# *The English Translations of Panini's Ashtadhyayi: A translational textual analysis*

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**Abstract:** *The study aims to find out the reader-centred & author-centred translation of Ashtadhyayi of Panini, an Indian linguist of $5^{th}$ century BC, who compiled the world oldest, shortest and ever first linguistic book in Sanskrit language focusing on all linguistic aspects, aiming at protecting the sounds of Vedas; the holy book of Hinduism. The linguistic importance of Sanskrit was firstly mentioned by William Jones during his famous address in India, whereas the linguistic phenomena were discussed by Ferdinand de Saussure in nineteenth century. The book is first translated into English in 1891by Sarisa Chandra Vasu with a large number of Sanskrit Words which gained a momentous fame in all the linguistic circles. Due to which Ashtadhyayi was studied widely by English professors and students illuminating their linguistic horizons by coining unique ambiguous precise 4000 rules under the name of 'Sutra'. Just after this English translational creation of Ashtadhyayi a large number of translations were done by the native Hindu scholars and even by western Sanskritests. Therefore, a huge number of commentaries, studies and articles were written by European and native linguists and at the same time it was translated into other languages. The book and all its translations are available online. The purpose of this paper is to collect all the English translations of Ashtadhyayi throughout the history since $5^{th}$ BC to the age of globalization and digitalization, then putting them into a translational categorization according to various kinds of translations finding out the most comprehensive and faithful translations among them and the types of translation strategies applied by the translators in translating this unique cryptic linguistic book.*
**Key words:** *Ashtadhyayi; Translation; Strategies; Author centered; Reader centered.*

الملخص: تهدف الدراسة معرفة الترجمات تمت من منظور القراء ومنظور المؤلفين للمدونة اللغوية المسماة ب "الثمانينية" للغوي الهندي القديم بانيني في القرن الخامس قبل الميلاد وهي من المدونات اللغوية الأولى والأقدم التي كان غرضها محافظة أصوات الكتب المقدس الفيد عند الهندوس ومن خلالها مغطيا جميع الجوانب اللغوية. لقد ذكر وليام جونز أهميتها اللغوية في خطبته التاريخية الفاها في كوكته في الهند والظواهر اللغوية فقد وضحها فرديناند دوسوسير في القرن التاسع عشر. لقد ظهرت أول

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ترجمة لهافي عام 1891 التي قام بها سريسا جندرا واسو التي حظيت بالقبول بين الأوساط العلمية ومن ثم قد بدأت تراجم لهذه المدونة اللغوية المعجزة وكذلك ظهرت شروحات كثيرة بعد ذلك. فتهدف الدراسة جمع جميع التراجم وترتيبها ترتيبا تاريخيا ومن ثم معرفة مدى ترجمتها من حيث المتلقين ووالكتّاب الأصليين حسب الهيكل النظري لأنواع الترجمة الذي قدمه بيتر نيومارك.

الكلمات المفتاحية: الثمانينية، الترجمة، استراتيجيات، منظور القراء، منظور الكتّاب.

## 1. Introduction

Panini, an ancient linguist of the subcontinent, born in the 5ᵗʰ century BC in *Chota* Lahore situated in the area of *Sawabi in* Pakistan, compiled the world's oldest, shortest, and the ever first linguistic book in Sanskrit language focusing on all linguistic aspects, aiming at protecting the sounds of Vedas.

The linguistic assets of Sanskrit were mentioned by William Jones for the first time during his famous address in Calcutta-India, whereas the linguistic phenomena of Sanskrit language were discussed by Ferdinand de Saussure in the nineteenth century. The book was translated into English in 1891by Sarisa Chandra Vasu which gained momentous fame in all the linguistic circles. Ashtadhyayi was studied widely by English professors and students illuminating their linguistic horizons by unique ambiguous precise rules with the name of 'Sutra'.  Just after this English translation of Ashtadhyayi, a large number of translations were rendered by the Sanskritists both Hindusand westerners.

