



शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett



THE K-Y-T SERIES

kimyattataḥ



किंयत्ततः



PRONOUNS

Etymologically, a pronoun is a word that “stands in for” (*pro*) another noun. We can think of them as nominal forms that have a *reference* but no *sense*: they refer to something, but the word itself will not tell you what that something is.

We saw him.

She didn't see anyone.

Everyone was there.



PRONOUNS

We'll talk about **four** kinds of pronouns right now:

- ✿ **demonstrative**
(e.g., *this, that*)
- ✿ **interrogative**
(e.g., *who?, what? which?*)
- ✿ **indefinite**
(e.g., *someone, something*)
- ✿ **relative**
(e.g., *that, which, whom*)



PRONOUNS

In Sanskrit, these forms make up a single **system**, so we can introduce them all at once.

This system will also unlock a huge domain of Sanskrit syntax, since you will now be able to understand **interrogative** sentence and **relative** clauses.



DEMONSTRATIVES

The basic demonstrative in Sanskrit is *tad*.

NOTE: I will cite these forms as the Indian grammatical tradition does, which is the neuter singular nominative/accusative. The full declension will be given later.



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This can be used both on its own (as a pronoun):

tat · *paśyāmi* → “I see *that*.”

As well as to qualify another noun
(as a determiner/adjective):

tat · *pustakam* · *paśyāmi* → “I see *that* book.”



DEMONSTRATIVES

The pronoun *tad* is generally used to refer to something that the listener is expected to be able to identify.

It is often used as a “third person pronoun,” contrasting with the first (*asmad*) and second (*yuṣmad*) persons.

In terms of its *deixis*, or manner of reference, it is non-proximate and non-distal, so it contrasts with *adaḥ* (“that over there”) and even more strongly with *idam* (“this over here”).



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	sáḥ (m.), tát (n.)	táu (m.), té (n.)	té (m.), táni (n.)
<i>dvitīyā</i> (2 nd) accusative	tám (m.), tát (n.)		tán (m.), táni (n.)
<i>trīyā</i> (3 rd) instrumental	téna	tábhyām	táiḥ
<i>caturthī</i> (4 th) dative	tásmāi		tébhyaḥ
<i>pañcamī</i> (5 th) ablative	tásmāt		téṣām
<i>ṣaṣṭhī</i> (6 th) genitive	tásya	táyōḥ	téṣu
<i>saptamī</i> (7 th) locative	tásmin		

Declension of *tad* “that” in masculine and neuter



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	sá	té	táḥ
<i>dvitīyā</i> (2 nd) accusative	tām		
<i>tr̥tīyā</i> (3 rd) instrumental	táyā	tábhyām	tábhiḥ
<i>caturthī</i> (4 th) dative	tásyai		tábhyaḥ
<i>pañcamī</i> (5 th) ablative	tásyāḥ		tásām
<i>ṣaṣṭhī</i> (6 th) genitive	tásyām	táyōḥ	tásu
<i>saptamī</i> (7 th) locative			

Declension of *tad* “that” in feminine



DEMONSTRATIVES

This is like the paradigm of stems in *a* and *ā*, but with a few important differences:



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<i>prathamā</i> (1 st) nominative	sáḥ (m.), tát (n.)	táu (m.), té (n.)	té (m.), táni (n.)
<i>dvitīyā</i> (2 nd) accusative	tám (m.), tát (n.)		tán (m.), táni (n.)
<i>trīyā</i> (3 rd) instrumental	téna	tábhyām	táiḥ
<i>caturthī</i> (4 th) dative	tásmāi		tébhyaḥ
<i>pañcamī</i> (5 th) ablative	tásmāt		téṣām
<i>ṣaṣṭhī</i> (6 th) genitive	tásya	táyōḥ	téṣu
<i>saptamī</i> (7 th) locative	tásmin		



the **nominative singular** has a different stem (sá- m., tát- n.
sá- f.)



