

शिखागोविश्वविद्यालये

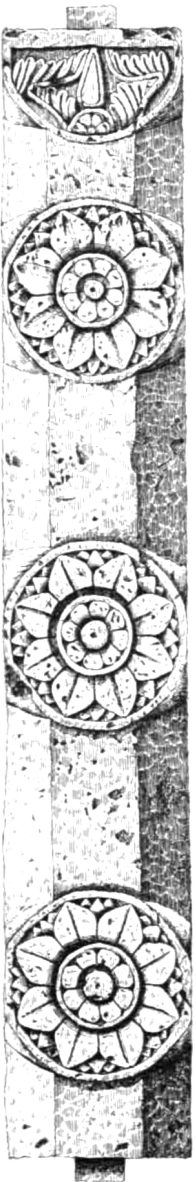
प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett

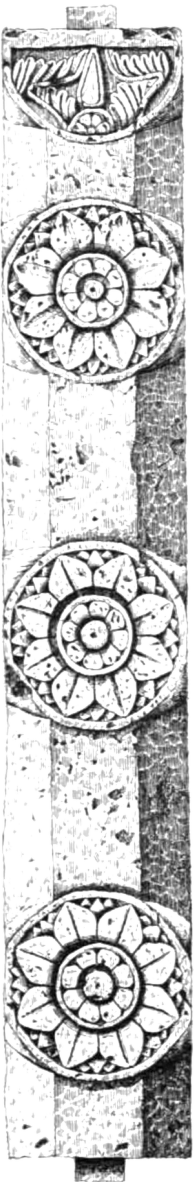


PERSONAL PRONOUNS

yuṣmadasmadau



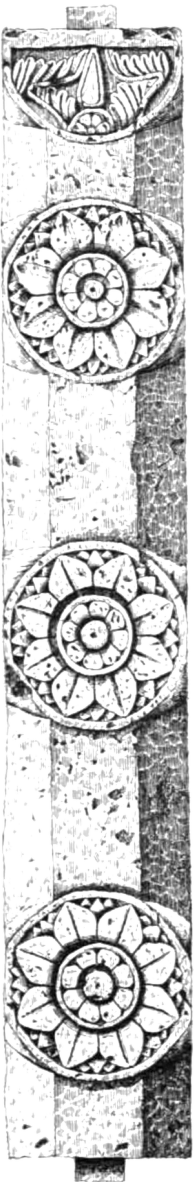
युष्मदस्मदौ



PERSONAL PRONOUNS

Sanskrit has pronouns for the first person (I/we) and second person (you) that are not marked for gender.

For the **third person** pronoun, forms of the demonstrative pronoun *tát* are generally used.



PERSONAL PRONOUNS

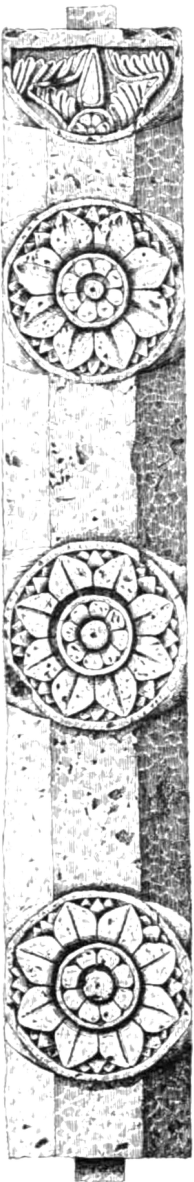
Because the paradigms use a number of different stems, we can follow the Sanskrit grammatical tradition in referring to these words in their **stem form**:

First person:

अस्मद्- (plural), मद्- (singular)

Second person:

युष्मद्- (plural), त्वद्- (singular)



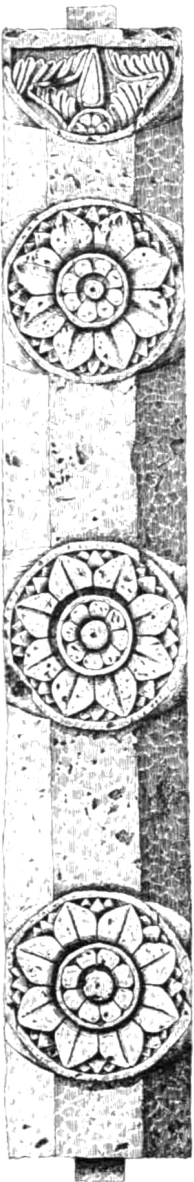
PERSONAL PRONOUNS

These are the forms that are used in compounds:

