Extended Grammar Review II

Elementary Sanskrit II, Spring

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Tenses and Moods

The Imperative (लोट्)

- used for instruction or command

- Mostly used in direct address, so 2nd person forms are most common

- To form the imperative, use the **base of the present system** (according to the 10 gaṇas, p. 116) and add the **endings of the Imperative** (p. 197)

2nd Person Sg. P. ending for the verbs of the *-a gaṇa*s (1,4,6,10) is **zero**, so the most common form of Imp. is identical with the Present stem

sukhaṃ bhava | Be happy!

vanaṃ gaccha | Go to the forest!

bhaja govindaṃ | Worship Govinda!

- **Non-*a gaṇa*s** (2,3,5,7,8,9) take ending **-*hi*** in 2nd Person Sg. after a **stem ending in a vowel** and -*dhi* in a **cons**.

- This form is always formed from the **weak base**

| √*i* | *eti* | *ihi* (go!) |
| √*brū* | *bravīti* | *brūhi* (speak!) |

Strong forms of the Imperative: **3rd Person Sg. in P; all 1st person forms in P and Ā**

Exceptions/irregularities (2nd Person Sg.):

In **3rd *gaṇa***, in which the present stem is typically formed with reduplication:

- √*hu* takes ending -*dhi* despite the fact that its stem *juhu* ends in a vowel:

  √*hu*   *juhudhi* (offer!)

- √*dā*   *dehi* (give!)

- √*dhā*   *dhehi* (place!)

Stems of **5th and 8th *gaṇa*s**, which are formed with suffixes -*nu* and -*u* (-*no/-o* in strong forms) take ending **-*hi*** when **root itself** ends in a consonant:

√*āp*   *āpnuhi* (attain!)

When root ends in vowel in **5th and 8th gaṇas**, form is identical with the weak stem:

√kṛ   *kuru* (do!)

√śrū   *śṛṇū* (hear!)

9th gaṇa roots (formed by suffixing -nā/nī to strong and weak forms)

ending in vowel take -*hi*, but those that end in cons. lose the suffix and take ending *āna*

√grah   *gṛhāṇa* (take!)

2nd Person Sg. Ā adds ending -*sva* to the present stem in all cases

√yudh (4Ā)   suffix -*ya*, no strengthening   *yudhyasva* (fight!)

√kṣam (1Ā)   suffix -*a*, no strengthening   *kṣamasva* (forgive!)

√ās (2Ā)   *guṇa* of root vowel in strong forms   *āsasva* (sit!)

3rd Person Sg.

P. adds -*tu* to present stems. Non-a *gaṇa*s show normal strength.

√gam   *rāmo vanaṃ gacchatu* | Let Rāma go to the forest.

Can be used as a polite/respectful equivalent of 2nd Person Sg.:

√ji   *jayatv āryaḥ* | Let the lord be victorious (addressing a king, etc.)

This form of roots √as and √bhū is often used in the sentences to express assent:

astu| bhavatu | OK/very well/Let it be!

3rd Person Pl. P. -*antu*

If -*a* precedes, it is lost.

√bhū   *sarve bhavantu sukhināḥ* | May all be happy.

√paś   *sarve bhadrāṇi paśyantu* | May all see auspicious [things].

3rd Person Pl. P. 3rd gaṇā - *atu* (the nasal is lost in the ending in 3rd *gaṇa*)

√dā   *prāhmanebhyo dhanaṃ dadatu* | Let them give wealth to the brāhmans.

Passive Imperative/Abstract constructions

Passive stem (with the suffix -*ya*) + Ā Imperative endings (p. 197)

Passive stem is formed from the verbal root without reference to *gaṇa*s. There are some exceptions (see p. 167-168).

This form is very formal or polite. In Passive Imperative *kartṛ* and *karman* are often unexpressed (necessarily in *bhāve prayoga*)

√*vac*	*ucyatāṃ* |	Let it be spoken by you (Please speak).
alaṃ√kṛ	*āsanaṃ alaṃkriyatām* |	Let the seat be adorned by you. (Please sit down).

Imperative usually uses particle *mā* instead of *na* in **negation**.

nagaraṃ mā gaccha \| Don't go to the city.

tan mā kuru \| Don't do that.

