# Conceptual analysis of Sanskrit *Noun*

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Abstract: *This article aims at explaining noun, uses of noun, kinds of noun and its spheres. Learning Noun is the first and foremost step leading to the depth of the language. Noun is a naming word that can influence the whole sentence. The use of verb may also depend on the type of noun it is following. In the same way pronoun also depends on it. In Sanskrit language Noun plays the most important role in forming sentence and it has multidimensional use. It has enriched the Sanskrit grammar. Most of the Indian languages are derived from Sanskrit, the oriental language of India. In due course the influence of language like prkrta, pali and other foreign language has resulted changes from Sanskrit to appear in the present form of different Indian languages.*

**Key words: Language, Noun, Pronoun, verb, sentence, grammar.**

**Introduction:** In Sanskrit it is supposed that the origin of all nominal words is verb. Even proper noun and indeclinable also have been originated from verb. The reason of such a supposition is that the naming or identification of anything is caused by observing the function or behavior of the entity. Here the function or behavior refers to the verb. Therefore the sense of any nominal word is easily understood from the rules of the grammar of the language. The Panini an grammar in particular has a vital role in conveying primary sense of any word on the basis of 'derivation' (zzprft) (vyilq/atn). Hence Panini an grammar can be taken for determining different senses, which can make a robust database of Sanskrit Net.

Over and above,\ many of words in Sanskrit (in other languages also) are polysemous not only in denoting different senses but are also polysemous in parts of-speech. Whenever a word is polysemous in sense, the organization of sunset is responsible, but in case of polysemous parts-of-speech the complexity appears for machine. Actually the rule for using inflection has created complexities in managing the words in Sanskrit Net, because in Sanskrit: no word is to be used without adding inflection (vibhakti) to it. In spite of the rule I can explain the reason-that adjective has to be lexicalized without terminating with inflection. Suppose I , have to lexicalize an adjectival concept 'auspicious'.

Noun: Something that **can be named**. In other words, a "thing": a person, creature, location, object, concept, and so on.Z

Noun ending: A basic part of the Sanskrit noun. The ending is **attached to the end** of the noun stem, and it contains information about the noun's number and case.

Noun stem: A basic part of the Sanskrit noun. We **add endings to it** to produce a full and usable noun.

Agree: When an idea is **referred to by multiple words** and these two words **match** in some way, they are said to agree. For example, two words agree in number if they have the same number and refer to the same entity.

Sanskrit language has a rich derivational system. The sense of nominal word is defined on the basis of its derivation. They have categorized as derivative, conventional, derivatively conventional and derivative and conventional. Now it has to be signified that whether they have significance in our present Sanskrit Net or not. After an observation on this classification it has been decided that it has not significance, as it is not application, oriented like section 1.5. But one may urge that if it is the case then how can the different meaning of a word resulting from its derivation be obtained? But `Sanskrit Net-bandles- this bY:- organizing different sunsets For example consider words like  (pankaja),(udbhid) etc., which are: organized in the Sanskrit Net.

❖    **Statement of Problem:** Language' is a much misunderstood common term used by us. But most of us do not agree about the correct meaning of this term. Different people have different ideas about it, which has give rise to a variety of concepts. Different concepts of language give rise to different problems and to different theories of language. These problems about the nature of language have not only bothered the modern scholars, but the ancients too. Words in regional languages also have meanings, as words in Sanskrit. Therefore, there is no way to determine whether Sanskrit Noun have primary meaning and regional languages have only derived meaning, or conversely. The determinant cannot be equiformity of words in all countries as the meaning of equiformity is indistinguishable and not clear.

❖    **Objectives:** Most of the Indian languages are derived from Sanskrit, the oriental language of India. Induce course the influence of languages like Prakrit, Pali and other foreign languages has resulted changes from Sanskrit to appear in the present form of different Indian languages. The systematic and technical sound grammar of Sanskrit yet plays important role in all Indian languages.

So far, it seems that nouns are like verb in many ways:

- Both have a stem form, but this stem form is never used by itself.
- Both add endings to the stem to create a usable and more meaningful word.
- Both have three grammatical numbers (singular, dual, plural).
- Both have three grammatical persons (first, second, third).

