Higher Sanskrit grammar
by
Anundoram Borooah

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HIGHER

SANSKRIT GRAMMAR

OR

GENDER AND SYNTAX.

BY

ANUNDORAM BOROOAH.

WITH COPIOUS ILLUSTRATIONS FROM
STANDARD SANSKRIT AUTHORS
AND
REFERENCES TO LATIN AND GREEK GRAMMARS.

"When linguistic science shall be farther advanced, the Sanskrit will probably in a great measure supersede the Latin as the common standard of grammatical comparsion among the European tongues, with the additional advantage of standing much more nearly in one relation both to the Gothic and the Romance dialects". GEORGE P. MARSH.

CALCUTTA, 1879.

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सुखबन्धः

वस्माधारऽविवः पवित्रचरितं रामस्य द्रिप्यं व्यधात्
वस्माधारऽसा विचित्रवचना वाभाति कादम्बरी ।
या भाषे गहनां धियं वितुतेिभीमं परा शाश्वेि
शीिात् साप्रजयं समुक्षवतरा संस्कारपूता गिरा ॥ १ ॥

वयस्क शुचिवुद्धीहरं गतमं प्रस्वग महाभारते
दस्म तैसुरवंशभूस्वमसतीवान्निधिर्मा यथा ।
या म्यमेश्वकस्वचतचमहरदुस्येिण तेन चनात्
शा नो भारतभारती जुतिसुधशं सर्वं चौयीिृतं सदा ॥ २ ॥

वामातिष्ठ्य वणा वित्यातिनीनोदभावि ग्नानं नवं
भीमानां वचसं प्रद्रोि सुतरं सम्भवसारं सुकृि ।
पारायणं विषये निरस्तदिधिमाणपिरिदानीतन्मैः
ष्ठासीषेन पुनःसमामतिच्च वार्यं गिरा सचुिा ॥ ३ ॥

वेषं शीिनयमसंग्रंिेिुिले: सर्वं भूि सच्चता
वेषं विखजनीनेश्वरसुिुि: सर्वं: कला: पोषिता:।
वेषामपिशस्वतं जयति सा पौरातनी भारती
तेषं हीिपुिाँत ततो दंगतरा भुवयातित्तिः ॥ ४ ॥

तेषं प्राधान्यशुलं विनियमसुतं वशम्िुं समीचि
वज्ताना म्याविरां नविनिधिभिधििा भारतीं बोिमतं ।
भारभा भानस्वायतिस्यससं संक्षयं म्यमेश्वेि
वचदेिं नियुक्तमुषप सद्दृष्टं निवडति नारारसि ॥ ५ ॥
P R E F A C E.

It is the idea of many Sanskrit scholars that Sanskrit Syntax is much easier than the Syntax of Greek or Latin and that Sanskrit grammar consists chiefly of the rules of combination, declension, and conjugation. The idea is so strong that both in India and in England, papers on Sanskrit grammar consist almost entirely of questions on those subjects.

2. I consider this view extremely erroneous and so long as it is prevalent, general high success in the field of Sanskrit literature cannot be expected. Grammatical forms are but the disjointed skeleton of a language and it cannot be appreciated or utilized until the use of those forms is thoroughly understood.

3. I am not aware of any work Indian, English, or foreign, which fully treats of Sanskrit Syntax and as I have imposed on me the task of publishing a practical English-Sanskrit dictionary, I consider I shall not be discharging my duty properly if I did not attempt to remove this desideratum which is so closely associated with it. I accordingly put forth this treatise as a supplement to the aforesaid work.

4. Most of the rules are taken from the scattered fragments of Sanskrit grammarians. For the rest, I am indebted to Latin, English, and the modern dialects of India.

5. From a long time, the close resemblance of Sanskrit and Latin Syntax attracted my attention. In this treatise, I have endeavoured to exhibit the important points in which they resemble. Such comparison is not only interesting, but also instructive alike for pure linguistic as for historic purposes. For instance, the adverbial use of many adjectives is common in Sanskrit and Latin. But I do not know whether it is admitted by Latin scholars or explained in any Latin Grammar that, in such cases, the position of the adjective is after the substantive it qualifies. Yet there can be no doubt on the point from the rules of Sanskrit Syntax.
6. The first half of Sanskrit Grammar I do not treat of as accidence does not come within the scope of my work and as it has been clearly treated of by several writers, specially by European Sanskritists. It is, however, to be regretted that there is not always unanimity among them, even on important points.

7. Take, for instance, the masculine and feminine bases in चवः, रसः, वसः. The general rule is that in the nominative singular, च is lengthened च्च to च्च in the case of चवः words if not ending in a root, and in the case of रसः and वसः words if ending in a root (Pāṇini vi. 4. 14. for चवः words and viii. 2. 76. for रसः and वसः roots). It is correctly given by Colebrooke and in Max Muller's grammar, but Monier Williams gives a vacillating rule under what authority I know not. One half of the rule will be clear from the following (verse 43. 7.) of Sānti Parva

मुखिष्वत अविरोधी घनार्विषिं ज्ञते।
विनविष: सुमुद्रेन्द्रविष: विमुद्रवीनीविष:।

The other half of the rule is clear from the illustrations given in the Siddhānta Kaumudi: सुवः from सुव (from व to dress), but विपः from विपिनः (from प to read), चुडः from चुडः (from च to husk), etc.

8. In the neuter, the rule varies and all neuter bases in च not ending in a root (Pāṇini v. 4. 10. and explanation) lengthen their vowel in the N. A. V. plural. It is correctly given in Max Muller's grammar, but has been often misunderstood and lengthening permitted in words and roots ending in चः. For instance, in the Calcutta edition of the Kādambari, I read "सुक्रात्रज्ञानिः (instead of ज्ञानिः) दार्शिकोभाषानि". The last line of Si. x. 32. is printed "विधातीशब्रह्म सुनिः सुनामः। देविसः ज्ञानिः। युवेष्यक्रमः, साराज्यं: दौर्यावेशिं श्रीरः।।" although the correct spelling is clear from Mallinātha's gloss: "विधातिशब्रह्म सुनिः सानि। नुसःक्रमः अलङ्कः राजसः सुमामः। चैविसः भूविः।

9. Take, as another instance, the ordinal numerals, which are correctly given by Max Muller (§ 159). The rules of Pā-
nini (v. 2. 57. and 58.) are clear as high noon and such forms as जत: (नी, ना) पद्वः (भो, रो) in the sense of hundredth, thousandth, are not only ungrammatical, but are never found in Sanskrit. Yet Monier Williams retains them in § 213. of his grammar.

10. But another important subject has been entirely left out by most European grammarians and only meagrely treated of by other viz. the rules of gender i.e. the gender of substantives, feminines of animals, and formation of the base of adjectives in the three genders. It is usual to refer for these to Wilson's great work, but that it will not help in many cases will be clear from the following typical examples.

11. First, as regards gender proper. Take the word गर्भ meaning Kshatriya. Panini's rule is "क्षणा:" i.e. words ending in ि (are neuter), and, agreeably to this rule गर्भ is always found in the neuter: "सार्वभूतं पद्वशैलि माधवं तद्भवेत्। माधवं जतं संज्ञानिष्ठ
धातुं भवेत्॥" M. IX. 322. ; "काम लिखित सति तिथिष्ठाय वर्ण सन्न नं
॥ VI. III. 22. ; "काय रात्रि: परिवृत्त रात्रि: चाचाध्याजनेन च विभेदः:।
॥ N. XXII. 133. It is given as masculine in Wilson.

12. As another word, take चाप meaning bow. Pāṇini's rule is..."तां चो...राष्ट्रानि" i.e. words meaning bow are neuter. In old works such as the Bhārata, it is occasionally found in the masculine: "पतितानु विविधानानि विविधानं इमपरियताम्", Mah. VI. 96. 53. But it is generally found in the neuter: "ताजलाचाथि
पार्वति विबंबको साधारण।", Mah. VI. 93. 8.; "वाजलाचाथि
विविधानरतस्तु चापं।", U. IV. 24.; "कार्यक्रम चच चापम्", Dhananjaya.
Wilson notes only the rarer masculine.

