LESSON 3

Masculine and neuter nouns in अः: nominative and accusative

In Sanskrit, the grammatical function of a noun in a sentence is indicated by special terminations called case-endings. For instance, the noun पुत्र “son” becomes पुत्र: when it is the subject of the sentence; it becomes पुत्रम् when it is the direct object. What we express in English by means of prepositions such as “with,” “by,” “to,” “for,” “from,” “of,” “in,” etc., is sometimes rendered into Sanskrit by case endings. There are eight cases in Sanskrit: nominative, accusative, instrumental, dative, ablative, genitive, locative and vocative. As in the case of a verb, so also in the case of a noun, Sanskrit has three numbers: singular, dual and plural. Sanskrit nominals (i.e. nouns, adjectives, pronouns) also have three genders: masculine, feminine and neuter. The gender is unpredictable and has little semantic significance. Sanskrit gender is like gender in German. Adjectives are declined exactly like nouns, and take the same case, number and gender as the noun they modify. The various forms taken by a noun in all its cases and numbers are called the Declension of that noun. There are two types of nouns ending in अः. Some are masculine and some are neuter. Both masculine and neuter nouns in अः are declined in the same way except in the nominative, accusative and vocative cases.

कुप m. “(water) well”

<table>
<thead>
<tr>
<th>Case</th>
<th>S</th>
<th>D</th>
<th>P</th>
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</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>कुपः</td>
<td>कुपोः</td>
<td>कुपः</td>
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<tr>
<td>Accusative</td>
<td>कुपम्</td>
<td>कुपः</td>
<td>कुपान्</td>
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<tr>
<td>Instrumental</td>
<td>कुपस्य</td>
<td>कुपास्य</td>
<td>कुपेः</td>
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<tr>
<td>Dative</td>
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<td>कुपाय</td>
<td>कुपेघ्य</td>
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<tr>
<td>Ablative</td>
<td>कुपात</td>
<td>कुपातम्</td>
<td>कुपेघ्य</td>
</tr>
<tr>
<td>Genitive</td>
<td>कुपस्य</td>
<td>कुपयोः</td>
<td>कुपानाम</td>
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<tr>
<td>Locative</td>
<td>कुपे</td>
<td>कुपोः</td>
<td>कुपेघु</td>
</tr>
<tr>
<td>Vocative</td>
<td>कुप</td>
<td>कुपः</td>
<td>कुपाः</td>
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बन
n. “forest”

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<th>Case</th>
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<tbody>
<tr>
<td>Nominative</td>
<td>बनम्</td>
<td>बने</td>
<td>बनानि</td>
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<td>Accusative</td>
<td>बनम्</td>
<td>बने</td>
<td>बनानि</td>
</tr>
<tr>
<td>Instrumental</td>
<td>बनेन</td>
<td>बनाम्याम्</td>
<td>बनेन्यः</td>
</tr>
<tr>
<td>Dative</td>
<td>बनाय</td>
<td>बनाम्याम्</td>
<td>बनेन्यः</td>
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<tr>
<td>Ablative</td>
<td>बनात्</td>
<td>बनाम्याम्</td>
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<tr>
<td>Genitive</td>
<td>बनस्य</td>
<td>बनयोः</td>
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<tr>
<td>Locative</td>
<td>बने</td>
<td>बनयोः</td>
<td>बनेनुः</td>
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<tr>
<td>Vocative</td>
<td>बने</td>
<td>बने</td>
<td>बनानि</td>
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The verb agrees with its subject (= agent in an active voice sentence) in person and number. Examples:

बाल: पतति । “A boy falls.”
बालौ पतत: । “Two boys fall.”
बालोऽ: पतत्ति । “(Three or more) boys fall.”

**Nominative case**

The nominative case is used to indicate the agent of an active voice verb.

Example: जनक: पतति । “The father leads.”

**Accusative case**

The accusative case is used:

1) To indicate the direct object of a transitive verb:

Example: जनक: पुत्रान्यः पतति । “The father leads the sons.”

2) To indicate the object of verbs for actions such as “going,” which are transitive in Sanskrit:

Example: दूस: कृपमृः गच्छति । “The servant goes to the well.”
3) With the following prepositions:
(These items are used often as both pre- and post-positions, and the term ‘preposition’ is used here as a broad cover term.)

