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HINTS TO THE STUDY

OF

SANSKRIT COMPOUNDS.

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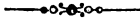
SENIOR STUDENTS

BY

RÂYANA GOVINDA RÂTÂNJANAKARA.



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PREFACE.

THE precise aim of this little book is to give the student, that has already acquired an elementary knowledge of Sanskrit Grammar, more detailed information on Sanskrit compounds (समासवृत्ति) than what is now available from most of the English works on the subject. No critical student of Sanskrit would deny the fact, that the present so-called English Versions of the Siddhânta-Kaumudî are very concise on *Vrittis* in general, and that on Compounds in particular, while all give nothing but a mere list of some of the possible combinations of Sanskrit words, very few treat the equally important part of the subject, namely *changes of words at the end of Compounds*, as they ought to do. Indeed to students who regard the study of Grammar, and especially that of such an elaborate and complete language as the Sanskrit, an unwholesome necessity, the information supplied by these books is already far beyond what they can willingly accept. But there is a class of students with whom the Sanskrit Grammar is a special subject; the embarrassing intricacies of its rules involving series of exceptions and counter-exceptions, and the overwhelming number of stages that have to be gone through in arriving at a particular result, calculated to enter into a philosophical investigation of the structure of the language, which would perhaps, owing to their peculiar mental organiza-

tion, perplex the former, become, on the contrary, a positive recommendation to the latter. The inquisitive nature of such students would not allow them, to rest satisfied with what is now obtained from these books. The little book in hand is designed to supply in addition to what is already theirs good deal of other necessary information on Compounds, and thus to solve many of his difficulties. Of course, it need not be added that the book is not intended to save him the trouble of consulting the Siddhânta-Kaumudî and other more advanced works, without a critical study of which a complete and exact knowledge of the Sanskrit Language is an impossibility. But the compiler feels safe in asserting that a student of average intelligence may, if he has the book in hand for a time postpone the troublesome study of those works, and get his difficulties solved to his satisfaction.

As regards the contents of the book, the different classes of Compounds have been treated almost exhaustively; many important rules, with numerous examples, which are not found in other books are given. Upapada Compounds which are generally omitted from the chapter on Compounds, are embodied in this book, under "Determinative Compounds." Besides the chapter on "Formation of feminine bases from *Bahuvrîhi* Compounds," has been dealt with even to very minute particulars. And in the way of illustration, passages from some of the Sanskrit words that are usually read by students have

been quoted and translated, so as to make the rules easy and comprehensible. To help the memory, the original aphorisms of Pāṇini relating to some of the important rules have been quoted in foot-notes, and where necessary, the explanation of Bhattoji Dikshita has also been annexed to them.

To facilitate reference, the subject is treated on the following plan:—First the general classification of Compounds into the 4 heads; then each head is taken in order and treated according to the following division:—(1) Definition ; (2) Sub-classification (if any) ; (3) formation of Compounds of that head ; (4) changes of finals ; (5) genders (if possible). Changes which certain words undergo when they come at the end of Compounds in general, and the Aluk Compounds have been mentioned last. Throughout the book types of two sizes have been employed ; the matter printed in the larger size claims immediate consideration, and the student is therefore recommended to confine his attention at the first reading to that alone ; while that printed in the smaller one, may be reserved for the second or third reading.

In short, no pains have been spared to render the book useful to the class for which it is intended. It is not pretended, however, that the book is free from errors. While trying to elucidate the concise yet comprehensive aphorisms of the great Sage Pāṇini, the compiler may have naturally fallen into errors ; and it is

useless to say anything in their defence. Candid criticism is therefore earnestly and respectfully solicited, and will be duly taken into consideration in the preparation of a subsequent edition.

The compiler begs to take this opportunity of gratefully acknowledging the help and encouragement he has received at the hands of some of his friends, in the preparation of the book, and also to the Proprietor, Nirṇaya-sâgara Press, who evinced a good deal of kindness to him while the book was in its course through the Press.

BOMBAY, GIRGAUM,
27th November, 1890.

N. G. R.

CONTENTS.

	Page. Sec.
CHAPTER I.—	
General Classification	1— 1-7
Dvandva—The Copulative Com- pounds	4— 8
Sub-classification—इतरेतरद्वन्द्व and समा- हारद्वन्द्व Compounds	4— 9-10
Formation of Dvandva Compounds.	5— 11
समाहारद्वन्द्व Compounds	7— 12-16
Anomalous इतरेतरद्वन्द्व Compounds ...	9— 17
Changes of the preceding members	9— 18-21
Do. finals.	10— 22
Anomalous Dvandva Compounds	12— 23
एकशेषप्रकरणम्	11— 24-25
CHAPTER II.—	
Tatpurusha—The Determinative— Compounds	12— 26
Sub-classification of Determinative Compounds	12— 27
Tatpurusha—Inflexional Compounds	12— 28-46
CHAPTER III.—	
Tatpurusha Compounds—Continued.	

Karmadhâraya—Appositional Com- pounds	25— 47
Sub-division of Appositional Com- pounds	26— 48
Formation of Karmadhâraya Com- pounds	26— 49-72
Dvigu Compounds	33— 73
Nañ—Negative Tatpurusha Com- pounds	33— 74-76
Aupasargika—Prepositional Tatpuru- sha Compounds	34— 77-81

CHAPTER IV.—

Tatpurusha Compounds—Continued.	
Declinable Upapada Compounds ...	38— 82-95
Indeclinable Upapada Compounds ...	49— 96-110

CHAPTER V.—

Tatpurusha Compounds—Continued.	
Changes of the finals of Tatpurusha Compounds	56—111-124
Genders of Tatpurusha Compounds...	61—125-134

CHAPTER VI.—

Bahuvrîhi—The Attributive com- pounds	63—135-139
Formation of Bahuvrîhi Compounds	65—143-157
Changes of the finals of Bahuvrîhi Compounds	72—158-179

Formation of feminine bases of
Bahuvrīhi Compounds 83—180-200

CHAPTER VII.—

Avyayībhāva—The Adverbial Com-
pounds 82—201
Formation of Avyayībhāva Com-
pounds 89—202-217
Changes of the finals of Avyayī-
bhāva Compounds 99—218-222

CHAPTER VIII.—

Changes of the finals of Compounds
in general 101—223-236
Aluk Compounds 107—237-245


APPENDIX I.—

Other Miscellaneous changes in con-
nection with compounds 113—1-16


APPENDIX II.—

List of words that are both masculine
and neuter 116

समासप्रकरणम् ।



HINTS TO THE STUDY OF SANSKRIT COMPOUNDS.



CHAPTER I.

DVANDVA—THE COPULATIVE COMPOUNDS.

§ 1. Compound words are so profusely scattered over the field of the Sanskrit Literature, that even an ordinary student of the language, cannot do without studying the principles, on which they are constructed. They abound even in the most elementary works in the language, and were used in the Vedic times. But subsequently, and more particularly at a time when the language had ceased to be the Spoken Language of the country, the system of compounding words was carried to such an extent, that long unbroken chains of very intricate Compounds have become a distinguishing feature of works written at that period. A critical study of the principles on which they are constructed is, therefore, indispensably necessary.

§ 2. Compound words may be divided into two general categories. The first comprises the Compounds, the elements of which are either substantives, adjectives, pronouns, participles or indeclinables; as राजकुमारः 'a prince;' शीतोष्णम् 'hot and cold;' मत्सखः 'my friend;' ज्ञातानुलिप्तः 'first bathed and then annointed;' अपदिशम् 'between the (two) directions.'

§ 3. The second class comprises those Compounds the last member of which is a root, or some primary noun, that is not used by itself, or, if used by itself, does not convey the meaning which it conveys when used in the Compound; बलभिद् 'the destroyer of (the demon) *Bala*,' i. e. 'the god *Indra*;' कुम्भकारः 'he who makes (earthen) pots;' अंशहरः 'one who takes a share.' The preceding member in such Compounds, denotes the object of the action, or restricts in any other manner, the sense conveyed by the second member; as राजघ्नः 'a regicide;' निशाचरः 'one who strolls in the night; a thief; a fiend;' इहस्थः 'one who stands here.' Compounds of this nature are termed उपपद (Upapada) compounds.*

* Sometimes two verbs also are compounded together; as खादतमोदता 'that in which are constantly uttered the words "eat and be merry." This and similar other compounds are explained by such phrases as, in the present instance, "खादत मोदत इत्येव सततं यत्राभिदीयते सा खादतमोदता." Such Compounds are very rare.

§ 4. The fundamental principle that holds good in the formation of compounds in general is, that the component parts hold as members of a sentence, certain relations among themselves, or conjointly with some other word in the same sentence; thus in the sentence राज्ञः पुरुष आगतः, the words राज्ञः and पुरुषः, are related with each other, (the genitive case expressing the relation, which is that of a *master with his servant*); hence the compound राज्ञपुरुषः. Similarly, पीतमम्बरमानय can be written as पीताम्बरमानय, the relation being that of a *qualifying word with the qualified*. On the other hand, the compound पीताम्बर may be used to express the above relation, with another word, हरि, for instance, and the sentence will then stand thus:—पीताम्बरं हरिमानय.

§ 5. Words so selected for compounding reject their case-terminations; words ending in consonants undergo the same changes as before the consonantal case-terminations; in other cases, except those that may be particularized as special cases, the crude forms remain unchanged, subject however, to the general Sandhi rules; as प्रकृत्या भीरुः=प्रकृतिभीरुः 'timid by nature;' आत्मानं जानातीति आत्मज्ञः 'one who knows self,' hence, 'a sage;' विद्वांश्चासौ जनश्च विद्वज्जनः 'a learned man;' मतानामैक्यम्=मतैक्यम् 'uniformity of opinions;' जगतः मनः=जगन्मनः 'the mind of (every one in) the world.'

§ 6. There are a few cases in which the preceding members retain their case-terminations; as, देवानामिषः 'a fool'; गोहेनर्दी 'a coward'; शरदिजम् 'produced in the autumn, a lotus,' for instance. These are termed अलुक् (Aluk) Compounds. (For details vide Chap. VIII.)

§ 7. Compounds, in the formation of which the case-terminations are rejected, are divided according to the relations or manner, in which the members are put together into *four* general classes; viz. (1) *Dvandva*—Copulative; (2) *Tatpurusha*—Determinative; (3) *Bahuvrīhi*—Attributive; and (4) *Avyayībhāva*—Adverbial.

Dvandva—The Copulative Compounds.

§ 8.* A Dvandva Compound consists of two or more members, connected before compounding by the particle च, and denotes either the *mutual connection*, or *aggregate*, of the objects denoted by the members; as, कुक्कुटश्च मयूरी च=कुक्कुटमयूरी 'cock and a pea-hen'; पाणी च पादौ च=पाणिपादम् 'hands and feet.'

§ 9. When a Dvandva Compound implies the *mutual connection* of objects denoted by the several members, it is called इतरेतरद्वन्द्व; and it takes the terminations of the dual or plural, according as

* चार्थे द्वन्द्वः । (Pan. 2-2-29).

two or more objects are denoted by it; the gender of the final member is the gender of the whole Compound; as, पार्वती च परमेश्वरश्च=पार्वतीपरमेश्वरौ 'both Pârvatî and S'ankara;' रामलक्ष्मणभरतशत्रुघ्नाः.

§ 10. And when a Dvandva Compound implies *aggregate* of the several objects denoted by its members, it is called समाहारद्वन्द्व. A समाहारद्वन्द्व Compound is always neuter and singular; as, रथिकाश्च अश्वारोहाश्च=रथिकाश्वारोहम् 'an army consisting of cavalry and warriors fighting in chariots.'

§ 11. In the formation of Dvandva Compounds,

(a)* Words containing fewer syllables should always precede others; शिवकेशवौ; मधुमाधवौ 'the months Chaitra and Vais'akha; ग्रीष्मवसन्तौ; तलाङ्गुलि 'the palm and the fingers.'

(b)† Names of seasons, or stars containing equal number of syllables should be arranged according to their astronomical order; हेमन्तशिशिरवसन्ताः; कृत्तिका-रोहिण्यौ.

(c)‡ And among others that contain equal number of syllables, those that contain greater number

* अल्पान्तरम् । (Pân. 2-2-34).

† ऋतुनक्षत्राणां समानाक्षराणामानुपूर्व्येण । (Vârt.)

‡ लघ्वक्षरं पूर्वम् । (Vârt.)

of short vowels should be placed first; कुशकाशम् 'a bundle of grass-sticks.'*

(d)† Names of castes should be arranged according to their order, beginning from that of the highest; ब्राह्मणक्षत्रियविद्वद्भ्याः.

(e)‡ Names of brothers should be arranged according to their age, beginning from that of the eldest; युधिष्ठिरार्जुनौ. Cf. हा देव पाण्डो ! तव सुतानामजात-
शत्रुभीमार्जुननकुलसहदेवानामयं दारुणः परिणामः. (Ven. Act VI.) 'Oh, Lord *Pāndu*, such is the terrible end of your sons *Dharma* (literally one to whom no enemy is born) *Bhīma*, *Arjuna*, *Nakula* and *Sahadeva*.'

(f)¶ Words beginning with a vowel and ending with अ, should be placed first; ईशकृष्णौ. In a Compound of more than two words, one of such words only (if there be two or more such words) requires to be placed first; अश्वरथेन्द्राः; इन्द्राश्वरथाः.

(g) Words ending with इ or उ, require to be placed first; हरिहरौ. And as above, in a Compound of more than two words, one of such words only may be placed first; हरिगुरुहराः; हरिहरगुरवः. In a case,

* कुश and काश are two kinds of grass.

† वर्णानामानुपूर्व्येण । (Vārt.)

‡ भ्रातुर्ज्यायसः । (Vārt.)

¶ अजाघदन्तम् । (Pāp. 2-2-32).

where both (*f*) and (*g*) are simultaneously applicable, (*f*) should take effect in preference to (*g*);

इन्द्राग्नी.

Obs. The above rules are not universally applicable; generally, those words on which the author appears to have laid a greater stress, are placed first; hence many apparent deviations from these rules, are noticed; आहार-निद्रामयमैथुनम्. Cf. भो भोः पाण्डवमत्स्यसोमकमागधेयाः क्षत्रियापसदाः. (*Venî. Act. I.*)

§ 12. When the members of a Dvandva Compound denote *limbs of the body of an animal, † parts of an army, ‡ rivers or countries, ¶ minor insects, or § animals between which there is a natural antipathy, it belongs to the species समाहारद्वन्द्व. हस्तौ च पादौ च=हस्तपादम्; हस्तिनश्च तुरंगाश्च=हस्ति-तुरंगम्; उच्चश्च इरावती च=उच्चैरावति; गङ्गा च शोणश्च=गङ्गाशोणम्; कुरवश्च कुरुक्षेत्रं च=कुरुकुरुक्षेत्रम् (names of two countries); यूकालिक्षम्; अहिनकुलम्.

Obs. The names of *rivers* and *countries*, referred to in the above rule, must be of different genders; hence, गङ्गा-यमुने; मद्राश्च केकयाश्च=मद्रकेकयाः.

§ 13. Compounds consisting of *common* names,

* † द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम् । (Pân. 2-4-2).

‡ विशिष्टलिङ्गो नदीदेशोऽग्रामाः । (Pân. 2-4-7).

¶ क्षुद्रजन्तवः । (Pân. 2-4-8)

§ येषां च विरोधः शाश्वतिकः । (Pân. 2-4-9).

॥ जातिरप्राणिनाम् । (Pân. 2-4-6).

denoting *inanimate objects*, as distinguished from *qualities*, are समाहारद्वन्द्व; पुष्पाणि च फलानि च पुष्पफलम्; वेणुमृदङ्गकांस्यम् 'pipes, drums, and bells'; धानाश्चक्रुलि 'treacle and bread'.

Obs. विद्ग्द्राः and रूपरसौ are not समाहारद्वन्द्व Compounds, because, in the former case, the words विद्ग् and द्ग्, denote *animate* objects, and in the latter, the words रूप and रस, are names, not of *objects*, but of *qualities*; hence, these and similar other Compounds are इतरेतरद्वन्द्व.

§ 14.* But if a Compound consists of specific names of trees, grass, corn, articles used to season food, beasts, birds &c., it is optionally treated as समाहारद्वन्द्व; as, प्लक्ष्म्यग्रोधः-प्लक्ष्म्यग्रोधम्; कुशकाशम्-कुशकाशाः; व्रीहियवम्-व्रीहियवाः; दधिघृतम्-दधिघृते; गावश्च महिषाश्च = गोमहिषम्-गोमहिषाः; शुकवकम्-शुकवकाः; हंसकोकिलम्-हंसकोकिलाः.

Obs.† The Compounds of words denoting fruits, trees, deer, birds, minor insects, corn, grass, and parts of an army, can be समाहारद्वन्द्व, only when each of the words is in plural number; बदराणि च अमलकानि च = बदरामलकम्; But बदरं च अमलकं च = बदरामलके; रथिकश्च अश्वारोहश्च = रथिकाश्वारोहौ; प्लक्ष्मश्च न्यग्रोधश्च = प्लक्ष्म्यग्रोधौ.

अश्वश्च बडवाश्च = अश्वबडवम्-अश्वबडवाः.

* विभाषा वृक्षमृगतृणधान्यव्यञ्जनपशुशकुन्यश्वबडवपूर्वापराधरोत्तराणाम् । (Pân. 2-4-12).

† फलसेनावनस्पतिमृगतृणशकुनिक्षुद्रमन्तुधान्यतृणानां बहुप्रकृतिरेव द्वन्द्व एकवदिति वाच्यम् । (Vârt.).

§ 15.* Compounds of words denoting qualities or actions, of opposite denotations are optionally समाहारद्वन्द्व; शीतोष्णम्-शीतोष्णे. But when they qualify any noun, they are not treated as such; शीतोष्णे उदके.

§ 16. The following compounds are always treated as समाहारद्वन्द्व; गावश्च अश्वश्च-गावाश्वम्; गवैडकम्; पुत्राश्च पौत्राश्च-पुत्रपौत्रम्; स्त्रीकुमारम्; दासीमाणवकम्; उद्गखरम्; उद्गशशम्; मांसशोणितम्; दर्भशरम्; तृणोपलम्.

Obs. When the idea of aggregate is not intended to be implied, the compounds, in spite of the above rules, may be treated as इतरेतरद्वन्द्व; बदराणि च अमलकानि च = बदरामलकानि.

§ 17. The following are always इतरेतरद्वन्द्व Compounds:—दधिपयसी; सर्पिर्मधुनी; मधुसर्पिणी; शुक्रकृष्णौ; अद्ययनतपसी; आद्यवसाने; उल्लखलमुसले; ऋक्सामे; वाद्यनसे.

Obs. The changes of the finals in some of these should be marked.

§ 18. When पुत्र, or a word ending in ऋ, comes at the end of a Dvandva Compound, the preceding member, if it end in ऋ and imply blood-relationship or some kind of learning, changes that vowel into आ; होता च पोता च = होतापोतारौ; पिता च पुत्रश्च = पितापुत्रो; मातापितरौ; होता च पोता च नेष्टा च उद्गाता च =

* विप्रतिषिद्धं चानधिकरणवाचि । (Pāṇ. 2-4-13).

होतृपोतृनेष्टोद्गातारः; होतापोतारौ च नेष्टोद्गातारौ च=होतापोता-
नेष्टोद्गातारः.

Obs. मातरपितरौ is also admissible.

§ 19. In a Compound of names of Gods, described as being usually in pair, the preceding word, substitutes आ for its final vowel; but if the word वायु be one of the members of the compound, the आ is inadmissible; मित्रावरुणौ; अग्नाविष्णू; सूर्याचन्द्रमसौ; अग्ना-
मस्तौ; but अग्निवायू-वाय्वग्नी.

§ 20. The word अग्नि followed by वरुण or सोम, lengthens its इ, and in that case, the स्र of सोम becomes ष; अग्नीवरुणौ; अग्नीषोमौ.

§ 21. दिक् in such a compound becomes घावा; घावाभूमि; घावापृथिव्यौ; द्यौश्च अक्षमा च=घावाक्षमे.

obs. दिवस्पृथिव्यौ is also admissible.

§ 22.* When a समाहारद्वन्द्व Compound ends in a consonant of the palatal class, or द्, ष्, or ह्, अ is added on to it; वाक्च त्वक्च=वाक्त्वचम्; त्वक्चजम्; शमी-
द्वपदम्; वाक्त्वचम्; ऋग्यजुषम्; छत्रोपानहम्. But प्रावृद्धशरदौ.

§ 23. The following Compounds should be noted:-
क्षी च पुमांश्च=क्षीपुंसौ; धेनुश्च अनङ्गांश्च=धेन्वनङ्गहौ; अक्षिणी
च भ्रुवौ च=अक्षिभ्रुवम्; दाराश्च गावश्च=दारगवम्, दारगवाः;
ऊरु च अष्टीवन्तौ च=ऊर्वष्टीवम्; पादौ च अष्टीवन्तौ च=

* द्वन्द्वाच्चुदपदान्तात्समाहारे । (Pāṇ. 5-4-106).

पदद्वयम्; नक्तं च दिवा च=नक्तंदिवम्; रात्रौ च दिवा च=रात्रिदिवम्; अहनि च दिवा च=अहर्दिवम्.

एकशेषप्रकरणम् ।

§ 24. There is a kind of *composition*, known as **एकशेष**, which consists in the retention of one of the words, each of them being understood to be in the singular number; the word that is retained takes the termination of the number indicated by all the words. In fact the *duals* and *plurals*, are spoken of in Sanskrit as examples of **एकशेष**; as, रामश्च रामश्च=रामौ; रामश्च रामश्च रामश्च=रामाः. रामश्च रामश्च in the former case, denotes two individuals known as राम, which is more conveniently done by rejecting one of the words, and affixing to the other, the termination औ; रामौ thus comes to indicate two individuals; similarly रामाः indicates three or more.

§ 25. This principle is also further extended to dissimilar words, as in the following examples:—

(a). भ्राता च स्वसा च=भ्रातरौ; पुत्रश्च दुहिता च=पुत्रौ; माता च पिता च=पितरौ or मातापितरौ [vide § (18)].

(b). Also, out of two or more words, some in the masculine and some in the feminine, formed by the addition of a termination to the masculine, one of those that are in the masculine is retained; इंसी च इंसश्च=इंसौ; अजौ; शूद्रौ; ब्राह्मणौ; रुक्वः; वत्साः (इमे).

(c). Sometimes the feminine is retained, as in the case of words denoting a herd of domestic animals; गावः (इमाः).

CHAPTER II.

TATPURUSHA—THE DETERMINATIVE COMPOUNDS.

§ 26. A Tat-purusha Compound consists of two members, and denotes the sense conveyed by the second member, determined however by that conveyed by the first; राजपुरुषः 'a person belonging to a king'; नीलोत्पलम् 'a blue lotus'.

A Tatpurusha Compound requires thus the attributive member to be placed first.*

§ 27. According to the grammatical nature of the attributive member, Tatpurusha Compounds are divided into five varieties; viz., (1) *Tatpurusha-Inflexional*; (2) *Karmadhāraya-Appositional*, (3) *Nañ-Negative*; (4) *Aupasargika-prepositional*; and (5) *Upapada Compounds*.

Tatpurusha-Inflexional Compounds.