13. As a third instance, I will give the compound गायत्री. Pāṇini says "बायामकावयवत्स्वाम प्रकाशेषतम्" i.e. (the words) गर्भ, चाप, and धातु, preceded by नास्ति, खप, and अमि, i.e. the words गायत्री, गर्भ, and धातु, are masculine. So in Vararuchi "मात्रामण्डल तां धातुम
धातु मयः।। भावाचार्य विशेषतःन तेजः सातः।।” Wilson says it is neuter.

14. Next as regards feminines of animals. The rules on this subject are very difficult and obscure, but when Wilson gives गायत्री (= she Gayal), I do not understand why he does not
give रणी (−she-elephant), रणी (−mare), चन्द्राणी (−hen-chakná), etc. The forms रणु, चन्द्रु, etc. sanctioned by Panini are also not found in his work, although they might have been intentionally omitted.

15. Lastly, as regards adjectives, I verily doubt whether any one can get a correct notion of their bases in the three genders from the work of Wilson. Nothing can be clearer than Panini’s rule that verbal derivatives in रुष from feminine in रुष (आरुषिका from आरुष; चरित्रका from चरुष; etc. vide §74). But Wilson was led away by their English equivalents and some he considers masculine substantives and in others he gives wrong feminine bases.

16. Verbal adjectives in रुष are also very common in Sanskrit. But most of these are altogether omitted in Wilson’s work and in others wrong feminine bases are given (as पार्शा instead of पार्शा from पार्शा: “नितान्तिकापित पार्शायामः”, N. xiv. 5.; “साधुपृथक्तिर्जीर्षपत्यन्”, Ki. iv. 32.).

17. The same is the case with many primitive adjectives. Panini’s rule that क्षर in the sense of black takes र and not र in the feminine is clear beyond doubt and supported by all later grammarians. I refer to the examples I have quoted in support of Panini’s rule. But in Wilson’s work, क्षर is given as the feminine of क्षर. I regret that the mistake crept into the first volume of my dictionary when I had not much thought of the subject independently.

18. As a miscellaneous example, I will refer to the word जम्ब. It is generally found as a substantive in the neuter singular: “उन्हूँ जम्बाण्योरिदिः लर्या चालामाण्योर्तर तैः”, Si. xvi. 42; “चा जम्बाण तस्मान च रावणं राशिसोमघं दुःस्तं”, Ram. iii. 72. 18.; “रेका क्रिया कालानावर्त्तमानम्, जम्बांसर्वत्वम् विनिर्देशु; यथोर्वकं सादु-”, Mal. i. 15. But this is entirely omitted in Wilson. As an adjective, it is of three genders and takes feminine in र not र: “ने च ने च क्षरेः जम्बः”, Si. ii. 101.; “उभारे प्रजः: क्षरे जम्बिर्दिः रुपेमन्”, N. xvii. 69. Mallinātha distinctly says under R. viii. 23. “उभारे जम्बिर्दिः जिन्दिति (Panini v. 2. 44.) सयपूर्वाकामासंहृदं, रिबहृषिति (Panini iv.
15. But Wilson gives only त्वम् and elsewhere I find तवम् and not तबम्.

19. I have therefore found it necessary to treat this subject exhaustively, omitting, of course, all proper names and names of plants. How far I have succeeded is more than what I can say. That it cannot be free of mistakes I unhesitatingly admit. But I fully expect that when such an accomplished writer as Horace Hayman Wilson, assisted by a body of learned Pandits, with abundant leisure and a complete library to refer to, failed to secure accuracy for his work, the labours of a single individual in an obscure town cut off from all sources of knowledge will not be unfavourably criticised, much less set up to public ridicule.

20. I should, however, add that I do not pay abject deference to grammatical authorities. Wherever the general use is opposed even to the combined dicta of grammarians, I consider it wrong to follow the latter against the former, for, as in every other language, literature is the final authority on grammatical points and the source from which grammar itself was evolved. For instance, grammarians say देव: is the vocative singular of देव, whereas देव: is the form always found in all good writers from Vyāsa to Bhavabhuti (vide § 97 and note). It is said that the word देविता is restricted to the Veds (Pāṇini III. 2. 138.) and Mallinātha goes so far as to correct the text of Śi. I. 54. because this word was introduced into it, whereas it is a common word found alike in poetry and prose: "बक्तम देविता यथिनं चक्रितम्", Vi. III.; "प्राच्यसमाक्षरं लोकोम्/लोकोम", N. x. 84. It is said that the words देवसाहोन, देवसाही, etc. are vulgar ("अववधेन देवसाहोन देवसाही:", Dikshita on Pāṇini IV. 3. 11.), whereas they are far better and much more common than देवसा etc. sanctioned by Pāṇini in his v. 2. 57. It is said that दित्यम from दित्य and दित्य, दित्यम from दित्य and दित्य etc. are all faulty, although they are found in several good writers: "दित्यम शंकरम दित्य दित्यमुद्रेन", Ku. III. 44. (consult Mallinātha's note); "विद्यम चले चले दित्य दित्यमुद्रेन", Vi. I. 27.; "विद्यम चले चले दित्यमुद्रेन", B. r. IV. 60.; "विद्यम चले चले दित्यमुद्रेन विद्यम चले", B. r. IV. 25.
21. It is needless to multiply examples. Wherever I have differed, I have given both sides of the question so that the public will be able not only to judge which view is correct, but to accept whichever may appear to them sound. I close with the hope that Sanskrit scholars will not feel reluctant both to suggest improvement in the plan of the work and to point out all mistakes of omission and commission.

JAHANABAD (BURDWAN)  
May 24, 1879.  

A. B.
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GENDER.
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PART I.

CHAP. I. GENDER OF SUBSTANTIVES.

SECT. I. PRELIMINARY.

1. In applying the rules of gender, the first question is whether a given word is a substantive or an adjective. As a rule, there will be no difficulty whatever, the sense of the word determining, as in English, its character. The only point to be remembered is that verbal derivatives in *ठ (as वाण), भक (as पालक), भ (as नोपाण), विष (as पिठजन), are properly adjectives and will be of three genders. Some of these words, however in derived senses, are applied to persons and are then equivalent to masculine substantives (para. 14.), being used only in the masculine and in the feminine when applied to the corresponding female.

*पिता (= father), माता (= mother), etc., being primitive substantives do not come under these observations. But मात्र (= measurer : from म to measure) will be of three genders and form feminine with ए.
For instance, नरेश (≡ dancer), जीव (≡ cow-protector), etc. when applied to those castes can only be masculine and feminine. Hence, we must say नरेशका मस मित्तापि but जीवका नरत्तापिय, कुटुब्बाकानि गोपालाः, but गोपालं तव्य कार्यं किं and so on.

2. The second point to be noted is the sense of the word. Hence, if a word has more than one sense, it may come under more than one rule and may have more than one gender. For instance, ब्रज in the sense of ‘sun’ comes under para. 4 and is masculine, in the sense of ‘earth’ comes under para. 22 and is feminine, in the sense of ‘wealth’ comes under para. 26 and is neuter: “ब्रजः चूनी पशुदेवीनी वसुवंकिल्लेभसाहि। ब्रज रक्ष ब्रज द्रव्यं वस्विकोट्री धुनाय:॥”, Anekartha. So मधु, when it means the month Chaitra, is masculine under para. 17 and when it means honey is neuter under para. 25: “मधु मधु मधु चौद्र’ मधु मुखरसं बिडुः। मधुदेवी मधुवै धो मधुकोटिप मधुमत्त।”, Anekartha. So कार्ष: “कार्षो वार्षकाकार्ष: कार्ष: संघात द्रव्यते। कार्षी कार्षो वस्त्र कार्षः कार्षः सूर्यं तरीरिपो ॥”

3. A few substantives are masculine and feminine, according as they apply to the male or the female:

गी: (≡ male or female cow).
करिण: (≡ male or female elephant).
4. Males real or supposed are masculine: राजा;
वर्ग: (m. pl., a people), राजा: (a horse), नारायण: (= a sage), राक्षस: (a Rakshasha), बलि: (a demon), देव: (a god), वायु: (= Fire), वृक्ष: (= Wind), अर्जुन: (= Cupid), etc.

