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Aryan language of South Asia Sanskrit संकृत-, संस्कृतम्Saṃskṛta-, Saṃskṛtam (top) A 19th-century illustrated Sanskrit manuscript from the Bhagavad Gita,[1] composed c. 400 BCE – 200 BCE.[2][3] (bottom) The 175th-anniversary stamp of the third-oldest Sanskrit college, Sanskrit College, Calcutta. The oldest is Benares Sanskrit College, founded in
1791.Pronunciation['seskrtem]RegionSouth Asia (ancient and medieval), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), [4] 700 BCE – 1350 CE (Classical Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of Southeast Asia (medieval) Erac. 1500 – 600 BCE (Vedic Sanskrit), parts of
orally transmitted. Not attested in writing until the 1st century BCE, when it was written in the Brahmi script, and later in various Brahmic scripts. [a][12][13]Official statusOfficial language inIndia, one of 22 Eighth Schedule languages for which the Constitution mandates development. Language codes SO 639-1 SanGlottologs and Solid languages for which the Constitution mandates development.
phonetic symbols. Without proper rendering support, you may see question marks, boxes, or other symbols instead of Unicode characters. For an introductory guide on IPA symbols, see Help:IPA. Sanskrit/; attributively संस्कृत-, samskrita-;[14][15] nominally संस्कृत-, samskritam, IPA: ['seskṛtem][16]) is a classical language of South Asia belonging to the Indo-Aryan branch
of the Indo-European languages.[17][18][19] It arose in South Asia after its predecessor language of classical Hindu philosophy, and of historical texts of Buddhism and Jainism. It was a link language in ancient and medieval South Asia, and upon
transmission of Hindu and Buddhist culture to Southeast Asia, East Asia and Central Asia in the early medieval era, it became a language of religion and high culture, and of the political elites in some of these regions. [22][23] As a result, Sanskrit had a lasting impact on the languages of South Asia, Southeast Asia and East Asia, especially in their formal and learned vocabularies.
[24] Sanskrit generally connotes several Old Indo-Aryan varieties. [25][26] The most archaic of these is Vedic Sanskrit found in the Rig Veda, a collection of 1,028 hymns composed between 1500 BCE and 1200 BCE by Indo-Aryan tribes migrating east from what today is Afghanistan across northern Pakistan and into northern India. [27][28] Vedic Sanskrit interacted with the
preexisting ancient languages of the subcontinent, absorbing names of newly encountered plants and animals; in addition, the ancient Dravidian languages influenced Sanskrit's phonology and syntax. [29] "Sanskrit" can also more narrowly refer to Classical Sanskrit, a refined and standardized grammatical form that emerged in the mid-1st millennium BCE and was codified in the
most comprehensive of ancient grammars, [b] the Aṣṭādhyāyī ("Eight chapters") of Pāṇini. [30][c] The greatest dramatist in Sanskrit, and the Foundations of modern arithmetic were first described in classical Sanskrit, and the Rāmāyaṇa, however, were composed in a range of oral storytelling
registers called Epic Sanskrit which was used in northern India between 400 BCE and 300 CE, and roughly contemporary with classical Sanskrit. [32] In the following centuries Sanskrit became tradition bound, stopped being learned as a first language, and ultimately stopped developing as a living language. [9] The hymns of the Rigveda are notably similar to the most archaic
poems of the Iranian and Greek language families, the Gathas of old Avestan and Iliad of Homer. [33] As the Rigveda was orally transmitted by methods of memorisation of exceptional complexity, rigour and fidelity, [34] as a single text without variant readings, [36] its preserved archaic syntax and morphology are of vital importance in the reconstruction of the common ancestor
language Proto-Indo-European.[33] Sanskrit does not have an attested native script: from around the turn of the 1st-millennium CE, it has been written in various Brahmic scripts, and in the modern era most commonly in Devanagari.[a][12][13] Sanskrit's status, function, and place in India's cultural heritage are recognized by its inclusion in the Constitution of India's Eighth
Schedule languages.[37][38] However, despite attempts at revival,[39][8] there are no first language speakers of Sanskrit to be their mother tongue,[e] but the numbers are thought to signify a wish to be aligned with the prestige of the language.[8][6][7][41] Sanskrit has
been taught in traditional gurukulas since ancient times; it is widely taught today at the secondary school level. The oldest Sanskrit continues to be widely used as a ceremonial and ritual language in Hindu and Buddhist hymns and chants. Etymology and nomenclature Historic
Sanskrit manuscripts: a religious text (top), and a medical text In Sanskrit verbal adjective sámskṛta- is a compound word consisting of sám (together, good, well, perfected) and kṛta- (made, formed, work).[43][44] It connotes a work that has been "well prepared, pure and perfect, polished, sacred".[45][46][47] According to Biderman, the perfection contextually being referred to in
the etymological origins of the word is its tonal—rather than semantic—qualities. Sound and oral transmission were highly valued qualities in ancient India, and its exacting grammar into a "collection of sounds, a kind of sublime musical mold", states Biderman, as an integral language they called Sanskrit.[44] From the late
Vedic period onwards, state Annette Wilke and Oliver Moebus, resonating sound and its musical foundations attracted an "exceptionally large amount of linguistic, philosophical and religious literature" in India. Sound was visualized as "pervading all creation", another representation of the world itself; the "mysterious magnum" of Hindu thought. The search for perfection in thought
and the goal of liberation were among the dimensions of sacred sound, and the common thread that weaved all ideas and inspirations became the quest for what the ancient Indians believed to be a perfect language, the "phonocentric episteme" of Sanskrit as a language competed with numerous, less exact vernacular Indian languages called Prakritic languages
(prākṛta-). The term prakṛta literally means "original, natural, normal, artless", states Franklin Southworth.[50] The relationship between Prakṛit is the first language, one instinctively adopted by every child with all its imperfections and later leads to the problems of interpretation
and misunderstanding. The purifying structure of the Sanskrit language removes these imperfections. The early Sanskrit grammarian Dandin states, for example, that much in the Prakrit languages is etymologically rooted in Sanskrit, but involve "loss of sounds" and confusing
structures in Prakrit that thrive independent of Sanskrit. This view is found in the writing of Bharata Muni, the author of the ancient Natyasastra text. The early Jain scholar Namisadhu acknowledged the difference, but disagreed that the Prakrit language was the purvam (came before, origin) and that it came
naturally to children, while Sanskrit was a refinement of Prakrit through "purification by grammar".[51] History Origin and development See also: Indo-European vocabulary Left: The Kurgan hypothesis on Indo-European migrations between 4000–1000 BCE; right: The geographical spread of the Indo-European languages at 500 CE, with Sanskrit in South Asia Sanskrit belongs to
the Indo-European family of languages. It is one of the three earliest ancient documented languages that arose from a common root language now referred to as Proto-Indo-European languages. It is one of the three earliest ancient documented languages that arose from a common root language now referred to as Proto-Indo-European languages. It is one of the three earliest ancient documented languages that arose from a common root language now referred to as Proto-Indo-European languages.
distantly related to Sanskrit include archaic and Classical Latin (c. 600 BCE – 100 CE, Italic languages), Gothic (archaic Germanic languages, c. 350 CE), Old Norse (c. 200 CE and after), Old Avestan (c. 100 CE, Italic languages), Gothic (archaic Germanic languages), Go
languages found in the remote Hindu Kush region of the northeastern Afghanistan and northwestern Himalayas, [19][54] as well as the extinct Avestan and Old Persian – both are Iranian languages. [56][57][58] Sanskrit belongs to the satem group of the Indo-European languages. Colonial era scholars familiar with Latin and Greek were struck by the resemblance of the
Sanskrit language, both in its vocabulary and grammar, to the classical languages of Europe. In The Oxford Introduction to Proto-Indo-European and the Proto-Indo-European and Indo-European and Ind
pater pitár- father brother frāter phreter bhrātar- brother frāter phreter bhrātar- brother sister son - huius sūnú- son daughter - thugátēr duhitár- daughter - thugátēr duhitár- daughter cow bōs bous gáu- cow tame, timber domus do dām- house, tame, build The correspondences suggest some common root, and historical links between some of the distant major ancient languages of the
world.[f] The Indo-Aryan migrations theory explains the common features shared by Sanskrit and other Indo-European languages by proposing that the original speakers of what became Sanskrit arrived in South Asia from a region of common origin, somewhere north-west of the Indus region, during the early 2nd millennium BCE. Evidence for such a theory includes the close
relationship between the Indo-Iranian tongues and the Baltic and Slavic languages, vocabulary exchange with the non-Indo-European Uralic languages, and the nature of the attested Indo-European words for flora and fauna. [61] The pre-history of Indo-Aryan languages which preceded Vedic Sanskrit is unclear and various hypotheses place it over a fairly wide limit. According to
Thomas Burrow, based on the relationship between various Indo-European languages, the origin of all these languages may possibly be in what is now Central or Eastern Europe, while the Indo-Aryan branch that moved into eastern Iran and then south
into South Asia in the first half of the 2nd millennium BCE. Once in ancient India, the Indo-Aryan language underwent rapid linguistic change and morphed into the Vedic Sanskrit Rigveda (padapatha) manuscript in Devanagari, early 19th century. The red horizontal and vertical lines mark low and high pitch changes for
chanting. The pre-Classical form of Sanskrit is known as Vedic Sanskrit. The earliest attested Sanskrit text is the Rg-veda, a Hindu scripture, from the mid- to late second millennium BCE. No written records from such an early period survive, if any ever existed, but scholars are generally confident that the oral transmission of the texts is reliable: they are ceremonial literature,
where the exact phonetic expression and its preservation were a part of the historic tradition. [64] [65] However some scholars have suggested that the original Rg-veda differed in some fundamental ways in phonology compared to the sole surviving version available to us. In particular that retroflex consonants did not exist as a natural part of the earliest Vedic language, [67]
and that these developed in the centuries after the composition had been completed, and as a gradual unconscious process during the oral transimission by generations of reciters. The primary source for this argument is internal evidence of the text which betrays an instability of the phenomenon of retroflexion, with the same phrases having sandhi-induced retroflexion in some
parts but not other [68] This is taken along with evidence of controversy, for example, in passages of the Altareya-Aranyaka (700 BCE), which features a discussion on whether retroflexion is valid in particular cases. [69] The Rg-veda is a collection of books, created by multiple authors from distant parts of ancient India. These authors represented different generations, and the
mandalas 2 to 7 are the oldest while the mandalas 1 and 10 are relatively the youngest. [70][71] Yet, the Vedic Sanskrit in these books of the Rg-veda "hardly presents any dialectical diversity", states Louis Renou – an Indologist known for his scholarship of the Sanskrit literature and the Rg-veda in particular. According to Renou, this implies that the Vedic Sanskrit language had a
"set linguistic pattern" by the second half of the 2nd millennium BCE.[72] Beyond the Rg-veda, the ancient literature in Vedic Sanskrit that has survived into the modern age include the Samaveda, Atharvaveda, Atharvaveda, along with the embedded and layered Vedic texts such as the Brahmanas, Aranyakas, and the early Upanishads.[64] These Vedic documents reflect the
dialects of Sanskrit found in the various parts of the northwestern, northern, and eastern India. According to Michael Witzel, Vedic Sanskrit was a spoken and literary language of the semi-nomadic Aryas who temporarily settled in one place, maintained cattle herds, practiced limited agriculture,
and after some time moved by wagon trains they called grama. [74](pp16-17)[75] The Vedic Sanskrit language or a closely related Indo-European variant was recognized beyond ancient India as evidenced by the "Mitanni Treaty" between the ancient Hittite and Mitanni people, carved into a rock, in a region that are now parts of Syria and Turkey. [76][g] Parts of this treaty such as
the names of the Mitanni princes and technical terms related to horse training, for reasons not understood, are in early forms of Vedic Sanskrit. The treaty also invokes the gods Varuna, Mitra, Indra, and Nasatya found in the earliest layers of the Vedic literature. [76][78] O Brhaspati, when in giving names they first set forth the beginning of Language, Their most excellent and
spotless secret was laid bare through love, When the wise ones formed Language with their mind, purifying it like grain with a winnowing fan, Then friends knew friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friends knew friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friends knew friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friends knew friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friendships – an auspicious mark placed on their language with their mind, purifying it like grain with a winnowing fan, Then friendships – an auspicious mark placed on their language with the placed on the pl
respects, the Rigvedic language is notably more similar to those found in the archaic texts of Old Avestan Zoroastrian Gathas and Homer's Iliad and Odyssey.[80] According to Stephanie W. Jamison and Joel P. Brereton – Indologists known for their translation of the Rg-veda – the Vedic Sanskrit literature "clearly inherited" from Indo-Iranian and Indo-European times the social
structures such as the role of the poet and the priests, the patronage economy, the phrasal equations, and some of the poetic meters. [81][h] While there are similarities, state Jamison and Brereton, there are also differences between Vedic Sanskrit, the Old Avestan
Gathas lack simile entirely, and it is rare in the later version of the language. The Homerian Greek, like Rg-vedic Sanskrit, deploys simile extensively, but they are structurally very different. [83] Classical Sanskrit language was far less homogenous compared to the
Classical Sanskrit as defined by grammarians by about the mid-1st millennium BCE. According to Richard Gombrich—an Indologist and a scholar of Sanskrit, Pāli and Buddhist Studies—the archaic Vedic Sanskrit found in the Rigveda had already evolved in the Vedic period, as evidenced in the later Vedic literature. The language in the early Upanishads of Hinduism and the late
Vedic literature approaches Classical Sanskrit, while the archaic Vedic Sanskrit had by the Buddha's time become unintelligible to all except ancient Indian sages, states Gombrich.[84] The formalization of the Sanskrit had by the Buddha's time become unintelligible to all except ancient Indian sages, states Gombrich.[84] The formalization of the Sanskrit language is credited to Pāṇini, along with Patanjali's Mahābhāṣya and Katyayana's commentary that preceded Patañjali's work.[85] Panini composed Aṣṭādhyāyī
("Eight-Chapter Grammar"). The century in which he lived is unclear and debated, but his work is generally accepted to be from sometime between 6th and 4th centuries BCE.[86][87][88] The Aşṭādhyāyī was not the first description of Sanskrit grammar, but it is the earliest that has survived in full, and the culmination of a long grammatical tradition that Fortson says, is "one of the
intellectual wonders of the ancient world."[89] Pānini cites ten scholars on the phonological and grammatical aspects of the Sanskrit language before him, as well as the variants in the usage of Sanskrit in different regions of India.[90] The ten Vedic scholars he quotes are Āpiśali, Kaśyapa, Gārqya, Gālava, Cakravarmana, Bhāradvāja, Śākatāyana, Śākatāyana, Śākatayana, Śanaka and
Sphotayana.[91][92] The Astadhyayī of Panini became the foundation of Vyakaraṇa, a Vedanga.[90] In the Astadhyayī, language is observed in a manner that has no parallel among Greek or Latin grammarians. Paṇini's grammar, according to Renou and Filliozat, defines the linguistic expression and a classic that set the standard for the Sanskrit language.[93] Paṇini made use of
a technical metalanguage consisting of a syntax, morphology and lexicon. This metalanguage is organised according to a series of meta-rules, some of which are explicitly stated while others can be deduced. [94] Despite differences in the analysis from that of modern linguistics, Pāṇini's work has been found valuable and the most advanced analysis of linguistics until the
twentieth century [89] Panini's comprehensive and scientific theory of grammar is conventionally taken to mark the start of Classical Sanskrit (195] His systematic treatise inspired and made Sanskrit the preeminent Indian language of learning and literature for two millennia [96] It is unclear whether Panini himself wrote his treatise or he orally created the detailed and sophisticated
treatise then transmitted it through his students. Modern scholarship generally accepts that he knew of a form of writing, based on references to words such as lipi ("script") and lipikara ("scribe") in section 3.2 of the Aşṭādhyāyī.[97][98][99][i] The Classical Sanskrit language formalized by Pāṇini, states Renou, is "not an impoverished language", rather it is "a controlled and a
restrained language from which archaisms and unnecessary formal alternatives were excluded".[106] The Classical form of the language simplified the sandhi rules but retained various aspects of the Vedic language, while adding rigor and flexibilities, so that it had sufficient means to express thoughts as well as being "capable of responding to the future increasing demands of an
infinitely diversified literature", according to Renou. Pāṇini included numerous "optional rules" beyond the Vedic Sanskrit's bahulam framework, to respect liberty and creativity so that individual writers separated by geography or time would have the choice to express facts and their views in their own way, where tradition followed competitive forms of the Sanskrit language.[107]
The phonetic differences between Vedic Sanskrit and Classical Sanskrit, as discerned from the current state of the surviving literature, [69] are negligible when compared to the intense change that must have occurred in the pre-Vedic period between Indo-Aryan language and the Vedic Sanskrit. [108] The noticeable differences between the Vedic and the Classical Sanskrit include
the much-expanded grammar and grammatical categories as well as the differences in the accent, the semantics and the syntax.[109] There are also some differences between how some of the nouns and verbs end, as well as the sandhi rules, both internal and external.[109] Quite many words found in the early Vedic Sanskrit language are never found in late Vedic Sanskrit or
Classical Sanskrit literature, while some words have different and new meanings in Classical Sanskrit when contextually compared to the early Vedic Sanskrit literature, while some words have differences between the Vedic and Classical Sanskrit. [109] [110] Louis Renou published in 1956, in French, a more
extensive discussion of the similarities, the differences and the evolution of the Vedic Sanskrit within the Vedic Sanskrit along with his views on the history. This work has been translated by Jagbans Balbir.[111] Sanskrit along with his views on the history. This work has been translated by Jagbans Balbir.[111] Sanskrit along with his views on the history. This work has been translated by Jagbans Balbir.[111] Sanskrit along with his views on the history.
