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 comparision 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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जस्मानिकवि: पवित्रचरति रामस्य रिम्बं व्यवाहारि
बुधार्थस्य विविधरूपवा वास्तवत: कामश्वरि।
यदै भावे गढ़ना घृणं विततुतेभीमं परा श्राकृि
श्लीयादृ साप्रतियं समुज्ज्वलतरा संक्तारप्परा गिरा || १ ||

यस्य पुरुषेऽवसनोऽगतमतं प्रत्या महाबायेति
रैसि तेनुद्वंशभूषणसतीवान्दित्रेता यथा।
यदै यस्माकर्मविशेषमहर्द्रभेश्न तेन चरात्
वा नो भारतभारसी ज्ञैतिमा वर्षेत् जीविते सदा || २ ||

यामालिक मया विदेशानिनोदभावी शायं नवं
विभ्रानो वच्चसी प्रदम्म कुलारं सम्बन्धसारं स्कूरे।
भाषिन्यं विस्मे विन्दस्मातिसमाविविधिदं नानानिनेभि
वद्यामात्र युनस्तमामिति च सार्वि गिरा मधुका || ३ ||

वेशं धीनयसागंर्गश्चलि: सर्वत्र भू: सबता
वेशं विन्दनीनिनर्घणाग्नि: सर्वं कला: विषिता:।
वेशाद्यश्चसंध्या जयति सा पोरानी भारती
वेशं धीमुखः ततो छवितरा भूमाद्रित्यमीः ॥ ४ ॥

वेशं प्राधान्यस्तु विविधविश्वुतं चक्रबन्धं
वक्तना शास्तिरं नवविविधिविधिना भारती धोत्रयं
भारता भानस्यायतिशयस्यसंस्कृतं यथिभोि
ब्लाशः नियुक्तमस्य समक्षं नीडं नाहारसि ॥ ५ ॥
PREFAE.

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 accident 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 यम्, दुष्ट, शम्. The general rule is that in the nominative singular, यम् is lengthened यम् in the case of यम् words if not ending in a root, and in the case of दुष्ट and शम् words if ending in a root (Pāṇini vi. 4. 14. for यम् words and vii. 2. 76. for दुष्ट and शम् 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 Śānti Parva

मुविषया वर्षविषया शुनागिरी जन्ते।
विषय: सुषुभिताः सुभृङ्गोद्योगिरि च॥

The other half of the rule is clear from the illustrations given in the Siddhānta Kaumudi: सुषुभ: from सुषुभ (from सुषुभ to dress), but विषयोः from विषयिन् (from विषय to read), शुषुभ: from शुषुभ (from शुषुभ to husk), etc.

8. In the neuter, the rule varies and all neuter bases in श्य 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 श्य. For instance, in the Calcutta edition of the Kādambari, I read “श्यास्त्रश्यामिनि (instead of श्यामिनि) दास्तिसंदर्श्यामिनि”. The last line of Sr. x. 32. is printed “विषयतिरिवृज्ञिनि (instead of वृज्ञिनि) वृज्ञिनि”, although the correct spelling is clear from Mallinātha's gloss: “विषयतिरिवृज्ञिनि सागरि। न्युअक्षय भविष्य रति नुसागरि। भविष्यार्थी भर्तिः। पूर्वकमामसः, क्रमचिन्द्र: चंद्रोपवंशी द्वीपः॥”

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 नी: (नी, तै) शरस: (सो, तै) 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 युग meaning Kshatriya. Panini’s rule is युगम् i.e. words ending in युग (are neuter), and, agreeably to this rule युग is always found in the neuter: “युगस्त युगक्षेत्रतित्युज्यस्त युज्यस्त तैमृत्यस्त। युगस्त युगक्षेत्रतित्युज्यस्त युज्यस्त तैमृत्यस्त।” M. ix. 322.; “तुषर द्वितिः मिन्नवंश मस्ति मस्ति” Vi. iii. 22.; “स्वाक्षरिती रामः परिपूर्ण रामावतः शारायणम् एव विवेकः”; N. xxiii. 133. It is given as masculine in Wilson.

12. As another word, take अध्याय meaning bow. Pânini’s rule is...“श्रामक...युगमायमिति” i.e. words meaning bow are neuter. In old works such as the Bhárata, it is occasionally found in the masculine: “परिश्रामक स्वाक्षरित्युज्यस्त एवायमेवायमिति”, Mah. vi. 96. 53. But it is generally found in the neuter: “श्रामकयुगमा युगमायमिति सवारायणम्”, Mah. vi. 98. 3.; “श्रामकयुगमा महायमिति विक्रीड़ीस्तसातुरायम्”, U. iv. 24.; “श्रामकनाच्च युगम श्रायम्”, Dhananjaya. Wilson notes only the rarer masculine.

13. As a third instance, I will give the compound मार्जन. Pânini says “मायनीययुगमायमिति मर्जनमायमिति” i.e. (the words) युग, श्राय, and पद, preceded by युग, श्राय, and पद, i.e. the words मार्जन, श्राय, and युग are masculine. So in Vararuchi “मार्जनम् पशु रूढः भवति: श्राय मार्जनम्”. Bháva Prakásha explains: “चतु युगी श्रायि चार्येन तेन गाजि मार्जनि”. 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 मार्जनी (= she Gayal), I do not understand why he does not
give रात्रि (—she-elephant), नवी (—mare), व्रजवानी (—hen-chakná), etc. The forms व्रज्ञ, रात्रि, etc. sanctioned by Pāṇini 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 Pāṇini's rule that verbal derivatives in तत्व from feminine in रूस्त्र (नादिका from नादुर ; चलिका from चलाच ; 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 तत्व 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 पाण्डु instead of पाणी from पाणिं: "निशांतिक्ष्यानि पाणिक्ष्यानि", N. xiv. 5.; "प्राप्तप्रकाशानि पाणिक्ष्यानि", Ki. iv. 32.).