§ 28. The first variety consists of those Tatpurusha Compounds, the attributive member of

* In some cases the attributive member is placed second.

which is in any of the oblique cases; सुतैः विप्रयोगः=सु-
तविप्रयोगः 'separation with the sons'; हस्तस्य कौशलम्=
हस्तकौशलम् 'the skill of the hand'; मुखाद् भ्रष्टाः=मुखभ्रष्टाः
'dropped from the mouth'; परिणामे रमणीयाः=परिणाम-
रमणीयाः 'pleasant at the close.'

The attributive member in the *Accusative* case:—

§ 29.* A noun in the accusative case is com-
pounded with the words श्रित, अतीत, पतित, गत, अत्यस्त,
प्राप्त, आपन्न, गमी, बुभुक्षु and others; as कृष्णं श्रितः=कृष्ण-
श्रितः 'dependant on *Krishna*'; दुःखमतीतः=दुःखातीतः
'inaccessible to misery'; ग्रामगमी 'intending to go to a
village'; अन्नबुभुक्षुः 'desirous of eating the food'.

प्राप्त and आपन्न can also be placed first; जीविकां
प्राप्तः= जीविकाप्राप्तः or प्राप्तजीविकः 'one who has obtained
a livelihood'; similarly जीविकापन्नः or आपन्नजीविकः.

Obs. गत 'gone' when used at the end of compounds,
does not necessarily imply motion; it does not unfre-
quently express 'relationship,' 'connetion,' 'position,' &c.;
Cf. वयमपि तावद्भवत्यौ सखीगतं किमपि पृच्छामः (*S'āk. Act. I*) 'May
I be allowed in my turn, to ask you maidens, a few par-
ticulars respecting your friend'; भर्तृगतया चिन्तयात्मानमपि
नैषा विभावयति (*Shāk. Act. IV*). 'She does not pay any
attention even to herself, owing to her (being deeply
absorbed in) thinking about her husband'; आं स जनो

* द्वितीया श्रितातीतपतितगतत्यस्तप्राप्तपन्नैः । (Pân. 2-1-24).
गम्यादीनामुपसंख्यानम् (Vârt.)

देव्याः पार्श्वगतश्चित्रे दृष्टः (*Mālav. Act. I*) 'Oh, she was seen by the side of the queen, in a picture'; चित्रगता 'photographed' आत्मगतं-स्वगतम् (in theatrical language) 'spoken to one's self'.

§ 30.* A compound of the word खट्वा 'a cot', in the accusative case, is formed with a past passive participle, in the meaning of a term of contempt; as खट्वाधिरुढो जाह्नमः 'the scoundrel has taken to a wrong path'; Cf. खट्वारुढः प्रमादवान् (*Bhattī. 5-10*).

The Compound also means 'silly', 'law'.

§ 31.† A word denoting some period of time, and put in the accusative, may be compounded, when the accusative, expresses the duration of a continuous action or state, with a noun expressing that action or state; मुहूर्तं सुखम् = मुहूर्तसुखम् 'pleasure lasting for a moment'; Cf. स धूमः...तस्याः...मुहूर्तकर्णोत्पलतां प्रपेदे (*Raghu. VII. 23*) 'The smoke attained, for a moment, to the state of a lotus, as an ornament to her ear', वासवक्षणकलत्रतां ययौ (*Raghu. XI. 33*). 'Went for a moment, to the state of the wife of *Indra*'.

Obs. But verbal derivatives, other than those mentioned above, if govern the accusative case, are also sometimes compounded with nouns in that case; as; दूरा-

* खट्वाक्षेपे । (Pân. 2-1-26.)

† अत्यन्तसंयोगे च । (Pân. 2-1-29).

रूढः 'far advanced; intense;' Cf. also सुरधनुरिदं दूराकृष्टम् ।
(*Vikram. Act. IV.*) 'This lying greatly bent here is the
rain-bow.'

The attributive member in the *Instrumental* case:-

§ 32. A noun in the instrumental case may be compounded,

(a)* with another, expressive of an action or state, produced by what is expressed by the noun put in the instrumental case; as शकुकुलया खण्डः=शकुकुलाखण्डः 'a piece produced by means of an axe.' Cf. उदधि-श्यामसीमां धरित्रीम् (*S'āk. Act. II.*) 'The earth with its boundaries black by the seas;' नयनमरीचिनीलनीलः (*Dandī*). 'Extremely blue, (being covered) by the rays issuing from the eyes;'

(b)† with the words अर्थ, सदृश, पूर्व, सम, ऊन 'less' or any other word having the meaning of ऊन, कलह, निपुण, मिश्र with or without any preposition, श्लक्ष्ण and अवर;‡ as, धान्येन अर्थः=धान्यार्थः 'money (made) by corn;' मातृसदृशः 'similar to the mother;' मासेन पूर्वः=मासपूर्वः 'older by one month;' मासावरः 'younger by one month;' पितृसमः 'resembling the father;' माषेण ऊनम्=माषोऽनम् 'less by one māsha;' माषविकलम्; वाचा कलहः=वाक्कलहः 'dispute in speech;' आचारनिपुणः 'accu-

* तृतीया तत्कृतार्थेन गुणवचनेन । (Pân. 2-1-30).

† पूर्वसदृशसमोनार्थकलहनिपुणमिश्रश्लक्ष्णैः । (Pân. 2-1-31).

‡ अवरस्योपसंख्यानम् । (Vârt.)

rate in conduct ; गुडमिश्रः—समिश्रः 'mixed with treacle ;' आचारशुद्धः 'skilled in formalities ;' वर्णावरः 'inferior in caste ;' Cf. असि देव्या वर्णावरो भ्राता वीरसेनो नाम (*Mālav. Act. I*).

(c)* and as a general rule, with verbal derivatives, with or without prepositions, when the instrumental has the meaning of (1) *the agent* or (2) *the instrument* or *means* of the action ; हरिणा त्रातः=हरि-त्रातः 'protected by *Hari* ;' नखमिश्रः 'torn by nails ;' अवदानतोषितः (*Raghu. XI*) 'pleased with the heroic action.'

(d) with a noun signifying a kind of food, when the noun put in the instrumental, signifies, (1)† an article of eating, or (2)‡ an article used to season food ; दध्ना ओदनः=दध्योदनः 'boiled rice, mixed with coagulated milk ;' गुडेन धानाः=गुडधानाः 'fried barley mixed with treacle.'

§ 33. Summarily we can rule that, (1) instrumentals expressive of the instrument or means of an object or action may be compounded with *any other noun* expressive of that object or action ; सौर्वी-

* कर्तृकरणे कृता बहुलम् । (Pāṇ. 2-1-32) कर्तरि करणे च तृतीया कृदन्तेन बहुलं प्राग्वत् । (S. K.).

† भक्ष्येण मिश्रीकरणम् । (Pāṇ. 2-1-35).

‡ अन्नेन व्यञ्जनम् । (Pāṇ. 2-1-34).

किणः 'a mark produced by the bow-string;' **क्रोधान्धः** 'blind with rage;' **खड्गच्छिन्न** 'cut by the sword;' that (2) those expressive of the agent of the action can be compounded with *verbal derivatives* only; **हरदग्धः** 'burned by S'iva;' **तत्प्रणीतम्** 'composed by him;' Cf. **राजरक्षितव्यानि तपोवनानि नाम** (*Shâk. Act. I*) 'The sacred groves are under king's special protection;' and that (3) finally, those words which from their very nature govern the instrumental case, may be compounded, subject however to a few exceptions, with instrumentals, **प्रकृतियेकवा** 'tender by nature;' Of. also, **निसर्गभिन्नास्पदमेकसंस्थमस्मिन्द्वयं श्रीश्च सरस्वती च** (*Raghu. VI*). 'Wealth and learning, are by nature, of different sites, but they both are (found) in this (king).'

But instrumentals expressive of the *motive* or *cause* of an action or object are never compounded; **मिक्षामिरुषितः** 'lived with the motive of begging;' similarly, such instrumentals as in **अक्षणा काणः** 'blind of one eye,' cannot be compounded.

The distinction between the instrumental expressive of the *motive*, or *cause*, of an *object* or *action* (**हेतु**), and that expressive of the *instrument* or *means* of an *action* (**करण**), is thus stated by the grammarians:—**द्रव्यादिसाधारणं निर्व्यापारसाधारणं च हेतुत्वम् । करणत्वं तु क्रियामात्रविषयं व्यापारनियतं च ।** The noun

put in the हेत्वर्थतृतीया denotes an object that is an indirect cause of an *object* or an *action*; but the noun put in the करणे तृतीया denotes an object that is the *direct cause* of an *action* only, and undergoing as such, certain *action* itself that brings about the effect; thus, in दण्डेन घटः the word दण्ड denotes an object that is productive of the *object* घटः; the instrumental therefore has the meaning of हेतु; in the expression पुण्येन दृष्टो हरिः, the word पुण्य is the indirect cause of the *action* of seeing Hari, and is not accompanied by any action on its part; the instrumental has the meaning of हेतु. Cf. also, अध्ययनेन वसति 'he lives with the motive of studying; दूरीकृताः खलु गुणैः 'Are surpassed (in) by qualities; भक्त्या गुरौ मय्यनुकम्पया च प्रीतोऽस्मि ते (Raghu. II) 'I am pleased with thee for thy devotion towards thy preceptor, and thy regard for me; मदनमपि गुणैर्विशेषयन्ती (Mrich.) 'Excelling even Cupid in qualities.' But in रामेण बाणेन हतो वाली, the word बाण denotes an object that is the *direct* means of the *action* killing, performing it by an actual bodily movement on its part; the instrumental thus means the करण. साधकतमं करणम् । (Pān. 1-4-42.) 'That which conduces most to bring about an action is the करण of that action.' Cf. क इदानीमुष्णोदकेन नवमालिकां सिञ्चति (Shāk. Act IV) 'Who will in this case, sprinkle the jasmine creeper with hot water; केचिद्दृष्टिमिरार्द्रयन्ति धरणीं (Bhartri.)

'Some (clouds) wet the earth by means of showers;'
 करेण रोषादभिहन्यमानः (*Kāli*.) 'Dashed, in anger, by the
 hand.'

The attributive member in the *Dative* case:—

§ 34.* A noun in the dative case is compounded with, (a) another noun expressive of the material, of which the thing denoted by the noun in the dative case, is made; यूपाय दारु = यूपदारु 'wood to prepare a sacrificial post of; (b) the words अर्थ, बलि, हित, सुख, रक्षित, and a few others; the compound with अर्थ becomes an adjective, taking the gender and number of the noun it qualifies; as, द्विजाय अयम् = द्विजार्थं ओदनः 'boiled rice for a Brāhmin; द्विजार्थं यवागुः 'gruel for a Brāhmin; द्विजार्थं पयः 'milk for a Brāhmin; भूतेभ्यो बलिः = भूतबलिः; गोहितम् 'good for cattle; गोसुखम् 'comfortable to cattle; गोरक्षितम्.

Obs. अर्थ carrying this meaning is always used in a Compound.

The attributive member in the *Ablative* case:—

§ 35. A noun in the ablative case, may be compounded with the words † भय, भीत, भीति, भी, and sometimes with the words ‡ अपेत, अपोढ, मुक्त, पतित, and अपत्रस्त; चोराद्भयम् = चोरभयम्; वृकभीतः 'afraid of a

* चतुर्थी तदर्थाथबलिहितसुखरक्षितैः । (Pan. 2-1-36).

† भयभीतभीतिभीभिरिति वाच्यम् । (Vārt.).

‡ अपेतापोढमुक्तपतितापत्रस्तैरल्पशः । (Pan. 2-1-38.).

wolf; ' सुखादपेतः = सुखापेतः 'miserable;' कल्पनापोडः; 'inconceivable;' चक्रमुक्तः 'freed from (an attack of) the wheel; ' स्वर्गपतितः 'fallen from the heaven,' i. e. 'driven away from the heaven' as a sinner.

The attributive member in the *Genitive* case:—

§ 36. A noun in the genitive case may, as a general rule, be compounded with any other noun; राज्ञः पुरुषः = राजपुरुषः 'a person belonging to a king; an officer.'

Obs. When names of qualities ending in *तर* are to be compounded with genitives, the *तर* is dropped; सर्वेषां श्वेततरः = सर्वश्वेतः 'whitest of all;' सर्वमहान् 'greatest of all.'

§ 37. But there are many exceptions. Observe the following:—

(*a*) Ordinals (with the exception of द्वितीय, तृतीय, चतुर्थ and तुर्थ), indeclinables derived from verbs, and a few others not very important, are not compounded with nouns in the genitive case; सतां षष्ठः; ब्राह्मणस्य कृत्वा; but भिक्षाद्वितीयम्.

(*b*) Adjectives indicative of specific attributes, such as शुक्ल 'white,' आम्ल 'sour,' सुरभि 'fragrant,' शीत 'cold,' are not compounded with the genitives; ब्राह्मणस्य शुक्लाः (दन्ताः) 'the, white (teeth) of the Brahmin.'

(*c*) Past participles, meaning 'honored, approved of, such as मतः, बुद्धः, विदितः, पूजितः, &c., are not com-

pounded with nouns in the genitive case; राज्ञां मतः; राज्ञां पूजितः.

Obs. राजमतः, राजपूजितः, &c. may be instrumentally dependent—(तृतीयातत्पुरुष) compounds.

(d) * Past participles used to denote the place in which the act denoted by the participle has taken place, are not compounded with nouns in the genitive case; इदमेषामासितम्-गतम्-भुक्तम् 'this is their place of sitting, &c.'

(e) "When the *agent* and *object* of the action denoted by the nouns formed by *krit* affixes, are both used in a sentence, the *object* is put in the Genitive case, and not the agent; as, आश्रयं गवां दोहोऽगोपेन (s. k.) 'the milking of cows without a cowherd is a wonder.'—(*Apte's Guide* § (110) *Second Ed.*).—Such genitives are not compounded.

(f) † Genitives having the meaning of 'among, of all,' used with option for the locative, in a case where a distinction or selection is made, as of a species or an individual from the whole class, are never compounded; वृणां द्विजः श्रेष्ठः 'Brâhmins are superior to all men,' छत्राणां मैत्रः पदः.

(g) ‡ Verbal derivatives ending in तु and अक, and

* अधिकरणवाचिना च । (Pân. 2-2-13).

† न निर्धारणे । (Pân. 2-2-10).

‡ वृजकाभ्यां कर्तरि । (Pân. 2-2-15).

denoting the *agent* of the action are not compounded with nouns in the genitive case; अपां स्रष्टा 'the creator of the waters;' ओदनस्य पाचकः 'one who cooks rice.'

In इक्षुभक्षिका, भक्षिका means 'the act of eating,' and not 'the eater.'

§ 38. But the words याजक, पूजक, परिचारक, परिवेषक, स्नापक, अध्यापक, उरसाहक, होतृ, भर्तृ, and some others may be compounded with a noun in the genitive case; ब्राह्मणयाजकः 'one who worships a Brâhmin;' देवपूजकः 'worshipper of Gods;' राजपरिचारकः 'an attendant of a king;' भूमती 'master of the earth.'

§ 39.* And verbal derivatives ending in अक, in general, are compounded with genitives, so as to form a name of a play-thing or of a profession; उद्दालकपुष्पभञ्जिका 'breaking of *Uddâlaka* flowers;'—a sort of game, played by people in the eastern districts; दन्तलेखकः 'one who makes a livelihood by painting or marking the teeth.'

§ 40.† पूर्व 'front,' अपर 'hind,' अधर 'lower,' उत्तर 'upper,' द्वितीय, तृतीय, चतुर्थ, तुर्य, अर्ध 'half' (neuter), are

* नित्यं क्रीडाजीविकयोः । (Pân. 2-2-17).

† पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणे । (Pân. 2-2-1), द्वितीय-तृतीयचतुर्थतुर्याण्यन्यतरस्याम् । (Pân. 2-2-3), अर्धं नपुंसकम् । (Pân. 2-2-2).

compounded with nouns expressive of the whole and are placed first; पूर्वं कायस्य=पूर्वकायः 'the front part of the body;' अपरकायः; अर्धं पिप्पल्याः=अर्धपिप्पली 'one half of पिप्पली;' द्वितीयभिक्षा. पिप्पली 'long pepper.'

Obs. (1) The noun expressive of the whole must denote one single object; hence पूर्वश्छात्राणाम्, अर्धं पिप्पलीनाम्, and such others, cannot be compounded.

(2) अर्ध in the masculine is not placed first; ग्रामार्धः.

§ 41. A word expressive of a part is compounded with a noun expressive of a period of time, and is likewise placed first; मध्यमहः=मध्याह्नः 'the mid-day;' सायमहः=सायाह्नः 'the evening;' मध्यरात्रः 'the mid-night;' पश्चिमरात्रः 'the latter portion of the night.'

§ 42.* A word expressive of a period of time, that has passed since a certain occurrence is compounded with a noun expressive of that occurrence; मासो जातस्य यस्य सः मासजातः 'one who was born a month ago; one month old;' द्वहजातः 'two days old.'

The attributive member in the *Locative case* :—

§ 43. A noun in the locative case may be compounded with the words, शौण्ड, धूर्त, कितव, प्रवीण, संवीत, अन्तर, अधि (changed into अधीन), पटु, पण्डित, कुशल, चपल, निपुण, सिद्ध, शुष्क, पक्व, and बन्ध; अक्षेषु शौण्डः=अक्षशौण्डः 'one skilled in dice;' ईश्वराधीनः 'subservient

* कालाः परिमाणिना । (Pāṇ. 2-2-5).

to (the will of) God ; आतपशुष्कः 'dried in the sun ;' स्थालीपकः 'cooked in a pot ;' चक्रबन्धः 'a circular arrangement' as of soldiers.

Obs. बन्ध sometimes is idiomatically used at the end of Compounds, as a redundant word ; काव्यबन्धः = काव्यम् 'a poem ;' Cf. प्रवर्तयिता गोष्ठीबन्धानाम् । (*Kâdam.*) ; आसनबन्धधीरः । (*Ragh.* II.).

§ 44. *It is also compounded with the word ध्वाङ् 'a crow,' or any other word having the same meaning, so as to express contempt ; तीर्थध्वाङ् : 'like a crow at a sacred place of bathing' *i. e.*, 'very greedy ;' तीर्थकाकः.

§ 45.† It is also compounded with another noun so as to form a distinguishing appellation ; अरण्ये तिलकाः 'wild sesamum, growing in a forest and containing no oil ;' hence 'anything which disappoint expectation ;' वनेकिंशुकाः ; 'any thing found unexpectedly ;' नद्यां दोहः = नदीदोहः 'freight ;' त्वचिसारः 'a bamboo

Obs. The members of such Compounds, if kept separate have not the same denotation as they have when put together ; hence, these and similar other Compounds are incapable of being used in their dissolved state.

§ 46. Words expressive of parts of a day or night, put in the locative case, and the word तत्र, may be

* ध्वाङ्गण क्षेपे । (Pân. 2-1-42).

† संज्ञायाम् । (Pân. 2-1-44).

compounded with past passive participles; पूर्वाह्णे कृतम् = पूर्वाह्नकृतम् 'done in the first part of the day;' अपरात्रकृतम् 'done in the latter portion of the night;' तत्रभुक्तम् ; but अग्नि इष्टम्.

Obs. But it is not unusual to find various Compounds used by classical authors, which in fact, cannot be reconciled to the preceding rules, and yet they ought to be classed as सप्तमीतत्पुरुष Compounds ; observe, for instance the following :—दिवसाः परिणामरमणीयाः (*Shāk.* I) 'the days (are) pleasant at their close;' भद्रपीठोपवेशितम् (*Ragh.* XVII. 10) 'seated on a beautiful seat;' कामिनीप्रसादनोपाय-चतुरः (*Kādam.*) 'clever in effecting reconciliations with loving damsels;' सरस्तिरकल्पितम् (*Kādam.*) 'prepared on the shores of the lake;' षडधिकदशनाडीचक्रमध्यस्थितात्मा (*Mālatī.* V.) 'whose soul resides in the interior &c.;' and many others.

CHAPTER III.

TAT-PURUSHA COMPOUNDS—*continued.*

Karmadhāraya—Appositional Compounds.

§ 47. *The second variety consists of those Tatpurusha (Determinative) Compounds, in which the two members are in apposition to each other. The attributive member thus may be a noun, or an adjective qualifying the other member; पुरुषव्याघ्रः 'a

* तत्पुरुषः समानाधिकरणः कर्मधारयः । (Pān. 1-2-42).

man like a tiger,' *i. e.*, 'a brave man;' नीलोत्पलम् 'a blue lotus;' त्रिभुवनम् 'the three worlds.'

§ 48.* When the attributive member of a Karmadhâraya Compound is a numeral, the Compound is termed *Dvigu*; पञ्चगवम् 'five cows;' त्रिलोकी.

§ 49. In forming a Karmadhâraya Compound, if the preceding member be a feminine noun formed by the addition of आ or ई to the masculine, that word rejects that termination and assumes the masculine base; कृष्णा चासौ चतुर्दशी च = कृष्णचतुर्दशी 'the fourteenth day of the black half of a month;' पाचका चासौ स्त्री च = पाचकस्त्री 'a female cook;' पञ्चमभार्या 'the fifth wife;' सुकेशभार्या 'a lady with beautiful hair;' ब्राह्मणभार्या 'a Brâhmin lady.'

§ 50. महत् as the first member of a Karmadhâraya or a Bahuvrîhi Compound, becomes महा; महादेवः 'the great God;' महानवमी 'the great (sacred) Navamî;' महाबाहुः 'the great arm.'

§ 51. This change of महत् into महा, takes place before कर 'a hand,' even in the Inflexional Tatpuruṣa Compounds; in all other cases it remains unchanged; as महत्याः-तः करः = महाकरः 'the hand of the great;' but महत्सेवा.

A Karmadhâraya Compound is possible in the following cases:—

* संख्यापूर्वो द्विगुः । (Pân. 2-1-52).

§ 52.* A word denoting an object with which anything is compared, is compounded with another, denoting the common quality or ground of comparison ; घन इव श्यामः = घनश्यामः 'black as a cloud.'

§ 53.† A noun denoting the thing compared is compounded with such words as व्याघ्र, सिंह, ऋक्ष, ऋषभ, चन्दन, वृक, वृष, वराह, हस्तिन्, कुञ्जर, रुरु, पृषत्, पुण्डरीक, चन्द्र, पद्म, कमल, किसलय and many others, indicative of the standard of comparison, when however no mention of the common quality of comparison is made ; पुरुषो व्याघ्र इव = पुरुषव्याघ्रः ; रघुसिंहः ; भरतर्षभः ; मुखकमलम् ; कालवृकः ; गोवृषः 'an excellent bull,' करकिसलयम् ; नरेन्द्रचन्द्रः ; नृसविता ; नृसोमः ; पुरुषाजः ; but पुरुषो व्याघ्र इव शूरः.

§ 54.‡ And, as a general rule, a qualifying word is compounded with the qualified word ; नीलं च तदुत्पलं च = नीलोत्पलम् 'a blue lotus,' कृष्णसर्पः.

§ 55. A word expressive of a cardinal point may be compounded with another word, but only in those cases, in which (1) a *Taddhita* affix is to be prefixed to the Compound so formed ; पूर्वस्यां शालायां भवः = पूर्वशालः 'being in the eastern hall,' from पूर्वशाला+भ (a *Taddhita* affix); or (2) when the Compound it-

* उपमानानि सामान्यवचनैः । (Pân. 2-1-55).