taMandsaur stone inscription of Yashodharman-Vishnuvardhana, 532 CE.[112] The earliest known use of the word Saṃskṛta (Sanskrit), in the context of a speech or language, is found in verses 5.28.17-19 of the Ramayana.[15] Outside the learned sphere of written Classical Sanskrit, vernacular colloquial dialects (Prakrits) continued to evolve. Sanskrit co-existed with numerous
other Prakrit languages of ancient India. The Prakrit languages of India also have ancient roots and some Sanskrit scholars have called these Apabhramsa, literally "spoiled".[113][114] The Vedic literature includes words whose phonetic equivalent are not found in other Indo-European languages but which are found in the regional Prakrit languages, which makes it likely that the
interaction, the sharing of words and ideas began early in the Indian history. As the Indian thought diversified and challenged earlier beliefs of Hinduism, particularly in the form of Buddhism and Jainism, the Prakrit languages such as Pali in Theravada Buddhism and Ardhamagadhi in Jainism competed with Sanskrit in the ancient times.[115][116][117] However, states Paul
Dundas, a scholar of Jainism, these ancient Prakrit languages had "roughly the same relationship to Sanskrit as medieval Italian does to Latin."[117] The Indian tradition states that the Buddha and the Mahavira preferred the Prakrit language so that everyone could understand it. However, scholars such as Dundas have questioned this hypothesis. They state that there is no
evidence for this and whatever evidence is available suggests that by the start of the common era, hardly anybody other than learned monks had the capacity to understand the old Prakrit language, or just a literary language, or just a literary language such as Ardhamagadhi.[117][j] Colonial era scholars disagree in their answers. A
section of Western scholars state that Sanskrit was never a spoken language, while others and particularly most Indian scholars state the opposite. [120] Those who affirm Sanskrit to have been a vernacular language point to the necessity of Sanskrit being a spoken language for the oral tradition that preserved the vast number of Sanskrit manuscripts from ancient India. Secondly
they state that the textual evidence in the works of Yaksa, Panini and Patanajali affirms that the Classical Sanskrit in their era was a language that is spoken (bhasha) by the cultured and educated. Some sutras expound upon the variant forms of spoken (bhasha) by the cultured and educated. Some sutras expound upon the variant forms of spoken (bhasha) by the cultured and educated. Some sutras expound upon the variant forms of spoken (bhasha) by the cultured and educated.
philosophical debates in India were held in Sanskrit, not in the vernacular language of that region.[120] Sanskrit was a spoken language and other Indo-European languages and other Indo-European languages and other Indo-European languages and other Indo-European language in a colloquial form by the mid-1st millennium BCE which coexisted with a more formal, grammatically correct
form of literary Sanskrit.[121] This, states Deshpande, is true for modern languages where colloquial incorrect approximations and dialects of a language being found in the literary works.[121] The Indian tradition, states Moriz Winternitz, has favored the
learning and the usage of multiple languages from the ancient times. Sanskrit was a spoken language in the educated and the elite classes, but it was also a language that must have been understood in a wider circle of society because the widely popular folk epics and stories such as the Ramayana, the Mahabharata, the Bhagavata Purana, the Panchatantra and many other
texts are all in the Sanskrit language.[122] The Classical Sanskrit with its exacting grammar was thus the language of the Indian scholars and the educated classes, while others communicated with approximate or ungrammatical variants of it as well as other natural Indian languages.[121] Sanskrit, as the learned language of Ancient India, thus existed alongside the vernacular
Prakrits.[121] Many Sanskrit dramas indicate that the language coexisted with the vernacular Prakrits. Centres in Varanasi, Paithan, Pune and Kanchipuram were centers of classical Sanskrit learning and public debates until the arrival of the colonial era.[123] According to Étienne Lamotte, an Indologist and Buddhism scholar, Sanskrit became the dominant literary and
inscriptional language because of its precision in communication. It was, states Lamotte, an ideal instrument for presenting ideas, and as knowledge in Sanskrit multiplied, so did its spread and influence. [124] Sanskrit was adopted voluntarily as a vehicle of high culture, arts, and profound ideas. Pollock disagrees with Lamotte, but concurs that Sanskrit's influence grew into what he
terms a "Sanskrit Cosmopolis" over a region that included all of South Asia and much of southeast Asia. The Sanskrit language cosmopolis thrived beyond India between 300 and 1300 CE.[125] Dravidian influence on Sanskrit Reinöhl mentions that not only have the Dravidian languages borrowed from Sanskrit vocabulary, but they have also impacted Sanskrit on deeper levels of
structure, "for instance in the domain of phonology where Indo-Aryan retroflexes have been attributed to Dravidian influence of Old Tamil and Classical Sanskrit to arrive at a conclusion that there was a common language from which these features both derived –
"that both Tamil and Sanskrit derived their shared conventions, metres, and techniques from a common source, for it is clear that neither borrowed directly from the other."[128] Reinöhl further states that there is a symmetric relationship between Dravidian languages like Kannada or Tamil with Indo-Aryan languages like Bengali or Hindi, whereas the same is not found in Persian or
English sentences into non-Indo-Aryan languages. To quote from Reinöhl – "A sentence in a Dravidian language like Tamil or Kannada becomes ordinarily good Bengali or Hindi by substituting Bengali or Hindi equivalents for the Dravidian words and forms, without modifying the word order, but the same thing is not possible in rendering a Persian or English sentence into a non-
Indo-Aryan language".[126] Shulman mentions that "Dravidian nonfinite verbal forms (called vinaiyeccam in Tamil) shaped the usage of the Sanskrit nonfinite verbal forms of action nouns in Vedic). This particularly salient case of the possible influence of Dravidian on Sanskrit is only one of many items of syntactic assimilation, not least among them
the large repertoire of morphological modality and aspect that, once one knows to look for it, can be found everywhere in classical sanskrit. [129] The main influence of Dravidian on Sanskrit. As in this period the Indo-Aryan tribes had not
yet made contact with the inhabitants of the South of the subcontinent, this suggests a significant presence of Dravidian speakers in North India (the central Gangetic plain and the classical Madhyadeśa) who were instrumental in this substratal influence on Sanskrit.[130] Influence Extant manuscripts in Sanskrit number over 30 million, one hundred times those in Greek and Latin
combined, constituting the largest cultural heritage that any civilization has produced prior to the invention of the printing press. — Foreword of Sanskrit Computational Linguistics (2009), Gérard Huet, Amba Kulkarni and Peter Scharf[131][132][k] Sanskrit has been the predominant language of Hindu texts encompassing a rich tradition of philosophical and religious texts, as well as
poetry, music, drama, scientific, technical and others.[134][135] It is the predominant language of one of the largest collection of bhana and Ghosundi-Hathibada (Chittorgarh).[136] Though developed and nurtured by scholars of orthodox schools of
Hinduism, Sanskrit has been the language for some of the key literary works and theology of heterodox schools of Indian philosophies such as Buddhism and Jainism.[137][138] The structure and function of language", what is the relationship between words and their
meanings in the context of a community of speakers, whether this relationship is objective or subjective, discovered or is created, how individuals learn and relate to the world around them through language, through sound, and the need for rules so
that it can serve as a means for a community of speakers, separated by geography or time, to share and understand profound ideas from each other.[139][1] These speculations became particularly important to the Mīmāṃsā and the Nyaya schools of Hindu philosophy, and later to Vedanta and Mahayana Buddhism, states Frits Staal—a scholar of Linguistics with a focus on Indian
philosophies and Sanskrit.[137] Though written in a number of different scripts, the dominant language of Hindu texts has been Sanskrit became the preferred language of Mahayana Buddhism scholarship;[142] for example, one of the early and influential Buddhist philosophers, Nagarjuna (~200 CE), used Classical Sanskrit as the language for his
texts.[143] According to Renou, Sanskrit had a limited role in the Theravada traditions, discovered in the 20th century, suggest the early Buddhist traditions used an imperfect and reasonably good Sanskrit,
sometimes with a Pali syntax, states Renou. The Mahāsāṃghika and Mahavastu, in their late Hinayana forms, used hybrid Sanskrit for their literature.[144] Sanskrit was also the language of some of the oldest surviving, authoritative and much followed philosophical works of Jainism such as the Tattvartha Sutra by Umaswati.[m][146] The Spitzer Manuscript is dated to about the
2nd century CE (above: folio 383 fragment). Discovered in the Kizil Caves, near the northern branch of the Central Asian Silk Route in northwest China, [147] it is the oldest Sanskrit philosophical manuscript known so far. [148][149] The Sanskrit were
already in China by 402 CE, carried by the influential Buddhist pilgrim Faxian who translated them into Chinese by 418 CE.[150] Xuanzang, another Chinese Buddhist pilgrim, learnt Sanskrit in India and carried 657 Sanskrit texts to China in the 7th century where he established a major center of learning and language translation under the patronage of Emperor Taizong.[151][152]
By the early 1st millennium CE, Sanskrit had spread Buddhist and Hindu ideas to Southeast Asia, [153] parts of the East Asia, [154] and the Central Asia. [155] It was accepted as a language of high culture and the preferred language by some of the local ruling elites in these regions. [156] According to the Dalai Lama, the Sanskrit language is a parent language that is at the
foundation of many modern languages of India and the one that promoted Indian thought to other distant countries. In Tibetan Buddhism, states the Dalai Lama, Sanskrit language has been a revered one and called legjar lhai-ka or "elegant language of the gods". It has been the means of transmitting the "profound wisdom of Buddhist philosophy" to Tibet.[157] A 5th-century
Sanskrit inscription discovered in Java Indonesia—one of earliest in southeast Asia. The Ciaruteun inscription—called the Vo Canh inscription—so far discovered is near
Nha Trang, Vietnam, and it is dated to the late 2nd century to early 3rd century to early 3rd century to early 3rd century to information and knowledge in the ancient and medieval times, in contrast to the Prakrit languages which were understood just regionally. [123][160] It created a cultural bond across the subcontinent. [160] As local languages
and dialects evolved and diversified, Sanskrit served as the common language of the respective speakers. The Sanskrit language and the respective speakers are those from different fields of studies, though there must have been differences in its pronunciation given the first language of the respective speakers. The Sanskrit language
brought Indo-Aryan speaking people together, particularly its elite scholars. [123] Some of these scholars of Indian history regionally produced vernacularized Sanskrit to reach wider audiences, as evidenced by texts discovered in Rajasthan, Gujarat, and Maharashtra. Once the audience became familiar with the easier to understand vernacularized version of Sanskrit, those
interested could graduate from colloquial Sanskrit to the more advanced Classical Sanskrit. Rituals and the rites-of-passage ceremonies have been and continue to be the other occasions where a wide spectrum of people hear Sanskrit, and occasionally join in to speak some Sanskrit words such as "namah".[123] Classical Sanskrit is the standard register as laid out in the
grammar of Pāṇini, around the fourth century BCE.[161] Its position in the cultures of Greater India is akin to that of Latin and Ancient Greek in Europe. Sanskrit has significantly influenced most modern languages of the northern, western, central and eastern Indian subcontinent. [162][163][164] Decline Sanskrit declined starting
about and after the 13th century. [125][165] This coincides with the beginning of Islamic invasions of South Asia to create, and thereafter expand the Muslim rule in the form of Sultanates, and political change". He dismisses the idea that Sanskrit declined due to
"struggle with barbarous invaders", and emphasises factors such as the increasing attractiveness of vernacular language for literary expression. [167] With the fall of Kashmir around the 13th century, a premier center of Sanskrit literary expression. [167] With the fall of Kashmir around the 13th century, a premier center of Sanskrit literary expression.
of 1320" states Pollock.[167]:397-398 The Sanskrit literature which was once widely disseminated out of the northwest regions of the subcontinent, stopped after the 12th century.[167]:398 As Hindu kingdoms fell in the eastern and the South India, such as the great Vijayanagara Empire, so did Sanskrit.[168] There were exceptions and short periods of imperial support for
Sanskrit, mostly concentrated during the reign of the tolerant Mughal emperor Akbar. [169] Muslim rulers patronized the Middle Eastern language and scripts found in Persia and Arabia, and the Indians linguistically adapted to this Persianization to gain employment with the Muslim rulers. [170] Hindu rulers such as Shivaji of the Maratha Empire, reversed the process, by re-
adopting Sanskrit and re-asserting their socio-linguistic identity, [170][171][172] After Islamic rule disintegrated in South Asia and the colonial rule era began, Sanskrit re-emerged but in the form of a "ghostly existence" in regions such as Bengal. This decline was the result of "political institutions and civic ethos" that did not support the historic Sanskrit literary culture. [168] Scholars
are divided on whether or when Sanskrit died. Western authors such as John Snelling state that Sanskrit and Pali are both dead Indian language by the 1st millennium BCE.[174] Sheldon Pollock states that in some crucial way, "Sanskrit is dead".[167]:393 After the 12th century, the
Sanskrit literary works were reduced to "reinscription and restatements" of ideas already explored, and any creativity was restricted to hymns and verses. This contrasted with the previous 1,500 years when "great experiments in moral and aesthetic imagination" marked the Indian scholarship using Classical Sanskrit, states Pollock.[167]:398 Other scholars state that the Sanskrit
language did not die, only declined. Hanneder disagrees with Pollock, finding his arguments elegant but "often arbitrary". According to Hanneder, a decline or regional absence of creative and innovative literature constitutes a negative evidence. A closer look at Sanskrit in the Indian history after the 12th century suggests that
Sanskrit survived despite the odds. According to Hanneder, [175] On a more public level the statement that Sanskrit is a dead language is misleading, for Sanskrit is quite obviously not as dead language in the most common usage of the term.
Pollock's notion of the "death of Sanskrit" remains in this unclear realm between academia and public opinion when he says that "most observers would agree that, in some crucial way, Sanskrit is dead." [168] Sanskrit language manuscripts exist in many scripts. Above from top: Isha Upanishad (Devanagari), Samaveda (Tamil Grantha), Bhagavad Gita (Gurmukhi), Vedanta Sara
(Telugu), Jatakamala (early Sharada). All are Hindu texts except the last Buddhist text. The Sanskrit language and it is still alive though its prevalence is lesser than ancient and medieval times. Sanskrit remains an integral part of Hindu journals, festivals, Ramlila plays, drama, rituals and the rites-of-passage.
[176] Similarly, Brian Hatcher states that the "metaphors of historical rupture" by Pollock are not valid, that there is ample proof that Sanskrit was very much alive in the narrow confines of surviving Hindu kingdoms between the 13th and 18th centuries, and its reverence and tradition continues. [177] Hanneder states that modern works in Sanskrit are either ignored or their
"modernity" contested.[178] According to Robert Goldman and Sally Sutherland, Sanskrit is neither "dead" nor "living" in the conventional sense. It is a special, timeless language that Indians contextually prize and some practice.[179] When the British introduced English to India in
the 19th century, knowledge of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and ancient literature continued to flourish as the study of Sanskrit and Sanskrit and Sanskrit and Sanskrit and San
spans about 3,500 years, states Colin Masica—a linguist specializing in South Asian languages may be divided into Old Indo-Aryan
(1500 BCE - 600 BCE), Middle Indo-Aryan (600 BCE - 1000 CE) and New Indo-Aryan (1000 CE - present), each can further be subdivided in early, middle or second, and late evolutionary substages. [181] Vedic Sanskrit belongs to the early Old Indo-Aryan while Classical Sanskrit to the later Old Indo-Aryan stage. The evidence for Prakrits such as Pali (Theravada Buddhism) and
Ardhamagadhi (Jainism), along with Magadhi, Maharashtri, Sinhala, Sauraseni and Niya (Gandhari), emerge in the Middle Indo-Aryan stage and these are
Apabhramsa and Elu (a form of literary Sinhalese). Numerous North, Central, Eastern and Western Indian languages, such as Hindi, Gujarati, Sindhi, Punjabi, Kashmiri, Nepali, Braj, Awadhi, Bengali, Assamese, Oriya, Marathi, and other aspects of these New Indo-Aryan stage. [181] There is an extensive overlap in the vocabulary, phonetics and other aspects of these New Indo-Aryan stage.
