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Abbreviations: abl. = ablative; acc. = accusative; adj. = adjective; caus. = causative; f(em). = feminine; gen. = genitive; indef. = indefinite; inf. = infinite; intrans. = intransitive; irreg. = irregular; m(asc). = masculine; n(eut). = neuter; part. = participle; pass. = passive; pl. = plural; poss. = possessive; prep. = preposition; pres. = present; s(in)g. = singular; trans. = transitive.
The plan, scope and length of this book have been determined primarily by the aim of enabling students to cope as rapidly as possible with straightforward Classical Sanskrit texts. The material has been drawn almost entirely from the Sanskrit (not Prākrit) prose dialogue of the major dramas, extracted onto cards and then graded according to the main morphological and syntactical features that required explanation. From Chapter 6 onwards all the sentences of the exercises and all the more elaborate examples given in the chapters themselves are taken without change from actual Sanskrit works. While the intention is to provide an introduction to the Classical language in general, because of the nature of the bulk of the material the book is, in the first place, a guide to Sanskrit dramatic prose; and it is probable that I have sometimes incautiously presented as generally valid points of usage that really hold good only of the Classical dramatists.

Existing Sanskrit primers tend to be admirably systematic in their presentation of the complicated morphology of Sanskrit (which includes a mass of verb forms little used by most writers) but rather cursory in their treatment of such basic facts of life as the prevalence of nominal constructions and compound formations. The student may get the misleading impression that Classical Sanskrit syntax is very similar to that of Latin and Greek, and emerge well drilled in the varieties of athematic inflexion and yet quite unprepared, for instance, for such simple discoveries as the fact that someone in a play, speaking from the heart, instead of saying ‘Thank God my children are alive’ can and does say (literally) ‘Thank God I am alive-childed’. In the present book thorough drilling in all the forms of declension and conjugation has been a secondary consideration, and the student will therefore benefit from a certain self-discipline in memorising accurately the paradigms introduced into each chapter. In
part this shift of emphasis (though I think it desirable at any rate) has been dictated by the use of real Sanskrit material: second-person dual átmānepada forms are not particularly thick on the ground whether in plays or in texts of any other kind. Serious inadequacy in this respect is, however, prevented by the fact that grammatical forms once introduced continue to be illustrated and required throughout the book: each exercise contains a natural element of revision of all previous exercises.

It is particularly students without a teacher who need a fuller explanation of Sanskrit syntax and idiom than existing primers give, and so I have been happy to model this book upon the Teach Yourself volumes which I myself in the past have found so helpful and stimulating. At the same time it seemed practical to assume a somewhat greater degree of sophistication in potential students of Sanskrit than in students proposing to teach themselves a language such as French. Someone who has never previously learnt a foreign language will probably find the early chapters rather heavy going unless he is fairly bright. A significant proportion of readers are likely to have some acquaintance with either Latin or Greek, and so I have cited parallels where these seemed illuminating, but knowledge of either language on the part of all readers is in no way assumed. In passing it is perhaps worth stating plainly that the present work is essentially intended to be an entirely 'synchronic' study of Classical Sanskrit: occasional references to the earlier history of the language, whether at the Vedic or Indo-European stage, have been introduced where it seemed that they might help to emphasise or clarify the point under discussion. Undoubtedly some readers would prefer more of such references, other less.

For reasons of both convenience and economy, the use of the nāgarī script is discontinued in the body of the text after the first five chapters. Ample practice in reading and writing the script continues to be provided in the exercises.

Many people have given help and advice during the long and laborious period of preparation of this book. A particularly deep debt of gratitude is due to the following: to Dr. Richard Gombrich, of Oxford, for detailed comment and unfailing sympathy and encouragement over many years; to Mr. C. A. Rylands, formerly of the School of Oriental and African Studies in London, for reading with a quite remarkably sharp eye much of the final draft, and for giving me in many acute observations the fruits of his years of experience as a teacher of Sanskrit; to my colleague at Edinburgh Mr. W. E. Jones, for much patient and
careful discussion of the first two chapters; and to Mrs. Elizabeth Kelsall, without whose competent editorial assistance I should still be struggling to get the book finished. Much error has been eliminated with the help of these friends and of the students with whom I have used the work in draft form. I am keenly conscious that many imperfections remain.

_Edinburgh, January 1973_

_Note:_ Dr. Coulson died before this book could be published. Dr. Gombrich has seen it through the press; he wishes to thank Miss Elizabeth Christie for her help with the proof-reading.
Sanskrit is a member of the Indo-European family of languages to which most of the languages of Europe (including, for instance, English, Welsh, Latin and Greek) also belong. These have all evolved from a single language (or, more immediately, a group of closely related dialects), namely 'Primitive Indo-European' or just 'Indo-European', spoken in about the third millennium BC, of which no direct record remains. The original Indo-European speakers seem to have been tribes inhabiting the plains of Eastern Europe, particularly the area north of the Black Sea (archaeological remains in the South Russian Steppes are in harmony with this supposition), from where migration subsequently occurred in many directions. With the discovery of Hittite, Sanskrit has ceased to be the oldest recorded Indo-European language: but for many reasons, including the fact that Hittite separated early from the main Indo-European stock, Sanskrit remains of central importance to the student of the history of the Indo-European languages.

Sanskrit belongs, more specifically, to the Indo-Iranian branch of Indo-European. The other most important member of this branch is Persian. The earliest Indo-Iranian speakers are conveniently known as Aryans, from the name which they gave themselves (Sanskrit ārya, Avestan airya—from the latter the modern name Iran is derived, while the name Ėire, at the other end of the Indo-European spectrum, may also be cognate). Although it is reasonable to assume that the original homeland of the Aryan tribes was to the north of the Caucasus, our earliest record of them comes neither from this region nor from the Indo-Iranian area but from south of the Caucasus, from the Mitanni kingdom of Northern Mesopotamia, where a ruling dynasty bearing Aryan names and worshipping Aryan gods such as Indra had established itself in the first half of the second millennium BC.
However, the main movement of Aryan migration was not south but east into Central Asia, and from there by separate penetrations into Iran and India. Thereafter the Aryans of Iran and the Aryans of India went their separate ways both culturally and linguistically. The oldest stage of Iranian is represented by Avestan, the sacred language of the Zoroastrians, and by Old Persian, the dialect used in the cuneiform inscriptions of the Achaemenian kings.

In India, a highly evolved and urbanised civilisation had existed long before the coming of the Aryans. This was the 'Indus Valley Civilisation', known to us in particular from excavations at Harappa and Mohenjo Daro, and dating from at least the middle of the third millennium. The culture was stable over a long period, and literate. It came to a sudden end, and it is tempting in the extreme to attribute its destruction to the coming of the Aryans. However, an awkward time gap exists, and has not yet been successfully explained, for the Indus civilisation seems to have perished in about 1700 BC and there is no evidence that the Aryans reached India before the latter half of the second millennium.

The survival in Baluchistan up to the present day of a Dravidian language, Brahui, so far from what is now the main Dravidian area in Southern India, makes it reasonable to conclude that before the arrival of the Aryans Dravidian was spoken over a much wider area, and the suggestion has naturally been made that the inhabitants of the Indus cities spoke a Dravidian language. At present this remains unproved, unless recent claims of successful decipherment of the Indus script are accepted, and other non-Aryan language families do exist in India, most notably the group of Munda languages. Although the language of the Aryans established itself over most of Northern India, it seems that in the long run the Aryans were affected both culturally and linguistically by the peoples they conquered, and Dravidian and Munda influences (particularly the former) can be traced in the development of Sanskrit itself.

The speech introduced by the Aryans into India developed and diversified, and the major modern languages of Northern India are descended from it. The generic term for such languages is Indo-Aryan. One may conveniently divide the development of Indo-Aryan into three stages: Old, Middle and Modern.

Old Indo-Aryan is equivalent to Sanskrit only in the widest sense of the latter term, and is divided principally between Vedic and the later Classical Sanskrit. Our record of Old Indo-Aryan
begins with the hymns of the Rgveda, which date back to at least 1000 BC and are the product of a considerable literary skill. That they were composed a fair time after the arrival of the Aryans in India is shown both by the absence of any reference to a homeland outside India and by divergences, principally phonetic, in the language itself from what can be reconstructed as the common Indo-Iranian tongue. Intermediate between the language of the Rgveda and that of the Classical period is the language of the Brāhmaṇas, prose works which seek to interpret the mystical significance of the Vedic ritual, the earliest of them written well before the middle of the first millennium BC. The Upaniṣads are a part of the Brāhmaṇa literature.

With the passage of time the language of even the educated priestly class diverged more and more from that of the sacred hymns themselves, and it became increasingly a matter of concern that the hymns should be transmitted without corruption, in order to preserve their religious efficacy. Consequently, a study began to be made of the principles of linguistic, and more particularly of phonetic, analysis. From this developed a grammatical science which concerned itself not only with the sacred language but also with contemporary educated speech. The grammar of Pāṇini, the Astādhyāyī, usually attributed to the fourth century BC, is evidently the culmination of a long and sophisticated grammatical tradition, though the perfection of his own work caused that of his predecessors to vanish. In less than 4000 sūtras, or brief aphorisms (supplemented on points of detail by the grammarian Kātyāyana), he analyses the whole phonology and morphology of Sanskrit. He anticipates much of the methodology of modern formal grammar: his grammar is generative and in some respects transformational. It cannot, however, be compared very directly with modern grammars, since its form is geared to the needs of oral transmission, and Pāṇini could not avail himself of the mathematical symbols and typographical conventions of the written page. The work was so brief that it could be recited from beginning to end in a couple of hours. It was so comprehensive and accurate that it quickly became the final authority on all questions of correct usage. By Classical Sanskrit is meant essentially the language codified by Pāṇini.

The formal differences between Vedic and Classical Sanskrit are not enormous. Phonologically, the most obvious is a difference of sandhi, whereby for instance a trisyllable such as viśrīm (or viśriyam) becomes a disyllable viśrīm. Morphologically, the wealth of inflected forms is somewhat reduced, for instance by
the disappearance of the subjunctive. In vocabulary a fair number of ancient Aryan words are lost, but the loss is far outweighed by the acquisition of enormous numbers of words from non-Aryan sources. Classical Sanskrit is based on a more easterly dialect of Old Indo-Aryan than is the Rgveda, as is shown by the fact that it contributes a number of words which preserve an original Indo-European I, where the Rgvedic dialect (in common with Iranian) changes this sound to r: thus both Vedic rāghū ‘swift, light’ and Classical Sanskrit lāghu ‘light, nimble’ are cognate with Greek \( \text{elakhnūs} \). Other Old Indo-Aryan dialects existed; we have no direct record of them, but from them various dialects of Middle Indo-Aryan evolved.

The beginnings of Middle Indo-Aryan antedate Pāṇini, for the speech of the ordinary people had been evolving faster than that of the educated classes. The term sanskrīta means ‘polished, (grammatically) correct’, and is in contrast with prākrīta ‘(speech) of the common people’. Just as Sanskrit interpreted in a wide sense may conveniently stand for Old Indo-Aryan, so Prākrit, interpreted equally widely, may stand for Middle Indo-Aryan. More narrowly, three stages of Middle Indo-Aryan may be distinguished. The first is represented by Pāli, the only Indian language in which the earliest Buddhist scriptures have been preserved on a large scale, and by the dialects used in the inscriptions of the emperor Aśoka (c. 250 BC). The process of morphological simplification which distinguishes Classical Sanskrit from Vedic here continues and is accompanied by drastic phonological simplification, including a reduction in the number of vowels and a simplification of consonant groups (thus Sanskrit traśiṣṭya becomes Pāli teviṣija). These processes continue (for instance, with the loss of many intervocalic consonants) in the second stage, that of the Prākrits proper, including Māhrāṣṭrī, Śaurasenī and Māgadhi, and the various dialects of the Jain scriptures. The third stage is represented by Apabhramśa, a generic term for the further popular evolution of Middle Indo-Aryan up to the end of the first millennium AD, foreshadowing the final collapse of the old Indo-European inflexional system and the emergence of the Modern Indo-Aryan languages, Bengali, Hindi, Panjabi, Gujarati, Marathi, etc. Hindi in its wider sense denotes a group of dialects spoken from Rajasthan to Bihar: upon one particular dialect are based both the official language of Pakistan, Urdu, and the official language of India, (modern standard) Hindi. The term Hindustani is sometimes used nowadays to denote the common substratum of these two
languages, lacking both the extreme Persianisation of Urdu and the extreme Sanskritisation of Hindi.

The Sanskrit of Pāṇini’s time had the cachet not simply of being the dialect of the educated classes but also of being much closer than was the popular speech to the language of the sacred scriptures themselves. Naturally the prestige of Sanskrit was resisted by those who questioned the authority of the Vedas, and for this reason the early writings of the Buddhists and the Jains are in varieties of Middle Indo-Aryan; the Buddha is reported to have said that his teachings should be given to the people in their own language. Nevertheless, Sanskrit continued to be cultivated, and not merely by the brahmins. Important evidence of this is provided by the two great Indian epics, the Mahābhārata and the Rāmāyana. They were recited and handed down by non-brahmins (the Sūtas), and their audience was a popular one. Although their origins are no doubt more ancient, they evidently belong in something like their present form to about the beginning of the first millennium AD. Their language is Sanskrit, but of a later kind than Pāṇini’s—Classical Sanskrit with an admixture of minor features of Middle Indo-Aryan morphology and syntax. It is Sanskrit composed instinctively rather than according to Pāṇini’s rules by men for whom Sanskrit was not too remote from their own informal speech. The advantage of using Sanskrit, in addition to the dignity which it imparted to the verse, lay in its role as a lingua franca uniting the various regions of Aryan India. One may compare the way a Londoner and a Glaswegian often find the English of the BBC easier to understand than each other’s.

As Middle Indo-Aryan developed and its various dialects drew further apart, this role as a lingua franca grew increasingly important, and at a time when brahminical influence was increasing. In the early centuries AD, first in the north and later in the south, Sanskrit became the only acceptable language both for administration and for learned communication. The Buddhist Aśvaghōsa (second century AD) is a significant figure in the process. While early Buddhist literature had first eschewed Sanskrit completely, then compromised with a hybrid language or at least with a non-Pāninian Sanskrit, he himself not merely writes Classical Sanskrit but is a master of Sanskrit literary style, and is as important in the history of Sanskrit literature as in the history of Buddhism.

This is the beginning of the great period of Classical Sanskrit, and it lasted for something like a thousand years (possibly a little less
for creative literature, but several centuries longer in various fields of speculative thought). For the early centuries AD our knowledge is sketchy, for much of what was written has perished. Part of the reason for Asvaghoṣa’s literary importance is that he is very nearly the only significant predecessor of the poet Kālidāsa whose work has survived. Kālidāsa is commonly dated to the early fifth century, and on reading his poetry one cannot doubt that it represents the culmination of a great tradition; yet he is the earliest of the major classical poets. Perhaps, like Pāṇini, Kālidāsa eclipsed his predecessors and made their work seem not worth preserving.

By now Sanskrit was not a mother tongue but a language to be studied and consciously mastered. This transformation had come about through a gradual process, the beginnings of which are no doubt earlier than Pāṇini himself. Something of the true position must be reflected in the drama, where not merely the characters of low social status but also the women and young children speak some variety of Prākrit. Kālidāsa learnt his Sanskrit from the rules of a grammarian living some 700 years before his time. Such a situation may well strike the Western reader as paradoxical. Our nearest parallel is in the position of Latin in Medieval Europe. There is, however, an important difference. Few would deny Cicero or Vergil a greater importance in Latin literature than any Medieval author. Conversely, few Sanskritists would deny that the centre of gravity in Sanskrit literature lies somewhere in the first millennium AD, for all that its authors were writing in a so-called ‘dead language’.

On this point it may be useful to make a twofold distinction—between a living and a dead language, and between a natural and a learned one. A language is natural when it is acquired and used instinctively; it is living when people choose to converse and formulate ideas in it in preference to any other. To the modern Western scholar Sanskrit is a dead as well as a learned language. To Kālidāsa or Saṃkara it was a learned language but a living one. (The term ‘learned’ is not entirely satisfactory, but the term ‘artificial’, which is the obvious complementary of ‘natural’, is normally reserved for application to totally constructed languages such as Esperanto.)

The literary medium of any language contains elements of learned speech. Apart from any tendency to conform to conscious grammatical rules, one may observe a limitation or regularisation of sentence patterns, and a widening of vocabulary by the itemisation of more complex ideas. In the expression of a given idea, provided that in both cases it is contained in a single sentence, the
syntax will therefore be simpler in formal than in conversational speech. Compare the subject-verb-object simplicity of ‘an unexpected arrival will admittedly affect our numbers’ with the relative syntactical complexity of ‘it’s true that how many we’re going to be will depend on whether anyone turns up that we aren’t expecting’. (A particular factor affecting the written style of English is the need to avoid sentences made seriously ambiguous by the lack of an appropriate voice inflection.)

Living languages, whether natural or learned, change and develop. But when a learned language such as literary English is closely tied to, and constantly revitalised by, a natural idiom, its opportunities for independent growth are limited. Sanskrit provides a fascinating example of a language developing in complete freedom from such constraints as an instrument of intellectual and artistic expression. To say that Classical Sanskrit was written in conformity with Pāṇini’s rules is true, but in one sense entirely misleading. Pāṇini would have been astounded by the way in which Bāṇa or Bhavabhūti or Abhinavagupta handled the language. It is precisely the fact that Sanskrit writers insisted on using Sanskrit as a living and not as a dead language that has often troubled Western scholars. W. D. Whitney, a great but startlingly arrogant American Sanskritist of the nineteenth century, says of the Classical language: ‘Of linguistic history there is next to nothing in it all; but only a history of style, and this for the most part showing a gradual depravation, an increase of artificiality and an intensification of certain more undesirable features of the language—such as the use of passive constructions and of participles instead of verbs, and the substitution of compounds for sentences.’ Why such a use of passives, participles and compounds should be undesirable, let alone depraved, is left rather vague, and while there have been considerable advances in linguistic science in the past fifty years there seems to have been nothing which helps to clarify or justify these stricutures. Indeed, Whitney’s words would not be worth resurrecting if strong echoes of them did not still survive in some quarters.

Acceptance of Pāṇini’s rules implied a final stabilisation of the phonology of Sanskrit, and also (at least in the negative sense that no form could be used which was not sanctioned by him) of its morphology. But Pāṇini did not fix syntax. To do so explicitly and incontrovertibly would be difficult in any language, given several ways of expressing the same idea and various other ways of expressing closely similar ideas. Certain major morphological simplifications typical of Middle Indo-Aryan were prevented by Pāṇini’s codification: thus Sanskrit retains a middle
voice and an obligatory dual number. On the other hand, the way Prākrit dealt with all past tenses, replacing them with a past participle and where necessary a passive construction, being a negative procedure could be imitated by Sanskrit (see Chapter 4), and as a result in certain styles of Classical Sanskrit a past finite tense is something of a rarity. Because it did not occur to Pāṇini to prohibit such a construction, or to limit its use to particular circumstances, supposedly 'Pāṇinian' Sanskrit could be written in a quite non-Pāṇinian way, eschewing a whole mass of difficult forms and conforming to the usage of the popular language.

But in other and more important respects the syntactical changes wrought in Sanskrit took it further from popular speech. Indeed, one such may be distinguished which actually depends upon the preservation of the full Old Indo-Aryan case system, namely the increasing exploitation of various cases to represent certain 'abstract' syntactical relationships: instrumental or ablative to express cause, dative purpose, locative circumstance and hypothesis, an abstract accusative with a verb of motion to express change of state, and so on. This development is inseparable from the most striking change of all, the exploitation of nominal composition. In Vedic, noun compounds are hardly more frequent than in Homeric Greek, but their frequency increases throughout the history of the language. More important still, the compounds which occur in the earlier language are seldom of more than two members, whereas in the later language the occurrence in a single short sentence of several compounds of four or five members is perfectly normal, and in certain styles compounds of twenty or more members are not thought excessive. Here again, advantage has been taken of a negative freedom. It is, in fact, an important feature of compounds that, co-ordinatives apart, they are binary in structure (i.e. can be analysed through repeated bisection—see particularly Chapter 7). Pāṇini gives rules for the construction of compounds. By applying these rules recursively, compounds of any length may be built up. At one and the same time Pāṇini is obeyed and bypassed. One may indeed wonder to what extent the style of the grammatical sūtras themselves encouraged this process; evolved to meet very specific scientific needs and utilising cases and compounds in a way quite foreign to the natural language, it may well have served as a partial model for other types of discourse.

The cumulative effect of such changes is certainly startling. The syntax of Classical Sanskrit in many major respects bears little resemblance to the syntax of any other Indo-European language
(leaving aside similarities in certain kinds of Middle Indo-Aryan writing). Whitney is typical of many Western scholars who manage to convey contempt for the avoidance of the intricacies of the Old Indo-Aryan verbal system, with a simultaneous contempt for the pedantry of those who flex their grammatical muscles from time to time by using a number of recherché forms and irritation at the difficulty of understanding the ordinary language of the learned. The first two points are of little importance. As to the third, it is certainly true that modern scholars often meet with ambiguities and obscurities in reading Classical texts, and that some of the ambiguities arise out of the use of long compounds. But the texts were not written for us, and there is little to suggest that Sanskrit writers qualified to participate in academic discussion found any difficulty in following the language it was couched in: such a situation would indeed have been perverse. (The use of long compounds in creative literature (kāvyaṃ) is something of a separate issue: there, easy intelligibility might well be at odds with the desire to achieve some particular effect.) What is perhaps true is that such a style does not take kindly to textual corruption. A great burden of information may be carried by a single vowel or consonant, the alteration of which may give an entirely different twist to the meaning of a whole sentence. To this may be added the inadequacy of existing dictionaries for many kinds of Sanskrit texts, and the fact that modern scholarship has still a long way to go in reconstructing the cultural and intellectual presuppositions, the ‘universe of discourse’ implicit in Sanskrit literature.

Another striking feature of Classical Sanskrit is its wealth of synonyms. First (what is, of course, not quite the same thing), it has a huge vocabulary, a composite store of words from many sources, Aryan and non-Aryan. Secondly, there operates upon these words a tendency, no doubt normal to some extent in any learned language, to blur distinctions between words that to start with were close in meaning but not synonymous. One may compare the way writers of English will ring the changes on various series of words (‘way, manner, fashion, mode’, ‘occupation, employment, pursuit’) merely to avoid repeating the same word, not because some other is especially appropriate (the phenomenon of ‘elegant variation’). Particularly significant is the way a hyponym (more specific term—‘innovation, development, transformation’) will alternate with its superordinate (less specific term—‘change’) for the same reason, and not because some particular level of precision is being aimed at. The usage of words that are more distinct ‘emotively’ than ‘cognitively’ (‘hide’, ‘conceal’) may also be assimilated, and this may come about because
the literary context (e.g. committee report as opposed to advertising copy) neutralises possible differences of emotional effect.

Poetry written within such a literary idiom does not necessarily seek to reverse these trends. As the literary tradition develops, poets moving towards a classical style build up a useful stock of uncoloured synonyms (amor, ardor, flamma, venus; amour, fers, feu, flamme, soupirs, vœux) which they can draw on at will, confident that long use has made the words innocuous. Classical poets do not need these extra words because they are technically less competent than poets who stick closely to natural speech: they merely prefer to reserve their energies for other ends. The tendency to treat language in this way, perhaps only faintly observable in the Western tradition, is of central importance in the poetry of Classical Sanskrit. The poet has quite enormous reserves of cognitively and emotively synonymous words to draw upon. What most especially swells these reserves is the possibility of a sort of ‘componental’ compounding; thus the word rājan ‘king’ may be replaced by an indefinite number of compounds meaning ‘lord of men’, ‘guardian of the people’, ‘enjoyer of the earth’, etc. (the extent to which any word with the appropriate sense could be used in helping to form such compounds was partly a question of style; naturally, creative literature in general went further than academic prose, and thorough exploitation of the device was considered a particular characteristic of the Gauda (Eastern) poetic style). Because of these resources it was possible to write Sanskrit verse in metres of great complexity and beauty.

Furthermore, because of the long history of the language and the varied sources from which it drew its vocabulary, many Sanskrit words have a number of quite distinct meanings; and this feature, too, is much augmented by compounding (e.g. because it literally means ‘twice-born’, the word dvijaḥ can signify ‘brahmin’, ‘bird’ or ‘tooth’). Thus punning is made possible on a scale inconceivable in a natural language—on far too large a scale, in fact, to be effective per se for any humorous purpose. Instead sustained paronomasia is used in certain literary styles for perfectly serious literary purposes—not (at least in good writers) for empty display or mere playfulness, but to achieve a density of expression that could be attained in no other way: the same words may convey simultaneously the imagery of an idea and the contrasting imagery of a metaphor or simile which comments upon that idea. In this as in other respects it is the peculiar merits of Sanskrit poetry which make it least translatable.
Provided that the main features of Sanskrit phonology described in Chapter 1 are understood, it is not necessary to memorise the whole alphabet before proceeding to Chapter 2. The nāgarī script is complicated, and is best assimilated gradually; most learners need several weeks, even months, to read it with complete fluency. It would be possible to use this book without learning the nāgarī script at all (making use only of the transliterated versions of the exercises). This might suit some experienced linguists, anxious to gain a rapid impression of the language. But the ordinary student is advised against such a course. Transliteration has a distorting effect upon Sanskrit phonology, unless interpreted with a knowledge either of the nāgarī script or of phonetics. It is essential to have a sure grasp of the fact that letters distinguished from each other only by small diacritic marks represent totally independent items in the Sanskrit sound system and that dh, for instance, is no less a single phoneme than d.

Sanskrit is a language with a very different surface structure from that of English. Each chapter deals with a number of its more prominent morphological and syntactical features. The focus of attention should always be firmly upon the Sanskrit structure and not upon the English by which it is represented. Thus in Chapter 4 there should be no danger of an attempt to translate 'literally' into Sanskrit a sentence like 'it was he who made this garden', since neither the relative pronoun nor a verb 'to be' has been introduced at this stage. Such a sentence should be dealt with in the light of what is said in Chapter 4 on the use of the particle eva.

Those who do not find committing paradigms to memory an impossible burden would be well advised to learn the grammar for
each chapter before tackling the exercises; time spent on this will be saved in doing the exercises themselves. Some may wish to go further and to learn each special vocabulary by heart. If this is not done, it is at least worth reading slowly through the vocabulary (preferably aloud) before starting the exercises. As the vocabularies grow longer, it will become increasingly important to handle Sanskrit alphabetical order: a note on this is given at the beginning of the general Sanskrit–English vocabulary; the complications caused by the position of anuvāra should not give rise to much difficulty in the (comparatively short) special vocabularies.

It is assumed that the aim of anyone using this book is to acquire the ability to read original Sanskrit texts. The sentences contained in Exercise 6 onwards are all taken from Sanskrit authors. They should therefore be treated as interesting objects of study rather than as hurdles to be overcome. The test of your progress is not whether you have always achieved versions identical with those found in the keys (this is hardly possible) but whether you have fully understood how the key corresponds to the exercise. Those students who are in need of extra practice will find supplementary English–Sanskrit exercises on the Internet at www.teachyourself.co.uk/tysanskritsupplementary.htm

A particular difficulty arises over the Sanskrit–English sentences. Deriving from real utterances, they will sometimes seem quirky or obscure when divorced from their literary context. The special vocabularies are designed to reduce this difficulty as much as possible. There is also the question of the more general context, i.e. the cultural background, of the material. In this connection all students of Sanskrit should be aware of the existence of Professor A. L. Basham’s scholarly and yet highly readable account of ancient Indian civilisation, *The Wonder That Was India* (Sidgwick and Jackson, hardback; Fontana, paperback).

Those who do not learn languages easily may prefer to work through the book once using both parts of each exercise for translation out of Sanskrit only. Progress could then be consolidated by working through all the English–Sanskrit sentences a second time in the normal way.

Careful attention should be paid to the examples given in the text of each chapter, since these represent the types of sentence to be encountered in the exercises. Because each example is followed immediately by a translation, it has not seemed necessary to exclude an occasional form which anticipates the grammar of a later chapter (as well as grammatical forms dealt with later in the same chapter). These forms are explained in the general vocabulary,
where there will also be found any words not listed in the special vocabulary of the exercises.

For clearness and convenience a topic is usually treated as a whole in a particular chapter, even if one or two aspects of it are not applicable until later in the book. Observations which may be passed over rapidly and returned to later are enclosed in square brackets.

Many Sanskrit words have a number of different meanings. The vocabularies in this book are not intended as a dictionary, and generally speaking therefore only meanings relevant to the material used in the book are given either in the special or in the general vocabulary.

Many Sanskrit words are synonymous with several others, at least in certain of their meanings. Such synonyms have often been differentiated by near-synonyms in English. The object of this is merely to guide towards a correct choice of Sanskrit word in a particular sentence (correct in the sense of corresponding to the original). There need be no head-scratching over the difference in meaning between a word translated as ‘employ’ and a word translated as ‘engage’: there is none of any consequence.

Conversely, when a Sanskrit word already met with occurs again in a related but slightly different sense, it is not put a second time into the special vocabulary but will be found listed with both meanings in the general vocabulary.

Certain typographical devices have been used in English versions of Sanskrit sentences. These should give no trouble if the following principle is borne in mind: rounded brackets (parentheses) enclose matter not directly represented in the Sanskrit; square brackets enclose what is not wanted in the English version. A colon implies that what follows is a freer version of what precedes. Thus a sentence is often interrupted by a literally translated phrase in square brackets and with a colon, followed immediately by a more idiomatic or more intelligible rendering of the same phrase. Square brackets are also used in conjunction with an oblique stroke to provide an alternative interpretation of the Sanskrit: e.g. ‘he [/she] is going’. Rounded brackets with an oblique stroke suggest an alternative phrasing: e.g. ‘he said “that is so”’ (’that this was so’).

Students with linguistic aptitude who are particularly impatient to grapple with a continuous text may like to experiment with something simple on their own at any point after Chapter 8.
Advice on dictionaries, etc. is given in Appendix 1. It would be advisable to glance ahead at the main features described in the later chapters, and in particular (if a narrative text is chosen) at the paradigms of the imperfect and perfect tenses.
Before the introduction of printing into India in the eighteenth century, the script in which Sanskrit was written and taught varied from place to place in India, and was the same, or almost the same, as that used in writing the local vernacular language. Well-travelled pāṇḍits might understand many forms of the alphabet, but the basis of Sanskrit tradition lay in recitation and oral communication. The widespread dissemination of printed Sanskrit texts, however, encouraged the predominance of one form of writing, the nāgarī (or devanāgarī) script of central India, in which the modern languages Hindi and Marāṭhī are also written. Today even the most traditionally minded pāṇḍits are familiar with it, and Sanskrit publications of more than local interest are printed in no other script.

All the Indian scripts, however much elaborated in their forms, are developments over the course of centuries from a single source. This was the brāhmī script, written from left to right, first known to us from the inscriptions of the emperor Aśoka (third century BC). Its origin is unknown. Many suppose it to be an adaptation of the Semitic alphabet, but by the time of the Aśokan inscriptions the adaptation is already too thorough for positive identification. It reflects with considerable accuracy the phonetic structure of the Indo-Aryan languages. All later Indian scripts inherit its unusual graphic system; they differ from it and from each other solely as to the shapes into which the individual letters have evolved.

Your best way to learn the sounds of Sanskrit is therefore to learn to write the nāgarī script.¹ In this chapter the sounds and

¹ It may be wondered why several references are made in this chapter to the values of the nāgarī letters as used for modern Hindi. The point is that basically the values are the same for both languages: spelling of the Indian vernaculars
the letters are presented side by side. You may think it worth
taking the trouble to learn to write Sanskrit well, even if your
usual English handwriting is a scrawl: you will never need to
cover page after page in a tearing hurry, and in what you do
write you can take pleasure in forming the characters slowly and
with control. You should use black ink and a pen with a nib ca-
able of producing thick and thin strokes. The most convenient
method is to acquire one of the inexpensive fountain-pens to
which a variety of nibs can be fitted. For preliminary practice,
an ordinary pencil can be sharpened to a broad, flat point.

Because of the way in which an Indian reed pen is cut, the thick
and thin strokes lie in the reverse direction to our own Italic
script: that is, the thick strokes run from bottom left to top right
and the thin strokes from top left to bottom right: / \.
Left-handed writers are thus at less of a disadvantage than in
writing the Italic script; and right-handed writers will need to
hold the pen at a different angle from usual in their hand and
may find it helpful to use a nib with a moderately oblique cut of
the sort normally intended for the left-handed. Right-handed
and left-handed writers will make each stroke from opposite
ends. (In this and what follows it should be emphasised that
what is being taught is not traditional Indian calligraphy—for
which see in particular H. M. Lambert's Introduction to the
Devanagari Script (London, 1953)—but its adaptation in one of
various possible ways to the modern fountain-pen.) The right-
handed writer should hold the pen along the line of the thick
stroke and pointing to the bottom left; the left-handed should
also hold it along the line of the thick stroke but pointing to the
top right. In as many of the strokes as possible the pen should
be drawn towards you—up towards the right for the right-
handed, down towards the left for the left-handed.

has never been allowed to ossify in the same way as that of Italian and Greek,
in which words with a classical spelling (voce, huileia) are given a quite un-
classical pronunciation. Thus Sanskrit karma ‘deed’ changed to Prākrit kamma
and Medieval Hindi kāma. These distinctions are reflected in the spelling. Only
the latest change, to modern kām with final ‘a mute’, remains unrecorded, and
this can be justified both because final a still has a vestigial, ‘latent’ existence,
like French e muet, and because of the extreme inconvenience within the Indian
system of writing of marking this particular change. That region which has most
altered the traditional sound values of the alphabet, Bengal, shows an exactly
parallel deviation in the way its pāṇḍits (of the older school) actually pronounce
Sanskrit itself. Another reason for mentioning certain features of modern pro-
nunciation is that these may otherwise puzzle the learner when he hears Sanskrit
spoken by an Indian.
In addition to their distinctive element, most letters in the nāgarī script contain a vertical and a horizontal stroke. The right-handed writer will draw the vertical stroke upwards and the horizontal stroke to the right. The left-handed will draw the vertical stroke downwards and the horizontal stroke to the left. In each letter the distinctive element should be written first.

This is how a right-handed writer might form the sign ता: 

1 Distinctive element 2 Vertical stroke 3 Horizontal stroke

This is how a left-handed writer might form the same sign:

This sign is an illustration of the basic principle of the script, which is halfway in character between an alphabet and a very regular syllabary. The signs for the consonants such as त do not stand for themselves alone but possess an inherent short a (which is far the commonest of all Sanskrit vowel sounds). If you wish to represent the consonant त without a following a, you must add a special cancellation stroke (called a virāma) below the letter: त. Thus the word tat meaning ‘it’ or ‘that’ is written त.

Vowels

To represent vowel sounds other than a various marks are added above, below or on either side of the basic consonant sign. There are thirteen vowels in Sanskrit, of which one (ī) occurs only in one verb and another (ē) is not very frequent. They are given below as written after the consonant त. As additional guides to pronunciation, an appropriate IPA symbol is given in square brackets and the nearest equivalent sounds in French and English are added. The French sounds are seldom more inaccurate than the English, and often very much nearer the mark.
Simple vowels (long and short)

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English ‘equivalent’</th>
<th>French ‘equivalent’</th>
</tr>
</thead>
<tbody>
<tr>
<td>ता [a]</td>
<td>but</td>
<td>—</td>
</tr>
<tr>
<td>ता [a:]</td>
<td>father</td>
<td>tard</td>
</tr>
<tr>
<td>टी [i]</td>
<td>fit</td>
<td>ici</td>
</tr>
<tr>
<td>टी [i:]</td>
<td>fee</td>
<td>pire</td>
</tr>
<tr>
<td>तु [u]</td>
<td>put</td>
<td>tout</td>
</tr>
<tr>
<td>तु [u:]</td>
<td>boo</td>
<td>court</td>
</tr>
</tbody>
</table>

Syllabic liquids

<table>
<thead>
<tr>
<th>ट्र [r]</th>
<th>American ‘purdy’ (but nowadays pronounced as in English ‘pretty’)</th>
</tr>
</thead>
<tbody>
<tr>
<td>ट्र [r:]</td>
<td>— (the preceding sound lengthened)—</td>
</tr>
<tr>
<td>ट्ल [l]</td>
<td>table</td>
</tr>
</tbody>
</table>

Diphthongs

<table>
<thead>
<tr>
<th>टे (i.e. टें)</th>
<th>टें (i.e. टें)</th>
<th>मै [e:]</th>
<th>मै [e:]</th>
<th>मै [e:]</th>
<th>मै [e:]</th>
<th>मै [e:]</th>
</tr>
</thead>
<tbody>
<tr>
<td>टे</td>
<td>टें</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td></td>
</tr>
<tr>
<td>टे</td>
<td>टें</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td></td>
</tr>
<tr>
<td>टे</td>
<td>टें</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td></td>
</tr>
<tr>
<td>टे</td>
<td>टें</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td>मै</td>
<td></td>
</tr>
</tbody>
</table>

Notes on the vowel sounds

To the British in India, the short a sounded like the English vowel sound in the received pronunciation of ‘but’ and ‘duck’—hence spellings such as ‘pundit’, ‘suttee’, ‘Punjab’ (pandit, satt, Pañjab). This English sound may be taken as a reasonable guide to the pronunciation, although the Indian sound is somewhat less open. The corresponding long vowel ā is completely open, and thus these two vowels are distinguished not merely in length but also

\footnote{The sounds of Sanskrit are known to us with considerable accuracy. But difficulties in mastering the less familiar sounds need cause no great distress. Many Western Sanskritists treat Sanskrit entirely as a written language, and when forced to pronounce a few words of it do so without distinguishing, for example, between retroflex and dental, or between aspirates and non-aspirates. How much trouble to take is thus a matter of personal choice, although the tendency nowadays is to pay more attention to such matters.}
in quality (for standard Western Hindi a is half-open, central, unrounded; ā is open, forward of central, unrounded). This distinction of quality held good over 2000 years ago and was known to Pāṇini. On the other hand, the long vowels i, ū, and ŭ differ from the corresponding short vowels only in being held longer. This distinction of pure length has been almost lost in modern Hindi, and uneducated people regularly confuse i with ī and u with ū in their spelling. All three syllabic liquids, ṛ, ḍ, and ḻ, vanished long ago from popular speech, and the memory of how to pronounce them correctly has faded. Syllabic ḻ occurs only in some forms of the verb kilp and may be ignored. Paññīs nowadays tend to pronounce ṛ as if it were ri and ḍ even more improbably as ri. (Hence the anglicised spelling Rigveda for ṛgveda.) For convenience you may do the same. But it is by no means impossible to make [r] a syllable in its own right: American speakers do so in some pronunciations of ‘pretty’ (‘prdy’), and upper- and middle-class Englishmen in some pronunciations of ‘interesting’ (‘int’r’st’ng’).

Of the four diphthongs, e and o are known as ‘short’ diphthongs, and ai and au as corresponding ‘long’ diphthongs. Historically this is justified: while e and o are descended from normal Indo-European diphthongs, ai and au correspond to diphthongs of which the prior element was long (as in Greek ēi, ōi, ēu, etc.). But in Sanskrit at an early stage the long diphthongs shortened to ordinary diphthongs, and the ordinary diphthongs narrowed into simple vowel sounds. It is extremely important to remember, however, not only that e and o despite their pronunciation remain classified as diphthongs (for reasons that will be apparent when you learn the rules of sandhi) but also that phonetically and metrically e and o are not short but long vowels. The only reason they are not usually transliterated as ē and ō is that since short ē and ō do not occur at all in Sanskrit (because Indo-European e, o and a all converge into Sanskrit a) the distinction does not have to be marked. The

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1 The final aphorism of his whole grammar is the shortest grammatical rule in the world: simply a a—a, i.e. /a/ → [a]’. The sound that (for convenience of grammatical statement) we have treated as differing from /ā/ only in length is, in fact, to be realised as [a].

2 This example is particularly close, in that ancient phoneticians analysed syllabic r as consisting of the consonant r with a vocalic ‘trace element’ before and after it—like the two vestigial ‘es’ in ‘int’r’st’ng’. Phonemically, however, r is a short vowel like any other: a word such as kṛta ‘done’ is composed of two equally short (or ‘light’) syllables, e.g. for purposes of verse scansion.
process of diphthong narrowing has continued, and modern
Indian speakers pronounce ai and au as very pinched, closer
sounds (cf. the ultra-genteel pronunciation of English ‘nice’),
some even as monophthongs, so that it is often rather difficult
to distinguish ai from e and au from o.

Notes on the vowel signs
Perhaps the most striking is the sign for short i—f—which is
written before the consonant sign, although the vowel sound it-
self follows the consonant. Originally, in fact, the sign consisted
only of the curl at the top, but to distinguish it more clearly from
other signs the tail was lengthened into a vertical line. If you are
like most Sanskritists, you will often find at first that you have
written a consonant sign without noticing that the next vowel is
an i, for which a space should have been left.

Note that the four diphthong signs are constructed on a regular
principle. The sign for e ` is doubled to make a ai; from these o
and au respectively are distinguished by the addition of the ver-
tical bar Ʌ, which on its own is used to make a. Usually the signs
are placed above the bar, but very occasionally you may find
them above the consonant sign itself, thus: ते to and तै tau. This
does have the advantage of distinguishing ते to more clearly from
तै t. Even so, it should normally be quite possible to tell them
apart: you may occasionally come across bad printing in which it
is difficult. In your own writing you should form the two differ-
ently: the Ʌ is a single stroke, the vertical line being once again a
prolonged tail. On the other hand, o is made up of two strokes,
which should be written separately. First draw the vertical bar Ʌ
(upwards if right-handed, downwards if left-handed); then draw
the hook Ʌ (to the right if right-handed, to the left if left-handed).

Initial vowel signs
Whenever a vowel is preceded by a consonant, the vowel sign is
attached to the consonant, as described above. This applies not
only within a single word but also when one word begins with
a vowel and the preceding word ends in a consonant. For this
reason, in printing Sanskrit in nāgarī (or in any other Indian
script), it is not always possible to make a space between one
word and the next, and it needs practice to spot where one word
ends and the next begins. Even so, a vowel obviously cannot be
combined with a consonant (a) when it begins a sentence, (b)
when it is itself preceded by another vowel—in Sanskrit this is
comparatively rare—and (c) when a word beginning with a vowel is written on its own, as in a dictionary entry.

For use in these circumstances there is a second set of vowel signs—initial (or more accurately ‘free-standing’) signs. They are:

अ or घा a, आ or घा a; इ i, ई I; उ u, ऊ ū; ऋ r, ऍ ō, ए ṇ; ऐ ai; ओ or घौ o; औ or घौ au

Examples for practice चति eti ‘he goes’; अतित atīta ‘past’; तितां titaũ ‘sieve’.

There are two signs in Sanskrit that have no ‘free-standing’ form because they represent modifications of vowel sounds, one by nasalisation, the other by adding aspiration.

Anusvāra
This is written as a dot at the top right of the syllable (represented in transliteration by m). It signifies that the vowel sound is nasalised, probably rather in the way that some French vowel sounds are nasalised—although the ancient descriptions are not absolutely clear. Thus तोम and तू tam are to be pronounced very roughly as the French ton and teint respectively.

Examples for practice तम tam ‘him’; तम tām ‘her’; तितां titaũ ‘sieve’ (accusative case); अति anta less correct spelling of anta ‘end’.

Visarga
This is written as two dots after the syllable (represented in transliteration by h). Its pronunciation presents more difficulty to a European than that of anusvāra. In theory it is a pure voiceless aspiration like an English ‘h’, but added after the vowel sound, whereas of course the English aspirate always precedes a vowel. To achieve this you might start by pronouncing it as the ch in German ich, or even Scottish loch, and then refine away the ‘rasping’ element until only a pure breathing is left. Alternatively, you may, like many pāṇḍits, introduce a fainter

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1 When these less correct (or at any rate less precise) spellings are encountered, they should not affect pronunciation: पान्दita is still to be pronounced पाण्डita. For a fuller discussion of the ancient value of the anusvāra, see W. S. Allen’s Phonetics in Ancient India, pp. 40–6.
echo of the preceding vowel sound: e.g. त: tāh as ‘tah’, स: tīh as ‘tīh’ (which is like English ‘tee-hee’ only if you put all the stress on the first syllable of the latter).


Consonants

All the vowel sounds of Sanskrit have now been mentioned. Their number is less than the number of vowel sounds in English. Of consonants, on the other hand, Sanskrit has a far greater number than English. This is principally due to the proliferation of plosive consonants (or ‘stops’). These the grammarians grouped into five series according to their place of articulation, each series comprising four stops together with the related nasal consonant:

**Stops and nasals**

<table>
<thead>
<tr>
<th>Voiceless</th>
<th></th>
<th>Voiceless</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unaspirated</td>
<td>Aspirate</td>
<td>Unaspirated</td>
</tr>
<tr>
<td>Velar</td>
<td>क ka</td>
<td>ख kha</td>
</tr>
<tr>
<td>Palatal</td>
<td>छ ca</td>
<td>छ cha</td>
</tr>
<tr>
<td>Retroflex</td>
<td>त तa</td>
<td>ठ ठha</td>
</tr>
<tr>
<td>Dental</td>
<td>ब ta</td>
<td>भ tha</td>
</tr>
<tr>
<td>Labial</td>
<td>प pa</td>
<td>फ pha</td>
</tr>
</tbody>
</table>

Unaspirated voiceless stops क, च, त, त, प
These really are unaspirated, unlike their English equivalents. It is often not realised that one of the ways in which, for instance, the English word ‘key’ differs from the French *qui* is that the English *k* is followed by an aspirate, or ‘h-sound’ (which, however, disappears when the *k* is preceded by an *s*, as in ‘skill’). Unless you speak a language such as French in which the voiceless stops are never aspirated, you may have difficulty in eliminating this aspiration from your pronunciation.

क क as *k* in ‘kill’—better, as *c* in French *coup*  
च c as *ch* in ‘chill’—better, as *c* in Italian *voce*  
प p as *p* in ‘pill’—better, as *p* in French *pique*
Retroflex' and dental
Sanskrit distinguishes two types of \( t \), \( d \), etc. The dental series is the type found in European languages other than English. A French \( t \) or \( d \) is made by striking the edge of the teeth with the tip of the tongue. (In other words, the place of articulation is the same as for the English \( th \) in 'thin'.) An English \( t \) or \( d \) is made with the tongue drawn a little further back, so that the tip strikes against the front of the palate or the teethridge, instead of against the teeth. This English \( t \) seems to Indians to be their retroflex \( t \), rather than a dental \( t \)—and when transcribing English words into the nāgarī script they employ retroflex consonants instead of dentals: e.g. the English word 'tip' would be written टिप. However, the true Indian retroflex consonant is made rather by curling the tongue up and striking the palate (perhaps at a point further back) with the very tip or even the underside of the tongue.

\( ट \) as \( t \) in English 'try'
\( त \) as the first \( t \) in French 'tout'

Examples for practice तट: taṭha 'bank'; पीत pīta 'drunk'; पचति pacati 'he cooks'; कृप: kūpāḥ 'a well'.

Voiceless aspirates \( kh, ch, ðh, th, ph \)
These are much more strongly aspirated than the English voiceless stops \( k, t \), etc., which fall between two stools. However, it is easier to add aspiration than to take it away: pronounce 'upheaval' first in two distinct parts and then more rapidly, trying to run the \( p \) on to the following syllable. It should be plainly understood that all these sounds are merely aspirated forms of those in the preceding column: \( ph \) is NOT as in 'physic', \( th \) NOT as in 'thin', \( kh \) NOT as \( ch \) in Scottish 'loch'.

Examples for practice अथ aṭha 'hereupon'; पीठ pīṭham 'stool'; फटा phatā 'serpent’s hood'; खात khatā 'dug up'; चोटिता choṭita 'torn off'.

1 A frequent synonym of 'retroflex' is 'cerebral'. This is an unfortunate translation of the Sanskrit term mārdhanya 'made in the head', itself unusually imprecise. The word 'cerebral' is still in common use among Sanskritists, but since retroflexion as a phonetic phenomenon is by no means confined to Sanskrit, I have thought it wiser to adopt the more accurate term preferred by phoneticians as being more likely to prevail in the end.
Unaspirated voiced stops g, j, ḍ, d, b
This is the simplest series. The corresponding English letters will serve as a guide. The only problem is in preserving the distinction described above between retroflex ķ and dental d.


Voiced aspirates gh, jh, ḍh, dh, bh
These are all equally troublesome. They are, of course, aspirated forms of the preceding series. The difficulty is that, since the letters are voiced, the aspiration must be a voiced aspiration. The last letter of the Sanskrit alphabet is ḍ ha, the Sanskrit h, which is also voiced. (The only voiceless b in Sanskrit is the rather special visarga, described above.) The key to the pronunciation of all these letters is learning to pronounce a voiced h instead of the voiceless English b (it is true that some English speakers make voiced h a rather infrequent allophone of b—e.g. in the word ‘inherent’).

Voiced sounds are those made with a vibration of the vocal cords. Some consonants are voiced, others voiceless. All vowels are voiced, unless you whisper them. An extremely easy way to tell whether a sound is voiced or not is to put your hands firmly over your ears: start by making a prolonged sss sound, which is voiceless; then make a zzz sound, which is voiced, and you will hear the vibration of the vocal cords very plainly as a droning in your ears. Lengthen the ordinary English h into a prolonged breathing and it will be quite obviously voiceless. The task now is to modify this breathing until you can hear that it is accompanied by the droning. The sound you are aiming at is similar to the sound children sometimes use when they want to make someone jump. The voiced h, once produced, can easily be combined with g, j etc., and practice will soon smooth the sound down until you do not seem to be trying to give your listeners a series of heart attacks.


1 I believe this to be so, from having taught myself in this way before I had ever heard a voiced aspirate pronounced correctly. On the other hand, in India ḍ ha itself is no longer a voiced sound, and consequently an Englishman I met there, who had lived in the country for several years, had difficulty when asked in producing a plain voiced h sound, even though he could pronounce the voiced aspirate stops perfectly.
Nasals ñ, ñ, ñ, n, m

Velar ñ and palatal ñ are used almost entirely with stops of their own class, e.g. अंगंं aṅgam 'limb'; पञ्चं pañca 'five'. aṅga sounds rather like English 'anger'—or 'hunger' without the b; pañca is rather like 'puncher'. Between ñ and n a distinction of retroflex and dental is regularly made by pandits, although in Hindi this distinction—unlike that between retroflex and dental stops—has been lost, except as a (learned) spelling pronunciation.

Examples for practice स्वत्र्त्रमि 'grass'; जन: janaḥ 'people'; मति mati 'thought'.

A note on handwriting

In practising the nāgarī letters, the most important general principle for the acquisition of good handwriting is to give the letters 'body' by keeping the distinctive portion of each full and uncrammed. Too often, beginners produce a few tiny curls and loops in an acreage of white. The secret is to divide the vertical bar not into two parts but into three, so that the distinctive portion of letters such as ज and ढ occupy at least the lower two-thirds, and letters such as प, ढ and ध at least the upper two-thirds:


Semivowels

Four sounds are classified as semivowels. They and the vowels associated with them are given places in four of the five series:

- palatal व ya corresponding to the vowels य i
- retroflex र ra " र र "
- dental ल la " ल ल "
- labial व va " व व "

y is often pronounced, nowadays at least, more lightly and unobtrusively than the English y in 'yes'. r is usually a tapped sound similar to an Italian r. It was described as being alveolar (against the arch of the gums) rather than fully retroflex. (However, for convenience of grammatical statement, all members of the 'retroflex' group are treated as truly retroflex.)
Speakers of Southern or BBC English should be careful always
to give r its full value, and should guard against letting it colour
their pronunciation of a preceding vowel: distinguish karma
‘deed’, which approximately rhymes with an American’s pro-
nunciation of ‘firmer’, from kāma ‘desire’, which approximately
rhymes with an Englishman’s ‘farmer’. l is dental, and so even
more like a French than an English l. It does not have the ‘dark’
quality which in varying degrees an English l may have. In ori-
gin, v was a true labial, i.e. a bilabial like the English w, and it
would be just as appropriate to transliterate it by w as by v. In
most of India it is pronounced now as a labio-dental, that is to say
with the upper teeth and the lower lips, and this seems to have
been so from an early period. The best method is to try to pro-
duce a ‘w sound’ but using the upper teeth instead of the upper
lip. If you employ a full-blooded labio-dental fricative like the
English v, it will sound odd when v is combined with another
consonant, e.g. in the word svastika.

In combination with र r, the signs for उ u and उ u are written in a
rather different form, beside instead of below the consonant:

र u र u: e.g. रुपां रुपम ‘form’

The (rare) combination of consonant र r with vocalic र r is made
with the aid of the conjunct form of र r described below:

र r: e.g. निर-रा nir-ṛṇa ‘debtless’

Examples for practice चाय चाया ‘shade’; रिति riti ‘style’; लवः
layaḥ ‘dissolution’; वीरः वीरह ‘hero’.

Sibilants
Three of the five series include voiceless sibilants:

palatal श sa
retroflex व sa
dental च sa

Dental s is like an English s. The other two sibilants are con-
found in modern popular pronunciation: they are similar to
an English sh as in ‘ship’. You may like to make your own dis-
tinction between the two on the basis that one is palatal and the
other retroflex.

Note carefully that there is no voiced sibilant, i.e. no z of any
kind, in Sanskrit: s is always to be pronounced as the ss in ‘hiss’
(so, for instance, in tasya ‘of him’), never as the s in ‘his’.
Examples for practice  आशा का ‘hope’; दोष: doṣaḥ ‘fault’; रस: rasah ‘flavour’.

Voiced $h$

ह ha

As mentioned above, $h$ was in classical times a voiced aspirate sound. Nowadays, however, it has lost its voicing and corresponds to an English $h$, although the other voiced aspirates (the five stops) are a fully preserved feature of most modern Indo-Aryan languages. The reason for the loss of voicing in this one case is no doubt connected with the fact that this sound, unlike the other five, is not in phonemic contrast with voiceless and other counterparts (dh has to be distinguished from th and also from d, and so on). The voiceless visarga appears only at the end of a syllable, exactly where $h$ does not, and at any rate visarga disappeared completely from Middle Indo-Aryan onwards.

The vowels $r$ and $l$ are usually written within rather than below this consonant: ह्र, हङ.

Examples for practice हता ‘killed’; इ ha ‘here’; बाहु bāhu ‘forearm’; हङ्ता ‘taken’.

Conjunct consonants

In the foregoing description of the alphabet, words in which one consonant immediately follows another have been avoided as far as possible. The only two printed in nāgari were अंग raḥ and पञ्च pañca. The use of the virāma stroke to cancel the inherent $a$ of रा and फा is, however, a device contrary to the principles of the script, to be used only in the direst emergencies. 1

The proper way to represent clusters of two or more consonants (even when the cluster is divided between two words) is to combine them into a single sign whose constituent elements are more...

1 In the representation of the early Middle Indo-Aryan dialects for which the brāhmī script is often thought originally to have been designed, the problem of consonant clusters was not particularly acute. The phonology of the dialects limited these to doublings and combinations with class nasals, both of which might be dealt with by special means. The writing of Hindi, however, which has borrowed many words direct from Sanskrit as well as from foreign sources, demands an equally wide range of conjuncts—and this poses a considerable problem in the construction of Hindi typewriters, soluble only with some sacrifice of typographical elegance.
or less easily discernible. In this way aṅgama and pañca should have been represented by अम and पम. The general principles for combining consonants are given below.

Those consonants from which a vertical bar can easily be separated lose this bar as the initial consonant of the group, and conjoin horizontally:

\[
\begin{align*}
\text{ग्ग} &= \text{ g} g \text{gha}; \quad \text{घ्य} &= \text{ g} \text{ghya}; \quad \text{द्स्य} &= \text{ t} \text{tsya}; \quad \text{न्म} &= \text{ n} \text{nma}
\end{align*}
\]

Where (a) the vertical bar does not exist or cannot easily be detached, or (b) the distinctive portion of the following consonant does not provide a convenient point of anchorage, the letters are conjoined vertically, the initial consonant being on top. In this case the letters are reduced in size to preserve symmetry:

\[
\begin{align*}
(a) & \quad \text{क्र्म} = \text{ कr} \text{ nga}; \quad \text{ग्र्म} = \text{ g} \text{dga}; \quad \text{द्र्म} = \text{ द} \text{t} \text{tha}; \quad \text{ह्र्म} = \text{ h} \text{l} \text{la}; \\
& \quad \text{क्ल} = \text{ क} \text{kla}
(b) & \quad \text{व्र्ष} = \text{ vr} \text{nca}; \quad \text{घ्र्ष} = \text{ gh} \text{ghna}; \quad \text{त्र्ष} = \text{ t} \text{tna}; \quad \text{प्र्ष} = \text{ p} \text{pta}; \\
& \quad \text{ष्ट्र} = \text{ st} \text{a}
\end{align*}
\]

**Minor modifications**

A straight line is substituted for the distinctive portion of तa and the loop of कa in some frequent combinations:

\[
\begin{align*}
\text{त्त} &= \text{ t} \text{tta}; \quad \text{क्त} &= \text{ k} \text{kta} \quad \text{(for tra and kra see below)}
\end{align*}
\]

For convenience, ष may be substituted for ष sa in forming various combinations:

\[
\begin{align*}
\text{ष्ष} &= \text{ सc} \text{a}; \quad \text{ष्ल} &= \text{ स} \text{l} \text{la}; \quad \text{ष} + \text{ ु} &= \text{ šu} \quad \text{or} \quad \text{ ū} \text{ ū} \text{u}
\end{align*}
\]

The letter यa, although frequently the second member of a conjunct, is never written below another. Instead, an open form य or य is used:

\[
\begin{align*}
\text{य्य} &= \text{ y} \text{ yya}; \quad \text{य्स} &= \text{ s} \text{ tya}; \quad \text{य्स} &= \text{ s} \text{ dya}
\end{align*}
\]

(There is a similar open form for मa: e.g. मा नma; म dma.)

**Combinations with र ra**

The forms रu and रū have been noted above. The isolate form र ra is never used in consonant combinations. As the initial member of a cluster, a semi-circle र is substituted and placed at the extreme top right of the syllable:

\[
\begin{align*}
\text{र} &= \text{ r} \text{t} \text{a}; \quad \text{प} &= \text{ p} \text{y} \text{a}; \quad \text{रें} &= \text{ r} \text{kh} \text{ī} \text{m}
\end{align*}
\]
At the middle or end of a cluster, a short diagonal / is substituted:

प्र = प ra; त्र = त ra; क्र = क or क ra; श्य = श्य śrya

The combinations kṣa and jña
Two signs representing conjunct consonants cannot be resolved into constituent parts.

क or क kṣa is the equivalent of the roman x—e.g. लक्ष्मी Lakṣmi, the goddess of prosperity, occasionally transliterated as ‘Laxmi’. In some parts of India क kṣa is pronounced as kkha or ccha.

ज्ञ jña: the pronunciation of this varies widely. In some places, for instance, it is like gya, in others dnya. The palatal series is derived from original velar sounds (cf. jan ‘to be born’ with Greek γένος). The point about jña is that it is a palatalisation so to speak en bloc of an original gn. Thus jña ‘to know’ is connected with Latin co-gno-scere and English ‘know’. Perhaps the most appropriate of the modern pronunciations to adopt is therefore gnya, which (by adding y to gn) does crudely represent a palatalisation.

A list of conjunct consonants is given at the end of this chapter.

Doubling of consonants
Where the same consonant is written twice, it should be held longer in pronunciation. This happens in English, but usually only between words (or at least morphemes)—cf. the s+s sound in ‘less soap’, the t+t in ‘hat-trick’ or the n+n in ‘greenness’. Doubled aspirates are not written as such: rather, the first appears in unaspirated form. Thus, while र g doubles to भ gg, घ gh doubles to च chh.

Miscellaneous

Other signs
Manuscripts were written continuously, and neither paragraphs nor chapters needed to begin on a fresh line. The only marks of sentence punctuation are a single bar | (called a daṇḍa) and a double bar ||. Their primary function is to mark respectively the halfway point and the end of a stanza of verse. In prose passages the single bar is used to mark off sentences and the double bar usually to mark off paragraphs.
A small circle above the line indicates an abbreviation. Thus आघात: “सम्भवे देन ऋग्वेद-मेता” should be read as ऋग्वेद ऋग्वेदम ऋग्वेदी. Similarly, शाकु stands, in context, for the name Sakuntala.

The avagraha (‘separation’) ॐ is nowadays restricted to marking the disappearance of an initial short a. Thus सो ऋवघ: so ऋवघाह ‘that separation’.

**Numerals**
The numerical signs are very simple, since we owe our modern zero-based system to India (by way of the Arabs). The shapes of the numerals vary with the shapes of the letter. For the nāgārī script they are:

\[
\begin{array}{cccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0 \\
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0 \\
\end{array}
\]

The figure ॐ after a word (sometimes found in books printed in India) implies that the word is to be repeated:

अहोूँ aho aho ‘oh, oh!’

**Names of the letters**
Letters are designated either by their own sound alone or, more explicitly, with the addition of the suffix kāra (‘making’). The inherent short a is added to the consonants:

ष or षकार a or ikāra ‘long i’; ण or णकार ga or gakāra ‘the letter g’.

The letter र, however, has a special name: रेफ repha ‘tearing’.

**Transliteration**
The letters and diacritic marks chosen to represent Sanskrit sounds in the roman alphabet are, of course, purely a matter of convention, but a convention by now so firmly established that it has not been deviated from here even to choose the one significant (but less common) variant, namely झ for झ, even though this would be less confusing than having three kinds of s and more immediately recognisable as a palatal letter.
This and the representation of anusvāra by in instead of in are probably the only two deviations still to be met with in specialist works. However, there are certain nineteenth-century devices still on occasion retained for the benefit of the general reader. They are:

\( ri, ri \) for रि, रि; \( ch \) for च, and \( chh \) for छ, छ; \( sh \) for झ, झ (or even for श, श)

A further practice, now thoroughly discredited, whereby palatal letters are represented by italicised velars and retroflex by italicised dentals (e.g. \( ka \) for कa, \( dha \) for धa), has unfortunately also to be mentioned, since it was followed in the Sacred Books of the East series and by Macdonell in his dictionary (though not in his grammar).

Prosody

Sanskrit verse is quantitative: it is based, that is to say (as in Latin and Greek), on a regular arrangement of long and short syllables and not, as in English, of stressed and unstressed syllables. To distinguish long and short syllables more clearly from long and short vowels the former may be referred to as ‘heavy’ and ‘light’ (corresponding to the Sanskrit terms गुरु gurū and लघु  laghu).

A syllable is heavy if its vowel is long, or if its vowel, though short, is followed (even in another word) by two or more consonants. Thus पश्यामि पश्यामि paśyāmi paśyāmi ‘I see two villages’ contains five heavy syllables (---).

A syllable is light if its vowel is short and not followed by more than one consonant. अथ एव दिशति atha pacati ‘next he cooks’ contains five light syllables (-----). (र the is, of course, only a single consonant.) Anusvāra and visarga are never followed by a vowel, and a syllable containing either of them is always heavy. तत्त्वं गच्छति tatah gacchati ‘then he goes to the well’ scans (-----).

In ancient times Sanskrit was characterised by a tonic, or pitch, accent: one syllable in a word was pronounced with a higher musical pitch than the others. This is an Indo-European feature preserved also in ancient Greek, in which language parallel words usually have a corresponding accent (cf. शृवण्ड सृवण्ड ‘heard’ with klutós). In Greek the accent, although retained, changed from one of musical pitch to one of stress. In Sanskrit the pitch accent, which was kept alive for some centuries after
Pāṇini, finally disappeared and was replaced (as in Latin) by a regularly positioned stress accent bearing no relation at all to the original Indo-European accent. There are various graphical systems for representing the ancient accent in Vedic works, and it is only in certain methods of reciting the Vedas that any attempt is made nowadays to reproduce the pitch accent in pronunciation.

The position of the modern stress accent is much as in Latin, the principal difference being that it may go one syllable further back. Thus the stress falls on the penultimate syllable if that is heavy, failing which it falls on the antepenultimate if the latter is heavy. If both penultimate and antepenultimate are light, it falls on the fourth syllable from the end. Thus आचात: आचात, आचात आचात, शब्द न बोलता, कामये कामये, गमयि गमयि.

However, there is a tendency for all heavy syllables to receive a heavier stress than any of the light syllables. The key to reciting Sanskrit is to dwell exaggeratedly on every heavy syllable (and, in particular, to draw out long vowels to a great length) while passing lightly and rapidly over all light syllables.

**List of conjunct consonants**

(For reference only: most of the combinations listed are easily recognisable.)

\[ \begin{align*}
\text{क्} & \text{ k-ka, क्ष्} \text{ k-kha, क्ष्} \text{ k-ca, क्ष्} \text{ k-ṇa, क्} \text{ k-ta, क्ष्} \text{ k-t-yा, क्} \text{ k-t-ra, क्ष्} \text{ k-t-r-yा, क्} \text{ k-t-va, क्ष्} \text{ k-n-ya, क्} \text{ k-ma, क्ष्} \text{ k-yा, क्} \text{ k-r-a, क्ष्} \text{ k-r-yा, क्} \text{ k-la, क्ष्} \text{ k-v-yा, क्} \text{ k-s-a, क्ष्} \text{ k-s-śa, क्} \text{ k-s-yा, क्ष्} \text{ k-s-va, क्} \text{ kh-yा, क्} \text{ kh-ra, क्} \text{ g-yा, क्} \text{ g-r-a, क्} \text{ g-r-yा, क्} \text{ gh-na, क्ष्} \text{ gh-n-ya, क्} \text{ gh-ma, क्} \text{ gh-yा, क्} \text{ gh-ra, क्} \text{ ṅ-ka, क्} \text{ ṅ-k-t-yा, क्} \text{ ṅ-k-t-la, क्} \text{ ṅ-k-t-ra, क्} \text{ ṅ-k-s-a, क्} \text{ ṅ-k-śa, क्} \text{ ṅ-k-yा, क्} \text{ ṅ-k-s-va, क्} \text{ ṅ-kha, क्} \text{ ṅ-k-h-yा, क्} \text{ ṅ-ga, क्} \text{ ṅ-g-yा, क्} \text{ ṅ-g-śa, क्} \text{ ṅ-g-ma, क्} \text{ ṅ-g-ra, क्} \text{ ṅ-ḥa, क्} \text{ ṅ-na, क्} \text{ ṅ-ma, क्} \text{ ṅ-ya.}
\end{align*} \]

\[ \begin{align*}
\text{च्} & \text{ c-ca, छ्} \text{ c-cha, छ्} \text{ c-ch-ra, छ्} \text{ c-ṇa, छ्} \text{ c-ma, छ्} \text{ c-yा, छ्} \text{ ch-yा, छ्} \text{ ch-ra, छ्} \text{ j-ja, छ्} \text{ j-ja, छ्} \text{ j-ṇa, छ्} \text{ j-ṇa, छ्} \text{ j-ya, छ्} \text{ j-ya, छ्} \text{ j-ṇa, छ्} \text{ j-ya, छ्} \text{ n-ca, छ्} \text{ n-ca, छ्} \text{ n-c-ma, छ्} \text{ n-c-yा, छ्} \text{ n-cha, छ्} \text{ n-ja, छ्} \text{ n-ja, छ्} \text{ n-ja, छ्} \text{ n-ja.}
\end{align*} \]

\[ \begin{align*}
\text{द्} & \text{ t-ta, द्} \text{ t-ta, द्} \text{ th-yा, द्} \text{ th-ra, द्} \text{ d-ga, द्} \text{ d-g-yा, द्} \text{ d-ga, द्} \text{ d-g-r-yा, द्} \text{ d-r-a, द्} \text{ dh-yा, द्ध} \text{ dh-yा, द्ध} \text{ dh-ra, द्ध} \text{ n-ta, द्ध} \text{ n-tha, द्ध} \text{ n-da, द्ध} \text{ n-d-yा, द्ध} \text{ n-d-ra, द्ध} \text{ n-d-r-yा, द्ध} \text{ n-d-ha, द्ध} \text{ n-ya, द्ध} \text{ n-ya, द्ध} \text{ n-ya.}
\end{align*} \]
Exercise 1a  (Answers will be found at the beginning of the key in nāgarī to the English-Sanskrit exercises.)

Transcribe into the nāgarī script the following words, some of which may be familiar to you already:

mahārāja, Śītā, Rāvana, maithuna, devanāgarī, himālaya,
Śiva, Kālidāsa, guru, Āsoka, samśāra, upaṇiṣad, Śakuntalā,
caitya, piṇḍa, manusmrī, Viśnu, Kauṭilya, samśāra,
anusvāra, śakti, Aśvaghoṣa, Vātsyāyana, vedānta, brahman,
cakra, Candragupta, kāmasūtra, mantra, visargaḥ, nirvāṇa,
dharmaśāstra, Bhāratavarṣa, yaksā, vijñānavādin

Transcribe the following sentences, remembering that in the nāgarī script a word ending in a consonant (ḥ and m apart) will be joined with the next word:

1 ko niyogo nuṣṭhiyatām  2 evaṁ nv etat  3 anantarakaṇaṁ-
yam idānīm ājñāpayatv āryah 4 atha kataram punār rtum samā-śrītya gāṣyāmi 5 nanu prathamam evāryenājñāptam abhijñā- naśakutalam nāṃpūrvam nātakam abhiniyatām iti 6 ita itaḥ priyasakhyau 7 sakhi śakuntale tvatto api tātakaṃvasyāśra- mavrksakāḥ priyā iti tarkāyami yena navamālikākusumapa- paripelavāpi tvam eteṣv ālāvālapūranēṣu niyuktā

Exercise 1b (Answers will be found at the beginning of the key in Roman to the English–Sanskrit exercises.)

mahāvag. yāna mahābhārata rāmāyaṇa purāṇa. jāti. bhīm. paśyāni. sāyu. kāśī. kālaś. vibhār. mīmāṃsā. abhi. aśvān. pāñjikā. krītā. vēśā. suśruta. chāṇḍa. ṛṣīyadeva. su ṛ. jāma. āryavardhān. sāṃskṛta. prākṛta. artha. sāñch. āśmyēṣ. bōdhisattva. avathāra. ākṣara. krūṇa. ārūḍha. bhugdhi. pārāṣ. nāskyu. nē kēvaṃt tathātva nīyoṇo mahāpi saḥodarāneḥ astu. 1

udāk śambhita eva śriyakālakusumārāyinaḥ agraṃvṛṣaka: 2

śrīnīśanikālākusumārāyinaḥ vṛṣakāntiṣaṅgā: 3

ānityināvām eśon kalakāna prāṇyavāhā haṃ pṛthitāsthii: 4

tāṭaṭhitāyat tānvedāt. 5

aṅg tāvatībhavāravārviṣaṭtāravālāvano pāvānātāmuṣpalānbhaya: 6

sahāveṣe vātāvhitapadatilasāḥpi: kipimpi vāyurotiham mā chaṭāvṛṣika: 7
Roots and verb classes

Descriptions of Sanskrit verbs are based upon the verbal root (Sanskrit भारत bhārata ‘element’). Just as in English we might analyse the forms ‘bear, bearing, borne, burden’ as having a common element ‘b-r’, so the Indian grammarians described the forms भरतिर bhartī, जध्वर babhāra, प्रति bhriyate, भृत bhṛta as being derived from the verbal root पृ bhṛ. The verbal roots are not words in their own right but convenient grammatical fictions.

Roots are divided into ten classes according to the way in which their present tense is formed. These ten classes are analogous to the four conjugations of Latin or French, but it is essential to grasp that this classification refers solely to the method of forming the present tense and its derivatives: it has no relevance in forming, for example, the aorist or the past participle.

Verbs of classes I, IV, VI and X differ from each other only in the relationship that their present stem bears to the root; in all these classes the present stem, once formed, is thereupon conjugated according to the ‘thematic paradigm’ (see grammatical section, Appendix 2). The remaining classes are called ‘athematic’ because the personal endings are added without a connecting or ‘thematic’ vowel. Thus पृ bhṛ, which is exceptional in that it may be conjugated either in class I or in class III (reuplicated class), in the latter instance adds the third person singular ending ति ti directly to the reuplicated stem बिध्वर bibhar: बिध्वहित bibhar-ti ‘he bears’; but to the class I present stem भत bhare thematic a is added before the personal ending: भरति bhara-ti ‘he bears’.
The present stem भर 'bhar is derived from the root स्व bhr by a regular process of 'vowel gradation'. The three forms स्व bhr, भर bhar and भर bhar, found in स्वत bhrata (past participle) 'borne', स्वरति bharati (present) 'he bears' and स्वप्न babhāra (perfect) 'he bore', exemplify a characteristic pattern of vowel alternation in Sanskrit words. Indian grammarians described this phenomenon by saying that अर and आर आर were two successively strengthened grades of the vowel ा र. To the first of these, आर आर, they gave the name गुण guṇa; to the second, आर आर, the name विद्ध vṛddhi. The Sanskrit vowels are arranged in this analysis as follows:

<table>
<thead>
<tr>
<th>Basic Grade</th>
<th>a, ą</th>
<th>i, ī</th>
<th>u, ū</th>
<th>ū, ą</th>
<th>l</th>
</tr>
</thead>
<tbody>
<tr>
<td>guṇa</td>
<td>a</td>
<td>e</td>
<td>o</td>
<td>ar</td>
<td>al</td>
</tr>
<tr>
<td>vṛddhi</td>
<td>ā</td>
<td>ai</td>
<td>au</td>
<td>ār</td>
<td>āl</td>
</tr>
</tbody>
</table>

From the point of view of the comparative philologist, the middle grade, guṇa, is the normal grade and the others result from weakening and strengthening. Failure to appreciate this landed Indian grammarians in some complications, since the regular pattern of strengthening from the basic to the guṇa grade presented above did not occur in all roots. If we compare the verbs स्वल्प sravati 'flows', गोवति ghoṣati 'proclaims' and स्वप्ति svapati (or स्वप्ति svapiti) 'sleeps' with their past participles स्वत sruta, स्वग ghuṣta and स्वप्त supta, we may detect the general principle that the formation of the past participle involves elimination of the element a–srav/sru, ghoṣ/ghuṣ, svap/sup (historically e and o may be taken to represent ay and av, and y, r, l, v to represent consonantal alternants of the vowels i, ū, ī, u). If, however, we take the reduced form as shown in the past participle as our starting-point (which in principle is what the Indian grammarians did), we shall on the analogy of स्वल्प sravati and गोवति ghoṣati predict *sopati instead of the correct स्वप्ति svapati. For this reason the root of verbs such as the last is formed according to the middle grade (thus root स्वप svap ‘sleep’ as against स्रु sru and सुग ghuṣ), and the appearance of reduced forms such as सुप sup is accounted for by a special process called सांपसारण samprasaśāna ('vocalisation [of the semi-vowel]'). Other verbs such as मन्त man 'think' are also quoted in what is essentially their middle grade: this is because the Indo-European vowels ऑ and /owl the sonant nasals) were replaced in Sanskrit by a short a (the past participles are गत gata, from *gma, and मत mata, from *mpta), so that a reduced form of the root might be insufficiently distinctive.
The foregoing will help to explain why a, which is essentially a guṇa vowel, appears in the table also as a basic-grade vowel whose guṇa equivalent is identical.

Classes I, IV and VI

The present stems of these classes are formed according to the following basic principles:

Class I

The root is strengthened to the guṇa grade and is followed by the thematic vowel a: पुच्छ सुक, शौचवति सोकति ‘he grieves’.

Roots containing a therefore remain unchanged: वह्वद, वदति वदाति ‘he says’.

If they immediately precede the thematic a, the vowels e, o, and ai appear as ay, av and āy respectively: जी jī, जयति jayati ‘he wins’.

Roots containing a long vowel followed by a consonant, or a short vowel followed by two consonants, remain unchanged: जीव jīv, जीवति jīvati ‘he lives’. (Note: This is a general limitation upon the operation of guṇa, and it applies in other formations as well.)

Important irregular formations are गम gama, गच्छति gacchati ‘he goes’ and स्था sthā, तिथति tiśthati ‘he stands’.

Class IV

The suffix ya is added to the root, which usually remains un-strengthened: पुच्छ नर्त, पुर्वति नर्तयति ‘he dances’.

Class VI

The root remains un-strengthened and is followed by the thematic vowel a. (Historically, it remains un-strengthened because the tonic accent fell not on the root, as in class I, but on the thematic a.) लिख likh, लिखति līkhati ‘he writes’; प्रच prach, पुच्छति prcchāti (by samprasāraṇa) ‘he asks’.

Conjugation of the present indicative

The Sanskrit verb distinguishes, without the aid of pronouns, not only first, second and third persons but also three numbers: singular, dual and plural. Dual terminations are also found in Greek, but rarely, and applied only to things naturally paired together. In Sanskrit the use of the dual is obligatory, both in
nouns and in verbs, wherever two people or things are in question. The plural is restricted in application to three or more.

The present indicative of the verb नी ‘lead’ is:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st person</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नयामि nayāmi</td>
<td>नयाभ: nayāvah</td>
<td>नयाम: nayāmah</td>
</tr>
<tr>
<td>I lead</td>
<td>we two lead</td>
<td>we lead</td>
</tr>
<tr>
<td><strong>2nd person</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नयासि nayasi</td>
<td>नयाभ: nayathaḥ</td>
<td>नयाभ nayatha</td>
</tr>
<tr>
<td>you (sg.) lead</td>
<td>you two lead</td>
<td>you (pl.) lead</td>
</tr>
<tr>
<td><strong>3rd person</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नयाति nayati</td>
<td>नयाभ: nayathaḥ</td>
<td>नयाति nayanti</td>
</tr>
<tr>
<td>he leads</td>
<td>the two of them lead</td>
<td>they lead</td>
</tr>
</tbody>
</table>

The order in which you learn this paradigm is a matter of taste. Traditionally in Sanskrit the third person (which is called the first) is taken as representative of the tense, and the order of recitation would be nayati, nayathāḥ, nayanti, nayasi, etc. However, Westerners usually adopt the European order (as in Latin) nayāmi, nayasi, nayati, nayāvah, etc.

The English distinction between simple present and continuous present does not exist in Sanskrit. नयाति nayati means both ‘he leads’ and ‘he is leading’. In addition, the present indicative may express an immediate intention or proposal: प्रचारिः प्रचाह: I’ll ask’, गच्छम: gacchāmah ‘let’s go’.

**Prefixes**

Verbs may undergo the addition of various prefixes, which may modify, sometimes considerably and sometimes not at all, the basic meaning:

- विशति viśati he enters
- प्रविशति praviśati he enters
- उपविशति upaviśati he sits down
- गच्छति gacchati he goes
- आगच्छति āgacchati he comes
- आवगच्छति avagacchati he understands
Negation is expressed by the word न na:

न वदति na vadati he does not say, he is not saying

Sandhi

In English a word that we spell only in one way may be pronounced differently according to its position in a sentence. Thus the definite article ‘the’ is pronounced with a neutral vowel (ə) before consonants, ‘the man, the hill’, and with a short i vowel (ɪ) before vowels, ‘the owl, the end’. Moreover, in separating this word out in order to talk about it, we may use another, a lengthened vowel, and say ‘the definite article əɪ’. We have examples like the English non-standard ‘doam be stupid’. Here the word ‘don’t’, having lost its final t, changes its n to m, which is more like the following b (put more technically, the alveolar nasal n is replaced by the bilabial nasal m before the bilabial stop b). A different sort of example involves not a separate word but a ‘morpheme’, for example ‘plural s’: so, the plural of ‘cat’ is ‘cats’, but the plural of ‘dog’ is ‘dogz’, although in standard spelling of the latter the same letter, s, is used—the general rule is that voiceless s is added to voiceless consonants (‘cats’, ‘pups’) and voiced z to voiced consonants and vowels (‘dogs’, ‘toes’), except that if the word itself ends in a sibilant the suffix takes the form ‘-iz’ (‘bases’, ‘phrases’). Similar sound changes occurred in Latin words, as the spelling of their English derivatives will indicate—compare for instance ‘induce’ and ‘conduce’ with ‘impress’ and ‘compress’.

The reason underlying such variations is one of euphony or ease of utterance, the fact that what is a convenient sound in one environment may not be at all convenient in another. The phenomenon is referred to (very often even in talking about languages other than Sanskrit) by the term sandhi, a Sanskrit word meaning ‘juncture’. What we are concerned with at present, as in the first two examples above, is external sandhi, i.e. the changes in the appearance of complete words when they come together, or make a juncture, in a sentence. In Sanskrit these changes were particularly widespread and striking, which is why the word sandhi has become generally current among phoneticians. They were fully analysed by the ancient grammarians and are extensively reflected in the orthography. This is not necessarily a good thing. Writing ‘thə’ and ‘thi’ or ‘cats’ and ‘dogz’ in English would obscure the fact that a single word or morpheme is in question—though it would be marginally helpful to
foreigners in learning to pronounce the language. Beginners in Sanskrit, being more concerned with reading and writing than with pronunciation, will find the operation of the rules of sandhi a considerable obstacle in the earliest stages of learning the language, but one that is fairly quickly surmounted because met with at every turn.

**Use of the sandhi grids**

The approach to the problem adopted in this book is primarily a practical one. Instead of attempting to master in one go all the phonetic principles involved in euphonic combination, you are encouraged to make use of Table 2.1, where all the relevant combinations of final and initial sounds are set out in tabular form. In addition, certain preliminary remarks to aid you in using the tables are here offered.

When sandhi is made between two words, the first may end in a vowel or a consonant and the second may begin with a vowel or a consonant. Four main classes of sandhi are thus distinguished.

1 **Vowel + vowel**

When two vowels come together they coalesce, often into a single vowel. The body of the vowel grid represents the combination of the two vowels. Thus तत्र tatra followed by इव iva is written as तत्रेव tatreva ‘as if there’. Most of the features of vowel sandhi will make sense if you remember that historically the Sanskrit diphthongs e, o represent ay, av (or ā, āu) and the diphthongs ai, au represent āy, āv (or āi, āu). Hiatus is not permitted, in the sense that when the original vowels come together the appropriate rule of sandhi must be applied; but secondary hiatus is permitted, in that the resultant sandhi may contain two distinct vowels. So वने vane + इव iva results in वने इव vana iva ‘as if in the forest’ (by way of vanayiva, with elision of the y), and this remains and does not further combine into *vaneva.*

2 **Vowel + consonant**

The simplest of all possibilities. The words remain unchanged, with one very minor exception: if the vowel is short and the following consonant is च ch, this ch changes to छ cch: so न चिनति na chinatti ‘he does not cut’. If the vowel is long, the change is optional (except after the words आ ā and अ ma, when it is again obligatory): सा चिनति sā chinatti or सा चिनति sā chinnatti ‘she cuts’.
Table 2.1 Sandhi grids

Consonants (Bracketed letters indicate the form taken by a following initial)

<table>
<thead>
<tr>
<th>k</th>
<th>t</th>
<th>t</th>
<th>p</th>
<th>n</th>
<th>m</th>
<th>(Except åh/ah) h/r</th>
<th>åh</th>
<th>åh</th>
<th>Initial letters:</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>t</td>
<td>t</td>
<td>p</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>h</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>r</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>k</td>
<td>t</td>
<td>c</td>
<td>p</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>s</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g</td>
<td>t</td>
<td>j</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>å</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>k</td>
<td>t</td>
<td>j</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>s</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>b</td>
<td>å</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>å</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>k</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>å</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>å</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>å</td>
<td>n</td>
<td>n</td>
<td>m</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>r</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>r</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>r</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>r</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>k</td>
<td>c(ch)</td>
<td>p</td>
<td>å</td>
<td>å(å/ch)</td>
<td>n</td>
<td>m</td>
<td>h</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>g(gh)</td>
<td>d(dh)</td>
<td>b(bh)</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>h</td>
<td>åh</td>
<td>åh</td>
<td>h</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>å/åh</td>
<td>n/nm</td>
<td>m</td>
<td>r</td>
<td>åh</td>
<td>åh</td>
</tr>
<tr>
<td>k</td>
<td>t</td>
<td>t</td>
<td>p</td>
<td>å</td>
<td>n</td>
<td>m</td>
<td>h</td>
<td>åh</td>
<td>åh</td>
</tr>
</tbody>
</table>

1 åh or å disappears, and if åh/å precedes, this lengthens to åh/å.
2 e.g. tān + labha = tān + labha.
3 The doubling occurs when the preceding vowel is short.
4 Except that åh + å = å.

Note: Various alternative sandhis are permissible, but none has been noted, except in the case of n + å.
# Table 2.1 Sandhi grids

Vowels (A space is left between two elements where such a space would occur in the nagari script.)

<table>
<thead>
<tr>
<th>å</th>
<th>ë</th>
<th>ñ</th>
<th>ò</th>
<th>ëi</th>
<th>òi</th>
<th>o</th>
<th>au</th>
<th>Initial vowels:</th>
</tr>
</thead>
<tbody>
<tr>
<td>å</td>
<td>ya</td>
<td>va</td>
<td>ra</td>
<td>e</td>
<td>å a</td>
<td>o</td>
<td>åva</td>
<td>a</td>
</tr>
<tr>
<td>å</td>
<td>yâ</td>
<td>vâ</td>
<td>râ</td>
<td>a å</td>
<td>å å</td>
<td>a å</td>
<td>åvâ</td>
<td>å</td>
</tr>
<tr>
<td>e</td>
<td>i</td>
<td>vi</td>
<td>ri</td>
<td>a i</td>
<td>å i</td>
<td>a i</td>
<td>åvî</td>
<td>i</td>
</tr>
<tr>
<td>o</td>
<td>yî</td>
<td>û</td>
<td>rû</td>
<td>a û</td>
<td>å û</td>
<td>a û</td>
<td>åvû</td>
<td>û</td>
</tr>
<tr>
<td>ar</td>
<td>yê</td>
<td>ve</td>
<td>re</td>
<td>a e</td>
<td>å e</td>
<td>a e</td>
<td>âve</td>
<td>e</td>
</tr>
<tr>
<td>ai</td>
<td>ye</td>
<td>ve</td>
<td>re</td>
<td>a e</td>
<td>å e</td>
<td>a e</td>
<td>âve</td>
<td>e</td>
</tr>
<tr>
<td>ai</td>
<td>yai</td>
<td>vai</td>
<td>rai</td>
<td>a ai</td>
<td>å ai</td>
<td>a ai</td>
<td>âvai</td>
<td>ai</td>
</tr>
<tr>
<td>au</td>
<td>yo</td>
<td>vo</td>
<td>ro</td>
<td>a o</td>
<td>å o</td>
<td>a o</td>
<td>âvo</td>
<td>o</td>
</tr>
<tr>
<td>au</td>
<td>yau</td>
<td>vau</td>
<td>rau</td>
<td>a au</td>
<td>å au</td>
<td>a au</td>
<td>âvau</td>
<td>au</td>
</tr>
</tbody>
</table>
3 Consonant + consonant
Here, the body of the consonant grid represents the form that the last letter of the first word assumes before the following consonant. In Sanskrit a word may end only in a vowel or in क, त, थ, प, न, म, र or ह (on these last two, see below), which is why the grid is not even more complicated than it is. In the body of the grid a bracketed sound indicates a change in the form of the following initial: thus तद् tat + शारिरम् śarīram becomes तच्छारिर्म् tac charīram.

4 Consonant + vowel
The possibilities of this are represented by the penultimate horizontal column in the consonant grid.

5 Zero
There is one further possibility. One word instead of being followed by another may occur at the end of a phrase or sentence, i.e. ‘before zero’. In this position the basic form of the word remains without change. To put the matter the other way round, the form that a word assumes by itself or at the end of a sentence has been selected as the basic form: so समानियं बनम् ramaṇīyaṁ vanam ‘the forest is pleasant’. There is, unfortunately, one exception to this rule:

Sandhi of final r or ह
(If the following account seems discouragingly complicated, remember that it is only provided as background explanation; what is important at this stage is simply knowing how to use the sandhi grid.) Visarga (ः) is the last letter of many Sanskrit words as they appear at the end of a sentence. It may represent one of two original (Indo-European) sounds, s and r. Thus, from s, अः: aśvah (cf. equus) ‘horse’; अःख: asthāḥ (cf. ēstēs) ‘you stood’; गति: gatiḥ (cf. bāsis) ‘going’. But, from original r, मात: mātah (cf. māter) ‘O mother’; द्र: dvāḥ (cf. the English cognate) ‘door’; चतुः: catuḥ (cf. quattuor) ‘four’.

The sandhi of these words is complicated by two factors: first, by whether the visarga originates from s or from r; secondly, by the vowel that precedes the visarga. We can eliminate the first factor, and so reduce the confusion, by taking r as the basic letter in the comparatively few cases where ह derives from r and reserving ह for the cases where it represents original s (so aśvah, asthāḥ, gatiḥ; but mātār, dvār, catur). (In practice, however, final r may be reserved for instances of ar or ār alone, since its sandhi
when preceded by any other vowel is identical with the sandhi of final ḥ, and therefore a distinction in these cases could be made only after an etymological inquiry, and not always even then.)

After vowels other than a or ā, ḥ and r have the same sandhi (see grid). Broadly, r appears before a word beginning with a voiced sound, s or some other unvoiced sound before a word beginning with an unvoiced sound.

Furthermore, this is the sandhi of final ṛ even after a and ā (mātar, dvār). But after ā, final ḥ is lost before voiced sounds, and words ending in ah change ah to o before voiced consonants. Before all vowels except short a, ah becomes a: thus ṛḥ: + ṛv āsvah + iva becomes ṛḥ ṛv āsva iva ‘like a horse’. In combination with an initial a, ah becomes o: thus ṛḥ: + aṣṭi āsvah + aṣṭi becomes aṣṭi āsvāṭi ‘there is a horse’. In modern printing this last sandhi is generally represented as aṣṭi oṣṭi āsvo sṭi, with the avagraha (‘) representing the disappearance of an initial short a.

Here are some further examples of the operation of sandhi rules:

अपि api + अवगच्छिस avagacchasi = अप्य वगच्छिस apy avagacchasi do you understand?

ननु nanu + उपविशाम: upaviśāmah = ननुपविशाम: nanūpaviśāmah well, we are sitting down

उभी ubhi + अगच्छता: āgacchataḥ = उभावागच्छत ubhāvāgacchataḥ both are coming

कथम katham + स्मरति smarati = कथम स्मरति katham smarati what, he remembers?

तत् tat + जयति jayati = तज्जयति taj jayati he is winning that

द्वित dviṭ + हसति hasati = dvid dhasati the enemy laughs

तन् tān + तु tu = taṁstu them however

नर: narah + रक्षति rakṣati = naro rakṣati the man protects

पुनाः punar + रक्षति rakṣati = puna rakṣati again he protects

गयन् gāyan + अगच्छति āgacchati = gāyann āgacchati singing he comes
It will be observed in the above examples that frequently the nāgarī script cannot show where the first word ends and the second begins. Spellings such as अप्य आवस्तसिः apy avagacchasi are never found, except in one or two texts intended for beginners. In transcription, on the other hand, the words can usually be separated out. But they still cannot be so where two vowels coalesce into a single vowel, and in such a case, furthermore, there may be considerable ambiguity as to the original vowels: ा, for instance, might represent आ or ा। In the system of transcription used in this book, these difficulties are overcome by the use of the signs ् and ः, which for convenience may be thought of as marks of elision. The former stands in the place of an original short vowel and the latter of an original long vowel. They always stand in the place of the first of the two original vowels, except that ् is used like the avagraha in the nāgarī script after e and o and also after ा। A circumflex over the sandhi vowel indicates that it is not the same as the original second vowel (see Table 2.2).

<table>
<thead>
<tr>
<th>1st vowel</th>
<th>2nd vowel</th>
<th>a</th>
<th>ā</th>
<th>i</th>
<th>ī</th>
<th>u</th>
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<th>e</th>
<th>ai</th>
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<tbody>
<tr>
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Instead of a circumflex, a macron is used over e and o to distinguish instances where the second original vowel was long. So न न तच्छति icchati = नेच्छति n. ecchati ‘he does not want’, but न न इक्षते ekṣate = नेक्षते n. ekṣate ‘he does not see’.

Note that ् always represents आ and ा except in the union of two like simple vowels (namely, ्+्, ृ+ृ, ौ+ौ, ृ+ृ, the last being very rare).

In the early lessons, where Sanskrit is given both in nāgarī and in transliteration, the sandhis of the nāgarī text are usually resolved completely in the transliterated version. When this is done, the transliteration is put within brackets to show that it is an analysis and not an equivalent: e.g. तत्तच्छति tat na icchati for tan n. ecchati ‘he doesn’t want that’. No account is taken, however, of a mere change of final m to anusvāra.
Notes on certain words

1 च ca. This is the Sanskrit for ‘and’. It is the same word as Latin -que and Greek te, and like them it is enclitic, i.e. cannot stand as the first word in its sentence or clause. In fact, it always follows the word it connects: instead of ‘eggs and bacon’ one says ‘eggs bacon ca’.

शोचति मात्रति च सूकति माद्यति ca he grieves and rejoices

When it connects a whole phrase it may (unlike -que) be placed at the very end of the phrase rather than after the first word:

जीवति पुत्रः पर्यन्ति च jīvati putraṁ paśyati ca

alternatively:

जीवति पुत्रः च पर्यन्ति jīvati putraṁ ca paśyati he is living and sees (his) son

When a whole series of items is listed ca, like ‘and’, may be used with the final item alone (‘eggs, bacon, sausage tomato ca’). On the other hand, ca may be attached to the first item as well as to the subsequent item or items (‘eggs ca bacon ca’). This is like the English ‘both . . . and’, but the usage is commoner in Vedic than in Classical Sanskrit.

2 इव iva. This enclitic word introduces comparisons. When used with a verb it may be translated literally as ‘as it were’, and expresses the notion of ‘to seem’:

वदति vadati he is speaking

वदतीव (vadati iva) [he is speaking as it were:] he seems to be speaking

3 किम् kim, and interrogative sentences. Used as a pronoun, kim means ‘what?’:

किं वदति kim vādāti what is he saying?

It may also mean ‘why?’:

किं सोचति kim śocati why do you grieve?

Finally, both kim and आपि api may be used at the beginning of a sentence to mark a question expecting a yes or no answer (note that, used in this sense, the word api is not enclitic):

किं तत्र गच्छति kim tatra gacchati is he going there? (or why is he going there?)

आपि जयति api jayati is he winning?
Of the two particles api is the stronger and usually marks a definite request for information. As in English, questions may also lack any interrogative particle, context or tone of voice (kāku) indicating that the sentence is not a plain statement.

4 इति iti. Originally this word meant ‘thus’. But in Classical Sanskrit it is almost wholly confined to the special function of marking off a preceding word or phrase (or even paragraph) as being a quotation of some sort. It is the Sanskrit equivalent of inverted commas:

आगच्छाय इति वदनि āgacchāmaḥ iti vadanti ‘we are coming’, they say

There is no system of indirect speech in Sanskrit, and so the above might equally well be translated: ‘they say that they are coming’.

The phrase isolated by iti need by no means consist of words actually spoken; it frequently expresses an attitude of mind, the grounds upon which something is done, and so in the right context may represent ‘because’, ‘in order that’, etc. Most frequently this ‘iti clause’ stands at the beginning of its sentence:

पुनर्वदनि इति तिष्ठति punar vādati iti tiṣṭhanti they stop to hear him speak further—lit. ‘he is speaking again’, so thinking they halt

The uses of iti are discussed at greater length in Chapter 14.

Vocabulary

Verbs of class I

अविवा ava + gama (विक्षित avagacchati) understand
आगम a + gam (आगच्छित ágacchati) come
आनी a + nī (आनयति ánayati) bring
गम gama (गच्छित gacchati) go
श्री gāi (श्रायति gāyati) sing
जी jī (जयति jayati) win, conquer
जीव jīvī (जीवति jīvati) live, be alive
द्रष्ट् drṣṭ (द्रष्यति paśyati) see, look (at)
नी nī (नयति nayati) lead, take (with one)
भ्रम bhram (भ्रमति bhramati) wander, be confused

¹ This form is suppletive, i.e. originally taken from another root, in the same way that in English ‘went’ is suppletive of the verb ‘go’. 
Verbs of class IV

नृत्ति  nṛt (नृत्ति nṛtyati) dance
मध्  mad (माध्यति mādyati) rejoice

Verbs of class VI

इच्छति  īṣ (इच्छति icchati) want, wish
उपासित  upa + viś (उपासिति upaviśati) sit down
प्रच द  prach (प्रचति prcchati) ask
प्रविष्टि  pra + viś (प्रविष्टि praviśati) enter, go in(to), come in(to)
लिखि  likh (लिखति likhati) write

Adverbs and particles

अनि  atra here; to here
अद्य  adya today
अधुना  adhunā now
अपि  api also, too, even (placed after word qualified)
इति  itāḥ from here; in this direction, this way
एव  evam thus, so
कथम्  katham how?; (also, introducing an exclamatory sentence) ‘what . . . ?’
क्वा  kva where?
तत्र  tatra there; to there
न  na not
पुनर्  punar again; (as an enclitic) however, but
पुनर्थि  punar api yet again, again, once more
(For च ca, किम kim, इव iva, इति iti, see chapter text.)

Exercise 2a  With the help of the sandhi grid, arrange the following sequences of separate words into continuous utterances.
Two keys are provided: one in transliteration with punctuation of vowel sandhi, the other as the sentences would appear in a normal nāgarī text.

For those who like to know what they are writing, the words mean, in the order of sentence 1, 'stealthily; in the darkness; the master’s; two horses; the villains; with knives; at last; release; from the reins; in fact'.

1 svairam; tamasi; iśvarasya; aśvau; durjanāḥ; śastraḥ; cirāt; muñcanti; raśmibhyah; eva. 2 aśvau; iśvarasya; eva; svairam; śastraḥ; raśmibhyah; muñcanti; cirāt; durjanāḥ; tamasi. 3 svairam; eva; iśvarasya; muñcanti; aśvau; śastraḥ; durjanāḥ; cirāt; tamasi; raśmibhyah. 4 muñcanti; eva; tamasi; aśvau; śastraḥ; iśvarasya; cirāt; raśmibhyah; durjanāḥ; svairam. 5 raśmibhyah; tamasi; śastraḥ; muñcanti; cirāt; eva; svairam; iśvarasya; aśvau; durjanāḥ. 6 śastraḥ; tamasi; raśmibhyah; svairam; durjanāḥ; iśvarasya; cirāt; aśvau; muñcanti; eva. 7 tamasi; durjanāḥ; raśmibhyah; cirāt; iśvarasya; aśvau; svairam; muñcanti; śastraḥ; eva. 8 muñcanti; durjanāḥ; eva; raśmibhyah; aśvau; iśvarasya; cirāt; svairam; śastraḥ; tamasi.

Exercise 2b Translate into English the following sentences. Comparison with the transliterated version in the key will sometimes help to solve difficulties.

