

Noun Endings in Sanskrit

Sanskrit Nouns

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I. Masculine (*puṃ-liṅgam*) and Neuter (*napuṃsaka-liṅgam*) stems ending in –a.

A. Masculine stems (ex. śiva-)

CASE	Sg.	Dual	Plural
N.	śivas	śivau	śivās
A.	śivam	śivau	śivān
I.	śivena	śivābhyām	śivais
D.	śivāya	śivābhyām	śivebhyas
Ab.	śivāt	śivābhyām	śivebhyas
G.	śivasya	śivayos	śivānām
L.	śive	śivayos	śiveṣu
V.	śiva	śivau	śivās

B. Neuter stems [*vacana-* ‘speech’; ‘gram. number’; ‘precept’; ‘command’]

N.	vacanam	vacane	vacanāni
A.	vacanam	vacane	vacanāni
I.	vacanena	vacanābhyām	vacanais
D.	vacanāya	vacanābhyām	vacanebhyas
Ab.	vacanāt	vacanābhyām	vacanebhyas
G.	vacanasya	vacanayos	vacanānām
L.	vacane	vacanayos	vacaneṣu
V.	vacana	vacane	vacanāni

Masculine (*puṃ-liṅgam*) and Neuter (*napuṃsaka-liṅgam*) stems ending in –a.

Noun Endings in Sanskrit

I.

II. Stems (*pum-*, *napuṃsaka-*, *strī-lingāni*) ending in –i.

A. Masculine stems [agni ‘fire’; ‘the god Agni’]

CASE	Sg.	Dual	Plural
N.	agnis	agnī	agnayas
A.	agnim	agnī	agnīn
I.	agninā	agnibhyām	agnibhis
D.	agnaye	agnibhyām	agnibhyas
Ab.	agnes	agnibhyām	agnibhyas
G.	agnes	agnyos	agnīnām
L.	agnau	agnyos	agniṣu
V.	agne	agnī	agnayas

B. Neuter stems [vāri-‘water’]

N.	vāri	vāriṇī	vāriṇi
A.	vāri	vāriṇī	vāriṇi
I.	vāriṇā	vāribhyām	vāribhis
D.	vāriṇe	vāribhyām	vāribhyas
Ab.	vāriṇas	vāribhyām	vāribhyas
G.	vāriṇas	vāriṇos	vāriṇām
L.	vāriṇi	vāriṇos	vāriṣu
V.	vāri/-e	vāriṇī	vāriṇi

[akṣi-‘eye’: I. akṣṇā, Ab./G. akṣṇas, G. du. akṣṇos, G. pl. akṣṇām]

C. Feminine stems [śakti ‘the active power of god, regarded as the wife that fod’]

N.	śaktis	śaktī	śaktayas
A.	śaktim	śaktī	śaktis
I.	śaktyā	śaktibhyām	śaktibhis

Noun Endings in Sanskrit

D.	śaktaye	śaktibhyām	śaktibhyas
Ab.	śaktes	śaktibhyām	śaktibhyas
G.	śaktes	śaktyos	śaktīnām
L.	śaktau	śaktyos	śaktiṣu
V.	śakte	śakti	śaktaya

III. Stems (*pum-*, *napuṃsaka-*, *strī-lingāni*) ending in –u.

A. Masculine stems [ex. *viṣṇu-* ‘Vishnu’]

CASE	Sg.	Dual	Plural
N.	viṣṇus	viṣṇū	viṣṇavas
A.	viṣṇum	viṣṇū	viṣṇūn
I.	viṣṇunā	viṣṇubhyām	viṣṇubhis
D.	viṣṇave	viṣṇubhyām	viṣṇubhyas
Ab.	viṣṇos	viṣṇubhyām	viṣṇubhyas
G.	viṣṇos	viṣṇvos	viṣṇūnām
L.	viṣṇau	viṣṇvos	viṣṇuṣu
V.	viṣṇo	viṣṇu	viṣṇavas

B. Neuter stems [ex. *madhu-* ‘honey’]

N.	madhu	madhunī	madhūni
A.	madhu	madhunī	madhūni
I.	madhunā	madhubhyām	madhubhis
D.	madhune	madhubhyām	madhubhyas
Ab.	madhunas	madhubhyām	madhubhyas
G.	madhunas	madhunos	madhūnām
L.	madhuni	madhunos	madhuṣu
V.	madhu/madho	madhuni	madhūni

