is also useful in forcing an editor to account explicitly and publicly for every syllable of the text.

The second aim of the study is to identify the Vyāḍi commentator's sources and affiliations, and to locate him intellectually and temporally. Since he explicitly quotes almost no one other than Pāṇini, and is explicitly quoted by no later authors, this is an arduous task, requiring minute examination of his arguments.

To avoid misunderstanding, I should like to clarify what this study is not. It is not a general examination of the *paribhāṣā* literature. Nor is it intended to be a completely general study of this *paribhāṣā* text. This was not the primary aim of the study. Once the main affiliations of the commentary became clear, I judged it unnecessary to continue to dissect each argument in full detail. Furthermore, most of the arguments not discussed in detail in these volumes may be further explored in other texts.² Although the Vyāḍi text is of interest historically for several of its ideas, as well as for being perhaps the first separate commentary on *paribhāṣās*, I do not believe it to be the best text upon which to base a general study of *paribhāṣās*. It is too idiosyncratic (a criticism I would also level at the *Paribhāṣenduśekhara*, for different reasons). Such a general study would, in my view, be better based on Puruṣottamadeva's *Laghuparibhāṣāvṛtti*, or Śiradeva's *Bṛhatparibhāṣāvṛtti*, both outstandingly clear, comprehensive and balanced works, each supported by a rich manuscript tradition. The present work seeks merely to explore some of the Vyāḍi commentator's ideas and primarily to discover his place relative to the rest of the Sanskrit grammatical tradition.

²E.g., F. Kielhorn, *The Paribhāṣenduśekhara of Nāgojibhaṭṭa* (Poona: Bhandarkar Oriental Research Institute, 1960).