Structure and Content of the Present Edition of the Rāmopākhyāna as an Independent Study Sanskrit Reader

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Structure and Content of the Present Edition of the Rāmopākhyāna as an Independent Study Sanskrit Reader

The present independent-study edition of the Rāmopākhyāna brings together all the information required for a complete comprehension of every detail of each verse. For each verse it provides the Devanāgarī text, Roman transliteration, analysis of sandhi, Sanskrit prose paraphrases, syntactic and cultural notes, and an English translation. For each word in the verse it provides inflectional identification, stem, lexical categorization, translation, analysis of compounds, and often derivational information.

A. Text in Devanāgarī and Roman

The text of the present edition is based upon that established in the critical edition of the Mahābhārata. In the critical edition, chapters 267-276 consist of 727 verses in Anuṣṭubh meter plus 45 speaker-lines, short non-metrical lines stating, “…said,” preceding the first verse of the speaker’s speech. A verse in Anuṣṭubh meter generally consists of four quarters of eight syllables each arranged in two lines, but the critical edition includes 26 three-line verses. In several instances two three-line verses occur in sequence and in a couple of others, separated by a single verse. In some cases the arrangement into three-line verses promotes understanding by grouping lines together which are syntactically connected. In others it presents no advantage but is harmless. In 276.6-7, however, it injures the syntax. It is normal in epic for a relative clause to follow the main clause in a sentence and for a sentence to begin with a demonstrative pronoun. Such a sentence is formed from the last line of verse 6 and the first line of verse 7 of the critical edition. Therefore, the two three-line verses 276.6-7 have been redistributed into three two-line verses in the present edition and the verses renumbered accordingly. Thereby chapter 276 is increased to 14 verses and the present edition to 728 verses including 24 three-line verses.

The present edition departs from the text of the critical edition in several instances, as discussed in the notes. The final and most significant of these concerns the reference to Rāma’s companions in 276.11: Rāma slays Rāvaṇa and recovers Sitā with companions (sasahāyena) not without companions (asahāyena).

Each verse is displayed at the top of a new page in Devanāgarī script. A non-metrical speaker-line is treated on the same pages as the immediately following verse even though it is not part of the verse and what is said by the speaker may extend beyond the verse. The Roman transliteration may be displayed immediately below it.

B. Analyzed Sandhi

Beneath the Roman transliteration may be displayed the verse with sandhi analyzed, that is, with words separated free of contextual phonetic adaptation. Although the rules of

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1 257.7, 9, 260.11, 13, 262.29-30, 263.3-4, 24-25, 264.41-42, 265.18, 266.12-13, 49, 57-58, 67, 270.21, 271.2, 13, 272.13, 274.13, 276.6-7.
2 262.29-30, 263.24-25, 264.41-42, and 266.57-58.
3 257.7 and 9, 260.11 and 13, 263.3-4, and 266.12-13.
4 259.24, 264.41, 267.3, 6, 9, 35, 275.4, 39, 276.11.
5 See the author’s forthcoming paper, “Rāma and his companions.”
sandhi often permit more than one analysis, only the actual analysis determined by the contextual morphology and syntax is given. For example, the sandhi a ā may result from original ah ā or e ā but kaṅṭha āṣajat in 264.33 is resolved unambiguously with the locative of the prior as kaṅṭhe āṣajat “...attached on the throat” because the nominative kaṅṭha would have to be correferential with the immediately preceding haṁumāṇ, and Hanūmat, who is the agent of the action of attaching, is not a throat. The rare cases in which ambiguous sandhi presents interesting alternatives after considering contextual morphology and syntax are discussed in the notes.

C. Pop-up text-boxes for each word

1. Inflectional identification

The inflectional identification of each word in the analyzed sandhi appears at the top of a pop-up box. Although an inflected form may have more than one possible identification, only the actual form appropriate to the context is identified. Contextually ambiguous instances are discussed in the notes. The inflectional identification consists of an abbreviation either indicating an indeclinable (i) or identifying the gender, case, and number of declined nominals and the person, number, voice, tense, and, if relevant, secondary conjugation of conjugated verbs. The logic of the system of inflectional abbreviation is explained in the present section while one may refer to the List of Abbreviations for quick reference.

a. Nominals

The inflectional identification of a nominal identifies gender, case, and number in the stated order using contiguous single-character abbreviations and separating alternatives by a forward slash (/). The three genders masculine, feminine, and neuter, are identified by m, f, and n respectively. The seven cases, nominative, accusative, instrumental, dative, ablative, genitive, and locative, are identified by the digits 1-7 respectively, and the vocative by v. The three numbers, singular, dual, and plural, are identified by s, d, and p respectively. The system of abbreviation for identifying nominal declension is presented in Table 1:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Case</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>m</td>
<td>1 nominative</td>
<td>s singular</td>
</tr>
<tr>
<td>f</td>
<td>2 accusative</td>
<td>p plural</td>
</tr>
<tr>
<td>n</td>
<td>3 instrumental</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4 dative</td>
<td></td>
</tr>
<tr>
<td></td>
<td>5 ablative</td>
<td></td>
</tr>
<tr>
<td></td>
<td>6 genitive</td>
<td></td>
</tr>
<tr>
<td></td>
<td>7 locative</td>
<td></td>
</tr>
</tbody>
</table>

The cases are numbered 1-7 in accordance with the ordinal numbers used by Pāṇini to identify the triplets (singular, dual, and plural) of nominal terminations corresponding to them, and the vocative is not enumerated because Pāṇini considered it a special use of the first triplet from which it differs only in the singular of certain stems (Pā. 2.3.47-49). For example, the abbreviation m/s stands for masculine nominative singular, f/s for feminine locative singular, and m/v for masculine vocative singular. A number of nouns occur in more than one gender. The noun mūṣṭi, for example, may be either masculine or feminine, so the instrumental plural is identified m/f3p. The first and second person pronouns appear identical whether masculine, feminine, or neuter so the genitive plural asmākam, for
example, is identified *m/f/n6p*. Although a declined form may have more than one possible identification, only the actual one appropriate to the context is identified. For example, the declined adjectival form *anuttamam* may be masculine accusative singular or neuter nominative or accusative singular disregarding context but in 257.1 is identified as m2s because it is correferential with the accusative of the masculine noun *kleśa*. Similarly, the declined form *te* may belong to the second person pronoun or to the demonstrative pronominal *tad*, but only the stem and identification appropriate to the context is given in each case. Interesting cases are discussed in the notes, as, for example, the two occurrences of *te* in 259.31.

b. Verbs

The inflectional identification of a conjugated verb form identifies person, number, and voice in the stated order using contiguous single-character abbreviations. First person, second person and third person are identified by the digits 1-3 respectively, singular, dual, and plural number is identified by *s*, *d*, and *p* respectively as it is for nominals, and active, middle, and passive voice are identified by *a*, *m*, and *p* respectively. The tense and mood are identified next after a space using a single three letter abbreviation for the combined tense and mood, except that a single abbreviation has not been fabricated for the future imperative, whose only instance is *jīvayiṣyadhvam* in 266.33. The system of abbreviation for identifying verbal conjugation is presented in Table 2. The terms *imperfect*, *perfect*, and *aorist* are transferred from the grammatical description of other Indo-European languages such as ancient Greek to the historically related conjugational forms in Sanskrit despite the fact that the verb forms they refer to synonymously denote action in past time, regardless of aspect, in classical and epic Sanskrit. Where not mentioned, the mood is indicative.

<table>
<thead>
<tr>
<th>Person</th>
<th>Number</th>
<th>Voice</th>
<th>Tense and Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>first s singular</td>
<td>a active</td>
<td>pre present</td>
</tr>
<tr>
<td>2</td>
<td>second d dual</td>
<td>m middle</td>
<td>ipf imperfect</td>
</tr>
<tr>
<td>3</td>
<td>third p plural</td>
<td>p passive</td>
<td>ipv imperative</td>
</tr>
</tbody>
</table>

*pop* present optative
*psb* present subjunctive
*fut* future
*fut ipv* future imperative
*con* conditional
*prf* perfect
*ppf* pluperfect
*aor* aorist
*aop* aorist optative
*asb* aorist subjunctive
*pft* periphrastic future

The abbreviation *3sa prf* stands for third person singular active perfect indicative, *3pm ipf* stands for third person plural middle imperfect indicative, and *1sm pre* stands for first person singular middle present indicative. When they occur, the secondary conjugations causative and intensive are identified using the single letter abbreviations *c* and *i* respectively after a space following the abbreviation for tense and mood. Thus *2pm ipv c* stands for second person plural middle imperative causative.

The stem, its lexical identification, and its English translation are displayed beneath the inflectional identification of the word in the word's pop-up box. Often derivational information for a stem is available and may be displayed beneath it.

2. Stem
The stem is displayed immediately below the inflectional identification in a word’s pop-up box. The stem in the lexical entry is the declensional stem of a declined nominal, the root of a conjugated verb, or an indeclinable. Indeclinables include particles, adverbs, infinitives, absolutives, and the fossilized accusative action noun which forms the first part of a periphrastic perfect. Declined nominals include nouns, pronouns, adjectives, participles, gerundives, and numbers.

A strict scheme of lexical categorization has been adopted and the lexical identification and translation given for each entry is only that appropriate for the specific entry. Separate entries are given for homophonous stems while relations between terms are shown in the derivation of a word rather than in its definition. For example, the term *brahman* in 259.15 refers to Brahmā, the creator, in 261.1 to the Brahman Mārkandeya, and in the derivation of the subordinate compound element *brahmacarya* in the compound *caritabrahmacarya* in 261.5, to the Veda. In the first case it is lexically identified as a proper noun and translated, “Brahmā,” in the second, lexically identified as a noun and translated, “a Brähmana,” and in the third, lexically identified as a neuter noun and translated, “sacred text, the Veda.” In each case, only the specific lexical identification and meaning appropriate to the context is given. Although the meanings are related, the objects denoted play very different roles in the present story and hence are distinguished in order to specify which is appropriate in each context. Similarly, the word *agni* in 259.20 refers to a fire but in 260.2 to the deity Agni. In the former verse *agni* is lexically identified as a noun and translated, “fire;” in the latter it is lexically identified as a proper noun and translated, “Agni.” The fact that the deity’s proper name means fire is indicated by including as derivational explanation the lexical entry, “*agni*, noun, fire,” beneath the main entry. The translation in the lexical entry of a term does not, however, refrain from showing the full compass of a term where that full compass is relevant, as for example for the term *dharma* in 259.9, 261.10, and 266.5, even while the term is translated more succinctly elsewhere as an investigation using the index will show.

Verbal roots are preceded by the root sign and by any preverb or preverbs occurring with the root in the context. Occasionally the root as it appears with its markers in the Pāṇinian Dvatupātha is shown in parentheses. The terms for the cardinal numbers five and seven through ten are given uniformly with *a*-final stems rather than *n*-final as they are by Pāṇini even though historically those for seven, nine, and ten are nasal-final.6

3. **Lexical identification**

Following the stem in each lexical entry, whether in a main entry or in a derivation, appears the stem’s lexical identification. The lexical identification consists of one or more words or abbreviations. Most of the abbreviations are transparent, being standard except for the lack of final period. The unusual identifiers and abbreviations are clarified in the overview of lexical categories given below, the logic of the system of abbreviation of the lexical identifiers of verbal roots, participles, and compounds is explained in detail in the subsequent sections, while all the lexical identifiers are included in an appendix for quick reference.