C. Feminine stems [ex. *tanu-* ‘body’]

CASE	Sg.	Dual	Plural
N.	tanus	tanū	tanavas

Noun Endings in Sanskrit

A.	tanum	tanū	tanūs
I.	tanvā	tanubhyām	tanubhis
D.	tanave	tanubhyām	tanubhyas
Ab.	tanos	tanubhyām	tanubhyas
G.	tanos	tanvos	tanunam
L.	tanau	tanvos	tanusu
V.	tano	tanū	tanavas

IV. Stems (*pum-*, *strī*, *napuṃsaka-liṅgāni*) ending in -ṛ.

A. Stems are of two types:

1. agent nouns [-ṛ is vṛddhied in 'strong' stems]
2. nouns of relationships [-ṛ is guṇated in 'strong' stems]

B. Two terminations exist

1. strong (called *sarva-nāma-sthāna* 'strong case ending': p. 1.1.42-3)
2. weak (which may be subdivided into 'weaker' or 'middle' and 'weakest')

The strong endings are attached to 'strong' stems ending in -tār or tar; the weakest endings to -tr, and the middle to -ṛ.

In both masculine and feminine stems, the strong endings are N./V (sg., du. Pl.) and A. (sg., du.).

C. Masculine stems

1. agent nouns (and such nouns of relationship *napṛ* 'grandson'; *devṛ* 'husband's brother'): ex. *boddhṛ*- 'a knower'

CASE	Sg.	Dual	Plural
N.	boddhā	boddhārau	boddhāras
A.	boddhāram	boddhārau	boddhṛṇ
I.	boddhrā	boddhṛbhyām	boddhṛbhis
D.	boddhre	boddhṛbhyām	boddhṛbhyas
Ab.	boddhur	boddhṛbhyām	boddhṛbhyas

Noun Endings in Sanskrit

G.	boddhur	boddhros	boddhṛnām
L.	boddhari	boddhros	boddhṛṣu
V.	boddhar	boddharau	boddhāras

[Other forms ending in -ṛ, such as karṛ- ‘doer’ and dāṛ- ‘giver’ follow this pattern: kartā, kartāram, dātārau, dātāras, datṛnām, etc. are more explicit examples, as are hotṛ- ‘invoker’, tvaṣṭṛ- ‘carpenter’, kṣattr- ‘charioteer’. The acc. pl of svasṛ- is svasṛs.]

2. nouns of relationship (ex. pitṛ- ‘father’)

N.	pitā	pitarau	pitāras
A.	pitāram	pitarau	pitṛm
I.	pitṛā	pitṛbhyām	pitṛbhis
D.	pitre	pitṛbhyām	pitṛbhyas
Ab.	pitur	pitṛbhyām	pitṛbhyas
G.	pitur	pitros	pitṛnām
L.	pitari	pitros	pitṛṣu
V.	pitā	pitārau	pitāras

D. Feminine stems

1. nouns of relationship (ex. mātṛ- ‘mother’)

N.	mātā	mātārau	mātāras
A.	mātāram	mātārau	mātṛs
I.	mātṛā	mātṛbhyām	mātṛbhis
D.	mātṛe	mātṛbhyām	mātṛbhyas
Ab.	mātṛur	mātṛbhyām	mātṛbhyas
G.	mātṛur	mātṛos	mātṛnām
L.	mātṛari	mātṛos	mātṛṣu
V.	mātṛā	mātṛārau	mātṛāras

2. agent nouns: add ‘ṛ’- to final -ṛ- and decline dāṛī- ‘giver’, karṛī- ‘doer’.

Noun Endings in Sanskrit

E. Neuter nouns (generally follow the endings for vari-[II. B] and madhu- [III. B]: N. A. datṛ, dātrṇī; I. dātrṇā, dātrbhyām, dātrbhis)

F. Form that are neither nouns of agency or relationship (ex. nṛ'man': N. nā, A. naram, N. A. dual narau. In the I. D.G. L. Sg. nara- substitutes nṛ-.)

V. Feminine (*strī-lingam*) stems ending in ā, i, and ū.

A. These stems fall under two divisions:

1. polysyllabic stems
2. monosyllabic stems

B. Polysyllabic stems

1. ending in ā (durgā- 'a goddess')

CASE	Sg.	Dual	Plural
N.	durgā	durge	durgās
A.	durgām	durge	durgās
I.	durgayā	durgābhyām	durgābhis
D.	durgāyai	durgābhyām	durgābhyas
Ab.	durgāyās	durgābhyām	durgābhyas
G.	durgāyās	durgayos	durgāṇām
L.	durgāyām	durgayos	durgāsu
V.	durge	durge	durgās

2. ending in ī [nartakī 'dancer']

