

Transliteration of the Devanâgarî Alphabet.

अ a	औ au	ठ th	भ bh
आ â	क k	ड ḍ	म m
इ i	ख kh	ढ ḍh	य y
ई î	ग g	ण ṇ	र r
उ u	घ gh	त t	ल l
ऊ û	ङ ṅ	थ th	व v
ऋ ṛi	च ch	द d	श ś
ॠ ṛi	छ chh	ध dh	ष sh
ऌ ḷi	ज j	न n	स s
ए e	झ jh	प p	ह h
ऐ ai	ञ ñ	फ ph	अं aṁ
ओ o	ट ṭ	ब b	अः aḥ

List of Abbreviations.

N. = Nominative.	Pres. = Present.	Ind. = Indeclinable.
G. = Genitive.	Impf. = Imperfect.	Adv. = Adverb.
D. = Dative.	Perf. = Perfect.	Prep. = Preposition.
Ac. = Accusative.	Aor. = Aorist.	rt. = root.
V. = Vocative.	Fut. = Future.	aff. = affix.
Ab. = Ablative.	Pot. = Potential.	Compar. = Comparative.
I. = Instrumental.	Imp. = Imperative.	Superl. = Superlative.
L. = Locative.	Ptc. = Participle.	Ttp. = Tatpurusha.
m. = masculine.	Inf. = Infinitive.	Karm. = Karmadhâraya.
f. = feminine.	Ger. = Gerund.	Bahuv. = Bahuvrîhi.
n. = neuter.	Par. = Parasmaipada.	Dvand. = Dvandva.
sg. = singular.	Âtm. = Âtmanepada.	Avyay. = Avyayibhâva.
pl. = plural.	Pass. = Passive.	cf. = compare.
du. = dual.	Caus. = Causative.	id. = the same.

The Anusvâra and the Nasal Dot.

Another abbreviation which I have adopted in the Sanskrit text requires a few words of explanation.

According to Pânini (viii. 3, 23), every *m* at the end of a word (*pada*), may, before any consonant, be pronounced as Anusvâra. Hence we find the following combinations —

तं करोति, 1. tañ karoti,	तं खादति, 2. tañ khâdati,	तं गच्छति, 3. tañ gachchhati,	तं घोषयति, 4. tañ ghoshayati,	तं ङकारं, 5. tañ ñakâram,
तं चिनोति, 6. tañ chinoti,	तं छिनत्ति, 7. tañ chhinatti,	तं जयति, 8. tañ jayati,	तं झकारं, 9. tañ jhakâram,	तं ञकारं, 10. tañ ñakâram,
तं टकारं, 11. tañ ṭakâram,	तं ठकारं, 12. tañ ṭhakâram,	तं डकारं, 13. tañ ḍakâram,	तं ढकारं, 14. tañ ḍhakâram,	तं णकारं, 15. tañ ṇakâram,
तं तुदति, 16. tañ tudati,	तं थकारं, 17. tañ thakâram,	तं ददाति, 18. tañ dadâti,	तं धमति, 19. tañ dhamati,	तं नयति, 20. tañ nayati,
तं पिबति, 21. tañ pibati,	तं फलं, 22. tañ phalam,	तं बोधति, 23. tañ bodhati,	तं भिनत्ति, 24. tañ bhinatti,	तं मोचयति, 25. tañ mochayati,
तं याति, 26. tañ yâti,	तं रक्षति, 27. tañ rakshati,	तं लभते, 28. tañ labhate,	तं वहति, 29. tañ vahati,	
तं शृणोति, 30. tañ śṛiṇoti,	तं शकारं, 31. tañ shakâram,	तं सरति, 32. tañ sarati,	तं हरति, 33. tañ harati.	

According to the same Pāṇini, however (viii. 4, 59), this Anusvâra, at the end of words, may be (not *must be*) pronounced like the nasal corresponding to the initial letter of the following word, unless that initial letter be *ś, sh, s, h*; to which may be added *r*. Hence we find

in 1-5, तङ्करोति or तं करोति, tañ karoti or tañ karoti;

in 6-10, तञ्चिनोति or तं चिनोति, tañ chinoti or tañ chinoti;

in 11-15, तण्टकारं or तं टकारं, tañ ṭakâram or tañ ṭakâram;

in 16-20, तन्तुदति or तं तुदति, tañ tudati or tañ tudati;

in 21-25, तन्पिबति or तं पिबति, tañ pibati or tañ pibati.

Of the semivowels, *r* only has no corresponding nasal, but *य, ल, व, y, l, v*, have their corresponding nasals, written *यं, लं, वं*, or *यै, लै, वै*, *य, ल, व*. Hence,

in 26, तय्याति or तं याति, tañ yâti or tañ yâti;

in 28, तल्लभते or तं लभते, tañ labhate or tañ labhate;

in 29, तव्वहति or तं वहति, tañ vahati or tañ vahati.

In 30-36, before *ś, sh, s, h*, and in 27, before *r*, the change of *m* into Anusvâra is absolute.

All cases * are thus provided for in which an *m* at the end of words is followed by a consonant. The only case not provided for is when *m* stands in *pausâ*. Here, according to the strict interpretation of Pāṇini, as no change of *m* into Anusvāra is prescribed, *m* ought to be pronounced *m*.

