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sanskrit

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Sanskrit

Michael Coulson
Revised by Richard Gombrich and James Benson

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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 ātmanepada 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 Éire, 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 Astadhyāyi, 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 Katyāyana), 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 vīram (or vīryam) becomes a disyllable vīryam. 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 Ṛgveda, as is shown by the fact that it contributes a number of words which preserve an original Indo-European /, where the Ṛgvedic dialect (in common with Iranian) changes this sound to r: thus both Vedic rāghu ‘swift, light’ and Classical Sanskrit lāghu ‘light, nimble’ are cognate with Greek elakhús. 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 samskrta means ‘polished, (grammatically) correct’, and is in contrast with prākṛta ‘(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 traśvidya becomes Pāli tevijja). These processes continue (for instance, with the loss of many intervocalic consonants) in the second stage, that of the Prākrits proper, including Māhārāṣṭrī, Śaurasenī and Māgadhī, 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 Pāñini'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 Pāñini'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 Pāñini'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 Aśvaghosa (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-Pāñinian 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 Āśvaghoṣa’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 Śaṅkara 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 unex-
pected arrival will admittedly affect our numbers’ with the rela-
tive 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 ex-
pecting’. (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 de-
velop. 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 com-
plete freedom from such constraints as an instrument of intel-
lectual 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 cen-
tury, 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 arti-
ficiality and an intensification of certain more undesirable fea-
tures of the language—such as the use of passive constructions
and of participles instead of verbs, and the substitution of com-
ponds 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 strictures.
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 explicit-
ly 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 mor-
phological simplifications typical of Middle Indo-Aryan were pre-
vented 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 (kāvyam) 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 ‘componential’ 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 ‘brāhmin’, ‘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 anusvāra 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 pandjits 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 nāgārī (or devanāgārī) script of central India, in which the modern languages Hindi and Marāṭhī are also written. Today even the most traditionally minded pandjits 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 brāhmaṇī script, written from left to right, first known to us from the inscriptions of the emperor Asoka (third century BC). Its origin is unknown. Many suppose it to be an adaptation of the Semitic alphabet, but by the time of the Asokan 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 nāgārī 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 nāgārī 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 capable 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, hugieia*) are given a quite unclassical pronunciation. Thus Sanskrit karma ‘deed’ changed to Prakrit kamma and Medieval Hindi kama. These distinctions are reflected in the spelling. Only the latest change, to modern kāma 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 pandits (of the older school) actually pronounce Sanskrit itself. Another reason for mentioning certain features of modern pronunciation 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 त a:

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 t do not stand for themselves alone but possess an inherent short a (which is by far the commonest of all Sanskrit vowel sounds). If you wish to represent the consonant t without a following a, you must add a special cancellation stroke (called a virāma) below the letter: स t. Thus the word tat meaning ‘it’ or ‘that’ is written तत.

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 (ः) occurs only in one verb and another (ऄ) is not very frequent. They are given below as written after the consonant t. 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>बा ता [a]</td>
<td>but</td>
<td>—</td>
</tr>
<tr>
<td>ला ता [a:]</td>
<td>father</td>
<td>tard</td>
</tr>
<tr>
<td>वि टी [i]</td>
<td>fit</td>
<td>ici</td>
</tr>
<tr>
<td>झी टी [i:]</td>
<td>fee</td>
<td>pié</td>
</tr>
<tr>
<td>जू तू [u]</td>
<td>put</td>
<td>tout</td>
</tr>
<tr>
<td>झू तू [u:]</td>
<td>boo</td>
<td>court</td>
</tr>
</tbody>
</table>

Syllabic liquids

| श्ल त्र [r] | American ‘purdy’ (but nowadays pronounced as in English ‘pretty’) |
| श्ल ध [r:] | — (the preceding sound lengthened) — |
| श्ल ध [l] | table | table |

Diphthongs

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English sound</th>
<th>French sound</th>
</tr>
</thead>
<tbody>
<tr>
<td>वे टॉ (i.e. टॉ) [e:]</td>
<td>made (esp. Welsh)</td>
<td>été (but longer)</td>
</tr>
<tr>
<td>वे टा</td>
<td>bite</td>
<td>travail</td>
</tr>
<tr>
<td>ले तॉ (i.e. टॉ) [o:]</td>
<td>rope (esp. Welsh)</td>
<td>fausse</td>
</tr>
<tr>
<td>ले टौ</td>
<td>found</td>
<td>caoutchouc</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, sati, 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 अ is completely open, and thus these two vowels are distinguished not merely in length but also

1 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 dis-
tinction of quality held good over 2000 years ago and was
known to Pāṇini. On the other hand, the long vowels ɪ, ū and ī
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 ɪ
and u with ū in their spelling. All three syllabic liquids, r, ř and l,
vanished long ago from popular speech, and the memory of how
to pronounce them correctly has faded. Syllabic l occurs only in
some forms of the verb किप and may be ignored. Paṇḍits nowa-
days tend to pronounce r as if it were ɪ and ř even more im-
probably as l. (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 pro-
nunciations of ‘interesting’ (‘intrstng’).

Of the four diphthongs, e and o are known as ‘short’ diph-
thongs, 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
Greeκει, δι, ευ, etc.). But in Sanskrit at an early stage the long di-
phthongs 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
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 ∈ and ṭ is that since short ɛ and ŏ 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

1 The final aphorism of his whole grammar is the shortest grammatical rule in
the world: simply आ 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].’

1 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 ‘e’s’ in ‘intrstng’. Phonemically, however, r
is a short vowel like any other: a word such as कर-ता ‘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 itself 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 ‘ ai; from these o and au respectively are distinguished by the addition of the vertical bar t, 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: सो to and जै tau. This does have the advantage of distinguishing सो to more clearly from जै तै. 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 differently: the I 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 t (upwards if right-handed, downwards if left-handed); then draw the hook t (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:

- or ऋ a, ऋ or ऋ ऋ; ऋ i, ऋ l; ऋ u, ऋ ०; ऋ ०, ऋ ०; ऋ ०, ऋ ०; ऋ ०, ऋ ०; ऋ e; ऋ ai;
- or ऋ o; ऋ or ऋ au

*Examples for practice* युवि eti ‘he goes’; अतिल atīta ‘past’; विश्वाति titā ‘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 तम tom and तम tam are to be pronounced very roughly as the French ton and teint respectively.

*Examples for practice* तम tam ‘him’; तम tam ‘her’; तिताम titaum ‘sieve’ (accusative case); अंत 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 pandjits, 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: धिति pandita is still to be pronounced धिति Gandita. 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: ता as ‘tah”, स्त्री: तिः as ‘th’ (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:

<table>
<thead>
<tr>
<th>Stops and nasals</th>
<th>Voiceless</th>
<th>Voiced</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unaspirated</td>
<td>Aspirate</td>
</tr>
<tr>
<td>Velar</td>
<td>क ka</td>
<td>ख kha</td>
</tr>
<tr>
<td>Palatal</td>
<td>च ca</td>
<td>छ cha</td>
</tr>
<tr>
<td>Retroflex</td>
<td>ष ta</td>
<td>ष tha</td>
</tr>
<tr>
<td>Dental</td>
<td>व ta</td>
<td>व tha</td>
</tr>
<tr>
<td>Labial</td>
<td>फ pa</td>
<td>फ pha</td>
</tr>
</tbody>
</table>

Unaspirated voiceless stops क, च, ट, ठ, 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 क is followed by an aspirate, or ‘h-sound’ (which, however, disappears when the क 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.

\[
\begin{align*}
\text{द} t & \text{ as } t \text{ in English 'try'} \\
\text{दू} t & \text{ as the first } t \text{ in French 'tout'}
\end{align*}
\]

Examples for practice तट: taṭṭha 'bank'; पीत pita 'drunk'; पञ्चति pacati 'he cooks'; कुष्ठ kūṣṭha 'a well'.

Voiceless aspirates kh, ch, th, 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 अध atha 'hereupon'; पीठ pūṭham 'stool'; फटा phāṭa 'serpent's hood'; खात khāṭa 'dug up'; छोटिटा choṭita 'torn off'.

¹ A frequent synonym of 'retroflex' is 'cerebral'. This is an unfortunate translation of the Sanskrit term mūrdhanya '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, 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 d and dental d.


Voiced aspirates gh, jh, dh, 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 ह ha, the Sanskrit h, which is also voiced. (The only voiceless h 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 h (it is true that some English speakers make voiced h a rather infrequent allophone of h—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.

Examples for practice अघात: aghataḥ ‘blow’; ज्ञाति jhatiti ‘at once’; बाँध bādham ‘certainly’; धातु dhatu ‘element’; बोधति bodhati ‘he awakes’; भाग bhagah ‘portion’; बिभेद bibheda ‘he split’.

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 ह 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 \( \hat{n}, \tilde{n}, \eta, \imath, m \)
Velar \( \hat{n} \) and palatal \( \tilde{n} \) are used almost entirely with stops of their own class, e.g. अंगस् aṅgam ‘limb’; पञ्च paṇca ‘five’. अंगa sounds rather like English ‘anger’—or ‘hunger’ without the \( h \); paṇca is rather like ‘puncher’. Between \( \eta \) and \( m \) a distinction of retroflex and dental is regularly made by pândits, although in Hindi this distinction—unlike that between retroflex and dental stops—has been lost, except as a (learned) spelling pronunciation.

Examples for practice त्रान्त ग्रास; जन: जनाह ‘people’; मति धातु ‘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 uncramped. 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 च and च occupy at least the lower two-thirds, and letters such as प, भ and ध at least the upper two-thirds:

\[ \text{च त भ ध} \]

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

<table>
<thead>
<tr>
<th>Series</th>
<th>Symbol</th>
<th>Vowel Correspondence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palatal</td>
<td>य या</td>
<td>i i</td>
</tr>
<tr>
<td>Retroflex</td>
<td>र रा</td>
<td>r r</td>
</tr>
<tr>
<td>Dental</td>
<td>ल ला</td>
<td>l l</td>
</tr>
<tr>
<td>Labial</td>
<td>व वा</td>
<td>u u</td>
</tr>
</tbody>
</table>

\( y \) 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 pronunciation 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 origin, \( v \) 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 produce 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 \( ṛ \), the signs for \( u \) and \( ū \) are written in a rather different form, beside instead of below the consonant:

\[
\text{ru} \quad \text{ru}: \text{e.g.} \ \text{ṛupa} \ 'form'
\]

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

\[
\text{ṛṛ}: \text{e.g.} \ \text{nirṛṭa} \ 'debtless'
\]

**Examples for practice**

- śṛṣṭya ‘shade’;
- rāti ‘style’;
- layāḥ ‘dissolution’;
- vīraḥ ‘hero’.

**Sibilants**

Three of the five series include voiceless sibilants:

- palatal \( \text{ś} \) \( \text{ś} \)
- retroflex \( \text{ṣ} \) \( \text{ś} \)
- dental \( \text{ṣ} \) \( \text{ś} \)

Dental \( s \) is like an English \( s \). The other two sibilants are confused in modern popular pronunciation: they are similar to an English \( sh \) as in ‘ship’. You may like to make your own distinction 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’.
Voiced h

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 r are usually written within rather than below this consonant: ह्र, ह्र.

Examples for practice हता 'killed'; हा 'here'; बाहु 'forearm'; ह्रता '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 कुं पाण्ड and पाण्ड. The use of the virāma stroke to cancel the inherent a of ना and ना 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...
or less easily discernible. In this way aṅgam and paṅca should have been represented by अ and प. 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:

ँघ = ग्घ ggha; घ्य = घ्य ghya; त्र्य = त्य tsya; न्म = न्म nma

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:

(a) क्र = क्र ngga; क्र = क्र dga; क्र = क्र ttha; क्र = क्र hla; क्र = क्र kla

(b) क्र = क्र ṃca; क्र = क्र gnhca; क्र = क्र tna; क्र = क्र pta; क्र = क्र sta

Minor modifications
A straight line is substituted for the distinctive portion of च ta and the loop of क ka in some frequent combinations:

त्त = त्त tta; क्त = क्त kta (for tra and kra see below)

For convenience, ध may be substituted for श śa in forming various combinations:

श्च = शा śca; श्ल = श्ल śla; श्व + त = श्व śv or श्व śv

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:

क्य = क्य kya; क्त = क्त tya; क्ष = क्ष şya

(There is a similar open form for य ma: e.g. यं ima; य dma.)

Combinations with र ra
The forms रू ru and रू rū 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:

र = र rta; र = र यa; रख = खर्क्ष rm
At the middle or end of a cluster, a short diagonal \(/\) is substituted:

\[\text{पृ = प्र pra; त्र = त्र tra; कृ = क्र or क्रa kra; शृष्ट = श्य श्रya}\]

**The combinations क्षा and ज्ञा**

Two signs representing conjunct consonants cannot be resolved into constituent parts.

क्ष or क kṣa is the equivalent of the roman \(x\)—e.g. लक्ष्मी Lakṣmī, 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 ज्ञ is that it is a palatalisation so to speak *en bloc* of an original ग्न. Thus ज्ञा ‘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 ग्न) 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 ग g doubles to ग्ग gg, घ gh doubles to घ्घ ggh.

**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 I (called a daṇḍa) and a double bar II. 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 अग्नि: अग्नि aghatam-tena should be read as अग्नि अग्नि aghatena. Similarly, श्राक stands, in context, for the name Sakuntala.

The avagraha (‘separation’) ☞ is nowadays restricted to marking the disappearance of an initial short a. Thus सो स्वागः: so agra- हाः ‘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 Nagari script they are:

<table>
<thead>
<tr>
<th>१</th>
<th>२</th>
<th>३</th>
<th>४</th>
<th>५</th>
<th>६</th>
<th>७</th>
<th>८</th>
<th>९</th>
<th>०</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>१९८४</td>
<td>१९८४</td>
<td>१०६६</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The figure २ after a word (sometimes found in books printed in India) implies that the word is to be repeated:

अहो२ 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 कार (‘making’). The inherent short a is added to the consonants:

ई or ईकर ई or ईकर ‘long i’; ग or गका ग or गका ‘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 ş for s, 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 m 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:

\[ r_{ii}, r_{i} \] for \( \text{ṛ} \), \( \text{ṝ} \); ch for \( \text{c} \), and chh for \( \text{ç} \); sh for \( \text{s} \) (or even for \( \text{ṣ} \))

A further practice, now thoroughly discredited, whereby palatal letters are represented by italicised velars and retroflex by italicised dentals (e.g. \( \text{k} \) for \( \text{ç} \), \( \text{d} \) for \( \text{ç} \)), 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 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 पाषांति ग्रामाः पाषायणि ग्रामाः ‘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. अध एष्टि अथा pacati ‘next he cooks’ contains five light syllables (---). (नृ ठ 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. ततः कृपय गर्भजि tataḥ kupam 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. शुरुस् *śrutās* ‘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
Panini, 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: आघःताः, दधैनेन आघःतेन, शकुनला साकुंतला, कामयेते कामयाते, ग्यमयिति ग्यमयाति.

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.)

क k-ka, क k-kha, क k-ca, क k-ṇa, क k-ta, क k-t-ya, क k-t-ra, क k-t-r-ya, क k-t-va, क k-na, क k-n-ya, क k-ma, क k-y-a, क k-r-a, क k-r-ya, क k-la, क k-va, क k-v-ya, क k-ṣa, क k-ṣ-ma, क k-ṣ-ya, क k-ṣ-va.

कह kh-ya, क kh-ra. — ग g-ya, ग g-ra, ग g-r-ya. — घ gh-na, घ gh-n-ya, घ gh-ma, घ gh-ya, घ gh-ra.

ह n-ka, ह n-k-ta, ह n-k-t-ya, ह n-k-ṣa, ह n-k-ṣ-va, ह n-k-ha, ह n-kh-ya, ह n-ga, ह n-g-y-a, ह n-gha, ह n-gh-ya, ह n-gh-ra, ह n-ha, ह n-na, ह n-ma, ह n-ya.

च c-ka, च c-ca, च c-c-ca, च c-ṣa, च c-ma, च c-ya.

च ch-ya, च ch-ra.

ज j-ja, ज j-ṣa, ज j-ṣ-ma, ज j-ṣ-ya, ज j-ja, ज j-ra, ज j-va.

ज n-ka, ज n-ca, ज n-c-ma, ज n-c-ya, ज n-ch-ya, ज n-ja, ज n-ya.

त t-ka, त t-ya.

थ th-ya, थ th-ra.

द d-ga, द d-g-ya, द d-ga, द d-g-ya, द d-dha, द d-dma, द d-ya.

ध dh-ya, ध dh-ra.

न n-ka, न n-ca, न n-ma, न n-ya.
Exerisc 1a  (Answers will be found at the beginning of the key in nagarl to the English-Sanskrit exercises.)

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

mahārāja, Sītā, Rāvana, maithuna, devanāgarī, himālaya, Śiva, Kālidāsa, guru, Āśoka, samsāra, upaniṣad, Śakuntalā, caitya, pinda, manusmṛti, Viṣṇu, Kauṭilya, samśāra, anusvāra, sakti, Asvaghosa, Vīṣṇyayana, vedānta, brahman, cakra, Candragupta, kāmasūtra, mantra, visargah, nirvāṇa, dharmaśāstra, Bhāratavarṣa, yakṣa, vijñānavādin

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

1 ko niyogo śuṣṭhiyatām 2 evam nv etat 3 anantarākaranī-
Exercise 1b (Answers will be found at the beginning of the key in Roman to the English–Sanskrit exercises.)

Exercise 1b
Roots and verb classes

Descriptions of Sanskrit verbs are based upon the verbal root (Sanskrit धातु dhātu ‘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 भरति bharati, बझार babhāra, ब्रियते bhriyate, भृत bhṛta as being derived from the verbal root ब्र bhr. 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 ब्र bhr, which is exceptional in that it may be conjugated either in class I or in class III (re duplicated class), in the latter instance adds the third person singular ending ति ti directly to the reduplicated stem बिबहर bibhar: बिबहर-ति ‘he bears’; but to the class I present stem भर bhar thematic अ is added before the personal ending: भरति bhar-a-ti ‘he bears’.
Vowel gradation: guṇa and vrddhi

The present stem भर bhar is derived from the root भ्र bhr by a regular process of 'vowel gradation'. The three forms भ्र bhr, भर bhar and भर bhr, found in भ्रत bhṛta (past participle) 'borne', भरतi bhārati (present) 'he bears' and भरब्र bhāra (perfect) 'he bore', exemplify a characteristic pattern of vowel alternation in Sanskrit words. Indian grammarians described this phenomenon by saying that अर ar and अर ar were two successively strengthened grades of the vowel आ. To the first of these, अर ar, they gave the name गुण guṇa; to the second, अर ar, the name व्रddhi. The Sanskrit vowels are arranged in this analysis as follows:

<table>
<thead>
<tr>
<th>basic grade</th>
<th>a, ā</th>
<th>i, ī</th>
<th>u, ū</th>
<th>ṛ, ṛ</th>
<th>ṛl</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>vrddhi</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 स्रवति sravati 'flows', गोषति ghoṣati 'proclaims' and स्वपति svapati (or स्यपति svapiti) ‘sleeps’ with their past participles स्रुत sruta, गुष्ट ghuṣṭa and सुप supta, we may detect the general principle that the formation of the past participle involves elimination of the element a-srav/sru, ghoṣ/ghus, 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, ī, 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 स्रवति sravati and गोषति ghoṣati predict *sopati instead of the correct स्वपति 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 गुष्ट ghuṣ), and the appearance of reduced forms such as सुप sup is accounted for by a special process called samprasārana (‘vocalisation [of the semi-vowel]’). Other verbs such as गम gam ‘go’ and मन man ‘think’ are also quoted in what is essentially their middle grade: this is because the Indo-European vowels ं and ं (the sonant nasals) were replaced in Sanskrit by a short a (the past participles are गत gata, from *gmata, and मत mata, from *mnta), so that a reduced form of the root might be insufficiently distinctive.
The foregoing will help to explain why a, which is essentially a 
\textit{guna} vowel, appears in the table also as a basic-grade vowel 
whose \textit{guna} equivalent is identical.

\textbf{Classes I, IV and VI}

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

\textbf{Class I}

The root is strengthened to the \textit{guna} grade and is followed by 
the thematic vowel a: \textit{pu\textasciitilde{s}uc, \\s\textit{socati 'he grieves'}.}

Roots containing a therefore remain unchanged: \textit{vad, \textit{vadati 'he says'.}}

If they immediately precede the thematic a, the vowels e, o, and ai 
appear as ay, av and ay respectively: \textit{ji, \textit{jayati 'he wins'.}}

Roots containing a long vowel followed by a consonant, or a 
short vowel followed by two consonants, remain unchanged: \textit{jiv, 
\textit{jivati 'he lives'.} (Note: This is a general limitation upon 
the operation of \textit{guna}, and it applies in other formations as well.)}

Important irregular formations are \textit{gam, gam, \textit{gacchati 'he 
goes' and sth, \textit{ti\textasciitilde{\textcommersy}thati 'he stands'.}}}

\textbf{Class IV}

The suffix ya is added to the root, which usually remains un-
strengthened: \textit{nrt, \textit{nntyati 'he dances'.}}

\textbf{Class VI}

The root remains unstrengthened and is followed by the the-
matic vowel a. (Historically, it remains unstrengthened because 
the tonic accent fell not on the root, as in class I, but on the the-
matic a.) \textit{lik, \textit{likh\textasciitilde{\textcommersy} 'he writes'}; \textit{prach, \textit{prach\textasciitilde{\textcommersy} 'he asks'.}}

\textbf{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 to-
gether. 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 न्फ ‘lead’ is:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>नयामि नयामि I lead</td>
<td>नयामि नयामि we two lead</td>
<td>नयामि नयामि we lead</td>
</tr>
<tr>
<td>2nd person</td>
<td>नयासि नयासि you (sg.) lead</td>
<td>नयासि नयासि you two lead</td>
<td>नयासि नयासि you (pl.) lead</td>
</tr>
<tr>
<td>3rd person</td>
<td>नयाति नयाति he leads</td>
<td>नयाति नयाति the two of them lead</td>
<td>नयाति नयाति 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 नयाति, नयाति, नयाति, नयासि, etc. However, Westerners usually adopt the European order (as in Latin) नयामि, नयासि, नयाति, नयासि, etc.

The English distinction between simple present and continuous present does not exist in Sanskrit. नयाति नयाति means both ‘he leads’ and ‘he is leading’. In addition, the present indicative may express an immediate intention or proposal: प्रचारे मॉहिम प्रचारे ‘I’ll ask’, मॉहिम: gacchāmaḥ ‘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:

<table>
<thead>
<tr>
<th>Prefix</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>विनायति</td>
<td>viṣati  he enters</td>
</tr>
<tr>
<td>प्रविनायति</td>
<td>praviṣati he enters</td>
</tr>
<tr>
<td>उपविनायति</td>
<td>upaviṣati he sits down</td>
</tr>
<tr>
<td>गच्छति</td>
<td>gacchati he goes</td>
</tr>
<tr>
<td>आगच्छति</td>
<td>āgacchati he comes</td>
</tr>
<tr>
<td>आवगच्छति</td>
<td>avagacchati he understands</td>
</tr>
</tbody>
</table>
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 (əi) 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 əi’. 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 ‘ths’ 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 ईव iva is written as तत्रेवa 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 aĩ, āu) and the diphthongs ai, au represent āy, āv (or aĩ, 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 + ईव iva results in वने ईव 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 चँ ch̄: so न चिनति na cchinati ‘he does not cut’. If the vowel is long, the change is optional (except after the words आ a and ना ma, when it is again obligatory): सा चिनति sā chinatti or सा चिनति sā cchinatti ‘she cuts’.
Table 2.1 Sandhi grids
Consonants (Bracketed letters indicate the form taken by a following initial)

<table>
<thead>
<tr>
<th></th>
<th>k</th>
<th>t</th>
<th>t</th>
<th>p</th>
<th>n</th>
<th>n</th>
<th>m</th>
<th>(Except āh/ah) h/r</th>
<th>āh</th>
<th>ah</th>
<th>k/kh</th>
</tr>
</thead>
<tbody>
<tr>
<td>k</td>
<td>t</td>
<td>t</td>
<td>t</td>
<td>p</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>g/kh</td>
</tr>
<tr>
<td>g</td>
<td>t</td>
<td>d</td>
<td>b</td>
<td>p</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>c/ch</td>
</tr>
<tr>
<td>k</td>
<td>t</td>
<td>j</td>
<td>b</td>
<td>p</td>
<td>ā</td>
<td>m̄</td>
<td>m̄</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>j/jh</td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>p</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>d/dh</td>
</tr>
<tr>
<td>k</td>
<td>d</td>
<td>t</td>
<td>p</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>t/th</td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>p</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>p/ph</td>
</tr>
<tr>
<td>k</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>p</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>b/bh</td>
</tr>
<tr>
<td>g</td>
<td>ñ</td>
<td>ñ</td>
<td>ñ</td>
<td>m</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>nasals (n/m)</td>
</tr>
<tr>
<td>g</td>
<td>ñ</td>
<td>ñ</td>
<td>ñ</td>
<td>m</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>y/v</td>
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<tr>
<td>g</td>
<td>ñ</td>
<td>l</td>
<td>p</td>
<td>ā</td>
<td>ñ</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>r</td>
</tr>
<tr>
<td>k</td>
<td>t</td>
<td>c(ch)</td>
<td>p</td>
<td>ā</td>
<td>ñ(ś/ch)</td>
<td>m̄</td>
<td>m̄</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>ś</td>
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<tr>
<td>g</td>
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<td>d</td>
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<td>p</td>
<td>ā</td>
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<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>s/s</td>
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<tr>
<td>g</td>
<td>d</td>
<td>d</td>
<td>b</td>
<td>p</td>
<td>ā</td>
<td>n</td>
<td>m</td>
<td>āh</td>
<td>ah</td>
<td>ah</td>
<td>h</td>
</tr>
</tbody>
</table>

Note: Various alternative sandhis are permissible, but none has been noted, except in the case of n + ā.

1 ā or r disappears, and if a/i/u precedes, this lengthens to ā/ī/ū.
2 e.g. tān + labhasa = तालभासा tālabhasa.
3 The doubling occurs when the preceding vowel is short.
4 Except that āh + a = ās.
## Table 2.1 Sandhi grids

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

<table>
<thead>
<tr>
<th>अ</th>
<th>य</th>
<th>व</th>
<th>र</th>
<th>ए</th>
<th>ऐ</th>
<th>ओ</th>
<th>ओ</th>
<th>ऊ</th>
<th>अनिवार्य विवेक</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
<td>ए</td>
<td>ऐ</td>
<td>ओ</td>
<td>ओ</td>
<td>ऊ</td>
<td>अनिवार्य विवेक</td>
</tr>
<tr>
<td>ए</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
<td>ए</td>
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<td>ओ</td>
<td>ऊ</td>
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<tr>
<td>ओ</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
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<td>ऐ</td>
<td>ओ</td>
<td>ओ</td>
<td>ऊ</td>
<td>अनिवार्य विवेक</td>
</tr>
<tr>
<td>अ</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
<td>ए</td>
<td>ऐ</td>
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<td>ओ</td>
<td>ऊ</td>
<td>अनिवार्य विवेक</td>
</tr>
<tr>
<td>ए</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
<td>ए</td>
<td>ऐ</td>
<td>ओ</td>
<td>ओ</td>
<td>ऊ</td>
<td>अनिवार्य विवेक</td>
</tr>
</tbody>
</table>

**Initial vowels:**

<table>
<thead>
<tr>
<th>अ</th>
<th>या</th>
<th>वा</th>
<th>रा</th>
<th>ए</th>
<th>ऐ</th>
<th>ओ</th>
<th>ओ</th>
<th>ऊ</th>
<th>अनिवार्य विवेक</th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
<td>ए</td>
<td>ऐ</td>
<td>ओ</td>
<td>ओ</td>
<td>ऊ</td>
<td>अनिवार्य विवेक</td>
</tr>
<tr>
<td>ए</td>
<td>या</td>
<td>वा</td>
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<td>ओ</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
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<td>अनिवार्य विवेक</td>
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<td>ए</td>
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<table>
<thead>
<tr>
<th>अ</th>
<th>या</th>
<th>वा</th>
<th>रा</th>
<th>ए</th>
<th>ऐ</th>
<th>ओ</th>
<th>ओ</th>
<th>ऊ</th>
<th>अनिवार्य विवेक</th>
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</thead>
<tbody>
<tr>
<td>अ</td>
<td>या</td>
<td>वा</td>
<td>रा</td>
<td>ए</td>
<td>ऐ</td>
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<td>अनिवार्य विवेक</td>
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<td>ए</td>
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<td>ओ</td>
<td>ऊ</td>
<td>अनिवार्य विवेक</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 k, t, t, p, n, m, r or h (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 तत् tat + शरिरम् šarīram becomes तत्ता́रस्य trtcharīram.

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 रमणीयः वनम् ramanīyaṁ vanam ‘the forest is pleasant’. There is, unfortunately, one exception to this rule:

Sandhi of final r or h
(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 (h) 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, अश्वः: aśvah (cf. equus) ‘horse’; अस्था: asthāḥ (cf. éstēs) ‘you stood’; गति: gatiḥ (cf. basis) ‘going’. But, from original r, माता: mātāḥ (cf. māter) ‘O mother’; द्वार: dvār (cf. the English cognate) ‘door’; चतुर्: 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 h derives from r and reserving h 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 h, 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 ã, h 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 r even after a and ã (mātar, dvār). But after ã, final h 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 āśva: + āsvaḥ + iva becomes āśva āsvaḥ iva 'like a horse'. In combination with an initial a, ah becomes o: thus āśvaḥ + āśvaḥ + asti becomes āśvaḥ āśvaḥ asti 'there is a horse'. In modern printing this last sandhi is generally represented as āśvaḥ āśvaḥ asti śsti, with the avagraha (Ś) representing the disappearance of an initial short a.

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

अष्टि āpi + अवगच्छिसि avagacchasi = अप्यवगच्छिसि apy avagacchasi do you understand?

ननु nanu + उपविसाम: upaviśāmaḥ = ननूपविसाम: nanūpaviśāmaḥ well, we are sitting down

उभे ubhau + आगच्छत: āgacchataḥ = उभावागच्छत: ubhāvāgacchataḥ both are coming

कथम katham + स्मरतिः smarati = कथम स्मरतिः katham śmarati what, he remembers?

ततत tat + जयति jayati = ताजयति taj jayati he is winning that

द्वित dvit + हसति hasati = dvid dhasati the enemy laughs

तत् tān + तु tu = तंतु tāṁstu them however

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

पुनर puṇar + रक्षति rakṣati = pūna rakti punā rakṣati again he protects

गयन् gāyan + आगच्छति āgacchati = गयानागच्छति gāyann āgacchati singing he comes
It will be observed in the above examples that frequently the nāgārī script cannot show where the first word ends and the second begins. Spellings such as अथ्य अवगच्छिस 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: आ, for instance, might represent a + a, a + आ, आ + a or आ + आ. 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 place of the first of the two original vowels, except that › is used like the avagraha in the nāgārī script after e and o and also after आ. A circumflex over the sandhi vowel indicates that it is not the same as the original second vowel (see Table 2.2).

Table 2.2

| 1st vowel | a | ã | i | ì | u | ù | e | ê | o | ò | ai | ò | ai | ò | au | ò |
|-----------|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| a         | ›a | ›ã | ›i | ›ì | ›u | ›ù | ›e | ›ê | ›o | ›ò | ›ai | ›ò | ›ai | ›ò | ›au | ›ò |
| a         | ›a | ›ã | ›i | ›ì | ›u | ›ù | ›e | ›ê | ›o | ›ò | ›ai | ›ò | ›ai | ›ò | ›au | ›ò |
| i         | ›i | ›ì |   |   |   |   |   |   |   |   | ›ai | ›ò | ›ai | ›ò | ›au | ›ò |
| i         | ›i | ›ì |   |   |   |   |   |   |   |   | ›ai | ›ò | ›ai | ›ò | ›au | ›ò |
| u         | ›u | ›ù |   |   |   |   |   |   |   |   |   |   |   |   |   |   |
| d         | ›d | ›d |   |   |   |   |   |   |   |   |   |   |   |   |   |   |

Instead of a circumflex, a macron is used over e and o to distinguish instances where the second original vowel was long. So न na + इक्ष्मित icchati = इक्ष्मित n- icchati ‘he does not want’, but न na + इक्ष्मीकते 1ksate = इक्ष्मीकते n- 1ksate ‘he does not see’.

Note that › always represents a and » a except in the union of two like simple vowels (namely, ई + ई, उ + उ, ओ + ओ, the last being very rare).

In the early lessons, where Sanskrit is given both in nāgārī and in transliteration, the sandhis of the nāgārī 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. तत्वेक्षित tat na icchati for tan n- échati ‘he doesn’t want that’. No account is taken, however, of a mere change of final m to anusvāra.
Notes on certain words

1. का. This is the Sanskrit for ‘and’. It is the same word as Latin -que and Greek τε, 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 का’.

शोचति माध्यति च  śocati mādyati 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 पुत्रं परश्यति च  jīvati putram paśyati ca alternatively:

जीवति पुत्रं च परश्यति  jīvati putram ca paśyati  he is living and sees (his) son

When a whole series of items is listed का, like ‘and’, may be used with the final item alone (‘eggs, bacon, sausage tomato का’). On the other hand, का may be attached to the first item as well as to the subsequent item or items (‘eggs का bacon का’). 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 vadati?  what is he saying?

It may also mean ‘why?’:

किं शोचति  kim śocasi?  why do you grieve?

Finally, both kim and अपि 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?)

अपि 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:

आगच्छाम इति वदन्ति अगच्छामाह इति वदांति '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:

पुनर्रक्तिति विएतनि पुनर्वदाति इति इत्थान्ति 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

वध्वम् ava + gam (अवगच्छति avagacchati) understand
आनार्थ a + gam (अगच्छति agacchati) come
आनार्थ a + nif (आनयति ānayati) bring
गम् gam (गच्छति gacchati) go
गा gai (गच्छति gāyati) sing
मि ji (जयति jayati) win, conquer
जीव jīv (जीवति jīvati) live, be alive
ङ्गम् drs (पश्चति paśyati) see, look (at)
नार्थ nif (नयति nayati) lead, take (with one)
भ्रम्ब bhram (भ्रमाति bhramati) wander, be confused

' 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'.
Vad (वदि वदति) say, speak
Vas (वसि वसति) live (i.e. dwell)
Suc (शोचि शोचति) grieve
Stha (स्थिति तिथति) stand, halt
Smr (स्मरि स्मरति) remember

Verbs of class IV

Nrt (नर्ति नर्त्यति) dance
Mad (मादि माद्याति) rejoice

Verbs of class VI

Is (इच्छि इच्छति) want, wish
Upavish (उपविष्टि उपविषति) sit down
Prach (प्रच्छि प्रच्छति) ask
Praviş (प्रविष्टि प्रविषति) enter, go in(to), come in(to)
Likh (लिखि लिखति) write

Adverbs and particles

Atra here; to here
Adya today
Adhuna now
Api also, too, even (placed after word qualified)
Ita from here; in this direction, this way
Eva thus, so
Katham how?; (also, introducing an exclamatory sentence) ‘what . . . ?’
Kva where?
Tatra there; to there
Na not
Punar again; (as an enclitic) however, but
Punarapi yet again, again, once more
(For ca, kim, 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; śastraīḥ; cirāt; muñcanti; raśmibhyah; eva. 2 aśvau; iśvarasya; eva; svairam; śastraīḥ; raśmibhyah; muñcanti; cirāt; durjanāḥ; tamasi. 3 svairam; eva; iśvarasya; muñcanti; aśvau; śastraīḥ; durjanāḥ; cirāt; tamasi; raśmibhyah. 4 muñcanti; eva; tamasi; aśvau; śastraīḥ; iśvarasya; cirāt; raśmibhyah; durjanāḥ; svairam. 5 raśmibhyah; tamasi; śastraīḥ; muñcanti; cirāt; eva; svairam; iśvarasya; aśvau; durjanāḥ; śastraīḥ; tamasi; raśmibhyah; svairam; durjanāḥ; iśvarasya; cirāt; aśvau; muñcanti; eva. 7 tamasi; durjanāḥ; raśmibhyah; cirāt; iśvarasya; aśvau; svairam; muñcanti; śastraīḥ; eva. 8 muñcanti; durjanāḥ; eva; raśmibhyah; aśvau; iśvarasya; cirāt; svairam; śastraīḥ; 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.
Some nominal and pronominal paradigms

Table 3.1

<table>
<thead>
<tr>
<th>Stem form</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nouns</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>अस्व horse</td>
<td>अस्व: अस्व अस्वान</td>
<td>अस्वान</td>
<td>अस्वान</td>
</tr>
<tr>
<td>गल्य fruit</td>
<td>गल्य: गल्य गल्य</td>
<td>गल्य</td>
<td>गल्य</td>
</tr>
<tr>
<td>पहला neuter</td>
<td>पहला पहला पहला</td>
<td>पहला</td>
<td>पहला</td>
</tr>
<tr>
<td>Pronouns: 1st per.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>मश्व अस्वान</td>
<td>मश्व मम मम</td>
<td>मम</td>
<td>मम</td>
</tr>
<tr>
<td>mat/asmat</td>
<td>aham I मम me</td>
<td>मम</td>
<td>मम</td>
</tr>
<tr>
<td>2nd per.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>तथ्य युश्मान</td>
<td>तथ्य तथ्य</td>
<td>तथ्य</td>
<td>तथ्य</td>
</tr>
<tr>
<td>tvat/ yusmat</td>
<td>tvam you tvam</td>
<td>tvam</td>
<td>tvam</td>
</tr>
<tr>
<td>3rd per.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>तत्व तत्व</td>
<td>तत्व be</td>
<td>तत्व</td>
<td></td>
</tr>
<tr>
<td>tat masc.</td>
<td>sa/sah</td>
<td>tam him</td>
<td>tam him</td>
</tr>
<tr>
<td>3rd per.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>तत्व तत्व</td>
<td>तत्व</td>
<td>तत्व</td>
<td></td>
</tr>
<tr>
<td>tat neuter</td>
<td>tat it</td>
<td>te</td>
<td>tani</td>
</tr>
</tbody>
</table>

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, sah, etc.
The nominative and accusative cases are used to express the subject and object respectively of finite verbs.

आचार्यः सिद्धां प्रवचनः आचार्यः सिद्धां प्रवचनः आचार्यः सिद्धां प्रवचनः आचार्यः सिद्धां प्रवचनः

There is no definite or indefinite article in Sanskrit: in one context आचार्यः सिद्धां is to be translated 'the teacher', in another 'a teacher'. (Where the difference of meaning is crucial, 'the' is sometimes represented by sah 'that': चित्रेश्वरत चित्रम एतत् 'this is a picture', तत् एतत् चित्रम 'this is the picture'.)

The accusative is also used to express the goal with verbs of motion: नागारं गच्छति 'he goes to the city'. Verbs such as नि 'lead' may take this accusative in addition to that of the direct object: नागारं नवामिद् नागारं त्वाम नायाम 'I'll take you to the city'.

The verb वद '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: प्रविशामि प्रविशामि 'I'll go in' as opposed to अहाम प्रविशामि अहाम प्रविशामि '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.
what do you say, child?

then why, friend, do you grieve?

In a phrase such as ‘the large cat’ we often call ‘large’ an adjectival 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 aśvah, in the neuter like phalam. An adjective accords in number, gender and case with the substantive it qualifies:

ramaṇyāni vanāni śobhanaṁ jalam ca paśyāmi I see pleasant forests and shining water

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

taṁ śiṣyam icchanti they want that pupil
na taṁ paśyāmi I don’t see him
taṅkādiccaṁ? do you want it/that?
ko nāgaram gacchāti? who is going to the city?
kaḥ śiṣyāḥ evam vadati? which pupil says so?

Irregularities of external sandhi

The vowels i, u 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:

te phale icchāmaṁ we want those two fruits

The nominative singular masculine of the pronoun tat has really two forms, sa and saḥ (cf. Greek ho with the hōs in
(ê d'hós). sa is used before all consonants. sah is used in all other circumstances, namely at the end of a sentence and before vowels, but by the normal operation of sandhi it thereby becomes sa before all vowels except short a:

\[ \text{s gajāḥ} / \text{sa gajah} / \text{sa śisyāḥ} / \text{sa आचार्य} / \text{so आचार्य} / \text{aśvah} / \text{aśvah sah} \]

**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 *sophōs ho philōsophōs* ‘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, स्वभावस्वाव अवरत means ‘the two swift horses’; as a complete statement, it means ‘the two horses are swift’.

रामणियाह बालाह the child is pleasant

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

स्वल्पं सुखं क्रोधः svalpaṁ sukhaṁ 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:

सुर्याय sa stūryaḥ sah 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. दुर्लभमधीलः मनोरथं (object) अभिलसितम् (verb) मनोरथं (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: पाषयति लाभाचार्यः पाषयति त्वां अचार्यम् ‘the teacher sees (I can see) you’;
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:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>citram etat</td>
<td>this is a picture</td>
</tr>
<tr>
<td>tat etat citram</td>
<td>this is the picture</td>
</tr>
<tr>
<td>vinayah esa(h)</td>
<td>Candraguptasya</td>
</tr>
<tr>
<td>dvityam idam aśvāsajananam</td>
<td>this is a further ground-for-optimism</td>
</tr>
<tr>
<td>balavat atrabhavati paritrastā</td>
<td>the lady is extremely frightened</td>
</tr>
</tbody>
</table>

Examples of emphatic subjects coming first are:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Predicate</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvayam api priyam naḥ</td>
<td>both things alike are welcome to us</td>
</tr>
<tr>
<td>sauhārdam evaṁ pasyati</td>
<td>(it is) friendship (which) sees (things) so</td>
</tr>
</tbody>
</table>

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: Ṛṣabhādityaṁ Rāmah tāvat ‘as for Rāma, he...’, Ṛṣmē Rhāmaḥ api ‘and Rāma for his part’.

**Iva**

The enclitic particle of comparison iva 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.:

<table>
<thead>
<tr>
<th>Noun 1</th>
<th>Noun 2</th>
<th>Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>aśrur</td>
<td>aśrur</td>
<td>prcchati</td>
</tr>
<tr>
<td>acāryah iva siṣyah mām prcchati</td>
<td>the pupil is questioning me like a teacher</td>
<td></td>
</tr>
<tr>
<td>acāryam iva mām siṣyah prcchati</td>
<td>the pupil is questioning me as if I were a teacher</td>
<td></td>
</tr>
</tbody>
</table>
When an adjective appears as the standard of comparison, the word ‘as’ may appear twice in English:

अहम शृङ्खलायम् aham iva śūnyam aranyam the forest is (as) desolate as I

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

विस्मित इव पश्चित 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:

विस्मित इव पश्चित: vismitaḥ iva paṇḍitaḥ the scholar seems astonished

जलविभ उपरस् jalam iva sukham happiness is like water

पश्चित इव स मिश्य: paṇḍitaḥ iva sa sisyah 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. āśva, phala and ramaṇya 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 द्वन्द्व dvandva ‘couple’) two or more stems are put together with a relationship between them such as would be expressed by the English word ‘and’: आचार्यसिष्यācāryaśiṣya ‘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:

अचार्याषिष्याद अगच्छातोḥ: acāryāṣīṣyaḥ 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:

अचार्यास ca: सिस्याद ca: āgacchataḥ

Stem forms are ambiguous as between singular, dual and plural. acāryāṣīṣya 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:


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

अश: अस्व: horse
आचार्याः: acāryāḥ teacher
क्रोध: krodhaḥ anger
गज: gajah elephant
चंद्र: candraḥ moon
जन: janaḥ person, people
सर: naraḥ man

पददत: panditaḥ scholar, pandit
परवत: parvataḥ mountain
बाल: balaḥ child, boy
ब्राह्मण: brāhmaṇaḥ brahmin
शिष्य: sisyaḥ 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

केत्रम् kṣetram field  
जलम् jalam water  
फलम् phalam fruit,  
रोजनं bhojanam food  

$9$ क्षेत्रम् field  
जलम् jalam water  
फलम् phalam fruit,  
रोजनं bhojanam food  

Adjectives

रामणिः ramaṇiya pleasant  
सिख्र सिख्रा swift, fast  
विशिष्ट vismita astonished  

5 सिख्र सिख्रा swift, fast  
विशिष्ट vismita astonished  

$3$ क्षेत्रम् field  
जलम् jalam water  
फलम् phalam fruit,  
रोजनं bhojanam food  

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

Exercise 3a Translate into English:

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

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 iti.] 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 likhita ‘written’, स्मृत smṛta ‘remembered’, गत gata ‘gone’, मग्न magna ‘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 guṇa or vṛddhi).

(a) -ta. Before this suffix, the root usually appears in its very weakest form (cf. the remarks on samprasāraṇa in Chapter 2). Thus उप्त upta (from वप vap) ‘sown’ and हत hata (हन han) ‘killed’.

The past participle of roots ending in a or ai may end in ita or ita (and might therefore be mentioned under (b) below): गीत gīta (ग gai) ‘sung’ रिखित sthīta (स्था sthā) ‘standing’ (in the sense of ‘remaining standing’). Important irregular forms are हित hita (वा dhā) ‘put’ and दत्त datta (दा da) ‘given’. The operation of internal sandhi often produces a considerable change of appearance: दृष्ट दृष्ट (दृश्त drś) ‘seen’ प्रश्न prṣṭa (प्रश पrach, with samprasāraṇa) ‘asked’, लब्ध labdha (लव्ध labh) ‘taken’, उद्ध uddha (उद्ध vah, with samprasāraṇa and lengthening of the resulting u) ‘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 samprasāraṇa or other processes;
so पतित patita (पत pat) ‘fallen’. Among exceptional reduced forms are उदित udita (उदृ vad) ‘spoken’ and, with long I, ग्रहित grhita (ग्रह grah) ‘seized’.

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

(c) -na. This suffix is taken by many roots ending in ā, ē, i, u, ū, d and j. *dn becomes nn and *jn becomes gn. *ṭn generally becomes ṭṛṇ, but after a labial consonant ṭṛṇ ā/ai becomes sometimes ā and sometimes ē. So भिष्म bhīmna (भिष भिद) ‘split’, शीर्ष tīrṇa (शीर्ष tṛ) ‘crossed’, पूर्ण purṇa (पूर्ण pṛ) ‘filled’, स्नान glāṇa (स्नान glai) ‘tired’, हिम hīma (हिम hā) ‘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: आवर्त avagata, आगत aṅgata, आनीत ānita, गत gata, गीत gīta, जीत jīta, जीवित jivita, दश drśta, नीत nīta, भ्रान्त bhrānta, उदित udita, उचित uṣīta, (past participle of sūc not found) रथ sthīta, स्मृत smṛta, नर्त nṛtta, मतta, निद्रान्त nīdṛṣṭa, उपविष्ट upaviṣta, प्रश्न prāśta, प्रविष्ट praviṣṭa, लिखित likhiṭa, कृत kṛta, स्त्रय त्यात्क tyātaka, विस्मय vīsmṛta.

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’, कर्तव्य karvanti ‘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 विस्मय vīsmita ‘astonished’, like its English counterpart, is actually a participle).

इष्टम् फलम् न पयामि। istam phalam na pasyami I do not see the desired reward

जितो राक्षसः। jito Rākṣasah Rākṣasa is beaten

शिष्यानुपविष्टः पुष्चति। śīṣyān upaviṣṭaḥ 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):

इत्य अपि प्रिविलता गयिनिति | इशाह अपि पाणितावह ना अगच्छानि
[even desired:] though wanted, the pandits do not come: though we want the pandits, they do not come

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:

अस्वेन अस्वेनि, अस्वाभ्याम् अस्वाभ्याम्, अस्वेनि: अस्वाभ्याम्, अस्वाभ्याम्: अस्वाभ्याम्, अस्वाभ्याम्, अस्वाभ्याम्, अस्वाभ्याम्, अस्वाभ्याम्, अस्वाभ्याम्, अस्वाभ्याम्,

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’.

जलेनाश्रान्निसि:ति | jalena aśvān siṃcati he sprinkles the horses with water

सुखायोगेन गच्छाति | sukham yogena gacchati he [goes to:] attains happiness by means of yoga

बालारागच्छाति | bālaiḥ āgacchati he is coming with the children

साहा

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:

बालि: सहायति | बालिः सहा अग्नि चापि he is coming with the children

**Past passive sentences**

The example given earlier, जितो राक्षसा चाणक्येण राक्षसa is beaten by चाणक्यa, might with very little alteration of sense also be translated as ‘चाणक्यa has beaten राक्षसa’. But furthermore, since Sanskrit does not normally distinguish perfect from preterite, it might be translated as ‘चाणक्यa beat राक्षसa’. 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

परिश्राव्ययिं व्यवहृत: | प्रथम एवासरसो गुहीत: | pariśrāntaiḥ api vayasyaiḥ prathamaḥ eva avasaras grhitaiḥ

When a verb is intransitive, an impersonal passive construction might theoretically be used: तेन गतम् tena gatam ‘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 राम ने काम किया Rāma ne kāma kiya ‘Rām did the work’ represents the Sanskrit राम ने काम किया Rāmeṇa karma kīya. 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 बच्चे: सह नगरं गता: । te ca vayasyaih saha nagaram gatah

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, pīta, 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, praviṣṭa ‘entered’ or ‘having entered’, विस्रूत, visṛuta ‘forgotten’ or ‘having forgotten’. Thus with an active construction:

रामे द्विन गतरं प्रविष्ट: । रामो api nagaram praviṣṭah

and with a passive construction:

रामेना द्विन गतरं प्रविष्टं । रामेना 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 हंतन न

जा: hanta, na gatah ‘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 gatah. This is parallel to the already mentioned omission of the personal pronouns 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 distinguished 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 sentence is grammatically complete without any expressed agent. While jito Rāksasaś Cānakyena means ‘Cānaka beat Rākṣasa’, there is nothing lacking in the simple jito Rāksasaḥ ‘Rākṣasa got beaten’. Hence Sanskrit may not bother to express an agent whose presence is grammatically necessary in English: one person may ask किं दृष्टम् kim drṣṭam tat udyānam?, meaning ‘have (you) seen that garden?’, and another may reply दृष्टम् drṣṭam, 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:

स्वल्पानि eva icchāmah 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’).

एतान eva gunān icchāmah these are the qualities we want or it is these qualities we want

devena eva etat isticam 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 adbhutah eva ‘really extraordinary’; बाल bāl eva eṣah ‘he is just a child’; स एव जन sah eva janaḥ ‘that very person’. The use with the demonstrative sah, as in the last example, is particularly noteworthy and may be represented in English by the word ‘same’:

तदेव श्रेष्ठ tat eva kṣetram ‘that very field’: ‘the same field’.

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

एव एव स श्राहणः eva eva s brahmaṇah [that brahmin is *this* one] here is the brahmin
esah

Esah ‘this’ is a compounded form of the demonstrative pronoun sah ‘that’. Its inflexion follows that of sah precisely, except that by internal sandhi the nominative singular masculine sah/sa and nominative singular feminine sā become esah/esa and ēsa respectively. The distribution of the forms esah/esa is the same as that of sah/sa.

Whereas sah is an unemphatic pronoun used to qualify what is not immediately present to the speaker, esah 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.

एस सः भ्रामणः: एसहसह भ्रामणाः here is the brahmin

एस रामो बालानायति एसहरामालाबलानायतिः see, Rama is bringing the children or here is Rama, bringing the children

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

एस उद्यानं प्रविषामि एसह उद्यानम् प्रविषामि 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.

आचार्यः वा शिष्याः रघु एस आपीतः: आचार्यः वा शिष्याः रघु एस आपीतः either the teacher or the pupils brought this elephant here

kṛtam, alam and kim

क्रतमः kṛtam ‘done (with)’ and अलमः 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):

अलमः शोकेनः अलमः शोकेन एसह अलमः शोकेन enough of sadness: do not be sad

क्रतमः कुटुहलेनः kṛtam kutūhalena have done with curiosity: I/you must not be curious

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

किमः क्रतमः kīm kṛtam did you say?
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.

शीघ्रम चलति। शीघ्रम calati [he moves a swift (moving):]
he moves swiftly

Adverbs of manner are also frequently represented by substantives in the instrumental case. विषादः viśādena ‘with dejection’: ‘dejectedly’, वचनः vacanaṁ ‘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 बुधः buddha (for *budh-ta) ‘awakened’. Before vowels and y, the diphthongs revert to ay/ai/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 ง is found instead of s immediately after k, r or any vowel except a or อา, provided that it is neither final nor followed by r. This happens even if there is an anusvara or visarga between the preceding vowel and the s. The rule will appear plainer in tabular form (Table 4.1).

**Table 4.1**

<table>
<thead>
<tr>
<th>k, r, i, î, u, ū, ง, ꞑ, e, ai, o or au</th>
<th>in spite of an intervening m or ṭ</th>
<th>changes s to ง</th>
<th>unless final or followed by r</th>
</tr>
</thead>
</table>

Thus esa/esah in comparison with sa/sah. If the following sound is, in fact, t, th or n, this also becomes retroflex. Thus, in comparison with the root sthā 'stand', tisthāti (for *tisthāti) '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**

<table>
<thead>
<tr>
<th>r, ꞑ, r, ง</th>
<th>in spite of any combination of velars (k, kh, g, gh, ṭ), labials (p, ph, b, bh, m and v) or y, h, ณ (ฏ cannot occur)</th>
<th>changes n to ณ</th>
<th>if followed by vowels, m, y, v, or a (which also becomes ณ)</th>
</tr>
</thead>
</table>

The point is this. The pronunciation of the retroflex sounds r, ꞑ, r, ง (but not of t, th, d, dh or ณ) 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 (t, th, d, dh, ณ) or a sound that requires the use of the tongue in another position (c, ch, j, jh, ū, ง, t, th, d, dh, ṭ, s). But if ณ, an easily assimilable sound, occurs while the tongue is in the retroflex position, it is realised as a retroflex ณ (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 ณณ becomes ณณ.
An illustration of both the above rules occurs in the past participle of जाति sad 'sit' when combined with the prefix निन 'down'. The past participle of sad is सन्नa. *nisanna becomes by the first rule *nisanna, which in turn becomes by the second rule निसाण्णa 'seated'.

The rules do not apply between separate words or (with rare and unimportant exceptions) between the elements of a nominal compound: thus दर्शनार्थि nara; nagarāṇi, not *nara; nagarāṇi. After a verbal prefix the rules do operate, but with many exceptions. Generally speaking, n and s are retroflexed only if they are the first sound in the following stem (a restriction already naturally applicable to s), and not always even then. Thus, as quoted above, निसाण्णa, but as an exception विसरर्पति (from विसरर्प vi + sī) 'glides'. From नवं nam, प्रणमति pranamati 'salutes'. But from नित्य nind, either परिनिदिति parinindati or परिनिदिति 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 s: 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 + su = गुरु gurusu, locative plural of guru 'heavy'. The terminations so far encountered containing an n liable to retroflexion are the neuter plural -āni and the instrumental singular -ena.

It is not easy at first always to remember to make n 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: avasarah opportunity, occasion
देव: devah god; His Majesty; Your Majesty
उद्यान: udyānam garden, park
नगर: nagaram city, town
पुत्र: putraḥ son
Exercise 4a  Translate into English:

प्रयत्न: prayatnaha effort, attempt
वचन: wayasya friend
लिखित: visadaḥ despair, dejection
संदेह: samdehaḥ doubt

प्रथम: prathama first, previous; adv. (prathamam) already
प्रिय: priya dear, beloved
मदीय: madya my (possessive adj.)

कृ (VIII करोति karoti) do, make
त्यज (I त्यजति tyajati) abandon, leave, give up

अल्प: alam enough;
+ instr. enough of, do not, etc.

एव: eva in fact, actually, quite, only, (the) very

एष: esah pron. this
वा: va or
सह: saha + instr. (together) with
हे: he (before vocatives) 0

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 (dvitīyā ‘second’) and the instrumental (tṛtīyā ‘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 (caturthi ‘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.:

वर्तं मया ब्राह्मणेऽभ्यो प्रविष्टम्। dattam mayā brāhmaṇeḥbhyaḥ

draviṇam I have given the brahmins wealth

But in such a sentence the genitive brāhmaṇānam 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:

लाण्ड्राम गच्छामि नृपस्य दर्शनाय। Landram gacchāmi nṛpasya
darśanāya 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’:

नगरांक्षेत्राणि गच्छति। 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: क्रोधात् krodhāt ‘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:

नरपस्य क्रोधं na avagacchāmaḥ 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’.

नरपस्या in the preceding example is subjective (the king is angry); in नरपस्य दर्शनम् 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’.

मित्राणाम् 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 ‘known’, take a genitive (instead of an instrumental of the agent) when used adjectivally:

अपैः विदितमेवेवस्य। api viditam etat devasya? is this known to Your Majesty?

But:

अपैः विदितो देवेन वेगात्मकारः। api viditaḥ devena teśam abhiprayah? did Your Majesty (get to) know their intentions?

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

मम गृहम mama grham [the house of me:] my house
मम क्षेत्राणि mama kṣetraṇi my fields
तव पुत्राः: tava putrah your sons (addressing one person)
युष्मक पुत्राः: yuṣmakaḥ putrah your sons (addressing several persons)
कस्य पुष्पाणि kasya puspāṇi? whose flowers?
तस्य हस्तौ tasya hastau his hands

The unemphatic forms of the first and second person pronouns (मेम me, नैm, 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.

इस्मे ने गृहः। ime nah 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 स्वास्व ‘my own, your own, his own, their own, etc.’ or the genitive
singular of the reflexive word आत्मन् अत्मन् '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 अत्माः is more normal.]

पुनः अत्माः पुरुषाः रक्षति he protects his sons
तत्स्वप्नाः पुरुषाः तस्या पुरुषाः रक्षति he protects his [i.e. the other's] sons
स्वानेव पुरुषाः स्वान एव पुरुषाः रक्षति 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 (सप्तमि 'seventh'): 'at, in, on, among; into, onto'

The locative expresses such notions as station or circumstance:

वरति वने कि पिन्दः carati vane kim cit something is moving in the forest

फलाके बाल उपविष्ठः phalake bālaḥ upaviṣṭaḥ the children are seated on the table

मित्राणं दर्शने न कि सिद्धितिं mitrāṇāṁ darśane na kim cit vādati [at the sight of:] on seeing his friends he says nothing

It also expresses the end result of motion:

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

It can bear the sense 'in the matter of':

अपापाः स्नेष्यप्रेमं apāpaḥ aham Parvatesvare I am guiltless [in the matter of:] towards Parvateśvara

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

अवगच्छिमि ते तस्मिन साहंर्दम् avagacchāmi te tasmin sauhārdam I understand your fondness for him

It thus occurs after a verb such as स्नेष्य snih 'feel affection (for)'

किमनु खः बाले अस्मिन अविश्वास इव पूजे सिद्धिति यें हर्दयाम् kim nu khalu bāle asmin aurase iva putre snihyati 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’:
> संदिग्धानाम: त्रिन दिवसान भ्रमान्ति they wander for three days

(b) Instrumental, ‘time within which’:
> ते उधि त्रिभिन्दी वैवेंगर प्राप्त:। ते अपि त्रिभिह दिवसान नगराम प्राप्त:॥ they reached the city in three days

(c) Ablative (sometimes genitive), ‘time after which’:
> चिरस्य कलस्य प्राप्त:। ते अपि त्रिद्विह दिवसेब्यां प्राप्त:॥ they arrived after three days
> ते अधि कित चक्षूं स्या अपि प्राप्त:॥ you have arrived after a long time/at last

(d) Locative, ‘time at which’:
> ते अधि त्रित्या दिवसे नगरान प्राप्त:॥ ते अपि त्रित्ये दिवसे नागरान प्राप्त:॥ 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 adverbs अत्र atra and अत: atah, the other i (cf. इह iha and इत: itah).

