Nouns and Pronouns in Sanskrit

Contributors
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Introduction:

This document is a word-form list. In sanskrit, barring some exceptions, all words with the same gender and ending syllable have identical forms. Hence if you want to know the forms of any word all you have to do is to locate its paradigm in this document, meaning a word with the same gender and the same ending syllable.

Having said this, we should remember that we have supplied only the main paradigms here. There are exceptions and special words that may have to be learnt from advanced books. There are also tricky issues about what the ending syllable is, which may also require further learning. There is information about a project to generate these paradigms automatically. Check at the end of this document.

What are forms? In Sanskrit, the exact form in which any word appears in a sentence is governed by the role the word plays in it. This role is called a vibhakti. An explanation of vibhakti-s and their meanings is provided in the following table.

<table>
<thead>
<tr>
<th>विभक्ति:</th>
<th>Sanskrit case name</th>
<th>Case name</th>
<th>Meaning (usual)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 प्रथम</td>
<td>prathamA</td>
<td>Nominative</td>
<td>performer/subject</td>
</tr>
<tr>
<td>2 द्वितीय</td>
<td>dvitIyA</td>
<td>Accusative</td>
<td>object</td>
</tr>
<tr>
<td>3 तृतीय</td>
<td>tR`itIyA</td>
<td>Instrumental</td>
<td>instrument</td>
</tr>
<tr>
<td>4 चतुर्थ</td>
<td>chaturthI</td>
<td>Dative</td>
<td>for whom the action is performed</td>
</tr>
<tr>
<td>5 पञ्चम</td>
<td>panchamI</td>
<td>Ablative</td>
<td>from where the action is performed</td>
</tr>
<tr>
<td>6 षड़</td>
<td>shashhThI</td>
<td>Possessive</td>
<td>denotes possession</td>
</tr>
<tr>
<td>7 सप्तम</td>
<td>saptamI</td>
<td>Locative</td>
<td>location of the action, in, on, at, among</td>
</tr>
<tr>
<td>8 सम्बोधनम्</td>
<td>sambodhanam.h</td>
<td>Vocative</td>
<td>used to address someone</td>
</tr>
</tbody>
</table>

There are special considerations in identifying endings. For example the word bhavat.h and the word marut.h both seem to end in a t.h and are masculine. But technically, bhavat.h ends in at.h and is formed from the root bhu. This causes it to behave differently from marut.h. In some cases, words take on a different set of rules depending on the intended meaning and usage. For instance, vAri and shuchi both end in i and are neuter, but the latter is an adjective and takes optional forms in the dative, ablative and genetive which are derived as if it is masculine. Such exceptions shall be noted at the appropriate places in this document.

The point of this discussion is to warn the reader not to distrust a strange looking declension of a word immediately, most probably there is a rule for it! We also wish to point out that this is only a primer, not an exhaustive treatise!

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2 Please see the accompanying document A Primer to Sanskrit Grammar, grammarintro.itx.ps for additional introduction.

If you are interested in volunteering for other phases of this project or others such as Sanskrit-English dictionary, please send an email to ksn20@lehigh.edu.
What follows is a list of paradigms.
Every paradigm is tabulated as an 8x3 table. The eight rows correspond to the eight vibhaktis mentioned in the table at the beginning of this document. The three columns correspond to singular, dual and plural forms.
First a brief idea of how the declensions are formed. The suffixes for the eight vibhaktis are defined as follows:

<table>
<thead>
<tr>
<th>Masc. Fem.</th>
<th>singular dual plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom., Voc.</td>
<td>न</td>
</tr>
<tr>
<td>Acc.</td>
<td>अस्</td>
</tr>
<tr>
<td>Inst.</td>
<td>आ</td>
</tr>
<tr>
<td>Dat.</td>
<td>ए</td>
</tr>
<tr>
<td>Abl.</td>
<td>अस्</td>
</tr>
<tr>
<td>Gen.</td>
<td>अस्</td>
</tr>
<tr>
<td>Loc.</td>
<td>इ</td>
</tr>
<tr>
<td>Neu.</td>
<td>singular dual plural</td>
</tr>
<tr>
<td>Nom., Acc.</td>
<td>म्</td>
</tr>
<tr>
<td>Voc.</td>
<td>-</td>
</tr>
<tr>
<td>Rest as above</td>
<td></td>
</tr>
</tbody>
</table>

Given a word, these suffixes are joined to it, after some prescribed transformations to the word itself and then further rules of transformations and sandhi do their job. Since it is impractical to do all this processing to get each single word, it is customary to memorize paradigms, which is what we present next.

