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# Extended Sanskrit Grammar and the classification of words

Emilie Aussant

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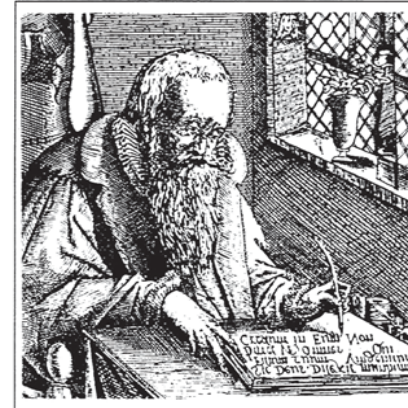
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# Beiträge zur Geschichte der Sprachwissenschaft

Extended Grammars

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Émilie Aussant

## Extended Sanskrit Grammar and the classification of words

### ABSTRACT

The general aim of this study is to present the way in which some word classifications elaborated for Sanskrit were extended to languages other than Sanskrit and to lay stress upon what the cases under study here teach us regarding Extended Sanskrit Grammar. The study concentrates mainly on classifications of nouns in two grammars: Reverend Adam's *Hindee Grammar for the instruction of the young in the form of easy questions and answers* (1827) and Kovuṇṇi Neduṅgādi's *Kēraḷa Kaumudī* (1878), two works which provide a sufficiently ample space for reflection.

### 1. Introduction <sup>1</sup>

The general framework within which this paper falls is the Extended Sanskrit Grammar. My aim is to present the way in which some word classifications elaborated for Sanskrit were extended to languages other than Sanskrit and to lay stress upon what the cases under study here teach us regarding Extended Sanskrit Grammar.

Why choose this topic, “word classifications”?

The analysis of language into units seems to have been fundamental in all language study traditions. Robins (1966) and others have shown that the history of linguistic ideas in the Greco-Latin area can be described in terms of the development of word-classes. Yet, classifying words is an activity that is neither self-explanatory nor consistent: the classifier has an epistemological aim (i.e. something to explain) and we must consider the regularities (in other words, the classes) established on this basis. Epistemological aims have varied greatly throughout history, from one tradition of language study to another as well as within one and the same tradition. Even today, category-assignment and the na-

<sup>1</sup>) I warmly thank Prof. George Cardona and Malhar Kulkarni for their kind help.

ture of categories (language-particular categories vs pre-established — hence universal — categories) are hotly debated topics in descriptive linguistics and linguistic typology. In a previous study (Aussant 2016), I have shown that in every field of Sanskrit erudition (among them, grammar — *Vyākaraṇa*) at least one classification of words is to be found. Some are very basic, others extremely sophisticated; some have been circulated, others seem to have been mentioned only once. Given this situation, it seemed to me interesting to see whether some of the word classifications elaborated for Sanskrit have been transferred to languages other than Sanskrit. If so, which ones, how and why? These are the main lines of thought which underlie the *general* reflection within which the present study falls, for, given the limitation of space, I concentrate mainly on classifications of nouns. Furthermore, I limit the scope of my paper to two grammars: a grammar of Hindi and a grammar of Malayalam. Fortunately, Hindi and Malayalam belong to two different linguistic groups; this provides a sufficiently ample space for reflection.

As a first step, I give a very brief overview of word classifications elaborated, by ancient Indian scholars, for Sanskrit; then, as a second step, I present the Hindi and the Malayalam classifications I have selected. I end by highlighting what both these cases of study teach us regarding the Extended Sanskrit Grammar.