Two pronouns are conventionally translated by the English ‘that’: स: sah and असै asau (Chapter 13); and two by the English ‘this’: अक्ष: ayam and एव: esah. Traditionally, the distinctions are that sah 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 esah of what is near at hand. Thus asau is the ‘stronger’ of the two which mean ‘that’, esah 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, esah means 'what precedes', ayam 'what follows'.

शुचैविद्विंद्रे वदति। 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.

त्रिभुजं नावनन्नामि। krodham esām 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 अन्यत् anyat (cf. the d of Latin aliud). सर्व sarva 'all', एक eka 'one' and स्व sva 'own' are also wholly pronominal, except that their neuter singular nominative/accusative is सर्वम् sarvam, एकम् ekaṁ, स्वम् svam.

सर्वेः स्वातां पारंपारः भागः। sarveṣāṁ nṛpaṇām ayam mārgāḥ this is the path for all kings

एकस्मिनं देशे सर्वं बालाः। ekaṁ eva deśe sarve bālāḥ the children are all in a single place

In conjunction with an interrogative, अन्य anya may be translated by 'else':

अन्यः क आगच्छति। anyah kah āgacchati? who else is coming?

kaś cit and ko api

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

kena jalam pitam? who has drunk the water?
kena api jalam pitam/kena cit jalam pitam someone/somebody has drunk the water
kena api jalam na pitam no one/nobody has drunk the water

udaane na kah cit carati no one is walking in the park

tav kim cit jalam bhavati?—na kim cit eva have you any/a little water?—none at all

Interrogative adverbs are used in the same way:

Kalahaśamaka na kva cit paśyāmi I don’t see Kalahaśamaka anywhere

kṛtaḥ katham api ghaṭāḥ somehow (he) made the pot

katham api or kṛtaḥ katham cit has by extension the sense ‘scarcely’, ‘with difficulty’:

candram katham api paśyāmi 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 atikātaraḥ asi as well as atikātaraḥ tvam ‘you are over-timid’, and gataḥ asmi as well as gataḥ aham ‘I went’. Similarly gataḥ svah ‘the two of us are lucky’, prāptaḥ stah ‘the two of you have arrived’, etc. These forms are normally enclitic.

The third person forms (asti, stah, 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.

asti parvateṣu nagaram there is in the mountains a city
Is there any blessing beyond this? This is — i.e. this is true, that is so

bhu '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':

bhavanti ca atra slokāḥ and on this point there are stanzas

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.

darśanāyakṛto ramanḍyam bhavati pariśāntanām 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 bhu is sometimes omitted.

tva putraṇāṁ dhanam na bhavati your sons have no money

asti ca asmākam anyat api mitram and we have another friend too

 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 ēva in first person statements is often 'feel' ('seem' being inappropriate):

āśaraṇaḥ ikṣasī 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 (नेतृत्व netum 'to lead', with strengthening of the root), and the instrumental, supplying the absolutive (or 'gerund', or 'indeclinable participle')—नित्वा 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 उक्त्व अ० 'after saying', दृष्ट्व अ० 'after seeing', लabd्वा 'after taking', पाठ्वा 'after falling', तित्वा '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 साम्य सम्यत्व 'after seeing', गड्य pratyucya 'after replying', विजय vijitya 'after conquering', आगमय आगमय '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 -ayya if the vowel of the stem is unstrengthened. So गमि गमित्व 'after causing to go', आगमय आगमय 'after causing to come', गृहि गृहि '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').

ग्रहम त्याने परिप्रम्भति ग्रहम त्यात्व वाने परिप्रम्भति grham 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."

उद्यानं प्रविष्या कुमारं देखा पति कुमारं देखतं कृत्यम्। उद्यानं प्रविष्या कुमारं देखतं वर्तति।

He enters the garden, sees the young man, and hides the picture.

puñjāno puṣṭhaṁ putram āhūya pṛcchāmi. I'll call my son and ask him.

The subject of the action expressed by the absolutive 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:

तेनापि श्रीकृष्णां नमूनम् तेनापि श्रीकृष्णाः नमूनम् तेनापि श्रीकृष्णां नमूनम्.

and he understood the stanza and spoke a reply.

निर्माणं तु कुमारं देखतं कृत्यम्। निर्माणं तु कुमारं देखतं कृत्यम्।

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:

तेनापि श्रीकृष्णां नमूनम् तेनापि श्रीकृष्णां नमूनम्.

why, he has (/you/they have) rapidly composed and written out a stanza.

हन्त भो: सकुंतला न विस्र्या लब्धितम्। सकुंतला न विस्र्या लब्धितम्।

Oh, in bidding farewell to Sakuntala (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',

काला:  खल्चसि  दरुःक h alu asi  you are indeed cruel
कापालिक:  खल्चेवि  कापालिक h alu esa this man is
अनुसेक:  खलु विक्रमालंकारि:  anutsekah khalu vikramaalam-
kāraḥ  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

आवेग:  अवेगाः  alarm
उपाय:  उपायाः  method, means, way
कुमार:  कुमाराः  (well-born)
young-man; prince;
Your/His Highness
क्षण:  क्षणाः  instant of
time, second, moment
देश:  देशाः  place; country
पाद:  पादाः  foot
पुष्पम:  पुष्पमाः  flower
पुस्तक:  पुस्तकाः  book

प्रतिच्छन्दक:  प्रतिच्छन्दकाः  portrait, picture
प्रतिवचन:  प्रतिवचनाः  answer, reply
मार्ग:  मार्गाः  road
मित्र:  मित्राः  (N.B. gender)
friend
मुहूर्त:  मुहूर्ताः  m./n. short
while, ‘minute’
हृदय:  हृदयाः  heart,
mind

(Kalahamsaka, Mādhava and Rāma are proper names.)

अयम्  अयम्  (pron.) this
अन्य:  अन्या  (pron.) other
एक:  एका  (pron.) one
कस्मु कोऽपि  कस्मु कोऽपि  kas cit / ko >pi
(see chapter text)

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

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 Candana’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 [attra]?  18 Oh Makaranda, oh Kalahamsaka, 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?

Exercise 5b  Translate into Sanskrit:

1 तु यथा ज्ञात: किंच्यविच्छेदति।  2 नास्तेव ये पुरुषाकम्।  3 वर्षम् हिर्यभिवासिनः मम।  4 असिन्यार्यान युद्धवस्त्रिणायः।  5 कथितोदयत:।  6 कापुरुसाध्वम् मम पुराणां वर्षानां।  7 क्षामार्गस्य दुधावेण इत्य नो हृदये।  8 अर्ध कुम्भरित्सति।  9 क्षागमेषोपविश्व दूषे मया प्रवर्तिते।  10 अन्योः को उपि मायाः न भवति।  11 हुः क्षास्य विभागामिनां रामस्य दर्षनम्।  12 अन्येनौ उपि देवेनैतिहासम्।  13 गुणं प्रियस्य तव क्षेत्राणां स पाप इति सर्वानुभूचति।  14 अयानां देवे कााः एव।  15 च कलाईसक कैत्यनाधवस्य प्रतिव्ययकम्भिलिखितम्।

16 तपसिस्कृत कैत्यनाधवस्य प्रतिव्ययकम्भिलिखितम्।  17 च कलाईसक कैत्यनाधवस्य प्रतिव्ययकम्भिलिखितम्।
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 -ī and inflect like nādi ‘river’ (among this group are most adjectives formed by vrddhi derivation). A certain number of adjectives have the option of either formation: so pāpā or pāpī (the latter is the more archaic form), feminine of pāpa ‘wicked’. Adjectives in -a with feminines in -ī are so indicated in the vocabulary, but the use of forms in -ī is not required in this chapter.

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

vayasya, iyam śā vārtā 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 determinative (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
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 nrpa-darśanam 'king-seeing' contains an accusative relationship, but expressed by separate words it would appear as nrpayor/nrpasya/nrpānām darśanam 'sight of the king/kings'. (A subjective genitive relationship may also be expressed by a determinative compound: in the appropriate context nrpa-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.

From 2 to 7 is superscribed, representing the particular case. So pākṣa-dvāram 'side-door', with locative (saptam 'seventh case') relationship.
The compound kāla-jña 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 r add a euphonic t. But roots in ã and certain others are simplified so as to end in a, and are inflected like kānta (thus kāla-jña, from jña know).

dṛṣ see sarva-dṛṣ all-seeing
kr make vighña-kr obstacle-making, interfering
ji conquer satya-ji conquer 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 agre-ga ‘going in front’ from agram ‘front’ and the root gam. From the same root hrdayamgama ‘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-padam ‘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 arthah ‘purpose’ is used adverbially at the end of compounds, usually in the accusative case, artham, to mean ‘for the sake of’: udak-artham ‘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 ‘adjectivally’, 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 kṛṣṇaśakuni 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 maha ‘great’ and sva ‘(my etc.) own’ may be used fairly freely, and so may common collocations such as priyarvayasyah ‘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:sakhi* ‘dear [female] friend’, not *priyasakhi*, 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 *rāja:ṛṣi* ‘king-seer’. In particular, titles are compounded: *āmatya: Bhūrivasu* ‘Minister Bhūrivasu’, *bhatt:ōdbhata* ‘Dr Ud bhata’. Other types are *strijanah* ‘womenfolk’, *dhvani:śabdah* ‘the word “dhvani”’. Where proper names are involved, the expected order is sometimes reversed: thus *Rāma:bhadraḥ* ‘dear ‘Rāma’, *Sitā:devī* ‘Queen Sitā*.

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 *rūpakam* ‘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 *padmam* ‘lotus’ and qualify it by the word *pāda* ‘foot’, we have the compound *pāda:padmam* ‘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 *rūpakam*. 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. *Kānci:puram* ‘the city of Kānci’; so ‘the lotus of (your) foot’; *smita:jyotsna* ‘the moonlight of (her) smile’; *nara:pumgavah* ‘a bull of a man’, etc.: katham, idānām unmād:ōparāga eva Mādhava:āndum 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 *ramaññya* ‘lovely’, *udagra:ramaññya* ‘intensely lovely’. A past participle as a final member is particularly common: *nava:baddha* ‘new-bound, newly bound’; *madhur:ōkta* ‘spoken sweetly’.

The first member may be an actual adverb: *punar:ukta* ‘spoken again, repeated’; *anyatha: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 āgačchati 'he arrives tired' is the compound śrāntāgāta '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 nimitta-bhūta 'being the cause', suktumāra-bhūta 'being delicate', evam-bhūta '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-nimitta-bhūtāyah pāpāya Bālacandrikāyah
of the wicked Bālacandrika, cause of my brother's death...

(Occasionally an instance occurs of an adverb predicatively qualifying a substantive: alam anyathā:saṁbhāvanāya 'enough of supposing otherwise'.)

A substantive + adjective (ice:cold). A substantive adverbially qualifying an adjective typically implies a comparison: hima: śīśira 'ice-cold, cold as ice'; prāṇa:prīya 'dear as life'.

As karmadharayas, 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-śīśira might mean 'cold because of the ice'. The same author may write in one place priya:angu:ṣyāma 'dark as the black vine', and in another kādambini: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 samudrāt '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': vanam prati 'towards the forest', devasy-āsvāsthyam prati 'with respect to Your Majesty's illness'.

anii (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’, pascēt (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:

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

\[
\text{jāla-mārgena pāṣyāmah let us watch [by way of:] through the window}
\]

Occasionally such compounding occurs even with actual prepositions: e.g. rath>-ōpari instead of rathasy-ōpari ‘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 guna grade, and the predominant meaning is of an abstract ‘action’ noun: so from the root krudh ‘be angry’, krodhah ‘anger’. Similarly, but with some development of meaning, from ċiś ‘point’, ċēsah ‘point, place, country’.

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

Vṛddhi instead of guna is quite often found, but only where the resulting vowel is ā: vi + sad ‘be dejected’, visādah ‘dejection’; bhr ‘bear’, bhārah ‘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’, sōkah ‘grief’.
Among examples of the formation in the vocabulary of Exercise 6 are:

- anu + śi lie alongside, anusayah consequence, regret
- abhi + laś crave, abhilāsah craving
- ā + rabh begin, ārambhah beginning
- pari + has laugh, parihāsah laughter
- prati + sidh forbid, pratīṣedhah prohibition
- pra + viś enter, praveśah entry
- vi + ava + ḫ deal with, vyavahārah 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:* paśyannāste ← paśyan + āste, paśyan + nāste or paśyat + nāste

2. a before a vowel other than a may represent āḥ or e.
   
   *Example:* aśva eva ← aśvaḥ + 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 āḥ or simple ā.
   
   *Example:* kanyā nayati ← kanyāḥ nayati or kanyā nayati

4. cch may represent t + ś or t + ch.
   
   *Example:* asmācchalat ← asmāt + śalat or asmāt + chalat

5. ggh etc. may represent a stop followed by h or by gh etc.
   
   *Example:* asmāddhṛtāt ← asmāt + ḫṛtāt or asmāt + dhṛtāt

6. Long vowel followed by r may represent long/short vowel with ḫ 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**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>akṣaram</td>
<td>syllable, written character</td>
</tr>
<tr>
<td>anarthah</td>
<td>reverse, disaster</td>
</tr>
<tr>
<td>anusayah</td>
<td>repentance, regret</td>
</tr>
<tr>
<td>abhijña</td>
<td>conversant with (gen.)</td>
</tr>
<tr>
<td>abhilāsaḥ</td>
<td>craving, passion for (loc.)</td>
</tr>
<tr>
<td>amātyah</td>
<td>minister</td>
</tr>
<tr>
<td>amba</td>
<td>(irreg. voc. amba) mother (either one's own or as a title of respect)</td>
</tr>
<tr>
<td>avasthā</td>
<td>state, condition</td>
</tr>
<tr>
<td>asphuta</td>
<td>unclear, illegible</td>
</tr>
<tr>
<td>āgamanam</td>
<td>coming, arrival</td>
</tr>
<tr>
<td>ārambahah</td>
<td>beginning</td>
</tr>
<tr>
<td>ārya</td>
<td>noble, honourable; f. noble lady</td>
</tr>
<tr>
<td>āśaṅkā</td>
<td>apprehension</td>
</tr>
<tr>
<td>āśa</td>
<td>hope</td>
</tr>
<tr>
<td>āśramah</td>
<td>hermitage</td>
</tr>
<tr>
<td>īḍṛśa</td>
<td>(f. ī) of this kind, such</td>
</tr>
<tr>
<td>uddeśaḥ</td>
<td>region, part, place</td>
</tr>
<tr>
<td>uparāgaḥ</td>
<td>eclipse</td>
</tr>
<tr>
<td>ubha</td>
<td>both (only dual)</td>
</tr>
<tr>
<td>katama</td>
<td>(pr. adj.) which?</td>
</tr>
<tr>
<td>kanyā</td>
<td>girl, daughter</td>
</tr>
<tr>
<td>kaśṭa</td>
<td>grievous, harsh kaṣṭam alas</td>
</tr>
<tr>
<td>kāryam</td>
<td>task</td>
</tr>
<tr>
<td>kālaḥ</td>
<td>time</td>
</tr>
<tr>
<td>kulam</td>
<td>family</td>
</tr>
<tr>
<td>kuśalam</td>
<td>welfare</td>
</tr>
<tr>
<td>Kusumapuram</td>
<td>name of city</td>
</tr>
<tr>
<td>Kaumudi-mahotsavaḥ</td>
<td>Full Moon Festival</td>
</tr>
<tr>
<td>caritam</td>
<td>conduct, deeds</td>
</tr>
<tr>
<td>cintā</td>
<td>worry</td>
</tr>
<tr>
<td>tāpasah</td>
<td>ascetic</td>
</tr>
<tr>
<td>Duhṣantaḥ</td>
<td>pr. n.</td>
</tr>
<tr>
<td>dvayam</td>
<td>couple, pair (one way of expressing two)</td>
</tr>
<tr>
<td>niyata</td>
<td>constrained; niyātam necessarily</td>
</tr>
<tr>
<td>niyojaḥ</td>
<td>servant</td>
</tr>
<tr>
<td>nirvāṇam</td>
<td>bliss</td>
</tr>
<tr>
<td>netram</td>
<td>eye</td>
</tr>
<tr>
<td>pathāḥ</td>
<td>(usually ifc.) path</td>
</tr>
<tr>
<td>parihāsaḥ</td>
<td>joke</td>
</tr>
<tr>
<td>puram</td>
<td>city</td>
</tr>
<tr>
<td>paurāḥ</td>
<td>citizen; paurajanaḥ citizens, townsfolk</td>
</tr>
<tr>
<td>Pauravaḥ</td>
<td>descendant of Puru</td>
</tr>
<tr>
<td>prajā</td>
<td>subject (of king)</td>
</tr>
<tr>
<td>pratisedhah</td>
<td>prohibition, cancellation</td>
</tr>
<tr>
<td>prathita</td>
<td>widely known</td>
</tr>
<tr>
<td>pradeśaḥ</td>
<td>place</td>
</tr>
<tr>
<td>prayaṇaṃ</td>
<td>purpose</td>
</tr>
<tr>
<td>pravātaṃ</td>
<td>breeze</td>
</tr>
<tr>
<td>praveṣaḥ</td>
<td>entry, entering</td>
</tr>
<tr>
<td>priyā</td>
<td>beloved (woman)</td>
</tr>
<tr>
<td>bhadra</td>
<td>good; f. voc. madam</td>
</tr>
<tr>
<td>maṇḍapa</td>
<td>pavilion, bower</td>
</tr>
<tr>
<td>mahārajaḥ</td>
<td>great king</td>
</tr>
</tbody>
</table>
Mahâotsavaḥ [great] festival, holiday
Madhavaḥ pr. n.
Māricah pr. n.
Mudrā seal
Mūdha deluded, idiotic; m. idiot
Margah deer
Lakṣmaṇah pr. n.
Latā creeper
Lokah world
Vārttā news
Vāsavaḥ (epithet of) Indra
Vistīrṇa extensive
Vṛttāntah news, happening
Vṛṣalāḥ pr. n.

Vyaṇahāraḥ usage
Vyaṣanāṃ vice, vicious failing
Vraṭāṃ vow
Śakuntalā pr. n.
Śoṇottarā pr. n.
Āraṇāṃ hearing
Ārotriyaḥ learned (brahmin), scholar
Saṁvegaḥ agitation
Saṁya 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
Pari + grah (IX parigrñāti) accept
Pari + bhuj (VII paribhunakti; p.p. paribhūkta) enjoy
Pra + nam (I praṇamati) make obeisance to (dat./gen./loc./acc.)
Prati + sidh (I praṭiśedhati) restrain, forbid
Labh (I atm. labhate; p.p. labdhā) take, gain, win
Vi + pra + labh (vipralabhate) mislead, deceive

Aho oh
Ittham 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
Nanu surely (often in objection to a previous remark)
Prati (+acc.) to, towards; with regard to

Note: The abbreviations ibc. and ifc. 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 Śāṅgaraṇa, such agitation [of you:] on your part from-entering-the-city is indeed appropriate.  13 Descendants of Puru have this family-vow.  14 Madam, Duhsanta’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 [ ].  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.); nadī

**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, ś, s, 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
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, *h become k
- t, th, d, dh; ch, *j, jh; *s, s, *h become t
- t, th, d, dh; *h become t
- p, ph, b, bh become p
- n, ā become ā
- n, m remain
- s becomes h, r remains
- ṇ, y, l, v do not occur

The asterisked sounds (j s 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 āh 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: āh.

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 nadī, 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 (nesyati ‘will lead’), passive (nīyate ‘is led’), causative (nāyayati ‘causes to lead, makes (someone) lead, has (someone) lead/led’), desiderative (ninīṣati ‘wants to lead’) and intensive (nenīyate ‘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 guna grade is still light, vrddhi is usually employed: kr, kārayati ‘causes to do’; bhū, 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 guna nor vrddhi (but still with heavy first syllable) are duṣ, duṣayati ‘spoil’ and pṛ, pūrayati ‘fills’.

Most verbs ending in ā and some others, including ā ‘go’, adhi + i ‘study’ and optionally ruh ‘rise’, take the suffix p: sthā, sthāpayati ‘establishes’; ṭ, arpayati ‘transfers’; ruh, rōhayati or ropayati ‘raises’. An important anomalous form (evidently denominative in origin) is ghatayati ‘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:

vrkṣo rohati a tree grows artho vardhate wealth grows, increases
vrksam ropayati he grows a tree artham vardhayati
he 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’, vidravayati ‘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:

daso harati bharam a servant carries the luggage

harayati bharam dasam he has a servant carry the luggage

harayati bharam dasena 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 kr ‘do’ and hr ‘carry’, are found with either construction. A number of others are regularly found with a double accusative: among these are smr ‘remember’ ‘reminds’, asrayati (as ‘eat’) ‘feeds’, pavyayati ‘makes to drink’, adhyapayati ‘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:

udakam lambhitae vruksha these trees have been [caused to take:] given water

samanantaram garbh-aikadae varse ksatrena kalpen opantiya
trayf-vidyam adhyapitau thereafter in the eleventh year from
[the womb:] conception, after being initiated according to
the ksatriya 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 dhr ‘hold’, dhārayati ‘he holds’. This might be considered a class X verb if the forms dhāratī etc. were not also theoretically possible. Outside the present, formations are often made from the simple root: past participle dhārta is commoner than dhārīta. Much the same is true of pṛ, 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’; muṇcati or mocayati (muc) ‘releases’; niṣedhati or niṣedhayati (ni + sidh) ‘prevents’.

Some causatives with well-established meanings behave like simple verbs in their constructions. So dārśayati ‘shows’, in addition to the construction with two accusatives, often takes a genitive of reference: indrāyudham na kasya cid dārśayati ‘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: abharanahn 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 sprh ‘desire’, sprhayati ‘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):

- chad, 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 gāmanam ‘going’, nirgamanam ‘outgoing’. But where corresponding verbal forms occur or are possible (thus nirgacchati ‘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’, pratīnayanam ‘encountering eye’, pratīśabdaḥ ‘[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. nāmas ‘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:kṛta ‘ill done’. (Sandhi before other sounds follows the usual pattern.)

Corresponding to the verbal prefix sam, occurs occasionally sa or saha ‘together’: saha:maranānu ‘dying together’, sa:brahmacarīn ‘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:kṛta ‘unmade, undone’, an:ukta ‘unspoken’, a:dharman ‘unrighteousness’, antīdūra ‘not particularly far’, an:agacchānt ‘not coming’. The negation not infrequently qualifies a whole compound: a:guna-jña ‘not recognising merit’, a:loka-sāmanya ‘not common in the world’, a:kalā-kṣep-ārha ‘not brooking delay’.
Especially noteworthy is the use with the absolutive. The best translation is usually ‘without’: adṛṣṭvā ‘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 a:dattv» aīva 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 atrabhavatī mayā pariṇīta: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:

Mālati-mukham Mālāti’s face

(Mālati-mukh>-āvalokanām) gazing on Mālāti’s face

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

Mālatti-(mukh>-āvalokanām) Mālati’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:

(sāyaṃtana:snāna)-(saviṣeṣa:śītāla) 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:

sāyaṃtana:snāna-saviṣeṣa:śītāla

Slightly more complex is the following:

pratyagra:sāyaṃtana:snāna-saviṣeṣa:śītāla completely cool from the recent evening bathe

This is a compound built up in three stages:

pratyagra recent

pratyagra:sāyaṃtana:snāna recent evening-bathe

pratyagra:sāyaṃtana:snāna-saviṣeṣa:śītāla

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:

\[ \text{Pārā;Sindhu-sambhedam avagāhyā nagarīṁ eva praviśāvah} \]

let us bathe at the confluence of the (rivers) Pārā and Sindhu, and go into the city

\[ \text{aho samānā;vayo;ruṣu;ramaṇīyam sauhārdam atrabhavatīnāṁ} \]

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 bahuvrihi 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.

\[ \text{virājet;katipaya;komala;danta;śūntamaśāgra with (a few (tender (tips of budlike teeth))) gleaming out} \]

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 \( {\text{ifice}} \) 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:

\[ \text{tasya kām-ōnmathasya citra;vadha-vārttāpresanena (please me) by sending news of the [variegated death:] death by torture of that love-crazed (one)} \]
Here the genitive -unmattasya qualifies citra:vadha not -prešañena.

**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:

> itah pradesad apakramya Mādhava-āpakāraṃ praty abhinivīṣṭā bhavāmi. I’ll withdraw from this place and become intent upon the ruin of Mādhava

may be augmented by a compound qualifying pradesētā:

> ito Mālatī-vivāha-parikarma-satvara: pratibhāra-sāta-samkulat pradesad apakramya etc. I’ll withdraw from this place, (which is) crowded with hundreds of porters busy on preparations for Mālatī’s wedding, and work for Mādha va’ 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 Mālatī’s wedding: I’ll withdraw and etc.

or even

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

Sugāṅga:prasāda-gatena deven āham āryasya pādamūlam preṣitaḥ 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.)

gata may also be translated by 'referring to, about', or it may represent the locative used with verbs of feeling: putragataḥ snehaḥ 'affection towards a son, love of a son'.

Vocabulary

atyanta excessive, extreme
atyāhitam calamity
ardarśanaṃ lack of sight, not seeing
Avalokita pr. n.
avinayāḥ lack of breeding, discourtesy
astraṃ missile, weapon
aṣṭhāne not in place, inappropriate
ābharaṇaṃ ornament
āryaḥ Your Honour; voc. sir
āharaṇaṃ (act of) fetching
udvigna distressed
Urvasi pr. n.
ṛtvij (ṛtvik) m. priest
auśadham medicine
kathā story; talk, speaking
kṣira-vṛkṣah fig-tree
kṣudra mean, common, low
gātraṃ limb
ghātakaḥ executioner
Candra-guptaḥ pr. n.
cira long (of time); ciram for a long time
cūrṇaḥ powder
chāyā shade
tataḥ (one's own) father
tīrtha bank
darbhaḥ (and pl.) a type of (sacrificial) grass
dūre far away
devi goddess; (the) Queen, Her (/Your) Majesty
nirvṛta content, happy
puruṣaḥ man
pūrva previous; in karmadhā-rayā previously, before, once, already
prakāraḥ manner, way
pratikāraḥ remedy
prabhāvaḥ power
bhagavatī Her Reverence
bhayaṃ fear, danger
bhavatī you (polite form of address to woman)
madanāḥ (sexual) love
madan-ōdyānaṃ park of (temple to the god of) Love
mīśra mixed
yatnaḥ effort
yoga-cūrṇaṁ magic powder
Rākṣasah 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
vṛksaḥ tree
vedanā ache, pain
vedī (sacrificial) altar
vaidyaḥ doctor
vyakta evident, clear; vyaktam clearly
śārīram body
śīras n. head
sāmstaraṇaṁ (act of) strewing
sakhī [female] friend
samidh f. firewood
sarasī lake
sahya bearable
Sītā pr. n.
suhrd m. friend
saujanyam kindness
snehaḥ affection, love
sparśaḥ touch
sva pron. adj. (one’s) own
svāgatam (lit. ‘well come’) welcome to (dat.)

anu + grah (IX anugṛhaṇīti) favour
apa + ṇṛ (I apahṛti) carry off
ava + tī (I avatari) descend; caus. (avatārayati) remove
ā + śri (I āśrāyati/āśrayate) resort to (acc.)
upa + rām (I uparamate) cease, die
upa + ṇṛ (I upahṛti) offer
kāth (X kāthayati) say, tell, relate
klp (I kalpate) be suitable; caus. (kalpayati) arrange, prepare
kṣud (I kṣodati p.p. kṣunja) trample, tread
dṛś caus. (dṛsārayati) show
dhṛ caus. (dhārayati) hold, carry, wear
ni + yuj (VII niyuntke) 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. (pratyayati) make confident
pra + yuj (VII prayuṅkte) employ
pra + sthā (I pratiṣṭhate) set out
pra + iṣ caus. (preṣayati) despatch, send
lajj (VI lajjate) be embarrassed; caus. (lajjayati) embarrass
vi + kri (IX vikrīṅte) sell to (loc.)
vi + cint (X vicintayati) consider, think of
vi + dru (I vidravati) run away; caus. (vidrāvayati) disperse, chase away
vi + dhā (III vidadhati) arrange, manage
vi + yuj (VII viyuṅkte) disjoin, deprive of (instr.)
vṛdh (I vardhate) grow; caus. (vardhayati) increase

aye ahl! used to express a present intention, and may be represented by just in
tena hi therefore
 távat (enclitic, lit. meanwhile) English (as in I'll just buy a
 and yāvat (usually first word, lit. during which time) are

Exercise 7a  अर्घ यें देवी । १९ प्रतिबोधित एवास्मि केनापि ।
इदमप्रात्यार्थस्यहां । १३ अहो वत्सलेन सुहोद विशुद्ध: स्प: ।
सुविचिन्तिनः भगवतः । १५ आर्य अहि सहा शिरोवेदना ।
लाल्यति मामयन्तसौजन्योपासः । १७ तेन हीमां श्रीरुषुक्ष्मा मामाश्चाय: ।
चिरमद्विनादव्यस्त चथमुदिना: । १९ स्वागतं देवधी ।
अल्मस्मदविनयश्चेत्या । १९ अमाव्य कल्पतरुनेन
बोधशुरुंगमिश्रौश्रौचं चंद्रउदयादि । १२ अर्घ उपर्योगार्थस्यादिग निवृत्ते ने
शरीरम् । १३ अर्घै किमस्याहितः सिद्धाद्येव: ।
बावदिमाचेवदीसत्सत्तवार्थं दर्माृतत्तुभ्यं उपहराय: ।
१९ नक्षत्रविक्रमकथा मनोधानं गतो मायव इति ।
१६ कर्त्तृभूमयोर्यथानेव च्य: । १७ नायं क्वाविभागो उस्माधिर्वेदन वा सुल्पूर्व: ।
ब्रह्माय तातद्वत्वाच चास्तिगं विक्रियव्युत्थिमां ।
२५ अमाय इदम्रारां कुमारेरण स्वारीराद्वाराय प्रशिद्धम: ।

Exercise 7b  १ I am Ātreyī.  २ You increase my curiosity.
  ३ This is the bank-of-the-lake.  ४ I will just wait for these (girls)
 [having resorted to:] in the shade.  ५ This is a road trodden-by.
common-people.  ६ Clearly these [n.] too were sold to us by a
trader employed-by-Cānakya.  ७ Oh, (you) have shown
love-for-(your)-friend.  ८ The danger is at (your) head, the
remedy-for-it far away.  ९ Dear [use sakhi] Madayantikā, welcome.
You [bhavati] have favoured our-house.  १० It is this dispute
which makes me confident.  ११ 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 Buddhakṣitā on the matter [tatra]. 16 Are these the two men in the Rāmāyaṇa story? 17 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 [anya] is this [un trodden] unhackneyed way of speaking by [use gen.] Her Reverence. 19 This must be [use khalu] the power of the Vārūṇa 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 vrddhi 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’, āryan ‘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 (né tum ‘to lead’) in comparison with the absolutive (aṅtvā ‘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 kṣmāh. But most nouns have standardised one grade of the root throughout their inflexion. For instance, from vac (or uc) ‘speak’ the noun vāc ‘speech’ has standardised vrddhi grade throughout (cf. Latin vox, vocis). So the nominative plural is vācāh and the ablative singular vācāh, 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 (-āh, -ī, etc.); the middle cases are those whose termination begins with a consonant (-bhih, -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 nāmabhīh (for *nāmnabhīh) instrumental plural. The n is assimilated where appropriate to the class of the preceding consonant: so rājīnā ‘by the king’.

Except in the vocative singular the strong stem appears not in the guṇa grade an but in the vrddhi 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: rājīnī or rājānī ‘in the king’, nāmnī or nāmānī ‘the two names’. In stems ending in -man or -van preceded by a consonant, man/van necessarily replaces mn/lvn (for ease of pronunciation) in all the weakest cases: so ātmanā, karmaṇā.
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. suhrdah (as well as being ablative and genitive singular) may be either nominative or accusative plural; rājānah can only be nominative (or vocative)—and rājānah, 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 drṣṭaḥpurva), 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: aśvamukhah '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 elements. So based on the dependent determinative asva-mukham 'horse's face' is the exocentric compound asva-mukha 'horse-faced'. In fact, however, the vast majority of bahuvrihis are based on descriptive (karmadhāraya) relationship. Examples are ugra-mukha 'grim-faced', triśīrṣa 'three-headed', kṛṣṇaivarna 'black-coloured'.

In general, as these examples indicate, the type of compound in English which represents the bahuvrihi most closely is that formed with the possessive suffix '-ed'. Truly parallel English bahuvrihis are few, but a useful one to remember is 'barefoot'. 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 bahuvrihis are essentially adjectival. The compound on which a bahuvrihi 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 bahuvrihi has its final vowel reduced to short a: e.g. from svalp:eccha 'small desire', svalp:eccha 'having small desire'. But although in theory almost any noun might be used at the end of a bahuvrihi, in practice restraint is observed so as to avoid awkward terminations. For instance, a polysyllabic feminine in ā at the end of a bahuvrihi (cf. Chapter 10). Among bahuvrihis ending in consonants, a notable type (paralleled in Greek) is that formed from neuters in -as: e.g. from sūmanas 'good mind', suśīna 'well-disposed', nom. sg. m. or f. sūmanah (cf. Gk. eumenēs).

The adjective mahānt 'great' (Chapter 10) when used as the first member of a karmadhāraya or bahuvrihi compound takes the form mahā: mahā:puruṣāh 'great man', mahā:bala 'of great strength'.

The term bahuvrihi is often translated 'possession compound', and this certainly reflects the prevailing sense of these compounds in Sanskrit. In perhaps nine cases out of ten the sense can be represented by putting the word 'having' before the determinative meaning of the compound: 'having three heads' and so forth. However, the sophisticated exploitation of bahuvrihis is a striking feature of Classical Sanskrit, and the simple notion of 'possession' can be unhelpful or positively misleading 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

<table>
<thead>
<tr>
<th>of/by/in etc.</th>
<th>whom/which</th>
<th>B (sg./du./pl.)</th>
<th>is/are</th>
<th>A (or of etc. A)</th>
</tr>
</thead>
<tbody>
<tr>
<td>or simply whose</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 karmadharayas occur. The prefixes su and dus are perhaps even commoner in bahuvrihis than in simple karmadharayas. su/manas has been mentioned; similarly, dur/ātman ‘evil-natured’. The negative prefix a is probably rather less common in bahuvrīhi than in karmadharaya 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 bahuvrīhi sense is found in sa/pinḍa ‘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 labhāḥ ‘acquisition’. 
Corresponding to the karmadhārāya of comparison is a bahuvrīhi in which the same elements appear in reverse order: vadana:pañkajam ‘the lotus of (her) face’, but pañkajā:vadana ‘the lotus-faced (girl)’. (This latter was classed by critics as simile rather than as metaphor.)

The first element of the bahuvrīhi may be an adverb instead of an adjective. Examples are sarvato:mu:ka ‘[whose face is in all directions:] facing all ways’, and tathā:vī:da or evam:vī:da (from vī:da ‘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. drstā:ārtha ‘whose purpose is seen, having a visible purpose’ is easily understood. drsta:kaśta, 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, kṛta:śrāma means ‘by whom exertions have been made’, vidita:vārta ‘by whom news has been learnt’. A past participle like datta ‘given’ introduces a further ambiguity: dattā:dara 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:

ramaṇṭya:darśanaḥ (a man) of attractive appearance
bahuṣvara (a word) of many syllables
ālakṣya:da:nṭa:mu:ku:laḥ animita:ḥāsaiḥ (children) with their buds of teeth just visible through causeless chuckles
ekā:ṃvayo 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 vismayā:urasi nihi:ta:ha:ste parasa:parā:loka:ya:taḥ 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:prati:jā:ḥāro ṣpi Vṛṣal-āpekṣāya ṣastraṃ 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 Vṛṣala

vanāśīkasa-pi vayam loka-jñā 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 bahuvrīhi 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 bahuvrīhi into the subject, and the subject of the Sanskrit into a word dependent on it:

dīṣṭyā jīvita;vatsā >smi  thank God my children are alive

mrga-pracāra-sūcita;śvāpadam 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 samnihita;vētr-āsanā āiva dvārapakoṣṭha-śāla  [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;vāyāpāro bhagavān Mārīcaḥ? [the revered son of Marīci is one whose occupation is what?:] how is the revered son of Marīci occupied?

tēsām Daśarath-ātmajānāṃ kim;nāmadheya-āny apanṭāni? 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:

pratyāpanna; cetano vayasyah [(my) friend is one-by-whom-consciousness-is-regained:] my friend has regained consciousness

labdhāvākāṣā me manoraṭhāḥ [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 karmadhārayas are not freely formed as complete compounds. One reason for this will
now be clear, namely the ambiguities of interpretation which would arise: hataputrah 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 bahuvrhis as 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 bahuvrihi, 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 bahuvrihi compound (feminine in 1):

Devadattanāmā puruṣaḥ a man whose name is Devadatta

Madayantikānāmnī kanyā 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:

ātmānam prāṃṣatha you are praising [the self:] yourselves

ātmany eṣa doṣaṁ na paśyati she sees no fault in herself

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

ātmano grham idāniṁ praviśāmi I’ll now enter my own house

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

purā kila . . . Sitā:devi prāpta:prasavā-vedanam ātmānam atiduhkha-samvegad Gaṅgā-pravahe nīśiptavaṭāt Once, it seems, Queen Sitā, 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:bhṛtyah ‘this man’s own servant’. In the following example, the first sva refers to amuṣya, the second to mahī-patiḥ:

sva:bhavan>-opanayanam apy amuṣya svamahatmya-prakā šāṇāya mahī-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 ātmanā 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 avagam ‘understand, perceive, etc.’ may be used to illustrate possible equivalents of the construction in English:

mūrkham tvām avagacchāmi

(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 idām tvam pūrṇam ātmano manoratham nā ābhinandāmi? [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):

bhadrā Bhāṣvaraka, na mām dūrībhavantam īcchati kumārah | good Bhāṣvaraka, 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 śubh ‘shine’, śobhana ‘brilliant’; from nand ‘rejoice’, nandana ‘gladdening’. But its far more frequent function is to provide neuter action nouns. So from dṛś ‘see’, dārśanam ‘(act of) seeing’; from ā + gam ‘come’, āgamanam ‘(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. upārodhaḥ or upārodhanam ‘(act of) blocking’. A more concrete meaning is also not uncommon with this formation: bhojanam, from bhuj ‘enjoy, eat’, means ‘thing eaten, food’ more often than it means ‘act of eating’; vacanam 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: sthānam ‘place’, jñānam ‘knowledge’, etc. The roots labh and rabh insert a nasal: vipralambhanaṁ ‘deception’. Lengthening of a medial a is little found, except to some extent in distinguishing a causative significance: maranaṁ ‘dying’, māraṇaṁ ‘killing’. More generally, however (and especially in later Sanskrit), derivative stems both causative and denominative make use of a related feminine suffix ana: ganaṇā ‘counting’, prārthana ‘solicitation’, vijñāpana ‘requesting’.

\[\text{For the tilde ~ in compounds of kr and bhū see Chapter 12.}\]
samvṛttta

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 śmi kārya-vaśād Āyodhyakas 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 śi 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. nrpa-bhavanam. (The word prasādah 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-kulaṁ. 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

aṅgurīyaka m./n. ring (for finger)
atibhibhatsa extremely repulsive, foul
atrabhavati this lady
anukūla favourable
anvayah succession, lineage, family
aparādhaḥ offence
apavārita hidden
abhīyukta diligent
aranyaṁ forest
arthah meaning, matter; purpose, object
avasānam termination, end, conclusion
āvastā terminated, over
ātman m. self
āmodah scent
āyatanam abode
āsakta fastened, fixed, occupied
autsukyam eagerness
kataka m./n. (royal) camp
karman n. deed, work
kaśāya astringent, sharp
(of scent)

Kāmaidevaḥ the god of Love

kusumāṁ flower

kesaraṁ hair, filament

kautukāṁ curiosity

krauryaṁ cruelty

gamanāṁ going

guṇāṁ merit, quality, worth

caryā movement, riding
(in vehicle)
cittāṁ thought, mind

jāpyaṁ (muttered) prayer

tāḍraśa (f. 1) (of) such (a kind)
dakṣiṇāpathaḥ southern region
(of India), the Deccan

Daruvarman m., pr. n.

divasaḥ day

-dur: imprison, confine
dur:vi-pākāḥ cruel turn
(of fortune)

daivaṁ fate, chance, fortune
doṣaḥ fault, inconvenience
dharmaḥ religious law, duty,
piety

nāmadheyaṁ appellation, name

nāma n. name

nṛṣamsa injurious; m. monster

Padmapurāṁ name of a city

pariṇāmaṁ evolution, outcome

parinIRvāṇaṁ complete
extinction

parīrta surrounded, having a
retinue

pariṣad f. assembly, audience

pariṣta surrounded, having a
retinue

pariṣaḥd f. assembly, audience

parīta encompassed, overcome

pādaṁ tree

puṇḍarīkaṁ lotus

pratigrahaṁ present (to a
brahmin from a king)

prabandhaṁ (literary) work

bahumānaṁ respect for (loc.)

manas n. mind

manda sluggish, slack

mahānt (stem form in
compound mahā) great

mukhaṁ face

mudrā authorising seal/stamp,
‘pass’
rathaḥ chariot

rājaṁ m. king

vatsaḥ dear child

vṛttāntaṁ news; event, scene
(of activity)

veisman n. residence

vaikhaṇaṁ hermit, anchorite

vaiṭālikāḥ royal bard

vaiṁanaṁ despondency

vaiṛmaṁ hostility

vyaṇjanaṁ sign, insignia,
disguise

śaṅkā suspicion, fear

śāpaḥ curse

śītala cool
-sad ifc. dweller (in)
sadṛśa (f. 1) similar, suitable,
worthy

saṁdhyā twilight, evening

siddha achieved

sundara (f. 1) beautiful

stambhaḥ pillar

āṅk (X āṅkayati) 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 + śru (V upaśrṇoti) hear of, learn of
jan caus. (janayati) beget, produce, arouse
nis + diś (VI nirdiśati) designate, specify
nis + kram (I niśkrāmati) go out of (abl.)
parsi + iks (I pariksate) examine, scrutinise
pari + at (I paryatati) wander about
prati + vas (I prativasati) dwell, live (in)
prati + abhi + jāā (IX pratyabhijāāti) 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 samvartate) happen, become (see chapter text)

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

Exercise 8a

Chapter 8

Exercise 8a

8.1 कृतं रामसूत्तं कर्मं । 12। असि द्वितीयं पवपूर नाम नगरस्त। 13। वचस्य इति: सम्भाऔवारिषवशीरी विज्ञावः । 14। रमनीयः खलु विद्वासास्वान्ततानो राजवेश्यमि । 15। किमवर्मवहीतमुदः कटकाविष्कारमिः । 16। वसस अलमाष्वारावश्श्श वात। 17। भो भो: किन्त्रयोजनो अधमा: परिव्रुत: पर्याटि । 18। कां पुनर्वस्वाशीमवच्छामि। 19। कुमार नारसतमन्तुक्त्याद्वे: । 19। किंवित्वमाराभिशक्षाणके बधवैशी न चन्द्रुयां। 19। तदेव स्वं परिवर्दितमुपायान्त्रेश्चरं च । 19। हा काद्व अतिभीतसक्तवनुसन्तो अस्मि संवृतः। 19। काद्व कृतमहावर्मो सिंव भगवतीभाधुमक्षपतिर राम: । 19। वाविदानायिनायिनयस्माक्षायां वहाराजं पर्यायामि। 19। स तदेव देव्या: सीतावसादायं देवानिन्यकामुक्तवर्त्त मैरान्रस धृति । 19। श्रीकुन्तलाद्वतिनादेव नदीस्वप्नो अस्मि नमर्गमन प्रतिः। 19।
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 Stanakalasa. 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]-Urvasī, 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 kāñcanāra-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 bahuvrīhis for predicate:

15 She has learnt-the-news-of-Sītā. 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 ātmanepada 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-mātau 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 vārīṇah or śucer vārīṇah (but not *vāreh) 'from the clean water'.

3 The vocative singular of neuters may take guna 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 bahuvrīhi compounds: so from buddhi f. 'intelligence', mugdha:buddheh '(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 bahuvrhis such as sitaipakṣa ‘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 sragvant ‘garlanded’).

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

The inflexion of these stems is straightforward: the strong stem ends in ant, the weak in at; the feminine ends in atā; 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 ti) or the ātmanepada (termination te).

vartate

It is, however, worth noting that verbs regularly conjugated in the ātmanepada are more usually intransitive in sense. One important such verb is vṛt (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, bibhatsam 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 vela 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’, likhitavant ‘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 likhitavān ‘[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-pratishṭhā ēti sakhi: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-pratishṭhā lit. birth-foundation)

The participle naturally agrees with the subject in number and gender as well as case:
atha tāḥ... mām aṅgūḷī-vaḷāṇaḥ ākhyātātavatyaḥ 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) āgata 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 bahuvrīhis, 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: ati mātra ‘exceeding the proper measure’, from ati ‘beyond’ and mātra f. ‘measure’; pratiśoma ‘against the nap, à rebours’; uparī mātrīya ‘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 ati ‘beyond’ and ut ‘up, high’, which in prepositional compounds carries the significance ‘eschewing’:

(a) karmadātāya (substantive or adjective):

ati bhāraḥ excessive load  ut svanaḥ high sound

ati bhāhatya excessively repulsive  uc canḍa highly violent

(b) determinative-based bahuvrīhi:

ati bala having excessive strength  ut karṇa having the ears (pricked) up

(c) prepositional compound:

ati bodhisattva 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 nirṇāsa ‘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 āgatah ‘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_saraś cāpah ‘[bow with arrow:] bow and arrow’.

   atah khalu me sa_bāhyākaraṇo ntar:atma prasārati [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 yathā_rtha
The term avyayabhāva

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, avyayabhāva ‘conversion to indeclinable’. Thus aṃṭūlam ‘down to the root, radically’, anu-Mālin-tīram ‘along the bank of the Mālinī’. Particularly noteworthy is the distributive use of the preposition prati: from kriyā ‘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 bhū ‘be’, of which the nominative singular masculine is bhavan with short a.

sulabhā aśva Buddharaṅgaṃ-priyasakhaḥ bhavaṭaḥ Buddharaṅgaṃ’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 bhavati, tatrabhavati, atrabhavati.
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-gitā Song of the Blessed One (i.e. Krishna); f. bhagavati.

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.

janah

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

diṣṭyā

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

sakhe Śakatadāsa, diṣṭyā diṣṭo 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:

bhadrē Madayantike, diṣṭyā vardhase bhrātur Mālāṭi-labhena dear Madayantikā, you are congratulated (I congratulate you) on your brother’s winning of Mālāṭi
[The causative of vṛdh thus has the same construction as the English ‘congratulate’ and is used where the simple verb cannot be (as it can in the previous example): tāṃ dīṣṭā vardhitavān asi ‘you congratulated her’.

Denominative verbs

Denominative 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 denominative.

The most usual type of denominative 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 namas ‘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-denominative alternatives to the specialised denominatives 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 denominatives with lengthened ā. These latter are usually intransitive and conjugated in the ātmanepada, and may correspond to a transitive form in ayati: so from śithila ‘slack’, śithilayati ‘slackens (trans.), makes loose’ and śithilāyate ‘slackens (intrans.), becomes loose’. More rarely, another type of denominative is found which lacks the ya suffix: thus from utkāntha ‘[having the neck raised:] eager’, utkāntihathe ‘longs for, is in love with’.

Examples of denominative verbs which, because of their accent, are classed as class X verbs have been given in Chapter 7. Another such example is mantr (X mantrayate) ‘takes counsel’, which is really based on mantrah ‘counsel’, the latter deriving in turn from the root man ‘think’. The absolutes of
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’, rūpavatta ‘more beautiful’, etc. One of the most characteristic types of formation involves a strengthening to vṛddhi grade of the first syllable of the stem and the addition of a suffix, most usually a or ya. Stems ending in a or ăn 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, paurah ‘citizen’. From puruṣah ‘man’, pauruṣa ‘manly’; as a neuter substantive, pauruṣam ‘manliness’. From a consonant stem, tapas ‘religious austerity’, tāpasaḥ ‘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’, vaidyah ‘physician’. Where sandhi has reduced the prefix vi to vy in the original noun, it is expanded by vṛddhi to vāya: thus vāyakaraṇam ‘analysis, grammar’, vāyakaraṇah ‘grammárian’.

Two types of formation are especially noteworthy:

1. Many patronymics (‘son or descendant of’) are formed with vṛddhi and the suffix a: Saubhadrah ‘son of Subhadra’; Māricah (Kaśyapa) son of Mārici; Daivodasa ‘descended from Divodāsa’. Stems ending in u usually make guṇa of this vowel as well as vṛddhi of the initial syllable: Pauravah ‘descendant of Puru’. The feminine of these forms is always in i: Draupadī ‘daughter of Drupada’. Instead of patronymic value, the forms may sometimes bear the sense of ‘king’ or ‘leader’: Saibyah ‘king of the Sibis’; Vāsah ‘(the god Indra) chief of the Vāsus’. And there are yet other kinds of relationship which may be similarly expressed—thus Saivah ‘follower of the god Śiva’.

2. From adjectives and substantives, neuter abstract substantives are often formed by vṛddhi and the suffix ya. So adhika ‘superior’, adhikyam ‘superiority’; sādṛṣa ‘like, similar’, sādṛṣyam ‘likeness, similarity’; vi:manas ‘despondent’, vaimanasyam ‘despondency’; sujanah ‘good person’, saujanyam ‘benevolence, kindness’; pānditaḥ ‘scholar’, pāṇḍityam ‘learning, scholarship’. Although both types of formation (and especially the latter) are fairly productive, the above remarks are intended merely to be explanatory: vṛddhi derivatives are listed in the vocabulary
Vocabulary

agni m. fire
añguli f. or añguli finger
añjali m. the hands joined together (in salutation or for alms)
atikranta [gone beyond:] past, bygone
atidaruṇa dreadful
atyudāra proud, noble
anu-rūpa conformable, suitable, proper
anvita accompanied by, full of
aparāgaḥ disaffection
aśpūrva unprecedented, strange
arthaḥ meaning
avagrahaḥ obstacle, restraint
aviviṣayaḥ [non-sphere:] matter beyond the scope (of)
ākhyā appellation, name
ātapaḥ heat (esp. of sun)
ātma-jā [born of oneself:] daughter
āyuśmanta long-lived (see p. 112)
āśrama-padam site of hermitage, hermitage
āsanna near; ifc. beside
ugra fierce
utsuka eager; utsúkaṁ eagerness
upakárāḥ help, aiding (of)
upajapaḥ instigation to rebellion, 'overtures'
upapanna suitable, possible
ṛṣi m. seer
Kanvah pr. n.
gāthā verse (esp. in the ṛg metre)
guru heavy; m. teacher, elder, senior, guardian
cetas n. mind, heart
-jña ifc. knowing, aware of, recognising
tatrabhavant His Honour etc.
(tatrabhavati that lady 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
Pundarikāḥ pr. n.
prakṛti f. nature, disposition; pl. subjects (of king)
pranidhi m. (secret) agent
pratijñā promise
prahṛṣṭa delighted
bakulaṁ bakula-tree blossom
bhumānāḥ respect
brahman n. (religious) chastity
bhagavant reverend (sir) (see pp. 116-17)
bhadra good; m. voc. my good fellow
bhavanam house, residence
bhavant you (see pp. 116-17)
Bhūrivasu m., pr. n.
mandāraḥ, mandāra:vrksakah coral-tree
mahiman m. greatness
Mahā:endraḥ [the great] Indra
māla garland
mṛgaya hunting, the chase
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yath»_ôkta</td>
<td>as stated, as described</td>
</tr>
<tr>
<td>rathyā</td>
<td>[carriage]-road, street</td>
</tr>
<tr>
<td>ramañïya</td>
<td>attractive</td>
</tr>
<tr>
<td>lajja</td>
<td>shame, embarrassment</td>
</tr>
<tr>
<td>lekhaḥ</td>
<td>letter, epistle</td>
</tr>
<tr>
<td>valaya</td>
<td>m./n. bracelet; circle, enclosure</td>
</tr>
<tr>
<td>vikramaḥ</td>
<td>valour</td>
</tr>
<tr>
<td>vighnah</td>
<td>obstacle, hindrance</td>
</tr>
<tr>
<td>vibhūti</td>
<td>f. splendour, wealth; pl. riches</td>
</tr>
<tr>
<td>vivasvant</td>
<td>m. [the Shining One:] the sun</td>
</tr>
<tr>
<td>viṣam</td>
<td>poison; viṣa-kanyā poison-girl</td>
</tr>
<tr>
<td>Viṣṇuṣārman</td>
<td>m., pr. n.</td>
</tr>
<tr>
<td>vismayah</td>
<td>astonishment</td>
</tr>
<tr>
<td>velā</td>
<td>time (of day)</td>
</tr>
<tr>
<td>Vaideha</td>
<td>belonging to (the country of) Videha</td>
</tr>
<tr>
<td>vyasaṇam</td>
<td>weak spot, weakness</td>
</tr>
<tr>
<td>vyāpāraḥ</td>
<td>occupation</td>
</tr>
<tr>
<td>śatru</td>
<td>m. enemy</td>
</tr>
<tr>
<td>śāśvata</td>
<td>(f. i) perpetual</td>
</tr>
<tr>
<td>sakhe</td>
<td>voc. of sakhi m. friend</td>
</tr>
<tr>
<td>sacivaḥ</td>
<td>counsellor, minister</td>
</tr>
<tr>
<td>samdarśanaṁ</td>
<td>sight, beholding (of)</td>
</tr>
<tr>
<td>samnihitṛa</td>
<td>present (as opp. absent)</td>
</tr>
<tr>
<td>samāgamaḥ</td>
<td>meeting with, union</td>
</tr>
<tr>
<td>sampphāvyā</td>
<td>credible</td>
</tr>
<tr>
<td>sammardah</td>
<td>crush, encounter, throng</td>
</tr>
<tr>
<td>sādhu</td>
<td>good; n. sādhu bravo!</td>
</tr>
<tr>
<td>sutā</td>
<td>daughter</td>
</tr>
<tr>
<td>Saudhātaki</td>
<td>m., pr. n.</td>
</tr>
<tr>
<td>hetu</td>
<td>m. motive, ground for (loc.)</td>
</tr>
<tr>
<td>homāḥ</td>
<td>oblation, sacrifice</td>
</tr>
<tr>
<td>anu + sthā</td>
<td>(I anuśṭhāti, p.p. anusthita) carry out, perform, act</td>
</tr>
<tr>
<td>anu + surī</td>
<td>(I anusmārati) remember</td>
</tr>
<tr>
<td>abhi + dhā</td>
<td>(III abhidhāti, p.p. abhihiṭa) say, speak</td>
</tr>
<tr>
<td>abhi + vad</td>
<td>caus. (abhivādayate) greet</td>
</tr>
<tr>
<td>ā + diś</td>
<td>(VI ādiśati) order, proclaim</td>
</tr>
<tr>
<td>ā + sāṅk</td>
<td>(I āsāṅkate) fear, doubt, be afraid</td>
</tr>
<tr>
<td>utkanāthate</td>
<td>denom. long for, be in love with (gen.)</td>
</tr>
<tr>
<td>upa + labh</td>
<td>(I upalabhate) acquire, ascertain, discover</td>
</tr>
<tr>
<td>upa + sthā</td>
<td>(I upatiśṭhate) stand near, be at hand</td>
</tr>
<tr>
<td>kṣam</td>
<td>(I kṣamate) be patient, endure</td>
</tr>
<tr>
<td>gam caus.</td>
<td>(gamayati) spend (time)</td>
</tr>
<tr>
<td>tarj caus.</td>
<td>(tarjayati) threaten, scold</td>
</tr>
<tr>
<td>dah (I dahati)</td>
<td>burn</td>
</tr>
<tr>
<td>ni + kṣip</td>
<td>(VI nikṣipati) throw, cast into (loc.); place, deposit</td>
</tr>
<tr>
<td>ni + vid</td>
<td>caus. (nivedayati) report, inform someone (dat./gen.) of something (acc.)</td>
</tr>
<tr>
<td>ni + vrīt</td>
<td>(I nivarṇate) go back, return</td>
</tr>
<tr>
<td>pari + vrīdh</td>
<td>caus. (parivardhayati) cause to grow, tend (plants)</td>
</tr>
</tbody>
</table>
prati + budh (IV pratibudhyate) wake up (intrans.)
pri + 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; + diśtyā: see chapter text
sam + car (I saṃcarate) walk, stroll
sam + diś (VI saṃdiśati) command
sam + r (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?
tatah thereupon, then
nāma (often used as an emphatic particle) indeed etc.
nis ibc. without, lacking (see chapter text)
prāk previously, before
prāyeṇa generally
bahuṣah often
yathā ibc., see chapter text
sa ibc., see chapter text
saṃprati now
hi assuredly

Exercise 9a किमुक्तवानसि १२। संप्रति निवर्तन्ये वयम् १२। कृताङ्गतः प्राप्यति १३। सर्वनिपिन्दये व: १४। सखे पुष्परोक चतुदनुरूपं भवत: १५। यावधुपस्यतं होवेलं गुरवे निवेदयामि १६। कविलियांत्वमिव विस्मूलावस्मयिः १९। परवनो वध विस्मयेन १८। आर्य अपि शारीर्यसनुपुपलम्यू १९। तत्किलित्याशुक्ले १९। अहमुना चावशिष्यनुकल्लामिः १९। भगवन् न खलु काविलियवयशो नमू वीपमाम १२। बुद्धज्ञाता ससीमकुल्य जयचित्तिः १३। साधु सखे भूरिवसो साठू १९। किमवं प्रतिवदुः सप्तिमवतानु १५। अथ सा सत्तंबवी किमांख्यस्य राजसः पल्ली १२। भर अधिप्रवेशसु सुहदस् को हेतु: १७। परवसी खलु तत्त्ववसो न च सन्निविश्वूर्णः १५। दिभ्या धर्मपवीतसमागमेन पुनुमुखसद्भदने चायाश्वर्यः १९। तत्किलित्याशुक्ले सलेखः पुरुषः कुरुमुदुः प्रस्वापितस: १५। तत्त्ववस्थानः शाझ्ये ब्रह्मणे बवते: द्वन व । सक्षी तस्याल्पेति कथमेति १२। ममापि जायसुतामुष्मयेष मृगया प्रति निवस्युक्ते रेष: १२। अथि चतुर्गुप्तोऽष
Exercise 9b Use the past active participle where appropriate. ‘You’ when preceded by an asterisk is to be translated by bhanvant.