† उपमितं व्याघ्रादिभिः सामान्याप्रयोगे । (Pân. 2-1-56).

‡ विशेषणं विशेष्येण बहुलम् । (Pân. 2-1-57).

self becomes the first member of another complex Compound ; पूर्वा शाला प्रिया यस्य सः पूर्वशालाप्रियः 'one who has a liking for the eastern hall ; or (3) when the Compound forms a proper name ; उत्तरध्रुवः ; दक्षिणध्रुवः .

§ 56. Two participles, expressive of two consecutive actions of one and the same individual, may be compounded, the participle expressive of the previous action being placed first ; पीतोद्गीर्णम् 'first drunk and then emitted ; पीतप्रतिबद्ध 'first fed and then tied ; .Cf. प्रियापरिभुक्तमुक्ते लतावलये (Shdk. III).

§ 57.* A Compound having for the first member a past participle and for the second member the same participle with the negative particle prefixed, is a Karmadhāraya Compound ; कृतं च तदकृतं च = कृताकृतम् 'done and not done' i. e. 'badly done ;' 'not finished.'

§ 58.† When the words पूर्व 'first' अपर 'hind,' प्रथम, चरम, जघन्य 'hindmost' समान, मध्य and मध्यम are to be used in Karmadhāraya Compounds, they are necessarily placed first ; पूर्वश्रासौ वैयाकरणश्च = पूर्ववैयाकरणः 'the first grammarian ;' अपराध्यापकः 'the last teacher ;' when अपर is to be compounded with the word अर्ध, it assumes the form पश्च ; अपरश्रासौ अर्धश्च = पश्चार्धः 'the hind half ;' प्रथमपुरुषः 'the first

* केन नन्विशिष्टेनानञ् । (Pân. 2-1-60).

† पूर्वापरप्रथमचरमजघन्यसमानमध्यमध्यमवीराश्च । (Pân. 2-1-58).

person; समानाधिकरणम् 'common government; मध्यम-
पाण्डवः 'Arjuna.'

§ 59. Also the words जरत् 'old', सर्व, पुराण, नव, के-
वल and एक are always first in *Karmadhāraya* Com-
pounds; जरज्ञेयायिकाः 'old logicians; सर्वशैलाः 'all the
mountains; पुराणपुरुषः 'the oldest person; नवयौवनम्;
नवपाठकाः; केवलवैयाकरणाः 'meer grammarians; एकनाथः;
एकभाजनम्.

Obs. When the word वीर is to be compounded with
एक, it may optionally be placed first; वीरैकः—एकवीरः 'the
only warrior' i. e., 'the best warrior; but वीर in any
other *Karmadhāraya* Compound is necessarily placed
first; वीरपुरुषः.

§ 60.* Words expressive of persons or things
that are despised for any defects, are compounded
with words expressive of those defects, and are
placed first; वैयाकरणस्मृधिः 'one who has forgotten
his grammar; (from *kha* and *sūchi*? 'one who pierces
a needle into the air?')—*Monier Williams*; मीमांसक-
दुर्दुरुदः.

§ 61.† But the words पाप and अणक, which
imply censure are compounded with those that are
censured and are placed first; पापनापितः 'a wretched
barber; अणककुलालः 'a low, silly, potter.'

* कुत्सितानि कुत्सनैः । (Pân. 2-1-53).

† पापाणके कुत्सितैः । (Pân. 2-1-54).

§ 62.* When the words सत्, महत्, परम, उत्तम, उत्कृष्ट, used as terms of praise, form Karmadhâraya Compounds with words expressive of persons or things that are praised, they are placed first; सद्द्वैद्यः 'a good physician'; महावैयाकरणः 'a sound scholar of grammar'; परमपुरुषः; but सर्वमहान्, आतिथेयपरमाः, पुरुषोत्तमः, सर्वोत्कृष्ट and similar others, are not Karmadhâraya Compounds.

§ 63.† And the order is reversed when the words वृन्दारक, नाग and कुञ्जर are to be compounded with words expressive of the objects praised; मुनिवृन्दारकः 'the best sage'; योषिवृन्दारिका; तापसकुञ्जरः; पुरुषनागः.

Obs. The common quality of praise which is not allowed to be mentioned when a Compound is to be constructed according to § 53, can be mentioned in the case of Compounds with these words; गोवृन्दारकाः पूज्याः.

§ 64.‡ The interrogatives कतर and कतम are compounded with words expressive of a class, and are placed first; कतरब्राह्मणः.

§ 65.¶ किं (indeclinable) is compounded with

* सन्महत्परमोत्तमोत्कृष्टाः पूज्यमानैः । (Pân. 2-1-61).

† वृन्दारकनागकुञ्जरैः पूज्यमानम् । (Pân. 2-1-62).

‡ कतरकतमौ जातिपरिप्रश्ने । (Pân. 2-1-63).

¶ किं क्षेपे । (Pân. 2-1-64).

another word and implies censure; कुत्सितो राजा=किराजा, 'a bad king.'

§ 66.* The words मतल्लिका (fem.), मर्चिका (fem.), प्रकाण्डम् (n.), उद्धः (masc.), तल्लजः (masc.), all implying praise, are compounded with words expressive of a class, and are placed at the end; their genders remain unchanged even though the preceding word be of a different gender; गोमतल्लिका, गोमर्चिका, गोप्रकाण्डम्, गवोद्धः, गोतल्लजः—all meaning 'an excellent cow;' but कुमारी मतल्लिका, for कुमारी implies only a particular state and not a class.

§ 67.† The word युवन् (any gender) is placed first when it enters into a Compound with any of the words खलति, पलित, वलिन and जरती; युवा खलति:=युवखलतिः; 'a young bald-headed man;' युवतिः खलती=युवखलती 'a young bald-headed woman;' युवजरती 'a young woman appearing like an old one.'

§ 68.‡ A word expressive of a colour is compounded with another expressive of an object distinguished by that colour; कृष्णसारङ्गः 'a black antelope.'

§ 69. The words कडार, खड्ग, काण, खलति, गौर, वृद्ध, भिक्षुक, पिङ्ग, पिङ्गल, तनु, जठर and बर्बर, may precede or

* प्रशंसावचनैश्च । (Pân. 2-1-66).

† युवाखलतिपलितवलिनजरतीभिः । (Pân. 2-1-67).

‡ वर्णो वर्धेन । (Pân. 2-1-69).

follow the words in apposition to them; कडारजैमिनिः—जैमिनिकडारः 'the haughty जैमिनि;' वृद्धतापसः—तापसवृद्धः 'an old ascetic.'

§ 70. When the word कुमार (or कुमारी) enters into a Compound with any of the words, श्रमणा, प्रव्रजिता, तापसी, दासी, अध्यापक, पण्डित, पटु, सृदु, कुशल, चपल and निपुण, it is placed first; कुमारी श्रमणा—कुमारश्रमणा 'a female mendicant even in girlhood;' कुमारप्रव्रजिता; कुमाराध्यापकः 'a boy teacher.'

§ 71. The following Compounds should be noted:—मयूरश्वासौ व्यंसकश्च—मयूरव्यंसकः 'a cunning pea-cock.' छात्रव्यंसकः 'a cunning pupil;' उदक्च अवाक्च=उच्चावचम् 'high and low;' उच्चैश्च नीचैश्च=उच्चनीचम् 'high and low;' निश्चितं च प्रचितं च=निष्प्रचम् 'ascertained and experienced;' नास्ति कुतो भयं यस्य सः=अकुतोभयः 'fearless on all sides;' अन्यो राजा=राजान्तरम् 'another king;' चिदेव=चिन्मात्रम् 'only the life;' अहमहमिति यस्यां क्रियायामभिधीयते सा अहमहमिका 'assertion of superiority;' similarly आहोपुरुषिका 'self respect;' अवश्यकार्यम् 'a necessary performance.'

§ 72. The word ईषत् 'a little' is compounded with a word expressive of a quality; ईषद्रक्तम् 'a little red;' ईषत्पिङ्गलः.

Obs. का is prefixed to words, in the sense of 'a little' but in that case, the restriction of a word of quality is removed; काजलम् 'a little water;' काम्लः 'a little sour;'

and before उष्ण, this का may optionally assume the forms क्व or कत्; कोष्णम्—कवोष्णम्—कदुष्णम् 'lukewarm.'

Dvigu Compounds.

§ 73.* A numeral may be compounded with another word, but only in those cases, (1) in which a *Taddhita* affix is to be added to the Compound so formed; as, षण्णां मातृणामपत्यम् = षण्मातुरः 'born of six mothers,' a mythological character—*Kârtikasvâmi*; or (2) when the Compound itself becomes the first member of another complex Compound; as, पञ्च गावः धनं यस्य सः पञ्चगावधनः 'one whose only wealth consists of five cows;' or (3) when the Compound forms a proper name; as सप्तर्षयः 'the Seven Rishis—the constellation of the *Great Bear*;' or (4) when the Compound implies aggregate; त्रिभुवनम् 'the three worlds.'

Obs. The Dvigu forming a proper name, has not that denotation in its dissolved state. (*Vide* § 45).

Nañ—Negative Tatpurusha Compounds.

§ 74. Negative Tatpurusha Compounds are formed by prefixing the particle न (changed to अ before a consonant, and to अन् before a vowel) to another word; न ब्राह्मणः = अब्राह्मणः 'a non-Brahmin;' न अश्वः = अनश्वः 'other than a horse.'

* तद्धितार्थोत्तरपदसमाहारे च (Pân. 2-1-51).

§ 75. There are some peculiar examples of these Compounds, which should be noted:—सत्याः 'true' and असत्याः 'untrue;' but न असत्याः=नासत्याः 'not untrue;' न मुञ्चतीति नमुचिः 'God of Love;' न कुलमस्य इति नकुलः 'an ichneumon' (this animal is not supposed to belong to any particular species of quadrupeds); न खसम् इति नखम् 'a nail;' *Lit.*: 'that which has no cavity between its components;' न स्त्री पुमान्=नपुंसकः 'neuter;' न क्षरतीति नक्षत्रम् 'a star;' *Lit.*: 'that which does not drop down;' न क्रामतीति नक्रः 'a crocodile;' *Lit.*: 'that which does not go far off from the water;' न अकम् अक्षिप्तिति नाकः, 'the heaven;' *Lit.*: 'that in which there is no sorrow; नभ्राज् 'a dark cloud.'

Obs. It should be observed that some of these are *Bahuvrīhi* Compounds.

§ 76. The न् of नगः as applied to inanimate objects, is optionally retained' नगः-अगः 'a mountain,' 'a tree;' when applied to animate objects the form is अगः, as in अगो वृषलः शीतेन 'the ox does not move on account of cold.'

Aupasargika—Prepositional Tatpurusha Compounds.

§ 77. Among these are included those Tatpurusha Compounds the first member of which is a preposition; as, प्रवातः 'a delicious breeze.' The prepositions in such Compounds represent, in most cases,

past passive participles of some roots to which they are generally prefixed; and according to the different cases that may be governed by the roots from which the participles are derived, the second member may have the meaning of a case; प्रगत आचार्यः=प्राचार्यः 'an excellent teacher;' प्रकृष्टो वातः=प्रवातः 'free breeze;' प्रकृष्टः अध्वा=प्राध्वः 'a lengthy road;' प्रगतः अध्वानम्=प्राध्वः रथः '(a chariot &c.) that has passed a road;' अतिक्रान्तो मात्राम्=अतिमात्रः 'exceeding the measure;' अतिसर्वः 'exceeding all;' अतिमालः 'surpassing a garland (in beauty);' अतिक्रान्तो राजानम्=अतिराजः 'surpassing the king;' अवक्रुष्टः कोकिलया=अवकोकिलः 'overpowered by the cuckoo;' परिग्लानो अध्ययनाय=पर्यध्ययनः 'tired of studying;' निष्क्रान्तः कौशाम्ब्याः=निष्कौशाम्बिः 'departed from Kaus'âmbî;' निर्लङ्कः and many others; Cf. तथैव सोऽभूदन्वर्थो राजा प्रकृतिरञ्जनात् । (*Ragh.* IV. 12) 'in the same way, was the meaning of the word *râjâ* realized in him because of his gratifying the subjects;' द्रुतं समध्वा रथवाजिनागैर्मन्दाकिनीं रम्यवनां समीयुः (*Bhatti.* III. 45) 'and with chariots, horses and elephants, did (they) soon repair to the Mandâkinî of pleasant groves, by one and the same path.'

§ 78. Compounds of कृ, substituted for कृत्सित 'bad,' and of such indeclinables as सत्, असत्, अलम्, 'in the sense of ornamenting,' अस्तम्, पुरस्, तिरस्, नमस्, साक्षात्, वशे, अशौ, प्रादुस्, लवणम् and others, with nouns

are also treated as Prepositional Tatpurusha Compounds; कुत्सितः पुरुषः = कुपुरुषः 'a bad man,' सत्कारः 'respect,' असत्कारः 'disrespect,' अलंकृतिः 'decoration,' अस्तमयः 'setting (of the sun),' पुरस्कारः; नमस्कारः; तिरस्कारः; साक्षात्कारः 'direct visible proof,' वशेकरणम् 'submission.'

§ 79. कु substituted for कुत्सित is changed to क्त् before a word beginning with a vowel and before the words त्रि, रथ and तृण, and to का before पथिन् and अक्ष (from अक्षि 'the eye'); as, कुत्सितः अश्वः = कदश्वः 'a bad horse,' कुत्सितास्त्रयः = कत्त्रयः; कद्रथः; कत्तृणम्; कापथम्; काक्षः 'a malicious look.' It is optionally changed to का before पुरुष; कुपुरुषः—कापुरुषः 'a bad man.'

§ 80. Compounds like the following are also classed as Prepositional Tatpurusha Compounds:—श्रेणीकृताः; शुद्धीकृतम्; गङ्गीभूतः; विवर्णमणीकृतम्.

These are thus dissolved:—

न श्रेणयः = अश्रेणयः; अश्रेणयः श्रेणयः कृताः श्रेणीकृताः; न विवर्णमणि = अविवर्णमणि, अविवर्णमणि विवर्णमणि कृतम् = विवर्णमणीकृतम्; and so on. For other examples Cf. एते क्लान्तमनसः पुनर्नवीकृताः स्मः (Shâk. V) 'weary as I was before, I am refreshed again'; स्मृत्तिकारिणा त्वया मे पुनरपि चित्रिकृता कान्ता (Shâk. VI) 'reminding me, thou hast again transformed my love into a picture'; सा वामलोचना मे स्नेहस्यैकायनीभूता (Mâlav. II) 'that beautiful-eyed girl has now become the

sole receptacle of my love;’ कथमुपहारीकृतास्मि राजस्ता-
 तेन (*Malatī. II.*) ‘What, oh, how could my father
 make a present of me to the king!’ परगुणपरमाणूपर्व-
 तीकृत्य (*Bhartri.*) ‘Making mountains (*i. e.* much)
 of (even) the slightest merits of others;’ पुत्रीकृतोऽसौ
 वृषभध्वजेन (*Ragh. II.*) ‘This has been made a son
 (adopted) by S’ankara.’

Obs. It should be noted that in forming such Com-
 pounds if the preceding member end in अ, इ is sub-
 stituted for it; कृष्णीकृतः ‘blackened;’ if it end in ऋ, री is
 substituted for it; मात्रीकरोति ‘adopts as mother;’ if it end
 in इ or उ, that vowel is lengthened; शुचीकरोति ‘makes
 holy;’ लघूभूतः ‘become light;’ if in the case of words end-
 ing in consonants, the preceding member be one of the
 words अरुस्, मनस्, चक्षुष्, चेतस्, रहस् and रजस्, its final
 is dropped; अरुकृतः ‘made into a wound;’ उन्ननीभूतः ‘be-
 come impatient;’ &c. In all other cases it remains un-
 changed; तमस्कृतम्; but indeclinables ending in अ or आ
 do not substitute ई for the final; दिवाभूता रात्रिः.

§ 81. There is a class of Determinative Com-
 pounds, the first member of which represents
 another Compound of which that word forms the
 first member; देवब्राह्मणः = देवपूजको ब्राह्मणः ‘a Brâhmin
 who worships Gods;’ शाकपार्थिवः = शाकप्रियः पार्थिवः ‘a
 king, who is fond of vegetables.’ अभिज्ञानशकुन्तला
 = अभिज्ञानस्मृता शकुन्तला ‘S’akuntalâ recognized by
 means of a token;’ विषाणम् = विषमिश्रमज्ञम्; छायादुमाः

=छायाप्रधाना वृत्ताः. Cf. above रथवाजिनागैः § 77 ; it stands for रथवाजिसहितैः नागैः; for, if it be treated as a Dvandva, § 12 would require it in the *neuter* gender.

These are known as *Madhyamapadalopi* Compounds.

CHAPTER IV.

TATPURUSHA COMPOUNDS—*Continued.*

Upapada Compounds.

§ 82. When roots are to be compounded with other words so as to form what are called in Sanskrit *Upapada* Compounds, they usually take the termination अ; before this अ, the final vowel and the penultimate अ of roots take their *vridhhi* substitutes, and any other penultimate short vowel takes its *guna*; roots ending in आ and those that are treated as such in non-conjugational tenses, reject that आ; कुम्भं करोतीति कुम्भकारः 'one who makes earthen pots;' सूत्रकारः; मन्त्रकारः; सूत्रग्राहः 'one who learns the aphorisms by rote;*' मांसकामा 'fond of meat;' गां ददातीति गोदः; साम गायतीति सामगः; अल्पज्ञः; द्वाभ्यां पिबतीति द्विपः; पाणिं त्रायते इति पाणित्रम् 'the army in the rear; धान्यं मिमीते इति धान्यमायः 'one who measures corn,' i. e. 'a corn-merchant;' पूजार्हः 'one

* सूत्रग्रहः 'one who learns and remembers them.'

that deserves worship; तटस्थः *Lit.*: 'one who stands on the bank, *i. e.* neither in the water nor on the ground,' hence, 'neutral,' 'indifferent.' Cf. तटस्थः स्वानर्थान्वटयति च मौनं च भजते (*Mālatī. I.*) 'Himself standing neutral, brings about his own objects, and at the same time betakes to silence;' स शत्रुलावौ मन्वानो राघवौ मलयं गिरिम् । जगाम सपरीवारो व्योममायमि-
वोत्थितम् ॥ (*Bhatti. VI. 87.*) 'He (Sugriva), seeing that Râma and Lakshmana would destroy his enemy, went with his retinue, to the Malaya mountain, (which had) risen as it were to measure (the height of) the sky;' शत्रून् लुनीतः इति शत्रुलावौ; व्योम मिमीते इति व्योममायः; सुरापैरिव घूर्णद्भिः शाखिभिः पवनाहतैः । ऋष्य-
मूकमगाद्भृङ्गैः प्रगीतं सामगौरिव ॥ (*Bhatti. VI. 90.*) 'He went to the Rishyamûka mountain, which, with the trees, beaten by the wind and waving to and fro appeared as having so many men that had quaffed the intoxicating liquor, and in which the bees, like Brâhmins singing (hymns of) the Sâma Veda, were continuously chanting their sweet music.'

But there are many exceptions; observe the following:—

§ 83.* The ऋ of हृ, when it does not mean 'to lift

* हरतेरनुद्यमनेऽच् । (*Pân. 3-2-9.*) वयसि च । (*Pân. 3-2-10.*)
आङि ताच्छील्ये (*Pân. 3-2-11.*)

up,' or when the Compound implies 'age,' takes its *guna* before the अ; with आ prefixed it takes *guna* only if the Compound expresses a peculiar attribute; अंशहरः 'a sharer;' कवचहरः कुमारः 'a boy old enough to bear an armour;' but भारहारः 'one who lifts up a bundle;' पुष्पाणि आहरति इति पुष्पाहरः 'one whose occupation it is, to fetch flowers;' Cf. सं मनोहरमागत्य गिरिं वर्महरौ कपिः । वीरौ सुखाहरोऽबोचत् (Bhatti VI. 91.) 'Coming to that pleasant mountain, the monkey, who was of a peculiarly charming disposition, (thus) said to the two warriors, old enough to bear armours.'

§ 84.* The ई of शी 'to lie down' preceded by a word having the meaning of the locative, or by any one of the words, पार्श्व, उदर, पृष्ठ, उत्तान and अवमूर्धन्, takes its *guna*; खे शेते इति खेशयः 'living in the air;' भूमिशयः 'lying on the earth;' पार्श्वभ्यां शेते इति पार्श्वशयः 'lying on the sides;' उदरेण शेते इति उदरशयः 'the child in the womb;' उत्तान : शेते इति उत्तानशयः 'sleeping with the face upwards;' अवमूर्धशयः 'sleeping with the head hanging.'

§ 85.† चर् 'to walk,' preceded by a word having the meaning of the locative, or by one of the words

* अधिकरणे शेतेः । (Pân. 3-2-15) पार्श्वदिषूपसंख्यानम् । (Vârt.)
उत्तानादिषु कर्तृषु । (Vârt.)

† चरेष्टः (Pân. 3-2-16.)

मिक्षा, सेना and सह, remains unchanged; कुरुचरः; निशाचरः; रात्रिचरः—रात्रिचरः; भिक्षां चरतीति भिक्षाचरः 'living on alms'; सेनाचरः 'going along with an army'; सहचरः 'a companion.'

§ 86.* The ऋ of सृ preceded by पुरः, अग्रतः or अग्र, or by पूर्व as applied to the subject of the action, takes its *guna* substitute; पुरःसरः; अग्रतःसरः; अग्रम्-अग्रेण-अग्रे सरतीति अग्रेसरः 'a leader'; अग्रसरः is also admissible; पूर्वः सरतीति पूर्वसरः 'going first'; but पूर्व (देश) सरतीति पूर्वसारः.

§ 87. ऋ of कृ takes its *guna*, when the compound signifies the cause, the consequence of which is signified by the noun-part of the Compound; यशस्करी विद्या. The same holds good in the following Compounds:—विभाकरः, दिवाकरः, प्रभाकरः, निशाकरः, भास्करः, अहस्करः, किंकरः, धनुष्करः, अरुष्करः, कर्मकरः 'a labourer, working on wages'; कर्मकारः 'an artisan, a mechanic.'

§ 88. Before the causal of एज् 'to shake' and before भृ 'to nourish,' च् 'to cross,' वृ 'to choose,' जि 'to conquer,' सह् 'to bear,' तप् 'to heat,' दम् 'to subdue' and गम् 'to go,' the preceding word shortens its ending vowel, and has a म् added on to it; the final vowels of the roots themselves take their *guna* substitutes; in other cases they remain unchanged;

* पुरोऽग्रतोऽग्रेषु सतैः । (Pâp. 3-2-18.)

जनमेजयतीति जनमेजयः 'one who causes people to tremble;' सस्वमेजयः; 'one that causes animals to tremble,' 'a lion;' विश्वं विमर्तीति विश्वंभरः; रथेन तरतीति रथंतरं (साम); पतिं वृणोतीति पतिवरा; शत्रुंजयः; शत्रुंसहः; शत्रुंतपः; अरिंदमः; सुतंगमः. These words are generally used as distinguishing names.