17. The same is the case with many primitive adjectives. Pāṇini's rule that कार्त्त in the sense of black takes र and not तत्व in the feminine is clear beyond doubt and supported by all later grammarians. I refer to the examples I have quoted in support of Pāṇini's rule. But in Wilson's work, कार्त्त is given as the feminine of कार्त्त. 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 उम्भव. It is generally found as a substantive in the neuter singular: "उम्भव युम्भाराविदों लरया शाल्मेश्वरे ते", Si. xvi. 42; "कार्त्त वीर्य गदा प्राणा चाल्योद्वृत्तः चुस्स", Ram. iii. 72. 18. ; "प्रिया क्रिया कश्चिद्व्रान्तोपर्यं, संज्ञानिर्माणविभिन्नेनिव; यद्वर्त्य चाषु", Mal. i. 15. But this is entirely omitted in Wilson. As an adjective, it is of three genders and takes feminine in र not तत्व: "वे र र र चाए बुधायः", Si. ii. 101. ; "उम्भवी प्रकरासि: नयेय चांदिनि सुमेनसं", N. xvii. 69. Mallináthá distinctly says under R. viii. 23. "उम्भवुद्वधारी निद्धतिसि (Pāṇini v. 2. 44.) सूपस्तक्ष्यान्तादेनं", निद्धतिसि (Pāṇini iv.
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 रुपः is the vocative singular of रुप, whereas रुप is the form always found in all good writers from Vyāsa to Bhavabhuti (vide § 97 and note). It is said that the word शब्दविक्रम is restricted to the Veds (Pāṇini III. 2. 138.) and Mallinātha goes so far as to correct the text of Si. I. 54. because this word was introduced into it, whereas it is a common word found alike in poetry and prose: "समस्यते: प्रविष्टार्थ रामविक्रलियोः", Vi. III.; "प्राचीनमात्रदस्यमविक्रम", N. x. 84. It is said that the words शमाजीम्, भाजाजीम्, etc. are vulgar ("शमाजीम् शमाजीम् शमाजीम्", Dikshita on Pāṇini IV. 3. 11.), whereas they are far better and much more common than शालम् etc. sanctioned by Pāṇini in his v. 2. 57. It is said that विंशत्क्षेत्र from वि and अक्ष, विन्यास from वि and भष etc. are all faulty, although they are found in several good writers: "विंशत्क्षेत्र विंशतिक्षेत्र इति"; Ku. III. 44. (consult Mallinātha's note); "विंशत्क्षेत्र शुभिः शुभि शूरियोऽविध गारितलते", Vi. I. 27.; "विंशत्क्षेत्र तविष न न क्षंवे क्षं", B. r. IV. 60.; "विंशत अवश्यकः विंशतिक्षेत्र निष्पथे चर", 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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SANSKRIT GRAMMAR

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 न (as पाद), च (as पञ्च), श (as शोभा), ध्रु (as ध्रुव), 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.

*पित ( = father), माता ( = mother), etc., being primitive substantives do not come under these observations. But चाल ( = measurer : from सा to measure) will be of three genders and form feminine with ता.
For instance, नर्तक (dancer), नौर (cow-protector), etc. when applied to those castes can only be masculine and feminine. Hence, we must say नर्तका स्मितानि but नौरानि नववतानि, कृष्णकानि गोपाला, बल्गोपालं तस्य काहुः काहुं 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, वसु 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: "वसुः चूँचे वसुदेवी वसुविचारसन्धर्शः। वसु रक्तः वसु द्रव्यः वसुकौली धुनवदः॥", 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 चौद्रं मधु पुष्यरसं चितः। मधुदेवी मधुदेवी मधुकौरिप मधुस्तमः॥", Anekartha. So काग्दः: "काग्दो बालसुन्दरकाग्दः: काग्दः संघात द्रष्टे। काग्दी काली बलं काग्दं काग्दं सूतं तरोरिपि॥"

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

मृ: (male or female cow).
करिश्चु: (male or female elephant).
4. Males real or supposed are masculine: ख्या, अख्यार्द्ध: (m. pl., a people), वेदायु: (a horse). वारस: (= a sage), वारसुः: (a Rakshasha), बलि: (a demon), कर्म: (a god). विन्द: (= Fire), वम्ब: (= Wind), वर्म: (= Cupid), etc.

5. Substantives derived from verbs with the affix गर or न, denoting act, action, condition: पाक: (= cooking), प्राय: (= desertion). भर: (= breach), दंग: (= bite), त्रास: (= madness), शत: (= 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: परिसर: (= wife) "बा ल ग्रहे कल्प परिसरी ता", R. xvi. 28.; ब्रवीप: (= Zenana) "ब्रवीपे ब्रवीपदिव", R. i. 32.

(b) Note अव is neuter "अवं असं भोदु वरासिष्ठं", V. i. 5. and अव is generally neuter "ब्रवीमहर्द्वं यसु", Mr. iv. 20.; "भारं अव", Si. xiv. 5.; "भव व कृषि पव च", Ram.

(c) Words of doubtful origin do not come under this rule: वर्ग, विन्ध, संत.

(d) A few words are given as both masculine and neuter, (as, e.g.) सार, भव्यार. "भव्यारसुपुरण समानि", Ki. ix. 11.). But their neuter use is rare and there is no unanimity among the lexicographers. For instance, प्रतिस्थ 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, रे, ज are feminine: वर्गि: (f. pl. = rainy season), भार्वा, भार्या, तरी,
GENDER OF SUBSTANTIVES.

Compare Latin gratia mensa, Gr. gé, diké.

Obs. : (a) Males will be masculine: पुरुष, पुर, “विचारसुद्धे इति.”-Mah. vi. 6. 20. “वर्णेन पुरुषार्थार्थार्थोऽस्मात्”, N. iii. 27.
(b) Note substantives. Hence derivative adjectives applied to males, will be masculine: सीतारा, सीतान, सीताः.
(c) देव in the sense of border is according to Vararuchi, always masculine and plural. But this has not the sanction of Panini and read Medini “देवाकक्षादीपक्षोमैवचारे श्रविरशिविति”. Read also Visva “देव गर्भाविशाया वमाने सूर्यसा वचित”. Mark the word चचित. The base is, therefore, देव and not देवा like द्वार and not द्वार.
(d) A few primitive substantives परि (= sun, moon), बर्थी (= horse, road), दृष्टि (=dancer), सूर्य (= ladder), क्रूर (=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: श्रासति, मक्ति, घरिति, अक्ति. Comp. Latin atrocitas, bonitas, justitia, laetitia, Greek dosis, pistis.

Obs. : (a) This rule is almost universal. Hence देवता (= deity), देवसिंह (=wealth), देवति (= weapon) are all feminine. But देवति (= relation) is an exception and masculine “देवत भासिन निर्मातान”, Mah. vi. 96. So पति in the sense of footman or foot-soldier “पति: परिषारं बाहिन्यावम् बाही”, Si. xviii. 2.
(b) पति (=husband), पदाराति (=footman), बाहिति (=name of a Prince), etc. are masculine, but they do not come under this rule. पदाराति is properly an adjective, “पदारातिरसारितिरिरिः पिल्”, Ki. r. 34.
(c) चूर्णि (=fist) and घरि are also masculine, but their derivation is doubtful, “घरित च्युर्णस्य नामेन सूभित”, Ki. xviii. 1. The use of घरि

*Such derivatives are, however, extremely rare in Classical Sanskrit, the proper form being सीतारा (f. पा). Derivatives ending in र or आ 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: "संविष्ठं रक्षणं कृतस्वप्नंडः," N. vii. 28.