The most comprehensive translation (Delhi- 2001) is "the Astadhyai of Panini" rendered by Professor Rama Nath Sharma in 6 volumes. Other than translations, a huge number of commentaries, studies and articles were produced. The book and all its translations are available online[1].

This paper aims to investigate the importance of Panini's Ashtadhyayi being the first linguistic compilation based on the religious text the Vedas of Hinduism. It, further, tries to find out the structural features of this miraculous first ever gramatical uniqe contribution.  Also, it seeks to find out all the English translations of this text and briefly introduce them. The researcher selected some of the translations and some examples for analysis of the translation to find out the types of translation which were mentioned by Peter Newmark.

## 2. Research Statement

The research statement of the paper is based upon some grounds. Panini compiled this uniqe linguistic book in 5th century BC in the central part of the then Ghandhara State out of the eleven great states. Panini is the first who devised grammatical rules including phonetics, morphology, syntactic, and semantic in the form of a very brief coded pharase called 'Sutra'. Behind this unique creation there was a purpose to secure the voice, form and words of the Vedas and to make it comprehendible for the followers and as well as for the readers.

The study tries to collect all the English translation rendered by the local scholars and by the Britishers in the time when the British soldiers had overcome and controlled

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[1] http://sibawaihi-panini.blogspot.com/

the Indian subcontinent. The translators did a tough job to decode the Sutra type coded words in another language.

The study highlights the types of translation applied by the translators while decoding the cryptic words, phrases and sentences into English. Decoding the sutras like explaing mathematical formulas that put the translators in a real challange. Furthermore, the religious terms that contain vast meanings, is complex in determination of one meaning, therefore, the translators used sometimes free style of translations and sometimes they remained stick to the semantic meanings and some time to convey the faithful and literal meaning.

## 3.  Limitation of the Study

The study is limited to four English translations of Ashtadhyayi by Srisa Vasu Chandara (translated in 1891, published by Motilal Publisher in 2009), Sumitra M. Katre (translated in 1989, published by MotilalBanarsidass Publisher Pvt. Ltd. Delhi), S.D. Joshi &J.A.F. Roodbergen published in 1995 by Sahitya Akademi New Delhi), and Professor Rama Nath Sharma, published in 1989 by MunshiramManoharlal New Delhi.). It is, further, limited to the sutras to the first chapter of the first book.

## 4.  Theoretical Framework

The theoretical framework of Peter Newmark has been adopted for this study to find out the types of translation. According to Peter Newmark there are two conceptual aspects of translation; one focuses on the author and his intention whereas, the second focuses on the reader his needs and level.

The types or procedures of translation focus on two conceptual aspects of translation. It further aims to find out which translator has focused on the author's intention in translation and which one focused on the target readers needs and comprehension capabilities.

The research study further elaborates the eight types of translations; four author centered and four readers centered to find the types of procedure or methods in the translation of Ashtadhyayi. The types of translation effect the readers with its influence embedded by the translators in the translation. (Thawabteh 2020:117)

New Mark procedure/methods are briefly introduced:

*Author/SL Centered:*
- o  Word for word Translation: It is an interlinear translation following the sentence structure of the Source Language.
- o  Literal Translation: In this type the surface meanings of the words are taken but the sentence structure of the target language is followed in translation
- o  Faithful Translation:  in this translation the closest intended meaning of the author is taken based on the linguistic context.
- o  Semantic Translation: The closet intended meaning of the author keeping focus to convert the aesthetic sense of the author and the linguistic context. For creating the aesthetic sense   sometime meaning is compromised. (Newmark 1988 :45)

*Reader/TL Centered :*
- **o** Adaptation: This is the freest mode of translation whcih is often used in films and dramas, where the SL culture is converted into TL culture without altering the themes, characters and plots of the book.
- **o** Free Translation: It means the reproduction of the SL text, keeping the main concept in the reproduced text. The translator is not bound to the SL sentence structure and expression. It is open used in news production.
- **o** Idiomatic Translation: It means translating simple SL text in idiomatic style keeping the original concept giving a literary style to the TL text.
- **o** Communicative Translation: In this type the general public and the language they use and understand is used. (Newmark 1988 : 46-47)

## 5. Methodology

The nature of the research study is descriptive and analytical. It describes the discourse features of Panini's Ashtadhyayi describing the structure and content of the Ashtadhyayi and its complex nature. The researcher carried out analyses of the four English translations according to Peter Newmark typology of translation procedure/ methods.

