



AN ANALYTICAL STUDY OF SANSKRIT GRAMMAR IN THE PRAH KHAN
INSCRIPTION (VERSE CLXVI-CLXXIX)



A Independent Study Submitted in Partial Fulfillment of the Requirements
for Master of Arts (SANSKRIT STUDIES)
Department of Oriental Languages
Graduate School, Silpakorn University
Academic Year 2017
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By
Mr. Qingkan GE

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Field of Study (SANSKRIT STUDIES)
Advisor SOMBAT MANGMEESUKSIRI

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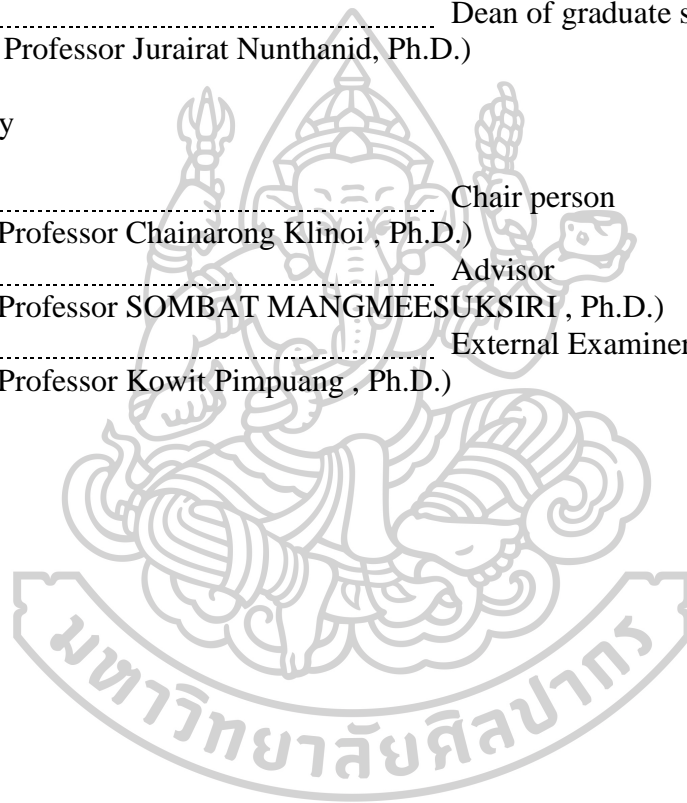
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MR. QINGKAN GE : AN ANALYTICAL STUDY OF SANSKRIT GRAMMAR IN THE PRAH KHAN INSCRIPTION (VERSE CLXVI-CLXXIX)
 THESIS ADVISOR : ASSISTANT PROFESSOR SOMBAT MANGMEESUKSIRI, Ph.D.

The purpose of this thesis is to analysis a part of Prah Khan Inscription (verse 166 to 179) with Sanskrit grammar. Learning grammar is designed to enable the reader to pinpoint ambiguities and other infelicities; enabling the reviewer to identify what needs to be fixed to make a text clearer and easier to read; and enabling the writer to understand what sort of modifications will eliminate ambiguities, communicate the meaning more succinctly, or achieve other desirable effects. It may very well be ripe for systematically analyzing the phonological and morphological components of the Prah Khan to determine its structure and grammar.

The body of the paper consists of a description of the linguistic system attested in Prah Khan Inscription texts, with particular emphasis on grammatical analysis. The corpus is divided into four general sections according to contents.

The first chapter is an introduction about the geographical, historical and cultural background of Prah Khan temple and Prah Khan Inscription.

The second chapter is grammatical syntax analysis and translation. The first one, to make the text more clear I use numbers for the grammatical case, concerns the linear structure of Sanskrit inscription text: discourse consisting of successive utterances, sentences made up of streams of word forms, words themselves represented as strings of phonemes on which morpho-phonetic transformations operate, etc. like Nominal, apart from the indeclinable, are inflected by case and number, and have their own gender. The verb inflects by number and person. In addition it can have tense, mood and so on. After that there is the translation of each verses.

The third chapter is the study of grammatical derivation of each word, especially concerning the representations of compounds, is examined. I present an analysis of Sanskrit into a system of stems, prefixes, augments, roots, and suffixes, based within an Apte syntactic theory, which captures, at least to an extent, the fact that compound formation is closer to an Apte process than other aspects of syntax. It therefore permits some acknowledgment of the gradient nature of the word–phrase divide, I show the feasibility of the synthesis of such descriptions by Apte syntactic theory tool.

The last chapter is conclusion, after studying the grammatical and semantic analysis of the Prah Khan text. I found that comparing the standard western terms and the benefit of traditional Indian grammar. It seems to be more natural to study the grammar of the language with the help of tools worked out in this language. It shows how people who use that language, think of it and its structures, and takes us

closer to understand the culture in which the language is used.



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Chapter 1

Introduction

1. Significance of the Study

The ancient temple complex of Preah Khan is the biggest single religious enclosure constructed during the Angkor period. Compared to other Angkor temples, very little historical data is known about Preah Khan.

Preah Khan temple is located 2 kilometers north-east of Angkor Thom on the Grand Circuit. It's a complex which situated at the northern edge of the Angkor Archaeological Park is one of the most significant buildings erected during the ancient Khmer empire. The complex covers 56 hectares served as the nucleus of a group that includes Neak Pean and Ta Som, located 4 kilometers along Jayatataka Baray—the last of the great reservoirs to be built in Angkor. Preah Khan is an outstanding example of a large temple complex in a dense jungle setting. Rectangular in shape and occupying 138 acres, the outer or fourth wall are boundaries which are defined by a protective wide moat, today encloses a large tract of jungle, formerly the living quarters of the monks, students and attendants of Preah Khan. And fortified walls adorned by monumental carved stone garudas—eagle-like divine beings. The second rampart delineated the principle religious compound of about four hectares within which there is a dense concentration of temple and shrines. The central complex is Buddhist temple with an image of the Boddhisattva Lokeshvara, carved to resemble the King's father. There were 282 sub-deities around the main statue, including Khmer heroes and deceased officials. There was even a statue of the usurper-king in front of the temple. Though this seems odd, the Khmers believed that all past kings, even usurpers, guarded the country after death. The northern and western sectors are dedicated to Brahmanism— Vishnu (west) and Shiva (north), while the southern sector is a place of ancestor worship. The eastern sector forms the grand entrance to the central shrine. The temple complex includes entryways, towers, ceremonial spaces, courtyards and a kinds of connecting corridors.

Preah Khan was built in 1191 during the reign of King Jayavarman VII. He was a warrior king celebrated for reconstructing the Khmer Empire after a period of fragmentation. Jayavarman first made a name for himself in 1165, when news of a

rebellion reached his ears. Rushing home from the Cham Kingdom, where he resided, he arrived too late to stop the usurper Tribhuvanadityavarman (Protege of the Three Suns) from crowning himself King of the Khmers. Jayavarman was powerless to interfere, but waited patiently for an opportunity. Finally in 1177, the Cham kingdom sent an invasion force against the Khmer usurper, joined by native elements that toppled him in a bloody campaign. Fighting even reached Angkor, laying waste to the capital. The victorious Cham occupied Khmer territory as a foreign power, but their rule was not last long. Jayavarman jumped in with his own private army, striking head on the Cham forces. He won a spectacular naval battle on the Great Lake that crippled the Cham fleet. This opened the door to a wholesale invasion that not only drove out the foreign occupiers, but struck against native kinglets that resisted his "liberation". Only in 1181 was he confident enough to crown himself King, taking the reign title Jayavarman VII

The King commissioned Ta Prohm and Preah Khan Temples as monuments of his rule. Preah Khan was probably built on the same spot where previous kings had kept their palaces. Prah Khan was more than just a monastery. It was an entire city enclosing a town of 56 hectares. About 100,000 farmers produced rice to feed about 15,000 monks, teachers, and students. Subsidiary buildings included a hospital, rest house, and rice granary.¹ One of the most interesting aspects of the temple is the Preah Khan stele, which is a carving 2 meters by 0.6 meters that features inscriptions on all four sides. The stele of Preah Khan at Angkor was discovered in 1939 by Maurice Glaize who was the French conservator of Angkor. It lie on the ground under fallen masonry in the western salient of the main (east) gatehouse at the entry to the inner enclosure of the temple. The inscription consists, typically, of four parts: 179 Sanskrit verses and corresponding to a year between 1191 and 1193 AD, which is when the central image of the temple is said to have been consecrated by

¹ Preah Khan Temple, Angkor, Cambodia
 orientalarchitecture.com - <http://www.orientalarchitecture.com/sid/26/cambodia/angkor/preah-khan-temple>

Jayavarman VII. It contains a large amount of information about the history of Preah Khan and other shrines and temples built at the command of this king.²

Word is considered as the most basic unit of the linguistic structure. Word is a sequence of characters delimited by space. Word consists of a complex set of more primitive parts. The study of morphology is concerned with the construction of words from more basic meaningful units. Therefore it is necessary to have some familiarity with roots and the processes of analyzing by which they yield their stems. As a Sanskrit student in the study of master's degree, I still need more time and study to go through whole Preah Khan Inscription. However, the verses which I chose is the last part of the Inscriptions, these verses contain the very important information about the background and reason that why they built Preah Khan City and who ordered to create this Inscription. My individual study report is an analytical study from the perspective of Sanskrit grammar. However, there are still many new aspects in this Inscription which needed to be explore further.

2. Objectives of Research

The purpose of this thesis is to analysis, describe and translate part of the Preah Khan Inscription (verse 166 to 179) with grammatical study. It is mainly divided into two parts:

1. Grammar analysis and translation
2. Word derivation

3. Method and Process of the Study

The method I am using in this work has its origin in the remarkable treatise on Sanskrit Syntax by Apte (Apte, 1885) which is the most authentic book on Sanskrit Syntax even after 125 years. Its source - the corresponding reference in Apte's book: The Practical Sanskrit English Dictionary.

Sanskrit is the oldest, morphologically rich and most complex language in the world. Panini grammar is the most widely accepted grammar of Sanskrit. Grammarian

² (2007). Thomas S. Maxwell, "THE STELE INSCRIPTION OF PREAH KHAN, ANGKOR", Udaya: Journal of Khmer Studies

Panini codified it in the 4th century BC and formulated 3,996 rules of Sanskrit morphology, syntax and semantics. And that Panini's version of grammar has 1,500 root verses, which was later elaborated into 6,000 verses. The first Indian grammarian Panini is in fact honored by being mentioned in these inscriptions; other linguistic works are referred to as well.

In order to discuss syntactic, semantic and contextual analyses of Sanskrit sentence. Sanskrit Grammar is used to analyze the given word into its root, affixes and feature values of the grammar like number, gender, person etc.