❖ **Methodology:** The present research work is immensely influenced by 'Word Net 2.1 Browse' and Word Net manuals of C. Fellable. It follows almost all the principles of Princeton Word Net. Besides, it has some different semantic relations as well as indigenous conceptual analysis of nominal and verbal words.

❖ **Analysis of Noun: Noun in Sanskrit:**

- **गजः** गच्छति

  **gajaḥ** gacchati

  **The elephant** goes.

The syllable pattern for the entire sentence is "light, heavy, heavy, light, light." (gajaḥ gacchati). The ḥ-sound, which is called the visarga, is pronounced one of two ways: either like the "h" in "house," or as a softer echo of the vowel in front of it, like the English "huh."

Now, what do we notice about this word? Well, we can't see very much with just this one noun, so let's bring in one more for comparison.

- **गजाः** गच्छन्ति

  **gajāḥ** gacchanti

  **The elephants** go.

Now we notice something! The ending of the noun has changed. Appropriately, this ending is called the *ending*, just like the verb endings we discussed in the previous chapter.

Just as with verb endings, noun endings are attached to a "base" form. For nouns, this base is called the *stem*, just like the verb stems we discussed in the previous chapter. For example, the stem of the noun above is gaja. The stem is the most fundamental part of a noun; there is no such thing as a noun "root."

Note that the ending of the noun changed when the *number* of the noun changed. Nouns have number, just like verbs.

We can also see that the noun and the verb have the **same number**. This is because both the noun and the verb make reference to the same entity. That is, the word gajāḥ is not *literally* an elephant (or else Sanskrit would be a very dangerous language indeed)! Instead gajāḥ just *refers to* an elephant. Likewise, the verb gacchanti refers to the same entity by describing it as plural.

When two words refer to the same entity like this, they must have the same number. We can say that they *agree* in number. We can also say that they are in *agreement*. The subject of a sentence will always agree with the verb in number.

## ❖ Pronouns and Noun Person

- **अहम्** गच्छामि

  **aham** gacchāmi

  **I** go.

What's changed? What's stayed the same?

The first thing we notice is that our subject is different. This word has the meaning of "I," which is part of a larger class of word like "he," "they," "you," and so on. These sorts of words can have person and number, but they can offer no further description. Such words are called *pronouns*. We say that aham is a first-person pronoun.

We also see that our verb has changed. Here, the verb's person has changed to match the noun's person. The subject of a sentence will always agree with the verb in person.

## ❖ Gender

So far, it seems that nouns are like verb in many ways:

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- Both have three grammatical persons (first, second, third).

But nouns have some qualities that verbs do not. Let's look at one of those qualities. Consider the two examples below:

- ## बालः गच्छति

  **bālaḥ** gacchati

  **The boy** goes.

- ## बाला गच्छति

  **bālā** gacchati

  **The girl** goes.

Let's compare the first sentence to the second. By doing so, we see that the ending changes. We also see that the meaning has changed, too. In the first sentence, we have "boy," and in the second, we have "girl." What has changed? We say that the *gender* of the noun has changed. Most pronouns have gender, but not all of them do.

But maybe "gender" is an unfamiliar concept. Let's look at "gender" in English. We have three genders in English, and you can see all of them in the examples below.

- This is a man. **He** is tall.
- This is a woman. **She** is tall.
- This is a tree. **It** is tall.

In English, we use "he" for male beings, so "he" is called a *masculine* pronoun. We use "she" for female beings, so "she" is called a *feminine* pronoun. We use "it" for everything else, so "it" is called a *neuter* pronoun. This is the full extent of gender in English.

Sanskrit also has these three genders, but they are used in much more complicated ways. Some nouns have genders that make sense — "man" is a masculine noun, "woman" is a feminine noun, and so on — but other nouns have genders that don't make much sense at all. "Fruit" is neuter, but "tree" is masculine! "City" is neuter, but "village" is masculine! "Army" and "knowledge" are feminine, but "action" is neuter! In truth, most nouns take a certain gender by default, and we cannot guess a noun's gender just by looking at a noun's meaning. So, we must learn both the noun's stem and the noun's gender to use it correctly. Fortunately, a noun's stem often gives us enough information to determine the gender.

In Sanskrit, the gender is called the *liṅga*, meaning "sign" or "gender." The Sanskrit terms for the three genders are below.