Stems are classified broadly as noun, pronoun, adjective, number, participle, adverb, particle, or verb. If a stem is derived from a causative, desiderative, intensive, or denominative secondary conjugational stem, its lexical identifier is followed by *c*, *desid*, *intens*, or *denom*, respectively.

### a. Noun

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6 Contrast Pā. 1.1.24, 5.1.61, 6.1.172, 6.3.125, and 7.2.84 with Whitney’s observation in ¶484 that the *n* does not appear in their declension.
If a noun occurs as a main entry, its gender is already specified in the inflectional identifier beneath the declined word in the line of verse with sandhi analyzed. If a noun occurs in a derivational entry, its gender is specified as masculine, feminine, or neuter using the single letter abbreviations *m*, *f*, or *n*, or if it occurs in more than one gender, a combination of them separated by a forward slash. The gender abbreviation occurs instead of the general label *noun*, which is used if the stem is not given a more specific identifier, or in addition to a more specific identifier. The more specific identifiers are: *action noun*, *ppf actn* (periphrastic perfect action noun), *agent noun*, *pn* (proper noun), *metronymic*, *patronymic*, and *tadrāja*.

Periphrastic perfects are analyzed as consisting of two words, an indeclinable periphrastic perfect action noun and an auxiliary verb, each of which is given its own lexical entry. Verbs of class ten, secondary conjugations such as the causative, the root *‡s*, and a few others form a periphrastic perfect instead of a simple reduplicated perfect. The periphrastic perfect originally consisted of the feminine accusative singular of an abstract action noun formed by adding *ā* to the present stem of the root, then using the regular perfect of the root *kr* ‘do, make’ after it. Pāṇini formed it by adding the affix *ām* and providing the use of the perfect of *kr* after it (3.1.35-42). Thus *āsām cakre* ‘he did a sitting.’ Already by the fourth or third century BC it had no remains of the sense of an accusative action noun in syntactic connection with the verb ‘to do’ since grammarians accepted that the derivate in *ām* could be followed also by the regular perfect of the roots *as* or *bhū* ‘be’.7 *corayām āsa* ‘he was stealing’ or ‘he stole.’ Most of the periphrastic perfects in the Rāmopākhyāna derive from causatives, for example, *janayām āsa* ‘he generated’ in 259.8, but *āsām cakre* occurs in 257.2.

Proper nouns are usually simply transliterated into Roman script and capitalized while a full description of the person, with references to the Rāmopākhyāna and Rāmāyaṇa in the case of major characters, appears in the Glossary of Proper Names. Metronymics and patronymics on the other hand are translated identifying the person as the son, daughter, or descendant of the ancestor upon whose name the derivate is based. The person referred to is shown in parentheses in the English translation of the verse. In the few cases in which a patronymic is the principal term by which the person is designated in the Rāmopākhyāna, it is identified and treated both as a proper noun and as a patronymic. For example, in its lexical entry at 261.55, *mārica* is identified *pn patronymic* and translated, “Mārica, descendant of Marīci.” Nevertheless, “Mārica” is included in the Glossary of Proper Names. The patronymic *vaiśravana*, which occurs more often in the Rāmopākhyāna for the lord of wealth known more widely elsewhere as Kubera, is similarly treated. The term *vaiśravan*, from which it derives, doesn’t occur in the Rāmopākhyāna. Its synonym *vaiśravas* occurs instead as the proper name of Kubera’s father, the reincarnation of half of Pulastya. Therefore, “Vaiśravas” rather than “Vaiśravan” appears in the Glossary of Proper Names, and in its lexical entry in the derivation of *vaiśravana*, in 258.12 for example, *vaiśravan* is identified *pn* but translated “Vaiśravas.”

Just as a metronymic identifies someone as the son, daughter, or descendant of the female ancestor from whose name the name is derived, and a patronymic of the male ancestor, an entry lexically categorized *tadrāja* identifies a person as royalty of a certain people. Such derivates are formed with affixes termed *tadrāja* by Pāṇini 4.1.168-174. Pāṇini introduces these affixes after words which are homophonous in two senses: a kṣatriya and a land (*janapada*). As the Kāśīkā explains, introduced after the base in the first sense, the derivate denotes the offspring of the kṣatriya (*janapadasabdo yah kṣatriyavācī tasmād apatye anpratayo bhavati*); introduced after the base in the latter sense, it denotes the ruler of the land (*kṣatriyasamānaśabdāj janapadasabdāt tasya rājany apatayavat*).

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7 PMBh. 2.47.12.
Examples include *vaideha* and *maithila*, terms for Janaka, the father of Sītā who herself is called *vaidehi* and *maithili*, for example, in 261.28 and 261.2. Nilakantha comments under 261.28 and 263.3 that Sītā is entitled to the names *vaidehi* and *maithili* as Janaka’s daughter. She is entitled to the names directly as a female ruler of the lands *videha* and *mithila* as well.

The *Kāśikā* explicitly mentions *vaideha* as an example of a tadrāja derivate but is silent about *maithila*. An alternative derivation of the latter signifying only the descendant of king Mithila might exclude the term *mithila* from words denoting both a kṣatriya and a land. Despite Nilakantha’s reluctance, the *Kāśikā* reticence, and the fact that Mithilā is commonly known as a city rather than a land, I have extended the derivation to *maithila* because the name Mithilā (properly *mithilāḥ* in the masculine plural) does conform to the derivational history of other terms for a janapada such as *paṇcālāḥ* discussed in Pā. 1.2.51-53.

b. **Pronoun**

A pronoun is labeled *1st* (first person), *2nd* (second person), *dem* (demonstrative), *int* (interrogative), *rel* (relative), or reflexive, as appropriate, in addition to simply *pron*. For example, the interrogative pronoun *kim* in 257.1 is labeled *int pron*. If a pronoun is used adjectivally, it is lexically identified as a pronominal adjective as described below.

c. **Adjective**

If an adjective is derived from a causative, desiderative, or intensive secondary conjugational stem, its lexical identifier *adj* is followed by *c*, *desid*, or *intens*, respectively. For example, in 268.6, the compound element *jaṅgama*, derived from the intensive of *gam*, is lexically identified *adj intens*. A comparative or superlative adjective or a pronominal adjective is identified by using the appropriate one of the following labels before the abbreviation *adj*: *comp* (comparative), *sup* (superlative), *pron* (pronominal), *dem* (demonstrative), *int* (interrogative), *rel* (relative). For example, the superlative adjective *jyeṣṭha* in 259.10 is identified *sup adj*, and the demonstrative *idam* used adjectivally to modify *vākya* in 257.3 is identified *dem adj* (demonstrative adjective).

d. **Number**

A number is labeled either *cardinal num* or *ordinal num*.

e. **Participle**

A participle is a verbal adjective; it conveys the verbal characteristics of tense and voice in addition to the gender, case, and number shown in its inflectional identification. The lexical identifier of a participle identifies tense and voice in the stated order using single and double character abbreviations before a final single character abbreviation *p* for participle. The single and double-character abbreviations *p*, *pf*, *pr*, and *f* identify past, perfect, present, and future tense respectively and the single-character abbreviations *a*, *m*, and *p* identify active, middle, and passive voice respectively. The system of abbreviation for lexically identifying participles is presented in Table 3.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Lexical category</th>
</tr>
</thead>
<tbody>
<tr>
<td>p past</td>
<td>a active</td>
<td>p participle</td>
</tr>
<tr>
<td>pf perfect</td>
<td>m middle</td>
<td></td>
</tr>
<tr>
<td>pr present</td>
<td>p passive</td>
<td></td>
</tr>
</tbody>
</table>
Besides gerundives, which are so labeled, however, only the following participles occur in the Rāmopākhyāna:

- pap: past active participle
- pfap: perfect active participle
- ppp: past passive participle
- prap: present active participle
- prmp: present middle participle
- prpp: present passive participle

If a participle is derived from a causative, desiderative, intensive, or denominative secondary conjugational stem, its lexical identifier is followed by `c`, `desid`, `intens`, or `denom`, respectively. For example, the causative present active participle *sam>bodhayan* in 264.28 is identified as `prap c`.

### f. Adverb, particle, etc.

An adverb is labeled `adv`. An adverb ending in `-tas`, `-tra`, `-thā`, `-dā`, `-vat`, etc. based upon a pronominal stem is a pronominal adverb and is identified by using the appropriate one of the following labels before the abbreviation `adv`: `pron` (pronominal), `dem` (demonstrative), `int` (interrogative), `rel` (relative). For example, the demonstrative adverb *tathā* in 257.8 is identified as `dem adv` and the relative adverb *yathā* in 259.6 is identified as `rel adv`. *svayam*, for example in 258.9, is labeled as `reflexive adv`. Certain adverbs compounded with conjugated verbs or participles are termed `gati` by Pāṇini. These are supplied with the additional label `gati` and the number of the sūtra terming it so. For example, *puras* in the derivation of *puraskṛtya* in 260.1 is labeled `adv gati 1.4.67`.

A particle is labeled `pcl` and may be further classified as conjunctive, disjunctive, subordinating, interrogative, or negative by using the abbreviations `conj`, `disj`, `sub`, `int`, or `neg`, respectively, prior to the abbreviation `pcl`. In addition, *kaccit* in 262.3 is labeled as `indefinite pcl`.

Preverbs and postpositions are so labeled and onomatopoeia is labeled `onom`.

### g. Verb

The lexical identifier of a verbal root begins with the single character abbreviation `v` for verb and then identifies, in the stated order, whether it is transitive or intransitive, its class, and whether it takes active or middle endings. The single-character abbreviations `i` and `t` identify the verb as intransitive or transitive, the numerals `1-10` identify its conjugational class, and the single-letter abbreviations `a` and `m` tell whether it takes active or middle endings. For example, in 257.1 the transitive class-2 root *vac* which occurs in the active is lexically identified as `vt2a` and the transitive class-5 root *āp* which occurs in the active is identified as `vt5a` in the derivation of the absolutive *prāpya*. If a verb occurs both transitively and intransitively or if it is a verb of going, neither `i` nor `t` appears in its identifier. For example, *yat* occurring in the middle in 259.2 is identified as `v1m`. If the verb occurs both in the active and middle voices, both `a` and `m` appear contiguously. Other alternatives are indicated by a forward slash. For example the transitive class-1 root *hr*, which occurs in both the active and middle, is identified as `vt1am` in the derivation of the participle *hṛta* in 257.1, *samBram*, which occurs in both classes 1 and 4 in the active, is identified as `v1/4a` in the derivation of the participle *sambhrānta* in 262.1, and in the same verse the transitive verb *budh*, which occurs in class 1 in both the active and middle, and in class 4 in just the middle, is identified as `vt1am/4m`. Absolutives and infinitives are labeled as `abs` and `inf` respectively.

