CONCLUSION
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We have seen explicitly that gender is found in the thing, in the meaning, and in the word. Gender of the word can be again in 'pratipadika' or in the suffix. Gender is the attribute of all the things existing. All the beings are with gender and gender is in the very core of being.

In India word and thing have the relation of identity (abheda) according to the doctrine of Bhartṛhari. The words should reflect the nature of things.

The study of Western modern scholars is mainly limited to grammatical gender. Moreover, the Western study is mainly a historical one. Morphology alone cannot answer the problem of gender. The last two views of Hari are the object of Western study- 'śabdopajanito arthātmā' and 'śabdasamskāra'.

The polarity of big-small, actor-acted upon, weak-strong, etc. is resembled in 'ṣamstyānaprasavau liṅgam. The opinions on neuter gender given by different authors such as Vendryes (1959, 94), Gow James (1882, 58-62), Greenberg (1966, 52), Taraporewala (1947, 11) etc. also have parallels in the idea of 'sthiti' given by Indian language philosophers.

Patañjali accepts the Buddhistic-Heraclitian theory that everything is in constant flux as the boiling water. The three guṇas of the Sāṃkhya also are in constant change. The main division in India of being is 'sthāvara' and 'jagamā'
or 'cara' and 'acara'. But all these are in constant change - even the 'acaras'. It is important to note that even though Pāṇini has given basis for the distinction of animate and inanimate our grammarian thinkers did not accept it.

It may be said that 'the three guṇas as the basis of gender' and 'finding what is the proper gender by the seers' etc. are intangible and obscure and hence not acceptable. Even without that the Indian theorists have argued, as we have seen, for natural, semantic and grammatical gender. These three are to be accepted as the cause of gender in Indo-European languages.

With one means of gender explanation the whole gender system is not explained. We have to take the three - natural, semantic and grammatical gender. The modern theorists failed and became inconsistent because of the persistence that they should answer the problem based on grammatical gender alone.

Finally we must say that gender is primarily based on natural sex and secondarily on semantic import and lastly grammatical gender. Natural gender and semantic gender are analogically applied to other words without sex-import so much so that the grammatical gender is evolved. If animals with sex-signs were not to exist gender in the language would not have arisen. Gender can be in the thing or in the prati-padika or in the suffix.