

CAREYS
SANSKRIT
GRAMMAR

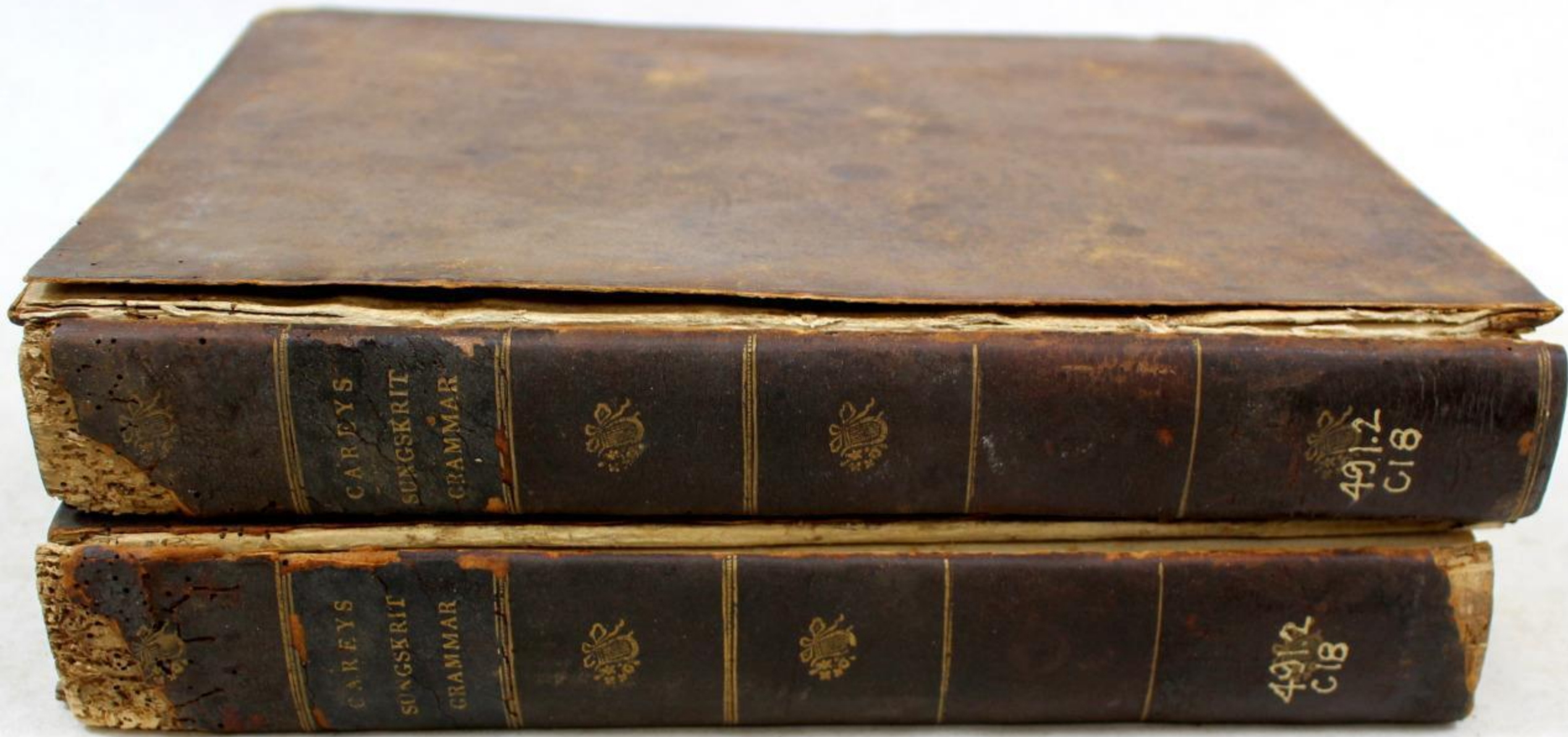


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CAREYS
SANSKRIT
GRAMMAR



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A GRAMMAR

OF THE

REV. LUKE V. MCCABE, D.D.,
BALA, PA.

SUNGSKRIT LANGUAGE,



COMPOSED

from the works of the most esteemed Grammarians.

TO WHICH ARE ADDED,

EXAMPLES FOR THE EXERCISE OF THE STUDENT,

AND

A COMPLETE LIST of the DHATOOS, or ROOTS.

BY W. CAREY.

Teacher of the Sungskrit, Bengalee, and Mahratta Languages, in the College of Fort- Villiam.

SERAMPORE, PRINTED AT THE MISSION PRESS.

1806.