An unusual or irregular stem is shown by giving the stem or third person singular present in parentheses after the lexical identification, for example, “*sad*, v1a/6a (sīda), sit” at...
263.13, “pac, v1m (pañcate), make evident” at 264.64 and “svap, vi2a (svapiti), sleep” at 264.61.

The lexical properties of verbs have been determined primarily by reference to Pāñinian grammar. Pāñini derives forms such as āha ‘he says’ from the root brū ‘speak’ rather than from a root ah as Whitney does. The text-analysis follows suit, for example at 263.18, by entering brū as the root and including reference to Pāñini 3.4.84 which provides the stem replacement āh for brū along with it provision of perfect active terminations after the verbal root brū used in the present.

A number of roots occur with more than one conjugational stem. Sometimes the Dhātupātha accounts for this simply by listing them in each of various classes of roots for which Pāñini’s general rules derive the appropriate stems. But occasionally Pāñini specifically provides an alternate stem-forming affix. Pāñini 3.1.70 allows the class four stem-forming affix to occur instead of the class one stem-forming affix only optionally after the roots klam and tras (among others) thereby permitting the occurrence of class one presents. The lexical identification vi4a/1a 3.1.70 for the root klam at 268.39 and tras at 264.48 shows this. The verbal root śru ‘hear’ is most familiar in classical Sanskrit conjugated with a class five present stem forming affix, but Pāñini lists it as a class-1 root and provides the class five stem-forming affix after it in 3.1.74. The lexical identification vt1am/5am 3.1.74 indicates this, for example, at 257.3.

The lexical identification of a verbal root occasionally refers to the Pāñinian rule which accounts for its occurrence in the active or middle voice, as for example, in the entry, “udyam, vt1am 1.3.75, hold up,” at 259.4. Pāñini 1.3.75 provides middle endings after the root yam preceded by the preverb ud under the condition that the result of the action accrue to its agent. The root kram is used in the active as for example with the prefix ati in 267.50, where the text-analysis lists, “atikram, v1a, step beyond.” But Pāñini 1.3.40 accounts for its use in the middle when it refers to planets or constellations rising; hence the entry, “ākram, vi1m 1.3.40, rise” at 261.52. Pāñini 1.3.40-46 account for its use in the middle in various circumstances. Thus its entry in the derivation in the line beneath reads, “kram, v1am 1.3.40-46, step.” The root ji ordinarily occurs in the active as for example in 276.7 where the text-analysis lists, “ji, vt1a, conquer.” But Pāñini 1.3.19 provides the middle endings after it when it is preceded by the preverbs vi or parā; hence the entry, “parāji, v1m 1.3.19, be defeated (by abl.), defeat (acc.)” at 257.7.

Epic Sanskrit does not always accord with the Pāñinian description of Sanskrit. Where Whitney’s Roots or Bōhltingk and Roth’s Sanskrit Wörterbuch justifies the lexical property of a usage in the Rāmpākhyaṇa not accounted for by Pāñinian grammar, the lexical property appears in parentheses followed by W or BR. For example, the class-1 root dru, which occurs only in the active according to the Pāñinian Dhātupātha but also in the middle according to Whitney, is labeled vi1a(m W) in the derivation of the present middle participle dravamāṇa in 263.24.

The root prī occurs both as an intransitive verb in the meaning ‘please’ with the dative of the person pleased and in the meaning ‘be pleased’ with the instrumental or genitive of the person pleasing. The lexical entry of the verb in the former usage is the expected abbreviation vi9am. The latter usage, such as in prīto Āgni vah at 259.22, admits alternative descriptions. Indian grammarians list a second intransitive root prī as a class four root occurring only in the middle voice and the text-analysis identifies it vi4m. Bōhltingk and Roth give only one root prī and give examples of the one pleased in the accusative as well as in the dative and genitive. The passive of this root, considered transitive as well as intransitive, accounts for the second meaning and syntax. Hence the lexical entry includes in parentheses tp BR.
Although denominative roots are derived by Pāṇini rather than being included among class-10 roots in the Dhātupātha, the text-analysis lexically identifies them both as class-10, to show their stem formation, and as denom to indicate their derivation. For example, for the verb form mokṣayiṣyati in 264.60, derived from the noun mokṣa ‘liberation’ (§IID3b), the text-analysis enters the denominative root mokṣi as the lexical base and identifies it vt10am denom.

h. Compound

i. Classification

Compounds occur frequently in the Rāmopākhyaṇa as they do in Sanskrit in general. In order to reveal their meaning precisely and clearly, the present work analyzes them in accordance with the most sophisticated analysis of compounds in the world, that undertaken by the Indian grammarians themselves. Although the general terminology of Indian grammatical compound analysis has been adopted in contemporary linguistics and a number of beginning Sanskrit texts introduce it, a concise description of it follows because of the extent to which it is utilized in the present work.

Pāṇini describes four major types of compounds: dvandva, tatpuruṣa, bahuvrīhi, and avyayibhāva. Although he classifies under these general headings compounds formed by a hundred and ten different rules specifying various semantic and syntactic conditions, Patañjali describes a general semantic characterization of compounds by these names which serves as a useful introduction. An avyayibhāva compound has as its principal meaning the meaning of its prior compound-member, a tatpuruṣa that of its subsequent member, a bahuvrīhi that of a word other than its members, and a dvandva the meaning of its members.8

A dvandva compound denotes the objects denoted by each of its members conjointly. Tatpuruṣa and avyayibhāva compounds denote the object denoted by the principal compound-member qualified by the subordinate member. In a tatpuruṣa, the principal member is usually preceded by the subordinate one while the reverse is true in an avyayibhāva compound. The principal member of an avyayibhāva compound is usually an indeclinable (avyaya) denoting a relation and the meaning of the compound is of the sort expressed by a prepositional or adverbial phrase in English. A bahuvrīhi compound denotes an object other than the objects denoted by its members.

The first two types of compounds, dvandva and tatpuruṣa, include subclasses. There are two types of dvandva compounds: itaretara-dvandva and samāhāra-dvandva. An itaretara-dvandva compound denotes the objects denoted by its members as individual, separately enumerated entities; a samāhāra-dvandva denotes them as a single group.

There are several types of tatpuruṣa compounds: seven types categorized according to the case relationship between the qualifier and the qualified, and several special types. If the subordinate and principal members, the qualifier and qualified, are correferential, the tatpuruṣa compound is termed karmadhārāya. But a compound of correferential words the prior of which is a numeral is called dvigu by Pāṇini 2.1.52 under the condition that the compound signifies a meaning which conditions the introduction of a taddhita affix, the compound members are followed by a subsequent compound member, or the compound denotes a group. If they are not correferential, Pāṇinian grammarians designate the compound by the term tatpuruṣa preceded by a feminine ordinal numeral, dvitiyā ‘second’ through saptamā ‘seventh,’ corresponding to the case of the prior subordinate compound-member, accusative through locative. Properly the feminine ordinals are adjectives

8iha kaś cit samāsāh pūrvaipaṭāḥpraṭadānāḥ kaś cid uttarapaṭāḥpraṭadānāḥ kaś cid anayapaṭāḥpraṭadānāḥ kaś cid ubhayapaṭāḥpraṭadānāḥ. pūrvaipaṭāḥpraṭadānāḥ anayapaṭāḥpraṭadānāḥ uttarapaṭāḥpraṭadānāḥ tatpuruṣa ubhayapaṭāḥpraṭadānāḥ dvandvāḥ. PMPh. 1.378.24-379.3, 1.382.7-10, 1.392.7-9.
modifying the term *vibhakti* and are names for the triplets (singular, dual, and plural) of nominal terminations of the prior subordinate member. Hence the compound is termed *dvitiyā-tatpuruṣa* if the prior subordinate compound member qualifying the subsequent principal member is in the second case, the compound is termed *trīyā-tatpuruṣa* if the prior subordinate member is in the third case, and likewise the compound is termed *caturthī-tatpuruṣa, pañcamī-tatpuruṣa, or saṃśī-tatpuruṣa* if the prior member is in the fourth through seventh cases.

An upapada-tatpuruṣa compound is one in which the principal member is derived from a verbal root by the addition of an affix when the subordinate word (*upapada*) qualifying it compounds with it. An upapada-tatpuruṣa compound differs from the previous tatpuruṣa compounds in that the principal member does not occur independently prior to the compound formation; it forms in the process of composition. Rules stated in Pā. 3.1.106 through the end of the 3rd adhyāya provide affixes after verbal roots under the condition that certain words occur subordinate to them. Pā. 2.2.19 provides that the subordinate words obligatorily compound with the primary derivates so formed.

A nañ-tatpuruṣa compound is a compound in which the negative particle *na*, referred to as *nañ* by Pāṇini, precedes and qualifies the subsequent member. Such compounds are formed in accordance with Pā. 2.2.6. A gati-tatpuruṣa is one in which the prior member is termed *gati* by Pā. 1.4.60-79. Items termed *gati* include preverbs and a number of other indeclinables which occur similarly in syntactic connection with verbs. They compound with absolutives and participles in accordance with Pā. 2.2.18 and, according to some grammatical commentators, also with conjugated verbs. A prādi-tatpuruṣa, accounted for by the same rule, is one in which the prior member is one of the list of items *pra*, etc. Although these very items occur as preverbs in syntactic connection with verbs and are termed *gati*, they also occur as prepositions and postpositions in syntactic connection with nominals. Compounded in a subordinate relation to a subsequent principal nominal, they form prādi-tatpuruṣa compounds in accordance with Pā. 2.2.18. Extensions to Pā. 2.2.18 account for prādi-tatpuruṣa compounds in other meanings as well. Items in the list *pra*, etc. also form avayayībhāva compounds when compounded in a principal relation to a subordinate nominal and bahuvrīhi compounds when the compound refers to an object neither they nor other compound members denote.

ii. Labeling

If a stem, whether a noun, adjective, adverb, or even a verb, is a compound, its lexical identification identifies the type of compound after it functionally categorizes the stem. The compound identification identifies compounds using Pāṇinian terms and their abbreviations and often refers to the Pāṇinian rule or commentatorial remark accounting for the compound. Occasionally it refers to the verse in which the word occurs in the Amarakośa and thereby to the analysis of it in the Rāmāśramī commentary.