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<i>dvitīyā</i> (2 nd) accusative	tām		
<i>tr̥tīyā</i> (3 rd) instrumental	táyā	tábhyām	tábhiḥ
<i>catvurthī</i> (4 th) dative	tásyai		tábhyaḥ
<i>pañcamī</i> (5 th) ablative	tásyāḥ		tásām
<i>ṣaṣṭhī</i> (6 th) genitive	tásyām	táyōḥ	tásu
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<i>trīyā</i> (3 rd) instrumental	téna	tábhyām	táiḥ
<i>caturthī</i> (4 th) dative	tásmāi		tébhyaḥ
<i>pañcamī</i> (5 th) ablative	tásmāt		téṣām
<i>ṣaṣṭhī</i> (6 th) genitive	tásya	táyōḥ	téṣu
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the **masculine nominative plural** has an ending *ē*, which also appears before the **dat./abl.** and **gen. plural** endings



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<i>caturthī</i> (4 th) dative	tásmāi		tébhyaḥ
<i>pañcamī</i> (5 th) ablative	tásmāt		téṣām
<i>ṣaṣṭhī</i> (6 th) genitive	tásya	táyōḥ	téṣu
<i>saptamī</i> (7 th) locative	tásmīn		



the augment **-sm-** in the dat.-abl.-loc. of the masc./neut., and **-sy-** in the dat.-abl./gen.-loc. of the fem.



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<i>dvitīyā</i> (2 nd) accusative	tām		
<i>trtīyā</i> (3 rd) instrumental	táyā	tábhyām	tábhiḥ
<i>caturthī</i> (4 th) dative	tásyai		tábhyaḥ
<i>pañcamī</i> (5 th) ablative	tásyāḥ		tásām
<i>ṣaṣṭhī</i> (6 th) genitive	tásyām	táyōḥ	tásu
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<i>dvitīyā</i> (2 nd) accusative	tám (m.), tát (n.)		tán (m.), táni (n.)
<i>trīyā</i> (3 rd) instrumental	téna	tábhyām	táiḥ
<i>caturthī</i> (4 th) dative	tásmai		tébhyaḥ
<i>pañcamī</i> (5 th) ablative	tásmāt		téṣām
<i>ṣaṣṭhī</i> (6 th) genitive	tásya	táyōḥ	téṣu
<i>saptamī</i> (7 th) locative	tásmin		



the masculine/neuter locative singular is *-smin*



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<i>dvitīyā</i> (2 nd) accusative	tám (m.), tát (n.)		tán (m.), táni (n.)
<i>trīyā</i> (3 rd) instrumental	téna	tábhyām	táiḥ
<i>caturthī</i> (4 th) dative	tásmāi		tébhyaḥ
<i>pañcamī</i> (5 th) ablative	tásmāt		téṣām
<i>ṣaṣṭhī</i> (6 th) genitive	tásya	táyōḥ	téṣu
<i>saptamī</i> (7 th) locative	tásmin		



the use of -s- rather than -n- in the **genitive plural**



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<i>prathamā</i> (1 st) nominative	sá	té	táḥ
<i>dvitīyā</i> (2 nd) accusative	tām		
<i>tr̥tīyā</i> (3 rd) instrumental	táyā	tábhyām	tábhiḥ
<i>caturchī</i> (4 th) dative	tásyai		tábhyaḥ
<i>pañcamī</i> (5 th) ablative	tásyāḥ		tásām
<i>ṣaṣṭhī</i> (6 th) genitive	tásyām	táyōḥ	tásu
<i>saptamī</i> (7 th) locative			



the use of -s- rather than -n- in the **genitive plural**

DEMONSTRATIVES

On the model of *tát*, you can form another demonstrative **simply by prefixing *ē*** to the forms of *tát*. This *ē* element adds *proximal deixis* (“this” rather than “that”).

ēṣáḥ this (m.)

ētát this (n.)

ēṣá this (f.)

DEMONSTRATIVES

The **use** of *tát* and *ētát* is straightforward, because the English words *that* (etymologically related to *tát*) and *this* are used in almost exactly the same way. They can also be used in the sense of “he,” “she,” or “it.”

Note the use of *tád éva* “that very one” to mean “the same.”

api · saḥ · rāmaḥ

“Is that Rāma?”

saḥ · ēva

“The very same.”



RELATIVES

Relative clauses are clausal modifiers of something in a sentence.

The monk boarded the ship.



RELATIVES

Relative clauses are clausal modifiers of something in a sentence.

