



राजस्थान

Pre D.El.Ed. (BSTC)

प्रारंभिक शिक्षा विभाग राजस्थान

भाग - 4 (ब)

अंग्रेजी एवं संस्कृत



विषयसूची

S No.	Chapter Title	Page No.
1	Comprehension Passage (अपठित गद्यांश)	1
2	Spotting Error (त्रुटि अवलोकन)	10
3	Narration (कथन)	18
4	Preposition (उपसर्ग)	27
5	Article (लेख)	44
6	Conjunction (संयोजक)	48
7	Sentence Improvements (वाक्य सुधार)	54
8	100 Most Common Errors (100 सबसे सामान्य त्रुटियाँ)	60
9	Transformation of Sentences (वाक्यों का परिवर्तन)	75
10	Time and Tense (समय और काल)	79
11	Antonyms & Synonyms (विलोम और पर्यायवाची शब्द)	83
12	One Word Substitution (एक शब्द प्रतिस्थापन)	95
13	Spelling Correction (वर्तनी सुधार)	118
14	वर्ण विचार उच्चारण स्थान	122
15	शब्दरूपाणां	124
16	धातुरूपाणां	130
17	उपसर्गाः	135
18	प्रत्ययप्रकरणम्	136
19	संधिः	143
20	समासाः	150
21	वचन	153
22	कारकप्रकरणम्	154

1 CHAPTER

Comprehension Passage (अपठित गद्यांश)



DIRECTIONS : In the following passage, you have one brief passage with 5 questions following the passage. Read the passage carefully and choose the best answer to each question out of the four alternatives.

Passage 1

Every profession of trade, every art and every science has its technical vocabulary, the function of which is partly to designate things or processes which have no names in ordinary English and partly to secure greater exactness in nomenclature. Such special dialects or jargons are necessary in technical discussion of any kind. Being universally understood by the devotees of the particular science or art, they have the precision of a mathematical formula. Besides, they save time, for it is much more economical to name a process than to describe it. Thousands of these technical terms are very properly included in every large dictionary, yet, as a whole, they are rather on the outskirts of the English language than actually within its borders.

Different occupations, however, differ widely in the character of their special vocabularies. In trades and handicrafts and other vocations like farming and fishing that have occupied great numbers of men from remote times, the technical vocabulary is very old. An average man now uses these in his own vocabulary. The special dialects of law, medicine, divinity and philosophy have become familiar to cultivated persons.

1. **Special words used in technical discussion**
 - (a) May become part of common speech
 - (b) Never last long
 - (c) Should resemble mathematical formula
 - (d) Should be confined to scientific fields
2. **The writer of this article is**
 - (a) A scientist
 - (b) A politician
 - (c) A linguist
 - (d) A businessman
3. **This passage is primarily concerned with**
 - (a) Various occupations and professions
 - (b) Technical terminology
 - (c) Scientific undertakings
 - (d) A new language
4. **It is true that**
 - (a) Various professions and occupations often interchange words
 - (b) There is always a non-technical word that may be substituted for the technical word
 - (c) The average man often uses in his own vocabulary what was once technical language not emanant for him
 - (d) Everyone is interested in scientific findings

5. In recent years, there has been a marked increase in the number of technical terms in the nomenclature of
- (a) Farming (b) Fishing
(c) Sports (d) Government

DIRECTIONS : In questions no. 6 to 10 you have two brief passages with 5 questions following each passage Read the passages carefully and choose the best answer to each question out of the four alternatives.

Passage 2

Two years later, in November 1895, he signed his final will. He left the bulk of his fortune, amounting to about £175,000 to a trust fund administered by Swedish and Norwegian trustees. The annual interest shall be awarded as prizes to those persons who during the previous year have rendered the greatest services to mankind. The interest shall be divided into five equal parts—now amounting to about £8,000 each one of which shall be awarded to the person who has made the most important discovery or invention in the realm of physics, one to the person who has made the most important chemical discovery or improvement, one to the person who has made the most important physiological or medical discovery, one to the person who has produced the most outstanding work of literature, idealistic in character, and one to the person who has done the best work for the brotherhood of nations, the abolition or reduction of standing armies, as well as for the formation or popularization of peace congress

6. The said prize is awarded
- (a) Once in 5 years (b) Every year
(c) Once in 4 years (d) Once in 2 years
7. Which is the prize that is referred to in the passage?
- (a) Nobel Prize
(b) Magsaysay Award
(c) Pulitzer Prize
(d) Booker Prize
8. The number of prizes in the field of science are
- (a) Four (b) One
(c) Three (d) Five
9. Total annual prize money amounts to
- (a) £8,000 (b) £1,750,000
(c) £350,000 (d) £40,000
10. Prize is awarded for outstanding work in
- (a) Chemistry (b) Literature
(c) Physics (d) All the above

Passage 3

DIRECTIONS : If an opinion contrary to your own makes you angry, that is a sign that you are subconsciously aware of having no good reason for thinking, as you do. If someone maintains that two and two are five, or that Iceland is on the Equator, you feel pity rather than anger, unless you know so little of arithmetic or geography that his opinion shakes your own contrary conviction.

11. If someone else's opinion makes us angry, it means that
- (a) We are subconsciously aware of having no good reason for becoming angry
(b) There may be good reasons for his opinion but we are not consciously aware of them
(c) Our own opinion is not based on good reason and we know this subconsciously
(d) We are not consciously aware of any reason for our own opinion

12. "Your own contrary conviction" refers to

- (a) The fact that you feel pity rather than anger
- (b) The opinion that two and two are four and that Iceland is a long way from the Equator
- (c) The opinion that two and two are five and that Iceland is on the Equator
- (d) The fact that you know so little about arithmetic or geography

13. Conviction means

- (a) Persuasion (b) Disbelief
- (c) Strong belief (d) Ignorance

14. The writer says if someone maintains that two and two are five you feel pity because you.

- (a) Have sympathy
- (b) Don't agree with him
- (c) Want to help the person
- (d) Feel sorry for his ignorance

15. The second sentence in the passage

- (a) Builds up the argument of the first sentence by restating it from the opposite point of view
- (b) Makes the main point which has only been introduced by the first sentence
- (c) Simply adds, a further point to the argument already stated in the first sentence
- (d) Illustrates the point made in the first sentence

DIRECTIONS: In the following questions, you have two brief passages with 5 questions in each passage. Read the passages carefully and choose the best answer to each question out of the four alternatives.

Passage 4

"Nobody knows my name is the title of one of James Baldwin's celebrated books. Who knows the name of the old man sitting amidst ruins pondering over his hubble-bubble? We do not. It does not matter. He is there like the North Pole, the Everest and the Alps but with one difference. The North Pole, the Everest and the Alps will be there when he is not there any more. Can we really say this? "Dust thou act to dust returneth" was not spoken of the soul. We do not know whether the old man's soul will go marching on like John Brown's. While his body lies mouldering in the grave or becomes ash driven by the wind or is immersed in water, such speculation is hazardous. A soul's trip can take one to the treacherous shoals of metaphysics where there is no "yes" or "no". "Who am I?" asked Tagore of the rising sun in the first dawn of his life, he received no answer. "Who am I?" he asked the setting sun in the last twilight of his life. He received no answer.

We are no more on solid ground with dust which we can feel in our hands, scatter to the wind and wet with water to turn it into mud. For this much is sure, that in the end, when life's ceaseless labour grinds to a halt and man meets death, the brother of sleep, his body buried or burnt, becomes dust. In the form of dust he lives, inanimate yet in contact with the animate. He settles on files in endless government almirahs, on manuscripts written and not published on all shelves, on faces and hands. He becomes ubiquitous all pervasive, sometimes sneaking even into hermetically sealed chambers.