युष्मदस्मत्प्रत्यय-

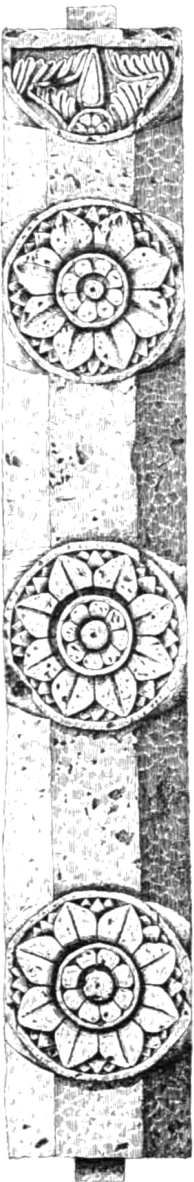
युष्मद्-अस्मद्-प्रत्यय-

The notion (*pratyaya*-) of “you” and “I”



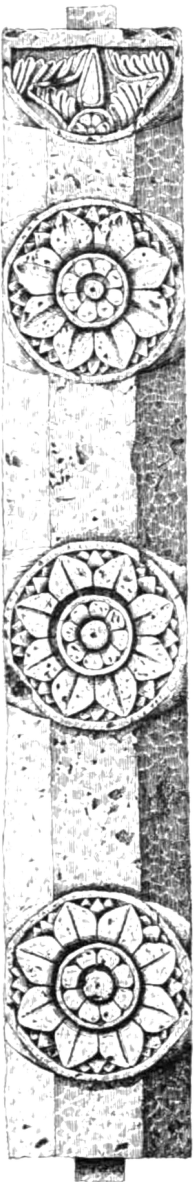
PERSONAL PRONOUNS

Note that Sanskrit often uses the **plural** for the singular (and the dual), especially in the **first person**. (In the second person, you usually show respect not by using the plural, but by using a special respectful pronoun that shows third-person agreement, like Italian *Lei* or Spanish *usted*.)



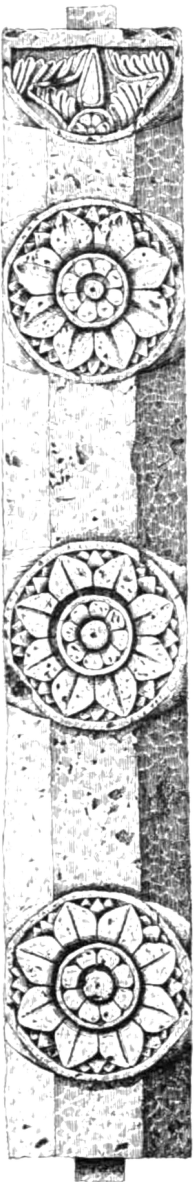
	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	ahám	āvám	vayám
<i>dvitīyā</i> (2 nd) accusative	mám		asmán
<i>trtīyā</i> (3 rd) instrumental	máyā	āvábhyām	asmábhiḥ
<i>caturthī</i> (4 th) dative	máhyam		asmábhyam
<i>pañcamī</i> (5 th) ablative	mát		asmát
<i>ṣaṣṭhī</i> (6 th) genitive	máma	āváyōḥ	asmákam
<i>saptamī</i> (7 th) locative	máyī		asmásu

Inflection of the first person pronoun



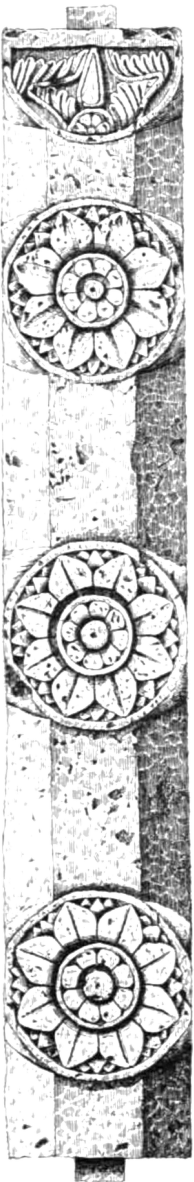
	ēkavacanam singular		dvivacanam dual		bahuvacanam plural	
<i>prathamā</i> (1 st) nominative	ahám		āvám		vayám	
<i>dvitīyā</i> (2 nd) accusative	mám	mā		nau	asmán	naḥ
<i>tr̥tīyā</i> (3 rd) instrumental	máyā		āvábhyām		asmábhiḥ	
<i>caturthī</i> (4 th) dative	máhyam	mē		nau	asmábhyam	naḥ
<i>pañcamī</i> (5 th) ablative	mát		āváyōḥ		asmát	
<i>ṣaṣṭhī</i> (6 th) genitive	máma	mē		nau	asmákam	naḥ
<i>saptamī</i> (7 th) locative	máyi				asmásu	