## 2. Overview of word classifications elaborated for Sanskrit

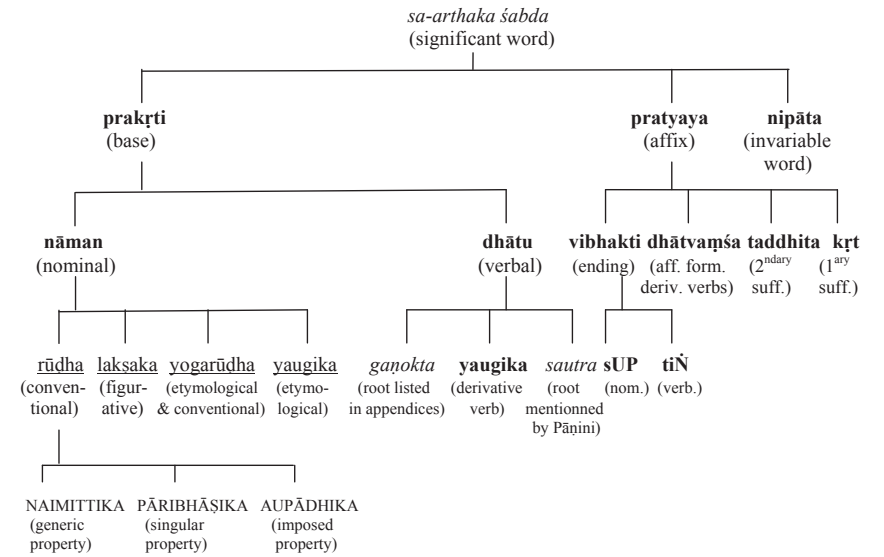
When one looks at word classifications elaborated in Sanskrit scholarly disciplines dealing with language,<sup>2</sup> one observes, among other things, that:

- 1) there is a wide range of word classifications;
- 2) these word classifications are based on different criteria: mainly semantic (categories are grounded in the relations words have with non-linguistic elements, see classifications mentioned under 1 in the appendix), formal (categories are grounded in the material structures of words and their variations, see classifications mentioned under 2 in the appendix) and pragmatic criteria (categories are grounded in the relations words have with their usage, see classifications mentioned under 3 in the appendix);
- 3) words — and nouns especially — are more often classified according to semantic criteria;
- 4) among the Sanskrit scholarly disciplines dealing with language (see note 2), grammar resorts to the widest range of word classifications (see the classifications mentioned under 1, 2 and 3 in the appendix). Though these classifications are not mutually exclusive, as far as I know, there is no attempt, *in grammar*, at a global

<sup>2)</sup> *Padapāṭhas*, phonetics (*Śikṣā*), metrics (*Chandas*), grammar (*Vyākaraṇa*), semantic explanation (*Nirvacana*, *Nirukta*), Vedic hermeneutics (*Mīmāṃsā*), lexicography (*Nighaṇṭu* and later, *Kośa*), poetics (*Alaṅkāra*) and dialectics (*Nyāya*).

classification that attempts to include the various word-class systems into one single system;

some of word classifications have circulated among these disciplines and have been diversely re-used, with or without change, and/or have been merged — outside grammar, thus — with another classification. One may mention an example coming from dialectics. Dialecticians mainly developed two classifications of nouns: one according to kinds of noun-object relation and one according to what causes the application of a noun (a classification which originates from grammar). In his *Śabdaśaktiprakāśikā*, Jagadīśa, a well-known dialectician of the late 16th c., combined both classifications in a general word-class system which even includes grammatical categories (diagram borrowed from Matilal 1975):<sup>3</sup>



This kind of mixed classification is particularly interesting for us for it ties in with what we often find in grammars resulting from a transfer.

Let's look at the examples.

<sup>3)</sup> The classification based on the kinds of noun-object relation is underlined, the classification based on the cause of application is in capital letters and grammatical categories—mainly based on formal criteria—are in bold type.

### 3. Some cases of noun classification in grammars of Hindi and Malayalam

#### 3.1 Hindi

Hindi is a language belonging to the modern Indo-Aryan group, it is therefore genetically related to Sanskrit. Contrary to Sanskrit, which belongs to the old Indo-Aryan group, it is an almost agglutinative language — only two cases left — where grammatical functions are indicated by postpositions, and the verbal morphology is highly analytic. Hindi has been subject to various grammatical descriptions (see Bhatia 1987), beginning in 1698, with the grammar written in Dutch by the German Ketelaar.

I concentrate here on a very popular text written in 1827 by Reverend Adam, a Christian priest located in Benares. The title — which is given in Hindi as well as in English — is: *bālakōke śikhāneke<sup>4</sup> liye praśnottarakī rītise spaṣṭa hindī bhāṣākā vyākaraṇa* (I have kept Adam's way of cutting up words) "A Hindee Grammar for the instruction of the young in the form of easy questions and answers". This is the first grammar written in Hindi, by a non-Indian, for school and college native learners of Hindi as a first language (Bhatia 1987: 102). It is presented by specialists as being a "traditional" grammar. In this text, words seem to be divided into eight categories (I say "seem" because, though items are listed one after the other, it is not impossible that Adam had a hierarchy in mind, at least for some of the items):