TO THE MOST NOBLE

RICHARD MARQUIS WELLESLEY, K. P.

&c. &c. &c.

MY LORD,

THE College of Fort-William, that most useful and noble institution of which your Lordship was the Founder, has been the means of giving to the world many important Works on Oriental Literature, which must greatly facilitate the study of the popular dialects of India.

The ancient Sungskrit Language has been patronized by your Lordship in a degree proportioned to its high importance, and the Declamation in that language, which was delivered at the Public Disputations held in your Lordship's presence, on the 29th

TS.

ru क lru

ru क lryu

६३

9-10

१३

१४

१५

१६

१७

१८

१९

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Λ

1. THERE are fifty
and thirty-four Conson
language in the respec
called Devu-nugur is a

The letters with their

Kap	१ अ	२ आ
	३ इ	४ ई
	५ उ	६ ऊ
	७ ए	८ ओ
	९ ऋ	१० ॠ
	११ ऌ	१२ ॡ
	१३ ऋ	१४ ॠ
	१५ ऌ	१६ ॡ
	१७ ऋ	१८ ॠ
	१९ ऌ	२० ॡ
	२१ ऋ	२२ ॠ
	२३ ऌ	२४ ॡ
	२५ ऋ	२६ ॠ
	२७ ऌ	२८ ॡ
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	३१ ऌ	३२ ॡ
	३३ ऋ	३४ ॠ
	३५ ऌ	३६ ॡ
	३७ ऋ	३८ ॠ
	३९ ऌ	४० ॡ
	४१ ऋ	४२ ॠ
	४३ ऌ	४४ ॡ
	४५ ऋ	४६ ॠ
	४७ ऌ	४८ ॡ
	४९ ऋ	५० ॠ
	५१ ऌ	५२ ॡ
	५३ ऋ	५४ ॠ
	५५ ऌ	५६ ॡ
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	५९ ऌ	६० ॡ
	६१ ऋ	६२ ॠ
	६३ ऌ	६४ ॡ
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	९५ ऌ	९६ ॡ
	९७ ऋ	९८ ॠ
	९९ ऌ	१०० ॡ

²⁷ ²⁸
 ट is the English *t*. ठ is expressed in the pronouncing of the two words *that hill*.

²⁹ ³⁰
 ड is the English *d*. ढ is pronounced as *d-h* in *old horse*.

³¹
 ण Sounds like *n*; but the sound is produced from the middle of the palate with a strong nasal effort.

³² ³³
 The first is the dental *t*. It is pronounced by applying the tip of the tongue to the roots of the teeth. The other is the same letter aspirated.

³⁴ ³⁵
 द is the dental *d*, pronounced by applying the tip of the tongue to the roots of the teeth, as in pronouncing त. ध is the same letter aspirated.

³⁶
 न Has the power of the English letter *n*.

³⁷ ³⁸
 प is sounded as *p*; and फ as the *p-h* in *ship hence*.

³⁹ ⁴⁰ ⁴¹
 ब has the power of the English *b*. भ sounds as *b-h* in *rub hard*; and म is the English *m*.

⁴²
 य Has the power of the English consonant *y*, in *you, yonder*.

3. Words which end in the **दा** or an **अन्त**, or of the **उ** class **श्रि**, (See page ९०, Rule 4,) if they affix **आप्** to **न** have also another form made by changing the **अ** which is prefixed. Those which affix **अक** to make the benedictive form **अ** is not prefixed in the words **यद्**, *who, what*, **तद्**, *that*, **ध्रुवका**, *certain, undoubted*, **चटका**, *a sparrow*, **धारका**, *a* **अस्तका**, *a particular Shradddhu*, **इष्टका**, *a brick*, **एउवका**, *a hail*, **अधित्यका**, *the ground on the top of a hill*, and **उपत्यका**.

Examples.

सर्वक, *all*

makes **सर्वि**

कारक, *a doer,*

— **कारि**

The following are examples of the exceptions; which have

जीवका, *living, (the benedictive form),*

यका, *what.*

सका, *that.*

क्षिपका, *a thrower.*

ध्रुवका, *undoubted.*

चटका, *a sparrow.*

Future indefinite, क्रमितव्य, क्रमनीय, क्रम्य, क्रमेत्सिम्.

Parashmi padu.

Passive voice.

Past, चक्रन्वस्, चक्रमाण.

Present, क्रामत्, क्रम्यत्, क्राम्यत्, क्रम्यमाण.

Future, क्रमिष्यत्, क्रंस्यमान.

यम्, *cease.* This dhatoo has an *unubundhu* आ.

Sing.

की.