अनु — after, along
अभित: — near, in front of
सर्वतः — on all sides of
उभयतः — on both sides of
अन्तरेण — without, concerning

परितः — around
बिना — without
अन्तरा — between
प्रति — to, towards

4. With the word धिम् “curse upon x”

Accusative forms of the personal pronouns

<table>
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<tr>
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<tbody>
<tr>
<td>1st</td>
<td>पाम्, (मा)</td>
<td>आबाम्, नौ</td>
<td>अम्याम्, नः</td>
</tr>
<tr>
<td></td>
<td>me</td>
<td>us two</td>
<td>us</td>
</tr>
<tr>
<td>2nd</td>
<td>त्वाम्, (त्वा)</td>
<td>युवाम्, बाम्</td>
<td>युवाम्, बः</td>
</tr>
<tr>
<td></td>
<td>you</td>
<td>you two</td>
<td>you</td>
</tr>
<tr>
<td>3rd (M)</td>
<td>तम्</td>
<td>तौ</td>
<td>तान्</td>
</tr>
<tr>
<td></td>
<td>him</td>
<td>them (two)</td>
<td>them</td>
</tr>
<tr>
<td>(F)</td>
<td>ताम्</td>
<td>ते</td>
<td>तोः</td>
</tr>
<tr>
<td></td>
<td>her</td>
<td>them (two)</td>
<td>them</td>
</tr>
<tr>
<td>(N)</td>
<td>तत्</td>
<td>ते</td>
<td>तानि</td>
</tr>
<tr>
<td></td>
<td>it</td>
<td>those two</td>
<td>those</td>
</tr>
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</table>

The bracketed forms are not common in the Classical language, but appear more frequently in the Sanskrit Epics and Vedic literature. The alternate forms do not occur sentence-initially.

Sandhi rules

“Sandhi” refers to a process of combining adjoining sounds. This process takes place within a word, as well as when two words occur in a sequence. The first is called internal sandhi and the second is called external sandhi. We shall concentrate mostly on the external sandhi rules. These rules for external sandhi are optional, but in actual usage they are almost always applied.
Sandhi rules apply to vowels and to consonants as well. Thus, in the sentences above, the final ‘ः’ and the final ् of a word followed by another word undergo various changes.

**Anusvāra sandhi rules**

1) Final ्, when followed by a consonant, is changed to anusvāra. (The change is not easy to show in pronunciation.)  
   Example: राम् बदति। रामं ।

2) Optionally an anusvāra is further changed to a nasal consonant, which is homorganic with the following consonant.

<table>
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<tr>
<th></th>
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<tbody>
<tr>
<td></td>
<td></td>
<td>before the c, ch, j, jh, n</td>
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<td></td>
<td></td>
<td>before the t, th, d, dh, n</td>
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<tr>
<td>म→</td>
<td></td>
<td>before the p, ph, b, bh, m</td>
</tr>
<tr>
<td></td>
<td></td>
<td>before y</td>
</tr>
<tr>
<td></td>
<td>व, (व)</td>
<td>before v</td>
</tr>
<tr>
<td></td>
<td>ट, (ट)</td>
<td>before l</td>
</tr>
</tbody>
</table>

Examples:

- राम् करोति → रामं करोति → रामइकरोति
- राम् च → रामं च → रामच
- राम् तीका → रामं तीका → रामण्डीका
- राम् त्र → रामं त्र → रामत्र
- राम् पञ्चति → रामं पञ्चति → रामपञ्चति
- राम् यत्र → रामं यत्र → रामयंत्र
- राम् ि → रामं ि → रामव्रि
- राम् ळता → रामं ळता → रामृतलता

*An Anusvāra does not occur before a vowel or at the end of a sentence. Also note that it does not change to a homorganic nasal before the consonants र्, ल, प, स, and ह. Before these, it remains an Anusvāra. Change of Anusvāra before ्, व, and ् is less common.*

38
Visarga sandhi rules

1) A final *visarga* remains unchanged before क, ख, खं, फँ:
   राम: पतति।

2) A final *visarga* changes to a sibilant homorganic with the following unvoiced consonants; marginally before व, झ, and झ.
   becomes ढ before च, छ, छँ.
   जना: च → जनाच।

   A *visarga* becomes ढ before र, न, छ.
   जना: टीकाम् → जनान्टीकाम्।

   becomes ढ before त, थ, ष。
   राम: तत्र → रामस्तत्र।

3) A *visarga* when preceded by ऋ and followed by a voiced consonant or vowel, is dropped:
   बाला: धाबली → बाला धाबली।
   जना: अभित: → जना अभित:। No re-combination.

4) When a *visarga* is preceded by ऋ and followed by a voiced consonant, the sequence ऋ is changed to ळः:
   पुन: धाबली → पुनः धाबली।
   जन: वसली → जनः वसली।

5) When preceded by ऋ and followed by any vowel except ऋ, the *visarga* is dropped:
   पुन: उभलत: → पुनः उभलत:। No re-combination.
   धाबल: इः → धाबल:इ। No re-combination.