…

Exercise 2c Translate the following sentences into Sanskrit. Model word order on the Sanskrit-English sentences (adverbs are normally placed before verbs).

1 You are wandering. 2 Now we understand. 3 There too she dances. 4 The two of you live here? 5 What, are they winning? 6 Let us two sit down. 7 The two of them do not say so. 8 Are you asking yet again? 9 What shall I write here? 10 Do you not see? 11 You (pl.) seem to be singing. 12 They come and go. 13 Now she both lives and grieves. 14 He sees
and seems to speak. 15 'What do you (pl.) want?' they ask. 16 We go because they are coming. 17 However we do not rejoice. 18 So also do the two of us remember—What do you remember?—That he is not coming today.
### Table 3.1

<table>
<thead>
<tr>
<th>Stem form</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nouns</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अश्व horse</td>
<td>अश्व</td>
<td>अश्व</td>
<td>अश्वम</td>
</tr>
<tr>
<td>aśva masc.</td>
<td>aśvah</td>
<td>aśva</td>
<td>aśvam</td>
</tr>
<tr>
<td>कल fruit</td>
<td>कलल्</td>
<td>कल</td>
<td>कलम्</td>
</tr>
<tr>
<td>phala neuter</td>
<td>phalam</td>
<td>phala</td>
<td>phalam</td>
</tr>
<tr>
<td><strong>Pronouns</strong></td>
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<tr>
<td>1st per.</td>
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<tr>
<td>अहम् I</td>
<td>अहम्</td>
<td>माम्</td>
<td>आवाम</td>
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<tr>
<td>अम् I</td>
<td>अम्</td>
<td>माम्</td>
<td>आवाम</td>
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<tr>
<td>2nd per.</td>
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<tr>
<td>त्वम you</td>
<td>त्वम्</td>
<td>त्वम्</td>
<td>त्वम्</td>
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<tr>
<td>चार्म yam</td>
<td>चार्म</td>
<td>चार्म</td>
<td>चार्म</td>
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<tr>
<td>3rd per.</td>
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<td>तस्म masc.</td>
<td>सस्:</td>
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<tr>
<td>तस स:</td>
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<td>तार् tam him</td>
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<td>तन्नू te</td>
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<td>तन्नू</td>
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</tbody>
</table>

1 Though some do have productive stem forms (cf. Chapter 10), personal and demonstrative pronouns are referred to in this book by means of the nominative singular masculine: aham, tvam, saḥ, etc.
The nominative and accusative cases are used to express the subject and object respectively of finite verbs.

आचार्य: शिष्यं परश्यति अचार्याः शिष्याः पायति teacher sees pupil आचार्याः शिष्याः पायति शिष्याः अचार्याः pupil sees teacher

There is no definite or indefinite article in Sanskrit: in one context अचार्याः is to be translated ‘the teacher’, in another ‘a teacher’. (Where the difference of meaning is crucial, ‘the’ is sometimes represented by sah ‘that’: चित्रं सत्यत्वपि citram etat ‘this is a picture’, तत्तत्त्वत्वपि tat etat citram ‘this is the picture’.)

The accusative is also used to express the goal with verbs of motion: नगरं गच्छति nagaram gacchati ‘he goes to the city’. Verbs such as ni ‘lead’ may take this accusative in addition to that of the direct object: नगरं त्वम् नयामि nagaram tvāṃ nayāmi ‘I’ll take you to the city’.

The verb vad ‘say, speak’ may optionally take an accusative of the person addressed as well as an accusative of that which is said.

As was seen in Chapter 2, the finite verb forms in themselves distinguish person and number. The use of the nominative of the personal pronouns is therefore optional with finite verbs and is normally dispensed with unless at least a slight degree of emphasis is called for: प्रविष्टमि praviṣṭam ‘I’ll go in’ as opposed to अहम् प्रविष्टमि aham api praviṣṭam ‘I too will go in’.

The vocative is the case of address. It is most frequently placed at the beginning of the sentence, and regularly precedes even connecting particles.
बाल किं वदसि  bāla kim vadasī  what do you say, child?
वदसि तत्कि श्रोचसि  vayasya, tat kim śocasi?  then why, friend, do you grieve?

In a phrase such as ‘the large cat’ we often call ‘large’ an adjective and ‘cat’ a noun. More formally, both might be called nouns: ‘large’ a noun adjective and ‘cat’ a noun substantive. To preserve this wider sense of the word ‘noun’ in talking about Sanskrit is not mere pedantry, for many nouns may be used both adjectivally and substantivally, and the classification of nouns by inflexional type is independent of whether they are substantives or adjectives. In this book the terms ‘noun’ and ‘nominal’ are to be interpreted in their wider sense.

Adjectives ending in a inflect in the masculine like āsvah, in the neuter like phalaṃ. An adjective accords in number, gender and case with the substantive it qualifies:

रमणीयानि वनानि शोभन्ति जलें च पश्यामि
ramanīyāni vanaṇāḥ śobhane ṣaḷan ca paśyāmi  I see pleasant forests and shining water

Pronouns no less than nouns may be used both adjectivally and substantivally. Thus the pronoun sāḥ means both ‘that’ and ‘he/she’ (i.e. ‘that one’). Similarly, the interrogative pronoun may be used alone or qualifying a substantive:

ते शिष्यमिस्करता  tate śisyam icchanti  they want that pupil
न ते पश्या  nate paśyami  I don’t see him
तविष्करता  tat icchasi?  do you want it/those?
को नगरं गमति  kāḥ nagaram gacchati?  who is going to the city?
क: शिष्य एवं वदति  kāḥ śisyah evam vadati?  which pupil says so?

Irregularities of external sandhi

The vowels t, ū and e when at the end of a dual inflexion (whether nominal, pronominal or verbal) are not subject to the operation of sandhi but remain unchanged before vowels:

ते फले इच्छाम:  te phale icchāmaḥ  we want those two fruits

The nominative singular masculine of the pronoun tat has really two forms, sa and sāḥ (cf. Greek ho with the hōs in
Nominal sentences

There is an important type of sentence in Sanskrit which contains no verb. Such sentences, consisting of a juxtaposition of subject and non-verbal predicate, are a feature of many Indo-European languages. In English the type is almost lost, and when used it has a literary flavour, as in ‘happy the man who...’. In Greek there are sentences like sophos ho philosophos ‘the philosopher is wise’; in a song of Edith Piaf occurs ‘balayées les amours’ ‘loves are swept away’. Regularly in such an English sentence the subject is not placed first. A twentieth-century poet, T. S. Eliot, can write ‘dark the Sun and Moon, and the Almanach de Gotha’, but ‘the Sun and Moon dark’ would hardly have been possible. This fact distinguishes such a sentence from one simply involving an ellipse of the verb ‘to be’: we may say ‘John is intelligent, Peter stupid’.

In Sanskrit adjectives used predicatively agree in number, gender and case with their substantive, just as when used attributively. As a phrase, सिद्धवर्यो अस्वाद means ‘the two swift horses’; as a complete statement, it means ‘the two horses are swift’.

रमणियो बाल: रमणियो बाल: the child is pleasant

The predicate may, however, be another substantive, and then agreement of number or gender is not necessary:

स्वल्पं सुखं क्रोध: svalpaṃ sukham krodhaḥ anger is a small pleasure

If the subject is a pronoun and the predicate a substantive, the pronoun usually reflects the number and gender of the predicate:

सूर्य: सूर्य: saḥ that is the sun

The predicate may also be adverbial. Thus it may consist of an adverb, or of a substantive in some other case such as the locative.
Word order

Many of the relationships that English normally expresses by means of word order (subject–verb, verb–object, etc.) are expressed in Sanskrit by means of inflexions—e.g. दुःसंभाल! (object) अभिलशति (verb) मनोरथः (subject) ‘desire hankers-after the inaccessible’; to put these three words in some other order would make no difference to what is hankering after what. As a result, word order plays a less crucial role in Sanskrit than in English grammar, and more frequently than in English two or more different arrangements of the same words are possible without any strongly felt difference of effect. But this is not to say that if one were to shake up a sentence of even the most unpretentious Sanskrit prose and spill out the words in some random new order, that order would always have been equally acceptable to the writer. Word order is important to the rhythm and emphasis of a Sanskrit sentence. One might suggest that its role is sometimes analogous to that of stress and intonation in spoken English, but a detailed investigation of this would depend upon more adequate accounts both of Sanskrit word order and of the role of stress/intonation patterns in English than at present exist. The following generalisations (which anticipate some grammatical forms to be explained in later chapters) should be measured against sentences actually encountered, and particularly against the original sentences occurring in Chapter 6 onwards. Further remarks will be made later, for example in connection with imperatives and relative clauses.

Words that form a natural group are normally placed together. In particular, adjectives and dependent genitives are placed with (most often before) their substantives.

Small unemphatic words should not be placed last (unless they are actual enclitics forming one unit with what immediately precedes). Sentences usually end with a verb or a substantive.

The initial position is the position of greatest emphasis: प्रचारिक लामाचार्यः पाच्याति त्वाम आचार्याः ‘the teacher sees (/can see) you’;
प्रलयते वैकेष: pralapatī eṣa(h) vaidheyah ‘this fool is (just) babbling’. In lively discourse, and especially in nominal sentences or those whose predicate is an intransitive verb, the subject unless emphasised is enclitic; it does not occupy the initial position. It need not actually stand last. Especially if it is a pronoun, it may be inserted into the middle of a predicate of two or more words:

विनयण एवं चन्द्रगुप्तस्य vinayah eṣa(h) Candraguptasya this is Candragupta’s good breeding

द्वितीयाय इदम अवसाधननम् dvityam idam aśvāsajananaṃ this is a further ground-for-optimism

बलवत्स्थिती परित्रस्ता balavat atrabhavatī paritrāṣṭā the lady is extremely frightened

Examples of emphatic subjects coming first are:

हृदयाय प्रियं न: dvayam api priyaṁ naḥ both things alike are welcome to us

सौहार्दम् पश्चात् sauhārdam evaṁ paśyati (it is) friendship (which) sees (things) so

There is another rhythm, found more particularly in longer sentences, which is more like the prevailing rhythm of English sentences, where a subject is first announced and then talked about. Where this happens, the subject is frequently marked either by the ‘anaphoric’ pronoun sah or by the addition of some particle: रामाश्रयः Rāmaḥ tāvat ‘as for Rāma, he...’, रामो अपि Rāmaḥ api ‘and Rāma for his part’.

**Iva**

The enclitic particle of comparison īva is employed much more commonly with nouns than (as in the previous chapter) with verbs. Where two substantives are compared, they will be in the same case. The word may be translated by English ‘like’, ‘as if’, etc.:

आचार्य इव शिष्यो मा प्रक्षति ācāryah īva siṣyah mām pṛcchati the pupil is questioning me like a teacher

आचार्यम् इव मां शिष्यः प्रक्षति ācāryaṁ īva māṁ siṣyah pṛcchati the pupil is questioning me as if I were a teacher
When an adjective appears as the standard of comparison, the word ‘as’ may appear twice in English:

आहमिष्ट्यम्  अहमिष्ट्यम्  aham iva śūnyam arāṇyam the forest is (as) desolate as I

An adjective may also be introduced with iva attached to it:

विस्मितं  विस्मितं  vismitaḥ iva paśyati he gazes as if astonished

Where iva is used with the predicate of a nominal sentence, either ‘is like’ or ‘seems’ may be appropriate:

विस्मितं  विस्मितं  vismitaḥ iva paṇḍitaḥ the scholar seems astonished

जलविष्टं  जलविष्टं  jalam iva sukham happiness is like water

पार्थज्ञ  पार्थज्ञ  paṇḍitaḥ iva sa śiṣyaḥ that pupil seems a scholar (is like a scholar)

**Co-ordinative compounds (dvandva)**

Sanskrit inherited from Indo-European a considerable facility in the formation of compound nouns, and subsequently extended the facility even further. English also forms compounds of two members fairly freely, but principally of the determinative type, particularly the dependent determinative (‘hand-made’, ‘wife-beater’, etc). In this chapter attention is confined to one class of compounds, co-ordinatives, which from the point of view of English are the most peculiar (we may find a faint echo of them in a word such as ‘bitter-sweet’ or the compound numerals such as ‘sixty-seven’).

In English we may wonder whether a phrase such as ‘magazine stand’ should be classified as a compound at all. In Sanskrit there is a simple criterion which is almost universally valid. All members of a compound except the last appear in their stem form. The stem form of a noun is the form lacking any case termination. aśva, phala and ramaṇīya are stem forms. Nouns are usually quoted in their stem forms in dictionaries: when quoted in this book, however, substantives in a usually have visarga or anusvāra added to them as an aid to remembering whether they are masculine or neuter.

To form a co-ordinative compound (called in Sanskrit द्वन्द्वं dvandva ‘couple’) two or more stems are put together with a relationship between them such as would be expressed by the English word ‘and’: आचार्यसिष्य अचार्यसिष्य ‘teacher and pupil’. The gender of
the compound is that of its final member, and the number is that of the sum of the elements; an appropriate inflexion is added:

आचार्यशिष्यावाणपन: acāryaśiṣyau āgacchataḥ teacher and pupil are coming

The same notion may, of course, be expressed without the use of a compound, by means of the particle ca:

आचार्यशिष्यावाणपन: acāryaḥ ca śiṣyaḥ ca āgacchataḥ

Stem forms are ambiguous as between singular, dual and plural. acāryaśiṣya may therefore also mean ‘teachers and pupils’, ‘teacher and pupils’ or ‘teachers and pupil’. In all these instances the inflexions are inevitably plural (signifying three or more).

Any number of stems may be put together in a dvandva. Again, if more than two stems are involved, the final inflexion must necessarily be plural:

अनुपातज्ञानरा बूङ्किना: aśva; gaja; bāla; naraḥ nṛtyanti horses, elephants, children and men are dancing

Because of the importance of correct analysis of compounds for the understanding of Sanskrit, a system of punctuating transliterated Sanskrit so as to make plain their grammatical structure is used throughout this book. In this system of punctuation, semicolons (as in the above example) indicate dvandva relationship between members.

Vocabulary

Substantives—masculine

अश्व: aśva horse
आचार्य: acārya teacher
क्रोध: krodhaḥ anger
गज: gajaḥ elephant
चन्द्र: candraḥ moon
जन: janaḥ person, people
नर: naraḥ man

पणित: paṇḍitaḥ scholar, paṇḍit
परवत: parvataḥ mountain
बाल: bālaḥ child, boy
ब्राह्मण: brahmaṇaḥ brahmin
शिष्य: śiṣyaḥ pupil
सूर्य: sūryaḥ sun

¹ A different type of dvandva (of restricted application) in which the termination is neuter singular has deliberately not been introduced here.
Substantives—neuter

क्षेत्रम् field दुःखम् pain,
जलम् water अनह्पत्ति unhappiness, sorrow
फलम् fruit, वनम् forest
रेवदस्य reward, advantage
शोजनम् food सुकहाम् pleasure,
वचनम् word, speech आह्मिनन्दति happiness

Adjectives

रणीयम् ramaṇīya pleasant शीघ्रम् sīghra swift, fast
विसमित विस्मितम् astonished शोभनाम् sōbhanam shining,
स्वल्पम् svalpa small, scant

(Note: अत्र atra, as well as meaning ‘here’, may be translated by ‘in this (matter), on this (point)’.)

Exercise 3a Translate into English:

Exercise 3b Translate into Sanskrit (using dvandva compounds where possible):

1 We want water and food.  2 The two of them see a swift horse.  3 Scholars, what do you want?  4 Anger conquers you as if (you were) a child.  5 Which two teachers do you see?  6 The moon is as bright as the sun today.  7 Is he pleasant?  8 Teacher, what brahmin is coming this way?  9 What is the

1 Note: The anusvāra added to neuter a stems simply indicates gender: the basic form of the nominative/accusative singular ending should be thought of as m, which remains before vowels or zero and converts to anusvāra only before consonants.
advantage in this?  10 Children, where is that teacher?  11 Do you (pl.) not remember even pleasant words?  12 We see scant advantage.  13 Are the teachers astonished?  14 The two boys see fields, mountains and forests.  15 Why do you (pl.) say that he does not want happiness?  16 They are taking the elephant to the field.  17 But where the food (is), you do not tell me. [Use it.]  18 That man is speaking to the astonished people like a brahmin.
The past participle

The past participle is the most important of the nominal formations from the verbal root (nominal forms of the verb being those which function not as finite verbs but as substantives or adjectives). Its sense corresponds to that of the English past participle in the latter's more adjectival use; it thus in general signifies completed action and, except in the case of necessarily intransitive verbs, passive voice. So लिखित लिखित 'written', स्मृत स्मृत 'remembered', गत गत 'gone', मग्ना मग्ना 'sunk', 'sunken'.

The past participle is formed by adding to the root one of three suffixes: (a) -ta, (b) -ita, (c) -na. Very few roots form their past participle in more than one of these three ways. In all cases the root remains unstrengthened (without गुण or विद्ध).

(a) -ta. Before this suffix, the root usually appears in its very weakest form (cf. the remarks on सम्प्रसारण in Chapter 2.) Thus उपत्त उपत्त (from वप vap) 'sown' and हत हत (हन han) 'killed'. The past participle of roots ending in अ or आ may end in ita or ita (and might therefore be mentioned under (b) below): गीत गीत (गई gai) 'sung' रिखत रिखत (रख sthā) 'standing' (in the sense of 'remaining standing'). Important irregular forms are हित हित (ढा dha) 'put' and दत्त दत्त (दा dā) 'given'. The operation of internal sandhi often produces a considerable change of appearance: दृष्ट दृष्ट (दृश drś) 'seen' प्रस्त prṣa (प्रस्त prach, with सम्प्रसारण) 'asked', लब्ध labdha (लभ labh) 'taken', उध उध (उध vah, with सम्प्रसारण and lengthening of the resulting उ) 'carried'.

(b) -ita. Here the same suffix -ta is added to the root with insertion of the connecting vowel i. The root is not strengthened, neither in general is it reduced by सम्प्रसारण or other processes;
so पतित patita (पतत pat) ‘fallen’. Among exceptional reduced forms are उदित udita (वद् vad) ‘spoken’ and, with long I, ग्रहित grahita (ग्रह grah) ‘seized’.

(Class X verbs and other verbs with stems ending in -aya substitute -ita for this suffix: कथयित kathayati ‘tells’; कथित kathita ‘told’. Otherwise -ita is substituted only for the final a of a derivative stem: कण्ठयित kaṇḍūyati ‘scratches’; कण्ठूयित kaṇḍūyita ‘scratched’.)

(c) ना. This suffix is taken by many roots ending in ा/ai, ि, इ, ऊ, ऋ, ए and ज. *dṁ becomes nn and *jn becomes gn. *ṁ generally becomes ṯṁ, but after a labial consonant ṭṁ. ा/ai becomes sometimes ा and sometimes ṭ. So भिन्न bhinna (भिध bhid) ‘split’, सीरन ṭṁna (्त टः) ‘crossed’, पूर्ण pūrṇa (्प पः) ‘filled’, ग्लान glāna (्गः glai) ‘tired’, हिन्न hīna (्ह हः) ‘left’.

No rule can predict the form that the past participle of a particular verb will take. To ascertain it you should therefore in future consult the list of verbs in Appendix 2. But the following is a list in order of the past participles of verbs quoted in the vocabularies of Chapters 2 and 4: अवगत avagata, आगत agata, आन्तित ānita, गत gata, गीत gīta, जित jīta, जीवित jīvita, द्रष्टा drṣṭa, दीत nīta, भ्राता bhṛāta, उदित udita, उदित uṣiṭa, (past participle of सुष not found) सहत sthit, स्वत smṛta, सूच nṛtta, मत्ता, राष्ट्रा, उपविष्ट upaviṣṭa, प्रर्श्च prarśṭa, प्रविष्ट praviṣṭa, लिखित likhitā, कृत kṛt, त्यक्त tyakta, बिवृत visṛṣṭa.

The verb क क ‘do’ forms a present stem of class VIII, which inflects quite differently from the stems so far learnt (thus करति karoti ‘he does’, कर्यः kurvanti ‘they do’). Do not feel free therefore to use the present stem of any verb unless it is stated to belong to class I, IV, VI or X (the ‘thematic’ classes).

**Use of the past participle**

Past participles may be used in all the ways in which other adjectives are used (in fact, in the previous exercise विस्रित vismita ‘astonished’, like its English counterpart, is actually a participle).

इष्टम फलं न पफ्यामि। istam phalam na paśyāmi I do not see the desired reward

जिते राक्षसः।  jito Rākṣasaḥ Rākṣasa is beaten

शिष्यानुपविष्टः  प्रच्छति। śisyāṇa upaviṣṭah prcchati seated, he questions the pupils
In particular, the use of the enclitic particle अपि api ‘even’ with participles is noteworthy. It has a concessive force and may be translated by ‘though’ (with or without a finite verb):

ह्र्द्य अपि पञ्जितां नागच्छन्ति। ैष्ठाः अपि पञ्जिताः नागच्छन्ति।
[even desired:] though wanted, the pāṇḍits do not come: though we want the pāṇḍits, they do not come.

ह्र्द्यानि पञ्जितास्तः परवाम:। इष्ठां अपि पञ्जितां ना पश्यामाः the pāṇḍits, though wanted, we do not see: though we want the pāṇḍits, we do not see them

Instrumental case

In addition to nominative, vocative and accusative, Sanskrit nouns distinguish instrumental, dative, ablative, genitive and locative cases. From now on, the paradigms in the grammatical section of the book should be consulted. However, the following are the instrumental forms of the words quoted in Chapter 3:

अध्येन अष्वेन, अस्वाभण्यः अस्वाभ्याम्, अध्येनः: अष्वेनः; फलेन फलेनः, फलाभण्यः, फलाभ्याम्, फलेनः: फलाभणः; मया मया, अवाभण्यः अवाभ्याम्, अस्वाभणः: अवाभ्याः; तव त्वाय, त्वाय त्वम, त्वाय त्वम् त्वम्, तव त्वाय; तेन तेन, ताभण् ताभ्याम्, तेन: ताभणः (m. and n.); तेन तेन, ताभण् काभ्याम्, कै: काभ्याः (m. and n.).

The instrumental case has both an instrumental and a comitative sense: it expresses both main senses of the English ‘with’. It also denotes the agent in a passive construction. Among possible translations of its significance are therefore ‘with’, ‘by means of’, ‘because of’, ‘through’, ‘together with’, ‘by’.

इजलेनाश्चन्ति। जालेन अव्वन सिनकति। जलेन अस्वेन सिनकति। he sprinkles the horses with water.

युक्तो योगेन गच्छति। सुक्तो योगेन गच्छति। he [goes to:] attains happiness by means of yoga.

एकलेनान्तिन्स्ति। बालेन अगच्छति। he is coming with the children.

जितो राक्षसाह चांक्येन। जितो राक्षसाह चांक्येन। he is beaten by Cāṇakya.

saha

The comitative sense of the instrumental is, however, usually reinforced by the addition of the preposition सह saha ‘together
with’, which like most Sanskrit prepositions usually follows the substantive it governs:

बालैः सहा गाँवति I bālaiḥ saha āgacchati he is coming with the children

Past passive sentences

The example given earlier, jito Rākṣasaś Cāṇakyaṇa ‘Rākṣasa is beaten by Cāṇakya’, might with very little alteration of sense also be translated as ‘Cāṇakya has beaten Rākṣasa’. But furthermore, since Sanskrit does not normally distinguish perfect from preterite, it might be translated as ‘Cāṇakya beat Rākṣasa’. We thus have in Sanskrit a way of expressing past active statements in which the subject is represented by the instrumental case, the object by the nominative case and the verb by a past participle agreeing with the latter.¹

In Sanskrit this is one among several ways of expressing past statements. Other possibilities include the use of a finite past tense (imperfect, aorist or perfect—often, in the later language, without distinction of meaning) and the use of past active participle (see Chapter 9). In this and the immediately following exercises it is the past participle construction that is to be practised. In translating into Sanskrit you will find it convenient to recast the sentence mentally in English first:

though tired, the friends seized the very first opportunity
by the friends, though tired, the very first opportunity (was) seized

परिश्रान्तापि चतुर्थि: प्रथम एवावसरणे गृहीत: I pariśrāntaiḥ api vayasyaiḥ prathamaḥ eva avasaraiḥ gṛhitaiḥ

When a verb is intransitive, an impersonal passive construction might theoretically be used: तेन गतम् तेन गताम ‘by him (it was) gone’; ‘he went’. But this is far less common than the use

¹ This type of construction was so well favoured that it became the regular way of expressing such statements in some of the languages descended from Sanskrit. Thus the Hindi sentence रामने काम किया Rāmeṇa kām kiya ‘Rām did the work’ represents the Sanskrit रामे न कर्म कृतम् Rāmeṣa karma kṛtam. From this results the apparently curious phenomenon in Hindi that in the past tense the subject of a transitive verb takes a special suffix, and the verb agrees in number and gender with the object.
of such a participle in an intransitive sense, with the subject in
the nominative case:

ते च वचस्याः सह नगरं गताः। te ca vayasyaḥ saha nagaram gataḥ
and they are gone/have gone/went with their friends to the

city

There are, however, a number of past participles that may
have both an active and a passive sense. Thus पिता, like
‘drunk’ in English, can be applied both to the drink and to the
drinker (though in Sanskrit there is no necessary implication
of intoxication). Similarly, प्रविष्ट, प्रविष्टां ‘entered’ or ‘having en-
tered’, विस्मृत, विस्मृता ‘forgotten’ or ‘having forgotten’. Thus with
an active construction:

रामो अपि नगरं प्रविष्टं: Rāmo api nagaram praviṣṭah and with a
passive construction:

रामेन्द्रापि नगरं प्रविष्टं: Rāmeṇa api nagaram praviṣṭam

the meaning of both versions being ‘and Rāma entered the city’.

Omission of pronouns

It is not uncommon to find in Sanskrit sentences such as हन्ता न
गतं: hanta, na gataḥ ‘oh, he hasn’t gone!’ Here, the pronominal
subject ‘he’ is completely omitted and can only be inferred from
the masculine singular form of the predicate gataḥ. This is par-
allel to the already mentioned omission of the personal pro-
nouns with finite verbs (न गच्छति na gacchati ‘he is not going’ etc.)
but is of more limited scope. First and second person subjects
cannot normally be omitted (unless replaced by the appropriate
form of the verb as ‘be’—see Chapter 5), since they are not dis-
tinguished by any special form of the past participle.

The ‘logical subject’ of past passive sentences, in other words the
agent expressed by the instrumental case, is also often omitted.
But this omission is of a different order, since the Sanskrit sen-
tence is grammatically complete without any expressed agent.
While jito Rākṣasaḥ Cānakyena means ‘Cānaka beat Rākṣasa’, there is nothing lacking in the simple jito Rākṣasaḥ
‘Rākṣasa got beaten’. Hence Sanskrit may not bother to express
an agent whose presence is grammatically necessary in English:
one person may ask किं दृष्टं तद्यथानस्म? kim drśtam tat udyānam?,
meaning ‘have (you) seen that garden?’, and another may reply
drśtam, meaning ‘(I) have seen it’. In the following exercises
English pronouns are bracketed where they are not expressed or directly implied in the Sanskrit version.

(The term ‘logical subject’ points to the parallel between the nominative subject of present active sentences and the instrumental agent of past passive sentences. It is a blanket term useful in discussing sentences that attribute past or present behaviour to animate beings. But it cannot be pressed too far, for the term ‘subject’ is also used to cover the nominative subject of intransitive presents and nominal sentences, and the nominative of past passive sentences is itself often comparable to this latter type of ‘subject’.)

eva

एवा eva is an enclitic particle which serves to emphasise the immediately preceding word. It may thus correspond to the emphatic inflection of the voice which we represent in print, if at all, by the use of italics:

स्वल्पायेवेचाचम्: १ svalpaṇi eva icchāmaḥ we want the small ones

(The degree of emphasis would often be better represented by the use of a stress mark such as ´ (‘we want the small ones’), and such a mark is occasionally used in this book where the use of italics would be particularly distorting to the sense.)

This type of emphasis may also be represented in English by a relative clause construction (as regularly in French—‘c’est moi qui l’ai fait’, ‘I did it’).

एवा एव एवानिस्वन्नम्: १ etān eva guṇān icchāmaḥ these are the qualities we want or it is these qualities we want

देवेनेत्वेवेचाचम्: १ devena eva etat iṣṭam it was His Majesty who wanted this

eva may also be translated by a specific word such as ‘really’, ‘actually’, ‘in fact’, ‘quite’, ‘very’, ‘just’, ‘only’. अद्वैत एव adbhutah eva ‘really extraordinary’; बाल एव bālah eva eṣah ‘he is just a child’; स एव जन saḥ eva janaḥ ‘that very person’. The use with the demonstrative saḥ, as in the last example, is particularly noteworthy and may be represented in English by the word ‘same’: तदेव xētram tat eva kṣetram ‘that very field’: ‘the same field’.

eva is particularly used to mark the predicate of a nominal sentence:

एव एव स ब्राह्मण: १ eṣah eva saḥ brahmanah [that brahmin is this one] here is the brahmin
eṣah
एष: eṣah ‘this’ is a compounded form of the demonstrative pronoun saḥ ‘that’. Its inflexion follows that of saḥ precisely, except that by internal sandhi the nominative singular masculine saḥ/ sa and nominative singular feminine sā become एषः/एषः eṣah/esa and एषा eṣā respectively. The distribution of the forms eṣah/esa is the same as that of saḥ/sa.

Whereas saḥ is an unemphatic pronoun used to qualify what is not immediately present to the speaker, eṣah is a deictic pronoun normally referring to what is close at hand. When it qualifies an already defined substantive, it may be represented in English by ‘here’, ‘here is/are’, ‘see’, etc.

एव स ब्राह्मणः । eṣah saḥ brāhmaṇaḥ  here is the brahmin
एव रामो बललानानयति । eṣah Rāmaḥ bālān ānayati  see, Rāma is bringing the children or here is Rāma, bringing the children

The most striking example of this usage is in conjunction with a first or second person verb:

एव उद्यानं प्रविषामि । eṣah udyānaṁ praviṣāmi  see, I am going into the garden

vā
वा vā is yet another enclitic particle. It has the meaning ‘or’ and follows what it ‘disjoins’ as ca follows what it joins. ‘Either . . . or . . .’ is represented by . . . vā . . . vā.

आचार्ये म शिष्येऽऽ गज एष आनीतः । acārye vā śīsyaṁ vā gajaḥ eṣah ānītaḥ either the teacher or the pupils brought this elephant here

kṛtam, alam and kim
क्रज् kṛtam ‘done (with)’ and अल्म alam ‘enough (of)’ are used with a substantive in the instrumental to express a negative exhortation, ‘cease from’ (the exhortation occasionally being addressed to oneself):

अल्म शोकेन । alam śokena enough of sadness: do not be sad
क्रज् कुत्तुहलेन । kṛtam kutūhalena have done with curiosity:
I/you must not be curious

किम् kim? ‘what (with)?’ is used in a similar fashion:

किमुद्यानेन रा्मेियेन । kim udyānen ramaṁyena? what is the point of an attractive garden?
Adverbs of manner

Sanskrit adjectives do not have a termination exclusively reserved for adverbial usage. Instead, the accusative singular neuter (acting as an ‘internal accusative’) may do duty.

शीघ्रमेः चलति। sigram calati [he moves a swift (moving);]
he moves swiftly

Adverbs of manner are also frequently represented by substantives in the instrumental case. विचारण viśādena ‘with dejection’: ‘dejectedly’, वचने: vacanaiḥ ‘by words’: ‘verbally’.

Internal sandhi

The rules of external sandhi, as covered by the sandhi grids, describe juncture phenomena between complete words within a sentence. Internal sandhi concerns the juncture of morphemes within a single word. External sandhi is the more regular and invariable because it is comparatively ad hoc: in principle, any Sanskrit word may find itself next to any other Sanskrit word. The rules of internal sandhi are both less invariable and, from the learner’s point of view, less overwhelmingly important, because they describe a previously established set of forms, the forms which inflected words do in fact have, and which are due to other factors as well as to the operation of internal sandhi. (Similarly in English, while we may by rules of internal sandhi predict both ‘cats’ and ‘dogz’, that ‘children’ is the plural of ‘child’ is merely an historically determined fact about the language.)

The principles of internal sandhi are therefore best absorbed by observation of actual nominal and verbal formations. There are many features in common with external sandhi, but broadly speaking, instead of assimilation of the first sound to the second, the assimilation is two-way and a greater variety of combination is permitted. Instead of reducing to k/t/t/p, stops preserve both aspiration and voicing, and the palatal series is also retained. Before vowels, semivowels and nasals, all these stops remain unchanged. The t of the past participle may assimilate the voicing and aspiration of a root final sound: so बुध budh ‘awake’, बुधु buddha (for *budh-ta) ‘awakened’. Before vowels and y, the diphthongs revert to ay/ay/av/av: so ne + ati = nayati (cf. Chapter 2).

Retroflexion of s and n

Included within the scope of internal sandhi are two important rules which are really about possible sequences of sound within
a Sanskrit word. (Minor exceptions to both rules occur, but these are not important for the beginner.) The first rule is that ś is found instead of s immediately after k, r or any vowel except a or ā, provided that it is neither final nor followed by r. This happens even if there is an anusvāra or visarga between the preceding vowel and the s. The rule will appear plainer in tabular form (Table 4.1).

Table 4.1

| k, r, i, l, u, ū, r̥, ṭ̥, e, ai, o or au | in spite of an intervening m or ḥ | changes s to ś unless final or followed by r |

Thus eṣa/esaḥ in comparison with sa/saḥ. If the following sound is, in fact, t, th or n, this also becomes retroflex. Thus, in comparison with the root sthā 'stand', tisthati (for *tisthati) 'he stands'.

The second rule is at once more important and more difficult to apply, for the reason that it is capable of operating over a much longer phonetic sequence (though only within a single word). See first the rule in tabular form (Table 4.2).

Table 4.2

| t̥, ṭ̥, r, ṣ (but not of t, th, d, ḍh or ṇ) | in spite of any combination of velars (k, kh, g, gh, ḍ), labials (p, ph, b, bh, m and v) or y, h, ṇ (ḥ cannot occur) | changes n to ṇ if followed by vowels, m, y, v, or n (which also becomes ṇ) |

The point is this. The pronunciation of the retroflex sounds t̥, ṭ̥, r, ṣ (but not of t, th, d, ḍh or ṇ) is such that the tongue does not release the retroflex position even after the sound has been made. This retroflex position continues (within a single word) until there occurs either a retroflex sound of the releasing type (t̥, ṭ̥, d̥, ḍh, ṇ) or a sound that requires the use of the tongue in another position (c, ch, jh, ni, ś, t, th, d, dh, l, s). But if n, an easily assimilable sound, occurs while the tongue is in the retroflex position, it is realised as a retroflex ṇ (thus causing release of the retroflex position)—unless, indeed, it is the last sound in the word or is followed by some less easily assimilable sound such as t, which guards the dental quality of both. Under the same circumstances mn becomes ṇn.
An illustration of both the above rules occurs in the past participle of सदि sad ‘sit’ when combined with the prefix निमि ‘down’. The past participle of sad is सन्ना sanna. *nisanna becomes by the first rule *nisanna, which in turn becomes by the second rule निसन्ना nisannya ‘seated’.

The rules do not apply between separate words or (with rare and unimportant exceptions) between the elements of a nominal compound: thus नरानगराणि naraṇa nagarāṇi, not *naraṇa nagarāṇi. After a verbal prefix the rules do operate, but with many exceptions. Generally speaking, न and Ѳ are retroflected only if they are the first sound in the following stem (a restriction already naturally applicable to Ѳ), and not always even then. Thus, as quoted above, निसन्ना nisannya, but as an exception विसर्पति visarpati (from विसर्प vi + Ѳ) ‘glides’. From नम् nam, प्राणांति pranamati ‘salutes’. But from निन्दा nind, either नारेन्द्रनि parinindati or परिनिन्दति parinindati ‘censures’. The vocabularies will show whether or not retroflexion occurs after a prefix. As they will also show, particular lexical items do not always exhibit the expected retroflexion of Ѳ: e.g. कुसुम kusumam ‘flower’, not *kusumam. The most important sphere of application of both rules is in the addition of suffixes: e.g. guru + Ѳ = गुरु guruṣu, locative plural of guru ‘heavy’. The terminations so far encountered containing an Ѳ liable to retroflexion are the neuter plural -ाणि and the instrumental singular -ेना.

It is not easy at first always to remember to make Ѳ retroflex. If after several exercises you find this is still causing trouble, you should make a special check of each exercise to determine whether the rule has been fully applied.

Absence of external sandhi

When some pause of sense occurs within a sentence, the rules of sandhi are not necessarily observed (in prose). Thus, in particular, sandhi does not occur after interjections and is optional after initial vocatives. If you abstain from making sandhi in the latter circumstances, it is wiser to show that this is deliberate by inserting a dash or a comma.

Vocabulary

अवसर: avasaraḥ opportunity, occasion
देव: devaḥ god; His Majesty; Your Majesty
उद्यान: udyanam garden, park
नगर: nagaram city, town
पुत्र: putraḥ son
Exercise 4a  Translate into English:

Exercise 4a  Translate into English:

19. इस्तब्राह्मन्—प्रविज्ञाम्: १२। आचार्येन च शिष्येश्वरः: प्रवन: कृत: । १३। प्रियो मदीयो वयस्य इति जीवितमें यथोक्त:। १४। क एव यथोक्त:। १५। रसिन्दे दर्शिन किं न यासिस: । १६। दृष्टमवन्त च । १७। अथै: नर:। किमिष्कन्तिति कुटुबलेन गृह प्रविज्ञात:। । १८। दूरसेव नागर वर्य च परिश्राता भ्रमाम:। । १९। इस्तब्राह्मन् वा । १२। इस्तवेन इति इतिविषदेन वदत:। । १२। पुन्तः। । स एवो मवसरः। । १२१। एवेष वर्य नागरमिनः। । १२२। इत्युपरि वदत:। । १२३। विस्मृतौ वयस्याद्वाभ्यां प्रविज्ञो विषादः। । १२४। इति प्रविज्ञात:। । १२५। किं प्रविज्ञेन । प्रेम त्वां प्रविज्ञाति:। । १२६॥

1  In origin a past participle.
Exercise 4b  Translate into Sanskrit:
1 Your Majesty is tired: let us sit down here.  2 The people did not forget these words.  3 This is quite beautiful.  4 He remembers (his) son although he has gone to the forest. [Translate for both meanings of the second ‘he’.]  5 We came only today.  6 Your Majesty, these two children have even now not left the garden.  7 Here he stands with (his) friends.  8 What is extraordinary in this? I have already seen this man.  9 See, His Majesty Candragupta has actually arrived.  10 We have seen the garden with interest.  11 (He) has gone either to the forest or to the park.  12 Friends, we have been brought a long way by this horse.  13 An end of doubt: here come the two pupils alive.  14 Even today it is with pleasure that we remember that extraordinary sight.  15 Despair has conquered them.  16 Although astonished by this sight, they are not giving up the attempt.
Paradigms: m. and n. of kānta, aham, tvam, saḥ, eṣaḥ and ayam; present indicative of as ‘be’

Sanskrit grammarians discussed the cases of the noun in terms of inflexional morphemes modifying the nominal stem. In addition to the vocative (sambuddhi, not regarded as on a par with the other cases), those so far introduced have been the nominative (prathama ‘first (inflection)’), the accusative (dvitiyā ‘second’) and the instrumental (tritiyā ‘third’). The order of the cases in Sanskrit was principally determined by the wish to group like endings together. The following is a brief sketch (by no means a full account) of the chief uses of the remaining cases.

Dative (caturthī ‘fourth’): ‘to, for’

Of all the cases the dative has the smallest scope. In Middle Indo-Aryan dialects it was lost, merged into the genitive. Even in Sanskrit itself the tendency of the genitive to usurp the traditional functions of the dative is very noticeable. The dative may be used to denote the indirect object after verbs of giving, telling, etc.:

दत्तं मया ब्राह्मणेऽभ्यो द्रविनाम।
 đattam mayā brāhmaṇeḥbhyaḥ draviṇam I have given the brahmins wealth

But in such a sentence the genitive brāhmaṇānanam may be substituted for the dative.

However, the dative in Classical Sanskrit does have one function not shared by any other case, that of denoting purpose or result. The best translation in English is often by means of an infinitive:

लाद्रम् गच्छामि नर्पस्य दर्शनाय।
 landram gacchāmi nṛpasya dārśanāya I’m going to London [for the seeing of:] to see
the children climbed the wall [for the breaking of:] only to break their limbs

Especially noteworthy is the use of such a dative as a predicate in itself:

sarvam atimātram dosāya all (that is) excessive [is for a fault:] becomes reprehensible

Ablative (pañcamī 'fifth'): 'from'
The ablative expresses the relationship 'from':

nagarat kṣetraṇi gacchati he goes from the city to the fields

When a causal relationship is implied, translations such as 'because of' may be used: kroḍhāt 'from anger', 'out of anger', 'because of anger', 'through anger'.

The ablative of comparison will be mentioned later.

Genitive (śaṣṭhi ‘sixth’): 'of, 's/s''
The genitive is the case with the widest range of uses. It most often qualifies another substantive, and has a possessive sense of some kind:

nṛpasya kroḍham na avagacchāmah we do not understand the king’s anger/the anger of the king

Where the substantive embodies a verbal notion, the relationship may be either subjective or objective, just as the word 'its' in English is subjective in the phrase 'its consumption of electricity' and objective in 'its consumption by the community'. nṛpasya in the preceding example is subjective (the king is angry); in nṛpasya darśanam when this means 'sight of the king' it is objective (I see the king).

The use of the genitive as an alternative to the dative after verbs of giving, telling, etc. has been mentioned. Furthermore, it is the genitive and not the dative that should be used in relation to adjectives to express 'point of view', conveyed in English by 'to' or 'for'.

mitraṇām eva priyam etat darśanam to friends, this is a welcome sight
Similarly, past participles formed from roots meaning ‘to know’, ‘to desire’ or ‘to honour’, such as विदित विदिता ‘known’, take a genitive (instead of an instrumental of the agent) when used adjectivally:

अपि विदितमेऽति देवयस। api viditam etat devasya? is this known to Your Majesty?

But:

अपि विदितो देवेन तेषामश्रयां। api viditaḥ devena teśām abhiprāyah? did Your Majesty (get to) know their intentions?

The possessive adjective मद्या my, mine’ was given in the previous chapter. There are various others—e.g. मामक māmaka (same meaning), युष्मद्या ‘belonging to (all of) you’, etc. More commonly, however, the genitive of the appropriate pronoun is used instead of the possessive adjective:

मम ग्रहम mama grham [the house of me:] my house
मम क्षेत्राणि mama kṣetráṇi my fields
tva putrāḥ tava putrāḥ your sons (addressing one person)
गुष्मकं पुष्पा yuṣmakam puṣpāḥ your sons (addressing several persons)
kasya puṣpāṇि kasya puṣpāṇi? whose flowers?
tasya hastāḥ tasya hastāḥ his hands

The unemphatic forms of the first and second person pronouns (मे me, नौ nau, etc.) may also be used. Like the ordinary forms, they may either precede or follow their substantive, but as enclitics they may not stand first in the sentence.

इमे नो ग्रहः ime naḥ grhāḥ here is our house (the plural of grha often has a singular sense)

Generally speaking, neither possessive adjectives nor the genitives of pronouns may be used to refer to the subject or ‘logical subject’ of a sentence. If necessary, the reflexive adjective स्वा ‘my own, your own, his own, their own, etc.’ or the genitive
singular of the reflexive word आत्मन अत्मन ‘self’ may be employed, but it is usually omitted unless exceptional emphasis is intended. [sva is often compounded with its substantive, while as a separate word अत्मान ‘is more normal.]

पुत्राक्षरि पुत्राक्षरि उt he protects his sons
तस्य पुत्राक्षरि tasya putrākṣati he protects his [i.e. the other’s] sons
स्वान eva putrākṣasi you protect your own sons

Because the omission of the reflexive possessive is standard, it is from now on not normally indicated in the exercises by any bracketing of the English word: ‘he protects his sons’, not ‘he protects (his) sons’.

Locative (saptami ‘seventh’): ‘at, in, on, among; into, onto’

The locative expresses such notions as station or circumstance:

चरति वने किं विल्लः carati vane kim cit something is moving in the forest

फलके बाला उपविष्टः phalake bālāḥ upavistāḥ the children are seated on the table

मित्राणं दशने न किं विद्वदितः mitrāṇām darśane na kim cit vadati [at the sight of:] on seeing his friends he says nothing

It also expresses the end result of motion:

जले बालं क्षिपति jale bālam kṣipati he throws the child into the water

It can bear the sense ‘in the matter of’:

अपापो हैं वैवेशस्ये apāpaḥ aham Parvateśvare I am guiltless [in the matter of:] towards Parvateśvara

In particular, it is used to denote the object of feelings (English ‘towards’, ‘for’):

अवाचार्यि ते वस्मस्सौहार्यम् avagacchāmi te tasmin sauhārdam I understand your fondness for him

It thus occurs after a verb such as स्निह ‘feel affection (for)’:

किं नु खलु बाले उमस्तीविस्मे इव पुने स्निहति मे ह्रदयम् kim nu khalu bāle asmin aurase iva putre snihati me hṛdayam? now
why indeed does my heart feel affection for this child as for
a son of my own loins?

The use of the locative in expressing circumstance leads to the
'locative absolute' construction (Chapter 11).

**Expressions of time**

Many of the cases are used in expressing statements of time. The
following is an indication of the main usages:

(a) Accusative, ‘time during which’:

\[ \text{त्रिदिवसान्यायनि} \Rightarrow \text{trīn divāsan bhrāmantī} \]
they wander for three days

(b) Instrumental, ‘time within which’:

\[ \text{ते अपि त्रिभिद्वसान्यायनं प्राप्ता} \Rightarrow \text{te api tribhīḥ divāsāṁ nagaram prāptāḥ} \]
and they reached the city in three days

(c) Ablative (sometimes genitive), ‘time after which’:

\[ \text{ते अपि त्रिभयां दिवसेभ्यं प्राप्ता} \Rightarrow \text{te api tribhayaḥ divasebhyaḥ prāptāḥ} \]
and they arrived after three days

\[ \text{चिरस्य कालस्य प्राप्तो दसि} \Rightarrow \text{cirasya kālasya prāptāḥ asi} \]
you have arrived after a long time/at long last

(d) Locative, ‘time at which’:

\[ \text{ते अपि त्र्यीये दिवसे नगरं प्राप्ता} \Rightarrow \text{te api trītīye divase nagaram prāptāḥ} \]
and they reached the city on the third day

**ayam**

The irregularity of the declension of the pronoun ayam is partly
due to the fact that it derives from two stems: one a (cf. the ad-
verbs अत्र atra and अव: atah, the other i (cf. इह iha and इत: itah).

Two pronouns are conventionally translated by the English
'that': स: saḥ and असौ asau (Chapter 13); and two by the English
'this': असौ ayam and ए: eṣāḥ. Traditionally, the distinctions are
that saḥ is used of what is not present to the speaker, asau of
what is remote from him (though possibly visible), ayam of what
is present and eṣāḥ of what is near at hand. Thus asau is the
'stronger' of the two which mean 'that', eṣāḥ the 'stronger' of
the two which mean 'this'.
It is evident that even if these distinctions were adhered to there would be considerable overlap within each pair (and also that ayam in particular might represent ‘that’ as well as ‘this’). In practice, the distinctions are somewhat blurred and, at any rate, not always easy to apply. A different distinction is that, used in reference to discourse, ēṣāḥ means ‘what precedes’, ayam ‘what follows’.

śrutvā etat idam vadati hearing this, he says the following

This rule also is not universally observed, but it is true enough to be worth remembering.

In the oblique cases other than the accusative (and in practice to some extent in all cases), ayam may be used simply as an unemphatic third person pronoun. In this sense it is usually enclitic.

krodham ēṣāṃ na avagacchāmi I don’t understand their anger

**Pronominal adjectives**

Certain common adjectives in a follow wholly or in part the pronominal rather than the nominal declension, anya ‘other’ does so wholly: its neuter singular nominative/accusative is ānayo anyat (cf. the d of Latin alius). Sarvāḥ sarva ‘all’, eka ‘one’ and svā sva ‘own’ are also wholly pronominal, except that their neuter singular nominative/accusative is sarvāṃ, ekaṃ, svāṃ svam.

sarveṣāṃ nṛpānām ayam mārgaḥ this is the path for all kings

ekasmin eva deṣe sarve bālāḥ the children are all in a single place

In conjunction with an interrogative, anya may be translated by ‘else’:

ānāṃ kāḥ āgacchati? who else is coming?

**kaś cit and ko api**

The addition of an indefinite particle, usually either cit or api, turns the interrogative pronoun (‘who?’, ‘what?’) into an indefinite pronoun (‘someone’, ‘anyone’, ‘some’, ‘any’, ‘a little’,
'a few'). The addition of ना ('not anyone' etc.) gives the Sanskrit for 'no one', 'nothing', etc.

केन जलं पीतम्। kena jalam pitam? who has drunk the water?
केनापि जलं पीतम्/केन चिज्जलं पीतम्। kena api jalam pitam/kena cit jalam pitam someone/somebody has drunk the water
केनापि जलं न पीतम्। kena api jalam na pitam no one/nobody has drunk the water
उदाहने न कलिच्चारति। udyane na kāh cit carati no one is walking in the park
तव किं चिज्जलं भवति। na kāh cit eva have you any/a little water?—none at all

Interrogative adverbs are used in the same way:

कलाहंसकं न कस्थितिमयि। Kalahamsakam na kva cit pasyami I don't see Kalahamsaka anywhere

कृत: कथमपि घट:। kṛtaḥ katham api ghaṭaḥ somehow (he) made the pot

कथमपि katham api or कथं चित katham cit has by extension the sense 'scarcely', 'with difficulty':

चन्द्रं कथमपि पर्ययमि। candram katham api pasyami I can only just see the moon

as 'be'

The verb as 'be', a very common irregular verb, is an athematic of class II (Chapter 12). The six first and second person forms of the present indicative provide an alternative to (and are, in fact, much more frequent than) the use of pronominal subjects in nominal and past participial sentences. So अतिकारठो असि atikāṛaḥ asi as well as अतिकारठस्वम् atikāṛaḥ tvam 'you are over-timid', and गतो असि gataḥ asmi as well as गतो असि gataḥ aham 'I went'. Similarly धन्यी स्वः dhanyau svah 'the two of us are lucky', प्राप्तिः स्वः praptiḥ stah 'the two of you have arrived', etc. These forms are normally enclitic.

The third person forms (असि asti, स्वः stah, सनि santi), on the other hand, are seldom if ever used as a copula but have existential force ('there is', 'there are') and most frequently stand as the first word.

असि पवित्रं नगरं। asti parvateśu nagaram there is in the mountains a city
अतः परमभवनिता। atah param api priyam asti? is there (any) blessing beyond this?
अस्फूतति। asti etat this is —i.e. this is true, that is so

bhū 'be'

This verb, a regular verb of class I, may mean in its non-copulative uses either ‘exist’ (like as) or ‘come into existence’, ‘arise’:
भवति चाथ्रोकः। bhavanti ca atra slokāḥ and on this point there are stanzas
ऋषाद्वति संमोहि। krodhāt bhavati saṃmohah from anger arises delusion

As a copulative verb it provides a less frequent alternative to a nominal sentence, more particularly in general statements.

dर्सनमेवाच रमणवेदं भवति परिश्रावालाम। darśanam eva asya ramaṇīyaṁ bhavati pariśrāntānām the very sight of it is delightful to the exhausted

'To have'

The notion of the English ‘have’ in the sense of ‘possess’ is generally expressed by means of the genitive case: i.e. instead of ‘John has a hat’, one says ‘of John there is a hat’. However, even in this existential sense the verb as or bhū is sometimes omitted.

tव पुत्राणं धर्म न भवति। tava putrāṇaṁ dhanaṁ na bhavati your sons have no money
अस्ति चास्माकमन्यन्ति भिन्नम। asti ca asmākam anyat api mitram and we have another friend too

शृंगम् अस्तेतोषतु हृदयस्य। śrutam—asamtoṣaḥ tu hṛdayasya (I) have heard, but [(there is) dissatisfaction for my heart:] my heart has/feels no satisfaction (Compare the use of var-tate [Chapter 9].)

'To feel'

As the above example suggests, there are various ways in which the notion ‘to feel (an emotion etc.)’ might be represented in Sanskrit. It may, however, be worth pointing out that the equivalent of इव इव in first person statements is often ‘feel’ (‘seem’ being inappropriate):

ासारामस्व। asaraṇaḥ iva asmi I feel helpless
The absolutive

Of an ancient verbal action noun in -tu (cf. the Latin supine) two cases survive in Classical Sanskrit: the accusative, supplying the Sanskrit infinitive (नेतुन् netum 'to lead', with strengthening of the root), and the instrumental, supplying the absolutive (or 'gerund', or 'indeclinable participle')—नीत्वा nītvā 'after leading, by leading', with weak grade of the root.

The absolutive in -tvā is not difficult to form. With very few exceptions it may be obtained by substituting tvā for the -ta or -na of the past participle (with internal sandhi as appropriate). So उक्त्वा uktvā 'after saying', द्रष्टव्यa drstvā 'after seeing', लाभ्यa labdhvā 'after taking', पतित्वा patitvā 'after falling', त्रित्वा� tītvā 'after crossing'.

The absolutive in -tvā may not be used when a verb is compounded with a prefix or prefixes. In such a case the suffix -ya (probably itself the instrumental of an old action noun in -i) is added to the verb, which usually appears in its weaker form. In internal sandhi, fortunately, y is without effect on the preceding sound. Roots ending in a short vowel add -tya instead of -ya, and those roots ending in -an/-am which shorten to -a in the past participle may optionally do so (again shortening to -a). So संद्रव्यa samdrīya 'after seeing', प्रत्युत्तम pratyucya 'after replying', विजयित्वa vijitya 'after conquering', आगम्यa agamyya or आगत्यa agatyya 'after coming'.

(A minor exception to both the above formations is provided by derivative verbs in -ayati. They form their past participle in -ita but their simple absolutive in -ayitvā. In the compounded absolutive, they substitute -ya for -ayati in general but -aayya if the vowel of the stem is unstrengthened. So गमयित्वa gamayitvā 'after causing to go', आगम्यa agamayya 'after causing to come', प्रवेशित्वa praveśya 'after causing to enter'. See pp. 85–7.)

The sense of the absolutive is generally that of action preceding the action of the main verb. Its closest equivalent is often therefore in primer English the perfect participle ('having led') and in ordinary English the present participle ('leading').

शुम्ह त्वक्त्वा वने परिप्रभवति graham tyaktvā vane paribhramati
leaving his home, he wanders about in the forest

This might alternatively be translated as 'he leaves his home and wanders. . .' In English both versions are possible. In
Sanskrit a sequence of events is almost invariably represented by the use of absolutes rather than by clauses connected with ca.


drśtvā praticchandakam ācchādayati he enters the garden, sees the young man, and hides the picture

Puruṣaḥ puṣṭāḥ putram āhūya pṛcchāmi I’ll call my son and ask him

The subject of the action expressed by the absolute is not necessarily the grammatical subject of the sentence. Rather it is the logical subject, which in passive sentences will be in the instrumental case and in some other sentences in yet some other case:

tenāpi ślokam avagamyā prativacanam uktam and he understood the stanza and spoke a reply

atyantam kutūhalam bhavati [but of the kings, having seen the young man, an intense curiosity arises:] but the kings, on seeing the young man, feel an intense curiosity

Sometimes the logical subject itself remains unexpressed:

kātam caireṇa eva nirmāyā likhitāḥ ślokāḥ [what, after composing within a very short while, a stanza has been written:] why, he has (/you/they have) rapidly composed and written out a stanza

Hastā bhū—Sākuntalāṁ visṛjya labdhām idāṁ svāsthyām Oh, in bidding farewell to Sākuntalā (I) have now found ease

**khalu**

khalu, like eva, is an enclitic particle of emphasis. But whereas eva is an affirmative particle stressing what is new, khalu is a confirmatory particle tending to stress what is already implicitly known. In consequence, whereas eva often marks out a predicate, khalu may equally well qualify the subject (or perhaps spread its emphasis more evenly over the whole statement). The subject is then usually placed first in the sentence. For convenience, khalu is represented in the exercises by ‘indeed’,

दरुष्य कहाँ तुम you are indeed cruel
kahā śā khalu eṣāh this man is assuredly a monster

अनुत्तेकः विचारान्तिकः modesty, after all, is valour’s ornament

External sandhi

Now that a wider range of forms is occurring in the exercises, attention is drawn to two disconcerting rules of external sandhi: (a) final n preceded by a short vowel is doubled when the next word begins with a vowel (thus when n closes a word, the final syllable can never be light) and (b) t combines with a following s to make cch.

Vocabulary

आलेव: āvegaḥ alarm
उपाय: upāyaḥ method, means, way
कुमार: kumāraḥ (well-born)
 युग्म, राजा, राजा, राजा;
 Your/His Highness
श्रादेश्: kṣaṇaḥ instant of
 कुमार शंकर अस्ति;
 time, second, moment
dेश: deśāḥ place; country
पाद: pādaḥ foot
पुष्प: pūspaḥ flower
पुस्तक: pustakaḥ book

प्रतिष्ठित: pratiṣṭhānaḥ portrait, picture
प्रतिवध: prativācanaḥ answer, reply
मार्ग: mārañāḥ road
मित्र: mitraḥ (N.B. gender)
friend
मुहूर्त: mūhūṛta m./n. short while, ‘minute’
हृदय: hrdayaḥ heart, mind

(Kalahāmsaka, Mādhava and Rāma are proper names.)

अयाम: ayam (pron.) this
अय्या andhā blind
अय्या anya (pron.) other
एक: eka (pron.) one
काँत्य कोष्ठिपिर kaś cit / kośpi
(see chapter text)

काण्ड: kāṇa one-eyed
पाप: pāpa evil, bad; m.
villain
सर्व: sarva (pron.) all,
every; n. sg. everything;
m. sg. everyone
Exercise 5a  Translate into English:

Exercise 5b  Translate into Sanskrit:

1 You are blind indeed.  2 From this house he was led to the woods.  3 And they went to the park and seized the villains.  4 The anger of these two is extraordinary.  5 You have been seen, (my) sons.  6 But we have friends in Candanañada’s house.  7 I ask because I’m tired.  8 We have seen this on all the country’s roads.  9 Your Majesty, I am that same prince.  10 He falls at the blind (man)’s feet.  11 By some means I saw (them) all.  12 This reply of the prince (will make) for anger.  13 But hearing this they sit in the road.  14 Kalahamsaka, we have no interest in books.  15 In just one garden there are a few flowers.  16 Even after seeing everything Your Highness says nothing.  17 What, have you doubt about it [atra]?  18 Oh Makaranda, oh Kalaham saka, your friend has gone.  19 But the prince stayed in another place and heard the villain’s whole reply.  20 What advantage does this (man) see in anger?
Paradigms: f. of kānta; f. of saḥ, ayam and other pronouns

**Feminine gender**

In addition to the masculine and neuter genders so far presented, Sanskrit has a feminine gender. Feminine substantives in -ā decline like the feminine of the adjective kānta. There are no masculine or neuter substantives that end in this -ā, and no feminine substantives in -a. The majority of adjectives (among them all past participles) that end in -a form their feminine in -ā. A substantial minority, however, form their feminine in -i and inflect like nādi ‘river’ (among this group are most adjectives formed by vṛddhi derivation). A certain number of adjectives have the option of either formation: so pāpā or pāpi (the latter is the more archaic form), feminine of pāpa ‘wicked’. Adjectives in -a with feminines in -i are so indicated in the vocabulary, but the use of forms in -i is not required in this chapter.

There is, of course, concord of adjectives, including pronominal adjectives, with feminine substantives:

vayasya, iyam sā vārttā friend, this is that news

**Determinative compounds**

Present-day English shows a considerable fondness for forming determinatives. If the food we buy nowadays cannot be urged on us as either ‘home-baked’ or ‘farm-fresh’, it is at least quite likely to be ‘oven-ready’. A determinative compound
is one in which the final element, whether adjective or substantive, is merely further defined by what precedes it:

1. black:bird, girl:friend  
2. door-stop  
3. sword-fight  
4. dining-room  
5. book-learning  
6. status-symbol  
7. side-door

new:found, ice:cold  
man-eating  
hand-written  
accident-prone  
trouble-free  
class-conscious  
home-made

Each of the above examples is a limited exemplification of its final element. A blackbird is a bird, but of a particular kind; a dining-room is a room, but for a particular purpose. Similarly, the adjectives (including past participles) in the second column mean: cold to a particular degree, free from a particular thing, and so on.

If we compare determinative with other compounds, the point will become even clearer. Twenty: eight is not a particular kind of eight. Bare: foot is not a particular kind of foot (in fact, the compounded word is not even a substantive). Richard the Lion:heart was not a heart. And an over head railway is not a ‘head railway’ of a special sort. (Our use of the underscore is explained on p. 100.)

In analysing in English the meaning of determinatives, we can usually make use of a preposition, chosen according to the sense of the compound. ‘Home-made’ no doubt means made in the home or at home (cf. home-baked); but ‘hand-made’ must mean made by hand or with one’s hands. In Sanskrit it is broadly possible to express the relationship between the elements of any particular deterministic (tatpurusa) compound in terms of one of the seven cases. The above English examples are set out according to this analysis. Compounds analysed as involving nominative relationship will be discussed below. Those involving relationship in any oblique case (accusative to locative) are known as dependent determinatives.

**Dependent determinatives**

In the punctuation of compounds in this book, dependent determinative relationship is represented by a hyphen. Occasionally, when a more precise analysis is desired, a number
from 2 to 7 is superscribed, representing the particular case. So pākṣa-dvāram ‘side-door’, with locative (saptamī ‘seventh case’) relationship.

Assignment to a particular oblique case may sometimes be arbitrary, and irrelevant to understanding of the compound. ‘Book-learning’ has been taken to be learning from books, but it might be thought of as learning in books (locative) or perhaps by means of books (instrumental). As an example of accusative case relationship, ‘door-stop’ may not be thought entirely convincing (it is here treated as ‘a stop (which stops) a door’, but perhaps it is simply ‘a stop for a door’ or ‘the stop of a door’). The point is, of course, that the accusative case essentially relates nouns to verbs. The corresponding relationship between substantives is expressed by the objective genitive. In a sense nṛpa-darśanam ‘king-seeing’ contains an accusative relationship, but expressed by separate words it would appear as nṛpasya/nṛpayor/nṛpānām darśanam ‘sight of the king/kings’. (A subjective genitive relationship may also be expressed by a determinative compound: in the appropriate context nṛpa-darśanam could also mean ‘sight by the king’ etc.)

The last example will serve to remind you of the principle that stem forms are indeterminate between singular, dual and plural. There is a similar indeterminacy in English, as the example ‘book-learning’ will have suggested. In the same way a ‘garage-owner’ may own one or many garages. A phrase such as ‘child welfare’ (the welfare of children) shows that determinative relationship in English may exist between words not joined by a hyphen.

Although such compounds are frequent in English, they are by no means substitutable in all circumstances for more analytical turns of phrase. In general they denote characteristic rather than ad hoc relationships. A ‘hand-held’ camera is such by virtue of its design or at least some deliberate policy of its user. We do not say ‘He brandished the hand-held book’ instead of ‘He brandished the book held in his hand’. In Classical Sanskrit there is no such inhibition. Wherever nouns are connected among themselves by oblique case relationships, compounds are formed extensively. In fact, a long sentence composed entirely of short words each with its own case termination would have seemed unnecessarily clumsy.

samvadaty ubhayor Mālatī-niveditah ṣātrā-ākārah [the appearance-of-body reported-by-Mālatī fits for both] they are both as Mālatī described them
kāla-jīna devī—kārya-dāparodham me pariharati Her Majesty is ['occasion-knowing'] tactful—she avoids interruption-of-my-business

The compound kāla-jīna illustrates the fact that a number of forms are found at the end of determinative compounds which would never be used as words by themselves. In particular, many verbal roots are so used, predominantly with an active participial sense. If the root ends in a consonant, it is inflected according to the consonant declension (to be described later). Furthermore, roots ending in i, u or ū add a euphonic t. But roots in ā and certain others are simplified so as to end in a, and are inflected like kānta (thus kāla-jīna, from jīna know).

dṛś see sarva-dṛś all-seeing
krṣ make vighna-krṣ obstacle-making, interfering
ji conquer satya-jīt conquering by truth
sthā stand mārga-stha standing (/being) in the road
jan be born jala-ja born in the water

Very frequent also in such compounds is the root extended by the suffix a. So side by side exist jala-ruh (consonant-stem) and jala-ruha (inflected like kānta) 'growing in the water'.

Occasionally compounds are found in which the first member appears in an inflected instead of a stem form, and this is not uncommon when the final member cannot be used as an independent word. So agar-ga 'going in front' from agram 'front' and the root gam. From the same root hṛdayamgama 'going to the heart'. An example of a case termination (here dative singular) before a word which also occurs independently is the grammatical term parasmai-pādam 'word for another, active voice'. In such instances, one of the most important criteria for the existence of a compound rather than two separate words is lacking, but others remain: in Vedic, specialised meaning or unity of accent; in Classical Sanskrit, specialised meaning or the ability to occur as part of a longer compound.

The word arthaḥ 'purpose' is used adverbially at the end of compounds, usually in the accusative case, artham, to mean 'for the sake of': udak-ārtham 'for the sake of water', 'for water', 'to get water'; kim-artham 'for the sake of what', 'for what purpose', 'why?'.

The first member of a dependent determinative must be a nominal or pronominal substantive, or a substantially used adjective (e.g. priya m. and priyā f. 'loved one'—or the first of these two forms, priya, used with neuter significance, 'benefit, service'). This does not apply to the other class of determinative compounds.

**Descriptive determinatives**

For this type of determinative there is a special name in Sanskrit, karmadhāraya. The notion that it expresses nominative relationship between the two members should not be pressed too far, for where the final member is an adjective it is not usually possible to achieve even an approximate representation of the sense of the compound merely by assigning the same case ending to the first member as to the second. The point is rather that in descriptives the first element stands in an attributive relationship (represented in the punctuation by a colon) to the second. Where the second element is a noun, the relationship is adjectival, the first element being either an adjective or a substantive used 'adjectivaly', that is to say in apposition. Where the second element is an adjective, the relationship is adverbial, and the first element is either an adverbially used adjective (or sometimes an actual adverb) or an adverbially used substantive. Karmadhārayas may thus conveniently be discussed under four main headings.

1. **Adjective + substantive** (black:bird). What is true of such compounds in English originally applied in Sanskrit too. They were used principally where the compound had a conventional significance transcending the separate meanings of its parts. In the same way that 'blackbird' in English does not mean just any bird that is black, so the equivalent Sanskrit compound krṣṇaśakuni meant, in fact, a crow. Even in the Classical period it remains true that an adjective qualifying a substantive preserves its own inflexion in the vast majority of cases, in preference to being compounded in its stem form with the latter. However, there was a continuous whittling away at this principle. It was often violated in verse for reasons of metrical convenience. Common adjectives of unemphatic meaning such as mahā 'great' and sva 'my etc.) own' may be used fairly freely, and so may common collocations such as priya-vayasyah 'dear friend'. In later Sanskrit prose words like sarva 'all' and anya 'other' are compounded in karmadhārayas with increasing frequency. In the exercises you should not yourself form karmadhārayas of adjective plus substantive unless directed to do so. (But this does not apply to karmadhārayas forming part of a longer compound: see Chapter 7.)
An adjective has only one stem form for all three genders, deriving from that of the masculine-neuter. So priya:sakhī ‘dear [female] friend’, not priyā:sakhī, which could only be either two separate words or a dependent compound meaning ‘friend of (my) sweetheart’.

2. **Substantive + substantive (girl:friend).** In these compounds the substantives are in appositional relationship: so rājarṣi ‘king-seer’. In particular, titles are compounded: amātya: Bhūrivasu ‘Minister Bhūrivasu’, bhatt.:Ódbhataḥ ‘Dr Udbhaṭa’. Other types are strījanaḥ ‘womenfolk’, dhwani:sābdah ‘the word “dhwani”’. Where proper names are involved, the expected order is sometimes reversed: thus Rāma:bhadraḥ ‘dear ‘Rāma’, Sītā:devī ‘Queen Sītā’.

One particular type of karmadharaya made from two substantives is of great importance in literary style. It may be called the karmadharaya of comparison. According to Sanskrit literary critics, it embodies the figure of speech called rūpakām ‘metaphor’ (as opposed to upamā ‘simile’), in which one makes a comparison by stating directly that something is something else. So if we take the word padmā ‘lotus’ and qualify it by the word pāda ‘foot’, we have the compound pāda:padmā ‘foot lotus, a lotus consisting of a foot’. This means, in effect, ‘a lotus-like foot’, and such compounds are often so translated, though strictly speaking such translations would exemplify upamā and not rūpakām. The more literal way to translate these compounds is by means of the preposition ‘of’, also useful in translating other types of appositional karmadharaya, e.g. Kānṭi:purāṇa ‘the city of Kānṭi’: so ‘the lotus of (your) foot’; smita:ja:ynā ‘the moonlight of (her) smile’; nara:pumga:vaḥ ‘a bull of a man’, etc.:

katham, idānti mūmād:ôparāga eva Mādhava: ēndum āskandati what, does the eclipse of insanity now attack the moon of Mādhava? (i.e. does insanity engulf him, like an eclipse engulfing the moon?)

3. **adjective/adverb + adjective (new: found).** So from udagra ‘intense’ and ramaṇīya ‘lovely’, udagra:ramaṇīya ‘intensely lovely’. A past participle as a final member is particularly common: navā:badhaḥ ‘new-bound, newly bound’; madhur:ōkta ‘spoken sweetly’.

The first member may be an actual adverb: punar:ukta ‘spoken again, repeated’; anyathā:vādin ‘speaking otherwise’; bahih:śruta ‘heard outside’; atra:stha ‘standing here’.
Certain past participles may be qualified adverbially by words which in a verbal sentence would stand in a predicative relationship. So corresponding to the sentence sa śrānta āgacchati 'he arrives tired' is the compound śrānta-āgata ‘arriving tired’. In particular, substantives, adjectives or adverbs which would appear as the complement of the verb bhū ‘be’ may qualify its past participle bhūta ‘having become, being’: so nimittabhūta ‘being the cause’, sukumārabhūta ‘being delicate’, evambhūta ‘being so’, bhūta need not always be translated into English, serving merely to smooth or clarify the construction in Sanskrit, e.g.:

mad-anuja-marana-nimittabhūtāḥ pāpāḥ Bālacandrikāyāḥ
of the wicked Bālacandrika, cause of my brother’s death...

(Occasionally an instance occurs of an adverb predicatively qualifying a substantive: alam anyathāsaṁbhāvanāyā ‘enough of supposing otherwise’.)

4 substantive + adjective (ice:cold). A substantive adverbially qualifying an adjective typically implies a comparison: hima-śīsira ‘ice-cold, cold as ice’; praṇa-prīya ‘dear as life’.

As karmadhārayas, these compounds have such a meaning. Ambiguity arises, however, because they may often be interpreted as dependent determinatives with, for instance, instrumental or ablative relationship: so hima-śīsira might mean ‘cold because of the ice’. The same author may write in one place priyaṅguṣyāma ‘dark as the black vine’, and in another kādambinī-ṣyāmala ‘(skies) dark with rainclouds’.

**Prepositions**

The relationships expressed by the Sanskrit case terminations are expressed in English by a number of prepositions: ‘to’, ‘with’, ‘for’, ‘from’, ‘in’, etc. The existence of six oblique cases, each used in a variety of circumstances, means that the use of prepositions is a comparatively unimportant feature of Sanskrit. In the Vedic language (as in other Indo-European languages) the particles used as verbal prefixes are also found functioning as prepositions, usually placed after the noun they govern. But in Classical Sanskrit only two of these remain really important, ā and prati. ā governs the ablative and usually means ‘up to’: ā samudrāti ‘up to the ocean’. It is the only preposition regularly placed before its noun (the others would more appropriately be called postpositions). prati means firstly ‘towards, against’ and, by extension, ‘with regard to’: vanama prati ‘towards the forest’, devasyāśvāṣṭhyām prati ‘with respect to Your Majesty’s illness’.
anu (with accusative) ‘after’ also occurs. Related to the verbal prefix sam is the preposition saha referred to in Chapter 4.

In addition, there are a number of prepositions of adverbial and nominal origin, for instance vinā (usually with instrumental) ‘without’, paścāt (with ablative or genitive) ‘behind’. These shade into the use, with the genitive, of a number of nouns of somewhat blunted meaning, e.g. madhye ‘in the middle of, among’: eka eva mama putrānām madhye ‘one alone among my sons’. Instead of the genitive, a determinative compound may be formed:

tan-madhyāt kim idam ekam? is this one [from among:] of them?

jāla-mārgena pāśyāmaḥ let us watch [by way of:] through the window

Occasionally such compounding occurs even with actual prepositions: e.g. rath-ôpari instead of rathasyôpari ‘upon the chariot’.

**Verbal action nouns in a**

It is well worth noticing the more important types of nominal stem formation from the Sanskrit root, not in order to form such stems for oneself but in order to make sense of the relationship between various individual items of vocabulary. One of the most important is the addition of a to the root to form a masculine substantive. Normally the root appears in guṇa grade, and the predominant meaning is of an abstract ‘action’ noun: so from the root krodh ‘be angry’, krodhah ‘anger’. Similarly, but with some development of meaning, from diś ‘point’, deśah ‘point, place, country’.

The verbal root and the derived noun may have a prefix: sam + dih ‘smear, confuse’, samdehaḥ ‘confusion, doubt’; upa + i ‘approach’, upāyah ‘approach, means’.

Vṛddhi instead of guṇa is quite often found, but only where the resulting vowel is ā: vi + sad ‘be dejected’, visādaḥ ‘dejection’; bhr ‘bear’, bhāraḥ ‘burden’. The longer grade is particularly found after a prefix: thus from ru ‘roar’, ravaḥ ‘roar’ but samravaḥ ‘uproar’.

A point to be noted particularly is that (for historical reasons) roots ending in a palatal stop usually change that stop to the corresponding velar: vij ‘start; tremble’, āvegah/samvegah ‘agitation’; śuc ‘grieve’, śokaḥ ‘grief’.
Among examples of the formation in the vocabulary of Exercise 6 are:

- anu + śī lie alongside, anusayāḥ consequence, regret
- abhi + laṣ crave, abhilāsaḥ craving
- ā + rabh begin, ārambhāḥ beginning
- pari + has laugh, parihāsaḥ laughter
- prati + sidh forbid, pratiṣedhāḥ prohibition
- pra + viś enter, praveśaḥ entry
- vi + ava + hṛ deal with, vyavahāraḥ dealings, usage

**Ambiguities of external sandhi**

Sometimes the operation of different sandhi rules can lead to a single result, so that the final form is ambiguous. The following are the ambiguities most likely to cause difficulty:

1. nn may represent t + n or n + n.

   *Example:* asmānna ← asmāt + na or asmān + na

   Furthermore, if the vowel preceding the nn is short, this may represent the sandhi of final n before a vowel.

   *Example:* pāṣyannāste ← pāṣyan + āste, pāṣyan + nāste or pāṣyat + nāste

2. a before a vowel other than a may represent aḥ or e.

   *Example:* aśva eva ← aśvāḥ + eva or aśve eva

   (Theoretically the a might also represent a final o, but this is rare.)

3. ā before a voiced consonant may represent aḥ or simple ā.

   *Example:* kanyā layati ← kanyāḥ layati or kanyā layati

4. cch may represent t + ś or t + ch.

   *Example:* asmācchālāt ← asmāt + śalāt or asmāt + chalāt

5. ggh etc. may represent a stop followed by h or by gh etc.

   *Example:* asmāḍdhṛtāt ← asmāt + hṛtāt or asmāt + dhṛtāt

6. Long vowel followed by r may represent long/short vowel with ṭ or itself alone.
Example: śuciḥ rakṣati ← śuciḥ rakṣati, śuciḥ + rakṣati or śuciḥ + rakṣati

The sandhi of two vowels is also a source of ambiguity, but here a learner is less likely to assume one particular resolution of the sandhi. The possibilities implicit in the sandhi vowels ā, ī, ū, e, ai, o, au are set out in Table 2.2.

Vocabulary

akṣaram syllable, written character
anarthah reverse, disaster
anusayaḥ repentance, regret
abhijña conversant with (gen.)
abhilāṣaḥ craving, passion for (loc.)
amāṭyaḥ minister
ambā (irreg. voc. amba) mother (either one's own or as a title of respect)
avastha state, condition
asphuṭa unclear, illegible
āgamanah coming, arrival
ārambhah beginning
ārya noble, honourable; ē noble lady
āśaṅka apprehension
āśa hope
āśramah hermitage
idrśa (f. i) of this kind, such
uddeśaḥ region, part, place
uparāgah eclipse
ubha both (only dual)
katama (pr. adj.) which?
kanyā girl, daughter
kaṣṭa grievous, harsh kaṣṭam alas
kāryam task
kālaḥ time
kulaṃ family
kuśalam welfare

Kusumapuraṃ name of city
Kaumudi-mahotsavah Full Moon Festival
caritaṃ conduct, deeds
cintā worry
tāpasaḥ ascetic
Duhṣantaḥ pr. n.
dvayaṃ couple, pair (one way of expressing two)
niyata constrained; niyātam necessarily
niyojaḥ servant
nirvāna bliss
netraṃ eye
pathah (usually ifc.) path
parihāṣaḥ joke
puraṃ city
paurāḥ citizen; paurajanaḥ citizens, townsfolk
Pauravaḥ descendant of Puru
praṇa subject (of king)
pratiṣedhaḥ prohibition, cancellation
prathita widely known
pradeśaḥ place
prayojanaṃ purpose
pravātāṃ breeze
praveśaḥ entry, entering
priyā beloved (woman)
bhadra good; f. voc. madam
manḍapa m./n. pavilion, bower
mahārājaḥ great king
mahṣotsavaḥ [great] festival, holiday
Mādhavyaḥ pr. n.
Māricaḥ pr. n.
 mudrā seal
mōḍha deluded, idiotic; m. idiot
mṛgaḥ deer
Lakṣmaṇaḥ pr. n.
lata creeper
lokaḥ world
vārta news
Vāsavaḥ (epithet of) Indra
vistirṇa extensive
vrūtantaḥ news, happening
Viṣalāḥ pr. n.
vyaḥraḥ usage
vyasanaṃ vice, vicious failing
vṛataṃ vow
Śakuntalā pr. n.
Śopottara pr. n.
śravaṇaṃ hearing
śrotiśyaḥ learned (brahmin), scholar
saṃvegaḥ agitation
satya true; satyam truly
subhaga delightful
sevā attendance (upon someone), servitude
sthānāṃ place, occasion;
sthāne in place, appropriate

a + pat (I āpatati) befall, happen
upa + gam (I upagacchati) go to, reach
pārī + grah (IX parigṛhaṇāti) accept
pārī + bhuj (VII paribhunakta; p.p. paribhukta) enjoy
pra + nam (I praṇamati) make obeisance to (dat./gen./loc./acc.)
prati + sidh (I pratiṣedhati) restrain, forbid
labh (I ātm. labhate; p.p. labdha) take, gain, win
vi + pra + labh (vipralabhate) mislead, deceive

aho oh
irtham thus, so
iha here
kim-arthaṃ for what purpose, why?
kutāḥ from where?
tat (first word in sentence, frequent connecting particle) so, then
tarhi (usually enclitic) in that case
naṅu surely (often in objection to a previous remark)
prati (+acc.) to, towards; with regard to

Note: The abbreviations iber. and ifcer. signify respectively ‘in the beginning (i.e. as first half) of a compound’ and ‘in fine compositi, as second half of a compound’. 
Exercise 6a  Translate into English:

Exercise 6b  Words joined together by points (·) should be translated by a single compound.

1 This is a deer-of-the-hermitage.  2 A beginning-in-the-task has been made.  3 Here stands Minister Rākṣasa.  4 Idiot, this is no time-for-jokes.  5 In that case whose is this seal?  6 You are indeed conversant with the usages-of-the-world.  7 Then did the townsfolk not accept [our-word:] what we said?  8 Oh, this part-of-the-wood is delightful-for-its-breeze.  9 Do not be apprehensive.  10 (I) have gained a bliss-for-the-eyes.  11 How (is it that) you do not see Rāma's condition?  12 Śāṅgarava, such agitation [of you:] on your part from-entering-the-city is indeed appropriate.  13 Descendants of Puru have this family-vow.  14 Madam, Duḥṣanta's-conduct is widely known among his subjects.  15 Then have done now with the vice-of-hope.  16 I do not of course truly have a passion for the ascetic's-daughter.  17 But with regard to the eclipse-of-the-moon, someone has misled you [f].  18 I'll stay for a while just here in the bower-of-creepers enjoyed-by-(my)-beloved.
Paradigms: Unchangeable consonant stems (suhrd, manas, etc.);


nadi

Nominal stems ending in consonants

The largest class of nouns in Sanskrit is the 'thematic a' class, the members of which are inflected like asvah or phalam. But historically speaking, thematic a is a formational suffix added either to a root or to an existing stem. Nominal stems ending in a consonant in general represent an earlier stage of Indo-European word formation. They may consist of a plain root used in a nominal sense (so from yudh 'fight', yudh f. 'battle'—and, more important in Classical Sanskrit, the use of a root form at the end of a determinative, as described in Chapter 6); or of the root extended by some consonantal suffix (so from sad 'sit', sadas n. and sadman n. 'seat'). There are two main reasons why the inflexion of consonant stems is more complicated than that of thematic a stems. One is that variations may occur in the basic form of the stem in inflexion, due ultimately to an ancient shift of accent. Stems exhibiting this variation are not introduced until Chapter 8. The other reason is that direct contact between the final consonant of the stem and the case terminations causes a number of internal sandhi changes. As opposed to a single stem in thematic a, we have in fact a series of related stems in c, j, t, th, d, dh, p, bh, s, Ś, h, as, is, us, etc.

The basic terminations of consonant stem nouns are exhibited in the declension of the stem suhrd 'friend'. Before a vowel the stem final remains unchanged (except that s after i etc. becomes ś by internal sandhi—cf. Chapter 4); in the nominative singular or before a termination beginning with a consonant, it must be reduced to one of the 'permitted finals' and the rules of
external sandhi thereafter applied (with consequent voicing before bh, lack of voice before su). This reduction is according to the following scheme (a number of sounds not actually occurring as nominal stem finals are included for completeness):

- k, kh, g, gh; c, *j, ś, *h become k
- t, th, ḍ, dh; ch, *j, jh; *ś, ṣ, *h become t
- t, th, d, dh; *h become t
- p, ph, b, bh become p
- n, ŏ become ō
- n, m remain
- s becomes ḥ, r remains
- ṅ, y, l, v do not occur

The asterisked sounds (j ś h) are those treated differently in different words: where ambiguity exists, the nominative singular form is added in brackets after the stem form in the vocabulary. In a number of words, for historical reasons, a final aspirate throws its aspiration back upon a preceding stop: go-duh ‘cow-milking’, nom. sg. go-dhuk.

Feminine consonant stems are inflected like the masculine (though changeable masculine stems may often form corresponding feminines in i). Among the unchangeable stems, neuters are rare—except for stems in s, which are rarely masculine or feminine (unless at the end of an exocentric compound). Neuter stems have no termination in the nominative, vocative or accusative singular; add ī for au in the dual; and ī for aḥ in the plural, with n infixed before a final stop or sibilant and assimilated as appropriate to the class nasal or to anusvāra. The nominative singular of masculine/feminine nouns in as is with lengthened a: aḥ.

In addition to learning the paradigm suhṛd, you should study carefully the examples listed after it of stems ending in other consonants.

Feminines in 7

The suffix ī, inflected as in nadi, is important as forming a large number of derivative feminine stems—in particular, as mentioned above and in Chapter 6, the feminine of changeable consonant stems and of many stems in a.
Causatives

In addition to a simple present tense formed according to one (occasionally more than one) of the ten classes, and to perfect and aorist tenses, to be described later, a verbal root may form some five other finite tense systems, all inflected as if they were thematic presents like nayati/nayate. They are: future (neṣyati ‘will lead’), passive (niyate ‘is led’), causative (nāyayati ‘causes to lead, makes (someone) lead’, has (someone) lead/led’), desiderative (ninīṣati ‘wants to lead’) and intensive (neniyate ‘leads forcibly’). From the point of view of their formation, all these five are on a more or less equal footing; but since the last three are felt to involve a more fundamental modification of the meaning of the verb and may make formations from their stems (e.g. a past participle) outside the thematic a paradigm, they are usually classed together as derivative or secondary conjugations.

Of these three the causative is by far the most important. It may be regarded as having evolved out of the tenth verb class through specialisation of form and meaning. The principal features of its formation are the suffix aya and a strengthening of the root. The syllable before aya should usually be heavy. Therefore guna of the root is almost always employed where this produces a heavy syllable: so from drṣ, darṣayati ‘causes to see, shows’. If the root when strengthened to gyna grade is still light, vṛddhi is usually employed: kṛ, kārayati ‘causes to do’; bhu, bhāvayati ‘causes to be’. But a few causatives with light first syllable are found: gam, gamayati ‘causes to go’; tvar, tvarayati ‘causes to hurry’. Among exceptional forms with neither gyna nor vṛddhi (but still with heavy first syllable) are duṣ, duṣayati ‘spoils’ and pṛ, pṛrayati ‘fills’.

Most verbs ending in a and some others, including t ‘go’, adhi + i ‘study’ and optionally ruh ‘rise’, take the suffix p: sthā, sthāpayati ‘establishes’; r, arpayati ‘transfers’; ruh, rōhayati or ropayati ‘raises’. An important anomalous form (evidently denominative in origin) is ghātayati ‘has killed, puts to death’ functioning as the causative of han ‘kill’.

Causatives exist in English, though they are not a morphologically prominent feature of the language. ‘Fell’ is the causative of ‘fall’—he fells the tree’: so ‘lay’ of ‘lie’, ‘raise’ of ‘rise’. More frequently, what is expressed by the Sanskrit causative we express by transitive use of otherwise intransitive verbs:

vṛkṣo rohati a tree grows artho vardhate wealth grows, increases
vṛksaṁ ropaṁati he grows a tree arthaṁ vardhayati
de increases his wealth

The frequency of causative forms in Sanskrit means that often what we express by pairs of unrelated words in English is directly expressed in Sanskrit by a causative formation: jan ‘be born’, janayati ‘begets’; vi + dru ‘run away’, vidrāvayati ‘puts to flight, chases away’. In the same way the French causative faire voir ‘make to see’ or the Sanskrit equivalent darśayati may be translated by the English ‘show’.

Where, as in the earlier examples, a causative is formed from an intransitive verb, the original subject becomes the object. Where a causative is formed from an already transitive verb, the displaced subject may either join the existing object as a further object in the accusative case or be treated as an agent in the instrumental case:

dāso harati bhāram a servant carries the luggage
hārayati bhāraṁ dāsam he has a servant carry the luggage
hārayati bhāraṁ dāsena he has the luggage carried by a servant

Choice of one or the other is a matter of usage. Construction with the instrumental may be taken as the general rule. But some verbs, notably kṛ ‘do’ and hṛ ‘carry’, are found with either construction. A number of others are regularly found with a double accusative: among these are smārayati (smṛ ‘remember’) ‘reminds’, āśayati (āś ‘eat’) ‘feeds’, pāyayati ‘makes to drink’, adhyāpayati ‘teaches’, bodhayati (budh ‘learn’) ‘informs’, lambhayati (irreg. from labh) ‘causes to take’; and some other verbs with similar meanings.

The formation of absolutes and past participles from the causative stem has already been mentioned (Chapters 4 and 5). In the past participle ita is simply substituted for aya. A point to note in connection with the past participle is that causatives construed with two accusatives often make the ‘secondary’ object into the subject of the passive voice, leaving a ‘retained accusative’ as in English:

udakaṁ lambhītā ete vṛksāṁ these trees have been [caused to take:] given water

samananantaram garbha-āikādaśe varṣe kṣatrena kalpen- āpanīya thereafter in the eleventh year from [the womb:] conception, after being initiated according to
the kṣatriya rite, (the two of them) were [caused to study:] taught the Science of the Three (Vedas)

Some roots form causatives without causative meaning: so from dharma ‘hold’, dhārayati ‘he holds’. This might be considered a class X verb if the forms dharati etc. were not also theoretically possible. Outside the present, formations are often made from the simple root: past participle dhṛta is commoner than dhārīta. Much the same is true of pṛś, pūrayati ‘fills’, p.p. pūrṇa. With some other verbs, although the simple present is not uncommon, causative forms often seem to occur without any obvious distinction of sense: e.g. yunakti or yojayati (yuj) ‘joins’; muñcati or mocayati (muc) ‘releases’; niśedhati or niśedhayati (ni + sidh) ‘prevents’.

Some causatives with well-established meanings behave like simple verbs in their constructions. So dārayati ‘shows’, in addition to the construction with two accusatives, often takes a genitive of reference: indrāyudham na kasya cid dārayati ‘he does not show the rainbow to anyone’. Similarly, nivedayati ‘[causes to know:] informs’, like other verbs meaning ‘tell’, may take a dative (or genitive) of the indirect object, while arpayati ‘transfers, hands over’ may behave like any verb of giving: abharaṇam sūtasya ārpayati ‘he hands over his insignia to his driver’.

Class X verbs

The present stem of verbs belonging to class X is formed with the addition of the suffix aya: so from the root sṛṇ ‘desire’, sṛṇhayati ‘he desires’. But, as has just been described, the suffix aya in conjunction with a strengthening of the root is used to form causatives, while another suffix, ya, frequently preceded by a short a, is used in the formation of denominative verbs (see Chapter 9). And, in fact, all but a handful of the verbs classified by the grammarians under class X may be looked on either as causatives (but lacking obvious causative significance) or as denominatives (but receiving the old tonic accent upon the first á, instead of upon the yá as do regular denominatives):

chadh, chādayati covers

varṇ, varṇayati depicts, describes (really from varnah colour, appearance: the root varṇ is artificially contrived)

kath, kathayati relates, tells (really from katham how?—i.e. says how, relates circumstances)
Karmadhārayas with inseparable prefixes

Just as the second member of a dependent determinative may be a form that cannot occur in isolation, so the first member of a descriptive may be a prefix incapable of independent use. Under this heading might logically be included all verbal nouns beginning with prefixes. Thus, as a compound of gamanam ‘going’, nirgamanam ‘outgoing’. But where corresponding verbal forms occur or are possible (thus nirgcchati ‘goes out’), this analysis is unnecessary.

Occasionally, however, verbal prefixes are compounded with nouns where no corresponding verbal form exists: so adhipati ‘overlord’, atidūra ‘extremely far’, pratīnayaṇam ‘encountering eye’, pratīsābdah ‘[responding sound:] echo’, āśyāmala ‘darkish’.

More frequent are a number of prefixes never compounded with finite verbs:


Like other prefixes ending in s and a few other initial forms in compounds (e.g. namas ‘obeisance’ in namaskāra making obeisance”), dus retains a final sibilant before k/kh and p/ph (except when these in turn are followed by a sibilant). In conformity with internal sandhi it appears as dus : dus:krta ‘ill done’. (Sandhi before other sounds follows the usual pattern.)

Corresponding to the verbal prefix saṁ, occurs occasionally sa or saha ‘together’: saha:maranam ‘dying together’, sa:bhrmacarin ‘fellow-student’.

The most important karmadhāraya prefix is the negative particle a (before consonants) or an (before vowels). Unlike other ‘non-verbal’ prefixes, it may be compounded freely not only with ordinary adjectives and substantives and with past participles but also with other participles and with absolutes and gerundives: a:krta ‘unmade, undone’, an:ukta ‘unspoken’, a:dharman ‘unrighteousness’, an:ati:dūra ‘not particularly far’, an:āgacchant ‘not coming’. The negation not infrequently qualifies a whole compound: a:guna:jña ‘not recognising merit’, a:loka: sāmānyaya ‘not common in the world’, a:kāla:ksēp:ārha ‘not brooking delay’.
Especially noteworthy is the use with the absolutive. The best translation is usually ‘without’: aḍṛṣṭvā ‘not having seen, without seeing’. Note that the addition of a/an, unlike that of a verbal prefix, does not in itself entail the use of the compounded (ya) form of the absolutive.

uttaram aḍattvā aṅva prasthitā she set off without giving any reply

pūrva

A curious anomaly in the formation of karmadhāraya compounds is that the word pūrva ‘previous’ used adverbially may be placed after the word it qualifies; so pūrva:kṛta or kṛta:pūrva ‘previously done, already done’.

kim atrabhavati mayā pariṇāta:pūrva? did I previously marry this lady?

Compounds of more than two members

Determinative compounds are based upon a relationship between a prior element and a final element. In a sense therefore a determinative, considered in itself, cannot possibly consist of more than two parts. However, either of these parts may in turn on closer analysis be found to consist of a compound expression, itself resolvable into its constituent parts. In English ‘waste paper basket’ is a dependent: a basket not ‘for paper’ but ‘for waste paper’. But the prior element is itself a compound, a descriptive determinative ‘paper which is waste’, subordinated to a larger whole. We may represent the subordination by brackets: (waste:paper)-basket. Thus in Sanskrit:

Malati-mukham Malati’s face

(Malati-mukh)-āvalokanaṃ gazing on Malati’s face

From a different starting-point, mukh-āvalokanam ‘gazing on a face’, we may arrive at a compound with the same form but a different meaning:

Malati-(mukh-āvalokanam) Malati’s gazing on a face

The fact that this latter is a far less natural interpretation illustrates an important point about Sanskrit compounds: they build up as they go along. As each element is added to the compound, it should form by itself a complete final element, to
which all that precedes will stand in the relation of prior element:

Mālatī-mukha
(Mālatī-mukha)-āvalokana
[(Mālatī-mukha)-āvalokana]-vihasta clumsy from gazing on Mālatī's face

This is not an absolute rule. But it represents the first interpretation that will occur to the reader's mind. If therefore two or more elements are to be added en bloc, i.e. 'bracketed', they must form a natural group: in other words, the first of the added elements must group itself more naturally with what follows than with what precedes, as in the following:

(sāyāṃtana:snāna)-(saviṣeṣa:ṣītalā) completely cool from the evening bathe

Since it merely represents the normal rhythm of a Sanskrit compound, it is not necessary to indicate by successive bracketings the progressive expansion of the prior element of a compound. Where, on the other hand, a subordinated group is added as the final element (for the moment) of the compound this may be most simply indicated by some sign for subordination, such as ' ', above the relationship sign within the group. The above thus becomes:

sāyāṃtana:snāna-saviṣeṣa:ṣītalā

Slightly more complex is the following:

pratyagrasāyāṃtana:snāna-saviṣeṣa:ṣītalā completely cool from the recent evening bathe

This is a compound built up in three stages:

pratyagra recent
pratyagrasāyāṃtana:snāna recent evening-bathe
pratyagrasāyāṃtana:snāna-saviṣeṣa:ṣītalā

The first three words in this compound illustrate two points. First, as remarked in Chapter 6, there is no restriction on the use of karmadhāraya compounds as part of a longer compound, provided that the finally completed compound is not in itself a karmadhāraya (the rule boils down to this: in general, if you can avoid a karmadhāraya simply by putting an inflexion on an adjective, or on a compound functioning as an adjective, do so).
Secondly, where two adjectives qualify the same substantive within a compound, it is more likely that the second is in a closer relationship with the substantive and thus forms a subordinate unit with it than that the two adjectives are linked in a co-ordinative relationship. So in English ‘startled: old:woman’ means an old woman who is startled, not a woman who is startled and old.

Like karmadhārayas, dvandva compounds occur very frequently as a subordinate part of a longer compound:

Pārā;Sindhu-sāmbhedam avagāhyā nāgarīṁ eva praviśāvah
let us bathe at the confluence of the (rivers) Pārā and Sindhu, and go into the city

aho samāna:vayo;rūpa-ramaṇīyaṁ sauhārdam atrabhavatīnāṁ
how delightful [for the similar age-and-looks:] for its equality in youth and looks is the friendship of you (young) ladies

Within a subordinate group a further subordinate (or ‘double-bracketed’) group may sometimes be detected. This is even less frequent than one-degree subordination. Subordination in general is more frequent in bahuvrīhi compounds (see Chapter 8) than in determinatives. Here is an example of such a compound, one that can actually be analysed as including three degrees of subordination. The point is that such compounds are possible because the way the elements group together is natural and immediately evident to anyone who knows Sanskrit.

virājat;katipaya:komala:danta:kutma:āgra with (a few (tender (tips of budlike teeth))) gleaming out

If you find any difficulty in grasping the logic of subordinate groupings, remember the analogy with algebra, and ‘first solve what is within brackets’—i.e. determine the meaning of words linked by the sign ~ before relating them to the rest of the compound.

In theory, any word standing outside a compound may form a grammatical relationship only with the compound as a whole, not simply with some prior portion of it. In practice, in Classical Sanskrit this rule is sometimes violated if the alternative of incorporating the extra word into the compound is inconvenient or not sufficiently clear. Typically one may find that a word or phrase in the genitive qualifies the first element or elements of a following compound:

tasya kām-ōnmatasya citra:avadha-vārtāpreshapeṇa (please me) by sending news of the [variegated death:] death by torture of that love-crazed (one)
Here the genitive -unmattasya qualifies citra:vadha not -preśaṇena.

The use of long compounds

A single compound inserted into a Sanskrit sentence may serve the purpose of a whole clause or even of a separate sentence in English. The following sentence:

\[ \text{itah pradeśād apakramya Mādhav-} \text{āpakāram praty abhinīviṣṭā bhavāmi I'll withdraw from this place and become intent upon the ruin of Mādhava} \]

may be augmented by a compound qualifying pradeśāt:

\[ \text{ito Mālati-vivāha-parikarma-sātvarā-pratībhāra-sāta-samkulāt pradeśād apakramya etc. I'll withdraw from this place,} \]
\[ \text{(which is) crowded with hundreds of porters busy on preparations for Mālati's wedding, and work for Mādhava's ruin} \]

But the announcement of withdrawal in the word apakramya occurs late in the sentence. We would therefore be more faithful to one aspect of the original, the order of ideas, by translating:

This place is crowded with porters busy on preparations for Mālati's wedding: I'll withdraw and etc.

or even

Preparations for Mālati's wedding have brought hundreds of porters flooding into here etc.

On the other hand, if we always adhere religiously to the order of the original, this may involve us in destroying its structure, and the latter may sometimes be the more important. This is the dilemma of all translators faced with the more elaborate styles of Sanskrit, and there is no general solution: each case must be judged on its merits.