The compound identifier consists of contiguous single and double-character abbreviations and terms, the first of which is invariably the single-character abbreviation *c* (compound). Next is a single or double-character abbreviation identifying the major type of compound, *d* (dvandva), *tp* (tatpuruṣa), *ab* (avyayībhāva), or *bv* (bahuvrīhi). In the identification of a dvandva compound, the abbreviation *d* is followed by one of the single-character abbreviations *i* (itaretara) and *s* (samāhāra) specifying the compound as an itaretara-dvandva or samāhāra-dvandva. Thus *cdi* and *cds* abbreviate itaretara-dvandva compound and samāhāra-dvandva compound respectively. In the identification of the subcategories of tapruṣa compound karmadhāraya and dvigu, which are referred to by their own terms without the term for their general category, the abbreviation *k* or the term dvīgu follows immediately after *c* without the intervening abbreviation *tp*. Thus *ck* abbreviates karmadhāraya compound. In the identification of the tapruṣa compounds dvītiyā-tapruṣa, trīyā-tapruṣa, etc., the abbreviation *tp* is followed contiguously by a digit 2-7 to specify the case of the prior compound member, just as case is abbreviated in
the inflectional identification of nominals. For example, ctp abbreviates śaṣṭhī-tatpuruṣa compound. The remaining subcategories of tatpuruṣa compound are identified by employing the terms upapada, na, gati, or prādi after a space. For example, ctp upapada abbreviates upapada-tatpuruṣa compound. The system of abbreviation for identifying compounds is summarized in Table 4.

<table>
<thead>
<tr>
<th>Compound</th>
<th>Category</th>
<th>Subcategory</th>
</tr>
</thead>
<tbody>
<tr>
<td>c compound d dvandva i itaretara s samāhāra</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tp tatpuruṣa 2 dvitiyā 3 tritiyā 4 caturthi 5 pañcamī 6 śaṣṭhī 7 saptami na upapada gati prādi (-) k karmadhāraya (-) dvigu ab avyayībhāva bv bahuvrīhi</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above abbreviations may be followed by a reference explaining the compound’s formation. A numeric reference of the form x.y.z (x: 1-8, y: 1-4, z: 1-223) refers to a rule in Pāṇini’s Aṣṭādhyāyī. Pāṇini 2.1.1-2.2.38 provide for compound formation. A two or three digit numeral in square brackets following the sūtra reference refers to a citation in the Kāśikā to an additional rule in Patañjali’s Mahābhāṣya. These additional rules may be vārtikas composed by Kātyāyana and discussed by Patañjali or additions proposed by Patañjali himself. Pāṇinian sūtras and citations to the Mahābhāṣya are numbered as they are in the Osmania University edition of the Kāśikā. The abbreviation WAG followed by the letter b and a numeral refers to a page in Wackernagel’s Altindische Grammatik, vol. II.1. Examples of compound formation will be discussed in the section on derivation below.

4. Derivation

The analysis of the text aims to reveal the syntactically and semantically relevant elements of the verse, even when hidden in the derivates which form its inflected bases, by showing the derivation of an entry beneath it. But it does not aspire to provide the complete derivation of every word. It regularly derives compounds, secondary nominal derivatives, including patronyms and metronymics, participles, action nouns, and denominative verbs. It often derives agent nouns and shows the relation of nouns to related participles or gerunds, and occasionally provides the derivation of other words, such as proper nouns. It often shows both the stem or root and the affix which form the derivate but in many cases omits the affix, particularly when the lexical identification of the term obviates the need for it.

a. General conventions

A few conventions govern the presentation of derivations. A compound-gloss appears as the first subordinate entry beneath a compound, with the compound members listed beneath
it. Subsequent members of compounds are preceded by a plus sign, initial members are not. A root is preceded by the root sign and by its preverbs. An affix is preceded by a hyphen and followed in parentheses by its Pāṇinian form, if it differs from how the affix appears in derivatives, and by the number of the rule that provides it. The few augments and replacements mentioned are given no special designation but are similarly followed in parentheses by their Pāṇinian form and rule-number. Derivations generally do not provide references other than to the rule providing the affix. The initial form in which Pāṇini provides an affix after a verbal root is often a symbol subsequently replaced by the actual form of the affix and usually has attached to it markers which condition operations such as stem strengthening and accentuation. Derivations only rarely include reference to the rules providing these operations. As in the identification of compounds, a numeric reference of the form x.y.z (x: 1-8, y: 1-4, z: 1-223) refers to a rule in Pāṇini’s Aṣṭādhyāyī. Pāṇini 3.1.1-5.4.160 provide affixes. A three digit numeral in square brackets following the sūtra reference refers to a citation in the Kāśikā to an additional rule in Patañjali’s Mahābhāṣya. Derivations occasionally refer to sources other than Pāṇini’s Aṣṭādhyāyī and citations in the Kāśikā to the Mahābhāṣya, for example, the Mahābhāṣya, Kāśikā, Uṇādisūtra, and the Rāmāśramī commentary on the Amarakośa.

b. **Simple derivations**

The simplest derivations show the lexical entry of the adjective or participle semantically related to a noun or proper noun beneath the lexical entry of the derived noun. For example, the lexical entry of the adjective kṣīra ‘dark’ appears beneath the proper noun kṣīñā in 257.2 naming the wife of Yudhiṣṭhira and his four brothers described in the Glossary of Proper Names. Similarly, the lexical entry of the gerundive bhārya ‘to be supported’ appears beneath the noun bhāryā ‘wife’ in 258.1.

The lexical entry of the root from which a participle, gerundive, absolute, or infinitive derives appears beneath its derivate. A root is always preceded by the root sign and by its preverbs. For example, the lexical entry of the root śrut ‘hear’ appears beneath the present active participle śrīvat ‘hearing’ in 257.3 and the lexical entry of the verbal root han ‘slay’ appears beneath the absolute hatvā ‘having slain’ in 257.8. The lexical entry of a root appears beneath that of a stem which itself is a derivational entry. For example, the lexical entry of the verbal root bhṛv appears beneath the gerundive bhārya which is in turn the derivational base of the noun bhāryā in the above example. In the derivation of absolutes formed with the affix -ya after roots preceded by preverbs, the lexical entry of the root with its preverbs appears beneath the absolute, for example, that of vi nisji, beneath vinirjitya, in 257.2 and that of anujā in 257.2 beneath its causative absolute anujāpya.

In the derivation of a denominative root, the lexical entry of the noun from which the denominative root derives appears beneath it. For example, the noun mokṣa ‘liberation’ appears beneath mokṣi ‘liberate,’ the root of the future indicative mokṣayati in 264.60 (§IID2g). In this case the text-analysis shows in turn the derivation of the noun mokṣa from the verbal root muc ‘free’ by showing the lexical entry of muc beneath the entry for mokṣa.

c. **Primary nominal derivates**

The derivation of agent and action nouns lists the kṛt affix beneath the verbal root after which it occurs to form the derivate. For example, the lexical entry of the agent noun nihantr ‘conqueror’ in 270.12 has beneath it the lexical entry of the root nihan ‘strike down, slay’ from which it derives and beneath the root the lexical entry of the agentive affix, “-ṭ (⁻ṭṛ 3.1.133).” Similarly, the lexical entry of the agent noun jetr ‘conqueror’ in 261.12 has beneath it the lexical entries of the root jī ‘conquer’ and of the affix, “-ṭ (⁻ṭṛ
3.2.135).” The text-analysis shows the form in which the affix appears in the derived stem in both cases as -tr. Pāṇini, however, introduces different agentive affixes distinguished by their markers: one, -tre with the marker c, by 3.1.133 and another, -trn with the marker n, under the additional condition that the agent performs the action out of duty or habit or that he does it well, by 3.2.135. The former would mean simply one who slays; the latter, not just one who wins but one whose duty or custom it is to win or who is good at winning.

Although post-Vedic texts do not show accentuation, the stems derived by Pāṇini are differently accented: nihantā high-pitched on its final syllable and jēṭr high-pitched on its initial vowel. While the text-analysis does not explicate these additional details of the derivation, the marker c conditions high-pitched accentuation of the final vowel of the derivate by Pā. 6.1.163 and the marker n, of its initial vowel by Pā. 6.1.197.9 Since the unaccented text does not reveal whether an agent noun has final or initial vowel high-pitched, only the context of each of these words has influenced whether to infer a derivation according to the former or latter rule.

The derivation of agent nouns does not always show the affix. For example, the lexical entry of the agent noun goptr ‘protector’ in 261.12 has beneath it the lexical entry of the root gup ‘protect’ from which it derives but no entry for an affix. By its lexical identification as an agent noun and its context in the verse with jēṭr, the reader may infer the latter affix -trn.

The text-analysis shows the derivation of an action noun, especially when the prose sentences unpack nominal style as described in §IIE. For example, the lexical entry of the abstract noun ānayana ‘bringing’ in 264.14 has beneath it the lexical entries of the root ānī ‘lead to, bring’ and of the affix, “-ana (-lyuṭ 3.3.115).” The form of the affix as it appears in the derivate in the text is -ana. Pāṇini introduces the affix by 3.3.115 in the form of the symbol yu with the markers l and t attached. While the text-analysis does not explicate these additional details of the derivation, 7.1.1 provides that yu is replaced by ana. The marker l conditions high-pitched accentuation of the stem-vowel preceding the affix by Pā. 6.1.193 and, irrelevant to the present neuter form, the marker t conditions addition of the affix ni in the feminine by Pā. 4.1.15. Although the Rāmopākhyāna does not show accent, the stem derived by Pāṇini is ānāyana.10

d. Secondary nominal derivates

The derivation of metronymics and patronymics lists the taddhita affix beneath the proper noun after which it occurs to form the derivate. For example, the lexical entry of the metronymic saumitri ‘son of Sumitrā’ in 263.24 has beneath it the lexical entries of the root saumitri from which it derives and, beneath the proper noun, the lexical entry of the metronymic-forming affix, “-i (-iṅ 4.1.96 bāhvādi).” Lākṣmaṇa is called saumitri after his mother Sumitrā. The Glossary of Proper Names describes the person Sumitrā and the English translation of the verse clarifies that the son of Sumitrā is Lākṣmaṇa by including his name in parentheses. Pāṇini 4.1.96 introduces the affix -iṅ (-i marked with ū) after members of the list beginning with bāhu (the gana bāhvādi) to form derivatives denoting the offspring of the person whose name is in the list. The Kāśikā includes the proper noun sumitrā in the list.

Similarly, the lexical entry of the patronymic jānakī ‘daughter of Janaka’ in 258.1 has beneath it the lexical entry of the proper noun janaka and that of the affix, “-a (-an 4.1.83).” Sītā is called jānakī after her father Janaka. The Glossary of Proper Names describes the person Janaka and the English translation of the verse clarifies that the daughter of Janaka is

9 Pāṇini derives hanti from han and then compounds it with the gati ni by 2.2.18. The resulting gattatipuruṣa compound preserves the accentuation of the final compound member hanti occurring after the gati ni by 6.2.139 gūtikārakopadātā kṛt.

10 As described for hanti in note 14, Pāṇini derives nāyana from nī, compounds it with ā and preserves the accentuation of the final compound member nāyana occurring after the gati ā.
Sitā by including her name in parentheses. Pāṇini 4.1.83 introduces the affix -aṅ (-a marked with \( \bar{n} \)) and 4.1.15 provides the affix -i (\( \bar{n}i \p\)), if the patronymic jāṇaka occurs in the feminine. While the text-analysis does not explicate these additional details of the above two derivations, the markers \( \bar{n} \) and \( \bar{i} \) condition the replacement of the initial vowel of the stem by its corresponding vṛddhi vowel by 7.2.117. 4.1.92 tasyāpattyam states the semantic condition under which the affixes aṅ and iṅ, among others, occur to form metronymics and patronymics, namely that the derivate denote the offspring of the person named by the word after which the affix is provided.