§ 89. The same holds good also in the case of the following words, under the conditions mentioned:—

(a) नासिका, स्तन, नाडी, मुष्टि, घटी, खारी and खरी when followed by धे 'to drink,' 'to suck;' नासिकया धयतीति नासिकंधयः 'one who drinks through the nose;' स्तनं धयतीति स्तनंधयः 'one who sucks the breasts,' hence 'an infant;' नाडिंधयः 'one who drinks through a pipe;' मुष्टिंधयः 'one who sucks the folded palms,' hence 'an infant;' घटिंधयः 'one drinking by a pitcher, or as much as a pitcher would contain;' खारिंधयः; खरिंधयः 'one who drinks the milk of an ass.'

(b) नासिका, नाडी, सृष्टि, घटी and पाणि, followed by ध्मा 'to blow;' नासिकया धमतीति नासिकंधमः 'one who blows through the nose,' 'one who snores;' नाडिंधमः 'one who blows through a pipe' 'a gold-smith,' 'any thing that causes exhaustion or fear;' मुष्टिंधमः; घटिंधमः 'one who blows into a jar, a potter;' पाणयो ध्मायन्ते अस्मिन्निति पाणिंधमः spoken of a road in which hands are clapped, in order to frighten away snakes and other animals.

(c)* वह 'the shoulder' and अन्न 'a cloud,' followed by लिह् 'to lick;' वहलिहः 'a cow;' अन्नलिहः 'licking (touching) the clouds,' hence 'anything very high' 'a mountain' for instance.

(d)† विधु 'the moon' and अरुस् 'a wound,' followed by तुद् 'to inflict pain;' विधुंतुदः 'Râhu.'

Obs.—अरुस् and द्विषत् drop their स् and त् respectively, when न् is to be added; अरुंतुदः 'one who inflicts pain.'

(e)‡ असूर्य followed by दृश् (पश्य) 'to see,' and ललाट followed by तप् 'to heat;' सूर्ये न पश्यतीति असूर्यपश्या *lit:* one so rich, as has no occasion to come out and expose herself to the sun,' hence 'a queen;' 'a rich lady;' Cf. Marâthi उंबराचें फूल; ललाटंतपः 'the sun.'

(f)¶ प्रिय and वश followed by वद् 'to speak;' प्रियंवदः 'a sweet-talker;' वशंवदः 'one who speaks powerfully.'

(g)§ द्विषत् and पर, both meaning 'an enemy' followed by the causal of तप्; द्विषन्तं तापयतीति द्विषंतपः 'one who harrasses his enemy;' परंतपः.

* वहाभ्रे लिहः । (Pân 3-2-32).

† विध्वरुषोस्तुदः । (Pân. 3-2-35).

‡ असूर्यललाटयोर्दृशितपोः । (Pân. 3-2-36).

¶ प्रियवशे वदेः खच् । (Pân. 3-2-38).

§ द्विषत्परयोस्तापेः । (Pân. 3-2-39).

The penultimate vowel of the causal form of a root if already long becomes short.

(h)* पुर 'a town' before the causal of दृ 'to tear' and सर्व before सह 'to bear;' पुरंदरः; सर्वसहः 'bearing all.'

(i)† सर्व, कूल 'the bank of a river' अन्न, and करीष 'the dried cow-dung,' followed by कष 'to destroy;' सर्व कषतीति सर्वकषः 'a wicked man;' कूलं कषतीति कूलंकषा 'a turbulent river;' अन्नं कषतीति अन्नंकषः 'dispersing the clouds,' hence 'the wind;' करीषंकषा 'a storm.'

(k)‡ मेघ, ऋति 'prosperity' and भय, before कृ 'to do;' मेघं करोतीति मेघंकरः 'the rainy season;' ऋतिकरः 'profitable;' भयंकरः; also अभयंकरः 'removing the fear;' 'making fearless.'

(l) उग्रं पश्यतीति उग्रंपश्यः 'one who looks on haughtily;' इरया माद्यतीति इरंमदः 'the lightning' (इरा= the water; माद्यति 'shines'); आशितो भवत्यनेन इति आशितंभवः *lit.* 'that by which one becomes fed,' hence 'the food;' also 'satisfaction.'

(m)¶ A word denoting a measure, and the words मित and नख, when followed by पच 'to cook;' खारीपचः

* पूः सर्वयोर्दोरिसहोः । (Pân. 3-2-41). पुर before दृ and वाच् before यम् take the augment अम्; वाचंयमः 'one who restrains the speech.'

† सर्वकूलान्नकरीषेषु कषः । (Pân. 3-2-42).

‡ मेघंतिमयेषु कृञः । (Pân. 3-2-43).

¶ परिमाणे पचः । (Pân. 3-2-33). मितनखे च । (Pân. 3-2-34).

कटाहः 'a kettle boiling as much as a khâri would contain ;' मितंपचः 'one cooking by measure,' *i. e.* 'a stingy fellow ;' नखंपचः 'that ripens the nail,' *i. e.*, 'a whitlow ;' अल्पंपचः 'one cooking a little.'

(*n*) A noun followed by मन्य 'one who regards,' (from मन् 4th *Conj.* 'to think,') when it is the object, and is used with reference to the agent, of the action denoted by the second member ; पण्डितम् आत्मानं मन्यते इति पण्डितंमन्यः 'one who regards himself a learned man ;' if the preceding member be a word of one syllable and end in any vowel except अ or आ, the form of the acc. sing. is compounded ; स्त्रीमन्यः-स्त्रियंमन्यः; नरंमन्यः &c.; Cf. मिथ्यैव श्रीः श्रियंमन्या श्रीमन्मन्यो मृषा हरिः । (*Bhatti. V. 71*) 'in vain does the goddess of beauty consider herself as *S'rî*, and that Hari's priding himself upon being the master of *S'rî* is equally vain.'

§ 90. गम् 'to go' preceded by any of the words अन्त, सर्व, सर्वत्र, पद्म, अध्वन् दूर, पार, उरस, सु, दुस and others, loses its अम् ; अन्तं गच्छतीति अन्तगः 'one going to the end ;' सर्वगः; पद्मं गच्छतीति पद्मगः (पद्मम् is an adverb, from the past pass. part. of पद् 'to fall') 'a serpent ;' अध्वनि गच्छतीति अध्वगः 'a traveller ;' उरसा गच्छतीति उरगः; सुखेन गच्छति अत्र इति सुगः 'of easy access ;' दुर्गः; आपगा; समीपगः and many others.

§ 91. हन् as a general rule becomes घात्, before

the termination अ, when the agent of the action denotes a human being; शत्रुघातः 'a person who kills &c.'

(a)* If a benediction be implied, or if the first member be either क्लेश or तमस (in which latter case अप is prefixed to it) हन् loses its अन्; शत्रुं वध्यात्-शत्रुहः 'may he kill his enemy; क्लेशापहः; तमोऽपहः.

(b)† If the subject of the action be not a human being, हन् loses its अ only; पित्तघ्नं घृतम् 'that which suppresses bile,' 'ghee,' for instance.

(c)‡ In a Compound with हस्तिन् or कपाट, implying strength, and with जाया or पति, implying a distinguishing characteristic, हन् loses its अ, even though the subject of the action denote a human being; हस्तिघ्नो नरः 'a man strong enough to kill an elephant;' कपाटघ्नश्चोरः 'a thief strong enough to break open a door;' जायाघ्नो ना 'a man known as having killed his wife;' पतिघ्नी स्त्री 'a woman known as having killed her husband.'

* आशिषि हनः । (Pân. 3-2-49). अपे क्लेशतमसोः । (Pân. 3-2-50).

† अमनुष्यकर्तृके च । (Pân. 3-2-53).

‡ शक्तौ हस्तिकपाटयोः । (Pân. 3-2-54). लक्षणे जायापत्योष्टक्. (Pân. 3-2-52).

(d)* If the word कुमार or शीर्ष (substituted for क्षिरस् in the case) be the first member, इन् takes the termination इन् before which it becomes घात्; कुमारघाती; शीर्षघाती;

(e) शत्रुघ्न, कृतघ्न and others as applied to men, and चोरघात, नगरघात, and others, as applied to non-men, are irregular; as चोरघातो हस्ती.

राजघः 'one who murders a king.'

§ 92. Some roots do not take any termination at all; as, मन्त्रेण स्पृशतीति मन्त्रस्पृक्; दिवि सीदति इति द्युसत् 'a god,' 'a planet;' वीरस्; अण्डस्; मित्रद्विद्; मित्रध्रुक्; गां दोग्धि इति गोधुक्; अश्वयुक् 'the month Ās'vina,' अग्रणी; सेनानी; आममत्ति इति आमात् 'one who eats raw things;' सस्यात् 'an eater of grass;' उखास्रत् 'that which has dropped down from a cooking pot;' ऋव्यात्; 'a flesh-eater;' ऋव्याद्: is also admissible.

§ 93. The termination इन् is affixed to roots when the action denoted by the root is predicated of the object denoted by the Compound, as being similar to that of the object denoted by the first part of the Compound; उद्ग इव क्रोशति इति उद्गक्रोशी; भ्राह्म इव रौति इति भ्राह्मरावी 'one crying like a crow;' हंसगामी; गजगामिनी.

* कुमारशीर्षयोर्णिनिः । (Pān. 3-2-51).

Obs. Before इन्, the roots undergo the same changes, as mentioned in §82.

§ 94. It is also affixed, when the root implies, conjointly with the preceding word, which ought not to be a class-name in this case, some distinguishing attribute or tendency of the object referred to by the Compound; इष्णभोजी 'one who is accustomed to take hot food'; शीतभोजी; Cf. संतापकारिणो बन्धुजनविग्रयोगा भवन्ति (*Uttara. I.*) 'separations with the relatives tend to harrass (the mind)'; नियमविघ्नकारिणी (*S'āk.*); प्रियवादी and many others.

§ 95. When past actions are to be described the roots in some cases take such terminations as इन्, त् &c. (a) यञ्, preceded by a noun having the meaning of its करण, and इन्, and क्री with वि preceded by the object take इन्; सोमेन इष्टवान् = सोमयाजी; पितृव्यं हतवान् = पितृव्यघाती; घृतविक्रयी; (b) इन् preceded by ब्रह्म, भ्रूण, and वृत्र, does not take any termination; ब्रह्महा; वृत्रहा; (c) कृ; after many words takes त्; साधु कृतवान् = सुकृत; कर्मकृत; पापकृत; मन्त्रकृत; पुण्यकृत; भाष्यकृत; (d) इश् preceded by any word, and युष् (*Caus.*), and कृ, preceded by राजन् take वन्; पारं इष्टवान् = पारइश्वा; राजानं योधितवान् = राजयुध्वा; राजानं कृतवान् = राजकृत्वा; (e) जन् after many words becomes ज्; सरसिजम्; मलयजम्; प्रजा (*fem.*); न जातः = अजः; अनुजः; द्विर्जातः = द्विजः 'twice born'; and so on.

Obs. It should be noticed that the ई of क्री in (a) above, takes its *guṇa* instead of *vṛiddhi* substitute, and that the ऋ of कृ in (d) takes the augment त् before वन्.

Indeclinable Upapada Compounds.

§ 96. Gerunds formed by the termination अम् [Dr. Keilhorn's Grammar § (526)] are sometimes used as the last members of Upapada Compounds in a variety of senses; as अग्नेभोजं व्रजति 'having first dined he goes;' similarly प्रथमंभोजं, or पूर्वभोजं व्रजति; the expressions अग्नेभोजम् &c. are treated as Indeclinable Upapada Compounds; स्वादुंकारं भुङ्के 'he eats having made the food sweet;' the expression स्वादुंकारम् = अस्वादुं स्वादुं कृत्वा. Similarly लवणंकारं भुङ्के.

§ 97.* In abusive language this gerund of कृ is used with the word of abuse, in which case कृ idiomatically means 'to utter;' चौरंकारमाक्रोशति 'he abuses him, by calling him a thief;' the expression is equal to चौरशब्दमुच्चार्य आक्रोशति; Cf. तं भीतंकारमाक्रुश्य रावणः प्रत्यभाषत । (*Bhatti*. V. 39).

Obs. In the case of Compounds formed under this section, the preceding word takes the augment म्, as in the case of § 88.

(b)† It is also redundantly used with the words

* कर्मण्याक्रोशे कृञः खमुञ् । (Pāṇ. 3-4-25).

† अन्यथैवंकथमित्थंसु सिद्धाप्रयोगश्चेत् । (Pāṇ. 3-4-27).

अन्यथा, एवम्, कथम्, इत्थम्, यथा and तथा; अन्यथाकारम्; एवंकारम्; इत्थंकारम्; कथंकारम्; as इत्थंकारं भुङ्क्ते 'he eats thus;' it means the same as इत्थं भुङ्क्ते; *Compounds with यथा and तथा are used in an angry reply; यथाकारमहं भोक्ष्ये तथाकारं भोक्ष्ये किं तव अनेन 'I will eat this way or that way, what have you to do with it?'

§ 98.† Gerunds of दृश् and विद्, are compounded with their object, to denote every one of the objects, seen or known, as the case may be; कन्यादर्शं वरयति 'he chooses every one of the girls, that he sees;' ब्राह्मणवेदं भोजयति 'he feeds every one of the Brâhmins that he knows.'

§ 99.‡ Gerunds of विद् 'to get' and जीव् 'to live' are compounded with यावत् in a similar sense; यावद्देवं भुङ्क्ते 'he eats as much as he gets;' यावज्जीवमधीते 'he studies as long as he lives.'

§ 100.¶ That of पूर 'to fill,' is compounded with चर्मन् and उदर, used as the objects of the verb; चर्मपूरं स्तृणाति 'he spreads so as to cover the skin;' उदरपूरं भुङ्क्ते 'he eats until the belly is full.'

§ 101. In the following cases, the principal verb

* यथातथयोरसूयाजातिवचने । (Pân. 3-4-28).

† कर्मणि वृशिविदोः साकल्ये । (Pân. 3-4-29).

‡ यावति विन्दजीवोः । (Pân. 3-4-30).

¶ चर्मोदरयोः पूरेः । (Pân. 3-4-31).

in the sentence must be of the same root as that to which अम् is added, to form the Upapada Compound:—

(a)* The gerund of कष् 'to destroy' is compounded with निमूल and समूल, qualifying to objects of the root; निमूलकाषं कषति 'he destroys so as to leave no trace of the root;' समूलकाषं कषति 'he destroys together with the root;' both the expressions mean 'he extirpates.'

(b)† That of पिष् with चूर्ण, शुष्क and रूक्ष, to denote the state or rather the result of the action; चूर्णपेषं पिनष्टि 'he grinds something so as to reduce it to powder;' शुष्कपेषं पिनष्टि 'grinds so as to dry;' रूक्षपेषं पिनष्टि.

(c)‡ That of हन्, कृ and ग्रह्, with समूल, अकृत and जीव, respectively in a similar sense; समूलघातं हन्ति; अकृतकारं करोति 'he does what was never done before,' hence 'he does excellently;' जीवग्राहं गृह्णाति 'he captures him alive;' it is equal to जीवन्तं गृह्णाति.

(d)¶ That of हन् with a noun to denote the instrument of the action; पादघातं हन्ति 'he strikes with the foot.'

* निमूलसमूलयोः कषः । (Pân. 3-4-34).

† शुष्कचूर्णरूक्षेषु पिषः । (Pân. 3-4-35).

‡ समूलाकृतजीवेषु हन्कृग्रहः । (Pân. 3-4-36).

¶ करणे हनः । (Pân. 3-4-37).

(e)* That of पिब् with a word denoting a fluid used as the instrument of the action; उदपेवं पिनष्टि 'he grinds with water.'

(f)† That of वृत् (Caus.) and ग्रह्, with the word हस्त or any other word having the meaning of हस्त, used as the instrument; हस्तवर्ते वर्तयति 'he makes a ball with the hand;' हस्तग्राहं-पाणिग्राहं-करग्राहं गृह्णाति 'he catches by the hand.'

(g)‡ That of पुष् 'to nourish' with स्व 'wealth' or any other word for which स्व can be used in a similar sense; स्वपोषं पुष्णाति 'he nourishes by means of wealth;' धनपोषं-गोपोषं पुष्णाति.

(h)¶ That of बन्ध with a noun having the meaning of the locative; चक्रबन्धं बध्नाति=चक्रे बध्नाति.

(i)§ This kind of gerund (of any root) is also used with its object, to denote similarity; घृतनिधायं निहितं जलम् 'water, kept as safely as ghee;' अजकनाशं नष्टः; 'he perished as easily as a goat;' बन्दिग्राहं गृहीता 'she was taken like a prisoner' i. e., 'she was imprisoned;' Cf. विद्युत्प्रणाशं स वरं प्रनष्टः । (Bhatti); it is bet-

* लोहने पिबः । (Pân. 3-4-38).

† हस्ते वर्तिग्रहोः । (Pân. 3-4-39).

‡ स्वे पुषः । (Pân. 3-4-40).

¶ अधिकरणे बन्धः । (Pân. 3-4-41).

§ उपमाने कर्मणि च । (Pân. 3-4-45).

ter if he dies away like a lightning flash.' अहं येनेष्टिप-
शुमारं मारितः सोऽनेन स्वागतेनामिनन्द्यते (*Shāk. VI.*) 'I
was beaten by this (*Mātali*) as if I had been a
beast for sacrifice, and he is greeted by this (king)
with a welcome!'

Obs. जीवनाशं नश्यति = जीवो नश्यति 'he dies;'
पुरुषवाहं वहति = पुरुषो वहति 'the man bears;'
ऊर्ध्वशोषं शुष्यति 'it is dried up while it is standing.'
ऊर्ध्वपूरं पूर्यते; क्रौञ्चबन्धं बध्नाति;
मयूरिकाबन्धं बद्धः.

§ 102.* The gerund of roots meaning 'to strike,' is compounded with nouns denoting the instrument of striking, provided the object of the gerund is also the object of the principal verb in the sentence; दण्डोपघातं गाः कलयति 'he counts the cows, beating them with a stick;'
दण्डताडम्; but दण्डेन चोरमाहत्य गाः कलयति. दण्डेनोपघातम् is also admissible.

§ 103.† The roots पीड्, रुध्, कृष्, with the preposition उप, are used in the gerundive form with nouns in the locative or the instrumental case; पार्श्वोपपीडं शेते 'he lies so as to press the sides;'
बाहूपपीडमाश्लिष्य (*Bhatti. V. 94*) 'embracing so as to press

* द्विसार्थानां च समानकर्मकाणाम् । (Pān. 3-4-48).

† सप्तम्यां चोपपीडरुधकृष् । (Pān. 3-4-49).

by the arms; 'ब्रजोपरोधं गाः स्थापयति 'he confines the cows in the fold; 'पाण्युपकर्षं धानाः संगृह्णाति 'he takes the barley in the hand.'

§ 104.* It is also compounded with nouns in the locative or the instrumental case, to denote close contact; केशग्राहं युध्यन्ते 'they fight catching (each other) by the hair; हस्तग्राहम् 'catching by the hand; Cf. तुण्डघातमयुध्यत (Bhatti. V. 101) 'he fought piercing (him) by his beak.' But cf. Jayamangala on this:— तुण्डेन चञ्चवा घातो हननं यस्मिन् युद्ध इति । करणे हन इति न गमुद्ध कषादिषु यथाविध्यनुप्रयोगात् अहिसार्थत्वाच्च तदारम्भस्य यथा पादघातं भूमिं हन्तीति । हिंसार्थानां च समानकर्मकाणामित्यनेनापि न भवति समानकर्मकताभावात् । अकर्मकत्वाद्युधेः ।

§ 105.† Also with nouns in the accusative or the ablative case, when hasty actions are intended to be implied; यष्टिग्राहं युध्यन्ते '(having no patience) they take sticks in their hands and fight; लोष्टग्राहं युध्यन्ते; शय्योत्थायं धावति 'leaving his bed he runs.'

§ 106.‡ It is also compounded with its object denoting that part of the body in the absence of which, life can be continued; भ्रूविक्षेपं कथयति 'he nar-

* सभासत्तौ । (Pân. 3-4-50).

† अपादाने परीप्तायाम् । (Pân. 3-4-52). द्वितीयायां च । (Pân. 3-4-53).

‡ स्वाङ्गेऽध्रुवे । (Pân. 3-4-54).

rates (the story), throwing the eyebrows (glances) on all sides ;' Cf. बाहूत्क्षेपं क्रन्दितुं च प्रवृत्ता (*Shāk.* V.) ' throwing up her arms she began to cry ;' but शिरः उत्क्षिप्य कथयति.

§ 107.* Also with words in the accusative case, denoting any part of the body, that is completely hurt in an action ; उरःप्रतिषेधं युध्यन्ते ' they fight, and their hearts are completely hurt ;' Cf. उरोविदारं प्रतिचस्करे नखैः (*Bhatti.*) ' He scratched the heart with his nails and it was completely torn.'

§ 108.† Similarly the gerunds of the roots विश् ' to enter,' पत् ' to fall,' पद्, and स्कन्द्, may be compounded with their objects so as to imply repetition of the action ; गेहानुप्रवेशं ' repeatedly entering the houses ;' Cf. लतानुपातं कुसुमान्यगृह्णात्स नद्यवस्कन्दमुपास्पृशच्च । कुतूहलाच्चारुशिलोपवेशं काकुत्स्थ ईषत्स्यमान आस्ते ॥ (*Bhatti.* II. 11.) ' The descendent of Kakutstha smiling softly, would repeatedly bend down the creepers, now this, now that, and pluck their flowers ; and every now and then descending to the streams (that he noticed while passing) would sip (the water) ; and would seat himself on every charming rock, to recline in admiration of the scene.'

* परिच्छिद्यमाने च । (*Pân.* 3-4-55).

† विशपतिपदिस्कन्दां व्याप्यमानासेव्यमानयोः (*Pân.* 3-4-56).

§ 109.* The gerunds of दिष्ट with आ, and ग्रह् may be compounded with the word नामन् in the accusative case; नामादेशमाचष्टे 'he mentions it telling his name;' नामग्राहमाह्वयति 'he calls by taking the name;' नामग्राहमरोदीत् '(she) wept by taking the name.'

§ 110.† The gerunds of कृ and भू are compounded with the indeclinables formed by suffixing the termination त्स्र to a word denoting a limb of one's own body; मुखतःकारम्; मुखतोभावम्. ‡The gerund of भू may also be compounded with तृष्णीम्; तृष्णीभावम्.

Ots. Compounds formed according to §(102)—§(110) are optional; thus, पाणावुपकर्षम्—पाणिनोपकर्षम्, भ्रुवं विक्षेपम्, &c. are admissible.

CHAPTER V.

TATPURUSHA COMPOUNDS.—*Continued.*

Changes of the finals of Tatpurusha Compounds.

§ 111.¶ अङ्गुलि at the end of a Tatpurusha Compound, which has for its first member a numeral or

* नाह्यादिशिग्रहोः । (Pân. 3-4-58).

† स्वाङ्गे तस्प्रत्ययेकृन्वोः । (Pân. 3-4-61).

‡ तृष्णीमि भ्रुवः । (Pân. 3-4-63).