The construction of long compounds is exploited to good effect in both literary and academic prose, making possible the handling of a vast mass of detail without any obscuring of the main thread of narrative or argument. Beginners in writing Sanskrit prose, however, often misguided attempt large numbers of exceptionally long compounds. These are difficult to handle successfully, and the translation of ordinary English prose offers little scope for them. A practical limit to aim at is the compound of three, four or, very occasionally, five members. Page after
page of elegant, perspicuous Sanskrit may be read containing no compound longer than this.

**gāta**

The past participle gāta ‘gone to’ is often used at the end of a compound to mean ‘[being] in’, without any sense of prior motion. Thus citra-gātā nārī ‘the woman in the picture’; kara-tala-gātā kṣamālā ‘the rosary in (his) hand’.

Sugāṅga:prāśāda-gatena deven āham āryasya pādamūlaṃ preṣitāḥ His Majesty was in the Sugāṅga Palace when he sent me to Your Honour’s feet

(It would be wrong to translate this as ‘having gone to the palace, His Majesty etc.’ For the latter sense one should rather use the absolutive gatvā.)

gāta may also be translated by ‘referring to, about’, or it may represent the locative used with verbs of feeling: putragātāḥ snehāḥ ‘affection towards a son, love of a son’.

**Vocabulary**

- **atyanta** excessive, extreme
- **atyāhitam** calamity
- **aḍaṛśanam** lack of sight, not seeing
- **Āvalokitā pr. n.**
- **avānayah** lack of breeding, discourtesy
- **astraṃ** missile, weapon
- **asthāne** not in place, inappropriate
- **ābhāraṇāṃ** ornament
- **āryah** Your Honour; voc. sir
- **āharaṇām** (act of) fetching
- **udvīgna** distressed
- **Urvasī pr. n.**
- **ṛtvij (ṛtvīk)** m. priest
- **auśadham** medicine
- **kathā** story; talk, speaking
- **ksīra-vṛkṣaḥ** fig-tree
- **kṣudra** mean, common, low
- **gātraṃ** limb
- **ghātakah** executioner
- **Candrāguṭah pr. n.**
- **cira** long (of time); **ciram** for a long time
- **cūṃṇaṃ** powder
- **chāyā** shade
- **tātah** (one’s own) father
- **tīrmaṇ** bank
- **darbhaḥ (and pl.) a type of (sacrificial) grass**
- **dūre** far away
- **devī** goddess; (the) Queen, Her (/Your) Majesty
- **nirvṛta** content, happy
- **purusāḥ** man
- **pūrva** previous; **in karmadhāraṇya** previously, before, once, already
- **prakāraḥ** manner, way
pratikāraḥ remedy
prabhāvaḥ power
bhagavatī Her Reverence
bhayaṁ fear, danger
bhavatī you (polite form of address to woman)
madanaḥ (sexual) love
madan-ōdyānaṁ park of (temple to the god of) Love
miśra mixed
yatnaḥ effort
yoga-cūrnaṁ magic powder
Rākṣasaḥ pr. n.
Rāmāyaṇaṁ name of an epic poem
vaṇij (vaṇik) m. businessman, trader
vatsala affectionate, loving
vadhya condemned to death
vibhāgaḥ part, portion
vivādaḥ disagreement, dispute
vṛkṣaḥ tree
vedanā ache, pain
vedī (sacrificial) altar
vaidyaḥ doctor
vyakta evident, clear; vyaktam clearly
śāriram body
śiras n. head
sāṁstaraṇaṁ (act of) strewing
sakhī [female] friend
samiddh f. firewood
sarasī lake
sahya bearable
Śītā pr. n.
suhrd m. friend
saujanyaṁ kindness
snehaḥ affection, love
sparśaḥ touch
sva pron. adj. (one’s own
svāgatam (lit. ‘well come’) welcome to (dat.)

anu + grah (IX anugṛṇāti) favour
apa + hr (I apaharati) carry off
ava + tṛ (I avatārati) descend; caus. (avatārayati) remove
ā + śri (I āśrayati/āśrayate) resort to (acc.)
upa + ram (I uparamate) cease, die
upa + hr (I upaharati) offer
kath (X kathayati) say, tell, relate
klp (I kalpate) be suitable; caus. (kalpayati) arrange, prepare
kṣud (I kṣodati p.p. kṣumnā) trample, tread
dṛś caus. (dṛṣṭayati) show
dhr caus. (dhrayati) hold, carry, wear
ni + yuj (VII niyuvkте) engage (someone) upon (loc.)
pā (I pibati) drink; caus. (pāyati) make to drink
prati + pāl (X pratipālayati) wait for
prati + budh caus. (pratibodhayati) wake (someone)
prati + i caus. (pratyāyayati) make confident
pra + yuj (VII pranyâkta) employ
pra + sthâ (I pratishâthe) set out
pra + iś caus. (preśayati) despatch, send
laïj (VI lajjate) be embarrassed; caus. (lajjayati) embarrass
vi + kru (IX vikrûnîte) sell to (loc.)
vi + cint (X vicintayati) consider, think of
vi + dru (I vidravati) run away; caus. (vidrâyayati) disperse, chase away
vi + dhâ (III vidadhâti) arrange, manage
vi + yuj (VII viyûnkhete) disjoin, deprive of (instr.)
vrdhî (I vardhâte) grow; caus. (vardhayati) increase

aye ah! tena hi therefore
tävat (enclitic, lit. meanwhile) English (as in I'll just buy a
and yâvat (usually first word, newspaper)
lit. during which time) are

Exercise 7a  अच्यं देवी २१। प्रतिवबधित एवास्मि केनापि २१।
इदमामात्राराशस्मृि २१। अहो वत्सलेन सुहृता वियुक्ता: रमः २४। सुविचित्रितं
भगवता २५। आर्य अपि सहा शिशोरेन्द्रा २६। लुघवति मात्रवनसान्क्षेत्रायम्
२७। तेन हीमाः कोदरुश्चः प्राताशामा: २८। चिरमनानार्वतस्य वयुद्भिन्मा: २९।
स्वागतं देवी ३०। अल्मसपदविनवाशशृः ३१। अमायक कलिपतथनेन
सोभ्याणामित्रमौलयं चतुरुद्धारय ३२। अधे उद्वीगात्नस्तपतिव ीव्रुत्तं मेष शरीरम्
३३। अविक वर्गमहां सीतादेवया ३४। याबदिबदेबदेवं संततरागिर्यं
दर्ष्टत्तुलनिग्रः ३५। वधारणमश्वेतकार्यम् मद्देशानान् गतो माधव इति ३६। कहम्
उभ्योर्द्वारणानन्ते यन्त्र ३७। नवं कृष्णविभागो उपाधिभरन्वय वा भूतपूर्वः ३८।
वयं पत्र तावत्वनुौ सदीगतं विक्रियस्माः ३९। अमायक इदमामात्रानं कुमारपण
स्वारीतादरद्वारं प्रकिलितम् ४०।

Exercise 7b  1 I am Ātreyi. 2 You increase my curiosity.
3 This is the bank-of-the-lake. 4 I will just wait for these (girls)
having resorted to: in the shade. 5 This is a road trodden-by-
common-people. 6 Clearly these [n.] too were sold to us by a
trader employed-by-Cānaka. 7 Oh, (you) have shown
love-for-(your)-friend. 8 The danger is at (your) head, the
remedy-for-it far away. 9 Dear [use sakhi] Madayantika, welcome.
You [bhavati] have favoured our-house. 10 It is this dispute
which makes me confident. 11 The two of us set out
[for the fetching of] to fetch firewood. 12 Why did you two ladies check me? 13 That is well-managed on the occasion of the entry of Kalahamsaka and Makaranda. 14 What, (was) this ornament once worn by (my) father? 15 I have in fact engaged her dear friend Buddharaksita on the matter [tatra]. 16 Are these the two men in the Rāmāyaṇa story? 17 This dear friend Siddhārthaka chased the executioners away and carried me off from the [place of the condemned:] execution ground. 18 Quite different [an]ya] is this [un trodden:] unhackneyed way of speaking by [use gen.] Her Reverence. 19 This must be [use khalu] the power of the Vārūna weapons employed by Prince Lava. 20 That doctor indeed was made to drink the same medicine, and at once died. [Express at once by linking the two verbs with ca . . . ca.]
Paradigms: Consonant stems in an (rājan, ātman, nāman)

**Changeable consonant stems**

Indo-European vowel gradation was based on the position of the accent: guṇa or vṛddhi occurred in an accented syllable, zero grade in an unaccented syllable. From Vedic texts, in which the ancient accentuation is preserved, we know that this distinction is broadly true of Sanskrit itself. It applies to gradations of the root not only in derivative formations (from i ‘go’, ēti ‘he goes’, itā ‘gone’, āyānam ‘path’) but also within the inflexion of a single tense: e.g. ēmi ‘I go’, imāh ‘we go’. In nominal inflexion we should expect the root to undergo similar changes, but only the traces of such a system remain, even in Vedic. An interesting example, mentioned in Chapter 5, is the infinitive (nētum ‘to lead’) in comparison with the absolutive (nītvā ‘after leading’); in origin these are the accusative and instrumental singular respectively of an obsolete verbal action noun. Similarly, in Vedic, from kṣam ‘earth’ occur nominative plural kṣāmah and ablative singular kṣmāḥ. But most nouns have standardised one grade of the root throughout their inflexion. For instance, from vāc (or uc) ‘speak’ the noun vāc ‘speech’ has standardised vṛddhi grade throughout (cf. Latin vōx, vōcis). So the nominative plural is vācāḥ and the ablative singular vācāḥ, with no distinction of grade despite the fact that the shift of accent is preserved. And since the ancient system of accents was lost early in the Classical period and is not marked in Classical texts, it is reasonable to say that in Classical Sanskrit the ablative and genitive singular, and the nominative, vocative and accusative plural of vāc are identical in form.
Nevertheless vowel gradation remains an important feature of nominal inflexion, for although gradation of the root is almost entirely lost, gradation of the suffix is preserved in many types of declension. In this chapter attention is confined to the declension of stems ending in the suffix an. (Latin has a corresponding declension, but has standardised the strong grade in one type (sermō, sermōnis) and a weaker grade in another (nōmen, nōminis).]

Strong cases of the noun (those in which the accent stood originally not on the termination but on the stem) are nominative, vocative and accusative singular, nominative, vocative and accusative dual, and nominative and vocative (not accusative) plural for the masculine; and nominative, vocative and accusative plural only for the neuter. Feminines hardly occur, the feminine of changeable stems being formed by the addition of the suffix ī. The other cases are the weak cases. Of these, however, there is a subdivision in many types of declension between ‘weakest’ and ‘middle’ cases. The weakest cases are those whose termination begins with a vowel (-āḥ, -ī, etc.); the middle cases are those whose termination begins with a consonant (-bhīḥ, -su, etc.) and also the nominative, vocative and accusative neuter singular, which has no termination.

Stems in an, such as rājan ‘king’ nāman ‘name’, are in fact among those which distinguish these three grades, strong, middle and weakest. Here the difference between middle and weakest is straightforward, and historically easily explained. The suffix an reduces to n in the weak grade, and this n remains before a vowel but appears as a (representing *n ‘syllabic n’) in the middle cases: so nāmnā instrumental singular of nāman, but nāmabhīḥ (for *nāmnabhīḥ) instrumental plural. The n is assimilated where appropriate to the class of the preceding consonant: so rājīṇā ‘by the king’.

Except in the vocative singular the strong stem appears not in the guṇa grade an but in the vṛddhi grade ān: rājānau ‘the two kings’. In the nominative singular masculine the final n is lost: rājā (cf. Latin sermō).

In the locative singular and in the nominative, vocative and accusative dual neuter, an may optionally replace n: rājīṇī or rājānī ‘in the king’, nāmnī or nāmnī ‘the two names’. In stems ending in -man or -van preceded by a consonant, man/van necessarily replaces mn/mn (for ease of pronunciation) in all the weakest cases: so ātmanā, karmanā.
An important practical point about nouns with changeable stems (and some consolation for the greater difficulties of inflexion) is that in the masculine plural they distinguish the nominative from the accusative. suhṛdaḥ (as well as being ablative and genitive singular) may be either nominative or accusative plural; rājānaḥ can only be nominative (or vocative)—and rājanaḥ, if plural, can only be accusative.

**Exocentric compounds: bahuvrīhi**

If a nominal compound functions neither as an aggregate in some sense of its parts (co-ordinative) nor as a hyponym, 'special instance', of one of its parts (determinative—in Classical Sanskrit that part is, in fact, always the final element, if we except rarities like drṣṭa:purva), then it must function as the qualifier of some substantival notion outside itself, whether the latter is expressed or left unexpressed. For this reason the term 'exocentric' is used to describe the third main class of nominal compounds. The class is extremely various: in principle, any meaningful collocation of words may be isolated and used as a descriptive tag. This is, in fact, our practice in English: we talk of a ne'er-do-well husband, ban-the-bomb marchers, the two-car family. The English practice helps to explain the way in which such compounds may have arisen in the Indo-European period, namely as survivals of an earlier stage of the language in which nouns had lacked inflexion, and relationships could be expressed by simple juxtaposition, much as in English: to give an example based on Sanskrit, aśva mukha ‘horse's face’. When a system of inflexions arose, such collocations, where used with their primary value, could easily be superseded: so aśvasya mukham. Therefore compounds with determinative sense survived only if well established or of specialised meaning. Used, on the other hand, with exocentric value, aśvamukha ‘horse face’ could not be replaced by two inflected words and would thus survive as an adjective: aśvamukhaḥ ‘the horse-faced (man)’.

There are very few instances of exocentric compounds in Sanskrit simply based on some random phrase (one example would be ahampūrva ‘wanting to be first’ based on the phrase aham pūrvah ‘I'm first’). The commonest type is that exemplified in the preceding paragraph, the compound based on two nouns standing in determinative relationship. This is termed in Sanskrit a bahuvrīhi compound (literally 'much-riced', an example of the class). In the system of punctuation here
adopted, exocentric value is denoted by an underscore, and this
is placed beneath the mark of the relationship between the ele-
ments. So based on the dependent determinative aśva-mukhaṁ
‘horse’s face’ is the exocentric compound aśva-mukha ‘horse-
faced’. In fact, however, the vast majority of bahuvrīhis are
based on descriptive (karmadhāraya) relationship. Examples are
ugra-mukha ‘grim-faced’, triśūla ‘three-headed’, kṛṣṇavarna
‘black-coloured’.

In general, as these examples indicate, the type of compound in
English which represents the bahuvrīhi most closely is that
formed with the possessive suffix ‘-ed’. Truly parallel English
bahuvrīhis are few, but a useful one to remember is ‘bare-foot’.
Like the determinative ‘tooth-brush’, it illustrates the fact that
stem forms do not distinguish singular from plural: a bare-foot
man is one whose feet are bare.

All bahuvrīhis are essentially adjectival. The compound on
which a bahuvrīhi is based is reduced to a stem form, and then
inflected to agree with a substantive expressed or understood.
The stem form must in the first place be a masculine stem form.
Thus a feminine substantive in a at the end of a bahuvrīhi has its
final vowel reduced to short a: e.g. from svalpa-ecchā ‘small de-
sire’, svalpa-eccha ‘having small desire’. But although in theory
almost any noun might be used at the end of a bahuvrīhi, in
practice restraint is observed so as to avoid awkward termina-
tions. For instance, a polysyllabic feminine in I is hardly to
be found at the end of a bahuvrīhi (cf. Chapter 10). Among bahuvrīhis ending in consonants, a notable type (paral-
leled in Greek) is that formed from neuters in -as: e.g. from
su-manas ‘good mind’, su-manas ‘well-disposed’, nom. sg. m. or
f. su-manāḥ (cf. Gk. eumenēs).

The adjective mahānt ‘great’ (Chapter 10) when used as the first
member of a karmadhāraya or bahuvrīhi compound takes the
form mahā: mahā-puruṣaḥ ‘great man’, mahā-bala ‘of great
strength’.

The term bahuvrīhi is often translated ‘possessive compound’,
and this certainly reflects the prevailing sense of these com-
pounds in Sanskrit. In perhaps nine cases out of ten the sense
can be represented by putting the word ‘having’ before the de-
terminative meaning of the compound: ‘having three heads’ and
so forth. However, the sophisticated exploitation of bahuvrīhis is a striking feature of Classical Sanskrit, and the
simple notion of ‘possession’ can be unhelpful or positively mis-
leading in their interpretation, particularly in the many instances
where a past participle forms the first element in the compound. Sanskrit commentators have standardised a more adequate analysis by means of a relative clause, the full neatness and usefulness of which will be more obvious later when the construction of Sanskrit relative clauses is explained (cf. Chapter 11, p. 148). For the present, the analysis is introduced in a translated version. Let us begin by labelling the first element in the compound A and the second element B. The compound then means

\[
\begin{array}{c|c|c|c}
\text{of/by/in etc.} & \text{whom/which} & B (\text{sg./du./pl.}) & A \\
\hline
\end{array}
\]

(or simply whose)

By this analysis the compounds already encountered might become 'whose face is grim', 'whose heads are three', 'of which the colour is black', 'whose feet are bare', 'whose desires are few', 'whose disposition is good'. Where there is dependent determinative relationship, a preposition or 'apostrophe s' needs to be attached to A: 'whose face is a horse's', 'of whom there is the face of a horse'. As in the last example, the formula may be varied by substituting 'there is/there are'. This works very well for the normal possessive bahuvrihis—'of whom there are three heads' etc.—but is not always appropriate elsewhere: the Sanskrit version of the formula usefully blurs this distinction.

Bahuvrihis based on various special types of karmadhārayas occur. The prefixes su and dus are perhaps even commoner in bahuvrihis than in simple karmadhārayas. su:manas has been mentioned; similarly, dur:ātman ‘evil-natured’. The negative prefix a is probably rather less common in bahuvrihi than in karmadhāraya sense (the alternative being the use of the prefix nis—see Chapter 9): examples are a:nimitta ‘for which there is no cause’ and a:viśrāma ‘from which there is no respite, ceaseless’. An example of sa converted from karmadhāraya to bahuvrihi sense is found in sā:piṇḍa ‘having the ancestral offering in common’, but sa usually has a different sense in exocentric compounds (see Chapter 9).

The prefixes su ('easily') and dus ('with difficulty') are used with verbal action nouns to give a 'gerundive' sense: e.g. dur:jaya 'difficult to conquer', su:bodha 'easy to understand'. The noun is normally in guṇa grade, even in the case of a medial a: thus su:labha 'easily got', dur:labha 'hard to get', even though labhah does not occur as an independent word, the form being labhaḥ 'acquisition'.
Corresponding to the karmadhāraya of comparison is a bahuvrīhi in which the same elements appear in reverse order: vādanapānkajam ‘the lotus of (her) face’, but pānkajavādanā ‘the lotus-faced (girl)’. (This latter was classed by critics as simple rather than as metaphor.)

The first element of the bahuvrīhi may be an adverb instead of an adjective. Examples are sarvato;mukha ‘[whose face is in all directions:] facing all ways’, and tathā;vidha or evam;vidha (from vidhā ‘form, sort’) ‘[whose sort is thus:] of such a kind’.

When the first element of the bahuvrīhi is a past participle, an ambiguity exists which makes correct analysis important. drṣṭa;ārtha ‘whose purpose is seen, having a visible purpose’ is easily understood. drṣṭa;kāstā, however, is used to mean not ‘whose calamity is seen’ but ‘by whom calamity has been seen’, i.e. ‘(one) who has experienced calamity’. Similarly, kṛṣṭa;śrama means ‘by whom exertions have been made’, vidita;vārta ‘by whom news has been learnt’. A past participle like dattā ‘given’ introduces a further ambiguity: dattādāra may mean either ‘by whom respect is given’ or ‘to whom respect is given’.

Besides the mainly literal translations mentioned above, the use of bahuvrīhis may correspond to various kinds of idiom in English.

The ‘having’ of the ‘possessive’ translation may be replaced by a preposition such as ‘of’ or ‘with’, as in:

ramaṇīya;darsanāḥ (a man) of attractive appearance
bahuṣvara (a word) of many syllables
ālakṣya;danta;mukulāḥ animitta;hāsaiḥ (children) with their buds of teeth just visible through causeless chuckles
ekāṅvayo; yam asmākam he is of one family with us

In apposition to the subject, a bahuvrīhi may often be translated by an absolute phrase in English:

ubhe vismayād urasi nihita;haste parasparam ālokayatah the two (girls) look at each other in astonishment, their hands placed on their breasts

The addition of api results in a concessive clause:

avasita;pratijñā;bhāro pi Vṛṣalā;āpeksyaḥ śastrapā dhārayāmi [though one by whom the burden of the promise has been fulfilled, through regard for Vṛṣala I bear the sword:]
though I have discharged the burden of my promise, I bear the sword (of office) out of regard for Vṛṣaṇa

vanāṅkasaḥ pi vayaṁ loka-jīvaḥ eva though our home is the forest, we do know the world

The difference between Sanskrit and English idiom is most strikingly illustrated in the many sentences in which a bahuvriti forms the predicate to a nominal sentence. The way of translating these will vary, but as a general rule the most naturally corresponding English sentence will make the final element of the bahuvriti into the subject, and the subject of the Sanskrit into a word dependent on it:

dīṣṭyā jīvatvatsāḥ ṣmi thank God my children are alive

mṛga-pracāra-sūcitaḥ svāpdam aranyam the forest is one-in-which the beasts are indicated by the movements of the deer: the game in the forest has been tracked by the movements of the deer

nany iyam samnihitvā yvetrī-asanā aīva dvārapraśṭha-sālā why, this hall of the entrance-court is in fact one-in-which a seat of cane is present: why, there is already a canework couch here in the hall of the forecourt

In questions the neuter singular interrogative kim may be used as a stem form:

kim vyāpāro bhagavān Māricah? [the revered son of Marici is one whose occupation is what:] how is the revered son of Marici occupied?

tēṣām Daśarathātma jānāṃ kim nāmadheyāny apatyāni? what are the names of the offspring of those sons of Daśaratha?

Where a past participle is used, a simple English perfect may be the obvious translation:

pratyāpannaḥ cetano vayaśah [(my) friend is one-by-whom consciousness is regained:] my friend has regained consciousness

labdhāvākāṣā me manorathāḥ [my desires are ones-for which scope has been obtained:] I have won the scope for my desires

It has already been pointed out that karmadārayas are not freely formed as complete compounds. One reason for this will
now be clear, namely the ambiguities of interpretation which would arise: hataputraḥ is not used in the sense of ‘a slain son’ because it is needed in the sense of ‘(he) whose son is slain’ or ‘(he) who has slain a son’. Conversely, although bahuvrīhi is the earlier part of some longer compound are not impossible, they are not particularly common in simple prose style. The rule of thumb in translating from Sanskrit is therefore: expect hataputra as a complete word to be a bahuvrīhi, but as a stem form to be a karmadhāraya—thus hataputradarśanam ‘the sight of (his) slain son [/sons]’.

‘Called’

To express the idiom ‘a man called Devadatta’ the word nāman may be used in either of two ways: adverbially in the accusative, e.g. nāma ‘by name’:

Devadatto nāma puruṣaḥ a man, Devadatta by name or else at the end of a bahuvrīhi compound (feminine in t):

Devadatta; nāmā puruṣaḥ a man whose name is Devadatta Madayantikā; nāmnī kanyāka a girl called Madayantikā

ātman

This is a masculine substantive meaning ‘self’. It is also used, in the masculine singular, as a reflexive pronoun for all three numbers, genders and persons:

ātmanām prāsāṃsatha you are praising [the self:] yourselves ātmany eśa doṣam na paśyati she sees no fault in herself

In the genitive, ātmanah, it is thus a frequent alternative to the reflexive adjective sva:

ātmano grhaṃ idānīṃ praviśāmi I’ll now enter my own house

Often a phrase qualifies ātman which in English would qualify the subject:

purā kilā . . . Sīṭā; devi prāpta; prasava-vedanam ātmanam ati-duḥkha-śamvegād Gaṅgā-pravāhe nīkṣiptavatāt. Once, it seems, Queen Sīṭā, when the pangs of childbirth were upon her, cast herself in the extremity of her suffering into the Ganges’ stream

Neither ātman nor sva is restricted to referring to the nominative subject: they may refer to any appropriate substantive or
pronoun in the vicinity: hence a phrase such as asya sva:bhṛtyaḥ ‘this man’s own servant’. In the following example, the first sva refers to amaṣya, the second to mahi-patīḥ:

sva:bhavan-ōpanayanam āpy amaṣya sva:mahātmya-prakā śanāya mahi-patir anvamamsta and [for the displaying of:] to display his generosity, the king permitted [the carrying to his own home of that one:] him to be carried to his own home

svayam

The stem sva provides an indeclinable form svayam. This represents the notions ‘personally’ or ‘of one’s own accord’ (the instrumental ātmānā is sometimes used in the same way). It may therefore correspond to the emphatic use of the English reflexive: svayam āgacchati ‘he is coming himself (in person)’. In combination with a past participle an agentive sense is uppermost: svayam adhigata ‘acquired by oneself’.

Predicative accusatives

In sentences such as ‘he likes his curry hot’, ‘they drink their martinis dry’ much of the burden of statement is carried by an adjective (‘hot’, ‘dry’) syntactically dependent upon a subordinate element (‘curry’, ‘martinis’) in a sentence that might already appear to be structurally complete. Such an adjective is ‘predicative’ in rather the same way as is the adjectival complement of a nominal sentence: the sentences are, in fact, closely similar in meaning to ‘the curry he likes is hot’, ‘the martinis they drink are dry’. In Sanskrit, too, the object of a verb may be qualified by such a predicate. The verb avağam ‘understand, perceive, etc.’ may be used to illustrate possible equivalents of the construction in English:

mūrkhaṁ tvām avaçacchāmi

(a) I think you a fool

(b) I perceive you to be a fool

(c) I recognise you as a fool (/for a fool)

(d) I realise that you are a fool

There is no ‘accusative and infinitive’ construction of the Latin kind in Sanskrit, but an ‘accusative and accusative’ construction as illustrated by the above is not uncommon and may be an alternative to the use of an ‘iti clause’. Thus the above might also
have been expressed by mūrkhas tvam ity avagacchāmi.

tat kim khalv idānām pūrṇam ātmano manoratham nā abhinandāmi? [so do I not now rejoice in my own desire (as fulfilled:) may I not now rejoice that my desire is fulfilled?]

Here again, pūrṇam ātmano manoratham might conceivably be replaced by pūrṇo me manoratha iti.

Particularly noteworthy is the predicative use with a verb such as īṣ ‘want’ of a present participle (Chapter 10):

bhadra Bhāśvāraka, na mām dūrī bhavantam ī icchati kumāraḥ good Bhāśvāraka, His Highness does not want me [being far away:] to be far away

Verbal action nouns in ana

The suffix ana added to the verbal root (normally strengthened to guṇa grade) is sometimes used to form nouns with adjectival or agentive force: thus from śūbh ‘shine’, śobhāna ‘brilliant’; from nand ‘rejoice’, nandana ‘gladdening’. But its far more frequent function is to provide neuter action nouns. So from dṛś ‘see’, darśanam ‘(act of) seeing’; from ā + gam ‘come’, āgamanaṁ ‘(act of) coming, arrival’. There is thus an overlap of meaning with the masculine action nouns in a already described, and sometimes both formations are found from the same root in much the same sense, e.g. uparodahā or uparodhanaṁ ‘(act of) blocking’. A more concrete meaning is also not uncommon with this formation: bhujanaṁ, from bhuj ‘enjoy, eat’, means ‘thing eaten, food’ more often than it means ‘act of eating’; vacanaṁ usually means ‘thing spoken, word’ rather than ‘act of speaking’ (cf. in English the two senses of the word ‘utterance’ and the frequent ambiguity of words ending in -ation’, so that, for instance, ‘formation’ can equally well mean ‘act of forming’ and ‘thing formed’).

The first a of the suffix coalesces with the vowel of roots ending in ā: sthānaṁ ‘place’, jñānaṁ ‘knowledge’, etc. The roots labh and raṁ insert a nasal: vipralambhanaṁ ‘deception’. Lengthening of a medial a is little found, except to some extent in distinguishing a causative significance: maraṁ ‘dying’, māraṁ ‘killing’. More generally, however (and especially in later Śāṅkaraṇa), derivative stems both causative and denominative make use of a related feminine suffix anā: gaṇanā ‘counting’, prārthanā ‘solicitation’, viṣṭaṁpanā ‘requesting’.

¹ For the tilda ~ in compounds of kr and bhū see Chapter 12.
samārtha

The past participle of samvṛt ‘happen’ is frequently used to express the ‘change of state’ equivalent (in past time) of a nominal sentence. It thus represents English ‘became’ or ‘has become’.

eso sani kārya-vaśād Ayodhyakas tadānim tanaś ca samvṛttah

behold, through (theatrical) need I have become (/turned into) an inhabitant of Ayodhyā and a man of the period

Often jāta, the past participle of jan ‘be born, arise’, is used in the same way:

niḥsahā sī jātā you [f.] have become exhausted

‘Palace’, ‘temple’

Sanskrit usually designates types of buildings more analytically than English. There is no single word that exclusively denotes either the residence of a king or the place where a god is worshipped. Therefore the notion ‘palace’ may be represented by an indefinite number of phrases meaning ‘king’s house’, e.g. nṛpabhavanam. (The word prāsādah normally denotes a fine building and may therefore be used by itself to mean ‘palace’ if the context makes it plain who the owner is.) Similarly, ‘temple’ is expressed by the phrase ‘house of god’, e.g. deva-kulam. Where a specific deity is named, the inclusion of a word such as devah or devatā is, of course, not necessary: Śiv-āyatanam ‘temple of Śiva’.

Vocabulary

aṅguriyaka m./n. ring
(for finger)

atibībharthe extremely
repulsive, foul

atraḥbhavati this lady

anukūla favourable

anvaḥ successions, lineage, family

aparādhaḥ offence

apavāra hidden

abhiyukta diligent

arānyaḥ forest

arthah meaning, matter;

purpose, object

avasānam termination, end,

conclusion

avasita terminated, over

ātman m. self

āmodah scent

āyatanam abode

āsakta fastened, fixed, occupied

autsukyam eagerness

kātaka m./n. (royal) camp

karman n. deed, work
kaşāya astringent, sharp (of scent)
Kāmaśevah the god of Love
kusumaṁ flower
kesaraṁ hair, filament
kautukaṁ curiosity
krauryaṁ cruelty
gamanaṁ going
guṇaṁ merit, quality, worth
caryā movement, riding (in vehicle)
cittaṁ thought, mind
jāpyaṁ (muttered) prayer
tādṛṣa (f. 1) (of) such (a kind)
dakṣiṇāpathah southern region (of India), the Deccan
Dāruvarman m., pr. n.
dīvaśah day
durśbodha difficult to understand
durśvipahah cruel turn (of fortune)
daiṣaṁ fate, chance, fortune
doṣaḥ fault, inconvenience
dharmaḥ religious law, duty, piety
nāmadheyaṁ appellation, name
nāman n. name
nrṣamsa injurious; m. monster
Padmapurah name of a city
pariṇāmah evolution, outcome
parinarvinaṁ complete extinction
parivṛta surrounded, having a retinue
pariṣad f. assembly, audience
pariṣita encompassed, overcome
pādaṁ tree
puruṣārikah lotus
pratigrahaḥ present (to a brahmin from a king)
prabandaḥ (literary) work
bahumānaṁ respect for (loc.)
manas n. mind
manda sluggish, slack
mahānt (stem form in compound mahā) great
mukham face
mudrā authorising seal/stamp, 'pass'
rathaḥ chariot
rājan m. king
vatasah dear child
vṛttāntah news; event, scene (of activity)
vesman n. residence
vaikhanaṁ hermit, anchorite
vaitallaṁ royal bard
vaimanasam despondency
vairuṁ hostility
vyāṇjanam sign, insignia, disguise
śaṅkā suspicion, fear
śapaḥ curse
śītala cool
-sad ifc. dweller (in)
sadrśa (f. 1) similar, suitable, worthy
samdhya twilight, evening
siddha achieved
sundara (f. 1) beautiful
stambṭah pillar

aṅk (X aṅkayati) brand, stamp
adhi + gam (I adhigacchati) find; realise, perceive
anu + kamp (I anukampate) sympathise with, take pity on
abhi + as (IV abhyasyati) practise; p.p. abhyasta familiar (to one through practice)
ava + nam (I avanamati, p.p. avanata) bow down, bend down
ut + śvas (II uucchvasiti) bloom, blossom
upa + śrū (V upaśrṇoti) hear of, learn of
jan caus. (janayati) beget, produce, arouse
nis + diś (VI nirdiśati) designate, specify
nis + kram (I nīśkrāmati) go out of (abl.)
pari + ikṣ (I parikṣate) examine, scrutinise
pari + aṭ (I paryatati) wander about
prati + vas (I prativasati) dwell, live (in)
prati + abhi + jāī (IX pratyabhijānāti) recognise
bandh (IX badhnāti, p.p. baddha) bind, fix; enter into (friendship or hate)
vās (X vāsayati) perfume
vid (II vetti, p.p. vidita) know, learn, discover
sam + vṛt (I sāmvartate) happen, become (see chapter text)

adhastāt + gen. beneath bho bhoḥ ho there!
itaḥ from here; over here svayam (emphatic pron.) myself
kim tu (first in sentence) but etc., personally
tadā then, at that time hanta ah! alas!
nanu why! well! hi (enclitic) for (as conj.)

Exercise 8a हन सिद्धार्थ स्व: ॥ ११ कृति रामसूत्रां कर्म ॥ १२ असि दक्षिणापथ्य पक्षपुर्य नाम नगरम् ॥ १३ वस्तुः इत्या सत्माधवारिद्वीरित्विज्ञात: ॥ १४ रमणीयः खलु दिवसासानवस्तानो राजवेशमनि ॥ १५ फिर्मान्तमुद्दातं कटकाविष्कारसि ॥ १६ वत्स अलमाद्वारपारिशक्तुः ॥ १७ भो मो: किंत्रोजनो अयु: परिकृतः परंतति ॥ १८ को पुनरात्मवतुपवरे ॥ १९ कुमार नवमतस्तं तृषुवर्ष सि ॥ २० किंत्रमातिर्याति समात्मक्यो स्तथे बहुदौरो न चतुर्दशे ॥ २१ तदेश स्वचं परिक्षेप्यमुनानः भृगुस्तत्त्वोऽस्मिस संवृत: ॥ २२ हा कः प्रतिभास्ति नृत्संसो अस्मि संवृतः ॥ २३ कः प्रतिकृतमात्राति तथा भवति भवतीयमुक्तमिः राम: ॥ २४ यात्रिदिनोपसनितसंपीद्यायम् महाराज्यं पात्मांि ॥ २५ स तदेश देवय: सीतायावसायूः धृष्टिप्रवर्तिकामुनानेः संवृतः ॥ २६ अफलमणिष्कलं वा दारुवर्माण: प्रवलचिन्चामि ॥ २७ सुदूरिः अपरिवर्त्तो विव: ॥ २८ भक्तुत्ताद्वासानेव मनोत्स्वस्या अस्मि नगरमयं प्रति ॥ २९ ॥
Exercise 8b

1 This is a present from the king. 2 I went, my-curiosity-aroused-by-Avalokitā, to the temple-of-Kāmadeva. 3 This signet ring is stamped-with-the-minister’s-name. 4 We do not find a work-with-the-qualities-specified-by-the-audience. 5 Why, you [pl.] too are exhausted by this work-of-piety. 6 ‘See, I [m.] have become Kāmandakī. ‘And I Avalokitā.’ 7 Vṛṣala, these inconveniences happen to [bhū + gen.] kings (who are) themselves not-diligent. 8 Then why are you standing [sthita] with-the-lotus-of-your-face-bent-down? 9 For there lives a dear-friend [of me:] of mine, [having-the-disguise-of:] disguised-as-a-royal-bard, called Stanakalaśa. 10 Did (my) friend [m] learn her-family-and-name? 11 Dearest, even the cruelty practised [prayukta] by me upon you has come [use samvṛt] to-have-a-favourable-outcome. So now I want [myself recognised:] to be recognised by you. 12 Though my mind-is- concerned-with-[gata]-Urvāṣī, I have the same respect for Her Majesty. 13 But we are forest-dwellers, to-whom-riding-in-a- chariot-is-un-familiar. 14 So let us (both) just sit beneath this very kānčanārā-tree, [by-which-is-perfumed:] which-perfumes-the-garden-with-a-sharp-cool-scent-from-the-filaments-of-blossomed-flowers.

Translate the following as nominal sentences with bahuvr̥this for predicate:

15 She has learnt-the-news-of-Sitā. 16 Oh, His Majesty’s mind-is-occupied-with-other-(things). 17 What-is-the-name-of this vow of Her Majesty’s? 18 And that curse [has-as-its-conclusion:] is ended-by-the-sight-of-the-ring. 19 Though (he is) overcome-with-despondency, the-sight-of His Majesty is-pleasant [priya].
Paradigms: śuci, mṛdu; dhanavant; present ātmānepada of ni

**Stems in short i and short u**

Substantives in i and u occur in all three genders, corresponding in inflexion to the adjectives śuci and mṛdu. In these stems, however, a fair number of alternative forms are possible.

1. For clarity, the distinctively feminine endings yai/yāh/yām, vai/vāh/vām of the singular have been listed in the paradigms. These endings have really spread by analogy from the i declension, and it is not uncommon for feminines in the dative, ablative, genitive and locative singular, whether adjective or substantive, to decline like the masculine (reverting, in other words, to their original inflexion): so tan-matau or tan-matyām ‘in his opinion’.

2. The special neuter forms with infix n (sg. ne/nah/ni; du. noh) are optional in adjectives but not in substantives. Therefore neuter adjectives may be declined like the masculine in all cases but the nominative, vocative and accusative: śucino vārīnāḥ or śucer vārīnāḥ (but not *vāreh) ‘from the clean water’.

3. The vocative singular of neuters may take guṇa like the masculine–feminine: vāri or vāre, madhu or madho.

4. Adjectives in u may also form their feminine by adding the suffix i: laghu f. or laghvi f. ‘light’. (Feminines in lengthened ū are also occasionally found.)

Substantives in i occur freely at the end of bahuvihi compounds: so from buddhi f. ‘intelligence’, mugdha/buddheḥ ‘(this is the argument) of a simple-minded (person)’—a terse comment on another scholar’s views.
Stems in vant and mant

Corresponding in sense to English compounds such as ‘white-winged’, formed with the possessive suffix ‘-ed’, are bahuvrihis such as sitaːpakṣa ‘of whom there are white wings’, formed without any suffix. The English suffix may also be added to a single word: so ‘winged’, in the sense of ‘possessing wings’. In these latter circumstances Sanskrit, like English, must make use of a suffix. One of the most widely used is the suffix vant: so paksavant ‘of whom there are wings, winged’. It combines very freely with stems which either end in a stop, m, a or ā or have m, a or ā as their penultimate sound. Care should be exercised in attaching it to a consonant stem, since it normally but not always follows the rules of internal sandhi (e.g. payasvant ‘juicy’ but sravant ‘garlanded’).

The suffix mant (also with internal sandhi) normally replaces vant after stems ending in i, I, u, ū, r, o and i, u, ū, and sometimes after stops: dhīmant ‘having wit, wise’; Garutmant ‘[the Winged One:] the divine bird Garuḍa’.

The inflexion of these stems is straightforward: the strong stem ends in ant, the weak in at; the feminine ends in atī; and the nominative singular masculine in ān. In forming compounds the stem form is at.

Ātmanepada

The forms of the present indicative so far learnt are those of the active voice or parasmaipada (‘word for another’). But in Sanskrit, finite tenses (and the participles attached to them) show a second set of forms, those of the ātmanepada (‘word for oneself’). The distinction is not made in such nominal formations as the past participle, absolutive, etc. The ātmanepada corresponds to the middle voice of Greek, and its underlying implication is that the action or state expressed by the verb affects the subject. Thus yajati ‘sacrifices’ is used of the officiating priest (or in earlier times of the Fire God who carries the oblation), while yajate ‘sacrifices’ is used of the one for whose benefit the sacrifice is being made. But except in a few instances like this, the underlying implication is so blurred that it is not worth pursuing. It must rather be taken as a fact of the language that some verbs are found only in the parasmaipada, a few only in the ātmanepada, and some show both sets of forms with little evident distinction of meaning. (Sometimes there are differences within a single verb, for example between ātmanepada in the
present system and parasmaipada in the perfect.) The form of the present indicative quoted in the vocabulary will show whether a verb is to be inflected in the parasmaipada (termination ॥) or the ātmanepada (termination ०).

vartate

It is, however, worth noting that verbs regularly conjugated in the ātmanepada are more usually intransitive in sense. One important such verb is vr̥t (I vartate), literally ‘turn, revolve’ (‘turn’ in transitive sense is expressed by the causative vartayati). It is common in such meanings as ‘proceed, be current’ and thus often translates ‘be, exist’ in an ‘active’ as opposed to a stative sense, particularly where the subject is an abstract noun.

hanta, bijbhatam agrato vartate  [Oh, repulsiveness is going on in front:] What ghastliness is before me!

atīva me kautukam vartate  [there is curiosity in me excessively:] I am feeling intensely curious

kā velā vartate?  what time is it?

Past active participle

The possessive suffix vant, in addition to its regular use with substantives, may be added to past participles. Its effect is to convert a passive sense into an active: so likhita ‘written’. likhitavat ‘having written’. In itself, however, such a description gives a misleading impression of the scope of the formation, for in practice (apart from its occurrence in locative absolutes) it is usually confined to a particular function – that of providing an active alternative to past passive sentences by standing in the nominative as a predicate to a nominative subject. The object, if there is one, stands in the accusative case. So instead of tena likhito lekhah ‘[by him (is) written the letter:] he has written the letter’, we may have sa lekham likhítavān ‘[he (is) having written the letter:] he has written the letter’. When the subject is first or second person, it is usually expressed by the appropriate form of as ‘be’ (occasionally by the pronoun):

Menakā kila sakhyās te janma-pratisṭhā ēti sakhti janād asmi śrutavān  I heard from (her) friends that Menakā was the mother of your friend’s wife (the first sakhi = wife of a friend, janma-pratisṭhā lit. birth-foundation)

The participle naturally agrees with the subject in number and gender as well as case:
atha tāḥ... mām aṅguli-vilāsen ākhyātavatyaḥ then they (f.) announced me with a playful movement of their fingers

The chief effect of this construction is to enable the subject of past statements to be put into the nominative rather than the instrumental case. The formation is unnecessary with past participles which do not bear a passive sense, and is not usually found in such cases. Occasionally, however, a form such as (sā) āgatavatī ‘she came’ for (sā) āgatā does occur. The subject of a past active participle is normally personal, and masculine or feminine in gender.

**Exocentric compounds: prepositional compounds**

In addition to the ubiquitous determinative-based bahuvrīhīs, there exists a rather smaller class of exocentric compounds in Sanskrit in which the first member stands in the relationship of a governing preposition to the second member. These compounds are exceptional in that the relationship between the elements is neither co-ordinative nor determinative: in punctuating them, this relationship has therefore been left unmarked, and only the underscore, denoting exocentric value, is employed.

Typical examples are: atī mātra ‘exceeding the proper measure’, from atī ‘beyond’ and mātrā f. ‘measure’; pratiloma ‘against the nap, à rebours’; upari mārtya ‘above mortals, superhuman’. An English example would be ‘over-head’ as in ‘over_head railway’.

The prepositions thus have a different value from when they are used with determinative relationship. This may be illustrated by examples of the prefixes atī ‘beyond’ and utī ‘up, high’, which in prepositional compounds carries the significance ‘eschewing’:

(a) karmadhāraṇa (substantive or adjective):

- atībhaṛaḥ excessive load  utīsvaṇaḥ high sound
- atībībhatsa excessively repulsive  utīcānda highly violent

(b) determinative-based bahuvrīhi:

- atībāla having excessive strength  utīkaṇṇa having the ears (pricked) up

(c) prepositional compound:

- atībodhisattva surpassing the bodhisattvas  un_nidra renouncing sleep, wakeful
sa and nis

Particularly common is a pair of prefixes of opposed meaning, sa ‘with, having’ and nis ‘without, lacking’. [Since these prefixes do not occur as independent prepositions, it would be possible to treat them as contracting a karmadhāraya relationship like su, dus and a: the present treatment is adopted because it is convenient to distinguish, for example, sa_rūpa ‘having form’ from the more indisputably karmadhāraya value of sa_rūpa ‘having the same form’, and because nis is not normally an alternative to a in forming simple karmadhārayas.] So nir_āsa ‘without hope, hopeless’; sa_viṣa ‘with poison, having poison’ (e.g. sa_viṣam auṣadham ‘poisoned medicine’).

sa is so common a prefix that it is worth distinguishing various shades of meaning and possible translations:

1 ‘Accompanied by’:

    sa_putra āgataḥ ‘he has come with his son’ (This is a common alternative to saying putreṇa saha.)

2 ‘And’:

This is the previous usage extended to cases where we would probably use co-ordination in English: sa_śaraś cāpah ‘[bow with arrow:] bow and arrow’.

    atah khalu me sa_bāhyaḥ karano śtarātmā prasidati [from this of course:] so that is why my soul within and my external senses are at peace

3 ‘Possessing, containing, having’:

Here the sense is close to that of the suffix vant. Both balavant and sa_bala may be translated ‘possessing strength, strong’. When a distinction can be drawn, it is that sa marks a temporary, vant a more permanent characteristic: so sa_putra means ‘having a son with one’ as opposed to ‘alone’; putravant means ‘having a son’ as opposed to ‘childless’. Compounds with sa are particularly common in the neuter singular as adverbs of manner: e.g. sa_kopam ‘with anger, angrily’.

Compounds with yathā

Conveniently classed with prepositional compounds, although strictly distinguishable from them, are compounds whose first member is a relative adverb, most often yathā ‘as’: so yathāṛtha
‘as (is) the meaning, corresponding to the meaning’; yathā-rha ‘as deserved’; yathā-ôkta ‘as stated’; yathā-nirdîśa ‘as specified’.

The term avayîbhâva

These latter particularly, and prepositional compounds in general, are most frequently employed in the neuter singular as adverbs. (The same usage is found in English, as in ‘the aeroplane passed overhead’, in contrast with the non-compound form ‘the aeroplane passed over our heads’.) When so used, the class has a special name in Sanskrit, avayîbhâva ‘conversion to indeclinable’. Thus â_mûlam ‘down to the root, radically’, anu_Mâlinî-tîram ‘along the bank of the Mâlinî’. Particularly noteworthy is the distributive use of the preposition prati: from kriyâ ‘action’, prati_kriyam ‘action for action’; from dinam ‘day’, prati_dinam ‘day by day, daily’.

Polite forms of address

In Sanskrit it is not positively impolite to address someone in the second person singular, but more specifically polite forms of address are also common. These usually involve a substantive construed with a third person verb form and having a literal meaning something like ‘Your Honour’ (cf. Spanish usted). Much the commonest, so common that its force is very little different from that of the second person pronoun, is bhavant ‘you’. (The various translations here attached are merely matters of convenience.) This is usually considered to have originated from a contraction of bhagavant ‘Your Reverence’ and is inflected like any other stem ending in the suffix vant: it is thus to be distinguished from bhavant ‘being’, present participle of bhû ‘be’, of which the nominative singular masculine is bhavan with short a.

sulabh« aîva Buddharakṣitâ-priyasakhî bhavatah Buddhara-kṣitâ’s dear friend [is really easily-won by Your Honour:] is easy enough for you to win (one young man talking to another)

In talking of someone in his absence, the compound form tatrabhavant ‘His Honour [there]’ may be used; similarly, atrabhavant ‘His Honour [here]’, usually of someone actually present, whether addressed directly or not.

The feminine forms of these pronouns are bhavatî, tatrabhavatî, atrabhavatî.
Sometimes as a mark of respect the plural of the second person or of bhavant (yāyam, bhavantah) is used in addressing one person. Among other possible forms of polite address are:

āryah [the noble one;] Your/His Excellency; f. āryā

āyuṣmant [the long-lived one;] Sire etc.—used particularly but not exclusively of kings and monks

bhagavant [the blessed one;] Your/His Reverence—used of religious people and gods: thus bhagavad-gītā Song of the Blessed One (i.e. Krishna); f. bhagavatī.

mahābhāgah [the fortunate one;] noble sir, the noble gentleman used especially by women in addressing or referring to men of good birth

These forms (from āryah onwards) are also used freely in the vocative. In addition, the vocative form bhadra ‘my good fellow, my dear man’ is often used in addressing men of comparatively low social status.

janaḥ

The word janaḥ ‘person, people’ is used at the end of a determinative compound to imply indefiniteness or plurality: kāmiːjanaḥ ‘a lover, some lovers, lovers in general’. As part of a longer compound it thus helps to suggest a plural: suhrdvacana-śammuḍha ‘bewildered by the word of his friend’, suhritya-vacana-śammuḍha ‘bewildered by the words of his (various) friends’. A respectful vagueness rather than plurality may be implied: guruːjanaḥ ‘elders, tutor, guardian’; māṭːjanaḥ ‘(my) mother’.

dīṣṭyā

The form dīṣṭyā, literally ‘by good luck’, is used to express strong pleasure:

sakhe Śakatadāsa, dīṣṭyā dṛṣṭo ːsi Śakatadāsa my friend, thank heaven I see you

In particular, it is used with the verb vṛdh ‘grow, prosper’ to express congratulations, the reason for the congratulations being expressed in the instrumental:

bhadre Madayantike, dīṣṭyā vardhase bhṛtur Mālati-labhena dear Madayantikā, you are congratulated (I congratulate you) on your brother’s winning of Mālatī
Denominate verbs

Denominate verbs are verbs formed from nouns (in the wider sense of substantives and adjectives): thus in English ‘bowdlerise’ from the proper name ‘Bowdler’; ‘hand’ (‘he hands’) from the substantive ‘hand’; ‘blacken’ from the adjective ‘black’. Where verbs and nouns exist side by side, we may hesitate (unless we have historical information) as to which has priority—what, for instance, of ‘a brush’ and ‘he brushes’? A practical distinction exists in Sanskrit, in that the grammarians assigned roots to all verbs which they did not regard as denominate.

The most usual type of denominate in Sanskrit is made by the addition of the suffix ya to the noun stem (the third person singular present thus ends in yati). The significance of the formation varies with the noun. From tapas ‘religious austerity’ is formed tapasyati ‘he practises austerities’; from nāmas ‘homage’, namasyati ‘he pays homage’. It may be noted that the roots tap ‘be hot’ and nam ‘bend’ (both class I verbs), from which the above nouns in turn derive, have ‘suffer pain, practise austerities’ and ‘bow, pay homage’ among their meanings. Thus tapati and namati are more ‘primitive’ non-denominate alternatives to the specialised denominate tapasyati and namasyati. Stems in a do not lose the vowel before the suffix: so from deva, devayati ‘he cultivates the gods, is pious’. Stems in a also form denominate with lengthened a. These latter are usually intransitive and conjugated in the ātmanepada, and may correspond to a transitive form in ayati: so from śīthiḷa ‘slack’, śīthilayati ‘slackens (trans.), makes loose’ and śīthilāyate ‘slackens (intrans.), becomes loose’. More rarely, another type of denominate is found which lacks the ya suffix: thus from utikaṇṭha ‘[having the neck raised:] eager’, utkaṇṭhate ‘longs for, is in love with’.

Examples of denominate verbs which, because of their accent, are classed as class X verbs have been given in Chapter 7. Another such example is mantr (X mantrāyate) ‘takes counsel’, which is really based on mantrah ‘counsel’, the latter deriving in turn from the root man ‘think’. The absolutes of
**Vyddhi derivatives**

Secondary nominal formations from existing nominal stems are made in a wide variety of ways in Sanskrit: thus from rūpam ‘beauty’, rūpavant (or rūpin—see Chapter 10) ‘beautiful’, rūpavattara ‘more beautiful’, etc. One of the most characteristic types of formation involves a strengthening to vyddhi grade of the first syllable of the stem and the addition of a suffix, most usually a or ya. Stems ending in a or ā lose their final vowel before either suffix (so that one a may merely be exchanged for another). The general sense of the formation is something like ‘belonging or appertaining to, deriving from’, etc. From puram ‘city’, paura ‘urban’; as a masculine substantive, paurā ‘citizen’. From puruṣah ‘man’, pauruṣa ‘manly; as a neuter substantive, pauruṣaṁ ‘manliness’. From a consonant stem, tapas ‘religious austerity’, tāpasah ‘one who practises austerities, an ascetic’. From a feminine substantive Yamunā ‘the river Yamuna (Jumna)’, Yāmuna (f. Yāmunī) ‘relating to the Yamuna’. Similarly, from vidyā ‘learning’, vaidya ‘learned’, vaidyāḥ ‘physician’. Where sandhi has reduced the prefix vi to vy in the original noun, it is expanded by vyddhi to vaiy: thus vyākaraṇaṁ ‘analysis, grammar’, vaiyākaraṇaḥ ‘grammarian’.

Two types of formation are especially noteworthy:

1. Many patronymics (‘son or descendant of’) are formed with vyddhi and the suffix a: Saubhadraḥ ‘son of Subhadrā’; Māricah (Kaśyapa) son of Maṛci; Daivodāsa ‘descended from Divodāsa’. Stems ending in u usually make guṇa of this vowel as well as vyddhi of the initial syllable: Pauravaḥ ‘descendant of Puru’. The feminine of these forms is always in u: Draupadī ‘daughter of Drupada’. Instead of patronymic value, the forms may sometimes bear the sense of ‘king’ or ‘leader’: Śaibyāḥ ‘king of the Śibis’; Vāsavyah (the god Indra) chief of the Vasu’s. And there are yet other kinds of relationship which may be similarly expressed—thus Śaivaḥ ‘follower of the god Śiva’.


Although both types of formation (and especially the latter) are fairly productive, the above remarks are intended merely to be explanatory: vyddhi derivatives are listed in the vocabulary
Vocabulary

agni m. fire
aṅguli f. or aṅguli finger
aṅjali m. the hands joined together (in salutation or for alms)
atikranta [gone beyond:] past, bygone
atidāruṇa dreadful
atyudāra proud, noble
anu_rūpa conformable, suitable, proper
anvita accompanied by, full of aparāgaḥ disaffection
as-pūrva unprecedented, strange
arthaḥ meaning
avagrahaḥ obstacle, restraint
aviṣayāḥ [non-sphere:] matter beyond the scope (of)
ākhyā appellation, name
ātapaḥ heat (esp. of sun)
ātma-jā [born of oneself:] daughter
āyuṣmānt long-lived (see p. 112)
āśrama-padaṃ site of hermitage, hermitage
āśanma near; ifc. beside
ugra fierce
utsuka eager; utsukasaṇa eagerness
upakāraḥ help, aiding (of)
upajāpaḥ instigation to rebellion, ‘overtures’
upapanna suitable, possible
ṛṣi m. seer
Kanvaḥ pr. n.
gāthā verse (esp. in the dryā metre)
guru heavy; m. teacher, elder, senior, guardian
cetas n. mind, heart
-jña ifc. knowing, aware of, recognising
tatrabhavant His Honour etc. (see p. 116)
tatrabhavati that lady etc. (see p. 116)
tapas n. (religious) austerity
dāruṇa cruel
dhi mant wise
nir_utsuka without eagerness
patnī wife; dharma-patnī lawful wife
para vant [having another:] under another’s control; beside oneself, overwhelmed
paryāpta sufficient
pārthivāḥ king, ruler
Pुṇḍarikāḥ pr. n.
prakṛti f. nature, disposition; pl. subjects (of king)
prānidhi m. (secret) agent
pratijā promise
prahṛṣṭa delighted
bakuḷaṃ bakuḷa-tree blossom
bahumānaḥ respect
brahman n. (religious) chastity
bhagavant reverend (sir) (see pp. 116–17)
bhadra good; m. voc. my good fellow
bhavanaṃ house, residence
bhavant you (see pp. 116–17)
Bhūrivasu m., pr. n.
mandāraḥ, mandāra:vṛkṣakaḥ coral-tree
mahiman m. greatness
Mahā:ḍandaḥ [the great] Indra
māla garland
mṛgayā hunting, the chase
yathä-ôkta as stated, as described
rathyā [carriage]-road, street
ramaññya attractive
lajjā shame, embarrassment
lekhâ letter, epistle
valaya m./n. bracelet; circle, enclosure
vikrâmaññ valour
vighnâ obstacle, hindrance
vibhûtî f. splendour, wealth; pl. riches
vivasvanta m. [the Shining One:] the sun
viṣam poison; viṣa-kanyā poison-girl
Viṣṇusārman m., pr. n.
vismayaññ astonishment
velâ time (of day)
Vaiḍeha belonging to (the country of) Videha
vyasanaññ weak spot, weakness
vyāpāraññ occupation
śatru m. enemy
śāśvata (f. i) perpetual
sakhe voc. of sakhi m. friend
sacivaññ counsellor, minister
sāmdarśanaññ sight, beholding (of)
saṁnihita present (as opp. absent)
saṁgamaññ meeting with, union
saṁbhâvyâ credible
saṁmardhaññ crush, encounter, throng
saṁdhu good; n. saṁdhu bravo!
sutâ daughter
Saudhâtaki m., pr. n.
hetu m. motive, ground for (loc.)
homâññ oblation, sacrifice

anu + sthâ (I anuṣṭhāti, p.p. anuṣṭhitâ) carry out, perform, act
anu + smr (I anusmarati) remember
abhi + dhâ (III abhidhâti, p.p. abhibhâta) say, speak
abhi + vad caus. (abhīvadāyate) greet
ā + diś (VI ādīśati) order, proclaim
ā + śaṅk (I āśaṅkate) fear, doubt, be afraid
utkāññhate denom. long for, be in love with (gen.)
upa + labh (I upalabhâte) acquire, ascertain, discover
upa + sthâ (I upatiṣṭhâte) stand near, be at hand
kṣam (I kṣamate) be patient, endure
gam caus. (gāmayati) spend (time)
tarj caus. (tarjayati) threaten, scold
dah (I dahati) burn
ni + kṣip (VI nikṣipati) throw, cast into (loc.); place, deposit
ni + vid caus. (nivedayati) report, inform someone (dat./gen.) of something (acc.)
ni + vṛt (I nivartate) go back, return
pari + vṛdh caus. (parivardhâyati) cause to grow, tend (plants)
prati + budh (IV pratibudhyate) wake up (intrans.)
pra + sthā caus. (prasthāpayati) despatch
man (IV manyate) think, suppose
vac (II vakti, p.p. ukta) tell, say
vṛt (I vartate) exist etc. (see chapter text)
vṛdh (I vardhate) increase, prosper; + diṣṭyā: see chapter text
sam + car (I samcarate) walk, stroll
sam + diś (VI samdiśati) command
sam + r caus. (samarpayati) hand over to (dat./gen.)
sam + mantr (X saṃmantrayati) take counsel, consult
smṛ caus. (smārayati) cause to remember, remind
han caus. (ghātayati) cause to be killed, have killed

atha now (as unemphatic introductory particle)
kaccid (interrogative particle introducing tentative enquiry) perhaps?
kim iti with what in mind? why?
tataḥ thereupon, then
nāma (often used as an emphatic particle) indeed etc.
nis ibc. without, lacking (see chapter text)
prāk previously, before
prāyeṇa generally
bahusāḥ often
yathā ibc., see chapter text
sa ibc., see chapter text
saṃprati now
hi assuredly

Exercise 9a किमुक्तवानिस १२। संग्राहि निवर्तभं मधु १२। कृताः! प्राहाः! सर्वकथित्वं व: १२। सत्रेऽपितक नैतदनुमायेऽभवत् १५। चायुपपस्यंतं होमवेला गुरवे निवेदयामि १६। कथितदमिव विस्मृतवांस्वमवय! ११। परवतो वण्ण विस्मृतेऽन १८। आर्थ अपि श्राव्यसनमुदकलवय! १९। तत्कथित्याश्चुः १३। अहमुना यथाविद्यमुक्ताय! १५। भगवन् न खलु कथितदविष्यो नाम धीमायत! १६। बुधुनला सत्तमकृप्य सत्त्यत १३। साधु सर्वे भूरवसो साधु १६। किमं प्रतिवदूऽ उपहितवात्स् १५। अह सा तत्भवसी किमावश्य राज्यः पल्ली १६ एव। भव अथातिप्रेतवेऽ सुहवसो को हेतु! १७। परवती खलु तत्भवति न च सत्तीहितगुणामा १८। दिव्या धर्मपदीसमागमेन पुनुक्तृसंस्कृतवेन चायुहावते! १५। तत्कथित्यायणं सलेखः पुरवः कुसुमपुरञ्ज प्रस्थापितः १२। तत्भवावकः शाश्वते ब्रह्मणि बर्ते इं च च व: सत्ती तस्मात्वेति कथमेतत् १२। ममापि काश्मुतानुकृप्य मुग्यं प्रति निरस्युक्ते चेत: १२। अपि चन्द्रपुस्तकोऽ
Exercise 9b  Use the past active participle where appropriate. ‘You’ when preceded by an asterisk is to be translated by bha-vant.

1 Is (your) austerity without-hindrance? 2 Friend Makaranda, are *you in love with Madayantikā? 3 But where did Mālāti see Mādhava before? 4 Lady, a shame-less Lakṣmaṇa herewith [eṣāḥ] salutes (you). 5 What do *you [pl.] say? 6 Mālāti has-a-noble-nature. 7 The riches of Minister-Bhūrivasu are indeed attractive. 8 There is a dreadful throng-of-people. 9 I told *you the story-[vṛttāntah]-of-(my) first-sight of Śakuntalā. 10 Reverend Arundhatī, I Śīradhvaja (King) of Videha greet (you). 11 Are Candragupta’s-subjects responding to [kṣam] our-overtures? 12 He thinks me actually not-present. 13 A rather [ko >pi] strange ground-for-respect towards [loc.] (one’s) elders, Saudhātaki! 14 This (man), employed-by Rākṣasa, had Parvatesvara killed by a poison-girl. 15 (She) casts the garland-of-bakulas into Mādhava’s joined hands. 16 (I) congratulate *you on your greatness-in-valour, sufficient-for-the-aiding-of Mahendra. 17 Thereupon there enters, her-occupation-as-described, together with two [female] friends, Śakuntalā. 18 Truly [nanu] friend, we [two] often walk along [instr.] the very street-beside-the-minister’s-residence—so this is possible. 19 To Candragupta’s-subjects assuredly it is Cānakya’s-faults which are grounds-for-disaffection. 20 Friend, the sun burns without-restraint, as cruel as fate. 21 Bravo, Vṛṣala, bravo! You have commanded (this) after consulting with my own [eva] heart. 22 Ah! the meaning-of-the-verse is ‘I am one-who-has [jīna]-news-of-Kusumapura, and *your-agent’. 23 See, we two have entered Prajāpati’s hermitage, its-coral- trees-tended-by Aditi. 24 This time when-the-heat-is-fierce that lady generally spends with-her-friends on the banks-of-the-Mālinī with-[vant]- (their)-enclosures-of-creepers.
Paradigms: Stems in ī and ū, strī; stems in in; present participles in ant, mahānt; imperative (para. and ātm.) of nī

**Stems in ī and ū**

Polysyllabic stems in ī such as nadi were introduced in Chapter 7. The declension of the few polysyllables in ū is exactly parallel, with the important exception that they add h in the nominative singular. Quite different from these, and parallel to each other, are the monosyllabic stems in ī and ū: these in effect are like consonant stems, with ī/ū changing to iy/uv before vowels (though they have the option of the special feminine endings ai, āh and ām).

It will be noted that the word strī ‘woman’ behaves more like a polysyllabic than a monosyllabic stem: it is to be treated as one, and probably was one in origin.

It has already been mentioned that nouns like nadi are rare at the end of an exocentric compound. Sometimes the difficulty is surmounted by the addition of the adjectival suffix ka: so sa patni-ka ‘with one’s wife’, pravṛttāābhātsa:kiṃvadantī-ka ‘(citizens) among whom foul rumours are current’. The sign~ is used here to indicate that the suffix is added to the compound as a whole. Exocentric compounds based on ī/ū monosyllables and determinatives formed with verbal roots in ī and ū do occur, and are most usually inflected like the plain monosyllables (alternative forms being possible, but neuter forms of any kind being little found). Examples are suddhi ‘of good intelligence’, padma-bhū ‘sprung from a lotus’.

**Stems in in**

The inflexion of stems in in presents little difficulty. They are essentially single-stem, but the final n drops before consonants
and in the nominative (vocative) and accusative neuter singular. The nominative singular masculine ends in i, and the nominative, vocative and accusative neuter plural in ìni; the feminine adds i—thus dhanìni.

The suffix in is a common alternative to the suffix vant after stems in a or ā, the final vowel being dropped. Thus balavant or balin ‘possessing strength, strong’; sikhavant or sikhin ‘crested’. With the same meaning, but rare, are the suffixes vin (in particular, after a number of nouns in as) and min. Two common examples of the former are tapasvin ‘practising austerities, ascetic’ (also ‘pitiable’) and manasvin ‘possessed of intelligence’. The substantive svāmin ‘owner, master’ derives from sva ‘own’ and the suffix min.

in as a verbal suffix

The same suffix may also be added, with strengthening of the root, to verbs: so from the root pat, pātin ‘flying, falling’. [In this instance at least, it might seem that the suffix can be regarded as added to the verbal action noun pātah ‘flight, fall’, and certainly the distinction between the ‘primary’ formation described here and the ‘secondary’ formation described above is not absolute. But there are limiting cases of difference of form: thus from bhuj ‘enjoy’, the velar consonant of bhogaḥ ‘enjoyment’ contrasts with the palatal of bhoin ‘enjoying’.] In this formation the root syllable is almost invariably heavy, medial a being lengthened where necessary to ā. Roots ending in ā take a connecting y: thus sthāyin ‘remaining, stable’.

The formation has an active verbal meaning, close to that of the present participle. Where it differs from this latter is in tending towards a more general, characterising sense: e.g. nagaragāmī mārgaḥ ‘the road going to the city’. The difference is conveniently illustrated by the phrase Candragupta-ānuyāyinaḥ rāja-lokenārūgamāyamānaḥ ‘being attended (on this occasion—present participle) by the princes that (would normally—adjective in in) attend Candragupta’.

Here are examples from the verbs chid ‘cut out’, anu + kṛ ‘imitate’, hṛ ‘carry’, śams ‘proclaim’:

vimarśa-cchedi vacanam [the speech is doubt-removing:] (her) words are such as to remove all doubt

sakhe, kv ēdānim upaviṣṭaḥ priyāyāḥ kim cid anukāriniṣu latāsu dṛśīm vinodayāmi? Friend, where shall I now
[being seated, distract:] sit and distract my gaze among vines that somewhat imitate my beloved?

kim Kaṃva-samdeśa-hārinah sa стри-kās tapasvinah? ascetics with women, bringing a message from Kaṃva (you say)?

aye, dakṣīṇena priyā-caraṇa-νikṣeṇa-śamsī nūpuraśabdaḥ ah, a sound of anklets to the right, proclaiming my beloved’s tread

While it may not always be easy to distinguish the meaning of this formation from that of the present participle, certain clear-cut distinctions of a formal nature do exist. The present participle may govern an accusative and may not normally stand at the end of a compound (in these respects it resembles a finite verb form). The verbal noun in in, on the other hand, with rare exceptions cannot govern an accusative and (as the above examples illustrate) is commoner at the end of a compound than as an isolated form.

Present participle

Two participles are attached to the present stem (and other thematic a paradigms), one in ant (parasmaipada) and one in amāna (ātmanepada): so nayant ‘leading’, vartamāna ‘going on, current, contemporary’.

The declension of participles in ant differs from that of stems in vant/mant in only two particulars: the nominative singular masculine ends in an (not *ān), and the feminine (and the neuter dual form) is antī (not *ātri). (Remember that by sandhi a final an becomes ann before vowels.)

[On the formation of athematic participles (Chapter 12 onwards) the following points should be noted. The feminine (and neuter dual) is in atī (this is also an option for class VI verbs and futures). The strong stem is like the third person plural parasmaipada without the final i, and in reduplicated verbs is therefore simply at: note that as a further consequence the nominative singular masculine (as well as neuter) in these verbs ends in ū not n, e.g. dadat ‘(he) giving’. For athematics, the ātmanepada termination is āna not amāna.]

It was pointed out in Chapter 5 that where the English participle in ‘-ing’ represents an action prior to that of the main verb its usual Sanskrit equivalent is the absolutive. The Sanskrit present participle is therefore normally reserved for actions or states which can be seen as contemporaneous with those of the main verb. Whether active or middle, it agrees syntactically with the
subject and governs an object in the accusative:

purā kila Karāyatyane Mālatīm upaharann Aghoraghaṇṭhā
kṛpāṇapānir Mādhavena vyāpāditāḥ some time ago, it
seems, while (engaged in) sacrificing Mālatī in the temple of
Karāya, Aghoraṣṭhā knife in hand was slain by Mādhava

atikṛpāṇaḥ khalv ami pranāḥ, yad upakārıṇam api tātam kv>
āpi gacchantam ady> āpi n> ānuvacchanti that life (of
mine) is indeed extremely niggardly, in that even today it
does not follow (my) father, although he was my benefac-
tor, as he goes somewhere (the father has died)

vanam gatena mayā kā cid aśaranyā vyaṅgaṅkārpanyā> śru
muṇcanti vanitā vilokitā having gone to the forest I saw
a woman without refuge and of obvious wretchedness
shedding tears

Beyond simple contemporaneity, a casual or (with the addition
of api) a concessive force may be implied. One particular impli-
cation, that of responsibility, ‘doing B by virtue of doing A’, de-
serves special mention. It may usually be turned in English by
the translation ‘in/by (doing etc.)’:

ātmanā kṛto yam dosaḥ Saṃjīvakaṁ Piṅgalakasakāsam
ānayata it is (I) myself, in bringing Saṃjīvaka to
Piṅgalaka, who have done this mischief

evan atidurmanāyamānāḥ pīdayati mām vatsaḥ the dear
child tortures me by being so miserable

The verb as ‘be’ forms a present participle sant, feminine sati, which
may function as an adjective meaning ‘real, true, good, virtuous’ (hence ‘suttee’). As a participle it is sometimes added
pleonastically to predicative adjectives, particularly compounds:
e.g. prasannamanasā satā Mādhavena ‘by Mādhava, being of
tranquil mind’.

mahānt

The adjective mahānt ‘great’ is irregular in having a strong stem
in ānt (the middle and weak stem is mahat). The feminine is
mahatī, the nominative singular masculine mahān. The stem
form for karmadhāraya and bahuvṛihi compounds is mahā, for
others mahat.

enam

enam is an enclitic pronoun, occurring only in the accu-
sative (enam, enām, enat; enau, ene; enān, enāḥ, enāni), the
instrumental singular (enena, enayā) and the genitive/locative
dual (enayoh). (Of these the commonest forms are enam and enām.) It is used as an unemphatic third person pronoun (‘him, her’), not usually adjectival, and normally referring to persons. Oblique cases other than the accusative may be supplied by the pronoun ayam (see Chapter 5).

**Stem forms in composition**

It may be useful to summarise here the ways in which the form of a stem as it appears in a compound may differ from the form in which the word is quoted in a dictionary (apart from the normal operation of the rules of external sandhi). Of nouns in general it need only be pointed out that consonant stems show their middle form: so ātman becomes ātma; dhanin, dhani; and bhagavant, bhagavat (this last being at any rate the form in which such stems are often quoted). The use of pronouns in composition is somewhat restricted. The first person forms mat and asmat, second person tvat and yuṣmat (dual forms are hardly found), and the demonstrative tat are used freely, except as the final member of the compound. The relative yat is also used freely, but only as the first member. Of the interrogative pronoun kah, the (primarily neuter) form kīm occurs quite often: not, of course, in the animate sense of ‘who(m)’, but capable of qualifying a substantive of any gender—as in kīm:vyāpara ‘of whom the occupation (vyāparah m.) is what?’ The pronouns ayam, enam and asau have as stem forms idam and adas.

Certain words change to forms from different, though related, stems when used in composition. So, at the end of a compound, ahan ‘day’, rājan ‘king’, rātri ‘night’ and sakhi ‘friend’ become a stems: aha, rāja, rātra and sakha. mahānt ‘great’ when forming the prior member of a karmadhāraya or, in consequence, a bahuvrīhi compound regularly changes to mahā: the stem form mahat, even in the substantival sense of ‘great man’, is not very much used. Two of the changes mentioned are illustrated in the karmadhāraya mahārājah ‘great king’.

**The imperative**

One way of expressing a command or wish in Sanskrit is by means of the imperative mood, which is a part of the present stem: so gaccha ‘go!’, paritrāyasva nah ‘save us!’. The imperative is in effect confined to the second and third persons. The first person forms given in grammars to complete the paradigms are really survivals of the old subjunctive mood, and at any rate
are not particularly common; first person expressions like ‘let’s go’ are usually put in the indicative—thus gacchāvah.

In moderately urgent second person commands, the verb, as is natural, tends to stand first (after any vocative), unless special emphasis is put on some other item in the sentence:

sūta, prerayā āśvān driver, start the horses
masi-bhājanam patram c ṭopanaya bring inkpot and paper

But if an absolute is also used, chronological sequence should be preserved:

vayasya, upasṛtya Lavaṅgikā-sthāne tiṣṭha go up and stand in Lavaṅgikā’s place, friend

If less urgent instructions or a wish are in question, the verb may stand elsewhere, often (and particularly in the latter case) at the end:

sakhe Virādhagupta, tvam anen aṁv āhitundikacchadmanā punah Kusumapuram eva gaccha Virādhagupta my friend, you are to go back again to Kusumapura in this same disguise of a snake-charmer

vatsa, ciram prthivim pālaya my child, long may you protect the earth

When an imperative is genuinely ‘third person’, the same various principles apply:

ārīye, tiṣṭhatu tavad ājāñā-niyogah good (wife), for the moment [let the entrusting of orders stand:] never mind what orders I have for you

atrabhavatī tavad ā prasavād asmad-grhe tiṣṭhatu this lady, then, should remain in our house till her confinement

But where the third person is used as a polite form of address, it is particularly common for the imperative to stand as penultimate word followed by the quasi-pronoun:

bhō bhos tapasvināḥ, tapo-vana-samnihitāḥ sattvarakṣanāya sajitbhavantu bhavantah ho there ascetics, prepare [for the defending of:] to defend the creatures about the ascetic grove

The second person imperative of bhū does not usually stand as first word. So sthūr bhava ‘be firm’. The second person forms of as are rare, but the third person forms are freely used and, of
course, are necessary as copula where indicative forms could be dispensed with:

*viditam astu deva-pādānām* be it known to Your Majesty[‘s feet] . . .

The use of the imperative in an *iti* clause is a device allowing the representation of ‘indirect command’ in the widest sense. Translation by means of the English infinitive is usually appropriate:

*nāv idānīṁ eva mayā tatra Kalahāṃsakaḥ prēṣitah ‘pracchānnyam upagamyā Nandām-āvāsa-pravṛttim upalabhav’ ēti* why, I have just now sent Kalahāṃsaka there, [(saying) ‘after approaching stealthily find out events in Nandana’s house’:] to find out discreetly what has been happening in Nandana’s house

To express a prohibition the negative particle to be used with the imperative is *mā, e.g. mā gaccha ‘don’t go’. This, however, is rare, the more elegant alternative (as mentioned in Chapter 15) being the use of *mā* with the unaugmented form of the aorist or occasionally of the imperfect. Even this is not especially frequent. The usual way of expressing a prohibition if it implies ‘cease to’ is simply *alam* or some other particle with the instrumental: *alam śōkena ‘do not grieve (any more)’. But in other circumstances, probably commonest is the use of the gerundive (Chapter 12):

*Viṣala, sa viṣam ausadham—na pātavyam Viṣala, the medicine’s poisoned—don’t drink it*

**Abstract nouns**

Mention was made in the previous chapter of the formation of neuter abstract nouns (i.e. substantives) by means of *vṛddhi*, e.g. *pāṇḍityam* ‘learning’. Another device to achieve the same effect, and a simpler one to apply, is the use of the suffixes *tvām* (neuter) and *tā* (feminine, this latter normally restricted to occurrence after a stem ending in a short vowel, usually a): so *pāṇḍitavām* and *pāṇḍitātā* ‘learning’, or more explicitly ‘being a pāṇḍit’. These suffixes may be added not merely to simple words but also to whole compounds: e.g. *ramanīya-darśana-tā* ‘the state of having an attractive appearance’. [As in the case of the adjectival suffix *ka*, discussed above, the sign ~ indicates that the suffix is to be added to the compound as a whole. The following example will illustrate the potential difference of meaning: *nīś-pāṇḍitya* means ‘(who is)
without scholarship'; niṣ-paṇḍitatva would be a very improbable formation with the same meaning; but niṣ-paṇḍita-tva means 'the state of being without a paṇḍit', as in the sentence lajjayati grāma-nivāsino niṣ-paṇḍita-tvam 'being without a paṇḍit embarrasses those living in the village'.]

Most of the uses of abstract nouns possible in English are possible also in Sanskrit. In particular (and in contrast to Latin and Greek), their use as the subject of an active verb does not imply any vivid personification of the abstract concept:

ata eva māṁ prayojana-śuśrūṣā mukharayati that is why the desire to learn [śuśrūṣā] of (your) motives is making me [talkative:] so persistent

Often an abstract noun is the subject of a nominal sentence:

rājñaṁ tu carit-ārthaṁ tāpi duḥkha-öttarā aśva but for kings, [even the state of being one whose aims are effected has as a consequence unhappiness:] even success is attended with unhappiness

The difference between Sanskrit and English idiom lies in the thoroughness with which Sanskrit exploits the various, possible uses of abstract nouns, and particularly in the potential length of abstract compounds. The following sentence easily permits of literal translation:

sa o Auśanasyaṁ dāṇḍa-nītāṁ catuḥśaṣṭīṁ ānge jyotih-śāstre ca param prāvīṇyāṁ upagataṁ and he has attained a high proficiency in the political science of Uśanas and the [sixty-four-limbed:] sixty-four branches of astronomy

But what in this particular sentence is unremarkable represents a regular Sanskrit idiom whereby almost any verb of motion (and some others implying acquisition etc.) may be construed with the accusative of almost any abstract noun to express what we most usually represent in English by 'become': so, in the above, 'he has become highly proficient'. Another example, showing better the scope of the idiom, is:

tad idānīṁ rāj-ārthāṁ tāṁ āpadyate that now [arrives at king-property-ness:] becomes the property of the king

Hence the common idiom for 'he dies', paṃcatvam gacchati 'he becomes five', i.e. 'is resolved into the five elements'.

Furthermore, the causative of these verbs, and any other verb of appropriate sense such as ni 'lead', can be used in the sense of
producing a certain condition in someone or something, i.e. 
'making A [into] B':

loke gurutvam viparītattāṃ ca
sva:ceṣṭītany eva naraṃ nayanti

in (this) world it is his own actions which [lead a man to 
important-ness and opposite-ness:] make a man important or the 
reverse

In English we know without thinking about it that the phrase 
'the greenness of the grass' is related to the phrase 'green grass'. 
In Sanskrit it is often advisable to keep the point more explicitly 
in mind. To take an example of extreme simplicity, a commen-
tary discussing an author's use of the term vyavahāra 'litigation' 
in the plural says tasya āneka:vidha tvam darśayati baḥuvaca-
nena 'he shows by the plural the several-sortedness of it'. We 
may, if we wish, translate this as 'he indicates by the plural its 
manifoldness'. But we shall remind ourselves more plainly what 
we are talking about, besides being fairer to the simplicity of 
the original, if we say 'he indicates by the plural that it is of several 
sorts'. Often at any rate literal translation is impossible:

nā āsty eva dhvaniḥ, prasiddha:prasthāna-vyatire-kinah kāvyā-
prakārasya kāvyatva-hāneh [dhvani (a technical term of 
literary criticism) just does not exist, from the abandon-
ment of [/deficiency in] poetry-ness of a type of poetry dist-
tinct from established ways:] there is no such thing as 

dhvani, for a kind of poetry which transgressed the recog-
nised norms would cease to be poetry

It would be quite mistaken to suppose, on the basis of such us-
ages, that the 'thought' of Sanskrit writers is somehow more 'ab-
stract' than our own. It would be truer to say that their style is 
nominal rather than verbal. In coming to grips with academic 
prose, students tend to be vague and ill at ease about the mean-
ing of sentences until the purely syntactical nature of this differ-
ence sinks in. And, as was implied above, even in translating 
quite simple nominal phrases the possibility of 'denominalisa-
tion' in English should always be kept in mind.

In brief, the difference between English and Sanskrit usage is 
that English noun clauses ('that the grass is green') and noun 
phrases with a verbal component such as an infinitive ('for the 
grass to be green') tend to be replaced in Sanskrit by a straight 
abstract noun ('the greenness of the grass'). Normally, when 
both subjective and objective genitives are involved, only the
objective genitive is compounded with the abstract—e.g. bālānām kusum-āvacayah ‘children’s flower-picking’: ‘for children to pick flowers’.

Furthermore, the use of the abstract noun in various oblique cases corresponds to English adverbial clauses and phrases of various kinds. Commonest is the ablative of cause:

suhr̥t-sampādita-tvāt sādhutaraḥ-phalo me manorathah
[from being brought about by (my) friend:] because (you my) friend brought it about, my desire (has been) better rewarded

No doubt because its ablative is not distinct in form from its genitive, the suffix tā is less usual here than tvam or a vyādhi derivative. But it is common enough in the instrumental, another case which is used to express cause (‘by (reason of)’):

asaun punar abhinivasātayā drāṣā Mālati-mukha-avalokeya-vihastra-tvāyā viṣamāviracit-aikaḥ-bhāgām tām eva bahu manyamānā ‘mahān ayam prasāda’ iti gṛhiṇāvati but she with an intent glance, highly esteeming that same (garland) of-which-one-portion-was-worked-unevenly [by clumsiness through gazing:] because (I)-had-been-clumsy. through-gazing-on Mālati’s-face, accepted it (with the words) [‘this is a great favour’:] ‘thank you very much indeed’

The dative is normally used with another type of abstract noun, the verbal action noun, to express purpose. Examples of this, such as mṛpa-dārśānāyā ‘in order to see the king’, have already been encountered. The locative expresses circumstance of one kind or another: kula-kṣaye ‘on the destruction of the family: when/if the family is destroyed’, prayojanāti-pattau ‘if/when/as the need arises’. The addition of api gives concessive force: kula-kṣaye api ‘[even on destruction of the family:] despite destruction of the family: though the family is/were to be destroyed’.

Exclamations

The English ‘what (a) . . .’, though it has direct Sanskrit equivalents such as kādrāṣa, is more usually represented by the particle aho ‘oh!’ followed by a substantive in the nominative case:

aho samvaranam what duplicity!
aho rāga-parivāhinī gītih [oh the song overflowing with passion/ ‘musical mood’:] what an impassioned song!
Where the whole emphasis would be put on an adjective qualifying the substantive, the phrase is often turned round and the adjective becomes an abstract noun: in other words, ‘oh the blue sky!’ becomes ‘oh the sky’s blueness!’ Similarly in English, according to the particular emphasis intended, we may say either ‘what a blue sky!’ or ‘how blue the sky is!’ The normal suffix here is \textit{tā}, or a \textit{vṛddhi} derivative, rather than \textit{tvam}:

\textit{aho vaidagdhyām} [oh the cleverness:] how clever (she is)!

\textit{aho sukha-pratyarthi-tā daivasya} [oh the-being: hostile-to-happiness of fate:] how hostile fate is to happiness!

Sentences containing ‘how’ are slightly ambiguous in English because they can be stressed more than one way. For this reason, an acute accent has been added to mark the main sentence stress: this falls somewhere on the word or phrase which appears as a nominative substantive in the Sanskrit:

\textit{aho vyabhṛā diśāḥ} [what a cloudless sky! or how cloudless the sky is!]

\textit{aho diśāṃ vyabhṛataḥ} [how cloudless the sky is!]

\textit{aho cēṣṭā-pratirūpikā kāmi:ījana-mano:vṛttiḥ} [how like to the deed (itself) is a lover’s imagi:ātion!]

‘Containing’

The word \textit{garbhāḥ} ‘womb, foetus’ occurs at the end of a \textit{bahu:vrīhi} compound with the sense ‘having inside, containing’; e.g. \textit{dhanāgarbhām bhāndam ‘box containing money’}; or, as a sentence, ‘the box has money in it’.

**Verbal nouns in \textit{ti}**

The suffix \textit{ti} may be added to the weak grade of a root to form a feminine substantive. Thus \textit{gati} (cf. Greek \textit{bāsis}) ‘going, procedure, course’. The formation is less productive than those in \textit{a} and \textit{ana}, and less ‘action-oriented’, tending towards a more general sense. The \textit{ti} is normally treated exactly like the \textit{ta} of the past participle (and is seldom found with verbs that form their past participles in \textit{ita} or \textit{na}). Other examples are \textit{bhakti} ‘devotion’, \textit{dṛṣṭi} ‘sight, faculty of sight’, \textit{mati} ‘thought’, \textit{siddhi} ‘achievement’, \textit{vṛddhi} ‘growth’. A number of roots ending in \textit{d}, although forming a past participle in \textit{na}, do take this suffix: thus \textit{utpatti}, from \textit{ut + pad}, ‘arising’.
Vocabulary

aṅcalaḥ border (of dress)
atīṣaya surpassing
an-adhyayanaṃ [non-studying:] holiday from lessons
apathyā-kārin [doing what is unwholesome (to king):] traitor
apavādin decrying
aspramādin [not negligent:] vigilant
abhivyogaḥ intentness, preoccupation
avayavāḥ portion, particle
asuraḥ demon
ādeśaḥ command
āyudhamaṇ weapon
āveśaḥ attack (of emotion)
utsarpin high-soaring
utsāhaḥ enthusiasm
upagrahāḥ conciliation, winning over
uparodhanamṃ besieging (of)
upādhyāyaḥ teacher
eka pron. adj. one, alone
enam see chapter text
kalakalaḥ disturbance, noise
kārin doing
kāryamṭ affair, business
kidṛṣa (f. ā) of what kind? of what kind! what (a)?
kṣitipati m. king
kṣipra-kārin [swift-acting:] precipitate
śgarbha see chapter text
gṛhaṃ quarters, chamber
gṛha-janaḥ family (more particularly wife)
cakravartin m. emperor
danḍaḥ stick; punishment
darsāniya attractive
darśin seeing, that see
dīṣ (dik) f. cardinal point, region (of sky); pl. sky, skies
duḥśīla irritable
durātman vile
dṛḍha firm
Nandanaḥ pr. n.
nirdaya pitiless
nṛpaḥ king
nyāya regular, right
pakṣa-pātin on the side of, partial to
paṅkti f. row, line
Paṅcavaṭi name of a place
paṭaḥ cloth, robe
pati m. lord (of)
parijanaḥ attendant, servant
pipilika ant
paurāḥ citizen
pratijñā promise, assertion
pratividhānam precaution, countermeasure against (gen.)
pratyavāyaḥ reverse, annoyance
pratyāsanna near, at hand, about
pratyutpanna prompt, ready
pratyutpanna; mati ready-witted
prabhūta numerous
prārthanaḥ longing
Candanaḥ pr. n.
chidraḥ hole, chink
tapasvin m. ascetic
tikṣṇa sharp, severe
tikṣṇa-rasāḥ [sharp liquid:] poison
tikṣṇa-rasā-dāyin [poison-giving:] poisoner
tīrthaḥ ford, sacred bathing place
taikṣṇyaṃ sharpness
trikālaṃ [the three times:] past, present and future
mati f. thought, wit
Madayantikā pr. n.
Manmathah (name of the god of) Love
mahārghya valuable
Mādhavyah pr. n.
muni m. sage
mlecchaḥ barbarian
rakṣas n. devil
vayas n. youth, age
Vasiṣṭhaḥ pr. n.
vidhā kind, sort;
vidhā such as
vimardhaḥ conflict
vivekaḥ discrimination
vihārin roaming
vyagra engrossed, intent
śayanam repose, sleeping;
śayana-gham bed-chamber
śarad f. autumn
śīṣṭa learned; śīṣṭ-āna-
dhyayanaṃ holiday in honour of learned (guests)
śūnya empty, devoid (of)
śokaḥ grief
baṭu m. young brahmin (student); fellow (used contemptuously)
balaṃ force, strength; sg. or pl. (military) forces
balat forcibly
baha many
bhaktam food
bhakti f. devotion, loyalty
bhāvin future, imminent
bhūti f. wall
bhūru fearful
madhura sweet
śobhā brilliance, beauty
śreṣṭhin m. eminent businessman, merchant
sakhī [female] friend; wife of one's friend
samayaḥ occasion, season
samādhī m. concentration [religious] meditation
saṃbandhaḥ union
saṃbhūta assembled, prepared; augmented
sarpaḥ snake
salilam water
sahabhū inherent, natural
saṃnīdhyam presence
sa-āvadhāna careful
siddhi f. accomplishment, success
suraḥ god
suḥṛtamaḥ close friend
strī woman
svāmin m. master
svikaraṇam marrying
svairam gently

anu + gam (I anugacchati) follow, attend
anu + bhū (I anubhavati) experience, undergo
anu + rudh (IV anurudhyate) adhere to, comply with (acc.)
ava + lok (X avalokayati) see
ākulyaṭati denom. confuse, disturb
ā + kṛṣ (I ākāṛṣati) drag, draw
ā + pad (IV āpadyate, p.p. āpanna) attain, come to
ut + pad caus. (utpādayati) cause to arise, cause
ut + veṣṭ caus. (udveṣṭayati) unwrap, open (letter)
kheḷ (I kheḷatī) play
cint (X cintayati) reflect, think things over
tvar (I tvarate) hurry; caus. tvarayati
dah caus. (dahayati) make burn, cause to be fired
drś caus. (darśayati) cause to see, show
ni + graham (IX nighṛṇāti) repress, restrain
nis + gam (I nirgacchati) go away, retire from (abl.)
pāri + tuṣ caus. (paritoṣayati) make satisfied, tip, reward
pāri + trai (I paritrāyate) rescue, save
pāri + pāl (X paripālayati) guard, preserve, keep intact
pāri + bhṛmaṃś (IV paribhrāṣyate, p.p. paribhrāṣṭa) fall, drip, slip
pāri + hṛ (I pariharati) avoid, shun, resist
prati + as (IV pratyasayati) cast aside
pra + sthā (I pratisthate) set forth
bhaṅj (VII bhanakti, p.p. bhagna) break, shatter
mudrayati denom. stamp, seal
vand (I vandate) venerate, worship
vi + jīṇa caus. (vijīṇāpayati) say politely, request, entreat, beg
vi + stṛj caus. (visarjayati) release, dismiss
vi (X vijayate) fan
sam + stambh (IX saṃstabhna, absol. saṃstabhya) make firm,
sustain, compose
ataḥ from this
ahō bata oh alast!
kila apparently, it seems that
tā, tvam abstract noun suffixes; see chapter text
bhō (in calling) oh! ho! (irreg. sandhi bho before vowels and voiced consonants)
saṃpratam now, at once

Exercise 10a परस्य माधवस्यावस्यायम् १९। महति विषादे वर्तते ते समीजनः।
१२। इदं तत्रात्मस्पमलिं जीनायम् १३। अहो दर्शनीयान्वयराजम् १४।
मुदुर्गुणविशिष्टम् १५। भो: श्रेणिन्द्र चन्दनवास एवस्मप्यकारिषु तीर्थाददशो राजा १६।
अनुभवम् राजाप्राकृतिस्वर फलम् १७। प्रत्यास्त्र: किल मुग्गविहारी पार्थिवो
हुःवन्त: १८। गच्छताः भवन्ती १९। भोस्तप्सिवः चित्तयत्रिपि न खलु
स्वीकारणस्मत्वतः स्मारिः २०। सत्ये माधवं दुःस्मात्यो भव २१। अहो
निर्विषयता दुराला का पौर्णमिः—अहो राजाः रासः: स्कुर्यकारिता २२। भववनस्य
कुसः कुसामुग्गवियम् सत्तान्नाग्यवेदत: २३। नु भवत्यः पदाश्चलेर्तिसौ वीजपविम्
२४। भेदसः: कृतो असन्त मुग्गवपवदिनः माधवन्यः २५। अहो जन वैद्यर्गीं
Exercise 10b 1 Look, Your Excellencies. 2 What valuable jewels! 3 She stands gazing. 4 This lady must hurry. 5 Sages that see past, present and future have proclaimed [ā+dīś] a conflict (between) gods and demons (to be) imminent. 6 Being king has many annoyances. 7 [It is from this:] That is why (men) such as you are great. 8 May you have success in your affairs. 9 Keeping the seal intact, open (it) and show (me). 10 How devoid of discrimination is the barbarian! 11 Restrain [dual] your attack of grief and follow me. 12 It is preoccupation with affairs, dear child, that is disturbing us, and not [na punar] the irritability towards pupils natural in a teacher. 13 Though I am resisting [pari + hr], love of Pañcavati seems to draw me forcibly. 14 How sweet is the sight of these (girls). 15 Citralekhā, get Urvāṣī to hurry. 16 The gods (do) have the fearlessness of the meditations of others. 17 The longing of great (men) is of course [high-soaring] for higher things. 18 As once let our forces set forth to besiege Kusumapura. 19 (Being) partial to your merits, I have forgotten the merits of (my) master. 20 Priyamvadaka, we have no interest in snakes. So tip him and dismiss him. 21 (It) slipped from your friend’s wife at the ford of Śaci as she was worshiping the water. 22 Be careful, dear child. 23 Because (my) mind is engrossed in affairs and (my) agents numerous, (I had) forgotten. 24 Noble Jājala, you too go back with the servants: Bhāgurāya, alone shall attend me. 25 How surpassingly lovely the skies are, their wealth of beauty augmented by the autumn season. 26 Then, seeing a line of ants emerging from a [eka hole in the wall carrying [bhe gṛhita]-particles of food] (he) grasping the fact [gṛhitā arthā] that [at] the chamber had man in it, caused that same bed chamber to be fired.
Paradigms: kartṛ, pitṛ, svasṛ, mātṛ

Stems in r

In origin the inflexion of stems in r is parallel with that of consonant stems in an. They exhibit a strong stem with vrddhi or guna grade (kartāram, pitāram: cf. rājānam); a weakest grade with the stem in consonant form (kartra: cf. rājā); and a middle grade with the stem in vocalic form (kartraḥ: cf. rājabhīḥ <ṛajabhīḥ).

These stems are nevertheless classified as vowel stems rather than consonant stems, for two reasons: r has a distinctive vocalic alternant (ṛ), whereas n does not (since *ṛ became a); and some terminations have been acquired through the analogy of other vowel stems. Thus by analogy with kāntā, sucīn, etc., an accusative plural in ṛn (f. ṛh); and by analogy with kāntānām etc. a genitive plural in ṛnām. (These formations create the long alternant of syllabic r, which is not part of inherited Indo-European phonology.)

As with an stems, the nominative singular takes vrddhi and loses its final consonant: kartā, pitā. An unusual feature is the genitive singular in uh (or ur). Guna grade of the locative singular, an alternative form for stems in an, is here obligatory: kartari.

Stems in r fall into two main classes, agent nouns and nouns, of relationship. Agent nouns end in tṛ (though the t is sometimes changed by internal sandhi) and are added to a guna grade of the root, often with connecting i. (The description of the infinitive in Chapter 13 may be taken as a guide to the formation of this
stem, with substitution of त्र for तम्.] The suffix of agent nouns is always inflected with वर्ध्द्धि in the strong grade: नेतारम् ‘leader’ acc. (cf. Latin amātorem). A derived feminine is made with the suffix i: नेत्रि ‘she who leads’. Neuter forms on the analogy of the neuter of सूचि etc. are theoretically possible but not very common.

Nouns of relationship normally take गुण in the strong grade, and may be feminine as well as masculine (in which case the accusative plural ends in ी); नापत्र ‘grandson’, भारत्र ‘husband’ and स्वात्र ‘sister’ are exceptional in taking वर्ध्द्धि. Thus पितारम्, मातारम्, but स्वातारम् (cf. Latin patrem, mātrem, but sororem). The dual form पितारु means ‘parents’. The suffix ka may be employed when one of these nouns occurs at the end of a bahuvrihi compound: मर्त्ता-भारत्र-काः ‘she whose husband is dead’.

Like the present participle active, the agent noun does not normally stand at the end of a determinative compound. But, as might be expected, whereas the present participle construes with an accusative, the agent noun construes with an objective genitive: वर्ण-स्मारणाम् रक्षिता ‘protector of (all) classes and conditions (of men)’.

The agent noun in त्र is not so prominent a feature of Sanskrit as are nouns in ‘-er’ of English. Other suffixes also denote the agent. For instance, ‘leader’ may be expressed by नायकः as well as by नेत्र. ‘Potter’ (‘pot-maker’) may be translated by कुम्भा-कारः or possibly कुम्भा-क्षत, but not by कुम्भा-कत्र। Noun phrases will often be represented by a compound ending in the suffix in, e.g. उपायकाः राण्या-वासिनः ‘dwellers in the forests of the foothills’. There is, however, one distinctive usage of the agent noun which is worth noting. It may have potential force—‘someone to do something’. Thus नेता जाना उपायति ‘a person will come [as guide:] to guide (you)’, or the following:

tvādṛśāṁ puṇah pratipakṣ-ōddharaṇe sambhāvya; ǫaktim abhiyoktāram āśādyā ksipram enam parityajya tvām eva-āśrayante. However, having found (someone) like yourself, with enough power to destroy the enemy, [such as to attack:] to be their champion, they (will) quickly abandon him and flock to you

[Periphrastic future. Allied to this potential sense is the use of the agent noun to form a comparatively rare tense known as the periphrastic future. Mention of it is included briefly here, since
it will not be introduced into any of the exercises. The agent noun is used predicatively to refer to future time, with the verb as in the first and second persons, without in the third person: kartāsma ‘I am to do’, kartā ‘he/she is to do’. Three features distinguish the tense formally from a straightforward deployment of the agent noun. Feminine and (in so far as they occur) neuter subjects do not affect the masculine form of the verb; the ending -tā remains unchanged in the first and second persons, even in the dual and plural (kartā sama ‘we are to do’; and a direct object appears in the accusative, not in the genitive (kumbhaṃ bāle kartārau ‘the two girls are to make a pot’).

The tense is used especially for events fixed for a particular future time: often, in fact, the verb is accompanied by an adverb of time. Thus śva āgantā ‘he is to come tomorrow’.

The suffix tra

Allied to the agent suffix tā is the neuter suffix tra denoting the instrument used by the agent. Thus pāṛ ‘drinker’, pāram ‘[that which is a drinker’s (when he drinks):] drinking-vessel’. Similarly, astraṃ ‘[instrument of throwing:] missile’, gātraṃ ‘[instrument of movement:] limb’, śastraṃ ‘[instrument of cutting:] knife’—this last to be carefully distinguished from śāstraṃ ‘[instrument of instruction:] treatise’.

The suffix occurs in other Indo-European languages. Thus Greek arōtron, Latin arātrum ‘plough’, beside arotēr, arātor ‘ploughman’.

