

## APPENDIX III

## Reference

## LITERATURE INTRODUCTIONS

All Reading excerpts in this book were chosen from texts readily available through the Clay Sanskrit Library (New York: NYU Press/JJL Foundation, 2005–9).

The *Pañcatantra* ('Five Chapters' or 'Five Principles') is a collection of fables attributed to an author by the name of Viṣṇuśarma (of whom nothing, not even the period in which he lived, is known). The form of the text that we have today stems from the third to sixth centuries AD, but it is assumed that the roots of this collection go back much further. There are indications that these tales were originally used in the education of future rulers, then later in the education of children in general. The *Pañcatantra* was both popular and influential, thus being translated into Persian, and from there on into Arabic, Greek, Hebrew, Latin and other languages. The stories are frequently summed up by sayings that encapsulate a moral teaching or doctrine. Many of the *Pañcatantra* readings in this book are such sayings.

The *Hitopadeśa* (*hita-upadeśa*- 'Friendly Instruction') is a collection of fables assembled within a narrative frame: a king, disappointed by his sons' lack of manners and erudition, sends them to a sage, who tells them these stories, which are intended to simultaneously educate and entertain. As is stated in the introduction, the *Hitopadeśa* draws on 'the *Pañcatantra* and other sources'. Next to nothing is known about the identity of the author mentioned in the text, Nārāyaṇa; as works that can be dated to the eighth century AD are mentioned, the *Hitopadeśa* must have been composed at some subsequent point (perhaps the ninth or tenth century).

The *Rāmāyaṇa* (*Rāma-ayana*: 'Rāma's Travels') is the shorter of the two major Indian epics, traditionally attributed to the poet Vālmīki (who gives his own name in the poem); its majority was probably composed in the fifth century BC. It describes the life of Rāma, his marriage to Sītā, her abduction by the demon Rāvaṇa, Rāma's (successful) efforts to get her back – efforts in which he is aided by Hanumān, a monkey deputed by the monkey king Sugrīva to help Rāma – and Rāma and Sītā's life after they have been reunited. In telling the tale of Rāma, the *Rāmāyaṇa* illustrates the character and actions of a virtuous man in all important situations in life.

The *Mahābhārata* (the 'Great [Story] of the Bhāratas', an important Aryan tribe, among them the eponymous emperor Bharata, who is said to have been the first to unite India) is the longer of the

two major Indian epics (cf. the quotation on p. 17 of this book). It was probably first written down between the fourth century BC and the fourth century AD, but is assumed to have its origins in an oral tradition that dates back much further. According to Hindu tradition, it was dictated to the elephant god Gaṇeśa by the sage Vyāsa in one long session. Its main plot concerns the conflict between two sets of cousins, i.e. different branches of the same family: the Pāṇḍavas (the five sons of their father, Pāṇḍu) and the Kauravas (the hundred ‘sons of Kuru’, the name of an important royal dynasty in ancient northern India). Along the way, the *Mahābhārata* relates various stories and discussions. Perhaps the most famous of these is the section commonly referred to as the *Bhagavad-Gītā*, which touches on all major themes important to Hindu life.

In the *Bhagavad-Gītā* (the ‘Song of the Holy One’), a dialogue that is part of the *Mahābhārata*, divine Kṛṣṇa outlines to the warrior Arjuna the principles of what is now Hindu thought: the soul is immortal and thus superior to the material bodies in which it manifests itself in the cycle of rebirths; we therefore need to subordinate our bodily needs to those of our soul. Asked more and more questions by Arjuna, Kṛṣṇa then goes on to explain different aspects of this basic thought, and different ways in which we may live our life in accordance with it, giving proper respect to *ātman*, the human soul, and *brahman*, the divine world soul. The *Gītā*, like the rest of the *Mahābhārata*, is traditionally attributed to the sage Vyāsa; modern scholarship assumes that it existed as an independent work before it was integrated into the ‘Great’ version of the Story of the Bhāratas.

The *Buddhacarita* (or ‘Acts of the Buddha’) was written in the first or second century AD by Aśvaghoṣa, a brahmin who had converted to Buddhism. Describing the life of the Buddha and the world he was born into, it is an epic poem of which only a part (cantos (or chapters) 2–13 in their entirety, 1 and 14 in part) survives in Sanskrit; the whole work (28 cantos) is preserved in a Chinese translation from the fourth century AD. Writing in polished poetic *kāvya* style, Aśvaghoṣa describes (and defends) Buddhism to the brahmins of which he had once been one.

*Bhaṭṭikāvya* (‘Bhaṭṭi’s Poem’) is a didactic (i.e. teaching) poem that exemplifies the rules of Sanskrit as given by the grammarian Pāṇini’s *Aṣṭādhyāyī* (composed between the sixth and fourth centuries BC), while at the same time retelling the events of the *Rāmāyaṇa*. Pāṇini uses an extremely condensed technical/meta-language to express the rules of Sanskrit grammar as concisely as possible, and by Bhaṭṭi’s lifetime (sixth/seventh century AD), a substantial set of commentaries existed, explaining and exemplifying what Pāṇini meant by these rules. Bhaṭṭi, who first covers individual rules (‘*sūtras*’), then goes on to write entire cantos/chapters on specific literary devices or grammatical categories

(e.g. the future, the aorist), and even writes one canto in such a way that it can be identified/read as being both Sanskrit and Prakrit, is the only one to write such a commentary in poetic/*kāvya* form. As in similar didactic works in other languages, interesting and/or beautiful language and the use of metre make it easier to remember a text, and thus the rules it encapsulates.

Kālidāsa (who probably lived in the fifth century AD) is commonly regarded as the most skilful writer of Sanskrit poetry and drama. His *mahākāvya*/court epic *Kumārasaṃbhava* ('The birth of Kumāra/the prince') describes the circumstances of the birth and the life of Parvatī, the daughter of the Himālaya, her romantic relationship with the god Śiva, and the birth of their son Kartikeya (the eponymous Kumāra/prince). The artistry of Kālidāsa's style, especially his use of compounds and word-play/ambiguity, make his language difficult to understand for those still learning Sanskrit; for this reason, only a few short excerpts of his works are included here.

The *Āryāsaptasatī* ('Seven Hundred Āryās', i.e. 700 short poems written in *āryā* (lit. 'noble, elegant') metre) was composed by Govardhana, a court poet in twelfth-century Bengal. Grouped by their initial letter, each poem stands on its own, containing a brief observation or description of moments in human relationships (in the large majority, romantic relationships). Many of these brief poems thrive on *śleṣa* (ambiguity/word-play), which sometimes pervades the meaning of entire sentences. The selections in this textbook had to be made from among those with more straightforward language and minimal or no word-play, but more advanced students are encouraged to return to the *Āryāsaptasatī* later and get a taste of *śleṣa* in small and self-contained doses.

The *Nītiśataka* ('One Hundred [Verses] on *nīti*'; √*nī* 'to lead' → *nīti*- 'leading (either yourself or others): conduct; politics') forms one-third of the *Śatakatraya* ('Triplet of One-Hundred-[Verse] Sets'), a collection of 3 x 100 short, self-contained poems on worldly conduct, passion and dispassion/renunciation, respectively, attributed to Bhartṛhari. (Next to nothing is known of the author; yet the collection is commonly attributed to the fourth century AD.) While the emphasis on renunciation may be specifically Indian, many of these poems encapsulate thoughts, challenges or precepts that affect people everywhere, and across time.

The *Śāntivilāsaḥ* ('Manifestation of Peace') is a collection of brief, self-contained poems by Nilakaṇṭha, a member of a family of intellectuals, living in the sixteenth century in what is now the Indian state of Tamil Nadu. The poems offer acerbic and witty reflections on religious and societal expectations – on dharma – and reveal the author's own deeply critical stance on matters such as faith, life, death or happiness. They are eerily modern in many ways.

## CONJUNCT CONSONANTS: REFERENCE LIST

क्क	<i>kka</i>	ङ्ग	<i>ṅgha</i>	ञ्छ	<i>ñcha</i>	त्प	<i>tpa</i>	द्व	<i>dva</i>
क्ख	<i>kkha</i>	ख्य	<i>khya</i>	ञ्ज	<i>ñja</i>	त्प्र	<i>tpra</i>	द्व्य	<i>dvya</i>
क्च	<i>kca</i>	ख्र	<i>khra</i>	ञ्ज्य	<i>ñjya</i>	त्म	<i>tma</i>	ध्न	<i>dhna</i>
क्ण	<i>kṇa</i>	ग्द	<i>gda</i>	ट्ट	<i>ṭṭa</i>	त्म्य	<i>tmya</i>	ध्न्य	<i>dhnya</i>
क्त/क्त	<i>kta</i>	ग्ध	<i>gdha</i>	ट्य	<i>ṭya</i>	त्य	<i>tya</i>	ध्म	<i>dhma</i>
क्त्य	<i>ktya</i>	ग्न	<i>gna</i>	ठ्य	<i>ṭhya</i>	त्त/त्र	<i>tra</i>	ध्य	<i>dhya</i>
क्त्त	<i>kttra</i>	ग्म	<i>gma</i>	ठ्र	<i>ṭhra</i>	त्त्य	<i>trya</i>	ध्र	<i>dhra</i>
क्त्य	<i>kttrya</i>	ग्र	<i>gra</i>	ढ्य	<i>ḍhya</i>	त्व	<i>tva</i>	ध्र्य	<i>dhrya</i>
क्त्त्व	<i>ktva</i>	घ्न	<i>ghna</i>	ढ्र	<i>ḍhra</i>	त्स	<i>tsa</i>	ध्व	<i>dhva</i>
क्थ	<i>ktha</i>	घ्म	<i>ghma</i>	ण्ट	<i>ṇṭa</i>	त्स्र	<i>tsna</i>	न्त	<i>nta</i>
क्क्र	<i>kna</i>	घ्य	<i>ghya</i>	ण्ठ	<i>ṇṭha</i>	त्स्य	<i>tsnya</i>	न्त्य	<i>ntyā</i>
क्न्य	<i>knya</i>	घ्न	<i>ghra</i>	ण्ड	<i>ṇḍa</i>	थ्य	<i>thya</i>	न्त्र	<i>ntra</i>
क्म	<i>kma</i>	च्च	<i>cca</i>	ण्ड्य	<i>ṇḍya</i>	द्ग	<i>dga</i>	न्द	<i>nda</i>
क्य	<i>kya</i>	च्छ	<i>ccha</i>	ण्ड्र	<i>ṇḍra</i>	द्ग्न	<i>dgra</i>	न्द्र	<i>ndra</i>
क्क	<i>kra</i>	च्छ्र	<i>cchra</i>	ण्ढ	<i>ṇḍha</i>	द्घ्न	<i>dghra</i>	न्ध	<i>ndha</i>
क्ल	<i>kla</i>	च्य	<i>cya</i>	ण्ण	<i>ṇṇa</i>	द्द	<i>dda</i>	न्ध्र	<i>ndhra</i>
क्क	<i>kva</i>	छ्य	<i>chya</i>	ण्य	<i>ṇya</i>	द्ध	<i>ddha</i>	न्न	<i>nna</i>
क्व्य	<i>kvya</i>	छ्र	<i>chra</i>	ण्व	<i>ṇva</i>	द्घ्न	<i>dgha</i>	न्य	<i>npa</i>
क्ष	<i>kṣa</i>	ज्ञ	<i>jña</i>	त्क	<i>tka</i>	द्ब	<i>dba</i>	न्प्र	<i>npa</i>
क्ष्म	<i>kṣma</i>	ज्ञ्य	<i>jñya</i>	त्त	<i>tta</i>	द्भ	<i>dbha</i>	न्म	<i>nma</i>
क्ष्य	<i>kṣya</i>	ज्म	<i>jma</i>	त्त्य	<i>ttya</i>	द्भ्य	<i>dbhya</i>	न्य	<i>nya</i>
क्ष्व	<i>kṣva</i>	ज्य	<i>jya</i>	त्त	<i>ttra</i>	द्भ	<i>dma</i>	न्न	<i>nra</i>
ङ्क	<i>ṅka</i>	ज्र	<i>jra</i>	त्त्व	<i>ttva</i>	द्य	<i>dya</i>	प्त	<i>pta</i>
ङ्ख	<i>ṅkha</i>	ज्व	<i>jva</i>	त्थ	<i>ttha</i>	द्र	<i>dra</i>	प्त्य	<i>ptya</i>
ङ्ग	<i>ṅga</i>	ञ्र	<i>ñca</i>	त्त	<i>tna</i>	द्य	<i>drya</i>	प्न	<i>pna</i>

### III

प्प	ppa	व्व	bva	ल्ल	lka	ष्ठ	ṣṭha	स्फ	spha
प्म	pma	भ्न	bhna	ल्प	lpa	ष्ण	ṣṇa	स्म	sma
प्य	pya	भ्य	bhya	ल्म	lma	ष्ण्य	ṣṇya	स्म्य	smya
प्र	pra	भ्र	bhra	ल्य	lya	ष्प	ṣpa	स्य	sya
प्ल	pla	भव	bhva	ल्ल	lla	ष्प्र	ṣpra	स्र	sra
प्व	pva	म्न	mna	ल्व	lva	ष्म	ṣma	स्व	sva
प्स	psa	म्य	mpa	व्य	vya	ष्य	ṣya	स्स	ssa
प्स्व	psva	म्र	mpa	व्र	vra	ष्व	ṣva	ह्र	hṇa
ब्व	bgha	म्ब	mba	व्व	vva	स्क	ska	ह	hna
ब्ज	bja	म्भ	mbha	श्च	śca	स्ख	skha	ह्य	hma
ब्द	bda	म्म	mma	श्र	śra	स्त	sta	ह्य	hya
ब्ध	bdha	म्य	mya	श्र्य	śrya	स्त्य	stya	ह	hra
ब्र	bna	म्र	mra	शल	śla	स्ल	stra	ह	hla
ब्ब	bba	म्ल	mra	श्च	śva	स्त्व	stva	ह	hva
ब्भ	bbha	म्व	mva	श्व्य	śvya	स्थ	stha		
ब्भ्य	bbhya	य्य	yya	ष्ट	ṣṭa	स्न	sna		
व्य	bya	ग्र	yra	ष्ट्य	ṣṭya	स्न्य	snya		
ब्र	bra	य्व	yva	ष्ट्र	ṣṭra	स्प	spha		

### DEVANĀGARĪ NUMERALS

1) १      2) २      3) ३      4) ४      5) ५      6) ६      7) ७      8) ८      9) ९      0) ०

## SANDHI

(Numbers indicate chapter of introduction.)

### 1) External *Sandhi* (11, 13, 16)

Sanskrit words regularly change their pronunciation when they stand together with other words. Sanskrit spelling marks all these changes. This process is called external *sandhi*, and its general principles are quite simple:

- 1) The last sound of a word changes, depending on the first sound of the next word. Sometimes, that first sound also changes.
- 2) A consonant at the end of a word becomes more similar to the first sound of the next word.
- 3) A vowel at the end of a word interacts (and often merges) with a following vowel, but remains the same when a consonant follows.

Overview of external *sandhi* (fields before voiced initial sounds are shaded)

FINAL SOUND										INITIAL SOUND OF FOLLOWING WORD
k	ṭ	t	p	ṇ	n	m	ḥ	āḥ	aḥ	
k	ṭ	t	p	ṇ	n	m	ḥ	āḥ	aḥ	
g	ḍ	d	b	ṇ/ṇṇ <sup>1</sup>	n/nn <sup>1</sup>	m	r	ā	a <sup>2</sup>	
k	ṭ	t	p	ṇ	n	ṁ	ḥ	āḥ	aḥ	
g	ḍ	d	b	ṇ	n	ṁ	r	ā	o	
k	ṭ	c	p	ṇ	ṁś <sup>3</sup>	ṁ	ś	ās	aś	
g	ḍ	j	b	ṇ	ñ	ṁ	r	ā	o	
k	ṭ	ṭ	p	ṇ	ṁṣ <sup>3</sup>	ṁ	ṣ	ās	aṣ	
g	ḍ	ḍ	b	ṇ	ṇ	ṁ	r	ā	o	
k	ṭ	t	p	ṇ	ṁś <sup>3</sup>	ṁ	s	ās	as	
g	ḍ	d	b	ṇ	n	ṁ	r	ā	o	
k	ṭ	t	p	ṇ	n	ṁ	ḥ	āḥ	aḥ	

### III

FINAL SOUND										INITIAL SOUND OF FOLLOWING WORD
k	ṭ	t	p	ṇ	n	m	ḥ	āḥ	aḥ	
g	ḍ	d	b	ṇ	n	m	r	ā	o	
ṇ	ṇ	n	m	ṇ	n	m	r	ā	o	
g	ḍ	d	b	ṇ	n	m	r	ā	o	
g	ḍ	d	b	ṇ	n	m	ø <sup>5</sup>	ā	o	
g	ḍ	l	b	ṇ	l̃ <sup>6</sup>	m	r	ā	o	
k	ṭ	c (ch) <sup>4</sup>	p	ṇ	ñ (ś/ch) <sup>4</sup>	m	ḥ	āḥ	aḥ	
k	ṭ	t	p	ṇ	n	m	ḥ	āḥ	aḥ	
g (gh) <sup>4</sup>	ḍ (ḍh) <sup>4</sup>	d (dh) <sup>4</sup>	b (bh) <sup>4</sup>	ṇ	n	m	r	ā	o	

<sup>1</sup> When word-final *-n* (or more rarely, *-ṇ*) is preceded by a short vowel and the next word begins with a vowel, the *-n/ṇ* doubles: *smayan iva* → *smayann iva*.

<sup>2</sup> Exception: *-aḥ + a-* → *-o ṣ-*: *naraḥ asti* → *naro 'sti* (नरो ऽस्ति).

<sup>3</sup> Between a word-final *-n* and any initial sound that is formed using the tongue (*c-/ch-*, *ṭ-/ṭh-*, *t-/th-*), an *s*-sound is inserted. Before the palatal *c/ch*, the palatal *ś* is added; before the retroflex *ṭ/ṭh*, a retroflex *ṣ*, and before dental *t/th*, a dental *s*. Before the *s*-sound, the *n* turns into *anusvāra ṃ*: *kasmin cit* → *kasmiṃś cit*.