Continued.....
Masculine words ending in “a” : deva(god), sUrya(sun), dIpaka(lamp) ...

The न to ण change : If न occurs after any one of र, प, श, ष in one word and only vowels, anusvAra, guttural (क्वं) or palatal (प्वं) intervene then the न changes to ण provided it is immediately followed by one of the vowels or one of य, ० or anusvAra. Thus if देव is replaced by दोम, then we get दोमण in place of देवण, however, गोमण is just like देवण. The requirement of being in one word is strict and preverbs can cause this rule to be not invoked, since they are technically in a different word. It is impossible to cover all the fine issues here and the reader needs to study it further.

The other change for “रमा( रम)” is that the genitive plural is रमANम( रमणम) since the above rule applies.

Neuter words ending in “a” : vana(forest), jala(water), gR̄́ iha(house)...

It is worth noting that the only difference in the above two paradigms is in nom/acc/voc cases. Also, note that there are no feminine words ending in “a”. The word बार.

dAra meaning a woman is actually masculine and only in plural and it also has a feminine form as दरा dArA.

Feminine words ending in “A” : mAल (garland), kavita (poem), katha(story). ..

Masculine words ending in “A” : gopa(cowboy), vishvaApa(protector of universe) ...

Masculine words ending in “i” : kavi(poet), ravi(sun) ...

कवि: कवि कवयः
kवितः कवि कविन्
कविना कविश्यः कविभः
कवयः कविश्यः कविभः:
Masculine words ending in “I” : sudhl (intelligent) ...

- सुभी: सूभियो सूभियः
- सूभियम् सूभियो सूभियः
- सूभिया सूभियां सूभियः
- सूभियो सूभियां सूभियः
- सूभियो: सूभियां सूभियः
- सूभिय: सूभियः
- सूभियो: सूभियः
- सूभियः

Feminine words ending in “I” : nadI (river) ...

- नदी: नदी नदी
- नदी मनो नदी
- नदिया नदीयां नदियः
- नदिया: नदीयां नदियः
- नदिया मनो नदियः
- नदिया: नदीयः
- नदिया मनो नदियः
- नदिया: नदियः

The word श्री shri meaning the goddess of wealth has nom. singular as श्री:
but is otherwise just as above. The list of such exceptional words is:
अभी तच्छी तच्छी श्री श्री श्री

Neuter words ending in “I” : vAri (water) ...

- वारि: वारिणी वारिणः
- वारिणा वारिणायौ वारिणः
- वारिणा: वारिणायौ वारिणः
- वारिण: वारिणायौ वारिणः
- वारिण: वारिणो वारिणः
- वारिणो: वारिणायौ वारिणः
- वारिणो: वारिणो वारिणः
- वारि: वारिणो वारिणः
- वारि: वारिणो वारिणः

As mentioned above, the word शृच्छी shuchi, when used as a neuter adjective meaning pure can take on optional forms in addition to the paradigm above. These are:
- सृच्छिये: सृच्छियो सृच्छिह in dat. singular, शृच्छिवेश: shucheH in abl./gen. singular and शृच्छो: shuchyoH in gen./loc. dual.
Neuter words ending in u, ambu (water), madhu (honey), vastu (thing)........

अम्बु अम्बुनी अम्बूनि
अम्बु अम्बुनी अम्बूनि
अम्बुना अम्बुभाम् अम्बूभिनः
अम्बुने अम्बुभाम् अम्बूभिनः
अम्बुः अम्बुभाम् अम्बूभिनः
अम्बुः अम्बुनी अम्बूनि
अम्बुः अम्बुनी अम्बूनि
अम्बुः / अम्बु अम्बुनी अम्बूनि

Adjectives ending in u and belonging to neuter gender take on additional optional forms as follows:

The adjective guru meaning heavy optionally takes, गुरते गुरावे in dat. singular, गुरी: gurauH in abl. and gen. singular, गुरी: in gen. and loc. dual and गुरी: gurau in loc. singular. Note that these are similar to the masculine version!