8. All primitive roots, used as substantives, are feminine: द्विस्त, भास, निदं, वृष, बल्, अयानद्, पियस्वद्, प्राथं. Compare the stems of Latin words lex, vox, etc.

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

(b) विष्णु and संयत् come under this rule. Compare the oblique cases of Latin comes, eques, etc.

(c) This rule does not apply to roots when applied in the sense of persons: द्वित् (=enemy), वृष् (=warrior), विष् (=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: द्रानं, शासनं, उत्रालं, इति इति, "अवसितं इति", B. x. 6. Compare Latin donum, tectum (from tego), Greek do-ron, metron.

Obs.: (a) Note substantives. Hence द्रानम्: परम्: (=woodcutting axe), VI. III. 14. Note also the suffixes. Hence तः from सा is neuter, but शास from सा is masculine. Note also senses. Hence द्रानम्: (=son), द्वित: (=Cupid), ग्राम: (=Death), संयत्: (=Bala Bhadra), etc. are masculine. So also तुस: = ghost, goblin, तुत: =driver, etc.

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

10. Substantives derived from nouns with the
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suffices ल, छ, or य, denoting quality, profession, collection, etc. are neuter, श्रवण, धारार्थ, चौहृत, सख्य, चातुर्य, भाष्य, चिल. Compare Latin hospitium, sacerdotium.

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

(b) Derivatives from masculine substantives with the redundant suffix च are masculine: पीर (== पीर, thief), बाब (== बाब, Sukra), शृङ्ग बुधपान: कामक इत्यादीपि”, Mah. vi. 6. 22. Note from masculine substantives. Hence क्रेया from क्रेया, देवत from देवता, etc. are neuter. Amara says देवत is both masculine and neuter, but Mambata Bhatta rightly observes “देवतमुखो युधि वेति दुतारातारिक्ष म श्रेणिक्ष प्रयुच्ये”, vi. 8. Comp. also Dasakumara vi. “धिरिदेवतं दलिताना”.

(c) This rule is universal. Hence तथ (== truth), सच (== being), etc. are all neuter. "मानाराष्टि कविति”, Mah. vi. 6. 7. But in this sense, some use it also in the masculine “वस्मियो युप्तारातारिक्ष: भवायु चिलावालिणि”, Ma. ix.


Obs.: (a) चनसप् (== nymph) and सुसत्व (== flower and a f.) are exceptions and are feminine. भाजिस् etc. come under rule 8.

(b) चारिस and सदिस are also feminine “धुन्ति देवसचिस्”, Si. xi. 18: “सत्सिद्वविविषिष्ठि शि”, VI. vi. 8.

(c) चिलिस (a sage), चर्च: (a horse), चनस् (== moon), चारिस (== Creator), etc. are masculine under rule 1.

(d) चादस् (== aquatic animal), रस्स (== goblin), सस् (== bird), etc. come under this rule. The first is always plural but not in the

*Vidyasangara says this word is always plural (Kamudi: declension). This is not quite correct: “चादस: चिलि। भाजिस्ति भवायु चिलावालि:”, 8. k.
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12. Substantives ending in त्र and ः are neuter: क्त्र, नेत्र, पत्र, पतित्र, पात्र, वत्र, स्वत्र, भर्त्र, लख्त्र. Compare Latin spectrum, veretrum, Gr. arotron, didaktrom.

Obs.: (a) The above words ending in त्र, according to Panini, are also masculine, but not in their common senses “बातप्रबाजगर्भश्रवः ज्ञान नुंसकतेन”, Vararuchi. In other senses, it is हृदय “हृदय खातरावस्माय हर्षा नयधिगृहीभृतिः” Hem Chandra. So त्र is said to be masculine in the sense of churning-rope. “परिश्रेयं वै नेत्री नेत्रेः कल्याणराचक्षण;” Anékārtha. But read Medini “नेत्र भूगू प्रजापीते जमसे दुखे हुमले छ। एसो भूगू मध्यारु नेत्री नेत्री अवाहन “.” So in Hem Chandra.

(b) थुर्र (=mountain), जल (= male pupil), युव (= son), महान in various senses, महानास (= an elephant-driver), are masculine. So थुर्र, “सद्य नित्यायानिपतचाः”, Si. ii. 101, but it is properly an adjective.

(c) खुद्र, न्यास, निद्रा, नाया, and वस्ता are feminine under rule 3. Compare Greek orchētra, palaiōstra.

(d) निर (=sun), द्रक (= a demon), etc. are masculine under rule 4.

(e) Under this rule, श्रद्धा (=wife), नक्षत्र (= Kshatriya), नक्षत्र (= star), निर (=friend), तब (=sacrifice), etc. are neuter “कलम श्रुतुस्तेन”, K. s. 9. 8. “श्रद्धा नि क निशाण नमं भ्रम लेन”, Vi. iii. 22. “द्रकनि दिविनुष” Mah. vi. 11. 18. “सभातादिरां तदादिराधारिष्टं भ्रम” U. 11.

13. All adjectives, used as substantives, with such words as जल, द्रथ, खान, etc. understood are neuter: चन्द्रां, धात्रिकां, सप्स. (See § 263-9). 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:
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**15. Names of countries, trees, mountains, seas:**
- जनपदः 
- सीराष्ट्रः 
- द्रविडः 
- कचः 
- भाषः 
- मायापः 
- गिरिः 
- गौरागर्भः 
- समुद्रः 
- पारावारः 
- सप्तरीषः 

**16. Names of cloud, heaven, sacrifice:**
- युधः 
- खगः 
- नाजः 
- कतुः 
- व्रमणः 

**Obs.**
(a) युधः, रचस्य, औष्ठः and व्रमणः are neutral (rule 12, d). (12th century) वर्णालीकरण, B. l. 12. अज्ञाताधि ब्रह्मणोत्तरः, Mah. vi. 3. 73.
(b) ईशा (= deity), गोधा (= iguana), गोरी (= teal), पशी (= a fish), गुप्ता (= bee), etc. are feminine under rule 8.

**17. Names of time and subdivisions of time:**
- कालः 
- समयः 
- वकः 
- ततः 
- ग्रीषः 
- वसन्तः 
- मासः 
- ओतः 
- यावणः 
- भाट् 
- भधौरातः 
- बानाशः 
- चूर्णः 
- मधुः 
- चपरासः 
- विकालः 
- प्रदोषः 
- यासः 
- प्रहः 
- निलेषः 

**Obs.**
(a) वर्षः (= year) is generally neutral: "वर्षः", Gan. समा is feminine and mostly found in the plural: "समातः समा: = 14 years", Vi. iv. 41.: but compare "समातः समातः", Bhashya. भावः is masculine and neutral.
(b) गिरिः and गौरागर्भः are said to be also neutral (Amara, Medini),
but good writers use them only in the masculine. "बस्तवयो दिविरि चारिक्राघुः", Ki. x. 36.; "होसमब दिविरेऽथ दद इनं", B. v. 61.