### 5.1 Ashtadhyayi of Panini :
#### 5.1.1  Panini

Panini is the first and a mature linguist of the world (Hartmut Scharfe 1977 5 :88). He served the Vedas through his life by composing the sounds, meaning and grammar of the religious book. He was born, in view of Sumitra M. Katre (1989: xix), in the north west part of Ghandahara State in à village "salatura" situated near Attock on side of Indus river. (Monier William P. 173).  He was called 'Salaturiya' attributing to its birth place according to Sunitra. (Sumitra M. Katre 1989: xx) and according to Max Muller. (Max Fridrih Muller.p. 108). According to Dr. Saroja Bahte (Panini: 2) he was born in "Chota Laore" of Sawabi area. His name was according to Harmute Scharfe "Daksiputra Panini" means "the son of Dakshi (mother name) Panini" (Harmute 1977: V. 5 Part 2: 88)

He was born in $5^{th}$ century BC according to the general view of the scholars. (George Cardona 1996 V. 1, P. 3-4) Thomas Burrow determined the $4^{th}$ century BC considering him to the Kind Nanda of Magadha Kingdom. (Sanskrit Language 2001: 48) According to G. G. Conner he was born in 520 BC and died in 460 BC. He was attacked by a lion while he was teaching his grammar to his students and died. (G. Cardona 1997 :261)

### 5.2 Education

Saroja Bahte narrated a story about his early education that he was   the student of a religious Guru named "Versa" along with his class mate Katayana. His classmate Katayana was intelligent and Panini was dull. Once he decided to worship lord Shiva to gain wisdom so he travelled to Himalaya Range and reached in the court of lord Shiva and worshiped. As a result, Panini not only gained wisdom but the Lord bestowed him 14 phonetic expressions that contain all the phonemes of Sanskrit language.  This phonetic

construction is called Shiva Sutra that starts the Ashtadhyayi of Panini. (Saroja Bahte Panini:1)

- He composed 10,000 grammatical rules then reduced them to 8000 rules. (Saroja P. 2) and then he more merged them and produced 4000 which he has composed in Ashtadhyayi in the form of Sutra.
- He studied the ancient Vedas Lexicon of "Nirukta" its part "Nighanta" compiled by the lexicographer Yaska in 800 BC. Yaska explained the "Nama" nouns, "Akhyata" verbs, "Upasarga" prefixes and preverbs, and "Nipata" the particles and prepositions at that ancient time. This "Nirukta lexical compilation consists of three main topics: 1- Naighantuka: collections of synonyms, 2- Naigama: words about Vedas total words: 278. 3- Daivata: 151 words relating to gods and deities. (Max Muller 1959: 155; Indian Wisdom: 168)
- Panini mentioned ten predecessors in his Ashtahyayi named 'Apisali, Kasyapa, Gargya, Galava, Cakravarmana, Bharadvaja, Sakatayana, Sakalya, Senaka and Sphotayana, (Sumitra: xix)

### 5.3 Compilation of Panini Ashtadhyayi

Sumitra mentioned that the title of Panini book with "Astadhyayi" occurred in the commentary Mahabhasya sutra (6.3.109) i.e., in chapter 6 subchapter 3 rule 109. The name 'Astadhyayi' denotes "a work consisting of eight chapters". (Sumitra xix)
The book comprises three linguistic texts:

- o Shiva Sutra; the division of Sanskrit phonemes with meta-linguistic markers and unique style. (Sumitra xxi)
- o Dhatupatha: a list of 2000 verbal roots in ten specific classes: ( Kanakalal Sharma 1969 Dhatupatha: https://www.scribd.com/ doc/242544285/ Dhatupatha-Of-Panini#scribd; Sumitra xxii)
- o Ganapatha: the list of all lexical groups used for grammatical operation in Ashtadhyayi's rules. (Sumitra xxii).