1 Is (your) austerity without hindrance? 2 Friend Makaranda, are you in love with Madayantika? 3 But where did Mālatī see Mādhava before? 4 Lady, a shameless Lakṣmaṇa herewith [eṣah] salutes (you). 5 What do *you [pl.] say? 6 Mālatī 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 [vṛttantah] of (my) first sight of Śakuntalā. 10 Reverend Arundhatī, I Śraddhavāja (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 Parvateśvara 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 Cānaka’s faults which are grounds for disaffection. 20 Friend, the sun burns without restraint, as cruel as fate. 21 Bravo, Vṛśala, 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 [jīva] 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 i and u, strī; stems in in; present participles in ant, mahānt; imperative (para. and ātm.) of ni

Stems in i and u

Polysyllabic stems in i such as nadi were introduced in Chapter 7. The declension of the few polysyllables in u 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 i and u: these in effect are like consonant stems, with i/u changing to iy/uv before vowels (though they have the option of the special feminine endings ai, āḥ 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’, pravṛttibibhatsā kimvadantu 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 i/u monosyllables and determinatives formed with verbal roots in i and u 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 sūdhi ‘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 ini; the feminine adds i—thus dhanini.

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 svamin ‘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 pātaḥ ‘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 bhogah ‘enjoyment’ contrasts with the palatal of bhojin ‘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. nāgaragāmī mārgaḥ ‘the road going to the city’. The difference is conveniently illustrated by the phrase Candragupta-ānuyāvinā rāja-lokenā ānugamyamanah ‘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’, sāṃs ‘proclaim’:

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

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

kim Kanva-samdeśa-harinaḥ sa shiftākās tapasvinah? ascetics
with women, bringing a message from Kanva (you say)?

aye, daksinena priyā-carana-nikṣepa-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 *an), and the feminine (and the neuter dual form) is anti (not *atri). (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 aṭi (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 aṭ: note that as a further consequence the nominative singular masculine (as well as neuter) in these verbs ends in t not n, e.g. dādat ‘(he) giving’. For athematics, the ātmanepada termination is ānā 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 Karāla-ayatane Mālatīṃ upaharan Aghoraghaṇṭaḥ kṛpāṇapāṇir Mādhavaṇe vyāpāditah some time ago, it seems, while (engaged in) sacrificing Mālatī in the temple of Karāla, Aghoraghaṇṭa knife in hand was slain by Mādhava

ati:kṛpāṇah khalv amī prānāh, yad upakāriṇam api tātam kv> āpi gacchhamtam ady> āpi n> ānugacchanti that life (of mine) is indeed extremely niggardly, in that even today it does not follow (my) father, although he was my benefactor, as he goes somewhere (the father has died)

vanāṃ gatena mayā kā cid aśaraṇyā vyaktākārpanyā> śru mūncantī 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 implication, that of responsibility, ‘doing B by virtue of doing A’, deserves special mention. It may usually be turned in English by the translation ‘in/by (doing etc.)’:

ātmanā kṛto >yam dosah Saṃjīvakam Piṅgalakasakāsasam ānayatā it is (I) myself, in bringing Saṃjīvaka to Piṅgalaka, who have done this mischief

evam atidurmanāyamānaḥ pīdayati mām vatsah the dear child tortures me by being so miserable

The verb as ‘be’ forms a present participle sant, feminine satī, 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. prasannaṃmanasā 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 mahāti, the nominative singular masculine mahān. The stem form for karmadhāraya and bahuvrīhi compounds is mahā, for others mahat.

**enam**

enam is an enclitic pronoun, occurring only in the accusative (enam, enām, enat; enau, ene; enān, enāh, 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, dhanī; 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 kim occurs quite often: not, of course, in the animate sense of ‘who(m)’, but capable of qualifying a substantive of any gender—as in kimvyāparah ‘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 mahārājaḥ ‘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!’, paritrāyasya naḥ ‘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:

śūtā, prerayā āśvān driver, start the horses

māsī-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 Viṃadhaugṛpta, tvam anena aṁv āhitundikacchadmaṇā punaḥ Kusumapuraṃ eva gaccha Viṃadhaugṛpta my friend, you are to go back again to Kusumapura in this same disguise of a snake-charmer

vatsa, ciraṃ pṛthivim pālaya my child, long may you protect the earth

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

ārye, tiṣṭhatu tavād ājāma-niyogā good (wife), for the moment [let the entrusting of orders stand:] never mind what orders I have for you

atraḥbhavati tavād ā prasaṃd 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:

bho bhos tapasvinah, tapo-vana-samniḥita-sattvarakṣanāya sajītibhave bhave 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 sthīra bhāva ‘be firm’. The second person forms of as are rare, but the third person forms are freely used and, of
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:

\[ \text{nanv idānim eva mayā tatra Kalahamsakah preṣitah 'pracchānnavam upagamyā Nandanāvāsā-pravṛttim upalabhavā' eti why, I have just now sent Kalahamsaka there, [(saying) 'after approaching stealthily find out events in Nandana’s house'] to find out discreetly what has been happening in Nandana’s house} \]

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: alaṁ śokena ‘do not grieve (any more)’. But in other circumstances, probably commonest is the use of the gerundive (Chapter 12):

\[ \text{Viṣāla, saViṣam ausadham—na pātavyam Viṣāla, the medicine’s poisoned—don’t drink it} \]

**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 tvam (neuter) and tā (feminine, this latter normally restricted to occurrence after a stem ending in a short vowel, usually a): so pāṇḍitavam and pāṇḍitatā ‘learning’, or more explicitly ‘being a pāṇḍit’. These suffixes may be added not merely to simple words but also to whole compounds: e.g. ramanīyaḍarsana ‘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: niṣ-pāṇḍitya means ‘(who is)
without scholarship; niś_panditatva would be a very improbable formation with the same meaning; but niś_pandita_tva means 'the state of being without a pandit', as in the sentence lajjayati grāma-nivāsino niś_pandita_tvam 'being without a pandit 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 mām prayojana-śūrūṣā mukharayati that is why the desire to learn [śūrūṣā] of (your) motives is making me [talkative:] so persistent

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

rājnām tu caritārtha-tā pi duḥkhaḥ-ōttar aiva 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 Ausānasāyām danda-nitau catuḥśaṣṭryāinge jyotih-śāstre ca param prāvīnyām upagataḥ and he has attained a high proficiency in the political science of Uṣanas 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 idānīm rāj-ārtha-tām āpadyate that now [arrives at king-property-ness:] becomes the property of the king

Hence the common idiom for 'he dies', pañcatvam 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 nī 'lead', can be used in the sense of
producing a certain condition in someone or something, i.e. ‘making A [into] B’:

loke gurutvaṃ viparītataṃ ca
svaçeśṭitāny 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 commentary discussing an author’s use of the term vyavahāra ‘litigation’ in the plural says tasya āneka-vidhān tvam darśayati bahuvacanena ‘he shows by the plural the severalsortedness 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 āasty eva dhvaniḥ, prasiddha prasthāna-vyatire-kinah kāvyapra kārasya kāvyatva-hāneḥ [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 dis¬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. balanâm kusum-âvacayah ‘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:

suhrt-sampâdita-tvât sâdhuta-raiphalo me manoratha-h [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 tà is less usual here than tvam or a vṛddhi derivative. But it is common enough in the instrumental, another case which is used to express cause (‘by (reason of)’):

asau punar abhinivâsâ-yâ drsã Mâlatî-mukh-âvalokana-vihasta-â-tayâ vişamâvârâcito-aïkâ: bhâgãm tâm eva bahu manyamânâ ‘mahan ayam prasâda’ iti grîhitavati 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-Mâlatî’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 nîpa-dârsanâya ‘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’, prayojan-otpattau ‘if/when/as the need arises’. The addition of api gives concessive force: kula-kṣaye >pi ‘[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 kidrśa, is more usually represented by the particle aho ‘oh!’ followed by a substantive in the nominative case:

aho samvaranam what duplicity!
aho râga-parivâhinî gîthi [oh the song overflowing with passion/ ‘musical mood’:] what an impassioned sōng!
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 ta, or a vṛddhi derivative, rather than tvam:

ahō vaidagdhyām [oh the cleverness] how clever (she is)!

ahō 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:

ahō vyabhṛā diśāḥ what a cloudless sky! or how cloudless the sky is!

ahō diśām vyabhṛatā how cloudless the sky is!

ahō cesta-pratirūpikā kāmiṇja-manovṛttīḥ how like to the deed (itself) is a lover’s imagination!

‘Containing’

The word garbhaḥ ‘womb, foetus’ occurs at the end of a bahuvrihi compound with the sense ‘having inside, containing’: e.g. dhanagarbham bhāndam ‘box containing money’; or, as a sentence, ‘the box has money in it’.

Verbal nouns in ti

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

āncaλaḥ  border (of dress)
atiśaya  surpassing
an:adhyayanaṁ  [non-studying:]
   holiday from lessons
apathyya-kārin  [doing what is
   unwholesome (to king):] traitor
apavāḍin  decrying
aspramādin  [not negligent:]
   vigilant
abhiyogah  intentness, preoccupa-
   tion
avayavah  portion, particle
asuraḥ  demon
ādeśaḥ  command
āyudham  weapon
āveśaḥ  attack (of emotion)
utsarpin  high-soaring
utsāhaḥ  enthusiasm
upagrahaḥ  conciliation, winning
   over
uparodhanam  besieging (of)
upādhyāyah  teacher
eka  prom. adj. one, alone
enam  see chapter text
kalakalah  disturbance, noise
kārin  doing
kāryaṁ  affair, business
kidrśa  (f. 1) of what kind? of
   what kind! what (a)!
kiśipati  m. king
kiśipra:kārin  [swift-acting:]
   precipitate
;garbha  see chapter text
grhaṁ  quarters, chamber
grha-janaḥ  family (more partic-
   ularly wife)
cakravartin  m. emperor
danḍaḥ  stick; punishment
darsaniya  attractive
darśin  seeing, that see
dīś (dik)  f. cardinal point, region
   (of sky); pl. sky, skies
duḥṣīla  irritable
duṣatman  vile
dṛḍha  firm
Nandanaḥ  pr. n.
nir_daya  pitiless
nrpaḥ  king
nyāya  regular, right
pakṣa-pāthin  on the side of,
   partial to
paḥkti  f. row, line
Pañcavaṭi  name of a place
paṭaḥ  cloth, robe
pati  m. lord (of)
parijanaḥ  attendant, servant
pipilikā  ant
paurah  citizen
pratijnā  promise, assertion
pratividhānam  precaution,
   countermeasure against (gen.)
pratyavāyah  reverse, annoyance
pratyāsanna  near, at hand, about
pratyutpanna  prompt, ready
pratyutpannaḥ:mati ready-
   witted
prabhūta  numerous
prārthanā  longing
Candanedasah  pr. n.
chidraṁ  hole, chink
tapasvin  m. ascetic
tiksna  sharp, severe
tiksna:rasah  [sharp liquid:]
   poison
tiksna:rasa-dāyin  [poison-
   giving:] poisoner
tirtham  ford, sacred bathing
   place
taikṣṇyam sharpness
trikālam [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
mleccha barbarian
rakṣas n. devil
vayas n. youth, age
Vasiṣṭhah pr. n.
vidhā kind, sort;
vidhā such as
vimardah conflict
vivekah discrimination
vihārin roaming
vyagra engrossed, intent
śayanaṃ repose, sleeping;
śayana-grham bed-chamber
śārad f. autumn
śīṣta learned; śīṣṭ-āṇa-
dhyayanaṃ holiday in honour of learned (guests)
śūnya empty, devoid (of)
śokāḥ grief
bātu m. young brahmin (student); fellow (used contemptuously)
balam force, strength; sg. or pl. (military) forces
balāt forcibly
bahu many
bhaktam food
bhakti f. devotion, loyalty
bhāvin future, imminent
bhittī f. wall
bhīru fearful
madhura sweet
śobhā brilliance, beauty
śreṣṭhin m. eminent businessman, merchant
sakhi [female] friend; wife of one's friend
samayāḥ occasion, season
samādhi m. concentration
[religious] meditation
saṁbandhah union
saṁbhṛta assembled, prepared; augmented
sarpaḥ snake
salilam water
sahabhū inherent, natural
sāmndhyam presence
sā-āvadhāna careful
siddhi f. accomplishment, success
suraḥ god
suhṛtmaḥ close friend
stī 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
ākulayati denom. confuse, disturb
ā + kṛṣ (I ākāṛṣati) drag, draw
ā + pad (IV āpadyate, p.p. āpanna) attain, come to
ut + pad caus. (utpadayati) cause to arise, cause
ut + vešt caus. (udveštayati) unwrap, open (letter)
khel (I khelati) 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 + grah (IX nigṛhṇāti) repress, restrain
ais + gam (I nirgacchati) go away, retire from (abl.)
pari + tuṣ caus. (paritoṣayati) make satisfied, tip, reward
pari + trai (I parirāyate) rescue, save
pari + pāl (X paripālayati) guard, preserve, keep intact
pari + bhramś (IV paribhrāṣyate, p.p. paribhrāṣṭa) fall, drip, slip
pari + hṛ (I pariharati) avoid, shun, resist
prati + as (IV pratyasyad) cast aside
pra + stha (I pradsthate) set forth
bhanj (VII bhanakā, p.p. bhagna) break, shatter
mudrāyati denom. stamp, seal
vand (I vandate) venerate, worship
vi + jñā caus. (vijnāpayati) say politely, request, entreat, beg
vi + srj caus. (visarjayati) release, dismiss
vi (X vijayate) fan
sam + stambh (IX saṃstabhāvata, absol. saṃstabhya) make firm, sustain, compose
ataḥ from this
ahoh bata oh alas!
kila apparently, it seems that
tā, tvam abstract noun suffixes; see chapter text
bhol (in calling) oh! ho! (irreg. sandhi bho before vowels and voiced consonants)
saṃpratam now, at once

Exercise 10a पश्च माधवस्यावस्याम् १७। महत्रिविषादे वर्तिते ते सचीजनः
११। इवं तत्रतुप्प्रस्ततित्वं स्त्रीणाम् १३। अहो दर्शनिवाचन्यराजः
१४। गुरुरूपणवितबं १५। भो: ऋषिनिन्द्र चन्दनवस एवातप्याकरिषु तीव्रात्मक्षो राजा १६। अनुभवु रजाच्याकरिष्यस्य फलम्
१७। प्रत्यास्तः किल पुगाविविहारी पार्थ्यो हुःबन्त्व: १८। रचयता भवनात् १९। भोस्स्पर्शन् चिन्तयामापि न खलु स्तीकरणमत्रवस्तः स्मरामि २०। सधे माधवं दूढ़प्रतिस्थो भव २१। अहो निर्देशता दुरास्माना पौरागाणम्—अहो रामायर्य राजः कयिकारिता २२। भयवनमथु
कुलासे कुपूरामथुपर्य सततासाहविषयतः २३। नु भवत्व: पटाक्षलेखित्वृ वीरचतवाम्
२४। भयोस्साह: कुलो अस्सम मुग्यापवादिना माधवेन २५। अहो बस कोदशी
Exercise 10b 1 Look, Your Excellencies. 2 What valuable jewel! 3 She stands gazing. 4 This lady must hurry. 5 Says that-see-past-present-and-future have proclaimed [a+diṣ] a conflict-(between)-gods-and-demons (to be) imminent. 6 Being king has many annoyances. 7 [It is from this:] That is who (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 Restrained your attack of grief and follow me. 12 It is preoccupation with affairs, dear child, that is disturbing us, and not [punār] the irritability towards pupils natural in a teacher. 13 Though I am resisting [pari + hr], love of Pañcavatī seems to draw me forcibly. 14 How sweet is the sight of these girls! 15 Citralekha, get Urvasī to hurry. 16 The gods (do) have the fearfulness of the meditations of others. 17 The longing of great (men) is of course [high-soaring:] for higher things. 18 Once let our forces set forth to besiege Kusumapura. 19 (Being) partial to your merits, I have forgotten the merits of my master. 20 Priyāvadaka, 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 worshipping the water. 22 Be careful, dear child. 23 Because (my) mind is engrossed in affairs and (my) agents numerous, (I had) forgotten. 24 Noble Jājali, you too go back with the servants: Bhāgurayana alone shall attend me. 25 How surpassingly lovely the sky are, their wealth of beauty augmented by the autumn season. 26 Then, seeing a line of ants emerging from a [ekā hole in the wall carrying] [grhitā] particles of food, (he) grasping the fact [grhitā artha] that [eti] the chamber had many 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 vṛddhi or guna grade (kartārām, pitārām: cf. rājānam); a weakest grade with the stem in consonant form (kartra: cf. rājā); and a middle grade with the stem in vocalic form (kartrbhiḥ: cf. rājabhīḥ <*rājbhīḥ).

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 kāntān, śucin, etc., an accusative plural in fn (f. -fh); and by analogy with kāntānām etc. a genitive plural in -ṛnām. (These formations create the long alternant of syllabic ṛ, which is not part of inherited Indo-European phonology.)

As with an stems, the nominative singular takes vṛddhi 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 tr for tum. The suffix of agent nouns is always inflected with vrddhi in the strong grade: netaram 'leader' acc. (cf. Latin amātorem). A derived feminine is made with the suffix i: netri 'she who leads'. Neuter forms on the analogy of the neuter of suci etc. are theoretically possible but not very common.

Nouns of relationship normally take guna in the strong grade, and may be feminine as well as masculine (in which case the accusative plural ends in ū恒); napat 'grandson', bhartr 'husband' and svasr 'sister' are exceptional in taking vrddhi. Thus pitaram, mātaram, but svasāram (cf. Latin patrem, mātrems, but sorōrem). The dual form pitarau means 'parents'. The suffix ka may be employed when one of these nouns occurs at the end of a bahuvrihi compound: mṛta-bhārtṛ-kā '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: varṇāsramāṇāṁ rāṣṭā 'protector of (all) classes and conditions (of men)'.

The agent noun in tr 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 nāyakaḥ as well as by netr. 'Potter' ('pot-maker') may be translated by kumbha-kāraḥ or possibly kumbha-kṛt, but not by kumbha-kartr. Noun phrases will often be represented by a compound ending in the suffix in, e.g. upatyākaś-rāṇya-vāsināḥ '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 netā jana upaisyati 'a person will come [as guide:] to guide (you)', or the following:

tvādṛśāṁ punaḥ pratipakṣ-oddhareṇa sambhāvya; śaktim abhiyoktāram āsādyā kṣipram enam parityajya tvāṁ ev aśrayante 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:
kartāsmi ‘I am to do’, kartā ‘he/she is to do’. Three features
distinguish the tense formally from a straightforward deploy¬
ment 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 smah ‘we are to do’; and a
direct object appears in the accusative, not in the genitive
(kumbham bale kartārau ‘the two girls are to make a pot’).

The tense is used especially for events fixed for a particular fu¬
ture 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 tr is the neuter suffix tra denoting the
instrument used by the agent. Thus pātr ‘drinker’, pātram ‘[that
which is a drinker’s (when he drinks):] drinking-vessel’. Sim¬
ilarly, astram ‘[instrument of throwing:] missile’, gātram ‘[in-
strument of movement:] limb’, śastraṁ ‘[instrument of cut¬
ing:] knife’—this last to be carefully distinguished from
śastram ‘[instrument of instruction:] treatise’.

The suffix occurs in other Indo-European languages. Thus
Greek ἀρότρον, 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, com¬
prising a present indicative, imperfect, imperative and optative,
and a participle in māna. [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, ciyate ‘is heaped’; śru, śrūyate ‘is heard’.

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

Final r becomes ır generally, but ır after a labial: kr, krıyate ‘is scattered’; pr, pıryate ‘is filled’.

Roots liable to sāmprāraṇa display it here: vac, ucyate ‘is told’; grah, grıhyate ‘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’; nāyyate ‘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:

\[
\text{tat ko nu khalv evam niṣīdhyate then who can it be (whom I hear) being thus checked?}
\]

\[
\text{vatse, uparudhyate me tapovan-ānusṭhānam dear child, my duties in the ascetic grove are being hindered (to specify by you would strike a jarring note)}
\]

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:

\[
\text{niyatam anaya samkalpa-nirmitaḥ priya-samāgamo -nubhūyate assuredly she is experiencing an imagined union with her beloved}
\]

\[
\text{Priyamvade, kasya ēdam uśīr-ānulepanam mrṇālavanti ca natīni-dalāni nīyate? Priyamvadā, to whom are (you) taking the uṣīra ointment and the lotus leaves complete with fibres?}
\]
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, vaiklavyam 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):

anubhūyatām tarhi narapati-kopah experience, then, the king's anger

Raivataka, senāpatis tāvad āhūyatām 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 anuṣṭhīyatām then what else [must be performed:] do you wish done?

The Sanskrit passive may be used impersonally in the third person singular:

purastād avagamyata eva [from there on, it is quite understood:] I can imagine the rest

dattapūrvā ēty 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 śūyatām ['let it be heard']. Similarly, āsyatām or upaviṣyatām 'be seated'.

ayi bhinnārtham abhidhiyatām ah, speak plainly

sukham sthiyatām remain at your ease

Śāṅgarava, jñāyatām 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:

\[
\text{mahā-tavi-madhye śītal:-ōpacāraṁ racayatā mahī-surena parīkṣya} \text{āmānāḥ śīlayāṁ śayitaḥ kṣānām atiśham} \text{ in the vast forest I remained for a moment lying on a stone while being examined by the brahmin who applied cooling remedies}
\]

**Locative absolute**

Analogous to the ablative absolute of Latin (or nominative absolute of English), there is in Sanskrit a locative absolute. So कāle शुभे प्राप्ते '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 सांत 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': तस्मिन दाह्यामाने 'as it was burning'. An impersonal passive is not uncommon: तत्त्वा नुष्ठिते '[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 āpi adds a concessive force: अपराधे कर्ते āpi 'though an offence be committed'; evam uktē āpi '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: evām samatikrāmatsu divaśeṣu '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-vrihiś—e.g. śoka-saṁvignaṁ-mānasāḥ '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 vāyasyam drśṭvyā 'after seeing (his) friend' rather than drśte vāyasye, if the subject of 'see' is also the subject of the main sentence. We are left with instances like:

\[
\text{bhōḥ śreṣṭhin, Candragupte rājany a-parigrahaṁ chalānām}
\text{oh merchant, now that Candragupta is king, there is no welcome for errors}
\]
a\textgreek{grh}îte Rākṣase, kim utkha\textgreek{t}am Nanda-vam\textgreek{s}asya? with Rākṣasa 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 Rākṣasasyā āgrahane, or even Rākṣasasyā āgrhītave.

[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 paśyatas tasya '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 bahuvrihi, 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 sah) 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’.

Yesam prasādād idam āsīt, ta eva na sante those by whose grace this was (so), are no (more)

darvathā Cāṇakya; Candraguptayoh puṣkalat 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 sāmpratam, tatra bhavaṁ eva pramanam 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 pṛcchāmi’—‘kumāra ya āryas tam pṛccha. vayam idānīm an:āryāḥ 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’:

yāḥ kaś cid garbha-dohado >syā bhavati, so >vaśyam acirān mānayitavyah 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 kīṁ kriyāte, yā na dogdhri, 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 esāḥ 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 esā 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 apatyaṁ yatṛ āṣya paritoṣasya phalam darsayāmi? 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’.

atho ēdam ārabhyate mitrabhedam nāma prathamaṁ tantram, yasy āyaṁ 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 nagaryāṁ mahā:śmaśāna-pradeśe Karāḷā nāma Cāmuṇḍā . . . ya kila vividha:ōpahārā: priyā ēti sāhasikānāṁ pravādah there is in the city in the area of the great burning-ground (an image of) the Fierce Goddess, named Karāḷā—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 asa:dhūdarsī tatrabhavān Kaṇvo, ya imāṁ valkala-dhārane niyuńkte oh, His Honour Kaṇva is not right-seeing [who puts her:] to put her to wearing a bark-dress

kṛtāpunya eva Nandano, yah priyām īdṛśim kāmayisyate Nandana’s really lucky [who will love:] to be going to love such a sweetheart

vayam eva ātra nanu Ⱥocyā, ye Nanda-kula-vināśe pi jīvitum îjchāmāḥ 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 unāśe: pi Nanda-kul.)
Analysis of bahuvrīthis

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 viditaṃ vārttebhyāḥ paurebhyāḥ ‘from the citizens who had learnt the news’ becomes

viditā vārttā yais tebhyāḥ paurebhyāḥ 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.1, 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.1 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 kena āpy 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 11.1

<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>yah who</td>
<td>sahä be, that</td>
<td></td>
<td>aham this, asau that</td>
</tr>
<tr>
<td>kva?  } [to] where?</td>
<td>yatra where</td>
<td>tätra there</td>
<td></td>
<td>atra, iha here</td>
</tr>
<tr>
<td>kutah? from where?</td>
<td>yatahä from where</td>
<td>tätahä from there</td>
<td></td>
<td>itah from here; in this direction</td>
</tr>
<tr>
<td>» for what reason?</td>
<td>» because</td>
<td>» therefore</td>
<td></td>
<td>atah hence, for this reason</td>
</tr>
<tr>
<td>kadä? when?</td>
<td>yadä when</td>
<td>tädä then</td>
<td></td>
<td>idänim, adhunä now</td>
</tr>
<tr>
<td>katham? how?</td>
<td>yathä as</td>
<td>tathä evam } so, thus</td>
<td></td>
<td>itham, evam in this way</td>
</tr>
<tr>
<td>kidṛśa? of what kind?</td>
<td>yädṛśa of which kind</td>
<td>tädṛśa of that kind, such (a)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kiyant ? how much?</td>
<td>yāvant as much as</td>
<td>tävant so much</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kiyacciram? for how long?</td>
<td>yāvat as long as, while</td>
<td>tävat for so long</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kiyantäm kālam? } long?</td>
<td>yadi } if</td>
<td>tat etc. then</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>cet } if</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>yady api } even if,</td>
<td>tathä }pi even so,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>kāmam } granted that</td>
<td>punar } 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
atrs āntare at this juncture
kutas cida vyañjanāt 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 māttah rather than māt for ‘from me’ and so on.

The sense of the suffix is not always strictly ablative: itah 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:

samkṣēpah abridgement samkṣēpēna, samkṣēpat or samkṣēpataḥ in brief
vistaraḥ expansion vistareṇa, vistarāt or vistarataḥ in detail
prasāṅghah occasion prasaṅgena, prasaṅgat or prasaṅgataḥ incidentally, in passing
api jñāyante nāma taḥ? do (you) know them by name?
tau ca bhagavatā Vālmikinā dhātri-karma vastu tah parigṛhya poṣitau parirakṣitau ca and the revered Vālmiki, 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 tīrṇbhir nadiḥbhīḥ 'with three rivers', sōdaśabhīr nadiḥbhīḥ 'with sixteen rivers', satena nadiḥbhīḥ '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: satena nadiṁaṁ 'with a hundred [of] rivers'. Or, again, a determinative compound may be made: nadi-satena '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': go-dvayam, go-yugam, go-mithunam, etc. '[cow-pair:] two cows'.

All the numerals may be compounded attributively in their stem form: dvipaḍa 'two-footed', sataṃmukha '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.

tātah praviṣātṛ Arūndhatī Kauśalyā kaṇcukī ca then enter Arūndhati, Kauśalyā and the chamberlain (not praviṣānti)
tad idam tāvad gṛhyatāṁ abharaṇaṁ dhanuṣ ca so just take this decoration and (this) bow (not gṛhyetāṁ)
prabhavāti prāyaśāḥ kumārīnāṁ janayitā daivam ca (what) generally governs girls (is) their father and their fate (not prabhavataḥ)

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 viśrutah 'known as “Rāma”'.

'āśva' iti paśu-saṁmāneśe sāṃgrāmineśe ca paṭhyate 'horse' is mentioned in the list of sacrificial animals, and in the military (list)
The word mātra ‘measure’ is used at the end of a bahuvrini compound in the sense of ‘sharing the size of’ both literally (āṅgustha-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 dṛśta-mātra ‘no more than seen, as soon as seen’.

pravista-mātram aiva śayana-grham durātmana Cānaka-hataken āvalokitam the very moment he entered, the evil and accursed Cānaka examined the sleeping quarters.

Vocabulary

- āṅgama limb (the four ‘limbs’ of an army are elephants, chariots, cavalry and infantry)
- adhikāra authority, office
- adhīṣṭhātī m. superintending, at the head of
- antevasin [resident] disciple
- apanodanam driving away
- abhidhānam statement; appellation, name
- abhiprāya intention, inclination
- abhivyakta manifest, visible
- abhiśū m. rein, bridle
- arth-ōtsarga expenditure [of money]
- ardhaah half (portion)
- alamkaraṇam ornament
- ātmamaah son
- ānuvātrikah escort to (gen.)
- īṣṭa janaah the loved one
- ucita suitable, appropriate
- utsavaah festival
- kalatram (N.B. gender) wife
- kalika bud
- Kuśah pr. n.
- garbhah womb
- catur (stem form) four
- Candraketu m., pr. n.
- candrikā moonlight
- cāpa m./n. bow
- citta-vṛtti f. [activity of mind:] mental process, thought
- cūtalā mango-tree
- Jānaka pr. n.
- tarkah conjecture
- trayaṁ triad (of) (at end of cpd. expresses ‘three’)
- dāraah m. pl. (N.B. number and gender) wife
- divya celestial
- dipikā lamp
- duška difficult
- [to do]
- duhīrī f. daughter
- dvitīya second, another
dbhūrtaḥ rogue
dhairyam firmness
nibandhanam bond
pañāyitṛ m. hawker
para pron. adj. other, another
Parvatesvarah pr. n.
pāṇi m. hand
paunaruaktuṁ redundancy
pracalita in motion
prabhu m. master
pramādaḥ mishap
pravṛtti f. news
prāśadāḥ favour
prāṇāḥ m. pl. [breaths:] life
prārthayitṛ m. suitor
Priyamvadakaḥ pr. n.
bhaṅgah breaking; plucking
(of buds); dispersal
(of crowd)
bhāgaḥ division, portion, tithe
bhṛatṛ m. brother
madhu m. (season or first
month of) spring
Mandārikā pr. n.
maṁ m. great, vast, numerous
mahāmāṁśam human flesh
mātrī f. mother
-mātra mere, only (see
chapter)
mānuṣaḥ human being, mortal
māmakina my
Mālati pr. n.
mūrkha foolish; m. fool
medhya fit for sacrifice,
sacrificial
yamaja twin[-born]

yatā procession
yatāśa (f. l) relative adj. of
which kind, such as, just as
rakṣitṛ m. guard
ratnaṁ jewel
rājyaṁ kingdom
rāṣi m. heap
laṅka-kara(f. i) embarrassing
Lavaḥ pr. n.
lābhah profit
vane-caraḥ forest-dweller
vallabhaḥ sweetheart
Vasumdhara pr. n.
vastu n. thing, matter, subject-
matter
Vāmadevaḥ pr. n.
Vālmiki m. pr. n.
vikṛtṛ m. vendor
vicitra variegated, various
viṣeṣaṇapadaṁ [distinguishing
word:] epithet
Vairodhakaḥ pr. n.
Vaihīnari m., pr. n.
śatam a hundred
śāstraḥ treatise, law-book
ślāghya laudable, virtuous
sāṃvyavāhāḥ transaction
sāmkulam throng
sāmpradāyaḥ tradition
-sambhava ifc. arising from,
offspring of
sahasraṁ a thousand
sādhanam army
svaarṇaḥ gold; gold piece
snigdha affectionate
hastaḥ hand

srj ('VI atisṛjati) bestow
ah+ pra + hi (V anuprabhineti) send (someone after something),
despatch
ah+ mantr (X anumaantraye) 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 + apr (V avāpnoti) obtain, acquire
ava + ikṣ (aveksate) watch, watch over
ā + rabh (I ārabhate) undertake, begin
ās (II āste) sit, stay, remain; āsāṃ ās remain silent
ā + hve (I āhavyati pass. āhūyate) summon, call
ih (I ihate) long, for, desire
upa + kāp caus. (upakālayati) equip; assign
upa + ni (I upanayati) bring
kri (IX kriṇāti) buy
jāā (IX jānāti) know, learn, find out
dā (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 pariyajati) leave, abandon
pari + raks (I parirakṣati) protect, save, spare
pra + cā (V pracānoti) accumulate (the pass. corresponds to the
English intrans.)
prati + śru (V pratisrṇoti) promise
rakṣ (I rakṣati) protect
vi + ghat (I vighatate, p. p. vighatita) become separated
vi + muc (VI vimuṇcati) release, loose
vi + śram (IV viśrāmyati) rest, cease, take a rest
vi + srī (VI viśṛjati) discharge, release
vi + ikṣ (I viṅkṣate) discern, spy
vi + ava + hṛ (I vyavaharati) act, behave towards (loc.)
sam + r caus. (samarpayati) hand over
sam + bhū caus. (saṃbhūvayati) conceive, imagine
stu (II stauti) praise

an̄jantam [without interval:] immediately
ayi ha! madhyāt from the middle of,
āyī ha! from among
ekādā at one time, once mṛṣā vainly
kim ca moreover vihāya [‘having left
kīm ca moreover behind:’]
cirasya after a long time beyond (acc.)
tathā in that way, thus, so sarvathā in every way,
prasāṅgatah in passing altogether, totally
Exercise 11a

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. Lātavya, call Urvāṣī. 11. Oh, this is the decoration which I removed from my-own-person and sent to Rākṣasa. 12. Ha, dear child [?:] (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 Rākṣasa’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-Kāmandakī's-friend, Mādhava, (here) to haw 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 [cāpa; 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 guna 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 atmanepada 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 consonantalisation of i (yanti ‘they go’). The inflexion of dvīṣ ‘hate’ illustrates some of the sandhis of final š: thus š + s = ks; š + dh = ddh.

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/th 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: bravītu ‘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/śrṇo (on the basis of a more primitive form of the root, śṛ): śṛṇośī ‘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: śṛnu ‘listen’; śṛṇumāḥ or śṛṇmah ‘we hear’. Roots ending in a consonant (a) must add hi in the imperative, (b) must change nu to nūv before vowels: āpnuhi ‘obtain’; āpnuvantī ‘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 karo, 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 ātmanepada 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 à becomes e: da, deya ‘to be given’. Final i/i strengthens to e: ni, neya ‘to be led’. Final u/u strengthens to av or to āv: śru, śravya or śravya ‘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: suc, śocya ‘to be mourned for’; bhid, bhedya ‘to be split’; drś, drśya ‘to be seen’; gam, gamya ‘to be gone to’; but vac, vācyya ‘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 unstrengthened and add a connecting t: so śrutya besides śravya and śravya, kṛtya besides kārya.

Derivative stems drop aya before adding ya: vārya ‘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: kṛ, karaṇya ‘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 turn 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 iṣat ‘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 bhavadbhīr draṣṭavyaḥ ‘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 anīya, and particularly the former, tend to have a
wider, more characterising sense: thus anirvāṇyam khalu 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 draśṭavyā. These forms are thus far more likely than
the tavya form to be used as simple adjectives—e.g. ślāgya
'praiseworthy', śočaniya '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. anantarākaraṇiya '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 drṣya 'visi-
ble' and prayatna-prekṣaṇiya 'to be discerned with difficulty'.

ari-balaṁ ca vihata:vidhvastaṁ strī:bāla-hārya:sastram
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 durga-saṁskāra ārabdhavye '(at a time) when for-
tifications 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 gamya, gamaniya 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, Kāmandakyā śī na khalv ataḥ param...
 jīvitavyam why Lavaṅgikā, Kāmandaki too shall cer-
tainly not live any longer (lit. it is not to be lived by
Kāmandaki 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:

\[ \text{tad bhagavati Godāvari, tvayā tatra sāvadhānāya bhavitavyam} \] so venerable Godāvari, you must be watchful in the matter

\[ \text{visrāntena bhavatā mam anīyasmīn anāyāse karmaṇī sahāyena bhavitavyam} \] 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:

\[ \text{vyaktam āhitunḍikā-cchadmanā Virādhagupten ānena bhavitavyam} \] this (person) must obviously be Virādhagupta disguised as a snake-charmer

\[ \text{aye dhīra:prāśantāḥ svarah—tat tapasvibhir bhavitavyam} \] 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’.

**kr and compounds of kr and bhū**

The verb kr may be translated by ‘do’ or ‘make’ in English: kim kurmah? ‘what shall we do?’; kumbham karoti ‘he is making a pot’. With an abstract noun in the accusative it has the effect of creating a more complex verb: vandanām karoti ‘makes salutation, salutes’; āsvāsanā-mātram 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 aṅkāmām karomi ‘I'll [make you one-whose-desires-are-not:] frustrate you’.

\[ \text{tat kim atra vipine priyā-वार्त्ताः-āharam karomi?} \] 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 ā and adding it directly to the front of kr; so tvām aṅkām karomi might appear instead as tvām akāṁkaromi (if we wish to preserve the punctuation we may write aṅkāĩkaromi). The rule is that nouns change final a, ā, i or in to ā and final u to ū (as in laghu
‘light’, laghūkr ‘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. aṅgī˜karoti ‘turns into a limb, subordinates’.

The same construction is found with the verb bhū in the sense of ‘become’, e.g. aṅgī˜bhūta ‘become a limb, subordinated’. This is distinct in meaning from the karmadhāraya aṅgābhūta ‘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 sīthilāyate ‘slackens (intrans.)’. With the same meanings we may form sīthilī˜karoti and sīthilī˜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 yatāh ‘from where, from which’. Thus tad etat Prācetas-ādhysitam aranyam, yatra kīla devi parī Hostā ‘this is the forest inhabited by Prācetasa, 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 iyum apy asmān prati syyāt? could she for her part possibly [be:] feel towards us as we (do) towards her?

‘kim tu katham asmābhīr upagantavya iti sampradhārayāmi’—
’yathā aiva gurus tathā ēpasadanena ‘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’:

yathā on_mukham ālokaīati, tathā vyaktam ‘pravāsā ētsuka; manasā māyā na drṣṭāḥ ‘ety 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 dhanāgama?’ iti prcchyamāno yadā vākya-bhedam ākulam akathaya, tadā Cānakaḥatakādesād vicitenā vadhena vyāpāditah 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 Canakya [killed by a variegated death:] put to death by torture.

The word yāvat ‘while’ deserves comment. It is in origin the adverbially used neuter singular of the relative pronoun yāvant ‘as much . . . as’, whose use is illustrated by

yāvan artha udapāne sarvatah śamplut:ōdake,  
tāvān sarvesu vedeśu brāhmaṇasya 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 vijāā]

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 rājyam ‘throughout the reign’, yāvad adhyayanam ‘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 prānīmi, tāvad asya . . . madana-samātapsya pratikriyām kriyamānām ichchāmi  I want a remedy to be contrived for this love-torment while I am (still) breathing

Vijāye, mūhurtaṁ nibhrtaḥ pada-śamcārā bhava, yāvad asya parāḥ[mukhasy] aiva pāṇibhyām nayane niruṇadhmi Vijāyā, keep your footsteps quiet for a moment, while I cover his eyes with my hands as he is looking the other way

upāsleśaya ratham yāvad ārohāmi 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 kāṇi cid dināṁ, yāvad iyaṁ . . . prakṛtāv eva sthāsyati wait a few days, until she [shall abide in her actual nature:] comes to her senses

tat sarvathā śmār sthānād anyat sthānam āśrayāmi yāvad asya mayā vijñātam 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. sūry-ōdayam yāvat ‘until sunrise’. This contrasts with the
meaning ‘throughout’ which it usually has in prepositional com-
ounds. (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 nat-
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 āyāti, tāvat tvaritam anena tarugahanen-
āpasarpata [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 parisphuṭam anena
vibhāvyate me madana-duśceṣṭitalāghavam etat, tāvad ev-
āsmāt pradesād apasarpaname 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

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 pitṛn iva:

Kaśi-pati; Maithil; Aṅgaīrājāms ca suhrn-niveditān pitṛ vad
apaśyat and he (the prince) looked on the kings of Kaśi,
Mithilā and the Aṅgas, presented by his friends, as his fa-
thers.

viśeṣāḥ

viśeṣāḥ 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 brāhmanaviśesah 'a particularity of brahmin, a specialty that is a brahmin'; strīviśesah 'a particular woman'; ratna-viśesah '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

Agástyây pr. n. apadesah pretence, pretext apariklesah lack of vexation apsaras f. nymph (of heaven) a:vighna unhindered a sokah a sokah-tree ākula confused; ākult bhūt grow confused; p.p. in confusion āyus n. life ārta oppressed āsanam sitting, seat udghatín having elevations, bumpy kathitam thing spoken, talk, conversation kaśta tara more grievous kāla-harañam delay; kāla-harañam kṛ (to) delay kiyant how much? kṣudh f. hunger tantram administration tapasvin ascetic; poor, wretched tapo-vanam ascetics' grove devatā divinity, god dhanam wealth dhyānam meditation, meditating nayanam eye patatin bird pātanah m., irreg. noun (Appendix 2) road, path, way para other; m. enemy, (hostile) stranger pariklesah vexation parigrahah occupation, occupying parityāgaḥ giving up, sacrificing; liberality pascāttāpah [after-pain:] remorse pindapātah m. mendicant prachāyām shade pratyakhyanam rejection prayoṣah performance (of play) prasādah graciousness, favour; free gift; prasādāḥ kṛ bestow [as free gift] prārabdhaḥ thing undertaken, enterprise prāvīṣyām proficiency bharataḥ actor, player bhūmi f. ground; fit object (for); parityāga-bhūmi object of liberality, suitable recipient (of) maṅgalaṃ welfare, auspicious omen, good luck manda slow, slack; mandi bhū slacken manyu m. passion, anger marañam death maru m. desert Mānasāṃ name of a lake mohāḥ delusion raśmi m. rein, bridle
rahās n. solitude, secrecy; rahasi in secret
ripu m. enemy
lavahā fragment; lavaśo lavaśah piece by piece
lobhahā greed
viklava bewildered, distressed
vinīta disciplined, modest
viśeṣāḥ distinction; ifc. see chapter text; viśeṣa taḥ in particular
viśrambhah confidence; viśrambha-kathā/kathitam confidential or intimate conversation
vrṣṭi f. rain
vegah haste, speed
vetasaḥ cane, reed
veṣah dress, attire
vyasanam vice; weakness; misfortune, misery
śālah sal-tree
Śrīparvataḥ name of a mountain
samyamanam restraint, tightening
samjñā signal
sambandhin m. relative [by marriage]
sahadhamacārin m. lawful husband
sahadhamacārinī lawful wife
sāmājikaḥ spectator
sāra m./n. substance; property
sucaritam good deed
suṣnayana fair-eyed
sthali [dry] land
sthira firm; sthirī~kṛ make firm, sustain; sthirī~bhū be[come] firm
svī~kṛ make one's own, appropriate

ati + kram (I atikramati) transgress, go against
apa + nī (I apanayati) remove, take away
ava + gam caus. (avagamayati) procure
ākārṇayati denom. (ger. ākārṇāniya) give ear, listen to
ā + dā (III ādatte) take, take hold of, bring
āp (V āpnoti) obtain, get
ut + pat (I utpatati) fly up
ut + ās (II udāste) sit idle
upa + ā + labh (I upālabhate) reproach, blame
upa + ās (II upāste) sit by, wait upon, honour
ceṣṭ (I ceṣṭati) move, act, behave (towards), treat (loc.)
taḍ (X taḍayati, pass. taḍyate) strike, beat
ni + kṛt (VI nikṛntati) cut up, shred
para + pat (I parāpatati) approach, arrive
prati + ā + dis (VI pratyadisati) reject; put to shame (by example)
pri + dru (I pradravati) run (p.p. intrans.)
pri + āp caus. (prāpayati) cause to reach, convey
brū (II braviti) say, tell
vah (I vahati, p.p. udha) carry, take, marry
Exercise 12a: For convenience, gerundives in tavya are represented by ‘must’ and those in ya and anlya by ‘should’.

1. What do you say? 2. With this letter (I) must defeat Raksasa. 3. (You) must remain right there until the arrival of Makaranda.
and-Madayantikā. 4 Let the two of us just listen. 5 Alas, (my) enemies have made even my heart their own. 6 Stay, Your Majesty [āyusmanta], in this aśoka-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 Bhāsvaraka, take him outside and beat him till he talks. 13 Listen to this wonderful (thing). 14 Śakuntalā must be in this very bower-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 that 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 eṣah], 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-Manasa, (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 bahuvrīhi], you must take Śakatadasa away from the execution-ground and convey him to Rākṣasa. 25 As soon as [yad aiva... tad aiva] Menaka came to Dākṣāyanī from the nymphs’-pool [tirtham] bringing Śakuntalā distressed-by-(her)-rejection, I learnt-what-had-happened [vyttānta in bahuvrīhi] 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 calcṛma ‘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: kruṣ, cukruṣ. 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, tuṣu (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: nī, ninī; dā, dadā; jīv, jījīv; sev, siṣev. However, roots ending in e/ai/o (often given as ending in ā in Western grammars) reduplicate with a: mlai, mamlai.

Aspirated consonants reduplicate in unaspirated form: bhū, bibbhid.
Velars are represented by corresponding palatals, and h by j: kram, cakram; khan, cakhan; gup, jugup; hu, juhu.

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 ḫi, Ḫi becomes Ḫi; but in the strong reduplicated form, Ḫi becomes Ḫiṣ.

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.

**Present 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’, jhumah ‘we sacrifice’. The rules of reduplication are in general those described above. r/t reduplicates as i: bhṛ ‘carry’, bibharti.

The chief peculiarity of these reduplicated stems is that in the indicative 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 uf.]

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 dēhī/ dehī. A noteworthy compound of dhā is śrad-dhā ‘put trust in, believe’ (cf. Latin credo): śradhatta ‘he believes’, etc.

The roots mà ‘measure’ and hā ‘go forth’ have weak stems mim- sīhī which reduce to mim/sīh 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’, yuṇ and yunaj: yunakti ‘he joins’, yuṇjanti ‘they join’. One or two roots such as bhaṇī ‘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. bhaṇjanam ‘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: kṛī
'buy', krīṇāti 'he buys', krīṇāmah 'we buy', krīṇanti 'they buy'. Roots in ā shorten to u: pū, puṇāti 'purifies'. The infix nasal found in various forms of roots such as bandh 'tie' is dropped: badhnāti 'he ties'. Two of the commonest roots of this class are jāṭa 'know' and grah 'seize, take': they shorten to jā and grh respectively—jānāti 'knows', grhṇāti 'takes'.

A peculiar termination āna for the second person singular para-
maipada imperative is found in verbs of this class whose roots
end in a consonant: so grhṇaṇa 'take (it)'.

The infinitive

The infinitive is formed by adding the suffix tum to the root
strengthened to guṇa grade: nī, netum 'to lead'; budh, boddhum
'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, caritum '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: cārayitum 'to cause
to move'.

Strengthening to guṇa is not invariable: thus likh, likhitum (as
well as lekhitum) 'to write'. Several verbs containing r
strengthen this to ra: the commonest of them is dṛś, draṣṭum 'to
see'. The infinitive of grah 'take' is grahītum.

The Sanskrit infinitive has a more limited range of uses than the
English infinitive: various ways of representing the English in-
finitive 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 in-
finitive 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 transla-
tion.) Similarly, śrotum śaknōti 'he can hear'; śrotum samarthḥā
'(he is) capable of hearing'. jāṭa with an infinitive means 'have
enough knowledge to, know how to'.
with an infinitive usually means ‘has the capacity to’:

bhuvaṁ adhipatir bāl-āvastho py alaṁ parirakṣītum

a ruler, though a child in years, is capable of guarding the earth

The verb arh, 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:

śanaiḥ śaṅair āroḍhūm 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 arthām but is especially used with verbs of motion or where a verbal noun is not readily available.

tad eṣa Vṛṣalas tvāṁ draṣṭum āgacchati here then is Vṛṣala coming to see you

paścāt kopayitum āyuṣmantaḥ tathā kṛtvān asmi there¬
after 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’:

avaṣaraḥ khalv ayam ātmānaṁ darṣayitum 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. alikhitum vismṛtam asmabhīḥ ‘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-udvyogaiṁ asmabhīr avasthātum ayuktam 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 niyate ‘is taken to be killed’. In particular, the passives of ārabh ‘begin’ and śak ‘be able’ are used where we use a passive infinitive in English: kartum ārabhyate ‘is beginning to be
The infinitive suffix appears exceptionally in its stem form tu with the nouns kāmaḥ 'desire' and (less often) manas 'mind' to form bahuvrihi compounds: apahnotu-kāmaḥ '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 isya (which is the preceding suffix with connecting i), to the root strengthened to guṇa grade, the resulting stem being inflected in the thematic a class. Thus nī, nesyati 'will lead'; bhū, bhavisyati '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', grahyātmi 'will take', likhyāti 'will write'. The most important difference is that all roots ending in r must add the connecting vowel: so kartum 'to do', but karisyati 'will do'.

The sense of the future corresponds to that of English 'shall' and 'will', more particularly in the 'uncoloured' 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'.

ardhātra-samaye Candraguptasya Nanda-bhavana-praveśo bhaviṣyati Candragupta's entry into the Nanda palace will happen at midnight

mō edāṁ vismariṣyāmi I shan’t/won’t forget this

ramanīyaṁ hi vatsa:Makarandam avalokṣyati Madhayantikā Madhayantikā 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: pṛcchāmi 'I'll ask (him)', prakṣyāmi 'what I'll do is ask (him)'.

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’.

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.

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 io), 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:

\[\ldots\,\text{acakranda raja-kanya, yena tat sakalam eva kanyāntāḥpuram...ākulībabhūva the princess screamed—[by which (screaming) that whole girls’ quarters was thrown into confusion:] which threw the whole of the girls’ quarters into confusion}\]

\[\text{bakula-mālē upakārīṇy asi, yataḥ svāgatam bhavatāḥ bakula garland, you are my ally—[as a result of which:] and therefore, welcome to you}\]

\[\text{katham iyam bhagavatāḥ...ādyā śīṣyā Saudāmanī?—yataḥ sarvam adhunā sangacchate what, is this Her Reverence’s earliest pupil Saudāmanī? [as a result of which:] in that case everything now fits}\]

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: samavayad imam madiyam duhitaram bhavan upayeme, tan maya pritimata yuvayor anujjatam that you, sir, married this my daughter by mutual union, I gladly assent to for you both

eken abhisamdhi na pratypayami... yad idam aham eva yathatha sthanam niveyami 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 yathá. (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 subordinate clause):

vatsa, ucyatam Bhagurayano yatha ‘tvaritam sambhavayainam’ iti child, let Bhagurayana be told to find him at once

idam tavat prasiddham eva, yatha Nandanaya Malati prathayamanaam Bhurivasur nrcam uktavan ‘prabhavati nija:kanyakajanasya Maharaja’ iti Now it is entirely established 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 Madhavasya, 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 pronoun 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 'in view of the (fact) that'.

*a* mahāprabhāvō rājā Duḥṣantaḥ, yena praviṣṭa|mātra etātrabhavati nir_upaplavāni naḥ kāryāṇi samvrattāni how great is the power of King Duḥṣanta, in that from the moment 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 aḥ;pradhānāh (you) did not see it properly, for the reason that you are not one in authority

abhimatā vā bhavanam atithayāḥ samprāptāḥ, yataḥ eṣā pāka-viśeṣārambah? or have honoured guests come to the house, that there is this embarking upon special cooking?

na khalv anyathā vastu-vṛttam, yataḥ śrāvaṇāḥvasthāyām asmat;Saūdāmanī-samakṣāṃ anayor vṛttāḥ ēyam pratijñā 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 Saūdāmanī 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 yaṃ cirān nirvṛto mam āpayogām na jānāti, ten-ādhunā mam āhāra-dāne āpi mandādārāḥ 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 attraction into the form of the correlative: tathā . . . yathā means 'in such a way that (as a result)'.

bhos tathāḥ ham utpatitāḥ yathā sakala eṣa girī; nagara;grāma; sarid;araṇya-vyatikaraś cakṣuśā parikṣipyate oh, I have flown up so (high) that this whole expanse of mountains, cities, villages, rivers and forests is encompassed by my eye

upodhaṇaṅgeṇa vilolaṇa;ārakam
 tathā grhītaṃ śaśinā niśā-mukham
 yathā samastāmaṃ timir-āṁśukaṃ taya
 puro āpi rāgād galitaṃ na laksitam
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 is possible in result clauses. Thus:

Idṛṣas te nirmāṇa-bhāgāḥ pariṇato, yena lajñaya svacchandam ākranditum api na sākyate

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 subordinating 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'.

ahō, 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

evam nirbhinnanaḥ dayāvevegaḥ śiśu:janena āpy anukampito

thus with the agitation of my heart betrayed, I am pitied even by children:] I betrayed my distress so clearly that even a child takes pity on me

atibhumim ayam gato na sākyate 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 particular idiom with verbs like kr 'act' and vidhā 'arrange', to express 'act in such a way that', 'see to it that':

yathā svāmī jāgarti tathā mayā kartavyam I must see to it that my master wakes up

yathā haṃ bhavadbhyaṃ saḥ ākāśa-vartmanā yāmi, sa upāyo vidhiyatam [so that I go with you two by the way of air, let that expedient be arranged:] find a way for me to accompany the two of you in your flight

Similarly with niśidh 'forbid' (note how the common subject is placed with the first verb rather than with the main verb):

yathā ca sainikas tapo-vanam nā āparūndhanti durāt pariha-ranti 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 ekābhīṣaṁdhīnā . . . above—the verb may remain in the present indicative):

\[ \text{yac ca 'śṛgalo yām' iti matvā mamā ṉparāy avajīnā kriyate, tad apy ayuktam and that (he) should feel } \]
\[ \text{contempt for me thinking 'he is (just) a jackal', that also (would be) wrong.} \]

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 strengthening particle. A correlative is often lacking (regularly so when the conditional follows the main clause). When expressed, it is probably most usually tat, but other correlatives are often found, such as tataḥ, tadā, tarhi.

\[ \text{ārye, yadi nepathya-vidhānam adhyavasitam, tad ibh āgamyatam} \]
\[ \text{lady, if arrangements backstage are completed, come here.} \]
\[ \text{iha devam upatiṣṭhatu, yadi na doṣāḥ let him attend Your Majesty here, if there is no [fault:] objection.} \]

The alternative word for 'if', cet, must not stand as the first word in its clause:

\[ \text{na ced anya:kārya-ātipātaḥ, praviśy ātra gṛhyatām atithi-satkarāḥ if (it means) no neglect of other duties, enter here and accept (our) hospitality.} \]

Other words, such as atha, are also found:

\[ \text{atha kautukam, āvedayāmi if (you feel) curiosity, I'll tell you.} \]

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'.

\[ \text{kāmam khalu sarvasyā āpi kula-vidyā bahumataḥ, na punar asmākam nātyaṁ prati mithyā gauravam though of course everyone thinks highly of his own hereditary learning, our regard for the drama is not misplaced.} \]
\[ \text{yady apy ete na paśyanti, lobha-āpahata; cetasaḥ, kula-kṣaya-kṛtaṁ doṣaṁ mitra-drohe ca pātakam—} \]
katham na jñeyam asmābhīḥ pāpād asmān nivartitum,
kula-kṣaya-kṛtaḥ doṣam 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 Rākṣasaḥ khalv asau Vṛṣala, he (/the man you are talking about) is Rākṣasa, don't forget

ḥṛtādhipāraḥ 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 bahuvrihi compound with the sense 'of which the beginning is X', and therefore 'beginning with X/[consisting of] X, etc./ such as X':

Indrādayah surah the gods Indra, etc., Indra and the other gods
śrotādIm indriyāṇi the senses such as hearing
Viśvāvasu prabhṛtyayas 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:

mrto >sau Samjivako, >sm̲b̲h̲iś c> āgnyādīnā satkṛtaḥ that Samjivaka is dead, and we have [honoured him with fire; etc.:] given him a cremation ceremony and so forth

na hy etābbhyām atidīptaḥprajñāḥmedhābhīyām asmadādeḥ sabādhyayana-yogōsti 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’: cīrāt 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 ājñāpta and vijñāpta) 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

<table>
<thead>
<tr>
<th>hindi</th>
<th>translation</th>
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<tbody>
<tr>
<td>atithi</td>
<td>m. guest</td>
</tr>
<tr>
<td>anucarāḥ</td>
<td>companion, attendant</td>
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<tr>
<td>anutāpāḥ</td>
<td>remorse</td>
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<td>antaram</td>
<td>interval</td>
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<td>anveṣin</td>
<td>searching, in search of</td>
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<td>apatyam</td>
<td>offspring</td>
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<tr>
<td>aparāddha</td>
<td>(p.p.) and</td>
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<tr>
<td>aparādhin</td>
<td>offending, guilty</td>
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<td>abhiyogaḥ</td>
<td>attack</td>
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<tr>
<td>amṛtaḥ</td>
<td>nectar, ambrosia</td>
</tr>
<tr>
<td>ājñā</td>
<td>command, order</td>
</tr>
<tr>
<td>ādi</td>
<td>m. beginning;</td>
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<tr>
<td>ādi</td>
<td>see chapter text</td>
</tr>
</tbody>
</table>
aptā trustworthy
iṣu m. arrow
upapanna equipped with,
possessed of
upasamgrahah embracing;
collecting; looking after
stāvant this much
kanyakā girl
kāma wish, desire, love;
*tu-kāma wanting to,
anxious to (see chapter text)
kāyaṃ scribe, letter-writer
kāraṇaṃ reason
kāryam [that which derives
from a kavi ‘poet, creative
writer’] literature
kumāraṃ young man, son
kṣaṭa-vedin conscious of [things
done for one:] debt: grateful,
oblided
koṣaḥ 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]
ghaṭaḥ pot
cakkusṇus eye
jāta p.p. born; jāta-karman
n. birth-ceremony
jñātṛ knower, person to know/
understand
tikṣpārāsa-daḥ poisoner
tuccha trifling
dāsi slave girl, servant girl
Devarātaḥ pr. n.
daubhītṛa daughter’s son,
grandon
āḍhā pole, yoke, burden
Nandaḥ pr. n.
ṛṣpati m. king
payas n. water
para far, ultimate, supreme
parigrahah acquisition,
possesion
paritoṣaḥ satisfaction
puñya auspicious, holy
purātana (f. i) former
prthvī, prthvī earth
pracchādanaṃ concealment
pratikūla contrary, hostile
pramāṇaṃ measure, size
prākṛta (f. ā/i) of the people,
vulgar, common
priyāṃ benefit, service
bādhā molestation, damage
brahma-cārin m. student;
sa-brahmacārin m.
fellow-student
bhārika burdensome
bhūṣaṇaṃ ornament
bhrāṃsaḥ fall, decline;
sthāna-bhrāṃsaḥ fall from
position, loss of place
mati mant possessing wit,
sensible
madhya-sthā [mid-standing:] neutral
manorathah desire
mantrin m. minister
yukta proper, right
rahasya secret
rāja-kāryaṃ, rājya-kāryaṃ
[business of king/kingdom:] state affairs, state
administration
rāmaṇiṇyakaṃ loveliness,
delightful aspect
lakṣaṇaṃ characteristic,
(auspicious) mark
Lopāmudrā pr. n.
vacanāṭ [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
vijñāpanā 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
vedin knowing, conscious of, appreciative of
vyapadeśaḥ designation, name
vyayāḥ loss; expense, extravagance
vyāghraḥ tiger
Śaṅkunāṭaśaḥ pr. n.
śaṇṭha cunning
Śatakratu m. (name of) Indra

Śakuntāleya born of Śakuntalā
śāśanaḥ command
śuddhāntaḥ women’s apartments, household
śūla m./n. stake; śūlam ā + ruh caus. solidus [cause to mount the stake:] impale
śṛgāḷaḥ jackal
śrōṭa m. listener, someone to listen
śravaṇaḥ derived from scripture, scriptural
śvapākaḥ outcast
saṃcayaḥ collection, quantity
satkāraḥ hospitality
samartha capable, able
sāćivyamān being minister, post of minister
Śiddhārthaḥ pr. n.
secanaḥ (act of) sprinkling, watering
Somarātaḥ pr. n.
sainikaḥ soldier

ati + ē (II atisete) surpass, triumph over
anu + jīnā (IX anujanāti) allow, give someone 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 + jīnā (IX avajānti) despise
ā + khyā (II ākhyāti) declare, tell
ā + dṛ (IV ādriyate) heed, respect, defer to, refer to
ā + ruh caus. (āropayati) cause to mount, raise onto
ut + ghus (I udghoṣati) cry out
ut + hā (III ujjhīte) start up; depart
upa + bhuj (VII upabhuṅkte) enjoy, consume, spend
upa + rudh (VII uparaṇaddhi) besiege, invade
transgress, violate

desire, be in love with

anger

spoil, defile

become acquainted with, recognise

squeeze

purify

fill, fulfil

publish, proclaim

receive gladly, welcome

prepare against, take precautions

shine forth, dawn

strive, exert oneself

employ; perform (on stage)
estee, honour

overlook, excuse

set to work, employ

be able, can

quieten, appease

trust, believe

receive with hospitality, entertain

bring together; aim (arrow)

attach something to (loc), impose upon

touch

cirāt at long last
cet (enclitic) if
prabhṛti + abl. starting with,
from ... onward, ever since
prādur + bhūt become manifest,
arise

what is true:) truth
to tell, in truth

if so:) in that case

admittedly; granted that

that

enclitic

starting with,
from ... onward, ever since
Exercise 13a

1. Vijaya, do you recognise this ornament? 2. That fellow is certainly cunning. 3. Lavangikā has managed well, since Mahāvya’s attendant Kalahamisaka is in love with that servant-girl of the convent, Mandārikā. 4. But where will you 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 あれ 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 Visṇugupta, 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 Śakuntalā 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-trustworth-y-person. 21 If the grandson-of-the-sage proves to be [bhū] 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 Śakatadvāsa 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 Madhaya my friend, you have-not-obtained-the-reward-of-your-eyes, since you have not seen the ultimate of things to see [draṣṭavya]. 26 Oh merchant Candanaśa, a king so severe-in-punishment towards traitors will not overlook *your concealment-of Rā-kṣasa’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 15): 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 vrddhi, even in the case of i/i/u/ɨː: 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 nayat 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 paraśmaipadāda singular forms are strong, the rest weak. Those verbs which take -ati not -anti in the third person plural paraśmaipadāda present (class III verbs and some other reduplicated stems) take -uḥ not -an in the corresponding imperfect form. Final ā disappears before this suffix, but i/I/u/u/r take guna: ajuhavuh ‘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 vṛkṣa-sākhā→graiḥ śṛṣṭaye, tadā śabdam karoti, anyathā tūṣñīm 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-vartini tapo-vane jābālir nāma mahanā;tapā muniḥ prativasati sma in an ascetics’ grove not far from that lake there lived an ascetic of great austerity named Jāvalī

(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 tūṣñīm āsit ‘fell silent’):

Rṣyaśrṅg→āśrame guru;janas tad» āsit (his) elders were at that time in Rṣyaśrṅga’s hermitage

priy»;ārāmā 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-kairikā-vāhini madīyā Taralikā nāma maya
aiva saha gātā 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 1 or yā, which in the case of thematic verbs becomes e (from a +1). 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 law-books 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 kādācīt ‘perhaps’ is often added:

atha vā mayi gate nrśamsō hanyād enām but no, with me
gone the monster may kill her

kumāra, anyesām bhūmipālanām kādācid amātyavyasānam
avvyasānam syāt, na punaś Candraguptasya Your Highness, for other rulers a deficiency in ministers might perhaps be no deficiency, but not for Candragupta
arāma-prāsāda-vedikāyām krīḍādbhiḥ pārāvataih pātītaṁ
bhavet it [may be having been dropped:] may have been
dropped by the pigeons while playing in the balcony of the pleasure-pavilion

kvā ēdānīm ātmānām 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 puraṇ idaṁ vanam alamkuryāt?
might dear Rāma, then, (be going to) grace this forest again?
api nām āham Pururavā bhaveyam if only I (a woman) could become Pururavas!