<sup>4</sup> While *sandhi* primarily affects the word-final sounds, there are a few cases in which the initial sound of the next word is also affected: *agacchat hi* → *agacchad dhi*. The new forms of these word-initial sounds are given in brackets after the sandhied word-final consonants in the grid.

<sup>5</sup> If a short vowel precedes, that vowel is lengthened. E.g. बुद्धिः रक्षति *buddhiḥ rakṣati* → बुद्धी रक्षति *buddhī rakṣati* 'Wisdom protects.'

<sup>6</sup> The sign used above the *l* is the *anunāsika*. Its *devanāgarī* representation is ँ, and it is pronounced like an *anusvāra*, yet it nasalises consonants, not vowels. (Pronounce it by pronouncing an *l* while at the same time producing the hum-like nasalised sound of the *anusvāra*.)

Go to [cambridge-sanskrit.org](http://cambridge-sanskrit.org) for more convenient formatting (which can be printed out and used for easy reference).

Summary of external *visarga sandhi*

Final sound	Initial sound		
	a) voiced	b) unvoiced, except	c) palatal, retroflex or dental stop
	<i>-ḥ</i>	<i>-ḥ</i>	(palatal) <i>-ś</i> , (retroflex) <i>-ṣ</i> , (dental) <i>-s</i>
	<i>-āḥ</i>		<i>-āś</i> , <i>-āṣ</i> , <i>-ās</i>
	<i>-aḥ</i>		<i>-aś</i> , <i>-aṣ</i> , <i>-as</i>
Exception 1: <i>-aḥ</i> + <i>a-</i> → <i>-o ṣ-</i>		Exception 2: <i>-iḥ/-uḥ</i> + <i>r-</i> → <i>-ī/-ū r-</i>	
Exception 3: Original final <i>-r</i> remains as <i>-r</i> in front of all initial voiced sounds except <i>r-</i> : e.g. <i>punaratra</i>			

Overview of vowel *sandhi*

FINAL VOWELS								
ā	ī	ū	ṛ	e	ai	o	au	
ā	ya	va	ra	e ' e	ā a	o ' o	āva	a
ā	yā	vā	rā	a ā	ā ā	a ā	āvā	ā
e	ī	vī	rī	a ī	ā ī	a ī	āvī	ī
o	yū	vū	rū	a ū	ā ū	a ū	āvū	ū
ar	yṛ	vṛ	ṛ	a ṛ	ā ṛ	a ṛ	āvṛ	ṛ
ai	ye	ve	re	a e	ā e	a e	āve	e
ai	yai	vai	rai	a ai	ā ai	a ai	āvai	ai
au	yo	vo	ro	a o	ā o	a o	āvo	o
au	yau	vau	rau	a au	ā au	a au	āvau	au

ā ī ū indicate that the short and long vowels (e.g. short ā and long ā) behave in the same way here. Shaded columns: complex vowels whose original second element is dropped before a following vowel.

**Note:** After final -e and -o, initial a- drops out. To avoid confusion, the former presence of the a- is marked in writing with the *avagraha* ʌ/an apostrophe ' in transliteration:

वने अस्ति *vane asti* → वने ऽस्ति *vane 'sti*.



### Exceptions to external *sandhi*

- 1) The NOM SG MASC *saḥ/eṣaḥ* appears as *sa/eṣa* in all positions except before *a-* (where *saḥ/eṣaḥ* + *a-* results in *so/eṣo* ' through *sandhi*; → e.g. सः अस्ति *saḥ asti* → सो ऽस्ति *so 'sti*).
- 2) A small number of 'uncombinable' final vowels in specific words and word forms do not merge with the following initial vowels. These are the long *-ī*, *-ū* and *-e* of dual endings, the N PL MASC अमी (from अदस्, see Chapter 39) and the final vowels of interjections such as *ā*, *he*, *aho* 'ah!, oh!'. (These vowels are called *pragrhya* (lit.) 'to be taken on their own'.)

### *Sandhi* and Writing Conventions

There are two conditions under which Sanskrit words have to be combined in writing.

- Whenever a **final vowel merges with an identical initial vowel**. (As can be seen from the table above, final *ā ī ū r au* merge with any following initial vowel. As a result, the gap between the two words in question is lost: कन्या अस्ति *kanyā asti* → कन्यास्ति *kanyāsti*.)
- Whenever a word ends in a consonant and a *virāma* would thus have to be used otherwise: अन्यत् फलम् *anyat phalam* → अन्यत्फलम् *anyatphalam*, अन्यद् अन्नम् *anyad annam* → अन्यदन्नम् *anyadannam*, अस्ति अन्नम् *asti annam* → अस्त्य् अन्नम् *asty annam* → अस्त्यन्नम् *astyannam*.

**Note:** After final *visarga* *-ḥ* and *anusvāra* *-ṁ*, words are **not** joined in writing.

### 2) Internal *Sandhi*

We notice the workings of internal *sandhi* whenever something (such as a preverb, a reduplicative syllable, an infix, a suffix or an ending) is added to a word form. Like external *sandhi*, internal *sandhi* usually works from right to left: a sound is affected by the sound that follows directly upon it, not the other way around. (See immediately below for the three major exceptions to this.) Much of internal *sandhi* is similar to external *sandhi*, and the basic principle is the same: consonants become more similar, thus making words easier to pronounce; vowels merge with identical vowels; *a* forms complex vowels (*e ai o au*), the other vowels turn into their consonantal counterparts.

Three cases of internal *sandhi* in which a **sound affects what follows** (rather than being affected by it):

#### a) *Retroflexion of s* (Ruki Rule) (9)

*s* turns into *ṣ*

immediately after *r*, *k* or any vowel other than *a* or *ā*

unless that *s* stands at the end of a word, or is followed by *r*

and even if that intervening vowel is followed by *anusvāra* (*ṁ*) or *visarga* (*ḥ*)

Thus we get *nareṣu*, *cakṣūṃṣi*, *haviḥṣu* (*s* → *ṣ* after a vowel other than *a*, even if *ḥ* or *ṃ* interfere) but *senāsu* (the *e* in the word does not directly precede the *s*) and *haviḥ* (word-final *s* appears as *visarga*).

In the *Bhaṭṭikāvya*, a retelling of the *Rāmāyaṇa* that at the same time serves to illustrate the rules of the grammar of Pāṇini, the following *śloka* exemplifies *ruki*:

<i>puruhūta-dviṣo</i>	<i>dhūrṣu</i>	<i>yuktān</i>	<i>yānasya</i>	<i>vājinaḥ</i> ।
Puruhūta(Indra)-	chariot-pole	yoked	chariot	war-horse
hater				
GENSGMASC	LOCPLFEM	ACCPLMASC	GENSGMASC	ACCPLMASC
<i>āyumuṃṣi</i>	<i>tvakṣu</i>	<i>nirbhidya</i>	<i>prābhāñjanir</i>	<i>amocayat</i> ॥
life	skin	having-pierced	wind-god-son	release
ACCPNTR	LOCPLFEM		NOMSGMASC	3 <sup>RD</sup> SGIMPF
‘Hanuman pierced the hides of the horses yoked to the shafts of Indrajit’s chariot and took their lives.’				
(Bhaṭṭikāvya, 9.67, transl. Clay Sanskrit Library – see note on p. 6 above)				
Notice <i>s</i> > <i>ṣ</i> after <i>i</i> ( <i>dviṣ</i> ), <i>r</i> ( <i>dhūrṣu</i> ), <i>u</i> in spite of intervening <i>ṃ</i> ( <i>āyumuṃṣi</i> ) and after <i>k</i> ( <i>tvakṣu</i> ), and <i>s</i> remaining as <i>s</i> after <i>a</i> ( <i>yānasya</i> ).				

### b) Retroflexion of *n* (6)

*n* turns into *ṇ*

after *r*, *ṛ*, *ṝ* and *ṣ* anywhere within the same word

unless the *n* is followed by a stop

or unless a dental, palatal or retroflex stop, or *s* or *ś*, stands anywhere between the two.

Thus we get *marāṇa-* and *viṣaṇṇa-*, but *darśana-* (a palatal intervenes between *r* and *n*) and *kṣantum-* (the *n* is followed by *t*).

### c) Buddha Sandhi (8)

voiced aspirate + *t* → voiced unaspirated + voiced aspirated *dh*:

*dh* + *t* results in *ddh* (e.g. *√budh* → *buddha-*)

*bh* + *t* results in *bdh* (e.g. *√labh* → *labdha-*)

*h* + *t* results in *gdh* (e.g. *√dah* → *dagdha-*)

Some frequent instances of internal *sandhi* worth mentioning here:

- **Internal *sandhi* of vowels** is mostly identical to external vowel *sandhi* (see the table on p. 389 above), with the following exceptions:
  - in root *ī*- and *ū*-stems (cf. Chapter 13) and in verb forms where this avoids clusters of more than two consonants, *ī/ū* + vowel → *-iy/-uv-* (rather than *ī/ū* → *y/v*)
  - the treatment of *e*, *o* and *ai* before another vowel: external *e* → *a*, *o* → *a* (except before *a*-, where both remain as they are and the *a* is dropped), *ai* vs. *ā*, as opposed to internal *e* → *ay*, *o* → *av*, *ai* → *āy*.
- **Before *s*** (athematic verbs, future tense, desideratives, LOC PL): stops lose their voicing and/or aspiration, and palatals become velars; after a velar, *s* turns into *ṣ* according to *ruki* (e.g.  $\sqrt{yuj}$  ‘to join’: 3<sup>RD</sup> SG FUT ACT *\*yoj-sya-ti* > *\*yoc-syati* > *\*yok-syati* > *yokṣyati* ‘he will join’). *ś* turns into *k*, also turning the following *s* into *ṣ* according to *ruki* (e.g.  $\sqrt{dṛś}$  ‘to see’: 3<sup>RD</sup> SG FUT ACT *drakṣyati* ‘he will see’). Rarely, *s* turns into *t*:  $\sqrt{vas}$  ‘to dwell’ → 3<sup>RD</sup> SG FUT *vat-syati*); before the LOC PL ending, it turns into *visarga* (e.g. *\*manas-su* > *manahsu*). *h* turns into *k* (e.g.  $\sqrt{dah}$  ‘to burn’ → *dakṣyati* ‘he will burn’). In some cases of lost aspiration (including *h* > *k*) in verbs, the closest preceding consonant may become aspirated; this change is not predictable, and the affected forms must be memorised together with the respective verbs (e.g.  $\sqrt{budh}$  ‘to awake’ → 3<sup>RD</sup> SG FUT ACT *bhotsyate* ‘he will awaken’).
- **Before *t*** (*ta*-participles, absolutes in *-tvā*, *-tya*, infinitives in *-tum*): stops lose their voice or aspiration:  $\sqrt{chid}$  ‘cut off’ *chittvā* ‘having cut off’. (But on voiced aspirates: note *buddha sandhi* above!) Palatals, furthermore, become velars ( $\sqrt{yuj}$  ‘to join, link’ → *yukta*- ‘having been joined’). *ś* changes into *ṣ*, and after this *ṣ*, *t* changes into *ṭ* ( $\sqrt{dṛś}$  ‘to see’ → *dṛṣṭa*- ‘having been seen’).
- **After *ṣ***, *t* turns into *ṭ* (e.g.  $\sqrt{sthā}$  ‘to stand’: 3<sup>RD</sup> PRES ACT *tiṣṭhati* with *s* > *ṣ* through *ruki*, and *t* > *ṭ* after *ṣ*).
- **Nasals before consonants**: Within words, nasals sometimes appear as stops (*ṇ ṇ̐ ṇ n m*), sometimes as *anusvāra ṁ*. Over time, and across written and oral traditions, there is some variation as to which option (nasal stop or *anusvāra*) is employed. This book uses the following distribution: before a stop, a nasal appears as the ‘homorganic’ nasal stop, i.e. as the velar nasal *ṇ* before another velar stop, as the palatal *ṇ̐* before a palatal stop, and so on: *gantum*, *yuñjmaḥ*, *yuñktaḥ* etc. Before consonants that are not stops (*y r l v, ś ṣ s, h*), nasals appear as *anusvāra ṁ*: *manāṁsi*, *svayaṁvaraḥ*. An exception to this is made for the preverb/prefix *sam-*, which appears as *saṁ-* when any kind of consonant follows.

All other relevant instances of internal *sandhi* are discussed within their contexts (i.e. mostly in the chapters on the various noun stems).

# REFERENCE GRAMMAR

(Numbers indicate chapter of introduction.)

(Sandhi note: All instances of final -s are given in their sandhied form, -ḥ.)

The following cases are always identical: GENABL SG except of *a*-stem nouns; NOMVOCACC DU, INSTRDATABL DU,

GENLOC DU; NOMVOC PL, DATABL PL;

NOMVOCACC NTR of all numbers, except *a*-stem SG.

		<i>a</i> (m.): 6	<i>a</i> (n.): 6	<i>ā</i> (f.): 9	<i>ī</i> (f.): 13	<i>ī</i> (root, f.): 13	<i>ū</i> (f.): 13	<i>ū</i> (root, f.): 13	
		‘happy’			‘river’	‘thought’	‘bride’	‘earth’	
S	Nom	<i>sukhaḥ</i>	<i>sukham</i>	<i>sukhā</i>	<i>nadī</i>	<i>dhīḥ</i>	<i>vadhūḥ</i>	<i>bhūḥ</i>	Nom
	Voc	<i>sukha</i>	<i>sukha</i>	<i>sukhe</i>	<i>nadi</i>	<i>dhīḥ</i>	<i>vadhu</i>	<i>bhūḥ</i>	Voc
	Acc	<i>sukham</i>	<i>sukham</i>	<i>sukhām</i>	<i>nadīm</i>	<i>dhiyam</i>	<i>vadhūm</i>	<i>bhuvam</i>	Acc
	Instr	<i>Sukhena</i>		<i>sukhayā</i>	<i>nadyā</i>	<i>dhiyā</i>	<i>vadhvā</i>	<i>bhuvā</i>	Instr
	Dat	<i>sukhāya</i>		<i>sukhāyai</i>	<i>nadyai</i>	<i>dhiye, dhiyai</i>	<i>vadhvai</i>	<i>bhuve, bhuvai</i>	Dat
	Abl	<i>sukhāt</i>		<i>sukhāyāḥ</i>	<i>nadyāḥ</i>	<i>dhiyaḥ, dhiyāḥ</i>	<i>vadhvāḥ</i>	<i>bhuvaḥ, bhuvāḥ</i>	Abl
	Gen	<i>sukhasya</i>		<i>sukhāyāḥ</i>	<i>nadyāḥ</i>	<i>dhiyaḥ, dhiyāḥ</i>	<i>vadhvāḥ</i>	<i>bhuvaḥ, bhuvāḥ</i>	Gen
	Loc	<i>sukhe</i>		<i>sukhāyām</i>	<i>nadyām</i>	<i>dhiyi, dhiyām</i>	<i>vadhvām</i>	<i>bhuvi, bhuvām</i>	Loc
D	NomVocAcc	<i>sukhau</i>	<i>sukhe</i>	<i>sukhe</i>	<i>nadyau</i>	<i>dhiyau</i>	<i>vadhvau</i>	<i>bhuvau</i>	NomVocAcc
	InstrDatAbl	<i>sukhābhyām</i>		<i>sukhābhyām</i>	<i>nadībhyām</i>	<i>dhībhyām</i>	<i>vadhūbhyām</i>	<i>bhūbhyām</i>	InstrDatAbl
	GenLoc	<i>sukhayoḥ</i>		<i>sukhayoḥ</i>	<i>nadyoḥ</i>	<i>dhiyoḥ</i>	<i>vadhvoḥ</i>	<i>bhuvoḥ</i>	GenLoc
P	NomVoc	<i>sukhāḥ</i>	<i>sukhāni</i>	<i>sukhāḥ</i>	<i>nadyaḥ</i>	<i>dhiyaḥ</i>	<i>vadhvaḥ</i>	<i>bhuvaḥ</i>	NomVoc
	Acc	<i>sukhān</i>	<i>sukhāni</i>	<i>sukhāḥ</i>	<i>nadīḥ</i>	<i>dhiyaḥ</i>	<i>vadhūḥ</i>	<i>bhuvaḥ</i>	Acc
	Instr	<i>sukhaiḥ</i>		<i>sukhābhiḥ</i>	<i>nadībhiḥ</i>	<i>dhībhiḥ</i>	<i>vadhūbhiḥ</i>	<i>bhūbhiḥ</i>	Instr
	DatAbl	<i>sukhebhyaḥ</i>		<i>sukhābhyaḥ</i>	<i>nadībhyaḥ</i>	<i>dhībhyaḥ</i>	<i>vadhūbhyaḥ</i>	<i>bhūbhyaḥ</i>	DatAbl
	Gen	<i>sukhānām</i>		<i>sukhānām</i>	<i>nadīnām</i>	<i>dhiyām, dhīnām</i>	<i>vadhūnām</i>	<i>bhuvām, bhūnām</i>	Gen
	Loc	<i>sukheṣu</i>		<i>sukhāsu</i>	<i>nadīṣu</i>	<i>dhīṣu</i>	<i>vadhūṣu</i>	<i>bhūṣu</i>	Loc

*a*-stem adjectives: Feminines may be *ī*- rather than *ā*-stems; this is unpredictable, hence indicated in dictionaries etc.; e.g. *sundara*, -*ī* ‘beautiful’.

