Course Name: 'Introduction to Pāṇinian Grammar'
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Welcome. Welcome to this lecture in the course Introduction to Pāṇinian Grammar. In this lecture,we will be studying in general the Markers in the Meta Language of Pāṇinian grammar and specifically their functions. We have been studying for some time, the fundamental feature of Pāṇinian grammar namely the Meta language. And notably, the difference of the features of this Meta language with the features of the object language Sanskrit.

To take a recap, here are those sūtras 1.3.2 to 1.3.8, which define the term it in the Pāṇinian grammar. We have noted that, the first sūtra 1.3.2 assigns the term it to vowels whereas, the rest they assign the term it to consonants. The first two sūtras 1.3.3 and 1.3.4 assign the term it to the final consonants and the rest four assign to the consonants that come at the beginning of elements in the original initial enunciation called upadeśa.

We listed down several functions of the markers, there are many more which we would not cover in this lecture. Perhaps, later on we can discuss some more in detail. Right now, we noted these functions prescription of addition of suffixes, specification of the position of an element added, specification of the position of a substitute, modification in the element to which a suffix is added, negation of certain modifications of an element, it is these that we have studied so far. Now, remain the two most important functions; accent and meaning change and we shall study these in today's lecture.

So, let us look at this function called Markers and Accent, the it sounds and accent.
Let us take some general information about accent. Accent is an important feature of Pāṇinian grammar, very important. Unlike other traditions of Sanskrit grammar, Pāṇinian grammar treats this feature very very seriously. And that is why it needs to be studied deeply and seriously. Noting down accents on the basic building blocks namely, the root that is prakṛti and the suffix that is pratyaya Pāṇini develops his grammar.

Subsequently, the accent is also noted on the constructed blocks. The blocks that are constructed out of the prakṛti and pratyaya , namely the pada even Pāṇinian grammar notes accents on pada. And finally, the constructs namely vākya which are constructed out of pada, accents are noted on the vākya as well.

The Sanskrit word for accent is svara and this is a feature of a vowel. There are three key terms that we need to note in this regard, some of them we have already studied when we looked at how anudātta sound triggers the operation to add ātmanepada suffixes after a verbal root and so on.

Let us revisit those terms, they are udātta, anudātta and svarit. udātta is defined in the Aṣṭādhyāyī as uccair udāttaḥ 1.2.29 high pitch. anudātta is nīcair anudāttaḥ 1.2.30 which is low pitch. And svarita is defined as samāhāraḥ svaritaḥ by 1.2.31, it is a combination of high

and low pitch. This is how these three terms are defined in the Aṣṭādhyāyī and are understood by even modern scholars.

The accent is noted on the root and also the suffix. The prakṛti and the pratyaya that is the very basic building block. All the nominal roots which are underived generally have the final vowel udātta and when we say when we talk of accent we mean udātta primarily. Phishonta udāttaḥ that is the sūtra, that is the first sūtra which says that generally the final vowel of a nominal root is udātta.

Some nominal roots which are derived in the format of root and suffix also have the final vowel udātta by various sūtras. Some nominal roots have the initial vowel udātta and some nominal roots have the penultimate vowel udātta. Generally, all the compound nominal roots have the final vowel udātta.

Generally, all the bahuvrīhi compound roots have the first component retain its udātta. Then, all the underived verbal roots have the final vowel udātta. All the derived verbal roots also have the final vowel udātta in general. Generally, every suffix has the initial vowel udātta.

So, in describing all these basics we have been using the word generally which thereby implies that there are some rules which are exception to this general rule which state the accent in a different position in a different manner, but wherever such general rules wherever such specific rules do not apply the default or the general rules apply and they cover most of the language spoken.

Thus, the verbal elements they are all accented in general once again; that means, they all have at least one vowel udātta. So, if we look at the compositionality of building blocks; this is how we can go in this sequence in this order. So, we have first the prakṛti and pratyaya which when joined together bring about a pada.