5. Substantives derived from verbs with the affix अर्थ or अ, denoting act, action, condition: पाक: (= cooking), तान: (= desertion), तग्न: (= breach), दंग: (= bite), मन: (= madness), यथ: (= effort). Comp. Latin furor from furo, calor from caleo: German Bruch from Brechen, Stick from Stecken.

Obs.: (a) This rule applies to words which are figuratively applied to females: परिषद्: (= wife) “वृिकथा ग्रामो वृिकथा परिषद्रीया च”, R. xvi. 23.; नवरीस: (= Zennana) “नवरीसे नवरीसन्ति”, R. i. 32.

(b) Note that is neuter “नहं नं गतो च वराकितं सेवनं”, V. i. 5. and गत is generally neuter “वर्त्तकर्तरं भुलसु”, Mr. iv. 30.; “भारतं गत”, Si. xiv. 5.; “भल भारतं गत च”, Ram.

(c) Words of doubtful origin do not come under this rule: पप, ब्रह्म, समा.

(d) A few words are given as both masculine and neuter, (as, e. g.) दार, वर्ग, “वर्गवर्गवर्गसे पहाणि”, Ki. ix. 11.). But their neuter use is rare and there is no unanimity among the lexicographers. For instance, ब्रह्मसर in the sense of marriage-string is both masculine and neuter according to Amara, but only masculine according to Medini.

6. All substantives ending in भा, भ, ज are feminine: बर्षा: (f. pl. = rainy season), भाषा, भाषा, तरी,
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मेमी, फ्री, वर्णमू, काहूँ. चसुँ. Compare Latin gratia mensa, Gr. gé, dikè.

Obs.: (a) Males will be masculine: मान, अयम्, "विश्वासुकासि हृदः". Mah. vi. 6. 20. "पाण्डवं भ्राता परिवारमीनायसुः", N. iii. 27.
(b) Note substantives. Hence derivative adjectives applied to males, will be masculine: शीघ्र, सेवा, कर्म।
(c) दमा in the sense of border is according to Vararuci, always masculine and plural. But this has not the sanction of Panini and read Medini "दमामकालिनात् वार्षिकानां सुषिक शीघ्रति". Read also Visva "स्मार वराहिनायत व्याकानि सुदुः स्मिः चरिः". Mark the word दरिः. The base is, therefore, दम and not दसा like दाम and not दारा.
(d) A few primitive substantives परी (= sun, moon), दीवी (= horse, road), दारु (= dancer), सदू (= ladder), कम् (= thief), etc. are masculine, but they are never found in good writers.

7. Substantives derived from nouns with the suffix ता or from verbs with the suffix ति are feminine: श्रामता, भ्रामता, जातिः, अतिः. Comp. Latin atrocitas, bonitas, justitia, laetitia, Greek doseis, p sistis.

Obs.: (a) This rule is almost universal. Hence इस्त (== deity), वस्तिः (== wealth), वसिः (== weapon) are all feminine. But भाव (== relation) is an exception and masculine "इस्त भाविनां समावात". Mah. vi. 96. So पति in the sense of footman or foot-soldier "पति: पारिः वाहिनियाः वाहिः", Si. xvii. 2.
(b) पति (== husband), पदाति (== footman), समाति (== name of a Prince), etc. are masculine, but they do not come under this rule. पदाति is properly an adjective, "पदातिसमातिः वाहिनिनम्," Ki. r. 34.
(c) शसिः (== fist) and शसिः are also masculine, but their derivation is doubtful, "शसिः शसिः चमेलि सुभिः". Ki. xviii. 1. The use of शसि-

*Such derivatives are, however, extremely rare in Classical Sanskrit, the proper form being स्मिः (f. पा). Derivatives ending in र्क or ङ are found, though by no means common.
by itself in the masculine is rare, though Medini unlike Hem Chandra makes it exclusively masculine in the sense of arm and hilt: "क्षेत्र ग्रहः: राजस्मिन् प्रवर्तिते," N. vii. 23.

8. All primitive roots, used as substantives, are feminine: हस्, भास, निद्र, बुध्, बल्, अपान्स्, परिवर्द्ध, प्रायध. Compare the stems of Latin words lex, vox, etc.

Obs.: (a) भास्कर comes under this rule, for although the base is given as मास in native grammar, the form भास also occurs in मिट:, बिः:, etc.

(b) बल and अस्थ come under this rule. Compare the oblique cases of Latin comes, equus, etc.

(c) This rule does not apply to roots when applied in the sense of persons: विद् (⇒ enemy), बुध (⇒ warrior), बल् (⇒ man, Vaisya). They are properly adjectives, but are generally found in the masculine.

9. Substantives derived from verbs with the affixes चन and त, denoting act, instrument, etc. are neuter: द्रान्तं, शासनं, चित्रं, इतितं, "अवसितं इतितं", B. x. 6. Compare Latin donum, tectum (from tegō), Greek doron, metron.

Obs.: (a) Note substantives. Hence नवन्त्र: परस्र: (⇒ wood-cutting axe), vi. iiii. 14. Note also the suffixes. Hence ब्राह्म from ब्राह्म is neuter, but ब्राह्म from ब्रह्म is masculine. Note also senses. Hence गदन: (⇒ son), गद: (⇒ Cupid), गदन: (⇒ Death), संधार्य: (⇒ Bala Bhadra), etc. are masculine. So also बृह: (⇒ ghost, goblin, बृहत: = driver, etc.

(b) Pāṇini gives a few optional but exceedingly doubtful exceptions.

10. Substantives derived from nouns with the
GENDER OF SUBSTANTIVES.

suffixes ल, च, or म, denoting quality, profession, collection, etc., are neuter, श्लाव, चािविला, चौद्व, सख्म, चातुर्य, माहान्य, चेय. Compare Latin hospitium, sacerdotium.

Obs.: (a) Patronymies do not come under this rule: चीम (grandson), नातिव (barber's son: but नागिव in the sense of barber's business).

(b) Derivatives from masculine substantives with the redundant suffix च are masculine: चीर (thief), चाव (Sukra), "तथैं चािविला चातुर्यारामधले". Note from masculine substantives. Hence सिंह from शिंह, शेष from शेष, etc., are neuter. Amara says देस is both masculine and neuter, but Mahamata Bhatta rightly observes "देसमय मुख तेित उंकाबालियि न गेशितः प्रयोिने", vi. 3. Comp. also Dasakumara vi. "वेिरकदेसं भौिनारि योिनारि योिनारि".

(c) This rule is universal. Hence सत (truth), चि (being), etc., are all neuter. "माितिसातिनि सखानि", Mah. vi. 6. 7. But in this sense, some use it also in the masculine "अमिति जुिवाराज्ञाप्रियायः सबास निगामयानिः", Ma. ix.


Obs.: (a) चखरस्त् (nymph) and सुमनस्त् (flower and a f.) are exceptions and are feminine. भास्त्, etc., come under rule 8.

(b) चािविल् and चािशिव् are also feminine "वेिशि चािविल्चि, Si. xi. 16: "सवहत्रनबािविषि शि"", vi. vi. 8.

(c) चािरस्त् (a sage), चािशिस्त् (a horse), चािमनस्त् (moon), चािस्त् (Creator), etc., are masculine under rule 1.

(d) चािशिस्त् (aquatic animal), रस्त् (goblin), चािस्त् (bird), etc., come under this rule. The first is always plural but not in the

*Vidyasangara says this word is always plural (Kaumudi: declension). This is not quite correct: "चािशिस्त्: चिस्ति मारकयायि वस्तिसः नरस्तनानि!", 8. k.
12. Substantives ending in अ and भ are neuter:
कछ, नेत्र, पल, पवित्र, पारं, वन्धु, सुख, भक्त, खस्त्र. Compare Latin spectrum, veretrum, Gr. aroton, didaktrom.

Obs.: (a) The above words ending in अ, according to Panini, are also masculine, but not in their common senses "वातपाराशाश्वास वात नणुकतेऽः", Vararuchi. In other senses, it is भुजा "हव भावात्य-वानी भव निघ्रिहोधिः". Hem Chandra. So नेत्र is said to be masculine in the sense of churning-rope. "परिवर्तनं नेत्र नेत्र: भक्त विशेषाद्यः", Anekārtha. But read Medini "नेत्र: नयेनु भवेदे भुजे हुमक थ। एव च भव नयेनु नेत्र कितार शर्सम्"". So in Hem Chandra.