- nouns (*saṃjñā*), which are subdivided into four classes,
- adjectives (*guṇ vācak*),<sup>5</sup>
- pronouns (*sarvanām*), which are subcategorized into six classes,<sup>6</sup>
- verbs (*kriyā*), which are subdivided into four classes,<sup>7</sup>
- participles (*asmāpikā kriyā* "non-finite verbs"), which are subdivided into four categories,<sup>8</sup>
- affixes (*pārsāvarttī* lit. "which is adjacent"), which are subdivided into two classes,<sup>9</sup>
- interjections (*ākṣepakī ukṭi* lit. "critical/condemnatory utterance")
- compounds (*samās*), which are subdivided into six classes.<sup>10</sup>

4) One should read *śikṣāneke*.

5) The section devoted to *guṇ vācak* is not distinctly separated from the *saṃjñā* section. The adjective category can be seen as a subcategory of nouns, I think.

6) Personal (*nām vācak*), relative (*sambandha vācak*), definite (*niścaya vācak*), indefinite (*aniścaya vācak*), honorific (*adhikār aur gaurav sahit*) and interrogative (*praśna vācak*).

7) Intransitives (*akarmak*), transitives (*karṭṛvācya*), causatives (*preraṇārthak*) and passives (*karmaṇi vācya*).

8) Past conjunctive participles (*kriyā viśeṣaṇ*), present participles (*vartamān*), past participles (*bhūt*) and gerundives (*sāmṅsika kriyā*).

9) Prefixes (*upasarga*) and suffixes + postpositions (*parvartī*).

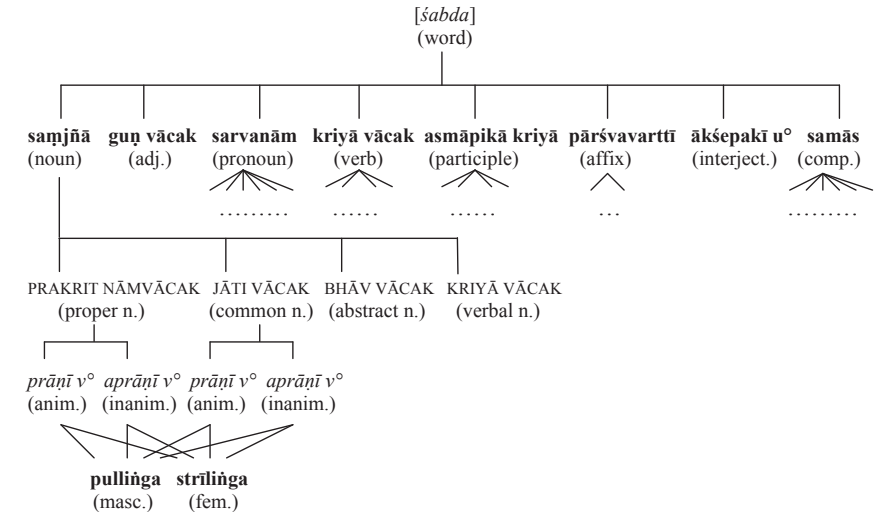
Let's look more closely at the classification of nouns. Nouns (*saṃjñā*, which is a term of Sanskrit origin broadly signifying "conventional name")<sup>11</sup> are divided into four classes according to the object they refer to:

- proper nouns (*prakrit nāmvācak* lit. "which refers to [*vācak*] proper [*prakrit*] noun [*nām*]", e.g. *Rāmmohan*, *Gaṅgā*),
- common nouns (*jāti vācak* "which refers to a genus/species", e.g. *manuṣya* "human being", *paśu* "cattle"),
- abstract nouns (*bhāv vācak* "which refers to the nature/the essence [of something]", similar to the Sanskrit use of *bhāva* in grammar, e.g. *uttamatva* and *uttamatā* "superiority"),
- verbal nouns (*kriyā vācak* "which refers to an action", these are infinitives which can be used as subjects or objects and can be inflected as masculine nouns, e.g. *sonā* "to sleep", *jānā* "to go").

The nouns (*saṃjñā*) are further subcategorized into:

- either animate (*prāṇī vācak* "which refers to a living being", e.g. *jīva* "living creature", *jantu* "animal") or inanimate (*aprāṇī vācak* "which refers to a non-living being", e.g. *maṭṭī* "earth", *pāṣāṇ* "stone") nouns
- and masculine (*pulliṅga*) or feminine (*strīliṅga*) nouns.