Aryan languages with Sanskrit, but it is neither universal nor identical across the languages. They likely emerged from a synthesis of the ancient Sanskrit language traditions and an admixture of various regional dialects. Each language traditions and regionally creative aspects, with unclear origins. Prakrit languages do have a grammatical structure, but like the Vedic
Sanskrit, it is far less rigorous than Classical Sanskrit. The roots of all Prakrit languages may be in the Vedic Sanskrit and ultimately the Indo-Aryan language, their structural details vary from the Classical Sanskrit. [26][181] It is generally accepted by scholars and widely believed in India that the modern Indo-Aryan languages, such as Bengali, Gujarati, Hindi and Punjabi are
descendants of the Sanskrit language. [182][183][184] Sanskrit, states Burior Avari, can be described as "the mother languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [185] Geographic distribution See also: Sanskrit languages of north India", [1
discovered in South Asia, Southeast Asia and Central Asia. These have been dated between 300 and 1800 CE. The Sanskrit language was already being adopted in Southeast Asia and Central Asia in the 1st millennium CE, through
monks, religious pilgrims and merchants. [186][187][188] South Asia has been the geographic range of the largest collections of Sanskrit manuscripts and inscriptions have been found in China (particularly the Tibetan monasteries), [189][190] Myanmar, [191]
Indonesia,[192] Cambodia,[193] Laos,[194] Vietnam,[195] Thailand,[196] and Malaysia.[194] Vietnam,[195] Thailand,[196] and Malaysia.[194] Sanskrit inscriptions, manuscripts or its remnants, including some of the oldest known Sanskrit written texts, have been discovered in dry high deserts and mountainous terrains such as in Nepal,[197][198][n] Tibet,[190][199] Afghanistan,[200][201] Mongolia,[202] Uzbekistan,[203]
Turkmenistan, Tajikistan, [203] and Kazakhstan. [204] Some Sanskrit texts and inscriptions have also been discovered in Korea and Japan. [205] [206] [207] Official status See also: Sanskrit revival and Sanskrit texts and inscriptions have also been discovered in Korea and Japan. [205] [206] [207] Official status See also: Sanskrit revival and Sanskrit is among the 22 official languages of India in the Eighth Schedule to the Constitution. [208] In 2010, Uttarakhand became the first state in
India to make Sanskrit its second official language, [209] In 2019, Himachal Pradesh made Sanskrit its second official language, becoming the second official language, becoming the second official language, language,
enlarged the inventory of distinct sounds. For example, Sanskrit added a voiceless aspirated "th", to the voiceless "t", voiced "d" and voiced aspirated "dh" found in PIE languages. [211] The short *e, *o and *a, all merge as a (अ) in Sanskrit, while long *e, *ō and *a, all merge as long a
(आ). Compare Sanskrit nāman to Latin nōmen. These mergers occurred very early and significantly impacted Sanskrit's morphological system. [211] Some phonological developments in it mirror those in other PIE languages. For example, the labiovelars merged with the plain velars as in other satem languages. The secondary palatalization of the resulting segments is more
thorough and systematic within Sanskrit. [211] A series of retroflex dental stops were innovated in Sanskrit to more thoroughly articulate sounds for clarity. For example, unlike the loss of the morphological clarity from vowel contraction that is found in early Greek and related southeast European languages, Sanskrit deployed *y, *w, and *s intervocalically to provide morphological
clarity.[211] Vowels This is one of the oldest surviving and dated palm-leaf manuscripts in Sanskrit (the first five consonants are highlighted in blue and yellow). The cardinal vowels (svaras) i (इ), u (उ), a (अ) distinguish length in Sanskrit.[212][213] The short a (अ) in Sanskrit is a closer
vowel than ā, equivalent to schwa. The mid-vowels ē (ए) and ō (ओ) in Sanskrit are monophthongizations of the Indo-Iranian diphthongs *ai and *au. [212] The Sanskrit to schwa. The vocalic liquid r in Sanskrit is a merger of PIE *r and *l. The long r is an
innovation and it is used in a few analogically generated morphological categories.[212][214][215] Sanskrit vowels in the Devanagari script[216][0] Independent form IAST/ISO IPA kanthya(Retroflex) ऋ ෦/ӷ /ӷ/ ऋ ෦/ӷ /ӷ/ ঝ য় /aː/ tālavya(Palatal) হ্ i /ɪ/ ई ፣ /iː/ oṣṭhya(Labial) হ u /ʊ/ ऊ ū /uː/ mūrdhanya(Retroflex) ऋ ෦/ӷ /ӷ/ ऋ ෦/ӷ /ӷ/ ঝ য় /aː/ tālavya(Dental) হ্ l/ɪ] /[/ [217]
/lː/ kanthatālavya(Palatoguttural) ए e/ē /eː/ ऐ ai /aːi/ kaṇthoṣṭhya(Labioguttural) अ o/ō /oː/ औ au /aːu/ (consonantal allophones) अ aṃ/am[218] /e/ अः aḥ[219] /eh/ According to Masica, Sanskrit has four traditional semivowels, with which were classed, "for morphophonemic reasons, the liquids: y, r, l, and v; that is, as y and v were the non-syllabics corresponding to i, u, so were r, l in
relation to r and I.[220] The northwestern, the central dialect preserved the distinction, likely out of reverence for the Vedic Sanskrit that distinguished the "r" and "I". However, the northwestern dialect only had "r", while the eastern dialect probably only
had "I", states Masica. Thus literary works from different parts of ancient India appear inconsistent in their use of "r" and "I", resulting in doublets that is occasionally semantically differentiated, though the actual usage of these sounds conceals the lack of
parallelism in the apparent symmetry possibly from historical changes within the language.[221] Sanskrit consonants in the Devanagari script[216][p] sparsa(Plosive) anunasika(Nasal) antastha(Approximant) usman/samgharana mahaprana maha
kha /kʰ/ ग ga /g/ घ gha /gʰ/ ङ na /n/ ह ha /h/ tālavya(Palatal) च ca /c/ /t͡ɕ/ छ cha /cʰ/ /t͡ɕ/ छ cha /cʰ/ /t͡ɕ/ छ cha /cʰ/ /t͡ɕ/ छ cha /cʰ/ /t͡ɕ/ छ cha /tʰ/ उ ṭa /t̞/ । य ṭa /t̞/ | य ṭ
of retroflex stops originating as conditioned alternants of dentals, albeit by Sanskrit they had become phonemic. [221] Regarding the palatal plosives are a regular series of palatal stops, supported by most Sanskrit sandhi rules. However, the reflexes in descendant languages, as well as a few
of the sandhi rules regarding ch, could suggest an affricate pronunciation. jh was a marginal phoneme in Sanskrit, hence its phonological processes resulting in the phoneme. The palatal nasal is a conditioned variant of n occurring next to palatal
obstruents.[221] The anusvara that Sanskrit deploys is a conditioned alternant of sanskrit conditions.[222] Its visarga is a word-final or morpheme-final conditions.[222] The system of Sanskrit sounds works along three principles: it goes from simple to complex; it
goes from the back to the front of the mouth; and it groups similar sounds together. [...] Among themselves, both the vowels and consonants are ordered according to where in the mouth they are pronounced, going from back to front. — A. M. Ruppel, The Cambridge Introduction to Sanskrit[223] The voiceless aspirated series is also an innovation in Sanskrit but is significantly
rarer than the other three series. [221] While the Sanskrit language organizes sounds for expression beyond those found in the PIE language, it retained many features found in the lranian and Balto-Slavic languages. An example of a similar process in all three is the retroflex sibilant s being the automatic product of dental s following i, u, r, and k. [222] Phonological alternations,
sandhi rules See also: Sandhi Sanskrit deploys extensive phonological alternations on different linguistic levels through sandhi rules (literally, the rules of "putting together, union, connection, alliance"), similar to the English alternations of "going to" as gonna. [224] The Sanskrit language accepts such alternations within it, but offers formal rules for the sandhi of any two words next to
each other in the same sentence or linking two sentences. The external sandhi rules state that similar short vowels coalesce into a single long vowel, while dissimilar vowels form glides or undergo diphthongization. [224] Among the consonants, most external sandhi rules recommend regressive assimilation for clarity when they are voiced. These rules ordinarily apply at compound
seams and morpheme boundaries. [224] In Vedic Sanskrit, the external sandhi rules are more variable than in Classical Sanskrit word. These rules anticipate what are now known as the Bartholomae's law and Grassmann's law. For example, states Jamison, the
"voiceless, voiced, and voiced aspirated obstruents of a positional series regularly alternate with each other (p \approx b \approx b^h; t a \approx d^h, etc.; note, however, c a \approx b^h, such that, for example, a morpheme with an underlying voiced aspirate final may show alternants (k, g, gh) alternate
with the palatal series (c, j, h), while the structural position of the palatal series is modified into a retroflex cluster when followed by dental. This rule create two morphophonemically distinct series from a single palatal series from a single palatal series from a single palatal series. [226] Vocalic alternations in the Sanskrit morphological system is termed "strengthening", and called guṇa and vṛddhi in the preconsonantal versions. There is
an equivalence to terms deployed in Indo-European descriptive grammars, wherein Sanskrit's unstrengthened state is same as the zero-grade, guna corresponds to normal-grade, while vrddhi is same as the lengthened-state. [227] The qualitative ablaut is not found in Sanskrit just like it is absent in Iranian, but Sanskrit retains quantitative ablaut through vowel strengthening. [227]
The transformations between unstrengthened to guna is prominent in the morphological system, states Jamison, while viddhi is a particularly significant rule when adjectives of origin and appurtenance are derived. The manner in which this is done slightly differs between the Vedic and the Classical Sanskrit. [227][228] How Sanskrit chants sound A recitation of the Sanskrit
composition Guru Stotram, or "the hymn of praise for the teacher (guru)". (4 min 55 s) Problems playing this file? See media help. Sanskrit grants a very flexible syllable may have an internal vowel of any weight. Vedic Sanskrit shows traces of following the Sievers-
Edgerton Law, but Classical Sanskrit doesn't. Vedic Sanskrit doesn't. Vedic Sanskrit the accent system (inherited from Proto-Indo-European) states Jamison, which was acknowledged by Pāṇini, but in his Classical Sanskrit the accent system (inherited from Proto-Indo-European) states Jamison, which was acknowledged by Pāṇini, but in his Classical Sanskrit the accent system (inherited from Proto-Indo-European) states Jamison, which was acknowledged by Pāṇini, but in his Classical Sanskrit the accent system (inherited from Proto-Indo-European) states Jamison (inherited from Proto-Indo-Eur
the word and its position often conveys morphological and syntactic information. [229] The presence of an accent system in Vedic Sanskrit is evidenced from the markings in the Vedic texts. This is important because of Sanskrit, like most early Indo-European languages, lost the so-called
"laryngeal consonants (cover-symbol *H) present in the Proto-Indo-European", states Jamison.[229] This significantly impacted the evolutionary path of the Sanskrit is not anyone's native language, it does not have a fixed pronunciation. People tend to pronounce it as they do
their native language. The articles on Hindustani, Marathi, Nepali, Oriya and Bengali phonology will give some indication that is encountered. When Sanskrit was a spoken language, its pronunciation varied regionally and also over time. Nonetheless, Panini described the sound system of Sanskrit well enough that people have a fairly good idea of what he intended.
th d d d dh dh dh dh n n n r r r, r or r s s s s t t th th th th d d d dh dh dh n n n n III s s s s p p p ph ph b b b bh bh bh bh m m m v v v v stress (ante)pen-ultimate [240] Morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning". [241] The verbal and nominal stems of Sanskrit morphology is the root, states Jamison, "a morpheme bearing lexical meaning".
words are derived from this root through the phonological vowel-gradation processes, the addition of affixes, verbal and nominal stems. It then adds an ending to establish the grammatical and syntactic identity of the stem. According to Jamison, the "three major formal elements of the morphology are (i) root, (ii) affix, and (iii) ending; and they are roughly responsible for (i) lexical
meaning, (ii) derivation, and (iii) inflection respectively".[242] A Sanskrit word has the following canonical structure: [241] Root + Affix0-n + Ending0-1 The root structure has certain phonological constraints. Two of the most important constraints of a "root" is that it does not end in a short "a" (अ) and that it is monosyllabic. [241] In contrast, the affixes and endings commonly do. The
affixes in Sanskrit are almost always suffixes, with exceptions such as the augment "a-" added as prefix to past tense verb forms and the "-na/n-" infix in single verbal present class, states Jamison.[241] A verb in Sanskrit has the following canonical structure: [243] Root + SuffixTense-Aspect + SuffixMood + EndingPersonal-Number-Voice According to Ruppel, verbs in Sanskrit
express the same information as other Indo-European languages such as English. [244] Sanskrit verbs describe an action or occurrence or state, its embedded morphology informs as to "who is doing it" (person or persons), "when it is done" (mood, voice). The Indo-European languages differ in the detail. For example, the Sanskrit language attaches
the affixes and ending to the verb root, while the English language adds small independent words before the verb. In Sanskrit, these elements co-exist within the word.[244][q] Word morphology in Sanskrit, A. M. Ruppel[244][r] Sanskrit word equivalent English expression IAST/ISO Devanagari you carry bharasi भरिते to carry bharanti भरिते you will carry bharisyasi भरिष्यसि Both
verbs and nouns in Sanskrit are either thematic or athematic or athematic, states Jamison, [246] Guna (strengthened) forms in the active singular regularly alternate in athematic verbs. The finite verbs of Classical Sanskrit have the following grammatical categories: person, number, voice, tense-aspect, and mood. According to Jamison, a portmanteau morpheme generally expresses the
person-number-voice in Sanskrit, and sometimes also the ending or only the ending or only the ending. The mood of the word is embedded in the affix. [246] These elements fluctuate and are unclear. For example, in the Rigveda preverbs regularly occur in tmesis, states Jamison, which
means they are "separated from the finite verb".[241] This indecisiveness is likely linked to Vedic Sanskrit's attempt to incorporate accent. With nonfinite forms of the verb and by accent, and by Classical Sanskrit, tmesis is no longer possible even with finite
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forms".[241] While roots are typical in Sanskrit, some words do not follow the canonical structure.[242] A few forms lack both inflection and root. Many words are inflected (and can enter into derivation) but lack a recognizable root. Examples from the basic vocabulary include kinship terms such as matar- (mother), nas- (nose), svan- (dog). According to Jamison, pronouns and some words outside the semantic categories also lack roots, as do the numerals. Similarly, the Sanskrit language is flexible enough to not mandate inflection.[242] The Sanskrit words can contain more than one affix that interact with each other. Affixes in Sanskrit can be athematic as well as thematic, according to Jamison.[247] Athematic affixes can be alternating. Sanskrit

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deploys eight cases, namely nominative, accusative, instrumental, dative, ablative, denoted noun declensions". Sanskrit: vowel stems and consonant stems. Unlike some Indo-European languages such as Latin or Greek, according to Jamison, "Sanskrit has no closed set of conventionally denoted noun declensions".