Grammar Analysis and Translation

The first one, concerns the linear structure of Sanskrit stanza: discourse consisting of successive utterances, sentences made up of streams of word forms. Sanskrit is influenced by the oral tradition, and hence the Sanskrit texts are continuous strings of characters without any punctuation marks or word or sentence boundaries. The characters at the juncture of boundary undergo euphonic changes making it difficult to 'guess' the boundaries. For ease of comparison with it, the sentence restored to a form in which the words appear separated, without the phonetic adaptation form.

For example:

Original verse:

(46).dvijās śrīsūryabhattādyā javendro yavaneśvarah cāmpendrau ca pratidinam
bhaktyā snānāmvudhārinah

After sandhi analysis:

(46).dvijāh śrīsūryabhattādyāh javendrah yavaneśvarah cāmpendrau ca pratidinam
bhaktyā snānāmvudhārinah

After dissolution of words we need to analyze this Sanskrit sentence into its component parts and describe their syntactic roles. Analyze a string into logical syntactic components, typically in order to test conformability to a logical grammar. In Sanskrit, words are composed of two parts: a stem part and a suffix part. The suffix part modifies the meaning of the word base, depending on a set of given relationships.

The processes of declensions are properly defined. The Sanskrit is based on nominal stems, verbal stems and affixes.

For example:

(46).dvijāh śrīsūryabhataḍyāh javendrah yavaneśvarah cāpendrau ca pratidinam
bhaktyā snānāmvudhāriṇah

dvijāh (m.nom.pl): brahaman

śrīsūryabhataḍyāh (m.nom.pl): brahman śrīsūryabhataḍā and others

javendrah (m.nom.sing): lord of Java

yavaneśvarah (m.nom.sing): king of barbarian

cāpendrau (m.nom.du): two kings of Cāmpa

ca (ind): and

pratidinam (ind): everyday

bhaktyā (f.instr.sing): worship

snānāmvudhāriṇah (m.nom.pl): bearing the sacred water for bathing

After passing Sanskrit verse now we move towards translating the Sanskrit sentence into English.

(46).dvijāh śrīsūryabhataḍyāh javendrah yavaneśvarah cāpendrau ca pratidinam
bhaktyā snānāmvudhāriṇah

Translation: The Brahman śrīsūryabhataḍā and others, king of Java, king of barbarian and two kings of Cāmpa, they bear the sacred water for bathing as worship every day.

Word Derivation

A dictionary based checking method has been applied to know Sanskrit word formation. A stem is determined to have derivative stems if there are stems in the analyzed text whose derivation is traced to it.

The best approach to learn derivation is to be familiar with the changes that roots and nouns undergo to become derivatives so that one can trace the derivative back to its source. The tables below show the various derivational processes in Sanskrit, using the example of the words in verse CLXVI.

(46).dvijās śrīsūryabhṭādyā javendro yavaneśvarah cāmpendrau ca pratidinam

bhaktyā snānāmvudhārinah

Vigraha vaakya:

dvijāh śrīsūryabhṭādyāh javendrah yavaneśvarah cāmpendrau ca pratidinam bhaktyā
snānāmvudhārinah

dvijāh

Word	prefix	root	suffix	remark
Ja		jan	ḍ	

śrīsūryabhṭādyāh

word	prefix	root	suffix	remark
śrī		śrī	kvip	

word	prefix	root	suffix	remark
sūrya		sr	kyap	primary suffix

word	prefix	root	suffix	remark
bhṭā		bhṭ	tan	

javendrah

word	prefix	root	suffix	remark
java		ju	ap	

word	prefix	root	suffix	remark
indra		ind	ran	

yavaneśvarah

word	prefix	root	suffix	remark
yavana		yu	yuc	

word	prefix	root	suffix	remark

īśa		īś	ka	primary suffix
-----	--	----	----	----------------

word	prefix	root	suffix	remark
vara		vṛ	ap	

cāmpendrau

word	prefix	root	suffix	remark
indra		ind	ran	

bhaktyā

word	prefix	root	suffix	remark
bhakti		bhaj	ktin	

snānāmbudhārinah

word	prefix	root	suffix	remark
snāna		snā	кта	p.p

word	prefix	root	suffix	remark
ambu		Āp	asun	uṇādi suffix

word	prefix	root	suffix	remark
dhārin		dhṛ	ṇini	

4. Scope and sources of the Study

Overall researches outline the Preah Khan Inscriptions grammar in a general way, but few on the grammatical analysis. There are three different translations of Preah Khan Inscription:

(1941). G. Coedes, *Le Stele du Prah Khan d'Angkor*, Bulletin E.F.E.O

(2007). Thomas S. Maxwell, *THE STELE INSCRIPTION OF PREAH KHAN, ANGKOR*, Udaya: Journal of Khmer Studies.

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(1970). In V. S. Apte, *The Student's Sanskrit-English Dictionary: Containing Appendices*



Chapter 2 Grammar Analysis

According to Sanskrit grammar, declension or the inflections of the nouns, substantive and adjectives are derived using well defined principles and rules. Any noun has three genders: masculine, feminine, and neuter; three numbers: singular, dual, and plural. The singular number denotes one, the dual two and the plural three or more. There exist eight classifications in each number (grammar cases): nominative, vocative, accusative, instrumental, dative, ablative, genitive and locative. These express nearly all the relations between the words in a sentence. There are two kinds of verbs in Sanskrit: primitive and derivative. There are six tenses and four moods, the tenses are as present, aorist, imperfect, perfect, first future, and second future. The moods are as imperative, potential, indicative and conditional. There are three voices: the active voice, the middle voice the passive voice.

1. CLXVI

(46).dvijāś śrīsūryabhataḍāyā javendro yavaneśvarah cāpendrau ca pratidinam bhaktyā snānāmvudhāriṇah

Vigraha vaakya:

dvijāh śrīsūryabhataḍāyāh javendrah yavaneśvarah cāpendrau ca pratidinam bhaktyā snānāmvudhāriṇah

dvijāh (m.nom.pl): brahamaṇ

śrīsūryabhataḍāyāh (m.nom.pl): brahamaṇ śrīsūryabhataḍā and others

javendrah (m.nom.sing): lord of Java

yavaneśvarah (m.nom.sing): king of barbarian

cāpendrau (m.nom.du): two kings of Cāmpa

ca (ind): and

pratidinam (ind): everyday

bhaktyā (f.instr.sing): worship

snānāmvudhāriṇah (m.nom.pl): bearing the sacred water for bathing

Translation:

The brahamaṇ śrīsūryabhataḍā and others, king of Java, king of barbarian and two kings of Cāmpa, they bear the sacred water for bathing as worship every day.

2. CLXVII

(47).ekaṁ kāṣṭhakaṭaṁ vitīrya mṛgayur vuddhe jitendro nvabhūd aiśvaryaṁ divi
bhairavāsura itī khyāto nṛpe kā kathā

Vigraha vaakya:

ekaṁ kāṣṭhakaṭaṁ vitīrya mṛgayuḥ buddhe jitendraḥ anvabhūt aiśvaryaṁ divi
bhairavāsuraḥ itī khyātaḥ nṛpe kā kathā

ekaṁ (m.acc.sing): one

kāṣṭhakaṭaṁ (m.acc.sing): wooden mat

vitīrya (ger): gave

mṛgayuḥ (m.nom.sing): a hunter

buddhe (m.loc.sing): to Buddha

jitendraḥ (m.nom.sing): conquer the Indra

anvabhūt (aro.3rd.sing): enjoy

aiśvaryaṁ (m.acc.sing): lord

divi (m.loc.sing): heaven

bhairavāsuraḥ (m.acc.sing): bhairavāsura

itī (ind): thus

khyātaḥ (m.nom.sing): well known

nṛpe (m.loc.sing): king

kā (f.nom.sing): what

kathā (f.nom.sing): talk

(48).tasmin svarṇamaṇḍvipendraradanaprāsādabhadrāsanaṁ

saṁvuddhādisuradvijādiyaṭṣu prājyaṁ diśaty ādaraiḥ

Vigraha vaakya:

tasmin svarṇamaṇḍvipendraradanaprāsādabhadrāsanaṁ

saṁvuddhādisuradvijādiyaṭṣu prājyaṁ diśati ādaraiḥ

tasmin (m.loc.sing): whatever

svaṛṇamaṇḍvipendraradanaprāsādabhadrāsanaṁ (n.acc.sing): the throne in the
palace is made of gold, jewel and the tusk of elephant king.

saṁvuddhādisuradvijādiyaṭṣu (m.loc.pl): Buddha, other Brahmin gods and ascetic

prājyaṃ (m.nom.sing): many

diśati (m.loc.sing): give

ādaraiḥ (f.instr.pl): honors

Translation:

After gave one piece of wooden mat to Buddha, the hunter conquer Indra and enjoy as a lord in the heaven who is well known as bhairavāsura. The king gave the throne which is made of gold, jewel and the tusk of elephant king to the Buddha, other Brahmin gods and ascetics with much honors. Then what should we say in the case of king?

3. CLXVIII

(49).suruciviracitāyā bhūmahīṣyās samastaprakṛtasukṛtakeśāśrījayaśrī-kavaryām

Vigraha vaakya:

suruciviracitāyāḥ bhūmahīṣyās samastaprakṛtasukṛtakeśāśrījayaśrī-kavaryām

suruciviracitāyāḥ(f.gen.sing) :ornamented with beauty

bhūmahīṣyās(f.gen.sing): queen in the form of earth

samastaprakṛtasukṛtakeśāśrījayaśrīkabaryām(f.loc.sing):her whole beautiful hair was completely arranged in a good manner.

(50).upalakanakamālārañjitāyāṃ śriyāḍhyaṃ vyadhita jayataṭākādarśam eṣo vanīndraḥ

Vigraha vaakya:

upalakanakamālārañjitāyāṃ śriyāḍhyaṃ vyadhita jayataṭākādarśam eṣaḥ avanīndraḥ

upalakanakamālārañjitāyāṃ (f.loc.sing): colored with garland, stone and gold.

śriyāḍhyaṃ (m.acc.sing): rich in beauty

vyadhita (aorist.3rd.sing): made

jayataṭākādarśam (m.acc.sing): mirror in the form of jaya lake

eṣaḥ (m.nom.sing): this

avanīndraḥ (m.nom.sing): lord of the earth. King

Translation:

This king made a beautiful Jaya lake. The lake is like a mirror on the beautiful queen (in the form of earth)'s hair which was decorated with precious stones, gold and garlands and completely arranged in a good manner.

4. CLXIX

(51).ambhojarāgāñjitaśātakumbhaprāsādabhāsāruṇitāmvrāśiḥ

Vigraha vaakya:

ambhojarāgāñjitaśātakumbhaprāsādabhāsāruṇitāmvrāśiḥ (m.nom.sing): the lake become red because of the red lotus and the shine of golden palace.