		<i>i</i> (m.): 26 'fire'	<i>i</i> (n.): 26 'water'	<i>i</i> (f.): 26 'mind'	<i>u</i> (m.): 26 'bow'	<i>u</i> (n.): 26 'honey'	<i>u</i> (f.): 26 'cow'	<i>ṛ</i> (m.): 29 'leader'	<i>ṛ</i> (m.): 29 'father'	<i>ṛ</i> (f.): 29 'mother'	
S	Nom	<i>agniḥ</i>	<i>vāri</i>	<i>matih</i>	<i>dhanuḥ</i>	<i>madhu</i>	<i>dhenuḥ</i>	<i>netā</i>	<i>pitā</i>	<i>mātā</i>	Nom
	Voc	<i>agne</i>	<i>vāri</i>	<i>mate</i>	<i>dhano</i>	<i>madhu</i>	<i>dhenō</i>	<i>netāḥ</i>	<i>pitāḥ</i>	<i>mātāḥ</i>	Voc
	Acc	<i>agnim</i>	<i>vāri</i>	<i>matim</i>	<i>dhanum</i>	<i>madhu</i>	<i>dhenum</i>	<i>netāram</i>	<i>pitaram</i>	<i>mātaram</i>	Acc
	Instr	<i>agninā</i>	<i>vāriṇā</i>	<i>matyā</i>	<i>dhanunā</i>	<i>madhunā</i>	<i>dhenvā</i>	<i>netrā</i>	<i>pitrā</i>	<i>mātrā</i>	Instr
	Dat	<i>agnaye</i>	<i>vāriṇe</i>	<i>matyai,</i> <i>mataye</i>	<i>dhanave</i>	<i>madhune</i>	<i>dhenvai,</i> <i>dhenave</i>	<i>netre</i>	<i>pitre</i>	<i>mātre</i>	Dat
	AblGen	<i>agneḥ</i>	<i>vāriṇaḥ</i>	<i>matyāḥ,</i> <i>mateḥ</i>	<i>dhanoḥ</i>	<i>madhunaḥ</i>	<i>dhenvāḥ,</i> <i>dhenōḥ</i>	<i>netuḥ</i>	<i>pituh</i>	<i>mātuḥ</i>	AblGen
	Loc	<i>agnau</i>	<i>vāriṇi</i>	<i>matyām,</i> <i>matau</i>	<i>dhanau</i>	<i>madhuni</i>	<i>dhenvām,</i> <i>dhenau</i>	<i>netari</i>	<i>pitari</i>	<i>mātari</i>	Loc
D	NVA	<i>agnī</i>	<i>vāriṇī</i>	<i>matī</i>	<i>dhanū</i>	<i>madhunī</i>	<i>dhenū</i>	<i>netārau</i>	<i>pitarau</i>	<i>mātarau</i>	NVA
	Instr	<i>agnibhyām</i>	<i>vāribhyām</i>	<i>matibhyām</i>	<i>dhanubhyām</i>	<i>madhubhyām</i>	<i>dhenubhyām</i>	<i>netṛbhyām</i>	<i>pitṛbhyām</i>	<i>mātrbhyām</i>	Instr
	DatAbl	<i>agnyoḥ</i>	<i>vāriṇoḥ</i>	<i>matyoḥ</i>	<i>dhanvoḥ</i>	<i>madhunoḥ</i>	<i>dhenvoḥ</i>	<i>netroḥ</i>	<i>pitroḥ</i>	<i>mātroḥ</i>	DatAbl
P	GenLoc	<i>agnyoḥ</i>	<i>vāriṇoḥ</i>	<i>matyoḥ</i>	<i>dhanvoḥ</i>	<i>madhunoḥ</i>	<i>dhenvoḥ</i>	<i>netroḥ</i>	<i>pitroḥ</i>	<i>mātroḥ</i>	GenLoc
	Nom	<i>agnayaḥ</i>	<i>vārīṇi</i>	<i>matayaḥ</i>	<i>dhanavaḥ</i>	<i>madhūni</i>	<i>dhenavaḥ</i>	<i>netāraḥ</i>	<i>pitaraḥ</i>	<i>mātaraḥ</i>	Nom
	Voc	<i>agnīn</i>	<i>vārīṇi</i>	<i>matīḥ</i>	<i>dhanūn</i>	<i>madhūni</i>	<i>dhenūḥ</i>	<i>netṛn</i>	<i>pitṛn</i>	<i>mātṛḥ</i>	Voc
	Acc	<i>agnīn</i>	<i>vārīṇi</i>	<i>matīḥ</i>	<i>dhanūn</i>	<i>madhūni</i>	<i>dhenūḥ</i>	<i>netṛn</i>	<i>pitṛn</i>	<i>mātṛḥ</i>	Acc
	Instr	<i>agnibhiḥ</i>	<i>vāribhiḥ</i>	<i>matibhiḥ</i>	<i>dhanubhiḥ</i>	<i>madhubhiḥ</i>	<i>dhenubhiḥ</i>	<i>netṛbhiḥ</i>	<i>pitṛbhiḥ</i>	<i>mātrbhiḥ</i>	Instr
	DatAbl	<i>agnibhyaḥ</i>	<i>vāribhyaḥ</i>	<i>matibhyaḥ</i>	<i>dhanubhyaḥ</i>	<i>madhubhyaḥ</i>	<i>dhenubhyaḥ</i>	<i>netṛbhyaḥ</i>	<i>pitṛbhyaḥ</i>	<i>mātrbhyaḥ</i>	DatAbl
	Gen	<i>agnīnām</i>	<i>vārīṇām</i>	<i>matīnām</i>	<i>dhanūnām</i>	<i>madhūnām</i>	<i>dhenūnām</i>	<i>netṛṇām</i>	<i>pitṛṇām</i>	<i>mātṛṇām</i>	Gen
	Loc	<i>agniṣu</i>	<i>vāriṣu</i>	<i>matīṣu</i>	<i>dhanuṣu</i>	<i>madhuṣu</i>	<i>dhenuṣu</i>	<i>netṛṣu</i>	<i>pitṛṣu</i>	<i>mātṛṣu</i>	Loc

*i*- (and *u*-)stem adjectives: Neuter may use same forms as masculine where neuter forms add *-n* to stem. Neuter *nouns* use only the inflection given above.

Feminines of *u*-stem adjectives may be formed by adding *-ī*: *bahu*- 'much, many' → FEM *bahvī*-.

*ṛ*-stems: two groups: agent nouns (strong stem in *ṛddhi*, except Voc Sg); terms for family relations (strong stem in *guṇa*). In both: Loc Sg in *guṇa*.

**Consonant stems: masc. = fem.; ntr. different in NVA**

		<i>t</i> (m.) 15 'wind'	<i>d</i> (f.) 15 'fall'	<i>c</i> (f.) 15 'voice'	<i>j</i> (m./f., n.) 15 'enjoying...'	<i>t</i> (n.) 15 'world'	<i>as</i> (n.) 24 'mind'	<i>as</i> (m./f.) 24 'benevolent'	<i>us</i> (n.) 24 'eye'	<i>us</i> (m./f.) 24 'blind'	
S	Nom	<i>marut</i>	<i>Āpat</i>	<i>vāk</i>	<i>-bhuk -bhuk</i>	<i>jagat</i>	<i>manaḥ</i>	<i>sumanāḥ</i>	<i>cakṣuḥ</i>	<i>acakṣuḥ</i>	Nom
	Voc	<i>marut</i>	<i>āpat</i>	<i>vāk</i>	<i>-bhuk -bhuk</i>	<i>jagat</i>	<i>manaḥ</i>	<i>sumanaḥ</i>	<i>cakṣuḥ</i>	<i>acakṣuḥ</i>	Voc
	Acc	<i>marutam</i>	<i>āpadam</i>	<i>vācam</i>	<i>-bhujam -bhuk</i>	<i>jagat</i>	<i>manaḥ</i>	<i>sumanasam</i>	<i>cakṣuḥ</i>	<i>acakṣuṣam</i>	Acc
	Instr	<i>marutā</i>	<i>āpadā</i>	<i>vācā</i>	<i>-bhujā</i>	<i>jagatā</i>	<i>manasā</i>	<i>sumanasā</i>	<i>cakṣuṣā</i>	<i>acakṣuṣā</i>	Instr
	Dat	<i>marute</i>	<i>āpade</i>	<i>vāce</i>	<i>-bhuje</i>	<i>jagate</i>	<i>manase</i>	<i>sumanase</i>	<i>cakṣuṣe</i>	<i>acakṣuṣe</i>	Dat
	AblGen	<i>marutaḥ</i>	<i>āpadaḥ</i>	<i>vācaḥ</i>	<i>-bhujaḥ</i>	<i>jagataḥ</i>	<i>manasaḥ</i>	<i>sumanasah</i>	<i>cakṣuṣaḥ</i>	<i>acakṣuṣaḥ</i>	AblGen
	Loc	<i>maruti</i>	<i>āpadi</i>	<i>vāci</i>	<i>-bhuji</i>	<i>jagati</i>	<i>manasi</i>	<i>sumanasi</i>	<i>cakṣuṣi</i>	<i>acakṣuṣi</i>	Loc
D	Nom	<i>marutau</i>	<i>āpadau</i>	<i>vācau</i>	<i>-bhujau -bhujī</i>	<i>jagatī</i>	<i>manasī</i>	<i>sumanasau</i>	<i>cakṣuṣī</i>	<i>acakṣuṣau</i>	Nom
	VocAcc	<i>marud-</i>	<i>āpad-</i>	<i>vāg-</i>	<i>-bhugbhyām</i>	<i>jagad-</i>	<i>manobhyām</i>	<i>sumano-</i>	<i>cakṣur-</i>	<i>acakṣur-</i>	VocAcc
	Instr	<i>bhyām</i>	<i>bhyām</i>	<i>bhyām</i>		<i>bhyām</i>		<i>bhyām</i>	<i>bhyām</i>	<i>bhyām</i>	Instr
	DatAbl	<i>marutoḥ</i>	<i>āpadoḥ</i>	<i>vācoḥ</i>	<i>-bhujoh</i>	<i>jagatoḥ</i>	<i>manasoḥ</i>	<i>sumanasoḥ</i>	<i>cakṣuṣoḥ</i>	<i>acakṣuṣoḥ</i>	DatAbl
P	GenLoc	<i>marutoḥ</i>	<i>āpadoḥ</i>	<i>vācoḥ</i>	<i>-bhujoh</i>	<i>jagatoḥ</i>	<i>manasoḥ</i>	<i>sumanasoḥ</i>	<i>cakṣuṣoḥ</i>	<i>acakṣuṣoḥ</i>	GenLoc
	Nom	<i>marutaḥ</i>	<i>āpadaḥ</i>	<i>vācaḥ</i>	<i>-bhujaḥ -bhuñji</i>	<i>jaganti</i>	<i>manāṃsi</i>	<i>sumanasah</i>	<i>cakṣūṃṣi</i>	<i>acakṣuṣaḥ</i>	Nom
	VocAcc	<i>marudbhiḥ</i>	<i>āpadbhiḥ</i>	<i>vāgbhiḥ</i>	<i>-bhugbhiḥ</i>	<i>jagadbhiḥ</i>	<i>manobhiḥ</i>	<i>sumanobhiḥ</i>	<i>cakṣurbhiḥ</i>	<i>acakṣurbhiḥ</i>	VocAcc
	Instr	<i>marud-</i>	<i>āpad-</i>	<i>vāg-</i>	<i>-bhugbhyaḥ</i>	<i>jagad-</i>	<i>manobhyaḥ</i>	<i>sumano-</i>	<i>cakṣurbhyaḥ</i>	<i>acakṣur-</i>	Instr
	DatAbl	<i>bhyaḥ</i>	<i>bhyaḥ</i>	<i>bhyaḥ</i>		<i>bhyaḥ</i>		<i>bhyaḥ</i>	<i>bhyaḥ</i>	<i>bhyaḥ</i>	DatAbl
P	Gen	<i>marutām</i>	<i>āpadām</i>	<i>vācām</i>	<i>-bhujām</i>	<i>jagatām</i>	<i>manasām</i>	<i>sumanasām</i>	<i>cakṣuṣām</i>	<i>acakṣuṣām</i>	Gen
	Loc	<i>marutsu</i>	<i>āpatsu</i>	<i>vākṣu</i>	<i>-bhukṣu</i>	<i>jagatsu</i>	<i>manaḥsu</i>	<i>sumanaḥsu</i>	<i>cakṣuḥsu</i>	<i>acakṣuḥsu</i>	Loc

*is-* and *us-*stems: parallel to *as-*stems, with exception of internal *sandhi* before consonants: wherever *as* → *o*, *is/us* → *ir/ur*, respectively; *ruki* applies (→ *-as-*, but *-iṣ-/-uṣ-*).

**Note:** Masculine/feminine *as-/is-/us-*stems: identical endings, except for NOM SG in *-āḥ*, but *-iḥ/-uḥ* with short vowel.

**Adjective forms of all the above paradigms:** Identical to masculine/feminine and neuter paradigms of nouns.

**Stem gradation:** In nouns that have a strong and a weak stem, the **strong** stem is found in the **MASC NOMVocAcc SG and DU** and **NOMVoc PL**, the weak stem everywhere else. Any variations are noted in relation to each paradigm.

		<i>an</i> (m.): 29	<i>an</i> (m.): 29	<i>an</i> (n.): 29	<i>in</i> (m.): 29	<i>in</i> (n.): 29		
		‘king’	‘soul’	‘name’	‘going’			
S	Nom	<i>rājā</i>	<i>ātmā</i>	<i>nāma</i>	<i>gāmī</i>	<i>gāmi</i>	Nom	
	Voc	<i>rājan</i>	<i>ātman</i>	<i>nāma</i>	<i>gāmin</i>	<i>gāmi</i>	Voc	
	Acc	<i>rājānam</i>	<i>ātmānam</i>	<i>nāma</i>	<i>gāminam</i>	<i>gāmi</i>	Acc	
	Instr	<i>rājñā</i>	<i>ātmanā</i>	<i>nāmnā</i>	<i>gāminā</i>		Instr	
	Dat	<i>rājñe</i>	<i>ātmane</i>	<i>nāmne</i>	<i>gāmine</i>		Dat	
	AblGen	<i>rājñah</i>	<i>ātmanah</i>	<i>nāmnaḥ</i>	<i>gāminah</i>		AblGen	
	Loc	<i>rājñi/rājani</i>	<i>ātmani</i>	<i>nāmni/nāmani</i>	<i>gāmini</i>		Loc	
D	NomVocAcc	<i>rājānau</i>	<i>ātmānau</i>	<i>nāmnī/nāmanī</i>	<i>gāminau</i>	<i>gāminī</i>	NomVocAcc	
	InstrDatAbl	<i>rājabhyām</i>	<i>ātmabhyām</i>	<i>nāmabhyām</i>	<i>gāmibhyām</i>		InstrDatAbl	
	GenLoc	<i>rājñoḥ</i>	<i>ātmanoḥ</i>	<i>nāmnoḥ</i>	<i>gāminoḥ</i>		GenLoc	
P	NomVoc	<i>rājānaḥ</i>	<i>ātmānaḥ</i>	<i>nāmāni</i>	<i>gāminah</i>	<i>gāmīni</i>	NomVoc	
	Acc	<i>rājñah</i>	<i>ātmanah</i>	<i>nāmāni</i>	<i>gāminah</i>	<i>gāmīni</i>	Acc	
	Instr	<i>rājabhiḥ</i>	<i>ātmabhiḥ</i>	<i>nāmabhiḥ</i>	<i>gāmibhiḥ</i>		Instr	
	DatAbl	<i>rājabhyaḥ</i>	<i>ātmabhyaḥ</i>	<i>nāmabhyaḥ</i>	<i>gāmibhyaḥ</i>		DatAbl	
	Gen	<i>rājñām</i>	<i>ātmanām</i>	<i>nāmnām</i>	<i>gāminām</i>		Gen	
	Loc	<i>rājasu</i>	<i>ātmasu</i>	<i>nāmasu</i>	<i>gāmiṣu</i>		Loc	

***an*-stems:** Strong stem in *vṛddhi*, except Voc SG (*guṇa*). If more than one consonant precedes the *-an-*, the weak stem has *-an-*; if only one consonant precedes, the weak stem has *-n-*.

***in*-stems:** ‘Having x’ if added to nouns; ‘regularly doing x’ if added to verbal root (usually in *guṇa* or *vṛddhi*). Feminines add *-ī*: *gāminī*- ‘going’.

***in-/an*-stem adjectives:** Identical to the corresponding noun forms in each gender.

		<i>ant</i> : 25 'being'		<i>vant, mant</i> : 25 'virtuous'		<i>vas</i> : 35 'having done'		<i>yas</i> : 35 'better'		cons.-stem endings (Cf. Chapter 15)	
		(m.)	(n.)	(m.)	(n.)	(m.)	(n.)	(m.)	(n.)	(m./f.)	(n.)
S	Nom	<i>san</i>	<i>sat</i>	<i>guṇavān</i>	<i>guṇavat</i>	<i>cakṛvān</i>	<i>cakṛvat</i>	<i>śreyān</i>	<i>śreyah</i>	Nom	(cf. Ch. 15) -
	Voc	<i>san</i>	<i>sat</i>	<i>guṇavan</i>	<i>guṇavat</i>	<i>cakṛvan</i>	<i>cakṛvat</i>	<i>śreyan</i>	<i>śreyah</i>	Voc	-
	Acc	<i>santam</i>	<i>sat</i>	<i>guṇavantam</i>	<i>guṇavat</i>	<i>cakṛvāmsam</i>	<i>cakṛvat</i>	<i>śreyāmsam</i>	<i>śreyah</i>	Acc	-am
	Instr	<i>satā</i>		<i>guṇavatā</i>		<i>cakruṣā</i>		<i>śreyasā</i>		Instr	-ā
	Dat	<i>sate</i>		<i>guṇavate</i>		<i>cakruṣe</i>		<i>śreyase</i>		Dat	-e
	AblGen	<i>sataḥ</i>		<i>guṇavataḥ</i>		<i>cakruṣaḥ</i>		<i>śreyasaḥ</i>		AblGen	-aḥ
	Loc	<i>sati</i>		<i>guṇavati</i>		<i>cakruṣi</i>		<i>śreyasi</i>		Loc	-i
D	Nom	<i>santau</i>	<i>satī</i>	<i>guṇavantau</i>	<i>guṇavatī</i>	<i>cakṛvāmsau</i>	<i>cakruṣī</i>	<i>śreyāmsau</i>	<i>śreyasī</i>	Nom	-au
	VocAcc									VocAcc	-ī
	Instr	<i>sadbhyām</i>		<i>guṇavadbhyām</i>		<i>cakṛvadbhyām</i>		<i>śreyobhyām</i>		Instr	-ābhyām
	DatAbl	<i>satoḥ</i>		<i>guṇavatoḥ</i>		<i>cakruṣoḥ</i>		<i>śreyasoḥ</i>		DatAbl	-oḥ
P	GenLoc									GenLoc	-oḥ
	NomVoc	<i>santaḥ</i>	<i>santi</i>	<i>guṇavantah</i>	<i>guṇavanti</i>	<i>cakṛvāmsah</i>	<i>cakṛvāmsi</i>	<i>śreyāmsah</i>	<i>śreyāmsi</i>	NomVoc	-aḥ (cf.
	Acc	<i>sataḥ</i>	<i>santi</i>	<i>guṇavataḥ</i>	<i>guṇavanti</i>	<i>cakruṣah</i>	<i>cakṛvāmsi</i>	<i>śreyasaḥ</i>	<i>śreyāmsi</i>	Acc	-aḥ Ch. 15)
	Instr	<i>sadbhiḥ</i>		<i>guṇavadbhiḥ</i>		<i>cakṛvadbhiḥ</i>		<i>śreyobhiḥ</i>		Instr	-bhiḥ
	DatAbl	<i>sadbhyaḥ</i>		<i>guṇavadbhyaḥ</i>		<i>cakṛvadbhyaḥ</i>		<i>śreyobhyaḥ</i>		DatAbl	-bhyaḥ
	Gen	<i>satām</i>		<i>guṇavatām</i>		<i>cakruṣām</i>		<i>śreyasām</i>		Gen	-ām
	Loc	<i>satsu</i>		<i>guṇavatsu</i>		<i>cakṛvatsu</i>		<i>śreyahsu</i>		Loc	-su

**-vas-**: Strong *-vāms-*; note weak suffix *-vad-/vat-* (before consonants) vs. *-uṣ-* (before vowels).

**Feminines**: Of the above stems, feminines are formed by adding *-ī* to the zero-grade stem. (Exception: *PRES ACT PTC* (= *ant*-stems) of thematic verbs: *-ī* added to stem in *guṇa*.)

