

# **Lexical Portraits**

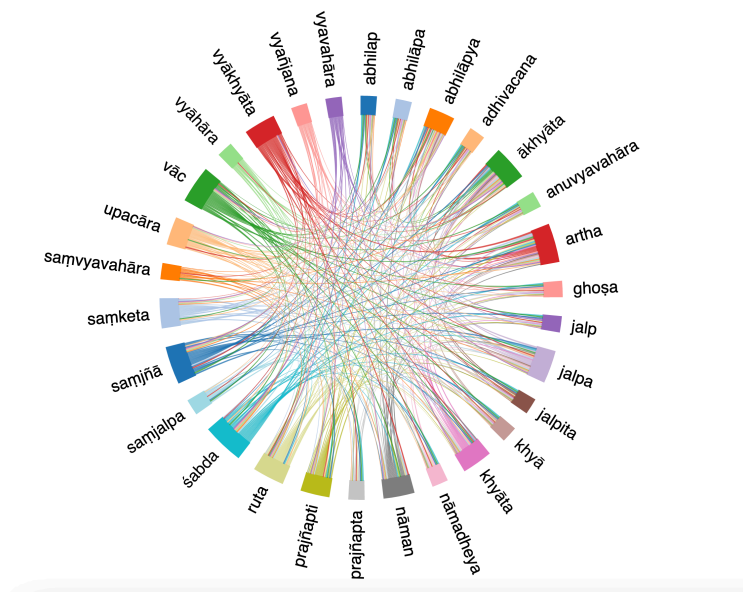
**Part of A Visual Dictionary and Thesaurus of  
Buddhist Sanskrit**

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## **Table of contents**

# 1 Preface



**Lexical Portraits** is a series of in-depth analyses of core Buddhist Sanskrit vocabulary launched by the Buddhist Translators Workbench in 2021, as part of the lexicographic programme run by the Mangalam Research Center.

Each portrait is meant to be perused in conjunction with the corresponding entry in the Visual Dictionary and Thesaurus of Buddhist Sanskrit. While the dictionary entries allow interactive exploration of our manually annotated citations, the portraits offer our own interpretation of those citations as well as of corpus data. Contrary to the dictionary, where all charts are automated, the Portraits’ data-visualizations are manually tailored to each lemma. We recommend to always check the **info** tabs that accompany the portraits’ graphs, as the statistics and principles used to generate the graphs may vary from headword to headword.

More information about the editorial strategy and theoretical underpinnings of the Lexical Portraits series can be found in Ligeia Lugli (2021) *Dictionaries as Collections of Lexical Data Stories: an alternative post-editing model for historical lexicography*. eLex 2021 proceedings.

### **1.0.1 coverage**

The vocabulary we intend to cover in our Lexical Portrait is a subset of the headwords we are going to cover in the Visual Dictionary and Thesaurus of Buddhist Sanskrit. We prioritize words that are relatively frequent in the corpus, are difficult to translate, and lexicalize important concepts in Buddhism.

### **1.0.2 corpus**

The Lexical Portraits are based on a ~7 million words corpus of Buddhist Sanskrit literature that we are currently expanding thanks to funding from the Khyentse Foundation.

The corpus is available on Zenodo; the **info** tabs of each portrait detail which version of the corpus has been used for a particular portrait.

Graphs and information based on manual annotations draw on the subset of the corpus that is used for our dictionary. Please refer to the **Corpus** section of the Visual Dictionary and Thesaurus of Buddhist Sanskrit for a list of the texts included on the subcorpus we use for manual annotation.

### **1.0.3 team**

The Lexical Portraits are created by Ligeia Lugli on the basis of linguistic annotations by Luis Gamaliel Quiñones Martinez.

## 2 prajñapti

The core meaning of prajñapti (also spelled prajñāpti) is close to its etymological sense, which conveys the idea of ‘making known’. In our corpus, this broad sense finds two main semantic applications, the closely related meaning of verbal expression and the derived sense of designating something for a specific use (designating for a use/allocating), which typically refers to allocating seats to participants in an assembly (e.g. Divyāvadāna, 468.017).<sup>1</sup>

The former sense is by far the most widespread and semantically nuanced. It comprises several different uses, all of which stand on continuum between verbal expressions and their cognitive counterpart, that is, concepts and notions, e.g. Abhidharmakośabhāṣya, 140.<sup>2</sup>

This latter use (labelled verbal expression/notion), finds a specialized application in the Buddhist ontological discourse, especially (but not exclusively) in abhidharmic contexts, where it comes to denote the merely conceptual nature of phenomena, or nominal existence (+sat). In this sense, prajñapti is

*kiṃ c'edaṃ dravyata iti kiṃ vā  
prajñaptitaḥ / rūpādivat  
bhāvāntaraṃ cet dravyataḥ /  
kṣirādivat samudāyaś cet  
prajñaptitaḥ /*  
[abhidharmakośabhāṣya, 461]

“Does the pudgala exists as a real entity or as a nominal construct? If a person is a distinct entity like visible form and other such things, he is substantially real; but if [by analysis] he is [shown to be] a collection [of substances], like milk and other such things, he is real by way of a conception.” [Duerlinger 73]

<sup>1</sup> *bahir nagarasya pañca vihāra-śatāni kārītāni pañca mañca-pīṭha-  
vṛṣi-kocchaka-bimbopadhāna-caturasra-śatāni dāpitāni pañca  
piṇḍapāta-śatāni prajñaptāni vistīrṇ-āvakāśe ca pṛthivī-pradeśe  
āsana-prajñaptiḥ kārītā* / [divyāvadāna\_selection, 468.017]

“He also commissioned five hundred monastic dwellings outside of the city; gave out five hundred chairs, seats, cushions, woolen blankets, pillows, and shawls; distributed five hundred meals; and had a seat specially prepared for the venerable Mahākātyāyana in a wide-open tract of land.” [Rotman]

<sup>2</sup> *yathāktam ātmā ātmāeti bhikṣavo bālo 'śrutavān pṛthagjanaḥ prajñaptim anupatito na tv atrātmā vā ātmīyaṃ vā iti* / [abhidharmakośabhāṣya, 140]

“It is said in fact, ‘The fool, the ignorant, the Pṛthagjana, conforming to the manners of vulgar speech, thinks “me,” or “mine;” but there is not any “me” or “mine.”’” [Pruden 419]