¶ तत्पुरुषस्याङ्गुलेः संख्याव्ययादेः । (Pân. 5-4-86).

an indeclinable, changes its final to अ; द्वे अङ्गुली प्रमाण-
मस्य द्यङ्गुलं दारु [Vide § 73] 'wood measuring two
fingers ;' निर्गतमङ्गुलिभ्यो निरङ्गुलम्.

§ 112.* रात्रि at the end of a Tatpurusha compound,
which has for its first member a numeral or an in-
declinable or a word denoting a part of the whole, or
any of words सर्व, संख्यात and पुण्य, changes its इ to
अ. द्विरात्रम्; अतिक्रान्तो रात्रिम्=अतिरात्रः 'one that has
passed the night;' पूर्वं रात्रेः=पूर्वरात्रः 'the first part of
the night;' सर्वा रात्रिः=सर्वरात्रः; संख्यातरात्रः; पुण्यरात्रः.

Obs. The same change takes place in अहोरात्रः, which
is a Dvandva Compound.

§ 113.† राजन्, अहर and सखि drop their अन्, अर् and
इ respectively, and take अ. परमराजः 'the best king;'
उत्तमाहः 'the best day;' कृष्णसखः 'Krishna's friend.'

Exceptions:—अहर preceded by a numeral, an
indeclinable, a word denoting a part of the whole,
or by सर्व, becomes अह, द्वयोरहोर्भवः=द्वहः 'produced
in two days;' द्वहप्रियः; अत्यहः; पूर्वाहः; सर्वाहः.

* अहःसर्वैकदेशसंख्यातपुण्याच्च रात्रेः । (Pân. 5-4-87).

† राजाहःसखिभ्यष्टच् । (Pân. 5-4-91).

Counter-exceptions:—But अहृ at the end of a collective Dvigu or preceded by एक becomes अह; ग्रहः 'two days,' एकाहः 'one day.'

§ 114.* उरस्, expressive of 'excellence,' at the end of a Tatpuruṣa has an अ added on to it; अश्वानाम् उर इव = अश्वोरसम् 'an excellent horse.'

§ 115.† अनस्, अश्मन्, अयस् and सरस्, at the end of Tatpuruṣa Compounds, expressing a particular kind or forming names, have an अ added on to them: उपानसम् 'a carriage-load,' अमृताश्मः 'moon-stone,' कालायसम् 'black-iron,' मण्डूकसरसम् 'a pond full of frogs,' महानसम् 'kitchen,' पिण्डाश्मः 'a round piece of stone,' लोहितायसम् 'copper,' जलसरसम्.

§ 116.‡ तक्षन् 'a carpenter,' preceded by ग्राम or कौट becomes तक्ष. ग्रामतक्षः 'a village carpenter,' i. e. 'of ordinary merit,' कौटतक्षः 'an independent carpenter,' i. e. 'head carpenter.'

§ 117.¶ श्वन् preceded by अति, or by a word denoting an inanimate object with which it is compared, becomes श्व; आकर्षः श्वा इव = आकर्षश्वः 'the dog-like

* अत्राख्यायामुरसः । (Pân. 5-4-93).

† अनोश्मायः सरसां जातिसंज्ञयोः । (Pân. 5-4-94).

‡ ग्रामकौटाभ्यां च तक्षणः । (Pân. 5-4-95).

¶ अतेः शुनः । (Pân. 5-4-96). उपमानादप्राणिषु । (Pân. 5-4-97).

dice,' *i. e.*, 'an unlucky throw of a dice;' अतिश्वः 'superior to or worse than a dog;' or 'one that has gone beyond a dog.'

§ 118.* सक्थि becomes सक्थ, when it is preceded by उत्तर, मृग or पूर्व, or by a word denoting an inanimate object with which it is compared; उत्तरसक्थम् 'the upper part of the thigh;' मृगसक्थम् 'the thigh of a deer;' पूर्वसक्थम् 'the fore-part of the thigh;' फलकमिव सक्थि = फलकसक्थम् 'a thigh like a plough-share.'

§ 119.† नौ, at the end of a Dvigu, takes अ, but not in those cases in which the *Taddhita* affix is dropped; द्विनावम् 'aggregate of two ships;' त्रिनावम्; but पञ्चभिर्नौभिः क्रीतः = पञ्चनौः 'bought for five ships.' It takes अ also when अर्ध precedes; अर्धे नावः = अर्धेनावम् 'half a ship.' (It is neuter, though we expect the feminine. *Vide* § 125).

§ 120.‡ खारी, under similar circumstances, takes the अ optionally, before which the ई is dropped; द्विखारम्-द्विखारि 'two *Khāris*,' (*Khāri* is a certain measure); अर्धेखारम्-रि.

Obs. When a feminine noun formed from the masculine by one of the suffixes, comes at the end of a Tatpurusha

* उत्तरमृगपूर्वाच्च सक्थनः । (Pân. 5-4-98).

† नावो द्विगोः । (Pân. 5-4-99). अर्धोच्च । (Pân. 5-4-100).

‡ खार्याः प्राचाम् । (Pân. 5-4-101).

Compound, in which the second member is governed by the first (*vide* § 29 para 2, § 40 § 41 § 77), its final vowel is shortened ; hence अर्धस्वारि &c.

§ 121.* अञ्जलि, at the end of a collective Dvigu having for the first member the numeral द्वि or त्रि, optionally takes अ before which the इ is dropped ; अञ्जलम्-अञ्जलि 'two handfuls;' but as before, दाभ्याम् अञ्जलिभ्यां क्रीतः=अञ्जलिः 'bought for two handfuls.'

§ 122.† ब्रह्मन् 'a Brahmin,' at the end of a Tatpurusha, becomes ब्रह्म, necessarily when the Compound implies habitation in a particular country, and optionally when it is preceded by कु or महत् ; सुराष्ट्रब्रह्मः 'a Brahmin living in Surâshtra;' गौडब्रह्मः a Brahmin of Gauda ; कुब्रह्मः-ब्रह्मा 'a bad Brahmin;' महाब्रह्मः-ब्रह्मा.

§ 123.‡ अष्टन् followed by the word गो, in a Compound, conveying the sense of 'yoked to' becomes अष्टा; अष्टागवं शकटम् 'a cart with eight bulls yoked to it.'

* द्वित्रिभ्यामञ्जलेः । (Pân. 5-4-102).

† ब्रह्मणो जानपदाख्यायाम् । (Pân. 5-4-104). कुमह्भ्यामन्यतरस्याम् । (Pân. 5-4-105).

‡ गवि च (Vârt.) गोशब्दे परे युक्त इत्यर्थे गन्वमानेऽष्टन आत्वं स्यात् । (S. K.).

§ 124.* द्वि, त्रि and अष्टन् become द्वा, त्रयः and अष्टा respectively when they are followed in a compound other than the Bahuvrīhi, by any numeral, except अशीति, signifying a number less than 'a hundred;' द्वौ च दश च द्वादश; द्वाविंशतिः; त्रयोदश; त्रयोविंशतिः; अष्टादश; अष्टाविंशतिः; but in a Bahuvrīhi, द्विन्नाः, त्रिर्दश-त्रिदशाः &c.; द्विशतम्; त्रिसहस्रम्.

Obs.† The above changes are optional before चत्वारि-शत्, पञ्चाशत्, षष्टि, सप्तति and नवति; द्विचत्वारिंशत्-द्वाचत्वारिंशत् &c. Genders of Tatpurusha Compounds.

§ 125.‡ As a general rule, Tatpurusha Compounds follow the gender of the final member; अर्धपिप्पली; पूर्वकायः; राजपुरुषः.

§ 126. Compounds with प्राप्त and आपन्न, and the prepositional Compounds are adjectives and thus take the gender of the qualified words; प्राप्तजीविकः-का-कम्; निष्कौशाम्बिः.

§ 127. Karmadhāraya Compounds, are formed between words that are in the relation of a *qualifying* word with the *qualified* (विशेषणविशेष्यभाव), and thus follow the gender of the word which partakes of the nature of the *qualified* word (विशेष्य); महाबाहुः; कृष्ण-सारङ्गः 'blackish-variegated;' तापसवृद्धः 'an old ascetic.'

* ब्रह्मनः संख्यायामबहुव्रीह्यशीत्योः । (Pân. 6-3-47). त्रेत्रयः । (Pân. 6-3-48).

† विभाषा चत्वारिंशत्प्रभृतौ सर्वेषाम् । (Pân. 6-3-49).

‡ परवह्निङ्गं दन्द्रतत्पुरुषयोः । (Pân. 2-4-26).

§ 128. Compounds ending in रात्र, अह् or अह are masculine; पूर्वरत्रः; पूर्वाह्ः; अपराह्ः; ब्रहः; but those ending in रात्र preceded by a numeral are neuter; द्विरत्रम्; त्रिरत्रम्; नवरात्रम्; पुण्याहम् and सुदिनाहम् are also neuter.

§ 129. Collective Dvigu is neuter and singular पञ्चगवम्; that ending in अ is generally feminine in which case it takes the termination ई; त्रिलोकी; but पञ्चपात्रम्; चतुर्युगम्; त्रिभुवनम् and others are neuter; Dvigu (collective) ending in आ or तक्ष is optionally feminine; पञ्चखट्वा-पञ्चखट्टम् 'a collection of five bedsteads;' पञ्चतक्षी-पञ्चतक्षम् 'a collection of five carpenters.'

§ 130.* पथ (substituted for पथिन्) preceded by a numeral or an indeclinable is neuter, त्रिपथम्; विरूपः पन्थाः=विपथम् 'a wrong way;' but महापथः; also सुपन्थाः; अतिपन्थाः (Vide § 226 Chap. VIII.)

§ 131 An inflexional Tatpurusha Compound ending in छाया, is neuter, if the preceding member denotes plurality of objects; इक्षूणां छाया = इक्षुच्छायम्. Cf. प्राप ध्वजच्छायनिवारितोष्णम् (Ragh. VII. 4).

§ 132.† That ending in सभा, is also neuter, if the

* छाया बाहुल्ये । (Pân. 2-4-22).

† सभा राजामनुष्यपूर्वा । (Pân. 2-4-23).

first member be, a word other than राजन् but having the meaning of राजन् or a word denoting an infernal being, such as a Râkshasa &c.; इनसभम् 'a king's assembly;' ईश्वरसभम्; रक्षःसभम्; पिशाचसभम्; but राजसभा; चन्द्रगुप्तसभा.

§ 133.* Also, if the word सभा, be used in the sense of a multitude, the Compound is still neuter; स्त्रीसभम् 'a multitude of women;' but धर्मसभा, for सभा in this Compound means 'an institution.'

§ 134.† And an inflexional Tatpurusha Compound ending in सेना, सुरा, छाया, शाला, and निशा is optionally neuter; ब्राह्मणसेनम्-ब्राह्मणसेना; यवसुरम्-यवसुरा; कुड्यच्छायम्-कुड्यच्छाया; गोशालम्-गोशाला; श्वनिशम्-श्वनिशा 'dog-night,' 'a night during which dogs bark and howl;' but दृढसेनो राजा; असेना; परमसेना.

CHAPTER VI.

BAHUVRĪHI—THE ATTRIBUTIVE COMPOUNDS.

§ 135.‡ A Bahuvrīhi Compound consists of two or more members and denotes something else than what is expressed by its members; महाबाहुः 'one whose arm is great;' पञ्चगवधनः 'one whose only wealth consists of five cows.'

* अशाला च । (Pân. 2-4-24).

† विभाषा सेनासुराच्छायाशालानिशानाम् । (Pân. 2-4-25).

‡ अनेकमन्यपदार्थं । (Pân. 2-2-24).

§ 136. When the components of a Bahuvrīhi Compound are all in apposition to each other, it is called समानाधिकरणबहुव्रीहिः; as पीताम्बरं यस्य सः पीताम्बरः; चित्रा गावः यस्य सः चित्रगुः; युवती जाया यस्य सः युवजानिः; बह्वयः नद्यः यस्मिन्सः बहूनदीको देशः (*Vide* § 171).

§ 137. And if they be in different cases, the compound is termed व्यधिकरणबहुव्रीहिः; चक्रं पाणौ यस्य सः चक्रपाणिः; दण्डपाणिः; कण्ठे कालः यस्य सः कण्ठेकालः 'one having blue colour in the neck,' 'S'iva.'

§ 138. When with reference to a certain action undergone by the object denoted by a Bahuvrīhi Compound, a direct knowledge of its components is also a necessary result, the compound is called तद्गुणसंज्ञकबहुव्रीहिः; as पीताम्बरं हरिमानयः; this sentence implies direct perception of पीताम्बर, along with that of हरि, which is impossible unless हरि has on his body a पीताम्बर. In fact the sentence stands thus:—पीताम्बरयुक्तं हरिमानय.

§ 139. When no such direct knowledge of the components is implied, the compound is called अतद्गुणसंज्ञकबहुव्रीहिः; as, चित्रगुं गोपमानय. The act of bringing a herdsman does not involve bringing of his cows; hence no direct knowledge of चित्राः गावः is necessarily implied; चित्रगुः is therefore an अतद्गुणसंज्ञकबहुव्रीहि Compound.

§ 140.* In the formation of a समानाधिकरण Bahuvrīhi Compound, the preceding member, if it be a feminine noun formed by the addition of आ or ई to the masculine, rejects that termination and assumes the masculine form, if followed by another feminine noun; as चित्राः गावः यस्य सः चित्रगुः; जरती गौः यस्य सः जरदुः; but गङ्गाभार्यः, गङ्गा is feminine by itself; कल्याणी प्रधानं यस्य सः कल्याणीप्रधानः; वामोरुभार्यः.

§ 141. This change in the preceding word does not take place at all, if it be followed by an ordinal (fem.), or any of the words प्रिया, मनोज्ञा, सुभगा, भक्ति, स्वसा, कान्ता, चपला, दुहिता, वामा, भबला and तनया; कल्याणी पञ्चमी यासां रात्रीणां ताः कल्याणीपञ्चमा रात्रयः 'nights, of which the fifth is lucky;' कल्याणी प्रिया यस्य सः कल्याणीप्रियः 'one to whom a virtuous woman is dear;' इह भक्तिः यस्य सः इहभक्तिः. Cf. सा खलु विदितभक्तिं मां महर्षेः करिष्यति (S'āk. I.); विदितं भक्तिः यस्य सः विदितभक्तिः; विदित cannot be compounded as a feminine noun, for in that case the rule would require विदिताभक्तिम्; to respond therefore to the form विदितभक्तिम् विदित ought to be taken as neuter—the common gender.

§ 142.† Proper names, ordinals, ‡names of limbs

* स्त्रियाः पुंवद्भाषितपुंस्कादनूद् समानाधिकरणे स्त्रियामपूरणीप्रियादिषु (Pân. 6-3 34).

† संज्ञापूरण्योश्च । (Pân. 6-3-38).

‡ स्वाङ्गाच्चेतः । (Pân. 6-3-40).

of animals ending in ई, *names of classes, †and a few of those that have a penultimate क् do not obey §140; as दत्ता भार्या यस्य सः दत्ताभार्यः (दत्ता is a proper name); पञ्चमीभार्यः 'one who has (married) a fifth wife;' सुकेशीभार्यः 'one whose wife has beautiful hair;' शूद्रा भार्या यस्य सः शूद्राभार्यः 'one whose wife is of the S'ûdra class;' ब्राह्मणीभार्यः;; रसिकाभार्यः 'one who has a passionate wife, or one full of feeling;' पाचिकाभार्यः 'one who has a cook for his wife,' *i. e.* 'married to a cook;' but अकेशा भार्या यस्य सः अकेशभार्यः 'one whose wife has no hair,' for अकेशा ends not in ई; we have पाका भार्या यस्य सः पाकभार्यः only.

§ 143. In forming Bahuvrîhi Compounds, ‡nouns in the Locative case, adjectives, ¶pronouns, numerals, and ||past passive participles ending in त्त should be placed first; कण्ठे कालः यस्य सः कण्ठेकालः; चित्रगुः; द्विपुंस्कः; but pronouns and numerals always require to be placed first; सर्वं श्वेतं यस्य सः सर्वश्वेतः 'white on all sides,' द्वौ शुक्लौ यस्य सः द्विशुक्लः 'white on two sides;' if one of the words be a pronoun and the other a numeral,

* जातेश्च । (Pân. 6-3-41).

† न कोपधायाः । (Pân. 6-3-37).

‡ सप्तमीविशेषणे बहुव्रीहौ । (Pân. 2-2-35). सप्तम्यन्तं विशेषणं बहुव्रीहौ पूर्वं प्रयोज्यम् । (S. K.).

¶ सर्वनामसंख्ययोरुपसंख्यानम् । (Vârt.)

|| निष्ठा । (Pân. 2-2-36). संख्याया अल्पीयस्याः । (Vârt.).

preference must be given to the numeral; द्वौ अन्यौ यस्य सः अन्यः 'one who has two more with him,' *i. e.* 'accompanied by two more;' if both be numerals, that which indicates a smaller number should be placed first; द्वौ वा त्रयो वा = द्वित्राः 'two or three;' this holds also in Dvandva Compounds; द्वादश 'two and ten,' *i. e.* 'twelve;' पञ्चविंशतिः 'five and twenty;' प्रिय may optionally be placed first; गुडप्रियः-प्रियगुडः 'fond of treacle;' शिष्यप्रियः-प्रियशिष्यः 'loving towards pupils;' कृतकृत्यः 'one who has done his work.'

§ 144.* But past passive participles are not placed first when, a word denoting a class, or some period of time, or the word सुख, is the other member; जग्धः सारङ्गः यया सा सारङ्गजग्धी 'she who has devoured an antelope;' मासजाता (मासः जातः यस्याः सा) 'one month old;' सुखजाता (सुखं जातं यस्याः सा) 'happy,' 'conscious of pleasure;' but this rule is not strictly observed; पीतोदकः.

§ 145.† In some cases this rule is optional; आहितः अग्निः यैः ते आहिताग्नेयः or अग्न्याहिताः 'Brahmins who have kept alive a sacred fire perpetually in the family;' जातपुत्रः-पुत्रजातः 'one to whom a son is born,' जातदन्तः-दन्तजातः; जातश्मश्रुः-श्मश्रुजातः 'one whose beard

* वाहिताभ्यादिषु (Pâp. 2-2-37).

† प्रहरणार्थेभ्यः परे निष्ठासप्तम्यौ । (Vârt.)

has grown; 'तैलपीतः-पीततैलः; Cf. मम्लतुर्न मणिकुट्टिमोचितौ (Ragh. XI. 9). 'They two, (Râma and Lakshmana) felt no fatigue, though they were accustomed to a floor set with precious stones; 'भार्योढं तमवज्ञाय (Bhatti. IV. 15) 'knowing that he was a married man.'

§ 146.* Words denoting objects of striking, should be placed first when they are to be compounded with past participles or Locatives; अस्युद्यतः 'one who has raised his sword; चक्रपाणि; दण्डपाणिः 'one who has a staff in his hand; sometimes the position is reversed; विवृत्तासिः.

§ 147. In the dissolution of a Bahuvrîhi Compound, यत् is in any of the oblique cases:—प्राप्तमुदकं यंसः प्राप्तोदको ग्रामः 'a village to which water has approached; ऊढो रथो येन सः ऊढरथोऽनञ्चान् 'an ox by whom a car is drawn; उपहृतः पशुः यस्मै सः उपहृतपशू रुद्रः 'one to whom a beast is offered; उद्धृतः ओदनः यस्याः सा उद्धृतौदना स्थाली 'a pot, from which boiled rice is removed; पीतमम्बरं यस्य सः पीताम्बरो हरिः 'Hari, whose garment is yellow; वीराः पुरुषा यस्मिन् सः वीरपुरुषको ग्रामः 'a village, in which the men are heroes.'

§ 148. When a participle with a preposition prefixed is to be used as the first member of a Bahuvrîhi, the participle may optionally be dropped; प्रपत्ति-

* जातिकालमुखादिभ्यः परा निष्ठा वाच्या । (Vârt.)

तानि पर्णानि यस्य सः=प्रपर्णः, प्रपतितपर्णस्तरुः; प्रकृष्टा छाया यस्मिन्सः प्रच्छायः प्रदेशः; निर्गता घृणा यस्मात्सः निर्घृणः पुरुषः; विगतः वर्णः यस्य सः विवर्णः मणिः; निर्गतं तेजो यस्मात्सः निस्तेजाः पुरुषः.

§ 149. When a word with अ prefixed in the negative sense, forms the first member of a Bahuvrīhi, that word may optionally be dropped; as, अविद्यमानः पुत्रः यस्य सः अपुत्रः.

§ 150.* A compound of an indeclinable or a numeral or of आसन्न, अदूर, or अधिक, with a numeral is a Bahuvrīhi Compound; दशानां समीपे ये सन्ति ते उपदशाः 'about ten' ('nine' or 'eleven') विंशतेरासन्नाः=आसन्नविंशाः 'about twenty' ('nineteen' or 'twenty-one'); अदूरत्रिंशाः 'nearly thirty'; अधिकचत्वारिंशाः 'more than forty'; द्वौ वा त्रयो वा=द्वित्राः 'two' or 'three'; द्विः आवृत्ताः दश=द्विदशाः; 'twice ten' ('twenty'); उपबहवः 'not a few.'

Obs. In this case, the final vowel or the final consonant together with the preceding vowel of the latter member, and अति of विंशति at the end of the compound, are dropped, and अ is added instead.

§ 151.† A Compound of words expressive of the cardinal points is a Bahuvrīhi Compound, and signifies the direction between those points; दक्षिणस्याः पूर्व-

* संख्यान्ययासन्नादूराधिकसंख्याः संख्येये । (Pāṇ. 2-2-25.)

† दिङ्नामान्यन्तराले । (Pāṇ. 2-2-26.)

स्याश्च दिशोऽन्तरालम्=दक्षिणपूर्वा 'the south-east;' words such as ऐन्द्री, कौबेरी, which are used as names of directions from the names of deities that are supposed to preside over them, cannot be compounded in this sense.

§ 152. The instrumentals or the locatives in the following and similar other expressions may be compounded so as to form a Bahuvrīhi Compound; दण्डैश्च दण्डैश्च प्रहत्य इदं युद्धं प्रवृत्तम्=दण्डादण्डि 'battle in which the warriors strike each other with sticks;' केशेषु केशेषु गृहीत्वा इदं युद्धं प्रवृत्तम्=केशाकेशि 'battle, in which the warriors seized each other by the hair.'

Obs. In such expressions words put in the instrumental case denote some instruments of striking mutually used by the contending parties; and those put in the locative case, denote parts of the body or its accompaniments, a firm hold of which marks the action. It should be remembered, however, that the words that are to be compounded must not be dissimilar words, though having the same denotation; hence हलेन मुसलेन cannot be compounded.

§ 153. The termination इ is suffixed to such compounds, before which the ending उ of the preceding word takes its *guna* substitute, and any other vowel except उ is dropped; and the final vowel of the first member of the Compound, if short is made long; बाहू-

बाह्वि 'seizing each other by the arms;' मुसलामुसलि 'beating each other with pestles;' मुष्टीमुष्टि 'beating each other with blows;' हस्ताहस्ति 'beating each other with hands.'