We now come to *m* in the middle of words. Here Pāṇini prescribes, first (viii. 3, 24), that *m* is pronounced as Anusvāra before any consonant except *y*, *r*, *l*, *v*, and *ñ*, *ṅ*, *ṇ*, *n*, *m*. But this, in the peculiar style of his grammar, is only a step to a further rule (viii. 4, 58), according to which every Anusvāra that has thus been enjoined, must be (not *may be*) pronounced like the nasal belonging to the consonant following, except before *ś*, *śh*, *s*, *h*, where it remains Anusvāra. The long and short of these rules is, that *m*, in the middle of a word, is pronounced like the nasal of the consonant following, except before *y*, *r*, *l*, *v*, *ñ*, *ṅ*, *ṇ*, *n*, *m* (where no change is enjoined by viii. 3, 24), and except before *ś*, *śh*, *s*, *h* (where the change of *m* into Anusvāra, prescribed by viii. 3, 24, is not repealed by viii. 4, 58).

It is absolutely necessary, therefore, to pronounce :

- (1) अङ्किता aṅkitâ, अञ्चिता añchitâ, कुण्डिता kuṇḍitâ, नन्दिता nanditâ, कम्पिता kampitâ.

It is absolutely necessary to pronounce :

- (2) गम्यते gamyate, नम्रः namrah, अम्लः amlah ;

And it is absolutely necessary to pronounce :

- (3) आक्रंस्यते âkransyate, संस्कृतः saṅskṛita [likewise यशांसि yaśâṁsi, धनुषि dhanûmshi, where Pāṇini treats the inserted nasal as *n* (*num*)].

All these rules will be found carefully observed in the text of the Hitopadeśa, with one exception. In apparent defiance of Pāṇini, the best MSS., and I would particularly instance the MSS. of the Saṁhitâ and Pada texts of the Rig-Veda, write, not अङ्किता, but अङ्किता; not अञ्चिता, but अञ्चिता; not कुण्डिता, but कुण्डिता; not नन्दिता, but नन्दिता; not

* A few exceptions mentioned by Pāṇini serve only to confirm these general rules as far as the *m* at the end of words is concerned. Thus (Pāṇ. viii. 3, 25), in the compound *sam-rât*, a great king, the *m* of *sam*, though according to Sanskrit grammarians, standing at the end of a word (*padânte*), must be pronounced as *m*, not as Anusvāra. Hence, सच्चट् samrât, not संचट् sañchrât. But this applies to this one compound only; hence संचरजिता, sañchrâjitâ, not सच्चरजिता samrâjitâ.

Again (Pāṇ. viii. 3, 26), if initial *h* is followed by *m*, the final *m* of the preceding word may either, according to the general rule, be pronounced as Anusvāra, or remain *m*. Thus : किं ह्मलयति or किम्हलयति. *kiṁ hmalayati* or *kim hmalayati*. The reason of this must be found in the slight pronunciation of *h* before *m*; so that *m*, not *h*, seems to be sounded as the initial of *hmalayati*. The same option is given by some grammarians with regard to words beginning with *hy*, *hl*, *lv*. Natives very commonly write *Bramha*, instead of *Brahma*, i.e. they pronounce *mh* instead of *hm*. Pāṇini (viii. 3, 27), gives a similar option with regard to words beginning with *hn*. Hence, *kiṁ hnute*, or *kin hnute*.

कम्पिता, but कंपिता. The reason of this is palpable: it is easier to write अंकिता than अङ्किता. What applies to writing applies with still greater force to printing, and I have, therefore, in all my Sanskrit publications, preferred the more compendious system of representing the five nasals before the consonants of their own classes by the dot above the line. It should be clearly understood, however, that whether we write अङ्किता or अंकिता, the rule of Pāṇini, which refers to pronunciation and not to writing, is equally absolute, and that in the middle of a word the only nasals that can be sounded before *k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*, are the nasals of the five classes to which these consonants belong (इ, ञ्, ण्, न्, म्). The dot, therefore, used in writing and printing is here a mere graphic substitute for these five nasals, and in no way to be confounded with the dot as the sign of the Anusvāra.

At the end of words, as the pronunciation in cases 1-25, 26, 28, 29, is optional, the dot, which in accordance with most MSS. I always prefer, may either be pronounced as Anusvāra or looked upon as the graphic substitute for any of the five class-nasals and of the three nasalised semi-vowels. Only, if it precedes words beginning with *r, ś, sh, s, h*, the final dot must be pronounced as Anusvāra. Lastly, if words ending in *m* stand in *pausā*, the final dot, according to the strict interpretation of Pāṇini, is to be pronounced as *m*.

Though this matter is in itself simple enough, it has been much complicated by grammarians who did not perceive that the rules given by Pāṇini refer to pronunciation and not to writing, and that in Sanskrit MSS. and native publications the dot has really two quite distinct functions:

1. It marks the sound of Anusvāra at the end of words before *ś, sh, s, h*, and *r* (optionally before any consonant), and in the middle of words before *ś, sh, s, h*.

2. It graphically replaces in the middle of words the five nasals before the twenty mutes, and the *m* at the end of words in *pausā*.

In an elementary book like the present, the consistent use of the dot instead of the five class-nasals in the cases described above, has the advantage that while it removes any doubt as to the original nature of final *ñ, ṅ, n*, and *n*, when followed by initial sonant Palatals, Linguals, and Dentals,* it forces the student to practice the phonetic rules in order to be able to judge for himself whether the dot represents the sound of Anusvāra or whether it is used as an abbreviation in place of one of the five class-nasals.

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* Thus ताञ्जयति, tāñ jayati, always represents an original तान् जयति, he conquers them; while तां जयति, tāñ jayati, stands for an original ताम् जयति, he conquers her. The nasal dot never represents an original *n* except in the middle of words before *t, th, d, dh*. In cases like तांश्च, tāñś cha, or मिमांसा, mimāñsā, the dot is meant for Anusvāra.