The resulting forms are declined like regular *ī*-stems: *bharantī-/satī- – guṇavatī- – cakruṣī- – śreyasī-*



## ADJECTIVES: COMPARATIVES AND SUPERLATIVES

There are two ways of forming comparatives and superlatives of adjectives:

- 1) Add *-tara-* or *-tama-* to stem: e.g. *śighra-* ‘fast’ – *śighratara-* ‘faster’ – *śighratama-* ‘fastest’.
- 2) Rarer: add *-(i)yas-* or *-iṣṭha-* to often unpredictable form of adjective stem: e.g. *guru-* ‘heavy’ – *gariyas-* ‘heavier’ – *gariṣṭha-* ‘heaviest’; comparative has *-(i)yāms-* in strong cases, *-(i)yas-* in weak cases, *-(i)yan* in Voc SG MASC; feminines are formed by adding *-ī* to the weak stem.

## LIST OF PARADIGMS: 2) PRONOUNS

		<i>mat-</i> : 32	<i>tvat-</i> : 32	<i>tad-</i> : 20			<i>idam-</i> : 20			<i>adas-</i> : 39			
		‘I’	‘you’	‘he’	‘it’	‘she’	‘this’			‘that’			
		all genders		(m.)	(n.)	(f.)	(m.)	(n.)	(f.)	(m.)	(n.)	(f.)	
S	Nom	<i>aham</i>	<i>tvam</i>	<i>saḥ</i>	<i>tat</i>	<i>sā</i>	<i>ayam</i>	<i>idam</i>	<i>iyam</i>	<i>asau</i>	<i>adaḥ</i>	<i>asau</i>	Nom
	Acc	<i>mām, mā</i>	<i>tvām, tvā</i>	<i>tam</i>	<i>tat</i>	<i>tām</i>	<i>imam</i>	<i>idam</i>	<i>imām</i>	<i>amum</i>	<i>adaḥ</i>	<i>amūm</i>	Acc
	Instr	<i>mayā</i>	<i>tvayā</i>	<i>tena</i>		<i>tayā</i>	<i>anena</i>		<i>anayā</i>	<i>amunā</i>		<i>amuyā</i>	Instr
	Dat	<i>mahyam, me</i>	<i>tubhyam, te</i>	<i>asmai</i>		<i>tasyai</i>	<i>asmai</i>		<i>asyai</i>	<i>asmuṣmai</i>		<i>amuṣyai</i>	Dat
	Abl	<i>mat</i>	<i>tvat</i>	<i>tasmāt</i>		<i>tasyāḥ</i>	<i>asmāt</i>		<i>asyāḥ</i>	<i>amuṣmāt</i>		<i>amuṣyāḥ</i>	Abl
	Gen	<i>mama, me</i>	<i>tava, te</i>	<i>tasya</i>		<i>tasyāḥ</i>	<i>asya</i>		<i>asyāḥ</i>	<i>amuṣya</i>		<i>amuṣyāḥ</i>	Gen
	Loc	<i>mayi</i>	<i>tvayi</i>	<i>tasmin</i>		<i>tasyām</i>	<i>asmin</i>		<i>asyām</i>	<i>amuṣmin</i>		<i>amuṣyām</i>	Loc
D	NomAcc	<i>āvām</i>	<i>yuvām</i>	<i>tau</i>	<i>te</i>	<i>te</i>	<i>imau</i>	<i>ime</i>	<i>ime</i>	<i>amū</i>			NomAcc
	InstrDatAbl	<i>āvābhyām</i>	<i>yuvābhyām</i>	<i>tābhyām</i>		<i>tābhyām</i>	<i>ābhyām</i>		<i>ābhyām</i>	<i>amūbhyām</i>			InstrDatAbl
	GenLoc	<i>āvayoh</i>	<i>yuvayoh</i>	<i>tayoh</i>		<i>tayoh</i>	<i>anayoh</i>		<i>anayoh</i>	<i>amuyoh</i>			GenLoc
P	Nom	<i>vayam</i>	<i>yūyam</i>	<i>te</i>	<i>tāni</i>	<i>tāḥ</i>	<i>ime</i>	<i>imāni</i>	<i>imāḥ</i>	<i>amī</i>	<i>amūni</i>	<i>amūḥ</i>	Nom
	Acc	<i>asmān, naḥ</i>	<i>yuṣmān, vaḥ</i>	<i>tān</i>	<i>tāni</i>	<i>tāḥ</i>	<i>imān</i>	<i>imāni</i>	<i>imāḥ</i>	<i>amūn</i>	<i>amūni</i>	<i>amūḥ</i>	Acc
	Instr	<i>asmābhiḥ</i>	<i>yuṣmābhiḥ</i>	<i>taiḥ</i>		<i>tābhiḥ</i>	<i>ebhiḥ</i>		<i>ābhiḥ</i>	<i>amībhiḥ</i>		<i>amūbhiḥ</i>	Instr
	Dat	<i>asmabhyam, naḥ</i>	<i>yuṣmabhyam, vaḥ</i>	<i>tebhyaḥ</i>		<i>tābhyaḥ</i>	<i>ebhyaḥ</i>		<i>ābhyaḥ</i>	<i>amībhyaḥ</i>		<i>amūbhyaḥ</i>	Dat
	Abl	<i>asmat</i>	<i>yuṣmat</i>	<i>tebhyaḥ</i>		<i>tābhyaḥ</i>	<i>ebhyaḥ</i>		<i>ābhyaḥ</i>	<i>amībhyaḥ</i>		<i>amūbhyaḥ</i>	Abl
	Gen	<i>asmākam, naḥ</i>	<i>yuṣmākam, vaḥ</i>	<i>teṣām</i>		<i>tāsām</i>	<i>eṣām</i>		<i>āsām</i>	<i>amīṣām</i>		<i>amūṣām</i>	Gen
	Loc	<i>asmāsu</i>	<i>yuṣmāsu</i>	<i>teṣu</i>		<i>tāsu</i>	<i>eṣu</i>		<i>āsu</i>	<i>amīṣu</i>		<i>amūṣu</i>	Loc

*mat-*, *tvat-*: Forms after comma are enclitic; *mat-*: enclitic form of ACCDATGEN DU: *nau*; *tvat-*: enclitic of ACCDATGEN DU: *vām*.

# LIST OF PARADIGMS: 3) VERBS

		Primary		Secondary		Imperative	
		Active	Middle	Active	Middle	Active	Middle
Sg	1 <sup>st</sup>	-mi	-e	-(a)m	-i/-(y)a	-āṇi	-ai
	2 <sup>nd</sup>	-si	-se	-ḥ	-thāḥ	-ø/-(d)hi	-sva
	3 <sup>rd</sup>	-ti	-te	-t	-ta	-tu	-tām
Du	1 <sup>st</sup>	-vaḥ	-vahe	-va	-vahi	-āva	-āvahai
	2 <sup>nd</sup>	-thaḥ	-(e/ā)the	-tam	-(e/ā)thām	-tam	-(e/ā)thām
	3 <sup>rd</sup>	-taḥ	-(e/ā)te	-tām	-(e/ā)tām	-tām	-(e/ā)tām
Pl	1 <sup>st</sup>	-maḥ	-mahe	-ma	-mahi	-āma	-āmahai
	2 <sup>nd</sup>	-tha	-dhve	-ta	-dhvam	-ta	-dhvam
	3 <sup>rd</sup>	-(a)nti	-(a)nte	-an/-uḥ	-(a)nta/-ran	-(a)ntu	-(a)ntām

## The Endings of the Present System

**Note:** The forms of the 1<sup>st</sup> DU and the 1<sup>st</sup> PL are always identical except for the DU ending having a -v- where the PL ending has an -m-.

## PRESENT AND IMPERFECT

The ten classes of verbal stems:

### a) Thematic (4, 7):

I: Root in *guṇa*, add -a-

Examples: √nī ‘to lead’: *nayati*, √bhṛ ‘to carry’: *bharati*.

IV: Root in zero grade, add -ya-

Example: √hṛṣ ‘to be excited’: *hṛṣyati*.

VI: Root in zero grade, add -a-

Example: √viś ‘to enter’: *viśati*.

X: Root in various grades (usually a heavy syllable), add -aya-

Example: √cur ‘to steal’: *corayati*.

Example thematic paradigm:  $\sqrt{bhr}$  (I) ‘to carry’

		Present		Imperfect		Potential		Imperative	
		Active	Middle	Active	Middle	Active	Middle	Active	Middle
Sg	1 <sup>st</sup>	<i>bharāmi</i>	<i>bhare</i>	<i>abharam</i>	<i>abhare</i>	<i>bhareyam</i>	<i>bhareya</i>	<i>bharāṇi</i>	<i>bharai</i>
	2 <sup>nd</sup>	<i>bharasi</i>	<i>bharase</i>	<i>abharaḥ</i>	<i>abharathāḥ</i>	<i>bhareḥ</i>	<i>bharethāḥ</i>	<i>bhara</i>	<i>bharasva</i>
	3 <sup>rd</sup>	<i>bharati</i>	<i>bharate</i>	<i>abharat</i>	<i>abharata</i>	<i>bharet</i>	<i>bhareta</i>	<i>bharatu</i>	<i>bharatām</i>
Du	1 <sup>st</sup>	<i>bharāvaḥ</i>	<i>bharāvahe</i>	<i>abharāva</i>	<i>abharāvahi</i>	<i>bhareva</i>	<i>bharevahi</i>	<i>bharāva</i>	<i>bharāvahai</i>
	2 <sup>nd</sup>	<i>bharathaḥ</i>	<i>bharethe</i>	<i>abharatam</i>	<i>abharethām</i>	<i>bharetam</i>	<i>bhareyāthām</i>	<i>bharatam</i>	<i>bharethām</i>
	3 <sup>rd</sup>	<i>bharataḥ</i>	<i>bharete</i>	<i>abharatām</i>	<i>abharetām</i>	<i>bharetām</i>	<i>bhareyātām</i>	<i>bharatām</i>	<i>bharetām</i>
Pl	1 <sup>st</sup>	<i>bharāmaḥ</i>	<i>bharāmahe</i>	<i>abharāma</i>	<i>abharāmahi</i>	<i>bharema</i>	<i>bharemahi</i>	<i>bharāma</i>	<i>bharāmahai</i>
	2 <sup>nd</sup>	<i>bharatha</i>	<i>bharadhve</i>	<i>abharata</i>	<i>abharadhvam</i>	<i>bhareta</i>	<i>bharedhvam</i>	<i>bharata</i>	<i>bharadhvam</i>
	3 <sup>rd</sup>	<i>bharanti</i>	<i>bharante</i>	<i>abharan</i>	<i>abharanta</i>	<i>bhareyuḥ</i>	<i>bhareran</i>	<i>bharantu</i>	<i>bharantām</i>

b) *Athematic* (18, 19):

**Strong stem** (usually *guṇa*) in PRES and IMPF ACT SG (+ IMPV of all 1<sup>st</sup> persons ACT and MID and 3<sup>rd</sup> SG ACT); **weak stem** (zero grade) everywhere else.

In **Class II** verbs, endings are added directly to the root, which stands in *guṇa* (strong) or zero grade (weak). No additional **affixes** are used.

Example:  $\sqrt{i}$  'to go': 1<sup>st</sup> SG *emi* 'I go', 1<sup>st</sup> PL *imaḥ* 'we go'.

In **Class III** verbs, the root is **reduplicated** (see below on reduplication). No other affixes are added. The root stands in *guṇa* (strong) or zero grade (weak).

Example:  $\sqrt{hu}$  'sacrifice': 1<sup>st</sup> SG *juhomi*, 1<sup>st</sup> PL *juhumah*.

**Class V** roots add the suffix **-no-** (strong)/**-nu-** (weak).

Example:  $\sqrt{āp}$  'obtain, get': 1<sup>st</sup> SG *āpnomi*, 1<sup>st</sup> PL *āpnumah*.

**Class VII** roots add **-na-/-n-** as an infix **into** the verbal root, directly before the root-final consonant.

Example:  $\sqrt{rudh}$  'to hinder': 1<sup>st</sup> SG *ruṇadhmi*, 1<sup>st</sup> PL *rundhmaḥ*.

**Class VIII** roots add strong **-o-**/weak **-u-**.

Example:  $\sqrt{tan}$  'to stretch': 1<sup>st</sup> SG *tanomi*, 1<sup>st</sup> PL *tanumaḥ*.

(As most of the few existing Class VIII roots end in **-n**, they effectively look identical to Class V verbs.)

**Class IX** roots add the suffix **-nā-** in the strong forms, **-nī-** in weak forms whose endings begin with a consonant, and **-n-** in weak forms whose endings begin with a vowel (i.e. in the 3<sup>rd</sup> PL).

Example:  $\sqrt{krī}$  'to buy': 1<sup>st</sup> SG *krīṇāmi*, 1<sup>st</sup> PL *krīṇīmah*, 3<sup>rd</sup> PL *krīṇanti*.

Nothing's added in Class II.  
 Reduplicate III: *juho-/juhu-*.  
 In Class V add a *no* and a *nu*.  
 In Class VIII it's just *o* and a *u*.  
*na* and *n* are added into  
 Class VII. Class IX, last of the crew,  
 adds *nā/nī/n*, and that should do.

		II	III	V		VII	VIII	IX
		√ <i>i</i>	√ <i>hu</i>	√ <i>āp</i>	√ <i>vṛ</i>	√ <i>rudh</i>	√ <i>tan</i>	√ <i>krī</i>
Sg	1 <sup>st</sup>	<i>emi</i>	<i>juhomi</i>	<i>āpnomi</i>	<i>vṛṇomi</i>	<i>ruṇadhmi</i>	<i>tanomi</i>	<i>krīṇāmi</i>
	2 <sup>nd</sup>	<i>eṣi</i>	<i>juhoṣi</i>	<i>āpnoṣi</i>	<i>vṛṇoṣi</i>	<i>ruṇatsi</i>	<i>tanoṣi</i>	<i>krīṇāsi</i>
	3 <sup>rd</sup>	<i>eti</i>	<i>juhoti</i>	<i>āpnoti</i>	<i>vṛṇoti</i>	<i>ruṇaddhi</i>	<i>tanoti</i>	<i>krīṇāti</i>
Du	1 <sup>st</sup>	<i>ivaḥ</i>	<i>juhuvah</i>	<i>āpnuvah</i>	<i>vṛṇ(u)vaḥ</i>	<i>rundhvaḥ</i>	<i>tan(u)vaḥ</i>	<i>krīṇīvaḥ</i>
	2 <sup>nd</sup>	<i>ithaḥ</i>	<i>juhuthaḥ</i>	<i>āpnuthaḥ</i>	<i>vṛṇuthaḥ</i>	<i>runddhaḥ</i>	<i>tanuthaḥ</i>	<i>krīṇīthaḥ</i>
	3 <sup>rd</sup>	<i>itaḥ</i>	<i>juhutaḥ</i>	<i>āpnutaḥ</i>	<i>vṛṇutaḥ</i>	<i>runddhaḥ</i>	<i>tanutaḥ</i>	<i>krīṇītaḥ</i>
Pl	1 <sup>st</sup>	<i>imaḥ</i>	<i>juhumaḥ</i>	<i>āpnumaḥ</i>	<i>vṛṇ(u)maḥ</i>	<i>rundhmaḥ</i>	<i>tan(u)maḥ</i>	<i>krīṇīmaḥ</i>
	2 <sup>nd</sup>	<i>itha</i>	<i>juhutha</i>	<i>āpnutha</i>	<i>vṛṇutha</i>	<i>runddha</i>	<i>tanutha</i>	<i>krīṇītha</i>
	3 <sup>rd</sup>	<i>yanti</i>	<i>juhvati</i>	<i>āpnuvanti</i>	<i>vṛṇvanti</i>	<i>rundhanti</i>	<i>tanvanti</i>	<i>krīṇanti</i>

Active potential: weak stem + <i>yā</i> + active secondary endings								
Sg	1 <sup>st</sup>	<i>īyām</i>	<i>juhuyām</i>	<i>āpnuyām</i>	<i>vṛṇuyām</i>	<i>rundhyām</i>	<i>tanuyām</i>	<i>krīṇīyām</i>
Middle potential: weak stem + <i>ī</i> + middle secondary endings								
Sg	1 <sup>st</sup>	<i>dviṣīya</i>	<i>juhviya</i>	<i>apnuvīya</i>	<i>vṛṇvīya</i>	<i>rundhīya</i>	<i>tanvīya</i>	<i>krīṇīya</i>

Example athematic paradigm:  $\sqrt{hu}$  (III) ‘to pour, to sacrifice’