The passive

In origin the passive may be regarded as a specialisation of the ātmanepada of class IV verbs. It is formed with weak grade of the root, the suffix ya and the thematic ātmanepada endings. [Secondary differentiation occurred, in that passives retained the accent on the suffix, while class IV verbs shifted the accent to the root. But this distinction being inoperative in Classical Sanskrit, forms such as manyate may be interpreted according to context either as ātmanepada (‘thinks’) or as passive (‘is thought’).] The passive is a present system, comprising a present indicative, imperfect, imperative and optative, and a participle in māṇa. [In the future, the perfect, and to some extent the aorist, ātmanepada forms may be used with passive significance.]
With the following exceptions, the root generally remains unchanged before the suffix ya:

Final i and u lengthen: ci, cîyate ‘is heaped’; śru, śrûyate ‘is heard’.

Final r becomes ri after a single consonant, ar after two: kr, kriyate ‘is done’, but smr, smaryate ‘is remembered’.

Final ñ becomes ūr generally, but ūr after a labial: kr, kirayate ‘is scattered’; pr, pûryate ‘is filled’.

Roots liable to samprasāraṇa display it here: vac, ucayate ‘is told’; grah, grhyate ‘is taken’.

Roots liable to lose an ‘infixed’ nasal do so: bhañj, bhajyate ‘is broken’, but nand, nandyate ‘is rejoiced in’.

Roots ending in ā or ai most often convert to i: sthā, sthiyate ‘it is stood’. But among several exceptions is jñā, jñāyate ‘is known’.

When a passive is formed not directly from a root but from a derived stem, the derived stem loses any suffix it may have before adding the suffix ya. Thus class X verbs and causatives change ayati to yate: coryate ‘is stolen’; nāyate ‘is made to lead’; sthāpyate ‘is made to stand’.

The passive is used, as one would expect, when the agent of action is unknown or indefinite:

tat ko nu khalv evam niṣidhyate then who can it be (whom I hear) being thus checked?

vatse, uparudhyate me tapovan-ānusthānam dear child, my duties in the ascetic grove are being hindered (to specify by you would strike a jarring note)

But the fondness for passive constructions so prominent in past statements may be observed to a lesser extent in the present also, so that the natural English translation is often by means of the active voice:

niyatam anayā samkalpa-nirmitaḥ priya-samāgamo nu-bhūyate assuredly she is experiencing an imagined union with her beloved

Priyamvade, kasya ēdam uṣīr-ānulepanam mrñālavanti ca nalini-dalani niyante? Priyamvādā, to whom are (you) taking the uṣira ointment and the lotus leaves complete with fibres?
The notion of ‘logical subject’ (to which, for instance, an absolute refers) is, of course, applicable here as in past statements:

kim ity avijñāya, vayasya, vaiklavam avalambyate? why without knowing (for certain), friend, [is despondency adopted:] do you grow despondent?

Even commoner than the passive indicative is the passive imperative (usually third person forms only):

anubhūyatam tarhi narapati-kopah experience, then, the king’s anger

Raivataka, senāpatis tāvad āhūyatam Raivataka, summon the general, will you?

The imperative, and more particularly the passive imperative, is often best represented in English by ‘must’, ‘should’, etc., and may be used in ways the English imperative is not, for instance in a question:

tat kim anyad anuṣṭhūyatam then what else [must be performed:] do you wish done?

The Sanskrit passive may be used impersonally in the third person singular:

purastad avagamyata eva [from there on, it is quite understood:] I can imagine the rest

dattapūrvā āty āśaṅkyate that she has already been given (in marriage) [it is worried:] is what worries (us)

The neuter demonstrative idam is often added with deictic force to an impersonal passive: idam gamyate [this is being gone:] ‘see, (we) are going’.

In the imperative this impersonal passive is extremely common. Probably the most frequent Sanskrit for ‘listen!’ is śrūyatam ['let it be heard']. Similarly, āsyatam or upaviśyatam ‘be seated’.

ayi bhinnārtham abhidhiyatam ah, speak plainly
sukham sthiyatam remain at your ease

Śāṅgarava, jñāyatam punah kim etad iti Śāṅgarava, find out again what it is

The present passive participle follows the same syntax as the past participle when the latter has a passive sense: it agrees syntactically with the word denoting the object while the agent of
the action it expresses is put into the instrumental. Like the present participle it is used to denote an action which occurs simultaneously with the main action:

mahā-tavi-madhya śītal-āpacāram racayata mahī-sureṇa parīkṣyamāṇah śīlāyam śayataḥ kṣaṇam atiṣṭham in the vast forest I remained for a moment lying on a stone while being examined by the brahmin who applied cooling remedies

**Locative absolute**

Analogous to the ablative absolute of Latin (or nominative absolute of English), there is in Sanskrit a locative absolute. So kāle śubhe prāpte ‘an auspicious time having arrived’. The phrase consists of a small nominal sentence put into the locative, the natural case to express an attendant circumstance. The predicate may be a participle (present or past), an adjective or a predicatively used substantive, and in any of these cases the present participle sant of the verb as ‘be’ is sometimes added pleonastically. The force of the construction may usually be represented in English by a temporal clause introduced by ‘when’ or, where a present participle marks contemporaneous action, by ‘as’ or ‘while’: tasmin dahyamāne ‘as it was burning’. An impersonal passive is not uncommon: tathā nuṣṭhite ‘[it having been performed thus:] this done’. According to context there may be a causal or conditional implication as well as the temporal, while the addition of api adds a concessive force: aparādhe kṛte api ‘though an offence be committed’; evam ukte api ‘despite this being said’. The past active participle may be used in the locative absolute construction: evam abhihitavati pārthive ‘the king having spoken thus’. Present participles are common: evam samatikrāmatsu divaseṣu ‘the days passing thus’.

The locative absolute is not as prominent a construction in Sanskrit as its counterpart in Latin. As has already been pointed out, English absolutes are often to be represented by bahu-vrihis—e.g. śoka-samvignamānasah ‘his mind overwhelmed with grief’. The locative absolute is better avoided when either of its elements is easily relatable grammatically to the rest of the sentence: one says vayasyam dṛṣṭvā ‘after seeing (his) friend’ rather than dṛṣte vayasye, if the subject of ‘see’ is also the subject of the main sentence. We are left with instances like:

bhoh śreṣṭhin, Candragupte rājany aparigrhaḥ chalānām oh merchant, now that Candragupta is king, there is no welcome for errors
aกริทำ Rākṣase, kim utkhātam Nanda-vamsāsya? with Rākṣasas not taken, what [has been uprooted:] uprooting has there been of the Nanda dynasty?

Another factor which militates against the frequency of locative absolutes as such is the possibility of using an abstract noun of circumstance in the locative. Thus the previous example might be rewritten as Rākṣasasyāgrahaṇe, or even Rākṣasasyāgrhītate.

[There also occurs occasionally a genitive absolute. It is used mostly with a present participle, sometimes with a verbal adjective in -in. A typical example would be paśyatastasya ‘while he looked on’, the implication usually being ‘looked on powerless and disregarded’. And there are borderline examples which might be classified as genitive absolutes but where the genitive can equally be seen as having some other function.]

The relative pronoun

The relative clause in Sanskrit is less frequent than its English counterpart. The reason is evident enough. In English an adjectival relative clause provides a more substantial qualification of a noun than a single adjective can. In Sanskrit the possibility of compound adjectives, whether determinative or bahuvrīhi, enables very lengthy and elaborate qualification without resort to a relative clause. The use of the Sanskrit relative clause, therefore, tends to be confined to the expression of restrictive clauses (the kind written without commas in English) or, rather less commonly, of ‘afterthoughts’.

As in other languages, the relative pronoun agrees with its antecedent in number, gender and (in so far as the fact is manifested) person but appears in the case appropriate to its own clause. Two features more special to Sanskrit are striking: the relative clause almost never appears within the main clause but either before it or after it; and the relative pronoun may be placed anywhere within its own clause, occasionally even as last word.

When the relative clause is placed before the main clause, its sense is prevailingly restrictive and the relative pronoun is normally picked up in the main clause by a demonstrative pronoun (most often saḥ) as correlative, usually standing at or near the beginning of the main clause. Often, as is natural, the antecedent (if expressed at all other than by the demonstrative pronoun) appears within the relative clause, usually immediately after the relative pronoun, and therefore in the same case as the latter.
Putting these points together, one would rearrange an English sentence such as ‘I have asked the upholsterer who came to look at the sofa yesterday for his estimate’ rather on the following lines: ‘to look at the sofa which upholsterer came yesterday, him I have asked for his estimate’.

yeṣāṃ prasādād idam āsīt, ta eva na santi those by whose grace this was (so), are no (more)

sarvathā Cāṇakya; Candraguptayoḥ puṣkalāt kāraṇād yo viśleṣa utpadyate, sa ātyantiko bhavati at all events, that estrangement between Cāṇakya and Candragupta which arises from a strong cause, will be lasting
tad atra yat sāmratam, tatra bhavān eva pramāṇam so what is proper in this matter, in that you are the judge

In the following example a relative clause has been used purely to add restrictive force to a word:

‘etad āryam prṛcchāmi’—‘kumāra ya āryas tam prṛccha. vayam idānīm anāryāḥ samvṛttāḥ’ ‘I ask (your) honourable (self) this—’ ‘Your Highness, ask one who is honourable.[We:] I am now become without honour’

The addition of kaś cit to the relative gives an indefinite sense—‘whoever, whatever’:

yah kaś cid garbha-dohado syā bhavati, so vaśyam acirān māṇayitavyah any [longing of the womb:] pregnant fancy that she gets, [necessarily after not long must be honoured:] (you) must be sure to satisfy at once

When the relative clause follows the main clause, this may be a mere reversal of the above pattern (but with the antecedent remaining within the main clause):

tayā gavā kim kriyate, yā na dogdhī, na garbhini? what is (to be) done with a cow which is neither a yielder of milk nor productive of calves?

(Note that in general statements in English the antecedent of a restrictive clause may be qualified equally well by ‘the’/‘that’ or by ‘a’, the last having the sense of ‘any’.)

When the main clause stands first, the correlative pronoun is often eṣāḥ or ayam instead of saḥ. And if the main clause consists of no more than a word or two, the correlative is sometimes omitted:

kriyate yad eṣā kathayati (we) are doing what she says
If the antecedent is indefinite or negative, it is naturally not qualified by a demonstrative pronoun:

Vijayasena, apy asti Vindhyaketor apatyam yatrā āsya paritoṣasya phalam darśayāmi? Vijayasena, has Vindhyaketu (any) offspring towards whom [yatra = yasmin] I (may) show [fruit:] a token of [this:] my satisfaction?

In this following position, on the other hand, the relative clause may also be added to an already complete sentence as an additional statement. Here especially there is no need for a preceding demonstrative, and the force of the relative is roughly that of ‘and’ plus a demonstrative pronoun, or of ‘one who/which’.

athā ēdam ārabhyate mitrabhedam nāma prathamam tantram, yasya āyam ādyah ślokah now here begins the first chapter, called Separation of Friends, of which [= and of it] the following is the initial stanza

asty atra nagaryām mahāśiṣṭana-pradeśe Karālā nāma Cāmuṇḍā . . . ya kila vividha:jīv-ōpahāra:prīyâ eti sāhasikānaṃ pravādah there is in the city in the area of the great burning-ground (an image of) the Fierce Goddess, named Karālā—one who, it seems, is fond of the sacrifice of living creatures of various kinds: so (runs) the report of adventurous (people)

Another very common variety of following relative clause also deserves mention. It is one which gives the reason for the preceding statement. It may be paraphrased by ‘for’ or ‘in that’ with a pronoun, and its natural equivalent in English is often an infinitive:

aho a:sādhu:darśī tatrabhavān Kaṇvo, ya imāṃ valkala-dhārame niyuntos oh, His Honour Kaṇva is not right-seeing [who puts her:] to put her to wearing a bark-dress

kṛta:puṇya eva Nandano, yah priyām idrīm kāmayisyate Nandana’s really lucky [who will love:] to be going to love such a sweetheart

vayam eva ātra nanu śoṣyā, ye Nanda-kula-vināṣe. pi jīvitum icchāmāh we rather are the ones to be pitied, who even on the destruction of the house of Nanda seek to live (on) (Note the abstract noun as an alternative to a locative absolute such as vanāste pi Nanda-kula.)
Analysis of bahuvrīhis

An example may now be given of the way analysis of bahuvrīhis can be made in Sanskrit glosses, taking advantage of the fact that relative clauses may precede their antecedent and that the relative pronoun may stand at the end of its clause. The two parts of the compound are resolved into a nominal sentence or phrase; the relative pronoun indicates the case-relationship with the substantive that is being qualified; and finally the demonstrative recalls the inflexional termination of the original compound. So vidita-vārttā yais tebhyah paurebhyah ‘from the citizens who had learnt the news’ becomes

viditā vārttā yais tebhyah paurebhyah, by whom the news was learnt, from those citizens

Pronouns and pronominal adverbs

Now that a fair number of adverbial and other pronominal forms have been encountered in the exercises, it is worth drawing attention to relationships between them.

The list in Table II.I, and particularly the fourth column, is intended to be illustrative, not exhaustive. It could be extended either vertically or horizontally. Most pronominal adjectives have at least some adverbial forms—thus anyatra ‘else where’, ekadā ‘at one time’, sarvathā ‘in every way’.

Attributively used adverbs

The adverbs of ‘place where and place from where’ listed in the second and third lines of Table II.I have an obvious affinity of meaning with the locative and ablative cases of the corresponding pronouns—‘where?’ means ‘at, in or on what (place)?’; ‘from where?’ means ‘from what (place)?’. In fact, to talk of adverbs of place in Sanskrit is somewhat misleading, since their reference may be as wide as that of the corresponding pronominal cases, extending to people and things as well as places. Thus a common meaning of tatra at the beginning of a sentence is ‘among those (people or things just mentioned)’: e.g. tatra keśāpy uktam ‘[among them someone:] one of them said’.

Similarly, by a common idiom these adverbs may be used as attributive adjectives qualifying substantives in the locative or (apparently rather less frequently) the ablative case. So atra vane
<table>
<thead>
<tr>
<th>Interrogative</th>
<th>Relative</th>
<th>Normal correlative</th>
<th>Demonstrative</th>
<th>Other demonstratives</th>
</tr>
</thead>
<tbody>
<tr>
<td>kah? who?</td>
<td>yaḥ who</td>
<td>saḥ he, that</td>
<td>ayaṁ this, asau that</td>
<td></td>
</tr>
<tr>
<td>kva? where?</td>
<td>yatra where</td>
<td>tatra there</td>
<td>atra, iha here</td>
<td></td>
</tr>
<tr>
<td>kutra? [to] where?</td>
<td>yataḥ from where</td>
<td>tataḥ from there</td>
<td>itaḥ from here; in this direction</td>
<td></td>
</tr>
<tr>
<td>kutah? for what reason?</td>
<td>&quot; because</td>
<td>&quot; therefore</td>
<td>ataḥ hence, for this reason</td>
<td></td>
</tr>
<tr>
<td>kadā? when?</td>
<td>yadaḥ when</td>
<td>tadaḥ then</td>
<td>idānim, adhunā now</td>
<td></td>
</tr>
<tr>
<td>katham? how?</td>
<td>yathā as</td>
<td>tathā evam so, thus</td>
<td>itham, evam in this way</td>
<td></td>
</tr>
<tr>
<td>kidṛśa? of what kind?</td>
<td>yāḍṛśa of which kind</td>
<td>tāḍṛśa of that kind, such (a)</td>
<td>tḍṛśa of this kind, such (a)</td>
<td></td>
</tr>
<tr>
<td>kiyant? how much?</td>
<td>yāvante as much as</td>
<td>tāvante so much</td>
<td>iyant this much</td>
<td></td>
</tr>
<tr>
<td>kiyacciram? for how long?</td>
<td>yāvate as long as, while</td>
<td>tāvat for so long</td>
<td>iyacciram</td>
<td></td>
</tr>
<tr>
<td>kiyantaṁ kālam? long?</td>
<td>yadi</td>
<td>tat etc. then</td>
<td>iyantam kālam</td>
<td></td>
</tr>
<tr>
<td></td>
<td>cet</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>yadyapi even if,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kāmam granted that</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tathā</td>
<td>even so,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>punar</td>
<td>nevertheless</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
does not mean ‘here in the forest’ but is synonymous with asmin vane ‘in this forest’. Other examples of the usage are:

- tatra kāle at that time
- atra āntare at this juncture
- kutas cid vaśjanāt from some indication
- atra or atra vastuni in this matter
- iha or iha loke in this world

**The suffix taḥ**

It will be noticed that this suffix is used to form all the adverbs with ablative sense. In fact, it may also be added to the first and second person pronouns as a commoner alternative to the theoretical ablative forms: one usually says mattaḥ rather than mat for ‘from me’ and so on.

The sense of the suffix is not always strictly ablative: itaḥ as well as meaning ‘from here’ is common in the sense of ‘over here’ or ‘in this direction’. Unlike other adverbial suffixes, taḥ is combined with a wide range of nouns as well as pronouns and converts them to adverbs with some such sense as well as pronouns and converts them to adverbs with some such sense as ‘in accordance with’ or ‘in respect of’. The suffix often alternates not only with the ablative case but also with other cases, particularly the instrumental:

- saṃkṣepaḥ abridgement saṃkṣepeṇa, saṃkṣepat or saṃkṣepataḥ in brief
- vistarāḥ expansion vistareṇa, vistarāt or vistarataḥ in detail
- prasaṅgaḥ occasion prasaṅgena, prasaṅgat or prasaṅgataḥ incidentally, in passing

api jñāyante nāma taḥ? do (you) know them by name?

tau ca bhagavatā Vālmīkinā dhātri-karma vastu taḥ parighrhyā posītāu parirakṣītāu ca and the revered Vālmīki, adopting [as to substance:] in effect the role of a foster-mother, reared and looked after the two of them

**Numerals**

Complicated numerals are too infrequent in ordinary texts to justify the devoting of much space to them in an elementary primer. It is, however, worth committing to memory the list of numerals at the back of the book. From 1 to 4 the cardinal
numerals agree with the substantive they qualify in number, gender and case; from 5 to 19, in number and case, but with only one form for all genders; from 20 onwards, in case only. Thus tisbhīn nadibhīn ‘with three rivers’, soḍasābhīn nadibhīn ‘with sixteen rivers’, śatena nadibhīn ‘with a hundred rivers’. From 20 onwards the numbers are, in fact, collective nouns, and alternatively therefore the qualified substantive may be put in the genitive plural: śatena nadinām ‘with a hundred [of] rivers’. Or, again, a determinative compound may be made: nadi-śatena ‘with [a river-century:] a hundred rivers’.

Compounds with collective nouns (‘pair’, ‘triad’, etc.) may also be used to express the smallest numbers. A dual form is very often avoided by using one of the many words for ‘pair’: godvayam, go-yugam, go-mithunam, etc. ‘[cow-pair:] two cows’.

All the numerals may be compounded attributively in their stem form: dvipāda ‘two-footed’, śata-mukha ‘having a hundred mouths’, daśa-kumāra-caritam ‘the story of the ten princes’.

**Concord**

The principle that a predicate should agree with its subject is modified in Sanskrit when the subject consists of a number of co-ordinated items. In such cases there is a tendency for the predicate to agree with the nearest item. This happens regularly when the verb precedes the subject.

\[
\begin{align*}
tatāh praviṣāty Arundhati & & Kausalyā kaṇcuki ca & & then enter & & Arundhati, Kausalyā and the chamberlain (\textit{not} praviṣanti) \\
tad idam tāvad gṛhyatām ābharanām dhanuś ca & & so just take \ & & this decoration and (\textit{this}) bow (\textit{not} gṛhyetām) \\
prabhavati prayaśāh kumārinām janayitā daivam ca & & (\textit{what}) \ & & generally governs girls (\textit{is}) their father and their fate (\textit{not} prabhavataḥ)
\end{align*}
\]

**Nominative with iti**

Where in English we would quote a word such as a proper name and isolate it between inverted commas, a Sanskrit word may be isolated by iti and it is then normally put in the nominative case: so ‘Rāma’ iti viśrutaḥ ‘known as “Rāma”’.

‘aśva’ iti paśu-saṃmāna ye sāmgrāmike ca pāthyate ‘horse’ is mentioned in the list of sacrificial animals, and in the military (list)
**mātra**

The word mātra ‘measure’ is used at the end of a bahuvrihi compound in the sense of ‘sharing the size of’ both literally (aṅguṣṭha-mātra ‘thumb-sized’, khadyota-mātra ‘no bigger than a firefly’) and in the sense of ‘fully measured by, being nothing more than’, and so ‘mere’ or ‘merely’, ‘only’. In this sense it may form a neuter substantive: jala-mātram ‘only water’, pravada-mātram ‘mere talk’.

Especially striking is the combination of this mātra with a past participle to express ‘as soon as’: thus dṛṣṭa-mātra ‘no more than seen, as soon as seen’.

pravīṣṭa-mātreṇa aṅvayana-gham durātmanā Cāṇakya-hataked āvalokitam the very moment he entered, the evil and accursed Cāṇakya examined the sleeping quarters

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**Vocabulary**

- aṅgāṃ m. limb (the four ‘limbs’ of an army are elephants, chariots, cavalry and infantry)
- adhikārāḥ m. authority, office
- adhiṣṭhāṭṛ m. superintending, at the head of
- antevāsin m. resident disciple
- apanodanāṁ m. driving away
- abhidhānāṁ m. statement; appellation, name
- abhirāyaḥ m. intention, inclination
- abhiṣyakta m. manifest, visible
- abhīṣu m. rein, bridle
- arth-ātsargah m. expenditure [of money]
- ardhaḥ m. half (portion)
- alaṃkaraṇāṁ m. ornament
- ātmajāḥ m. son
- ānuyātrikāḥ escort to (gen.)
- iṣṭa-janaḥ the loved one
- uciṣṭa m. suitable, appropriate
- utsavah festival
- kalatram (N.B. gender) m. wife
- kalikā m. bud
- kuśaḥ m. pr. n.
- garbhah womb
- catur m. stem form four
- Candraketu m., pr. n.
- candrika m. moonlight
- cāpa m./n. bow
- citta-vṛtti f. [activity of mind:] mental process, thought
- cītāḥ mango-tree
- jānakī m. pr. n.
- tarkaḥ conjecture
- trayaḥ triad (of) (at end of cpd. expresses ‘three’)
- dāraḥ m. pl. (N.B. number and gender) wife
- divya m. celestial
- dīpikā m. lamp
- duśkara difficult
- dūhitṛ f. daughter
- dvitīya second, another
dhūrtāḥ rogue
dhairyaṃ firmness
nibandhanam bond
paṇāyiṭ m. hawk
para pron. adj. other, another
Parvatesvarah pr. n.
pāgi m. hand
paunaraktaṃ redundancy
pracalita in motion
prabhu m. master
pramādaḥ mishap
pravṛtti f. news
prasādaḥ favour
prāṇāḥ m. pl. [breaths]: life
prarthaṃyadakaḥ pr. n.
bhāṅgaḥ breaking; plucking
(of buds); dispersal
(of crowd)
 bhāgaḥ division, portion, tithe
bhrāṭṛ m. brother
madhu m. (season or first
month of) spring
Mandārikā pr. n.
mahānt great, vast, numerous
mahā:maṃsam human flesh
mātṛ f. mother
-mātra mere, only (see
chapter)
mānuṣaḥ human being, mortal
māmakina my
Mālatī pr. n.
mūrka foolish; m. fool
medhya fit for sacrifice,
sacrificial
yamaja twin[-born]
yātra procession
yādṛśa (f. i) relative adj. of
which kind, such as, just as
rakṣitr m. guard
ratnam jewel
rājyaṃ kingdom
rāsi m. heap
lajjā-kara (f. i) embarrassing
Lavaḥ pr. n.
labhāḥ profit
vane-caraḥ forest-dweller
vallabhāḥ sweetheart
Vasumādhara pr. n.
vastu n. thing, matter, subject-
matter
Vāmadevaḥ pr. n.
Vālmiki m. pr. n.
vikṛtṛ m. vendor
vicitra variegated, various
viṣeṣanapadaṃ [distinguishing
word: ] epithet
Vairodhakāḥ pr. n.
Vaihīnāri m., pr. n.
śātāṃ a hundred
śāstrāṃ treatise, law-book
śālghya laudable, virtuous
samvyavahārahāḥ transaction
samkulaṃ throng
sampradāyāḥ tradition
-sambhava ifc. arising from,
offspring of
sahasraṃ a thousand
sādhanāṃ army
svaṃvāraḥ gold; gold piece
snigdha affectionate
hastaḥ hand

aśā (VI aśīṛjāti) bestow
adhiḥ pra + ḫa (V anuprahañcati) send (someone after something),
despatch
aṃ + mantr (X anumaṃtrayāte) consecrate with mantras, bless
anu + i (II anveti) follow, attend
anu + is (I anvesate) look for, search
abhi + nand (I abhinandati) rejoice in, prize; greet with enthusiasm
ava + āp (V avāpnoti) obtain, acquire
ava + ikṣ (avekṣate) watch, watch over
ā + rabh (I ārabhate) undertake, begin
ās (II āste) sit, stay, remain; joṣam ās remain silent
ā + hve (I āhvayati pass. āhūyate) summon, call
īh (I ihate) long, for, desire
upa + klp caus. (upakalpayati) equip; assign
upa + ni (I upanayati) bring
kri (IX krīgati) buy
jāa (IX jānāti) know, learn, find out
da (III dadāti) give
nis + vap (I nirvapati) sprinkle, offer, donate
ni + vṛ caus. (nivārayati) ward off, drive off
ni + sidh (I niṣedhati) prohibit, cancel
pari + tyaj (I parityajati) leave, abandon
pari + rakṣ (I parirakṣati) protect, save, spare
pra + ci (V pracinoti) accumulate (the pass. corresponds to the
English intrans.)
prati + śru (V pratishr̥noti) promise
rakṣ (I rakṣati) protect
vi + ghaṭ (I vighaṭate, p. p. vighaṭita) become separated
vi + muc (VI vimuñcati) release, loose
vi + śram (IV viśrṣmayati) rest, cease, take a rest
vi + srj (VI viṣṛjati) discharge, release
vi + ikṣ (I viṣkṣate) discern, spy
vi + ava + hr (I vyavaharati) act, behave towards (loc.)
sam + r caus. (samarpayati) hand over
sam + bhā caus. (samabhāvayati) conceive, imagine
stu (II stauti) praise

ān̄gantaram [without interval:] immediately
madhyāt from the middle of,
ayi ha! from among
mr̥sā vainly
ekadā at one time, once
vihāya ['having left
kim ca moreover
behind':]
cirasya after a long time
beyond (acc.)
tathā in that way, thus, so
sarvathā in every way,
prasāhgatah in passing altogether, totally
Exercise 11a

Exercise 11b  Translate all present actives (except in 14, 18 and 24) and all imperatives by means of the passive.

1 Give him an answer.  2 We are twin brothers.  3 Masters do not summon (those) holding-[vant]-office without-a-purpose.  4 Stop right here.  5 Give (me) one [from among:] of those three-ornaments which (I) bought.  6 Loose the reins.  7 Why speak of ‘firmness’?  8 Hurry, my good fellows, hurry.  9 The moonlight (being) visible, what point in a redundancy-of-lamps?  10 Lâtavya, call Urvâsî.  11 Oh, this is the decoration which I removed from my-own-person and sent to Râksasa.  12 Ha, dear child [sp:]! (You) are thus praising yourself.  13 Reward the vendor and accept it.  14 Your Excellency, have (you) anyone who is going to Kusumapura or coming from there?  15 Have him come in.  16 Why vainly [search with conjecture:] speculate?  17 ‘Minister’ is now an embarrassing epithet.  18 Alas, I am quite deluded to behave towards this forest-dweller (in a way [n. sg.]) appropriate-to-my-friend-Makaranda.  19 Hand over Râksasa's family—enjoy for a long time (to come) the-king's-favour with-its-various-advantages.  20 Protect, at the cost of
21 This is the son-of-Kāmandaki's-friend, Mādhava, (here), to hawk human flesh. 22 (As) escort to the disciples by whose hand (he) has sent that book to Bharata's-hermitage, (he) has sent our-brother bow-in-hand [cāpaḥ pāni] to drive-away mishap. 23 And she having immediately become separated (from me) by the throng of numerous [mahānt] townsfolk in-motion-upon-the-dispersal-of-the-procession, I came (here). 24 Fool, these ascetics donate a quite different tithe, one which is prized beyond even heaps-of-jewels. 25 Thus, imagining: [use p.p.] by his own inclinations the thoughts of the loved one, the suitor is deceived.
Paradigms: Present of classes II, V and VIII

**Athematic presents**

The four present classes so far dealt with (I, IV, VI and X) are the thematic classes: they differ from each other only in the way in which the stem is formed from the root, for the stem thus formed always ends in (or: is linked to the endings by) the thematic vowel a. The other six classes are comparable with the nominal consonant stems, and their inflexion is of far greater difficulty and variety mainly because the stem is in direct contact (collision may sometimes seem a better word) with the personal endings. One may distinguish practically between the lesser complications of those classes where the stem ends in a suffix (V, VIII, IX) and the greater complications of those where the final letter of the stem is also the final letter of the actual root (II, III, VII).

In class II, the root class, the stem consists simply of the root itself. This generally strengthens to guṇa in the strong grade and remains unchanged in the weak grade. In this and all other athematic classes, the strong grade appears in the whole of the singular parasmaipada both present and imperfect, in the third person singular parasmaipada of the imperative, and in all first person forms of the imperative, while two noteworthy features of the personal terminations of athematic verbs are the absence of n in the third person plural ātmanepada present, imperfect and imperative, and the addition of the suffix dhi (after consonants) or hi (after vowels) in the second person singular imperative parasmaipada.

The conjugation of the commonest class II root, as 'be', has already been introduced. The inflexion of i 'go' is typical of a root ending in a vowel: among sandhi changes one may note
retroflexion of s (esi 'you go') and consonantisation of i (yanti, 'they go'). The inflexion of dvīṣ 'hate' illustrates some of the sandhis of final ṣ: thus ṣ + s = ks, ṣ + dh = ḍh.

The strong grade of han 'kill' is han: so hanti 'he kills', which looks misleadingly like a plural form. The weak grade is also stated as han, but it appears as ha before t/ṭh and as ghn before a: hatha 'you kill'; ghnanti 'they kill'. The second person singular imperative is jahi.

One root retains the strong grade throughout: śī, śete 'he lies'. Some, though classed as root verbs, add the suffix i before some terminations: rud, roditi 'he weeps', brū 'speak' adds i in the strong forms before a consonant: bravīṭu 'let him speak'.

Class V verbs add the suffix nu before the terminations, and this strengthens to no in the strong grade. The root śru 'hear' forms a present stem śrnu/śrno (on the basis of a more primitive form of the root, šṛ): śṛnośi 'you hear'. Roots ending in a vowel (a) do not take the suffix hi in the second person singular imperative, (b) may optionally reduce nu to n before v and m: śrnu 'listen'; śṛnumah or śṛnah 'we hear'. Roots ending in a consonant (a) must add hi in the imperative, (b) must change nu to nuv before vowels: āpnuhi 'obtain'; āpnuvānti 'they obtain'.

Class VIII verbs add the suffix u, strengthening to o. Of the eight verbs in this class, seven have roots ending in n and behave in the same way as class V roots ending in vowels, as described above: tan, tanoti 'he extends'; tanuvah or tanvah 'we two extend'. The eighth verb is the common kr 'do'. The strong stem is kuro, the weak kuru, but this latter must appear as kur before v, m and y. The second person singular imperative parasmaipada is kuru.

The formation of the present participles of athematics is mentioned in Chapter 10. Remember that the ātmanipada participle is in -āna, not -amāna. The present participle of ās 'stay' is anomalous, āsina.

**Gerundives**

The gerundive (sometimes called the future passive participle) is a verbal adjective with passive sense expressing such notions as obligation or necessity—'(requiring) to be done' etc. It may be formed in a number of alternative ways, by the addition to the root of any of three suffixes: ya, anīya, tavya.

The gerundive in ya is the most ancient of the three and shows the greatest variety of formation. In general, the following are
the changes undergone by the root before this suffix. Final ā becomes e: da, deya ‘to be given’. Final i/i strengthens to e: nī, neya ‘to be led’. Final u/u strengthens to av or to āv: śru, śraya or śrāva ‘to be heard’. Final r/r strengthens to ār: kr, kārya ‘to be done’. Followed by a single consonant, medial i/u becomes e/o, medial r is unchanged, medial a sometimes remains and sometimes strengthens to ā: sūc, sūcy ‘to be mourned for’; bhid, bhēdyā ‘to be split’; drś, drśya ‘to be seen’; gam, gamya ‘to be gone to’; but vac, vācyā ‘to be spoken’.

As well as exceptions to the above, there are a number of alternative forms: most notably, final i/u/r may remain un strengthened and add a connecting t: so śrūtya besides śrāvyā and śrāvyā, kṛtya besides kārya.

Derivative stems drop aya before adding ya: varyya ‘to be described’. Gerundives in ya from causatives are, however, little found, since they would not usually be distinguishable from the gerundive of the simple verb.

The suffix anīya is an adjectival extension of the suffix ana, which is most commonly used to form neuter action nouns (see Chapter 8). The root almost always appears in the guṇa grade, being strengthened to the same extent as in forming class I presents: kr, karaṇīya ‘to be done’; nind, nindanīya ‘blameworthy’. Derivative stems again drop aya. A number of causative forms are found, e.g. bhāvanīya ‘to be caused to be’.

The suffix tavya is an adjectival extension of another suffix, this time of the obsolete verbal noun in tu on which the infinitive and the absolutive are based. This type of gerundive may in fact be formed by substituting tavya for the tomb of the infinitive, and so the remarks in Chapter 13 (pp. 172–4) on the formation of the infinitive should now be studied and the list of principal parts of verbs consulted. A point to note particularly is that, as in the infinitive, derivative stems retain the suffix ay: from vid ‘know’, veditavya ‘to be known’ but vedayitavya ‘to be made known’. Causatives form gerundives of this type freely.

As was mentioned in Chapter 8, the prefixes su and dus (as also ışat ‘slightly’) combine not with a gerundive but with a verbal noun in a: durjaya ‘difficult to conquer’ etc.

Gerundives may be used predicatively in sentences expressing obligation or necessity: aham bhavadbhir draṣṭavyāh ‘I am to be seen by you’. As with past participles, a passive is often best translated by an active, and so the above may be represented by ‘you must see me’. In English, in fact, it is often appropriate to
translate a gerundive as an imperative, and so we may also say
'(come and) see me'.

While there is a considerable overlap between the three types of
gerundive, certain differences of usage can be distinguished. The
types in ya and aninya, and particularly the former, tend to have a
wider, more characterising sense: thus anirvanyam khala para-
kalatram 'one ought not of course to gaze upon the wife of a
stranger'—whereas 'don't look at her' would probably be ex-
pressed by na draštavya. These forms are thus far more likely than
the tavya form to be used as simple adjectives—e.g. ślaghya
'praiseworthy', sōcaniya 'lamentable'. They are particularly used
after verbs with prefixes; they may also combine with the negative
prefix a, and even appear to a limited extent at the end of deter-
minative compounds: e.g. anantara:karaṇiya 'to be done immedi-
ately'. The implication of necessity may be entirely lost in the
more general notion of potentiality: 'such as to be', and therefore
'capable of being'. The meaning then comes close to that of the
past participle but is normally to be distinguished by the absence
of any factual implication: draṣṭa '(actually) seen', but draṣya 'visi-
ble' and prayatna:prekṣaniya 'to be discerned with difficulty'.

ari-balaṃ ca vihata:vidhvastaṃ strī:bāla-hārya; śastraṃ
vartate and the enemy's forces, broken and shattered, are
in a state where their weapons [are takeable:] could be
taken by women or children.

The gerundive in tavya, on the other hand, while it can be used
in both general and particular statements and with prefixed and
unprefixed verbs, seldom loses the notion of necessity and is nor-
mally used as the predicate of a sentence rather than as an at-
tributive adjective. (It may appear as the predicate of a locative
absolute: thus durgα:samskαra:ārabdhavye '(at a time) when fort-
ifications ought to be undertaken'.) It should not be used at the
end of a nominal compound or in combination with the prefix a.

A strictly passive sense is more universally prevalent in
gerundives than in past participles, even for verbs normally in-
transitive. Thus gamyα, gamanīya and gantavya may all mean
'(requiring) to be gone to'. However, a gerundive construction
can be given to an essentially intransitive verb by means of the
impersonal passive:

nanu Lavaṅgike, Kāmandaṅkya āpi na khalv atah param...
jīvitavyam why Lavaṅgikā, Kāmandaṅkī too shall cer-
tainly not live any longer (lit. it is not to be lived by
Kāmandaṅkī etc.)
Particularly noteworthy, as defying literal translation into English, is the frequent impersonal use of the gerundive of bhū ‘be’. The complement of the verb like the logical subject itself must be put in the instrumental case:

\[ \text{tad bhagavatī Godāvari, tvayā tatra sāvadhānayā bhavitavyam} \] so venerable Godāvari, you must be watchful in the matter

\[ \text{viśrāntena bhavātā mam ānyasminn anāyāse karmanī} \] sahāyena bhavitavyam when rested, you must be my companion in another task, which is not a strenuous one

This particular gerundive is often used to mark an inference:

\[ \text{vyaktam āhituṇḍika- cchadmanā Virāḍhagupten ānena} \] bhavitavyam this (person) must obviously be Virāḍhagupta disguised as a snake-charmer

\[ \text{aye dhīra: prāśāntah svarah-tat tapasvibhir bhavitavyam} \] such strong, calm tones! It must then be ascetics (I can hear)

Similarly, in an inference about a past event, evam anayā praṣṭavyam ‘[thus:] this is what she must have asked’.

**क्र  and compounds of क्र and भु**

The verb क्र may be translated by ‘do’ or ‘make’ in English: किम कुर्माः ‘what shall we do?’; कुम्भां karoti ‘he is making a pot’. With an abstract noun in the accusative it has the effect of creating a more complex verb: वदननं karoti ‘makes salutation, salutes’; अवासन-मात्रं karoti ‘makes mere consolation, merely consoles’. Like ‘make’ in English, it may also be used with an accusative and a predicative adjective to give causative sense: tvām a: kāmaḥ karomi ‘I’ll [make you one-whose-desires-are-not:] frustrate you’.

\[ \text{tat kim atra vipine priyā-vārtt-āharam karomi? what} \] then in this forest shall I make a carrier of news to my beloved?

In this sense of ‘turn into’, however, there is an alternative construction. One may compound the predicative adjective with the verb by changing the a of the adjective’s stem to ī and adding it directly to the front of क्र; so tvām a: kāmaḥ karomi might appear instead as tvām akāmikaromi (if we wish to preserve the punctuation we may write a: kāmī- karomi). The rule is that nouns change final a, ā, ī or in to ī and final u to ū (as in laghu
‘light’, lāghūkr ‘lighten’), while most other stems would appear without change; but the formation is far commoner with nouns in a than with any others. Substantives are as freely used as adjectives in this construction, e.g. āṅgī-karoṭi ‘turns into a limb, subordinates’.

The same construction is found with the verb bhū in the sense of ‘become’, e.g. āṅgī-bhūta ‘become a limb, subordinated’. This is distinct in meaning from the karmadhāraya āṅga-bhūta ‘being a limb, subordinate’.

In this way we have pairs of transitive and intransitive denominative verbs. Mention was made in Chapter 9 of the denominative pair sīthilayati ‘slackens (trans.)’ and sīthilayate ‘slackens (intrans.)’. With the same meanings we may form sīthili-karoṭi and sīthili-bhavati.

This construction forms a small exception to the general principle in Sanskrit that nouns may compound with each other but not with finite verbs (and even this construction occurs most commonly of all in non-finite forms, in particular in the past participle).

In a similar way there are a number of adverbs and other non-verbal forms which may be combined with kr and bhū (and to a limited extent also with dhā ‘put’ and as ‘be’). So from the Vedic adverb āvis ‘openly’, āvis~kr ‘reveal’, āvir-bhū ‘become apparent’. Similarly, from tiras ‘secretly’, tiras~kr ‘conceal’, tiro~bhū ‘vanish’. It is kr which combines with the widest variety of such forms. Among other examples one might mention alamkaroti ‘ornaments’, namaskaroti ‘pays homage to’, satkaroti ‘does honour to’.

In all such compounds the absolutive used should be the compound form in ya.

Relative adverbs

The tendency of pronominal adverbs to act as extensions of the case system was mentioned in the previous chapter—e.g. atra vane = asmin vane ‘in this forest’. Relative adverbs used in this way are simple extensions therefore of the relative pronoun. This is often true of yatra ‘where, in which’ and yataḥ ‘from where, from which’. Thus tad etat Prācetas-ādhyusitam aranyaya, yatra kila devi pariḥyakta ‘this is the forest inhabited by Prācetas, in which [or where], I believe, Her Majesty was abandoned’. One may substitute yasmin for yatra in the above sentence without affecting the meaning.
In their characteristic use, however, relative adverbs have simply a more limited scope than the relative pronoun, in that the correlative adverb plays the same role in the main clause as the relative adverb in the relative clause (as when relative and correlative pronoun are in the same case): so yadā . . . tadā ‘at which time, . . . at that time’, yathā . . . tathā ‘in which way . . . in that way’, etc. Thus the relative clause and the main clause share a common feature: in ‘where the rain falls, there the plants grow’, the falling of the rain and the growing of plants are given a common location; if one substituted ‘when . . . then’, they would be given a common time.

The general feature of adverbial relative clauses are those already described for other relative clauses. The correlative adverb will correspond in function to its relative, but there may be a choice of forms. For instance, the correlative of yathā ‘as’ may equally well be either tathā or evam ‘so, thus’:

kim nu khalu yathā vayam asyām, evam iyam apy asmān prati syāt? could she for her part possibly [be:] feel towards us as we (do) towards her?

‘kim tu katham asābhīr upagantavya iti sampradāhārayāmi’—
yathā aiva gurus tathā ṣpasadānena ‘but I am wondering in what way we ought to approach him’—‘with the same respectful salutation as (one would) one’s preceptor’

A particular use of yathā is in inferences—‘from the way that’:

yathāḥ ōn mukham ālokayati, tathā vyaktam ‘pravāsā otsuka; manasā maya na drśtā’ ēty āha from the way he gazes up, he is obviously saying, ‘with my mind eager for the journey, I didn’t see her’

The most usual correlative of yadā ‘when’ is tadā ‘then’, but others such as tataḥ ‘thereupon’ and atha ‘hereat’ are also found. Even if tadā itself is used, the relation of the two clauses is often one of sequence rather than of strict contemporaneity. Temporal clauses in narrative tend to be rather long, and for the usual reason that short clauses may be expressed in other ways in Sanskrit. Because it is not necessary for a relative pronoun or adverb to stand at the beginning of its clause, it is quite possible for the writer or speaker to be well launched on his sentence before deciding to subordinate it as a relative clause:

tataḥ ‘kutas tav āyam mahān dhan-āgama? iti pṛcchayamāno yadā vākya-bhedam ākulam akathayat, tadā Cāṇaka: hatako-ādesād vicitrenā vadhena vyāpāditaḥ then, when on being
asked 'where did your great accession of wealth (come) from?' he told a confused variety of stories, he was by order of the accursed Cāṇakya [killed by a variegated death:] put to death by torture.

The word yāvat ‘while’ deserves comment. It is in origin the advverbially used neuter singular of the relative pronoun yāvant ‘as much ... as’, whose use is illustrated by

yāvān artha udāpāne sarvataḥ samplutōdake,
tāvān sarveṣu vedēṣu brahmanaṣya vijānataḥ

as much point as (there is) in a water-tank when it has water flooding all round it, so much (is there) in all the Vedas for a brahmin who discerns [gen. sg. pres. part. of vijāv]
yāvat thus means in origin ‘for all the time that, for as long as’, and this is the meaning which it has in forming ‘prepositional’ compounds similar to those made with yathā described in Chapter 9, where it may represent the same notion as the English ‘throughout’: e.g. yāvad rājyaṃ ‘throughout the reign’, yāvad adhyayananam ‘throughout the (period of) study’. As a conjunction yāvat may mean ‘during all or some of the time that’ and thus correspond to ‘while’:

yāvat prāṇini, tāvad asya ... madana-samtāpasya pratikriyāṃ kriyamānāṃ icchāmi I want a remedy to be contrived for this love-torment while I am (still) breathing

Vijaye, mūhūrtam nibṛtaḥ pada-saṃcāraḥ bhava, yāvad asya parāḥ mukhasya aiva pānībhyaṁ nayane niruṇadhmi Vijaya, keep your footsteps quiet for a moment, while I cover his eyes with my hands as he is looking the other way

upasleṣaya ratham yāvad āroḥāmi bring up the chariot while I get in

In the last two examples the idea of purpose is present, and the notion of ‘while’ shades into that of ‘until’, which is another meaning of yāvat. In this latter sense it is often but not necessarily construed with the future tense:

pratikṣasva kāni cid dināni, yāvad iyaṁ ... prakṛtāv eva sthāsyati wait a few days, until she [shall abide in her actual nature:] comes to her senses

tat sarvathā svaṁsthanad anyat sthānam āśrayāmi yāvad asya mayā vijñātām cikīrṣitam so at all events I’ll go from this place to another, until I have found out his intentions [p.p. in the sense of a (future) perfect]
'Until, up to' is also the usual meaning of yāvat when it is a
preposition governing (and following) a noun in the accusative:
e.g. sūrya-ōdayaṁ yāvat ‘until sunrise’. This contrasts with the
meaning 'throughout' which it usually has in prepositional com-
pounds. (However, the difference will normally also be conveyed
by the presence, on the one hand, of a word more naturally im-
plying duration, such as 'life', or, on the other, of one more na-
urally implying an event, such as 'arrival'.)

Finally, yāvat with a negative may be translated 'before' (al-
though there are other ways of expressing this notion, such as the
use of prāk or pūrvam with the ablative of an abstract noun):

... na yāvad āyati, tāvat tvaritam anena tarugahanena-
apasarpata [while he is not coming:] before he comes, es-
cape quickly through this wood

The following example combines yāvat 'while' and yāvat + na
'before':

yāvad eva sa_cetanā ›smi, yāvad eva ca na parisphūtam anena
vibhāvyate me madana-duśceṣṭitalāghavam etat, tāvad ev-
āsmāt pradesād apasarpanaṁ śreyah it is better to escape
from this place while I am still conscious, and [while by
him is not clearly detected:] before he clearly detects in me
this disrespect (arising) from the mischievous workings of
passion

The adverbial suffix vat

The possessive suffix vant is used adverbially in the neuter sin-
gular with the special sense of expressing a comparison: thus
brāhmaṇa vat 'like a brahmin'. There is nothing in the form to
indicate the grammatical role played by the subject of the com-
parison in the rest of the sentence, and so according to context
brāhmaṇa vat may be the equivalent of brāhmaṇa iva,
brāhmaṇam iva, etc. In the following example the context shows
that pitṛ vat is the equivalent of pitṛṇ iva:

Kāśi-patī; Maithilī; Āṅgārājāṁ ca suḥrm-niveditān pitṛ vad
apasṛyat and he (the prince) looked on the kings of Kāśi,
Mithilā and the Āṅgas, presented by his friends, as his fa-
thers.

viṣeṣaḥ

viṣeṣaḥ literally means 'distinction, difference, particularity', and
is is often used in this literal sense. At the end of a determinative
compound (analysable as either dependent or descriptive) it may also be used idiomatically to express the notion 'a particular . . .', a special . . .'. Thus brāhmanaviśeṣaḥ 'a particularity of brahmin, a specialty that is a brahmin: a particular brahmin'; strīviśeṣaḥ 'a particular woman'; ratna-viśeṣaḥ 'a special jewel, a particularly excellent jewel'. Less frequently, viśesa may be used with this same meaning as the prior member of the compound.

Vocabulary

Agastyaḥ pr. n.  
apadeśaḥ prentence, pretext  
aparikdeśaḥ lack of vexation  
aparikdeśaḥ ṭ  
apsaras f. nymph (of heaven)  
aśvighna unhindered  
asokaḥ asoka-tree  
ākula confused; ākuliḥ bhū grow confused; p.p. in confusion  
āyas n. life  
ārta oppressed  
āsanam sitting, seat  
udghātin having elevations, bumpy  
kathitaṃ thing spoken, talk, conversation  
kaśṭa tara more grievous  
kāla-haraṇaṃ delay; kāla- haraṇaṃ kṛ (to) delay  
kiyant how much?  
kṣudh f. hunger  
tantraṃ administration  
tapasvin ascetic; poor, wretched  
tapo-vanaṃ ascetics' grove  
devatā divinity, god  
dhanam wealth  
dhyānaṃ meditation, meditating  
nayanaṃ eye  
patarin bird  
panthan m., irreg. noun  
(Appendix 2) road, path, way  
para other; m. enemy, (hostile) stranger  
parikdeśaḥ vexation  
parigrahaḥ occupation, occupying  
parityāgaḥ giving up, sacrificing; liberality  
pācāttāpapah [after-pain:] remorse  
pindaṭaṭaṃ m. mendicant  
pracchāyaṃ shade  
pratyakhyānaṃ rejection  
prayogaṃ performance (of play)  
prasādaḥ graciousness, favour; free gift; prasādi kṛ bestow [as free gift]  
prārabdhaṃ thing undertaken, enterprise  
prāvyāyaṃ proficiency  
bhāratāḥ actor, player  
bhūmi f. ground; hit object (for); pariyāga-bhūmi object of liberality, suitable recipient (of)  
maṅgalaṃ welfare, auspicious  
omen, good luck  
manda slow, slack; mandiḥ bhū slacken  
manyu m. passion, anger  
maraṇaṃ death  
maru m. desert  
Mānasām name of a lake  
mohā delusion  
raṣmi m. rein, bridle
rahas n. solitude, secrecy; rahasi in secret
ripu m. enemy
lavaḥ fragment; lavaśo lavaśaḥ piece by piece
lobhaḥ greed
viklava bewildered, distressed
vinīta disciplined, modest
viśesāḥ distinction; ifc. see chapter text; viśeṣa taḥ in particular
viśrambhāḥ confidence;
viśrambha-kathā/kathitaṁ confidential or intimate conversation
vṛṣṭi f. rain
vegāḥ haste, speed
vetasaḥ cane, reed
vegāḥ dress, attire
vyasanaṁ vice; weakness; misfortune,
misery
sālah sal-tree
Śrīparvataḥ name of a mountain
samyamanam restraint, tightening
saṃjñā signal
saṃbandhin m. relative [by marriage]
sahadarmacārin m. lawful husband
sahadarmacārini lawful wife
sāmājikāḥ spectator
sāra m./n. substance; property
sucaṁitaṁ good deed
suñayana fair-eyed
sthali [dry] land
sthira firm; sthīrā kṛ make firm, sustain; sthīrā bhū be[come] firm
svī-kṛ make one’s own, appropriate

ati + kram (I atikrāmati) transgress, go against
apa + nī (I apanayati) remove, take away
ava + gam caus. (avagamayati) procure
ākaraṇayati denom. (ger. ākaraṇanīya) give ear, listen to
ā + dā (III ādatte) take, take hold of, bring
āp (V āpnoti) obtain, get
ūt + pat (I utpatati) fly up
ūt + ās (II udāste) sit idle
upa + ā + labh (I upālabhate) reproach, blame
upa + ās (II upāste) sit by, wait upon, honour
çeṣṭ (I ceṣṭati) move, act, behave (towards), treat (loc.)
taḍ (X tāḍayati, pass. tāḍyate) strike, beat
ni + kṛt (VI nikṛntati) cut up, shred
parā + pat (I parāpatati) approach, arrive
prati + ā + diś (VI pratyādiśati) reject; put to shame (by example)
pri + dru (I pradravati) run (p.p. intrans.)
pri + āp caus. (prāpayati) cause to reach, convey
brū (II bravīti) say, tell
vah (I vahati, p.p. ūḍha) carry, take, marry
Exercise 12a

Exercise 12b For convenience, gerundives in tavya are represented by ‘must’ and those in ya and anīya by ‘should’.

1 What do you say? 2 With this letter (I) must defeat Rākṣasa. 3 (You) must remain right there until the arrival of Makaranda-
4 Let the two of us just listen. 5 Alas, (my) enemies have made even my heart their own.  6 Stay, Your Majesty [ayushmast], in this asoka-tree’s-shade, while I announce you to Indra’s-sire.  7 His-Excellency’s-instructions are that I should safeguard Rākṣasa’s life.  8 So let it be as it must [be].  9 The whole administration is in confusion.  10 Why do *you stay silent?  11 So one should-not-blame Rākṣasa in this matter.  12 Good Bhāśvaraka, take him outside and beat him till he talks.  13 Listen to this wonderful (thing).  14 Śakuntalā must be in this verybower-of-reed-and-creeper.  15 So now you should not [make:] feel anger towards your lawful husband.  16 I’ll go to the very spot where that fair-eyed (girl) vanished before [loc.] my eyes.  17 The dear child has revealed proficiency-in-speaking.  18 In that case let us wait upon their honours here the spectators by [abl.] an actual [eva] performance-of-it.  19 *You too, like His Highness, are one-whose-words -(I)-should-not-go-against.  20 I behaved wrongly in delaying after I had met my beloved.  21 Alas! See how [use esaḥ], sitting idle like-a-stranger in our friend’s-misfortunes, we are put to shame by this (man).  22 Oh merchant! You must rather [nanu] ask us ‘and how does that lack-of-vexation reveal itself?’  23 Before these birds fly up from the lake, eager-for-Mānas, (I) must procure news-of-(my)-beloved from them.  24 Then, they having run hither and thither in [abl.] a pretence-of-fear-on-receiving-the-signal [use grhīta in bahvurībhi], you must take Śakatadāsa away from the execution-ground and convey him to Rākṣasa.  25 As soon as [yad aiva... tad aiva] Menakā came to Dāksāyanī from the nymphs’ pool [tīrtham] bringing Śakuntalā distressed-by-(her)-rejection, I learnt what-had-happened [vṛttānta in bahvurībhi] from meditating—that, as a result of [abl.] Durvāsas’ curse, this poor (girl) had been rejected by her lawful husband.
Paradigms: Presents of classes III, VII and IX; asau

Reduplication

Reduplication (as a grammatical phenomenon in Sanskrit) is the prefixing to the root of some initial part of that root in either identical or altered form. Thus from the roots tud ‘strike’ and kṛ ‘do’, the first person plural parasmaipada perfect forms tutudima ‘we struck’ and kakṛma ‘we did’. Reduplication is a feature of class III presents, of the perfect tense, of some aorists, and of desiderative and intensive formations. The principles of reduplication differ somewhat in each of these formations, but for convenience the following rules may be taken as a norm on the basis of which any variations will be described:

Only the first syllable of the root, i.e. the vowel and what precedes it, is reduplicated: yuj, yuyuj; dih, didih.

Of an initial consonant group only the first consonant is repeated: kruś, cukruś. But when the group consists of s followed by a stop (or by an unvoiced sound—the rule may be stated either way, since s is never followed by either a sibilant or a voiced stop), it is the stop which is reduplicated. Thus stu, tstu (with retroflexion by internal sandhi); whereas sru, susru follows the general rule.

Long vowels are shortened, and diphthongs represented by i or u as appropriate: ni, ninī; dā, dadā; jīv, jijīv; sev, sīsev. However, roots ending in e/ai/o (often given as ending in a in Western grammars) reduplicate with a: mlai, mamlai.

Aspirated consonants reduplicate in unaspirated form: bhid, bibbid.
Velars are represented by corresponding palatals, and h by j: kram, cakram; khan, cakhah; gup, jugup; hu, jhu.

Roots beginning with a vowel follow the same general pattern of reduplication, but internal sandhi produces considerable changes of appearance. For instance, in the weak reduplicated form of iṣ, iis becomes iṣ; but in the strong reduplicated form, iṣ becomes iyes.

The most important variation of the above principles is that the vowel of the reduplicated syllable is in some circumstances strengthened and in others replaced by a or by i. The vowels r/t never reduplicate without change.

**Presentes of classes III, VII and IX**

The present stem of class III verbs is formed by reduplication of the root: hu ‘offer (sacrifice)’, juhoti ‘he sacrifices’, juhumah ‘we sacrifice’. The rules of reduplication are in general those described above. r/t reduplicates as i: bhr ‘carry’, bibharti.

The chief peculiarity of these reduplicated stems is that in the in- dicative and imperative parasmaipada the third person plural termination is ati atu, not *anti *antu: juhvati ‘they sacrifice’. [In the imperfect there is a special third person plural termination uh.]

Among the more important stems of this class are dhā ‘put’ and dā ‘give’. Their weak stems reduce to dadh and dad, and dadh becomes dhat before t/th: dadhāti ‘he puts’, dadhati ‘they put’, dadhmah ‘we put’, dhattha ‘you put’. The imperative second person singular parasmaipada is dhehi/dehi. A noteworthy compound of dhā is śrad-dhā ‘put trust in, believe’ (cf. Latin credo): śraddhatte ‘he believes’, etc.

The roots mā ‘measure’ and hā ‘go forth’ have weak stems mim- jih which reduce to mim/jih before vowels.

The distinguishing ‘suffix’ of class VII verbs is the nasal n infixed after the vowel of the root and strengthening to na in the strong forms. Thus from yuj ‘join’, yuñj and yunaj: yunakti ‘he joins’, yuñjanti ‘they join’. One or two roots such as bhuj ‘break’, are quoted in a form already incorporating the nasal: this is because the nasal remains in various forms outside the present stem — e.g. bhunjānam ‘a breaking’.

Class IX verbs add a suffix which has the strong form nā and the weak forms nī before consonants and n before vowels: krī
The infinitive

The infinitive is formed by adding the suffix tum to the root strengthened to guṇa grade: ni, netum ‘to lead’; budh, bodhīnum ‘to learn’; gam, gantum ‘to go’. In a fair number of verbs, most of them ending in a consonant, the suffix is added with connecting i: car, carītum ‘to move’; bhū, bhavitum ‘to be’. Generally, but by no means invariably, verbs that add ita in the past participle add itum in the infinitive. Quite frequently, infinitives of both forms are found: thus nayitum beside netum. Derivative stems retain the suffix ay: càrayitum ‘to cause to move’.

Strengthening to guṇa is not invariable: thus likh, likhitum (as well as lekhitum) ‘to write’. Several verbs containing streng this to ra: the commonest of them is drś, draśtum ‘to see’. The infinitive of grah ‘take’ is grahitum.

The Sanskrit infinitive has a more limited range of uses than the English infinitive: various ways of representing the English infinitive have, in fact, been encountered in previous chapters. The nominalisation of verbal notions may be accomplished in Sanskrit by means of various nominal suffixes, or (though much less frequently) by means of relative clauses. Apart from being employed like the English infinitive to express purpose, the infinitive is generally restricted to ‘prolative’ use after a number of verbs and adjectives with meanings like ‘want to’, (be) able to, begin to, (be) ready to’, etc.: thus śrotum icchāmi ‘I want to hear’. (However, in implying a request, such a turn of phrase does not have the abruptness of the English expression, and so ‘I should like to’ would usually be a more appropriate translation.) Similarly, śrotum śaktoti ‘he can hear’; śrotum samarthah ‘(he is) capable of hearing’. jīta with an infinitive means ‘have enough knowledge to, know how to’. 
alam with an infinitive usually means ‘has the capacity to’:

bhuväm adhipatir bäl-ävastho py alam pariräṣitum
a ruler, though a child in years, is capable of guarding the earth

The verb arha, literally ‘be worthy to’, may express the notion ‘should, ought’. It is frequently used in particular as a polite way of conveying a request or instruction:

śanaḥ śana ir aroḍhum arhati devaḥ Your Majesty should ascend very gently: be careful as you ascend, Your Majesty

The second main use of the infinitive is to express purpose (‘in order to’). It has the same sense as a verbal noun in the dative or in composition with artham but is especially used with verbs of motion or where a verbal noun is not readily available.

tad esa Vṛśalas tvām draṣṭum āgacchati here then is Vṛśala coming to see you

paścāt kopayitum āyuśmantam tathā kṛtavān asmi thereafter to make you angry, sire, I acted thus

An infinitive may be used with words such as avasaraḥ and samayaḥ ‘opportunity to, (right) time to’:

avasaraḥ khalv ayam ātmānam darśayitum this is certainly the moment to reveal myself

Sometimes an infinitive comes near to functioning as the subject of a sentence, when it is an extension of an impersonal passive—e.g. ālikhitaṁ visṛṭam asmābhiḥ ‘we forgot to draw’. Similar and quite frequent is the use with yukta ‘right, proper’, ayukta ‘wrong’, etc. (The finite verb form yujyate ‘is proper’ may be used in the same way.) The construction may be with a genitive of reference, or with a predicative instrumental, as in the impersonal gerundive:

na yuktaṁ anayos tatra gantum it is not right for the two of them to go there

nir_udyogair asmābhir avasthātum ayuktaṁ it is wrong for us to remain without exertion

There is no special passive form of the infinitive. It may, however, bear a passive sense when used in a passive context, e.g. hantum nīyate ‘is taken to be killed’. In particular, the passives of ārābh ‘begin’ and śak ‘be able’ are used where we use a passive infinitive in English: kartum ārabhyate ‘is beginning to be
done'; kartum śakyate 'can be done'. The adjective śakya 'possible, able to be' is frequent in this passive sense, used either personally or impersonally:

śakyah khalv eṣa ... prajñayā nivārayitum he can of course be checked by guile

adhunā śakyam anena maraṇam apy anubhavitum it is now possible for him to suffer even death

The infinitive suffix appears exceptionally in its stem form tu with the nouns kāmaḥ 'desire' and (less often) manas 'mind' to form bahuvrīhi compounds: apaḥnotu-kāma 'having a desire to conceal, anxious to conceal'; kartu-manas 'having a mind to do, intending to do'; kim asi vaktu-kāmaḥ? 'what are you wanting to say?'

Future tense

The future tense is formed by adding the suffix sya, or iṣya (which is the preceding suffix with connecting i), to the root strengthened to guna grade, the resulting stem being inflected in the thematic a class. Thus ni, neṣyati 'will lead'; bhū, bhaviṣyatī 'will be'. There is a general correspondence as to the strengthening of the root and the addition of the connecting vowel between this formation and that of the infinitive: so drakṣyati 'will see', grahiṣyati 'will take', likhiṣyati 'will write'. The most important difference is that all roots ending in r must add the connecting vowel: so kartum 'to do', but kariṣyati 'will do'.

The sense of the future corresponds to that of English 'shall' and 'will', more particularly in the 'un coloured' usages of these words. If the distinction between 'shall' and 'will' is crucial, it must be represented in some other way in Sanskrit; but a sentence such as acirād asya pariśramasya phalam anurūpam adhigamiṣyasi may be translated equally well as 'you shall soon receive' or 'you will soon receive, a suitable recompense for this exertion'.

ardharātra-samaye Candraguptasya Nanda-bhavana-praveśo bhaviṣyatī Candragupta's entry into the Nanda palace will happen at midnight

nā ēdam vismariṣyāmi I shan't/won't forget this

ramaṇyāṃ hi vatsa: Makarandam avalokaiṣyati Madayantikā Madayantikā will see dear Makaranda (looking) most attractive
Many instances have already been given of the present tense used to announce an immediate intention. If the future tense used in the same way has any difference of force, it is perhaps in making the statement of intention a shade more deliberate: प्रेच्छामि 'I'll ask (him)', प्राक्ष्यामि 'what I'll do is ask (him)'.

evaṃ rājā satam iti pariṇāṇam bhavet. bhavatu, atithi-saṃcāram avalambīṣye (if I act) like that, there might be the realisation that I am the king. Well then, I will adopt the behaviour of a (normal) guest

The future may express a prediction about an already existing state of affairs ('it will turn out to be the case that'), as also in English—'that will be the postman'.

jñāsyati Candanaḍāsasya vṛttāntam (this man) will (be sure to) know what has happened to Candanaḍā
The prediction may also be about a past event, and here, as in the English use of the future perfect, a generalisation may be implied: 'he won't have done anything foolish' implies '—because in general he would not do anything foolish'. Thus 'would' or 'would have' are sometimes possible English translations of the Sanskrit future.

eṣa . . . ratho dṛṣyate—na khalu so kṛtārtho nivartisyate look, I can see the chariot! He won't have wouldn't have returned [/wouldn't return] unsuccessful

na hy anātmaśadṛṣeṣu Rākṣasaḥ kalatram nyāṣīśkariṣyati Rākṣasa certainly won't have wouldn't have entrusted [/wouldn't entrust] his wife to those [not worthy of:] less worthy than himself

Relative adverbs continued

Examples have been given in Chapters 11 and 12 of subordinate clauses having a nominal or adverbial feature in common with a main clause. In any language there also arises the need to make the whole notion of one clause a subordinate part of the notion of another. One might alternatively talk of subordinating the verbal notion of one clause. These two concepts are not in fact equivalent, but languages have some tendency to treat them as such. For instance, in the English 'his acquiescence has been unhappy', 'unhappy' may qualify the verbal notion of acquiescence ('acquiescence in an unhappy spirit') or the implicit total notion ('that he should have acquiesced is to be regretted'). We may use devices
such as intonation and pause to distinguish the two: ‘he has acquiesced unhappily’ as against ‘he has acquiesced, unhappily’.

As should already be clear (e.g. from the discussion of the use of abstract nouns in Chapter 10), Sanskrit deals with such relationships principally by means of nominal constructions. But where finite constructions are used, they are achieved by extending the sense of the relative pronouns and adverbs. (Certain subordinating conjunctions exist, notably cet ‘if’, which are not formally related to the relative base ya-, but they may usually be treated as the equivalent of some relative adverb—the major exception being, of course, iti.) As a result of this extension of usage, certain ambiguities arise. This is not surprising, for even in English, where subordinate clauses are far more important, there is a similar situation—cf. the two possible interpretations of the phrase ‘the fact that we must not forget’, or the mere comma (or slight change of intonation) which distinguishes ‘he said nothing which annoyed me’ from ‘he said nothing, which annoyed me’.

In what follows, a number of the more important extensions of usage will be described. The translations of the examples given should usually make the usage plain. The (perhaps rather elaborate) theoretical framework has been introduced to help account for some ambiguities.

First, there is the simple case in which a following (‘connecting’) relative has as its antecedent the whole of the preceding statement:

...acakranda rāja-kanyā, yena tat sakalam eva kanyā-\- intensified...

...ākulitabhūva the princess screamed—[by which (screaming) that whole girls’ quarters was thrown into confusion:] which threw the whole of the girls’ quarters into confusion

bakula-māle upakārīny asi, yataḥ svāgatam bhavatyāḥ
bakula garland, you are my ally—[as a result of which:] and therefore, welcome to you

katham iyam bhagavatyāḥ...ādyā śīya Saudāmanī?—yataḥ
sarvam adhunā sangacchate what, is this Her Reverence’s earliest pupil Saudāmanī? [as a result of which:] in that case everything now fits

This use of yataḥ to mean ‘therefore’ (introducing an effect) contrasts sharply with its use to mean ‘for’ (introducing a cause) as described below.
Where the total notion of the clause is subordinate to another statement, it is introduced most neutrally by the neuter singular form yat. (In traditional terms, yat may be said to represent the ‘internal accusative’ of the subordinate verb.)

yan mithah consultations imam madiyam duhitaram bhavan
upayeme, tan maya pritimat yuvayar anujhataam that
you, sir, married this my daughter by mutual union, I
gladly assent to for you both

eken abhisamdhin pratyapayami . . . yad idam aham eva
yatham sthanam niveayahami I’ll hand (it) over on one
condition—that I should be the one to put it in place

When a noun clause is the object of a verb meaning ‘say’, ‘know’, etc., the regular construction is, of course, with iti. But where the noun clause follows the main clause, a frequent alternative is to introduce it with yathah. (One might compare the use of ‘how’ for ‘that’ in sentences like ‘he told me how a man had come to see him’.) In fact, in such cases iti is frequently added pleonastically at the end of the clause (in the second of the following examples it is not pleonastic, being needed for the sub-
subordinate clause):

vatsa, ucyatam Bhaguraya yatham ‘tvaritam sambhavay-
ainam iti child, let Bhaguraya be told to find him at once

idam tavat prasiddham eva, yathah Nandanaya Malatim prar-
thatyamanaam Bhurivasar nRPam uktavam ‘prabhavati
nija:kanyakajanasya Maharaja’ iti Now it is entirely es-
tablished that Bhurivasu told the king when the latter was
seeking Malati for Nandana, ‘Your Majesty has power
over his own daughter’

The subordinate clause may be related as reason to the main clause. The implied correlative of yat is then tat in its sense of ‘then, so’, and its force may be represented literally in English by ‘inasmuch as’:

kim atyahitam Madhvasya, yad anisham vyavasito si? is
there (some) disaster to Madhava, that you have (this)
dreadful resolve?

This has the same force as the use of the personal relative pro-
noun described in Chapter XI (p. 147), but the latter is, of
course, more restricted in its scope, since it can be used only
when there is some identifiable common element in the two
clauses. In the three examples given in Chapter XI, on the other
hand, yat might be substituted without change of meaning.
As well as yat, other forms of the relative are used. These forms are somewhat illogical and represent the attraction of the relative into the case of the antecedent. Thus yena really means ten yat ‘in view of the (fact) that’.

aho mahā-prabhāvo rājā Duḥṣantaḥ, yena praviṣṭa-mātra eva
ātrabhavati nir-upaplavāni naḥ kāryaṇi samvṛttiṇi how
great is the power of King Duḥṣanta, in that from the mo-
ment His Honour entered, our rites have become unmolested.

[Note that, without the locative absolute phrase, yena might have been interpreted personally—‘he by whose agency’.

na yathāvad drṣṭam, yat kāraṇam bhavān a-pradhānāh
(you) did not see it properly, for the reason that you are not
one in authority

abhimatā va bhavanam atithayah samprāptāḥ, yata
eṣa pāka-viśeṣ-ārambhāḥ? or have honoured guests
come to the house, that there is this embarking upon
special cooking?

na khālv anyathā vastu-vṛttam, yataḥ śrāvak-āvasthāyāṁ
asmat; Saudāmanī-samakṣaṁ anayor vṛttaḥ ēyaṁ pratiṣṭhā the facts are not really [otherwise:] at variance (with what
has been said), for when they were students the two of
them made this promise before Saudāmanī and myself

The meaning of ‘inasmuch as’ shades into that of ‘for’ (in which
sense the emphatic particle hi is common) and finally into that
of ‘because’:

yato ‘yaṁ cirān nirvṛto mam’ ṭṛatvargaṁ na jānāti, ten
ādhunā mam āhāra-dānē ‘pi mandādāraḥ because this
man, satisfied for (so) long, does not recognise my utility,
he is now careless even in providing fodder for me

When the subordinate clause is related as a result to the main
clause, it may be introduced by yathā. This again is a case of at-
traction into the form of the correlative: tathā . . . yathā means
‘in such a way that (as a result)’:

bhōṣ tathā ‘ham utpatitā yathā sakala eṣa giri; nagara;grāma;
sarid;araṇya-vyatikaraś cakṣuṣā parikṣipyatē oh, I have
flown up so (high) that this whole expanse of mountains,
cities, villages, rivers and forests is encompassed by my eye

upodha;ṛageṇa vilola; tāraṃ
tathā grhitam śāsinā niśā-mukham
yathā samastam timir; āṃśukaṃ tayā
puro ‘pi rāgād galitam na lakṣitam
The moon, with passion [redness] increased, has seized the
tremulous-eyed [winking-starred] face [forepart] of the night
in such a way that she has not noticed all the garment of her
darkness slip away even in front [in the east] because of (her
answering) passion [redness]

Other relatives and correlative are possible in result clauses.
Thus:

Idrśas te nirmāṇa-bhāgah pariṇato, yena lajjayā svacchandam
ākranditum api na śakyate your [allotment of creation:]
destiny in life has turned out to be such that for very shame
one cannot even weep as one would wish

However, Sanskrit usually expresses consequence by sub-
ordinating the reason rather than the result: ‘he was so miserly
he never spent a shilling’ would become ‘by him being miserly
not a shilling was spent’.

aho, Rākṣasam prati me vitarka-bāhulyād ākulā buddhir na
niścayam adhigacchati [oh, confused from the multitude
of doubts about Rākṣasa, my mind attains no certainty:] I
am in such a storm of doubt about Rākṣasa, I cannot make
up my mind

evaṁ nirbhinnahṛdayaṁ-āvegaḥ śiśu-janenā ṣāpy anukampito
>śmi [thus with the agitation of my heart betrayed, I am
pityed even by children:] I betrayed my distress so clearly
that even a child takes pity on me

atibhūtām ayāṁ gato na śakyate nivartayitum [having gone
to excess, this one cannot be turned back:] he has gone too
far to be turned back

The use of yathā in expressing result is commonest in a partic-
ular idiom with verbs like kṛ ‘act’ and vidhā ‘arrange’, to express
‘act in such a way that’, ‘see to it that’:

yathā svāmI jāgartI tathā mayā kartavyam I must see to it
that my master wakes up

yathā >ham bhavañbhām saḥ ākāśa-vartmānā yāmi, sa upāyo
vidhīyatām [so that I go with you two by the way of air,
let that expedient be arranged:] find a way for me to ac-
company the two of you in your flight

Similarly with niṣidh ‘forbid’ (note how the common subject is
placed with the first verb rather than with the main verb):

yathā ca sainikās tapo-vanam n āparundhanti dūrāt pariha-
rantī ca, tathā niṣeddhavyāḥ [and so that the soldiers do
not molest the ascetic grove and avoid it from afar, thus
(they) are to be checked] and you must restrain the soldiers from molesting the ascetic grove and have them keep well clear of it.

The notion expressed by a noun clause may be a possibility rather than a fact (and even so—as in the example ekam ābhisaṃdhinā . . . above—the verb may remain in the present indicative):

yac ca 'ṣṛgālo 'yam' iti matvā mamā ñpary avajñā kriyate, tad apy ayuktam and that (he) should feel (/for him to feel)
contempt for me thinking 'he is (just) a jackal’, that also (would be) wrong

Here we might most naturally say ‘if he should feel’. And the usual word for ‘if’, yadi, is in fact in origin merely yat with a strengthening particle. A correlative is often lacking (regularly so when the conditional follows the main clause). When expressed, it is probably most usually tathā, but other correlatives are often found, such as tataḥ, tadā, tarhi.

ārye, yadi nepathyā-vidhānam adhyavasitam, tad ibh āgamyatām
lady, if arrangements backstage are completed, come here

iha devam upatiṣthatu, yadi na doṣah let him attend Your
Majesty here, if there is no [fault:] objection

The alternative word for ‘if’, cet, must not stand as the first word in its clause:

na ced anya:kaṁ-ātipātaḥ, praviṣyātra grhyatām atithi-satkārah if (it means) no neglect of other duties, enter here and accept (our) hospitality

Other words, such as atha, are also found:

atha kautukam, āvedayāmi if (you feel) curiosity, I’ll tell you

With api added, we have yady api ‘even if, though’. Similar in sense is kāmam ‘granted that, though’. The correlative may be tathā ‘pi, punar, tu ‘even so, yet’.

kāmāṁ khala sarvasyā api kula-vidyā bahumatā, na punar
asmākam nātyam prati mithyā gauravam though of course
everyone thinks highly of his own hereditary learning, our
regard for the drama is not misplaced

yady apy ete na paśyanti, lobha-ōpahata;cetasāḥ,
kula-kṣaya-kṛtāṁ doṣaḥ mitra-drohe ca pātakam—
kathamaḥ na jñeyam asmābhiḥ pāpād asmān nivartitum, 
kula-kṣaya-kṛtaṁ doṣaṁ prapaśyadbhir, Janārdana?

Even if these men, their understanding killed by greed, do not see
The sin caused by the ruin of a family and the crime in the injuring of a friend,
How should we not know (enough) to turn back from this wickedness,
We, Krishna, who can see such sin?

asau

The pronoun asau ‘that, he’ is less common than the other demonstrative pronouns. It is used specifically of what is not near at hand, but anything to which it refers may also be referred to, if absent by the pronoun saḥ and if present by the pronoun ayam. To give stronger deictic force (‘there is, look at that’) the combination ayam asau may be used:

ayam asau mahānadyor vyatikaraḥ there is the confluence of the two great rivers

Used of what is absent, asau offers a perhaps slightly more emphatic alternative to saḥ:

Vṛṣala Rākṣasah khalv asau Vṛṣala, he (/the man you are talking about) is Rākṣasa, don’t forget

ḥṛṭādhikāraḥ kva sāmpratam asau baṭuḥ? where is that fellow, now that he has lost his job?

ādi ‘etc.’

ādi m. and less frequently some other word such as prabhṛti f., literally meaning ‘beginning’, may be used at the end of a bahuvrthi compound with the sense ‘of which the beginning is X’, and therefore ‘beginning with X/[consisting of] X, etc.’ such as X:

Indrā:ādayah surāḥ the gods Indra, etc., Indra and the other gods
śrot:ādīmā śrīndriyāṇi the senses such as hearing
Viśvāvasuprabhṛtayās trayo bhrātaraḥ Viśvāvasu and his two (younger) brothers
Note the possibility of the translation ‘X and’, particularly in the last of the above examples.

Such compounds are often used without the substantive they qualify being expressed. If the omitted substantive has a rather general reference, there is a tendency for the compound itself to be put into the singular:

mṛto sau Samjīvaka, smābhīś āgnyādinā satkṛtaḥ that Samjīvaka is dead, and we have [honoured him with fire; etc.:] given him a cremation ceremony and so forth

na hy etābhīyām atidiptaḥprajñāḥmedhābhīyām asmadādēḥ sabdūdhayayana-yogito for (anyone) like us, there is no managing common lessons with those two, whose understanding and intellect are exceptionally brilliant

The neuter singular form prabhṛti comes to be used adverbially with the ablative or with a form ending in the suffix taḥ in the sense of ‘from X onwards, since’: cirāt prabhṛti ‘since a long time’, tataḥ prabhṛti ‘from that (point) on’.

ājñāpayati and vijñāpayati

The causatives of ājñā and vijñā (of which the past participles have the anomalous alternative forms ājñāpayta and vijñāpayta) may often be translated ‘order’ and ‘request’ respectively. More widely, they may both mean ‘say’, the first with the implication that the speaker is someone (such as a king or guru) whose word is not to be questioned, the second with the reverse implication that the speaker is someone (such as a counsellor or pupil) who should show deference to the person addressed. A form such as vijñāpayāmi ‘I beg to state’ may, of course, simply indicate politeness between equals.

Vocabulary

atithi m. guest  aparāddha (p.p.) and
anucaraḥ companion, aparādhiḥ offending, guilty
attendant abhiyogah attack
anutāpah remorse amṛta nectar, ambrosia
antaraḥ interval ājñā command, order
anveśin searching, in search of ādi m. beginning;
apatyaḥ offspring ādi see chapter text
āpta trustworthy
īṣu m. arrow
upapannā equipped with,
possessed of
upasamgrahāḥ embracing;
collecting; looking after
estāvant this much
kanyāka girl
kāmaḥ wish, desire, love;
tu-kāma wanting to,
anxious to (see chapter text)
kāyasthah scribe, letter-writer
kārāṇāra reason
kāvyam [that which derives
from a kavi ‘poet, creative
writer’] : literature
kumārakaḥ young man, son
kṛta-vedin conscious of [things
done for one:] debt: grateful,
obliged
koṣāḥ treasury, resources,
wealth
kriyā doing; rite
kṣatriyaḥ [member of] warrior
[caste]
guhyā [to be concealed:] secret
Gautami pr. n.
gauravam high esteem, duty of
respect [towards an elder]
ghatāḥ pot
caksūs n. eye
jāta p.p. born; jāta-karman
n. birth-ceremony
jñātṛ knower, person to know/
understand
tikṣṇāraṇa-dāḥ poisoner
tuccha trifling
dāsi slave girl, servant girl
Devaratāḥ pr. n.
dauhitrāḥ daughter’s son,
grandson
dhūra pole, yoke, burden
Nandāḥ pr. n.
ṛpati m. king
payas n. water
para far, ultimate, supreme
parigrahāḥ acquisition,
possession
paritoṣaḥ satisfaction
puṇya auspicious, holy
purāṇa (f. i) former
prthvi, prthivī earth
pracchādanaṃ concealment
pratikūla contrary, hostile
pramāṇaṃ measure, size
prākṛta (f. ā/i) of the people,
vulgar, common
priyam benefit, service
bādhā molestation, damage
brahmacarīn m. student;
sā:brahmacarīn m.
fellow-student
bhārika burdensome
bhūṣaṇa ornament
bhramśaḥ fall, decline;
sthāna-bhramśaḥ fall from
position, loss of place
mati mant possessing wit,
sensible
madhya-stha [mid-standing:] neutral
manorathaḥ desire
mantrin m. minister
yukta proper, right
rahasya secret
rāja-kāryam, rājya-kāryam
[business of king/kingdom:] state affairs, state
administration
rāmāṇiyakam loveliness,
delightful aspect
lakṣaṇaṃ characteristic,
(auspicious) mark
Lopāmudrā pr. n.
-vacanāt [from the speech of:] in the name of varāka (f. i) wretched, poor varṇāḥ colour, appearance vāc f. speech, words vādin speaking, talking vāsin living in, dweller viṣṇupanā request vidhi m. injunction [esp. for performance of religious rite]; vidhi vat according to [the injunction of] ritual vivakṣita (desiderative p.p.) wished to be said, meant vihāraḥ (Buddhist) monastery, convent vediṇ knowing, conscious of, appreciative of vyapadesāḥ designation, name vyayaḥ loss; expense, extravagance vyāghraḥ tiger Śakuntala born of Śakuntā Śāsanāṁ command śuddhāntaḥ women’s apartments, household śūla m./n. stake; śūlam ā + ruḥ caus. solidus [cause to mount the stake:] impale śṛgālaḥ jackal śrotā m. listener, someone to listen śrauta derived from scripture, scriptural śvapākaḥ outcast saṃcayaḥ collection, quantity satkaraḥ hospitality samartha capable, able sāciṃyaṃ being minister, post of minister Siddhārthaḥ pr. n. secaṇaḥ (act of) sprinkling, watering Somarātaḥ pr. n. sainikaḥ soldier

ati + śī (II atiśete) surpass, triumph over anu + ātā (IX anujānāti) allow, give someone to leave to (dat. of verbal noun) abhi + druḥ (IV abhidruhyati) do violence to abhi + vṛt (I abhivartate) approach, go towards, make for arh (I arhati) be worthy; ‘should’ (see chapter text) ava + ātā (IX avajānāti) despise ā + khyā (II akhyāti) declare, tell ā + dr (IV ādriyate) heed, respect, defer to, refer to ā + ruḥ caus. (ārupayati) cause to mount, raise onto ut + ghus (I udghoṣati) cry out ut + hā (III ujjihāte) start up; depart upa + bhuj (VII upabhūukté) enjoy, consume, spend upa + rudh (VII uparūṇaddhī) besiege, invade
ct + laṅgh caus. (uḷlaṅghayati) transgress, violate
cuh caus. kāmayate desire, be in love with
cuh caus. kopayati anger
mā caus. (dūṣayati) spoil, defile
nari + ci (V paricinoti) become acquainted with,
can recognise
vṛ (X pṛṣayati) squeeze
ṛ (IX punāti, punāte) purify
ś (caus. pūrayati, p.p. pūṛa) fill, fulfil
bra + khyā caus. (prakhyaṇpayati) publish, proclaim
rati + nand (I pratinandati) receive gladly, welcome
rati + vi + ṅhā (III pratividadhāti) prepare against, take
precautions
bra + bhā (II prabhāti) shine forth, dawn
bra + yat (I prayatate) strive, exert oneself
bra + yuj (VII prayuṅkte) employ; perform (on stage)
man caus. (māṇayati) esteem, honour
ṛṣ caus. (marṣayati) overlook, excuse
nī + ṃ + pṛ caus. (vyāpārayati) set to work, employ
śak (V śaknoti) be able, can
sam caus. (śamayati) quieten, appease
śrad + dhā (III śradẖatte) trust, believe
sāt + kṛ (VIII satkaroti) receive with hospitality, entertain
sam + dhā (III saṃdhatte) bring together; aim (arrow)
sam + a + sañj (I saṃsañjati) attach something to (loc),
 impose upon
prš (VI prśati) touch

ati: (karmadhāraya prefix)
too, over-, extremely, very
aticirāt after very long
anyatra elsewhere
asau that, he, she
staretara (stem form) mutual,
of/to etc. each other
kaccit? I hope that . . . ?
kāmam admittedly; granted
that
cirāt at long last
cet (enclitic) if
prabhṛti + abl. starting with,
from . . . onward, ever since
prād + bhū become manifest,
arise
yat satyam [what is true:] truth
to tell, in truth
yady evam [if so:] in that case
yataḥ, yadi, etc.: see chapter text
Exercise 13b  (In this exercise translate 'should' where appropriate by arth.)

1. Vijaya, do you recognize this ornament?  
2. That fellow is certainly cunning.  
3. Lavaṅgika has managed well, since Mādhava’s-attendant Kalahanisaka is in love with that servant-girl-of-the-convent, Mandārikā.  
4. But where will you (ladies) wait for me?  
5. Why, quite without giving an answer he has started to dance.  
6. What, are soldiers in search of me invading the ascetic grove?  
7. Granted that this is to be prized,
yet we are neutral about it [atra]. 8 After not very long the minister will restore [use à + ruh caus.] us to (our) former state. 9 It is not right to despise even a common man. 10 King Candragupta, it is already known to you that we lived for a certain interval-of-time with [loc.] Malayaketu. 11 Oh Visnu gupta, you should not touch me (who am) defiled-by-the-touch-of-an-out-caste. 12 My dear child, I hope you have greeted [abhi + nand] this son born of Sakuntala whose-birth-ceremony-and-other-rites-were-performed by us according to ritual? 13 Then give me leave to go. 14 We are not able to triumph with words over Your Excellency’s words. 15 If Your Excellency thus sees the time-for-attack, why delay? 16 Come in, my dear fellow: you will get someone to listen and to understand. 17 ‘Just now (he) has directed his daughter to (show) hospitality-to-guests and gone to Soma-tirtha to appease a fate hostile to her’—‘In that case she is the one I will see.’ 18 Why do you ask, friend, un-believing(ly)? 19 Is the earth without-warriors, that (you) cry out in this way? 20 I should like to employ you, my dear fellow, on a certain task that must-be-performed-by-a-trust-wor-thy-person. 21 If the grandson-of-the-sage proves to be [bhru] possessed-of-those-marks, you will welcome her and introduce her into your household. 22 Do you then not pity the poor (girl) whose-life-is-departing? 23 Loss-of-place will not oppress one-without-possessions. 24 (We) have established Sakatadvasa with a great quantity-of-wealth to-look-after the poisoners-and-so-forth employed-by-us to do violence to Candragupta’s-person, and to-instigate-(his)-subjects-to-rebellion. 25 Madhava my friend, you have-not-obtained-the-reward-of-your-eyes, since you have not seen the ultimate of things to see [dravtya]. 26 Oh merchant Candanadasa, a king so severe-in-punishment towards traitors will not overlook *your concealment-of Raksasa’s-wife. 27 Since those tigers-and-others, deceived-by- mere-appearance, without-knowing (him to be) a jackal regard that one (as) king—see [pl.] to it that he is recognised. 28 Your Majesty, who else anxious-to-live would have violated Your Majesty’s command? 29 Though (your) master’s-merits cannot be forgotten, Your Excellency should honour my request.
Paradigms: Imperfect and optative of present stems; śreyāms

**Imperfect tense**

Like the imperative, the imperfect is part of the present stem of the verb. It shares its two most prominent characteristics with the aorist tense (Chapter 13): the stem is prefixed by an augment, and the terminations are the 'secondary terminations'.

The augment consists of the vowel a: nayati 'he leads', anayat 'he led'; karoti 'he does', akarot 'he did'. When the stem begins with a vowel, the combination with a always results in vṛddhi, even in the case of i/i/u/ə/ᵣ: thus icchati 'he wants', aicchat 'he wanted'. When a verb is compounded with a prefix, the augment is always placed after any such prefix, immediately before the verb: samudatiṣṭhat 'he rose up', from sam + ut + sthā.

The personal endings of the present tense (e.g. -ti) are called 'primary', and those of the imperfect and aorist (e.g. -t) are called 'secondary'. The terminology is in fact misguided, since from an historical point of view the 'primary' endings are derived from the 'secondary'. Thus on the basis of a primitive nayat (surviving in Vedic as a form of the 'injunctive' mood), the imperfect anayat is differentiated by the addition of the augment and the present nayati by the addition of a suffix i (while the imperative nayatu is differentiated by the addition of another suffix, u). The relationship of primary and secondary endings is not always so transparent, and there is no alternative to committing the paradigms to memory, but it is perhaps also worth pointing out that the third person plural form anayan is reduced (because Sanskrit words cannot normally end in more than one consonant) from an original *anayant.
In the imperfect, as in the present, of athematic verbs, the three parasmaiapada singular forms are strong, the rest weak. Those verbs which take -ati not -anti in the third person plural parasmaiapada present (class III verbs and some other reduplicated stems) take -ah not -an in the corresponding imperfect form. Final ā disappears before this suffix, but i/u/u/i/r take guna: ajuhavah 'they sacrificed'. In a few further verbs of class II this ending is an optional alternative.

The imperfect is used as a simple past narrative tense—'he did', 'he went', etc. It is frequent in certain styles of Sanskrit, but since its sense may also be represented by the past participle and the past active participle (and to some extent by the aorist or perfect) there are other kinds of Sanskrit in which it occurs rarely. The examples of the imperfect in Exercise 14 are taken mainly from Classical prose romances. The imperfect tense is so named because it is parallel in formation with the imperfect of various other Indo-European languages, notably Greek. But it is important to realise that in sense it normally has no progressive or durative implication ('he was doing', 'he used to do', etc.). Such implications tend, even in past time, to be expressed in Sanskrit by the present tense (sometimes with the addition of the particle sma):

atha sā yadā vāyu-preritair vṛksa-sākhā-graiḥ śṛṣyate, tādā śabdām karoti, anyathā tūṣām āste now when the tips of the tree-branches, stirred by the wind, touched that (drum), it would make a noise, (while) otherwise it would remain silent

tasmāt saraso- dūra-vartīnī tapo-vane jābālir nāma mahātāpā muniḥ pratīvasati sma in an ascetics' grove not far from that lake there lived an ascetic of great austerity named Jāvāli

(Conversely, it should be mentioned, the use of the present as an ordinary past narrative tense—'historic present'—is not characteristic of good Classical writers.)

An exception to the general significance of the imperfect is provided by the imperfect of as 'be', which normally has a stative sense (except in a phrase such as tūṣām āsit 'fell silent'):

Ṛṣyaśṛṅga-āśrame guru-yanas tadā āsit (his) elders were at that time in Ṛṣyaśṛṅga's hermitage

priyā-rāmā hi sarvathā Vaidehy āsit the Princess of Videha was always fond of the woodland
Sometimes, by combining with a past participle, this verb can convey a pluperfect sense:

atha tāmbūla-karaṅka-vāhinī mādiyā Taralikā nāma maya
aiva saha gata snātum āsit
now my betel-box carrier
called Taralikā [was having gone:] had gone to bathe with me.

Imperfect forms may be made from the future stem, giving a tense known as the conditional: thus from karisyati ‘he will do’
akarisyat (lit. ‘he was going to do’) ‘he would have done’. The use of this tense is mentioned below.

The optative

From the paradigms it will be seen that the optative links the secondary endings to the present stem by means of a suffix i or
yā, which in the case of thematic verbs becomes e (from a + i).
Before either form of the suffix the stem of athematic verbs appears in its weak form.

While a prescriptive usage (‘he shall do’) is common in lawbooks and similar texts, the prevalent sense of the optative in
Classical literary texts is potential, to express what ‘may’ or
‘might’ be the case now or in the future (or even occasionally in
the past). In plain statements kadācit ‘perhaps’ is often added:

atha vā mayi gata nr̥samso hanyād enām
but no, with me
gone the monster may kill her

kumāra, anyesām bhūmipalānām kadācid amātyavyasanam
avyasanam syāt, na punaś Candraguptasya .Your
Highness, for other rulers a deficiency in ministers might
perhaps be no deficiency, but not for Candragupta

ārāma-prāsāda-vedikāyām krīdadbhiḥ pārāvataiḥ pātitaṃ
bhavet it [may be having been dropped:] may have been
dropped by the pigeons while playing in the balcony of the
pleasure-pavilion

kv- ēdānīṁ ātmānāṁ vinodayeyam where can I now distract
myself?

api khalu svapna esa syāt? could this indeed be a dream?

The combination api nāma is frequent with the optative, and
may express anything from speculation or anxious hope to a
wish, even an impossible wish (‘if only’):

tad api nāma Rāma:bhadraḥ punar idam vanam alaṃkuryāt?
might dear Rāma, then, (be going to) grace this forest
again?
api nāmāḥ āham Purūravā bhaveyam if only I (a woman) could become Purūravas!

Remote conditions
The optative is used to express remote hypotheses in relation to the future (‘if he were to do’) or the present (‘if he were doing’). The construction does not in itself distinguish clearly between ‘if this were to happen, this would be so’ and ‘if this were to happen, this might be so’.

tad yadi kadācic Candraguptaś Cāṇakyaṃ ati-jitakāśinam asahamānah sācivyād avaropayet, tataḥ... amātya: Rākṣasaś Candraguptena sāha samadhīta so if by any chance Candragupta, not enduring Cāṇakya’s being so) extremely arrogant, were to dismiss him from his ministerial post, Minister Rākṣasa might come to terms with Candragupta

One of the optatives may be replaced by a present indicative, as in the following beautiful verse of Kālidāsa:

anadhigataś manorathasya pūrvaṁ
śataguṇītāṁ ēva gata mother triyāmā
yadi tu tava samāgame tathā aīva
prasarati subhru, tataḥ kṛṣṭi bhaveyam

[Earlier with my desire unobtained:] before I won my desire, The night passed for me as if multiplied by a hundred: But if it could stretch like that [upon your union:] when I am with you, I should be satisfied, my fair one

As in any language the conditional clause may be implied (or conveyed by an adverbial word or phrase) rather than directly expressed:

vyaktam nā śti—katham anyathā Vāsanty api tāṁ na paśyet? obviously she does not (really) exist. Otherwise how would Vāsanti not [be seeing:] be able to see her too?

sādhu, sādhu! anena ratha-vegena pūrvaḥ prasthitam Vainateyam apy āsādayeyam, kim punas tam apakārinam Maghonāḥ bravo, bravo! With this speed of the chariot I could even overtake [Vinata’s son:] Garuḍa [previously set out:] after giving him a start, let alone that offender against Indra
Conversely, there is an idiom whereby the main clause is suppressed and a tentative supposition is expressed by yadi with the optative:

...pārāśārī Divākaramitraṇāmā giri-nādīm āśritya prati-
vasati—sa yadi vinded vārttām a wandering mendicant-
called Divākaramitra is living (in those parts) by a moun-
tain stream—it is possible that he might possess some in-
formation

The conditional tense may be used (in both the subordinate and
the main clause) to express a past unfulfilled condition. To quote
Kālidāsa again:

yadi surabhim avāpsyas tan-mukh-ōcchvāsagandham,
tava ratir abhaviṣyat puṇḍarīke kim asmin?

If (O bee) you had discovered the sweet fragrance of her breath,
Would you (after that) have found pleasure in this lotus?

But for various reasons the conditional is not a very common
tense. Despite its origin, it is not needed in reported statements
to express a non-conditional, ‘future in the past’ sense (‘he said
he would do it’) since a direct construction with it is available
in such circumstances. Secondly, sentences of the type ‘he wouldn’t
have done it without asking’ are expressed by the future
(Chapter 13). Thirdly, even in its special function of expressing
past unfulfilled conditions it may be replaced by the optative:

Vṛṣala, Rāksasah khalv asau—vikramya gṛhyamānāḥ svayam
vā vināśyed yuṣmad-balāni vā vināśayet Vṛṣala, the per-
son (you are speaking of) is Rāksasā after all: [being
seized:] if we had seized him by force either he would have
died himself or else he would have destroyed your forces

Comparatives and superlatives

The normal comparative suffix is tāra, and the normal super-
lative suffix is tama: mṛdu ‘soft’, mṛdutara ‘softer’, mṛdutama
‘softest’. These suffixes are freely attached to adjectives, and are
also found with past participles (uptipāditara ‘particularly
squeezed’) and occasionally substantives (suḥṛttama ‘very close
friend’).

Stems in -yāms (usually -iyāms) also in principle have comparative
force and are paired with superlative forms in -istha. They are pri-
mary derivatives of ancient formation, added always to monosyl-
labic stems, and do not necessarily correspond directly to any
adjective in the positive degree. What correspondence there is will
be in meaning and/or in ultimate derivation from the same root
rather than in form. Thus ksodiyāms ‘meaner, inferior’ and
ksodistha ‘meanest’ are derived directly from the root ksud
‘trample’; and the simple adjective ksudra ‘mean’ is a separate for-
mation from the same root; while kaniyāms ‘smaller’ and
kaniṣṭha ‘smallest’ are related only in meaning to alpa ‘small’.
Some other examples of these stems are:

<table>
<thead>
<tr>
<th>guru</th>
<th>heavy, important</th>
<th>garīyāms</th>
</tr>
</thead>
<tbody>
<tr>
<td>āttika</td>
<td>near</td>
<td>jyāyāms  elder</td>
</tr>
<tr>
<td>paṭu</td>
<td>sharp</td>
<td>paṭiyāms</td>
</tr>
<tr>
<td>priya</td>
<td>dear</td>
<td>preyāms</td>
</tr>
<tr>
<td>balin</td>
<td>strong</td>
<td>baliyāms</td>
</tr>
<tr>
<td>bahu</td>
<td>much</td>
<td>bhūyāms</td>
</tr>
<tr>
<td>mahānt</td>
<td>great</td>
<td>mahīyāms</td>
</tr>
<tr>
<td>(cf. sṛi splendid)</td>
<td></td>
<td>śreyāms  better</td>
</tr>
<tr>
<td></td>
<td></td>
<td>sreṣṭha</td>
</tr>
</tbody>
</table>

It should be noted that while some of the forms listed above are
frequent, they do not exclude the use of the suffixes tara and
tama: thus ‘dearer’ may be represented by priyatara as well as by
preyāms.

The other term of the comparison is represented by the ablative
(or by a form in -taḥ):

svārthat satām gurutarā pranayi-kriyā aīva more impor-
tant to the virtuous than their own interests is carrying out
the request of a petitioner

It is not, in fact, necessary for the adjective to be in the compar-
ative degree for the use of this ablative of comparison. ‘Dearer
even than life’ may be represented simply by prānebhyo pi
priyāḥ. Similarly:

vajrād api kaṭhorāni, mṛḍuni kusumād api
lok-ōttarānāṃ cetāṃsi ko hi vijnātum arhati?

harder even than adamant, softer even than a flower—who
can aspire to understand the minds of those who
are above the world?