16. What is the difference between the old man and the North Pole, the Everest and the Alps ?

- (a) He ponders over his hubble-bubble while they don't
- (b) They are known to all while he is known to none
- (c) They remain while he will soon become dust
- (d) They are not as old as he

17. What, according to the passage, happens to a person's soul after death ?

- (a) The soul also dies with the body
- (b) The soul continues to live after the body is dead
- (c) The soul certainly becomes dust after death
- (d) It is dangerous to guess

18. Which of the following statement is true ?

- (a) The rising sun told Tagore who he was
- (b) The rising sun did not tell Tagore who he was
- (c) The rising sun advised Tagore to ask no questions
- (d) The rising sun told Tagore that he would become dust

19. What happens to man after he becomes dust ?

- (a) He disappears from the world for ever
- (b) He appears in the form of man again
- (c) He becomes all pervasive as dust
- (d) He often sneaks into hermetically sealed chambers

20. What figure of speech is used in the expression 'the brother of sleep' ?

- (a) Simile
- (b) Metaphor
- (c) Oxymoron
- (d) Irony

Passage 5

To write well you have to be able to write clearly and logically, and you cannot do this unless you can think clearly and logically. If you cannot do this yet you should train yourself to do it by taking particular problems and following them through, point by point, to a solution, without leaving anything out and without avoiding any difficulties that you meet.

At first you find clear, step-by-step thought very difficult. You may find that your mind is not able to concentrate. Several unconnected ideas may occur together. But practice will improve your ability to concentrate on a single idea and think about it clearly and logically. In order to increase your vocabulary and to improve your style, you should read widely and use a good dictionary to help you find the exact meanings and correct usages of words.

Always remember that regular and frequent practice is necessary if you want to learn to write well. It is no good waiting until you have an inspiration before you write. Even with the most famous writers, inspiration is rare. Someone said that writing is ninety-nine percent hard work and one percent inspiration, so the sooner you get into the habit of disciplining your-self to write, the better.

21. To write well, a person must train himself in

- (a) Dealing with a difficult problem
- (b) Not leaving anything out
- (c) Thinking clearly and logically
- (d) Following a step-by-step approach

22. Initially it is difficult to write because

- (a) A good dictionary is not used
- (b) Ideas occur without any sequence
- (c) Aids to correct writing are not known
- (d) Exact usages of words are not known

23. According to the passage, writing style can be improved by

- (a) Thinking logically
- (b) Writing clearly
- (c) Undergoing training
- (d) Reading widely

24. Famous writers have achieved success by

- (a) Using their linguistic resources properly
- (b) Disciplining their skill
- (c) Following only one idea
- (d) Waiting for inspiration

25. All the following words mean 'exact' except

- (a) Precise
- (b) Accurate
- (c) Very
- (d) Erect

Passage 6

DIRECTIONS: Read the passage carefully and choose the best answer to each question out of the four alternatives.

The stunning Baltimore Oriole is a common summer visitor to eastern and mid western deciduous woodlands, neighbourhoods, and gardens. Baltimore Orioles winter in the tropics. About 7 inches in length, the male Baltimore Oriole has a black head, throat, back and wings. Its breast, stomach, and rump are bright orange. It also has an orange patch on the top of each wing and white wing bars. The tail is mostly black with orange fringes. The female is dull orange throughout.

Baltimore Orioles range throughout the eastern and mid western United States, and can be found as far west as the Dakotas. At the western edge of their range, Baltimore Orioles may breed with the Bullock's Oriole

(They were once considered the same species under the name Northern Oriole).

Baltimore Orioles build unusual pouch like nests that hang down from branches. They usually nest high in the trees, but often come down to lower heights, flashing bright orange and black feathers to delighted observers. Active and acrobatic by nature, Baltimore Orioles may even feed upside down at times.

Baltimore Orioles eat insects and berries. They can easily be attracted to gardens by nailing orange wedges to tree branches. Baltimore Orioles are also known to feed at hummingbird feeders and sapsucker wells.

26. The other name of Baltimore Oriole was..... .

- (a) Bullock's Oriole
- (b) Baltimore's Oriole
- (c) Northern Oriole
- (d) Southern Oriole

27. The nest of the Baltimore Oriole

- (a) is in a tree cavity
- (b) stands upon a branch of a tree
- (c) hangs from a branch of a tree
- (d) is usually low in the branches

28. Which of the following is the closest in size to a Baltimore Oriole ?

- (a) The size of a half-scale
- (b) A little more than a half-scale
- (c) A little less than a half-scale
- (d) A foot ruler

29. The Baltimore Oriole spend the winters in the

- (a) Dakotas
- (b) Carolinas
- (c) Tropics
- (d) Deserts

30. What is the colour of the female Baltimore Oriole ?

- (a) Bright Orange (b) Light Orange
(c) Dull Orange (d) White

31. Which of the following does not attract the Baltimore Oriole ?

- (a) Oranges
(b) Hummingbird feeders
(c) Sapsucker wells
(d) Sunflower seeds

32. The Baltimore Oriole can be found as far west as

- (a) North and South Dakota
(b) The Carolinas
(c) California
(d) Baltimore

33. Which of the following is not true about the Baltimore Oriole ?

- (a) They feed upside down sometimes.
(b) They may breed with the Bullock's Oriole.
(c) The Baltimore Oriole is uncommon in the U.S.
(d) The Baltimore Oriole has a black throat.

34. Where would probably not find a Baltimore Oriole ?

- (a) High in the trees
(b) In gardens and neighbourhoods
(c) Deciduous woodlands
(d) The Sahara desert

35. Which of these colours is not found on a Baltimore Oriole ?

- (a) Purple (b) Orange
(c) White (d) Black

DIRECTIONS: You have two brief passages with 5 questions following each passage. Read the passages carefully and choose the best answer to each question out of the four alternatives and mark it by blackening the appropriate oval [.] in the Answer Sheet

Passage 7

As I stepped out of the train I felt unusually solitary since I was the only passenger to alight. I was accustomed to arriving in the summer, when holiday-makers throng coastal resorts and this was my first visit when the season was over. My destination was a little village which was eight miles by road. It took only a few minutes for me to come to the foot of the cliff path. When I reached the top I had left all signs of habitation behind me. I was surprised to notice that the sky was already a flame with the sunset. It seemed to be getting dark amazingly quickly. I was at a loss to account for the exceptionally early end of daylight since I did not think I had walked unduly slowly. Then I recollected that on previous visits I had walked in high summer and how it was October

All at once it was night. The track was grassy and even in daylight showed up hardly at all. I was terrified of hurtling over the edge of the cliff to the rocks below. I felt my feet squelching and sticking in something soggy. Then I bumped into a little clump of trees that loomed up in front of me. I climbed up the nearest trunk and managed to find a tolerably comfortable fork to sit on. The waiting was spent by my attempts to identify the little stirrings and noises of animal life that I could hear. I grew colder and colder and managed to sleep only in uneasy fitful starts. At last when the moon came up was on my way again.

36. The writer felt unusually solitary because

- (a) He was feeling very lonely without his family.
(b) He was missing the company of other holiday-makers.
(c) His destination was a little village eight miles away
(d) There was no one to meet him.

37. "I left all signs of habitation behind me." This means that he

- (a) Came to a place where there were very few houses.
- (b) Was in front of a large collection of cottages.
- (c) Had come very far from places where people lived.
- (d) Had just passed a remote village.

38. became darker than the writer expected because

- (a) The nights are shorter in autumn than in summer.
- (b) The nights are longer in October than mid summer.
- (c) The train arrived later than usual
- (d) He had walked unduly slowly.

