

Transformation and Significance of Sanskrit (*Tatsama*) Words

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Abstract: Many Indian languages are believed to have originated from Sanskrit. This language has contributed immensely by supplementing words to many Indian languages. Such words generally are known as *tatsama*. The word *tatsama* is made by the combination of two Sanskrit words “*ta*” and “*sama*”. Literally, it means ‘similar to that (Sanskrit)’. *Tatsama* words do not undergo any change in their forms or meanings. *Tatsama* words can be found in the grammatical form of noun, adjective, indeclinable and pronouns. Although *tadabhava*, *deshaja* and *videshaja* have become an integral part of Indian languages, *tatsama* enjoys a significant position by virtue of its origin from Sanskrit. Article 351 of the Indian Constitution states that it is the duty of the Union to protect Hindi language and its vocabulary base, drawing wherever necessary or desirable primarily from Sanskrit. This has facilitated the promotion of use of *tatsama* and preserving it in original form. After viewing the importance of *tatsama* in Indian languages, a question may arise whether there is any direct influence of Sanskrit on Hindi. What are the methods of standardisation of Hindi through *tatsama* words? What is the nature of changing of meaning of *tatsama* words? With these questions, the necessity of categorisation of *tatsama* can be made more effectively. Based upon aforementioned causes and rules of Sanskrit grammar presently in vogue, this paper takes into account the classification of *tatsama*. Further research shall help not only in identifying ambiguities in Hindi but also other Indian languages.

Keywords: *Tatsama*, Sanskrit, Grammar, Hindi, Indian Languages

Introduction

Most of the Indian languages have evolved from Sanskrit, Pali, Prākṛta, Apabhraṃśa etc. Tamil, Malayalam, Telugu and Kannada, which are languages of Dravidian origin, were recognised as languages of residents of south India (Pandeya, 2003) Although Sanskrit was not directly related to languages of the *Dravidian* family, scholars of south India made a significant contribution to Sanskrit, and created a substantial body of literature in their own languages by translating Sanskrit epics in their languages. The reason behind adoption of Sanskrit words in *Dravidian* language was chiefly spiritual. These rituals like *pūjā-pāṭha* (worship ceremony), *karmakāṇḍa* (ritualism) were conducted by chanting the mantras of Vedas.

After Vedic period, the origin of medieval and post-medieval Prākṛta language can be traced. Prākṛta gradually evolved into Apabhraṃśa. The main period of Apabhraṃśa language was 8th to 13th CE. Muslim rulers established their empire in India in 11th CE. Along with their rule, their languages i.e., Persian and Arabic, predominantly influenced the Indian society. In this way, Indian languages got amalgamated with them and a new composite language came to existence, known as *Hindavī* (united form of Hindi and other languages). The older form of Hindi was developed in 11th CE from Apabhraṃśa. The *dānapatra* (a gift-deed) and *śilālekha* (inscription) of

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1172 CE prove the existence of Hindi in that period. The punched coins during the reign of Mahmud Ghazni also have Hindi inscription in *Devanagari* script. Many Modern Indian languages (MILs) came into existence from Apabhraṃśa. When Muhammad Bin Tughluq (1325-1351 CE) shifted his capital from Delhi to Devagiri, which was renamed as Daulatabad in 1326-27, (Shrivastava, 1998) *Hindavī* travelled to South India. The *Hindavī* was influenced by regional Indian languages like Gujarātī, Marāṭhī, Tamil, Telugu, and it further transformed to a new dialect i.e., *dakkhinś*. Thus, with the passage of time, form, tone, and style of Hindi also underwent many changes in South India. However, the fundamental core of Hindi, inherited from Sanskrit grammar, remained unchanged. Due to the pan-India nature of Hindi, Indian Constitution emphasises Hindi as the Rajbhasha¹.

Tatsama words got inducted in other Indian languages and got established with the development of all languages over a period of time. This development can be perceived in the following sequence. Indo-European languages developed as Indo-Iranian languages. Vedic Sanskrit came after Indo-Iranian languages and was followed by what is known as “Classical Sanskrit”. The growth of Pāli and Prākṛta languages can be traced afterwards. Then Apabhraṃśa came to existence and lastly the Modern Indian Languages (MILs) flourished across the country (Singh, 2006).