(b) गृह (=mountain), हाम (= male pupil), दुभ (= son), मन in various senses, महानाट (= an elephant-driver), are masculine. So चरित, "तर विश्वासितादिः", Si. ii. 101, but it is properly an adjective.

(c) दुष्ट, भस्म, सामा, दाता, and बर्सा are feminine under rule 5. Compare Greek ὀρχήστρα, palaistra.

(d) भिक्ष, द्रम (a demon), etc. are masculine under rule 4.

(e) Under this rule, वधवा (= wife), वच (= Kshatriya), वस (star), तिति (= friend), व्रत (= sacrifice), etc. are neuter "कालं धृततस्तत्त", K. s. 9. 3. "वच बि सत्र निजावं वर्षं भज ले", Vi. iii. 22. "चित्रो चित्रित नवं", Mah. vi. ii. 18. "होम्यति परिपारसं तदनावस्मारिनः सम्", U. ii.

13. All adjectives, used as substantives, with such words as कल्य, द्रम, यान, etc. understood are neuter: विविधां, भाषिकों, सम्. (See § 288-9). Comp. Latin bonum, parvum "parvum parva decent" Horace.

CHAP. 1. SECTION III. SPECIAL RULES ACCORDING TO SIGNIFICATION.

A. Masculine are

14. Names of animals and classes of animals:

2
10.

GENDER OF SUBSTANTIVES.

\( \text{त्रिवं, भूमि, राज्यम्, मन्त्रम्, सिंहं, चित्रं, मीनं, भित्रः; ऋषिन्, सारिन्, चतुरिन्, भूयम्, कुकुलेश्वरः, जामला, प्रसादः, कुशेश्वरः, चन्द्राङ्गः, प्रतिवः, कोरः.} \)

\( \text{Obs. : (a) वहु, रच्चो, and व्यष्टि are neuter (rule 12. d). "रघुचिन् वेदी परितां निराकारः, B. 1. 12. "सधारापि वश्मि ष", Mah. vi. 3. 73. (b) ईहः (= deity), नीपा (= iguana), भारी (= teal), बल्ली (= a fish), चुटा (= bee), etc. are feminine under rule 8.} \)

15. Names of countries, trees, mountains, seas:

\( \text{जयंत्रः, सौराष्ट्रः, द्रविडः, धर्मः, धामः, नग्रोधः, गिरिः, श्रेषः, नौनारः, समुद्रः, पाराबारः, लवणादः;} \)

16. Names of cloud, heaven, sacrifice:

\( \text{श्रेषः, खण्डः, नातः, कतः, दयमेशः.} \)

\( \text{Obs. : (a) च्य is neuter (rule 12). "सधारापि विबाधासुमार्कहर्षविभक- म्यासापतिः वरारिः", Si. iv. 5. (b) दी and दीवर are feminine (rule 8) "दीर्घिता सार्जितेन र्जे", Ki. XVII. 18. विश्वम is properly a samāhāra dvandva = सिद्धम and hence neuter. खण्ड is indeclinable and mostly found in compounds. विश्वम (= Vishnu's heaven) is neuter (rule 10). (c) खं is neuter (rule 12. e).} \)

17: Names of time and subdivisions of time:

\( \text{कालः, समयः, वक्तः, अहं, कतः, लोकः, वसन्तः, मासः, पदः, भाषाः, भाषिणः, घोरावः, व्याख्याः, सन्धाः, अनुराधः, विकालः, प्रदीयः, यासः, प्रहरः, विनेयः.} \)

\( \text{Obs. : (a) वर (= year) is generally neuter: "वरिष्ठ", Gan. समा is feminine and mostly found in the plural: "सत्तासमा = 14 years", Vi. iv. 41. : but compare "समाय समाय", Bhashyā. वायम is masculine and neuter, (b) भिक्षिर and विमा are said to be also neuter (Amara, Medini).} \)
but good writers use them only in the masculine. "कल्पवृक्षी विनिर्क्रम चारिवध्यः". Ki. x. 30. "देशवा विनिर्क्रम चाणन नामः". B. r. v. 41.

(c) वर्ष (७= autumn) is feminine: "सर्वप्रा भरत". Ri. III. 1. असः (७= rainy season, rains) is feminine and plural: "सर्व असः असः प्रतिविर्तिः". N. ix. 96. वर्षः (०= या) is feminine under rule 8.

(d) दिन (०= day) is generally found in the masculine: "वर्ष व दिन". U. I. 1. But it is also used in the neuter: "विवाह विवाहिनी चानि विविहः". Si. x. 55.

दिन is always neuter: "दिनिनी", Gan. "प्रकाश ज्योति याके दिनका चन्द्रमा". U. v. 24.

वर्षः is neuter: "वर्षाहारी", R. v. 25. So युगाणि and उदयर, which are however rare: "युगाणिनामार्गी नांशक्षम वर्षः", Bhashya. But in other compounds, it is masculine.

(e) Names of night and विनिर are feminine: रात्रि, शुभ्रा, श्रावणी. विनिर in the sense of time is masculine: "तथा शुभ्र विनिरायतायेऽसः". Ki. xir. 2.

(f) -्राश in compounds is masculine according to Panini, but also found in the neuter: "यद्वर्षचं तवेश ईशानामवीराशः". Gan.

(g) शुभ्र is neuter. So हर्ष for हर्ष (१= golden age).

शब्दः, according to Amara, is neuter, but mostly found in the masculine "प्राणायामी शब्दान्यायी", Tithitavta.

(h) चरोम, ब्रह्म, etc. are feminine under rule 6.

18. Names of soul and constituents of body:

अयो; देशः, वेदः, इसः, द्रानः शुकः, चीडः, ज्ञानः, अयो; लिङ्गः, गुल्फः, प्रपदः, पोपुः.

Obs.: (a) Gender of words falling under general rules will be determined by them. For instance, दृष्ट (०= eye) comes under rule 8 and is feminine. शीरः (०= ear), शब्द (०= face), etc. come under rule 12 and are neuter. ज्ञान, दुःखा, शीरः, शुकः, दुःखा, ज्ञान, etc. come under rule 6 and are feminine. शब्दः (०= face), शनिः (०= eye), शब्दः (०= ear), etc. come under rule 9 and are neuter.

(b) Words meaning 'body', 'head', 'face', 'eye', 'bone' are generally neuter: शरीर, शताब्दः, शर, शीरः, शुचः, चाल, शचः, चतुष्कों, शत्रुः. But नाम is feminine: "आत्मानं नामते तथा". Vi. v. 20. नाम and निन्दर are
masculine (comp. rule s): "का मनिन्तिसाया". समूह is masculine and neuter. सूर्यः, सूकः, तृणः are masculine.

(c) सुङ्गः, लाङ्गः, विलङ्गः, लक्ष्मः, जपः, परः, विधः, वनः, धरः, धरः, तृणः, चक्कः, चक्कः, and a few others are neuter.

(d) A few words are masculine and feminine: बाङ्गः, धनः, नामिः, मानिः चचमानिः is only feminine: "मित्री बल्ल रविज्ञानमे", Medini.

(e) A few are given as masculine and neuter: वीरः, वीरः, वरः, अदिः. But it will be improper to use the first two in the neuter and the last two in the masculine.


Obs.: (a) हवः and ग्रजः are neuter: "ज भवसमेति वानीसर्वः", Ki. iv. 33. So विकास is a very rare word. सङ्गः is also masculine.

(b) विशः and नानः are feminine: "विननेः भेदः", Si. iv. 2. But according to Medini (not Amara), the latter is masculine: "हियें विषाणेः वानीसर्वः अर्थां इति".

(c) Names of precious stones come under this rule: रुढःरीखः, पव-चार, सङ्गः. But वर is generally neuter.

(d) यादिति is feminine under para. 7. मरिचि is also feminine.

(e) General rules override special rules. Hence ततः, दुहूः, etc. are neuter under para. 9.


Obs.: (a) चक itself is neuter under para. 9.

(b) A few are also neuter: कार्पोचर, श्रीश.

(c) चारी, ग्राह, रक्षित, etc. are feminine under para. 6.