(52).vibhrajate bhārgavabhāvitasya raktahradasyākṛtim udvahan yaḥ

Vigraha vaakya:

vibhrajate bhārgavabhāvitasya raktahradasyākṛtim udvahan yaḥ

vibhrajate (Pres.A3rd.sing): shine

bhārgavabhāvitasya (m.gen.sing): cause to exist by bhārga (cham people)

raktahradasyākṛtim (f.acc.sing): the lake of blood from cham people

udvahan (m.nom.sing): carrying

yaḥ (m.nom.sing): which

Translation:

The lake become red because of the red lotus and the shine of golden palace which carrying appearance of the lake of blood causing to happen by the descendant of bhārga.

5. CLXX

(53).yasyāntare tīrthajalaikarāśikhātābhirāmaṃ pulinaṃ parārdhyam

Vigraha vaakya:

yasyāntare tīrthajalaikarāśikhātābhirāmaṃ pulinaṃ parārdhyam

yasyāntare (n.loc.sing): inside of which

tīrthajalaikarāsikhātābhirāmaṃ (n.nom.sing): it is beauty because it was excavated from a heap of holy water(lake).

pulinaṃ (n.nom.sing): small island

parārdhyam (n.nom.sing): the best half

(54).saṃsarsīnāṃ kṣālitapāpapaṅkaṃ vahitrabhūtaṃ taraṇaṃ bhavāvdeḥ

Vigraha vaakya:

saṃsarsīnāṃ kṣālitapāpapaṅkaṃ vahitrabhūtaṃ taraṇaṃ bhavāvdeḥ

saṃsarsīnāṃ (n.gen.pl): touching

kṣālitapāpapaṅkaṃ (n.nom.sing): the mud in the form of sin which is cleaned

vahitrabhūtaṃ (n.nom.sing): becoming a boat

taraṇaṃ (n.gen.sing): crossing

bhavāvdeḥ (n.gen.sing): existence ocean

Translation:

The small island is beauty and was excavated from a heap of holy water (lake), the island is the best half inside of this heap of holy water. The mud in the form of sin is cleaned with the people who touching the island which is like a boat crossing the existence ocean.

6. CLXXI

(55).kṛtvā prakṛṣṭasukṛtāṇi amitāṇi ajasraṃ arthāya saḥ vanipatiḥ nikhilāsubhājāṃ

Vigraha vaakya:

kṛtvā prakṛṣṭasukṛtāṇi amitāṇi ajasraṃ arthāya saḥ avanipatiḥ nikhilāsubhājāṃ

kṛtvā (ger): having done

prakṛṣṭasukṛtāṇi (n.acc.pl): excellent merit

amitāṇi (n.acc.pl): unmeasured

ajasraṃ (ind): forever

arthāya (m.dat.sing): for the sake of

saḥ (m.nom.sing): who

avanipatiḥ (m.nom.sing): king

nikhilāsubhājāṃ (m.gen.ol): all living beings

(56).kurvvaṃs tv imāni kuśalāni pitṛprakṛṣṭabhaktyā viśeṣata iti praṇidhiṃ vabhāṣe
Vigraha vaakya:

kurvvaṃ tu imāni kuśalāni pitṛprakṛṣṭabhaktyā viśeṣata iti praṇidhiṃ babhāṣe

kurvvaṃ (pres.p. 3rd.sing): while

tu (ind): and

imāni (n.acc.pl): these

kuśalāni (n.acc.pl): virtues

pitṛprakṛṣṭabhaktyā (f.instr.sing): much devotions to his father

viśeṣata (ind): especially

iti (ind): thus

praṇidhiṃ (m.acc.pl): resolutions

babhāṣe (imp.3rd.sing. A): has spoken out

Translation:

After king had made much unmeasurable merits for the sake of all living beings and these merits with much devotions to his father. The king speaks out thus special resolutions.

7. CLXXII

(57).puṇyair amībhir ubhayāvaraṇāndhakārāṃ prañārkaśmivisarair

vinihatya sadyah

Vigraha vaakya:

puṇyaiḥ amībhiḥ ubhayāvaraṇāndhakārāṃ prañārkaśmivisaraiḥ

vinihatya sadyas

puṇyaiḥ (n.instr.pl): virtuous

amībhiḥ (n.instr.sing): that

ubhayāvaraṇāndhakārāṃ (m.acc.pl): both worlds were covering by darkness

prañārkaśmivisaraiḥ (m.instr.pl): spreading of the sun ray in form of wisdom

vinihatya (ger): having destroyed

sadyas (ind): suddenly

(58).vodhiṃ parānadhigatāṃ bhajatāṃ bhavāvvdher uttāraṇāya
jagatāñ janako madīyaḥ

Vigraha vaakya:

vodhiṃ parānadhigatāṃ bhajatāṃ bhavāvvdheḥ uttāraṇāya
jagatāṃ janakaḥ madīyaḥ

bodhiṃ (f.acc.sing): perfect knowledge

parānadhigatāṃ (f.acc.pl): did not obtain by others

bhajatāṃ (imp.3rd.sing. A): may receive

bhavāvvdheḥ (f.gen.sing): existence ocean

uttāraṇāya (n.dat.sing): delivery

jagatāṃ (n.gen.pl): all people

janakaḥ (m.nom.sing): father

madīyaḥ (m.nom.sing): my

Translation:

After destroyed darkness covering both worlds with the spreading ray of the sun in the form of wisdom. May my father suddenly obtain the perfect knowledge which was not obtained by others for delivering all people from existence Ocean?

8. CLXXIII

(59).vaddhvāgamaiḥ ciratayā ca parasya bhagnān dharmmasthitim sugatisetum itīdam
āha

Vigraha vaakya:

badhvā āgamaiḥ ciratayā ca parasya bhagnān dharmmasthitim sugatisetum itīdam āha

badhvā (ger): having constructed

āgamaiḥ (m.instr.pl): Buddhist scriptures

ciratayā (f.instr.sing): for a long time

ca (ind): and

parasya (m.gen.sing): by others

bhagnān (f.acc.sing): destroyed

dharmmasthitim (f.acc.sing): the stability of law

sugatisetum (f.acc.sing): bridge to heaven

iti (ind): thus

idaṃ (m.acc.sing): word

āha (redu.p.3rd sing): said

(60).rakṣiṣyatas sthitimanāgatabhūmipālān agresaro vanipatiḥ sthitarakṣiṇām saḥ
Vigraha vaakya:

rakṣiṣyatas sthitim anāgatabhūmipālām agresaraḥ avanipatiḥ sthitarakṣiṇām saḥ

rakṣiṣyatas (m.acc.pl): should protect

sthitim (f.acc.sing): stability

anāgatabhūmipālām (m.acc.pl): future kings

agresaraḥ (m.nom.sing): foremost

avanipatiḥ (m.nom.sing): king

sthitarakṣiṇām (m.gen.pl): protect the stability

saḥ (m.nom.sing): he

Translation:

After built a bridge in form of stability of law with Buddhist scriptures to heaven which has destroyed by others for a long time. The foremost king among those who protect the stability said thus to the future kings:

9. CLXXIV

(61). prāṇāt priyeṣv api cirāya mṛteṣu putradāreṣu satsu ca pareṣu nṛṇām akhedah

Vigraha vaakya:

prāṇāt priyeṣu api cirāya mṛteṣu putradāreṣu satsu ca pareṣu nṛṇām akhedah

prāṇāt (m.abl.sing): life

priyeṣu (m.loc.pl): beloved

api (ind): even

cirāya (n.dat.sing): for a long time

mṛteṣu (m.loc.pl): dead

putradāreṣu (m.loc.pl): son and wife

satsu (m.loc.pl): existing

ca (ind): but

pareṣu (m.loc.pl):other

nṛṇām (m.gen.pl): people

akhedatḥ (m.nom.sing): no suffering

(62).pitros tu kālagatayor atidīrghakālam evāsator aparayor atimātram ādhiḥ

Vigraha vaakya:

pitroḥ tu kālagatayoḥ atidīrghakālam eva asatoḥ aparayoḥ atimātram ādhiḥ

pitroḥ (m.loc.du): parent

tu (ind): but

kālagatayoḥ (m.loc.du): dead

atidīrghakālam (n.acc.sing): for a long time

eva (ind): really

asatoḥ (m.loc.du): not existing

aparayoḥ (m.loc.du): other two

atimātram (ind): extremely

ādhiḥ (f.nom.sing): mental pain

Translation:

Even son and wife which is beloved more than life had dead for long time but other people are still here who should have no sufferings. But my parent has dead for long time and both of them are not here, this is my real extremely mental pain.

10. CLXXV

(63).tat tau smarann upakṛtiṅ ca tayoramūlyāṃ kuryāmimāni sukṛtānyatimātrabhaktyā

Vigraha vaakya:

tat tau smaraṃ upakṛtiṃ ca tayoḥ amūlyāṃ kuryāṃ imāni sukṛtāny atimātrabhaktyā

tat (ind): therefor

tau (m.acc.dul): those two

smaraṃ (m.nom.sing): remembrance

upakṛtiṃ (f.acc.sing): favour

ca (ind): and

amūlyāṃ (f.acc.sing): priceless

kuryāṃ (pres.opt.1st.sing): shall I make

imāni (n.acc.pl): these

sukṛtāny (n.acc.pl): good deeds

atimātrabhaktyā (f.instr.sing): with extremely devotion

(64).etāni rakṣitumalaṃ kṣitipāḥ kṛtajñā dharmmasya kartur adhikāni phalāni
lavdhum

Vigraha vaakya:

etāni rakṣitum alaṃ kṣitipāḥ kṛtajñāṃ dharmmasya kartuḥ adhikāni phalāni labdhum

etāni (n.acc.pl): these

rakṣitum (inf): protect

alaṃ (ind): should

kṣitipāḥ (m.nom.pl): kings

kṛtajñāṃ (n.acc.pl): grateful

dharmmasya (m.gen.sing): virtue

kartuḥ (m.gen.sing): maker

adhikāni (n.acc.pl): more

phalāni (n.acc.pl): rewards

labdhum (inf): get

Translation:

While remembering both of them with their priceless favor, shall I make these good deeds with extremely devotion. The grateful kings who is the performer of the virtue should protect this good deeds in order to get the great rewards.