The book starts with Shiva Sutra that contains 14 strings (sutras) denoting all the linguistic sounds of Sanskrit. A very unique composition well organized according to the features of the sounds. It is considered a divine revelation to Panini.

*Shiva Sutra:*

| English Translation by Prof. R. N. Sharma (V.1, P. 31, V.2, P.1-2, | Shiva Sutra in <u>Devanāgarī</u> |
| --- | --- |
| 1. a i u ṇ | १. अ इ उ ण्। |
| 2. ṛḷk | २. ऋ ऌ क्। |
| 3. e o ṅ | ३. ए ओ ङ्। |
| 4. ai au c | ४. ऐ औ च्। |
| 5. ha ya va ra ṭ | ५. ह य व र ट्। |
| 6. la ṇ | ६. ल ण्। |

| | |
|---|---|
| 7. ña ma ṅa ṇa na m̐ | ७. ञ म ङ ण न म्। |
| 8. jha bha ñ | ८. झ भ ञ्। |
| 9. gha ḍha dha ṣ | ९. घ ढ ध ष्। |
| 10. ja ba ga ḍa da ś | १०. ज ब ग ड द श्। |
| 11. kha pha cha ṭha tha ca ṭa ta v | ११. ख फ छ ठ थ च ट त व्। |
| 12. ka pa y | १२. क प य्। |
| 13. śa ṣa sa r | १३. श ष स र्। |
| 14. ha l | १३. श ष स र्। |

Ashtadhyayi Translated into English by Rama Nath Sharma V.1, P. 31, V.2, P.1-2, Ashtadyayi Translated into English by Sumitre M. Katre, P. 4, Ashtadyayi Translted into English by Sarisa Chandra Vasu, V.1, P. 1.

The Astadhyayi used three fundamental bases of the spoken Sanskrit Language: first: nominal stems, second: verbal stems, third: affixes; generating additional Meta stems, and words, set of rules and generate sentences. (Sumatra xxi)

**Total Number of Sutras in Eight Books of Ashtadhyayi**

| Total sutras | chapter 4 | Chapter 3 | Chapter 2 | Chapter 1 | Book |
|---|---|---|---|---|---|
| 351 | 110 | 93 | 73 | 75 | 1 |
| 268 | 85 | 73 | 38 | 72 | 2 |
| 631 | 117 | 176 | 188 | 150 | 3 |
| 635 | 144 | 168 | 145 | 178 | 4 |
| 555 | 160 | 119 | 140 | 136 | 5 |
| 736 | 75 | 139 | 119 | 223 | 6 |
| 438 | 97 | 120 | 118 | 103 | 7 |
| 369 | 68 | 119 | 108 | 74 | 8 |
| 3983 | | | | | |

## 5.4 Importance of Panini Ashtadhyayi

Panini was born at the time when Sanskrit language was on its peak in richness. It was the ending time of Vedic Sanskrit, whereas Panini composed this linguistic treaty in the classical spoken Sanskrit Language. It gained momentous importance as the Chinese pilgrim I Tsing (691-92) during his visit to Panini's abode observed that the "children begin to learn the Su-tra when they are eight years old, and can repeat it in eight-month time". (Sumitra xvi, quoted Frit Stall p.12). Further saying, "while boys of fifteen begin to study this commentary i.e. Kasika, and understood it after five years, and advance scholars learn it in three years". (Sumatra xvi).

Sanskrit language was discussed by William Jones in the last quarter of 18th century, and later on the development of Comparative Philology leading to modern linguistics influenced the great linguists such as Ferdinand de Saussure. (Sumitra xv). The Meta linguistic concepts such as the concept of zero influenced the modern linguistics. It

influenced the linguistic systems of all Indian languages; Pali, Prakrit and others. (Sumitra xvii).