N.	nartakī	nartakyau	nartakyas
A.	nartakīm	nartakyau	nartakyas
I.	nartakyā	nartakībhyām	nartakībhis
D.	nartakyāi	nartakībhyām	nartakībhyam
Ab.	nartakyās	nartakībhyām	nartakībhyam
G.	nartakyās	nartakyos	nartakīnām
L.	nartakyām	nartakyos	nartakīṣu
V.	nartaki	nartakyau	nartakyas

[lakṣmī 'the goddess of prosperity': N. lakṣmīs]

3. ending in ū [vadhū- 'woman']

Noun Endings in Sanskrit

CASE	Sg.	Dual	Plural
N.	vadhūs	vadvau	vadhas
A.	vadhūm	vadvau	vadhūs
I.	vadvā	vadhūbhyām	vadhūbhis
D.	vadvai	vadhūbhyām	vadhūbhyas
Ab.	vadvās	vadhūbhyām	vadhūbhyas
G.	vadvās	vadvos	vadhūnām
L.	vadvām	vadvos	vadhūṣu
V.	vadhu	vadvau	vadhas

C. Monosyllabic stems

1. ending in ā [jā ‘progeny’]

CASE	Sg.	Dual	Plural
N.	jās	jau	jās
A.	jām	jau	jās/jas
I.	ja	jābhyām	jābhis
D.	je	jābhyām	jābhyas
Ab.	jas	jābhyām	jābhyas
G.	jas	jos	jānām/jām
L.	ji	jos	jāsu
V.	jās	jau	jas

2. ending in ī [śrī- ‘prosperity’; ‘name of a goddess’]

N.	śrīs	śriyau	śriyas
A.	śriyam	śriyau	śriyas
I.	śriyā	śrībhyām	śrībhis
D.	śriye/yai	śrībhyām	śrībhyas
Ab.	śriyas/yās	śrībhyām	śrībhyas
G.	śriyas/yās	śriyos	śriyām/śrīṇām
L.	śriyi/yām	śriyos	śrīṣu
V.	śrīs	śriyau	śriyas

[śrī-‘woman’: N, śrī, A. striyam/strīm, D. striyai, Ab/G. striyās, L. striyām, A. pl. sriyas/strīs, G. pl. strīṇām]

3. ending in ū [bhū ‘earth’]

N.	bhūs	bhuvau	bhavas
A.	bhavam	bhuvau	bhavas
I.	bhuvā	bhūbhyām	bhūbhis
D.	bhuve/ai	bhūbhyām	bhūbhyas

Noun Endings in Sanskrit

Ab.	bhuvās/-ās	bhūbhyām	bhūbhyas
G.	bhuvās/-ās	bhuvos	bhuvām/bhūnām
L.	bhuvi/-ām	bhuvos	bhūṣu
V.	bhūs	bhuvau	bhuvās

VI. Monosyllabic stems ending in the diphthongs –o, –ai, and –au.

A. go- (m. ‘bull’; f. ‘cow’)

CASE	Sg.	Dual	Plural
N.	gaus	gāvau	gāvas
A.	gām	gāvau	gās
I.	gavā	gobhyām	gobhis
D.	gave	gobhyām	gobhyas
Ab.	gos	gobhyām	gobhyas
G.	gos	gavos	gavām
L.	gavi	gavos	goṣu
V.	gaus	gāvau	gāvas

[dvo-f. (m. Vedic) and div- ‘day, sky’: dyaus, divam or dyām, divā, dive or dyave, divas or dyos, divi or dyavi, dyāvau, divas (N./A. pl.) dyūn (A.pl.), dyubhis, dyuṣu]

B. rai- (m. or f. ‘wealth’)

N.	rās	rāyau	rāyas
A.	rāyam	rāyau	rāyas
I.	rāyā	rābhyām	rābhis
D.	rāye	rābhyām	rābhyas
Ab.	rāyas	rābhyām	rābhyas
G.	rāyas	rāyos	rāyām
L.	rāyi	rāyos	rāsu
V.	rās	rāyau	rāyas

C. nau- (f. ‘ship’)

N.	naus	nāvau	nāvas
A.	nāvam	nāvau	nāvas
I.	nāvā	naubhyām	naubhis
D.	nāve	naubhyām	naubhyas
Ab.	nāvas	naubhyām	naubhyas
G.	nāvas	nāvos	nāvām
L.	nāvi	nāvos	nauṣu
V.	naus	nāvau	nāvas