One obtains the following diagram:



10) Which are the Sanskrit categories: *dvandva*, *bahuvrīhi*, *karmadhāraya*, *tatpuruṣa*, *dvigu*, *avyayībhāva*.

11) The use of the term *saṃjñā* to designate the category of nouns is interesting: it echoes the use of the very same term in works from Sanskrit dialecticians (see Aussant 2009: 55).

Adam's noun classification therefore mixes semantic with formal criteria. The first level of this classification, in four classes based on a semantic criterion, clearly indicates that the noun is taken first as a substantive, i.e. as a name for a thing, and, indeed, this is explicitly stated by Adam (*vastuke nāmamātrako samjñā kahate haiṃ* “Nouns express the mere name/mention of a thing”). This fourfold classification echoes the one that we find in the *Mahābhāṣya* of Patañjali, a grammarian of the 2nd c. BC, considered as the outstanding commentator of the *Aṣṭādhyāyī*, the famous Sanskrit grammar composed by Pāṇini (5th c. BC). Patañjali divides nouns into four categories according to their *pravṛtti-nimitta* “cause of application” (see classification 1.2 in the appendix):

- *jāti-śabda*, nouns whose cause of application is a generic property, e.g. *go-* “cow”,
- *guṇa-śabda*, nouns whose cause of application is a quality, e.g. *śukla-* “white”,
- *kriyā-śabda*, nouns whose cause of application is an action, e.g. *calita-* “moving”,
- *yadrchāśabda*, arbitrary nouns whose cause of application is the wish of the speaker, e.g. proper names such as *Diṭṭha* or *Devadatta*.

Some other noun classifications based on the cause of application were elaborated in the Sanskrit scholarly disciplines dealing with language, in particular in the field of Dialectics (see, for instance, the section in capital letters in Jagadīśa's classification given above). Causes of application and objects of nouns constituted very important topics among Sanskrit scholars but, within the scope of Sanskrit grammar — though the reflection on these subjects originates in grammar —, they were not particularly exploited for the strictly speaking “language description” (*prakriyā*). What is interesting here, in Adam's grammar, is that this semantic classification is included in a classification that is mainly formal.

The second level of the classification of nouns, i.e. animate/inanimate, is also based on a semantic criterion subcategorization which is indicated by the morphology of Hindi: “in addition to direct and oblique cases, all nouns referring to human beings may also have a special vocative case form in the plural and in the singular of masculine” of one of the two declensional subtypes (Shapiro 2003: 262). The third level, i.e. masculine/feminine is based on a formal criterion. It is interesting to note that, though the notion of grammatical gender is very ancient in Sanskrit grammatical texts, it was used — as a criterion to classify nouns — very sparingly until the 10th c. We find, in the *Aṣṭādhyāyī* and the *Kātantra*, among others, a few technical terms to designate masculine or feminine nouns ending in *-iṭ* or *-u/ū*, as well as operations (elision or substitution of nominal endings according to the gender and the phonological form of the stem).<sup>12</sup> But the use of gender, combined with ending, as a criterion for clas-

<sup>12</sup> See for instance *svamor napuṃsakāt* || A 7.1.23 “-sU (nom. sg.) and -am (acc. sg.) endings [are elided] after a neuter stem” and *ato m* || A 7.1.24 “-am replaces [-sU (nom. sg.) and -am (acc. sg.) endings after a nominal stem ending in] -a”.

sifying nouns appears for the first time in Dharmakīrti's *Rūpāvatāra*, a Sanskrit grammar of the 10th c. (?) topically organised. It is commonly used in grammars such as the *Rūpāvatāra* — which rearrange the order of Pāṇini's rules (see Bhaṭṭoji Dīkṣita's classification, n°2.2 in the appendix).

Hence, in Adam's grammar, which, surprisingly, does not show any trace of Greco-Latin influence — except, maybe, for interjections — Sanskrit terminology as well as different classification tools are mixed with vernacular elements (*asmāpikā kriyā, pārśvavartī, ākṣepakī ukti, prāñī vs aprāñī vācak*).