Similarly, the prakṛtisvara the accent recorded on the prakṛti and the pratyayasvara the accent recorded on the pratyaya that brings about the accent of the pada. Just as pada is derived out of prakṛti and pratyaya the padasvara is also derived out of prakṛtisvara and pratyayasvara coming together.

Similarly then, once we have the pada ready with us of say pada 1, then we join just as we join pada 1 and pada 2 and pada 3; and as a combination we get a vākya or a sentence. Similarly, we will join this padasvar 1 and padasvar 2 and padasvar 3, and then we will get what is known as vākyasvara or the accent on the sentence. This is how accent works in Pāṇinian grammar. We shall study this more in detail later on; right now these are some basic points.

In a rule based system, the accent noted at the first stage can travel through and retain itself till the last stage namely the sentence that is one situation or this accent noted at the first stage of prakṛti or pratyaya loses out to the other accent built in into the next level of construct in the form of a pada or a vākya.

The accent noted at the first stage is in many cases the accent brought about by the it sounds or the markers. And therefore, such a such an accent which is brought about by the it sounds or markers can possibly stay till the last stage that is the sentence. This is how the markers play a crucially important role as far as accent is concerned, the derivation of accent is concerned in the sentence.

Let us now study this aspect in more detail. So, it sounds for svara. Some it sounds are used in the Pāṇinian grammar to trigger accent related operations at the very basic level of prakṛti and pratyaya; they are, ñ in the ca class n l and c. Second group is t and r and the third group is p. And, we shall study the functions of these groups in the form of examples.

Now, ñ n l and c are attached to a pratyaya and bring about the accent of the prakṛti derived from the prakṛti and pratyaya; shown also in the form of an equation below over here. A prakṛti a to which a pratyaya is added can give rise in the Pāṇinian grammar to another prakṛti, and then to this prakṛti we add another pratyaya and that gives us a pada.

So, we are saying that this ñ n etcetera; ñ n l and c are the accents of this prakṛti. They are actually stated they are actually attached to this pratyaya, and then they retain the accent in this format prakṛti. And, then further processing happens and you get the accent accent of the pada later on.

Similarly, it sounds t and r are also attached to a pratyaya and they also bring about the accent of that pratyaya itself. So, for example, prakṛti and pratyaya when they are joined together, they bring about another prakṛti in Pāṇinian grammar. And we have seen some examples which illustrate this equation to which this pratyaya is added and then you get the pada. Similarly, it sound p is attached to a pratyaya and it also brings about the accent of that pratyaya. For example, prakṛti and pratyaya; now this situation arises many times in such scenario that you have prakṛti and pratyaya and then you get the pada output.

Let us now look at individual examples. The first one is a set of sounds ñ n l and c. The it sound ñ and n which are attached to a pratyaya bring about the accent on the initial vowel of the prakṛti in the format mentioned in this equation, prakṛti a plus pratyaya brings about a prakṛti. So, for example, if we have a prakṛti in the format of a b c d e and a pratyaya in the format of p and q, so because Pāṇini has noted the accents on each and every element at least one udātta. So, applying the general rule e which is at the end of this prakṛti will be accented. And similarly, going by the rule related to that to the pratyaya whose initial vowel is generally accented that is p, p will be accented. Now, when these two are joined together and you get the prakṛti abcdepq, what will happen to these two accents that is the question. Will e be the accent of abcdepq or will p be the accent of abcdepq?

And the rule with ñ and n marker says that in case of a suffix like this to which ñ and n are added as markers, in their case it is this prakṛti form and that to the initial vowel in the prakṛti; in this case this first vowel will retain its accent; that means, if you get the output in the form of abcdepq and assume that they are vowels, then it is this initial vowel will get accented in this entire word; a will get the udātta.

Let us take the example, garga is the prakṛti in which this final a is accented shown in blue. And when an anudātta gets accented it is generally unmarked and when one is udātta the rest is anudātta therefore, this ga becomes anudātta; and is generally marked with the horizontal line, horizontal bar beneath it and then this is how it is marked. Then in general this is how it is marked. Then we have the suffix yañ added to it, the yañ that is added.