Optative

Meanings:

1. Prescription - should, ought, must

Similar to the Imperative, but the statement is more general.

(Examples, p. 246)

2. Hypothesis

- conditionally, to indicate a state contrary to fact (in relative clauses)
- or probable, but not certain state (might, may, would)

(Examples, p. 246-247)

Mode sign - *ī*

for all forms except P forms of roots of non-a gaṇas (2,3,5,6,8,9)

for those it is - *yā*

Parasmaipada

1. for *a gaṇa*s - **a** + **ī** = **e**

Secondary P endings (p. 143), except 3rd Person Pl. ending is -*uḥ*

if the ending starts with a vowel, *y* is inserted between *e* and the ending

(examples, p. 248 b, c)

2. for non-*a gaṇa*s

yā is added to the **weak** form of the stem

Secondary endings (p. 143), except before 3rd Person Pl. ending is -**uḥ**

and for this ending only *y* (not *yā*) is added

(examples, p. 248 ii, 249 iii)

Ātmanepada

1. for *a gaṇa*s - **a + ī = e**

Secondary Ā endings (p. 143), except 1st Person Sg. ending is **a**

3rd Person Pl. ending is **-ran**

(examples, p. 249 b i)

2. for non-*a gaṇa*s

ī is added to the **weak** form of the stem

If the ending starts with a vowel, **y** is inserted between *ī* and the ending

(example, p. 249 b, ii)

Optative (summary)

	Stem strength, where distinguished	Optative marker	Internal *sandhi*	Separator inserted before endings starting with vowels	Exceptions to Secondary Endings
Parasmaipada *a gaṇa*s		*ī*	*a + ī = e*	*e + y* + ending	
P non-*a gaṇa*s	weak	*yā* *y* for 3rd Pl			for 3rd Pl -*uḥ*
Ātmanepada *a-gaṇa*s		*ī*	*a + ī = e*		1st Sg. -*a* 3rd Pl. - *ran*
Ā non-*a gaṇa*s	weak	*ī*		*ī + y* + ending	

Note:

*a gaṇa*s: 1, 4, 6, 10

non-*a gaṇa*s: 2, 3, 5, 6, 8, 9

Benedictive (blessing mode)

very rare, need not know the formation

(examples, p. 250)

The Future System

We are done with the tenses and moods, which use the stems formed according to **the *gaṇa*s of the Present System**. In western terminology, *a gaṇa*s are called *thematic* and non-*a gaṇa*s are called *athematic*.

What are the tenses and moods, which use the **stems** of the **Present System:**

Present (लट्), **Imperfect** (लङ्), **Imperative** (लोट्), and **Optative** (विधि लिङ्), sometimes also called Potential.

If you remember, verbal forms, which do not use the stems of the Present system sometimes insert *i* between the root and the suffixes or endings, beginning with any consonant except ya.

   We saw this before the *-ta* suffix of PPP, before *-tvā* in Gerunds, before *-tum* in Infinitives, and before the agentive suffix *-tṛ*.

In Pāṇinian terms, this particular *i* is referred to as *-iṭ*.

Thus the roots are distinguished as

सेट्   *seṭ = sā + iṭ*

अनिट्   *aniṭ = an + iṭ*

वेट्   *veṭ = vā + iṭ*

Whether the particular root takes *i* needs to be memorized. You cannot tell just from looking at the verb. In the Future System, which we will study next, this comes into play.

Simple Future (लृट्)

You have seen already that you may use Present to indicate Future in Sanskrit.

   Example, p. 274

Now - simple Future:

Formation

- verbal root + suffix *-sya* + same endings as in the Present tense

- before *-sya* root takes guṇa, if possible

- for सेट् and optionally वेट् roots, *-i* is inserted before -sya

- RUKI rule of internal sandhi (after non-*a* vowels, ṛ, ṛ, and k s->ṣ)

   इ + स्य = इष्य   i + sya = iṣya

   Example, p. 275, iv

Formation of Future Passive

• use Ā endings. No difference between Passive and Active of Ā verbs. Context!