		Present		Imperfect		Potential		Imperative	
		Active	Middle	Active	Middle	Active	Middle	Active	Middle
Sg	1 <sup>st</sup>	<i>juhomi</i>	<i>juhve</i>	<i>ajuhavam</i>	<i>ajuhvi</i>	<i>juhuyām</i>	<i>juhvīya</i>	<i>juhavāni</i>	<i>juhavai</i>
	2 <sup>nd</sup>	<i>juhoṣi</i>	<i>juhuṣe</i>	<i>ajuhoḥ</i>	<i>ajuhuthāḥ</i>	<i>juhuyāḥ</i>	<i>juhvīthāḥ</i>	<i>juhudhi</i>	<i>juhuṣva</i>
	3 <sup>rd</sup>	<i>juhoti</i>	<i>juhute</i>	<i>ajuhot</i>	<i>ajuhuta</i>	<i>juhuyāt</i>	<i>juhvīta</i>	<i>juhotu</i>	<i>juhutām</i>
Du	1 <sup>st</sup>	<i>juhuvaḥ</i>	<i>juhuvahe</i>	<i>ajuhuva</i>	<i>ajuhuvahi</i>	<i>juhuyāva</i>	<i>juhvīvahi</i>	<i>juhavāva</i>	<i>juhavāvahai</i>
	2 <sup>nd</sup>	<i>juhuthaḥ</i>	<i>juhvāthe</i>	<i>ajuhutam</i>	<i>ajuhvāthām</i>	<i>juhuyātam</i>	<i>juhvīyāthām</i>	<i>juhutam</i>	<i>juhvāthām</i>
	3 <sup>rd</sup>	<i>juhutaḥ</i>	<i>juhvāte</i>	<i>ajuhutām</i>	<i>ajuhvātām</i>	<i>juhuyātām</i>	<i>juhvīyātām</i>	<i>juhutām</i>	<i>juhvātām</i>
Pl	1 <sup>st</sup>	<i>juhumah</i>	<i>juhumahe</i>	<i>ajuhuma</i>	<i>ajuhumahi</i>	<i>juhuyāma</i>	<i>juhvīmahi</i>	<i>juhavāma</i>	<i>juhavāmahai</i>
	2 <sup>nd</sup>	<i>juhutha</i>	<i>juhudhve</i>	<i>ajuhuta</i>	<i>ajuhudhvam</i>	<i>juhuyāta</i>	<i>juhvīdhvam</i>	<i>juhuta</i>	<i>juhudhvam</i>
	3 <sup>rd</sup>	<i>juhvati</i>	<i>juhvate</i>	<i>ajuhuvuḥ</i>	<i>ajuhvata</i>	<i>juhuyuḥ</i>	<i>juhvīran</i>	<i>juhvatu</i>	<i>juhvatām</i>

Example athematic paradigm:  $\sqrt{\text{śak}}$  (V) ‘to be strong, to be able to’

		Present		Imperfect		Potential		Imperative	
		Active	Middle	Active	Middle	Active	Middle	Active	Middle
Sg	1 <sup>st</sup>	<i>śaknomi</i>	<i>śaknuve</i>	<i>aśaknavam</i>	<i>aśaknuvi</i>	<i>śaknuyām</i>	<i>śaknuvīya</i>	<i>śaknavāni</i>	<i>śaknavai</i>
	2 <sup>nd</sup>	<i>śaknoṣi</i>	<i>śaknuṣe</i>	<i>aśaknoḥ</i>	<i>aśaknuthāḥ</i>	<i>śaknuyāḥ</i>	<i>śaknuvīthāḥ</i>	<i>śaknu</i>	<i>śaknuṣva</i>
	3 <sup>rd</sup>	<i>śaknoti</i>	<i>śaknute</i>	<i>aśaknot</i>	<i>aśaknuta</i>	<i>śaknuyāt</i>	<i>śaknuvīta</i>	<i>śaknotu</i>	<i>śaknutām</i>
Du	1 <sup>st</sup>	<i>śaknuvaḥ</i>	<i>śaknuvahe</i>	<i>aśaknuva</i>	<i>aśaknuvahi</i>	<i>śaknuyāva</i>	<i>śaknuvīvahi</i>	<i>śaknavāva</i>	<i>śaknavāvahai</i>
	2 <sup>nd</sup>	<i>śaknuthaḥ</i>	<i>śaknuvāthe</i>	<i>aśaknutam</i>	<i>aśaknuvāthām</i>	<i>śaknuyātām</i>	<i>śaknuvīyāthām</i>	<i>śaknutam</i>	<i>śaknuvāthām</i>
	3 <sup>rd</sup>	<i>śaknutaḥ</i>	<i>śaknuvāte</i>	<i>aśaknutām</i>	<i>aśaknuvātām</i>	<i>śaknuyātām</i>	<i>śaknuvīyātām</i>	<i>śaknutām</i>	<i>śaknuvātām</i>
Pl	1 <sup>st</sup>	<i>śaknumaḥ</i>	<i>śaknumahe</i>	<i>aśaknuma</i>	<i>aśaknumahi</i>	<i>śaknuyāma</i>	<i>śaknuvīmahi</i>	<i>śaknavāma</i>	<i>śaknavāmahai</i>
	2 <sup>nd</sup>	<i>śaknutha</i>	<i>śaknudhve</i>	<i>aśaknuta</i>	<i>aśaknudhvam</i>	<i>śaknuyāta</i>	<i>śaknuvīdhvam</i>	<i>śaknuta</i>	<i>śaknudhvam</i>
	3 <sup>rd</sup>	<i>śaknuvanti</i>	<i>śaknuvate</i>	<i>aśaknuvan</i>	<i>aśaknuvata</i>	<i>śaknuyuḥ</i>	<i>śaknuvīran</i>	<i>śaknuvantu</i>	<i>śaknuvatām</i>

**Notes:**

**All athematic classes:** 3<sup>rd</sup> PL PRES ACT -*anti*, 1<sup>st</sup> SG IMPF ACT -*am*: the presence of this -*a*- prevents certain *sandhi* and keeps these endings recognisable. – 2<sup>nd</sup>+ 3<sup>rd</sup> DU in IMPF and IMPV middle: -*āthām/-ātām* with long -*ā*- (thematic: -*ethām/-etām*). – Relevant **internal sandhi**: → Chapter 18. Cf. Chapter 19 for a list of noteworthy and exceptional paradigms.

**Class III:** 3<sup>rd</sup> PL PRES ACT: -*ati* rather than -*anti*. – 3<sup>rd</sup> PL IMPF ACT: -*uḥ* rather than -*an*.

**Class V:** In 1<sup>st</sup> DU and PL, both -*nvaḥ/-nuvaḥ* and -*namaḥ/-numaḥ* are possible unless a stop precedes (and thus only -*nuvaḥ/-numaḥ* are pronounceable). – Class V roots ending in a consonant have 2<sup>nd</sup> SG IMPV in -*hi* (as other athematic verbs); Class V roots ending in a vowel use the weak stem for this form (as thematic verbs do; → e.g.  $\sqrt{\text{vr̥}}$  → *vr̥ṇu* ‘cover!’).

# THE PERFECT (27, 28)

The perfect has its own set of endings, which are added to the strong reduplicated stem in the active singular, and the weak reduplicated stem elsewhere.

	Active			Middle		
	Sg	Du	Pl	Sg	Du	Pl
1 <sup>st</sup>	-a	-(i)va	-(i)ma	-e	-(i)vahe	-(i)mahe
2 <sup>nd</sup>	-(i)tha	-athuḥ	-a	-(i)še	-āthe	-(i)dhve
3 <sup>rd</sup>	-a	-atuḥ	-uḥ	-e	-āte	-ire
Exception: verbal roots in -ā have -au as 1 <sup>st</sup> + 3 <sup>rd</sup> SG ACT ending.						

(i)'s in brackets are present when a consonant precedes, absent if a vowel precedes (sometimes absent in 2<sup>nd</sup> SG ACT even if a consonant precedes).

**Perfect reduplication:** Vowel reduplicated by its short counterpart; consonant reduplicated identically, except: aspirated → unaspirated; velar → palatal (incl. *h* → *j*); clusters: only first consonant; except if *s* + stop → only stop. (See Chapter 27 for details.)



Below: perfect paradigms exemplifying various formal features of the perfect.

		√viś ‘enter’ (1)		√iṣ ‘want’ (2)	√vac ‘speak’ (3)	√gam ‘go’ (4)	√tap ‘be hot’ (5)	√dhā ‘put’ (6)	√bhū ‘be’ (7)
Sg	1 <sup>st</sup>	viveśa	viviṣe	iyeṣa	uvaca/uvāca	jagama/jagāma	tatapa, tatāpa	dadhau	babhūva
	2 <sup>nd</sup>	viveśitha	viviṣiṣe	iyeṣitha	uvacitha	jagantha/jagamitha	tataptha, tepitha	dadhātha, dadhitha	babhūvitha
	3 <sup>rd</sup>	viveśa	viviṣe	iyeṣa	uvāca	jagāma	tatāpa	dadhau	babhūva
Du	1 <sup>st</sup>	viviśiva	viviśivahe	iṣiva	ūciva	jagmiva	tepiva	dadhiva	babhūviva
	2 <sup>nd</sup>	viviśathuḥ	viviśāthe	iṣathuḥ	ūcathuḥ	jagmathuḥ	tepathuḥ	dadhathuḥ	babhūvathuḥ
	3 <sup>rd</sup>	viviśatuḥ	viviśāte	iṣatuḥ	ūcatuḥ	jagmatuḥ	tepatuḥ	dadhatuḥ	babhūvatuḥ
Pl	1 <sup>st</sup>	viviśima	viviśimahe	iṣima	ūcima	jagmima	tepima	dadhima	babhūvima
	2 <sup>nd</sup>	viviśa	viviśidhve	iṣa	ūca	jagma	tepa	dadha	babhūva
	3 <sup>rd</sup>	viviśuḥ	viviśire	iṣuḥ	ūcuḥ	jagmuḥ	tepuḥ	dadhuḥ	babhūvuḥ

- (1) Regular paradigm in active and middle.
- (2) Vowel-initial root: reduplication of initial vowel only, insertion of glide in strong stem, long initial vowel in weak stem.
- (3) Same as in 2, but of a root cited in *guṇa*.
- (4) Verb with -a- + only one consonant in *guṇa*: *vṛddhi* of root used in 3<sup>rd</sup> SG and potentially 1<sup>st</sup> SG.
- (5) Root with -a- and identically reduplicating consonant: alternative weak stem (no reduplication, *a* > *e*).
- (6) Alternative endings due to stem-final -ā.
- (7) Frequently used paradigm with irregular reduplicative vowel and without stem gradation (stem = *babhūv-* throughout).

→ See Chapter 34 on the periphrastic perfect of derived verbs and verbal roots with a long initial vowel.

## OTHER PARTS OF THE VERB

**Passive voice (21):** The present tense forms its passive voice by combining **the weak root + -ya- + middle endings**. Root-final vowels change:  
*i, u > ī, ū; ā > ī, ṛ > ri* (after more than one consonant: *ar*); *ṛ > īr*,  
 after labials *ūr*.

**Examples:**  $\sqrt{yaj}$  'to sacrifice' → *ijye, ijyase, ijyate* etc.;  $\sqrt{dā}$  'to give' → *dīyate*;  $\sqrt{tṛ}$  'to cross' → *tīryate*

In all other tenses, the passive is formally identical to the middle.  
 Context helps us tell the two apart.

**Future tense (21):** *-sya-* or *-iṣya-* are added to the root in *guṇa*. Internal *sandhi* before *s*: devoicing, deaspiration; palatals > velars; *s > ḥ*; *ś, ṣ > k*.

**Examples:**  $\sqrt{gam}$  'to go': *gaṁsyati* or *gamiṣyati*,  $\sqrt{dṛś}$  'to see': *draṁśyati*

**Periphrastic future (29):** An alternative future is formed by **adding the forms of  $\sqrt{as}$  'to be' to an agent noun in the Nom Sg**. The 3<sup>rd</sup>-person forms use an agent noun in the respective number without a form of  $\sqrt{as}$ .

**Example:**  $\sqrt{nī}$  'to lead': *netāsmi* 'I will lead', *netāsi*, *netā* – *netāsvaḥ*, *netāsthaḥ*, *netārau* – *netāsmah*, *netāstha*, *netārāḥ*.

**Periphrastic perfect (33):** Roots not clearly recognisable in the regular perfect (e.g. **causatives**, and by extension also Class X roots), and roots in which a regular reduplication is not recognisable as such (i.e. **roots with initial long vowels**) form an alternative perfect by taking the present stem, adding *-ām* and a perfect form of 'to be' (*āsa*, *babhūva*) or the perfect active or middle of  $\sqrt{kṛ}$  (*cakāra*, *cakre*).

**Examples:**  $\sqrt{bhṛ}$  'to carry' → causative *bhārayati* 'he causes to carry' → periphrastic perfect *bharayām āsa* 'he caused to carry'

$\sqrt{ās}$  'to sit' → *ās-ām āsa* 'he sat', *āsāṃ cakrire* 'they sat'.

**Aorist (38):** See chapter for forms.

## Secondary Formations

**Causative (7):** Adding *-aya-* to a verbal root outside of Class X strengthened to at least *guṇa* creates the meaning of 'to cause someone to do something'.

**Examples:**  $\sqrt{nī}$  'to lead' → (I) *nayati* 'leads' → *nāyayati* 'causes to lead';  $\sqrt{dṛś}$  'to see' → *darśayati* 'causes to see, shows'

**Desiderative (34):** Adding *-sa-* or *-iṣa-* to a reduplicated root creates the meaning of ‘to want to do x’. Before *-sa-*, the root usually stands in zero grade; before *-iṣa-* usually in *guṇa*. Consonants are reduplicated as usual (cf. p. 410), vowels as follows: *u/ū* reduplicates as *u*, everything else as *i*.

**Examples:**  $\sqrt{yudh}$  ‘to fight’ → *yuyutsate* ‘wants to fight’;  $\sqrt{pā}$  ‘to drink’ → *pipāsati* ‘wants to drink’; NB  $\sqrt{āp}$  ‘to get’ → *īpsati* ‘wants to get’ or simply ‘wants’.

### Nominal Formations from Verbs

(For *sandhi* before *t*, see relevant section of ‘Internal *Sandhi*’ above.)

**Participles: Present active (25):** *-(a)nt-/-(a)t-* added to present stem (athematic: weak stem).  
Class III: only *-at-*.

**Examples:**  $\sqrt{nī}$  → *nayant-* ‘leading’;  $\sqrt{dhā}$  → *dadhat-* ‘giving’.

**Present middle (22):** Thematic *-māna-*, athematic *-āna-* added to present stem (athematic: weak stem).

**Examples:**  $\sqrt{yudh}$  → *yudhyamāna-* ‘fighting’;  $\sqrt{yuj}$  → *yuñjāna-* ‘linking’; but NB  $\sqrt{ās}$  → *āsīna-* ‘sitting’.

**Future participles (25):** Formed from future stem with same suffixes as present participles.

**Examples:** ACT  $\sqrt{gam}$  → *gamiṣyant-* ‘about to go’; MID/PASS  $\sqrt{yudh}$  → *yotsyamāna-* ‘about to fight/be fought’.

**Perfect active (35):** *-vāms-/vad-* (weak before cons.)/*-uṣ-* (weak before vowel) added to weak perfect stem.

**Examples:**  $\sqrt{tud}$  → *tutudvat-* ‘having struck’; note  $\sqrt{vid}$  → *vidvat-* ‘knowing’ (without reduplication).

**Perfect middle:** *-āna-* added to the weak perfect stem.

**Examples:**  $\sqrt{kr}$  → *cakrāna-* ‘having done’;  $\sqrt{vip}$  → *vepāna-* ‘shaking, trembling’.

**ta/na-participle (8, 34):** *-ta-* added to zero-grade root. Meaning: usually past; passive whenever possible, otherwise active.

**Examples:**  $\sqrt{han}$  → *hata-* ‘having been killed’;  $\sqrt{gam}$  → *gata-* ‘having gone’.

A small number of roots (usually ending in *-d* or a vowel) use *-na-* rather than *-ta-* (34).

**Examples:**  $\sqrt{sad}$  → *sanna-* ‘seated’;  $\sqrt{tṛ}$  → *tīrṇa-* ‘having crossed’.

**tavant-participle (25):** adds *-vant-* to *ta-* participle, declined like *vant-/mant-* stems. Past active meaning.

**Example:**  $\sqrt{likh}$  → *likhitavant-* ‘having written’.

**Feminines in -ī formed of the following:** PRES ACT PTC (strong stem of thematic, weak stem of athematic verbs (e.g. *nayantī-/dadhatī-*); weak (prevocalic) stem of PERF ACT PTC (e.g. *viduṣī-*); weak stem of *tavant-* participle (e.g. *likhitavatī-*).

**Absolutive (8):** Adding *-tvā* (compound verbs: *-tya* after short vowels, *-ya* elsewhere) to the root in zero grade results in the meaning of ‘having done x’. Indeclinable.

**Examples:** *kṛtvā* ‘having done’; *gatvā* ‘having gone’, *apagamya* or *apagatya* ‘having gone away’; *uktvā* ‘having said’ (→ *√vac*).

**Gerundive (34):** Root in various grades plus *-(t)ya-*, root in *guṇa* plus *-tavya-* or *-anīya-*, plus case ending. Meaning: passive necessity.

**Examples:** *√kṛ* → *kartavya-* ‘having to be done’; *√śru* → *śrutya-* ‘having to be heard’.

**Infinitive (8):** Adding *-tum* to the root in *guṇa* results in the meaning ‘to do x’. Infinitives are usually used after verbs such as ‘to want, to wish (to do something)’ etc.