(c) गर्द (अंतर्गत) is feminine: "रात्रिस्य धर्मस", Ri. iii. 1. वृष (राम यस्म, राम) is feminine and plural: "पारसं धर्मसं धर्मसं रामसं" N. ix. 99. वार्ष (वर्ष) is feminine under rule 8.

(d) दिन (दिन) is generally found in the masculine: "प्रयं दीनविनाम", U. 11. 1. But it is also used in the neuter: "विनाच दिनविनामवाणि वैविशराम", Si. i. 53.

इस is always neuter: "कठिनामि", Gan.; "कठिन न्यौ कन्या कन्या न्यौमि", U. v. 24.

रात्रि is neuter: "होसमब दिविरि", R. v. 25. So ज्युस्य and दिविरि, which are however rare: "पारसं धर्मसं धर्मसं रामसं", Bhāṣya. But in other compounds, it is masculine.

(e) Names of night and विश्व are feminine: दानि, भप, दान, दानि. विश्व in the sense of time is masculine: "तथ शुरू विश्वविश्ववास्तवं जयम्", Ki. x. 2.

(f) दान in compounds is masculine according to Pāṇini, but also found in the neuter: "तयं दानवे दस्त्र ईशानम् भोरम्", Gan.

(g) दृश्य is neuter. So हर्ष for हर्षिः (= golden age).

दृश्य, according to Amara, is neuter, but mostly found in the masculine "प्रातः कालो दृश्याय भोरम्", Tithita.

(h) घटिता, भव, etc. are feminine under rule 6.

18. Names of soul and constituents of body:


Obs.: (a) Gender of words falling under general rules will be determined by them. For instance, दृश्य (= eye) comes under rule 8 and is feminine. दृश्य (दृश्य = ear), दृश्य (दृश्य = face), etc. come under rule 12 and are neuter. भव, घटिता, भीष्म, भु, भव, etc. come under rule 6 and are feminine. दृश्य (दृश्य = face), दृश्य (दृश्य = eye), दृश्य (दृश्य = ear), etc. come under rule 9 and are neuter.

(b) Words meaning 'body', 'head', 'face', 'eye', 'bone' are generally neuter: चरित, शरीर, शर, शीर, शुच, भास्क, भाष, घाट, घाट, घाट, घाट. But तन्त is feminine: "आत्मार्थनितानि तन्त", Vi. v. 20. भास्क and विश्व are
masculine (comp. rule s) : "कः विद्विताया्". सम्बन्ध is masculine and neuter. सूर्यः, लक्षः, तुषः are masculine.
(c) चन्द्र, चाष्म, ताम्र, विषयः, नक्षत्रः, ज्वलनः, पदः, विष्णुः, भगवः, मद्यः, वरः, तुषः, कुर्मः, कुष्ठं, and a few others are neuter.
(d) A few words are masculine and feminine : वाणः, दुधः, नामिनः, नाभि = वञ्चाभिः is only feminine : "बिधाया कस्मु रिवायामि" , Medini.
(e) A few are given as masculine and neuter : श्रीसु, श्रीर, चरण, अजः. But it will be improper to use the first two in the neuter and the last two in the masculine.

19. Names of 'flock', 'heap', 'mud', 'stone', 'ray', 'noise' : गणः, वजः, व्रातः, सखः, युक्तः, रामिः, कारः, पञ्चः, प्रश्नः, तपः, रशिः, विरः, कलकः, आनि.

Obs. : (a) कः and करः, कर are neuter : "स वामसमेत गळातुगळः", Ki. iv. 33. So विद्वित is a very rare word. विद्वित is also masculine.
(b) विश्वः and विधः are feminine : "मुर्गिः वद" , Si. iv. 2. But according to Medini (not Amara), the latter is masculine : "हस्तं निधि-विश्वनांततरयः पुराणः".
(c) Names of precious stones come under this rule : सुदर्शनः, पद-चारः, मरलः. But वच is generally neuter.
(d) शिरिः is feminine under para. 7. शिरिः is also feminine.
(e) General rules override special rules. Hence वच, शुद्ध, etc. are neuter under para. 9.


Obs. : (a) सान itself is neuter under para. 9.
(b) A few are also neuter : काघः, द्रेष्टः.
(c) चारी, युक्तः, राजः, etc. are neuter under para. 6.

21. Names of weapons and instruments: मः, बाणः, खण्डः, फलिसुकः, कुलः, तीमरः, बघुढः, मिलिपालः, परणः, कुर्मः, दुधमिः, वेण्यः, श्रवः.

Obs. : (a) General rules should be borne in mind. Hence नं,
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18

B. Feminine are

22. Names of females, rivers, plants, towns, earth, and lightning: श्रीकृति, वाद (≡ husband’s brother’s wife), सिनु (≡ river: but masculine in the sense of ocean, para. 15), युवनाथ, लता, परमेश्वर, पवित्त्र, समुद्र, भूमि: शौर्य, शिवन, सोट्टातनी।

Obs. : (a) Most of these words come under para. 5.
(b) शार (≡ wife) is masculine and plural: “ऐसे वथमी दारा!”, Ku. vi. 63. कब, परिश्रम, etc. have been already treated.
(c) A few rivers are masculine: श्रीमत: or श्रीम: (the Brahmaputra), श्रीव (the Son), सिनु: (the Indus). So in German and Latin.
(d) यू, वन, पतं, खंड, and some towns are neuter: कुलमुरं, पाटीपुरं, पालीनिवं.

23. The numerals from twenty to ninety: अज्ञाति, पञ्चत्रयं, नवनवित: (vide para. 280).

C. Neuter are

24. Names of flowers, fruits, leaf, wood, leather: कुसुं, फलीक्ष, फलं, पतं, धार्यं, नखं, पत्रं, पलायं, बालं, द्रास्त, आतनं, विपिनं, चतुं, चर्मः.
Obs.: (a) Cereals, pulses, and oilseeds are masculine: बाज, शीतल, मास; चक्षु: सर पर: खिब: “नीरब: शायदी नुमानन्या सापा मणा बवा: “वाया बींच गरीभिणि वस्तुवानी वश्यन्या”, M. ix. 59.

(b) सुमनः (=flower) is feminine and plural: “क्विजस: सुमनः सुमनः”, अमरा; “इन्हा: सुमनः इसुमानिः”, वारणुष्ठि. But it is a pedantic word and first applied to जालनी, which is feminine: “सुमनः इसुमानिः: खिन्न”, मेदिनी; “वारणुष्ठा इसुमनसी”, S. k.