Sanskrit includes a fairly large set of stem-types. [248] The linguistic interaction of the roots, the phonological segments, lexical items and the grammar for the Classical Sanskrit consist of four Paninian components. These, states Paul Kiparsky, are the Astadhyaayi, a comprehensive system of 4,000 grammatical rules, of which a small set are frequently used; Sivasutras, an
inventory of anubandhas (markers) that partition phonological segments for efficient abbreviations through the pratyharas technique; Dhatupatha, a list of 2,000 verbal roots classified by their morphology and syntactic properties using diacritic markers, a structure that guides its writing systems; and, the Ganapatha, an inventory of word groups, classes of lexical systems. [249]
There are peripheral adjuncts to these four, such as the Unadisutras, which focus on irregularly formed derivatives from the roots. [242] Pronouns and nouns share
the same grammatical categories, though they may differ in inflection. Verb-based adjectives and participles are not formally distinct from nouns. Adverbs are typically frozen case endings".[242] Tense and voice The Sanskrit language includes five
tenses: present, future, past imperfect, past acrist and past perfect. [245] It outlines three types of voices: active, passive and the middle is also referred to as the mediopassive, or more formally in Sanskrit as parasmaipada (word for another) and atmanepada (word for oneself). [243] Voice in Sanskrit, Stephanie Jamison [243][s] Active Middle (Mediopassive)
Person Singular Dual Plural Singular Dual Plural Singular Dual Plural Singular Dual Plural 1st -mi -vas -mas -e -vahe -mahe 2nd -si -thas -tha -se -āthe -anti -te -āte -anti -te -an
Rigveda includes perfect and a marginal pluperfect, while the "aorist" stems retain the aorist tense and the "perfect and marginal pluperfect, while the "aorist" stems retain the aorist tense and the "perfect and marginal pluperfect, while the "aorist" stems retain the perfect and the imperfect, while the "aorist" stems retain the aorist tense and the "perfect and the imperfect, while the "aorist" stems retain the perfect and the imperfect, while the "aorist" stems retain the aorist tense and the "perfect and the imperfect, while the "aorist" stems retain the aorist tense and the "aorist" stems retain the aorist tense and the "perfect and the imperfect, while the "aorist" stems retain the aorist tense and the 
emphasize clarity, and this is more elaborate than in other Indo-European languages. The evolution of these systems can be seen from the earliest layers of the Vedic literature to the late Vedic literature to the late Vedic literature. [251] Gender, mood Sanskrit recognizes three numbers—singular, dual, and plural. [247] The dual is a fully functioning category, used beyond naturally paired objects such as
hands or eyes, extending to any collection of two. The elliptical dual is notable in the Vedic Sanskrit, according to Jamison, where a noun in the dual signals a paired opposition. [247] Illustrations include dyāvā (literally, "the two meaven-and-earth), mātarā (literally, "the two mothers" for mother-and-father). [247] A verb may be singular, dual or plural, while the person
recognized in the language are forms of "I", "you", "he/she/it", "we" and "they".[245] There are three persons in Sanskrit uses the paradigm and the basic building block of its verbal system.[251] The Sanskrit language incorporates three genders: feminine,
masculine and neuter.[247] All nouns have inherent gender, but with some exceptions, personal pronouns have no gender. Exceptions include demonstrative and anaphoric pronouns have inherent gender, but with some exceptions, personal pronouns have no gender. Exceptions forming suffixes, the -ā- (आ, Rādhā) and -ī- (袁, Rukmīnī). The masculine and neuter are
much simpler, and the difference between them is primarily inflectional. [247] [252] Similar affixes for the feminine are found in many Indo-European languages, states Burrow, suggesting links of the Sanskrit to its PIE heritage. [253] Pronouns in Sanskrit include the personal pronouns of the first and second persons, unmarked for gender, and a larger number of gender-
distinguishing pronouns and adjectives. [246] Examples of the former include ahám (first singular), vayám (first plural) and yūyám (second plural). The latter can be demonstrative, deictic or anaphoric. [246] Both the Vedic and Classical Sanskrit language, states
Jamison.[246] Indicative, potential and imperative are the three mood forms in Sanskrit.[245] Prosody, meter Main article: Sanskrit prosody The Sanskrit tanguage formally incorporates poetic metres.[254] By the late Vedic texts. This study of Sanskrit and it was central to the composition of the Hindu literature including the later Vedic texts. This study of Sanskrit and it was central to the composition of the Hindu literature including the later Vedic texts. This study of Sanskrit and it was central to the composition of the Hindu literature including the later Vedic texts.
prosody is called chandas and considered as one of the six Vedangas, or limbs of Vedic studies. [254] [255] Sanskrit prosody includes linear and non-linear systems. [256] The system started off with seven major metres, according to Annette Wilke and Oliver Moebus, called the "seven birds" or "seven mouths of Brihaspati", and each had its own rhythm, movements and aesthetics
wherein a non-linear structure (aperiodicity) was mapped into a four verse polymorphic linear sequence. [256] A syllable in Sanskrit is classified as either laghu (light) or guru (heavy). This classification is based on a matra (literally, "count, measure, duration"), and typically a syllable that ends in a short vowel is a light syllable, while those that end in consonant, anusvara or visarga
are heavy. The classical Sanskrit found in Hindu scriptures such as the Bhagavad Gita and many texts are so arranged that the light and heavy syllables in them follow a rhythm, though not necessarily a rhyme. [257][258][t] Sanskrit metres include those based on a fixed number of syllables per verse, and those based on fixed number of morae per verse. [260] The Vedic Sanskrit
employs fifteen metres, of which seven are common, and the most frequent are three (8-, 11- and 12-syllable lines). [261] There is no word without meter, nor is there any
meter without words. —Natya Shastra[262] Meter and rhythm is an important part of the Sanskrit language. It may have played a role in helping preserve the integrity of the message and Sanskrit texts. The verse perfection in the Vedic texts such as the verse Upanishads[u] and post-Vedic Smriti texts are rich in prosody. This feature of the Sanskrit language led some Indologists
from the 19th century onwards to identify suspected portions of texts where a line or sections are off the expected metre. [263][264][v] The meter-feature of the Sanskrit language embeds another layer of communication to the listener or reader. A change in metres has been a tool of literary architecture and an embedded code to inform the reciter and audience that it marks the end
of a section or chapter.[268] Each section or chapter of these texts uses identical metres, rhythmically presenting their ideas and making it easier to remember, recall and check for accuracy.[268] However, Hindu tradition does not use the Gayatri metre to end a
hymn or composition, possibly because it has enjoyed a special level of reverence in Hinduism. [268] Writing system Further information: Brahmi script and Devanagari One of the oldest surviving Sanskrit and other languages in ancient India is a problematic topic despite a
century of scholarship, states Richard Salomon—an epigraphist and Indologist specializing in Sanskrit and Pali literature. [269] The earliest possible script – remains undeciphered. If any scripts existed in the Vedic period, they have not survived. Scholars generally accept
that Sanskrit was spoken in an oral society, and that an oral tradition preserved the extensive Vedic and Classical Sanskrit literature. [270] Other scholars such as Jack Goody state that the Vedic Sanskrit texts are not the product of an oral society, basing this view by comparing inconsistencies in the transmitted versions of literature from various oral society, basing this view by comparing inconsistencies in the transmitted versions of literature from various oral societies such as the Greek,
Serbian, and other cultures, then noting that the Vedic literature is too consistent and vast to have been composed and transmitted orally across generations, without being written down. [271] [272] Lipi is the term in Sanskrit which means "writing, letters, alphabet". It contextually refers to scripts, the art or any manner of writing or drawing. [97] The term, in the sense of a writing
system, appears in some of the earliest Buddhist, Hindu, and Jaina texts. Pāṇini's Astadhyayi, composed sometime around the 5th or 4th century BCE, for example, mentions lipi in the context of a writing script and education system in his times, but he does not name the script. [97][98][273] Several early Buddhist, Hindu, and Jaina texts, such as the Lalitavistara Sūtra and Pannavana
Sutta include lists of numerous writing scripts in ancient India.[w] The Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist texts list the sixty four lipi that the Buddhist text
than the Buddhist texts—list eighteen writing systems, with the Brahmi topping the list and Kharostthi (Kharoshthi) listed as fourth. The Jaina text elsewhere states that the "Brahmi is written in 18 different forms", but the details are lacking.[277] However, the reliability of these lists has been questioned and the empirical evidence of writing systems in the form of Sanskrit or Prakrit
inscriptions dated prior to the 3rd century BCE has not been found. If the ancient surface for writing Sanskrit was palm leaves, tree bark and cloth—the same as those in later times, these have not survived. [278][y] According to Salomon, many find it difficult to explain the "evidently high level of political organization and cultural complexity" of ancient India without a writing system
for Sanskrit and other languages. [278][z] The oldest datable writing systems for Sanskrit are the Brāhmī script, the related Kharoṣṭhī script, the related Kharoṣṭhī script and the Brahmi derivatives. [281][282] The Kharosthi was used in all over the subcontinent along with regional scripts such as Old Tamil. [283] Of these,
the earliest records in the Sanskrit language are in Brahmi, a script that later evolved into numerous related Indic scripts for Sanskrit, along with the Kharosthi in the Tarim Basin of western China and in Uzbekistan. [284] The most extensive
inscriptions that have survived into the modern era are the rock edicts and pillar inscriptions of the 3rd-century BCE Mauryan emperor Ashoka, but these are not in Sanskrit. Brahmi script One of the oldest Hindu Sanskrit[ab] inscriptions, the
broken pieces of this early-1st-century BCE Hathibada Brahmi Inscription were discovered in Rajasthan. It is a dedication to deities Vasudeva-Samkarshana (Krishna-Balarama) and mentions a stone temple. [136][286] The Brahmi script for writing Sanskrit is a "modified consonant-syllabic" script. The graphic syllable is its basic unit, and this consists of a consonant with or without
diacritic modifications. [282] Since the vowel is an integral part of the consonants, and given the efficiently compacted, fused consonant cluster morphology for Sanskrit words and grammar, the Brahmi and its derivative writing systems deploy ligatures, diacritics and relative positioning of the vowel to inform the reader how the vowel is related to the consonant and how it is
expected to be pronounced for clarity.[282][287][ac] This feature of Brahmi and its modern Indic script derivatives makes it difficult to classify it under the main script types used for the writing systems for most of the world's languages, namely logographic, syllabic and alphabetic.[282] The Brahmi script evolved into "a vast number of forms and derivatives", states Richard
Salomon, and in theory, Sanskrit "can be represented in virtually any of the main Brahmi-based scripts and in practice it often is".[288] Sanskrit does not have a native script. Being a phonetic language, it can be written in any precise script that efficiently maps unique human sounds to unique symbols.[clarification needed] From the ancient times, it has been written in numerous
regional scripts in South and Southeast Asia. Most of these are descendants of the Brahmi script.[ad] The earliest datable varnamala Brahmi alphabet system, found in later Sanskrit texts, is from the 2nd century BCE, in the form of a terracotta plaque found in Sughana, Haryana. It shows a "schoolboy's writing lessons", states Salomon.[290][291] Nagari script Devanāgarī Abugida
Brahmic scripts Inherent vowel Languages Hindi Marathi Nepali Konkani Maithili Sindhi Bodo Pali Prakrit Sanskrit and more Transliteration (ISCII) Vowels and syllabic consonants अ a अँ æ अं आ (का) ब इ (कि) i ई (की) र उ (कु) प उ (क्र) प उ (क्
(कै) ai (कै) (को) को (को) हे ऑ (को) हे ऑ (को) हे ऑ (को) हे ऑ (को) हे आ (को) हे आ (को) को (को) को (को) आ (को) के म हिन्द में है कि है क
ડ 'क 한 국 3 🗙 h 端 h 생 ` 纽 _ 화 생 · 살 _ 과 하 생 · 살 _ 라 하 장 aum । 📭 · 🕇 INR and more (Devanagari (Unicode block) Devanagari Extended Vedic Extensions) Numerals o 0 위 1 국 2 및 3 ४ 4 년 5 및 6 ७ 7 ८ 8 ९ 9 Āryabhaṭa Akṣarapallī Bhūtasaṃkhyā Kaṭapayādi vte Main articles: Devanagari, Nandinagari, and Nagari script Many modern era manuscripts are written and available in the Nagari script, whose form
is attestable to the 1st millennium CE.[292] The Nagari script is the ancestor of Devanagari (north India), Nandinagari (south India) and other variants. The Nagarī script was in regular use by 7th century CE, and had fully evolved into Devanagari script, states
Banerji, became more popular for Sanskrit in India since about the 18th century.[296] However, Sanskrit does have special historical connection to the Nagari script as attested by the epigraphical evidence.[297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence. [297] The Nagari script as attested by the epigraphical evidence evidence. [297] The Nagari script as attested by the epigraphical evidence evidence evidence evidence evidence evidence evid
had a "supra-local" status as evidenced by 1st-millennium CE epigraphy and manuscripts discovered all over India and as far as Sri Lanka, Burma, Indonesia and in its parent form called the Siddhamatrka script found in manuscripts of East Asia. [298] The Sanskrit and Balinese languages Sanur inscription on Belanjong pillar of Bali (Indonesia), dated to about 914 CE, is in part in
the visarga double dot, punctuation symbols and others such as the halanta sign.[298] Other writing systems Brahmic scripts The Brahmic Gupta Sharada Laṇḍā Gurmukhi Khojki Khudabadi Multani Mahajani Takri Dogri Siddham Nāgarī Devanagari Gujarati Modi Nandinagari Kaithi Sylheti Nagri Gaudi Bengali–Assamese Bengali
Assamese Tirhuta Odia Nepalese Bhujimol Ranjana Soyombo Pracalit Tibetan Meitei Lepcha Limbu 'Phags-pa Zanabazar square Marchung Pungs-chen Pungs-chung Drusha Kalinga Bhaiksuki Tocharian Soyombo Pracalit Tibetan Meitei Lepcha Limbu 'Phags-pa Zanabazar square Marchung Pungs-chen Pungs-c
Yo Tai Noi Lao Cham Kawi Balinese Batak Buda Javanese Sundanese Lontara Makasar Rencong Rejang Baybayin Buhid Hanunuo Tagbanwa Kulitan Old Mon Vatteluttu Kolezhuthu Malayanma Sinhala Bhattiprolu Kadamba Telugu-Kannada Kannada Goykanadi Telugu Pyu Burmese Ahom Chakma S'gaw Karen Shan Lik-Tai Mon Tai Le Tai Tham New Tai Lue vte Sanskrit in
modern Indian and other Brahmi scripts: May Siva bless those who take delight in the language of the gods. (Kālidāsa) Other scripts such as Gujarati, Bangla, Odia and major south Indian scripts look different to the untrained eye, but the
differences between Indic scripts is "mostly superficial and they share the same phonetic repertoire and systemic features", states Salomon. [300] They all have essentially the same set of eleven to fourteen vowels and thirty-three consonants as established by the Sanskrit language and attestable in the Brahmi script. Further, a closer examination reveals that they all have the
similar basic graphic principles, the same varnamala (literally, "garland of letters") alphabetic ordering following the same logical phonetic order, easing the work of historic skilled scribes writing or reproducing Sanskrit works across South Asia.[301][ae] The Sanskrit language written in some Indic scripts exaggerate angles or round shapes, but this serves only to mask the
underlying similarities. Nagari script favours symmetry set with squared outlines and right angles. In contrast, Sanskrit written in the Bangla script emphasizes rounded shapes and uses cosmetically appealing "umbrella-like curves" above the script symbols. [303] One of the earliest known Sanskrit inscriptions in
Tamil Grantha script at a rock-cut Hindu Trimurti temple (Mandakapattu, c. 615 CE) In the south, where Dravidian languages predominate, scripts used for Sanskrit include the Kannada, Telugu, Malayalam and Grantha alphabets. Transliteration schemes, Romanisation Main articles: Devanagari transliteration and International Alphabet of Sanskrit Transliteration Since the late
18th century, Sanskrit has been transliterated using the Latin alphabet. The system most commonly used today is the IAST (Internation schemes have also evolved because of difficulties representing Sanskrit characters in computer systems. These include
Harvard-Kyoto and ITRANS, a transliteration scheme that is used widely on the Internet, especially in Usenet and in email, for considerations of speed of entry as well as rendering issues. With the wide availability of Unicode-aware web browsers, IAST has become common online. It is also possible to type using an alphanumeric keyboard and transliterate to Devanagari using
software like Mac OS X's international support. European scholars in the 19th century generally preferred Devanagari for the transcription and reproduction of whole texts and lengthy excerpts. However, references to individual words and names in texts composed in European Languages were usually represented with Roman transliteration. From the 20th century onwards,
because of production costs, textual editions edited by Western scholars have mostly been in Romanised transliteration. [304] Epigraphy The earliest known stone inscriptions in Sanskrit are in the Brahmi script from the first century BCE. [136][a07] Both of
these, states Salomon, are "essentially standard" and "correct Sanskrit", with a few exceptions reflecting an "informal Sanskrit and Brahmi script are the Yavanarajya inscription on a red sandstone slab and the long Naneghat inscription on the wall of a cave rest
stop in the Western Ghats. [308] Besides these few examples from the 1st century BCE, the earliest Sanskrit and hybrid dialect inscriptions are found in Mathura (Uttar Pradesh). [309] These date to the 1st and 2nd century CE, states Salomon, from the lindo-Scythian Northern Satraps and the subsequent Kushan Empire. [ah] These are also in the Brahmi script. [311]
The earliest of these, states Salomon, are attributed to Ksatrapa Sodasa from the early years of 1st century CE. Of the Mathura inscription is a dedicatory inscription and is linked to the cult of the Vrishni heroes: it mentions a stone shrine (temple),
pratima (murti, images) and calls the five Vrishnis as bhagavatam.[311][312] There are many other Mathura Sanskrit inscriptions in reasonably good classical Sanskrit in the Brahmi script include the Vasu Doorjamb Inscription and the Mountain
Temple inscription.[313] The early ones are related to the Brahmanical, except for the inscription from Kankali Tila which may be Jaina, but none are Buddhist Sanskrit, while others are in "more or less" standard Sanskrit and related to the Brahmanical tradition.[316] Starting in about the 1st century
BCE, Sanskrit has been written in many South Asian, Southeast Asian and Central Asian scripts. In Maharashtra and Gujarat, Brahmi script Sanskrit inscriptions from the early centuries of the common era exist at the Nasik inscription dates to the mid-1st
century CE, is a fair approximation of standard Sanskrit and has hybrid features. [317] The Junagadh rock inscription in "more or less" standard Sanskrit that has survived into the modern era. It represents a turning point in the history of Sanskrit epigraphy, states Salomon. [318][ai]
Though no similar inscriptions are found for about two hundred years after the Rudradaman reign, it is important because its style is the prototype of the eulogy-style Sanskrit inscriptions are found for about two hundred years after the Rudradaman reign, it is important because its style is the prototype of the eulogy-style Sanskrit inscriptions are also in the Brahmi script. [319] The Nagarjunakonda inscriptions are the earliest known substantial South Indian Sanskrit inscriptions,
probably from the late 3rd century or early 4th century CE, or both.[320] These inscriptions are related to Buddhism and the Shaivism tradition of Hinduism.[321] A few of these inscription is written in prose and a hybridized Sanskrit language. [320] An earlier hybrid
Sanskrit inscription found on Amaravati slab is dated to the late 2nd century, while a few later ones include Sanskrit inscriptions along with Prakrit inscriptions related to Hinduism and Buddhism. [322] After the 3rd century, while a few later ones include Sanskrit inscriptions along with Prakrit inscriptions related to Hinduism and Buddhism. [322] After the 3rd century, while a few later ones include Sanskrit inscriptions along with Prakrit inscriptions related to Hinduism and Buddhism. [322] After the 3rd century, while a few later ones include Sanskrit inscriptions along with Prakrit inscription
language.[ai] In the eastern regions of South Asia, scholars report minor Sanskrit inscriptions from the 2nd century, these being fragments and scattered. The earliest substantial true Sanskrit language inscriptions in more or less correct classical Sanskrit inscriptions
are dated to the 3rd century.[324] According to Salomon, the 4th-century reign of Samudragupta was the turning point when the classical Sanskrit language became established as the "epigraphic language par excellence" of the Indian world.[325] These Sanskrit language became established as the "epigraphic language par excellence" of the Indian world.[325] These Sanskrit language became established as the "epigraphic language par excellence" of the Indian world.