§ 154. A Compound of सह with a noun in the instrumental case is a Bahuvrīhi : when so compounded, सह optionally loses its ह; पुत्रेण सह = सहपुत्रः-सपुत्रः 'accompanied by one's son;' Cf. सहभृत्यगणं सबान्धवं सह-मित्रं ससुतं सहानुजम् । स्वबलेन निहन्ति संयुगे न चिरात्पाण्डु-सुतः सुयोधनम् ॥ (Venṭ. I.) 'In no time will the son of Pāndu, kill in a battle, by means of his power, Suyodhana and his, including all his servants, his relatives, his friends, his sons and also his brothers.'

§ 155. In a Compound involving a blessing, सह necessarily retains its ह; स्वस्ति राज्ञे सहपुत्राय सहामात्याय 'God bless the king, and his sons and his ministers.'

§ 156.* But if the second member be either गो, वत्स or हल, the ह is necessarily dropped, even though a blessing be involved; सगवे; सवत्साय; सहलाय.

§ 157. The following are some peculiar examples of Bahuvrīhi Compounds:—द्वौ दण्डौ यस्मिन्प्रहरणे तद्विदण्डि प्रहरणम्; द्विमुसलि; उभौ हस्तौ यस्मिन्कार्ये तदुभाहस्ति कार्यम्; उभयाहस्ति; उभाञ्जलि; उभयाञ्जलि; उभादन्ति; 'having teeth

* अगोवत्सहलेष्विति वाच्यम् । (V&art.)

on both sides; उभयादन्ति; उभाकर्णि; उभयाकर्णि; उभापाणि; उभयापाणि; उभाबाहू; उभयाबाहू; संहतपुच्छि 'that in which the tail is firmly united;' and many others.

Change of the finals of Bahuvrīhi Compounds.

§ 158. At the end of a Bahuvrīhi Compound,

(a)* the word अक्षि, and the word सक्थि used with reference to an animate object, become अक्ष and सक्थ respectively; जलजवत् अक्षिणी यस्य सः जलजाक्षः 'one whose eyes are like a lotus;' स्थूलाक्षं दण्डकाष्ठम् 'a stick, having big holes, like eyes;' दीर्घे सक्थिनी यस्य सः दीर्घसक्थः 'one whose thighs are long,' 'long-thighed,' 'spindle-legged.' But when the word सक्थि is used to denote a part of an inanimate object, it remains unchanged; दीर्घसक्थि शकटम् 'a car having long poles.' The feminine of a Bahuvrīhi Compound ending in अक्ष (from अक्षि) as used with reference to an inanimate object is formed by adding आ; in other cases it is formed by adding ई; स्थूलाक्षा वेणुयष्टिः; कमलाक्षी बाला. But सक्थि, in any sense, preceded by अ, दुस् or सु optionally becomes सक्थ; असक्थः-क्थिः 'one who has no thighs;' दुःसक्थः-क्थिः 'having deformed thighs;' सुसक्थः-क्थिः 'having good thighs.'

(b) † अङ्गुलि becomes अङ्गुल when the Compound is

* बहुव्रीहौ सक्थ्यक्ष्णोः स्वाङ्गात्त्वच् । (Pân. 5-4-113).

† अङ्गुलेर्दारणि । (Pân. 5-4-114).

used as an attribute of 'wood ;' पञ्च अङ्गुलयः यस्य तत्पञ्चाङ्गुलं दारु, 'an article of wood having five prongs ;' but पञ्चाङ्गुलिर्हस्तः 'the hand having five fingers ;' खिन्नाङ्गुलिः संववृते कुमारी (*Ragh.* VII. 19). 'The virgin had her fingers perspiring.'

(c)* The word मूर्धन् preceded by द्वि or त्रि, and the word नेतृ in apposition to the name of a constellation become मूर्ध and नेत्र respectively ; द्विमूर्धः 'a demon with two heads. त्रिमूर्धः; but दशमूर्धाः Cf. बहुमूर्ध्नों द्विमूर्धांश्च त्रिमूर्धांश्चाहतां मृधे (*Bhatti.* VI. 41). 'There were among them some demons with two heads, some with three heads and some with still more; but they (Râma and Lakshmaṇa) killed all of them in a battle.' मृगो नेता यासां रात्रीणां ता मृगनेत्रा रात्रयः पुष्यनेत्राः. The constellations or stars that rise in the heavens just at the close of the day and disappear at the close of the night are regarded as leaders of the night. From their position in the heavens at any time in the night it can be ascertained how far the night has advanced at that time; hence the expression. In such expressions नेतृ idiomatically means 'acronycal.'

(d)† धनुष and धर्म become धन्वन् and धर्मन् respective-

* द्वित्रिभ्यां ष मूर्धः । (*Pân.* 5-4-115). नेतुर्नक्षत्रे अश्वत्थव्यः । (*Vârt.*).

† धनुषश्च (*Pân.* 5-4-132). धर्मादनिच्केवलत् । (*Pân.* 5-4-124).

ly in most cases; शार्ङ्गधन्वा 'he whose bow is the शार्ङ्ग,' *i. e.*, 'the god Vishṇu'; अधिज्यधन्वा 'one whose bow is strung'; कस्याणधर्मा 'he whose duty is (to do) good (to others)'; निवृत्तिधर्मा 'he who observes separation from the world'; अनुच्छित्तिधर्मा 'he who regards harmlessness as his highest duty'; Cf. उत्पत्स्यतेऽस्ति मम कोऽपि समानधर्मा (*Mālatî. I.*) 'Possibly there will be born some one of equal merit with myself'; अवधीरितसकलक्षात्रधर्माणाम् (*Venî.*) 'Of those who have disregarded all the duties of Kshatriyas.'

(e)* जम्भ 'a tooth,' 'the food,' or 'the jaw,' becomes जम्भन् if preceded by सु, हरित, तृण or सोम; शोभनः जम्भः यस्य सः सुजम्भा 'having beautiful teeth,' हरितजम्भा 'one whose jaw is filled with grass,' तृणमिव जम्भः यस्य or तृणं जम्भः यस्य सः तृणजम्भा 'one whose teeth are like grass,' or 'whose food is grass' सोमजम्भा 'one whose food is the Soma (juice);' but पतितजम्भः.

(f)† जाया becomes जानि; युवती जाया यस्य सः युवजानिः 'having a young wife,' जानकीजानिः 'one whose wife is Jânakî,' *i. e.* 'Râma.'

§ 159. The word नासिका at the end of a Bahuvrîhi becomes नस under the circumstances mentioned below:—

* जम्भामुहरिततृणसोमेभ्यः । (Pân. 5-4-125).

† जायाया निङ् । (Pân. 5-4-134).

(a)* if it is preceded by a preposition ; as उन्नता नासिका यस्य सः उन्नसः 'having a prominent nose;' प्रकृष्टा नासिका यस्य सः प्रणसः 'having a long nose;'

(b)† if in a Compound used as a distinguishing term, it is preceded by any word except स्थूलः; दुः इव नासिका यस्य सः दुणसः 'having a nose like a tree,' *i. e.* 'large-nosed;'; खुरणसः 'having a nose like a horse's hoof,' *i. e.* 'flat-nosed;'; खरस्य इव नासिका यस्य सः खरणसः 'one whose nose is straight;'; नस so substituted after खुर or खर optionally loses its final अ; hence खुरणाः-खरणाः are also admissable.

Obs. नासिका preceded by वि becomes ग्र or ह्य; विगता नासिका यस्य सः विग्रः—विह्यः 'one that has a deformed nose.'

§ 160.‡ If a Bahuvrīhi end in the word लोमन् preceded by अन्तर् or बहिर् or in ¶an ordinal in the feminine gender, or in the word प्रमाणी, these words drop their final vowels or the final consonants together with the preceding vowel, and add अ; अन्तर्लोमः 'covered with hair on the inner side;'; बहिर्लोमः 'covered with hair on the outer side;'; कल्याणी पञ्चमी यासां रा-

* उपसर्गाच्च । (Pān. 5-4-119).

† अञ्नासिकायाः संज्ञायां नसं चास्थूलात् । (Pān. 5-4-118).

‡ अन्तर्बहिर्भ्यां च लोमः । (Pān. 5-4-117).

¶ अप्पूरणीप्रमाण्योः । (Pān. 5-4-116).

त्रीणां ताः कल्याणीपञ्चमा रात्रयः 'nights, the fifth of which is lucky;' स्त्री प्रमाणी यस्य सः स्त्रीप्रमाणः 'one whose authority is a woman.'

Obs. The ordinal (fem.) necessitates the retention of the feminine termination in the preceding word (*vide* §140) and the consequent addition of अ to itself (*vide* §160) only when it is directly connected with the denotation of the Compound itself. In the instance, कल्याणी पञ्चमी (रात्रिः) यस्य सः कल्याणपञ्चमीकः पक्षः 'a fortnight, the fifth (night) of which is lucky,' the ordinal bears an indirect connection with रात्रिः; therefore the preceding word कल्याणी, drops its feminine affix, and no अ is added to the ordinal; for the suffix क (*vide* §171).

§ 161.* हलि and शक्ति, at the end of a Babuvrihi if, preceded by अ, दुस् or सु become optionally हल and शक्त respectively; अहलः-अहलिः 'any thing not ploughed,' uncultivated; अशक्तः-अशक्तिः 'powerless.'

§ 162.† प्रजा and मेधा under similar circumstances become प्रजस् and मेधस् respectively; अविद्यमाना प्रजा यस्य सः अप्रजाः 'one that has no issue; दुष्प्रजाः; सुप्रजाः; अमेधाः 'an idiot; सुमेधाः 'intelligent; दुर्मेधाः 'wicked' (दुष्टा मेधा यस्य सः). Cf. स कदाचिद्वेक्षितप्रजः सह देव्या विजहार सुप्रजाः । (*Ragh.* VIII. 32) 'he (the king), who had a virtuous son, at times sported with the queen, after having looked to the (affairs of the) subjects.'

* नञ् दुःसुभ्यो हलिसक्थोरन्यतरस्याम् । (Pân. 5-4-121).

† नित्यमसिच् प्रजामेधयोः । (Pân. 5-4-122).

§ 163.* जानु becomes जु necessarily if preceded by प्र or सम् and optionally if preceded by ऊर्ध्व; प्रगते जानुनी यस्य सः प्रजुः 'having the knees far apart,' *i. e.* 'bow-legged; संयुक्ते जानुनी यस्य सः संजुः 'having the knees joined (bent inward),' *i. e.* 'knock-kneed; ऊर्ध्वे जानुनी यस्य सः ऊर्ध्वजुः, 'having the knees (reaching) high (while sitting)' *i. e.* 'long-shanked.'

§ 164.† गन्ध becomes गन्धि *firstly*, when it is preceded by उत्, पूति, सु or सुरभि; उद्गतः गन्धः यस्य सः उद्गन्धिः 'having the smell spread above; पूतिगन्धिः 'having an offensive smell; सुगन्धिः 'sweet-scented; सुरभिगन्धिः; and‡ *secondly*, when the Compound involves a comparison; as पद्मस्य इव गन्धः यस्य सः पद्मगन्धिः 'having the smell of a lotus.' It is also changed to गन्धि when it means a particle (लेश); घृतस्य गन्धः यस्मिंस्तत् घृतगन्धि भोजनम्.

Obs. This change of गन्ध into गन्धि is possible only when the गन्ध referred to is inseparably connected with the qualified word; hence such expressions as सुगन्धः, आपणिकः.

* प्रसंभ्यां जानुनोर्जुः । (Pân. 5-4-129). ऊर्ध्वादिभाषा । (Pân. 5-4-130).

† गन्धस्येदुत्पूतिसुसुरभिभ्यः । (Pân. 5-4-135).

‡ उपमानाच्च । (Pân. 5-4-137).

§ 165. पाद् at the end of a Bahuvrīhi becomes पात् under the following circumstances:—

(a) *when it is preceded by a numeral or सु; as द्विपात्; सुपात्;

(b) †when in a Compound involving comparison it is preceded by any word except हस्तिन्, भज, कुसूल, अश्व, कपोत, गण्ड and a few others; as व्याघ्रपात् 'having feet like those of a tiger;' but हस्तिपादः; कुसूलपादः; गण्डपादः 'having feet like those of a rhinoceros.'

§ 166. ‡दन्त at the end of a Bahuvrīhi becomes दत्, necessarily when it is preceded by a numeral or सु, indicating age of the creature denoted by the qualified word, and ¶optionally when it is preceded by any of the words श्याव, अरोक, शुद्ध, शुभ्र, वृष, वराह or by a compound word ending in अग्र; द्वौ दन्तौ अस्य इति द्विदन् 'a child, (so small as) having (only) two teeth (issued); चतुर्दन्; षोडन्; सुदन् 'having beautiful teeth;' श्यावाः दन्ताः यस्य सः श्यावदन्-दन्तः 'one whose teeth are black,' also, 'the disease, by which the teeth become black;' अरोकदन्-दन्तः 'one whose teeth are black;' शुद्ध-दन्-दन्तः; कुहमलाग्रदन्-दन्तः 'one whose teeth are like the

* संख्यासुपूर्वस्य । (Pân. 5-4-140).

† पादस्य लोपोऽहस्त्यादिभ्यः । (Pân. 5-4-138).

‡ वयसि दन्तस्य दत् । (Pân. 5-4-41).

¶ विभाषाश्यावारोकाभ्याम् । (Pân. 5-4-144). अग्रान्तशुद्धशुभ्रवृषवराहेभ्यश्च । (Pân. 5-4-145).

ends of buds.' But द्वौ दन्तौ यस्य सः द्विदन्तः (करी); सुदन्तः नटः; for the numeral द्वि and word सु do not indicate age.

Obs. षष् becomes षो necessarily before दत् and दश and optionally before धा; when so changed, it causes the following dentals to be changed into their corresponding linguals; षोडन् 'having six teeth,' षोडश; षोडा-षड्धा 'of six kinds.'

§ 167.* The word ककुद् loses its final अ when in a Bahuvrīhi it is preceded by a word showing some particular stage of its growth; भजातं ककुदं यस्य सः भजातककुत् 'one, whose hump is yet undeveloped,' *i. e.*, 'a young bull,' पूर्णककुत् 'full-humped,' 'hump-backed.'

Obs. † त्रिककुत् is the name of a particular mountain (it has three peaks); but त्रिककुदः 'one having three humps.'

§ 168.‡ काकुद् at the end of a Bahuvrīhi loses its final अ necessarily when preceded by उत् or वि, and optionally when preceded by पूर्ण; उत्काकुत्; विकाकुत्; पूर्णकाकुत्-कुदः.

§ 169. सुहृत् 'a friend,' दुर्हृत् 'an enemy,' सुहृदयः 'one who has a good heart,' 'kind-hearted,' दुर्हृदयः 'a wicked person.'

* ककुदस्यावस्थायां लोपः । (Pāṇ. 5-4-146).

† त्रिककुत्पर्वते । (Pāṇ. 5-4-147).

‡ उद्विभ्यां काकुदस्य । (Pāṇ. 5-4-148). पूर्णादिभाषा । (Pāṇ. 5-4-149).

§ 170.* The final word of a Bahuvrihi not undergoing any of the changes or additions mentioned in the forgoing rules, optionally takes the suffix क्; महावक्त्रस्कः-वक्त्राः; but अश्वपात् 'having feet like those of a horse;' दुर्मेघाः.

But observe :—

§ 171.† If the last member be a feminine noun ending in ई or ऊ not capable of being changed into इय् or उव् before vowel terminations, or if it be a word ending in short ऋ, क् is necessarily affixed; बहुनदीको देशः; रूपवद्बधूकः श्वशुरः; ईश्वरकर्तृकं जगत्; गतभर्तृका नारी.

Obs. The word स्त्री, though capable of changing its ई to इय् before vowel terminations, takes the क् necessarily; सत्रीकः 'accompanied by a woman.'

§ 172.‡ The words घरस्, सर्पिष्, उपानह्, दधि, मधु, and शालि-स्त्री, take the क् necessarily; व्यूढोरस्कः 'having an expanded chest;' प्रियसर्पिष्कः 'fond of ghee.'

§ 173. The words पुंस, अनडुह्, पयस्, लक्ष्मी and नौ, take the क् necessarily when they are in the singular number, and optionally, when in the dual or plural; एकपुंसकः 'having one man (only);' द्विपुंसकः-पुमान् 'having two men;' भिन्ननौकः.

* शेषादिभाषा । (Pân. 5-4-154).

† नष्टतश्च । (Pân. 5-4-153).

‡ उरःप्रभृतिभ्यः कप् । (Pân. 5-4-151).

§ 174. अर्थ takes the क necessarily when अन् is prefixed to it, and optionally in any other case; अनर्थ-कम् 'useless; अपार्थम्-र्थकम्.

§ 175.* Words ending in इन् necessarily take the क when the Compound qualifies a feminine noun; बहुदण्डिका नगरी 'a town having many staff-bearers;' but बहुदण्डिको-दण्डी ग्रामः.

§ 176. Exceptions:—

क is not affixed at all,

(a) † to words ending in ईयस; बहवः श्रेयांसः अस्य बहुश्रेयान्;

(b) ‡ to the word भ्रातृ preceded by a term of praise; प्रशस्तो भ्राता यस्य सः प्रशस्तभ्राता 'having a virtuous brother;' सुभ्राता; but मूर्खभ्रातृकः;

(c) ¶ to the words नाडी and तन्त्री, both meaning 'veins of the body of an animal;' बहुनाडिः कायः 'the many-veined, body;' बहुतन्त्रीर्मीवा; बहुतन्त्रीर्धमनी 'the many-channelled neck;' but बहुनाडीकः स्तम्भः 'a post with many streaks,' which appear like veins; बहुतन्त्रीका वीणा 'the many-wired Vîṇâ;'

* इनः लियाम् । (Pân. 5-4-152).

† ईयसश्च । (Pân. 5-4-156).

‡ वन्दिते भ्रातुः । (Pân. 5-4-157).

¶ नाडीतन्त्र्योः स्वाङ्गे । (Pân. 5-4-159).

(d) to compounds formed according to § 150 § 151 § 154 § 155 and § 156. उपबहवः; उत्तरपूर्वाः; सपुत्रः.

§ 177. If a Bahuvrīhi end in गो or in a word formed by the addition of any of the feminine terminations, its final vowel is shortened when no क is added to it; and when क is added, the preceding आ is optionally shortened; चित्रगुः 'one who has a brindled cow'; बहुमालः-बहुमालकः-बहुमालाकः 'one who has many garlands'; बहुनादिः कायः.

§ 178. If the final vowel be ई or ऊ, which is not a feminine termination, it remains unchanged; सुधीः कन्या 'an intelligent girl,' (सुष्ठु धीः यस्याः सा); बहुतन्त्री-धमनी.

Obs. It should be remembered that Bahuvrīhi Compounds having for the final member a word ending in ई or ऊ capable of being changed into इय् or उव्, take the suffix क optionally; *vide* § 171. सत्रीः-सत्रीकः.

§ 179. The following are irregular Compounds:— शोभनं प्रातः अस्य सुप्रातः 'a day with an auspicious morning'; शोभनं श्वः अस्य सुश्वः 'having an auspicious morrow'; शोभनं दिवा अस्य सुदिवः 'one whose day is (always) merry,' *i. e.* 'one who passes his days merrily'; शारेः इव कुक्षिः अस्य शारिकुक्षः 'one whose belly is like that of a cuckoo'; चतस्रः अश्रयः अस्य चतुरश्रः 'four-cor-

nered,' quadrangular; एण्याः इव पादौ अस्य एणीपादः 'one whose feet are like those of an antelope (female); अजपदः; प्रोष्ठपदः 'having the feet like those of bull;' 'the month of Bhâdrapada.'

Formation of feminine bases of Bahuvrîhi Compounds.

§ 180. As a general rule the feminine of Bahuvrîhi Compounds ending in अ is formed by adding the termination आ to the compound; प्रासोदका नगरी; प्रच्छाया वीथिका 'a shadowy line,' 'an avenue;' अस्ति क्षीरं यस्याः सा अस्तिक्षीरा गौः 'a cow having milk.'*

§ 181. Compounds ending in इ or उ, short or long; when they do not take क are declined in the feminine in the same way as in the masculine; सुधीः कन्या-पुत्रः; कुशाग्रबुद्धिः कृष्णः-कृष्णा; हतबन्धुः नरः-स्त्री.

§ 182. And those ending in consonants, except the cases referred to in the following rules, are declined in the feminine in the same way as in the masculine; आयतचक्षुः कन्या-पुत्रः;

§ 183.† Bahuvrîhi Compounds ending in दामन् 'a garland' and हायन 'a year,' take the suffix इ, when the first member is a numeral; द्वे दामनी अस्याः इति

* 'अस्ति' इति विभक्तिप्रतिरूपकमव्ययम् । (S. K.)

† दामहायनान्ताच्च । (Pân. 4-1-27).

द्विदानी 'having two garlands;' द्विहायनी बाला 'a girl two years old;' but when the compound with हायन does not signify 'age' it takes the suffix आ; द्विहायना शाला.

Obs. *The न of हायन is changed to ण् after त्रि or चतुर् but only when the Compound signifies 'age;' त्रिहायणी-चतुर्हायणी बाला; but त्रिहायना-चतुर्हायना शाला.

§ 184.† As a general rule Bahuvrīhi Compounds ending in पति form their feminine by changing पति to पत्नी optionally; दृढपत्नी-दृढपतिः; वृषलपत्नी-वृषलपतिः 'a woman whose husband is a S'udra.'

§ 185.‡ In the following Compounds it is necessarily changed to पत्नी; समानः पतिः यस्याः सा सपत्नी 'a co-wife;' एकः पतिः यस्याः सा एकपत्नी 'a faithful wife;' also एकः पतिः यासां ताः एकपत्न्यः 'co-wives;' वीरः पतिः यस्याः सा वीरपत्नी 'a woman whose husband is a warrior.'

§ 186. Bahuvrīhi Compounds ending in past participles, (जात being excepted) and having for the preceding member a word signifying a class, takes the suffix ई; भिन्ने ऊरु यस्याः सा ऊरुभिन्नी a woman &c.,

* त्रिचतुर्भ्यां हायनस्य णत्वं वाच्यम् । (Vârt.) वयोवाचकस्यैव जीघत्वं चेभ्यते । (S. K.).

† विभाषा सपूर्वस्य । (Pân. 4-1-34).

‡ नित्यं सपत्न्यादिषु । (Pân. 4-1-35).

‘whose thighs are rent;’ **दन्तजाता** a child &c., ‘that is teething.’

Obs. It should be noticed, that Bahuvrīhi Compounds end in past participles only, if the preceding member be the word **मुख** or signify a class or some period of time or an instrument of striking (in some cases) &c.; (§ 144) hence the compounds, in which the preceding member is not a class name and which end in a past participle form it not by ई but आ; बहुकृता ‘a woman who has done much.’

§ 187.* If a compound end in a word, denoting ‘a limb of the body of an animal,’ which is not of more than two syllables, or has no conjunct consonant preceding the final vowel, the feminine is formed by either आ or ई; सुकेशा-शी ‘a woman with beautiful hair;’ चन्द्रमुखा-स्त्री ‘a woman having the face (as beautiful) as the moon;’ सुमुखा-सुमुखी ‘a woman &c.;’ उन्नतं मुखं यस्याः सा उन्मुखा-उन्मुखी ‘having the face raised up;’ but सुमुखा शाला ‘a hall with a beautiful front,’ only because मुख in this case does not denote ‘the limb of the body of an animal;’ सुस्तना-नी; but सुजघना ‘a woman with beautiful loins;’ सुगुल्फा ‘a woman with beautiful ankles;’ दीर्घे सक्थिनी यस्याः सा दीर्घसक्था ‘a woman whose thighs are long;’ असक्था ‘thighless;’ चटुलनयना ‘with unsteady eyes.’