On the other hand, in Sanskrit (unlike English) the comparative
adjective by itself need not have overtly comparative force but
may be simply a more emphatic equivalent of the positive:
baliyāms, rather than meaning ‘stronger’, often just means ‘no-
tably strong, particularly strong’. As a result, the comparative
force is expressed much more by the ablative of comparison than by the adjective, with the exception of a few adjectives of almost invariably comparative significance such as jñayam 'elder' and bhūyāms 'more'. One should, in fact, beware of translating baliyāms as 'stronger' unless the context makes it quite plain that a comparison is intended.

Similar to the ablative of comparison is the ablative after an adjective such as anya 'other (than)' or after a verb such as pari + hā (passive) 'be inferior to':

na tarhi prāgavasthāyāḥ parihiyase in that case you are [not inferior to your previous state:] no worse off than you were before

Occasionally, an analytical construction with a negative is found replacing the ablative of comparison. This is the regular construction with the word varam 'a preferable thing, the lesser of evils'.

varam vandhya bhāryā na o āvidvān putraḥ [a barren wife is the preferable thing and not:] better a barren wife than an ignorant son

'sarvathā mātyā: Rākṣasa eva praśasyatarah' — 'na bhavān iti vākyaśeṣaḥ' 'at all events it is Minister Rākṣasa who is more to be admired— ['not you' is the rest of the sentence:] than I am, you mean?'

Just as comparatives do not always have comparative force, so superlatives need not imply literal supremacy: mrdutama may mean simply 'pre-eminently soft', 'very soft', rather than '(the) softest (of all)'. The field of comparison may be expressed either by the genitive (sodaryānām saññām jyesthāḥ 'eldest of the six [co-uterine] brothers') or by the locative (buddhimatsu naraḥ śreṣṭhāḥ 'men are supreme among sentient beings').

Once again, a superlative form is not necessary to express superlative force:

vihagesu panditaś aīṣā jātiḥ [among birds this is the clever species:] this is the cleverest species of bird

**Constructions with iti**

The uses of the particle iti may now be considered in greater detail than was practicable when the word was first introduced into the exercises.

iti is in origin an adverb meaning 'thus, in this way'. But its use in this wider sense is almost entirely lost in Classical Sanskrit.
Instead, its function is to indicate that the preceding utterance is a quotation or is in some sense being treated as a quotation. (Unfortunately, there is no corresponding formal indication of where the quotation begins: more often than not it begins with the beginning of the sentence, but ambiguities can occur.) Although in principle (with rare exceptions in verse) iti is placed immediately after the quotation, it is not necessarily enclitic. After a long quotation, iti may be the first word in a new paragraph or a new stanza of verse. Or it may even refer to the words of another speaker.

iti śrutvā devaḥ pramāṇam having heard (what I have told you), Your Majesty is the judge (of what to do)

vatsa, ity eva āham pariplavamānaḥ hrdayāḥ pramudho āmi my dear (brother), from just such (thoughts as you have voiced) my heart is trembling and I am faint

The construction with iti may represent both direct and indirect discourse in English. In the latter case various appropriate changes must be made: according to circumstance, 'I' and 'you' may be represented by 'he' etc., 'is' by 'was', 'here' by 'there', 'now' by 'then', and so forth.

For greater clarity, the words of the iti clause in all the Sanskrit examples which follow have been isolated by inverted commas.

aye 'Candragnutad aparaktān puruṣān jānām' ity upaksiptam anena oh, he has hinted ['I know men disloyal to Candragupta'] that he knows men disloyal to Candragupta

tato bhagavaty Arundhati 'nā āham vadhū-virahitām Ayodhyām gamisyām' ity āha thereupon the revered Arundhati said ['I will not go . . . .'] that she would not go to an Ayodhyā bereft of its bride

abhūc ca ghoṣanā 'śvāḥ kām--ōtsava' iti and there was a proclamation ['tomorrow (there will be) a Love Festival'] that the next day was to be a Love Festival

However, the principle that the words of the iti clause should represent the original form of the quotation is not invariable. Occasionally in practice a first or second person form belonging in the main sentence intrudes into the iti clause to avoid a clumsy third person periphrasis. Theoretically, this can lead to ambiguity, but context or common sense will normally make the meaning plain.

bhartrārike, 'tvam asvasthaḥśarīrā' ēti parijanād upalabhya mahādevi prāptā mistress, the Queen has arrived, having
heard from her attendants ['you' are unwell:] that you are unwell (The words actually addressed to the Queen would have been ‘the Princess is unwell’.)

A verb of telling, being told, etc. need not be expressed after iti. From its original meaning of ‘in this way’ it can naturally imply ‘with these words’—becoming in effect the equivalent of ity uktvā. Thus a speech may conclude with iti pādayoh papāta ‘with these words (she) fell at (the other’s) feet’, or iti kim cid āsmayata ‘so (saying) she smiled slightly’, ‘—she said, with a slight smile’. This use is especially common in the stage-directions of plays. A line of dialogue will be followed, for example, by iti Mādhavam āliṅgati ‘[so saying] she embraces Mādhava’.

The usage permits great flexibility of construction, since the iti clause may represent not actual dialogue but the substance of what is said:

‘eṣā kuṃmatir na kalyāṇa’ iti nivārayantyam mayi vana-vāsāya kopāt prasthitā [upon my restraining (her) by saying ‘this ill notion is not beneficial’:] when I remonstrated that no good would come of such wrong-headedness, she went off in a temper to live in the forest

‘mahān ayam prasāda’ iti grhitavatī she accepted (it) [with the words ‘this is a great favour’:] with grateful thanks

‘pitā te Cāṇakyena ghaṭita’ iti rahasi trāsayitvā Bhāgurāyaṇen āpavāhitah Parvataka-puṭro Malayaketuḥ after secretly frightening him by claiming that Cāṇakya had his father murdered, Bhāgurāyana helped Parvataka’s son Malayaketu to escape (Note here how the second person in the Sanskrit avoids the ambiguities of the English third person forms.)

That iti clauses, as well as combining with verbs meaning ‘tell’ or ‘hear’ (‘be told’), may be used with verbs of knowing, thinking, supposing, etc. needs little illustration:

‘tat-sahacārinibhiḥ sakhi te hṛt’ ēti me hṛdayam āsaṅkate my heart suspects that your friend’s wife was carried off by the companions of that (goddess)

But just as iti can be used without a verb of saying actually expressed to mean ‘with these words’, so it can be used without a verb of thinking actually expressed to mean ‘with these thoughts, with this in mind’. iti thus becomes the equivalent of iti mātvā, and represents English ‘because’ or ‘since’ where these have the sense of ‘on the grounds that’.
prāṇa-parītyāgen- āpi rakṣaṇīyāḥ suhṛd-asava’ iti kathayāmi
I speak out because a friend’s life must be saved even at the
cost of sacrificing (one’s own) life

kathora:garbh’ ēti mā ānītā’ṣi (we) did not bring you (with
us) because (you were) late in pregnancy

aham tvayā tasmān āvasare nir-dayām nighnāyati āpi ‘str’ āty
avajñātā on that occasion though I struck (you) fiercely,
you despised me [thinking ‘(she is) a woman’:] as a woman

As well as expressing statements and suppositions, iti clauses are
used to some extent to represent situations—’the possibility
that’, ‘the fact that’. The first of the following examples, where
a finite verb occurs and where a relative construction with yat
might perhaps have been used, is less typical than the others:

tatrabhavaṁ Kaṇvah śāśvate brahmaṇi vartate, iyam ca vaḥ
sakhi tasyā śāstry ātmaj’ ēti katham etat? how is it that His
Honour Kaṇva lives in perpetual chastity and (yet) this
friend of yours is his daughter?

bhagavan, ‘prāga abhipreta-siddhiḥ, paścād darśanam’ īty
apūrvah khalu vo nigrahah revered one, for the fulfil-
ment of (our) wishes to be first and the audience (with you)
to come afterwards (constitutes) a quite unprecedented
kindness on your part

athavā ‘kāmam aṣṭayasaṁdha’ iti param ayaśo, na punah
śatru-vanacanā-paribhūtiḥ but in fact to be wilfully false
to one’s word is a greater disgrace than to be beaten by an
enemy’s tricks

iti clauses have so far been considered from the point of view of
their relation to the main sentence. The examples quoted have
been of clauses of statement. But iti clauses may also take the form
of commands or questions. Where these may best be represented
by direct speech in English, they require no special mention.
Elsewhere they correspond broadly to the syntactical categories
of indirect command and indirect question, and may be treated
from that point of view.

Clauses of command

Indirect command in English is generally expressed by an accu-
sative and infinitive construction—’I told him to do it’.

tatrabhavaṁ Kaṇvena vayam ājñāpitah ‘Śakuntalāhetor
vanaspatibhyah kusumāṇy āharat’ ēti His Honour Kaṇva
has ordered us ['bring blossoms ...'] to bring blossoms from the trees for Śakuntalā

As well as by an imperative, the command may be expressed in Sanskrit by other means such as a gerundive:

'rākṣaṇīyā Rākṣasasya prānā' ity āry-ādesah His Excellency's orders are ['Rākṣasa's life should be protected'] to protect Rākṣasa's life'

By the use of iti in its ity uktvā or iti matvā sense, the equivalent of a clause of purpose may be obtained.

nany idānīṁ eva mayā tatra Kalaḥaṁsakaḥ preśitaḥ 'pracchannam upagamyā Nandan-āvāsa-pravṛttim upalabhasv' ēti why, I have just now sent Kalaḥaṁsaka there [with the words ‘approaching stealthily find out ...’] to find out discreetly what has been happening in Nandana's house

'mā bhūd āśrama-pīd' ēti parimeya āpurāḥsarau (the two of them travelled) with a limited entourage [with the thought ‘let there not be affliction of the hermitage’] lest they should trouble the hermitage

**Interrogative clauses**

These, of course, often occur with verbs meaning ‘enquire’ or ‘speculate’:

*tad yāvad grhīṁ āḥṛya prccchāṁ 'asti kim api prātarāśo na vā' ēti* so I'll just call my wife and ask ['is there breakfast at all or not?'] whether she has any breakfast for me or not

kim tu 'katham asmābhīr upagantavya' iti sampradhārayāmī but I am wondering how we should approach him

Indirect questions also occur with verbs of knowing or stating, and here it is interesting to note another modification of the principle that the words of an iti clause represent a direct quotation: what is known or stated is the answer to the question. There is, in fact, no direct speech equivalent of the indirect interrogative in ‘he said who had come’, unless it is a statement of the form ‘such-and-such a person has come’.

ārye, yady evaṁ tat kathaya sarvataḥ 'ka eṣa vṛttānta' iti Lady, if so then tell (us) exactly what this is that has been happening
na tv evam vidmaḥ ‘kataro yam āyuṣmatoh Kuṣa; Lavayor’ iti but we do not know [the following,] which of the two princes Kuṣa and Lava he is

Not infrequently, the iti is omitted, so that the interrogative pronoun has the function in itself of introducing an indirect question:

paśyasi kā vārttā you see what the news is
na jāne kim idam valkalānāṁ sadṛśam, utāho jatānāṁ I do not know if this is in keeping with the bark garment (of an ascetic), or in accord with his matted locks
jāyatāṁ bhoh kim etat ho there, find out what that is

Sometimes a relative pronoun serves to introduce the same kind of clause:

brāhi yad upalabdhām tell me what (you) have discovered
tad etat kārtsnyena yo yam, yā o ēyaṁ, yathā o āsya śravaṇa-śikharam samārūdhā, tat sarvam āveditam so (I) have told it all completely—who he is, what that (spray of blossoms) is, and how it [attained:] came to be placed at the tip of his ear

Once again, iti may be used in its ity uktvā and iti matvā senses: thus ‘kim kim’ iti sahasṣ ṭpaśṭya ‘rushing up [with the words “what (is it), what (is it)?”] to find out what was happening’; ‘kuto yam’ ity uparūdhha; kutūhalā ‘with her curiosity mounting as to where it came from’.

**Word repetition**

Word repetition in Sanskrit may be employed for emphasis (intensive or iterative use). Thus sādhu sādhu ‘bravo, bravoi!’; hato hataś Caṇḍāvarmā ‘Candravarman is murdered, murdered!’; pacati pacati ‘he cooks and cooks, he’s always cooking’ (an example given by Sanskrit grammarians); mandam mandam ‘very slowly’; punah punah ‘again and again’.

Repetition may also have a distributive sense (‘each various one’). This is typical of pronouns. Thus svān svān bālaṇ ānavantī ‘they bring their various children’; tat tat kāraṇam utpādyā ‘producing [this and that reason:] various reasons’. Similarly with relatives: yo yah (alternative to yah kaś cit) ‘whichever person, whosoever’; yathā yathā... tathā tathā ‘in proportion as, the more that’.
Vocabulary

adhyavasayah resolution
an-adhyavasayah irresolution, hesitation
anila wind, breeze
anisita undesired, unpleasant
anuragah passion, love
anta end
antaipuram women’s quarters
(of palace), harem
antarita hidden, concealed
apadesa pretext
apara other, different
apasarpaṇam getting away, escape
abhilasina desirous, anxious
arthin having an object, wanting, petitioning
asēsa [without remainder:] complete, whole, all
asobhana unpleasant, awful
ahamahamikā rivalry
ādara care, trouble; ādaram take care (to)
ādharanah elephant-driver
āpanna-sattra [to whom a living creature has occurred:] pregnant
ārti f. affliction, distress
ārdra moist, tender
ārya-putra [son of] noble-man; ‘voc. noble sir
indriyam (organ or faculty of) sense
uttama uppermost, supreme, top
unmātha shaking, disturbance; manmath-ōnunmātha pangs of love
upakāra help, service
upanyasa mention, allusion
upasthānam (religious) attendance
ekākin alone

Aikṣvāka descended from King Ikṣvāku
kātara timid, nervous
kānana forest
kārmukaṇ bow
kimvadanti rumour
kusum-āyudhah [the flower weaponed:] god of love
kūlam bank, shore
kṛpālu compassionate
kolāhalah clamour
khedah exhaustion
gaṇikā courtesan
gandhah smell, scent
gariyam important, considerable; worthy/worthier of respect
gahanah dense place
gir f. speech, voice, tone
guṇah merit; strand, string
ghranah smelling, (sense of) smell
candana m./n. sandal, sandalwood-tree
cūtaḥ mango-tree
jaraṭha old, decrepit
jālapādah goose
jyāyam older, elder
taru m.; taru-gahanam thicket of trees, wood
tāmbulam betel
dakṣīna right, on the right hand
durinmittam illomen
dṛsti f. gaze
droha injury, hostility
dvanda pair; dvandvasamaṇ prahāra single combat, duel
dvār f. door
dharma-vit learned in the sacred law
navaravavanan [fresh] youth
nikhila entire
nipuṇa clever, sharp
nirbhara excessive, full
nivedaka announcing, indicating
paśca five
paṭu sharp; paṭyāṃs sharper
pati m. lord; husband
padāṃ step
parāvāśa in another's power, helpless
parimalaḥ perfume
pāṭhaḥ recitation, reading; part (in play)
pātraṃ vessel, receptacle; worthy recipient; actor; pātra-vargāḥ cast (of play)
potakaḥ young animal/plant; cūtā-potakaḥ young mango-tree
pratikriyā remedy, remedying
pradhāna principal, important
prastāvāḥ prelude
prāśādaḥ mansion; terrace; [upstairs] room
bānāḥ arrow
bīṣaṃ lotus fibre
Bharataḥ pr. n.
bhājanam receptacle, box
bhārāḥ wife
bhūyāṃ more, further
matta in rut, rutting
madaḥ intoxication
madhukaraḥ, madhukari bee, honey-bee
mārcha faint, swoon; madana-mārcha amorous swoon
mālam root, basis, foundation
mṛgaṭṣapikā mirage
raṃhas n. speed
rūpam form; beauty
laghu light; brief
locanam eye
vargāḥ group
vīgrahaḥ separation; body
vītapa m./n. branch, bush, thicket
vītrakāḥ conjecture, doubt
vipinam forest
vīlakṣa disconcerted, ashamed
vīhvala tottering, unsteady
vīthikā row, grove
śastraṃ knife, sword
saṃskāraḥ preparation, adornment
sa-phala [having fruit:] full-filled
samprahāraḥ fighting, combat
saṃmūḍha confused
saras n. lake
sārathī m. driver of chariot
surataṃ love-making
surabhi fragrant
suṭlabha easily got, natural
skhalanam failure, lapse
svapaṇaḥ dream
svāmini mistress
svedāḥ sweat
Hāri m., pr. n.
harṣaḥ joy, delight
hastin m. elephant
hitṛa beneficial; well-disposed, good (friend)

ati + vah caus. ( ativāhayati) spend (time)
adhi + rūḥ (I adhirohāti) ascend, mount
anu + bandh (IX anubadhānati) pursue, importune
anu + lip (VI anulimpati) anoint
anu + vṛt (I anuvartate) go after, attend upon
apa + yā (II apayātī) go away, depart
abhi + ghrā (I abhijīghrati) smell
abhi + bhū (I abhibhavati) overpower
abhi + syand (I abhiśyandate) flow
ava + gam (I avagacchati) understand; suppose, consider
ava + dhṛ caus. (avadhārayati) determine, resolve
ava + lamb (I avalambate) cling to, hold on to
ā + gam caus. (āgamayati) acquire
ā + ghrā (I ājighrati) smell
ā + car (I ācārati) conduct oneself, act, do
ā + śvas caus. (āśvāsayati) cause to breathe freely, comfort
ut + cal (I uccalati) move away; rise
ut + sthā (I uttiṣṭhati) stand up, get up
ut + as (IV udasyati) throw up, throw out, push out
upa + kṛ (VIII upakaroti) furnish, provide
upa + kṣip (VI upalkṣipati) hint at
upa + jan (IV upajāyate, p.p. upajāta) come into being, be roused
upa + sthā caus. (upasthāpayati) cause to be near, fetch, bring up
upa + i (II upaiti) approach, come to
kṛp (I kalpate) be suitable, conduce to, turn to (dat.)
tr̥p caus. (tarpayati) satisfy
nigāḍhayati (denom.) fetter, bind
ni + śam caus. (niśāmayati) perceive, observe
pari + trai (II paritrāti) rescue, protect
prati + dr̥ś (I pratipaśyati) see
prati + ni + vṛt (I pratinivartate) return
prati + pad (IV pratipadyate) assent, admit
pra + budh caus. (prabodhayati) inform, admonish
pra + svap (II prasvapiti) fall asleep
pra + hi (V prahinoti) despatch, send
bhid (VII bhinatti) split, separate
vi + kas (I vikasati) burst, blossom, bloom
vi + car (I vicarati) move about, roam
vi + car caus. (vicārayati) deliberate, ponder
vi + lok caus. (vilokayati) look at, watch
vi + śṛp (I visarpati) be diffused, spread
sam + jan (IV samājyate, p.p. samājata) come into being, be aroused
sam + ā + car (I samācarati) conduct oneself, act, do
spand (I spandate) quiver
syand (I syandate) flow, move rapidly

agrataḥ in front of (gen.) nu khalu (enclitic stressing
ati: (karmadhāraya prefix) interrogative now (who etc.)
api nāma if only I wonder?
kadācit. perhaps sakāśam to [the presence of]
jhaṭiti suddenly yathā yathā . . . tathā tathā in proportion as, the more that
Exercise 14b  Translate past tenses by the imperfect except in sentence 23.

1 Lâtavya, do *you know whose arrow this is?  2 Ah you fool!
Are *you more-learned-in-the-sacred-law than our preceptor?
3 And I observed in that hermitage in the shade of a young-mango-
tree an ascetic of melancholy-appearance.  4 The writing might
be spoiled, friend, by the sweat-from-(my)-fingers.  5 What then
is this great hesitation at every step?  6 And so saying she drew
it (pattrikâ the letter) from the betel-box and showed it (to me).
7 The allusion to (such) considerable love-and-service is indeed opportune [avasare]. 8 Raivataka, tell our-driver to bring up the chariot complete-with-[sa...]-bow- and-arrows. 9 He may even, perhaps, ashamed-of-his-lapse from-self-control, do something dreadful [aniśta]. 10 Now [yāvat] I heard that it was Mālatī who was the cause-of his 'pangs-of-love. 11 And she became mistress-of his entire harem. 12 Tell (me) what further benefit I (can) provide for you. 13 After speaking thus he fell silent, his-gaze-fixed-on-my-face (to see) what I [f.] would say. 14 Whereabouts then in this forest may I acquire news-of-my-beloved? 15 He forsooth [kila], (feeling) compassionate, comforted those people in a tender tone and asked the courtesan the reason-for-her-distress. 16 Your Highness, Śakaṭadāsa will never ever [na kadācid api] admit in front of minister-Rākṣasa that he wrote it. 17 Why my dear Bhāgurāyana, minister-Rākṣasa is the dearest and best (of friends) to us. 18 *You [f.] having departed, I stayed alone for a little while [muḥūrtam iva], and my-doubts-aroused as to what he was now doing I returned and with-my-body-concealed-in-the-thickets watched the place. 19 If only this prelude does not, like a mirage, turn in the end to disappointment. 20 Come to me (who am) Purūravas, returned from attendance-upon-the-Sun, and tell me what (I) must protect *you [f. pl] from. 21 While speaking thus I [f.] managed, with limbs unsteady-from-the-exhaustion-of-my-amorous-swoon to get up by holding on to hér. And (when I had) risen, my right eye quivered, indicating-an-ill-omen. And my-anxieties-roused, I thought, 'here is something untoward [apara] hinted at by fate'. 22 If (you) consider Rākṣasa worthier of respect than we are, then give him this sword of ours. 23 To start with [tāvat] friend, I should like to hear what the poisoners-and-others employed-by- me have done since Candragupta's entry-into-the-city. 24 Yet if the descendant of Ikṣvāku King Rāma were to see you such (as you are), then his heart would flow with tenderness. 25 Just as I [f.] was pondering in this way, the love natural-to-youth, by-which distinctions-of-merit-and-demerit-are-not-pondered (but which is) solely-partial-to-beauty made me as helpless as the intoxication-of-the-season-of-blossoms does the honey-bee.
Paradigms: Perfect and aorist tenses; ahan

Perfect tense

The perfect tense is formed by reduplication of the root and the addition of a special set of personal endings. As in athematic present stems, the three parasmaipada singular forms are strong, involving guna or sometimes vṛddhi of the root, while the other forms are weak. Thus from dṛś ‘see’, dadārśa ‘he saw’, dadṛśuḥ ‘they saw’.

The vowel of the reduplication is i/u for roots containing i/ī, a for other roots. Initial a reduplicates to ā: as ‘be’, āsa, āsuḥ. Initial i reduplicates to i (from i + i) in the weak forms, iye (i + e) in the strong: iṣ ‘want’, iyeṣa, iṣuḥ, yaj ‘sacrifice’, vac ‘speak’, and a number of other roots liable to samprasārana, reduplicate with samprasārana of the semi-vowel: iyāja, ijuḥ (i + ij-); uvāca, ucuḥ (u + uc-); similarly, from swap ‘sleep’, susvāpa, susupuḥ.

The strong grade is normally guna. In the third person singular it is vṛddhi in the case of roots ending in a vowel or in a followed by a single consonant—in other words, where guna would produce a prosodically light syllable. Thus dṛṣ, dadārśa, but krṣ, cakāra; nī, nināya; pat, papāta. This vṛddhi is optional in the first person singular, and such verbs may therefore distinguish the first from the third person singular, whereas these forms are necessarily identical in other verbs. Thus cakara ‘I did,’ cakāra ‘I did/he did’; ninaya ‘I led’, nināya ‘I led/he led’; papāta ‘I fell’, papāta ‘I fell/he fell’. Roots ending in -ā make a first and third person form in -au: sthā ‘stand’, tāsthau ‘I stood/he stood’.

The terminations -itha, -iva, -ima, -iṣe, -ivahe, -imahe contain a connecting i which is omitted in a few verbs ending in r or u,
including kr ‘do’ and śru ‘hear’; thus śuśrūma ‘we heard’. In the second person singular form -itha, the i is omitted in a number of other verbs as well, and is optional in yet others, including those ending in -ā.

The form of weak stem which requires most comment is that of roots with medial a. Sometimes this a is eliminated: gam ‘go’, jagāma, jagmuḥ; han ‘kill’, jagāna, jaghnā. Similarly, by a process of internal sandhi the root sad ‘sit’ gives sasāda, sedūḥ (from *sasduḥ). But the analogy of this last form is followed by other roots with medial a if the initial consonant reduplicates unchanged: pat ‘fall, fly’, papāta, petuḥ (the expected form patuḥ does occur in Vedic); tan ‘stretch’, tatāna, tenuḥ.

The root bhū ‘be’ is irregular in reduplicating with a and in failing to strengthen to guṇa or vṛddhi: babhūva, babhūvuh.

The root vid ‘know’ forms a perfect without reduplication which has a present sense: veda ‘he knows’, viduḥ ‘they know’.

The root ah ‘say’ is very defective. It occurs only in the perfect and only in the third person forms āha, āhatuh, āhuḥ, and the second person forms āṭtha and āḥathuḥ. It has a present sense—‘he says’.

The ātmanepada forms of the perfect may have a passive as well as a middle sense—nīneye ‘was led’, jagṛhe ‘was seized’, etc.

The ātmanepada participle in -āna attached to the perfect stem scarcely occurs at all in Classical Sanskrit; and the parasmaipada participle in -vāms is rare, with the exception of vidvāms, which is formed from the non-reduplicated perfect of vid referred to above and is used as an adjective meaning ‘wise, learned’.

Perfect forms may be made from causative and other derivative verbs by means of the periphrastic perfect. This arose from the combination of the accusative of an abstract noun (not otherwise used) with the perfect of the verb kr: darśayām cakāra ‘[he did a showing:] he showed’. In the parasmaipada, however, kr is normally replaced in Classical Sanskrit by the perfect of as (very occasionally of bhū): darśayām āsa ‘he showed’, darśayām āsuḥ ‘they showed’. This formation is also utilised by one or two simple verbs which do not form an ordinary perfect: e.g. ikṣ ‘look’, ikṣāṃ cakre ‘he looked’.

Despite its name (and its Indo-European origins) the perfect is not used in Classical Sanskrit to express any stative or perfective sense. It is a tense of historical narrative, which according to the grammarians should not be used to describe events within
the personal experience of the speaker. In consequence the first and second person forms are not at all common and the tense as a whole is not much used in dialogue. Its frequent use is a characteristic of narrative poetry, both epic and Classical, as in the extract given in Exercise 15a from the Kumārasambhava of Kālidāsa.

**Aorist tense**

The aorist and imperfect tenses are specialisations of a single past tense characterised by the augment and the ‘secondary’ endings. From the point of view of its formation, the imperfect might be looked on as an ‘aorist of the present stem’. An aorist is an aorist, and not an imperfect, if no corresponding present forms exist. Thus ayāt ‘he went’, from yā ‘go’, and atudat ‘he struck’, from tud ‘strike’, are imperfect forms because they correspond to the presents yāti ‘he goes’ (class II) and tudati ‘he strikes’ (class VI). But adhāt ‘he put’ and agamat ‘he went’ are aorist forms derived directly from the root, since dhā ‘put’ and gam ‘go’ form presents of a different kind, dadhāti (class III) and gacchati (class I), with corresponding imperfect forms adadhāt and agacchat. These remarks concern formation: in meaning an imperfect form (such as ayāt) should differ from an aorist form (such as adhāt), although the distinction becomes of little importance in Classical Sanskrit.

Some forms of aorist, the sigmatic aorists, are characterised by the addition of some variety of suffixal s. These aorists are more sharply differentiated from an imperfect, since no present stem employs such a suffix. There are seven main varieties of aorist, three non-sigmatic and four sigmatic. The endings of two of the non-sigmatic and one of the sigmatic aorists are thematic, i.e. precisely similar to those of the imperfect of ni. The other types of aorist have athematic endings comparable with the imperfect of athematic verbs but without the same pattern of strong and weak forms. In all athematic types the third person plural parasmaipada ending is -uḥ (as in the imperfect of class III and some class II verbs). In all athematic types of the sigmatic aorist, the second and third person singular parasmaipada forms end in ih and it respectively.

**Non-sigmatic aorists**

1 Root aorist (small class: athematic endings; parasmaipada only). This type of aorist is confined in the Classical period to a number of roots ending in ā and to bhū. [The class was originally
much larger, and other isolated forms of it survive—notably to supply the second and third person singular <i>ātmanepada</i> in the sigmatic aorist of some verbs: thus from <i>kṛ</i> ‘do’, <i>akārsīḥ</i>, <i>akārsīḥ</i> <i>parasmaipada</i>, but <i>akṛtīḥ</i>, <i>akṛtī</i> <i>ātmanepada</i>.] The third person plural ending <i>an</i> in <i>abhūvan</i> is anomalous.

2 <i>a-aorist</i> (thematic endings; weak grade of root). The class is not particularly large, and <i>ātmanepada</i> forms are uncommon. The class includes two reduplicated forms: <i>pāt</i> ‘fall’, <i>apaptat</i> and <i>vac</i> ‘speak’, <i>avocat</i> (<i>a-vya-uc-at</i>).

3 <i>Reduplicated aorist</i> (thematic endings; root syllable light, reduplicated syllable heavy; sense normally causative). This form is analogous to the periphrastic perfect. It provides the ordinary aorist of one or two verbs: thus <i>dru</i> ‘run’, <i>adudrurvat</i> ‘he ran’. But, while formed directly from the root, it normally supplies the aorist of causative and class X verbs: <i>nī</i>, <i>nāyayati</i> ‘he causes to lead’, <i>anīnayat</i> ‘he caused to lead’; <i>cur</i>, <i>corayati</i> ‘he steals’, <i>acūcurat</i> ‘he stole’. Vowels other than <i>u</i> reduplicate as <i>i</i>. The reduplicated <i>i</i> or <i>u</i> lengthens to <i>i</i>/<i>ū</i> if the reduplicated syllable would otherwise be light. The root syllable does not appear in <i>guna</i> grade unless it can continue to be prosodically light (and not invariably even then—cf. <i>adudrurvat</i>).

<table>
<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>seize</td>
<td>&lt;i&gt;aigrahath&lt;/i&gt;</td>
<td>he caused to be seized</td>
</tr>
<tr>
<td>be born</td>
<td>&lt;i&gt;aįjanat&lt;/i&gt;</td>
<td>he begat</td>
</tr>
<tr>
<td>see</td>
<td>&lt;i&gt;adidrśat&lt;/i&gt;</td>
<td>he showed</td>
</tr>
<tr>
<td>free</td>
<td>&lt;i&gt;amūmucat&lt;/i&gt;</td>
<td>he caused to be freed</td>
</tr>
<tr>
<td>conquer</td>
<td>&lt;i&gt;aįjāyat&lt;/i&gt;</td>
<td>he caused to be conquered</td>
</tr>
<tr>
<td>die</td>
<td>&lt;i&gt;amīmarat&lt;/i&gt;</td>
<td>he put to death</td>
</tr>
</tbody>
</table>

If the root syllable even in its reduced grade remains heavy, the reduplicated syllable is light. But even in such verbs a special shortening of the root often occurs, to preserve the normal rhythm of ‘heavy-light’. Thus from <i>dīp</i> ‘shine’, either <i>adidipat</i> or <i>adidipat</i> ‘caused to shine, kindled’.

**Sigmatic aorists**

4 <i>s-aorist</i> (suffix <i>s</i>; athematic endings; <i>vṛddhi</i> in <i>parasmaipada</i>, <i>guna</i> or weak grade in <i>ātmanepada</i>). All roots take <i>vṛddhi</i> throughout the <i>parasmaipada</i>; in the <i>ātmanepada</i>, roots ending in <i>ī</i> or <i>ū</i> take <i>guna</i>, others remain unstrengthened. The paradigm of <i>dah</i> illustrates complications caused by internal sandhi.

5 <i>īs-aorist</i> (suffix <i>īs</i>; athematic endings; <i>vṛddhi</i> or <i>guna</i> in <i>parasmaipada</i>, <i>guna</i> in <i>ātmanepada</i>). This is the suffix <i>s</i> added
with connecting i. The basic grade is guna, but in the parasmaipada final ı/ū/t is strengthened to vṛddhi (thus ensuring a heavy syllable before the suffix), and medial a is sometimes strengthened to ā and sometimes remains unchanged.

6 sis-aorist (small class: suffix siś; athematic endings; parasmaipada only). This aorist (inflected like the is aorist) is formed only from a number of roots ending in -ā and from nam ‘bow’, yam ‘hold’ and ram ‘take pleasure’.

7 sa-aorist (small class: suffix s with thematic endings; weak-grade). This aorist is confined to a number of roots containing i/u/r and ending in some consonant which by internal sandhi combines with the s of the suffix to make ks. In the ātmanepada, three of the terminations are athematic—i, āthām and ātām.

8 Aorist passive. There is a formation, independent of the types of aorist listed above, which conveys the sense of a third person singular aorist passive: e.g. aṅkar ‘was done’, adarśi ‘was seen’, etc. The augment is prefixed to the root, and a suffix, i, is added. Medial i/u/r take guna; otherwise vṛddhi is normal. A y is inserted after roots ending in ā: thus ajñāyī ‘was known’.

The aorist tense, like the imperfect, expresses simple past statements. In particular, it is supposedly the most appropriate tense where the speaker is describing a recent event. But this function was usurped at an early stage by participial constructions, and the aorist became a learned formation little used in simple Sanskrit. In the Classical literature it takes its place beside the imperfect and the perfect as a narrative tense. Despite its complicated variety of forms, the aorist is easy to spot because of the augment and the secondary terminations; the best way to acquire familiarity with it is to read extensively in a work which makes use of it (e.g. the Daśakumārakarita of Daṇḍin).

**Injunctive**

In the Vedic language unaugmented forms of the aorist or imperfect are often used with imperative or subjunctive force and are then described as ‘injunctive’ forms. This usage has disappeared in Classical Sanskrit, with the following exception. The particle mā may be used with the unaugmented forms of the aorist, or very occasionally the imperfect, to express prohibition. Thus mā bhaṣṭa ‘do not fear’, māśaṅgam maṃsthāḥ ‘do not suppose so’, mā bhūt ‘let it not be’, mā dhyayasyaḥ sāhasam ‘do not resolve (anything) rash’.
Precative

The precative, or benedictive, is a kind of aorist optative. In Classical Sanskrit it is used only in the parasmaipada. It is formed by the addition of the suffix yās to the unstrengthened root, which appears as before the passive suffix ya. It is used to express wishes and prayers:

:a\-virahitau dam\-pat\-ī bh\-yā\-st\-ām  may husband and wife be unseparated

kri\-yā\d  a\-ghanā\-m  Magha\-vā vigh\-hā\-tā\-m  may Indra cause elimination of evils

aha\-n  ‘day’

The neuter substantive aha\-n  ‘day’ has aha\-r as its middle stem. The form aha\-r is thus nominative, vocative and accusative singular, and also the normal stem form as the prior member of a compound; it has, however, the further irregularity of appearing before the voiced middle case endings as aho (as if it were from aha\-s)—thus instrumental, dative and ablative dual aha\-bhyā\-m  etc. As the last member of a compound it appears as a (masculine) short a stem in one of two forms, aha or ah\-na.

anta\-ram

Among the meanings of the word anta\-ram  is ‘interval, difference’. At the end of a determinative compound, as well as meaning literally ‘a difference of’, it can signify ‘a different —, another—’: thus var\-n-ā\-nta\-ram  ‘a difference of colour’ or ‘a different colour’.

likhi\-t\-a\-nta\-ram  asy\-a\-ni\-yā\-tā\-m  bring another [thing written of him:] example of his writing

ṣa\-stra\-pā\-ṇi, a\-sr\-umukha

There are a few bahu\-vri\-hi\-s in which the second member expresses the location of the first. Thus ṣa\-stra\-pā\-ṇi  ‘sword-handed’, i.e. ‘[having a hand in which there is a sword:] whose hand holds a sword’; a\-sr\-u\-mukha  ‘tear-faced’, i.e. ‘[having tears on the face:] tearful-faced’. Grammarians analysed such compounds by putting the second member in the locative case: e.g. gada\-ku\-n\-ṭha  ‘goitre-necked’, gada\-u\-k\-a\-nt\-ha  yasa\-y  ‘on whose neck there is a goitre’. Similarly, ‘in whose hand there is a sword’ etc.
Sanskrit metre

Mention was made in Chapter x of the quantitative nature of Sanskrit verse and of the rules for distinguishing light and heavy syllables. A general description of Classical Sanskrit metre is given here, and individual details of the commoner metres will be found in the grammatical section at the back of the book. The subject is often omitted from standard Sanskrit grammars, which is a pity, since Sanskrit poetry cannot be fully appreciated by those who are metrically deaf. Much of a poet's creative effort is obviously lost upon the reader for whom a poem might just as well have been written in prose. The need, of course, is not simply to understand metrical structure analytically but to be able to feel the rhythm of the verse without conscious effort as it is read or recited. (A practical advantage of this ability, and a test of it, is that one may, through simply noticing that a line does not scan, be alerted to some of the small misprints which plague many editions of Sanskrit texts.) While learning to master the rhythms of Sanskrit verse, there is no harm in exaggerating to any degree that is helpful the natural tendency in Sanskrit recitation to prolong and stress the heavy syllables.

The anuṣṭubh metre

This is the bread-and-butter metre of Sanskrit verse, comparable in function and importance with the Latin hexameter or the English iambic pentameter. As well as being frequently used in Classical poetry, it is the staple metre of Sanskrit epic and of the many didactic works composed in verse. It is a simple, easily handled metre, since the pattern of light and heavy syllables is not fixed throughout the line.

As with other Sanskrit metres, a normal anuṣṭubh stanza is divisible into four quarters, called pādas. The word pāda literally means 'foot', and the latter word is therefore better avoided where possible in discussing Sanskrit versification, although in the case of the anuṣṭubh each pāda falls naturally for purposes of analysis into two groups of four syllables which might well be termed 'feet' in the English sense. The last group in each half-verse, i.e. the last group in the second and fourth pādas, consists of a double iambus: - - -. Any of the preceding four syllables may in principle be either light or heavy. If we represent such a syllable of indeterminate quantity by , the pattern of the second or fourth pāda is therefore - - - - - -. In the first and third pādas the pattern of the last two syllables is reversed, which gives - - - - - - .
An anushtubh stanza thus consists of two half-verses of sixteen syllables each and has the following basic rhythm (with the sign ' indicating a rhythmically prominent syllable):

\[
\begin{array}{c}
\cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \\
\cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot
\end{array}
\]

The syncopation at the end of the first and third pādas gives a feeling of suspense which is resolved at the end of each half-verse.

There should be a caesura (a break between words—or sometimes a break between two members of a long compound) at the end of each pāda. But the break between the second and third pādas, i.e. at the half-verse, is stronger than that between first and second or third and fourth. Thus the break at the half-verse is treated for purposes of sandhi as the end of a sentence, whereas sandhi is obligatory at all points within the half-verse.

The scheme given above is subject to the following qualifications:

1. The final syllable of the second and fourth pādas (as in other metres) and also of the first and third pādas may, in fact, be either heavy or light. (It was given as above merely to emphasise the underlying rhythm.)

2. No pāda may begin \( \cdot \cdot \cdot \cdot \) (i.e. either the second or the third syllable must always be heavy).

3. The second or fourth pāda must not end \( \cdot \cdot \cdot \cdot \cdot \) (i.e. in three iambis).

4. The above pattern for the first or third pāda is the pathyā (regular) form. The less common vipulā (permitted) forms are given at the back of the book.

The first stanza of Exercise 15 scans as follows:

\[
\begin{array}{c}
\cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \\
\cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot \cdot
\end{array}
\]

e vaṁ vā di ni de var ṣau / pār śve pi tu ra dho mu kī \\
li lā ka ma la pat trā ṇi / ga ṇa ya mā sa pār va tī

**Even (samacatuspadi) metres**

In addition to the anushtubh, Classical literature employs a wide range of more elaborate metres, some of the commoner of which are listed at the back of the book (Appendix 3). In most of these, each pāda is identical and consists of a fixed pattern of light and
heavy syllables normally between eleven and twenty-one in number. Thus the fourteen-syllabled Vasantatalākā metre, which has the pattern --------- (if such a long 'unstructured' string seems daunting at first sight, it may be helpful, purely as an aid to learning, to think of it as made up of ----.--.--.--.--.--.--.--):

preyān manoratha-sahasra-vṛttaḥ sa eṣa,
supta-pramattajanan etad amātya-veśma |
praudham tamaḥ—kuru kṛtajñataye aīva bhadram,
uttīṣṭaḥ mūka maṇi-nūpuram ehi yāmaḥ ||

(A girl is persuaded to elope:) Here is that lover wooed in a thousand dreams. Here is the minister's house where the people are asleep or inattentive. The darkness is thick. Simply from gratitude [do good:] treat your lover well. With jewelled anklets raised and muffled, come, let us be off.

Similarly, the nineteen-syllabled Śārdūlavikṛidita, --- --- --- --- --- --- --- --- --- --- --- --- --- --- --- --- --- (or --- --- --- --- --- --- --- --- --- --- --- --- --- --- --- --- ---):

manda:kvāṇita:veṇur ahni śīthile vyāvartayan go-kulaṃ
carbha-āpīḍakam uttamāṅga-racitaṁ go-dhūli-dhūmraraṁ
dadhat ||
mlāyantā vana-mālayā parigataḥ śrānto:pi ramyā:ākṛtir
gopa-strī-nayan:ōtsavo vitaratu śreyāṁsi vaḥ Keśavaḥ ||

(A benediction:) Sounding his flute gently, driving the cattle back [the day being slack:] as the day declines, wearing [placed] on his head a crest of peacock feathers grey with the dust from the cows, encircled with a fading garland of wild flowers, though tired attractive to look at, a feast for the eyes of the cowherd girls, may Kṛṣṇa bestow blessings upon you

Many metres, particularly the longer ones, contain one or more fixed caesuras within the pāda. Thus in the Śārdūlavikṛidita there is always a break after the twelfth syllable, so that the final seven syllables form a separate rhythmical unit. The final syllable of the pāda in any of these metres is supposed to be heavy. A light syllable may, however, be substituted at the end of the half-verse or verse, since it is compensated for by the following pause. A light syllable at the end of the first or third pāda is not normal, but it is permissible in some metres, notably the Vasantatalākā.
The way to master any of these metres is simply to fix its rhythm in one’s head. This may be achieved pleasantly enough by committing stanzas of Sanskrit poetry to memory. But for those who do not find it too arid, another possibility with practical advantages, which, of course, does not preclude the other method, is to memorise a Sanskrit definition of each metre. Such definitions can embody in a single pada of the appropriate metre a statement of its metrical pattern, including any caesuras, and its name. The last is especially useful since it is all too easy to recognise a particular metre without remembering what it is called. (The name of a metre always fits somewhere into its metrical pattern, and may perhaps sometimes have been a phrase taken from an early example of the type.)

Sanskrit prosodists refer to a heavy syllable as guru ‘heavy’, or simply g or ga; and to a light syllable as laghu ‘light’, or simply l or la. They proceed to an economical analysis by similarly assigning a letter to each possible group of three syllables:

\[ y \quad bh \quad m \quad g \]
\[ r \quad j \quad n \quad l \]
\[ t \quad s \]

(The value of these letters can be learnt by memorising them in the following pattern:

\[ 
\text{yamātārājabhānasalagāḥ} 
\]

where each letter initiates its own pattern—yamātā, mātārā, tārāja, rājabhā, etc.)

Thus the definition of the Vasantatilaka, as given by Kedāra in his Vyātaranākara, is:

\[ \text{uktā Vasantatilaka tābhajā jāgau gah} \]

the Vasantatilaka is described as t, bh and j, (then) j and g, (then) g —i.e. —–, —–, —–, —–, —

The group of three syllables is, of course, in no sense a rhythmical unit, and the pada is analysed continuously without reference to any caesura (yati). Caesuras are mentioned separately by a numerical grouping—e.g. the Śārṅgavikrīdita is said to consist of twelve syllables plus seven. Symbolic numbers rather than the ordinary numerals are mostly used for this purpose (these symbolic numbers are found in other contexts in Sanskrit, for instance in verses giving dates). For the ordinary numeral there is substituted some noun frequently associated with that particular
number (as if we were to say 'sin' for 'seven' in English because there are seven deadly sins). Thus yuga 'age of the world' means 'four'; surya 'sun' means 'twelve' (with reference to the signs of the zodiac); aśva 'horse' means 'seven' (because there were seven horses of the sun). Kedāra's definition of the Śārdūlavikriḍīta is:

śūrya; aśvair yadi māt sajau sa;ta;ta;gūh, Śārdūlavikriḍītam iñ, with twelve (syllables) plus seven, (there is) after m both s and j, (and then) s, t, t and g, (we have) the Śārdūlavikriḍīta

(The ablative to express 'after' is a grammarian's usage mentioned below.)

**Semi-even (ardhasamacatuspadi) metres**
There exists a number of metres which are not absolutely identical in each pāda, although each half-verse corresponds exactly. The commonest of these comprise a small family group in which the second or fourth pāda differs from the first or third simply by the insertion of an extra heavy syllable. Of these metres the Puspitāgrā is the most frequently occurring.

**The Āryā metre**
This metre, which was adopted into Sanskrit from more popular sources, differs fundamentally in structure from all the preceding. It is divided into feet (here the English term is appropriate and difficult to avoid), each of four mātrās in length. A mātrā 'mora' is a unit of prosodie length equivalent to a light syllable. Each foot (except the sixth) may therefore consist of ـــ ـــ ـــ ـــ or ـــ ـــ ـــ; and the second, fourth and sixth may further take the form ـــ ـــ. A stanza is normally made up of two lines of seven and a half feet each, with the sixth foot of the second line consisting of a single light syllable. In its Classical Sanskrit use, the metre usually contains a caesura after the third foot in each line.

In this metre the rhythmical ictus often falls upon a light syllable, and it can be difficult when reading some Āryā stanzas to keep a proper grip on the rhythm and at the same time avoid an unnatural manner of recitation. The following example, however, flows smoothly.

gacchati puraḥ śaṅram, dhāvati paścād a:sanśhitam cetaḥ |
cināṃsukam iva kehot prati vātāṃ niyamānasya ||
(as I think of the girl I have just parted from) my body moves forward, but my unsteady mind runs back, like the silk of a banner being carried into the wind.

The Kumāra-saṃbhava of Kālidāsa

Kālidāsa, in almost every estimation the greatest of Sanskrit poets, wrote both plays and poems. Among the latter are two examples of the mahākāvya or major narrative poem, Rāghu-vamsā 'The race of Rāghu' and Kumāra-saṃbhava 'The birth of Kumāra'. Kumāra (lit. 'the Prince') is another name of Skanda or Kārttikeya, god of war and son of the mighty god Śiva. Cantos I to VIII of the poem (all that are regarded as genuinely the work of Kālidāsa) describe the events leading up to his birth, but stop short of the birth itself. The gods need a powerful general to defeat the demon Tāraka, and such a general will be born only from the union of Śiva with Pārvatī, the daughter of the mountain-god Himālaya. However, Śiva is a practising ascetic and has no thought of marriage. Kāma, the god of love, attempts to inflame Śiva's feelings and is reduced to ashes for his pains; but Pārvatī finally wins Śiva's love by becoming an ascetic herself and practising the severest austerities. Canto VI describes how Śiva sends the Seven Sages (accompanied by Arundhatī, wife of one of them) to ask Himālaya for his daughter's hand in marriage. The extract given in Exercise 15 begins just after the Sage Aṅgiras has conveyed this request.

Each canto of a mahākāvya is normally written in a single metre, with the exception of one or more closing verses. The metre used is either the anuśṭubh or one of the shorter of the other metres, Indravajrā, Vamśāstha, Viyoginī, etc. (but never the Āryā). The longer metres such as the Sārdūlavikṛdiñā do not lend themselves to use in continuous narrative; and even with the shorter metres actually employed, the stanzaic structure, with each stanza a polished and self-contained unit, is one of the more striking features of such poetry. The concluding stanza or stanzas of each canto are written in a different and normally somewhat more elaborate metre: this is illustrated by the present extract, which extends to the end of the canto and closes with a Puṣpitāgrā stanza.

The extract has been chosen because it is a simple passage which illustrates both the anuśṭubh metre and the perfect tense, but in its slight way it does also suggest some of the qualities of Kālidāsa's genius: his luminous and unerringly exact use of language, the mark of the great poet everywhere, and his ability to view human life and activity (here, the giving of a daughter in
marriage) under a transfiguring sense of divine order—an ability sometimes superficially seen as a tendency to treat the gods in secular and sensual terms.

Here, as a preliminary guide to the general sense of the passage, is a comparatively free translation of it:

84 When the divine sage had spoken,  
Pārvatī, at her father's side,  
Keeping her face bent down began to count  
The petals of the lotus she was playing with.

85 The Mountain, though he had all he could wish for,  
Looked enquiringly at Menā.  
For where his daughter is concerned  
A man's eyes are his wife.

86 And Menā gave her assent  
To all that her husband longed for.  
The wishes of a devoted wife  
Are never at odds with those of her husband.

87 Determining inwardly  
The way he should reply,  
When the speech was over  
He took hold of his daughter, adorned for the happy occasion.

88 'Come, dearest child,  
You are destined as alms for the Most High.  
The Sages themselves are here to sue for you.  
My life as a householder has found its fulfilment.'

89 Having said this much to his child  
The Mountain spoke to the Sages:  
'The bride of the Three-eyed God  
Herewith salutes you all.'

90 Joyfully the sages acknowledged  
The noble generosity of these words,  
And bestowed upon Ambā  
Blessings that would immediately be fulfilled.

91 She, in her anxiety to do them homage,  
Displaced the golden ornaments at her ears,  
And as she showed her confusion  
Arundhatī took her upon her lap,

92 And the mother, whose face was full of tears,  
Made anxious by love for her daughter,
She reassured about the merits of that bridegroom,
Who had no other to make prior claims on him.

93 When Śiva’s father-in-law
Had consulted them upon the wedding-date,
And they had answered it should be three days hence,
The sages departed.

94 After taking their leave of Himālaya
They returned to the Trident-holder,
Announced the success of their mission,
And, dismissed by him, flew up to heaven.

95 And the Lord of Creatures passed those days with
difficulty,
Longing for union with the Mountain’s daughter.
When even our Lord is not immune from such feelings,
What ordinary, helpless man can escape the torments?

In stanza 87 ‘adorned for the happy occasion’ refers to the occasion of the Sages’ visit; but by a literary resonance it hints also at the coming occasion of the wedding. In stanza 92 the compound ananyapūrva, as well as meaning (as Mallinātha takes it) ‘not having another more senior wife’, is a pun meaning ‘having none other than Pārvatī herself as a previous wife’ — a reference to the fact that Śiva’s earlier wife Satī was a previous incarnation of Pārvatī. (I am indebted to Dr Wendy O’Flaherty for both these observations.)

Mallinātha’s commentary

The extract from the Kumāra-sambhava is accompanied by a commentary upon it by the medieval scholar Mallinātha, the author of standard commentaries on Kālidāsa’s two other main non-dramatic works, as well as on the mahākāvyas of other Sanskrit poets. His work is an excellent example of the more literal type of Sanskrit commentary, which expounds the original text by means of a continuous close verbal paraphrase. It is an interesting reflection of the structure of the Classical language and the difficulties of Classical literary style that such a word-for-word paraphrase should be worth making. The style of such commentaries should be mastered, since when they are by good scholars they are an extremely important aid in the interpretation of Classical texts. It should also be noted that many major works by writers on philosophical and other subjects are, formally speaking, commentaries upon earlier texts (or even upon some more succinctly expressed version of the writer’s own
views) and exhibit certain peculiarities of style deriving from this fact. The following remarks, although concerned primarily with the present extract from Mallinātha, should be of some help in the interpretation of commentaries in general.

The basis of the commentatorial style is oral exposition, and the simplest starting-point in understanding Mallinātha is to imagine him as a teacher sitting with a manuscript of the original text in front of him. He reads out or recites from memory—inevitably the latter, had he been expounding Pāṇini or the Vedas—the portion of the original, normally one stanza, which he is about to explain. (This is indicated in the written text of the commentary by the first word of the original followed by iti: thus in Exercise 15 evam iti means 'the portion beginning with the word evam', i.e. stanza 84.) He then goes back and takes the words one at a time or in small phrases, selecting them in the order most convenient for exposition and resolving sandhi as necessary.

As he takes up each word or phrase, he follows it with a literal equivalent, unless he considers it too obvious for helpful paraphrase. This habit of making paraphrase (or 'gloss') the rule rather than the exception is a useful one. It may seem pointless at times: on stanza 92 it is hardly likely to help anyone to be told that duhitų-snehenā means putrikāpreṃṇā. But this is a small price to pay for the advantage of having a check on the interpretation of passages which are not so obvious as they seem at first sight.

The commentary is often unobtrusively helpful in analysing compounds by resolving them into separate words. When this is done the compound is frequently not quoted in its original form in the commentary. Thus in 88 grhamedhi-phaḷam 'reward of a householder' occurs only as grhamedhināḥ phalam (with grhamedhināḥ glossed as grhasthāya). When the original form of the compound is quoted, it tends to appear after the analysis: e.g. 92 tasyāḥ . . . mātaram tan-mātaram. This forms an exception to the general principle that the paraphrase is placed after the original. (In the transliterated version of Exercise 15 any direct gloss is placed in parentheses, and a colon is placed between the gloss and the original—i.e. normally immediately before the gloss, sometimes immediately after.) The practice serves to 're-establish' an original form after analysis and is commoner with less straightforward compounds such as bahu vowed: e.g. 92 (aśrūṇi mukhe yasyāḥ tām:) aśrumukhī. Even in such cases the original compound may be replaced by a phrase like tathā ōktaḥ '(being one) so described': thus in 85 grhinī-netrāḥ 'having a
wife as one’s eye’ appears as grhiny eva netram ... yeśam te tath ā ōktāh ‘of whom the eye is in fact the wife—those such’ (the particle eva serving, as frequently, to distinguish the predicate).

The formula yath ā tath ā is used to indicate adverbial value. Thus if sīghram has the meaning ‘swiftly’, this may be made clear by the gloss sīghram yath ā tath ā ‘in such a way as to be swift’.

While bahuvrīhi compounds are regularly analysed by means of relative clauses, the analysis of other formations is generally by means of an iti clause, with the relative pronoun replaced by ayam (or, in the nominative case, omitted): e.g. bālam asy ā āśt īti bālī ‘the word bālī means [“this has strength”]; “that which has strength”; pacyata īti pākā ‘the word pākā means [“it is cooked”;] “that which is cooked”’.

As in the above examples (bālī, pākā), a formation to be analysed is normally mentioned in the nominative case. The formation is thereafter ‘picked up’, and if necessary returned to the appropriate oblique case, by means of the pronoun sāḥ. The discussion of an:anyaśpūrvasya in stanza 92 illustrates the use of sāḥ and also of the relative clause and the iti clause:

1 anyā pūrvam yasy ā āsti so an:anyaśpūrvah ‘an:anyaśpūrva means “one who has another (woman) as a prior (claim)”’.

2 sa na bhavat īty an:anyaśpūrvah ‘an:anyaśpūrva means “one who is not an:anyaśpūrva”’.

3 tasya an:anyaśpūrvasya ‘this latter formation when placed in the genitive singular provides (the word contained in the text, namely) an:anyaśpūrvasya’.

The present participle of as, sant, is often inserted in the course of exegesis and serves to distinguish attributive words from the substantive they qualify; so in stanza 84 adhomukhā satī ‘(Pārvatī counted the petals) being downward-gazing (as she did so)’. The phrase tath ā hi ‘for thus’ indicates that the following portion of the text is an explanation or amplification of the preceding.

The syntactical structure of the original text provides a framework for the commentary, but syntactical continuity is frequently interrupted by the insertion of explanatory remarks (such asides being natural in a spoken exposition.) One type of insertion, that occasioned by detailed grammatical analysis, has already been touched upon. In the same way the word-for-word gloss may be interrupted by a freer paraphrase of the preceding
words, followed by ity arthah ‘such is the meaning’, ‘in other words ...’, or iti bhavah ‘such is the essence or implication’, ‘i.e. ... , that is ... ’. iti yāvat ‘which is as much as to say’, ‘in fact’ is especially used where something is glossed in terms of a simpler or more precise concept which might not have occurred to the reader. Where something is to be supplied in the original, this is indicated by iti śeṣah ‘such is the remainder’, ‘understand ...’.

Quotations and opinions from other authors are indicated by iti plus the name of the writer or the work. The use made of Pāṇini’s rules in explaining grammatical forms is discussed below. Lexicons are also appealed to. The oldest and most reliable of these is the Amarakośa by Amara or Amarashimha (written in verse, for ease of memorisation). Lexicons make continual use of the locative case in a technical meaning of ‘in the sense of’. Thus udāro dātṛ; mahatoḥ, quoted under stanza 90, means ‘(the word) udāra (occurs) in (the sense of) dātṛ or mahānt’.

The use of punctuation and sandhi in commentary style is naturally different from their use in a normal text. The daṇḍa may be used at any ‘pause for breath’ and separates the asides from the mainstream of the commentary. The following policy on sandhi has been adopted in editing the present extract: no sandhi has been made between the words of the text quoted directly in the commentary and the surrounding words of Mallinātha himself, and similarly none before iti where this marks a quotation by Mallinātha from any other author.

**Pāṇinian grammar**

When Mallinātha considers a form worthy of grammatical analysis, he explains it by quoting the relevant rules of Pāṇini’s grammar. For the non-specialist, in fact, the operation of the Pāṇinian system can be studied more enjoyably in a literary commentator such as Mallinātha, where its application to the normal forms of the language can be observed, than in the commentaries upon Pāṇini himself, which are frequently concerned with recherché forms and complex theoretical considerations. A brief explanation of the references to Pāṇini in Exercise 15 may help to give a first faint inkling of how his grammar works.

Pāṇini’s sūtras, or aphoristic rules, are formed with the greatest possible succinctness. They are arranged in such a way that they frequently depend for their understanding upon the statements made in the sūtras immediately preceding, and have indeed in principle to be interpreted in the light of all the other
sūtras in the grammar. The suffixes which combine with word bases to form actual words are abstractions just as the verbal roots are. Thus the causative-denominative suffix is treated as having the basic form i, which by the operation of various sūtras changes to ay and combines with the inflexional endings. Systematic use is made of anubandhas, ‘indicatory letters’ attached to these suffixes. Thus the past participle suffix is known as kta, the k indicating that the preceding stem appears in its weak form. The causative-denominative is similarly known as ni: the ni permits the vṛddhi of a root such as kr in kārayati, while other sūtras ensure other grades of the root where necessary. The ni also serves to distinguish ni from other i suffixes, such as śi the neuter plural ending (kāntāni, manāmśi, etc.) or the Vedic ki as in papi ‘drinking’. The compound-final suffix tāc referred to in sūtra 5.4.9x is one of a host of a suffixes: the t indicates that the feminine is in ī, and the c that the accent is on the final. These artificial words are inflected like ordinary stems of the language, so that ni is a substantive in short i (gen. neh, loc. nau) and tāc is a consonant stem. But tāc illustrates the fact that certain sounds may occur in final position in made-up words that are not so found in the natural words of the language.

The cases are used in technical senses: the ablative to signify ‘after’, the locative ‘before’, the genitive ‘for, in place of’, while the substitute which is put ‘in place’ is expressed in the nominative. It is as if one were to say ‘after child’ for s (there is) ren’ to express the irregular plural of child; or ‘for soft’ for sof before en’ to indicate that the t of soften is not pronounced. To describe the sandhi of the mentioned in Chapter 2, we may (if we select di as the basic form) say ‘for ăd (there is) ă before consonants’. It is not necessary to say in full ‘(there is) ăd’, since (with certain qualifications) it is a principle of interpreting Pāṇinian rules that a single-letter substitute is to be treated as replacing only the final letter of the original.

The first sūtra which Mallinātha quotes, Pāṇini 7.3.43, illustrates this last point. It concerns the fact that the causative of ruh ‘ascend’ may take the form ropayati as well as the regular rohayati. It runs ruhāḥ po nyatarasyām. From an earlier sūtra (7.3.36) the word nau ‘before ni’ is to be supplied, ruhā is the genitive of ruh, anyatarasyām means ‘optionally’. The sūtra therefore means ‘before the causative suffix, for (the final h of) ruh, p is substituted optionally’.

The discussion of the word tryahah ‘period of three days’ in stanza 93 is more complex. It may be observed in passing that
such compounds, which correspond to the English ‘a fortnight’, ‘a twelvemonth’, are best looked on as having exocentric value—‘that (period) in which there are fourteen nights/twelve months’. But Sanskrit grammarians include them in a special class called dvigu ‘numerical compound’, which is treated as a sub-variety of tapuruṣa.

Mallinātha begins by quoting 2.1.51 taddhito₃árh₃; ñttarapada; samāhāre ca. samān; ñdhikaraṇena must be supplied from 2.1.49, which states that certain words may combine ‘with (another word) having the same case relationship’ to form a compound. This is a way of saying that they may be prefixed with adjectival or appositional value to another word so as to form a descriptive determinative. dikṣamkhye must be supplied from 2.1.50, which deals with the fact that ‘(words denoting) either region or number’ combine in the same type of compound to express various proper names. The present sūtra thus says that words expressing region or number may compound with a word having the same case relationship ‘in the following further circumstances (ca): to express the sense of a taddhita (secondary suffix), or when there is a further member (added to the compound), or to express collective sense’. The first two possibilities will not be discussed since they are not relevant here. In tryahah we have the numeral tri ‘three’ combining with ahaṃ ‘day’ to express the sense ‘collection consisting of three days’. The locative samāhāre does not here have its sense of ‘before’ but its other technical sense of ‘in the sense of’ as used in lexicons.

The following sūtra, 2.1.52, not quoted by Mallinātha, says samkhye; pūrvo dviguḥ, i.e. ‘the name dvigu is given to a compound (of one of these three kinds) when the first member is a numeral’. (This explains why Pāṇini did not make 2.1.50 and 2.1.51 a single sūtra: the name dvigu does not apply to a compound like sapta:ṛṣayah (nom. pl.) ‘the Seven Sages’, the Sanskrit name for the Great Bear.)

Although the word ahaṃ ‘day’ is a consonant stem, tryahah is an a-stem. Mallinātha quotes 5.4.91 rāja; ṣahṣakhibhyas taṃ. This is governed by 5.4.68 samās-añtaḥ ‘the following suffixes (down to the end of Book 5, in fact) are compound-final’. The sūtra thus means ‘after the words rājaṃ, ahaṃ and sakhi there occurs as a compound-final suffix taṃ’.

Mallinātha does not bother to quote 6.4.145 ahnaṃ taḥ; khor eva, which shows how to apply this last rule. The words lopaḥ ‘elision’, i.e. ‘zero-substitution’, and teḥ ‘in place of ti’ are to be supplied, ti is a technical term meaning ‘the final vowel of a
word plus the following consonant if any'. The sūtra therefore means 'zero is substituted for the final vowel and consonant of ahan, but only before a suffix with indicatory ı or kha'. Thus ahan + ıc becomes ah + ıc, i.e. aha.

Mallinātha refers to, without actually quoting, 2.4.1 dvigu, ekavacanam 'dvigu compounds are singular'; and finally justifies the masculine gender of tryahah (though Kālidāsa only uses the ambiguous ablative form tryahāt) by 2.4.29 rātra, aha, āhāh, pumṣi. From 2.4.26 dvandva, tatpurusayoh is supplied: 'the words rātra, aha, and aha (used at the end of a co-ordinative or determinative compound) occur in the masculine'.

To summarise the above:

tri + ahan means 'group of three days' by 2.1.51
the compound takes the suffix ıc by 5.4.91
ahān + ıc becomes aha by 6.4.145
the compound is a dvigu by 2.1.52
and therefore singular by 2.4.1
and masculine by 2.4.29.

Sūtra 5.2.80 utka unmanāh is interesting as an example of nipātaḥ, a formation listed ready-made by Panini without justification in terms of its components, utka 'eager' is listed among formations made with the suffix kan, but is anomalous both because kan is added not to a nominal stem but to the prefix ut and because its meaning, which refers to a mental state, it is not fully explicable from its elements. Panini thus lists it as a special form and gives its meaning. The word nipātaḥ is better known in the sense of 'particle', a meaning it acquires because particles exist ready-made without undergoing grammatical formation.

Lastly, in his comment on stanza 87 Mallinātha shows his knowledge of Panini's analysis of the word nyāya 'proper'. Sūtra 4.4.92. dharmapathyarthanyāyad anapete, teaches that the taddhita suffix yat, whose real form is ya, is added to the forms dharma, pathin (the stem form of panthan as analysed by the Sanskrit grammarians), artha and nyāya in order to form words which mean 'not departed from dharma', etc. Although Mallinātha does not quote Panini exactly, his gloss of the word nyāyyam as nyāyad anapetam echoes the relevant sutra.

**Quotations from literary critics**

Besides citing grammarians and lexicographers, Mallinātha quotes from many other sources, including popular sayings and
works on right conduct (dharma-śāstra) or political science (nīti-śāstra), and in particular from many literary critics. He seldom gives the name of the work he is quoting from, and sometimes when he does so the attribution is wrong. It may be assumed that his quotations are normally made from memory.

Sanskrit literary criticism as it is known from about the ninth century onward is the development of an earlier alamkāra-śāstra ‘Science of Embellishment’ in combination with certain elements of nātya-śāstra ‘Theatrical Science’. The term alamkāra ‘ornament, embellishment’ is wider than the English ‘figure of speech’ and somewhat different in scope. It includes almost all the usages by means of which a poet’s language departs from the most colourless possible presentation of facts and ideas, and covers devices of sound such as assonance and rhyme as well as devices of sense such as simile and metaphor. In addition to the alamkāras proper, various possible ‘Qualities’ (gunas) are enumerated. Mallinātha observes that stanza 94 illustrates the Quality known as Conciseness (samkṣepa) and quotes a rather tautologous definition of this Quality from a work called the Pratāparudriya. An examination of the stanza will indeed show that Kālidāsa’s telescoping of the narrative at this point is sufficiently marked and deliberate to be considered a literary device.

Although Mallinātha does not bother to point the fact out, the second half of stanza 85 (like the second half of 86, which is parallel) illustrates a common rhetorical figure known as arthāntaranyāsa ‘Substantiation’ or ‘Corroboration’. In its most typical form, as here, it consists of a general reflection provoked by the particular facts of the situation that is being described, and is frequently signalled by the presence of a word such as prāyenā ‘generally’. The figure thus has the flavour of ‘moral-drawing’. There is a similar flavour to the second half of stanza 95, but here, as Mallinātha points out, the precise figure involved is arthāpatti ‘Strong Presumption’, i.e. reasoning a fortiori.

From nātya-śāstra literary critics adopted the theory of rasa (lit. ‘flavour, taste’), which in its most developed form is a subtle theory of the nature of aesthetic experience. Its basis is the division of the spectator’s experience of a play into a number of ‘flavours’ (at first eight, later usually nine)— comic, horrific, etc. To each of these rasas corresponds a basic human emotion (sthāyībhāva ‘Stable or Dominant State’), which will normally be represented in one or more of the characters of the drama. Around the basic emotion various minor emotions come fleetingly into play—the thirty-three Transitory or Subordinate
States, called either vyabhicāri:bhāva or sarmcāri:bhāva. Thus in the Amorous or Romantic rasa (śrāgāra) the hero and heroine feel the sthāyibhāva of Love (rāti) and the vyabhicāribhāvas of Impatience, Disappointment, Contentedness and so on. Mallinātha points out that stanza 84 illustrates the vyabhicāribhāva of Dissimulation (avahittha or avahitthā). In fact, this stanza is the one most quoted in textbooks as an example of this particular State.

**Vocabulary**

aṅkaḥ  hook; curve of the body, lap
Aṅgiras  m., pr. n.
aṅgūkṛ make a part, subordinate; adopt, accept, promise
adri  m. rock, mountain
adhojukhā (f. 1) down-faced, with face bent down
antaram interval, difference; another
-antaram  ifc. a different, another
anyatarasyām  (gram.) optionally
apara  pron. adj. other
apūpaḥ  cake: see daṇḍapūpikā
apeta  departed; free from (abl.)
abhīpsita  desired; abīpsitaṁ thing desired, desire
Amarah, Amarasimhā  pr. n., author of the lexicon
Amara-kośāḥ
Ambā, Ambikā  pr. n., the wife of Śiva
arth-āntara-nīśāḥ  (lit. crit.) Substantiation
arth-āpatti  f. (lit. crit.) Strong Presumption
alaṃkārāḥ ornament; (lit. crit.) embellishment, literary figure
aṃvāsa  powerless, helpless
avahitthām, avahitthā  disimulation
āsru  n. tear; āsru-mukha ‘tear-faced’, tearful-faced
ahan  n. irreg. day
-ahā, -ahāḥ  (ifc. for ahan) day
ākāraḥ form, appearance, (facial) expression
ākāśaṁ  ether, sky
āpataṇaṁ  occurrence, (sudden) appearance, arising
āpatti  f. happening, occurrence
āsis  f. irreg. prayer, benediction
āśīrīvādāḥ  blessing, benison
āsakti  f. adherence, intention (on)
itara  pron. adj. other
iṣṭāṁ thing wished, wish
ipsita  desired, wished for
utka  eager, longing for
uttara  following, subsequent, further; uttaraṁ answer
udāra  noble, generous
unmānas  eager, longing
eka-vacanaṁ  (gram.) singular (number)
kanakaṁ  gold
kamala  m./n. lotus
karaṇaṁ  doing, performing
kavi  m. poet, creative writer
karaṇaṁ  instrument, means
kuṭumbaṁ  household, family
kuṭumbin  m. householder, family man
kuṇḍalaṁ  earring, ear-ornament
krṣchrām  hardship; krṣchrat with difficulty
kaimutika deriving from the notion kim utsa 'let alone';
kaimutikanyāt [from the principle of 'let alone':] a fortiori
kham hole; vacuum; sky, heaven
gah the letter g; (in prosody) heavy syllable
ganā counting
gārhasṛtyam being a household
griri m. mountain
grhamedhin [performer of domestic sacrifices:] householder
gṛha-sthāṇa one who is in a house, householder
gṛhini housewife, wife
gopanaṃ concealment, hiding
caturthā (f. i) fourth
cīrag strip of bark (worn by ascetic)
jah the letter j; (in prosody) the syllables ——
jambunāda (f. i) golden
jijñāsā desire to know, wish to determine
jñānaṃ knowledge, perceiving tāc (gram.) the suffix a
tat-क्षणam at that moment, thereupon
taddhitah [i.e. tat-hitah 'suitable for that'] (gram.) secondary suffix
tanayā daughter
tāraka causing to cross over, rescuing, liberating
tithi m./f. lunar day (esp. as auspicious date for ceremony)
tri three
trilokanāh the Three-eyed (god), Śiva
Tryambakaḥ name of Śiva
tryāḥah [period of] three days
dandaṇpūpikā the stick-and-cake principle ('if a mouse eats a stick he'll certainly eat a cake'), reasoning a fortiori
dalamaṇ petal
dātṛ giver, granting
dānak gift, bestowal
dvigu m. [from dvigu 'worth two cows'] (gram.) numerical compound
naḥ the letter n; (in prosody) the syllables ——
namas-kāraḥ making obeisance
nipatāḥ (gram.) ready-made form (laid down without grammatical analysis)
niścayaḥ determination, resolve
nyāyaḥ rule, principle; propriety
paḥ, pa-kāraḥ the letter p
patram feather; leaf, petal
padaṃ word, member of a compound
paraśāntara under another's control, not in control (of)
parinayāḥ marriage
prasyanta [having as an end:] ending with, up to
Paśupati m. name of Śiva
pākaḥ cooking; ripeness, full-filment
Pārvatī pr. n. wife of Śiva
pāśvam flank, side
pitṛ m. father
pumalīṅga having masculine gender
pumavant (gram.) masculine
puṃs m. (irreg.) man, male, masculine
putrī, putrikā daughter
puraskṛta placed in front, before the eyes
puṣpitaṅgṛa (in prosody) name of a metre
prthagjanaḥ separate person, ordinary person
praṇāmaḥ salutation
pratīyaḥ (gram.) suffix
śraddhā having as one’s
authority
prema m./m. affection
bandhu m. kinsman
buddhi f. intelligence, mind
bhartṛ m. husband
bhāva state of being; essence,
meaning; emotional state,
emotion
bhikṣā alms
bhitṛ afraid
mahādharaḥ mountain
mṛtyum-jayaḥ Conqueror of
Death
Menā pr. n. Pārvati’s mother
ya-kāraḥ the letter y; (in
prosody) the syllables ---
yācitrī m. suer, petitioner
yukti f. argument
yugam pair; ifc. two
yuj joined, even (in number);
ayuj uneven, odd
yogya suitable
raḥ the letter r; (in prosody) the
syllables ---
rātrāḥ at the end of compound
for rātri f. night
ruh the root ruh
rephaḥ = raḥ
lakṣaṇam mark, characteristic;
definition
liṅga mark, sign; phallus;
(gram.) gender
liṅgā play, sport
vacaś n. word, words, speech
vataṃsaḥ/vataṃsakaḥ ornament,
esp. earring
vadhū f. woman, bride
varaḥ suitor
valkala m./m. bark (of tree)
vasaḥ power; -vāṣāt from the
power of, because of
vasaṇāṃ dress
vākyam utterance
vikāraḥ transformation; mental
disturbance; ifc. made out of
vīpratīpanna perplexed,
uncertain; a:vīpratīpanna not
uncertain, entirely fixed
vibhu powerful, esp. as an
epithet of Śiva
vilambah delay
vivāhaḥ wedding
vīṣoka free from sorrow, at ease
vīśv-ātman m. Soul of the
Universe, Supreme Godhead
vīṣayaḥ dominion, sphere, field,
of action
vistaraḥ expansion, proximity
vṛtta metre
vṛtti f. behaviour, conduct;
(gram.) synthetic expression
(by compounding, as opp.
analytic expression by separate
words)
vaivāhika (f. i) (suitable) for a
wedding
vodrī bridegroom
vyabhicāraḥ deviation, swerving
vyabhicārin liable to deviate,
swerving; avyabhicārin
unswerving
vyājaḥ fraud, pretence
Śivaḥ pr. n.
śulīn Trident-bearer, epithet of
Śiva
śēṣaḥ remainder, portion to be
supplied
śailaḥ mountain
ślokaḥ stanza
sāmketaḥ agreement, assigna-
tion; sāmketa-sthānam place of
assignation
sāmkṣipta abbreviated, in
concise form
sāmkṣepaḥ conciseness
sāmcārin going together,
transitory; sāmcāri bhāvah
Subsidiary Emotional State

śamārtanaṁ establishment, confirmation

śamāśaṁ (gram.) compound

śamāhāraṁ group, collection

śampūrṇa fulfilled

śarva-nāmaṁ n. (gram.) [name for anything:] pronoun

śāpatīṛyaṁ the state of being the sharer of a husband

śapatiṁ (sapatāṁ)

śān plus yuj (VII anuyākṣe) question, examine

śālam + kṛ (VIII alamkarotī) adorn, embellish

śāh (defective verb, perf. āha) say, speak

śā + pat (I āpatati) occur, befall, appear suddenly, present oneself

śā + prach (VI āprācchati) take leave of, say goodbye

śā + mantr (X āmantrayate) salute; take leave of

śā + ruh caus. (āropayati) cause to mount, raise onto

śu + ākṣ (I udiśkṣate) look at

śu + yā (II ujayati) rise up

śu + ākṣ (I upekṣate) overlook, disregard

śdha caus. (edhayati) cause to prosper, bless

śaṁ (X gaṇayati) count

śaṁ (denom. pres. gopāyati) guard; hide

śaṁ (I carati) move, go, depart

śaṁ (I calati) stir, move, go away

śāma caus. (jāmāpayati) inform, announce

śaṁ (I namati) bow, salute

śaṁ + ci (V niścinoti) ascertain, settle, fix upon

śaṁ + pad (IV nispayate) come forth, be brought about; p.p.

śaṁpanna completed

śaṁ (I pacati) cook, ripen; pass. pacyate be cooked, ripen

śaṁ + kṛṣ (X parikṛtayati) proclaim, declare

śaṁ + kāpa caus. (parikalpayati) fix, destine for (dat.)

śaṁ + āp (V prāpnoti) reach, go to; obtain, win

śhī (III bibheta) fear; p.p. bhīta afraid

śā (II yāti) go

śā caus. (yāpayati) spend (time)

śāj (VI lajjate) be shy, blush, show confusion

śvē + kṛ (VIII vikarotī) alter, change, distort, cause mental disturbance (vikāraṁ) to

śvē (VI vindati) find; pass, vidyate is found, exists

śvē + pra + kṛ (VIII viprakaroti) injure, torment
Exercise 15  Note: The transliterated version of this exercise should be of particular help in solving difficulties.

एव्वादिनि देवर्षी पार्ष्व पितुराहसुधी।
लीलाककलपणाणि गणयामास पार्ष्वती ||84||
एव्वादिति । देवर्षी अश्वरित एव्वादिनि सति पार्ष्वती पितु: पार्ष्वे अश्वमुखी सती।
लज्जयेति शेषः। लीलाककलपणाणि गणयामास संस्थखौः। लज्जायशालककलं-गणनायणनूँ ज्योये पत्याय:। अनेनावहितवाहः संचारी भव उक्तः। तदुकम्—
अवहितवा हृ लज्जायशेऽवाहाकार्योपनिषिद्धः।

शैल: संपूर्णकामो उपि मेनामुख्वुद्धशतः।
प्रायेयण गृहिणीनेत्रा: कन्यायेषु कुदुम्बन: ||85||
शैल क्षिति । शैल: हिमवत् संपूर्णकामो उपि। यात्र कृतनिभयों उपेत्याय:।
मेनामुख्वुद्धशत:। उँचात्तरजित्यसेवति भावः। तत्वा हि। प्रायेयण कुदुम्बन: गृहस्या:।
कन्यायेषु कन्याप्रयोगनेत्रु गृहिणेऽवेव नेत्रं कार्यान्तङ्कारणं चेष्टा ते तत्तोका:।
कलक्रितानृवस्थाः इत्यादः।

मेने मेनापि ततसव पत्यु: कार्याभिस्वितंतम्।
भवन्यव्यवहितारियो भृत्तिरिहृतं वित्तिता: ||86||
मेन क्षिति। मेनापि पत्यु: हिमालवस्त्र ततसवभीमितं कार्य मेने अहृतेचकार। तत्वा हि।
परितत्र ततं वासां ता: भृत्तिरिहृतं अभीस्विते न विद्वेये व्यवहारे वासां ता:।
अव्यवहितारियो भवति। भृत्तिचित्ताभिचवस्त्र भवन्तीति भावः।

इदम्सारं न्यायविद्विदन्तिबुद्धा विमृधस्य सः।
आद्ये वचसात्तीत यक्षालेङ्कुलां सुवाम् ||87||
एवेह विश्लेष्यने वस्ते भिष्ठासि परिकल्पिता।
अर्थार्थो मनुष्यः प्रामाण्य गृहमेधिकर जया॥८॥
एवेहः हे वस्ते पुत्रे एविः आग्नेयः। तव विश्लेष्यने शिवय भिष्ठा परिकल्पितासि
विश्लेष्यती। रक्षादि सम्बन्धांन तर्क भिष्ठा तपस्विन: इति वचनाविद्या भावः॥
अर्थार्थो चाचितारः मुनि:॥ मया गृहमेधिनः गुहस्यस्य फलं प्राप्यम्। इह परश्रमाना
चारकास्यापात्रे केषादानगाहिस्यस्य फलोऽपि।॥
एतादुक्का तपस्यामुनिनां महासरः॥
इत्य नमिति व: सर्वादिशोद्धविषुरिति॥८९॥
एताविद्यतः महासरः: हिंदुस्तु तपस्याः एतादुक्कु पुरावः उक्ता ऋषीनां आहारिते।
किमिति। इत्य त्रिलोचनवविभवः: ज्ञानाकारी व: सर्वादू नमिति इति। त्रिलोचनवविभवः
सिद्धवधम्ययनोनन्नाविप्रतिपन्न दानिमिति सुचचित्त॥
इग्नितार्थक्योदाराय ते अभिन्नन्त पारेरः।
आशीर्विधायाःः पुरः पाकाभिसर्विकाः॥९०॥
इग्नितार्थक्योदाराय ते मनुष्यः इग्नितार्थक्यया इयार्थकर्मेण उदारं महतः। उदारो तत्तात्
तोः: हिमातः वच: वचनम्य अभिन्नः साधिति सङ्कुच्या। अभिकामः
अभावः। पर्वत इति पाकः फलम्॥ पुरः पाकाभिः पुराकृतवलिभः: आशीर्विधाः
आशीर्विधाः: एतायाःः संस्थित्याःः॥
तां प्रणामादशस्तराणां वार्ताश्च वर्तस्तराःकाम।
अघुकारोपयाःः लभ्यमानवामस्वाभावः॥६१॥
तामिति। प्रणामादशस्त्राणां नमस्कारास्तः खसे जाम्बुदेवे चुवर्निविकरे वत्सःके
केनकुण्डले वर्षस्यां लभ्यमानः तामस्य अभिकाम: अस्तन्ति। अघुकारोपयाःः। रूहः
पो उत्तरस्तराम् इति पक्षाः॥
तन्त्यारते चाशुशुद्धी दुहितिस्नेत्वविक्रमाः।
वर्ष्यास्यानुपूर्त्य विशेककामकर्मोऽहुः॥६२॥
तत्तदिति। दुहितिस्नेत्वुपुराणक्रितेऽपि। दुहितिस्नेत्वुपरीक्षेण इति भीतमः। अत एवः शृणुि
मुखे वर्षस्यास्यां अप्रुत्तुः तस्यः। आभिकाराः। चारते तन्त्यारते मेघाः च। अनया पूर्वे
वस्तारस्त तस्मा इति पूर्वस्य पुरुषार्थः। सर्वानां शृणुितिविधे पुंवध्रावः। इति पूर्वपरस्य पुरुषार्थः।
सन भविज्ञाताः वर्षस्यास्य अनुपूर्त्यस्य। साप्ताहः ज्ञातवर्ष्य इत्यः॥ वर्ष्याः
वोः: गृहः मुखस्यात्त्वाचिदिः विशेषोऽन्तः खायः अकरोऽहुः॥
वौऽहुः तिथिः पुष्यास्तेश्च हर्षवनाः॥
ते ज्याहादुर्भमाक्याय चेच्छारीपरिग्रहः । २३ ॥

वैवाहिकीमिति । पीरपरिग्रहः वल्कमात्रवस्ना । ते तपस्विनः वश्यपुर्ण तस्मिनेव भजे
हर्षभन्दुभा हिमवता वैवाहिकी विवाहसंगमं तिथिं पृथ्वमेवकथित: तेकवनुक्त: ।
सन्तः । ज्ञायणामध्यं समाहारसर्वस्मारे । च । इति समासः।
राजाः सक्षिप्तहु इति । रघुवनीमनः । राजाः पुंसः क्री गृहविवाहः। वयस्तु । ज्याहारू उदमें उपरि आक्षेपाय चुक्ये ताहि विवह: । इत्युक्ता
चूः । चलिता: ॥

ते हिमालयमानन्य पुनः प्राप्य च मृतिनमः।
विस्त्रार्थो मन्येन तत्त्वसुहः: । खमुबुधः: ॥ २४ ॥

तेच्छारीपरिग्रहः । हिमालयमानन्य सादृश्याय ज्यापुक्त: पुनः: मृतिनम: हरं
संबंधीरसायनाय प्राप्य च । चिद्मुक्ति निवर्तमान: अर्थमम प्रीतमभाय अति नवेन ज्ञार्थित: च ।
परित्वात्: ते ज्यातिना विवृत्ता: खमु आकाश: प्रति उद्व: । उत्तेजः: । अर्थ
संक्षिप्तार्थाभिनवाहातः तत्सुन: । तदुक्रमः—संक्षिप्तार्थाभिनवाहाः च ।
परित्वात्: इति।

भवान्युपस्तिसर्वहमात्रवित्तमान्य सोहु: न सर्वान तदृत्वकालिद्विखाय
पन्थपरित्व तान्यहानि कृष्णादेव
अथमयद्विषुदासामाजयोक्तः।
कम्परंमसं न विप्रक्रुदुः
विषुपर्यों च बयमेन सुप्रविला भावः। २५ ॥

पन्थपरित्वः । उक्तः मनो चर्च सः उक्तः । उक्त: उक्त: नमथ: । सुप्रविला भावः: इति निपातः।
अविद्वरतासमाजयोक्तः: पार्तितपरायोगुः: पन्थपरित्विन तान:। श्रीपीतिः श्रेष्ठः।
अहानि कृष्णादेवमयत अयुपयत। कविराह—अभि भाव: औरसुक्ष्यादः
संचारिणः: अवधमु इन्द्रवर्तसः अरितभम पूर्णन: के न विप्रक्रुदु: । न विकारे
नवेतुः: । चतुः चत्रातिविमुखं सर्वथा: । चित्रेक्षुभिमिति चावतः। तम् स्वरहमो अथि
स्पृहात्त। विकृर्त्तिनीत्यः। अर्थ विभुविकारसमर्थनादितिरजनितिविकारः
कैमुक्तिन्यावायादपतीत्यार्थितिरस्तकरः । तथा च सुन्माः । दण्डाप्रविकायान
प्रांतिरपरायमर्यः इति। अर्थान्यत्वः । इति के चित् तदृशविवाहः। युक्तसूत्रि
विभिन्नसंस्कृतो यथार्थस्तु। विप्रयोग वृत्तम—अभूति नहुनेर्वतो यथार्थ: च नजी
जरायण: पुण्यासः इति लक्षणात्।
Anyone who has mastered the present volume is adequately equipped to read simple Classical Sanskrit. Those whose interest lies particularly in Indian religious thought may well wish to begin with the best loved of all Hindu religious texts, the *Bhagavad Gītā*, written in eighteen short cantos of easy, straightforward verse. Innumerable texts and translations of this work exist. For the student, the most scrupulously faithful translation is probably that by F. Edgerton (Harper Torchbooks). Other distinguished scholars who have translated the work include R. C. Zaehner (*Hindu Scriptures*, Everyman; also *The Bhagavad Gītā* with commentary and text in transcription, Oxford University Press) and S. Radhakrishnan (Allen & Unwin, including text in transcription). The pocket edition with a text in nāgari by Annie Besant (Theosophical Publishing House) is cheap and convenient, though the accompanying translation is unreliable.

In secular literature a good starting-point is the *Pañcatantra*, a witty and sophisticated collection of animal fables (the ultimate source of La Fontaine), written in fluent, racy Sanskrit. Many versions of this work have survived, and these were collated by Edgerton, who produced a recension as near as he thought it was possible to get to the original. His translation of this has been reprinted (Allen & Unwin), but not unfortunately the Sanskrit text (American Oriental Series, Volume 2, New Haven, 1924), which should, however, be obtainable from specialist libraries.

An especially attractive and accessible branch of Classical Sanskrit literature is the drama. The prose dialogue is straightforward (many sentences are likely to seem familiar to the student of this book!). Certain characters speak in Prākrit, but almost all editions include a Sanskrit translation (chāyā) of these passages. The stanzas of verse interspersed among the prose are
more elaborate in style but should not prove too difficult with
the help of a translation and notes such as have been provided
for most standard Sanskrit plays by M. R. Kale: Kale’s student
editions are very useful and workmanlike, and are usually in
print in India—though regrettably these reprints often bristle
with grotesque printing errors. The best known of all Sanskrit
plays is the Śakuntalā of Kālidāsa. Other masterpieces include
the Mrcchakatikā (‘Toy Cart’) of Śūdraka, the Mūdrārākṣasā
(‘The Signet Ring and Rāksasa’) of Viśākhadatta and the
Uttararāmacarita (‘The Later Story of Rāma’) of Bhavabhūti—
the last, although a moving and beautiful work, being of the four
perhaps the least immediately attractive to Western taste in its
style and feeling.

Sanskrit dictionaries

A. A. Macdonell’s A Sanskrit Dictionary for Students (Oxford
University Press, 382 pp.) is much the most convenient in the
early stages of study. The author lists in the preface the Sanskrit
works for which the dictionary is specifically a vocabulary. In
reading other works or for more scholarly use, M. Monier-
Williams’ A Sanskrit–English Dictionary (Oxford University
Press, 1333 pp.), effectively a translation and condensation of
the great Sanskrit–Wörterbuch of Böhtlingk and Roth, is indis-
pensable. Unfortunately, it suffers the irritating drawback of
being arranged not in strict alphabetical order but according to
verbal roots. All present dictionaries are grossly out of date:
Sanskrit studies will be revolutionised when the vast work at
present under preparation in Poona finally sees the light of day.

Sanskrit grammars

A. A. Macdonell’s A Sanskrit Grammar for Students (Oxford
University Press) is again the most convenient work available
and, despite some inaccuracies and omissions, is a model of clari-
ty and conciseness. The standard Sanskrit grammar in English
is still that of W. D. Whitney (2nd edition 1889, reprinted by
Oxford University Press), but this is now very out of date, the
presentation of Vedic and Classical material is confusingly inter-
twined and the treatment of syntax is sketchy in the extreme.
The really standard work is in German, the monumental
Altindische Grammatik of Wackernagel and Debrunner
(Göttingen, 1896–1957); but special mention should be made of a French work, the Grammaire sanscrite of Louis Renou (Paris, 2nd edition 1961), which, while of a more manageable size than Wackernagel, treats Classical Sanskrit in considerable detail and is full of valuable observations on syntax.

**Vedic studies**

Students primarily interested in comparative Indo-European philology may like to turn to the Vedic language at an early stage in their studies, and here yet again the path is smoothed by A. A. Macdonell. His *Vedic Reader for Students* (Oxford University Press) contains a selection of Vedic hymns transliterated, analysed and translated, with very full notes on points of linguistic interest and a complete vocabulary at the back of the book. The Vedic hymns, which are not without their attraction from the literary point of view, are thus made easily accessible to the non-specialist. Macdonell’s *Vedic Grammar for Students* is arranged to correspond paragraph for paragraph with his Sanskrit Grammar mentioned above, so facilitating the comparison of Vedic grammar with Classical.
This appendix is for use in conjunction with the foregoing chapters, where further irregularities and alternative forms may be mentioned.

**Nouns**

It will be noticed that in all nouns each of the following groups has a single form:

(i) Nominative, vocative and accusative (N. V. A.) dual
(ii) Instrumental, dative and ablative (I. D. Ab.) dual
(iii) Genitive and locative (G. L.) dual
(iv) Dative and ablative plural
(v) Nominative and vocative dual or plural
(vi) Nominative and accusative *neuter*, any number

**1 Vowel stems**

*Stems in aː: kānta ‘beloved’*

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sing.</td>
<td>kāntaḥ</td>
<td>kāntam</td>
<td>kāntā</td>
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<tr>
<td>A.</td>
<td>kāntam</td>
<td>kāntam</td>
<td>kāntām</td>
</tr>
<tr>
<td>I.</td>
<td>kāntena</td>
<td>kāntena</td>
<td>kāntayā</td>
</tr>
<tr>
<td>D.</td>
<td>kāntāya</td>
<td>kāntāya</td>
<td>kāntayai</td>
</tr>
<tr>
<td>Ab.</td>
<td>kāntāt</td>
<td>kāntāt</td>
<td>kāntāyāḥ</td>
</tr>
<tr>
<td>G.</td>
<td>kāntasya</td>
<td>kāntasya</td>
<td>kāntāyāḥ</td>
</tr>
<tr>
<td>L.</td>
<td>kānte</td>
<td>kānte</td>
<td>kānte</td>
</tr>
<tr>
<td>V.</td>
<td>kānta</td>
<td>kānta</td>
<td>kānte</td>
</tr>
<tr>
<td>N. V. A. du.</td>
<td>kāntau</td>
<td>kānte</td>
<td>kānte</td>
</tr>
<tr>
<td>I. D. Ab.</td>
<td>kāntābhyaṁ</td>
<td>kāntābhyaṁ</td>
<td>kāntābhyaṁ</td>
</tr>
<tr>
<td>G. L.</td>
<td>kāntayoḥ</td>
<td>kāntayoḥ</td>
<td>kāntayoḥ</td>
</tr>
</tbody>
</table>


| N. V. pl. | kantah | kantahi | kantah |
| A. | kantan | kantani | kantah |
| I. | kantaih | kantaih | kantabhih |
| D. Ab. | kantebhayah | kantebhayah | kantabhaya |
| G. | kantanam | kantanam | kantanam |
| L. | kanteshu | kanteshu | kantasu |


### Polysyllabic

| N. sg. | nadi | vadhūḥ | strī |
| A. | nadiṁ | vadhūm | strīṁ/strīyam |
| I. | nadyā | vadhvā | strīyā |
| D. | nadyai | vadhvai | strīyai |
| Ab. G. | nadyāḥ | vadhvāḥ | strīyāḥ |
| L. | nadyām | vadhvām | strīyāṃ |
| V. | nadi | vadhuv | strī |

| N.V. A. du. | nadyau | vadhvau | strīyau |
| I. D. Ab. | nadiḥbhyaṁ | vadhvabhyaṁ | strībhyaṁ |
| G. L. | nadyoḥ | vadhvoh | strīyoḥ |

| N. V. pl. | nadyaḥ | vadhvah | strīyaḥ |
| A. | nadiḥ | vadhūḥ | strīḥ/strīyaḥ |
| I. | nadiḥbhīḥ | vadhūbhīḥ | strībhīḥ |
| D. Ab. | nadiḥbhayaḥ | vadhūbhayaḥ | strībhyaḥ |
| G. | nadiḥnām | vadhūnām | strīnām |
| L. | nadiṣu | vadhūṣu | strīṣu |

### Monosyllabic

| N. sg. | dhiḥ | bhūḥ |
| A. | dhiyam | bhuvam |
| I. | dhiyā | bhuvā |
| D. | dhiye | bhuve |
| Ab. G. | dhiyāḥ | bhuvāḥ |
| L. | dhiyi | bhuvī |
| V. | dhiḥ | bhūḥ |

| N.V. A. du. | dhiyau | bhuvau |
| I. D. Ab. | dhiḥbhyaṁ | bhūbhyaṁ |
| G. L. | dhiyoḥ | bhuvoh |

| N. V. pl. | dhiyāḥ | bhuvāḥ |
| A. | dhiyāḥ | bhuvāḥ |
| I. | dhiḥbhīḥ | bhūbhīḥ |
| D. Ab. | dhiḥbhayaḥ | bhūbhayaḥ |
| G. | dhiyām | bhūvām |
| L. | dhiṣu | bhūṣu |

Stems in i and ū: śuci ‘clean’, mṛdu ‘soft’

<p>| masc. | neut. | fem. |
| N. sg. | śucih | śuci | śucih |
| A. | śucim | śuci | śucim |
| I. | śucinā | śucinā | śucyā |</p>
<table>
<thead>
<tr>
<th>D.</th>
<th>ᶠᵘᶜᵃʸᵉ</th>
<th>ᶠᵘᶜⁱⁿᵉ</th>
<th>ᶠᵘᶜʸᵃⁱ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ab. G.</td>
<td>ᶠᵘᶜᵉᡥ</td>
<td>ᶠᵘᶜⁱⁿᵃ الهيئة</td>
<td>ᶠᵘᶜʸᵃḣ</td>
</tr>
<tr>
<td>L.</td>
<td>ᶠᵘᶜᵃᵘ</td>
<td>ᶠᵘᶜⁱⁿⁱ</td>
<td>ᶠᵘᶜʸᵃᵐ</td>
</tr>
<tr>
<td>V.</td>
<td>ᶠᵘᶜᵉ</td>
<td>ᶠᵘᶜⁱ</td>
<td>ᶠᵘᶜ=&quot;</td>
</tr>
<tr>
<td>N. V. A. du.</td>
<td>ᶠᵘᶜⁱ</td>
<td>ᶠᵘᶜⁱⁿᵗ</td>
<td>ᶠᵘᶜⁱ</td>
</tr>
<tr>
<td>I. D. Ab.</td>
<td>ᶠᵘᶜⁱᵇʰʸᵃᵐ</td>
<td>ᶠᵘᶜⁱⁿᵗʰ</td>
<td>ᶠᵘᶜⁱᵇʰʸᵃṁ</td>
</tr>
<tr>
<td>G. L.</td>
<td>ᶠᵘᶜʸᵒ&lt;th</td>
<td>ᶠᵘᶜⁱⁿ{o}</td>
<td>ᶠᵘᶜʸᵒ&lt;th</td>
</tr>
<tr>
<td>N. V. pl.</td>
<td>ᶠᵘᶜᵃʸᵃḥ</td>
<td>ᶠᵘᶜⁱⁿⁱ</td>
<td>ᶠᵘᶜᵃ yüḥ</td>
</tr>
<tr>
<td>A.</td>
<td>ᶠᵘᶜⁱⁿ</td>
<td>ᶠᵘᶜⁱⁿ</td>
<td>ᶠᵘᶜⁱñaḥ</td>
</tr>
<tr>
<td>I.</td>
<td>ᶠᵘᶜⁱᵇʰⁱḥ</td>
<td>ᶠᵘᶜⁱ硼</td>
<td>ᶠᵘᶜⁱ硼</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>ᶠᵘᶜⁱᵇʰʸᵃḥ</td>
<td>ᶠᵘᶜⁱ硼</td>
<td>ᶠᵘᶜⁱ硼</td>
</tr>
<tr>
<td>G.</td>
<td>ᶠᵘᶜⁱⁿᵃṃ</td>
<td>ᶠᵘᶜⁱ硼</td>
<td>ᶠᵘᶜⁱ硼</td>
</tr>
<tr>
<td>L.</td>
<td>ᶠᵘᶜⁱṣᵘ</td>
<td>ᶠᵘᶜⁱṣᵘ</td>
<td>ᶠᵘᶜⁱṣᵘ</td>
</tr>
</tbody>
</table>

**masc.**

<table>
<thead>
<tr>
<th>N. sg.</th>
<th>ᵃʳᵈʰ</th>
<th>ᵃʳᵈʰ</th>
<th>ᵃʳᵈʰ</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
</tr>
<tr>
<td>I.</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
</tr>
<tr>
<td>D.</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
</tr>
<tr>
<td>L.</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
</tr>
<tr>
<td>V.</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
<td>ᵃʳᵈᵘ</td>
</tr>
</tbody>
</table>

**neut.**

<table>
<thead>
<tr>
<th>N. V. A. du.</th>
<th>ᵃʳᵈᵘⁿᵃ</th>
<th>ᵃʳᵈᵘⁿᵃ</th>
<th>ᵃʳᵈᵘⁿᵃ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. D. Ab.</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
</tr>
<tr>
<td>G. L.</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
<td>ᵃʳᵈᵘⁿᵉ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N. V. pl.</th>
<th>ᵃʳᵈᵘⁿᵃ</th>
<th>ᵃʳᵈᵘⁿᵃ</th>
<th>ᵃʳᵈᵘⁿᵃ</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
</tr>
<tr>
<td>I.</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
</tr>
<tr>
<td>G.</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
</tr>
<tr>
<td>L.</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
<td>ᵃʳᵈᵘⁿᵃ</td>
</tr>
</tbody>
</table>

**fem.**

| Stems in ᵃ: kᵃʳᵗʰ m. ‘maker’, pⁱᵗʰ m. ‘father’, sᵛᵃʳᵗʰ f. ‘sister’, mᵃᵗʰ f. ‘mother’ |

<table>
<thead>
<tr>
<th>N. sg.</th>
<th>kᵃʳᵗᵃ</th>
<th>pⁱᵗᵃ</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>kᵃʳᵗᵃʳᵃᵐ</td>
<td>pⁱᵗᵃʳᵃᵐ</td>
</tr>
<tr>
<td>I.</td>
<td>kᵃʳᵗᵃʳᵃ</td>
<td>pⁱᵗᵃʳᵃ</td>
</tr>
<tr>
<td>D.</td>
<td>kᵃʳᵗʳᵉ</td>
<td>pⁱᵗʳᵉ</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>kᵃʳᵗᵘⁿᵃ</td>
<td>pⁱᵗᵘⁿᵃ</td>
</tr>
<tr>
<td>L.</td>
<td>kᵃʳᵗᵃ𝕣ⁱ</td>
<td>pⁱᵗᵃṛⁱ</td>
</tr>
<tr>
<td>V.</td>
<td>kᵃʳᵗᵃｒ</td>
<td>pⁱᵗᵃʳ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N. V. A. du.</th>
<th>kᵃʳᵗᵃʳᵃ</th>
<th>pⁱᵗᵃʳᵃ</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. D. Ab.</td>
<td>kᵃʳᵗʳᵉ</td>
<td>pⁱᵗʳᵉ</td>
</tr>
<tr>
<td>G. L.</td>
<td>kᵃʳᵗʳᵉ</td>
<td>pⁱᵗʳᵉ</td>
</tr>
</tbody>
</table>

| N. V. pl. | kᵃʳᵗᵃʳᵃ | pⁱᵗᵃʳᵃ |

---
2 Consonant stems

*Unchangeable stems:* suhrêd m. ‘friend’, go-duh m./f. ‘cow-milkier’, manas n. ‘mind’, sumanas m./f. ‘benevolent’

<table>
<thead>
<tr>
<th>N. sg.</th>
<th>suhrê</th>
<th>godhuk</th>
</tr>
</thead>
<tbody>
<tr>
<td>A.</td>
<td>suhrêdâm</td>
<td>goduham</td>
</tr>
<tr>
<td>I.</td>
<td>suhrêdä</td>
<td>goduha</td>
</tr>
<tr>
<td>D.</td>
<td>suhrêde</td>
<td>goduhe</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>suhrêdañ</td>
<td>goduhâñ</td>
</tr>
<tr>
<td>L.</td>
<td>suhrêdi</td>
<td>goduhi</td>
</tr>
<tr>
<td>V.</td>
<td>suhrê</td>
<td>godhuk</td>
</tr>
<tr>
<td>N. V. A. du.</td>
<td>suhrêdau</td>
<td>goduhau</td>
</tr>
<tr>
<td>I. D. Ab.</td>
<td>suhrêdbhyâm</td>
<td>godhugbhyâm</td>
</tr>
<tr>
<td>G. L.</td>
<td>suhrêdoñ</td>
<td>goduhõñ</td>
</tr>
<tr>
<td>N. V. A. pl.</td>
<td>suhrêdañ</td>
<td>goduhâñ</td>
</tr>
</tbody>
</table>

Note: The feminine of kartê is kartrî.
The neuter of sumanas is inflected like manas. Table A2.1 gives examples of stems ending in other consonants.

