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SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANĀGARĪ AND ROMAN LETTERS THROUGHOUT,

BY

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ETC.

SECOND EDITION, REVISED AND ACCENTUATED.

LONDON:

LONGMANS, GREEN, AND CO.

1870.

Oxford:

T. COMBE, M.A., E. B. GARDNER, AND E. PICKARD HALL,
PRINTERS TO THE UNIVERSITY.

602
31/3/590

P R E F A C E

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyâ-Kaumudî, the Siddhânta-Kaumudî, the Sârasvatî Prakriyâ, and the Mâdhavîya-dhâtu-vṛitti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pân. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pânini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pânini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *î* and *û*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ἢ μωμήσεται*, but I feel that I may say, **यत्ने कृते यदि न सिध्यति कोऽत्र दोषः**; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchāspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ī* and *ū*. On page 136, l. 7, read **श्रीवत्** instead of **स्त्रीवत्**; this is corrected in the *Corrigenda*, and the right reading is found in the old edition. On the same page, l. 13, insert **न** after **विना**, or join **विनास्त्रीबोधकत्वं**.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhû class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flechia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgri*, which forms its Aorist by adding इषं *isham*, ईः *īh*, ईत् *īt*. Here the simplest rule would be that final च् *ri* before इषं *isham* becomes र् *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final च् *ri* should take गुण before इषं *isham* (Pāṇ. VII. 3, 84). This would give us अजागरिषं *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before इषं *isham*, i.e. अजागरिषं *ajāgarisham*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for जागृ *jāgri* a special exception from Vṛiddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short अ *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pân. VII. 2, 7). This option is afterwards restricted, and roots with short अ *a*, beginning with a consonant and ending in र *r*, like जागर् *jâgar*, have no option left, but are restricted afresh to Vṛiddhi (Pân. VII. 2, 2). However, even this is not yet the final result. Our base जागर् *jâgar* is after all not to take Vṛiddhi, and hence a new special rule (Pân. VII. 2, 5) settles the point by granting to जागृ *jâgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ *jâgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽतो यणपूर्वाः प्राप्तयो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pânini, the Siddhânta-Kaumudî, the Laghu-Kaumudî, the Sârasvatî, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharañidhara, Kâśinâtha, Târânâtha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pânini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sâyaṇa to the Rig-veda has shown us how practically to apply the rules of Pânini ; and the translation of the Laghu-Kaumudî by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pânini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pân. VII. 2, 42, as well as the Sârasvatî II. 25, 1, gives the Benedictive Âtmanepada वरीषीष्ट *varîshîshṭa* and स्तरीषीष्ट *starîshîshṭa* ; yet a reference to Pân. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pânini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

in using अग्रगामिनि *agragâmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pânini in his Sûtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragâmini* to अग्रगामिनि *agragâmini*, it would not be right to argue from अग्रयान *agrayâna* to प्रयान *prayâna*, this being necessarily प्रयाण *prayâṇa*. But assuming अग्रगामिनि *agragâmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakâmiṇau*, वृषगामिणौ *vṛshagâmiṇau*, हरिकामाणि *harikâmâṇi*, and हरिकामेण *harikâmēṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pânini and the Siddhânta-Kaumudî, but may be traced back to the MSS. of the Prakriyâ-Kaumudî, the source, though by no means the model, of the Siddhânta-Kaumudî. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kâsîkâ-Vṛitti, and whom I consulted on these forms, that the MSS. of Vâmana which he possesses, carefully avoid these faulty examples to Pân. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished a Sanskrit Syntax, based on the works of Pânini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Unâdi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyâ-Kaumudî and the Sârasvatî. These grammars do not conjugate every verb that occurs in the Dhâtupâṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhânta-Kaumudî, the order of the verbs as given in Pâṇini's Dhâtupâṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Râmachandra and Anubhûtisvarûpâchârya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstrī objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंसु *pumsu*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to श् *sh* after any vowel except अ and आ *ā*, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into ष *sh* after a vowel and Anusvāra (Pāṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into ष *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as ष *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANĀGARĪ LETTERS.

| VOWELS. | | | | CONSONANTS. | | | | | | | |
|----------|---------|----------|---------|-------------|--|----------------|----------------|-------------|---|---|------------------|
| Initial. | Medial. | Initial. | Medial. | | | | | | | | |
| | | | | Equivalent. | | | | | | | |
| अ | - | अ | - | a | | क | क | k | प | प | p |
| आ | ा | आ | ा | â | | ख | ख | kh | फ | फ | ph |
| इ | ि | इ | ि | i | | ग | ग | g | ब | ब | b |
| ई | ी | ई | ी | î | | घ | घ | gh | भ | भ | bh |
| उ | ु | उ | ु | u | | ङ | ङ | ñ | म | म | m |
| ऊ | ू | ऊ | ू | û | | च | च | ch (or k) | य | य | y |
| ऋ | ॠ | ऋ | ॠ | rî (or rî) | | छ | छ | chh (or kh) | र | र | r |
| ॠ | ॡ | ॠ | ॡ | rî (or rî) | | ज | ज | j (or g) | ल | ल | l |
| ऌ | ॢ | ऌ | ॢ | lî (or lî) | | झ | झ | jh (or gh) | व | व | v |
| ॢ | ॣ | ॢ | ॣ | lî (or lî) | | ञ | ञ | ñ | | | |
| ए | ै | ए | ै | e | | ट | ट | ṭ (or t) | श | श | ś (or s) |
| ऐ | ॥ | ऐ | ॥ | ai | | ठ | ठ | ṭh (or th) | ष | ष | sh |
| ओ | ो | ओ | ो | o | | ड ¹ | ड ¹ | ḍ (or ḍ) | स | स | s |
| औ | ौ | औ | ौ | au | | ढ ² | ढ ² | ḍh (or dh) | ह | ह | h |
| | | | | | | ण | ण | ṇ (or n) | | | |
| | | | | | | त | त | t | ॠ | ॠ | m̐ (or m) |
| | | | | | | थ | थ | th | ॡ | ॡ | m̐ (or m̐) |
| | | | | | | द | द | d | ः | ः | ḥ (or ḥ) |
| | | | | | | ध | ध | dh | ॠ | ॠ | (Jihvâmûliya), χ |
| | | | | | | न | न | n | ॡ | ॡ | (Upadhmanîya), φ |

¹ Sometimes represented in the Veda by ढ, ढ, ḍ (or ḍ).

² Sometimes represented in the Veda by ढह, ढह, ḍh (or dh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet ; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanâgarî* means the *Nâgarî* of the gods, or, possibly, of the Brâhmins. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nâgarî*. Why the alphabet should have been called *Nâgarî*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pân. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanâgarî*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanâgarî* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

Beghrâm (*bhagârâma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344-350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarî* or *Aśoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phœnician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gîrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gîrnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṁskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskāras*; all these are called *saṁskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṁskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṁskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāshā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (*An Introduction to Kāchchāyana's Grammar*, p. lxxxix), the original language, and *saṁskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.

Ex. क, क, क *k*; ख, ख, ख *kh*; ग, ग, ग *g*; घ, घ, घ *gh*; ङ, ङ, ङ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet:

| | Hard, (tenuis.) | Hard and aspirated, (tenuis aspiratae.) | Soft, (mediae.) | Soft and aspirated, (mediae aspiratae.) | Nasals. | Liquids. | Sibilants. | Vowels. Short, Long. | Diphthongs. |
|---------------|--------------------|--|-------------------------|--|------------|-------------------------|-----------------------------|----------------------------|--|
| 1. Gutturals, | क <i>k</i> | ख <i>kh</i> | ग <i>g</i> | घ <i>gh</i> | ङ <i>ṅ</i> | ह <i>h</i> ² | ख ⁴ (<i>χ</i>) | अ <i>a</i> आ <i>ā</i> | } ए <i>e</i> ऐ <i>ai</i> ओ <i>o</i> औ <i>au</i> |
| 2. Palatals, | च <i>ch</i> | छ <i>chh</i> | ज <i>j</i> | झ <i>jh</i> | ञ <i>ñ</i> | य <i>y</i> | श <i>ś</i> | इ <i>i</i> ई <i>ī</i> | |
| 3. Linguals, | ट <i>ṭ</i> | ठ <i>ṭh</i> | ड <i>ḍ</i> ¹ | ढ <i>ḍh</i> ¹ | ण <i>ṇ</i> | र <i>r</i> | ष <i>ṣh</i> | ऋ <i>ṛi</i> ॠ <i>ṛi</i> | |
| 4. Dentals, | त <i>t</i> | थ <i>th</i> | द <i>d</i> | ध <i>dh</i> | न <i>n</i> | ल <i>l</i> | स <i>s</i> | ळ <i>ḷi</i> (ळ <i>ḷi</i>) | |
| 5. Labials, | प <i>p</i> | फ <i>ph</i> | ब <i>b</i> | भ <i>bh</i> | म <i>m</i> | व <i>v</i> ³ | ख ⁴ (<i>φ</i>) | उ <i>u</i> ऊ <i>ū</i> | |

Unmodified Nasal or Anusvāra, ° *m* or ° *m̄*.

Unmodified Sibilant or Visarga, : *h*.

¹ In the Veda ड *ḍ* and ढ *ḍh*, if between two vowels, are in certain schools written ढ *ḍ* and ढ *ḍh*.

² ह *h* is not properly a liquid, but a soft breathing.

³ व *v* is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : *h*.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ॠ *lî*, is merely a grammatical invention; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvâmûliya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmanîya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs **X** (called *Vajrákrîti*, having the shape of the thunderbolt) and ॡ (called *Gajakumbhâkrîti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, I. 18; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign ॡ , called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ॢ , (*dvi*, two, *vinđu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure 8 4; in the Tantrâbhîdhâna as like two ३ *th*'s. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ॠ *n̄*, ॡ *ñ*, ॢ *ṅ*, ॣ *ṇ*, । *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*n̄* by *k, kh, g, gh*; *ñ* by *ch, chh, j, jh*; *ṅ* by *t, th, d, dh*; *ṇ* by *t, th, d, dh*; *m* by *p, ph, b, bh*.) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

ॠ instead of ॠ *ankitâ*.

ॡ instead of ॡ *añchitâ*.

ॢ instead of ॢ *kuṅḍitâ*.

ॣ instead of ॣ *nanditâ*.

। instead of । *kampitâ*.

The pronunciation remains unaffected by this style of writing. ॠ must be pronounced as if it were written ॠ *ankitâ*, &c.

The same applies to final । *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final *m* in *pausa* may be pronounced as Anusvâra; cf. Sarasvatî-Prakriyâ, ed. Bombay, 1829*, pp. 12 and 13. कौमारास्त्ववसानेऽप्यनुस्वारमिच्छन्ति। अवसाने वा । अवसाने मकारस्यानुस्वारो भवति २३. । देवं । देवम् ॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Śarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, य्रँ, ल्रँ, व्रँ, which are used to represent a final *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pân. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तयँयाति *taṁ yāti*;

instead of तं लभते *taṁ labhate* we may write तलँभते *taṁ labhate*;

instead of तं वहति *taṁ vahati* we may write तवँवहति *taṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सयँयानं *saṁyānam*;

संलभं *saṁlabdham* or सलँभं *saṁlabdham*;

संवहति *saṁvahati* or सवँवहति *saṁvahati*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyah*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम् उ चारन् *saṁ u āran*, changed to सम्वारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, ष *ṣ*, स *s*, ह *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ śakāram*.

संशिवति *saṁśhīvati*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—asccribed either to Vāṇī herself, i.e. Sarasvatî, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhāṭṭa is said to have written the Śārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Śivarājadhani.)

Anusvāra are ञś, यsh, सs, हh. Thus अंशः *amśah*, धनुंषि *dhanūnshi*, यज्ञंसि *yaśāmsi*, सिंहः *siṃhah*. Before the semivowels य *y*, र *r*, ल *l*, व *v*, the म *m*, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नमः *namrah*, अम्लः *amlah*. In शंयोः *śamyoh* (Rv. I. 43, 4, &c.) the ण stands 'padānte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūliya* \asymp χ (tongue-root letter), *Upadh-māniya* \asymp ϕ (to be breathed upon), *Anusvāra* \cdot *m* (after-sound), *Visarga* : *h* (emission, see Taitt.-Brāhm. III. p. 23 a), and *Repha* *r* (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकारः *akārah*; क *ka*, ककारः *kakārah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), उ, ऊ, ए, ऐ, औ, औ;
a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

—, ि, ि, ि, े, े, े, (े), उ, ू, ै, ै, ौ, ौ.
a, ā, i, ī, ri, rī, li, (lī), u, ū, e, ai, o, au.

There is one exception. If the vowel उ *ri* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitih*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोस्रग्र *goagra*, adj. preceded by cows, instead of गोस्र *go'gra* or गवाग्र *gavāgra*; गोस्रं *gośvam*, cows and horses; प्रउग *praūga*, yoke; तितउ *titaū*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛī*, क्ल *kli*, (क्ल *klī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
 को *ko*, कौ *kau*.

The only peculiarity is that short ि *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कै and की. (See Prinsep's *Indian Antiquities*, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by ्. Thus *ak* must be written अक्; *kar*, कर; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kārtsnya* is written कार्त्स्य. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क् + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = ख्ख *skha*; च् + य = च्य *chya*; प् + त = म्प *pta*; क् + त = क्त *kta*; क् + त् + व = क्तत्वा *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र् र following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क्क *kra*; ग् + र = ग्र *gra*; त् + र = त्र or त्र *tra*; द् + र = द्र *dra*; ष् + द् + र = ष्ट्र *shṭra*.

The र् र preceding a consonant is written by ८ placed at the top of the consonant before which it is to be sounded. Thus अर्क + क = अर्के *arka*; वर् + ष् + म = वर्ष्म *varshma*. This sign for र् र is placed to the right of any other marks at the top of the same letter. Ex. अर्के *arkam*; अर्केण *arkeṇa*; अर्केदू *arkendū*.

क् *k* followed by ष *sh* is written क्ष or क्क्ष *ksha*.

ज् *j* followed by ण *ṇ* is written ज्ञ *jña*.

ज्ञ *jh* is sometimes written क्ज्ञ *kjñ*.

र् र followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

श् *ś*, particularly in combination with other letters, is frequently written ष्.

Ex. सु *śu*; सू *śū*; अश् *śra*.

§ 18. The sign of *Virāma* (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्ते instead of युक्ते *yunkte*.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign १ is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ८ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क् *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्तत्वा *k-t-ra*, क्त्यत्वा *k-t-r-ya*, क्तत्वा *k-t-va*, क्त *k-na*, क्त्य *k-n-ya*, क्तम *k-ma*, क्य *k-ya*, क्र or क्क *k-ra*, क्र्य or क्क्य *k-r-ya*, क्त *k-la*, क्त *k-va*, क्त्य *k-v-ya*, क्श *k-sha*, क्श्म *k-sh-ma*, क्श्य *k-sh-ya*, क्श्वा *k-sh-va*;—ख्य *kh-ya*, ख्य *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र्य *g-r-ya*;—घ्न *gh-na*, घ्न्य *gh-n-ya*, घ्न्य *gh-ma*, घ्न्य *gh-ya*, घ्न्य *gh-ra*;—ङ्क *ṅ-ka*, ङ्क *ṅ-k-ta*, ङ्क्य *ṅ-k-t-ya*, ङ्क्य *ṅ-k-ya*,

क्ष ñ-k-sha, क्ष ñ-k-sh-va, क्ख ñ-kha, क्ख ñ-kh-ya, ञ ñ-ga, ञ्य ñ-g-ya, ञ ñ-gha, ञ्य ñ-gh-ya, ञ ñ-gh-ra, कु ñ-na, कु ñ-ma, व्य ñ-ya.

च ch-cha, च्च ch-chha, च्च ch-chh-ra, च्च ch-ña, च्च ch-ma, च्च ch-ya;—छ chh-ya, छ chh-ra;—ज j-ja, ज्ज j-jha, ज्ज j-ña, ज्ज j-ñ-ya, ज्ज j-ma, ज्ज j-ya, ज्ज j-ra, ज्ज j-va;—ञ ñ-cha, ञ्ज ñ-ch-ma, ञ्ज ñ-ch-ya, ञ्ज ñ-chha, ञ्ज ñ-ja, ञ्ज ñ-ña, ञ्ज ñ-ya.

ट t-ta, ट्य t-ya;—ठ th-ya, ठ th-ra;—ड d-ga, ड्य d-g-ya, ड d-gha, ड्य d-gh-ra, ड्य d-ma, ड्य d-ya;—ढ dh-ya, ढ dh-ra;—ण n-ta, ण n-tha, ण n-da, ण्य n-d-ya, ण्य n-d-ra, ण्य न-d-r-ya, ण्य n-dha, ण n-na, ण्य n-ma, ण्य n-ya, ण्य n-va.

क t-ka, क्क t-k-ra, त t-ta, त्त t-t-ya, त्त t-t-ra, त्त t-t-va, त्त t-tha, त्त t-na, त्त t-n-ya, त्त t-pa, त्त t-p-ra, त्त t-ma, त्त त-m-ya, त्त t-ya, त्त or त t-ra, त्त t-r-ya, त्त t-va, त्त t-sa, त्त त-s-na, त्त त्त t-s-n-ya, त्त त्त t-s-ya;—थ th-ya;—द d-ga, द्द d-gha, द्द d-gh-ra, द्द d-da, द्द द-d-ya, द्द d-dha, द्द द-dh-ya, द्द d-na, द्द d-ba, द्द द-bha, द्द द-bh-ya, द्द d-ma, द्द द-ya, द्द द-ra, द्द द-r-ya, द्द द-va, द्द द-v-ya;—ध dh-na, ध्ध dh-n-ya, ध्ध dh-ma, ध्ध dh-ya, ध्ध dh-ra, ध्ध dh-r-ya, ध्ध dh-va;—न n-ta, न्य n-t-ya, न्य न-t-ra, न्य n-da, न्य न-d-ra, न्य न-dha, न्य न-dh-ra, न्य n-na, न्य न-pa, न्य न-p-ra, न्य न-ma, न्य n-ya, न्य n-ra, न्य न-sa.

प p-ta, प्य p-t-ya, प्प p-na, प्प p-pa, प्प p-ma, प्प p-ya, प्प p-ra, प्प p-la, प्प p-va, प्प p-sa, प्प प-s-va;—ब b-gha, ब्ब b-ja, ब्ब b-da, ब्ब b-dha, ब्ब b-na, ब्ब b-ba, ब्ब ब-bha, ब्ब ब-bh-ya, ब्ब ब-ya, ब्ब ब-ra, ब्ब ब-va;—भ bh-na, भ्भ bh-ya, भ्भ bh-ra, भ्भ bh-va;—म m-na, म्म m-pa, म्म m-p-ra, म्म m-ba, म्म m-bha, म्म m-ma, म्म m-ya, म्म म-ra, म्म m-la, म्म m-va.

य y-ya, य्य y-va;—ल l-ka, ल्य l-pa, ल्य l-ma, ल्य l-ya, ल्य l-la, ल्य l-va;—व v-na, व्य v-ya, व् व-ra, व् व-va.

श ś-cha, श्श ś-ch-ya, श्श ś-na, श्श ś-ya, श्श ś-ra, श्श ś-r-ya, श्श ś-la, श्श ś-va, श्श ś-v-ya, श्श श-śa;—ष sh-ta, ष्य sh-t-ya, ष्य sh-t-ra, ष्य श-t-r-ya, ष्य श-t-va, ष्य श-ttha, ष्य श-ña, ष्य श-ñ-ya, ष्य श-pa, ष्य श-p-ra, ष्य श-ma, ष्य श-ya, ष्य श-va;—स s-ka, स्स s-kha, स्स s-ta, स्स s-t-ya, स्स स-t-ra, स्स स-t-va, स्स स-tha, स्स s-na, स्स स-n-ya, स्स स-pa, स्स स-pha, स्स स-ma, स्स स-m-ya, स्स स-ya, स्स स-ra, स्स स-va, स्स स-sa.

ह h-ña, ह् ह-na, ह् ह-ma, ह् ह-ya, ह् ह-ra, ह् ह-la, ह् ह-va.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 0 |

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

- Thus १ stands for ए *e* of एकः *ekah*, one.
 २ stands for द्व *dv* of द्वौ *dvau*, two.
 ३ stands for त्र *tr* of त्रयः *trayah*, three.
 ४ stands for च *ch* of चत्वारः *chatvārah*, four.
 ५ stands for प *p* of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, VI série, tome I; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; *Chips from a German Workshop*, vol. II. p. 289.

Pronunciation.

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse;' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ङ *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्टर् *Direktar*, गवर्नमेण्ट् *Gavarnment*, &c.*
6. The Visarga, *Jihvāmālīya* and *Upadhmanīya* are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual श *sh* like *sh* in 'shun,' the palatal ष *ś* like *śś* in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French 'bon.' If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्वग्निमाहात्म्यं इंद्रस्तु देवानां महत्तमः *astvagnimâhâtmyam, indrastu devânâm mahattamah,* Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pân. I. 1, 9. अमङ्गलानां नासिका च (चकारेण स्वस्ववर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥ The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anunâsika*, nasalized, i. e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prátipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य् *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h + t* are changed into द् + त् *ḍh + t*, इ + ध् *i + dh*, and इ + द् *i + ḍh*; इ *i* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ = parivṛidh + taḥ*, *parivṛid + dhah = parivṛid + ḍhah = parivṛidḍhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dīrgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ऋ *ṛi*, लृ *ḷi*.

2. Long vowels: आ *ā*, ई *ī*, ऊ *ū*, ऋ *ṛī*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

3. Protracted vowels are indicated by the figure ३ ३; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, ए ३ *e 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, *a 3 i*, instead of ए ३ *e 3*; or आ ३ उ, *ā 3 u*, instead of औ ३ *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samānākshara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛī*, लृ *ḷi*.

2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: अँ *ā̃*, आँ *ā̃*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, चृ *ri*, लृ *li*, if not followed by a double consonant.
2. Heavy vowels are आ *á*, ई *í*, ऊ *ú*, च्रृ *rí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udâta*), *grave* (*anudâta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pân. I. 2, 29-32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *í*, उ *u*, ऊ *ú*, चृ *ri*, च्रृ *rí*, लृ *li*, by means of a preceding अ *a*, which raises इ *i* and ई *í* to ए *e*, उ *u* and ऊ *ú* to ओ *o*, चृ *ri* and च्रृ *rí* to अर् *ar*, लृ *li* to अल् *al*. (Pân. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ár* instead of अर् *ar*, and आल् *ál* instead of अल् *al*. (Pân. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, चृ *ri*, च्रृ *rí*, लृ *li*.
2. Guṇa vowels: ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *á*, ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ár*, आल् *ál*.

§ 31. अ *a* and आ *á* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghána*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *í*, उ *u*, ऊ *ú*, चृ *ri*, च्रृ *rí*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *á*.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prātiśākhya calls them *nāmin*, for a different reason ; see Rig-veda-prātiśākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pân. VI. I, 101.) Thus

अ or आ + अ or आ = आ $\bar{a} + \bar{a} = \bar{a}$.

इ or ई + इ or ई = ई $\bar{i} + \bar{i} = \bar{i}$.

उ or ऊ + उ or ऊ = ऊ $\bar{u} + \bar{u} = \bar{u}$.

ऋ or ॠ + ऋ or ॠ = ॠ $\bar{r}i + \bar{r}i = \bar{r}i^*$.

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvá + apagachchhati = uktvápagachchhati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + īdṛśī = nadīdṛśī*, such a river.

कर्तृ ऋजु = कर्तृजु *kartrī + ṛju = kartrīju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdeti*, but he rises.

Or in compounds, मही + ईशः = महीशः *mahī + īśah = mahīśah*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pân. VI. I, 87.) Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = e$ (\bar{ai}).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = o$ (\bar{au}).

अ or आ + ऋ or ॠ = अर् $\bar{a} + \bar{r}i = ar$. (Pân. I. I, 51.)

Ex. तव इंद्रः = तवेन्द्रः *tava + indrah = tavendrah*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sā + uktvá = soktvá*, she having spoken.

† सा ऋद्धिः = सद्धिः *sā + ṛiddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्कारः *tava + likārah = tavalkārah*, thy letter *li*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + ishṭih = kāmyeshṭih*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśah = hitopadeśah*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pân. VI. I, 88.) Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{ai}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{ai} = \bar{ai}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवैव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter ल *li* is left out, because it is of no practical utility. It is treated like ऋ *ri*, only substituting ल *l* for र *r* in Guṇa and Vṛiddhi. Thus ल + अनुबंधः *li + anubandhaḥ* becomes लनुबंधः *lanubandhaḥ*, i. e. having *li* as indicatory letter.

† Some grammarians consider the Sandhi of \bar{a} with *ri* optional, but they require the shortening of the long \bar{a} . Ex. ब्रह्मा + ऋषिः *brahmā + ṛishiḥ = ब्रह्मर्षिः brahmarshiḥ* or ब्रह्म ऋषिः *brahma ṛishiḥ*, Brahmā, a Rishi.

तव ओष्ठः = तवोष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavati = sautsukyavati*, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *rāma + aiśvaryaṃ = rāmaishvaryaṃ*, the lordship of Rāma.

सीता + औपम्यं = सीतोपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

| | | | | |
|--------|---|-------------------|----|------------------|
| इ or ई | { | अ or आ = य or या | i | ā = yā. |
| | | ऋ or ॠ = यू or यू | | rī = yrī. |
| | | उ or ऊ = यु or यू | | ū = yū. |
| | | ए or ऐ = ये or यै | | e, ai = ye, yai. |
| | | ओ or औ = यो or यौ | | o, au = yo, yau. |
| ऋ or ॠ | { | अ or आ = र or रा | ri | ā = rā. |
| | | इ or ई = रि or री | | ī = rī. |
| | | उ or ऊ = रु or रू | | ū = rū. |
| | | ए or ऐ = रे or रै | | e, ai = re, rai. |
| | | ओ or औ = रो or रौ | | o, au = ro, rau. |
| उ or ऊ | { | अ or आ = व or वा | ū | ā = vā. |
| | | इ or ई = वि or वी | | ī = vī. |
| | | ऋ or ॠ = वृ or वृ | | rī = vrī. |
| | | ए or ऐ = वे or वै | | e, ai = ve, vai. |
| | | ओ or औ = वो or वौ | | o, au = vo, vau. |

Ex. दधि अत्र = दध्यत्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *karṭri + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aīḍa.

In compounds, नदी + अर्थं = नद्यर्थं *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्र्यत्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except *ā*), the last element of the Guṇa-vowel is changed into a semivowel. If *ā* follows, *ā* is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except *ā*) = अय् (ay).

ओ (o) + any vowel (except *ā*) = अव् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!
 सखे इह = सखयिह *sakhe iha* = *sakhayīha*, Friend, here!
 प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!
 प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhavaushadham*, Lord,
 medicine.

In compounds, गो + ईशः = गवीशः *go + īśah = gavīśah*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. VI. 1, 78.) Thus

रे (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रिये अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthah*.

श्रिये च्युते = श्रियायुते *śriyai rīte* = *śriyāyrite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थ = नावर्थं *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, औ *o*, may be dropt before all vowels (except *ā*, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayīha*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for रे *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

श्रिये अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthah*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rig-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135 : Pāṇ. VI. 1, 78 ; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of *y* and *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. *ए e* and *ओ o*, before short *अ a*, remain unchanged, and the initial *अ a* is elided. (Pāṇ. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra = śive'tra*, in Śiva there.

प्रभो अनुगृहाय = प्रभोऽनुगृहाय *prabho anugrīhāya = prabho 'nugrīhāya*,
Lord, please.

In composition this elision is optional. (Pāṇ. VI. 1, 122.)

Ex. गो + अश्वाः = गोऽश्वाः or गोअश्वाः *go + aśvāḥ = go 'śvāḥ or go aśvāḥ*, cows and horses.

In some compounds *गव gava* must or may be substituted for *गो go*, if a vowel follows; *गवाक्षः gavākṣaḥ*, a window, lit. a bull's eye; *गवेन्द्रः gavendraḥ*, lord of kine, (a name of Kṛishṇa); *गवाजिनं* or *गोऽजिनं gavājinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pāṇ. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādḥū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचेते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अदस् *adas*. (Pāṇ. I. 1, 12.)

Ex. अमी अश्वाः *amī aśvāḥ*, these horses.

अमी इषवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ \bar{a} is followed by a verb beginning with ए e or ओ o , the result of the coalescence of the vowels is ए e or ओ o , not ऐ ai or औ au . (Pāṇ. VI. I, 94.)

Ex. प्र + एजते = प्रेजते $pra + ejate = prejate$.

उप + एषते = उपेषते $upa + eshate = upeshate$.

प्र + एषयति = प्रेषयति $pra + eshayati = preshayati$ *.

परा + एखति = परेखति $parā + ekhati = parekhati$.

उप + ओषति = उपोषति $upa + oshati = uposhati$.

परा + ओहति = परोहति $parā + ohati = parohati$.

This is not the case before the two verbs एध् edh , to grow, and इ i , to go, if raised by Guṇa to ए e . (Pāṇ. VI. I, 89.)

Ex. उप + एधते = उपैधते $upa + edhate = upaidhate$.

अव + एति = अवैति $ava + eti = avaiti$.

In verbs derived from nouns, and beginning with ए or ओ e or o , the elision of the final अ or आ \bar{a} of the preposition is optional.

§ 44. If a root beginning with च् $ṛi$ is preceded by a preposition ending in अ a or आ \bar{a} , the two vowels coalesce into आर् \bar{ar} instead of अर् ar . (Pāṇ. VI. I, 91.)

Ex. अप + च्छति = अपार्च्छति $apa + ṛichchhati = apārchchhati$.

अव + च्छाति = अवार्छाति $ava + ṛiñāti = avārñāti$.

प्र + च्जते = प्रार्जते $pra + ṛijate = prārjate$.

परा + च्शति = परार्शति $parā + ṛishati = parārshati$.

In verbs derived from nouns and beginning with च् $ṛi$, this lengthening of the अ a of the preposition is optional. (Pāṇ. VI. I, 92.)

In certain compounds च्छणं $ṛiṇam$, debt, and च्चतः $ṛitaḥ$, affected, take Vṛiddhi instead of Guṇa if preceded by अ a ; प्र + च्छणं = प्रार्छणं $pra + ṛiṇam = prārṇam$, principal debt; च्छण + च्छणं = च्छणार्छणं $ṛiṇa + ṛiṇam = ṛiṇārṇam$, debt contracted to liquidate another debt; शोक + च्चतः = शोकार्तः $śoka + ṛitaḥ = śokārtaḥ$, affected by sorrow. Likewise ऊह् $ūh$, the substitute for वाह् $vāh$, carrying, forms Vṛiddhi with a preceding अ a in a compound. Thus विश्व + ऊहः $viśva + āhaḥ$, the acc. plur. of विश्ववाह् $viśvavāh$, is विश्वौहः $viśvauhaḥ$. (Pāṇ. VI. I, 89, vārt.)

§ 45. If the initial ओ o in ओष्ठः $oṣṭhaḥ$, lip, and ओतुः $otuḥ$, cat, is preceded in a compound by अ or आ \bar{a} , the two vowels may coalesce into औ au or ओ o . (Pāṇ. VI. I, 94, vārt.)

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः $adhara + oṣṭhaḥ = adharauṣṭhaḥ$ or $adharoṣṭhaḥ$, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः $sthūla + otuḥ = sthūloutuḥ$ or $sthūlotuḥ$, a big cat.

* In nouns derived from प्रेष् $pres$, the rule is optional. Ex. प्रेष्य or प्रैष्य $preshya$ or $praishya$, a messenger. प्रेष $presha$, a gleaner, is derived from प्र pra and ईष् $iśh$.

If **ओष्ठ** *oshṭha* and **ओतु** *otu* are preceded by **अ** or **आ** *ā* in the middle of a sentence, they follow the general rule.

Ex. **मम + ओष्ठः = ममौष्ठः** *mama + oshṭhaḥ = mumaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians :

स्वैरं *svairam*, wilfulness, and **स्वैरिन्** *svairin*, self-willed, from **स्व + ईर** *sva + īra*.

अक्षौहिणी *akshauhiṇī*, a complete army, from **अक्ष + ऊहिनी** *aksha + ūhinī*.

प्रौढः *prauḍhaḥ*, from **प्र + ऊढः** *pra + ūḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from **प्र + ऊहः** *pra + ūhaḥ*.

प्रैषः *praishah*, a certain prayer, from **प्र + एषः** *pra + eṣah*. (See § 43.)

प्रैष्यः *praishyah*, a messenger.

§ 47. The final **ओ** *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. **अहो अपेहि** *aho apehi*, Halloo, go away !

§ 48. Indeclinables consisting of a single vowel, with the exception of **आ** *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. **इ इंद्र** *i indra*, Oh Indra ! **उ उमेश** *u umēśa*, Oh lord of Umā !

आ एवं *ā evam*, Is it so indeed ?

§ 49. If **आ** *ā* (which is written by Indian grammarians **आइ** *ān*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. **आ अध्ययनात् = आध्ययनात्** *ā adhyayanāt = ādhyayanāt*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā ālochitam = ālochitam*, regarded a little.

आ उष्णं = ओष्णं *ā uṣṇam = oṣṇam*, a little warm.

आ इहि = एहि *ā ihi = ehi*, come here.

If **आ** *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. **आ एवं किल तत्** *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. **हे इंद्र** *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. **देवदत्ता ३ । एहि** *devadattā 3 ehi*, Devadatta, come here !

§ 52. Table showing the Combination of Final with Initial Vowels.

| FINAL. | WITH INITIAL. | अ a | आ á | इ i | ई í | उ u | ऊ ú | ऋ ṛi | ॠ ṛi | ऌ ḷi | ॡ ḷi | ए e | ऐ ai | ओ o | औ au |
|--------|---------------|-------|-------|-------|-------|-------|-------|-------------------|--------|--------|--------|-------|--------|-------|--------|
| अ a | आ á | आ á | आ á | ए e | इ i | उ u | ऊ ú | ऋ ṛi | ॠ ṛi | ऌ ḷi | ॡ ḷi | ए e | ऐ ai | ओ o | औ au |
| इ i | ई í | या yá | या yá | इ i | इ i | यु yu | यू yú | यृ yṛi | यृ yṛi | यृ yṛi | यृ yṛi | ये ye | ये yai | यो yo | यो yan |
| उ u | ऊ ú | वा vá | वा vá | वि vi | वी vī | वु vu | वू vú | वृ vṛi | वृ vṛi | वृ vṛi | वृ vṛi | वे ve | वे vai | वो vo | वो van |
| ऋ ṛi | ॠ ṛi | रा rá | रा rá | रि ri | री rī | रु ru | रू rú | ॠ ṛi ¹ | ॠ ṛi | ॠ ṛi | ॠ ṛi | रे re | रे rai | रो ro | रो rau |
| ऌ ḷi | ॡ ḷi | ला lá | ला lá | लि li | ली lī | लु lu | लू lú | ॠ ṛi | ॠ ṛi | ॠ ṛi | ॠ ṛi | ले le | ले lai | लो lo | लो lau |
| ए e | ऐ ai | ए e | ऐ ai | अ a | इ i | उ u | ऊ ú | ऋ ṛi | ॠ ṛi | ऌ ḷi | ॡ ḷi | ए e | ऐ ai | ओ o | औ au |
| ऐ ai | ओ o | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á |
| ओ o | औ au | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á | आ á |

1. Rī ṛi ābhāñi hrasva rikāre pare ṛi ṛi itī rūpadānyam ; dīryte tu ṛi ityeca. Rājā rāmasāstrī. 2. Rī or I, id. 3. I, or ṛ, id.

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyâm*, भिः *bhih*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क् *k*, झ *ñ*, द *t*, ण *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, : *h*, · *m̐*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख *kh* by क *k*; घ *gh* by ग *g*; छ *chh*, however, not by च *ch*, but by द् *t*, &c. Ex. चित्रलिख *chitralikh*, painter; voc. चित्रलिक् *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क *k*; द् *d* by त् *t*, &c. Ex. हृद् *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten*.
3. No palatal च *ch* can ever be final; hence the only remaining palatal, the च *ch*, is replaced by the corresponding guttural क *k*†. Ex. वाच् *vách*, speech; voc. वाक् *vák*. Final ञ *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र् *r*, ल् *l*, व् *v*), ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into द् *t*; sometimes into क *k* or त् *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अच् *ach*, a vowel; अजंतः *ajantah*, ending in a vowel, instead of अगंतः *agantah*.

6. Of the sibilants, the only one that is found at the end of words is Visarga.

For, radical *ष् sh* cannot be final, but is replaced by *त् t*. Thus *द्विष् dvish* becomes *द्विट् dviṭ*. In a few words final *ष् sh* is changed into *क् k*.

Radical *श् ś* cannot be final, but is replaced by *त् t*. Thus *विश् viś* becomes *विट् viṭ*. In some words final *श् ś* is changed into *क् k*. (§ 174.)

Final radical *स् s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvâra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven heads*.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *र् r* precedes a final radical tenuis *क् k, ट् t, त् t, प् p*. Thus

अबिभर् + त् = अबिभर् abibhar + t = abibhar, 3. p. sing. impf. of *भृ bhṛi*, to carry.

अबिभर् + स् = अबिभर् abibhar + s = abibhar, 2. p. sing. impf. of *भृ bhṛi*, to carry.

सुवल् + स् = सुवल् suvalg + s = suval, nom. sing. well jumping.

But *ऊर्कै ūrk*, strength, nom. sing. of *ऊर्जै ūrj*.

अवरिवर्ते avarivart, 3. p. sing. impf. intens. of *वृत् vṛit* or *वृष् vṛidh*.

अमाट् amârt, from *मृत् mṛij*. (Pân. VIII. 2, 24.)

The nom. sing. of *चिकीर्षे chikīrsh* is *चिकीः chikīh*, because here the *r* is not followed by a tenuis.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunâsika*, i. e. co-nasal or nasalized.
4. The real Anusvâra is formed in the nose only, and is called *Nâsikya*, i. e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, यँ, लँ, वँ.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क k, ख kh, ग g, घ gh, ङ ñ; च ch, छ chh, ज j, झ jh, ञ ñ; ट t, ठ th, ड d, ढ dh, ण ṇ; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparsā* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*īshat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antaḥsthā* (fem.), i. e. intermediate between *Sparsās* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*īshad-vivṛita*): ऌ ḷ, श ś, ष sh, स s, ऋ ṛ, ह h. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ th, त t, थ th, प p, फ ph; ऌ ḷ, श ś, ष sh, स s, ऋ ṛ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ jh, ड d, ढ dh, द d, ध dh, ब b, भ bh, ङ ñ, ञ ñ, ण ṇ, न n, म m; ह h, य y, र r, ल l, व v, the Anusvāra 'm, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*): ख kh, घ gh, छ chh, झ jh, ठ th, ढ dh, थ th, ध dh, फ ph, भ bh; ऌ ḷ, श ś, ष sh, स s, ऋ ṛ; ह h; the Visarga : ḥ and Anusvāra 'm.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

* Sanskrit grammarians call this आभ्यंतरः प्रयत्नः *ābhyanṭarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वासः प्रयत्नः *vāhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *īshadasprishṭa*, slight non-contact, or *īshadvivṛita*, slight opening; to the sibilants *namasprishṭa*, half-contact, i. e. greater opening than is required for the semivowels, or *vivṛita*, complete opening; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. I. p. 10. Rig-veda-prāṭis. XIII. 3. In the Atharva-veda-prāṭisākhyā I. 33. we ought to read एकेऽस्पृष्टं *eke'sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

transition of च् *ch* into ग् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त् *t* before palatals (च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, श् *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्छृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this*.

तत् + जायते = तज्जायते *tat + jāyate = tajjāyate*, this is born. The final त् *t* is changed into च् *ch* and then into ज् *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jetā = jagajjetā*, conqueror of the world.

The same change would take place before an initial झ् *jh*; and before an initial ञ् *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (§ 68.)

§ 63. Final न् *n* before ज् *j*, झ् *jh*, ञ् *ñ*, and श् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न् *n* before च् *ch*, छ् *chh*, and श् *ś* will be given hereafter. See § 73, 74.

§ 64. Final त् *t* before ट् *t*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ* (not ष् *śh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तद्डयते *tat + ḍayate = tadḍayate*. The final त् *t* is changed into ट् *t* and then into ड् *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭīkā = taṭṭīkā*, a gloss on this.

एतत् + ठक्कुरः = एतद्ठक्कुरः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

* श् *ś*, according to § 92, is generally changed to छ् *chh*: तच्छृणोति *tachchṛṇoti*.

The same change would take place before an initial ढ *dh*; and before an initial ण *ṇ*, ण *t* might become either इ *d* or ण *ṇ*. (§ 68.)

§ 65. Final न् *n* before इ *d*, ढ *dh*, ण *ṇ* (not ष *sh*, Pāṇ. VIII. 4, 43) is changed to ण *ṇ*.

Ex. महान् + डामरः = महाडामरः *mahān + ḍāmarah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of न् *n* before ढ *t* and ढ *th* (not ष *sh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*h*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and लृ *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhnanagarvitam*, Fie on the purse-proud man!

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhīḥ = digbhīḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य् *y*: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent*.

2. ढ *t* before sonants, changed into इ *d*:

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrāḍhasati*, the mendicant laughs; (also परिव्राड् हसति *parivrād ḥasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhīḥ = parivrāḍbhīḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāch*; cf. Pāṇ. VIII. 4, 45, vārt.

3. *प* *p* before sonants, changed into *ब* *b*:

ककुप् + अत्र = ककुवत्र *kakup + atra = kakubatra*, a region there, (inflectional base ककुभ *kakubh*.)

अप् + घटः = अघटः *ap + ghataḥ = abghataḥ*, a water-jar.

अप् + जयः = अजयः *ap + jayah = abjayah*, obtaining water.

अप् + मयः = अमयः *ap + mayah = ammayah*, watery. (§ 69.)

ककुप् + भिः = ककुभिः *kakup + bhīḥ = kakubbhīḥ*, instrum. plur.

4. *त्* *t* before sonants, changed into *द्* *d*, except before sonant palatals and linguals, when (according to § 62) it is changed into *ज्* *j* and *इद्* *ḍ*:

सरित् + अत्र = सरिदत्र *sarit + atra = saridatra*, the river there.

जगत् + ईशः = जगदीशः *jagat + īśah = jagadīśah*, lord of the world.

महत् + धनुः = महद्घनुः *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत् + भिः = महद्भिः *mahat + bhīḥ = mahadbhīḥ*, instrum. plur.

त् *t* before sonant palatals, changed into *ज्* *j*: see § 62:

सरित् + जलं = सरिज्जलं *sarit + julam = sarijjalam*, water of the river.

त् *t* before sonant linguals, changed into *इद्* *ḍ*: see § 62:

एतत् + डामरः = एतद्डामरः *etat + dāmarah = etaddāmarah*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final *त्* *t* before the possessive suffixes *म्* *mat*, *वत्* *vat*, *विन्* *vin*, *वल* *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat*, possessed of lightning. Final *स्* *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds *क्* *k*, *ट्* *t*, *त्* *t*, *प्* *p* are followed by initial nasals, chiefly *न्* *n* and *म्* *m*. The nasals being sonant, they require the change of *क्* *k*, *ट्* *t*, *त्* *t*, and *प्* *p* into *ग्* *g*, *इद्* *ḍ*, *द्* *d*, and *ब* *b*; but these final sonants may be further inflected by the nasal character of the initial nasals, and may be written *इ* *ñ*, *ए* *ṇ*, *न्* *n*, *म्* *m*. (Pāṇ. VIII. 4, 45.)

Ex. दिक् + नागः = दिग्नागः or दिङ्नागः *dik + nāgaḥ = dignāgaḥ or diñnāgaḥ*, a world-elephant.

मधुलिद् + नर्दति = मधुलिङ्गर्दति or मधुलिण्णर्दति *madhuliḍ + nardati = madhuliḍṅnardati or madhuliṅṅnardati*, the bee hums.

जगत् + नाथः = जगन्नाथः or जगन्नाथः *jagat + nāthaḥ = jagadnāthaḥ or jagannāthaḥ*, lord of the world.

अप् + नदी = अन्नदी or अघ्नदी *ap + nadī = abnadī or annadī*, water-river.

प्राक् + मुखः = प्राग्मुखः or प्राङ्मुखः *prāk + mukhaḥ = prāgmukhaḥ or prāṅmukhaḥ*, facing the east.

भवत् + मतं = भवसतं or भवन्मतं *bhavat + matam = bhavadmatam or bhavanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (इ ण, ऋ ण, or ए ण) then a final *त्* would change its place or organ at the same time that it became a nasal. It would become इ ण, ऋ ण, or ए ण. There are, however, no words in common use beginning with इ ण, ऋ ण, or ए ण.

§ 68. Before the suffix **मय** *maya* and before **मात्र** *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *vāk + mayam = vāṅmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mātram = tanmātram*, element.

Note—Ninety-six is always **षण्णवति** *ṣaṅṇavati*, never **षड्णवति** *ṣaḍṇavati*.

§ 69. The initial **ह** *h*, if brought into immediate contact with a final **क्** *k* (ग *g*), **ट्** *ṭ* (इ *d*), **त्** *t* (इ *d*), **प्** *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into **घ** *gh*, **ढ** *ḍh*, **ध** *dh*, **भ** *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिग्हस्तिनः or धिग्घस्तिनः *dhik + hastinaḥ = dhigghastinaḥ* or *dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्ढतः *parivrāṭ + hataḥ = parivrāḍhataḥ* or *parivrāḍḍhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat + hutam = tadhutam* or *taddhutam*, this is sacrificed.

अप् + हरणं = अन्हरणं or अन्भरणं *ap + haraṇam = abharaṇam* or *abbharaṇam*, water-fetching.

§ 70. **त्** *t* before **ल्** *l* is not changed into **ट्** *ṭ*, but into **ल्ल** *ll*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लभं = तल्लभं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final **न्** *n* before **ल्** *l* is changed into **ल्ल** *ll*; but this **ल्ल** *ll* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लाभः *mahān + lābhaḥ = mahāḷlābhaḥ*, large gain.

§ 72. Final **इ ण**, **ए ण**, and **न्** *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyāṅ + āste = pratyāṅṅāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणास्ते *sugaṇ + āste = sugaṅṅāste*, he sits counting well*.

If **इ ण**, **ए ण**, and **न्** *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + dhvayasva*, call the poets.

* Technical terms like **उणादि** *uṇādi*, a list of suffixes beginning with *uṇ*, or **तिङन्त** *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of श् *ś*.
 Final न् *n* before ट् *t*, ठ् *th*, requires the intercession of ष् *ṣh*.
 Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pāṇ. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgah = dhāvamśchhāgah*, a running goat.

चलन् + टिट्ठिभः = चलञ्छिट्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महञ्छक्कुरः *mahān + ṭhakkurah = mahāmśṭhakkurah*, a great idol.

पतन् + तरुः = पतञ्छरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशाम् *praśām*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, ट् *t*, ठ् *th*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशाञ्चिनोति *praśāñschinoti*. (Pāṇ. VIII. 3, 7.)

§ 74. Final इ ण् *ṅ* and ए ण् *ṅ* may be followed by initial श् *ś*, ष् *ṣh*, स् *s* without causing any change; but it is optional to add a क् *k* after the इ ण् *ṅ* and a ट् *t* after the ए ण् *ṅ*. Thus इश *ṅśa* becomes इक्कश *ṅkśa* (or इक्कश् *ṅkchha*, § 92); इष *ṅsha* becomes इक्कष *ṅksha*; इस् *ṅsa* becomes इक्कस् *ṅksa*; एश *ṅśa* becomes एट्कश *ṅtśa* (or एट्कश् *ṅtchha*); एष *ṅsha* becomes एट्कष *ṅtsha*; एस् *ṅsa* becomes एट्कस् *ṅtśa*. (Pāṇ. VIII. 3, 28.)

Ex. प्राइ + शेते = प्राइक्कशेते or प्राइक्कशेते (or प्राइक्कशेते) *prān + śete = prāñśete* or *prāñkśete* (or *prāñkchete*).

सुगए + सरति = सुगएक्कसरति or सुगएट्कसरति *sugaṅ + sarati = sugaṅsarati* or *sugaṅtśarati*.

§ 75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before ष् *ṣh*, where it remains unchanged. Before श् *ś* it is first changed into palatal ञ् *ñ** (§ 63); and ञ् *ñś* may again be changed to ञ्छ् *ñchś*, ञ्छ् *ñchch* (§ 72, 92), or ञ्छ् *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स् *ns* may be changed into न्त्स् *nts*. (Pāṇ. VIII. 3, 30.)

Ex. तान् + षट् = तान्वट् *tān + ṣaṭ = tānṣaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्छार्दूलान् or तान्छ्छार्दूलान् or तान्छ्छार्दूलान्
tān + śārdūlān = tāñśārdūlān or *tāñchśārdūlān* or *tāñchchārdūlān*
 or *tāñchhārdūlān*, those tigers. (Pāṇ. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तान्सहते *tân + sahate = tânsahate or tântsahate*,
he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hins) + su = hinsu or hintsu*, among
enemies. (The base हिंस *hins*, before the सु *su* of the loc. plur., is
treated as a Pada.) See § 53, 55.

§ 76. A final ट् before स् *s* must remain unchanged, and त् *t* may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ or ṣaṭṣa-
ritaḥ*, six rivers. (Pân. VIII. 4, 42; 3, 29.)

Anusvâra and Final म् m.

§ 77. म् *m* at the end of words remains unchanged if followed by any
initial vowel.

Ex. किम् + अत्र *kim + atra = kimatra*, What is there ?

Before consonants it may, without exception, be changed to Anusvâra. (Pân.
VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pân. VIII.
4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *ñ*, the final म् *m* or Anusvâra may be
changed into ङ् *ñ*.

Before च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, to ञ् *ñ*.

Before ट् *t*, ठ् *th*, ड् *d*, ढ् *dh*, ण् *ṇ*, to ण् *ṇ*.

Before त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, to न् *n*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, to म् *m*.

Before य् *y*, ल् *l*, व् *v*, to य् *y*, ल् *l*, व् *v*. See § 56. 6.

Hence it follows that final म् *m* may be changed into Anusvâra before all
consonants, and must be so changed only before ङ् *ñ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*,
i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional
change of final Anusvâra into ङ् *ñ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*. We should then be spared a number
of compound letters which are troublesome both in writing and printing; and we should
avoid the ambiguity as to the original nature of these class-nasals when followed by initial
sonant palatals, linguals, and dentals. Thus if तां जयति *tân jayati*, he conquers her, is
written ताञ्जयति *tâñ jayati*, it may be taken for तान् जयति *tân jayati*, he conquers them,
which, according to § 63, must be changed into ताञ्जयति *tâñ jayati*. In the same manner
तान्दमयति *tân damayati* may be either तान् दमयति *tân damayati*, he tames them, or ताम्
दमयति *tâm damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is
always changed into Anusvâra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किञ्जरोषि) *kim + karoshi = kiñ karoshi* (or
kiñ karoshi), What doest thou ?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum + jahi = śatruñ jahi* (or *śatruñ
jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदींनरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुंनमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किंफलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रंमीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य y, ल l, व v :

सत्वरम् + याति = सत्वरं याति (or सत्वरंयाति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्यांलभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तंवेद) *tam + veda = tam veda* (or *tav veda*), I know him.

Before र r, श ś, ष sh, स s, ह h :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly.

§ 78. म् m at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म् m before ह् h, if ह् h be immediately followed by न् n, म् m, य् y, ल् l, व् v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + ह्रुते = किं ह्रुते or किंह्रुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किंह्यः *kim + hyaḥ = kim hyaḥ* or *kiṃ hyaḥ*, What about yesterday ?

किम् + ह्यलयति = किं ह्यलयति or किंह्यलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ *kṛi* is preceded by the preposition सम् *sam*, an स् s is inserted, and म् m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛitaḥ = saṃskṛitaḥ*, hallowed.

§ 81. In **सम्राज्** *samrāj*, nom. **सम्राट्** *samrāt*, king, **म्** *m* is never changed. (Pân. VIII. 3, 25.)

Visarga and Final स् s and र r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind:

1. That there are really five sibilants, and not three; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र r.

§ 83. The only sibilant which can be final *in pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by :*h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत ङ कामः) *tataḥ + kâmaḥ = tataḥ kâmaḥ* (originally *tata ḥ kâmaḥ*), hence love.

पूर्णेः + चंद्रः = पूर्णेश्चंद्रः *pûrṇaḥ + chandraḥ = pûrṇaś chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chhâyâ = taroś chhâyâ*, the shade of the tree.

भीतः + टलति = भीतश्चलति *bhîtaḥ + ṭalati = bhîtaśṭalati*, the frightened man is disturbed.

भग्नः + ठकुरः = भग्नश्ठकुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyâḥ + tîram = nadyâstîram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या ङ पारं) *nadyâḥ + pâram = nadyâḥ pâram* (originally *nadyâ ṅ pâram*), the opposite shore of a river.

Visarga before sibilants (Pân. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ + śiśuḥ = suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भागष्षोडशः or भागः षोडशः *bhâgaḥ + shoḍaśaḥ = bhâgash shoḍaśaḥ* or *bhâgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamāḥ + sargaḥ = prathamas-sargaḥ* or *prathamāḥ sargaḥ*, the first section.

Note 1—If Visarga is followed by an initial **त्स** *ts*, it is not changed into dental **स्स**, but remains Visarga, as if followed by **स्स**. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword ?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vârt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्स्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in **इस्** *is* or **उस्** *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, **फ्** *ph*, and are governed by these words, **प्श्** may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpishpibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into **र्** *r*. (See, however, § 86.) This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by **आ** *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by **अ** *a*, and followed by any vowel except **अ** *a*, the Visarga is dropt.
3. If the Visarga is preceded by **अ** *a*, and followed by a sonant consonant, the Visarga is dropt, and the **अ** *a* changed to **ओ** *o*.
4. If the Visarga is preceded by **अ** *a*, and followed by **अ** *a*, the Visarga is dropt, **अ** *a* changed into **ओ** *o*, after which, according to § 41, the initial **अ** *a* must be elided. The sign of the elision is **ऽ**, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishnuḥ + jayati = vishnur jayati*, Vishṇu is victorious.

पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śīśuḥ + hasati = śīśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhīḥ = jyotirbhīḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *ásváh + amí = ásvá amí*, these horses.

आगताः + ऋषयः = आगता ऋषयः *ágatáh + řishayah = ágatá řishayah*, the poets have arrived.

हताः + गजाः = हता गजाः *hatáh + gajāh = hatá gajāh*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatáh + nagáh = unnatá nagáh*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhátráh + yatante = chhátrá yatante*, the pupils strive.

माः + भिः = माभिः *máh + bhíh = mábhíh*, instrum. plur. of मास् *más*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutáh + ágatah = kuta ágatah*, Whence come ?

कः + एषः = क एषः *kah + eshah = ka eshah*, Who is he ?

कः + ऋषिः = क ऋषिः *kah + řishíh = ka řishíh*, Who is the poet ?

मनः + आदि = मन आदि *manah + ádi = mana ádi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanah + gandhah = śobhano gandhah*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nútanaah + ghaṭah = nútano ghaṭah*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *múrdhanyah + řakárah = múrdhanyo řakárah*, the lingual *ŋ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirváṇah + dípah = nirváṇo dípah*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atítah + másah = atíto másah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitah + yatnah = kṛito yatnah*, effort is made.

मनः + रमः = मनोरमः *manah + ramah = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *nah + bhíh = nobhíh*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *narah + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedah + adhítah = vedo 'dhítah*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayah + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *ṛr**. This *ṛr*, as a final, is changed into Visarga, according to § 82, and it

* It is called **रजातो विसर्गः** *rajáto visargah*, the Visarga produced from *r*. It occurs, preceded by **अ** *a*, in **पुनः** *punaḥ*, again ; **प्रातः** *prátaḥ*, early ; **अंतः** *antaḥ*, within ; **स्वः** *svah*, heaven ; **अहः** *ahah*, day (§ 196) ; in the voc. sing. of nouns in **ऋषि**, ex. **पितः** *pitah*, father, from **पितृ** *pitṛi*, &c. ; and in verbal forms such as **अजागर** *ajágar*, 2. 3. sing. impf. of **जागृ** *jágrí*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punaḥ + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give !

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्रातरक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect !

पुनः + रोगी = पुनारोगी *punaḥ + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣaḥ*, this, become **स** *sa* and **एष** *eṣa* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः मृताḥ *saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus **स एष** *sa eṣa* becomes occasionally **सैष** *saisha*, he, this person. **स इंद्रः** *sa indraḥ* appears as **सेन्द्रः** *seundraḥ*. (Pân. VI. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. **भोः** *bhoḥ*, an irregular vocative of **भवत्** *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods !

The same applies to the interjections **भगोः** *bhagoḥ* and **अघोः** *aghoh*, really irregular vocatives of **भगवत्** *bhagavat*, God, and **अघवत्** *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e. g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kam*, to desire (e. g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṁsa*, goblet, **कुंभ** *kumbha*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्ण** *karnī*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāṇ. VIII. 3, 46.)

Ex. **श्रेयः + करः = श्रेयस्करः** *śreyah + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुंभः = अयस्कुंभः *ayah + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. **अधः + पदं = अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + पतिः = दिवस्पतिः *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** *is* and **उस्** *us*, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख** *kh*, **प्** *p*, and **फ** *ph*, always take **प्** *sh*. (Pāṇ. VIII. 3, 45.)

Ex. **सर्पिः + पानं = सर्पिष्यानं** *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmah = āyushkāmah*, fond of life.

Note—**भ्रातृपुत्रः** *bhrātṛshputraḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātuḥ putraḥ*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *poraḥ*, **तिरः** *tiraḥ*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāṇ. VIII. 3, 40.)

Ex. **नमः + कारः = नमस्कारः** *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but **नमः कृत्वा** *namaḥ kṛtvā*, having performed adoration.)

पुरः + कृत्य = पुरस्कृत्य *poraḥ + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tiraḥ + kāri = tiraskāri*, despising. In **तिरः** *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रातुः** *prātuḥ*, **चतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख** *kh*, **प्** *p* or **फ** *ph*, take **प्** *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. **निः + कामः = निष्कामः** *niḥ + kāmah = nishkāmah*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āviṣkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = duṣkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuṣkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **प्** *sh* (§ 100).

Ex. **तेजः + विन् = तेजस्विन्** *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣmat*, with light.

रजः + वल = रजस्वल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with **त् t**, the **स् s**, preceded by **इ i** or **उ u**, is changed into **ष् sh**, after which the **त् t** becomes **ट t**.

Ex. अर्चिः + त्वं = अर्चिष्टुं *archih + tvam = archishtvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh + tayam = chatushtayam*, the aggregate of four.

3. Before the Taddhita suffixes **पाशं páśa**, **कल्प kalpa**, **क ka**, and in composition with the verb **काम्यति kámyati**, nouns in **अस् as** retain their final **स् s**, while nouns in **इस् is** and **उस् us** change it into **ष् sh** (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + páśam = payaspáśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kámyati = yaśaskámyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + páśam = sarpishpáśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpishkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kámyati = dhanushkámyati*, he desires a bow.

§ 90. Nouns ending in radical **र् r** (§ 85) retain the **र् r** before the **सु su** of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार + सु = वार्षु *vár + su = vārshu*, in the waters.

गिर + पतिः = गीर्पतिः *gir + patih = gírpatih*, lord of speech.

In compounds, however, like **गीर्पतिः gírpatih**, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with **गीःपतिः gíhpatih**, **धूःपतिः dhúhpatih**, and **धूर्पतिः dhúrpatih**; **स्वःपतिः svahpatih** and **स्वर्पतिः svarpatih**, lord of heaven; **अहःपतिः ahahpatih** and **अहर्पतिः aharpatih**, lord of the day.

अहर् ahar, the Pada base of **अहन् ahan**, day, is further irregular, because its final **र् r** is treated like **स् s** before the Pada-terminations, and in composition before words beginning with **र् r**: hence **अहः + भिः = अहोभिः ahah + bhih = ahobhih**; **अहः + सु = अहःसु ahah + su = ahahsu**; **अहः + रात्रः = अहोरात्रः ahah + rátraḥ = ahorátraḥ**, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. **च् chh** at the beginning of a word, after a final short vowel, and after the particles **आ á** and **मा má**, is changed to **च्च chchh**.

Ex. तव + छाया = तव च्छाया *tava + chháyá = tava chchháyá*, thy shade.

मा + छिदत् = मा च्छिदत् *má + chhidat = má chchhidat*, let him not cut.

आ + छादयति = आच्चछादयति *á + chhádáyati = áchchhádáyati*, he covers.

After any other long vowels, this change is optional.

बदरीच्छाया or **बदरीच्छाया badaríchháyá** or **badaríchchháyá**, shade of Badarís.

In the body of a word, the change of **च् chh** into **च्च chchh** is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. **म्लेच्छः mlechchhah**, a barbarian. (Pāṇ. VI.

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or न् *n̄* (for न् *n*). (Pāṇ. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्शतं *vāk + śatam = vāksatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट् शेते *parivrāt + śete = parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महत्शकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokēna = tachchhlokēna*, by that verse.

धावन् + शशः = धावन्शशः or धावन्शशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्शब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द् *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b* are changed into घ *gh*, द् *dh*, ध *dh*, भ *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वगुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. Table showing the Combination of Final with Initial Consonants.

| FINAL. | I | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|-----------------|---------|----|----|----|----|-----|-----|----|-----|----|----|----|----|----|----|----|----|
| INPAUSĀ. | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā | Ā |
| | K | KH | K | KH | G | GH | N | CH | CHH | J | JH | Ṇ | Ṇ | ṬH | D | DH | N |
| I. | k (g) | ga | gā | gā | gg | ggh | gān | gā | gā | gā | gā | gā | gā | gā | gā | gā | gā |
| II. | ṅ | ṅa | ṅā | ṅā | ṅg | ṅgh | ṅān | ṅā | ṅā | ṅā | ṅā | ṅā | ṅā | ṅā | ṅā | ṅā | ṅā |
| III. | ṭ | ṭa | ṭā | ṭā | ṭg | ṭgh | ṭān | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā |
| IV. | Ṇ | Ṇa | Ṇā | Ṇā | Ṇg | Ṇgh | Ṇān | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā |
| V. | Ṭ | Ṭa | Ṭā | Ṭā | Ṭg | Ṭgh | Ṭān | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā |
| VI. | N | Na | Nā | Nā | Ng | Ngh | Nān | Nā | Nā | Nā | Nā | Nā | Nā | Nā | Nā | Nā | Nā |
| VII. | P | Pa | Pā | Pā | Pg | Pgh | Pān | Pā | Pā | Pā | Pā | Pā | Pā | Pā | Pā | Pā | Pā |
| VIII. | M | Ma | Mā | Mā | Mg | Mgh | Mān | Mā | Mā | Mā | Mā | Mā | Mā | Mā | Mā | Mā | Mā |
| IX a. | H and R | Ṁ | Ṁa | Ṁā | Ṁg | Ṁgh | Ṁān | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā |
| exc. AH and AH. | | | | | | | | | | | | | | | | | |
| IX b. | AH | Ṁa | Ṁā | Ṁā | Ṁg | Ṁgh | Ṁān | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā |
| AH (not ĀR). | | | | | | | | | | | | | | | | | |

| FINAL. | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |
|-----------------|---------|----|----|----|----|-----|-----|----|----|----|----|----|----|----|----|----|----|----|
| | T | ṬH | D | DH | N | P | PH | B | BH | M | Y | R | L | V | S | SH | S | H |
| I. | ṭ | ṭa | ṭā | ṭā | ṭg | ṭgh | ṭān | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā | ṭā |
| II. | Ṇ | Ṇa | Ṇā | Ṇā | Ṇg | Ṇgh | Ṇān | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā |
| III. | Ṭ | Ṭa | Ṭā | Ṭā | Ṭg | Ṭgh | Ṭān | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā |
| IV. | Ṇ | Ṇa | Ṇā | Ṇā | Ṇg | Ṇgh | Ṇān | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā | Ṇā |
| V. | Ṭ | Ṭa | Ṭā | Ṭā | Ṭg | Ṭgh | Ṭān | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā | Ṭā |
| VI. | N | Na | Nā | Nā | Ng | Ngh | Nān | Nā | Nā | Nā | Nā | Nā | Nā | Nā | Nā | Nā | Nā | Nā |
| VII. | P | Pa | Pā | Pā | Pg | Pgh | Pān | Pā | Pā | Pā | Pā | Pā | Pā | Pā | Pā | Pā | Pā | Pā |
| VIII. | M | Ma | Mā | Mā | Mg | Mgh | Mān | Mā | Mā | Mā | Mā | Mā | Mā | Mā | Mā | Mā | Mā | Mā |
| IX a. | H and R | Ṁ | Ṁa | Ṁā | Ṁg | Ṁgh | Ṁān | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā |
| exc. AH and AH. | | | | | | | | | | | | | | | | | | |
| IX b. | AH | Ṁa | Ṁā | Ṁā | Ṁg | Ṁgh | Ṁān | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā | Ṁā |
| AH (not ĀR). | | | | | | | | | | | | | | | | | | |

Note— I. The sign . . means that no change takes place in the initial or final letter. II. The sign ˆ before a letter, indicates that it is preceded by a short; the sign ˆ, that it is preceded by a long vowel; the sign ˆ, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign ˆ is used to distinguish the real and necessary from the optional Anuvāra.

Table showing the Combination of Final with Initial Consonants.

| FINAL. | I | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 |
|----------------------------------|-----------|-----|------|------|------|------|-------|------|------|------|------|-------|------|------|------|------|------|
| | IN PAUSÁ. | अ | आ | इ | ए | उ | ऊ | ऋ | ॠ | ऌ | ॡ | अ | इ | उ | ऋ | ॠ | ऌ |
| I. क् | क (ग) | ग | गा | ... | ग | गघ | गङ्गु | ... | ... | गज | गङ् | गङ्गु | ... | ... | गड | गट | गण |
| II. ख् | ... | ख | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| III. द् | द (इ) | ड | डा | ... | ड | डध | डङ्गु | ... | ... | डज | डङ् | डङ्गु | ... | ... | डड | डट | डण |
| IV. ग् | ... | ग | गा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| V. त् | त (ए) | ट | टा | ... | त | तथ | तङ्गु | ... | ... | तज | तङ् | तङ्गु | ... | ... | तड | तट | तण |
| VI. न् | ... | न | ना | ... | ... | ... | ... | ... | ... | नज | नङ् | नङ्गु | ... | ... | नड | नट | नण |
| VII. प् | प (व) | व | वा | ... | प | पथ | पङ्गु | ... | ... | पज | पङ् | पङ्गु | ... | ... | पड | पट | पण |
| VIII. म् | म (ः) | ... | क(क) | ख(ख) | ग(ग) | घ(घ) | ङ(ङ) | च(च) | छ(छ) | ज(ज) | झ(झ) | ञ(ञ) | ट(ट) | ठ(ठ) | ड(ड) | ढ(ढ) | ण(ण) |
| IX a. ; and ट् exc. षः and झः | ... | र | रा | ... | र | रथ | रङ्गु | ... | ... | रज | रङ् | रङ्गु | ... | ... | रड | रट | रण |
| IX b. षाः झः (not झर्) | ... | ष | षा | ... | ष | षथ | षङ्गु | ... | ... | षज | षङ् | षङ्गु | ... | ... | षड | षट | षण |

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ˆ, before a letter, indicates that it is preceded by a short; the sign ˆ, that it is preceded by a long vowel; the sign ˆ, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a. IV. The sign ˆ is used to distinguish the real and necessary from the optional Anusvāra.

| | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 |
|-----------------|-------|---------|---------|---------|--------|---------|---------|---------|---------|---------|-----|-----|-----|-----|--------|-----|-----|--------|
| FINAL. | त | ष | द | ध | न | प | फ | ब | भ | म | य | र | ल | व | श | ष | स | ह |
| I. क् | ... | ... | ग्द | ग्य | नङ् | ... | ... | ग्व | ग्भ | ग्मङ् | ग्य | ग्र | ग्ल | ग्व | कश्च | ... | ... | ग्हग्य |
| II. झ् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | इश्च | इष | इस | ... |
| III. ट् | ... | ... | ट्ट | इथ | ङ्गन | ... | ... | ट्ट | ट्ट्भ | इम | इय | इङ् | इङ् | इङ् | दश्च | ... | ... | इहट्ट |
| IV. ण् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | यश्च | यष | यस | ... |
| V. त् | ... | ... | ह | ह | ङ्गत्र | ... | ... | ह | ह्र | त्रल | घ | त्र | स | ह | (यश्च) | ... | ... | इहट्ट |
| VI. न् | स्त | स्त | स्त | स्त | स्त | स्त | स्त | स्त | स्त | स्त | स्त | स्त | स्त | स्त | यश्च | ... | ... | स्त |
| VII. प् | ... | ... | प्द | पथ | पत्र | ... | ... | प् | प्भ | प्लम | प्य | प्ल | प्ल | प्ल | प्यश्च | ... | ... | प्हभ |
| VIII. स् | 'त(न) | 'ष(न्य) | 'द(न्द) | 'ध(न्व) | 'न(न्) | 'प(स्व) | 'फ(स्फ) | 'व(स्व) | 'भ(स्भ) | 'म(स्म) | 'य | 'र | 'ल | 'व | 'श | 'ष | 'स | 'ह |
| IX a. : and र् | स्त | स्त | दै | धै | नै | पै | फै | वै | भै | नै | धै | रै | लै | वै | शा | ष | स | है |
| exc. षः and षाः | id. | id. | द | ध | न | प | फ | व | भ | म | य | र | ल | व | शा | ष | स | ह |
| IX b. षाः | id. | id. | द | ध | न | प | फ | व | भ | म | य | र | ल | व | id. | id. | id. | ह |
| षः (not षर्) | id. | id. | द | ध | न | प | फ | व | भ | म | य | र | ल | व | id. | id. | id. | ह |

NATI, or Change of Dental न n and स s into Lingual ण n and ष sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न n and स s into lingual ण n and ष sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न n into ण n.

§ 96. The dental न n, followed by a vowel, or by न n, म m, य y, and व v, is, in the middle of a word, changed into the lingual ण n if it is preceded by the linguals ञ ri, ञ ri, र r, or ष sh. The influence of these letters on a following न n is not stopt by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ ñ, ह h, ण n), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य y, intervening between the linguals and the न n. (Pāṇ. VIII. 4, 1; 2.)

Ex. नृ + नां = नृणां nri + nām = nriṇām, gen. plur. of नृ nri, man.

कर्णः karnah, ear.

दूषणं dūṣhaṇam, abuse.

वृंहणं vṛinhanam, nourishing, (ह h is guttural and preceded by Anusvāra.)

अर्केण arkeṇa, by the sun, (क k is guttural.)

गृह्णाति gṛihṇāti, he takes, (ह h is guttural.)

क्षिप्युः kshipnyuḥ, throwing, (प p is labial.)

प्रेम्णा preṃṇā, by love, (म m is labial.)

ब्रह्मण्यः brahmaṇyah, kind to Brahmans, (ह h is guttural, म m is labial, and न n followed by य y.)

निषणः niṣhaṇah, rested, (न n is followed by न n, which is itself afterwards changed to ण n.)

अक्षणवत् akshaṇvat, having eyes, (ण n is followed by व v.)

प्रायेण prāyeṇa, generally, (य y does not prevent the change.)

But अर्चन archana, worship, (च ch is palatal.)

अणवेन arṇavena, by the ocean, (ण n is lingual.)

दर्शनं darśanam, a system of philosophy, (श् ś is palatal.)

अर्धेन ardhena, by half, (ध dh is dental.)

कुर्वति kurvanti, they do, (न n is followed by त t.)

रामान् rāmān, the Rāmas, (न n is final.)

