

Lesson 8.A

8.A.1 Special Symbols

The following symbols are not strictly part of the alphabet, but constitute special symbols such as punctuation:

- | This punctuation mark is used at the end of a half-verse or sentence.
- || This marks the end of a verse or paragraph.
- ॐ The elision of an अ at the beginning of a word due to the rules of **sandhi**, is indicated with this symbol called **avagraha**: it is not sounded. For example, तेऽपि for ते अपि is pronounced तेपि; in transliteration it is represented by an apostrophe or prime mark, i.e. **te'pi**.
- ◌̣ This symbol, called **candrabindu** (lit. 'moon-dot'), placed above a vowel indicates that the vowel itself is nasalized; for example, अँ is अ sounded through both nose and mouth together. Contrast this with अं, where the **anusvāra**, which is just the **bindu** ('dot') above the vowel, is a nasal sound following after the vowel. The **antaḥstha y l** and **v** may also be nasalized.
- ◌̣ This symbol indicates a compulsory **anusvāra** (i.e. before an **ūṣman** or **repha**) in the Vedas, and is traditionally pronounced as a soft **gna** (ग्न्). You may also find it written as गं.
- ॐ The mystical symbol **Oṃ** pronounced ओ३म् and called the **praṇava śabda**.
- An abbreviation is indicated by this sign, the rest of the word being provided from the context.
- ◌̣ This symbol is rare; it is pronounced like a half **visarga**, and is called **jihvāmūliya** when before **k** or **kh**, and **upadhmānīya** when before **p** or **ph**. (See section 3.A.2.)

8.A.2 Savarṇa

Those sounds which are pronounced in the same mouth position and with the same effort within the mouth itself (i.e. the measure of contact or openness — see section 3.A.4) are called **savarṇa** ('same group'). This means that the **ka-varga** sounds (**k**, **kh**, **g**, **gh**, and **ṅ** — see section 2.A.2) are **savarṇa**, likewise **ca-varga** through to **pa-varga** each form a **savarṇa** group of five sounds.

For grammatical purposes, ऋ and ॠ are also declared to be **savarṇa**, even though their mouth positions differ.

8.A.3 Nasal Substitution for Anusvāra

The **anusvāra** (see section 1.A.7) arises through the rules of **sandhi**: primarily it is the replacement for a final **m** before a consonant. There are two traditions for pronouncing the **anusvāra**: one tradition always pronounces it as an **anusvāra** (a **ङ्**-like sound in Northern India, and **म्**-like further South); the other tradition substitutes the nasal that is **savarṇa** with the following consonant, i.e. if the following consonant is a **sparśa** (one of the twenty-five from **क** to **म**) then the **anusvāra** is sounded as the nasal of the same mouth position as the following letter — thus **संकल्प** is pronounced **सङ्कल्प**, and **संज्ञा** as **सञ्ज्ञा**, and so on.

The second tradition is much like the pronunciation of ‘n’ in English: sound the words ‘wink’, ‘winch’, and ‘wind’ — prolonging the nasal if necessary — and note that the mouth position is determined by the following letter.

Before **ya la** or **va** the **anusvāra** may optionally be sounded as a nasalized version of that letter, for example **संयोग** may be pronounced as **सय्योग**.

Monier-Williams, in his dictionary, follows the tradition of substituting the **savarṇa** nasal before a **sparśa** (the twenty-five from **ka** to **ma**), but not before an **antaḥṣtha**. It would be useful (for these lessons at least) to practise that method.

8.A.4 Devanāgarī Numerals

The numbers one to ten respectively are expressed in Sanskrit as **eka dva tri catur pañcan ṣaṣ saptan aṣṭan navan daśan**. The numerals use the familiar order of significance, so that 1234 is written as १२३४.

Here are the ten numerals in **devanāgarī** script, ordered 0 to 9:



Lesson 8.B

8.B.1 More Noun Declensions

The **prātipadika** form of nouns may end in letters other than those considered thus far: the table on the next page includes the three declension previously covered and adds **agni** (fire, **pum-liṅga** ending in **-i**), **guru** (teacher, **pum-liṅga** ending in **-u**), and **nadī** (**stri-liṅga** ending in **-ī**). These declensions need not be practised, but it would be useful to spend some time observing the differences between the declensions.

The **sandhi** rule changing **n** to **ṅ** following **r** or **ṣ** follows through all declensions in **ṛtīyā eka-vacana** and **ṣaṣṭhī bahu-vacana**.

8.B.2 Adjectives

An adjective (**viśeṣaṇa**) qualifies a noun: it is dependent the noun as an attribute. This dependence manifests in the grammar, requiring the **viśeṣaṇa** to agree with the noun in gender, case and number. Thus using **alpa** (small), we could have:

alpāḥ narāḥ alpam naram alpāt narāt vahanti

The small men (pl.) carry the small man from the small man.

In Monier-Williams' dictionary a **viśeṣaṇa** is listed in the form:

alpa, mf(ā)n. small

sundara, mf(ī)n. handsome, beautiful, attractive

where 'mfn.' stands for 'masculine-feminine-neuter', i.e. it may be declined in all three genders (as required by a **viśeṣaṇa**), and the '(ā)' and '(ī)' inserted after the 'f' of 'mfn.' indicates the **stri-liṅga** form in declension; thus **alpā** declines like **bālā**, and **sundarī** like **nadī**, in the feminine. For example:

alpā sundarī bālā tiṣṭhati

The small beautiful girl stands.