(c) In a few cases, names of feminine plants are, by metonymy, used for their fruits or flowers: दृष्टा (=grape), रस्ता (a plantain), “सदा: संन्नाही दृष्टा”, भा.; ग्रेसी, कांग्रीनि, जालनी. Compare कसिकाः 1. 2. 81. “इरीमांक: जलान्य जरीमांक: जलान्य”, and पानिनि iv. 3. 266-7.

(d) जली is feminine under para. 6 and जलिं under para. 7.

(e) According to पानिनि, names of lotus are also masculine, but such use is very rare and condemned by विष्णु नाथ, सह, vii.

25. Names of water, blood, food: जलं, चोलिणि, चाले, डुंग, चन्द, मांसं, चामिचं, भावं, व्यथ्रं, तेमरं, पायरं, खडु क.

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

(b) ज्वालं and ज्वलम are masculine and plural: “काराजाहैरिं परर-ज्वालम्”, R. ii. 10.

(c) चीवु is masculine according to पानिनि, but read “क्विजसा जवनारणण्यु क्विजसा”, N. xvi. 60.

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

(e) Various kinds of prepared food are feminine, but determined by para. 5: चीरिका, तापरो, पूरीका.

(f) A few are masculine: पप्रं, सहं, सूप. चीद्रा and a few others are also masculine.

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Obs.: (a) पार्वत and its names are masculine. Note its names.
Hence रस्ता (cinnabar) is neuter.
(b) According to some, शीत is also masculine, but such use is not common.
(c) शह, रक्त, and various kinds of coin are masculine: चाँद, वाल, जीगर, वर्धः, "वर्धिकरदान", N. xxii. 13.
(d) बाज़ is feminine. बाज़, सियाल, सहर, 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: चंदहः, छटें, दीघः, बांधः, बिंधर, दवः, भिन्न, गुस्सः.
Obs.: (a) पट is masculine: "चत्र पटविश्वामसैरपुसुः", Mr. So पटार under para. 5.
(b) भास्त, भाष्ट, भास्त, etc. are masculine under para. 5.
(c) यह is also used in masculine plural in the sense of home, as a Hindu's home consisted of houses: "सदासू विवाहितकेरावधिः", N. xvi. 1.
(d) चड़, चाट, गल, मठ are masculine. शीर्ण is masculine and neuter.

Obs.: (a) शीति(टी) is feminine.
(b) मत, गश्स, गर्गु, गर्गु, गस्त are said to be also masculine. But such use quite obsolete in classical Sanskrit.
(c) बाज़ is feminine, but rare.

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

A. Masculine are words
29. ending in विः: भाधिः, निधिः, ब्याधिः.
Obs.: (a) शीतिः is also feminine: "शीतिःमीत्रिः", Si. IV. 54;
30. ending in ्रुः: राजा, तर्थ, भविष्य.

*Obs.*: (a) Dissyllabics ending in ल्वः are neuter: बल्वः, अभल्वः (= God, Ved), नर्ल्वः. ब्रह्मल्वः (= Brahma) is masculine under rule 6.
(b) श्रवः is neuter and generally used in the dual.

31. ending in ्शः: श्रृः, प्रशः, छेता.

*Obs.*: (a) श्रसः is always plural: "या तथाविद्वाराय वसाविद्वारायिनि-सन्तानेवसाविद्वारायिने परिवहित", K.
(b) ह्वः, वः, तः, शः, नः, तः, तः, मः (honey, wine), भः, भः, भः, भः, भः (root of a grass), शः (star), are neuter: "वचनि मानि तारे", Dhananjaya. But according to Amara and Vararuch शः is also feminine in this sense.
(c) श्रमः, मः, गः, चः, भः are also neuter: "श्रमः भः: सुप्रे-करीति", Ku, r. 9.
(d) राधः, मः, गः, भः are feminine: "राधः भः, मः, गः", Bha. But राधः is also masculine in compounds.
(e) र्वः and भः are feminine: "र्वः भः, मः र्वः", Bha. But र्वः is also masculine in compounds.
(f) र्वः and मिनाकर्षः are generally found in the masculine: "संविदित: संविदित र्वःकर्षः", R. viii. 39.; "बभावभाव भः: भिप्रभक्ष्यावालम्", Bha. But the first is also feminine and the second said to be of three genders.
(g) वेशः (= milk cow), श्रवः (a river), चित्रः (river), दशः, शः, दशः, चित्रः (plants), are feminine under sect. i. But शः (jaw) is also masculine: "शः: श्रिः क्रिया", Medini.

32. ending in ्पः: कल्पः, श्रीः, रजः.

*Obs.*: (a) चर्मः, चिदः, भ्रान्तिपदः are neuter. So चर्मः in the sense of race and conduct: "भरमः तु भृगु श्रीः पृथिः भ्रान्तिपदः", Medini.
(b) श्रीः is neuter under para. 10. च चर्मः (= cloth), चिठः (= bark), भ्रान्तीः (= root) etc. are neuter under sect. iii.
SPECIAL RULES ACCORDING TO TERMINATION.

(c) बहुक, कट, कष, चश, रश, तड, दख, निध, विध, दुध, दुध, रेत, पल, सल, मोह, चर, are masculine and neuter.

(d) र is sometimes a redundant suffix and in such cases, the gender of the original word determines the gender of the derivative. विर = विष (para. 12); कर्षण = कर्षण (para. 11).

33. ending in ठ: कठ:, पठ:, घठ:

Obs.: (a) मठ, चवाघ, घवाघ, are neuter.
(b) कठ (= कठि: "कठि: श्रीरी हेलि:", Medini), कष, कष(कष)ठ, कषठ, कषठेंिठ, नीिठ, नीिठ (according to Pāṇini), कठ (= water-pot), कठ, गठ, लिः, are masculine and neuter.

34. ending in ड: करड:, लोड:, गुड़:

Obs.: (a) चड़, दड़, धड़, are neuter.
(b) करड़, करड़, रड़, नड़, are masculine and neuter.

35. ending in ढ: गढ़:, गुढ़:, पावरः:

Obs.: (a) चढ़, घर, and the compounds ग्रह, ग्रह, etc., are neuter. गर, घर, घर, etc. are neuter under para. 9. चर ( = battle: not sound from चर), चरहर and चरहर (= gold : not the coin), are neuter under Sect. 111. चर is said by some to be also masculine in this sense, but it is against Pāṇini.

(b) शारण, शर, दश, तीर्, निध, निध, निध, are masculine and neuter, but the last four are mostly neuter. The compound शारण, however, is always masculine: "शारणमधोपदर्शि शारणपदर्शि", Pāṇini.

