

### Some Probable Sanskrit Sources of Pali Grammarians

It is a well known fact that Pali Grammarians had heavily drawn upon Sanskrit Grammatical Literature in terms of technical terminology, technique and material. The three major Pali grammars namely *Kaccāyana Vyākaraṇa* (6-7 century AD), *Moggallāna Vyākaraṇa* (1165 AD) and *Saddanīti* (later half of 12<sup>th</sup> century?) along with *Kaccāyanavutti*, *Moggallānavutti* and their subsequent sub commentaries have made ample use of material scattered in Sanskrit Grammatical treatises.

O. H. Pind in his article "The Methodology of Pali Grammarians", 1989 identifies *Kāśikāvṛtti* as a probable source of *Kaccāyanavutti*. On the same line a probable Sanskrit source of *Moggallānavutti* is said to be *Cāndravṛtti*. E. G. Kahrs (1992) in his monograph on the *Karaka* section of *Saddanīti* tries to trace probable Sanskrit sources of *Saddanīti*. According to him apart from the non vedic rules of *Pāṇini's Aṣṭādhyāyī*, *Patañjali*, is a likely source of *Saddanīti*. Here he wrongly identifies *Patañjali* as the author of *Vyākaraṇamahābhāṣya*. Here *Patañjali* is most likely the author of *Niruttimañjūsā*, the text which heavily borrows from Bhartṛhari's *vākyapadīya* and is modeled after it. For Kahrs influence of Bhartṛhari's *vākyapadīya* on the *Karaka* section of *Saddanīti* is beyond doubt. According to him *Aggavaṃsa* was either familiar with *Kaiyat's Pradīp* or some commentary similar to it. He also claims that *Aggavaṃsa* knew of and made use of Helārāja's commentary on *vākyapadīya*. *Kāśikāvṛtti* and its sub commentaries *Nyasa* and *Padamañjiri* are mentioned as some additional sources of *Saddanīti*. According to Kahrs though *Aggavaṃsa* knew *Cāndravākaraṇa* of *Candragomin* he did not rely upon Buddhist Sanskrit Grammars in any significant way. Though he speaks in passing of Kātantra influence on *Saddanīti* via *Kaccāyana* he does not identify any source from that tradition. Rather he asks "whether or not *Aggavaṃsa* was influenced by less known or for that matter lost works as for example *Kāraṇasambandhodyota* by the 10<sup>th</sup> century Buddhist Grammarian Rabhasanandin".

Scholars have however, hardly paid any attention to other probable Sanskrit sources namely, *Durgavṛtti* and *Durgatīkā* on *Kātantra*. Present paper is an attempt to trace the possible relationship between the commentaries of *Kātantra* and Pali Grammarians. With the hypothesis that *Kātantra* commentaries are the probable sources of Pali Grammarians.