Note—रुग्णः rugṇah, like वृक्णः vṛikṇah (Pāṇ. VI. 1, 16), should be written with ण n. The ग g is no protection for the न n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न n into ण n in compounds, such as शरग्निः śaragñih. (Pāṇ. Gaṇa kshubhnādi.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krî conjugation, are not changed into ण् n in the two verbs तृप् *trip* and क्षुभ् *kshubh* (Pân. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases*. क्षुभ्नाति *kshubhnâti*, he shakes.

But शृणोति *śrinoti*, he hears. पुष्णाति *puṣṇâti*, he nourishes.

क्षुभाण् *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n into ण् n.

| | | | |
|----------------|---|--------|-----------------|
| ञ् <i>ñi</i> , | in spite of intervening Vowels, | change | if there follow |
| ञ् <i>ñi</i> , | Gutturals | न् n | न् n, |
| र् <i>r</i> , | (including ह् h and Anusvâra), Labials | into | म् m, |
| श् <i>śh</i> , | (including व् v), and य् y, | ण् n | य् y, व् v. |

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters च् *çi*, ञ् *ñi*, र् *r*, or श् *śh*, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्धी *bârdhrî*, a leathern thong, + नस *nasa*, nose, gives बार्धीणसः *bârdhrîṇasah*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pân. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmanâsikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pânini himself employs with the dental न् n only. (Pân. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanah*†,

* In the Veda we find तृप्णुहि *tripṇuhi*, Rv. II. 16, 6 ; तृप्णवः *tripṇavah*, Rv. III. 42, 2.

† The Sârasvatî says संज्ञायां वा, that the n is optionally changed when Trinayanah is a name. Hence त्रिनयनः *trinayanah* or त्रिणयनः *tripṇayanah*. १. १६. २३.

three-eyed, name of Śiva; रघुनंदनः *raghunandanah*, name of Rāma; स्वर्भानुः *svarbhānuḥ*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agraṇīḥ*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmaṇīḥ*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रमः *vṛitraghnaḥ*, Indra, killer of Vṛitra; but वृत्रहणं *vṛitrahaṇam*, acc. of वृत्रहन् *vṛitrahan*. (Pāṇ. VIII. 4, 12; 22.)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वह्णः *sarvāhnaḥ*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ *a*. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कंसः क्षीरपानः *kamsaḥ kshīrapānaḥ*, may be pronounced with dental or lingual न् (*न् n* or *ण् n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇaḥ*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दर्भवाहणं *darbhavāhaṇam*, a hay-cart, is spelt with lingual ण् *n*; while in ordinary compounds, such as इंद्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *māsha-kumbhavāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)

3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *ṛik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.)

Or if it ends in श् *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānam = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuḥ + pāvanam = yajushpāvanam*. (Pāṇ. VIII.

4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vṛihivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vṛihivāpiṇaḥ*; but also व्रीहिवापिनः *vṛihivāpinaḥ*.

व्रीहिवापाणि or व्रीहिवापानि *vṛihivāpāṇi* or *vṛihivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vṛihivāpeṇa* or *vṛihivāpeṇa*, instrum. sing.

Likewise feminines such as ब्रीह्वापिणी or ब्रीह्वापिनी *vṛihivāpinī* or *vṛihivāpinī*. (Kāś.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to य् n. Thus खरपः *kharapaḥ* (i. e. donkey-keeper) becomes खरपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीयः *mātṛbhogīyaḥ*, fit to be possessed by a mother, from मातृ *mātṛi*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with य् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhaginī* would have the lingual य् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vritrahan*, Vritra-killer; gen. वृत्रहणः *vritrahaṇaḥ*; but दीघाह्नी *dīghāhñī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापाणि *surāpāṇi*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapēṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śushkagomayēṇa*, instrum. sing. of शुष्कगोमय *śushkagomaya*; (शुष्क *śushka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र् r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel), and मान *māna*, is changed to य् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ *a* (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ *a*) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रैंगणं *pra + iṅgam = preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampaṇam = prakampaṇam*.

Lastly, there are several roots which defy all these rules, viz. भ्र् *bhṛ*, भृ *bhṛ*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyáy*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अन्तर् *antar*, निर् *nir*, परा *pará*, परि *pari*, and प्र *pra*, and after दुर् *dur*, the change of न् *n* into ण् *n* takes place:

1. In most roots beginning with न् *n*. (Pāṇ. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = praṇamati*, he bows.

परा + नुदति = पराणुदति *pará + nudati = paráṇudati*, he pushes away.

अन्तः + नयति = अन्तर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + ndyakah = praṇdyakah*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtipuṭha, the list of roots of native grammarians, as beginning with ण् *n*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pāṇ. VIII. 4, 33.)

खिसि *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *praṇimsitavyam* or *pranimsitavyam*.

खिष् *niksh*, to kiss; प्रणिष्णं or प्रनिष्णं *praṇikṣhaṇam* or *pranikṣhaṇam*.

खिदि *nid*, to blame; प्रणिन्दनं or प्रनिन्दनं *praṇindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtipuṭha as beginning with न् *n*, viz. (Pāṇ. VI. 1, 65, vârt.)

नृत् *nṛit*, to dance.

नन्द *nand*, to rejoice.

नर्द *nard*, to howl.

नक् *nakk*, to destroy.

नाट् *nât*, to fall down, (Chur*.)

नाय् *nâth*, to ask.

नाभ् *nâdh*, to beg.

नृ *nṛi*, to lead.

Ex. परिनर्तनं *parinartanam*; परिनन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *n* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रणष्टः *pra + naśṭah = praṇaśṭah*, destroyed. (Pāṇ. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *n* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अणिति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अणिति = पर्यणिति *pari + aniti = paryaniti* (Pâtanjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *pará* is पराणिणमि *parāṇiṇishati*. (Pāṇ. VIII. 4, 19, 21.)

* It is not नट् *naṭ*, to dance, but नर्द *naṭ* of the Chur class, and hence written with a long á. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pân. VIII. 4, 22.) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अंतर्हण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + घ्नति = प्रघ्नति *pra + ghnanti = praghnanti*, they kill. Also प्रहणनं *prahāṇanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pân. VIII. 4, 23.) Thus प्रहन्मि or प्रहण्मि *prahanmi* or *prahāṇmi*; प्रहन्वः or प्रहण्वः *prahanvaḥ* or *prahāṇvaḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *nā* of the Krî conjugation is changed to ण् *n* in the verbs हि *hi*, to send, and मी *mī*, to destroy. (Pân. VIII. 4, 15.)

Ex. प्रहिरवन्ति *prahirvanti*; प्रमीरन्ति *pramīranti*.

8. The न् *n* of the termination आनि *āni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवानि = प्रभवानि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ण् *n* before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee or to sleep, प्सा *psā*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pân. VIII. 4, 17, vârt.)

प्रण्यगदत् *pranyagadat*; प्रण्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati* or *prāṇipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in ष् *sh* (Pân. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*; प्रनिपिनष्टि *pranipinashṭi*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ṇi*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ṅ)*, which forms मिमीते *mimīte*, he measures, and the root मेङ् *me(ṅ)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam (div)* means *śamyati*, or *śam* conjugated like *div*, and not *śamayate*.

Change of स् s into प sh.

१००. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ \bar{a} , or by क k, र r, ल l, is always changed into the lingual प sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश páśa, &c.

If an inserted Anusvâra† or the Visarga or प sh intervenes between the vowel and the स् s, the change into प sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpih*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishā*; nom. plur. सर्पिषि सर्पिंशु *sarpishu* (here the Anusvâra intervenes); loc. plur. सर्पिःपु सर्पिंशु *sarpishu* (here the Visarga intervenes), or सर्पिष्यु *sarpishshu* (here the प sh intervenes).

वाद्यु *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्तलिक् (क्) + सु = चित्तलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्यु *kamal + su = kamalshu*, naming the goddess Lakshmi.

ध्रोक्ष्यति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द d.)

पोष्यति *pokshyati*, fut. of पुष् *push*, to nourish; (here प sh is changed into क k.)

सर्पिः + कः = सर्पिष्कः *sarpih + kaḥ = sarpishkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpih + taraḥ = sarpishṭaraḥ*; (here the त t of तरः *taraḥ* is changed into ट t, as in १०१, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstarā*. (Pāṇ. VIII. 3, 101.)

3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpih + mat = sarpishmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśiṣaḥ*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvâra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṁsu*, loc. plur. of पुंस *puṁs*, man, Pada base पुम् *pum*, it does not become पुंसु *puṁshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvâra to the inserted Anusvâra, we should have to write either पुंसु *puṁshu*, or, if we wish to preserve the स् s, पुन्सु *punsu*. According to Pāṇini, however, पुंसु *puṁsu* is the right form. The Sârasvatî prescribes पुंसु *puṁshu*.

Table showing the Changes of स् s into ष sh.

| | | |
|--|---------|--|
| Any Vowels except अ, आ \acute{a} , (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क् k , र् r , ल् l if immediately preceding, | change | if there follow |
| | स् s | Vowels, or |
| | into | त् t , थ् th , |
| | ष् sh | न् n , म् m , य् y , व् v . |

§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s , if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ \acute{a} : Ex. स्वप् $svap$, to sleep; Redupl. Perf. सुष्वाप $sushvāpa$, I have slept. सिध् $sidh$, Des. सिधित्सति $sishitsati$. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति ati , over, अनु anu , after, अपि api , upon, अभि $abhi$, towards, नि ni , in, निर nir , out, परि $pari$, round, प्रति $prati$, towards, वि vi , away: Ex. अभि + स्तौति = अभिष्टौति $abhi + stauti = abhishṭauti$, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a : Ex. अभिष्टौत् $abhyashṭaut$, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिच् $sich$, to sprinkle; अभिषिञ्चति $abhishinṅchati$, he sprinkles; अभिषिषेच $abhishishecha$, he has sprinkled. In the intensive सिच् $sich$ does not follow this rule; hence अभिसेसिच्यते $abhisesichyate$ (Pāṇ. VIII. 3, 112); but in the desiderative स् s is changed, अभिषिषिष्यति $abhishishikshati$. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s , and followed by a vowel or by a dental consonant, (likewise स्मिद् smi , to smile, स्विद् svi , to sweat, स्वद् $svad$, to taste, स्वंज् $svañj$, to embrace, स्वप् $svap$, to sleep,) as if beginning with ष sh . Thus they write शिध् $shidh$, ष्टा $shṭhā$, श्मि $shmi$. (Pāṇ. VI. 1, 64.)

This is not done with सृप् $srip$, to go, सृज् $srij$, to let off, सृज् $strī$, to cover, सृज् $stri$, to cover, श्यै $shyai$, to sound, सेक् sek , to go, सृ sri , to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s , in all these verbs, except शिच् $shṭhiv$, to spit, and ष्वष्क् $shvashk$, to go, (and according to some in श्यै $shyai$, Śār.), unless where ष sh is enjoined a second time.

Now ष sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi+stauti = vishṭauti*. सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिष् *sidh*, Des. सिषित्सति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to ष sh, the initial स् s remains unchanged. सिष् *sidh*, सिसेधियति *sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to ष sh. स्तु *stu*, Des. तुष्टूयति *tushṭūshati*. सिष् *sidh*, Caus. सेधयति *sedhayati*, Des. सिषेधयियति *sishedhayishati*; but सुसूयति *susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into ष sh. खिद् *svid*, सिखेदयियति *sivedayishati*. खद् *svad*, सिखादयियति *sivādayishati*. सह *sah*, सिसाहयियति *sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (*su*), सू *sū* (*tud*), सो *so* (*div*), स्तु *stu* (*ad*), स्तुभ् *stubbh* (*bhū*); or even if separated by reduplication, in the verbs स्या *sthā*, मेनय *senaya*, सिष् *sidh*, सिच् *sich*, संज् *sañj*, खंज् *svañj*, सद् *sad*, स्तंभ् *stambh*, खन् *svan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions: अभिषुणोति *abhiṣuṇoti*. अभिषुवति *abhiṣuvati*. अभिष्यति *abhiṣhyati*. परिष्टौति *parishṭauti*. परिष्टोभते *parishṭobhate*. अभिष्टास्यति *abhiṣṭhāsyati*. अभिषेणयति *abhiṣheṇayati*. परिषेधति *parishedhati*. अभिषिंचति *abhiṣiñchati*. परिषजति *parishajati*. परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्रान्ति *abhiṣṭabhñānti* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वणति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *pariṣevate*.

After prepositions and augment: अभ्यषुणोत् *abhyashuṇot*. पर्यषुवत् *pariyashuvat*. अभ्यष्यत् *abhyashyat*. पर्यष्टौत् *pariyashṭaut*. अभ्यष्टोभत *abhyashṭobhata*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashheṇayat*. पर्यषेधत् *pariyashedhat*. अभ्यषिंचत् *abhyashiñchat*. पर्यषजत् *pariyashajāt*. अभ्यष्वजत् *abhyashvajata*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्रात् *abhyashṭabhñāt*. व्यष्वणत् *vyashvaṇat* and अवाष्वणत् *avāshvaṇat*. पर्यषेवत् *pariyashevata*.

After prepositions and reduplication (VIII. 3, 64): अभितष्टौ *abhitashṭhau*. अभिषिषेणयियति *abhiṣhishheṇayishati*. अभिषिषेधयियति *abhiṣhishedhayishati*. अभिषिषिष्यति *abhiṣhishikshati*. अभिषिषिष्यति *abhiṣhishāṅkshati* and अभ्यषिषिष्यत् *abhyashishāṅkshat*. परिषिष्वंक्षते *parishishvaṅkshate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितष्टंभ *abhitashṭambha*. अवष्वणा *avashashvaṇa*. परिषिषेव *parishisheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayah*, सिव् *siv*, सह *sah*; कृ *kri* (if with initial स् s, कृ *skri*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and खंज् *svañj* may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्वद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदिर् *skand* may take ष *sh*, though not in the past participle in त *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannaḥ* or *pariskannaḥ*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम् *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prādur*, if the ष *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishyāt*. प्रादुःष्यात् *prāduḥshyāt*. प्रादुःषंति *prāduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptaḥ*. दुःषुप्तः *duḥshuptaḥ*.

Exceptional cases, where स *s* is used, and not ष *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhisesichyate*.
12. The verb सिष् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोद्धं *parisoḍhum*.
14. The verbs स्तम् *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasīshahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūḥ*.
16. The verbs सद् *sad*, खञ् *khñj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisasāda*. अभिषखजे *abhisasvaje*.
17. The verb सद् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyasīdat* or *nyasīdat*.

§ 104. There are many compounds in which the initial स *s* of the second word is changed to ष *sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishṭhira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *susṭhu*, well; दुष्ठु *dusṭhu*, ill; सुषमा *sushamā*, beautiful, विषमः *vishamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्नीषोमौ *agnīshomau*, Agni and Soma; मातृष्वसृ *mātrishvasṛi*, mother's sister; पितृष्वसृ *pitriṣvasṛi*, father's sister; गोष्ठः *goshṭhaḥ*, cow-stable; अग्निष्टोमः *agnishṭomaḥ*, a sacrifice; ज्योतिष्टोमः *jyotishṭomaḥ*, a sacrifice, (here the final स *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, स *s* is changed to ष *sh* whenever ह् *h* becomes ट् *ṭ*; nom. तुरासाद् *turāśāt*; acc. तुरासाहं *turāsāham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ध् dh into Lingual ढ् dh.

§ 105. The ध् *dh* of the second pers. plur. *Ātm.* is changed to ढ् *dh* in the reduplicated perfect, the aorist, and in षीध्वं *shīdhvam* of the benedictive, provided the ध् *dh*, or the षी *shī* of षीध्वं *shīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kṛi*; Perf. चकृद् *chakṛidhve*.

च्यु *chyu*; Aor. अच्योद् *achyodhvam*.

भु *phu*; Bened. षोषीद् *ploshīdhvam*.

But क्षिप् *kship*; Aor. अक्षिब्ध्वं *akshibdhvam*.

यज्ञ *yaj*; Bened. यक्षीध्वं *yakshīdhvam*.

If the same terminations are preceded by the intermediate इ i, and the इ i be preceded by य y, र r, ल l, व v, ह h, the change is optional.

Ex. लु लु; Perf. लुलुविध्वे *lululuidhve* or लुलुविद्वे *lululuidhve*.

लु लु; Aor. अलुविध्वं *alavidhvam* or अलुविद्वं *alavidhvam*.

लु लु; Bened. लुविषीध्वं *lavishīdhvam* or लुविषीद्वं *lavishīdhvam*.

But बुध् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य y.

There is another class of phonetic rules applicable to the final letters of nominal (*prâtipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य y. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेषि *dveshṭi*, he hates, अद्वेष्ट *adveṣṭ*, he hated, द्विद्वि *dviddhi*, Hate! द्विष्ट *dviṣṭ*, a hater, द्विषः *dvishah*, of a hater, द्विष्टु *dviṣṭu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *sh* into क *k*, ट *t*, ड *d*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *prāuga*, fore-yoke, तिताउ *titaū*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरएता *pura-étā*, going in front, नमउक्तिः *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final **स्** before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final **अ** *a* and **आ** *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda + ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda + i* = तुदे *tude*, I beat, *Ātm.*

दान + इ *dāna + i* = दाने *dāne*, in the gift.

दान + ई *dāna + ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short **अ** *a*, it becomes necessary to lay down some rules requiring final **अ** *a* to be dropt before certain vowels. Thus if **अम्** *am* is put down as the general termination of the acc. sing., as in **वाचं** *vāch-am*, it is necessary to enjoin the omission of final **अ** *a* of **शिव** *śiva* before the **अम्** *am* of the acc. sing., in order to arrive at **शिवं** *śivam*. In the same manner, if **अम्** *am* is put down as the termination of the 1. p. sing. impf. Par., and **ए** *e* as that of the 1. p. sing. pres. *Ātm.*, we can form regularly **अद्वेषं** *advēsh-am* and **द्विषे** *dvishē*; but we have to lay down a new rule, according to which the final **अ** *a* of **तुद** *tuda* is dropt, in order to arrive at the correct forms **अतुदं** *atud(a)-am* and **तुदे** *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical **आ** *ā*, certain phonetic rules had to be laid down, according to which the final **आ** *ā* had to be elided before certain terminations beginning with vowels. Thus the dative **शंखध्मा + ए** *śāṅkhadhmadā + e* was said to form **शंखध्मे** *śāṅkhadhme*, (to the shell-blower,) by dropping the final **आ** *ā*, and not **शंखध्मै** *śāṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the **आ** *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pân. VI. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long **आ** *ā*, many special rules have to be observed, according to which final **आ** *ā* is either elided, or changed to **ई** *ī* or to **ए** *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā + anti* = पुनन्ति *punanti*, they cleanse.

पुना + मः *punā + mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

§ 110. Final **इ** *i*, **ई** *ī*, **उ** *u*, **ऊ** *ū*, **ऋ** *ṛi*, if followed by vowels or diphthongs, are generally changed to **य** *y*, **व** *v*, **र** *r*.

Ex. मति + ऐ = मत्तै *matī + ai* = *matyai*, to the mind.

जिगि + उः = जिग्युः *jigī + uḥ* = *jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu + oḥ* = *bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛi + ā* = *pitṛā*, by the father.

बिभी + अति = बिभ्यति *bibhī + ati* = *bibhyati*, they fear.

In some cases इ *i* and ई *ī* are changed to इय *iy*; उ *u* and ऊ *ū* to उव *uv*; चृ *ri* to रि *ri*; चृ *ri* to इर *ir* and, after labials, to उर *ur*.

Ex. शिश्रि + अथुः = शिश्रियथुः *śiśri + athuḥ = śiśriyathuḥ*, you (two) have gone.

भी + इ = भियि *bhī + i = bhīyi*, in fear.

यु + अति = युवन्ति *yu + anti = yuvanti*, they join.

युयु + उः = युयुवुः *yuyu + uḥ = yuyuvuḥ*, they have joined.

सुपु + ए = सुपुवे *sushu + e = sushuve*, I have brought forth.

भू + इ = भुवि *bhū + i = bhuvi*, on earth.

मृ + अते = म्रियते *mṛi + ate = mriyate*, he dies.

गृ + अति = गिरति *grī + ati = girati*, he swallows.

पपृ + इ = पपुरि *paprī + i = papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See विभ्यति *bibhyati* from भी *bhī*, but जिह्रियति *jihriyati* from ही *hī*.

§ 111. Final चृ *ri*, if followed by terminational consonants, is changed to इर *ir*; and after labials to उर *ur*.

गृ *grī*, to shout; Passive गीर्यते *gīr-yate*; Part. गीर्यः *gīrṇaḥ*.

पृ *pṛī*, to fill; Passive पूर्यते *pūr-yate*; Part पूर्यः *pūrṇaḥ*.

Before the य *y* of the Passive, Intensive, and Benedictive, final इ *i* and उ *u* are lengthened, final चृ *ri* changed to रि *ri*, final चृ *ri* to इर *ir* or उर *ur*. (See § 390.)

§ 112. ए *e*, ऐ *ai*, औ *o*, औ *au*, before vowels and diphthongs, are generally changed into अय *ay*, आय *áy*, अव् *av*, आव् *áv*.

दे + अते = दयते *de + ate = dayate*, he protects.

रै + ए = राये *rai + e = ráye*, to wealth.

गो + ए = गवे *go + e = gave*, to the cow.

नौ + अः = नावः *nau + aḥ = návaḥ*, the ships.

Roots terminated by a radical diphthong (except ये *ve* in redupl. perf., Pân. vi. 1, 46) change it into आ *á* before any affix except those of the so-called special tenses. (Pân. vi. 1, 45.)

दे + ता = दाता *de + tá = dátá*, he will protect.

दे + सीय = दासीय *de + síya = dásíya*, May I protect!

म्लै + ता = म्लानता *mlai + tá = mlátá*, he will wither.

शो + ता = शाता *śo + tá = śátá*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai + ati = gláyati*, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क *k*, इ *ñ*, द *t*, ए *ṇ*, त *t*, न *n*, प *p*, म *m*, ल *l*, ः *ḥ*, ँ *m*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i. e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be

युष् *yudh*. Here, however, the ष *dh* must be changed into द *d*, because no aspirate is tolerated as a final (§ 54. 1); and द *d* is changed into त *t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vâch*, speech, in the voc. sing. would change its च *ch* into क् *k*, because palatals can never be final (§ 54. 3).

In अथोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द *d* (§ 118). The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स = वाक् *vâch* + *s* = *vâk*, speech; nom. sing.

प्राञ्च + स = प्राङ् *prâñch* + *s* = *prân*, eastern; nom. sing. masc. Here प्राञ्क् *prâñk*, which remains after the dropping of स *s*, is, according to the same rule, reduced again to प्राङ् *prân*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवल् + स = सुवल् *suvaly* + *s* = *suval*, well jumping. Here, after the dropping of स *s*, there would remain सुवल्क् *suwalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvaly* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स = अहन् *ahan* + *s* = *ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेष्ट *advesh* + *t* = *advet*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अथोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich* + *dhve* = *prigdhwē*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्सि *ad* + *si* = *atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad* + *ti* = *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वच्मि *vach + mi = vachmi*, I speak.

ग्रय् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भन् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामच् + ति = मामन्ति *mamath + ti = mamatti*, 3. p. sing. pres. Par. of the intensive मामच् *mamath*, he shakes much.

रुंध् + ध्वे = रुद्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युष् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + nâti = kshubhnâti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final ष् *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, इ *d*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लब्धः *labh + tah = labdhah*, taken.

रुंध् + थः = रुद्धः *rundh + thah = runddhaḥ* (also spelt रुंधः *rundhaḥ*), you two obstruct.

रुंध् + तः = रुद्धः *rundh + tah = runddhaḥ*, they two obstruct.

अबांध् + तं = अबांद्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबांध् + याः = अबान्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबांद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबान्धाः *abanddhāḥ*, though here the termination याः *thāḥ* was aspirated in itself.

§ 118. If ष् *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व् *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, इ *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुष् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुद्भिः *bhuddbhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्ध्वम् *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोधि + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भन्त्यामि *bandh+syāmi=bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वम् *adhugdhvam*, 2. p. plur. impf. \hat{A} tm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhá*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व् *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh+taḥ=dhattaḥ*; दध् + थः = धत्थः *dadh+thaḥ=dhatthaḥ*; दध् + से = धत्से *dadh+se=dhatsē*; दध् + ध्वं = धद्ध्वम् *dadh+dhvam=dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, ऋ *ṛ* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach+ti=vakti*.

युञ् + धि = युग्धि *yuñj+dhī=yuṅgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch+i=vāchi*.

वाच् + य = वाच्य *vāch+ya=vāchya*, to be spoken.

वच् + मः = वचमः *vach+māḥ=vachmāḥ*, we speak.

वच् + वः = वच्वः *vach+vāḥ=vachvāḥ*, we two speak. (See also § 124.)

§ 120. ष् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विट् *dviṭ*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्विट् *advēṭ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेषि *dvesh+si=dvekshī*, thou hatest; aor. अद्विषत् *advikshat*, he hated.

पोष्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *t* and ठ् *th*.

Ex. द्विष् + तः = द्विष्टः *dvish+taḥ=dviṣṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish+tamam=sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by ट् *t*, ठ् *th*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, and ष् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विड् + धि = द्विड्धि *dviḍ+dhī=dviḍdhi*, hate thou.

मृड् + नाति = मृड्णाति *mṛiḍ+nāti=mṛiḍṇāti*.

ईड् + ते = ईडे *īḍ+te=īṭṭe*, he praises.

षट् + नां = षण्णां *ṣaṭ+nām=ṣaṇṇām*, of six.

षट् + नवतिः = षण्णवतिः *ṣaṭ+navatiḥ=ṣaṇṇavatiḥ*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations ष् *sh* is treated like ट् *t*.

Ex. द्विष् + ध्वं = द्विड्ध्वम् *dvish+dhvam=dviḍdhvam*, 2. p. plur. imp. \hat{A} tm. Hate ye

द्विष् + सु = द्विट्सु *dvish+su=dviṭsu*, loc. plur. among haters.

Exceptions to this rule, such as धृप् *dhriśh*, nom. धृक् *dhrik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राञ् *bhrāj*, to shine, मृञ् *mrij*, to wipe, यञ् *yaj*, to sacrifice, राज् *rāj*, to shine, सृञ् *srij*, to let forth, and भ्रञ्ज् *bhraj*, to roast (भ्रस्ञ् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by प् *sh*, which, in the cases enumerated above, is liable to the same changes as an original प् *sh*. Thus

मृञ् + थ = मृष्ट *mrij + tha = mriśṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयञ् + ध्वं = अयद्द्वं *ayaj + dhvam = ayadḍhvam*.

§ 125. Most verbal and nominal bases ending in ज् *ś*, छ् *chh*, क् *ksh*, श् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple प् *sh*.

Ex. Nominal base विञ् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेञ् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेञ् + ता = वेष्टा *veś + tā = vesṭā*, he will enter.

विञ् + ध्वं = विद्द्वं *viś + dhvam = viḍḍhvam*, enter you.

Loc. plur. विञ् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ् *prāchh*; nom. प्राद् *prāt*, an asker.

Verbal base प्रच्छ् *prachh*; प्रच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रच्छ् + ता = प्रष्टा *prachh + tā = prasṭā*, he will ask.

प्राच्छ् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्श् *taksh*; तक्श् + सु = तदसु *taksh + su = tatsu*, among carpenters.

Nominal base रक्श् *raksh*; गोरक्श् + सु = गोरदसु *goraksh + su = goratsu*, among cow-herds.

Verbal base चक्श् *chaksh*; चक्श् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्श् + ध्वे = चद्द्वे *chaksh + dhve = chaḍḍhve*, you see.

व्रश्च *vraśch*, to cut; nom. sing. वृद् *vriṭ*.

व्रश्च + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vrankshyāmi*, I shall cut.

व्रश्च + ता = व्रष्टा *vraśch + tā = vrasṭā*, he will cut.

§ 126. The ज् *ś* of दिञ् *diś*, to show, दृञ् *drīś*, to see, स्पृञ् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिञ् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृञ् *drīś*; nom. sing. दृक् *drīk*; instrum. plur. दृग्भिः *drīgibhiḥ*.

In the root नञ् *naś*, the change of ज् *ś* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like च् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = धोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like च् *gh* in most words beginning with ह् *ḥ* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uśṇih*; or (2) like ह् *ḥ* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः *ḍrih + taḥ = ḍriḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिट्भिः *liṭbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रूढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रूढः *rūḍhaḥ*, द् + त् *dh + t* are changed to द् + द् *dh + dh*, or, more correctly, to इ ढ् + द् *ḍh* (§ 117); then the first इ ढ् is dropt and the vowel lengthened. The only vowel which is not lengthened is चृ *ṛi*; e.g. वृह् + तः = वृढ् *vṛih + ta = vṛiḍha*.

The vowel of सह् *sah* and वह् *vah* is changed into औ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. ऊढः *ūḍhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दृह् *druh*, मुह् *muh*, सुह् *suh*, स्निह् *snih*) is treated either as य् *gh* or द् *ḍh*. From दृह् *druh*, to hate, we have in compounds the nom. sing. ध्रुक् *dhruk* and ध्रुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle द्रुग्धः *drugdhaḥ* or दूढः *drūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानट्भिः *upānabhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनडुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वट्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वस्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्शि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śās + dhi = śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशात् or अशाः *aśās + s = aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशात् *aśās + t = aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t*, *ḍ*, *ḍh* before the *s*s of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *s*s: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *aruṇat* or *अरुणः* *aruṇaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *n* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *क्रम* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन* *suhin*, Pada base of *सुहिंस* *suhims*. If *n* were changed to Anusvāra, we should have to write *सुहिंसु* *suhimṣhu*.

§ 134. *n* remains unchanged before semivowels.

Ex. *हन्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

प्रेन्वन् *preṅvanam**, propelling, from *इन्व* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kāmyaḥ*, to be loved, from *कम्* *kam*.

ताम्रं *tāmram*, copper, from *तम्* *tam* and suffix *राम*.

अम्लः *amlaḥ*, sour, from *अम्* *am* and suffix *लाम*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *v*, is changed into *n*. (Pāṇ. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhiḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or *आलिङ्गति* *āliṅgati* or *āliṅgati*, he embraces.

वञ्चयति or *वञ्चयति* *vañchayati* or *vañchayati*, he cheats.

उत्कण्ठते or *उत्कण्ठते* *utkaṅṭhate* or *utkaṅṭhate*, he longs.

गन्तुं or *गन्तुं* *gantum* or *gantum*, to go.

कम्पते or *कम्पते* *kampate* or *kampate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *saṅkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

* If the *n* before *v* were treated as Anusvāra, the second *n* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants ञ *ś*, ष *sh*, स *s*, and ह *h*.

Ex. दंशनं *damśanam*, biting. यजूषि *yajūmishi*, the prayers.

हंसः *hamsaḥ*, goose. रंहते *raṁhate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to न् *ñ*.

Ex. याज्ञा *yājñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh*. (See § 91.)

Ex. च्छु *ṛichh*, to go; च्छति *ṛichchhati*, he goes.

म्लेच्छः *mlechchhah*, a barbarian.

§ 141. छ *chh* before a suffix beginning with न *n* or म *m* is changed to ञ *ś*.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = praśnaḥ*, question.

पाप्रच्छ + मि = पाप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before च *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पूय + तः = पूतः *pūy + taḥ = pūtaḥ*, decaying.

तुर्व + नः = तूर्यः *turv + naḥ = tūrṇaḥ*, killed.

दिदिव् + वान् = दिदिवान् *didiv + vān = didivān*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्व *tv*.

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर् *gur*, to exert, गूर्णः *gūrṇaḥ*.

जूर् *jī* (i. e. निर् *jir*), to grow old, जीर्यति *jīryati*.

गिर् *gir*, voice; instrum. plur. गीर्भिः *gīrbhīḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर् *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व् + आवः = तूर्वावः *turv + āvaḥ = tūrṇāvaḥ*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर् + स = गीर् or गीः *gir + s = gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपीः *supis + su = supīḥshu*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्रे *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्द्धन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 387), mirror. But we may write either दर्श्यते or दृश्यते *darśyate* or *darśśyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāthas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātīpadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātīpadika* or

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन *jan* by the *Kṛit* suffix अ *a*; but जननीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जननीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form वेपथु *vepathu*, trembling, from वेप *vep*, to tremble.
श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.
क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karāṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uṇādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strīpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Aṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Aṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Aṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य y) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य y) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *úri* in उरीकृत्य *úrikṛitya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: **स्वर्** *svar*, heaven; **अयास्** *ayás*, fire; **संवत्** *saṃvat*, year, (of Vikramāditya's era); **स्वयं** *svayam*, self; **सामि** *sámi*, half; **भूर्** *bhúr*, atmosphere; **सुदि** *sudi*, the light fortnight, and **बदि** *badi*, the dark fortnight, the usual abbreviations for **शुक्लपक्षः** *śuklapakṣaḥ* and **कृष्णपक्षः** *kṛṣṇapakṣaḥ*, or **बहुलपक्षः** *bahulapakṣaḥ*, (Warren, *Kālasankalita*, p. 361.) According to Rādhakānta, **सुदि** *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; **दाराः** *dārāḥ*, plur. masc. wife; **आपः** *āpaḥ*, plur. fem. water; **वर्षाः** *varshāḥ*, plur. fem. the rainy season, i. e. the rains; **सिकताः** *sikatāḥ*, plur. fem. sand; **बहुलाः** *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except **इ** *ñ*, **ऋ** *ñ*, **य** *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

Terminations for Masculines and Feminines.

| | SINGULAR. | DUAL. | PLURAL. |
|--------|--|-----------------------------|----------------------------|
| Nom. | स् <i>s</i> (which is always dropt) | } औ <i>au</i> | } अः <i>aḥ</i> |
| Acc. | अं <i>am</i> | | |
| Instr. | आ <i>ā</i> | } भ्यां <i>bhyām</i> | भिः <i>bhiḥ</i> |
| Dat. | ए <i>e</i> | | } भ्यः <i>bhyaḥ</i> |
| Abl. | अः <i>aḥ</i> | | |
| Gen. | अः <i>aḥ</i> | | } ओः <i>oḥ</i> |
| Loc. | इ <i>i</i> | सु <i>su</i> | |
| Voc. | like Nom., except bases in न् <i>n</i> and स् <i>s</i> | औ <i>au</i> | |

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take **ई** *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take **इ** *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence $\text{ङ्}n$ before gutturals, $\text{ञ्}n$ before palatals, $\text{ण्}n$ before linguals, $\text{न्}n$ before dentals, $\text{म्}m$ before labials, Anu-svâra before sibilants and $\text{ह}h$. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from $\text{प्रत्यच्} \textit{pratyach}$, Nom. Dual $\text{प्रत्यचौ} \textit{pratyañch-au}$; base $\text{प्रत्यच्} \textit{pratyañch}$. (Aṅga.)

Instrum. Plur. $\text{प्रत्यग्भिः} \textit{pratyag-bhiḥ}$; base $\text{प्रत्यच्} \textit{pratyach}$. (Pada.)

Gen. Dual $\text{प्रतीचोः} \textit{pratīch-oḥ}$; base $\text{प्रतीच्} \textit{pratīch}$. (Bha.)

I. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ण}n$ and $\text{ल्}l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स्}s$ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a $\text{ट}ṭ$ may be inserted after the final $\text{ण}n$.

Base $\text{सुगण्} \textit{sugāṇ}$, a ready reckoner, masc. fem. neut. (from $\text{सु} \textit{su}$, well, and root $\text{गण्} \textit{gaṇ}$, to count.) (Accent, Pāṇ. vi. 1, 169.)

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|----------|------------------------------------|---|--|
| N. | $\text{सुगण्} \textit{sugāṇ}$ | } $\text{सुगणौ} \textit{sugāṇ-au}$ | } $\text{सुगणः} \textit{sugāṇ-aḥ}$ |
| A. | $\text{सुगणं} \textit{sugāṇ-am}$ | | |
| I. | $\text{सुगणा} \textit{sugāṇ-ā}$ | } $\text{सुगणभ्यां} \textit{sugāṇ-bhyām}$ | } $\text{सुगणभिः} \textit{sugāṇ-bhiḥ}$ |
| D. | $\text{सुगणे} \textit{sugāṇ-e}$ | | |
| Ab. | } $\text{सुगणः} \textit{sugāṇ-aḥ}$ | | |
| G. | | | |
| L. | $\text{सुगणि} \textit{sugāṇ-i}$ | } $\text{सुगणोः} \textit{sugāṇ-oḥ}$ | } $\text{सुगणां} \textit{sugāṇ-āṃ}$ |
| V. | $\text{सुगण} \textit{sugāṇ}$ | | |
| | | $\text{सुगणौ} \textit{sugāṇ-au}$ | $\text{सुगणः} \textit{sugāṇ-aḥ}$ |
| | | NEUTER. DUAL. | PLURAL. |
| N. A. V. | $\text{सुगण} \textit{sugāṇ} †$ | $\text{सुगणी} \textit{sugāṇ-i}$ | $\text{सुगणि} \textit{sugāṇ-i}$. |

* Or $\text{सुगणसु} \textit{sugāṇt-su}$, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter सुगण would therefore be, not सुगण , but सुगण .

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|-----------------------------|--------------------------|------------------------------------|----------------------------|-----------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N.V. | सर्वशक् <i>sarvaśák</i> | } | सर्वशकौ <i>sarvaśákau</i> | } | सर्वशकः <i>sarvaśákah</i> |
| A. | सर्वशकं <i>sarvaśákam</i> | | | | सर्वशग्भिः <i>sarvaśágbbhiḥ</i> |
| I. | सर्वशका <i>sarvaśákā</i> | } | सर्वशग्भ्यां <i>sarvaśágbbhyām</i> | } | सर्वशग्भ्यः <i>sarvaśágbbhyaḥ</i> |
| D. | सर्वशके <i>sarvaśáke</i> | | | | |
| Ab. | } सर्वशकः <i>sarvaśákah</i> | } | सर्वशकोः <i>sarvaśákoḥ</i> | } | सर्वशकां <i>sarvaśákām</i> * |
| G. | | | | | |
| L. | सर्वशकि <i>sarvaśáki</i> | | | | |
| NEUTER. | | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | |
| N. A. V. | | सर्वशकी <i>sarvaśákī</i> | | सर्वशंकि <i>sarvaśánki</i> | |

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, थ् *th*, ड् *ḍ*, ध् *dh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|---------------------------------|------------------------------|---------------------------------------|---------------------------------|--------------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N.V. | चित्रलिक् <i>chitralik†</i> | } | चित्रलिखौ <i>chitralikhau</i> | } | चित्रलिखः <i>chitralikhaḥ</i> |
| A. | चित्रलिखं <i>chitralikhāṁ</i> | | | | चित्रलिग्भिः <i>chitraligbbhiḥ</i> |
| I. | चित्रलिखा <i>chitralikhā</i> | } | चित्रलिग्भ्यां <i>chitraligbbhyām</i> | } | चित्रलिग्भ्यः <i>chitraligbbhyaḥ</i> |
| D. | चित्रलिखे <i>chitralikhe</i> | | | | |
| Ab. | } चित्रलिखः <i>chitralikhaḥ</i> | } | चित्रलिखोः <i>chitralikhoḥ</i> | } | चित्रलिखां <i>chitralikhām</i> |
| G. | | | | | |
| L. | चित्रलिखि <i>chitralikhi</i> | | | | |
| NEUTER. | | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | |
| N. A. V. | | चित्रलिखी <i>chitralikhī</i> | | चित्रलिंखि <i>chitralin̄khi</i> | |

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक *sarvaśak*.

| BASE. | NOM. S. | NOM. PL. M. F. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|--|-----------------------------|-------------------------------|------------------------------------|---------------------------------|--------------------------------|
| हरित् <i>harit</i> , green m. f. n. | हरित् <i>harit</i> | हरितः <i>haritaḥ</i> | हरिभिः <i>haridbhiḥ</i> | हरित्सु <i>haritsu</i> | हरिति <i>harinti</i> |
| अग्निमथ् <i>agnimath</i> , fire-kindling m. f. n. | अग्निमत् <i>agnimat*</i> | अग्निमथः <i>agnimathaḥ</i> | अग्निमद्भिः <i>agnimadbhiḥ†</i> | अग्निमत्सु <i>agnimatsu‡</i> | अग्निमंथि <i>agnimanthi</i> |
| सुहृद् <i>suhrid</i> , friendly m. f. n. | सुहृत् <i>suhrit</i> | सुहृदः <i>suhridaḥ</i> | सुहृद्भिः <i>suhridbhiḥ</i> | सुहृत्सु <i>suhritsu</i> | सुहृदि <i>suhrindi</i> |
| बुध् <i>budh</i> , knowing m. f. n. | भुत् <i>bhút</i> | बुधः <i>búdhah</i> | भुद्भिः <i>bhudbhiḥ</i> | भुत्सु <i>bhutsú</i> | बुंधि <i>búndhi</i> |
| गुप् <i>gup</i> , guardian m. f. n. | गुप् <i>gúp</i> | गुपः <i>gúpaḥ</i> | गुप्भिः <i>gubbhiḥ</i> | गुप्सु <i>gupsú</i> | गुंप्ति <i>gúmpiti</i> |
| ककुब् <i>kakubh</i> , region f. | ककुप् <i>kakup</i> | ककुभः <i>kakubhaḥ</i> | ककुब्भिः <i>kakubbhiḥ</i> | ककुप्सु <i>kakupsu</i> | ककुंभि <i>-kakumbhi</i> |

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज् *j*, झ् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

| | SINGULAR. | DUAL. | PLURAL. |
|----------|--------------------------|---------------------------------|--------------------------------|
| | MASC. FEM. | MASC. FEM. | MASC. FEM. |
| N.V. | जलमुक् <i>jalamuk</i> | जलमुचौ <i>jalamuchau</i> | जलमुचः <i>jalamuchaḥ</i> |
| A. | जलमुचं <i>jalamucham</i> | | |
| I. | जलमुचा <i>jalamuchá</i> | जलमुग्भ्यां <i>jalamugbhyám</i> | जलमुग्भिः <i>jalamugbhiḥ</i> |
| D. | जलमुचे <i>jalamuche</i> | | जलमुग्भ्यः <i>jalamugbhyah</i> |
| Ab. | जलमुचः <i>jalamuchaḥ</i> | | जलमुचां <i>jalamuchám</i> |
| G. | जलमुचि <i>jalamuchi</i> | जलमुचोः <i>jalamuchoḥ</i> | जलमुक्षु <i>jalamukshu</i> |
| L. | | | |
| | NEUTER. | | |
| | SINGULAR. | DUAL. | PLURAL. |
| N. A. V. | जलमुक् <i>jalamuk</i> | जलमुचौ <i>jalamuchi</i> | जलमुचि <i>jalamuñchi</i> |

Decline like जलमुच् *jalamuch*,—वाच् *vách*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; सुच् *sruch*, fem. ladle.

* य् *th* final changed into त् *t*. See § 113; 54. 1. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च *ch*.

| BASE. | NOM. S. | INSTR. PL. | LOC. PL. | NOM. PL. |
|--|------------------------|-------------------------------|-----------------------------|---|
| कुञ्च <i>kruñch</i> *, moving crookedly, a curlew | कुञ्च <i>krúñ</i> | कुञ्चभिः <i>krúñbhīḥ</i> | कुञ्चु <i>krúñkshu</i> | कुञ्चः (Accent, Pāṇ. VI. 1, 182) <i>krúñchaḥ</i> |
| प्राञ्च <i>prāñch</i> , if it means worship- ping | प्राञ्च <i>prāñ</i> | प्राञ्चभिः <i>prāñbhīḥ</i> | प्राञ्चु <i>prāñkshu</i> | प्राञ्चः (Accent, Pāṇ. VI. 1, 182) <i>prāñchaḥ</i> (Acc. the same) |
| वृश्च <i>vriśch</i> †, cutting | वृश्च <i>vṛīḥ</i> † | वृश्चभिः <i>vṛībhīḥ</i> | वृश्चु <i>vṛīśu</i> | वृश्चः (Accent, Pāṇ. VI. 1, 168) <i>vṛīśchaḥ</i> |

§ 160. Bases ending in छ *chh* change छ *chh* into ञ् *ś*, which becomes ट् *ṭ*, when final, and before consonants. (See § 125; 174. 6; Pāṇ. VI. 4, 19.)

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|----------------------------------|--------------------|----------------------|----------------------------|------------------------|-----------------------|
| प्राश्च <i>prāchh</i> , an asker | प्राट् <i>prāṭ</i> | प्राशः <i>prāśaḥ</i> | प्राश्चभिः <i>prāśbhīḥ</i> | प्राट्सु <i>prāṭsu</i> | प्रांशि <i>prāṃśi</i> |

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च *ch*, except that they preserve ज् *j* before vowels.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. | NOM. PL. NEUT. |
|-----------------------------|------------------|--------------------|-------------------------|-----------------------|--------------------|
| रुज् <i>ruj</i> , disease | रुक् <i>rúk</i> | रुजः <i>rújaḥ</i> | रुग्भिः <i>rugbhīḥ</i> | रुक्षु <i>rukshú</i> | रुंजि <i>rúñji</i> |
| ऊर्ज् <i>úrj</i> , strength | ऊर्क <i>úrka</i> | ऊर्जः <i>úrjaḥ</i> | ऊर्ग्भिः <i>úrgbhīḥ</i> | ऊर्क्षु <i>úrkshu</i> | ऊर्जि <i>úrji</i> |

Other regular nouns in ज् *j*,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋत्विज् *ṛtvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to इ *ḍ*.

Some bases ending in ज् *j* change ज् *j* into ट् *ṭ* or ड् *ḍ* when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्क + स् *krúñk + s*; स् *s* and क् *k* are dropt, see § 114.

† Derived from the root वृश्च *vraśch*, (in the Dhátupáṭha, षोडशच्), to cut. According to Sanskrit grammarians, the penultimate स् *s* or ञ् *ś* is dropt, and च *ch* before consonants or if final changed into ट् *ṭ*. (See § 114.)

‡ The form वृट् *vṛiṭ* (not व्रट् *vraṭ*) is confirmed by Siddhānta-Kaumudī (1863), vol. I. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊंजि *úrñji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊंजि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. I. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शौ नुव्वेति केचित् । बहूर्जि नुम्प्रतिषेधः । बहूर्जि कुलानि । अंत्यापूर्वे नुमिच्छंतेके । बहूर्जि । (Pāṇ. VII. 1, 72, vārt.)

Base **सम्राज् samrāj**, masc. sovereign.

| | SINGULAR. | DUAL. | PLURAL. |
|------|------------------|--------------------------|---|
| | MASC. FEM. | MASC. FEM. | MASC. FEM. |
| N.V. | सम्राट् samrāt | सम्राजौ samrājau | सम्राजः samrājah |
| A. | सम्राजं samrājam | | |
| I. | सम्राजा samrājā | सम्राड्भ्यां samrāḍbhyām | सम्राड्भिः samrāḍbhiḥ |
| D. | सम्राजे samrāje | | सम्राड्भ्यः samrāḍbhyah |
| Ab. | सम्राजः samrājah | सम्राजोः samrājoh | सम्राजां samrājām |
| G. | | | |
| L. | सम्राजि samrāji | | सम्रादसु samrātsu or सम्रादत्सु samrāṭtsu * |

The words which follow this declension are mostly nouns derived, without any suffix, from the roots **ध्राज् bhrāj** (दुध्राज्, not ध्राज्), to shine; **मृज् mṛij**, to clean; **यज् yaj** (except ऋत्विज् *ṛitvij*), to sacrifice; **राज् rāj**, to shine, to rule; **सृज् sṛij**, to dismiss, to create, (स्रज् *sraḥ*, wreath, and असृज् *asṛij*, blood, are not derived from सृज् *sṛij*); **भ्रज् bhrāj**, to roast (भ्रस्ज). Also **परिव्राज् parivrāj**, a mendicant.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|--|-------------------------------|---------------------------------|--------------------------------------|----------------------------------|
| विध्राज् <i>vibhrāj</i> , resplendent | विध्राट् <i>vibhrāt</i> † | विध्राजः <i>vibhrājah</i> | विध्राड्भिः <i>vibhrāḍbhiḥ</i> | विध्रादसु <i>vibhrātsu</i> |
| देवेज् <i>devej</i> ‡, worshipper of the gods | देवेट् <i>deveṭ</i> | देवेजः <i>devejah</i> | देवेड्भिः <i>deveḍbhiḥ</i> | देवेदसु <i>devedsu</i> |
| विश्वसृज् <i>viśvasṛij</i> , creator of the universe | विश्वसृट् <i>viśvasṛiṭ</i> | विश्वसृजः <i>viśvasṛijah</i> | विश्वसृड्भिः <i>viśvasṛiḍbhiḥ</i> | विश्वसृदसु <i>viśvasṛitsu</i> |
| परिव्राज् <i>parivrāj</i> , a mendicant | परिव्राट् <i>parivrāt</i> | परिव्राजः <i>parivrājah</i> | परिव्राड्भिः <i>parivrāḍbhiḥ</i> | परिव्रादसु <i>parivrātsu</i> |
| विश्वाराज् <i>viśvarāj</i> , an universal monarch | विश्वाराट् <i>viśvárāt</i> | विश्वाराजः <i>viśvarājah</i> | विश्वाराड्भिः <i>viśvárāḍbhiḥ</i> | विश्वारादसु <i>viśvárātsu</i> |
| भृज् <i>bhṛij</i> , roasting | भृट् <i>bhṛiṭ</i> | भृजः <i>bhṛijjah</i> | भृड्भिः <i>bhṛiḍbhiḥ</i> | भृदसु <i>bhṛitsu</i> |

§ 163. Irregular bases in **ज् j**.

| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. | LOC. PLUR. |
|------------------------------|-----------------|---------------------|------------------------|---------------------|
| I. खंज् <i>khāñj</i> ¶, lame | खन् <i>khān</i> | खंजः <i>khāñjah</i> | खन्भिः <i>khanbhiḥ</i> | खन्सु <i>khānsu</i> |

* Cf. § 76.

† From another root, **विध्राक् vibhrāk**, **विध्राग्भिः vibhrāgbhiḥ** &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From **देव deva**, god, and **यज् yaj**, to sacrifice, contracted into **इज् ij**.

|| The lengthening of the **अ a** in **विश्व viśva** takes place whenever **ज् j** is changed into a lingual. (Pān. VI. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. **अवयाज्** *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is **अवयाः** *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, **अवयस्** *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow **हे अवयः** *he avayaḥ*.

Base **अवयस्** *avayas* and **अवयाज्** *avayāj*.

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|-----|---|--------------------------------------|-----------------------------------|
| N. | अवयाः <i>avayāḥ</i> | } अवयानौ <i>avayājau</i> | } अवयाजः <i>avayājāḥ</i> |
| A. | अवयाजं <i>avayājam</i> | | |
| I. | अवयाजा <i>avayājā</i> | } अवयोभ्यां <i>avayobhyām</i> | } अवयोभिः <i>avayobhiḥ</i> |
| D. | अवयाजे <i>avayāje</i> | | |
| Ab. | } अवयाजः <i>avayājāḥ</i> | } अवयाजोः <i>avayājōḥ</i> | } अवयाजां <i>avayājāṃ</i> |
| G. | | | |
| L. | अवयाजि <i>avayāji</i> | | अवयःसु <i>avayaḥsu</i> |
| V. | अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i> | like Nom. | like Nom. |

§ 164. Bases ending in *ṛr*.

Bases ending in *ṛr* are regular, only *इi* and *उu*, preceding the *ṛr*, are lengthened, if the *ṛr* is final or followed by a consonant (§ 144). In the Loc. Plur. the final *ṛr* remains unchanged though followed by *ष्sh*. (§ 90.)

Base **गिर्** *gir*, fem. voice.

| | SINGULAR. MASC. FEM. | DUAL. MASC. FEM. | PLURAL. MASC. FEM. |
|------|----------------------------|------------------------------------|---------------------------------|
| N.V. | गीः <i>gīḥ</i> | } गिरौ <i>gīrau</i> | } गिरः <i>gīraḥ</i> |
| A. | गिरं <i>gīram</i> | | |
| I. | गिरा <i>gīrā</i> | } गीर्भ्यां <i>gīrbhyām</i> | } गीर्भिः <i>gīrbhiḥ</i> |
| D. | गिरे <i>gīre</i> | | |
| Ab. | } गिरः <i>gīrāḥ</i> | } गिरोः <i>gīrōḥ</i> | } गिरां <i>gīrām</i> |
| G. | | | |
| L. | गिरि <i>gīri</i> | | गीर्षु <i>gīrshū</i> |

Base **वार** *vār*, neut. water.

| | SINGULAR. | NEUTER. DUAL. | PLURAL. |
|--|-------------------------|-------------------------------|-------------------------------------|
| N. A. V. | वाः <i>vāḥ</i> | वारी <i>vāri*</i> | वारि <i>vāri</i> |
| I. | वारा <i>vārā</i> | वार्यौ <i>vārbhyām</i> | वारिभिः <i>vārbhiḥ</i> , &c. |
| BASE. | NOM. SING. | NOM. PLUR. | INSTR. PLUR. |
| पुर् <i>pur</i> , f. town | पूः <i>pūḥ</i> | पुः <i>pūraḥ</i> | पूभिः <i>pūrbhiḥ</i> |
| द्वार <i>dvār</i> , f. door | द्वौ <i>dvāḥ</i> | द्वारः <i>dvāraḥ</i> | द्वारिभिः <i>dvārbhiḥ</i> |
| किर् <i>kir</i> , m. f. n. scattering | कीः <i>kīḥ</i> | किरः <i>kīraḥ</i> | कीर्षु <i>kīrshū</i> † |

* According to Pāṇ. VI. 1, 168, *vāri* would have the accent on the first, while *hrīdī*, according to Pāṇ. VI. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāsthāna.

† Siddh.-Kaum. vol. I. p. 125.

§ 165. Bases in *स्*.

(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.

Bases ending in *स्* change the *स्* according to the general euphonic rules explained above. Thus

अस् as, if final, becomes *अः aḥ*. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged.

इस् and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इष्* and *उष् ish* and *ush*. (See § 100.)

अस् as before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)

अस् as before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumanáḥ*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि manāṁsi*; from *ज्योतिः jyotih*, *ज्योतींषि jyotīmṣhi*; from *चक्षुः chakshuh*, *चक्षूंषि chakshūṁṣhi*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

| SINGULAR. | | DUAL. | | PLURAL. | |
|------------|-------------------------|-------------------------|-------------------------------|---------------------------|------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | |
| N. | <i>सुमनाः sumanáḥ</i> | } | <i>सुमनसौ sumānasau</i> | } | <i>सुमनसः sumānasaḥ</i> |
| A. | <i>सुमनसं sumānasam</i> | | | | |
| I. | <i>सुमनसा sumānasā</i> | } | <i>सुमनोभ्यां sumānobhyām</i> | } | <i>सुमनोभ्यः sumānobhyaḥ</i> |
| D. | <i>सुमनसे sumānase</i> | | | | |
| Ab. | <i>सुमनसः sumānasaḥ</i> | | | | |
| G. | <i>सुमनसि sumānasi</i> | } | <i>सुमनसोः sumānasoḥ</i> | } | <i>सुमनसां sumānasām</i> |
| L. | <i>सुमनसि sumānasi</i> | | | | |
| V. | <i>सुमनः sūmanaḥ</i> | | <i>सुमनसौ sūmanasau</i> | | <i>सुमनसः sūmanasaḥ</i> |
| NEUTER. | | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | |
| N. A. V. | <i>सुमनः sumānaḥ</i> | <i>सुमनसौ sumānastī</i> | | <i>सुमनांसि sumānāṁsi</i> | |

The rest like the masc. and fem.

Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *joyotis*, neut. light.)

| SINGULAR. | | DUAL. | PLURAL. |
|------------|--|--|--|
| MASC. FEM. | | MASC. FEM. | MASC. FEM. |
| N. V. | सुज्योतिः <i>sujoyótiḥ</i> | } सुज्योतिषौ <i>sujoyótiṣau</i> | } सुज्योतिषः <i>sujoyótiṣaḥ</i> |
| A. | सुज्योतिषं <i>sujoyótiṣam</i> | | |
| I. | सुज्योतिषा <i>sujoyótiṣā</i> | } सुज्योतिर्भ्यां <i>sujoyótirbhyām</i> | } सुज्योतिर्भिः <i>sujoyótirbhiḥ</i> |
| D. | सुज्योतिषे <i>sujoyótiṣhe</i> | | |
| Ab. | } सुज्योतिषः <i>sujoyótiṣaḥ</i> | | |
| G. | | | |
| L. | सुज्योतिषि <i>sujoyótiṣi</i> | सुज्योतिषोः <i>sujoyótiṣoḥ</i> | सुज्योतिषां <i>sujoyótiṣām</i> सुज्योतिःपु <i>sujoyótiḥṣu</i> |

NEUTER.

| SINGULAR. | DUAL. | PLURAL. | |
|-----------|-----------------------------------|-------------------------------------|--|
| N. A. V. | सुज्योतिः <i>sujoyótiḥ</i> | सुज्योतिषी <i>sujoyótiṣī</i> | सुज्योतींषि <i>sujoyótiṣiṅshi</i> |

The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतस्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौकस्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *vihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payah*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayah*, n. iron. **यज्ञस्** *yaśas*, N. s. **यज्ञः** *yaśah*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body*.

§ 166. **जर** *jará*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound ; **नष्टहविः** *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine ; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा *jará*.Base जरस् *jaras*.

SINGULAR.

SINGULAR.

- N. जरा *jará**
 A. जरां *jarám*
 I. जरया *jaráyá*
 D. जराये *jaráyai*
 Ab. जरायाः *jaráyáḥ*
 G. जरायाः *jaráyáḥ*
 L. जरायां *jaráyám*
 V. जरे *jaré*

- deest; term. स् *s*
 जरसं *jarás-am*
 जरसा *jarás-á*
 जरसे *jarás-e*
 जरसः *jarás-aḥ*
 जरसः *jarás-aḥ*
 जरसि *jarás-i*
 deest

DUAL.

DUAL.

- N. A. V. जरे *jaré*
 I. D. Ab. जराभ्यां *jarábhyaṁ*
 G. L. जरयोः *jaráyoh*

- जरसौ *jarás-au*
 deest; term. भ्यां *bhyaṁ*
 जरसोः *jarás-oh*

PLURAL.

PLURAL.

- N. V. जराः *jaráḥ*
 A. जराः *jaráḥ*
 I. जराभिः *jarábhīḥ*
 D. Ab. जराभ्यः *jarábhyaḥ*
 G. जराणां *jaráṇām*
 L. जरासु *jarásu*

- जरसः *jarás-aḥ*
 जरसः *jarás-aḥ*
 deest; term. भिः *bhīḥ*
 deest; term. भ्यः *bhyaḥ*
 जरसां *jarás-ām*
 deest; term. सु *su*

§ 167. In compositions, besides the regular forms from जरा *jará*, viz. निर्जरः *nirjarah*, निर्जरा *nirjará*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels †.

SINGULAR.
MASC.SINGULAR.
MASC. FEM.

- | | |
|-----------------------------------|---|
| N. निर्जरः <i>nirjarah</i> ‡ | deest |
| A. निर्जरं <i>nirjaram</i> or | निर्जरसं <i>nirjarasam</i> |
| I. निर्जरेण <i>nirjareṇa</i> or | निर्जरसा <i>nirjarasá</i> (निर्जरसिन <i>nirjarasina</i> , masc.) |
| D. निर्जराय <i>nirjaráya</i> or | निर्जरसे <i>nirjarase</i> |
| Ab. निर्जरात् <i>nirjarát</i> or | निर्जरसः <i>nirjarasaḥ</i> (निर्जरात् <i>nirjarasát</i> , masc.) |
| G. निर्जरस्य <i>nirjarasya</i> or | निर्जरसः <i>nirjarasaḥ</i> (निर्जरसस्य <i>nirjarasasya</i> , masc.) |
| L. निर्जरे <i>nirjare</i> or | निर्जरसि <i>nirjarasi</i> |
| V. निर्जर <i>nirjara</i> | deest |

* The declension of जरा *jará*, as a regular fem. in स् *á*, is given here by anticipation for the sake of comparison with the defective जरस् *jarás*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जरः *nirjarah*, as a regular masc. in स् *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

| DUAL. | | DUAL. | |
|-----------|----------------------------------|-----------------------------|--|
| N. A. V. | निर्जरौ <i>nirjarau</i> or | निर्जरसौ <i>nirjarasau</i> | |
| I. D. Ab. | निर्जराभ्यां <i>nirjarābhyām</i> | deest | |
| G. L. | निर्जरयोः <i>nirjarayoḥ</i> or | निर्जरसोः <i>nirjarasoḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. V. | निर्जराः <i>nirjarāḥ</i> or | निर्जरसः <i>nirjarasāḥ</i> | |
| A. | निर्जरान् <i>nirjarān</i> or | निर्जरसः <i>nirjarasāḥ</i> | |
| I. | निर्जरैः <i>nirjaraiḥ</i> | deest | (निर्जरसैः <i>nirjarasaiḥ</i> , masc.) |
| D. Ab. | निर्जरेभ्यः <i>nirjarebhyaḥ</i> | deest | |
| G. | निर्जराणां <i>nirjarāṇām</i> or | निर्जरसां <i>nirjarasām</i> | |
| L. | निर्जरेषु <i>nirjareṣu</i> | deest | |

Fem. निर्जरा *nirjarā*, like कांता *kāntā*.
 Neut. निर्जरं *nirjaram*, like कांतं *kāntam*. | Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual निर्जरसौ *nirjarasā*; Plur. निर्जरांसि *nirjarānsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sâr. 1. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

- From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍa-gras*, a lump-eater.
 From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.
 From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.
- In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.
 Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपोः *supōḥ*, सुतूः *sutūḥ*.
- In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.
 Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *piṇḍagraṅsi*, सुपिंसि *supiṅsi*, सुतुंसि *sutuṅsi*.
- Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.
 Ex. Instr. Plur. सुपोर्भिः *supōrbhiḥ*, सुतूर्भिः *sutūrbhiḥ*, सुतूषु *sutūṣhu*.
- The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *sh*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

| SINGULAR. | | DUAL. | | PLURAL. | | | |
|------------|--------------------------------|------------------------------|-----------------------------------|-------------------------------|-------------------------------|---|------------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | | | |
| N.V. | पिंडग्रः <i>piṇḍagraḥ</i> | } | पिंडग्रसौ <i>piṇḍagrasau</i> | } | पिंडग्रसः <i>piṇḍagrasaḥ</i> | | |
| A. | पिंडग्रसं <i>piṇḍagrasam</i> | | | | | } | पिंडग्रोभ्यां <i>piṇḍagrobhyām</i> |
| I. | पिंडग्रसा <i>piṇḍagrasā</i> | } | पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i> | | | | |
| D. | पिंडग्रसे <i>piṇḍagrase</i> | | | } | पिंडग्रसां <i>piṇḍagrasām</i> | | |
| Ab. | } पिंडग्रसः <i>piṇḍagrasaḥ</i> | } | पिंडग्रसोः <i>piṇḍagrasoḥ</i> | | | } | पिंडग्रसु <i>piṇḍagraḥsu</i> |
| G. | | | | } पिंडग्रसि <i>piṇḍagrasi</i> | } | | |
| L. | | | | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | | | |
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | | | |
| N.A.V. | पिंडग्रः <i>piṇḍagraḥ</i> | पिंडग्रसौ <i>piṇḍagrasau</i> | | पिंडग्रसि <i>piṇḍagraṇisi</i> | | | |

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

| SINGULAR. | | DUAL. | | PLURAL. | | | |
|------------|-------------------------|-----------------------|------------------------------|------------------------|------------------------|---|---|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | | | |
| N.V. | सुतूः <i>sutūḥ</i> | } | सुतूसौ <i>sutusau</i> | } | सुतूसः <i>sutusaḥ</i> | | |
| A. | सुतूसं <i>sutusam</i> | | | | | } | सुतूभ्यां <i>sutūrbhyām</i> |
| I. | सुतूसा <i>sutūsā</i> | } | सुतूर्भ्यः <i>sutūrbhyaḥ</i> | | | | |
| D. | सुतूसे <i>sutūse</i> | | | } | सुतूसां <i>sutūsām</i> | | |
| Ab. | } सुतूसः <i>sutusaḥ</i> | } | सुतूसोः <i>sutusoḥ</i> | | | } | सुतूःषु <i>sutūḥshu</i> or सुतूष्पु <i>sutūshshu*</i> |
| G. | | | | } सुतूसि <i>sutusi</i> | } | | |
| L. | | | | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | | | |
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | | | |
| N.A.V. | सुतूः <i>sutūḥ</i> | सुतूसौ <i>sutusaḥ</i> | | सुतूसि <i>sutuṃsi</i> | | | |

§ 171. Nouns derived from desiderative verbs change स् s into ष sh when necessary.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

| SINGULAR. | | DUAL. | | PLURAL. | | | |
|------------|------------------------------|----------------------------|----------------------------------|---------------------------------------|-----------------------------|---|-----------------------------------|
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | | | |
| N. | पिपठोः <i>pipaṭhīḥ</i> | } | पिपठिषौ <i>pipaṭhishau</i> | } | पिपठिषः <i>pipaṭhishaḥ</i> | | |
| A. | पिपठिषं <i>pipaṭhisham</i> | | | | | } | पिपठिर्भ्यां <i>pipaṭhīrbhyām</i> |
| I. | पिपठिषा <i>pipaṭhishā</i> | } | पिपठिर्भ्यः <i>pipaṭhīrbhyaḥ</i> | | | | |
| D. | पिपठिषे <i>pipaṭhishē</i> | | | } | पिपठिषां <i>pipaṭhishām</i> | | |
| Ab. | } पिपठिषः <i>pipaṭhishaḥ</i> | } | पिपठिषोः <i>pipaṭhishoḥ</i> | | | } | पिपठिषोः <i>pipaṭhishoḥ</i> |
| G. | | | | } पिपठिषि <i>pipaṭhishi</i> | } | | |
| L. | | | | | | | |
| SINGULAR. | | DUAL. | | PLURAL. | | | |
| MASC. FEM. | | MASC. FEM. | | MASC. FEM. | | | |
| N.A.V. | पिपठोः <i>pipaṭhīḥ</i> | पिपठिषौ <i>pipaṭhishau</i> | | पिपठिषि <i>pipaṭhishi</i> (see § 172) | | | |

* Siddh.-Kaum. vol. I. p. 187. § 83.

§ 172. The nouns **आशिस्** *ásis*, fem. blessing, and **सजुप्** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in **स्**.

| BASE. | NOM. SING. | | NOM. PL. | | INSTR. PL. | LOC. PL. |
|---|--|--------------------|--|--|--|---|
| | MASC. | FEM. | MASC. | FEM. | | |
| सुमनस् <i>sumanas</i> , kind, m. f. n. | सुमनाः <i>sumanáḥ</i> ¹ | ०नः <i>-naḥ</i> | सुमनसः <i>sumanasah</i> | सुमनांसि <i>sumanánsi</i> | सुमनोभिः <i>sumanobhiḥ</i> | सुमनस्सु or ०नः <i>sumanassu or -naḥsu</i> |
| सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n. | सुज्योतिः <i>sujoyotiḥ</i> | id. | सुज्योतिषः <i>sujoyotishah</i> | सुज्योतींषि <i>sujoyotīnshi</i> | सुज्योतिभिः <i>sujoyotirbhiḥ</i> | सुज्योतिष्पु or ०तिः <i>sujoyotishshu or -tishshu</i> |
| पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n. | पिंडग्रः <i>piṇḍagraḥ</i> | id. | पिंडग्रसः <i>piṇḍagrasah</i> | पिंडग्रंसि <i>piṇḍagraṁsi</i> | पिंडग्रोभिः <i>piṇḍagrobhiḥ</i> | पिंडग्रस्सु or ०ग्रः <i>piṇḍagrassu or -grahsu</i> |
| चकास् <i>chakás</i> , splen- did, m. f. n. | चकाः <i>chakāḥ</i> | id. | चकासः <i>chakāsah</i> | चकांसि <i>chakānsi</i> | चकाभिः <i>chakābhiḥ</i> | चकास्सु or चकाःसु <i>chakāssu or chakāḥsu</i> |
| दोस् <i>dos</i> ² , arm, m. (n.) (Accent, P. VI. I, 171) | दोः <i>doḥ</i> | id. | दोषः <i>dóshah</i> | दोंषि <i>-dómshi</i> | दोर्भिः <i>dórbhiḥ</i> | दोष्पु or दोःपु <i>dóshshu or dólshu</i> |
| सुपिस् <i>supis</i> , well- going, m. f. n. | सुपीः <i>supīḥ</i> | id. ³ | सुपिसः <i>supisah</i> ⁴ | सुपिंसि <i>supinshi</i> | सुपीभिः <i>supīrbhiḥ</i> | सुपीष्पु or सुपीःपु <i>supīshshu or supīḥshu</i> |
| सुतुस् <i>sutus</i> , well- sounding, m. f. n. | सुतूः <i>sutūḥ</i> | id. | सुतुसः <i>sutusah</i> | सुतुंसि <i>sutumshi</i> | सुतूर्भिः <i>sutūrbhiḥ</i> | सुतूष्पु or सुतूःपु <i>sutūshshu or sutūḥshu</i> |
| पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n. | पिपठीः <i>pipāthīḥ</i> | id. ³ | पिपठिषः <i>pipathishah</i> | पिपठींषि <i>pipāthīnshi</i> ³ | पिपठीभिः <i>pipāthīrbhiḥ</i> | पिपठीष्पु or ०ठीः <i>pipāthīshshu or -thīshshu</i> |
| चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n. | चिकीः <i>chikīḥ</i> | id. | चिकीर्षः <i>chikīrshah</i> | चिकीर्षि <i>chikīrshi</i> ⁵ | चिकीर्भिः <i>chikīrbhiḥ</i> | चिकीर्षु <i>chikīrshu</i> |
| आशिस् <i>ásis</i> , blessing, f. | आशीः <i>áśīḥ</i> id. (Voc. id.) | | आशिषः <i>áśishah</i> | आशींषि <i>áśīnshi</i> | आशीभिः <i>áśīrbhiḥ</i> | आशीष्पु or आशीःपु <i>áśīshshu or áśīḥshu</i> |
| सजुप् <i>sajus</i> , compa- nion, m. | सजूः <i>sajūḥ</i> id. (Voc. id.) | | सजुषः <i>sajushah</i> | सजूंषि <i>sajūnshi</i> | सजूर्भिः <i>sajūrbhiḥ</i> | सजूष्पु or सजूःपु <i>sajūshshu or sajūḥshu</i> |
| सुहिंसु <i>suhin</i> , one who strikes well, m. f. n. | सुहिन् <i>suhin</i> | id. | सुहिंसः <i>suhinshah</i> | सुहिंसि <i>suhinshi</i> | सुहिन्भिः <i>suhinbhiḥ</i> | सुहिन्सु <i>suhinsu</i> ⁶ |

* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *áśīnshi* and **सजूंषि** *sajūnshi*. (सांतिस् सूत्रे । पा० ६. ४. १० । महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घाप्राप्तेः ॥ सजुपः पांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is **सुमनः** *sumanaḥ*. In the other paradigms it is the same as the Nominative.

² **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ **स्** not changed into **ष्**; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस *dhvāns*, to fall) and स्रस् *sras* (from संस्र *sraṁs*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

| | | |
|----------------------------------|---|---------------------------------------|
| N.V. पर्यध्वत् <i>parṇadhvat</i> | N.A.V. पर्यध्वसौ <i>parṇadhvasau</i> | N.A. पर्यध्वसः <i>parṇadhvasaḥ</i> |
| A. पर्यध्वसं <i>parṇadhvasam</i> | I.D.Ab. पर्यध्वद्वां <i>parṇadhvadbhyām</i> | I. पर्यध्वद्भिः <i>parṇadhvadbhiḥ</i> |
| I. पर्यध्वसा <i>parṇadhvasā</i> | G.L. पर्यध्वसोः <i>parṇadhvasoḥ</i> | L. पर्यध्वसु <i>parṇadhvatsu</i> |

§ 174. Bases ending in श् *ś*, प् *ś*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like ट् *ṭ* or like क् *k*.