11. CLXXVI

(65).bhūpās ca pālanavidhiṃ vidadhaty avaśyam abhyarthanām api vinā vidhinā
niyuktāḥ

Vigraha vaakya:

bhūpāḥ ca pālanavidhiṃ vidadhati avaśyam abhyarthanām api vinā vidhinā niyuktāḥ

bhūpāḥ (m.nom.pl): kings

ca (ind): and

pālanavidhiṃ (m.acc.sing): the way of protection

vidadhāti (pres.3rd.pl): make

avaśyam (ind): certainly

abhyarthanām (f.acc.sing): a request

api (ind): even

vinā (ind): without

vidhinā (m.instr.sing): ritual

niyuktāḥ (m.nom.pl): attached with

(66).tad bhūdhārā viditavān api matpratiṣṭhā rakṣotsukān svayam

atrptatayā arthaye vaḥ

Vigraha vaakya:

tad bhūdhārā viditavām api matpratiṣṭhāḥ rakṣotsukām svayam

atrptatayā arthaye vaḥ

tad (ind): therefore

bhūdhārā (m.voc.pl): oh kings

viditavām (m.nom.sing): known

api (ind): even

matpratiṣṭhāḥ (m.acc.pl): establishment of my image

rakṣotsukām (m.acc.pl): anxiously protector

svayam (ind): self

atrptatayā (f.instr.sing): without unsatisfaction

arthaye (pres.1rd.sing.A): request

vaḥ (m.acc.pl): you all

Translation:

The kings who are attached to the ritual certainly will arrange the way of protection even without my request. Therefore O kings, even I know you are anxiously protector of my image which had established but I request you without satisfaction by myself.

12. CLXXVII

(67).atra strīpuruṣāḥ sacāmpayavanāḥ sārddham pukāmrvañjanair rakṣyantān trīsatā
iha triniyutāste ṣaṭ sahasrā api

Vigraha vaakya:

atra strīpuruṣāḥ sacāmpayavanāḥ sārddham pukāmrvañjanaiḥ rakṣyantāṃ trīsatāḥ iha
triniyutāḥ te ṣaṭ sahasrāḥ api

atra (ind): here

strīpuruṣāḥ (m.nom.pl): women and men

sacāmpayavanāḥ (m.nom.pl): cāmpa and barbarian

sārddham (ind): together with

pukāmrvañjanaiḥ (m.instr.pl): Myanmar and Vietnam people

rakṣyantāṃ (fut.imp. 3rd.sing): protected

trīsatāḥ (m.nom.pl): three hundred

iha (ind): here

triniyutāḥ (m.nom.pl): three million

te (m.nom.pl): these

ṣaṭ (m.nom.sing): six times

sahasrāḥ (m.nom.pl): thousand

api (ind): also

(68). ṣaṣṭī dvādaśa cāyutan tu gaṇitāḥ sārddham sahasratrayaṃ grāmāḥ kiñ ca na
devakāryakaraṇaṃ kāṣṭhopalādy akṣatam

Vigraha vaakya:

ṣaṣṭīḥ dvādaśa cāyutan tu gaṇitāḥ sārddham sahasratrayaṃ grāmāḥ kiñ ca na
devakāryakaraṇaṃ kāṣṭhopalādy akṣatam

ṣaṣṭīḥ (m.nom.sing): sixty

dvādaśa (m.nom.pl): twelve

cāyutan (n.nom.sing): ten thousand

tu (ind): but

gaṇitāḥ (m.nom.pl): calculated

sārddham (n.nom.sing): together with half

sahasratrayaṃ (n.nom.sing): three thousand

grāmāḥ (m.nom.pl): village

kiñcana (ind): some

devakāryyakaraṇaṃ (n.nom.sing): make a ceremony to deva

kāṣṭhopalādi (n.nom.sing): wood, stone and others

akṣatam (n.nom.sing): unhusked rice

Translation:

There are 306372 people from Cāmpa, Barbarian, Myanmar and Vietnam and 13500 villages should be protected .They are making some worships for god, unhusked rice, wood, stone and others here.

13. CLXXVIII

(69). eteṣv atra ca devayajñagaṇitā ekaikavarṣe dṛdham khāryas santu śatañ

caturṇiyutikāṣ ṣaḍviṃśatis tandulāḥ

Vigraha vaakya:

eteṣu atra ca devayajñagaṇitāḥ ekaikavarṣe dṛdham khāryas santu śatam

caturṇiyutikāṣ ṣaḍviṃśatis tandulāḥ

eteṣu (m.loc.pl): among them

atra (ind): here

ca (ind): and

devayajñagaṇitāḥ (m.nom.pl): counted offerings to god

ekaikavarṣe (n.loc.sing): every year

dṛdham (ind): regually

khāryaḥ (f.nom.pl): a measure of grain equal to 16 dronas

santu (imp.3rd sing): must be

śatam (n.nom.sing): hundred

caturṇiyutikāṣ (f.nom.pl): 4 million

ṣaḍviṃśatis (f.nom.sing): twenty six

tandulāḥ (n.nom.pl): husked rice

(70).yāś cārghākarabhūmayo atra nihitās tatrāṇiyojyā ime nyāyyārghād

adhikapradaṇavacaso ye devapūjācchidaḥ

Vigraha vaakya:

yās cārghākarabhūmayah atra nihitāḥ tatra aniyojyāḥ ime nyāyyārgḥāt
adhikaprādānavacasas ye devapūjācchidaḥ

yās (f.nom.pl): these

cārghākarabhūmayah (f.nom.pl): the land with my value

atra (ind): here

nihitāḥ (f.nom.pl): established

tatra (ind): there

aniyojyāḥ (m.nom.pl): not employed

ime (m.nom.pl): those people

nyāyyārgḥāt (m.abl.sing): proper oblation to god

adhikaprādānavacasas (m.nom.pl): speak more than offer

ye (m.nom.pl): who

devapūjācchidaḥ (m.nom.sing): cut the worship from god

Translation:

Among them who have to offer 400,126 khāris of rice which to be counted as a regularly sacrifice for god every year. These offering rice is in the form of my jewel land here. The people who are more talkative than offering and cutting some oblations of god should not be employed here.

14. CLXXVIX

(71).agryā śrījayavarmmadevanrpate rājendradevī satī śreṣṭham
yaṃ samajījanac chrutavatām agresaraṃ yodhinām

Vigraha vaakya:

agryā śrījayavarmmadevanrpateḥ rājendradevīḥ satīḥ śreṣṭham

yaṃ samajījanat śrutavatām agresaraṃ yodhinām

agryā (f.nom.sing): first

śrījayavarmmadevanrpateḥ (m.gen.sing): king name śrījayavarmmadeva

rājendradevīḥ (f.nom.sing): queen name rājendradevī

satīḥ (f.nom.sing): wife

śreṣṭham (n.acc.sing): best

yaṃ (m.acc.sing): him

samajījanat (ari.3rd.sing): gave birth
 śrutavatām (m.gen.pl): among learned people
 agresaraṃ (m.acc.sing): leading
 yodhinām (f.gen.pl): among warriors

(72).kāntyānaṅgajitaṃ kalāsukṛtinām vandyam varam dharmmiṇām sa
 śrīvīrakumāravivruta idaṃ śastaṃ praśastaṃ vyadhāt ||o||

Vigraha vaakya:

kāntyānaṅgajitaṃ kalāsukṛtinām vandyam varam dharmmiṇām sa
 śrīvīrakumāravibrutaḥ idaṃ śastaṃ praśastaṃ vyadhāt ||o||
 kāntyānaṅgajitaṃ (m.acc.sing): conquer karma deva with beauty
 kalāsukṛtinām (m.gen.pl): good art and deed
 vandyam (m.nom.sing): worship
 varam (m.acc.sing): best
 dharmmiṇām (m.gen.pl): virtuous
 sa (m.nom.sing): he
 śrīvīrakumāravibrutaḥ (m.nom.sing): king name śrīvīrakumāravibruta
 idaṃ (m.acc.sing): this
 śastaṃ (m.nom.sing): (m.acc.sing): praised
 praśastaṃ (m.acc.sing): inscription
 vyadhāt (m.abl.sing): compose

Translation:

The king śrīvīrakumāravibruta is leading among the learned people and warriors. He was given the birth by the queen rājendradevī who is the first famous king śrījayavarmmadeva's wife. The king śrīvīrakumāravibruta is more beautiful than karma deva and worshiped by the best person with good art ,deeds and virtuous. He composed this praised inscription.

Chapter 3 Word Derivation

In order to obtain a finitely based representation, one has to break up compound words. Which may be itself split down to a non-compound form, of which there is a finite vocabulary. Similarly a finite vocabulary may be split into a prefix, verb root and a suffix form. Verbal roots are actually the basis for all verb forms as well as most nouns in Sanskrit. There are about 2000 different verb roots in the traditional list. Therefore it is necessary to have some familiarity with roots and the processes by which they yield their stems.

1. CLXVI

(46).dvijās śrīsūryabhattādyā javendro yavaneśvarah cāmpendrau ca pratidinam bhaktyā snānāmvudhārinah

Vigraha vaakya:

dvijāh śrīsūryabhattādyāh javendrah yavaneśvarah cāmpendrau ca pratidinam bhaktyā snānāmvudhārinah

dvijāh

word	prefix	root	suffix	remark
ja		jan	ḍ	

śrīsūryabhattādyāh

word	prefix	root	suffix	remark
śrī		śrī	kvip	

word	prefix	root	suffix	remark
sūrya		sṛ	kyap	primary suffix

word	prefix	root	suffix	remark
bhattā		bhaḍ	tan	

javendraḥ

word	prefix	root	suffix	remark
java		ju	ap	

word	prefix	root	suffix	remark
indra		ind	ran	

yavaneśvarah

word	prefix	root	suffix	remark
yavana		yu	yuc	

word	prefix	root	suffix	remark
īś		īś	ka	primary suffix

word	prefix	root	suffix	remark
vara		vr	ap	

cāmpendrau

word	prefix	root	suffix	remark
indra		ind	ran	

bhaktyā

word	prefix	root	suffix	remark
bhakti		bhaj	ktin	

snānāmbudhārinah

word	prefix	root	suffix	remark
snāna		snā	cta	p.p

word	prefix	root	suffix	remark

ambu		āp	asun	uṇādi suffix
word	prefix	root	suffix	remark
dhārin		dhṛ	ṇini	

2. CLXVII

(47).ekaṅ kāṣṭhakaṭaṃ vitīrya mṛgayur vuddhe jitendro anvabhūd aiśvāryan divi

bhairavāsura iti khyāto nṛpe kā kathā

Vigraha vaakya:

ekaṃ kāṣṭhakaṭaṃ vitīrya mṛgayuḥ buddhe jitendraḥ anvabhūt aiśvāryaṃ divi

bhairavāsuraḥ iti khyātaḥ nṛpe kā kathā

ekaṃ

word	prefix	root	suffix	remark
eka		i	kan	secondary suffix

kāṣṭhakaṭaṃ

word	prefix	root	suffix	remark
kāṣṭha		kāṣ	kdhan	uṇādi suffix

word	prefix	root	suffix	remark
kaṭa		kaṭ	ac	

vitīrya

word	prefix	root	suffix	remark
vitīrya	vi	ṭṛ	ya	gerund

mṛgayuḥ

word	prefix	root	suffix	remark
mṛgayu		mṛg	yuc	

buddhe

word	prefix	root	suffix	remark
buddha		budh	kta	p.p

jitendraḥ

word	prefix	root	suffix	remark
jita		ji	kta	p.p

word	prefix	root	suffix	remark
indra		ind	ran	

anvabhūt

word	prefix	augment	root	suffix	remark
anvabhūt	anu	a	bhū	t	aro.3 rd .sing

aiśvaryaṃ

word	prefix	root	suffix	remark
aiś		íś	aṅ	secondary suffix

word	prefix	root	suffix	remark
varya		vṝ	yat	primary suffix

divi

word	prefix	root	suffix	remark
div		divi	bā	

bhairavāsuraḥ

word	prefix	root	suffix	remark
bhīru		aṅ	secondary	aṅ

			suffix	
word	prefix	root	suffix	remark
asura		asu	ra	uṇādi suffix

khyātaḥ

word	prefix	root	suffix	remark
khyāta		khyā	cta	p.p

nṛpe

word	prefix	root	suffix	remark
nṛ		nī	ṛn	uṇādi suffix

word	prefix	root	suffix	remark
pa		pa	kvip	

kathā

word	prefix	root	suffix	remark
kathā		kath	ni	

(48).tasmin svarṇamaṇḍvipendraradanaprāsādabhadhrāsanam
saṃvuddhādisuradvijādiyaṭiṣu prājyaṇ diśaty ādaraiḥ
Vigraha vaakya:

tasmin svarṇamaṇḍvipendraradanaprāsādabhadhrāsanam
saṃvuddhādisuradvijādiyaṭiṣu prājyaṇ diśati ādaraiḥ

svaṛṇamaṇḍvipendraradanaprāsādabhadhrāsanam

svaṛṇa

su stands for suṣṭu

word	prefix	root	suffix	remark
aṛṇa		ṛ	na	

maṇi

word	prefix	root	suffix	remark
maṇi		maṇ	in	

dvipendra

word	prefix	root	suffix	remark
div		divi	bā	

word	prefix	root	suffix	remark
pa		pa	kvip	

word	prefix	root	suffix	remark
indra		ind	ran	

radana

word	prefix	root	suffix	remark
radana		rad	lyuṭ	primary suffix

prāsāda

word	prefix	root	suffix	remark
prāsāda	pra	sad	ghañ	secondary suffix

bhadrāsana

word	prefix	root	suffix	remark
bhadra		bhamd	rak	

word	prefix	root	suffix	remark
āsana		ās	lyuṭ	primary suffix

saṃvuddhādisuradvijādiyaṭṣu

saṃvuddha

word	prefix	root	suffix	remark
saṃbuddha	saṃ	budh	кта	p.p

sura

word	prefix	root	suffix 1	suffix 2	remark
sura		sū	rā	ka	

dvija

word	prefix	root	suffix	remark
ja		jan	d	

yatiṣu

word	prefix	root	suffix	remark
yati		yad	ktin	

prājyaṃ

word	prefix	root	suffix	remark
prājya	pra	aj	nyat	primary suffix

diśati

word	prefix	root	suffix	remark
diśat		diś	at	pre.p.3 rd .sing

ādaraiḥ

word	prefix	root	suffix	remark
ādara	ā	dṛ	kap	secondary suffix

3. CLXVIII

(49).suruciviracitāyā bhūmaḥiṣyās samastaprakṛtasukṛtakeśāsrījayaśrīkavaryām

Vigraha vaakya:

suruciviracitāyāḥ bhūmaḥiṣyās samastaprakṛtasukṛtakeśāsrījayaśrī-kavaryām

suruciviracitāyāḥ

su: stand for suṣṭu

word	prefix	root	suffix	remark
ruci		ruc	ki	primary suffix

word	prefix	root	suffix 1	suffix 2	remark
viracitā	vi	rac	кта	तप	p.p+f

bhūmaḥiṣyās

word	prefix	root	suffix	remark
bhū		bhū	kvip	

word	prefix	root	suffix	remark
mahiṣa		mah	तिष्ठ	uṇādi suffix

word	prefix	root	suffix 1	suffix 2	remark
mahiṣī		mah	तिष्ठ	निप	

samastaprakṛtasukṛtakeśāsrījayaśrīkavaryām

word	prefix	root	suffix	remark
samasta		samas	क्ता	p.p

word	prefix	root	suffix	remark
prakṛta	pra	कृ	क्ता	p.p

word	prefix	root	suffix	remark

sukṛta	su	kr	cta	p.p
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word	prefix	root	suffix	remark
Keśa		kliś	aṅ	

word	prefix	root	suffix	remark
śrī		śrī	kvip	

word	prefix	root	suffix	remark
jaya		jan	yat	

word	prefix	root	suffix 1	suffix 2	remark
kabarī	ka	vṛ	ac	ñip	

(50).upalakanakamālārañjitāyām śriyādhyam vyadhita jayataṭākādarśam eṣo
vanīndraḥ

upalakanakamālārañjitāyā

Vigraha vaakya:

upalakanakamālārañjitāyām śriyādhyam vyadhita jayataṭākādarśam eṣaḥ avanīndraḥ

upala:

word	prefix	root	suffix	remark
upala	upa	lā	ka	primary suffix

kanaka:

word	prefix	root	suffix	remark
kanaka		kan	vun	primary suffix

mālā:

word	prefix	root	suffix	remark
mālā		mal	ghañ	primary suffix

rañjitā

word	prefix	root	suffix 1	suffix 2	remark
rañjitā		rañji	kta	tāp	p.p+f

śriyādhyam

word	prefix	root	suffix	remark
śriyā:(f.instr.sing)		śrī	kvip	

word	prefix	root	suffix	remark
ādhyā	ā	dhyai	ka	primary suffix

vyadhita

word	prefix	augment	root	suffix	remark
vyadhita	vi	a	dhā	ta	

jayataṭākādarśam

jaya

word	prefix	root	suffix	remark
jaya		ji	ya	

taṭāka

word	prefix	root	suffix	remark
taṭā		taṭ	ac	

word	prefix	root	suffix	remark
aka		ak	aṇ	

word	prefix	root	suffix	remark
ādarśa	ā	ḍṛś	ghañ	primary suffix

eṣaḥ: etad

avanīndra

word	prefix	root	suffix	remark
avani		ava	āni	uṇādi suffix

word	prefix	root	suffix	remark
indra		ind	ran	uṇādi suffix

4. CLXIX.

(51).ambhojarāgāñjitaśātakumbhaprāsādabhāsārūṇitāmvrāśiḥ

Vigraha vaakya:

ambhojarāgāñjitaśātakumbhaprāsādabhāsārūṇitāmvrāśiḥ

word	prefix	root	suffix	remark
ambhas		āp	asun	uṇādi suffix

word	prefix	root	suffix	remark
ja		jan	kvip	

word	prefix	root	suffix	remark
āñjita		āñj	cta	p.p

word	prefix	root	suffix	remark
śāta		śo	cta	p.p

word	prefix	root	suffix	remark
kumbha		umbh	ac	uṇādi suffix

word	prefix	root	suffix	remark
prāsāda	pra	sad	ghañ	primary suffix

word	prefix	root	suffix	remark
bhāsa		bhās	ghañ	primary suffix

word	prefix	root	suffix 1	suffix 2	remark
āruṇita		i	una	кта	uṇādi suffix+p.p

word	prefix	root	suffix	remark
ambu		ambu	अण	secondary suffix

word	prefix	augment	root	suffix	remark
rāśi		r	रस	इण	uṇādi suffix

(52).vibhrajate bhārgavabhāvitasya raktahradasyākr̥tim udvahan yaḥ vibhrajate

Vigraha vaakya:

vibhrajate bhārgavabhāvitasya raktahradasyākr̥tim udvahan yaḥ
vibhrajate

word	prefix	root	suffix	remark
vibhrajate	वि	bhraj		Pres.A3rd.sing

bhārgavabhāvitasya

word	prefix	root	suffix	remark
bhārgava		bhṛgu	अण	secondary suffix

word	prefix	root	suffix 1	suffix 2	remark
bhāvita		bhū	णिच्	क्ता	p.p

raktahradasyākṛtim

word	prefix	root	suffix	remark
rakta		rañj	кта	p.p

word	prefix	root	suffix	remark
hrada		hrād	ac	

word	prefix	root	suffix	remark
ākṛti	ā	kr	ktic	primary suffix

udvahan

word	prefix	root	suffix	remark
udvahan	ud	yah	ac	

5. CLXX

(53).yasyāntare tīrthajalaikarāsikhātābhirāmaṃ pulinaṃ parārdhyam

Vigraha vaakya:

yasyāntare yasyāntare tīrthajalaikarāsikhātābhirāmaṃ pulinaṃ parārdhyam

yasyāntare

word	prefix	root	suffix	remark
anta		am	tan	uṇādi suffix

word	prefix	root	suffix	remark
ra		rā	ka	primary suffix

tīrthajalaikarāsikhātābhirāmaṃ

word	prefix	root	suffix	remark
tīrtha		tī	dhak	uṇādi suffix

word	prefix	root	suffix	remark
jala		jaḍ	la	
word	prefix	root	suffix	remark
eka		i	kan	uṇādi suffix

word	prefix	augment	root	suffix	remark
rāśi		r	aś	iñ	uṇādi suffix

word	prefix	root	suffix	remark
khāta		khan	cta	p.p

word	prefix	root	suffix	remark
abhirāma	abhi	rām	ghañ	primary suffix

pulinam

word	prefix	root	suffix	remark
pulina		pul	inan	uṇādi suffix

parārdhyam

word	prefix	root	suffix	remark
para		pṛ	ap	uṇādi suffix

word	prefix	root	suffix 1	suffix 2	remark
ardhya		ṛdh	ṇi	ac	

(54).saṃsparśinām kṣālitapāpapañkaṃ vahitrabhūtan taraṇam bhavāvdheḥ

saṃsparśinām

Vigraha vaakya:

saṃsparśinām kṣālitapāpapañkaṃ vahitrabhūtam taraṇam bhavāvdheḥ

saṃsparśinām

word	prefix	root	suffix	remark

saṃsprś	saṃ	sprś	ṇini	primary suffix
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kṣālitapāpapaṅkaṃ

word	prefix	root	suffix	remark
kṣālitā		kṣal	ktā	p.p

word	prefix	root	suffix	remark
pāpa		pā	pa	uṇādi suffix

word	prefix	root	suffix	remark
paṅka		pañc	ghañ	primary suffix

vāhitrabhūtaṃ

word	prefix	root	suffix	remark
vāhitra		vah	itra	

word	prefix	root	suffix	remark
bhūta		bhū	ktā	p.p

taraṇaṃ

word	prefix	root	suffix	remark
taraṇa		tṛ	lyuṭ	primary suffix

bhavāvdheḥ

word	prefix	root	suffix	remark
bhava		bhū	ap	

word	prefix	root	suffix	remark
ap		āp	kvip	

word	prefix	root	suffix	remark
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dhi		dhā	ki	primary suffix
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6. CLXXI