So, now in this following the general rules of suffixes this ya will get udātta. Now, we have two elements having two udātta accents garga and ya, joining both these together we get another prakṛti called Gārgya. Now, in this which accent will be retained, the accent of y or the accent of this final a? But, because this is marked with ñ over here marked in red, the rule

6.1.197, ñnityādirnityam will say that this initial vowel gets accented that is its initial vowel gets the udātta.

So, this a which is anudātta initially will now in the final output turn out to be udātta. Of course, there will be some replacement of this a by ā, but that ā will be now termed udātta. And, once this is udātta the rest becomes anudātta, but the anudātta that follows an udātta will be termed as svarita. So, svarita is shown with the vertical bar on top of the letter; that is why this vertical bar indicates that this a is svarita. This is how the marker ñ the fifth consonant, the nasal consonant of c class brings about the accent of the prakṛti to which it is added to.

Similarly, we have another example where n is a marker and it is attached to a suffix and it brings about a similar accent. Let us look at the concrete example which is derived from the verbal root nṛt applying the general rule this ṛ is marked as accented that is udātta therefore, there is no symbol given to it. So, nṛt and now we have the suffix vun added to it. In this vun; vu becomes udātta by general rule where initial vowel of the pratyaya is accented, but we note that there is this n marker coming here. Now, this vu will be substituted by ak and then we will have nrut plus ak. Now, in this ak once again the initial vowel gets accented so, a will be accented.

Now, we join both these two together and get the word nartaka. The question is which of these vowels will be accented in the word nartaka. And the question is answered by Pāṇini using this marker n. So, any element like this nartaka which is made up of a pratyaya which has n attached to it will govern the accent that falls on the initial element of that word. So, nartaka has na accented that is udātta and so, every other element will be anudātta. And, the anudātta that follows this udātta will be termed as svarita. So, in nartaka this ta is svarita. This is brought about by 6.1.197 ñnityādirnityam.

Let us look at the examples of l and c now. So, in this example, gam is the verbal root to which is added lyuṭ. In gam ga is accented and in lyuṭ where lyu is substituted by ana; here the initial vowel a is accented by the general rule. And so, this remains unmarked and this also remains unmarked. Now, when we join both these together the question is, which one will retain the udātta in this derivative unit of gamana? And the question is answered by 6.1.193 which says that if an element has a marker n attached to it, then the previous element to this will get accented. So, now this ga will retain its udātta accent everything else becomes anudātta and the anudātta that follows udātta will become svarita. And so, we will have this vertical bar placed on top of ma and this is how the word gamana will be accented. The sūtra is 6.1.193 liti .

Then, we look at the other example in which the marker c triggers the sūtra 6.1.163 namely citaḥ and then we derive the accent. So, for example, we have bhañj plus ghurac. And now, bhañj is followed by this suffix ghurac and in ghurac is termed it by 1.3.8 and c is termed it by 1.3.3, both of them get deleted. So, you get the suffix ura and in ura u is accented by the general rule about the pratyaya. So, ra becomes anudātta. The anudātta that comes after the udātta becomes svarita. So, there is this mark of vertical line on top of ra which indicates that it is a savrita. Now, when this bhañj which has bha as udātta as shown here and ura which has u as udātta, when they are joined together another rule comes in which substitutes this j by g. And therefore, this ñ gets substituted by ṅ and so, finally, you get the word bhaṅgura. Now, which element would retain the accent? And this citaḥ 6.1.163 says that the final element retains the accent. So, we will have this a coming at the end of the word marked as udātta. Therefore, everything else will become anudātta. And so, now, we have all these vowels

marked with a horizontal line beneath them indicating that they are anudātta. This happen because of 6.1.163 citaḥ.