6) When a *visarga* is preceded by ऋ and followed by ऋ, ऋः is changed to ळः while the following ऋ is elided. This 'lost' ऋ is indicated by the unpronounced sign 'S' called Avagaha.
   धाबल: अश्वः → धाबलःश्वः।
   पुन: अः → पुनःश्वः।
7) An exception to the visarga sandhi

The visarga after स: (that, he) and एषः (this, he) followed by a consonant does not follow any of the above sandhi-rules, but can simply be dropped optionally. Before vowels, it follows the normal sandhi rules. Examples:

स: तत्र → स तत्र।
एषः गच्छति → एष गच्छति।
स: अत्र → स क्षोदः।
स: उभयः → स उभयः। No re-combination.
एषः च → एष च।

Vocabulary
(The words are cited in their stem form.)

Masculine nouns
अवम horse
काक crow
ग्राम village
जन person
दास servant
नार man
नृप king
पर्वत mountain
बाल boy
वृष tree
जनक father

Neuter nouns
अन्न food
कनक gold
कमल lotus
जह water
तुष grass
दुःख misery
फळ leaf
पत्र vessel
फल fruit
सुख happiness
मांस meat

Words governing the Accusative
अभित: near, in front बिना without
परित: around अन्तरेण without, concerning
सवित: on all sides अनु after, according to, along
उभयत: on both sides प्रति to, towards
धिख: fire on अन्तरा between

Additional Vocabulary
अव here
Exercises

1) Translate the following into English:
   1. कक: फलानि लावति ।
   2. जठम्म पतति ।
   3. तौ बाहूँ दुःखम्म स्मरतः ।
   4. ते अंक्वा: तम्म एवंतम्म प्रति ध्वास्ति ।
   5. नृपः भम्म स्मरति ।
   6. जना: ल्वाम्म त्यजन्ति ।
   7. श्रामम्स स्वयं: दुःखा: भवन्ति ।
   8. क्षत्रम्म उभयतः: ते द्वारा: तिष्ठति ।
   9. अहम्म कनकम्म विना भवामि ।
   10. पार्वे अन्तरा कक: पत्रम्म पस्यति ।
   11. सा तद्द कमठम्म नयन्ति ।
   12. ते नरा: तानु नरान्म जयन्ति ।
   13. आवाम्म तानि तुणाणि पश्यामः ।
   14. ग्युम्म माम्म अनु गच्छु ।
   15. दासा: नृपम्म प्रति गच्छन्ति ।
   16. नृपः ग्रामाम्म जयन्ति ।
   17. दासा: नृपम्म परितः तिष्ठन्ति ।
   18. धिक् दासम् । धिक् नृपम् ।
   19. नृपम्म अन्तरे द्वारा: जनानु बदति ।
   20. दासां अन्तरा नृप: स्वयं: ।
   21. अवर्म्म विना अहम्म ग्रामम्म गच्छामि ।
   22. अहम्म ल्वाम्म ग्रामम्म नयामि ।
   23. ग्युम्म अत्मान्म अयथ ।
   24. तौ ता: पस्यतः ।
   25. तौ: तानु पस्यन्ति ।

2) Rewrite the above sentences by applying all the known sandhi rules.

3) Dissolve the following sandhis:
   नृपोऽ जयन्ति ।
   बाहा धावन्ति ।
   नरस्तुक्षेमम्पस्यन्ति ।
4) Translate the following into Sanskrit and apply all the sandhi rules:

1. Trees stand near the well.
2. The servant sees those crows.
3. The king conquers a village.
4. The man goes to the king.
5. The boy abandons the crow.
6. Men run to the mountain.
7. Those crows eat fruit.
8. The leaves fall.
9. The two servants carry grass.
10. The two boys dwell.
11. On both sides of the tree sit the crows.
12. The king knows gold.
13. We two abandon the king.
14. You two take two of us to the village.
15. Those two (girls) go to the mountains.

5) Complete the following sentences:

1. सा तानि कःमत्—नी—
2. ते नर—दद—ग्रामान् जि—
3. आवाम् तौ वृह—दृश्—
4. वृह—पत्निः।
5. यूष्—(me)—अनु मृष्—
6. दम—नृष्—प्रति गच्चति।
7. वृह—उभयतः कक—सीद्धि।
8. नृष—कनकम् बोधिः।
9. आवाम् नृष—त्यथ—
10. अहम् —(you)—ग्राम—प्रति नी—
11. —(she)—पर्वत—प्रति मृष्—
6) Decline fully the following nouns:
दास, बाल, पर्वत, कमल, दुःख, फल