(55).kṛtvā prakṛṣṭasukṛtāny amitāny ajasraṃ arthāya so vanipatiḥ nikhilāsubhājām

Vigraha vaakya:

kṛtvā prakṛṣṭasukṛtāni amitāni ajasraṃ arthāya saḥ avanipatiḥ nikhilāsubhājām

kṛtvā

word	prefix	root	suffix	remark
kṛtvā		kṛ	kṛtvā	gerund

prakṛṣṭasukṛtāni

word	prefix	root	suffix	remark
prakṛṣṭa	pra	kṛṣ	kṛṣṭa	p.p

word	prefix	root	suffix	remark
sukṛta	su	kṛ	kṛta	p.p

amitāni

word	prefix	root	suffix	remark
amita	a	mā	kṛta	p.p

ajasraṃ

word	prefix	root	suffix	remark
ajasra	a	jas	ra	

arthāya

word	prefix	root	suffix	remark
artha		ṛ	than	uṇādi suffix

avanipatiḥ

word	prefix	root	suffix	remark

avani		ava	āni	uṇādi suffix
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word	prefix	root	suffix	remark
pati		pā	ḍti	uṇādi suffix

nikhilāsubhājām

word	prefix	root	suffix	remark
nikhila	ni	khil	ka	primary suffix

word	prefix	root	suffix	remark
asu		as	uṇ	

word	prefix	root	suffix	remark
bhāj		bhāj	kvip	

(56).kurvvaṃs tv imāni kuśalāni pitṛprakṛṣṭabhaktyā viśeṣata iti praṇidhiṃ vabhāṣe

Vigraha vaakya:

kurvvaṃ tu imāni kuśalāni pitṛprakṛṣṭabhaktyā viśeṣata iti praṇidhiṃ babhāṣe

kurvvaṃ

word	prefix	root	suffix 1	suffix 2	remark
kurva		kṛ	u	ant	pres.p. 3rd.sing

kuśalāni

word	prefix	root	suffix	remark
kuśa	ku	śo	ḍa	primary suffix

word	prefix	root	suffix	remark
la		la	kvip	

pitṛprakṛṣṭabhaktyā

word	prefix	root	suffix	remark
pitṛ		pā	ṭṛc	primary suffix
word	prefix	root	suffix	remark
prakṛṣṭa	pra	kṛṣ	ṭa	p.p

word	prefix	root	suffix	remark
bhakti		bhaj	ṭin	

viśeṣata

word	prefix	root	suffix 1	suffix 2	remark
viśeṣatas	vi	śiṣ	ac	tas	

praṇidhiṃ

word	prefix 1	prefix 2	root	suffix	remark
praṇidhi	pra	ni	dhā	ki	

babhāṣe

word	prefix	root	suffix	remark
babhāṣa		bhāṣ	e	imp.3rd.sing. A

7. CLXXII

(57).puṇyair amībhīr ubhayāvaraṇāndhakārāṃ prajñārkaśmivisarair vinihatya

sadyah

Vigraha vaakya:

puṇyaiḥ amībhiḥ ubhayāvaraṇāndhakārāṃ prajñārkaśmivisaraiḥ vinihatya sadyah

puṇyaiḥ

word	prefix	augment	root	suffix	remark
puṇya		ṇ	pū	yaṇ	uṇādi suffix

amībhiḥ

word	prefix	root	suffix	remark

adas	a	das	kvip	
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ubhayāvaraṇāndhakārām

word	prefix	root	suffix	remark
āvaraṇa	ā	vṛ	ṇa	primary suffix

word	prefix	root	suffix	remark
andha		andh	ac	

word	prefix	root	suffix	remark
kāra		kṛ	ghañ	primary suffix

prajñārkaśmivisaraḥ

word	prefix	root	suffix	remark
prajñā	pra	jña	ac	

word	prefix	root	suffix	remark
arka		arc	ghañ	primary suffix

word	prefix	augment	root	suffix	remark
rāśi		r	aś	in	uṇādi suffix

word	prefix	root	suffix	remark
visara	vi	śṛ	ṇa	primary suffix

vinihatya

word	prefix 1	prefix 2	root	suffix	remark
vinihatya	vi	ni	han	ya	gerund

(58). vodhiṃ parānadhigatām bhajatām bhavāvdhēr uttāraṇāya jagatāñ janako
madīyaḥ

Vigraha vaakya:

vodhiṃ parānadhigatāṃ bhajatāṃ bhavāvdheḥ uttāraṇāya jagatāṃ janakaḥ
madīyaḥ

bodhiṃ

word	prefix	root	suffix	remark
bodhi		budh	in	

parānadhigatāṃ

word	prefix	root	suffix	remark
para		pī	ap	

word	prefix 1	prefix 2	root	suffix	remark
anadhigata	an	adhi	gam	ta	p.p

bhajatāṃ

word	prefix	root	suffix	remark
bhajatāṃ		bhaj	tāṃ	imp.3rd.sing. A

bhavāvdheḥ

word	prefix	root	suffix	remark
bhava		bhū	ap	

word	prefix	root	suffix	remark
ap		āp	kvip	

word	prefix	root	suffix	remark
dhi		dhā	ki	primary suffix

uttāraṇāya

word	prefix	root	suffix	remark

uttāraṇa	ut	tṛ	lyuṭ	primary suffix
jagatām				
word	prefix	root	suffix	remark
jagat		gam	kvip	

janakaḥ

word	prefix	root	suffix	remark
janaka		jan	ṇic	

madīyaḥ

word	prefix	root	suffix	remark
madīya		mad	cha	secondary suffix

8. CLXXIII

(59).vaddhvāgamaiś ciratayā ca parasya bhagnān dharmmasthitim sugatisetum itīdam

āha

Vigraha vaakya:

vaddhvā āgamaiḥ ciratayā ca parasya bhagnām dharmmasthitim sugatisetum itīdam

āha

badhvā

word	prefix	root	suffix	remark
badhvā		bamdh	tvā	gerund

āgamaiḥ

word	prefix	root	suffix	remark
āgama	ā	gam	ac	

ciratayā

word	prefix	root	suffix 1	suffix 2	remark
ciratā		ci	rak	tā	

parasya

word	prefix	root	suffix	remark
para		pī	ap	uṇādi suffix

bhagnām

word	prefix	root	suffix 1	suffix 2	remark
bhagnā		bhañj	кта	tāp	p.p

dharmmasthitim

word	prefix	root	suffix	remark
dharma		dhr	man	

word	prefix	root	suffix	remark
sthitī		sthā	ktin	

sugatisetum (f.acc.sing): bridge to heaven

su: stand for suṣṭu

word	prefix	root	suffix	remark
gati		gam	ktin	

word	prefix	root	suffix	remark
setu		si	tun	uṇādi suffix

āha

word	prefix	root	suffix	remark
āha		ah	a	redu.p.3 rd sing

(60).rakṣiṣyatas sthitimanāgatabhūmipālān agresaro vanipatis sthīrakṣiṇām saḥ

Vigraha vaakya:

rakṣiṣyatas sthitimanāgatabhūmipālām agresaraḥ avanipatiḥ sthīrakṣiṇām saḥ

rakṣiṣyat

word	prefix	root	suffix 1	suffix 2	remark
rakṣiṣyat		rakṣ	iṣya	at	fut.p

sthitim

word	prefix	root	suffix	remark
sthiti		sthā	ktin	

anāgatabhūmipālām

word	prefix 1	prefix 2	root	suffix	remark
anāgata	an	ā	gam	кта	p.p

word	prefix	root	suffix	remark
bhūmi		bhū	mi	

word	prefix	root	suffix	remark
pāla		pāl	ac	

agresaraḥ

word	prefix	root	suffix	remark
agra		aṅg	ran	

word	prefix	root	suffix	remark
sara		sṛ	ac	

avanipatiḥ

word	prefix	root	suffix	remark
avani		ava	āni	uṇādi suffix

word	prefix	root	suffix	remark

pati		pā	<u>dti</u>	uṅādi suffix
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sthitirakṣiṇām

word	prefix	root	suffix	remark
stḥiti		sthā	ktin	

word	prefix	root	suffix	remark
rakṣin		rakṣi	ini	secondary suffix

9. CLXX

(61).prāṇāt priyeṣv api cirāya mṛteṣu putradāreṣu satsu ca pareṣu nṛṇām akhedah

Vigraha vaakya:

prāṇāt priyeṣu api cirāya mṛteṣu putradāreṣu satsu ca pareṣu nṛṇām akhedah

prāṇāt

word	prefix	root	suffix	remark
prāṇa		prāṇ	ac	

priyeṣu

word	prefix	root	suffix	remark
priya		prī	ka	primary suffix

cirāya

word	prefix	root	suffix	remark
cira		ci	rak	

mṛteṣu

word	prefix	root	suffix	remark
mṛta		mṛ	ka	p.p

putradāreṣu

word	prefix	root	suffix	remark
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putra		pū	ktra	uṇādi suffix
word	prefix	root	suffix	remark
dāra		dṛ	ghañ	primary suffix

pareṣu

word	prefix	root	suffix	remark
para		pṛ	ap	uṇādi suffix

nṛṇām

word	prefix	root	suffix	remark
nṛ		nī	ṛn	uṇādi suffix

akhedah

word	prefix	root	suffix	remark
akheda	a	khi	ghañ	primary suffix

(62).pitros tu kālagatayor atidīrghakālam evāsator aparayor atimātram ādhiḥ

Vigraha vaakya:

pitroḥ tu kālagatayoḥ atidīrghakālam eva asatoḥ aparayoḥ atimātram ādhiḥ

pitroḥ

word	prefix	root	suffix	remark
pitṛ		pā	ṛc	primary suffix

kālagatayoḥ

word	prefix	root	suffix	remark
kāla		kal	ac	primary suffix

word	prefix	root	suffix	remark
gata		gam	kta	p.p

atidīrghakālam

word	prefix	root	suffix	remark
ati		at	i	

word	prefix	root	suffix	remark
dīrgha		dī	ghaṅ	primary suffix

word	prefix	root	suffix	remark
kāla		kal	ac	primary suffix

aparayoḥ

word	prefix	root	suffix	remark
apara	a	pī	ap	uṅādi suffix

atimātram

word	prefix	root	suffix	remark
ati		at	i	

word	prefix	root	suffix	remark
mātra		mā	tran	

ādhiḥ

word	prefix	root	suffix	remark
ādhi	ā	dhā	ki	primary suffix

10. CLXXV

(63).tat tau smarann upakṛtiṅ ca tayoramūlyāṃ kuryāmimāni sukṛtānyatimātrabhaktyā