### 5.5 Commentaries on Panini Ashtadhyayi

Sumitra M. Katre said that in the past two millennia one thousand commentaries have been composed on Ashtadhayi. (Sumitra Book. 1, P-1). The most famous among them are mentioned as under:

Verttikas by Katayayanain 400-300 BC.
Katantra by Sarvavarman in 400 BC
Mahabhashya by Patanjali in 150 BC
Vakyapadiya by Bhartrihari in 700 AD
Kasika by Vamana & Jayaditya in 700 AD.
Prakriyakaumudi by Ramacandra in 1500 AD
Siddhantakumvdi by Bhattoji Diksita (17th century)

All these commentaries were composed in Sanskrit language.

### 6. Translations of Ashtadhyayi

The book was first translated into German language by Otto Hohtlingk in two volumes in 1839-40 (Sumitra xv), then a new standard edition with the title 'Panini's Grammatik' in German having indexes was printed in 1887 and reissued in 1964. In the meantime, W. Woononatleke rendered the first English translation in 1882, and Srisa Chandra Vasu translated under the title The Aṣṭādhyāyi of Pānini in eight volumes in 1891. (Sumitra xv). After these English translations Louis Renou rendered it into French in 1948-54, revised edition in two volumes from Paris in 1966 with Sanskrit text. The other English translations are as under :

### 6.1 List of English Translations
- The Ashtadhyayi of Panini: by Srisa Vasu Chandara (translated first in 1891, published byMotilal Publisher in 2009),
- Astadhyayi of Panini: Sumitra M. Katre (translated in 1989, published by MotilalBanarsidass Publisher Pvt. Ltd. Delhi),
- the Astadhyayi of Panini: S.D. Joshi &J.A.F. Roodbergen published in 1995 by SahityaAkademi New Delhi),
- The Astadhyayi of Panini: Professor Rama Nath Sharma, published in 1989 by MunshiramManoharlal New Delhi.).

### 6.2 Discourse and Translation Analysis
#### 6.2.1 Description of Translations
- **Sarisa Chandra Vasu**: This is the first English translation of Panini's Ashtadhyayi rendered by an Indian. This is, basically, the translation of the commentary of Jayaditya & Vamana; Kasika on Panini's Ashtadhyayi. Srisa elaborated that this is not a close translation of the whole of Kasika but a free rendering of the most important part of the book. His applied the strategies of

explanation keeping in view the readers need and level. His wordings are as, "I have closely followed on the foot-steps of those authors, translating their commentary, explaining it where necessary; and in short, making my work a help to the student, desirous of studying the Kasika in the original". (Srisa v.1. p.ii). He once mentioned on the top the book number and chapter then the number of every sutra. He most of the time used the Sanskrit terms in Devanagari script. He referred to other sutras by mentioning the, book, chapter and number of the sutra as the style of Panini is. Sometimes he writes the transliterated Sanskrit term in italic form.

**Example 1:**
**Rule: 1.1.4**        न धातुलोप आर्धधातुके
*Plain Translation: (Except in these cases: when they are in front of a 'ārdhadhātuka' suffix that causes part of a verb root to be deleted)*

| Translators | Translations | Description/Analysis |
|---|---|---|
| **Sarisa** | The Guna and Vriddhi substitutions, which otherwise would have presented themselves, do not take place, when such an ārdhadhātuka (III.4. 114) affix follows, which causes a portion of the root to be elided (Book 1 p 5-6) | **Transliteration of phonetic terms in English alphabet.** |
| **Sumitra** | na dhadhātuka = ārdhadhātuka [Guna and Vrd-dhi replacement 3] do not (na) operatae before an ārdhadhātuka affix which conditons a zero replacement (lopa) of a verbal base (dhatu-) (p.8) | Transliteration of the sutra in small English alphabets. |
| **Joshi** | NA DHĀTULOPE ĀRDHADHĀTUKE (guna and vriddhi are) not (allowed), when an ardhadhatuka (suffix) follows which causes deletion of a verbal base. (book 1 p.5) | Transliteration of the sutra in capital English alphabets. |
| **Sharma** | *na dhātulopa ārdhadhātuke* Vowels denoted by *guna* and *vrddhi* do not come in the place of an ik when an *ārdhadhātuka* (3.4.114 *ārdhadhātukam sesah*) affix conditioning deletion of part of the root follows. | **Transliteration of the sutra in small English alphabets** |