As may be seen from the above examples, the **viśeṣaṇa** precedes the noun which it qualifies.

Declension Paradigms

Masculine in -a			Neuter in -a		
naraḥ	narau	narāḥ	phalam	phale	phalāni
he nara	he narau	he narāḥ	he phala	he phale	he phalāni
narām	narau	narān	phalam	phale	phalāni
nareṇa	narābhyām	naraiḥ	phalena	phalābhyām	phalaiḥ
narāya	narābhyām	narebhyaḥ	phalāya	phalābhyām	phalebhyaḥ
narāyāt	narābhyām	narebhyaḥ	phalāt	phalābhyām	phalebhyaḥ
narāsyā	narayoḥ	narāṇām	phalasya	phalayoḥ	phalānām
nare	narayoḥ	nareṣu	phale	phalayoḥ	phaleṣu
Masculine in -i			Feminine in -ā		
agniḥ	agnī	agnayaḥ	bālā	bāle	bālāḥ
he agne	he agnī	he agnayaḥ	he bāle	he bāle	he bālāḥ
agnim	agnī	agnīn	bālām	bāle	bālāḥ
agninā	agnibhyām	agnibhiḥ	bālayā	bālābhyām	bālābhiḥ
agnaye	agnibhyām	agnibhyaḥ	bālāyai	bālābhyām	bālābhyaḥ
agneḥ	agnibhyām	agnibhyaḥ	bālāyāḥ	bālābhyām	bālābhyaḥ
agneḥ	agnyoḥ	agnīnām	bālāyāḥ	bālayoḥ	bālānām
agnau	agnyoḥ	agniṣu	bālāyām	bālayoḥ	bālāsu
Masculine in -u			Feminine in -ī		
guruḥ	gurū	guravaḥ	nadī	nadyau	nadyaḥ
he guro	he gurū	he guravaḥ	he nadi	he nadyau	he nadyaḥ
gurum	gurū	gurūn	nadīm	nadyau	nadīḥ
guruṇā	gurubhyām	gurubhiḥ	nadyā	nadībhyām	nadībhiḥ
gurave	gurubhyām	gurubhyaḥ	nadyai	nadībhyām	nadībhyaḥ
guroḥ	gurubhyām	gurubhyaḥ	nadyāḥ	nadībhyām	nadībhyaḥ
guroḥ	gurvoḥ	gurūṇām	nadyāḥ	nadyoḥ	nadīnām
gaurau	gurvoḥ	guruṣu	nadyām	nadyoḥ	nadīṣu

8.B.3 Adverbs

An adverb (**kriyā-viśeṣaṇa**) qualifies a verb: it is indeclinable (**avyaya**). It is usually found immediately before the verb; for example, using the adverb **śīghram** (quickly):

naraḥ śīghram gacchati
the man goes quickly.

8.B.4 Vocabulary Summary

The following is a complete list of all the vocabulary used in this course:

kriyā	√गम् गच्छति	he goes
	√नी नयते	he leads
	√लम् लभते	he takes
	√वद् वदति	he speaks
	√वह् वहति	he carries
	√स्था तिष्ठति	he stands
nāman	अग्नि	m. fire
	अश्व	m. horse
	गुरु	m. teacher
	नदी	f. river
	नर	m. man
	फल	n. fruit
	बाला	f. girl
	वृक्ष	m. tree
viśeṣaṇa	अल्प	mf(ā)n. small
	सुन्दर	mf(ī)n. beautiful, handsome
avyaya	इति	ind. thus (lesson 9.B.2)
	च	ind. and
	शीघ्रम्	ind. quickly

8.B.5 Exercises

(a) Practise sounding the alphabetical order as summarized in 3.A.5.

(b) Practise reading and writing the ten numerals in **devanāgarī**.

(c) Write the following sentences in Roman transliteration:

बाला अग्निम् सुन्दरात् नरात् गच्छति । १ ॥

नरः अल्पम् वृक्षम् बालाम् अग्नये शीघ्रम् लभते । २ ॥

सुन्दरी बाला अल्पम् अश्वम् नदीम् नयते । ३ ॥

नरौ सुन्दराणि फलानि अल्पात् वृक्षात् लभेते । ४ ॥

गुरवः अल्पम् सुन्दरम् अश्वम् नद्यौ नयन्ते । ५ ॥

अल्पः वृक्षः सुन्दरे अग्नौ तिष्ठति । ६ ॥

(d) Now translate the sentences in (c) into English.

(e) Translate the following sentences into Sanskrit using Roman transliteration:

1. The man's teacher goes to the river by horse.

2. The girl carries the small fruit to the man's teacher.

3. The teacher of the girl stands in the small river.

4. The girl of the teacher stands on the handsome horse.

5. The beautiful girl leads the man to the small teacher quickly.

6. The teacher stands among the beautiful fruit of the small tree.

(f) Now write your answers to (e) in **devanāgarī**.

∞

∞

∞

∞

∞

∞

∞

∞

∞

∞



१

४

७

१०

१३

४

३

२

१

०