1. Bases derived from दिग् *diś*, to show, दृग् *drīś*, to see, स्पृग् *spriś*, to touch, change श् *ś* into क् *k*. (§ 126.)

| | | | | | |
|------------------------------|-----------------|-------------------|-------------------|-------------------------|---------------------|
| BASE. | NOM. SING. | NOM. PLUR. | NOM.PLUR.NEUT. | INSTR. PLUR. | LOC. PLUR. |
| दिग् <i>diś</i> , f. country | दिक् <i>dīk</i> | दिशः <i>dīśaḥ</i> | दिशि <i>dīnśi</i> | दिग्भिः <i>dīgḥbhiḥ</i> | दिक्षु <i>dikṣu</i> |

2. Bases derived from नग् *naś*, to destroy, change श् *ś* into ट् *ṭ* or क् *k*.

| | | | | | |
|---|--|-------------------|--------------------|---|---|
| BASE. | NOM. SING. | N.PL. | N.PL.NEUT. | INSTR. PL. | LOC. PL. |
| जीवनश <i>jīvanāś</i> , m.f.n. life-destroying | जीवनट् or °नक् <i>jīvanāṭ</i> or <i>-nak</i> | नशः <i>-naśaḥ</i> | °नशि <i>-nānśi</i> | °नद्भिः or °नग्भिः <i>-naḍbhiḥ</i> or <i>-nagbhiḥ</i> | °नट्सु or °नक्सु <i>-naṭsu</i> or <i>-nakṣu</i> |

3. All other bases in श् *ś* change their final into ट् *ṭ*.

| | | | | | |
|---|-----------------|-------------------|-------------------|------------------------|---------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM.PL.NEUT. | INSTR. PL. | LOC. PL. |
| विग् <i>viś</i> , m. f. n. one who enters | विट् <i>vīṭ</i> | विशः <i>vīśaḥ</i> | विशि <i>vīnśi</i> | विद्भिः <i>viḍbhiḥ</i> | विट्सु <i>viṭsu</i> |

4. Bases derived from धृप् *dhriś*, to dare, change प् *ś* into क् *k*.

| | | | | | |
|--------------------------------------|---------------------|-----------------------|----------------------|-----------------------------|--------------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
| दधृप् <i>dadhriś</i> , m. f. n. bold | दधृक् <i>dadhṛk</i> | दधृपः <i>dadhṛpaḥ</i> | दधृपि <i>dadhṛpi</i> | दधृग्भिः <i>dadhṛgḥbhiḥ</i> | दधृक्षु <i>dadhṛikṣu</i> |

5. All other bases derived from verbs with final प् *ś* change प् *ś* into ट् *ṭ*.

| | | | | | |
|--------------------------------------|--------------------|----------------------|----------------------|---------------------------|------------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM.PL.NEUT. | INSTR. PL. | LOC. PL. |
| द्विप् <i>dvīś</i> , m. f. n. hating | द्विट् <i>dvīṭ</i> | द्विपः <i>dvīśaḥ</i> | द्विपि <i>dvīnśi</i> | द्विद्भिः <i>dviḍbhiḥ</i> | द्विट्सु <i>dvīṭsu</i> |

6. Bases ending in छ् *chh* change छ् *chh* into ट् *ṭ*.

| | | | | | |
|--|--------------------|----------------------|----------------------|---------------------------|------------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM.PL.NEUT. | INSTR. PL. | LOC. PL. |
| प्राच्छ् <i>prācch</i> , m. f. n. asking | प्राट् <i>prāṭ</i> | प्राशः <i>prāśaḥ</i> | प्राशि <i>prānśi</i> | प्राद्भिः <i>prāḍbhiḥ</i> | प्राट्सु <i>prāṭsu</i> |

7. Bases ending in क् *ksh* change क् *ksh* into ट् *ṭ*.

| | | | | | |
|--------------------------------------|------------------|---------------------|----------------------|-----------------------|--------------------|
| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
| तक्ष् <i>takṣh</i> , m. f. n. paring | तट् <i>tāṭ</i> * | तक्षः <i>tākṣaḥ</i> | तक्षि <i>tānḥkṣi</i> | तद्भिः <i>taḍbhiḥ</i> | तट्सु <i>tāṭsu</i> |

* If differently derived तक्ष् *takṣh* may form its Nom. Sing. तक् *tak*. गोरक् *gorakṣh*, cow-herd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. I. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakṣau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakṣau*, desirous of saying; दिधक् *dīdhak*, Nom. Dual दिधक्षौ *dīdhakṣau*, desirous of burning.

8. Most bases ending in ह् h change ह् h into द् t.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|-------------------------------------|------------------|-------------------|--------------------|-------------------------|---------------------|
| लिह् <i>lih</i> , m. f. n. licking | लिद् <i>lít</i> | लिहः <i>līhah</i> | लिंहि <i>līnhi</i> | लिङ्भिः <i>liḍbhīḥ</i> | लिदसु <i>litsú</i> |
| गुह् <i>guh</i> , m. f. n. covering | युद् <i>ghút</i> | गुहः <i>gúhah</i> | गुंहि <i>gúnhi</i> | युङ्भिः <i>ghuḍbhīḥ</i> | युदसु <i>ghuṭsú</i> |

On the change of initial ग् g into च् gh, see § 93.

9. Bases derived from roots ending in ह् h, and beginning with द् d, change ह् h into क् k.

Likewise उषिह् *ushñih*, a metre.

| BASE. | NOM. SING. | NOM. PL. | NOM. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|------------------|-------------------|--------------------|-------------------------|-----------------------|
| दुह् <i>duh</i> , m. f. n. milking | धुक् <i>dhúk</i> | दुहः <i>dúhah</i> | दुंहि <i>dúnhi</i> | धुग्भिः <i>dhugbhīḥ</i> | धुक्षु <i>dhukshú</i> |

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, सुह् *snuh*, to spue, may change the final ह् h into द् t or क् k.

| BASE. | NOM. SING. | NOM. PL. | N. PL. NEUT. | INSTR. PL. | LOC. PL. |
|------------------------------------|--|-----------------------|------------------------|--|--|
| दुह् <i>druh</i> , m. f. n. hating | धुद् or धुक् <i>dhrút</i> or <i>dhrúk</i> | दुहः <i>drúhah</i> | दुंहि <i>drúnhi</i> | मुङ्भिः or धुग्भिः <i>dhruḍbhīḥ</i> or <i>dhrugbhīḥ</i> | धुदसु or धुक्षु <i>dhruṭsú</i> or <i>dhrukshú</i> |

11. Bases derived from नह् *nah*, to bind, change ह् h into त् t.

| BASE. | NOM. SING. | NOM. PL. | INSTR. PL. | LOC. PL. |
|----------------------------------|----------------------|------------------------|-----------------------------|--------------------------|
| उपानह् <i>upánah</i> , f. a shoe | उपानत् <i>upánat</i> | उपानहः <i>upánahah</i> | उपानद्भिः <i>upánadbhīḥ</i> | उपानत्सु <i>upánatsú</i> |

Decline विपाश् *vipás*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृष् *ídriś*, m. f. n. such. कीदृष् *kídriś*, m. f. n. Which? मर्मस्पृष् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turásáh*, m. name of Indra, changes स् s into ष sh whenever ह् h is changed into द् t or क् k.

Nom. Sing. तुरासाद् *turáshát*. Nom. Dual तुरासाहौ *turásáhau*. Instr. Plur. तुरासाद्भिः *turáshádbhīḥ*.

§ 176. पुरोडाश् *puroḍás*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍáh*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍah*.

| | SINGULAR. | DUAL. | PLURAL. |
|-----|--|--------------------------------|-------------------------------|
| N. | पुरोडाः <i>puroḍáh</i> | पुरोडाशौ <i>puroḍásau</i> | पुरोडाशः <i>puroḍásah</i> |
| A. | पुरोडाशं <i>puroḍásam</i> | पुरोडाशौ <i>puroḍásau</i> | पुरोडाशः <i>puroḍásah</i> |
| I. | पुरोडाशा <i>puroḍásá</i> | पुरोडोभ्यां <i>puroḍobhyám</i> | पुरोडोभिः <i>puroḍobhīḥ</i> |
| D. | पुरोडाशे <i>puroḍásae</i> | पुरोडोभ्यां <i>puroḍobhyám</i> | पुरोडोभ्यः <i>puroḍobhyaḥ</i> |
| Ab. | पुरोडाशः <i>puroḍásah</i> | पुरोडोभ्यां <i>puroḍobhyám</i> | पुरोडोभ्यः <i>puroḍobhyaḥ</i> |
| G. | पुरोडाशः <i>puroḍásah</i> | पुरोडाशोः <i>puroḍásoh</i> | पुरोडाशां <i>puroḍásám</i> |
| L. | पुरोडाशि <i>puroḍási</i> | पुरोडाशोः <i>puroḍásoh</i> | पुरोडःसु <i>puroḍahsu</i> |
| V. | पुरोडाः or °डः <i>puroḍáh</i> or <i>-ḍah</i> | पुरोडाशौ <i>puroḍásau</i> | पुरोडाशः <i>puroḍásah</i> |

§ 177. Another word, **उक्थशास्** *ukthasás*, a reciter of hymns, is declined like **पुरोडाश्** *puroḍás*.

Nom. **उक्थशाः** *ukthasáh*. Acc. Sing. **उक्थशासं** *ukthasásam*. Instr. Plur. **उक्थशोभिः** *ukthasobhiḥ*. Voc. Sing. **उक्थशाः** or **उक्थशः** *ukthasáh* or *ukthasáh*.

§ 178. Bases in **म्** *m*.

Bases ending in **म्** *m* retain **म्** *m* before all terminations beginning with vowels. Before all other terminations and when final, the **म्** *m* is changed into **न्** *n*.

Base **प्रशाम्** *prasám*, mild.

| | SINGULAR. | DUAL. | PLURAL. |
|-----------|--------------------------------|--|-------------------------------------|
| | MASC. FEM. | MASC. FEM. | MASC. FEM. |
| Nom. Voc. | प्रशान् <i>prasán</i> | प्रशामौ <i>prasámau</i> | प्रशामः <i>prasámaḥ</i> |
| Acc. | प्रशामं <i>prasámam</i> | प्रशामौ <i>prasámau</i> | प्रशामः <i>prasámaḥ</i> |
| Instr. | प्रशामा <i>prasámá</i> | प्रशान्भ्यां <i>prasánbhyám</i> | प्रशान्भिः <i>prasánbhiḥ</i> |
| Loc. | प्रशामि <i>prasámi</i> | प्रशामोः <i>prasámoḥ</i> | प्रशान्सु <i>prasánsu</i> |

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

| | |
|---|---------------------|
| Nom. Voc. and Acc. Sing. | } of masc. nouns* ; |
| Nom. Voc. and Acc. Dual | |
| Nom. Voc (not Acc.) Plural | |
| Nom. Voc. and Acc. Plural of neuter nouns ; | |

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base **प्राच्** *prāch* becomes in the *Āṅga* cases **प्राञ्च्** *prāñch*. The *Pada* base of the present participle **अदत्** *adat*, eating, becomes **अदन्त्** *adant* in the *Āṅga*

* Most nouns with changeable bases form their feminines in **ई**. A few, however, such as **दामन्** *dāman*, are said to be feminine without taking the **ई**, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-----------------------------|-------------|------------|
| MASC. | | MASC. | MASC. |
| Nom. Voc. | स s (which is always dropt) | औ au | अः aḥ * |
| Acc. | अं am | औ au | अः aḥ |
| Instr. | आ á | भ्यां bhyám | भिः bhiḥ |
| Dat. | ए e | भ्यां bhyám | भ्यः bhyah |
| Abl. | अः aḥ | भ्यां bhyám | भ्यः bhyah |
| Gen. | अः aḥ | ओः oḥ | आं ám |
| Loc. | इ i | ओः oḥ | सु su |
| | | NEUTER. | |
| | | SINGULAR. | PLURAL. |
| | | DUAL. | |
| Nom. Acc. | — | ई í | इ i * |

§ 180. Certain words derived from अञ्च añch, to move, have two, others three bases.

प्राच् prách, forward, eastern, has two bases, प्राञ्च práñch for its Aṅga, प्राच् prách for its Pada and Bha base, and is declined accordingly †.

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-------------------|-----------------------|----------------------|
| MASC. | | MASC. | MASC. |
| N. V. | प्राङ् práñ † | प्राञ्चौ práñchau | प्राञ्चः práñchah |
| A. | प्राञ्चं práñcham | प्राञ्चौ práñchau | प्राञ्चः práñchah |
| I. | प्राचा práchá | प्राग्भ्यां prágbhyám | प्राग्भिः prágbhiḥ |
| D. | प्राचे práche | | प्राग्भ्यः prágbhyaḥ |
| Ab. | प्राञ्चः práchah | प्राचोः práchoḥ | प्राचां práchám |
| G. | | | प्राक्षु prákshu |
| L. | प्राचि práchi | | |

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the *Sarvanámasthána* terminations.

† Compounds ending in अच् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि ní and अधि ádhi (Pāṇ. VI. 2, 52-53). Hence पराच् párách, अवाच् ávách, प्राच् prách, उदच् údach; also न्यच् nyäch, अथच् ádhyach; सध्वच् sadhryäch, विश्वच् víshvach: but प्रत्यच् pratyách, सम्यच् samyách, अन्वच् anvách.

‡ प्राङ् práñ stands for प्राङ्क práñk; this for प्राञ्च práñch + स s.

|| In the declension of words ending in अच् ach, the rule is that if अच् ach has the Udátta, as in प्रत्यच् pratyách, सम्यच् samyách, अन्वच् anvách (§ 180, note), all terminations, except the Sarvanámasthána, take the Udátta (Pāṇ. VI. 1, 169-170). The rule Pāṇ. VI. 1, 182, refers to अञ्च añch, not to अच् ach. The rule Pāṇ. VI. 1, 222, is restricted in the Veda by VI. 1, 170. प्राच् prách is treated as if the accent were on the preposition.

| | SINGULAR. | NEUTER. DUAL. | PLURAL. |
|----------|----------------------|----------------------|-----------------------|
| N. A. V. | प्राक् <i>prāk</i> | प्राची <i>prāchī</i> | प्राचि <i>prāñchi</i> |
| I. | प्राचा <i>prāchā</i> | same as masc. | |

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in इ १.
Decline अवाक् *āvāch*, downward, south. Strong base अवाच *āvāñch*.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base; the Pada base the middle base; the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

| | SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|-----------|----------------------------|--------------------|-------------------|
| Nom. Voc. | स् <i>s</i> (always dropt) | औ <i>au</i> | अः <i>aḥ</i> |
| Acc. | अं <i>am</i> | औ <i>au</i> | अः <i>aḥ</i> |
| Instr. | आ <i>ā</i> | भ्यां <i>bhyām</i> | भिः <i>bhiḥ</i> |
| Dat. | ए <i>e</i> | भ्यां <i>bhyām</i> | भ्यः <i>bhyaḥ</i> |
| Abl. | अः <i>aḥ</i> | भ्यां <i>bhyām</i> | भ्यः <i>bhyaḥ</i> |
| Gen. | अः <i>aḥ</i> | ओः <i>oḥ</i> | आं <i>ām</i> |
| Loc. | इ <i>i</i> | ओः <i>oḥ</i> | सु <i>su</i> |
| | SINGULAR. | NEUTER. DUAL. | PLURAL. |
| Nom. Acc. | — | इ <i>i</i> | इ <i>i</i> |

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अच *añch*, to move, with three bases.

प्रत्यक् *pratyach*, behind, has for its *Āṅga* or strongest base प्रत्याच *pratyañch*; for its Bha or weakest प्रतीच *pratīch*. The Pada or middle base is प्रत्यक् *pratyach*. Hence प्रत्याङ् *pratyāṅ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|-------------------------------|-----------------------------------|----------------------------------|
| N.V. | प्रत्यङ् <i>pratyāṅ</i> | प्रत्यङ्चौ <i>pratyāṅchau</i> | प्रत्यङ्चः <i>pratyāṅchaḥ</i> |
| A. | प्रत्यङ्चं <i>pratyāṅcham</i> | प्रत्यङ्चौ <i>pratyāṅchau</i> | प्रतीचः <i>praticḥāḥ*</i> |
| I. | प्रतीचा <i>praticḥā</i> | प्रत्यङ्भ्यां <i>pratyagbhyām</i> | प्रत्यङ्भिः <i>pratyagbhīḥ</i> |
| D. | प्रतीचे <i>praticḥé</i> | प्रत्यङ्भ्यां <i>pratyagbhyām</i> | प्रत्यङ्भ्यः <i>pratyagbhyāḥ</i> |
| Ab. | प्रतीचः <i>praticḥāḥ</i> | प्रत्यङ्भ्यां <i>pratyagbhyām</i> | प्रत्यङ्भ्यः <i>pratyagbhyāḥ</i> |
| G. | प्रतीचः <i>praticḥāḥ</i> | प्रतीचोः <i>praticḥōḥ</i> | प्रतीचां <i>praticḥām</i> |
| L. | प्रतीचि <i>praticḥi</i> | प्रतीचोः <i>praticḥōḥ</i> | प्रत्यक्षु <i>pratyakshú</i> |
| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
| N.A. | प्रत्यक् <i>pratyāk</i> | प्रतीची <i>praticḥī'</i> | प्रत्यङ्चि <i>pratyāṅchi</i> |
| FEM. SINGULAR. | | | |
| N. | प्रतीची <i>praticḥī</i> | | |

The following words, derived from अञ्च् *añch*, to move, have three bases :

ĀNGA OR STRONG BASE.

प्रत्यञ्च् *pratyāñch*, behind (Pāṇ. VI. 2, 52)

सम्यञ्च् *samyāñch*, right (VI. 2, 52)

न्यञ्च् *nyāñch*, low (VI. 2, 53)

सध्र्यञ्च् *sadhryāñch*, accompanying (VI. 3, 95)

अन्वञ्च् *anvāñch*, following (VI. 2, 52)

विष्वञ्च् *viśvāñch*, all-pervading

उदञ्च् *údañch*, upward (VI. 2, 52)

तिर्यञ्च् *tiryāñch*, tortuous

PADA OR MIDDLE BASE.

प्रत्यच् *pratyach*

सम्यच् *samyach*

न्यच् *nyach*

सध्र्यच् *sadhryach*

अन्वच् *anvach*

विष्वच् *viśvach*

उदच् *údach*

तिर्यच् *tiryach*

BHA OR WEAK BASE.

प्रतीच् *praticḥ*

सनीच् *samīch*

नीच् *nīch*

सधीच् *sadhricḥ*

अनूच् *anūch*

विषूच् *viśūch*

उदीच् *údīch*

तिरश्च् *tiraśch*

Bases in अत् *at* and अन्त् *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् *at*, the Ānga base in अन्त् *ant*. (Accent, Pāṇ. VI. 1, 173.)

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|-----------------------|---------------------------|-------------------------|
| N.V. | अदन् <i>adán</i> | अदन्तौ <i>adántau</i> | अदन्तः <i>adántaḥ</i> |
| A. | अदन्तं <i>adántam</i> | अदन्तौ <i>adántau</i> | अदन्तः <i>adántaḥ</i> |
| I. | अदता <i>adatá</i> | अदभ्यां <i>adádbhyaám</i> | अदद्भिः <i>adádbhīḥ</i> |
| D. | अदते <i>adaté</i> | | अदभ्यः <i>adádbhyaḥ</i> |
| Ab. | अदन्तः <i>adántaḥ</i> | | |
| G. | | | अदतां <i>adátám</i> |
| L. | अदन्ति <i>adánti</i> | अदन्तोः <i>adántōḥ</i> | अदन्तु <i>adántsu</i> |

* Rv. I. 173, 5.

| | | |
|--|-------------------|----------------------|
| SINGULAR. | NEUTER. DUAL. | PLURAL. |
| N. A. अदत् <i>adát</i> | अदती <i>adatí</i> | अदन्ति <i>adánti</i> |
| FEM. SINGULAR. | | |
| N. अदती <i>adatí</i> , &c., like नदी <i>nadí</i> . | | |

§ 183. There is a very difficult rule according to which certain participles keep the *n* in the Nom. and Acc. Dual of neuters, and before the ई of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the *n*.
- II. Participles of verbs following the Tud class *may* or *may not* preserve the *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आँ.
- III. Participles of all other verbs *must* reject the *n*.
- I. भवत् *bhávát*. Nom. and Acc. Dual Neut. भवन्ती *bhávantí*.
 दीव्यत् *dívyat*. दीव्यन्ती *dívyantí*.
 चोरयत् *choráyát*. चोरयन्ती *choráyanti*.
- II. तुदत् *tudát*. तुदन्ती *tudántí* or तुदती *tudatí*.
 भविष्यत् *bhavishyát* (fut.). भविष्यन्ती *bhavishyantí* or भविष्यती *bhavishyati*.
 यात् *yát*. यान्ती *yántí* or याती *yáti*.
- III. अदत् *adát*. Nom. and Acc. Dual Neut. अदती *adatí*.
 जुह्वत् *júhvat*. जुह्वती *júhvati*.
 सुन्वत् *sunvát*. सुन्वती *sunvatí*.
 रुंधत् *rundhát*. रुंधती *rundhati*.
 तन्वत् *tanvát*. तन्वती *tanvatí*.
 क्रीणत् *kríṇát*. क्रीणती *kríṇati*.

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávantí*, being, fem.; तुदन्ती *tudántí* or तुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of *n* is optional. With this exception, these participles are therefore really declined like nouns in त् with unchangeable bases.

Base ददत् *dádát*, giving, from दा *dá*, to give, ददामि *dádāmi*, I give.

| | SINGULAR. | | DUAL. | | PLURAL. | |
|------|-------------------------|-------------------|------------------------------|------------------------|--------------------------------|------------------------|
| | MASC. | NEUT. | MASC. | NEUT. | MASC. | NEUT. |
| N.V. | ददत् <i>dádát</i> | ददत् <i>dádát</i> | } ददतौ <i>dádatau</i> } | } ददती <i>dádati</i> } | } ददतः <i>dádataḥ</i> } | } ददति <i>dádati</i> * |
| A. | ददतं <i>dádátam</i> | ददत् <i>dádát</i> | | | | |
| I. | ददता <i>dádata</i> | | } ददभ्यां <i>dádabhyām</i> } | | } ददद्भिः <i>dádadbhiḥ</i> } | |
| D. | ददते <i>dádate</i> | | | | | |
| Ab. | } ददतः <i>dádataḥ</i> } | | } ददतोः <i>dádatoḥ</i> } | | } ददद्भ्यः <i>dádadbhyaḥ</i> } | |
| G. | | | | | | |
| L. | ददति <i>dádati</i> | | | | ददतां <i>dádátām</i> | |
| | | | | | ददत्सु <i>dádatsu</i> | |

* Or ददन्ति *dádanti*.

The same rule applies to the participles जखत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *bṛhát*, great, पृषत् *prīshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-------------------------|------------------------|
| N. V. बृहन् <i>bṛhán</i> | बृहंतौ <i>bṛhántau</i> | बृहंतः <i>bṛhántaḥ</i> |
| A. बृहन्तं <i>bṛhántam</i> | बृहन्तौ <i>bṛhántau</i> | बृहतः <i>bṛhataḥ</i> |

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------|---------------------|------------------------|
| N. A. बृहत् <i>bṛhát</i> | बृहती <i>bṛhátī</i> | बृहन्ति <i>bṛhántī</i> |

FEM.
SINGULAR.
N. बृहती *bṛhátī*

§ 186. महत् *mahát*, great, likewise originally a participle of the Ad class, forms its *Āṅa* or strong base in मांत् *ánt*.

| SINGULAR. MASC. | DUAL. MASC. | PLURAL. MASC. |
|----------------------------|-----------------------------|----------------------------|
| N. महान् <i>mahán</i> | महान्तौ <i>mahántau</i> | महान्तः <i>mahántaḥ</i> |
| A. महान्तं <i>mahántam</i> | महान्तौ <i>mahántau</i> | महतः <i>mahataḥ</i> |
| I. महता <i>mahatá</i> | महद्भ्यां <i>mahádbhyám</i> | महद्भिः <i>mahádbhiḥ</i> |
| D. महते <i>mahaté</i> | | महद्भ्यः <i>mahádbhyaḥ</i> |
| Ab. महतः <i>mahatáḥ</i> | महतोः <i>mahatóḥ</i> | महतां <i>mahatám</i> |
| G. महति <i>mahatí</i> | | महतसु <i>mahátsu</i> |
| L. महन् <i>máhan</i> | | |

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|--------------------|-----------------------|
| N. A. V. महत् <i>mahát</i> | महती <i>mahatí</i> | महन्ति <i>mahántī</i> |

The rest like the masculine.

FEM.
SINGULAR.
N. महती *mahatí*

Bases ending in the Suffixes मत् mat and वत् vat, forming their Āṅa Bases in मंत् mant and वंत् vant.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their *Āṅa* or strong base in मंत् *mant* and वंत् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|-----------------------------|-----------------------------|-----------------------------|
| N. | अग्निमान् <i>agnimán</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमंतः <i>agnimantaḥ</i> |
| A. | अग्निमंतं <i>agnimantam</i> | अग्निमंतौ <i>agnimantau</i> | अग्निमंतः <i>agnimantaḥ</i> |
| V. | अग्निमन् <i>agniman</i> | | |
| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
| N. V. | अग्निमत् <i>agnimat</i> | अग्निमती <i>agnimatī</i> | अग्निमन्ति <i>agnimanti</i> |
| FEM. SINGULAR. | | | |
| N. | अग्निमती <i>agnimatī</i> | | |

वत् *vat* is used I. after bases in अ *a* and आ *á*.

Ex. ज्ञानवत् *jñánavat*, having knowledge. विद्यावत् *vidyávat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á*. (Pāṇ. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gírvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhá*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhú*, to be.

भवत् *bhavat*, Your Honour.

| SINGULAR. MASC. | | DUAL. MASC. | PLURAL. MASC. |
|--------------------|---------------------------------------|------------------------|------------------------|
| N. | भवान् <i>bhaván</i> | भवंतौ <i>bhavantau</i> | भवंतः <i>bhavantaḥ</i> |
| A. | भवतं <i>bhavantam</i> | भवंतौ <i>bhavantau</i> | भवतः <i>bhavataḥ</i> |
| V. | भवन् <i>bhavan</i> or भोः <i>bhoḥ</i> | | |
| SINGULAR. | | NEUTER. DUAL. | PLURAL. |
| N. A. V. | भवत् <i>bhavat</i> | भवती <i>bhavatī</i> | भवन्ति <i>bhavanti</i> |
| FEM. SINGULAR. | | | |
| N. | भवती <i>bhavatī</i> | | |

भवत् *bhavat*, being, part. present.

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-------------------------|-------------------------|-------------------------|
| MASC. | | MASC. | MASC. |
| N. | भवन् <i>bhavan</i> | भवन्तौ <i>bhavantau</i> | भवन्तः <i>bhavantaḥ</i> |
| A. | भवन्तं <i>bhavantam</i> | भवन्तौ <i>bhavantau</i> | भवतः <i>bhavataḥ</i> |
| V. | भवन् <i>bhavan</i> | | |
| SINGULAR. | | DUAL. | PLURAL. |
| NEUTER. | | NEUTER. | NEUTER. |
| N. A. V. | भवत् <i>bhavat</i> | भवन्ती <i>bhavanti</i> | भवन्ति <i>bhavanti</i> |
| FEM. | | | |
| SINGULAR. | | | |
| N. | भवन्ती <i>bhavanti</i> | | |

§ 189. अर्वात् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वात् *arvan* in अनर्वात् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvāṇam*; Instr. Sing. अनर्वाणा *anarvāṇā*; Instr. Plur. अनर्वाभिः *anarvābhiḥ*. The feminine of अर्वात् *arvat* is अर्वाती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyati*, इयती *iyati*.

| SINGULAR. | | DUAL. | PLURAL. |
|-----------|-------------------------|------------------------------|---------------------------|
| MASC. | | MASC. | MASC. |
| N. | कियान् <i>kīyān</i> | कियन्तौ <i>kīyantau</i> | कियन्तः <i>kīyantaḥ</i> |
| A. | कियन्तं <i>kīyantam</i> | कियन्तौ <i>kīyantau</i> | कियन्तः <i>kīyantaḥ</i> |
| I. | कियता <i>kīyatā</i> | कियद्भ्यां <i>kīyadbhyām</i> | कियद्भिः <i>kīyadbhiḥ</i> |
| V. | कियन् <i>kīyan</i> | | |
| SINGULAR. | | DUAL. | PLURAL. |
| NEUTER. | | NEUTER. | NEUTER. |
| N. A. V. | कियत् <i>kiyat</i> | कियती <i>kiyati</i> | कियन्ति <i>kiyanti</i> |

Bases in अन् an (अन् an, मन् man, वन् van.)

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is अन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān(s)*.
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व्वा *parvā* from पर्वन् *parvan*,

or आत्मन् *âtman* from आत्मन् *âtman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshnâ*; मूर्धन् *mûrdhan*, मूर्ध्ना *mûrdhnâ*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *râjñî*.

राजन् *râjan*, m. king. आंगा, राजान् *râjân*; Pada, राज *râja*; Bha, राज्ञि *râjñî*.

| MASCULINE. | | |
|---|---------------------------|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. राजा <i>râjâ</i> | राजानौ <i>râjânau</i> | राजानः <i>râjânâh</i> |
| A. राजानं <i>râjânânam</i> | राजानौ <i>râjânau</i> | राज्ञः <i>râjñâh</i> |
| V. राजन् <i>râjan</i> | | |
| I. राज्ञा <i>râjñâ</i> | राजभ्यां <i>râjabhyâm</i> | राजभिः <i>râjabhih</i> |
| D. राज्ञे <i>râjñe</i> | राजभ्यां <i>râjabhyâm</i> | राजभ्यः <i>râjabhyaḥ</i> |
| Ab. राज्ञः <i>râjñâh</i> | राजभ्यां <i>râjabhyâm</i> | राजभ्यः <i>râjabhyaḥ</i> |
| G. राज्ञः <i>râjñâh</i> | राज्ञोः <i>râjñoh</i> | राज्ञां <i>râjñâm</i> |
| L. राज्ञि <i>râjñî</i> or राजनि <i>râjani</i> | राज्ञोः <i>râjñoh</i> | राजसु <i>râjasu</i> |

नामन् *nâman*, n. name. आंगा, नामान् *nâmnân*; Pada, नाम *nâma*; Bha, नास्मि *nâsmi*.

| NEUTER. | | |
|---|--|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N.A. नाम <i>nâma</i> | नाम्नी <i>nâmnî</i> or नामनी <i>nâmanî</i> | नामानि <i>nâmâni</i> |
| V. नाम <i>nâma</i> or नामन् <i>nâman</i> | | |
| I. नाम्ना <i>nâmnâ</i> | नामभ्यां <i>nâmabhyâm</i> | नामभिः <i>nâmabhih</i> |
| D. नाम्ने <i>nâmne</i> | नामभ्यां <i>nâmabhyâm</i> | नामभ्यः <i>nâmabhyaḥ</i> |
| Ab. नाम्नः <i>nâmnâh</i> | नामभ्यां <i>nâmabhyâm</i> | नामभ्यः <i>nâmabhyaḥ</i> |
| G. नाम्नः <i>nâmnâh</i> | नाम्नोः <i>nâmnoḥ</i> | नाम्नां <i>nâmnâm</i> |
| L. नाम्नि <i>nâmni</i> or नामनि <i>nâmani</i> | नाम्नोः <i>nâmnoḥ</i> | नामसु <i>nâmasu</i> |

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmân*, m. creator. आंगा, ब्रह्मान् *brahmân*; Pada, ब्रह्म *brahmâ*; Bha, ब्रह्मन् *brahmân*.

| MASCULINE. | | |
|-------------------------------|--------------------------------|-------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. ब्रह्मा <i>brahmá</i> | ब्रह्माणौ <i>brahmáṅau</i> | ब्रह्माणः <i>brahmáṅaḥ</i> |
| A. ब्रह्माणं <i>brahmáṅam</i> | ब्रह्माणौ <i>brahmáṅau</i> | ब्रह्माणः <i>brahmáṅaḥ</i> |
| V. ब्रह्मन् <i>bráhmaṅ</i> | | |
| I. ब्रह्मणा <i>brahmáṅá</i> | ब्रह्मभ्यां <i>brahmábhyám</i> | ब्रह्मभिः <i>brahmábhiḥ</i> |
| D. ब्रह्मणे <i>brahmáṅe</i> | ब्रह्मभ्यां <i>brahmábhyám</i> | ब्रह्मभ्यः <i>brahmábhyaḥ</i> |
| Ab. ब्रह्मणः <i>brahmáṅaḥ</i> | ब्रह्मभ्यां <i>brahmábhyám</i> | ब्रह्मभ्यः <i>brahmábhyaḥ</i> |
| G. ब्रह्मणः <i>brahmáṅaḥ</i> | ब्रह्मणोः <i>brahmáṅoḥ</i> | ब्रह्मणां <i>brahmáṅám</i> |
| L. ब्रह्मणि <i>brahmáṅi</i> | ब्रह्मणोः <i>brahmáṅoḥ</i> | ब्रह्मसु <i>brahmásu</i> |

| NEUTER. | | |
|--|--------------------------|--------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. A. ब्रह्म <i>bráhma</i> | ब्रह्मणौ <i>bráhmaṅi</i> | ब्रह्मणि <i>bráhmaṅi</i> |
| V. ब्रह्म <i>bráhma</i> or ब्रह्मन् <i>bráhmaṅ</i> | | |

Decline यज्वन् *yajvan*, sacrificer; आत्मन् *átman*, self; सुधर्मेन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dívtyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá*; Nom. Plur. प्रतिदिवानः *pratidivánaḥ*; Acc. Plur. प्रतिदीवः *pratidívnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rájan*, king, form their feminine in ई, dropping the अ *a* before the न् *n*; राज्ञी *rájñi*, queen.

Words in वन् *van*, like धीवन् *dhívan*, fisherman, form their feminine in वरी *varí*; धीवरी *dhívarí*, wife of a fisherman. (See, however, Pāṇ. IV. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dáman*, fem. rope; Nom. Sing. दामा *dámá*, Acc. दामानं *dámánam*; but there is an optional base दामा *dámá*, Acc. Sing. दामां *dámám*. (Pāṇ. IV. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *á*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मौ *sucharmá*, having good leather, Nom. Dual सुचर्माणौ *sucharmáṅau*; सुपर्वा *suparvá*, सुपर्वाणौ *suparváṅau*: or, Nom. Sing. fem. सुचर्मौ *sucharmá*, Nom. Dual सुचर्मैः *sucharme*, Plur. सुचर्मोः *sucharmáḥ*; सुपर्वा *suparvá*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurájan*, having many kings, the feminine may be,

1. बहुराजा *bahurájá*, Dual बहुराजानौ *bahurájánu*.
2. बहुराजा *bahurájá*, Dual बहुराजे *bahuráje*.
3. बहुराज्ञी *bahurájñi*, Dual बहुराज्ञ्यौ *bahurájñyau*.

द्विदाम्नी *dvidámni* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varí*, धीवन् *dhívan*, a fisherman, धीवरी *dhívarí*, पीवन् *pívan*, पीवरी *pívarí*, fat, may do the same at the end of compounds, or

take वा वd. बहुधीवरी *bahudhīvārī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

- § 195. पथिन् *pathin*, m. path, has
for its Aṅga base पंथान् *pánthān* (like राजान् *rājān*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pánthāḥ*.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|----------------------------|----------------------------|
| N.V. पंथाः <i>pánthāḥ</i> | पंथानौ <i>pánthānau</i> | N. पंथानः <i>pánthānaḥ</i> |
| A. पंथानं <i>pánthānam</i> | पंथानौ <i>pánthānau</i> | A. पथः <i>pathāḥ</i> |
| I. पथा <i>pathā</i> | पथिभ्यां <i>pathibhyām</i> | I. पथिभिः <i>pathibhiḥ</i> |

The terminations after पथ् *path* have the Udatta, because they replace a lost Udatta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshīn*, m. a name of Indra, and मथिन् *mathīn*, m. a churning-stick, are declined in the same manner. The three bases are,

| | |
|------------------------------|----------|
| चुभुक्षान् <i>ribhukshān</i> | } Aṅga ; |
| मंथान् <i>mánthān</i> | |
| चुभुक्ष् <i>ribhuksh</i> | } Bha ; |
| मथ् <i>math</i> | |
| चुभुक्षि <i>ribhukshī</i> | } Pada. |
| मथि <i>mathi</i> | |

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mánthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

| SINGULAR. | DUAL. | PLURAL. |
|-------------------------------|-------------------------------------|----------------------------------|
| P. N.A.V. अहः <i>āhaḥ</i> | Bh. N.A.V. अह्नी <i>āhnt*</i> | Am. N.A.V. अहानि <i>āhāni</i> |
| Bh. I. अह्ना <i>āhnā</i> | P. I.D.Ab. अहोभ्यां <i>āhobhyām</i> | P. I. अहोभिः <i>āhobhiḥ</i> |
| Bh. D. अह्ने <i>āhne</i> | Bh. G.L. अह्नोः <i>āhnoḥ</i> | P. D.Ab. अहोभ्यः <i>āhobhyaḥ</i> |
| Bh. Ab.G. अह्नाः <i>āhnaḥ</i> | | Bh. G. अह्नां <i>āhnām</i> |
| Bh. L. अहि <i>āhi†</i> | | P. L. अहसु <i>āhasu‡</i> |

The Visarga in the Nominative Singular is treated like an original र (§ 85). Hence अहरहः *ahar-aharḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

* Or अहनो *āhant*.

† Or अहनि *āhani*.

‡ Or अहःसु *āhaḥsu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------------|--------------------------------------|--|
| N. दीर्घाहाः <i>dīrghāhāḥ</i> * | N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i> | N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i> |
| V. दीर्घाहः <i>dīrghāhaḥ</i> | | A. दीर्घाहः <i>dīrghāhaḥ</i> |
| A. दीर्घाहाणं <i>dīrghāhāṇam</i> | | I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c. |

Feminine, दीर्घाह्नी *dīrghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted ; e. g. द्वयहः *dvyahnaḥ*, produced in two days ; Loc. Sing. द्वये *dvyahne* or द्वयि *dvyahni* or द्वयानि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take श्वन् *śvan*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. I, 182.)

| SINGULAR. | DUAL. | PLURAL. |
|------------------------|----------------------------|--------------------------|
| N. अन् <i>śvā</i> | N.A.V. अन्नौ <i>śvānau</i> | N. अन्तः <i>śvānaḥ</i> |
| A. अन्नं <i>śvānam</i> | | A. श्वन्तः <i>śvānaḥ</i> |
| V. अन्तं <i>śvān</i> | | I. अन्भिः <i>śvābhiḥ</i> |

The feminine of अन् *śvan* is श्वनी *śvanī*; of युवन् *yūvan*, युवतिः *yuvatīḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|---------------------------------|--------------------------------|
| N. मघवा <i>maghāvā</i> | N.A.V. मघवानौ <i>maghāvānau</i> | N. मघवानः <i>maghāvānaḥ</i> |
| A. मघवानं <i>maghāvānam</i> | | A. मघोनः <i>maghōnaḥ</i> |
| V. मघवन् <i>māghavan</i> | | I. मघवभिः <i>maghāvabhiḥ</i> † |

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|----------------------------------|---------------------------------|
| N. मघवान् <i>maghāvān</i> | N.A.V. मघवंतौ <i>maghāvāntau</i> | N. मघवंतः <i>maghāvāntaḥ</i> |
| A. मघवंतं <i>maghāvāntam</i> | | A. मघवतः <i>maghāvātaḥ</i> |
| V. मघवन् <i>māghavan</i> | | I. मघवद्भिः <i>maghāvadbhiḥ</i> |

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1; Siddh.-Kaum. vol. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM. PL. NEUT. |
|---|-------------------------|-----------------------------|-----------------------------|-------------------------------|-----------------------------|
| पूषन्, पूष, पूष्ण <i>púshan, púsha, púshṇ</i> | पूषा <i>púshá</i> | पूषणः <i>púsháṇaḥ</i> | पूषाः <i>púsháḥ</i> | पूषभिः <i>púshábhīḥ</i> | पूषाणि <i>púsháni</i> |
| अर्यमन्, अर्यम, अर्यम्ण <i>aryaman, aryama, aryamṇ</i> | अर्यमा <i>aryamá</i> | अर्यमणः <i>aryamáṇaḥ</i> | अर्यम्याः <i>aryamáḥ</i> | अर्यमभिः <i>aryamábhīḥ</i> | अर्यमाणि <i>aryamáni</i> |

Loc. Sing. पूष्णि *púshṇi* or पूषणि *púsháni*; or, according to some, पूषि *púshi*. (Sár. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह् *h* becomes ष् *gh*.

| BASE. | NOM. SING. | NOM. PL. | ACC. PL. | INSTR. PL. | NOM. PL. NEUT. |
|---|-----------------------------|---------------------------------|-----------------------------|-----------------------------------|---------------------------------|
| हन् <i>han</i> , हा <i>ha</i> , म्घ्न <i>ghn</i> | हा <i>há</i> | हनः <i>hanaḥ</i> | मः <i>ghnaḥ</i> | हभिः <i>habhiḥ</i> | हानि <i>háni</i> |
| ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i> | ब्रह्महा <i>brahmahá</i> | ब्रह्महणः <i>brahmaháṇaḥ</i> | ब्रह्ममः <i>brahmamḥ</i> | ब्रह्महभिः <i>brahmahábhīḥ</i> | ब्रह्महाणि <i>brahmaháni</i> |

Loc. Sing. ब्रह्मणि *brahmahṇi* or ब्रह्महणि *brahmaháni*.

Bases in इन् *in*.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in ई *ī*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

| | | MASCULINE. | | |
|-----------|---|----------------------------|---------------------------|--|
| | | DUAL. | PLURAL. | |
| SINGULAR. | | | | |
| N. | धनी <i>dhaní</i> | धनिनौ <i>dhanínau</i> | धनिनः <i>dhanínaḥ</i> | |
| A. | धनिनं <i>dhanínam</i> | धनिनौ <i>dhanínau</i> | धनिनः <i>dhanínaḥ</i> | |
| I. | धनिना <i>dhaníná</i> | धनिभ्यां <i>dhaníbhyám</i> | धनिभिः <i>dhaníbhīḥ</i> | |
| D. | धनिने <i>dhanítne</i> | धनिभ्यां <i>dhaníbhyám</i> | धनिभ्यः <i>dhaníbhyāḥ</i> | |
| Ab. | धनिनः <i>dhanínaḥ</i> | धनिभ्यां <i>dhaníbhyám</i> | धनिभ्यः <i>dhaníbhyāḥ</i> | |
| G. | धनिनः <i>dhanínaḥ</i> | धनिनोः <i>dhanínōḥ</i> | धनिनां <i>dhanínām</i> | |
| L. | धनिनि <i>dhanínī</i> | धनिनोः <i>dhanínōḥ</i> | धनिषु <i>dhaníshu</i> | |
| V. | धनिन् <i>dhanín</i> | धनिनौ <i>dhanínau</i> | धनिनः <i>dhanínaḥ</i> | |
| | | NEUTER. | | |
| | | DUAL. | PLURAL. | |
| SINGULAR. | | | | |
| N.A. | धनि <i>dhaní</i> | धनिनी <i>dhanínī</i> | धनीनि <i>dhanínī</i> | |
| V. | धनि <i>dhání</i> or धनिन् <i>dhanín</i> | | | |
| | | FEM. | | |
| | | SINGULAR. | | |
| N. | धनिनी <i>dhanínī</i> | | | |

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वाँस् *váins* as the *Ánga*, उष् *ush* as the *Bha*, and वस् *vas* as the *Pada* base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s* ; (see § 173, 131.) But the fact is, that the *Pada* base is really वत् *vat*, not वस् *vas*.

Ánga, रुरुद्वाँस् *rurudváins* ; *Pada*, रुरुद्वस् *rurudvas* ; *Bha*, रुरुदुष् *rurudush*.

| MASCULINE. | | |
|-------------------------------------|-----------------------------------|----------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. रुरुद्वान् <i>rurudvân</i> | रुरुद्वान्सौ <i>rurudvâinsau</i> | रुरुद्वान्सः <i>rurudvâinsah</i> |
| A. रुरुद्वान्सं <i>rurudvâinsam</i> | रुरुद्वान्सौ <i>rurudvâinsau</i> | रुरुदुषः <i>rurudúshah</i> |
| V. रुरुद्वन् <i>rúrudvan</i> | | |
| I. रुरुदुषा <i>rurudúshâ</i> | रुरुद्वभ्यां <i>rurudvâdbhyâm</i> | रुरुद्वभिः <i>rurudvâdbhîh</i> |
| D. रुरुदुषे <i>rurudúshe</i> | रुरुद्वभ्यां <i>rurudvâdbhyâm</i> | रुरुद्वभ्यः <i>rurudvâdbhyah</i> |
| Ab. रुरुदुषः <i>rurudúshah</i> | रुरुद्वभ्यां <i>rurudvâdbhyâm</i> | रुरुद्वभ्यः <i>rurudvâdbhyah</i> |
| G. रुरुदुषः <i>rurudúshah</i> | रुरुदुषोः <i>rurudúshoh</i> | रुरुदुषां <i>rurudúshâm</i> |
| L. रुरुदुषि <i>rurudúshi</i> | रुरुदुषोः <i>rurudúshoh</i> | रुरुदुषु <i>rurudúshu</i> |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. रुरुद्वत् <i>rurudvât</i> | रुरुदुषी <i>rurudúshî</i> | रुरुद्वान्सि <i>rurudvâinsi</i> |
| FEM. | | |
| SINGULAR. | | |
| N. रुरुदुषी <i>rurudúshî</i> | | |

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivân*, from स्था *sthâ*, to stand, forms the fem. तस्थुषी *tasthushî*.

पेचिवान् *pechivân*, from पच् *pach*, to cook, forms the fem. पेचुषी *pechushî*.

A very common word following this declension is विद्वान् *vidvân*, wise, (for विविद्वान् *vividvân*) ; fem. विदुषी *vidúshî*.

If the root ends in इ *i* or ई *î*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nî*, निनीवान् *ninîvân* ; Instr. निन्युषा *ninyushâ* ; fem. निन्युषी *ninyushî*.

Decline the following participles :

| PADA BASE. | NOM. SING. | NOM. PLUR. | ACC. PLUR. | INSTR. PLUR. |
|------------------------------|-------------------------------|-----------------------------------|----------------------------------|-------------------------------------|
| शुश्रुवस् <i>śuśruvas</i> | शुश्रुवान् <i>śuśruvān</i> | शुश्रुवांसः <i>śuśruvāmsaḥ</i> | शुश्रुवुषः <i>śuśruvushaḥ</i> | शुश्रुवद्भिः <i>śuśruvadbhiḥ</i> |
| पेचिवस् <i>pechivas</i> | पेचिवान् <i>pechivān</i> | पेचिवांसः <i>pechivāmsaḥ</i> | पेचुषः <i>pechushaḥ</i> | पेचिवद्भिः <i>pechivadbhiḥ</i> |
| जग्मिवस् <i>jagmivas</i> | जग्मिवान् <i>jagmivān</i> | जग्मिवांसः <i>jagmivāmsaḥ</i> | जग्मुषः <i>jagmushaḥ</i> | जग्मिवद्भिः <i>jagmivadbhiḥ</i> |
| जगन्वस्* <i>jaganvas</i> | जगन्वान् <i>jaganvān</i> | जगन्वांसः <i>jaganvāmsaḥ</i> | जग्मुषः <i>jagmushaḥ</i> | जगन्वद्भिः <i>jaganvadbhiḥ</i> |
| जग्निवस् <i>jaghnivas</i> | जग्निवान् <i>jaghnivān</i> | जग्निवांसः <i>jaghnivāmsaḥ</i> | जग्नुषः <i>jaghnushaḥ</i> | जग्निवद्भिः <i>jaghnivadbhiḥ</i> |
| जघन्वस् <i>jaghanvas</i> | जघन्वान् <i>jaghanvān</i> | जघन्वांसः <i>jaghanvāmsaḥ</i> | जग्नुषः <i>jaghnushaḥ</i> | जघन्वद्भिः <i>jaghanvadbhiḥ</i> |

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāms*.

Pada and Bha base गरीयस् *gáryas*, heavier; Aṅga base गरीयांस *gáryāms*.

| MASCULINE. | | |
|------------------------------|------------------------------|---------------------------------|
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयान् <i>gáryān</i> | गरीयांसौ <i>gáryāmsau</i> | गरीयांसः <i>gáryāmsaḥ</i> |
| A. गरीयांसं <i>gáryāmsam</i> | गरीयांसौ <i>gáryāmsau</i> | गरीयसः <i>gáryasaḥ</i> |
| V. गरीयन् <i>gáryan</i> | | |
| I. गरीयसा <i>gáryasa</i> | गरीयोभ्यां <i>gáryobhyām</i> | गरीयोभिः <i>gáryobhiḥ</i> , &c. |
| NEUTER. | | |
| SINGULAR. | DUAL. | PLURAL. |
| N. गरीयः <i>gáryaḥ</i> | गरीयसी <i>gáryasī</i> | गरीयांसि <i>gáryānsi</i> |
| FEM. | | |
| SINGULAR. | | |
| N. गरीयसी <i>gáryasī</i> | | |

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------|----------------------|--------------------------------------|
| N.V. सुपाद् <i>supād</i> | सुपादौ <i>supādu</i> | सुपादः <i>supādaḥ</i> (Aṅga) |
| A. सुपादं <i>supādam</i> | सुपादौ <i>supādu</i> | सुपदः <i>supadaḥ</i> (Bha) |
| | | I. सुपाद्भिः <i>supādbhiḥ</i> (Pada) |

* म् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supādī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvīpadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *ḍh*, इद् *ḍ*, ट् *ṭ*. (See § 128; 174, 8.)

The ऊ of ऊह् *ūh* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------------|-----------------------------|-----------------------------|
| N.V. विश्ववाद् <i>viśvavād</i> | विश्ववाहौ <i>viśvavāhau</i> | विश्ववाहः <i>viśvavāhaḥ</i> |
| A. विश्ववाहं <i>viśvavāham</i> | विश्ववाहौ <i>viśvavāhau</i> | विश्वौहः <i>viśvauhāḥ</i> |

I. विश्ववाङ्भिः *viśvavāṅbhīḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभिः *śvetavobhīḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sār. 1. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer.) It has three bases: 1. The Aṅga base अनडाह् *anaḍvāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|--|--------------------------------|
| N. अनडान् <i>anaḍvān</i> | N. A.V. अनडाहौ <i>anaḍvāhau</i> | N. अनडाहः <i>anaḍvāhaḥ</i> |
| V. अनडन् <i>anaḍvan</i> | I. D. Ab. अनडुङ्गां <i>anaḍudbhyaṃ</i> | A. अनडुहः <i>anaḍuhaḥ</i> |
| A. अनडाहं <i>anaḍvāham</i> | G. L. अनडुहोः <i>anaḍuhoḥ</i> | I. अनडुङ्भिः <i>anaḍudbhīḥ</i> |
| I. अनडुहा <i>anaḍuhā</i> | | L. अनडुत्सु <i>anaḍutsu</i> |

If used as a neuter, at the end of a compound, it forms

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|-----------------------|--------------------------|
| N. A.V. अनडुद् <i>anaḍud</i> | अनडुहौ <i>anaḍuht</i> | अनडांहि <i>anaḍvāṃhi</i> |

The rest like the masculine.

The feminine is अनडुही *anaḍuhtī* or अनडाहौ *anaḍvāhī* (Pāṇ. vii. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpah*, Acc. अपः *āpah*, Instr. अङ्भिः *adbhīḥ*, Loc. अप्सु *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वपा *svapā*, &c. Nom. Plur. स्वापः *svāpah*; Acc. स्वपः *svapah*; Instr. स्वङ्भिः *svadbhīḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वप्ति *svāmpi* or स्वाम्पि *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (1. 9, 62) gives स्वाम्पि तडागानि *svāmpi taḍāgāni*, tanks with good water.

§ 212. पुंस् *puṁs*, man, has three bases: 1. The Aṅga base पुमांस *pumāns*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस *puṁs*. (Accent, Pāṇ. VI. 1, 171.)

| SINGULAR. | DUAL. | PLURAL. |
|----------------------------|------------------------------------|----------------------------|
| N. पुमान् <i>pumān</i> | N. A. V. पुमांसौ <i>pumānsau</i> | N. पुमांसः <i>pumānsaḥ</i> |
| V. पुमन् <i>puman</i> | I. D. Ab. पुंभ्यां <i>pumbhyām</i> | A. पुंसः <i>puṁsāḥ</i> |
| A. पुमांसं <i>pumānsam</i> | G. L. पुंसोः <i>puṁsōḥ</i> | I. पुंभिः <i>pumbhīḥ</i> |
| I. पुंसा <i>puṁsā</i> | | L. पुंसु <i>puṁsū</i> |

The Loc. Plur. is written पुंसु *puṁsū*, not पुंपु *puṁshū* or पुन्सु *punsū* (§ 100, note). The Śārasvatī gives पुंशु *puṁkshū* (I. 9, 70). Pāṇini (VIII. 3, 58) says that नुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *sh*; and therefore that change does not take place in मुहिन्यु *suhinsu* and पुंसु *puṁsu*. In the first, न *n* is radical, not inserted; in the second, the Anusvāra represents an original न् *m*. Cf. Siddh.-Kaum. vol. I. p. 186: मुहिन्यु पुंस्त्रिधादावनुस्त्रासस्त्रेऽपि तस्य नुमस्थानिकत्वाभावात् पत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supuṁsī*, Nom. Plur. सुपुमांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. VI. 1, 171; 183):
Base दिव् *div*, द्यु *dyu*. (See § 219.)

| SINGULAR. | DUAL. | PLURAL. |
|--------------------------|-------------------------------------|---------------------------------|
| N. द्यौः <i>dyaūḥ</i> | N. A. V. दिवौ <i>dívau</i> | N. दिवः <i>dívāḥ</i> |
| A. दिवं <i>dívam</i> | I. D. Ab. द्युभ्यां <i>dyūbhyām</i> | A. दिवः <i>dívāḥ</i> |
| I. दिवा <i>dívā</i> | G. L. दिवोः <i>dívōḥ</i> | I. द्युभिः <i>dyūbhiḥ</i> |
| D. दिवे <i>díve</i> | | D. Ab. द्युभ्यः <i>dyūbhyāḥ</i> |
| Ab. G. दिवः <i>dívāḥ</i> | | G. दिवां <i>dívām</i> |
| L. दिवि <i>dívi</i> | | L. द्युषु <i>dyūshu</i> |
| V. द्यौः <i>dyaūḥ</i> | | |

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. I. p. 138.)

Compounds like मुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyaūḥ*, सुदिवं *sudívam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivī*; Plur. सुदिवि *sudivī*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. VI. 1, 63.) Thus

| DEFECTIVE BASE : | BASE DECLINED THROUGHOUT : |
|--|----------------------------|
| *1. असन् <i>asan</i> , n. blood ; | असृज् <i>asrij</i> , n. |
| *2. आसन् <i>āsan</i> , n. face ; | आस्य <i>āsya</i> , n. |
| *3. उदन् <i>udan</i> , n. water ; | उदक <i>udaka</i> , n. |
| 4. दत् <i>dat</i> , m. tooth ; Acc. Pl. दतः <i>datāḥ</i> ; | दन्त <i>danta</i> , m. |

* No accent on Vibhakti. (Pāṇ. VI. 1, 171.)

| | |
|--|---------------------------|
| *5. दोषन् <i>doshan</i> , (m.) n. arm ; | दोस् <i>dos</i> , m. n. |
| 6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasáh</i> ; | नासिका <i>násiká</i> , f. |
| 7. निश <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśáh</i> ; | निशा <i>niśá</i> , f. |
| 8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padáh</i> ; | पाद् <i>páda</i> , m. |
| 9. पृत <i>prít</i> , f. army † ; Loc. Pl. पृत्सु <i>pritsú</i> ; | पृतना <i>prítaná</i> , f. |
| 10. मांस <i>máms</i> , n. meat ‡ ; | मांस <i>mámsa</i> , n. |
| 11. मास् <i>más</i> , m. month ; मासः <i>másáh</i> ; | मास <i>mása</i> , m. |
| *12. यकन् <i>yakan</i> , n. liver ¶ ; | यकृत् <i>yakrit</i> , n. |
| *13. यूपन् <i>yúshan</i> , m. pea-soup ; | यूप <i>yúsha</i> , m. |
| *14. शकन् <i>śakan</i> , n. ordure ; | शकृत् <i>śakrit</i> , n. |
| 15. स्नु <i>snu</i> , n. ridge ; | सानु <i>sánu</i> , n. |
| 16. हृद् <i>hr̥id</i> , n. (m.) ; Gen. Sing. हृदः <i>hr̥idáh</i> ; | हृदय <i>hr̥idaya</i> , n. |

Hence in

| | | |
|---|-----|--|
| No. 1. N.V.A. Sing. is असृक् <i>asrik</i> only ; | but | A. Plur. असृजि <i>asriñji</i> or असानि <i>asáni</i> . |
| N.V.A. Dual is असृजी <i>asrijí</i> only ; | | I. Sing. असृजा <i>asrijá</i> or अस्ना <i>asná</i> . |
| N.V. Plur. is असृजि <i>asriñji</i> only ; | | I. Du. असृग्भ्यां <i>asrigbhýám</i> or असभ्यां <i>asabhyám</i> . |
| No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantah, am, a</i> , only ; | but | A. Plur. दंतान् <i>dantán</i> or दतः <i>datah</i> . |
| N.V.A. Dual is दंतौ <i>dantau</i> only ; | | I. Sing. दंतेन <i>dantena</i> or दता <i>datá</i> . |
| N.V. Plur. is दंताः <i>dantáh</i> only ; | | I. Dual दंताभ्यां <i>dantábhýám</i> or दद्भ्यां <i>dadbhyám</i> . |
| No. 11. N.A.V. Sing. is मासः, °सं, °स <i>másah, am, a</i> , only ; | but | A. Plur. मासान् <i>másán</i> or मासः <i>másah</i> . |
| N.V.A. Dual is मासौ <i>másau</i> only ; | | I. Sing. मासेन <i>másena</i> or मासा <i>másá</i> . |
| N.V. Plur. is मासाः <i>másáh</i> only ; | | I. Dual मासाभ्यां <i>másábhýám</i> or माभ्यां <i>mábhýám</i> . |
| No. 13. N.A.V. Sing. is यूपः, °षं, °ष <i>yúshah, am, a</i> , only ; | but | A. Plur. यूपान् <i>yúshán</i> or यूपः <i>yúshah</i> . |
| N.A.V. Dual is यूपौ <i>yúshau</i> only ; | | I. Sing. यूपेण <i>yúsheṇa</i> or यूप्या <i>yúshyá</i> . |
| N.V. Plur. is यूपाः <i>yúsháh</i> only ; | | I. Du. यूपाभ्यां <i>yúshábhýám</i> or °षभ्यां <i>-shabhyám</i> . |
| | | L. Sing. यूपे <i>yúshe</i> or °षणि <i>-shani</i> or °षिणि <i>-shni</i> . |

Grammarians differ on the exact meaning of Pāṇini's rule ; and forms such as दोषणी *doshanī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. 1. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *á*.
2. Bases ending in derivative अ *a* and आ *á*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. 1. p. 131.

‡ Siddh.-Kaum. vol. 1. p. 141.

|| The Śārasvatī gives all cases of मास् *más* (1. 6, 35).

¶ Pāṇ. vi. 1, 63.

1. Bases ending in any Vowels, except derivative ञ a and ञा â.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes ञा d, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become ञाय् ây and ञाव् âv.

Base ऐ rai, राय् ráy, m. wealth; (Accent, Pân. VI. I, 171.) नौ nau, नाव् nâv, f. ship; (Accent, Pân. VI. I, 168.)

SINGULAR.

DUAL.

PLURAL.

| | | | | | | | |
|-------------------|-------------|---|------------------|-------------------|---|-----------------|------------------|
| N.V. राः rd-h | नौः nau-h | } | रायौ ráy-au | नावौ nâv-au | } | रायः ráy-ah | नावः nâv-ah |
| A. रायं ráy-am | नावं nâv-am | | राभ्यां rá-bhyâm | नौभ्यां nau-bhyâm | | रायः ráy-áh* | नावः nâv-ah |
| I. राया ráy-d | नावा nâv-d | } | राभ्यां rá-bhyâm | नौभ्यां nau-bhyâm | } | राभ्यः rá-bhyáh | नौभ्यः nau-bhyáh |
| D. राये ráy-é | नावे nâv-é | | | | | | |
| Ab. } रायः ráy-áh | नावः nâv-áh | } | रायोः ráy-oh | नावोः nâv-oh | } | रायां ráy-âm | नावां nâv-âm |
| G. } रायः ráy-áh | नावः nâv-áh | | | | | | |
| L. रायि ráy-i | नावि nâv-i | | | | | रासु rá-sú | नौषु nau-shú |

Decline गौः glauh, m. the moon.

Bases in औ o.

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pân. VI. I, 182.)

SINGULAR.

DUAL.

PLURAL.

| | | | |
|----------------|---|------------------|-----------------|
| N.V. गौः gau-h | } | गावौ gâv-au | गावः gâv-ah |
| A. गां gâ-m | | गाभ्यां gâ-bhyâm | गाभिः gâ-bhîh |
| I. गवा gâv-d | } | गाभ्यां gâ-bhyâm | गाभ्यः gâ-bhyáh |
| D. गवे gâv-e | | | |
| Ab. } गोः gô-h | } | गवोः gâv-oh | गवां gâv-âm |
| G. } गोः gô-h | | | |
| L. गवि gâv-i | | | गोषु gô-shu |

* In the Veda the Acc. Plur. of ऐ rai occurs both as ráyah (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and ráyáh (Rv. I. 113, 4; III. 2, 15).

If bases in **रे ai**, **ओ o**, **औ au** are to be declined as neuters at the end of compounds, they shorten **रे ai** to **इ i**, and **ओ o** and **औ au** to **उ u**, and are then declined like neuters in **इ i** and **उ u**. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. **सुरिणा सुरिण** or **सुराया सुराय**; but only **सुनुना sununā**.

§ 219. **द्यो dyo**, fem. heaven, is declined like **गो go**. It coincides in the Nom. and Voc. Sing. with **दिव् div**, sky, but differs from it in all other cases. (§ 213.)

| | SINGULAR. | DUAL. | PLURAL. | |
|-----|----------------------------|------------------------------------|---------------------------------|-----------------------------|
| N. | द्यौः <i>dyāūḥ</i> | } द्यावौ <i>dyāvau</i> | द्यावः <i>dyāvāḥ</i> | |
| A. | द्यां <i>dyām*</i> | | द्याः <i>dyāḥ*</i> | |
| I. | द्यवा <i>dyāvā</i> | } द्योभ्यां <i>dyōbhyaṁ</i> | द्योभिः <i>dyōbhiḥ</i> | |
| D. | द्यवे <i>dyāve</i> | | द्योभ्यः <i>dyōbhyaḥ</i> | |
| Ab. | } द्योः <i>dyōḥ</i> | | } द्यवोः <i>dyāvōḥ</i> | द्यवां <i>dyāvām</i> |
| G. | | | | द्योषु <i>dyōshu</i> |
| L. | द्यवि <i>dyāvi</i> | | | |
| V. | द्यौः <i>dyāūḥ</i> | | | |

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyāūs* ; A. *dīvam*, *dyām* ; I. *divā* (*dīvā*, by day) ; D. *divé* ; G. *divāḥ*, *dyōḥ* ; L. *divā*, *dyāvi* ; V. *dyāūs* (Rv. vi. 51, 5). Plur. N. *dyāvāḥ* ; A. *dyān* ; I. *dyōbhiḥ*. Dual N. *dyāvā*.

Being used at the end of a compound **द्यो dyo** forms its neuter base as **द्यु dyu** ; e.g. **प्रद्यु pradyu**, eminently celestial, Dual **प्रद्युनी pradyunī**, Plur. **प्रद्यूनि pradyūni** (Siddh.-Kaum. vol. I. pp. 144, 145) ; while from **दिव् div** the neuter adjective was, as we saw, **सुद्यु sudyu**, having a good sky, Dual **सुदिवी sudivī**, Plur. **सुदीवि sudīvi** (Colebr. pp. 67, 73). **प्रद्यु pradyu**, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. I. p. 145).

Note—There are no real nouns ending in **ए e**, though grammarians imagine such words as **एः eḥ**, the sun, **उद्यदेः udyadeḥ**, the rising sun ; Nom. Dual **उद्यदयौ udyadayau**, Nom. Plur. **उद्यदयः udyadayāḥ**.

Bases in **ई i** and **ऊ u**.

1. Monosyllabic Bases in **ई i** and **ऊ u**, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like **धी dhi**, thinking, **क्री kri**, buying, **लू lū**, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final **ई i** and **ऊ u** into **इय iy** and **उव uv**, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

they may either change ई and ऊ into इय *iy* and उव *uv*, or into य *y* and व *v*. They change it

1. Into इय *iy* and उव *uv*:

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनी: *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नी: *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधी: *śuddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधी: *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई and ऊ are preceded by two radical initial consonants. जलक्री: *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्री: *śuśrīh*, well faring, Acc. Sing. सुश्रियं *śuśriyam*. (Siddh.-Kaum. vol. 1. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. vi. 4, 82.)

2. Into य *y* and व *v*, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणी: *grāmaṇīh*, leader of a village, Acc. Sing. ग्रामयं *grāmanyam*; here ग्राम *grāma* is not the predicate of नी: *nīh*, but is governed by नी: *nīh*, which retains so far its verbal character. प्रधी: *pradhīh*, thinking in a high degree, Acc. Sing. प्रधयं *pradhiyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उनी: *unnīh*, leading out, Acc. Sing. उनयं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धधी: *śuddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धधयं *śuddhadhiyam*, and thus be distinguished from शुद्धधी: *śuddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. 1. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय *iy* and उव *uv*, or into य *y* and व *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धी: *dhīh*, a thinker), or in such compounds as a noun admits of (सुधी: *śudhīh**, a good thinker; शुद्धधी: *śuddhadhīh*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी: *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. vi. 4, 85.) Ex. स्वयंभू: *svayambhūh*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. i. 6, 61. Siddh.-Kaum. vol. 1. p. 119.) Not, however, in वर्षाभू: *varśābhūh*, frog, Acc. Sing. वर्षाभवं *varśābhvam* (Pāṇ. vi. 4, 84), and in some other compounds, such as करभू: *karabhūh* or कारभू: *kārabhūh*, nail, पुनर्भू: *punarbhūh*, re-born, दृग्भू: *dṛṅbhūh*, thunder-bolt. (Pāṇ. vi. 4, 84, vārt.)

* सुधी: *śudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *śudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. vi. 4, 85.)

2. Polysyllabic Bases in ईँ and ऊँ.

§ 222. Polysyllabic bases in ईँ and ऊँ being both masculine and feminine, such as पपीः *papīh*, protector, the sun, ययीः *yayīh*, road, and नृत्तुः *nr̥itūh*, dancer, are declined like the verbal compounds प्रधीः *pradhīh* and वृक्षलूः *vrikshalūh*, except that

1. they form the Acc. Sing. in ईँम and ऊँम ;

2. they form the Acc. Plur. in ईँन् and ऊँन्.

Remember also, that those in ईँ form the Loc. Sing. in ईँ, not in यि*yi*.