The most ancient Indian text is the *R̥gveda*. Other vedas such as *Brāhmaṇa*, *Āraṇyaka*, *Upaniṣad*, *Śikṣāgrantha*, *Nighaṇṭu*, *Nirukta* were composed later. Study of the vedic texts proves that the vedic words were adopted by classical Sanskrit. These words have percolated into the MILs with some changes. After gradual changes, some of these words can be seen in contemporary parlance e.g., *ākāśavānī* (radio), *dūradarsana* (television). Many of them have retained their original forms such as e.g., *jala* (water), *bala* (power), *putra* (son). On the other hand, many words have been shifted out of Classical Sanskrit as well MILs an illustration of which-in case of Hindi-is provided in Table 1.

Table 1: List of Vedic Words, which have lost their meaning

Sl. No.	Vedic words, which have lost their existence in Classical Sanskrit	Respective Meaning	Meaning in English
1	<i>Atka</i> (Shastri, 2000, 2.20)	<i>vajra</i> (Shastri, 2000, 2.20)	adamant
2	<i>apas</i> (Shastri, 2000, 2.36)	<i>rūpa</i> (Shastri, 2000, 2.7)	Look
3	<i>Andhas</i>	<i>anna</i> (Shastri, 2000, 1.14)	Grain
4	<i>arvā</i> (Shastri, 2000, 2.20)	<i>ghoḍā</i>	Horse
5	<i>avaṭa</i>	<i>kūpa</i> (Shastri, 2000, 2.23)	Well

Some of Vedic Sanskrit words had two or more meanings in Vedic Sanskrit period but they lost some of their meanings and acquired new meaning in Classical Sanskrit. The same can be observed in Table 2.

Table 2: Vedic Sanskrit Words, which have two or More Meanings

Sl. No.	Vedic words	Meaning 1 (Not available in Classical Sanskrit.)	Meaning 2 (Available in Classical Sanskrit also)
1	<i>Asura</i>	<i>svāmī</i> (lord) (Satwalekar, <i>R̥gveda</i> 1.24.14)	<i>megha</i> (sky), <i>daitya</i> (demon)
2	<i>Āpa</i>	<i>antarikṣa</i> (sky)	<i>jala</i> (water)
3	<i>Oja</i>	<i>jala</i> (water)	<i>bala</i> (power)
4	<i>Kratu</i>	<i>prajñā</i> (intelligence)	<i>karma</i> (work)

There were many other Vedic Sanskrit words which held a different meaning in the Vedic Sanskrit which were lost as these words were incorporated in Classical Sanskrit. The same can be seen in Table 3.

Table 3: Vedic Words, with Changed Meaning in Classical Sanskrit

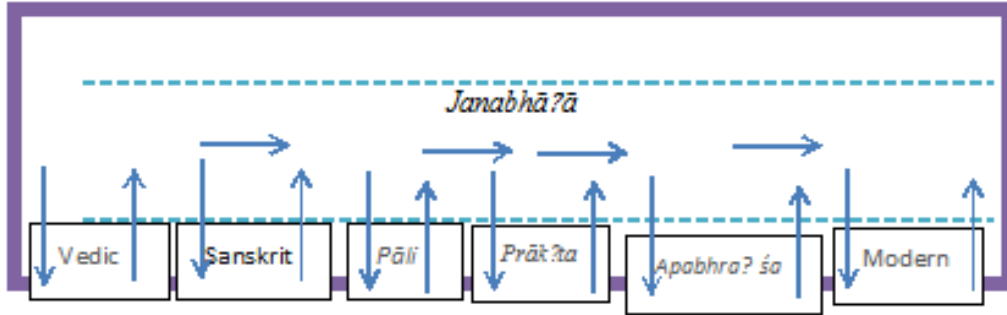
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Thus, it is an established fact that while some of the Vedic Sanskrit words carried over the same meanings into Classical Sanskrit, others adopted different semantic meanings. A well-known treatise on Prākṛta grammar *Siddha-Hema-Śabdānufāsana*, of Hemacandra (Hemachandra, 2016) (1088 CE) gives a scientific module i.e., a set of rules to ‘convert’ Sanskrit into Prākṛta. The tripartite rule is as follows:

1. *Tasama* or *Sanskritsama*, - ‘the same as that’, or ‘the same as Sanskrit’.
2. *Tadbhava* or *Sanskritbhava*, - ‘of the nature of that’, or ‘of the nature of Sanskrit’
3. *Deśī*, *deśaja*, ‘country-born’, i.e., ‘local’.