39. The writer found it difficult to keep to the path because of

- (a) The darkness and narrowness of the path.
- (b) Poor visibility and grassy track.
- (c) The darkness and his slow pace.
- (d) Poor visibility and dew on grass.

40. When he settled himself on the fork of the tree the writer

- (a) Had a sound sleep
- (b) WAS disturbed by noises of animals.
- (c) Was too afraid to sleep.
- (d) Tried to sleep but without much success.

Passage 8

It is sad that in country after country, progress should become synonymous with an assault on nature. We who are a part of nature and dependent on her for every need, speak constantly about 'exploiting' nature. When the highest mountain in the world was climbed in 1953, Jawaharlal Nehru objected to the phrase 'conquest of

Everest' which he thought was arrogant. Is it surprising that this lack of consideration and the constant need to prove one's superiority should be projected on to our treatment of our fellowmen? I remember Edward Thompson, a British writer and a good friend of India, once telling Mr. Gandhi that wildlife was fast disappearing. Remarked Mr. Gandhi 'It is decreasing in the jungles but it is increasing in the towns'

On the one hand the rich look askance at our continuing poverty, on the other they warn us against their own methods. We do not wish to impoverish the environment any further and yet we cannot forget the grim poverty of large numbers of people. Are not poverty and need the great polluters? For instance, unless we are in a position to provide employment and purchasing power for the daily necessities of the tribal people and those who live in and around our jungles, we cannot prevent them from combing the forest for food and livelihood, from poaching and from despoiling the vegetation.

41. At the beginning of the passage, the writer expresses her opinion that in many countries progress is synonymous with

- (a) Development
- (b) Utmost care for nature.
- (c) A balanced treatment of nature.
- (d) Utmost cruelty to nature.

42. In the passage the term 'exploiting nature suggests

- (a) Regretfulness
- (b) Sarcasm.
- (c) Destructive urge of man.
- (d) Greed of man.

43. Nehru objected to the phrase 'conquest of Everest' since

- (a) It carries a war-like connotation.
- (b) It sounds pompous and boastful.
- (c) It depicts Everest as a victim,
- (d) Everest is unconquerable.

44. Gandhi's statement 'It is decreasing in the jungles but it is increasing in the towns.!

- (a) Refers to wild animals' decrease in the jungle.
- (b) Refers to flora and fauna.
- (c) Refers to man's selfishness.
- (d) Is a satirical comparison of man's callousness to the animals.

45. The writer is of opinion that tribal people can be prevented from combing forest for food.

- (a) To provide employment
- (b) To increase purchasing power
- (c) By deterring them from poaching and despoiling vegetation
- (d) To provide employment and purchasing power for daily necessities.

DIRECTION: In the following Ten Questions, you have two passages with 5 questions following each passage. Read the passages carefully and choose the best answer to each question out of the four alternatives and mark it by blackening the appropriate circle [.] in the Answer Sheet.

Passage 9

The instinctive, natural way to express anger is to respond aggressively. Anger is a natural, adaptive response to threats: It inspires powerful, often aggressive, feelings and behaviours, which allow us to fight and to defend ourselves when we are attacked. On

the other hand, we can't physically lash out at every person or object that irritates or annoys us; laws, social norms and common sense place limits on how far our anger can take us. People use a variety of both conscious and unconscious processes to deal with there angry feelings. The three main approaches are expressing, suppressing and calming Expressing your angry feelings in an assertive - not aggressive manner is the healthiest way to express anger. Being assertive doesn't mean being 'pushy or demanding; it means being respectful of yourself and others. Anger can be suppressed and then converted or redirected. This happens when you hold in your anger, stop thinking about it and focus on something positive.

46. How does a person naturally express anger ?

- (a) By inspiring powerful feelings
- (b) By responding aggressively
- (c) By defending oneself
- (d) By adapting strong behaviour.

47. Which one of the following places limits on how far we can take our anger ?

- (a) Behaviour (b) Feelings
- (c) Instinct (d) Law

48. According to the author, how should people deal with their anger ?

- (a) Express it assertively
- (b) Express it aggressively
- (c) Expressing consciously
- (d) Expressing unconsciously

49. What does the author mean by being assertive ?

- (a) Being pushy (b) Being demanding
- (c) Being respectful (d) Being calm

50. How, according to the author, can one suppress anger ?

- (a) By holding one's anger.

- (b) By thinking about one's anger
(c) By converting anger
(d) By redirecting anger.

Solutions

1. (c) 2. (c) 3. (b)
4. (c) The average man often uses in his own vocabulary what was once technical language not meant for him
5. (d) 6. (b) 7. (a) 8. (c)
9. (a) 10. (d) 11. (a) 12. (b)
13. (C) 14. (a) 15. (c) 16. (c)
17. (d) 18. (b) 19. (c) 20. (b)
21. (c) 22. (b) 23. (d) 24. (b)
25. (d) 26. (a) 27. (c)
28. (b) Baltimore Oriole is of 7 inches in length.
29. (c) 30. (c) 31. (d) 32. (a)
33. (c) 34. (d) 35. (a)
36. (b) The writer felt unusually solitary because he was missing the company of other holiday makers.
37. (c) "I left all signs of habitation behind me"
This means that he had come very far from places where people lived.
38. (b) It became darker than the writer expected because the nights are longer in October than midsummer.
39. (d) The writer found it difficult to keep to the path because of the poor visibility and dew on grass.

40. (d) When he settled himself on the fork of the tree the writer tried to sleep but without much success.
41. (d) At the beginning of the passage the writer expresses her opinion that in many countries progress is synonymous with utmost cruelty to nature.
42. (b) in the passage the term 'exploiting' nature suggests 'sarcasm'.
43. (b) Nehru objected to the phrase 'conquest of Everest' since it sounds pompous and boastful.
44. (c) Gandhi ji's statement 'It is decreasing in the jungles but it is increasing in the towns!' refers to man's selfishness.
45. (d) The writer is of opinion that tribal people can be prevented from combing forest or food to provide employment and purchasing power for daily necessities.
46. (b) A person naturally expresses his anger by responding aggressively.
47. (b) Our feelings place limits on how far we can take our anger.
48. (a) People should deal with their anger by expressing it assertively.
49. (c) According to author, being assertive means to be respectful of yourself and others.
50. (a) One, according to author, can suppress his anger by holding his anger.

14 CHAPTER

वर्ण विचार उच्चारण स्थान

विभिन्न शब्दों के उच्चारण करने में मुख से निकली ध्वनियाँ अक्षर कहलाती हैं क्योंकि इनका कभी क्षर (विनाश) नहीं होता है। इन्हीं अक्षरों को लिखकर प्रकट करने के लिए विभिन्न चिह्नों का प्रयोग किया जाता है, उन चिह्नों को वर्ण कहा जाता है।

वर्ण भेद दो प्रकार के होते हैं –

1. **स्वर** – स्वरों की कुल संख्या – 13 हैं। ये हैं – अ, आ, इ, ई, उ, ऊ, ऋ, ए, ऐ, ओ, औ।
2. **व्यंजन** – इनकी संख्या कुल 33 है। यथा – क वर्ग, च वर्ग, ट वर्ग, त वर्ग, प वर्ग, य, व, र, ल, (अंतःस्थ), श, ष, स, ह (ऊष्म वर्ण)।

स्वर के भेद

- ह्रस्व/मूल स्वर: (5) – अ, इ, उ, ऋ, लृ (एकमात्रिक)
- दीर्घ: स्वर: (8) – आ, ई, ऊ, ऋ, (द्विमात्रिक)
- संयुक्त स्वराः/मिश्रित स्वराः – (4)
- प्लुत: स्वर: (9) – सर्वे स्वराः (त्रिमात्रिकः)