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 Cānakyam ati jitakāsinam aśahamānah săcivyād avaropayet, tataḥ . . . amātya: Rākṣasaś Candraguptena saha samdadhīta so if by any chance Candragupta, not enduring Cānaka’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:

> anadhigata; manorathasya pūrvaṃ
> śataguṇit» ēva gatā mama triyāmā
> yadi tu tava samāgame tath» aīva
> prasarati subhru, tataḥ kṛtī 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 na āsti—katham anyathā Vāsanti 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 pūrva; prasthitam Vainateyam apy āsādayeyam, kim punas tam apakārinam Maghonah 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:

... pārāśarī Divākaramitraḥ āmā giri-nādim āśritaḥ prativāsati—sa yadi vinde vārtām a wandering mendicant called Divākaramitra is living (in those parts) by a mountain stream—it is possible that he might possess some information

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 surabhīm avāpsyas tan-mukh-occhvāsagandhām,
tava ratir abhaviṣyat punḍarīke 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 iti 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:

Vṛṣalā, Rākṣasah khalv asau—vikramya grhyamānaḥ svayam vā vināśyed yuṣmad-balāni vā vināśayet Vṛṣalā, the person (you are speaking of) is Rākṣasā 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 tara, and the normal superlative suffix is tama: mṛdu 'soft', mṛdotara 'softer', mṛdotama 'softest'. These suffixes are freely attached to adjectives, and are also found with past participles (upṭidditatara 'particularly squeezed') and occasionally substantives (suḥṛttama 'very close friend').

Stems in -yāms (usually -yāms) also in principle have comparative force and are paired with superlative forms in -iṣṭha. They are primary derivatives of ancient formation, added always to monosyllabic 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 ksodiyams ‘meaner, inferior’ and ksodistha ‘meanest’ are derived directly from the root ksud ‘trample’; and the simple adjective ksudra ‘mean’ is a separate formation from the same root; while kanfyams ‘smaller’ and kanistha ‘smallest’ are related only in meaning to alpa ‘small’.

Some other examples of these stems are:

- guru - heavy, important
- vrdhha - old
- antika - near
- patu - sharp
- priya - dear
- balin - strong
- bahu - much
- mahant - great

(cf. srl splendour)

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 preyams.

The other term of the comparison is represented by the ablative (or by a form in -taḥ):

sv:arthat satam gurutarS pranayi-kriyaiva more important 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 comparative degree for the use of this ablative of comparison. ‘Dearer even than life’ may be represented simply by prænebhyo pi priyah. Similarly:

vajræd api kæthoræni, mrdæni kusumæd api
lokættarænam cetæmsi ko hi vijñæ tum 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: baliyams, rather than meaning ‘stronger’, often just means ‘notably 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 jyāṁś ‘elder’ and bhūyāṁś ‘more’. One should, in fact, beware of translating bāliyāṁś 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’:

\[
\text{na tarhi prāga-vasthāyāṁ parihiyase } \text{in that case you are [not inferior to your previous state:] no worse off than you were before}
\]

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’.

\[
varam vandhyā bhāryā na c āvidvān putrah [a barren wife is the preferable thing and not:] better a barren wife than an ignorant son
\]

\[
\text{‘sarvathā mātya: Rākśasa eva prāṣasyatarah’ — ‘na bhavān iti vākyasēṣah’ ‘at all events it is Minister Rākśasa who is more to be admired— [‘not you’ is the rest of the sentence:] than I am, you mean?’}
\]

Just as comparatives do not always have comparative force, so superlatives need not imply literal supremacy: mṛdutama 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 (sodaryāṇāṁ sannāṁ jyeṣṭhāṁ ‘eldest of the six [co-uterine] brothers’) or by the locative (buddhimatsu narāḥ śreṣṭhāḥ ‘men are supreme among sentient beings’).

Once again, a superlative form is not necessary to express superlative force:

\[
vihagesu panditā aīṣā jātīḥ [among birds this is the clever species:] this is the cleverest species of bird
\]

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 devah pramāṇam having heard (what I have told you), Your Majesty is the judge (of what to do)

vatsa, ity evā ąham pariplavamānaḥhrdayah pramugdho āsmi 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 ‘Candraguptād aparaktān purusān 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 ąham vadhā-virahitām Ayodhyān gamisyām’ ity āhā thereupon the revered Arundhati said ['I will not go ...'] that she would not go to an Ayodhya bereft of its bride.

abhūc ca ghośanā 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.

bhartr̥dārīke, ‘tvam avasthaḥśarīrā’ 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 pādayoḥ papātā ‘with these words (she) fell at (the other’s) feet’, or iti kim cidaśmayata ‘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 kumatir na kalyaṇaḥ’ iti nivārayantyām 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 grhītavatī she accepted (it) [with the words ‘this is a great favour’:] with grateful thanks

‘pitā te Cānakyena ghātita’ iti rahasi trāsayitvā Bhāgurāyaṇen āpavāhitah Parvatakā-putro Malayaketuḥ after secretly frightening him by claiming that Cānaka had his father murdered, Bhāgurāyaṇa helped Parvatakā’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-sahacārinīḥ bhīḥ sakhi te hṛtah’ ēti me hṛdayam āśaṅkate 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 matvā, and represents English ‘because’ or ‘since’ where these have the sense of ‘on the grounds that’.
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:

'tatrabhavan Kaṇvah śāsvate brahmāṇi vartate, iyam ca vah sakhi tasyā atmajā' eti katham etat? how is it that His Honour Kaṇva lives in perpetual chastity and (yet) this friend of yours is his daughter?

bhagavan, 'prāg abhipreta-siddhiḥ, paścād dārśanam' ity apūrvah khalu vo ngrahah revered one, for the fulfilment of (our) wishes to be first and the audience (with you) to come afterwards (constitutes) a quite unprecedented kindness on your part

athavā 'kāmam aṣatyasandha' iti param ayaśo, na punah satru-vāṃśanā-paribhūtih but in fact to be willfully 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 accusative and infinitive construction—'I told him to do it'.

'tatrabhavāṇa Kaṇvah vayam ājñāpitaḥ 'Śakuntalāhetor vanaspatibhyah kusumāṇy āharat', eti His Honour Kaṇva
has ordered us ['bring blossoms ...'] to bring blossoms from the trees for Sakuntalā

As well as by an imperative, the command may be expressed in Sanskrit by other means such as a gerundive:

'ṛākṣaṇīyā Ṛākṣasasya prāṇāḥ' ity āryā-ādēsāḥ His Excellency's orders are ['Ṛākṣasa's life should be protected'] to protect Ṛākṣasa'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.

nānā idānīṃ eva maṃ tatra Kalahāṃsakah prēṣitaḥ
'pracchannam upagamyā Nandan-āvāsa-pravṛttim upalabhavā' ēti why, I have just now sent Kalahāṃsaka there [with the words 'approaching stealthily find out ...'] to find out discreetly what has been happening in Nandana's house

‘mā bhūd āśrama-pīdā’ ēti parimeyapuraḥ saraṇau (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 grhinīṃ āhūya prccchāmi 'asti kim api prātarāśo na
va' 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 sampradhārayāmi
  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 evam tat kathaya sarvataḥ 'ka eṣa vṛttānta' iti
  Lady, if so then tell (us) exactly what this is that has been happening
na tv evaṁ 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 pro-
noun has the function in itself of introducing an indirect ques-
tion:

paśyasi kā vārttā you see what the news is

na jāne kim idam valkalānāṁ sadrśam, 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

jñāyatāṁ bhoh kim etat ho there, find out what that is

Sometimes a relative pronoun serves to introduce the same kind
of clause:

brūhi yad upalabdham tell me what (you) have discovered
tad etat kārtastyena yo >yam, yā ○ ēyam, yathā ○ āsyā śravaṇa-
sīkharām samarūdhā, tat sarvam āvaditaṁ so (I) have
told it all completely—who he is, what that (spray of blos-
soms) 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 sahaṁ ṛpaścṛtya ‘rushing up [with the words
“what (is it), what (is it)?”:] to find out what was happening’;
‘kuto >yam’ ity uparādha; kutūhalā ‘with her curiosity mounting
as to where it came from’.

Word repetition

Word repetition in Sanskrit may be employed for emphasis (in-
tensive or iterative use). Thus sāduḥ sāduḥ ‘bravo, bravol!’; hato
hataḥ Caṇḍavarmā ‘Candravarman is murdered, murdered!’;
pacati pacati ‘he cooks and cooks, he’s always cooking’ (an ex-
ample 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 bālān anāyanti
‘they bring their various children’; tat tat kāraṇam utpaḍya ‘pro-
ducing [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

adhyavasāyah resolution
an-adhyavasāyah irresolution, hesitation
aniṣṭa wind, breeze
aniṣṭa undesired, unpleasant
anurāgah passion, love
antaḥ end
antaḥpuram women’s quarters (of palace), harem
antarita hidden, concealed
apadesaḥ pretext
apara other, different
apasarpāṇam getting away, escape
abhilāṣa desirous, anxious
arthin having an object, wanting, petitioning
aśeṣa [without remainder:] complete, whole, all
aśobhana unpleasant, awful
ahamahāmikā rivalry
ādaraḥ care, trouble; ādaramkṛ take care (to)
ādhoranāḥ elephant-driver
āpannasattva [to whom a living creature has occurred:] pregnant
ārta f. affliction, distress
ārdra moist, tender
ārīya-putraḥ [son of] noble-man; ‘voc. noble sir
indriyaṁ (organ or faculty of) sense
uttama uppermost, supreme, top
unmāthah shaking, disturbance; manmāthah-ōnmāthah pangs of love
upakāraḥ help, service
upanvāsaḥ mention, allusion
upāsthamānāṁ (religious) attendance
ekākin alone

Aikṣvāka descended from King Ikṣvāku
kātara timid, nervous
kānanaṁ forest
kārmukam bow
kimvadanti rumour
kusumāyudhah [the flower weaponed:] god of love
kūlaṁ bank, shore
krīḍālu compassionate
kolāhalah clamour
khedaḥ exhaustion
ganiṅkā courtesan
gandhah smell, scent
gariyāṁs important, considerable; worthy/worthier of respect
gahanaṁ dense place
gir f. speech, voice, tone
guṇah merit; strand, string
ghrāṇaṁ smelling, (sense of) smell
candana m./n. sandal, sandalwood-tree
cūtaṁ mango-tree
jaraṁ old, decrepit
jālapādaṁ goose
jyāṁs older, elder
taru m. tree; taru-gahanaṁ thicket of trees, wood
tambūlaṁ betel
dakṣiṇa right, on the right hand
durśiṁmattāṁ ill omen
drṣṭi f. gaze
drohaḥ injury, hostility
dvandvaṁ pair; dvandvasaṁ- prahāraḥ single combat, duel
dvār f. door
dharma-vit learned in the sacred law
navarāya-ūvanāṁ [fresh] youth
nikhila entire
nipuṇa clever, sharp
airybharra excessive, full
nivedaka announcing, indicating
pañca five
paṭu sharp; paṭṭyāṁs sharper
pati m. lord; husband
padam step
paravaśa in another’s power, helpless
parimalah perfume
pāṭhah recitation, reading; part (in play)
pātraṁ vessel, receptacle; worthy recipient; actor; pātra- vargaḥ cast (of play)
potakah young animal/plant; cūta-potakah young mango-tree
pratikriyā remedy, remedying
pradhāna principal, important
prastāvah prelude
prāsādah mansion; terrace; [upstairs] room
bāṇah arrow
biṣam lotus fibre
Bharatah pr. n.
bhājanaṁ receptacle, box
bhāryā wife
bhūyāṁs more, further
matta in rut, rutting
madah intoxication
madhukaraḥ, madhukari bee, honey-bee
mūrčhā faint, swoon; madana- mūrčhā amorous swoon
mūlaṁ root, basis, foundation
mṛgaṭṭṣnīkā mirage
raṁhas n. speed
rūpam form; beauty
laghu light; brief
locanaṁ eye
vargaḥ group
vigrahaḥ separation; body
viṭapa m./n. branch, bush, thicket
vitarkaḥ conjecture, doubt
vipinaṁ forest
vilakṣa disconcerted, ashamed
vihvala tottering, unsteady
vīthikā row, grove
śastraṁ knife, sword
saṁskāraḥ preparation, adornment
sa-phala [having fruit:] full-filled
samprahāraḥ fighting, combat
samāṣṭha confused
saras n. lake
sārathī m. driver of chariot
surataṁ love-making
surabhi fragrant
suṭlabha easily got, natural
skhalanāṁ failure, lapse
svapnaḥ dream
svāmini mistress
svedaḥ sweat
Hari m., pr. n.
harṣaḥ joy, delight
hastin m. elephant
hita beneficial; well-disposed, good (friend)

ati + vah caus. (ativāhayati) spend (time)
adhi + ruḥ (I adhirohati) ascend, mount
anu + bandh (IX anubadhnati) pursue, importune
anu + lip (VI anulimpati) anoint
anu + vṛt (I anuvartate) go after, attend upon
apa + yā (II apayāti) go away, depart
abhi + ghra (I abhijīgrati) smell
abhi + bhū (I abhibhavati) overpower
abhi + syand (I abhiṣyandate) flow
ava + gam (I avagacchati) understand; suppose, consider
ava + dhr 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 ācarati) conduct oneself, act, do
ā + svas caus. (āsvāsayati) 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 + kr (VIII upakaroti) furnish, provide
upa + kṣip (VI upakṣipati) hint at
upa + jān (IV upajāyate; āp. upajāta) come into being, be roused
upa + sthā caus. (upasthāpayati) cause to be near, fetch, bring up
upa + i (II upaiti) approach, come to
kāp (I kalpate) be suitable, conduce to, turn to (dat.)
tāp caus. (tarpayati) satisfy
nigaḍayati (denom.) fetter, bind
ni + śam caus. (niśāmayati) perceive, observe
pari + tri (II paritrāti) rescue, protect
prati + dṛś (I pratipāśyatī) see
prati + ni + vṛt (I pratinivartate) return
prati + pad (IV pratipadyate) assent, admit
pra + budh caus. (prasbodhayati) inform, admonish
pra + svap (II prasvapiti) fall asleep
pra + hi (V prahinod) despatch, send
bhīd (VII bhīnatī) 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 + sṛp (I visarpāti) be diffused, spread
sam + jān (IV samajāyate; āp. samajāta) 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.)
ati: (karmadhāraya prefix)
api nāmā if only
kadacit. perhaps
jhaṭiti suddenly
nu khalu (enclitic stressing)
interrogative now (who etc.)
I wonder?
sakāsam to [the presence of]
yathā yathā . . . tathā tathā in proportion as, the more that
Exercise 14a

Exercise 14b  Translate past tenses by the imperfect except in sentence 23.

1 Latavya, 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 (pattrikā 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 Raivatake, 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-Rāksasa that he wrote it. 17 Why my dear Bhagurṣyana, minister-Rāksasa 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) Pururavas, 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 K (you) consider Rāksasa 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 guṇa or sometimes vrddhi of the root, while the other forms are weak. Thus from dṛṣ ‘see’, dadarśa ‘he saw’, dadṛṣuḥ ‘they saw’.

The vowel of the reduplication is i/u for roots containing य/ृ, आ for other roots. Initial a reduplicates to ा: as ‘be’, आ, आसा. Initial य reduplicates to य (from i + i) in the weak forms, ये (i + e) in the strong: य ‘want’, येसा, यु ‘sacrifice’, य ‘speak’, and a number of other roots liable to samprasarana, reduplicate with samprasārina of the semi-vowel: याज, यु ‘(i + ij-)’; उव, उ ‘(u + uc-)’; similarly, from सव ‘sleep’, सु ‘speak’, सु ‘speak’.

The strong grade is normally guṇa. In the third person singular it is vrddhi in the case of roots ending in a vowel or in a followed by a single consonant—in other words, where guṇa would produce a prosodically light syllable. Thus dṛṣ, dadrśa, but क ‘speak’, क ‘cakāra; न ‘cakāra; प ‘papāta. This vrddhi 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’; papata ‘I fell’, papāta ‘I fell/he fell’. Roots ending in -ा make a first and third person form in -au: स ‘stay’, त ‘stand’, त ‘stand/he stood’.

The terminations -iṣṭha, -iva, -ima, -iṣe, -ivahe, -imahe contain a connecting i which is omitted in a few verbs ending in र or औ,
including kr ‘do’ and śru ‘hear’: thus suśruma ‘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 -a.

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’, jaghāna, jaghmuh. Similarly, by a process of internal sandhi the root sad ‘sit’ gives sādā, sedum (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, peth (the expected form paptuh does occur in Vedic); tan ‘stretch’, tatāna, tethuḥ.

The root bhū ‘be’ is irregular in reduplicating with a and in falling to strengthen to guṇa or vṛddhi: babhūva, babhuvuh.

The root vid ‘know’ forms a perfect without reduplication which has a present sense: veda ‘he knows’, viduh ‘they know’.

The root ah ‘say’ is very defective. It occurs only in the perfect and only in the third person forms āha, āhatuḥ, āhuḥ, and the second person forms āttha and āhatuḥ. It has a present sense—‘he says’.

The ātmanepada forms of the perfect may have a passive as well as a middle sense—nīnye ‘was led’, jaghe ‘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: daśayām 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): daśayām āsa ‘he showed’, daśayām 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’, ikṣam cakra ‘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, dadhati (class III) and gacchati (class I), with corresponding imperfect forms adadhat 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 -uh (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 īḥ and ī 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 ātmanepada in the sigmatic aorist of some verbs: thus from kr 'do', akā专业人士, akā专业人士 parasmaipada, but akṛthāḥ, akṛta ātmanepada.] The third person plural ending an in abhūvān is anomalous.

2 a-aorist (thematic endings; weak grade of root). The class is not particularly large, and ātmanepada forms are uncommon. The class includes two reduplicated forms: pat ‘fall’, apaptat, and vac ‘speak’, avocat (a-va-uca-at).

3 Reduplicated aorist (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 dru ‘run’, adudruvat ‘he ran’. But, while formed directly from the root, it normally supplies the aorist of causative and class X verbs: ni, nāyayati ‘he causes to lead’, anānayait ‘he caused to lead’; cur, corayati ‘he steals’, acūcurat ‘he stole’. Vowels other than u reduplicate as i. The reduplicated i or u lengthens to i/u if the reduplicated syllable would otherwise be light. The root syllable does not appear in guṇa grade unless it can continue to be prosodically light (and not invariably even then—cf. adudruvat).

<table>
<thead>
<tr>
<th>root</th>
<th>meaning</th>
<th>aorist form</th>
</tr>
</thead>
<tbody>
<tr>
<td>graha</td>
<td>seize</td>
<td>ajigrahat he caused to be seized</td>
</tr>
<tr>
<td>jan</td>
<td>be born</td>
<td>ajījanat he begat</td>
</tr>
<tr>
<td>drs</td>
<td>see</td>
<td>adīdrsat he showed</td>
</tr>
<tr>
<td>muc</td>
<td>free</td>
<td>amūmucat he caused to be freed</td>
</tr>
<tr>
<td>ji</td>
<td>conquer</td>
<td>ajījayat he caused to be conquered</td>
</tr>
<tr>
<td>mṛ</td>
<td>die</td>
<td>amīmarat 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 dip ‘shine’, either adidipat or adīdīpat ‘caused to shine, kindled’.

**Sigmatic aorists**

4 s-aorist (suffix s; athematic endings; vrddhi in parasmaipada, guṇa or weak grade in ātmanepada). All roots take vrddhi throughout the parasmaipada; in the ātmanepada, roots ending in ā or ū take guṇa, others remain unstrengthened. The paradigm of dah illustrates complications caused by internal sandhi.

5 is-aorist (suffix is; athematic endings; vrddhi or guṇa in parasmaipada, guṇa in ātmanepada). This is the suffix s added
with connecting i. The basic grade is guna, but in the paras-
maipada final ī/ū/t is strengthened to vrddhi (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 sis; athematic endings; paras-
maipada 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. akāri ‘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 vrddhi is normal. A y is in-
serted after roots ending in ā: thus ajñāyi ‘was known’.

The aorist tense, like the imperfect, expresses simple past state-
ments. 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 com-
plicated variety of forms, the aorist is easy to spot because of the
augment and the secondary terminations; the best way to ac-
quire familiarity with it is to read extensively in a work which
makes use of it (e.g. the Daśakumārācarita of Daṇḍin).

Injunctive

In the Vedic language unaugmented forms of the aorist or im-
perfect are often used with imperative or subjunctive force and
are then described as ‘injunctive’ forms. This usage has disap-
ppeared 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 bhaiṣṭa ‘do not fear’, māśivām māṃstāḥ ‘do not sup-
pose so’, mā bhūt ‘let it not be’, mā dhyavasyāḥ sāhasam ‘do not
resolve (anything) rash’.

Injunctive
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:

\[
\text{aśvirahitau dampati bhūyāstām} \quad \text{may husband and wife be unseparated}
\]

\[
kriyād aghānām Maghāvā vighātam \quad \text{may Indra cause elimination of evils}
\]

ahan ‘day’

The neuter substantive ahan ‘day’ has ahar as its middle stem. The form ahar 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 abas)—thus instrumental, dative and ablative dual ahobhyām etc. As the last member of a compound it appears as a (masculine) short a stem in one of two forms, aha or ahna.

antaram

Among the meanings of the word antaram 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 varṇāntaram ‘a difference of colour’ or ‘a different colour’.

\[
\text{likhipāntaram asyāniyātam} \quad \text{bring another [thing written of him:] example of his writing}
\]

śastrapāṇi, aśrumukha

There are a few baḥuvrīhīs in which the second member expresses the location of the first. Thus śastrapāṇi ‘sword-handed’, i.e. ‘[having a hand in which there is a sword:] whose hand holds a sword’; aśru-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. gadu-kanṭha ‘goitre-necked’, gadhā kanṭha yasya ‘on whose neck there is a goitre’. Similarly, ‘in whose hand there is a sword’ etc.
Sanskrit metre

Mention was made in Chapter 1 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 anuṣṭubh 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):

```
| ooooo---v/oooo--- |
| ooooo- — — - /oooo- — w — ||
```

The syncopation at the end of the first and third ṗādas 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 ṗāda. But the break between the second and third ṗādas, 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 ṗādas (as in other metres) and also of the first and third ṗādas may, in fact, be either heavy or light. (It was given as above merely to emphasise the underlying rhythm.)

2. No ṗāda may begin ooo- (i.e. either the second or the third syllable must always be heavy).

3. The second or fourth ṗāda must not end —ooo (i.e. in three iambi).

4. The above pattern for the first or third ṗāda 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:

```
evam vā di ni de var śau / pār śve pi tu ra dho mu khī |
| lī lā ka ma la pat trà ni / ga ṣa yā ma sa pār va tī ||
```

**Even (samacatuspadi) metres**

In addition to the anuṣṭubh, 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 ṗāda 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 Vasantatilaka 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 ----):

preyân manoratha-sahasra-vṛtaḥ sa eṣa,
supta;pramattajamam etad amātya-veśma |
praudham tamaḥ—kuru kṛtajñatay» aîva bhadram,
utkśipta ;mūkā;maṇि-nāpyram 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 Śārdūlavikrīdita, ---- (or ---- (----)):

manda:kvanita;veṇur ahni śithile vyāvartayan go-kulam
barh-āpiḍakam uttamāṅga-račitaṃ go-dhūli-dhūmram
   dadhat |
mlāyantā vana-mālayā parigataḥ śrānto-pi ramy;ākṛtir
gopa-strī-nayanā-ōtsavo vitaratu śreyāṃsi vaḥ Keśavah ||

(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 Śārdūlavikrīdita 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 Vasantatilaka.
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 pāda 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:

\[
\begin{array}{lllllll}
y & bh & m & g & \text{yamātārājabhānasalagāḥ} \\
r & j & n & l & \text{umāpatīr̥asalagāḥ} \\
t & s & & & \text{umāpatīr̥asalagāḥ}
\end{array}
\]

(The value of these letters can be learnt by memorising them in the following pattern:

\[
yamātārājabhānasalagāḥ
\]

where each letter initiates its own pattern—yamātā, mātārā, tārāja, rājabhā, etc.)

Thus the definition of the Vasantatilaka, as given by Kedāra in his Vṛttaratnakara, is:

\[
\text{uktā Vasantatilaka taḥbhaḥja; gau gah the Vasantatilaka is described as t, bh and j, (then) j and g, (then) g —i.e. --, --, --, --, --, --, --, --}
\]

The group of three syllables is, of course, in no sense a rhythmical unit, and the pāda is analysed continuously without reference to any caesura (yati). Caesuras are mentioned separately by a numerical grouping—e.g. the Śārdūlavikriṅḍita 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’; sūrya ‘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 Sārdūlavikṛḍita is:

śūrya-āśvair yādi māt sajau sa;ta;ta;gāh, Sārdūlavikṛḍitam if,
with twelve (syllables) plus seven, (there is) after m both s and j, (and then) s, t, t and g, (we have) the Sārdūlavikṛḍita

(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 prosodic length equivalent to a light syllable. Each foot (except the sixth) may therefore consist of ~ or ~; and the second, fourth and sixth may further take the form ~. 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 śaṭraṃ, dhāvati paścād a:samsthitam cetaḥ |
cināṃśukam iva keṭoḥ prati vātam 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-sāṃbhava 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, Raghu-vamsa 'The race of Raghu' and Kumāra-sāṃbhava '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 Taraka, 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 Arundhati, 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 Āṅgiras 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 anuṣṭubh or one of the shorter of the other metres, Indravajra, Vamśastha, Viyoginī, etc. (but never the Ārya). The longer metres such as the Sārdūlavikṛḍita 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 Puṣpitagrā stanza.

The extract has been chosen because it is a simple passage which illustrates both the anuṣṭubh 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
    Arundhati 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 Sātī 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 duhitṛ-snehena means putrikāpremṇā. 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-phalam ‘reward of a householder’ occurs only as grhamedhinah phalam (with grhamedhinah glossed as grhasthasya). 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 bahuvrihis: e.g. 92 (aśṛṭini mukhe yasyās tām:) aśṛumukhīm. Even in such cases the original compound may be replaced by a phrase like tathā oktah ‘(being one) so described’: thus in 85 grhinijñetrah ‘having a
wife as one’s eye’ appears as grhiny eva netram...yesam te
tathā Óktāh ‘of whom the eye is in fact the wife—those such’
(the particle eva serving, as frequently, to distinguish the predi-
cate).

The formula yathā tathā is used to indicate adverbial value. Thus if āṣghram has the meaning ‘swiftly’, this may be made
clear by the gloss āṣghram yathā tathā ‘in such a way as to be
swift’.

While bahuvrhihi 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 asyā āt
iti bali ‘the word bāli means [“this has strength”] “that which
has strength”’; pacyata iti pākah ‘the word pāka means [“it is
cooked”] “that which is cooked”’.

As in the above examples (bāli, pākah), a formation to be
analysed is normally mentioned in the nominative case. The for¬
mation is thereafter ‘picked up’, and if necessary returned to the
appropriate oblique case, by means of the pronoun saḥ. The dis¬
cussion of an:añgaipūrvasya in stanza 92 illustrates the use of
saḥ and also of the relative clause and the iti clause:

1 anyā pūrvaṁ yasyā āsti so an:añgaipūrvaṁ ‘an:añgaipūrva means
“one who has another (woman) as a prior (claim)”’.

2 sa na bhavat ity an:añgaipūrvaṁ ‘an:añgaipūrva means
“one who is not an:añgaipūrva”’.

3 tasya an:añgaipūrvasya ‘this latter formation when placed in
the genitive singular provides (the word contained in the text,
namely) an:añgaipūrvasya’.

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 adhomukhi sāti ‘(Pārvati
counted the petals) being downward-gazing (as she did so)’. The
phrase tathā 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 frame¬
work for the commentary, but syntactical continuity is fre¬
quently 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 arthaḥ ‘such is the meaning’, ‘in other words . . .’, or iti bhāvah ‘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 Panini’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 Amarasimha (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 datr;mahatoh, quoted under stanza 90, means ‘(the word) udāra (occurs) in (the sense of) datr or mahānt’.

The use of punctuation and sandhi in commentary style is naturally different from their use in a normal text. The danda 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.

Paninian grammar

When Mallinātha considers a form worthy of grammatical analysis, he explains it by quoting the relevant rules of Panini’s grammar. For the non-specialist, in fact, the operation of the Paninian 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 Panini himself, which are frequently concerned with recherche forms and complex theoretical considerations. A brief explanation of the references to Panini in Exercise 15 may help to give a first faint inkling of how his grammar works.

Panini’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 n permits the vṛddhi of a root such as kr in kārayati, while other sūtras ensure other grades of the root where necessary. The n also serves to distinguish ni from other i suffixes, such as si the neuter plural ending (kāntāni, manāmsi, etc.) or the Vedic ki as in papi ‘drinking’. The compound-final suffix tac referred to in sūtra 5.4.91 is one of a host of suffixes: the t indicates that the feminine is in i, 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 tac is a consonant stem. But tac 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 (there is) 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 di (there is) ə before consonants’. It is not necessary to say in full ‘(there is) əθ’, 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 nyātarasyām. From an earlier sūtra (7.3.36) the word nau ‘before ni’ is to be supplied, ruhā is the genitive of ruh. anyātarasyām 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 tryāhah ‘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 tatpurusa.

Mallinātha begins by quoting 2.1.51 taddhitārthottaratpadāsamāhāre ca. samānādhikaraṇena 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. diksamkhya 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 ahan ‘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 samkhyaipurvodvigu, 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 saptatrasayah (nom. pl.) ‘the Seven Sages’, the Sanskrit name for the Great Bear.)

Although the word ahan ‘day’ is a consonant stem, tryahah is an a-stem. Mallinātha quotes 5.4.91 rājāhaḥsakhībhyaḥ tac. This is governed by 5.4.68 samāśaṅtāṁ ‘the following suffixes (down to the end of Book 5, in fact) are compound-final’. The sūtra thus means ‘after the words rājan, ahan and sakhi there occurs as a compound-final suffix tac’.

Mallinātha does not bother to quote 6.4.145 ahnas taḥkhor eva, which shows how to apply this last rule. The words lopah ‘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 sutra therefore means 'zero is substituted for the final vowel and consonant of ahan, but only before a suffix with indicatory त or kha'. Thus ahan + तc becomes ah + तc, i.e. aha.

Mallinātha refers to, without actually quoting, 2.4.1 dvigu ekacacanam 'dvigu compounds are singular'; and finally justifies the masculine gender of tryahā (though Kālidāsa only uses the ambiguous ablative form tryahā) by 2.4.29 rātr;āhn;āhā pumsi. From 2.4.26 dvandva;atapurusayoh is supplied: 'the words rātra, ahna 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 तc by 5.4.91
- ahan + तc 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 unmanāḥ is interesting as an example of nipātāḥ, a formation listed ready-made by Pāṇini 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, is not fully explicable from its elements. Pāṇini thus lists it as a special form and gives its meaning. The word nipātāḥ 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 Pāṇini's analysis of the word nyāyya 'proper'. Sūtra 4.4.92. dharmapathyarthanyāyād anapete, teaches that the taddhita suffix yat, whose real form is ya, is added to the forms dharma, pathin (the stem form of pan than 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 Pāṇini exactly, his gloss of the word nyāyyam as nyāyād anapetam echoes the relevant sūtra.

Quotations from literary critics

Besides citing grammarians and lexicographers, Mallinātha quotes from many other sources, including popular sayings and
works on right conduct (dharma-sāstra) or political science (niti-sāstra), 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-sāstra ‘Science of Embellishment’ in combination with certain elements of nātya-sāstra ‘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 Pratāparudrīya. An examination of the stanza will indeed show thatKalidāsa’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 prāyaṇa ‘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-sāstra 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 (sthāyiśhāva ‘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 vyahavicāripākhāva or sarmacāripākhāva. Thus in the Amorous or Romantic rasa (śṛṅgāra) the hero and heroine feel the sthāyibhāva of Love (rāti) and the vyahavicāripākhāvas of Impatience, Disappointment, Contentedness and so on. Mallinātha points out that stanza 84 illustrates the vyahavicāripākhāva of Dissimulaiton (avahittha or avahitthā). In fact, this stanza is the one most quoted in textbooks as an example of this particular State.

**Vocabulary**

aṅkāhaḥ hook; curve of the body, lap

Aṅgiras m., pr. n.
aṅgīkṛ make a part, subordinate; adopt, accept, promise

adri m. rock, mountain

adhoṃmukha (f. 1) down-faced, with face bent down

antaram interval, difference; -antaram ifc. a different, another

anyatarasyām (gram.) optionally

apara pron. adj. other

apūpaḥ cake: see daṇḍapūpikā

apeta departed; free from (abl.)

abhīṣita desired; abhīṣitaḥ thing desired, desire

Amarāha, Amarāsinīḥ pr. n., author of the lexicon

Amara-kosāḥ

Ambā, Ambikā pr. n., the wife of Śiva

arth-āntara-nāsaḥ (lit. crit.)

Substantiation

arth-āpatti f. (lit. crit.) Strong

Presumption

alamkāraḥ ornament; (lit. crit.) embellishment, literary figure

aṃvaśa powerless, helpless

avahitthām, avahitthā dissimulation

aśru n. tear; aśru-mukha ‘tear-faced’, tearful-faced

ahān n. irreg. day

-ahāḥ, -ahāḥḥ (ifc. for ahaṇ) day

ākāraḥ form, appearance, (facial) expression

ākāśaṃ ether, sky

āpatamaṃ occurrence, (sudden) appearance, arising

āpatti f. happening, occurrence

āsīṣ f. irreg. prayer, benediction

āśīvādaḥ blessing, benison

āsakti f. adherence, intentness (on)

ātara pron. adj. other

iṣṭaṃ thing wished, wish

śipta desired, wished for

utkā eager, longing for

uttara following, subsequent, further; uttaraṃ answer

udāra noble, generous

unmaṇas eager, longing

eka-vacanam (gram.) singular (number)

kanakaṃ gold

kamala m./n. lotus

karaṇaṃ doing, performing

kavi m. poet, creative writer

karaṇaṃ instrument, means

kuṭumbam household, family

kuṭumbin m. householder, family man

kuṇḍalam earring, ear-ornament

kṛcchram hardship; kṛcchrat with difficulty
kaimutika deriving from the notion kim uta 'let alone';
kaimutikānyāyat [from the principle of 'let alone':] a fortiori
kham hole; vacuum; sky, heaven
gāh the letter g; (in prosody) heavy syllable
ganā counting
gārhaśthyaṃ being a householder
giri m. mountain
gṛhaamedhin [performer of domestic sacrifices:] householder
grha-sthah one who is in a house, householder
gṛhiṇī housewife, wife
gopanaṃ concealment, hiding
caturtha (f. i) fourth
cirṇi strip of bark (worn by ascetic)
jaḥ the letter j; (in prosody) the syllables ----
jāmbūnada (f. i) golden
jjnātā desire to know, wish to determine
jjnānam knowledge, perceiving
tac (gram.) the suffix a
tat+kṣañam at that moment, thereupon
taddhitah [i.e. tat-bhitah 'suitable for that'] (gram.) secondary suffix
tanayā daughter
tāraka causing to cross over, rescuing, liberating
ūthi m./f. lunar day (esp. as auspicious date for ceremony)
tri three
trigocanah the Three-eyed (god), Śiva
Tryambakaḥ name of Śiva
tṛjñahah [period of] three days
danḍāpūpikā the stick-and-cake principle ('if a mouse eats a stick he'll certainly eat a cake'), reasoning a fortiori
dalāṃ petal
dātṛ giver, granting
dānāṃ gift, bestowal
dvīgu m. [from dvīgu 'worth two cows'] (gram.) numerical compound
naḥ the letter n; (in prosody) the syllables ----
namas-kārah making obeisance
nipātah (gram.) ready-made form (laid down without grammatical analysis)
niścayāḥ determination, resolve
nīyāḥ rule, principle; propriety paḥ, pa-kārah the letter p
patram feather; leaf, petal
padaṃ word, member of a compound
paraṭtantra under another's control, not in control (of)
pariṇayaḥ marriage
aparyanta [having as an end:] ending with, up to
Paśupati m. name of Śiva
pākha cooking; ripeness, full-filment
Pārvati pr. n. wife of Śiva
pārśvam flank, side
pitṛ m. father
pumśiṅga having masculine gender
pumvant (gram.) masculine
puṃs m. (irreg.) man, male, masculine
putri, putrika daughter
puraskṛta placed in front, before the eyes
puṣpitagraḥ (in prosody) name of a metre
prthagjanaḥ separate person, ordinary person
pranamaḥ salutation
pratayah (gram.) suffix
pradānena having as one's authority
preman m./mn. affection
bandhu m. kinsman
buddhi f. intelligence, mind
bhartṛ m. husband
bhāvaḥ state of being; essence, meaning; emotional state, emotion
bhikṣā alms
bhita afraid
mahādhāraḥ mountain
mṛtyum-jayāḥ Conqueror of Death
Menā pr. n. Pārvatī's mother
ya-kāraḥ the letter y; (in prosody) the syllables — —
yācītu m. suer, petitioner
yuktī f. argument
yugam pair; ifc. two
yuj joined, even (in number); a:yuj uneven, odd
yogya suitable
raḥ the letter r; (in prosody) the syllables — —
rātraḥ at the end of compound for rātri f. night
ruh the root ruh
rephaḥ = raḥ
lakṣaṇam mark, characteristic; definition
lingaṃ mark, sign; phallus; (gram.) gender
liḷā play, sport
vacas n. word, words, speech
vatamsaḥ/vatamsakāḥ ornament, esp. earring
vadhū f. woman, bride
varam suitor
valkala m./mn. bark (of tree)
vaśāḥ power; -vasāt from the power of, because of
vasanam dress
vākyam utterance
vikaraḥ transformation; mental disturbance; ifc. made out of vipratipanna perplexed, uncertain; a:vipratipanna not uncertain, entirely fixed
vibhu powerful, esp. as an epithet of Śiva
vilambaḥ delay
vivāhaḥ wedding
viśoka free from sorrow, at ease
viśv-ātman m. Soul of the Universe, Supreme Godhead
viṣayāḥ dominion, sphere, field of action
vistaraḥ expansion, prolixity
vyātaṃ metre
vyāti f. behaviour, conduct; (gram.) synthetic expression (by compounding, as opp. analytic expression by separate words)
vaivāhika (f. i) (suitable) for a wedding
vodhr bridegroom
vyabhicarāḥ deviation, swerving
vyabhicārin liable to deviate, swerving; a:vyabhicārin unswerving
vyājaḥ fraud, pretence
Śivah pr. n.
śulin Trident-bearer, epithet of Śiva
śeṣāḥ remainder, portion to be supplied
śailaḥ mountain
ślokaḥ stanza
samketaḥ agreement, assignation; samketa-sthānam place of assignation
samkṣipta abbreviated, in concise form
samkṣepaḥ conciseness
samcārin going together, transitory; samcāri bhāvah
Subsidiary Emotional State

anu + yuj (VII anuyukt) question, examine
alam + kr (VIII Alamkarot) adorn, embellish
ah (defective verb, perf. āha) say, speak
ā + pat (I āpatati) occur, befall, appear suddenly, present oneself
ā + prach (VI āprachati) take leave of, say goodbye
ā + mantr (X āmantrayate) salute; take leave of
ā + ruh caus. (āropayati) cause to mount, raise onto
ut + ikṣ (I udikṣate) look at
ut + yā (II udīyati) rise up
upa + ikṣ (I upeikṣate) overlook, disregard
edh caus. (edhayati) cause to prosper, bless
gañ (X gañayati) count
gup (denom. pres. gopayati) guard; hide
car (I carati) move, go, depart
cal (I calati) stir, move, go away
jāa caus. (jāapayati) inform, announce
nam (I namati) bow, salute
nis + ci (V niścinti) ascertain, settle, fix upon
nis + pad (IV nispayate) come forth, be brought about; p.p.
nispānna completed
pac (I pacati) cook, ripen; pass. pacīate be cooked, ripen
pari + kīrt (X parikīrtayati) proclaim, declare
pari + kāp caus. (parikalpayati) fix, destine for (dat.)
pra + āp (V prāpnoti) reach, go to; obtain, win
bhi (III bhībhi) fear; p.p. bhīta afraid
yā (II yāti) go
yā caus. (yāpayati) spend (time)
laji (VI lajāte) be shy, blush, show confusion
vi + kr (VIII vikaroti) alter, change, distort, cause mental disturbance (vikāra) to
vid (VI vindati) find; pass, vidyate is found, exists
vi + pra + kr (VIII viprakaroti) injure, torment
Exercise 15  Note: The transliterated version of this exercise should be of particular help in solving difficulties.

एवंवादिनि देवर्षी पाथ्रे पितृरूपः पुरुषोऽरुक्तः।
लीलाकल्पवाणि गणाणमार्ग पार्वती।
एवमिति II देवर्षी आविन्दस्य एवंवादिनि सति पार्वती पितुः: पाथ्रे अवमुखः सति।
लघुपेशि श्रेष्ठः। लीलाकल्पवाणि गणाणमार्ग संघर्षेऽरुक्तः। लघुआव्यासकल्पमलदलः
गणाणमार्गेऽरुक्तः। अनेनाविरहितः कङ्कः संचारी भाव उक्तः। तदुक्तम्
अविरहितः तु लघुआव्यासकल्पमलदलः।

शैलः सूपुर्णकामो उप्रेते मेनामुखः दृश्यः।
प्रायेण गृहिष्णिने: कन्यायं कुदुम्बिन:।

शैल इति। शैल: हिमावतः सूपुर्णकामो उप्रेते। वायुः कृतनिधिभो अपीतः।
मेनामुखेऽदृश्यः। उचितोतरिजन्यसंप्रेषिते भावः। तथा हि। प्रायेण कुदुम्बिनः: गृहिष्णः;
कन्यायं कन्याामप्रायेऽन् गृहिष्णेऽप्रेता कार्यास्तनकारणं रूपं ते तथोऽकाः।
kलक्राणायण्यन्यत: इत्यथः।

मेने मेनापि तत्सर्वं पत्रुः: कार्याभिमोक्षस्ततः।
भवन्याघित्वचारं भरुरिष्टे परित्यक्तः।
मेन इति। मेनापि पत्रुः: हिमालस्य तत्सर्वमभिमोक्षस्ततः कार्य मेने अबृहिक्कः।
तथा हि। परित्यक्ते वर्ण वासाः ता: भरुरिष्टे अभिमोक्षस्तते न दिवस्य अख्यायार्याः वासाः ता:
अय्यभिचारियो भवति। भरुरिष्टे इत्याभिप्राणः भवन्तीति भावः।

इदमेऽर्थं न्यायविलोक्तिः बुद्धा विमुक्तः स:।
आद्वे वच्छायते सहस्ताह्यः सुताम।।

Exercise 15 Note: The transliterated version of this exercise should be of particular help in solving difficulties.
सत्तेषु प्राणमारूपे समुद्रमयोऽस्मिन विश्वसङ्केतानां अत्र मुनिवाको इदम् उत्तरं योके विश्वमाणां दानेव्य न्याय्यम् न्यायावरमेतम् उत्तरामिति बुद्धा चित्रेन विकृत्व । विचिनेत ।

वहलं यथा तथालक्ष्मां महलाक्ष्मां तु महनादार्थे इस्ताभ्योऽजग्नात॥

इन्द्रिय विश्लेषने वसे भिष्यासि परिकल्पिता।
अविन्द्रे मूलम् प्रांतं: गृहेष्विस्फलं मया॥ १८॥

इसती॥ इसे दृष्टि इसे आचरण। तस्म विश्लेषने शिवाय भिष्यारी परिकल्पितासि निपत्तासि। रलचिद सम्बन्धर्यं सर्व भिष्यारी तपस्विनः इति वचनादितिभावः।
अविन्द्रे: चावितारे: मृयम्। मया गृहेष्वितिः। गृहस्य फालं प्राप्तम्। इह परस्त च ताकाकावपूरे: कन्यादानं गाहस्यवच्च मलिनाः।

एवत्र कुरु तन्मयानां निमित्त॥
इस्या नमः व: सर्वसिद्धोऽन्येवृत्ति॥ १९॥

एवत्तित। निमित्त: हिन्मानः तत्त्वाम्। एवत्त् पूर्वांकुमाः उत्त्वा ऋषीनः आह।
किमित्त। इस्या लितोऽन्याम्: ज्ञानकपिर्य: व: सर्वसिद्धा नमः इति। लितोऽन्येवृत्ति
सिद्धवशिष्यादनाविस्मितेऽपि दानित्तिः सुधारित॥

इन्द्रियाधिकारोऽदाने इत्याभिन्नागरी करिपैः।
आद्यप्रियवतासु: पुर: पाकाभिरविकामकः॥ १०॥

इन्द्रियाधि। इसे दृष्टि: इन्द्रियाधिकारी इश्वारुकरणं उदारं महतः। उदारो वहलमः
तो: इष्मरः। गिरे: हिमतं। वचनम् अभिन्ना साधिता संस्कृत। अभिकाम्
अभिकाम। पध्यत इति युक्त। महत्। पुर: पाकाभिः। पुरकृतलक्षि: आद्यप्रियवत:।
आद्यत: एवम्यामु: संस्कृतायामसु:॥

tाः प्राणामाररस्त्वस्ताठाबुद्धवरसकाम।
अभिकामप्रजापताः लक्ष्मणनामनात्मकती। १९॥

tामित॥ प्राणारकः नमकारसताः खसे जाञ्जुनेदा सुवश्वविकारे वात्रस्के
वजनकुलण्डैव वत्सासोऽस्मानां तास्य अभिकाम्य अरुणाः अभिकाम्योपयासमाः। रुहः
पो उत्सतरसायां इति: पकारः॥

तामतरं चालम्पुरं दुहितुस्ते: विविकनकाम।
वरस्तान्यूर्वमुर्य विश्लोकामकं करूः॥ २०॥

तदात्त॥ दुहितुस्ते: पुनिकारम्या। विकारविषयं इति: भीकाम। अत एवाद्वृत्ति
मुखे वस्त्रसात्मां अधुरुचीन्व वस्य: आहिकाया: नातरं तामतरं मेनेह च। अथा पूर्व
वस्त्रार्थित सो उन्मूर्व: । सर्वाननो वृत्तिविषये पुनःव्रव: इति पूर्वपदस्य पुनःव्रवः।
स न भवस्त्रत्यन्यूर्वस्त्रमेत्य अनन्यूर्वस्म। सापत्त्व: कहस्तु इत्यायां इति: । वरस्त्
वोकु: गौरी: मुटुपंजलयातिदिभि: विविवान निर्ध: इत्यां अकरोऽ॥

वैविविवाति: तत्त्वम पृष्ट्वसात्मकं हरस्तुः।
ते ज्यदादूर्ध्वमाख्याय चेदसीरपरिश्रावः।

वैवाहिकींमिति। चीरपरिश्रावः। वल्कमात्रवसना। ते तपस्विनः। वज्ञप्रत्य सम्प्रेय क्षणेः। हरेन्धुः। हिमवतः जैवाहिकी विवाहोपेषा। विद्यापुष्टा। केल्युषुवहः। सना।।

त्रयोणम्प्रवः समाहरस्यः। तद्विताध्यारपारस्यारं च। श्रीति। समासः।

राजः। सविभ्रष्टः। श्रीति। त्रायत्वः। श्रियुरादेस्तवतनम्प्रजः। राजः। पुनः। श्रीव श्रीकर्णितः। वस्मात्। ज्यदादृध्वः। अर्धः। उपरि आच्छाय चचुः। श्रीनि। विवाहः। इत्युक्तः। चरः। चलितः।।

ते हिमालयमानम् पुनः। प्राप्य चूळः।

सिद्धः। चार्मी। निवेदार्थः। तद्रितः।।

ते इति।

व सुधः। हिमालयमानम् साधुः याम्। इत्युक्तः पुनः। भूलिनः हां। संकेतमाशरसः प्राप्यः। सिद्धः। निवेदः। अर्धः। प्रवोजः। अर्थः। निवेदः। ज्ञातितः। च।

तद्रितः। तेन मृलिनः विवृतः। खमृ। आकाशः। श्रीति। उदाहः। अतः। अर्थः। सशक्तार्थमाख्यानसः। प्राप्तः। करः।

पशुपतिरति तन्महानिः। कृष्णाद्।

अर्धमात्रेद्विसाहायः। करः।

विवृतिः। ते बदयप्रस्थानं धरा।।

पशुपतिरति।।

उक्तं मनो चार्म सः। उक्तः।।

उक्तुः। उक्तुः। उक्तुः। इति। निपातः।।

अद्रिष्टाद्विसाहायः। पार्वतीपरिपातः। पशुपतिरति। तनाः। गृहशीति। चैवः।

अहानि कृष्णाद्वारा। अधाराः। कविरचः।—अर्थः। धरा।।

शंकारः। अर्थः। अर्थाद्वाराः।

संस्कृतिः। अवश्यः। इत्युपरित्रजः। अर्थयुक्तः। पुवः। करः।

विकरषतात्परः। न निवारेण।

तदादनमानम्। इति। विभुपालाश्रमयावतारः। विकरषितः। निवारणमानम्। इति। अर्थात्तत्वः। इति। केवल तदुपेतुः।।

पशुपतिरति।।
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 Śākuntalā of Kalidāsa. Other masterpieces include
the Mṛcchakatikā ("Toy Cart") of Śūdraka, the Mūdrāraksasa
("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 Bōhtlingk and Roth, is indis-
perable. 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 clar-
ity 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.
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 a/a: 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>
</tr>
<tr>
<td>A.</td>
<td>kāntam</td>
<td>kāntam</td>
<td>kāntām</td>
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<td>I.</td>
<td>kāntena</td>
<td>kāntena</td>
<td>kāntayā</td>
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<tr>
<td>D.</td>
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<td>kāntāyai</td>
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<td>Ab.</td>
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<td>G.</td>
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<td>kāntāyāh</td>
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<tr>
<td>L.</td>
<td>kānte</td>
<td>kānte</td>
<td>kāntayām</td>
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<tr>
<td>V.</td>
<td>kānta</td>
<td>kānta</td>
<td>kānte</td>
</tr>
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<td>N. V. A. du.</td>
<td>kāntau</td>
<td>kānte</td>
<td>kānte</td>
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<tr>
<td>I. D. Ab.</td>
<td>kāntābhyām</td>
<td>kāntābhyām</td>
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</tr>
<tr>
<td>G. L.</td>
<td>kāntayṓḥ</td>
<td>kāntayṓḥ</td>
<td>kāntayṓḥ</td>
</tr>
</tbody>
</table>
### Stems in i and ū: nadī f. 'river', vadhū f. 'woman', strī f. 'woman', dhī f. ‘thought’, bhū f. ‘earth’

#### Polysyllabic

<table>
<thead>
<tr>
<th></th>
<th>N. sg.</th>
<th>A.</th>
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<th>G.</th>
<th>L.</th>
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<tr>
<td>N. V. pl.</td>
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<td>D. Ab.</td>
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<td>G.</td>
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#### Irregular

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<tr>
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<td>nādām</td>
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<td>nādyām</td>
<td>nādyām</td>
<td>nādyām</td>
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<tr>
<td>G. L.</td>
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#### Monosyllabic

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<td>N. V. A. du.</td>
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<td>G. L.</td>
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<td>dhiyām</td>
<td>dhiyām</td>
<td>dhiyām</td>
<td>dhiyām</td>
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</tr>
</tbody>
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### Stems in i and u: śuci ‘clean’, mṛdu ‘soft’

<table>
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<tr>
<th></th>
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<td>śucih</td>
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<td>śucinā</td>
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<td>śucya</td>
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<td>D.</td>
<td>sucaye</td>
<td>sucinė</td>
<td>sucyai</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>suceh</td>
<td>sucinaḥ</td>
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<td>sucini</td>
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<td>V.</td>
<td>suce</td>
<td>suci</td>
<td>suce</td>
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<tr>
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<td>sucī</td>
<td>sucī</td>
<td>sucī</td>
</tr>
<tr>
<td>I. D. Ab.</td>
<td>sucibhyām</td>
<td>sucibhyām</td>
<td>sucibhyām</td>
</tr>
<tr>
<td>G. L.</td>
<td>sucoḥ</td>
<td>sucoḥ</td>
<td>sucoḥ</td>
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<tr>
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<td>succini</td>
<td>succayah</td>
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<td>A.</td>
<td>sucī</td>
<td>sucī</td>
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<tr>
<td>I.</td>
<td>sucibhiḥ</td>
<td>sucibhiḥ</td>
<td>sucibhiḥ</td>
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<tr>
<td>D. Ab.</td>
<td>succibhyaḥ</td>
<td>succibhyaḥ</td>
<td>succibhyaḥ</td>
</tr>
<tr>
<td>G.</td>
<td>succinām</td>
<td>succinām</td>
<td>succinām</td>
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<tr>
<td>L.</td>
<td>succīsu</td>
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<table>
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<tr>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
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<tbody>
<tr>
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<td>A.</td>
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<td>mṛdu</td>
</tr>
<tr>
<td>I.</td>
<td>mṛdunā</td>
<td>mṛdunā</td>
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<tr>
<td>D.</td>
<td>mṛdave</td>
<td>mṛdave</td>
</tr>
<tr>
<td>Ab. G.</td>
<td>mṛdoḥ</td>
<td>mṛdoḥ</td>
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<tr>
<td>L.</td>
<td>mṛda</td>
<td>mṛda</td>
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<td>V.</td>
<td>mṛdo</td>
<td>mṛdo</td>
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<tr>
<td>N. V. A. du.</td>
<td>mṛdu</td>
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<td>I. D. Ab.</td>
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<td>mṛdubhyām</td>
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<tr>
<td>G. L.</td>
<td>mṛdvoḥ</td>
<td>mṛdvoḥ</td>
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<td>mṛdavaḥ</td>
<td>mṛdavaḥ</td>
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<td>mṛdā</td>
<td>mṛdā</td>
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<td>I.</td>
<td>mṛdubhiḥ</td>
<td>mṛdubhiḥ</td>
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<td>D. Ab.</td>
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</tr>
<tr>
<td>L.</td>
<td>mṛduṣu</td>
<td>mṛduṣu</td>
</tr>
</tbody>
</table>

Stems in र: kartṛ m. ‘maker’, pitṛ m. ‘father’, svasṛ f. ‘sister’, māṭī f. ‘mother’

<table>
<thead>
<tr>
<th>masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>N. sg.</td>
</tr>
<tr>
<td>A.</td>
</tr>
<tr>
<td>I.</td>
</tr>
<tr>
<td>D.</td>
</tr>
<tr>
<td>Ab. G.</td>
</tr>
<tr>
<td>L.</td>
</tr>
<tr>
<td>V.</td>
</tr>
<tr>
<td>N. V. A. du.</td>
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<tr>
<td>I. D. Ab.</td>
</tr>
<tr>
<td>G. L.</td>
</tr>
<tr>
<td>N. V. pl.</td>
</tr>
<tr>
<td>Gender</td>
</tr>
<tr>
<td>--------</td>
</tr>
<tr>
<td>N. sg.</td>
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<tr>
<td>I.</td>
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<tr>
<td>D.</td>
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<tr>
<td>Ab. G.</td>
</tr>
<tr>
<td>L.</td>
</tr>
<tr>
<td>V.</td>
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<tr>
<td>N. V. A. du.</td>
</tr>
<tr>
<td>I. D. Ab.</td>
</tr>
<tr>
<td>G. L.</td>
</tr>
</tbody>
</table>

2 Consonant stems

**Unchangeable stems:** suhrd m. ‘friend’, go-duh m./f. ‘cow-milker’, manas n. ‘mind’, sumanas m./f. ‘benevolent’
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>suyudhah</td>
<td>suyudbhah</td>
<td>suyutsu</td>
</tr>
<tr>
<td>kakubh f. region</td>
<td>kakup</td>
<td>kakubbah</td>
<td>kakubbhah</td>
<td>kakupsu</td>
</tr>
<tr>
<td>vāc f. speech</td>
<td>vāk</td>
<td>vācah</td>
<td>vāgbhah</td>
<td>vāku</td>
</tr>
<tr>
<td>vanīj m. businessman</td>
<td>vanik</td>
<td>vanījah</td>
<td>vanīgbhah</td>
<td>vāniku</td>
</tr>
<tr>
<td>parivrāj m. medicant</td>
<td>parivrāt</td>
<td>parivrājah</td>
<td>parivrādbhah</td>
<td>parivrāṭsu</td>
</tr>
<tr>
<td>diś f. direction</td>
<td>dik</td>
<td>diśah</td>
<td>diṭbhah</td>
<td>diśu</td>
</tr>
<tr>
<td>viś m. settler</td>
<td>viś</td>
<td>viśah</td>
<td>viṭbhah</td>
<td>viśu</td>
</tr>
<tr>
<td>dviś m. enemy</td>
<td>dviś</td>
<td>dviśah</td>
<td>dviṭbhah</td>
<td>dviśu</td>
</tr>
<tr>
<td>madhuliḥ m. bee</td>
<td>madhuliḥ</td>
<td>madhuliḥah</td>
<td>madhuliḥbhah</td>
<td>madhuliḥsu</td>
</tr>
</tbody>
</table>

Stems in ir/ur (both rare) lengthen to ir/ur before consonants and in the nominative singular. Stems in is/us become is/us or ir/ur according to sandhi, and also lengthen the vowel in the nominative, vocative and accusative neuter plural (Table A2.2).