वातप्रमीः *vātapramīh*, antelope, may be declined like पपीः *papīh* ; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīh* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुतोः *sutūh*, wishing for a son ; सुखीः *sukhīh*, wishing for pleasure. They follow the verbal प्रधीः *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उः *uh* ; सुत्युः *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ईँ is preceded by two consonants, it is changed before vowels into इय *iy*. Ex. शुष्कीः *śushkīh*, शुष्कियौ *śushkiyau*, &c.

| Monosyllabic, masc. and fem. | thinking. SINGULAR. | The same, at the end of compounds, used as a noun, masc. and fem. | a pure thinker. SINGULAR. | The same, at the end of compounds, with initial double consonants, masc. and fem. | water-buyer. SINGULAR. | The same, in composition with prepositions, masc. and fem. | high-thinking. SINGULAR. | The same, in composition with prepositions, masc. and fem. | village-leader. SINGULAR. | Poly-syllabic, masc. and fem. |
|-----------------------------------|------------------------------------|---|------------------------------------|---|----------------------------|--|-----------------------------|--|------------------------------|-------------------------------|
| N. धीः <i>dhīh</i> | शुद्धधीः <i>śuddhadhīh</i> | जलक्रीः <i>jalakrīh</i> | शुद्धधीः <i>śuddhadhīh</i> | जलक्रीः <i>jalakrīh</i> | ग्रामणीः <i>grāmaṇīh</i> | ग्रामीः <i>grāmīh</i> | ग्रामीः <i>grāmīh</i> | ग्रामणीः <i>grāmaṇīh</i> | ग्रामीः <i>grāmīh</i> | पपीः <i>papīh</i> |
| A. धियं <i>dhiyam</i> | शुद्धधियं <i>śuddhadhiyam</i> | जलक्रियं <i>jalakriyam</i> | शुद्धधियं <i>śuddhadhiyam</i> | जलक्रियं <i>jalakriyam</i> | ग्रामस्यं <i>grāmasyaṃ</i> | ग्राम्यं <i>grāmyam</i> | ग्राम्यं <i>grāmyam</i> | ग्रामस्यं <i>grāmasyaṃ</i> | ग्राम्यं <i>grāmyam</i> | पप्या <i>papyā</i> |
| I. धिया <i>dhiyā</i> | शुद्धधिया <i>śuddhadhiyā</i> | जलक्रिया <i>jalakriyā</i> | शुद्धधिया <i>śuddhadhiyā</i> | जलक्रिया <i>jalakriyā</i> | ग्रामस्यै <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | ग्राम्ये <i>grāmye</i> | ग्रामस्यै <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | पप्ये <i>papye</i> |
| D. धिये <i>dhiye</i> | शुद्धधिये <i>śuddhadhiye</i> | जलक्रिये <i>jalakriye</i> | शुद्धधिये <i>śuddhadhiye</i> | जलक्रिये <i>jalakriye</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | ग्राम्ये <i>grāmye</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | पप्यो <i>papyo</i> |
| Ab. G. धियः <i>dhiyah</i> | शुद्धधियः <i>śuddhadhiyah</i> | जलक्रियः <i>jalakriyah</i> | शुद्धधियः <i>śuddhadhiyah</i> | जलक्रियः <i>jalakriyah</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | ग्राम्ये <i>grāmye</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | पप्यो <i>papyo</i> |
| L. धियि <i>dhiyi</i> | शुद्धधियि <i>śuddhadhiyi</i> | जलक्रियि <i>jalakriyi</i> | शुद्धधियि <i>śuddhadhiyi</i> | जलक्रियि <i>jalakriyi</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | ग्राम्ये <i>grāmye</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | पप्यो <i>papyo</i> |
| V. धीः <i>dhīh</i> | शुद्धधीः <i>śuddhadhīh</i> | जलक्रीः <i>jalakrīh</i> | शुद्धधीः <i>śuddhadhīh</i> | जलक्रीः <i>jalakrīh</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | ग्राम्ये <i>grāmye</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्ये <i>grāmye</i> | पप्यो <i>papyo</i> |
| DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. |
| N. A. V. धियौ <i>dhiyau</i> | शुद्धधियौ <i>śuddhadhiyau</i> | जलक्रियौ <i>jalakriyau</i> | शुद्धधियौ <i>śuddhadhiyau</i> | जलक्रियौ <i>jalakriyau</i> | ग्रामस्यौ <i>grāmasyaḥ</i> | ग्राम्यौ <i>grāmyau</i> | ग्राम्यौ <i>grāmyau</i> | ग्रामस्यौ <i>grāmasyaḥ</i> | ग्राम्यौ <i>grāmyau</i> | पप्यौ <i>papyau</i> |
| I. D. Ab. धीभ्यां <i>dhibhyām</i> | शुद्धधीभ्यां <i>śuddhadhibhyām</i> | जलक्रीभ्यां <i>jalakrībhyām</i> | शुद्धधीभ्यां <i>śuddhadhibhyām</i> | जलक्रीभ्यां <i>jalakrībhyām</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |
| G. L. धियोः <i>dhiyoḥ</i> | शुद्धधियोः <i>śuddhadhiyoḥ</i> | जलक्रीयोः <i>jalakriyoḥ</i> | शुद्धधियोः <i>śuddhadhiyoḥ</i> | जलक्रीयोः <i>jalakriyoḥ</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |
| DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. |
| N. धियः <i>dhiyah</i> | शुद्धधियः <i>śuddhadhiyah</i> | जलक्रियः <i>jalakriyah</i> | शुद्धधियः <i>śuddhadhiyah</i> | जलक्रियः <i>jalakriyah</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |
| A. धियः <i>dhiyah</i> | शुद्धधियः <i>śuddhadhiyah</i> | जलक्रियः <i>jalakriyah</i> | शुद्धधियः <i>śuddhadhiyah</i> | जलक्रियः <i>jalakriyah</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |
| I. धीभिः <i>dhibhīh</i> | शुद्धधीभिः <i>śuddhadhibhīh</i> | जलक्रीभिः <i>jalakrībhīh</i> | शुद्धधीभिः <i>śuddhadhibhīh</i> | जलक्रीभिः <i>jalakrībhīh</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |
| D. Ab. धीभ्यः <i>dhibhyah</i> | शुद्धधीभ्यः <i>śuddhadhibhyah</i> | जलक्रीभ्यः <i>jalakrībhyah</i> | शुद्धधीभ्यः <i>śuddhadhibhyah</i> | जलक्रीभ्यः <i>jalakrībhyah</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |
| G. धियां <i>dhiyām</i> | शुद्धधियां <i>śuddhadhiyām</i> | जलक्रीयां <i>jalakriyām</i> | शुद्धधियां <i>śuddhadhiyām</i> | जलक्रीयां <i>jalakriyām</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |
| L. धीषु <i>dhiṣhu</i> | शुद्धधीषु <i>śuddhadhiṣhu</i> | जलक्रीषु <i>jalakriṣhu</i> | शुद्धधीषु <i>śuddhadhiṣhu</i> | जलक्रीषु <i>jalakriṣhu</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | ग्राम्यो <i>grāmyo</i> | ग्रामस्यो <i>grāmasyaḥ</i> | ग्राम्यो <i>grāmyo</i> | पप्यो <i>papyo</i> |

* Words ending in नी *nī*, leader, form their Loc. Sing. in णी *ṇī*. (Sār.)
 † Or ग्रामणीनां *grāmaṇīnām*. Words of the Senāni class take णी *ṇī*
 or नां *nām*. (Sār. I. 6, 62.) † पपीः *papīh*, at the end of a fem. comp. ; Rūpāvali, p. 9 b. † It does not take नां *nām*. (Siddh.-Kaum. vol. I. p. 116.)

| Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds with initial double consonants, masc. and fem. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. | Polysyllabic, masc. and fem. |
|---|--|--|--|---|--|
| <p>cutter.</p> <p>SINGULAR.</p> <p>N. लूः <i>lūh</i></p> <p>A. लुवं <i>luvam</i></p> <p>I. लुवा <i>luvā</i></p> <p>D. लुवे <i>luve</i></p> <p>Ab. G. लुवः <i>luvah</i></p> <p>L. लुचि <i>luvi</i></p> <p>V. लूः <i>lūh</i></p> <p>DUAL.</p> <p>N. A. V. लुवौ <i>luvau</i></p> <p>I. D. Ab. लूभ्यां <i>lūbhyaṁ</i></p> <p>G. L. लुवोः <i>luvoḥ</i></p> <p>PLURAL.</p> <p>N. लुवः <i>luvah</i></p> <p>A. लुवः <i>luvah</i></p> <p>I. लूभिः <i>lūbhīḥ</i></p> <p>D. Ab. लूभ्यः <i>lūbhyaḥ</i></p> <p>G. लुवां <i>luvāṁ</i></p> <p>L. लूसु <i>lūshu</i></p> | <p>best cutter.</p> <p>SINGULAR.</p> <p>परमलूः <i>paramalūh</i></p> <p>परमलुवं <i>paramaluvam</i></p> <p>परमलुवा <i>paramaluvā</i></p> <p>परमलुवे <i>paramaluve</i></p> <p>परमलुवः <i>paramaluvah</i></p> <p>परमलुचि <i>paramaluvi</i></p> <p>परमलूः <i>paramalūh</i></p> <p>DUAL.</p> <p>परमलुवौ <i>paramaluvau</i></p> <p>परमलूभ्यां <i>paramalūbhyaṁ</i></p> <p>परमलुवोः <i>paramaluvoḥ</i></p> <p>PLURAL.</p> <p>परमलुवः <i>paramaluvah</i></p> <p>परमलुवः <i>paramaluvah</i></p> <p>परमलूभिः <i>paramalūbhīḥ</i></p> <p>परमलूभ्यः <i>paramalūbhyaḥ</i></p> <p>परमलुवां <i>paramaluvāṁ</i></p> <p>परमलूसु <i>paramalūshu</i></p> | <p>dice-player.</p> <p>SINGULAR.</p> <p>कटमूः <i>katamūh</i></p> <p>कटमुवं <i>katamuvam</i></p> <p>कटमुवा <i>katamuvā</i></p> <p>कटमुवे <i>katamuve</i></p> <p>कटमुवः <i>katamuvah</i></p> <p>कटमुचि <i>katamuvi</i></p> <p>कटमूः <i>katamūh</i></p> <p>DUAL.</p> <p>कटमुवौ <i>katamuvau</i></p> <p>कटमूभ्यां <i>katamūbhyaṁ</i></p> <p>कटमुवोः <i>katamuvoḥ</i></p> <p>PLURAL.</p> <p>कटमुवः <i>katamuvah</i></p> <p>कटमुवः <i>katamuvah</i></p> <p>कटमूभिः <i>katamūbhīḥ</i></p> <p>कटमूभ्यः <i>katamūbhyaḥ</i></p> <p>कटमुवां <i>katamuvāṁ</i></p> <p>कटमूसु <i>katamūshu</i></p> | <p>cutting asunder.</p> <p>SINGULAR.</p> <p>विलूः <i>vilūh</i></p> <p>विलुवं <i>viluvam</i></p> <p>विलुवा <i>viluvā</i></p> <p>विलुवे <i>viluve</i></p> <p>विलुवः <i>viluvah</i></p> <p>विलुचि <i>viluvi</i></p> <p>विलूः <i>vilūh</i></p> <p>DUAL.</p> <p>विलुवौ <i>viluvau</i></p> <p>विलूभ्यां <i>vilūbhyaṁ</i></p> <p>विलुवोः <i>viluvoḥ</i></p> <p>PLURAL.</p> <p>विलुवः <i>viluvah</i></p> <p>विलुवः <i>viluvah</i></p> <p>विलूभिः <i>vilūbhīḥ</i></p> <p>विलूभ्यः <i>vilūbhyaḥ</i></p> <p>विलुवां <i>viluvāṁ</i></p> <p>विलूसु <i>vilūshu</i></p> | <p>corn-cutter.</p> <p>SINGULAR.</p> <p>यवलूः <i>yavalūh</i></p> <p>यवलुवं <i>yavaluvam</i></p> <p>यवलुवा <i>yavaluvā</i></p> <p>यवलुवे <i>yavaluve</i></p> <p>यवलुवः <i>yavaluvah</i></p> <p>यवलुचि <i>yavaluvi</i></p> <p>यवलूः <i>yavalūh</i></p> <p>DUAL.</p> <p>यवलुवौ <i>yavaluvau</i></p> <p>यवलूभ्यां <i>yavalūbhyaṁ</i></p> <p>यवलुवोः <i>yavaluvoḥ</i></p> <p>PLURAL.</p> <p>यवलुवः <i>yavaluvah</i></p> <p>यवलुवः <i>yavaluvah</i></p> <p>यवलूभिः <i>yavalūbhīḥ</i></p> <p>यवलूभ्यः <i>yavalūbhyaḥ</i></p> <p>यवलुवां <i>yavaluvāṁ</i>*</p> <p>यवलूसु <i>yavalūshu</i></p> | <p>dancer.</p> <p>SINGULAR.</p> <p>नृतूः <i>nritūh</i></p> <p>नृतुवं <i>nritvam</i></p> <p>नृतुवा <i>nritvā</i></p> <p>नृतुवे <i>nritve</i></p> <p>नृतुवः <i>nritvah</i></p> <p>नृतुचि <i>nritvi</i></p> <p>नृतूः <i>nritūh</i></p> <p>DUAL.</p> <p>नृतुवौ <i>nritvau</i></p> <p>नृतूभ्यां <i>nritūbhyaṁ</i></p> <p>नृतुवोः <i>nrituvoḥ</i></p> <p>PLURAL.</p> <p>नृतुवः <i>nritvah</i></p> <p>नृतुवः <i>nritvah</i> †</p> <p>नृतूभिः <i>nritūbhīḥ</i></p> <p>नृतूभ्यः <i>nritūbhyaḥ</i></p> <p>नृतुवां <i>nritvāṁ</i></p> <p>नृतूसु <i>nritūshu</i></p> |

† नृतूः *nritūh*, at the end of a fem. comp.

* The Śār. gives also यवलूनां *yavalūnāṁ*.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामण्ये स्त्रियै *grāmaṇye striyai*, खलप्ये स्त्रियै *khalapye striyai* (Kāśikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधी: *pradhīh*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी: *lakshmīh*, except in the Acc. Sing. and Plur., where they take अं *am* and अः *aḥ*: प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīh* (Siddh.-Kaum. vol. 1. p. 136). A similar argument is applied to पुनर्भूः *punarbhūh*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhū* (Siddh.-Kaum. vol. 1. p. 138), and take the five fuller feminine terminations (§ 224).

| MASC. AND FEM. | | FEM. ONLY. | |
|----------------|-------------------------------|-------------------------------|--|
| SINGULAR. | | SINGULAR. | |
| N. | प्रधीः <i>pradhīh</i> | प्रधीः <i>pradhīh</i> | |
| A. | प्रध्यं <i>pradhyam</i> | प्रध्यं <i>pradhyam</i> | |
| I. | प्रध्या <i>pradhyá</i> | प्रध्या <i>pradhyá</i> | |
| D. | प्रध्ये <i>pradhye</i> | or प्रध्यै <i>pradhyai</i> | |
| Ab. | प्रध्यः <i>pradhyah</i> | or प्रध्याः <i>pradhyáh</i> | |
| G. | प्रध्यः <i>pradhyah</i> | or प्रध्याः <i>pradhyáh</i> | |
| L. | प्रधियि <i>pradhyi</i> | or प्रध्यां <i>pradhyám</i> | |
| V. | प्रधीः <i>pradhīh</i> | or प्रधि <i>pradhi</i> | |
| DUAL. | | DUAL. | |
| N. A. V. | प्रध्यौ <i>pradhyau</i> | प्रध्यौ <i>pradhyau</i> | |
| I. D. Ab. | प्रधीभ्यां <i>pradhībhyám</i> | प्रधीभ्यां <i>pradhībhyám</i> | |
| G. L. | प्रध्योः <i>pradhyoḥ</i> | प्रध्योः <i>pradhyoḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. | प्रध्यः <i>pradhyah</i> | प्रध्यः <i>pradhyah</i> | |
| A. | प्रध्यः <i>pradhyah</i> | प्रध्यः <i>pradhyah</i> | |
| I. | प्रधीभिः <i>pradhībhiḥ</i> | प्रधीभिः <i>pradhībhiḥ</i> | |
| D. Ab. | प्रधीभ्यः <i>pradhībhyah</i> | प्रधीभ्यः <i>pradhībhyah</i> | |
| G. | प्रध्यां <i>pradhyám</i> | or प्रधीनां <i>pradhínám</i> | |
| L. | प्रधीषु <i>pradhīshu</i> | प्रधीषु <i>pradhīshu</i> | |

I. *Monosyllabic Bases in ईँ and ऊँ, being Feminine only.*

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ईँ and ऊँ, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, अं *ám*, and नां *nám*.

| Monosyllabic, fem. only. | Optional fuller forms. | Monosyllabic, fem. only. | Optional fuller forms. |
|---------------------------------|---------------------------|-----------------------------|---------------------------|
| thought. SINGULAR. | | earth. SINGULAR. | |
| N. धीः <i>dhīḥ</i> | | भूः <i>bhūḥ</i> | |
| A. धियं <i>dhīyam</i> | | भुवं <i>bhūvam</i> | |
| I. धिया <i>dhiyā</i> | | भुवा <i>bhuvā</i> | |
| D. धिये <i>dhīyé</i> | धियै <i>dhīyai</i> | भुवे <i>bhuvé</i> | भुवै <i>bhuvai</i> |
| Ab. धियः <i>dhīyāḥ</i> | धियाः <i>dhīyāḥ</i> | भुवः <i>bhuvāḥ</i> | भुवाः <i>bhuvāḥ</i> |
| G. धियः <i>dhīyāḥ</i> | धियाः <i>dhīyāḥ</i> | भुवः <i>bhuvāḥ</i> | भुवाः <i>bhuvāḥ</i> |
| L. धियि <i>dhīyi</i> | धियां <i>dhīyām</i> | भुवि <i>bhuvī</i> | भुवां <i>bhuvām</i> |
| V. धीः <i>dhīḥ</i> | | भूः <i>bhūḥ</i> | |
| DUAL. | | DUAL. | |
| N.A.V. धियौ <i>dhīyau</i> | | भुवौ <i>bhūvau</i> | |
| I.D.Ab. धीभ्यां <i>dhībhyām</i> | | भूभ्यां <i>bhūbbhyām</i> | |
| G.L. धियोः <i>dhīyōḥ</i> | | भुवोः <i>bhuvōḥ</i> | |
| PLURAL. | | PLURAL. | |
| N. धियः <i>dhīyāḥ</i> | | भुवः <i>bhūvāḥ</i> | |
| A. धियः <i>dhīyāḥ</i> | | भुवः <i>bhūvāḥ</i> | |
| I. धीभिः <i>dhībhiḥ</i> | | भूमिः <i>bhūbbhiḥ</i> | |
| D.Ab. धीभ्यः <i>dhībhyāḥ</i> | | भूम्यः <i>bhūbbhyāḥ</i> | |
| G. धियां <i>dhīyām</i> | धीनां <i>dhīnām</i> | भुवां <i>bhuvām</i> | भूनां <i>bhūnām</i> |
| L. धीषु <i>dhīshu</i> | | भूषु <i>bhūshu</i> | |

2. Polysyllabic Bases in ई ई and ऊ ऊ, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.

- (2) They change their final ई ई and ऊ ऊ into य y and व v before terminations beginning with vowels.
- (3) They take म m and स s as the terminations of the Acc. Sing. and Plural.
- (4) They shorten their final ई ई and ऊ ऊ in the Vocative Singular.
- (5) Remember that most nouns in ई ई have no स s in the Nom. Sing., while those in ऊ ऊ have it.

Note—Some nouns in ई ई take स s in the Nom. Sing.: अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakshmiḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंतीः *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंतीधीहीश्रीणामुदाहृतः समानामेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.
FEM.

- N. नदी *nadī*
A. नदीं *nadī-m*
I. नद्या *nady-d*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.
FEM.

- N. वधूः *vadhū-h*
A. वधूं *vadhū-m*
I. वध्वा *vadhv-d*

| | |
|-----|-----------------------|
| D. | नद्ये <i>nady-ai</i> |
| Ab. | नद्याः <i>nady-āḥ</i> |
| G. | नद्याः <i>nady-āḥ</i> |
| L. | नद्यां <i>nady-ām</i> |
| V. | नदि <i>nādi</i> |

| | |
|-----|------------------------|
| D. | वध्वे <i>vadhv-ai</i> |
| Ab. | वध्वाः <i>vadhv-āḥ</i> |
| G. | वध्वाः <i>vadhv-āḥ</i> |
| L. | वध्वां <i>vadhv-ām</i> |
| V. | वधु <i>vādhu</i> |

DUAL.

| | |
|-----------|----------------------------|
| N. A. V. | नद्यौ <i>nady-āũ</i> |
| I. D. Ab. | नदीभ्यां <i>nadī-bhyām</i> |
| G. L. | नद्योः <i>nady-ōḥ</i> |

DUAL.

| | |
|-----------|-----------------------------|
| N. A. V. | वध्वौ <i>vadhv-āũ</i> |
| I. D. Ab. | वधूभ्यां <i>vadhū-bhyām</i> |
| G. L. | वध्वोः <i>vadhv-ōḥ</i> |

PLURAL.

| | |
|-------|---------------------------|
| N. V. | नद्यः <i>nady-āḥ</i> |
| A. | नदीः <i>nadī-ḥ</i> |
| I. | नदीभिः <i>nadī-bhiḥ</i> |
| D. | नदीभ्यः <i>nadī-bhyah</i> |
| Ab. | नदीभ्यः <i>nadī-bhyah</i> |
| G. | नदीनां <i>nadī-nām</i> |
| L. | नदीषु <i>nadī-shu</i> |

PLURAL.

| | |
|-------|----------------------------|
| N. V. | वध्वः <i>vadhv-āḥ</i> |
| A. | वधुः <i>vadhū-ḥ</i> |
| I. | वधूभिः <i>vadhū-bhiḥ</i> |
| D. | वधूभ्यः <i>vadhū-bhyah</i> |
| Ab. | वधूभ्यः <i>vadhū-bhyah</i> |
| G. | वधूनां <i>vadhū-nām</i> |
| L. | वधूषु <i>vadhū-shu</i> |

Compounds ending in Monosyllabic Feminine Bases in ई ङ and ऊ ङ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई ङ or ऊ ङ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūḥ* †, without

* The following rule is taken from the Siddh.-Kaum. vol. i. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अं *am* and अः *aḥ*. The difference, therefore, would be the substitution of य *y* for इय *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in ई ङ, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुधु *hā pitaḥ kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. i. p. 137.)

excluding the fuller terminations (रे *ai*, आः *āh*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *ah*, अः *ah*, इ *i*, आं *ām*) for the feminine. The same applies to the compound सुधीः *sudhīh*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|---------------------------------------|-------------------------|--|
| good-thoughted. SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुधीः <i>sudhīh</i> | | सुधि <i>sudhi</i> |
| A. सुधियं <i>sudhiyam</i> | | सुधि <i>sudhi</i> |
| I. सुधिया <i>sudhiyā</i> | | OR सुधिना <i>sudhinā</i> |
| D. सुधिये <i>sudhiye</i> | सुधियै <i>sudhiyai</i> | OR सुधिने <i>sudhine</i> |
| Ab. सुधियः <i>sudhiyah</i> | सुधियाः <i>sudhiyāḥ</i> | OR सुधिनः <i>sudhināḥ</i> |
| G. सुधियः <i>sudhiyah</i> | सुधियाः <i>sudhiyāḥ</i> | OR सुधिनः <i>sudhināḥ</i> |
| L. सुधियि <i>sudhiyi</i> | सुधियां <i>sudhiyām</i> | OR सुधिनि <i>sudhini</i> |
| V. सुधीः <i>sudhīh</i> | | सुधि <i>sudhi</i> OR सुधे <i>sudhe</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुधियौ <i>sudhiyau</i> | | सुधिनी <i>sudhinī</i> |
| I. D. Ab. सुधीभ्यां <i>sudhībhyām</i> | | OR सुधीभ्यां <i>sudhībhyām</i> |
| G. L. सुधियोः <i>sudhiyoḥ</i> | | OR सुधिनोः <i>sudhinōḥ</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N. V. सुधियः <i>sudhiyah</i> | | सुधीनि <i>sudhīni</i> |
| A. सुधियः <i>sudhiyah</i> | | सुधीनि <i>sudhīni</i> |
| I. सुधीभिः <i>sudhībhiḥ</i> | | OR सुधिभिः <i>sudhībhiḥ</i> |
| D. सुधीभ्यः <i>sudhībhyah</i> | | OR सुधिभ्यः <i>sudhībhyah</i> |
| Ab. सुधीभ्यः <i>sudhībhyah</i> | | OR सुधिभ्यः <i>sudhībhyah</i> |
| G. सुधियां <i>sudhiyām</i> | सुधीनां <i>sudhīnām</i> | OR सुधीनां <i>sudhīnām</i> |
| L. सुधीषु <i>sudhīshu</i> | | OR सुधिषु <i>sudhiḥshu</i> |

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadīva*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīh*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|--|----------------------------|--|
| with beautiful brows. SINGULAR. | SINGULAR. | SINGULAR. |
| N. सुभ्रूः <i>subhrūh</i> | | सुभ्रु <i>subhru</i> |
| A. सुभ्रुवं <i>subhruvam</i> | | सुभ्रु <i>subhru</i> |
| I. सुभ्रुवा <i>subhruvā</i> | | or सुभ्रुणा <i>subhruṇā</i> |
| D. सुभ्रुवे <i>subhruve</i> | सुभ्रुवे <i>subhruvai</i> | or सुभ्रुणे <i>subhruṇe</i> |
| Ab. सुभ्रुवः <i>subhruvaḥ</i> | सुभ्रुवाः <i>subhruvāḥ</i> | or सुभ्रुणः <i>subhruṇaḥ</i> |
| G. सुभ्रुवः <i>subhruvaḥ</i> | सुभ्रुवाः <i>subhruvāḥ</i> | or सुभ्रुणः <i>subhruṇaḥ</i> |
| L. सुभ्रुवि <i>subhruvi</i> | सुभ्रुवां <i>subhruvām</i> | or सुभ्रुणि <i>subhruṇi</i> |
| V. सुभ्रूः <i>subhrūh</i> | | सुभ्रु <i>subhru</i> or ^० भ्रो- <i>bhro</i> |
| DUAL. | DUAL. | DUAL. |
| N. A. V. सुभ्रुवौ <i>subhruvau</i> | | सुभ्रुणी <i>subhruṇī</i> |
| I. D. Ab. सुभ्रुभ्यां <i>subhrūbhyām</i> | | or सुभ्रुभ्यां <i>subhrubhyām</i> |
| G. L. सुभ्रुवोः <i>subhruvoḥ</i> | | or सुभ्रुणोः <i>subhruṇoḥ</i> |
| PLURAL. | PLURAL. | PLURAL. |
| N. V. सुभ्रुवः <i>subhruvaḥ</i> | | सुभ्रूणि <i>subhrūṇi</i> |
| A. सुभ्रुवः <i>subhruvaḥ</i> | | सुभ्रूणि <i>subhrūṇi</i> |
| I. सुभ्रूभिः <i>subhrūbhīḥ</i> | | or सुभ्रुभिः <i>subhrubhīḥ</i> |
| D. सुभ्रूभ्यः <i>subhrūbhyāḥ</i> | | or सुभ्रुभ्यः <i>subhrubhyāḥ</i> |
| Ab. सुभ्रूभ्यः <i>subhrūbhyāḥ</i> | | or सुभ्रुभ्यः <i>subhrubhyāḥ</i> |
| G. सुभ्रुवां <i>subhruvām</i> | सुभ्रूणां <i>subhrūṇām</i> | or सुभ्रूणां <i>subhrūṇām</i> |
| L. सुभ्रूषु <i>subhrūshu</i> | | or सुभ्रूषु <i>subhrushu</i> |

Compounds ending in Polysyllabic Feminine Bases in ई ङ and ऊ ङ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

| SINGULAR. | DUAL. | PLURAL. |
|--|---|--|
| N. बहुश्रेयसी <i>bahuśreyasī</i> * | बहुश्रेयस्यौ <i>bahuśreyasyau</i> | बहुश्रेयस्यः <i>bahuśreyasyaḥ</i> |
| A. बहुश्रेयसीं <i>bahuśreyasīm</i> | बहुश्रेयस्यौ <i>bahuśreyasyau</i> | बहुश्रेयसीन् <i>bahuśreyasīn</i> |
| I. बहुश्रेयस्या <i>bahuśreyasyā</i> | बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i> | बहुश्रेयसीभिः <i>bahuśreyasībhiḥ</i> |
| D. बहुश्रेयस्यै <i>bahuśreyasyai</i> | बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i> | बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i> |
| Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i> | बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i> | बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i> |
| G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i> | बहुश्रेयस्योः <i>bahuśreyasyoḥ</i> | बहुश्रेयसीनां <i>bahuśreyasīnām</i> |
| L. बहुश्रेयस्यां <i>bahuśreyasyām</i> | बहुश्रेयस्योः <i>bahuśreyasyoḥ</i> | बहुश्रेयसीषु <i>bahuśreyasīshu</i> |
| V. बहुश्रेयसि <i>bahuśreyasi</i> | बहुश्रेयस्यौ <i>bahuśreyasyau</i> | बहुश्रेयस्यः <i>bahuśreyasyaḥ</i> |

* From लक्ष्मीः *lakshmiḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmiḥ*.

| | SINGULAR. | DUAL. | PLURAL. |
|-----|-----------------------------|----------------------------------|---------------------------------|
| N. | अतिचम्: <i>atichamūh</i> | अतिचम्बौ <i>atichamvau</i> | अतिचम्बः <i>atichamvaḥ</i> |
| A. | अतिचमू <i>atichamām</i> | अतिचम्बौ <i>atichamvau</i> | अतिचमून <i>atichamān</i> |
| I. | अतिचम्वा <i>atichamvā</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभिः <i>atichamūbhiḥ</i> |
| D. | अतिचम्बै <i>atichamvai</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभ्यः <i>atichamūbhyāḥ</i> |
| Ab. | अतिचम्वाः <i>atichamvāḥ</i> | अतिचमूभ्यां <i>atichamūbhyām</i> | अतिचमूभ्यः <i>atichamūbhyāḥ</i> |
| G. | अतिचम्वाः <i>atichamvāḥ</i> | अतिचम्बोः <i>atichamvoḥ</i> | अतिचमूनां <i>atichamūnām</i> |
| L. | अतिचम्वां <i>atichamvām</i> | अतिचम्बोः <i>atichamvoḥ</i> | अतिचमूषु <i>atichamūshu</i> |
| V. | अतिचमु <i>atichamu</i> | अतिचम्बौ <i>atichamvau</i> | अतिचम्बः <i>atichamvaḥ*</i> |

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्यै *kumāryai* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e. g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय *striy*. (Accent, Pāṇ. VI. I, 168.)

| | SINGULAR. | DUAL. | PLURAL. |
|-------|---|--------------------------------------|--|
| N. | स्त्री <i>strī</i> | N.A.V. स्त्रियौ <i>striyau</i> | N. स्त्रियः <i>striyaḥ</i> |
| A. | स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i> | I.D.Ab. स्त्रीभ्यां <i>strībhyām</i> | A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i> |
| I. | स्त्रिया <i>striyā</i> | G.L. स्त्रियोः <i>striyoḥ</i> | I. स्त्रीभिः <i>strībhiḥ</i> |
| D. | स्त्रियै <i>striyai</i> | | D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i> |
| Ab.G. | स्त्रियाः <i>striyāḥ</i> | | G. स्त्रीणां <i>strīnām</i> (Pāṇ. I. 4, 5) |
| L. | स्त्रियां <i>striyām</i> | | L. स्त्रीषु <i>strīshu</i> |
| V. | स्त्रि <i>strī</i> (Pāṇ. I. 4, 4) | | |

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

| | MASC. | SINGULAR. FEM. | NEUT. |
|-------|--|---|--|
| N. | अतिस्त्रिः <i>atistriḥ</i> | अतिस्त्रिः <i>atistriḥ</i> | अतिस्त्रि <i>atistri</i> |
| A. | { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i> | { अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i> | अतिस्त्रि <i>atistri</i> |
| I. | अतिस्त्रिणा <i>atistriṇā</i> | अतिस्त्रिया <i>atistriyā</i> | अतिस्त्रिणा <i>atistriṇā</i> |
| D. | अतिस्त्रये <i>atistraye</i> | { अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रये <i>atistraye</i> | { अतिस्त्रिणे <i>atistriṇe</i> or अतिस्त्रये <i>atistraye</i> |
| Ab.G. | अतिस्त्रेः <i>atistreḥ</i> | { अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i> | { अतिस्त्रिणः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i> |
| L. | अतिस्त्रौ <i>atistrau</i> | { अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i> | { अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i> |
| V. | अतिस्त्रे <i>atistre</i> | अतिस्त्रे <i>atistre</i> | अतिस्त्रे <i>atistre</i> |

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahusreyasī*, N.A.V. Dual बहुश्रेयसीनी *bahusreyasīnī*, N.A.V. Plur. बहुश्रेयसीनी *bahusreyasīnī*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahusreyasyai* (-sye ?) or -sīne, &c.

DUAL.

| | MASC. | FEM. | NEUT. |
|---------|------------------------------------|------------------------------------|------------------------------------|
| N.A.V. | अतिस्त्रियौ <i>atistriyau</i> | अतिस्त्रियौ <i>atistriyau</i> | अतिस्त्रिणी <i>atistriṇī</i> |
| I.D.Ab. | अतिस्त्रिभ्यां <i>atistribhyām</i> | अतिस्त्रिभ्यां <i>atistribhyām</i> | अतिस्त्रिभ्यां <i>atistribhyām</i> |
| G.L. | अतिस्त्रियोः <i>atistriyoḥ</i> | अतिस्त्रियोः <i>atistriyoḥ</i> | अतिस्त्रियोः <i>atistriṇoḥ</i> |

PLURAL.

| | MASC. | FEM. | NEUT. |
|--------|--|---|-----------------------------------|
| N.V. | अतिस्त्रयः <i>atistrayaḥ</i> | अतिस्त्रयः <i>atistrayaḥ</i> | अतिस्त्रीणि <i>atistriṇi</i> |
| A. | { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyauḥ</i> | { अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyauḥ</i> | अतिस्त्रीणि <i>atistriṇi</i> |
| I. | अतिस्त्रिभिः <i>atistribhiḥ</i> | अतिस्त्रिभिः <i>atistribhiḥ</i> | अतिस्त्रिभिः <i>atistribhiḥ</i> |
| D. Ab. | अतिस्त्रिभ्यः <i>atistribhyaḥ</i> | अतिस्त्रिभ्यः <i>atistribhyaḥ</i> | अतिस्त्रिभ्यः <i>atistribhyaḥ</i> |
| G. | अतिस्त्रीणां <i>atistriṇām</i> | अतिस्त्रीणां <i>atistriṇām</i> | अतिस्त्रीणां <i>atistriṇām</i> |
| L. | अतिस्त्रिषु <i>atistrishu</i> | अतिस्त्रिषु <i>atistrishu</i> | अतिस्त्रिषु <i>atistrishu</i> |

In the masculine final ई *ī* is shortened to इ *i*, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding ई *ī*. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *ī*. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kuruh*, a Kuru; fem. कुरूः *kurūḥ*: some compounds ending in ऊरुः *ūruh*, thigh, such as वामोरुः *vāmoruh*, with handsome thighs, fem. वामोरूः *vāmorūḥ*.

Bases in इ i.

Bases in उ u.

| | | SINGULAR. | | | | | |
|-----------|---|-------------------------------|--|--|---------------------------------|--|--|
| | | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| Base | { | कवि <i>kaví</i> , poet | मति <i>matí</i> , thought | वारि <i>vári</i> , water | मृदु <i>mṛidú</i> , soft | मृदु <i>mṛidú</i> , soft | मृदु <i>mṛidú</i> , soft |
| N. | { | कविः <i>kaví-h</i> | मतिः <i>matí-h</i> | वारि <i>vári</i> | मृदुः <i>mṛidú-h</i> | मृदुः <i>mṛidú-h</i> | मृदु <i>mṛidú</i> |
| A. | { | कविं <i>kaví-m</i> | मतिं <i>matí-m</i> | वारि <i>vári</i> | मृदुं <i>mṛidú-m</i> | मृदुं <i>mṛidú-m</i> | मृदु <i>mṛidú</i> |
| I. | { | कविना <i>kaví-ná</i> | मत्या <i>maty-á</i> | वारिणा <i>vári-ná</i> | मृदुना <i>mṛidú-ná</i> | मृडा <i>mṛidv-á</i> | मृदुना <i>mṛidú-ná</i> |
| D. | { | कवये <i>kaváy-e</i> | मतये <i>matáy-e</i> or मत्यै <i>maty-ai</i> | वारियो <i>vári-ne</i> | मृदवे <i>mṛidáv-e</i> | मृदवे <i>mṛidáv-e</i> or मृडै <i>mṛidv-ai</i> | मृदुने <i>mṛidú-ne</i> or मृदवे <i>mṛidáv-e</i> |
| Ab. G. | { | कवेः <i>kavé-h</i> | मतेः <i>maté-h</i> or मत्याः <i>maty-áh</i> | वारिणः <i>vári-ṇah</i> | मृदोः <i>mṛidó-h</i> | मृदोः <i>mṛidó-h</i> or मृडाः <i>mṛidv-áh</i> | मृदुनः <i>mṛidú-ṇah</i> or मृदोः <i>mṛidó-h</i> |
| L. | { | कवौ <i>kavau</i> | मतौ <i>matáu</i> or मत्यां <i>maty-ám</i> | वारिणि <i>vári-ṇi</i> | मृदौ <i>mṛidau</i> | मृदौ <i>mṛidau</i> or मृडां <i>mṛidv-ám</i> | मृदुनि <i>mṛidú-ṇi</i> or मृदौ <i>mṛidau</i> |
| V. | { | कवे <i>káve</i> | मते <i>máte</i> | वारि <i>vári</i> or वारे <i>váre*</i> | मृदो <i>mṛido</i> | मृदो <i>mṛido</i> | मृदु <i>mṛidu</i> or मृदो <i>mṛido*</i> |
| DUAL. | | | | | | | |
| N. A. V. | { | कवी <i>kaví</i> | मती <i>matí</i> | वारिणी <i>vári-ṇi</i> | मृदू <i>mṛidú</i> | मृदू <i>mṛidú</i> | मृदुनी <i>mṛidú-ṇi</i> |
| I. D. Ab. | { | कविभ्यां <i>kaví-bhyám</i> | मतिभ्यां <i>matí-bhyám</i> | वारिभ्यां <i>vári-bhyám</i> | मृदुभ्यां <i>mṛidú-bhyám</i> | मृदुभ्यां <i>mṛidú-bhyám</i> | मृदुभ्यां <i>mṛidú-bhyám</i> |
| G. L. | { | कव्योः <i>kavy-óh</i> | मत्योः <i>maty-óh</i> | वारिणोः <i>vári-ṇoh</i> | मृद्वोः <i>mṛidv-óh</i> | मृद्वोः <i>mṛidv-óh</i> | मृदुनोः <i>mṛidú-noh</i> or मृद्वोः <i>mṛidv-óh</i> |
| PLURAL. | | | | | | | |
| N. V. | { | कवयः <i>kaváy-ah</i> | मतयः <i>matáy-ah</i> | वारिणि <i>vári-ṇi</i> | मृदवः <i>mṛidáv-ah</i> | मृदवः <i>mṛidáv-ah</i> | मृदूनि <i>mṛidú-ṇi</i> |
| A. | { | कवीन् <i>kaví-n</i> | मतीः <i>matí-h</i> | वारिणि <i>vári-ṇi</i> | मृदून् <i>mṛidú-n</i> | मृदूः <i>mṛidú-h</i> | मृदूनि <i>mṛidú-ṇi</i> |
| I. | { | कविभिः <i>kaví-bhih</i> | मतिभिः <i>matí-bhih</i> | वारिभिः <i>vári-bhih</i> | मृदुभिः <i>mṛidú-bhih</i> | मृदुभिः <i>mṛidú-bhih</i> | मृदुभिः <i>mṛidú-bhih</i> |
| D. Ab. | { | कविभ्यः <i>kaví-bhyaḥ</i> | मतिभ्यः <i>matí-bhyaḥ</i> | वारिभ्यः <i>vári-bhyaḥ</i> | मृदुभ्यः <i>mṛidú-bhyaḥ</i> | मृदुभ्यः <i>mṛidú-bhyaḥ</i> | मृदुभ्यः <i>mṛidú-bhyaḥ</i> |
| G. | { | कवीनां <i>kaví-nám</i> † | मतीनां <i>matí-nám</i> | वारिणां <i>vári-ṇám</i> | मृदूनां <i>mṛidú-nám</i> | मृदूनां <i>mṛidú-nám</i> | मृदूनां <i>mṛidú-nám</i> |
| L. | { | कविषु <i>kaví-shu</i> | मतिषु <i>matí-shu</i> | वारिषु <i>vári-shu</i> | मृदुषु <i>mṛidú-shu</i> | मृदुषु <i>mṛidú-shu</i> | मृदुषु ‡ <i>mṛidú-shu</i> |

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सांतं तथा नांतमथापदंतं । माध्यंदिनिर्वेष्टि गुणं त्विगते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and अ a, and having the accent on these vowels, may throw the accent on नां *nám* in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínám*, or, more usually, *matínám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

| | |
|-----------|--------------------------|
| Nom. Voc. | कति <i>káti</i> |
| Acc. | कति <i>káti</i> |
| Instr. | कतिभिः <i>kátibhiḥ</i> |
| Dat. | कतिभ्यः <i>kátibhyaḥ</i> |
| Abl. | कतिभ्यः <i>kátibhyaḥ</i> |
| Gen. | कतीनां <i>kátínām</i> |
| Loc. | कतिषु <i>kátishu</i> |

§ 232. सखि *sákhī*, friend, has two bases :

सखाय् *sákhāy* for the Aṅga, i. e. the strong base.

सखि *sákhī* for the Pada and Bha base.

It is irregular in some of its cases.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|----------------------------|---------------------------|
| N. सखा <i>sákhā</i> | सखायौ <i>sákhāyau</i> | सखायः <i>sákhāyaḥ</i> |
| A. सखायं <i>sákhāyam</i> | सखायौ <i>sákhāyau</i> | सखीन् <i>sákhīn</i> |
| I. सख्या <i>sákhya</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभिः <i>sákhibhiḥ</i> |
| D. सख्ये <i>sákhye</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभ्यः <i>sákhibhyaḥ</i> |
| Ab. सख्युः <i>sákhyaḥ</i> | सखिभ्यां <i>sákhibhyām</i> | सखिभ्यः <i>sákhibhyaḥ</i> |
| G. सख्योः <i>sákhyaḥ</i> | सख्योः <i>sákhyaḥ</i> | सखीनां <i>sákhīnām</i> |
| L. सख्यौ <i>sákhyaū</i> | सख्योः <i>sákhyaḥ</i> | सखिषु <i>sákhishu</i> |
| V. सखे <i>sákhe</i> | like Nom. | like Nom. |

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

| SINGULAR. | DUAL. | PLURAL. |
|------------------------------|--------------------------------|-------------------------------|
| N. सुसखा <i>susakhā</i> | सुसखायौ <i>susakhāyau</i> | सुसखायः <i>susakhāyaḥ</i> * |
| A. सुसखायं <i>susakhāyam</i> | सुसखायौ <i>susakhāyau</i> | सुसखीन् <i>susakhīn</i> |
| I. सुसखिना <i>susakhinā</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभिः <i>susakhibhiḥ</i> |
| D. सुसख्ये <i>susakhaye</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभ्यः <i>susakhibhyaḥ</i> |
| Ab. सुसखेः <i>susakheḥ</i> | सुसखिभ्यां <i>susakhibhyām</i> | सुसखिभ्यः <i>susakhibhyaḥ</i> |
| G. सुसखेः <i>susakheḥ</i> | सुसख्योः <i>susakhyaḥ</i> | सुसखीनां <i>susakhīnām</i> |
| L. सुसखौ <i>susakhau</i> | सुसख्योः <i>susakhyaḥ</i> | सुसखिषु <i>susakhishu</i> |
| V. सुसखे <i>susakhe</i> | सुसखायौ <i>susakhāyau</i> | सुसखायः <i>susakhāyaḥ</i> |

At the end of a neuter compound सखि *sakhi* is declined like चारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ u are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. I. 8, 17). Feminine nouns in short उ u are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

| SINGULAR. | DUAL. | PLURAL. |
|-----------------------------|-------------------------------------|---------------------------------|
| N. पतिः <i>pátih</i> | N. A. V. पती <i>pátī</i> | N. पतयः <i>pátayaḥ</i> |
| A. पतिं <i>pátim</i> | I. D. Ab. पतिभ्यां <i>pátibhyám</i> | A. पतीन् <i>pátīn</i> |
| I. पत्या <i>pátyá</i> | G. L. पत्योः <i>pátyoḥ</i> | I. पतिभिः <i>pátibhiḥ</i> |
| D. पत्ये <i>pátye</i> | | D. Ab. पतिभ्यः <i>pátibhyaḥ</i> |
| Ab. G. पत्युः <i>pátyuḥ</i> | | G. पतीनां <i>pátīnām</i> |
| L. पत्यौ <i>pátyau</i> | | L. पतिषु <i>pátishu</i> |
| V. पते <i>páte</i> | | V. पतयः <i>pátayaḥ</i> |

पति *pati* at the end of compounds, e.g. भूपति *bhúpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. IV. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ्ण *asthṇ*, दध्ण *dadhṇ*, सक्थ्ण *sakthṇ*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

| SINGULAR. | DUAL. | PLURAL. |
|---|--|------------------------------------|
| N.A. अक्षि <i>ákshi</i> | N.A.V. अक्षिणी <i>ákshinī</i> | N.A.V. अक्षिणि <i>ákshini</i> |
| I. अक्ष्णा <i>akshṇá</i> | I. D. Ab. अक्षिभ्यां <i>ákshibhyám</i> | I. अक्षिभिः <i>ákshibhiḥ</i> |
| D. अक्ष्णे <i>akshṇé</i> | G. L. अक्ष्णोः <i>akshṇóḥ</i> | D. Ab. अक्षिभ्यः <i>ákshibhyaḥ</i> |
| Ab. G. अक्ष्णः <i>akshṇáḥ</i> | | G. अक्ष्णां <i>akshṇám</i> |
| L. अक्षिण <i>akshṇī</i> and अक्षिणि <i>akshṇīni</i> | | L. अक्षिषु <i>ákshishu</i> |
| V. अक्षे <i>ákshē</i> (or अक्षि <i>ákshi</i>) | | |

Bases in चृ ि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

| | SINGULAR. | | |
|--------|------------------------------|------------------------------|--|
| I. | MASC. | FEM. NEUT. | |
| Base | नमृ <i>náptri</i> , grandson | स्वसृ <i>svásri</i> , sister | धातृ <i>dhátri</i> , providence |
| N. | नम्रा <i>náptá</i> | स्वसा <i>svásá</i> | धातृ <i>dhátri</i> |
| A. | नम्रां <i>náptár-am</i> | स्वसारं <i>svásár-am</i> | धातृ <i>dhátri</i> |
| I. | नम्रा <i>náptr-á</i> | स्वस्रा <i>svásr-á</i> | धातृणा <i>dhátri-ṇá</i> or धात्रा <i>dhátrá*</i> |
| D. | नम्रे <i>náptr-e</i> | स्वस्रे <i>svásr-e</i> | धातृणे <i>dhátri-ṇe</i> or धात्रे <i>dhátré</i> |
| Ab. G. | नमृः <i>náptuḥ</i> | स्वसृः <i>svásuḥ</i> | धातृणः <i>dhátri-ṇaḥ</i> or धातृः <i>dhátrúḥ</i> |
| L. | नम्रि <i>náptar-i</i> | स्वस्रि <i>svásar-i</i> | धातृणि <i>dhátri-ṇi</i> or धात्रि <i>dhátri</i> |
| V. | नम्रः <i>náptaḥ(r)</i> | स्वसः <i>svásah(r)</i> | धातृ <i>dhátri</i> or धातः <i>dhátaḥ(r)</i> |

* If चृ ि has Udatta and becomes र् r and is preceded by a consonant, the feminine and the Ajádi Asarvanámasthāna cases have the Udatta.

PLURAL.

| | | |
|---------------------------------|---|------------------------------|
| N. नम्रारः <i>náptár-ah</i> | स्वसारः <i>svásár-ah</i> | धातृणि <i>dhátrī-ṇi</i> |
| A. नमृन् <i>náptri-n</i> | स्वसृः <i>svásrī-ḥ</i> | धातृणि <i>dhátrī-ṇi</i> |
| I. नमृभिः <i>náptri-bhiḥ</i> | स्वसृभिः <i>svásrī-bhiḥ</i> | धातृभिः <i>dhátrī-bhiḥ</i> |
| D. नमृभ्यः <i>náptri-bhyaḥ</i> | स्वसृभ्यः <i>svásrī-bhyaḥ</i> | धातृभ्यः <i>dhátrī-bhyaḥ</i> |
| Ab. नमृभ्यः <i>náptri-bhyaḥ</i> | स्वसृभ्यः <i>svásrī-bhyaḥ</i> | धातृभ्यः <i>dhátrī-bhyaḥ</i> |
| G. नमृणां <i>náptri-ṇám</i> | स्वसृणां <i>svásrī-ṇám</i> (Ved. <i>svásrám</i>) | धातृणां <i>dhátrī-ṇám</i> |
| L. नमृषु <i>náptri-shu</i> | स्वसृषु <i>svásrī-shu</i> | धातृषु <i>dhátrī-shu</i> |

DUAL.

| | | |
|--|--------------------------------|-------------------------------|
| N. A. V. नमरौ <i>náptár-au</i> | स्वसारौ <i>svásár-au</i> | धातृणी <i>dhátrī-ṇi</i> |
| I. D. Ab. नमृभ्यां <i>náptri-bhyám</i> | स्वसृभ्यां <i>svásrī-bhyám</i> | धातृभ्यां <i>dhátrī-bhyám</i> |
| G. L. नम्रोः <i>náptr-oh</i> | स्वस्रोः <i>svásr-oh</i> | धातृणोः <i>dhátrī-ṇoh</i> |

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitri*, मातृ *mātri*.

SINGULAR.

DUAL.

PLURAL.

MASC.

FEM.

MASC.

FEM.

MASC.

FEM.

| | | | | | |
|--------------------------|-----------------------|-----------------------|------------------------------|-------------------------|------------------------------|
| N. पिता <i>pitá</i> | माता <i>mátá</i> | } पितरौ | मातरौ | } पितरः <i>pitár-ah</i> | मातरः <i>mátár-ah</i> |
| A. पितरं <i>pitár-am</i> | मातरं <i>mátár-am</i> | | पितरौ <i>pitár-au</i> | | मातरौ <i>mátár-au</i> |
| I. पित्वा <i>pitṛ-ḍ</i> | मात्रा <i>mātr-ḍ</i> | } पितृभ्यां | मातृभ्यां | } पितृभ्यः | मातृभ्यः |
| D. पित्वे <i>pitṛ-é</i> | मात्रे <i>mātr-é</i> | | पितृभ्यां <i>pitri-bhyám</i> | | मातृभ्यां <i>mātri-bhyám</i> |
| Ab. पितुः <i>pitúḥ</i> | मातुः <i>mātuḥ</i> | } पितुः | मातुः | } पितृभ्यः | मातृभ्यः |
| G. पितुः <i>pitúḥ</i> | मातुः <i>mātuḥ</i> | | पितुः <i>pitṛ-oh</i> | | मातुः <i>mātr-oh</i> |
| L. पितरि <i>pitár-i</i> | मातरि <i>mátár-i</i> | पितरौ <i>pitár-oh</i> | मातरौ <i>mátár-oh</i> | पितृषु <i>pitri-shu</i> | मातृषु <i>mātri-shu</i> |
| V. पितः <i>pitah(r)</i> | मातः <i>mātah(r)</i> | पितरौ <i>pitarau</i> | मातरौ <i>mátarau</i> | पितरः <i>pitrah</i> | मातरः <i>mátarah</i> |

• After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ tri* : दातृ *dātri*, giver ; कर्तृ *kartri*, doer ; त्वष्टृ *tvashtri*, carpenter ; होतृ *hotri*, sacrificer ; भर्तृ *bhartri*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrātri*, brother ; जामातृ *jāmātri*, son-in-law ; देवृ *devri*, husband's brother ; सव्येष्टृ *savyeshtri*, a charioteer ; and feminines, such as दुहितृ *duhitri*, daughter ; ननन्दृ *nánandri* or नानन्दृ *nānandri*, husband's sister ; यातृ *yātri*, husband's brother's wife. Most terms of relationship in *चृ ri* (except स्वसृ *svásri*, sister, and नमृ *náptri*, grandson) do not lengthen their *अr*.

Note—If words in *चृ ri* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī* ; कर्तृ *kartri*, fem. कर्त्री *kartri*, like नदी *nadī*.

१ 236. क्रोष्टृ *króshṭu*, a jackal, is irregular ; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭu* (like मृदु *mṛidu*) and क्रोष्टृ *króshtri* (like नमृ *náptri*).

| | SINGULAR. | DUAL. | PLURAL. |
|--------|---|--|---------------------------------------|
| N. | क्रोष्टा <i>kroštā</i> | N.A.V. क्रोष्टारौ <i>kroštārau</i> | N. क्रोष्टारः <i>kroštārah</i> |
| A. | क्रोष्टारं <i>kroštāram</i> | | A. क्रोष्टान् <i>kroštān</i> |
| I. | { क्रोष्टुना <i>kroštunā</i> क्रोष्ट्रा <i>kroštṛā</i> | I.D.Ab. क्रोष्टुभ्यां <i>kroštubhyām</i> | I. क्रोष्टुभिः <i>kroštubhiḥ</i> |
| D. | { क्रोष्टवे <i>kroštave</i> क्रोष्ट्रे <i>kroštṛe</i> | | D.Ab. क्रोष्टुभ्यः <i>kroštubhyaḥ</i> |
| Ab. G. | { क्रोष्टोः <i>kroštōḥ</i> क्रोष्टुः <i>kroštūḥ</i> | G. L. { क्रोष्टोः <i>kroštvoḥ</i> क्रोष्ट्रोः <i>kroštṛoḥ</i> | G. क्रोष्टूनां <i>kroštūnām</i> |
| L. | { क्रोष्टौ <i>kroštāu</i> क्रोष्टरि <i>kroštari</i> | | L. क्रोष्टुषु <i>kroštushu</i> |
| V. | क्रोष्टो <i>kroštō</i> | | |

The base क्रोष्ट *kroštṛi* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroštāḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroшту* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टान् *kroštān* only. (Pāp. VII. 1, 95-97.)

Those who admit क्रोष्टृन् *kroštṛīn* as Acc. Plur. likewise admit क्रोष्टुं *kroштуm* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroštṛī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛṇām* or नृणां *nṛṇām*. (Pāp. VI. 4, 6.)

| | SINGULAR. | DUAL. | PLURAL. |
|--------|-------------------------------------|---------------------------|---|
| N. | ना <i>nā</i> | नरौ <i>nārau</i> | नरः <i>nārah</i> |
| A. | नरं <i>nāram</i> | नरौ <i>nārau</i> | नृन् <i>nṛīn</i> |
| I. | त्रा <i>nṛā</i> | नृभ्यां <i>nṛibhyām</i> * | नृभिः <i>nṛibhiḥ</i> |
| D. | त्रे <i>nṛé</i> (Ved. <i>nāre</i>) | नृभ्यां <i>nṛibhyām</i> | नृभ्यः <i>nṛibhyaḥ</i> |
| Ab. G. | नृः <i>nṛḥ</i> | नृभ्यां <i>nṛibhyām</i> | नृभ्यः <i>nṛibhyaḥ</i> |
| G. | नृः <i>nṛḥ</i> (Ved. <i>nārah</i>) | त्रोः <i>nṛōḥ</i> | नृणां <i>nṛṇām</i> or नृणां <i>nṛṇām</i> (Ved. <i>nāṛām</i>) |
| L. | नरि <i>nāri</i> | त्रोः <i>nṛōḥ</i> | नृषु <i>nṛīshu</i> |
| V. | नः <i>nāḥ</i> | नरौ <i>nārau</i> | नरः <i>nārah</i> |

The feminine is नारी *nārī*.

2. Bases ending in ञ a and ञा ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us, a, um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भृ *bh* and सृ *s*. (Pāp. VI. 1, 184.)

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn **कांतः** *kāntaḥ*, **कांता** *kāntā*, **कांतं** *kāntam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

| | MASC. | FEM. | NEUT. |
|------|-------------------------|--------------------------|-------------------------|
| Base | कांत <i>kāntá</i> | कांता <i>kāntā</i> | कांत <i>kāntá</i> |
| N. | कांतः <i>kāntáḥ</i> | कांता <i>kāntā</i> | कांतं <i>kāntám</i> |
| A. | कांतं <i>kāntám</i> | कांतां <i>kāntām</i> | कांतं <i>kāntám</i> |
| I. | कांतेन <i>kānténa</i> | कांतया <i>kāntáyā</i> | कांतेन <i>kānténa</i> |
| D. | कांताय <i>kāntáyā</i> | कांतायै <i>kāntáyai</i> | कांताय <i>kāntáyā</i> |
| Ab. | कांतात् <i>kāntát</i> | कांतायाः <i>kāntáyāḥ</i> | कांतात् <i>kāntát</i> |
| G. | कांतस्य <i>kāntásya</i> | कांतायाः <i>kāntáyāḥ</i> | कांतस्य <i>kāntásya</i> |
| L. | कांते <i>kānté</i> | कांतायां <i>kāntáyām</i> | कांते <i>kānté</i> |
| V. | कांत <i>kānta</i> | कांते <i>kānte</i> * | कांत <i>kānta</i> |

DUAL.

| | | | |
|-----------|------------------------------|------------------------------|------------------------------|
| N. A. V. | कांतौ <i>kāntau</i> | कांते <i>kānté</i> | कांते <i>kānté</i> |
| I. D. Ab. | कांताभ्यां <i>kāntábhyaṃ</i> | कांताभ्यां <i>kāntábhyaṃ</i> | कांताभ्यां <i>kāntábhyaṃ</i> |
| G. L. | कांतयोः <i>kāntáyoh</i> | कांतयोः <i>kāntáyoh</i> | कांतयोः <i>kāntáyoh</i> |

PLURAL.

| | | | |
|--------|-----------------------------|-----------------------------|-----------------------------|
| N. V. | कांताः <i>kāntāḥ</i> | कांताः <i>kāntāḥ</i> | कांतानि <i>kāntāni</i> |
| A. | कांतान् <i>kāntān</i> | कांताः <i>kāntāḥ</i> | कांतानि <i>kāntāni</i> |
| I. | कांतैः <i>kāntaiḥ</i> | कांताभिः <i>kāntābhiḥ</i> | कांतैः <i>kāntaiḥ</i> |
| D. Ab. | कांतेभ्यः <i>kāntébhyaḥ</i> | कांताभ्यः <i>kāntābhyaḥ</i> | कांतेभ्यः <i>kāntébhyaḥ</i> |
| G. | कांतानां <i>kāntānām</i> | कांतानां <i>kāntānām</i> | कांतानां <i>kāntānām</i> |
| L. | कांतेषु <i>kāntéshu</i> | कांतासु <i>kāntāsu</i> | कांतेषु <i>kāntéshu</i> |

Note—Certain adjectives in **अः** *aḥ*, **आ** *ā*, **अं** *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in आ ā, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in **आ** *ā*, such as **पा** *pā*, **ध्मा** *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final **आ** *ā* is shortened, and the word declined like **कांतं** *kāntam*.

Anga and Pada base **विश्रवा** *viśrapā*, Bha base **विश्रप्** *viśrap*, all-preserving, (masc. and fem.) The neuter is declined like **कांतं** *kāntam* (§ 238).

* Bases in **आ** *ā*, meaning mother, form their Vocative in **अ** *a*; e. g. **अक्का** *akka*, **अंब** *amba*, **अल्ला** *alla*! But **अंबाडा** *ambādā*, **अंबाला** *ambālā*, and **अंबिका** *ambikā* form the regular Vocatives **अंबाडे** *ambāde*, **अंबाले** *ambāle*, **अंबिके** *ambike*.

MASCULINE AND FEMININE.

| | SINGULAR. | DUAL. | PLURAL. |
|---------|---------------------------|-----------------------------------|----------------------------------|
| N. V. | विश्वपाः <i>viśvapā-h</i> | विश्वपौ <i>viśvapau</i> | विश्वपाः <i>viśvapā-h</i> |
| A. | विश्वपां <i>viśvapā-m</i> | विश्वपौ <i>viśvapau</i> | विश्वपः <i>viśvap-āḥ</i> |
| I. | विश्वपा <i>viśvap-ā</i> | विश्वपाभ्यां <i>viśvapā-bhyām</i> | विश्वपाभिः <i>viśvapā-bhiḥ</i> |
| D. | विश्वपे <i>viśvap-e</i> | विश्वपाभ्यां <i>viśvapā-bhyām</i> | विश्वपाभ्यः <i>viśvapā-bhyaḥ</i> |
| Ab. | विश्वपः <i>viśvap-aḥ</i> | विश्वपाभ्यां <i>viśvapā-bhyām</i> | विश्वपाभ्यः <i>viśvapā-bhyaḥ</i> |
| G. | विश्वपः <i>viśvap-aḥ</i> | विश्वपोः <i>viśvap-oḥ</i> | विश्वपां <i>viśvap-ām</i> |
| L. | विश्वपि <i>viśvap-i</i> | विश्वपोः <i>viśvap-oḥ</i> | विश्वपासु <i>viśvapā-su</i> |
| NEUTER. | | | |
| N. | विश्वपं <i>viśvapam</i> | विश्वपे <i>viśvape</i> | विश्वपानि <i>viśvapāni</i> , &c. |

Decline सोमपाः *somapāḥ*, Soma drinker ; शंखध्माः *śaṅkhadhmāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in चा *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

| | SINGULAR. | DUAL. | PLURAL. |
|------|--------------------|----------------------------|---------------------------|
| N.V. | हाहाः <i>hāhāḥ</i> | हाहौ <i>hāhau</i> | हाहाः <i>hāhāḥ</i> |
| A. | हाहां <i>hāhām</i> | हाहौ <i>hāhau</i> | हाहान् <i>hāhān</i> * |
| I. | हाहा <i>hāhā</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभिः <i>hāhābhiḥ</i> |
| D. | हाहै <i>hāhai</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभ्यः <i>hāhābhyaḥ</i> |
| Ab. | हाहाः <i>hāhāḥ</i> | हाहाभ्यां <i>hāhābhyām</i> | हाहाभ्यः <i>hāhābhyaḥ</i> |
| G. | हाहाः <i>hāhāḥ</i> | हाहौः <i>hāhauḥ</i> | हाहां <i>hāhām</i> |
| L. | हाहे <i>hāhe</i> | हाहौः <i>hāhauḥ</i> | हाहासु <i>hāhāsu</i> |

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. I. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rûpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुंचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kāraḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakaḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च्च *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवन् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *trīṇamayāḥ*, made of grass, तृणमयी *trīṇamayī*; देवः *devaḥ*, god, divine, देवी *devī*; तरुणः *taruṇaḥ* or तलुनः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī*; गोपः *gopaḥ*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakaḥ*, actor, नर्तकी *nartakī*; मृगः *mṛigaḥ*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakāraḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyaḥ*, fish, forms मत्सी *matsī* (*ya* being expunged before ई *ī*); मनुष्यः *manuṣhyaḥ*, man, मनुषी *manuṣhī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyeta*, श्वेती *śyentī*; एतः *etaḥ*, variegated, एता *etā* or एनी *enī*; रोहितः *rohitaḥ*, red, रोहिता *rohita* or रोहिणी *rohini*, but श्वेतः *śvetaḥ*, white, श्वेता *śveta*; असिता *asita*, white; पलिता *palita*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3. 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *ajā*. अश्वः *aśvah*, horse, forms अश्व्या *aśvā*.

बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *śūdraḥ*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulaḥ*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तु *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहीष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kās.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई *i*, derived from masculines, must shorten the ई *i* before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणितरा *brāhmaṇītarā*. Other feminines in ई *i* or ऊ *ū* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-ishṭha*, worst.

| | SECOND BASE. | COMPARATIVE. | SUPERLATIVE. |
|--|--|---|---|
| 1. अंतिक <i>antika</i> , near | नेद् <i>ned</i> | नेदीयस् <i>nedīyas</i> | नेदिष्ठ <i>nedishṭha</i> |
| 2. अल्प <i>alpa</i> , small | कन् <i>kan</i> | कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alpīyas</i> | कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpiṣṭha</i> |
| 3. उरु <i>uru</i> , wide | वर् <i>var</i> | वरीयस् <i>varīyas</i> | वरिष्ठ <i>varishṭha</i> |
| 4. चञ्चु <i>riju</i> , straight | चञ्ज <i>rij</i> | चञ्जीयस् <i>rijīyas</i> Vedic रञ्जीयस् <i>rañjīyas</i> | चञ्जिष्ठ <i>rijishṭha</i> रञ्जिष्ठ <i>rañjishṭha</i> * |
| 5. कृश <i>kṛśa</i> , lean | क्रश <i>kras</i> | क्रशीयस् <i>krashtīyas</i> | क्रशिष्ठ <i>krashishṭha</i> |
| 6. क्षिप्र <i>kshipra</i> , quick | क्षेप् <i>kshep</i> | क्षेपीयस् <i>ksheptīyas</i> | क्षेपिष्ठ <i>kshepiṣṭha</i> |
| 7. क्षुद्र <i>kshudra</i> , mean | क्षोद् <i>kshod</i> | क्षोदीयस् <i>kshodīyas</i> | क्षोदिष्ठ <i>kshodishṭha</i> |
| 8. गुरु <i>guru</i> , heavy | गर् <i>gar</i> | गरीयस् <i>garīyas</i> | गरिष्ठ <i>garishṭha</i> |
| 9. तृप्त <i>tripra</i> , satisfied | तप् <i>trap</i> | तपीयस् <i>trapīyas</i> | तपिष्ठ <i>trapishṭha</i> |
| 10. दीर्घ <i>dīrgha</i> , long | द्राप् <i>drāgh</i> | द्राधीयस् <i>drāghīyas</i> | द्राधिष्ठ <i>drāghishṭha</i> |
| 11. दूर <i>dūra</i> , far | दव् <i>dav</i> | दवीयस् <i>davīyas</i> | दविष्ठ <i>davishṭha</i> |
| 12. दृढ <i>drīḍha</i> , firm | द्रद् <i>dradh</i> | द्रढीयस् <i>dradhīyas</i> | द्रदिष्ठ <i>dradhishṭha</i> |
| 13. परिवृढ <i>parivṛīḍha</i> , exalted | परिव्रद् <i>parivradh</i> | परिव्रढीयस् <i>parivradhīyas</i> | परिव्रदिष्ठ <i>parivradhishṭha</i> |
| 14. पृथु <i>prithu</i> , broad | प्रथ् <i>prath</i> | प्रपीयस् <i>prathīyas</i> | प्रथिष्ठ <i>prathishṭha</i> |
| 15. प्रशस्य <i>praśasya</i> , praiseworthy | श्र <i>śra</i> or ज्य <i>jya</i> | श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i> | श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i> † |
| 16. प्रिय <i>priya</i> , dear | प्र <i>pra</i> | प्रेयस् <i>preyas</i> | प्रेष्ठ <i>presṭha</i> |
| 17. बहु <i>bahu</i> , many | भू <i>bhū</i> | भूयस् <i>bhūyas</i> | भूयिष्ठ <i>bhūyishṭha</i> |
| 18. बहुल <i>bahula</i> , frequent | बंह् <i>baiṅh</i> | बंहीयस् <i>baiṅhīyas</i> | बंहिष्ठ <i>baiṅhishṭha</i> † |
| 19. भृश <i>bhṛśa</i> , excessive | भ्रश् <i>bhraś</i> | भ्रशीयस् <i>bhraśīyas</i> | भ्रशिष्ठ <i>bhraśishṭha</i> |
| 20. मृदु <i>mṛīdu</i> , soft | म्रद् <i>mrād</i> | म्रदीयस् <i>mrādīyas</i> | म्रदिष्ठ <i>mradishṭha</i> |
| 21. युवन् <i>yuvan</i> , young | यव् <i>yav</i> or कन् <i>kan</i> | यवीयस् <i>yavīyas</i> कनीयस् <i>kanīyas</i> | यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i> † |
| 22. वाढ <i>vādha</i> , firm | साध् <i>sādḥ</i> | साधीयस् <i>sādḥīyas</i> | साधिष्ठ <i>sādḥishṭha</i> ‡ |
| 23. वृद्ध <i>vṛīḍha</i> , old | वर्ष <i>varsh</i> or ज्य <i>jya</i> | वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i> | वर्षिष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i> |
| 24. वृन्दारक <i>vṛindāraka</i> , beautiful | वृद् <i>vṛind</i> | वृदीयस् <i>vṛindīyas</i> | वृदिष्ठ <i>vṛindishṭha</i> |
| 25. स्थिर <i>sthira</i> , firm | स्थ <i>stha</i> | स्थेयस् <i>stheyas</i> | स्थेष्ठ <i>sthesṭha</i> |
| 26. स्थूल <i>sthūla</i> , strong | स्थव् <i>sthav</i> | स्थवीयस् <i>sthavīyas</i> | स्थविष्ठ <i>sthavishṭha</i> |
| 27. स्फिर <i>sphira</i> , thick | स्फ <i>spha</i> | स्फेयस् <i>spheyas</i> | स्फेष्ठ <i>spheshṭha</i> |
| 28. ह्रस्व <i>hrasva</i> , short | ह्रस् <i>hras</i> | ह्रसीयस् <i>hrasīyas</i> | ह्रसिष्ठ <i>hrasishṭha</i> |

* Pāṇ. VI. 4, 162.

† See Pīṭṣūtra, ed. Kielhorn, I. 7; 23 (20).

‡ Pāṇ. V. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvau, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tísrah, tríni*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चतस्रः, चत्वारि, *chatvárah, chátasrah, chatvári*, four. (Base चतुर *chatur*.)
 5 ५ पंच *páncha*, m. f. n. five. (Base पंचन् *pañchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षप् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashtaú*, m. f. n. eight. (Base अष्टन् *ashtan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékádaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvádaśa*.
 13 १३ त्रयोदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdaśa*.
 15 १५ पंचदश *pánchadaśa*.
 16 १६ षोडश *shóḍaśa*.
 17 १७ सप्तदश *saptádaśa*.
 18 १८ अष्टादश *ashtádaśa*.
 19 १९ नवदश *návadaśa* or
 ऊनविंशतिः *ūnavimśatiḥ*.
 20 २० विंशतिः *vimśatiḥ*, fem.
 21 २१ एकविंशतिः *ekavimśatiḥ*.
 22 २२ द्वाविंशतिः *dvāvimśatiḥ*.
 23 २३ त्रयोविंशतिः *trayovimśatiḥ*.
 24 २४ चतुर्विंशतिः *chaturvimśatiḥ*.
 25 २५ पंचविंशतिः *pañchavimśatiḥ*.
 26 २६ षड्विंशतिः *shadvimśatiḥ*.
 27 २७ सप्तविंशतिः *saptavimśatiḥ*.
 28 २८ अष्टाविंशतिः *ashtāvimśatiḥ*.
 29 २९ नवविंशतिः *navavimśatiḥ*.
 30 ३० त्रिंशत् *trimśát*, fem.
 31 ३१ एकत्रिंशत् *ekatrimśat*.
 32 ३२ द्वित्रिंशत् *dvātrimśat*.
 33 ३३ त्रयस्त्रिंशत् *trayastrimśat*.
 34 ३४ चतुस्त्रिंशत् *chatustrimśat*.
 35 ३५ पंचत्रिंशत् *pañchatrimśat*.
 36 ३६ षट्त्रिंशत् *shattrimśat*.
 37 ३७ सप्तत्रिंशत् *saptatrimśat*.
 38 ३८ अष्टत्रिंशत् *ashtātrimśat*.
 39 ३९ नवत्रिंशत् *navatrimśat*.
 40 ४० चत्वारिंशत् *chatvārimśat*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
 42 ४२ द्वाचत्वारिंशत् *dvāchatvārimśat* or
 द्विचत्वारिंशत् *dvichatvārimśat*.
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśat* or
 त्रिचत्वारिंशत् *trichatvārimśat*.
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
 45 ४५ पंचचत्वारिंशत् *pañchachatvārimśat*.
 46 ४६ षट्चत्वारिंशत् *shatchatvārimśat*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
 48 ४८ अष्टचत्वारिंशत् *ashtāchatvārimśat* or
 अष्टचत्वारिंशत् *ashtachatvārimśat*.
 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
 50 ५० पंचाशत् *pañchāśat*, fem.
 51 ५१ एकपंचाशत् *ekapañchāśat*.
 52 ५२ द्वापंचाशत् *dvāpañchāśat* or
 द्विपंचाशत् *dvipañchāśat*.
 53 ५३ त्रयःपंचाशत् *trayaḥpañchāśat* or
 त्रिपंचाशत् *tripañchāśat*.

- 54 ५४ चतुःपंचाशत् *chatuḥpañchāśat*.
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.
 58 ५८ अष्टापंचाशत् *aṣṭāpañchāśat* or
 अष्टपंचाशत् *aṣṭapañchāśat*.
 59 ५९ नवपंचाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭīḥ*, fem.
 61 ६१ एकषष्टिः *ekashaṣṭīḥ*.
 62 ६२ द्वाषष्टिः *dvāṣṣaṣṭīḥ* or
 द्विषष्टिः *dvīṣaṣṭīḥ*.
 63 ६३ त्रयःषष्टिः *trayaḥṣaṣṭīḥ* or
 त्रिषष्टिः *trīṣaṣṭīḥ*.
 64 ६४ चतुष्पष्टिः *chaturṣṣaṣṭīḥ*.
 65 ६५ पंचषष्टिः *pañchaṣṣaṣṭīḥ*.
 66 ६६ षट्षष्टिः *ṣaṭṣaṣṭīḥ*.
 67 ६७ सप्तषष्टिः *saptaṣṣaṣṭīḥ*.
 68 ६८ अष्टाषष्टिः *aṣṭāṣṣaṣṭīḥ* or
 अष्टषष्टिः *aṣṭaṣṣaṣṭīḥ*.
 69 ६९ नवषष्टिः *navāṣṣaṣṭīḥ*.
 70 ७० सप्ततिः *saptatīḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatīḥ*.
 72 ७२ द्वासप्ततिः *dvāsaptatīḥ* or
 द्विसप्ततिः *dvīsaptatīḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatīḥ* or
 त्रिसप्ततिः *trīsaptatīḥ*.
 74 ७४ चतुःसप्ततिः *chaturṣaptatīḥ*.
 75 ७५ पंचसप्ततिः *pañchasaptatīḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsapṭatīḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatīḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāsapṭatīḥ* or
 अष्टसप्ततिः *aṣṭasaptatīḥ*.
 79 ७९ नवसप्ततिः *navasaptatīḥ*.
 80 ८० अशीतिः *aśītiḥ*.
 81 ८१ एकाशीतिः *ekāśītiḥ*.
 82 ८२ द्वाशीतिः *dvyaśītiḥ*.
 83 ८३ त्र्यशीतिः *tryaśītiḥ*.
 84 ८४ चतुरशीतिः *chaturāśītiḥ*.
 85 ८५ पंचाशीतिः *pañchāśītiḥ*.
 86 ८६ षडशीतिः *ṣaḍāśītiḥ*.
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.
 89 ८९ नवाशीतिः *navāśītiḥ*.
 90 ९० नवतिः *navatīḥ*.
 91 ९१ एकनवतिः *ekānavatīḥ*.
 92 ९२ द्वानवतिः *dvānavatīḥ* or
 द्विनवतिः *dvīnavatīḥ*.
 93 ९३ त्रयोनवतिः *trayānavatīḥ* or
 त्रिनवतिः *trīnavatīḥ* (not ९३).
 94 ९४ चतुर्नवतिः *chaturnavatīḥ*.
 95 ९५ पंचनवतिः *pañchanavatīḥ*.
 96 ९६ षण्णवतिः *ṣaṇṇavatīḥ*.
 97 ९७ सप्तनवतिः *saptānavatīḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatīḥ* or
 अष्टनवतिः *aṣṭānavatīḥ*.
 99 ९९ नवानवतिः *navānavatīḥ* or
 ऊनशतं *ūnaśatam*.