नोट – संस्कृतभाषायां स्वराः – 9
संस्कृतवर्णमालायां कुल स्वराः – 13
पाणिनीय शिक्षायां स्वराः – 21/22

व्यंजन के भेद

- स्पर्श वर्णाः – कादयः माऽवसानाः – 25 वर्णाः
- अपरनाम उदित वर्णाः – कु चु टु तु पु – 25 वर्णाः
- अन्तःस्थ वर्णाः/यण् – य् व् र् ल् – 4 वर्णाः
- ऊष्म वर्णाः/शल – श् ष् स् ह – 4 वर्णाः
- अयोगवाहाः (4)
- विसर्गः (ः)
- अनुस्वारः (ँ)
- जिह्वामूलीयः (ँ क, ँ ख)
- उपध्मानीय (ँ प, ँ फ)
- यमा (4) कुँ, खुँ, गुँ, घुँ
- दुःस्पृष्ट – ळ

नोट – संस्कृत भाषायां व्यंजनानि – 33
पाणिनीय शिक्षानुसारं व्यंजनानि = 42
संस्कृत भाषायां वर्णाः – 9 + 33 = 42

संस्कृत वर्णमालायां वर्णाः – 13 + 33 = 46

पाणिनीय शिक्षानुसारं

वर्णाः : 21 / 22 + 42 = 63/64

प्रयत्नः 1 आभ्यन्तर प्रयत्नः (5)



- (i) स्पृष्टम् – स्पर्शवर्णानाम् – कादयो मादवसानाः (25)
(‘क’, तः, ‘म’ पर्यन्तम्)
- (ii) ईषत्स्पृष्टम् – य् व् र् ल्।
- (iii) ईषद्विवृतम् – श् ष् स् ह।
- (iv) विवृतम् – स्वराणाम् अच् (9)
- (v) संवृतम् – ह्रस्व ‘अ’ वर्णस्य प्रयोगदशायाम् संवृतम् प्रक्रियादशायाम् – विवृतम्

2 बाह्य प्रयत्नः – (11)

- (i) विवार – श्वास – अघोष – 1, 2 वर्ण श् ष् स्, विसर्ग।
- (ii) संवार – नाद – घोष – 3, 4, 5 वर्ण ह्, य् व् र् ल्, अनुस्वार।
- (iii) अल्पप्राण – 1, 3, 5 वर्ण – य् व् र् ल्, अनुस्वार।
- (iv) महाप्राण – 2, 4 वर्ण – श् ष् स् ह्, विसर्ग।
- (v) उदात्त – अनुदात्त – स्वरित – सर्वे स्वराः (अच्) – (9)।

उच्चारण स्थानम् – मूल उच्चारण स्थानानि – 7

पाणिनी अनुसारम् – 8 (7 + 1 उरस्)

संस्कृत वर्णमालायाः कुल उच्चारणस्थानानि – 11

व्याकरणस्य त्रिमुनि

1. पाणिनी → सूत्रकारः → अष्टाध्यायी
2. कात्यायन/वररुचि → वर्तिकारः → वार्तिकानि
3. पतंजलि → भाष्यकारः → महाभाष्यम् → ग्रन्थों में व्याकरण को ‘शब्दानुशासनम्’ भी कहा गया है।
 - (i) अष्टाध्यायी – 8 अध्याय (पाणिनी)
 - (ii) वार्तिकम् – 836 (कात्यायन)
 - (iii) महाभाष्यम् – 84 अध्याय (पतंजलि)

नोट

- (i) भट्टोजिदीक्षित के शिष्य वरदराजाचार्य – 'लघुसिद्धांत कौमुदी' नामक रचना लिखी है।
- (ii) पाणिनीय शिक्षा के अनुसार – कुल स्वर – 21/22
कुल व्यंजन – 42
कुल वर्ण – 63/64

संयुक्त वर्ण – क् + ष = क्ष (क् + ष = क्ष)
त् + र = त्र (त् + र = त्र)
ज् + ज् = ज्ञ (ज् + ज् = ज्ञ)

उच्चारण स्थानों के आधार पर वर्णों का विभाजन

- | | | |
|--------------------------------|-------------------------------|-------------|
| 1. अकुहविसर्जनीयानां कण्ठः | – अ, आ, क वर्ण, ह् (ः) विसर्ग | – कण्ठ |
| 2. इचुयशानां तालु | – इ, ई, च वर्ण, य, श् | – तालु |
| 3. ऋटुर्षाणां मूर्धा | – ऋ, /, ट वर्ण, र्, ष् | – मूर्धा |
| 4. लृतुलसानां दन्ताः | – लृ, त वर्ण, ल, स् | – दन्त |
| 5. उपपृष्मानीयानामोष्ठौ | – उ, ऊ, प वर्ण, ष् प ष फ | – ओष्ठ |
| 6. अमङ्गणानां नासिका च | – ड, ज्ञ, ण, न, म् | – नासिका |
| 7. एदैतोः कण्ठतालु | – ए, ऐ | – कण्ठतालु |
| 8. ओदौतोः कण्ठोष्ठम् | – ओ, औ | – कण्ठोष्ठ |
| 9. वकारस्य दन्तोष्ठम् | – व् | – दन्तोष्ठ |
| 10. जिह्वामूलीयस्य जिह्वामूलम् | – ऋ क, ऋ ख | – जिह्वामूल |
| 11. नासिकाऽनुस्वारस्य | – (—) | – नासिका |

स्वरों के वैदिक भेद 3 हैं—

1. उदात्त स्वर ("उच्चैरुदात्तः") – ऊपर भाग से बोले जाने वाले अच् स्वर उदात्त कहलाते हैं। इसका कोई चिह्न नहीं होता है। जैसे – अ, इ, उ।
2. अनुदात्त स्वर ("नीचैरनुदात्तः") – निम्न से उच्चरित स्वर अनुदात्त कहलाते हैं। अनुदात्त की नीचे पड़ी रेखा का प्रयोग होता है। जैसे – अ, इ, उ।

3. स्वरित स्वर ("समाहारः स्वरितः") – उदात्त व अनुदात्त का समाहार या मिश्रण स्वरित स्वर कहलाता है। स्वरित के ऊपर खड़ी रेखा का प्रयोग होता है। जैसे— अ, इ, ऊ।

15 CHAPTER

शब्दरूपाणां

अकारान्त पुल्लिङ्ग एकवचन

विभक्ति	श्राम	श्याम	शिक्षक	देव	बालक
प्रथमा	रामः	श्यामः	शिक्षकः	देवः	बालकः
द्वितीया	रामम्	श्यामम्	शिक्षकम्	देवम्	बालकम्
तृतीया	रामेण	श्यामेन	शिक्षकेण	देवेन	बालकेन
चतुर्थी	रामाय	श्यामाय	शिक्षकाय	देवाय	बालकाय
पञ्चमी	रामात्	श्यामात् श्यामस्य	शिक्षकात्	देवात्	बालकात्
षष्ठी	रामस्य	श्यामे	शिक्षकस्य	देवस्य	बालकस्य
सप्तमी	रामे	हे श्याम!	शिक्षके	देवे	बालके
सम्बोधन	हे राम!		हे शिक्षक!	हे देव!	हे बालक!