    Example, p. 275, 16.4

Sandhi

For *aniṭ* roots, no vowel intervenes between final consonants and -*sya,* therefore:

• voiced *sparśa*s before *s* change to their non-voiced counterparts

    (ga, gha, ja, jha, etc. - 10 cons. of the 5 groups)

    √भिद्　　भेत्स्यति (द् -> त्)

• aspirate *sparśa*s become unaspirated

svara	*guṇa* (a + …)
a/ā	a/ā
i/ī	e
u/ū	o
ṛ/ṝ	ar

Perfect लिट्

• Traditionally, Perfect had the meaning of remote past, but in Classical Sanskrit this distinction is blurred.

    Examples 17.2 p. 293

• You do see more Perfect forms in such genres as epics and the Purāṇas, as they pertain to events of long ago. This genres have a particular prescribed way of introducing a new speaker by a short sentence consisting of their name or title and the verb in the Perfect tense.

    Examples 17.3b p. 294

• Commentators use the verb √ah (say), which occurs only in Perfect, usually to introduce what the author of the root text they are commenting on is going to say.

    Example 17.3c

• Word *itihāsaḥ* (history, chronicle, legend) comes from a phrase in Perfect, used at the end of the narrative

    … iti ha āsa (Thus it was)

- There is a wide variety of Perfect forms. The emphasis is on learning to recognize them (and also on memorizing examples).

  1. use of reduplication (*abhyāsaḥ*)

  2. characteristic strong-weak alteration in the stem

  3. special personal endings

Reduplication

similar process to formation of stems of the third *gaṇa* of the Present System (7.22-25, discussed below)

Differences:

- *j* in √*ji* and *h* in √*han* are changed to *g* and *gh* in the root portion of the stem

  Examples 17.6a

- Root vowel *ṛ* becomes *a* in the reduplicated syllable

  Examples 17.6b

- √*bhū* reduplicates as *babhū*

- संप्रसारण (weakening) of some roots beginning with *v* followed by a simple final consonant (and *y* in √*yaj*)

  Read sentence beginning with "this process" in *iii* on p 296.

  In weak forms here: u+u=ū, i+i=ī

  Examples *iii*

- Roots with initial vowels that are **guru** (heavy) take **periphrastic perfect**: long vowels, diphthongs, and vowels preceding a consonant cluster, anusvāra, and visarga). Exception: √*āp*

- Roots with initial vowels that are **laghu** (light) are **reduplicated**: the remaining vowels (short vowels that do not precede a consonant cluster, anusvāra, and visarga)

  Examples p 297 a

- Initial *i* and *u* are reduplicated as follows:

  - in strong forms (i.e. 3 Sg. forms in Parasmaipada: root vowel takes *guṇa*)

  - the reduplicated syllable is separated from the root by a corresponding semivowel

  - in weak forms: long vowel is the result of reduplication

  Example b 2

- In weak forms there is a loss of reduplication (अभ्यासलोप) and change of *a* to *e* (*etvam*) if:

7

1. the root consists of a **consonant + vowel *a* + consonant**
2. in general the first consonant must not be one that is altered in reduplication (i.e. not aspirate, velar [*ga-varga*] or h)

Examples p 298 3

- Some roots that do not conform to those rules will optionally reduplicate as above

Examples p 298.4

- √*vid* forms Perfect without reduplication: *ved* strong stem *vid* weak stem. The meaning is Present, not Perfect

Examples p 298.

Reduplication in Third or √hu gaṇa

the general pattern for reduplication is adding a simplified form of the root before it

1. long vowels are reduplicated with their short counterpart

    dā - dadā (give)

2. ṛ is changed to i

    bhṛ - bibhṛ

3. aspirated consonants are reduplicated without aspiration

    dhā - dadhā (put)

4. velar consonants are reduplicated as palatals

    gup - jugup

5. h is reduplicated as j

    hū - juhū

6. in consonant clusters, only the first consonant is repeated

    kram - cakram

    exception: if the cluster consists of sibilant plus stop, the stop is repeated

    stubh - tuṣṭubh (s = ṣ by ruki rule, t = ṭ after ṣ)