100 १०० शतं *śatām*, neut. and masc. (Siddh.-Kaum. vol. II, p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekāśatam*, as before.

102 १०२ द्वाधिकं शतं *dvyaadhikam śatam* or द्विशतं *dvīśatam*. (Pāṇ. VI, 3, 49.)

103 १०३ त्र्यधिकं शतं *tryaadhikam śatam* or त्रिशतं *trīśatam*.

104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chaturṣatam*.

105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchāśatam*.

106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*.

107 १०७ समाधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭāśatam*. (Pāṇ. VI, 3, 49.)

109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पंचदशाधिकं शतं *pañchadaśādhikam śatam* or पंचदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशाधिकं शतं *śoḍaśādhikam śatam* or षोडशं शतं *śoḍaśam śatam*.
- 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
- 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
- 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* *.
- 150 १५० पंचाशदधिकं शतं *pañchāśadadhikam śatam* or पंचाशं शतं *pañchāśam śatam* *
or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
- 160 १६० षष्ट्यधिकं शतं *śaṣṭyadhikam śatam* or षष्टिशतं *śaṣṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अशीत्यधिकं शतं *aśītyadhikam śatam* or अशीतिशतं *aśītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chaturśatam*.
- 500 ५०० पंच शतानि *pañcha śatāni* or पंचशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
- 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasram*, neut. and masc. †
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc. †

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśam sahasram*, &c.

† Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†
One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koti*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut.,
i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhini*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhini*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 - 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 - 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकात्र *ekāna*, i. e. by one not; एकात्रविंशतिः *ekānavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. VI. 3, 76.)

Declension of Cardinals.

| SINGULAR. | | एक <i>eka</i> , one. | | | PLURAL. | |
|-----------------------------|------------------------|-------------------------|-------------------------|-------------------------|-------------------------|--|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. | |
| N. एकः <i>ekaḥ</i> | एका <i>ekā</i> | एकं <i>ekam</i> | एके <i>eke</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> | |
| A. एकं <i>ekam</i> | एकां <i>ekām</i> | एकं <i>ekam</i> | एकान् <i>ekān</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> | |
| I. एकेन <i>ekena</i> | एकया <i>ekayā</i> | एकेन <i>ekena</i> | एकैः <i>ekaiḥ</i> | एकाभिः <i>ekābhiḥ</i> | एकैः <i>ekaiḥ</i> | |
| D. एकस्मै <i>ekasmāi</i> | एकस्यै <i>ekasyai</i> | एकस्मै <i>ekasmāi</i> | एकेभ्यः <i>ekēbhyaḥ</i> | एकाभ्यः <i>ekābhyaḥ</i> | एकेभ्यः <i>ekēbhyaḥ</i> | |
| Ab. एकस्मात् <i>ekasmāt</i> | एकस्याः <i>ekasyāḥ</i> | एकस्मात् <i>ekasmāt</i> | एकेभ्यः <i>ekēbhyaḥ</i> | एकाभ्यः <i>ekābhyaḥ</i> | एकेभ्यः <i>ekēbhyaḥ</i> | |
| G. एकस्य <i>ekasya</i> | एकस्याः <i>ekasyāḥ</i> | एकस्य <i>ekasya</i> | एकेषां <i>ekēśām</i> | एकासां <i>ekāsām</i> | एकेषां <i>ekēśām</i> | |
| L. एकस्मिन् <i>ekasmin</i> | एकस्यां <i>ekasyām</i> | एकस्मिन् <i>ekasmin</i> | एकेषु <i>ekēshu</i> | एकासु <i>ekāsu</i> | एकेषु <i>ekēshu</i> | |
| V. एक <i>eka</i> | एके <i>eke</i> | एक <i>eka</i> | एके <i>eke</i> | एकाः <i>ekāḥ</i> | एकानि <i>ekāni</i> | |

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā XVII. 2. See also Woepeke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्व *dva*, like कांत *kānta* (§ 238).

| | MASC. | DUAL. FEM. | NEUT. |
|-----------|---------------------------|---------------------------|---------------------------|
| N. A. V. | द्वौ <i>dvaú</i> | द्वे <i>dvé</i> | द्वे <i>dvé</i> |
| I. D. Ab. | द्वाम्यां <i>dvábhyaṃ</i> | द्वाम्यां <i>dvábhyaṃ</i> | द्वाम्यां <i>dvábhyaṃ</i> |
| G. L. | द्वयोः <i>dváyoḥ</i> | द्वयोः <i>dváyoḥ</i> | द्वयोः <i>dváyoḥ</i> |

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

| | | | |
|--------|--|--|--------------------------|
| N. V. | त्रयः <i>tráyah</i> | तिस्रः <i>tisráḥ</i> (Pāṇ. VI. I, 166) | त्रीणि <i>trīṇi</i> |
| A. | त्रीन् <i>trīn</i> | तिस्रः <i>tisráḥ</i> * | त्रीणि <i>trīṇi</i> |
| I. | त्रिभिः <i>tribhīḥ</i> | तिसृभिः <i>tisrībhīḥ</i> | त्रिभिः <i>tribhīḥ</i> |
| D. Ab. | त्रिभ्यः <i>tribhyaḥ</i> | तिसृभ्यः <i>tisrībhyaḥ</i> | त्रिभ्यः <i>tribhyaḥ</i> |
| G. | त्रयाणां <i>trayāṇām</i> (Ved. <i>trīṇām</i>) | तिसृणां <i>tisrīṇām</i> † | त्रयाणां <i>trayāṇām</i> |
| L. | त्रिषु <i>trishú</i> | तिसृषु <i>tisrīshu</i> | त्रिषु <i>trishú</i> |

§ 256. चतुर *chatur*, four, fem. चतसृ *chatsri*.

| | | | |
|--------|--|-------------------------------|-------------------------------|
| N. V. | चत्वारः <i>chatvárah</i> (Pāṇ. VII. I, 98) | चतस्रः <i>chátasrah</i> | चत्वारि <i>chatvāri</i> |
| A. | चतुरः <i>chatúraḥ</i> (Pāṇ. VI. I, 167) | चतस्रः <i>chátasrah</i> * | चत्वारि <i>chatvāri</i> |
| I. | चतुर्भिः <i>chatúrbbhīḥ</i> | चतसृभिः <i>chatsarībhīḥ</i> | चतुर्भिः <i>chatúrbbhīḥ</i> |
| D. Ab. | चतुर्भ्यः <i>chatúrbbhyaḥ</i> | चतसृभ्यः <i>chatsarībhyaḥ</i> | चतुर्भ्यः <i>chatúrbbhyaḥ</i> |
| G. | चतुर्णां <i>chaturṇām</i> | चतसृणां <i>chatsarīṇām</i> † | चतुर्णां <i>chaturṇām</i> |
| L. | चतुर्षु <i>chatúrshu</i> | चतसृषु <i>chatsarīshu</i> | चतुर्षु <i>chatúrshu</i> |

§ 257. पंचन् *pañchan*, five. षष् *shash*, six. अष्टन् *ashṭan*, eight.

| | | | |
|----------|----------------------------|--------------------------|---|
| N. A. V. | पंच <i>pāñcha</i> | षट् <i>shát</i> | अष्टौ <i>ashtaú</i> or अष्ट <i>ashtá</i> |
| I. | पंचभिः <i>pañchābhīḥ</i> ‡ | षड्भिः <i>shadbhīḥ</i> | अष्टाभिः <i>ashtābhīḥ</i> or अष्टभिः <i>ashtābhīḥ</i> |
| D. Ab. | पंचभ्यः <i>pañchābhyaḥ</i> | षड्भ्यः <i>shadbhyaḥ</i> | अष्टाभ्यः <i>ashtābhyaḥ</i> or अष्टभ्यः <i>ashtābhyaḥ</i> |
| G. | पंचानां <i>pañchānām</i> ¶ | षडां <i>shadāṃ</i> ¶ | अष्टानां <i>ashtānām</i> ¶ |
| L. | पंचसु <i>pañchāsu</i> | षट्सु <i>shatsú</i> | अष्टासु <i>ashtāsu</i> or अष्टसु <i>ashtāsu</i> |

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पंचन् *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisrīḥ*, nor चतसृः *chatsarīḥ*. (Accent, Pāṇ. VI. I, 167, vārt.; VII. 2, 99, vārt.)

† Not तिसृणां *tisrīṇām*, nor चतसृणां *chatsarīṇām* (Pāṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. VI. I, 180; 181.

|| Pāṇ. VI. I, 172.

¶ Pāṇ. VII. I, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatruṇām*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धैः *triṃśatā vṛiddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyaḥ*, a hundred slaves; सहस्रं पितरः *sahasram pitarāḥ*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पंचाशद्भिर्हयैः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

| | |
|---|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, ḍ, am,</i> | } the first. |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, ḍ, am,</i> | |
| आदिमः, °मा, °मं, <i>ādīmāḥ, ḍ, am,</i> | |
| द्वितीयः, °या, °यं, <i>dvitīyāḥ, ḍ, am,</i> | the second. |
| तृतीयः, °या, °यं, <i>tritīyāḥ, ḍ, am,</i> | the third. |
| चतुर्थः, °र्थी, °र्थं, <i>chaturthāḥ, ḷ, am,</i> | } the fourth. |
| तुरीयः, °या, °यं, <i>turīyāḥ, ḍ, am,</i> | |
| तुम्यः, °यी, °र्थं, <i>tūryāḥ, ḍ, am,</i> | |
| पंचमः, °मी, °मं, <i>pañchamāḥ, ḷ, am,</i> | the fifth. |
| षष्ठः, °ष्ठी, °ष्ठं, <i>ṣaṣṭhāḥ, ḷ, am,</i> | the sixth. |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ḷ, am,</i> | the seventh. |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ḷ, am,</i> | the eighth. |
| नवमः, °मी, °मं, <i>navamāḥ, ḷ, am,</i> | the ninth. |
| दशमः, °मी, °मं, <i>daśamāḥ, ḷ, am,</i> | the tenth. |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ḷ, am,</i> | the eleventh. |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ḷ, am,</i> | } the nineteenth. |
| जनविंशः, °शी, °शं, <i>janaviṃśāḥ, ḷ, am,</i> | |
| जनविंशतितमः, °मी, °मं, <i>janaviṃśatitamāḥ, ḷ, am,</i> | |
| विंशः, °शी, °शं, <i>viṃśāḥ, ḷ, am</i> (Pāṇ. v. 2, 56), | } the twentieth. |
| विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ḷ, am,</i> | |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ḷ, am,</i> | } the thirtieth. |
| त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ḷ, am,</i> | |
| चत्वारिंशः, °शी, °शं, <i>catvāriṃśāḥ, ḷ, am,</i> | } the fortieth. |
| चत्वारिंशत्तमः, °मी, °मं, <i>catvāriṃśattamāḥ, ḷ, am,</i> | |
| पंचाशः, °शी, °शं, <i>pañchāśāḥ, ḷ, am,</i> | } the fiftieth. |
| पंचाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ḷ, am,</i> | |

षष्टितमः *shashṭitamāh*, the sixtieth*.

एकषष्टितमः *ekashashṭitamāh*,
एकषष्टः *ekashashṭāh*, } the sixty-first.

सप्ततितमः *saptatitamāh*, the seventieth.

एकसप्ततितमः *ekasaptatitamāh*,
एकसप्ततः *ekasaptatāh*, } the seventy-first.

अशीतितमः *asītitamāh*, the eightieth.

एकाशीतितमः *ekāsītitamāh*,
एकाशीतः *ekāsītāh*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamāh*, *ī, am*, the ninetieth.

एकनवतितमः *ekanaivatitamāh*,
एकनवतः *ekanaivatāh*, } the ninety-first.

शततमः, °मी, °मं, *śatatamāh*, *ī, am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekasātatamāh*, the hundred and first.

सहस्रतमः *sahasratamāh*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chaturḥ*, four times.

पंचकृत्वः *pañchakṛitvah*, five times.

षट्कृत्वः *ṣaṭkṛitvah*, six times, &c.

एकथा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेषा *dvedhā*, in two ways.

त्रिधा *tridhā* or त्रेषा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पंचधा *pañchadhā*, in five ways.

षोढा *shoḍhā*, in six ways, &c. (or षड्धा?)

एकशः *ekaśah*, one-fold.

द्विशः *dviśah*, two-fold.

त्रिशः *triśah*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṣṭayam*, a tetrad.

पंचतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पंचतयाः *pañchatayāḥ* or पंचतये *pañchataye* (§ 283).

पंचत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं *ahám*, I
A. मां *mám*, मा *má*, me
I. मया *máyá*, by me
D. मयं *máhyam*, मे *me*, to me
Ab. मत् *mát*, from me
G. मम *máma*, मे *me*, of me
L. मयि *máyi*, in me

त्वं *tvám*, thou
त्वां *tvám*, त्वा *tvá*, thee
त्वया *tváyá*, by thee
तुभ्यं *túbhyam*, ते *te*, to thee
त्वत् *tvát*, from thee
तव *táva*, ते *te*, of thee
त्वयि *tváyi*, in thee

DUAL.

N. आवां *ávám*, we two
A. आवां *ávám*, नौ *nau*, us two
I. आवाभ्यां *ávábhyám*, by us two
D. आवाभ्यां *ávábhyám*, नौ *nau*, to us two
Ab. आवाभ्यां *ávábhyám*, from us two
G. आवयोः *áváyoh*, नौ *nau*, of us two
L. आवयोः *áváyoh*, in us two

युवां *yuvám*, you two
युवां *yuvám*, वां *vám*, you two
युवाभ्यां *yuvábhyám*, by you two
युवाभ्यां *yuvábhyám*, वां *vám*, to you two
युवाभ्यां *yuvábhyám*, from you two
युवयोः *yuváyoh*, वां *vám*, of you two
युवयोः *yuváyoh*, in you two

PLURAL.

N. वयं *vayám*, we
A. अस्मान् *asmán*, नः *nah*, us
I. अस्माभिः *asmábhīh*, by us
D. अस्मभ्यं *asmábhyam*, नः *nah*, to us
Ab. अस्मत् *asmát*, from us
G. अस्माकं *asmákam*, नः *nah*, of us
L. अस्मासु *asmásu*, in us

यूयं *yúyám*, you
युष्मान् *yushmán*, वः *vah*, you
युष्माभिः *yushmábhīh*, by you
युष्मभ्यं *yushmábhyam*, वः *vah*, to you
युष्मत् *yushmát*, from you
युष्माकं *yushmákam*, वः *vah*, of you
युष्मासु *yushmásu*, in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vám*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāp. vi. 1, 182.)

| | SINGULAR. | | | PLURAL. | | |
|---------------------------|----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. सः <i>sáh</i> | सा <i>sá</i> | तत् <i>tát</i> | ते <i>té</i> | ताः <i>táh</i> | तानि <i>táni</i> | |
| A. तं <i>tám</i> | तां <i>tám</i> | तत् <i>tát</i> | तान् <i>tán</i> | ताः <i>táh</i> | तानि <i>táni</i> | |
| I. तेन <i>téna</i> | तया <i>táyá</i> | तेन <i>téna</i> | तैः <i>taih</i> | ताभिः <i>tábhih</i> | तैः <i>taih</i> | |
| D. तस्मै <i>tásmai</i> | तस्यै <i>tásyai</i> | तस्मै <i>tásmai</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> | |
| Ab. तस्मात् <i>tásmát</i> | तस्याः <i>tásyáḥ</i> | तस्मात् <i>tásmát</i> | तेभ्यः <i>tébhyaḥ</i> | ताभ्यः <i>tábhyaḥ</i> | तेभ्यः <i>tébhyaḥ</i> | |
| G. तस्य <i>tásya</i> | तस्याः <i>tásyáḥ</i> | तस्य <i>tásya</i> | तेषां <i>téshám</i> | तासां <i>tásám</i> | तेषां <i>téshám</i> | |
| L. तस्मिन् <i>tásmin</i> | तस्यां <i>tásyám</i> | तस्मिन् <i>tásmin</i> | तेषु <i>téshu</i> | तासु <i>tásu</i> | तेषु <i>téshu</i> | |

| | DUAL. | | NEUT. |
|----------------------------------|------------------------|------------------------|-------|
| | MASC. | FEM. | |
| N. A. तौ <i>tau</i> | ते <i>té</i> | ते <i>té</i> | |
| I. D. Ab. ताभ्यां <i>tábhyám</i> | ताभ्यां <i>tábhyám</i> | ताभ्यां <i>tábhyám</i> | |
| G. L. तयोः <i>táyoh</i> | तयोः <i>táyoh</i> | तयोः <i>táyoh</i> | |

§ 263. Base (in composition) तद् *tyad*.

| | SINGULAR. | | | PLURAL. | | |
|----------------------------|-----------------------|------------------------|------------------------|--------------------------|------------------------|-------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. स्यः <i>syáh</i> | स्या <i>syá</i> | त्यत् <i>tyát</i> | ये <i>tyé</i> | त्याः <i>tyáh</i> | त्यानि <i>tyáni</i> | |
| A. त्वं <i>tyám</i> | त्वां <i>tyám</i> | त्यत् <i>tyát</i> | त्वान् <i>tyán</i> | त्याः <i>tyáh</i> | त्यानि <i>tyáni</i> | |
| I. तेन <i>tyéna</i> | तया <i>tyáyá</i> | तेन <i>tyéna</i> | तैः <i>tyaih</i> | त्याभिः <i>tyábhih</i> | तैः <i>tyaih</i> | |
| D. तस्मै <i>tyásmai</i> | तस्यै <i>tyásyai</i> | तस्मै <i>tyásmai</i> | तेभ्यः <i>tyébhyaḥ</i> | त्याभ्यः <i>tyábhyaḥ</i> | तेभ्यः <i>tyébhyaḥ</i> | |
| Ab. तस्मात् <i>tyásmát</i> | तस्याः <i>tyásyáḥ</i> | तस्मात् <i>tyásmát</i> | तेभ्यः <i>tyébhyaḥ</i> | त्याभ्यः <i>tyábhyaḥ</i> | तेभ्यः <i>tyébhyaḥ</i> | |
| G. तस्य <i>tyásya</i> | तस्याः <i>tyásyáḥ</i> | तस्य <i>tyásya</i> | तेषां <i>tyéshám</i> | त्यासां <i>tyásám</i> | तेषां <i>tyéshám</i> | |
| L. तस्मिन् <i>tyásmin</i> | तस्यां <i>tyásyám</i> | तस्मिन् <i>tyásmin</i> | तेषु <i>tyéshu</i> | त्यासु <i>tyásu</i> | तेषु <i>tyéshu</i> | |

| | DUAL. | | NEUT. |
|-------------------------------------|---------------------------|---------------------------|-------|
| | MASC. | FEM. | |
| N. A. तौ <i>tyau</i> | ये <i>tyé</i> | ये <i>tyé</i> | |
| I. D. Ab. त्वाभ्यां <i>tyábhyám</i> | त्वाभ्यां <i>tyábhyám</i> | त्वाभ्यां <i>tyábhyám</i> | |
| G. L. तयोः <i>tyáyoh</i> | तयोः <i>tyáyoh</i> | तयोः <i>tyáyoh</i> | |

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *íya*.

मदीयः, °या, °यं, *madíyah, yá, yam*, mine.

त्वदीयः, °या, °यं, *tvadíyah, yá, yam*, thine.

तदीयः, °या, °यं, *tadíyah, yá, yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadíyah, yá, yam*, our.

युष्मदीयः, °या, °यं, *yushmadíyah, yá, yam*, your.

तदीयः, °या, °यं, *tadíyah, yá, yam*, their.

Other derivative possessive pronouns are मामकः* *mámakah*, mine; तावकः *távakah*, thine; आस्माकः *ásmakah*, our; यौस्माकः *yaushmákah*, your. Likewise

* Pāp. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmākīnaḥ*, mine ; तावकीनः *tāvākīnaḥ*, thine ; आस्माकीनः *āsmākīnaḥ*, our ; यौष्माकीणः *yaushmākīṇaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृतवान् *svayam vṛitaván*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृतवती *svayam vṛitavattī*, she chose it herself ; स्वयं वृतवन्तः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *átmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमात्मना पश्य *átmánam átmáná pasya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *átmāno doṣam jñátvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशनागम्य मृताः *átmāno deśam ágamya mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *sváh, svá, svám*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram drishtvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

| | SINGULAR. | | | PLURAL. | | |
|-----|-------------------------|------------------------|-------------------------|-------------------------|-------------------------|-------------------------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. | एषः <i>esháh</i> | एषा <i>eshá</i> | एतत् <i>etát</i> | एते <i>eté</i> | एताः <i>etáh</i> | एतानि <i>etáni</i> |
| A. | एतं <i>etám</i> | एतां <i>etám</i> | एतत् <i>etát</i> | एतान् <i>etán</i> | एताः <i>etáh</i> | एतानि <i>etáni</i> |
| I. | एतेन <i>eténa</i> | एतया <i>etáyá</i> | एतेन <i>eténa</i> | एतैः <i>etaiḥ</i> | एताभिः <i>etábhīḥ</i> | एतैः <i>etaiḥ</i> |
| D. | एतस्मै <i>etásmai</i> | एतस्यै <i>etásyai</i> | एतस्मै <i>etásmai</i> | एतेभ्यः <i>etébhyah</i> | एताभ्यः <i>etábhyaḥ</i> | एतेभ्यः <i>etébhyah</i> |
| Ab. | एतस्मात् <i>etásmát</i> | एतस्याः <i>etásyáḥ</i> | एतस्मात् <i>etásmát</i> | एतेभ्यः <i>etébhyah</i> | एताभ्यः <i>etábhyaḥ</i> | एतेभ्यः <i>etébhyah</i> |
| G. | एतस्य <i>etásya</i> | एतस्याः <i>etásyáḥ</i> | एतस्य <i>etásya</i> | एतेषां <i>etéshám</i> | एतासां <i>etásám</i> | एतेषां <i>etéshám</i> |
| L. | एतस्मिन् <i>etásmin</i> | एतस्यां <i>etásyám</i> | एतस्मिन् <i>etásmin</i> | एतेषु <i>etéshu</i> | एतासु <i>etásu</i> | एतेषु <i>etéshu</i> |

| | DUAL. | | |
|-----------|---------------------------|------|---------------------------|
| | MASC. | FEM. | NEUT. |
| N. A. | एतौ <i>etau</i> | | एते <i>eté</i> |
| I. D. Ab. | एताभ्यां <i>etábhyaám</i> | | एताभ्यां <i>etábhyaám</i> |
| G. L. | एतयोः <i>etáyoh</i> | | एतयोः <i>etáyoh</i> |

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. I, 171.)

| | SINGULAR. | | | PLURAL. | | |
|-----|----------------------|---------------------|----------------------|---------------------|---------------------|---------------------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. | अयं <i>ayám</i> | इयं <i>iyám</i> | इदं <i>idám</i> | इमे <i>imé</i> | इमाः <i>imáh</i> | इमानि <i>imáni</i> |
| A. | इमं <i>imám</i> | इमां <i>imám</i> | इदं <i>idám</i> | इमान् <i>imán</i> | इमाः <i>imáh</i> | इमानि <i>imáni</i> |
| I. | अनेन <i>anéna</i> | अनया <i>anáyá</i> | अनेन <i>anéna</i> | एभिः <i>ebhīḥ</i> | आभिः <i>ábhīḥ</i> | एभिः <i>ebhīḥ</i> |
| D. | अस्मै <i>asmai</i> | अस्यै <i>asyai</i> | अस्मै <i>asmai</i> | एभ्यः <i>ebhyaḥ</i> | आभ्यः <i>ábhyaḥ</i> | एभ्यः <i>ebhyaḥ</i> |
| Ab. | अस्मात् <i>asmát</i> | अस्याः <i>asyáḥ</i> | अस्मात् <i>asmát</i> | एभ्यः <i>ebhyaḥ</i> | आभ्यः <i>ábhyaḥ</i> | एभ्यः <i>ebhyaḥ</i> |
| G. | अस्य <i>asyá</i> | अस्याः <i>asyáḥ</i> | अस्य <i>asyá</i> | एषां <i>eshám</i> | आसां <i>ásám</i> | एषां <i>eshám</i> |
| L. | अस्मिन् <i>asmín</i> | अस्यां <i>asyám</i> | अस्मिन् <i>asmín</i> | एषु <i>eshú</i> | आसु <i>ásu</i> | एषु <i>eshú</i> |

| | MASC. | DUAL. FEM. | NEUT. |
|---------|----------------------|----------------------|----------------------|
| N.A.V. | इमौ <i>imau</i> | इमे <i>imé</i> | इमे <i>imé</i> |
| I.D.Ab. | आभ्यां <i>ābhyām</i> | आभ्यां <i>ābhyām</i> | आभ्यां <i>ābhyām</i> |
| G.L. | अनयोः <i>anāyoh</i> | अनयोः <i>anāyoh</i> | अनयोः <i>anāyoh</i> |

§ 270. एतद् *etād* and इदं *idām*, when repeated in a second sentence with reference to a preceding एतद् *etād* and इदं *idām*, vary in the following cases, by substituting एन *ena*, which has no accent.

| | SINGULAR. | | | PLURAL. | | |
|----|-------------------|-------------------|-------------------|-------------------|------------------|--------------------|
| | MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| A. | एनं <i>enam</i> | एनां <i>enām</i> | एनत् <i>enat</i> | एनान् <i>enān</i> | एनाः <i>enāḥ</i> | एनानि <i>enāni</i> |
| I. | एनेन <i>enena</i> | एनया <i>enayā</i> | एनेन <i>enena</i> | | | |

| | DUAL. | | |
|------|---------------------|---------------------|---------------------|
| | MASC. | FEM. | NEUT. |
| A. | एनौ <i>enau</i> | एने <i>ene</i> | एने <i>ene</i> |
| G.L. | एनयोः <i>enayoh</i> | एनयोः <i>enayoh</i> | एनयोः <i>enayoh</i> |

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anayoh pavitram kulam, enayoh prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

| | SINGULAR. | | |
|-------|---------------------------|-----------------------------------|---------------------------|
| | MASC. | FEM. | NEUT. |
| N. | असौ <i>asau</i> | असौ <i>asau</i> | अदः <i>addḥ</i> |
| A. | अमुं <i>amūm</i> | अमूं <i>amūm</i> | अदः <i>addḥ</i> |
| I. | अमुना <i>amúnā</i> | अमुया <i>amuyā</i> (Rv. I. 29, 5) | अमुना <i>amúnā</i> |
| D. | अमुष्मै <i>amúshmai</i> | अमुष्यै <i>amúshyai</i> | अमुष्मै <i>amúshmai</i> |
| Ab. | अमुष्मात् <i>amúshmat</i> | अमुष्याः <i>amúshyāḥ</i> | अमुष्मात् <i>amúshmat</i> |
| G. | अमुष्य <i>amúshya</i> | अमुष्याः <i>amúshyāḥ</i> | अमुष्य <i>amúshya</i> |
| L. | अमुष्मिन् <i>amúshmin</i> | अमुष्यां <i>amúshyām</i> | अमुष्मिन् <i>amúshmin</i> |
| | PLURAL. | | |
| | MASC. | FEM. | NEUT. |
| N. | अमी <i>amī</i> | अमूः <i>amūḥ</i> | अमूनि <i>amūni</i> |
| A. | अमून् <i>amūn</i> | अमूः <i>amūḥ</i> | अमूनि <i>amūni</i> |
| I. | अमीभिः <i>amībhiḥ</i> | अमूभिः <i>amūbhiḥ</i> | अमीभिः <i>amībhiḥ</i> |
| D.Ab. | अमीभ्यः <i>amībhyaḥ</i> | अमूभ्यः <i>amūbhyaḥ</i> | अमीभ्यः <i>amībhyaḥ</i> |
| G. | अमीषां <i>amīshām</i> | अमूषां <i>amūshām</i> | अमीषां <i>amīshām</i> |
| L. | अमीषु <i>amīshu</i> | अमूषु <i>amūshu</i> | अमीषु <i>amīshu</i> |

DUAL.
MASC. FEM. NEUT.

N. A. V. अमू *amū* I. D. Ab. अमूभ्यां *amūbhyām* G. L. अमूयोः *amūyoh*

Relative Pronoun.

§ 272. Base (in composition) यद् *yád*, who or which.

| SINGULAR. | | | PLURAL. | | |
|---------------------------|------------------------|------------------------|------------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. यः <i>yáh</i> | या <i>yá</i> | यत् <i>yát</i> | ये <i>yé</i> | याः <i>yáh</i> | यानि <i>yáni</i> |
| A. यं <i>yám</i> | यां <i>yám</i> | यत् <i>yát</i> | यान् <i>yán</i> | याः <i>yáh</i> | यानि <i>yáni</i> |
| I. येन <i>yéna</i> | यया <i>yáyá</i> | येन <i>yéna</i> | यैः <i>yáih</i> | याभिः <i>yábhih</i> | यैः <i>yáih</i> |
| D. यस्मै <i>yásmai</i> | यस्यै <i>yásyai</i> | यस्मै <i>yásmai</i> | येभ्यः <i>yébhyah</i> | याभ्यः <i>yábhyah</i> | येभ्यः <i>yébhyah</i> |
| Ab. यस्मात् <i>yásmát</i> | यस्याः <i>yásyáh</i> | यस्मात् <i>yásmát</i> | येभ्यः <i>yébhyah</i> | याभ्यः <i>yábhyah</i> | येभ्यः <i>yébhyah</i> |
| G. यस्य <i>yásya</i> | यस्याः <i>yásyáh</i> | यस्य <i>yásya</i> | येषां <i>yéshám</i> | यासां <i>yásám</i> | येषां <i>yéshám</i> |
| L. यस्मिन् <i>yásmin</i> | यस्यां <i>yásyám</i> | यस्मिन् <i>yásmin</i> | येषु <i>yéshu</i> | यासु <i>yásu</i> | येषु <i>yéshu</i> |
| DUAL. | | | | | |
| MASC. | | FEM. | NEUT. | | |
| N. A. V. | यौ <i>yau</i> | ये <i>yé</i> | ये <i>yé</i> | | |
| I. D. Ab. | याभ्यां <i>yábhyám</i> | याभ्यां <i>yábhyám</i> | याभ्यां <i>yábhyám</i> | | |
| G. L. | ययोः <i>yáyoh</i> | ययोः <i>yáyoh</i> | ययोः <i>yáyoh</i> | | |

Interrogative Pronouns.

§ 273. Base (in composition) किं *kím*, Who or which ?

| SINGULAR. | | | PLURAL. | | |
|---------------------------|------------------------|------------------------|------------------------|-----------------------|-----------------------|
| MASC. | FEM. | NEUT. | MASC. | FEM. | NEUT. |
| N. कः <i>káh</i> | का <i>ká</i> | किं <i>kím</i> | के <i>ké</i> | काः <i>káh</i> | कानि <i>káni</i> |
| A. कं <i>kám</i> | कां <i>kám</i> | किं <i>kím</i> | कान् <i>kán</i> | काः <i>káh</i> | कानि <i>káni</i> |
| I. केन <i>kéna</i> | कया <i>káyá</i> | केन <i>kéna</i> | कैः <i>káih</i> | काभिः <i>kábhih</i> | कैः <i>karh</i> |
| D. कस्मै <i>kásmai</i> | कस्यै <i>kásyai</i> | कस्मै <i>kásmai</i> | केभ्यः <i>kébhyah</i> | काभ्यः <i>kábhyah</i> | केभ्यः <i>kébhyah</i> |
| Ab. कस्मात् <i>kásmát</i> | कस्याः <i>kásyáh</i> | कस्मात् <i>kásmát</i> | केभ्यः <i>kébhyah</i> | काभ्यः <i>kábhyah</i> | केभ्यः <i>kébhyah</i> |
| G. कस्य <i>kásya</i> | कस्याः <i>kásyáh</i> | कस्य <i>kásya</i> | केषां <i>késhám</i> | कासां <i>kásám</i> | केषां <i>késhám</i> |
| L. कस्मिन् <i>kásmín</i> | कस्यां <i>kásyám</i> | कस्मिन् <i>kásmín</i> | केषु <i>késhu</i> | कासु <i>kásu</i> | केषु <i>késhu</i> |
| DUAL. | | | | | |
| MASC. | | FEM. | NEUT. | | |
| N. A. | कौ <i>kau</i> | के <i>ké</i> | के <i>ké</i> | | |
| I. D. Ab. | काभ्यां <i>kábhyám</i> | काभ्यां <i>kábhyám</i> | काभ्यां <i>kábhyám</i> | | |
| G. L. | कयोः <i>káyoh</i> | कयोः <i>káyoh</i> | कयोः <i>káyoh</i> | | |

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वयका *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábhih*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. I. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *drīś*, दृश *drīśa*, or दृक्ष *drīksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksha*, such like.

एतादृश् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksha*, this like.

यादृश् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksha*, what like.

ईदृश् *īdriś*, ईदृश *īdriśa*, ईदृक्ष *īdriksha*, this like.

कीदृश् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksha*, What like ?

These are declined in three genders, forming the feminine in ई ई. तादृक् *tādrik*, m. n. ; तादृशी *tādriśī*, f. ; or तादृशः, °शी, °शं, *tādriśah, ī, am*. Similarly formed are मादृश *mādriśa*, त्वदृश *tvādriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed : .

| | | |
|---------------------------------|---|--|
| तावत् <i>tāvat</i> , so much, | } | declined like nouns in वत् <i>vat</i> (§ 187). |
| एतावत् <i>etāvat</i> , so much, | | |
| यावत् <i>yāvat</i> , as much, | | |
| इयत् <i>īyat</i> , so much, | } | इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> . |
| कियत् <i>kīyat</i> , How much ? | | |

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one ; also कच्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, When ? कदाचित् *kadāchit*, कदाचन *kadāchana*, once ; क्व *kva*, Where ? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yaḥ kaḥ*, whosoever ; यस्य कस्य *yasya kasya*, whosesoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद्यद्, *yo yaḥ, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add तत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पूः *antarā pūḥ*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kās. I. 1, 35); ग्रामयोरंतरे वसति *grāmayoraṅtare vasati*, he lives between the two villages.

| | | MASCULINE. | | |
|-----|-----------------------------|------------------------------|------------------------------|-----------------------------|
| | | SINGULAR. | DUAL. | PLURAL. |
| N. | सर्वः <i>sārvaḥ</i> * | सर्वौ <i>sārvau</i> | सर्वौ <i>sārvau</i> | सर्वे <i>sārve</i> |
| A. | सर्वे <i>sārvam</i> | सर्वौ <i>sārvau</i> | सर्वौ <i>sārvau</i> | सर्वान् <i>sārvān</i> |
| I. | सर्वेण <i>sārveṇa</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वैः <i>sārvaiḥ</i> |
| D. | सर्वस्मै <i>sārvasmai</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वेभ्यः <i>sārvēbhyāḥ</i> |
| Ab. | सर्वस्मात् <i>sārvasmāt</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वाभ्यां <i>sārvābhyām</i> | सर्वेभ्यः <i>sārvēbhyāḥ</i> |
| G. | सर्वस्य <i>sārvasya</i> | सर्वयोः <i>sārvayoḥ</i> | सर्वयोः <i>sārvayoḥ</i> | सर्वेषां <i>sārvēṣāṃ</i> |
| L. | सर्वस्मिन् <i>sārvasmin</i> | सर्वयोः <i>sārvayoḥ</i> | सर्वयोः <i>sārvayoḥ</i> | सर्वेषु <i>sārvēṣu</i> |
| V. | सर्वे <i>sārva</i> | सर्वौ <i>sārvau</i> | सर्वौ <i>sārvau</i> | सर्वे <i>sārve</i> |
| | | FEMININE. | | |
| | | SINGULAR. | DUAL. | PLURAL. |
| N. | सर्वी <i>sārvā</i> | सर्वे <i>sārve</i> | सर्वे <i>sārve</i> | सर्वाः <i>sārvāḥ</i> |
| A. | सर्वी <i>sārvām</i> | सर्वे <i>sārve</i> | सर्वे <i>sārve</i> | सर्वाः <i>sārvāḥ</i> |

| | | |
|--------------------------------|------------------------------|-----------------------------|
| I. सर्वया <i>sárvayá</i> | सर्वाभ्यां <i>sárvábhyaṃ</i> | सर्वाभिः <i>sárvábhīḥ</i> |
| D. सर्वस्यै <i>sárvasyai</i> | सर्वाभ्यां <i>sárvábhyaṃ</i> | सर्वाभ्यः <i>sárvábhyaḥ</i> |
| Ab. सर्वस्याः <i>sárvasyāḥ</i> | सर्वाभ्यां <i>sárvábhyaṃ</i> | सर्वाभ्यः <i>sárvábhyaḥ</i> |
| G. सर्वस्याः <i>sárvasyāḥ</i> | सर्वयोः <i>sárvayoḥ</i> | सर्वासाम् <i>sárvāsām</i> |
| L. सर्वस्यां <i>sárvasyāṃ</i> | सर्वयोः <i>sárvayoḥ</i> | सर्वासु <i>sárvāsu</i> |

| | | |
|-----------------------------|--------------------|------------------------|
| SINGULAR. | NEUTER. | PLURAL. |
| N. A. V. सर्व <i>sárvam</i> | सर्वे <i>sárve</i> | सर्वाणि <i>sárvāṇi</i> |

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *त्* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyá*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhábhyaṃ*, G. L. उभयोः *ubhayoḥ* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

| | | |
|------------------------------------|------------|-----------------------------------|
| SINGULAR. | MASCULINE. | PLURAL. |
| N. उभयः <i>ubhayaḥ</i> | — | उभये <i>ubhaye</i> |
| A. उभयं <i>ubhayam</i> | | उभयान् <i>ubhayān</i> |
| I. उभयेन <i>ubhayena</i> | | उभयैः <i>ubhayaiḥ</i> |
| D. उभयस्मै <i>ubhayaṣmai</i> , &c. | | उभयेभ्यः <i>ubhayebhyaḥ</i> , &c. |

§ 282. The nine words from पूर्व *púrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अः *aḥ* ; in the Abl. Sing. स्मात् *smát* or अत् *at* ; in the Loc. Sing. स्मिन् *smīn* or इ *i*.

| | | |
|--|-------------------------------|--|
| SINGULAR. | DUAL. | PLURAL. |
| N. पूर्वः <i>púrvaḥ</i> | पूर्वौ <i>púrvau</i> | पूर्वे <i>púrve</i> or पूर्वाः <i>púrvāḥ</i> |
| A. पूर्व <i>púrvam</i> | पूर्वौ <i>púrvau</i> | पूर्वान् <i>púrvān</i> |
| I. पूर्वेण <i>púrveṇa</i> | पूर्वाभ्यां <i>púrvábhyaṃ</i> | पूर्वैः <i>púrvaiḥ</i> |
| D. पूर्वस्मै <i>púrvasmai</i> | पूर्वाभ्यां <i>púrvábhyaṃ</i> | पूर्वेभ्यः <i>púrvebhyaḥ</i> |
| Ab. पूर्वस्मात् <i>púrvasmát</i> or पूर्वात् <i>púrvát</i> | पूर्वाभ्यां <i>púrvábhyaṃ</i> | पूर्वेभ्यः <i>púrvebhyaḥ</i> |
| G. पूर्वस्य <i>púrvasya</i> | पूर्वयोः <i>púrvayoḥ</i> | पूर्वेषाम् <i>púrvēṣām</i> |
| L. पूर्वस्मिन् <i>púrvasmin</i> or पूर्वे <i>púrve</i> | पूर्वयोः <i>púrvayoḥ</i> | पूर्वेषु <i>púrvēṣu</i> |

§ 283. The following words may likewise take अः *aḥ* or इ *i* in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamāḥ*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamá*.

चरमः *charamāḥ*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayaḥ*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya*; त्रितयः *tritayaḥ*, three-fold ; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रयः *trayaḥ*.

अल्पः *alpaḥ*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayāḥ*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कांतः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कांत *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

| SINGULAR. | MASCULINE. | |
|--|-----------------------------------|----------------------------------|
| | DUAL. | PLURAL. |
| N. द्वितीयः <i>dvitīyaḥ</i> | द्वितीयौ <i>dvitīyau</i> | द्वितीयाः <i>dvitīyāḥ</i> |
| A. द्वितीयं <i>dvitīyam</i> | द्वितीयौ <i>dvitīyau</i> | द्वितीयान् <i>dvitīyān</i> |
| I. द्वितीयेन <i>dvitīyena</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेः <i>dvitīyaiḥ</i> |
| D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmāi</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेभ्यः <i>dvitīyebhyaḥ</i> |
| Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i> | द्वितीयाभ्यां <i>dvitīyābhyām</i> | द्वितीयेभ्यः <i>dvitīyebhyaḥ</i> |
| G. द्वितीयस्य <i>dvitīyasya</i> | द्वितीययोः <i>dvitīyayoḥ</i> | द्वितीयानां <i>dvitīyānām</i> |
| L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i> | द्वितीययोः <i>dvitīyayoḥ</i> | द्वितीयेषु <i>dvitīyeshu</i> |

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayaḥ*, to him to whom both are dear (Pāṇ. I. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvāḥ*, a month earlier ; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. I. 1, 30). Likewise in Dvandvas ; पूर्वापरानां *pūrvāparānām*, of former and later persons (Pāṇ. I. 1, 31), though in the Nom. Plur. these Dvandvas may take इः ; पूर्वापरे *pūrvāpare* or पूर्वापराः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

| | |
|--------|---|
| Acc. | चिरं <i>chiram</i> , a long time. |
| Instr. | चिरेण <i>chireṇa</i> , in a long time. |
| Dat. | चिराय <i>chirāya</i> , for a long time. |
| Abl. | चिरात् <i>chirāt</i> , long ago. |
| Gen. | चिरस्य <i>chirasya</i> , a long time. |
| Loc. | चिरे <i>chire</i> , long. |

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning ; also raised to दानीं *dānīm*.
4. तात् *tāt*, with a locative meaning.

5. या *thá*, with a meaning of modality; likewise थं *tham* and यथा *tha*.
6. सात् *sát*, expressive of effect.
7. आ *á* and आहि *áhi*, local.
8. हिं *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *taḥ*, with an ablative meaning.

ततः *tataḥ*, thence. यतः *yataḥ*, whence. इतः *itaḥ*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
 अतः *ataḥ*, hence. कुतः *kutaḥ*, Whence? अमुतः *amutaḥ*, thence. मत्तः *mattaḥ*, from me.
 अस्मत्तः *asmattaḥ*, from us. भवत्तः *bhavattaḥ*, from your Honour. पूर्वतः *púrvataḥ*,
 before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agrataḥ*,
 before, like अग्रे *agre*. अभितः *abhitaḥ*, around, near. उभयतः *ubhayataḥ*, on both sides.
 परितः *paritaḥ*, all round. ग्रामतः *grámataḥ*, from the village. अज्ञानतः *ajñánataḥ*,
 from ignorance.

2. त *tra*, locative; originally त्रा *trá*, as in पुरुषत्रा *purushatrá*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*,
 there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrá*, with,
 and सत्रं *satram*, with (see सह *saha*).

3. दा *dá*, temporal.

तदा *tadá*, then, and तदानि *tadánim*. यदा *yadá*, when. कदा *kadá*, When? अन्यदा *anyadá*,
 another time. सर्वदा *sarvadá*, always, at all times. एकदा *ekadá*, at one time.
 सदा *sadá*, always. इदा *idá*, in the Veda, later इदानीं *idánim*, now.

4. तात् *tát*, local.

प्राक्तात् *práktát*, in front.

Frequently after a base in स् s:

पुरस्तात् *purastát*, before. अधस्तात् *adharastát*, below. परस्तात् *parastát*, afterwards.
 अधस्तात् *adhistát*, below. उपरिष्ठात् *uparishṭát*, above.

5. था *thá*, modal.

तथा *tathá*, thus. यथा *yathá*, as. सर्वथा *sarvathá*, in every way. उभयथा *ubhayathá*, in
 both ways. अन्यथा *anyathá*, in another way. अन्यतरथा *anyatarathá*, in one of two
 ways. इतरथा *itarathá*, in the other way. वृथा *vṛithá*, vainly (?). Or थं *tham*, in
 कथं *katham*, How? इत्थं *ittham*, thus. Or यथा *tha*, in अथा *atha*, thus.

6. सात् *sát*, effective.

राजसात् *rájasát*, (राज्ञोऽधीनं *rájño 'dhnam*, dependent on the king.) भस्मसात् *bhasmasát*,
 reduced to ashes. अग्निसात् *agnisát*, reduced to fire.

7. आ *á* and आहि *áhi*, local.

दक्षिणाहि *dakshináhi*, in the South, or दक्षिणा *dakshiná*. उत्तराहि *uttaráhi*, in the North,
 or उत्तरा *uttará*. अंतरा *antará* (or ०रे *-ram*, or ०रे *-re*, or ०रेण *-reṇa*), between. पुरा
purá, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastát*, before.)
 पश्चा *paschá*, behind, (or पश्चात् *paschát*.)

Adverbs such as मुधा *mudhá*, in vain, मृषा *mṛishá*, falsely, are instrumental cases of
 obsolete nouns ending in consonants.

8. हिं *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.
तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *pratar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.
Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmái*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)
Ex. ददाति *daddáti*, he gives.
2. The *Átmanepada*, i. e. intransitive, (from आत्मने *átmané*, Dat. Sing. of आत्मन् *átman*, self, i. e. a verb the action of which refers to the agent.)
Ex. आदत्ते *ádatte*, he takes.

Note—The distinction between the Parasmaipada and Átmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Átmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e. g. भूमिं मंथति *bhúmim manthati*, he shakes the earth; मांसं खादति *mánsam khádati*, he eats meat; ग्राममतति *grámam atati*, he goes to or approaches the village. Those which are used in the Átmanepada only, were originally verbs expressive of states rather than of actions; e. g. एधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *sete*, he lies down. Such roots are marked in the Dhátupáṭha as *ñ-it* or *anudátta-it* (Pāṇ. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Átmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Átmanepada; e. g. व्यतिहसंति *vyatihasanti*, they laugh at each other (Pāṇ. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Átmanepada; and verbs like त्रायते *tráyate*, he protects, are Átmanepadin (i. e. used in the Átmanepada), though they govern an accusative; e. g. त्रायस्व मां *tráyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Átmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e. g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pân. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *ni*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *ganḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e. g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avridhat*, Par., or अवर्धिष्ट *avardhishṭa*, Âtm. he grew. (Pân. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e. g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pân. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. I. 3, 62). Denominatives ending in ञाय *āya* have both forms (Pân. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

| | PARASMAIPADA. | ÂTMANEPADA. |
|-------------------------|-----------------------|---------------------|
| 1. The Present (Laṭ) | भवामि <i>bhāvāmi</i> | भवे <i>bhāve</i> |
| 2. The Imperfect (Lañ) | अभवं <i>ābhavam</i> | अभवे <i>ābhave</i> |
| 3. The Optative (Lin) | भवेयं <i>bhāveyam</i> | भवेय <i>bhāveya</i> |
| 4. The Imperative (Loṭ) | भवानि <i>bhāvāni</i> | भवे <i>bhāvai</i> |

II. Formed from the General or Unmodified Base.

| | PARASMAIPADA. | ÂTMANEPADA. |
|-----------------------------------|-------------------------------------|----------------------------------|
| 5. The Reduplicated Perfect (Lit) | बभूव <i>babhūva</i> | बभूवे <i>babhūve</i> |
| 6. The Periphrastic Perfect (Lit) | चोरयां बभूव <i>chorayām babhūva</i> | चोरयां चक्रे <i>chorayām cha</i> |
| 7. The First Aorist (Luñ) | अबोधिसं <i>ābodhisham</i> | अभविषि <i>ābhavishi</i> |
| 8. The Second Aorist (Luñ) | अभूवं <i>ābhūvam</i> | असिचे <i>āsiche</i> |
| 9. The Future (Lṛit) | भविष्यामि <i>bhavishyāmi</i> | भविष्ये <i>bhavishyē</i> |

* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

- | | | |
|-----------------------------------|-----------------------------|----------------------------|
| 10. The Conditional (Lrii) | अभविष्यं <i>ābhavishyam</i> | अभविष्ये <i>ābhavishye</i> |
| 11. The Periphrastic Future (Luṭ) | भवितास्मि <i>bhavitāsmi</i> | भविताहे <i>bhavitāhe</i> |
| 12. The Benedictive (Āśir lii) | भूयासं <i>bhūyāsam</i> | भविषीय <i>bhavishīyā</i> |
13. The Subjunctive (Leṭ) occurs in the Veda only.

Signification of the Tenses and Moods.

- § 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.
3. The principal senses of the Optative are,
- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
 - Wish ; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
 - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
 - Condition ; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स ज्ञानुयात् *yaḥ paṭhet sa jñānuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तन्नहृद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmins let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न अहधे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यन्नादृशाः कृष्णं निन्देन्नाश्चर्यं *yat tādrīśāḥ kṛṣṇam ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुंक्तं *ichchhāmi bhavān bhūṅktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्भविष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

- lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?
10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pân. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvrishṭis ched abhavishyat tadā subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां अः प्रयातासि *ayodhyām śvaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmán bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राञ् *bhrás*, भ्राञ् *bhlás*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुद् *trut*, लष् *lash* belong to the Bhú and Div classes; भ्राञ्ते *bhrásate* or भ्राञ्यते *bhrásyate*, &c. (Pân. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pân. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-máh*, we search; अचिनुम *áchi-nu-ma*, we searched. But the Past Participle चितः *chitáh*, searched, or the Reduplicated Perfect चिच्युः *chichy-úh*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in अ a.
- II. Bases which in the modified tenses end in any letter but अ a.

This second division is subdivided into,

- II a. Bases which insert नु nu, उ u, or नी नी, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them भ्वादि *bhvâdi*, because the first verb in their lists is भू *bhû*, to be).
 - a. अ a is added to the last letter of the root.
 - b. The vowel of the root takes Guṇa, where possible (i. e. long or short i, u, ri, if final ; short i, u, ri, li, if followed by one consonant).
- Ex. बुध् *budh*, to know ; बोधति *bôdh-a-ti*, he knows. भू *bhû*, to be ; भवति *bhâv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भावयति *bhâvâyati*, he causes to be ; desideratives, बुभूषति *bûbhûshati*, he wishes to be, from भू *bhû* ; intensives in the Âtmanepada, बेभिद्यते *bebhidya-te*, he cuts much ; and denominatives, नमस्यति *namasyâti*, he worships, लोहितायति *lohityâti*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tudâdi*, because the first root in their lists is तुद् *tud*, to strike).
 - a. अ a is added to the last letter of the root.
 - b. Before this अ a, final इ i and ई ê are changed to इय् *iy*.

| | |
|-------------|---------------------------|
| उ u and ऊ ū | to उव् <i>uv</i> . |
| ऋ ṛi | to रिय् <i>riy</i> . |
| ॠ ṛî | to इर् <i>ir</i> (§ 110). |

Ex. तुद् *tud*, to strike ; तुदति *tud-â-ti*. रि *ri*, to go ; रियति *riy-â-ti*. नू *nû*, to praise ; नुवति *nuv-â-ti*. मृ *mṛi*, to die ; म्रियते *mriy-â-te*. कृ *kṛi*, to scatter ; किरति *kir-â-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate अ a ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divâdi*, because the first root in their lists is दिव् *div*, to play).
 - a. य ya is added to the last letter of the root.

Ex. नह् *nah*, to bind ; नस्यति *nâh-ya-ti*. बुध् *budh*, to awake ; बुध्यते *bûdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on य ya.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churádi*, because the first root in their lists is चूर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *á*.

Ex. दल् *dal*, to cut; दालयति *dál-áya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, च् *ri*, ल् *li*, these vowels take Guṇa, while च् *ri* becomes ईर् *ír*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-áya-ti*. चूर् *chur*, to steal; चोरयति *chor-áya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-áya-te*. कृत् *krít*, to praise; कीर्तयति *kírt-áya-ti*.

d. Final इ *i*, ई *í*, उ *u*, ऊ *ú*, च् *ri*, and च् *ri*, take Vṛiddhi.

Ex. ज्जि *jri*, to grow old; जाययति *jráy-áya-ti*. मी *mí*, to walk; माययति *máy-áya-ti*. धृ *dhri*, to hold; धारयति *dhár-áya-ti*. पू *pri*, to fill; पारयति *pár-áya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *ní*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *ní* is raised to ना *ná* in the Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *ní*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them खादि *svádi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations, नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanádi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations, ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch; तनुमः *tan-u-máh*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kri*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्रादि *kryádi*, because the first root in their lists is क्री *kri*).

नी *ní* is added to the last letter of the root, before strong terminations, ना *nâ* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *kri*, to buy; क्रीणामः *kri-nî-máh*, 1st pers. plur. Pres.

क्रीणामि *kri-nâ-mi*, 1st pers. sing. Pres.

क्रीयन्ति *kri-n-ánti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adádi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107-145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where possible (§ 296, 1. b).

Ex. लिह् *lih*, to lick; लिहमः *lih-máh*, we lick; लेहि *léh-mi*, I lick; लेहि *lék-shi*, thou lickest (§ 127); लीढ *līdhá*, you lick (§ 128); अलेद् *álet*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhdāti*; दधति *dádhati* (Pāṇ. VI. 1, 189—190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dádhdāta* and *dadhítá*. Prof. Benfey, who at first accentuated *dadhítá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama *siyuṣ* is, no doubt, avidyamānavat svaravidhau (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *ta* is to be treated as ajâdi, beginning with a vowel, or whether the termination is *ta* with Âgama *i*. I adopt the former view, and see it confirmed by the Pratyudâharana given in VI. 1, 189. For if *yât* of *dad-yât* is no longer ajâdi, then *ta* in *dád-ta* must be ajâdi on the same ground. The reduplicated verbs *bhî*, *hrî*, *bhri*, *hu*, *mad*, *jan*, *dhan*, *daridrâ*, *jâgrî* have the Udâtta on the syllable preceding the terminations, if the terminations are weak. Ex. विभर्ति *bibhârti*, but विभ्रति *bíbhrtati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुध्ङि *ruṇâddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-máh*, we join; युनञ्मि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

| | |
|-------------------------------------|-----------------------|
| Bhû class, with native grammarians, | Bhvâdi, I class. |
| Tud class, | — — Tudâdi, VI class. |
| Div class, | — — Divâdi, IV class. |
| Chur class, | — — Churâdi, X class. |

Second Division.

| | |
|------------------------------------|---------------------------|
| Su class, with native grammarians, | Svâdi, V class. |
| Tan class, | — — Tanâdi, VIII class. |
| Krî class, | — — Kryâdi, IX class. |
| Ad class, | — — Adâdi, II class. |
| Hu class, | — — Juhotyâdi, III class. |
| Rudh class, | — — Rudhâdi, VII class. |

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधं *ábodham*.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. VI. 1, 90.)

अ *a* with अ *a*, or आ *á*, = आ *á*.

अ *a* with इ *i*, ई *í*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ú*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with च्च *ri*, or च्च *rí*, = आर् *ár*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *árchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत् *áikshata*, he saw.

From उन्द् *und*, उनत्ति *unatti*, he wets, औनत् *áunat*, he wetted.

From च्च *ri*, च्चञ्चति *richchhati*, he goes, आर्च्छत् *árchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *má* (Pāṇ. VI. 4, 74). मा भवान् कार्षीत् *má bhavān kárshít*, Let not your Honour do this! or मा स्म करोत् *má sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = विभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह् *h* by ज् *j*. (Pân. VII. 4, 62.)

कुद् *kuṭ*, to sever, = चुकुद् *chukukṭ*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुग् *kruś*, to shout, = चुक्रुग् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्ध् *spardh*, to strive, = तस्पर्ध् *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

श्च्युत् *śchyut*, to drop, = चुश्च्युत् *chuschyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्रौ *krī*, to buy, = चिक्रौ *chikrī*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *ḍhauk*, to approach, = दुदौक् *ḍudḍhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शौ *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. I, 17.

| ROOT. | FIRST PERS. SING. REDUPL. PERF. | WEAK FORM*. | WEAKEST FORM†. |
|---|------------------------------------|----------------------------|----------------|
| यज् <i>yaj</i> = इयान् <i>iyâja</i> , to sacrifice, (for ययान् <i>yayâja</i> .) | इज् <i>ij</i> . | (इज् <i>ij</i> .) | |
| वच् <i>vach</i> = उवाच <i>uvâcha</i> , to speak. | ऊच् <i>ûch</i> . | (उच् <i>uch</i> .) | |
| वद् <i>vad</i> = उवाद <i>uvâda</i> , to say. | उद् <i>ûd</i> . | (उद् <i>ud</i> .) | |
| वप् <i>vap</i> = उवाप <i>uvâpa</i> , to sow. | ऊप् <i>ûp</i> . | (उप् <i>up</i> .) | |
| वञ् <i>vaś</i> = उवाञ् <i>uvâśa</i> , to wish. | ऊञ् <i>ûś</i> . | (उञ् <i>uś</i> .) | |
| वस् <i>vas</i> = उवास <i>uvâsa</i> , to dwell. | ऊस् <i>ûs</i> . | (उस् <i>us</i> .) | |
| वह् <i>vah</i> = उवाह <i>uvâha</i> , to carry. | ऊह् <i>ûh</i> . | (उह् <i>uh</i> .) | |
| वय् <i>vay</i> ‡ = उवाय <i>uvâya</i> , to weave. | ऊय् <i>ûy</i> or ऊव् <i>ûv</i> . | (उय् <i>u</i> .) | |
| व्यच् <i>vyach</i> = विव्याच <i>vivyâcha</i> , to surround. | विविच् <i>vivich</i> . | (विच् <i>vich</i> .) | |
| व्यध् <i>vyadh</i> = विव्याध <i>vivyâdha</i> , to strike. | विविध् <i>vividh</i> . | (विध् <i>vidh</i> .) | |
| व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pân. VII. 4, 68). | विव्यथ् <i>vivyath</i> . | (व्यथ् <i>vyath</i> .) | |
| स्वप् <i>svap</i> = सुष्वाप <i>sushvâpa</i> , to sleep. | सुषुप् <i>sushup</i> . | (सुप् <i>sup</i> .) | |
| श्वि <i>śvi</i> = शुश्राव <i>śuśâva</i> , to swell ¶. | शुशू <i>śuśû</i> . | (शू <i>śû</i> .) | |
| व्ये <i>vye</i> = विव्याय <i>vivyâya</i> , to cover. | विवी <i>vivî</i> . | (वी <i>vî</i> .) | |
| ज्या <i>gyâ</i> = निज्यौ <i>jijyaû</i> , to grow old. | जिजी <i>jijî</i> . | (जी <i>jî</i> .) | |
| ह्वे <i>hve</i> = जुहाव <i>juhâva</i> , to call (Pân. VI. I, 33). | जुहू <i>juhû</i> . | (हू <i>hû</i> .) | |
| प्याय् <i>pyây</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. I, 29). | पिपी <i>pipî</i> . | (पी <i>pî</i> .) | |
| ग्रह् <i>grah</i> = जग्राह <i>jagrâha</i> , to take. | जगृह् <i>jagrîh</i> . | (गृह् <i>grîh</i> .) | |
| व्रश्च् <i>vraśch</i> = वव्रश्च् <i>vavrâścha</i> , to cut (Pân. VI. I, 17). | ववृश्च् <i>vavrîśch</i> . | (वृश्च् <i>vriśch</i> .) | |
| प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprâchchha</i> , to ask. | पप्रच्छ <i>paprachchh</i> . | (पृच्छ् <i>prichchh</i> .) | |
| भ्रञ्च् <i>bhrajj</i> = बभ्रञ्च् <i>babhrâjja</i> , to fry. | बभ्रञ्च् <i>babhrajj</i> . | (भ्रञ्च् <i>bhrijj</i> .) | |

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with *v va*, but ending in double consonants, do not change *v va* to *u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short *अ a*, and ending in a single consonant, contract *अ a* + *अ a* into *आ â*.

अद् *ad*, to eat, = आद् *âd*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pân. VI. I, 40).

|| Pân. VI. I, 38, 39.

¶ Or शिश्राय *śiśvâya* (Pân. VI. I, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *án*. (Pāṇ. VII. 4, 71.)

अर्च *arch* = आनर्च *ánarch*. (Also अङ् *aś* (Su), आनशे *ánaśe*.) Pāṇ. VII. 4, 72.

§ 314. The root चृ *ri* forms the base of the reduplicated perfect as आर् *ár*. Other roots beginning with चृ *ri* prefix आन् *án*. (Pāṇ. VII. 4, 71.)

चृञ् *riç*, to obtain, = आनृञ् *ánriç*. चृथ् *ridh*, to thrive, = आनृथ् *ánridh*.

These roots are treated in fact as if they were अर्च *arch*, अर्ध् *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i+i* and उ + उ *u+u* into ई *í* and ऊ *ú*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

इष् *ish* = ईषतुः *ish-átuh*, they two have gone.

= इषेय *iy-ésh-a* (Guṇa), I have gone.

उक्ख *ukh* = ऊक्खतुः *úkh-átuh*, they two have withered.

= उवोक्ख *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *ri*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *ri* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = बभार *babhára*.

सृ *sri*, to go, = ससार *sasára*.

हृ *hri*, to take, = जहार *jahára*.

HU CLASS. PRESENT, &c.

भृ *bhri* = विभर्ति *bibhárti*.

सृ *sri* = सिसर्ति *sísarti*.

हृ *hri* = जिहर्ति *jíharti*.

The root चृ *ri*, to go, forms इयर्ति *íy-arti*; पू *prí*, to fill, पिपर्ति *pípartí*.

§ 317. The three verbs निञ् *nij*, विञ् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. VII. 4, 75.)

निञ् *nij*, to wash, नेनेक्ति *nénekti*, नेनेक्ते *nenikte*; विञ् *vij*, to separate, वेवेक्ति *vévekti*; विष् *vish*, to pervade, वेवेष्टि *véveshti*.

§ 318. The two verbs मा *má*, to measure, and हा *há*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pāṇ. VII. 4, 76.)

मा *má*, मिमीते *mimítte*; हा *há*, जिहीते *jihítte*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghána*. Likewise in the desiderative जिघांसति *jíghámsati*, and the intensive जंघन्यते *janghanyáte*. (Pāṇ. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jígháya*. Likewise in the desiderative जिघीषति *jíghíshati*, and the intensive जेघीयते *jeghíyáte*. (Pāṇ. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigáya*. Likewise in the desiderative जिगीषति *jígíshati*; but not in the intensive, which is always जेजीयते *jejtyáte*. (Pāp. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chicháya* or चिकाय *chikáya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechtyáte* only. (Pāp. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *ní* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आये *áthe* as the termination of the 2nd pers. dual Átm., and learning that the आ *á* of आये *áthe* is changed to इ *i* after bases in अ *a* (Pāp. VII. 2, 81), it is simpler to take इये *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेये *bodhethe*, द्विषाये *dvisháthe*, मिमाये *mimáthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhú, Tud, Div, and Chur Classes.

| PARASMAIPADA. | | | | ÂTMANEPADA. | | | |
|--------------------|----------------|------------------|----------------------|-------------------|-------------------|-----------------------|--------------------|
| Present. | Imperf. | Optative. | Imperat. | Present. | Imperfect. | Optative. | Imperative. |
| 1. अमि <i>ami</i> | म् <i>m</i> | इयं <i>iyam</i> | अनि <i>ani</i> | इ <i>i</i> | इ <i>i</i> | इय <i>iya</i> | ए <i>e</i> |
| 2. सि <i>si</i> | : ङ् <i>ṅ</i> | इः <i>iḥ</i> | — * | से <i>se</i> | याः <i>tháh</i> | इयाः <i>itháh</i> | स्व <i>sva</i> |
| 3. ति <i>ti</i> | त् <i>t</i> | इत् <i>it</i> | तु तु * <i>tu tu</i> | ते <i>te</i> | त <i>ta</i> | इत <i>ita</i> | तां <i>tám</i> |
| 1. अवः <i>avaḥ</i> | अव <i>ava</i> | इव <i>iva</i> | अव <i>ava</i> | अवहे <i>avahe</i> | अवहि <i>avahi</i> | इवहि <i>ivahi</i> | अवहै <i>avahai</i> |
| 2. थः <i>thah</i> | तं <i>tam</i> | इतं <i>itam</i> | तं <i>tam</i> | इथे <i>ithe</i> | इथां <i>ithám</i> | इयाथां <i>iyáthám</i> | इथां <i>ithám</i> |
| 3. तः <i>tah</i> | तां <i>tám</i> | इतां <i>ítám</i> | तां <i>tám</i> | इते <i>ite</i> | इतां <i>ítám</i> | इयातां <i>iyátám</i> | इतां <i>ítám</i> |
| 1. अमः <i>amaḥ</i> | अम <i>ama</i> | इम <i>ima</i> | अम <i>ama</i> | अमहे <i>amahe</i> | अमहि <i>amahi</i> | इमहि <i>imahi</i> | अमहै <i>amahai</i> |
| 2. थ <i>tha</i> | त <i>ta</i> | इत <i>ita</i> | त <i>ta</i> | ध्वे <i>dhve</i> | ध्वं <i>dhvam</i> | इध्वं <i>idhvam</i> | ध्वं <i>dhvam</i> |
| 3. न्ति <i>nti</i> | न् <i>n</i> | इयुः <i>iyuḥ</i> | नु <i>ntu</i> | ने <i>nte</i> | न <i>nta</i> | इरन् <i>iran</i> | नां <i>ntám</i> |

* In the second and third persons तात् *tát* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Krī, Ad, Hu, and Rudh Classes.

| PARASMAIPADA. | | | | ÂTMANEPADA. | | | |
|----------------------------------|----------------------------|--------------------|--------------------------------|------------------|-------------------|-----------------------|--------------------|
| Present. | Imperfect. | Optative. | Imperative. | Present. | Imperfect. | Optative. | Imperative. |
| 1. मि <i>mi</i> | अम् <i>am</i> | यां <i>yām</i> | आनि <i>āni</i> | ए <i>e</i> | इः <i>iḥ</i> | इय <i>īya</i> | ऐ <i>ai</i> |
| 2. सि <i>si</i> | : <i>ḥ</i> | याः <i>yāḥ</i> | हि <i>hi</i> ¹ | से <i>se</i> | थाः <i>thāḥ</i> | इथाः <i>īthāḥ</i> | स्व <i>sva</i> |
| 3. ति <i>ti</i> | त् <i>t</i> | यात् <i>yāt</i> | तु <i>tu</i> | ते <i>te</i> | त <i>ta</i> | इत <i>īta</i> | तां <i>tām</i> |
| 1. वः <i>vaḥ</i> | व <i>va</i> | याव <i>yāva</i> | आव <i>āva</i> | वहे <i>vahe</i> | वहि <i>vahi</i> | इवहि <i>īvahi</i> | आवहै <i>āvahai</i> |
| 2. थः <i>thāḥ</i> | तं <i>tam</i> | यातं <i>yātam</i> | तं <i>tam</i> | आथे <i>āthe</i> | आथां <i>āthām</i> | इथायां <i>īyāthām</i> | आथां <i>āthām</i> |
| 3. तः <i>taḥ</i> | तां <i>tām</i> | यातां <i>yātām</i> | तां <i>tām</i> | आते <i>āte</i> | आतां <i>ātām</i> | इयातां <i>īyātām</i> | आतां <i>ātām</i> |
| 1. मः <i>maḥ</i> | म <i>ma</i> | याम <i>yāma</i> | आम <i>āma</i> | महे <i>mahe</i> | महि <i>mahi</i> | इमहि <i>īmahi</i> | आमहै <i>āmahai</i> |
| 2. थ <i>tha</i> | त <i>ta</i> | यात <i>yāta</i> | त <i>ta</i> | ध्वे <i>dhve</i> | ध्वं <i>dhvam</i> | इध्वं <i>īdhvam</i> | ध्वं <i>dhvam</i> |
| 3. अंति <i>anti</i> ² | अन् <i>an</i> ³ | युः <i>yuh</i> | अन्तु <i>antu</i> ² | अते <i>ate</i> | अत <i>ata</i> | ईरन् <i>īran</i> | अतां <i>atām</i> |

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pāṇ. VI. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pāṇ. VI. 4, 101.)