अकारान्त पुल्लिङ्ग द्विवचन

विभक्ति	श्राम	श्याम	शिक्षक	देव	बालक
प्रथमा	रामौ	श्यामौ	शिक्षकौ	देवौ	बालकौ
द्वितीया	रामौ	श्यामौ	शिक्षकौ	देवौ	बालकौ
तृतीया	रामाभ्याम्	श्यामाभ्याम्	शिक्षकाभ्याम्	देवाभ्याम्	बालकाभ्याम्
चतुर्थी	रामाभ्याम्	श्यामाभ्याम्	शिक्षकाभ्याम्	देवाभ्याम्	बालकाभ्याम्
पञ्चमी	रामाभ्याम्	श्यामाभ्याम्	शिक्षकाभ्याम्	देवाभ्याम्	बालकाभ्याम्
षष्ठी	रामयोः	श्यामयोः	शिक्षकयोः	देवयोः	बालकयोः
सप्तमी	रामयोः	श्यामयोः	शिक्षकयोः	देवयोः	बालकयोः
सम्बोधन	हे रामौ!	हे श्यामौ!	हे शिक्षकौ!	हे देवौ!	हे बालकौ!

अकारान्त पुल्लिङ्ग बहुवचन

विभक्ति	राम	श्याम	शिक्षक	देव	बालक
प्रथमा	रामाः	श्यामाः	शिक्षकाः	देवाः	बालकाः
द्वितीया	रामान्	श्यामान्	शिक्षकान्	देवान्	बालकान्
तृतीया	रामैः	श्यामैः	शिक्षकैः	देवैः	बालकैः
चतुर्थी	रामेभ्यः	श्यामेभ्यः	शिक्षकेभ्यः	देवेभ्यः	बालकेभ्यः
पञ्चमी	रामेभ्यः	श्यामेभ्यः	शिक्षकेभ्यः	देवेभ्यः	बालकेभ्यः
षष्ठी	रामाणाम्	श्यामानाम्	शिक्षकाणाम्	देवानाम्	बालकानाम्
सप्तमी	रामेषु	श्यामेषु	शिक्षकेषु	देवेषु	बालकेषु
सम्बोधन	हे रामाः!	हे श्यामाः!	हे शिक्षकाः!	हे देवाः!	हे बालकाः!

अन्य अकारान्त पुल्लिङ्ग शब्द

नोट— निम्नलिखित शब्दों का रूप 'राम' की तरह चलेगा। कृष्ण, वृक्ष, सिंह (शेर), नृप, चन्द्र, चिकित्सक (डॉक्टर), नाग (सर्प), छात्र, अश्व, वैद्य (डॉक्टर), जनक (पिता), नर, वानर, मधुप (भौंरा), सूत (पुत्र), पुत्र, सुर, खग (पक्षी), कर (हाथ), मूषक, अर्चक (पुजारी), तस्कर (चोर), नायक (हीरो), मातुल, काण (काना), गर्दभ (गदहा), गायक (गाने वाला), गज, कृपण (कंजूस), याचक (भिक्षुक), चालक (ड्राइवर), सर्प, विप्र (ब्राह्मण), इन्द्र, कूप, नारिकेल (नारियल), गणेश, तडाग, केशव (कृष्ण), मयूर आदि अनेक अकारान्त पुल्लिङ्ग शब्दों का रूप 'राम' की तरह चलेगा।

इकारान्त पुल्लिङ्ग एकवचन

विभक्ति	हरि	मुनि	ऋषि	कवि	रवि
प्रथमा	हरिः	मुनिः	ऋषिः	कविः	रविः
द्वितीया	हरिम्	मुनिम्	ऋषिम्	कविम्	रविम्
तृतीया	हरिणा	मुनिना	ऋषिणा	कविना	रविणा

चतुर्थी	हरये	मुनये	ऋषये	कवये	रवये
पञ्चमी	हरेः	मुनेः	ऋषेः	कवेः	रवेः
षष्ठी	हरैः	मुनेः	ऋषेः	कवेः	रवेः
सप्तमी	हरौ	मुनौ	ऋषौ	कवौ	रवौ
सम्बोधन	हे हरे!	हे मुने!	हे ऋषे!	हे कवे!	हे रवे!

इकारान्त पुल्लिङ्ग द्विवचन

विभक्ति	हरि	मुनि	ऋषि	कवि	रवि
प्रथमा	हरी	मुनी	ऋषी	कवी	रवी
द्वितीया	हरी	मुनी	ऋषी	कवी	रवी
तृतीया	हरिभ्याम्	मुनिभ्याम्	ऋषिभ्याम्	कविभ्याम्	रविभ्याम्
चतुर्थी	हरिभ्याम्	मुनिभ्याम्	ऋषिभ्याम्	कविभ्याम्	रविभ्याम्
पञ्चमी	हरिभ्याम्	मुनिभ्याम्	ऋषिभ्याम्	कविभ्याम्	रविभ्याम्
षष्ठी	हर्योः	मुन्योः	ऋष्योः	कव्योः	रव्योः
सप्तमी	हर्योः	मुन्योः	ऋष्योः	कव्योः	रव्योः
सम्बोधन	हे हरी!	हे मुनी!	हे ऋषी!	हे कवी!	हे रवी!

इकारान्त पुल्लिङ्ग बहुवचन

विभक्ति	हरि	मुनि	ऋषि	कवि	रवि
प्रथमा	हरयः	मुनयः	ऋषयः	कवयः	रवयः
द्वितीया	हरीन्	मुनीन्	ऋषीन्	कवीन्	रवीन्
तृतीया	हरिभिः	मुनिभिः	ऋषिभिः	कविभिः	रविभिः
चतुर्थी	हरिभ्यः	मुनिभ्यः	ऋषिभ्यः	कविभ्यः	रविभ्यः
पञ्चमी	हरिभ्यः	मुनिभ्यः	ऋषिभ्यः	कविभ्यः	रविभ्यः
षष्ठी	हरीणाम्	मुनीनाम्	ऋषीणाम्	कवीनाम्	रवीणाम्
सप्तमी	हरिषु	मुनिषु	ऋषिषु	कविषु	रविषु
सम्बोधन	हे हरयः!	हे मुनयः!	हे ऋषयः!	हे कवयः!	हे रवयः!

अन्य इकारान्त पुल्लिङ्ग शब्द

अग्नि (आग), मणि (मणि), अरि (शत्रु), अहि (सर्प), यति (सन्यासी), अतिथि (मेहमान), कपि (वानर), राशि (ढेर), उदधि (समुद्र), ध्वनि (आवाज), सभापति (सभाध्यक्ष), गिरि (पहाड़), पशुपति (शिव), परिधि (एक रेखा), नृपति (राजा), पाणिनि (वैयाकरण), आधि (मानसिक कष्ट), मारुति (हनुमान), सन्धि (मेल), अवधि (सीमा), रमापति (विष्णु), सारथि (झाड़वर), प्रणिधि (प्रार्थना), विधि (तरीका), उपाधि (उपाधि), रश्मि (किरण), समाधि (समाधि), निधि (खजाना), अद्रि (पर्वत), पाणि (हाथ), बलि (राजा बलि), अवि (भेड़) आदि। नोट— इसी प्रकार सभी इकारान्त पुल्लिङ्ग शब्दों के रूप 'हरि' के समान बन जायेंगे।

उकारान्त पुल्लिङ्ग एकवचन

विभक्ति	गुरु	भानु	शम्भु	शिशु	साधु
प्रथमा	गुरुः	भानुः	शम्भुः	शिशुः	साधुः
द्वितीया	गुरुम्	भानुम्	शम्भुम्	शिशुम्	साधुम्
तृतीया	गुरुणा	भानुना	शम्भुना	शिशुना	साधुना
चतुर्थी	गुरवे	भानवे	शम्भवे	शिशवे	साधवे
पञ्चमी	गुरोः	भानोः	शम्भोः	शिशोः	साधोः
षष्ठी	गुरोः	भानोः	शम्भोः	शिशोः	साधोः
सप्तमी	गुरौ	भानौ	शम्भौ	शिशौ	साधौ
सम्बोधन	हे गुरो!	हे भानो!	हे शम्भो!	हे शिशो!	हे साधो!