Stem strength in Perfect

- Similarly to non-*a gaṇa*s in the Present system, in Perfect **all three Sg.** forms in **Parasmaipada** are strong and the remaining forms of P. and Ā. are weak

- We already discussed **root initial vowels** (p. 297 ii)

- For other vowels in **strong** forms the **root vowel** is strengthened, while the **weak** forms retain the root vowel in the **original grade**

Root final vowels: **alternation** of vowel strength in strong forms

Examples p 299 17.9

- √bhū is irregular (see 17.9 a)

Root medial

- *a* which is very common, also **alternation** of vowel strength in **strong** forms (*a-ā-a*)

Examples top of p 300

- other vowels - *guṇa* in **strong** forms

Examples p 300 17.11

- **Guru** vowels do not take stem strength and there is **no alternation** of vowel strength

Examples p 300 17.12

- **Weak** forms of roots with a medial vowel show no change in the root vowel

Examples p 300 17.13

- Several verbs show a **weakening** of their root vowel in weak forms (i.e. they drop it completely)

Examples top of p 301

Endings 17.14

Note that **3rd and 1st person Sg.** and **2nd Pl**. in Parasmaipada are the same

- *a* is the standard ending, but *au* for roots ending in *-ā* and **diphthongs**

3rd and 1st person Sg. in Ātmanepada are also the same (*e*)

Rely on context to distinguish, but it is the **3rd person Sg**. that is used most often

Examples p 301 b. (*au* in **3rd and 1st person Sg**. for roots ending in -*ā* and diphthongs)

Note that these roots ending in -*ā* and diphthongs loose their root vowels before any ending beginning with a vowel or preceded by *i*

Periphrastic Perfect

- Roots with **initial vowel** that is *guru* take Periphrastic Perfect (except √āp, which uses reduplication)

- like in P. Future, it consists of a **fixed nominal** and a **variable verbal form**

- P. Future: the agentive noun formed from the verb (always the M. Nom. Sg.) and for the first and second person forms the verbal form (√as in the appropriate number and person)

Formation of Periphrastic Perfect

I. **Nominal element** = root + *-ām*

II. **Verbal element**:

- if the root (above) is **Parasmaipada** - then add a **Perfect from of √as, kṛ, or bhū**.

- For **Ā** - use **Ā form of √kṛ**

Roots of 10th gaṇa always take PPerf

- the nominal element is formed from the **Present stem**, not root (+ *-ām*). These are most common occurrences of PPerf

    Examples p 305 17.21

The Perfect Participle - quite rare

- **weak form** of the Perfect stem + *-vāṃs*

- if stem is **monosyllabic**, then + **i** + *-vāṃs*

    Examples p 305 17.24

- √vid - PerfP *vidvāṃs* - commonly used

- The verb √*vid* (to know) in Perfect is not reduplicated and has the meaning of the Present

- Similarly, *vidvāṃs*, is not reduplicated and has the meaning of the Present (learned or wise person)

- Declension: p 306 - memorize, mostly follows consonant-ending stems

    a. strong forms keep the nasal

    b. weak forms undergo *saṃprasāraṇa* before endings starting with a vowel (v->u)

c. Neut. differs in Nom. Acc. and Voc. only

d. F. stem is *viduṣī* and declines like *devī*

Other Verbal Forms

The Infinitive (*tumannanta*)

verbal root (subject to *guṇa*) + *tum*

sometimes vowel *i* is inserted

Sanskrit grammarians 2500 years ago noticed this *i* and accordingly split the verbal roots into 2 categories: *seṭ* (*sa-iṭ*) with *i* and *aniṭ* (*an-iṭ*) without *i*

The laryngeal theory in historical linguistics proposes the existence of one or more long obsolete consonants, termed "laryngeals," in the Proto-Indo-European language. These sounds have disappeared in all present-day Indo-European languages, but a few guttural fricative phonemes remained in Hittite. The articulation of laryngeals probably involved a constriction near the larynx.

Insertion of vowel *i* before suffixes beginning with a consonant probably indicates a former presence of laryngeal sounds. When roots were followed by a vowel, the laryngeal sounds disappeared without a trace.