Noun Endings in Sanskrit

VII. Stems ending in -t and -d (*pum̐-, strī-, napuṃsaka-liṅgāni*)

A. dharma-vid- (m.f.) ‘knowing one duty’

CASE	Sg.	Dual	Plural
N.	dharmavit	dharmavidau	dharmavidas
A.	dharmavidam	dharmavidau	dharmavidas
I.	dharmavidā	-vidbhyām	-vidbhis
D.	dharmavide	-vidbhyām	-vidbhyas
Ab.	dharmavidas	-vidbhyām	-vidbhyas
G.	dharmavidas	-vidos	-vidām
L.	dharmavidi	-vidos	-vitsu
V.	dharmavit	-vidau	-vidas

B. jagat- (n.) ‘world’

N.	jagat	jagatī	jaganti
A.	jagat	jagatī	jaganti
I.	jagatā	jagadbhyām	jagadbhis
D.	jagate	jagadbhyām	jagadbhyas
Ab.	jagatas	jagadbhyām	jagadbhyas
G.	jagatas	jagatos	jagatām
L.	jagati	jagatos	jagatsu
V.	jagat	jagati	jaganti

[N./A./V. plural requires a strengthening nasal before the final stem consonant, according to the grammarians.]

VIII. Stems ending in other consonants

A. -k, -kh [sarvaśak- (m.f.) ‘omni-potent’, citralikh- (m.) ‘a painter’].

1. sarvaśak (N./A. sg.), sarvaśagbhyām (I./D./Ab. du)
2. citralik (N./V. sg.), citralikham (A. sg.)
3. Neuter: sarvaśak (N./A./V. sg.), -śakī (N./A./V. du.), -śaṅki (N./A./V. pl.); citralik (N./A./V. sg.), -likhī (N./A./V. du.), -liṅkhi (N./A./V. pl.)

B. -c, -ch, -j [vāc- (f.) ‘speech’, prāch- (m.f.), ‘questioner’; samrāj- (m.) ‘universal king’; bhiṣaj- (m.) ‘physician’; -āñc ‘-ward’]

1. vāk (N./V. sg.), vācā (I. sg.), vāgbhyām (I./D./Ab. du.), vācas (N./A. pl.), vākṣu (L. pl.)

Noun Endings in Sanskrit

2. prāt (N./V. sg.), prāchau (N./A./V. du.), prāḍbhyām (I./D./Ab. du.), prāṭsu (L. pl.)
3. samrāt (N./V. sg.), samrāje (D. sg.), samrāḍbhis (I. pl.), samrāṭsu (L. pl.)
4. bhiṣak (N./V. sg.), bhiṣajam (A. sg.), bhiṣagbhis (I. pl.), bhiṣakṣu (L. pl.)
5. Neuter: prāṭ (N./A./V. sg.), prāchī (N./A./V. du.), prāñchi (N./A./V. pl.)
6. -añc (from √añc ‘go’ and preceded by prepositions):
 - a. with two stems (-añc and -ac) [prāñc- ‘forward’, ‘east (ern); avāñc- ‘downward’, ‘southern’; parāñc- ‘turned away’]: masculine

CASE	Sg.	Du.	Pl.
N.	prāñ	prāñcau	prāñcas
A.	prāñcam	prāñcau	prāñcas
I.	prācā	prāgbhyām	prāgbhis
D.	prāce	prāgbhyām	prāgbhyas
Ab.	prācas	prāgbhyām	prāgbhyas
G.	prācas	prācos	prācām
L.	prāci	prācos	prākṣu
V.	prāñ	prāñcau	prāñcas

1. Neuter: prāk (N./A./V. sg.), prācī (N./A./V. du.), prāñci (N./A./V. pl.),
2. also avāñ (m.), avāk (n.), parāñ, parāk
3. Feminine: prācī-, avācī-, parācī-

- b. with three stems (añc-, ac-, (-ī-or -ū-) c) [pratvañc- ‘opposite’ ‘west’; nyañc- ‘downward’; saṃyañc- ‘fit, proper’; tirvañc- ‘transverse’, ‘going crookedly’; udañc- ‘upward’, ‘northern’ (all with weak stem -īc-); viṣvañc- ‘going apart’; ‘all-pervading’ anvañc- ‘following’ (with weak stem -ūc-): masculine

1. pratyañ, pratvañcam, pratīcas, pratyañcau, pratyagbhyām, pratyañcas, pratīcām (G. pl.), pratyakṣu
2. viṣvañ, viṣūcā, viṣūcos (G./L. du.), (G./L. du.; A. pl.), viṣvagbhyas (D./Ab. pl.)
3. Neuter: prāvāk, viṣvak (sg.), pratīcī, viṣūcī (du.), pratyañci, viṣvañci (pl.)
4. tirvañc-: weak stem is tiraś-c-: tiryāñ, tiraścā (I. sg.), tiraśce (D. sg.), tiryagbhyām, tiryakṣu, tiryak (n. sg.)