**Examples:** *√bhr* → *bhartum* ‘to carry’; *√nī* → *netum* ‘to lead’; *√dṛś* → *draṣṭum* ‘to see’.

## PREVERBS

<i>ati-</i>	‘across, over, beyond’	<i>abhi-</i>	‘to, against’	<i>nis-</i>	‘out’ ( <i>sandhi</i> forms: <i>niḥ-</i> , <i>nir-</i> , <i>niṣ-</i> )
<i>adhi-</i>	‘above, over, on, onto’	<i>ava-</i>	‘down, off’	<i>pari-</i>	‘around’
<i>anu-</i>	‘after, along, towards’	<i>ā-</i>	‘to, hither’	<i>pra-</i>	‘forward’
<i>antar-</i>	‘between, among, within’	<i>ud-</i>	‘up, out’	<i>prati-</i>	‘towards; against; back’
<i>apa-</i>	‘away, off’	<i>upa-</i>	‘to, towards’	<i>vi-</i>	‘apart, away, out’
<i>api-</i>	‘onto, close to’	<i>ni-</i>	‘down, into’	<i>sam-</i>	‘along, with, together’

## REDUPLICATION

Reduplication is found in Class III verbs (Chapter 18), the perfect tense (Chapter 27), desiderative verbs (Chapter 34) and in a small number of present tense stems (e.g.  $\sqrt{sthā}$ ,  $\sqrt{pā}$ ). Reduplicating a root means taking the first consonant and first vowel and adding them to the front of that root: of  $\sqrt{takṣ}$  ‘to construct, fashion’, for example, the reduplicated form is *ta-takṣ-*. Both consonants and vowels do not always reduplicate identically. The rules for consonant reduplication are the same wherever reduplication occurs (a). The rules of vowel reduplication vary (b).

## a) Consonants

**Aspirated consonants** are reduplicated without the aspiration:  $\sqrt{dhā}$  ‘to put’ → *da-dhā-*.

**Velar consonants** are reduplicated as palatals:  $\sqrt{kṛ}$  ‘do’ → *ca-kṛ-*.

**h**, frequently representing original \**gh*, is reduplicated as *j*:  $\sqrt{hu}$  ‘to sacrifice, pour’ → *ju-hu-*.

In **consonant clusters**, only the first consonant is repeated:  $\sqrt{kram}$  ‘to stride’ → *ca-kram-* (with palatal instead of velar). Exception: if the cluster consists of *s* plus stop, it is only the stop that is repeated. ( $\sqrt{sthā}$  ‘to stand’ → *ti-ṣṭha-* (with retroflex -ṣṭ- according to *ruki*)).

## b) Vowels:

**Class III:** Short vowels are reduplicated identically; long vowels with their short counterpart:

$\sqrt{dā}$  ‘to give’ → reduplicated *da-dā-*.

**Perfect:** Roots that contain *i/ī* or *u/ū* have *-i-* or *-u-* as their reduplicative vowel, respectively:

$\sqrt{śru}$  → *śu-śru-*,  $\sqrt{kṣip}$  → *ci-kṣip-*. In all other cases, the reduplicative vowel is *-a-*:

$\sqrt{kṛ}$  → *ca-kṛ-*;  $\sqrt{dā}$  → *da-dā-*. Irregular:  $\sqrt{bhū}$  → *ba-bhū-*

**Desideratives:** *u/ū* reduplicates as *u*, everything else as *i*:  $\sqrt{yudh}$  ‘to fight’: *yu-yut-sa-te*;  $\sqrt{pā}$  ‘to drink’ → *pi-pā-sa-ti*.

## a

<i>a-, an-</i> (prefix)	‘un-, in-, non-, -less’ (14)
<i>akīrti-</i> (f.)	‘shame, disgrace’ (31)
<i>agni-</i> (m.)	‘fire’ (26)
<i>aṅga-</i> (n.)	‘limb’ (14)
<i>acaṣus-</i> (adj.)	‘blind’ (24)
<i>acirāt</i> (indc.)	‘soon’ (27)
<i>añjali-</i> (m.)	‘gesture of reverence (placing one’s hands together)’ (34)
<i>ataḥ</i> (indc.)	‘from this (place/time/reason)’ (23)
<i>ati-</i>	(preverb) ‘across, over, beyond’ (10); prefix in nominal compounds: ‘very, exceedingly’ (14)
<i>atra</i> (indc.)	‘here; now’ (3, 23)
<i>atha</i> (indc.)	‘then; and’ (23, 30)
√ <i>ad</i> (II <i>atti</i> )	‘to eat’ ( <i>ta</i> -ptc. <i>anna-</i> ) (34)
<i>adas-</i>	→ <i>asau/adas-</i>
<i>adya</i> (indc.)	‘today’ (7)
<i>adhi-</i> (preverb)	‘above, over, on, onto’ (10)
<i>adhipati-</i> (m.)	‘king’ (34)
<i>adhunā</i> (indc.)	‘now’ (27)
<i>anila-</i> (m.)	‘wind’ (36)
<i>anu-</i> (preverb)	‘after, along, towards’ (10)
<i>anta-</i> (m.)	‘end; death’ (14)
<i>antaka-</i> (m.)	‘death’ (→ <i>anta-</i> ) (30)
<i>antar</i> (preverb)	‘between, among, within’ (10)
<i>antarikṣaga-</i> (m.)	‘bird’ (34)
<i>antima-</i> (adj.)	‘final, last’ (→ <i>anta-</i> ) (30)
<i>anna-</i> (n.)	‘food’ (15)
<i>anya-</i> (pron.)	‘(an)other’ (22)
<i>anyonya-</i> (adj.)	‘one another, mutual’; often used adverbially (25)
<i>apa-</i> (preverb)	‘away, off’ (10)
<i>api</i> (indc.)	at beginning of sentence: marks sentence as a yes/no question (3); (postposed) ‘even, also’ (12); turns question pronoun into an indefinite (23)

<i>api-</i> (preverb)	‘onto, close to’ (10)
<i>a-praja-</i> (adj.)	‘childless’ (34)
<i>apsaras-</i> (f.)	‘heavenly nymph’ (36)
<i>abhi-</i> (preverb)	‘to, against’ (10)
<i>amara-</i>	(adj.) ‘immortal’; (m.) ‘god’ (9)
<i>ayam</i>	‘this; that’ (20)
<i>ari-</i>	(adj.) ‘hostile’; (m.) ‘enemy’ (26)
√ <i>arc/ṛc</i> (I <i>arcati</i> )	‘to shine; to praise’ (28)
<i>Arjuna-</i> (m.)	principal character in the <i>Mahābhārata</i>
<i>artha-</i> (m.)	‘purpose, aim, object’ (14)
<i>arthe</i>	‘for the purpose/sake of’ (14)
√ <i>arh</i> (I <i>arhati</i> )	‘to be required to do; to be able to; one should, ought’ (+ inf.) (8)
<i>arha-</i> (adj.)	‘proper, appropriate for’ (+ gen.); ‘required, obliged to’ (+ inf.)
<i>alam</i> (indc.)	‘enough of; no more...’ (+ instr.) (24)
<i>alpa-</i> (adj.)	‘small’ (16)
<i>ava-</i> (preverb)	‘down, off’ (10)
<i>aśru-</i> (n.)	‘tear’ (as in ‘crying’) (26)
<i>aśva-</i> (m.)	‘horse’ (5)
<i>aṣṭa-</i> I (num.)	‘eight’ (37)
√ <i>as</i> (II <i>asti</i> )	‘to be’ (19)
<i>asura-</i> (m.)	‘demon’ (36)
<i>asau/adas-</i> (pron.)	‘that’ (39)
<i>asveda-</i> (adj.)	‘without sweat’ (a characteristic of the gods) (30)
<i>aham</i> (pron.)	‘I’ (nom. sg.) (8, 32)
<i>ahi-</i> (m.)	‘snake’ (33)
<b>ā</b>	
<i>ā-</i> (preverb)	‘to, hither’ (10)
<i>ācārya-</i> (m.)	‘teacher’ (31)
<i>ātman-</i> (m.)	‘soul, self’; ‘oneself’ (used as reflexive pronoun) (29)
<i>ādi-</i> (m.)	‘beginning’ (33)
<i>āditya-</i> (m.)	‘sun’ (34)
√ <i>āp</i> (V <i>āpnoti</i> )	‘to get, reach’ (18)
<i>pra-</i> √ <i>āp</i> ( <i>prāpnoti</i> )	‘to get, reach’ (18)
<i>āpad-</i> (f.)	‘misfortune, accident’ (15)
<i>āśā-</i> (f.)	‘hope; desire, wish’ (9)
<i>āśu-</i> (adj.)	‘swift’ (33)

<i>āśrama-</i> (m.)	‘hermitage’ (→ <i>ashram</i> ) (16)
√ <i>ās</i> (II <i>āste</i> )	‘to sit’ (21)
<i>āsana-</i> (n.)	‘seat; sitting’ (38)
<i>āsīna-</i>	pres. mid. ptc of √ <i>ās</i>
<b>i</b>	
√ <i>i</i> (II <i>eti</i> )	‘to go’ (18)
<i>icchatī</i>	→ √ <i>iṣ</i> (3)
<i>itaḥ</i> (indc.)	‘from this (time/space/reason); now’ (23)
<i>iti</i> (indc.)	marks the end of a clause, quotation or thought (6)
<i>idam</i>	→ <i>ayam</i>
<i>indriya-</i> (n.)	‘sense; desire’ (38)
<i>imam, ime</i>	→ <i>ayam</i>
<i>iyam</i>	→ <i>ayam</i>
<i>iva</i> (indc.)	‘as, like’ (postposed, used in comparisons) (5)
√ <i>iṣ</i> (VI irreg. <i>icchatī</i> )	‘to want, wish’ ( <i>ta</i> -ptc. <i>iṣṭa-</i> ) (7)
<i>iṣu-</i> (m.)	‘arrow’ (26)
<i>iha</i> (indc.)	‘here’ (5)
<b>ī</b>	
√ <i>īkṣ</i> (I <i>īkṣate</i> )	‘to see’ (21)
<i>īdṛśa-</i> , <i>-ī</i> (adj.)	‘such’ (40)
<i>īśa-</i> (m.)	‘lord, master’ (36)
<i>īśvara-</i> (m.)	‘master, lord’ (6)
<b>u</b>	
<i>ukta-</i>	<i>ta</i> -ptc. of √ <i>vac</i> ‘to say’: ‘having been said/spoken to/addressed’ (8)
<i>uktvā</i>	abs. of √ <i>vac</i> ‘to say’: ‘having said’ (8)
<i>ugra-</i> (adj.)	‘fierce, terrible’ (9)
<i>uttama-</i> (pron. or pron. adj.)	‘highest’ (lit. ‘up-most’) (22)
<i>uttara-</i> (pron. or pron. adj.)	‘later; superior, higher’ (22)
<i>ud-</i> (preverb)	‘up, out’ (10)
<i>udaka-</i> (n.)	‘water’ (15)
<i>upa-</i> (preverb)	‘to, towards’ (10)
<i>ubha-</i> (adj.)	‘both’ (only in dual) (8)
<i>uvāca</i>	perf. of √ <i>vac</i>
<i>uṣas-</i> (f.)	‘dawn’ (24)



## ṛ

√ṛc/*arc* (I *arcati*)

‘to shine; praise’ (28)

ṛṣabha- (m.)

‘bull’ (36)

ṛṣi- (m.)

‘seer; poet’ (26)

## e

*eka-* (pron. adj.)

‘one, single; only’; pl.: ‘ones, some’ (22)

*ekadā* (indc.)

‘once, at one time’ (23)

*etad-* (pron.)stem form of *eṣa-* used in compounds (22)*eva* (indc.)

‘alone, only, just’ (postposed; emphasises what precedes) (5)

*evam* (indc.)

‘thus, so’ (5)

*eṣa-/etad-* (pron.)

‘this, that’ (22)

## o

*ojas-* (n.)

‘power, strength’ (24)

## k

*ka-*

question pronoun: ‘who? what?’ (22)

*katara-* (pron. or pron. adj.)

‘which (of two)?’ (22)

√*kath* (X *kathayati*)

‘to tell, talk about’ (7)

*katham* (indc.)

‘how?’ (7)

*kathā-* (f.)

‘story’ (9)

*kad-* (pron.)stem form of *ka-* used in compounds (22)*kadā* (indc.)

‘when?’ (21)

*kanyā-* (f.)

‘girl; daughter’ (9)

√*kam* (X *kāmayati*)

‘to love’ (28)

√*kamp* (I *kampati*)

‘to tremble’ (38)

*-kara-* (ifc)

‘making, causing; one who makes’ (15)

*karoti*

‘he does’ (3)

*karman-* (n.)

‘doing, action’ (29)

*kavi-*

(adj.) ‘wise’; (m.) ‘sage, seer, poet’ (26)

√*kāṅkṣ* (I *kāṅkṣati*, -te)

‘to long for, to wait for’ (39)

*kāma-* (m.)

‘love, desire, wish’ (17)

*kāla-* (m.)

‘(the right) time’ (12)

*kim*‘what? why?’ (nom. acc. sg. ntr of *kaḥ*) used at beg. of sentence to indicate a yes/no question (3, 20)

<i>kīrti-</i> (f.)	‘fame, good reputation’ (31)
<i>kutaḥ</i> (indc.)	‘from which (time/place/reason)’ → ‘why?’, ‘wherefrom’ (23)
<i>kutra</i> (indc.)	‘where?’ (23)
√ <i>kup</i> (IV <i>kupyati</i> )	‘to be angry’ (17)
<i>kumāra-</i> (m.)	‘young man; prince’ (8)
<i>kula-</i> (n.)	‘family’ (8)
<i>kuśala-</i> (adj.)	‘able, clever’ (34)
√ <i>kṛ</i> (V <i>karoti</i> )	‘to do, make’ (19)
<i>alam-</i> √ <i>kṛ</i>	‘to decorate, adorn’ (19)
√ <i>kṛt</i> (VI <i>kṛntati</i> , -te; I <i>kartati</i> )	‘to cut’ (35)
- <i>kṛt-</i> (ifc)	‘making, causing; one who makes’ (15)
<i>kṛta-</i>	<i>ta</i> -ptc. of √ <i>kṛ</i> ‘to do, make’: ‘having been done/made’
<i>kṛtāñjali-</i> (adj.)	‘putting one’s hands together’ (lit. <i>bahuvrīhi</i> ‘whose <i>añjali</i> is made’) (34)
<i>kṛtvā</i>	absolutive of √ <i>kṛ</i> ‘to do, make’ (8)
<i>kṛtsna-</i> (adj.)	‘whole, entire, all’ (14)
√ <i>kḷp</i> (I <i>kalpate</i> )	‘to be suitable, ready’ (‘for’: + loc. or dat.) (31)
<i>keśa-</i> (m.)	‘hair; mane’ (16)
<i>kopa-</i> (m.)	‘anger’ (17)
<i>kovidā-</i> (adj.)	‘skilled, knowledgeable’ (34)
√ <i>kram</i> (I <i>kramati</i> , -te, <i>krāmati</i> , -te)	‘to walk, stride’ (25)
√ <i>krudh</i> (IV <i>krudhyati</i> )	‘to be angry’ (17)
<i>krodha-</i> (m.)	‘anger’ (17)
<i>kva</i> (indc.)	‘where?’ (7)
<i>kṣaṇa-</i> (m.)	‘moment’ (12)
<i>kṣaṇena</i> , <i>kṣaṇāt</i>	‘immediately, instantly’ (→ <i>kṣaṇa-</i> ) (12)
<i>kṣatriya-</i> (m.)	‘warrior’ (5)
√ <i>kṣam</i> (I <i>kṣamate</i> , -ti)	‘to endure; forgive; be patient’ (30)
<i>kṣaya-</i> (m.)	‘loss, destruction’, ‘dwelling’ (25)
√ <i>kṣi</i> (I <i>kṣayati</i> )	‘to destroy’ (25)
√ <i>kṣi</i> (II <i>kṣeti</i> ; IV <i>kṣiyati</i> )	‘to dwell, live in’ (25)
√ <i>kṣip</i> (VI <i>kṣipati</i> )	‘to throw’ (4)
<i>kṣudra-</i> (adj.)	‘mean, vile’ (15)
<i>kṣetra-</i> (n.)	‘field’ (5)
<b>kh</b>	
√ <i>khād</i> (I <i>khādati</i> )	‘to eat’ (30)

**g**

-ga- (ifc)	‘going, one who goes’ (15)
gacchati	‘he goes’ (→ √gam) (3)
gaja- (m.)	‘elephant’ (24)
gaṇa- (m.)	‘group (of any kind): flock, crowd, troop’ (15)
gata-	ta-ptc. of √gam: ‘having gone’ (8)
gati- (f.)	‘gait, walk; path’ (→ √gam) (36)
gatvā, -gamya	abs. of √gam
√gam (I irreg. gacchati)	‘to go’ (7)
ava-√gam	‘to understand’ (10)
garīyas- (comp. adj.)	‘heavier; more valuable’ (35)
√gā/gai (IV gāyate)	‘to sing’ (ta-ptc. gīta-) (30)
giri- (m.)	‘mountain’ (26)
guṇa- (m.)	‘(good) quality, virtue’ (6)
guṇavat- (adj.)	‘having (good) qualities, noble’ (25)
guru-	(adj.) ‘heavy; important’; (m.) ‘teacher’ (26)
gr̥ha- (m./n.)	‘house’ (5)
√grah (IX gr̥hṇāti)	‘to seize, take’ (19)
grāma- (m.)	‘village’ (5)

**gh**

ghora- (adj.)	‘horrible’ (38)
-ghna- (ifc)	‘killing; one who kills’ (29)

**c**

ca (indc.)	‘and’ (postposed) (3)
ca... ca	‘both... and’ (postposed) (12)
caṣṣus- (n.)	‘eye’ (24)
catur- (num.)	‘four’ (37)
cana (indc.)	turns question pronoun into indefinite (23)
candra- (m.)	‘moon’ (14)
camū- (f.)	‘army’ (13)
√car (I carati)	‘to move’ (25)
√cal (I calati)	‘to move’ (25)
cāpa- (m.)	‘bow’ (the weapon) (16)
cit (indc.)	turns question pronoun into indefinite (23)
√cint (X cintayati)	‘to think; to worry about’ (7)