Vigraha vaakya:

tat tau smaraṃ upakṛtiṃ ca tayoh amūlyāṃ kuryāṃ imāni sukṛtāny atimātrabhaktyā

smaraṃ

word	prefix	root	suffix	remark
smara		smṛ	ap	

upakṛtiṃ

word	prefix	root	suffix	remark
upakṛti	upa	kṛ	tin	

amūlyāṃ

word	prefix	root	suffix 1	suffix 2	remark
amūlya	a	mūl	ka	yañ	

kuryāṃ

word	prefix	root	suffix	remark
kuryāṃ		kṛ	yām	pres.opt.1st.sing

sukṛtāny

su: stand for suṣṭu

word	prefix	root	suffix	remark
kṛta		kṛ	cta	p.p

atimātrabhaktyā

word	prefix	root	suffix	remark
ati		at	i	

word	prefix	root	suffix	remark
mātra		mā	tra	

word	prefix	root	suffix	remark
bhakti		bhaj	ktin	

(64).etāni rakṣitumalam kṣitipāḥ kṛtajñā dharmmasya kartur adhikāni phalāni
lavdhum

Vigraha vaakya:

etāni rakṣitum alam kṣitipāḥ kṛtajñām dharmmasya kartuḥ adhikāni phalāni labdhum
rakṣitum

word	prefix	root	suffix	remark
rakṣitum		rakṣ	tumun	inf

kṣitipāḥ

word	prefix	root	suffix	remark
kṣiti		kṣi	ktin	

word	prefix	root	suffix	remark
pā		pā	kvip	

kṛtajñām

word	prefix	root	suffix	remark
kṛta		kṛ	cta	p.p

word	prefix	root	suffix	remark
jñā		jñā	kvip	

dharmasya

word	prefix	root	suffix	remark
dharma		dhṛ	man	

kartuḥ

word	prefix	root	suffix	remark
kartu		kṛ	ṭṛ	

adhikāni

word	prefix	root	suffix	remark
adhika	adhi	aruda	ghañ	primary suffix

phalāni

word	prefix	root	suffix	remark
phala		phal	ac	

labdhum

word	prefix	root	suffix	remark
labdhum		labh	tumun	inf

11. CLXXVI

(65).bhūpāś ca pālanavidhiṃ vidadhaty avaśyam abhyarthanām api vinā vidhinā
niyuktāḥ

Vigraha vaakya:

bhūpāḥ ca pālanavidhiṃ vidadhati avaśyam abhyarthanām api vinā vidhinā
niyuktāḥ
bhūpāḥ

word	prefix	root	suffix	remark
bhū		bhū	kvip	

word	prefix	root	suffix	remark
pā		pā	kvip	

pālanavidhiṃ

word	prefix	root	suffix	remark
pālana		pāl	lyuṭ	primary suffix

word	prefix	root	suffix	remark
vidhi	vi	dhā	ki	primary suffix

vidadhati

word	prefix	root	suffix	remark
vidadhati	vi	dhā	ati	pres.3rd.pl

avaśyam

word	prefix	root	suffix	remark
avaśya	ava	śyai	ḍamu	

abhyarthanām

word	prefix	root	suffix 1	suffix 2	remark
abhyarthanā	abhi	arth	lyuṭ	ṭap	primary suffix

vidhinā

word	prefix	root	suffix	remark
vidhi	vi	dhā	ki	primary suffix

niyuktāḥ

word	prefix	root	suffix	remark
niyukta	ni	yuc	кта	p.p

(66). tad bhūdarā veditavān api matpratiṣṭhā rakṣotsukān svayam atrptatayā arthaye
vaḥ

Vigraha vaakya:

bhūdarā veditavāṃ api matpratiṣṭhāḥ rakṣotsukāṃ svayam atrptatayā arthaye vaḥ
bhūdarā

word	prefix	root	suffix	remark
bhū		bhū	kvip	

word	prefix	root	suffix	remark

dhara		dhr	ac	
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viditavāṃ

word	prefix	root	suffix 1	suffix 2	remark
viditavat		vid	ita	vat	p.p

matpratiṣṭhāḥ

mat: compound form of asmat

word	prefix	root	suffix	remark
pratiṣṭhā	pra	tiṣṭhā	kvip	

rakṣotsukāṃ

word	prefix	root	suffix	remark
rakṣa		rakṣ	ac	

word	prefix	root	suffix 1	augment	remark
utsuka	ut	su	kvip	ka	

atrptatayā

word	prefix	root	suffix 1	suffix 2	remark
atrptata	a	trp	kta	tā	p.p

arthaye

word	prefix	root	suffix 1	suffix 2	remark
artha		arth	aya	e	pres. 1rd.sing.A

12. CLXXVII

(67).atra strīpuruṣās sacāmpayavanās sārddham pukāmrvañjanair rakṣyantān trīsatā
iha triniyūtāste ṣaṭ sahasrā api

Vigraha vaakya:

atra strīpuruṣāḥ sacāmpayavanāḥ sārddham pukāmrvañjanaiḥ rakṣyantāṃ trīsatāḥ iha
triniyūtāste ṣaṭ sahasrāḥ api

atra

word	prefix	root	suffix	remark
atra		das	tral	secondary suffix

strīpuruṣāḥ

word	prefix	root	suffix	remark
strī		styai	ḍraṭ	

word	prefix	root	suffix	remark
puru		pur	ku	

word	prefix	root	suffix	remark
ṣa		ṣī	ta	

sacāmpayavanāḥ

sa is saha

word	prefix	root	suffix	remark
yavana		yu	yuc	

pukāṃrvvañjanaiḥ

word	prefix	root	suffix	remark
jana		jan	ac	

rakṣyantām

word	prefix	root	suffix 1	suffix 2	remark
rakṣyantām		rakṣ	ya	antām	fut.imp. 3 rd .sing

(68). ṣaṣṭiḥ dvādaśa cāyutaṇ tu gaṇitās sārddham sahasratrayaṇ grāmāḥ kiñ ca na devakāryyakaraṇaṇ kāṣṭhopalādy akṣatam

Vigraha vaakya:

ṣaṣṭiḥ dvādaśa cāyutaṇ tu gaṇitāḥ sārddham sahasratrayaṇ grāmāḥ kiñ ca na devakāryyakaraṇaṇ kāṣṭhopalādi akṣatam

gaṇitāḥ

word	prefix	root	suffix	remark
gaṇita		gaṇ	ka	p.p

grāmāḥ

word	prefix	root	suffix	remark
grāma		gras	mana	

devakāryyakaraṇaṇ

word	prefix	root	suffix	remark
deva		div	ac	

word	prefix	root	suffix	remark
kāryya		kr	ṇyat	

word	prefix	root	suffix	remark
kara		kr	lyuṭ	primary suffix

kāṣṭhopalādi

word	prefix	root	suffix	remark
kāṣṭha		kās	kthan	

word	prefix	root	suffix	remark
upala	upa	lā	ka	primary suffix

word	prefix	root	suffix	remark

ādi	ā	dā	ki	primary suffix
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akṣatam

word	prefix	root	suffix	remark
akṣata	a	kṣṇ	kta	p.p

13. CLXXVIII

(69)._eteṣv atra ca devayajñagaṇitā ekaikavarṣe dṛḍham khāryas santu śatañ

caturnyutikāṣ ṣaḍviṃśatis tandulāḥ

Vigraha vaakya:

eteṣu atra ca devayajñagaṇitāḥ ekaikavarṣe dṛḍham khāryas santu śatañ caturnyutikāṣ

ṣaḍviṃśatis tandulāḥ

devayajñagaṇitāḥ

word	prefix	root	suffix	remark
deva		div	ac	

word	prefix	root	suffix	remark
yajña		yaj	na	

word	prefix	root	suffix	remark
gaṇita		gaṇ	kvip	p.p

ekaikavarṣe

word	prefix	root	suffix	remark
eka		i	kan	

word	prefix	root	suffix	remark
varṣa		vṛṣ	ghañ	secondary suffix

dṛḍham

word	prefix	root	suffix	remark
dṛḍha		drh	cta	p.p

khāryas

kha+ārī

word	prefix	root	suffix	remark
ārī	ā	rā	in	

santu

word	prefix	root	suffix	remark
santu		as	tu	imp.3 rd sing

śatañ

word	prefix	root	suffix	remark
śata		śo	cta	p.p

tandulāḥ

word	prefix	root	suffix	remark
tandula		taḍ	ulac	

(70).yās cārgḥākarabhūmayo atra nihitās tatrāniyojyā ime nyāyyārgḥād

adhikapradānavacaso ye devapūjācchidaḥ

Vigraha vaakya:

yās cārgḥākarabhūmayāḥ atra nihitāḥ tatrāniyojyāḥ ime nyāyyārgḥāt

adhikapradānavacasas ye devapūjācchidaḥ

cārgḥākarabhūmayāḥ

word	prefix	root	suffix	remark
argha		argh	ghañ	secondary suffix

word	prefix	root	suffix	remark
ākara	ā	kṛ	ra	primary suffix

word	prefix	root	suffix	remark
bhūmi		bhū	mi	

nihitāḥ

word	prefix	root	suffix	remark
nihita	ni	dhā	ka	p.p

tatrāniyojyāḥ

word	prefix 1	prefix2	root	suffix	remark
aniyojya	a	ni	yuj	ṇyat	Pop.p

nyāyyārgḥāt

word	prefix	root	suffix 1	suffix 2	remark
nyāya	ni	i	yac	yat	

word	prefix	root	suffix	remark
argha		argh	ghañ	secondary suffix

adhikapradānavacasas

word	prefix	root	suffix	remark
adhika		adhyā	rūḍh	

word	prefix	root	suffix	remark
pradāna	pra	dā	ka	p.p

word	prefix	root	suffix	remark
vacas		vac	asun	primary suffix

devapūjācchidaḥ

word	prefix	root	suffix	remark
deva		div	ac	

word	prefix	root	suffix 1	suffix 2	remark
pūjā		pūj	ap	ṭap	

word	prefix	root	suffix	remark
ācchida	ā	chid	ap	

14. CLXXVIX

(71).agryā śrījayavarmmadevanrpate rājendradevī satī śreṣṭham yaṃ samajījanac
chrutavatām agresaram yodhinām

Vigraha vaakya:

agryā śrījayavarmmadevanrpateḥ rājendradeviḥ satīḥ śreṣṭham yaṃ samajījanat
śrutavatām agresaram yodhinām

agryā

word	prefix	root	suffix	remark
agryā		agra	yat	

word	prefix	root	suffix 1	suffix 2	remark
agryā		agra	yat	ṭap	

śrījayavarmmadevanrpateḥ

word	prefix	root	suffix	remark
śrī		śrī	kvip	

word	prefix	root	suffix	remark
jaya		ji	ac	

word	prefix	root	suffix	remark
varman		vṛ	manin	

word	prefix	root	suffix	remark
deva		div	ac	

word	prefix	root	suffix	remark
nṛ		nī	ṛn	uṇādi suffix

word	prefix	root	suffix	remark
pati		pad	tin	

rājendradevīḥ

word	prefix	root	suffix	remark
rājan		rañj	ni	

word	prefix	root	suffix	remark
indra		ind	ran	

word	prefix	root	suffix 1	suffix 2	remark
devī		div	ac	ñip	

saṭīḥ

word	prefix	root	suffix	remark
saṭī		as	ñip	

śreṣṭhaṃ

“śra” is a substitute for “praśasya.”