### Table A2.1

<table>
<thead>
<tr>
<th>Stem</th>
<th>N. sg.</th>
<th>N. pl.</th>
<th>I. pl.</th>
<th>L. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>suyudh m. good fighter</td>
<td>suyut</td>
<td>suyudhāḥ</td>
<td>suyudbhīḥ</td>
<td>suyutsu</td>
</tr>
<tr>
<td>kakubh f. region</td>
<td>kakup</td>
<td>kakubhāḥ</td>
<td>kakubbhīḥ</td>
<td>kakupsu</td>
</tr>
<tr>
<td>vāc f. speech</td>
<td>vāk</td>
<td>vācaḥ</td>
<td>vāgbhīḥ</td>
<td>vākṣu</td>
</tr>
<tr>
<td>vanīk m. businessman</td>
<td>vanīk</td>
<td>vanījaḥ</td>
<td>vanīgbhīḥ</td>
<td>vanīkuṣa</td>
</tr>
<tr>
<td>parivrāj m. medicant</td>
<td>parivrāṣṭ</td>
<td>parivrājaḥ</td>
<td>parivrādhiḥ</td>
<td>parivrāṣu</td>
</tr>
<tr>
<td>diś m. direction</td>
<td>diśaḥ</td>
<td>visaḥ</td>
<td>visbhīḥ</td>
<td>viṣuṣu</td>
</tr>
<tr>
<td>visiś m. settler</td>
<td>diśaḥ</td>
<td>visaḥ</td>
<td>visbhīḥ</td>
<td>viṣuṣu</td>
</tr>
<tr>
<td>madhuliḥ m. bee</td>
<td>madhuliḥ</td>
<td>madhuliḥaḥ</td>
<td>madhuliḍbhīḥ</td>
<td>madhuliṣu</td>
</tr>
</tbody>
</table>

Stems in ir/ur (both rare) lengthen to īr/ūr before consonants and in the nominative singular. Stems in is/us become iṣ/uş or ir/ur according to sandhi, and also lengthen the vowel i in the nominative, vocative and accusative neuter plural (Table A2.2).

### Table A2.2

<table>
<thead>
<tr>
<th>Stem</th>
<th>gīḥ</th>
<th>giraḥ</th>
<th>gīrbhīḥ</th>
<th>gīrṣu</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhur f. yoke</td>
<td>dhūḥ</td>
<td>dhūraḥ</td>
<td>dhūrbhīḥ</td>
<td>dhūṛṣu</td>
</tr>
<tr>
<td>barhis n. sacred grass</td>
<td>barhiḥ</td>
<td>barhiṃṣi</td>
<td>barhirbhīḥ</td>
<td>barhiṣu</td>
</tr>
<tr>
<td>caksuṣ n. eye</td>
<td>caksuḥ</td>
<td>caksuṃṣi</td>
<td>caksuṛbhīḥ</td>
<td>caksuṣu</td>
</tr>
<tr>
<td>āsisī f. benediction</td>
<td>āsiḥ</td>
<td>āsiṣaḥ</td>
<td>āsīrbhīḥ</td>
<td>āṣiṣu</td>
</tr>
</tbody>
</table>

1. Although an is stem, this noun lengthens its i in the same circumstances as a stem in ir.
Stems in in: dhanin m./n. (dhanin1 f.) ‘rich’ (Table A2.3).

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
<td>masc.</td>
</tr>
<tr>
<td>N.</td>
<td>dhanī</td>
<td>dhānī</td>
<td>dhāninaḥ</td>
</tr>
<tr>
<td>A.</td>
<td>dhaninām</td>
<td>dhānī</td>
<td>dhānibhyām</td>
</tr>
<tr>
<td>I.</td>
<td>dhānī</td>
<td>dhānibhyām</td>
<td>dhānīni</td>
</tr>
<tr>
<td>D.</td>
<td>dhānine</td>
<td>dhānibhyāḥ</td>
<td>dhānīni</td>
</tr>
<tr>
<td>Ab.</td>
<td>dhāninaḥ</td>
<td>dhānī</td>
<td>dhānīni</td>
</tr>
<tr>
<td>G.</td>
<td>dhāninaḥ</td>
<td>dhāninoḥ</td>
<td>dhānām</td>
</tr>
<tr>
<td>L.</td>
<td>dhānīni</td>
<td>dhānīsu</td>
<td>dhānīni</td>
</tr>
<tr>
<td>V.</td>
<td>dhānīn</td>
<td>dhānī/dhānī</td>
<td>(as N.)</td>
</tr>
</tbody>
</table>

Stems in an: rājan m. ‘king’, ātman m. ‘self’, nāman n. ‘name’, panthan m. ‘road’ (irreg.) ahan n. ‘day’ (irreg.)

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sg.</td>
<td>rājā</td>
<td>ātma</td>
<td>nāma</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>rājanam</td>
<td>ātmanam</td>
<td>nāma</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>rājā</td>
<td>ātmanaḥ</td>
<td>nānāḥ</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>rājāḥ</td>
<td>ātmaneḥ</td>
<td>nārne</td>
<td></td>
</tr>
<tr>
<td>Ab. G.</td>
<td>rājāḥ</td>
<td>ātmaneḥ</td>
<td>nārne</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>rājāi/rājanī</td>
<td>ātmane</td>
<td>nāmni/nānāni</td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>rājan</td>
<td>ātman</td>
<td>nāmā/nāman</td>
<td></td>
</tr>
<tr>
<td>N. V. A. du.</td>
<td>rājānau</td>
<td>ātmanau</td>
<td>nāmni/nānāni</td>
<td></td>
</tr>
<tr>
<td>I. D. Ab.</td>
<td>rājābhyām</td>
<td>ātmanbhyām</td>
<td>nāmabhyām</td>
<td></td>
</tr>
<tr>
<td>G. L.</td>
<td>rājāḥ</td>
<td>ātmanoḥ</td>
<td>nāmnoḥ</td>
<td></td>
</tr>
<tr>
<td>N. V. pl.</td>
<td>rājānāḥ</td>
<td>ātmanāḥ</td>
<td>nāmāni</td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>rājāḥ</td>
<td>ātmanāḥ</td>
<td>nāmāni</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>rājābhiḥ</td>
<td>ātmanbhiḥ</td>
<td>nāmabhiḥ</td>
<td></td>
</tr>
<tr>
<td>D. Ab.</td>
<td>rājābhyāḥ</td>
<td>ātmanbhyāḥ</td>
<td>nāmabhyāḥ</td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>rājām</td>
<td>ātmanām</td>
<td>nāmām</td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>rājāsu</td>
<td>ātmasu</td>
<td>nāmasu</td>
<td></td>
</tr>
</tbody>
</table>

| N. sg.    | panthāḥ | ahar        |             |
| A.        | panthānam | ahar       |             |
| I.        | pathā   | ahaḥ        |             |
| D.        | pathe   | aheṇe       |             |
| Ab. G.    | pathāḥ  | ahaṇaḥ      |             |
| L.        | pathi   | ahaṇi/ahaṇi |             |
| V.        | panthāḥ | ahar        |             |
| N. V. A. du. | panthānau | ahaṇi/ahaṇi |             |
| I. D. Ab. | pathibhyām | ahoḥbhyām |             |
| G. L.     | pathoḥ  | ahoḥ        |             |
| N. V. pl. | panthānāḥ | ahaṇi      |             |
| A.        | pathā   | ahaṇi       |             |
| I.        | pathibhiḥ | ahoḥbhiḥ    |             |
| D. Ab.    | pathibhyāḥ | ahoḥbhyāḥ  |             |
| G.        | pathām  | ahaṇām      |             |
| L.        | pathiṣu | ahoḥṣu      |             |
Stems in ant and at: dhanavant ‘rich’, nayant ‘leading’, dadhat ‘putting’

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
<th>masc.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sg.</td>
<td>dhanaván</td>
<td>dhanavat</td>
<td>nayan</td>
<td>nayat</td>
</tr>
<tr>
<td>A.</td>
<td>dhanavantam</td>
<td>&quot;</td>
<td>nayantam</td>
<td>&quot;</td>
</tr>
<tr>
<td>I.</td>
<td>dhanavatá</td>
<td>nayatá</td>
<td>dhanavate</td>
<td>nayate</td>
</tr>
<tr>
<td>D.</td>
<td>dhanavatá</td>
<td>nayatá</td>
<td>dhanavatá</td>
<td>nayatá</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>dhanavatá</td>
<td>nayatá</td>
<td>dhanavatá</td>
<td>nayatá</td>
</tr>
<tr>
<td>L.</td>
<td>dhanavatá</td>
<td>nayatá</td>
<td>dhanavatá</td>
<td>nayatá</td>
</tr>
<tr>
<td>V.</td>
<td>dhanavan</td>
<td>dhanavat</td>
<td>nayan</td>
<td>nayat</td>
</tr>
<tr>
<td>N. V. A. du.</td>
<td>dhanavantau</td>
<td>dhanavati</td>
<td>nayantau</td>
<td>nayanti</td>
</tr>
<tr>
<td>I. D. Ab.</td>
<td>dhanavadbhyám</td>
<td>nayadbhyám</td>
<td>dhanavato</td>
<td>nayato</td>
</tr>
<tr>
<td>G. L.</td>
<td>dhanavato</td>
<td>nayato</td>
<td>dhanavato</td>
<td>nayato</td>
</tr>
<tr>
<td>N. V. pl.</td>
<td>dhanavanta</td>
<td>dhanavanti</td>
<td>nayanta</td>
<td>nayanti</td>
</tr>
<tr>
<td>A.</td>
<td>dhanavata</td>
<td>nayata</td>
<td>dhanavata</td>
<td>nayata</td>
</tr>
<tr>
<td>I.</td>
<td>dhanavadbhi</td>
<td>nayadbhi</td>
<td>dhanavadbhi</td>
<td>nayadbhi</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>dhanavadbhi</td>
<td>nayadbhi</td>
<td>dhanavadbhi</td>
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<tr>
<td>G.</td>
<td>dhanavatám</td>
<td>nayatá</td>
<td>dhanavatám</td>
<td>nayatá</td>
</tr>
<tr>
<td>L.</td>
<td>dhanavatú</td>
<td>nayatú</td>
<td>dhanavatú</td>
<td>nayatú</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sg.</td>
<td>dadhat</td>
<td>dadhat</td>
</tr>
<tr>
<td>A.</td>
<td>dadhatam</td>
<td>&quot;</td>
</tr>
<tr>
<td>I.</td>
<td>dadhatá</td>
<td>nayatá</td>
</tr>
<tr>
<td>D.</td>
<td>dadhatá</td>
<td>nayatá</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>dadhatá</td>
<td>nayatá</td>
</tr>
<tr>
<td>L.</td>
<td>dadhati</td>
<td>nayati</td>
</tr>
<tr>
<td>V.</td>
<td>dadhat</td>
<td>dadhat</td>
</tr>
<tr>
<td>N. V. A. du.</td>
<td>dadhatau</td>
<td>dadhati</td>
</tr>
<tr>
<td>I. D. Ab.</td>
<td>dadhadbhya</td>
<td>nayadbhya</td>
</tr>
<tr>
<td>G. L.</td>
<td>dadhadho</td>
<td>nayado</td>
</tr>
<tr>
<td>N. V. pl.</td>
<td>dadhata</td>
<td>dadhanti</td>
</tr>
<tr>
<td>A.</td>
<td>dadhata</td>
<td>nayata</td>
</tr>
<tr>
<td>I.</td>
<td>dadhadbhí</td>
<td>nayadbhí</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>dadhadbhí</td>
<td>nayadbhí</td>
</tr>
<tr>
<td>G.</td>
<td>dadhadbho</td>
<td>nayadbo</td>
</tr>
<tr>
<td>L.</td>
<td>dadhatu</td>
<td>nayatu</td>
</tr>
</tbody>
</table>

Stems in yám: śreyáms m./n. (śreyáśi f.) ‘better’ (Table A2.4).

Table A2.4

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
<td>masc.</td>
</tr>
<tr>
<td>N.</td>
<td>śreyá</td>
<td>śreyá</td>
<td>śreyámsau</td>
</tr>
<tr>
<td>A.</td>
<td>śreyámsam</td>
<td>śreyá</td>
<td>śreyámsau</td>
</tr>
<tr>
<td>I.</td>
<td>śreyása</td>
<td>śreyobhyám</td>
<td>śreyobhi</td>
</tr>
<tr>
<td>D.</td>
<td>śreyase</td>
<td>&quot;</td>
<td>śreyobhyáh</td>
</tr>
<tr>
<td>Ab.</td>
<td>śreyasa</td>
<td>&quot;</td>
<td>śreyasa</td>
</tr>
<tr>
<td>G.</td>
<td>śreyasa</td>
<td>śreyaso</td>
<td>śreyasam</td>
</tr>
<tr>
<td>L.</td>
<td>śreyasi</td>
<td>&quot;</td>
<td>śreyasu</td>
</tr>
<tr>
<td>V.</td>
<td>śreyá</td>
<td>śreyá</td>
<td>(as N.)</td>
</tr>
</tbody>
</table>
Stems in vāṁs: vidvāṁs m./n. (viduṣī f.) ‘learned’ (Table A2.5).

Table A2.5

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc. neut.</td>
<td>masc. neut.</td>
<td>masc. neut.</td>
</tr>
<tr>
<td>N.</td>
<td>vidvāṁ vīdvat</td>
<td>vidvāṁsau</td>
<td>viduṣī vidvāṃsi</td>
</tr>
<tr>
<td>A.</td>
<td>vidvāṁsām vīdvat</td>
<td>viduṣā vidvadbhiḥ</td>
<td>vidvāṃsi</td>
</tr>
<tr>
<td>L.</td>
<td>vīduṣā</td>
<td>vidvadbhiḥ</td>
<td></td>
</tr>
<tr>
<td>D.</td>
<td>vīduṣe</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ab.</td>
<td>vīduṣāḥ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>G.</td>
<td>vīduṣāḥ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>L.</td>
<td>vīduṣi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V.</td>
<td>vīdvān vīdvat</td>
<td>(as N.)</td>
<td>(as N.)</td>
</tr>
</tbody>
</table>

Stems in añc: pratyaṅc m./n. (pratīcī f.) ‘Western’ (Table A2.6).

Table A2.6

|        | Singular          | Dual            | Plural          |
|        | masc. neut.       | masc. neut.     | masc. neut.     |
| N. V.  | pratyāṅ pratyak  | pratyāṅcāḥ      | pratyāṅcī       |
| A.     | pratyāṅcāṃ pratyak | pratiṃcāḥ      | pratyāṅcī       |
| I.     | pratiṃcā pratiṃcā | pratiṃcāḥ      | pratiṃcāḥ      |
| D.     | pratiṃcāḥ         |                 |                 |
| Ab.    | pratiṃcāḥ         |                 |                 |
| G.     | pratiṃcāḥ         |                 |                 |
| L.     | pratiṃcāḥ         |                 |                 |

In words such as prāṅc ‘Eastern’, where two as (pra + añc) coalesce, the middle and weak stems are identical: prāc. Thus ablative, genitive and locative plural prāgbhiḥ, prācām, prākṣu.

Pronouns

<table>
<thead>
<tr>
<th>1st person</th>
<th>2nd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>aham ‘I’</td>
<td>tvam ‘you’</td>
</tr>
</tbody>
</table>

(Enclitic forms in brackets.)

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>aham</td>
<td>mām (mā)</td>
<td>mayā</td>
<td>mahyam (me)</td>
<td>mat or matthā</td>
<td>mama (me)</td>
<td>mayi</td>
<td>avām</td>
<td>avabhīyam</td>
<td>āvayoh (A. D. G. nau)</td>
</tr>
<tr>
<td></td>
<td>tvam</td>
<td>tvayā</td>
<td>tubhyam (te)</td>
<td>tvat or tvattaḥ</td>
<td>tava (te)</td>
<td>tvai</td>
<td>yuvām</td>
<td>yuvābhīyam</td>
<td>(A. D. G. vām)</td>
</tr>
</tbody>
</table>

243 appendix 2
N. pl. vayam ȳyam
A. asmān (nah) yuṣṭān (vaḥ)
I. asmābbhiḥ yuṣṭābbhiḥ
D. asmabhuyam (nah) yuṣṭnabhuyam (vaḥ)
Ab. asmatt or asmattah yuṣṭmat or yuṣṭmatah
G. asmākam (nah) yuṣṭmākam (vaḥ)
L. asmāsu yuṣṭnāsu

3rd person
saḥ ‘he, that’

<table>
<thead>
<tr>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sg. saḥ</td>
<td>tat</td>
<td>sā</td>
</tr>
<tr>
<td>A. tam</td>
<td>tat</td>
<td>tām</td>
</tr>
<tr>
<td>I. tena</td>
<td>tāyā</td>
<td></td>
</tr>
<tr>
<td>D. tasmai</td>
<td>tasyai</td>
<td></td>
</tr>
<tr>
<td>Ab. tasmat</td>
<td>tasyāḥ</td>
<td></td>
</tr>
<tr>
<td>G. tasya</td>
<td>tasyāḥ</td>
<td></td>
</tr>
<tr>
<td>L. tasmin</td>
<td>tasyām</td>
<td></td>
</tr>
<tr>
<td>N. A. du. tau</td>
<td>te</td>
<td>te</td>
</tr>
<tr>
<td>I. D. Ab. tābbhyām</td>
<td>tayōḥ</td>
<td></td>
</tr>
<tr>
<td>G. L.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. pl. te</td>
<td>tāni</td>
<td>tāḥ</td>
</tr>
<tr>
<td>A. tān</td>
<td>tāni</td>
<td>tāḥ</td>
</tr>
<tr>
<td>I. tāḥ</td>
<td>tābbhiḥ</td>
<td></td>
</tr>
<tr>
<td>D. tebbhyāḥ</td>
<td>tābbhyāḥ</td>
<td></td>
</tr>
<tr>
<td>Ab. tebbhyāḥ</td>
<td>tābbhyāḥ</td>
<td></td>
</tr>
<tr>
<td>G. tēsam</td>
<td>tāsam</td>
<td></td>
</tr>
<tr>
<td>L. tēsu</td>
<td>tāsu</td>
<td></td>
</tr>
</tbody>
</table>

The accusative singular enclitic forms mā and tvā are seldom used in the Classical language.
The following pronouns follow the inflexion of saḥ, tat, sā in any forms not quoted here.

(a) eṣaḥ, etat, eṣā this
(b) yaḥ, yat, yā who? relative pronoun
(c) anyah, anyat, anyā other
(d) kaḥ, kim, kā who? interrogative pronoun
(e) sarvah, sarvam, sarvā all
(f) ekah, ekam, ekā one
(g) svaḥ, svam, svā own

ayam ‘this’

<table>
<thead>
<tr>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sg. ayam</td>
<td>idam</td>
<td>iyam</td>
</tr>
<tr>
<td>A. imam</td>
<td>idam</td>
<td>imām</td>
</tr>
<tr>
<td>I. anena</td>
<td>anayā</td>
<td></td>
</tr>
<tr>
<td>D. asmai</td>
<td>asyai</td>
<td></td>
</tr>
<tr>
<td>Ab. asmāt</td>
<td>asyāḥ</td>
<td></td>
</tr>
<tr>
<td>G. asya</td>
<td>asyāḥ</td>
<td></td>
</tr>
<tr>
<td>L. asmin</td>
<td>asyām</td>
<td></td>
</tr>
</tbody>
</table>
N. A. du.  ime  ime  ime  
I. D. Ab.  ābhyaṁ  ābhyaḥ  ābhyaḥ  
G. L.  anayoḥ  
N. pl.  ime  iṁāṇi  īmāḥ  
A.  iṁāṇ  iṁāṇi  īmāḥ  
I.  ābhīḥ  ābhīḥ  
D. Ab.  ābhyaḥ  ābhyaḥ  
G.  āsāṁ  āsām  āsū  
L.  āsū  āsū  āsū  
asau ‘that’

masc.  neut.  fem.

N. sg.  asau  adaḥ  asau  
A.  amum  adaḥ  amūn  
I.  amunā  amuṇā  amuṇā  
D. Ab.  amuṣmaṇi  amuṣmaṇi  amuṣmaṇi  
G.  amuṣya  amuṣyaḥ  amuṣyaḥ  
L.  amuṣmin  amuṣmin  amuṣmin  
N. A. du.  amāḥ  amāḥ  amāḥ  
I. D. Ab.  amāḥbhyaḥ  amāḥbhyaḥ  
G. L.  amuṇoḥ  amuṇoḥ  amuṇoḥ  
N. pl.  amī  amūnī  amūḥ  
A.  amūn  amūnī  amūḥ  
I.  amībhīḥ  amībhīḥ  amībhīḥ  
D. Ab.  amībhyaḥ  amībhyaḥ  amībhyaḥ  
G.  amīśaṁ  amīśaṁ  amīśaṁ  
L.  amīśu  amīśu  amīśu  

For the pronoun enam ‘him’ see Chapter 10, p. 127.

Numerals

Cardinals

1  eka  19  navadāsa  
2  dvi  19  ūnavaṃśati  
3  tri  20  viṃśati  
4  catur  23  trayopviṃśati  
5  pañca  30  triṃśat  
6  saṣṭha  33  trayasṭriṃśat  
7  sapta  40  catvāriṃśat  
8  aṣṭa  41  ekaṭāvāriṃśat  
9  nava  42  dvāṭaṭāvāriṃśat  
10  daśa  43  triṇāvāriṃśat  
11  ekadasa  44  catusiṭāvāriṃśat  
12  dvadāsa  45  paṇcaṭāvāriṃśat  
13  trayodaśa  46  ṣaṭṭaṭāvāriṃśat  
14  caturdaśa  47  saptaṭāvāriṃśat  
15  pañcadasa  48  aṣṭaṭāvāriṃśat  
16  śoḍaśa  49  ūnavaṭāvāriṃśat  
17  saptadasa  50  paṭāvāriṃśat  
18  aṣṭadasa  

60  satyam
70  saptatam
80  asti
82  dvyaasti
90  navati
96  satanavati
100  satam

dvy-adhikam
satu
dvi:sa tam
dve sa te
dvi:shatam
1000 sahasram
100 000 laksham
10 000 000 ko ti

Ordinals
1st pratham
2nd dvitiya
3rd tretya
4th caturtha, tu rtiya, turya
5th panchama
6th shaha
7th saptama
8th astama
9th navama
10th dasama

11th-18th as cardinals
19th navada, unavimsha
20th vimsha, vimshatitama
30th triṃśa, triṃśattama
40th catvariṃśa,
catvāriṃśattama
50th pancha,
pāncaḥattama
60th saṣṭi
61st ekasatā
dvāra
70th saptatitama
71st ekasaptata
80th astitama
81st ekasita
90th navatitama
91st ekanavata
100th satatama

To form the cardinal numbers not included in the list, the analogy of 41 to 49 may be followed, though some alternative forms are possible.

For the ordinals 60th, 70th, 80th, 90th by themselves only the forms in -tama are allowed. But wherever short forms are permitted, the forms in -tama are always a possible alternative: thus 61st ekasatā or ekasatitama.

The sandhi of saṣ is as if it were saṭ, except that saṣ + d = soḍ and saṣ + n = saṇn.

The ordinals are all inflected like kanta. Their feminine is always in -i, except for prathamā, dvitiya, tṛtiya, turiyā and turīya.
Inflexion of cardinals

The cardinal numbers below 100 are all quoted above in stem form, viṁśati and higher numbers ending in -i are feminine stems; those ending in -t are feminine consonant stems.

The inflexion of eka is mentioned under the pronouns. dvi inflects like the dual of kānta: dvau, dve, dvē; dvābhyaṁ; dvayoh.

N. V.  trayaḥ  triṁi  tisraḥ
A.  trīn  triṁi  tisraḥ
I.  tribhīḥ  triṁi  tisrbhīḥ
D. Ab.  tribhyaḥ  triṁi  tisrbhyaḥ
G.  trayāgam  triṁaḥ  tisṛpam
L.  triṣu  triṣu  tisṛṣu

catur four

N. V.  catvāraḥ  catvāri  catasraḥ
A.  caturāḥ  catvāri  catasraḥ
I.  caturbhīḥ  catasṛbhīḥ
D. Ab.  caturbhyaḥ  catasṛbhyaḥ
G.  caturṣaṁ  catasṛpam
L.  caturṣu  catasṛṣu

paṇca five  śaś six  asta eight

N. V. A.  paṇca  śat  aṣṭa/aṣṭau
I.  paścabbhiḥ  ṣāḍbhīḥ  aṣṭabhiiḥ/aṣṭabhiiḥ
D. Ab.  paścabbhyaḥ  ṣāḍbhyaḥ  aṣṭabhyaḥ/aṣṭabhyaḥ
G.  paścannam  ṣaṇṇam  aṣṭanām
L.  paścasu  ṣaṇṣu  aṣṭasu/aṣṭasu

The numbers 7 and 9 to 19 inflect like paṇca.

Verbs

General view of the Sanskrit verb

The following scheme (which is not exhaustive) will give some idea of the range of possible formations from the verbal root. The second column adds parallel formations from the most highly developed secondary stem, the causative. For the particular verb quoted, some forms are theoretical rather than actually found.

1 Finite formations

From the root ni ‘lead’  From the stem nāy(aya) ‘cause to lead’
<table>
<thead>
<tr>
<th>Primary verb</th>
<th>Secondary verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Present causative</td>
</tr>
<tr>
<td>nayati ‘he leads’</td>
<td>nāyayati ‘he causes to lead’</td>
</tr>
<tr>
<td>(Included in the present system: )</td>
<td>(Imperfect anāyayat ‘he caused to lead’)</td>
</tr>
<tr>
<td>Imperfect anayat ‘he led’</td>
<td>Imperative nāyayatu ‘let him cause to lead’</td>
</tr>
<tr>
<td>Imperative nayatu ‘let him lead’</td>
<td>Optative nāyayet ‘he may cause to lead’</td>
</tr>
<tr>
<td>Optative nayet ‘he may lead’)</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>Periphrastic perfect</td>
</tr>
<tr>
<td>nināya ‘he led’</td>
<td>nāyayām āsa ‘he caused to lead’</td>
</tr>
<tr>
<td>Aorist</td>
<td>Reduplicated aorist (an independent formation)</td>
</tr>
<tr>
<td>anaśīt ‘he led’</td>
<td>anānayat ‘he caused to lead’</td>
</tr>
<tr>
<td>Future</td>
<td>Future causative</td>
</tr>
<tr>
<td>neṣyati ‘he will lead’</td>
<td>nāyayiṣyati ‘he will cause to lead’</td>
</tr>
<tr>
<td>(Conditional anesyat ‘he would have led’)</td>
<td>(anānayiṣyat ‘he would have caused to lead’)</td>
</tr>
<tr>
<td>Passive</td>
<td>Causative passive</td>
</tr>
<tr>
<td>nīyate ‘he is led’</td>
<td>nāyyate ‘he is caused to lead’</td>
</tr>
<tr>
<td></td>
<td>Tertiary verb</td>
</tr>
<tr>
<td></td>
<td>Desiderative causative</td>
</tr>
<tr>
<td>Secondary verbs</td>
<td>nināyayati ‘he causes to lead’</td>
</tr>
<tr>
<td>Causative (see above, second column)</td>
<td>ninānayiṣati ‘he wants to cause to lead’</td>
</tr>
<tr>
<td>Desiderative</td>
<td>nināṣati ‘he wants to lead’</td>
</tr>
<tr>
<td>nināṣati ‘he wants to lead’</td>
<td>nināṣati ‘he wants to lead’</td>
</tr>
<tr>
<td>(Adjective nināśu ‘wanting to lead’</td>
<td>Substantive nināṣa ‘the wish to lead’)</td>
</tr>
<tr>
<td>Intensive</td>
<td>nināyiyisu ‘wanting to cause to lead’</td>
</tr>
<tr>
<td>neniyaṭe ‘he leads forcibly’</td>
<td>nināyiyisā ‘the wish to cause to lead’</td>
</tr>
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</table>

Two further independent formations from the root are the aorist passive (third person singular only) anāyi ‘he was led’ and the precative, or benedictive, an aorist optative, nīyāt ‘may he lead!’

Parasmaipada or ātmanepada participles, as appropriate, may be formed from the present, the future and all other formations in -ati/-ate. The aorist has no participle, and of the perfect participles the parasmaipada is infrequent and the ātmanepada hardly found.

2 Nominal formations

**With weak grade**

Past participle
nīta ‘led’
nāyita ‘caused to lead’
Past active participle
nītavant 'having led'
nāyatavant 'having caused to lead'

Absolutive
(uncompounded) nītvā
'after leading'
(after prefix) -nīya

nāyayitvā
'n after causing to lead'

 With strong grade

Infinitive
netum 'to lead'
nāyayitam 'to cause to lead'

Agent noun
nēṛ 'leader'
nāyayitr 'causer of leading'

Gerundives
(a) nēya '(requiring) to be led'
nāyya '(requiring) of be caused'
(b) netavya
nāyayitavya
(c) nayanīya
nāyaniya

3 Remoter nominal formations
Formations of the following types may be regarded as less integrated into the verbal structure. Often they are lacking in particular roots or have developed some independent meaning. They fall into two broad categories:

(a) Action nouns ('leading, guidance'): nayanaṁ; nayaḥ 'prudent conduct'; nīti f. 'prudent conduct'
(b) Agentives ('that lead'): -nī; -nāyin; nāyakah 'leading actor'; netram 'instrument of guidance: eye' (nayanaṁ may also have this sense).

Present paradigms

Thematic paradigm
The inflexions of the present system of class I verbs, as illustrated by nī, are shared by class IV, VI and X, the future, the passive and all derivative verbs in ati/ate, the future, the present, the imperfect, the imperative, and the optative.

nī 'lead'

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**Class II (root class)**

**dviṣ ‘hate’**

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| atmanepada |
| 1st sg. | dvīṣa | adviṣi | dvēṣai | dviṣya  |
| 2nd     | dvīṣe | adviṣthāḥ | dvēṣaḥ | dviṣṭāḥ |
| 3rd     | dvīṣe | adviṣa | dvēṣa | dviṣa  |
| 1st du. | dvīṣabh | adviṣabh | dvēṣabh | dviṣabh |
| 2nd     | dvīṣāthe | adviṣāthām | dvēṣāthām | dviṣāthām |
| 3rd     | dvīṣāte | adviṣātām | dvēṣātām | dviṣātām |
| 1st pl. | dvīṣāmahe | adviṣāmahai | dvēṣāmahai | dviṣāmahai |
| 2nd     | dvīṣḍheve | adviṣḍhvam | dvēṣḍhvam | dviṣḍhvam |
| 3rd     | dvīṣe | adviṣata | dvēṣa | dviṣran |
| Part.   | dvīṣa | adviṣa | dvēṣa | dviṣran |

**as ‘be’**

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<tr>
<td>Part.</td>
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</table>

For i 'go' (in adhi + i 'study')

Present | Imperfect | Imperative | Present | Imperfect | Imperative |
|---------|-----------|------------|---------|-----------|------------|

| 1st sg. | emi | āyam | ayānī | iye | aiyi | ayai |
| 2nd     | eṣi  | aīh  | ihi   | ise | aiṭhāḥ| īṣva |
| 3rd     | eṭi  | ait  | eru   | ite | aita | īṭm  |
| 1st du. | ivaḥ | aiva | ayāva | ivahe| aivahai| ayāvahai |
| 2nd     | iṭhaḥ| aitam| itam  | iyāthe| aiyāṭhāṃ| iyāṭhāṃ |
| 3rd     | iṭaḥ | aitām| iṭām | iyāte| aiyāṭāṃ| iyāṭāṃ |
| 1st pl. | imaḥ | aima | ayāma | imahe| aimaḥi | ayāmahai |
| 2nd     | ithaḥ| aita | ita   | idhve| aihdvam| idhva  |
| 3rd     | yanti| āyan | yantu| iyate| aiyata| iyatām |
| Opt.    | iyām | iyaḥ | etc.  | iyīya,| iyīṭhāḥ | etc.   |
| Part.   | yant |     |       | iyāna |      |       |

**Class III (reduplicated class)**

hu 'sacrifice'

Present | Imperfect | Imperative | Optative |
|---------|-----------|------------|----------|

| 1st sg. | juhomi   | ajuhavam  | juhavāni | juhuvaḥ |
| 2nd     | juhosi   | ajuhoḥ   | juhudhi  | juhuvaḥ |
| 3rd     | juhoti   | ajuhot   | juhotu   |Juhyāt |
| 1st du. | juhuvah  | ajuhva   | juhavāja | juhuvaḥ |
| 2nd     | juhuthaḥ | ajuhutam | juhutam  | juhuṭaḥ |
| 3rd     | juhutaḥ  | ajuhuṭām | juhutām  | juhuyāṭaḥ |
| 1st pl. | jhumahaḥ | ajuhumaha | juhavāma | juhuyma  |
| 2nd     | jhuthaḥ  | ajuhuta  | juhuta   | juhuvaṭa |
| 3rd     | jhvati   | ajuhavuh | juhvaru  | juhuvaḥ |
| Part.   | jhvat    |          |          |          |

The second person singular imperative juhudhi (instead of *jhuḥi*) is anomalous.

| 1st sg. | jhve | ajuhvi | juhavai | juhvīya |
| 2nd     | jhve | ajuhve | juhvaḥ   | juhvīvaḥ |
| 3rd     | jhute | ajuhuta | juhutam | Juhvīta |
| 1st du. | jhuvah | ajuhuvah | juhavāh | juhīvah |
| 2nd     | jhvaṭhe | ajuhvaṭham | juhvaṭham | juhīvaṭham |
| 3rd     | jhvaṭe | ajuhvaṭām | juhvaṭām | juhīvaṭām |
| 1st pl. | jhumaha | ajuhumahi | juhavamahai | juhīmahi |
| 2nd     | jhuhdhe | ajuhuvhavam | juhuhdvam | juhīdvam |
### Class V (ṛu class)

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### Class VII (infix nasal class)

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### ॐmanepada

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### Class VIII (u class)

**kṛ ‘do’**

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<td>kurutaḥ</td>
<td>akuruta</td>
<td>kuruta</td>
</tr>
<tr>
<td>3rd</td>
<td>kurvānti</td>
<td>akurvan</td>
<td>kurvantu</td>
</tr>
<tr>
<td>Part.</td>
<td>kurvant</td>
<td>akurvan</td>
<td>akurvante</td>
</tr>
</tbody>
</table>

| ātmanepada |
| 1st sg. | kurve | akurvi | karavai | kuryāya |
| 2nd | kuruse | akuruthāḥ | kuruṣya | kuryīṭhaḥ |
| 3rd | kurute | akuruta | kuruṭam | kuryīta |
| 1st du. | kurvaḥ | akurvaḥ | karavāvaḥai | kuryīvaḥ |
| 2nd | kurvāṭhe | akurvāṭham | kurvāṭham | kuryīṭhāṃ |
| 3rd | kurvāṭe | akurvāṭam | kurvāṭam | kuryīṭāṃ |
| 1st pl. | kurmahe | akurmaḥi | karavāmahaḥ | kuryīmaḥi |
| 2nd | kurudhīve | akurudhīvam | kurudhvam | kuryīdhvam |
| 3rd | kurvate | akurvata | kurvataṃ | kuryīran |
| Part. | kurvāṇa | akurvate | akurvataṃ | kuryīran |

The other seven verbs of this class inflect like su.

### Class IX (nā class)

**kṛi ‘buy’**

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Imperative</th>
<th>Optative</th>
</tr>
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<tbody>
<tr>
<td>parasmaipada</td>
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<tr>
<td>1st sg.</td>
<td>krīṇāmi</td>
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<td>1st du.</td>
<td>krīṇāvah</td>
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<td>krīṇāva</td>
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</tbody>
</table>
Perfect paradigms

dṛś 'see'  krṣ 'do'  vac 'speak'  pac 'cook'  dhā 'put'

parasmaipada

1st sg.  dadarśa  cakara/cakāra  uvaca/uvāca  papaca/papāca  dadhau
2nd  dadarśītha  cakartha  uvaktha/uvacitha  papaktha/pecitha  dadhātha/
3rd  dadarśa  cakāra  uvāca  papāca  dadhau
1st du.  dadṛṣṭiva  cakya  uciva  peciva  dadhiva
2nd  dadṛṣṭaḥuḥ  cakrathiḥ  ucathiḥ  pecathuḥ  dadhaḥuḥ
3rd  dadṛṣṭatuḥ  cakrathuḥ  ucathuḥ  pecatuḥ  dadhathuḥ
1st pl.  dadṛṣṭama  cakrma  ucima  pecima  dadhima
2nd  dadṛṣṭa  cakra  uca  peca  dadha
3rd  dadṛṣṭuḥ  cakruḥ  ucuḥ  pecuḥ  dadhuḥ
Part.  dadṛṣṭivāṃs  cakrvāṃs  ucivāṃs  pecivāṃs  dadhvāṃs

ātmanepada

1st sg.  dadṛśe  cakre  ucce  pece  dadhe
2nd  dadṛṣṭiṣe  cakṛṣe  ucṣe  peciṣe  dadhṛṣe
3rd  dadṛśe  cakre  ucce  pece  dadhe
1st du.  dadṛṣṭivahe  cakṛvaha  ucivahe  pecivahe  dadhivrha
2nd  dadṛṣṭāthe  cakṛthhe  ucthhe  pecthhe  dadhaṭhe
3rd  dadṛṣṭate  cakṛthe  ucṭe  pecṭe  dadhaṭe
1st pl.  dadṛṣṭamahe  cakṛmahe  ucimahe  pecimahe  dadhaṁhe
2nd  dadṛṣṭidhive  cakṛdhive  ucidhive  pecidhive  dadhaṁhive
3rd  dadṛṣṭire  cakrire  ucire  pecire  dadhrire
Part.  dadṛṣṭana  cakṛṇa  ucīna  pecīna  dadhāna
as ‘be’ (parasmaipada): āsa āsitha āsa; āsiva āsathuḥ āsatuḥ; āsimā āsa āsuḥ—no participle.

### Aorist paradigms

#### Non-sigmatic aorists

<table>
<thead>
<tr>
<th>Root aorist</th>
<th>a-aorist</th>
<th>Reduplicated aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhā ‘put’</td>
<td>bhū ‘be’</td>
<td>sic ‘moisten’</td>
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<tr>
<td>parasmaipada</td>
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<tr>
<td>1st sg.</td>
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<td>adhūḥ</td>
<td>abhūvan</td>
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</table>

| ātmanepada |
| 1st sg.     | asic     | anīnaye             |
| 2nd         | asicathāḥ| anīnayathāḥ        |
| 3rd         | asicata  | anīnayata         |
| 1st du.     | asicāvahī| anīnayāvahī       |
| 2nd         | asicētam | anīnayētam        |
| 3rd         | asicētam | anīnayētam        |
| 1st pl.     | asicēmahi| anīnayāmahi       |
| 2nd         | asicēdvam| anīnayādvam       |
| 3rd         | asicēnta | anīnayanta       |

#### Sigmatic aorists

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<tr>
<th>s-aorist</th>
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<th>siṣ-aorist</th>
<th>sa-aorist</th>
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<tbody>
<tr>
<td>After vowel</td>
<td>After consonant</td>
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<tr>
<td>nī ‘lead’</td>
<td>dah ‘burn’</td>
<td>pū ‘purify’</td>
<td>yā ‘go’</td>
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<td>apaviṣdhvam</td>
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<td>adhakṣata</td>
<td>apaviṣata</td>
<td>adikṣanta</td>
</tr>
</tbody>
</table>

**Precative**

bhū 'be' (parasmaipada): bhūyāsam bhūyāḥ bhūyāt; bhūyāsva bhūyāstam bhūyāstām; bhūyāsma bhūyāsta bhūyāsuḥ.
Principal parts of verbs

The following list of verbs (arranged in Sanskrit alphabetical order) shows the main formations from each root. The less important verbs and those, such as class X verbs, whose derivative forms are obvious are omitted. The past participle is to be taken as a guide to the formation of the past active participle and of the uncompounded absolutive in -tva; the infinitive to the formation of the agent noun and of the gerundive in tavya. Similarly, the gerundive in anīya, when it is found, is based on the verbal noun in anā (here normally given as anāṃ since it is most often a neuter substantive). Where parasmai-pada and atmanepada forms both exist, only the former are mentioned. A blank indicates that the part of the verb in question is not known to appear in Classical Sanskrit; and even of those forms given some are rare or dubious.
| 1 | Root | ad 'eat' | as 'be' | ép 'obtain' | ás 'sit' | i 'go' |
| 2 | Present | Il atti | Il asti | V ápnoti | II áste | II eti |
| 3 | Perfect | ása | ápa | ásap | ásap cakre | iyaya |
| 4 | Aorist | ápat | ápsyati | ásyate | iyate |
| 5 | Future | atsyati | ápsyate | ásyate | iyate |
| 6 | Passive | adyate | ápyate | ápya | íta |
| 7 | Causative | ádayati | ápya | ápya | ítya |
| 8 | Past participle | jagdhá | áptá | ásita | ítya |
| 9 | Absolutive in ya | ápya | ásityum | ásityum | etum |
| 10 | Infinitive | ápya | ásanañ | ásanañ | ásanañ |
| 11 | Gerundive in ya | ápya | ásanañ | ásanañ | ásanañ |
| 12 | Nominal in ya | ápya | ápya | ápya | ápya |
| 13 | Nominal in in | ápya | ápya | ápya | ápya |

<p>| 1 | Root | iṣ 'want' | ikṣ 'see' | krṣ 'do' | krṣ 'drag' | klp 'be fit' |
| 2 | Present | VI icchati | I ikṣate | VIII karoti | I karṣati | I kalpate |
| 3 | Perfect | iyeṣa | ikṣat cakre | cakara | cakara | cakripe |
| 4 | Aorist | aṣik | aṣikṣit | akarṣṣit | (acikṣat) | kalpiṣyate |
| 5 | Future | eṣiyati | ikṣyate | ikṣyate | kariṣayati | kariṣayati |
| 6 | Passive | iṣyate | ikṣyate | ikṣyate | kariṣayati | kariṣayati |
| 7 | Causative | eṣayati | ikṣyati | ikṣyati | kariṣyati | kariṣyati |
| 8 | Past participle | iṣṭa | ikṣita | ikṣita | kṛta | kṛta |
| 9 | Absolutive in ya | -iṣya | -iṣya | -iṣya | -kṛtya | -kṛtya |
| 10 | Infinitive | eṣṭum | ikṣitum | ikṣitum | kartum | karaṣṭum |
| 11 | Gerundive in ya | eṣṭa | ikṣa | ikṣa | kṛya | kṛya |
| 12 | Nominal in ya | eṣṣanañ | ikṣaṣanañ | ikṣaṣanañ | karṣanañ | karṣaṣanañ |
| 13 | Nominal in in | eṣṣi | ikṣi | ikṣi | karṣi | karṣi |</p>
<table>
<thead>
<tr>
<th>Root</th>
<th>Present</th>
<th>Perfect</th>
<th>Future</th>
<th>Passive</th>
<th>Causative</th>
<th>Past participle</th>
<th>Absolutive in ya</th>
<th>Infinitive</th>
<th>Gerundive in ya</th>
<th>Nominal in ya</th>
<th>Nominal in in</th>
</tr>
</thead>
<tbody>
<tr>
<td>kram 'stride'</td>
<td>I krāmati</td>
<td>cakrāma</td>
<td>kramiṣyati</td>
<td>kramayate</td>
<td>kramayati</td>
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<td>-kramyn</td>
<td>kraman</td>
<td>kramaṇa</td>
<td>krayan</td>
<td>gai 'sing'</td>
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<tr>
<td>kri 'buy'</td>
<td>IX kriṣati</td>
<td>cikṣepta</td>
<td>kṣepayati</td>
<td>kṣipi</td>
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<td>kṛita</td>
<td>-kṛiya</td>
<td>kṛitum</td>
<td>kreyan</td>
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<td>grab 'seize'</td>
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<td>kṣip 'throw'</td>
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<td>kṣeptum</td>
<td>kṣepy</td>
<td>kṣepi</td>
<td>car 'move'</td>
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<td>(ā)khyā 'tell'</td>
<td>II khyāti</td>
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<td>khyāpyati</td>
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<td>khyātum</td>
<td>-khyeya</td>
<td>-kṣepin</td>
<td>ci 'collect'</td>
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<td>gam 'go'</td>
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<td>khyāpyati</td>
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<td>-gamy</td>
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<td>chid 'cut'</td>
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<tr>
<td>1</td>
<td>Root</td>
<td>jan 'be born'</td>
<td>ji 'win'</td>
<td>jīv 'live'</td>
<td>jāā 'know'</td>
<td>tan 'stretch'</td>
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<td>nai 'lead'</td>
<td>ngt 'dance'</td>
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<td>brū 'say'</td>
<td>bhaj 'divide'</td>
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<td>vad 'speak'</td>
<td>vas 'dwell'</td>
<td>vah 'carry'</td>
<td>vid 'know'</td>
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<table>
<thead>
<tr>
<th>1</th>
<th>Root</th>
<th>vṛt 'turn'</th>
<th>vṛdh 'increase'</th>
<th>śāk 'be able'</th>
<th>śi 'lie'</th>
<th>śuc 'grieve'</th>
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<td>I vardhaite</td>
<td>V śaknoti</td>
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<td>aṣayiṣṭaye</td>
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<td>šram 'be tired'</td>
<td>śri 'resort'</td>
<td>śru 'hear'</td>
<td>śvas 'breathe'</td>
<td>sañj 'adhere'</td>
</tr>
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<td>I śrayati</td>
<td>V śṛṇoti</td>
<td>II śvasiti</td>
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<table>
<thead>
<tr>
<th>1</th>
<th>Root</th>
<th>sad 'sit'</th>
<th>saḥ 'endure'</th>
<th>stṛ 'emit'</th>
<th>stu 'praise'</th>
<th>sthā 'stand'</th>
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<td>hanyate</td>
<td>ghātyati</td>
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<td>jahau</td>
<td>jahānti</td>
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<th>Gerundive in ya</th>
<th>Nominal in ya</th>
<th>Nominal in in</th>
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<td>haraṇaṃ</td>
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<td>hōyate</td>
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<td>hvānāṃ</td>
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</table>
1 Anuṣṭubh
Normal form: $\bullet \bullet \bullet \bullet - - - - / \bullet \bullet \bullet \bullet - - - -$ (half-verse)
(i) The second or third syllable of each pāda must be heavy.
(ii) The half-verse must not end $\bullet - - - -$.
Permitted variant forms of the first or third pāda:
(a) $\bullet \bullet - \bullet \bullet (i.e. \text{the fourth syllable as well as the second or third must be heavy})$
(b) $\bullet - - - - - -$
(c) $\bullet - - - - / - - - (caesura after fifth syllable)$
(d) $\bullet \bullet \bullet \bullet / - - - - (caesura after fourth syllable)$

2 Samacatuṣpadī metres (in order of length)
(Name; analysis, including caesura; definition, normally taken from Kedāra’s Vṛttaratnākara.)

Indravajrā $\bullet - - - - - - (t \ t \ j \ g \ g)$
   syād Indravajrā yadi tau ja;gau gah
Upendravajrā $\bullet - - - - - - (j \ t \ j \ g \ g)$
   Upendravajrā ja;ta;jās tato gau
Upajāti Any mixture of Indravajrā and Upendravajrā pādas
   (i.e. first syllable light or heavy at will)
Rathoddhatā $\bullet - - - - - - (r \ n \ r \ l \ g)$
   rān na pāv iha Rathoddhatā la;gau
Vamśastha $\bullet - - - - - - (j \ t \ j \ r)$
   ja;tau tu Vamśastham udīritaṃ ja;rau
Indravamśā — — — — — — — — — — (t t j r)
syād Indravamśā ta;ta;jai ra-saṃyutaiḥ
Vaṃśamāla Any mixture of Vaṃśastha and Indravamśā pādas
(i.e. first syllable light or heavy at will)
Vasantatilakā — — — — — — — — — — (t bh j j g)
uktā Vasantatilakā ta;bhajā jā;gau gaḥ
Mālinī — — — — — — / — — — — — — (n n m y y 8 + 7)
na;na;ma;yā;ya-yutā ēyam / Mālinī bhogi;lokaiḥ
Śikharinī — — — —  / — — — — — — — — (y m n s bh l g
6 + 11)
rasai rudraiḥ chinnā / ya;ma;na;sa;bha;ja gaḥ Śikharinī
Hariṇī — — — —  / — — — — / — — — — — — (n s m r s l g
6 + 4 + 7)
rasa;yu;ga;hayair / n;sa;u m;rav ś;rau ga / yadā Hariṇī tadā
Mandakrāntā — — — — / — — — — — — / — — — — — — (m bh n t t g
tag. 4 + 6 + 7)
Mandakrāntā / jaladhī;sa;agair / m;bhau na;tau tād
gur cēt
Śārdūlaśāṅkṛitiḥ — — — — — — — — — — / — — — — — —
(m s j s t t g 12 + 7)
sūrya;āśvair yadi māt sa;jau sā;ta;ta;gah /
Śārdūlaśāṅkṛitiḥ
Sragdharā — — — —  / — — — — — — / — — — — — —
(m r bh n y y y 7 + 7 + 7)
m;ra;bh;nair yānāṃ trayeṇa / tri;muni;yati-yutā / Sragdharā
kirti>tā ēyam

| y — — | bh — — | Symbolic numbers |
| r — — | j — — | 4 yuga (age of world); jaladhi |
| t — — | s — — | (ocean) |
| m — — | n — — | 6 rasa (flavour) |
| g — | l — | 7 loka (world); āśva, haya (horse); aga (mountain); muni (star of Great Bear) |
| 8 bhogin (serpent-demon) |
| 11 rudra (god) |
| 12 sūrya (sun) |

3 Ardhasamacatupalī metres
(The bracketed syllable occurs only in the second and fourth pādas.)
Viyogini - - (-) - - - - - (s s j g + s bh r l g)
viṣame sa; sa; jā guruḥ, same
sa; bha; rā loka; tha guruḥ Viyogini
Mālabhārīnī - - (-) - - - - - (s s j g g + s bh r y)
sa; sa; jāḥ prathame pade gurū cet
sa; bha; rā yena ca Mālabhārīnī syāt
Aparavaktra - - (-) - - - - - (n n r l g + n j j r)
āyuji na; na; ra; là guruḥ, same
tad Aparavaktram idam na; jau ja; rau
Puspitāgrā - - (-) - - - - - (n n r y + n j j r g)
āyuji na; yuga; repha; to yakāro
yuji ca na; jau ja; ra; gāś ca Puspitāgrā

(Note: Both the first two metres are known by a number of other names.)

4 Āryā

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- - - - - - - - (half-verse)

In the usual form of the second half-verse a light syllable replaces the whole of the sixth foot. Such a stanza, made up of 30 + 27 mātras, constitutes the Āryā proper.

Āryā 30 + 27
Udgīti 27 + 30
Upagīti 27 + 27
Gīti 30 + 30
Āryaṅgīti or Skandhaka 32 + 32 (i.e. the eighth foot is extended to - - or - - -)
Exercise 2b 1 gacchāmi 2 atra na praviśāmaḥ 3 punar api likhāti 4 adhunā kva vasathā? 5 evam icchasi? 6 kva punas tiṣṭhantī? 7 katham, ita āgacchati? 8 atra kim ānayatāḥ? 9 paśyāmi likhāmi ca 10 bhramaṁ īva 11 nṛtyatho gāyathras ca 12 smarantī ca śocantī ca 13 'atra praviśāva' iti vaddatāḥ 14 adhunā 'pi katham nā āgacchati? 15 jayāṁ īti mādyāmi 16 na jīvantī īti śocāmaḥ

Exercise 3a 1 ācāryaṁ śisyā ānayanti 2 apy aśvān icchasi? 3 aham sūryaś-candrau paśyāmi 4 sukhāṁ ko nā ēcchati? 5 svalpaṁ bhojanam 6 jalam aśvān naro nayati 7 'kas tvam?' īti māṁ prccataḥ 8 kam parvataṁ paṇḍito gacchati? 9 atra krodho na vasāḥ īti vainaṁ praviśataḥ 10 śighram vacanāṁ nā āvagacchāmaḥ 11 ācārya, parvata īva sa gajāḥ 12 kam punaḥ prccāmi? 13 kim śisyā yūyām? 14 jalaṁ naraḥ bālaḥ praviśanti 15 'ramanīyam adhunā tat phalam' īti vismitā vaddanti 16 katham, atṛ āpi bālaḥ? 17 duḥkhāṇy āpi phalam ānayanti 18 'bāla, atra kim sukham paśyathī?' īti śisyān ācāryo vaddati

Exercise 4a 1 putraiḥ saha grham tyajati 2 etad udyānam-praviśamaḥ 3 ācāryena ca śisyaiś cādabhutaḥ prayatnaḥ kṛtāḥ 4 priyo madiyo vayaśya īti jīvitam etena tyaktam 5 ka eṣa grhaḥ āgacchati? 6 ramaṇīyena darśanena kim na mādyasi? 7 dṛṣṭam avagatam ca 8 'atṛ āte narāḥ kim icchāntī?' īti kurodhalena grhaṁ praviśāti 9 dūram eva nagaram, vayaṁ ca pariśrānta bhramāmaḥ 10 icchatāv āīva āitān, na vā? 11 'kṛtām vacanaṁ, gato vasaṁ īti visādena vaddatāḥ 12 putrāḥ, sa ev āśo vasaṁ āśaṁ ētaṁ vayaṁ nagaram āgataṁ 14 vimsīto vayaśyābhyaṁ prathamo visādaṁ 15 'he pāṇḍita, tvam aśvāṁ kva nayaṁ?' īti prṣṭāḥ 'pi vacanaṁ na vaddatī 16 kim prayaṁtena?—nāvāpavāṁ paśyati devaḥ
Exercise 5a 1 imau sval 2 prativacanam me šrutvā kim anyad icchanti? 3 nā āsty eva te pustakam 4 vayasya, hṛdayam iv āsi mama 5 asminn udhyāne muhūrtam upaviśāvah 6 kṣetresu sarve bhramanti 7 deva, anyasmān nagarād brahmaḥ kaścid aghaṭaḥ 8 kam upāyaḥ paśyasi mama putrānam darśanāya? 9 krodham asya dṝṣṭvā āvega iva no hṛdaye 10 ayaṃ kumāras tiṣṭhati 11 katham, kṣaṇam ev ēpavisiya ēṣṭe mayā punar api mitre 12 anyāḥ ko īma margo na bhavati 13 duḥkhāy āvā mitraṇām idānīṃ Rāmasya darśanam 14 anye-bhya īpi deven āitac chrutam 15 ghram praviśya 'kva ṭvā ēdānīṃ sa pāpa?' iti sarvāṃ prṛcchati 16 anūhānāṃ desē kāṇa eva prabhavati 17 Kalahaṃsaka, ken āitam Mādhavasya prad-ichchandakam abhikāhitam?


Exercise 8a 1 hanta, siddhârthau svâh 2 kṛtâm Râma-
sadâsâm karma 3 asti daksinâpathe Padmapurâm nâma na-
garam 4 vayasya, itâth stambhu-apavrîtaśarîrâu tîśhâvâh 5
ramaṇîyâh khalu divas-âvasâna-vîttânto râjâ-veśmanî 6 kim-
artham âgṛhitam-muḍraḥ kaṭakaṅ niûkrâmî? 7 vatsa, alam
āt̄m-âpârâdha-śâṃkâya 8 bho bho, kîm?prayojano yaṃ aśvâh
parîvâtthâ paryaśatati? 9 kâm punar atrabhavatim avagacchâmi?
10 Kumbhâ, n āyam atyanta-duerbodho rathaḥ 11 kim tv
âmâtya: Râkṣasaś Cânakye baddhaḥvairo, na Candragûpte 12
tad ēśa svayam parîkṣita-guṇân brâhmanâ preeśayâmi 13 hâ
kaśtaṁ, atibhatsa; karme nṛśaṃso smi saṃvâttâh 14 katham,
kṛtâmahâ-paṇâdho pi bhagavatibhyâṃ anukampito Râmaḥ
15 yâvad idānîm avasitâm samdhya-yâpyâm mahârâjâm paśâyâmi
16 sa tad aiva devyâh Sitâyâś tâdîrâm daiva-durvâpaka
upâsrutya vaikhânasaḥ saṃvâttâh 17 âpalam anîśta\pahalam
vâ Dâruvarmaṇaḥ pratygamad adhigacchâmi 18 sundari,
a\parinîrâṇo divasaḥ 19 Šâkuntalâ-darśanâd eva mand\aut-
sukyo smi nagara-gamanaḥ prati

Exercise 9a 1 kim uktaṁvān asî? 2 samprâti nivartâmahe
vayam 3 krt\-âunjaliḥ praṇamati 4 sarvan abhivādaye vah 5
sakhe Pûndârika, n āttad anurûpaṃ bhavataḥ 6 yâvad up-
asthitâm homa-velâm guruve nivedayâmi 7 kaccid aham iva
vismâtvâṁ tvam api? 8 paravanto vayam vismayena 9 ārya,
apr satror vyasanâm upalabdham 10 tat kim ity āśaṅkase?
11 aham adhunâyath-âdîstham anuîśthāmi 12 bhagan, na
khalu kaścid a\vishayo nāma dhîmatâm 13 Šâkuntalâ sakhiṁ
ângulyâ tarjatâ 14 sâdhu sakhe Bhûrivaso sâdhu 15 kim
ayam pratibuddho bhîhihitvāṇ 16 atha sā tatrabhavati
kimâkhyasya râja:reṣ patnî? 17 bhadra, ath āgni-praveśe
suḥrâdas te ko hetuḥ? 18 parivâti kalau tatrabhavatî, na ca
saṃnîhitaguru\jâna 19 dis\tâ dharma-patnî-samâgamena
putra-mukhasamdarśanâma 1 āyuṣmân vardhate 20 tat kim
ayam āryena sa lekaḥ puruṣaḥ Kusumapurâma prasthâpitâh?
21 tatrabhavân Kaṇvaḥ śâśvate bhramâṇi vartate, iyaṃ ca vaḥ
sakhi tasya ātmaj āti katham etat? 22 mam\ āpi Kaṇva-sutâm
anuṣmṛtya mrgayâm prati nir\utsukaṃ cetaḥ 23 api
Candragûpte-dosā atikrânta-pârthiva-guṇân mûrayanti
prakṛtiḥ? 24 etām sa\sambhâvyâm brâhmapasya pratiyâm
shrutvâ sa sacivo râjâ prahûṣa;maṇâ vismâyānâvitaḥ sa bahumā-
naṃ tasmai Viśûṣârmaḥ kumârān samarpitavâñ

Exercise 10a 1 paśya Mâdhavasyâ\ avasthâṁ 2 mahati viśāde
vartate te sakhi\jânaḥ 3 idâm tat prayutpannamatī\tvâm
Rāma:bhadrasya Kuśa;Lavau 21 yādṛṣṭo yam tāḍrśau táv api 22 visṛṣṭaḥ ca Vāmadev-ānumantrito medhya śvah. upakalpitāḥ ca yathā śāstraṃ tasya raksitāraḥ. teṣām adhiṣṭhāta Lakṣmaṇ-ātmaja Candraketur avāpta;divyā;āstraṃ;saṃpraddāyaḥ catur;ānga;śādhanā;ānvito nuprahitaḥ 23 hanta, hanta, sarvathā nrṣamo śmi, yaś cirasya dṛṣṭān priya:suḥṛdaḥ priyān dārān na snigdham paśyāmi 24 atha tasmād araṇiyat parītyajya nivṛtte lakṣmaṇe Sītāyāḥ kim vṛttam? iti kācid asti pravṛttītih? 25 asti tāvad ekāda prasaṅgataḥ kathiva eva mayā Mādhava;ā; bhidhānāḥ kumāro, yaś tvam iva māmākinasya manasā dvitiyāṁ nibandhanam


Exercise 13a 1 dehi me prativacanam 2 tvayā saha Gautamī gamiṣyati 3 kathāṃ, śūnyāḥ iv āmi pradeśāḥ 4 cṣa tam iṣum samādhe 5 yadi rahasyam, tadā tīḍhau—yadi na rahasyam, tarhi kathyatām 6 aham api amuṃ vṛttāntam bhagavataya Lopāmudrāyai nivedayāmi 7 sa khalu mūrkhas taṃ
yunmābhir atisṛṣṭam prabhūtam artha-ṛāsim avāpya, mahāta
vyayen- ṭapbhoiktum āradhavān 8 disṭya su:prabhātam adya,
yad ayaṃ devo drṣṭaḥ 9 kim cid akhyātu-kāṁśmi 10 upālap-
sye tāvad enam 11 bhadra Siddhārthaka, kāmay a:paṛyāptam
idam asya priasya, tathā pi grhyatām 12 ayam asau rāj-ājñāyā
rāj-āpathya-kārī kāyātāḥ Śakaṭadāsāḥ śūlam āropayitum niyate
13 jājasyathāḥ khalv etat 14 puny-āśrama-darśanen-ātmānāṁ
purūmahe tāvat 15 bhadre, na tāt parihāryam, yato vivakṣitam
an:uktam anutāpaṃ janayati 16 nā āyam avasaro mama
Śatakratuṃ draṣṭum 17 sakhē, na tāvad enam pāṣyasi, yena tvaṃ
ev:vdī 18 aye, etās tapasvi-kanyakāḥ sva:pramāṇa:ānurūpāiḥ
secana-ghaṭair bala:padapebhyaḥ payo dātum ita ev ābhivartante
19 na cen muni-kumarako yaṃ, tat ko ṣya vyapadesaḥ 20
matimāṁ Śakāyakā yuṣche prayaōjane kim iti Candraguptaṃ
copaiṣyatī? na ca kṛta:vedi Candragupta etātā gauravam ul-
laṅghaiṣyati 21 tena hi vijāṇyatāṁ mad-vacanād upādhyāyaḥ
Somarātā-‘amūn āśrama-vāsinaḥ śrautena vidhinā satkṛtya
svayam eva praveṣayitum arhas’ iti 22 smartaṃ tu sau-
janam asya nṛpater, yad aparādhinor aprī: aprāddhayor iva
nau kṛta:prasādām caṣṭita: vān 23 he vyaśana-sabrahmacārin,
yadi na guhyam nātibhārikaṃ vā, tataḥ śroṭum icchāmi te
prāṇa-parityāga-kāraṇam 24 ārya Vaihiṇare, ‘adya prabhṛty
ananda:tā Śakāyakā Candraguptaḥ svayam eva rājā-kāryāṇi kar-
iṣyat’ iti grīttārthāḥ kriyāntām prakṛtayāḥ 25 vāyam apy
āśrama-bādhā yathā na bhavati, tathā prayatiṣya:mahe 26 kim
idānīm Candraguptaḥ sva: rājya-kārya:dhūram anyatra mantrīny
ātmanī vā samāsajaya svayam pratīvidhātum a:smarthaḥ? 27
yat satyaṃ, kāvyā-viśeṣa-vedinīyāṃ pariṣadī prauṇijānasya mam-
āpi su:mahān paritoṣaḥ prādūr-bhavati 28 ‘Candragupta-
śārīram abhidroghdram anena vāyārītā Dāruvarv:ādaya’ iti na-
gare prakhyāpya Śakaṭadāśāḥ śūlam āropītāḥ 29 sa khalu
kasmīṃ cid api jīvati Nand-ānvay-āvavayav Vīṣalasya sāciyam
grāhayitum na sākyste 30 idam atra rāma:ṭiṣya:kaṃ, yad
ama:ṭya:Bhūrivas:Devarātayos cīrāt pūrho ’yam itaretar-
āpata:saṃbandh:āṃṭa-manorathāḥ

Exercise 14a 1 Priyamvadaka, jāyhatam ko śmad-darśan-
ārthi dvāri tiṣṭhati 2 kva nu khalu gata syāt? 3 aśit tādṛśo
munir asminn āśrame 4 āyuṣman, śrūyatam yadartham asmi
Haripā tvat-sakāśam preṣitaḥ 5 evam ukto ’py aham enam
prābodhayaṃ punaḥ punaḥ 6 cīrā prabhṛty āryaḥ parityakt-
o:citājśārira-samśkāra iti piḍyate me hṛdayam 7 vismaya:
harṣa:ṃulaḥ ca kolāhale lokasyā ṣodajhīta 8 tad ucyatam
pātravargah ’svesu svesu pāṭheṣu asam:muḍh:air bhav:tvavam’ iti
9 sakhe, cintaya tāvat ken āpadesena punar āśrama-pada:ṃ
gacchāmaḥ 10 api nāma durjātmanās Cāṇakyaś Candraśupto bhidyeta 11 ayam asau mama jāyān āryaḥ Kuśo nāma Bharataśaṃrāmāt pratinivṛttaḥ 12 surata-khedā-prasuptayos tu tayoḥ svapne bisa-gūna-nigaditaḥ pādo jaraṭhaḥ kaś cīj jālapādaḥ pratyadṛśyataḥ. pratyaubhuddyetaḥ c obhau 13 tad anvisyatam yadi kā cid āpannaśattvā tasya bhāryā syāt 14 āryaputra, nāyam viśrambhakathāyah āvasaras, tado laghutaram evaḥ ābhidhīyase 15 katham idṛśena saha vatsasya Candraśupto dvandasamprahāram anujāniyam? 16 ity avadhāryāḥ āparatpinābhilāsīnḥ ahām abhavam 17 kasmin prayaṃjana mamāyam prangiḥ prahitaḥ iti prabhūtaṃ ātvaḥ prayaṃjanaṃ na khalv avadhārayamī 18 yadi kaś cid asty upāyaḥ pati-droha-pratikriyāyai, darṣayāmum—matir hi te paśyasi 19 anyaḥ api ca kathaya tayā saha tasmin eva prāśade tathā api pratiṣiddhaḥ aśeṣaḥ-parijanaḥ-praveśaḥ divasam atyavāhayam 20 tad upāyaḥ cintyataṁ yathā saphalaḥ-prārthano bhayevasa 21 śrutvāc aitam tam eva mattahastinam udatasādhorano rajā-putro dhiriḥyā raṃhasa ottamana rājabhavanam abhyavartata 22 upalabhāvan asmi pranidhibhyo yathā tasya mleccha-raja-balasya madhyāt pradhanatmam phaica rajānaḥ parayā suhrt- tayā Rākṣasam anuvartanta iti 23 yadi punar iyaṃ kiṃvadantī mahārājan prati syandeta, tat kaśtaṃ syat 24 ity avadhāryāḥ anveṣṭum ādaram akaravam. anveṣamāṇaḥ ca yathā yathā nāyam tam, tathā tathā suhṛtsneha-kātareṇa manasā tat tad aśobhanam āśaṅkamānas taru-gahanāni candana-viṅkhiṇā latamadāpan sarah-kulāni ca viṅkṣamāno nipuṇam itas tato dattaḥ-ṛṣṭīḥ su-ciram vyacaram 25 ekasminis ca pradeśe jaṭhitī van-ānilen āpanitaṃ nirbhara :viṃśitepi kānane bhīhīṭ-ānyaiḥ :kusumā-parimalam visarpantam atisurabhiḥ-tayā nūlim pantam iva tarpayantam iva pūrayantam iva ghrāp-ēndriyam, ahamahamikayai madhukara-kulair anubadhyamānam anāgriñāpaḥ pūrvam aṃmūṇaḥ-lokōcitam kusuma-gandham abhyajghram

Exercise 15 evam-vādini deva-rṣau pārśve pitur adhomukhi | lilā-kamala-pattrāṇi gaṇayām āśa Pārvatī ||84 || evam iti || deva-rṣau (: Aṅgirasi) evam-vādini sati Pārvatī pituḥ pārśve adhomukhi sati | lajjay | ēti ēṣeṣaḥ | lilā-kamala-pattrāṇi gaṇayāmāsa (: saṃcakhyau) | lajjā-vaśat kamala-dala-gaṇanā-vyājena harsam jugop | ēty arthaḥ | aneṇa avahitthāḥ : ākhyaḥ saṃcārī bhāva uktaḥ | tad uktam—
‘avahitthā tu lajjādher harsādy-ākāra-gopanam’ iti ||
Śailaḥ sampūrṇaḥ-kāmo :pi Menā-mukham udaikṣataḥ| prāyena griṅkī netraḥ kanyā-ṛtheṣu kutumbināḥ ||85||
Śaila iti || Śailaḥ (: Himavān) sanāṇaḥ-kāmō ṣpi dātm kṛtaṁ niścayo ṣp ity arthaḥ || Menā-mukham udaiksata || uci: ottara-jīṭhāsya ṣeti bhāvaḥ || tathaḥ hi prāyaṇa kuṭumbinah (: grha-sthāḥ) kanyā-rūṣesu (: kanyā-prayojanesu) grhiṇy eva netre (: kāraṇa-kāraṇaḥ) yeṣaṁ te tathā ṣoktāḥ || kalatraḥ-pradhānaḥ; vyttaya ity arthaḥ ||

mene Menā ṣpi tat sarvaṁ patyuḥ kāryam abhīpsitam || bhavanty avyabhicāryyo bhurtar iṣṭe patiḥ-vratāḥ ||[86]||

mena iti || Menā ṣpi patyuḥ (: Himālayasa) tat sarvaṁ abhīpsitam kāryam mene (: aṅgī-cakāra) tathaḥ hi patiḥ eva vratam yasaṁ tāḥ bhurtar iṣṭe (: abhīpsite) (na vidyate vyabhicāro yasaṁ tāḥ) avyabhicāryyo bhavanti || bharti-cittā-ābh-hiprāya-jāñā bhavatō ṣeti bhāvaḥ ||

‘idam atrō ottaram nyāyyam’ iti buddhyā vimśṭya saḥ || ādade vacasāṁ ante maṅgab-ālanākṛtāṁ sutāṁ ||[87]||

idam iti || saḥ (: Himavān) vacasāṁ ante (: munivāky-āvasāne) atra (: muni-vakyē) idam (: uttara-sloke vaksyaṁām dānām eva) nyāyyam (: nyāyyat anapetam) uttaram iti buddhyā (: citsena) vimśṭya (: vicintya) (maṅgalam yathā tathaḥ-ālanākṛtām) maṅgab-ālanākṛtāṁ sutāṁ ādade (: hastābhāyaṁ jagrāha) ||

‘ehi, Viśvātmane, vatse, bhikṣā ṣi parikalpītā || arthino munayaḥ—prāptam grhaṃdhi-phalaṁ mayā’ ||[88]||

ebhō ṣeti || he vatse (: putri) ehi (: āgaccha) tvam Viśvātmane (: Śivāya) bhikṣā parikalpītā ṣi (: niścitā ṣi) ||

‘ratnādi stambaparyantam sarvam bhikṣā tapasvinah’
iti vacanād iti bhāvaḥ || arthinah (: yācitāraḥ) munayaḥ || mayā grhamdhi-phalaṁ prāptam || iha paratra ca tāraka-tvāt pātre kanyādānaṁ gārhasthyasya phalam ity arthaḥ ||

etāvad ukṛvā tanayāṁ ṣaṁ ahā mahādharaḥ ||

‘iyam namāṁ vah sarvāṁ Trilocana-vadhūḥ’ iti ||[89]||

etāvad iti || mahādharaḥ (: Himavān) tanayāṁ etāvat (: pūrv-ōktaṁ) ukṛtvā ṣaṁ ahā || kim iti? || ‘iyam Trilocana-vadhūḥ (: Tryambaka-patnī) vah sarvāṁ namati’ iti || ‘Trilocana-vadhūḥ’ iti Siddha-tvād abhidhānaṁ ‘ā-vipratipannam dānām’ iti sūcayati ||

ipsit-ārtha-kriyā-vadārāṁ te bhinandya girer vakacah
āsirbhīr edhayāṁ āsuh puraḥ-pākābhīr Ambikām ||[90]||

ipsit-ārtha ṣeti || te (: munayaḥ) ipsit-ārtha-kriyāya (: isph:ārtha-karaṇena) udāraṁ (: mahāt) || ‘udāro datr-mahatoḥ’ ity Amaraḥ ||
गिरे (Himavatāḥ) वाच (vacanam) अभिनंद्या (‘साद्व’ इति सामस्तुत्या) | अंबिकाम (Ambām) | ‘प्रयाता’ इति पाकाह (phalam) | पुराहःपाकाहिः (puraskṛta-phalābhiḥ) अश्रिबहिः (āśirvādaḥ) edhayām āsuh | (सामवर्ज्यांमं āsuh) ||

तम प्रणामं-दारा-स्राताःजांबुनादाःवतासाकां | अंकम अरोपयाम असा लाज्ञामानं Arundhati ||91||

tām iti || pranaṃ-ādareṇa (namaskār-āsaktyā) snaste jāmbu- |
| nade (suvarna-vikāre) vatamsake (kanaka-kuṇḍale) yasyās tām |
| lajjanāmanām tām (Ambikām) Arundhati aṅkam āropayām āsa |
| ‘ruhaḥ po nyatarasāyaḥ’ iti pakāraḥ ||

tan-mātaram < āsru-mukhiṃ duhiṭ-sneha-viklāvām |
| varasyā ānanya-pūrvasya viṣokām akaarod guṇaḥ ||92||

tad iti || duhiṭ-snehena (putrikā-premaḥ) viklāvāṃ (‘viyokṣyata’ |
| iti bhītām) | atā ev (āśruṇī mukhe yasyās tām) aśrumukhiṃ (tas- |
| syāḥ (Ambikāyāḥ) mātaram) tan-mātaram (Menām) ca |
| (anyā pūrvam yasya) āsti so) »nya; pūrvah (»sarvanāmo vṛttī-visaye |
| pumvad-bhāvaḥ iti pūrvah padasya pumvad-bhāvaḥ |
| (‘sa na bha- |
| vat’ ity an;anyaj-pūrvasa, tasya) an;anyaj-pūrvasa |
| sāpatnyaduḥkham a:kurvata īty arthaḥ | varasya (voodhāḥ) guṇaḥ |
| (mṛtyumāya»tv;ādibhiḥ) viṣokām (»nirDuḥkhām) akarot ||

vaivāhiṃkīṃ tithīṃ prṣṭāṃ tatksaṇāṃ Hara-bandhunā |
| te tryahād uṛdhvam ākhyāya cerus cira; parigrahāḥ ||93||

vaivāhiṃkīṃ iti || cira; parigrahāḥ (valkāla; mātra; vasanāḥ) te |
| (tapasvināḥ) tatksaṇāṃ (tasminn eva ksaṇe) Hara-bandhunā |
| (Himavatā) vaivāhiṃkīṃ (vivāha-yogyāṃ) tithīṃ prṣṭāḥ |
| (‘k»?) ēty anuyuktāḥ) santaḥ | tryāyām aṁnām samāhāras tryahāḥ |
| ‘taddhiḥ; ārthḥ; ottarapada; samāhāre ca’ iti samāsah |
| ‘rājį; ṛāh; sakhibhyāq tāc’ iti tāc; pratrayayah |
| dvigu ‘tvād ekvacanam |
| ‘rātṛ; āhṇ; āhāḥ pumṣā; linga»tā (tasmāt) tryahāt |
| uṛdhvam (upari) ākhyāya (‘caturthe ›hani vivāhaḥ’ ity uktvā |
| ceruḥ (calitāḥ) ||

te Himālayam āmantryā punah prāpya ca Śūlinam |
| siddham < āsmai nivedyā ārtham tad-visṛṣṭāḥ kham udyayuḥ ||94||

ta iti || te (munayahā) Himālayam āmancyā (‘sādhu, yāma’ ity āpycchya) punah Śūlinam (Haram) samketa-sthāna-sthāṃ prā |
| pya ca | siddham (niśpannam) artham (prayojanam) asmai |
| nivedya (jañpayitvā) ca tad-visṛṣṭāḥ (tena (Śūlinā) visṛṣṭāḥ) |
| kham (ākāsāṃ) prati udyayuḥ (utpetuḥ) | atra samkṣipto
:ārth-ābhidhānāt  'saṃkṣepo'nmāna guṇa uktaḥ | tad uktam—
   'saṃkṣipṛ-ārth-ābhidhānam yat, saṃkṣepah parikirtitaḥ' iti ||
bhagavān Paśupatis tryaha-mātra:vilambam api soḍhum na
śaśāka tad-autosukyād ity āha—

Paśupatīr api tāny ahāni kṛcchrād
agamayad adri-sutā-samāgam-ōtkah |
kam aparām avāśam na viprakuryur
vibhum api tam yad amī śṛṣṭi bhāvāḥ? ||95||

Paśupatīr iti || (utkam mano yasya saḥ :) utkāḥ | 'utka unmanāḥ' iti nibṛataḥ | adri-sutā-samāgam-ōtkah (: Pārvati-par-
iyay-ōtsukaḥ) Paśupatīr api tāni | triṣṭ iti śeṣāḥ | ahāni kṛcchrād
agamayat (: ayāpayat) | kavir āha-amī bhāvāḥ (: autsukyā-yadayaḥ
saṃcāriṇāḥ) avaśam (: indriya-paratantram) aparām (: pṛthag:
janam) kaṁ na viprakuryah (: na vikārām nayeṣuḥ) yat (: yas-
māt) vibhum (: samartham) | jīt:ěndriyam iti yāvat | tam :
(Smaraharem) api śṛṣṭi : vikurvanta ity arthaḥ | atra vibhu-
vikāra-samartanād arthād itarajana-vikāraḥ kaimutika:nyāyād
āpataḥ ity arthāpattir alamkāraḥ | tathā ca sūtram—'daṇḍāpū-
pikayaḥ rth-āntar-āpatanam arth-āpattih' iti | arthāntaranyāsa iti
ke cit, tad upeksaṇīyam | yuktiś tu vistarabhayān nō ocyate |
puṣpitāgrā vṛttam—

'a:yuji na-yuga:repha~to yakāro
   yuji ca najau ja:ra:gaś ca puṣpitāgrā'
iti laksanāt ||
Exercise 2b  1 I am going.  2 We aren’t going [/Let us not go] in here.  3 He writes yet again.  4 Where are you [pl.] living now?  5 Do you so wish?  6 But where are they standing?  7 What, is he coming this way?  8 What are the two of them bringing here?  9 I see and write.  10 He seems to be wandering [/to be confused].  11 The two of you dance and sing.  12 They both remember and grieve.  13 ‘We are coming in here,’ the two of them say.  14 How (is it that) he is not coming even now.  15 I rejoice that I am winning.  16 We grieve that they are not [living:] alive.

Exercise 3a  1 The pupils are bringing the teacher.  2 Do you want horses [the horses]?  3 I see the sun and moon.  4 Who does not want happiness?  5 The food is scant.  6 The man takes the horses to the water.  7 ‘Who are you?’ the two of them ask me.  8 To what mountain is the scholar going?  9 The two of them enter the forest because anger does not dwell there [here of direct speech often becomes there of indirect].  10 We do not understand swift speech.  11 Teacher, that elephant is like a mountain.  12 But whom shall I ask?  13 Are you pupils?  14 Men and children are entering the water.  15 ‘That fruit is now pleasant’ they say astonished.  16 What, children here too?  17 Even sorrows bring reward.  18 ‘Children, what pleasure do you see in this?’ the teacher says to the pupils.

Exercise 4a  1 He quits the house with his sons.  2 Here is a garden: let us go in.  3 Both teacher and pupils made an extraordinary effort.  4 This man gave up life because his friend was dear [or possibly because my friend was dear (to him)].  5 Who (is) this (who) is coming to the house?  6 Why do you not rejoice at the pleasant sight?  7 (I have) seen and understood.
8 In curiosity as to what these [the] men want here [there], he goes into the house.  
9 The city is far, and we are wandering exhausted.  
10 Do you want this or not?  
11 'Have done with words, the opportunity is gone' the two of them say in despair (dejectedly).  
12 Sons, this is the very opportunity.  
13 See, we have come to the city.  
14 The two friends have forgotten (their) first despair.  
15 Though asked, 'O pandit, where are you taking the horse?' he speaks not a word.  
16 What point in effort? His Majesty is not looking at you.

**Exercise 5a**  
1 Here we (both) are.  
2 [After hearing:] They have heard my answer—what else do they want?  
3 You do not [do you not] in fact have a book. [?]  
4 Friend, you are like my (own) heart.  
5 Let the two of us sit for a while in this garden.  
6 They are all wandering in the fields.  
7 Your Majesty, a [certain] brahmin has come from another city.  
8 What means (can) you see for seeing my sons?  
9 When we see his anger, we feel alarm in our heart (our heart feels alarm).  
10 Here stands His Highness.  
11 Why, after sitting for just a moment I have seen my two friends once more.  
12 There is no other road.  
13 The sight of Rāma now actually [is for sorrow:] causes sorrow to his friends.  
14 Your Majesty has heard this from others too.  
15 He goes into the house and asks everyone 'Where, where is the villain now? [The repetition of kva is for emphasis.]  
16 In the country of the blind it is the one-eyed man who has power.  
17 Kalahamsaka, who drew this picture of Mādhava?

**Exercise 6a**  
1 Šopottarā, what is (your) purpose in coming?  
2 Alas, two disasters have befallen (me).  
3 Great king, [is there welfare of:] is it well with Prince Lakṣmaṇa?  
4 But where is this news from?  
5 Truly I am exactly so.  
6 Minister, the news from Kusumapura is extensive.  
7 You are accepted as a son by the noble ladies [in fact an honorific plural = the Queen].  
8 In which place is Mārica's hermitage?  
9 Mother, who are you? Why did you restrain me?  
10 Surely this is an occasion for regret.  
11 This is the same (woman).  
12 To both of you alike Indra's servant Duṣṣanta makes obeisance.  
13 Servitude is indeed harsh.  
14 Has this cancellation [made] by me of the Full Moon festival not indeed reached Vṛṣala's [path of hearing:] ears?  
15 What have you (to do) with this worry?  
16 Mādhavya, do you feel curiosity [with regard to seeing:] to see Śakuntalā?  
17 [The characters written by a scholar, though written with care, are necessarily illegible:] However painstakingly a scholar writes, he is bound to be illegible.
Exercise 7a 1 Ah, here is Her Majesty. 2 Someone [something] has woken me. 3 Here is Minister Rākṣasa’s house. 4 Oh, we have been deprived of a loving friend. 5 (That was) well thought of by Her Reverence. 6 Sir, is (your) head-ache bearable? 7 Their excessive kindness embarrasses me. 8 Therefore let us [resort to] shelter in this fig-tree’s shade. [Note that this more conveniently qualifies tree in English, shade in Sanskrit.] 9 We have been distressed at not seeing Your Honour for a long time. 10 Welcome to her [/Your] Majesty. 11 Do not fear discourtesy from us. 12 Minister, he prepared a medicine mixed with a magic powder for Candragupta. 13 Ah, my body is (as) happy as if [from the touch of Urvashi’s limbs] it had been touched by Urvashi. 14 Noble lady, [is there calamity of:] has some calamity happened to Queen Sītā? 15 I will just offer the priests this grass for strewing on the altar. 16 Avalokiteśvara has told (me) that Mādhava is gone to the park of (the) Love (temple). 17 Alas, the effort of both alike (was) misplaced. 18 This portion of the story has not been heard before by us or (anyone) else. 19 We for our part will just ask you [two ladies] something concerning your friend. 20 Minister, here is an ornament which His Highness has removed from his own person and sent (you).

Exercise 8a 1 Ah, we [two] have achieved our object. 2 A deed worthy of Rāma has been done. 3 There is in the Deccan a city called Padmapura. 4 Friend, let us stand over here [with our bodies] hidden by the pillar. 5 Pleasant indeed is the scene at the end of the day in the king’s palace. 6 Why are you going out of the camp [with seal unreceived:] without getting a pass? 7 Dear child, do not fear [offence by (your)self:] that you have offended. 8 Ho there, for what purpose does this horse wander around with a retinue? 9 But whom (am) I (to) understand this lady (to be)? 10 Your Highness, this matter is not terribly difficult to understand. 11 But Minister Rākṣasa’s hostility is fixed on Cāṇakya, not on Candragupta. 12 So I personally send (you) herewith [esi] brahmans of proven worth. [Or svayam may be taken with parīkṣita: whose worth has been examined by myself.] 13 Alas, I am become a man of foul deeds, a monster. 14 What, though he has committed great offence, have the two blessed (goddesses) taken pity on Rāma? 15 I will just (go and) see the king, now that his evening prayers are over. 16 He at that very time, hearing of such a cruel turn of fortune for Queen Sītā, became an anchorite. 17 I perceive that Dāruvarman’s efforts (were) fruitless or had an unwished-for fruit. 18 Beautiful one, the day is not completely over.
19 From meeting Śakuntalā, my eagerness to go (back) to the city has slackened.

Exercise 9a  1 What did you say?  2 Now we are going back.  3 He salutes [having made an añjali:] with joined hands.  4 I greet you all.  5 Friend Pundarika, this is [not proper for:] wrong of you.  6 I will just inform my teacher that the time of sacrifice is at hand.  7 Did you too perhaps forget like me?  8 We are overwhelmed with astonishment.  9 Have (you) discovered a weakness of the enemy, sir?  10 Why then are you afraid?  11 I shall now act as ordered.  12 Reverend sir, there is indeed no matter beyond the scope of the wise.  13 Śakuntalā threatens (/scolds) her friend with (a shaking of) her finger.  14 Bravo, friend Bhūrivasu, bravo!  15 What did he say on waking?  16 Now [that good lady is the wife of a royal seer called what?:] what is the name of the royal seer whose wife that lady is?  17 Now what (was) your friend’s motive, good fellow, in entering the fire [i.e. committing suicide]?  18 The lady is of course under another’s control, and her guardian is not present.  19 Congratulations to you, sire, on your (re)union with your lawful wife and on beholding the face of your son.  20 Then why did Your Honour despatch this man to Kusumapura with a letter?  21 How is it that His Honour Kapva lives in perpetual chastity and (yet) this friend of yours is his daughter? [Note: The answer is that she is an adopted child.]  22 For my part too, when I remember Kapva’s daughter, my heart is without eagerness for the chase.  23 Do Candragupta’s faults cause his subjects to remember the merits of bygone rulers?  24 Hearing this incredible promise by the brahmin, the king in company with his ministers, with delighted mind (and) full of astonishment, respectfully handed his royal sons over to that (same) Viṣṇuśarman.

Exercise 10a  1 See Mādhava’s condition.  2 Your friends are in great distress.  3 This is women’s well-known [tat] readiness of wit.  4 What attractive [characters:] hāndwriting!  5 Sit down [pl.] for a minute.  6 Oh merchant Candanadāsa, you see how [evam] severe in punishment towards traitors is the king.  7 Let him [experience:] reap the reward of being a traitor to the king.  8 It seems that King Duḥṣanta is at hand, roaming in the hunt.  9 Go (both of) you.  10 Oh ascetic! Even when I think it over, I certainly do not remember marrying this lady.  11 Mādhavya my friend, be firm in your assertions.  12 How pitiless (were) the vile citizens! How precipitate King Rāma!  13 Blessed god of Love, from where do you, who are armed with
flowers, get this sharpness? 14 Well (all of), you [f.] fan the
two dear children with the borders of your robes. 15 In
decrying hunting Mādhavya has made me [of shattered enthu-
siasm:] lose my enthusiasm. 16 Oh alas! to what a state of (old)
age am I come! 17 This noise is (the sound) of young brahmins
playing because today is a holiday in honour of learned (guests).
18 Go very gently, ladies. 19 Save (your) friend, sire. 20 Because
the revered lord of our house is not present, devils are causing hin-
drance to our austerities. 21 Seal it, my dear fellow, with this
ring. 22 Men of proven loyalty have been appointed about the
king, vigilant in countermeasures against poisoners engaged by the
enemy. 23 Now that Nandana is won over by Madayantikā's
union, we have indeed cast aside our cares. 24 [You must un-
derstand him to be a future emperor:] know that in time to come
he will be emperor. 25 Well, I did right to deposit my family in
the house of my close friend Candanadāsa [and retire:] before re-
tiring from the city. 26 Your Majesty [f.], I beg you to compose
yourself and comply with the revered Vasiṣṭha's command.

Exercise 11a 1 What, is this Kaṃva's daughter Śakuntalā?
2 Dear child, may you have what I desire (for you). 3 You
rogue. You are taking a letter and you don't know for whom?
4 Dear Mālatī, see you are spied [or See, I am searching you
out]. 5 Let the servants take a rest. 6 Mandārikā, what your
sweetheart here says on this matter—is it so? 7 Though the
Spring Festival has been thus cancelled by His Majesty, do you
begin plucking the mango buds? 8 Spare his life. 9 Ho sire!
Why do you remain silent like this? 10 Do, then, [your own in-
clination:] as you will. 11 Moreover (he) bestowed on
Parvateśvara's brother Vairodhaka the half of the kingdom pre-
viously promised (to Parvateśvara). 12 What, is his mother's
name 'Śakuntalā'? 13 Who is the great man who has per-
formed this great deed, difficult for a mere mortal? 14 Priyāmvadaka, find out what time it is. 15 Noble Vaihīnari,
give these two bards a hundred thousand gold pieces. 16 Viśala, why are you quite inappropriately making this vast ex-
penditure? 17 Ho merchant! Are the profits of your transac-
tions accumulating? 18 Blessed Vasumdhārā, watch over your
virtuous daughter Jānaki. 19 What, does he just stay, though
driven off? 20 Reverend Vālmiki, bring these two offspring of
Śītā's womb, Kuśa and Lava, to dear Rāma [or (who are) dear
Rāma's (sons)]. 21 Just as he is, so also are the two of them.
22 And a sacrificial horse blessed by Vāmadeva has been re-
leased, and (men) assigned in conformity with the law-books to
guard it. At their head, Lakṣmana's son Candraikutu, who has
acquired the tradition of the celestial missiles, has been despatched, attended by a [four-limbed:] full army. 23 Alas, alas, I am a total monster not to look affectionately on the dear wife of a dear friend, seen after (so) long. 24 Is there any news as to [it] what then happened to (/became of) Sītā when Lakṣmaṇa had returned from that forest after abandoning (her there)? 25 There is then a young man called Mādhava [actually spoken of by me:] whom I did mention once in passing, someone who is another bond such as you (yourself are) to my heart. [The unusual possessive adjective māmakīna avoids the ugly sound of mama manaso or man-manaso. The speaker is a Buddhist nun who ought to shun all ties of affection.]

**Exercise 12a**

1 My good fellow, my good fellow, you mustn’t come in. 2 Right—I’ll just listen to the confidential talk of these (girls). 3 Be quiet while I listen. 4 Even so, minister, (you) should certainly not give up the enterprise [or one should not give up something one has undertaken]. 5 So [let father make an occupying of a seat:] take a seat, father, for a while in the shade of this sal tree. [atra for asmin; cf. also note on Exercise 8a, no. 8] 6 Show (me) the place where that mendicant stays. 7 Be firm, my heart. You have something more grievous to listen to. 8 What else is she [he] to say? 9 And let Urvaśī here be your [throughout life:] lifelong lawful spouse. 10 So I’ll just take her to Śrīparvata, shred her piece by piece and make her have a painful death. 11 In our greed to hear of good deeds, we have (something) else to ask as well. 12 So why do the players sit idle? 13 And there you must do as I tell you. 14 It is rather you two (girls) who must sustain Śakuntalā. 15 Seize his household property, arrest him and his son and wife, and hold him while I tell Vṛṣala. 16 Now tell the way to Agastya’s hermitage. 17 One should enter ascetic groves in modest attire. 18 Like rain on desert land is food to one oppressed by hunger. [This is a line of verse—hence the unusual position of tathā.] 19 From (my) tightening the reins because the ground was bumpy, the speed of the chariot has slackened. 20 May you get a son (to be) Emperor. 21 How long, then, must we sit idle like this, though with our forces assembled, watching for a weakness in the enemy? 22 As soon as His Majesty, from seeing the ring, remembered that he really had previously married in secret the Lady Śakuntalā (and) from delusion rejected her, His Majesty became remorseful. 23 Since he has great wealth, he must have many wives. 24 Minister, is this man a suitable recipient for such a special decoration, particularly one that His Highness removed from his own person and bestowed (upon you)? 25 And
before the (bridegroom's) relatives arrive, dear Mālatī must go to
the city temple (to make an offering) for unhindered good luck.

Exercise 13a  1 Give me an answer.  2 Gautami will go with
you.  3 Why, those places seem deserted!  4 See, I am aiming
that arrow.  5 If (it is) a secret, let it be—if it is not a secret, then
tell (me).  6 And I for my part will announce that news to the
reverend Lōpāmudrā.  7 That fool, of course, on obtaining that
large pile of money that you lavished (on him), began to spend it
with great extravagance.  8 Thank heaven, it has dawned fair
today, in that I see His Majesty here.  9 I [f.] want to tell (you)
something.  10 I will just rebuke him.  11 Good Siddhārthaka,
admittedly this is (an) inadequate (reward) for this service, but
take it!  12 There is that letter-writer Śakatādāsa, a traitor to the
king, being taken by the king's order to be impaled.  13 You
[du.] will certainly learn this.  14 Let us just purify ourselves
by seeing a holy hermitage.  15 Dear (young) lady, do not omit
it—since what is meant but unsaid causes remorse.  16 This is
not the right moment for me to see Indra.  17 Well, friend, you
[are not a seer of:] have not seen her, for you to talk in that way.
18 Oh! here are ascetics' girls making this way, to [give water
to:] water the young trees with watering-pots appropriate to their
own (small) size.  19 If he is not the son of a sage, what is his
name?  20 Why should Cāṇakya, being sensible, anger [have
angered] Candragupta over a trifling cause? And Candragupta,
conscious of his debt, would not violate [have violated] his duty
of respect (just) for this much.  21 In that case beg to tell (my)
preceptor Somarāta in my name that he should entertain those
hermitage dwellers [by the scriptural injunctions to ritual:] with
scriptural rite and personally show them in (to me).  22 But we
must remember the kindness of this king, in treating us though
guilty as graciously as if (we had been) innocent.  23 Ah fellow-
student in misery! if (it is) not secret, nor too burdensome, I
should like to hear your reason for (your intention of) sacrificing
your life.  24 Noble Vaihiñi, let the people be [made aware:]
given to understand that from today onward Candragupta shall
conduct state affairs in person, without reference to Cāṇakya.
25 We for our part will exert ourselves (to see) that there is no
damage to the hermitage.  26 Is Candragupta now incapable of
imposing the yoke of his state administration upon another
[anyatra = anyasmin] minister or upon himself and (thus) taking
precautions for himself?  27 In truth, the greatest satisfaction
arises for myself, performing (as I am) before an audience that
appreciates especially good literature.  28 Śakatādāsa was impaled
after proclamation in the city that he had employed Dāruvarman
and others to do violence to Candragupta’s person. 29 He of course while any member at all of Nanda’s family is (still) alive [jīvati loc. sg. pres. part.] cannot be brought to accept the post of Vṛṣala’s minister. 30 The delightful thing in this is that Ministers Bhūrivasu and Devarāṭa’s desire for the ambrosia of a union of each other’s offspring is at long last hereby fulfilled.