<i>cintā-</i> (f.)	‘care, worry’ (9)
<i>cira-</i> (adj.)	‘long’ (27)
<i>ciram</i> (indc.)	‘for a long time’ (27)
√ <i>cur</i> (X <i>corayati</i> )	‘to steal’ (7)
<i>cetas-</i> (n.)	‘intellect, thought’ (24)
<b>ch</b>	
<i>chāyā-</i> (f.)	‘shadow’ (9)
√ <i>chid</i> (VII <i>chinatti</i> )	‘to cut, cut off’ (19); past ptc. <i>chinna-</i> (→ Chapter 34 on form)
<b>j</b>	
<i>-ja-</i>	(ifc) ‘born, one who is born (of)’ (21)
<i>jagat-</i> (n.)	‘world’ (15)
<i>jagh-</i>	→ √ <i>han</i>
√ <i>jan</i> (IV <i>jāyate</i> , -ti)	(trans.) ‘to give birth’, (intrans.) ‘to be born’ (21)
<i>jana-</i> (m.)	‘person’; pl.: ‘people’ (6)
<i>jarā-</i> (f.)	‘old age’ (9)
<i>jala-</i> (m.)	‘water’ (33)
<i>jāya-</i> → √ <i>jan</i>	
√ <i>ji</i> (I <i>jayati</i> )	‘to win, conquer’ (7)
<i>jitendriya-</i>	‘in control of one’s senses’ (a goal of yoga) (38)
√ <i>jīv</i> (I <i>jīvati</i> )	‘to live, be alive’ (8)
<i>jīvita-</i> (n.)	‘life’ (17)
<i>-jñā-</i> (ifc)	‘knowing, one who knows’ (25)
√ <i>jñā</i> (IX <i>jānāti</i> )	‘to know, recognise’ (19)
<i>jñāna-</i> (n.)	‘knowledge, wisdom’ (6)
<b>t</b>	
<i>tataḥ</i> (indc.)	‘from that’ → ‘then, therefore’ (23)
<i>tattva-</i> (n.)	‘truth’ (lit. ‘that-ness’) (17)
<i>tattvataḥ</i> (indc.)	‘truly, in truth’ (17)
<i>tatra</i> (indc.)	‘there; then’ (3, 23)
<i>tathā</i> (indc.)	‘so; thus, in that way; and’ (12, 23)
<i>tad-</i> (pron.)	‘he, she, it; this’ (20)
<i>tadā</i> (indc.)	‘then’ (23)
√ <i>tan</i> (VIII <i>tanoti</i> )	‘to stretch’ (18)
√ <i>tap</i> (I <i>tapati</i> , -te; IV <i>tapyati</i> , -te)	‘to heat; be hot, suffer; practise religious austerities’ (24)

<i>tapas-</i> (n.)	‘heat’; figuratively: ‘spiritual suffering, asceticism’ (→ $\sqrt{tap}$ ) (24)
<i>tarhi</i> (indc.)	‘then’ (23)
<i>tava</i> (pron.)	‘of you, your’ (gen. sg.) (8)
<i>tasmāt</i> (indc.)	‘thus, therefore’ (36)
<i>tāvat</i>	‘so long’ (23)
<i>tiṣṭha-</i>	pres. stem of $\sqrt{sthā}$
<i>tīra-</i> (n.)	‘bank, shore’ (16)
<i>tu</i> (indc.)	‘but’ (postposed) (3)
$\sqrt{tuṣ}$ (IV <i>tuṣyati</i> , -te)	‘to enjoy, be pleased with’ (+ instr. or other cases) (8)
$\sqrt{tṛ}$ (I <i>tarati</i> )	‘to cross, to traverse’ (10) past ptc. <i>tīrṇa-</i> (→ Chapter 34 on form)
<i>ava-<math>\sqrt{tṛ}</math></i>	‘to descend’ (10)
<i>te</i>	1) nom.voc.acc. du. fem./ntr and nom. masc. pl. of <i>sa-</i> (20) 2) dat.gen. sg. of <i>tvam</i> ‘you’ → ‘to/for/of/by you’ (21)
<i>tejas-</i> (n.)	‘splendour; majesty; power’ (24)
<i>tejasvin-</i> (adj)	‘having <i>tejas</i> : splendid, brilliant’ (29)
$\sqrt{tyaj}$ (I <i>tyajati</i> )	‘to leave behind, abandon’ (7)
$\sqrt{trā}$ (IV <i>trāyate</i> ; II <i>trāti</i> )	‘to rescue, protect’ (36)
<i>tri-</i> (num.)	‘three’ (37)
<i>tvad-</i> (pron.)	‘you’ (32)
<i>tvam</i> (pron.)	‘you’ (nom. sg.) (32)
<i>tvām</i> (pron.)	‘you’ (acc. sg.) (14)
<b>d</b>	
<i>dagdha-</i> , <i>dagdhvā</i>	<i>ta</i> -ptc. and abs. of → $\sqrt{dah}$ ‘to burn’
<i>daṇḍa-</i> (m.)	‘stick’ (30)
<i>daṇḍin-</i> (m.)	‘guard’ (lit. ‘having a stick’) (30)
<i>darśana-</i> (n.)	‘sight, view’ (17)
<i>daśa-</i> (num.)	‘ten’ (37)
<i>dāsa-</i> (m.)	‘slave, servant’ (40)
$\sqrt{dah}$ (I <i>dahati</i> )	‘to burn’ (8)
$\sqrt{dā}$ (III <i>dadāti</i> )	‘to give’ (‘to’ + dat., gen. or loc.) (19)
<i>dāna-</i> (n.)	‘gift’ (12)
<i>dāsī-</i> (f.)	‘female servant’ (13)
$\sqrt{diś}$ (VI <i>diśati</i> )	‘to show, point out’ (36)
<i>diś-</i> (f.)	‘direction; region’ (16)
$\sqrt{dīp}$ (IV <i>dīpyate</i> , -ti)	‘to shine’ (34)
<i>duḥkha-</i>	(adj.) ‘unhappy’; (n.) ‘sorrow, misery’ (6)

<i>dus-</i> (prefix)	‘bad’ ( <i>sandhi</i> forms √non-italic; <i>duḥ-</i> , <i>duṣ-</i> , <i>dur-</i> ) (14)
<i>duhitṛ-</i> (f.)	‘daughter’ (29)
<i>dūta-</i> (m.)	‘messenger’ (6)
<i>dūram</i> (indc.)	‘far away, long ago’ (31)
√ <i>dṛś</i> (IV irreg. <i>paśyati</i> )	‘to see’ (4)
<i>dṛṣṭi-</i> (f.)	‘sight; look, glance’ (26)
<i>deva-</i> (m.)	‘god; lord’ (5)
<i>devī-</i> (f.)	‘goddess; lady’ (13)
<i>deśa-</i> (m.)	‘place, region’ (16)
<i>deha-</i> (m., n.)	‘body’ (16)
<i>doṣa-</i> (m.)	‘fault, harm; (in religious sense:) sin’ (30)
√ <i>dyut</i> (I <i>dyotate</i> )	‘to shine’ (21)
<i>drakṣyati</i>	fut. of √ <i>dṛś</i> ‘to see’
√ <i>dru</i> (I <i>dravati</i> )	‘to run’ (7)
<i>abhi-</i> √ <i>dru</i> (I <i>abhidravati</i> )	‘to go against, attack’ (10)
<i>dvi-</i> (num.)	‘two’ (37)
√ <i>dviṣ</i> (II <i>dveṣṭi</i> )	‘to hate’ (18)
<b>dh</b>	
<i>dhanu-</i> (m.)	‘bow’ (i.e. the weapon) (26)
<i>dhanus-</i> (n.)	‘bow’ (i.e. the weapon) (26)
<i>dharma-</i> (m.)	‘(religious) duty, law’ (5)
√ <i>dhā</i> (III <i>dadhāti</i> )	‘to place, put’ (19)
<i>dhī-</i> (f.)	‘thought’ (13)
<i>dhīmat-</i> (adj.)	‘having thought’ → ‘wise’ (25)
√ <i>dhṛ</i> (X <i>dhārayati</i> , I <i>dharati</i> )	‘to hold, support’; middle: ‘to endure’ (8, 34)
√ <i>dhṛṣ</i> (V <i>dhṛṣṇoti</i> )	‘to be bold; to dare to (+ inf.)’ (28)
<i>dhenu-</i> (f.)	‘cow’ (26)
<b>n</b>	
<i>na</i> (indc.)	‘not’ (3)
<i>nakta-</i> (n.)	‘night’ (33)
<i>nagara-</i> (n.)	‘city, town’ (5)
<i>nagarī-</i> (f.)	‘city’ (13)
<i>nadī-</i> (f.)	‘river’ (13)
√ <i>nand</i> (I <i>nandati</i> , -te)	‘to be happy, rejoice in’ (+ instr.) (17)
√ <i>nam</i> (I <i>namati</i> )	‘to bow to (+ dat. or acc.); to bend’ (7)

<i>namas-</i> (n.)	‘respect; adoration; ‘obeisance’ (→ <i>√nam</i> ) (24)
<i>namas</i> <i>√kṛ</i>	‘to pay homage to; to greet’ (24)
<i>nara-</i> (m.)	‘man’ (5)
<i>naraka-</i> (m.)	‘hell’ (30)
<i>nava-</i> (num.)	‘nine’ (37)
<i>√naś</i> (IV <i>naśyati</i> )	‘to perish, be destroyed’ (8)
<i>nāman-</i> (n.)	‘name’ (29)
<i>nāma</i> (indc.)	‘called...; supposedly, in name’ (postposed)
<i>nārī-</i> (f.)	‘woman’ (13)
<i>ni-</i> (preverb)	‘down, into’ (10)
<i>nityam</i> (indc.)	‘always, eternally’ (16)
<i>nidhana-</i> (n.)	‘end; death’ (14)
<i>√nind</i> (I <i>nindati</i> , -te)	‘to blame’ (25)
<i>nis-</i>	(preverb) ‘out, forth’; (nominal prefix) ‘without, away from’ ( <i>sandhi</i> forms: <i>nir-</i> , <i>niṣ-</i> , <i>niḥ-</i> ) (14)
<i>√nī</i> (I <i>nayati</i> )	‘to lead’ (7)
<i>nṛ-</i> (m.)	‘man, hero’ (29)
<i>nṛpa-</i> (m.)	‘king, leader’ (6)
<i>nṛpati-</i> (m.)	‘king’ (34)
<i>netṛ-</i> (m.)	‘leader’ (29)
<i>netra-</i> (n.)	‘eye’ (14)
<b>P</b>	
<i>pakṣa-</i> (m.)	‘wing’ (29)
<i>pakṣin-</i> (m.)	‘bird’ (29)
<i>√pac</i> (I <i>pacati</i> , -te)	‘to cook’ (28)
<i>pañca-</i> (num.)	‘five’ (37)
<i>√pat</i> (I <i>patati</i> )	‘to fall; to fly’ (7)
<i>pati-</i> (m.)	‘master, lord; husband’ (34)
<i>padma-</i> (m./n.)	‘lotus’ (12)
<i>para-</i> (pron. adj.)	‘far; other; hostile’ (22)
<i>param̐tapa-</i> (m.)	‘foe-burner, killer of the enemy’ (epithet of Arjuna and other epic heroes) (24)
<i>pari-</i> (preverb)	‘around’ (10)
<i>parvata-</i> (m.)	‘mountain’ (24)
<i>paśu-</i> (m.)	‘cattle’ (33)
<i>paśyati</i>	→ <i>√dṛś</i>

√ <i>pā</i> (I irreg. <i>pibati</i> , - <i>te</i> )	‘to drink’ (33)
<i>Pāṇḍava-</i> (m.)	‘son of Pāṇḍu’ (one side of the conflict in the <i>Mahābhārata</i> )
<i>pāpa-</i> (adj.)	‘evil, bad’ (6)
<i>pārthiva-</i> (m.)	‘(earthly) ruler’ (38)
√ <i>pāl</i> (X <i>pālayati</i> )	‘to protect’ (8)
<i>pāla-</i> (m.)	‘protector’ (8)
<i>pitṛ-</i> (m.)	‘father’ (29)
<i>pitaraū</i> (m.)	‘parents’ (29)
<i>pitaraḥ</i> (m.)	‘(fore)fathers, ancestors’ (29)
<i>piba-</i>	pres. stem of √ <i>pā</i>
<i>putra-</i> (m.)	‘son’ (6)
<i>punar</i> (indc.)	‘again’ (3)
<i>pura-</i> (n.)	‘city, town’ (5)
<i>purā</i> (indc.)	‘long ago, formerly’ (27)
<i>puruṣa-</i> (m.)	‘man; servant’ (6)
√ <i>pū</i> (IX <i>punāti/punīte</i> )	‘to purify, cleanse’ (note: <i>pu-</i> , not <i>pū-</i> ) (18)
√ <i>pūj</i> (X <i>pūjayati</i> )	‘to honour, respect, worship’ (7)
<i>pūjā-</i> (f.)	‘honour, respect’ (9)
<i>pūrva-</i> (pron. adj.)	‘prior, earlier; first’ (22)
√ <i>pr</i> (IX <i>prṇāti</i> )	‘to fill’ (28)
<i>prcch-</i>	→ √ <i>prach</i>
<i>prtanā-</i> (f.)	‘battle’ (9)
<i>prthivī-</i> (f.)	‘earth’ (13)
<i>paura-</i> (m.)	‘citizen, city-dweller’ (→ <i>pura-</i> ) (17)
<i>pra-</i> (preverb)	‘forward’ (10)
√ <i>prach</i> (VI <i>prcchati</i> )	‘to ask’ ( <i>ta</i> -ptc. <i>prṣṭa-</i> ) (8)
<i>prajā-</i> (f.)	‘child, offspring; (a ruler’s) subject’ (9)
<i>prajñā-</i> (f.)	‘knowledge, wisdom’ (9)
<i>prati</i> (indc.)	‘towards; against’ (postposed + acc.) (5)
<i>prati-</i> (preverb)	‘towards; against; back’ (10)
<i>prathama-</i>	‘first’ (30)
<i>pradeśa-</i> (m.)	‘place, region’ (16)
<i>prabhā-</i> (f.)	‘splendour; radiance; beauty’ (9)
<i>pramukhataḥ</i> (indc.)	‘facing, in front of’ (+ gen.) (17)
<i>prayatna-</i> (m.)	‘effort; attempt’ (21)
<i>prasanna-</i>	‘pleased’ (10)
<i>prājña-</i> (adj.)	‘wise’ (→ <i>prajñā-</i> ) (9)



*prāṇa-* (m.)

‘breath; vital breath’ (30)

*priya-* (adj.)

‘dear; one’s own’ (6)

**ph***phala-* (n.)

‘fruit; reward’ (6)

**b***√badh/√bandh*(IX *badhmāti*)

‘to bind, tie’ (18)

*bandhu-* (m.)

‘relative, kinsman’ (27)

*bala-* (n.)

‘strength; force’ (14)

*bahu-* (adj.)

‘much, many’ (26)

*bāndhava-* (m.)

‘relative, kinsman’ (27)

*bāla-* (m.)

‘child, boy’ (5)

*bālā-* (f.)

‘girl, daughter’ (9)

*bāhu-* (m.)

‘arm’ (36)

*buddhi-* (f.)‘insight, understanding; mind’ (→ *√budh*) (26)*√budh* (I *bodhati*)

‘to wake up; to understand’ (4)

*brahman-* (n.)

‘the universal soul, divine essence; religious knowledge’ (29)

*brāhmaṇa-* (m.)

‘wise man, brahmin’ (29)

*√brū* (II *bravīti*)

‘to speak’ (19)

*punar* *√brū*

‘to reply, answer’ (19)

**bh***bhagavat-* (adj.)

‘fortunate; blessed’ (25)

*bhadra-* (adj.)

‘good; pleasing; happy’ (12)

*bhaya-* (n.)‘fear’ (→ *√bhī* ‘to fear’) (14)*bhartṛ-* (m.)

‘husband’ (29)

*√bhā* (II *bhāti*)

‘to appear, to seem; to shine’ (33)

*bhāryā-* (f.)

‘wife’ (9)

*√bhāṣ* (I *bhāṣate*)

‘to speak, say’ (21)

*√bhid* (VII *bhinatti*)

‘to split’ (18)

*√bhī* (III *bibheti*)

‘to fear, be afraid of’ (+ abl.) (18)

*bhīma-* (adj.)‘frightening, terrible’ (→ *√bhī*) (14)*√bhuj* (VII *bhunakti*)

‘to enjoy; eat’ (18)

*bhū-* (f.)

‘the earth’ (13)

*√bhū* (I *bhavati*)

‘to be; to become, to come to be’ (7)

<i>abhi-√bhū</i>	‘to overpower’ (10)
<i>bhūta-</i> (n.)	‘living being, creature’ (6)
<i>bhūmi-</i> (f.)	‘the earth’ (27)
<i>bhūyaḥ</i> (indc.)	‘again’ (36)
<i>√bhr̥</i> (I <i>bharati</i> )	‘to bear, carry’ (4)
<i>bhrātṛ-</i> (m.)	‘brother’ (29)
<b>m</b>	
<i>mat-</i> (pron.)	‘I’ (32)
<i>mati-</i> (f.)	‘mind; thought’ (26)
<i>√mad</i> (IV <i>mādyati, te</i> )	‘to be happy, delight in; be drunk’ (34)
<i>madhya-</i> (n.)	‘middle; waist’ (12)
<i>√man</i> (IV <i>manyate</i> )	‘to think’ (→ <i>√man</i> ) (21)
<i>manas-</i> (n.)	‘mind’ (24)
<i>manu</i> (m.)	‘man, mankind; Manu (the first human)’ (34)
<i>manuṣa-</i>	(adj.) ‘human’; (m.) ‘human being, man’ (34)
<i>mama</i> (pron.)	‘of me, my’ (gen. sg.) (19)
<i>maraṇa-</i> (n.)	‘death’ (17)
<i>marut-</i> (m.)	‘wind’ (15)
<i>martya-</i>	(adj.) ‘mortal’; (m.) ‘man’ (17)
<i>mahat-</i> (adj.)	‘great’ ( <i>mahā-</i> in compounds) (25)
<i>mahā-</i>	(at beg. of cpd) ‘great’ (14)
<i>mahārāja-</i>	‘great king’ (21)
<i>mahiya-</i> (comp. adj.)	‘greater, stronger’ (35)
<i>mā</i>	used to express prohibitions: ‘don’t...!’ (38)
<i>mātṛ-</i> (f.)	‘mother’ (29)
<i>mānuṣa-</i>	(adj.) ‘human’; (m.) ‘human being, man’ (34)
<i>mānuṣya-</i>	(adj.) ‘human’; (m.) ‘human being, man’ (34)
<i>mām</i> (pron.)	‘me’ (acc. sg.) (18)
<i>māyā-</i> (f.)	‘magic, miracle; illusion’ (9)
<i>mitra-</i> (n.)	‘friend’ (5)
<i>mukha-</i> (n.)	‘face; mouth’ (14)
<i>mukhya-</i> (adj.)	‘main, foremost’ (17)
<i>√muc</i> (VI <i>muñcati</i> )	‘to release, free’ (4)
<i>mūrdhan-</i> (m.)	‘(fore)head; top; peak’ (29)
<i>√mr̥</i> (IV <i>mriyate, -ti</i> )	‘to die’ (17, 21)
<i>mṛga-</i> (m.)	‘deer’ (27)

*mṛta-*  
*mṛtyu-* (m.)  
*me* (pron.)