Krī verbs ending in consonants form the 2nd pers. sing. imp. in आन *āna*. (See No. 155. Pāṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guṇa. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *dvish*, to hate. (Pāṇ. III. 4, 109—112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

| ROOT. | VERBAL BASE. | अमि ami | सि si | ति ti | अवः avah | यः thah | तः tah | अमः amah | य था tha | न्ति nti |
|---------------------------|------------------------------|-------------------|-------------------|-------------------|-----------------------------|--------------------|--------------------|-----------------------------|-------------------|----------------------|
| भृ bhá | भव भवः bhava bhava | भवसि bhávási | भवति bhávati | भवति bhávati | भवावः bhávāvah | भवयः bhávayah | भवतः bhávatah | भवामः bhávámah | भवय bhávatha | भवन्ति bhávanti |
| तुद tud | तुदा तुदाः tuda tuda | तुदसि tudási | तुदति tudati | तुदति tudati | तुदावः tudávah | तुदयः tudayah | तुदतः tudatah | तुदामः tudámah | तुदय tudátha | तुदन्ति tudanti |
| दिव् div | दीव्य दीव्यः divya divya | दीव्यसि divyási | दीव्यति divyati | दीव्यति divyati | दीव्यावः divyāvah | दीव्ययः divyayah | दीव्यतः divyatah | दीव्यामः divyámah | दीव्यय divyatha | दीव्यन्ति divyanti |
| चुर chur | चोर्य चोर्यः choraya choraya | चोर्यसि choráyási | चोर्यति choráyati | चोर्यति choráyati | चोर्यावः choráyāvah | चोर्ययः chorayayah | चोर्यतः chorayatah | चोर्यामः choráyámah | चोर्यय choráyatha | चोर्यन्ति choráyanti |
| | | मि mi | सि si | ति ti | वः vah | यः thah | तः tah | मः mah | य था tha | अन्ति anti |
| सु su | सुनु सुनुः sunu suno | सुनोपि sunóshi | सुनोति sunóti | सुनोति sunóti | सुनुवः ¹ sunuváh | सुनुयः sunuyah | सुनुतः sunutáh | सुनुमः ² sunumáh | सुनुय sunuthá | सुनुवन्ति sunuvanti |
| तनु tan | तनु तनुः tanu tano | तनोपि tanóshi | तनोति tanóti | तनोति tanóti | तनुवः ³ tanuváh | तनुयः tanuyah | तनुतः tanutáh | तनुमः ⁴ tanumáh | तनुय tanuthá | तनुवन्ति tanuvanti |
| क्री क्रीणी क्रीणा क्रीणः | क्रीणी क्रीणा क्रीणः | क्रीणोपि kríṇóshi | क्रीणोति kríṇóti | क्रीणोति kríṇóti | क्रीणोवः kríṇóváh | क्रीणोयः kríṇoyah | क्रीणोतः kríṇotáh | क्रीणोमः kríṇómáh | क्रीणीय kríṇithá | क्रीणन्ति kríṇanti |
| अद् ad | अद् अद्ः ad ad | अप्ति átsi | अप्ति átti | अप्ति átti | अद्वः adváh | अथयः athayah | अत्तः attáh | अमः admáh | अथय athhá | अदन्ति adanti |
| जुहु जुहो | जुहु जुहोः juhuh juhoh | जुहोपि juhóshi | जुहोति juhóti | जुहोति juhóti | जुहुवः juhuváh | जुहुयः juhuyah | जुहुतः juhutáh | जुहुमः juhumáh | जुहुय juhuthá | जुहुवन्ति juhuvanti |
| रुन्ध रुन्धः | रुन्ध रुन्धः rindh rindh | रुन्धोपि rupátsi | रुन्धोति rupáti | रुन्धोति rupáti | रुन्धवः rindhváh | रुन्धयः rindhyah | रुन्धतः rindhutáh | रुन्धमः rindhmah | रुन्ध रुnddhá | रुन्धन्ति rindhanti |

1 Or सुनुवः sunuváh. 2 Or सुनुमः sunumáh. 3 Or तनुवः tanuváh. 4 Or तनुमः tanumáh. 5 See § 321, note 2.

PARASMAIPADA.
Imperfect.

| ROOT. | VERBAL BASE. | म m | : h | त् t | व वा | तं tam | मा ama | त ta | न n |
|--------------|---|--------------------------|---------------------|----------------------|--------------------------------|-------------------------|--------------------------------|----------------------|----------------------------------|
| भू bhū | भव bhava | अभवं ābhavam | अभवः ābhavaḥ | अभवत् ābhavat | अभवाव ābhāvāva | अभवातं ābhavatām | अभवास ābhavāmas | अभवत ābhavata | अभवन् ābhavan |
| तुद् tud | तुद tuda | अतुदं ātudam | अतुदः ātudaḥ | अतुदत् ātudat | अतुदाव ātudāva | अतुदातं ātudatām | अतुदास ātudāmas | अतुदत ātudata | अतुदन् ātudan |
| दिव् div | दीव्य dīvya | अदीव्यं ādīvyam | अदीव्यः ādīvyaḥ | अदीव्यत् ādīvyat | अदीव्याव ādīvyāva | अदीव्यातं ādīvyatām | अदीव्यास ādīvyāmas | अदीव्यत ādīvyata | अदीव्यन् ādīvyan |
| चुर chur | चोरय choraya | अचोरयं āchorayam | अचोरयः āchorayaḥ | अचोरयत् āchorayat | अचोरयाव āchorayāva | अचोरयातं āchorayatām | अचोरयास āchorayāmas | अचोरयत āchorayata | अचोरयन् āchorayan |
| | | अं am | : h | त् t | व वा | तं tam | म ma | त ta | अन् an |
| सु su | सुनु सुनो sunu suno | असुनवं āsunavam | असुनोः āsunoh | असुनोत् āsunot | असुनुव ¹ āsunuva | असुनुतं āsunutām | असुनुम ² āsunuma | असुनुत āsunuta | असुनुन् āsunvan |
| तन् tan | तनु तनो tanu tano | अतनवं ātanavam | अतनोः ātanoh | अतनोत् ātanot | अतनुव ³ ātanuva | अतनुतं ātanutām | अतनुम ⁴ ātanuma | अतनुत ātanuta | अतनुन् ātanvan |
| क्री krī | क्रीणी क्रीया क्रीय krīṇī krīyā krīy | अक्रीणां ākṛīṇām | अक्रीणाः ākṛīṇāḥ | अक्रीणात् ākṛīṇāt | अक्रीणीव ākṛīṇīva | अक्रीणीतं ākṛīṇītām | अक्रीणीम ākṛīṇīmas | अक्रीणीत ākṛīṇīta | अक्रीणन् ākṛīṇan |
| अद् ad | अद् अद् ad ad | अदं ⁵ ādām | अदः ādah | अदत् ādat | आद् ādva | आत्तं āttām | आस āmas | आत āta | आदन् ādan |
| हु hu | हुहु जुहो juhū juho | अहुवं ājuhavam | अहुवोः ājuhoh | अहुवोत् ājuhot | अहुहुव ājuhuva | अहुहुतं ājuhutām | अहुहुम ājuhuma | अहुहुत ājuhuta | अहुहुन् ⁶ ājuhavan |
| रुध् rudh | रुध् रुध् rudh rudh | अरुधं ārūdhvam | अरुधोः ārūdhoh | अरुधत् ārūdhāt | अरुध्वा ārūdhva | अरुध्वातं ārūdhvatām | अरुध्म ārūdhma | अरुध्वा ārūdhva | अरुधन् ārūdhvan |

1 Or असुन् āsunva.

2 Or असुन् āsunva.

3 Or अतनुव ātanuva.

4 Or अतनुम ātanuma.

5 See § 301.

6 See § 321, note 3.

7 Or अरुध्वा ārudhva, § II.4, 132.

PARASMAIPADA.
Optative.

| ROOT. | VERBAL BASE. | इयं iyam | इत् it | इव iva | इतं itam | इतां itām | इम ima | इत ita | इयुः iyuh |
|-----------|---------------|--------------------|---------------------|---------------------|-----------------------|------------------------|---------------------|---------------------|---------------------|
| भू bhū | भव bhava | भवेयं bhāveyam | भवेत् bhāvet | भवेव bhāveva | भवेतं bhāvetam | भवेतां bhāvetām | भवेम bhāvema | भवेत bhāveta | भवेयुः bhāveyuh |
| तुद् tud | तुदा tuda | तुदेयं tudēyam | तुदेत् tudēt | तुदेव tudēva | तुदेतं tudētam | तुदेतां tudētām | तुदेम tudēma | तुदेत tudēta | तुदेयुः tudēyuh |
| दिव् div | दीव्यā divya | दीव्येयं dīvyeyam | दीव्येत् dīvyēt | दीव्येव dīvyeva | दीव्येतं dīvyetam | दीव्येतां dīvyetām | दीव्येम dīvyema | दीव्येत dīvyeta | दीव्येयुः dīvyeyuh |
| चुर chur | चोरया choraya | चोरयेयं chorāyeyam | चोरयेत् chorāyet | चोरयेव chorāyeva | चोरयेतं chorāyetam | चोरयेतां chorāyetām | चोरयेम chorāyema | चोरयेत chorāyeta | चोरयेयुः chorāyeyuh |
| | | यां yām | यात् yāt | याव yāva | यातं yātam | यातां yātām | याम yāma | यात yāta | युः yuh |
| सु su | सुनु sunu | सुनुयां sunuyām | सुनुयात् sunuyāt | सुनुयाव sunuyāva | सुनुयातं sunuyātam | सुनुयातां sunuyātām | सुनुयाम sunuyāma | सुनुयात sunuyāta | सुनुयुः sunuyuh |
| तन् tan | तनु tanu | तनुयां tanuyām | तनुयात् tanuyāt | तनुयाव tanuyāva | तनुयातं tanuyātam | तनुयातां tanuyātām | तनुयाम tanuyāma | तनुयात tanuyāta | तनुयुः tanuyuh |
| क्री क्री | क्रीणी क्रीणी | क्रीणीयां kṛīṇīyām | क्रीणीयात् kṛīṇīyāt | क्रीणीयाव kṛīṇīyāva | क्रीणीयातं kṛīṇīyātam | क्रीणीयातां kṛīṇīyātām | क्रीणीयाम kṛīṇīyāma | क्रीणीयात kṛīṇīyāta | क्रीणीयुः kṛīṇīyuh |
| अद् ad | अद्य ad | अद्यां adyām | अद्यात् adyāt | अद्याव adyāva | अद्यातं adyātam | अद्यातां adyātām | अद्याम adyāma | अद्यात adyāta | अद्युः adyuh |
| हु hu | जुहु जुहु | जुहुयां juhuyām | जुहुयात् juhuyāt | जुहुयाव juhuyāva | जुहुयातं juhuyātam | जुहुयातां juhuyātām | जुहुयाम juhuyāma | जुहुयात juhuyāta | जुहुयुः juhuyuh |
| रु रु | रुन्ध रुन्ध | रुन्ध्यां rundhyām | रुन्ध्यात् rundhyāt | रुन्ध्याव rundhyāva | रुन्ध्यातं rundhyātam | रुन्ध्यातां rundhyātām | रुन्ध्याम rundhyāma | रुन्ध्यात rundhyāta | रुन्धुः rundhyuh |

PARASMAIPADA.
Imperative.

| ROOT. | VERBAL BASE. | अनि <i>āni</i> — | तु <i>tu</i> | अव <i>ava</i> | तं <i>tam</i> | तां <i>tām</i> | अमा <i>ama</i> | ता <i>ta</i> | न्तु <i>ntu</i> |
|------------------|--------------------------|--------------------------------------|-------------------------|-------------------------|---------------------------|----------------------------|-------------------------|-------------------------|---------------------------------------|
| भृ <i>bhā</i> | भव <i>bhava</i> | भव <i>bhāva</i> | भवतु <i>bhāvatu</i> | भवाव <i>bhāvāva</i> | भवातं <i>bhāvātam</i> | भवातां <i>bhāvātām</i> | भवाम <i>bhāvāma</i> | भवात <i>bhāvāta</i> | भवन्तु <i>bhāvāntu</i> |
| तुद् <i>tud</i> | तुदानि <i>tudāni</i> | तुद <i>tudā</i> | तुदतु <i>tudātu</i> | तुदाव <i>tudāva</i> | तुदातं <i>tudātam</i> | तुदातां <i>tudātām</i> | तुदाम <i>tudāma</i> | तुदात <i>tudāta</i> | तुदन्तु <i>tudāntu</i> |
| दिव् <i>div</i> | दीव्यनि <i>dīvyāni</i> | दीव्य <i>dīvya</i> | दीव्यतु <i>dīvyātu</i> | दीव्याव <i>dīvyāva</i> | दीव्यातं <i>dīvyātam</i> | दीव्यातां <i>dīvyātām</i> | दीव्याम <i>dīvyāma</i> | दीव्यात <i>dīvyāta</i> | दीव्यन्तु <i>dīvyāntu</i> |
| चुर <i>chur</i> | चोरयाणि <i>chorāyāṇi</i> | चोरय <i>chorāya</i> | चोरयतु <i>chorāyātu</i> | चोरयाव <i>chorāyāva</i> | चोरयातं <i>chorāyātam</i> | चोरयातां <i>chorāyātām</i> | चोरयाम <i>chorāyāma</i> | चोरयात <i>chorāyāta</i> | चोरयन्तु <i>chorāyāntu</i> |
| | | हि <i>hi</i> | तु <i>tu</i> | आव <i>āva</i> | तं <i>tam</i> | तां <i>tām</i> | आम <i>āma</i> | ता <i>ta</i> | अन्तु <i>antu</i> |
| सु <i>su</i> | सुनवानि <i>sunāvāni</i> | सुनु ¹ <i>sunú</i> | सुनोतु <i>sunótu</i> | सुनवाव <i>sunāvāva</i> | सुनुतं <i>sunútām</i> | सुनुतां <i>sunūtām</i> | सुनवाम <i>sunāvāma</i> | सुनुत <i>sunúta</i> | सुनुन्तु <i>sunūntu</i> |
| तन् <i>tan</i> | तनवानि <i>tanāvāni</i> | तनु <i>tanú</i> | तनोतु <i>tanótu</i> | तनवाव <i>tanāvāva</i> | तनुतं <i>tanútām</i> | तनुतां <i>tanūtām</i> | तनवाम <i>tanāvāma</i> | तनुत <i>tanúta</i> | तनुन्तु <i>tanūntu</i> |
| क्री <i>krī</i> | क्रीयाणि <i>krīyāṇi</i> | क्रीयाहि ² <i>krīyāhi</i> | क्रीयातु <i>krīyātu</i> | क्रीयाव <i>krīyāva</i> | क्रीयातं <i>krīyātam</i> | क्रीयातां <i>krīyātām</i> | क्रीयाम <i>krīyāma</i> | क्रीयात <i>krīyāta</i> | क्रीयन्तु <i>krīyāntu</i> |
| अद् <i>ad</i> | अदानि <i>ādāni</i> | अदि ³ <i>ādihī</i> | अतु <i>ātu</i> | अदाव <i>ādāva</i> | अतं <i>atām</i> | अतां <i>ātām</i> | अदाम <i>ādāma</i> | अदात <i>ādāta</i> | अदन्तु <i>ādāntu</i> |
| जुह् <i>juho</i> | जुहवानि <i>juhāvāni</i> | जुहोपि ⁴ <i>juhōpi</i> | जुहोतु <i>juhōtu</i> | जुहवाव <i>juhāvāva</i> | जुहुतं <i>juhūtām</i> | जुहुतां <i>juhūtām</i> | जुहवाम <i>juhāvāma</i> | जुहुत <i>juhūta</i> | जुह्वन्तु ⁵ <i>juhūntu</i> |
| रुच् <i>rudh</i> | रुणधानि <i>ruṇādhāni</i> | रुण्दि ³ <i>ruṇḍihī</i> | रुण्डु <i>ruṇḍu</i> | रुणधाव <i>ruṇādhāva</i> | रुण्ढं <i>ruṇḍhām</i> | रुण्ढतां <i>ruṇḍhātām</i> | रुणधाम <i>ruṇādhāma</i> | रुण्ढत <i>ruṇḍhāta</i> | रुण्ढन्तु <i>ruṇḍhāntu</i> |

1 From आप् *āp*, आसुहि *āsuhi*, § 321, note 1.

2 From अश् *aś*, अशान *aśāna*, not अशनीहि *aśnāhi*: but 3rd pers. sing. अशन्तु *aśantu*, § 321, note 1.

Ā T M A N E P A D A .

Present.

| ROOT. | VERBAL BASE. | इ i | से se | ते te | अवहे avāhe | इये ithe | इते ite | अमहे amāhe | धे dhve | ने nte |
|----------|--------------------------|------------------|-------------------------------|--------------------|-------------------------------|--------------------|-------------------|-------------------------------|----------------------|---------------------|
| भू bhū | भव bhava | भवे bhāvase | भवावहे bhāvāvahe | भवते bhāvate | भवावहे bhāvāvahe | भवये bhāvethe | भवते bhāvete | भवामहे bhāvāmāhe | भवध्वे bhāvadhve | भवन्ते bhāvante |
| तुह tud | तुदा tuda | तुदसे tudāse | तुदावहे tudāvahe | तुदते tudāte | तुदावहे tudāvahe | तुदये tudāthe | तुदते tudāte | तुदामहे tudāmāhe | तुदध्वे tudādhave | तुदन्ते tudānte |
| दिव् div | दीव्य दीव्या | दीव्यसे divyase | दीव्यावहे divyāvahe | दीव्यते divyate | दीव्यावहे divyāvahe | दीव्यये divyethe | दीव्यते divyete | दीव्यामहे divyāmāhe | दीव्यध्वे divyadhve | दीव्यन्ते divyante |
| चुर chur | चोरय choraya | चोरयसे chorayase | चोरयावहे chorāyāvahe | चोरयते chorayate | चोरयावहे chorāyāvahe | चोरयये chorayethe | चोरयते chorāyete | चोरयामहे chorāyāmāhe | चोरयध्वे chorāyadhve | चोरयन्ते chorāyante |
| | | ए e | से se | ते te | वहे vāhe | आये āthe | आते āte | महे māhe | धे dhve | अते ate |
| सु su | सुनु sunu | सुनुसे sunuśe | सुनुवहे ¹ sunuvāhe | सुनुते sunute | सुनुवहे ¹ sunuvāhe | सुनुवाये sunuvāthe | सुनुवाते sunuvāte | सुनुमहे ² sunumāhe | सुनुध्वे sunudhvē | सुनुन्ते sununte |
| तन् tan | तनु tanu | तनुसे tanuśe | तनुवहे ³ tanuvāhe | तनुते tanute | तनुवहे ³ tanuvāhe | तनुवाये tanuvāthe | तनुवाते tanuvāte | तनुमहे ⁴ tanumāhe | तनुध्वे tanudhvē | तनुन्ते tanunte |
| क्री kri | क्रीणी क्रीण क्रीण क्रीण | क्रीणीसे kṛīṇāśe | क्रीणीवहे kṛīṇāvāhe | क्रीणीते kṛīṇāte | क्रीणीवहे kṛīṇāvāhe | क्रीणाये kṛīṇāthe | क्रीणाते kṛīṇāte | क्रीणीमहे kṛīṇāmāhe | क्रीणीध्वे kṛīṇādhve | क्रीणीन्ते kṛīṇānte |
| अद् ad | अद् ad | अत्से atśe | अद्दहे adḍāhe | अत्ते atīte | अद्दहे adḍāhe | अदाये adāthe | अदाते adāte | अमहे admāhe | अद्दध्वे addadhve | अदन्ते adante |
| हु hu | जुहु juhu | जुहुसे juhushē | जुहुवहे juhuvāhe | जुहुते juhute | जुहुवहे juhuvāhe | जुहुवाये juhuvāthe | जुहुवाते juhuvāte | जुहुमहे juhurmāhe | जुहुध्वे juhudhvē | जुहुन्ते juhunte |
| रुध rudh | रुध rudh | रुन्त्से runtśe | रुन्द्दहे rundḍāhe | रुन्द्दते rundḍāte | रुन्द्दहे rundḍāhe | रुन्धाये rundhāthe | रुन्धाते rundhāte | रुन्धमहे rundhmāhe | रुन्धध्वे rundhdhvē | रुन्धन्ते rundhante |

1 Or सुन्वहे sunvāhe.

2 Or सुम्महे summāhe.

3 Or तन्वहे tanvāhe.

4 Or तम्महे tammāhe.

ĀTMA NEPA DA.

Imperfect.

| ROOT. | VERBAL BASE. | इ i | याः thāh | त ta | अवहि avahi | इयां āthām | इतां ātām | अमहि amahi | अं dhvam | ना nta |
|-----------------|------------------|-------------------|------------------------|-------------------|---------------------------------|------------------------|-----------------------|---------------------------------|-------------------------|----------------------|
| भृ bhū | भवत bhavata | अभवे ābhave | अभवेयाः ābhavethāh | अभवत ābhavata | अभवावहि ābhavāvahi | अभवेयां ābhavethām | अभवेतां ābhavētām | अभवामहि ābhavāmahi | अभवध्वं ābhavadhvam | अभवन्त ābhavanta |
| तृ tud | तृदत tṛdata | अतृदे ātṛde | अतृदेयाः ātṛdehāh | अतृदत ātṛdata | अतृदावहि ātṛdāvahi | अतृदेयां ātṛdehām | अतृदेतां ātṛdētām | अतृदामहि ātṛdāmahi | अतृदध्वं ātṛdadhvam | अतृदन्त ātṛdanta |
| दिव् div | दिव्यत divyata | अदिव्ये ādivye | अदिव्येयाः ādivyethāh | अदिव्यत ādivyata | अदिव्यावहि ādivyāvahi | अदिव्येयां ādivyethām | अदिव्येतां ādivyētām | अदिव्यामहि ādivyāmahi | अदिव्यध्वं ādivyadhvam | अदिव्यन्त ādivyanta |
| चुर चur | चोरयत āchorayata | अचोरये āchoraye | अचोरयेयाः āchorayethāh | अचोरयत āchorayata | अचोरावहि āchorāvahi | अचोरयेयां āchorayethām | अचोरयेतां āchorayētām | अचोरयामहि āchorayāmahi | अचोरयध्वं āchorayadhvam | अचोरयन्त āchorayanta |
| | | इ i | याः thāh | त ta | वहि vahi | आषां āthām | आतां ātām | महि mahi | अं dhvam | अत ata |
| सु su | सुनुत āsunuta | असुन्वि āsunvi | असुन्विथाः āsunvithāh | असुनुत āsunuta | असुनुवहि ¹ āsunuvahi | असुन्वितां āsunvithām | असुन्वितां āsunvītām | असुनुमहि ² āsunumahi | असुनुध्वं āsunudhvam | असुनुवन्त āsunuvanta |
| तन् tan | तानुत ātanuta | अतन्वि ātanvi | अतन्विथाः ātanvithāh | अतानुत ātanuta | अतानुवहि ³ ātanuvahi | अतन्वितां ātanvithām | अतन्वितां ātanvītām | अतानुमहि ⁴ ātanumahi | अतानुध्वं ātanudhvam | अतानुवन्त ātanuvanta |
| क्री करी kṛī | क्रीणीत ākrīṇīta | अक्रीणीत ākrīṇīta | अक्रीणीथाः ākrīṇīthāh | अक्रीणीत ākrīṇīta | अक्रीणीवहि ākrīṇīvahi | अक्रीणीयां ākrīṇīthām | अक्रीणीतां ākrīṇītām | अक्रीणीमहि ākrīṇīmahi | अक्रीणीध्वं ākrīṇīdhvam | अक्रीणीन्त ākrīṇīnta |
| दद् ad | दात्त ātta | आदि ādi | आदिथाः ādithāh | आत्त ātta | आद्वहि ādvahi | आदायां ādāthām | आदातां ādātām | आदामहि ādamahi | आदध्वं ādadhvam | आदन्त ādanta |
| जु जु juhu | जुहुत ājuhuta | अजुहुवि ājuhvi | अजुहुविथाः ājuhvithāh | अजुहुत ājuhuta | अजुहुवहि ājuhuvahi | अजुहुवितां ājuhvithām | अजुहुवितां ājuhvītām | अजुहुमहि ājuhumahi | अजुहुध्वं ājuhudhvam | अजुहुन्त ājuhuvanta |
| रुध् रुध् ruddh | रुन्धत ārundhata | अरुन्धि ārundhi | अरुन्धिथाः ārundhithāh | रुन्धत ārundhata | अरुन्ध्वहि ārundhvahi | अरुन्धियां ārundhithām | अरुन्धितां ārundhītām | अरुन्धिमहि ārundhmahi | अरुन्धध्वं ārundhdhvam | अरुन्धन्त ārundhanta |

1 Or असुन्वहि āsunuvahi.

2 Or असुन्महि āsunmahi.

3 Or अतन्वहि ātanuvahi.

4 Or अतन्महि ātanumahi.

ĀTMANEPADA.
Optative.

इय *īya* इयाः *īhāh* इत *īta* इवहि *īvahi* इयायां *īyāthām* इयातां *īyātām* इमहि *īmahi* इध्वं *īdhvam* इत् *ītan*
भवेय *bhāveya* भवेयाः *bhāveṭhāh* भवेत *bhāvēta* भवेवहि *bhāvevahi* भवेयायां *bhāveyāthām* भवेयातां *bhāveyātām* भवेमहि *bhāvemahi* भवेध्वं *bhāvedhvam* भवेत् *bhāvet*
तुदेय *tudēya* तुदेयाः *tudēthāh* तुदेत *tudēta* तुदेवहि *tudēvahi* तुदेयायां *tudēyāthām* तुदेयातां *tudēyātām* तुदेमहि *tudēmahi* तुदेध्वं *tudēdhvam* तुदेत् *tudēt*
दीव्येय *dīvyeya* दीव्येयाः *dīvyethāh* दीव्येत *dīvyeta* दीव्येवहि *dīvyevahi* दीव्येयायां *dīvyeyāthām* दीव्येयातां *dīveyātām* दीव्येमहि *dīvyemahi* दीव्येध्वं *dīvyedhvam* दीव्येत् *dīvyēt*
चोरयेय *chorāyeya* चोरयेयाः *chorāyethāh* चोरयेत *chorāyeta* चोरयेवहि *chorāyevahi* चोरयेयायां *chorāyeyāthām* चोरयेयातां *chorāyeyātām* चोरयेमहि *chorāyemahi* चोरयेध्वं *chorāyedhvam* चोरयेत् *chorāyēt*

इय *īya* इयाः *īhāh* इत *īta* इमहि *īmahi* इयायां *īyāthām* इयातां *īyātām* इमहि *īmahi* इध्वं *īdhvam* इत् *ītan*

सुन्वीय *sunvīyā* सुन्वीयाः *sunvīthāh* सुन्वीत *sunvītā* सुन्वीवहि *sunvīvāhi* सुन्वीयायां *sunvīyāthām* सुन्वीयातां *sunvīyātām* सुन्वीमहि *sunvīmāhi* सुन्वीध्वं *sunvīdhvam* सुन्वीत् *sunvīet*
तन्वीय *tanvīyā* तन्वीयाः *tanvīthāh* तन्वीत *tanvītā* तन्वीवहि *tanvīvāhi* तन्वीयायां *tanvīyāthām* तन्वीयातां *tanvīyātām* तन्वीमहि *tanvīmāhi* तन्वीध्वं *tanvīdhvam* तन्वीत् *tanvīet*
क्रीणीय *krīṇīyā* क्रीणीयाः *krīṇīthāh* क्रीणीत *krīṇītā* क्रीणीवहि *krīṇīvāhi* क्रीणीयायां *krīṇīyāthām* क्रीणीयातां *krīṇīyātām* क्रीणीमहि *krīṇīmāhi* क्रीणीध्वं *krīṇīdhvam* क्रीणीत् *krīṇīet*
अदीय *adīyā* अदीयाः *adīthāh* अदीत *adītā* अदीवहि *adīvāhi* अदीयायां *adīyāthām* अदीयातां *adīyātām* अदीमहि *adīmāhi* अदीध्वं *adīdhvam* अदीत् *adīet*
जुह्वीय *jūhvīya* जुह्वीयाः *jūhvīthāh* जुह्वीत *jūhvītā* जुह्वीवहि *jūhvīvāhi* जुह्वीयायां *jūhvīyāthām* जुह्वीयातां *jūhvīyātām* जुह्वीमहि *jūhvīmāhi* जुह्वीध्वं *jūhvīdhvam* जुह्वीत् *jūhvīet*
रुंधीय *ruṇdhīyā* रुंधीयाः *ruṇdhīthāh* रुंधीत *ruṇdhītā* रुंधीवहि *ruṇdhīvāhi* रुंधीयायां *ruṇdhīyāthām* रुंधीयातां *ruṇdhīyātām* रुंधीमहि *ruṇdhīmāhi* रुंधीध्वं *ruṇdhīdhvam* रुंधीत् *ruṇdhīet*

Second Division.

सु *su* सुत् *set*
तन् *tan* तन्त् *tanet*
क्री *krī* क्रीत् *krīet*
अद् *ad* अद्त् *adet*
हु *hu* हुत् *huet*
रुध् *rudh* रुध्त् *rudhet*

Â T M A N E P A D A.

Imperative.

| ROOT. | VERBAL BASE. | र e | स sva | तां tām | सवहै avahai | इयां ihām | इतां itām | अमहै amahai | अं dhvam | नां nām |
|-----------|---------------------------|-----------------|--------------------|---------------------|------------------------|----------------------|----------------------|------------------------|------------------------|------------------------|
| भृ bhū | भव bhava | भवै bhāvai | भवस् bhāvasva | भवातां bhāvātām | भवावहै bhāvāvahai | भवेयां bhāvetāṃ | भवेतां bhāvetām | भवामहै bhāvāmahai | भवध्वं bhāvadhvam | भवंतां bhāvāntām |
| तृ तृ | तुदा tuda | तृद्वै tūdai | तृदस् tudāsva | तृदतां tudātām | तृदावहै tūdāvahai | तृदेयां tudētāṃ | तृदेतां tudētām | तृदामहै tudāmahai | तृदध्वं tudādhvam | तृदन्तां tudāntām |
| दिव् दिव् | दीव्य दीव्या | दीव्यै dīvyai | दीव्यस् dīvyasva | दीव्यतां dīvyātām | दीव्यावहै dīvyāvahai | दीव्येयां dīvyeṃyāṃ | दीव्येतां dīvyeṃtām | दीव्यामहै dīvyāmahai | दीव्यध्वं dīvyādhvam | दीव्यन्तां dīvyāntām |
| चुर् चुर् | चोर्य चोर्या | चोर्यै chorāyai | चोर्यस् chorāyasva | चोर्यतां chorāyatām | चोर्यावहै chorāyāvahai | चोर्येयां chorāyeyāṃ | चोर्येतां chorāyētām | चोर्यामहै chorāyamahai | चोर्यध्वं chorāyadhvam | चोर्यन्तां chorāyantām |
| | Second Division. | रे ai | स sva | तां tām | आवहै āvahai | आयां āhām | आतां ātām | आमहै āmahai | अं dhvam | अतां atām |
| सु su | सुनु sunu सुनो suno | सुनवै sunāvai | सुनुष्व sunuṣhvā | सुनुतां sunūtām | सुनवावहै sunāvāvahai | सुनुवायां sunuvāyāṃ | सुनुवातां sunuvātām | सुनुवामहै sunāvāmahai | सुनुध्वं sunudhvām | सुनुवतां sunuvātām |
| तन् tan | तनु तनो | तनवै tanāvai | तनुष्व tanuṣhvā | तनुतां tanūtām | तनवावहै tanāvāvahai | तनुवायां tanuvāyāṃ | तनुवातां tanuvātām | तनवामहै tanāvāmahai | तनुध्वं tanudhvām | तनुवतां tanuvātām |
| क्री क्री | क्रीणी क्रीणा क्रीण क्रीण | क्रीणै kṛṇāi | क्रीणीष्व kṛṇīṣhvā | क्रीणीतां kṛṇītām | क्रीणावहै kṛṇāvahai | क्रीणायां kṛṇāyāṃ | क्रीणातां kṛṇātām | क्रीणामहै kṛṇāmahai | क्रीणीध्वं kṛṇīdhvam | क्रीणीतां kṛṇītām |
| अद् अद् | अद् अद् | अद्वै adai | अत्सव् atsvā | अद्वतां advatām | अदावहै adāvahai | अदायां adāyāṃ | अदातां adātām | अदामहै adāmahai | अदध्वं addhvām | अदतां adātām |
| हु हु | हुहु हुहो हुहु | हुहवै jūhvai | हुहुष्व jūhuṣhvā | हुहुतां juhūtām | हुहवावहै juhāvāvahai | हुहुवायां juhuvāyāṃ | हुहुवातां juhuvātām | हुहवामहै juhāvāmahai | हुहुध्वं juhudhvām | हुहुवतां juhuvātām |
| रुध् रुध् | रुध् रुध् | रुध्वै ruṃdhvai | रुध्वस् ruṃdhvasva | रुध्वतां ruṃdhvatām | रुध्वावहै ruṃdhāvahai | रुध्वायां ruṃdhvāyāṃ | रुध्वातां ruṃdhvātām | रुध्वामहै ruṃdhāmahai | रुध्वध्वं ruṃdhadhvam | रुध्वतां ruṃdhvatām |

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ *a* or आ *á*: such as ईड् *íd*, to praise; एध् *edh*, to grow; इंध् *indh*, to light; उन्द् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस् *ás*, to sit down (Pân. III. 1, 37), कास् *kás*, to cough (Pân. III. 1, 35); also काश् *kás*, to shine (Sâr.); optionally उष् *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jágrī*, to wake, (जागरां *jágarám*, Pân. III. 1, 38); and, after taking reduplication, भी *bhī* (विभयां *bibhayám*), ह्री *hrī* (जिह्यां *jihrayám*), भृ *bhṛī* (विभरां *bibharám*), and हु *hu* (जुहवां *juhavám*, Pân. III. 1, 39).

The verb जर्णु *árṇu*, to cover, although polysyllabic, allows only of जर्णुनाव *árṇunáva* as its Perfect.

चृद्ध् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्छे *ánarchchha*. It is treated, in fact, as if अर्च्छे *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

| | | | |
|----|----------------|--|-----------------|
| 1. | अ <i>a</i> | | ए <i>e</i> |
| 2. | इथ <i>itha</i> | | इथे <i>ishe</i> |
| 3. | अ <i>a</i> | | ए <i>e</i> |

| | | |
|----------------------|---------|--|
| | DUAL. | |
| 1. इव <i>iva</i> | | इवहे <i>ivahe</i> |
| 2. अयुः <i>athuh</i> | | आये <i>âthe</i> |
| 3. अतुः <i>atuh</i> | | आते <i>âte</i> |
| | PLURAL. | |
| 1. इम <i>ima</i> | | इमहे <i>imahe</i> |
| 2. अ <i>a</i> | | इध्वे <i>idhve</i> or इद्दे <i>idhve</i> |
| 3. उः <i>uh</i> | | इरे <i>ire</i> |

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिय *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुध् *budh*, बुबोध *bubódh-a*, बुबोधिय *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jív*, a long medial vowel not being liable to Guṇa, forms जिजीव् *jijív-a*, जिजीविय *jijív-itha*, जिजीव् *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *ní*, निनाय *nináy-a* or निनय *nináy-a*, निनेय *ninétha* or निनयिय *nináy-itha*, निनाय *nináy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिय *jaghán-itha*, जघान् *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by यथा *ya*, the accent falls on the root; if with इय *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिय *vivijitha*. (Pân. 1. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत *pet*, before the accented terminations, (including इथ *itha*, Pāṇ. VI. 4, 120, 121.)

पच् *pach*, पपक्य *papáktha*, but पेचिथ्य *pechithá*, पेचिम *pechimá*, पेचुः *pechúh*.
तन् *tan*, तेनिय *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uváha*, ऊहिम *úhimá*. वच् *vach*, उवाच *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *tri*, फल् *phal*, भञ् *bhaj*, त्रप् *trap*, श्रथ् *śrath* (Pāṇ. VI. 4, 122), and राध् *rādh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jrí*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phañ*, राज् *ráj*, भ्राज् *bhráj*, भ्राञ् *bhrás*, भ्राञ् *bhlás*, स्यम् *syam*, स्वन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuḥ*. हन् *han*, जघ्नतुः *jaghnátuḥ*. खन् *khan*, चख्तुः *chakh-nátuḥ*. घस् *ghas*, जघ्तुः *jakshátuḥ*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. I. 2, 5), such as मंय् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjátuḥ*; ममंयतुः *mamanthátuḥ*; ससंसे *sasrañsé*.

5. The verbs श्रंय् *śranth*, ग्रंय् *granth*, दंभ् *dambh*, and स्वंज् *svañj*, however, may be weakened, and form श्रेयतुः *śrethátuḥ*, ग्रेयतुः *grethátuḥ*, देभतुः *debhátuḥ*, सस्वजे *sasvajé* (loss of nasal and *e*, cf. Pāṇ. I. 2, 6, vârt.). But according to some grammarians the forms शश्रंयतुः *śaśranthátuḥ* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áu*, ददिव *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except व्ये *vye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, च् *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar* †. (§ 221.)

* शसु हिंसायामिति केचित् केचित्तु शश सुतगताविति । Prasáda, p. 13 a. In a later passage the Prasáda (p. 17 b) decides for both, शस् *śas* and शश *śas*.

† च् *ri* forms the perf. आर *ára*, 3rd pers. dual आरतुः *árátuḥ*. च् *ri* forms आनञ्च *ánarchchha*, 3rd pers. dual आनञ्चतुः *ánarchchhátuḥ*. (Pāṇ. VII. 4, 11.)

Roots ending in उ u, ऊ ú, change these vowels always into उव uv.

Most roots ending in च्चृ?i, change the vowel to अर् ar (Pāṇ. VII. 4, 11).
गृ grī, जगरतुः jagarátuh*.

नी nī, निन्यिव niny-ivá, we two have led. श्री śrī, शिश्रियिव śisriy-ivá, we two have gone. कृ kṛi, चक्रयुः chakr-áthuh, you two have done. स्तृ stṛi, तस्तरयुः tatar-áthuh, you two have spread. यु yu, युयुवयुः yuyuv-áthuh, you two have joined. स्तु stu, तुष्टुवयुः tushṭuv-áthuh, you two have praised. कृ kṛi, चक्रयुः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ire, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e. g. ददुहे duduh-ré.

* In शृ śrī, दृ dṛi, and पू prī a further shortening may take place; शशरतुः śasarátuh being shortened to शश्रतुः śasráruh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ i ?
2. When is it *optional* to insert or to omit the इ i ?
3. When is it *necessary* to insert the इ i ?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ á.
2. All monosyllabic roots ending in इ i, except अि श्री, to attend (21, 31)*; अि श्री, to grow (23, 41). (Note—अि स्मि, to laugh, must take इ i in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ई, except डी दी, to fly (22, 72; 26, 26. *anudatta*), and शी शी, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु यु, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्शु kshnu, to sharpen (24, 28). सु snu, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इ i in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritae*, 1841.

5. All monosyllabic roots ending in च्चृ *ri*, except वृ *vri*, to choose (31, 38).
Important exception: in the Fut. and Cond. in स्य *syā*, all verbs in च्चृ *ri* take इ *i* (Pāṇ. VII. 2, 70).
सृ *svri*, to sound, may take इ *i* (Pāṇ. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pāṇ. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and च्चृ *ri*, to go, take इ *i* in the Desider. (Pāṇ. VII. 2, 74, 75).
In the Benedictive and First Aorist Âtmanepada verbs ending in च्चृ *ri* and beginning with a conjunct consonant may take इ *i* (Pāṇ. VII. 2, 43).
6. All monosyllabic roots ending in ए *e*, ऐ *ai*, औ *o*.
Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and च्चृ *ri*, must not take इ *i*.
7. Of roots ending in क्क *k*, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च्च *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in छ्छ *chh*, प्रछ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pāṇ. VII. 2, 75).
10. Of roots ending in ज्ज *j*, स्खञ् *svañj*, to embrace (23, 7); त्यञ् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भञ् *bhaj*, to worship (23, 29); रञ् *rañj*, to colour (23, 30; 26, 58); यञ् *yaj*, to sacrifice (23, 33); निञ् *nij*, to clean (25, 11); विञ् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kāś. मृञ् *mrij*]; युञ् *yuj*, to meditate (26, 68), to join (29, 7); मृञ् *mrij*, to let off (26, 69; 28, 121); भञ्ज् *bhrajj*, to bake (28, 4, except Desider.); मञ्ज् *majj*, to dip (28, 122); रुञ् *ruj*, to break (28, 123); भुञ् *bhuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in द्द *d*, हद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138; 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).
12. Of roots ending in ध्ध *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rādih*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvā* (Pāṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādih*, to achieve (27, 16); बन्ध् *bandh*, to bind (31, 37).
13. Of roots ending in न्न *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प्प *p*, तिप् *tip*, to pour (10, 1?); सृप् *srīp*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *trīp* and दृप् *drip*, which are generally included, may take इ *i*, according to Pāṇ. VII. 2, 45.)
15. Of roots ending in भ्भ *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).

16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इ i before स् s of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in Ātm. (Pāṇ. VII. 2, 36).
17. Of roots ending in श् *ś*, कृश् *krush*, to shout (20, 26); दृश् *drish*, to see (23, 19); दंश् *daś*, to bite (23, 20); लिश् *liš*, to be small (26, 70; 28, 127); दिश् *diś*, to show (28, 3); रुश् *ruś*, to hurt (28, 126); रिश् *riś*, to hurt (28, 126); स्पृश् *spriś*, to touch (28, 128); विश् *viś*, to enter (28, 130); मृश् *mriś*, to rub (28, 131).
18. Of roots ending in प् *p*, कृप् *krish*, to draw (23, 21; 28, 6); त्रिप् *trish*, to shine (23, 32); द्विप् *dvish*, to hate (24, 3); विप् *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुप् *push*, to nourish (26, 73; not 17, 50); शुप् *śush*, to dry (26, 74); तुप् *tush*, to please (26, 75); दुप् *dush*, to spoil (26, 76); श्लिप् *ślish*, to embrace (26, 77); शिप् *śish*, to distinguish (29, 14); पिप् *pish*, to pound (29, 15).
19. Of roots ending in स् *s*, वस् *vas*, to dwell (23, 36), except Part. उपितः *ushitah* and Ger. उपित्वा *ushitvā* (Pāṇ. VII. 2, 52); यस् *ghas*, to eat (17, 65, as substitute for अद् *ad*).
20. Of roots ending in ह् *h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 35); दुह् *duh*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5); लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by ता *tā*), the future and conditional (formed by स्य *syā*), the desiderative, and the participle in त *ta* (Pāṇ. VII. 2, 15; 44), the verb क्लिप् *klip* must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लिप् *klip*, to shape, Fut. कल्प्ता *kalptā*, Fut. कल्पस्यति *kalpsyati*, Cond. अकल्पस्यत् *akalpsyat*; Desid. चिक्लिप्सति *chiklipsisati*; Part. क्लिप्तः *kliptah*.

- B. In the future and conditional (formed by स्य *syā*), the desiderative base, and the participle in त *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vr̥t*, to exist, Fut. वत्स्यति *vartsyati*, Cond. अवत्स्यत् *avartsyat*; Desid. विवृत्सति *vivr̥tsati*; Part. वृत्तः *vr̥ttah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vr̥dh*, to grow, Fut. वत्स्यति *vartsyati*, Cond. अवत्स्यत् *avartsyat*; Desid. विवृत्सति *vivr̥tsati*; Part. वृद्धः *vr̥ddhah*.

स्यन्द् *syand*, to drop, Fut. स्यंस्यति *syantsyati*, Cond. अस्यंस्यत् *asyantsyat*; Desid. सिस्यंस्यति *sisyantsati*; Part. स्यन्नः *syannah*.

शृध् *śr̥dh*, to hurt, Fut. शत्स्यति *śartsyati*, Cond. अशत्स्यत् *aśartsyat*; Desid. शिशृत्सति *śiśr̥tsati*; Part. शृद्धः *śr̥ddhah*.

- C. In the desiderative bases, and in the participle in त *ta*, monosyllabic roots ending in उ *u*, ऊ *ū*, रु *ri*, र् *r̥*, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इ i. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, बुभूषति *bubhūshati*; Part. भूतः *bhūtah*.

ग्रह् *grah*, जिघृक्षति *jighṛkshati*; Part. गृहीतः *gr̥ihītah* (long *ī* by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, जुघुक्षति *jughukshati*; Part. गूढः *gūḍhah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in रु *r̥* and वृ *vr̥* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

- D. Participial formations.

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in त *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ ū, चृ ri, चृ ri, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvā. (Pāṇ. VII. 2, 11.)

लू lū, to cut, लूनः lū-naḥ, लूनवान् lū-navān, लूत्वा lū-tvā. (Except पू pū, § 335, II. 6.)

वृ vri, to cover, वृतः vri-taḥ, वृतवान् vri-tavān, वृत्वा vri-tvā.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future गाहिता gāhi-tā or गाढा gāḍhā; hence its participle गाढः gāḍhaḥ only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता gop-i-tā or गोप्ता gop-tā; hence its participle गुप्तः guptaḥ only.

2. Roots which by native grammarians are marked with technical आ ऌ or ई ई do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.) *

सिद् svīd, to sweat (marked as निष्विदा nishvidā); सिन्नः svinnāḥ.

लज् laj, to be ashamed (marked as ओलजी olajī); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

श्रि श्री, to go; श्रितः śritaḥ, श्रित्वा śritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

श्वि svi, to swell; शूनः śūnaḥ. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुम् kshubh, to shake; क्षुम्भः kshubdhaḥ, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन् svan, to sound; स्वांतः svāntaḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhvāntaḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ् mlechchh, to speak indistinctly; म्लिष्टः mliṣṭaḥ, if it means indistinct.

विरिब् virebh, to sound; विरिब्भः viribdhaḥ, if it refers to a note.

फण् phaṇ, to prepare; फांटः phāṇṭaḥ, if it means without an effort.

वाह् vāh, to labour; वाढः vāḍhaḥ, if it means excessive.

धृम् dhriṣh, to be confident; धृष्टः dhriṣṭaḥ, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः viśastaḥ, if it means arrogant.

द्रृह् drih, to grow; द्रृढः driḍhaḥ, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् parivriḥ, to grow; परिवृढः parivriḍhaḥ, if it means lord. (Pāṇ. VII. 2, 21.)

कम् kash, to try; कष्टः kaṣṭaḥ, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुम् ghush, to manifest; घुष्टः ghuṣṭaḥ, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द्दē ard, with the prepos. सं sam, नि ni, वि vi, अर्थः arṇaḥ; समर्थः samarṇaḥ, plagued. (Pāṇ. VII. 2, 24.)

अर्द्दē ard, with the prepos. अभि abhi; अभ्यर्णः abhyarṇaḥ, if it means near. (Pāṇ. VII. 2, 25.)

वृत् vriṭ (as causative), वृत्तः vriṭtaḥ, if it means read.

* मिद् mid, to be soft, though having a technical आ ऌ, may, in certain senses, form its participle as मेदितः meditaḥ or मिनः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ ऌ.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिव *saṃchaskariva*; 2nd pers. sing. संचस्करिथ *saṃchaskaritha*.
2. गृ *gṛi*, to go, समृव *sasṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृम् *vṛiñ* and वृङ् *vṛiñ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-va*. तुष्टोथ *tushṭo-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोथ *dudro-tha*.
7. स्रु *sru*, to flow, सुस्रुव *susru-va*. सुस्रोथ *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोथ *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before थ *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्षे *vavar-tha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form. See No. 142, in the Dhâtupâtha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tâ*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.

या *yâ*, to go; Fut. याता *yâtâ*; ययाय *yayâ-tha*.

चि *chi*, to gather; Fut. चेता *chetâ*; चिचेथ *chiche-tha*.

3. In roots ending in consonants and having an ञ *ñ* for their radical vowel, which are necessarily without इ i in the future (ता *tâ*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पच् *pach*, to cook; Fut. पक्ता *paktâ*; पपकथ *papak-tha*.

But कृपति *krishati*, he drags; Fut. कर्षी *karshâtâ*; चक्रर्षिथ *chakarsh-i-tha*.

(Bharadvâja requires the omission of इ i after roots with च्च *çç* *ri* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root च्च *ri* itself. Hence he allows पेचिथ *pechitha*, besides पपकथ *papaktha*; इयजिथ *iyajitha*, besides इयष्ट *iyashṭha*: also ययिथ *yayitha*, चिचयिथ *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but ञ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tâ*).

* वृम् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृम् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृङ् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pāṇini being restricted by the commentator to वृम् *vṛiñ* and वृङ् *vṛiñ*.

Exceptions :

1. In सृज् *srij* and दृग् *dris*, the omission is optional.
सृज् *srij*, सस्रश् *sasrashtha*, or समृजिय *sasrijitha*.
2. The verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ *ád-i-tha*, (exception to No. 3.)
चु *ri*, आरिथ *ár-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tá* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liñ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tá*, सिच् *sich*, लिङ् *liñ* :
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tá* :
In क्लिप् *kliṭ*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *sya* :
In वृत् *vṛit*, वृध् *vṛidh*, स्पन्द् *syand*, शृध् *śṛidh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :
In monosyllabic verbs ending in उ, ऊँ, च्, च् *rí*, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta* :
a. All verbs which by native grammarians are marked with आ *á*, ई *í*, or ऊँ *ú* *.
b. The verb श्री *śri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before य *tha*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊँ *ú* shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs स्वृ *svri*; Per. Fut. स्वरिता *sva-r-i-tā*, or स्वती *svatā*, &c. (Pāṇ. VII. 2, 44.)
(Except future in स्य *syā*, स्वरिष्यति *sva-rishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *sotā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊँ *ū* (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gādhā*. (See § 333, D. I.)

But अञ्ज *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)
आञ्जिभुः *āñjishuh*.

3. In the eight verbs beginning with र्ध् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) र्ध् *radh*, to perish, रधिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नश् *naś*, to vanish, नशिता *naś-i-tā*, or नंष्टा *naṁṣtā*.

(26, 86) तृप् *tṛip*, to delight, तर्पिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रमा *traptā*.

(26, 87) दृप् *dṛip*, to be proud, दर्पिता *dar-p-i-tā*, or दर्प्ता *darptā*, or द्रमा *draptā*.

(26, 88) द्रुह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोग्धा *drogdhā*, or द्रोढा *drodhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *modhā*.

(26, 90) सुह् *suh*, to vomit, स्रोहिता *snoh-i-tā*, or स्रोग्धा *snogdhā*, or स्रोढा *snodhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *snedhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष् *kush* (Chur class), preceded by निर् *nir*; but here इ i is necessary in the participle with त ta. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् t :

In the verbs इष् *ish* (Tud only), सह् *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त ta or न na are treated separately under No. 7. Hence इष्टः *ishṭah* only, but either इष्टा *ishṭvā* or इषित्वा *ishitvā*.

2. Before *ārdhadhātukas* beginning with स् s, but not in the aorist :

In the verbs कृत् *krīt*, to cut; चृत् *chṛit*, to kill; छृद् *chhṛid*, to play; तृद् *tṛid*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च् *ri*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इच् *iv*, and in च्चृप् *chṛidh*, भ्रस्ज् *bhrasj*, दंभ् *dambh*, श्रि *śri*, स्वृ *svri*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhṛi* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च् *ri* (Pāṇ. VII. 2, 42). The च् *ri* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च् *ri* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā* :

In verbs having a technical उ *u*. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in त *ta* :

In the verb क्लिञ्ज् *kliś*. (Pāṇ. VII. 2, 50.)

क्लिञ्जित्वा *kliśitvā* or क्लिष्ट्वा *klishtvā*, क्लिञ्जितः *kliśitaḥ* or क्लिष्टः *klishtaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त *ta* or न *na*; (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूरं *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spas*, to touch, स्पष्टः *spashtaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुप् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, अंतः *āntaḥ* or अमितः *amitaḥ*.

त्वरं *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvaritaḥ*.

संघुष् *saṅghush*, to shout, संघुष्टः *saṅghushtaḥ* or संघुषितः *saṅghushitaḥ*. (See § 333, D. 2.)

आस्वनं *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jagmivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विश् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *drīś*, to see, ददृशिवान् *dadrīśivān* or ददृश्वान् *dadrīśvān*.

Necessary insertion of इ *i*.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *āś*, to eat, आशिवान् *āśivān*.

In the verb घस् *ghas*, to eat, जक्षिवान् *jakshivān*.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before **स्य** *syā* of the future and conditional :

In all verbs ending in **चृ** *ṛi*, and in **हन्** *han* (Pāṇ. VII. 2, 70). In **गम्** *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (**सिच्** *sich*):

In the verbs **स्तु** *stu*, **सु** *su*, **धृ** *dhū* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from **स्तु** *stu*, to praise, First Aorist (First Form), **अस्ताविषं** *astāvisham*; but in the Âtmanepada, **अस्तोषि** *astoshi*.

4. Before the terminations of the desiderative (**सन्** *san*):

In the verbs **कृ** *krī*, **गृ** *grī*, **दृ** *drī*, **धृ** *dhṛi*, and **प्रच्छ्** *prachh* (Pāṇ. VII. 2, 75); and in **गम्** *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs **स्मि** *smi*, **पू** *pū*, **चृ** *ṛi*, **अञ्** *añj*, and **अञ्** *añ*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial **त्वा** *tvā* and the participial termination **ता** *ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs **वस्** *vas*, to dwell; **द्युष्य** *dyushy*, to hunger; **अञ्च** *añch*, to worship; **लुभ्** *lubh*, to confound (Dhâtupâṭha 28, 22).

6. Before **त्वा** *tvā* only :

In **जृ** *jrī*, to grow old; **व्राश्च** *vraśch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before **थ** *tha*, 2nd pers. sing. reduplicated perfect :

In **अद्** *ad*, to eat; **चृ** *ṛi*, to go; **व्ये** *vye*, to cover. **आदिथ** *āditha*, against § 335, 3; **आरिथ** *āritha*, § 335, 3, note; **विव्यथिथ** *vivyayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vriddhi.

Insertion of the long ई î.

§ 340. Long ई î *may* be substituted for the short when subjoined to a verb ending in **चृ** *ṛi*, also to **वृ** *vṛi*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ *ṭṛi*; Per. Fut. **तरिता** *taritā* or **तरिता** *taritā*, &c.; but Perf. 2nd pers. sing. **तेरिथ** *teritha*; I. Aor. Par. 3rd pers. plur. **अतारिषुः** *atāriṣuḥ*; Bened. 3rd pers. sing. **तरिषीष्ट** *tarishīṣṭa* *.

वृ *vṛi*; Per. Fut. **वरीता** *varitā* or **वरिता** *varitā*; but Perf. **ववरिथ** *vavaritha*; Aor. Par. **अवारिषुः** *avarishuḥ*; Bened. **वरिषीष्ट** *varishīṣṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ *i* (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई î; not, however, as far as I can judge, in the benedictive Âtmanepada.

तृ *ṭṛi*; Des. **तितरिषति** *titarishati*; **तितरोषति** *titarishati*; **तितीर्यति** *titrshati*; Aor. Âtm. **अतरिष्ट** *atarishṭa*, **अतरीष्ट** *atarishṭa*, and **अतीष्ट** *atirshṭa*; Bened. **तरिषीष्ट** *tarishīṣṭa*, **तीर्यीष्ट** *tīrshīṣṭa*.

वृ *vṛi*; Des. **विवरिषते** *vivarishate*; **विवरीषते** *vivarishate*; **वुवृषते** *vuvṛshate*; Aor. Âtm. **अवरिष्ट** *avarishṭa*, **अवरीष्ट** *avarishṭa*, and **अवृत** *avṛita*; Bened. **वरिषीष्ट** *varishīṣṭa*, **वृषीष्ट** *vṛishīṣṭa*.

The verb **ग्रह्** *grah*, too, takes the long ई î, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. **ग्रहीता** *grahītā*; Inf. **ग्रहीतुं** *grahītum*; but Perf. **जगृहिम** *jagrīhima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, **वरीषीष्ट** *varishīṣṭa*, **स्तरीषीष्ट** *starishīṣṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing **आं** *ām* (an accusative termination of a feminine abstract noun in **आ** *ā*) to the verbal base, and adding to this the reduplicated perfect of **कृ** *kṛi*, to do, **भू** *bhū*, to be, or **अस्** *as*, to be.

उद् *und*, to wet, उदांचकार, बभूव, आस, *undāmchakāra, babhūva, āsa.*

चकास् *chakās*, to shine, चकासांचकार, बभूव, आस, *chakāsāmchakāra, babhūva, āsa.*

बोधय *bodhaya*, to make known, बोधयांचकार, बभूव, आस, *bodhayāmchakāra, babhūva, āsa.*

After verbs which are used in the *Ātmanepada*, the auxiliary verb **कृ** *kṛi* is conjugated as *Ātmanepada*, but **अस्** *as* and **भू** *bhū* in the *Parasmaipada*. Hence from **एधते** *edhate*, he grows,

एधांचक्रे *edh-āmchakre*; but **बभूव** *babhūva* and **आस** *āsa*.

In the passive all three auxiliary verbs follow the *Ātmanepada*.

§ 343. Intensive bases which can take *Guṇa*, take it before **आं** *ām*; desiderative bases never admit of *Guṇa*. (§ 339.)

बोभू *bobhū*, frequentative base of **भू** *bhū*, बोभवांचकार *bobhavāmchakāra*.

But **बुबोधिम्** *bubodhish*, desiderative base of **बुध्** *budh*, **बुबोधिमांचकार** &c. *bubodhishāmchakāra* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in **आ** *ā*, requiring intermediate **इ** *i*.

धा *dhā*, to place.

| PARASMAIPADA. | | | ĀTMANEPADA. | | |
|--|--------------------------|------------------------|--------------------------|-----------------------------|-----------------------------|
| SINGULAR. | DUAL. | PLURAL. | SINGULAR. | DUAL. | PLURAL. |
| 1. दधौ <i>dadhau</i> | दधिव <i>dadhivá</i> | दधिम <i>dadhimá</i> | दधे <i>dadhé</i> | दधिवहे <i>dadhivódhe</i> | दधिमहे <i>dadhimáhe</i> |
| 2. { दधाय <i>dadhátha</i> or दधिय <i>dadhitha</i> * | दधयुः <i>dadhátuh</i> | दध <i>dadhá</i> | दधिषे <i>dadhishé</i> | दधाथे <i>dadháthe</i> | दधिध्वे <i>dadhidhvé</i> |
| 3. दधौ <i>dadhau</i> | दधतुः <i>dadhátuh</i> | दधुः <i>dadhúh</i> | दधे <i>dadhé</i> | दधाते <i>dadháte</i> | दधिरे <i>dadhiré</i> |

2. Verbal bases in **इ** *i* and **ई** *ī*, preceded by *one* consonant, and requiring intermediate **इ** *i*.

नी *nī*, to lead.

| | | | | | |
|---|-----------------------------|---------------------------|-----------------------------|--------------------------------|---|
| 1. { निनाय <i>nindya</i> or निनय <i>nindya</i> | निन्यिव <i>ninyivá</i> | निन्यिम <i>ninyimá</i> | निन्ये <i>ninyé</i> | निन्यिवहे <i>ninyivódhe</i> | निन्यिमहे <i>ninyimáhe</i> |
| 2. { निनेथ <i>ninétha</i> or निनयिथ <i>ninayitha</i> * | निन्ययुः <i>ninyátuh</i> | निन्य <i>ninyá</i> | निन्यिषे <i>ninyishé</i> | निन्याथे <i>ninyáthe</i> | निन्यिध्वे or ^० द्वे (§ 105) <i>ninyidhvé</i> or <i>-dhvé</i> |
| 3. निनाय <i>nindya</i> | निन्यतुः <i>ninyátuh</i> | निन्युः <i>ninyúh</i> | निन्ये <i>ninyé</i> | निन्याते <i>ninyáte</i> | निन्यिरे <i>ninyiré</i> |

* § 335, 2, and § 335, 3.

3. Verbal bases in चृ *ri*, preceded by *one* consonant, and requiring intermediate इ *i*.
धृ *dhrī*, to hold.

| | | | | | | |
|------|---------------------------|-------------------|-----------------|------------------|-------------------|------------------------------------|
| 1. { | दधार <i>dadhāra</i> or | दधिव | दधिम | दधे | दधिवहे | दधिमहे |
| | दधर <i>dadhāra</i> | <i>dadhrivá</i> | <i>dadhrimá</i> | <i>dadhré</i> | <i>dadhriváhe</i> | <i>dadhrimáhe</i> |
| 2. | दधर्थे <i>dadhārtha</i> * | दधयुः | दध | दधिये | दध्याये | दधिय्थे or °दु |
| | | <i>dadhráthuḥ</i> | <i>dadhrá</i> | <i>dadhrishé</i> | <i>dadhráthe</i> | <i>dadhriddhvé</i> or <i>-dhré</i> |
| 3. | दधार <i>dadhāra</i> | दधतुः | दधुः | दधे | दधाते | दधिरे |
| | | <i>dadhrátuḥ</i> | <i>dadhrúḥ</i> | <i>dadhré</i> | <i>dadhráte</i> | <i>dadhriré</i> |

4. Verbal bases in चृ *ri*, preceded by *one* consonant, not admitting intermediate इ *i*.
कृ *kri*, to do.

| | | | | | | |
|------|-------------------------|-------------------|-----------------|------------------|-------------------|-------------------|
| 1. { | चकार <i>chakāra</i> or | चकृव | चकृम | चक्रे | चकृवहे | चकृमहे |
| | चकर <i>chakāra</i> | <i>chakrivá</i> | <i>chakrimá</i> | <i>chakré</i> | <i>chakriváhe</i> | <i>chakrimáhe</i> |
| 2. | चकर्थे <i>chakārtha</i> | चक्रयुः | चक्र | चक्रमे | चक्राये | चक्रुद्धे |
| | | <i>chakráthuḥ</i> | <i>chakrá</i> | <i>chakrishé</i> | <i>chakráthe</i> | <i>chakriḍhvé</i> |
| 3. | चकार <i>chakāra</i> | चक्रतुः | चक्रुः | चक्रे | चक्राते | चक्रिरे |
| | | <i>chakrátuḥ</i> | <i>chakrúḥ</i> | <i>chakré</i> | <i>chakráte</i> | <i>chakriré</i> |

5. Verbal bases in इ *i* or ई *ī*, preceded by *two* consonants, and requiring intermediate इ *i*.
क्री *kri*, to buy.

| | | | | | | |
|------|------------------------------|---------------------|-------------------|--------------------|---------------------|-------------------------------------|
| 1. { | चिक्राय <i>chikráya</i> or | चिक्रियिव | चिक्रियिम | चिक्रिये | चिक्रियिवहे | चिक्रियिमहे |
| | चिक्रय <i>chikráya</i> | <i>chikriyivá</i> | <i>chikriyimá</i> | <i>chikriyé</i> | <i>chikriyiváhe</i> | <i>chikriyimáhe</i> |
| 2. { | चिक्रेथे <i>chikrētha</i> or | चिक्रिययुः | चिक्रिय | चिक्रियिमे | चिक्रियाये | चिक्रियिथे or °दु |
| | चिक्रियिथ <i>chikrayitha</i> | <i>chikriyáthuḥ</i> | <i>chikriyá</i> | <i>chikriyishé</i> | <i>chikriyáthe</i> | <i>chikriyidhvé</i> or <i>-dhré</i> |
| 3. | चिक्राय <i>chikráya</i> | चिक्रियतुः | चिक्रियुः | चिक्रिये | चिक्रियाते | चिक्रियिरे |
| | | <i>chikriyátuḥ</i> | <i>chikriyúḥ</i> | <i>chikriyé</i> | <i>chikriyáte</i> | <i>chikriyiré</i> |

6. Verbal bases in ऊ *u* or ऊ *ú*, preceded by *one* or *two* consonants, and requiring intermediate इ *i*.
यु *yu*, to join.

| | | | | | | |
|------|---------------------------|-------------------|-----------------|------------------|-------------------|----------------------------------|
| 1. { | युयाव <i>yuyáva</i> or | युयुचिव | युयुचिम | युयुवे | युयुचिवहे | युयुचिमहे |
| | युयव <i>yuyáva</i> | <i>yuyuvivá</i> | <i>yuyuvimá</i> | <i>yuyuvé</i> | <i>yuyuviváhe</i> | <i>yuyuvimáhe</i> |
| 2. | युयविय <i>yuyavitha</i> † | युयुवयुः | युयुव | युयुचिमे | युयुवाये | युयुचिथे or °दु |
| | | <i>yuyuváthuḥ</i> | <i>yuyuvá</i> | <i>yuyuvishé</i> | <i>yuyuváthe</i> | <i>yuyuidhvé</i> or <i>-dhré</i> |
| 3. | युयाव <i>yuyáva</i> | युयुवतुः | युयुवुः | युयुवे | युयुवाते | युयुचिरे |
| | | <i>yuyuvátuḥ</i> | <i>yuyuvúḥ</i> | <i>yuyuvé</i> | <i>yuyuváte</i> | <i>yuyuviré</i> |

7. Verbal bases in उ *u*, preceded by *one* or *two* consonants, and not admitting the intermediate इ *i*.
स्तु *stu*, to praise.

| | | | | | | |
|------|----------------------------|---------------------|------------------|------------------|--------------------|-------------------|
| 1. { | तुष्टाव <i>tushṭáva</i> or | तुष्टुव | तुष्टुम | तुष्टुवे | तुष्टुवहे | तुष्टुमहे |
| | तुष्टव <i>tushṭáva</i> | <i>tushṭuvá</i> | <i>tushṭumá</i> | <i>tushṭuvé</i> | <i>tushṭuváhe</i> | <i>tushṭumáhe</i> |
| 2. | तुष्टोथ <i>tushṭótha</i> ‡ | तुष्टुवयुः | तुष्टुव | तुष्टुमे | तुष्टुवाये | तुष्टुद्धे |
| | | <i>tushṭuváthuḥ</i> | <i>tushṭuvá</i> | <i>tushṭushé</i> | <i>tushṭuváthe</i> | <i>tushṭudhvé</i> |
| 3. | तुष्टाव <i>tushṭáva</i> | तुष्टुवतुः | तुष्टुवुः | तुष्टुवे | तुष्टुवाते | तुष्टुचिरे |
| | | <i>tushṭuvátuḥ</i> | <i>tushṭuvúḥ</i> | <i>tushṭuvé</i> | <i>tushṭuváte</i> | <i>tushṭuviré</i> |

* § 335, 2, and § 335, 3.

† If यु *yu* is taken from Dhátupáṭha 31, 9, it may form युयोथ *yuyótha*. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvāja might allow तुष्टविय *tushṭavitha* even against Pān. VII. 2, 13.

8. Verbal bases in चृ *ri*, preceded by two consonants, and requiring intermediate इ *i*.
स्तृ *stri*, to spread.

| | | | | | | |
|----|--|--------------------------------|-----------------------------|-------------------------------|---------------------------------|---|
| 1. | { तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i> | तस्तरिव <i>tastarivá</i> | तस्तरिम <i>tastarimá</i> | तस्तरे <i>tastaré</i> | तस्तरिवहे <i>tastariváhe</i> | तस्तरिमहे <i>tastarimáhe</i> |
| 2. | तस्तर्थे <i>tastártha</i> | तस्तरथुः <i>tastaráthuh</i> | तस्तर <i>tastará</i> | तस्तरिषे <i>tastarishé</i> | तस्तारथे <i>tastaráthe</i> | तस्तरिध्वे or °द्वे <i>tastaridhvé</i> or <i>-dhvé</i> |
| 3. | तस्तार <i>tastāra</i> | तस्तरतुः <i>tastarátuḥ</i> | तस्तरुः <i>tastarúḥ</i> | तस्तरे <i>tastaré</i> | तस्तराते <i>tastaráte</i> | तस्तरिरे <i>tastariré</i> |

9. Verbal bases in चृ *ri*, requiring intermediate इ *i*.

कृ *kri*, to scatter.

| | | | | | | |
|----|--|------------------------------|---------------------------|-----------------------------|-------------------------------|---|
| 1. | { चकार <i>chakāra</i> or चकर <i>chakāra</i> | चकरिव <i>chakarivá</i> | चकरिम <i>chakarimá</i> | चकरे <i>chakaré</i> | चकरिवहे <i>chakariváhe</i> | चकरिमहे <i>chakarimáhe</i> |
| 2. | चकरिष्य <i>chakarīṣya</i> | चकरथुः <i>chakaráthuh</i> | चकर <i>chakará</i> | चकरिषे <i>chakarishé</i> | चकारथे <i>chakaráthe</i> | चकरिध्वे or °द्वे <i>chakaridhvé</i> or <i>-dhvé</i> |
| 3. | चकार <i>chakāra</i> | चकरतुः <i>chakarátuh</i> | चकरुः <i>chakarúḥ</i> | चकरे <i>chakaré</i> | चकाराते <i>chakaráte</i> | चकरिरे <i>chakariré</i> |

10. Verbal bases in consonants, requiring intermediate इ *i*.

तुद् *tud*, to strike.

| | | | | | | |
|----|----------------------------|-------------------------------|----------------------------|------------------------------|--------------------------------|---------------------------------|
| 1. | तुतोद् <i>tutóda</i> | तुतुदिव <i>tutudivá</i> | तुतुदिम <i>tutudimá</i> | तुतुदे <i>tutudé</i> | तुतुदिवहे <i>tutudiváhe</i> | तुतुदिमहे <i>tutudimáhe</i> |
| 2. | तुतोदिष्य <i>tutodīṣya</i> | तुतुदथुः <i>tutudáthuh</i> | तुतुद <i>tutudá</i> | तुतुदिषे <i>tutudishé</i> | तुतुदाथे <i>tutudáthe</i> | तुतुदिध्वे <i>tutudidhvé</i> |
| 3. | तुतोद् <i>tutóda</i> | तुतुदतुः <i>tutudátuh</i> | तुतुदुः <i>tutudúḥ</i> | तुतुदे <i>tutude</i> | तुतुदाते <i>tutudáte</i> | तुतुदिरे <i>tutudiré</i> |

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.

तन् *tan*, to stretch.

| | | | | | | |
|----|--|---------------------------|------------------------|--------------------------|----------------------------|-----------------------------|
| 1. | { ततान <i>tatána</i> or ततन <i>tatána</i> | तेनिव <i>tenivá</i> | तेनिम <i>tenimá</i> | तेने <i>tené</i> | तेनिवहे <i>teniváhe</i> | तेनिमहे <i>tenimáhe</i> |
| 2. | तेनिष्य <i>tenīṣya</i> | तेनथुः <i>tenáthuh</i> | तेन <i>tená</i> | तेनिषे <i>tenishé</i> | तेनाथे <i>tenáthe</i> | तेनिध्वे <i>tenidhvé</i> |
| 3. | ततान <i>tatána</i> | तेनतुः <i>tenátuh</i> | तेनुः <i>tenúḥ</i> | तेने <i>tené</i> | तेनाते <i>tenáte</i> | तेनिरे <i>teniré</i> |

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.

यज् *yaj*, to sacrifice.

| | | | | | | |
|----|---|-------------------------|----------------------|------------------------|--------------------------|---------------------------|
| 1. | { इयाज <i>iyája</i> or इयज <i>iyája</i> | इजिव <i>ijivá</i> | इजिम <i>ijimá</i> | इजे <i>ijé</i> | इजिवहे <i>ijiváhe</i> | इजिमहे <i>ijimáhe</i> |
| 2. | { इयष्ट <i>iyáshṭha</i> or इयजिष्य <i>iyajīṣya</i> | इजथुः <i>ijáthuh</i> | इज <i>ijá</i> | इजिषे <i>ijishé</i> | इजाथे <i>ijáthe</i> | इजिध्वे <i>ijidhvé</i> |
| 3. | इयाज <i>iyája</i> | इजतुः <i>ijátuh</i> | इजुः <i>ijúḥ</i> | इजे <i>ijé</i> | इजाते <i>ijáte</i> | इजिरे <i>ijiré</i> |

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

| | | | | | | |
|----|---|------------------------------|---------------------------|-----------------------------|-------------------------------|--------------------------------|
| 1. | { जघान <i>jaghána</i> or जघन <i>jaghána</i> | जग्मिव <i>jaghnivá</i> | जग्मिम <i>jaghnimá</i> | जग्मे <i>jaghné</i> | जग्मिवहे <i>jaghniváhe</i> | जग्मिमहे <i>jaghnimáhe</i> |
| 2. | { जयंथ <i>jaghántha</i> or जयनिथ <i>jaghanitha</i> | जग्मयुः <i>jaghnáthuḥ</i> | जग्म <i>jaghná</i> | जग्मिषे <i>jaghnishé</i> | जग्माये <i>jaghnáthe</i> | जग्मिध्वे <i>jaghnidhvé</i> |
| 3. | जघान <i>jaghána</i> | जग्मतुः <i>jaghnátuḥ</i> | जग्मुः <i>jaghnúḥ</i> | जग्मे <i>jaghné</i> | जग्माते <i>jaghnáte</i> | जग्मिरे <i>jaghniré</i> |

14. Verbal base भू *bhú* (irregular).

| | | | | | | |
|----|--------------------------|-------------------------------|----------------------------|------------------------------|--------------------------------|---|
| 1. | बभूव <i>babhúva</i> | बभूविव <i>babhúvivá</i> | बभूविम <i>babhúvimá</i> | बभूवे <i>babhuvé</i> | बभूविवहे <i>babhúviváhe</i> | बभूविमहे <i>babhúvimáhe</i> |
| 2. | बभूविष <i>babhúvitha</i> | बभूवयुः <i>babhúváthuḥ</i> | बभूव <i>babhúvá</i> | बभूविषे <i>babhúvishé</i> | बभूवाये <i>babhúváthe</i> | बभूविध्वे or °द्वे <i>babhúvidhvé or -dhvé</i> |
| 3. | बभूव <i>babhúva</i> | बभूवतुः <i>babhúvátuḥ</i> | बभूवुः <i>babhúvúḥ</i> | बभूवे <i>babhuvé</i> | बभूवाते <i>babhúváte</i> | बभूविरे <i>babhúviré</i> |

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च् *rí* to इर् *ir*, or, before consonants, to ईर् *ír*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the *Ātm.*), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson.
or च् रि, and not taking interm.
इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of
verbs ending in conson., च् रि, or
आ d. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in त् ta (unless it takes
intermediate इ i).
2. The Gerund in त्वा tvā (unless it takes
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in च् रि, &c. § 364.)