### 3.2 Malayalam

Malayalam is a Dravidian language; originally, it is a West-coast dialect of Tamil. Throughout its development, and mostly due to the presence of Nambudiri (Hindu) Brahmins in Kerala, Malayalam has been heavily influenced by the Sanskrit language, a relationship that sets it apart from other Dravidian languages such as Tamil, Kannada and Telugu.

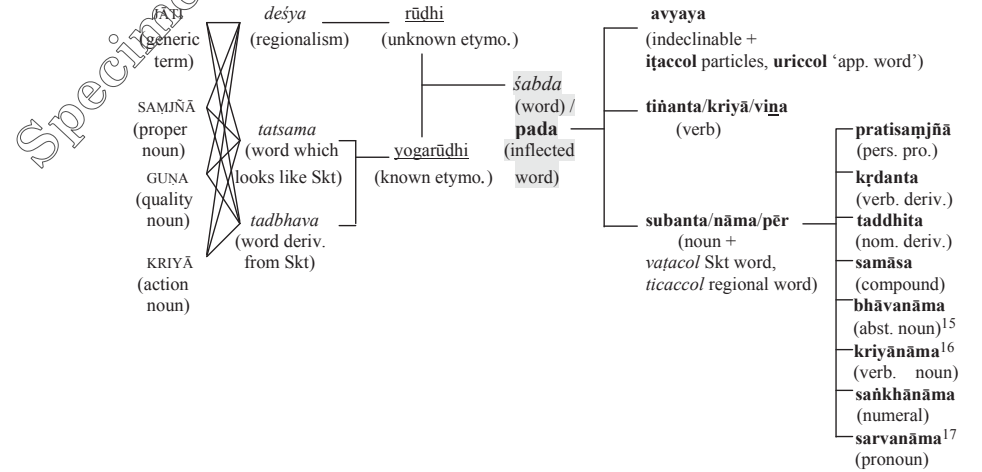
The oldest known grammatical observations related to Malayalam are found in a poetical treatise of the 14th century: the *Lilātilakam*. This text, composed of Sanskrit *sūtras*, describes — among other things — morphological and phonological characteristics of Maṇipravāḷam, the mediaeval literary language of Kerala, which is defined as a mixture of the Keraḷabhāṣā — an early form of Malayalam — and Sanskrit. Four centuries later, in an 1878 grammatical treatise written by a Malayali, Kovuṇṇi Neduṅgāḍi, and titled *Kēraḷa Kaumudī*, one finds different classifications based on different criteria. Again, the work is presented by specialists as being “traditional”.

In the chapter devoted to technical terms (*paribhāṣālokaṃ*), words (*śabda*) are divided into two categories: *rūḍhi* and *yogarūḍhi*, the first category includes words whose etymology is unknown while the second comprises words whose etymology is easy to grasp. We have already encountered this terminology in Jagadīśa's classification (see above), at the 4th level of the diagram: though refined and systematized by dialecticians, this terminology very probably comes from the distinction Sanskrit grammarians made between *yoga* “etymological semantic relation” and *rūḍhi* “conventional meaning”,<sup>13</sup> a distinction which is directly linked to the correspondence degree between what the word signifies etymologically (or literally) and what it actually denotes, a question of primary importance in ancient India, where there was a strong belief in a fundamental parallelism between language and the real world.

<sup>13</sup> The term *yoga-* occurs in Pāṇini's grammar (*LUB yoga-aprākhyānāt* || A 1.2.54 “Since there is no necessary connection (*yoga*) [between the denotation of an affix and a particular place of residence], deletion [need not be taught]”) and the term *rūḍhi-* is used from Kātyāyana (V 1 ad A 3.3.1) onwards.