Noun Endings in Sanskrit

5. udañc-: weak stem is udc-; udīce, udīcas, udañcas, udagbhyas, udakṣu, udak (n. sg.)
6. Feminine: pratīcī-, nīcī-, samīcī-, viṣūcī-, anūcī-, tiraścī-, udīcī-

C. -th and -dh [kath- (m.f.) ‘one who tells’, yudh-(f.) ‘battle’, budh (m.) ‘one who is awake’]

1. kat (N./V. sg.), kadhbhyām (I./D./Ab. du.), katsu (L. pl.)
2. yut (N./V. sg.), yudham (A. sg.), yudbhis (I. pl.)
3. bhut (N./V. sg.), budhas (Ab./G. sg.), bhudhbhyām (I./D./Ab. du.), bhutsu (L. pl.)
[bh is substituted for b before consonant terminations]
4. Neuter: kat (N./A./V. pl.)

D. -p, -bh [-gup (m.f.), -labh (m.f.)]

1. dharma-gup (N./V.m. sg.), -gupā (I. sg.), -gubbhis (I. pl.), -gupsu (L. pl.)
2. lap (N./V. sg.), labham (A. sg.), labbhis (I. pl.)
3. Neuter: gup (N./A./V.m. sg.), gupī (N./A./V. du.), gumpi (N./A./V. pl.),
4. ap- (f.) ‘water’ appears only in the plural: apas (N./V.), apas (A. sg.) adbhis (I.), adbhvas (D./Ab.), apām (G.), apsu (L.)

E. -m [pra-śam- ‘one who pacifies’: -śan, śamau, śanbhyām, śansu; Neuter: śan, śamī, śami (N./A./V. sg., du. Pl.)]

F. -c [gir-(f.) ‘voice’, pur (f.) ‘town’, dvār (f.) ‘door’]

1. gīr (gīḥ: N./V. sg.), girā (I. sg.), girbhis (I. pl.), gīrṣu (L. pl.)
2. pūr (pūḥ: N./V. sg.), purau (N./A./V. du.), puras (Ab./G. sg., N./A./V. pl.)
3. dvār ((N./V. sg.), dvāri (L. sg.) dvāros (G./L. du.)
4. Neuter: car ‘one who goes’: car (N./A./V. sg.), cari (N./A./V. du.), cari (N./A./V. pl.),

G. -ś [diś (f.) ‘direction’, ‘cardinal point’; viś- (m.f.) ‘settler’]

1. dik (N./V. sg.), diśas (Ab./G. sg., N./A./V. pl.), digbhis (I. pl.) dikṣu (L. pl.)
[The replacement of s with k is usual.]
2. viṭ, viśas, viḍbhis, viṭṣu.
3. Neuter: viṭ, viśī, viṃśī

Noun Endings in Sanskrit

H. -ṣ [dviṣ-(m.) ‘enemy’]: dviṣ, dviṣam, dviṣā, dviṣe, dviṣas, dviṣi, dviṣau, dviḍbhyām, dviṣos, dviḍbhis, dviḍbhvas, dviṣām, dviṣtu

I. -h [-lih-(m.f.) ‘licking’, duh-‘milking’]

1. madhu-lit ‘honey-licking’: ‘bee’, -lihas-liḍbhyām, -litsu
2. dhuk (N./V. sg.), duhas, dhugbhis, dhukṣu [In roots beginning with d-, k or g replaces -h and the initial d- is replaced by the aspirate of the same class: druh ‘injuring’: dhruk, dhrugbhis, dhrukṣu]
3. Neuter: lit, dhuk (N./A./V. sg.), lihī (N./A./V. du.), liḥi, dumhi, (N./A./V. pl.)

IX. Stems (*pum-*, *strī-*, *napuṃsaka-liṅgāni*) ending in -as, -is, -us

A. Masculine stems ending in -as [candramas ‘moon’]

CASE	Sg.	Du.	Pl.
N.	candramās	candramasau	candramasas
A.	candramasam	candramasau	candramasas
I.	candramasā	candramobhyām	candramobhis
D.	candramase	candramobhyām	candramobhyas
Ab.	candramasas	candramobhyām	candramobhyas
G.	candramasas	candramasos	candramasām
L.	candramasi	candramasos	candramaḥsu (-assu)
V.	candramas	candramasau	candramasas

[Feminine stems, such as *apsara-* ‘a nymph’ are declined like masculines. Nouns in -is and -us are rare: *āśis-*(f.) ‘blessing’: *āśīs* (N./V. sg.), *āśiṣam* (A. sg.), *āśiṣā* (I. sg.), *āśiṣau* (N./A./V. du.), *āśīrbhyām* (I./D./Ab. du.), *āśiṣas* (N./A./V. pl.); *sajus-* (m.f.) ‘associate’: *sajūs* (N./V. sg.), *sajuṣau* (N./V. du.), *sajuṣas* (N./A./V. pl.), *sajūrbhis* (I. pl.)]