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.) | First Aor. I. II. |
|------------------------|----------------------------------|---|--|----------------------------------|--|--|
| भू <i>bhū</i> | भो <i>bho</i> | भविष्यति <i>bhavishyāti</i> | अभविष्यत् <i>abhavishyat</i> | भविता <i>bhavitā</i> | भविषीष्ट <i>bhavishīṣhṭā</i> | अभविष्ट Âtm. <i>abhaviṣhṭa</i> |
| तुद् <i>tud</i> | तोद् <i>tod</i> | तोत्स्यति <i>totsyāti</i> | अतोत्स्यत् <i>átotsyat</i> | तोत्ता <i>tottā</i> | (तुत्सीष्ट) <i>(tutsīṣhṭā)</i> | अतोत्सीत् <i>átautsīt</i> |
| दिच् <i>div</i> | देच् <i>dev</i> | देविष्यति <i>devishyāti</i> | अदेविष्यत् <i>ádevishyat</i> | देविता <i>devitā</i> | देविषीष्ट <i>devishīṣhṭā</i> | अदेवीत् <i>ádevīt</i> |
| चुर् <i>chur</i> | चोरच् <i>choray</i> | चोरयिष्यति <i>chorayishyāti</i> | अचोरयिष्यत् <i>áchorayishyat</i> | चोरयिता <i>chorayitā</i> | चोरयिषीष्ट <i>chorayishīṣhṭā</i> | |
| कृ <i>krī</i> | कर् <i>kar</i> | करिष्यति <i>karishyāti</i> | अकरिष्यत् <i>ákarishyat</i> | करिता <i>karitā</i> | करिषीष्ट <i>karishīṣhṭā</i> | अकारीत् <i>ákārit</i> |
| सु <i>su</i> | सो <i>so</i> | सोष्यति <i>soshyāti</i> | असोष्यत् <i>ásoshyat</i> | सोता <i>sotā</i> | सोषीष्ट <i>soshīṣhṭā</i> | असावीत् <i>ásāvīt</i> |
| तन् <i>tan</i> | तन् <i>tan</i> | तनिष्यति <i>tanishyāti</i> | अतनिष्यत् <i>átanishyat</i> | तनिता <i>tanitā</i> | तनिषीष्ट <i>tanishīṣhṭā</i> | अतनीत् or अतानीत् <i>átantī or átāntī</i> |
| क्रो <i>krī</i> | क्रे <i>kre</i> | क्रेष्यति <i>kreshyāti</i> | अक्रेष्यत् <i>ákreshyat</i> | क्रेता <i>kretā</i> | क्रेषीष्ट <i>kreshīṣhṭā</i> | अक्रेषीत् <i>ákraishīt</i> |
| द्विष् <i>dvish</i> | द्वेष् <i>dvesh</i> | द्वेष्यति <i>dvekshyāti</i> | अद्वेष्यत् <i>ádvekshyat</i> | द्वेषा <i>dveshā</i> | (द्विष्शीष्ट) <i>(dvikshīṣhṭā)</i> | |
| हु <i>hu</i> | हो <i>ho</i> | होष्यति <i>hoshyāti</i> | अहोष्यत् <i>áhoshyat</i> | होता <i>hotā</i> | होषीष्ट <i>hoshīṣhṭā</i> | अहौषीत् <i>áhaushīt</i> |
| रुध् <i>rudh</i> | रोध् <i>rodh</i> | रोत्स्यति <i>rotsyāti</i> | अरोत्स्यत् <i>árotsyat</i> | रोद्धा <i>roddhā</i> | (रुत्सीष्ट) <i>(rutsīṣhṭā)</i> | अरोत्सीत् <i>árautsīt</i> |
| कृ <i>krī</i> | Caus. कारच् <i>kāray</i> | कारयिष्यति <i>kārayishyāti</i> | अकारयिष्यत् <i>ákarayishyat</i> | कारयिता <i>kārayitā</i> | कारयिषीष्ट <i>kārayishīṣhṭā</i> | |
| कृ <i>krī</i> | Des. चिकीर्ष् <i>chikīrsh</i> | चिकीर्षिष्यति <i>chikīrshishyāti</i> | अचिकीर्षिष्यत् <i>áchikīrshishyat</i> | चिकीर्षिता <i>chikīrshītā</i> | चिकीर्षिषीष्ट <i>chikīrshishīṣhṭā</i> | अचिकीर्षीत् <i>áchikīrshīt</i> |
| कृ <i>krī</i> | Int. चेक्रीय् <i>chekrīy</i> | चेक्रीयिष्यते <i>chekrīyishyáte</i> | अचेक्रीयिष्यत <i>áchekrīyishyata</i> | चेक्रीयिता <i>chekrīyitā</i> | चेक्रीयिषीष्ट <i>chekrīyishīṣhṭā</i> | अचेक्रीयिष्ट <i>áchekrīyishṭa</i> |

| II. Root. | Base not strengthened. | Part. त्ता, without इ. | Ger. त्वात्, without इ. | Passive. | Ben. Par. | Second Aor. | First Aor. IV. and Sec. Aor. |
|--------------|---------------------------|------------------------|-------------------------|-----------------------------|--------------------|-------------------|------------------------------|
| भू | भू | भूतः | भूत्वा | भूयते | भूयात् | अभूत् | |
| <i>bhū</i> | <i>bhū</i> | <i>bhū́táh</i> | <i>bhū́tvá</i> | <i>bhū́yáte</i> | <i>bhū́yát</i> | <i>ábhūt</i> | |
| तुद् | तुद् | तुन्नः | तुत्वा | तुद्यते | तुद्यात् | | अतुन्न |
| <i>tud</i> | <i>tud</i> | <i>tunnáh</i> | <i>tuttvá</i> | <i>tudyáte</i> | <i>tudyát</i> | | <i>átutta</i> |
| कृ | कीर् | कीर्णः | कीर्त्वा | कीर्यते | कीर्यात् | | अकीर्ण |
| <i>kṛi</i> | <i>kír</i> | <i>kírnáh</i> | <i>kírtvá</i> | <i>kíryáte</i> | <i>kíryát</i> | | <i>ákrīshṭa</i> |
| दिव् | दिव् | द्युतः | द्युत्वा | दीव्यते | दीव्यात् | | |
| <i>div</i> | <i>div</i> | <i>dyútáh</i> | <i>dyútvá</i> | <i>dīvyáte</i> ¹ | <i>dīvyát</i> | | |
| पुष् | पुष् | पुष्टः | पुष्ट्वा | पुष्यते | पुष्यात् | अपुष्पत् | |
| <i>push</i> | <i>push</i> | <i>puštáh</i> | <i>puštvá</i> | <i>puṣyáte</i> | <i>puṣyát</i> | <i>ápushat</i> | |
| चुर | (चोरय्) | (चोरितः) | (चोरयित्वा) | (चोर्यते) | (चोर्यात्) | अचूचुरत् | |
| <i>chur</i> | <i>(choray)</i> | <i>(choritáh)</i> | <i>(chorayitvá)</i> | <i>(choryáte)</i> | <i>(choryát)</i> | <i>áchūchurat</i> | |
| सु | सु | सुतः | सुत्वा | सूयते | सूयात् | | |
| <i>su</i> | <i>su</i> | <i>sutáh</i> | <i>sutvá</i> | <i>sūyáte</i> | <i>sūyát</i> | | |
| तन् | तन् & त | ततः | तत्वा | तन्यते | तन्यात् | | अतत |
| <i>tan</i> | <i>tan & ta</i> | <i>tatáh</i> | <i>tatvá</i> | <i>tanyáte</i> | <i>tanyát</i> | | <i>átata</i> |
| क्री | क्री | क्रीतः | क्रीत्वा | क्रीयते | क्रीयात् | | |
| <i>kṛi</i> | <i>kṛi</i> | <i>kṛitáh</i> | <i>kṛitvá</i> | <i>kṛiyáte</i> | <i>kṛiyát</i> | | |
| द्विष् | द्विष् | द्विष्टः | द्विष्ट्वा | द्विष्यते | द्विष्यात् | | अद्विषत् |
| <i>dvish</i> | <i>dvish</i> | <i>dvishṭáh</i> | <i>dvishṭvá</i> | <i>dvishyáte</i> | <i>dvishyát</i> | | <i>ádvikshat</i> |
| हु | हु | हुतः | हुत्वा | हूयते | हूयात् | | |
| <i>hu</i> | <i>hu</i> | <i>hutáh</i> | <i>hutvá</i> | <i>hūyáte</i> | <i>hūyát</i> | | |
| रुध् | रुध् | रुद्धः | रुद्ध्वा | रुध्यते | रुध्यात् | अरुधत् | अरुद्ध |
| <i>rudh</i> | <i>rudh</i> | <i>ruddháh</i> | <i>ruddhvá</i> | <i>rudhyáte</i> | <i>rudhyát</i> | <i>árudhat</i> | <i>áruddha</i> |
| कृ Caus. | कारय् | कारितः | कारयित्वा | कार्यते | कार्यात् | अचीकरत् | |
| <i>kṛi</i> | <i>káray</i> | <i>káritáh</i> | <i>kárayitvá</i> | <i>káryáte</i> | <i>káryát</i> | <i>áchīkarat</i> | |
| कृ Des. | चिकीर्ष | चिकीर्षितः | चिकीर्षित्वा | चिकीर्ष्यते | चिकीर्ष्यात् | | |
| <i>kṛi</i> | <i>chikīrsh</i> | <i>chikīrshitáh</i> | <i>chikīrshitvá</i> | <i>chikīrshyáte</i> | <i>chikīrshyát</i> | | |
| कृ Int. | चेक्रोय | चेक्रोयितः | चेक्रोयित्वा | | | | |
| <i>kṛi</i> | <i>chekrīy</i> | <i>chekrīyitáh</i> | <i>chekrīyitvá</i> | | | | |

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like मृज् *mṛij*, by changing इ into आ *á*, like मि *mi*, by nasalization, like नश् *naś*, drop all these marks of strengthening, in the weak forms.

| I. Root. | Base strengthened. | Future. | Conditional. | Per. Fut. | Ben. Átm. | First Aorist. |
|-------------|---------------------|---------------------|---------------------|-----------------|----------------------|------------------|
| मृज् | मार्ज् ⁴ | मार्क्ष्यति | अमार्क्ष्यत् | मार्शे | मार्जिषीष्ट | अमार्क्षीत् |
| <i>mṛij</i> | <i>māraj</i> | <i>mārkshyáti</i> | <i>ámārkshyat</i> | <i>mārshé</i> | <i>mārajishīshṭá</i> | <i>ámārkshīt</i> |
| | | or मार्जिष्यति | अमार्जिष्यत् | मार्जिता | (मृक्षीष्ट) | अमार्जीत् |
| | | <i>mārajishyáti</i> | <i>ámārajishyat</i> | <i>mārajitá</i> | <i>(mṛikshīshṭá)</i> | <i>ámārajīt</i> |

1 § 143.

2 Or तनित्वा *tanitvá*.3 Or तायते *táyáte* (§ 391).

4 Pāṇ. VII. 2, 114.

| | | | | | | | |
|-----------|-------------------|-----------------------|-----------------------|-----------|---------------|-------------|----------------|
| गृह् | गृह् ¹ | घोक्ष्यति | अघोक्ष्यत् | गोढा | (घुक्षीष्ट) | | |
| guh | gūh | ghokshyāti | āghokshyat | godhā | (ghukshīṣhṭā) | | |
| | | or गृह्णिष्यति | अगृह्णिष्यत् | गूहिता | गूहिषीष्ट | अगूहीत् | |
| | | gūhishyāti | āgūhishyat | gūhitā | gūhishīṣhṭā | āgūhīt | |
| सृज् | सृज् ² | स्रक्ष्यति | अस्रक्ष्यत् | स्रष्टा | | अस्राक्षीत् | |
| sr̥ij | sr̥aj | srakshyāti | āsrakshyat | sraṣhṭā | | āsrākshīt | |
| मि | मा ³ | मास्यति | अमास्यत् | माता | मासीष्ट | अमासीत् | |
| mi | mā | māsyāti | āmasyat | mātā | māsīṣhṭā | āmāsīt | |
| नग् | नग् ⁴ | नंक्ष्यति | अनंक्ष्यत् | नंघा | | | |
| naś | naṁś | naṅkshyāti | ānaṅkshyat | naṁṣhṭā | | | |
| संस् | संस् ⁵ | संसिष्यते | असंसिष्यत | संसिता | संसिषीष्ट | असंसिष्ट | |
| sraṁś | sraṁś | sraṁśishyāte | āsraṁśishyata | sraṁśitā | sraṁśishīṣhṭā | āsraṁśishṭā | |
| बंध् | बंध् | भंत्स्यति | अभंत्स्यत् | बंधा | | अभान्त्सीत् | |
| bandh | bandh | bhantsyāti | ābhantsyat | bandhā | | ābhāntśīt | |
| II. Root. | Base | Part. त ta, | Ger. त्वा tvā, | Passive. | Ben. Par. | Sec. Aor. | First Aor. IV. |
| | notstrengthened. | without इ i. | without इ i. | | | | and II. Ātm. |
| मृज् | मृज् | मृष्टः | मृष्टा ⁶ | मृज्यते | मृज्यात् | | |
| m̥rij | m̥rij | m̥riṣhṭāḥ | m̥riṣhṭvā | m̥rijyāte | m̥rijyāt | | |
| गृह् | गृह् | गूढः ⁷ | गूढा ⁸ | गुह्यते | गुह्यात् | | अघुक्षत् |
| guh | guh | gūḍhāḥ | gūḍhvā | guhyaṭe | guhyaṭ | | āghukshat |
| सृज् | सृज् | सृष्टः | सृष्टा | सृज्यते | सृज्यात् | | |
| sr̥ij | sr̥ij | sr̥iṣhṭāḥ | sr̥iṣhṭvā | sr̥ijyāte | sr̥ijyāt | | |
| मि | मि | मितः | मित्वा | मीयते | मेयात् | | |
| mi | mi | mitāḥ | mitvā | mīyāte | meyāt | | |
| नग् | नग् | नष्टः | नष्टा ⁹ | नश्यते | नश्यात् | अनशत् | |
| naś | naś | naṣhṭāḥ | naṣhṭvā | naśyāte | naśyāt | ānaśat | |
| संस् | संस् | स्रस्तः ¹⁰ | स्रस्ता ¹¹ | स्रस्यते | स्रस्यात् | अस्रसत् | |
| sraṁś | sras | sraṣhṭāḥ | sraṣhṭvā | srasyāte | srasyāt | āsrasat | |
| बंध् | बंध् | बद्धः | बद्धा | बध्यते | बध्यात् | | |
| bandh | badh | baddhāḥ | baddhvā | badhyāte | badhyāt | | |

¹ Pāṇ. VI. 4, 89.² Pāṇ. VI. 1, 58.³ Pāṇ. VI. 1, 50.⁴ Pāṇ. VII. 1, 60.⁵ Pāṇ. VI. 4, 24.⁶ But with इ i, मर्जित्वा mārjitvā, not मर्जित्वा marjitvā.⁷ As to the long ऊँ, see § 128.⁸ Or गूहित्वा gūhitvā, § 337, I. 2.⁹ Or नंष्टा naṁśhṭvā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् sraṁś: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. VI. 4, 24; VII. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. VI. 4, 24, vārt. 1, 2). वृहि vr̥ih, वृंहति vr̥imhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वहयति varhayati, but वृंहिता vr̥imhitā. रंज् rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. VI. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārva dhātuka affixes; रजति rajati, &c. (Pāṇ. VI. 4, 26). अंच añch, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53): अंचितः añchitah, worshipped; otherwise अक्तः aktaḥ or अंचितः añchitah, bent.

¹¹ Or संसित्वा sraṁśitvā.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् ण or ण् ण; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *ákuṭít* (Pāṇ. I. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *úrṇu*, to cover, may do so optionally; ऊर्णुयिता *úrṇuvitā* or ऊर्णुयिता *úrṇavitā* (Pāṇ. I. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udatta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

I.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

| | | | | | |
|------------------|----------------------|-------------------|-----------------------|--------------------------|--|
| इषं <i>isham</i> | इष्व <i>ishva</i> | इष्म <i>ishma</i> | इषि <i>ishi</i> | इष्वहि <i>ishvahi</i> | इष्महि <i>ishmahi</i> |
| ईः <i>īḥ</i> | इष्टं <i>ishṭam</i> | इष्ट <i>ishṭa</i> | इष्टाः <i>ishṭhāḥ</i> | इष्टायां <i>ishṭhām</i> | इध्वं or इद्वं <i>idhvam or idhvam</i> |
| ईत् <i>īt</i> | इष्टां <i>ishṭām</i> | इषुः <i>ishuḥ</i> | इष्ट <i>ishṭa</i> | इष्टातां <i>ishṭātām</i> | इषत <i>ishata</i> |

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

| | | | | | |
|-----------------|--|------------------------------------|--|---------------------|---|
| सं <i>sam</i> | स्व <i>sva</i> | स्म <i>sma</i> | सि <i>si</i> | स्वहि <i>svahi</i> | स्महि <i>smahi</i> |
| सीः <i>sīḥ</i> | { स्तं <i>stam</i> or तं <i>tam</i> | { स्त <i>sta</i> or त <i>ta</i> | { स्याः <i>sthāḥ</i> or याः <i>thāḥ</i> | सायां <i>sāthām</i> | { ध्वं <i>dhvam</i> or द्वं <i>dhvam</i> |
| सीत् <i>sīt</i> | { स्तां <i>stām</i> or तां <i>tām</i> | सुः <i>suḥ</i> | { स्त <i>sta</i> or त <i>ta</i> | सातां <i>sātām</i> | सत <i>sata</i> |

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

| | | |
|---|-------------------------|----------------------|
| सिषं <i>s-i-sham</i> | सिष्व <i>s-ishva</i> | सिष्म <i>s-ishma</i> |
| सीः <i>s-iḥ</i> (for सिषः <i>sish(a)ḥ</i>) | सिष्टं <i>s-ishṭam</i> | सिष्ट <i>s-ishṭa</i> |
| सीत् <i>s-īt</i> (for सिषत् <i>sish(a)t</i>) | सिष्टां <i>s-ishṭām</i> | सिषुः <i>s-ishuḥ</i> |

4.

Fourth Form.

Lastly, there are some few verbs, ending in गृ *ś*, प् *sh*, ह् *h*, preceded by इ *i*, उ *u*, च् *ri*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

ĀTMANEPADA.

| | | | | | |
|----------------|-------------------|-----------------|--|---|--|
| सं <i>sam</i> | साव <i>sāva</i> | साम <i>sāma</i> | सि <i>si</i> | { सावहि <i>sāvahi</i> or वहि <i>vahi</i> | सामहि <i>sāmahi</i> |
| सः <i>saḥ</i> | सतं <i>satam</i> | सत <i>sata</i> | { सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i> | | { सथां <i>sāthām</i> or ध्वं <i>dhvam</i> |
| सत् <i>sat</i> | सतां <i>satām</i> | सन् <i>san</i> | | { सत <i>sata</i> or त <i>ta</i> | |

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lū*, to cut, अलाविषं *ālavisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Ātmanepada. लू *lū*, अलाविषि *ālavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Ātm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Ātm. अबोधिषि *ābodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṇ*, to sound, अकाणिषं *ākaniṣam* or अकणिषं *ākaniṣam* (Pāṇ. VII. 2, 7); Ātm. अकणिषि *ākaniṣhi*.

* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayīt*; जागृ *jāgri*, to wake, अजागरीत् *ajāgarīt* (Pāṇ. VII. 2, 5). ऊर्णु *ūrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvīt*, or और्णुवीत् *aurṇāvīt*, or और्णुवीत् *aurṇavīt* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्जालीत् *ajvālīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣhaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यम् *syam*, to sound, अस्यमीत् *asyamīt*; व्यय् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षण् *kṣhaṇ*, to hurt, अक्षणीत् *ākṣhaṇīt*; श्वस् *śvas*, to breathe, अश्वसीत् *aśvasīt*; ऊनय् *ūmay*, to diminish, औनयीत् *āunayīt*; रग् *rag*, to suspect, अरगीत् *āragīt*. दीधी *dīdhi*, to shine, वेवी *vevī*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*: दरिद्रा *daridrā*, अदरिद्रीत् *ādaridrīt*.

§ 349. No Guṇa takes place in desiderative bases. बुद् *budh*; Desid. बुबोधिप् *bubodhish*; Aor. अबुबोधिपिं *ábubodhishisham*.

Intensives in य *y*, if preceded by a consonant, *must*, certain denominatives in य *y* may, drop their final य *y*. If the intensive य *y* is preceded by a vowel, य *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base वेभिद्य् *bebhidy*; Aor. Âtm. अबेभिदिपि *ábebhidishi*. भू *bhú*, to be; Int. base बोभूय् *bobhúy*; Aor. Âtm. अबोभूयिपि *ábo-bhúyishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिपं *ánamasy-isham* or अनमसिपं *ánamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षैसं *ákshaisam*; शि *śi*, अशैषं *ásaiṣam* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshít* (Pāṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई *í*, उ, ऊ *ú* (not in चृ *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áseshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kṛi*, अकृषि *ákṛishi*. Final चृ *ri* becomes ईर् *ír*.

§ 351. Terminations beginning with स्त् *st* or स्थ् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैमं *ákshaip-tam*, 3. p. dual अक्षैमां *ákshaip-tám*, 2. p. plur. अक्षैम *ákshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ákṛitháh*, 3. p. sing. अकृत *ákṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mányate*, अमंस्त *ámamsta*.

§ 352. The roots स्या *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pāṇ. I. 2, 17). स्या *sthá*, उपास्थित *úpásthi-ta*; उपास्थिपातां *úpásthi-shátám*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mí* (*mínáti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dí*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *á* in the Âtmanepada; and ली *lí*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)*. Thus from मी *mí* and मि *mi*, अमास्त *amásta*; from दी *dí*, अदास्त *adásta*; from ली *lí*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasátám*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gasishṭa* or गंसीष्ट *gamśishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upáyata*, he espoused, or उपायंस्त *upáyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिपम् *ámásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *á* takes place wherever there would otherwise have been एच् *ech*, excepting in Sít forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in आ *ā*, or in diphthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs मी *mī*, to hurt, मि *mi*, to throw, and ली *lī*, to stick, in taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I hurt; अलासिषं *alāsisham* (or अलैषं *alaisham*). § 353.

§ 359. Three roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अयंसिषं *ayamsisham*, &c. (Pāṇ. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *drīś*, to see, cf. Pāṇ. III. 1, 47), ष् *śh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pāṇ. III. 1, 46); अश्लिषत् *aślikshat*. Other verbs, such as पुष् *puśh* and शुष् *śuśh*, are specially excepted. (§ 366.)

§ 362. The roots दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the Âtmanepada

याः *thāh* instead of सयाः *sathāh*. वहि *vahi* instead of सावहि *sāvahi*.
त *ta* — सत *sata*. ध्वं *dhvam* — सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. Âtm. अदुग्धाः *adugdhāh* or अधुक्षयाः *adhukshathāh*.

3. p. sing. Âtm. अदुग्ध *adugdha* or अधुक्षत *adhukshata*.

1. p. dual Âtm. अदुह्वहि *aduhvahi* or अधुक्षवहि *adhukshāvahi*.

2. p. plur. Âtm. अधुध्वं *adhugdhwam* or अधुक्षध्वं *adhukshadhwam*.

FIRST AORIST.

First Form,

with intermediate इ *i*.

a. Verbs ending in a vowel; लू *lū*, to cut.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं *ālāv-isham*

अलाविष्व *ālāv-ishva*

अलाविष्म *ālāv-ishma*

2. अलावीः *ālāv-īh*

अलाविष्टं *ālāv-ishṭam*

अलाविष्टा *ālāv-ishṭā*

3. अलावीत् *ālāv-it*

अलाविष्टां *ālāv-ishṭām*

अलाविषुः *ālāv-ishuḥ*

ÂTMANEPADA.

1. अलविषि *ālav-ishi*

अलविष्वहि *ālav-ishvahi*

अलविष्महि *ālav-ishmahi*

2. अलविष्टाः *ālav-ishṭhāh*

अलविषायां *ālav-ishāthām*

अलविध्वं *ālav-idhvam* or ^०द्वं *-dhwam*

3. अलविष्ट *ālav-ishṭa*

अलविषातां *ālav-ishātām*

अलविषत *ālav-ishata*

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

| | | |
|-------------------------------|--------------------------------|-----------------------------|
| 1. अबोधिषं <i>abodh-isham</i> | अबोधिष्व <i>abodh-ishva</i> | अबोधिष्म <i>abodh-ishma</i> |
| 2. अबोधीः <i>abodh-iḥ</i> | अबोधिष्टं <i>abodh-ishṭam</i> | अबोधिष्ट <i>abodh-ishṭa</i> |
| 3. अबोधीत् <i>abodh-it</i> | अबोधिष्टां <i>abodh-ishṭām</i> | अबोधिषुः <i>abodh-ishuḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------------|-----------------------------------|---------------------------------|
| 1. अबोधिमि <i>abodh-ishi</i> | अबोधिष्वहि <i>abodh-ishvahi</i> | अबोधिष्महि <i>abodh-ishmahi</i> |
| 2. अबोधिष्ठाः <i>abodh-ishṭhāḥ</i> | अबोधिष्यां <i>abodh-ishāthām</i> | अबोधिध्वं <i>abodh-idhvam</i> |
| 3. अबोधिष्ट <i>abodh-ishṭa</i> | अबोधिष्यातां <i>abodh-ishātām</i> | अबोधिषत <i>abodh-ishata</i> |

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|---------------------------------|--------------------------------------|-------------------------------|
| 1. अक्षैषं <i>akshaip-sam</i> | अक्षैप्स <i>akshaip-sva</i> | अक्षैप्स <i>akshaip-sma</i> |
| 2. अक्षैषीः <i>akshaip-siḥ</i> | अक्षैप्तं <i>akshaip-tam</i> (§ 351) | अक्षैप्त <i>akshaip-ta</i> |
| 3. अक्षैषीत् <i>akshaip-sit</i> | अक्षैप्तां <i>akshaip-tām</i> | अक्षैप्सुः <i>akshaip-suḥ</i> |

ÂTMANEPADA.

| | | |
|----------------------------------|-----------------------------------|---------------------------------|
| 1. अक्षिप्सि <i>akship-si</i> | अक्षिप्सवहि <i>akship-svahi</i> | अक्षिप्समहि <i>akship-smahi</i> |
| 2. अक्षिप्साः <i>akship-thāḥ</i> | अक्षिप्सायां <i>akship-sāthām</i> | अक्षिभ्वं <i>akshib-dhvam</i> |
| 3. अक्षिप्त <i>akship-ta</i> | अक्षिप्सातां <i>akship-sātām</i> | अक्षिप्सत <i>akship-sata</i> |

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

| | | |
|----------------------------|---------------------------|------------------------|
| 1. अनैषं <i>anaisham</i> | अनैष्व <i>anaishva</i> | अनैष्म <i>anaishma</i> |
| 2. अनैषीः <i>anaishīḥ</i> | अनैष्टं <i>anaishṭam</i> | अनैष्ट <i>anaishṭa</i> |
| 3. अनैषीत् <i>anaishīt</i> | अनैष्टां <i>anaishṭām</i> | अनैषुः <i>anaishuḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------|-----------------------------|---------------------------|
| 1. अनेमि <i>aneshi</i> | अनेष्वहि <i>aneshvahi</i> | अनेष्महि <i>aneshmahi</i> |
| 2. अनेष्ठाः <i>aneshṭhāḥ</i> | अनेष्यां <i>aneshāthām</i> | अनेद्वं <i>anedhvam</i> |
| 3. अनेष्ट <i>aneshṭa</i> | अनेष्यातां <i>aneshātām</i> | अनेषत <i>aneshata</i> |

c. Verbs ending in ऋ *ṛi*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|------------------------------|--------------------------|--------------------------|
| 1. अकार्षं <i>akārsham</i> | अकार्ष्व <i>akārshva</i> | अकार्ष्म <i>akārshma</i> |
| 2. अकार्षीः <i>akārshīḥ</i> | अकार्षं <i>akārshṭam</i> | अकार्षं <i>akārshṭa</i> |
| 3. अकार्षीत् <i>akārshīt</i> | अकार्षं <i>akārshṭām</i> | अकार्षुः <i>akārshuḥ</i> |

ÂTMANEPADA.

| | | |
|---------------------------|-----------------------------|----------------------------|
| 1. अकृषि <i>akṛishi</i> | अकृष्वहि <i>akṛishvahi</i> | अकृष्महि <i>akṛishmahi</i> |
| 2. अकृषाः <i>akṛishāḥ</i> | अकृषायां <i>akṛishāthām</i> | अकृद्वं <i>akṛidhvam</i> |
| 3. अकृत <i>akṛita</i> | अकृषातां <i>akṛishātām</i> | अकृषत <i>akṛishata</i> |

d. Verbs ending in आ *á*; दा *dá*, to give.

Âtmanepada only; आ *á* changed into इ *i*.

ÂTMANEPADA.

| | | |
|--------------------------|----------------------------|---------------------------|
| 1. अदिषि <i>adishi</i> | अदिष्वहि <i>adishvahi</i> | अदिष्महि <i>adishmahi</i> |
| 2. अदिषाः <i>adishāḥ</i> | अदिषायां <i>adishāthām</i> | अदिद्वं <i>adidhvam</i> |
| 3. अदित <i>adita</i> | अदिषातां <i>adishātām</i> | अदिषत <i>adishata</i> |

e. Verbs ending in च्चु *ṛi*; स्तृ *stṛi*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च्चु *ṛi* changed to ई *ī*. (§ 350.)

PARASMAIPADA.

अस्तरिषं *astārisham*, &c., like First Form.

First Form,
with इ *i*.

ÂTMANEPADA.
SINGULAR.

Second Form,
without इ *i*.

| | |
|--|-----------------------------|
| 1. अस्तरिषि or अस्तरीषि <i>astarishi</i> or <i>astarishi</i> | अस्तीर्षि <i>astīrshi</i> |
| 2. अस्तरिषाः or अस्तरीषाः <i>astarishāḥ</i> or <i>astarishāḥ</i> | अस्तीर्षाः <i>astīrshāḥ</i> |
| 3. अस्तरिष्ट or अस्तरीष्ट <i>astarishṭa</i> or <i>astarishṭa</i> | अस्तीर्षे <i>astīrshṭa</i> |

DUAL.

| | |
|--|----------------------------------|
| 1. अस्तरिष्वहि or अस्तरीष्वहि <i>astarishvahi</i> or <i>astarishvahi</i> | अस्तीर्ष्वहि <i>astīrshvahi</i> |
| 2. अस्तरिषायां or अस्तरीषायां <i>astarishāthām</i> or <i>astarishāthām</i> | अस्तीर्षायां <i>astīrshāthām</i> |
| 3. अस्तरिषातां or अस्तरीषातां <i>astarishātām</i> or <i>astarishātām</i> | अस्तीर्षातां <i>astīrshātām</i> |

PLURAL.

| | |
|--|---------------------------------|
| 1. अस्तरिष्महि or अस्तरीष्महि <i>astarishmahi</i> or <i>astarishmahi</i> | अस्तीर्ष्महि <i>astīrshmahi</i> |
| 2. अस्तरिध्वं ^० or अस्तरीध्वं ^० <i>astaridhvam</i> or <i>astaridhvam</i> | अस्तीर्ध्वं <i>astīrdhvam</i> |
| 3. अस्तरिषत or अस्तरीषत <i>astarishata</i> or <i>astarishata</i> | अस्तीर्षत <i>astīrshata</i> |

f. Verbs with penultimate च्चु *ṛi*; सृज् *sṛij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

| | | |
|---------------------------------|-------------------------------|-----------------------------|
| 1. अस्राक्षं <i>asrāksham</i> | अस्राक्ष्वा <i>asrākshva</i> | अस्राक्ष्म <i>asrākshma</i> |
| 2. अस्राक्षीः <i>asrākshīḥ</i> | अस्राक्षं <i>asrākshām</i> | अस्राष्ट <i>asrākshṭa</i> |
| 3. अस्राक्षीत् <i>asrākshīt</i> | अस्राक्षां <i>asrākshātām</i> | अस्राक्षुः <i>asrākshuḥ</i> |

ÂTMANEPADA.

| | | |
|-------------------------------|--------------------------------|-------------------------------|
| 1. असृक्षि <i>asṛikshi</i> | असृक्ष्वहि <i>asṛikshvahi</i> | असृक्ष्महि <i>asṛikshmahi</i> |
| 2. असृष्टाः <i>asṛishthāḥ</i> | असृक्षायां <i>asṛikshāthām</i> | असृद्वं <i>asṛidhvam</i> |
| 3. असृष्ट <i>asṛishṭa</i> | असृक्षातां <i>asṛikshātām</i> | असृक्षत <i>asṛikshata</i> |

g. Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

| | | |
|------------------------|--------------------|--------------------|
| 1. अधाक्षं adhāksham | अधाक्ष्ण adhākshva | अधाक्ष्म adhākshma |
| 2. अधाक्षीः adhākshīḥ | अदाग्धं adāgdham | अदाग्ध्वा adāgdhva |
| 3. अधाक्षीत् adhākshīt | अदाग्धां adāgdhām | अधाक्षुः adhākshuh |

ÂTMANEPADA.

| | | |
|----------------------|------------------------|-----------------------|
| 1. अधक्षि adhakshi | अपक्ष्णहि adhakshvahi | अपक्ष्महि adhakshmahi |
| 2. अदाग्धाः adagdhāḥ | अपक्षायां adhakshāthām | अपग्ध्वं adhagdhvam |
| 3. अदाग्धा adagdha | अपक्षातां adhakshātām | अपक्षत adhakshata |

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yā, to go.

| | | |
|----------------------|-----------------------|------------------------|
| 1. अयासिषं ayāsisham | अयासिष्व ayāsishva | अयासिष्म ayāsishma |
| 2. अयासीः ayāsīḥ | अयासिष्टं ayāsishṭam | अयासिष्ट्वा ayāsishṭva |
| 3. अयासीत् ayāsīt | अयासिष्टां ayāsishṭām | अयासिषुः ayāsishuh |

नम् nam, to bend.

| | | |
|-----------------------|------------------------|-------------------------|
| 1. अनंसिषं anānsisham | अनंसिष्व anānsishva | अनंसिष्म anānsishma |
| 2. अनंसीः anānsīḥ | अनंसिष्टं anānsishṭam | अनंसिष्ट्वा anānsishṭva |
| 3. अनंसीत् anānsīt | अनंसिष्टां anānsishṭām | अनंसिषुः anānsishuh |

FIRST AORIST.

Fourth Form.

दिश् diś, to show.

PARASMAIPADA.

| | | |
|----------------------|----------------------|--------------------|
| 1. अदिक्षं adiksham | अदिक्षाव adikshāva | अदिक्षाम adikshāma |
| 2. अदिक्षः adikshaḥ | अदिक्षतं adikshatam | अदिक्षत adikshata |
| 3. अदिक्षत् adikshat | अदिक्षतां adikshatām | अदिक्षन् adikshan |

ÂTMANEPADA.

| | | |
|--------------------------|------------------------|------------------------|
| 1. अदिक्षि adikshi | अदिक्षावहि adikshāvahi | अदिक्षामहि adikshāmahi |
| 2. अदिक्षयाः adikshathāḥ | अदिक्षायां adikshāthām | अदिक्ष्वं adikshadhvam |
| 3. अदिक्षत adikshata | अदिक्षातां adikshātām | अदिक्षन्त adikshanta |

गुह् guh, to hide.

PARASMAIPADA.

| | | |
|-----------------------|-----------------------|---------------------|
| 1. अघुक्षं aghuksham | अघुक्षाव aghukshāva | अघुक्षाम aghukshāma |
| 2. अघुक्षः aghukshaḥ | अघुक्षतं aghukshatam | अघुक्षत aghukshata |
| 3. अघुक्षत् aghukshat | अघुक्षतां aghukshatām | अघुक्षन् aghukshan |

ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुह्महि *aguhvahi* अघुक्षामहि *aghukshāmahi*
 2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūḍhāḥ* अघुक्षायां *aghukshāthām* अघुक्षथं or अघूढं¹
 3. अघुक्षत *aghukshata* or अगूढ *agūḍha* अघुक्षातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिमं *agūhisham* and अगूहिषि *agūhishi*.
 (§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

1. अलिक्षं *alikhsham* अलिक्षाव *alikhshāva* अलिक्षाम *alikhshāma*
 2. अलिक्षः *alikhshah* अलिक्षतं *alikhshatam* अलिक्षत *alikhshata*
 3. अलिक्षत् *alikhshat* अलिक्षतां *alikhshatām* अलिक्षन् *alikhshan*

ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिह्महि *alihvahi* अलिक्षामहि *alikhshāmahi*
 2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḍhāḥ* अलिक्षायां *alikhshāthām* अलिक्षथं or अलीढं²
 3. अलिक्षत *alikhshata* or अलीढ *alīḍha* अलिक्षातां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi* अधुक्षावहि *adhukshāvahi* or अदुह्महि *aduhvahi* अधुक्षामहि *adhukshāmahi*
 2. अधुक्षयाः *adhukshathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षायां *adhukshāthām* अधुक्षथं or अधुग्धं³
 3. अधुक्षत *adhukshata* or अदुग्ध *adugdha* अधुक्षातां *adhukshātām* अधुक्षन्त *adhukshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्षि *adhikshi* अधिक्षावहि or अदिह्महि⁴ अधिक्षामहि *adhikshāmahi*
 2. अधिक्षयाः or अदिग्धाः⁵ अधिक्षायां *adhikshāthām* अधिक्षथं or अधिग्धं⁶
 3. अधिक्षत or अदिग्ध⁷ अधिक्षातां *adhikshātām* अधिक्षन्त *adhikshanta*

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

¹ *aghukshadhvam* or *aghūḍhvam*.

³ *adhukshadhvam* or *adhugdhvam*.

⁵ *adhikshathāḥ* or *adigdhāḥ*.

⁷ *adhikshata* or *adigdha*.

² *alikhshadhvam* or *alīḍhvam*.

⁴ *adhikshāvahi* or *adihvahi*.

⁶ *adhikshadhvam* or *adhigdhvam*.

सिच् *sich*, to sprinkle. Pres. सिंचामि *siñchāmi*; Impf. असिंचं *asiñcham*.

PARASMAIPADA.

| | | |
|--------------------------|--------------------------|-------------------------|
| 1. असिंचं <i>asicham</i> | असिंचाव <i>asichāva</i> | असिंचाम <i>asichāma</i> |
| 2. असिचः <i>asichah</i> | असिचतं <i>asichatam</i> | असिचत <i>asichata</i> |
| 3. असिचत् <i>asichat</i> | असिचतां <i>asichatām</i> | असिचन् <i>asichan</i> |

ÂTMANEPADA.

| | | |
|------------------------------|----------------------------|-----------------------------|
| 1. असिचे <i>asiche</i> | असिचावहि <i>asichāvahi</i> | असिचामहि <i>asichāmahi</i> |
| 2. असिचयाः <i>asichathāh</i> | असिचेयां <i>asichethām</i> | असिचध्वं <i>asichadhvam</i> |
| 3. असिचत <i>asichata</i> | असिचेतां <i>asichetām</i> | असिचंत <i>asichanta</i> |

हे *hve*, to call. Pres. ह्यामि *hvyāmi*; Impf. अह्यं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

| | | |
|------------------------|------------------------|----------------------|
| 1. अह्यं <i>ahvam</i> | अह्याव <i>ahvāva</i> | अह्याम <i>ahvāma</i> |
| 2. अह्यः <i>ahvah</i> | अह्यतं <i>ahvatam</i> | अह्यत <i>ahvata</i> |
| 3. अह्यत् <i>ahvat</i> | अह्यतां <i>ahvatām</i> | अह्यन् <i>ahvan</i> |

ÂTMANEPADA.

| | | |
|----------------------------|--------------------------|---------------------------|
| 1. अह्ये <i>ahve</i> | अह्यावहि <i>ahvāvahi</i> | अह्यामहि <i>ahvāmahi</i> |
| 2. अह्ययाः <i>ahvathāh</i> | अह्येयां <i>ahvethām</i> | अह्यध्वं <i>ahvadhvam</i> |
| 3. अह्यत <i>ahvata</i> | अह्येतां <i>ahvetām</i> | अह्यंत <i>ahvanta</i> |

§ 364. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: हे *hve* substitutes ह *hva*, Aor. अह्यं *ahvam*; श्चि *śvi* substitutes श्व *śva*, Aor. अश्वं *aśvam*. Roots ending in च्चु *çi*, and the root दृश् *drīś*, to see, take गुण (Pân. VII. 4, 16), and then form a base ending in short अ *a*: सृश्चि *sृçi*, to go, असरत् *asarat*; दृश्चि *drīçi*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपपत् *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kās. on Pân. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिषं *aśiṣam*, I ordered, from शास् *śās*; आस्थं *āstham*, I threw, from अस् *as*. (Pân. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pân. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्यं *ahvam*), in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical ल् *li*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs **सृ** *sri*, to go, **शास्** *śás*, to order, and **चृ** *ṛi*, to go (**आरं** *āram*), in Par. and Átm. (Pāṇ. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pāṇ. III. 1, 57). **अभिदत्** *abhidat* or **अभैत्सीत्** *abhaisit*.

Optionally, **जृ** *ṛi*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तभत्** *astabhat* or **अस्तंभीत्** *astambhit*), **मुच्** *mruch*, to go (**अमुचत्** *amruchat* or **अस्योचीत्** *amrochit*), **मुच्** *mluch*, to go, **गुच्** *gruch*, to steal, **ग्लुच्** *gluch*, to steal, **ग्लुच्** *gluñch*, to go (**अग्लुचत्** *agluchat* or **अग्लुंचीत्** *agluchit*), **श्रि** *śvi*, to grow (irregularly **अश्रत्** *śvat*), but in the Parasmaipada only. (Pāṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the Átmanepada these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

दा *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **ददां** *adadām*.

PARASMAIPADA.

| | | |
|-----------------------------|-----------------------------|--------------------------|
| 1. अदां <i>adām</i> | अदाव <i>adāva</i> | अदाम <i>adāma</i> |
| 2. अदाः <i>adāḥ</i> | अदातं <i>adātām</i> | अदात <i>adāta</i> |
| 3. अदात् <i>adāt</i> | अदातां <i>adātām</i> | अदुः <i>aduh</i> |

भू *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

| | | |
|----------------------------------|------------------------------|------------------------------|
| 1. अभूवं <i>abhūvam</i> * | अभूव <i>abhūva</i> | अभूम <i>abhūma</i> |
| 2. अभूः <i>abhūḥ</i> | अभूतं <i>abhūtām</i> | अभूत <i>abhūta</i> |
| 3. अभूत् <i>abhūt</i> | अभूतां <i>abhūtām</i> | अभूवन् <i>abhūvan</i> |

Verbs which take this form are,

गा *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pāṇ. II. 4, 77.)

Optionally, **ग्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण्** *ṇ* may form the 2nd and 3rd pers. sing. Átm. in **याः** *thāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ट** *atanishṭa* or **अतत** *atata*; **अतनिष्ठाः** *atanishṭhāḥ* or **अतथाः** *atathāḥ* (Pāṇ. II. 4, 79). These forms might be considered as irregular Átmanepada forms of the second aorist, or of the first aorist II, with loss of initial **स्** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय्** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

अग्नि *śri*, to go, द्रु *dru*, to run, स्रु *sru*, to flow, कम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अग्निश्रियत् *aśisriyat*.

Optionally, श्रि *śvi*, to grow, धे *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अदधत् *adadhat*, § 364, (or अधत् *adhāt* or अधासीत् *adhāst*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अग्निश्रियत् *aśisriyat*, he went. अद्रुद्रुवत् *adudruvat*, he ran. असुस्रुवत् *asusruvat*, he flowed.

अचकमत् *achakamat*, he loved. अदधत् *adadhat*, he sucked. अग्निश्रियत् *aśisriyat*, he grew; also Sec. Aor. अश्रित् *aśvat* and First Aor. अश्रियत् *aśvayit* (Pāṇ. III. 1, 49).

ह्वे *hve*, to call, forms its Aor. Caus. अजूहवत् *ajūhvat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अय् *ay* drop अय् *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to अर् *ri*; ईर् *īr* to अर् *ri*. (Pāṇ. VII. 4, 7.)

Thus मादयति *mādayati* would become मद् *mad*, (Aor. अमीमदं *amīmadam*.)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor. अबीभिदं *abībbhidam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अममुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ *ā*, ई *ī*, ए *e*, ऐ *ai*, ऊ *ū*, औ *o*, औ *au* are represented in the reduplicative syllable by अ *ā*, इ *ī*, इ *ī*, इ *ī*, उ *ū*, उ *ū*, उ *ū*.

मालयति *mālayati*, अममालं *amamālam*. टीकयति *īkayati*, अटिटिकं *aṭiṭīkam*.

लोकयति *lokayati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, अर् *ri*. Here the tendency is to make the reduplicated base, with the augment, either $\cup\cup$ or $\cup\cup$. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From माला *mālā*, a garland, is formed the denominative मालयति *mālayati*, Red. Aor. अममालत् *amamālat*; शास् *śās*, Caus. शासयति *śāsayati*, he punishes, Red. Aor. अशाशासत् *aśāśāsat*.

Those with technical अर् *ri*: बाध् *bādh*, to hurt; Caus. बाधयति *bādhayati*; Aor. अबबाधत् *ababādhāt*.

भ्राज् *bhrāj*, to shine, भास् *bhās*, to shine, भाप् *bhāsh*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीड् *pīḍ*, to vex, shorten their vowel optionally. Ex. भ्राज् *bhrāj*; अबभ्राजत् *ababhrājat* or अबिभ्रजत् *abibhrajat* (§ 374).

† वेश्य् *veshṭay*, to surround, चेश्य् *chesṭay*, to move, take either इ *i* or अ *a* in the reduplicative syllable; अववेशत् *avaveshṭat* or अविवेशत् *aviveshṭat*. द्योतय् *dyotay*, to lighten, takes इ *i*; अदिद्युतत् *adidyutat*.

long vowel (*achuchyutat*, not *achúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, च् *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ७ - ७.

पच् *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápípachat* *.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबिभिदत् *ábibhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámúmutat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अविवृत्त् *ávívritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krít*, to praise, कीर्तयति *kírtáyati*; अचीकृत्त् *áchíkṛitat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhráj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्रजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अचिक्षिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युत्त् *áchuchyutat*.

खृ *svri*, to sound, स्वारयति *sváráyati*; असिस्वर्त् *ásisvarat*.

2. ७ ७ - .

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *áarakshat* †.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical च् *ri* or च् *ri*, followed by a consonant, may optionally take the ७ - ७ or ७ ७ - forms.

* गणय् *ganáy* and कथय् *katháy* take ई *í* or अ *a* optionally; अजीगणत् *ájíganat* or अजगणत् *ájaganat*.

† The following verbs take अ *a* instead of इ *i* or ई *í* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *drí*, त्वर् *tvar*, प्रथ् *prath*, मद् *mrád*, स्तृ *strí*, स्पृष् *spas*.

स्मृ *smṛi*; Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of उ, ऊ *ú*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनु: Caus. नावयति *náváyati*; Des. नुनावयिषति *núnávayishati*; Aor. of Caus. अनूनवं *ánúnavam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati*; अवीवृतत् *ávivritat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámimrijat* or अममार्जत् *ámamárjat*.
 कृत् *krít*, to praise, कीर्तयति *kirtáyati*; अचीकृतत् *áchikṛitat* or अचिकीर्तत् *áchikírtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *ásáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिञ् *aś-iś*; and lastly, with augment and termination, आशिञ् *ás-iś-am*.

In the same manner, आर्चिञ् *árchicham*, औञ्जिञ् *áubjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीप्यत् *ápipyat* (instead of अपीपयत् *ápipayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishṭhipat* (instead of अतिष्ठपत् *átishṭhapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रिपत् *ájighripat* or अजिघ्रपत् *ájighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

| | | |
|--------------------------------|--------------------------------|-------------------------------|
| 1. अशिञ्चयं <i>ásishrayam</i> | अशिञ्चयाव <i>ásishrayáva</i> | अशिञ्चयाम् <i>ásishrayáma</i> |
| 2. अशिञ्चयः <i>ásishrayah</i> | अशिञ्चयतं <i>ásishrayatam</i> | अशिञ्चयत <i>ásishrayata</i> |
| 3. अशिञ्चयत् <i>ásishrayat</i> | अशिञ्चयतां <i>ásishrayatám</i> | अशिञ्चयन् <i>ásishrayan</i> |

ĀTMANEPADA.

| | | |
|------------------------------------|----------------------------------|-----------------------------------|
| 1. अशिञ्चये <i>ásishraye</i> | अशिञ्चयावहि <i>ásishrayávahi</i> | अशिञ्चयामहि <i>ásishrayámahi</i> |
| 2. अशिञ्चयथाः <i>ásishrayatháh</i> | अशिञ्चयेथां <i>ásishrayethám</i> | अशिञ्चयध्वं <i>ásishrayadhvam</i> |
| 3. अशिञ्चयत <i>ásishrayata</i> | अशिञ्चयेतां <i>ásishrayetám</i> | अशिञ्चयन्त <i>ásishrayanta</i> |

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *á*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDECTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

| SINGULAR. | DUAL. | PLURAL. |
|---------------------------|---------------------------|---------------------------|
| 1. इष्यामि <i>ishyāmi</i> | इष्यावः <i>ishyāvah</i> | इष्यामः <i>ishyāmah</i> |
| 2. इष्यसि <i>ishyāsi</i> | इष्यथः <i>ishyāthah</i> | इष्यथ <i>ishyātha</i> |
| 3. इष्यति <i>ishyāti</i> | इष्यतः <i>ishyātah</i> | इष्यन्ति <i>ishyānti</i> |
| ĀTMANEPADA. | | |
| 1. इष्ये <i>ishyē</i> | इष्यावहे <i>ishyāvāhe</i> | इष्यामहे <i>ishyāmahe</i> |
| 2. इष्यसे <i>ishyāse</i> | इष्येथे <i>ishyēthe</i> | इष्यध्वे <i>ishyādhwē</i> |
| 3. इष्यते <i>ishyāte</i> | इष्येते <i>ishyēte</i> | इष्यन्ते <i>ishyānte</i> |

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkschyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to गाय् *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take गुण *Guṇa*; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *ḍṛī*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darīshyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take गुण *Guṇa*; ॠ *ṛī* becomes ईर *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्यति *bhetsyāti*.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

DUAL.

- बोधिष्यावः *bodhishyāvah*
- बोधिष्यथः *bodhishyāthah*
- बोधिष्यतः *bodhishyātah*

PLURAL.

- बोधिष्यामः *bodhishyāmah*
- बोधिष्यथ *bodhishyātha*
- बोधिष्यन्ति *bodhishyānti*

ĀTMANEPADA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyāvāhe*
- बोधिष्येथे *bodhishyēthe*
- बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*
- बोधिष्यध्वे *bodhishyādhwē*
- बोधिष्यन्ते *bodhishyānte*

इ i, to go,

without intermediate इ i.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyāvah*
- एष्यथः *eshyāthah*
- एष्यतः *eshyātah*

- एष्यामः *eshyāmah*
- एष्यथ *eshyātha*
- एष्यन्ति *eshyānti*

ĀTMANEPADA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyāvāhe*
- एष्येथे *eshyēthe*
- एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*
- एष्यध्वे *eshyādhwē*
- एष्यन्ते *eshyānte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्यं *ābodhishyam*
2. अबोधिष्यः *ābodhishyah*
3. अबोधिष्यत् *ābodhishyat*

DUAL.

- अबोधिष्याव *ābodhishyāva*
- अबोधिष्यतं *ābodhishyatam*
- अबोधिष्यतां *ābodhishyatām*

PLURAL.

- अबोधिष्याम *ābodhishyāma*
- अबोधिष्यत *ābodhishyata*
- अबोधिष्यन् *ābodhishyan*

ĀTMANEPADA.

1. अबोधिष्ये *ābodhishyē*
2. अबोधिष्यथाः *ābodhishyathāh*
3. अबोधिष्यत *ābodhishyata*

- अबोधिष्यावहि *ābodhishyāvahi*
- अबोधिष्येथां *ābodhishyēthām*
- अबोधिष्येतां *ābodhishyētām*

- अबोधिष्यामहि *ābodhishyāmahi*
- अबोधिष्यध्वं *ābodhishyādhwam*
- अबोधिष्यन्त *ābodhishyanta*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. ऐष्यं *aishyam*
2. ऐष्यः *aishyah*
3. ऐष्यत् *aishyat*

- ऐष्याव *aishyāva*
- ऐष्यतं *aishyatam*
- ऐष्यतां *aishyatām*

- ऐष्याम *aishyāma*
- ऐष्यत *aishyata*
- ऐष्यन् *aishyan*

ÂTMANEPADA.

| | | |
|------------------------------|----------------------------|-----------------------------|
| 1. ऐष्ये <i>aishye</i> | ऐष्यावहि <i>aishyāvahi</i> | ऐष्यामहि <i>aishyāmahi</i> |
| 2. ऐष्यथाः <i>aishyathāḥ</i> | ऐष्येथां <i>aishyethām</i> | ऐष्यध्वं <i>aishyadhvam</i> |
| 3. ऐष्यत <i>aishyata</i> | ऐष्येतां <i>aishyetaṁ</i> | ऐष्यंत <i>aishyanta</i> |

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

| | | |
|--------------------------|-------------------------|------------------------|
| 1. इतास्मि <i>itāsmi</i> | इतास्वः <i>itāsvaḥ</i> | इतास्मः <i>itāsmāḥ</i> |
| 2. इतासि <i>itāsi</i> | इतास्यः <i>itāsthaḥ</i> | इतास्य <i>itāstha</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

ÂTMANEPADA.

| | | |
|-----------------------|--------------------------|--------------------------|
| 1. इताहे <i>itāhe</i> | इतास्वहे <i>itāsvahe</i> | इतास्महे <i>itāsmāhe</i> |
| 2. इतासे <i>itāse</i> | इतासाये <i>itāsāthe</i> | इताध्वे <i>itādhwē</i> |
| 3. इता <i>itā</i> | इतारौ <i>itārau</i> | इतारः <i>itāraḥ</i> |

These terminations are clearly compounded of ता *tā* (base नृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,

with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

| |
|---------------------------------|
| 1. बोधितास्मि <i>bodhitāsmi</i> |
| 2. बोधितासि <i>bodhitāsi</i> |
| 3. बोधिता <i>bodhitā</i> |

DUAL.

| |
|--------------------------------|
| बोधितास्वः <i>bodhitāsvaḥ</i> |
| बोधितास्यः <i>bodhitāsthaḥ</i> |
| बोधितारौ <i>bodhitārau</i> |

PLURAL.

| |
|-------------------------------|
| बोधितास्मः <i>bodhitāsmāḥ</i> |
| बोधितास्य <i>bodhitāstha</i> |
| बोधितारः <i>bodhitāraḥ</i> |

ÂTMANEPADA.

| | | |
|------------------------------|---------------------------------|---------------------------------|
| 1. बोधिताहे <i>bodhitāhe</i> | बोधितास्वहे <i>bodhitāsvahe</i> | बोधितास्महे <i>bodhitāsmāhe</i> |
| 2. बोधितासे <i>bodhitāse</i> | बोधितासाये <i>bodhitāsāthe</i> | बोधिताध्वे <i>bodhitādhwē</i> |
| 3. बोधिता <i>bodhitā</i> | बोधितारौ <i>bodhitārau</i> | बोधितारः <i>bodhitāraḥ</i> |

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

| | | |
|--------------------------|-------------------------|------------------------|
| 1. एतास्मि <i>etāsmi</i> | एतास्वः <i>etāsvaḥ</i> | एतास्मः <i>etāsmāḥ</i> |
| 2. एतासि <i>etāsi</i> | एतास्यः <i>etāsthaḥ</i> | एतास्य <i>etāstha</i> |
| 3. एता <i>etā</i> | एतारौ <i>etārau</i> | एतारः <i>etāraḥ</i> |

ÂTMANEPADA.

| | | |
|-----------------------|--------------------------|--------------------------|
| 1. एताहे <i>etâhe</i> | एतास्वहे <i>etâsvahe</i> | एतास्महे <i>etâsmahe</i> |
| 2. एतासे <i>etâse</i> | एतासाथे <i>etâsâthe</i> | एताध्वे <i>etâdhve</i> |
| 3. एता <i>etâ</i> | एतारौ <i>etârau</i> | एतारः <i>etârauḥ</i> |

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, याः, यात्, याव, यातं, यातां, याम, यात, युः,
yâm, yâḥ, yât, yâva, yâtam, yâtâm, yâma, yâta, yûḥ, we have

Ben. यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासुः.
yâsam, yâḥ, yât, yâsva, yâstam, yâstâm, yâsma, yâsta, yâsuḥ.

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâḥ* and *यात् yât* we have contractions of *यास् यâss* and *यास्त yâst*. In the Veda the 3rd pers. sing. is *याः yâḥ*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pân. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e. g. *सीय sîya* instead of *ईय îya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स् s*. Cf. § 351. Thus, instead of

Opt. ईय, ईयाः, ईत्, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्,
îyâ, îthâḥ, îtâ, îvâhi, îyâthâm, îyâtâm, îmâhi, îdhvâm, îrân, we have

Ben. सीय, सीयाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्.
sîyâ, sîshthâḥ, sîshṭâ, sîvâhi, sîyâsthâm, sîyâstâm, sîmâhi, sîdhvâm, sîrân.

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from *भू bhû*, Aor. *अभविषि abhavishi*, Ben. *भविषीय bhavishîya*; from *स्तु stu*, Opt. Âtm. *स्तुवीत stuvîta*, Aor. *अस्तोष्ट astoshṭa*, Ben. *स्तोषीष्ट stoshîshṭa*; from *क्री k्री*, Opt. Âtm. *क्रीणीरन् k्रीṇîran*, Aor. *अक्रेषत akreshata*, Ben. *क्रेषीरन् kreshîran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: *चोरय choray*, Ben. *चोयासं choryâsam*; but in Âtm. *चोरयिषीय chorayishîyâ*. Denominative bases in *य y* drop *य y* in the Ben. Par.: *पुत्रीय putrîy*, Ben. *पुत्रीयासं putrîyâsam*; but in Âtm. *पुत्रीयिषीय putrîyishîyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from *चित् chit*, Par. *चित्यासं chityâsam*, Âtm. *चेत्तिषीय chetishîyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ऋ. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyāte*; Int. चेचीयते *chechīyāte*.

Final चृ ऋ is changed to रि *ri*. (Pāṇ. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyāte*. (The Intensive has चेक्रीयते *chekriyāte*, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final चृ ऋ is actually strengthened by Guṇa, and appears as अर् *ar*. (Pāṇ. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smaryāt*; Pass. स्मर्यते *smaryāte*; Int. सास्मर्यते *sāsmaryāte*.

Also in चृ ऋ, to go; Ben. अर्यात् *aryāt*; Pass. अर्यते *aryāte*; Int. अरार्यते *arāryāte*.

Final चृ ऋ is changed to ईर् *īr*, and, after labials, to जर् *ūr*.

स्तृ *stṛi*, to stretch; Ben. स्तोर्यात् *stiryāt*; Pass. स्तोर्यते *stiryāte*; Int. तेस्तोर्यते *testiryāte*.

पृ *pṛi*, to fill; Ben. पूर्यात् *pūryāt*; Pass. पूर्यते *pūryāte*; Int. पोपूर्यते *popūryāte*.

Exceptions: शी *śi* is changed to शय *śay*.

शी *śi*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is *Ātmanepadin*); Pass. शय्यते *śayyāte*; Int. शाशय्यते *śāśayyāte*. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pāṇ. VII. 4, 24.)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh*. (Pāṇ. VII. 4, 23.)

Ben. जस्रात् *ūhyāt*; Pass. जस्रते *ūhyāte*.

Ben. समुस्रात् *samuhyāt*; Pass. समुस्रते *samuhyāte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyāte* or जन्यते *janyāte*; Int. जाजायते *jājāyāte* or जंजन्यते *jañjanyaāte*.

सन् *san*, to obtain; Ben. सायात् *sāyāt* or सन्यात् *sanyāt*; Pass. सायते *sāyāte* or सन्यते *sanyāte*; Int. सासायते *sāsāyāte* or संसन्यते *sāmsanyāte*.

खन् *khan*, to dig; Ben. खायात् *khāyāt* or खन्यात् *khanyāt*; Pass. खायते *khāyāte* or खन्यते *khanyāte*; Int. चाखायते *chākhāyāte* or चंखन्यते *chankhanyāte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *tāyāte* or तन्यते *tanyāte*; Int. तंतन्यते *tantanyāte*.

§ 392. According to a general rule, roots ending in ऐ *ai* and औ *o* change their final diphthong in the general tenses into आ *ā*: ध्यै *dhyai*, ध्यायते *dhyāyāte*. Roots ending in आ *ā* retain it: पा *pā*, पायते *pāyāte*, he is protected. But the following roots change their final vowel into ई *ī* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called घु *ghu**, and the following verbs :

| | PASSIVE. | INTENSIVE. | BENEDICTIVE †. | GERUND. |
|-----------------------------|------------------------|------------------------------|-------------------------|---------------------------|
| दा <i>dā</i> , to give | दीयते <i>dīyāte</i> | देदीयते <i>dedīyāte</i> | देयात् <i>deyāt</i> | प्रदाय <i>praddāya</i> |
| मा <i>mā</i> , to measure | मीयते <i>mīyāte</i> | मेमीयते <i>memīyāte</i> | मेयात् <i>meyāt</i> | प्रमाय <i>pramāya</i> |
| स्था <i>sthā</i> , to stand | स्थीयते <i>sthyāte</i> | तेष्ठीयते <i>teshṭhīyāte</i> | स्थेयात् <i>stheyāt</i> | प्रस्थाय <i>prasthāya</i> |
| गै <i>gai</i> , to sing | गीयते <i>gīyāte</i> | जेगीयते <i>jegīyāte</i> | गेयात् <i>geyāt</i> | प्रगाय <i>pragāya</i> |
| पा <i>pā</i> , to drink | पीयते <i>pīyāte</i> | पेपीयते <i>pepīyāte</i> | पेयात् <i>peyāt</i> | प्रपाय <i>prapāya</i> |
| हा <i>hā</i> , to leave | हीयते <i>hīyāte</i> | जेहीयते <i>jehīyāte</i> | हेयात् <i>heyāt</i> | प्रहाय <i>prahāya</i> |
| सो <i>so</i> , to finish | सीयते <i>sīyāte</i> | सेपीयते <i>sephīyāte</i> | सेयात् <i>seyāt</i> | प्रसाय <i>prasāya</i> |

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. I, 15.)

वच् *vach*, to speak; स्वप् *svap*‡, to sleep; वञ् *vaś* (Pāṇ. VI. I, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्यात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्ता *uktāḥ*; Ger. उक्त्वा *uktvd*.

The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye*||, to cover; ह्वे *hve*||, to call; वद् *vad*, to speak; श्वि *śvi*||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. I, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश्च *vraśch*, to cut; प्रश् *praśh*, to ask; भ्रञ्ज् *bhrajj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note ||.

ग्रह् *grah*; Ben. गृह्णात् *grihyāt*; Pass. गृह्णते *grihyāte*; Part. गृहीतः *grihītāḥ*; Ger. गृहीत्वा *grihītvd*; Int. जरीगृह्णते *jarigrihyāte*.

§ 395. शास् *śās*, to rule, substitutes शिष् *śiśh* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śiśhyāt*; Pass. शिष्यते *śiśhyāte*; Part. शिष्टः *śiṣṭāḥ*; Ger. शिष्ट्वा *śiṣṭvd*; Aor. अशिषत् *asīshat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots दुदान्, दाण्, दो, देङ्, दुधान्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. I, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्ल्यायात् *glāyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. I, 18). असूषुपत् *asūshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. I, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimyāte*, वेवीयते *vevīyāte*. श्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. I, 30); शोशूयते *śośūyāte* or शोश्वीयते *śeśvīyāte*. ह्वे *hve* forms Int. जोहूयते *johūyāte* (Pāṇ. VI. I, 33). In the intensive चाय् *chāy* forms चेकीयते *chekīyāte* (Pāṇ. VI. I, 21); प्याय् *pyāy*, पेपीयते *pepīyāte* (Pāṇ. VI. I, 29).

from **स्रस्** *srañs*, Part. **स्रस्तः** *srastáh*, Pass. **स्रस्यते** *srasyáte*, Ben. **स्रस्यात्** *srasyát*, Ger. **स्रस्वा** *srastvá*, Int. **सनीस्रस्यते** *sanísrasyáte*, Aor. **अस्रसत्** *ásrasat*; from **रञ्** *rañj*, Ben. **रज्यात्** *rajyát*, Pass. **रज्यते** *rajyáte*, Part. **रक्तः** *raktáh*, Ger. **रक्त्वा** *raktvá* (or **रंक्त्वा** *rañktvá*, Pân. VI. 4, 32).

§ 396. With regard to the benedictive **Âtm.** see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive **Âtm.** does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च्च *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final च्च *ri*, too, remains unchanged, and च्च *ri* becomes ईर *ír*, or, after labials, ऊर *úr*. क्षिप *kship*, to throw, क्षिप्सीय *kshipśtyá*; पूर *pú*, to fill, पूरषीय *púrshíyá*.

Benedictive.

PARASMAIPADA.

| | | |
|----------------------------|-----------------------------|--------------------------|
| 1. बुधासं <i>budhyásam</i> | बुधास्व <i>budhyásva</i> | बुधास्य <i>budhyásma</i> |
| 2. बुधाः <i>budhyáh</i> | बुधास्तं <i>budhyástam</i> | बुधास्त <i>budhyásta</i> |
| 3. बुधात् <i>budhyát</i> | बुधास्तां <i>budhyástám</i> | बुधासुः <i>budhyásuh</i> |

ÂTMANEPADA.

| | | |
|--------------------------------------|--------------------------------------|---------------------------------|
| 1. बोधिषीय <i>bodhishíyá</i> | बोधिषीवहि <i>bodhishíváhi</i> | बोधिषीमहि <i>bodhishímáhi</i> |
| 2. बोधिषीष्ठाः <i>bodhishíshtháh</i> | बोधिषीयास्यां <i>bodhishíyásthám</i> | बोधिषीध्वं <i>bodhishídhvam</i> |
| 3. बोधिषीष्ट <i>bodhishíshṭá</i> | बोधिषीयास्तां <i>bodhishíyástám</i> | बोधिषीरन् <i>bodhishírán</i> |

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the **Âtmanepada**.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the **Âtmanepada** of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूयते *lolúyáte*, he is cut much.

Intensive bases ending in **य y**, preceded by a consonant, drop their **य y**.

वेभिद्य् *bebhidy*, to sever; **वेभिद्यते** *bebhidyáte*, it is severed.

दीधी *dīdhi*, to shine, **वेवी** *vevī*, to yearn, **दरिद्रा** *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *dīdhi*, **दीध्यते** *dīdhyáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

| | 1. | 2. | 3. |
|-------|----------------------|---------------------------|------------------------|
| Pres. | भूये <i>bhūyé</i> | भूयेसे <i>bhūyáse</i> | भूयते <i>bhūyáte</i> |
| Impf. | अभूये <i>ábhūye</i> | अभूयथाः <i>ábhūyatháḥ</i> | अभूयत <i>ábhūyata</i> |
| Opt. | भूयेय <i>bhūyéya</i> | भूयेथाः <i>bhūyétháḥ</i> | भूयेत <i>bhūyéta</i> |
| Imp. | भूये <i>bhūyái</i> | भूयस्व <i>bhūyásva</i> | भूयतां <i>bhūyátám</i> |

DUAL.

| | | | |
|-------|----------------------------|------------------------------|-----------------------------|
| Pres. | भूयावहे <i>bhūyávahe</i> | भूयेषे <i>bhūyéthe</i> | भूयेते <i>bhūyéte</i> |
| Impf. | अभूयावहि <i>ábhūyávahi</i> | अभूयेषां <i>ábhūyéthám</i> | अभूयेतां <i>ábhūyetám</i> |
| Opt. | भूयेवहि <i>bhūyévaḥi</i> | भूयेषायां <i>bhūyéyáthám</i> | भूयेयातां <i>bhūyéyátám</i> |
| Imp. | भूयावहै <i>bhūyávahai</i> | भूयेषां <i>bhūyéthám</i> | भूयेतां <i>bhūyétám</i> |

PLURAL.

| | | | |
|-------|----------------------------|-----------------------------|---------------------------|
| Pres. | भूयामहे <i>bhūyámahe</i> | भूयध्वे <i>bhūyádhve</i> | भूयते <i>bhūyánte</i> |
| Impf. | अभूयामहि <i>ábhūyámahi</i> | अभूयध्वं <i>ábhūyádhvam</i> | अभूयन्त <i>ábhūyanta</i> |
| Opt. | भूयेमहि <i>bhūyémaḥi</i> | भूयेध्वं <i>bhūyédhvam</i> | भूयेरन् <i>bhūyérán</i> |
| Imp. | भूयामहै <i>bhūyámahai</i> | भूयध्वं <i>bhūyádhvam</i> | भूयन्तां <i>bhūyántám</i> |

General Tenses of the Passive.

§ 401. In the general tenses of the passive, **य yá** is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Âtmanepada*. The **य ya** of the passive is treated, in fact, like one of the conjugational class-marks (*vikarāṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the *Âtmanepada*.

Periphrastic Perfect.

The periphrastic perfect is the same as in the *Âtmanepada*, but the auxiliary verbs **अस् as** and **भू bhū** must be conjugated in the *Âtmanepada*, as well as **कृ kri**. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

| | | |
|---|--------------------------|----------------|
| Thus, instead of अलविष्ट <i>âlavishṭa</i> , we find | अलवि <i>âlav-i.</i> | } First Form. |
| अबोधिष्ट <i>âbodhisṭa</i> , — | अबोधि <i>âbodh-i.</i> | |
| अक्षिप्त <i>akshipta</i> , — | अक्षेपि <i>akshep-i.</i> | } Second Form. |
| अनेष्ट <i>aneshṭa</i> , — | अनायि <i>anây-i.</i> | |
| अकृत <i>akṛita</i> , — | अकारि <i>akâr-i.</i> | } Second Form. |
| अदित <i>adita</i> , — | अदायि <i>adây-i.</i> | |
| अस्तीष्टे <i>astîrshṭa</i> , — | अस्तारि <i>astâr-i.</i> | } Second Form. |
| असृष्ट <i>asṛishṭa</i> , — | असर्जि <i>asarj-i.</i> | |
| अदग्ध <i>adagḍha</i> , — | अदाहि <i>addh-i.</i> | } Second Form. |
| अदिक्षत <i>adikshata</i> , — | अदेशि <i>ades-i.</i> | |
| अघुक्षत <i>aghukshata</i> , — | अगूहि <i>agûh-i.</i> | } Fourth Form. |
| अलिक्षत <i>alikhshata</i> , — | अलेहि <i>aleh-i.</i> | |
| अधुक्षत <i>adhukshata</i> , — | अदोहि <i>adoh-i.</i> | } Fourth Form. |
| अधिक्षत <i>adhikshata</i> , — | अदेहि <i>adeh-i.</i> | |

§ 404. Verbs ending in आ *â* or diphthongs, take य *y* before the passive इ *i*.

दा *dâ*, अदायि *adâyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय *ay* (Chur, Caus. Denom. &c.) drop अय *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य *ya*, the original अय *ay* may reappear, i. e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *âbodhi*; चोरय् *choray*, अचोरि *achori*; राजय् *râjay*, अराजि *arâji*.

In the other persons these verbs may either drop अय *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयिषि *abhāvishi*, अभावयिष्ठाः *abhāvishṭhâh*, अभावि *abhâvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठाः *abhāvayishṭhâh*, अभावि *abhâvi*.

§ 406. Intensive bases in य *y* add the passive इ *i*, without Guṇa.

Int. बोभूय *bobhūy*, अबोभूयि *âbobhūyi*.

Intensive bases ending in य *y*, preceded by a consonant, drop य *y*, and refuse Guṇa.

Int. बेभिद्य् *bebhidy*; Aor. अबेभिदि *âbebhidî*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhish*; Aor. अबुबोधिषि *âbubodhishi*.

* This would follow if *kartari* extends to Pāṇ. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रम् *rabh*, to desire, forms अरंभि *aranbhi*. (Pân. VII. 1, 63.) See § 345, ¹⁰.

रथ् *radh*, to kill, — अरंथि *arandhi*. (Pân. VII. 1, 61.)

जम् *jabh*, to yawn, — अजंभि *ajambhi*. (Pân. VII. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभाजि *abhâji*. (Pân. VI. 4, 33.)

लम् *labh*, to take, — अलंभि *alambhi* or अलाभि *alâbhi*. (Pân. VII. 1, 69.)

With prepositions लम् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pân. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abudhi*. (Pân. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pân. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayâmi*.