Exercise 14a 1 Priyānvedaka, find out who is standing at the door wanting to see us. 2 Now where, I wonder, can she have gone? 3 There was (once) such a sage in this hermitage. 4 Sire, hear for what purpose Hari has sent me to you. 5 Though addressed in these terms, I admonished him again and again. 6 My heart is grieved that Your Excellency has for (so) long given up proper adornment of your person. 7 And a clamour of [which the basis was] astonishment and delight rose up from the people. 8 So tell the cast to be [not confused:] well rehearsed in their various parts. 9 Just think, friend, on what pretext we can go to the hermitage again. 10 If only Candragupta can be separated from the vile Cāṇakya. 11 There is my noble elder (brother), named Kuṣa, returned from Bharata’s hermitage. 12 But when the two of them had fallen asleep from the exhaustion of love-making, they saw in a dream an old goose, its feet bound with strands of lotus fibre; and they both woke up. 13 So enquire whether he may have any wife who is pregnant. 14 Noble sir, this is no time for intimate conversation—and so I (will) speak to you quite briefly. 15 How can I allow dear Candraketu (to engage in) single combat with such a one? 16 So determining, I [f.] became anxious to get away. 17 [From the numerosity of concerns:] My concerns are so numerous that I cannot at all determine which concern it was that (I) sent this agent of mine on. 18 If there exists any means of remedying (your) husband’s hostility, reveal it—for you have the sharper mind [or a particularly sharp mind]. 19 And I spent the day with her in just such conversation—in just that room and in just that way, forbidding entry to all my servants. 20 Think of some means, then, whereby my desires may be fulfilled. 21 And hearing this, the prince mounted that same rutting elephant after pushing out the driver, and made for the palace at top speed. 22 I have learnt from my agents that out of the forces of the barbarian kings the five most important kings attend upon Rākṣasa with particular affection. 23 But if this rumour should reach the king, it would be disastrous. 24 So determining, I took care to search (for him). And, with my mind (made) nervous by my fondness for my friend, fearing some awful thing or other the more I failed to see him in my search, I roamed a good long time,
directing my gaze sharply here and there, scrutinising the woods, the groves of sandalwood-trees, the bowers of vine and the banks of the lakes. And in one place, borne suddenly on the jungle breeze, spreading so as to overpower the perfume of other flowers even in a forest fully in bloom, seeming with its extreme fragrance to anoint and satisfy and enrich the sense of smell, pursued by swarms of bees in rivalry (with each other), I smelt a scent of blossom, such as I had never smelt before, one [not appropriate:] alien to the human world.

Exercise 15 84 The divine sage so speaking, Pārvatī at her father's side, with face bent down, counted the petals on the [play lotus:] lotus she was playing with.

Stanza 84: The divine sage (Aṅgirās) so speaking, Pārvatī at her father's side, being with face bent down (understand 'because of shyness') counted (reckoned up) the petals on her play-lotus. In other words, out of shyness she hid her delight under the pretence of counting the petals on the lotus. This describes the Subsidiary State (of mind) known as 'Dissimulation': to quote—

'Now Dissimulation is the hiding of the expression of any thing such as delight from (a motive) such as shyness.'

85 The Mountain(-god), though with his desires fulfilled, looked at Menā[']s face]. Usually in matters (concerning) their daughters, family-men make their wives their eyes.

Stanza 85: The Mountain (Himālaya) though with his desires fulfilled (in other words, though resolved to bestow (her)) looked at Menā's face (i.e. in his wish to determine the right answer). The reason being: usually family-men (householders) in matters concerning their daughters (in their daughters' concerns) are described as ones whose eye (means of perceiving matters) is their wife. In other words, their conduct is submitted to the authority of their spouse.

86 And Menā approved the whole matter desired by her husband. [Those devoted to their husband:] Devoted wives are unswerving [in respect of their husband's wish:] in following their husband's wishes.

Stanza 86: And Menā approved (accepted) the whole matter desired by her husband (Himālaya). The reason being: those women whose vow is simply their husband are unswerving (ones in whom there exists no swerving) in respect of their husband's wish (desire): that is, are aware of the inclination of their husband's mind.
87 He, having deliberated in his mind ['this is the proper answer to this':] what would be the proper answer to this, at the end of the speech took hold of his auspiciously adorned daughter.

Stanza 87: He (Himālaya) at the end of the speech (at the conclusion of the sage's utterance) having deliberated (having reflected) in his mind (in his thoughts) that this (the bestowal about to be declared in the following stanza) would be the proper (not lacking in propriety) answer to this (to the sage's utterance), took hold of (grasped in his arms) his auspiciously adorned (adorned so that there was auspiciousness) daughter.

88 'Come, dear child, you are destined as alms for the Supreme Godhead; the Sages are the petitioners—I have won the reward of (being) a householder.'

Stanza 88: O dear child (daughter) come (approach). You are destined (fixed upon) as alms for the Supreme Godhead (for Śiva)—i.e. because of the saying that 'the alms given to an ascetic may be anything at all from a gem to a clump of grass.' The Sages are the petitioners (are (here) to sue). I have won the reward of a householder (of one in (charge of) a house). In other words, because it is liberating in this world and the next, the bestowing of a daughter upon a worthy recipient is the reward of being a householder.

89 Having said this much to his daughter, the Mountain spoke to the Sages, 'Herewith the bride of the Three-Eyed God salutes you all.'

Stanza 89: The Mountain (Himālaya) having said this much (the foregoing words) to his daughter, spoke to the Sages. In what terms?— 'Herewith the bride of the Three-Eyed God (the wife of Tryambaka) salutes you all.' By saying 'the bride of the Three-Eyed God' as if it were an accomplished fact, he indicates that the bestowal is immutably determined.

90 They, applauding the Mountain's words, [generous in effecting the wished-for object:] which generously granted their wishes, blessed Ambikā with benedictions whose fulfilment would be immediate.

Stanza 90: They (the Sages), applauding (praising with 'bravo!') the Mountain's (Himālaya's) words (statement), generous (noble) in effecting the wished-for object (because of performing the desired object). According to Amara 'udāra is used in the sense of dātra granting or mahānt great, noble'. [Despite Mallinātha, the former sense is obviously not irrelevant here.]
pākhaṃ fulfilment means that which is ripened, i.e. fruit, reward. With benedictions (benisons) whose fulfilment would be immediate (whose fruit was before the eyes) they blessed (congratulated) Ambikā (Ambā).

91 Her, when her golden earrings slipped in her anxiety to salute them, as she showed confusion, Arundhati took upon her lap.

Stanza 91: Her (Ambikā), whose golden (made out of gold) earrings (gold ear-ornaments) slipped in her anxiety to salute them (because of intentness upon making obeisance), as she showed confusion Arundhati took upon her lap. The p (in āropayāṃ āsa) occurs by the rule ‘(before the causative suffix) for (the final h of) ruḥ, there occurs optionally p’.

92 And her mother, tearful-faced (and made) distressed by love for her daughter, she set at ease by (describing) the qualities of the suitor who had no other (with) prior (claim on him).

Stanza 92: And her mother (the mother (Menā) of her (Ambikā)) because of her love for her daughter (affection for her child) distressed (afraid that she would be separated), and therefore tearful-faced (one on whose face there were tears), anyapūrva means ‘having another woman as a prior (claim)’. The masculine gender of the prior member of the compound occurs by the rule that ‘a pronoun takes the masculine gender [in the sphere of synthetic expression:] when forming part of a compound’. ananyapūrva means not being this, and is here used in the genitive. She set at ease (without distress) by the qualities (such as being the Conqueror of Death) of the suitor (bridegroom) who had no other with prior claim on him—in other words, who did not occasion the distress caused by sharing a husband.

93 Being asked the date for the wedding thereupon by Hāra’s (new) kinsman, they the bark-garmented ones declared (it to be) after three days, and departed.

Stanza 93: They (the ascetics) bark-garmented (dressed only in bark) thereupon (at that very instant) by Hāra’s kinsman (Himālaya) being asked (questioned as to what was) the date for the wedding (suitable for the wedding). tryahah means a group of three days. The compound occurs by the rule that ‘(words denoting a region or number compound with another word having the same case-relationship) also (a) to express the sense that would be expressed by a secondary suffix, (b) where there is a further member (added to the compound), (c) to express collective sense’. The suffix tac occurs by the rule that ‘(the compound-final suffix) tac occurs after the words rājan, ahan and sakhi’. The singular is
because it is a dvigu compound. It is masculine in gender by the
rule that ‘when at the end of a co-ordinative or determinative
compound) the words rātra, ahna and aha occur in the masu-
cline’. Here the word is used in the ablative. They declared it after
(subsequent to) three days (said ‘the wedding (shall be) on the
fourth day’) and departed (went away).

94 They, after taking leave of Himālaya and going back to the
Trident-bearer and reporting to him that their business was
accomplished, dismissed by him rose up to heaven.

Stanza 94: They (the Sages) taking leave (saying-goodbye
with the words ‘good, let us go’) of Himālaya, and going back
to the Trident-bearer (Hara), who was at the appointed place
[mentioned in fact in stanza 33], and reporting (announcing) to
him that their business (mission) was accomplished (completed),
dismissed by him (by the Trident-bearer) rose up (flew up) to-
wards heaven (the sky). In this (stanza), since there is a stating
of matters in a concise form, the quality known as ‘Conciseness’
is expressed: to quote—

‘Conciseness is declared to be [that which is] the stating of
matters in a concise form.’

(The poet now) states that the blessed Paśupati could not bear
even a delay of merely three days, because of his longing for her:

95 And Paśupati passed those days with difficulty, longing for
union with the Mountain’s daughter. What other helpless (per-
son) would such emotions not torment, in that they affect even
him who is (so) powerful?

Stanza 95: utka means ‘of whom the mind is utka [raised up,
i.e.] eager’. The form is given ready-made by the rule that ‘utka
occurs (in the sense of) one who is un_manas longing’. And
longing for union with the Mountain’s daughter (eager for
marriage with Pārvati) Paśupati passed (spent) those (under-
stand ‘three’) days with difficulty. The poet comments: such
emotions (the Subsidiary (States) such as longing) what other
(ordinary person) helpless (not in control of his senses) would
they not torment (cause mental disturbance to), in that (since)
even him (the Destroyer of Love) who is powerful (is capa-
ble—has conquered his senses, in fact) they affect (in other
words, mentally disturb)?

The embellishment here is Strong Presumption, since from (one)
matter, the confirmation of mental disturbance in the All-pow-
erful one, (another matter) the mental disturbance of other peo-
ple [presents itself:] is inferred on the a fortiori principle. As the
sūtra states, 'Strong Presumption is the arising (through inference) of another matter by the stick-and-cake rule.' Some consider it Substantiation, but this should be disregarded, though the arguments (for rejection) are not stated for fear of going on too long.

The metre is Puṣpitāgrā, since this is defined as follows:

'In the odd (lines), after two ns and an r, a y,
And 'in the even (lines), n and j, j, r and g—(make) a Puṣpitāgrā.'
Exercise 1b  mahāyāna, yoga, Mahābhārata, Rāmāyaṇa, purāṇa, jāti, Bhīma, Pāṇini, sādhu, Kāśi, Kailāsa, vīhāra, mīmāṃsā, agni, ātman, pañcita, kṣatriya, vaisya, sūdra, caṇḍāla, r̥gveda, mudrā, karma, Jagannātha, Gaṅgā, sanskrta, prākṛta, ardhamāgadhī, sandhi, aśvamedha, bodhisattva, avagraha, Indra, Kṛṣṇa, Arjuna, Bhagavadgītā, Pañcatantra

In the following sentences words have been separated where appropriate, but the student is of course not expected to have been able to do this for himself:

1 sakhy Anusūye na kevalam tātasya niyogō, mamāpi sahorarasneha eteṣu 2 udakaṃ lambhitā ete gṛīṣmakālakusumadāyina āśramavṛkṣakaḥ 3 idānām atikṛntakusumasašmayaḥ api vṛkṣakaḥ sīcāmaḥ 4 atipinaddhenaścena vakkalena Priyaṃvadayā dṛṇham piḍitāśmi 5 tac chīthilaya tāvad enat 6 atra tāvat payodharavistārayitāram ātmano yauvanārambham upālabhasya 7 sakhyāv eṣa vāteritapallavaāgulībhīḥ kim api vyāharativama mām cūtavṛkṣakaḥ

Exercise 2a 1 svairam tamaś iśvarasyā āśvau durjanāḥ śastraś cirān muṇcanti raśmibhya eva 2 aśvāv iśvarasyā aśvā svairam iśvarasya raśmibhyo muṇcanti cirād durjanās tamasi 3 svairam eva iśvarasya muṇcanti āśvau śastraś cirāt tamasi raśmibhyāḥ 4 muṇcanti eva tamasya āśvau śastraś iśvarasya cirād raśmibhyo durjanāḥ svairam 5 raśmibhyas tamasi śastraś muṇcanti cirād eva svairam iśvarasya āśvau durjanāḥ 6 śastraś tamasi raśmibhyaḥ svairam durjanā iśvarasya cirād aśvau muṇcanti eva 7 tamasi durjanā raśmibhyāś cirād iśvarasyā āśvau svairam muṇcanti śastraś eva 8 muṇcanti durjanā eva raśmibhyo śvāv iśvarasya cirāt svairam śastraś tamasi
Exercise 2c 1 bhramasi 2 adhunā'vagacchāmah 3 tatār āpi
ntyati 4 atra vasathā? 5 katham, jayanti? 6 upaviśāvah
7 evaṁ na vadataḥ 8 kim punar āpi prcchasi? 9 atra kim
likhāmi? 10 kim na paśyasi? 11 gāyath īva 12 gacchanye
āgacchanti ca (Note the usual order of this pair in Sanskrit.)
13 adhunā jivati ca sōcati ca 14 paśyati vadata īva ca 15 'kim
icchath?' ēti prcchante 16 āgacchante ēti gacchāmah
17 na punar mādyāmaḥ 18 evaṁ āpi smarāvah—kim smarathaḥ?
‘adya nā āgacchat’ ēti (Note that the context shows ‘you’ to be
dual.)

Exercise 3b 1 jalaḥbhojane icchāmah [Note the absence of
sandhi.] 2 sīgram āsvam paśyataḥ 3 paṇḍitāḥ kim icchatha?
4 tvām bālaṁ ivā krodho jayati 5 kāv ācāryau paśyasi?
6 sūrya ivā ādyā candraḥ śobhanaḥ 7 api ramaṇīyāḥ saḥ?
8 ācārya, ko brāhmaṇa ita āgacchati? 9 atra kim phalam?
10 bālāḥ, kva sa ācāryaḥ? 11 kim ramaṇīyāni āpi vacanāni na
smaratha? 12 svalpaṁ phalam paśyāmah 13 api vismitā
ācāryāḥ? 14 kṣetram; āpavata; vanaṁ bālau paśyataḥ 15 ‘sukham
sa nā ēcchat’ ēti kim vadatha? 16 kṣetram gajaṁ nayaṁ 17
kva punar bhojanam ēti māṁ na vadasi 18 vismitām janaṁ
brāhmaṇa īva sa naro vadati

Exercise 4b 1 pariśrānto devaḥ—atra ṅpavīśāvah 2 na vis-
mṛtāni janen aūtāni vacanāni 3 śobhanam ev āttat 4 vanaṁ
gato āpi [or gatam āpi] putram smarati 5 ady āivā āgataṁ vayam
6 devaṁ, adhunā āpy etābhyām bālābhyaṁ udyānaṁ na tyaktam 7
eṣa vasyayaiḥ saha tiṣṭhati 8 atra kim adbhutam?—prathamam
eva đrīto may āisa naraḥ 9 eṣa āgata eva devaś Candraguptaṁ
10 đrītaṁ kutūnahen āṅmaṁhir udyānam 11 vanaṁ
vādyānaṁ vā gataḥ 12 vasyayaṁ, dūram eten āṣvena vayam
ānītāḥ 13 kṛtaṁ samdehena—etau jīvītāv āgacchataḥ šīṣyau
14 ady āpi sukhaṁ āvā tad adbhutam ārāmacchaṁ smarāmaḥ
15 jītēs te viṣādena 16 vismitā āpy etena darṣanena, prayatnāṁ
na tyajanti

Exercise 5b 1 andhāḥ khalv asi 2 āsmād gṛhiḥ vanaṁ sa
nītaḥ 3 tair āpy udyānaṁ gatvā pāpā gṛhitāḥ 4 adbhuto
nayoḥ krodhaḥ 5 putrāḥ, drīṭāḥ stha 6 santi tv āsmākam
Candanaḍāsaṁ gṛhe mitrāṇi 7 pariśrānto ātm ārāmacchaṁ
8 sarveṣu desasya mārgesu đrītaṁ idam āsmaṁbhīḥ
9 deva, sa ev āsmi kumāraḥ 10 andhasya pādayoh patati 11 sarve mayā
ken āpy upāyena drīṭāḥ 12 krodhaḥ āītaṁ kumārasya pratīva-
canam 13 śrutvā tv etan mārga upaviśanti 14 Kalahamsaka,


Exercise 8b i rājñāḥ pratigrāho ṣam 2 gato 'ham Avalokita-jaṇita-kautukah Kāmadev-āyatanam 3 amātya-nāma-āṅkitāṁ ēyam mudrā 4 pariśaṇa-nirdiṣṭaṁ guṇam prabandhaṁ nā adhigacchāmaḥ 5 nanu yūyam apy anena dharma-karmaṇā pariśrāntāḥ 6 eṣa 'smi Kāmandaṁ saṁvytatāḥ aham apy Avalokitā 7 Viṣala, svayam an:abhiyuktāṁ rājñāṁ ete doṣā bhavanti

Exercise 10b 1 āryāḥ paśyata 2 aho mahārghyāṇy ābharaṇāni 3 paśャnti tiṣṭhati 4 tvaratām atrabhavati 5 trikālandaśibhir munibhir ādiṣṭāḥ sur;āśura-vimardo bhāvī 6 bahuḥpratyāvāyaṁ nṛpatvam 7 atā eva bhavād_yidhā mahāntah 8 astu te kārya-siddhiḥ 9 mudrāṁ paripālayann udvesṭya
Exercise 12b 1 kim bhavishi? 2 anena lekhena Räksaso je-
tavyaḥ 3 tatpr aśva Makaṇaḍa; Madaṇyantikā-āgaṇanaṃ yāvat
sthitavyam 4 śnuvas tāvat 5 hantah, hṛdayam api me ripu-
bhiḥ svikṛtam 6 asyām aśoka-cchāyāyām āstāṃ āyuṣmān, yāvat
tvām aham Indra-gurave nivedayāmi 7 rakṣanīyā Rákṣasasya
prāṇa ity āryādeṣāḥ 8 tad yathā bhavitavyam tathā bhavatu 9
sarvam eva tantram ākulībhūtam 10 kim bhavāṁs tuṣṭīṃ āste?
11 tad atra vastuny anūpālabhyo Rākṣasah 12 bhadrā
Bhāsaraka, bahir nītvā tāvat tādyatam yāvat kathyaṃ nena
13 śnu vicitram idam 14 asminn eva vetasa;alāta; manḍape
bhavitavyam Śakuntalā 15 tad idāṃn sadharmakāraṇāṃ
prati na tvayā manyuḥ karaṇīyā 16 tam ev ċallām
gacchāmi yatra me nayanayoḥ sā suṣṇayanā tiro-bhūtā 17 āviṣkṛ-
tāṃ kathā-prāvīṇāṃ vatsena 18 tena hi tat-prayogād ev
ātrabhavataḥ sāmājikān upāsmaha 19 kumāra iv ānātikramaṇ-
iva; vacano bhavaḥ api 20 a;samayak ceṣṭitam priyāṃ samāśāda
kāla-haraṇaṃ kurvatā mayā 21 kaṣṭaṃ, ete suhṛd-vyasaneṣu
para vad udāsinaḥ pratyaśāvyāmaḥ vayaṃ anena 22 bhṛṅ
śreṣṭhin, sa o āparikleṣaḥ kathāḥ avirbhavaḥ iti manaṣu prastāva
vayaṃ eva bhavāḥ 23 yāvad ete Mānasā-ōtsukāḥ pattraṇān
saraso n ātpatanta, tāvad etebhyāḥ priyā-pravṛttīr avagamayi-
tavyaḥ 24 tatās teṣu gṛhitā; saṃjñetāḥ bhau-āpadesād ita taḥa
pradruteṣu Śakatadāso vadhasthānād apanīya Rākṣasam prā-
payitavyaḥ 25 yād o ṛpaśaras-tīrthā pratyākhyāna-
viklavaṃ Śakuntalāḥ ādāya Dākṣayāṇīṃ upagataḥ Menaka, tad
āvā ḍhīyaṇād avagata; ērytānto ṛmi 'Dūrvasaśaḥ śaśād iyaṃ
tapasvinī sadharmacārīṇā pratyādiṣṭaḥ' ēti

Exercise 13b 1 Vijaye, pratyabhijānāti bhavati bhuṣaṃam
idad? 2 śāthah khalaḥ asau bāthah 3 svahitaṃ Lavaṅgikāya,
yato Mādhava-anucaraḥ Kalahaṃsakas tām viharādāśīṃ
Mandaṇikām kāmayate 4 kva punar mām bhavatyah
pratipālaviṣyaṃtī? 5 kathāṃ, a;dyāvī āiva prativacanaṃ nartī-
tum āravdhāḥ 6 kathāṃ, madanveśiṇāḥ sainkās tapo-vaṇam upa-
arudhanti? 7 kāmam etad abhināndaniyām, tatha pi vayaṃ
atra madhyasthāḥ 8 n ātīcīrād aṃtyo smān purātānīṃ
avasthām āropayiṣyatī 9 na yuktāṃ prākṛtam api puruṣām
avajñātam 10 rājān Candragupta, viditam eva te yathā vayaṃ
Malayaketau kim cit kāl-āṅtaram uṣṭāḍa 11 bho Viṣṇugupta,
na mām śvapāka-sparśadūṣitaṃ sprayum arhasi 12 vatsa,
kačcid abhinanditas tvayaḥ vidhivad aṃśābhī anuṣṭhitajāta; karmā;
ādi: kriyaḥ putra esa Śakunteyeḥ? 13 tad anujānihi mām
gamanāya 14 na śaknumo vayaṃ āryasya vācā vācaṃ atiśayi-
tum 15 yady evam abhiyoga-kālam āryaḥ paśyati, tat kim

**Exercise 14b** 1 Lātavya, api jānīte bhavān kasya āyam bāṇa iti? 2 aye mūrka, kim bhavān asmākam upādhyayād dharm-viṣaṃ tarah? 3 nyaśānāyam ca tanminnāśraṃ kasya cic cūta-potakasya cchāyāyām kam api udvīgnaḥ-varṇam tāpasam 4 vaṇyasas, āṅguli-svedena duṣyerram akṣaṇāni 5 tat ko 'yam pade pade mahān an:adhyavasāyāḥ? 6 ity ukṭvā ca sā tāṃbula-bhājanād akṛṣya tāṃ adarṣayat 7 avasare khalv anurāgḥopakārayor garīyasas upanyāsaḥ 8 Raivataka, ucayām asmat-sārathīḥ sa bāpañkārmukāṃ ratham upasthāpayet ēti 9 sa kadācid dhiṛyā-skhalana-vilakṣaṇa kim cīc anīśṣam api samācaḥ 10 yāvad aṃśanaṃ Mālaty evaśya manmath-ōṃmatha-hetur ēti 11 nikhiḥ:āntaḥpura-svāmini ca tasya ābhavat 12 ucayām kim te bhūyaḥ priyam upakarami 13 ity abhīdhyāya kim iyaṃ vakṣyaḥ ēti man-mukhiś-asakta:drṣṭis tūṣṇām āsīt 14 tat kuto 'smīn vipine priyā-pravṛttim āgamayeyam? 15 sa kila kṛpālas tam janam ārdrayā gīr āsvāyā ārti-kaṅkanām tāṁ ganakām apičhat 16 kumāra, na kadācid api Śakaṭādāso mātyāḥ Rākṣasasya āgrato 'mayā likhitam' iti pratipatsye 17 sakhe Bhāgurāyana, nān vasmākam amātyāḥ Rākṣasah priyamno hitatama ca 18 apayātāyāṃ bhavatāṃ mührūtam iva sthitvā aikāki 'kim ayam idānīm ācaraḥ?' iti samjāta; vitarkaḥ pratiniṣṭha viṭāpāntaritā; vi-grahas tam pradeśaṃ vyalokayam 19 api nāma mrgatīṣṇik ēva n
āyam ante prastāvo viṣādāya kalpeta 20 sūry-ōpasthānāt pratinivṛttam Purūravasāṁ mām upetya kathyatāṁ kuto bhavataḥ paritrātavyā iti 21 ity abhidadhānā madana-mūrčhā-kheda-vih-valair āṅgaiḥ kathaṁ cid avaluṁbhyā tāṁ eva ēdatiṣṭham. uccal-itāyāś ca me durnimittam nivedakam aspandata dakṣiṇam locanam upajātaśaṅkā ācintayam 'idam aparāṁ kim apy upakṣiptam daiven' ēti 22 yady asmatto gariyān Rākṣaso 'vagamyate, tadā śākatam idam śastraṁ tasmai diyatāṁ 23 sakhe, Candraguptasya aṅva tāvan nagara-praveśat prabhūti mat-prayuktaiś tikṣṇaṇaśa-dvādibhiḥ kim anuṣṭhitam iti śrotum icchāmi 24 yadi punar īdrām tvāṁ Aṅkṣvāko rājā Rāmaḥ paśyey tadā śya snehena hṛdayam abhiṣyandeta 25 iti vicārayantāṁ eva mām a:vicārita; guṇa:doṣa:viveśo rūp-aṅka:paṅkṣapāti nava:yauvana-sulabhaḥ kusumāyuḍhaḥ kusuma-samaya-mada īva madhukarim paravāsām aṅkarot
Exercise 1a  महराज । सीता । रावण । मैथुन । देवनागरी । हिमालय । शिखर । कालिदास । गुरू । अशोक । संसार । उपनिषद्व । शाकुन्तला । चैत्य । पिण्ड । मनुसृति । विष्णु । कौटिल्य । संस्कार । अनुस्वार । शाफि । अख्षोषि । वातोयन । वेदांत । ब्रह्मू । चक्र । चन्द्रगुप्त । कामयु । मन्त्र । विसार । निर्वाण । धर्माशाखा । भारतवर्ष । यक्ष । विज्ञावादिनु।

को नियो अनुक्रयात्म । १९ । एवं चेतत । २० । अन्तरकर्णीमियिगात्मायायाियार । २१ । अथ वतरे पुनः सामायित्य मासाथमाय । २२ । नवः प्रयथोभाग्यासायानित्यानिकतलां नामाँच २३ । नातकमभायियात्मातिन । २५ । इति इति: विषयाः । २६ । सभिक शाकुन्तले वच्छे अपि तात्कथणसायानवृक्षाकार: प्रिय इति तक्ललाम चन नवम्याककुपुपसरिपेलवापि त्यमेत्वात्तवालापुणेसु निहुकाका । २७।

Exercise 2a  स्वरे तमसीकोशस्यहु दुर्ज्ञान: शाब्राधिनामुखानि रशिमभ्य एव । १९ । अक्षारवाच्यवेध स्वरे शालै राशिलयो मुखानि विराहुज्ञानास्यसामसा: । २२ । स्वरे वेदांतस्य मुखाग्रस्सयो शाब्राधिनामिशत्तात्मसामसा रशिमभ्ये: । २२ । मुखान्त्वयो तमसीकोश शाब्राधिराशिष्य चिराहुज्ञान सर्वदेव स्वरे अक्षारवाच्य विराहुज्ञान दुर्ज्ञान: । २१ । राशिष्यसामसा शाब्राधिरुत्तानि चिरादेव स्वरे तमसीकोशस्य । २२ । शाकुन्तला रशिमभ्य: स्वरे दुर्ज्ञान ईधारस्य विराहुज्ञान सर्वदेव मुखात्म । २६ । तमसी दुर्ज्ञान दुर्ज्ञान एव राशिमयो अक्षारवाच्य चिरादेव शाब्राधिनामिश तसा: । २८।

Exercise 2c  भ्रमसि । १९ । अधुनागच्छमः: । २० । तत्प्राप्तं नृत्यति । २१ । अत्र वसर: । २२ । कर्ष्यं जन्यति । २३ । उपविशाश: । २४ । एवं न वदत: । २५ । किं पुनरिणु गुणस्य । २६ । अत्र किं लिखामि । २७ । किं न पस्यसि । २८ । गायवेद: । २९ । गच्छन्यागच्छन्यात: च । २० । अधुनाई । २१ । जीवति च रोजाति च । २२ । पस्यसि वदतीव च । २३ । किं प्रियकन्यापूच्छन्यात: । २४ । आगच्छन्यात: । २५ । न पुरुषस्यमः: । २६ । एवमपि स्मराव: । किं स्मराव: । अत्र नागच्छन्यात: । २७।
Exercise 3b जलमोजनें इच्छामः । १२ । शीरःमभं पङ्कतः । १२ । पपंडिता: किंचिच्यः । १३ । त्भं बालिमन क्रोधे जयति । १४ । कावाचार्यं पङ्क्यसि । १५ । सूर्यं इवावऽ चन्द्र: रोणन: । १६ । (अध्ययने) स्वः । १७ । आचार्यं को भ्रामण इव आच्छति । १८ । अत्र किं फलम् । १९ । बाला: कः स आचार्यं । ११ । कि राजस्यायणे वचनानी न स्मरय । २१ । स्वल्पं फलं पर्यायम् । २२ । अध्ययने विषण्डा आचार्यं । २३ । क्रेत्यवरचणानी बाली पङ्क्यसि । २४ । सुखं स नेच्छन्ति किं बद्ध । २५ । क्षेत्र गर्न स्यानि । २६ । कु लभौर्तानिन्य भास्य न वदसि । २७ । विषण्डां जनं भ्रामण इव स नरो वदति । २८ ।

Exercise 4b परिश्राव्यां देवा: — अनोपविशाखः । १३ । न विस्मृतानि जलनेतानि वचनान। १४ । शोषणमवैधत्वः । १५ । वनं गतो उपि (गतांपि) पुनं प्रस्थितः । १६ । अत्र्यावगता वयम् । १७ । देव अधुनानेताद्यं बालाध्याय्यानं न त्यक्तम् । १८ । इत्य वस्मैः सह विचित्रत: । २१ । अत्र किमवल्लम् — स्थापनें दृष्टो वशी: नसः । २२ । एह आगत एव देवस्य उपत्युक्तः । २३ । दृष्टं कुतथुलेनामाप्सरसानम् । २४ । वनं विडाम् या गतः । २५ । वस्मया: दूरेनेताभेन वयमानीतः । २६ । कु तं संदेशं — एलो जीवितभावगृहः शिष्यः । २७ । अधारि सुकुलैव तद्वमुः सम्रायम् । २८ । जितस्ते विषण्डा । २९ । विषण्डा अध्ययने दर्शनं प्रयलं न त्यन्तानि । ३० ॥

Exercise 5b अस्थ: खल्चसि । २१ । अस्मादात्तुसर्वा स नीत: । २२ । तैरयुद्धानं गत्या पापा गृहिता: । २३ । अन्धौं अन्यों: क्रोधः । २४ । पुः: दृष्टा: स्था । २५ । सन्ति त्स्मार्कं चन्दनदा- सस्य गुर्जे ग्रंथा: । २६ । परिश्राह्वानो उस्मीती प्रक्ष्यामि । २७ । सब्रें देशस्य मार्गं दृष्टिमिदमसाप्तः: । २८ । देव स एवः चुम्मि कुमार: । २९ । अथास्य पाठस्य: पतित: । ३० । सब्रेः मथा केनायुपायेन दृष्टा: । ३१ । कृपायेतुक्तम्यायस्य प्रतिवेचनम् । ३२ । श्रुता त्यस्यां उविविशिष्ट: । ३३ । कपलाहंकान: न: कुतथुलेन पुरस्तकेयं । ३४ । एकसिस्मेणेद्यनुपुष्पणि कानिचधिं कुपति । ३५ । दृष्ट्यापि सर्वं नैव जिविदिनमेव कुमार: । ३६ । कंब्रं संदेशं इव वश्च ते । ३७ । हा मकरं हा कपलाहंकान: गतो वा वयस्य: । ३८ । कुमारेन्त त्स्मार्कंस्थे रित्यत्र सर्वं पापों प्रतिवेचनं श्रुतम् । ३९ । क्रोधे किं फलमेव पतिति ॥ २.०० ॥

Exercise 6b अन्धममुखो उपम् । २१ । कृत: कार्यर्यम् । २२ । अामामयोऽसर्वसतिष्ठिति । २३ । मूच्छ नांयरं परिहासानं । २४ । हं संस्य कस्य मुद्रा । २५ । अभिज्ज: खल्चसि लोकयवहाराणाम् । २६ । तस्य किं परिधीतमस्तवनं पौर्णानि । २७ । अध्ययने प्रवर्तस्यो उपरं बनोरेस्य: । २८ । अत्यासेवनाय: । २९ । लघुं नेत्रनिवायाम् । ३० । कंब्रं न पवस्यसि रामचर्यस्याम् । ३१ । शुक्रवर्ष स्याने खलु पुस्तवोपस्यावेशः: संबंध: । ३२ । अस्त्येतुक्तम्यायस्य पौर्णानाः । ३३ । भद्रे प्रशिक्षन: दुःपन्नारित्र प्रजासु: । ३४ । तत्क्रृतम्यान्तिन्यायस्यायास्य: । ३५ । न खलु सर्वं सत्यस्य तपस्यस्यायामभित्रयो भे । ३६ । चन्द्रोपारः प्रति तु केनापि विप्रलब्धिसि । ३७ । इवेत्य प्रमापारभुवे लतामण्ये मुहूः तिधामि ॥ २.८ ॥
Exercise 7b  

Exercise 8b  

Exercise 9b  

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Exercise 10b  

Exercise 11b
Exercise 12b किं व्रीषि ११। अनेन लेखन राजस्सो जेतयः १२। तैव मकरन्द-मद्यान्तिकामनं यात्रात्तत्वम् १३। शृङ्गवस्तवित् १५। हता हृदयमृपि न श्रुति: स्वीकृतम् १५। अस्मारोकचार्यायामात्मामुस्तायात्मामहात्मामनुष्ठितेऽविदेशयामि १६। राक्षणीया राजसस्य प्राणा इत्यादिः १७। तद्भव्य भविष्यम् तथा भवतु १८। सर्वविवेचन सन्तापस्तूतम् १९। किं भज्जसूनीमास्ते १०। १०। तद्द्र सन्तापस्तूतमो राजस्स: १२। १२। शृङ्गु विशिष्टमिदम् १३। अस्मिश्रेष्ठ वेदात्मामण्डल्ये भविष्यम् शाकुन्तलाया १४। तद्द्रानि सहभाष्मार्थं प्रति न त्वथा मनुः करणीः १५। तमेवैतेऽन्नी गच्छितम् यद्य में नयनः सा सुनयना तिरोभूता ओ१। ६। आविष्कृतम् कथााः प्ररेण १७। तेन हि त्रयोगादेवत्रभवः सामाजिकात्मकाये १८। कुमार इवानितक्रिम्यायचनो भवानि १९। अस्मयत्वेचित्रं प्रियः समालार कलाहरं कुर्वता मया २०। कथम् एते सुधार्यंसनेन परवद्यासः: प्रत्यास्थाये वयमने २१। भो: श्रीः कि चापरितु: कथमविचारती नन्तु प्रहव्या वयमेव भवान २२। यवदेते मानसोत्त्वका: पत्त्रिण: सरसो नूतनत्त्वा तावेदेन्त्वा: प्रियायुक्तिरस्तम्यमिठाया २३। ततःसः गुरुतसः शुभायायादित्वसः: प्रहवेतु राक्षदसः कश्य्यानन्दतन्व सार्यास्य प्राप्तिविध्य: २४। यद्वैस्षरस्तीत्वात्तात्त्वायानविविक्रृः शाकुन्तलादाय दाश्यायणीयुपागता मेनका तैयवः ध्यानावगत्वृत्तान्तो उस्मवारस: शापादियं तपस्विनी सहभाष्मार्थं प्रत्यास्थायेति ॥२५॥

Exercise 13b विजये प्रत्यभिजानाति भवति भुशणमिदम् ११। राष: खल्लोग बूढः १२। सुविधितं लवक्रिया यतो मधवानुबर: कलाहस्तता विहारासिः मन्दारिकाः कामस्ते १३। कु नम मधवेत् प्रतिपालविशिष्टत १४। कथम् अद्वैप प्रतिवन्ज नार्तिकामरभः: १५। कथम गदवेशिः सानिकास्योवनमपुरूषन्ति: १६। काममेतदधिनन्दीय तथापि वयमत्र मधवस्तः: १७। नारितिवादायायो समाप्तातीतायायारोपविशिष्ट: १८। न युक्त प्राकृतमपि पुरुषबालङ्गुः १९। राजस्य चन्दुपुषर विदित्वेव ते यथा वर्ष मलयस्तैः किनन्तकालानेनुविषय: २०। भो विषुपुषर न म श्रापाससः शाकुन्तसिः २१। वसा कविभिन्नितस्तस्या विधिवदसामाप्नरुणितजातकानिदक्रिया: पुरुष एव शाकुन्तलेषः २२। तद्दृष्टवाहः मां गमनयः २३। न राक्षसो वयमार्थ्यः वाचा वाचमतियाइयतुः २४। यदेवविषयोकालामाय: प्रस्थत तत्संजान्यते २५। भव प्रविषा २६। लप्यस्ते श्रोतारं जातः च २६। इत्यनिश्च दुहितसरस्तिहिविकायायिद्य दैवम्य: प्रतिकूल सार्यितं सोगतीर्थ गरा: २७। यदेवेत्त मातेव इश्याम्यः २८। सके किमशहानन: पृच्छिः २९। किमशहानना पृथिवी यदेवसुभूत: ३०। भव कर्मसंजिकादपत्तानुचये कर्मिण्य तवा ध्यानाविचित्रमाचारः ३०। स चेच्छुनिद्राहितस्तकऽपणोष्ठवते भवति तत: प्रतिन्द्र शुद्धत्मनेन प्रवेशचित्यः ३१। तत्स्मित्तिहानजीवितां करणी नानुकम्यसः ३२। न निष्परिष्पः स्थानांसः पीड़विष्टत: ३३। चन्दुपुषरसस्थापिधिश्रुभ्यूहमोस्ततमुक्तानां तीर्थस्तरसवदीनापुसस्माहारं प्रकृत्युपजारायं च महता कोषस्य विपिन स्थापित: राक्षदस: ३४। सभे मधवमय
Exercise 14b  लात्म्य अपि जानीते भवानकस्यां बाण हि ॥ १ ॥ अथे मूर्ख कि भवानसामकमुक्षाशालयाक्षरविता ॥ १ ॥ न्याशायं च तस्मिनायमे कस्य चिन्तूपोकलक्यां च ज्ञानेयं कम्पविनवर्णं तापस्यं ॥ १ ॥ वचस्य अतूप्तवेदेन दृष्टेरस्यकारणे ॥ १ ॥ तत्काले च पदे भवानकस्यां बाण ॥ १ ॥ इद्युत्का च सा तम्बूत्तथनाकृष्टिता तामूर्दश्यत ॥ २ ॥ अवसे खल्चुरासोपकारयोगीर्शीरोपनयय ॥ १ ॥ वैतक च उच्चरासमस्तसारहि सजानकरूपेक्ष्यापदाय ॥ १ ॥ स कदचिदेकिस्थलनिविलाकः किंचितनिपपाविती स्माचिरे ॥ ६ ॥ यवद्गुणवं मालेरेवम् मन्योमहेश्वरिति ॥ ९ ॥ निविलाकः पुस्तकाम् च तस्मानवतु ॥ १ ॥ उपायं कि ते भूष्य: प्रियमुकेशवरि ॥ २ ॥ इत्यन्त्यास्य किमियं चत्वतीति मन्युक्षावृत्तिद्वीरीष्माति ॥ ३ ॥ तत्काले उस्मिन्निपिने प्रियार्ह्वुस्त्रिपाः पर्ययुष्माति ॥ ४ ॥ स फिर्कुत पुरुस्तं जनमाधियं गिरास्थायार्थकारणं तत् गणिकामपृच्छत् ॥ ५ ॥ कुमार न कदचिदिपि शक्तदशो न्याशायस्याश्रयोति मया लिखितत्मिन्न प्रतिपत्यते ॥ ६ ॥ सर्वेभवानय नवव्याकमामवपारास्य: प्रिितमो हिततमस्य ॥ ० ॥ अपि तात्त्त्वम मुहाल्लोभ र्यालोकाकी किम्यमिहानाचार्तिती संज्ञातिविक: प्रियनिव्युत्त्विरिपप्रहस्तं प्रेमों व्यापरायुष्माति ॥ ८ ॥ अधि नाम मृगतुष्णीपेक्ष नयनमो प्रस्तवो विषादय तल्पयत् ॥ ९ ॥ सात्त्वाणालात्तनियुत्त्वं पुरुस्तं तात्त्वम कृपायं कुर्तो भवत्य: परिज्ञात्वा हि ॥ २ ॥ इत्यभिभक्षना मदहृदयोत्तौष्विन्नवैज्ञान: कन्फिचिद्वलम्य तामेवदेविहत ॥ उज्जिनिताश्रय: मुनिनिनिश्चित्वकस्पन्दन: दशस्य लोचनम् उपजातवर्धा चाचित्वम् इदमपि किम्यपवृत्तिः द्वैतेरे ॥ २ ॥ यथास्य गर्भायनस्य अवम्यते तदसास्त्रेऽदशं शास्तं तस्मै वैयाक्त ॥ २ ॥ सर्वेन चन्द्रपुष्कर्यां तावभागः राजा राम: पक्षेतःस्वेच्छे इदमपह्यदेत् ॥ २ ॥ इति विचारनीमेव मामविचारितायुष्णविरोधों वैकपिक्षपार्थी नवयीवनसुरह: कुसुमायुष: कुसुमसमयमि इव मधुकरिः परवरावास्यतं ॥ ० ॥
Alphabetical order

The order of the Sanskrit alphabet is a, ā, i, ī, u, ū, r, ṛ, l, e, ai, o, au, m, ṣ, k, kh, g, gh, n, c, ch, j, jh, ŋ, t, ṭh, d, dh, n, p, ph, b, bh, m, y, r, l, v, ṣ, ṣ, s, h.

The position of anusvāra (ṃ) given above applies where the anusvāra is followed by y, r, l, v, ṣ, ṣ, s or h. But in accordance with the usual practice of Sanskrit dictionaries, anusvāra before a stop or nasal is given the alphabetical place of the appropriate class nasal. Thus the word sanmōṣah is treated as if it were sanmōṣaḥ. (The latter spelling, which better represents the pronunciation of the word, is in fact possible, though hardly ever found nowadays in printed texts.) In looking up a word containing anusvāra, therefore, the anusvāra should be converted mentally into a nasal consonant wherever this is possible.

A similar principle applies in the case of visarga (ḥ): ḍs, ḍs and ḍs occupy the position of ṣṣ, ṣṣ and ṣṣ respectively. In practice, however, this will cause comparatively little difficulty.

Gender

Substantives ending in a are given as ending in ah if masculine and am if neuter. Substantives ending in ā or ī should be assumed to be feminine. The gender of nouns ending in -in and -tri is not normally specified, since these may, if appropriate, be treated as adjectival (with feminines in -ini and -tri).

Verbs

While a point has been made of quoting the present tense of all verbs listed, it should be mentioned that present stem formations
may sometimes be far less common than the particular form, such as past participle or absolutive, which has led to the inclusion of the verb in the Vocabulary.

अ a **negative prefix** not,
no, un- etc.

अंगुरक्षं अंसुकं cloth,
garment

अकावयत् akathayat 3rd sg.
imperf. para. of kath

अक्षरार्थं aṅkt-sārtha [whose aim is unachieved:]
unsuccesful

अक्षमाला aṅśa-mālā
[garland of Eleocarpus seeds:] rosary

अखरं aṅkṣaraṃ syllable,
written character

अग: aṅgh [not moving:]
mountain

अगस्थ: Agastyaḥ pr. n.

अगिन aṅgi m. fire

अग्रं aṅgran front, top, tip

अगल: aṅgrataḥ in front of
(gen.)

अघं aṅghaṃ evil, impurity

अंक aṅk (X aṅkayati)
brand, stamp

अंकह: aṅkah book; curve of body, lap

अंग aṅgam limb, division

अंगिक aṅgir-krṛ make a part, subordinate; adopt, accept, promise

अघुरीयकं aṅguriyaka m./n.
ring (for finger)

अंगुलि aṅguli f. or aṅguli
finger, toe

अंगुः: aṅgusthaḥ thumb, big toe

अचिर a:cīra [not long:]
soon

अचिरात् aṅcarat after a short while

अचिरेण acireṇa within a short while

अंकल: aṅcalaḥ border
(of dress)

अंजलि aṅjali m. joined hands

अटवी aṭavī f. forest

अत: aṭaḥ from this, hence,
for this reason; ata eva
[presciently from this:] that is why

अति ati prefix excessive(ly),
extreme(ly), too, very etc.

अतिक्रपण atiṅkṛpana
extremely niggardly

अतिक्रमः ati + kram (I atikramati) go beyond; transgress, go against

अतिक्रान्त aṅkranta past,
bygone

अतिचिर aṅcīra very long

अतिथि atithi m. guest;
atithi-satkāraḥ honouring of guests, hospitality
अतिदारुणा atidāruṇa [very] dreadful
अतिशीर्ष atidīpta exceptionally brilliant
अतिशय: atidūkha- sanāvegah extreme pangs
of pain
अतिधार: atipātaḥ lapse,
neglect
अतिभूति atibhūmi f. culmination, excess
अतिभाषण atimātra [beyond measure:] excessive
अतिवहृ: ati + vah caus.
(ativāhayati) spend (time)
अतिषय atiṣaya surpassing अतिशी ati + śī (II atiśete)
surpass, triumph over अतिवृत्त ati + rv (VI atiṣjati)
bestow, lavish अतीत atīta [ati + ita gone beyond:] past अतीव atīva excessively, intensely अत्यन्त aty-anta [beyond limit:] excessive, extreme, intensely, ‘terribly’ अत्याहित atyāhitam calamity, disaster अत्र atra here, in this, on this; on this matter, about this अत्रभवतत्र atraḥbhavatī Her Honour here अवभवती atraḥbhavatī Her Honour here, this Lady अव अथा aṭha introductory or connecting particle now, next, then अथवा अथा वा or rather, but no, but अद्वयं advarṇanāṁ not seeing अद्वैतवत्तर a:dāra-vartin situated not distant (from)
अद्वैत aḥbhuta extraordinary अध अध्य aṭya today, now अध प्रवृति adya prabhṛti from today onward अध्र adri m. rock, mountain अधस्तः adhastāt beneath (gen.) अधिक adhika additional, superior अधिकरण adhikaraṇam grammatical relationship अधिकार: adhikāraḥ authority, responsibility, office, job अधिगम adhi + gam (I adhi-
ghacchati) find, obtain, receive; realise, perceive अधिपति adhipati m. over-
lord, ruler अधिरथ adhi + ruh (I adhi-
rohati) ascend, mount
अविचारः adhiṣṭhātṛ m. superintending, at the head of
अधी adhī (adhi + i) (II adhīte) study; caus.
(adhyāpayati) teach
अधुना adhunā now
अधोधुङ्क adhoḍmukha down-faced, with face bent down
अध्ययन adhyayanaṁ studying, study
अध्ययनः adhyavasāyaḥ resolution
अध्ययनित adhyavasita resolved, accomplished, completed
अध्ययनेष adhyayanaḥ (IV adhyavasyati) resolve, decide, accomplish
अध्युषित adhyuṣita (p.p. of adhi + vas) inhabited
अनाद्ययन an:adhyayanaṁ freedom from study, (academic) holiday
अनाद्ययनः an:adhyavasāyaḥ irresolution, hesitation
अनन्तरः an:antaram [without interval:] immediately
अनप्परः an:aparāddha un-offending, innocent
अनवः anarthāḥ reverse, disaster
अनाध्यत्या anādṛtya absolutive not heeding, without reference to
अनावास anāyāsa [in which there is no exertion:] not strenuous
अनिमित animitta without cause
अनिल: anilāḥ wind, breeze
अनिश्चत anishta undesired, unpleasant, dreadful
अनुकाम्प्य anu + kamp (I anukampate) sympathise with, pity
अनुकरित anukārin (anu + krimitate) imitative
अनुकूल anukūla favourable
अनुगम्य anu + gam (I anugac-chati) follow, attend
अनुग्रह anu + grah (IX anugrhhatī) favour
अनुग्रहः anugrahah favour, kindness
अनुचरः anucarahāḥ companion, attendant
अनुजः anujāḥ [born after:] younger brother
अनुजः anujāḥ [IX anujānāti] allow, give leave, assent
अनुलापः anutāpahāḥ remorse
अनुसेकः anutsekaḥ [non-arrogance:] modesty
अनुप्रहित anu + pra + hi (V anuprahīñoti) send (someone after something), despatch
अनुवर्त्य anu + bandh (IX anubadhnāti) pursue, importune
अनुभव (I anubhava) experience, undergo, 'reap, enjoy'
अनुमन्त्र (X anumantraya) consecrate with mantras, bless
अनुष्ठान (anu+yuj) question, examine
अनुरागः anuraga passion, love
अनुरूप anu+rupa conformable, suitable, proper, appropriate
अनुलिपि anu+lip (VI anulimpati) anoint
अनुलेख्य anulepanam ointment
अनुवर्तः anuvrat go after, attend upon
अनुशासन anushaya consequence, repentance, regret
अनुसार anusthara (anu+sth) (I anutisthati) carry out, perform, act, do
अनुसारां anusthanaṃ carrying out, [performance of task:] 'duties'
अनुस्मरण anu+smr (I anusmarati) remember
अनेक aneka [not one:] several
अन्त: antaḥ end, boundary, final (syllable of word)
अन्तःपुरां antahpuram women's quarters (of palace), harem
अन्तरिक्ष anantariksh interval, juncture, difference; -antariksha ifc. a different, another
अन्तरालम् antarālm m. soul within, internal feelings
अन्तरित antarita (p.p. of antar + i go between) hidden, concealed
अनेवासिन् antavasin resident disciple
अन्ध andha blind
अन्य anya pron. other, another, else, different
अन्यतरस्यां anyatarasyam (gram.) optionally
अन्तः anyatra elsewhere, on etc. another
अन्यथा anyathā otherwise, in other circumstances
अन्वयं anvamasta 3rd sg. ātm. s-aorist of anu + man 'assent, permit'
अन्वय: anvayaḥ succession, lineage, family
अन्वित anvita attended by, full of
अनिश्चत anviś (anu + iṣ) (I anvēṣate) look for, search for, enquire
अन्वेषिन् anveśin searching for
अपकारार्थ apakāraḥ doing harm, injury, ruination
अपकारिण् apakārin (from apa kṛ 'do harm') harming, offending
अपक्रम म apa + kram (I apakrāmaṇi) go away, withdraw
अपरं apatyam offspring
अपथ्य aapathyā unwhole-some
अपथ्यकारिण् aapathyakārin
doing what is inimical (to king), traitor
अपदेशः apadesaḥ pretext, pretext
अपैति apa + nī (I apanayati) remove, take away
अपनौदनं apanodanaṁ driving away
अपया apa + ya (II apayāti)
go away, depart
अपर aapa other, different
अपरक aaparaktha disaffected, disloyal
अपराध aaparādha having offended, guilty
अपराधिक aaparādhin offending, guilty
अपरिवर्तेः aapariklesaḥ lack of vexation
अपर्याप्त aaparyāpta inadequate
अपवादिन aapavādin decrying
अपवारित aapavārīta hidden
अपवाहित aapavāhita p.p. of caus. of apa + vah 'carry off'
अपस्यत aapasyat 3rd sg. imperf. para. of drś 'see'
अपसर्फ aaparsaṇam getting away, escape
अपस्तु aapa + sṛp (I apasarpati) get away, escape
अपह aapa + hṛ (I apaharatī) carry off
अपह aapa + hnu (II apahnute) conceal
अपाप aapāpa without sin, guiltless
अपि api enclitic also,
too, as well, alike, and;
even, though, however;
gives indefinite sense to interrog. pronouns; api non-enclitic marks a question
अपि नाम api nāma with opt.
could it be that?, if only!
अपूर्ण aapūṇa cake: see daṇḍapūpikā
अपर्व a:प्तवा unprece-
dented, strange
अपेक्षा aphemā consideration, regard
अपेत abed (apa + ita) de-
parted; free from (abl.), lacking
अप्रमादिन् atripamādin [not negligent:] vigilant
अपसरस् apasaras f. nymph (of heaven)
अपिष्ट abhi + ghrā (I abhi-
jghrati) smell
अपिज्ञावन abhi+ jña knowing, conversant with (gen.)
अपिगुह abhi + druh (IV abhidruhyate) do violence to
अपिवा abhi + dhā (III abhi-
dadhati/abhidhatte) tell, say, speak
अपिनवन्त abhīdhānam appel-
ation, name; speaking, stating
अभिनव abhi + nand (I abhi-
nandati) rejoice in, greet with enthusiasm, prize
अभिनिश्चित abhiniśca con-
centrated, intent
अभिप्रया abhiprayāḥ incli-
nation, will, intention
अभिप्रेत abhipretaṃ [thing willed:] wish
अभिप्रु abhi + bhū (I abhibha-
vati) overpower
अभिमत abhimata respected, honoured
अभियुक abhīyu kta diligent
अभियक्त abhīyoukrta attacker
अभियोग: abhīyogaḥ intent-
ness, preoccupation; assault, attack
अभिलश abhi + laś (I abhi-
laśati) wish for, crave, hanker after
अभिलाष: abhilaśah craving, passion for (loc.)
अभिलाषिन abhilaśaṁ dē-
sirous, anxious
अभिलिख abhi + likh (VI abhi-
līkhati) draw (picture)
अभिवद abhi + vad caus.
(abhīvādayate) greet
अभिवत abhi + vṛt (I abhivart-
tate) approach, go to-
wards, make for
अभिव्यक abhivyakta mani-
fest, visible
अभिधन्त abhisyand (abhi + syand) (I abhisyandate)
flow
अभिसंध abhisamdhi m. agreement, condition
अभिहित abhīhita p.p. of abhīdhā
अभिसित abhīpsita desired;
abhīpsitaṃ [thing desired:] desire
अभीṣ abhīṣu m. rein, bridle
अभृत्  abhūt 3rd sg. aorist of bhū
अभ्यास्त abhyasta practised, familiar
अभ्र abhraḥ cloud
अमर Amaraḥ author of the Amarakośaḥ
अमात्य: amātyaḥ minister (of king)
अमिः amī am, amum, amuṣya forms of asau
अम्र amṛtaḥ nectar, ambrosia
अम्बा ambā mother
अम्बा अन्विका Ambā, Ambikā
pr. n.
अयम् ayam pron. this, this one, he; here (is), see, hereby
अयास्त्र ayaśās n. [non-fame:] disgrace
अयि ayi ha!, ah!
अयुक्त ayuṭka [not right:] wrong
अयुज् ayujuḥ uneven, odd
अयोध्या Ayodhyā name of a city (Oudh)
अये aye ah!, oh!
अरण्य arañyaḥ forest
अरि ari m. enemy
अरुन्धति Arundhati pr. n.
अर्थ: arthaḥ matter, business; object, purpose, point, aim, interests; meaning, sense; wealth, property
अर्थम् -artham ifc. for the sake of, in order to
अर्थान्तर्न्यास: arth-āntara-nyāsah (lit. crit) Substantiation
अर्थापति arth-āpatti f.
(lit. crit.) Strong Presumption
अर्थिन arthin having an object, wanting, petitioning
अर्थोपर्न: arth-ōtsargaḥ expenditure of money
अर्ध: ardhaḥ half (portion)
अर्धरात्र: ardharātraḥ midnight
अर्पयति arpayati caus. of ṭ
अर्ह: arha (I arthati) be worthy; be able, ‘aspire to’; should, ought
अर्ह arha deserving, meriting; proper, deserved
अलंकारण alaṃkaraṇaṃ ornament
अलंकार: alaṃkāraḥ ornament; (lit. crit.) embellishment, literary figure
अलंकः alam + kṛ (VIII aḷaṃkaroṭi) adorn, embellish
अलम् alam enough; + instr. enough of, do not etc.; + inf. capable of
अल्प alpa small
अवकाश: avakāsaḥ space, scope
abhigam ava + gam understand, learn, know; suppose, consider
abhigam ava + gam caus. (av-agamayati) procure
abhanga ava + gah (I avagahate) plunge into, bathe in (acc.)
abhagav: avagrahah obstacle, restraint; separation (of words)
abhagav: avacayah gathering, picking
abhanga ava + jnata (IX avajanaati) despise
abhanga avajnata contempt
abhanga ava + tath caus. (avataryati) remove
abhanga ava + dhik caus. (avadhairayati) determine, resolve
abhanga avanata (p.p. of ava + nam) bent down
abhanga avayavah portion, particle, member
abhanga ava + ruh caus. (avaro-payati) cause to descend, dismiss from office
abhanga ava + lamb (I avalambate) cling to, hold on to; adopt (position)
abhanga ava + lok (X avalokayati) see, look at
abhanga avalokanam looking at, gazing on

abhagavavalokita Avalokita pr. n.
abhanga avasa powerless, helpless
abhanga avasyam necessarily
abhanga avasara opportunity, occasion, right moment, time (for)
abhanga avasare at the right moment, opportune
abhanga avasana termination, end, conclusion
abhanga avasita (p.p. of ava + so) terminated, over, fulfilled
abhanga ava + sthata stay (in a state), remain
abhanga avastha state, condition, period of life
abhaga avahittha, avahitthah dissimulation
abhanga avap (ava + ap) (V avapnoti) obtain, acquire
abhaga avaghna unhindered
abhaga avidvan ignorant
abhaga avinayah lack of breeding, discourtesy
abhaga avipratipanna not uncertain, entirely fixed
abhaga avishayah [non-sphere:] matter beyond the scope (of)
abhanga avesha avesk (ava + iksh) (I aveshaikshate) watch, watch over
abhaga avyabhicarin undeviating, unswerving
अशङ्रण aśarana without refuge, helpless
अशङ्रणय aśarany without refuge, helpless
अशेष aśeṣa [without remainder:] complete, whole, all
अशेषक: aśokaḥ aśoka-tree
अशेषभन aśobbhana unpleasant, awful
अशु aśru n. tear
अशुपुष aśru-mukha tearful-faced
अश: aśvah horse
अस as (II asti) by exist; may express 'have' etc.
असेष: aṣamtoṣaḥ dissatisfaction
असम्यार्थ asamartha incapable
असभाव्य aṣambhāvyā incredible
असम्याक aṣamyak wrongly
असु asu m. breath; pl. life
असुर: asuraḥ demon
असौ asau pron. that
अत्र astraṇ missile, weapon
अस्था: asthāḥ 2nd sg. aorist para. of sthā
अस्थाने asthāne not in place, misplaced, inappropriately
अस्खुट asphuṣta unclear, illegible
अस्मत aṣmat stem of 1st pl. pron. vayam
अस्वस्थशरीर aṣvasthaśarīra
[whose body is not well:]
[physically] unwell
अस्वस्थ्य aṣvasthyāṁ discomfort, illness
अह ah see āha
अहन् ahan n. irreg. day
अह: अहः -ahah, -ahnah ifc. for ahan
अहमहमिकां ahamahamikā rivalry
अहो aho oh!, what a—!; aho bata oh alas!
आ a + abl. up to, until
आकर्ष्यति ākaraṇyati
(denom.) give ear, listen to
आकार: ākaraḥ form, appearance, (facial) expression
आकाश ākāśaether, air, sky
आकुल ākula confused
आकुलयति ākulayati
(denom.) confuse, disturb
आकुलीपू ākuli-bhūt grow confused
आकुलीपूत ākuli-bhūta
[being] in confusion
आकृति ākṛti f. appearance, figure
आक्र ा + krṣ (I ākarsati)
drag, draw
आक्र ा + krand (I ākran- dati) cry out, scream, lament
आख्या  a + khyā (II akhyāti) declare, tell, announce
आख्या  akhyā appellation, name; ćakhyā [having as a name:] called, known as
आगम्  ā + gam (I āgacchati) come, approach, arrive
आगम्  ā + gam caus. (āgamayati) acquire
आगम:  āgamaḥ arrival, accession
आगमनम  āgamanam coming, arrival
आघ ा  ā + ghrā (I āghrati) smell
आचक्रन्तः  ācakranda 3rd sg. para. perf. of ākrand
आचरः  ā + car (I ācarati) conduct oneself, act, do
आचर्यः  ācaryah teacher
आच्छदः  ā + chad (X ācchādayati) hide, conceal
आज्ञा  ājñā command, order
आज्ञा  ā + jñā caus. (ājñāpayati) order, say (authoritatively)
आतपः  ātapaḥ heat (esp. of sun)
आत्मजः  ātma-jaḥ [born of oneself:] son
आत्मजा  ātma-jaḥ daughter
आत्मः  ātman m. self, myself etc.
आत्मनिकः ātyantika (cf. atyanta) perpetual, lasting
आत्रेयः Ātreyi pr. n.
आदरः  ādaraḥ care, respect, trouble, anxiety (to do something); ādaraṃ kṛ take care (to)
आद  ā + dā (III ādatte) take, take hold of, bring
आदि  ādi m. beginning
आदि  ādi etc.
आदिपः  ā + dis (VI ādisati) order, proclaim, direct
आदृ  ā + dr (IV ādriyate) heed, respect, defer to, refer to
आदेशः  ādesaḥ command, order, instruction
आदयः  ādyā initial, first, earliest
आद्योरणः  ādhorāṇaḥ elephant-driver
आनी  ā + ni (I ānayati) bring
आनुयात्रिकः  ānuyātrikaḥ escort
आप  āp (V āpnoti) obtain, get
आपतः  ā + pat (I āpatati) occur, befall, appear suddenly, present oneself
आपतनम  āpatanam occurrence, (sudden) appearance, arising
आपत  āpati f. (from ā + pad) happening, occurrence
आपदः  ā + pad (IV āpadyate) attain, come to, happen, occur
Apannasattva [to whom a living creature has occurred:] pregnant

Aapadeh: apida, apidaakah chaplet, crest

Aapasa trustworthy

Aapreka a + prach (VI aprcchati) take leave of, say goodbye

Aaparana abharanam ornament, jewel, decoration, insignia

Aapนคร a + mantr (X amantr-yate) salute; take leave of

Aamoh amodah scent

Aamontay abhata abode, [abode of god:] temple

Aapa a + ya (II ayati) come

Aapasa aysaah effort, exertion

Aapus ays n. life

Aapusmm aysmant long-lived, (of respect) sire
eetc.

Ayodhyaka inhabiting Ayodhya

Aarabh a + rabh (I arabhate) undertake, begin, start

Aarabh aarambhaah beginning, undertaking

Aaram aaramah pleasure; pleasure-grove, woodland

Aarabh a + ruh (I arohati) ascend, climb, mount, get in (to chariot)

Aarabh a + ruh caus. (aropayati) cause to mount, raise

on to; with sullam impale

Aarta atra afflicted, oppressed

Aartti aarti f. affliction, distress

Ardha ardra moist, tender

Aarya aarya noble, honourable

Aarya aarya Your/His

Excellency/Honour, sir, etc.

Aarya-astra aarya-putrah [son of] nobleman; voc.
noble sir

Aarya aarya noble lady,

Aryam aarya Madam, etc.

Aalksya aalksya discernible, just visible

Aalikha a + likh (VI alikhati) draw (picture)

Aalikha a + liing (I ailingati) embrace

Aalok a + lok (X alokayati) gaze, look at

Aavasa avasaah dwelling, house

Aavid a + vid caus. (avedayati) make known, tell

Aavihav aavihav bhuh become manifest, reveal oneself

Aavisiv aivi kri make manifest, reveal

Avesah avesah alarm, agitation

Avesah: avesah attack (of emotion)
fear, doubt, suspect, be afraid

reach, overtake; find, acquire
seat, couch
near; ifc. beside
3rd sg. imperf.
of as ‘be’
leap upon, attack
(3rd sg. para. perf.
of ah ‘say’) says, said
ifc. bringer, carrier
bringing, fetching
fodder
snake-charmer
absolutive of
bring, fetch
summon, call

(i II eti) go
wish, desire
from here, from this; in this direction, this way, over here; itas tataḥ hither and thither
other
mutual, of/to etc. each other
Sansekrit-English vocabulary

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िति iti [thus:] with these words, with this thought etc.; see Chapters 2, 14 and 15

इत्थम् ittham in this way, so

इत्थभूत ittham:bhūta [being in this way:] such, so

इत्थम् idam n. sg. of ayam

इत्थानीम् idānīm now

इदु indu m. moon

इद्ध: Indraḥ the god Indra

इन्द्रायुष्य Indro-āyudham

[Indra’s weapon:] rainbow

इन्द्रियं indriyaṁ (organ or faculty of) sense

इव iva as it were, as if, like, as, such as, etc.

इषि is (VI icchati) want, wish, desire, ‘should like’

इषु isu m. arrow

इष्टचं thing wished, wish

इष्टजनः iṣṭajanaḥ the loved one

इह iha here, in this; in this world

इक्षु ikṣ (I ikṣate) look upon, see

इवस्त्रा idrśa (f. ī) of this kind, such

इप्सिता ippita desired, wished for

इष्टति iṣat slightly

इह (I ihate) long for, desire

उक्त ukta p.p. of vac

उग्र ugra fierce, grim

उचित ucita suitable, appropriate, proper, right

उच्छल्ल uccal (ut + cal) (I uccalati) move away; rise

उच्चवस uccvas (ut + śvas) (II uccvasiti) breathe, bloom, blossom

उच्चास: uccvāsaḥ breath

उत ut prefix up etc.

उताहो utāho or? (marking alternative question)

उत्क utka eager, longing for

उत्कन्तहेत utkanṭhate denom.

long for, be in love with (gen.)

उस्किम ut + kṣip (VI utkṣipati) throw up, raise

उत्कल utkhāta (p.p. of ut + khā) dug up, uprooted

उत्तम uttama uppermost, supreme, top

उत्तमांक uttam-āṅgaṃ [highest limb:] head

उत्तर uttara following, subsequent, further; upper, superior to, above

उत्तरां uttaraṃ answer, reply; consequence, prevalent, result

उत्तह utthā (ut + sthā) (I uttisthāti) get up

उत्ततः ut pat (I utpatati) fly up
उत्पत्ति utpatti f. arising
उत्तयत् ut + pad (IV utpadyate) arise
उत्तयत् ut + pad caus.
(utpadayati) cause to arise, cause
उत्पीडित utpīḍita squeezed
उत्सर्ग: utsargaḥ pouring out, expenditure
उत्सारिन् utsarpin (from ut + srp 'soar up') high-soaring
उत्सव: utsavāḥ festival
उत्साह: utsāhah enthusiasm
उत्सुक utṣuka eager
उत्सुक utṣukam eagerness
उदार udakam water
उदार udāra intense
उदा p. udapāna m.n. well, water-tank
उदय: udayaḥ (from ut + i) rising
उदय usas (ut + as) (IV udasyati) throw up, throw out, push out
उदार udāra noble, generous
उदास usas (ut + ās) (II udāste) sit idle
उदीक्षā udīkṣā (ut + īkṣ) (I udīkṣate) look at
उद्भति udghatīn having elevations, bumpy
उद्घुष utdghuṣ (ut + ghuṣ) (I udghoṣati) cry out
उदेश्य: udēśaḥ region, part, place, spot
उद्धरण uddharānaṃ (from ut + hṛ) tearing out, destruction
उद्ध uddhā (ut + hā) (III ujjihite) rise up, start up; depart
उद्ध udyā (ut + yā) (II udyāti) rise up
उद्ध udyānaṃ garden, park
उद्ध udyōgaḥ exertion
उद्ध uvdigna distressed, love-sick, melancholy
उद्वेष utveṣ (ut + veṣ) caus.
(udveṣṭayati) unwrap, open (letter)
उद्मत unmatta insane, crazed
उद्मत unmanas eager, longing
उद्माद unmāthaḥ shaking up, pangs
उद्माद unmādaḥ insanity
उद्मुक्त un_mukham [with the face] upwards
उपकार: upakāraḥ help, aiding (of), service
उपकारिन् upakārin helper, ally
उपक upa + kṛ (VIII upakaroti) furnish, provide, help
उपवेस upa + kāp caus.
(upakalpayati) equip; assign
उपकिंप upa + kṣip (VI upaksipati) hint at
उपागम्  upa + gam (I upagac-chati) go to, come to, reach, approach
उपग्रह: upagrahah concilia-
tion, winning over
उपचार: upacarah m. attend-
dance, treatment, remedy
उपजन्  upa + jan (IV upaj-
yate) come into being, be roused
उपाजाप: upajapah (secret) instigation to rebellion, ‘overtures’
उपत्वकः upatyakah foothill
उपनातन uspanayanam bring-
ing, carrying
उपी  upa + ni (I upanayati) bring, take, carry, bear; initiate (into adulthood)
उपन्यास: upanyasaah mention, allusion
उपमा upamah similar
उपेशे upayeme 3rd sg. ātm. perf. of upa + yam ‘marry’
उपयोग: upayogah use,
utility
उपस्म्  upa + ram (I uparam-
mate) cease, die
उपराग: uparagah eclipse
उपरि upari above, on; about, concerning (gen.); after (abl.)
उपरुष: upa + rudh (VII upa-
runaddhi) besiege, in-
vade, molest, hinder
उपरोध: uparodahah obstruc-
tion, interruption
उपरोधन: uparodhanam be-
sieging
उपलब्ध: upa + labh (I upalab-
hate) acquire, ascertain, discover, learn
उपविष्ट: upa + viś (VI upa-
visati) sit down
उपस्त: upa + śru (V upasra-
noti) hear of, learn of
उपलित: upa + śiś caus.
(upaslesayati) cause to come near, bring near
उपसंघ: upasangrahah embracing; collecting; looking after
उपस्तन uspasadanaah respectful salutation
उपस्त: upa + śr (I upasarati)
go up to, approach
उपस्त: upa + sthā (I upati-
sthate) stand near, be at hand; (upatisthate) attend
उपस्त: upa + sthā caus. (up-
asthāpayati) cause to be at hand, bring near
उपस्तान uspasthanam attend-
dance
उपहल upahata struck, hurt, killed
उपहर: upahāraḥ offering
up, sacrifice
उपा upa + hṛ (I upaharati) offer; offer up, sacrifice
उपाध्याय: upādhyaśyaḥ teacher, preceptor
उपाय: upayaḥ means, way, expedient
उपरु्त्त upārūḍha p.p. of upa + ā + ruh ‘mount’
उपालभ्य upa + ā + labh (I upala-labhate) reproach, rebuke, blame
उपास upās (upa + ās) (II upāste) sit by, wait upon, honour
उपे upe (upa + i) (II upaiti) approach, come to
उपेक्षा upekṣā (upa + ikṣ) (I upekṣate) overlook, disregard
उपेद upodha p.p. of upa + tāḥ produced, increased
उभ ubha (dual only) both
उरस uras n. chest, bosom, breast
उर्वशी Urvāśi pr. n.
उत्तुः uttāṅgh (ut + laṅgh) caus. (uttāṅghhayati) transgress, violate
उषीर uṣīra m./n. a fragrant root
उषित uṣīta p.p. of vas
उङ्ग udha p.p. of vah
उर्ध्वम urdhvam after (abl.)
ऋ kaus. (arpayati) transfer, hand over
ऋग्वेद gīm debt
ऋत्विज rtvij (rtvik) m. priest
ऋषि rṣi m. seer, sage
एक eka pron. one, a, only, alone, single
एकदा ekadā at one time, once
एकवचन eka-vacanam (gram.) singular (number)
एकाकिर्ति ekākīrin alone
एकदश ekādaśa (f. ī) eleventh
एतत etat n. sg. and stem form of ēṣāḥ
एतवत etavat this much
ऐ edhv caus. (edhayati) cause to prosper, bless
एनम enam enclitic pron. him, her, it, etc.
एव eva enclitic particle of emphasis in fact, really, actually, exactly, just, only, entirely, quite, (the) very, the same, it is . . . that, etc.
एवम evam in this way, like this, thus, so, you see how
ऐ eṣāḥ pron. this, this one, he; here (is), see, here-with
Sanskrit–English vocabulary

कण्ठ: कन्थाह neck, throat
कण्व: कण्वह pr. n.
कतम: कताम pr. which
कतर: कतारा pr. which (of two)
कतिपय: कतिपया a few
कथ: कथ (कथयाति) tell, relate, say, mention, speak of
कथाचिति: कथाचिति cit, katham api somehow, only just
कथा: कथास story, talk, speaking, conversation
कथित: कथित thing spoken, talk, conversation
कद: कद when?
कदाचिति: कदाचिति sometimes, perhaps
कनक: कनकम gold
कनकका: कनकका, कन्या girl, daughter
कम: कम caus. (कमयाते) desire, love, be in love with
कमल: कमल m./n. lotus
कर-कार: आकार ifc. making, causing
कर: कारā hand कार-तलाण palm of the hand
करकह: करकङ्ख skull, vessel, box
करण: करणम doing, performing; sense organ
कराला: Karāla name of a goddess
कण्ठ: कण्ठाह ear
कर्मः kartha m. doer, agent
कर्मणः karman n. deed, task, [the work of] 'role'
कलकलः kalakalah disturbance, noise
कलत्रा kalatraṁ wife, spouse
कलाहसाकः Kalahaṁsakaḥ pr. n.
कलिकः kalika bud
कल्पः kalpaḥ sacred precept or practice, rite
कल्पाण kalyāṇa (f. i) fair, auspicious, beneficial
कवि kavi m. poet, (creative) writer
कािशक koś cit see kaḥ + cit
काण् kaṣaya astringent, sharp(-smelling)
कष्ट kaṣṭa grievous, harsh, disastrous, calamitous
कष्टम kaṣṭam alas!
काकु ku f. tone of voice
कालानाण kālānāraḥ mountain ebony
काण् kaṇa one-eyed
कातर kātara timid, nervous
कादबिनी kādambini bank of clouds
कानाण kaṇanaṁ forest
कान्ता kānta (p.p. of kam) beloved
कापालिकः kāpālikah (repulsive) Śaiva ascetic
कामः kāmaḥ wish, desire, love
कामः Kāmaḥ, Kāmaśdevaḥ the God of Love
कामः kāmam at will, willingly; admittedly, granted that, though
कामिष्यते kāmayisyate 3rd sg. ātm. fut. of kam
कामिनः kāmin loving, lover
कायस्कः kāyasthaḥ scribe, letter-writer
कारणः karaṇam reason, cause; instrument, means
कारिनः kārin doing, doer
कार्त्तमः karttyaṁ totality; karttyena in full
कार्पुषः kārupaṁ wretchedness
कार्पुकः kārupukaḥ bow
कार्यः kāryaṁ task, duty, affair, business, matter
कालः kālaḥ time, right time, occasion
कालशः kāla-kṣepaḥ, kālaharanaṁ wasting of time, delay
काव्यः kāvyam poetry, (creative) literature
काशी kāśi name of city (Banaras)
किंवदन्तः kimvadanti rumour
किंच ca moreover
किंचित् kim cit something; somewhat, slightly
किंगुः किंग tu but
किंगुखलुः किंग nu khalu can
it be that?
किंग् किंग (n. sg. of kah)
what?; why?; may mark a
question; + instr. what is the
point in? what business
(have you etc.) with?
किमपि किम api something;
somewhat, at all
किमित्ति किम iti in what
terms?; with what in mind?
why?
किमुत किम uta, किम punar
[what then of:] let alone
किच्यात् kiyant how much?
किल kila it seems that, ap-
parently, I believe
कीड़ा kīḍā (f. 1) of what
kind? of what kind! what (a)!
कीर्त kīrt (X kīrtayati) de-
clare.
कु ku: pejorative prefix ill
कुतुबं kūtumbāṁ household, family.
कुगिन् kūtumbin m.
householder, family-man
कुत्मल kuṭmala m./n. bud
कुन्दलं kūndalāṁ earring,
ear-ornament
कु: kutaḥ from where?
from what?; in what direc-
tion, whereabouts?
कुतूहलं kūtuhalaṁ curiosity, interest.
कुपः kup caus. (kopayati)
make angry, anger
कुमति kumatī f. ill thought,
wrong-headedness
कुमार: kumārah (well-born)
young man, son; prince;
Your/His Highness
कुमार: Kumārah the Prince
(name of Skanda, god of
war)
कुमारक: kumārakāṁ young
man, son
कुमारी kumāri girl, daugh-
ter, princess
कुम: kumbhaḥ pot
कुल kulaṁ family, dynasty,
house; herd, swarm (of bees)
कुलविधा kula-vidyā learning
that is [in a family:] heredi-
tary
कुसः: Kuśaḥ pr. n.
कुसलं kuśalaṁ welfare
कुसमं kuṣmaṁ flower,
blossom
कुसमपुरं Kuṣmapuraṁ
‘flower-city’ name of
Pattaliputra
कुसमादुष: kuṣma-āyudhah
[the flower-weaponed:] God
of Love
कुलं kulaṁ bank, shore
क्रः ku (VIII karoti) do, act,
see to, conduct (affairs);
make, cause, contrive; forms
verbal periphrasis with
abstract or action nouns, e.g.

avajñaṁ kṛ feel contempt, despise

kṛṣṇaṁ kṛchram hardship; kṛchraṁ with difficulty

kṛpāṁ kṛtam + instr. have done with

kṛta-jña, kṛta-vedin conscious of [things done for one:] debt, grateful, obliged

kṛta-jñātā tā gratitude

kṛtapuṇya [who has done meritorious things (in a previous life):] fortunate, lucky

kṛtin [having something done:] satisfied, fulfilled

kṛpaṇa kṛpaṇa niggardly, wretched

kṛpāṇa: kṛpāṇa sword, (sacrificial) knife; kṛpaṇa; pāṇi cf. Chapter 15, p. 210

kṛpālau kṛpālau compassionately

kṛṣṇa kṛṣṇa black

kṛṣṇaśakuni m. [black bird:] crow

klp (I kalpate) be suitable, conduce to, turn to (dat.)

klp caus. (kalpayati) arrange, prepare

ketu m. flag, banner
ksātra (f. 1) relating to the kṣatriya caste

kṣiti-pati m. [lord of earth:] king

kṣip (VI kṣipti) throw; waste (time)

kṣipra swift, quick
kṣipra:kārin [swift-acting:] precipitate

kṣira-vṛksaḥ fig-tree

kṣud (I kṣodati) trample, tread

kṣudra mean, common, low

kṣudh f. hunger

kṣetra field

kṣepaḥ (from kṣip) throwing, wasting

khaḥ hole; vacuum; sky, heaven

khadyotaḥ firefly

khalu confirmatory particle indeed, of course, after all, certainly, don’t forget; na khalu certainly not, not at all

khedaḥ exhaustion

khel khet (I khelati) play

-ga ifc. going

gah the letter g; (in prosody) heavy syllable

Gaṅgā the Ganges

gajah elephant

gadu m. goitre.

gan (X gaṇayati) count

ganana gaṇanā counting

ganika gaṇikā courtesan

gata (p.p. of gam) gone;

ifc. gone to, [being] in, concerning, etc.

gandhah scent, smell, fragrance

gam (I gacchati) go, attain

gam caus. (gamayati) spend, pass (time)

gamanā goings

garīyaṁs important, considerable; worthy/worthier of respect

garbhaḥ womb, foetus; ifc. containing

garbhin [having foetuses:] productive of offspring

gal gal (I galati) drip, slip away

gahanaṁ dense place, thicket

gatram limb, body, ‘person’

gathā verse (esp. in the āryā metre)

gāmin going

gārhaṁ being a householder

girī f. speech, voice, tone
गिरि giri m. mountain
गीत gīta p.p. of gai
गीता gītā, gīti f. song
गुण: guṇāḥ merit, quality, worth; strand, string; ‘fold’, e.g. triṣṇu threefold
गृप gup (denom. pres. gopāyati) guard; hide
गुरु guru heavy, important; m. teacher, elder, senior, guardian
गुह guhya [to be concealed:] secret
ग्रह graham (m. in pl.) house, home, household; quarters, chamber
ग्रहजन: graham-janaḥ family (more particularly wife)
ग्रहमेधिन grahamedhin m., grhaḥasthaḥ householder
ग्रहिणि ghruṇī housewife, wife
ग्रहित ghrita p.p. of graham
ग्रहीतार्थ gṛhitārtha [by whom the fact has been grasped:] aware
गै gai (I gāyati) sing
गो go m. ox; f. cow; gokulaṃ herd of cows, cattle
गोप gopāḥ cowherd
गोपन gopanam concealing, hiding
गौतम gautama pr. n.
गौरव gauravaṃ high esteem, regard, duty of respect [towards an elder]
ग्रह graham (IX grhaṇāti) seize, grasp, take, receive, accept
ग्रहण graham-ṇam seizing, taking
ग्राम: grāmāḥ village
गठ: ghataḥ pot
गाटक: ghatakaḥ executioner
गाटयति ghatayati caus. of han 'strike, kill'
घु ghusś (I ghoṣati) proclaim
घोषणा ghoṣanā proclamation
ग्रां ghranāṃ smelling, (sense of) smell
च ca enclitic and, in addition; . . . ca . . . ca both . . . and . . ., no sooner . . . than . . .
चक्रवतिन् cakravartin m. emperor
चक्षु caksus n. eye
चणḍa violent
चतुर catur four
चतुर्थ caturtha (f. i) fourth
चतु:षष्ठi catuḥṣaṣṭi f. sixty-four
चन्दन candana m./n. sandal, sandalwood-tree
चन्दनदास: Candanadāsaḥ pr. n.
चन्द्र: candrāḥ moon
Candrakeṭu m. pr. n.  cirām for a long time
Candrauguptaḥ pr. n.  cirasya, cirāt after a long time
Chandraṅgaḥ moonlight
Chāṣṭki caṅḍikā
caraṇaṁ m./n. foot;
caraṇa-nikṣepah [putting down of feet:] tread
caritāṁ conduct,
deeds 'story'
caryā going about,
riding (in vehicle)
cal (I calati) stir, move,
go away
Cānakaḥ pr. n.  ċet enclitic if
cāpa m./n. bow
Cāmuṇḍā name of the goddess Durgā
cikṛṣitaṁ [things desired to be done:] intention
cit enclitic, gives indefinite sense to interrogative pronouns
cittām thought, mind
chetvṛti f. [activity of mind:] mental process, thought
Citra variegated
Citraṁ picture
Citralekhā pr. n.
cint (X cintayati) reflect,
think (things over), think of
Cintā thought, worry
Cira long (of time)

च: jaḥ the letter j; (prosody) the syllables ~ ~ ~
jaṭā matted locks (of ascetic)
jan (IV jāyate) be born, arise, become
jan caus. (janayati) cause to arise, cause, beget, produce, rouse
janaḥ person, people, folk; ifc. gives plural or indefinite sense
jananām thing producing, ‘ground for’
janayitṛ m. begetter, father
janārdanaḥ name of Kṛṣṇa
janman n. birth;
janma-pratiṣṭhā [birth-foundation:] mother
jayaḥ conquest
jaraṭha old, decrepit
jalaḥ water
jaladhī m. ocean; the number four
jāg (II jāgari) be awake, wake up
jājali m., pr. n.
jata (p.p. of jan) born, become; jata-karman n. birth-ceremony
jataḥ f. birth
janaki Jānakī pr. n.
jāpyaṁ (muttered) prayer
jāmbūnāda (f. 1) golden
jalaṇaḥ net, lattice, window
jālapādaḥ [web-footed:] goose
ji I jayati) win, conquer, beat, defeat
jīvāsa desire to know, wish to determine
jīta-kāśin flushed with victory, arrogant
jīvā (I jīvati) live, be alive
jīvaḥ living creature, soul
jīvita alive
jīvitaṁ life
joṣam āś (II joṣam āste) remain silent
jāna ifc. knowing, aware of, recognising
jānā (IX jānati) know, learn, find out, recognise
jānā caus. (jānapayati) make known, announce
jāntṛ knower, person to know/understand
jānām knowledge, perceiving
jāneya ger. of jānā
jāyāṃs older, elder
jyoṭis n. light; heavenly body; jyoṭiḥ-śāstraṇ astronomy, astrology
jyotsnā moonlight

ব্যতিচ jhāṭiti suddenly, at once

ठथ ॐ (gram.) the suffix a

তঃ taḥ adverbial suffix
from, in respect of etc.

वतः taṭaḥ slop, bank

তঃ taḍ (X taḍayati) strike, beat

ততः tat n. sg. and stem
form of saḥ

ततः tat connecting particle
then, so

ततः taṭaḥ from there, from
that, thereupon, then, and so, therefore

तत्क्षणम् taṭkṣānam at that
moment, thereupon

ततः taṭra there, in/on etc.
that, among them

तत्रत्थवतः taṭra:bhavant His
Honour [there], that (honourable) man, the revered

তত্রত্থবতঃ taṭra:bhavati Her
Honour [there], that (good) lady

তথা tathā thus, in such a
way, so

তথार्थ tathā-pi even so,
nevertheless, but, yet

তথা tadā then, at that time

তথानि́म tadaṇī́m (cf. idānī́m)
than, at that time; tadaṇī́m tana belonging to
that time, of that period

তথিত taddhitāḥ (gram.)
['suitable for that'] secondary suffix

তন tan (VIII tanoti) extend, stretch

তন tana suffix added to
words denoting time

tanayā daughter
tantra framework;
administration; chapter of a
textbook
tapas n. (religious)
austerity
tapasvin practitioner
of austerities, ascetic;
wretched, ‘poor’
tapovan tapo-vanam asce-
tics’ grove

tan tama superlative suffix
most, pre-eminently, very

tamas n. darkness
tara comparative suffix
more, notably, particularly
tarυ m. tree; taru-
gahanam thicket of trees, wood

tarkaḥ conjecture
tarj caus. (tarjayaṭi)
threaten, scold

tarhi in that case, then

tala m./n. palm (of the hand)
तव tava of you, your, of yours
ता tā abstract noun
sufffix -ness etc.
ताताह tataḥ (one’s own) father
ताद्रशा tadrśa (f. 1) (of) such
(a kind), so
तापस: tāpasaḥ ascetic
ताम्बूलī tāmbūlaṃ betel
तारक tāraka causing to
cross over, rescuing, liberating
तारकā tārakā star; pupil of
eye
तावत tāvat (n. sg. of tāvant)
during that time, for so
long, meanwhile
तावत tāvat enclitic well
now, (now) then, to start
with, now as for—; + pres.
or imperiv. (I’ll) just, (would
you) just etc.
तावत tāvant that much, so
much
तिथि tithi m. f. lunar day
(esp. as auspicious date for
ceremony)
तिमिरं timirāṃ darkness
तिरोभ tiro-bhū (I tirobhā-
vati) become hidden, vanish
तिक्षा tiksāna sharp, severe
तिक्षणरस: tiks̐narasaḥ
[sharp liquid:] poison
तिरा tīrāṃ bank
तीर्थ tīrtham ford, sacred
bathing-place, pool
तु tu enclitic but, yet, now
तुच्छ tuccha trifling
तुषीमस tuṣīm as, tuṣīm
bhū fall silent
तुषीमात tuṣīm ās remain
silent
तृतीय tuṭīya third
प trpa caus. (tarpayati)
satisfy
ते te (i) nom. pl. m. etc. of
साḥ, (ii) enclitic dat./gen. sg.
of tvam
तेन tena therefore, in that
case
तैक्षणयां tāikṣṇyaṃ sharpness
वज्र tyaj (I tyajati) abandon,
quit, leave, give up, sacrifice
त्रय trayam triad; ifc. three
त्रय trayi triad, the Three
(Vedas)
त्रस tras caus. (trāsayati)
make afraid, frighten
त्रित्रि tri three
त्रिकालं trikālaṃ (dvigu
cpd.) [the three times:] past,
present and future
त्रियामā triyāmaḥ [containing
three watches:] night
त्रिलोचन: trilocanah the
three-eyed (god), Śiva
त्रयमय: Tryambakah name
of Śiva


丈夫 and wife

慈悲 dayā pity, compassion

草 harsha sg. and pl. a.

类型 of (sacrificial) grass

看 daršanam (act of) seeing, meeting, sight, appearance; sight (of king or god), audience

看 daršaniya worth seeing, attractive

看 daršayati caus. of drś

看 darśin seeing

花瓣 dalam petal, leaf

十 dāsa ten

烧 dah (I dahati) burn

造成 to burn

给 dā (III dadāti) give, bestow, direct (gaze)

达希雅的 Dakṣayaṇī [daughter of Dakṣa:] Aditi

给 dār giver, granting

赋予 danaṃ gift, bestowal, provision (of)

给予 dāyin giving, administering

大 rāḥ m. pl. (N.B. number and gender) wife

大辱 dāruṇa cruel

达鲁华曼 Dāruvarman m., pr. n.

奴隶 dāsaḥ slave, servant

奴隶 dāśi slave girl, servant girl
विनिम dinam day
विवस: divasaḥ day
विवम divya celestial
विन्ध्दि diś (dik) f. direction, cardinal point, region; pl. sky, skies
विन्ध्या diśya [by good luck:] thank heaven that; + vṛdh congratulations!
दीपिका dipikā lamp
dīpta (dīp ‘blaze, shine’) brilliant
दु:ख duḥkham sorrow, unhappiness, pain, distress
दुर्मगन् duratman evil-natured, evil, vile
durvaṁ durgam [hard to get at:] stronghold, citadel; durga-saṃskāraḥ preparation of stronghold, fortification
durminimāṁ ēkal: omen
durvaṁ: dur: bodha difficult to understand
durmargaṁ dur:manas in bad spirits, miserable
durmānaye durmanāyate denom. be miserable
durmanb dur: labha hard to obtain, inaccessible
durvaṁ: Durvāsas m., pr. n.
durvarak: dur: vipākāḥ cruel turn (of fortune)
durṣeṣṭāṁ: dus:ceṣṭitaṁ mischievous action
du:ṣ: śil ē duṣ:śīla bad-tempered, irritable
duṣ duṣ caus. (duṣ:ayati) spoil, defile
duṣ: kara duṣ:kara difficult [to do]
du:ṣṇ: Duṣ:īṣantaḥ pr. n.
duṣ duṣ pejorative prefix ill, bad, evil, mis- etc.; difficult to
duḥ duḥ (II dogdhi) milk;
dugdhe yield milk
duḥi duhi duḥi f. daughter
dura ṅi dura far (off), remote;
dūraṁ (for) a long way;
dūrāt from afar; dūre at a distance, far away
dūrībhavas dūrī’’bhavantam acc. sg. m. pres. part. of
dūrī’’bhū ‘be far away’
dṛdha firm
dṛ: dṛ: (I paśyati) see, look/gaze at/on, watch
dṛ: dṛ: caus. (dārśayati) show, reveal
dṛ: dṛ: f. look, glance
dṛ: dṛ:ta p.p. of dṛ:
dṛ:ṣṭi f. look, gaze
devā devaḥ god; His/Your Majesty
devatā devatā divinity, god
devatāghaḥ devatā-grhaḥ [house of god:] temple
devāpāta: deva-pādāḥ the feet
(N.B. pl.) of Your Majesty,
not, no, ‘fail to’; (in comparisons) rather than, than; na kaś cit, na ko
pi [not anyone]: no one, nobody
naḥ the letter n;
(prosody) the syllables ~
nagarāṇ, Nagarī city, town
nadi river
nanu nanu why! well!; (in objection or qualification) surely, rather
Nandāḥ pr. n.
Nandanaḥ pr. n.
nam (I namati) bow, salute
namas n. homage
naskārah making obeisance
nayanaṃ eye
narāḥ man
nārapati m. king
nalinī lotus
nava new, fresh
nayaṃvān navyaṃvān
[fresh] youth
nātyaṃ acting, drama
nāma enclitic by name; indeed
nāmadheyaṃ appellation, name
nāman n. name; ifc. named, called
nāri woman
ni + kṛt (VI nikṛntati) cut up, shred
ni + kṣip (VI nikṣipati) throw, cast into (loc.); place, deposit
nikṣepaḥ (act of) putting down
nikhila entire
nigaḍayati denom. fetter, bind
ni + grah (IX nigṛṇāti) repress, restrain
nighnaṭi nom. sg. f. pres. part. para. of ni + han ‘strike’
nija one’s own
nipātaḥ (gram.) ready-made form, particle
nipuṇa clever, sharp
nibandhaṃ bond
nibṛṭa secret, quiet
nimittam sign, omen; cause, motive
niyata constrained;
niyatam necessarily, assuredly
ni + yuj (VII niyukte) engage (someone) upon (loc.), appoint, set to (doing)
niyogaḥ employment, entrusting
niyajyaḥ servant
niruṣadhiḥ 1st sg. pres. para. of ni + rudh ‘confine, restrain’
nu khalu enclitic, stressing interrogative now (who etc.) I wonder?

ntār nūtpura m./n. (ornamental) anklet

ṛṛṛ nṛt (IV nṛtyati) dance

ṛṛṛ nṛpaḥ king

ṛṛṛ nṛpati m. king

ṛṛṛnrṛṛ nṛśaṁsa injurious; m. monster

netṛ netṛ leader

netṛ netraṁ eye

nepathyam area behind stage

nyāyaḥ rule, principle; propriety

nyāya regular, right, proper

nyāsa deposit, pledge

nyāsīkṛ deposit, entrust

p: pāh, pakāraḥ the letter p

pakva cooked, ripe

paksah wing, ‘flank’, side

pakṣapātīn pakṣa-pātin on the side of, partial to

pakṣa[pāt]aṁ paṅkajam [mud-born:] lotus

paṅkti f. row, line

pac (I pacati) cook, ripen (trans.); pass. be cooked, ripen (intrans.)

paṅca five

paṅcama (f. i) fifth

Paṅcavaṭī name of a place

paṭaḥ cloth, robe

paṭu sharp; paṭiyāṁś sharper

paṭha (I paṭhati) read (aloud), study; cite, mention

paṇāyīr paṇāyīr hawker

paṇḍita clever, learned; m. scholar, paṇḍit

paṭ (I paṭati) fall, fly

paṭ caus. (paṭayati) cause to fall, drop

patatrin bird

pati m. lord, king; (irreg.) husband

pattraṁ feather; leaf, petal; leaf for writing, ‘paper’

patni wife

-pathaḥ (usually ifc.) path (cf. panthan)

pathya suitable, salutary, regular

padam step, footstep, foot; position, site; word, member of nominal compound

padma lotus

Padma-puram name of city

panthan m. (irreg.) road, path, way

payas n. water, juice
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>पर</td>
<td>para &lt;i&gt;pron. adj.&lt;/i&gt; other, another; &lt;i&gt;m.&lt;/i&gt; stranger; far, ultimate, supreme, great, particularly marked, (+ na) greater than</td>
</tr>
<tr>
<td>परम्</td>
<td>param beyond, further than (&lt;i&gt;abl.&lt;/i&gt;)</td>
</tr>
<tr>
<td>परतन्त्र</td>
<td>para-tantra under another’s control, not in control (of)</td>
</tr>
<tr>
<td>परत्र</td>
<td>paratra elsewhere, in the next world</td>
</tr>
<tr>
<td>परवत्</td>
<td>paravant under another’s control; beside oneself, overwhelmed</td>
</tr>
<tr>
<td>परवश</td>
<td>paravaśa in another’s power, helpless</td>
</tr>
<tr>
<td>परस्पर</td>
<td>paraspara mutual; parasparam one another, each other</td>
</tr>
<tr>
<td>परांच</td>
<td>parānca turned the other way</td>
</tr>
<tr>
<td>परापत्</td>
<td>parā + pat (I parāpatati) approach, arrive</td>
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<tr>
<td>परिकर्मन्</td>
<td>parikarman &lt;i&gt;n.&lt;/i&gt; preparation</td>
</tr>
<tr>
<td>परिकृत्</td>
<td>pari + kṛt (X parikṛtayati) proclaim, declare</td>
</tr>
<tr>
<td>परिवाह</td>
<td>pari + klap &lt;i&gt;caus.&lt;/i&gt; (parikalpayati) fix, destine for (&lt;i&gt;dat.&lt;/i&gt;)</td>
</tr>
<tr>
<td>परिवेसन</td>
<td>pariklesaḥ vexation</td>
</tr>
<tr>
<td>परिख्स</td>
<td>pari + kṣip (VI parikṣipati) encircle, encompass</td>
</tr>
<tr>
<td>परिगम्</td>
<td>pari + gam (I parigac-chati) surround, encircle</td>
</tr>
<tr>
<td>परिग्रह</td>
<td>pari + grah (IX parighṛṇati) accept, adopt, possess, occupy</td>
</tr>
<tr>
<td>परिग्रह:</td>
<td>parigrahah acceptance, welcome; possession, wrapping round, dress</td>
</tr>
<tr>
<td>परिचि</td>
<td>pari + ci (V paricinoti) become acquainted with, recognise</td>
</tr>
<tr>
<td>परिज्ञ</td>
<td>pariñānaḥ attendant, servant</td>
</tr>
<tr>
<td>परिज्ञान</td>
<td>pariñānam realisation</td>
</tr>
<tr>
<td>परिणाम</td>
<td>pariṇam (pari + nam) (I pariṇamati) develop, turn out (to be)</td>
</tr>
<tr>
<td>परिणाम:</td>
<td>pariṇayaḥ marriage</td>
</tr>
<tr>
<td>परिणाम:</td>
<td>pariṇāmaḥ development, outcome</td>
</tr>
<tr>
<td>परिश्र</td>
<td>pariṣṭi (pari + ni) (I pariṣṭayati) marry</td>
</tr>
<tr>
<td>परितुष्य</td>
<td>pari + tuṣ &lt;i&gt;caus.&lt;/i&gt; (paritoṣayati) make satisfied, reward, tip</td>
</tr>
<tr>
<td>परितोष:</td>
<td>paritoṣaḥ satisfaction</td>
</tr>
<tr>
<td>परिलक्ष</td>
<td>pari + tyaj (I parityajati) give up, abandon</td>
</tr>
<tr>
<td>परिलाभ:</td>
<td>pariyagaḥ giving up, sacrificing; liberality</td>
</tr>
<tr>
<td>परित्रस्त</td>
<td>paritrasta frightened</td>
</tr>
<tr>
<td>परित्राय</td>
<td>pari + trai (I paritrāyate) rescue, save, protect</td>
</tr>
<tr>
<td>परिनिर्वाणम्</td>
<td>parinirvānaṃ complete extinction</td>
</tr>
</tbody>
</table>
परिपाल (X paripālayati)  guard, preserve,  
keep intact
परिल्प (I parilplavate)  float, move rest-
lessly, tremble
परिस्थि pari + bhuj (VII paribhunakti)  enjoy
परिपृति paripṛtī f. humiliation, defeat
परिस्थि pari + bhramś (IV paribhrasyaite)  fall, drop,  
slip
परिघाम pari + bhram (I paribhramat)  wander around
परिमल: parimalaḥ perfume
परिमेय parimeya measurable, limited
परिसङ्ग pari + rakṣ (I parirakṣati)  protect, look  
after, save, spare
परिवाहिन pari vāhin over-  
flowing
परिवृत pari vṛta surrounded,  
having a retinue
परिवृत pari + vṛdh caus.  
(parivardhayati) cause to  
grow, tend (plants)
परिष्म parisramaḥ  fatigue, exertion
परिस्थि parisṛānta exhausted, tired
परिसद pariṣad f. assembly,  
audience
परिस्फुट parisphuta clear,  
distinct
परिहा pari + hā passive  
(parihīyate) be deficient,  
be inferior to (abl.)
परिहास: parihāsah  joke,  
laughter
परिह pari + hṛ (I pariharati)  
avoid, shun, omit (to do),  
resist
परिक pari + iks (pari + iks) (I  
parikṣate) examine, scrutinise;  
p.p. parikṣita examined, proven
परित pariita encompassed,  
overcome
पर्वद pari  (pari + at) (I  
paryatati) wander about
पर्वत: paryantaḥ limit, end;  
ifc. [having as an end:] end-  
ing with, up to
पर्व्या paryāpta sufficient,  
adequate
पर्वत: parvataḥ  mountain
पर्वतार Parvateśvaraḥ pr. n.  
पशु paśu m. animal, sacrificial animal
पशुपति Paśupati m. [lord of  
beasts:] name of Śiva
पश्चात paścāt behind, back-  
ward; after, afterwards
पश्चात् paścātāpah [after-  
pain:] remorse
पश्चय पश्चयि present of  
द्रś ‘see’
पा pā (I pibati) drink; caus.
(pāyayati) make to drink
पाक: pākah cooking;

पात: pāṭhāḥ recitation,

पाणि pāṇi m. hand

पाठवतं pāṭhinaḥ learning,

शोधणवह pāṭhīyaṃ learning,

शोधणवह pāṭhīyaṃ learning,

शोधणवह pāṭhīyaṃ learning,

शोधणवह pāṭhīyaṃ learning,

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शोधणवह pāṭhīyaṃ learning,

शोधणवह pāṭhīyaṃ learning,

शोधणवह pāṭhīyaṃ learning,
पु: पुराह forward, in front, immediate, in the East पुरस्तकः अमिष्का placed in front, before the eyes; honoured पुरस्तात् पुरास्तत् forward, from there on पुरस्तात् पुरास्तत् forward, from there on पुरस्तकः पुरासरः forerunner, attendant; pl. entourage पुरा पुरां formerly, previously, once पुरातन पुरातना (f. i) former पुरा: पुरुषां मन पुरुरवः Purūravas m. pr. n. पुष् पुष् caus. (पोशयति) cause to thrive, rear पुष्कल पुष्कला abundant, strong पुष्प पुष्पम flower पुष्पिताम् पुष्पिताग्रां (prosody) name of a metre पुष्कलकः पुस्तकम् book पुष् पुष् (IX पुनः/पुनिते) purify पुरायति पुरायति caus. of पुष् पुरान्त पुरान्त full (p. p. of पुष्) पुरवा पुरवा pron. adj. previous, earlier, first, prior, fore-going पुरवम् पुरवम् previously, earlier; before (abl.) प्रत्हक प्रत्हक separately प्रभजन: प्रत्हर्गजानाः separate person, ordinary person प्रथवी प्रथवी, प्रथवी earth प्रष्ट प्रष्ट caus. (प्रयाति) fill, fulfil, ‘enrich’ पोतकः पोतकः young animal/plant पोतकः पोतकः young animal/plant पौनरुक्तम् redundancy पौर पौर urban; m. citizen; पौराजानाः townsfolk पौरव पौरव (f. i) descended from Puru प्रकार: प्रकारः manner, way, type, kind प्रकाशः प्रकाशानं displaying प्रकृति प्रकृति f. nature, disposition; pl. subjects (of king), people प्रकोल्प प्रकोल्पक भाव court-yard प्रक्ष्या pra + khyā caus. (प्रक्ष्यापयति) publish, proclaim प्रचलित prachala in motion प्रचार: प्रचारः roaming, movement प्राप्राप्त pra + ci (V pracinoti) accumulate (trans.); pass. praçiyate accumulate (intrans.) प्रच्छत्रम् prachchannam secretly, stealthily प्रच्छादनः prachchadhanaṃ concealment
pracchāyaṁ shade
prach (VI prachati) ask, question
praḥ subject (of king)
prajāpiṇī Prajāpati m., pr. n.
praṇā intelligence, understanding, guile
praṇam (pra + nam) (I prañamati) make obeisance to, salute
praṇayaḥ affection, entreaty
praṇayaṁ entreating, suppliant, petitioner;
praṇayi-kriyā acting for a petitioner, carrying out a request
praṇamah salutation
praṇidhi m. (secret)
agent
prati + acc. towards, against, with regard to, about
prakūṭa prati-kūla [against the bank:] contrary, hostile
prakriyā pratikriyā [action against:] remedy, remedying
pratigrahaḥ present (to a brahmin from a king)
pratichānta praticchandakaṁ portrait, picture
pratijñā promise, assertion
pratidhū prati + dṛś (I pratipaśyati) see
pratidhū prati + nand (I prati-
nandati) receive gladly; welcome
prativibhū prati + ni + vṛt (I pratinivartate) return
pratipakṣaḥ opposite side, enemy
pratipād prati + pad (IV prati-
padyate) assent, admit
pratipāl prati + pāl (X prati-
pālayati) wait for
prābudh prati + budh (IV prati-
budhyate) wake up (in-
trans.)
prābudh prati + budh caus.
(pratibodhayati) wake up (trans.)
pratirūpaka (f. ikā) corresponding in form, like
pratipancanaṁ answer, reply
prativās prati + vas (I prati-
vasati) dwell, live (in)
prativāt prati-vātam against
the wind, into the wind
prativāya prati + vi + dhā (III
pratividhāti) prepare
against, take precautions
pratividhanāṁ counter-measure
pratim prati + śru (V pratiś-
moṭi) promise
pratipād prati + sidh (I pratiśedhati); restrain, forbid
pratishedhah prohi-
bition, cancellation

pratisthah foundation

prati (prati + i) caus.