In the chapter devoted to words (*śabdālokaṃ*), still in the *Kēraḷa Kaumudī*, words are divided into *tatsama*, *tadbhava* and *deśya*. This terminology comes from Prakrit grammars written in Sanskrit which divide words into three classes (see classification 2.3 in the appendix): 1) Sanskrit words which can be used as such (*tat-sama-*, literally “analogous to that”, where “that” stands for Sanskrit); 2) words derived from Sanskrit according to the rules taught in Prakrit grammars (*tad-bhava-*, literally “arising from that”); 3) words independent of Sanskrit, dialectal words (*deśī-*, literally “regional”, these words are listed in Prakrit lexica). In the *Kēraḷa Kaumudī*, *tatsama* words and *tadbhava* words are included in the *yogarūḍhi* category while *deśya* words are included in the *rūḍhi* category. Then, nouns are classified into four types, namely generic terms (*jāti*), proper nouns (*saṃjñā*), quality nouns (*guṇa*) and action nouns (*kriyā*); this echoes, once again, Patañjali’s classification of nouns mentioned under 1.2 in the appendix. These classifications the *Kēraḷa Kaumudī* mentions, which are rather based on semantic criteria, constitute the left side of the diagram given below. On the right side of the diagram, we find a classification of *padas*, i.e. inflected words, into three main formal subdivisions: nouns (*subanta/nāma/pēr*), verbs (*tiṅanta/kriyā/viṅa*) and indeclinables (*avyaya*), which could be seen as a modified version<sup>14</sup> of the Pāṇinian classification of *padas* (see classification 2.1 in the appendix). The threefold classification of the *Kēraḷa Kaumudī* is introduced in the chapter devoted to inflected words (*padālokaṃ*). So, according to the kind of classification, semantically or formally based, the point of departure will be *śabda* or *pada* (highlighted in grey on the diagram below). What is particularly noteworthy, in the formal classification of word units (right side of the diagram), is that the grammatical terminology of Tamil origin is included. From the *Tolkāppiyam* — the most ancient Tamil grammar to have survived — onwards, two classifications of words coexist: *peyar-c-col* (nouns), *viṅai-c-col* (verbs), *iṭṭai-c-col* (particles) and *uri-c-col* (lit. “appropriate” words, according to Chevillard 2013) in the first place, which is akin to a list of parts of speech, and *iyar-col* (simple or natural words), *tiri-col* (lit. “mutant” or “twisted” words, according to Chevillard 2013), *ticai-c-col* (regional words) and *vaṭa-col* (Sanskrit words) in the second place, which enumerates the words found in literary compositions. In the *Kēraḷa Kaumudī*, both these classifications are combined with a formal classification of Sanskrit origin: *pēr* (Tamil *peyar*) is used together with *subanta* (Pāṇinian term) and *nāman* (Sanskrit term), *viṅa* (Tamil *viṅai*) is used together with *tiṅanta* (Pāṇinian term) and *kriyā* (Sanskrit term), *iṭṭacol* (Tamil *iṭṭai-c-col*) and *uricol* are included in the indeclinable (*avyaya*) class. Furthermore, *vaṭacol* and *ticacol* (Tamil *ticai-c-col*) are included in the noun class:

<sup>14</sup> Adverbs are no longer included in the noun category.



We have therefore here an attempt at amalgamating nearly all the word-class systems — initially elaborated for Sanskrit, Prakrit or Tamil and based on various criteria — into a general, “all-inclusive” classification. And, except for one or two inconsistencies,<sup>18</sup> it is working.

#### 4. Concluding remarks

What do these two examples teach us regarding the Extended Sanskrit Grammar?

First, they confirm the idea that Sanskrit grammatical tools transferred to languages other than Sanskrit have been *adapted*, most of the time: word-class systems elaborated for Sanskrit were not transferred as they were.

Second, they illustrate a fairly clear trend which consists in combining word-class systems based on different criteria. One observes the same tendency in grammars of Bengali.<sup>19</sup> It is interesting to observe that, though the majority of these distinct word-class systems were developed within the scope of Sanskrit grammar, some come from other Sanskrit scholarly disciplines dealing with language (dialectics and poetics,<sup>20</sup> among others) or even from quite another gram-

<sup>15</sup> E.g. *mūḍattanam* “foolishness” (suff. *-taṅam*), see Ezhuthachan (1975: 141).

<sup>16</sup> E.g. *pōkal* “to go”, *varal* “to come”, (suff. *-kal* and *-al*), see Ezhuthachan (1975: 141).

<sup>17</sup> Quantifiers such as *pala* “many” and *cila* “few/a few” are included, see Ezhuthachan (1975: 141).

<sup>18</sup> The inclusion of *ticacol* in the noun category instead of the *deśya* category, for instance.

<sup>19</sup> See Bandyopadhyay (2011: 87 and 108).

<sup>20</sup> For instance, in Rājā Shivprasād Sitār-e-Hind’s *Hindī vyākaraṇa* (1875), one finds a class of



matical tradition. This phenomenon confirms the idea that the path of the transfer did not start *only*, nor *directly*, from the Pāṇinian model: it often took complex routes where different models were intertwined. Furthermore, this demonstrates that the indefinite process of accretion which characterizes linguistic knowledge (Auroux 1989: 31), does not stop after a transfer, it is rather the opposite.