word	prefix	root	suffix 1	suffix 2	remark

śreṣṭha	pra	śas	ya	iṣṭhan	
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samajījanat

word	prefix	augment	root	suffix	remark
samajījanat	sam	a	jan	at	

śrutavatām

word	prefix	root	suffix 1	suffix 2	remark
śrutavat		śru	kta	vat	

agresaraṃ

word	prefix	root	suffix	remark
agra		aṅg	ran	

word	prefix	root	suffix	remark
sara		sr	ac	

yodhinām

word	prefix	root	suffix	remark
yodhin		yudh	ṇini	

72).kāntyānaṅgajitaṃ kalāsukṛtinām vandyam varan dharmmiṇām sa

śrīvīrakumāravivruta idaṃ śastaṃ praśastaṃ vyadhāt ||o||

Vigraha vaakya:

kāntyānaṅgajitaṃ kalāsukṛtinām vandyam varam dharmmiṇām sa

śrīvīrakumāravibrutaḥ idaṃ śastaṃ praśastaṃ vyadhāt ||o||

kāntyānaṅgajitaṃ

word	prefix	root	suffix	remark
kānti		kam	ktin	

word	prefix	root	suffix	remark
------	--------	------	--------	--------

anaṅga	an	Am	gan	
--------	----	----	-----	--

word	prefix	root	suffix	remark
ji		ji	kvip	

kalāsukṛtinām

word	prefix	root	suffix 1	suffix 2	remark
kalā		kal	ac	tāp	

word	prefix	root	suffix	remark
sukṛtin	su	kr	ktin	

vandyam

word	prefix	root	suffix	remark
vandya		vand	nyat	potential passive participle

varam

word	prefix	root	suffix	remark
vara		vr	ap	

dharminām

word	prefix	root	suffix 1	suffix 2	remark
dharmin		dhr	man	ini	

śrīvīrakumāravibrutah

word	prefix	root	suffix	remark
śrī		śrī	kvip	

word	prefix	root	suffix	remark
------	--------	------	--------	--------

vīra		vīr	ac	
------	--	-----	----	--

word	prefix	root	suffix	remark
kumāra		kumār	ac	

word	prefix	root	suffix	remark
vibruta	vi	bru	cta	p.p

śastaṃ

word	prefix	root	suffix	remark
śasta		śas	cta	p.p

praśastaṃ

word	prefix	root	suffix	remark
praśasta	pra	śas	cta	p.p

vyadhāt

word	prefix	root	suffix	remark
vyadha		vyadh	an	secondary suffix

Chapter 4 Conclusion

Preah Khan Inscription indicates that Preah Khan city was built on the battle site where King Jaya-varman VII finally defeated the Chams in the 12th century. With the goal of honoring his father, King Dharaindravarman II. It was once an important temple complex that simultaneously served as a city, a temple, and a Buddhist university. At that time, it was known as Nagarajayacri, which means the city of Preah Khan.

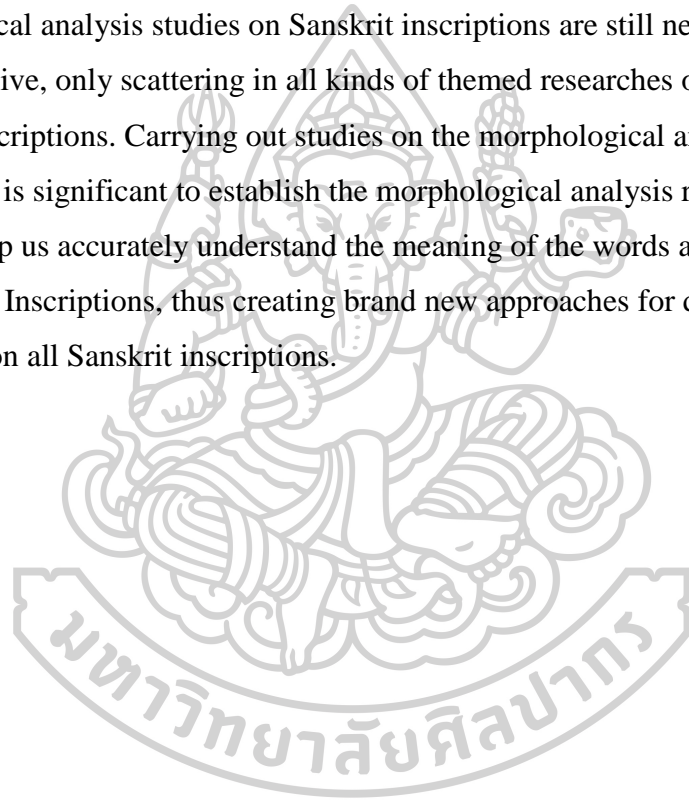
Sanskrit is the oldest, morphologically rich and most complex language in the world. Pāṇini grammar is the most widely accepted grammar of Sanskrit. Aṣṭādhyāyī by Pāṇini is the model for modern formal language theory. 3959 rules in all that define practically every structure in Sanskritam. There is no grammar like this for any other natural language. In most of the inscriptions from Cambodia are written in the form of Sanskrit which following Pāṇini tradition. The Indian grammarian Pāṇini is in fact honored by being mentioned in these inscriptions; other linguistic works are referred to as well.

Grammar analysis is a method for explaining the formal properties of language from the use of language to communicate. It seems to be more natural to study the grammar of the language with the help of tools worked out in this language. It shows how people who use that language, think of it and its structures, and takes us closer to understand the culture in which the language is used. This explaining makes it possible to create linguistic representations of words, phrases, and sentences; to communicate about them clearly and precisely with other people; and to reason more effectively about how the wording of a sentence affects the meaning it communicates. Viewed in this light, grammar is enabling the reader to pinpoint ambiguities and other infelicities; enabling the reviewer to identify what needs to be fixed to make a text clearer and easier to read; and enabling the writer to understand what sort of modifications will eliminate ambiguities, communicate the meaning more succinctly, or achieve other desirable effects. It may very well be ripe for systematically analyzing the phonological and morphological components of the Preah Khan to

determine its structure and grammar. A grammatical analysis of the Preah Khan Inscription also sheds new light on the grammar of monumental Sanskrit Inscriptions.

Suggestion

Morphological analysis is an important part of grammatical study. Also, morphological analysis on Sanskrit inscriptions is an indispensable part of the grammatical research system of Sanskrit inscriptions. Nowadays, morphological analysis mainly focus on modern language and foreign language teaching. The morphological analysis studies on Sanskrit inscriptions are still neither systematic nor comprehensive, only scattering in all kinds of themed researches on the grammar of Sanskrit inscriptions. Carrying out studies on the morphological analysis of Sanskrit inscriptions is significant to establish the morphological analysis research framework and will help us accurately understand the meaning of the words and sentences inscribed in Inscriptions, thus creating brand new approaches for doing themed researches on all Sanskrit inscriptions.



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APPENDIX

Grammatical and other Abbreviations, and Symbols

A...Atmanepada.

abl...Ablative.

acc...Accusative.

aor...aorist tense

dat...Dative.

du...dual.

f...Feminie.

fut.imp...future imperative

fut.p...future participle

gen...Genitive.

ger... Gerund

imp...Imperfect

ind...Indeclinable.

inf...Infinitive

instr...Instrumental

loc...Locative

m...Masculine

n...Neuter

nom...Nominative

pl...Plural

pres...Present tense

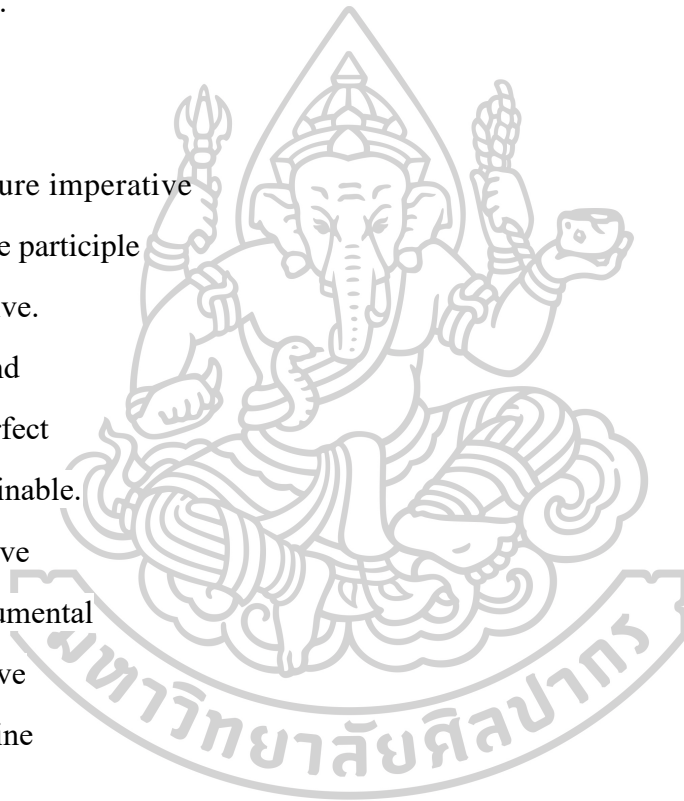
pot.p... Potential passive participle

pres.p...Present Participle

Pres.opt... present optative

redu.p...reduplicate perfect

Voc...vocative



Explanation of Termination Used in the Derivation of Words

N.B.-Ter.stands for “termination”, and Tad.for “Taddhita”

aṅ (a) a Tad. ter. used in the same sense

asun (as) an Uṅ ter.

ini (in) a Tad. ter. showing ‘possession’

iṣṭhan (iṣṭha) a Tad. ter. used to form superlative degrees of adjectives

uṅ (uṅ) a Kṛit ter or Uṅ ter.

Ka (a) a Kṛit ter.

Ki (i) a Kṛit ter.

Kta (ta changed to na) the ter. of the past passive participle

Ktic (ti) a Kṛit ter(f). used to form abstract noun from root

Kyap (ya) a Kṛit ter.

kvip fictitious suffix v added to the simple root used nominally.

ghañ (a) a Kṛit ter. used to form abstract noun from root, before which the final vowel and penultimate a generally undergo vṛiddhi, and the penultimate short guṇa.

cha (īya) a Tad. ter.

na (a) a Kṛit ter.

nic (i) the termination of the causal

nīp (ī) a fem.ter.

nini (in) a Kṛit ter

nyat (ya) a termination of the potential passive participle

tāp (ā) a fem.ter.

trc (tr) a Kṛit ter of. Of agency

tumun (tum) the ter. of the infinitive mood

tral (tra) a Tad. ter.

yat (ya) a Kṛit ter.

ra (ra) a possessive ter. also a Kṛit ter.

lyuṭ (an) a Kṛit ter. forming abstract noun

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