

## Sanskrit 621: Adverbs and Word Structure

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LESSON GOALS: to teach Sanskrit word-analysis skills; to present some meaningful pieces (“morphemes”) of Sanskrit words; to develop some Sanskrit word-formation “rules” (both as to form and as to meaning)

1. Here are some adverbs in Sanskrit – in each group, the first is a “question” word, the second a “demonstrative” word, and the third a “relative” word (don’t be fooled by the fact that the meaning of the “relative” word seems like that of the “question” word – they are different and function differently, as the absence of a question mark with the relative words and the slightly different definition are meant to indicate):

**kathā** ‘in which way? how?’  
**tathā** ‘in this way’  
**yathā** ‘in a way in which; how’

**karhi** ‘at which time? when?’  
**tarhi** ‘at that time; then’  
**yarhi** ‘at a time at which; when’

Study these words, and assume that their internal make-up bears directly on its meaning. Then, answer the following questions:

- What part signals “question” meaning?
- What part signals “demonstrative” meaning?
- What part of these words signals “relative” meaning?
- Are there other meaningful parts you can identify? What are they?

How did you arrive at your answers to these questions?

2. Study the following further groups of words, which are triples parallel to those in (1).

**kutas** ‘from which place/point? whence?’  
**tatas** ‘from that (place/point); thence’  
**yatas** ‘from a place/point from which; whence’

**kutra** ‘in which place? where? whither?’  
**tatra** ‘in that place; there; thither’  
**yatra** ‘in a place in which; where; whither’

Do they admit of the same sort of analysis as the words in (1)? What wrinkle do they add to your hypotheses about analyzing all of these words?

What general properties of Sanskrit word-formation can you derive from these words? Address both the matter of the **form** of the words and the matter of the **meaning** of the words; in particular, how is the form put together? How is the meaning put together?

3. Answer the following further questions:

- a. Given **yadā** ‘at a time at which; when’, how do you suppose ‘at this time’ and ‘at which time? when?’ would be formed in Sanskrit (these would be synonyms of the second group above)?
- b. Given a demonstrative “root” **i-** with the meaning ‘proximate deixis’ (roughly “this”), what is the meaning of the following words?

**itas**  
**idā**

- c. Given a root **sarva-** with the meaning ‘all; every’, what is the meaning of the following words?

**sarvatra**  
**sarvadā**

- d. Given **eka** ‘one’, what do you suppose **ekadā** means?
- e. Given **iha** ‘here’ what do you expect **kuha** to mean? If you were constructing a process by which these words could be put together such that their form and their meaning are completely accounted for, what would you have to say to “generate” **kuha** from its constituent parts?
- f. What is unexpected, based on what you know so far, about the form of **itthā** ‘in this way’?
- g. How would you go about analyzing (i.e. attacking the formation of) the word **āsīt** ‘he was’? Just as having the set of words in the groups above was helpful for analyzing the words given above, what other (types of) words would you want to know to be able to analyze **āsīt**? (I don’t expect you to know what those other words are, but I am interested in seeing what sorts of words you think would be helpful here.)