### Table A2.2

<table>
<thead>
<tr>
<th>Stem</th>
<th>gīḥ</th>
<th>girah</th>
<th>gūrbhīḥ</th>
<th>girṣu</th>
</tr>
</thead>
<tbody>
<tr>
<td>dhur f. yoke</td>
<td>dhūḥ</td>
<td>dhūraḥ</td>
<td>dhūrbhīḥ</td>
<td>dhūṣu</td>
</tr>
<tr>
<td>barhis n. sacred grass</td>
<td>barhiḥ</td>
<td>barhiṣi</td>
<td>barhiṃbhīḥ</td>
<td>barhiṣu</td>
</tr>
<tr>
<td>caksuṣ n. eye</td>
<td>caksuḥ</td>
<td>caksuṃsi</td>
<td>caksurbhīḥ</td>
<td>caksuṣu</td>
</tr>
<tr>
<td>āsīṣ f. benediction</td>
<td>āṣiḥ</td>
<td>āṣiṣaḥ</td>
<td>āṣiṃbhīḥ</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. (dhanīnī f.) ‘rich’ (Table A2.3).

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<th>Plural</th>
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<td>dhanī</td>
<td>dhāni</td>
<td>dhanināu</td>
</tr>
<tr>
<td>A.</td>
<td>dhaninām</td>
<td>dhāni</td>
<td>dhānīnām</td>
</tr>
<tr>
<td>I.</td>
<td>dhānīnā</td>
<td>dhānī</td>
<td>dhānībhāyām</td>
</tr>
<tr>
<td>D.</td>
<td>dhānīnāḥ</td>
<td>dhānī</td>
<td>dhānīnāḥ</td>
</tr>
<tr>
<td>Ab.</td>
<td>dhānīnāḥ</td>
<td>dhānī</td>
<td>dhānīnāḥ</td>
</tr>
<tr>
<td>G.</td>
<td>dhānīnāḥ</td>
<td>dhānī</td>
<td>dhānīnāḥ</td>
</tr>
<tr>
<td>L.</td>
<td>dhānīnī</td>
<td>dhānī</td>
<td>dhānīnī</td>
</tr>
<tr>
<td>V.</td>
<td>dhānīn</td>
<td>dhānī/ dhānīn</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>
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<td>rājānām</td>
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<tr>
<td>I.</td>
<td>rājā</td>
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<tr>
<td>D.</td>
<td>rājē</td>
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<tr>
<td>Ab.</td>
<td>rājiḥ</td>
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<tr>
<td>G.</td>
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<td>N. V. du.</td>
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<tr>
<td>G. L.</td>
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<td>rājā</td>
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<tr>
<td>I.</td>
<td>rājābhāyām</td>
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<td>G.</td>
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<tr>
<td>L.</td>
<td>rājābh</td>
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<p>| | | | | | | |</p>
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<tr>
<td>D.</td>
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<tr>
<td>G. L.</td>
<td></td>
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<td>G.</td>
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</table>

Stems in ra./n. (dhanīnī f.) ‘rich’ (Table A2.3).
Stems in ant and at: dhanavant 'rich', nayant 'leading', dadhat 'putting'

<table>
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<th>masc.</th>
<th>neut.</th>
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<td>dhanavat</td>
<td>nayan</td>
<td>nayat</td>
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<td>nayate</td>
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<tr>
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<tr>
<td>D. Ab.</td>
<td>dadhadbhyāḥ</td>
<td>&quot;</td>
</tr>
<tr>
<td>G.</td>
<td>dadhātāḥ</td>
<td>&quot;</td>
</tr>
<tr>
<td>L.</td>
<td>dadhatsu</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

Stems in yams: śreyāṁs m./n. (śreyāṣṭi f.) 'better' (Table A2.4).

**Table A2.4**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>neut.</td>
<td>masc.</td>
</tr>
<tr>
<td>N.</td>
<td>śreyān</td>
<td>śreyāḥ</td>
</tr>
<tr>
<td>A.</td>
<td>śreyāṁsam</td>
<td>śreyāḥ</td>
</tr>
<tr>
<td>I.</td>
<td>śreyāṣa</td>
<td>śreyāṣh</td>
</tr>
<tr>
<td>D.</td>
<td>śreyase</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ab.</td>
<td>śreyasaḥ</td>
<td>&quot;</td>
</tr>
<tr>
<td>G.</td>
<td>śreyasaḥ</td>
<td>śreyāṣoḥ</td>
</tr>
<tr>
<td>L.</td>
<td>śreyasi</td>
<td>&quot;</td>
</tr>
<tr>
<td>V.</td>
<td>śreyan</td>
<td>śreyāḥ</td>
</tr>
</tbody>
</table>
Stems in \textit{vāṃs}: vidvāṃs 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.</td>
<td>neut.</td>
<td>masc.</td>
</tr>
<tr>
<td>N.</td>
<td>vidvān</td>
<td>vidvat</td>
<td>vidvāṃsa \textit{masc. neut.}</td>
</tr>
<tr>
<td>A.</td>
<td>vidvāṃsam</td>
<td>vidvat</td>
<td>vidvāṃsaḥ</td>
</tr>
<tr>
<td>L.</td>
<td>viduṣē</td>
<td>viduṣē</td>
<td>vidvadbhyām</td>
</tr>
<tr>
<td>D.</td>
<td>viduṣaḥ</td>
<td>viduṣaḥ</td>
<td>viduṣāḥ</td>
</tr>
<tr>
<td>Ab.</td>
<td>viduṣaḥ</td>
<td>viduṣaḥ</td>
<td>viduṣaḥ</td>
</tr>
<tr>
<td>G.</td>
<td>viduṣaḥ</td>
<td>viduṣaḥ</td>
<td>viduṣaḥ</td>
</tr>
<tr>
<td>L.</td>
<td>viduṣī</td>
<td>viduṣī</td>
<td>vidvadbhyām</td>
</tr>
<tr>
<td>V.</td>
<td>vidvan</td>
<td>vidvat</td>
<td>(as \textit{N.})</td>
</tr>
</tbody>
</table>

Stems in \textit{aṅc}: pratyāṅc m./n. (pratlci f.) ‘Western’ (Table A2.6).

**Table A2.6**

<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. V.</td>
<td>pratyāṅ</td>
<td>pratyāk</td>
<td>pratyāṅcau</td>
</tr>
<tr>
<td>A.</td>
<td>pratyāṅcam</td>
<td>pratyāk</td>
<td>pratyāṅcaḥ</td>
</tr>
<tr>
<td>I.</td>
<td>pratići</td>
<td>pratići</td>
<td>pratyagbhyām</td>
</tr>
<tr>
<td>D.</td>
<td>pratiće</td>
<td>pratiće</td>
<td>pratyagbhyām</td>
</tr>
<tr>
<td>Ab.</td>
<td>pratiċaḥ</td>
<td>pratiċaḥ</td>
<td>pratiċaḥ</td>
</tr>
<tr>
<td>G.</td>
<td>pratiċaḥ</td>
<td>pratiċaḥ</td>
<td>pratiċaḥ</td>
</tr>
<tr>
<td>L.</td>
<td>pratići</td>
<td>pratići</td>
<td>pratići</td>
</tr>
</tbody>
</table>

In words such as prāṅc ‘Eastern’, where two as (pra + aṅc) coalesce, the middle and weak stems are identical: prāṅc. Thus ablative, genitive and locative plural prāṅgbhyāḥ, prāṅcām, prāṅkṣu.

**Pronouns**

<table>
<thead>
<tr>
<th>1st person</th>
<th>2nd person</th>
</tr>
</thead>
<tbody>
<tr>
<td>aham \textit{T}</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 mattaḥ</td>
<td>mama (me)</td>
<td>mayi</td>
<td>āvām</td>
<td>āvābhīyām</td>
<td>āvayoh</td>
</tr>
<tr>
<td>tvam</td>
<td>tvām (tvā)</td>
<td>tvayā</td>
<td>tubhyam (te)</td>
<td>tvat or tvattaḥ</td>
<td>tava (te)</td>
<td>tvai</td>
<td>yuvām</td>
<td>yuvābhīyām</td>
<td>yuvayoh</td>
</tr>
</tbody>
</table>

(A. D. G. nau) (A. D. G. vām)
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) esah, etat, esā this
(b) yah, yat, yā who? relative pronoun
(c) anyah, anyat, anyā other
(d) kaḥ, kim, kā who? interrogative pronoun
(e) sarvah, sarvam, sarvā all
(f) ekaḥ, ekam, ekā one
(g) svaḥ, svam, svā own

The accusative singular enclitic forms ma and tva are seldom used in the Classical language. The following pronouns follow the inflexion of saḥ, tat, sā in any forms not quoted here.

(a) esah, etat, esā this
(b) yah, yat, yā who? relative pronoun
(c) anyah, anyat, anyā other
(d) kaḥ, kim, kā who? interrogative pronoun
(e) sarvah, sarvam, sarvā all
(f) ekaḥ, ekam, ekā one
(g) svaḥ, svam, svā own
**Numerals**

**Cardinals**

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Meaning</th>
<th>Numeral</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>eka</td>
<td>19</td>
<td>navadaśa</td>
</tr>
<tr>
<td>2</td>
<td>dvi</td>
<td>20</td>
<td>viṃśati</td>
</tr>
<tr>
<td>3</td>
<td>tri</td>
<td>21</td>
<td>viṃśati</td>
</tr>
<tr>
<td>4</td>
<td>catur</td>
<td>22</td>
<td>triṃśat</td>
</tr>
<tr>
<td>5</td>
<td>pañca</td>
<td>23</td>
<td>triṃśat</td>
</tr>
<tr>
<td>6</td>
<td>saṣa</td>
<td>24</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>7</td>
<td>sapta</td>
<td>25</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>8</td>
<td>aṣa</td>
<td>26</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>9</td>
<td>nava</td>
<td>27</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>10</td>
<td>daśa</td>
<td>28</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>11</td>
<td>ekādaśa</td>
<td>29</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>12</td>
<td>dvādaśa</td>
<td>30</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>13</td>
<td>trayodaśa</td>
<td>31</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>14</td>
<td>caturdaśa</td>
<td>32</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>15</td>
<td>pañcadaśa</td>
<td>33</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>16</td>
<td>ṣodasa</td>
<td>34</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>17</td>
<td>saptadaśa</td>
<td>35</td>
<td>catvāriṃśat</td>
</tr>
<tr>
<td>18</td>
<td>aṣṭadaśa</td>
<td>36</td>
<td>catvāriṃśat</td>
</tr>
</tbody>
</table>

For the pronoun enam 'him' see Chapter 10, p. 127.
60 saśi  
70 saptati  
80 asiti  
82 dvy:asiti  
90 navati  
96 saṇ:navati  
100 śataṃ

Ordinals

1st prathama  
2nd dviṭiya  
3rd trtiya  
4th caturthā, turiya, turya  
5th pañcama  
6th saśha  
7th saptama  
8th aṣṭama  
9th navama  
10th dasama  
11th-18th as cardinals  
19th navadāsa, ṇanaviṃsā  
20th viṃśa, viṃśatitama  
30th triṃśa, triṃśattama  
40th catvāriṃśa, catvāriṃśattama  
50th pañcāsa, pañcāsattama  
60th saṣṭitama  
61st ekaṣṭa  
70th saptatitama  
71st ekasaptata  
80th aṣṭitama  
81st ekāṣṭa  
90th navatitama  
91st ekaṇavata  
100th śatatama

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 ekaṣṭa or ekaṣṭatitama.

The sandhi of saś is as if it were saṭ, except that saṣ + d = soḍ and saṣ + n = saṇṇ.

The ordinals are all inflected like kānta. Their feminine is always in -i, except for prathamā, dviṭiyā, trtiyā, turiyā and turyā.
Inflexion of cardinals

The cardinal numbers below 100 are all quoted above in stem form. vimsati 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, dve; dvābhyām; dvayoh.

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>N. V.</td>
<td>trayaḥ</td>
<td>triṇi</td>
</tr>
<tr>
<td>A.</td>
<td>trīn</td>
<td>triṇi</td>
</tr>
<tr>
<td>I.</td>
<td>tribhiḥ</td>
<td>triṇi</td>
</tr>
<tr>
<td>D. Ab.</td>
<td>tribhyaḥ</td>
<td>triṇi</td>
</tr>
<tr>
<td>G.</td>
<td>trayāgam</td>
<td>triṇa</td>
</tr>
<tr>
<td>L.</td>
<td>triṣu</td>
<td>triṇa</td>
</tr>
</tbody>
</table>

The numbers 7 and 9 to 19 inflect like pañca.

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'
### Primary verb

<table>
<thead>
<tr>
<th>Present</th>
<th>Secondary verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>nayati ‘he leads’</td>
<td>nāyayati ‘he causes to lead’</td>
</tr>
<tr>
<td>(Included in the present system: Imperfect anayat ‘he led’ Imperative nayatu ‘let him lead’ Optative nayet ‘he may lead’)</td>
<td>(Imperfect anāyayat ‘he caused to lead’ Imperative nāyayatu ‘let him cause to lead’ Optative nāyayet ‘he may cause to lead’)</td>
</tr>
<tr>
<td>Perfect nināya ‘he led’</td>
<td>Periphrastic perfect nāyayām āsa ‘he caused to lead’</td>
</tr>
<tr>
<td>Aorist anaisit ‘he led’</td>
<td>Reduplicated aorist (an independent formation) anānayat ‘he caused to lead’</td>
</tr>
<tr>
<td>Future neṣyati ‘he will lead’</td>
<td>Future causative nāyayasiṣyati ‘he will cause to lead’</td>
</tr>
<tr>
<td>(Conditional aneyat ‘he would have led’)</td>
<td>(anāyayasiṣyat ‘he would have caused to lead’)</td>
</tr>
<tr>
<td>Passive nīyate ‘he is led’</td>
<td>Causative passive nāyyate ‘he is caused to lead’</td>
</tr>
</tbody>
</table>

### Secondary verbs

| Present causative nāyayati ‘he causes to lead’ |
| Imperfect anāyayat ‘he caused to lead’ |
| Imperative nāyayatu ‘let him cause to lead’ |
| Optative nāyayet ‘he may cause to lead’ |
| Periphrastic perfect nāyayām āsa ‘he caused to lead’ |
| Reduplicated aorist (an independent formation) anānayat ‘he caused to lead’ |
| Future causative nāyayasiṣyati ‘he will cause to lead’ |
| (anāyayasiṣyat ‘he would have caused to lead’) |
| Causative passive nāyyate ‘he is caused to lead’ |

### Tertiary verb

| Desiderative causative |
| nīnāyaiṣati ‘he wants to cause to lead’ |
| nānāyaiṣu ‘wanting to cause to lead’ |
| nināyaiṣa ‘the wish to cause to lead’ |
| Desiderative causative |
| nīnāyaiṣati ‘he wants to cause to lead’ |
| nānāyaiṣu ‘wanting to cause to lead’ |
| nināyaiṣa ‘the wish to cause to lead’ |

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 āṭmanepada 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 āṭmanepada hardly found.

### 2 Nominal formations

#### With weak grade

| Past participle nīta ‘led’ |
| nāyita ‘caused to lead’ |
Past active participle
nītavant 'having led'

Absolutive
(uncompounded) nītva 'after leading'
(after prefix) -nīya

With strong grade

Infinitive
netum 'to lead'

Agent noun
nett 'leader'

Gerundives
(a) neya '(requiring) to be led'
(b) netavya
(c) nayanīya

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'): nayanam; nayah 'prudent conduct'; niti f. 'prudent conduct'
(b) Agentives ('that lead'): -nl; -nAyin; nSyakah 'leading actor'; netram '[instrument of guidance:] eye' (nayanam 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 (which means all derivative verbs except one type of intensive).

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Imperfect</th>
<th>Imperative</th>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>nayāmi</td>
<td>anayam</td>
<td>nayāni</td>
<td>nayeyam</td>
</tr>
<tr>
<td>2nd</td>
<td>nayasi</td>
<td>anayaḥ</td>
<td>naya</td>
<td>nayeḥ</td>
</tr>
<tr>
<td>3rd</td>
<td>nayati</td>
<td>anayat</td>
<td>nayatu</td>
<td>nayet</td>
</tr>
<tr>
<td>1st du.</td>
<td>nayāvaḥ</td>
<td>anayāva</td>
<td>nayāva</td>
<td>nayeva</td>
</tr>
<tr>
<td>2nd</td>
<td>nayathāḥ</td>
<td>anayatam</td>
<td>nayatam</td>
<td>nayetam</td>
</tr>
<tr>
<td>3rd</td>
<td>nayataḥ</td>
<td>anayatām</td>
<td>nayatām</td>
<td>nayetām</td>
</tr>
</tbody>
</table>
Class II (root class)

\[ \text{dviṣ `hate'} \]

<table>
<thead>
<tr>
<th>Part.</th>
<th>Present</th>
<th>Imperfect</th>
<th>Imperative</th>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>dveṣmi</td>
<td>adveṣam</td>
<td>dveṣañi</td>
<td>dviṣyām</td>
</tr>
<tr>
<td>2nd</td>
<td>dveṣi</td>
<td>adveṣ</td>
<td>dviṣdhi</td>
<td>dviṣṭāh</td>
</tr>
<tr>
<td>3rd</td>
<td>dveṣ</td>
<td>adveṣ</td>
<td>dveṣtu</td>
<td>dviṣṭ āt</td>
</tr>
<tr>
<td>1st du.</td>
<td>dveṣaḥ</td>
<td>adviṣa</td>
<td>dveṣava</td>
<td>dviṣyāva</td>
</tr>
</tbody>
</table>
| 2nd | dviṣṭaḥ | adviṣṭa | dviṣṭa | dviṣyāt 
| 3rd | dviṣṭa | adviṣṭa | dviṣṭa | dviṣyāt |
| 1st pl. | dviṣmaḥ | adviṣma | dveṣa | dviṣyāma |
| 2nd | dviṣṭha | adviṣṭa | dviṣṭa | dviṣyāta |
| 3rd | dviṣant | adviṣaṇ | dviṣaṇa | dviṣyuh |
| Part. | dviṣ | adviṣ | dviṣyā | dviṣyā |

\[ \text{as `be'} \]

<table>
<thead>
<tr>
<th>Part.</th>
<th>Present</th>
<th>Imperfect</th>
<th>Imperative</th>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st sg.</td>
<td>asmi</td>
<td>ąśam</td>
<td>ąśaṇi</td>
<td>ąśe</td>
</tr>
<tr>
<td>2nd</td>
<td>asi</td>
<td>ąśiḥ</td>
<td>edhi</td>
<td>ąśe</td>
</tr>
<tr>
<td>3rd</td>
<td>asti</td>
<td>ąśit</td>
<td>astu</td>
<td>ąste</td>
</tr>
<tr>
<td>1st du.</td>
<td>svaḥ</td>
<td>ąśva</td>
<td>ąśava</td>
<td>ąśvahe</td>
</tr>
<tr>
<td>2nd</td>
<td>sthaḥ</td>
<td>ąstam</td>
<td>stam</td>
<td>ąśaṭhe</td>
</tr>
</tbody>
</table>
### Class III (reduplicated class)

**hu 'sacrifice'**

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
<th>Imperative</th>
<th>Optative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>parasmaipada</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st sg. juhomi</td>
<td>ajuhavam</td>
<td>juhavāni</td>
<td>juhuyām</td>
</tr>
<tr>
<td>2nd juhosi</td>
<td>ajuhoḥ</td>
<td>juhudhi</td>
<td>juhuyāḥ</td>
</tr>
<tr>
<td>3rd juhoti</td>
<td>ajuhot</td>
<td>juhotu</td>
<td>juhuyāt</td>
</tr>
<tr>
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The second person singular imperative juhudhi (instead of *juhudi*) is anomalous.

### 1st Stem

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<td>juhvīvdham</td>
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---

3rd stafa  
1st pl.  
2nd stha  
3rd santi  
Opt. syam,  
Part. sant  

i 'go'  
i 'go' (in adhi + i 'study')  

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<th>Optative</th>
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<td>aiḥ</td>
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<td>Opt. iyam, iyāh etc.</td>
<td>iyā, iyithāh etc.</td>
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---

Part. sant  

The second person singular imperative juhudhi (instead of *juhudi*) is anomalous.

---

**Class III (reduplicated class)**

**hu 'sacrifice'**

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Part. sant  

The second person singular imperative juhudhi (instead of *juhudi*) is anomalous.

---

**atmanepada**

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<td>asunot</td>
<td>sunotu</td>
</tr>
<tr>
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<td>sunuvah/sunvah</td>
<td>asunovalam</td>
<td>sunavala</td>
</tr>
<tr>
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### Class VII (infix nasal class)

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**Class VIII (u class)**

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**Class IX (nā class)**

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The other seven verbs of this class inflect like su.
## Perfect paradigms

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## atmanepada

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## dāhānēna

<table>
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</tbody>
</table>
as 'be' (parasmaipada): āsa āsitha āsa; āsiva āsathuḥ āsatuḥ; āsima āsa āsuḥ—no participle.

### Aorist paradigms

#### Non-sigmatic aorists

<table>
<thead>
<tr>
<th>Root aorist</th>
<th>a-aorist</th>
<th>Reduplicated aorist</th>
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</thead>
<tbody>
<tr>
<td>dhā 'put'</td>
<td>bhū 'be'</td>
<td>sic 'moisten'</td>
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<tr>
<td></td>
<td></td>
<td>nī (cause to) 'lead'</td>
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#### Parasmaipada

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**Precative**

*bhu ‘be’* (parasmaipada): bhūyāsam bhūyāḥ bhūyāt; bhūyasva bhūyāstam bhūyāstam; bhūyasva bhūyāsta bhūyasvaḥ.
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 -tvā; 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 parasmaipada and ātmaneppada 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.
<table>
<thead>
<tr>
<th>1</th>
<th>Root</th>
<th>as 'eat'</th>
<th>as 'be'</th>
<th>āp 'obtain'</th>
<th>ās 'sit'</th>
<th>i 'go'</th>
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<table>
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<th>ikṣ 'see'</th>
<th>kṛ 'do'</th>
<th>kṛṣ 'drag'</th>
<th>kłp 'be fit'</th>
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<td>kri 'buy'</td>
<td>kšip 'throw'</td>
<td>(á)khyá 'tell'</td>
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<td>gráh 'seize'</td>
<td>car 'move'</td>
<td>ci 'collect'</td>
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<td>ji 'win'</td>
<td>jīv 'live'</td>
<td>jāh 'know'</td>
<td>tan 'stretch'</td>
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<th>tuṣ 'be content'</th>
<th>tuṣa 'cross'</th>
<th>tyaj 'forsake'</th>
<th>tvar 'hurry'</th>
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<td>da 'give'</td>
<td>dīṣ 'point'</td>
<td>duṣ 'spoil'</td>
<td>dṛṣ 'see'</td>
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- Perfect: I, II, III
- Aorist: I, II, III
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- Passive: I, II, III
- Causative: I, II, III
- Participle: I, II, III
- Absolutive in ya: I, II, III
- Infinitive: I, II, III
- Gerundive in ya: I, II, III
- Nominal in ya: I, II, III
- Nominal in in: I, II, III

- Root: an, a, an
- Present: i, a, a
- Perfect: anā, a, anā
- Aorist: anāṃ, a, anāṃ
- Future: naṃ, a, naṃ
- Passive: anāmya, a, anāmya
- Causative: anāmaya, a, anāmaya
- Participle: anāpta, a, anāpta
- Absolutive in ya: -nāya, a, -nāya
- Infinitive: namitum, nantum
- Gerundive in ya: -nāma
- Nominal in ya: nānaṃ
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<td>budh 'wake'</td>
<td>brā 'say'</td>
<td>bhaj 'divide'</td>
<td>bhañij 'break'</td>
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<th>mad 'rejoice'</th>
<th>man 'think'</th>
<th>muc 'let go'</th>
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<th>yat 'strive'</th>
<th>yam 'reach'</th>
<th>yā 'go'</th>
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<td>vas 'dwell'</td>
<td>vah 'carry'</td>
<td>vid 'know'</td>
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<th>vṛdḥ 'increase'</th>
<th>śak 'be able'</th>
<th>śī 'lie'</th>
<th>śuc 'grieve'</th>
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<td>svap 'sleep'</td>
<td>han 'strike'</td>
<td>hā 'leave'</td>
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1 Anuṣṭubh

Normal form:
- o o o o o / o o o o o (half-verse)

(i) The second or third syllable of each pada must be heavy.
(ii) The half-verse must not end o / o.

Permitted variant forms of the first or third pada:
(a) o o o / o (i.e. the fourth syllable as well as the second or third must be heavy)
(b) o o o / o (caesura after fifth syllable)
(c) o o o / o (caesura after fourth syllable)

2 Samacatuṣpadī metres (in order of length)

(Name; analysis, including caesura; definition, normally taken from Kedāra’s Vṛttaratnākara.)

Indravajrā  o o o o o (t j g g)
   syad Indravajrā yadi tau ja;gau gaḥ
Upendravajrā  o o o o o (i.e. first syllable light or heavy at will)
   Upendravajrā ja;ta;ja$ tato gau
Upajāti Any mixture of Indravajrā and Upendravajrā pādas
Rathoddhatā  o o o o o (r n r l g)
   rān na raj iha Rathoddhatā la;gau
Vamsastha  o o o o o (j t j r)
   ja;tau tu Vamsastham udīritam ja;rau
Indravamsā — — — — — — — — — — — — — — — — (t t j r)
syād Indravamsā ta; tajai ra-samyutaih
Vaṃśamālā Any mixture of Vaṃśastha and Indravamsā pādas
(i.e. first syllable light or heavy at will)
Vasantatilakā — — — — — — — — — — — — — — (t bh j j g g)
uktā Vasantatilakā ta; bhajā ja; gau gah
Mālinī — — — — — — — — — — — — (n n m y y 8 + 7)
na; na; ma; ya; ya-yutā eyāṃ / Mālinī bhogi; lokaiḥ
Śikharini — — — — — — — — — — — — — — (y m n s bh l g
6 + 11)
rasai rudraś chinnā / ya; ma; na; sa; bha; la gaḥ Śikharini
Harinī — — — — — — — — — — — — — — (n s m r s l g
6 + 4 + 7)
rasa; yuga; hayair / n; sau m; rau s; lau go / yadā Hariṇī tadā
Mandakrāntā — — — — — — — — — — — — — — (m bh n t t g g
4 + 6 + 7)
Mandakrāntā / jaladhi; sa; āgair / m; bhau na; tād
gurū cet
Śārdūlavikṛiditam — — — — — — — — — — — — — — — — (m s j s t t g 12 + 7)
sūryā; āsvair yadi māt sa; jau sa; ta; ta; gaḥ /
Śārdūlavikṛiditam
Sragdhara — — — — — — — — — — — — — — — — (m r bh n y y y 7 + 7 + 7)
m; ra; bh; nair yānāṃ trayeṇa / tri; muni; yati-yutā / Sragdhara
kṛitiḥ eyāṃ

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); āsva, haya (horse); aga (mountain); muni (star of
Great Bear)
8 bhogin (serpent-demon)
11 rudra (god)
12 sūrya (sun)

3 Ardhasamacatuṣpadī metres
(The bracketed syllable occurs only in the second and fourth pādas.)
Viyogini - - (-) - - - - - (s s j g + s bh r l g)
visame sa;sa;ja guruh, same
sa;bhara lo >tha gurur Viyogini
Mālabharinī - - (-) - - - - - (s s j g g + s bh r y)
sa;sa;jaḥ prathame pade gurū cet
sa;bhara yena ca Mālabharinī syat
Aparavaktra - - (-) - - - - (n n r l g + n j j r)
a:yuji na;na;rā;ā guruh, same
tad Aparavaktram idam na;jau ja;rau
Puspitagrā - - (-) - - - - (n n r y + n j j r g)
a:yuji na-yuga;repha~to yakāro
yuji ca na;jau ja;ra;gās ca Puspitagrā

(Note: Both the first two metres are known by a number of other names.)

4 Āryā

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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 matras, constitutes the Āryā proper.

Āryā 30 + 27
Udgīti 27 + 30
Upagīti 27 + 27
Gīti 30 + 30
Āryagīti 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 vasatha? 5 evam icchasi? 6 kva punas tiṣṭhanti? 7 katham, ita āgacchati? 8 atra kim ānayataḥ? 9 paśyāmi likhāmi ca 10 bhramaḥ īva 11 niṣṭyatho gāyathraḥ ca 12 smaranti ca śocanti ca 13 'atra praviśāva' iti vadataḥ 14 adhunā 'pi katham nā āgacchati? 15 jayāṃ iti mādyāmi 16 na jīvantā iti śocāmaḥ

Exercise 3a

1 ācāryaṃ śiṣyā ānayanti 2 apy āsvān icchasi? 3 aham śūryaḥ-candrau paśyāmi 4 sukhām ko nā ēcchati? 5 svalpmaṃ bhojanam 6 jalam āsvān naro nayati 7 'kas tvam?' iti māṃ prcchataḥ 8 kam parvataṃ paṇḍito gacchati? 9 atra krodho na vasataḥ iti vanam praviśataḥ 10 śīghraṃ vacanaṃ nā āvagacchāmaḥ 11 ācāryaḥ, parvata īva sa gajaḥ 12 kam punah pṛcchāmi? 13 kim śiṣyā yūyami? 14 jalam naraḥ bālāḥ praviśanti 15 'ramaṇiyam adhunā tat phalam' iti vismitā vadanti 16 katham, ato āpi bālāḥ? 17 duḥkhāny api phalam ānayati 18 'bālā, atra kim sukhāṃ paśyATH?' ēti śiṣyān ācāryo vadati

Exercise 4a

1 putraḥ saha grhaṃ tyajati 2 etad udvā- nam—praviśāmaḥ 3 ācāryena ca śiṣyaiś o ādbhutaḥ prayaṭnaḥ kṛtaḥ 4 priyo madiyo vayasya iti jīvitaṃ etena tyaktam 5 ka eṣa grhaṃ āgacchati? 6 ramaṇiyena darśanena kim na mādyasi? 7 dṛṣṭam avagataṃ ca 8 'atra āśe naraḥ kim icchantā?' ēti kutuḥalena grhaṃ praviśati 9 dūram eva nagaram, vayaḥ ca pariśrāntā bhramāmaḥ 10 icchāho aṅgaḥ, aṅgānaḥ, na vā? 11 'kṛtaṃ vacanair, gataḥ vasaraḥ' iti viśādena vadataḥ 12 putraḥ, sa ev āśo 'vasaraḥ 13 ete vayaḥ nagaram āgataḥ 14 vismṛuto vayasyāḥ-bhyām prathamo viśādatāḥ 15 'he paṇḍita, tvam āsvam kva nayasā?' ēti prṣṭo 'pi vacanaṃ na vadati 16 kim prayaṭmnenaḥ—nā āiva tvāṃ paśyati devaḥ
Exercise 5a 1 imau svaḥ 2 prativacanaṁ me śrutvā kim anyad icchanti? 3 nā āsty eva te pustakam 4 vayasya, ārdayam ivā āsi mama 5 asminn udyāne muhurītam upavisīvah 6 kṣetreṣu sarve bhramante 7 deva, anyasmān nagarād brāhmaṇā kaścid āgataḥ 8 kam upāyam paśyasi mama putrānaṁ darśanāya? 9 krodham asya dṛṣṭvā avenge iva no ārdaye 10 ayaṁ kumāras tiṣṭhāno 11 kathāṁ, kṣaṇam eva Ṛpaṁśiva dṛṣṭe mayā punar api mitre 12 anyaḥ koḥ migro na bhavati 13 duḥkhāḥ; aīva mitraṇām idānīṁ Rāmaśya darśanām 14 anye-bhino Ṛvive Ṛvive 15 grham praviśya ‘kvā kvā edānim sa pāpa?’ iti sarvān prbhchati 16 andhanaṁ deśe kāna eva prabhavati 17 Kalakahṣaka, kevā aśčita Mādhavasya pratibhandakam abhilīkhitam?


Exercise 7a 1 aye, iyāṁ devī 2 pratibodhita evaṁ āsmi keva api 3 idam amātya: Rākṣasa-grham 4 aho vatsalena suhrāda viyuktāḥ smaḥ 5 suvicintitam bhagavatyaḥ 6 ārya, api sahāḥ ciro-vedanaḥ? 7 lajhayati mām atyanta-saujanyam eşām 8 tena hū pravetāḥ kṣīrā-vṛkṣa-cchayām āśrayāmah 9 ciraṁ adarśanena-āryasya vayaṁ udvignāḥ 10 svagatam devyai 11 alam asmad-avinay-āśaṅkaya 12 amātya, kalpitam anena yogacūrṇa-misrām ausadham Candraguptaya 13 aye, Urvaśī-gātra-sparsād iver nirvṛttaṁ me śarim 14 ārye, kim atyaḥhitam Sītā:devyaiḥ? 15 āyad imān vedi-samstarap-arthaṁ darbhan rtvibhaya upahārimi 16 kathitam Avalokitaṁ ‘Madan-ōdyānam gato Mādhava’ iti 17 kaṣṭam, ubhayaṁ api asthāne yatnāḥ 18 nā āyaṁ kathā-vibhago-smābhīr anyena vā śrutaḥ pūrvaḥ 19 vayaṁ api tāvad bhavatyau sakhi-gatam kiṃcita pṛcchāmaḥ 20 amātya, idam abharāṇaṁ kumāreṇa svaśarirād avatārya preṣitaṁ
Exercise 8a 1 hanta, siddha-ārthau svāh 2 kṛtaṁ Rāma-
sadṛṣṭam karma 3 asti daśśiṇapate Padmapurāṁ nāma na-
garam 4 vayasya, itaḥ stambha-āpavārita-śaśirau tiṣṭhāvah 5 
ramaṇīyaḥ khalu divas-āvasāna-ūrṇānto rāja-veśmani 6 kim-
artham agṛhiṣṭa-mudraḥ kaṭakān nīkṛāmasi? 7 vatsa, alam 
ātma-āparabdha-śaṅkṣayā 8 bho bhoḥ, kiṃ?prayojano yam aśvā 
parivṛtthā paryatati? 9 kām punar atrabhavātin avagacchāmi? 
10 kumāra, nāyam atyanta-duerbodho rthāḥ 11 kiṁ tv amātya:
Rākṣasaśa Cāṇakye baddha-vairo, na Candragupta 12 
tad eṣa svayam parikṣita-guṇaṁ brāhmaṇaṁ preṣhayāmi 13 
hā kaśṭam, atibībhatsa-karma nṛṣaṁso smī saṁvṛttah 14 katham, 
kiṁ mahāḥ-parādho 'pi bhagavatibhyām anukampito Rāmaḥ 
15 yāvad idānīṁ avasīra; saṁdhyā-jaśpyaṁ mahārājan paśyāmi 
16 sa tad āiva devyāḥ Sitāyas tadāṁ daiva-durviṣpākaṁ 
upasṛtya vaikḥānaśaṁ saṁvṛttah 17 aś̐alam anuśītaḥ pahaḥlaṁ 
vā Dāruvarmaṇaḥ prayatnam adhigacchāmi 18 sundari, 
a-parinirvāṇo divaśā 19 Sakuntala-ārthaṁ eva mandḥ-aut- 
sukyo smī nagara-gamanāṁ prati

Exercise 9a 1 kiṁ uktavān asi? 2 sampratī nivartāmahe 
vasyam 3 kṛṣṇaṁ śiśyaḥ praṇamati 4 sarvān abhivādaye vaḥ 5 
sakhe Puṇḍarīka, nā uñ∅tao anuṛūpaṁ bhavatāḥ 6 yāvad up- 
asthitāṁ homa-velāṁ gurave nivedayāmi 7 kaccid aham iva 
vismṛtvāṁ svam api? 8 paraṇanto vavyam vismayena 9 ārya, 
apī śatraor vyasaṅam upalabdham 10 tat kiṁ ity āśaṅkase? 
11 aham adhunāyathā-ādhiṣṭam anuśīthāmi 12 bhagavan, na 
khālau kaścid aviṣayā nāma dhīmatām 13 Sakuntalaśaḥ kāhīm 
āṅgulyā tarjayati 14 sādhu sakhe Bhūrivaso sādhu 15 kiṁ 
ayam pratibuddho bhīhiṁtavan? 16 atha śa tatrabhavatī 
kiṁ?ākhyasya rāja-rṣeḥ patni? 17 bhadrā, athā śārīryā- 
praveseruṁ de te ko hotuḥ? 18 paravatī khalu tatrabhavati, na ca 
saṁsīhitā guru;janā 19 diśyā dharmam-patni-saṅgamagena 
putra-mukhasaṁdarśanena cā yuṣmāṇ vardhate 20 tat kiṁ 
ayam āryeṇa sa lekhaḥ puruṣaḥ Kuṣumapuraṁ prasthāpitaḥ? 
21 tatrabhavaṁ Kapvaḥ śāśvate brahaṁ pariṁ vartate, iyām ca vaḥ 
sakhi tasya ātma-jśī eti katham etat? 22 mam āpi Kaśva-sutām 
anusmṛtya mrgyāṁ prati nir-utsukam cetaḥ 23 api 
Candragupta-duṣā atikraṇāt parthiha-guṇāṁ smārayanti 
prakṛtiḥ? 24 etām aśambhāvyām brāhmaṇasya pratijñāṁ 
śrūtvā sa sacivo rāja prahṛṣṭa; maṇā vismay-ānvitaḥ sa 
bahumā- 
naṁ tasmāi Viṣṇuśarmaṇe kumārān samarpitavān

Exercise 10a 1 paśva Mādhavaśyāvasthām 2 mahati viśāde 
vartate te sakhi-janaḥ 3 idāṁ tat pratypaṭpaṇaṁmati-tvaṁ

Exercise 13a 1 dehi me prativacanam 2 tvaṁ saha Gau-tamī gamiṣyati 3 katham, śunyā iv ēmi pradeśāḥ 4 eśa tam iṣum samadhe 5 yadi rahasyam, tadā tiṣṭhathu—yadi na rahasyam, tathā kathayām 6 āhām api amuṁ vṛttāntam bhagavatyai Lopaṁudrāyai nivedayāmi 7 sa khalu mūrkhas tam
Exercise 14a  1 Priyamvadaka, jñāyatām ko 'smad-darśan-
ārthī dvāri tiṣṭhati 2 kva nu khalu gata śyāt? 3 āsīt tādṛśo
munir asmin āśrame 4 āyuṣmān, śrūyatām yadartham asmi
Hariṇā tvat-sakāśam preśitaḥ 5 evam ukto 'py aham enam
prabhodhaya punah punah 6 cārīt prabhṛty āryaḥ parītyakti:-
ocitaḥśarīraṃ-samśākara iti piḍyate me hṛdayam 7 vismaya-
harṣaṃmulaś ca kohāhala lokasyā' odajīhāta 8 tad ucyatām
pātravargaḥ 'svēṣu svēṣu pāheṣu asamṛdhaḥ bhavivyāvam' iti
9 sakhe, cintaya tāvat ken' āpadeśaṇa punar āśrama-padaṁ
gacchāmah 10 api nāma durjātmanaś Cāṇakyaś Candragupto
bhidyeta 11 ayam asau mama jyāyān āryaḥ Kuśo nāma
Bharat-āśramāt pratiinvṛttah 12 surata-kheḍa-prasuptayos tu
tayoḥ svapne bisa-guṇa-nigādita-pādo jaraṭhaḥ kaś cīj jālapādaḥ
pratyadṛśyata. pratyabudhyetām 13 obhau 13 tad anvisyatam
yadi kā cā āpannaśattvā tasya bhāryā syat 14 āryaputra, nā
āyam viśrambhakathāya avasaras, tado laghutaram ev vābhidhi-
yase 15 katham irdśena saha vatsasya Candaketor
dvandasamprahāram anujāniyām? 16 ity avadhāryā apasarpapābhilāsiny aham abhavam 17 kasm in prayojane mam
āyam prañidhiḥ prahitaṃ iti prabhūtaṃ tvat prayojanānāṃ na khalv
avadhārayāmi 18 yadi kaś cā āyastu upāyaḥ pati-droha-
pratikriyāyai, darśay ānum—mārī hi te pañjyasi 19 anyā eva
cā kathāyā tāyā saha tasmin eva prāśade tathā eva pratiśiddhpā
āseṣa-purījana-praveśā divasam atyavāhayam 20 tad upāyaś
cintyatam yathā saphala-prārthano bhaveyam 21 śrutaḥ cā aitat
tam eva matta-hastinam uδaś-ādhorāno rāja-putro śhiruḥya
raṃhasā ottamena rājabhāvanam abhayavartata 22 upalab-
dhāvan asmi prañidhibhyo yathā tasya meleccha-rāja-balasya
madhyāt pradhānātmaḥ pañca rājānaḥ parāyā suhṛt tayā
Rākṣasam anuvartanta iti 23 yadi punar iyam kimvadantii
mahārājaṃ prati syandeta, tat kaṭham syat 24 ity avadhāryā
ānveṣṭum ādaram akavāram. anveṣamānās ca yathā yathā nā
āpaśyaṃ taṃ, tathā tathā suhṛtsnehā-kātareṇa manasā tat tad
asobhanam āśānāmānas taru-gahanāni candana-viśhikā lātā-
manḍapān sarah-kūlāni ca vikṣeṣamāno nipunām itas tato
dattaḥ dṛṣṭh śuciran vyacaram 25 ekasmin cā pradeśe jhaṭiti
van-ānilen āpanitaṃ nirbhara:vikasite śi kānane: bhībhut-
ānyam:kusumā-parimalam visarpantam atiśurabhī tayā
nulimpantam iva tarpayantam iva pūrṇayantam iva ghrāp-
endriyam, ahamahamikaya madhukara-kulair anubadhyamānān
anāghrā: pūrvam a:mnūṣa:lok:ōcitaṃ kusuma-gandham ab-
hyajīghram

Exercise 15 evam vādini deva:ṛṣau pārśve pitur adhomukhi |
līḷā-kamala-pattrāṇī gaṇayām āśa Pārvatī ||84||

evam iti 1 deva:ṛṣau (: Āṅgirasi) evam vādini sati Pārvatī pituḥ pārśve adhomukhi sati 1 lajjay ēti ṣeṣaḥ 1 līḷā-kamala-pattrāṇī
gaṇayāmāsā (: samcakhyau) | lajja-vaśat kamala-dala-gaṇanā:vyā-
jenā harsam jugop ēty arthaḥ | anen āvahitth: 2 akhyā samcāri
bhāva uktaḥ 1 tad uktaṃ—
‘avahiththu lajja: āder hars:ādy-ākāra-gopanam’ iti 1
Śailaḥ sampūrṇaḥ kāmo :pi Menā-mukham udaiksatarah
prāyena grhini netraḥ kanyā-ṛtheṣu kuṭumbāṇaḥ ||85||
Saila iti || Sailah (Himavān) sampūrṇakāmopa dātum kṛtāniścayo yê ity arthāḥ || Menā-mukham udaikṣata || ucit: ottara-jiṣṭāsyā' eti bhāvaḥ | tathā hi | pratyena kūṭumbinaḥ (grha-sthāḥ) kanyā-rteṣu (kanyā-prayojanesu) gṛhiṇy eva netram (kāryajāna-kāraṇaṃ) yesām te tathā oktāḥ | kalatra-pradhāna; vṛttaya ity arthāḥ ||

mene Menā-śī pi tat sarvam patyuh kāryam abhīpsitam | bhavanty avyabhicārīṇyo bhurtar isṭe pati-vratāḥ ||86||

mena iti || Menā-śī patyuh (Himālayasya) tat sarvam abhīpsitam kāryaṃ mene (āṅgī-cakāra) tathā hi patir eva vratam yāsām tāḥ bhurtar isṭe (abhīpsite) (na vidyate vyabhicāro yāsām tāḥ) avyabhicārīṇyo bhavanti | bharti-citto-ābhīpṛāya-jāā bhavant ī bhāvaḥ ||

'īdam aṭṭaram nyāyyam' iti buddhyā vīmāṣya saḥ | ādade vacasām ante maṅgaḻ-ālamkṛtām sutām ||87||

iddam iti || saḥ (Himavān) vacasām ante (muni-vāky-āvasāne) atra (muni-vākye) idam (uttara-śloke vakṣyāmānam dānam eva) nyāyyam (nyāyād an:apetam) uttaram iti buddhyā (cit-tena) vīmāṣya (vicintya) (maṅgalaṃ yathā tathā ālamkṛtām) maṅgaḻ-ālamkṛtām sutām adade (hastābhīyāṃ jagrāha) ||

'ehi, Viśvātmāne, batse, bhikṣā śi parikalpita | arthino munayah—prāptam gṛhamedhi-phalam mayā' ||88||

ehī śī iti || he vatsa (putri) ehi (āgaccha) tvam Viśvātmāne (Śivāya) bhikṣā parikalpītā śi (niścitā śi) ||

'rātṛvādī stambaparyantam sarvam bhikṣā tapasvinah' iti vacanād iti bhāvaḥ | arthinaḥ (yācitāraḥ) munayaḥ | mayā gṛhamedhinā (ghasthasya) phalam prāptam | iha paratra ca tārakā-āvāt pātre kanyādānaṃ gārhashyasya phalam ity arthāḥ ||

etāvad uktvā tanayāṃ rṣīn āha mahīdharaḥ ||

'iyāṃ namati vaḥ sarvāṃ Trilocana-vadhūr' iti ||89||

etāvad iti || mahīdharaḥ (Himavān) tanayāṃ etāvat (: pūrva-ōktam) uktvā rṣīn āha | kim īti? | 'iyāṃ Trilocana-vadhūḥ (Tryambaka-patnī) vaḥ sarvāṇa namati' īti 'Trilocana-vadhūr' īti siddha-vaḥ abhidhānena 'ā-vipratipannaṃ dānam' īti sūcyati ||

ipsit-ārtha-kriyā-śādāraṃ te ṛbihandya girer vacaḥ | āśirbhir edhayāṃ āsuh pūraḥ-pākābhār Ambikām ||90||

ipsit-ārthā īti || te (: munayaḥ) īpsit-ārtha-kriyāyā (īṣp-ārtha-karāṇena) udāraṃ (: maḥat) | 'udāro dāt;mahaṭoh īty Amaraḥ |
girēḥ (Himaṃvataḥ) vacaḥ (vacanam) abhinandyā (sādhy' iti saṃstutya) | Ambikām (Ambām) | pacyata' iti pākāḥ (phalam) | pūraḥ-pākābhīḥ (puraskṛta-phalābhīḥ) asīrভīḥ (āśirvādāḥ) edhayāmāsūḥ (saṃvardhāyām āsūḥ) ||

tām praṇām-ādara-srasta-jāṃbūnada:vatamsakam |
aṅkam āropayām āśa lajjamānām Arundhati ||91||

tām iti || praṇām-ādareṇa (namaskār-āśaktyā) sraste jāmbūnade (svuvara-vikāre) vatamsake (kanaka-kunḍale) yasyās tām lajjamānām tām (Ambikām) Arundhati aṅkam āropayām āśa |
‘ruhaḥ po nyatarasyām’ iti pakāraḥ ||

tan-mātaram c āśru-mukhīṃ duḥitr-sneha-viklāvāṃ |
varasyā ān:anya:pūrvasya viśokām akarod guṇaḥ ||92||
tad iti || duḥitr-sneheṇa (putrikā-prempā) viklāvāṃ (‘vivokṣyata’ iti bhītam) | ata ev (āśruṇi mukhe yasyās tām:) āśrumukhīṃ (ta:syāḥ (Ambikāyāḥ) mātaram:) tan-mātaram (Menām ca) | (anyā pūrvaṃ yasyā āsti so:) ‘nya:pūrvaḥ | ‘sarvanāmno vṛttī-vidvaye pumvad-bhāvaḥ’ iti pūrvapadasya pumvad-bhāvaḥ | ‘sa na bha-vat’ ity an:anya:pūrvas, tasya: an:anya:pūrvasya | sāpatnyāduḥkham a:kurvata ity arthaḥ | varasya (voddhuḥ) guṇaḥ (mṛtyuṁjaya‘tvādādibhiḥ) viśokām (nir duḥkhām) akarot ||

vaivāhikīṃ tithim āśraṃ tatkṣaṇām Hara-bandhunā |
te tryahād uṛdhvam ākhāya ceruś cira:parigrahāḥ ||93||

vaivāhikīṃ iti || cira:parigrahāḥ (vālkala-mātra:vāsanāḥ) te (tapasvināḥ) tatkṣaṇām (tasmin eva kṣaṇe) Hara-bandhunā (Himavaṇṭa) vaivāhikīṃ (vivāha-yogyāṃ) tithim āśraṃ (k’?) āty anuyuktāḥ) santah | tryāyām āhāṁ samāhāras tryaḥaḥ |
‘taddhitārthā:ottara:padā:saṃkhyāre ca’ iti samāsāḥ ‘rāj;-|āhāḥ:sahēhyāṣ ṭac’ iti ṭac:pratyaḥ | dvigu‘tvād ekavacanam |
rātr;āhāḥ:āhāḥ pumśa ‘tvād (tasmāt:) tryaḥaḥ uṛdhvam (upari) ākhāya (‘caturthe-hani vivāhaḥ’ ity uktvā) ceruḥ (calitāḥ) ||

te Himālayaṃ ṛmantra punaḥ prāpya ca Sūlinam |
siddham c āsmai nivedyā ārtham tad-visṛṣṭah kham udyayuḥ ||94||

ta iti || te (munayah) Himālayaṃ ṛmantra (sādhu, yāma’ ity āpycchya) punaḥ Sūlinam (Haraṃ) samketa-sthāna-sthām pṛṇa pya ca | siddham (niṣpannam) artham (prayojanam) asmai nivedya (jāpayitvā) ca tad-visṛṣṭah (tena (Sūlinā) visṛṣṭah) kham (ākāśāṃ) prati udyayuḥ (utpetuḥ) | atra samkṣip
bhagavan Paśupatis tryaha-mātra:vilambam api soḍhum na śaśāka tad-autsukyād ity āha—

Paśupatir api tāny ahaṇi kṛcchrād
tagamayad adri-sūtā-samāgam-ōtkaḥ |
   kam aparam avaśam na viprakuryur
   vibhum api tām yad amī spṛśanti bhāvāḥ? ||95||

Paśupatir iti || (utkām mano yasya saḥ :) utkāḥ | ‘utka
unmanāḥ’ iti nipātāḥ | adri-sūtā-samāgam-ōtkaḥ (: Pārvatī-par-
īṇay-ōtsukāḥ) Paśupatir api tāni | trip iti śeṣaḥ | ahaṇi kṛcchrād
agamayat (: ayāpayat) | kavir aha-amī bhāvāḥ (: autsuky-ādayaḥ
samcārīnāḥ) avaśam (: indriya-paratantram) aparam (: prthag:
janam) kaṁ na viprakuryuh (: na vikāraṁ nayeśuḥ) yat (: yas-
māt) vibhum (: samarthaṁ) | jīt-ścendriyam iti yāvat | tām
(: Smaraharam) api spṛśanti | vikurvan ity arthaḥ | atra vibhu-
vikāra-samarthanād arthaḥ itarajana-vikāraḥ kaimukti:naṇyāyād
āpataḥ ity artha-āpattir alamkāraḥ | tathā ca śūtram—‘daṇḍāpi-
pikayā rth-āntar-āpatanam arth-āpattih’ iti | arthāntaranyāśa iti
ke cīt, tad upeksaṇīyam | yuktis tu vistarabhāyān nṝ ocyate |
puspitāgrā vṛttam—

‘a:yuji na-yuga;repha~to yakāro
   yuji ca na:jau ja;rāgās ca puṣpitāgrā’
iti lakṣaṇāt ||
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 Šoṇottarā, 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 Duḥṣanta 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 Urvaśī's limbs:] it had been touched by Urvaśī.  
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 Avalokītā 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 [ṛṣa] brāhmins 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 aijali:] with joined hands. 4 I greet you all. 5 Friend Puṇḍarīka, 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 Kagva 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) Viśṇuśarman.

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:] handwriting! 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¬
iasm:] 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 hind¬
rance 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 Kaṇva'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 Priyaṁva¬
dakā, find out what time it is. 15 Noble Vaihīnari,
give these two bards a hundred thousand gold pieces. 16 Vṛṣa¬
lā, why are you quite inappropriately making this vast ex¬
penditure? 17 Ho merchant! Are the profits of your transac¬
tions accumulating? 18 Blessed Vasuṁḍharā, watch over your
virtuous daughter Jānaki. 19 What, does he just stay, though
driven off? 20 Reverend Vālmiki, bring these two offspring of
Siṭā'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, Lakṣmaṇa's son Candraketu, 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 [iti] 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 māmākīna avoids the ugly sound of māma 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 Śākuntalā. 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 Śākuntalā (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 Gautamī 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 Lopāmudrā. 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 Siddharthaka, admittedly this is (an) inadequate (reward) for this service, but take it! 12 There is that letter-writer Sakaṭadāsa, 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 Vaihñari, 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 Sakaṭadāsa 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 [जिवति loc. sg. pres. part.] cannot be brought to accept the post of व्रजळा’s minister. 30 The delightful thing in this is that Ministers Bhūrivasu and Devarāta’s desire for the ambrosia of a union of each other’s offspring is at long last hereby fulfilled.

**Exercise 14a**

1 Priyamvatadaka, 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 Kuśa, 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 numerousness 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. 25 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 8.4 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 (Aśgīras) 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.’

8.5 The Mountain(-god), though with his desires fulfilled, looked at Mena’s face. Usually in matters (concerning) their daughters, family-men make their wives their eyes.

Stanza 85: The Mountain (Himalaya) though with his desires fulfilled (in other words, though resolved to bestow (her)) looked at Mena’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.

8.6 And Mena 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 Mena approved (accepted) the whole matter desired by her husband (Himalaya). 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 (Himalaya) 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 (Himalaya) 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 (Himalaya’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 dāṛ granting or mahānt great, noble’. [Despite Mallinātha, the former sense is obviously not irrelevant here.]
pākah 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, Arundhatī 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 Arundhatī took upon her lap. The p (in  śro¬

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 (Mena) 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 masculine’. 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 Himalaya 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 Himalaya, 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) towards 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 Paṣupati could not bear even a delay of merely three days, because of his longing for her:

95 And Paṣupati passed those days with difficulty, longing for union with the Mountain’s daughter. What other helpless (person) 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) Paṣupati passed (spent) those (understand ‘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 capable—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-powerful one, (another matter) the mental disturbance of other people [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, Rāmāyāna, purāṇa, jāti, Bhīma, Paññī, sādhu, Kāśi, Kailāsa, vihāra, mīmāṃsā, agni, ātman, pañcita, kṣatriya, vaisya, śudra, caṇḍāla, ṛgveda, mūdra, karma, Jagannātha, Gaṅga, saṃskṛta, prākṛta, ardhamārgadhi, 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 Anusuye na kevalāṃ tātasya niyogo, mamāpi saho- darasneha eteṣu 2 udakaṃ lambhitā ete grīṣmakālakusumadāy- ina āśramavṛkṣakāḥ 3 idānīṃ atikrāntakusumasanmayān api vṛkṣakān sīcānāḥ 4 atipinaddhenaitena valkalena Priyam- vadayā dṛḍham pīḍitāsmi 5 tac chithilaya tāvad enat 6 atra tāvat payodharavistārayītāram ātmano yauvanārambhām up- ālabhasva 7 sakhyāv eṣa vāteritapallavāṅgulībhiḥ kim api vyāharatīva mām cūtavṛkṣakaḥ

Exercise 2a 1 svairam tamasva iśvarasya aśvau durjanāḥ sas- triś cirān muṇcanti raśmibhya eva 2 aśvāv iśvarasya aīva svairam svairai raśmibhyo muṇcanti cīrād durjanās tamasi 3 svairam evā śvarasya muṇcanti aśvau śastrair durjanās cirāt tamasi raśmibhyaḥ 4 muṇcanti eva tamsy aśvau śastrair iś- varasya cirād raśmibhya durjanāḥ svairam 5 raśmibhyas tamasi śastrair muṇcanti cirād eva svairam iśvarasya aśvau durjanāḥ 6 śastrais tamasi raśmibhyaḥ svairam durjanā iś- varasya cirād aśvau muṇcanti eva 7 tamasi durjanā raśmi- bhyaś cirād iśvarasya aśvau svairam muṇcanti śastrair eva 8 muṇcanti durjanā eva raśmibhyaḥ śvāv iśvarasya cirāt svairam śastrais tamasi
Exercise 2c  i bhramasi  2 adhunā  »vagacchāmahi  3 tatro  āpi
nṛtyati  4 atra vasathaḥ  5 katham, jayantiḥ  6 upaviśāvah
7 evaṃ na vadataḥ  8 kim punar āpi prcchasi?  9 atra kim
likhāmi?  10 kim na paśyasi?  11 gāyathv ēva  12 gacchanty
āgacchanti ca (Note the usual order of this pair in Sanskrit.)
13 adhunā jivati ca śocati ca  14 paśyati vadaṃ īva ca  15 ‘kim
icchatḥ?’ ēti prcchanti  16 āgacchanti īti gacchāmahi  17 na
punar mādyāmaḥ  18 evaṃ api smarāvah—kim smarathaḥ?—
‘adaya nā āgacchat’ īti (Note that the context shows ‘you’ to be
dual.)

