

शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

**FIRST-YEAR SANSKRIT**

**AT THE UNIVERSITY OF CHICAGO**



अल्लटाचार्योद्भवितः पाठक्रमः  Designed by Andrew Ollett



*nāmāni*

**NOMINAL FORMS**



# *nāmāni*

## **NOMINAL FORMS**

Like every other language, Sanskrit has different **parts of speech** such as **nouns**, **adjectives**, **adverbs**, **verbs**, and so on.



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## **NOMINAL FORMS**

From the perspective of **morphology** (how the words are formed), nouns, adjectives, and most adverbs can be considered together as **nominals** (*nāmāni*).



# *nāmāni*

## **NOMINAL FORMS**

From the perspective of **morphology** (how the words are formed), nouns, adjectives, and most adverbs can be considered together as **nominals** (*nāmāni*).

From the perspective of **syntax** (how words are put together into a sentence), however, these words behave very differently.



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## **NOMINAL FORMS**

We can start with a **word** (*padām*), i.e., a form that is actually used in a sentence:

púruṣaḥ



# *nāmāni*

## **NOMINAL FORMS**

We can start with a **word** (*padām*), i.e., a form that is actually used in a sentence:

púruṣaḥ      “person”



# *nāmāni*

## **NOMINAL FORMS**

Words in Sanskrit can generally be analyzed into a **base** (*prakṛtiḥ*) and an **affix** (*pratyayaḥ*):

púruṣa | ḥ

base  
(*prakṛtiḥ*)

affix  
(*pratyayaḥ*)





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## **NOMINAL FORMS**

This process can be *recursive*:

púruṣa	tva	m
base (prakṛtiḥ)	affix (pratyayaḥ)	
	base (prakṛtiḥ)	affix (pratyayaḥ)



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## **NOMINAL FORMS**

Right now we'll only be talking about a specific category of affixes, namely **inflectional endings** (*vibhaktīḥ*), which convey information about the **inflectional category** (gender, number, and case) to which the word belongs.



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## **NOMINAL FORMS**

Sanskrit is a highly **inflectional** language, which means that words change their form depending on their grammatical **gender**, their **number**, and their **case**.



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## **NOMINAL FORMS**

The process of changing the forms of a word based on its grammatical categories is called **inflection** in general, and **declension** with regard to nominal forms.



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## **NOMINAL FORMS**

**Gender:**

**kaś**cit drśyatē

Someone [masculine] is seen.

**kā**cit drśyatē

Someone [feminine] is seen.

**kiṁ**cit drśyatē

Something [neuter] is seen.



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## **NOMINAL FORMS**

**Number:**

vrkṣaḥ

(one) tree [singular]

vrkṣau

(two) trees [dual]

vrkṣāḥ

(three or more) trees [plural]



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## **NOMINAL FORMS**

**Case:**

rām<sup>aḥ</sup> paśyati lakṣmaṇ<sup>am</sup>

Rāma [nominative] sees Lakṣmaṇa [accusative].

rām<sup>aṃ</sup> paśyati lakṣmaṇ<sup>aḥ</sup>

Lakṣmaṇa [nominative] sees Rāma [accusative].

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## **NOMINAL FORMS**

The base to which the inflectional **endings** are added is called the **stem** (*prātipadikam*).

púruṣa

stem  
(*prātipadikam*)

ḥ

ending  
(*vibhaktiḥ*)





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## **NOMINAL FORMS**

The **stem** conveys the lexical meaning of the word,  
and the **ending** conveys its grammatical categories.

púruṣa

stem

(prātipadikam)

“person”

ḥ

ending

(vibhaktiḥ)

gender: masculine  
number: singular  
case: nominative



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## **NOMINAL FORMS**

Nominals are generally classified according to the sound with which their *stem* ends:

púruṣa-

stem  
(prātipadikam)



a-stem

akārāntam

aD-antam



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## **NOMINAL FORMS**

By far the most common nominals are those of which the stem ends in *a* (*akārāntam*).

Unfortunately, these are also the most idiosyncratic in terms of their inflectional endings.



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## **NOMINAL FORMS**

Declensions are usually given in the form of a **table**, with the columns representing different **numbers** and the rows representing different **cases**.



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## **NOMINAL FORMS**

**Gender** is slightly more complicated. Nouns are associated with a particular gender, while adjectives can be used in all three genders. But gender is partly **inflectional** (reflected in the *endings*) and partly **derivational** (reflected in the *stems*) in Sanskrit. Masculine and neuter forms generally use the same stem with somewhat different endings. Feminine forms generally use a different stem that is formed by means of a *feminine stem forming suffix* (to be introduced next week).