Masculine words ending in U , svayaMbhU (self-born)

स्वयं: स्वयंश्री स्वयंभुः
स्वयंभुः स्वयंभुश्री स्वयंभुः
स्वयंभुचा स्वयंभुभाम् स्वयंभुभिनः
स्वयंभुः स्वयंभुभाम् स्वयंभुभिनः
स्वयंभुः स्वयंभुभाम् स्वयंभुभिनः

There is another variant of this class, the word khalapU (purifier of the evil) which is similar except in the following cases:

nom./acc./voc. dual सलष्य: , nom./acc./voc. plural सलष्य:
ins. singular सलष्य: , dat. singular सलष्य: ,
abl./gen. singular सलष्य: , gen. loc. dual सलष्य: and loc. singular सलष्य: . In short, the vowel U gets dropped in the khalapU forms, where it shortens to u in the svayaMbhU forms!

Feminine words ending in U , vadhU (bride), chamU (army)........

वध: वधीं वधः
वधी: वधूभाम् वधूभिनः
वधी: वधूभाम् वधूभिनः
वधी: वधूभाम्
वधी: वधू
वधी: वधः

There is a variant of these too. The word bhU (earth) has similar properties, namely, its U shortens to u instead of dropping. It also has additional optional forms. So, we list it completely.

भ: भू: भूॊ: भूयः भूमी: भूमश्च भूमश्च
भूः भूमाः भूमीः
भूः / भू: भूमाः 
भूः भूमाः
भूमाः /भू: भूमाः
भू: भू: भू: भूमा:
भूमा:

There are no neuter words with the ending U.

Masculine words ending in “R`i” : pitR`i (father)

पिता पितारी पितार: 
पितार: पितारी पितार: 
पितार: पितारी पितार: 
पितार: पितारी पितार: 
पितार: पितारी पितार: 

Note that the vocative singular is actually pitar and this can be important in sandhi forms.
The word nR\'i (man) has an optional gen. plural ृजाम, ृजाम, otherwise, it behaves just as above.

Actually, the above word is typical of words expressing relations. Usual words ending in R\'i are declined differently, in nom./acc./voc. We give one sample netR\'i (leader):

**Feminine words ending in “R\'i”**: mAtR\'i (mother)
These behave like pitR\'i except for the acc. plural. Thus it is मातृ and not मातूः.

**Neuter words ending in “R\'i”** are similar to netR\'i except there are optional forms and some changes. We give a sample kartR\'i (doer):

<table>
<thead>
<tr>
<th>kartु</th>
<th>kartू</th>
<th>kartृ</th>
<th>kartॄ</th>
</tr>
</thead>
<tbody>
<tr>
<td>kartॊ/ kartृ</td>
<td>kartॊ/ kartृ</td>
<td>kartॊ/ kartृ</td>
<td></td>
</tr>
</tbody>
</table>

There are words ending in other vowels, but they are rare and exceptional. Some special ones to look up are rai m.f. (wealth), go m.f. (bull, cow), dyo f. (sky), nau f. (boat) etc.

The nouns ending in consonants behave much more regularly. The rules are basically the sandhi rules in action.

**Masculine words ending in “t.h”**: marut.h (wind), bhUbaR\'it.h (king),

<table>
<thead>
<tr>
<th>marतु</th>
<th>marतू</th>
<th>marतृ</th>
<th>marतॄ</th>
</tr>
</thead>
<tbody>
<tr>
<td>marतॊ/ marतृ</td>
<td>marतॊ/ marतृ</td>
<td>marतॊ/ marतृ</td>
<td></td>
</tr>
</tbody>
</table>

**Feminine words ending in “t.h”**: vidyut.h(lightning), sarit.h (river)...
All forms are similar to those of marut.h

**Neuter words ending in “t.h”**: jagat.h (world), bhAsat.h(shining)...
The forms for nom./acc./voc. are:

जगत् जगती जगति
All other forms are similar to marut.h

**Masculine words ending in “n.h”**: rAjan.h (king)

<table>
<thead>
<tr>
<th>rजन्</th>
<th>rजनी</th>
<th>rजनम्</th>
</tr>
</thead>
<tbody>
<tr>
<td>rजनं/ rजनम्</td>
<td>rजनं/ rजनम्</td>
<td></td>
</tr>
</tbody>
</table>

Variant form of masculine words ending in “n.h” : Atman (soul)

आतमा आत्मानः आत्मा:
आत्माम् आत्मानः आत्मवः:
आत्मानः आत्माम् आत्मवः:
आत्मानः आत्माम् आत्मवः:
आत्मानः आत्मानः आत्मानम्:
आत्मानः आत्माम् आत्मानम्:
आत्मानः आत्माम् आत्मानम्:
आत्मानः आत्माम् आत्मानम्:
आत्मानः आत्माम् आत्मानम्:
Similar words are brahman.h (creator), yajvan.h (sacrificer) etc. There are other exceptional forms too, one being the triad shvan.h (dog), yuvan.h (youth) and maghavan.h (the king of the gods). These need to be learnt separately.