Exercise 3b  1 jalaḥ-bhojane icchāmah [Note the absence of
sandhi.]  2 śighram āsvaṃ paśyataḥ  3 pāṇḍitāḥ kim icchatha?
4 tvāṃ bālam īva krodho jayati  5 kāv ācāryau paśyasi?
6 sūrya ivā yādy candrāḥ śobhanaḥ  7 api ramaṇīyaḥ saḥ?
8 ācārya, ko brāhmaṇa ita āgacchati?  9 atra kim phalam?  10
bālāḥ, kva sa ācāryaḥ?  11 kim ramaṇīyaḥ api vacanāni na
smarathaḥ?  12 svalpaṃ phalam paśyāmah  13 api vismitā
ācāryaḥ?  14 kṣetram āvastuḥ  15 ‘sukham sa nā ēcchat’ īti kim
vadathaḥ?  16 kṣetram gajaṃ nayanti  17 kva punar bhojanam īti māṃ
na vadasi  18 vismitaṃ janaṃ brāhmaṇa īva sa naro vadati

Exercise 4b  1 pariśrānto devah—atra ķeśavāvah  2 na vis-
ṛtāni janen āṁti vacanāni  3 śobhanam ēvā āṁtāt  4 vanam
gato āpi [or gatam āpi] putraṃ smarati  5 adyā āvā āgata
vayaṃ  6 devaḥ, adhunā āpy etābhyāṃ bālābhīyāṃ udāyaṃ na
tyaktaṃ  7 esa vayasyaḥ saḥa tiṣṭhati  8 atra kim adbhutam?—
prathamam ēva āṛṣṭo mayā āśa naraḥ  9 esa āgata ēva devaḥ
Candraguptaḥ  10 dṛṣṭam kutuḥalena āsmābhīr udāyaṃ
na vanam vādyānāṃ vā gataḥ  12 vayasyāḥ, ēdurām eten āśvena
vayaṃ ānūtāḥ  13 kṛtaṃ samdeḥena—etau jīvitaṃ āgacchātaḥ
śishyau  14 adyā āpi sukṛtaḥ īvāvāt adbhutam ārāṃ sa
marāṃ  15 ĵitaḥ te viṣādena  16 vismitā āpy etena darśanena,
prayatnām na tyajanti

Exercise 5b  1 andhaḥ khalv asi  2 asmād grhād vanāni sa
nītāḥ  3 tair āpy udāyaṃ gatvā pāpā grhitāḥ  4 adbhuto
»nayoh krodhaḥ  5 putrāḥ, drṣṭāḥ stha  6 santi tv asmākaṃ
Candanaśāsya grhā mitrāṇi  7 pariśrānto »sm īti prcchāmi
8 sarveṣu desasya mārgēṣu dṛṣṭam īdam asmābhīḥ  9 deva,
sa ēvā āśmi kumbāraḥ  10 andhasya pādayoḥ patati  11 sarve
mayā ken āpy upāyena drṣṭāḥ  12 krodhāḥ āitāt kumbārasya
prativaścanam  13 śrutvā tv etan mārga upaviśanti  14 Kalahamsaka,
Exercise 6b  1 aśrama-mrgo  yam  2 kṛtaḥ kārya-ārambhaḥ  
3 ayam amātya: Rākṣasas tiṣṭhati  4 mūḍha, nā  ayam pariḥāsa- 
kālaḥ  5 iyam tarhi kasya mudrā?  6 abhijñāḥ khalv asi loka- 
vavahāranām  7 tat kṛm na parighitam asmad-vacanām 
paurājanena?  8 aho, pravāta-subhago  yam van-ōddeśaḥ  9 
alam āśaṅkaya  10 labdhām netra-nīrōṇam  11 katham na 
paśyasi Rāmasya: āvāsthamā?  12 Śāṅkarāravā, sthāne khalu pura- 
praveśat tav- ēḍṛṣṭaḥ samveghāḥ  13 asty etat kula-vratām 
Paurāṇām  14 bhadre, prathitam Duḥṣanta-caritam prayāsau 
15 tat kṛtaṁ idāṁ āśā-veṣyanāmā  16 na khalu satyam eva tā- 
pasa-kanyāyam abhilaśaṁ me  17 candrā-ōparāgāṁ prati tu, kṛn- 
āpi vipralabdhaḥ  si  18 ihā  āvī prīyā-paribhukte lātāmāda- 
puhūraṁ tiṣṭhāṁ

Exercise 7b  1 Ātreyy asmi  2 vardhayasi me kutūhalam  3 
tad idāṁ sarasi-tīram  4 yāvad etāṁ chāyāṁ āśrītaḥ pratīpālayāmi 
5 kṣudra-jana-kṣunṇa eṣa mārgaḥ  6 vyaktam etāṁ api Cānaka- 
prayauktena vaṇijāṁ smāsū vikritāṇi  7 aho, dārśito mitra-snehaḥ 
8 śīrasi bhayaṁ dūre tat-pratikāraḥ  9 sakhti Mādayantike, svā- 
gatam. anugṛhitam asmad-ghrāṁ bhavatyā  10 eṣa vivāda eva 
māṁ pratyāyayati  11 samid-āharaṇāya prasthitāv āvām 
[āharaṁ-ārtham would also do. Note samid from samidh by ex- 
ternal sandhi.]  12 kimartham bhavatībhyāṁ pratiśiddho  śmi?  
13 Kalahāpaśa: Makaranda-pravaesvāvasare tā sukhiham  14 
katham, tātāṁ dhṛtaṁ pūrvar idam āharaṇaṁ?  15 niyuktā  āvā 
mayā tatra tat-priyaḥsakhi Buddhaharkṣita  16 etāv eva Rāmāyaṇa- 
kathā-puruṣau  17 anena priyāsuddha Siddhārabhaṇaka ghātakān 
vidvāya vadhya-sthānād apaḥṛto śmi  18 anya eva ṣī  āyam 
akṣunṇaḥ kathā-prakāraḥ bhagyatyāḥ  19 kumāra: Lavapra- 
yuktā: Vāruṇḍastra-prabhāvaḥ khalv eṣāḥ  20 sa khalu vaidyās 
tad eva apósadhām pāyitaśa c ṣoparastā ca

Exercise 8b  1 rājñāḥ pratigraho  yam  2 gato  ṣam Avalokita- 
janita:kautukāḥ Kāmadēvāyatanam  3 amātya-nāmā-anākitā- 
eyam mudrā  4 pariṣaṁ-nirdiṣṭa:goṇum prabandham na  ādhibac- 
chāmaḥ  5 nanu yūyaṁ aḥyān aḥena dharma-karmanā pariśrāntāḥ 
6 eṣo śmi Kāmandakā samvṛtiḥ. aḥaṁ aḥyān Avalokita  7 
Vṛṣala, syayam anahiṣṭukāṁ rāṣṭram ete doṣā bhavanti
Exercise 9b

1. api nir-vighnam tapah?
2. vayasya
3. Makaranda, api bhav
4. prāg dṛṣṭavatī? 4 ārye, eṣa nir-laṣjo
5. Lakṣmanāḥ praṇamatī 5 kim kathayanti bhavantaḥ?
6. atyudāra; prakṛtī Mālāti 7 ramanīyāḥ khālv amāṭya; Bhūrīvasor
7. vibhūtayaḥ 8 atidāruṇo jana-sāmmardo vartate 9 Sakuntalāyāḥ
8. prathama; darsāna-vṛttantāṃ kathitāvān asmi bhvate 10 bhagavaty Arundhati, Vaidehāḥ Sārdhvajo bhivādaye 11 api
9. kṣamante 12 smad-upājāpam Candragupta-praṇṭayaḥ?
10. aśamnihitam eva māṃ manyate 13 apūrvaḥ ko 14 bhumāṃa-
11. hatur gurūṣa, Saudhātaka 14 eṣa Rākṣasa-praukto viśa-
12. kanyāya Parvatesvaram ghatitavān 15 Mādhavasya aṇījala
13. u bakula-mālāṃ niskipati 16 diṣṭāy Mahendr-ṇopakār-
14. paryāptena vikrama-mahīnér vartdhe bhavān 17 tataḥ pra-
15. visati yathā 16 okta-vyāpārā saha sakhibhyāṃ Sakuntalā 18
16. vayasya, nanv amāṭya-bhavān-āsanna-rathyāya aiva bahuṣa-
17. ñaṃcārāvāhe tad upapannam etat 19 Candragupta-prakṛti-
18. nam hi Cānakya-dōṣā ev āparāga-hetavāḥ 20 vayasya, nir ṛg-
19. agraham dañhī daivam iva dārūṇa vivasvān 21 sāḍhu Vṛṣalā
20. sāḍhu 21 aīva ṛdayena saha saṃmantrya samViṣṭavān asī
21. 22 aye, 'Kusumapura-vṛttanta-jfīto hām, bhavat-pranidhiś c' ēti
gāthā → rthāḥ 23 etāv Aditiparivardhita; maṇḍāra-vṛkṣaṃ
22. Prajāpater āśramapadāṃ praviṣṭau svāh 24 imām ugrātāpam
23. velāṃ prayeṇa lātā-vaḷaya vatsu Mālini-tīreṣu sa sakhiṁjanā
tatrabhavatī gamayati

Exercise 10b

1. āryaḥ paśyata 2 aho mahārghyaṇy ābharaṇāṁ 3 paśyantī tiṣṭhatī 4 tvaratāṁ atrabhavati 5 trikāla-dārśibhir mnibhir ādiṣṭaḥ sur; āsura-vimardo bhāvī
6. bahuḥ-pratyavāyaṃ nṛpatvam 7 ata eva bhavadd-vidhā mahān-
taḥ 8 astu te kārya-siddhiḥ 9 mudrāṃ paripālayann udvēṣṭya
Exercise 12b 1 kim bhavishi? 2 anena lekhena Rākṣaso jetauvyaḥ 3 tatāś aiva Makaranda; Madayantika-āgamanam yavat sthātavyam 4 śmuvas tāvat 5 hanta, ṣṛdayam api me ripu-bhīḥ svikṛtam 6 asyām aśoka-cchayāyām āstāṃ āyuṣmān, yavat tvām aham Indra-gurave nivedayāmi 7 rākṣaṇīya Rākṣasasya prāṇa ity āryādeśaḥ 8 tad yathā bhavitavyaṃ tathā bhavatu 9 sarvam eva tantram ākūlibhūtam 10 kim bhavāṁs tūṣīṁ āste? 11 tadatra vastuny an upālabhyo Rākṣasah 12 bhadra Bhāsvarakā, bahir nītvā tāvat tādyatam yavat kathyaṃ nena 13 śmuḥ vicītram idam 14 asmin eva vetasa; lata-maṇḍape bhavitavyaṃ Śakuntalayā 15 tad idānīm sahadhāmacarīṇaṃ prati na tvaya manyuḥ karaṇīyaḥ 16 tam eva oddeśaṃ gacchāmi yatra me nayanayoh sā suṃnayanā tīroḥbhūṣaḥ 17 āviśkṛtam kathā-prāvīṇyaṃ vatsena 18 tena hi tat-prayogad eva ātrabhavataḥ sāmājikān upāsmāhe 19 kumāra ivānditikramaṇīya; vacano bhavaṃ api 20 aśmyak ceṣṭitam priyāṃ samāśādyā kāla-haraṇaṃ kurvata mayā 21 kaśṭam, ete suḥṛd-vyasaneṣu para vad udāsināḥ pratyādiśyāmahe vayaṃ anena 22 bhoh śreṣṭhin, sa ca āparikleṣaḥ katham āvirbhavaḥ iti nanu praśṭyāy āvayam eva bhavatā 23 yāvad ete Mānas-ōtsukāḥ patratiṇaḥ saraso nā oṭpatanti, tavad etebhiḥ priyā-pravṛttir avagamayitavyaḥ 24 tatas teṣu gṛhītaḥ; samjñeteṣu bhayāpadeśād itas tataḥ pradruteṣu Śakatadāso vadhyaśthānād apaniṇa Rākṣasam prāpayitavyaḥ 25 yadaḥ aśvāsra-tīrthaḥ pratyākhyāna-viklāvaṃ Śakuntalām ādaṇa Dākṣayaṇīṃ upagata Menaṇa, tadāśvā dhyānād avagataḥ-vṛttānto śmi 'Durvāśasah śāpād iyaṃ tapasvini sahadhāmacarīṇā pratyādiśaḥ' ēti.

āyam ante prastāvo viṣādāya kalpeta 20 sūry-öpasthānāt prati
invṛttam Purūravasāṁ māṁ upetya kathatāṁ kuto bhavatyaḥ
paritrātavyā iti 21 ity abhidadhānā madana-mūrchā-śheda-vih-
valair anīgāhiḥ kathaṁ cīd avalambya tāṁ eव odatiṣṭham. uccal-
itāyāṁ ca me durminimta-nivedakam aspandata daksināṁ locanam.
upajātaśaṅkā o ṣcintayam 'idam aparām kīm apy upakṣiptaṁ
dāiven' ēti 22 yady asmatto garīyāṁ Rākṣaso »vagamyate, tāda
»smākam idam śastrām taṁmai diyatām 23 sakhe, Candraguptasya
āvā tāvan nagara-praveṣāt prabhṛti maṭ–prayuktās tīkṣṇa:rasa-
dāadibhiḥ kīm anuṣṭhitam iti śrotum icchāmi 24 yadi punar
īdrām tvām Aikṣvākā rājā Rāmāḥ paśyet tāda »syā snehena hr-
dayam abhiṣyandeta 25 iti vicārayantām eva māṁ a:vicārita;
guṇa:doṣa-viśeṣo rūp–aṅka:pakṣapāti nava:yauvāya-sulabhāḥ
kusuma-yudhāḥ kusuma-samaya-māda iva madhukarimaṁ par-
avasāṁ akarot
Exercise 1a  महाराज | सीता | रावण | मैथुन | देवनगरी | हिंदी | शिव | कालिदास | गुरु | अशोक | संसार | उपनिषद् | शाकुन्तला | चैत्य | पिष्टा | मनुभूति | विष्णु | कौटिल्य | संस्कार | अनुसार | शान्ति | आश्रय | वात्स्यायन | रेदान्त | व्रजन | चन्द्रगुप्त | कामसूत्र | मन्त्र | विश्वास | निर्वाण | धर्मशास्त्र | भारतवर्म | यक्ष | विज्ञानवादिन्

को नियोगी सुधीरपत्रम् । ११ एवं चेतन। १२ अन्तरकरणीयमिद्वैनामनायत्ताय: । १३ अथ कतर पुनरहेड़ु समानातिप गायत्री। १४ नान्त्र प्रथममेवायामाधिकारिनायक सुकुन्तलाम नामपूर्व नाटकमभानावतायति। १५ इद इति: ममसुखः । १६ संख्य रकुन्तले त्वस्तो उपि तात्कण्यस्त्वायमृतक्षकः: प्रजा इति तर्कमभाय: येन नवमलिकाकुमुखपरिपलबृषि त्वमेवेचाहस्वालपूर्णेन नियुक्तः। १७।

Exercise 2a  स्वरं तमसीषस्यायो दुर्जना: रामदिकार्त्तिन्ति रामभाष्य एव । १२। अश्वायनस्यायो स्वरं रामस्य रामभाष्यो मुख्यति विरतरुज्जनात्समस:। १३। स्वरमेरायनस्य मुख्यत्वायो शाब्दिकार्त्तिन्ति रामभाष्य:। १४। मुहम्मदेव तमसीषस्या शाब्दिकार्त्तिन्ति रामभाष्य:। १५। शास्त्रसमस: रामभाष्य: स्वरं दुर्जना ईश्वरस्य विराद्वृमुहम्मदेव। १६। समस: दुर्जना रामभाष्याविराद्वृमुहम्मदेव शास्त्राय मुक्तती शास्त्राय । १७। मुक्तती दुर्जना एव रामभाष्यो अश्वायनस्य चिराग्वाः तृत्यस्याय:। १८।

Exercise 2c  भ्रमसि । १८। अभ्यागच्छाम:। १२। त्वापि नृत्यति । १३। अथ वस्थ:। १४। कथं जतन्ति। १५। उपविशाव:। १६। एवं न वदत:। १७। कि पुनर्पि पुष्पः। १८। अथ कि लिखामि। १९। कि न पश्चि । १५। गायत्रेव। १६। गच्छन्तपागच्छन्ति च। १७। अहुना जीवाति । १८। पश्चि वदतीव च। १९। किमः च वदिन्ति। १५। आगच्छन्ति गच्छाम:। १६। न पुनर्मीशाम:। १७। एवम्यापि स्मराव:। १८। कि स्मर:। अथ नागच्छन्ति। १८।
Exercise 3b  जलपोषणे इच्छाम: १९.  श्रीप्रमणं पस्यत: १२.  पद्धता: किमिच्छय \( \) १३.  त्वा बालगिनि क्रोधे जयति १४.  काव्यार्थं पस्यसि १५.  सूर्य इवादं चत्रं:  श्रीपण: १६.  अपि रमणीयः स: १७.  आचार्यो की भाषाम् इति आचत्वि १८.  अति किम फलम् १९.  
बाल: क न आचार्यः: १९.  किरण्यायणीष्व वचनानि न समाये १५. । स्वल्पं फलं पश्यम्: १२. । अपि विसिष्य: आचार्यः: १३. । केशर्वकवित्वानि बाली पश्यत: १५. । सुवं स नेच्छिन्ति किव वद्य: १५. । क्षेत्र गर्भं नयनति १६. । अति पुनर्ज्ञानपिति मां न वदसि १७. । विसिष्य: जनं भाषाम् इति स नरो वदति १८. ॥

Exercise 4b  परिश्रम्ये देव:—अनोपविवाह: १९.  न विस्मृतानि जनेनेतानि वचनानि १२.  शोषणमेवेतृत्व: १३.  वनं गतो अपि (एतमपि) पुत्रं स्मरिति १४.  अवैवगता जयम्: १५.  देव अपुराणपेतऽभ्यं बालाध्यमानानि न त्यजयम् १६. । धर camps: सह बिद्वेशिति १७. । अति किमहि यम्—धर्मन्येव हृद्दो कर्मण्ये न: १८. । धर सागर यव देवक्चर्यपुत्र: १९. । दूरं कुरुक्षेत्रन्यासामासामान्येः १०. । वनं बोधानं वा गत: १५. । वर्षणं: दूरमेतेनाैने वयमानीति: १२. । कृतं संकेत्तनं—एतौ जीवितावचन्च: श्रीभु १२. । अथापि सुखैव तदन्तं जयमचः समाये: १५. । जितस्ते विसादेन: १६. । विसिष्य आपेतसि दशनिन मयं न त्यजति १९. ॥

Exercise 5b  अथ: खलस्वि: १९.  अस्मात्तद्याशनानि स नीति: १२.  तैरयुष्मां गता पापा गुरृताः: १३.  अत्सूत्रो अर्यो: क्रोधः: १४.  पुजा: दुःख: स्थ: १५.  सन्ति त्वस्माकं चन्द्रन्य्यादशस्य गुहे मित्रायि: १६. । परिश्रम्यो उस्मिति पृथ्वाम्यि: १७. । सर्वं देशस्य मार्गं दृष्टिमिदमस्माभ्य: १८. । देव स एवस्मु कुमार: १६. । अन्त्यस्य पादशयं: पतति: १५. । संतरं यथा केनाच्छुपणेन दृष्टाः: १६. । क्रोधाति गुरुस्मारस्य प्रतिवचनम् १६. । श्रुटाः चतुर्तन्म्यां उपविसन्ति: १७. । कलाःस्य न न: कुरुमहो इति त्यस्तकेषु १९. । एकस्वतेलोद्वाने पुष्पाणि कनिष्ठिवति: १९. । दृष्टाणि सति नैव किचिदवति कुमार: १९. । कथं संस्कृत एवतात् तेः १७. । हा मकरद हा कलाःस्य गतो वा यवस्य: १५. । इत्यावर्ण तत्त्वस्मिन्देशो रिस्त्वा सत्यं पापस्य प्रतिवचनं श्रुताम् १६. । क्रमे निन्दलेसि पयति १२. ॥

Exercise 6b  आधाम्यूि पुष्यम् १९.  कृत: कायार्थ: १२.  अयमात्यायाससिशिष्य: १३.  मूढं नायं परिहस्यकलं: १४. । इत्यं तांति कस्य मुद्रा १५. । अभिष: खलस्वि लोकन्यायहतांगाम् १६. । तत्कि न परियश्चतस्यस्य संशयं चैव यथानि । अस्मे प्रवत्त्युतज्ञो तथा वनोहसि: १८. । अत्याश्चत्तत्तम् १९. । लभं नेत्रविविषम् १५. । कथं न पश्चि रामस्यास्याम् १२. । शाशुचं स्त्रीन शुद्धं प्रवर्षेताति वेदांस: संबेदं: १२. । अस्मयास्यास्यास्यास्यास्यास्यास्यास्यास्यास्यास्याम् १३. । भद्रे प्रथितं दुष्टं शास्त्रं प्राप्ताम् १४. । तत्कृतिमधदर्शनस्यास्यास्यास्यास्यास्यास्यास्यास्यास्यास्यास्यास्याम् १५. । न खलु सत्यमेव तापस्यायामधि भिष्यो मे १६. । चन्द्रोपरं प्रति तु केनापि भिन्नमधि: १७. । इहां प्रियार्थेनुवे लतामण्डे मुहुर्तं विषाणि १२. ॥
Exercise 7b आत्माव्यस्तेः 19। कर्मयोगे मैरि कुतुम्बम् 12। तद्विं सरसीरम् 13। यहाँदार्च्यायामार्गतः प्रतिपालयामि 14। ध्रुवजन्यतुल्यार्य एव मार्यादा 15। व्यक्तिप्रेयोगात्वमुक्ते विकृतुरत्नति 16। अहोंदृशस्ति पिन्नउँ 17। सिवसेव भवं दृश्चन्त समाधिकार 18। संस्कृतयोगे व्यासंग्रहम् 19। अनुग्रहत्वमालम् 20। विवाद एव मां प्राणवायुति 20। सत्यावर्ण साध्यात्मकारम् 21। कलंककर्मक्कलमस्वेदोर सांता बिन्हितम् 22। कथम् 23। तत्त्वं ध्वनिमथिमतस्मधिम् 24। निग्रुहच्च मया तत्त्विसखी बुद्धिविविधम् 25। पत्तोवेव रामण्यविपुत्रै 26। अनुष्ठानुपवहिता सिद्धान्ताविविधों सा कार्यसाधामिति 27। अन्य एकायम्यज्ञुएः कार्यस्कारम् भगवतः 28। कुमारलेख-प्रसंसाविश्वासप्रभावः खल्चेष्टः 29। स खलु वैद्यदेवों खंडविधिकोपरेतः 30।

Exercise 8b राजस्व: प्रतियोगे यथसः 31। गतो इत्यवलकोक्तोत्तज्ञपिकौतेः: कामेवाहत्तमसः 32। अमायनमाल्लकेऽसुमुखः 33। परिशिष्टिहितमु्वषेः प्रवर्तकं नाथिकम्यम: 34। ननु यूयमये धर्मकर्मण विराजमान: 35। एसो अस्मि कामद्रोही संवृं: 36। अहमप्रायविलकिता 37। वृत्त स्वयमभिमुक्तिनां राजास्मेतो दोषा भविति 38। तत्सक्तिवन्त्यक्षुपुरिकः स्थितो 39। 40। तत्र हि मे प्रयुषुहैतीतिक्षयजनः स्तनकत्रयोऽनाणि प्रतिविताति 40। अपि व्यक्तिने विदितो तद्वन्यावनं 41। प्रयो ग्रायणपि मे तथापि प्रयुषुहैतुलग्रीयामिति 42। तदस्वितानि लघ्या प्रति स्वित्तात्मानान्मित्वम: 43। इश्वरीरनासरसो उपि मे स एव देवाः बुधामः 44। कित्तरस्वस्यथो व्ययन्यस्यस्वरस्य: 45। तदस्थैव तद्वृत्तसिद्धस्तुस्मप- कैकस्यक्षणातिक्षणलेलसरस्मित्वः तांकण्यपेदस्यस्याध्यात्मकः: 46। विद्वानीस्वस्यस्य: 47। अपि अनुपरस्ताति देव: 48। किन्नामभेदेंद्रस्व ब्रम्हम् 49। स चाइसीक्षणो वाक्यावस्थान: शास्त्र: 49। वैमानस्यसतिरो उपि प्रियदर्शिते देव: 50।

Exercise 9b अपि निर्विन्नः तप: 51। वायस्म मकरन्द: अपि भवानुतकष्यते मद्यन्तिकायः: 52। ऋ पुलित्तस्य माधवं प्राप्त्विन्त्विती 53। आवेन एव निर्ललोक लक्षणः प्रणमित 54। कि कन्याति भवत: 55। अत्युदायकृतिमलेती 56। रागोऽऽ: खल्मान्त्रभृविक्रमस्यिन्दुभासः 57। अविद्याणो जनसंयोऽवहिते 58। रश्कुलाणिः प्रयामदर्शनविधवानाङ्सिः भवते 59। भवविधुस्च वैदेह: सीतारामोऽथवाथे 60। अपि क्षमास्ते सम्वदुपायं चन्द्रप्रकृतिकः 61। असुनिहितमेव मां मनस्ये 62। अपूर्व: को उपि बहुपदाषित्वुख सौभाग्ये 63। एव राजस्यप्रकुरो विकम्यात विविष्यक्षरं चातिवान्: 64। मध्यवभागलो बुकुलमाला निक्षेपिति 65। स्वास्त्य योगीयकारयपद्यन विक्रममहिमा बहते भवानु: 66। भवः अविद्यातृत्वा योक्तव्यापारस्त सह स्वाच्छत्त्वाः सङ्कुल्लाः 67। वायस्म नवमात्मन्यनस्यस्यवेद्यव बहुः संचारावे । तदुपास्मेतुः 68। चन्द्रप्रकृतीत्राहिं च चाणक्योऽय्यस्यस्यवाहिन: 69। वायस्म दिवसः दहति दैवित्रिव धान्यो विकस्यान: 70। साधु दृष्ट साधु। मैवह हृदयेन सह संस्कृत्य संविद्यानसिः 71।
Exercise 10b

Exercise 11b
Exercise 12b दिन ब्रवीति ११। अनेन लेखेन राक्षसो जेतेव: १२। तैव मकर्द-मध्यांकितकमन्त यावत्यात्वत्म् १३। श्रुवस्वतव त १५। तत वद्यमधि मे पिधि: स्वीकृतम् १५। अस्तमालोकात्यायामास्मात्सामायामास्मात्मिन्दुमुर्ये विवेदं यामि १६। रक्षणीया राक्षसस्य प्राणा ह्यायदिषा: १७। तथार्था भवितव्य सत्य भवतु १८। सर्वायिन तत्त्वादेशाभूमिः १९। निः साङ्गस्वूचिमात्रे २०। तत्त्वादेशाभूमिः राक्षस: २१। तद्दृश्यानुवयालयो राक्षस: २२। श्रुरु विविषिद्वम् २३। अस्तिनेव वेदस्ततलमण्डे भवितव्य शकुन्तलया २४। तद्वद्व्यां सहर्षार्थिर्सिंहि ग्रंति न तथा मनु: करणिः; २५। तमेवोढेऽ गच्छायि यस्मे न नयनयो: सा सुनयना तिरोभूता २६। अविष्कृतम् त्क्षालार्थिर्वस्तेन २७। तेन इति तत्त्वादेशाद्वापञ्चनम्: सामाजिकानुपासः २८। कुमार इत्वानित्रक्षमण्डेवचै भवाव्यप: २९। असमयनेवित्तित हृदया समाकाम कालहेण कुर्वता मया ३०। कोषम् इति सुदृढ़वर्लक्षेतु परवर्यन्ताः: प्रत्याविष्कायेषी वयमनेन ३१। भो: श्रेणिः त चापरिकरुजः: कथामार्थवीति न न महाया वयमेव भवता ३२। यावेद्वेदो मनोह्रवित्ताः पतिरिः सरसो नित्यतत्त्वात्ततेजस्य: प्रियामृत्युत्तमवतिताः ३३। तत्तस्विं गृहीतस्वहेतु भवायदेशाद्वित्सत: उपेत्रेण शरकंदस्य वध्यानादन्तीयाः राक्षस्य प्राप्तित्वः ३४। वदेशीयां त्वथात्मकायानविविक्तवां शकुन्तलामध्य दात्तायं गुप्ताय तेनन्त दृढ़वंवदन्तुवात्ततो अस्मिः दुर्वासः: श्रावादित्वं तपस्विनी सहर्षार्थिर्लिप्ति प्रत्याविषिद्वति ॥२५॥

Exercise 13b ब्रज्ये प्रत्यविषिद्वति भवति भूसभिमिद्वम् १५। राहः: खलसो बघः १७। सुविन्दत्व लब्धिकरः यस्मात थावानुवाः: कलहसंक्षेपं विहवारसी मन्दारिकां कामथते १५। कु पुन्माः भवत्वः प्रत्यवालखिण्नि १८। कथमञ्ज महेष्वर ग्रंतिवनां नानुदस्तं: १५। कध्यं नदवेशिः: सौनिकास्थेवोपन्यस्तन्नि १६। काममेत्तद्विनन्दिनीं तथायप वयमेव मध्यस्या: १७। नारितिरऊदानाः स्मान्यानान्तिनांवयावशरेष्विहिति: १४। नु युक्त प्राकृतिं मन्यक्षमकाहाः १८। राजेन्द्र नन्दस्तुव विबिंदोक्षे यस्मा वयमेव किनितकालान्तरस्वाधित: १९। भो कथितुपप न ग्रामाक्षरप्रदूषिते साठमहेशं २०। वजस काव्यिन्द्रनात्स्वत्त्वा कथिवदस्माशिरुशुद्धिज्ञातकमादिक्षिः: पुर एव शाकु-ग्नेव: २०। तद्वद्वांली मं ग्नेव २१। न रक्षसो वयवार्थस्व: बाचः बाचमार्गायण्यूतम् २०। यद्यमयान्योगकालाय: पिय्य तस्ततमास्तो २५। भड़ भविस्य: २६। तद्यथे श्रीराजः जात्वरा च २६। इत्यानेव उद्विततेविशिश्रकालादय: दैवस्या: प्रतिकूलं शालमित्तु सोमितेऽर्थ: २७। यदेन्त्र तमेव द्रष्ट्य: २८। न विद्वेयं ज्ञेयं न यवादविषिद्वति: २९। भड़ कर्षिक्ष्यादपत्तजनावशेयेन मणि लह व्यावस्तीमितचिमि २०। स चेमुनविन्दिकात्रज्ञानेश्वर: भूवति तत: प्रतिकूल शुद्धमन्त्रे च प्रवेशात्स्य: २५। तत्स्विमुनिज्ञानेश्वरिवित वरसी नानुक्तमसे २५। न विधिनाः ज्ञेयं न यवादविषिद्वति: २४। चन्द्रायनरस्रोपितसर्वसमस्तमुक्तान्त स्वदर्शमानसाधार्य प्रकृत्युप्याप्त: च ज्ञाता कोषसंचयेन स्वप्निः रक्षावस: २४। स्त्रेया मध्यवादित्वयुति: २४।
Exercise 14b  लातम्य अर्थि जाननी त्वज्ञकर्मयां बान इति ।। 19। अर्थें मूल्यं किं भवानसकमुक्तमायायामिवित्वः ।। 12। न्यायां च तत्समाध्यं कर्म चिन्त्यपूर्वकम्
चतुरायं क्षम्यान्वितम् तापसम् ।। 13। चवास्य अनुक्रियावेदनं दृष्टेर्वतसरिणि ।। 14। तत्काल उर्वरं पदे भवानन्य्वसायं ।। 15। इत्युत्त्का च सा ताप्लुभजानादावृिक्षाय तामदशायिन ।। 16। अवसरं खर्चनृतार्कायोगीर्वसुस्यमन्यवतः ।। 17। रैवतक उच्चतमस्मार्थाः
संभाजकामुकं रथमुपसाययेि ।। 18। स कथाचिदार्यस्लबनविलकः तिंतितिहिंि ।।
सुभाजकामुकं समाचरेत ।। 19। यावदुत्रवं मालयेर्वसं मन्योभाजितार्यिति ।। 20। निखिलात्: पुरस्वाभिनी च
tत्स्मभवत् ।। 19। 1। उवचतं किं ते भूतं: प्रमुक्तसमौभि ।। 19। 2। इत्यभिवधाय जिमिंयं जस्तातीति
मनुखालसद्रुष्टं द्रुष्टीनाशाति ।। 21। तत्कालो हस्तिनिपिने प्रियामतृतिमार्गवैः ।। 24। स
fिल कुपात्मसम्य जनांशया गिराशायिनिकारणं तां गणिकमपृः ।। 25। कुमार न
cदायिदिपि शक्तिवदो भाव्यायास्यायामस्थारं मया लिखितमिति प्रतिपसंयों
तो ।। 26। सखे
भागुययान नवस्माकमायायायासः: प्रियतमो हिततंकः ।। 27। अपयातायं भवत्यं मुहूर्तात्
स्थिताचार्याकी किम्यथितनिमाचार्यती संज्ञातितिति ।। प्रतिनिबृत्त विद्यानन्तिरितिप्रभवसं
प्रदेशं व्यलोकनम् ।। 28। अर्थि नाम मृणुमेतेन नाययंते प्रस्तावी विशादाय कल्पेत
।। 19। सूप्तोपस्थासार्तिनिवंतं पुरुस्तं मायुपुरं कथातं कः भवत: परिनांत्य इति
।। 20। इत्यथाविभा महामृणेकभागवृहूवृहूरः: कथाचिदार्यस्लबनविलकः ।।
उच्चतमायायम् भुतान्तिनितेवस्थापणं दक्षिणं लोकम् ।। उपजातश्रुव चाथिन्यः
इत्यमपितं किम्यथिपुष्पं धैतीनि ।। 29। यावदुत्रवं गृहीयान्धासी स्वामाति ताप्लुभजानादावृिक्षाय
राखं तस्म दीर्घताम् ।। 29। सखे चावदुत्रवेन ताप्लुभजानादावृिक्षायि
मलायुक्ताश्चार्यायासः: किम्यथितिमिति श्रोतमिष्ठाय: ।। 23। यदि पुनर्देशां
त्त्वाधृताको राज्य राम: प्रश्ननयान्यस्यन्ते इत्यमभिषत्वेत् ।। 24। इति विचारस्यावैः
मायुयानितिगुणोष्णविवेशो वैक्यप्रवाही नवयौनसुलभ: कुसुमायु: कुसुमसमयमद इति
मधुकरीं परवसामकर्षयोऽः।। 29।।
Alphabetical order

The order of the Sanskrit alphabet is a, ā, i, ī, u, ū, ṛ, ṛ, l, e, ai, o, au, m, ṇ, k, kh, g, gh, ṇ, c, ch, j, jh, ū, t, th, d, dh, ṇ, t, th, d, dh, n, p, ph, b, bh, ṁ, y, r, l, v, ś, ś, s, h.

The position of anusvāra (ṃ) given above applies where the anusvāra is followed by y, r, l, v, ś, ś, 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 sanṭoṣāḥ is treated as if it were sanṭoṣah. (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, ṭs and ḍs occupy the position of śs, sś and ss 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 -trī is not normally specified, since these may, if appropriate, be treated as adjectival (with feminines in -ini and -trī).

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.
अंचुकः अङ्कुकः मान्यकः cloth, garment
अक्षवंतः अकठयतः 3rd sg. imperf. para. of kathy अक्षरार्थः अकठरःत्वा [whose aim is unachieved:] unsuccessful
अक्षमाला अक्षामाला [garland of Eleocarpus seeds:] rosary
अक्षरं अक्षरम् syllable, written character
अगः: अगः [not moving:] mountain
अगस्यः: अगस्तः pr. n.
अगर्न: अगर्न m. fire
अग्रं: अग्रं front, top, tip
अग्रत: अग्रत in front of (gen.)
अघ: अघः evil, impurity
अघः: अघः aṅk (X aṅkayati) brand, stamp
अघः: अघः: aṅkah hook; curve of body, lap
अघः: अघः aṅgam limb, division
अघः: अघः aṅgīkr make a part, subordinate; adopt, accept, promise
अघः: अघः aṅgurīyaka m./n. ring (for finger)
अघः: अघः aṅguli f. or aṅguli finger, toe
अघः: अघः aṅgūṣṭhaḥ thumb, big toe
अघः: अघः aṅcira [not long:] soon
अघः: अघः acirat after a short while
अघः: अघः acireṇa within a short while
अघः: अघः aṅcalah border (of dress)
अघः: अघः aṅjali m. joined hands
अघः: अघः aṅavī f. forest
अघः: अघः from this, hence, for this reason; ata eva [precisely from this:] that is why
अघः: अघः ati prefix excessive(ly), extremely(ly), too, very etc.
अघः: अघः atikṛṣṇa extremely niggardly
अघः: अघः ati+kram (I atikrama-mati) go beyond; transgress, go against
अघः: अघः atikṛnta past, bygone
अघः: अघः aticīra very long
अघः: अघः atithi m. guest; atithi-satkāraḥ honouring of guests, hospitality
anfirereur ati:daरuṇa [very] dreadful
ati:diptat exception-ally brilliant
ati:duḥkha- san्पvegah extreme pangs of pain
ati:patat lapse, neglect
ati:phur ati:dbhumī f. culmination, excess
ati:matra [beyond measure:] excessive
ati:vaati + vah caus.
(ativāhayati) spend (time)
ati:shay ati:shaya surpassing
ati: + śī (II ati:ṣte) surpass, triumph over
ati:ṣeg ati:ṣj (VI ati:ṣjati) bestow, lavish
atit atīta [ati + ita gone beyond:] past
ati:va excessively, intensely
ati:anta [beyond limit:] excessive, extreme, intensely, 'terribly'
ati:hitat ati:hitat calamity, disaster
atra here, in this, on this; on this matter, about this
atrabhavat Her Honour here
atrabhavatī His Honour here
aththa introductory or connecting particle now, next, then
athya or rather, but no, but
adṛśa a:darśanam not seeing
adṛṣṭa-vartin situated not distant (from)
adu adbhuta extraordinary
adya today, now
adya prabhṛti from today onward
adro adri m. rock, mountain
adhastat beneath (gen.)
adika additional, superior
adhikaraṇam grammatical relationship
adhikārah authority, responsibility, office, job
adhyā adhi + gam (I adhi-gacchati) find, obtain, receive; realise, perceive
adhipati m. over-lord, ruler
adhīrohati ascend, mount
अधिष्ठात् अधिष्ठात्र m. superintending, at the head of
अधि adhī (adhi + i) (II adhīte) study; caus. (adhyāpayati) teach
अधुना adhunā now अधोऽुख adhūṃukha down-faced, with face bent down
अध्ययने adhyayanaṁ studying, study
अध्ययनम् adhyayanaṁ studying, study
अध्ययासायाः adhyāsāyaḥ resolution
अध्ययसित adhyayasita resolved, accomplished, completed
अध्युषित adhyuṣīta (p.p. of adhi + vas) inhabited
अन: adhyayanaṁ freedom from study, (academic) holiday
अन: adhyāsāyaḥ irresolution, hesitation
अन: antaram [without interval:] immediately
अन: aparāddha un-offending, innocent
अन: anarthaḥ reverse, disaster
अन: adṛtya absolutive not heeding, without reference to
अन: anāyāsa [in which there is no exertion:] not strenuous
अनिमित animitta without cause
अनिल: anilāḥ wind, breeze अनिष्ठा anisṭa undesired, unpleasant, dreadful
अनुक्रम् anu + kamp (I anukampate) sympathise with, pity
अनुकृत anukṛta favourable
अनुपमo anu + gam (I anugacchati) follow, attend
अनुग्रह anu + grah (IX anugṛhnati) favour
अनुग्रह: anugrahaḥ favour, kindness
अनुचर: anucaraḥ companion, attendant
अनुज: anujāḥ [born after:] younger brother
अनुज्ञा anu + jñā (IX anujñāti) allow, give leave, assent
अनुज्ञ: anujñāḥ [non-arrogance:] modesty
अनुप्राप्त anu + pra + hi (V anuprapahiṇoti) send (someone after something), despatch
अनुबध anu + bandh (IX anubadhānati) pursue, importance
anu+bhā (I anubhavati) experience, undergo, ‘reap, enjoy’
anumān anu+mantr (X anumantrayate) consecrate with mantras, bless
anuvātin anuyāyin (anu+yā attend) attendant upon
anuvyūḥ anu+yuj (VII anuyunikte) question, examine
anurāg anurāgāḥ passion, love
anu+rudh (IV anurudhyate) adhere to, comply with (acc.)
anu_rūpa conformable, suitable, proper appropriate
anu+lip (VI anulimpati) anoint
anulepanam ointment
anu+vṛt (I anvartate) go after, attend upon
anuśāyaḥ anuśayah consequence, repentance, regret
anuṣṭhā (anu+sthā) (I anuṣṭhāthati) carry out, perform, act, do
anuṣṭhānam anvita attended by, full of
anviṣ (anu + ḍ) (I anvesate) look for, search for, enquire
anvesin searching for
Apakārah doing harm, injury, ruination
Apakārīṇa (from apa kṛ ‘do harm’) harming, offending
Apakāram apa + kram (I apakramati) go away, withdraw
Apatsyaṁ offspring
Apathya unwholesome
Apathya-kārin doing what is inimical (to king), traitor
Apadesah pretence, pretext
Apah apah (I apahayati) remove, take away
Apanodanaṁ driving away
Apa + yā (II apayāti) go away, depart
Apā other, different
Apakta disaffected, disloyal
Apāgah disaffection, disloyalty
Apāddha having offended, guilty
Apādhaḥ offence, guilt
Aparādhin offending, guilty
Apariklesaḥ lack of vexation
Aparājita aparyāpta inadequate
Apavādin apavādin decrying
Apavārita p. p. of caus. of apa + vah ‘carry off’
Apasakta apasyat 3rd sg. imperf. para. of drś ‘see’
Apasarpanaṁ getting away, escape
Apasapati apasapati) get away, escape
Apah apah (I apaharati) carry off
Apah (II apahnute) conceal
Apapa without sin, guiltless
Apī api enclitic also, too, as well, alike, and; even, though, however; gives indefinite sense to interrog. pronouns; api non-enclitic marks a question
Apī nāma with opt. could it be that?, if only!
Apūpah cake: see dandapūpikā
unprecedented, strange
regard
departed; free from (abl.), lacking
[not negligent:] vigilant
(of heaven)
knowing, conversant with (gen.)
do violence to
rejoice in, greet with enthusiasm, prize
concentrated, intent
inclination, will, intention
wish
overpower
honoured
diligent
tacker
intensity, preoccupation; assault, attack
wish for, crave, hanker after
passion for (loc.)
desirous, anxious
draw (picture)
greet
approach, go towards, make for
manifest, visible
flow
agreement, condition
desired;
desire
rein, bridle
abhūt 3rd sg. aorist of bhū
abhyasta practised,
abhi cloud
abhyasta author of
the Amarakośa
Abhaya minister
(of king)
Amī forms of asau
Amba mother
Amarādha minister
Abhyasta author of
the Amarakośa
Ambā, Ambikā
pr. n.
ayam pron. this, this
the, here (is), see,
hereby
ayāśas n. [non-
fame:] disgrace
ayi ha!, ah!
ayukta [not right:] wrong
ayuj uneven, odd
Ayodhya name of a
city (Oudh)
aye ah!, oh!
aranā forest
ari m. enemy
Arundhati pr. n.
arthā matter, busi-
ness; object, purpose, point,
aim, interests; meaning,
sense; wealth, property
artham ifc. for the
sake of, in order to
āntara-
yāsa (lit. crit) Substa-
tiation
arthāpatti f.
(lit. crit.) Strong Presum-
tion
arthin having an
object, wanting, petitioning
ārthaṃ forms of asau
ārthā half (portion)
ārthataṃ midnight
ārpayati caus. of arh
(I arthati) be wor-
thy; be able, ‘aspir to’;
should, ought
ārha deserving, meriting;
proper, deserved
ārmkaraṇam ornament
ārmkaraṇa ornament;
(lit. crit.) embellish-
ment, literary figure
ārmkaraṇa ornament;
(VIII alamkaroti) adorn,
embellish
ālam enough;
instr.
enough of, do not etc.;
inf. capable of
ālpa small
āvakāsā space,
scope
аба́вам а́ ва + гам understand, learn, know; suppose, consider
аба́вам а́ ва + гам caus. (ава-агамаяяти) procure
аба́ва́ava + га (I avagá-hate) plunge into, bathe in (acc.)
аба́ва́: аваграха́ obstacle, restraint; separation (of words)
аба́ва́: авакая́ gathering, picking
аба́ва́ ава + jı (IX ава́жанати) despise
аба́ва́ ава́жнá contempt
аба́ва́ ава + ти caus. (авата-ратьати) remove
аба́ва́ ава + дhr caus. (авадха́ратьати) determine, resolve
аба́ва́ ава́ната (p.p. of ава + нам) bent down
аба́ва́: аваяваха portion, particle, member
аба́ва́ ава + рух caus. (аваропаяати) cause to descend, dismiss from office
абала́м а́ ва + лам (I аваламбате) cling to, hold on to; adopt (position)
абала́м а́ ва + лок (X авалокаяяти) see, look at
абала́м: авалоканам looking at, gazing on
аба́вала́кхт Aвалокита pr. n.
аба́ва́ ава́са powerless, helpless
аба́ва́ ава́сам necessarily
аба́ва: авасара́ opportunity, occasion, right moment, time (for)
аба́ва: аваса́ре at the right moment, opportune
аба́ва́: авасанам termination, end, conclusion
аба́ва́: авасита (p.p. of ава + so) terminated, over, fulfilled
аба́ва́ ава + стхá stay (in a state), remain
аба́ва́ авасти state, condition, period of life
аба́ва́: авахиттам, авахиттham dissimulation
аба́ва́ ава + ап (ава + ап) (V ава-пноти) obtain, acquire
аба́ва́ авагхна unhindered
аба́ва́: авидвāн ignorant
аба́ва: авинаях lack of breeding, discourtesy
аба́ва́: авиправатипанна not uncertain, entirely fixed
аба́ва: авиша́я [non-sphere:] matter beyond the scope (of)
аба́ва́: аве́кш (ава + ика) (I аве-кнатье) watch, watch over
аба́ва́: авыйабхири́н undeviating, unswerving
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<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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<tr>
<td>अश्लेष aśārana</td>
<td>without refuge, helpless</td>
</tr>
<tr>
<td>अश्लेषं aśāranyā</td>
<td>without refuge, helpless</td>
</tr>
<tr>
<td>अशेष aśeṣā</td>
<td>[without remainder:] complete, whole, all</td>
</tr>
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<td>अशेषक: aśokāḥ aśoka-tree</td>
<td></td>
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<tr>
<td>अशेषभन aśobhana</td>
<td>unpleasant, awful</td>
</tr>
<tr>
<td>अश्रु aśru</td>
<td>n. tear</td>
</tr>
<tr>
<td>अश्रुमुख aśru-mukha</td>
<td>tearful-faced</td>
</tr>
<tr>
<td>अश्र अश्र अश्र</td>
<td>horse</td>
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<tr>
<td>अश्र as (II asti)</td>
<td>by exist; may express 'have' etc.</td>
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<tr>
<td>असंतोष aśamtosah</td>
<td>dissatisfaction</td>
</tr>
<tr>
<td>असार्थ असार्थता</td>
<td>incapable</td>
</tr>
<tr>
<td>असांभव्य aśambhāvyā</td>
<td>incredible</td>
</tr>
<tr>
<td>अस्मयक aśmayak</td>
<td>wrongfully</td>
</tr>
<tr>
<td>असु asu</td>
<td>m. breath; pl. life</td>
</tr>
<tr>
<td>असुर: asuraḥ</td>
<td>demon</td>
</tr>
<tr>
<td>असौ asau</td>
<td>pron. that</td>
</tr>
<tr>
<td>अस्र अस्र अस्र</td>
<td>missile, weapon</td>
</tr>
<tr>
<td>अस्त्र aṣṭrāḥ</td>
<td>2nd sg. aorist para. of sthā</td>
</tr>
<tr>
<td>अस्त्राने aṣṭrāne</td>
<td>not in place, misplaced, inappropriately</td>
</tr>
<tr>
<td>अस्फुट aṣphuṭa</td>
<td>unclear, illegible</td>
</tr>
<tr>
<td>अस्मत aṣmat stem of 1st pl. pron. vayam</td>
<td></td>
</tr>
</tbody>
</table>
आख्या a + khyā (II akhyāti)
declare, tell, announce
आख्या akhya appellation,
name; आख्या [having as a
name:] called, known as
आगम् a + gam (I āgačchati)
come, approach, arrive
आगम् a + gam caus. (āgamay-
ati) acquire
आगमनं āgamanam coming, 
arrival
आरा a + ghrā (I ājighrati)
smell
आचक्रणं ācakrandha 3rd sg.
para. perf. of ākrand
आचर् a + car (I ācarati)
conduct oneself, act, do
आचार्य: ācāryaḥ teacher
आच्छ: a + chad (X ācchāday-
ati) hide, conceal
आशा ājñā command, order
आशा a + jñā caus. (ājñāpay-
ati) order, say (authorita-
tively)
आत्म: ātapaḥ heat (esp. of
sun)
आत्म: ātma-jaḥ [born of
oneself:] son
आत्मा ātma-ja daughter
आत्म: ātman m. self, myself
etc.
आत्मिक ātyantika (cf.
ätanta) perpetual, lasting
आत्रेयी Ātreyi pr. n.
आदर: ādaraḥ care, respect,
trouble, anxiety (to do
something); ādaraṃ kṛ take
care (to)
आद ा a + āda (III ādatte)
take, take hold of, bring
आदि ādi m. beginning
आदि ādi etc.
आदिण्ड a + diś (VI ādiśati)
order, proclaim, direct
आद्र a + dr (IV ādriyate)
heed, respect, defer to,
refer to
आदेश: ādesaḥ command,
order, instruction
आद्य ādyā initial, first,
earliest
आद्योरण: ādhoraṇaḥ ele-
phant-driver
आन ा a + ni (I ānayati) bring
आन्यात्रिक: ānuyātrikaḥ
escort
आप āp (V āpnoti) obtain,
get
आप a + pat (I āpatati)
occur, befall, appear sud-
denly, present oneself
आपत्ति āpattī f. (from ā + pad)
happening, occurrence
आपत्ति a + pad (IV āpadyate)
atttain, come to, happen,
occur
apanna: sattva [to whom a living creature has occurred:] pregnant
apidah, apidakah chaplet, crest
apta trustworthy
ā + prach (VI aprcchati) take leave of, say goodbye
abharaṇaṇa ornament, jewel, decoration, insignia
ā + mantr (X āmantra-yate) salute; take leave of
āmodah scent
[abode of god:] temple
ā + yā (II āyāti) come
āyasa effort, exertion
āyudham weapon
āyus n. life
āyusmaṇ long-lived, (of respect) sire
ā + ruh cause to mount, raise on to; with śūlam impale
ārta afflicted, oppressed
ārti f. affliction, distress
ārdra moist, tender
ārya noble, honourable
ārya Your/His Excellency/ Honour, sir, etc.
āryaputra [son of] nobleman; voc. noble sir
āryā noble lady, Madam, etc.
ālaksya discernible, just visible
ālikha draw (picture)
ālikhya embrace
ālokā house
avasa dwelling, gaze, look at
avasaah dwelling, house
ā + vid make known, tell
āvirbhū become manifest, reveal oneself
āvishkār make manifest, reveal
āvesah alarm, agitation
āvesaah attack (of emotion)
a + sad (I asadkate) fear, doubt, suspect, be afraid
a + sadānka apprehension, fear
a + asāa hope
āsīsa f. irreg. prayer; benediction
āsīvatā: āsīrvadāḥ blessing, benison
āsīvatā: āsāramaḥ hermitage; more widely one of the four stages of life (of which entering a hermitage is the third)
āsīvatā: āsārama-padaṃ [site of] hermitage
ā + srip (I āstrayati/āstraye) resort to, take shelter with (acc.)
āsritya [having resorted to:] at, in, by
ā + svas caus. (āsvasayati) cause to breathe freely, comfort, console
āsvāsas: āsvāsah [breathing freely:] feeling of comfort, optimism
āsvāsas: āsvāsanam comforting, consolation
ās (II āste) sit, stay, remain
āsakta fastened, fixed, occupied
āsakti f. adherence, intentness (on)
ā + sad caus. (āsadayati) reach, overtake; find, acquire
āsānam seat, couch
āsannā near; ifc. beside
āsīt 3rd sg. imperf. of as ‘be’
āskandā a + skand (I āskandati) leap upon, attack
āha (3rd sg. para. perf. of ah ‘say’) says, said
āhara ifc. bringer, carrier
āharaṇaḥ āharaṇam bringing, fetching
āharaḥ āhāraḥ fodder
āhituṇḍikāḥ snake-charmer
āhve āhϕya absolutive of āhve
āhϕ a + hṛ (I āharati) bring, fetch
āhϕ a + hve (I āhvaṇati) summon, call
i (II eti) go
iccha wish, desire
īt: itaḥ from here, from this; in this direction, this way, over here; itas tataḥ hither and thither
ītara other
ītaretara mutual, of/to etc. each other
ITI iti [thus:] with these words, with this thought etc.; see Chapters 2, 14 and 15

ITAM ittham in this way, so ITAMBTTAM bhuta [being in this way:] such, so

IDAM idam n. sg. of ayam

IDANIM idanim now

INDU indu m. moon

INDRK Indrah the god Indra

INDRAAyujham [Indra’s weapon:] rainbow

INDRIYAM indriyam (organ or faculty of) sense

IVA iva as it were, as if, like, as, such as, etc.

IS (VI icchati) want, wish, desire, “should like”

ISU isu m. arrow

ISTAM istam thing wished, wish

ISTJN: istajjana the loved one

IHA iha here, in this; in this world

IKSH ikṣ (I ikṣate) look upon, see

IKSHA idṛśa (f. i) of this kind, such

IPSITA ipsita desired, wished for

ISAT isat slightly

IH th (I ihate) long for, desire

UK ukta p.p. of vac

UGRA ugra fierce, grim

UCITA ucita suitable, appropriate, proper, right

UCCAL ucca (ut + cal) (I uccalati) move away; rise

UCCHVAS uchvas (ut + svas) (II uchvasiti) breathe, bloom, blossom

UCCHVASAHA uchväsaḥ breath

UT ut prefix up etc.

UTÄHO utäho or? (marking alternative question)

UTKA utka eager, longing for

UTKANTHAH utkanthate denom. long for, be in love with (gen.)

UTKSYA ut + kṣip (VI utkśipati) throw up, raise

UTKHATA utkhāta (p.p. of ut + khā) dug up, uprooted

UTTAMA uttama uppermost, supreme, top

UTTAMAngAM uttamāṅgam [highest limb:] head

UTTARA uttara following, subsequent, further; upper, superior to, above

UTTARAUTTARAM answer, reply; consequence, prevalent, result

UTTHA utthā (ut + sthā) (I uttisthati) get up

UTPATUT pat (I utpatati) fly up
उत्पत्ति utpatti f. arising
उत्पद ut + pad (IV utpadyate) arise
उत्पद ut + pad caus.
(utpadayati) cause to arise, cause
उत्पीडिता utpiḍita squeezed
उत्सर्ग: utsargaḥ pouring out, expenditure
उत्सर्फन utsarpin (from ut + srp 'soar up') high-soaring
उत्साव: utsavah festival
उत्साह: utsāhah enthusiasm
उत्सुक: utsuka eager
उदक उदकम गी संस्कृती: उदकम eagerness
उदक udakam water
उदाग्र udagra intense
उदपान udapāna m./n. well, water-tank
उदय udayaḥ (from ut + i) rising
उदय udas (ut + as) (IV udasyati) throw up, throw out, push out
उदार udāra noble, generous
उदास udās (ut + ās) (II udāste) sit idle
उदिक utdik (ut + īkṣ) (I udikṣate) look at
उद्भासिन udghātinaḥ having elevations, bumpy
उद्गुह्स udghuṣ (ut + ghuṣ) (I udghoṣati) cry out
उदेश: udēsah region, part, place, spot
उद्धरण uddharaṇaṃ (from ut + hṛ) tearing out, destruction
उद्धा uddhā (ut + hā) (III ujjhīte) rise up, start up; depart
उद्य udyā (ut + yā) (II udyāti) rise up
उद्यान udyānam garden, park
उद्योग udyogah exertion
उद्विग्न udvigna distressed, love-sick, melancholy
उद्वेष udeṣṭ (ut + veṣṭ) caus.
(udeṣṭayati) unwrap, open (letter)
उमन्त unmatta insane, crazed
उमन्तस् un_manas eager, longing
उमाथः unmahāḥ shaking up, pangs
उमाद: unmādaḥ insanity
उमुक्षम् un_mukham [with the face] upwards
उपकार: upakāraḥ help, aiding (of), service
उपकारित् upakārin helper, ally
उपक upa + kṛ (VIII upakarotī) furnish, provide, help
उपकारपूर्ण upa + kāp caus.
(upakalpayati) equip; assign
उपक्षित upa + ksip (VI upaksipati) hint at
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<th>Sanskrit</th>
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<tr>
<td>upagam (I upagacchati)</td>
<td>go to, come to, reach, approach</td>
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<tr>
<td>upagrahah</td>
<td>conciliation, winning over</td>
</tr>
<tr>
<td>upacarah</td>
<td>m. attendance, treatment, remedy</td>
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<tr>
<td>upajapah (secret)</td>
<td>instigation to rebellion, 'overtures'</td>
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<tr>
<td>upatyaka</td>
<td>foothill</td>
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<tr>
<td>upanayanam</td>
<td>bringing, carrying</td>
</tr>
<tr>
<td>upani</td>
<td>bring, take, carry, bear; initiate (into adulthood)</td>
</tr>
<tr>
<td>upanyasa</td>
<td>mention, allusion</td>
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<tr>
<td>upapanna</td>
<td>suitable, possible; possessed of</td>
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<tr>
<td>upaplava</td>
<td>affliction, molestation</td>
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<tr>
<td>upabhuj (VII upabhuukte)</td>
<td>enjoy, consume, spend</td>
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<tr>
<td>upamah</td>
<td>simile</td>
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<tr>
<td>upayeme</td>
<td>3rd sg. ātm. perf. of upa + yam 'marry'</td>
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<tr>
<td>upayogah</td>
<td>use, utility</td>
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<tr>
<td>uparam (I uparamate)</td>
<td>cease, die</td>
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<td>uparagah</td>
<td>eclipse</td>
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<td>upari</td>
<td>above, on; about, concerning (gen.); after (abl.</td>
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<td>uparudh (VII uparanaddhi)</td>
<td>besiege, invade, molest, hinder</td>
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<tr>
<td>uparodha</td>
<td>obstruction, interruption</td>
</tr>
<tr>
<td>uparodhanam</td>
<td>besieging</td>
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<tr>
<td>upalabh (I upalabhat)</td>
<td>acquire, ascertain, discover, learn</td>
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<td>upavis</td>
<td>(VI upavisati) sit down</td>
</tr>
<tr>
<td>upasru (V upasnoti)</td>
<td>hear of, learn of</td>
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<tr>
<td>upaslesayati</td>
<td>cause to come near, bring near</td>
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<tr>
<td>upasamgraha</td>
<td>embracing; collecting; looking after</td>
</tr>
<tr>
<td>upasadana</td>
<td>respectful salutation</td>
</tr>
<tr>
<td>upasri (I upasati)</td>
<td>go up to, approach</td>
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<tr>
<td>upastha (I upapisthate)</td>
<td>stand near, be at hand; (upapisthati) attend</td>
</tr>
<tr>
<td>upastha</td>
<td>caus. (upasthpayati) cause to be at hand, bring near</td>
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<tr>
<td>upasthana</td>
<td>attendance</td>
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</tbody>
</table>
उपहत upahata struck, hurt, killed
उपहरा upaharaḥ offering up, sacrifice
उपा upa + hṛ (I upaharati) offer; offer up, sacrifice
उपाह्याय upāhāyaḥ teacher, preceptor
उपाय upāyaḥ means, way, expedient
उपातुष्ठ upātuṣṭha p.p. of upa + ā + ruḥ 'mount'
उपात्म upa + ā + labh (I upalabhate) reproach, rebuke, blame
उपास upās (upa + ās) (II upāste) sit by, wait upon, honour
उपे upe (upa + i) (II upaiti) approach, come to
उपेक्ष upaekṣ (upa + ikṣ) (I upaekṣate) overlook, disregard
उपेक्ष upaekṣ (upa + ikṣ) (I upaekṣate) overlook, disregard
उपोद्ध upodhā (p.p. of upa + ṛh) produced, increased
उभ ubha (dual only) both
उरस uras n. chest, bosom, breast
उर्सी Urvāṣī pr. n.
उलांग uulāṅg (ut + laṅgh) caus. (uulāṅghayati) transgress, violate
उसी uśīra m./n. a fragrant root
उषित uṣīta p.p. of vas
उष्ठ uṣṭha p.p. of vah
उद्धृत urdhvam after (abl.)
ऋ caus. (arpayati) transfer, hand over
ऋण rṇam debt
ऋतिः ṛtvi (ṛtvi) m. priest
ऋष i ṛṣi m. seer, sage
एक eka pron. one, a, only, alone, single
एकद at one time, once
एकवचनं eka-vacanam (gram.) singular (number)
एकाकिं न ekākin alone
एकादश ekādaśa (f. ē) eleventh
एतत etat n. sg. and stem form of esah
एतवंत etavant this much
एध edh caus. (edhayati) cause to prosper, bless
एनाम 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
एस: esah pron. this, this one, he; here (is), see, here-with
Aikṣvāka (f. i) descended from King Ikṣvāku

आकस्त okas n. home

औसुक्यं autsukyam eagerness, longing

औरस aurasa (f. i) produced from the breast (uras), belonging to oneself

औशनस Aušanas (f. i) originating from Usanas

औषध्यं auṣadham medicine

क ka suffix sometimes added to exocentric compounds

क: kaḥ interrog. pron. who? what? which?

kaḥ + api/cit any(one), any(thing), some(one), some(thing), a (certain), a few

कतिपय katipaya a few

कथ kath (kathayati) tell, relate, say, mention, speak of

कथम katham how?, in what way?, what, . . . ?, why, . . . !