Now, let us look at the examples where the it sounds t and r play an important role to bring about the accent. So, it sound t attached to a suffix marks the svarita accent on the on the final vowel of the suffix. So, we have ci and the accent is i over here so, ci plus tavyat.
And so, now, this t is marked as it. Now, this will bring about the a over here as udātta. So, now, we have ci plus tavya; this is udātta, this is udātta when joined together by the general rule that the accent of the element which is stated later on that retains itself as far as the final output is concerned. So, following this general rule, we will retain the accent of tavya and therefore, everything else becomes anudātta which is shown by the horizontal bar over here. Similarly, the sound r. So, it sound r attached to a suffix marks accent on the penultimate vowel of that suffix. So, we begin with the verbal root paṭh to which we add the suffix anīyar in which r is marked as it by 1.3.3 and it is deleted by 1.3.9.

So, we have the next stage namely paṭh plus anīy. Now, this anīy would have generally been marked accented in the initial position by the general rule about the suffixes and their accents, but now because there is a r marker available, this indicates that the penultimate vowel that is i that will be accented. So, now we will get once again by applying the general rule, the accent of the word paṭhanīya is this i which is the accent of this pratyaya. So, therefore, these two vowels a and a which come before this udātta they are marked as anudātta with a horizontal bar beneath them and this ya which is also anudātta, but it comes after udātta. Therefore it is it becomes svarita and is marked with the vertical bar on top; this is how it will get accented.

Let us now look at the svara that is caused by marker it namely p. So, the it sound p marks all the vowels of a suffix as anudātta; also known as nighāta this entire phenomenon. So, we start with the derivation process with paṭh as the verbal root to which we add the suffix tip first having p as the marker indicating that this ti becomes anudātta.

And then we add the suffix śap in between also having the marker p by 1.3.3 and 1.3.9. So, now, if we have to note the accents here we are. paṭh when in which this a is accented, and then this a which is anudātta and this ti also marked as anudātta because of this p marker. So, finally, then we have only one udātta over here. And so we retain this udātta and both these anudātta they come after an udātta. Therefore, this immediate anudātta is marked as svarita. And therefore, a vertical bar is placed on top of this a . So, the final accent of paṭhati independent separate word paṭhati will be this, initial accent.

Let us now look at this important feature of meaning change. So, far we have studied some basics about how the it sounds namely the markers bring about the accent as far as the prakṛti is concerned, as far as the derived prakṛti is concerned, as far as the pada is concerned and then of course, the vākya is concerned.

Now, let us look at the role of accent played in bringing about the meaning change of the word and also some other grammatical functions. So, for example, use of marker n and c is made in the Pāṇinian grammar which will trigger certain accents which will distinguish the meanings of the forms derived by adding the suffix tṛu. And tṛr̥ is common to both tṛn as well as tṛc only markers are different c and n.

So, what will these markers do? As said before they will bring about the forms in which the accent is different and this difference of accent will show the difference in meanings. tṛc is stated after a verbal root by 3.1.133 ṇvultṛcau, in the sense of kartṛ. tṛn is stated after a verbal root 3.2.135 also in the sense of kartṛ, but with an additional meaning. Additional meaning shades namely one who is skilled etcetera, stated by 3.2.134 that is the difference.

Let us look at the examples. Here, we have the verbal root ci to which is added the suffix tṛc. tṛc generally has this ṛ as accent that is a udātta, c is a marker by 1.3.3 and then it is deleted by 1.3.9. So, now, we have ci plus tṛ that is the stage. Then, the next stage will be ce plus tṛ; finally, we will get cetṛ. Now, the accent of this tṛ will be retained, so, this ṛ will become udātta.

Now, this is also caused because of the marker c, and citaḥ the rule that we saw earlier. So, this final vowel gets accented, gets the udātta and therefore, the other vowel becomes anudātta. So, it is marked as this vowel which comes before this udātta is marked as anudātta by the horizontal bar beneath it; that means, now the word cetṛ stands for one who does the action of collecting that is a collector that is a kartā of the action of collecting, a collector.

Similarly, now if we add the suffix tṛn to it ci plus tṛn. In this, ci is accented, tṛn tṛ is accented, but with with a marker n coming at the end and this is a termed as a marker by 1.3.3 deleted by 1.3.9. So, we have ci plus tṛ and ci becomes ce plus tṛ the finally, derived form is cetṛ. If you remove the accent marks and look at the form it is the same.