Feminine words ending in “n.h” : sIman.h (border)

<table>
<thead>
<tr>
<th>सीमा</th>
<th>सीमानी की सीमा</th>
</tr>
</thead>
<tbody>
<tr>
<td>सीमानू</td>
<td>सीमानी सीमा</td>
</tr>
<tr>
<td>सीमाना सीमानी सीमा:</td>
<td>सीमाना सीमाना सीमा</td>
</tr>
<tr>
<td>सीमने सीमाम् सीमा:</td>
<td>सीमने सीमाम् सीमा</td>
</tr>
<tr>
<td>सीमन: सीमाम् सीमा:</td>
<td>सीमन: सीमाम् सीमा</td>
</tr>
<tr>
<td>सीमन/सीमनी सीमा:</td>
<td>सीमन/सीमनी सीमा</td>
</tr>
<tr>
<td>सीमनू सीमानी सीमा:</td>
<td>सीमनू सीमानी सीमा</td>
</tr>
</tbody>
</table>

Neuter words ending in “n.h” : nAman (name)

<table>
<thead>
<tr>
<th>नाम</th>
<th>नामी नामानि</th>
</tr>
</thead>
<tbody>
<tr>
<td>नाम नामी नामानि:</td>
<td>नाम नामी नामानि</td>
</tr>
<tr>
<td>नामना नामाम् नामाव्यधि:</td>
<td>नामना नामाम् नामाव्यधि</td>
</tr>
<tr>
<td>नामने नामाम् नामाव्यधि:</td>
<td>नामने नामाम् नामाव्यधि</td>
</tr>
<tr>
<td>नामन: नामाम् नामाव्यधि:</td>
<td>नामन: नामाम् नामाव्यधि</td>
</tr>
<tr>
<td>नामन/नामनी नामाव्य:</td>
<td>नामन/नामनी नामाव्य</td>
</tr>
<tr>
<td>नामनू नामानी/नामानी नामाव्याणि</td>
<td>नामनू नामानी/नामानी नामाव्याणि</td>
</tr>
</tbody>
</table>

There are variants in this class too. We give a sample charman.h (skin)

<table>
<thead>
<tr>
<th>चर्म</th>
<th>चर्माणि चर्माणि</th>
</tr>
</thead>
<tbody>
<tr>
<td>चर्मे चर्माणि:</td>
<td>चर्मे चर्माणि</td>
</tr>
<tr>
<td>चर्माणा चर्माम् चर्माव्यधि:</td>
<td>चर्माणा चर्माम् चर्माव्यधि</td>
</tr>
<tr>
<td>चर्माणे चर्माम् चर्माव्यधि:</td>
<td>चर्माणे चर्माम् चर्माव्यधि</td>
</tr>
<tr>
<td>चर्म: चर्माम् चर्माव्यधि:</td>
<td>चर्म: चर्माम् चर्माव्यधि</td>
</tr>
<tr>
<td>चर्माण: चर्माणात्</td>
<td>चर्माण: चर्माणात्</td>
</tr>
<tr>
<td>चर्माणि चर्माण:</td>
<td>चर्माणि चर्माण</td>
</tr>
<tr>
<td>चर्माणू/चर्म चर्माणि:</td>
<td>चर्माणू/चर्म चर्माणि</td>
</tr>
</tbody>
</table>

Masculine words ending in “in.h” : shashin.h (moon), medhAvin.h(intelligent) etc.

Note that these must be distinguished from the n.h ends using the meaning of the word.