Majority of Sanskrit scholars have used this well-known traditional classification of Prākṛta words in their texts. Tendency to identify *tadbhava* words with words inherited from Old-Indo-Aryan by Middle-Indo-Aryan has developed with the help of this classification. The *Nāṭyaśāstra* (composed between 200 BCE and 200 CE) (Dwivedi, 2001) of Bharata is the first text where the oldest example of Prākṛta grammar can be found, which deals with phonic rules for the conversion of Sanskrit words into Prākṛta. According to the *Nāṭyaśāstra*, words, which are used in drama, can be classified into three categories, viz. *samānaśabda* (same as Sanskrit), *vibhva-a* (of the nature of Sanskrit) and *deśīgat* (country-born). The *Nāṭyaśāstra* is the first text to divide Prākṛta words into this three-fold classification. This classification is slightly different from the schemata of Hemacandra. On the other hand, the classification of Prākṛta words mentioned earlier in the form of *tatsama*, *tadbhava* and *deśī* can be noticed in *Kāvyaadarśa* of Daṇḍī (6th & 7th CE). Daṇḍī states that the *vāsmaya* (literature) has four aspects: Sanskrit, Prākṛta, Apabhraṃṣa and *Mīśra* languages (Sharma, 1999). Daṇḍī states that Prākṛta was developed from Sanskrit and was used by common people. There were several kinds of Prākṛta spoken in India. *Tatsama* was described as the similar form of Sanskrit while *tadbhava* was viewed as derived form of Sanskrit and *deśī* was country-born (non-Sanskrit). Thus, others accept this tripartite in a variety of forms.

Ācārya Dhanika, who is the writer of *Daśarūpaka* (974-96 CE) is of the similar opinion concerning Prākṛta. But, Nāmīsādhu (commentary on *Kāvyaalankāra*.) did not accept the aforementioned view of Daṇḍī on Prākṛta. He advocates that Prākṛta stands for natural language, which is not based on appropriate grammar rules. Vākpatirāja (author of *Gauḍavaho* 845-865 CE) also supports this view in his well-known text *Gauḍavaho*. He says that water goes to the sea, evaporates, condenses and finally rains and joins the sea again. In the same way all languages rest in Prākṛta-which is a *Janabhāṣā* (common language)--and comes out of it. See figure 1.1.

Figure 1: Place of *Janabhāṣā* and Development of Languages

The figure shows *Janabhāṣā* flowing as a river, while vedic languages and others were like tubs. When *Janabhāṣā* flows like a river, Vedic language joins it and gets mingled in it with it some words from Vedic Sanskrit language mixed up with *Janabhāṣā* which later got mingled with Sanskrit, Pāli, Prākṛta, Apabhraṣā and MILs. In all phases, the same process was repeated and words from each language mentioned above were added in *Janabhāṣā*. The dynamic process of this continuity can be observed in the contemporary society as well. Thus, *Janabhāṣā* develops with the effect of time, space and other causes.

Articles of Indian constitution like **120, 210, 343, 344, 345, 346, 347, 348, 349, 350, and 351** deal with languages. Department of *Rājabhāṣā* in government institutions are meant for the proliferation of Hindi. For the same purpose, a glossary of Hindi *śabdabhaṇḍarā* (a glossary for scientific and technical terms) is developed which has endowed Hindi with a new avatar, namely, *prayojanamūlaka* Hindi (functional Hindi). Meanwhile, *Samskrita Bharatī*, a well known non government organisation plays a vital role regarding simplification of Sanskrit language by minting new and simple Sanskrit words.