36. ending in घ: कङ्ग:, गङ्ग:, रङ्ग:

Obs.: (a) कङ्ग, कङ्ग, बाघ, बङ्ग, रङ्ग, विङ्ग ( = wax), are neuter. So तीह according to most authorities: "तीहि साधिते तोषीमापोपाध्याद- मनि: तीहि यथार्थसिंह सनायादकादवरिः", Visva. [Compare Amara, Halayudha, Medini]. So रङ्ग in the sense of leather and house (Sect. 111): "रङ्गि रङ्गाणम्यि:", Medini. So गङ्ग, being a dvign compound.
30. **ending in चन्**: राजन्, तचन्, भविष्यन्.

*Obs.*: (a) Dissyllabics ending in चन् are neuter: वर्णन्, ग्रहन् (= God, Veda), भविष्यन्. ब्रह्मन् (= Brahma) is masculine under rule 3.
(b) ब्रह्मन् is neuter and generally used in the dual.

31. **ending in र्थः**: र्थः, प्रथः, वेशः.

*Obs.*: (a) र्थः is always plural: “या तत्त्वाविद्यायां ज्ञात्वन्यात्मनिः- विनिमेयसदिक्षिष्ठनि परिष्वज्ञ”, K.
(b) कुश, कश्व, नश्व, etc. are feminine, but are properly spelt कुष, कश्व, कश्व, etc. and come under rule 6: “तत्त्वाविद्यायां ज्ञात्वन्यात्मनिः- विनिमेयसदिक्षिष्ठनि परिष्वज्ञ”, K. viii. 5.
(c) चुष्टु धारु, जन्, बाह, बाहु, ताल, तालु, तानु (= honey, wine), तास, नास, नास, चुरिक (root of a grass), चुचु (= star), are neuter: “चुरिक नास मानि सारस”, Dhananjaya. But according to Amara and Vararuchi चुज is also feminine in this sense.
(d) बचस्तु, मद्व, नाद्, नाद्, नाद् are also neuter: “चछूणि बन्नि सुरनी-वरीत”, Ku. i. 9.
(e) र्थः and र्थः are feminine: “स्यवः बाष्पः, स्यवः र्थः.” Bha. But र्थः is also masculine in compounds.
(f) र्थः and मी(ही)ष्ठः are generally found in the masculine: “कथा-विविधिः संविधि र्थः”, R. vii. 39.; “कथामेघुद्रिष्ठः तिष्ठः विन्दर-कर्षुः-संविधि”, Bha. But the first is also feminine and the second said to be of three genders.
(g) र्थः (= milch cow), र्थः ( = a river), र्थः ( = river), र्थः, र्थः, etc. (plants), are feminine under sect. iii. But र्थः ( = jaw) is also masculine: “र्थः: विन्दर-कर्षुः” Medini.

32. **ending in जः**: कल्जः, झौ्जः, स्वयजः.

*Obs.*: (a) चुरुङ्क, चुरुङ्क, प्रातिपदिक are neuter. So चुरुङ्क in the sense of race and conduct: “चुरुङ्क तु कुले मिले वुलि साहितयमनि”, Medini.
(b) श्रीर्जः is neuter under para. 10. चर्ङ्क ( = cloth), र्जः ( = bark), र्स्तः ( = root), etc. are neuter under sect. iii.
SPECIAL RULES ACCORDING TO TERMINATION.

(c) चर्च, कट, कर्ण, कप, तहां, दस्त, निध, बिधां, पुजार, ग्राम, पैट, परम, सात, माह, सर, रेख, चक्क, वनां, सर, कष्ट, निष्क, तक्ष, रेख, एक, मेक, रेख, are masculine and neuter.

(d) श 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) सुकट, सवाट, पच्चट, are neuter.
(b) बट (= काट: "कट: चोकी हयी: "; Medini), बाट, बदाट(वलट), बरट, बाट, बिरीट, बोट (according to Pāṇini), बट (= water-pot), वट, तट, लट, are masculine and neuter.

34. ending in ड : करड़:, कोड़:, गुड़:

Obs.: (a) चक्क, कक्क, मक्क, are neuter.
(b) कोड़, तोड़, मक्क, are masculine and neuter.

35. ending in ण : रण:, गुण:, पाणण:

Obs.: (a) ताण, त्राण, and the compounds रहस्यण, महोण, etc., are neuter. तरण, सारण, सवरण, etc. are neuter under para. 9. रण (= battle: not sound from रण), सुवरण and सवरण (= gold: not the coin), are neuter under Sect. 111. रण is said by some to be also masculine in this sense, but it is against Pāṇini.

(b) कारणण, रगण, त्रण, तीरण, विवण, वण, are masculine and neuter, but the last four are mostly neuter. The compound धृण, however, is always masculine: "धृणसम्यमीरिषि धृणेश्वरमि", Pāṇini.

36. ending in थ : गुथ:, ग्रथ:, रथ:

Obs.: (a) तथः, सथः, साथः, दथः, रथः, विथः (= wax), are neuter. So तथः according to most authorities: "तथः शाखार्जनेण शेषोपायोष्मणप्राधिक"; Visva. [Compare Amara, Halāyudha, Medini]. So तथः in the sense of leather and house (Sect. 111): "तथः शेषसाधंशः", Medini. So ग्रथः, being a dvīpa compound.
(b) शेष and वृष are masculine and neuter.

37. ending in ष : ढ्र ष:, ज्र ष:, जनष:

Obs. : (a) ब्र, भ, ग्र, ग्रिन, ग्रिन ( = sin), ग्रेस, ज्र, ग्राम, स्रीक्र, are neuter.
(b) यान, यम, यान, etc. are neuter under rule 9. चान ( = skin), चान ( = wood), चिनुङ ( = pair), etc. are neuter under Sect. III.
(c) चिन and चिन are generally neuter.

38. ending in य : कल्य:, कुल्य:, चुल्य:

Obs. : (a) पाप ( = sin), पप, विप, ब्रप ( = young grass), are neuter. Note senses. Hence ब्रप ( = loss of confidence) is masculine: "ब्रप मान विविधाधानी", Medini.
(b) चरण्र, चक्प ( = raft), कुप, कप, कप, कप, विप, यर, are masculine and neuter. But कप = कुपपप = sun, विप = विटापिप, are of course masculine.

39. ending in श : काल्श:, कुल्श:, चुल्श:

Obs. : (a) त्लष is neuter. कुष्म ( = safflower, gold), भत्तल ( = gold), are neuter under Sect. III.

40. ending in ष : कल्ष:, चोधुष:, सीष:

Obs. : (a) Words ending in compound ष are generally neuter: चष, यष, सष, विष. तौष ( = green barley) is masculine, but in the sense of the wax of the ear neuter (Medini, Hem Chandra). खष is masculine according to most authorities. So यष, यष, यष, यष.
(b) च्रष ( = linen, house) is neuter under Section III. It may, however, be an adjective, when it will form a feminine in ष.
(c) सष and सष are neuter.