The derivation of jānaki includes subordinate derivations immediately beneath the stems they derive. The proper name jānaka is derived from the agent noun jānaka beneath it which in turn is derived from the verbal root jan and the agentive affix -aka beneath it. Despite the vertical intervention of these subordinate derivations between the lexical entry of the proper noun jānaka and those of the affixes -a and -i, the latter three entries immediately derive jānaki.

As in the case of metronymics and patronymics, the derivation of other secondary nominal derivatives lists the taddhita affix beneath the nominal after which it occurs to form the derivate. For example, the lexical entry of the adjective balavat ‘strong’ in 257.4 has beneath it the lexical entry of the noun bala ‘strength’ and beneath it the affix’s lexical entry, “-vat (-matup 5.2.94, v 8.2.9).” Derivates terminating in vat and mat of similar meaning are common. Pāṇini accounts for these by introducing one affix -mat, -mat with the markers u and p, and subsequently replacing the m by v under certain conditions. 5.2.94 introduces -matup under the condition that what is to be denoted is something related to, or the locus of, that which is denoted by the word after which it is introduced. Accordingly the derivate balavat denotes that which has strength or is the locus of strength. While the text-analysis does not explicate these additional details, the marker u conditions the addition of the augment n (num) to the final vowel of the derivate before sarvanāmasthāṇa nominal terminations by 7.1.70 to form the strong declensional stem and the addition of the affix -i (-iṅ) in the feminine by 4.1.6. 11 The marker p marks the affix as low-pitched in accordance with 3.1.4.

e. Compound derivation

Wherever a compound is inflected in the text, the text-analysis lists the compound-stem, unanalyzed into its constituent elements, as a principal lexical entry and shows its derivation beneath it. The lexical identification of the compound includes identification of the type of compound and often a reference to the rule forming it, as has been described in §IID2hii. The text-analysis derives a compound by listing beneath it first a compound-gloss and then the lexical entries of each compound-member. Subsequent members of compounds are preceded by a plus sign, roots by the root sign, and affixes by a hyphen. Initial compound-members and the few augments included have no special designation prefixed to them. Affixes occur in the derivation of upapada-tatpurusā compounds and as compound-final elements. An affix is followed in parentheses by its Pāṇinian form, if it differs from how the affix appears in derivates, and by the number of the rule that provides it, as explained in the derivations discussed above.

The text-analysis frequently shows the derivation of a stem which occurs as a compound-member in the derivation of a compound. It does so by listing the lexical entries of the subordinate derivation immediately beneath it in the manner shown in the subordinate derivation of the proper noun jānaka occurring within the derivation of the patronymic jānaki above. The subordinate derivation of a compound within another derivation is common since compound-stems often occur as members of other compounds and as bases of secondary nominal derivatives. For example, the compounds sahāya and

11 The marker u also conditions the optional shortening of the i of the feminine affix before certain additional affixes by 6.3.35.
va睮a-ja are subordinately derived in the derivations of sa-sahāya in 257.7 and ikṣvāku-
va睮a-ja in 258.6, as are the compounds amara, dhaneśa, and lokāpāla in the derivations
of the secondary nominal derivatives amaratva, dhaneśatva, and lokāpālatva in 258.15.

i. Compound-gloss (vigraha-vākya)

The compound-gloss consists of a Sanskrit phrase or sentence revealing the syntactic
connection of the compound-members. Such an analytic sentence or phrase is commonly
known as a vigraha-vākya. The vigraha-vākyas used to gloss compounds here are typical
of those used by Indian grammatical commentators and closely relate to the Pāṇinian
description of the compound’s formation. When commentators use such glosses in
commenting upon texts of various disciplines they usually compose them using the gender
and number of nouns and the person, number, voice, and tense of verbs appropriate to the
class. Because the text-analysis directly uses a vigraha-vākya to explain the stem of a
word, rather than the inflected word in its context, it generalizes the vigraha-vākya by
standardsly using third person singular present verb forms, even if the derivate occurs in
another person or number, and masculine singular nominal forms, except where the stem
usually occurs in the feminine or plural. For example, as an adjective, the bahuvrihi
compound su-madhya ma ‘slender-waisted’ may be used in any gender but in fact is
generally used to describe women. Hence, the compound-gloss uses the feminine.
Similarly, bahuvrihi compounds ending in ādi ‘beginning,’ though also adjectives, are
ubiquitously used to refer to elements of a set or items in a list beginning with that denoted
by the prior member or members of the compound. Hence, the compound-gloss uses the
plural. The text-analysis does not implement sandhi in its compound-glosses and provides
a translation where it does not replicate the translation of the compound-stem. The
following paragraphs analyze examples of the major types of compounds and give their
glosses.

ii. Dvandva

A dvandva compound denotes the objects denoted by its members conjointly. The
compound-gloss of a dvandva consists of a polysyndetic phrase placing the conjunction ca
‘and’ after each compound member in the nominative. For example, the phrase rāmā ca
lakṣmaṇa ca śatrughna ca glosses the compound-stem rāma-lakṣmaṇa-śatrughna
‘Rāma, Lakṣmaṇa, and Śatrughna’ in 258.7. The initial compound-member rāma appears
in the next line followed by its lexical identification and translation. The subsequent
compound-members lakṣmaṇa and śatrughna appear on subsequent lines, each precede by
a plus sign and followed by its lexical identification as a proper noun and translation using
the capitalized Romanized stem. The lexical entry of the proper noun śatrughna includes
immediately beneath it a subordinate derivation of the related adjective which in turn
includes immediately beneath it a subordinate compound derivation.

The compound-gloss of a samāhāra-dvandva compound, which denotes its members as a
single group, appends to the polysyndetic phrase the clause tayoḥ samāhāraḥ ‘the group of
them,’ in which the demonstrative pronoun in the genitive adopts the gender and number
appropriate to the elements of the preceding phrase. For example, the numeral compound
caturdaśa ‘fourteen,’ occurring as a compound member in the longer numeral compound
caturdaśa-sahasra in 261.42, is glossed catvāraḥ ca daśa ca, teṣām samāhāraḥ, ‘the group
of four and ten.’ A precise translation of the Sanskrit gloss would be, “four and ten, the
group of them.”

iii. Karmadhāraya

Although the glosses of karmadhāraya compounds vary depending upon the rules of the
compound’s formation, the gloss of a karmadhāraya compound always includes both
compound-members in the nominative because the defining characteristic of a karmadhāraya is that its members are correferential. The most common formation is that of an adjective modifying a noun. Its gloss consists simply of a noun phrase with the adjective and noun both in the nominative. For example, the noun phrase mahān rṣih glosses the stem mahārṣi ‘great sage’ in 257.3. If the compound consists of collateral qualifiers, whether of nouns or adjectives, the gloss consists of a compound nominal sentence with a pronoun as subject and the two qualifiers, each followed by the conjunction ca, as its two predicates. The first predicate precedes the subject while the second follows. For example, the sentence dṛṣṭa ca asau pūrva ca ‘he has been seen and is previous’ glosses the stem dṛṣṭa-pūrva ‘seen before’ in 257.10 and the sentence brahmā ca asau rṣih ca ‘he is both a Brahman and a sage’ glosses the stem brahmārṣi ‘a Brahman sage’ in 260.1.

Certain types of karmadhāraya compounds state comparisons. Pāṇini 2.1.56 provides that a word denoting the subject of a comparison compounds with certain terms such as vyāghra ‘tiger’ denoting the object of comparison if no word for the basis of comparison is used. For example, the compound-stem nara-vyāghra ‘tiger-like man,’ in 257.1, which compares a man with a tiger, is formed by compounding the word nara ‘man’ with the word vyāghra ‘tiger.’ The gloss of such a compound employs the particle iva ‘like’ after the word for the object of comparison as does the gloss vyāghra iva naraḥ in the current example.

iv. Dvigu

Dvigu compounds are glossed variously depending upon their derivation. The few occurring in the Rāmapākhyaṇa are samāhāra-dvigu compounds. The final member is qualified by the correferential former member which is a number. The compound denotes the enumerated items collected as a single entity. Its gloss consists of a phrase including its members in the nominative case followed by the term samāhāra ‘collected’ or ‘grouped,’ inflected according to the gender and number of the principal member of the compound. For example, the phrase trayaṃ kūṭaṃ samāhātaṃ ‘three peaks grouped’ in 261.53 because kūṭa usually occurs in the masculine plural glosses trikūṭa because kūṭa usually occurs in the masculine. The compound, however, is singular because it denotes the group, which is a single entity.

v. Tatpuruṣa

a. Dvitiyā through saptamī tatpuruṣa

The glosses of the six types of tatpuruṣa compound in which the subordinate member precedes the principal member and qualifies it by means of a relation expressed by the accusative through locative cases, simply employ the prior member in the appropriate case followed by the subsequent member in the nominative. The ṣaṣṭhi-tatpuruṣa is by far the most common of these with 401 instances of occurrence in the Rāmapākhyaṇa. For example, the noun phrase mūnīnām gaṇaḥ ‘multitude of sages’ glosses the saṣṭhi-tatpuruṣa mūnī-gaṇa in 257.2. Similarly, the noun phrase duḥkha mūrchitaḥ ‘thick with sorrow’ glosses the trītiyā-tatpuruṣa duḥkha-mūrchita in 257.2.

b. Upapada-tatpuruṣa

The principal compound-member of an upapada-tatpuruṣa compound is derived by the addition of a kṛt affix to a verbal root and does not occur independently prior to compound formation. The gloss of an upapada-tatpuruṣa compound consists of a sentence composed of two words. The first is the subordinate compound member declined to reflect the relation the object it denotes bears to the action denoted by the root from which the principal compound-member is derived. The second is a conjugated verb form derived from the root. In this text the conjugated verb occurs in the third person singular present by default because the gloss here explains the stem of a word, rather than the word inflected in
its context. For example, the sentence *dharmam jānāti* ‘he knows dharma’ glosses the upapada-tatpuruṣa compound *dharmajña* ‘dharma-knowing’ in 257.5. The principal compound element derives from the verbal root *jñā* ‘know’ by the addition of the affix -a.