* स्वाङ्गाच्चोपसर्जनादसंयोगोपधात् । (Pāṇ. 4-1-54).

× § 188.* But if the compound end in one of the words नासिका, उदर, ओष्ठ, जङ्घा, दन्त, कर्ण, शृङ्ग, पुच्छ, अङ्ग, गात्र and कण्ठ, the feminine may be formed by either आ or ई; तुङ्गनासिकी-का 'a woman having a prominent nose;' कृशोदरी-रा 'thin-waisted' †बिम्बोष्ठी-ष्ठा 'a woman, with a lip like the *bimba* fruit;' दीर्घे जङ्घे यस्याः सा दीर्घजङ्घा-ङ्गी 'one that has long legs,' hence 'a she-camel;' शोभनम् अङ्गम् यस्याः सा स्वङ्गी-स्वङ्गा; शुभ्रदन्ती-न्ता; किञ्चरक-ण्ठी-ण्ठा; सुपुच्छी-च्छा.

§ 189.‡ पुच्छ preceded by कबर, मणि, विष or शर or ¶at the end of a Bahuvrīhi, involving comparison, and पक्ष under the latter circumstance only, necessarily take ई in the feminine; कबरपुच्छी 'having a variegated tail,' i. e. 'a peahen &c.,' उलूकपक्षी शाला, 'a hall having the sides like the wings of an owl;' उलूक-पुच्छी सेना 'an army with the rear resembling the tail of an owl.'

§ 190.§ If the final member of a compound be a

* नासिकोदरोष्ठजङ्घादन्तकर्णशृङ्गाच्च । (Pān. 4-1-55). अङ्गगा-त्रकण्ठेभ्यो वक्तव्यम् । (Kās'ikā). पुच्छाच्च (Vārt.).

† The ending अ of a word combines with the ओ of ओष्ठ 'a lip,' and ओतु 'a cat,' into ओ or औः अधरोष्ठः-रौष्ठः 'the lower lip;' स्थूलोतुः-स्थूलौतुः 'a stout cat.'

‡ कबरमणिविषशरेभ्यो नित्यम् । (Vārt.).

¶ उपमानात्पक्षात्पुच्छाच्च । (Vārt.).

§ सहनञ्चिद्यमानपूर्वाच्च । (Pān. 4-1-57.).

word, denoting a limb of the body of an animal, and be preceded by one of the words स, सह, अ, अन् and विद्यमान, the feminine is formed by आ; सकेशा; अकेशा; सहनासिका *lit.* 'having a nose,' *i. e.* 'having a beautiful or protracted nose;' अनासिका; विद्यमाननासिका.

§ 191.* Compounds ending in नख and मुख, and used as distinguishing terms, take आ in the feminine; शूर्पणखा 'the sister of Râvana, *lit.* 'having nails like a winnowing basket;' गौरमुखा 'having a brilliant face.'

§ 192.† If the final member of a Compound denote 'a limb of the body of an animal,' and be preceded by a word denoting a cardinal point, the feminine is formed by ई; प्राग्मुखी 'facing towards the east.'

§ 193.‡ A Bhahuvrihi Compound ending in पात् optionally takes ई in feminine, and in that case पात् becomes पत्; व्याघ्रपाद्-व्याघ्रपदी; द्विपाद्-द्विपदी.

§ 194.¶ If पाद् be used to denote a foot of a Vedic hymn, आ takes the place of ई, and as before पात् becomes पत्; द्विपात्-द्विपदा ऋक् 'a hymn with two feet;' एकपात्-पदा.

* नखमुखात्संज्ञायाम् । (Pân. 4-1-58).

† दिक्पूर्वपदान्डीप । (Pân. 4-1-60).

‡ पादोऽन्यतरस्याम् । (Pân. 4-1-8).

¶ टावुचि । (Pân. 4-1-9).

§ 195.* Bahuvrīhi Compounds ending in पाद् preceded by one of the words कुम्भ, शूल, तृण, कृष्ण, सूकर, &c., necessarily take ई before which the पाद् becomes पद्; Mas. कुम्भपादः, Fem. कुम्भपदी 'a woman whose feet resemble (in size) a pitcher.'

§ 196. In other cases the feminine of Compounds ending in पाद् is formed by आ; हस्तिपाद; अजपादा.

§ 197. The feminine of a Bahuvrīhi ending in अन् is the same as the masculine base, or it may be formed by adding आ to the masculine, before which the अन् is dropped; बहुयज्वा, बहुयज्वानौ &c. or बहुयज्वा, बहुयज्वे &c. like रमा.

§ 198. But if the word ending in अन् be capable of losing its अ before vowel terminations, ई optionally take the place of आ; बहुराजा, बहुराजानौ &c.: बहुराजा, बहुराजे, बहुराजाः &c.; and बहुराज्ञी, बहुराज्ञ्यौ, बहुराज्ञ्यः &c.;

§ 199. A Bahuvrīhi ending in ऊधस् 'udder,' takes ई in the feminine before which ऊधस् becomes ऊधः. कुण्ड इव ऊधः यस्याः सा कुण्डोष्ठी 'a cow having the udder (full) like basin,' *i. e.* 'with full udder.'

§ 200.† If the word ऊरु come at the end of a

* कुम्भपदीषु च । (Pân. 5-4-139).

† ऊरुत्तरपदादौपम्ये । (Pân. 4-1-69).

Bahuvrīhi, which involves a comparison or* has for its preceding member one of the words **संहित**, **शफ**, **लक्षण**, **वाम**, **सहित** and **सह**, the feminine is formed by **ऊ**; **कलभोरुः** 'having the thighs like those of a young elephant'; **संहितोरुः** 'having the thighs united'; **शफौ इव ऊरु यस्याः सा शफोरुः** 'having the thighs (united) like hoofs'; **लक्षणौ ऊरु यस्याः सा लक्षणोरुः** 'having thighs of a peculiar nature'; **वामौ ऊरु यस्याः सा वामोरुः** 'a woman having handsome thighs'; **सहितोरुः** 'a woman whose thighs are united'; **सहोरुः** 'a woman whose thighs are capable of ending (pain);' or 'having thighs,' *i. e.*, 'having beautiful or big thighs.'

CHAPTER VII.

AVYAYĪBHĀVA—THE ADVERBIAL COMPOUNDS.

§ 201. An Avyayībhāva Compound consists of two members, the first of which is (except in very few cases) an indeclinable, and the second, a noun, and is, for the most part, treated as an indeclinable; **अधिलङ्कम्** 'in Lankā'; **अन्तर्गिरम्** 'among the mountains'; **निःशङ्कम्** 'fearlessly'; **अपसव्यम्** 'to the right.'

§ 202. In forming Avyayībhāva Compounds, the ending vowel of the second member, if long is made.

* संहितशफलक्षणवामादेश्च । (Pān. 4-1-70). सहितसदाभ्यां चेति वक्तव्यम् । (Vārt.).

short; the ending ए or ऐ is changed to इ and ओ or औ to उ; if the compound end in अ, म् is added to it; अपदिशम् 'between two directions;' पारेगङ्गम् 'on the other side of the Ganges;' ससखि 'like a female friend;' अधिस्त्रि '(dependent) on women;' अतिरि (कुलम्) '(family) surpassing report;' अतिनु (जलम्) '(water) over the boat;' अनुगु 'after the cow;' प्रतिवर्षम् 'every year.'

§ 203.* The indeclinable used as the first member of an Avyayībhāva Compound has, *firstly* the meaning of a case; हरौ इति अधिहरि 'in Hari;' गोपि इति अधिगोपम् 'in the protector,' (गोपायतीति गोपा:); कच्छेषु इति अनुकच्छम् 'on the bank;' or *secondly* has the meaning conveyed by any of the following:—

(a) समीप 'vicinity'—कृष्णस्य समीपम् = उपकृष्णम् 'near Kṛishṇa;' cf. अत्र खलु कण्वस्य महर्षेरुपमालिनीतीरमाश्रमो दृश्यते । (Shūk. I.) 'hear, you may perceive near the banks of the Mālini, the hermitage of the great sage Kaṇva.'

(b) समृद्धि 'prosperity'—मद्राणां समृद्धिः = सुमद्रम् in a country &c. 'having the Madras in a prosperous state;'

(c) व्युद्धि 'misfortune'—यवनानां व्युद्धिः = दुर्यवनम् in a country &c. 'having the Yavanas in a distressed state;'

* अव्ययं विभक्तिसमीपसमृद्धिवृद्ध्यर्थाभावात्प्रादुर्भावपश्चाद्यथानुपूर्व्ययोगपक्षसादृश्यसंपत्तिसाकल्यान्तं वचनेषु । (Pāṇ. 2-1-6).

(d) अभाव 'absence'—मक्षिकाणाम् अभावः=निर्मक्षिकम् 'so as to expel even flies,' hence 'perfect seclusion;' निर्जनम् 'lonely;'

(e) अत्यय 'end' 'transgression'—हिमस्य अत्ययः=अति-हिमम् 'so as to have the end of the cold,' *i. e.* 'after the cold season;' अतिमात्रम् 'so as to have a transgression of the measure,' *i. e.* 'exceedingly;' अतिसंधम् 'in violation of promise;' अतिवसन्तम् 'after the spring;' अतियौवनम् 'after the youth;'

(f) असंप्रति 'untimely'—निद्रा संप्रति न युज्यते इति अतिनिद्रम् 'past the time of sleep;' अतिनिद्रमुत्तिष्ठति पुरुषः 'the time of sleep having past, the man gets up.'

(g) पश्चात् 'after'—विष्णोः पश्चात् = अनुविष्णु 'after Vishnu;'

(h) आनुपूर्व्य 'succession,' 'seniority'—ज्येष्ठस्य आनु-पूर्व्येण=अनुज्येष्ठम् 'in accordance with seniority;' अनुक्रमम् 'according to order;'

(i) यौगपद्य 'simultaneousness'—चक्रेण युगपत् = सचक्रम् 'with the wheel,' *i. e.* 'armed with the wheel;'

(k) सादृश्य 'similarity'—हरेः सादृश्यम् = सहरि 'like Hari;'

(l) संपत्ति 'influence,'—क्षत्राणां संपत्तिः = सक्षत्रम् 'with the Kshatras very influential.'

(m) साकल्य 'totality'—तृणम् अपि अपरित्यज्य = सतृणम् (अस्ति) '(devours) without leaving even a blade of grass;'

(n) अन्त 'end'—भाष्यपर्यन्तम् = समाप्त्यम् 'until the end of the Bhâshya;'

(o) योग्यता 'fitness'—रूपस्य योग्यम् = अनुरूपम् 'befitting the beauty' *i. e.*, 'in accordance with; अनुगुणम् 'in a manner suitable to qualities,' *i. e.*, 'naturally; 'in a natural way;'

§ 204. Repetition of the same word signifies that a certain action has taken place or that a certain condition or quality, resides as regards the statement made on every object denoted by that word; as वृक्षं वृक्षं सिञ्चत्युद्यानपालकः 'the gardener waters every tree; if the statement concern a particular part of the garden, वृक्षं वृक्षं would mean every tree in that part only; if it be made with reference to the whole garden, वृक्षं वृक्षं would mean every tree in that garden; and so on; Cf. यो यः शस्त्रं विभर्ति स्वभुजगुरुबलः पाण्डवीनां चमूनाम् &c. (*Venî*) *i. e.* 'every one in the armies of the Pândavas who may hold the weapon, relying only on the great strength of his armies, &c.'

The meaning conveyed by such a repetition (वीप्सा is expressed in another way; *e. g.* by prefixing the preposition प्रति to that word, and the whole being made an Avyayîbhâva Compound; प्रतिग्रामम् 'to every village; अहनि अहनि = प्रत्यहम् 'every day; (Vide § 208) Cf. तत्प्रतिपात्रमाधीयतां यत्नः । (*Shâk. I.*) हिनस्ति प्रत्यङ्गं ज्वर इव गरीयानित इतः (*Mâlâtî.*

11) '(it) torments every limb of mine, all over the body like a strong attack of fever; सलिलनिधिरिव प्रतिक्षणं मे भवति स एव नवो नवोऽयमक्ष्णोः (*Mālavikā. I*) 'like an ocean, at every moment this same (king) becomes new to my eyes.'

§ 205. The indeclinable यथा is compounded with another word, only when it does not indicate similarity*; शक्तिम् अनतिक्रम्य = यथाशक्ति 'so as not to be beyond power,' 'according to power; यथाबलम्; Cf. तद्यथाभ्यस्तमभिधीयताम् (*Uttara. I*) 'say, then, what is in accordance with the usual practice.'

§ 206.† The adjective यावत् meaning 'as many as,' 'as much as' &c. may be compounded with the qualified word; यावन्तः श्लोकाः तावन्तः अच्युतप्रणामाः = यावच्छ्लोकमच्युतप्रणामाः 'as many salutations to Achyuta as there are S'lokas.'

§ 207.‡ A Compound of a noun and the indeclinable प्रति (placed second) is formed so as to express

* यथा may have any one of the following four senses:—
e. g. (1) 'suitability' (योग्यता), as in अनुरूपम्; (2) 'un-surpassing' (अनतिवृत्ति), as in यथाशक्ति; (3) 'repetition' (वीप्सा), as in प्रतिग्रामम्; and (4) 'similarity' (सादृश्य), as in सहारि.

† यावद्वधारणे । (Pân. 2-1-8).

‡ सुप्रतिना मात्रार्थे । (Pân. 2-1-9).

an insignificant part of what is expressed by that noun; शाकप्रति 'a very small bit of vegetable.'

§ 208.* The words अक्ष, शलाका or a numeral are compounded as first members with the indeclinable परि (placed second), to express adverse result in a game; अक्षेण विपरीतं वृत्तम् = अक्षपरि 'adverse result by (the throw of) one dice; शलाकापरि 'unlucky throw of one S'alâkâ; एकपरि 'unlucky by one (throw).'

Obs. (1) This order of the words is allowed only when adverse results in the game are to be implied.

(2) The foregoing rules necessitate compounding of nouns with the indeclinables, when used to convey the meanings enumerated therein; the sentence उप कृष्णस्य गतो रामः is inadmissible, though कृष्णस्य समीपं गतो रामः is perfectly grammatical, and § 195 implies that when उप is to be substituted for समीपं, it can only be substituted as the first member of an Avyayibhâva Compound having कृष्ण as the second member; thus we can say either उपकृष्णं गतो रामः or कृष्णस्य समीपं गतो रामः; and so on with other compounds.

§ 209.† अप, परि, बहिर, प्राच्, प्रत्यच्, उदच्, अवाच् and तिर्यच् are optionally compounded with nouns in the ablative case; अप विष्णोः-अपविष्णु 'away from Vishnu; परि विष्णोः-परिविष्णु 'round Vishnu; बहिर्वनात्-बहिर्वनम् and so on.

* अक्षशलाकासंख्याः परिणा । (Pân. 2-1-10).

† अपपरिबहिरभवः पञ्चम्या । (Pân. 2-1-12).

§ 210.* आ denoting the limit of an object, may be optionally compounded with a noun put in the ablative case and denoting the object, that determines the limit; आ मुक्तेःआमुक्ति संसारः; आ बालेभ्यः-आबालं हरिभक्तिः.

Obs. आ in such cases conveys two distinct meanings; the first is that conveyed in sentences of the nature आमुक्ति संसारः in which it indicates that the limiting object (मुक्ति in this case) is *not included* in the object that is to be limited (संसारः) thus आमुक्ति संसारः means that मुक्ति 'final deliverance,' does not fall under the category of संसार, which is a term applied to affairs of this life; मुक्ति, thus being a state incapable of being attained to in this world, every other state or occupation that a soul may be subjected to until he is finally delivered from संसार, as for instance, transmigration of life, is an affair of this world; Cf. आ कैलासाद्रिसकिसलयच्छेदपाथेयवन्तः संपत्स्यन्ते नभसि भवतो राजहंसाः सहायाः (*Megha. I. 11.*) 'and in the sky *as far as* the Kailâsa, the swans, carrying with them the provisions of pieces of stalks and sprouts, will be thy companions;' एते खलु ते हृदयशल्यनिक्षेपा आमरणं संस्मर्यमाणदुःसहाः पतिगृहनिवासवैराग्यकारिणो महापरिभवाः । (*Mâlâtî. VII.*) 'such, indeed, are those great mortifications which, like arrows planted in the heart, being remembered until the death become unbearable and tend to create a dislike for a life in company with the husband.' On the other hand, आ in sentences like आबालं हरिभक्तिः (वर्त्तते) denotes that

* आङ्मर्यादाभिविध्योः । (Pân. 2-1-14).

the limiting object (बाल in this case) is included in the limited. आबालं हरिभक्तिः points out that बालाः 'children' are included in those that are devoted to the service of Hari; it means therefore that devotion of Hari prevails over all including the children also. Cf. शुद्धस्नानात् परुषमलकं नूनमागण्डलम्बम् । (Megha. II. 30.) 'the curls, rough to the touch on account of simple bath, and hanging down on the temples; आमेखलं संचरतां घनानाम् 'of clouds strolling on the slopes.'

Obs. Care should be taken to distinguish this आ from the other which sometimes is substituted for ईषत् 'a little;' as ईषदुष्णम् = ओष्णम् 'luke warm;' Cf. आलक्ष्यदन्तकुमुलाननिमित्तहासैः (Shak. VII. 17.) 'with the budding teeth a little exposed by artless smiles.' ईषदर्थे क्रियायोगे मर्यादाभि-विधौ च ।

§ 211.* अनु, अभि and प्रति, all meaning 'towards,' are optionally compounded with nouns denoting the object of directions; अभ्यग्नि-अग्निमभि शलभाः पतन्ति 'locusts drop down (fly) towards the fire;' प्रत्यग्नि-अग्निं प्रति; अनुवनम्-वनमनु अशनिर्गतः 'the thunderbolt passed in the direction of the forest;' Cf. तस्माद्गच्छेरनुकनखलम् (Megha. I. 51) 'from thence, wilt thou go towards the Kanakhala.'

§ 212.† अनु meaning 'along side of,' is optionally compounded with the noun governed by it; अनुगङ्गं

* लक्षणेनाभिप्रती आभिमुख्ये । (Pân. 2-1-14).

† यस्य चायामः । (Pân. 2-1-16).

वाराणसी 'Vârâṇasī is along the Ganges;' गङ्गाया भु is also admissible.

§ 213.* A षष्ठीतत्पुरुष (genetively dependent) Compound ending in पार or मध्य, may be turned into an Avyayibhâva by placing पार and मध्य first; but in that case the words become पारे and मध्ये respectively; The Compound thus formed may optionally be treated as a declinable; गङ्गापारात्-पारेगङ्गात्; गङ्गाम्-ध्यात्-मध्येगङ्गात्; पारेगङ्गम्; मध्येगङ्गम्; Cf. मध्येपयः पयोधेर-पर इवाम्भोनिधिः कृष्णः (*Vent. I.*) 'like a second black ocean of water in the midst of the milk of the milky ocean; कमठपतिना मध्येपृष्ठं सदा स विधार्यते (*Bhartr̥i. Nîti.*) 'He too (*i. e.* the Great Serpent) was borne on the middle of the back by the Great Tortoise.'

Obs. When sense will admit of it, an Avyayibhâva Compound ending in अ may optionally take terminations of the instrumental or locative singular.

§ 214. A numeral, preceding a patronymic, or a word denoting a learned man may form an Avyayibhâva Compound; एकविंशतिभारद्वाजम् 'twenty-one of the family of Bhâradvâja;' व्याकरणस्य त्रिमुनि 'three *munis* of grammar;' त्रिमुनि व्याकरणम् 'the grammar of which the three *munis* (Pânini, Kâtyâyana, and Patanjali) are the authorities.'

* पारे मध्ये षष्ठ्या वा । (Pân. 2-1-18).

§ 215. Numerals may also form Avyayībhāva Compounds with names of rivers (placed last), so as to express the place of junction; सप्तगङ्गम् 'the place where the seven (branches of the) Ganges meet;' द्वियमुनम् 'the confluence of two Yamunās.'

Obs. It should be remembered that एक is regarded in Sanskrit not as a numeral but as a pronoun.

§ 216. Avyayībhāva Compounds made up of a simple noun (substantive, an adjective or a participle) and a name of a river, (placed last) form epithets of particular places; उन्मत्तगङ्गम् 'a place where the Ganges is furious;' लोहितगङ्गम् 'where the Ganges is red;' शीघ्रगङ्गम् 'where the Ganges is rapid.' तूर्ष्णीगङ्गम् 'a place where the Ganges flows silently along;' शनैर्गङ्गम्.

§ 217. The following are some instances of anomalies of Avyayībhāva Compounds:—तिष्ठन्ति गावः यस्मिन् काले (दोहाय) सः तिष्ठद्गु दोहनकालः 'the time at which the cows stand' *i. e.* the time for milking them;' वहन्ति गावः यस्मिन् काले सः वहद्गु 'the time at which bulls bear (the ploughs)' *i. e.* the 'ploughing season;' आयत्यः (आयान्त्यः) भवन्ति गावः अस्मिन् काले इति आयतीगवम् 'the time of coming home of the cattle;' Cf. आतिष्ठद्गु जपन् संख्यां प्रक्रान्तामायतीगवम् । *Bhatti.* IV. 14) 'muttering his prayers in the evening, com-

mencing them when the cattle had all come home, until the time when they stood (again) for being milked.'

The following anomalous compounds are rarely to be met with in Sanskrit Classics:—

(क्षिप्यन्ते) खले यवाः अस्मिन् काले इति खलेयवम् 'when the barley is on the thrashing floor' *i. e.* 'when the grain is being bet out from the skin;' खलेबुसम् 'when the chaff is on the floor;' लूनयवम् 'time when barley is cut;' similarly लूनमानयवम्; पूतयवम् 'when barley is clean;' Similarly पूयमानयवम्; संहतयवम् 'when the barley is getting together;' संहियमाणयवम्; संहतबुसम्; संहियमाणबुसम्; समभूमिं 'when the ground is even;' समपदाति 'when the foot soldiers are in line (their ranks);' सुषमम् 'the time of universal felicity (with the *Jainas*);' विषमम् 'the time of universal misery;' अपसमम् 'after the year;' आयतीसमम् 'at the beginning of a year;' पापसमम् 'a year in which all through, wicked acts are done;' पुण्यसमम्; प्राह्णम् 'in the morning;' प्ररथम् 'when the chariots go forth;' प्रसृगम् 'when the deer is gone away;' प्रदक्षिणम् 'from left to right;' संप्रति 'opportunely;' असंप्रति 'unopportunely.'

Changes of the finals of Avyayībhāva Compounds:—

§ 218. The words शरद्, विपाश्, अनस्, मनस्, उपानद्,

दिक्, हिमवत्, अनङ्गुह्, दिशः, दशः, विशः, चेतसः, चतुरः, लब्, यद्, कियत्, जरत्, (substituted for जरा) and अक्ष् (from अक्षि 'the eye' and preceded by प्रति, पर, सम् or अनु) at the end of Avyayîbhâva Compounds have an अ added to them; शरदः समीपम्=उपशरदम्; प्रतिविपाशम् 'towards the Vipâsha;' अनसि इति अध्यनसम् 'in the cart;' उपजरसम् 'approaching to old age;' प्रत्यक्षम् 'in the presence of;' अक्ष्णः परम्=परोक्षम् (irregular) 'in the absence of;' समक्षम्; अन्वक्षम् 'afterwards.'