It is illogical and a herculean task to categorise all words in our common parlance in the tripartite structure i.e., *tatsama*, *tadbhava* and *deśī*. There is a need to modify the types of category with the evolving trend and pattern of lexicography. Therefore, it is attempted to present a new category of *tatsama* words which will be discussed in following sections. Hindi and *tatsama* are inseparable as composition of Hindi words is quite dependent on Sanskrit. The Indian Constitution recognises this aspect of Hindi and states:

It shall be the duty of the Union to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in the other languages of India specified in the Eighth Schedule, and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages.

With the development of *prayojanamūlaka* Hindi, a remarkable change in *tatsama* words can also be seen. Their original Sanskrit meaning is hardly retained in the new usage of the words devised to meet the 21st century requirements. In the digital world, it is necessary for a language to attain a digital presence, which can be possible by seamless translation to and from other languages.

Ambiguity is the main problem in the efficient machine and speech translation among Indian languages. Pluralities of interpretation of meanings create a complex situation. Word-sense-disambiguation (WSD) is required to eradicate ambiguity. For this purpose, a database is required which would contain the words along with their meanings, their roles as part of speech, and contextual connotations. This whole exercise is based on effective

computing that will make the way of human-computer interaction effective. It will make the nature of languages computer friendly and will aid in machine translation. There are certain abstract components of language like emotion, attention, feeling which are predominantly guided by human brain, they are easily accessible to humans but are insignificant for computers. There is need for developing a system which should enable computers to understand those components of language too.

To resolve the ambiguity related problem of *tatsama* words in Hindi is a staggering task because *tatsama* words change not only their meanings but sometimes the parts of speech (POS) too. In this regard, a certain class of scholars emphasise that Pāṇini's theory can be useful for machine aided translation (MAT) program in the context of Indian languages. In this MAT program core parser is an essential part, in which *lakshana* chart is needed for proper output.

Development of Hindi went through four stages i.e., 1. Pre *Bhāratenduyuga* (1800-1850 CE), 2. *Bhāratenduyuga* (1850-1900 CE), 3. *Dwivedīyuga* (1900- 1920 CE), and 4. *Rāmacaṁdra Śukla* and *Premacaṁdayuga* (1920-1936 CE). It is commonly accepted among the scholars of Hindi literature that after *Bhāratenduyuga* the uses of *tatsama* word in *Khaḍibolī* increased drastically in prose and poetry. *Tatsama* words became the primary lexical component of *Khaḍibolī*. Many poets used *tatsama* dominated Hindi in *Chāyāvādayuga* (period from 1920- 1936 CE) like Jayaśaṁkaraprasāda; Ayodhyā Siṁha Upādhyāya 'Hariadha'; Mahādevī Varmā; Sūryakānta Tripāṁḥṣ 'Nirālā' among others. A lot of *tatsama* words like- *ākāśavāṇī* (radio), *dūradarśana* (television), *pradhānamantrī* (prime minister), *mukhyamantrī* (chief minister), *nausenā* (navy), *pratidhvani* (echo), *vārtālāpa* (discourse), *samānāntara* (parallel), are directly borrowed from Sanskrit to Hindi, but they are not directly available in Sanskrit dictionaries.

Table 4: Words, Unavailable in Sanskrit Dictionaries but used as *Tatsama* in Hindi

Sl. No.	Word	Meaning in English	Meaning in Sanskrit	Meaning in Hindi
1	<i>ākāśavāṇī</i>	radio	<i>aśarīṇī vāṇī</i>	<i>yantraviśeṣa se prāpta dhvani</i>
2	<i>dūradarśana</i>	TV	<i>Dūradarśana</i>	<i>Dūradarśana</i>
3	<i>pradhānamantrī</i>	Prime Minister	<i>pradhānamantrī</i> (in general)	<i>Pradhānamantrī</i>
4	<i>mukhyamantrī</i>	Chief Minister	<i>Mukhyamantrī</i>	<i>Mukhyamantrī</i>
5	<i>Nausenā</i>	Navy	<i>Nausenā</i>	<i>jala senā</i>
6	<i>pratidhvani</i>	Echo	<i>gūṁja</i>	<i>gūṁja</i>
7	<i>Vārtālāpa</i>	Talk	<i>Bātacīta</i>	<i>Bātacīta</i>
8	<i>samānāntara</i>	parallel	<i>samāna aṁtara para vidyamāna</i>	<i>samāna aṁtara para vidyamāna</i>
9	<i>vācanālaya</i>	reading room	<i>Vācanāsthala</i>	<i>patra-patrikāyem ādī paḍhane kā sthāna</i>

In the contemporary phase, standardisation of Hindi is important. It is obvious that the way to achieve standardisation of Hindi is through its incorporation of *tatsama* words which have enriched our lexicography a great deal. *Tatsama* words are available in unique form while *tadbhava* words are not found in a specific form due to variation in pronunciation etc.