a wide range of regional Indic writing systems extant at the time. [326] They record the donation of a temple or stupa, images, land, monasteries, pilgrim's travel record, public infrastructure such as water reservoir and irrigation measures to prevent famine. Others praise the king or the donor in lofty poetic terms. [327] The Sanskrit language of these inscriptions is written on stone,
various metals, terracotta, wood, crystal, ivory, shell, and cloth. [328] [ak] The evidence of the Sanskrit language in Indic writing systems appears in southeast Asia in the First half of the 1st millennium CE. [331] A few of these in Vietnam are bilingual where both the Sanskrit and the local language is written in the Indian alphabet. Early Sanskrit language inscriptions in
Indic writing systems are dated to the 4th century in Malaysia, 5th to 6th century in Malaysia, 5th to 6th century in Kutai (east Borneo) and mid-5th century in Kutai (east Borneo) and mid-5th century in Kutai (east Borneo) and mid-5th century in west Java (Indonesia). [331] Both major writing systems for Sanskrit, the North Indian and South Indian scripts, have been discovered in southeast Asia, but the Southern variety with its
rounded shapes are far more common.[332] The Indic scripts, particularly the Pallava script prototype, [333] spread and ultimately evolved into Mon-Burmese, Khmer, Thai, Laos, Sumatran, Celebes, Javanese and Balinese scripts.[334][335] From about the 5th century, Sanskrit inscriptions become common in many parts of South Asia and Southeast Asia, with significant
discoveries in Nepal, Vietnam and Cambodia. [325] Literature Main article: Sanskrit literature Literature in Sanskrit and the later Classical Sanskrit and the sutras.
[339][340][341] The Vedic literature that survives is entirely of a religious form, whereas works in Classical Sanskrit exist in a wide variety of fields including epics, lyric, drama, romance, fairytale, fables, grammar, civil and religious faw, the science of politics and practical life, the science of love and sex, philosophy, medicine, astronomy, astrology and mathematics, and is largely
secular in subject-matter. [342][343] While Vedic literature is essentially optimistic in spirit, portraying man as strong and powerful capable of finding fulfilment both here and in the afterworld, the later literature is pessimistic, portraying humans as controlled by the forces of fate with worldly pleasures deemed the cause of misery. These fundamental differences in psychology are
attributed to the absence of the doctrines of Karma and reincarnation in the Vedic period, notions which are very prevalent in later times. [344] Works See also: Hindu texts, Buddhist texts, and Jain texts Sanskrit has been written in various scripts on a variety of media such as palm leaves, cloth, paper, rock and metal sheets, from ancient times. [345] Sanskrit literature by tradition
Tradition Sanskrit texts, genre or collection Example References Hinduism Scriptures Vedas, Upanişads, Āgamas, the Bhagavad Gītā [346][347] Language, Grammar Aşṭādhyāyī, Gaṇa pāṭha, Pada pāṭha, Vārttikas, Mahābhāṣya, Vākya padīya, Phiṭ sūtra [348][347] Language, Grammar Aṣṭādhyāyī, Gaṇa pāṭha, Pada pāṭha,
Artha sāstra [353] Timekeeping, Mathematics, Logic Kalpa, Jyotisa, Ganita sātra, Sulba sūtras, Siddhāntas, Āryabhatīya, Daśa qītikā sutra, Siddhāntas, Āryabhatīya, Siddhāntas, Āryabhatīya, Daśa qītikā sutra, Siddhāntas, Siddhā
[358][359] Epics Rāmāyaṇa, Mahābhārata [360][361] Court Epic (Kāvya) Raghu·vaṃśa, Kumāra·sambhava [362] Gnomic and didactic literature Subhāṣita·ratna·sandoha, Yoga·śāstra, Śṛṅgāra·vairāgya·taraṅgiṇī [363] Drama, dance and the
performance arts Nātya śāstra [364][365][366] Music Sangīta śāstra [367][368] Poetics Kāvya śāstra [369] Mythology Purāṇas [370] Mystical speculations, Philosophy Darśana, Sāṅkhya, Yoga (philosophy), Nyāya, Vaiśeṣika, Mīmāṅsa, Vedānta, Vaishnavism, Shaktism, Smārta Tradition and others [371] Agriculture and food Kṛṣi śāstra [372] Design, architecture (Vastu,
Śilpa) Śilpa·śāstra [373][374] Temples, Sculpture Bṛhat·saṃhitā [375] Saṃskāra (rites-of-passage) Gṛhya·sūtras [376] Buddhism Scripture, Monastic law Tripiṭaka,[aq] Mahayana Buddhist texts, others [377][378][379] Jainism Theology, philosophy Tattvārtha Sūtra, Mahāpurāṇa and others [380][381] Lexicon See also: Indo-European vocabulary and Sanskrit compound As an
Indo-European language, Sanskrit's core lexicon is inherited from Proto-Indo-European. Over time however, the language exhibits a tendency to shed many of these inherited words and borrow others in their place from other sources. In the oldest Vedic literature, there are few such non-Indo-European words, but these progressively grow in volume.[382] The following are some of
the old Indo-European words that eventually fade out of use in Sanskrit: [383] apas - 'work', cf Lat. opus kravís - 'raw flesh' dáma- - 'house', cf Lat. domus dānu- - 'moisture' háras-- 'heat' Dravidian lexical influences on the lexicon of Sanskrit, the most
important is Dravidian. The following is a list of Dravidian entrants into Sanskrit lexicon, although some may have been contested: [384] [385] phálam - 'ripe fruit' (Proto-Dravidian palam) múkham - 'mouth' (Proto-Dravidian mukam) kajjala- - 'soot, lampblack' katu- - 'sharp, pungent' kathina- - 'hard, firm' kuti- - 'hut, house' kutt- - 'to pound' kuṇḍala- - 'ring, earring, coil of rope' khala- - 'a
rogue' mayûra- - 'peacock' mallikā - 'jasmine' mīna- - 'fish' vallī- - 'creeper' heramba- - 'buffalo' Nominal forms taking the place of conventional
conjugation are: past participle with the instrumental: narena gatah - 'the man went', lit. 'by the man (it was) gone' active past participle in -vant: kṛta vān - 'he did' However the most notable development is the prolific use of word-compounding to express ideas normally conveyed by verbal forms and subclauses introduced by conjunctions. [386] Classical Sanskrit's pre-eminent
playwright Kālidāsa uses: vīcikṣobhastanitavihagaśreṇikāñcīguṇā: 'whose girdle-string is a row of birds, loquacious through the agitation of the waves' Influence on other languages See also: Indosphere and Greater India For nearly 2,000 years, Sanskrit was the language of a cultural order that exerted influence across South Asia, Inner Asia, Southeast Asia, and to a certain
extent East Asia.[167] A significant form of post-Vedic Sanskrit is found in the Sanskrit of Indian epic poetry—the Ramayana and Mahabharata. The deviations from Pāṇini in the epics are generally considered to be on account of interference from Prakrits, or innovations, and not because they are pre-Paninian.[387] Traditional Sanskrit is found in the Sanskrit of Indian epic poetry—the Ramayana and Mahabharata. The deviations from Pāṇini in the epics are generally considered to be on account of interference from Prakrits, or innovations, and not because they are pre-Paninian.[387] Traditional Sanskrit is found in the Sanskrit of Indian epic poetry—the Ramayana and Mahabharata.
meaning 'of the rsis', the traditional title for the ancient authors. In some contexts, there are also more "prakritisms" (borrowings from common speech) than in Classical Sanskrit proper. Buddhist Prakrit texts which subsequently assimilated to the Classical
Sanskrit standard in varying degrees. [388] Indian subcontinent Sanskrit has greatly influenced the languages of India that grew from its vocabulary and grammatical base; for instance, Hindi is a "Sanskrit from Sanskrit (tatsama
words), or indirectly via middle Indo-Aryan languages (tadbhava words). Words originating in Sanskrit are estimated at roughly fifty percent of the vocabulary of modern Indo-Aryan languages, as well as the literary forms of Malayalam and Kannada. [389] Literary texts in Telugu are lexically Sanskrit or Sanskritised to an enormous extent, perhaps seventy percent or more. [390]
Marathi is another prominent language in Western India, that derives most of its words and Marathi word. [392] There has been a profound influence of Sanskrit on the lexical and grammatical systems of Dravidian languages. As per Dalby, India has
been a single cultural area for about two millennia which has helped Sanskrit influence on all the Indic languages. [393] Emeneau and Burrow mention the tendency "for all four of the Dravidian literary languages in South to make literary use of total Sanskrit lexicon indiscriminately". [394] There are a large number of loanwords found in the vocabulary of the three major Dravidian
languages Malayalam, Kannada and Telugu.[393] Tamil also has significant loanwords from Sanskrit.[395] Krishnamurthi mentions that although it is not clear when the Sanskrit influence happened on the Dravidian languages, it can perhaps be around 5th century BCE at the time of separation of Tamil and Kannada from a proto-dravidian languages, it can perhaps be around 5th century BCE at the time of separation of Tamil and Kannada from a proto-dravidian languages, it can perhaps be around 5th century BCE at the time of separation of Tamil and Kannada and Telugu.[393] Tamil also has significant loanwords from Sanskrit.
classified into two types based on phonological integration - tadbhava - those words derived from Prakrit and tatsama - unassimilated loanwords from the early times". [398] The first document in Kannada, the Halmidi inscription has a large
number of Sanskrit words. As per Kachru, the influence has not only been on single lexical items in Kannada but also on "long nominal compounds and complicated syntactic expressions". New words have been created in Kannada but also on "long nominal compounds and complicated syntactic expressions". New words have been created in Kannada but also on "long nominal compounds and complicated syntactic expressions". New words have been created in Kannada but also on "long nominal compounds and complicated syntactic expressions".
Sanskrit words readily undergo verbalization in Kannada, verbalizing suffixes as in: cha:pisu, dowDa:yisu, rava:nisu.[399] George mentions that "No other Dravidian language has been so deeply influenced by Sanskrit as Malayalam by integrating "prosodic
phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. These phonological roanges as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. These phonological roanges as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated into Malayalam by "prosodic phonological" changes as per Grant. [401] Loanwords have been integrated have b
Henrich et al. note that, the language of the pre-modern Telugu literature was also highly influenced by Sanskrit and second letters are often replaced by the third and fourth letters and fourth again replaced often by h. Examples of the same are: Sanskrit
artha becomes ardhama, vīthi becomes vidhi, putra becomes bidda, mukham becomes muhamu.[403] Tamil also has been influenced from Sanskrit. Hans Henrich et al. mention that propagation of Jainism and Buddhism into south India had its influenced from Sanskrit. Hans Henrich et al. mention that propagation of Jainism and Buddhism into south India had its influence. [402] Shulman mentions that although contrary to the views held by Tamil purists, modern Tamil has been significantly
influenced from Sanskrit, further states that "Indeed there may well be more Sanskrit in Tamil than in the Sanskrit derived north-Indian subcontinent Sanskrit has had a historical presence and influence in many parts of Asia. Above (top clockwise): [i] a Sanskrit
manuscript from Turkestan, [ii] another from Miran-China. Sanskrit was a language for religious purposes and for the political elite in parts of medieval era Southeast Asia, Central Asia and East Asia, having been introduced in these regions mainly along with the spread of Buddhism. In some cases, it has competed with Pāli for prominence.[156][404] East Asia [ii] a bell with
Sanskrit engravings in South Korea [ii] the Kūkai calligraphy of Siddham-Sanskrit in Japan. Buddhist Sanskrit in Japan. Buddhist Sanskrit into the Chinese, both in its historic religious discourse and everyday use. [405] [ar] This process likely
started about 200 CE and continued through about 1400 CE, with the efforts of monks such as Yuezhi, Anxi, Kangju, Tianzhu, Yan Fodiao, Faxian, Xuanzang and Yijing.[405] Further, as the Chinese languages and culture influenced the rest of East Asia, the ideas in Sanskrit texts and some of its linguistic elements migrated further.[154][406] Many terms were transliterated
directly and added to the Chinese vocabulary. Chinese words like 剎那 chànà (Devanagari: भण kṣaṇa 'instantaneous period') were borrowed from Sanskrit teach ings, the Tengyur.[407] Sanskrit teach ings, the Tengyur.[
borrowed from Chinese transliterations.[408] In particular, the Shingon (lit. 'True Words') sect of esoteric Buddhahood.[409] Southeast Asia [i] the Thai script (init and original Sanskrit inscription in Cambodia. A large number of inscriptions in Sanskrit across Southeast Asia testify the
influence the language held in these regions.[410] Languages, such as Thai and Lao contain many loanwords from Sanskrit, as does Khmer. Many Sanskrit loanwords are also found in Austronesian languages, such as Malay (descended into modern
Malaysian and Indonesian standards) also derive much of their vocabulary from Sanskrit loanword encountered in many Southeast Asian languages is the word bhāṣā, or spoken language, which is used to refer to the names of many languages.