§ 219.* If the final member of an Avyayîbhâva Compound be a word ending in अन्, the न् is dropped; राज्ञः समीपम्=उपराजम्; आत्मनि इति अध्यात्मम् 'in the soul,' 'concerning the soul.'

§ 220.† But if the final member be a neuter word ending in अन्, म् is optionally suffixed to it; उपचर्मम् उपचर्म; अधिमर्मम्-अधिमर्म.

§ 221.‡ If the final member be one of the words नदी, पौर्णमासी, आग्रहायणी and गिरि, अ is optionally substituted for the ending vowel; उपनदम्-उपनदि; उपपौर्णमासम्-सि 'near to the full moon day;' उपाग्रहायणम्-णि 'near to the full moon day of Mârgashîrsha;' अन्तगिरम्-रि 'within the mountain.'

* अनश्च । (Pân. 5-4-108).

† नपुंसकादन्यतरस्याम् । (Pân. 5-4-109).

‡ नदीपौर्णमास्याग्रहायणीभ्यः । (Pân. 5-4-110). गिरेश्च सेनकस्य । (Pân. 5-4-112).

§ 222.* If the Compound end in a consonant of the first five classes, except the nasals अ is optionally added; इपसमिधम्-इपसमित्. But *vide* § 218.

Obs. All other words at the end of Avyayībhāva Compounds remain unchanged; मध्येपयः 'in the water.'

CHAPTER VIII.

Changes of the finals of Compounds in general.

§ 223.† The finals of Compounds remain unmodified if the preceding member be सु or अति used as a term of praise; सुराजा 'a good king;' अतिराजा 'an excellent king;' अतिगौः 'an excellent cow;' अतिश्वा 'an excellent dog;' but गामतिक्रान्तः=अतिगवः 'surpassing a bull (in folly),' *i. e.* 'a fool;' परमराजः 'an excellent king;' परमगवः 'an excellent bull.'

Obs. (1) † गो at the end of a Tatpuruṣha Compound, except that in which the *Taddhita* affix is dropped, takes अ; पञ्चगवम् 'a collection of five cows.'

(2) This restriction has no effect when §158-178 are to be applied; सुसक्थः 'having handsome thighs;' स्वक्षः 'having beautiful eyes.'

* ह्ययः । (Pân. 5-4-111).

† न पूजनात् । (Pân. -5-69). पूजनान्तात्परेभ्यः समासान्ता न स्युः स्वतिभ्यामेव । (S. K.).

‡ गोरतद्धितलुकि । (Pân. 5-4-92).

§ 224.* The same holds when the preceding member is the word किम् (the substitute for कु) used as a deterioration; किराजा 'a bad king;' किसखा 'a bad friend;' किंगौ: 'a bad cow.'

§ 225.† The finals of Nañ-Tatpurusha Compounds remain unmodified; अराजा 'a no-king,' *i. e.* 'one who is not a king;' असखा 'one who is not a friend,' *i. e.*, 'an enemy;' but अनक्ष: 'having no eyes, *i. e.* 'blind;' असकथ: 'having no thighs;' अधुरं शकटम् 'a car having no yoke.' *Vide* § 227.

§ 226.‡ If पथिन् come at the end of a Nañ-Tatpurusha Compound, it optionally remains unmodified, *vide* § 227; अपन्थाः-अपथम् 'absence of road;' but अपथः देशः (न विद्यन्ते पन्थानः यस्मिन्सः) *i. e.* 'having unsafe roads.'

Obs. ¶ पथिन् at the end of a Nañ-Tatpurusha when modified, is neuter.

§ 227.§ As a general rule, the words ऋच्, पुर्, अप्, धुर् and पथिन्, coming at the end of *any* compound, take the suffix अ; अर्धर्चः-र्चम् 'half a hymn,'

* किमः क्षेपे । (Pān. 5-4-70).

† नञस्तत्पुरुषात् । (Pān. 5-4-71).

‡ पथो विभाषा । (Pān. 5-4-72).

¶ अपथं नपुंसकम् । (Pān. 2-30). कृतसमासान्तनिर्देशान्नेह । अपन्थाः. †

§ ऋक्पूरब्धूःपथामानक्षे । (Pān. 5-4-74).

(*vide* App. II.); विष्णोः पृ = विष्णुपुरम् 'the town of Vishnu'; विमलाः आपः यस्य तत् विमलापं सरः 'a lake with pure water'; राज्ञः धू = राजधुरा 'the yoke of a king,' *i. e.*, 'the heavy task of ruling'; रम्यपथो देशः 'a country with comfortable roads.'

Obs. The word पुर is feminine, while the compound विष्णुपुरम् is neuter. पथिन् drops its इन् before a termination beginning with a vowel.

§ 228. In the case of Compounds of ऋच् 'a hymn,' with अन् and बहु, the अ is added only if the compounds be used with reference to a student of the Rig-Veda; अनृचः 'one that has (studied) no hymn,' *i. e.* 'a boy not conversant with the Rig-Veda'; बहृचः 'one that has studied the Rig-Veda;' but अनृक् साम 'the Sâma-Veda which is not divided into hymns;' बहृक् सूक्तम् 'a Sûkta consisting of many hymns;' 'a collection of hymns of the Rig-Veda.'

*Obs.** The feminine of बहृच् is बहृची 'The wife of a Brahmin conversant with the Rig-Veda.'

§ 229. धुर् used with reference to the word अक्ष 'a

* जातेस्त्रीविषयादयोपधात् । (Pân. 4-1-63). 'The feminine of a word denoting a class, and not having य् for its penultimate, is formed by ई, provided, the word is not indicative of feminine qualities; बहृच् denotes a class (जाति); क्षत्रिया, because it has य् for its penultimate.

carriage,' does not take the अ; अक्षधूः 'the yoke of a carriage;' दृढा धूः यस्य सः दृढधूः अक्षः 'a car with strong poles.'

§ 230.* The word अप् becomes ईप् if it is preceded in a Compound by द्वि, अन्तर् or a preposition, †and to ऊप् if by अनु compounded so as to form the name of a country; द्विः गताः आपः यस्मिन् तत् द्वीपम् 'an island;' अन्तः अपाम् = अन्तरीपम् 'in the midst of waters,' *i. e.* 'an island;' प्रतीपम् 'in apposition to (the direction of) the waters,' *i. e.* 'adverse.' समीपम्; समाः आपः यस्मिन् सः समापः 'an offering of oblations to the gods;' अनूपः 'the name of a country.'

§ 231.‡ After prepositions ending in अ or आ this change of अप् into ईप् is optional; प्रकृष्टाः आपः यस्मिन् तत् प्रापम्-प्रेपम् 'a puddle;' परापम्-परेपम् 'an outlet of water.'

§ 232. The following words drop their final vowels or the final consonants together with the preceding vowels, under the circumstances mentioned :-

(a)¶ सामन् and लोमन् when preceded by प्रति, अनु or अव; प्रतिसामम् 'in a way contrary to gentleness,' *i. e.*

* अन्तरूपसर्गेभ्योऽप ईत् । (Pân. 6-3-97).

† ऊदनोर्देशे । (Pân. 6-3-98).

‡ अवर्णान्ताद्वा । (VArt.).

¶ अच्प्रत्यन्ववपूर्वात्सामलोमः । (Pân. 5-4-75).

'harshly' 'severely'; अनुसामम् 'in a friendly way'; अव-
सामम् 'away from gentleness'; प्रतिलोमम् 'inversely';
अनुलोमम् 'directly';

(b)* भूमिः preceded by कृष्ण, उदच, पाण्डु, or by a
numeral; कृष्णा भूमिः यस्य सः कृष्णभूमः प्रदेशः 'a place
having the ground black'; उदीची भूमिः यस्य सः उदरभूमः
'a region having the ground sloping northwards';
पाण्डुभूमः 'having white ground'; द्वे भूमी यस्य सः द्विभूमः
प्रासादः 'a palace of two floors';

(c)† The words नदी and गोदावरी when preceded by
a numeral; पञ्चनदम् 'the country of five rivers,' i. e.,
'the Punjáb'; सप्तगोदावरम् name of a country;

(d) नाभि when preceded by पद्म; पद्मनाभः 'an epithet
of Vishnu,'—व्यधिकरणबहुव्रीहि.

(e)‡ अक्षि, when it is not used in the sense of 'the
eye'; गवाम् अक्षि इव गवाक्षः॥ 'a round window,' resem-
bling in shape the eye of a cow.

(f)॥ अध्वन् when preceded by a preposition; प्रगतः
अध्वानं = प्राध्वः 'a chariot,' 'distant.'

§ 233. § वर्चस्व preceded by ब्रह्म or हस्तिन्, has an

* कृष्णोदकपाण्डुसंख्यापूर्वाया अजिष्यते । (Vārt.)

† संख्याया नदीगोदावरीभ्यां च । (Vārt.)

‡ अक्ष्णोऽदर्शनात् । (Pān. 5-4-76.)

॥ Vide Appendix.

॥ उपसर्गादध्वनः । (Pān. 5-4-85.)

§ ब्रह्महस्तिभ्यां वर्चसः । (Pān. 5-4-78.)

अ added on to it; ब्रह्मवर्चसम् 'sanctity resulting from the contemplation of the Brahma;' हस्तिवर्चसम् 'splendid and awful appearance of an elephant.'

§ 234.* तमस् preceded by अव, सम् or अन्व takes अ, अवतमसम् 'slight darkness;' संतमसम् 'great darkness,' अन्वतमसम् (अन्वं च तत् तमः च) 'complete darkness; so as to obstruct the sight.'

§ 235.† डरस् in the locative case and preceded by प्रति takes अ; डरसि प्रति=प्रत्युरसम् 'against the heart.'

§ 235.‡ रहस् preceded by अनु, अव or तप्त takes अ; अनुरहसम् 'secluded;' अवरहसम् 'a little secluded;' तप्तरहसम् 'a hot place of seclusion.'

236. The following compounds should be noted:—
 रजः अपि अपरित्यज्य=सरजम् 'with the pollen;' निश्चितं श्रेयः=निःश्रेयसम् 'sure (never failing) happiness,' i. e., 'final beatitude,'—Tatpurusha; पुरुषस्य आयुः=पुरुषायुषम् 'limit of a man's life;' द्वयोः आयुषोः समाहारः=त्रयायुषम् '(the period of) two lives;' त्रयायुषम् '(the period of) three lives;' जातश्रासौ उक्षा च=जातोक्षः 'a young bullock;' महोक्षः 'a great bull;' वृद्धोक्षः 'an old ox;' शुनः समीपम्=उपशुनम् 'near the dog;' गोष्ठे श्वः=गोष्ठश्वः lit. 'a

* अवसमन्वेभ्यस्तमसः । (Pân. 5-4-79.)

† प्रतेरुरसः सप्तमीस्थात् । (Pân. 5-4-82.)

‡ अन्ववतप्ताद्रहसः । (Pân. 5-4-81.) Aluk Compounds.

dog in a cow-house,' hence, figuratively applied to 'a person who stays home and speaks ill of others'.

Aluk Compounds.

§ 237. From the description of *Aluk* Compounds, [*vide* § 6] it will be seen that these Compounds can be classed either as तत्पुरुष or व्यधिकरणबहुव्रीहि compounds.

§ 238. The following words retain their case terminations under the circumstances mentioned :—

(a) in the *instrumental* case.

(I)* the words ओजस्, अजस, सहस्, अम्भस् and तमस् followed by another word; ओजसाकृतम् 'done with strength;' अजसाकृतम् 'done in a straight-forward way;' अम्भसाकृतम् 'done with water;' तमसाकृतम् 'done in ignorance;'

(II)† मनस् followed by आशायिन्; मनसा आशायितुं शीलम् अस्य इति मनसाशायी 'one knowing by mind;'

(III)‡ आत्मन् followed by an ordinal; आत्मनापञ्चमः 'himself and four others;' आत्मनातृतीयः 'himself and two others;'

* ओजः सहोम्भस्तमसस्तृतीयायाः । (Pân. 6-3-3). अजस उपसंख्यानम् । (Kât.).

† आशायिनि च । (Pân. 6-3-5).

‡ आत्मनश्च । (Pân. 6-3-6).

(IV)§ जनुषा अन्धः=जनुषान्धः 'blind by nature;' यस्य
अग्रजः पुमान् सः पुंसानुजः 'having an elder brother;'

(b)* in the *dative* case, the words आत्मन् and पर
forming grammatical terms; आत्मनेपदम्; आत्मनेभाषा;
परस्मैपदम्; परस्मैभाषा;

(c) in the *ablative* case, the words स्तोक, अन्तिक,
दूर and others having any of these meanings, and
the word कृच्छ्र, followed by a past participle; स्तोका-
न्मुक्तः 'barely escaped,' अल्पान्मुक्तः; अन्तिकादागतः; अभ्या-
शादागतः 'come from near;' इरादागतः; विप्रकृष्टादागतः
'come from afar;' कृच्छ्रादागतः 'come with great difficulty;'

(d) in the *genitive* case,

(I)‡ the words वाच्, दिश्च and पश्यत् when followed
by युक्ति, दण्ड, and हर respectively; वाचोयुक्तिः 'the
skill of (in) speech;' i. e. 'skilful speech;' दिशोदण्डः
'the staff of a quarter of the sky,' a particular ap-
pearance in the sky;—*Monier Williams*; पश्यतोहरः
'one who takes away in (our) presence,' i. e. 'a robber;'

(II)¶ श्वन् followed by शेष, पुच्छ, or लाङ्गूल; शुनःशेषः
'name of a sage;'

* वैयाकरणाख्यायां चतुर्ध्याः । (Pân. 6-3-9).

† पञ्चम्याः स्तोकादिभ्यः । (Pân. 6-3-2).

‡ वाग्दिकपश्यन्भ्यो युक्तिदण्डहरेषु ।

¶ शेषपुच्छलाङ्गूलेषु शुनः । (Vârt.)

(III)* दिव् followed by दास; दिवोदास: 'name of a king;'

(IV)† words ending in ऋ and expressive of a connection by learning or by birth, if followed by a word expressive of either; होतुरन्तेवासी; होतुःपुत्रः; पितुरन्तेवासी; पितुःपुत्रः;

(e) in the *locative* case,

(I)‡ words ending in अ or a consonant, compounded according to § 45; अरण्येतिलकाः; वनेकशेरुकाः; त्वचिसारः;

(II)¶ गो and युध्, followed by स्थिर; गविष्टिर: 'firm in the sky; युधिष्टिर: 'firm in battle;'

(III)§ मध्य and अन्त followed by गुरु; मध्येगुरु: 'a word (of three syllables) having a long one in the middle; अन्तेगुरुः.

(IV)|| a word denoting a part of a body excepting मूर्धन् and मस्तक followed by any word except काम; कण्ठेकालः; उरसिलोमा; but मूर्धशिशः, मस्तकशिशः, मुखकामः; all व्यधिकरणबहुव्रीहि compounds.

* दिवश्च दासे । (Vârt.).

† ऋतो विषायोनिबंधेभ्यः । (Pân. 6-3-23).

‡ हलदन्तात्सप्तम्याः संज्ञायाम् । (Pân. 6-3-9).

¶ गवियुधिभ्यां स्थिरः । (Pân. 8-3-95).

§ मध्याद्गुरौ । (Pân. 6-3-11). अन्ताच्च । (Vârt.).

|| अमूर्धमस्तकात्स्वाङ्गादकामे । (Pân. 6-3-12).

(V)* the words प्रावृष्, शरद्, काल and दिव् followed by ज; प्रावृषिजः, शरदिजः, कालेजः 'produced at a fixed time,' दिविजः 'produced in the heaven.'

§ 239.† Words ending in अ or a consonant optionally retain their locative terminations when followed by any of the words बन्ध, शय, वास and वासिन्; हस्तेबन्धः-हस्तबन्धः; स्वेशयः-स्वशयः; ग्रामेवासः-ग्रामवासः; ग्रामेवासी-ग्रामवासी; but गुप्तिबन्धः.

§ 240.‡ The words वर्ष, क्षर, शर and वर followed by ज, optionally retain their locative terminations; वर्षेजः-वर्षजः 'produced in the rainy season;' क्षरेजः-क्षरजः 'produced by distillation;' शरेजः-शरजः 'produced from cream,' *i. e.* 'fresh butter;' वरेजः-वरजः 'produced from a blessing.'

§ 241. But before स्थ, सिद्ध or a word ending in इन्, the locative termination is not dropped; समस्थः 'even;' वातायनस्थः; सांकाश्यसिद्धः; स्थण्डिलशायी 'one who sleeps on a piece of ground,' *i. e.* 'an ascetic.'

§ 242.§ The genitive termination of a word, is retained if that word, along with the following word implies contempt; चौरस्य कुलम्; but ब्राह्मणकुलम्.

* प्रावृद्शरत्कालदिवां जे । (Pāp. 6-3-15).

† बन्धे च विभाषा । (Pāp. 6-3-13). शयवासवासिष्वकालात् । (Pāp. 6-3-18).

‡ विभाषा वर्षक्षरशरवरात् । (Pāp. 6-3-16).

§ षष्ठ्या आक्रोशे । (Pāp. 6-3-26).

§ 243.* But in the above case, if the following word be पुत्र or दुहिता the retention is optional; दास्याः पुत्रः or दासीपुत्रः; but ब्राह्मणीपुत्रः; Cf. (*Ratnā.* II.) विद्०—भो अद्यापि कुरकुरायत्येव एषा सारिका दास्याः पुत्री । तस्मात्सर्वं श्रुत्वा व्याख्यास्यामि । राजा—युक्तमभिहितम् । (पुनराकर्णयतः ।) विद्०—भो एषा खलु सारिका दासीदुहिता चतुर्वेदी ब्राह्मण इव ऋचः पठितुं प्रवृत्ता ।

Obs. This rule, irrespective of any assertion of the birth of the person referred to, simply states, that when the word पुत्र is to be compounded with another, so as to form a term of contempt, the case-terminations of the preceding word may optionally be retained; thus, the person spoken of as दास्याःपुत्र may at the same time be one who is really born of a दासी; दासीपुत्र, too similarly may denote either, one who is really born of a दासी, or one who is spoken of as such in contempt only. The distinction between the two expressions is, that दास्याःपुत्र necessarily implies contempt, while दासीपुत्र, may, or may not imply contempt, the question of birth being entirely what the rule is not intended to decide.

§ 244.† Words spoken of in § 238 (d) IV, retain their case-terminations optionally, when followed by स्वस्व and पति; ‡and in a compound स्वस्व changes its स्व

* पुत्रेऽन्यतरस्याम् । (Pân. 6-3-22).

† विभाषा स्वस्वपत्नोः । (Pân. 6-3-24).

‡ मातृपितृभ्यां स्वसा । (Pân. 8-3-84).

to **च्** necessarily, when preceded by **मातृ** or **पितृ**, and *optionally when preceded by **मातुःपितुः**; thus we have, **मातृष्वसा**; **मातुःष्वसा**; **मातुःस्वसा**; **पितृष्वसा**; **पितुःष्वसा**; **पितुःस्वसा**; **मातुःस्वसा** and **पितुःस्वसा** are also admissible.

§ 245. The following are some other examples of Aluk Compounds:—

हृदिस्पृक् 'touching the heart;' **दिविस्पृक्** 'touching the heavens;' **मुकुटेकार्षापणम्** 'a tax (in the eastern parts) which consisted in attaching a certain quantity of gold to a crown;' **दृषदिमाषकः** 'a tax raised from millstones;' **स्तम्बेरमः** 'an elephant;' **कर्णेजपः** 'an informer,' *Lit.* 'one who mutters into the ear;' **अप्सु योनिः यस्य सः अप्सुयोनिः** 'born in (from) waters;' **अप्सुयोगः** 'the connecting power in water;' **देवानां प्रियः** 'a fool.'

* **मातुःपितुर्भ्यामन्यतरस्याम्** । (Pān. 8-3-85).

APPENDIX I.

OTHER MISCELLANEOUS CHANGES IN CONNECTION
WITH COMPOUNDS.

§ 1. In a compound, the ओ of गो becomes अव before अक्षि and इन्द्र; गवाक्षः; गवेन्द्रः.

§ 2. पाद् becomes पद्, when it is followed by अजि, अति, ग, and उपहत; as पादाभ्यामजतीति पदाजिः 'a foot-man;' पदातिः; पदगः; पदोपहतः.

§ 3. And it becomes पत्, necessarily, when it is followed by हिम, काशिन् and हति, and optionally, when followed by घोष, मिश्र and शब्द; as पद्धिमम् 'coldness of the feet;' पत्काशी 'a footman;' पद्धति 'a road, a line;' पादघोषः-पद्घोषः &c.

§ 4. उदक becomes उद् necessarily, when it is followed by पेषम्, वास, वाहन and धि, and optionally, when followed by मन्थ, ओदन, सक्तु, बिन्दु, वज्र, भार, हार, वीवध, and गाह; as उदपेषम्; उदधिः 'a water-jar,' 'a cloud,' &c. उदकमन्थः-उदमन्थः; 'barley-water;' उदकगाहः-उदगाहः 'bathing in water.'

§ 5. It is also changed to उद् optionally, when the following word, which must not begin with a conjunct consonant in this case, denotes a receptacle of water; as उदककुम्भः-उदकुम्भः 'a water-pitcher;' but उदकस्थाली 'pot containing water;' उदकपर्वतः 'a mountain abounding in streams of water.'

§ 6. The ending ई or ऊ of a word used as the first member of a compound, becomes optionally short, provided it does not appertain to the feminine termination, or it is not capable of being changed into ह्य् or उव्; ग्रामणीपुत्रः-ग्रामणिपुत्रः; but गौरीपतिः श्रीमद्ः; भूमङ्गः.

§ 7. This restriction is removed in the case of भ्रू followed by कुंस, and कुटि; भ्रूकुंसः-भ्रुकुंसः; भ्रूकुटिः-भ्रुकुटिः.

§ 8. रात्रि optionally takes the affix म् before a root in an उपपद compound; रात्रिचरः-रात्रिचरः; रात्रिमटः-रात्र्यटः.

§ 9. समान before a few words becomes स; सपक्ष (समानः पक्षः यस्य सः); सधर्मा; सजातीयः; सगोत्रः; सरूपः; सवर्णः; सवयस्कः; सतीर्थ्यः.

Before उदर with a Taddhita affix the change is optional; सोदर्यः-समानोदर्यः.

§ 10. अन्य in any case except the instrumental and the genitive, becomes अन्यत् before आशिस्, आशा, आस्था, आस्थित, उत्सुक, ऊति and राग; as अन्यदाशीः; अन्यदाशा; अन्यदुत्सुकः &c.

Before अर्थ the change is optional; अन्यदर्थः-अन्यार्थः.

§ 11. The ending vowel of the words पुरग, मिश्रक, सारिक and कोटर followed by वन becomes long, and in that case, the न of वन is changed to ण; पुरगावणम्; मिश्रकावणम्. &c.

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