The **old** monk boarded the ship.



[adjectival modifier]



RELATIVES

Relative clauses are clausal modifiers of something in a sentence.

The monk, **having just arrived at the port**,
boarded the ship.

↑
[participial modifier]



RELATIVES

Relative clauses are clausal modifiers of something in a sentence.

The monk **who stole the manuscript**
boarded the ship.

↑
[relative clause!]

RELATIVES

Relative constructions involve:

- ✿ a **relative pronoun** in the relative clause
- ✿ an **antecedent** in the main (matrix) clause to which the relative pronoun refers

[antecedent]

[relative pronoun]

The monk who stole the manuscript
boarded the ship.

RELATIVES

In Sanskrit, these constructions are often called “relative-correlative” constructions, because the word referred to by the relative clause is almost always expressed with a “correlative” demonstrative form (usually *tát*):

[relative]

yēna · bhikṣuṇā · pustakam · hṛtam ·

sah · nāvam · ārūḍhaḥ ·

[correlative]

RELATIVES

Note that while the relative and correlative forms will typically have the same **number** and **gender** (because they refer to the same thing), their **case** will depend on the role that each word plays within its respective clause.

[relative]

yēna · bhikṣuṇā · pustakam · hṛtam ·

sah · nāvam · ārūḍhaḥ ·

[correlative]



RELATIVES

The declension of relative pronouns is **exactly the same** as for *tát*, except that the forms begin with *y-* instead of *t-*.



INTERROGATIVES

Interrogatives are question words. In Sanskrit they are formed from a base in *k-*, conventionally called *kim* (once again, the same as the neuter nominative/accusative singular).

INTERROGATIVES

The declension is **exactly the same** as for *tát*, except that the forms begin with *k-* instead of *t-*, and:

✿ the neuter **nominative/accusative singular** is *kím*.

kim · icchasi ·

“What do you want?”

saḥ · kaḥ ·

“Who is he?”

kasya · s̄a · putrī

“Whose daughter is she?”



INDEFINITES

An indefinite pronoun conveys that its referent cannot be further specified (or the speaker is not in a position to further specify it). English examples include **some** and **any**.

INDEFINITES

Sanskrit forms indefinite pronouns by adding the particles *cit*, *ápi*, or *cana* onto the interrogative forms:

kiñcit / kiñcit

kim api

kiñcana / kiñcana

}

something, anything

kaścit ~ kācit

kō 'pi ~ kāpi

kaścana / kācana

}

someone, anyone (m.)

~

someone, anyone (f.)



INDEFINITES

These indefinite forms are often used as **negative polarity terms** (like English “at all”):

na kiñcit

nothing

na kañcit

no-one



OTHER K-T-Y FORMS

The demonstrative, relative, and interrogative functions are found across a wide range of forms, including adjectives:

tādrśaḥ / tādrk

a person of such a kind

yādrśaḥ / yādrk

which kind of person...

kīdrśaḥ / kīdrk

what kind of person?



OTHER K-T-Y FORMS

The demonstrative, relative, and interrogative functions are found across a wide range of forms, including adjectives:

tāvat

so much

yāvat

as much

kiyat

how much?

OTHER K-T-Y FORMS

And indeclinable adverbs:

tatra

there

yatra

where

kutra?

where?

OTHER K-T-Y FORMS

And indeclinable adverbs:

tadā

then

yadā

when

kadā

when?

OTHER K-T-Y FORMS

And indeclinable adverbs:

tathā

in such a way

yathā

in which way

katham

in which way? how?



OTHER PRONOUNS

The forms we've just covered (*tát*, *ētát*, *yát*, *kím*) are called *sarvanāmá* in traditional Sanskrit grammar. This category (often called “pronouns”) includes about two dozen nominal stems. Those that end in *a* are declined like the *k-y-t* series, for instance:

OTHER PRONOUNS

sarvá-	all, every	sarvé	masc.nom.pl.
anyá-	other	anyát	neut.nom./acc.sg.
ítara-	other, else	ítarasmāi	masc./neut.dat.sg.
éka-	one, some	ékasmin	masc./neut.loc.sg.

Only *anyát* takes *t* in the neuter nom./acc. sg. The others take the regular ending *m*.