21. Names of weapons and instruments: घरः, बाङ्गः, खंडः, फंसुखः, कुलः, तीमरः, चसुः, सबिक्षुः, परः, कहालः, तुम्बिः, वेषः, शंकः.

Obs.: (a) General rules should be borne in mind. Hence चकः,
SPECIAL RULES ACCORDING TO SIGNIFICATION.

12. कर्मणुं, भूख, मथा, etc. are neuter under para. 12. चरित्रिक, मथा, कृपिका, भूख, निर्मिति, etc. come under para. 6. कुलसर, त्युर्जन, etc. are neuter under para. 9. राजा, विश्व, etc. are feminine under para. 7.

(b) Names of bow are neuter: राजवस, भान्दिक, ढाय “नवाद्रिक विषेददर्तू बाय”, U. rv. 28. A few of these words, such as ढाय are occasionally but rarely found in the masculine.

(c) शुष्क (=arrow) and शुष्पित (=bowl) are masculine and feminine, though the feminine use is very rare.

(d) Some are generally neuter: चाव, चाभ, चलं.

B. Feminine are

22. Names of females, rivers, plants, towns, earth, and lightning: श्रीकिता, वान् (= husband’s brother’s wife), सिन्धु (=river : but masculine in the sense of ocean, para. 15). रसुवा, लता, चणुसप्रवा, चणेबथं, सिमीला. बृहस्क: चौलिः वियुः, तोरासंगो.

Obs.: (a) Most of these words come under para. 6.

(b) शिबार (=wife) is masculine and plural: "एते यम मे पदोऽसा", Ku. vi. 63. कण्ड, परिपुर्ण, etc. have been already treated.

(c) A few rivers are masculine: श्रीकिता: or श्रुङ्गुः: (the Brahmaputra), श्रीबं: (the Son), सिन्धुः (the Indus). So in German and Latin.

(d) पुर, भार, पर्ण, भांडः, and some towns are neuter: कुलसर, पाटचिपुर, भांडः.

23. The numerals from twenty to ninety: अनु-विणतः, पञ्चबिणवस, नवनवति: (vide para. 280).

C. Neuter are

24. Names of flowers, fruits, leaf, wood, leather: कुलसर, चणेबथं, पलं, कास्त्रं, पलसं, भावं, भथं, पलं, पलावं, बालं, द्रास्तं, कान्तं, विलिनं, चलिनं, चम्पः.
GENDER OF SUBSTANTIVES.

Obs. : (a) Cereals, pulses, and oilseeds are masculine : चतुः, शीतलः, नामः, भक्ष्यः, सरः. तिब्बः: “शिवनाथ, महासागरलिङ्ग साधा तथा निर्माणः.” M. ix. 39.

(b) सुमान्सु ( = flower) is feminine and plural : “किरिया: सुमान्सु: रुपम्”, अमा, “इनमा: सुमान्सु: इलामान्सु”, वानादुस. But it is a pedantic word and first applied to भाष, which is feminine : “सुमान्सु: दृष्याद्रिज्जलिः जिसलिः”, मेदिनी ; “रामायाणम् सुमान्सु”, S. k.

(c) In a few cases, names of feminine plants are, by metonymy, used for their fruits or flowers : द्राक्षा (= grape), बहा (a plantain), “बागा: संधारिनी रूपम्”, भैरवा ; भैरवा, भैरविनी, भैरवी. Compare Kāśīkā 1. 2. 54. “इरोत्त्वा: फलानि इरोत्त्वा: फलानि 1” and Pāṇini iv. 3. 166-7.

(d) विद्य री is feminine under para. 6 and शान्ति under para. 7.

(e) According to Pāṇini, names of lotus are also masculine, but such use is very rare and condemned by Visva Nath, Sah, vii.

25. Names of water, blood, food : जलः, धोरितः, चंद्रमण, चंद्र, मांसं, भासिः, लक्षमण, अवश्यं, तेशं, पायर्ग, खड़ु काः.

Obs. : (a) जल is feminine and plural : “भासिः भासिः” N. xxii. 13.

(b) जल and जल are masculine and plural : “चाराखाजीति पीर-बनाः”, R. ii. 10.

(c) चिद्रम is masculine according to Pāṇini, but read “क्षिप्राज्ञी-इग्नासा भिन्नाः”, N. xvi. 60.

(d) शान्ति and शान्तिः are said to be also masculine, but such use should be condemned.

(e) Various kinds of prepared food are feminine, but determined by para. 6 : शोरिः, शापरी, शूरी.

(f) A few are masculine : पशुं, पशुं, सूप, शीला, and a few others are also masculine.

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Obs. : (a) पार्श्व and its names are masculine. Note its names. Hence रक्तपार्श्व (= cinnabar) is neuter.
(b) According to some, कौट is also masculine, but such use is not common.
(c) चर्च, तर्क, and various kinds of coin are masculine: चुनः, चाबा, चेयारा; चूपः, "सारसष्टाठाय", N. xxii. 13.
(d) चाविः is feminine. चावु, संचाव, चाव, etc. are masculine under para. 5.
(e) Some other words are given as optional exceptions, but their use extremely limited.

27. Names of cloth, house, hole, pair: "चंचवः, ग्रहेः, सौर्धं, ग्रहं, विवरं, कुड़र, चाव, मिषुं, युसः."

Obs. : (a) ग्रह is masculine: "चंचवं चंचविड़मलेरसङ्गुः.", Mr. So पार्श्व under para. 5.
(b) चावुः, चावुः, मावध, etc. are masculine under para. 5.
(c) चा is also used in masculine plural in the sense of home, as मावध's home consisted of houses: "चा विद्वानिचित्रेष्वयायिं.", N. xvi. 1.
(d) चाव, चाक, चा, मत are masculine. कौट is masculine and neuter.


Obs. : (a) कौटित (टी) is feminine.
(b) मत, घनत, थतस, मुतस, मत्स ये are said to be also masculine. But such use quite obsolete in classical Sanskrit.
(c) भां is feminine, but rare.

CHAP. I. SECT. IV. SPECIAL RULES ACCORDING TO TERMINATION.

A. Masculine are words

29. ending in चि : साधि:; निधि:, अधि:.

Obs. : (a) चाधि is also feminine: "साधिरसः.", Si. iv. 34.
30. ending in र: राजन, तचन, घिसन.

*Obs.:* (a) Dissyllables ending in र are neuter: वर्णन, श्रावन (= God, Ved), भक्षण, ऋषन (= Brahma) is masculine under rule 4.

(b) श्रष्टि is neuter and generally used in the dual.

31. ending in द: द्रूत, द्रहु, देवत.

*Obs.:* (a) द्र is always plural: “या तच्छासवत्वाचारानां वनवाचारानामि-

रत्नमेवसूचितम परिष्ठाना”, K.

(b) द्रु, द्रम, द्र, etc. are feminine, but are properly spelt द्रु, द्रम, द्र, etc. and come under rule 6: "तृत्यश्चर्थाचाराशिक्रमणः”, Ki. viii. 5.

(c) द्रु अमु, अथ, राज, ग्रु, राजु, द्रु (= honey, wine), द्रृष, राज, श्रु, श्रृं (root of a grass), द्रम (= star), are neuter: “सद्द्विवारास्थानः”, Dhananjaya. But according to Amara and Vararuch द्रृ is also feminine in this sense.

(d) द्रम, द्रम, द्रा, श्रा, द्रा are also neuter: "द्रीत्रि द्रम: द्राणी-करोति”, Ku. i. 9.

(e) द्रा and द्रात are feminine: “द्रा धान, द्रा धारन”; Bha. But द्रा is also masculine in compounds.

(f) द्रा and म्र(हो) are generally found in the masculine: “वर्णम् संधति संधति ग्रहे”, R. vii. 39.; “वर्णम् सुरूवा द्रो द्रो भियादकक्रमादि”, Bha. But the first is also feminine and the second said to be of three genders.

(g) द्रष्ट्र (= milch cow), द्रश्व(व) (= a river), द्रष्य (= river), द्रष्य, राज, etc. (plants), are feminine under sect. iii. But द्रष्य (= jaw) is also masculine: “द्रष्योऽपि अर्थात्”, Medini.

32. ending in ज: कल्ल, स्त्रोत, श्रवः.