*6.2.2. Analysis of the Translations*

o **Sarisa**
- He often uses the source words i.e. Devanagari script in the target language due to which the reader cannot understand the meaning of the SL word.
- In the above translation, Sarisa added the intended words (The Guna and Vriddhi substitutions);
- One transliteration strategy (ārdhadhātuka)
- Argumentation : (III.4. 114)
- The translation is author centered as he remained faithful to the words of the original.
- The translation type is literal.

o **Sumitra**
- He used the same style of Panini for sutras as First Book No. then the Chapter No., The book No., and then Sutra No. such as: 1.1.4 which means: First book, first chapter and sutra No. 4
- He transliterated the sutra in small letters
- He transliterated the key words of the sutra and explained them inside the text
- He used addition in brackets for creating the taste of original words in the target language.
- The translation is author centered as he remained faithful to the original text
- The translation type is semantic

o **Joshi**

- Joshi and Roodbergen used the same style of Panini while numbering the sutras, chapters and books.
- They transliterated the sutra in capital letters
- They translated literally, used additions in brackets
- Transliterated the terms in TL
- The translation type is semantic

o **Sharma**
- This translation is the most comprehensive and explanatory one.
- Sharma transliterated the sutra in small letters
- The translator remained faithful to the source text by using transliterating the key terms in English (TL)
- He referred to all the related sutras in brackets. Sometimes just numbers and sometimes the words of the sutras.
- The translation is author centered and a blend of faithful and semantic.

**Example 2:**
**Rule: 1.1.5**　　　क्ङिति च

　　　　*Plain Translation:  when they're in front of kit or ṅit affixes:*

| Translators | Translations | Description/Analysis |
|---|---|---|
| **Sarisa** | **5. And that, which otherwise would have caused guna or vrddhi, does not do so, when it has an indicatory --------------------------------**<br><br>**V.1, p.7** | **Used Sanskrit terms in English translation. Transliteration of two words (guna , vrddhi)** |
| **Sumitra** | And (ca) [guṇά and vrd-dhi replacements 3 are not 4 conditioned] before affixes marked with K or Ṅ as an IT.  p.8. | **Transliteration ( guna , vrd-dhi)** |
| **Joshi** | KṄITI CA 'also, (guna and vrddhi are not allowed) before (a suffix) containing (the annbandha 'tag letter') K or Ṅ. V.1. p.8. | **Transliteration of Sutra And vowel names** |
| **Sharma** | Transliteration:<br>kṅiti ca<br>Vowels denoted by guna and vrddhi do not come in place of an iK when that which is marked with K.G. or Ṅ conditions the replacement.<br>v.2. p.9. | **Transliteration of guna, vrddhi,** |

## *6.2.3. Analysis of the Translation*

o **Sarisa**
- Sarisa used two phonetic terms in transliteration and three as in Sanskrit.
- The sentence type is complex as it contains sub-sentences.
- The translation is source language centered as it used the same Sanskrit words in Sanskrit script.
- Therefore, it is author centered translation.

o **Sumitra**
- Sumitra used transliterated words, brackets and some symbols in the translation.
- The sentence is long and the translator used digits in place of alphabets.
- The translation is target language centered keeping in view the local readers.

o **Joshi**
- Joshi and etl. transliterated the sutra in capital letters with phonemic touch as looking to our culture.
- They used brackets, added words for coherence and cohesion.

o **Sharma**
  - o Professor Nath Sharma rendered a translation which is not a word for word or a very free translation. But    the Professor Sharma mentioned the

reference material inside the translation. This is the most comprehensive translation.