*ta*-ptc. of √*mṛ* 'to die': 'having died; dead' (8)  
 'death' (33)  
 'of me, my; for/to/by me' (8)

## y

*ya-* (pron.)  
 √*yaj* (I *yajati*, -*te*)  
*yajñā-* (m.)  
 √*yat* (I *yatate*, -*ti*)  
*yataḥ* (indc.)  
*yataḥ... tataḥ*  
*yatna-* (m.)  
*yatra* (indc.)  
*yatra... tatra*  
*yathā* (indc.)  
*yathā... tathā* (indc.)  
*yad-*  
*yadā* (indc.)  
*yadā... tadā*  
*yadi* (indc.)  
*yadi... tarhi* (indc.)  
 √*yam* (I irreg. *yacchati* or *yamati*)  
*yaśās-* (n.)  
 √*yā* (II *yāti*)  
*yāvat... tāvat*  
 √*yuj* (VII *yunakti*)  
*yuddha-* (n.)  
 √*yudh* (IV *yudhyate*)  
*yo yaḥ*  
*yoga-* (m.)

relative pronoun 'who, what, which' (22)  
 'to worship, sacrifice to' (7)  
 'worship; sacrifice' (12)  
 'to stretch' (34)  
 'from which (time, place, reason); because' (23)  
 'because... (thus)' (23)  
 'effort, attempt' (21)  
 '(in which) where; when' (relative) (23)  
 'where... (there)' (23)  
 'just as; in which way' (relative) (12)  
 'as/in which way... so/in that way' (12, 23)  
 stem form of the relative pron. used in compounds  
 'when' (23)  
 'when... (then)' (15, 23)  
 'if' (23)  
 'if... then' (23)  
 'to hold; to raise' (39)  
 'glory, fame' (24)  
 'to go' (19)  
 'as long as... (so long)' (23)  
 'to link, join' (19)  
 'fight' (6)  
 'to fight' (21)  
 (repeated case form of *ya-*) 'whoever, whatever' etc. (23)  
 'combination; yoga' (14) (→ √*yuj* 'to link' → Chapter 30)

## r

√*rakṣ* (I *rakṣati*)  
*rakṣiṭṛ-* (m.)  
*rajas-* (n.)  
*raṇa-* (m.)  
*ratna-* (n.)

'to protect' (7)  
 'protector' (29)  
 'mist, dust; passion (which clouds the senses)' (24)  
 'battle; battle lust; pleasure' (14)  
 'jewel; gift' (16)

<i>ratha-</i> (m.)	‘chariot’ (14)
<i>ramaṇīya-</i> (adj.)	‘pleasant’ (33)
<i>rahas-</i> (n.)	‘solitude’; acc. used as an adverb ‘secretly’ (24)
<i>rākṣasa-</i> (m.)	‘demon’ (36)
√ <i>rāj</i> (I <i>rājati</i> , -te)	‘to shine’ (33)
<i>rājan-</i> (m.)	‘king’ (29)
<i>rājñī-</i> (f.)	‘queen’ (13)
<i>Rāma-</i> (m.)	Rāma, hero of the <i>Rāmāyaṇa</i> epic (8)
<i>rucira-</i> (adj.)	‘shining, splendid’ (33)
√ <i>rudh</i> (VII <i>ruṇaddhi</i> )	‘to obstruct’ (18)
√ <i>ruh</i> (I <i>rohati</i> )	‘to go up, climb, ascend’ (12)
<i>rūpa-</i> (n.)	‘form; good form, beauty’ (14)
<i>rūpavat-</i> (adj.)	‘shapely, beautiful’

## l

√ <i>lakṣ</i> (X <i>lakṣayati</i> )	‘to notice’ (21)
√ <i>labh</i> (I <i>labhate</i> )	‘to take’ (21)
√ <i>likh</i> (VI <i>likhati</i> )	‘to write’ (4)
√ <i>lup</i> (VI <i>lumpati</i> )	‘to rob’ (4)
<i>loka-</i> (m.)	‘world’ (14)
<i>locana-</i> (n.)	‘eye’ (33)

## v

√ <i>vac</i> (II <i>vakti</i> )	‘to speak’ (19)
<i>prati-</i> √ <i>vac</i>	‘to reply’
<i>vacana-</i> (n.)	‘word, speech’ (→ √ <i>vac</i> ) (5)
<i>vacas-</i> (n.)	‘speech, word’ (→ √ <i>vac</i> ) (24)
√ <i>vad</i> (I <i>vadati</i> )	‘to say, speak to’ (+ acc.) (8)
<i>prati-</i> √ <i>vad</i>	‘to reply’
<i>vana-</i> (n.)	‘forest’ (5)
<i>vapus-</i>	(adj.) ‘beautiful; (n.) form; beauty’ (24)
<i>vara-</i>	(adj.) ‘select, good’; (m.) ‘choice, wish; boon (sth. granted as a gift or reward)’ (14)
<i>variya-</i>	‘better, dearer’ (→ √ <i>vṛ</i> /√ <i>vara-</i> ) (35)
√ <i>varṇ</i> (X <i>varṇayati</i> )	‘to colour; to describe, depict’ (34)
<i>varṇa-</i> (m.)	‘colour; caste’ (34)
√ <i>vas</i> (I <i>vasati</i> )	‘to live (in a place)’ (8)
<i>vasu-</i>	(adj.) ‘good; excellent’; (n.) ‘wealth, goods’ (26)

√ <i>vah</i> (I <i>vahati</i> )	trans.: ‘to carry, draw’; intrans.: ‘to travel, drive (in a chariot)’ (21)
<i>vā</i> (indc.)	‘or’ (postposed) (3)
<i>vā... vā</i>	‘either... or’ (postposed) (7)
<i>vākya-</i> (n.)	‘speech; word’ (17)
<i>vāc-</i> (f.)	‘voice’ (15)
<i>vāri-</i> (n.)	‘water’ (26)
<i>vāsas-</i> (n.)	‘(piece of) clothing’ (24)
<i>vi-</i> (preverb)	‘apart, away, out’ (10)
<i>vikrama-</i> (m.)	‘walk, motion; way, manner’ (36)
√ <i>vid</i> (II <i>vetti</i> )	‘to know, recognise’ (18)
√ <i>vid</i> (VI <i>vindati</i> )	‘to find’ (4)
- <i>vid-</i> (ifc)	‘knowing, one who knows’ (15)
<i>vidyut-</i> (f.)	‘lightning’ (15)
<i>vinā</i> (indc.)	‘without’ (+ instr., abl., acc.) (5)
√ <i>vip</i> (I <i>vepate</i> )	‘to tremble’ (21)
<i>vi-priya-</i> (adj.)	‘unpleasant’ (10)
√ <i>viś</i> (VI <i>viśati</i> )	‘to enter’ (4)
<i>upa-</i> √ <i>viś</i>	‘to sit down’ (10)
<i>pra-</i> √ <i>viś</i>	‘to enter’ (10)
<i>viśva-</i> (pron. adj.)	‘all, every, entire; (with negation) any’ (22)
<i>vistīrṇa-</i>	‘spread out, great; strewn, scattered with’ (→ √ <i>stṛ</i> ) (34)
<i>vismaya-</i> (m.)	‘astonishment’ (10)
<i>vīra-</i> (m.)	‘man; hero’ (16)
√ <i>vr̥</i> (V <i>vr̥ṇoti</i> )	‘to cover, surround, restrain’ (18)
√ <i>vr̥</i> (IX <i>vr̥ṇāti</i> )	‘to choose’ (18)
<i>vr̥kṣa-</i> (m.)	‘tree’ (5)
√ <i>vṛt</i> (I <i>vartate</i> )	‘to turn; go on, proceed, advance; to be’ (21)
√ <i>vṛdh</i> (I <i>vardhati, -te</i> )	‘to grow’ (7)
√ <i>vr̥ṣ</i> (I <i>varṣati, -te</i> )	‘to rain’ (36)
<i>veda-</i> (m.)	‘knowledge’ (5)
<i>vedavid-</i> (adj.)	‘knowing/knowledgeable in the Vedas, one who knows the Vedas’ (15)
<i>vyāghra-</i> (m.)	‘tiger’ (5)
ś	
√ <i>śamṣ</i> (I <i>śamṣati</i> )	‘to praise; recite; say’ (30)
√ <i>śak</i> (V <i>śaknoti</i> )	‘to be strong; to be able to (+ inf.)’ (18)
<i>śata-</i> (n.)	‘hundred’ (37)

<i>śatru-</i> (m.)	‘enemy’ (26)
<i>śara-</i> (m.)	‘arrow’ (12)
<i>śarīra-</i> (n.)	‘body’ (19)
<i>śaśin-</i> (m.)	‘moon’ (lit. ‘having a rabbit’) (in several Asian countries, there is a rabbit in the moon, not a man) (29)
<i>śastra-</i> (n.)	‘weapon’ (31)
√ <i>śās</i> (II <i>śāsti</i> ; I <i>śāsati</i> , - <i>te</i> )	‘to order, instruct’ (31)
<i>śāstra-</i> (n.)	‘teaching, (good) advice; (esp. religious) treatise’ (31)
<i>śiras-</i> (n.)	‘head, top, peak’ (24)
<i>śiṣya-</i> (m.)	‘student’ (31)
√ <i>śī</i> (II <i>śete</i> ; I <i>śayate</i> , - <i>tī</i> )	‘to lie, lie down’ (39)
<i>śīghra-</i> (adj.)	‘fast, quick’ (14)
√ <i>śuc</i> (I <i>śocati</i> )	‘to mourn’ (7)
√ <i>śubh</i> (I <i>śobhati</i> , - <i>te</i> , VI <i>śumbhati</i> )	‘to decorate’; mid.: ‘to make oneself beautiful; be beautiful’ (17, 21)
<i>śūra-</i>	(adj.) ‘bold, mighty’; (m.) ‘hero’ (6)
<i>śoka-</i> (m.)	‘grief’ (17)
<i>śobhana-</i> (adj.)	‘beautiful, magnificent’ (17)
<i>śrī-</i> (f.)	‘beauty, wealth; Śrī (goddess of beauty and wealth)’ (13)
√ <i>śru</i> (V <i>śṛṇoti</i> )	‘to listen, hear’ (19)
<i>śruta-</i>	‘having been heard’: <i>ta</i> -ptc. of √ <i>śru</i> ‘to listen, hear’ (8)
<i>śreyas-</i>	‘better, superior’ (35)
<i>śreṣṭha-</i>	‘best; excellent’ (31)
<i>śloka-</i> (m.)	‘sound; fame; verse’ (6)
<i>śvaḥ</i> (indc.)	‘tomorrow’ (21)
§	
<i>ṣaṣ-</i> (num.)	‘six’ (37)
s	
<i>sa-</i> (prefix)	‘together with’ (see note in 15)
<i>saḥ</i>	→ <i>tad-</i>
<i>sakhī-</i> (f.)	‘(female) friend’ (13)
<i>sat-</i> , <i>sant-</i>	pres. act. ptc. of √ <i>as</i> ; (adj.) ‘true’
<i>satya-</i>	(adj.) ‘true’; (n.) ‘truth’ (36)
√ <i>sad</i> (I irreg. <i>sīdati</i> )	‘to sit, sit down’ ( <i>ta</i> -ptc. <i>sanna-</i> → 34) (8)
<i>pra-</i> √ <i>sad</i>	‘to be pleased’ (10)
<i>sadā</i> (indc.)	‘always’ (5)
<i>sanna-</i>	→ √ <i>sad</i>

<i>sapta-</i> (num.)	‘seven’ (37)
<i>sam-</i> (preverb)	‘with, together, along’ (10)
<i>sama-</i> (adj.)	‘same as, like’ (14)
<i>samīpa-</i>	(adj.) ‘near’; (n.) ‘vicinity’ (16)
<i>samīpe</i>	‘in the vicinity of, near’ (+ gen.) (16)
<i>samudra-</i> (m.)	‘ocean’ (16)
<i>sarva-</i> (pron. adj.)	‘all, every, entire’; (with negation) ‘any’ (6; 22)
<i>saha</i> (indc.)	‘with’ (postposed, + instr.) (5)
<i>śahasra-</i> (n.)	‘thousand’ (37)
<i>sādhu-</i> (adj.)	‘good’ (26)
<i>śiṃha-</i> (m.)	‘lion’ (5)
<i>Sītā-</i> (f.)	Sītā, Rāma’s wife (9)
<i>sīda-</i>	pres. stem of √ <i>sad</i>
<i>su-</i> (prefix)	‘good; very’ (14)
<i>sukha-</i>	(adj.) ‘happy’; (n.) ‘pleasure, happiness’ (6)
<i>sundara-</i> , (f.) <i>sundarī</i> (adj.)	‘beautiful’ (13)
<i>sumanas-</i> (adj.)	‘good-hearted, benevolent’ (24)
<i>sura-</i> (m.)	‘god’ (36)
<i>suhṛd-</i>	(adj.) ‘good-hearted, kind’; (m.) ‘friend’ (15)
<i>sūrya-</i> (m.)	‘sun’ (14)
√ <i>sr</i> (I <i>sarati</i> , - <i>te</i> )	‘to flow’ (28)
√ <i>srj</i> (VI <i>srjati</i> )	‘to release, let go; to create’ (33)
<i>senā-</i> (f.)	‘army’ (9)
√ <i>sev</i> (I <i>sevate</i> , - <i>ti</i> )	‘to attend, frequent (a place); to serve’ (36)
<i>skandha-</i> (m.)	‘shoulder (of a person); trunk (of a tree); branch/division (of an army)’ (36)
√ <i>stabh/stambh</i> (IX <i>stabhnāti</i> )	‘to prop up; fix’ (28)
<i>stambha-</i> (m.)	‘pillar, column’ (28)
√ <i>stu</i> (II <i>stauti</i> )	‘to praise’ (19)
√ <i>stṛ</i> (IX <i>stṛṇāti</i> , <i>stṛṇīte</i> )	‘to strew, spread’ (past ptc. <i>stīrṇa-</i> ) (34)
<i>strī-</i> (f.)	‘woman’ (13)
- <i>stha-</i>	(ifc.) ‘standing’
√ <i>sthā</i> (I irreg. <i>tiṣṭhati</i> )	‘to stand’ (7)
<i>sthāpaya-</i>	caus of √ <i>sthā</i>
<i>sthita-</i>	<i>ta</i> -ptc. of √ <i>sthā</i> ‘to stand’: ‘standing’ (8)
√ <i>snā</i> (II <i>snāti</i> , IV <i>snāyati</i> , - <i>te</i> )	‘to bathe’ (31)
√ <i>snih</i> (IV <i>snihyati</i> )	‘to be attached to, feel affection for, love’ (+ loc.) (4)

<i>sneha-</i> (m.)	‘love, affection’ (17)
√ <i>spṛś</i> (VI <i>spṛśati</i> )	‘to touch’ (27)
√ <i>smi</i> (I <i>smayate, -ti</i> )	‘to smile’ (17)
√ <i>smṛ</i> (I <i>smarati</i> )	‘to remember’ (4)
<i>vi-√smṛ</i> (I <i>vismarati</i> )	‘to forget’ (10)
<i>syā-</i>	pres. pot. stem of √ <i>as</i>
<i>sva-</i> (pron. adj.)	‘one’s own’ ( <i>my own, your own</i> etc.) (used also as prefix) (22)
<i>svaka-</i> (adj.)	‘one’s own’ (22)
<i>svajana-</i> (m.)	‘one’s own people’ (31)
√ <i>svap</i> (II <i>svapiti, I svapati</i> )	‘to sleep’ (7, 19)
<i>svalpa-</i> (adj.)	‘small’ (16)
<i>svasṛ-</i> (f.)	‘sister’ (29)
<i>sveda-</i> (m.)	‘sweat’ (30)
<b>h</b>	
<i>haṁsa-</i> (m.)	‘goose’ or ‘swan’ (12)
<i>hata-</i>	‘having been killed; dead’: <i>ta</i> -ptc. of √ <i>han</i> (8)
√ <i>han</i> (II <i>hanti</i> )	‘to kill’ (19)
<i>-han-</i> (ifc)	‘killing, one who kills’ (29)
<i>havis-</i> (n.)	‘oblation, burnt offering’ (24)
√ <i>has</i> (I <i>hasati</i> )	‘to laugh’ (27)
<i>hasta-</i> (m.)	‘hand’ (29)
<i>hastin-</i> (m.)	‘elephant’ (29)
<i>hi</i> (indc.)	‘indeed, surely’ (emphatic particle) (6)
<i>hita-</i>	<i>ta</i> -ptc. of √ <i>dhā</i>
<i>hima-</i> (m.)	‘snow’ (25)
<i>himavat-</i>	(adj.) ‘snowy, frosty’; (m.) ‘the Himalayas’ (25)
√ <i>hu</i> (III <i>juhoti</i> )	‘to pour; sacrifice to (+acc.)’ (18)
√ <i>hṛ</i> (I <i>harati</i> )	‘to take’ (4)
<i>hṛd-</i> (n.)	‘heart’ (15)
<i>hṛdaya-</i> (n.)	‘heart’ (15)
√ <i>hṛṣ</i> (IV <i>hṛṣyati</i> )	‘to be excited, happy’ (4)
<i>hetoh</i> (indc.)	‘for the sake of’ (+ gen.) (12)



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