उकारान्त पुल्लिङ्ग द्विवचन

विभक्ति	गुरु	भानु	शम्भु	शिशु	साधु
प्रथमा	गुरु	भानू	शम्भू	शिशू	साधू
द्वितीया	गुरु	भानू	शम्भू	शिशू	साधू
तृतीया	गुरुभ्याम्	भानुभ्याम्	शम्भुभ्याम्	शिशुभ्याम्	साधुभ्याम्
चतुर्थी	गुरुभ्याम्	भानुभ्याम्	शम्भुभ्याम्	शिशुभ्याम्	साधुभ्याम्

पञ्चमी	गुरुभ्याम्	भानुभ्याम्	शम्भुभ्याम्	शिशुभ्याम्	साधुभ्याम्
षष्ठी	गुरोः	भान्वोः	शम्भ्वोः	शिश्वोः	साध्वोः
सप्तमी	गुरोः	भान्वोः	शम्भ्वोः	शिश्वोः	साध्वोः
सम्बोधन	हे गुरु!	हे भानू!	हे शम्भू!	हे शिशू!	हे साधू!

उकारान्त पुल्लिङ्ग बहुवचन

विभक्ति	गुरु	भानु	शम्भु	शिशु	साधु
प्रथमा	गुरवः	भानवः	शम्भवः	शिशवः	साधवः
द्वितीया	गुरुन्	भानून्	शम्भून्	शिशून्	साधून्
तृतीया	गुरुभिः	भानुभिः	शम्भुभिः	शिशुभिः	साधुभिः
चतुर्थी	गुरुभ्यः	भानुभ्यः	शम्भुभ्यः	शिशुभ्यः	साधुभ्यः
पञ्चमी	गुरुभ्यः	भानुभ्यः	शम्भुभ्यः	शिशुभ्यः	साधुभ्यः
षष्ठी	गुरुणाम्	भानूनाम्	शम्भूनाम्	शिशूनाम्	साधूनाम्
सप्तमी	गुरुषु	भानुषु	शम्भुषु	शिशुषु	साधुषु
सम्बोधन	हे गुरवः!	हे भानवः!	हे शम्भवः!	हे शिशवः!	हे साधवः!

अन्य उकारान्त पुल्लिङ्ग शब्द

कृशानु (आग), प्रभु (स्वामी), विधु (चन्द्रमा), परशु (मृत्यु), बाहु (भुजा), पांशु (धूला), वायु (हवा), पशु (जानवर), तरु (वृक्ष), इषु (गन्ना) आदि।

नोट— इसी प्रकार सभी उकारान्त पुल्लिङ्ग शब्दों का रूप 'गुरु' की तरह चलेगा।

ऋकारान्त पुल्लिङ्ग एकवचन

विभक्ति	पितृ	भ्रातृ	जामातृ	कर्तृ	हर्तृ
प्रथमा	पिता	भ्राता	जामाता	कर्ता	हर्ता
द्वितीया	पितरम्	भ्रातरम्	जामातरम्	कर्तारम्	हर्तारम्
तृतीया	पित्रा	भ्रात्रा	जामात्रा	कर्त्रा	हर्त्रा
चतुर्थी	पित्रे	भ्रात्रे	जामात्रे	कर्त्रे	हर्त्रे
पञ्चमी	पितुः	भ्रातुः	जामातुः	कर्तुः	हर्तुः
षष्ठी	पितुः	भ्रातुः	जामातुः	कर्तुः	हर्तुः
सप्तमी	पितरि	भ्रातरि	जामातरि	कर्तरि	हर्तरि
सम्बोधन	हे पितः!	हे भ्रातः!	हे जामातः!	हे कर्तः!	हे हर्तः!

ऋकारान्त पुल्लिङ्ग द्विवचन

विभक्ति	पितृ	भ्रातृ	जामातृ	कर्तृ	हर्तृ
प्रथमा	पितरौ	भ्रातरौ	जामातरौ	कर्तारौ	हर्तारौ
द्वितीया	पितरौ	भ्रातरौ	जामातरौ	कर्तारौ	हर्तारौ
तृतीया	पितृभ्याम्	भ्रातृभ्याम्	जामातृभ्याम्	कर्तृभ्याम्	हर्तृभ्याम्
चतुर्थी	पितृभ्याम्	भ्रातृभ्याम्	जामातृभ्याम्	कर्तृभ्याम्	हर्तृभ्याम्
पञ्चमी	पितृभ्याम्	भ्रातृभ्याम्	जामातृभ्याम्	कर्तृभ्याम्	हर्तृभ्याम्
षष्ठी	पित्रोः	भ्रात्रोः	जामात्रोः	कर्त्रोः	हर्त्रोः
सप्तमी	पित्रोः	भ्रात्रोः	जामात्रोः	कर्त्रोः	हर्त्रोः
सम्बोधन	हे पितरौ!	हे भ्रातरौ!	हे जामातरौ!	हे कर्तारौ!	हे हर्तारौ!

ऋकारान्त पुल्लिङ्ग बहुवचन

विभक्ति	पितृ	भ्रातृ	जामातृ	कर्तृ	हर्तृ
प्रथमा	पितरः	भ्रातरः	जामातरः	कर्तारः	हर्तारः
द्वितीया	पितृन्	भ्रातृन्	जामातृन्	कर्तृन्	हर्तृन्
तृतीया	पितृभिः	भ्रातृभिः	जामातृभिः	कर्तृभिः	हर्तृभिः
चतुर्थी	पितृभ्यः	भ्रातृभ्यः	जामातृभ्यः	कर्तृभ्यः	हर्तृभ्यः
पञ्चमी	पितृभ्यः	भ्रातृभ्यः	जामातृभ्यः	कर्तृभ्यः	हर्तृभ्यः
षष्ठी	पितृणाम्	भ्रातृणाम्	जामातृणाम्	कर्तृणाम्	हर्तृणाम्
सप्तमी	पितृषु	भ्रातृषु	जामातृषु	कर्तृषु	हर्तृषु
सम्बोधन	हे पितरः!	हे भ्रातरः!	हे जामातरः!	हे कर्तारः!	हे हर्तारः!

अन्य ऋकारान्त पुल्लिङ्ग शब्द

नेतृ (नेता), नेष्ट (नष्ट), वक्तृ (वक्ता), होतृ (होता), प्रष्ट (प्रष्टा), रक्षितृ (रक्षिता), श्रोतृ (श्रोता), नप्त (नप्ता), सवितृ (सविता), क्रेत (खरीदने वाला), पठितृ (पढ़ाने वाला), गन्तृ (जाने वाला), ज्ञातृ, भर्तृ, रचयितृ (रचना करने वाला), स्मर्तृ (स्मरण करने वाला), जेतृ (जीतने वाला), दातृ (देने वाला), भोक्तृ (भोग करने वाला), प्रशास्तृ (प्रशासक), वष्टृ (विश्वकर्मा) आदि।

आकारान्त स्त्रीलिङ्ग एकवचन

विभक्ति	श्रमा	लता	सीता	राधा	बालिका
प्रथमा	रमा	लता	सीता	राधा	बालिका
द्वितीया	रमाम्	लताम्	सीताम्	राधाम्	बालिकाम्
तृतीया	रमया	लतया	सीतया	राधया	बालिकया
चतुर्थी	रमायै	लतायै	सीतायै	राधायै	बालिकायै
पञ्चमी	रमायाः	लतायाः	सीतायाः	राधायाः	बालिकायाः
षष्ठी	रमायाः	लतायाः	सीतायाः	राधायाः	बालिकायाः
सप्तमी	रमायाम्	लतायाम्	सीतायाम्	राधायाम्	बालिकायाम्
सम्बोधन	हे रमे!	हे लते!	हे सीते!	हे राधे!	हे बालिके!