(pratyayayati) make con-
dent

pratikara remedy

pratiks (prati + iks) (I
pratiksate) wait (for)

prathara door-
keeper, porter

pratigra fresh, recent

pratyabhijanati (IX
pratyabhijanati)
recognise

pratyaha (gram.)
suffix

pratyarthin hostile

pratigavya (caus. of prati + i) hand over,
give back

pratyavaya reverse, annoyance

pratyas (prati + as) (IV
pratasyati) cast aside

pratyakhyanam rejection

pratyadisati (VI
pratyadisati) reject; put to
shame (by example)

pratyapanna returned

pratyasan near,
at hand, about

pratyutpanna prompt, ready

prathama first, previ-
ously; prathamam already

prathita widely

known

pra + drs (I prapaasyati)
see

pradesah place, area

pra + dru (I pradrahati)
run (p.p. intrans.)

pradhana principal,
important, (person) in au-
thority; ifc. having as one's
authority

prabhaha (liter-
ary) work

pra + budh caus. (pra-
bodhayati) wake up; in-
form, admonish

pra + bhah (II prabhah)
shine forth, dawn

prabhah power

prabhu m. master

pra + bhuh (I prabhavati)
arise; prevail, have power
over, govern (gen.)

prabhuta numerous,
abundant, large

prabhiti f. beginning;
ifc. etc.

prabhiti + abl. or ifc.
(ever) since; cira prabhiti
[since a long time] for (so)
long

pramatta negligent,
inattentive
pramāṇaḥ measure, size; standard of authority, ‘judge’

pramāṇaḥ neglige, mishap

pramudgāḥ (p.p. of pra + muḥ) in a swoon, faint

pratīṣṭhāḥ entry, entering

pra + sāṃs (I praśaṃsati) praise, extol

praśāya praiseworthy, to be admired

praśānta calm

prasaṅgaḥ contingency, occasion: prasaṅga-tāḥ in passing

praśād pra + sad (I prasidati) become tranquil, be at peace

prasānta prasanna tranquil

prasāvah parturition, childbirth

prasādaḥ prasāda favor, grace, graciousness; free gift

prasādikṛṣṇa prasādikṛṣṇa bestow (as free gift)

prasiddha established, recognised

prasupta pra + svap

pra + sṛ (I prasarati) move forward, extend, stretch

prastāvaḥ prastāvaḥ prelude

prasthā pra + sthā (I pratīṣṭhate) set out/off/forth

prasthā payati) send off, despatch
प्रस्थानं prasthānāṁ departure; system, way
प्रस्वप (II prasvap-\-piti) fall asleep
प्रहि pra + hi (V prahi\-\-noti) despatch, send
प्रहर्षता delighted
प्रक्ष प्रक previously, before, first(ly); + abl. before
प्रकारः prakāraḥ rampart, wall
प्रकृतः prakṛta (f. ā/ī) of the people, vulgar, common
प्रण प्रण (pra + an)
(II prāniti) breathe
प्रण praṇāḥ breath; pl. life
प्रातरः prātar-\-āsah [morning eating:] breakfast
प्रादुर्भ प्रदुर + bhū (pṛdurb-\-havati) become manifest, arise
प्राप्त प्राप्त (pra + āp) (V prāp-\-noti) reach, arrive, go to; obtain, win
प्राप्त प्रापति caus. (pra\-payati) cause to reach, convey
प्राप्ति prāpta obtained, arrived, upon one
प्रावश्यः prāyaśaḥ, prāyeṇa generally, usually
प्रावम् prārabdham [thing undertaken:] enterprise
प्रार्थ प्रारथ (pra + arth) (X prārthayate) long for, seek, sue for
प्रार्थना prārthana long, desire
प्रार्थयति prārthayitṛ suitor
प्राविष्णू prāvivyaḥ proficiency
प्रसादः prasādaḥ mansion, palace, pavilion; terrace; [upstairs]-room
प्रिय प्रिया dear, dearest, beloved, welcome; ibc. or ifc. fond of; m./f. sweet-heart, loved on
प्रियः prīyaḥ benefit, service, blessing
प्रियवदकः Priya\-vadakaḥ pr. n.
प्रियक्कु प्रियांगु m./f. a type of creeper
प्रियसङ्की प्रियासङ्की [dear] friend
प्रियिन्तः priti\-\-mart full of joy or affection, glad
प्रेक्ष प्रेक्ष (pra + ikṣ) (I pre-\-kṣate) see, discern
प्रेमः premaḥ m./n. affection
प्रेमाः premaḥs dearer; m. loved one, lover
प्रेर प्रेर (pra + īr) caus. (prerayati) drive on, impel, stir
प्रेर प्रेर (pra + īs) caus. (preṣayati) despatch, send
प्रेषण प्रेषण prēṣaṇaṁ sending
प्राऊँ prāudha full-grown
फलं phalāṃ fruit, reward, recompense, advantage
फलकः phalakaṃ board, bench, table

बुकः: bakulaḥ a type of tree; bakulamā bakula-tree blossom
बुष्कः baṭu m. young brahmin (student); fellow (contemnuously)
बळः bata enclitic alas!
बन्धः bandh (IX badhnati) tie, bind, fix; enter into (friendship or hate)
बन्धुः bandhu m. kinsman
बर्हः barha m/n. (peacock’s) tail-feather
बलः balaṃ force, strength; sg./pl. (military) forces; balat forcibly
बलवन्तः balavant possessing strength, strong; balavat strongly, extremely
बलिः balin possessing strength, strong
बहिः bahih outside
बहुः bahu much, many; + man (bahu manyate) think much of, esteem highly
बहुमानः bahu:manāḥ high esteem, respect
बहुवचनः bahu-vacanaṃ (gram.) plural (number)
बहुः: bahu:saḥ many times, often

बाणः bānaḥ arrow
बाधः bādhā molestation, damage
बालः bāla young; m. boy, child; f. girl, child
बाहुः bāhulaṃ abundance, multitude
बाह्यः bāhya external
बिसं bisaṃ lotus-fibre
बीभः bībhasa repulsive, foul; n. repulsiveness
बुद्धरक्षितः Buddhakṣita pr. n. 
बुधः buddhi f. intelligence, mind
बुधिं buddhimant possessing intelligence, sentient
बुधः budh (I bodh:ti/bodhate, IV budhyate) awake, perceive, learn
बोधिसत्त्वः: bodhisattvaḥ [whose essence is enlightenment:] Buddhist saint in the final stage of enlightenment
ब्राह्मार्थः brahmacarin student
ब्राह्मः brahman n. spirituality, (religious) chastity
ब्रह्मणः: brāhmaṇaḥ brahmin
ब्रुः brū (II braviti) say, tell, speak

भकः bhaktam food
भक्ति bhakti f. devotion, loyalty
भवनः bhagavant reverend, revered, venerable, blessed;
His Reverence, Reverend Sir, f. (bhagavatī) Her Reverence

भन्न bhagna p.p. of bhānij

भञ्च: bhāṅgāḥ breaking; plucking (of buds); dispersal (of crowds)

भञ्च bhānjī (VII bhanaktī) break, shatter

भञ्च bhājanaṁ breaking

भञ्च bhāṭṭāḥ lord, master, learned man

भञ्च bhadra good, dear; voc. bhadra my good man, bhadre dear lady, madam

भञ्च bhayaṁ fear, danger

भञ्च: bharatāḥ actor, player

भञ्च: Bharatāḥ pr. n.

भञ्च bhartī m. [supporter:] master; husband

भञ्च bharit-dārikā [daughter of (my) master:] mistress

भञ्च bhavatī f. of bhavant

भञ्च bhavatu [let it be!] right then!

भञ्च bhavanāṁ house, home; [house (of king):] palace

भञ्च bhavant pres. part. of bhū

भञ्च bhavant m., bhavatī f. you (politely), you sir etc.

भञ्च bhavet (3rd sg. para. opt. of bhū) might be

भञ्च bhāgam division, portion, allotment, tithe

भञ्च bhagurāyaṇāḥ pr. n.

भञ्च bhājanaṁ receptacle, box

भञ्च bhāṅgāḥ box

भञ्च bhāraḥ burden, load, luggage

भञ्च bhārika burdensome

भञ्च bhāryā wife

भञ्च bhāvaḥ state of being; essence, meaning, implication; emotional state, emotion

भञ्च bhāvin future, imminent

भञ्च bhāsvarakāḥ pr. n.

भञ्च bhikṣā alms

भञ्च bhitti f. wall

भञ्च bhid (VII bhinatti) split, separate

भञ्च bhinnā split, open, different; bhinnāḥartha with open meaning, plain

भञ्च bhīta afraid

भञ्च bhīru fearful

भञ्च bhū (I bhavatī) become, be; arise, happen; expresses ‘have, get’ etc.

भञ्च bhū f. earth

भञ्च bhūt 3rd sg. injunctive of bhū

भञ्च bhūta having become, being
bhūmi f. ground; fit
object (for); parityāgabhūmi
suitable recipient (of)
bhūmipālaḥ king, ruler
bhūyāṁs more, further
Bhūrivasu m., pr. n.
bhūsaṇam ornament
bhṛ (I bharati, III bibharti)
bear, support
bhūtvā bhṛtyaḥ servant
bhedaḥ division, separation, variety
bhaisṭa 2nd pl. para.
injunctive of bhī ‘fear’
bhoḥ oh! ho!; bho bhoḥ ho there!
bhogaḥ enjoyment
bhogin serpent; the number eight
bhōjanaḥ food
bhṛṣṭa bhṛṣṭaḥ fall, decline
bhṛam (I bhramati)
wander, be confused
bhṛtṛ m. brother

manī m. jewel
mandapa m./n. pavilion, bower
mat stem form and abl.
sg. of aham
mati f. thought, wit, mind, opinion, notion
matimant possessing wit, sensible
matta in rut, rutting
mattāḥ from me
mad (IV mādyati) rejoice, be intoxicated
madaḥ intoxication
madanaḥ love, passion; god of love
Madayantikā pr. n.
madīya my, mine
madhu m. (season or first month of) spring
madhukaraḥ, madhukarī [honey-maker:] bee, honey-bee
madhura sweet
madhya middle; madhyāt from the middle of, from among; madhye in the middle of, among
madhya-stha [mid-standing:] neutral
man (IV manyate) think, suppose, regard (as), esteem, approve
man caus. (mānayati) esteem, honour
मनस् manas n. mind, heart, intelligence
मोरः manoratha desire, fancy
मनो-वित्ति mano-vṛtti f.
process of mind, fancy, imagination
मन्त mant possessive suffix
मान्त्रिन् mantrin minister
मंद manda slow, slack, gentle; mandādara careless
मंदार: mandāraḥ, mandāra:
व्रक्षाकाः coral-tree
मंदारिका Mandārikā pr. n.
मन्दीपूः mandi-bhū become slack, slacken
मन्त्व: manmathaḥ love, god of love
मन्यु manyu m. passion, anger
मरण maraṇaṁ death, dying मरिच Marici m. name of a sage
मरु maru m. desert
मर्त्य martya mortal, human
मलयकेतु Malayaketu m., pr. n.
मस्ति maśī, maśī black powder, ink; maśī-bhājanam receptacle for ink, inkpot
महात्मा mahā descriptive stem
form of mahānt
महादेवी mahā:devī chief queen
महान् mahānt great, noble, vast, numerous
महामांस mahā:māṃsaṁ
[great flesh:] human flesh
महाराज: mahā:rajaḥ great king, king
महाश्या mahārghya valuable
महिमन् mahiman m. greatness
मही mahī earth
महीर: mahī-dharaḥ [earth-supporter:] mountain
महीपति mahī-pati m. [lord of earth:] king
महीपुर: mahīsuraḥ m. [god on earth:] brahmin
महेऽऽ: Mahे�ऽ:endraḥ [great] Indra
महोत्सव: mahे�ऽ:ōtsavaḥ
[great] festival, holiday
मा mā prohibitive particle (do) not etc.
मांस māṃsaṁ flesh, meat
मात्रā mātra measure, size;
= mātra having the size of, mere, only etc.
माथव: Mādhavaḥ pr. n.
माथव्य: Mādhavyaḥ pr. n.
मानयित्वश् mānayitavya (ger. of caus. of man) requiring to be honoured
मानसं मानसं [that which is mental:] mind
मानसं Mānasam name of a lake
मांस: mānuṣaḥ human being, mortal
māmakīnā maṁkāna mine
māricāḥ (Kaśyapa) son of Marici
mārgaḥ road, path, way
mālatī pr. n.
mālā garland
mālīnī Mālinī name of river
māhātmyaṁ greatness of spirit, generosity
mithrāṁ friend
mithaḥ together, mutually
mithunaṁ pair
mithyā wrong(ly), improperly
mīśra mixed
mukulaṁ bud
mukhaṁ (f. i when ifc.) face, mouth, front, forepart
mukhar talkative
mukharatvaḥ mukharayati denom. make talkative
mukhāḥ: mukhoçchvāsah breath [of the mouth]
mugdha naïve, simple
muc (muṇcati) let go, shed
mudrāḥ mudrä seal, stamp, (signet-)ring, [authorising seal:] ‘pass’
muni m. sage
muhūrtā mūhūrta m./n. (short) while, ‘minute’, moment
muka dumb, silent
mūḍha deluded, idiotic; m. idiot
mūrkha foolish; m. fool
mūrcha faint, swoon
mūlāṁ root, basis, foundation
mṛgāḥ deer
mṛgatśnikā [deer-thirst:] mirage
mṛgayā hunting, the chase
mṛṇalavant possessing lotus-fibres
mṛta (p.p. of mṛ ‘die’) dead
mṛtyum-jayaḥ Conqueror of Death
mṛdu soft
mṛṣ caus. (marṣayati) overlook, excuse
mṛśa chiefly
medhā mental power, intellect
medhyā fit for sacrifice, sacrificial
menaka Menakā pr. n.
mena Menā pr. n.
mene mene 3rd sg. ātm. perf. of man
Maithila belonging to Mithilā; m. king of Mithilā
मोहः: mohah delusion
स्लेष्ठः: mlecchah barbarian
सै: mla (I mlavyati) fade, wither

यः: yah, ya-karaḥ the letter y;
(prosody) the syllables

यः: yah rel. pron. who,
which, that; n. sg. yat
that, in that, inasmuch as
etc. (Chapters ii to i3)

यः: kaścit whoever

ब: yataḥ rel. adv. from
which, since etc.

बः: yatī f. (prosody) caesura

बः: yatnāḥ effort

बः: yatra rel. adv. in which, where

बस्तयम्: yat satyam [what is true:] truth to tell, in truth

बः: yathā rel. adv. in the
way that, as; so that etc.;
yathā yathā . . . tathā tathā in proportion as, the more that

बः: yathā ibc. as, according
to, in conformity with

बः: yathāvat exactly, properly

बः: yada rel. adv. when;
yadaiva as soon as

बः: yadi rel. adv. if,
whether; yady api even if, though

बः: yamaḥ twin

बः: yamaja twin[-born]

बः: yā (Iī yāti) go

बः: yā caus. (yāpayati)
spend (time)

बः: yācitṛ (from yāc ‘so-
licit’) suer, petitioner

बः: yātṛa procession

बः: yāḍṣa (f. i) rel. adj. of
which kind, such as, just as

बः: yamaḥ night watch
(of three hours)

बः: yavat connective par-
ticle [during which time:]
(I'll) just

बः: yavat + acc. until, up
to; ibc. throughout

बः: yavat rel. adv. for as
long as, while, until; yavat +
na before

बः: yavant rel. adj. as
much as

बः: yuktā proper, right

बः: yukti f. argument

बः: yugam pair; ifc. two

बः: yuj joined, even (in
number); ayuj uneven, odd

बः: yuta united, equipped
with

बः: yuṣmat pl. stem form

and abl. pl. of tvam

बः: yuṣmadiya belonging
to you (pl.)

बः: yuṣmākam of you
(pl.), your, of yours
योगा: yogaḥ use, application, managing; magical art; system of meditation

योग: yogya suitable

रं: रेख: rah, rephaḥ the letter r; (prosody) the syllables

रञ्जस् raṃhas n. speed

रक्षा rakṣ (I rakṣati) protect, save, guard, hold

रक्षणं rakṣanam protection, defending

रक्षस् rakṣas n. devil

रक्षितः rakṣitṛ protector, guard

रच (V racayati) produce, place

रचितं racita placed

रति rati f. pleasure, love-making, love

रत्नम् ratnam jewel, gem

रथ्या rathyā (rathah carriage) [carriage]-road, street

रमणीय ramaṇīya pleasant, attractive, lovely, delightful

रम्य ramya attractive

रस्मि raṃsi m. rein, bridle

रस: rasah juice, liquid; flavour, taste

रहस्य raḥas n. solitude, secrecy; rahasi in secret, secretly

रहस्य raḥasya secret

राम: rāgaḥ passion; redness; musical mood

राजकुम्या rā-kaṇyā princess

राजकार्यं rā-káryaṃ [king’s business:] state administration

राजन् rājan m. king, prince, chieftain; voc. sire

राजपुत्र: rā-putraḥ king’s son, prince

राजभवनं rā-ḥāvanaṃ palace

राजलोक: rāja-lokaḥ [company of] kings or princes

राज्यं rājyaṃ kingdom, state; kingship, reign

रात्रί: rāтраḥ at end of cpd. for rātri f. night

राम: Rāmaḥ pr. n.

रामणीय ramaṇīyaṃ loveliness, delightful aspect

रामायण Rāmāyaṇaṃ name of an epic poem

रासि rāsi m. heap

रिपु ripu m. enemy

रुद (VII ṛuṇaddhi) obstruct

रुह (I rohari) rise, grow

रुह caus. (rohayati/ro-payati) raise, grow

रूपं rūpaṃ form; beauty, looks

रूपकं rūpakam (lit. crit.) metaphor
रेफः: rephaḥ *see rah
रैवतकः: Raivatakah pr. n.

लक्‍ (X lakṣāyatī) notice
लक्षणः lakṣaṇāṃ characteristic, (auspicious) mark; definition
लक्षषाजः Lakṣmaṇaḥ pr. n.
लघु laghu light; brief
लाजः lajj (VI lajjate) be embarrassed, blush, show confusion
लाजः lajj caus. (lajjayati) embarrass
लाजः lajjā shame, embarrassment, shyness
लाज्जाकार lajjā-kāra (f. 1) embarrassing
लाॅन्द्रा London
लता latā creeper, vine
लभः labh (I labhate) take, gain, win, get, obtain, find
लभः labh caus. (lambhayati) cause to take, give
लब: lavah fragment; lavoṣaṇah piece by piece
लब: Lavah pr. n.
लावाञ्काः Lavaṅgikā pr. n.
लाघवमः lāghavāṃ lightness, levity, [light treatment of a gurū] disrespect
लातायः Lalatavah pr. n.
लाभः labhah getting, winning, acquisition; profit

लिखः likh (VI likhati) write
लिङ्गः liṅgaṃ mark, sign; phallus; (gram.) gender
लीला līlā play, sport
लेखः lekhaḥ letter, document
लोकः lokaḥ world, people
लोचनः locanaṃ eye
लोपामुद्रा Lopāmudrā pr. n.
लोभः lobhaḥ greed
लोमः loman n. hair (on body)

वंशः vanśaḥ lineage, dynasty, race
वचः vac (II vakti) tell, say, state, express, declare, speak of, describe, speak to, address
वचनः vacanaṃ saying, statement, speech, word; -vacanāt [from the statement of:] in the name of
वकसः vacas n. word, words, speech
वज्रः vajra m./n. thunderbolt, diamond, hard substance
वाचनः vañcanā cheating, trick
वाणिः vaṇij (vaṇik) m. businessman, trader
वतः ~vat (n. sg. of vant) like, as, in accordance with
वतस: vataṁsaḥ, vataṁsakah ornament, esp. earring
वस्त: vatsāḥ calf; dear child
वसल: vatsala affectionate, loving
वद: vad (I vadati) say, speak, tell
वदन: vadanam mouth, face
वध: vadhāḥ killing, death
वधु: vadhū f. woman, bride
वध्य: vadhya [due to be executed:] condemned to death
वन: vanam forest, jungle, wood, grove; vana-malla [jungle-garland:] garland of wild flowers
वनस्पति: vanaspati m. [lord of the jungle:] (forest) tree
वनिता: vanitā f. woman
वनेचर: vanecaraḥ forest-dweller
वां: vant possessive suffix
वां: vand (I vandate) venerate, worship
वध्य: vandhyā barren
वयम: vayam (nom. pl. of aham) we etc.
वयस्य: vayas n. vigour, youth; age (in general)
वयस्य: vayasyāḥ [one of same age:] friend
वर्ण: varṇam a preferable thing, better
वर: varahāḥ suitor
वराक: varāka (f. 1) wretched, pitiable, 'poor'
वर्ग: vargaḥ group
वर्ण: varṇ (X varṇayati) depict, describe
वर्ण: varṇah colour, appearance; social class
वर्तमान: vartman n. track, path, way
वर्ष: varṣāḥ rain; year
वलय: valaya m./n. bracelet; circle, enclosure
वल्कल: valkala m./n. bark (of tree), bark-dress (worn by ascetic)
वल्लभ: vallabha beloved; m. sweetheart
वशा: vasaḥ power;
-vaśat from the power of, because of
वस: vas (I vasati) dwell, live (in)
वस्तन: vasanaṃ dress
वसिष्ठ: Vasiṣṭhaḥ pr. n.
वसुद्वर: Vasūḍhara pr. n.
वस्तु: vastu n. thing, matter, substance; vastu-vṛttam [what has happened in substance:] the facts
वह: vah (I vahati) carry, take, marry
वा: va enclitic or; ... va ... vā either ... or ...; na vā or not; na ... na vā not ... nor
वाक्य: vakyaṃ statement, utterance, sentence
वाच: vac f. speech, words
वात: vātaḥ wind
वादिन् vādin speaking, talking
वास्मेत: Vāmadevaḥ pr. n.
वायु vāyu m. wind
वारि vāri n. water
वारुण Vāruṇa (f. 1) deriving from the god Varuṇa
वार्ता vārttā news
वालीक्ष Valmīki m., pr. n.
वास vās (X vāsayati) perfume
वास: vāsaḥ dwelling, living
वासव: Vāsavaḥ (Indra) chief of the Vasus
वासिन् vāsin living in, dweller
वाहिन् vāhin carrier
विकस्व vi + kas (I vikasati) burst, blossom, bloom
विकार: vikāraḥ transformation; mental disturbance; ifc. made out of
विक्र vi + kṛ (VIII vikaroti) alter, change, distort, mentally disturb
विक्रम: vikramaḥ valour
विक्रम्य vikramya (absol. of vi + kram) after attacking, by force
विक्री vi + kṛ (IX vikriṇite) sell to (loc.)
विक्रेत्र vikreṣṭ vendor
विवाव: viklava bewildered, distressed
विग्रह: vigrahaḥ separation; body
विषद् vi + ghaṭ (I vighaṭate) become separated
विषय: vighaṭaḥ destruction, elimination
विज्ञ: vighnaḥ obstacle, hindrance
विचार vi + car (I vicarati) move about, roam
विचार vi + car caus. (vicārayati) deliberate, ponder
विचार: vicāraḥ pondering, thought
विचित्र vicitra variegated, various, wonderful
विचित्र vi + cint (X vicintayati) consider, think of, reflect
विजया Vijaya pr. n.
विज्ञ vi + jīna (IX vijānāti) find out, discern, understand, know
विज्ञ vi + jīna caus. (vijānapayati) say politely, request, beg, beg to say/tell
विज्ञापना vijñāpanā request
विटप viṭapa m. n. branch, bush, thicket
वितर: vitarkaḥ conjecture, doubt
विद् vi + tē (I vitarati) grant, bestow
विद vid (II vetti) know, learn, discover
विद vid (VI vindati) find, acquire, possess; pass. vidyate is found, exists
विद् -vid ifc. knowing, learned in
विद्य -vidyā skilful, clever
विद्या vidyā learning, science
विध vi + dru caus. (vidrāvayati) chase away, disperse
विन्दुं ṣū vidvams (perf. part. of vid) learned, wise
विध vi + dhā (III vidadhāti) arrange, manage, provide for (something)
विधा vidhā kind, sort; ifc. of the same sort as, such as विधानं vidhānam arrangement
विधि vidhi m. injunction (esp. of ritual); vidhivat according to [the injunction of] ritual
विध्वंस् vi + dhvams (I vidihvamṣate) fall to pieces, shatter
विनय vinayaḥ discipline, good breeding
विनय vi + naś (IV vināsyati) perish, die; caus.
(vināsyayati) destory
विनाश viṇaṣṭa p.p. of vi + naś cause of destruction
विनाश vināṣah destruction
विनित vinīta disciplined, well bred, modest
विनुञ vi + nud caus. (vinodayati) divert, distract
विपरीत viparīta inverted, reverse, opposite
विपिनं vipinam forest
विप्रक prak vi + pra + kṛ (VIII viprakaroti) injure, torment
विप्रतिपन्न vipratipanna perplexed, uncertain
विप्रलभ vi + pra + labh (I vipralabhat) mislead, deceive
विभाग: vibhāgaḥ part, portion
विभु vibhu powerful esp. as epithet of Śiva
विभु vi + bhū caus. (vibhāvayati) make manifest: perceive distinctly, detect
विभृति vibhūti f. splendour, wealth; pl. riches
विशमनस् vīmanas despondent
विस्मर्द: vimardah conflict
विस्मय: vimarṣah deliberation, doubt
विशु विशु vi + muc (VI vimuṇcati) release, loose
विशु vi + mṛṣ (VI vimṛṣati) perceive, reflect, deliberate
विशु vi + yuj (VII viyuṅkte) disjoin, separate, deprive of (instr.)
विषय vi + rac (X viracayati) construct, fashion, work
virahita separated, bereft
vi + rāj (I virājati) gleam, shine out; virājant pres. part. gleaming out
vilakṣa disconcerted, ashamed
vilambaḥ delay
vilāsaḥ coquetry, playful movement
vi + lok caus. (vilokayati) look at, watch
vilola unsteady, tremulous
vivākṣita (p.p. of desiderative vivākṣati) wished to be said, meant
vivasvant m. [the Shining One:] sun
vivādaḥ disagreement, dispute
vivāhāḥ wedding
vidhā of various kinds
vivekah discrimination
viṣeṣah distinction; ifc. a particular —, a special —; viṣeṣaḥ in particular
viṣeṣanapadaṃ [distinguishing word:] epithet
viṣoka free from sorrow, at ease
viṣāram (IV viṣāmyati) rest, cease, take a rest
viṣrambhaḥ confidence; viṣrambha-kathā/ kathitaṃ confidential or intimate conversation
viṣranta p.p. of vi + śram
viṣramaḥ rest, respite
viṣruta widely heard of, known, famous
viṣleṣaḥ separation, estrangement
viṣvam the whole world, universe
viṣvātm man m.
The Soul of the Universe,
Supreme Godhead
viṣāḥ poison
viṣama uneven
viṣayah dominion, sphere, field of action
viṣādaḥ despair, dejection, disappointment, distress
Viṣṇuguptaḥ pr. n.
Viṣṇuśarmaṃ pr. n.
Viṣṇujit vi + sṛj (VI viṣrjati) discharge, release, dismiss
Viṣṇujit vi + sṛj caus. (visarjayati) release, dismiss, bid farewell to
Viṣṇujī vi + sṛp (I visarpati) be diffused, spread, glide
विसर: vistarāḥ expansion, 
proximity; vistaratal at 
length, in detail
विसीर्ण vistirna extensive
विस्मयः vismayāḥ astonishment
विसिन्त vismita astonished
विस्मृ vi + smṛ (I vismarati) 
forget
विहागः vihagāḥ bird
विहस्त vihasta (p.p. of vi + 
han) struck, broken
विहस्त vihasta [with hands 
awry:] clumsy
विहाय विहयa [having left 
behind:] beyond (acc.)
विहारः vihāraḥ (Buddhist) 
monastery/convent
विहारिन् viharin roaming
विहित vihita p.p. of vi + 
dhā
विहल vihala tottering, un-
steady
विक्षः viks (vi + ikṣ) (I vikṣate) 
discern, spy, scrutinize
विक्षः viṣ (X vijayate) fan
विधिका vithikā row, grove
वृक्षः वृक्ष= viṅga, viṅgakāḥ 
tree
वृत vṛt (I vartate) proceed,
currently exist, abide, hap-
pen; (of promises etc.) be 
entered upon
वृत vṛta (p.p. of vṛt) chosen,
pREFERRED, asked in marriage
वृत vṛta (p.p. of vṛt) happened etc.
वृत vṛtāḥ metre; vṛtaratnā-
karaḥ ‘Treasury of Metres’
वृत्तान्त: vṛttāntaḥ news, 
what has happened, ‘scene’, ‘story’
वृत्त vṛtti f. behaviour, con-
duct; (gram.) synthetic ex-
pression (i.e. by cpds.)
वृद्ध vṛdh (I vardhate) grow; 
+ diṣṭā be congratulated
वृद्ध vṛdh caus. (vardhayati) 
increase (trans.); + diṣṭā 
congratulate
वृक्ष: Vṛkṣaḥ pr. n.
वृष्टि vṛṣṭi f. rain
वेग: vegeaḥ haste, speed
वेष venu m. bamboo, reed; 
flute
वेंत: veta veta, vatra 
m./n. reed, cane
वेंत: vedaḥ (from vid) 
knowledge, sacred know-
ledge, scripture
वेनना vedenā ache, pain, 
pang
वेदिका vedikā balcony
वेदिन् vedin knowing, con-
scious (of), appreciative
वेदी vedī (sacrificial) altar
वेलa vela boundary; shore; 
time (of day)
वेश्मन् vēśman n. residence, 
house, etc.
वेष: veṣaḥ dress, attire
वेषार् vaiklavyaṃ (viklava) bewilderingment, despondency
वेषासाḥ: vaikhānasāḥ hermit, anchorite
वेषालिक: vaitālikaḥ (royal) bard
वेषभव्यां vaidadghyaṃ (vida-gdha) cleverness (esp. verbal dexterity)
वेषेह Vaideha (f. 1) belonging to (the country of) Videha; m. King of Videha; f. Queen/Princess of Videha
वेष vaidya learned; m. physician, doctor
वेषेह vaidehya fool; m. fool
वेषेस Vainateyāḥ [Vināta's son:] Garuḍa (King of the Birds)
वेजनर्थ vaimanasaṃ despondency
वेज vairāṃ hostility
वेजोदक: Vairodhakaḥ pr. n.
वेजविहिक vaivahika (f. 1) (suitable) for a wedding
वेजीनरि Vaihīnari m., pr. n.
वेज voḍhṛ m. bridegroom
व्यक vyakta clear, obvious
व्यक vyaggra engrossed, intent
व्यक्तन् vyajjanaṃ sign, indication; insignia, disguise
व्यालिक vyaṭikaraḥ (kṛ 'mix') blending together, confluence, 'expanse'
व्यातिरेकिन् vyatirekin differing, distinct
व्यापदेशः vyapadesaḥ designation, name
व्याभिवार: vyabhicāraḥ deviation, swerving
व्याभिवारिन् vyabhicārin liable to deviate, swerving
व्याध vyādhra cloudless
व्याध: vyayaḥ loss; expense, extravagance
व्यवसो vyavas (vi + ava + so) (IV vyavasyati p.p. vyavasita) decide, resolve
व्यवहः vyavahāraḥ dealings, usage; litigation
व्यवह vyavahṛ (vi + ava + ṭṛ) (I vyavaharati) act, deal with, behave towards (loc.)
व्यवह स vyasanaṃ vice, vicious failing, weakness, deficiency; misfortune, misery
व्यान्त vyāghraḥ tiger
व्याण: vyājaḥ fraud, pretence
व्याक vya + pad caus. (vyāpādyati) [cause to perish:] kill, slay
व्याखः vyāparaḥ occupation
व्याप vyā + pṛ caus. (vyāparyati) set to work, employ
śāh: śalī distributive suffix:
ekaśāh in ones, singly;
lavaśāh in pieces
śaksām (I śamsati) praise, proclaim
śaksin śamsin proclaiming
śak (V śaknoti) be able, ‘can’
śakrādaśaḥ pr. n. Śakaṭadāsaḥ
śakūni m. bird
śakunlā Śakunlā pr. n.
śaktī śaktī f. ability, power
śakya possible, able to be
śankā śankā suspicion, fear, anxiety, care
śaci name of Indra’s wife
śathī śaṭha cunning
śatā śata a hundred
śatāraṭaḥ Śatakratu m. name of Indra
śatāgunaḥ hundredfold; śatāgunaṭayati denom. multiply by a hundred
śatru m. enemy
śanaiḥ quietly, gently;
śanaiḥ śanaiḥ very gently
śabdaḥ sound, noise; word
śamm ām caus. (śamayati) quieten, appease
śayanam śayanaṃ (śi ‘lie’) repose, sleeping; śayana-ṃghaṃ sleeping-quarters, bedchamber
śaraḥ śaraḥ arrow
śaraṇaṇaḥ shelter, refuge
śarad f. autumn
śarīrāṃ body, ‘person’
śaśin śasin m. moon
śastrāṇaḥ knife, sword, weapon
śakuntaleya born of Śakuntalā
śakhā branch
śapaḥ śapaḥ curse
śaṅgaravah pr. n.
śardūlāḥ tiger
śalāḥ sal-tree
śalaḥ hall, apartment
śāsvata (f. 1) perpetual
śas śas (II šasti) govern, teach
śasanaṃ śasanaṃ command
śastrāṃ (technical) treatise, law-book
śikharā śikhara m/n. point, tip
śikha śikhā crest
śīthila loose, slack
śiras śiras n. head
शिला sīla f. stone
शिव: Śivaḥ name of a god
शिसिर śīsirā cold
शिशु śīṣu m. child
शिष्ट śiṣṭā (p.p. of śās) learned; śiṣṭ-ānadhīyāyanaṁ holiday in honour of learned (guests)
शिष्य: śiṣyāḥ [one requiring to be taught:] pupil
शी śī (II sete) lie
शीघ्रa swift, fast
शीतल śītalā cool
शीर्ष śīrṣaṁ head
शुच śuc (I śocati) grieve, mourn
शुचि śuci pure, clean
शुचिनः śucinī h. women’s apartments, household
शुभ śubha auspicious
शुभ नुभ सुभ (desiderative of śru) desire to hear/learn
शून्य śūnya empty, devoid (of), deserted, desolate
शूल śūla m./n. stake, spit, lance, trident (of Śiva); śālam āruh caus. [cause to mount the stake:] impale
शूलिन् śulin Trident-bearer (epithet of Śiva)
श्वाल्क: śṛgālāḥ jackal
शेष: śeṣāḥ remainder, portion to be supplied
शैल: śailaḥ mountain
शोक: śokaḥ grief, sadness
शोचनीय śocanīya, śocyā (ger. of śuc) to be mourned for, pitiable, lamentable
शोभोत्तरा Śoṇottārā pr. n.
शोभन śobhana shining, bright, beautiful
शोभा śobhā brilliance, beauty
शमशान śmaṣānāṁ burning ground, cemetery
श्याम śyāma, śyāmala dark
श्रद्धा śrad + dhā (III śrad-dhate) put trust in, believe
श्रम: śramaḥ exertion
श्रवण śravaṇāṁ hearing
श्रवण: śravāṇaḥ ear
श्रान्त śrānta (p.p. of śram ‘tire’) tired
श्रवक: śravakaḥ Buddhist disciple, student
श्रीपर्वत śrīparvataḥ name of a mountain
श्रु śru (V śṝṇoti) hear, listen to
श्रेयस śreyams better; n. sg. śreyas welfare, blessing
श्रेष्ठ śreṣṭha best, supreme
श्रेष्ठिन् śreṣṭhin m. eminent businessman, merchant
श्रोत śrotṛ listener, someone to listen
श्रोत्र śrotṛ (organ or act of) hearing
śrotriyah learned (brahmin, scholar)
śrāuta (f. 1ā) deriving from scripture, scriptural
śālghya praiseworthy, virtuous
ślokā stanza
śvah adv. tomorrow
śvapākāh outcaste
śvāpada m./n. beast of prey, ‘big game’

षष saṣ (ṣat) six
षोषाṣa(n) sixteen

sa prefix co-, fellow-; having (with one), accompanied by, possessing, sharing etc.
śah pron. that, the, that one, he etc.; saḥ + eva just that, that very, the same
सम sam, sam† verbal prefix together etc.
सम + yam (I samyaccti) restrain, arrest
सम्यानम restraints, tightening
सम्यuta joined
सम + vad (I samvadati) accord, fit
समवरणam covering up, duplicity

śāvīna samvigna agitated, overwhelmed
संवृतta (p.p. of sam + vṛt) become, turned into etc.
संव + vṛdh caus. (samvvardhayati) congratulate
संवेज samvegah agitation
संवयवहāraḥ samvayavahārah transaction
संस्कार samskārah preparation, adornment
संस्थासaṃ + stambh (IX samstabhāti) make firm, sustain, compose
संस्करण samstaraṇam strewing
संस्क त sam + stu (II samstauti) praise
संस्थित samsthita standing, remaining, steady
सकल sakala whole
सकाण sakāsam [to the presence of:] to
सकhi m. (irreg.) comrade, friend; voc. sakhe (my) friend, my dear—etc.
sakhi (female) friend, wife of friend; voc. sakhi my dear etc.
संकल्पित samkalpa-nirmita [created by conception:] imagined

† sam is the basic form, but for brevity in the following entries saṃ + yam is written instead of samyam (sam + yam) and so forth.
санкुल saṃkul crowded, thronged; n. throng
संकेतः saṃketaḥ agreement, assignation; saṃketa-sthānam place of assignation
sंक्षिप्त saṃkṣipta abbreviated, in concise form
संक्रेपः saṃkṛṣepaḥ abridgement, conciseness
संख्या saṃ + khyā (II saṃkhya-yāti) count, reckon up
संख्या saṃkhyā number, numeral
संगम saṃ + gamaḥ (I saṃgacchate) come together, agree, fit
सचिवः sacivaḥ counsellor, minister
सज्जा sajjā prepared, equipped
सज्जितः sajjītavi (I sajjībhatavi) become prepared, prepare
संखया: saṃcayāḥ collection, quantity
संघर saṃ + caryaḥ (I saṃcaryate) walk, stroll
संघरः saṃcāraḥ movement
संचारितः saṃcārin going together, transitory; saṃcāri bhāvaḥ (lit. crit.)
Subsidiary Emotional State
संज्ञा saṃjñā signal
संकारः satkaraḥ honouring, hospitality, entertainment
सत्कः satkṛ (VIII satkaroti) honour; receive with hospitality, entertain
सत्वः sattvaḥ being, essence; creature
सत्य satya true, real; satyam truly, really; satyaḥ truth
सत्यसत्य satya; saṃdha [whose compact is true:]
सत्वः satva full of haste, busy
सद् sad (I sādati) sit, abide
सद् -sad ifc. dweller (in)
सद्भा sadbhā (f. 1) similar, like, suitable, in keeping with, worthy
सत् sant pres. part. of as; true, virtuous
संतापः saṃtaṇaḥ burning, torment
संतोषः saṃtoṣaḥ satisfaction
संदर्शनः saṃdarśanaṃ sight, beholding
संदिश् saṃ + diś (VI saṃdisati) command
संदेशः saṃdeśaḥ message
संदेहः saṃdehaḥ doubt, confusion
संधः saṃ + dhā (III saṃdhātte) bring together, agree, come to terms; aim (arrow)
संबा samādhā agreement, compact
संबा samādhya twilight, evening
संपन्निहित samnihita present, [in the area of:] about
सप्त sapta(n) seven
सप्तमा saptama seventh
सफल sa phala [having fruit:] fulfilled
सम sama even, equal
समक्षम् samakṣam visibly, in front of
समन्नयत्र samanantaram immediately after, there-upon
समय: samayaḥ occasion, season, time
समर्थम् samartha capable, able
समर्थनम् samarthanaṃ establishment, confirmation
समर्पयति samarpayati (caus.
of sam + ṛ) hand over
समवाय: samavāyaḥ coming together, union
समस्त samasta combined, all
समागमम्व samāgamaḥ meeting with, union
समाचारे sam + ā + car (I samācarati) conduct oneself, act, do
समाचार्य: samācaraḥ conduct, behaviour
समाधि samādhi m. concentration, (religious) meditation
समान samāna similar, same
समान्य: samāmnayaḥ
समान्यत: samāmnayaḥ
traditional enumeration, list
समानहृ sam + ā + ruh (I samārohati) ascend, attain
समास samāsaḥ (gram.)
compound
समासाः sam + ā + sañj (I samāsaṣṭati) attach to (loc.), impose upon
समासद् sam + ā + sad caus.
(samāsādayati) approach, attain, meet
समाहार: samāhāraḥ group, collection
समिव samidh f. firewood
समुचित samucita suitable, in accord with
समुथा samuthā (sam + ut + sthā) (I samuttisṛhati) rise up
समुद्र: samudraḥ ocean
समुपदिश sam + upa + diś (VI samupadisati) point out, show
संपद sam + pad caus.
(sampadayati) bring about
संपूण samprūṇa fulfilled
संप्रति samprati now
संप्रदाय: sampradāyaḥ tradition
संप्रदा sam + pra + dhṛ caus.
(sampradhārayati) deliberate, wonder
संभारः: samprahāraḥ fighting, combat
संप्रापः samprāp (sam + pra + āp) (V samprāṇṇoti) arrive, come to
संप्लुतः sampluta flowed together, flooding
संबंबः sambandhaḥ union
संबंधिन् sambandhin relative (by marriage)
संभूद्धः sam buddhiḥ f. calling out; (gram.) vocative
संधवः -samhava ifc. arising from, offspring of
संभवः sambhavaḥ birth, origin
संभावना sambhāvana supposing
संभाव्य sambhāvya credible, conceivable, adequate
संभुः sam + bhū (I saṃbhavati) arise, be born
संभुः sam + bhū caus. (saṃbhāvayati) conceive, imagine; meet with, find
संभृतः sambhṛta assembled, concentrated, augmented
संभेदः samhedaḥ union, confluence
संसम्म ः sam + mantr (X saṃmantryati) take counsel, consult
संसम्मः sammardaḥ crush, encounter, throng
संसूडः samamūḍha (p.p. of sam + muh) bewildered, confused, deluded
संसोहः samsohaḥ bewilderment, delusion
सरसः saras n., sarasī lake
सरितः saritī f. river
सर्पः sarpaḥ snake
सर्वः sarvaḥ pron. all, whole, every; n. sg. everything, anything (at all); m. sg. everyone (in general)
सर्वतः: sarvataḥ on all sides, in all directions; totally, in full detail
सर्वः sarvathā in every way, totally, at all events, [in all circumstances:] always
सर्वः sarvadā always, ever
सर्वनामः sarva-nāman n. (gram.) [name for anything:] pronoun
सलिलः salilam water
सविशेषः sa víšeṣam [with particulars:] particularly, completely
सहः saḥ (I sahate) withstand, endure, bear
सहः saha + instr. together with, with
सहहारः sahadcārin accompanying, companion
सहहर्मारः sahadharmacārin m. lawful husband; sahadharmacārinī lawful wife
sahabhū inherent, natural
vahansa vehemently, suddenly
sahasraḥ a thousand
vahasyaḥ studying together, common lessons
sahayāḥ companion
sahya (ger. of sah) bearable
vāpraṇik saṃgrāmikeya (f. i) relating to war (saṃgrāmaḥ), military
vācivyaḥ being minister, post of minister
vādyāḥ army
vāṣu good, virtuous, right; adv. vāṣu bravol;
vādhutara better
vānīṣyaḥ saṃniḥdyāṃ presence
vāpatnyāḥ the state of being the sharer of a husband (sapatnī)
vaṃjikaḥ spectator
vaṃjnya common, general
vaṃprata [relating to now (saṃpratī):] timely, proper; adv. saṃpratam now, at once
vāṣyaḥ at evening;
saṃṣṭana (f. i) [relating to] evening
sāra m./n. substance; property
sārāṅe sārathī m. driver of chariot
sāvadhāna care- ful, watchful
vahasa rash, reckless
vahāṣik sāhasika (f. i) reckless, adventurous
sīca sic (IV siṅcati) sprinkle, moisten
sīta white
siddha (p.p. of sidh) achieved, accomplished
siddhāphakṣaḥ Siddhārthakah
pr. n.
siddhi f. achievement, success, fulfilment
sītā pr. n.
śirṛṣṭaḥ Śiradhvajāḥ pr. n.
sū laudatory prefix well, fair, good, very etc.; easily, easy
sūkṣmāra sūkṣmāra (f. i) delicate
sūkṣaḥ sukhaḥ pleasure, happiness; adv. sukham comfortably, at one’s ease
sūyāṣṭaḥ sūyāṣṭaḥ good deed
sutaḥ son
sutaḥ daughter
sundara (f. i) beautiful
supta (p.p. of svap) asleep
सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित सुभाषित
स्मित sthita (p.p. of sthā) standing etc.
स्मरित sthīra firm; sthirā-क्र make firm, sustain; sthirā-भूत come firm
स्मान snānaṃ bathing, bathe
स्मिष्टि snigdha affectionate
स्मिह snih (IV snihyati) feel affection for (loc.)
स्मेह: snehaḥ affection, fondness, tenderness, love
स्मृत spand (I spandate) quiver
स्मार्श: sparśaḥ touch
स्मृतī sprś( VI sprśati) touch, affect
स्मृत्व स्मृतम sprāṣṭum inf. of sprś स्मृत्व स्मृतम sūpta clear, distinct
स्मिरह: Smara-haraḥ Destroyer of Love (epithet of Śiva)
स्मि smi (I smayate) smile
स्मिल smitaṃ smile
स्म्र sмир (I smarati) remember (acc. or gen.)
स्मृत स्मृत caus. (smārayati) cause to remember, remind
स्मृद्व syand (I syandate) flow, move rapidly
स्मद् syāt 3rd sg. opt. of as स्माद् sramś (I sramśate) drop, slip
स्मृत sraj f. garland
स्मृत sru (I sravatī) flow
स्मृत sva pron. adj. (one’s) own
स्मचान्दम svacchandam at one’s will, as one would wish
स्मत: svanah sound
स्मवप svap (II svapitī) sleep
स्मच्छत svaṇah sleep; dream
स्मवम् svayam emphatic pron. myself etc., by/for myself etc., personally, of one’s own accord
स्मर: svaraḥ sound, tone, syllable
स्मल्य svalpa small, scant
स्मस्त svasṭ f. sister
स्मागतम् svāgatam welcome to (dat.)
स्माधिन् svādhin owner, master; svāminī mistress
स्माधवं svāsthyaṃ comfort, ease
स्मीकारण svī-karaṇam [making one’s own:] marrying
स्मीकृ svī-क्र make one’s own, appropriate
स्मेर: svedah sweat
स्मैरम् svairam gently
हत hata p.p. of han
हलक hataka ifc. accursed
हन् han(II hante) kill, slay, murder
हर han caus. (ghātayati) get killed, have killed, put to death
हन hanta ah! alas!
हय: hayaḥ horse
हर: Haraḥ name of Śiva
हरण: haraṇam (from hṛ) taking
हरि: Hari m. name of Viṣṇu or Indra
हर्ष: harṣaḥ joy, delight
हस: has (I hasati) laugh
हस्त: hastaḥ hand, arm, trunk (of elephant)
हरित: hastin elephant
हा: āh! oh!
हाणि: hāṇi f. abandonment
हारिन: hārin taking, bringing
हर्य: hariya ger. of hṛ
हस: hāsahḥ laugh, chuckle
हि: hi enclitic particle for; assuredly, certainly, etc.
हित: hita (p.p. of dhā) put; beneficial, well-disposed, good (friend)
हिम: himaḥ frost, snow, ice
हिमवन्: Himavant m., Himālayaḥ the mountain (range) Himālaya
हु: hu (III juhoti) sacrifice
हṛ: harati take, carry, carry off, take away
हṛ: caus. (hārayati) cause to carry
हर्द: ṭṛdayaḥ heart, mind
हे: he (before vocatives) O, ah
हेतु: hetu m. motive, ground for (loc.) cause; hetoḥ for the sake of, for
होम: homaḥ oblation, sacrifice
This is solely a vocabulary to the English–Sanskrit exercises: words which occur only in the Sanskrit–English sections or in the body of the chapters are not included. No exhaustive attempt has been made to indicate the limits within which the Sanskrit word is equivalent to the English. It must be gathered from the context of the sentences themselves that, for instance, *prati + pad* corresponds to ‘admit’ in its sense of ‘confess’ and that *smārayati* means ‘recall’ in the sense of ‘bring to another’s mind’. Where distinctions are made, the colon is used to mean ‘in the sense of’—e.g. ‘call (:summon)’, ‘call in the sense of summon’.

Where an English word (e.g. ‘wish’) occurs as more than one part of speech, its verbal usage is normally listed first; but the Sanskrit equivalent should at any rate indicate which part of speech is in question. The same applies to forms in -ing such as ‘seeing’: *darśanaṁ* is the substantive (action noun), *darśin* the adjective (agent noun).

Morphological indications such as verb class are not usually given where these may be found in the special vocabularies or in the verb list.

*a/an* usually omit, *kaś* cit, ko

- *pi, ekaḥ*
- abandon *hāḥ, vi + hāḥ; aban-
  doned* ujjhitā (p.p. of ujjh)
- abide *ās*
- able, be — (to) *śāk*
- about (*concerning*) *prati;*
  about this (*on this matter)*
- *atra*
- absent-minded *śūnyāḥrdaya*
- abundance *bāhulyaṁ*

accept *grah, pari + grah, prati +*

- *grah, aṅgīkr*
- acceptance *parigrahaḥ*
- acclamation *praśaṁś-ālāpaḥ*
- accompany *anu + vr̥t*
- accomplished *siddha*
- accomplishment (*act of achieving*) *siddhi f.; (*technical ability*) *śilpaṁ*
- accord, of one’s own — *svayam*
- according to *-vat*
accursed hatakaḥ ifc.
acknowledge abhi + upa + i acquire ā + gam caus.
act (:do) anu + sthā
act (a play) nāt caus.
acting (:doing) kārin
acting (in play) nṛtaṃ; science of acting nātya-śāstraṃ
activity kriyā
actual use eva
actually eva
address abhi + dhā
administration tantraṃ admit prati + pad
adored one priyataṃ advantage phalam
advice upadeśaḥ
affair kāryaṃ affection praṇayaḥ
after parena + abl.; use absol.; after very long aticīrāt
after all khālu
afterwards paścāt
again punar; yet again punar api agent praṇidhi m.
agitation samvegaḥ aha aye
aiding upakāraḥ alas! hanta, kaṭham
alight, set — ut + dip caus.
(uddhipayati)
alive jīvita
all sarva pron.; on all sides sarvataḥ; at all eva; after all khālu
allusion upanyāsaḥ
alone eka; (:solitary) ekākin already prathamam, pūrva in cpd. with p.p., sometimes just eva
also api enclitic altercation samgharṣaḥ although api among, from — madhyāt + gen. or ifc.
amorous swoon madanamūrcha and ca enclitic, ca...ca;
connecting two verbs, usually expressed by absol.; connecting sentences, often expressed by api after new subject
anger krodhaḥ, kopaḥ, manyu m.
announce ni + vid caus.
announcing nivedanaṃ annoyance pratyāvāyaḥ
another anya, para
answer prativacanaṃ ant pipiliṅa
anxiety śāṅkā
anxious to śākama any kaś cit, ko ṭpi
anyone kaś cit, ko ṭpi; (:no
matter who) sarvāḥ
apart from antareṇa + acc.
appearance varṇaḥ
appease (:quieten) śam cause.; (curry favour with) ā + rādh caus.
appeasement anunayaḥ
appointment saṃketaḥ apprehension āśāṅkā
appropriate, to — svar kṛ appropriate ucita;
appropriate(ly) sthāne approve abhi + nand
army (:forces) balaṃ arouse (:bring about) jan caus.;
aroused janita, saṃjāta
arrival āgamanam arrive ā + gam, pra + āp
arrow bāṅhaḥ, saraḥ as (:like) iva; introducing subordinate clause yathā...tathā;
in cpd. yathā
as if use iva
as soon as yad aiva...tad aiva
as well (:also) api
ascetic tāpasaḥ, tapasvin
ascetics' grove tapo-vanaṁ
ashamed vilakṣa
ask (about) prach (+ acc.)
asleep supta
assistant in gambling-house sabhyaḥ
assume (role) graha
assuredly hi
astonished vismita
astonishment vismayāḥ
at use loc.
at all eva
at once śāmpratam
attachment prasakti f.
attack (of emotion) āvesaḥ; (on enemy) abhiyogaḥ
attempt prayatnāḥ
attend anu + gam
attendance upasthānāṁ
attendant anucaraḥ
attentive avahita
attractive ramaṇīya
audience pariṣad f.
augmented sambhārta
aunt (maternal) mātriḥ-śvasṛ
austerity (religious-) tapas n.
autumn śārad f.
avoid pari + ṇṛ
bad news apiyam
bakula (blossom) bakulaṁ
banish nis + vas caus.
bank tīrāṁ
barb śalya m./n.
barbarian mlecchaḥ
bard (royal-) vaitālikāḥ
battle samarāḥ
be as, bhū; (be currently) vṛt
bearing dhārīn
beat taḍ
beat off apa + han
beating tāḍaḥ
beautiful sōbhana
beauty sōbhā, rūpaṁ
because use instr. or abl. of abstract noun; (:with the thought that) iti
become bhū (in past samyuktta),
or use verb of motion with abstract noun
become an object viṣayi-bhū
bedchamber śayana-grham
before (:previously) prāk; in cpd. with p.p. pūrva
before (conj.) yāvat na . . . tāvat
begin (:undertake) sam + ā + rabbh, (:make a start) upa + kram
beginning ārambhaḥ
behalf, on — of -artham
behave ceṣṭ, ā + ceṣṭ; (:deal with) vi + ava + ṇṛ
belief pratyayaḥ
believe śrad + dhā
beloved priya, vallabha; beloved wife praṇayinī
bend down ava + nam
beneath adhastāt + gen.
benefit piyaṁ
besieging uparodhanaṁ
beside āsanna, -sampe
bestow pra + ḫa + da (= dat.)
betel tāmbūlaṁ; betel-box tāmbūla-bhājanam
beyond vihāya
bird patatrin, pakṣin
birth janaṁ n.; birth-ceremony jāta-karman n.
bit chedaḥ
blame upa + ā + labḥ
blessing maṅgalaṁ
blind andha
bliss nirvānaṁ
blossom ut + ṣvas
blossom kusumam
boast śāgh (I śāghate)
body sārīram, vigrahāḥ, gatram
bodyguard, provide a — for pari + vr (V pariṇoti) + acc.
bondage bandhanam
book pustakam
born of Sakuntala Sakunteya
both (adj.) ubha; both ... and
... ca ... ca
bower manḍapa m./n.
box bhāṇḍaṃ
boy bālaḥ
brahmin brāhmaṇaḥ
bravo! sādhu
breast uras n.
breeze pravātaṃ
bride vadhū
bridegroom varah; bride and
groom vara; vadhū
bright sūbhana
bring ā + ni, ā + da; bring to a
pass avasthām gam caus.
bring up (chariot) upa + sthā
caus.
broken bhagna
brother bhrāṭṛ
brother-in-law sālaḥ
burn dah
busy vyagra
busy oneself on abhi + yuj pass.
+ loc.
but punar enclitic, tu enclitic,
kiṃ tu; but then athavā
buy kṛṇ
by normally use instr.; by (virtue
of doing something) use pres.
part.
call (summon) ā + hve
called (named) use nāma ‘by
name’ or nāma
camp ni + viś
can use sāk; sometimes not
necessary to translate
cancellation pratiśedhaḥ
capture grah
careful s-avadhāna
carriage pravahaṇaṃ
carry off apa + hr
use, in that — tarhi, tena hi,
yady evam
cast ni + kṣip
cause (to) use caus.
cause hetu m.
ceremony samskāraḥ
certain, a — kaścit, ko ’pi
certainly khalu
change pariṇāmaḥ
character śīlaṃ
chariot rathaḥ
chase away vi + dru caus.
check prati + sidh
chieftain rājan m.
child bālaḥ; dear child vatsaḥ
childless anapatiya
circumstances daśa
citizen paurāḥ
city nagaraṃ, puraṃ
clamour kolabalaḥ
clean sūci
clearly vyaktam
clever nipūna
clod of earth loṣṭa m./n.
come ā + gam, upa + gam, upa +
i, ā + yā, sam + ā + gam
come! (imperf.) ehi
come in pra + viś
comfort ā + śvas caus.
command sam + diś
command sāsanaṃ sanḍeṣaḥ,
ājīnā
common prākyta
company, in the — of -śameta
compassion, feel — day (I day-
ate)
compassionate kṛpālu
complacent subhagaṃmanya
complete sam + āp
complete with sa_
conceal ā + chad (X acchā-
dayati)
concealed antarita
concealment prachādanaṃ
conceive pari + klīp caus.
concern cintā
conclusion avasānaṁ
condemned vadhya
condition (state) avasthā
conduct caritaṁ
confer (on) prati + pad caus. + dat.
confidence, inspiring of — viṣ-vasanīya
confident, make — prati + i caus.
confirmation pratipatti f.
conflict vimarṣaṁ
confused ākula
confusion, in — ākuli-bhūta
congratulate use diṣṭyaṁ vṛdh or its caus. (see Chapter 9)
conjecture tarkaṁ
connive at (overlook) upa + ikṣ
conquer ji
conscious of -vedin
consciousness samjñā
consecrated abhimantrita
consider ava + gam, cint (X cin-
tayati)
considerable garīyāms
contemporary vartamāna
contemptuous avamānīn
contrive [:bring about] ut + pad caus.
control, under one's own—svādhina
convent vihāraṁ
conversant with abhijña + gen.
conversation saṇlāpaṁ
convey pra + āp caus.
cool śītalā
coral-tree mandāraṁ
correctly samyak
council pariṣad f.
counsellor sacivaṁ
counter-measures, take — prati + vi + dhā
country desaṁ
course gati f.
course, of — khalu enclitic
court rāja-kulaṁ
courtesan gaṇīka
crag śīla-cayāḥ
creak vi + ru (II viraunti)
create nis + mā (p.p. nirmita)
creepī latā
crime doṣaḥ
crowd of people jana-
padasamavāyaḥ
cruel dāruṇa
cruelty krauryaṁ
cry ā + krand (I ākrandati)
cry out ut + ghuṣ
cunning sātha
curiosity kutāhalaṁ, kautukaṁ
curlew krauṇcaḥ
curse śāpaḥ
dance nṛt
danger bhayaṁ
dare ut + saḥ
darkness tamas n.
daughter kanyā, sutā, duhiṛ
day divasaḥ; by day divā
dead mṛta
dear priya, vallabha; dear child
vatsaḥ/vatsā; my dear X (voc.)
use sakhe m./sakhi f.; my dear
fellow bhadra; dear Rāma
Rāma-bhadraḥ
death mṛtyu m.
debtless anṛṇa
decayed jīrṇa
deceive vi + pra + labh
declare ā + cakṣ (II ācaṣṭe), but
normally ā + khyā outside pres.
stem
decoration bhūṣaṇaṁ
decrepit jīrṇa
deed kārmaṇ n.
deer mṛgāḥ
defeat ji
defeat parājayaḥ
defile duṣcaus.
delay kāla-haṇaṁ kṛ, āś
delight haṛaḥ: (delightful event) utsavaḥ

delighted praḥṛṣṭa
delightful subhaṅga
deluded mūḍha
demerit doṣaḥ
demon asuraḥ
denounce apa + diś
depart ut + hā, apa + yā
departure prasthaṇaṁ

depict abhi + likh
depressed, feel — durmanayate
descendant of use vṛddhi derivative
describe vaṛṇayati; as described
desert pari + tyaj
desirable kāṇta
desire prārthitaṁ, prārthanā
despatch pra + hi (p.p. prahita)
despise ava + jīa
despendency vaimanasyaṁ
destiny vidhi m.
destroying vadhaḥ
destruction vināṣaḥ
determination niścayaḥ
devoid śaṁya
die upa + ram
different anya pron.
difficult duṣkara; difficult (to achieve) durjlabha
diligence abhiyogaḥ
diligent abhiyukta
direct ā + diś
direction diś f.; in one— ... in another anyataḥ ... anyataḥ
disaffection aparāgaḥ

disappointment viśādaḥ
discern sam + vi + jīna, upa + lakṣ (X upalakṣayati)
disciple antevāsin
discover vid, pari + jīna

discrimination vivekaḥ
disgrace, in — sa_nikāram
disguise vyañjanamaṁ
disinclined parāṇamukha
disloyalty aparāgaḥ
dissipate vi + sṛ caus.
dispersal (of crowd) bhaṅgaḥ
dispute vivadaḥ
distance, at a good — from
distinzione višeṣaḥ
distraction (pleasurably) vi + nud caus.
distressed (:crazed) unmatta
distress ārti f.; distress of mind
citta-khedaḥ
distress, be in — duḥkhāṁ sthaṁ, duḥkhāṁ ās

distressed viklava
disturb ākulaṇi
do kṛ, anu + stha, ā + car;
sam + ā + car
do violence to abhi + druḥ
doctor vaidyaḥ
don pari + dhā ātm.
donate nis + vap
done, have — with kṛṭam + instr.
don’t use alam, or na + ger.
door dvāraṁ, kapāṭaṁ
doubt saṁdehaḥ, vitarkaḥ
draw ā + kṛṣ
draw near prati + ā + sad
dreadful atidāraṇa, aniśta
drink pā
drink pānaṁ

drinkin -pa ifc.
drive use nī with abstract noun
driver sārathi m.
driving away apanodanaṁ
dweller -sad
dynasty vaṁśaḥ
each other anyonya
eager utsuka
ear karnaḥ
earlier pūrva pronom.
earth pṛthiviḥ, bhūḥ f.
easy sulabha
eclipse uparāgaḥ
effect kṛ
either . . . or . . . và . . . và
elder jyāyams; elder (person)
guru m.
elder brother jyāyams bhrāṭy,
agrajaḥ
elephant gajaḥ
else anya pronom.; somewhere
else anyatra kva āpi
embarrassing lajja-kara
embrace pari + svaj (I parya-
jate)
emerge nis + kram
employ pra + yuj, vi + ā + pṛ
caus.
enclosure valaya m./n., vaṭikā
end antaḥ; to what end?
kiṃ nimittam; an end of kṛtām
+ instr.
enemy ripu m.
engage ni + yuj
engrossed vyagra
enjoin vi + dhā
enjoy pari + bhuj, (:experience)
anu + bhū
enough alam
enrage caṇḍī-kṛ
ter pra + viś
enter upon (vow) sam + ā + ruh
entering praveśaḥ
enterprise ārambhaḥ
entire nikhila
entirely eva
entry praveśaḥ
epithet visēṣaṇaḥ:padamaḥ
escape apakramaṇam
escort ānuyātrikaḥ
especially -tara
establish sthā caus.
even api enclitic
ever kadācit
every sarva pronom.
everyone (of a number) sarve
(pl.); (in general) sarvaḥ (sg.)
everything sarvaṃ
evil pāpa
evil-natured durjatman
Excellency, His/Your āryaḥ
excessively ati prefix
execution-ground vadhyaṣṭhā-
naṃ
executioner ghatakaḥ
exertion pariśramaḥ
exhausted pariśānta
exploits caritaṃ
extermination unmūlanaṃ
extraordinary adbhuta
extremely ati prefix
eye netraṃ, nayanaṃ, caṅsūs
n., locanaṃ
face mukham, vaktraṃ
fact, in — eva; from the fact
that yathā . . . tathā
faint moham upa + gam
fair-eyed suṣayana
fall pat, ni + pat; (to one's lot)
upa + nam
fall silent tūṣṇim as
falling nipātāḥ
fame yaśas n.
familiar abhyasta
family kulaṃ, anvayaḥ,
kutumbam; (:members of imm-
ediate household) gṛha-janaḥ
far away dāre
fast to death anāśanena sam +
sthā ṛtm.
fate daivaṃ
father pīṭḥ; (one's own) tataḥ
father-in-law śvaśuraḥ
fault doṣaḥ
favour anu + graḥ
favour prasādāḥ
favourable anukula
fearful trasta
fearfulness bhūru~tvām
fearing śaṅkin
fellow baṭu m.; good fellow,
   dear fellow bhadrāḥ
festival mahotsavaḥ
fetch down (from carriage) ava +
ti caus.
fetching āharaṇāṃ
few, a — use kaścit
field kṣetraṃ
fierce ugra
filament kesaraṃ
find adhi + gam
find out upa + labh
finger aṅguli/aṅguli f.
fire agni m., analaḥ, vahiṇi m.
fired, cause to be — daḥ caus.
firewood samidh f.
firmness dhairyaṃ
first prathamā
fixed (on) -āsakta
flame jvalā
flesh māṃsaṃ
flow abhi + syand
flower puspam, kusumaṃ
fly up ut + pat, ut + dī (udṛṣi)
folk janaḥ
follow anu + gam
follower anuyātrikah
fondness pritiḥ f.
food bhogaṇaṃ, bhaktarṣaṃ
fool mṛkhaḥ
foot pādaḥ
for (prep.) use gen.; (a period of
time) use acc.; for (the sake of)
-artham or use dat.
for (conj.) hi enclitic
for oneself (of one's own accord)
svayam
forcibly balāt
ford tīrthaḥ
forest vanam, arañyaṃ, vipinaṃ
forest-dweller vanecaraḥ
forget vi + smṛ
forgive kṣam (pass. kṣamyate)
form vapus n.
former puratana (f. 1)
forsooth kila
forth, and so — ādi
fortune bhāgyam
forward anu + pra + iṣ caus.
   (anupreṣayati)
four catur
free muc
free from nis prefix
freedom (scope) prasaraḥ
friend vayasyaḥ, mitraṃ, suhṛd
   m., sakhi m. (voc. sakhe); (female)
   friend sakhi, (= pl.)
sakhitjanaḥ
friend's wife sakhi
friendship sakhyam
frivolous caṇcalā
from use abl.; from
what/where? kutaḥ; from
someone kutaḥ cit
front, in — of agrataḥ + gen.,
   -samakṣam
fruit phalaṃ
fruitful sa phala
fruitless, make — vipalikṛ
fulfil pī caus.
Full Moon Festival Kaumudima-
hotsavaḥ
further bhūyāṃs
gain labh
gale nabhasvant m.
gallery vīthikā, sālā
game kṛḍā
gaming master sabhikāḥ
Gandharva Gandharvāḥ;
   Gandharva rite Gandharva
   vidhi m.
garden udyānaṃ
garland māla
garment vāsas n.
gaze ċṛś
   gaze ċṛṣṭi f.
hand, hand over sam + ṭ caus.; ṭ caus.
hand hastaḥ, pāṇi m.
hand, at — āśana
handmaid ajñākari
happen: what happens/has happened etc. vṛtāntaḥ
happiness sukhaṃ
hard to attain dur;adhyagama
hard to win dur;labha
harem antahpuram
harlot veśyā
harsh viṣama
hate dviṣ
have use gen. with verb meaning ‘be’ — usually as, some-
times bhū or vṛt; have (something done) use caus.
having use bahuvrīhi, suffixes vant/mant, sa, etc.
hawker paṇāyitṛ
he, him etc. saḥ, ayam, enam,
ēśaḥ, asau or omit
head śiras n.
heap rāśi m.
hear śru
heart hrdayam, cittaṃ
hear ātapaḥ
heavens, thank — diṣṭyā
hell naraka m./n.
helpful upakārin
helpless paravaśa
here atra, iha, or use ēśaḥ,
ayam; over here itaḥ
hereditary piṛ-­paryāya-­agata
herewith use ēśaḥ
hermitage āśramaḥ, āśrama-­padmaḥ
hero vīraḥ
hesitation ant:adhyavasāyāḥ
high-soaring utsarpin
highest (most excellent) para-­rdhya
Highness, your/His — kumāraḥ
hindrance vighnah, antarāyaḥ
hint at upa + kṣip
his tasya etc.; his (own) sva
hither and thither itas tataḥ
ho, ho there! bhoḥ
hold on to ava + lamb
hole chidraṃ
homage namaṃ n.
home gṛham, āvasathāḥ
honey-bee (female) madhukariḥ
honour (request etc.) man
caus.; (do honour to) puras +
ky, pūj (X pūjayati ger. pūjya)
Honour, His/Your — āryaḥ;
His Honour here atrabhavant
honourable ārya
hope ā + śams (I āśamsate); I
hope kaccid (particle)
hope āsā
horse aśvāḥ
hospitality satkaraḥ
hostile (:adverse) pratikūla
house gṛham, geham
household suddhāntaḥ, ganaḥ
how? katham; in exclamations
use aho
however punar enclitic
human flesh mahāmamsaṃ
huntsman vyādhaḥ
hurry tvar ātm.
husband, lawful — sahadhar-
macārin
husband and wife dampati
(du.)

I aham
idiot mūḍhaḥ
idea, sit — ut + ās
if yadi, cet enclitic; if only! api
nāma
ignoble anārya
ignorant anabhijña
ill-disposed to vimukha + gen.
il omen durnimitam
imagine sam + bho caus.
immediately anantaram, sadya
eva; immediately upon -anant-
taram eva
imminent bhāvin
impairment saithilyaṃ
important thing praḍhānam
in use loc., sometimes adverb in
-tra; (being) in -gata; having
(with)in gārhaḥ; in . . . ing
often use pres. part.
inclination abhiprayaḥ
incline pra + vṛt
including urikṣya + acc.
inconvenience use dōṣaḥ
increase vṛdh caus.
indeed khalu enclitic
indicate upa + diś
indicating nivedaka
inevitably niyatam
inferiority lāghavaṃ
inflammatory sāṃdipana
inform ni + vid caus. + dat./gen.
ingratitude kṛtghna- tā
inscrutable acintya
instigation to rebellion upajapaḥ
instructed śikṣita
instructions ādesaḥ
intact, keep — pari + pāl
intelligence buddhi f.
intention abhiprayaḥ
interest kutūhalam
interval antaram
intimacy viśrambhaḥ
intoxication madaḥ
introduce (into) pra + viś caus.,
upa + nī + acc.
invade upa + rudh
invite upa + ni + mantr (X up-
animantrayati)
irritability duḥśiṇa- tā
it saḥ, ayam, enam, eṣaḥ, asau
(usually in n.)
its tasya etc.
jackal śgālaḥ
jewel abharaṇaṃ
join ghaṭ caus. (ghaṭayati)
joined hands aṇjali m.
joke parihasaḥ
juncture antaram; at this junc-
ture anta antare
just eva enclitic (:merely)
mantra; (I'll) just ... tavat en-
clitic, yavat

kill vi + a + pad caus.; have
:cause to be) killed ghatayati
killing vinasha
king rajan m. (ifc. -raja),
npa
king of Videha Vaideha
kingdom rajya
kinsman bandhu m.
know ja, vid, ava + gam; know
how to jna

lack of use au/an:
lady, noble lady ariya; this lady
atrabhavati; that lady tatrabha-
vati
lake sarasi
lamp dipika
lapse skhalana
later, some time — kasya cit
kulasya
laugh has (I hasati)
Lavanka, (being) at — Lavana-
aka adj.
law, sacred dharmah
lay a + ruh caus.
lead ni
learn vid, ava + gam
learned in the sacred law
dharma-vit
leave tyaj, pari + tyaj
leave, give anu + jna
-less nis, a2/an;
let use imperu, sometimes in-
dicative
let alone kim punar
let go muc
letter lekha, pattrika, patram
licked avalicha
life jivita, prana m. pl.

like, I should to icchami
like use iva, ~vat, sadra (f. i) +
imstr.
limb aanga
line paunkt f.
listen (to) sr
listen, someone to — srotr
little while mubarta m/n.
live (be alive) jiv; (dwell) vas,
prati + vas, ni + vas
long dura; (for) a long way
dram; for a long time ciram
long, after very aticitat
long, at last cirat
long-lived ayusmant
look (at) dr; look upon ik
looking after upasangrahah
loose vi + muc
lord pati m., adhipati m.
loss of place sthana-bhrantasah
lotus puqa ratsam
loudly ucchah
love (fondness) snehah, (devo-
tion) anuraga, (passion) man-
mathah
Love (god of) Manmathah,
Kusumayudhah, Makara-
dhavah
love, be in — with utkanathate,
kam caus.
loved one istajana
lovely ramanita, manohara
low (:mean) kudra

madam (voc.) bhadre
magnanimous mahatman
maid servant paricika
maintain (fire) a + dhah
Majesty, Her/Your devi
Majesty, His/Your deva, 
ayusmant
make kr, ut + pad caus.
maker kart
man narah, purushah; (:person)
janah
manage vi + dhā; manage to 
use kathāṃ cit
mango-tree cētāḥ
manoeuvre cētā
many bahu
mark lakṣāṇam
marriage dāra-karman n.
marry vah
mass saṃghātaḥ
master saṃvīm m.
mating yugma-cārin (‘going in a pair’)
matter vastu n.
me māṃ etc.
meaning arthaḥ
means upāyaḥ
measure mā (caus. māpayati)
measure pramāṇaṃ
medicine ausadham
meditating dhyānaṃ
meditation saṃādhi m.
meet sam + ā + sad caus.; 
(receive) prati + ut + gam
meeting saṃgamaḥ
melancholy udvigna
memory smṛti f.
mendicant kṛṣapanaḥ
mental turmoil vikāraḥ
merchant ēreghīnaḥ m.
mere śāatra, eva
merit guṇaḥ; of merit
 gunman vant
milk kṣīraṃ
mind manas n., cittaṃ, cetas n.,
hṛdayaṃ
mine, of mine say ‘of me, my’
minister amātyaḥ
mirage nṛgatṛṣṇiṇī
misconduct apacāraḥ
misdeed akāryaṃ
misfortune vyasanāṃ
mishap pramādaḥ
mislead vi + pra + labh
mission prayaṉaṃ
mistress svāminī, iśvari
moment mukhṛta m./n.
money dhanam
monster nṛṣaṁsah
morn candraḥ
moonlight candrikā
morning (of the – ) adj. prage-
tana (f. i)
mother janāṇī, ambā (voc.
amba), mātr
motion, in – pracalita
mountain, parvataḥ, śailaḥ,
acalaḥ
mouth vadanam
murder vi + ā + pad caus.
must use ger. in tavya
mutual (of etc. each other)
itaretara-
my madiya, or say ‘of me’, or
omit
my own sva; of my own accord
svayam
myself reflexive ātman; (:me)
use aham
name nāman n., nāmadheyaṃ
natural sulabha, (:innate) sa-
habha
nature prakṛti f., ātman m.
necklace māla
negligent pramatta
neutral madhyastha
never na kadācit
news vṛttāntaḥ, pravṛtti f.
night, by — rātrau
no use na or a:
noble ārya, atyudāra
noise śabdaḥ
normal ucita
not na, a; A not B A na tu B
nothing na kim cit
notice lakṣ (X lakṣayati)
now (:at the present time)
adhuṇā, idānim, samprati;
(connective) atha, yāvat, tāvat
numerous prabhūta, mahānt
nymph apsaras f.

object (province) viṣayaḥ
observe ni + śam caus.
obstacle vighañāḥ
obstruct ni + rudh
obtain ava + āp
obviously mānam
occasion avasāraḥ, sthānaṃ
occupation vyāpāraḥ
occupy adhi + ās
occur jan
ocean sāgarāḥ
of use gen., vrddhi derivative,
bahuvrīhi cpd. etc.
offend against apa + rādh + gen.
(p.p. aparāddha)
office adhikāraḥ
often bahūsāḥ
oh! há, aye, bhoḥ, ayī
on use loc.; on . . . ing use
absol. or loc. of verbal noun
once use pūrva; once more
punar api
one eka pron.; (a person) use
impersonal construction
only eva, mātra
open (letter) ut + veṣṭ caus.
opportune avasare
opportunity avasaraḥ
oppress pīḍ or vā enclitic; (nor) vā na
ornament ābharaṇaṃ, alaṃ-
karaṇaṃ, bhūṣanaṃ
other anya, para; and other(s)
īādi
otherwise anyathā
our, of ours say 'of us'
out of use abl.
outcaste śvapākaḥ
outcome pāriṇāmaḥ, viṃbhi-
tam
outside bahīḥ
over here itaḥ

overcome parīta
overlook mṛṣ caus.
overtures (instigation to rebel-
lion) upajāpaḥ
own, my/your etc. — sva, āt-
manāḥ; make one's own svī-ky

paint ā + līkh
painter citrakaraḥ
pair yugalam
palace rāja-kulaṃ; Sugāṅga
   Palace Sugāṅga:prāsadāḥ
pang vedanā; pangs of love
manmath-ōnmāthaḥ
pardon mṛṣ (IV mṛṣyati)
parents pīṭ du.
park udānam
part udayāḥ; for (someone's)
part use api
partial pakṣapātin
particle avayavaḥ
partisan pakṣapātin
pass avasthā, daśā
pass over ati + kram
passion abhilaṣaḥ
past atīta
past, present and future
tribhalaṃ
path -pathaḥ
peak sānu m.
people janaḥ
perceive ava + lok (X avalokay-
ati)
perform (do) anu + sthā; (a
play) pra + yuj
performance prayogah
perfume vas
persistence (:adherence) anuband-
haḥ
person janaḥ; (:body)
śārīraṃ; deha m/n.
personally svayam eva
petition pra + arth (X prarthaha-
yate)
picking avacayaḥ
picture citra\ṣ 
pity dharmah\ṛ 
pity am + kamp 
place ni + ḵip 
place deśaḥ, sthānaṁ, pradeśaḥ 
place of sacrifice agnihotra-śaraṇaṁ 
plan samkalpaḥ 
play a role bhūmikāṁ kṛ ātm. 
pleasant ramanīya, priya 
pleasure sukhaṁ 
pluck out ut + ḷṛ 
poet kavi m. 
point, what - in? kim + instr. 
poison viṣaṁ 
poisoner tikṣṇarasa-daḥ 
ponder vi + car cause. 
pool tirthaṁ 
poor, poor fellow (pityingly) tapasvin; poor girl varākī 
poor material adravyaṁ 
portrait ālekhyaṁ 
possessed of - upapanna 
possessions parigrahaḥ 
possessor of mant 
possible upapanna 
power prabhāvaḥ; have power over pra + bhū + gen. 
practise (cruelty) pra + yuj, (austerities) car 
praise stu 
prayer japaḥ 
preceptor upādhyāyaḥ 
prelude prastavaḥ 
presence, to the -of - sakāṣam; in the - of pratyakṣam + gen. 
present saṁ希hita 
present parigrahaḥ 
present with prati + pad caus. + double acc. 
pretence apadeśaḥ 
previously pūrva ifc. 
prince kumāraḥ 
princess rāja-putri 
prisoner bandhana-sthaḥ 
prize (:value highly) abhi + nand 
proceed ut + caḥ 
procession yatra 
proclaim ut + ghus caus.; (:declare authoritatively) ā + diś 
proclamation, after - prakhyāpya (lit. 'having proclaimed') 
procure ava + gam caus. 
proficiency prāvīṇyaṁ 
promised pratiśruta 
proper yukta 
protect rakṣ, pari + trai, pari + pāḷ; (someone) to protect (one) 
trāṭṛ 
provide upa + kṛ 
punishment dandaḥ 
pupil śiṣyaḥ, śiṣyā 
purse-proud artha-matta 
pursue anu + śṛ 
put to shame prati + ā + diś 
quality guṇaḥ 
quantity saṁcayaḥ 
queen rājōi (as title) devi 
quickly āśu 
quiet nibhṛta 
quite eva enclitic 
quiver spand 
rag paṭaccaraṁ 
rather nanu 
reach anu + pra + āp 
ready udyata 
realise ava + gam 
really satyam 
reason karaṇaṁ 
rebuke upa + ā + labh 
rebuking upālabhaḥ 
recall smṛ caus. 
receive grah 
recklessness asamikṣya:kāri-tā 
recognise prati + abhi + jīā, pari + ci 
reconciled prasanna
redundancy paunaruktaṃ
reed vetasaḥ
refuse to use na
regain (consciousness) upa + labh
regard (think) man
regard for - anurodhah; with regard to prati + acc.
rein abhīṣu m.
reject prati + ā + diś
rejection prayākhyānam, prayādeṣaḥ
rejoice mad
release vi + sṛj
relent praśādaṃ kṛ
gereligious power siddhi f.
remain sthā
remaining part śeṣaḥ
remark vacanaṃ
remedy pratikāraḥ
remember smṛ
remnant śeṣaḥ
remove apa + nī; (ornaments etc.) āva + tī caus.
reply prativacanaṃ
report prasiddhi f.
request vijñapanā
rescue abhi + upa + pad
rescue prāṇa-rakṣā
residence bhavanaṃ
resist pari + ṣṛ
resolve niścayaḥ
resort to ā + śri
respect for bahumānaḥ + loc.
respect, worthier of — gariyāṃs
respectfully sa gauravam
resplendent dipti-mant
restrain ni + garah, upa + saṃ + ṣṛ
restraint avagrahaḥ
return prati + ni + vṛt
reveal āvīṣ-“kṛ, pra + kāś caus.
reveal oneself āvīr “bhū
revered tatrabhavant; my
revered father tāta-pādaḥ
Reverence, Her/Your — bhagavati
reverend bhagavant (f.
bhagavati)
reward pari + tuṣ caus.
reward phalam
rewarding parīsāḥ
riches vibhūti f. pl.
riding caryā
right adv. eva
right (proper) yukta; rightly yuktam
right (opp. left) dakṣiṇa; to the right of dakṣiṇena + acc.
ring aṅgurīyaka m./m.
rise ut + čal, ut + sthā
rite kriyā, vidhi m., maṅgalaṃ
river nādi
road, roadway mārgaḥ
rock śilā
role bhūmika
rosary akṣamālā
roused upajāta
royal bard vaitālikaḥ
royal seer rājārṣi m.
ruined, be — ava + sad
ruler iśvaraḥ
run pra + dru
sacred law dharmaḥ
sacrifice hu
sacrifice, place of — agniho-
trasaraṇaṃ
sacrificial medhya
sacrilege abrahmaṇyaṃ
safeguard rakṣ
sage muni m.
sake, for the — of - artham
salute pra + nam, vand (ger.
vandya)
same, the/that — saḥ + eva; this same ayam etc. + eva
say vad, vac, kath, brū, abhi + dhā
scandal kaulīnaṃ
scant svalpa
scare ut + tras caus. (uttrāsāyati)
scent āmodah
scholar pañcitaḥ
science śāstraṃ
scold upa + ā + labh
seal mudraḥ
search anu + iṣ
search, in — of anveśin
season samayaḥ
seated, be — ni + sad
second diviśya
secret rahasyaṃ
seduce ā + viṣ caus.
see drṣṭa, ava + lok, ā + lok; see to
it that kṛ + yathā
see, see how use eṣaḥ or ayam
seeing darśanaṃ
seeing darśīn
seem use iva
seer rṣi m., great seer mahāraṣṭi
m.
seize grah
self, myself etc. (reflexive)
ātman m. sg.; (emphatic)/for
oneself etc. svayam
self-control dhairyam
selfsame eva
sell vi + kṛ
send pra + iṣ caus. (preśayati)
senior to guru + gen.
separated, having become —
vigāṭita
serpent viṣadharah, nāgaḥ,
phāṇabhrī m.
servant pariṣṭaḥ, dāsi; servant
girl dāsi
service upakāraḥ, priyaṃ
set sthā caus.
set forth, set out pra + sthā
severe (punishment) tīkṣṇaḥ;
(austerity) kaṣṭa
shade chāyā
shake caḥ caus. (calayati)
shame lajjā; shame (on) dhik
(+acc.)
shame, put to — prati + ā + diṣ
sharp niṣītaḥ; (:astringent)
kāṣāya
shoot vyadh (pass. vidhyate)
should use arh or ger. in ya/
aniya
show drṣṭa caus.
show prekṣaṇīyakaṃ
shower abhi + viṣ (I abhivaraṣati)
shower (:multitude) nikaraḥ
shut āṝṭa
side pakṣaḥ
sides, on all — sarvataḥ
sight darśanaṃ
sign liṅgaṃ, cihnaṃ
signal saṃjña
signature svahastaḥ
silent, stay — tūṣṇīm as; fall
silent tūṣṇīm as (in imperf.)
sin pāpman m.
since (prep.) prabhṛti + abl.;
(:because) use abl/instr. of ab-
struct noun, or yena, yataḥ, yat,
iti
sing gai
sir ārya
sire rājan
sister bhagīṇī, svasī
sit (down) upa + viṣ
skill kausalaṃ
sky gaganaṃ; skies diṣ f. pl.
slab talaṃ	slender use yaṣṭi f.
slip pari + bhraṃś
tlow, by — stages śanaiḥ śanaiḥ
snake sarpaḥ
snatch hr
so (simple connective) tat,
(:I infer that) tarhi; (:thus)
evam, (:to such an extent) evam
sobriquet prasiddhi f.
soft mṛdu
sojourn sahavasaḥ
soldier saṁikaḥ
solely kevalaṃ; solely partial
eka:paṅkṣapātin
solitary ekākiṁ
some, someone kaś cit, ko pi;
someone (to do something)
agent noun
son putraḥ, dārakaḥ, sutaḥ, pu-
trakaḥ
sorrow viṣādaḥ
sovereignty rājyaṁ
speak vad, vac, abhi + dhā
speaking kathā
specify nis + diś
spectator sāmājikaḥ
speech vac f.
spend (time) gam caus., yā
caus. (yāpayati)
spoil duṣ caus.
spot (place) uddeśaḥ
stages, by slow — śanaiḥ śanaiḥ
stamp aṅk
stand sthā
standing -sthā ifc.
start ā + rabh
state avasthā
stay sthā, āś
step padaṁ
still idānim api
stone śilā
stop sthā
story vṛttantaḥ
strange (unprecedented)
apūrva; (marvellous) citra
stranger parāḥ
strategy niti f.
street rathyā
stroll through anu + vi + car +
acc.
student bāṭu
stupid bāliśa
subject prajā, prakṛti f.
success siddhi f.
such īḍṛśa, evaṇḍvidha, īḍṛś
(idēk)
such as āvidha, jādi
suddenly sahasā
śūdra śūdraḥ
suffering vyathā
sufficient paryāpta
suicide ātma-tīgāhaḥ
suited anurūpa
suitor prarīthayaḥ
summon a + hve, sam + a + hve
sun stūryaḥ, vivasvanta m.
support nibandhanaṁ
suppress ni + grah
suppressing nigrahaḥ
surely khalu
surmise tark (X tarkayaṭi)
surpassing (extreme) atisāya;
(going beyond) -atirikta
surround pari + vṛ
tilt sveḍaḥ
sweet madhura
swift śighra, kṣipra
swoon mūrchaḥ
sword śāstraṁ
syllable akṣaraṁ
take (convey) nī; (accept, un-
derstand) grah
take away apa + nī
talk kath
thinking ālapaḥ
task kāryaṁ, karman n.
taunt adhi + kṣip
teach teacher ācāryaḥ, upādhyayaḥ
tell vad, vac, kath
temple āyatanam

tend (plants) pari + vṛdh caus.
tender ārdra; make tender vat-

salayati
tenderness snehaḥ
that (demon.) saḥ, asau; (conj.)
iti, yat, yatāḥ
the usually omit, saḥ, asau
then tadā, tatāḥ; (so) tat; but
then atha va
there tatra; from there tataḥ
there is asti; thēre is ayam asau
therefore ataḥ
thereupon tataḥ
thicket viṣapa m./n.
true satyam, nanu
think man, cint
truly trust vi + śvas (I visvasati) + loc.
this ēśaḥ, ayam, enam; in/on/
about this atra; from this atah
trayam; three or four
above this attra; from this atah
thoughts citta-vṛtti f.
thread stṛtam
three -trayam; three or four
tricatura
threshold dvr f.
threshold dvr f.
trough saṃmardāḥ, saṃkulaḥ
turn tumula
thus evam
turn (to) klp + dat.
tiger vyāghraḥ
turn away para + vṛt caus.
time kālah, velā, avasaraḥ; some
turn back prati + ni + vṛt
time later kasya cit kālasya
turn into (:become) use
three -trayam; three or four
satyam; in compound
tip pari + tuṣ caus.
turn round pari + vṛt caus.
tired pariśruta
ultimate para
tithe bhāgaḥ
uncalled for aṅkaraṇa
title saṃdāḥ
uncertainty vikalpaḥ
to use gen., dat., inf. etc.; (:in
understand ava + gam, grah
the direction of) use acc., prati,
understand, someone to —
antikam; (:in order to) use
jñātṛ
dat. or -artham
underway pravrṭta
today adya
unite yuj caus.
together with saha + instr.
unshakeable (resolve) aḥārya
tone gir f.
unsteady vihvala
too api
tempt yāvat
untoward aparā
upon use loc.
towards prati + acc.; ( — an ob-
us asmān etc.
ject of feeling) prati or use loc.
usher in pra + viś caus.
town purāṇ
utterance bhārati
townsfolk pauruṣa-janaḥ
vain vitatha
trader vāni j m.
vainly maṣā	rainer viṇēṛ
valour vikramaḥ
traitor rāj-āpathya-kārin
valuable mahārghya
treed kṣud
vanish tiras + bhū
tree pādāpaḥ, vṛkṣa-kah, vṛkṣah;
vapour dhūmaḥ
young tree potakah
various vicitra; various-ness
tremble kamp (I kampate)
vacictryaṃ
triumph over ati + śi
vendor vikṛteḥ
trouble bāḍh (I bādhate)
verse gāthā
very (adj.) use eva
vexation parikleśaḥ
victorious, be— vi + ji ātm.
victory vijayaḥ
Videha, of — Vaideha (f. 1)
vile durātman
villain pápaḥ
vine latā
violate ut + lañgh caus.
vigilance, do—to abhi + dṛuḥ
violent pracaṇḍa
virtuous sādhu (f. sādhvī)
visible abhivyakta
voice vāc f.
void śunya
vow vrataṃ, pratijāā

wait for prati + pāl
wait upon upa + ās
walk sam + car ātm.
wall bhitti f.
 wander bhram
want iṣ
warrior kṣatriyaḥ
washed dhauta
watch vi + lok caus., dṛś
water jalaṃ, salilaṃ
way prakāraḥ; in this way
evam; this way (in this direction) itaḥ; on the way antarā
wayward durviniśa
wealth vibhūti f., kośaḥ, dyunnam
weaning stanyā-tyāgaḥ (‘leaving the breast’)
weapon astraṃ
wear dhṛ
wed upa + yam
weep rud
welcome prati + nand; wel-
come! svāgataṃ
welfare kuśalaṃ
well su prefix
well, as — api
wet klinna

what? kāḥ (kim); what, . . . ?
katham; what (a)! use aho;
what (:that which) yat; from
what? kutaḥ; what of it? tataḥ
kim
when yada, yāvat
where? kva; where (conj.) yatra;
where from? kutaḥ
whereabouts? kutaḥ
which? kāḥ; which (rel. pron.)
yah
while (:short time) mūḥṛta
m. n.; for a little while mūḥā-
rtam iva
while (conj.) yāvat
who/whom? kāḥ; who/whom
(rel. pron.) yah; it is . . . who
use eva
whole sarva, sakala, aśeṣa
where pūṃścāti
whose kasya etc., yasya etc.
why? kim, (:for what purpose?)
kim-arthaḥ, (:from what
cause?) kasmāt; why! (in sur-
prise) katham, (in mild admo-
nition) nanu
wicked durātman
widespread prathita
wife kalatram, dārāḥ m. pl.;
friend’s wife sakhī
win ji
wine madhu n.
wish iṣ
wish manorathāḥ
with use instr.; (:together with)
saha + instr., sa in cpd.; (:pos-
sessing) ~vant or bahurūhi
withdraw sam + hṛ
without use prefixes nis or a;
without (doing) a + absol.
witness pratyakṣaśi “kṛ
witness (to) -sākṣin
woman stri, nāri, yoṣit f.
wonder, I — (after interrog.) nu
khalu
wonderful vicitra

woo pra + arth (X práthayate)

wood vanaṁ, kānanaṁ

word vacanaṁ

work karmān ṇ.; (:literary work) prabandhaḥ, prayoga-bandhaḥ, kṛti f.

working vyāpāraḥ

world lokaḥ

worried, be — śaṅk (I śaṅkate)

worship vand

worthier of respect garīyāṁs

worthy ārya

worthy holder bhājanaṁ

wounded vranīta

wretch varākhaḥ

write likh, abhi + likh

writer kavi m.

yet tathā -pi, punar enclitic

you tvam (tva/tvaṣmat) etc.;

"you (polite form) bhavant (f. bhavati)

young tree potakaḥ

younger kanīyāṁs

your/yours/of yours say 'of you'

youth navāryauvanāṁ
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