

## Ulasan Buku/Book Reviews

*First Lessons in Sanskrit Grammar and Reading.* By Judith M. Tyberg. Published by East-West Cultural Center, 2865, West 9th Street, Los Angeles, California 9006, U.S.A. Third printing 1977. Price: Rs. 55/-.

The book under review represents the commendable efforts of a Western scholar to teach Sanskrit grammar to beginners. The fact that this book has entered the third edition speaks for the popularity of the author, Mrs. Judith M. Tyberg. In 32 lessons (pp. 1-122) she has covered much of the field and the remaining part of the book (pp. 123-132) contains passages for translation and memory work, culled mostly from the *Bhagavadgītā* and some principal Upaniṣads (pp. 123-132). The book also has several useful Appedixes (pp. 133-244) which include English-Sanskrit and Sanskrit-English vocabularies and an Introduction to the *Hitopadeśa*.

What impresses a careful peruser and user of this book is the sincerity and near thoroughness with which the author has undertaken the task of teaching an ancient language to an alien audience. The simple and straightforward style of the book is a plus point to reckon with. Though the lessons proper occupy only half the bulk of the book, the second half of the book (pp. 123-224) is equally important as it provides avenues for attaining a practical footing, if not mastery, in the language. An earnest student is sure to find the book quite interesting and useful.

Another salient feature of this book is that it profusely uses the Devanāgarī script although resorting to the Roman characters was indispensable in the initial stages. Thus the present manual scores a definite point over many texts of this kind prepared by Western scholars employing only the Roman letters, thus depriving the learners of the opportunity of getting at Sanskrit in the script in which it is still widely written and learnt in India.

However, in fairness to the discerning world of scholars insisting on perfection and precision, it has to be stated that this book is not totally free from discrepancies and mistakes. Given below are a few instances.

1. The author speaks of long ‘ī’ in the Sanskrit alphabet (p.1). Strictly speaking, this has no use in the language excepting in a few *mantra*-formulae.
2. The lists of alphabet found on p. 1 and p. 5 are not mutually consistent. Thus we find the letter ऋ on p. 5, but not on p.1.
3. The author has not given any signs for the contracted vowel-forms ॄ and ॱ (p. 6). There are in fact, separate signs for them which can be written underneath a consonant.
4. On p. 8 it is stated that the syllable ‘ha’ (without the dot under) is found either at the beginning or the middle of words. This is not correct since ‘ha’ is found at the end of words also, as in ‘āha’ and ‘iha’.
5. On p. 9 the author gives the meanings for single letters like ॠ, ॡ, ऋ, ॣ, ण, tha, etc., which is quite unnecessary and cumbersome since most of these letters are not used in popular language to convey those senses.
6. In a few places the parts of speech of some words are wrongly given. Thus, ‘jāgrat’ (p. 11) is not a neuter noun, but an adjective whose gender has to be determined by the noun it qualifies. The word ‘dhyānin’ (p. 12) is not an adjective; it is a masculine gender noun. The word ‘śiṣṭa’ (p. 13) is not a noun but an adjective. ‘Vṛścika’ (p. 13) need not necessarily mean the zodiacal sign Scorpio. It also means the creature scorpion.

7. The author observes (p. 26) that the *visarga* preceded by any vowel remains before the hard gutturals, labials and sibilants, i.e., before ka, kha, pa, pha, śa, ṣa, and sa. This is only partly true because the *visarga* may change into śa, ṣa and sa when followed by these syllables respectively.
8. It has to be pointed out that while the Indeclinables are treated in Lesson XV (p. 48) their English meanings are not given there, but are put in an Appendix on p. 187. This lacks in the sense of practical value since the student has to turn to the Appendix everytime he/she wishes to know the meaning of any Indeclinable.
9. On p. 56 is given a verse “naṣṭam mṛtam...” etc. as from the Gītā II. II. But this verse is not found in any popular edition of the Gītā. The popular reading, however, is: “aśocyān anvaśocastvam” etc.
10. On p. 74 it is stated that “kamcit” and “kaccit” in a sentence imply some hope expressed and are interrogative. In fact, *kaccit* alone has this sense, but not *kamcit*.
11. The III pers. perfect pl. of the root “pat” is not “papātuh” (p.81) but “petuh”.
12. The sentence on p. 95 “tau kasmād yuddhyate” is grammatically wrong. “tau kasmād yuddhyete” is the correct form.
13. “Vinā” also governs the Vth Case in addition to the II & III cases (p. 108).
14. The English translation of the sentences “Sandhyayoḥ. . .” etc. is wrongly given (p. 126). It should be, “During the two twilights. . .” etc.
15. On pp. 156-158 are given in a tabular form, the Future Passive Participles or Gerundives of some roots when the suffixes *aniya*, *tavya* and *ya* are added to them. It is not known why the author has left many blanks in several places. Given below are a few forms omitted in the list.

Root	—	Gerundives
arh	—	arhya
ish	—	eṣaniya, eṣitavya
kram	—	kramaniya, kramya
kshi	—	kṣayitavya, kṣeya
khan	—	khananiya, khanitavya, khanya
ghrā	—	ghrātavya, ghreya
chal	—	chalanīya, chalitavya
ji	—	jetavya, jeya
jñā	—	jñātavya, jñeya
tan	—	tanitavya
tī	—	tārya
pā	—	pāniya, pātavya
śak	—	śakya
śri	—	śrayaniya, śrayitavya
sthā	—	sthātavya, stheya
smi	—	smayaniya, smayitavya
han	—	hananiya, hantavya

16. On p. 165 it is said that the words “putraḥ sarati” remain the same without *samdhi*. It is not so, for they can also coalesce, giving rise to the form “putrassarati”.