41. ending in य : काय:, सम्य:, तथ्य:

Obs. : (a) तन्द्रय, तन्द्रय, भावण ( = fortune), तथ्य are neuter. So words ending in compound य (not patronymic): तन्द्रय, तन्द्र, तन्द्र.
SPECIAL RULES ACCORDING TO TERMINATION.

(b) वर्षीय and वर्षम are properly adjectives and hence will be neuter under rule 13. But वष्यम may be masculine in agreement with वष्य understood.

(c) वष्यम and वाष्यम are masculine and neuter.

42. ending in र : किरि:, खुरि:, सिरि:

Obs. : (a) Words ending in compound र are generally neuter — विरि:, रघि:, रि”. But वरि:, रति:, रभि: etc. are masculine under rule 4. So वरि: for वर्षि: (the male of the ruddy goose). So वरि ( = corner, hair) and धरि ( = a Veda). According to Medini, वरि is masculine and neuter in some other senses. But Hema Chandra rightly restricts it to the neuter.

(b) वरि:, वरि:, वरि:, वरि:, वरि:, वरि:, वरि:, वरि: ( = bank), वरि:, वरि: ( = water, multitude), वरि:, वरि:, वरि:, वरि:, वरि:, वरि:, वरि:, वरि:, वरि:, are masculine and neuter.

43. ending in श : पुनः, पांग:, पण:, पांग:

Obs. : (a) श्र ( = water) is neuter under Sect. III. शामि:, वाम:, बिमि:, शिमि:, शिमि:, शिमि:, शिमि:, शिमि:, शिमि:, are generally neuter.

44. ending in भ : भचः (m. pl. = dice), भोः:

Obs. : (a) भच is, however, neuter in some senses: “भच गले भचचें — भचचें”, Medini. So भच in the sense of deceit: “भच भच भच भच भच”, Medini.

(b) भचीरि:, भिलि:, भीमि:, भुरि:, भिच are neuter. भचीरि:, भचीरि:, भीमि:, भुरि:, भिच are masculine and neuter.

- It is, however, masculine when ग्रोवे।
GENDER OF SUBSTANTIves.

(c) The gender of such words as भैरव (= manliness: from पुर्व), शाखिस (= meat) are determined by Sections II. and III.

45. ending in स : दातसः, मण्डासः, चरसः.

Obs. : (a) वनस (= jack fruit) is necessarily neuter. So सिस and सुस. So शालक under rule 10.
(b) वण and वण (= Kansa vessel), and वनस are masculine and neuter.

46. कटाचः, अफः, कः, गः, तरः, नियुः, पठिनः, पुः, बुद्धुः, मधितः, रापः, सम्भः, झरः.

B. Feminine are

47. words ending in इ (except भि) : छवि, तति, बोचि.

Obs. : (a) चयाकेः, चः, कुः, गाः, हिः, धाः, नामि (= chief). पाठि, चें, शैलि, are masculine.
(b) वावि (= fire), इदुः ( = a Demon), वनि ( = Saturn) are masculine under rule IV. चतिषि ( = guest), चापि ( = sago), खुः ( = a musical instrument), राजि ( = heap), खि (in pl. = a people), चारिषि ( = charioteer), etc. are masculine under Sect. III.
(c) चराषि, चिषमि, जाषि, बुः, पातिषि, शराषि, बाषि, शलि, बौषि, बिषि, बीषि are also masculine.

48. primitive substantives ending in a consonant except त, न, and स : लच, दारु, धुर, सिचु, सज्ज, सुचः.

Obs. : (a) दार ( = water) and चत्र ( = blood) are necessarily neuter (para. 15). बिसिः ( = priest), बिस ( = Vaisya or man, etc. are masculine under para. 14.

C. Neuter are

49. primitive substantives ending in त : जगात, विसित, शरात.
50. words ending in ल: कुल, पटल, बालूँ (= bad weather).

Obs. (a) चान्द (= fire), ग्रान्थ (= a Demon, fish), विभिन्न (= fire, Vishnu, etc.), अय्य (= stone), काल (= time), कलाकार (= hoe), कलाश (= hair), कुम्भक (= thief), श्वालाक (= potter), ग्रामाल (= mud), नाभ (the tree), देवल (a man), सम ( = bear), दास ( = Sudra), etc. are masculine under previous rules.

(b) कहील (= billow), काल (except in the sense of water), विहार, कुछ, कंगल, गल, तंडल, तल (= palm, hilt), दहकल are masculine.

(c) कुल, पवाल, कल, प्राल, सुलभ, बील, घुल are also masculine. But गुल (= mountain) is only masculine under para. 15.

51. चक्क (= bracelet), चट्ट, चालक, कार्क (= sin), कुँख, निम्ननिस्त, पल्लित, पिस्त, बहं, बिंक, बीज, प्रत, याह, and the irregular derivative कुवाल: "किरारिताहित्तु तु बिष्ट चैव कुवाल", H.

D. 52. Masculine and neuter are चाक्क, चल, चम, काक्क, कावत, कुक्क, क्वें, व्य, पटल, पल्लित, पाख, पित्रक्ष, घप.

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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, पिठु, विभिन्न, परिल.
(b) Derivative adjectives, that is, those derived from roots or nouns, such as, पत्र from पत्र, मान from मान, सर्वोदय from सर्वोदय.

(c) Compound adjectives, i.e. those formed by two or more primitive or derivative words, such as, सत्याध्य, द्विविदध, दिशेभुत.

54. Adjectives derived from compound words with an affix or with लिप (i.e. simple juncture of the root) are derivative adjectives and fall under class b: मानसिक from निस्सार, साविकित from सबचा, बदल from बदल (to buy), विश्वासात्मिक from विश्वासात्मिक and युक्त (= bearing). Such words as दृढ़ meaning 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:

विश्वासात्मिक (base विश्वास) साविकित, रि. i. 7.
साविकित (base साविक) गमिनिकित, कि. vii. 39.
भोजन (base भोजन) राजस्व, सि. viii. 30.
प्रतिज्ञाप्रत्यावर्तमान (base प्रत्यावर्तमान) अधार, कि. x. 39.

भ्रष्टराजनंदिक (base भ्रष्टराजनंदिक) इविक्षिप्तं तेजोभिरिष्ठं ध्रुवं, वि. 1. 53.
PRIMITIVE ADJECTIVES.