**Example 3 :**
**1.3.4 (Book 1, Chapter 3, Rule 4)**
**Sutra :** न विभक्तौ तुस्माः
Plain Translation: although letters from *tu*, *s*, and *m* are not indicatory when at the end of a case affix:

*Plain Translation: final consonants,*

| Translators | Translations | Description/Analyses |
|---|---|---|
| **Sarisa** | The final dental consonants, and the final ___ and___, are not__, in affixes called vibhakti or inflective affixes. V.1. Page 118 | |
| **Sumitra** | [the t.t.IT 2] does not (na) denote {final 3} dental stops (tU 1.1.69) and the phonemes [s] and [m] vibhakti (1.4.104) endings. Page. 52. | |
| **Joshi** | NA VIBAHAKTAU TUSMAH 'a tU (-letter), s or m in a vibhakti (are) not (called it)' Page. 10 | |
| **Sharma** | | |

- **Sarisa**
  The translator used the devanagri word in the translation which can create comprehension problem for the readers. It seems a literal form of translation keepet the target language and its system.

- **Sumitra**
  This author transliterated most of Sanskrit word of devanagri script. He used clear language enriching the translation with the co-text references.

- **Joshi**
  This translator first, transliterated the rule in bold letters. Then he translated the text in easy words which the public can understand.

## 7. Discussion

All the four translators are national translators having good knowledge of Sanskrit and love for Devnagri script in Vede has been compiled. Despite the fact they used their own style of translating the sutra into English langauge. The translation of Sarisa was rendered in eighteenth century when translation studies were not accepted as an academic discipline and research domain. But it is noticed in his translation that he has used translation strategies such as borrowing i.e. mentioning the original Sutra inside the English translation which sometimes creates problems for the readers who do not know Sanskrit language. Another feature is the explanation of the Sutra in more words to make it explicit and comprehendible.

Whereas the translation of Sumitra was rendered in the last decades of the 20th century when translation studies was fully accepted by the educational circles as an academic discipline. Therefore, we observed some more strategies such as capitalizing the original sutra in translation for highlighting it as an original text with a very clear and easy English language with citation to co-text in other books. He focussed on the author's intention from one side and on the other side used some strategies to help the reader in comprehending the author's intention.

The translation of Joshi etl used another strategy that is transliterating the Sutra in bold style which shows the importance of the source text. He capitalized some words and used brackets for keeping the cohesion and coherence in the translated text. The last translator Professor Sharma is veteran professor of Sanskrit and linguist. His translation is the most comprehensive one and very rich in citation of co-text and relevant references.

## 8. Conclusion

The discussion can be concluded as under:

Ashtadhyayi is the first ever linguistic composition which has been compiled in fifth century BC in the State of Ghandhara of Ancient time (recent Pakistan). Due to which it is credited hat Pakistani has produced the first Comprehensive grammar and the first grammarian of the world. The Ashtadhyayi is a cryptic linguistic book composed in Sutra System which is a unique contribution in linguistics. Ashtadhyayi produced a rich linguistic literature not only in Sanskrit but in German, French, English, Arabic and other computational linguistics and computer programming. Three English translations of Ashtadhyayi have been produced by Sanskritists and one is produced by an indigenous and British scholar.

All the translations kept the source text in translations keeping in view the importance of the words of the author as main assets which should not be lost in the translations. They used various translational strategies for rendering the meaning faithfully to the English readers. One of them used the adaption of Source Words in the TL. The four thousand (4000) grammatical rules including phonology, phonetics, morphology, syntax, semantics and a large number of lexical stems, derivations, names, and the cultural entities of the fifth century BC in subcontinent. This grammatical composition influenced the latest grammarians and their grammatical compositions. Nath Sharma translation is the easiest, comprehensive and enrich translation.

Being the cryptic style compilation its translation is the most challenging task for the translators. We observed that the original speaker rendered the translation in a better

and detailed way for the readers. Because the Devanagari script is the script in which this book has been rendered. If we see the original book, so, it is in two part on one page in 38 pages with eight chapters, each chapter with four sub-chapters. This smallest in pages but the largest having 4000 rules challenged the linguists of all times. That is why the translation played great role in the spread of this miraculous compilation. My research study provided the readers and researchers information about the style and type of translation that help them in selecting the easiest and comprehendible translation of Ashtadhyayi. Beside this contribution, it is the only research which has been carried out on the translations of this unique linguistic book which would be the leading article for those who want to work on the translations of Panini's book.

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