

# Lesson 13

## 13.1 Words Beginning with Sa-

The prefix **sam-** ('altogether', expressing conjunction, union, completeness) is very common, and thus there are many words beginning with it; since the final **-m** is often replaced with the **anusvāra**, difficulties may arise if the rules for pronouncing the **anusvāra** are not thoroughly practised.

In looking up words containing the **anusvāra** it is essential to sound the word, replacing the **anusvāra** with its **savarṇa** nasal where applicable, and then look up the word in the standard alphabetical order with that substituted nasal. For example, in the word **संप्रदान** the **anusvāra** is sounded as the **savarṇa म्** and is then found in the dictionary where one would expect to find **सम्प्रदान**; similarly for **संकल्प**, look up **सङ्कल्प**; for **संज्ञा**, **सञ्ज्ञा**; and for **संधि**, **सन्धि**; etc.

There are two points to bear in mind here: firstly, the tradition followed by Monier-Williams makes this nasal substitution only before a **sparśa** (the twenty-five from **ka** to **ma**); and secondly, one needs to make the same nasal substitution for the **anusvāra** for the words in the dictionary, i.e. sound them!

Do remember that in the dictionary the **anusvāra** before an **antaḥstha** is not substituted with a nasal: for example, the **anusvāra** in **संवार** is not substituted and therefore, in the dictionary order where the **anusvāra** appears before the consonants, **संवार** will be before **सगर** which in turn will be before **संकल्प**, the last being in the dictionary order of **सङ्कल्प**.

As an illustration of the importance of sounding the words, examine the third column of page 1125 of the dictionary: the last three words given in **devanāgarī** script are **संकील**, **सङ्कु**, and **संकुच्**—and that is the alphabetical order in sound!

This principle applies wherever the **anusvāra** occurs, and not only to words beginning with **sam-**. For example, in column two of page 124 is the entry **अहम्** in **devanāgarī**, and derived from it (and hence transliterated) is the next entry word **ahaṃ** (note the **anusvāra**): the **samāsa** formed with **ahaṃ** — (**-yāti**, **-yu**, **-vādin** etc.) are listed in alphabetical order—but note that the **sparśa** (**-karaṇa**, **-kartavya**, etc.) are listed after the **antaḥstha** and **uṣman**. Again, the **anusvāra** is sounded with its replacement **savarṇa** nasal to give **अहङ्करण** (and, of course, **उ** follows the **anusvāra** in the alphabetical order).

## 13.2 Structure of Devanāgarī Level

The outermost layer of the dictionary, namely the entries in **devanāgarī** script, should ideally only contain **dhātu**, but in practice it includes those words whose form has changed radically (e.g. by **samprasāraṇa**), or have a prefix added, or whose **dhātu** is not known.

Turn to page 733 of the dictionary and examine the **devanāgarī** entries in the first column. The last word in this column is in large **devanāgarī** type, indicating a major **dhātu**: the entry for this word begins with its transliterated form, followed by “cl.1” which stands for ‘class-1’. There are ten classes of **dhātu** (i.e. ten ways of conjugating verbs), but this, together with the other information given in the **dhātu** entry, will be explained in the next lesson. At this stage, simply be aware that a **devanāgarī** entry, followed by its transliterated form and a class number, is a **dhātu**.

Returning to the top of the first column, the first entry is **बीम्**, which is a **dhātu**, and is followed by **बीमत्स** which is not a **dhātu**, but the entry shows that it is derived from the **dhātu bādh**. For the next three words, no etymology is given, which means that the **dhātu** is not known (to Monier-Williams anyway) and may be foreign words absorbed into Sanskrit. The word **बुक्** is onomatopoeic (i.e. it sounds like the thing signified). This is followed by **बुक** whose etymology is not known, the **dhātu बुक्**, and **बुकस** whose root is not known. The next **dhātu बुङ्** is also given the alternative reading **vuṅg**; the similarity in both sound and form of **ब** and **व** allows this to happen. The next two entries are **dhātu**; note that **बुट्** is given as both class-1 and -10, and **बुड** is class-6. These are followed by the onomatopoeic **बुडबुड**, the personal name **बुदिल**, and the **dhātu बुद्**. The next word, **बुद्ध**, gives references to columns two and three: common words like this are often listed in the **devanāgarī** with a cross-reference given to their etymological entry position. This is followed by the onomatopoeic **बुद्धुद्** and finally the **dhātu बुध्**.

