

Lesson 9.A

The next three sections may be considered as informational only; they are provided for completeness.

9.A.1 Vowels Accents

Accent is the sounding of a vowel at a higher or lower pitch or tone (**svara**). There are three tones: raised (**udāṭṭa**), not raised (**anudāṭṭa**), and a combination of the two or moving tone (**svarita**). These are only marked in the **Veda**, for example:

सुत्यं ज्ञानमनन्तं ब्रह्म

The **anudāṭṭa** is indicated by a horizontal bar under the vowel, and **svarita** by the vertical bar above the vowel, while **udāṭṭa** is unmarked. (Although in grammatical treatises it may be indicated as a small **u** above the vowel, for example न^उ).

In classical Sanskrit texts, the accent is not marked.

Where these are marked in the dictionary in Roman transliteration, the **udāṭṭa** and **svarita** will be indicated by the acute and grave accent marks respectively. Thus the above example in transliteration would be:

satyám̐ jñānám̐nántám̐ bráhmà

English has a stress accent system (e.g. listen to the ‘to’ syllable in ‘photograph’ and ‘photographer’), but there is no stress system in Sanskrit (indeed there should be no stress at all in the study of Sanskrit!); Sanskrit is either sounded with the pitch accent described above, or in **ekaśruti**, a neutral accentless tone.

9.A.2 Variations in Devanāgarī Alphabet

Just as there are variations in the Roman alphabet (e.g. *a* and *ā*), so there are variations in **devanāgarī**: some of the less obvious ones are illustrated below:

- अ This is an alternate form of अ, and just as one has derivatives of the familiar form as आ ओ औ, so one has आ ओ औ.
- ए This is a variation of the form ए.
- ऋ This is another form of ऋ, similarly ॠ for ऋ.
- भ An alternative form of झ.

- ॡ Another variant of झ, but far less common.
 ॢ Obviously the same as ल.
 ॣ A radically different form of ण.
 । An alternative form of ज्ञ (jña).
 ॥ This is a variation of the form for क्ष (kṣa).
 १ं Another form of the Vedic anusvāra ँ (see 8.A.1).
 ॡ Vedic form of ड.
 ॢ Vedic form of ढ.

The following are variations in the numerals:

$$\begin{array}{lll} १ = १ = 1 & ४ = ४ = 4 & ५ = ५ = ५ = 5 \\ ६ = ६ = 6 & ८ = ८ = 8 & ९ = ९ = ९ = 9 \end{array}$$

9.A.3 Variations in Saṃyoga

As was mentioned in Lesson 7, there are no hard and fast rules governing the formation of a **saṃyoga**; however, there are a few that are sometimes not obvious:

- ॢ This is a quite common form of दृ (dṛ).
 ॣ A variation of ह्न (hna).
 । An alternative of ह्ल (hla).
 ॥ Another form of ह्व (hva).

9.A.4 Revision

The next page has a summary of the information about the alphabet, and the following page is a reference sheet of the character shapes of the alphabet.

This would be a good time to lightly revise all the notes about the alphabet, starting from Lesson 1: now that you are more familiar with the alphabet, you may find that much of the information now is clearer.

शक्ति

कण्ठ	तालव्य	ओष्ठ	मूर्धन्य	दन्त्य	कण्ठतालव्य	कण्ठोष्ठ	अनुस्वार								
							विसर्ग								
अ	आ	इ	ई	उ	ऊ	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ	अं	अः
a	ā	i	ī	u	ū	ṛ	ṝ	ḷ	ḹ	e	ai	o	au	aṃ	aḥ
त	ता	ति	ती	तु	तू	तृ	तृ	तू	तू	ते	तै	तो	तौ	तं	तः
exceptions:		रु	रु	ऋ	ऋ	ऌ	ऌ								

Alphabetical Order v

व्यञ्जन

कण्ठ	तालव्य	मूर्धन्य	दन्त्य	ओष्ठ		
स्पृष्ट	क	च	ट	त	प	स्पर्श
	ख	छ	ठ	थ	फ	
	ग	ज	ड	द	ब	
	घ	झ	ढ	ध	भ	
	ङ	ञ	ण	न	म	
ईषत्स्पृष्ट	य	र	ल	व	अन्तःस्थ	
ईषद्विवृत	श	ष	स		ऊष्मन्	
ह						
आभ्यन्तर-प्रयत्न	बाह्य-प्रयत्न		अल्पप्राण	महाप्राण	घोष	अघोष