The derivation lists three lexical entries beneath the compound gloss: that of the subordinate compound-member *dharma*, that of the verbal root *jñā*, and that of the affix -a as it appears in the derivate. In parentheses after the affix appears the affix as introduced by Pāṇini with the marker *k* attached followed by the number of the rule providing it. Pā. 3.2.3 introduces the affix -ka after an -ā-final root not preceded by a preverb, when a subordinate word (upapada) qualifying it in the accusative occurs with it. Pā. 2.2.19, referred to in the lexical identification of the compound-stem, provides that the subordinate word *dharma* obligatorily compounds with the primary derivate so formed.

c. Nañ-tatpuruṣa

The gloss of a nañ-tatpuruṣa compound simply employs the prior member *na* followed by the subsequent member in the nominative. For example, the phrase *na rīañ* ‘not right’ glosses *anṛta* ‘inordinate, false, undeserved’ in 257.5.

d. Gati-tatpuruṣa

As described in §11D2hi, a preverb, or another indeclinable termed gati, occurring with an action word, such as a conjugated verb, absolutive, or participle, forms a gati-tatpuruṣa compound. Such compounds formed with preverbs as their initial member occur ubiquitously, and those with other indeclinables as prior member are not rare. Rather than deriving the action word from its root without its gati and subsequently deriving the gati-tatpuruṣa compound from the derived action word, the text-analysis lists the root with its gati as a single vocabulary entry, consistent with the practice of current lexicons and dictionaries, and then derives the action word from it. For example, the text-analysis identifies *prāpya* in 257.1 as an absolutive and lists in the derivation beneath it the lexical entry *praap* consisting of the root *āp* already with its preverb *pra*. If it followed the Pāṇinian derivation, it would instead identify *prāpya* as a gati-tatpuruṣa compound and list in the derivation beneath it the lexical entry of the preverb *pra* and the lexical entry of the absolutive *āptvā*. Pāṇinian grammar accounts for the absolutive *prāpya* as follows with the order of the second and third stages as shown:

- **pra āp** 1.4.60 *pra*, etc. occurring in syntactic connection with an action word are termed *gati*.
- **pra (āp-tvā)** 3.4.21 The affix -kṛvā (tvā marked with *k*) occurs after a verbal root denoting the preceding of two actions performed by the same agent.
- **pra+āp-tvā** 2.2.18 A gati is compounded with the following action word with which it occurs.
- **pra+āp-ya** 7.1.37 In a compound in which the prior member is not the negative particle *na* (na marked with *n*), the affix -lyāp (-ya marked with *l* and *p*) occurs instead of the affix -kṛvā.
- **prāpya** 6.1.101 Like simple vowels are replaced by their corresponding long vowel.

Patañjali derives even a conjugated verb form from its root prior to compounding it with the gati, rather than compounding the gati with the root and then deriving the conjugated verb form (PMBh. 1.417.20-24). For example, in *anuvyacalat* and *anuprāviṣat*, the third person singular active imperfect verbs *acalat* ‘...went’ and *avāṣat* ‘...entered’ are compounded respectively with the preverbs *vita* and *pra* (PMBh. 1.378.7-10) and then, under an extension to 2.2.18, the resulting compounds *vyacalat* and *prāviṣat* are compounded with the preverb *anu* (PMBh. 1.417.5-6).

The text-analysis does adopt the procedure of the Pāṇinian grammarians in identifying as gati-tatpuruṣa compounds participles preceded by *su* or *dus* and adopts a compromise procedure in identifying roots preceded by indeclinables other than the preverbs *pra*, etc. The preverbs *su* and *dus* occur in the *Ṛgveda* in syntactic connection with conjugated verb forms and Pāṇini includes them in the list *pra*, etc. called *upasarga* and *gati* in syntactic connection with words denoting action, that is, as preverbs. And so they should be treated,
just as any other preverb, in a linguistic context including Vedic. But since *su* and *dus* do not occur with conjugated verb forms in post-Vedic Sanskrit, the text-analysis of the Rāmopākhyaṇa treats them differently from the other preverbs. Although they do not occur in post-Vedic Sanskrit with conjugated verb forms, they do occur in syntactic connection with other action words, namely participles, and do compound with them to form gati-tatpuruṣa compounds. Rather than identifying these as participles and listing the root with *su* or *dus* as a single lexical entry beneath them in their derivation, the text-analysis identifies them as gati-tatpuruṣa compounds and lists two lexical entries beneath the compound gloss, one of the preverb and one of the participle. A subordinate derivation then derives the participle from its bare root. The compound gloss is a participial phrase consisting of an adverbial compound containing the preverb, and the participle in the nominative. For example, the lexical entry of *su-carita* ‘well-done’ in 257.6 identifies the compound as a gati-tatpuruṣa compound, glosses the compound *su-ou carita˛* ‘well done,’ lists lexical entries of the preverb *su* ‘good, well’ and of the past passive participle *carita* ‘done,’ and in a subordinate derivation beneath the participle *carita* lists the verbal root *car* ‘move, do.’

When an indeclinable other than a preverb in the list *pra*, etc. occurs compounded with an action word, the text-analysis derives the form from the root with the indeclinable preceding it, just as it lists verbs with their preverbs, but then identifies it as a gati-tatpuruṣa compound after the abbreviation *v* in its lexical identification instead of listing the customary identification of verb class and voice. A subordinate derivation then lists immediately beneath it the lexical entries of the indeclinable and of the bare verbal root. The lexical entry of the indeclinable includes reference to the Pāṇini rule by which it is termed *gati*. The lexical entry of the bare verbal root includes the identification of its verb class and voice. For example, the participle *purohita* ‘placed before, appointed’ in the derivation of the noun *purohita* ‘Vedic officiant’ in 261.7 is derived from the compound verb *purasdh†* ‘place before’ which is lexically identified as a verb. It is also identified as a gati-tatpuruṣa compound and in turn derived from the indeclinable *puras*, termed *gati* by Pā. 1.4.67, and the bare class-3 root *dh†* ‘put, place.’ Similarly, the text-analysis includes the compound verbs *jarjarikr*, ‘tear to pieces’ at 263.4, and *kapilikr* ‘make brown’ at 268.28.

e. Prādi-tatpuruṣa

A prādi-tatpuruṣa compound, formed from a preverb in composition with a subsequent nominal, is glossed in a nominal phrase using a derivate of the preverb, and the subsequent compound member in the nominative. For example, *prapit†maha* in 259.28 is glossed *pragata˛ pit†maha˛* ‘preceding grandfather.’

vi. Bahuvrīhi

A bahuvrīhi compound is generally glossed using the members of the compound in a relative clause in which the declension of the compound-members shows the relation of the objects they denote to each other and the declension of the relative pronoun shows their relation to the object the compound denotes. The relative pronoun is picked up by a demonstrative pronoun in the nominative representing the compound and agreeing with it in gender and number. In this text the pronouns generally occur in the masculine singular because the gloss here explains the stem of a word, rather than the word inflected in its context. For example, *mūdh† buddhi˛ yasya sah* ‘he whose intellect is deluded’ glosses the stem *mūdhabuddhi* ‘dull-witted’ in 257.7. The adjective *mūdha* ‘deluded, confused,’ the past passive participle of *muh* ‘become stupefied, err,’ modifies the feminine noun *buddhi* ‘intelligence, intellect,’ in the nominative singular. The genitive of the relative pronoun, picked up by the demonstrative pronoun in the nominative, shows that the object denoted
by the compound possesses the deluded intelligence described by the noun phrase. Masculine singular relative and demonstrative pronouns are used in the gloss, not because the compound happens to refer to the single male king Jayadratha in 257.7, but because masculine gender and singular number are used by default in glossing the stem, regardless of the gender and number of those denoted by the compound in context.

However, pronouns in other genders and numbers are used in the compound gloss of a bahuvrīhi if it is predominantly used in those genders and numbers. The feminine relative and demonstrative pronouns are used in the gloss śobhanam madhyamam yasyāḥ śa ‘she whose middle is beautiful’ of the bahuvrīhi compound sumadhyama ‘slender-waisted’ in 259.5, because the compound is generally used to describe women. The adjective śobhana ‘beautiful’ is employed in the gloss instead of the preverb su ‘good’ used in the compound because the latter is not used un compounded. The adjective occurs in the neuter nominative singular in the gloss in agreement with the usually neuter noun madhyama ‘middle.’ Similarly, the plural relative and demonstrative pronouns are used in the gloss rāmah ādiḥ yeṣām te ‘they whose first is Rāma’ of the bahuvrīhi compound rāmādi in 261.1 because bahuvrīhi compounds whose final member is ādi typically refer to items in a list. The compound refers to the several principal characters in the epic: Rāma and his three brothers, Sītā, and Rāvaṇa and his siblings.

vii. Ambiguities in compound-derivation

The use of compounds in Sanskrit became progressively more frequent since Pāṇini composed his grammatical treatise Aṣṭādhyāyī in the late fifth century BC. While Pāṇini’s general rules accounting for compounds, framed to apply to an unspecified vocabulary, may be assumed to apply universally to Sanskrit vocabulary, even vocabulary not in use in Pāṇini’s time, many of his specific rules designate certain items to which they apply. Other specific rules designate a list (gana) to which the rule applies but mention only its first member by using a bahuvrīhi compound whose final member is ādi as described in §1ID3evi. Although Jayāditya and Vāmana, the composers of the Kāśikā commentary on Pāṇini’s Aṣṭādhyāyī more than a thousand years later (7th c. CE), list members of all but the largest two of the lists Pāṇini referred to (the bhū-ādi verbal roots and the un-ādi affixes), they frequently call such a list an ākṛti-gana, a list meant to show the type of word it includes but which is not exhaustive. It is therefore often left to those utilizing the Indian grammatical treatises to determine whether to include an item not mentioned explicitly in a rule within its scope, whether to include an item not mentioned in a list within the scope of the rule that applies to it, or whether to apply a general rule to it. Other interpretational difficulties arise as well. Therefore, many compounds admit of more than one analysis to derive an appropriate meaning. In such cases, the text-analysis presents the most probable analysis without mentioning the possible alternatives and without presenting any discussion of the issue, keeping in mind the extent of the current work and its intended readership. Nevertheless, a few examples are discussed here to illustrate some of the subtleties involved in compound-analysis.

a. Śaṣṭhi-tatpuruṣa versus upapada-tatpuruṣa

The question often arises whether to derive a compound as a śaṣṭhi-tatpuruṣa or as an upapada-tatpuruṣa. Consider, for example, the two compounds dūṣanānuja in 270.29 and dūṣanāvaraja in 270.27. Both compounds denote the younger brothers of Dūṣaṇa. The former is identified as an upapada-tatpuruṣa and glossed dūṣanam anujyate ‘he is born after Dūṣaṇa;’ the latter is identified as a śaṣṭhi-tatpuruṣa and glossed dūṣanasya avarajaḥ ‘Dūṣaṇa’s latter-born.’ This appears to be inconsistent and may not be justified by the facts. Both anuja and avaraja occur mostly as the subsequent member of compounds in which the prior member denotes the elder sibling; yet both occur as independent nominals as well. The Kāśikā accounts for this under Pā. 3.2.101 anyeṣv api drṣyate, which allows
the affix -da after the verbal root jan regardless of the role in which a subordinate object participates in the action of being born. The Kāśikā particularly notes that the affix occurs even if there is no direct object (anau karmanīty uktaṃ, akarmanī api dṛṣṭaye) and cites anuja as example. Both anuja and avaraja occur in the Rāmāyaṇa as independent words. For example, anuja in rāghavasyāṆujaḥ at R. 6.88.13 refers to Lakṣmaṇa as Rāma’s younger brother, and in dhanadasyāṆujam at R. 7.18.8 to Rāvaṇa as Vaiśravaṇa’s. Likewise, avaraja in teśāṃ avaraṇah at 7.70.14 refers to Daṇḍa as the youngest of the sons of Ikṣvāku. Nominal phrases such as dūṣaṇasāṅujaḥ and dīṣaṇasyāvaraṇaḥ are hypothetically possible. Because such phrases could serve as their glosses, it is conceivable to derive both the compounds dīṣaṇānuja and dīṣaṇāvaraṇa as ṣaṭṭhi-tatpuruṣa compounds.