That was a pretty mixed bag of words, but does illustrate the many types of entries listed in **devanāgarī**, except for those beginning with a prefix which form the bulk of the words listed in **devanāgarī**. Page 672 of the dictionary is representative of this type of entry: the second column begins with **प्रतिसुच्** and in transliteration is conveniently split into the prefix and **dhātu** as **prati-√suc**; the next entry **प्रतिसंचर्** has two prefixes **prati-sam-√car**, and half-way down the column is **प्रतिसमादिश्** having three prefixes **prati-sam-ā-√diś**. The transliteration shows the etymology of the word, and allows each element to be separately examined in the dictionary.

### 13.3 Structure within non-Dhātu Entries

The entries for **nāman** (nouns), **viśeṣaṇa** (adjectives), and **avyaya** (indeclinables, typically **kriyā-viśeṣaṇa** adverbs), are listed in their **prātipadika** form, followed by a description indicating their meaning.

The first division of **nāman** is into **liṅga** (gender), and this is shown in the dictionary by ‘m.’, ‘f.’ or ‘n.’ (masculine, feminine, neuter). The **viśeṣaṇa**, in bringing a quality to a **nāman**, must have the same **liṅga** as that **nāman**, and must therefore be able to take any form of the three **liṅga**, and are thus indicated in the dictionary as ‘mfn.’

Examine the entry for **Buddha** in the second column of page 733: it begins with ‘mfn.’, indicating a **viśeṣaṇa**; however, six lines down is ‘m. a wise or learned man’, so **Buddha** can also be a masculine **nāman**; and further down (just before the bold type **-kapālinī**) is ‘n. knowledge’, thus the word **Buddha** can also be a neuter noun.

Thus the same **prātipadika** form may be a **viśeṣaṇa** or a **nāman**, so if the heading word indicates ‘mfn.’ one may yet find ‘m.’ etc. buried in the text for that word. The converse does not apply: had the entry been ‘**Buddha**, m. a wise man’, there will be no ‘mfn.’ buried in the text — this reflects the overall structure of the dictionary in tapering down from the general to the particular, from a quality (**viśeṣaṇa**) to the specific (**nāman**).

A fuller illustration of this principle is shown under the entry **दीर्घ** near the bottom of the third column of page 481:

1st line:	mf(ā)n. long, lofty, tall ...	<b>viśeṣaṇa</b> form
5th line:	( <i>am</i> ) ind. long, for a long time ...	<b>avyaya</b> form
7th line:	m. a long vowel ...	<b>puṃ-liṅga nāman</b>
12th line:	( <i>ā</i> ) f. an oblong tank ...	<b>strī-liṅga nāman</b>
14th line:	n. a species of grass ...	<b>napuṃsaka-liṅga nāman.</b>

This is the general order followed in the dictionary within the text for an entry word.

Return to page 733, and lightly read through the text for the word **Buddha**: the information provided about Gautama Buddha (the founder of Buddhism) is typical of the encyclopædic scope of the dictionary.

Now lightly read through the text for the word **Buddhi** in the third column. Here, as a bonus, you are given an insight into the mythology of India, where the gods and their consorts are the personification of universal forces: from **Dakṣa** (the Creative Force) arises **Buddhi** (Intelligence), which, guided by **Dharma** (Law), produces **Bodha** (Knowledge).

## 13.4 References and Abbreviations

On page xxxiii of the Introduction is the List of Works and Authors that Monier-Williams has consulted in compiling the dictionary: look for a few works that you know to see how it is abbreviated in the body of the dictionary, for example, **Bhag.** for **Bhagavad-gītā** and **MBh.** for **MahāBhārata**.

The next page of the dictionary has a list of symbols that are used: read through and understand these. The last four symbols are not very clear, but will be elucidated in the next section.

The following page of the dictionary lists the abbreviations that are used.

Make it a discipline to look up the references (when appropriate) and abbreviations (always) when you are not sure what it stands for—this way you will very soon become familiar with them.