अ इ ऋ लृ उ

क च ट त प

ख छ ठ थ फ

ग ज ड ढ व

घ झ ञ ध भ

ङ अ ण न म

य र ल व

ह श ष स

9.B.1 Types of Words

Sanskrit grammarians traditionally describe four types of words: **kriyā** (verb), **nāman** (noun), **upasarga** (verbal prefix), and **nipāta** (particle). The **nāman** and **kriyā** have the fundamental notions of ‘being’ and ‘becoming’ respectively.

The **kriyā** type includes the basic **kriyā** (verbs derived from a **dhātu**) and the **nāma-dhātu** (verbs derived from nouns), which conjugate according **puruṣa vacana** and **lakāra**, as well as the verbal qualifier (**kriyā-viśeṣaṇa**) which is indeclinable (**avyaya**).

The **nāman** type includes the basic **nāman** (common noun etymologically derived from a **dhātu**), the **saṃjñā** (proper noun, personal name or technical term whose meaning cannot be etymologically determined), the **sarva-nāman** (pronoun), and the nominal qualifier or adjective (**viśeṣaṇa**): all these decline according to **liṅga**, **vacana** and **vibhakti**.

The **upasarga** (verbal prefix) has been discussed in 7.B.1, and the **nipāta** (particle) is a catch-all for the remaining types of word. The **nipāta** are **avyaya** (indeclinable), and although they are separate words they are not used by themselves: words of this class are **ca** (and) and **he** (vocative particle).

9.B.2 Use of iti

The **nipāta iti** means ‘thus’: it lays stress on what precedes it, typically referring to something that has been said; it is the Sanskrit equivalent of inverted commas. For example:

aśvena gacchāmi iti vadati

“I am going by horse,” he says.

There is no system of indirect or reported speech in Sanskrit, so the above may equally be translated as: He says that he is going by horse.

Note that **iti** grammatically isolates the phrase or sentence before it, from what follows: in the above example, the **ṛtīya vibhakti** of **aśvena** is not related to the **kriyā vadati**, even if the word ‘**gacchāmi**’ were omitted. This isolating function of **iti** may also be used to separate a definition from the word being defined, or a grammatical rule from an example of its application, and so on.

9.B.3 Exercises

(a) Practise sounding the alphabetical order (which should be familiar by now) following it through the diagram on page 73; once familiar with the relationship of the alphabetical order to the diagram, thereafter practice sounding the order while following the alphabet chart on page 74. Associating the sound/letter with its position on the chart provides a visual ‘short-cut’ to where a sound/letter is in relation to the alphabetical order as a whole: this will prove to be a very useful trick when using the dictionary.

(b) Write out the alphabet once per day, in the form given in the chart on page 74 (ideally हं should be on a line by itself).

(c) Write the following sentences in Roman transliteration:

नरः फलानि लभते इति बाले वदतः । १ ॥

हे गुरो बाले नयसे इति अल्पः नरः वदति । २ ॥

अश्वः वृक्षस्य फलानि बालायै वहति । ३ ॥

फलम् वृक्षायात् अश्वेन नराय वहतः । ४ ॥

वृक्षम् अल्पौ अग्नी अश्वैः शीघ्रम् वहामि । ५ ॥

नदी अल्पम् वृक्षम् सुन्दरीम् बालाम् वहति । ६ ॥

(d) Now translate the sentences in (c) into English.

(e) Translate the following sentences into Sanskrit using Roman transliteration:

1. “I am taking the fruit (pl.) to the horse,” the girl says to the teacher.

2. The man says to the girl that he is carrying the tree to the river.

3. You (pl.) are quickly taking the girl’s fruit (two) to the man.

4. We (two) take the fruit (pl.) from the girl’s tree.

5. The man and girl go to the handsome teacher by river.

6. The beautiful girl leads the horse to the small trees (pl.) for fruit (pl.).

(f) Now write your answers to (e) in **devanāgarī**.