√pat   *pat-i-ta, pat-i-tvā, pat-i-tum*, but *pat-ati*

Because the laryngeals disappeared and the insertion of *i* seemed random, especially in later language, *i* was sometimes inserted after roots where we now know there was no original laryngeal.]

Examples of the infinitive in 13.1 p. 225.

Exceptions and irregularities:

√dṛś (to see) draṣṭum

10th gaṇa

√cintay(a) + i + tum

Note: the infinitive often occurs with an auxiliary verb or nominal-verbal form.

Often these have the meaning of desire, will, intent, capability, undertaking.

Examples, 13.2, p. 226

Often used with the root √śak (5P be able)

13.2 a

With verbs of motion in the meaning "in order to", "for the purpose of"

13.2 b

With √arh (1P, to be worthy, to be capable)

Infinitive with √arh - polite imperative

13c

Used passively with no change in form with an auxiliary verb in Passive.

13.3

Present Participle (वर्तमाने कृदन्त)

कृद् अन्त [a construction with] nominal endings

वर्तमाने with regards to PP, example of PP itself

Similar to PPP: adjectival, must **agree in case/number/gender with the noun** to which it refers

verbal - has a *kartṛ* and can have *karman* (direct object) if it is formed from a transitive verb

PP can only be used in a sentence, in which there is a **finite verb** (having a specific tense, number, and person) or its equivalent;

   e.g. रामो वनं गतः (went, PPP) गतवान् (went, PAP)

   but रामो वनं गच्छन् … (Rāma [while] going to the forest, PP) (मुनिमपश्यत् saw a sage)

      PP - continuous action

   or रामो वनं गत्वा… (having gone to the forest, *gerund*)

      Gerund - completed action

Regardless of case, PP is always a **part of a subordinate or relative clause**, agreeing with the noun it modifies.

   वनं गच्छता रामेण मुनिर्दृश्यते |

   Rāma, [who is/while] going to the forest, sees the sage.

   "going" agrees with Rāma and is in Instrumental

   "forest" is the locus of motion of the PP

PP is distinguished from verbal nouns by the fact that it is formed from the present stems of the roots, not the roots themselves

Formation of PP

Parasmaipada:

- take 3rd Plural P and drop the ending

    √gam   *gacchanti*   *gacchant*

    Examples on p. 260

- **Strong/weak** alternation;

- but PPs of roots of the 3rd *gaṇa* (formed by reduplication) end in *-at* and are all weak

- PPs decline as *bhagavant* (p 191)*,* except M.Sg.Nom. is formed with short and not long *a*

    Examples of sentences on p 260

    same as *bhavant*, adjectives in *-mant/vant*, PAP (ends in *-vant*)

- Feminine add *ī,* declines like *devī*

    Examples of sentences on p 261

- Neuter add *-at* to weak stems, decline as neut. *bhagavat*

  - except Nom., Acc., and Voc. Dual ends is strong

    - gacchantī vs. bhagavatī

PP of **Ātmanepada** verbs

- *a-gaṇa*s (1, 4, 6, 10) add *-māna* to stem

    Examples p. 262

- non-*a-gaṇa*s (2, 3, 5, 7, 8, 9) add *-āna* to stem

- both decline like *a*-stem nouns

Passive of Present Participle

add *-māna* (Ā PP suffix) to passive stem (root + *ya*) of both P and Ā verbs

Passive PP agrees with the *karman* for transitive verb

    with *tat* ("it") for intransitive

From √vṛt PP *vartamāna* = being present or even Present (tense)

From √vid PP *avidyamāna* used to gloss BVs with *a-* in the meaning of "not"

सति सप्तमी and सतः षष्ठी Absolute Constructions

PP and a noun it modified are placed in Locative or Genitive case:

the meaning of the clause is simultaneous action

Locative Absolute is most common

Meaning: *while, when* - that is the meaning inherent in the Locative case in this construction

Can be formed with Active and Passive Participles

Genitive Absolute

Simultaneous action, happening despite the action expressed by the finite verb (or equivalent)

Gen. Abs. clause implies disrespect, contempt of the *kartṛ* of the main verb to the *kartṛ* of the action expressed in the Gen. Abs. clause (don't need to translate that)

Usually the more natural translation is *while, when*

The two *kartṛ*s need to be different to use this construction

Learn to distinguish PP from a finite verb

If the sentence has a *kartṛ* in the Nom. or Instr. for Passive - finite verb

if there is a Locative that does not seem to go with anything and is actually the *kartṛ* - PP

Past Active Participle (PAP)

- PPP + vant (vatī F.)