आकारान्त स्त्रीलिङ्ग द्विवचन

विभक्ति	श्रमा	लता	सीता	राधा	बालिका
प्रथमा	रमे	लते	सीते	राधे	बालिके
द्वितीया	रमे	लते	सीते	राधे	बालिके
तृतीया	रमाभ्याम्	लताभ्याम्	सीताभ्याम्	राधाभ्याम्	बालिकाभ्याम्
चतुर्थी	रमाभ्याम्	लताभ्याम्	सीताभ्याम्	राधाभ्याम्	बालिकाभ्याम्
पञ्चमी	रमाभ्याम्	लताभ्याम्	सीताभ्याम्	राधाभ्याम्	बालिकाभ्याम्
षष्ठी	रमयोः	लतयोः	सीतयोः	राधयोः	बालिकयोः
सप्तमी	रमयोः	लतयोः	सीतयोः	राधयोः	बालिकयोः
सम्बोधन	हे रमे!	हे लते!	हे सीते!	हे राधे!	हे बालिके!

आकारान्त स्त्रीलिङ्ग बहुवचन

विभक्ति	श्रमा	लता	सीता	राधा	बालिका
प्रथमा	रमाः	लताः	सीताः	राधाः	बालिकाः
द्वितीया	रमाः	लताः	सीताः	राधाः	बालिकाः
तृतीया	रमाभिः	लताभिः	सीताभिः	राधाभिः	बालिकाभिः
चतुर्थी	रमाभ्यः	लताभ्यः	सीताभ्यः	राधाभ्यः	बालिकाभ्यः
पञ्चमी	रमाभ्यः	लताभ्यः	सीताभ्यः	राधाभ्यः	बालिकाभ्यः
षष्ठी	रमाणाम्	लतानाम्	सीतानाम्	राधानाम्	बालिकानाम्
सप्तमी	रमासु	लतासु	सीतासु	राधासु	बालिकासु
सम्बोधन	हे रमाः!	हे लताः!	हे सीताः!	हे राधाः!	हे बालिकाः!

अन्य आकारान्त स्त्रीलिङ्ग शब्द

पाठशाला, प्रभा, क्रीडा, कान्ता, कथा, श्रद्धा, कन्या, निष्ठा, वसुधा, वाटिका, सुधा, शाटिका, अजा, मषिका, नासिका, चटका, व्यथा, बाला, अचला (पृथ्वी), आशा, उमा, गङ्गा, ग्रीवा (गर्दन), जनता, तनया (बेटी), देवता, निशा, वनिता (स्त्री), शाखा, शिला (पत्थर), अर्चा, अम्बिका (लक्ष्मी), क्षमा, जाया, तन्द्रा (ऊँघना), प्रतिभा, व्यथा, शारदा, सुरा (शराब), हरिद्रा (हल्दी), उपमा, क्षुधा, गोशाला, चेतना, तुला (तराजू), धारणा (विचार), प्रतिमा (मूर्ति), भाषा, यात्रा, रेखा, वामा (सुन्दरी), शर्करा, शिक्षा, सुता, सेना, स्पृहा, होरा (एक घण्टा), त्वरा (शीघ्र), घोषणा, नौका, पिपासा, अमावस्या आदि।

ईकारान्त स्त्रीलिङ्ग एकवचन

विभक्ति	ज्जनी	रजनी	नगरी	भवती	नदी
प्रथमा	ज्जनी	रजनी	नगरी	भवती	नदी
द्वितीया	ज्जनीम्	रजनीम्	नगरीम्	भवतीम्	नदीम्
तृतीया	ज्जन्या	रजन्या	नगर्या	भवत्या	नद्या
चतुर्थी	ज्जन्यै	रजन्यै	नगर्यै	भवत्यै	नद्यै
पञ्चमी	ज्जन्याः	रजन्याः	नगर्याः	भवत्याः	नद्याः

षष्ठी सप्तमी सम्बोधन	जनन्याः जनन्याम् हे जननि!	रजन्याः रजन्याम् हे रजनि!	नगर्याः नगर्याम् हे नगरि!	भवत्याः भवत्याम् हे भवति!	नद्याः नद्याम् हे नदि!
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ईकारान्त स्त्रीलिङ्ग द्विवचन

विभक्ति	जननी	रजनी	नगरी	भवती	नदी
प्रथमा	जनन्यौ	रजन्यौ	नगर्यौ	भवत्यौ	नद्यौ
द्वितीया	जनन्यौ	रजन्यौ	नगर्यौ	भवत्यौ	नद्यौ
तृतीया	जननीभ्याम्	रजनीभ्याम्	नगरीभ्याम्	भवतीभ्याम्	नदीभ्याम्
चतुर्थी	जननीभ्याम्	रजनीभ्याम्	नगरीभ्याम्	भवतीभ्याम्	नदीभ्याम्
पञ्चमी	जननीभ्याम्	रजनीभ्याम्	नगरीभ्याम्	भवतीभ्याम्	नदीभ्याम्
षष्ठी	जनन्योः	रजन्योः	नगर्योः	भवत्योः	नद्योः
सप्तमी	जनन्योः	रजन्योः	नगर्योः	भवत्योः	नद्योः
सम्बोधन	हे जनन्यौ!	हे रजन्यौ!	हे नगर्यौ!	हे भवत्यौ!	हे नद्यौ!

ईकारान्त स्त्रीलिङ्ग बहुवचन

विभक्ति	जननी	रजनी	नगरी	भवती	नदी
प्रथमा	जनन्यः	रजन्यः	नगर्यः	भवत्यः	नद्यः
द्वितीया	जननीः	रजनीः	नगरीः	भवतीः	नदीः
तृतीया	जननीभिः	रजनीभिः	नगरीभिः	भवतीभिः	नदीभिः
चतुर्थी	जननीभ्यः	रजनीभ्यः	नगरीभ्यः	भवतीभ्यः	नदीभ्यः
पञ्चमी	जननीभ्यः	रजनीभ्यः	नगरीभ्यः	भवतीभ्यः	नदीभ्यः
षष्ठी	जननीनाम्	रजनीनाम्	नगरीणाम्	भवतीनाम्	नदीनाम्
सप्तमी	जननीषु	रजनीषु	नगरीषु	भवतीषु	नदीषु
सम्बोधन	हे जनन्यः!	हे रजन्यः!	हे नगर्यः!	हे भवत्यः!	हे नद्यः!