Inflection of the first person pronoun
(with enclitic forms)



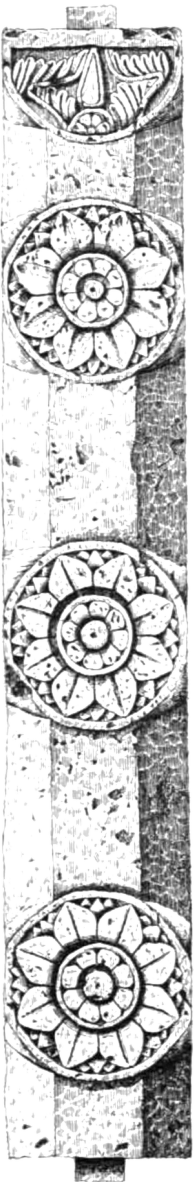
	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	tvám	yuvám	yūyám
<i>dvitīyā</i> (2 nd) accusative	tvám		yuṣmán
<i>trtīyā</i> (3 rd) instrumental	tváyā	yuvábhyām	yuṣmábhiḥ
<i>caturthī</i> (4 th) dative	túbhyam		yuṣmábhyam
<i>pañcamī</i> (5 th) ablative	tvát		yuṣmát
<i>ṣaṣthī</i> (6 th) genitive	táva	yuváyōḥ	yuṣmákam
<i>saptamī</i> (7 th) locative	tváyi		yuṣmásu

Inflection of the second person pronoun



	<i>ēkavacanam</i> singular		<i>dvivacanam</i> dual		<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	tvám		yuvám		yūyám
<i>dvitīyā</i> (2 nd) accusative	tvám	tvā		vām	yuṣmán vaḥ
<i>tr̥tīyā</i> (3 rd) instrumental	tváyā		yuvábhyām		yuṣmábhiḥ
<i>caturthī</i> (4 th) dative	túbhyam	tē		vām	yuṣmábhyam vaḥ
<i>pañcamī</i> (5 th) ablative	tvát		yuváyōḥ		yuṣmát
<i>ṣaṣṭhī</i> (6 th) genitive	táva	tē		vām	yuṣmákam vaḥ
<i>saptamī</i> (7 th) locative	tváyi				yuṣmásu

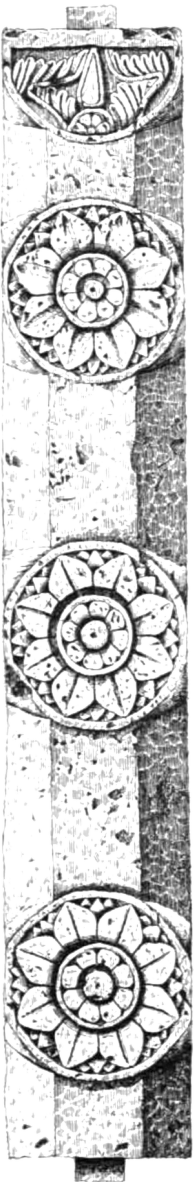
Inflection of the second person pronoun
(with enclitic forms)



PERSONAL PRONOUNS

In the **second person**, the pronoun *bhavat-* is often used instead of forms of *tvad/yaṣmad*.

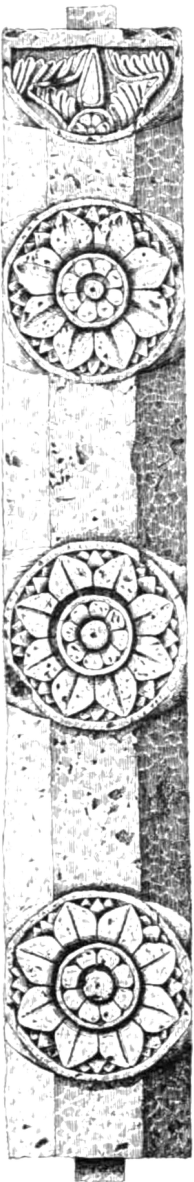
It is a **changeable stem** (*bhavant-/bhavat-/bhavatī-*) which we haven't learned yet. But it is (probably) related to a vocative particle, *bhōḥ*, which is often used to get someone's attention.