- functions as a past action, declines like an adjective

- similar to PPP, except the meaning is always active

√gam gatavān, gatavat, gatavatī

rāmo vanaṃ gatavān | sītāpi gatavatī

Adjectival suffix -**mant**

    used in the meaning "possessed of" usually with abstract nouns and nouns denoting quality

        buddhiḥ (intelligence)   buddhimant (wise)

Adjectival suffix -**vant**

    used in the meaning "possessed of"

    if the last or the penultimate letter of the stem is -a, ā, or -m,

    or if the stem ends in a sparśa (stop 5x5)

        vidyā (knowledge)   vidyāvant (possessed of knowledge)

        lakṣmī (fortune)   lakṣmīvant (possessed of fortune)

        vidyut (lighning)   vidyutvant (possessed of lightening)

There is no internal sandhi with -mant/vant

Compounds (*samāsa*s)

Most common features (exceptions to this will be discussed later):

• All words in a compound, except for the last one, usually lose their case/number endings and appear in stem forms.

• The last word is typically the main member of the compound.

• The last word relates to other words outside of the compound, while other members of the compound relate to words within the compound.

• The relationship of words within compound proceeds from the last member to the previous in pairs (from right to left).

• These relationships must be determined from context.

Karmadhāraya **(KD)**

There is a **case agreement** between the members of the compounds:

I. Adjective/PPP + noun (descriptive compound)

tuṅga-vṛkṣaḥ	a tall tree	*tuṅgo vṛkṣaḥ*
sundara-mṛgaḥ	a beautiful deer	*sundaro mṛgaḥ*
tyukta-bhāryā	an abandoned wife	tyuktā *bhāryā*

II. Noun + noun (two substantives)

rāja-ṛṣiḥ	the king [who is a] sage	*rājā ṛṣiḥ*
	the royal sage	(*rājā ca sa ṛṣiś ca*)
nara-siṃhaḥ	the man-lion	*naraḥ siṃhaḥ*
	(the lion who is a man)	(*naraś ca sa siṃhaś ca*)

III. adj + adj

vṛkṣa-tuṅgaḥ	*vṛkṣa iva tuṅgaḥ*	tall as a tree

Notes: add *ḥ* at the end of compound in Goldman for *sandhi*

In the *vigraha* "*vṛkṣaḥ iva*" is pre-sandhi.

kṛṣṇa-sāraḥ mṛgaḥ	*kṛṣṇaś ca sāraś ca*	black-spotted antelope

KD compounds can form various syntactic relations within the sentence and the last word will express these through its case ending

    paśyatu narasiṃham   Let him look at the man-lion.

Tatpuruṣa (TP)

There is **no case agreement** between the members of the compounds:

Acc. (dvitīyā)	*svarga-gamanaṃ*	*svargam gamanaṃ*	going to heaven
Instr. (*tṛtīyā*)	*nṛpa-hataḥ*	*nṛpeṇa hataḥ*	slain by the king
Abl. (*pañcamī*)	*maraṇa-bhayaṃ*	*maraṇād bhayaṃ*	fear of death
Gen. (*ṣaṣṭhī*)	*deva-putraḥ*	*devasya putraḥ*	son of god
Loc. (*saptamī*)	*vana-vāsaḥ*	*vane vāsaḥ*	dwelling in the forest

Again, TP compounds can form various syntactic relations within the sentence and the last word will express these through its case ending.

Upapada

- "reduced-word" compound
- last member of a compound is a bare verbal root or another morphological form that cannot function in the sentence outside of the compound
- long vowels of roots are shortened, roots ending in short vowels have a final -t added.