<table>
<thead>
<tr>
<th>शशी</th>
<th>शशीनी शशिन:</th>
</tr>
</thead>
<tbody>
<tr>
<td>शशिन: शशीनी शशिन:</td>
<td>शशिन: शशीनी शशिन</td>
</tr>
<tr>
<td>शशिना शशीनाम् शशिभ:</td>
<td>शशिना शशीनाम् शशिभ</td>
</tr>
<tr>
<td>शशिने शशीनाम् शशिभ:</td>
<td>शशिने शशीनाम् शशिभ</td>
</tr>
<tr>
<td>शशिन: शशीनाम् शशिभ:</td>
<td>शशिन: शशीनाम् शशिभ</td>
</tr>
<tr>
<td>शशिन: शशिना शशीनाम् शशिभ:</td>
<td>शशिन: शशीना शशीनाम् शशिभ</td>
</tr>
<tr>
<td>शशिनि शशिनिः शशिन:</td>
<td>शशिनि शशिनिः शशिन</td>
</tr>
<tr>
<td>शशिनू शशिनिः शशिन:</td>
<td>शशिनू शशिनिः शशिन</td>
</tr>
</tbody>
</table>

The feminine forms of words ending in in.h get a new ending I instead and hence behave like nadI.
Neuter words ending in “in.h” : manohArin.h (adjective, beautiful), tejasvin.h (brilliant) etc. These differ from the masculine version in nom./acc./voc. by the following changed forms:

मनोहारिन मनोहारणी मनोहारीणि

Pronoun “tad.h” : (He, She, That) Masculine forms (He):
- स: तौ ते
- तम् ती ता
- तन् ताम् ते
- तस्मै ताभम् तेइः
- तस्य तयोः: तेषाम्
- तत्स्मिि तयोः: तेषु

There is no vocative case for the pronouns.
Feminine Forms (She)
- सा ते ता:
- ताम् ते ता:
- तया ताभम् ताभि:
- तस्ये ताभम् ताभि:
- तस्या: ताभम् ताभि:
- तस्या: तयोः: तासाम्
- तस्याम् तयोः: तासु

Neuter forms (That) have only the nom./acc. cases different from the masculine form and each of these is:
- ततू: ते तानि

Pronoun “etad.h” (this)
Masculine Forms:
- एप: एते एति
- एतस् /एनते /एनि एतान् /एनान्
- एतेन् /एनेन एताभम् एतेन्:
- एतस्ये एताभम् एतेयः:
- एतस्मात् एताभम् एतेयः:
- एतस्य एतयोः /एनन्ते: एत्साम्
- एतस्मिि एतयोः: /एनन्ते: एत्सु

The alternate forms of the pronouns are said to be enclitic, meaning they need to lean against other words. Thus, they cannot occur at the start of a sentence. This remark holds for other pronouns too.

Feminine forms:
- एप: एते एति:
- एतान् /एनते /एनि एतान् /एनान्
- एतेन् /एनेन एताभम् एतेन्:
- एतस्ये एताभम् एतेयः:
- एतस्या: एताभम् एतायः:
- एतस्या: एतयोः /एनन्ते: एतसाम्
- एतस्मात् एतयोः /एनन्ते: एत्सु

Neuter forms:
- एनत्: एतेनि
- एतु: /एनत्: एते /एनि एतानि /एनानि

The rest of the form are identical to those of the masculine pronoun etad.h

Pronoun asmad.h(I)
- अद्व: आवाम् वय्यम्
- माम् /मा आवाम् /नौ अस्माम् /न:
- महाम् आवाभम् अस्माभिः
- महाम् /मे आवाभम् /नौ अस्माभम् /न:
- मतै आवाभम् अस्मान्
- मम् /मे आवायोः /नौ अस्माकम् /न:
- मव्य आवायोः: अस्मातू

asmad.h has identical forms in all the three genders

Pronoun yushmad.h (You)
- त्वम् युष्माम् युष्मम्
- त्वां /त्वा युष्मां /वाम् युष्मान् /व:
- त्वाय युष्माभम् युष्माभिः
- त्भम् /ते युष्माभम् /वाम् युष्माभम् /व:
- त्वत् युष्माभम् युष्मत्
- तव /ते युष्मं: /वाम् युष्माकम् /व:
- त्यावि युष्मं: युष्मासु

yushmad.h also has identical forms in all the three genders.
This is the end of the phase one related to Sanskrit grammar. Lot more needs to be done. If you are interested in volunteering for other phases of this project or others such as Sanskrit-English dictionary please send an email to ksn2@lehigh.edu.
Utilities are under development which will make automatic generation of these paradigms using a computer program called qdatr. For more information and current status, please consult the Sanskrit Goodies section on the web site http://www.ms.uky.edu/~sohum If you wish to join in this development (which will some day do the verbs too), please send e-mail to sohum@ms.uky.edu (Avinash Sathaye).