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A Contrastive Analysis of *Pāṇinī* and *Sārasvata* on Historical Indian Grammaticism

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Pāṇinī and Sārasvata are dual approaches of Sanskrit grammatical analysis on historical philology. Vedic Grammar on Caturveda which appeared as Ṛg - Yajur - Sāma - Atharvāṃgīras was a grammatical configuration of Vedic Sanskrit in that religious atmosphere. Therefore, in this manner, the grammarian Pāṇinī through the compilation of “Aṣṭhādhyāyī” differentiated Sanskrit from Vedic Sanskrit. However, “Sārasvata” which was issued by grammarian Anubhūti Svarūpa comprised of modern grammaticism. In this manner, Pāṇinī and Sārasvata showed certain similarities and differences regarding certain significant grammatical issues. Because of their hypothesis about Pāṇinī and Sārasvata were appeared and enhanced on different kind of precariousness varieties in historical linguistics on grammatical criticism. So we have large scale length of observing criteria of syntagmatic and paradigmatic relationship on between the Pāṇinī and Sārasvata. Likewise i assumed to identify priory characteristics about that both of grammatical criticism on historical philology of grammaticism. According to methodologies on historical philology of grammaticism are there any specifying strings in corporally between the Pāṇinī and Sārasvata? Particularly could we have to point out their own some similarities and differences on the way of syntagmatic and paradigmatic? Moreover, what about relationship and functionally organization in modifiers were manifested on the Pāṇinī and Sārasvata? I envisage for adapting primary and secondary sources which are comprised and composed on Indo - European controversial grammatical criticisms of Sanskrit language depending upon historical linguistics criterions on behalf this academic process.

Key Words: Ashṭhadhyāyī, Historical Linguistics, Paradigmatic, Sārasvata, Syntagmatic