√*vid*	*veda-vit*	*vedān vetti*	knower of the Vedas
√*pā*	*soma-paḥ*	*somaṃ pibati*	drinker of soma
√*kṛ*	*loka-kṛt*	*lokānāṃ karoti*	maker of the worlds
√*gam*	*kha-ga*	*khe gacchati*	sky-goer (bird)
√*sthā*	*gṛha-stha*	*gṛhe tiṣṭhati*	householder

Notes:

When PPP is used as the first member of the compound, the compound is generally KD

hata-putraḥ	*hataḥ putraḥ*	the slain son

When PPP of a transitive verb is used as the last member of the compound, the compound is generally an Instr. TP

rāmahataḥ	*rameṇa hataḥ*	slain by Rāma

When an adj. or PPP of intransitive verb is used as the last member of the compound, the compound is usually a KD, comparing something to the prior member regarding the quality expressed by the final member

kāka-kṛṣṇaḥ	*kāka iva kṛṣṇaḥ*	black as a crow

The compound may comprise of several members, but one can refer to the whole by the term describing the final juncture and also go into more detail regarding the relationships between other words in the compound

Change to the form of stem compounds

Certain words have reduced or altered forms when they occur in compounds:

1. **pronouns** have special form as prior members in compounds:

   e) pronouns *saḥ, tat, sā* always appear as *tat* (3rd, Neut. Nom.), regardless of number, case or gender

tat-puruṣaḥ	*tasya puruṣaḥ*	his man (servant)
tat-patiḥ	*tasyāḥ patiḥ*	her husband
tad-mitraḥ	*teṣāṃ mitraḥ*	their friend (from context)

   f) pronouns *aham* and *tvam* use their Ablative forms in the proper number, regardless of case relationship within the compound

mat	**āvābhyām**	**asmat**
tvat	**yuvābhyām**	**yuṣmat**
man-manaḥ	*mama* (Gen. Sg.) *manaḥ*	my mind
(*sandhi* from *mat+manaḥ*)		
asmad-viyogaḥ	*asmad* (Abl. Pl.) *viyogaḥ*	separation from us
tvat-snehaḥ	*tvayī* (Loc. Sg.) *snehaḥ*	love for you
yuṣman-mitram	*yuṣmākaṃ* (Gen. Pl.) *mitram*	your (Pl.) friend

2. stems in *-an* and *-in* lose their final *-n* in prior members of compounds

rāja-ṛṣiḥ	*rājā ṛṣiḥ*	king-sage
hasti-nāsā	*hastino nāsā*	elephant's trunk

3. the word *rājan* loses its nasal and is declined as an *-a* stem at the end of most KDs and TPs

rājarājaḥ	*rājñāṃ adhirājā*	king of kings

4. stems in *-ant* take their weak form *-at* as prior members of compounds

bhagavadgītā	*bhagavato gītā*	the song of the Lord

5. Adjective *mahant* as a prior member of KD takes irregular form *mahā*

mahārājādhirājaḥ	*mahatāṃ rājñāṃ adhirājā*	the emperor of great kings

Bahuvrīhi Compounds

BV - the term does not refer to the relationship of members in the compound, but to the **relationship of the whole compound to a word in the sentence** outside of the compound.

When the **last member** of KD and TP compounds is a **noun** and it **functions** in the sentence as an **adjective**, modifying another word (usu. a noun or a pronoun, expressed or implied), then we have a BV.

Examples of similar usage in English: a loudmouth, bluestocking, blueblood, redhead

We are not discussing mouth, stocking, blood, or head, but rather a person possessing those things.

In BVs **nouns** that are the last members of compounds behave as **adjectives**;

i.e. they take the gender, number, and case of the word in the sentence they modify;

    e.g. *pītāmbaram = pītam + ambaram* (KD) yellow clothing (*ambaram* is a Neut. noun);

    pītāmbaraḥ (Masc.) refers to Viṣṇu, who typically wears yellow

    gajānanam = gajasya ānanam (N.,) the face of an elephant;

    gajānanaḥ = Gaṇeśa, who has the face of an elephant

This transference of gender does not always happen. You can have a BV ending in a noun in the Masc., modifying another noun that is Masc. You have to go by context, seeing if that noun functions as an adjective.

    e.g. *bahuvrīhiḥ = bahur vrīhiḥ* (Masc.) much rice (KD)

    bahuvrīhiḥ referring to a rich person who has a lot of rice (BV)

Vigraha of BV

Tasks:

1) analyses the structure within the compound and

2) shows the syntactic relationship of the compound in the sentence and indicates that it's a BV

Steps:

1) analyze the relationship within the compound as KD or TP (as we have done previously)

2) insert relative pronoun (yaḥ/yat/yā) that indicates the number and gender of the entire compound (and the noun BV modifies). The case shows the relationship of the KD or TP to the noun it modifies.