B. Neuter stems ending in -as, -is, -us
[*mans-* ‘mind’, *havis-* ‘oblation’, *cakṣus-* ‘eye’]

N.	manas	manasī	manāṃsi
	havis	haviṣī	haviṃṣi
	cakṣus	cakṣuṣī	caksūṃṣi
A.	cakṣus	cakṣuṣī	caksūṃṣi
I.	manasā	manobhyām	manobhis
	haviṣā	havirbhyām	havirbhis

Noun Endings in Sanskrit

	cakṣuṣā	cakṣurbhyām	cakṣurbhis
D.	-e	cakṣurbhyām	cakṣurbhyas
Ab.	-as	cakṣurbhyām	cakṣurbhyas
G.	-as	manasos	cakṣuṣām, etc.
L.	-i	haviṣos	manassu/bsu haviṣṣu/-ḥsu caksuṣṣu/ḥsu
V.	[= N.]	[= N./A.]	[= N./A.]

- X. Stems ending in –ant (-at), -mant (-mat), and –vant (-vat)
 A. Present (active) participles (*vartamāne kṛdanta*) are signified by the suffix –ant added to the verb stem. Examples are jīvant- ‘living’, gacchant- ‘going’, bhavant- ‘becoming’.

1. Masculine endings: (jīvant-). Note that the strong stem is jīvant- and the weak jīvat-

CASE	Sg.	Du.	Pl.
N.	jīvan	jīvantau	jīvantas
A.	jīvantam	jīvantau	jīvantas
I.	jīvatā	jīvadbhyām	jīvadbhis
D.	jīvate	jīvadbhyām	jīvadbhyas
Ab.	jīvatas	jīvadbhyām	jīvadbhyas
G.	jīvatas	jīvatos	jīvatām
L.	jīvati	jīvatos	jīvatsu
V.	jīvan	jīvantau	jīvantas

2. Neuter endings: jīvat (N./A./V. sg.), jīvantī (N./A./V. du.), jīvanti (N./A./V. pl.). The rest of the endings are the same as the masculine. (As stated in 3, the N./A./V. du. Has an optional strong or weak stem for 6th class verbs and only a weak stem for 2nd, 3rd, 5th, 8th, and 9th class verbs.)

3. Feminine stems add an –ī to either –ant or –at and declined like V.B.2 above.

- a. Verbs in the 1st, 4th, and 10th class, –ī is added to –ant [bhavantī-, dīvyantī-, ‘playing’, corayantī- ‘stealing’]
- b. Verbs in the 6th class add –ī optionally to –ant or –at [tudantī- or tudatī- ‘pushing’]
- c. Verbs in the 2nd, 3rd, 5th, 7th, 8th, and 9th, classes use the weak stem [adatī- ‘eating’, juhvatī- ‘offering’, sunvatī ‘extracting’, randhatī- ‘obstructing’, kurvatī- ‘making’,

Noun Endings in Sanskrit

krīnātī-‘buying’. Verbs ending in –a belonging to the 2nd class may use either the strong or weak stems: vāntī- or vātī- ‘going’.]

4. mahant-‘great’ is inflected like a participle except for an –ā in strong stems: mahān (N. sg.), mahāntam (A. sg.), mahāntau (N./A./V. du.), mahāntas (N./V. pl.), mahan (V. sg.), mahatī- (fem. Stem), mahānti (N./A./V. pl.).
5. -ant is also added to future stems to form future (active) participles [kariṣvant- ‘about to do’; bhaviṣvant- ‘about to become’].

B. The possessive suffixes –mant and -vant are declined in a similar manner as –ant except that the N. sg. is -ān.

1. Masculine endings [bhagavant-‘blessed’; ‘Lord’]

CASE	Sg.	Du.	Pl.
N.	bhagavān	bhagavantau	bhagavantas
A.	bhagavantam	bhagavantai	bhagavatas
I.	bhagavatā	bhagavadbhyam	bhagavadbhis
D.	bhagavate	bhagavadbhyam	bhagavadbhyas
Ab.	bhagavatas	bhagavadbhyam	bhagavadbhyas
G.	bhagavatas	bhagavatos	bhagavatām
L.	bhagavati	bhagavatos	bhagavatsu
V.	bhagavan	bhagavantau	bhagavantas

2. Neuter: śrīmant- ‘rich’: śrīmat (N./A./V. sg.), śrīmatī (N./A./V. du.), śrīmanti (N./A./V. pl.)

C. Feminine stems are formed by adding -ī to the weak stem.

D. bhavant- ‘becoming’ and bhavant- ‘you’ (polite form).

1. bhavant-: decline like jīvant-

2. bhavant- (a contracted form of bhagavnt-) is declined like bhagant-, except that the V. sg. is bhos.