*Obs.:* (a) द्रलुक, शिक्र, घानिपिक are neuter. So श्रलुक in the sense of race and conduct: “श्रलुकः सु द्रवः मृष्ये पृथ्वी भार्जनमयम”, Medini.

(b) श्रलुक is neuter under para. 10. च रोच (= cloth), राज (= bark), आृत (= root), etc. are neuter under sect. iii.
SPECIAL RULES ACCORDING TO TERMINATION.

(c) बट, तट, बट, पट, तबट, रट, निक, विषाक, ग्वाल, गुल, बट, पट, मट, नट, पट, are masculine and neuter.

(d) क is sometimes a redundant suffix and in such cases, the gender of the original word determines the gender of the derivative.

विषम् = विष (para. 12); वर्षस् = वर्ष (para. 11).

33. ending in ठ : कठ; पठ; घठ:

Obs.: (a) द्वठ, च्वान, यहान, are neuter.
(b) कठ ( = कठि : "कठि: सौभ र्यौः."; Medini), कपठ, कपारठ, कपठ, कपठ, कपठ, कपठ, कपठ (according to Pāṇini), कठ ( = water-pot), द्वठ, द्वठ, यह, are masculine and neuter.

34. ending in ड : करड़, कोड़, गड़.

Obs.: (a) भड़, भड़, म्रड़, are neuter.
(b) करड़, करड़, रड़, नड़, are masculine and neuter.

35. ending in ढ : गढ़, गड़, पार्ण.

Obs.: (a) द्रढ़, द्रढ़, and the compounds द्रव्यौः, द्रव्यौः, etc., are neuter. द्रष्ठ, द्रष्ठ, द्रष्ठ, etc. are neuter under parn. 9. रष्ठ ( = battle : not sound from रष्ठ), द्रष्ठ and द्रष्ठ ( = gold : not the coin), are neuter under Sect. III. रष्ठ is said by some to be also masculine in this sense, but it is against Pāṇini.

(b) द्रष्ठ, द्रष्ठ, द्रष्ठ, द्रष्ठ, विषाण, द्रष्ठ, are masculine and neuter, but the last four are mostly neuter. The compound द्रष्ठ, however, is always masculine : "द्रष्ठप्रवधानिः सदाप्रवधानिः", Pāṇini.

36. ending in घ : कघः, घः, रघः.

Obs.: (a) चघः, चघः, चघः, चघः, चघः, चघः ( = wax), are neuter. So चघः according to most authorities : “चघः माध्यं हरे प्रेमवगावध- मनित्। तोभ लघाधरं ष्ठवधाधस्रिति।”, Visva. [Compare Amara, Hālayudha, Medini]. So घघः in the sense of leather and house (Sect. III): “घघः स्वामर्मरः”, Medini. So घघः, being a dvipa compound.
30. ending in चन् : राजन, लचन, अलचन.

Obs. : (a) Dissyllabics ending in चन् are neuter: वर्मन, त्रमन (= God, Ved), रमन. ब्रमन (= Brāhma) is masculine under rule 6.
(b) चन् is neuter and generally used in the dual.

31. ending in त् : रस्, क्रस्, वेस्.

Obs. : (a) चस् is always plural: "वा तक्षास्तीदात्स्यायं दस्तित्सुकविदेशायं परिवर्तित” ; K.
(b) तस्, कस्, तस्, तस्, तस्, तस् etc. are feminine, but are properly spelt तस्, कस्, तस्, तस् etc. and come under rule 6: “तृतीयक्षाराधिपिन्यः” ; K. VIII. 5.
(c) चस् दस्, कस्, तस्, तस्, तस्, तस् (= honey, wine), तस्, तस्, तस्, तस्, तस् (root of a grass), तस् (= star), are neuter: “चस्तुलि भानि
हरियः” Dhananjaya. But according to Amara and Vararuci' चस् is also feminine in this sense.
(d) च中断, दस्, दस्, दस्, दस् are also neuter: "चालाकि वदः द्वारिदानि-कारिति” ; K. I. 9.
(e) चस् and चस् are feminine: "चालाकि वदः, चालाकि चालाकि” ; Bha. But चस् is also masculine in compounds.
(f) चस् and ची(ही)स् are generally found in the masculine: "चालाकिति संवेदिति रेतेषु” ; R. VII. 39; "वचास्यति चीस् सीस् विस्तायवस्यति” ; Bha. But the first is also feminine and the second said to be of three genders.
(g) चस् (= milk cow), चस् (= a river), चिस् (= river), चिस्, चस्, चस्, etc. (plants), are feminine under sect. III. But चस् (= jaw) is also masculine: "चस्तुलि भानि” Medini.

32. ending inि : चन्द्रं, चोक्ष, चयं.

Obs. : (a) चन्द्रं, चोक्ष, चोक्ष, चरितपिशि are neuter. So चन्द्र in the sense of race and conduct: "चन्द्रं तु कृते चोक्ष चयं चयं चयं” Medini.
(b) चोक्ष is neuter under para. 10. चं ( = cloth), चं ( = bark), चं ( = root), etc. are neuter under sect. III.
SPECIAL RULES ACCORDING TO TERMINATION.

(c) चरिक, कटक, कर्ष्य, नष्क, तष्क, इष्क, निष्क, विष्क, गुजाक, गुजक, पेरक, नरक, सरक, मौरक, शरक, are masculine and neuter.

(d) े is sometimes a redundant suffix and in such cases, the gender of the original word determines the gender of the derivative.

33. ending in ट : कट:, पट:, पट:

 Obs. : (a) सूकट, भवाट, यक्रोट, are neuter.

 (b) कट (= कटः; "कटः श्रीपि श्रीमः"; Medini), सपट, शपा(घ)ट, सरट, सारट, शरट, फरोट, फौट (according to Pāṇini), जट (= water-pot), जट, जट, जोट, are masculine and neuter.

34. ending in त : करट:, कोट:, गुट:

 Obs. : (a) बसः, दसः, मासः, are neuter.

 (b) वासः, दसः, नसः, नसः, are masculine and neuter.

35. ending in थ : दथ:, थोट:, थुट:

 Obs. : (a) ध्रथ, धरथ, and the compounds रहस्सूथष, रसीष, etc., are neuter. धरथ, धरथ, धरथ, etc. are neuter under para. 9. रथ (= battle: not sound from रण), धरथ and धरथ (= gold: not the coin), are neuter under Sect. 111. रथ is said by some to be also masculine in this sense, but it is against Pāṇini.

 (b) क्षरथ, जरथ, बथ, तरथ, विरथ, बथ, are masculine and neuter, but the last four are mostly neuter. The compound भजीरथ, however, is always masculine: "भजीरथप्रभुपति भजारथप्रभु", Pāṇini.

36. ending in ध : क्षध:, धन्व:, दध:

 Obs. : (a) शवध, शवध, धध, धध, धध (= wax), are neuter.

 So दध according to most authorities: "दधे मातिर्भेदेवी पेतुस्यायितायाः
मन्यित। दधी श्रवेदार्थः श्रवोपास्तिकिः", Visva. [Compare Amara, Halāyudha, Medini]. So दध in the sense of leather and house (Sect. 111): "दधे दधमण्डोः", Medini. So दध, being a dvipa compound,
gender of substantives.

(b) शिव and शुष्क are masculine and neuter.

37. ending in न : भुन:, भिन:, भिन:.

Obs. : (a) ब्रह्म, अभन, तृष्ण, ध्रुवन ( = sin), देवन, नना, धनान, शीघ्र, are neuter.
(b) यान, यमन, यायन, etc. are neuter under rule 9. धर्मन ( = skin), धातुन ( = wood), विठुन ( = pair), etc. are neuter under Sect. 111.
(c) धुर्यन and भिनान are generally neuter.

38. ending in य : अय:, कुप:, शीय:.

Obs. : (a) याय ( = sin), यत्त, यित्त, यथं ( = young grass), are neuter. Note senses. Hence यथं ( = loss of confidence) is masculine : "सुतिर द्राक्ष नि किलापनाली", Medini.
(b) यमरोप, यमुय ( = raft), कुष्ट, यतप, तत्त, यीये, यितप, यथं, are masculine and neuter. But कुष्ट = कुष्टाय = sun, यितप = यितपित, are of course masculine.