The difference in derivation is justified, however, by the specifics of the formulation of Pāṇini’s rules. Both compounds are derivable as ṣaṭṭhi-tatpuruṣa’s by the general rule 2.2.8 ṣaṭṭhi which accounts for the compounding of a word with a subordinate word in the genitive. However, the specificity of Pā. 3.2.100 makes it difficult to exclude a compound with anuja as subsequent member after the name of an elder sibling from its scope. Pā. 3.2.100 specifically provides the affix -da (-a with the marker d) after the root jan with the preverb anu if it governs a direct object.

Now Pā. 3.2.101 extends the affix -da to subordinate items in other roles. This might permit the derivation of the stem avaraṇa as an upapada-tatpuruṣa in the meaning avaraṇah jāyate ‘born younger,’ with the subordinate word avara ‘lower, later, younger’ occurring as the agent of jan rather than as its direct object. And the Kāśikā infers that all qualifications in the provision of the affix are open to variation (apiśabdaḥ sarvopādi-vyabhicārārthah) including allowing it after roots other than jan (tena dḥaṭvantarāt api bhavati). But Pā. 3.2.101 would be stretched to wide scope indeed to allow the compound dīṣaṇāvaraṇa to form from the three elements in the gloss dīṣaṇam avaraṇah jāyate. Without writing our own rules, it is therefore reasonable to account for the compound dīṣaṇānuja as an upapada-tatpuruṣa and dīṣaṇāvaraṇa as ṣaṭṭhi-tatpuruṣa.

Similar considerations determine the derivation of rāvaṇānuja ‘follower of Rāvaṇa’ in 269.1 and amitrakarṣāna ‘emaciator of enemies’ in 259.31 as ṣaṭṭhi-tatpuruṣa rather than as an upapada-tatpuruṣa compounds. The Kāśikā argued under 3.2.101 that the rule allows the affix -da after roots other than jan. Under 3.2.48, which provides -da after gam with certain subordinate words, the Kāśikā cites Patañjali who cites a predecessor who again allows the affix -da after roots with other subordinate words (da-prakaranē Īhyēṣv api dṛṣṭaye. anyesv api do bhavatītī vaktavāṃ. PMbh. 2.103.14). This could be interpreted to allow the provision of -da after a root with preverbs in addition to subordinate words. But there is greater contextual justification to allow the affix after a root with the preverb anu, as vārtikas 3. suduṣor adhiṅkaraṇe and 4. nīso deṣe allow it with the preverbs su, dus, and nīs. Hence, while it is possible to infer a derivation glossing the compound rāvaṇānuja rāvaṇam anugacchati as an upapada-tatpuruṣa, it is more conservative to derive anuga as an independent word and to derive the compound as a ṣaṭṭhi-tatpuruṣa glossing it rāvaṇasāṅuṣaḥ.

Likewise, Pā. 3.1.134 provides the affix -lyu (-yu with the marker l) after a list of roots, without regard to a subordinate word in syntactic connection with them. The symbol yu is replaced by anu by Pā. 7.1.1 as described in the derivation of āṇayāṇa in §IID3c. Although the Kāśikā does not include karṣāna in the list of derivates, the list is long and includes only a few derivates compounded with subordinate words. While it is possible to infer a derivation glossing the compound amitram karṣāyati, it is at least as reasonable to assume the derivation of karṣāna as an independent word and to derive the compound as a ṣaṭṭhi-tatpuruṣa glossing it amitrasya karṣānaḥ.

b. Numerical compounds
The analysis of numeral compounds, compounds consisting entirely of members which are numerals, is sometimes obscure. It is complicated by the fact that numerals may denote either the number itself or the enumerated entity. Even when the accent is known, where the two types of compound are accented identically it may be possible to arrive at a contextually appropriate meaning through alternative analyses. Under Pā. 2.2.29 (PMBh. 1.434.26–435.3), Patañjali asserts that the numerals ēkādaśa ‘eleven,’ dvādaśa ‘twelve,’ etc. are samāhāra-dvandva compounds accented with the original accent of their prior member in accordance with Pā. 6.2.35 which specifies such accent for dvandva compounds. These denote the sum of the numbers denoted by their members. He thereby rules out their being dvigu compounds, which otherwise would account for their meanings except that as dvigu compounds their final vowel would be high-pitched in accordance with the general rule for compound accentuation 6.1.223. (Pā. 6.2.29 provides that the prior member of a dvigu retains its original accent only if the subsequent member terminates in i, u, ō, or ū or is one of certain specified words.) Patañjali argues that Pā. 6.2.35 is limited in scope in order to allow the general rule of accentuation to apply to compounds such as sātasaḥasrā. Compounds such as sātasaḥasrā denote the product of multiplying the subsequent member by the prior member. Now commenting on this passage Kaiyaṭa remarks that sātasaḥasrā is a sāṣṭhi-tatpuruṣa compound, and Nāgēśa glosses it sahasrāṇāṁ śatam ‘a hundred of thousands.’ He accounts for the fact that the term śata comes first in the compound by the principle that the smaller number precedes.12 Now it is evident that the proper meaning of the compound sātasaḥasrā, as well as its proper accentuation with high-pitched final vowel, is also achieved if the compound is a dvigu or a karmadhāraya. The context of its citation requires only that it not be a dvandva and that its prior member not retain its original accent. Moreover, the order of compound-members requires no justification under these alternatives and the syntax of phrases such as caturdaśa piśācānāṁ koṭyaḥ in 265.11 where the numeral caturdaśa ‘fourteen’ occurs in apposition with the numeral koṭi ‘crore’ in the plural, demonstrates that the compounds dvigu and karmadhāraya of correferential members are possible. (The singular number is achieved under the latter alternative because the terms śata and sahasra naturally occur in the singular.) Therefore, rather than follow Kaiyaṭa’s example, the text-analysis identifies sātasaḥasrā, occurring as the subsequent member of the compound koṭīsātasaḥasrā in 267.8, as a dvigu. But where the subsequent compound member denotes a smaller number than the prior member, as in koṭīsātasaḥasrā itself, the text-analysis does follow his example and glosses it as a sāṣṭhi-tatpurusa compound.

On the other hand, where a numeral compound occurs in the dual or plural the text-analysis identifies the compound as a karmadhāraya because the condition of it being a samāhāra-dvigu compound is that it denote the group of items as a single entity. A dvigu is singular in accordance with Pā. 2.4.1. For example, caturdaśasahasrāṇi in 261.42 is identified as a karmadhāraya compound, not as a dvigu. Finally, if a numeral denotes what it enumerates agreeing with it in gender number and case, it is identified as a bahuvrihi compound in accordance with Pā. 2.2.25, for example, tridaśa ‘thirty’ in 273.31.

D. Sanskrit prose

Beneath the analyzed sandhi appear two sections which together provide a thorough explication of the syntax of the verse. Sanskrit prose paraphrases reveal the syntax implicitly; the notes discuss the syntax explicitly. Generally the first prose sentences of a verse reveal the syntax of each part of a complex sentence, middle ones show the skeletal structure of the whole, and final ones present the entire content of the verse in normal

12 Kaiyata: śatasahasram iti sāṣṭhisamāsah. Nāgēśa: sāṣṭhisamāsa iti, sahasrāṇāṁ śatam iti vigrahaḥ. saṅkhya-yāyaḥ alpyasya iti sātasya pūryanipātah. tadasminnadhikam iti sātre bhāṣye dhvanitam etat.
Sanskrit word-order. The final sentences emulate a Sanskrit commentary in showing the normal word sequence or *anvaya* of the verse.

In a typical Sanskrit commentary on a poetic work, the commentator recasts the sentences of the verse in normal word order glossing each word as it occurs in the recast sentence with a more common word of the same meaning. He includes compound-glosses and derivational remarks at the point the words to be explained occur in the recast sentence. The prose sentences here, on the other hand, simply use the vocabulary of the verse because it is all explained in the text-analysis. The early prose sentences, however, use proper names instead of epithets and vocatives, antecedents instead of pronouns or vice versa, and simple inflected verb forms instead of secondary conjugations and nominal derivatives. Before a vocative they include the interjection *he* ‘O,’ which observes sandhi before a vowel as for example in the first prose sentence under 260.4. For example, prose sentence 1 under 258.1 uses the proper name *yudhiṣṭhira* preceded by *he* instead of the vocative epithet *bharatāraśabha* ‘bull among the descendants of Bharata.’ The text-analysis includes the root of an inflected verb form used instead of a nominal form in the derivation of the nominal form. For example, under 258.1, where the first prose sentence uses the conjugated verb form *prāṇaṇaṇa* which does not occur in the verse, the text-analysis lists the lexical entry *prāṇa*, the verbal root *āp* preceded by the preverb *pra*, in the derivation beneath *prāpta*.

The prose sentences use inflected verb forms instead of participles, absolutes, gerundives, infinitives, action nouns, and occasionally agent nouns to show the internal syntax of a subordinate clause. They recast passive constructions into the active and present the base sentence upon which a construction using a causative or desiderative is built. They supply omitted demonstrative pronouns and pronominal adverbs and explicitly interpret participial clauses as temporal, causal, conditional, or concessive. Where a sentence extends beyond verse boundaries, the final prose sentence under the latter verse uses all vocabulary of the entire multiverse sentence in normal Sanskrit word order.

For example, the first prose sentence under 258.1 rephrases the passive sentence in the first line of the verse in the active by transforming the instrumental *rāmeṇa* into the nominative, the nominative *duḥkhaṃ* into the accusative, and by employing the third person singular active of *prāṇaṇaṇa* instead of the past passive participle *prāptam* in the nominative. The second prose sentence phrases the statement in the passive, using the third person singular passive rather than the participle, and leaving out the vocative. The third prose sentence states the skeletal sentence of the first line of verse in normal word order, leaving out the adjective *apratimam* modifying *duḥkhaṃ*, and using a pronoun instead of the instrumental *rāmeṇa*.

Prose sentences 4-7 reveal the syntax of the second line of the verse. The fourth recasts the sentence into the active. The fifth phrases the statement in the passive, using a conjugated passive verb form instead of the participle. The sixth states the skeletal sentence, using the participial form used in the verse. Finally, the seventh states the entire line in normal word order, using the vocabulary of the verse. It puts the genitive *tasya* immediately prior to the noun *bhāryā* it limits, the adjective *baliyasā* immediately prior to the noun *rākṣasā* it modifies, and puts the past passive participle *hṛtaḥ*, which serves as the principal verb of the sentence, at the end. The remaining prose sentences under this verse explain in Sanskrit the derivation of some of the vocabulary whose derivations are given in the pop-up text-boxes for certain words. Sentences 8-10 explain the derivation of *jānaki*, and 11-12 that of *bhāryā*.