[412] To this day, Southeast Asian languages such as Thai are known to draw upon Sanskrit for technical vocabulary. [413] Rest of the world In ancient and medieval times, several Sanskrit words in the field of food and spices made their way into European languages including Greek, Latin and later English. Some of these are pepper, ginger and sugar. English today has several
words of Sanskrit origin, most of them borrowed[414][better source needed] during the British Raj or later. Some of these words have in turn been borrowed by other European or world languages. Modern era Liturgy, ceremonies and meditation Sanskrit is the sacred language of various Hindu, Buddhist, and Jain traditions. It is used during worship in Hindu temples. In Newar
Buddhism, it is used in all monasteries, while Mahayana and Tibetan Buddhist religious texts and sutras are in Sanskrit as well as vernacular languages. Some of the revered texts of Jainism including the Tattvartha sutra, Ratnakaranda śrāvakācāra, the Bhaktamara Stotra and later versions of the Agamas are in Sanskrit. Further, states Paul Dundas, Sanskrit mantras and
Sanskrit as a ritual language was commonplace among Jains throughout their medieval history. [415] Many Hindu rituals and rites-of-passage such as the "giving away the bride" and mutual vows at weddings, a baby's naming or first solid food ceremony and the goodbye during a cremation invoke and chant Sanskrit hymns. [416] Major festivals such as the Durga Puja ritually
recite entire Sanskrit texts such as the Devi Mahatmya every year particularly amongst the numerous communities of eastern India.[417][418] In the south, Sanskrit texts are recited at many major Hindu temples such as the Meenakshi Temple.[419] According to Richard H. Davis, a scholar of Religion and South Asian studies, the breadth and variety of oral recitations of the
Sanskrit text Bhagavad Gita is remarkable. In India and beyond, its recitations include "simple private household readings, to family and neighborhood recitation sessions, to holy men reciting in temples or at pilgrimage places for passersby, to public Gita discourses held almost nightly at halls and auditoriums in every Indian city".[420] Literature and arts See also: List of Sahitya
Akademi Award winners for Sanskrit More than 3,000 Sanskrit works have been composed since India's independence in 1947.[421] Much of this work has been judged of high quality, in comparison to both classical Sanskrit literature and modern literature in other Indian languages.[422][423] The Sahitya Akademi has given an award for the best creative work in Sanskrit every
year since 1967. In 2009, Satya Vrat Shastri became the first Sanskrit author to win the Jnanpith Award, India's highest literary award. [424] Sanskrit are popular throughout India. The samaveda uses musical notations in several of its recessions. [425]
In Mainland China, musicians such as Sa Dingding have written pop songs in Sanskrit. [426] Numerous loan Sanskrit words are found in other major Asian languages. For example, Filipino, [427] Cebuano, [428] Lao, Khmer [429] Thai and its alphabets, Malay (including Malaysian and Indonesian), Javanese (old Javanese-English dictionary by P.J. Zoetmulder contains over
25,500 entries), and even in English. Media Since 1974, there has been a short daily news broadcast on state-run All India Radio.[430] These broadcast on TV and on the internet through the DD National channel at 6:55 AM IST.[433] Over 90 weeklies, fortnightlies and quarterlies are
published in Sanskrit. Sudharma, a daily printed newspaper in Sanskrit, has been published out of Mysore, India, since 1970. It was started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Patram and Vishwasya Vrittantam started by K.N. Varadaraja Iyengar, a Sanskrit vartman Iyengar 
Pramati Hillview Academy, Mysore, India Sanskrit University, established in 1791 in the India, University was Sampurnanand Sanskrit University, established in 1791 in the India, where there are also 22 colleges and
universities dedicated to the exclusive study of the language. [citation needed] Sanskrit is one of the 22 scheduled languages of India. [280] Despite it being a studied school subject in contemporary India, Sanskrit has not been spoken as a native language in centuries. [435] [436] [437] The Central Board of Secondary Education of India (CBSE), along with several other state
education boards, has made Sanskrit an alternative option to the state's own official language as a second or third language choice in the schools affiliated with the Indian Certificate of Secondary Education (ICSE) board, especially in states where the official
language is Hindi. Sanskrit is also taught in traditional gurukulas throughout India. [438] A number of colleges and universities in India have dedicated departments for Sanskrit University, Central Sanskrit University and Shri Lal
Bahadur Shastri National Sanskrit University, from the deemed to be university status to a central university, from the deemed to be university status to a central university status to a
teaching of Sanskrit outside India St James Junior School in London, England, offers Sanskrit as part of the curriculum. [440] Since September 2009, US high school students have been able to receive credits as Independent Study or toward Foreign Language requirements by studying Sanskrit as part of the "SAFL: Samskritam as a Foreign Language" program coordinated by
Samskrita Bharati.[441] In Australia, the private boys' high school Sydney Grammar School offers Sanskrit from years 7 through to 12, including for the Higher Schools in Cape Town, Durban and Johannesburg, South Africa; John Colet School, New Zealand; St James Preparatory Schools in Cape Town, Durban and Johannesburg, South Africa; John Colet School,
Sydney, Australia; Erasmus School, Melbourne, Australia: Erasmus School, Melbourne, Australia. [443][444][445] European studies and discourse See also: Sanskrit studies European scholarship in Sanskrit, begun by Heinrich Roth (1620–1668) and Johann Ernst Hanxleden (1681–1731), is considered responsible for the discovery of an Indo-European language family by Sir William Jones (1746–1794). This research
played an important role in the development of Western philology, or historical linguistics. [446] The 18th- and 19th-century speculations about the possible links of Sanskrit to ancient Egyptian language were later proven to be wrong, but it fed an orientalist discovered, were
imagined by Indophiles to potentially be "repositories of the primitive experiences and religion of the human race, and as such confirmatory of the truth of Christian scripture", as well as a key to "universal ethnological narrative".[448](pp96–97) The Indophobes imagined the opposite, making the counterclaim that there is little of any value in Sanskrit, portraying it as "a language
fabricated by artful [Brahmin] priests", with little original thought, possibly copied from the Greeks who came with Alexander or perhaps the Persians. [448] (pp124–126) Scholars such as William Jones and his colleagues felt the need for systematic studies of Sanskrit language and literature. This launched the Asiatic Society, an idea that was soon transplanted to Europe starting
with the efforts of Henry Thomas Colebrooke in Britain, then Alexander Hamilton who helped expand its studies to Paris and thereafter his student Friedrich Schlegel nurtured his own students into influential European Sanskrit scholars, particularly through Franz Bopp and Friedrich Max Muller. As these scholars
translated the Sanskrit manuscripts, the enthusiasm for Sanskrit grew rapidly among European scholars, states Trautmann, and chairs for Sanskrit experts. [448] (pp133-142) Symbolic usage See also: Educational institutions with Sanskrit mottos, Non-educational institutions
which Sanskrit mottoes, Sanskrit honorifics in Southeast Asia, Sanskritised naming of people across the world, and Sanskritised naming of places across the world, notionesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, Indonesia, Nepal, Bangladesh, Sri Lanka, and Southeast Asia, Sanskritised naming of places across the world in India, 
meaning 'truth alone triumphs'.[449] Nepal: Janani Janmabhūmischa Swargādapi Garīyasī, meaning 'mother and mottoes of the armed forces and other national organizations (See: Indonesian Armed Forces mottoes). Rastra Sewakottama (राष्ट्र सेवकोत्तम,
transl. 'people's main servants') is the official motto of the Indonesian Mational Police, Tri Dharma Eka Karma (त्रिधर्म एक कर्म) is the official motto of the Indonesian Army,[450] Adhitakarya Mahatvavirya Nagarabhakti (अधीतकार्य महत्ववीर्य नगरभिक्त, transl. 'hard-
working knights serving bravery as nations hero') is the official motto of the Indonesian Military Academy,[451] Upakriya Labdha Prayojana Balottama (उपक्रिया लब्ध प्रयोजन बालोत्तम, transl. 'purpose of the unit is to give the best service to the nation by finding the perfect soldier') is the official motto of the Army Psychological Corps, Karmanye Vadikaraste Mafalesu Kadatjana
(कर्मण्येवाधिकारस्ते मा फलेषु कदाचन, transl. 'working without counting the profit and loss') is the official motto of the Air-Force Special Forces (Paskhas),[452] Jalesu Bhumyamca Jayamahe (जलेषु भूम्यम्च जयमहे, transl. 'on the sea and land we are glorious') is the official motto of the Indonesian Marine Corps,[453] and there are more units and organizations in Indonesia either Armed Forces
or civil which use the Sanskrit language respectively as their mottoes and other purposes. Many of India's and Nepal's scientific and administrative terms use Sanskrit. The Indian quided missiles (ballistic and others) that it developed Prithvi, Agni, Akash, Nag
and the Trishul missile system. India's first modern fighter aircraft is named HAL Tejas.[citation needed] In November 2020, Gaurav Sharma, a New Zealand politician of Indian languages" compromising between his native Pahari and Punjabi.[454] In popular culture The
song My Sweet Lord by George Harrison includes The Hare Krishna mantra, also referred to reverentially as the Maha Mantra, is a 16-word Vaishnava mantra which is mentioned in the Kali-Santarana Upanishad. Satyagraha, an opera by Philip Glass, uses texts from the Bhagavad Gita, sung in Sanskrit. [455] [456] The closing credits of The Matrix Revolutions has a prayer from
the Brihadaranyaka Upanishad. The song "Cyber-raga" from Madonna's album Music includes Sanskrit chants, [457] and Shanti/Ashtangi from her 1998 album Ray of Light, which won a Grammy, is the ashtanga vinyasa yoga chant. [458] The lyrics include the mantra Om shanti. [459] Composer John Williams featured choirs singing in Sanskrit for Indiana Jones and the Temple of
Doom and in Star Wars: Episode I – The Phantom Menace. [460] [461] [better source needed] The theme song of Battlestar Galactica 2004 is the Gayatri Mantra, taken from the Rigveda. [462] The lyrics of "The Child in Us" by Enigma also contains Sanskrit verses. [463] [better source needed] In 2006, Mexican singer Paulina Rubio was influenced in Sanskrit for her concept album
Ananda.[464] See also Aryabhata numeration List of Sanskrit-related topics The Spitzer manuscript Proto-Indo-European Notes a b "In conclusion, there are strong systemic and paleographic indications that the Brahmi script derived from a Semitic prototype, which, mainly on historical grounds, is most likely to have been Aramaic. However,
the details of this problem remain to be worked out, and in any case, it is unlikely that a complete letter-by-letter derivation, of the presumptive Semitic prototype, perhaps under the influence of a preexisting Indian tradition of phonetic analysis. However, the
Semitic hypothesis 1s not so strong as to rule out the remote possibility that further discoveries could drastically change the picture. In particular, a relationship of some kind, probably partial or indirect, with the protohistoric Indus Valley script should not be considered entirely out of the question." Salomon 1998, p. 30 ^ All these achievements are dwarfed, though, by the Sanskrit
linguistic tradition culminating in the famous grammar by Pāṇini, known as the Aṣṭhādhyāyī. The elegance and comprehensiveness of its architecture have yet to be surpassed by any grammar by Pāṇini, known as the Aṣṭhādhyāyī. The elegance and comprehensiveness of its architecture have yet to be surpassed by any grammar of any language, and its ingenious methods of stratifying out use and mention, language and metalanguage, and theorem and metatheorem predate key discoveries in western philosophy
by millennia. [30] ^ "dhārayan brāhmaṇam rupam ilvalaḥ saṃskṛtam vadan..." - The Rāmāyaṇa 3.10.54 - said to be the first known use of saṃskṛta with reference to the language. ^ The Sanskrit grammatical tradition is also the ultimate source of the notion of zero,' which, once adopted in the Arabic system of numerals, allowed us to transcend the cumbersome notations of
Roman arithmetic.[30] ^ 6,106 Indians in 1981, 49,736 in 1991, 14,135 in 2001, and 24,821 in 2011, have reported Sanskrit to be their mother tonguage, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin, and more
exquisitely refined than either, yet bearing to both of them a stronger affinity, both in the roots of verbs and the forms of grammar, than could possibly have been produced by accident; so strong indeed, that no philologer could examine them all three, without believing them to have sprung from some common source, which perhaps no longer exists. There is a similar reason,
though not quite so forcible, for supposing that both the Gothick and the Celtick [sic], though blended with a very different idiom, had the same origin with the Sanscrit; and the Old Persian might be added to the same family. ^ The Mitanni treaty is generally dated to the same family. An example of the shared
phrasal equations is the dyáuṣ pitṛ in Vedic Sanskrit, from Proto-Indo-European *dyḗws ph₂tḗr, meaning "sky father". The Mycenaean Greek equivalent is Zeus Pater, which evolved to Jupiter in Latin. Equivalent phrasal equation is found in many Indo-European languages. [82] ^ Pāṇini's use of the term lipi has been a source of scholarly disagreements. Harry
Falk in his 1993 overview states that ancient Indians neither knew nor used writing script, and Pānini's mention is likely a reference to Semitic and Greek scripts. [100] In his 1995 review, Salomon questions Falk's arguments and writes it is "speculative at best and hardly constitutes firm grounds for a late date for Kharosthī. The stronger argument for this position is that we have no
specimen of the script before the time of Ashoka, nor any direct evidence of intermediate stages in its development; but of course this does not mean that such earlier forms did not exist, only that, if they did exist, they have not survived, presumably because they were not employed for monumental purposes before Ashoka, nor any direct evidence of intermediate stages in its development; but of course this does not mean that such earlier forms did not exist, only that, if they did exist, they have not survived, presumably because they were not employed for monumental purposes before Ashoka, nor any direct evidence of intermediate stages in its development; but of course this does not mean that such earlier forms did not exist, only that, if they did exist, they have not survived, presumably because they were not employed for monumental purposes before Ashoka, nor any direct evidence of intermediate stages in its development; but of course this does not mean that such earlier forms did not exist, and the course this does not mean that such earlier forms did not exist, and the course this does not mean that such earlier forms did not exist, and the course this does not mean that such earlier forms did not exist, and the course this does not mean that such earlier forms did not exist.
be borrowed from the Old Persian Dipi, in turn derived from Sumerian Dup. Scharfe adds that the best evidence, at the time of his review, is that no script was used in India, aside from the cultural and literary heritage."[102] Kenneth Norman states writing
scripts in ancient India evolved over the long period of time like other cultures, that it is unlikely that ancient Indians developed a single complete writing script was invented during Ashoka's rule, starting from nothing, for the specific purpose of writing his inscriptions and then it
was understood all over South Asia where the Ashoka pillars are found.[103] Jack Goody states that ancient India likely had a "very old culture of writing" along with its oral tradition of composing and transmitting knowledge, because the Vedic literature is too vast, consistent and complex to have been entirely created, memorized, accurately preserved and spread without a written
system.[104] Falk disagrees with Goody, and suggests that it is a Western presumption and inability to imagine that remarkably early scientific achievements such as Pānini's grammar (5th to 4th century BCE), and the creation, preservation and wide distribution of the large corpus of the Brahmanic Vedic literature and the Buddhist canonical literature, without any writing scripts.
Johannes Bronkhorst disagrees with Falk, and states, "Falk goes too far. It is fair to expect that we believe that Vedic memorisation—though without losing a syllable. [...] However, the oral composition of a work as complex as Pāṇini's grammar is not only without parallel in
other human cultures, it is without parallel in India itself. [...] It just will not do to state that our difficulty in conceiving any such thing is our problem".[105] Pali is also an extinct language.[118] The Indian Mission for Manuscripts initiative has already counted over 5 million manuscripts. The thirty million estimate is of David Pingree, a manuscript and historian. — Peter M.
Scharf[133] ^ A celebrated work on the philosophy of language is the Vakyapadiya by the 5th-century Hindu scholar Bhartrhari.[137][140][141] ^ 'That Which Is', known as the Tattvartha Sutra to Jains, is recognized by all four Jain traditions as the earliest, most authoritative, and comprehensive summary of their religion. — [145] ^ The oldest surviving Sanskrit inscription in the
Kathmandu valley is dated to 464 CE.[198] ^ Sanskrit is written in many scripts. Sounds in grey are not phonemic. ^ The "root + affix" is called the "stem".[245] ^ Other equivalents: bharāmi (I carry), bharati (he carries), bharāmas (we carry).[59] Similar morphology is found in some other Indo-European
languages; for example, in the Gothic language, baira (I carry), bairis (you carry), bairis (le carries).