XI. Stems ending in -in, -min, -vin (possessive suffixes forming adjectives).

A. Masculine stems ending in -in [balin- ‘strong’]

CASE	Sg.	Du.	Pl.
N.	balī	balinau	balinas

Noun Endings in Sanskrit

A.	balinam	balinau	balinas
I.	balinā	balibhyām	balibhis
D.	baline	balibhyām	balibhyas
Ab.	balinas	balibhyām	balibhyas
G.	balinas	balinos	balinnām
L.	balini	balinos	baḷiṣu
V.	balin	balinau	balinas

[Note: the weak stems appear only before the consonantal affixes.]

B. Neuter: bali (N./A. sg.), balin/bali (V. sg.), balinī (N./A./V. du.), balīni (N./A./V. pl.)

[Note: the weak stems include those above and the N./A. sg.]

C. Masculine and neuter forms ending in -min [svāmin- ‘master’, ‘owner’]

1. Masculine: svāmī (N. sg.), svāminā (I. sg.), svāminas (N./A./V. pl.), svāvibhyas (D./Ab. pl.)
2. Neuter: gomī (N./A. sg.) ‘having cattle’, gominī (N./A./V. du.), gomīni (N./A./V. pl.)

D. Masculine and neuter forms ending in –vin [tapasvin- ‘heated’, yaśasvin- ‘beautiful’]: declension same as above.

E. Feminine forms: add -i [balinī-, svāminī, tapasvinī].

XII. Stems ending in the comparative-īyāṃs

A. Masculine (*pum-liṅgam*) stems [balīyāṃs- ‘more powerful’]

CASE	Sg.	Du.	Pl.
N.	balīyān	balīyāṃsau	balīyāṃsas
A.	balīyāṃsam	balīyāṃsau	balīyāṃsas
I.	balīyasā	balīyobhyām	balīyobhis
D.	balīyase	balīyobhyām	balīyobhyas
Ab.	balīyāṃsas	balīyobhyām	balīyobhyas
G.	balīyāṃsas	balīyāṃsos	balīyāṃsām
L.	balīyāsi	balīyāṃsos	balīyāṃssu/-ḥsu
V.	balīyan	balīyāṃsau	balīyāṃsas

B. Neuter (*napuṃsaja-liṅgam*) stems

Noun Endings in Sanskrit

1. śrevas, śrevasī, śrevāṃsi (N./A./V. sg., du., pl.) ‘better’ (śrī- + īvāṃs)
2. balīvas, balīvasī, balīvāṃsi
3. garīyas, garīyasī, garīvāṃsi, ‘heavier’ (guru- + īvāṃs)

C. Feminine (*strī-liṅgam*) stems

1. śreyasī- [decline like nartakī-]
2. balīyasī-
3. garīyasī

XIII. Stems ending in -vāṃs (perfect active participles)

A. Masculine endings [vidvāṃs- ‘having known’; ‘a learned man’]

CASE	Sg.	Du.	Pl.
N.	vidvān	vidvāṃsau	vidvāṃsas
A.	vidvāṃsam	vidvāṃsau	viduṣos
I.	viduṣā	vidvadbhyām	vidvadbhis
D.	viduṣe	vidvadbhyām	vidvadbhyas
Ab.	viduṣas	vidvadbhyām	vidvadbhyas
G.	viduṣas	viduṣos	vidusām
L.	viduṣi	viduṣos	vidvatsu
V.	vidvan	vidvāṃsau	vidvāṃsas

B. Neuters endings [tassthivāṃs- ‘having stood’ √sthā ‘stand’]: tasthivat (N./A./A. sg.), tasthuṣī (N./A./V. du.), tasthivāṃsi (N./A./V. pl.)