## Appendix (Word classifications elaborated for Sanskrit)

### 1. Some classifications based on semantic criteria

#### 1.1 Fields of Sanskrit erudition: semantic explanation, phonetics, grammar ...

- *nāman* “noun”: has substance (*sattva*) as its principal meaning
- *ākhyāta* “verb”: has being (*bhāva*) as its principal meaning
- *upasarga* “preposition”: [view 1] has no meaning but indicates (*dyotaka*) that a noun or a verb has a specific connection with an action; [view 2] expresses the meaning which brings about modification in the meaning of a noun or a verb
- *nipāta* “particle”: has a meaning

#### 1.2 Field of Sanskrit erudition: grammar

- *jāti-śabda* “generic word”: has a generic property as cause of application (*pravṛtī-nimitta*), e.g. *go* (“cow”) denotes a cow because of its *gotva* “cowness”
- *guṇa-śabda* “quality word”: has a quality as cause of application, e.g. *śukla* (“white”) denotes an object or a substance because of its *śuklatva* “whiteness”
- *kriyā-śabda* “action word”: has an action as cause of application, e.g. *cala* (“moving”) denotes an object or a substance because of its *calatva* “property of being mobile”
- *yadṛcchā-śabda* “arbitrary word”: has the wish of the speaker as cause of application, e.g. *Ḍittha* (proper name) denotes an individual because the speaker has decided to name this individual in this way

#### 1.3 Field of Sanskrit erudition: dialectics

- *naimittikī-śamjñā* “noun whose cause of application is a generic property”, e.g. *go* (“cow”)
- *aupādhikī-śamjñā* “noun whose cause of application is an adventitious property”, e.g. *paśu* “animal”
- *pāribhāṣikī-śamjñā* “noun which refers to its object directly (i.e. without a cause of application), e.g. *Ḍittha* (proper name)

#### 1.4 Field of Sanskrit erudition: dialectics

- *yaugika-śabda*: word with a primary relation to the object which is etymological/derivative, e.g. *pācaka* (root *pac-* “to cook” + agent suff. *-aka* = “cooker”); the etymological/derivative meaning of *pācaka* directly corresponds to the object denoted (a cooker)

meaningful words (*sārthak*)—presumably opposed to a class of non-meaningful words—which is subdivided into denotative (*vācak*) and connotative (*lakshak*), both terms which originate from Sanskrit poetics.

- *rūḍha-śabda*: word with a primary relation to the object which is conventional, e.g. *go-*“cow” and proper names; the (possible) etymological/derivative meaning of the word does not correspond to the object denoted by the word (it is determined by convention)
- *yoga-rūḍha-śabda*: word with a primary relation to the object which is partly etymological and partly conventional, e.g. *pañkaja* which literally means “born in the mud” and is used to refer exclusively to the pink lotus; the etymological/derivative meaning of the word corresponds to the object denoted, but the word is conventionally associated with a certain type of lotus
- *yaugika-rūḍha-śabda*: word with a primary relation to the object which is etymological or conventional, e.g. the word *udbhid* which literally means “tree”, is used to denote trees as well as (through a conventional relation) a certain type of sacrifice

### 1.5 Fields of Sanskrit erudition: poetics, grammar

- *vācaka-śabda*: “expressive word” which denotes its object directly, according to an established convention (*saṅketa*), e.g. in *gauś calati* “the cow moves”, the word *go* denotes directly its object, <cow>
- *lākṣaṇika-śabda*: “indicative word” which indirectly denotes its object by indicating it, e.g. in *gaṅgāyāṃ ghoṣaḥ* “a hamlet on the bank of the river Gaṅgā”, the word *gaṅgā* indicates the object <bank of the river Gaṅgā>
- *vyāñjaka-śabda*: “suggestive word” which indirectly denotes its object by suggesting it, e.g. in *gaṅgāyāṃ ghoṣaḥ* “a hamlet on the bank of the river Gaṅgā”, the word *gaṅgā* suggests the qualities <coolness and holiness>

