

Lesson 5.A

5.A.1 Devanāgarī Alphabet

Here is the rest of the alphabet in **devanāgarī** script. Each symbol includes the sound **a**; for example, the first symbol is **pa** and not just **p**.

Note the differences between **ba** and **va**; **ya** and **tha**; **pa** and **ṣa**; **la** and **ḷ**; **bha ma** and **sa**; and **kha** with **ra** and **va**.

The transliteration of the three rows of **devanāgarī** characters is:

pa pha ba bha ma

ya ra la va

śa ṣa sa ha

प फ व भ म

य र ल व

श ष स ह

Lesson 5.B

5.B.1 More on Nouns Cases

Unlike the other case endings, the sixth (**ṣaṣṭhī**) indicates a relationship to a word other than the verb, i.e. to another noun in the sentence. This is usually rendered in English by the preposition ‘of’ or with an apostrophe, for example, ‘he talks to the son of John’, ‘he drives John’s car’. In both these examples John has no relation to the action of the verb: indeed John may be absent, even deceased. This case ending generally indicates a relationship of source or possession, for example, ‘John’s book’ may refer to the book that John purchased, or to the book that he wrote. The word in **ṣaṣṭhī** is usually placed immediately before the word to which it is related.

The seventh (**saptamī**) case ending indicates the place or time where or when the action takes place, and may be rendered in English by the prepositions ‘in’, ‘on’, ‘at’, ‘among’, etc., for example, ‘he stands on the table’, ‘it is hot in summer’. A word with **saptamī** case ending is often the first in the sentence, setting the scene as it were.

Strictly speaking, Sanskrit has just seven case endings, however many publications give an eighth, **sambodhana**, which is used for addressing or calling, for example, ‘Oh Lord, hear my prayers’, ‘John, where are you?’. In fact this is simply a special use of the **prathamā** (first) case ending.

The strictly correct way of tabling the declension of **nara** is:

	eka-vacana	dvi-vacana	bahu-vacana
prathamā	naraḥ	narau	narāḥ
sambodhana prathamā	he nara	he narau	he narāḥ
dvitīyā	naram	narau	narān
ṭṛtīyā	nareṇa	narābhyām	naraiḥ
caturthī	narāya	narābhyām	narebhyaḥ
pañcamī	narāt	narābhyām	narebhyaḥ
ṣaṣṭhī	narasya	narayoḥ	narāṇām
saptamī	nare	narayoḥ	nareṣu

The vocative particle ‘**he**’ is traditionally sounded in the paradigm; it is optional in a sentence and may be translated as ‘Oh’. Publications that list **sambodhana** as an eighth case ending, place that row at the bottom of the table, labelling it simply ‘**sambodhana**’ and omit the vocative particle **he**.

The sandhi change of **n** to **ṅ** that occurs in **eka-vacana tṛtīyā**, also occurs in **bahu-vacana ṣaṣṭhī**, thus **aśvanām** but **vṛkṣāṅām**.

The **vibhakti** of the nouns are, like the verbs, grouped into three’s, so that the **prathamā vibhakti** refers to the forms of all three **vacana**. In practising sounding the full declension of the noun, use the ‘correct’ table given above, i.e.:

naraḥ - narau - narāḥ (pause) **he nara - he narau - he narāḥ** (pause) **naram - narau - narān** (pause) etc.

5.B.2 Exercises

- (a) Practise sounding the alphabetical order as summarized in 3.A.5.
- (b) Practise sounding the full declension of **nara** as given in 5.B.1.
- (c) Practise reading and writing the last thirteen consonants (**vyañjana**), in Roman script and **devanāgarī**.
- (d) Translate the following sentences into English:
 1. **nara aśve tiṣṭhasi**
 2. **narāṅām aśvāḥ tiṣṭhanti**
 3. **naraḥ vṛkṣam aśvāt labhate**
 4. **vṛkṣeṣu narasya aśvāḥ tiṣṭhanti**
 5. **aśvau vṛkṣān narāya vahataḥ**
 6. **naram vṛkṣāt aśvaiḥ labhate**
 7. **aśvaḥ naram vṛkṣāt gacchati**
 8. **aśve tiṣṭhati ca vadati ca**

Continued overleaf ...

(e) Translate the following sentences into Sanskrit:

1. He is standing on (two) horses,
2. The man and horse stand among the trees (pl.),
3. The trees (pl.) of the (two) men are standing,
4. The man's horse carries the man from the trees(pl.),
5. The (two) horses carry the man to the tree,
6. Oh horse, you are carrying the tree for the man,
7. He takes the man's horses (pl.) from the tree,
8. You (two) are carrying the man from the tree to the horse.

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ma bha ba pha pa

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