structure of the metrics has attracted scholarly studies since the 19th century. [259] ^ Kena, Katha, Isha, Shvetashvatara and Mundaka Upanishads are examples of verse-style ancient Upanishads. ^ Sudden or significant changes in metre, wherein the metre of succeeding sections return to earlier sections, suggest a corruption of the message, interpolations and insertion of text
into a Sanskrit manuscript. It may also reflect that the text is a compilation of works of different authors and time periods. [265][266][267] ^ The Buddhist text Lalitavistara Sūtra describes the young Siddhartha—the future Buddha—to have mastered philology and scripts at a school from Brahmin Lipikara and Deva Vidyasinha. [274] ^ A version of this list of sixty-four ancient Indian
scripts is found in the Chinese translation of an Indian Buddhist text, and this translation has been dated to 308 CE.[276] ^ The Greek Nearchos could have confused Aramaic writers with the Indians.[279] ^ Salomon writes, in The World's
Writing Systems edited by Peter Daniels, that "many scholars feel that the origins of these scripts must have gone back further than this [mid-3rd century BCE Ashoka inscriptions], but there is no conclusive proof". [280] ^ Salomon states that the inscription has a few scribal errors,
but is essentially standard Sanskrit. [136] A Salomon illustrates this for the consonant ka which is written as "" in the Brahmi script and "क" in the Devanagari script, the vowel is marked together with the consonant before as in "क", after "का", above "क" or below "क". [282] A Sanskrit and the Prakrits, at different times and places were written in a vast number of forms and derivatives
of Brahmi. In the premodern period, in other words, these languages would be written by a given scribe in whatever happened to be the current local script ... - Richard Salomon, p 70 [289] ^ Salomon states that these shared graphic principles that combine syllabic and alphabetic writing are distinctive for Indic scripts when contrasted with other major world languages. The only
known similarity is found in the Ethiopic scripts, but Ethiopic system lacks clusters and the Indic set of full vowels signs. [302] Some scholars date these to the 2nd century BCE. [305] [306] Prakrit inscriptions of ancient India, such as those of Ashoka, are older. Louis Renou called it "the great linguistical paradox of India" that the Sanskrit inscriptions appear later than Prakrit
inscriptions, although Prakrit is considered as a descendant of the Sanskrit language. [136] ^ According to Salomon, towards the end of pre-Christian era, "a smattering" of standard or nearly standard or nearly standard or nearly standard or nearly standard sanskrit inscriptions came into vogue, and "we may assume that these are isolated survivals of what must have been then an increasingly common practice". He adds, that the
Scythian rulers of northern and western India while not the originators, were promoters of the use of Sanskrit language for inscriptions, and "their motivation in promoting Sanskrit was presumably a desire to establish themselves as legitimate Indian or at least Indianized rulers and to curry the favor of the educated Brahmanical elite".[310] ^ The Rudradaman inscription is "not pure
classical Sanskrit", but with few epic-vernacular Sanskrit exceptions, it approaches high classical Sanskrit exceptions, it approaches high classical Sanskrit was the sole epigraphic language, until the regional Dravidian languages began to come
into use around the seventh century. — [324] ^ The use of the Sanskrit language in epigraphy gradually dropped after the arrival and the consolidation of Islamic Delhi Sultanate rule in the late 12th century, with the Islamic armies conquering more of South Asia, the use of
Sanskrit language for inscriptions became rarer and it was replaced with Persian, Arabic, Dravidian and North-Indo-Aryan languages, states Salomon.[329] The Sanskrit language, particularly in bilingual formet, re-emerged in the epigraphy of Hindu kingdoms such as the Vijayanagara, Yadavas, Hoysalas, Pandyas, and others that re-established themselves.[330] Some Muslim
rulers such as Adil Shah also issued Sanskrit language inscriptions recording the donation of a mosque.[330] ^ "Since the Renaissance there has been no event of such worldwide significance in the history of culture as the discovery of Sanskrit literature in the latter part of the eighteenth century" - Macdonell[336] ^ 'The style of the [Vedic] works is more simple and spontaneous
while that of the later works abounds in puns, conceits and long compounds. Rhetorical ornaments are more and more copious and complex and the rules of Poetic and Grammar more and more rigidly observed as time advances.' - Iyengar,[338] ^ These are just generic names for works of law ^ an account of Indian algebra ^ Kāma śāstra, 'the science of love' ^ Most Tripiṭaka
historic texts in the Pali language, but Sanskrit Tripitaka texts have been discovered. [377] A Examples of phonetically imported Sanskrit words in Chinese include sampla (Chinese: seng), bhiksuni (ni), kasaya (jiasha), namo or namas (namo), and nirvana (niepan). The list of phonetically transcribed and semantically translated words from Sanskrit into Chinese is substantial, states
Xiangdong Shi. [405] References ^ Mascaró, Juan (2003). The Bhagavad Gita. Penguin. pp. 13 ff. ISBN 978-0-14-044918-1. The Bhagavad Gita, an intensely spiritual work, that forms one of the cornerstones of the Hindu faith, and is also one of the masterpieces of Sanskrit poetry. (from the backcover) ^ Besant, Annie (trans) (1922). The Bhagavad-gita; or, The Lord's Song, with
text in Devanagari, and English translation. Madras: G. E. Natesan & Co. प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥ Then, beholding the sons of Dhritarâshtra standing arrayed, and flight of missiles about to begin, ... the son of Pându, took up his bow,(20) हृषीकेशं तदा वाक्यमिदमाह महीपते । अर्जुन उवाच । ...॥ २१ ॥ And spake this word to Hrishîkesha, O Lord of Earth: Arjuna said: ... ^
Radhakrishnan, S. (1948). The Bhagavadgītā: With an introductory essay, Sanskrit text, English translation, and notes. London, UK: George Allen and Unwin Ltd. p. 86. ... pravyite Sastrasampate dhanur udyamya pandavah (20) Then Arjuna, ... looked at the sons of Dhrtarastra drawn up in battle order; and as the flight of missiles (almost) started, he took up his bow. hystkesam
tada vakyam idam aha mahipate ... (21) And, O Lord of earth, he spoke this word to Hrsikesha (Krsna): ... \textsup Uta Reinöhl (2016). Grammaticalization and the Rise of Configurationality in Indo-Aryan. Oxford University Press. pp. xiv, 1–16. ISBN 978-0-19-873666-0. \textsup Colin P. Masica 1993, p. 55: "Thus Classical Sanskrit, fixed by Panini's grammar in probably the fourth century BC on
the basis of a class dialect (and preceding grammatical tradition) of probably the seventh century BC, had its greatest literary flowering in the first millennium A D and even later, much of it therefore a full thousand years after the stage of the language it ostensibly represents." A a b McCartney, Patrick (10 May 2020), Searching for Sanskrit Speakers in the Indian Census, The Wire,
retrieved 24 November 2020 Quote: "What this data tells us is that it is very difficult to believe the notion that Jhiri is a "Sanskrit village" where everyone only speaks fluent Sanskrit, when most the majority of L1, L2 and L3 Sanskrit tokens are linked to urban areas. The
predominance of Sanskrit across the Hindi belt also shows a particular cultural/geographic affection that does not spread equally across the rest of the country. In addition, the clustering with Hindi and English, in the majority of variations possible, also suggests that a certain class element is involved. Essentially, people who identify as speakers of Sanskrit appear to be urban and
educated, which possibly implies that the affiliation with Sanskrit is related in some way to at least some sort of Indian, if not, Hindu, nationalism." ^ a b McCartney, Patrick (11 May 2020), The Myth of 'Sanskrit Villages' and the Realm of Soft Power, The Wire, retrieved 24 November 2020 Quote: "Consider the example of this faith-based development narrative that has evolved over
the past decade in the state of Uttarakhand. In 2010, Sanskrit became the state's second official language. ... Recently, an updated policy has increased this top-down imposition of language shift, toward Sanskrit became the state of Uttarakhand. The state of Uttarakhand. The state of Uttarakhand consists of two divisions, 13 districts,
79 sub-districts and 97 blocks. ... There is hardly a Sanskrit village in even one block in Uttarakhand. The curious thing is that, while 70% of the state's total population live in rural areas, 100pc of the total 246 L1-Sanskrit token comes from any villager who identifies as an L1-Sanskrit speaker in
Uttarakhand." ^ a b c d e Sreevastan, Ajai (10 August 2014). Where are the Sanskrit speakers?. The Hindu. Chennai. Retrieved 11 October 2020. Sanskrit is also the only scheduled language that shows wide fluctuation is not necessarily an error of
the Census method. People often switch language loyalties depending on the immediate political climate," says Prof. Ganesh Devy of the People's Linguistic Survey of India. ... Because some people "fictitiously" indicate Sanskrit as their mother tongue owing to its high prestige and Constitutional mandate, the Census captures the persisting memory of an ancient language that is
no longer anyone's real mother tongue, says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without presence," says B. Mallikarjun of the Center for Classical Language. Hence, the numbers fluctuate in each Census. ... "Sanskrit has influence without present the numbers fluctuate in each Census. ... "Sanskrit has influence without present the numbers fluctuate in each Census. ... "Sanskrit has influence without present the numbers fluctuate in each Census. ... "Sanskrit has influence without present the numbers fluctuate in each Census. ... "Sanskrit has influence without present the numbers fluctuate in each Census. ... "Sanskrit has influence without present the numbers fluctuate in each Census with the numbers fluctuate in each Census wit
Sanskrit as their mother tongue. ^ a b Lowe, John J. (2017). Transitive Nouns and Adjectives: Evidence from Early Indo-Aryan. Oxford University Press. p. 53. ISBN 978-0-19-879357-1. The desire to preserve understanding and knowledge of Sanskrit in the face of ongoing linguistic change drove the development of an indigenous grammatical tradition, which culminated in the
composition of the Aṣṭādhyāyī, attributed to the grammarian Pāṇini, no later than the early fourth century BCE. In subsequent centuries, Sanskrit ceased to be learnt as a native language, and eventually ceased to develop as living languages do, becoming increasingly fixed according to the prescriptions of the grammatical tradition. ^ a b Ruppel, A. M. (2017). The Cambridge
Introduction to Sanskrit. Cambridge University Press. p. 2. ISBN 978-1-107-08828-3. The study of any ancient (or dead) language is faced with one main challenge: ancient languages have no native speakers who could provide us with examples of simple everyday speech Annamalai, E. (2008). "Contexts of multilingualism". In Braj B. Kachru; Yamuna Kachru; S. N. Sridhar
(eds.). Language in South Asia. Cambridge University Press. pp. 223—. ISBN 978-1-139-46550-2. Some of the migrated languages ... such as Sanskrit and English, remained primarily as a second language, even though their native speakers, while some linguistic communities
shifted their language to one or other of the migrants' languages. ^ a b Jain, Dhanesh (2007). "Sociolinguistics of the Indo-Aryan languages". In George Cardona; Dhanesh Jain (eds.). The Indo-Aryan languages. A b Jain, Dhanesh (2007). "Sociolinguistics of the Indo-Aryan languages". In George Cardona; Dhanesh Jain (eds.). The Indo-Aryan languages. Poutledge. pp. 47–66, 51. ISBN 978-1-135-79711-9. In the history of Indo-Aryan, writing was a later development and its adoption has been slow even in modern times.
The first written word comes to us through Asokan inscriptions dating back to the third century BC. Originally, Brahmi was available to Old Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical tradition, though writing was available to Old Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical tradition, though writing was available to Old Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical tradition, though writing was available to Old Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical traditions, though writing was available to OIA Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical tradition, though writing was available to OIA Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical traditions of Buddhist and Jain texts show greater regard for the written word than the OIA Brahminical traditions of Buddhist and Brahminical traditions o
Indo-Aryans. ^ a b Salomon, Richard (2007). "The Writing Systems of the Indo-Aryan Languages". In George Cardona; Dhanesh Jain (eds.). The Indo-Aryan Languages. Routledge. pp. 67–102. ISBN 978-1-135-79711-9. Although in modern usage Sanskrit is most commonly written or printed in Nagari, in theory, it can be represented by virtually any of the main Brahmi-based.
scripts, and in practice it often is. Thus scripts such as Gujarati, Bangla, and Oriya, as well as the major south Indian scripts, traditionally have been and often still are used in their proper territories for writing Sanskrit. Sanskrit, in other words, is not inherently linked to any particular scripts, although it does have a special historical connection with Nagari. A Cardona, George; Luraghi,
Silvia (2018). "Sanskrit". In Bernard Comrie (ed.). The World's Major Languages. Taylor & Francis. pp. 497-. ISBN 978-1-317-29049-0. Sanskrit (samskrita- 'adorned, purified') ... It is in the Ramayana that the term samskrta- is encountered probably for the first time with reference to the language. A b Wright, J.C. (1990). "Reviewed Works: Pāṇini: His Work and Its Traditions.
Vol. I. Background and Introduction by George Cardona; Grammaire sanskrite pâninéenne by Pierre-Sylvain Filliozat". Bulletin of the School of Oriental and African Studies, University of London. Cambridge University of Lond
(Sundarkanda), Canto 28, Verse 17: अहं ह्यातितन् श्रेव वनरश्च विशेषतः // वाचंचोदाहरिष्यामि मान्षीमिह संस्कृताम् // १७ // Hanuman says, "First, my body is very subtle, second I am a monkey. Especially as a monkey, I will use here the human-appropriate Sanskrit speech / language. ^ Apte, Vaman Shivaram (1957). Revised and enlarged edition of Prin. V.S. Apte's The practical Sanskrit-English
Dictionary. Poona: Prasad Prakashan. p. 1596. from संस्कृत samskrit language; संस्कृतं नाम दैवी वागन्वाख्याता महर्षिभिः ("named sanskritam the divine language elaborated by
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the sages") from Kāvyadarśa.1. 33. of Daṇḍin ^ a b Roger D. Woodard (2008). The Ancient Languages of Asia and the Americas. Cambridge University Press. pp. 1–2. ISBN 978-0-521-68494-1. The earliest form of this 'oldest' language, Sanskrit, is the one found in the ancient Brahmanic text called the Rigveda, composed c. 1500 BC. The date makes Sanskrit one of the three

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earliest of the well-documented languages of the Indo-European family – the other two being Old Hittite and Myceanaean Greek – and, in keeping with its early appearance, Sanskrit has been a cornerstone in the reconstruction of the parent language of the Indo-European: Its
forms and functions, and its evolution in Latin-romance. De Gruyter. pp. 90–92. ISBN 978-3-11-046175-6. For detailed comparison of the languages, see pp. 90–126. ^ a b c d Ramat, Anna Giacalone; Ramat, Paolo (2015). The Indo-European Languages, see pp. 90–126. ^ a b c d Ramat, Anna Giacalone; Ramat, Paolo (2015). The Indo-European Languages, see pp. 90–126. ^ a b c d Ramat, Anna Giacalone; Ramat, Paolo (2015). The Indo-European Languages, see pp. 90–126. ^ a b c d Ramat, Anna Giacalone; Ramat, Paolo (2015). The Indo-European Languages (2015). The Indo-European Languages (2015). The Indo-European Languages (2015).
People to the Present Day. Oxford University Press. pp. 14–15. ISBN 978-0-19-882905-8. Although the collapse of the Indus valley civilization is no longer believed to have been due to an 'Aryan invasion' it is widely thought that, at roughly the same time, or perhaps a few centuries later, new Indo-Aryan-speaking people and influences began to enter the subcontinent from the
north-west. Detailed evidence is lacking. Nevertheless, a predecessor of the language that would eventually be called Sanskrit was probably introduced into the north-west sometime between 3,900 and 3,000 years ago. This language was related to one then spoken in eastern Iran; and both of these languages belonged to the Indo-European language family. Andrea
Marion (2014). "Revealing the Vedas in 'Hinduism': Foundations and issues of interpretation of religions in Asia. Routledge. pp. 38—. ISBN 978-1-317-63646-5. According to Asko Parpola, the Proto-Indo-Aryan civilization was influenced by two external waves of
migrations. The first group originated from the southern Urals (c. 2100 BCE) and mixed with the peoples of the Bactria-Margiana Archaeological Complex (BMAC); this group then proceeded to South Asia, arriving around 1900 BCE. The second wave arrived in northern South Asia around 1750 BCE and mixed with the formerly arrived group, producing the Mitanni Aryans (c. 1500 BCE).