Tatsama words lose their synonyms over a period of time. For example *tatsama* word ‘agni’ contains 34 (Jha, 2011) synonyms which are *agnih*, *vaiśvānaraḥ*, *vahniḥ*, *vītihoṭraḥ*, *dhanaṭṭjayah*, *kṛpīmayoniḥ*, *jvalanaḥ*, *jātavedāḥ*, *tanūnapāt*, *barhiḥ*, *śuśmā*, *kṛṣṇavartmā*, *śociṣkeśaḥ*, *uṣarbudhaḥ*, *āśrayāśaḥ*, *bṛhadbhānuḥ*, *kṛśānuḥ*, *pāvakaḥ*, *analaḥ*, *rohitāśvaḥ*, *vāyusakhaḥ*, *sikhāvān*, *āśuśukṣaṇiḥ*, *hiraṇyaretāḥ*, *hutaḥ*, *dahanaḥ*, *havyavāhanaḥ*, *saptārciḥ*, *damunāḥ*, *śukrā*, *citraḥ*, *vibhāvasuḥ*, *śuciḥ*, *appittam*. Meanwhile in Hindi example *tatsama* word ‘agni’ contains 93 synonyms which are *āga*, *agni*, *pāvaka*, *hutāsana*, *anala*, *agana*, *agiyā*, *agina*, *aganī*, *agira*, *dāhaka*, *ātaśa*, *ātiśa*, *anilasakhā*, *viṃgeśa*, *dāhā*, *vahni*, *dhvāntafatru*, *dhvāntaśatru*, *dhvāntārāti*, *dhvāntārāti*, *paśupati*, *vaiśvānara*, *amitāsana*, *dharuṇa*, *viśvapsa*, *pavana-vāhana*, *jagannu*, *somagopā*, *Śikhi*, *Śikhṣ*, *vṛṣṇi*, *Śukra*, *Śuci*, *tanūnapāt*, *tanūcēnapād*, *aya*, *tapurjambha*, *tapurjambha*, *tapu*, *tamohapaha*, *tamonuda*, *arka*, *bāhula*, *jalha*, *citraḥ*, *kālakavi*, *ardani*, *bahani*, *nīlapṛṣṭha*, *malinamukha*, *dyu*, *aśira*, *āgī*, *āgi*, *parijanmā*, *agiā*, *ājyamuka*, *āsara*, *varhā*, *vasuṣṭha*, *vasu*, *hemakeli*, *āśuśukṣaṇi*, *parparika*, *laghulaya*, *āśrayāśa*, *yaviṣmha*, *rājanya*, *hṛṣu*, *agnideva*, *agni*, *anilasakhā*, *Śāṃḍilya*, *Śāṃḍilya*, *piṃgeśa*, *vasuvida*, *vasuprāna*, *dharuṇa*, *somagopā*, *vṛṣākapi*, *vṛṣṇi*, *śikhi*, *śikhṣ*, *dyu*, *jambhāri*, *basamḍara*, *citraḥ*, *parijanmā*, *pacata*, *vasunītha*, *mitravimḍa*, *mitravinda*.

The number of meanings exceed in this list due to adding *pacata*, *bahanṣ*, *āga*, *agana*, *agiyā*, *agina*, *aganī*, *agira*, *āgī*, *āgi* like *tadbhava* words as well. With the analysis of these words, the nature of change of *tatsama* words can be seen; it is found that several types of changes occur when *tatsama* words are used in different societies. A study of the *tatsama* words reveals the nature of *tatsama* words i.e., exceeding or decreasing meanings, meanings and part of speech. In this way it is tried to restructure the the order of tripartite and make it more relevant towards computational tools.

Note

1. Articles 343 and 351 of The Constitution of India

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