कथविव katham cit, katham api somehow, only just

कथा kathā story, talk, speaking, conversation

कथित kathitam thing spoken, talk, conversation

कदा kadā when?

कदाचित kadacit sometimes, perhaps

कनक kanaka gold

कन्यका kanyakā, kanyā girl, daughter

कम kam caus. (kāmayate) desire, love, be in love with

कमल kamala m./n. lotus

कर -kara ifc. making, causing

कर: karaḥ hand kara-talah palm of the hand

करतः: karaṅkaḥ skull, vessel, box

करणं karanam doing, performing; sense organ

कराला Karāla name of a goddess

कर्ण: karnaḥ ear
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<td>कर्मन्</td>
<td>deed, task, [the work of] 'role'</td>
</tr>
<tr>
<td>कलकाल</td>
<td>disturbance, noise</td>
</tr>
<tr>
<td>कलात्रम्</td>
<td>wife, spouse</td>
</tr>
<tr>
<td>कलाहसक</td>
<td>कालाहसक</td>
</tr>
<tr>
<td>कलिका</td>
<td>सुख</td>
</tr>
<tr>
<td>कल्याण</td>
<td>(f. 1) fair, auspicious, beneficial</td>
</tr>
<tr>
<td>कवि</td>
<td>poet, (creative) writer</td>
</tr>
<tr>
<td>कष्ट</td>
<td>grievous, harsh, disastrous, calamitous</td>
</tr>
<tr>
<td>कपालिका</td>
<td>(repulsive) Saiva ascetic</td>
</tr>
</tbody>
</table>

**Kamsakah**

- **काम:*** Kāmaḥ, Kāma-devaḥ
  - the God of Love
- **कामम:*** kāmam
  - at will, willingly; admittedly, granted that, though
  - जयमावधः कामायिस्याते 3rd sg. ātm. fut. of kam
- **कामी:*** kāmin
  - loving, lover
- **कायसः:*** kāyasthaḥ
  - scribe, letter-writer
- **कारण:*** kāraṇam
  - reason, cause; instrument, means
- **कारिन्:*** kārin
  - doing, doer
- **कार्त्य:*** kārtyam
  - totality; kārtyena in full
- **कार्पया:*** kārpayam
  - wretchedness
- **कार्मुकः:*** kārmukaḥ
  - bow
- **कार्य:*** kāryam
  - task, duty, affair, business, matter
- **काला:*** kālaḥ
  - time, right time, occasion
- **काल्पेयः:*** kāla-kṣepaḥ, kāla-haraṇam
  - wasting of time, delay
- **काव्यः:*** kāvyam
  - poetry, (creative) literature
- **काशी:*** kāśi
  - name of city (Banaras)
- **किर्त्वदन्:*** kimvadanti
  - rumour
- **किंचि:*** kim ca
  - moreover
- **किंचित्:*** kim cit something; somewhat, slightly
किंग्ना किंग्ना तु बुत
किन्ग्नलू किंग्ना नु खलु तू किलु तू can it be that?
किंग्नू किंग्ना (n. sg. of किंग्ना)
what?; why?; may mark a question; + instr. what is the point in? what business (have you etc.) with?
किम्पा किम आपी फिंग्नन; somewhat, at all
किम्सितिक भिम इटी नन इननन;
terms?; with what in mind? why?
किम्नुलू किम उता, किंग्ना पुनार
[what then of:] let alone
किम्निनू कियंक्टा how much?
किलिकळा it seems that, apparently, I believe
कीदुस्त्रा (f. 1) of what kind? of what kind! what (a)!
कीदूं रांगत्री (X किंग्नातयात्री) declare .
कू कुः: pejorative prefix ill
कुकुंभन्त् कुंभमात्र house-
hold, family
कुकुमिन्न कुमम्बन्त म.
householder, family-man
कुक्तलू कुमला म./म. bud
कुंक्लिन्न कुंशालाम् earring,
ear-ornament
कुन्त: कुंता from where?
from what?; in what direc-
tion, whereabouts?
कुश्नुलू कुश्नालाम् curiosity,
interest .
कुपः कुप caus. (कपातयात्री)
make angry, anger
कुमति कुमाति f. ill thought,
wrong-headedness
कुमार: कुमारात (well-born)
young man, son; prince;
Your/His Highness
कुमार: Kumāraḥ the Prince
(name of Skanda, god of war)
कुमारकः: कुमाराकाती young
man, son
कुमारी कुमारी girl, daugh-
ter, princess
कुम्भ: कुम्भात pot
कुलः कुलाम family, dynasty,
house; herd, swarm (of bees)
कुलविद्या kula-vidyā learning
that is [in a family:] heredi-
tary
कुल: Kuśaḥ pr. n.
कुशलू कुशलाम् welfare
कुप्पे कुसुमात flower,
blossom
कुसुमपुरेः Kusumapuraḥ
'flower-city' name of 
Pāṭaliputra
कुसुमादेशः: kusum-āyudhaḥ
[the flower-weaponed:] God
of Love
कुलः कुलाम bank, shore
क्रः (VIII karoti) do, act,
see to, conduct (affairs);
make, cause, contrive; forms verbal periphrasis with
abstract or action nouns, e.g.

*avājñāṁ kṛ feel contempt, despise

kṛṣṇa kṛṣṇam hardship; kṛṣṇat with difficulty

kṛtām + instr. have done with

kṛta-jña, kṛta-vedin conscious of [things done for one:] debt, grateful, obliged

kṛtajña-tā gratitude

kṛtapuṇya [who has done meritorious things (in a previous life):] fortunate, lucky

kṛtin [having something done:] satisfied, fulfilled

kṛpana niggardly, wretched

kṛpā: kṛpāḥ sword, (sacrificial) knife; kṛpāṃ; pāṇi cf. Chapter 15, p. 210

kṛpalu compassionate

kṛṣṇa black

kṛṣṇa-sakuni m. [black bird:] crow

kālp (I kalpate) be suitable, conduce to, turn to (dat.)

kālp caus. (kalpayati) arrange, prepare

ketu m. flag, banner

केसव: Keśavaḥ name of the god Kṛṣṇa

केसरी kesaraṁ hair, filament

केमुतिकन्यायथ kaimukta-nyāyā-yāt [from the principle kim uta 'let alone':] a fortiori

कोप: kopaḥ anger

कोशिः kośaḥ, kośaḥ treasury, resources, wealth

कौतुक kautukaḥ curiosity

कौमुड़ kaumudi moonlight; day of full moon

क्रिया kriyā doing, performing, effecting, action; rite

क्रि kṛ (IX krīṇāti) buy

क्रियā kriyā (I krīḍati) play

क्रोध krodhaḥ anger

क्रौर्यā krauryaḥ cruelty

क्व kva where? in what?

क्वā kvaṇ caus. (kvāṇayati) [cause to] sound

क्षण: kṣaṇaḥ instant of time, second, moment

क्षत्रिय: Kṣatriyaḥ [member of] warrior [caste]

क्षम kṣam (I kṣamate) be patient, endure, tolerate

क्रयā kṣayaḥ destruction, ruin
ksātra (f. 1) relating to the kṣatriya caste
ksiti-pati m. [lord of earth:] king
kṣip (VI kṣipati) throw; waste (time)
kṣipra swift, quick [swift-acting:] precipitate
ksud (I kṣodati) trample, tread
ksudra mean, common, low
ksudh f. hunger
kṣetram field
kṣepah (from kṣip) throwing, wasting
khāṁ hole; vacuum; sky, heaven
khadyotah firefly
khalu confirmatory particle indeed, of course, after all, certainly, don’t forget; na khalu certainly not, not at all
khedaḥ exhaustion
khel (I khelati) play
-ga ifc. going
-gaḥ the letter g; (in prosody) heavy syllable
Gaṅgā the Ganges
gajah elephant
gadū m. goitre.
ghan (X gaṇayati) count
gana counting
ganika courtesan
gata (p.p. of gam) gone; ifc. gone to, [being] in, concerning, etc.
gandhaḥ scent, smell, fragrance
gam (I gacchati) go, attain
gam caus. (gaṇayati) spend, pass (time)
gamanām going
gariyāṁs important, considerable; worthy/worthier of respect
garbhāḥ womb, foetus; ifc. containing
garbhin [having foetuses:] productive of offspring
gal (I galati) drip, slip away
gahanaṁ dense place, thicket
gatram limb, body, ‘person’
gathā verse (esp. in the āryā metre)
gammin going
garhasthyāṁ being a householder
gir f. speech, voice, tone


\begin{align*}
girī & m. mountain 
gīta & p.p. of gai 
gītā & f. song 

\text{गुण:} & \text{ guṇaḥ merit, quality, worth; strand, string; ‘-fold’, e.g.\text{ tri}\text{guṇa threefold}} 

\text{gup} & (\text{denom. pres. gopa-}yati) guard; hide 

\text{guru} & \text{ heavy, important; } m. \text{ teacher, elder, senior, guardian} 

guṇa & \text{ to be concealed:} secret 

gṛham & (m. \text{ in pl.}) \text{ house, home, household; quarters, chamber} 

gṛha-janah & \text{ family (more particularly wife)} 

gṛha-Janah & \text{ householder} 

gṛhini & \text{ housewife, wife} 

gṛhitā & p.p. of gṛha 

gṛhāyarta & \text{ [by whom the fact has been grasped:] aware} 

gāi & (I gāyati) sing 
go & \text{ m. ox; f. cow; g-} 

gūkula & \text{ herd of cows, cattle} 

gopaḥ & \text{ cowherd} 
gopanaṃ & \text{ concealing, hiding} 

gautamī & \text{ Gautamī pr. n.} 
gauravam & \text{ high esteem, regard, duty of respect [towards an elder]} 

grah & (IX gṛhnāti) seize, grasp, take, receive, accept 
grahanaṃ & \text{ seizing, taking} 

gramaḥ & \text{ village} 

gṛtah & \text{ pot} 

gṛtakaḥ & \text{ executioner} 

gṛtayati & \text{ caus. of han ‘strike, kill’} 
gṛṣ ṣati & \text{ proclaim} 

gṛṣṣana & \text{ proclamation} 

gṛhāṇaṃ & \text{ smelling, (sense of) smell} 

c & \text{ enclitic and, in addition; } \ldots \text{ ca } \ldots \text{ ca both } \ldots \text{ and } \ldots \text{, no sooner } \ldots \text{ than } \ldots 

cakravartin & \text{ m. emperor} 

caksus & \text{ n. eye} 
candaḥ & \text{ violent} 
catur & \text{ four} 
caturtha & \text{ (f. 1) fourth} 
catuḥṣasti & \text{ sixty-four} 
candana & \text{ m./n. sandal, sandalwood-tree} 
candananāṣaḥ & \text{ pr. n.} 
candraḥ & \text{ moon} 
\end{align*}
चत्रकेतु Candraketu m. pr. n.
चत्रगुप्त Candraguptaḥ pr. n.
चन्द्रिका candrika moonlight
चरि car (I carati) move, go
चरितम conduct, deeds 'story'
चरणं caranaṁ m./n. foot;
चरण-निक्षेपः [putting down of feet:] tread
चरितम caritam conduct,
deeds 'story'
चर्चा carya going about,
riding (in vehicle)
चलि cal (I calati) stir, move,
go away
चाणक्यः Čāṇakaḥ pr. n.
चणपण cāpa m./n. bow
चामुण्डा Camunda name of
the goddess Durgā
चिकिर्षितम cikīrṣitam [things desired to be done:] intention
चित् cit enclitic, gives indefinite sense to interrogative pronouns
चित्रित citram thought, mind
चित्रवृत्ति cītra-vṛtti f. [activity of mind:] mental process, thought
चित्रे citra variegated
चित्रम citram picture
चित्रेलेखा Citralekha pr. n.
चिंतः cint (X cintayati) reflect,
think (things over), think of
चिन्ता cintā thought, worry
चिरि cira long (of time)
चिरसं ciram for a long time
चिरस्य cirasya, cirat after a long time
चिराम् cīram strip of bark
( worn by ascetic)
चूर cur (X corayati) steal
चूलित cūṭaṁ mango-tree
चूणि cūraṁ powder
चेत् cet enclitic if
चेतना cetanā consciousness
चेतास cetas n. mind, heart,
intelligence, understanding
चेत्ति cest (I cestati, cestate)
move, act, behave (to-
towards), treat (loc.)
चेतस्य cestā conduct, action
चेत्तितम cestitam action
चैतराथम caitraraham pr. n.
च्यास chapman n. disguise
चलित chalāṁ fraud, fallacy,
error
चाया chāya shade
चिठ्ठि chid (II chinatti) cut,
cut out
चिद्रा chidram hole, chink
चिन्तित chinna (p.p. of chid)
cut, divided
चेदित च chedin cutting out,
removing
जा jiḥ the letter j; (pro-
sody) the syllables
jaṭā matted locks (of ascetic)

jan (IV jāyate) be born, arise, become

jan caus. (janayati) cause to arise, cause, beget, produce, rouse

jan person, people, folk; ifc. gives plural or indefinite sense

jananaṃ thing producing, ‘ground for’

janayitṛ m. begetter, father

Janārdanaḥ name of Kṛṣṇa

janman n. birth; janma-pratisthā [birth-foundation:] mother

jayaḥ conquest

jaratha old, decrepit

jalam water

jaladhi m. ocean; the number four

jāgr (II jāgarī) be awake, wake up

Jājali m., pr. n.

jāta (p.p. of jan) born, become; jāta-karman n. birth-ceremony

jāti f. birth

Jānakī pr. n.

jāpyam (muttered) prayer

jambūnada (f. 1) golden

jālam net, lattice, window

jālapādah [web-footed:] goose

ji (I jayati) win, conquer, beat, defeat

jājāsā desire to know, wish to determine

jīta-kāśin flushed with victory, arrogant

jīv (I jīvati) live, be alive

jīvaḥ living creature, soul

jīvita alive

jīvatām life

joṣam [II joṣam āste] remain silent

jā ifc. knowing, aware of, recognising

jā (IX jānati) know, learn, find out, recognise

jā caus. (jāpayati) make known, announce

jñātṛ knower, person to know/understand

jñānam knowledge, perceiving

jñeya ger. of jñā

jyāyāṃs older, elder

jyotis n. light; heav- enly body; jyotiḥ-sāstram astronomy, astrology
The suffix `a` is an adverbial suffix from, in respect of etc.

The suffix `sah` is the connecting particle then, so

The suffix `tatah` is from there, from that, thereupon, then, and so, therefore

At that moment, thereupon

There, in/on etc. that, among them

His Honour [there], that (honourable) man, the revered

Her Honour [there], that (good) lady

Thus, in such a way, so

Nevertheless, but, yet

Then, at that time; belonging to that time, of that period

The suffix `taddhitaḥ` is suitable for that: secondary suffix

Words denoting time

Daughter

Framework; administration; chapter of a textbook

Religious austerity

Austerity

Asceptics' grove

Most, pre-eminently, very

Darkness

More, notably, particularly

Tree; thicket of trees, wood

Conjecture

Threaten, scold

In that case, then

Palm (of the hand)
tava of you, your, of yours
ta\* abstract noun
suffix -ness etc.
tatah (one's own) father
tad\'sa (f. 1) (of) such
(a kind), so
tapasa\* ascetic
tambula\* betel
tarak\* causing to
cross over, rescuing, liberating
.taraka star; pupil of eye
tavat (n. sg. of tavant)
during that time, for so long, meanwhile
tavat enclitic well
now, (now) then, to start with, now as for —; + pres.
or imperv. (I’ll) just, (would you) just etc.
tavant that much, so much
tithi m. f. lunar day
 esp. as auspicious date for ceremony)
timiram darkness
tiro-bh\* (I tirobhava\* ) become hidden, vanish
	tiksha sharp, severe
tik\* arasa\* [sharp liquid:] poison
tiram bank
tirtham ford, sacred
bathing-place, pool
tu enclitic but, yet, now
tuch\* trich\* triad; ifc. three

Sanskrit-English vocabulary
three days

\textit{tvam} abstract noun

suffix-ness etc.

\textit{tvam} (stem forms \textit{tvat} and \textit{yuṣmat}) you

\textit{tvar} (I \textit{tvarate}) hurry;

\textit{caus. tvarayati}

\textit{tvaritam} hurriedly, quickly, at once

\textit{tvādrśa} (f. 1) like you

\textit{-da} ifc. giving, administering

\textit{dakṣaṇa} right, on the right hand; \textit{dakṣinena} on the right, to the right

southern region (of India), the Deccan

\textit{danda} stick; punishment; vertical stroke (as punctuation mark)

\textit{danda-nīti} f. administration of justice, political science

[the 'stick-and-cake' principle] reasoning \textit{a fortiori}

\textit{dātā} p.p. of \textit{dāta}

\textit{dadhat} nom. sg. m.

\textit{pres. part. para.} of \textit{dhā}

\textit{danta} tooth

\textit{dam-pati} m. (Vedic) lord of the house; \textit{du.}

husband and wife

\textit{dayā} pity, compassion

\textit{dārgha} sg. and pl. a type of (sacrificial) grass

\textit{dasā} ten

\textit{dah} (I \textit{dahati}) burn

\textit{caus. (dāhayati)}

cause to burn

\textit{dā} (III \textit{dadāti}) give, bestow, direct (gaze)

\textit{Dakśayanī} [daughter of Dakṣa:] Aditi

\textit{dāty} giver, granting

\textit{dānam} gift, bestowal, provision (of)

\textit{dāyin} giving, administering

\textit{dāraḥ} m. pl. (N.B. number and gender) wife

\textit{dāruṇa} cruel

\textit{Dāruvarman} m., pr. n.

\textit{dāsā} slave, servant

\textit{dāsi} slave girl, servant girl
dinam day
divasa: divasah day
divya divya celestial
dis (dik) f. direction, cardinal point, region; pl. sky, skies
disya disya [by good luck:] thank heaven that; + vridh congratulations!
dipika lamp
dipta (dip ‘blaze, shine’) brilliant
dukham sorrow, unhappiness, pain, distress
durman evil-natured, evil, vile
durgam [hard to get at:] stronghold, citadel; durga-samskara preparation of stronghold, fortification
durnimitam ill omen
durbodha difficult to understand
durmanas in bad spirits, miserable
durmanayate denom. be miserable
durlabha hard to obtain, inaccessible
Durvasas m., pr. n.
durviyak: durvipaka cruel turn (of fortune)
dus:cestita mischievous action
duhila bad-tempered, irritable
dus caus. (duṣayati) spoil, defile
dus:krāra difficult [to do]
dapat: Duṣṭanta pr. n.
dus pejorative prefix ill, bad, evil, mis- etc.; difficult to
duh (II dogdhi) milk; (dugdhe) yield milk
duhi ś: daughter
dura far (off), remote; dūram (for) a long way; dūrat from afar; dūre at a distance, far away
Dūrībhavatam dūrībhavantam acc. sg. m. pres. part. of dūrībhū ‘be far away’
dṛḍha firm
dṛś (I paśyati) see, look/gaze at/on, watch
dṛś caus. (darśayati) show, reveal
dṛś f. look, glance
dṛṣṭa p.p. of dṛś
dṛṣṭi f. look, gaze
deva: deva god; His/Your Majesty
devata devatā divinity, god
devatagrha house of god; [house of god:] temple
devapada: deva-pādā the feet (N.B. pl.) of Your Majesty,
honorific for Your Majesty

Devārātah pr. n.

Devī devī goddess; (the)

Queen, Her/Your Majesty

Desāh place, country
devāṃ fate, chance, fortune

Doṣhī dogdhṛī f. of dogdhṛ (doh + tṛ), agent noun of duh

Doṣhāh: doṣhāh fault, demerit, blemish, sin, offence, harm

Doṣhāh: dohādāh (pregnant) longing

Daughter: dauhitrah daughter’s son, grandson

Dravīnāṃ wealth

Drāṣṭavya ger. of drśh

Drohaḥ: drohaḥ injury, hostility

Dvandva pair; dvandva-samprahārah single combat, duel

Dvayaṃ couple, pair; ifc. two

Dvā f., dvārāṃ door; dvāra-prakoṣṭhaḥ forecourt

Dvi two

Dvigu m. (gram.) numerical compound

Dvitiya second, another, a further

Dviṣ (II dvēṣṭi) hate

Dviṣ (dvīṭ) m. enemy

Dhanaṃ wealth, money

Dhanus n. bow

Dhanya lucky

Dharmāḥ religious law, duty, piety

Dharma-patnī lawful wife

Dhā (III dadhāti) put, hold, wear

Dhātu m. (primary) element; (gram.) root

Dhātṛ creator, supporter

Dhātī nurse, foster-mother

Dhāraṇāṃ (dhṛ) holding, wearing

Dhāv (I dhāvati) run

Dhi f. intelligence

Dhīmant intelligent, wise

Dhīra steady, firm, resolute, strong

Dhūra pole, yoke, burden

Dhūmra smoke-coloured, grey

Dhūrtāḥ rogue

Dhūlī f. dust

Dhṛ caus. (dhārayati, p.p. dhārīta/dhrta) hold, carry, wear

Dhāriyaṃ steadiness, firmness, self-control

Dhānaṃ meditation, meditating

Dhvani m. sound; (lit. crit.) ‘Suggestion’
not, no, 'fail to';
[in comparisons] rather
than, than; na kaś cit, na ko
>pi [not anyone]: no one,
nobody

nah the letter n;
(prosody) the syllables ~

nagara, nagari city,
town

nadi river

nanu why! well! (in
objection or qualification)
surely, rather

Nandaḥ pr. n.
Nandanaḥ pr. n.

nam (I namati) bow,
salute

namas n. homage

nayanām eye

naraḥ man

narakati m. king

nalinī lotus

nava new, fresh

m a v a u v a m [fresh] youth

nātyaṁ acting, drama

nāma enclitic by name;

indeed

nāmadheyaṁ appella-
tion, 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

nikṣepah (act of)
putting down

nikhila entire

nigadāyati denom.
fetter, bind

ni + grah (IX nigṛhṇati)
repress, restrain

nighnati nom. sg. f.
pres. part. para. of ni + han
'strike'

nija one's own

nipataḥ (gram.)
ready-made form, particle

nipūna clever, sharp

nibandhanāṁ bond

nibhrta secret, quiet

nimittāṁ sign, omen;
cause, motive

niyata constrained;
niyatāṁ necessarily, as-
suredly

niyogah employment,

niruṣṭ ni + yuj (VII niyukte)
engage (someone) upon
(loc.), appoint, set to (doing)

niyogah employment,

niyaja servant

niruṣṭ niruṣṭhmi 1st sg.
pres. para. of ni + rudh
'confine, restrain'
<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nir_utsuka</td>
<td>without eagerness</td>
</tr>
<tr>
<td>nirgam (nis + gam) (I nirgacchati)</td>
<td>go away, retire from (abl.)</td>
</tr>
<tr>
<td>nir_daya</td>
<td>pitiless, fierce</td>
</tr>
<tr>
<td>nirdis (nis + diś) (VI nirdisati)</td>
<td>designate, specify</td>
</tr>
<tr>
<td>nirbhara</td>
<td>excessive, full</td>
</tr>
<tr>
<td>nirbhinna</td>
<td>blossomed forth, found out, betrayed</td>
</tr>
<tr>
<td>nirma (nis + ma) (U nirmati)</td>
<td>create, compose</td>
</tr>
<tr>
<td>nirmāṇam</td>
<td>creation</td>
</tr>
<tr>
<td>nirmīta</td>
<td>created</td>
</tr>
<tr>
<td>nirvar (nis + vap) (I nirvapati)</td>
<td>sprinkle, offer, dònate</td>
</tr>
<tr>
<td>nirvarq (nis + varq) (X nirvarṇayati)</td>
<td>gaze upon</td>
</tr>
<tr>
<td>nirvāṇam</td>
<td>bliss</td>
</tr>
<tr>
<td>nirvīta</td>
<td>content, happy, satisfied</td>
</tr>
<tr>
<td>nivāsin</td>
<td>living (in), inhabitant</td>
</tr>
<tr>
<td>nis</td>
<td>prefix without, -less, etc.</td>
</tr>
<tr>
<td>nisahsa</td>
<td>weak, exhausted</td>
</tr>
<tr>
<td>nihita</td>
<td>p.p. of ni + pad 'be brought about' 'place'</td>
</tr>
<tr>
<td>nisidh</td>
<td>(ni + sidh)</td>
</tr>
<tr>
<td>nis-inoti</td>
<td>ascertain, settle, fix upon</td>
</tr>
<tr>
<td>nisāmayati</td>
<td>gaze upon</td>
</tr>
<tr>
<td>nisā night</td>
<td>bliss</td>
</tr>
<tr>
<td>nisth+āḥ</td>
<td>determina-tion, resolve, certainty</td>
</tr>
<tr>
<td>nīsā</td>
<td>(nis + ci)</td>
</tr>
<tr>
<td>nīśdhi</td>
<td>(ni + sidh)</td>
</tr>
<tr>
<td>nīśedhati</td>
<td>prohibit, cancel, prevent, check</td>
</tr>
<tr>
<td>nīśkram (nis + kram)</td>
<td>(I nīśkrāmati) go out of (abl.), emerge</td>
</tr>
<tr>
<td>nīśpanā (p.p of nī) + pad</td>
<td>completed</td>
</tr>
<tr>
<td>nis</td>
<td>report, announce, inform someone (dat/gen.) of (acc.), present someone (acc.)</td>
</tr>
<tr>
<td>nivedaka</td>
<td>announcing, indicating</td>
</tr>
<tr>
<td>nivedayati</td>
<td>turn back (trans.)</td>
</tr>
<tr>
<td>nivartate</td>
<td>go back, turn back, return</td>
</tr>
<tr>
<td>nivartayati</td>
<td>turn back (trans.)</td>
</tr>
<tr>
<td>nivartayati</td>
<td>turn back (trans.)</td>
</tr>
<tr>
<td>nivārayati</td>
<td>go back, turn back, return</td>
</tr>
<tr>
<td>nivārayati</td>
<td>ENSEA G 20</td>
</tr>
</tbody>
</table>
nu khalu enclitic, stressing interrogative now (who etc.) I wonder?

nu pūraṁ m./n. (ornamental) anklet

nu ṅrt (IV ṅrtiyāti) dance

ṇṛpaḥ king

ṇṛpati m. king

ṇṛṣamsa injurious; m. monster

netṛ leader

netram eye

nepathyaṁ area behind stage

nyāyaḥ rule, principle; propriety

nyāyya regular, right, proper

nyāsah deposit, pledge

nyāṣikṛ deposit, entrust

paḥ, pakāraḥ the letter p

pakva cooked, ripe

pakṣaḥ wing, 'flank', side

pakṣa-pātin . on the side of, partial to

paṅkajam [mud-born:] lotus

paṅkti f. row, line

pac (I pacati) cook, ripen (trans.); pass. be cooked, ripen (intrans.)

paṅca five
para pron. adj. other, another; m. stranger; far, ultimate, supreme, great, particularly marked, (+ na) greater than
param beyond, further than (abl.)
para-tantra under another's control, not in control (of)
para-tra elsewhere, in the next world
para-vant under another's control; beside oneself, overwhelmed
paravaśa in another's power, helpless
paraspara mutual; parasparam one another, each other
paraṇāc turned the other way
para + pat (I parapatati) approach, arrive
parikārman n. preparation
parikīrṇ pari + kīrt (X parikīrṇayati) proclaim, declare
parikāpa pari + klīp caus. (parikalpayati) fix, destine for (dat.)
parikāśā paṇkaleśa vocation
parikṣipt pari + kṣip (VI pariksipati) encircle, encompass
parigam pari + gam (I parigacchati) surround, encircle
parighṇati accept, adopt, possess, occupy
parirah parighraha acceptance, welcome; possession, wrapping round, dress
paričeti pari + ci (V paricinoti) become acquainted with, recognise
parijana pari janaḥ attendant, servant
parijāna pari jānaṁ realisation
parinām pariṇam (pari + nam) (I pariṇamati) develop, turn out (to be)
parināmya pariṇayah marriage
parināma pariṇāmaḥ development, outcome
parināti pariṇāti (pari + ni) (I pariṇayati) marry
paritoṣa pari + tus caus. (paritoṣayati) make satisfied, reward, tip
paritosāh satisfaction
paritāj pari + tyaj (I paritājati) give up, abandon
parītyāga pariṇāmaḥ giving up, sacrificing; liberality
paritrast paritrasta frightened
paritrāṇa pari + trai (I paritrāyate) rescue, save, protect
parinirvānaḥ complete extinction
distinct

 passive

(parihāyate) be deficient, be inferior to (abl.)

parihāsā joke, laughter

parihā pari + ṇ (I pariharati) avoid, shun, omit (to do), resist

parīkṣa (pari + 1kṣ) (I parīkṣate) examine, scrutinise; p.p. parīkṣita examined, proven

parīt parīta encompassed, overcome

parīṣṭa (pari + at) (I parīṣṭati) wander about

parīṣṭa limit, end; ifc. [having as an end:] ending with, up to

parīṣṭa parīṣṭita sufficient, adequate

parīṣṭa parīṣṭa mountain

parīṣṭa Pravatesvarah pr. n.

puṣu paṣu m. animal, sacrificial animal

paśupati m. [lord of beasts:] name of Śiva

paścāt behind, backward; after, afterwards

paścāt tatپah [after-pain:] remorse

paśyati paśyati present of drś 'see'

pi (I pibati) drink; caus.
<table>
<thead>
<tr>
<th>Sanskrit-English Vocabulary</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAYAYATI</td>
<td>make to drink</td>
</tr>
<tr>
<td>पाकः</td>
<td>cooking; ripeness, fulfilment</td>
</tr>
<tr>
<td>पाठ:</td>
<td>recitation, reading; part (in play)</td>
</tr>
<tr>
<td>पाणि</td>
<td>hand</td>
</tr>
<tr>
<td>पाण्डित्यम्</td>
<td>learning, scholarship</td>
</tr>
<tr>
<td>पातकं</td>
<td>[causing to fall:] sin, crime</td>
</tr>
<tr>
<td>पातिन</td>
<td>falling, flying</td>
</tr>
<tr>
<td>पार्तम्</td>
<td>vessel, receptacle; worthy recipient; actor; cast (of play)</td>
</tr>
<tr>
<td>पाद:</td>
<td>foot</td>
</tr>
<tr>
<td>पादपान्</td>
<td>[drinking by the foot:] tree</td>
</tr>
<tr>
<td>पादमुलं</td>
<td>[foot-root:] feet (in deferential reference to person)</td>
</tr>
<tr>
<td>पाप</td>
<td>evil, bad, wicked; m. villain; n. wickedness</td>
</tr>
<tr>
<td>पारावतः</td>
<td>pigeon</td>
</tr>
<tr>
<td>पार्तालिन्</td>
<td>wandering mendicant</td>
</tr>
<tr>
<td>पार्थिवः</td>
<td>king, ruler</td>
</tr>
<tr>
<td>पार्वति</td>
<td>pr. n., wife of Siva</td>
</tr>
<tr>
<td>पार्श्वम्</td>
<td>flank, side</td>
</tr>
<tr>
<td>पालः</td>
<td>(X pālayati) protect</td>
</tr>
<tr>
<td>पिण्ड:</td>
<td>ball of rice, ritual offering to ancestors</td>
</tr>
<tr>
<td>पिण्डपातिन्</td>
<td>mendicant</td>
</tr>
<tr>
<td>पितः</td>
<td>m. father; du. parents</td>
</tr>
<tr>
<td>पिपिलिका</td>
<td>ant</td>
</tr>
<tr>
<td>पिठ</td>
<td>(X pīdayati) squeeze, oppress, torture, grieve</td>
</tr>
<tr>
<td>पिता</td>
<td>oppression, affliction</td>
</tr>
<tr>
<td>पित</td>
<td>pīṭa p.p. of pā ‘drink’</td>
</tr>
<tr>
<td>पुंमलिंगा</td>
<td>having masculine gender</td>
</tr>
<tr>
<td>पुंवन्</td>
<td>masculine</td>
</tr>
<tr>
<td>पुंस</td>
<td>m. (irreg.) man, male, masculine</td>
</tr>
<tr>
<td>पुंगवः</td>
<td>bull</td>
</tr>
<tr>
<td>पुंदरिकाः</td>
<td>lotus</td>
</tr>
<tr>
<td>पुंदरीक:</td>
<td>पुंदरिकाः pr. n.</td>
</tr>
<tr>
<td>पुंय</td>
<td>auspicious, virtuous, holy; n. religious merit</td>
</tr>
<tr>
<td>पुत्र:</td>
<td>son</td>
</tr>
<tr>
<td>पुत्रिका</td>
<td>daughter</td>
</tr>
<tr>
<td>पुनर्</td>
<td>again, back (again); enclitic however, but, even so, yet, nevertheless</td>
</tr>
<tr>
<td>पुनर्—</td>
<td>punar:ukta repeated, redundant</td>
</tr>
<tr>
<td>पुर</td>
<td>rampart, city</td>
</tr>
<tr>
<td>पुरा</td>
<td>city</td>
</tr>
</tbody>
</table>
पर: puraḥ forward, in front, immediate, in the East
पुरस्कृत puraskṛta placed in front, before the eyes; honoured
पुरस्तात purastāt forward, from there on
पुरः: puraḥsaraḥ forerunner, attendant; pl. entourage
पुरा purā formerly, previously, once
पुरातन purātana (f. i) former
पुरुष: puruṣaḥ man
पुरुरवस Pururvasas m. pr. n.
पुष puṣ caus. (poṣayati) cause to thrive, rear
पुष्कल puṣkala abundant, strong
पुष्प puṣpa flower
पुष्पितātā puṣpitāgrā (prosody) name of a metre
पुस्तक puṣṭakam book
पु (IX puṇāti/punīte) purify
पुरवति pūrayati caus. of प्र.
पुर्ण puṇa full (p.p. of प्र)
पुर्व puṛva pron. adj. previous, earlier, first, prior, foregoing
पुर्वस् puṛvam previously, earlier; before (abl.)
प्रथक prathak separately
प्रथवन: prthagjanaḥ separate person, ordinary person
पुर्वविव prthivi, prthvi earth
प्रश प्रशta p.p. of prach
प्र प्र caus. (pūrayati) fill, fulfil, enrich
पोतक: potakaḥ young animal/plant
पौनरूक्ष paunaruktaṃ redundancy
पौर paura urban; m. citizen;
paurajanaḥ townsfolk
पौरव Paurava (f. i) descended from Puru
प्रकार: prakāraḥ manner, way, type, kind
प्रकाश: prakāšanaṃ displaying
प्रकृति prakṛti f. nature, disposition; pl. subjects (of king), people
प्रकोष्ठ prakoṣṭhaḥ courtyard
प्रक्ष: pra + khyā caus.
(prakhyāpayati) publish, proclaim
प्रचलित pracalita in motion
प्रचार: pracāraḥ roaming, movement
प्रचित pra + ci (V pracinoti) accumulate (trans.); pass.
praciyate accumulate (intrans.)
प्रच्छन्न prachchannam secretly, stealthily
प्रचन्दан: prachchadanaṃ concealment

345 Sanskrit–English vocabulary
pracchāyāṁ shade
prach (VI piṣchati) ask, question
praṇaḥ subject (of king)
praṇapati m., pr. n.
praṇā intelliğence, understanding, guile
praṇam (pra + nam) (I praṇamatati) make obeisance to, salute
praṇavaḥ affection, entreaty
praṇayin entreating, suppliant, petitioner;
praṇayi-kriyā acting for a petitioner, carrying out a request
praṇāmaḥ salutation
praṇidhi m. (secret) agent
pratī + acc. towards, against, with regard to, about
prativigrahaḥ present (to a brahmin from a king)
pratichchhāvante pratiechchandakaṁ portrait, picture
pratijñā promise, assertion
pratīṇuḥ pratī + dṛś (I pratipāśyati) see
pratīṇuḥ pratī + nand (I pratinandati) receive gladly; welcome
prativigrahaḥ pratī + ni + vṛt (I pratinivartate) return
prativigrahaḥ pratipakṣaḥ opposite side, enemy
prativigrahaḥ pratī + pad (IV pratipadyate) assent, admit
prativigrahaḥ pratī + pāl (X pratipālayati) wait for
prativigrahaḥ pratī + budh (IV pratibudhyate) wake up (intrans.)
prativigrahaḥ pratī + budh caus.
(pratibodhayati) wake up (trans.)
prativigrahaḥ pratīrūpaka (f. ikā) corresponding in form, like
prativigrahaḥ pratipacanaṁ answer, reply
prativigrahaḥ pratī + vas (I prativasati) dwell, live (in)
prativigrahaḥ pratī + vātāṁ against the wind, into the wind
prativigrahaḥ pratī + vi + dhā (III pratividadhāti) prepare against, take precautions
prativigrahaḥ pratīvīdhanam counter-measure
prativigrahaḥ pratī + śru (V pratisrṇoti) promise
prativigrahaḥ pratisiddh (pratī + sidh) (I pratisiddhati), restrain, forbid
pratisheddah prohi-
bition, cancellation
pratisthā foundation
pratī (prati + i) caus.
(pratyāyayati) make confi-
dent
prakāra remedy
pratiks (prati + ıkṣ) (I
pratiksate) wait (for)
pratihāra door-
keeper, porter
pratyagra fresh, recent
pratibhā pratyabhī + jñā
(IX pratyabhijnānti)
recognise
pratyah (gram.)
suffix
pratyarthin hostile
pratyāprāyati
(caus. of prati + ṝ) hand over,
give back
pratyavāya reverse, annoyance
pratyas (prati + as) (IV
pratyasyati) cast aside
pratyakhyānam rejection
pratyādsyū pratyā + diś (VI
pratyādsatī) reject; put to
shame (by example)
pratyapa pratyāpānā returned
pratyāsāna near, at hand, about
pratyutpāna prompt, ready

prathama first, previ-
ously; prathamam already
known
pra + drś (I prapaṣyati)
see
pradesa place, area
pra + dru (I pradravati)
run (p.p. intrans.)
pradhāna principal,
important, (person) in au-
thority; ifc. having as one's
authority
prabandhah (liter-
ary) work
pra + budh caus. (pra-
bodhayati) wake up; in-
form, admonish
pra + bhā (II prabhātī)
shine forth, dawn
prabhavah power
pra + bhū (I prabhavati)
arise; prevail, have power
over, govern (gen.)
prabhūta numerous,
abundant, large
prabhṛti f. beginning;
ifc. etc.
prabhṛti + abl. or ifc.
(ever) since; cirāt prabhṛti
[since a long time: for (so)
long
pramatta negligent,
inattentive
pramāṇaḥ measure, size; standard of authority, ‘judge’
pramādaḥ negligence, mishap
pramugdha (p.p. of pra + muh) in a swoon, faint
pra + yat (I prayatate) strive, exert oneself
prayatanaḥ effort, attempt
pra + yuj (VII prayuakte) employ; put into practice; perform (on stage)
prayogaḥ performance (of play)
prayojanaṃ purpose, motive, need, mission, matter, concern
pra + lap (I pralapati) talk idly, babble
pravāṭamaḥ breeze
pravādaḥ talk, report
pravāsah travel abroad, journey
pravāhaḥ stream, current
pra + viṣ (VI praviṣati) enter, go/come in(to)
pra + viṣ caus. (pravesayati) cause to come in, show in, introduce into
pravṛttas commenced, under way, in operation, current
pravṛtti f. news, events, what has been happening
pravesah entry, entering
pra + saṃs (I praṃsaṃsati) praise, extol
praśasya praiseworthy, to be admired
praśanta calm
prasaṅgaḥ contingency, occasion: prasaṅgataḥ in passing
praṣad praṣadit become tranquil, be at peace
prasanna tranquil
prasavah parturition, childbirth
prasādav favour, grace, graciousness; free gift
prasādikṛ bestow (as free gift)
prasiddha established, recognised
prasupta p.p. of pra + svap
pra + sṛ (I prasarati) move forward, extend, stretch
prastāvaḥ prelude
pra + sthā (I pratīṣṭhate) set out/off/forth
prasthāpayati) send off, despatch
prasthānam departure; system, way
prāthra pra + svap (II prasva-piti) fall asleep
prāhi pra + hi (V prahiñoti) despatch, send
prāhṛṣṭa delighted
prāk pra + sk previously, before, first(ly); + abl. before
prākāra pra + kāra rampart, wall
prākṛta (f. ā/i) of the people, vulgar, common
prāṇ pra + an (II prāniti) breathe
prānāḥ breath; pl. life
prātarāṣāḥ [morning eating:] breakfast
prādurbhāvati) become manifest, arise
prāp pra + āp (V prap-no ti) reach, arrive, go to; obtain, win
prāpta obtained, arrived, upon one
prāyaṣṭa pra + yāṣṭa generally, usually
prārabdhāṃ [thing undertaken:] enterprise
prārth pra + arth (X prārthayate) long for, seek, sue for
prārthana pra + rthāṇa longing, desire
prārthayitr pra + rthayītīr suitor
prāvīṇya pra + vīṇya profi-
ciency
prāsāda pra + sāda mansion, palace, pavilion; terrace; [upstairs-]room
priya dear, dearest, beloved, welcome; ibc. or ifc. fond of; m./f. sweet-heart, loved on
priyam benefit, service, blessing
priyāṅgadra Priyaṅvadakaḥ pr. n.
priyāṅgu m./f. a type of creeper
priyakriya priyakriya: Priyakriyādakāḥ [dear] friend
priti-mant full of joy or affection, glad
prekṣ pra + ikṣ (I pre-
kṣate) see, discern
premāṇ premāṇ m./n. affection
preyāṃs dearer; m.
loved one, lover
prer pra + īr caus. (prerayati) drive on, impel, stir
preś pra + is caus. (preśayati) despatch, send
preṣṇa praṣṇam sending
praudha full-grown
fruits, reward, recompense, advantage

flower board, bench, table

betal: bakulaḥ a type of tree; bakulam bakula-tree blossom

batu m. young brahmin (student); fellow (contemptuously)

bata enclitic alas!

bandh (IX badhnati) tie, bind, fix; enter into (friendship or hate)

bandhu m. kinsman

barha m./n. (peacock's) tail-feather

bala force, strength; sg./pl. (military) forces; balat forcibly

balavant possessing strength, strong; balavat strongly, extremely

balin possessing strength, strong

bahiḥ outside

bahu much, many; + man (bahu manyate) think much of, esteem highly

bhumān high esteem, respect

bhumān (gram.) plural (number)

bahuḥ many times, often
m. His Reverence, Reverend Sir, f. (bhagavatī) Her Reverence

भन्न bhagna p.p. of bhañj
भष्ट्रः bhāṅgaḥ breaking; plucking (of buds); dispersal (of crowds)
भन्न bhāñj (VII bhanakti) break, shatter
भन्नं bhāñjanam breaking
भष्ट्रः bhāṭṭaḥ lord, master, learned man
भन्ं bhadra good, dear; voc.
  bhadra my good man,
  bhadre dear lady,
  madam
भन्ं bhayaṁ fear, danger
भरत: bharataḥ actor, player
भरत: Bharataḥ pr. n.
भर्त m. [supporter:] master; husband
भर्त-दरिकā bharṭ-दरिकā [daughter of (my) master:] mistress
भवती bhavatī f. of bhavant
भवतु bhavatu [let it be:] right then!
भवनं bhavanam house, home; [house (of king):] palace
भवनं bhavanam pres. part. of bhū
भवनं bhavant m., bhavatī f. you (politely), you sir etc.
भवेत् bhavet (3rd sg. para. opt. of bhū) might be

भग: bhāgaḥ division, portion, allotment, tithe
भगुरायन: Bhāgurāyanaḥ pr. n.
भजनं bhājanam receptacle, box
भादा bhāḍam box
भार: bhārāḥ burden, load, luggage
भारिक bhārika burdensome
भाया bhāryā wife
भाव: bhāvāḥ state of being; essence, meaning, implication; emotional state, emotion
भाविन bhāvin future, imminent
भावरक: Bhāsvarakaḥ pr. n.
भिक्षा bhikṣā alms
भित्ति bhitti f. wall
भिद bhid (VII bhinatti) split, separate
भिन्न bhinna split, open, different; bhinnasārtha with open meaning, plain
भीत bhīta afraid
भीत bhīru fearful
भृ bhū (I bhavatī) become, be; arise, happen; expresses 'have, get' etc.
भृ bhū f. earth
भृ bhūt 3rd sg. injunctive of bhū
भृत bhūta having become, being
भूमि bhūmi f. ground; fit
object (for); parityāgabhūmi
suitable recipient (of)
भूमिपाल: bhūmi-pālaḥ king,
ruler
भूवास् bhuvāṃs more, fur¬
ther
भूरिवसु Bhūrivasu m., pr. n.
भूक्षण bhūkṣaṇam ornament
भृ bhṛ (I bhāraṭi, II bibharti)
bear, support
भृत्य bhṛtyaḥ servant
भेद bhedaḥ division, separa-
tion, variety
भैष्ट्यa 2nd pl. para. 
injunctive of bhṛ 'fear'
भो bhōḥ oh! ho!; bhō
bhōḥ ho there!
भोग bhogaḥ enjoyment
भोगीन bhogīn serpent; the
number eight
भोजन bhōjanaḥ food
भ्रष्ट bhṛṣṭaḥ fall, decline
भ्रम bhram (I bhramati)
wander, be confused
भ्रात bhṛāṭṛ m. brother
मंस्त्रा: maṁsthaḥ 2nd
sg.ātm. injunctive of man
मकरन: Makarandaḥ pr. n.
मधवन् Maghavant m. irreg.
(gen. sg. Maghonaḥ) name
of Indra
मंगलं maṅgalam welfare,
good luck, auspicious
omen, auspiciousness
मणि maṇī m. jewel
मंदप maṇḍapa m./n. pavil-
ion, bower
मत mat stem form and abl.
sg. of aham
मति mati f. thought, wit,
mind, opinion, notion
मतिन्त मतिनत्त possessed:
ing wit, sensible
मत्ता matta in rut, rutting
मत्ता mattaḥ from me
मद mad (IV mādyati) re-
joice, be intoxicated
मद mahāt intoxication
मदन madanaḥ love, pas-
sion; god of love
मदयांतिका Madayantikā
pr. n.
मद्य mādiya my, mine
मधु madhu m. (season or
first month of) spring
मधुकर: madhukaraḥ, mad-
hukarī [honey-maker:] bee, honey-bee
मधुर madhura sweet
मध्य madhya middle;
madhyaḥ from the middle
of, from among; madhye
in the middle of, among
मध्यस्थ madhyās-ttha [mid-
standing:] neutral
मन man (IV manyate)
think, suppose, regard (as),
esteeem, approve
मन man causs. (manayati)
esteeem, honour
manas  n. mind, heart, intelligence

manorathah  desire, fancy

mano-vr̥tti  f. process of mind, fancy, imagination

mant  possessive suffix

mantrin  minister

manda  slow, slack, gentle; mandadvisor careless

mandara, mandara: vṛkṣakah coral-tree

Mandārikā  pr. n.

mandibhū become slack, slacken

manmathah  love, god of love

manyu  m. passion, anger

maranam  death, dying

Marici  m. name of a sage

maru  m. desert

martya mortal, human

Malayaketu  m., pr. n.

maṣṭ, maṣṭi  black powder, ink; maṣṭi-bhājanam receptacle for ink, inkpot

mahā  descriptive stem form of mahānt

mahādevī  chief queen

mahānt  great, noble, vast, numerous

mahāmamsam  [great flesh:] human flesh

mahārajah  great king, king

mahārghya  valuable

mahimn  m. greatness

mahī  earth

mahīdvara  [earth-supporter:] mountain

mahīpati  m. [lord of earth:] king

mahisurah  m. [god on earth:] brahmin

mahendra  [great] Indra

mahotsava  [great] festival, holiday

ma  prohibitive particle (do) not etc.

māṁsaṇī  flesh, meat

mātri  f. mother

mātra  measure, size; -mātra having the size of, mere, only etc.

Mādhava  pr. n.

Mādhavyah  pr. n.

mānayitavya  (ger. of caus. of man) requiring to be honoured

mānasam  [that which is mental:] mind

Mānasam  name of a lake

mānuṣaḥ  human being, mortal
māmakina my, mine
Māricaḥ (Kaśyapa) son of Mārica
mārgaḥ road, path, way
Mālatī pr. n. Mālā garland
Mālinī name of river
mahātmaya greatness of spirit, generosity
mitra friend
mithaḥ together, mutually
mithuna pair
mithyā wrong, improper
mitra mixed
mukula bud
mukham (f. when ifc.) face, mouth, front, forepart
mukhar talkative
mukhayati denom. make talkative
mukhācchvāsa breath [of the mouth]
mugdha naïve, simple
muc (muñcata) let go, shed
mudrayati denom. stamp, seal
mudrā seal, stamp, (signet-)ring, [authorising seal:] ‘pass’
muni m. sage
muhūrta m./n. (short) while, ‘minute’, moment
mūka dumb, silent
mūḍha deluded, idiotic; m. idiot
mūrkha foolish; m. fool
mūrchā faint, swoon
mulām root, basis, foundation
mṛgāḥ deer
mṛgatṣnika [deer-thirst:] mirage
mṛgāyā hunting, the chase
mṛṇalavant posessing lotus-fibres
mṛta (p.p. of mṛ ‘die’) dead
mṛtyum-jayaḥ Conqueror of Death
mṛdu soft
mṛṣ caus. (mṛṣayati) overlook, excuse
mṛṣa vainly
medhā mental power, intellect
medhya fit for sacrifice, sacrificial
Mena Menakā pr. n.
Mena Menā pr. n.
mene 3rd sg. ātm. perf. of man
Maithila belonging to Mithilā; m. king of Mithilā
mohah delusion
mlecchah barbarian
mali (I mlayati) fade,
wither

yah, ya-karah the letter y;
(prosody) the syllables

yah rel. pron. who,
which, that; n. sg. yat
that, in that, inasmuch as
etc. (Chapters xi to 13)
yah kaś cit whoever

yatah rel. adv. from
which, since etc.
yati f. (prosody) caesura
yatna effort
yattra rel. adv. in which,
where

corrected yat satyam [what is
true:] truth to tell, in truth
yathā rel. adv. in the
way that, as; so that etc.;
yathā yathā... tathā tathā
in proportion as, the more

yathā ibc. as, according
to, in conformity with

yathavat exactly,
properly
yadā rel. adv. when;
yadāiśva as soon as
yadi rel. adv. if,
whether; yady api even if,
though

yamaḥ twin
yamaja twin[-born]
yā (II yāti) go
yā caus. (yāpayati)
spend (time)

yācitr (from yacc ‘so-
licit’) suer, petitioner

yatra procession

yādṛśa (f. i) rel. adj. of
which kind, such as, just as

yāmaḥ night watch
(of three hours)

yāvat connective par-
ticle [during which time:]
(I’ll) just

yāvat + acc. until, up
to; ibc. throughout

yāvat rel. adv. for as
long as, while, until; yāvat +
na before

yāvant rel. adj. as
much as

yukta proper, right
yukti f. argument
yugam pair; ifc. two
yuj joined, even (in
number); ayuj uneven, odd
yuta united, equipped
with

yusmat pl. stem form
and abl. pl. of tvam

yusmadiya belonging
to you (pl.)
yusmākam of you
(pl.), your, of yours
yoga: use, application, managing; magical art; system of meditation

yogya suitable

ra: raḥ, repḥ the letter r; (prosody) the syllables

raṁhaṁ speed
raṁ (I raṁṣati) protect, save, guard, hold
raṁṣaṁ protection, defending
raṁṣaṁ n. devil
raṁśtṛ protecting, guarding
rac (V racayati) produce, place
racita placed
rati f. pleasure, love-making, love
ratnam jewel, gem
ratnāya (ratnaḥ carriage) [carriage-road, street
rāṁya pleasant, attractive, lovely, delightful
ramya attractive
raśmi m. rein, bridle
rasaḥ juice, liquid; flavour, taste
rahaḥ n. solitude, secrecy; rahasi in secret, secretly
rahaṣya secret
rahaṁḥ pr. n.

raṇ: raṇah passion; redness; musical mood
raja-kanyā princess
raja-kāmya [king’s business:] state administration
rajan m. king, prince, chieftain; voc. sire
raja-putraḥ king’s son, prince
raja-bhavanam palace
raja-lokaḥ [company of] kings or princes
rajaḥm kingdom, state; kingship, reign
raṭraḥ at end of cpd.
for ratri f. night
raṃḥ pr. n.
ramāṇya pleasant, delightful
aspect
Ramāṇam name of an epic poem
raśi m. heap
ripu m. enemy
rudh (VII ruṇaddhi) obstruct
ruḥ (I rohati) rise, grow
ruḥ caus. (rohaṇayati/rohaṇayati) raise, grow
rupam form; beauty, looks
rupaṁ (lit. crit.) metaphor
rephaḥ * see raḥ

Raivatakaḥ * pr. n.

lakṣ (X lakṣayati)
notice

lakṣaṇaṃ characteristic, (auspicious) mark; definition

Lakṣmaṇaḥ pr. n.

laghu light; brief

lajj (VI lajjate) be embarrassed, blush, show confusion

lajj caus. (lajjayati) embarrass

lajjā shame, embarrassment, shyness

lajjā-kara (f. 1) embarrassing

Laṅdra London

latā creeper, vine

labh (I labhate) take, gain, win, get, obtain, find

labh caus. (lambhayati) cause to take, give

labh: lavaḥ fragment; lavaśo lavaśaḥ piece by piece

lavaḥ pr. n.

