

How free is 'free' word order in Sanskrit? AMBA KULKARNI, PREETI SHUKLA, PAVANKUMAR SATULURI and DEVANAND SHUKL	269
Distinctive features of poetic syntax: preliminary results PETER SCHARF, ANUJA AJOTIKAR, SAMPADA SAVARDEKAR, and PAWAN GOYAL	305
Meter identification of Sanskrit verse KESHAV MELNAD, PAWAN GOYAL and PETER SCHARF	325
On concord and government relations in Sanskrit PRASAD P. JOSHI	347
Parse trees for erroneous sentences DIPESH KATIRA and MALHAR KULKARNI	361
A bibliography of Sanskrit syntax	399
<i>Aṣṭādhyāyī</i> sūtra index	471
Author index	477
Title index	487

Parse trees for erroneous sentences

DIPESH KATIRA *and* MALHAR KULKARNI

Abstract: Many idiomatic peculiarities of Sanskrit have been explicitly noted in the *Aṣṭādhyāyī*. However, a similar account of others observed in Purāṇic, epic and classical Sanskrit usage is missing. Charudeva Shastri in his book *Vāgvyavahārādarśa* has taken a note of numerous such usages. In the second half of this book, he presents a corpus of six hundred and fifty-five sentences drawn from modern Sanskrit literature which he deems to be erroneous on various grounds. In around fifty-one of those sentences, he points out errors in the usage of *sup*-suffixes. In this paper, we attempt to comprehend the discussions that explain the errors in a few of these sentences and to fathom the reasoning involved. Based on the discussions, we wish to come up with directive rules for avoiding the errors mentioned and then try to tally them with positive descriptions such as found in Speijer's (1886) *Sanskrit syntax*. We also attempt to present kāraka trees for these erroneous sentences with a hope that they prove to be valuable to the machine translation systems being developed by various institutions.

Keywords: erroneous sentences, parse trees, dependency trees, kāraka, modern Sanskrit literature.

1 Introduction

This work aims to examine the way in which errors in modern Sanskrit usage are viewed by traditional Sanskrit scholarship. The

work is part of a project undertaken by us to edit, annotate and discuss the three main modern works in this regard, namely, the *Śabdāpaśabdaviveka* and *Vāgyavahārādarśa* by Charudev Shastri (1955, 1976), and the *Śuddhikaumudī* by Janardan Hegde (2004). These three works together give us a collection of more than a thousand sentences that are deemed erroneous by the authors of these works. While listing erroneous sentences, these authors also discuss the causes of errors; these discussions are of particular interest to us. The methodology in analysing these works relies mainly on comprehending the discussions that explain the errors and on fathoming the reasoning involved. The idea is to analyse the reasoning and arguments in as neutral a manner as possible. For the purpose of the present paper, we focus only on the sentences with errors in the usage of *sup*-suffixes mentioned in one of these three texts, namely the *Vāgyavahārādarśa*.

It is well-known that nominal terminations (*sup*) in Sanskrit are deployed in the following situations:

- when a certain kāraka relation is to be denoted
- to denote the same sense as that expressed by the prātipadika
- to denote various relations (like servant-served relation etc.) that are not kāraka relations
- to denote the connection of a word with a karmapravacanīya
- when a word cooccurs with another word specifically listed in the *Aṣṭādhyayī*.

There cannot be any function-based theoretical explanation for the assignment of the sañjñā *karman* to the substrate (*ādhāra*) of the action referred to by *adhi-śīñ*, *adhi-sthā*, and *adhi-ās* by

- A. 1.4.46 अधिशीङ्गासां कर्म

and for the consequent second case. The second case is assigned merely to adhere to the idiom of Sanskrit. Many such idiomatic

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