The three lines 258.1c-2d form a single complex sentence. While the first three prose sentences under verse two explain in Sanskrit the metaphorical use of the subsequent compound-member *indra* in the compound *rākṣasendra* in 2a, the fourth and fifth explain...
the internal structure of the subordinate clauses in 2c and 2d respectively by using the third person singular imperfect active verb forms aṭiṣṭhati and ahaṇ instead of the absolutes aṣṭhāya and hatvā. The fifth begins with the demonstrative adverb tatata ‘after that’ to indicate the temporal order of the actions of the two subordinate clauses shown in verse 2 by the use of the absolute aṣṭhāya for the prior of the two actions. The sixth shows the skeletal structure of the three-clause, three line sentence in the active by employing only the necessary terms for the principal verbal elements of each clause, their agent, and their direct objects. It uses the absolutes and the third person singular active of the root hṛ, from which the past passive participle hṛtā in verse one is derived, in the temporal order of the action. It employs the nominative singular of the term rākṣaṇa, which occurs as the prior compound-member of the compound rākṣasendra in verse 2, instead of the instrumental of the less common term rākṣas and its adjective baliyas in verse 1, and uses the accusative of the proper noun sita, to which the patronymic jānaka and noun bhāryā in the nominative in the second line of verse 1 refer. The seventh sentence is an active sentence stating the entire contents of the three-line sentence. The eighth sentence transforms the active skeletal sentence of sentence 6 into the passive, using the third person singular passive instead of the participle of the verse, and finally the ninth sentence states the entire three-line sentence in normal word order, using all the vocabulary of the three lines.

Sanskrit often uses abstract style to subordinate one action to another action in a sentence. By expressing the action in an action noun it can refer to the subordinate action as a participant in the principal action while yet referring to participants in the subordinate action. For example, in 264.14, Mārkandeya narrates that Sugrīva committed to the recovery of Sītā: pratijajñe...vaidehyāḥ punar āṇayanam. The statement subordinates the action of recovering, referred to by the action noun āṇayana in the accusative, as the direct object of the principal action of committing denoted by the verb pratijajñe. Yet it refers to Sītā as the direct object of the subordinate action of recovering, using the objective genitive of her patronymic vaidehi. The abstract style effectively expresses the promise Sugrīva makes, namely, “I will recover Sītā,” as a subordinate clause using a noun phrase. In order to reveal the verbal structure of the noun phrase, prose sentence 2 expresses the subordinate clause in direct speech in an iti-clause instead.

When a verse uses a causative or desiderative form, an early prose sentence presents the sentence upon which it is built using the simple verb. For example, 259.8 narrates that Mālinī gave birth to one son, Vibhiṣaṇa, using the periphrastic perfect causative janayāṁ āṣa which consists of the causative periphrastic perfect action noun janayāṁ followed by the perfect of the verb āṣ ‘be.’ The first prose sentence uses the third person singular active perfect of the simple root jan ‘be born,’ from which the causative action noun derives, to state that one son was born in Mālinī. The third sentence states the causative sentence based upon this underlying simple sentence, using the third person singular active imperfect causative ajanayat. Prose sentences early in the text often use the parallel imperfect form when a verse uses a perfect or aorist. For example, the first prose sentence under 257.2 uses third person singular middle imperfect akuruta and the sixth prose sentence under 258.9 uses the third person singular active imperfect akarot instead of the corresponding periphrastics cakre and cakāra of the verses.

When a verse omits the demonstrative pronoun or adverb from its main clause, for example when the relative clause follows the main clause rather than precedes it, the prose sentence stating the normal word-order supplies it and places the relative clause first. For example, the final sentence under 258.9 places the relative clause stated in the second line of verse first and supplies sū to the main clause correlative to yāṁ in the relative clause.

Occasionally a prose sentence interprets the relation a participial clause has to the main clause by rephrasing the participial clause in an adverbial clause using an explicitly temporal, causal, conditional, or concessive relative adverb phrase. For example, the first sentence under 259.27 interprets the participial clause evam uktaḥ in the first quarter of the verse temporally by using an adverbial clause beginning with the temporal relative adverb
yadā ‘when.’ Similarly, the clause yataḥ kṛṣṇā hṛtā in the first sentence under 257.1 interprets the locative absolute evām hṛtāyām kṛṣṇāyām causally by using the relative pronominal adverb yatas ‘because.’

E. Notes

Beneath the Sanskrit prose sentences, notes explicitly clarify syntactic complexities, discuss unusual vocabulary items, make text-critical remarks, supply cross references relevant to the plot, and comment upon cultural elements. Usually the passage commented upon introduces the comment and is followed by a colon. Often however the comment directly addresses its substance without a lemma. The notes incorporate and explain the complete commentary of Nilakantha on the chapters of the Mahābhārata included in this text.

Syntactic comments address various constructions including unusual case-use, objective complements, locative absolutes, absolutes, the temporal, causal, conditional, or concessive use of participial clauses, the active use of past passive participles of intransitive verbs and verbs of locomotion, the use of the genitive of agent with the past passive participle of verbs of knowing and honoring in present time, other uses of the genitive assuming the function of other cases in particular of the dative and ablative, the coordination of relative and adverbial clauses with main clauses, and the continuation of sentences spanning more than one verse. Syntactic comments often directly relate to the prose sentences by explicitly describing what they implicitly show. For example, the notes under 258.2 explain the connection of the verse with the second line of the preceding verse shown in prose sentences 6-9, the syntax of the passive construction shown by the active equivalents in prose sentences 6-7, and the syntax of agents and instruments with the absolutes shown in sentences 4-5. The notes under 264.14 explicitly explain the use of the objective genitive vaidehyān with the action noun ānayanam in a subordinate relation to the main verb pratijajña shown implicitly by the use in sentence 2 of the accusative sītām with the third person singular active future of the verbal root ānī from which the action noun is derived. The final sentence of the notes under 258.9 explains the connection of the relative and main clauses and omission of the demonstrative pronoun shown by the inversion of the clause order and addition of the demonstrative pronoun in the main clause in prose sentence 7. The notes under 259.27 explicitly describe the temporal interpretation of the participial clause evām uktaḥ shown in prose sentence 1, as the notes under 257.1 describe the causal interpretation of the locative absolute in the first quarter shown in prose sentence 1.

One lengthy discussion of a vocabulary item in the notes under 275.69 examines the semantics of the unusual term jārūthya. The notes refer the reader to related events in the plot. For example, under 260.2 where Agni complains to Brahmā about his having made Rāvana invincible by granting him a boon, the notes refer the reader to 259.25-26 where Brahmā granted him the boon. Occasionally notes refer to cultural elements. For example, comments under 267.8 and 11 relate the description of the streaks and vermilion on the faces of the monkeys to the sectarian marks worn in contemporary South India (See §I1G1).

The notes include text-critical discussion wherever the present edition departs from the critical edition and wherever the critical apparatus records interesting alternate readings. Footnote 9 in §IIA mentions the passages which depart from the critical edition. Notes under a number of additional verses discuss other alternate readings.14

The notes incorporate the commentary of Nilakantha on the hundred and twenty-seven verses in this text upon which he comments. Nilakantha was the eldest of four sons of

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Govindaśūri Caturdhara (Chaudhury) of the Gautama gotra and his wife Phullāmbikā. Raised in Kūrparagrāma (Kopargaon) in Ahmadnagar District in Mahārāṣṭra, located at the confluence of the Godavari River and a now dead branch of it where they reunited after a short parallel run. In 1680 he wrote the Anūpārāma commentary on the Śivatāṇḍava under the patronage of Anūpasimha, a king who began his rule under Śāh Jahān, that is, prior to 1657. By 1691, he had moved to Varanasi, where he composed his commentary Bhāratabhāvadīpa on the Mahābhārata, the oldest manuscript of which (Chambers 570a, Weber Verzeichnisse I, 401) was written in 1691, within Nīlakaṇṭha’s lifetime. In 1694 he wrote the Ganapatibhāvadīpikā on the Ganeśagītā in Varanasi. He may also be the author of a work called Mantrarahasyaprakāśikā.

In commenting upon the battle scenes in the Mahābhārata, Nīlakaṇṭha frequently gives Marāṭhi glosses, many of which are Persian and Arabic loanwords, of the Sanskrit terms for fortifications and weapons (Printz 1911). He demystifies the power of Rāvaṇa under 258.2 by interpreting the power (māyā) to which he resorts to abduct Sītā as merely the guise of a Brahman. He is often helpful in explaining the specific reference of terms such as pūndra ‘vertical sectarian marks on the forehead’ in 267.8 and plava ‘raft made of gourds and pots’ in 267.29. On the other hand, his analyses of compounds and other grammatical comments are unconvincing. For example, he interprets stambhatoranabhagnāh in 268.35 as ‘crushed in battle by pillars’ from the stems stambhatas, raṇa, and bhagna rather than as ‘crushed by pillars and portals’ from the stems stambha, toraṇa, and bhagna, despite the occurrence of toraṇa in drḍhaprākāraṇataraṇa in 268.2 and his own analysis of the term toraṇa as the canopy of an elephant litter elsewhere. Similarly unconvincing is his analysis of śālībhavana in 267.18 as a forest shining with rice from śālī, bhā, and vana rather than as ‘rice-field’ from śālī and bhavana.

F. Translation

A close English translation of the verse closes each page. Its primary purpose is to lead the reader to comprehend the Sanskrit verse rather than to provide another English rendering of the Rāmpāḍhyāna. The Bibliography lists complete English translations of the Mahābhārata as well as van Buitenen’s incomplete translation of the critical edition, which includes the Rāmpāḍhyāna at vol. 2, pp. 727-760. The present translation attempts to reveal the Sanskrit as much as possible while yet maintaining proper and conventional English prose. It therefore often parallels the Sanskrit quite exactly, for example preserving direct quotation of iti-clauses (e.g. 259.29, 261.33), translating absolutes by participles in subordinate clauses (e.g.257.1, 258.2), and using particles such as ‘and, so, for, therefore, indeed’ (257.5, 259.12). On the other hand, it occasionally uses secondary discourse to translate iti-clauses (e.g. 261.27), often translates clauses containing absolutes by coordinate conjunctions containing finite verbs (263.36), and usually drops the demonstrative pronoun in the main clause coordinated with a relative clause (259.1, 222). Objective complements are translated as the predicates in subordinate clauses. For example, the subject and predicate accusatives tam and pitaram in 259.2 are raised to the nominative in a subordinate clause, “...knew that he was angry” rather than left in an object clause “...knew him to be angry.” A multi-verse sentence is translated by keeping the translation of each verse under its own verse as far as possible, as for example in 258.1-2. However, where English doesn’t permit it, for example when a direct object precedes the verb and its agent as in 261.9-13, the whole multi-verse sentence is translated under the final verse.