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## **NOMINAL FORMS**

All *a*-stem nouns are either *masculine* (*puṁliṅgam*) or *neuter* (*napuṁsakaliṅgam*).

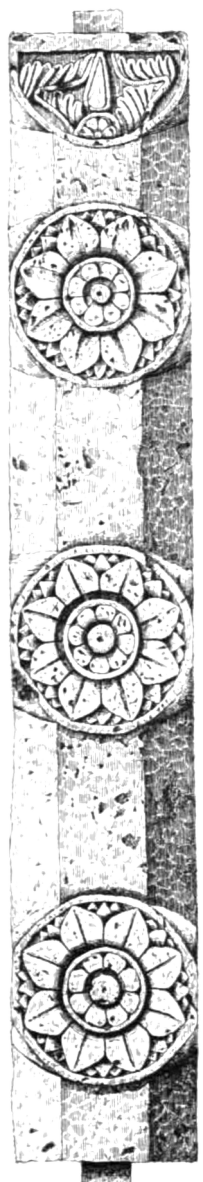
*A*-stem adjectives are also either masculine or neuter. They correspond to feminine stems in *ā* or *ī*.



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## **NOMINAL FORMS**

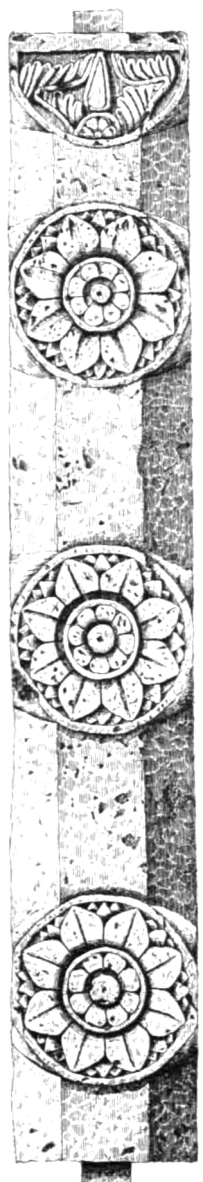
Since the endings usually “fuse” with the final vowel of the stem, we will consider the final vowel part of the ending, just for the purposes of presentation.



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 <sup>st</sup> ) nominative	dēvāḥ	dēvaú	dēvāḥ
<i>dvitīyā</i> (2 <sup>nd</sup> ) accusative	dēvám	dēvaú	dēvān
<i>trtīyā</i> (3 <sup>rd</sup> ) instrumental	dēvēna	dēvābhyām	dēvaiḥ
<i>caturthī</i> (4 <sup>th</sup> ) dative	dēvāya	dēvābhyām	dēvābhyaḥ
<i>pañcamī</i> (5 <sup>th</sup> ) ablative	dēvāt	dēvābhyām	dēvābhyaḥ
<i>ṣaṣṭhī</i> (6 <sup>th</sup> ) genitive	dēvāsya	dēváyōḥ	dēvānām
<i>saptamī</i> (7 <sup>th</sup> ) locative	dēvē	dēváyōḥ	dēvēṣu
<i>saṁbōdhanam</i> vocative	dēva	dēvaú	dēvāḥ

Declension of *dēvā-* (*a*-stem), masculine, “god”





	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 <sup>st</sup> ) nominative	kúlam	kúlē	kúlāni
<i>dvitīyā</i> (2 <sup>nd</sup> ) accusative	kúlam	kúlē	kúlāni
<i>trīyā</i> (3 <sup>rd</sup> ) instrumental	kúlēna	kúlābhyām	kúlaiḥ
<i>caturthī</i> (4 <sup>th</sup> ) dative	kúlāya	kúlābhyām	kúlēbhyaḥ
<i>pañcamī</i> (5 <sup>th</sup> ) ablative	kúlāt	kúlābhyām	kúlēbhyaḥ
<i>ṣaṣṭhī</i> (6 <sup>th</sup> ) genitive	kúlasya	kúlayōḥ	kúlānām
<i>saptamī</i> (7 <sup>th</sup> ) locative	kúlē	kúlayōḥ	kúlēṣu
<i>saṁbōdhanam</i> vocative	kúla	kúlē	kúlāni

Declension of *kúla-* (*a*-stem), neuter, “family”



# *nāmāni*

## **NOMINAL FORMS**

### **Notes:**

- There is **syncretism** (fusion) of case functions in the dual and plural:
- The **dual instrumental, ablative, and dative** are always identical, and the **dual genitive and locative** are identical.
- Similarly the **plural dative and ablative** are always identical.