## 13.5 Special Symbols ° and ^^^

The little circle (°) is a standard abbreviation symbol in the **devanāgarī** script to denote either the first or last part of a word that has to be supplied from the context. Monier-Williams also uses this symbol to abbreviate English words in order to save space. As an illustration of its use, if the word ‘conscious’ is under discussion, rather than repeat the word in full, the abbreviation  $\text{con}^\circ$  or even  $\text{c}^\circ$  may be used; similarly  $^\circ\text{ly}$  would mean consciously, and  $^\circ\text{ness}$ , consciousness.

The caret symbols  $^\wedge^\wedge^\wedge^\wedge$  denote a joining of vowels, short or long. These are used in the transliterated script for **samāsa** (compound words), and very helpfully indicate the length of the final and initial vowels at the point of union, so that the words may readily be looked up separately:

$^\wedge$  denotes the joining of two short vowels, as  $\mathbf{a} + \mathbf{a} \Rightarrow \hat{\mathbf{a}}$ ,

$^\wedge$  denotes the joining of a short with a long vowel, as  $\mathbf{a} + \bar{\mathbf{a}} \Rightarrow \hat{\mathbf{a}}$ ,

$^\wedge$  denotes the joining of a long with a short vowel, as  $\bar{\mathbf{a}} + \mathbf{a} \Rightarrow \hat{\mathbf{a}}$ ,

$^\wedge$  denotes the joining of two long vowels, as  $\bar{\mathbf{a}} + \bar{\mathbf{a}} \Rightarrow \hat{\mathbf{a}}$ .

These are also used when the rules of **sandhi** change the vowel sound,

e.g.  $\mathbf{a} + \mathbf{i} \Rightarrow \hat{\mathbf{e}}$ ,  $\mathbf{a} + \bar{\mathbf{u}} \Rightarrow \hat{\mathbf{o}}$  etc.

## 13.6 Significance of Hyphen and Caret Symbols

Turning again to page 733 column two, find the **samāsa** listed under **Buddha** beginning with **-kapālinī** and **-kalpa**: the hyphen not only indicates that the word

is appended to **Buddha** (see section 12.3), but that **kapālinī** and **kalpa** are words that may be separately looked up in the dictionary, and this is why the next **samāsa**, **-kāya-varṇa-pariniṣpatty-abhinirhārā** is itself hyphenated (each element, **kāya** and **varṇa** for example, may usually be separately found in the dictionary).

Where the **samāsa** is printed in full, as in **Buddhāgama**, which stands for **Buddha-āgama**, this use of the caret symbol allows the second word of the **samāsa** to be correctly determined as beginning with a **dirgha ā**, so that **āgama** can be separately looked up. Similarly, the **samāsa** printed as **Buddhāiḍūka** stands for **Buddha-eḍūka** and not **Buddha-aiḍūka** (which are the two possibilities listed in the vowel **sandhi** grid of 10.A.3): the reasoning here is that, although **ए** and **ऐ** are both long vowels, the ‘weaker’ of the two vowels in terms of **guṇa** and **vṛddhi** (see section 10.A.2), is given the thin stroke in the caret symbol.

### 13.7 Supplement to Dictionary

If a word is not found in the main dictionary, look for it in the supplement of Additions and Corrections beginning on page 1308.

### 13.8 Dictionary Practice

Look up the words in the following list in the dictionary: the words may be at any of the four levels of alphabetical order, and they may be printed in **devanāgarī** or transliterated Roman or both, and hyphenated appropriately.

- |                  |                  |
|------------------|------------------|
| 1. अन्वयव्यतिरेक | 11. मनोभवशासन    |
| 2. लघुसत्त्वता   | 12. विवेक        |
| 3. विवाहकाल      | 13. संयोग        |
| 4. संस्कृत       | 14. ध्यानयोग     |
| 5. कलियुग        | 15. अध्यारोप     |
| 6. मूढ           | 16. श्रद्धातृ    |
| 7. संगममणि       | 17. हिरण्यगर्भ   |
| 8. क्षत्रियधर्म  | 18. पूर्वपक्षपाद |
| 9. बालरूपधृक्    | 19. म्लेच्छजाति  |
| 10. भगवद्गीता    | 20. अगृहीत       |