3) insert correlative in the case in which it occurs in the sentence [there are variations on this, some commentators repeat the entire compound in the Nom. case at the end.]

Examples:

1. पीताम्बराय नमः ।। पीतमम्बरं यस्य तस्मै ।। I pay obeisance to him, who has yellow clothing.

   पीतमम्बरं KD within the compound.

   यस्य he of whom (the yellow clothing **of** Viṣṇu, Gen. indicates possession);

   relative pronoun shows how KD relates to the noun it modifies, viz. Viṣṇu.

   तस्मै (for him [I give obeisance] - Dative case in which BV is used in the original sentence).

2. पीताम्बरस्य भक्तः ।। पीतमम्बरं यस्य तस्य ।। The devotee of him, who has yellow clothing.

   पीतमम्बरं (KD within the compound)

   यस्य (relative pronoun shows how KD relates to the noun it modifies, viz. Viṣṇu)

   तस्य (Gen. case in which BV is used in the original sentence).

3. जितेन्द्रियः ।। जितानीन्द्रियाणि येन सः ।। he by whom the senses have been conquered

Example from Kumārasambhava 3.57

जितेन्द्रिये शूलिनि पुष्पचापः स्वकार्यसिद्धिं पुनराशशंसे ।।

jitendriye śūlini puṣpacāpaḥ svakāryasiddhiṃ punar āśaśaṃse ।।

The one with the flower bow (puṣpacāpaḥ=Kāma, subject)

regained hope (punar āśaśaṃse Ā Perfect; ā√śaṃs P/Ā; hope for, expect, wish to attain)

for the accomplishment of his task (svakārya-siddhiṃ Acc.)

with regard to the one armed with the triśūl=Śiva (śūlini, viṣaya saptami)

who has conquered his senses (jitendriye Loc.; jita-indriye)

जितानीन्द्रियाणि येन तस्मिन् ।।

पुष्पचापः ।। पुष्पान्येव चापं यस्य सः ।।

Dvigu (lit. two cows)

A compound in which the first member is a numeral:

1) sets of objects:

tribhuvanam, trilokam (both mean "the three worlds")

navarātra (nine nights, refers to a Vedic soma sacrifice,

but in later and contemporary usage, as a BV, *navarātrī* refers to the festival of the Goddess)

2) a BV in the sense of name and epithets:

daśarathaḥ; one having ten chariots

trilocanaḥ; having three eyes = Śiva

द्वन्द्व (pair)

a pair or a list of nouns, which in ordinary syntax would be connected by *ca* (and) or, rarely, *vā* (or).

Gender of the compound is the same as that of the final member:

Examples: 14.2 a

Number of the compound is determined by the number of things represented by the members of the compound:

Examples: 14.2 b, c

In some cases, especially when a pair of nouns is closely associated, may have Neut. Sg. ending. Ofter, these are pairs of opposites

Examples: 14.3

When some natural pairs form a *dvandva*, the dual form of one of them may be used to stand in for both (usually M.):

Example: पितरौ = मातापितरौ (mother and father)

Although all the members of the *dvandva* are in the same case, a pair (or a list) is different from KD

The order of words in *dvandva* does not impact the meaning.

Words of greater importance or entitled to greater honor precede others.

Examples: 14.5a

If the order of precedence does not apply, a word with fewer syllables precedes.

Examples: 14.5b

अव्ययीभाव (Indeclinable compound)

- अव्यय means imperishable, eternal and in grammar, indeclinable

- indeclinable word (prior member) + nominal stem (final member) = the whole compound is indeclinable, functions as adverb

- compound usually ends in -am (Neut. Nom/Acc. ending), regardless of the gender of the last member of the compound, or its usual declension