A Grammar of the 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 Dhátoos, or Roots.

By W. Carey.

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

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TO THE MOST NOBLE

RICHARD MARQUIS WELLESLEY, K. P.

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
1. There are fifty-three and thirty-four Consonants in the modern language in the respective alphabet called Devu-nugur is an

The letters with their
ON THE POWERS OF THE LETTERS.

\( \tilde{t} \) is the English \( t \). \( \tilde{t} \) is expressed in the pronouncing of the two words that hill.

\( \tilde{d} \) is the English \( d \). \( \tilde{d} \) is pronounced as \( d-h \) in old horse.

\( \tilde{n} \) sounds like \( n \); but the sound is produced from the middle of the palate with a strong nasal effort.

\( \tilde{d} \) is the dental \( d \). It is pronounced by applying the tip of the tongue to the roots of the teeth. The other is the same letter aspirated.

\( \tilde{t} \) is the dental \( t \), pronounced by applying the tip of the tongue to the roots of the teeth, as in pronouncing \( \tilde{d} \). \( \tilde{d} \) is the same letter aspirated.

\( \tilde{n} \) has the power of the English letter \( n \).

\( \tilde{d} \) is sounded as \( p \); and \( \tilde{d} \) as the \( p-h \) in skip hence.

\( \tilde{n} \) has the power of the English \( b \). \( \tilde{n} \) sounds as \( b-h \) in rub hard; and \( \tilde{n} \) is the English \( m \).

\( \tilde{y} \) has the power of the English consonant \( y \), in you, yonder.
3. Words which end in the त of an affix, or of the त class चि, (See page 80, Rule 4,) if they affix घ्राए to make another form, have also another form made by changing the ग which affix घ्रक to make the benefactive form and is not prefixed in the words गद, who, what, लद, that, दुवका, certain, undoubted, चटका, a sparrow, धारका, the tail, अधित्यका, a particular Shraddhā, पठका, a brick, एउतका, hail, अधित्यका, the ground on the top of a hill, and उपचारका, a doctor, a

Examples.

सन्धेक, all  makes सन्धेक
कारक, a doer,  makes कारक

The following are examples of the exceptions; which have

जीवका, living, (the benefactive form).

यका, what.

सवका, that.

दिपका, a thrower.

पुवका, undoubted.

चटका, a sparrow.
Future indefinite, ज्ञानित्व, कामनीय, काम, अन्नमलिम.
Parashmi pada. Passive voice.
Past, चक्रान्तिः, चक्रमाणाः.
Present, कामत, काम्यत, काम्यत, काम्यमाण.
Future, कामिष्यत, काम्यमाण.

यम्, cease. This dhato has an unubundhu भ्रा.

Sing. Dual. Plural.
की. यक्ष्यति, यक्ष्यत; यक्ष्यति.
की. यक्ष्यति, यक्ष्यत; यक्ष्यति.
ही. यक्ष्यति, यक्ष्यत; यक्ष्यति.

t. यथमाण, यथमाण, यथमाण.
2. यथमाण, यथमाण, यथमाण.
1. यथमाण, यथमाण, यथमाण, यथमाण.

INFINITIVE MODE:

यन्तुम्.

PARTICIPLES.

Adverbial, यन्तच, नियम्या, नियत्याकायामाण.
Repeated, यन्त्रवधनाः, यांमं सम्यमाण.
Passive, यथित.
Past indefinite, यथमाण, यथमाण, यथमाण, यथमाण, यथमाण.
Future indefinite, यथमाण, यथमाण, यथमाण, यथमाण, यथमाण.
Parashmi pada. Passive voice.
Past, यथमाण.
Present, यथमाण.
Future, यथमाण.

Thus also is conjugated नम्, bow.
CHAPTER V.

OF NOMINAL DHATOOS (लिःहुः).

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

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 कामः. The last क is rejected.

Example. फुल, a son, is formed the dhatoos पुलकामः.

2. क्र 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 य or या, it is changed to य.

3. Words with a final य change it to य when followed by क्र or या.

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

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Dharoo Unubundhu.

Meaning:

रच्छ वाक्ष्याते, वाक्ष्याते, hind
तैच्छे, despise
किदी, cut.
कृता हवि, a
तथा, ditto.
रोघे, be angry.
तथा, ditto.
गता, move.
क्त्ये, order
जउँ-श, bind.
जउँ-शि,
578. ब्राह्मण, doing any thing for a maintenance, is formed from ग्राह्य, any thing done for a maintenance, by affixing ग्राहन.

579. ब्राह्मण, a (day's journey) for a horse, is formed from ग्राह्य, a horse; and ग्राहण, a deserted cow-house, from ग्राहित, a cow-house, by affixing ग्राहन.

580. ब्राह्मण, unable to endure cold, उष्ण, unable to bear heat, and तमम, unable to endure gratification, are formed from ब्राह्मण, cold, उष्ण, hot, and तम, satisfied, by affixing ब्राह्मण.

581. ब्राह्मण, able to endure cold, is formed from विम, cold, by affixing ब्राह्मण. वर्द, strength, and ब्राह्मण, wind, are changed to वर्द्ध, able to endure strong exertion, and ब्राह्मण, able to endure the wind, by affixing ब्राह्मण.

582. ब्राह्मण, an offering to the mummies, is formed into वार्द्धक, and वार्द्धिन, (one who has) eaten the Shraddhu (to-day), by affixing ब्राह्मण and रूप.

583. ब्राह्मण, and ब्राह्मण, are affixed to words to form adjectives which denominate a person or thing from its being famous in some respect. Ex. ब्राह्मणवर्द्धक and ब्राह्मणवर्द्धि, famous for science.

584. ब्राह्मण, is affixed to वार्द्धक, a road, ब्राह्मण, a seizing, pulling, वर्द्ध, the handle of a khurgo, ब्राह्मण, an evil spirit, ब्राह्मण, a thunderbolt, ब्राह्मण, a stone, ब्राह्मण, a whole, ब्राह्मण, a bird, ब्राह्मण, joy, ब्राह्मण, investigation, and ब्राह्मण, conquest, to form adjectives which denote excellence, or eminence therein. Ex. ब्राह्मणवर्द्धक, well acquainted with the road. ब्राह्मणवर्द्धक, seizing, or pulling well.