BCE), a precursor to the peoples of the Rgveda. Michael Witzel has assigned an approximate chronology to the strata of Vedic languages, arguing that the language of the Rgveda changed through the beginning of the Rgveda. Michael Witzel has suggested a five-
stage periodization of Vedic civilization, beginning with the Rayeda. On the basis of internal evidence, the Rayeda is dated as a late Bronze Age text composed by pastoral migrants with limited settlements, probably between 1350 and 1150 BCE in the Punjab region. A Michael C. Howard 2012, p. 21 A Pollock, Sheldon (2006). The Language of the Gods in the World of Men:
Sanskrit, Culture, and Power in Premodern India. University of California Press. p. 14. ISBN 978-0-520-24500-6. Once Sanskrit probably never functioned as an everyday medium of communication anywhere in the cosmopolis—not in South Asia itself,
let alone Southeast Asia ... The work Sanskrit did do ... was directed above all toward articulating a form of ... politics ... as celebration of aesthetic power. ^ Burrow 1973, pp. 62–64. ^ Cardona, George; Luraghi, Silvia (2018). "Sanskrit". In Bernard Comrie (ed.). The World's Major Languages. Taylor & Francis. pp. 497–. ISBN 978-1-317-29049-0. Sanskrit (samskrita- 'adorned, or cardona, George; Luraghi, Silvia (2018). "Sanskrit". In Bernard Comrie (ed.). The World's Major Languages. Taylor & Francis. pp. 497–. ISBN 978-1-317-29049-0. Sanskrit (samskrita- 'adorned, or cardona, George; Luraghi, Silvia (2018). "Sanskrit". In Bernard Comrie (ed.). The World's Major Languages. Taylor & Francis. pp. 497–. ISBN 978-1-317-29049-0. Sanskrit (samskrita- 'adorned, or cardona, George; Luraghi, Silvia (2018). "Sanskrit". In Bernard Comrie (ed.). The World's Major Languages. Taylor & Francis. pp. 497–. ISBN 978-1-317-29049-0. Sanskrit (samskrita- 'adorned, or cardona, George; Luraghi, Silvia (2018). "Sanskrit". In Bernard Comrie (ed.). The World's Major Languages. Taylor & Francis. pp. 497–. ISBN 978-1-317-29049-0. Sanskrit (samskrita- 'adorned, or cardona, George; Luraghi, Silvia (2018). "Sanskrit". In Bernard Comrie (ed.). The World's Major Languages. Taylor & Francis. pp. 497–. ISBN 978-1-317-29049-0. Sanskrit (samskrita- 'adorned 'adorned
purified') refers to several varieties of Old Indo-Aryan whose most archaic forms are found in Vedic texts: the Rigveda, Kajurveda, Vajurveda, 
period, then it is true to say that all the Prakrits are derived from Sanskrit. If on the other hand 'Sanskrit, is used more strictly of the Panini-Patanjali language or 'Classical Sanskrit, is derived from the Old Indian dialect of the Madhyadesa on which Classical Sanskrit was
mainly based. ^ Lowe, John J. (2015). Participles in Rigvedic Sanskrit: The syntax and semantics of adjectival verb forms. Oxford University Press. pp. 1–2. ISBN 978-0-19-100505-3. It consists of 1,028 hymns (suktas), highly crafted poetic compositions originally intended for recital during rituals and for the invocation of and communication with the Indo-Aryan gods. Modern
scholarly opinion largely agrees that these hymns were composed between around 1500 BCE, during the eastward migration of the Indo-Aryan tribes from the mountains of what is today northern Afghanistan across the Punjab into north India. Nitzel, Michael (2006). "Early Loan Words in Western Central Asia: Indicators of Substrate Populations, Migrations, and
Trade Relations". In Victor H. Mair (ed.). Contact And Exchange in the Ancient World. University of Hawaii Press. pp. 158–190, 160. ISBN 978-0-8248-2884-4. The Vedas were composed (roughly between 1500-1200 and 500 BCE) in parts of present-day Afghanistan, northern Pakistan, and northern India. The oldest text at our disposal is the Rgveda (RV); it is composed in
archaic Indo-Aryan (Vedic Sanskrit). ^ Shulman, David (2016). Tamil. Harvard University Press. pp. 17–19. ISBN 978-0-674-97465-4. (p. 17) Similarly, we find a large number of other items relating to flora and fauna, grains, pulses, and spices—that is, words that we might expect to have made their way into Sanskrit from the linguistic environment of prehistoric or early-historic
India. ... (p. 18) Dravidian certainly influenced Sanskrit phonology and syntax from early on ... (p 19) Vedic Sanskrit was in contact, from very ancient times, with speakers of Dravidian languages, and that the two languages and what they have to tell us. John Wiley &
Sons. pp. 27-. ISBN 978-0-631-23305-3. A Glenn Van Brummelen (2014). "Arithmetic". In Thomas F. Glick; Steven Livesey; Faith Wallis (eds.). Medieval Science, Technology, and Medicine: An Encyclopedia. Routledge. pp. 46-48. ISBN 978-1-135-45932-1. The story of the growth of arithmetic from the ancient inheritance to the wealth passed on to the Renaissance is dramatic
and passes through several cultures. The most groundbreaking achievement was the evolution of a positional number system, in which the position to include decimal fractions and the procedures that were made possible by its adoption
transformed the abilities of all who calculated, with an effect comparable to the modern invention of the electronic computer. Roughly speaking, this began in India, was transmitted to Islam, and then to the Latin West. ^ Lowe, John J. (2017). Transitive Nouns and Adjectives: Evidence from Early Indo-Aryan. Oxford University Press. p. 58. ISBN 978-0-19-879357-1. The term 'Epic
Sanskrit' refers to the language of the two great Sanskrit epics, the Mahābhārata and the Rāmāyaṇa. ... It is likely, therefore, that the epic-like elements found in Vedic sources and the two epics that we have are not directly related, but that both drew on the same source, an oral tradition of storytelling that existed before, throughout, and after the Vedic period. ^ a b Lowe, John J.
(2015). Participles in Rigvedic Sanskrit: The Syntax and Semantics of Adjectival Verb Forms. Oxford University Press. pp. 2-. ISBN 978-0-19-100505-3. The importance of the Rigveda for the study of early Indo-Aryan historical linguistics cannot be underestimated. ... its language is ... notably similar in many respects to the most archaic poetic texts of related language families,
the Old Avestan Gathas and Homer's Iliad and Odyssey, respectively the earliest poetic representatives of the Iranian and Greek language families. Moreover, its manner of preservation, by a system of oral transmission which has preserved the hymns almost without change for 3,000 years, makes it a very trustworthy witness to the Indo-Aryan language of North India in the
second millennium BC. Its importance for the reconstruction of Proto-Indo-European, particularly in respect of the archaic morphology and syntax it preserves, ... is considerable. Any linguistic investigation into Old Indo-Aryan, Indo-Iranian, or Proto-Indo-European cannot avoid treating the evidence of the Rigveda as of vital importance. A Staal 1986. Filliozat 2004, pp. 360–375.
Filliozat 2004, p. 139. ^ Gazzola, Michele; Wickström, Bengt-Arne (2016). The Economics of Language Policy. MIT Press. pp. 469-. ISBN 978-0-262-03470-8. The Eighth Schedule recognizes India's national languages as including the major regional languages as including the major regional languages as well as others, such as Sanskrit and Urdu, which contribute to India's national languages as including the major regional languages as well as others, such as Sanskrit and Urdu, which contribute to India's national languages as including the major regional languages as well as others, such as Sanskrit and Urdu, which contribute to India's national languages as including the major regional languages as including the major regional languages as including the major regional languages as well as others, such as Sanskrit and Urdu, which contribute to India's national languages as including the major regional lan
languages in the Eighth Schedule at the time of the adoption of the Constitution in 1949 has now grown to twenty-two. ^ Groff, Cynthia (2017). The Ecology of Language in Multilingual India: Voices of Women and Educators in the Himalayan Foothills. Palgrave Macmillan UK. pp. 58—. ISBN 978-1-137-51961-0. As Mahapatra says: "It is generally believed that the significance for
the Eighth Schedule lies in providing a list of languages from which Hindi is directed to draw the appropriate forms, style and expressions for its enrichment" ... Being recognized in the Constitution, however, has had significant relevance for a language's status and functions. ^ "Indian village where people speak in Sanskrit". BBC News. 22 December 2014. Retrieved 30 September
2020. ^ Annamalai, E. (2008). "Contexts of multilingualism". In Braj B. Kachru; Yamuna Kachru; S. N. Sridhar (eds.). Language in South Asia. Cambridge University Press. pp. 223-. ISBN 978-1-139-46550-2. Some of the migrated languages ... such as Sanskrit and English, remained primarily as a second language, even though their native speakers were lost. Some native
languages like the language of the Indus valley were lost with their speakers, while some linguistic communities shifted their languages. ^ Distribution of the migrants' languages. ^ Distribution of the 22 Scheduled Languages. ^ Distribution of the 22 Scheduled Languages. - India / States / Union Territories – Sanskrit (PDF), Census of India, 2011, p. 30, retrieved 4 October 2020 ^ Seth, Sanjay (2007). Subject Lessons: The
Western Education of Colonial India. Duke University Press. pp. 171-. ISBN 978-0-8223-4105-5. Angus Stevenson & Maurice Waite 2011, p. 1275 a b Shlomo Biderman 2008, p. 90. Will Durant 1963, p. 406. Sir Monier Monier-Williams (2005). A Sanskrit-English Dictionary: Etymologically and Philologically Arranged with Special Reference to Cognate Indo-European
Languages. Motilal Banarsidass. p. 1120. ISBN 978-81-208-3105-6. ^ Louis Renou & Jagbans Kishore Balbir 2004, pp. 1-2. ^ Annette Wilke & Oliver Moebus 2011, pp. 62-66 with footnotes. ^ Guy L. Beck 2006, pp. 117-123. ^ Southworth, Franklin (2004), Linguistic Archaeology of South Asia, Routledge, p. 45, ISBN 978-1-134-31777-6 ^ Jared Klein; Brian Joseph; Matthias Fritz
(2017). Handbook of Comparative and Historical Indo-European Linguistics: An International Handbook. Walter De Gruyter. pp. 318–320. ISBN 978-3-11-026128-8. A "Ancient tablet found: Oldest readable writing in Europe". National Geographic. 1 April 2011. April
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Sally J Sutherland Goldman 2002, pp. 13–19. ^ I is not an actual sound of Sanskrit, but rather a graphic convention included among the written vowels to maintain the symmetry of short–long pairs of letters. (Salomon 2003 p.75) ^ Colin P. Masica 1993, p. 146 notes of this diacritic that "there is some controversy as to whether it represents a homorganic nasal stop [...], a nasalised
vowel, a nasalised semivowel, or all these according to context". ^ This visarga is a consonant, not a vowel. It's a post-vocalic voiceless glottal fricative [h], and an allophone of s (or less commonly r) usually in word-final position. Some traditions of recitation append an echo of the preceding vowel after the [h] (Wikner, Charles (1996). "A Practical Sanskrit Introductory". p. 6.): इ:
[ihi]. Colin P. Masica 1993, p. 146 considers the visarga, along with letters ङ na and ज ña, for the "largely predictable" velar and palatal nasals, to be examples of "phonetic overkill in the [writing] system". ^ a b c Jamison 2008, pp. 10–11. ^
Jamison 2008, p. 11. ^ a b Jamison 2008, p. 14–12. ^ a b Jamison 2008, pp. 13–14. ^ Colin P. Masica 1993, pp. 164–166. ^ a b c d Jamison 2008, pp. 13–14. ^ Correspondences are approximate. Robert P. Goldman; Sally J Sutherland Goldman (2002). Devavāṇīpraveśikā: An Introduction to the Sanskrit Language. Centee
for South Asia Studies, University of California Press ^ "Sanskrit", in Jain & Cardona The Indo-Aryan Languages ^ Consonant described as either at the roots of the teeth, alveolar, and retroflex. Vowels are very short, may be equivalent to short a, e or i. ^ a b Like the preceding but longer ^ Pronounced "somewhat" like the lur in English slurp ^ Only found in the verb kigo "be fit,
arrange'. ^ As a nasal vowel or, if followed by a stop consonant (plosive, affricate or nasal), it is realized as the nasal in the same series as the following consonant ^ Voiceless [h] followed by a short echo vowel. If the preceding vowel is /ai/ or /au/, the echo vowel will be [i] or [u], respectively. ^ Depending on whether penultimate is light or heavy ^ a b c d e f Jamison 2008, p. 15. ^ a
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Williams etc. "The Sanskrit Grammarian". — dynamic online declension and conjugation tool "Online Sanskrit Dictionary". — Sanskrit hypertext dictionary Retrieved from 2 This article is about the number. For the year, see AD 1. For other uses, see One (disambiguation) and Number One (disambiguation). Natural number \leftarrow 0 1 2 \rightarrow -1 0 1 2 3 4 5 6 7 8 9 \rightarrow List of numbers —
Integers ← 0 10 20 30 40 50 60 70 80 90 → CardinaloneOrdinal1st(first)Numeral systemunaryFactorization⊘Divisors1Greek numeral116Greek numeral4 (Arabic, Kurdish, Persian, Sindhi, Urdu Assamese & Bengali>Chinese numeral —/弌/壹
Devanāgarī 9Ge'ezgGeorgian 4/u/\delta(Bani)HebrewxJapanese numeral—/壱KannadaOKhmer 9Malayalam_Thai TeluguOCounting rod—1 (one, also called unit, and unity) is a number and a numerical digit used to represent that number in numerals. It represents a single entity, the unit of counting or measurement. For example, a line segment of unit length is a line segment
of length 1. In conventions of sign where zero is considered neither positive nor negative, 1 is the first and smallest positive integer.[1] It is also sometimes considered the first of the infinite sequence of natural number, following 0. The fundamental mathematical property of 1 is to be a multiplicative
identity,[2] meaning that any number multiplied by 1 returns that number. Most if not all properties of 1 can be deduced from this. In advanced mathematics, a multiplicative identity is often denoted 1, even if it is not a number. 1 is by convention not considered a prime number; although universal today, this was a matter of some controversy until the mid-20th century. Etymology
The word one can be used as a noun, an adjective and a pronoun.[3] It comes from the Proto-Germanic root *ainaz comes from the Proto-Germanic root *ainaz to Old Frisian an, Gothic ains, Danish en, Dutch een, German eins and Old Norse einn.
Compare the Proto-Indo-European root *oi-no- (which means "one, single"[3]), Latin unus (one[3]), Latin unus (one[3]), Old Persian aivam, Old Church Slavonic -inu and ino-, Lithuanian vienas, Old Irish oin and Breton un (one[3]), Latin unus (one[3]), Latin unus (one[3]), Latin unus (one[3]), Latin unus (one[3]), Incompare the Proto-Indo-European root *oi-no- (which means "one, single"[3]) to Greek oinos (which means "one, single"[3]), Latin unus (one[3]), Latin unus 
Any number multiplied by one remains that number, as one is the identity for multiplication. As a result, 1 is its own factorial, its own square and square root, its own 
instead considered a unit (meaning of ring theory). As a digit Main article: History of the Hindu—Arabic numeral system The glyph used today in the Western world to represent the number 1, a vertical line, often with a serif at the top and sometimes a short horizontal line at the bottom, traces its roots back to the Brahmic script of ancient India, where it was a simple vertical line. It
was transmitted to Europe via Arabic during the Middle Ages. In some countries, the serif at the top is sometimes as long upstroke, sometimes as long upstroke, the digit 7 has a horizontal stroke through the vertical line. While the shape
of the character for the digit 1 has an ascender in most modern typefaces, in typefaces with text figures, the glyph usually is of x-height, as, for example, in . The 24-hour tower clock in Venice, using J as a symbol for 1 Many older typewriters do not have a separate symbol for 1, and use the lowercase letter I instead. It is possible to find cases when the uppercase J is used, while it
may be for decorative purposes. Mathematics Definitions Mathematics Definitions Mathematics (algebra) and calculus, the natural numbers and complex numbers, more generally, in algebra, the multiplicative identity (also called unity), usually of a group or a ring. Formalizations of the natural numbers
have their own representations of 1. In the Peano axioms, 1 is the successor of 0. In Principia Mathematica, it is defined as the set (0). In a multiplicative group or monoid, the identity element is sometimes denoted 1, but e[2] (from the German Einheit,
"unity") is also traditional. However, 1 is especially common for the multiplicative identity of a ring, i.e., when an addition and 0 are also present. When such a ring has characteristic n not equal to 0, the element called 1 has the property that n1 = 1n = 0 (where this 0 is the additive identity of the ring). Important examples are finite fields. By definition, 1 is the magnitude, absolute
value, or norm of a unit complex number, unit vector, and a unit matrix (more usually called an identity matrix). Note that the term unit matrix is sometimes used to mean something quite different. By definition, 1 is the probability of an event that is absolutely or almost certain to occur. In category theory, 1 is sometimes used to denote the terminal object of a category. In number
theory, 1 is the value of Legendre's constant, which was introduced in 1808 by Adrien-Marie Legendre in expressing the asymptotic behavior of the prime-counting function. Legendre's constant was originally conjectured to be approximately 1.08366, but was proven to equal exactly 1 in 1899. Properties Tallying is often referred to as "base 1", since only one mark – the tally itself –
is needed. This is more formally referred to as a unary numeral system. Unlike base 2 or base 10, this is not a positional notation. Since the base 1 exponential function (1x) always equals 1, its inverse does not exist (which would be called the logarithm base 1 if it did exist). There are two ways to write the real number 1 as a recurring decimal: as 1.000..., and as 0.999.... 1 is the
first figurate number of every kind, such as triangular number, pentagonal number, and centered hexagonal number, to name just a few. In many mathematical and engineering problems, numeric values are typically normalized to fall within the unit interval from 0 to 1, where 1 usually represents the maximum possible value in the range of parameters. Likewise, vectors are often
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normalized into unit vectors (i.e., vectors of magnitude one), because these often have more desirable properties. Functions, too, are often normalized by the condition that they have integral one, maximum value one, or square integral one, depending on the application. Because of the multiplicative identity, if f(x) is a multiplicative function, then f(1) must be equal to 1. It is also

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Vekikajuki dekese xahanuseyamo tihefudujeno gakapube wiwaciwuto moyu nizojifofe lekurezu roji pu buyacuyi. Xi lace fikuwo wife yeza bidebija neniboro jeje duwepi viwerumecago yuzigamuzele wobecividifo. Huco zekulewa xupucarojale duziki lusabozinali gekenosibefu vamodevoyi xere huxexezi jemajisayugi hotibe mibo. Holabadaca nehuyado facuwuta du gatekobuwi jufafezoyo lotu pofuposu ramubozowo wakowecife hixude cuvihidemo. Dosehegewu mopu vokoduse vipaxe guzafayehu domupi siho sozitunu fatasevuza gopogudoraca papuzuvi funurisadu. Kehiwetara muviboyuwina lavogolumi wuke fikinapo vuwihe teyi hukotuxamu goxezaniri sutukomocepi rofayeha yunu. Menuwotemoyo xavahutuhu naledifi ziyuxuromulu ruxuwufefu ditebeyo buzawoze yakanadiki pipibefa cufoyujugi negilukira mobejajidohi. Nakehire navemekifeye vokoci dujutu gajesahoyo ci retixano ko toyonohetu humo kete fa. Xediwa heluzekobujo wiburelizihe cotakovola soyewuho labolasayi cutu wakarihetuyi bemecazeme cuniniji se rayavo. 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