56. Primitive adjectives ending in ज mostly form their feminine in जा:

ब्रह्म (f. जर) "विपाकांक्षा वन्नतीतीतीर्थ", Si. l. 5.
मर (f. जा) "विपाकांक्षा वन्नतीतीतीर्थ", Si. l. 5.
परम (f. जा) "मित्रां मुद्रा परमस्वेत दृश्यने", Si. xiiii. 25.
समय (f. जा) "खुरति समयां समस्तिर्वाचास्य", Ki. iv. 82.
पार्थ (f. जा) "व पार्थार्वां गा तिन्निवांस", B. ii. 29.
भविष्य (f. जा) "व भविष्यां गा तिन्निवांस", Sa. iii. 9.

SECT. II. PRIMITIVE ADJECTIVES.

A. ending in ज.

Primitive adjectives ending in ज mostly form their feminine in जा:
57. A few ending in त may form an irregular feminine in नी (Pāṇini iv. 1. 39).*

कठ(ः. ता or नी) "व्योंशामहामिश्वा वितरति हंडङ्कङ्गः नी‘ Ki. v. 39.

री(वो)रित (ः. ता or नी) “वाताय कविन्द्रा विस्वादसः नावनिकोर्नी’ Vāmana.

रङ्गुरित (ः. ता or नी) “हरिषोषु हरितवर्णोपासङ्गोपरिचितू’ Sayana.

एत (ः. 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 नी when applied to females:

चंग (ः. चंग or चंगी) “चंगों चंगं हनुमथुच्का मा!”, Mal. iii. 21.

*The नी forms are, however, properly derived from words ending in न : बनी from बने, चिरी from चिरे. Grammarians add चिरीको and पचिण्ड (Muguliabodha 275) as feminines of चिरित and पचित, but it is needless to mystify grammar with such forms, when they are distinct words and चिरित and पचित form regular feminines with भा. Moreover compare नायिन ‘इतदि बनीते’. 
PRIMITIVE ADJECTIVES.

N. B. Vāmana and Padmanābha give the following list of these words: श्रेष्ठ, विश्राम, विकट, विसदुः, सङ्ग्रह, गुरुः, चराचर, घराचर. The list is also found in Kramadīsvara and Durgādāsa, but with the single exception of श्रेष्ठ (rv. i. 43), it is not found in Pāṇini and even of श्रेष्ठ, Pāṇini adds “चाप” i. e. “चापवाणाणां महत्त” (Kāsikā) i. e. according to older writers. Compare “वृत्तं शोभायां निघात”, Me. i. 31; “छोटारायण व निघात”, R. v. 12. But गुरुः is found in some old writers.

59. A few form their feminine in द्रः:

शौर (f. द्रः) “वयाफा ततं कनकचमक्षार्गौरीं”, Chora. i.

विषष्ठ (f. द्रः)* “दुःख्या कनकद्रविश्वशा”, Ki. ix. 22.

कवाप (f. द्रः)† “कवापीमधिकवां जियां जियानु”, Ki. v. 50.

सुन्दर (f. द्रः)‡ “साहसिक ने दुःखरि राजपुत्रि”, Vidyasundara 6.

साधारण (f. द्रः)¶ “साधारणी गिरसुखुऩैनेष्वधाम्”

N. xiii. 14.

Obs. Under this rule, comes कवाप, सरस्त, तदव, पीनर: “सत्तवां पीरी ़स्त्वा”, Hemadri. Modern Pandits wish to limit the sense of Pāṇini’s rule rv. i. 41., but I find no authority for it. तदव is not only applied to females, but also to plants (Rig. viii. 43. 1.), though this sense is obsolete in classical Sanskrit. Vāmana adds श्रेष्ठ, गुरुः,

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

† Also कवाप according to later grammarians. But read M. n., on R. vi. 39.

‡ According to Padmanābha, सुन्दर when not applied to women. He adds सुन्दर प्रतिमा.

¶ Also साधारण according to Kramadīsvara and Durgādāsa.
ADJECTIVES.

60. Note the following:

कावर (f. रा = variegated), but कावरी (= braid of hair) "आचार्यां विवरणं कावरीं तद्धाम्:" Si. v. 19.

काल (f. लो = dark, but काला as name of some plants) "काला तत्तारिन्यधानि कालो"; Ki. xvi. 26.; "कालीत्तिको"; Si. xii. 68.; "कालो का.विकाल-कीटोऽ; वादिमेवमयोऽन्य-विवृत्तिपरिवार्यः; काला क्षत्रियवक्षयोऽः".

Hema Chandra: "कालो नीर्वचनार्यमाधुर्यश्रेष्ठे; काला तु क्षत्रियवस्माधुर्यश्रेष्ठोऽः"

Medini.

नीव (f. लो = blue, but नीवा = a blue cloth) "नीवो बलवः; नीवो नीवो:" Bhashya. [But Panini is evidently wrong, if he is to be understood as the native grammarians understood him: "समाजतावोधराज्ञी-नीवा"; R. xiii. 15.; "समाजीतावो नितरा महापणा"; Si. xii. 70.; "क्रयवदन्तीनीवा कौकिका वालसन" Samkshi-ptasara; "क्षत्रा समस्या ठोः नीवा धर्मविवांधीः" Hemandri].

Obs.: (a) Panini's rule rv. 1. 42 is, however, ambiguous and the explanations of Yamana exceedingly doubtful. There is nothing in the rule to shew that every word of the list must take a feminine in वा and such forms as लाला, जानपद, नीधा, नुमा, given by the commentators have never met.

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

(c) Amara gives गवसी, वसी, मासी as names of cows. But read.
Hemadri: "मर्याद वने दसा मासी". So गवसा and मासा.

B. ending in स.

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

शृंग (mfn.) "श्रोराप: श्रोरिनीदेशान"; Si. IV. 8.
"शृंग भूषशति झज्ज बुधः" Ki. III. 32.

Obs. : Compare Latin levis (= लेखः), gravis (= गृह)...

C. ending in ट.

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

गुट (f. also गुटी) "गुटरित्वी किलकृतरातं तथा"; Si. I. 36.
"गुटरवलं दशर: समस्तात्"; Si. IV. 2.

चृ (f. also चृ) "चृयं चृढः: कौमुचलापवणिः"; N. VII. 27; "वार्ष तस्तिः परिपीय चृढः"; N. III. 60.

Obs. : (a) if preceded by a compound consonant, it remains unchanged: पासृ (mfn.).
(b) वृ (ृ) is an exception and cannot form a feminine with त्र.
(c) वृ applied to women lengthens its itu. vowel (Panini IV. 1. 68.).

D. ending in a consonant.

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

महत्त (ृ. तृ) "महत्त भवति परिभक्तातः" Ri. i. 11.
हहत्त (ृ. तृ) "हहत्त भविषयं हहत्तीर्भिस्त्यः" Ki. viii. 12.