

According to VPr. 4.1-2, *m*, in any context, and *n*, within a word, becomes anusvāra before a spirant, or *r*, regardless of whether it occurs initial in a conjunct or not. In the *Mādhyandina Śatapatha Brāhmaṇa* (Gian Publishing House, 1987, Delhi), the anusvāra is marked variously with gomukha signs accompanied by any of the following: bindu, candra-bindu, and candra-bindu with virāma marker.

Gomukha with bindu:

छन्दाँसि समिद्धानि (Ś.Br. I.3.1.6) Vol. I, p.118

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नाष्ट्राणाँ रक्षसामपहन्ता ॥ (Ś. Br. I.3.1.8) Vol. I, p.119

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तदक्षिणायौ श्रोणौ (Ś. Br. I.2.6.6) Vol. I, p.110

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Gomukha with candrabindu:

{s vvivr~asayati} (Ś. Br. I.2.6.6) Vol. I, p. 110.

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तदक्षिणायौ श्रोणौ (Ś. Br. I.2.6.6) Vol. I, p.110

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Gomukha with candrabindu and virama:

व्वषट्कृत्तं हुतमेवमस्यैतेष्वग्बुषु भवति ॥ (Ś. Br. I.2.6.17) Vol. I, p. 116.

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{s prakxpt~a hEvAsya} (Ś. Br. I.2.6.6) Vol. I, p. 110.

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{s vvivr~asayati} (Ś. Br. I.2.6.6) Vol. I, p. 110.

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Also there are places where the number six (in Devanāgarī) with a dot is used to mark *anusvāra*.

e.g., यथापूर्व्वं हवीँषि प्रोक्ष्य | (Ś. Br. I.1.3.11) Vol. I, p.32

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Candra-bindu with the number two or three below, followed by two daṇḍas and an avagraha is also found. In all cases the candra-bindu is preceded by long *ā* and followed by a vowel. We suppose that this indicates prolongation of the *ā* to the length indicated by the numeral below the candra-bindu, i.e. to two or three mātras. VPr. 3.130 provides that *n* is deleted and the preceding vowel is nasalized in this context. VPr. 3.131 provides that this occurs only in this context according to Aupaśavi.

e.g., अग्ने महौँ २ ऽअसि (Ś. Br. I.3.4.2) Vol. I, p.147

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- अ॒र्राँ २० ऽइ॒वाग्रे (Ś. Br. I.3.4.15) Vol. I, p.150
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- दे॒वाँ २० ऽआ॒ज्यपाँ २० ऽआ॒वहेति (Ś. Br. I.3.4.17) Vol. I, p.151
[View Scan \[.png\]](#) [High Res \[.tif\]](#) [top line]
- दे॒वाँ ३० ऽउ॒शतो (Ś. Br. I.6.1.16) Vol. I, p.266
[View Scan \[.png\]](#) [High Res \[.tif\]](#) [2nd line]
- दे॒वाँ २० ऽउ॒प (Ś. Br. III.1.3.2) Vol. II, p.595
[View Scan \[.png\]](#) [High Res \[.tif\]](#) [top line]
- म॒हाँ २० ऽइ॒न्द्रो (Ś. Br. IV.2.7.18) Vol. II, p.125
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- ग्र॒हाँ २० ऽअ॒ध्यासमि॒ति (Ś. Br. IV.3.4.12) Vol. II, p.165
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- ह॒विष्माँ ३० ऽअ॒स्तु (Ś. Br. III.7.3.12) Vol. II, p.889
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In the *Śatapatha Brāhmaṇa*, Witzel Ms.134, there is an occurrence of candra-bindu with the number three below.

e.g., ३ अ॒ँ ३ मि॒त्येते॒नो MS. 134, folio 60 recto.

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The corresponding text in the printed version (Gyan Publishing House, 1987, Delhi) has only the number three without any candra-bindu.

रूप॒मुप॒गच्छ॒त्यो ३ मो ३ मि॒त्येते॒नो (Ś. Br. I.3.3.1) Vol. I, p.131

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According to VPr. 4.10, before semivowels other than *r*, an *m* becomes the nasalized semivowel homorganic with the following semivowel, and according to VPr. 4.14, an *n* followed by *l* becomes a nasalized *l*. Both in the printed text and the manuscript, before *y* and *v*, a bindu (without candra) is used over the preceding akṣara. In the printed edition *l* is doubled and candra-bindu is used over the akṣara preceding the first *l*. The latter is perhaps indicative of nasalized vowel preceding the resulting double *l*, a sandhi prescribed by TPr. 5.31, "Ātreya holds that, when a nasal mute becomes *l*, the previous vowel is nasalized."

e.g., स्क॒न्नित्य॒यं वा॒ऽअ॒स्यै (Ś. Br. I.2.2.19) Vol. I, p.74

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तद्य॒दिमाँ॒ल्लो॒कानि॒ति (Ś. Br. I.2.2.21) Vol. I, p.75

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There are instances in the printed edition where candra-bindu or bindu is used before a sibilant initial in a conjunct with *t* or *c*. This is seen whenever there is *sandhi* between *n* and *c* or *t*. In accordance with VPr. 3.134-135, an anusvāra is inserted (3.131) according to Aupaśavi, or the preceding vowel is nasalized (3.130) according to the VPr. itself.

- e.g., यजमानाँस्तानसुररक्षसानि (Ś. Br. I.1.1.16) Vol. I, p.11
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- प्राजनयँस्तेषां (Ś. Br. I.6.2.4) Vol. I, p.272
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- जाँस्त तयाञ्चञ्छाम्यँश्चचार (Ś. Br. I.6.3.10) Vol. I, p.282
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- अमृतत्वमपाजयंस्तस्माद्वैश्वदेवम् | (Ś. Br. III.4.5.28) Vol. II, p.785
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Exceptions to this rule are seen where a gomukha is used in place of candra-bindu; the unaccented text has candra-bindu with virāma. The passage is cited in ŚBr. from VS 1.28 (Satavalekar), where candra-bindu (without virāma) is used.

- e.g., यामैरयँश्चन्द्रमसि (Ś. Br. I.2.3.19) Vol. I, p.83
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From these observations it can be concluded that anusvāra before spirants, whether conjuncted or not, is indicated by one of the types of gomukha with bindu, or candra-bindu, or candra-bindu with virāma. Anunāsika (nasalization) is indicated by candra-bindu (without virāma). A nasalized stop or semivowel *y* or *v* homorganic with the following stop or semivowel is indicated by bindu (without candra).