- puṃliṅga ("masculine")
- strīliṅga ("feminine")
- napuṃsakaliṅga ("neuter")

Notice that the Sanskrit terms have the same meanings as their English counterparts. This shows that the notion of words having "gender" is cross-cultural. So, "gender" isn't just some artificial grammatical concept; it's a real part of English and Sanskrit!

## ❖ Grammatical Case

Let's look at one more sentence.

- गजः **बालम्** गच्छति

  gajaḥ **bālam** gacchati

  The elephant goes **to the boy**.

What's changed? What's stayed the same?

This sentence has two nouns. However, the two nouns don't work in the same way. The first noun (gajaḥ) is the subject of the sentence. The second noun (bālam) is something else. It's like a destination. We say that this is a change in the noun's *grammatical case*, or just *case* for short. Sanskrit nouns have eight different cases, and each modifies the role that the noun plays in the sentence. Just like nouns, pronouns have grammatical case.

You can see some other cases in the sentences below:

- गजः **बालेन** गच्छति

  gajaḥ **bālena** gacchati

  The elephant goes **with the boy**.

- गजः **बालाय** गच्छति

  gajaḥ **bālāya** gacchati

  The elephant goes **for the boy**.

- गजः **बालात्** गच्छति

gajaḥ **bālāt** gacchati

The elephant goes **from the boy**.

□□□     -God

'□□□' – □□□□□□□□□□ (Ending in □) □□□□□□□□□□ (Masculine) □□□ (Noun)

'देव'- अकारान्तं (Ending in अ) पुल्लिङ्गं (Masculine) नाम (Noun)

| एकवचनम् (S) | द्विवचनम्(D) | बहुवचनम्(P) | विभक्तिः(C) |
|---|---|---|---|
| देवः (one god) | देवौ (two gods) | देवाः (many gods) | प्रथमा |
| देवम् (to one god) | देवौ (to two gods) | देवान् (to many gods) | द्वितीया |
| देवेन (by one god) | देवाभ्याम् (by two gods) | देवैः (by many gods) | तृतीया |
| देवाय (for one god) | देवाभ्याम् (for two gods) | देवेभ्यः (for many gods) | चतुर्थी |
| देवात् (from one god) | देवाभ्याम् (from two gods) | देवेभ्यः (from many gods) | पञ्चमी |
| देवस्य (of one god) | देवयोः (of two gods) | देवानाम् (of many gods) | षष्ठी |
| देवे (on/in one god) | देवयोः (on/in two gods) | देवेषु (on/in many gods) | सप्तमी |
| हे देव | हे देवौ | हे देवाः | संबोधनम् |

| एकवचनम् | - | Singular |
|---|---|---|
| द्विवचनम् | - | Dual |
| बहुवचनम् | - | Plural |
| विभक्ति | – | Case |

All nouns ending in □ and in masculine gender like गज (elephant), हस्त (hand), कन्दुक (ball), जनक (father) etc. decline according to the above table.

माला -     garland

'माला' – आकारान्तं (Ending in □) स्त्रीलिङ्गं (Feminine) नाम (Noun)

| एकवचनम् | द्विवचनम् | बहुवचनम् | विभक्तिः |
|---|---|---|---|
| माला | माले | मालाः | प्रथमा |
| मालाम् | माले | मालाः | द्वितीया |
| मालया | मालाभ्याम् | मालाभिः | तृतीया |
| मालायै | मालाभ्याम् | मालाभ्यः | चतुर्थी |
| मालायाः | मालाभ्याम् | मालाभ्यः | पञ्चमी |
| मालायाः | मालयोः | मालानाम् | षष्ठी |
| मालायाम् | मालयोः | मालासु | सप्तमी |
| हे माले | हे माले | हे मालाः | संबोधनम् |

कवि                    – poet

'कवि' – इकारान्तं (Ending in ) पुल्लिङ्गं (Masculine) नाम (Noun)

| एकवचनम् | द्विवचनम् | बहुवचनम् | विभक्तिः |
|---|---|---|---|
| कविः | कवी | कवयः | प्रथमा |
| कविम् | कवी | कवीन् | द्वितीया |
| कविना | कविभ्याम् | कविभिः | तृतीया |
| कवये | कविभ्याम् | कविभ्यः | चतुर्थी |
| कवेः | कविभ्याम् | कविभ्यः | पञ्चमी |
| कवेः | कव्योः | कवीनाम् | षष्ठी |
| कवौ | कव्योः | कविषु | सप्तमी |
| हे कवे | हे कवी | हे कवयः | संबोधनम् |

All nouns ending in  and in masculine gender like मणि (gem), रवि (the Sun), पाणि (hand), गिरि (mountain), अरि (enemy), etc. decline according to the above table.