But, what is the difference? The difference is noted by accents. In this case, because of the marker n ñnityādirnityam comes into play and marks the initial vowel accented namely the udātta. So, this e becomes udātta. So, now, if you look at these two words their form is same cetṛ in both the cases, but the accent is different. In this case it is the initial vowel that is accented; in this case it is the final vowel that is accented.

What this initial accented vowel means is one who does the action of collecting not just in any manner, but very skillfully. A skillful collector that is what is the meaning of cetru. This meaning difference is brought about by the accent na accent udātta on this initial vowel brought about by the marker n. And here, it is the marker c which brings about the final vowel accented which means something else. This is how the accent that brings about the meaning change is triggered by the it sounds.

Let us also look at how an it sound brings about the negation of a compound. So, use of it sound is made in the Pāṇinian grammar to trigger the negation of the compound of an otherwise similar form. For example, 2.2.11 brings about this negation. So, the sūtra is pūraṇaguṇasuhitārthasadavyayatavyasamānadhikaraṇena and we focused on tavya, we have already seen the example in which a verbal form is derived with the help of the suffix tavya.

So, the words mentioned in this sūtra and we need to focus only on tavya right now should not be compounded with the word with 6th case that is the meaning of the sūtra. So, this sūtra does not negate the same compound with the word tavyat which is marked as t that is very crucial very important. It negates the compound only with tavya and not with tavyat.

Let us see what happens then. So, if you have the compound if you have the word derived with the verbal root ci by the addition of the suffix tavya, you will get this accent ci plus

tavya. So, in this case the initial vowel is accented namely ta. So, now, you have the word cetavya which has the middle vowel namely the vowel of tavya accented cetavya.

This e which precedes the udātta, therefore it is marked as anudātta shown by the horizontal bar beneath. And, this a which comes after this a is also marked as an anudātta, but but it comes after the udātta therefore, it is marked as svarita shown by the vertical bar on top of the letter. This is the accent of the word cetavya the act of collection.
Remember, it is derived with the help of the suffix tavya. What happens if this same word is derived with the suffix tavyat? So, the derivation is similar only the accent changes because this ta is marked as it by 1.3.3 and 1.3.9 deletes it, we get the form tavya with this final a marked as svarita by tit svaritam the rule.

So, now, in this case this final a will be marked, will be retained as svarit and the rest will be anudātta; also shown as anudātta with the horizontal bar beneath the letters. This is how the accent will be derived and this is the difference. In this case the final letter is svarit, in this case the middle letter is udātta.

Now, if we look at the compound situation also stated by 2.2.11. So, if we want to derive, if we want to express this meaning act of collection of caitra, we will have to derive a compound. So, suppose we have this form namely caitrasya cetavyam in which the middle vowel is accented or udātta then the compound is negated by 2.2.11.

But, if we have the same meaning act of collection of caitra, but with a different derivation namely the word cetavya derived with the suffix tavya and therefore, having this ya as udātta in cetavya. So, here you can have a compound now caitracetavya. And so, now, you will get all the vowels as anudātta except this a final a which is marked as svarita. So, the accent would be this.

So, the fact that this is accented shows to you that this cetavya must be derived from the root ci with the addition of the suffix tavyat and not tavya marked with the marker t over here, otherwise this compound is not possible. So, this form, this accent is not possible, this accent is possible and the feature is primarily different accent. So, this is how the accent brings about the change in the grammatical operation as far as the negation of compound is concerned.

Now, to summarize 'it' is a very effective device used in the Pāṇinian grammar to trigger various types of grammatical operations and we have seen only a few, many more remain.
And different kinds of linguistic usage gets systematically accounted for by the use of effective use of the it sounds or the markers. So, we can say that 'it' is a very very fundamental part of the Meta language of the Pāṇinian grammar. So, we can say in conclusion that it goes away, but it comes back and stays till the end.
Thank you.