39. ending in न : कान:, कुष:, रुष:.

Obs. : (a) कान is neuter. कुष्ट ( = safflower, gold), रुष्ट ( = gold), are neuter under Sect. 111.

40. ending in म : कलम:, गोधूम:, शीम:.

Obs. : (a) Words ending in compound म are generally neuter : एम, यम, बम, रिम, नीमा ( = green barley) is masculine, but in the sense of the wax of the ear neuter (Medini, Hem Chandra). यम is masculine according to most authorities. So योम, तम, धमेन, यम.
(b) यीम ( = linen, house) is neuter under Section 111. It may, however, be an adjective, when it will form a feminine in न.
(c) तिम and तलम are neuter.

41. ending in य : काय:, समय:, नय:.

Obs. : (a) तदन्तिय, भिमस्य, भामचे ( = fortune), यदय are neuter. So words ending in compound य (not patronymic) : नये, समये, लये.
(b) जलीय and जल are properly adjectives and hence will be
neuter under rule 13. But जल may be masculine in agreement
with जल understood.

(c) जल and जल are masculine and neuter.

42. ending in रः : कोरः, खुरः, चोरः.

Obs. : (a) Words ending in compound रः are generally neuter : 
ङिरः, रमः, रमः. But चमः, चमः, etc. are masculine under rule 4. So
चम for चमय (the male of the ruddy goose). So चम ( = corner, hair)
and चम ( = a Yaga). According to Medini, चम is masculine and neuter
in some other senses. But Hema Chandra rightly restricts it to the
neuter.

(b) चम, चम, चम, चम, चम, चम, चम, चम, चम, चम, चम, चम,
चम, चम, चम ( = bank), चम, चम ( = water, multitude), चम, चम,
चम, चम, चम, चम ( = gold, cloves), चम (except in the sense of sea :
पम. 18.), चम are neuter. But many of these words come under
previous rules. For instance, चम is properly an adjective and neuter
under pum. 13.

(c) चम, चम and चम, चम ( = cave), चम ( = shoot), चम,
चम, चम, चम, चम, चम, चम, are masculine and neuter

43. ending in यः : तुरोदःयः, चमः, यः.

Obs. : (a) यः ( = water) is neuter under Sect. III. चमय, चम,
यः, यः are generally neuter.

44. ending in वः : बचः (m. pl. = dios), धोवः,
होवः.

Obs. : (a) य बच is, however, neuter in some senses : “बच तुले बचपुरे
चन्दिवे”, Medini. So य in the sense of deceit : “य भाष यथापि
या”, Medini.

(b) चम, चम, चम, चम, पुरसः, ग्रीवः, रिष are neuter. उच्च, जरोच, चीन,
चूक, रिष are masculine and neuter.

- It is, however, masculine when ग्रीवः.
GENDER OF SUBSTANTIVES.

(c) The gender of such words as नीच्‍च ( = manliness: from पुल), पाथिव ( = meat) are determined by Sections II. and III.

45. ending in स: चालंस:, मधानस:, रस:.

Obs.: (a) पव ( = jack fruit) is necessarily neuter. So विन and वु. So गाड under rule 10.
(b) वज and वाई ( = Kānsa vessel), and चतुर are masculine and neuter.

46. काठा, कफ, कुन्द, गम्भ, तरु, नियुंग्द, पाथिन, पुंख, बुधुद्र, मधिन, रेप, सम्भ, छह.

B. Feminine are

47. words ending in द् (except वि): छन्नि:, तण्ति:, बोचि:.

Obs.: (a) पावलि, कवि, कुवि, वामि, ढाफ, भामि, नामि ( = chief. पावि, ढाफ, नामि, are masculine.
(b) वाडि ( = fire), दुवामि ( = a Demon), वामि ( = Saturn) are masculine under rule 1v. चातिवि ( = guest), चावि ( = sago), दुवावि ( = a musical instrument), रामि ( = heap), वाहि (in pl. = a people), चारवि ( = charioteer), etc. are masculine under Sect. III.
(c) चावि, चामि, जमि, मुदि, पाहि, मरणि, माफि, लाफि, तोमि, पाहि, बोचि are also masculine.

48. primitive substantives ending in a consonant except त्, न्, and स्: लघ, बाल्, पुर्, सिभ्, सन्, सुष.

Obs.: (a) पार्व ( = water) and पथ् ( = blood) are necessarily neuter (para. 15). वातिवि ( = priest), वि ( = Vaisya or man, etc. are masculine under para. 14.

C. Neuter are

49. primitive substantives ending in द्: जगल्, बितल्, खल्.
OBS.: (a) विप्र ( = wing) and मृत्र ( = wind) are masculine. परिष्ठ ( = quarter) is feminine. युग, सिंह, etc. are feminine under para. 3.

50. Words ending in ल: कृल, पतल, वाझल ( = bad weather).

OBS.: (a) वदन ( = fire), दालन ( = a Demon, fish), यव ( = fire, Vishnu, etc.), चमक ( = stone), बाल ( = time), जमक ( = hoe), क्रम ल ( = hair), कुमिल ( = thief), किस्त ( = potter), झंडा ( = mud), नाब (the tree), देव (a man), शाप ( = bear), श्रेष्ठ ( = Sudra), etc. are masculine under previous rules.

(b) बहील ( = billow), जन्म (except in the sense of water), विरह, क्रंग, क्रंगल, गल, तण्डल, ताल ( = palm, hilt), तेंदुल are masculine.

(c) द्रा, वाला, लड़ा, श्रम, सुरा, मीठा, गृह are also masculine. But गृह ( = mountain) is only masculine under para. 15.

51. खक़ ( = bracelet), घट, बास्क, कक्ख ( = sin), कुंक, निमस, पलित, पिंस, वां, निप, बीज, प्रत, शाख, and the irregular derivative कुतुक्क: "वद्वरवरिताना तु बस्य प्रवेश कुतुक्कं", H.

D. 52. Masculine and neuter are बहुर, पत्त, धम, वकम, कवम, कुम, क्रूँ, धन, पत्त, पुलला, पांग, पिंद्रक्क, घव.

CHAP. II. ADJECTIVES.

SECTION I. PRELIMINARY.

53. Adjectives naturally fall into three classes:

(a) Primitive adjectives, that is, those which cannot be clearly traced to roots or other primitive words, such as, विल्ल, कपिल, भिमन, etc.
(b) Derivative adjectives, that is, those derived from roots or nouns, such as, पत्र from पत्र, मास्क from मास्क, स्वर्णकोश from स्वर्णकोश.

(c) Compound adjectives, i.e. those formed by two or more primitive or derivative words, such as, महाबल, वधशोभाय, गैखेंगम.

54. Adjectives derived from compound words with an affix or with जिप (i.e. simple juncture of the root) are derivative adjectives and fall under class b: श्रायोगिक from सम्पूर्ण, साङ्केतिक from सबैलिसम, चुव्यो from चुव्यो (to buy), विश्वासिक from विश्वासियम and ध्व (== bearing). Such words as such mean having good intellect are compounds and not derivative adjectives.

55. The neuter base of all adjectives is the same as the masculine base, except when the adjective ends in a long vowel, when it is shortened in the neuter:

विश्वास वास्तविक गृहणिः (base गृहण) सामात, Ri. i. 7.

वाणिः दृढ़ति (base दृढ़त) गमोरतिपीत, Ki. vii. 39.
वाणिः दृढ़ति सम्पूर्ण (base सम्पूर्ण), धास, Si viii. 30.
ब्राह्मणो राज्योऽवर (base गरीवस) लाषवश्वत, Ki. xt. 39.

त्रिपुरालम्ब (base लम्ब) दिविष्यबं नेषोपमिकिः ध्व, Vi. i. 53.
PRIMITIVE ADJECTIVES.

वसामेनानाजनस्यन्यति (base -युक्ति), Si. I. 6.
विश्वासनिशववुंचि (base -पुष्य) वर्ड्रि, Si. X. 82.
हरिनिर्मितिमत्तमातंकुञ्जकुर्वारकाण्तिसुर्वालिनि (base
-लिन्) दार्शीचीतज्ञानि, K.
चतुर्भुजस्मुद्रारेस्वारचिन्तारं (feminine base -तानं),
Ma. II. 5.
कःसककमयत्रि (masculine base चपः), Si. XI. 64.
हुनिर्वाररणवन्तु (masculine base -रणयुं) कीमचेर्वेच
एव निर्दाररवस्वः, Si. XIV. 72.
श्रीतिहः (from नौ) जपन सम्य, B. IV. 14.