**'□□□□' – □□□□□□□□□ (Ending in □) □□□□□□□□□□□ (Neuter) □□□ (Noun)**

| एकवचनम् | द्विवचनम् | बहुवचनम् | विभाक्तिः |
|---|---|---|---|
| वारि | वारिणी | वारीणि | प्रथमा |
| वारि | वारिणी | वारीणि | द्वितीया |
| वारिणा | वारिभ्याम् | वारिभिः | तृतीया |
| वारिणे | वारिभ्याम् | वारिभ्यः | चतुर्थी |
| वारिणः | वारिभ्याम् | वारिभ्यः | पञ्चमी |
| वारिणः | वारिणोः | वारीणाम् | षष्ठी |
| वारिणि | वारिणोः | वारिषु | सप्तमी |
| हे वारे - वारि | हे वारिणी | हे वारीणि | संबोधनम् |

All nouns ending in □ and in neuter gender like □□□□ (auspicious), □□□□□ (fragrant), □□□□ (plenty), etc. decline according to the above table.

**□□□ – river**

**'□□□' – □□□□□□□□□ (Ending in □) □□□□□□□□□□□ (Feminine) □□□ (Noun)**

| एकवचनम् | द्विवचनम् | बहुवचनम् | विभाक्तिः |
|---|---|---|---|
| नदी | नद्यौ | नद्यः | प्रथमा |
| नदीम् | नद्यौ | नदीः | द्वितीया |
| नद्या | नदीभ्याम् | नदीभिः | तृतीया |
| नद्यै | नदीभ्याम् | नदीभ्यः | चतुर्थी |
| नद्याः | नदीभ्याम् | नदीभ्यः | पञ्चमी |
| नद्याः | नद्योः | नदीनाम् | षष्ठी |
| नद्याम् | नद्योः | नदीषु | सप्तमी |
| हे नदि | हे नद्यौ | हे नद्यः | संबोधनम् |

All nouns ending in □ and in feminine gender like जननी (mother), नारी (woman), नगरी (city), घटी (clock), सरस्वती (Goddess Saraswati), etc. decline according to the above table.

Some examples -

1. वृक्षात् – Ablative Singular – from the tree
2. देशाय – Dative Singular – for the country
3. बालिकानाम् – Genitive Plural – of girls

Sanskrit Net deals with, the-(three kinds of noun such as (naimittikam),

which can be related to common noun,.(aupidlaikam) (acquired-noun), which can be related to proper noun and (piribhifulram), which is a nomenclature type of noun that can somehow they related to proper noun. Why such an attempt has been made to deal with its kind whenever it is not focused on the interface? Because so many semantic resolutions can be worked out on the basis of these divisions, which can be correlated to other NLP tools. We have described the significance of threefold classification of noun in the following section Another fourfold classification.

Of noun as yaugika,rudha, yogarudha and  yaugikarudha also have been discussed in this paper.

## ❖ Conclusion:

Sanskrit is a frozen language. It has a very rigorous grammar that includes vowels and consonants, rules of formation of words from the basic elements, rules of formation of sentences and many more. Panini's grammar stands as one of the best examples of the science of grammar. Still, Sanskrit differs from artificial language in so far as it allows ambiguous words, figures of speech and also some freedom that it gives us to analyse a given expression in a variety of ways. If we deal only with Sanskrit as the language of the study, then it give rise to the problem of explaining the possibility of regional languages and the languages other than Sanskrit. Sanskrit is a highly inflected language with three grammatical genders and three numbers. It has eight cases: nominative, vocative ,accusative, instrumental, dative, ablative, genitive and locative. Nouns are grouped into 'declensions" which are sets of nouns that form their cases in a similar manner. In this article they are divided into five declensions. The declension to which a noun belongs is determined largely by form.

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