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## **NOMINAL FORMS**

### **Notes:**

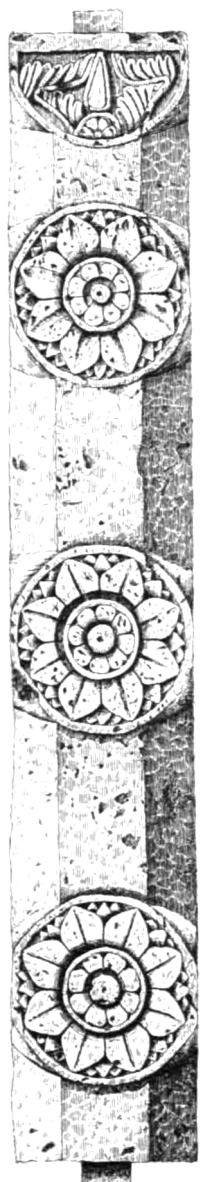
- The neuter differs from the masculine only in the nominative-accusative (singular, dual and plural).
- In all neuter words in Sanskrit, the nominative and accusative are identical.



# *nāmāni*

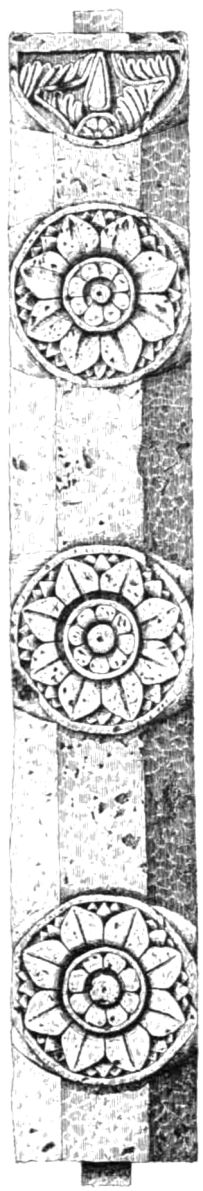
## **NOMINAL FORMS**

Because of case syncretism, the paradigms can be presented as follows (this also motivates the **order of the case endings** in traditional Sanskrit grammar):



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 <sup>st</sup> ) nominative	dēvāḥ	dēvaú	dēvāḥ
<i>dvitīyā</i> (2 <sup>nd</sup> ) accusative	dēvām		dēvān
<i>trītiyā</i> (3 <sup>rd</sup> ) instrumental	dēvēna	dēvābhyām	dēvaiḥ
<i>caturthī</i> (4 <sup>th</sup> ) dative	dēvāya		dēvābhyaḥ
<i>pañcamī</i> (5 <sup>th</sup> ) ablative	dēvāt		dēvānām
<i>ṣaṣṭhī</i> (6 <sup>th</sup> ) genitive	dēvāsya	dēvāyōḥ	dēvēṣu
<i>saptamī</i> (7 <sup>th</sup> ) locative	dēvē		dēvāḥ
<i>saṁbōdhanam</i> vocative	dēva	dēvaú	dēvāḥ

Declension of *dēvā-* (*a*-stem), masculine, “god”



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 <sup>st</sup> ) nominative	<b>kúlam</b>	<b>kúlē</b>	<b>kúlāni</b>
<i>dvitīyā</i> (2 <sup>nd</sup> ) accusative			
<i>trtīyā</i> (3 <sup>rd</sup> ) instrumental	<b>kúlēna</b>		<b>kúlaiḥ</b>
<i>caturthī</i> (4 <sup>th</sup> ) dative	<b>kúlāya</b>	<b>kúlābhyām</b>	<b>kúlēbhyaḥ</b>
<i>pañcamī</i> (5 <sup>th</sup> ) ablative	<b>kúlāt</b>		
<i>ṣaṣṭhī</i> (6 <sup>th</sup> ) genitive	<b>kúlasya</b>	<b>kúlayōḥ</b>	<b>kúlānām</b>
<i>saptamī</i> (7 <sup>th</sup> ) locative	<b>kúlē</b>		<b>kúlēṣu</b>
<i>saṁbōdhanam</i> vocative	<b>kúla</b>	<b>kúlē</b>	<b>kúlāni</b>

Declension of *kúla-* (*a*-stem), neuter, “family”



# *nāmāni*

## **NOMINAL FORMS**

### **Next steps:**

- Memorize the declension of *a*-stem nominals (masculine and neuter).
- Watch the videos on *kāraḥas* and cases for more on cases and how they're used in Sanskrit.