अन्य ईकारान्त स्त्रीलिङ्ग शब्द

नलिनी, शालिनी, मालिनी, सूची, कूपी, कदली, कुमारी, गोष्ठी, गर्भिणी, देवी, नगरी, कुटी, गायत्री, कौमुदी, कामिनी, दामिनी, दासी, कावेरी, काशी, देवकी, द्रौपदी, नटी, पत्नी, पार्वती, पुरी, पृथ्वी, प्राची, बदरी, भागीरथी, भारती, मञ्जरी, मसी, मही, मातुलानी, मालती, मुरली, मोदिनी, यामिनी, रजनी, वाणी, विदुषी, वैदेही, सखी, सपत्नी, सुन्दरी, हिमानी, श्रेणी, राक्षसी, राजधानी, युवती, भवती आदि। इनका रूप “जननी” के समान चलेगा।

ऋकारान्त स्त्रीलिङ्ग एकवचन

विभक्ति	मातृ	दुहितृ	ननान्दृ	स्वसृ
प्रथमा	माता	दुहिता	ननान्दा	स्वसा
द्वितीया	मातरम्	दुहितरम्	ननान्दरम्	स्वसारम्
तृतीया	मात्रा	दुहित्रा	ननान्द्रा	स्वस्त्रा
चतुर्थी	मात्रे	दुहिने	ननान्द्रे	स्वस्त्रे
पञ्चमी	मातुः	दुहितुः	ननान्दुः	स्वसुः
षष्ठी	मातुः	दुहितुः	ननान्दुः	स्वसुः
सप्तमी	मातरि	दुहितरि	ननान्दरि	स्वसरि
सम्बोधन	हे मातः!	हे दुहितः!	हे ननान्दः!	हे स्वसः!

ऋकारान्त स्त्रीलिङ्ग द्विवचन

विभक्ति	मातृ	दुहितृ	ननान्दृ	स्वसृ
प्रथमा	मातरौ	दुहितरौ	ननान्दरौ	स्वसारौ
द्वितीया	मातरौ	दुहितरौ	ननान्दरौ	स्वसारौ
तृतीया	मातृभ्याम्	दुहितृभ्याम्	ननान्दृभ्याम्	स्वसृभ्याम्
चतुर्थी	मातृभ्याम्	दुहितृभ्याम्	ननान्दृभ्याम्	स्वसृभ्याम्
पञ्चमी	मातृभ्याम्	दुहितृभ्याम्	ननान्दृभ्याम्	स्वसृभ्याम्
षष्ठी	मात्रोः	दुहित्रोः	ननान्द्रोः	स्वस्त्रोः
सप्तमी	मात्रोः	दुहित्रोः	ननान्द्रोः	स्वस्त्रोः
सम्बोधन	हे मातरौ!	हे दुहितरौ!	हे ननान्दरौ!	हे स्वसारौ!

ऋकारान्त स्त्रीलिङ्ग बहुवचन

विभक्ति	मातृ	दुहितृ	नाना	स्वसृ
प्रथमा	मातरः	दुहितरः	ननान्दरः	स्वसारः
द्वितीया	मातृः	दुहितृः	ननान्दृः	स्वसृः
तृतीया	मातृभिः	दुहितृभिः	ननान्दृभिः	स्वसृभिः
चतुर्थी	मातृभ्यः	दुहितृभ्यः	ननान्दृभ्यः	स्वसृभ्यः
पञ्चमी	मातृभ्यः	दुहितृभ्यः	ननान्दृभ्यः	स्वसृभ्यः
षष्ठी	मातृणाम्	दुहितृणाम्	ननान्दृणाम्	स्वसृणाम्
सप्तमी	मातृषु	दुहितृषु	ननान्दृषु	स्वसृषु
सम्बोधन	हे मातरः!	हे दुहितरः!	हे ननान्दरः!	हे स्वसारः!

अन्य ऋकारान्त स्त्रीलिङ्ग शब्द

तिसृ (तीन संख्या), चतसृ (चार की संख्या), यातृ (देवरानी) आदि।

अकारान्त नपुंसकलिङ्ग एकवचन

विभक्ति	फलम्	पुष्पम्	पत्रम्	नेत्रम्	वनम्
प्रथमा	फलम्	पुष्पम्	पत्रम्	नेत्रम्	वनम्
द्वितीया	फलम्	पुष्पम्	पत्रम्	नेत्रम्	वनम्
तृतीया	फलेन	पुष्पेण	पत्रेण	नेत्रेण	वनेन
चतुर्थी	फलाय	पुष्पाय	पत्राय	नेत्राय	वनाय
पञ्चमी	फलात्	पुष्पात्	पत्रात्	नेत्रात्	वनात्
षष्ठी	फलस्य	पुष्पस्य	पत्रस्य	नेत्रस्य	वनस्य
सप्तमी	फले	पुष्पे	पत्रे	नेत्रे	वने
सम्बोधन	हे फल!	हे पुष्प!	हे पत्र!	हे नेत्र!	हे वन!

अकारान्त नपुंसकलिङ्ग द्विवचन

विभक्ति	फलम्	पुष्पम्	पत्रम्	नेत्रम्	वनम्
प्रथमा	फले	पुष्पे	पत्रे	नेत्रे	वने
द्वितीया	फले	पुष्पे	पत्रे	नेत्रे	वने
तृतीया	फलाभ्याम्	पुष्पाभ्याम्	पत्राभ्याम्	नेत्राभ्याम्	वनाभ्याम्
चतुर्थी	फलाभ्याम्	पुष्पाभ्याम्	पत्राभ्याम्	नेत्राभ्याम्	वनाभ्याम्
पञ्चमी	फलाभ्याम्	पुष्पाभ्याम्	पत्राभ्याम्	नेत्राभ्याम्	वनाभ्याम्
षष्ठी	फलयोः	पुष्पयोः	पत्रयोः	नेत्रयोः	वनयोः
सप्तमी	फलयोः	पुष्पयोः	पत्रयोः	नेत्रयोः	वनयोः
सम्बोधन	हे फल!	हे पुष्प!	हे पत्र!	हे नेत्र!	हे वन!

अकारान्त नपुंसकलिङ्ग बहुवचन

विभक्ति	फलम्	पुष्पम्	पत्रम्	नेत्रम्	वनम्
प्रथमा	फलानि	पुष्पाणि	पत्राणि	नेत्राणि	वनानि
द्वितीया	फलानि	पुष्पाणि	पत्राणि	नेत्राणि	वनानि
तृतीया	फलैः	पुष्पैः	पत्रैः	नेत्रैः	वनैः
चतुर्थी	फलेभ्यः	पुष्पेभ्यः	पत्रेभ्यः	नेत्रेभ्यः	वनेभ्यः
पञ्चमी	फलेभ्यः	पुष्पेभ्यः	पत्रेभ्यः	नेत्रेभ्यः	वनेभ्यः
षष्ठी	फलानाम्	पुष्पाणाम्	पत्राणाम्	नेत्राणाम्	वनानाम्
सप्तमी	फलेषु	पुष्पेषु	पत्रेषु	नेत्रेषु	वनेषु
सम्बोधन	हे फलानि!	हे पुष्पाणि!	हे पत्राणि!	हे नेत्राणि!	हे वनानि!

अन्य अकारान्त नपुंसकलिङ्ग शब्द

(जिनका रूप 'फल' के समान चलेगा)

मित्रम्, पापम्, उपनेत्रम्, उद्यानम्, उदकम्, रत्नम्, मुखम्, सूत्रम्, क्रीडनकम्, कमलम्, जलजम्, वचनम्, पात्रम्, गृहम्, कार्यम्, कुसुमम्, मौनम्, द्वारम्, फलकम्, चरणम्, उदरम्, पुस्तकम्, सोपानम्, समाचारपत्रम्, तैलम्, पृष्ठम्, वस्त्रम्, मन्दिरम्, अक्षरम्, धनम्, नयनम्, कारयानम्, जलम्, अरण्यम्, ज्ञानम्, सुखम्, व्यजनम्, दुग्धम्, अमृतम्, दुःखम्, चित्रम्, तिलकम्, आसनम् आदि।

नोट – उपर्युक्त शब्दों का रूप 'फल' की तरह ही बनेगा।