USAGE

Sanskrit is a *pro-drop* (pronoun-dropping) language, unlike English, so personal pronouns expressing the **subject** are used only rarely, when the **verb** makes it clear (through *person marking*) who the subject is.

[अहं] नमामि = I bow

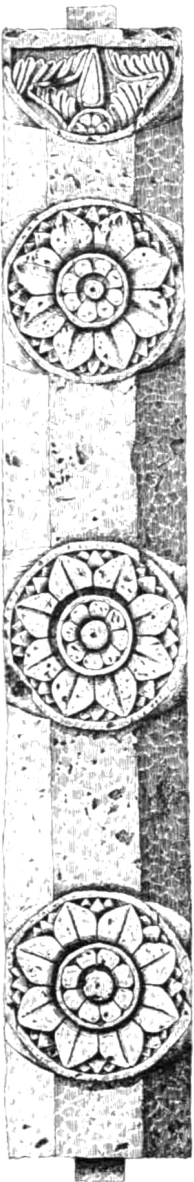


USAGE

The subject pronouns can be used, however, when some contrast or emphasis is intended:

अहं नमामि

= It is I who bow

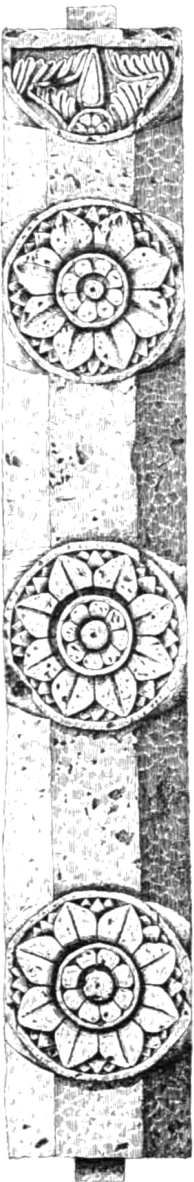


USAGE

The subject pronouns can be used, however, when some contrast or emphasis is intended:

अहं न जाने,
भगवानेव जानीते

= “I don’t know. Only
god knows.”



USAGE

But the other cases of the personal pronouns, apart from the nominative, are necessarily expressed because they are not implicit in the verb.

त्वां पश्यामि = “I see **you**” (accusative object)

मम पुस्तकम् = “**my** book” (possessive genitive)

SOME PRACTICE

We can use the verb √*nam* “bow to,” which takes a complement in either the *accusative* or *dative*.

अहं त्वां नमामि

I (sg.nom.) bow to **you** (sg.acc.)

SOME PRACTICE

We can use the verb √*nam* “bow to,” which takes a complement in either the *accusative* or *dative*.

अहं त्वा नमामि

I (sg.nom.) bow to **you** (sg.acc.encl.)

The **enclitic form** has exactly the same meaning as the non-enclitic form. The only difference is that it **must** come after another word; it cannot be first in the sentence.

SOME PRACTICE

We can use the verb √*nam* “bow to,” which takes a complement in either the *accusative* or *dative*.

अहं तुभ्यं नमामि

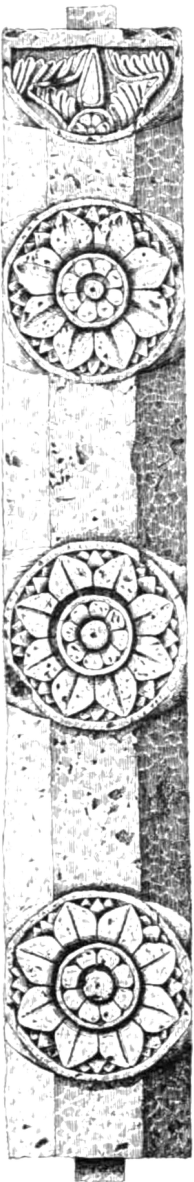
I (sg.nom.) bow to **you** (sg.dat.)

SOME PRACTICE

We can use the verb \sqrt{nam} “bow to,” which takes a complement in either the *accusative* or *dative*.

अहं ते नमामि

I (sg.nom.) bow to **you** (sg.dat.encl.)



SOME PRACTICE

You can go ahead and try practicing with different agents (first and second person, singular, dual and plural) as well as different patients, expressed either in the accusative or the dative, and using the enclitic or non-enclitic forms.