C. Feminine endings: add -ī to the weak form (-uṣ) and decline like nartakī-.

D. This participle is formed on the reduplicated stem of the root. Examples are

1. √gam ‘go’ jagmivāṃs-
2. √kṛ ‘do’ cakṛvāṃs-
3. √bhū ‘become’ babhūvāṃs-

XIV. Stems ending in -an (-man, -van) [strong stem in -ān, middle in -a, and weak in -n]

A. *pum-liṅgam* [rājan- ‘king’; ātman ‘self’]

CASE	Sg.	Du.	Pl.
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Noun Endings in Sanskrit

N.	rājā	rājānau	rājānas
A.	rājānam	rājānau	rājānas
I.	rājñā	rājabhyām	rājabhis
D.	rājñe	rājabhyām	rājabhyas
Ab.	rājñas	rājabhyām	rājabhyas
G.	rājñas	rājños	rājñām
L.	rājñi/-ani	rājños	rājñasu
V.	rājan	rājānau	rājānas
N.	ātmā	ātmānau	ātmānas
A.	ātmānam	ātmānau	ātmānas
I.	ātmānā	ātmabhyām	ātmabhis
D.	ātmāne	ātmabhyām	ātmabhyas
Ab.	ātmānas	ātmabhyām	ātmabhyas
G.	ātmānas	ātmānos	ātmānām
L.	ātmāni	ātmānos	ātmānasu
V.	ātman	ātmānau	ātmānas

[Note: masculine stems with the suffixes -man and -van are declined like ātman-; those with the suffix -an are declined like rājan-. examples are mūrdhan- ‘head’ (like rājan-); aśman- ‘stone’, brahman- ‘name of the creator god’, pāpman- ‘evil’ (like ātman-).]

B. *napuṃsaka-liṅgam* [karman- ‘deed’; ‘act’; nāman- ‘name’]

CASE	Sg.	Du.	Pl.
N.	karma	karmaṇī	karmāṇi
A.	karma	karmaṇī	karmāṇi
I.	karmaṇā	karmabhyām	karmabhis
D.	karmaṇe	karmabhyām	karmabhyas
Ab.	karmaṇe	karmabhyām	karmabhyas
G.	karmaṇas	karmaṇos	karmaṇām
L.	karmaṇas	karmaṇos	karmaṇasu
V.	karma(n)	karmaṇi	karmāṇi
N.	nāma	nāmnī/-anī	nāmāni
A.	nāma	nāmnī/-anī	nāmāni
I.	nāmnā	nāmabhyām	nāmabhis
D.	nāmne	nāmabhyām	nāmabhyas
Ab.	nāmnas	nāmabhyām	nāmabhyas
G.	nāmnas	nāmnos	nāmnām
L.	nāmni/-ani	nāmnos	nāmnasu

Noun Endings in Sanskrit

V. nāma/-an nāmni/-anī nāmāni

[The same rule applies as in the *pum-liṅgam*: janman- ‘birth’, veśman- ‘house’, varman- ‘road’, brahman- ‘devotion, prayer’ follow karman-; preman- ‘love’, roman- ‘hair’ follow nāman-.]

C. *strī-liṅgam*: add -ī to the weak stem (rājñī- ‘queen’, -nāmnī-, ‘named’ and decline like nartakī-.

D. Irregular stems

1. panthan- (m.) ‘path’ [strong stem in -ān (with -ās in N./V. sg., middle stem in -i and path- for the weak stem):
panthās (N./V. sg.), panthānam, (A. sg.), pathā (I. sg.), pathe (D. sg.), pathas (Ab./G./ sg.), pathi (L. sg.), panthānau (N./A./V. du.) pathibhyām (I./D./Ab. du.), pathos (G./L. du.), panthānas (N./V. pl.), pathas (A. pl.), pathibhis (I. pl.), pathibhyas (D./Ab. pl.), pathām (G. pl.) pathiṣu (L. pl.)
2. ahan-(n.) ‘day’: middle stem is ahas- [ahas (N./A./V. sg.), ahobhyām, -bhis, -bhyas], the weak stem as in nāman-[ahnā, ahne, ahnas, ahani/ahni, ahni/ahanī (N./A./V. du.), ahnos, ahāni (N./A./V. pl.) ahnām, ahassu/ahaḥsu]
3. śvan-(m.) ‘dog’ (the weak stem is śun-): śva (N. sg.), śvānam (A. sg.), śunā (I. sg.), śune, śunas, śvabhyām, śvānas (N./V. pl.), śunas (A. pl.), śvan (V. sg.) ; fem. śunī-.
4. yuvan- ‘youth’ (the weak stem is yūn-): yūnā, yune, yūnas, yūni (L. sg.), yuyan (V. sg.), yuyasu (L. pl.)
5. maghavan- ‘generous’; ‘Indra’ (the weak stem in maghon-):
maghavā, maghavānam, maghonā, maghone, maghonas, maghavan, (V. sg.), maghavānau, maghavabhyām, maghonos (G./V. du.), maghavānas, maghonas (A. pl.), maghonām (G. pl.), maghavasū (L. pl.)