



शिखागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्

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अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett

CHANGABLE S-STEM ADJECTIVES

kvasu-īyasun



कसु-ईयसुन्

S-STEM NOUNS AND ADJECTIVES

We have already seen a number of s-stem nouns, mostly neuter nouns like *manas-*, *āyus-*, *haviṣ-*, and so on. One characteristic feature of these nouns is that the stem **does not change**.

S-STEM NOUNS AND ADJECTIVES

We will now move on to two types of **adjectives** of which the stem ends in *s*. The stems of these adjectives **change** between a strong form (in the strong cases or *sarvanāmasthānam*, nom.-acc. sing., nom.-acc. dual, and nom. pl.) and a weak form (in the remaining cases).



KVASU

The first forms we will discuss in this connection are the *participles* of the perfect. The *parasmaipadam* participle is formed with a suffix that Pāṇini calls *KvasU*. The strong stem is formed with **-vāms-** and the weak stem is formed with **-uṣ-** (before vowels) or **-vat-** (before consonants).



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	vidvān	vidvāms-au	vidvāms-aḥ
<i>dvitīyā</i> (2 nd) accusative	vidvāms-am		vidúṣ-aḥ
<i>tr̥tīyā</i> (3 rd) instrumental	vidúṣ-ā	vidvād-bhyām	vidvād-bhiḥ
<i>caturthī</i> (4 th) dative	vidúṣ-ē		vidvād-bhyaḥ
<i>pañcamī</i> (5 th) ablative	vidúṣ-aḥ		vidúṣ-ām
<i>ṣaṣṭhī</i> (6 th) genitive	vidúṣ-i	vidúṣ-ōḥ	vidvát-su
<i>saptamī</i> (7 th) locative		vídvan	vidvāmsau
<i>sambuddhi</i> vocative			

vidvat (perf. *parasmai.* part. of *vid*) in masculine



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	vidvát	vidúṣ-ī	vidvāms-i
<i>dvitīyā</i> (2 nd) accusative			
<i>tr̥tīyā</i> (3 rd) instrumental	vidúṣ-ā		vidvād-bhiḥ
<i>catvurthī</i> (4 th) dative	vidúṣ-ē	vidvād-bhyām	vidvād-bhyaḥ
<i>pañcamī</i> (5 th) ablative			
<i>ṣaṣṭhī</i> (6 th) genitive	vidúṣ-aḥ		vidúṣ-ām
<i>saptamī</i> (7 th) locative	vidúṣ-i	vidúṣ-ōḥ	vidvát-su
<i>sambuddhi</i> vocative	vídvan	vidúṣ-ī	vidvāms-i

vidvat (perf. *parasmai.* part. of *vid*) in neuter

KVASU

Generally if the root ends in a consonant (or \bar{a})
the suffix is only added after the augment i :

❁ $\sqrt{\text{sthā}} \rightarrow \text{tasthivān}$

❁ $\sqrt{\text{bhū}} \rightarrow \text{babhūvān}$

❁ $\sqrt{\text{dā}} \rightarrow \text{dadivān}$

❁ $\sqrt{\text{tan}} \rightarrow \text{tēnivān}$

❁ $\sqrt{\text{kr̥}} \rightarrow \text{cakr̥vān}$

KVASU

The feminine is formed, as usual, by adding the suffix \bar{i} onto the weak stem:

- ❁ $\sqrt{\text{vid}}$ → **viduṣī**
- ❁ $\sqrt{\text{kr}}$ → **cakruṣī**
- ❁ $\sqrt{\text{sthā}}$ → **tasthuṣī**

KĀNAC

While we're talking about the perfect *parasmaipadam* participles, we can note that the *ātmanēpadam* participle, taught with the suffix *KānaC*, is just *-āna-* added onto the weak form of the perfect stem (like *-āna-/-māna-* of the present):

- ❁ $\sqrt{ci} \rightarrow$ **ciky-ānaḥ** “consecrated”
- ❁ $\text{anu-}\sqrt{vac} \rightarrow$ **anūc-ānaḥ** “studied”

PERFECT PARTICIPLES

Perfect participles are quite rare. They are primarily used as **adjectives**, especially *vidvān* “learned,” “scholar.” But they are occasionally allowed as the principal predicate in a sentence (unlike the present participle).

❁ agniṁ cikyānaḥ “He consecrated the fire.”

ĪYASUN

The other main kind of s-stem adjective with a changing stem is the **comparative adjective** formed with the suffix that Pāṇini calls *īyasUN* (i.e., *īyas*). Its formation and use will be discussed separately. It has a strong stem in **-(ī)yāms-** and a weak stem in **-yas-**.



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	śréyān	śréyāms-au	śréyāms-aḥ
<i>dvitīyā</i> (2 nd) accusative	śréyāms-am		śréyas-aḥ
<i>tr̥tīyā</i> (3 rd) instrumental	śréyas-ā	śréyō-bhyām	śréyō-bhiḥ
<i>caturthī</i> (4 th) dative	śréyas-ē		śréyō-bhyaḥ
<i>pañcamī</i> (5 th) ablative	śréyas-aḥ		śréyas-ām
<i>ṣaṣṭhī</i> (6 th) genitive	śréyas-i	śréyas-ōḥ	śréyaḥ-su
<i>saptamī</i> (7 th) locative		śréyan	śréyāms-aḥ
<i>sambuddhi</i> vocative	śréyan	śréyāms-au	śréyāms-aḥ

śréyas “better” in masculine



	<i>ēkavacanam</i> singular	<i>dvivacanam</i> dual	<i>bahuvacanam</i> plural
<i>prathamā</i> (1 st) nominative	śréyaḥ	śréyas-ī	śréyāms-i
<i>dvitīyā</i> (2 nd) accusative			
<i>tr̥tīyā</i> (3 rd) instrumental	śréyas-ā		śréyō-bhiḥ
<i>caturthī</i> (4 th) dative	śréyas-ē	śréyō-bhyām	śréyō-bhyaḥ
<i>pañcamī</i> (5 th) ablative			
<i>ṣaṣṭhī</i> (6 th) genitive	śréyas-aḥ		śréyas-ām
<i>saptamī</i> (7 th) locative	śréyas-i	śréyas-ōḥ	śréyaḥ-su
<i>sambuddhi</i> vocative	śréyaḥ	śréyāms-au	śréyāms-i

śréyas “better” in neuter

ĪYASUN

The feminine is formed, as usual, by adding the suffix *ī* onto the weak stem:

- ❁ śrēyas- → **śrēyasī-**
- ❁ bhūyas- → **bhūyasī-**
- ❁ garīyas- → **garīyasī-**