Dual.

Plural.

यच्छतिः,

यच्छतः,

यच्छन्ति.

3. अयंसीत्,

टी.

अयंसिष्ठाम्,

अयंसिधुः.

ठी.

3. ययाम्,

येमतुः,

येमुः.

2. येमिथ, ययन्थ.

येमधुः,

येम.

1. ययाम्, ययम्,

येमिव,

येमिम.

INFINITIVE MODE.

यन्तुम्.

PARTICIPLES.

Adverbial, यन्त्रात्,

नियम्य, नियत्वा.

Repeated, यन्त्रयन्त्रात्,

यामंयामम्.

Passive, यत.

Past indefinite, यतवत्.

Future indefinite, यन्तव्य, यमनीय, यम्य, नियाम्यः, यमेत्सि.

Parashmi padu.

Passive voice.

Past, येमिवस्,

येमान.

Present, यच्छत्,

यम्यमान.

Future, यंस्यत्,

यंस्यमान.

Thus also is conjugated नम, *bow.*

Z 2

REV. LUKE V. MCGADE, D.D.
BALA, PA.



CHAP. V.

OF NOMINAL DHATOOS (लिधु).

Those dhatoos which are formed by affixing a letter or letters to a noun, pronoun, or particle, are called लिधु, viz. dhatoos formed from crude sounds. N. B. लि, or लिङ्, means a crude sound, and धु, a dhato.

These dhatoos are of several sorts. viz. Desiderative, Imitative, &c.

SECT. I.

Of the Desiderative nominal Dhatoos.

1. Crude sounds are formed into desiderative dhatoos, meaning *the desiring a thing for one's self*, by affixing काम्यक्. The last क is rejected.

Example.

From पुत्र, a son, is formed the dhato पुत्रकाम्य.

2. क्य is also affixed to crude sounds, those which have a final म and indeclinable words excepted, to form optative dhatoos. The क is rejected. If a word end in अ or आ it is changed to ई.

3. Words with a final ऋ change it to री when followed by क्य or अ.

4. The य of क्य and अ has the same effect as a vowel would have, if it followed ओ or ओ.

Dha^{oo}. Unubundhu.

Meaning.

गुड्—शि,

रक्ष व्याघाते,

घुड्—शि,

व्याघाते, hind

चुड्—इ,

तौक्ये, despis

चुड्—इ क,

क्विदि, cut.

चुडु,

कृता हवि, a

चुडु,

तथा, ditto.

चड्—इ क,

रोधे, be angr

चड्—इ ड,

तथा, ditto.

जुड्—श,

गतौ, move.

जुड्—शि,

बन्धे, bind.

जुड्—इ

नेष्टे, order

LXXIV. Of certain miscellaneous forms which could not be reduced to the foregoing heads.

578. **व्रातीन**, doing any thing for a maintenance, is formed from **व्रत**, any thing done for a maintenance, by affixing **शीन**.

579. **आश्वीन**, a (day's journey) for a horse, is formed from **अश्व**, a horse; and **गोष्ठीन**, a deserted cow-house, from **गोष्ठ**, a cow-house, by affixing **शीन**.

580. **शीतालु**, unable to endure cold, **उष्णालु**, unable to bear heat, and **तृप्तालु**, unable to endure gratification, are formed from **शीत**, cold, **उष्ण**, hot, and **तृप्त**, satisfied, by affixing **आलु**.

581. **हिमेलु**, able to endure cold, is formed from **हिम**, cold, by affixing **एलु**. **बल**, strength, and **वात**, wind, are changed to **बलूल**, able to endure strong exertion, and **वातूल**, able to endure the wind, by affixing **उल**.

582. **श्राद्ध**, an offering to the manes, is formed into **श्राद्धिक** and **श्राद्धिन**, (one who has) eaten the Shraddhu (to-day), by affixing **इक** and **इन्**.

583. **चुञ्चु** and **चन** are affixed to words to form adjectives which denominate a person or thing from its being famous in some respect. Ex. **विद्याचुञ्चु** and **विद्याचन**, famous for science.

584. **अक** is affixed to **पथिन्**, a road, **आकर्ष**, a seizing, pulling, **त्सर**, the handle of a khurgu, **पिशाच**, an evil spirit, **अशान**, a thunderbolt, **अश्मन्**, a stone, **निचय**, a whole, **शकुनि**, a bird, **ह्लाद**, joy, **नय**, investigation, and **जय**, conquest, to form adjectives which denote excellence, or eminence therein. Ex. **पथक**, well acquainted with the road, **आकर्षक**, seizing, or pulling well.