### 2. Some classifications based on formal criteria

#### 2.1 Field of Sanskrit erudition: grammar (Pāṇini’s classification of *padas*)

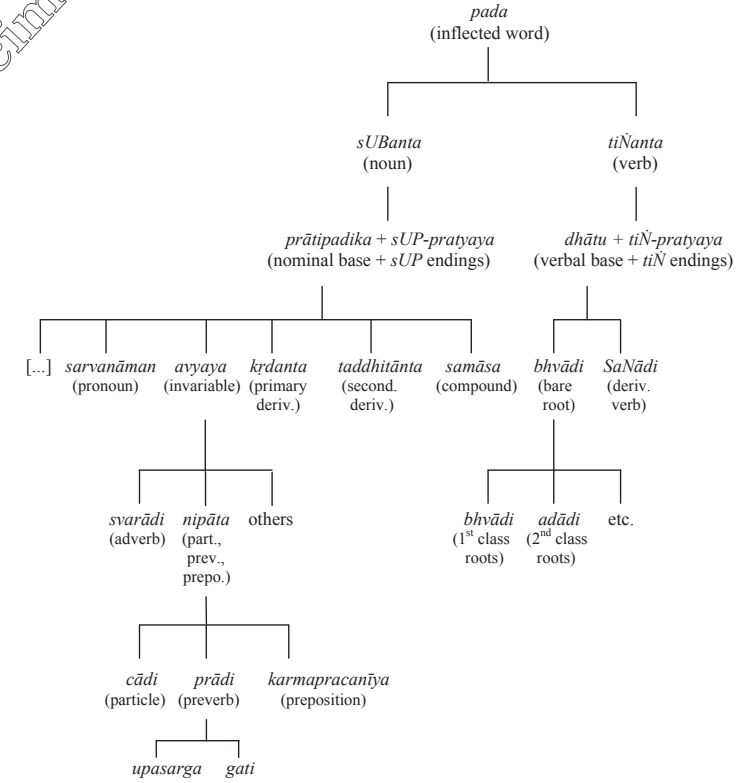
→ see p. 20

#### 2.2 Field of Sanskrit erudition: grammar

- *aJ-anta-puṃ-liṅgam*: masculine stem (*puṃ-liṅgam*) ending in a vowel (*aJ-anta*)
- *aJ-anta-strī-liṅgam*: feminine stem (*strī-liṅgam*) ending in a vowel (*aJ-anta*)
- *aJ-anta-napuṃsaka-liṅgam*: neuter stem (*napuṃsaka-liṅgam*) ending in a vowel (*aJ-anta*)
- *haL-anta-puṃ-liṅgam*: masculine stem (*puṃ-liṅgam*) ending in a consonant (*haL-anta*)
- *haL-anta-strī-liṅgam*: feminine stem (*strī-liṅgam*) ending in a consonant (*haL-anta*)
- *haL-anta-napuṃsaka-liṅgam*: neuter stem (*napuṃsaka-liṅgam*) ending in a consonant (*haL-anta*)

#### 2.3 Field of Sanskrit erudition: grammar (Prakrit grammars — written in Sanskrit)

- *tat-sama*: literally “analogous to that”, where “that” stands for Sanskrit; Sanskrit words which can be used as such
- *tad-bhava*: literally “arising from that”; words derived from Sanskrit according to the rules taught in Prakrit grammars
- *deśī*: literally “regional” (these words are listed in Prakrit lexica); words independent from Sanskrit, dialectal words



### 3. Some classifications based on pragmatic criteria

#### 3.1 Fields of Sanskrit erudition: grammar, poetics

- **vaidika-śabda**: Vedic word, i.e. word used in Vedic texts or in the domain of Vedic (= religious) practices
- **laukika-śabda**: mundane word, i.e. word used in the domain of common usage

#### 3.2 Fields of Sanskrit erudition: grammar, poetics

- **(sādhu-)śabda**: correct word
- **apa-śabda, apa-bhraṃśa, mleccha**: corrupt/deviant word, barbarism

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<sup>21)</sup> One should read *śikhāneke*.

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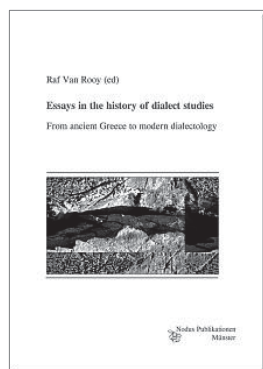
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