N. B. So प्रवचि (from वै) प्रवचि, तरिहि (from रे) तरिहि, मुनुहि (from नौ) मुनुहि, मुग्धबोधिः.

SECT. II. PRIMITIVE ADJECTIVES.

A. ending in च.

56. Primitive adjectives ending in च mostly form
their feminine in चा:

स (f. चा) "लक्ष्मिनिविद्धातु लामुप्पलार्किलिन्त", An. V. 11.
शम (f. भा) "का ले शैरे कथा परिपक्वा वा", B. XIV. 8.
विष (f. ङ्ङा) "विद्याकिस्सा वत्तितैतीतिर्भ", Si. I. 5.
परम (f. मा) "विद्वेशु पुत्र परमवेद देवने", Si. XIII. 25.
समप (f. या) "युक्ति समपां सम्मितिर्भासलि", Ki. IV. 82.
पारं (f. चा) "स पारंशाय गतिव तिलिवानसं", B. II. 29.
भविन्त (f. चा) "पुप्पिक्षिताःपिताभिः", Sa. III. 9:
ADJECTIVES.

मेचीमत (f. सा) "मेचीमतादयं न पहसति", R. III. 46.
परिपाटम (f. बा) "विशचुट्ति परिपाटम्", Na. III. 44.

Obs. : Compare Latin bonus, bona, bonum ( = मद्, रा, ज्) ; unus, una, unum ( = एक, बा, बं).

57. A few ending in त may form an irregular feminine in नी (Pānini iv. 1. 39.).

खृत (f. ता or नी) "वर्त्तामाहामिह वितरति इन्थ-नीनी" Ki. v. 39.

री(चो)विव (f. ता or नी) "वाताय कापिनाविपुराततपा-

वातिसोहिनी" Vāmana.

ह(अ)रित (f. ता or चो) "हरियोधु हरितवचीलाध्रोहीव-

चिपु" Sayana.

एत (f. ता or नी) (chiefly in Ved. Read Rig. x.
12. 3.).

58. A few words, in addition to a regular feminine in भा, may form a feminine in रे when applied to females:

बच्छ (f. ख्या or ब्यो) "बच्छो बच्छं हलुभंगुतासा मा!",
Mal. III. 21.

*The नी forms are, however, properly derived from words ending in न : श्रेणी from श्रेण, दरियान from दरिया. Grammarians add दरिया and पगिया (Mugulalaboda 275) as feminines of पगिया and पगिया, but it is needless to mystify grammar with such forms, when they are distinct words and पगिया and पगिया form regular feminines with भा. Moreover compare नागिस "हन्यच्या भनेने".
N. B. Vāmana and Padmanabhā give the following list of these words: शैष, विवाह, विकट, विषय, क्यो, पुराण, चदार, चरास. The list is also found in Kramadisvara and Durgādāsa, but with the single exception of शैष (rv. 1. 43), it is not found in Pāṇini and even of शैष, Pāṇini adds “पाणिः” i. e. “पाणिणानां नमनं” (Kāśikā) i. e. according to other writers. Compare “चवी चवीयाण्यं निकालन्”, Me. i. 31.; “चविध्वस्तारण्यं न विमयं”, R. v. 12. But पुराण is found in some old writers.

59. A few form their feminine in ईः:

गौर (f. री) “चवापि तां कानकच्याभ्रामगोरीं”, Chora. 1.

विश्व (f. धी) “द्रुप्या कानकद्विविषयः”, Ki. ix. 22.

काबाब (f. धी)† “काबाबीमधिकतवं किया निवासः”,

Ki. v. 50.

चन्द्र (f. री)† “दासी भ्रम ते नंदिरि राजपुत्रिः”, Vidya.

sundara 6.

साधारण (f. धी)¶ “साधारणी गिरस्वातुः धनैवप्रभायं”

N. xiii. 14.

Obs. Under this rule, comes कबाब, सारस, तरण, पीर: “कबाबी पीरी द्रष्टा” Hemadri. Modern Pandits wish to limit the sense of Pāṇini’s rule rv. 1. 41., but I find no authority for it. तरण is not only applied to females, but also to plants (Rig. viii. 43. 7.), though this sense is obsolete in classical Sanskrit. Vāmana adds तरण, तरण,

*Also विश्व according to S. k., but not according to Vāmana, Kramadīsvara, and others.

† Also कबाब according to later grammarians. But read M. n., on R. vi. 29.

‡ According to Padmanabhā, चन्द्र when not applied to women, He adds चन्द्रप्रतिमा.

¶ Also साधारण according to Kramadīsvara and Durgādāsa.
ADJECTIVES.

Note the following:

कावर (f. रा = variegated), but कावरी (= braid of hair) "आक्रोणाध्यक्षरतं कावरीं तद्मयः," Si. v. 19.

काल (f. को = dark, but काला as name of some plants) "काला ततानांवद्तानि कालोऽ," Ki. xvi. 26;
"कालीण्डी"; Si. xii. 68; "कालो कालिवाचोरकोट्योऽऽ
वाठबेदियोगयेवबिभेदपरिवादयोऽऽ काला कृष्णतिर्तवेदीयोऽऽ.
Hema Chandra: "काशी नीवैं चारधे चालिकामालाव्ये भेदः। काला ता कृष्णतिर्हतामभ्रिधीनोत्विनाश च।"

Medini:

नीव (f. को = blue, but नीवा = a blue cloth) "नीवी वषुरा, नीवी गी।" Bhashya. [But Panini is evidently wrong, if he is to be understood as the native grammarians understood him: "समाहताचौवनराजिनीवाः," R. xiii. 15; "समानीवा नितरं सहारपाः," Si.
xii. 70; "कः वस्त्रवनीवा कीतिखा वालूमु" Samkshi-
ptasara; "कस्मा कर्मश्रेद्धे भिग्या नीवा धनविवास्थिनी।" Hema-
dri].

Obs.: (a) Panini's rule rv. 1. 42 is, however, ambiguous and the explanations of Vyama excessively doubtful. There is nothing in the rule to show that every word of the list must take a feminine in वा and such forms as वा, आपदा, नीवा, कृष्णा, given by the commentators have never met.

(b) Padmanabha gives पाखुरी as applied to females.
PRIMITIVE ADJECTIVES.

(c) Amara gives घसौ, लसौ, ग्यासौ as names of cows. But read. 
Hemadri: "घसौ घसौ रसौ घसौङ्ग।" So घसौ and घसौङ्ग.

B. ending in छ.

61. The base of primitive adjectives ending in छ remains unchanged in the three genders:

छि (mfn.) “छोरे: छल्लिनिनिविशाण्:,” Si. IV. 3. 
“छि भुवित्ति छुत्त चुः:” Ki. III. 32.

Obs.: Compare Latin levis (= छूः), gravis (= चूः).

C. ending in ह.

62. Primitive adjectives ending in ह, if not preceded by a compound consonant, may optionally take ह in the feminine:

हुः (f. also ही) "हुःपकः निविष्टति रत्ता:,” Si. I. 36.
“हुर्चर्चल हुः पगः समवात्,” Si. IV. 2.
हः (f. also ही) "हैं चुः: कोेचर्च्चचापायहिः:,” N. VII. 27. ; “चार्च तद्द्रोऽपि परिपीय चुः:,” N. III. 60.

Obs.: (a) if preceded by a compound consonant, it remains unchanged: पाणु (mfn.).
(b) वा (= white) is an exception and cannot form a feminine with ह.
(c) वा applied to women lengthens its final vowel (Panini IV. 1. 66.).

D. ending in a consonant.

63. Primitive adjectives ending in a consonant form their feminine with हः:

सहसर् (f. ती) “सहसौ सहसौ परिक्षात्साहव:” Ri. i. 11.
हसर् (f. ती) “हसरीहसरी हसरीरविल्कः:,” Ki. viii. 12.