Lavaṅgika pr. n.
lāghavam lightness, levity, [light treatment of a guru:] disrespect

Lātavyaḥ pr. n.
labh: labhaḥ getting, winning, acquisition; profit

liṅg. liḵ (VI liḵati) write

liṅgaṃ mark, sign; phallus; (gram.) gender

lilā play, sport

lekhaḥ letter, document

lokāḥ world, people

locanaṃ eye

Lopāmudrā pr. n.

lobhaḥ greed

loman n. hair (on body)

vaṃsāḥ lineage, dynasty, race

vāc (II vakti) tell, say, state, express, declare, speak of, describe, speak to, address

vacanam saying, statement, speech, word; -vacanat [from the statement of:] in the name of

vacas n. word, words, speech

vajra m./n. thunderbolt, diamond, hard substance

vaṇcanā cheating, trick

vaṇij (vaṇik) m. businessman, trader

vat (n. sg. of vant) like, as, in accordance with

vatsaḥ: vatsaḥ, vatsaṁsakaḥ ornament, esp. earring
vatsaḥ calf; dear child
vatsala affectionate, loving
vad (I vadati) say, speak, tell
vadanām mouth, face
vadhāḥ killing, death
vadhū f. woman, bride
vadhya [due to be executed:] condemned to death
vāna forest, jungle, wood, grove; vana-mālā [jungle-garland:] garland of wild flowers
vanaspati m. [lord of the jungle:] (forest) tree
vanitā f. woman
vanecaraḥ forest-dweller
vant possessive suffix
vand (I vandate) venerate, worship
vandhya barren
vayam (nom. pl. of aham) we etc.
vayas n. vigour, youth; age (in general)
vayasyah [one of same age:] friend
varam a preferable thing, better
vah (I vahati) carry, take, marry
va inclusives or; ... và ... vā either ... or ... ; na và or not; na ... na và not ... nor
vākyam statement, utterance, sentence
vāc f. speech, words
vāta: vātaḥ wind
vādin: vādin speaking, talking
vāmadevaḥ: Vāmadevaḥ pr. n.
vāyu: vāyu m. wind
vārī: vārī n. water
vārūṇa: Vārūṇa (f. I) deriving from the god Varuṇa
vārītā: vārtā news
valmiki: Valmiki m., pr. n.
vās: vās (X vāsāyati) perfume
vāsāḥ: dwelling, living
vāsavāḥ: Vāsavāḥ (Indra) chief of the Vasus
vāsin: living in, dweller
vāhin: carrier
vikās: vi + kas (I vikāsatī) burst, blossom, bloom
vikāraḥ: transformation; mental disturbance; ifc. made out of
vikrāt: vi + kr (VIII vikrātī) alter, change, distort, mentally disturb
vikramaḥ: valour
vikramaḥ: (absol. of vi + kram) after attacking, by force
vikrīt: vi + krīt (IX vikrītī) sell to (loc.)
vikrēt: vendor
vikṣaḥ: vikṣaḥ bewildered, distressed
vikṛṣṭaḥ: vikṛṣṭaḥ separation; body
vikṣa: vi + ghaṭ (I vighaṭate) become separated
vighaṭaḥ: vighaṭaḥ destruction, elimination
vighnaḥ: vighnaḥ obstacle, hindrance
vikṣaḥ: vi + car (I vicārati) move about, roam
vikṣaḥ: vi + car caus. (vicārayati) deliberate, ponder
vikṣaḥ: vicāraḥ pondering, thought
vikṣaḥ: vicitra variegated, various, wonderful
vikṣaḥ: vi + cint (X vicintātī) consider, think of, reflect
vikṣaḥ: Vījaya pr. n.
vikṣaḥ: vi + jīnā (IX vijānātī) find out, discern, understand, know
vikṣaḥ: vi + jīnā caus. (vijāpayati) say politely, request, beg, beg to say/tell
vikṣaḥ: vijāpanā request
vikṣaḥ: viṭapa m. n. branch, bush, thicket
vikṣaḥ: vitarkaḥ conjecture, doubt
vikṣaḥ: vi + tṛ (I vitarati) grant, bestow
vikṣaḥ: vid (II vetti) know, learn, discover
vikṣaḥ: vid (VI vindati) find, acquire, possess; pass. vidyate is found, exists
**Sanskrit-English vocabulary**

- **विद् - vid** ifc. knowing, learned in
- **विद्या - vidyā** learning, science
- **विड़ु - vi + dru caus. (vidrav-ayati)** chase away, disperse
- **विद्वा - vidvā** (perf. part. of vid) learned, wise
- **विधान - vidhān** arrange, manage, provide for (something)
- **विधिः - vidhi** m. injunction (esp. of ritual); vidhivat according to [the injunction of] ritual
- **विध्वंसः - vidvāṃṣa (I vidhvamśate)** fall to pieces, shatter
- **विनयः - vinayāḥ** discipline, good breeding
- **विना - vi + naś (IV vinaśyati)** perish, die; caus.
- **विना - vi + instr. without**
- **विनाशः - vināśaḥ** destruction
- **विनिर्वित - vinīr-vita** disciplined, well bred, modest
- **विनोदः - vinodāḥ** (vinodayati) divert, distract
- **विपरीत - viparīta** inverted, reverse, opposite
- **विपिन - vipīn** forest
- **विप्रक - vi + pra + kṛ (VIII viprkaroti)** injure, torment
- **विप्रतिप - vipratipanna** perplexed, uncertain
- **विप्रल - vi + pra + labh (I vipralabhave)** mislead, deceive
- **विभागः - vibhāgaḥ** part, portion
- **विभु - vibhu** powerful esp. as epithet of Śiva
- **विभू - vi + bhū caus. (vibhāv-ayati)** make manifest: perceive distinctly, detect
- **विभूति - vibhūti** f. splendour, wealth; pl. riches
- **विमनसः - vimanās** despondent
- **विमार्द - vimardāḥ** conflict
- **विमार्श - vimārśaḥ** deliberation, doubt
- **विमुच्छ - vi + muc (VI vimucati)** release, loose
- **विमुखः - vi + mṛś (VI vimṛśati)** perceive, reflect, deliberate
- **विमुखः - vi + yuj (VII viyuṣkte)** disjoin, separate, deprive of (instr.)
- **विरचः - vi + rac (X viracayati)** construct, fashion, work
Virahita separated, bereft
Viraj vi + rāj (I virājati) gleam, shine out; virājant pres. part. gleaming out
Vilakṣa disconcerted, ashamed
Vilambaḥ delay
Vilasah coquetry, playful movement
Vi loc vi + lok caus. (vilokayati) look at, watch
Vilola unsteady, tremulous
Vivaksita (p.p. of desiderative vivaksati) wished to be said, meant
Vivasvant m. [the Shining One:] sun
Vivādah disagreement, dispute
Vivāhah wedding
Vividha of various kinds
Vivekah discrimination
Viśeṣah distinction; ifc. a particular —, a special —; viśeṣā in particular
Vivešanapadaṃ [distinguishing word:] epithet
Viṣoka free from sorrow, at ease
विसमयः vistarataḥ astonishment
विसमित vismita astonished
विस्मयः vistaraḥ expansion, prolixity; vistarataḥ at length, in detail
विस्मृतः vistūpam metre; vṛttarataḥ-'Treasury of Metres'
विस्मृति vṛttāntah news, what has happened, 'scene', 'story'
विस्मयः vistaraḥ extensive vistarataḥ at length, in detail
विस्मयः vistaraḥ extensive
विस्मयः vistaraḥ extensive
विस्मयः vistaraḥ extensive
विस्मयः vistaraḥ extensive
वेश: veṣah dress, attire
वैक्लव्य: vaiklavyaṃ (viklava) bewilderment, despondency
वैक्लव्य: vaikhānaśaḥ hermit, anchorite
वैतालिक: vaiṭālikaḥ (royal) bard
वैदग्ध्य: vaidagdhyam (vida-gdha) cleverness (esp. verbal dexterity)
वैदेह Vaideha (f. 1) belonging to (the country of) Videha; m. King of Videha;
f. Queen/Princess of Videha
वैद्य: vaidya learned; m. physician, doctor
वैद्येय: vaidheya foolish; m. fool
वैनात्य: Vainateyaḥ [Vināta's son:] Garuda (King of the Birds)
वैमानसयम् despondency
वैर: vairam hostility
वैरोधिक: Vairodhakaḥ pr. n.
वैरोधिक: vairohika (f. 1) (suitable) for a wedding
वैहिनिर: Vaihīnari m., pr. n.
वोध: vodhr m. bridegroom
व्यक्त: vyakta clear, obvious
व्याग्र: vyagra engrossed, intent
व्यञ्जन: vyānjanaṃ sign, indication; insignia, disguise
व्याकरण: vyatikaraḥ (kṛ ‘mix’) blending together, confluence, ‘expanse’
व्याधिरकिन् vyatirekin differing, distinct
व्यापदेश: vyapadesaḥ designation, name
व्याख्यार: vyabhicarḥ deviation, swerving
व्याख्यारिन् vyabhicarin liable to deviate, swerving
व्याघ्र: vyābhra cloudless
व्याय: vyayaḥ loss; expense, extravagance
व्यास: vyavasō (vi + ava + so) (IV vyavasyati p.p. vyavasyata) decide, resolve
व्यवह: vyavahāraḥ dealings, usage; litigation
व्यवह: vyavahṛ (vi + ava + ṭṛ) (I vyavaharati) act, deal with, behave towards (loc.)
व्यसन: vyasanam vice, vicious failing, weakness, deficiency; misfortune, misery
व्याग्र: vyāghraḥ tiger
व्याज: vyājaḥ fraud, pretence
व्यापद् vyā + pad caus. (vyā-pādāyati) [cause to perish:] kill, slay
व्यापार: vyāpāraḥ occupation
व्याप: vyā + pṛ caus. (vyāpārayati) set to work, employ
cause to turn back, drive back

[vrataṃ vow; ifc. [having as one’s vow:] devoted to]

m. rice

ekāsah in ones, singly;
lavāsah in pieces

praise, proclaim

proclaiming

be able, ‘can’

Sakuntalā pr. n.

bird

proclaiming

sakya possible, able to be

sāṅkā suspicion, fear,
anxiety, care

name of Indra’s wife

cunning

a hundred

of Indra

hundred-fold; satagunayati denom.
multiply by a hundred

m. enemy

quietly, gently;

very gently

sound, noise;

word

quieten, appease

repose, sleeping; sayana-
grham sleeping-quarters,
bedchamber

shelter,

refuge

f. autumn

body, ‘person’
m. moon

knife, sword,

weapon

born of Sakuntalā

branch

curse

pr. n.

tiger

tree
	house, apartment

govern,
teach

command

(technical)
treatise, law-book

point,
tip

loose, slack

n. head
शिला: सिला f. stone
शिव: सिवह name of a god
शिविर: सिविरा cold
शिशु: सिशु m. child
शिष्ट: सिस्ता (p.p. of सास) learned; सिस्त-ञानध्यायनां holiday in honour of learned (guests)
शिष्य: सिस्या h [one requiring to be taught] pupil
शी: शी (II sete) lie
शीघ्र: शीघ्रा swift, fast
शिलाल: शिलाला cool
शिर्भ: शिर्भां head
शुचि: सुचि pure, clean
शुद्भान्त: सुध्भान्ता women’s apartments, household
शुभ: शुभ auspicious
शुभूत: शुभूता (desiderative of श्रू) desire to hear/learn
शुभ्य: शुभ्य empty, devoid (of), deserted, desolate
शूल: सूला m./n. stake, spit, lance, trident (of शिव); सूलम आरुह caus. [cause to mount the stake:] impale
शूलिन: सूलिन Trident-bearer (epithet of शिव)
शुभाला: शुभाला h jackal
शेष: सेषा h remainder, portion to be supplied
शैल: सैला h mountain
शोक: सोका h grief, sadness
शोभिनः सोभिन्या, सोच्या (ger. of सुच) to be mourned for, pitiable, lamentable
शोभोत्तरः सोभोत्तरा pr. n.
शोभन: सोभना shining, bright, beautiful
शोभा: सोभा brilliance, beauty
श्मशान: श्मशानम burning ground, cemetery
श्याम: श्यामा, श्यामला dark
श्रद्धा: श्रद्धा (III śrad-dhatte) put trust in, believe
श्रम: श्रमाह exertion
श्रवण: श्रवणा h hearing
श्रवण: श्रवणाः h ear
श्रान्त: श्रान्ता (p.p. of श्रम ‘tire’) tired
श्रवक: श्रवकाह Buddhist disciple, student
श्रीरवत: श्रीरवताः name of a mountain
शु: शु (V śrnoti) hear, listen to
श्रेयस्: श्रेयाः better; n. sg.
श्रेयस welfare, blessing
श्रेष्ठ: श्रेष्ठा best, supreme
श्रेष्ठ: श्रेष्ठीn m. eminent businessman, merchant
श्रोत्र: श्रोत्र listener, someone to listen
श्रोत्र: श्रोत्रम (organ or act of) hearing
śrotrīyāḥ learned (brahmin,) scholar

śrauta (f. 1/ā) deriving from scripture, scriptural

ślaghya praiseworthy, virtuous

ślokaḥ stanza

śvāḥ adu. tomorrow

śvapākah outcaste

śvāpada m./n. beast of prey, ‘big game’

ṣaṭ (ṣat) six

ṣoḍāsā(n) sixteen

sa prefix co-, fellow-;

having (with one), accompanied by, possessing, sharing etc.

sah pron. that, the, that one, he etc.; sah + eva just that, that very, the same

samaḥ, sama verbal prefix together etc.

samaḥ + yam (I sama-yac-chāti) restrain, arrest

samaḥyanamen restraint, tightening

samaḥyuta joined

samaḥ + vad (I sama-vadati) accord, fit

samaḥvaranaḥ covering up, duplicity

samaḥvigna agitated, overwhelmed

samaḥvṛtta (p.p. of samaḥ + vṛt) become, turned into etc.

samaḥ + vṛdh caus. (samaḥ-vardhayati) congratulate

sambh: samaḥvegah agitation

sambhavāraḥ: samaḥvyavahāraḥ transaction

sambharaḥ preparation, adornment

samaḥ + stambh (IX samaḥstabhnti) make firm, sustain, compose

sambharaṇya samaḥstaraṇaḥ strewing

samaḥ + stū (II samaḥstuti) praise

samaḥsthita standing, remaining, steady

sakala whole

sakasam [to the presence of:] to

sakhi m. (irreg.) comrade, friend; voc. sakhe (my) friend, my dear — etc.

sakhi (female) friend, wife of friend; voc. sakhi my dear etc.

samaḥkalpa-nirmita [created by conception:]

imagined

1 sama is the basic form, but for brevity in the following entries samaḥ + yam is written instead of samaḥyam (samaḥ + yam) and so forth.
explained in concise form

samkṣipta abbreviated, in concise form

samkṣepah abridgement, conciseness

sam + khyā (II samkhya-yati) count, reckon up

samkhyā number, numeral

sam + gam (I saṅgacchate) come together, agree, fit

saṅgacchati counsellor, minister

sajja prepared, equipped

sajjlabhāvati become prepared, prepare

saṃcayaḥ collection, quantity

sam + car (I saṃcarate) walk, stroll

saṃcāraḥ movement

saṃcārin going together, transitory; saṃcāri bhāvah

Subsidiary Emotional State

saṃ + jan (IV saṃjāyate) come into being, be aroused

saṃ + dhā (III saṃdha-tte) bring together; agree, come to terms; aim (arrow)

saṃ + khyā agreement, assignation; saṃketa-sthānam place of assignation

samkula crowded, thronged; n. throng

saṃketaḥ agreement, assignation; saṃketa-sthānam place of assignation

saṃjña signal

saṅkarah honouring, hospitality, entertainment

satā (VIII satkaroti) honour; receive with hospitality, entertain

sattvam being, essence; creature

satya true, real; satyam truly, really; satyam truth

sātvastha satya:saṃdha

[whose compact is true:] true to one’s word

saṭvara full of haste, busy

saṭ sad (I sidati) sit, abide

saṭ-sad ifc. dweller (in)

saṭṛṣa (f. I) similar, like, suitable, in keeping with, worthy

saṭḥ pres. part. of as; true, virtuous

saṃtāpaḥ burning, torment

saṃtoṣaḥ satisfaction

saṃdarsanam sight, beholding

saṃ + diś (VI samdiśati) command

saṃdeshāḥ message

saṃdehāḥ doubt, confusion

saṃ + dhā (III saṃdhātta) bring together; agree, come to terms; aim (arrow)
संवा saṃdāhā agreement, compact
संवा saṃdhya twilight, evening
सनिहित saṃnihita present, [in the area of:] about
सपत saṭapta(n) seven
सप्त तम्य saptama seventh
सफल sa_phala [having fruit:] fulfilled
सम sama even, equal
समःक्षम् samakṣam visibly, in front of
समानान्तरम् samanantaram immediately after, there-upon
समय: samayāḥ occasion, season, time
समर्थन samartha capable, able
समार्थनानम् samarthanāṃ establishment, confirmation
समर्पित samarpayati (caus. of sam + ṛ) hand over
समथाय: samavāyaḥ coming together, union
समस्त samastā combined, all
समाम: samāgamaḥ meeting with, union
समाचार: sam + ā + car (I samācarati) conduct oneself, act, do
समाचाराय: samācāraḥ conduct, behaviour
समाधि samādhi m. concentration, (religious) meditation
समान samāna similar, same
समाम्य: samāmnāyaḥ traditional enumeration, list
समारह sam + ā + ruh (I samārohati) ascend, attain
समास samāsāḥ (gram.) compound
समास sam + ā + śaṅ (I samāṣajati) attach to (loc.), impose upon
समासिक sam + ā + sad caus. (samāsādayati) approach, attain, meet
समाहर samāharaḥ group, collection
समिष्ठ samidh f. firewood
समुचित samucita suitable, in accord with
समुत्थ samuṭṭha (sam + ut + sthā) (I samuttīṣṭhati) rise up
समुद्र samudraḥ ocean
समुपदित sam + upa + diś (VI samupadiṣati) point out, show
सम + pad caus. (sampādayati) bring about
समपूर्ण sampurṇa fulfilled
सम्प्रति samprati now
सम्प्रदय: sampradāyaḥ tradition
समप्रधार sam + pra + dhṛ caus. (sampradhārayati) deliberate, wonder
संप्राप्त: सामप्राप्त (सम + प्रा + ध) (V samprapnoti) arrive, come to
संप्लु: संप्लु (सम + प्रा + ध) (V samprapnoti) arrive, come to
संमुः सम्मुः (p.p. of sam + muh) bewildered, confused, deluded
संस्कर: सामस्कर (by marriage)
संस्कर: सान्स्कर (by marriage)
संतन: सांतन (V sahate) withstand, endure, bear
संमन्त्र: सांमन्त्र (X sammantryati) take counsel, consult
संक्षेप: सांक्षेप
संस्कर: सांस्कर (by marriage)
संस्कर: सांस्कर (by marriage)
sahābhū inherent, natural
sahasā vehemently, suddenly
sahasram a thousand
sahāṣṭhāna studying together, common lessons
sahāya companion
sahya (ger. of sah) bearable
sāṃgrāmika relating to war (sāṃgrāmaḥ), military
sācivyaṃ being minister, post of minister
sādhanaṃ army
sādhu good, virtuous, right; adv. sādhu bravo!
sādhutara better
sāṃmihyaṃ presence
sāpatnyāṃ the state of being the sharer of a husband (sapatnī)
sāmājika spectator
sāmānya common, general
sāṃprata [relating to now (sāṃpratī)] timely, proper; adv. sāṃpratam now, at once
sāyam at evening; sāyaṃtana [relating to] evening
sarā m./n. substance; property
sārathī m. driver of chariot
sāvadhāna careful, watchful
sahasa rash, reckless
sāhasika reckless, adventurous
sīc (IV siṇcati) sprinkle, moisten
sita white
siddha (p.p. of sidh) achieved, accomplished
Siddharthakaḥ pr. n.
siddhi f. achievement, success, fulfilment
Sīta pr. n.
Sīradhvajah pr. n.
sukumāra (f. i) delicate
sukham pleasure, happiness; adv. sukham comfortably, at one’s ease
sukirtam good deed
suta son
sūta daughter
sundara beautiful
supta (p.p. of svap) asleep
Somatirtham name of pilgrimage place
Somarat: Somarataḥ pr. n.
Saujanyaḥ kindness
Saudhātaki m., pr. n.
Sauhardam friendship, fondness
Skhalanāṁ failure, lapse
Stanakalasāḥ pr. n.
Stambaḥ clump of grass
Stambhaḥ pillar
Stu (II staṭi) praise
Strī irreg. woman
Stha standing, being at/in, etc.
Sthali dry land
Sthā (I tiṣṭhati) stand, stay, remain, abide, stop, halt
Sthā caus. (sthäpayati) cause to stand, establish
Sthāna place, occasion; sthāne in place, appropriate(ly)
Sthāna-bhramaśaḥ fall from position, loss of place
Sthāyin lasting, stable
Sthāsyati 3rd sg. fut. para. of sthā
स्थित sthita (p.p. of sthā) standing etc.
स्थिर sthīra firm; sthīra-कर make firm, sustain; sthīra-भुत become firm
स्नान snānam bathing, bathe
स्निग्ध snigdha affectionate
स्निह snih (IV snihyati) feel affection for (loc.)
स्नेह: snehaḥ affection, fondness, tenderness, love
स्पन्द spand (I spandate) quiver
स्पर्श: sparśaḥ touch
स्पर्श vi sprś (VI sprśati) touch, affect
स्प्राश्च spraśṭum inf. of sprś स्पृष्टि sphiṭa clear, distinct
सरस्वर: Smara-haraḥ Destroyer of Love (epithet of Śiva)
स्मित smi (I smayate) smile
स्मितम smitam smile
स्मरित smr (I smarati) remember (acc. or gen.)
स्मरित caus. (smārayati) cause to remember, remind
स्मृत syand (I syandate) flow, move rapidly
स्मृत syat 3rd sg. opt. of as
स्रासं srams (I sramṣate) drop, slip
स्राज sraj f. garland
स्रु sru (I sravati) flow
स्व sva pron. adj. (one's) own
स्वच्छन्दम् svacchandam at one's will, as one would wish
स्वन: svanah sound
स्वप्न svap (II svapiti) sleep
स्वाम svapnah sleep; dream
स्वायम svayam emphatic pron. myself etc., by/for myself etc., personally, of one's own accord
स्वर: svarah sound, tone, syllable
स्वत्स्व svalpa small, scant
स्वस्त्र व. svasṛ f. sister
स्वागतम् svāgatam welcome to (dat.)
स्वामिन्द्र svāmin owner, master; svāmini mistress
स्वास्थ्य svāsthyam comfort, ease
स्वीकरण स्वीकारणम् svī-karaṇam [making one's own:] marrying
स्वीकृत svī-कर make one's own, appropriate
स्वेद svedah sweat
स्वेदम् svēdah gently
हत hata p.p. of han
हलक hatak ifc. accursed
हन han(II hanti) kill, slay, murder
हन caus. (ghātayati) get killed, have killed, put to death
हन hanta ah! alas!
हय: hayah horse
हर: Harah name of Śiva
हरण्य हरानाम (from हṛ) taking
हरिः Hari m. name of Viṣṇu or Indra
हर्ष: harṣah joy, delight
हस: has (I hasati) laugh
हस्त: hastaḥ hand, arm, trunk (of elephant)
हरितन् hastin elephant
हा हा ahl ohl
हानि hāni f. abandonment
हारिः harin taking, bringing
हर्व हार्या ger. of हṛ
हस्त: hāsaḥ laugh, chuckle
हि hi enclitic particle
for; assuredly, certainly, etc.
हित hita (p.p. of dhā) put; beneficial, well-disposed, good (friend)
हिम् himaḥ frost, snow, ice
हिमवल्ल Himavant m., Himālayaḥ the mountain (range) Himālaya
हु hu (III juhoti) sacrifice
हṛ (I harati) take, carry, carry off, take away
हṛ caus. (hārayati) cause to carry
हर्द्यं hṛdayam heart, mind
हे he (before vocatives) O, ah
हेतु hetu m. motive, ground for (loc.) cause; hetoh 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 smārâyati 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.

\begin{verbatim}
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>a/an usually omit, kaś cit, ko &gt;pi, ekaḥ</td>
<td>accept grah, pari + grah, prati + grah, aṅgī-kr</td>
</tr>
<tr>
<td>abandon ha, vi + ha; abandoned ujjhita (p.p. of ujjh)</td>
<td>acceptance parigrahaḥ</td>
</tr>
<tr>
<td>abide ās</td>
<td>acclamation praśams-ālāpah</td>
</tr>
<tr>
<td>able, be -(to) śak</td>
<td>accompany anu + vr̥t</td>
</tr>
<tr>
<td>about (:concerning) prati; about this (:on this matter)</td>
<td>accomplished siddha</td>
</tr>
<tr>
<td>atra</td>
<td>accomplishment (:act of achieving) siddhi f.; (:technical ability) śilpaṁ</td>
</tr>
<tr>
<td>absent-minded śunyaḥṛdaya</td>
<td>accord, of one’s own — svayam</td>
</tr>
<tr>
<td>abundance bāhulyaṁ</td>
<td>according to -vat</td>
</tr>
</tbody>
</table>
\end{verbatim}
accursed hatakah ifc.
acknowledge abhi + upa + i acquire ā + gam caus.
act (:do) anu + sthā act (a play) naṭ caus.
acting (:doing) kārin acting (in play) nṛttaṃ; science of acting nātya-sāstraṃ
activity kriyā
actual use eva
actually eva
address abhi + dhā administration tantraṃ admit prati + pad
adored one priyatama
advantage phalam advice upadesāḥ
affair kāryaṃ affection praṇayaḥ
after pareṇa + abl.; use absol.; after very long aticīrāt after all khalu
afterwards paścāt
again punar; yet again punar api agent praṇidhi m.
agitation saṃvegah aḥ! aye
aiding upakāraḥ alas! hanta, kaśtam alight, set — ut + dip caus. (uddīpayati)
alive jīvita
all sarva pron.; on all sides sarvataḥ; at all eva; after all khalu
allusion upanyāsah alone eka; (:solitary) ekākin already prathamam, pūrva in cpd. with p.p., sometimes just eva
also api enclitic altercation saṃgharṣah 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 nivedanam annoyance pratyavāyaḥ another anya, para answer prativacanam ant pipilīkā anxiety śākṣā anxious to kāma any kaś cit, ko >pi anyone kaś cit, ko >pi; (:no matter who) sarvaḥ apart from antareṇa + acc.
appearance varṇaḥ appease (:quieten) śam cause.; (curry favour with) ā + rādh caus.
appeasement anunayaḥ appointment saṃketaḥ apprehension āśākṣā appropriate, to — svī̄kṛ appropriate ucita; appropriate(ly) sthāne approve abhi + nand army (:forces) balaṃ arouse (:bring about) jan caus.; aroused janita, samjāta
arrival āgamanam arrive ā + gam, pra + āp
arrow bāṇaḥ, saraḥ
as (:like) iva; introducing subordinated clause yathā ... tathā; in cpd. yathā
as if use iva
as soon as yad» āiva ... tad» āiva
as well (:also) api
ascetic tāpasaḥ, tapasvin
ascetics' grove tapo-vanaṁ
ashamed vilakṣa
ask (about) prach (+ acc.)
asleep supta
assistant in gambling-house sabbhyaḥ
assume (role) grah
assuredly hi
astonished vismita
astonishment vismayah
at uṣṭa loc.
at all eva
at once sāṃpratam
attachment prasakti f.
attack (of emotion) āveṣaḥ; (on enemy) abhiyogaḥ
attempt prayatmaḥ
attend anu + gam
attendance upasthānam
attendant anucaraḥ
attentive avahita
attractive ramanīya
audience pariśad f.
augmented sambhṛta
aunt (maternal) mātṛ-vasīṛ
austerity (religious-) tapas n.
autumn śarad f.
avoid pari + ṣṛ

bad news a: priyaṁ
bakula (blossom) bakulam
banish nis + vas caus.
bank tīrāṁ
barb śalya m./n.
barbarian mlecchaḥ
bard (royal-) vaitālikāḥ
battle samaraḥ
be as, bhū; (be currently) vṛt
bearing dhārin
beat taḍeat off apa + han
beating tāḍāḥ
beautiful sōbhana
beauty sōbhā, rūpam

because use instr. or abl. of abstract noun; (:with the thought that) iti
become bhū (in past saṃvṛtta), 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 + rabh, (:make a start) upa + kram
beginning ārambhaḥ
behalf, on - of - artham
believe viṣ, ā + ceṣṭ; (:deal with) vi + ava + ṣṛ
beloved pratyaḥaḥ
believe śradd + dhā
beloved priya, vallabha; beloved wife pranayinī
bend down ava + nam
beneath adhastāt + gen.
benefit priyaṁ
besieging uparodhanam
beside āsanna, -samīpe
bestow pra + dā (+ dat.)
betel tāmbulaṁ; betel-box tāmbula-bhajanaṁ
beyond vihaya
bird patatrin, paksin
birth janman n.; birth-ceremony jāta-karman n.
bite chedaḥ
blame upa + ā + labb
blessing maṅgalaṁ
blind andha
bliss nirvāṇam
blossom ut + Ṣvas
blossom kusumam
boast ślagh (I ślaghate)
body sariraṁ, vigrahāḥ, gatram
bodyguard, provide a - for pari + vṛ (V parivṛtti) + acc.
bondage bandhanaṁ
to free
book pustakam
born of Śākuntalā Śākunteleya
both (adj.) ubha; both . . . and
... ca . . . ca
bow cāpa m./n., kārmukam
bower maṇḍapa m./n.
box bhāṇḍam
boy bālaḥ
brahmin brāhmaṇaḥ
bravo! sādhu
breast uras n.
breeze pravātam
bride vadhī
bridegroom varah; bride and
groom vara; vadhī
bright sobhana
bring ā + ni, ā + da; bring to a
pass asthām gam caus.
bring up (chariot) upa + sthā
caus.
broken bhagna
brother bhṛṭṛ
brother-in-law śyālaḥ
burn dah
busy vyagra
busy oneself on abhi + yuj pass.
 + loc.
but punar enclitic, tu enclitic,
kiṃ tu; but then athava
buy kri
by normally use instr.; by (virtue
of doing something) use pres.
part.
call (:summon) ā + hve
called (:named) use nāma ‘by
name’ or nāman
camp ni + viś
can use ṣāk; sometimes not
necessary to translate
cancellation pratiśedhah
capture grah
careful sā _avadhāna
carriage pravahāgam
carry off apa + ṇṛ
case, in that — tarhi, tena hi,
yady evam
cast ni + kṣip
cause (to) use caus.
cause hetu m.
ceremony saṁskāraḥ
certain, a — kaścit, ko-pi
certainly khalu
change pariṇāmah
character śīlaṁ
chariot rathāḥ
chase away vi + dru caus.
check prati + sidh
chieftain rājan m.
child bālaḥ; dear child vatsaḥ
childless anapatiya
circumstances daśa
citizen paurah
city nagaram, puram
clamour kolāhalaḥ
clean sūci
clearly vyaktam
clever nipuṇa
clod of earth loṣṭa m./n.
come ā + gam, upa + gam, upa +
i, ā + yā, sam + ā + gam
come! (imperv.) ehi
come in pra + viś
comfort ā + svas caus.
command sam + diś
command sāsanaṁ saṁdeśaḥ,
ajñā
common prākyta
company, in the — of — sameta
compassion, feel — day (I day-
ate)
compassionate kṛpālu
complacent subhaγaṁmanya
complete sam + āp
complete with sa_
conceal ā + chad (X ṛccha-
dayati)
concealed antarita
concealment prachādanam
<table>
<thead>
<tr>
<th>English-Sanskrit vocabulary</th>
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<tr>
<td><strong>conceive pari + klp caus.</strong></td>
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<tr>
<td><strong>concern cintā</strong></td>
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<td><strong>conclusion avasānām</strong></td>
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<tr>
<td><strong>condemned vadhyā</strong></td>
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<td><strong>condition (:state) avasthā</strong></td>
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<tr>
<td><strong>conduct caritam</strong></td>
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<td><strong>confer (on) prati + pad caus. + dat.</strong></td>
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<tr>
<td><strong>confidence, inspiring of — viś-vasanīya</strong></td>
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<tr>
<td><strong>confident, make — prati + i caus.</strong></td>
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<tr>
<td><strong>confirmation pratipatti f.</strong></td>
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<td><strong>conflict vimardaḥ</strong></td>
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<td><strong>confused ākula</strong></td>
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<tr>
<td><strong>confusion, in — ākuli-bhūta</strong></td>
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<tr>
<td><strong>congratulate use distya vṛdh or its caus. (see Chapter 9)</strong></td>
</tr>
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<td><strong>conjecture tarkaḥ</strong></td>
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<tr>
<td><strong>connive at (:overlook) upa + ikṣ</strong></td>
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<tr>
<td><strong>conquer ji</strong></td>
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<tr>
<td><strong>conscious of — vedin</strong></td>
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<tr>
<td><strong>consciousness samjna</strong></td>
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<td><strong>consecrated abhimantrita</strong></td>
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<tr>
<td><strong>consider ava + gam, cint (X cintayati)</strong></td>
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<tr>
<td><strong>considerable garīyams</strong></td>
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<tr>
<td><strong>contemporary vartamāna</strong></td>
</tr>
<tr>
<td><strong>contemptuous avamanin</strong></td>
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<tr>
<td><strong>contrive [:bring about] ut + pad caus.</strong></td>
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<tr>
<td><strong>control, under one's own— svādhina</strong></td>
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<tr>
<td><strong>conversant with abhijna + gen.</strong></td>
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<tr>
<td><strong>conversation saṃlāpaḥ</strong></td>
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<tr>
<td><strong>convey pra + āp caus.</strong></td>
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<tr>
<td><strong>cool śītala</strong></td>
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<tr>
<td><strong>correctly samyak</strong></td>
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<tr>
<td><strong>council pariṣad f.</strong></td>
</tr>
<tr>
<td><strong>counsellor sacivaḥ</strong></td>
</tr>
<tr>
<td><strong>counter-measures, take — prati + vi + dhā</strong></td>
</tr>
<tr>
<td><strong>country deṣaḥ</strong></td>
</tr>
</tbody>
</table>
discrimination vivekah

disgrace, in — sa_nikaram

disguise vyanjanam

disinclined para stanza

disloyalty aparagah

dismiss vi + sri caus.

dispersal (of crowd) bhangah

dispute vivada

distance, at a good — from

citta - kheda

distress be in — duhkhrama stha,

duhkhama as

distressed viklava

disturb akulayati

do kri, anu + stha, a + car;

dsam + a + car

do violence to abhi + druh

doctor vaidyah

don pari + dha atm.
donate nis + vap
done, have — with krtam +
instr.
don't use alam, or na + ger.
door dvaram, kapatham

doubt saurdeha, vitarkah

drawn a + kri

drawn near prati + a + sad
dreadful atidarruna, aniita
drink pa

drink pana

drinking -pa ifc.
drive use ni with abstract noun
driver sarathi m.

driving away apanodanam
dweller - sad
dynasty vamsah

each other anyonya
eager utsuka
ear karnaḥ
earlier pūrva pronom.
earth prthiviḥ, bhū f.
easy sulabha
eclipse uparāgaḥ
effect kṛ
either . . . or . . . vā . . . vā
elder jyāyāṃs; elder (person) guru m.
elder brother jyāyāṃs bhrātyā, agrajaḥ
elephant gajaḥ
else anya pron.; somewhere else anyatra kvā āpi
embarrassing lajā-kara
embrace pari + svaj (I pariṣva-
jate)
emerge nis + kram
employ pra + yuj, vi + ā + pī
caus.
enclosure valaya m./n., vāṭikā
end antaḥ; to what end? kim; nimiittam; an end of kṛtam + instr.
enemy ripu m.
engage ni + yuj
engrossed vyagra
enjoin vi + dhā
enjoy pari + bhuj, (:experience) anu + bhū
enough alam
enrage caṇḍī- kṛ
enter pra + viṣ
ter enter upon (vow) sam + ā + ruh
entering praveśaḥ
enterprise ārambhāḥ
entire nikhilā
entirely eva
entry praveśaḥ
epithet viśeṣaṇaḥ: padam
escape apakramaṇaṁ
escort ānuyātrikaḥ
especially -tara
establish sthā caus.
ev en api enclitic
ever kadācit
every sarva pron.
everyone (of a number) sarve (pl.); (in general) sarvaḥ (sg.)
everything sarvam
evil pāpa evil-natured durṣtman
Excellency, His/Your āryaḥ excessively ati prefix
execution-ground vadhyasthānam
executioner ghatakaḥ
excution parisramaḥ
exhausted pariṣṭanta
exploits caritaṃ
extermination unmālanaṃ
extraordinary adbhuta
extremely ati prefix
eye netram, nayanaṃ, cakṣus n., locanām
face mukham, vaktram
fact, in — eva; from the fact that yatha . . . tatha
faint moham upa + gam
fair-eyed suṇayana
fall pat, ni + pat; (to one’s lot) upa + nam
fall silent tuṣṇīm as
falling nipātāḥ
fame yaśas n.
familiar abhyasta
family kulaṃ, anvayaḥ,
kuṭumbam; (:members of imm¬
ediate household) grha-janaḥ
far away dūre
fast to death anāśaṃnena sam + sthā ātm.
fate daivaṃ
father pīṭḥ (one’s own) tātaḥ
father-in-law śvaśuraḥ
fault doṣaḥ
favour anu + grah
favour prasādāḥ
favourable anukula
fearful trasta
fearfulness bhirū-tvam
fearing śaṅkin
fellow baṭu m.; good fellow,
   dear fellow bhadrāḥ
festival mahotsavaḥ
fetch down (from carriage) ava +
tī caus.
fetching āharaṇaṁ
few, a — use kaścit
field kṣetraṁ
fierce ugra
filament kesaraṁ
find adhi + gam
find out upa + labh
finger aṅguli/aṅguli f.
fire agni m., analah, vahni m.
-fired, cause to be — dah caus.
firewood samīḍhaṁ
firmness dhaiyam
first prathama
fixed (on) -āsakta
flame jvala
flesh māṁsaṁ
flow abhi + syand
flower puṣpaṁ, kuṣumam
fly up ut + pat, ut + āti (uddi)
folk janaḥ
follow anu + gam
follower anuyātrikah
fondness priti f.
food bhojanam, bhaktam
fool mūrkhaḥ
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 tīrthaṁ
forest vanam, aranyam, vipinam
forest-dweller vanecarāḥ
forget vi + smṛ
forgive kṣam (pass. kṣamyate)
form vapus n.
former purātana (f. ī)
forsooth kilā
forth, and so — ādi
fortune bhāgyam
forward anu + pra + is caus.
   (anupreṣayati)
four catur
free muc
free from nis prefix
freedom (scope) prasaṁ
friend vayasyah, mitraṁ, suḥṛd
   m., sakhi m. (voc. sakhe); (fe-
   male) friend sakhi, (= pl.)
sakhi janaḥ
friend’s wife sakhi
friendship sakhyam
frivolous caṅcala
from use abl.; from
what/where? kutaḥ; from
someone kutaḥ cit
front, in — of agrataḥ + gen.,
-samakṣam
fruit phalaṁ
fruitful sa-phala
fruitless, make — vipalā-ktī
fulfil pī caus.
Full Moon Festival Kaumudīma-
hotsavaḥ
further bhāṭyaṁ

gain labh
gale nabhasvant m.
gallery viṭhika, śāla
game kriḍā
gaming master sabhikah
Gandharva Gandharvaḥ;
Gandharva rite Gāndharva
vidhi m.
garden udyānam
garland mālā
garment vāsas n.
gaze drś
gaze drśṭi f.
hand, hand over sam + f caus.

hand hastaḥ, pāṇi m.

hand, at — āsanna

handmaid ājñākarī

happen: what happens/has happened etc. vṛttantaḥ

happiness sukhāṁ

hard to attain duradhisthama

hard to win durīlabha

harem antāḥpuram

harlot veśyā

harsh viṣama

hate dviṣ

have use gen. with verb meaning ‘be’ — usually as, sometimes bhū or vṛt; have (something done) use caus.

having use bahuvrīhi, suffixes vant/mant, sa, etc.

hawker paṇāyīṛ

he, him etc. saḥ, ayam, enam,

eṣāḥ, asau or omit

head śiras n.

heap rāsi m.

hear śru

heart hrdayaṁ, cittaṁ

heat ātapaḥ

heavens, thank — diṣṭyā

hell narakam. m/n.

helpful upakārin

helpless paravasa

here atra, iha, or use eṣāḥ,

ayam; over here itaḥ

hereditary piṭṛ-pāryāy-āgata

herewith use eṣāḥ

hermitage āśramaḥ, āśrama-padaṁ

hero vīraḥ

hesitation antadhyavāsāyaḥ

high-soaring utsarpin

highest (most excellent) para-rdhya

Highness, your/His — kumāraḥ

hindrance vighnah, antarāyaḥ

hint at upa + ksip
his tasya etc.; his (own) sva
hither and thither itas tatha
ho, ho there! bho
hold on to ava + lamb
hole chidram
homage namas n.
home grham, avasathah
honey-bee (female) madhukari
honour (request etc.) man
caus.; (do honour to) puras +
ky, puj (X pujayati ger. pujya)
Honour, His/Your — aryah;
His Honour here atrabhavant
honourable aryah
hope a + sams (I asamsate); I
hope kaccid (particle)
horse asvah
hospitality satkara
hostile (:adverse) pratikula
house grham, geham
household suddhanta, ganah
how? katham; in exclamations
use aho
however punar enclitic
human flesh mahamamsam
huntsman vyadhah
hurry tvar atm.
husband, lawful — sahadhar-
macarin
husband and wife dampa
du.

I aham
idiot mudha
idea, sit — ut + as
if yadi, cet enclitic; if only! api
nam
igneble anarya
ignorant anabhija
ill-disposed to vimukha + gen.
il omen durnimittam
imagine sam + bhau caus.
immediately anantaram, sadya
eva; immediately upon -ananta-
ram eva
imminent bhavin
impairment saithilyam
important thing pradhana
in use loc., sometimes adverb in
tra; (being) in gata; having
(with) in garbha; in . . . ing
often use pres. part.
inclination abhiprayah
incline pra + vrit
including uriktya + acc.
inconvenience use dosah
increase vrdh caus.
indeed khalu enclitic
indicate upa + dis
indicating nivedaka
inevitably niyamat
inferiority laghavam
inflammatory samdipana
inform ni + vid caus. + dat.gen.
ingratitude ktaghna-ta
inscrutable acintya
instigation to rebellion upajapa
 instructed sikshita
instructions adekah
intact, keep — pari + pal
intelligence buddhi f.
tention abhiprayah
interest kutuhala
interval antaram
intimacy viśrambha
intoxication maka
introduce (into) pra + vis caus.,
upa + ni + acc.
invade upa + rudh
invite upa + ni + mantr (X up-
animantrayati)
irritability duhsila-ta
it sah, ayam, enam, esa, asau
(usually in n.)
its tasya etc.
jackal sagala
jewel abhara
join ghat caus. (ghatayati)
joined hands anjali m.
joke parihasha

English-Sanskrit vocabulary

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juncture antaram; at this juncture atrai antare

just eva enclitic (:merely)

ámatra; (I'll) just... tátav enclitic, vávat

kill vi + à + pad caus.; have

(cause to be) killed ghâtayati
killing vināśah
king rājan m. (ifc. -rājah), nṛpaḥ
king of Videha Vaidēhaḥ
kingdom rājyam
kinsman bandhu m.

know jā, vid, ava + gam; know how to jā

lack of use av/an:
lady, noble lady āryā; this lady atrabhavati; that lady tatrabhavati

lake sarasī
lamp dipikā
lapse skhālanām
later, some time — kasya cit kālasya

laugh has (I hasati)
Lāvāṇaka, (being) at — Lāvāṇaka adj.

law, sacred — dharmaḥ
lay à + rūḥ caus.

lead nī
learn vid, ava + gam

learned in the sacred law dharma-vit

leave tyaj, pari + tyaj
leave, give — anu + jīnā

-less nis_, a/ān;

let use imperu, sometimes indicative

let alone kim punar
let go muc

letter lekhah, pattrikā, pattram
licked avaltīha

life jīvitam, prāna m. pl.

like, I should — to iccāmi
like use īva, ~vat, sadṛṣa (f. i) + instr.

limb aṅgam

line pāñkṭi f.

listen (to) śru

listen, someone to — śrotṛ
tittle while mubṛta m/n.
live (:be alive) jīv; (:dwell) vas, prati + vas, ni + vas

long dūra; (for) a long way dūram; for a long time cīram

long, after very — aticīrāt

long, at — last cīrāt

long-lived āyusmānt

look (at) dṛś; look upon ıkṣ

looking after upasāgrahah

loose vi + muc

lord pati m., adhipati m.

loss of place sthāna-bhrāmśah

lotus pūndarikam

loudly uccaiḥ

love (:fondness) snehah, (:devotion) anurāgah, (:passion) manmathah

Love (god of-) Manmathah, Kusumāyuḍhah, Makara-dvajah

love, be in — with utkaṇṭhāre, kam caus.

loved one iṣṭa-janaḥ

lovely ramaṇīya, manohara

low (:mean) kṣudra

madam (voc.) bhadre

magnanimous mahaśūtman

maid servant paricārika

maintain (fire) ā + dhā

Majesty, Her/Your — devī

Majesty, His/Your — devaḥ, āyusmānt

make kṛ, ut + pad caus.

maker kartṛ

man naraḥ, puruṣaḥ; (:person) janaḥ
manage vi + dhā; manage to use katham cit - mango-tree cūtaḥ manoeuvre cēṣṭā many bahu mark lakṣaṇaṃ marriage dāra-karman n. marry vah mass saṃghātaḥ master svāmin m. matching saṃvādaḥ mating yugma-cārin (‘going in a pair’) matter vastu n. me mām etc. meaning arthah means upāyāḥ 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 kṣapanakaḥ mental turmoil vikāraḥ merchant ēreṣṭhiṃ m. mere saṃmātra, eva merit guṇaḥ; of merit guṇa-vant milk kṣiraṃ mind manas n., cittaṃ, cetas n., hrdayaṃ mine, of mine say ‘of me, my’ minister amātyaḥ mirage mṛgatāṃṇika misconduct apacaṅraḥ misdeed akāryaṃ misfortune vyasaṇaṃ mishap pramādaḥ mislead vi + pra + labh mission prayaṇaṃ mistress svāmini, īśvari moment muhūrtta m./n. money dhanāṃ monster nṛṣamsaḥ moon candraḥ moonlight candrikā morning (of the — ) adj. prage- tana (f. i) mother janaṇī, ambā (voc. ambā), mātṛ motion, in — pracalita mountain, parvataḥ, śailaḥ, acalaḥ mouth vadaṇaṃ 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- habhā nature prakṛti f., ātman m. necklace māla negligent pramatta neutral madhyastha never na kadacit news vṛttantaḥ, pravratti 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 laks (X lakṣayati) now (:at the present time) adhunā, idānīm, sampratī; (connective) atha, yāvat, tāvat
numerous prabhūta, mahānt nymph apsaras f.

object (:province) viṣayaḥ
observe ni + śam caus.

obstacle viṣṇaḥ
obstruct ni + rudh
obtain ava + āp
obviously mānam
occasion avasaraḥ, sthānaṃ
occupation vyāpāraḥ
occupy adhi + ās
occur jan

ocean sāgaraḥ

of use gen., vṛddhi derivative, bahuvrihi cpd. etc.
offend against apa + rādh + gen. (p.p. aparaddha)
office adhikāraḥ
often bahuśaḥ

oh! ha, aye, bhoh, ayi
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 avasaṛaḥ
oppress piḍ
or va enclitic; (nor) va na
ornament abharaṇaṃ, alaṃkaraṇaṃ, bhūṣaṇaṃ
other anya, para; and other(s) īādi

otherwise anyathā
our, of ours say 'of us'
out of use abl.

outcaste śvapākaḥ
outcome pariṣāmaḥ, viṣṇumbhi- tan
outside bahiḥ
over here itaḥ

overcome parīta
overlook mṛṣ caus.

overtures (:instigation to rebellion) upajāpaḥ

own, my/your etc. — sva, ātmanāḥ; make one's own svīkṛ}

paint a + likh
painter citrakaraḥ

pair yugalam

palace rāja-kulam; Sugāṅga
Palace Sugāṅga:prasādahaṅ

pang vedanā; pangs of love manmath-ōnmāthaḥ

pardon mṛṣ (IV mṛṣyati)
parents pīṭ du.
park udyanam

part uddeśāḥ; for (someone's) part use api

partial pakṣapātin
particle avayavah
partisan pakṣapātin

pass avasthā, daśā
pass over ati + kram

passion abhilāsaḥ
past atita
past, present and future trikālaṃ

path -pathaḥ
peak sānu m.

people janaḥ

perceive ava + lok (X avalokayati)

perform (:do) anu + sthā; (a play) pra + yuj

performance prayogaḥ

perfume vas

persistence (:adherence) anubandhaḥ

person janaḥ; (:body) sarīrasu;deha m./m.

personally svayam eva

petition pra + arth (X prarthaya-te)
picking avacayāḥ
picture citraṃ
piety dharmah
pity anu + kamp
place ni + kṣip
place deśaḥ, sthānaṃ, pradeśaḥ
place of sacrifice agnihotra-
śaraṇaṃ
plan saṃkalpaḥ
play a role bhūmikāṃ kṛ ātm.
pleasant ramanīya, priya
pleasure sukhāṃ
pluck out ut + hṛ
poet kavi m.
point, what — in? kim + instr.
poison viṣam
poisoner tikṣaṇaraṣa-daḥ
ponder vi + ca r cause.
pool tīrthaṃ
poor, poor fellow (pityingly)
tapasvin; poor girl varākī
poor material adravyaṃ
portrait ālekhyaṃ
possessed of — upapanna
possessions parigrahaḥ
possession 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 prastāvah
presence, to the—of - sakāśam;
in the — of pratyakṣam + gen.
present saṁmihita
present parigrahaḥ
present with prati + pad caus. +
double acc.
pretence apadeśaḥ
previously pūrva ifc.
prince kumāraḥ
princess rāja-putrī
prisoner bandhana-sthaḥ

prize (:value highly) abhi +
nandr
proceed ut + cal
procession yātā
declare ut + ghus caus.; (:de-
proclamation, after — prakhyā-
pya (lit. having proclaimed’)
procure ava + gam caus.
proficiency prāvīnyaṃ
promised pratiśruta
proper yukta
protect raks, pari + trai, pari +
pāl; (someone) to protect (one)
trāṭ
provide upa + kṛ
punishment dandaḥ
pupil śisyāḥ, śisyaḥ
purse-proud artha-matta
pursue anu + sṛ
put to shame prati + ā + diś
quality guṇaḥ
quantity saṃcayaḥ
queen rājoī (as title) devī
quickly āsu
quiet nibhṛta
quite eva enclitic
quiver spand
rag paṭaccaram
rather nanu
reach anu + pra + āp
ready udyata
realise ava + gam
really satyam
reason karaṇaṃ
rebuke upa + ā + labh
rebuking upālabhāḥ
recall smṛ caus.
receive grah
recklessness āsamikṣya:kaḍāḥ cā
ta
recognise prati + abhi + jīṇa, pari
+ ci
reconciled prasanna
redundancy paunaruktam
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 pratyākhyānaṁ,
pratyādesah
rejoice mad
release vi + sṛj
reent prasādāṁ kṛ
religious power siddhi f.
remain sthā
remaining part sesah
remark vacanam
remedy pratikāraḥ
remember smṛ
remnant sesah
remove apa + nī; (ornaments etc.) ava + tṛ caus.
reply prativacanam
report prasiddhi f.
request viṣṇapānapā
rescue abhi + upa + pad
rescue prāṇa-rakṣā
residence bhavanam
resist pari + ṭṛ
resolve niścayāḥ
resort to ā + sṛi
respect for bahumāṇaṁ + loc.
respect, worthier of — garīyāṁ
respectfully sa gauravam
resplendent dīpti-mant
restrain ni + graha, upa + saṁ + ṭṛ
restraint avagrahaḥ
return prati + ni + vṛt
reveal āviṣ-“kṛ, pra + kāś caus.
reveal oneself āvir-“bhū
revered tatrabhavant; my revered father tāta-pādāḥ
Reverence, Her/Your — bhagavati

reverend bhagavant (f. bhagavati)
reward pari + tuṣ caus.
reward phalām
rewarding paritośaḥ
riches vibhūti f. pl.
riding caryā
right adv. eva
right (proper) yuktā; rightly yuktā
right (opp. left) daksīṇa; to the right of daksīṇa + acc.
ing aṅgurīyaka m./m.
rise ut + caḷ, ut + sthā
rite kriyā, vidhi m., māṅgalaṁ
river nadi
road, roadway mārgaḥ
rock śilā
role bhūmikā
rosary akṣamālā
roused upājata
royal bard vaśālikā
royal seer rāja:ṛṣi m.
ruined, be — ava + sad
ruler iśvaraḥ
run pra + dru

sacred law dharmah
sacrifice hu
sacrifice, place of — agniho- trasanāṁ
sacrificial medhya
sacrilege abrahmanyam
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 kauṭinaṁ
scant svālpa
scare ut + tras caus. (uttṛśayati)
scent āmodah
scholar pañcitāh
science śāstraṃ
scold upa + ā + labh
seal mudrā
search anu + iṣ
search, in — of anveṣin
season samayaḥ
seated, be — ni + sad
second dvitiya
secret rahasyaṃ
seduce ā + vyā caus.
see drś, ava + lok, ā + lok; see to
it that kr + yathā
see, see how use ēṣah or ayam
seeing darśanaṃ
seeing darśin
seem use iva
seer rṣi m., great seer maha:ṛṣi m.
seize graha
self, myself etc. (reflexive)
ātman m. sg.; (emphatic)/for oneself etc. swa:yaṃ
self-control dhairyam
selfsame eva
sell vi + kṛi
send pra + iṣ caus. (preṣayati)
senior to guru + gen.
separated, having become —
vighaṭita
serpent viṣadharah, nāgaḥ,
phāṇabhṛt m.
servant pariṇaḥ, dāśi; servant
girl dāśi
service upakāraḥ, priyaṃ
set sthā caus.
set forth, set out pra + sthā
severe (punishment) tīkṣpa;
(austerity) kaṣṭa
shade chāyā
shake cal caus. (calayati)
shame lajja; shame (on) dhik (+acc.)
shame, put to — prati + ā + diś
sharp niśita; (:astringent)
kaṣṭya
shoot vyadh (pass. vidhyate)
should use arh or ger. in ya/aniya
show drś caus.
show prekṣaṇi:ya:kaṃ
shower abhi + vṛṣ (i abhiva:ṛṣati)
shower (:multitude) nikaraḥ
shut āvṛta
side pakṣaḥ
sides, on all — sarvataḥ
sight darśanaṃ
signal saṃjña
signature svaha:stah
silent, stay — tūṣṇīm ās; fall
silent tūṣṇīm ās (in imperf.)
sin pāpmaṃ m.
since (prep.) prabhṛtī + abl.;
(:because) use abl/instr. of ab-
stract noun, or yena, yataḥ, yat, iti
sing gai
sir ārya
sire rājan
sister bhagini, svasṛ
sit (down) upa + viś
skill kauśalaṃ
sky gaga:naṃ; skies diś f. pl.
slab talam
slender use ya:ṣṭi f.
slip pari + bhramps
slow, by — stages śana:ḥ śana:ḥ
snake sarp:ḥ
snatch bṛ
do (simple connective) tat,
(:i infer that) tarhi; (:thus)
evam, (:to such an extent) evam
sobriquet prasiddhi f.
soft mṛdu
sojourn saha:vasaḥ
soldier saimikāḥ
solely kevalam; solely partial
eka:pa:ka:ṭa:piṇ
solitary ekākīn
some, someone kaś cit, ko piv; someone (to do something)
agent noun
son putraḥ, dārakāḥ, sutaḥ, pu-trakaḥ
sorrow viṣādaḥ
sovereignty rājyam
speak vad, vac, abhi + dhā
speaking kathā
specify nis + diś
spectator sāmājikaḥ
speech vac f.
spend (time) gam caus., vā
caus. (yāpayati)
spoil duṣ caus.
spot (place) uddeśaḥ
stages, by slow śanaḥ śanaḥ
stamp anik
stand sthā
standing -stha ifc.
start ā + rabh
state avasthā
stay sthā, ās
step padaṃ
still idānīm api
stone śila
stop sthā
story vṛttāntaḥ
strange (unprecedented) apūrva; (marvellous) citra
stranger paraḥ
strategy nītī f.
street rathyā
stroll through anu + vi + car + acc.
student batu
stupid bāliśa
subject prājā, prakṛti f.
success siddhi f.
such idṛṣa, evamвидha, idṛṣ
(idśk)
such as evamвидha, ādi
suddenly sahasā
śūdra śūdraḥ
suffering vyatha
sufficient paryāpta
suicide ātma-tyagah
suited anurūpa
suitor prārthayitr
summon ā + hve, sam + ā + hve
sun sūryaḥ, vivasvanta m.
support nibandhanaṃ
suppress ni + grah
suppressing nirghaḥ
surely khalu
surmise tark (X tarkayati)
surpassing (extreme) atisaya;
(going beyond) -atirikta
surround pari + vṛ
sweat svedaḥ
sweet madhura
swift śīghra, kṣipra
swoon mūrchā
sword śāstrāṃ
syllable akṣaraṃ
take (convey) nī; (accept, understand) grah
take away apa + nī
talk kath
talking alāpaḥ
task kāryam, karman n.
taunt adhi + kṣip
teacher ācāryaḥ, upādhyāyaḥ
tell 'vad, vac, kath
temple āyatanaṃ
tend (plants) pari + vr dh caus.
tender ārdra; make tender vatsalayati
tenderness snehaḥ
that (demon.) saḥ, asau; (conj.) iti, yat, yathā
the usually omit, saḥ, asau
then tādā, tataḥ; (so) tat; but then atha vā
there tatra; from there tataḥ there is asti; thēre is ayam asau
therefore ataḥ thereupon tataḥ
thicket viṭāpa m./n.
think man, cint
this ēśaḥ, ayaṁ, enaṁ; in/on/about this ātra; from this ātaḥ
though api, yady api
thoughts citta-vṛtti "f.
thread śītram
three -trayaṁ; three or four tricature
threshold dvār f.
throne saṁmardah, saṁkulaṁ
thus evam
tiger vyāghraḥ
time kālaḥ, velā, avasaraḥ; some time later kasya cit kālaya
tip pari + tuṣ caus.
tired pariśānta
tithe bhāgah
title śabdah
to use gen., dat., inf. etc.; (:in the direction of) use acc., prati,-antikam; (:in order to) use dat. or -artham
today adya
together with saha + instr.
tone gir f.
too api
top śīkharaṁ
touch spṛś
touch sparśaḥ
towards prati + acc.; (— an object of feeling) prati or use loc.
town puraṁ
townsfolk paurājanah
trader vaṇij m.
trainer vīṇeṭ
traitor rāji-āpathya-kārin
tread kṣud
tree pādapaḥ, vṛksakaḥ, vṛksaḥ;
young tree potakaḥ
tremble kamp (I kampate)
triumph over ati + śī
trouble bāḍha (I bāḍhate)
true satya

truly satya, nanu
trust . vi + śvas (I visvasati) + loc.
trustworthy āpta
try yat
turmoil, in a — tumula
turn (to) klp + dat.
turn away paṟa + vṛt caus.
turn back prati + ni + vṛt
turn into (:become) use samyṛtte; (:convert into) use kṛ in compound
turn round pari + vṛt caus.
twin yamaja
two use du. or -dvayaṁ
twofold dvaya (f. dvayaṁ)
ugliness vairūpyaṁ
ultimate para
uncalled for aśkāraṇa
uncertainty vikalpah
understand ava + gam, grah
understand, someone to — jāntṛ
underway pravṛtta
unite yuj caus.
unshakeable (resolve) ahārya
unsteady vihvala
until yāvat
untoward aparā
upon use loc.
us asmān etc.
usher in pra + viś caus.
utterance bharati

vain vítatha
vainly mṛṣā
valour vikramaḥ
valuable mabārghya
vanish tīras + bhū
vapour dhūmaḥ
various vicitra; various-ness
vaiścīrṇya
vendor vikreṭṛ
verse gāthā
very (adj.) use eva
vexation pariklesah
victorious, be— vi + ji atm.
victory vijayaḥ
Videha, of — Vaideha (f. 1)
vile durāṭman
villain pāpaḥ
vine latā
violate ut + laṅgh caus.
vigour, do— to abhi + druh
violent praçaṇḍa
virtuous sādhu (f. sādhvī)
visible abhivyakta
voice vāc f.
void śūnya
vow vratam, pratijā
wait for prati + pāl
wait upon upa + ās
walk sam + car atm.
wall bhitti f.
wander bhram
want iṣ
warrior kṣatriyaḥ
washed dhauta
watch vi + lok caus., dṛṣ
water jalam, salilam
way prakāraḥ; in this way
evam; this way (sin this direction) itaḥ; on the way anatarā
wayward durviniṭa
wealth vibhūti f., koṣaḥ, dyumanām
weaning stanyātyāgaḥ (‘leaving the breast’)
weapon astrāṃ
wear dhṛ
wed upa + yam
weep rud
welcome prati + nand; welcome svāgatam
welfare kuṣalāṃ
well su prefix
well, as — api
wet klinna
what? kaḥ (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? kaḥ; which (rel. pron.)
yaḥ
while (short time) muhūrtta
m. n.; for a little while muhūrtam iva
while (conj.) yāvat
who/whom? kaḥ; who/whom
(rel. pron.) yah; it is . . . who
use eva
whole sarva, sakala, aśeṣa
whore pumascali
whose kasya etc., yasya etc.
why? kim, (for what purpose?)
kim-artham, (from what
cause?) kasmāt; why! (in surprise) katham, (in mild admo-
nition) nanu
wicked durāṭman
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 bahuvrihi
withdraw sam + hr
without use prefixes nis or a;
without (doing) a + absol.
witness pratyakṣi-ki
witness (to) -sāksin
woman stri, nārī, yosīt f.
wonder, I — (after interrog.) nu
khalu
wonderful: vicitra
woo pra + arth (X prarthayate)
wood: vanaṁ, kānanaṁ
word: vacanaṁ
work: karman n.; (:literary work) prabandhaḥ, prayoga-bandhaḥ, kṛti f.
working: vyāpāraḥ
world: lokaḥ
worried, be — śāṅk (I śāṅkate)
worship: vand
worthier of respect: garīyāṁs
worthy: ārya

worthy holder: bhājanaṁ
wounded: vranita
wretch: varākaḥ
write: likh, abhi + likh
writer: kavi m.
yet: tathā -pi, punar enclitic
you: tvam (tvat/yuṣmat) etc.; *you (polite form) bhavant (f. bhavati)
young tree: potakaḥ
younger: kanīyāṁs
your/yours/of yours: say ‘of you’
youth: navaryauvanaṁ
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