Pânini excepts आचम् *ācham*, to rinse, which forms आचामि *āchâmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pân. VII. 3, 34, vart.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

| | | |
|------------------------------|-----------------------------------|--|
| अलविषि <i>alavishi</i> | अलविष्वहि <i>alavishvahi</i> | अलविष्महि <i>alavishmahi</i> |
| अलविष्ठाः <i>alavishthâḥ</i> | अलविष्ठायां <i>alavishthâthâm</i> | अलविध्वं or °द्वं <i>alavidhvam</i> or <i>-dhvam</i> |
| अलावि <i>alâvi</i> | अलविष्ठातां <i>alavishthâtâm</i> | अलविषत <i>alavishata</i> |

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishyê*, I shall be known.

Cond. अबोधिष्ये *âbodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitâhe*, I shall be known.

Bened. बोधिषीय *bodhishîyâ*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drîś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लृ *lû* we have अलावि *alâvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलाविषि *alâvi-shi*, by the side of अलविषि *alâvi-shi*.

2. अलाविष्ठाः *alâvi-shthâḥ*, — — अलविष्ठाः *alâvi-shthâḥ*.

3. अलावि *alâvi*, — — अलावि *alâvi*.

- Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.
 2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.
 3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.
- Plur. 1. pers. अलाविष्महि *alāvi-shmahi*, by the side of अलविष्महि *alāvi-shmahi*.
 2. अलाविध्वं *alāvi-dhvam* or °द्वं-*dhvam* — अलविध्वं *alāvi-dhvam* or °द्वं-*dhvam*.
 3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.
 Fut. लविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.
 Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.
 Per. Fut. लविताहे *lāvi-tāhe*, — — लविताहे *lāvi-tāhe*.
 Ben. लविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.
- From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence
 Aor. अचायिषि *achāyishi*, besides अचेपि *acheshi*, &c.
 Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.
 Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.
 Per. Fut. चायिताहे *chāyitāhe*, — चेष्येताहे *cheshyētāhe*.
 Ben. चायिषीय *chāyishīya*, — चेषीय *cheshīya*.
- From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence
 Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.
 Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsye*.
 Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsye*.
 Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्रास्येताहे *ghrāsytāhe*.
 Ben. घ्रायिषीय *ghrāyishīya*, — घ्रास्येताय *ghrāsytāya*.
- From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence
 Aor. अध्वारिषि *adhvāriṣhi*, besides अध्वृषि *adhvriṣhi* or अध्वरिषि *adhvāriṣhi*.
 Fut. ध्वारिष्ये *dhvāriṣhye*, — ध्वरिष्ये *dhvāriṣhye*.
 Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वर्येताहे *dhvārtāhe*.
 Ben. ध्वारिषीय *dhvāriṣhīya*, — ध्वर्येताय *dhvārtāya* or ध्वरिषीय *dhvāriṣhīya**.
- From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence
 Aor. अघानिषि *aghāniṣhi*, besides (अवधिषि *avadhishi*). Pāṇ. VI. 4, 62 †.
 Fut. घानिष्ये *ghāniṣhye*, — हनिष्ये *hanishye*.
 Per. Fut. घानिताहे *ghānitāhe*, — हन्ताहे *hantāhe*.
 Ben. घानिषीय *ghāniṣhīya*, — (वधिषीय *vadhishīya*).
- From दृश् *drīś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence
 Aor. अदर्शिषि *adarśiṣhi*, besides अदृक्षि *adrīkshi*.
 Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.
 Per. Fut. दर्शिताहे *darśitāhe*, — द्रष्टाहे *drashtāhe*.
 Ben. दर्शिषीय *darśishīya*, — द्रक्षीय *drīkshīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्रहि *agrāhi*; hence

Aor. अग्रहिषि *agrāhishi*, besides अग्रहीषि *agrahīshi*.

Fut. ग्रहिष्ये *grāhishye*, — ग्रहीष्ये *grahīshye*.

Per. Fut. ग्रहिताहे *grāhitāhe*, — ग्रहीताह *grahītāhe*.

Ben. ग्रहिषीय *grāhishīya*, — ग्रहीषीय *grahīshīya*.

From रम्य् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass.

अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इि in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सातां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप्य् *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिष्ट *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर्य् *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिष्ट *apūriṣṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhû, Âtm.; really Div form of 'Tan), अतायि *atāyi* or अतायिष्ट *atāyiṣṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyiṣṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इि. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. VI. 1, 173.) Thus

| भवन्ति | भवन्त् | Nom. S. भवन् | Acc. भवन्तं | Instr. भवता &c. |
|-----------------|----------------|---------------|------------------|-----------------|
| <i>bhāvanti</i> | <i>bhāvant</i> | <i>bhāvan</i> | <i>bhāvantam</i> | <i>bhāvata</i> |
| तुदन्ति | तुदन्त् | तुदन् | तुदन्तं | तुदता &c. |
| <i>tudānti</i> | <i>tudānt</i> | <i>tudān</i> | <i>tudāntam</i> | <i>tudatā</i> |
| दीव्यन्ति | दीव्यन्त् | दीव्यन् | दीव्यन्तं | दीव्यता &c. |
| <i>dīvyanti</i> | <i>dīvyant</i> | <i>dīvyan</i> | <i>dīvyantam</i> | <i>dīvyatā</i> |

| | | | | |
|-------------------------------------|------------------------------|-----------------------------------|-------------------------------------|---------------------------------------|
| चोरयंति <i>choráyanti</i> | चोरयन्त् <i>choráyant</i> | Nom. S. चोरयन् <i>choráyan</i> | Acc. चोरयन्तं <i>choráyantam</i> | Instr. चोरयता &c. <i>choráyatá</i> |
| सुन्वन्ति <i>sunvánti</i> | सुन्वन्त् <i>sunvánt</i> | सुन्वन् <i>sunván</i> | सुन्वन्तं <i>sunvántam</i> | सुन्वता &c. <i>sunvatá</i> |
| तन्वन्ति <i>tanvánti</i> | तन्वन्त् <i>tanvánt</i> | तन्वन् <i>tanván</i> | तन्वन्तं <i>tanvántam</i> | तन्वता &c. <i>tanvatá</i> |
| क्रीयन्ति <i>krīyánti</i> | क्रीयन्त् <i>krīyánt</i> | क्रीयन् <i>krīyán</i> | क्रीयन्तं <i>krīyántam</i> | क्रीयता &c. <i>krīyatá</i> |
| अदन्ति <i>adánti</i> | अदन्त् <i>adánt</i> | अदन् <i>adán</i> | अदन्तं <i>adántam</i> | अदता &c. <i>adatá</i> |
| जुह्वति <i>júhvatī</i> | जुह्वत् <i>júhvat</i> | जुह्वत् <i>júhvat</i> | जुह्वन्तं <i>júhvatam</i> | जुह्वता (§ 184) <i>júhvatá</i> |
| रुंधन्ति <i>rundhánti</i> | रुंधन्त् <i>rundhánt</i> | रुंधन् <i>rundhán</i> | रुंधन्तं <i>rundhántam</i> | रुंधता &c. <i>rundhatá</i> |
| बोभुवति Intens. <i>bóbhuvati</i> | बोभुवत् <i>bóbhuvat</i> | बोभुवत् <i>bóbhuvat</i> | बोभुवन्तं <i>bóbhuvatam</i> | बोभुवता (§ 184) <i>bóbhuvatá</i> |

§ 415. The participle of the future is formed on the same principle.

| | | | | |
|-----------------------------------|----------------------------------|---------------------------------------|---|---------------------------------------|
| भविष्यन्ति <i>bhavishyánti</i> | भविष्यन्त् <i>bhavishyánt</i> | Nom. S. भविष्यन् <i>bhavishyán</i> | Acc. भविष्यन्तं <i>bhavishyántam</i> | Instr. भविष्यता <i>bhavishyatá</i> |
|-----------------------------------|----------------------------------|---------------------------------------|---|---------------------------------------|

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to ष sh. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uh*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uh*, are monosyllabic in the 3rd pers. plur., insert इ *i*. (See Necessary इ *i*, § 338, 1; Optional इ *i*, § 337, 8.)

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|-----------------------------------|--------------------------------------|--|--|---|
| बभूवुः <i>babhúvúh</i> | बभूवुषा <i>babhúvúshá</i> | बभूवान् <i>babhúván</i> | बभूवांसं <i>babhúvámsam</i> | बभूवद्भिः <i>babhúvábhih</i> |
| निन्युः <i>ninyúh</i> | निन्युषा <i>ninyúshá</i> | निनीवान् <i>niníván</i> | निनीवांसं <i>ninívámsam</i> | निनीवद्भिः <i>ninívábhih</i> |
| तुतुदुः <i>tutudúh</i> | तुतुदुषा <i>tutudúshá</i> | तुतुद्वान् <i>tutudván</i> | तुतुद्वान्सं <i>tutudvámsam</i> | तुतुद्वद्भिः <i>tutudvábhih</i> |
| दिदिवुः <i>didivúh</i> | दिदिवुषा <i>didivúshá</i> | दिदिवान् (§ 143) <i>didiván</i> | दिदिवान्सं <i>didivámsam</i> | दिदिवद्भिः <i>didivábhih</i> |
| चोरयामासुः <i>chorayámásúh</i> | चोरयामासुषा <i>chorayámásúshá</i> | चोरयामासिवान् <i>chorayámásiván</i> | चोरयामासिवांसं <i>chorayámásivámsam</i> | चोरयामासिवद्भिः <i>chorayámásivábhih</i> |

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|-------------------------------|----------------------------------|--------------------------------|-----------------------------------|--------------------------------------|
| सुषुवुः <i>sushuvúh</i> | सुषुवुषा <i>sushuvúshá</i> | सुषुवान् <i>sushuván</i> | सुषुवासं <i>sushuvámsam</i> | सुषुवद्भिः <i>sushuvádbhīh</i> |
| तेनुः <i>tenúh</i> | तेनुषा <i>tenúshá</i> | तेनिवान् <i>teniván</i> | तेनिवासं <i>tenivámsam</i> | तेनिवद्भिः <i>tenivádbhīh</i> |
| चिक्रियुः <i>chikriyúh</i> | चिक्रियुषा <i>chikriyúshá</i> | चिक्रीवान् <i>chikríván</i> | चिक्रीवासं <i>chikrívámsam</i> | चिक्रीवद्भिः <i>chikrívádbhīh</i> |
| आदुः <i>ádúh</i> | आदुषा <i>ádúshá</i> | आदिवान् <i>ádiván</i> | आदिवसं <i>ádivámsam</i> | आदिवद्भिः <i>ádivádbhīh</i> |
| जुहुवुः <i>juhuvúh</i> | जुहुवुषा <i>juhuvúshá</i> | जुहुवान् <i>juhuván</i> | जुहुवासं <i>juhuvámsam</i> | जुहुवद्भिः <i>juhuvádbhīh</i> |
| रुरुधुः <i>rurudhúh</i> | रुरुधुषा <i>rurudhúshá</i> | रुरुध्वान् <i>rurudhván</i> | रुरुध्वासं <i>rurudhvámsam</i> | रुरुध्वद्भिः <i>rurudhvádbhīh</i> |

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. | |
|---------------------|---------------------------|------------------------------|--|----------------------------------|-------------------------------------|
| गम् <i>gam</i> | जग्मुः <i>jagmúh</i> | जग्मुषा <i>jagmúshá</i> | जग्मिवान् or जगन्वान्* <i>jagmiván or jaganván</i> | जग्मिवासं <i>jagmivámsam</i> | जग्मिवद्भिः <i>jagmivádbhīh</i> |
| हन् <i>han</i> | जघ्नुः <i>jaghnúh</i> | जघ्नुषा <i>jaghnúshá</i> | जघ्निवान् or जघन्वान् <i>jaghniván or jaghanván</i> | जघ्निवासं <i>jaghnivámsam</i> | जघ्निवद्भिः <i>jaghnivádbhīh</i> |
| विद् <i>vid</i> | विविदुः <i>vividúh</i> | विविदुषा <i>vividúshá</i> | विविद्वान् or विविदिवान् <i>vividván or vividiván</i> | विविद्वसं <i>vividvámsam</i> | विविद्वद्भिः <i>vividvádbhīh</i> |
| विञ् <i>viś</i> | विविशुः <i>viviśúh</i> | विविशुषा <i>viviśúshá</i> | विविश्वान् or विविशिवान् <i>viviśván or viviśiván</i> | विविश्वसं <i>viviśvámsam</i> | विविश्वद्भिः <i>viviśvádbhīh</i> |
| दृश् <i>driś</i> | ददृशुः <i>dadrīśúh</i> | ददृशुषा <i>dadrīśúshá</i> | ददृश्वान् or ददृशिवान् <i>dadrīśván or dadrīśiván</i> | ददृश्वसं <i>dadrīśvámsam</i> | ददृश्वद्भिः <i>dadrīśvádbhīh</i> |

§ 418. The participle of the reduplicated perfect *Ātmanepada* is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. *Ātm.*, and substituting आन *ána*.

बभूवरे *babhúviré*—बभूवानः *babhúvánáh*

चक्रिरे *chakriré*—चक्राणः *chakránáh*

ददरे *dadiré*—ददानः *dadánáh*

§ 419. The participle present *Ātmanepada* has two terminations,—मान *mána* for verbs of the First Division (§ 295), आन *ána* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present *Ātm.*, drop the termination न्ते *nte*, and replace it by मानः *mánaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present *Ātm.*, drop the termination अत्ते *ate*, and replace it by आनः *ánaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

| |
|---|
| भवन्ते <i>bháva-nte</i> —भवमानः <i>bháva-mánaḥ</i> |
| तुदन्ते <i>tudá-nte</i> —तुदमानः <i>tudá-mánaḥ</i> |
| दीव्यन्ते <i>dívya-nte</i> —दीव्यमानः <i>dívya-mánaḥ</i> |
| चोरयन्ते <i>choráya-nte</i> —चोरयमाणः <i>choráya-mánaḥ</i> |
| Pass. तुद्यन्ते <i>tudyá-nte</i> —तुद्यमानः <i>tudyá-mánaḥ</i> |
| Caus. भावयन्ते <i>bháváya-nte</i> —भावयमाणः <i>bháváya-mánaḥ</i> |
| Des. बुभूषन्ते <i>búbhúsha-nte</i> —बुभूषमाणः <i>búbhúsha-mánaḥ</i> |
| Int. बोभूयन्ते <i>bobhúya-nte</i> —बोभूयमाणः <i>bobhúya-mánaḥ</i> |

Second Division.

| |
|--|
| सुन्वते <i>sunv-áte</i> —सुन्वानः <i>sunv-ánaḥ</i> |
| आप्नुवते <i>ápnuv-áte</i> —आप्नुवानः <i>ápnuv-ánaḥ</i> |
| तन्वते <i>tanv-áte</i> —तन्वानः <i>tanv-ánaḥ</i> |
| क्रीणते <i>krīṇ-áte</i> —क्रीणानः <i>krīṇ-ánaḥ</i> |
| अदते <i>ad-áte</i> —अदानः <i>ad-ánaḥ</i> |
| जुहते <i>júhv-áte</i> —जुहानः <i>júhv-ánaḥ</i> |
| रुन्धते <i>rundh-áte</i> —रुन्धानः <i>rundh-ánaḥ</i> |

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mánaḥ* in the same manner.

| |
|--|
| भविष्यन्ते <i>bhavishyá-nte</i> —भविष्यमाणः <i>bhavishyá-mánaḥ</i> |
| नेष्यन्ते <i>neshyá-nte</i> —नेष्यमाणः <i>neshyá-mánaḥ</i> |
| तोत्स्यन्ते <i>totsyá-nte</i> —तोत्स्यमाणः <i>totsyá-mánaḥ</i> |
| एधिष्यन्ते <i>edhishyá-nte</i> —एधिष्यमाणः <i>edhishyá-mánaḥ</i> |

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

| |
|--|
| भूयन्ते <i>bhúya-nte</i> —भूयमानः <i>bhúya-mánaḥ</i> |
| बुध्यन्ते <i>budhyá-nte</i> —बुध्यमानः <i>budhyá-mánaḥ</i> |
| स्तूयन्ते <i>stúya-nte</i> —स्तूयमानः <i>stúya-mánaḥ</i> |
| क्रियन्ते <i>kriyá-nte</i> —क्रियमाणः <i>kriyá-mánaḥ</i> |
| भाव्यन्ते <i>bhávya-nte</i> —भाव्यमानः <i>bhávya-mánaḥ</i> |

| |
|---|
| भाविष्यन्ते—भाविष्यमाणः |
| <i>bhávishyá-nte</i> — <i>bhávishyá-mánaḥ</i> |
| नायिष्यन्ते—नायिष्यमाणः |
| <i>náyishyá-nte</i> — <i>náyishyá-mánaḥ</i> |
| Or like the Part. Fut. <i>Ātm.</i> |

The Past Participle Passive in तः táḥ and the Gerund in त्वा tvá.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udátta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूङ् *pún*, पवित्र्वा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that **त्वा** *tvá* without intermediate **इ** *i* weakens, with intermediate **इ** *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udatta. In giving a few more special rules on this point, it will be convenient to take the terminations **त** *ta* and **त्वा** *tvá* together, as they agree to a great extent, though not altogether.

I. **तः** *táh* and **त्वा** *tvá*, with intermediate **इ** *i*.

§ 424. If **तः** *táh* takes intermediate **इ** *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before **त्वा** *tvá* is regular.

शी *śi*, to lie down, **शयितः** *śayitáh* (Pāṇ. I. 2, 19); **शयित्वा** *śayitvá*.

स्विद् *svid*, to sweat, **स्वेदितः** *sveditáh* or **स्विन्नः** *svinnáh*; **स्वेदित्वा** *sveditvá*.

मिद् *mid*, to be soft, **मेदितः** *meditáh*; **मेदित्वा** *meditvá*.

क्विद् *kshvid*, to drip, **क्खेदितः** *kshveditáh*; **क्खेदित्वा** *kshveditvá*.

धृप् *dhṛish*, to dare, **धर्षितः** *dharshitáh*; **धर्षित्वा** *dharshitvá*.

मृप् *mṛish*, to bear, **मर्षितः** *marshitáh* (patient), (Pāṇ. I. 2, 20); **मर्षित्वा** *marshitvá*.

पू *pū*, to purify, **पवितः** *pavitáh* (Pāṇ. I. 2, 22); **पवित्वा** *pavitvá*, from **पूङ्** *pūṅ*. See No. 156.

§ 425. Verbs with penultimate **उ** *u* may or may not take Guṇa before **त** *ta* with intermediate **इ** *i*, if they are used impersonally.

द्युत् *dyut*, to shine, **द्युतितं** *dyutitám* or **द्योतितं** *dyotitám*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If **त्वा** *tvá* takes intermediate **इ** *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. **वृत्** *vrit*, to exist, **वर्तित्वा** *vartitvá*. **संस्र** *sraṅs*, to fall, **संस्रित्वा** *sraṅsitvá* (Pāṇ. I. 2, 23). **पू** *pū* (i. e. **पूङ्** *pūṅ*), to purify, **पवित्वा** *pavitvá* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except **य** *y* or **व** *v*, preceded by **इ**, **ई** *i* or **उ**, **ऊ** *ū*, take Guṇa optionally (Pāṇ. I. 2, 26): **द्युत्** *dyut*, to shine, **द्योतित्वा** *dyotitvá* or **द्युतित्वा** *dyutitvá*. The same option applies to **तृप्** *trish*, to thirst; **मृप्** *mṛish*, to bear; **कृग** *kṛiṅ*, to attenuate (Pāṇ. I. 2, 25); **तृषित्वा** *trishitvá* or **तर्षित्वा** *tarshitvá*.

§ 427. Though taking intermediate **इ** *i*, **त्वा** *tvá* does not produce Guṇa, but, if possible, weakens the base, in **रुद्** *rud*, to cry, **रुदित्वा** *ruditvá* (Pāṇ. I. 2, 8); **विद्** *vid*, to know, **विदित्वा** *viditvá*; **मुष्** *mush*, to steal, **मुषित्वा** *mushitvá*; **ग्रह्** *grah*, to take, **गृहीत्वा** *gṛhitvá*; **मृड्** *mṛid*, to delight, **मृडित्वा** *mṛiditvá* (Pāṇ. I. 2, 7); **मृद्** *mṛid*, to rub, **मृदित्वा** *mṛiditvá*; **गुष्** *guh*, to cover, **गुषित्वा** *guhhitvá*; **क्लिष्** *kliṅ*, to hurt, **क्लिषित्वा** *kliṅhitvá*; **वद्** *vad*, to speak, **उदित्वा** *uditvá*; **वस्** *vas*, to dwell, **उषित्वा** *ushitvá*.

§ 428. Roots ending in **य** *th* or **फ** *ph*, preceded by a nasal, may or may not drop the nasal before **त्वा** *tvá* (Pāṇ. I. 2, 23); **ग्रथित्वा** *granthitvá* or **ग्रथित्वा** *grathitvá*, having twisted. The same applies to the roots **वञ्च्** *vañch*, to cheat, and **लुञ्च्** *luñch*, to pluck (Pāṇ. I. 2, 24); **वञ्चित्वा** *vañchitvá* or **वञ्चित्वा** *vachitvá*.

II. **तः** *táh* and **त्वा** *tvá*, without intermediate **इ** *i*.

§ 429. Roots ending in nasals lengthen their vowel before **तः** *táh* and **त्वा** *tvá* (Pāṇ. VI. 4, 15). **शम्** *śam*, to rest, **शांतः** *śántáh*, **शांत्वा** *śántvá*.

क्रम् *kram*, to step, may or may not lengthen its vowel before **त्वा** *tvá* (Pāṇ. VI. 4, 18). **क्रम्** *kram*, **क्रांतः** *krántáh*, **क्रांत्वा** *krántvá* or **क्रान्त्वा** *krantvá*; also **क्रमित्वा** *kramitvá*.

§ 430. The following roots, ending in nasals, drop them before **तः** *táh* and **त्वा** *tvá*. (Pāṇ. VI. 4, 37.)

यम् *yam*, to check, यतः *yatáh*, यत्वा *yatvâ**; रम् *ram*, to sport, रतः *ratáh*, रत्वा *ratvâ*; नम् *nam*, to bend, नतः *natáh*, नत्वा *natvâ*; हन् *han*, to kill, हतः *hatáh*, हत्वा *hatvâ*; गम् *gam*, to go, गतः *gatáh*, गत्वा *gatvâ*; मन् *man*, to think, मतः *matáh*, मत्वा *matvâ*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatáh*, तत्वा *tatvâ*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत्य *pramátya* (Pân. VI. 4, 38); those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragátya* or प्रगम्य *pragámya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jatáh*, जात्वा *jatvâ*; सन् *san*, to obtain, सातः *satah*, सात्वा *satvâ*; खन् *khan*, to dig, खातः *khatah*, खात्वा *khatvâ*.

1. Roots ending in छ् *chh*, or व् *v*, substitute श् *ś* and ज् *j*. (Pân. VI. 4, 19.)

प्रच्छ् *prachh*, to ask, प्रच्छः *prishṭah* (§ 125), प्रच्छात्वा *prishṭvâ*; दिव् *div*, to play, द्यूनः *dyúnaḥ*, द्यूत्वा *dyútvâ*.

2. Roots ending in छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pân. VI. 4, 21.)

मुञ्छ् *murchh*, to faint, मूर्च्छः *múrṭah*; तुर्व् *turv*, to strike, तूर्णः *túrṇah*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ज् *j*. (Pân. VI. 4, 20.)

ञर् *jvar*, to ail, जूर्णः *júrṇah*, जूर्त्वा *júrtvâ*; त्वर् *tvar*, to hasten, तूर्णः *túrṇah*, तूर्त्वा *túrtvâ*; छिव् *sriv*, to dry, सूतः *srútaḥ*, सूत्वा *srútvâ*; अक् *av*, to protect, अतः *átaḥ*, अत्वा *átvâ*; मक् *mav*, to bind, मूतः *mútaḥ*, मूत्वा *mútvâ*.

§ 433. Roots ending in ऐ *ai* substitute आ *á*; ध्यै *dhyai*, to meditate, ध्यातः *dhyátah*, ध्यात्वा *dhyátvâ*; or ई *i*; गै *gai*, to sing, गीतः *gítah*, गीत्वा *gítvâ*. Final ए *e* and आ *á*, too, are changed to ई *i*; पा *pá*, to drink, पीतः *pítah*, पीत्वा *pítvâ*; धे *dhe*, to suck, धीतः *dhítah*, धीत्वा *dhítvâ*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditaḥ*, दित्वा *dítvâ* (Pân. VII. 4, 40); सो *so*, to finish, सितः *sitaḥ*, सित्वा *sítvâ*; मा *má*, to measure, मितः *mitah*, मित्वा *mitvâ*; स्या *sthá*, to stand, स्थितः *sthítah*, स्थित्वा *sthítvâ*; धा *dhá*, to place, हितः *hitah*, हित्वा *hítvâ* (Pân. VII. 4, 42); हा *há*, to leave (हीनः *hínaḥ*), हित्वा *hítvâ* (Pân. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *á*. शो *śo*, शितः *śitaḥ* or शातः *śataḥ*, शित्वा *śítvâ* or शात्वा *śátvâ* (Pân. VII. 4, 41).

§ 436. Exceptional forms :

दा *dá*, to give, forms दत्तः *dattaḥ*†, दत्त्वा *dattvâ* (Pân. VII. 4, 46).

स्फाय् *spháy*, to grow, forms स्फीतः *sphítah* (Pân. VI. 1, 22).

स्वै *svyai*, to call (with प्र *pra*), forms प्रस्तीतः *prastítah* (Pân. VI. 1, 23) and प्रस्तीमः *prastímaḥ* (Pân. VIII. 2, 54).

श्यै *śyai*, to curdle, forms शीनः *śinaḥ*, and शीतः *śitaḥ*, cold; but संश्यानः *samsyánaḥ*, rolled up (Pân. VI. 1, 24, 25).

प्याय् *pyáy*, to grow, forms पीनः *pínaḥ*; but प्यानः *pyánaḥ* after certain prepositions (Pân. VI. 1, 28).

§ 437. The verbs which take Samprasâraṇa before तः *taḥ* and त्वा *tvâ* have been mentioned

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattaḥ*, प्रत्तः *prattaḥ*; सुदत्तः *sudattaḥ*, सूत्तः *súttah*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktah*, उक्त्वा *uktvá*, &c.

§ 438. Roots which can lose their nasal (§ 345,¹⁰) lose it before तः *tah* and त्वा *tvá*. संस् *srañs*, to tear, स्रस्तः *srastah*, स्रस्त्वा *srastvá*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्त्वा *skantvá*, and स्पन्द *syand*, to flow, स्पन्त्वा *syantvá* (Pân. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannah*, स्पन्नः *syannah*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvá* (Pân. VI. 4, 32). नष्टा *nañshťvá* or नष्ट्वा *našťvá* (but only नष्टः *nashťah*); रंक्ता *rañktvá* or रक्त्वा *raktvá* (but only रक्तः *raktah*); मज्ज *majj*, to dive, मंक्त्वा *mañktvá* or मक्त्वा *maktvá* (Pân. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kárayati*, कारितः *káritah*, but कारयित्वा *kárayitvá*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikírshati*, चिकीर्षितः *chikírshitah*, चिकीर्षित्वा *chikírshitvá*.

§ 441. Intensive verbs Átm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrýate*, चेक्रीयितः *chekrýitah*, चेक्रीयित्वा *chekrýitvá*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditah*, बेभिदित्वा *bebhiditvá*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritah*, चर्कित्वा *charkaritvá*.

नः *náh* instead of तः *táh* in the Past Participle.

§ 442. Certain verbs take नः *náh* instead of तः *táh* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krí class, beginning with लू *lú*, to cut, लूनः *lúnah* (Dhâtupâṭha 31, 13; Pân. VIII. 2, 44). The most important are, धूनः *dhúnah*, shaken; जिनः *jínah*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sú* (Dhâtupâṭha 26, 23-35; Pân. VIII. 2, 45). The most important are, दूनः *dúnah*, pained; दीनः *dínah*, wasted; प्रीणः *príṇah*, loved.
3. Verbs ending in च् *ç*, which is changed into ईर् *ír* or ऊर् *úr*. स्तृ *strí*, स्तीर्णः *stírṇah*, spread; शीर्णः *shírṇah*, injured; दीर्णः *dírṇah*, torn; जीर्णः *jírṇah*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnah*, broken; छिद् *chhid*, छिन्नः *chhinnah*, cut. But मद् *mad*, मत्तः *mattah*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *und*, to wet, the substitution is optional (Pân. VIII. 2, 56); नुन्नः *nunnah* or नुत्तः *nuttah*.
5. Verbs which native grammarians have marked in the Dhâtupâṭha with

an indicatory ओ *o*; भुज् *bhuj* (भुजो *bhujō*, Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnah*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā* (Pân. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānah*, faded. Except ध्ये *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pân. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitution is optional; त्रानः *trānah* or त्रातः *trātaḥ* (Pân. VIII. 2, 56.)
7. Miscellaneous participles in नः *nah*: पूर्णः *pūrṇah*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pân. VII. 2, 27); while the participle of प्र *pr* is said to be पूतः *pūtaḥ* (Pân. VIII. 2, 57); क्षीणः *kshīṇah*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnah*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnah* and श्यानः *śyānah*, coagulated, but शीतः *śītaḥ*, cold; ह्रीणः *hrīṇah* or ह्रीतः *hrītaḥ*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakvāḥ*, ripe; शुष्कः *śuṣhkaḥ*, dry (Pân. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीमः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshīvāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtāḥ*, done, becomes कृतवान् *kṛtāvān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtavān*, he has made the mat; or in the feminine सा कृतवती *sā kṛtavatī*, and in the neuter तत्कृतवत् *tat kṛtavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्य *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijitya*. भृ *bhri*, to carry, भृत्वा *bhritvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pân. VI. 4, 59).

* Pân. VIII. 2, 49, allows द्यूत *dyūna* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâṭha 26, 1. द्यूत *dyūna* and परिद्यूत *paridyūna*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **अय** *ay* before **य** *ya* (Pāṇ. VI. 4, 56): **संगमयति** *saṅgamáyati*, **संगमय्य** *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति** *táráyati*, **प्रतार्ये** *pratárya*, having caused to advance. **प्रापयति** *prápáyati* forms **प्राप्य** *prápya* and **प्रापय्य** *prápáyya*, having caused to reach (Pāṇ. VI. 4, 57).

§ 448. The verbs called **घु** *ghu* (§ 392*), **मा** *má*, to measure, **स्था** *sthá*, to stand, **गा** *gá*, to sing or to go, **पा** *pá*, to drink or to protect, **हा** *há*, to leave, **सो** *so*, to finish, take **आ** *á*, not **ई** *í* (Pāṇ. VI. 4, 69). **दो** *do*, to cut, **अवदाय** *avadáyya*; **स्था** *sthá*, **प्रस्थाप्य** *prastháya*. But **पा** *pá*, to drink, may form **प्रपाय** *prapáyya* or **प्रपीय** *prapíya* (Sār.).

§ 449. Verbs ending in **म्** *m*, which do not admit of intermediate **इ** *i*, may or may not drop their **म्** *m*. Ex. **नम्** *nam*, to bow, **प्रणम्य** *praṇámya* or **प्रणत्य** *praṇátya*; **गम्** *gam*, to go, **आगम्य** *ágámya* or **आगत्य** *ágátya*. Other verbs ending in nasals, not admitting of intermediate **इ** *i*, or belonging to the Tan class, always drop their final nasal. Ex. **हन्** *han*, **प्रहत्य** *prahátya*; **तन्** *tan*, **प्रतत्य** *pratátya* †. **खन्** *khan* and **जन्** *jan* form **खन्य** *khánya* or **खाय** *kháyya*, **जन्य** *jánya* or **जाय** *jáyya*.

§ 450. Verbs ending in **च्** *ṛi* change it to **ईर्** *tr*, and, after labials, into **ऊर्** *úr*. Ex. **वितौर्ये** *vitórya*, having crossed; **संपूर्ये** *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus **वे** *ve*, to weave, forms **प्रवाय** *praváyya*; **ज्या** *jyá*, to fail, **उपज्याय** *upajyáyya*; **व्ये** *vye*, to cover, **प्रव्याय** *praváyya*, but after **परि** *pari* optionally **परिव्याय** *parivyáyya* or **परिवीय** *parivíya* (Pāṇ. VI. I, 41-44).

§ 452. Some verbs change final **इ** *i* and **ई** *í* into **आ** *á*. Thus **मो** *mí*, **मोनाति** *mínáti*, he destroys, and **मि** *mi*, **मिनोति** *minóti*, he throws, form **निमाय** *nimáyya*; **दी** *dí*, to destroy, **उपदाय** *upadáyya*; **ली** *lí*, to melt, optionally **विलाय** *viláyya* or **विलीय** *vilíya* (Pāṇ. VI. I, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or tavyāḥ), अनीयः aníyah, and यः yáḥ (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्तव्यः** *kartavyah*, **करणीयः** *karaṇíyah*, **कार्यः** *káryah* †, faciendus. Ex. **धर्मस्त्वय कर्तव्यः** *dharmaṣ tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs : **रभिर्यमिनमो हंतिरनुदात्ता गभिर्मनिः । तनु क्षण् क्षिण् च्युक्चु वनु मनु नृयु घृयु ॥**

‡ Another suffix for forming verbal adjectives is **रलिमः** *elímah*, which is, however, of rare occurrence; **पच्** *pach*, to cook, **पचेलिमा माषाः** *pachelimá másháh*, beans fit to cook; **भिदेलिमः** *bhidelímah*, brickle, fragile. (Pāṇ. III. I, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tá* put तव्यः *tavyaḥ*.

| | | | | |
|---|-----------------------------|------------------------------------|---------------------------------|-----------------------------|
| Thus दा <i>dá</i> , to give | दाता <i>dátá</i> | दातव्यः <i>dátavyaḥ</i> | दानीयः <i>dánīyaḥ</i> | देयः <i>déyaḥ</i> |
| गै <i>gai</i> , to sing | गाता <i>gátá</i> | गातव्यः <i>gátavyaḥ</i> | गानीयः <i>gánīyaḥ</i> | गेयः <i>geyaḥ</i> |
| जि <i>ji</i> , to conquer | जेता <i>jetá</i> | जेतव्यः <i>jetavyaḥ</i> | जयनीयः <i>jayantīyaḥ</i> | जेयः <i>jeyaḥ</i> |
| भू <i>bhú</i> , to be | भविता <i>bhavitá</i> | भवितव्यः <i>bhavitavyaḥ</i> | भवनीयः <i>bhāvanīyaḥ</i> | भव्यः <i>bhāvyaḥ</i> |
| कृ <i>kri</i> , to do | कर्ता <i>kartá</i> | कर्तव्यः <i>kartavyaḥ</i> | करणीयः <i>karaṇīyaḥ</i> | कार्यः <i>kāryaḥ</i> |
| जू <i>jū</i> , to grow old | जरिता <i>jaritá</i> | जरितव्यः <i>jaritavyaḥ</i> | जरणीयः <i>jarantīyaḥ</i> | जार्यः <i>jāryaḥ</i> |
| क्षिद् <i>kshvid</i> , to sweat | क्षेदिता <i>kshveditá</i> | क्षेदितव्यः <i>kshveditavyaḥ</i> | क्षेदनीयः <i>kshvedanīyaḥ</i> | क्षेद्यः <i>kshvedyaḥ</i> |
| बुध् <i>budh</i> , to know | बोधिता <i>bodhitá</i> | बोधितव्यः <i>bodhitavyaḥ</i> | बोधनीयः <i>bodhanīyaḥ</i> | बोध्यः <i>bodhyaḥ</i> |
| कृष् <i>krish</i> , to draw | कर्षा or क्रषा ¹ | कर्षव्यः or क्रषव्यः ² | कर्षणीयः <i>karshanīyaḥ</i> | कृष्यः <i>krishyaḥ</i> |
| कुच <i>kuch</i> ⁴ , to squeeze | कुचिता <i>kuchitá</i> | कुचितव्यः <i>kuchitavyaḥ</i> | कुचनीयः <i>kuchanīyaḥ</i> | कुच्यः <i>kuchyaḥ</i> |
| मिह् <i>mih</i> , to sprinkle | मेढा <i>medhá</i> | मेढव्यः <i>medhavyaḥ</i> | मेहनीयः <i>mehānīyaḥ</i> | मेह्यः <i>mehyaḥ</i> |
| गम् <i>gam</i> , to go | गंता <i>gantá</i> | गंतव्यः <i>gantavyaḥ</i> | गमनीयः <i>gamanīyaḥ</i> | गम्यः <i>gamyāḥ</i> |
| द्रृष् <i>dris</i> , to see | द्रष्टा <i>drashtá</i> | द्रष्टव्यः <i>drashtavyaḥ</i> | दर्शनीयः <i>darśanīyaḥ</i> | द्रृश्यः <i>drīśyaḥ</i> |
| दंश् <i>daṁś</i> , to bite | दंशता <i>daṁśtá</i> | दंशव्यः <i>daṁśtavyaḥ</i> | दंशनीयः <i>daṁśanīyaḥ</i> | दंश्यः <i>daṁśyaḥ</i> |
| Caus. भावय् <i>bhāvay</i> , to cause to be | भावयिता <i>bhāvayitá</i> | भावयितव्यः <i>bhāvayitavyaḥ</i> | भावनीयः <i>bhāvanīyaḥ</i> | भाव्यः <i>bhāvyaḥ</i> |
| Des. बुभृष् <i>bubbhūsh</i> , to wish to be | बुभृषिता <i>bubbhūshitá</i> | बुभृषितव्यः <i>bubbhūshitavyaḥ</i> | बुभृषणीयः <i>bubbhūshanīyaḥ</i> | बुभृष्यः <i>bubbhūshyaḥ</i> |
| Int. बोभृय् <i>bobhūy</i> | बोभृयिता <i>bobhūyitá</i> | बोभृयितव्यः <i>bobhūyitavyaḥ</i> | बोभृयनीयः <i>bobhūyanīyaḥ</i> | बोभृय्यः <i>bobhūyyaḥ</i> |
| Int. बोभृ <i>bobhū</i> | बोभविता <i>bobhavitá</i> | बोभवितव्यः <i>bobhavitavyaḥ</i> | बोभवनीयः <i>bobhavanīyaḥ</i> | बोभव्यः <i>bobhavyaḥ</i> |
| Int. बेभिद्य् <i>bebhidy</i> | बेभिदिता <i>bebhiditá</i> | बेभिदितव्यः <i>bebhiditavyaḥ</i> | बेभिदनीयः <i>bebhidanīyaḥ</i> | बेभिद्यः <i>bebhidyāḥ</i> |

§ 455. In order to form the adjective in अनीयः *anīyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyaḥ* instead. Guṇa-vowels before अनीयः *anīyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (ख्यत् *nyat*, &c.) it is

¹ *karshṭá* or *krashtá*.

² *karshṭavyaḥ* or *krashtavyaḥ*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have ण् *ṇ* or इ *ṇ*. This termination is ख्यत् *nyat*.

generally sufficient to take the adjective in **अनीयः** *anīyah* and to cut off **अनी** *anī*. Thus **भवनीयः** *bhav-anī-yah* becomes **भव्यः** *bhavyah*; **चेतनीयः** *chet-anī-yah*, **चेत्यः** *chetyah*; **वयनीयः** *vay-anī-yah*, **वेयः** *veyah*; **बोधनीयः** *bodh-anī-yah*, **बोध्यः** *bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final **आ** *á*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, become **ए** *e*. **दा** *dá*, to give, **देयः** *deyah*; **गै** *gai*, to sing, **गेयः** *geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final **इ** *i* and **ई** *ī* take Guṇa, as before **अनीय** *anīya*; **जि** *ji*, **जेयः** *jeyah*, to be conquered, different from **जय्यः** *jayyah*, conquerable; **क्षि** *kshi*, to destroy, **क्षेयः** *ksheyah*, different from **क्षय्यः** *kshayyah*, destructible (Pân. VI. 1, 81). Final **उ** *u* and **ऊ** *ú*, under the same circumstances, are changed to **अव** *av*, or, after **अवश्य** *avaśya*, when a high degree of necessity is expressed, to **आव** *áv*; **भव्यः** *bhavyah* or **अवश्यभाव्यः** *avaśya-bhāvyyah*; **विप्रेण शुचिना भाव्यं** *vipreṇa śuchinā bhāvyyam*, a Brâhman must be pure. Final **उ** *u* if it appears as **उव** *uv* before **अनीय** *anīya*, appears as **ऊ** *ú* before **या** *ya*; **गु** *gu*, to sound, **गुवनीय** *guvanīya*, **गूय** *gūya*.
3. Final **ञ्च** *ri* and **ञ्च** *ri* before **यः** *yah*, but not before **अनीयः** *anīyah*, take Vṛiddhi instead of Guṇa. **कार्यः** *kāryah*; **पार्यः** *pāryah*. (Pân. III. 1, 120, 124.)
4. Penultimate **ञ्च** *ri*, which takes Guṇa before **अनीयः** *anīyah*, does not take Guṇa before **यः** *yah*, with few exceptions; **वृध्यः** *vṛidhyah*, **दृश्यः** *dṛśyah* (Pân. III. 1, 110). But **कृप्** *kṛip*, to do, forms **कल्प्यः** *kalpyah*; **चृत्** *chrit*, to kill, **चर्त्यः** *chartyah* (Pân. III. 1, 110); **वृष्** *vṛish*, to sprinkle, **वृष्यः** *vṛishyah* or **वर्ष्यः** *varshyah* (Pân. III. 1, 120). Penultimate **ञ्च** *ri* becomes **ईर्** *īr*; **कृत्** *kṛit*, **कीर्त्यः** *kīrtiyah*.
5. Penultimate **इ** *i* and **उ** *u* take Guṇa before **यः** *yah*, as before **अनीयः** *anīyah*; **विद्** *vid*, **वेद्यः** *vedyah*; **शुष्** *śush*, **शोष्यः** *śoshyah*.
6. Penultimate **अ** *a*, prosodially short, before **यः** *yah*, but not before **अनीयः** *anīyah*, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); **हस्** *has*, to laugh, **हास्यः** *hāsyah*; **वह्** *vah*, **वासः** *vāhyah*. But **शाप्** *śap*, to curse, **शाप्यः** *śapyah*; **लभ्** *labh*, **लभ्यः** *labhyah*. The **अ** *a* remains likewise short in **शक्यः** *śakyah*, from **शक्** *śak*, to be able; in **सह्यः** *sahyah*, from **सह्** *sah*, to bear (Pân. III. 1, 99), and some other verbs*. **खन्** *khan* forms **खेयः** *kheyah* (Pân. III. 1, 111), which, however, may be derived from **खै** *khai*, to dig; **हन्** *han*, **वध्यः** *vadhyah* or **घातः** *ghātyah*.

* Pāṇini (III. 1, 100) mentions only **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, if used without preposition. The Sārasvatī (III. 7, 7) includes among the Śakādi verbs, **शक्** *śak*, **सह्** *sah*, **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, **तक्** *tak*, **शस्** *śas*, **चत्** *chat*, **यत्** *yat*, **पत्** *pat*, **जन्** *jan*, **हन्** *han*, (**वध्** *vadh*), **शल्ल** *śal*, **रुच्** *ruch*.

§ 457. The following are a few derivatives in यः *yaḥ*, formed against the general rules: मुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pân. III. 1, 109, Kâśikâ); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyâ kathâ*, a story told by a Brâhman); भू *bhû*, to be, भूय *bhûya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhûyam gataḥ*, arrived at Brahmahood); शास् *sâs*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yaḥ*, in analogy to the gerunds in य *ya*, in the following verbs :

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृञ् *vri*, to choose, वृत्यः *vṛityaḥ*; दृ *dri*, to regard, दृत्यः *dṛityaḥ*; भृ *bhri*, to bear, भृत्यः *bhṛityaḥ*; कृ *kri*, to do, कृत्यः *krityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pâkyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yâch*, रुच् *ruch*, प्रवच् *pravach*, ऋच् *rich*, त्यज् *tyaj*, पूज् *pûj*, सज् *aj*, व्रज् *vraj*, वच् *vañch* (to go). Thus याज्यं *yâjyam*, याच्यं *yâchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravâchyam*, स्रच्यं *archyam*, त्राज्यं *tyâjyam*, पूज्यं *pûjyam* (Prakriyâ-Kaumudî, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tâ* of the periphrastic future, or before the तव्यः *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bôdhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *krishṇam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kâlah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhôjam*; from पा *pâ*, to drink, पायं *pâyam*. Ex. अग्रे भोजं व्रजति *agre bhôjam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhôjam bhôjam vrajati*, having eaten and eaten, he goes (Pân. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhankâram*, having divided; उच्चैःकारं *uchchâihkâram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय *aya*. Thus भू *bhû* becomes भावि *bhâvi* and भावयति *bhâvayati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोधयति *bodhayati*, he causes to know. The accent is on the ú of *áya*.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows :

1. Final इ i and ई i, उ u and ऊ ú, चृ ri and च्रृ rî take Vṛiddhi.

Thus स्मि *smi*, to laugh, स्माययति *smâyayati*, he makes laugh.

नी *nî*, to lead, नाययति *nâyayati*, he causes to lead.

प्लु *plu*, to swim, प्लावयति *plāvayati*, he makes swim.

भू *bhû*, to be, भावयति *bhāvayati*, he causes to be.

कृ *krî*, to make, कारयति *kārayati*, he causes to make.

कृ *krî*, to scatter, कारयति *kārayati*, he causes to scatter.

2. Medial इ i, उ u, चृ ri, ऌ Ì, followed by a single consonant, take Guṇa; च्रृ rî becomes ईr *îr*.

Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.

बुध् *budh*, to know, बोधयति *bodhayati*, he makes know.

कृत् *krît*, to cut, कर्तयति *kartayati*, he causes to cut.

क्लृप् *klîp*, to be able, कल्पयति *kalpayati*, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् *sad*, to sit, सादयति *sādāyati*, he sets.

पत् *pat*, to fall, पातयति *pātayati*, he fells.

Exceptions :

I. Most verbs ending in अम् *am* do not lengthen their vowel :

गम् *gam*, to go, गमयति *gamayati*, he makes go.

क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride.

Verbs in अम् *am* which do lengthen the vowel are,

कम् *kam*, to desire, कामयते *kāmāyate*, he desires; Caus. कामयति *kāmāyati*, he makes desire.

अम् *am*, to move, अमति *amati*, he moves; Caus. आमयति *āmāyati*, he makes move.

चम् *cham*, to eat, चमति *chamati*, he eats; Caus. चामयति *chāmāyati*, he makes eat.

शम् *śam*, if it means to see, शाम्यति *śāmyati*, he sees; Caus. शामयति *śāmāyati*, he shows; but शमयति *śamayati*, he quiets.

यम् *yam*, unless it means to eat, यञ्चति *yachchhati*; Caus. यामयति *yāmāyati*, he extends; but यमयति *yamayati*, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;
 नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the
 vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;
 वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition,
 the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

| Root. | 3rd Pers. Sing. Pres. Par. | 3rd Pers. Sing. Aor. Passive. |
|---|-----------------------------------|---|
| 1. घट् <i>ghaṭ</i> , to strive | घटयति <i>ghaṭayati</i> | अघटि or अघाटि <i>aghāṭi</i> |
| 2. व्यथ् <i>vyath</i> , to fear | व्यथयति <i>vyathayati</i> | अव्यथि or अव्याथि <i>avyāthi</i> |
| 3. प्रथ् <i>prath</i> , to be famous | प्रथयति <i>prathayati</i> | अप्रथि or अप्राथि <i>apráthi</i> |
| 4. म्रद् <i>mrād</i> , to rub | म्रदयति <i>mradayati</i> | अम्रदि or अम्रादि <i>amrádi</i> |
| 5. क्रप् <i>krap</i> , to pity | क्रपयति <i>krapayati</i> | अक्रपि or अक्रापि <i>akrāpi</i> |
| 6. त्वर् <i>tvār</i> , to hurry | त्वरयति <i>tvarayati</i> | अत्वरि or अत्वारि <i>atvāri</i> |
| 7. ज्वर् <i>jvār</i> , to burn with fever | ज्वरयति <i>jvarayati</i> | अज्वरि or अज्वारि <i>ajvāri</i> |
| 8. नट् <i>naṭ</i> , to dance | नटयति <i>naṭayati</i> | अनटि or अनाटि <i>anáṭi</i> |
| 9. श्रथ् <i>śrath</i> , to kill | श्रथयति <i>śrathayati</i> | अश्रथि or अश्राथि <i>aśráthi</i> |
| 10. वन् <i>van</i> , to act † | प्रवणयति <i>pravanayati</i> | प्रावणि or प्रावानि <i>prāvāni</i> |
| 11. ज्वल् <i>jval</i> , to shine † | प्रज्वलयति <i>prajvalayati</i> | प्राज्वलि or प्राज्वालि <i>prājvāli</i> |
| 12. स्मृ <i>smṛi</i> , to regret | स्मरयति <i>smarayati</i> | अस्मरि or अस्मारि <i>asmāri</i> |
| 13. दृर् <i>drī</i> , to respect, (not to tear) | दरयति <i>darayati</i> | अदरि or अदारि <i>adāri</i> |
| 14. श्रा <i>śrā</i> , to boil | श्रपयति <i>śrapayati</i> | अश्रपि or अश्रापि <i>aśrāpi</i> |
| 15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive | ज्ञपयति <i>jñopayati</i> | अज्ञपि or अज्ञापि <i>ajñāpi</i> |
| 16. चल् <i>chul</i> , to tremble | चलयति <i>chalayati</i> | अचलि or अचालि <i>achāli</i> |
| 17. मद् <i>mad</i> , to rejoice, &c. | मदयति <i>madayati</i> | अमदि or अमादि <i>amādi</i> |
| 18. ध्वन् <i>dhvan</i> , to sound, to ring | ध्वनयति <i>dhvanayati</i> | अध्वनि or अध्वानि <i>adhvāni</i> |
| 19. दल् <i>dal</i> , to cut | दलयति <i>dalayati</i> (optional) | अदलि or अदालि <i>adāli</i> |
| 20. वल् <i>val</i> , to cover | वलयति <i>valayati</i> (optional) | अवलि or अवालि <i>avāli</i> |
| 21. खल् <i>khāl</i> , to drop | खलयति <i>khalayati</i> (optional) | अखलि or अखालि <i>akhāli</i> |
| 22. त्रप् <i>trap</i> , to be ashamed | त्रपयति <i>trapayati</i> | अत्रपि or अत्रापि <i>atrāpi</i> |
| 23. क्षै <i>kshai</i> , to wane | क्षपयति <i>kshapayati</i> | अक्षपि or अक्षापि <i>akshāpi</i> |

* Dhātupāṭha 19, 67. ज्वल हल झल नमां अनुपसर्गोद्वा (मित्) (ज्वलहलेत्यनुपसृष्टस्यैव वैकल्पिकमिन्नबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i.e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note*.

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| 24. जन् <i>jan</i> (Div), nasci | जनयति <i>janayati</i> | अजनि or अजानि <i>ajāni</i> |
| 25. जृ <i>jri</i> (Div), to grow old | जरयति <i>jarayati</i> | अजरि or अजारि <i>ajāri</i> |
| 26. रंज <i>rañj</i> (Bhû), to hunt, to dye* | रजयति or रंज ^o <i>rajayati</i> or <i>rañja-</i> | अरजि or अरानि <i>arāji</i> |
| 27. ग्ल <i>glā†</i> or <i>ग्लै <i>glai</i></i> , to fade | गुपयति or ग्लापयति <i>glāpayati</i> | अग्लपि or अग्लापि <i>aglāpi</i> |
| 28. स्ना <i>snā†</i> , to wash | स्नपयति or स्नापयति <i>snāpayati</i> | अस्नपि or अस्नापि <i>asnāpi</i> |
| 29. वन् <i>van†</i> , to cherish | वनयति or वानयति <i>vānayati</i> | अवनि or अवानि <i>avāni</i> |
| 30. फण् <i>phaṅ</i> , to go | फणयति or फाणयति(?) <i>phāṅayati</i> | अफणि or अफाणि <i>aphāṅi</i> |

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

१ 463. Some verbs form their causative base anomalously:

I. Nearly all verbs ending in स्ना *ā*, and most ending in रे *e*, ऐ *ai*, ओ *o*, changeable to स्ना *ā*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches †. (Pāṇ. VI. I, 48.)

2. चृ *ri*, to go, चृच्छति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

3. क्यू *knūy*, to sound, कूनाति *knūndati*; Caus. क्णोपयति *knopayati*, he causes to sound.

4. क्री *krī*, to buy, क्रीणाति *krīṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.

5. क्ष्माय् *kshmáy*, to tremble, क्ष्मायते *kshmáyate*; Caus. क्ष्मापयति *kshmapayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न् *n* is rejected; रजयति *mūgān rajayati mṛigān*, he hunts deer; रंजयति *vastṛāṇi rañjayati vastrāṇi*, he dyes clothes. We may also form अरंजि *arañji*, but अरंजि *arāñji* is wrong, अकारस्योपधात्वाभावेन दीर्घात्प्राप्ते: (पा^o ६. ४. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67-68. See note (on preceding page).

‡ प्रति + इ *prati+i*, to approach, forms its causal regularly when it means to make a person understand, प्रत्याययति *pratyāyayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. VI. 1, 54.)
7. छो *chho*, to cut, छयति *chhyati*; Caus. छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रञ्ज् *bhrajj*, to roast, भृञ्जति *bhrijjati*; Caus. भ्रञ्जयति *bhrajjayati*, he makes roast, or भर्ञ्जयति *bharjjayati*, from भृञ् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनाति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रोयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रूह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. VII. 3, 43.)
22. ली *lī*, to adhere, लिनोति *lināti* and लीयते *līyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. VII. 3, 39). The meaning varies; see Pāṇ. VI. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. वृी *vṛī*, to choose, वृिनोति *vṛināti*; Caus. वृेपयति *vṛepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शातयति *śatayati*, he fells; but not, if it means to move. (Pāṇ. VII. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sih*, to succeed, सिध्यति *sihdyati*; Caus. साधयति *sādhyati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smāyayati*, he causes a smile by something. (Pāṇ. VI. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pāṇ. VII. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hvayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, °ते, *kārayati*, -te; Impf. अकारयत्, °त, *akārayat*, -ta; Opt. कारयेत्, °त, *kārayet*, -ta; Imp. कारयतु, °तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, °चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचोकरत्, °त, *achīkarat*, -ta; Fut. कारयिष्यति, °ते, *kārayiṣhyati*, -te; Cond. अकारयिष्यत्, °त, *akārayiṣhyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयेत् *kāryāt*; कारयिषीष्ट *kārayiṣhīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभवयिष्ये *abhāvayishye* or अभविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितारे *bhāvītāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभवयिषि *abhāvayishi* or अभविषि *abhāvishi*.

2. p. अभवयिष्याः *abhāvayishthāḥ* or अभविष्याः *abhāvishthāḥ*.

3. p. अभवि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् s to the root. Thus from भू bhū, to be, बुभूष् bubhūsh, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि bubhūshāmi, बुभूषसि bubhūshasi, बुभूषति bubhūshati, बुभूषावः bubhūshāvah, &c.

§ 469. The roots which take the intermediate इ i have been given before (§ 331, 340), as well as those which take intermediate ई ī. Thus from विद् vid, to know, विविदिष् vividish, to wish to know; from तृ त्रि, to cross, तितरिष् titarish or तितरीष् titarīsh, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ i. Thus बुध् budh forms बुबोधिमति bubodhishati; दिव् div, दिदेविषति didevishati; also कृ क्री, चिकरिषति chikarishati; दृ द्री, दिदरिषति didarishati. But भिद् bhid, Des. बिभित्सति bibhitsuṣati (Pāṇ. I. 2, 10); गुह् guh, जुगुषति jughukshati (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ i.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् rud, रुरुदिषति rurudishati. Other bases may be strengthened optionally; द्युत् dyut, दिद्युतिषते didyutishate or दिद्योतिषते didyotishate. Certain bases which do not take intermediate इ i are actually weakened; स्वप् swap, सुषुप्सति sushupsati.

1. Verbs which do not take Guṇa, though they have intermediate इ i.

रुद् rud, to cry, रुरुदिषति rurudishati; विद् vid, to know, विविदिषति vividishati; मुष् mush, to steal, मुमुषिषति mumushishati. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ i.

Verbs beginning with consonants, and ending in any single consonant, except य y or व v, and having इ i or उ u for their vowel. (Pāṇ. I. 2, 26.)

द्युत् dyut, दिद्युतिषते didyutishate or दिद्योतिषते didyotishate.

But दिव् div, दिदेविषति didevishati or, without इ i, द्युषति ddyūshati (Pāṇ. VII. 2, 49); वृत् vrit, विवर्तिषते vivartishate or विवृत्सति vivritsuṣati.

3. Verbs ending in इ i or उ u, not taking intermediate इ i, lengthen their vowel; final च् चृ ri and च् च्री ri become ईर् īr, and, after labials, ऊर् ūr. (Pāṇ. VI. 4, 16.)

जि जि, to conquer, जिगीषति jigīshati; यु यु, to mix, युयुषति yuyūshati.

कृ क्री, to do, चिकीर्षति chikīrshati; तृ त्री, to cross, तित्रीर्षति titrīrshati.

मृ म्री, to die, मुमूर्षति mumūrshati; पू प्री, to fill, पुपूरषति pupūrshati.

If, however, they take intermediate इ i, they likewise take Guṇa.

स्मि smi, to smile, सिस्मयिषते sismayishate; पू पू, to purify, पिपविषते pipavishate; गृ ग्री, to swallow, जिगरिषति jigarishati; दृ द्री, to respect, दिदरिषते didarishate.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 16.)

गम् *gam*, अधिजिगांसते *adhijigānsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.

हन् *han*, जिघांसति *jighānsati*, he wishes to kill.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)

तन् *tan*, तितांसति *titānsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. vi. 4, 42.)

सन् *san*, सिषासति *sishāsati*; but सिसनिषति *sisanishati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रच्छ् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. I. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighṛikshati*. स्वप् *svap*, मुमुषति *sushupsati*.

प्रच्छ् *prachh*, पिपृच्छिषति *pipriichhishati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.

मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.

मा *mā* (माति *māti*, to measure, मिमीते *minīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, दान्, Dh. P. 25, 9, दान्, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देन्, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication :

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिषति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञिप्सति *jñīpsati*.

ञ्चुप् *ñchup*, to grow (ञ्चुभोति *ñchubhoti*), Des. ईत्सति *īrtsati*.

दंभ् *dāmbh*, to deceive (दंभोति *dāmbhoti*), Des. धोप्सति *dhīpsati* or धिप्सति *dhīpsati*.

मुच् *muc*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rād*, to finish (राध्यति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. VII. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmānsate*, he investigates.

बध् *badh*, बीभत्सते *bībhatsate*, he loathes. दान् *dān*, दीदांसते *dīdānsate*, he straightens.
शान् *śān*, शीशांसते *śīśānsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pīpakshati*; स्या *sthā*, तिष्ठसति *tishṭhāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pīpāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, विभावयिषति *bībhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यु *yu*, यियविषति *yīyavishati*, and Caus. Desid. यियावयिषति *yīyāvayishati*.

जु *ju*, जिजावयिषति *jījāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्त्रावयिषति *sīsrāvayishati* or सुस्त्रावयिषति *susrāvayishati*; but the simple desiderative सुस्रूषति *susrūshati* only.

स्वाप्य् *svāpay*, the Caus. of स्वप् *svap*, forms सुश्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उंदिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्ष्ये *īrshy* the last consonant is reduplicated.

ईर्ष्ये *īrshy*, ईर्ष्यियिषति *īrshyiy-ishati* or ईर्ष्यिषति *īrshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंडूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kaṇḍūy*, कंडूयियिषति *kaṇḍūyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचिषति *chichishati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिघीषति *jighīshati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अटाट्ठते *aṭāṭṭate*, he wanders about; अश् *aś*, to eat, अशाश्यते *aśāśyate*; च् *ri*, to go, अरार्यते *arāryate* and अररिर्ति *ararīti* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णुनूयते *ūrṇonūyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs :

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhú*, बोभूयते *bobhúyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhú*, बोभवीति *bóbhavīti* or बोभोति *bóbhoṭi*.

The Âtmanepada would be बोभूते *bobhúte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhúyitá*, but सोसूचिता *sosúchitá*. (Pāṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechíyate*; श्रु *śru*, to hear, शोश्रूयते *śośrúyate*. आ *á* is changed to ई *í*: धा *dhá*, to place, देधीयते *dedhíyate*. च् *ri* becomes ईर् *ír*, or, after labials, ऊर् *úr*: नृ *nṛ*, to cross, तेतीर्यते *tetírýate*; पृ *pṛ*, to fill, पोपूर्यते *popúrýate*. Final च् *ri*, however, when following a simple consonant, is changed to री *rí*, not to रि *ri*: कृ *kṛ*, to do, चेक्रीयते *chekríyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛ*, to

remember, *सास्मर्यते sâsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from वेभिद्य *bebhidya*, वेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *tri*, तर *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोध्मि *bobodhmi*; but बोबुध्मः *bobudhmah*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभूम् *bobhūmah*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted:

बोबोध्मि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवामि *bobhavāmi*. And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

| PRESENT. | IMPERFECT. | IMPERATIVE. |
|--|---|--|
| वेवेमि or वेविदीमि <i>vevedmi or vevidīmi</i> | अवेविद् <i>avevidam</i> | वेविदानि <i>vevidāni</i> |
| वेवेत्सि or वेविदीषि <i>vevetsti or vevidīshi</i> | अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i> | वेविद्धि <i>veviddhi</i> |
| वेवेत्ति or वेविदीति <i>vevetti or vevidīti</i> | अवेवेत् or अवेविदीत् <i>avevet or avevidit</i> | वेवेत्तु or वेविदीतु <i>vevettu or vevidītu</i> |
| वेविद्धः <i>vevidvāḥ</i> , &c. | अवेविद्ध <i>avevidva</i> | वेविदाव <i>vevidāva</i> |

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and अ *a* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chēchīyate*; चेचेति *checheti*.

क्रुश् *krush*, to abuse, क्रुश्य *krūshya*, चोक्रुश्यते *chokrūshyate*; चोक्रोष्टि *chokroshṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *trāukya*, तोत्रौक्यते *totrāukyate*; तोत्रौक्ति *totrāukti*.

रेक् *rek*, to suspect, रेक्व *rekya*, रेरेक्वते *rerekyate*; रेरेक्ति *rerekti*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रियते *chekriyate* (Pāṇ. VII. 4, 27); चर्कति *charkarti*.

कृ *kṛi*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चार्कति *chārkarti*. (§ 482.)

पृ *pṛi*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāparti*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मरति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*; दादाति *dādāti*.

ह्वे *hve*, to call, ह्वय *hūya*, जोह्वयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वंच् *vañch*, संस् *srañs*, ध्वंस् *dhvañs*, भ्रंस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कंद *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वंच् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवंचोति *vanvañchti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीसंसोति *sanisrañsiti*.

ध्वंस् *dhvañs*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वंसोति *dandhvañsiti*.

भ्रंस् *bhrañs*, to fall, वनीभ्रस्यते *ba nī bhraśyate*; वनीभ्रंसोति *banibhrañsiti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसोति *chanikasiti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतोति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कंद *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chantskandīti*.

§ 486. Roots ending in a nasal, preceded by अ *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भंञ् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्ते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañś*, दंदश्यते *dañśasyate*; दंदशीति *dañśāṣīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurīti* or चंचूर्ति *chañchūrīti*.

पंपुल्यते *pamphulyate* and पंपुलीति *pamphulīti* or पंपुल्ति *pamphulīti*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate च् *ç* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vṛit*, वरीवृत्ते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति *va r vṛitīti*.

वर्वति *varvarti*.

वरिवृतीति *va ri vṛitīti*.

वरिवति *varivarti*.

वरीवृतीति *va rī vṛitīti*.

वरीवति *varivarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the MādHAVIYA-dhātuvṛitīti. Other grammarians give सास्मरति *sāsmarti*.

§ 490. The same applies to roots ending in चृ *ri*, if used in the Parasmaipada. (Pân. VII. 4, 92.)

| | | |
|-----------------|----------------------------------|------------------------------|
| कृ <i>kṛi</i> ; | चर्करीति <i>cha r karṭi</i> . | चर्कति <i>charkarṭi</i> . |
| | चरिक्करीति <i>cha ri karṭi</i> . | चरिक्कति <i>charikarṭi</i> . |
| | चरीक्करीति <i>cha ri karṭi</i> . | चरीक्कति <i>charikarṭi</i> . |

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्वप् *svap*, to sleep, सोषुष्यते *soshupyate*; but सास्वप्ति *sāsvapti*. (Pân. VI. I, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्यति *sāmsyanti*.

व्ये *vye*, to cover, वेवीयते *vevīyate*; but वाव्याति *vāvyaṭi*; or (§ 483) वाव्येति *vāvyeti*.

वञ् *vaś*, to desire, वावश्यते *vāvaśyate*; वावष्टि *vāvashṭi*. (Pân. VI. I, 20.)

चाय् *chāy*, to regard, चेकीयते *chekīyate*; चेकेति *cheketi*. (Pân. VI. I, 21.)

प्याय् *pyāy*, to grow, पेपीयते *pepīyate*; पाप्पाति *pāpyāṭi*. (Pân. VI. I, 29.)

श्वि *śvi*, to swell, शोशूयते *śośūyate* or शेश्वीयते *śeśvīyate*; शेश्वेति *śeśveti*. (Pân. VI. I, 30.)

हन् *han*, to kill, जेघ्नीयते *jeghnīyate*; जंघति *jaṅghanti*. (Pân. VII. 4, 30, vārt.)

घ्रा *ghrā*, to smell, जेघ्नीयते *jeghrīyate*; जाघ्राति *jāghrāṭi*. (Pân. VII. 4, 31.)

ध्मा *dhmā*, to blow, देध्मीयते *dedhmīyate*; दाध्माति *dādhmāṭi*. (Pân. VII. 4, 31.)

गृ *gṛi*, to swallow, जेगिल्यते *jegilyate*; जागति *jāgati*. (Pân. VIII. 2, 20.)

शि *śi*, to lie down, शाशय्यते *śāśayyate*; शेशेति *śeśeti*. (Pân. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, विभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhūyishayishati*, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarṭa, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yañ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yañ* would cease (Pân. I. I, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोप्ति *soshopti*, because Pân. VI. I, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvapti* or सास्वपीति *sāsvapīṭi*. Colebrooke allows चर्कति *cheketi* (p. 332), because Pân. VI. I, 21, prescribes चेकीयते *chekīyate*, and the commentary argues in favour of चर्कति *cheketi*. But Colebrooke (p. 321) declines to form सेसिन्ते *sesinte*, because it is in the Âtm. only that Pân. VI. I, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार *bobhavāñchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनायते *śyenāyāte*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *krishṇā*, कृष्णति *krishṇāti*, he behaves like Kṛishṇa; from पितृ *pitṛi*, father, पितरति *pitārati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding य yá to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गच्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य ya, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putrīyāti śishyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prásādīyāti*, from प्रासाद *prásāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्यां भिक्षुः *prásādīyāti kuṭyām bhikshuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य ya,

1. Final अ a and आ á are changed to ई i; सुता *sutá*, daughter, सुतीयति *sutīyati*, he wishes for a daughter †.
2. इ i and उ u are lengthened; पति *pati*, master, पतीयति *patīyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kavīyati*, he wishes to be a poet.

* They are called in Sanskrit लिधु *lidhu*, from लिंग *liṅga*, it is said, a crude sound, and धु *dhu*, for धातु *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśanīyati*, he wishes to eat at the proper time, and अशनायति *aśanāyati*, he is ravenously hungry; between उदकीयति *udakīyati*, he wishes for water, and उदयति *udanyati*, he starves and craves for water; between धनायति *dhanāyati*, he is greedy for wealth, and धनीयति *dhanīyati*, he asks for some money. (Pāṇ. VII. 4, 34.)

3. च्च *ri* becomes रो *rl*, औ *o* becomes अच् *av*, औ *au* becomes आच् *áv*; पितृ *pitri*, father, पितृयीति *pitṛyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvhati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजयीति *rājyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

Denominatives in य yá, Átmanepada.

§ 497. A second class of denominatives, formed by adding य *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Átmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyenáyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdáyate*, he makes a sound, he sounds; भृश *bhṛiśa*, much, भृशायते *bhṛiśáyate*, he becomes much; कष्ट *kaṣṭa*, mischief, कष्टायते *kaṣṭáyate*, he plots; रोमंथ *romantha*, ruminating, रोमंथायते *romantháyate*, he ruminates. The final ई *ī* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumāráyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, च्च *ri*, औ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śucháyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājáyate*, he behaves like a king; उष्मन् *uśman*, heat, उष्मायते *uśmáyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidváyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payáyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsaráyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛháyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvâdi's, i. e. beginning with Kaṇḍû. They take य *ya*, both in Parasmaipada and Átmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद् *agada*, free from

* Those that may take both Parasmaipada and Átmanepada are said to be formed by क्यप् *kyash*, the rest by क्यञ् *kyañ*. Thus from लोहित *lohita*, red, लोहितायति or लोहिते *lohityati* or *-te*, he becomes red. (Pāṇ. III. 1, 13.)

illness, अगद्यति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंडू *kaṇḍū*, scratching, कंडूयति or कंडूयति or -ते *kaṇḍūyati* or -te, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर *kshīra*, milk, क्षीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desires salt. Likewise अश्वस्यति *aśvasyati*, the mare longs for the horse; वृषस्यति *vrīshasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता *putrakāmyitā*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāni*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय *putrīy* or श्येनाय *śyenāy*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrīyāmasa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrīyisham*, Fut. पुत्रीयिष्यामि *putrīyishyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyenāyate*, Per. Perf. श्येनायामास *śyenāyāmasa*, Aor. अश्येनायिषि *aśyenāyishi*, Fut. श्येनायिष्ये *śyenāyishye*, &c.

From समिधु *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिध्यता *samidhyitā* or समिधिता *samidhitā*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्मन् *varman*, armour, संवर्मयति *sauvarmayati*, he arms, (the final न् *n* being dropt); from मुंड *muṇḍa*, shaven, मुंडयति *muṇḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always *Âtmanepada*. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pân. III. I, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyeni* (§ 247), white, श्येतयति *śyetaiyati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ट *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थापयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the *Bhū* class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take *Guṇa*, where possible, as in the *Bhū* class.

Thus from कृष्ण *krishṇa*, कृष्णति *krishṇati*, he behaves like *Kṛishṇa*; from माला *māla*, garland, मालाति *mālati*, it is like a garland, Impf. अमालात् *amālat*, Aor. अमालासीत् *amālasīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pân. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duh*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *udatta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत *adahkṛitya*, having done it thus. अन्तर *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत *alankṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत *astangatya*, having gone to rest, having set. आविः *āvih*; e.g. आविर्भूय *āvirbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tirobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत *śuklikṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च्च *ri* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत *rājīkṛitya*, having made king.) Words like ऊरी *ūrī*, in ऊरीकृत *ūrīkṛitya*, having assented. Words like खान् *khāt*, imitative of sound; e.g. खान्कृत *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvaraḥ*, Īśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇu-manvarchyate*, he is worshipped after Vishṇu; अनु हरिं सुराः *anu hariṁ surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa niṣke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पंचालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śīghram*, quickly ; भ्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathâśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अंतरं *antar*, within, with loc. and gen. ; between, with acc. अंतरा *antarâ*, between, with acc. अंतरेण *antarena*, between, with acc. ; without, with acc. आरात् *ârât*, far off, with abl. वहिः *vahih*, outside, with abl. समया *samayâ*, near, with acc. निकषा *nikashâ*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaih*, high, or loud. नीचैः *nichaih*, low. अधः *adhah*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purâ*, before. समक्षं *samaksham*, साक्षात् *sâkshât*, in the presence. सकाशात् *sakâśât*, from. पुरः *purah*, before, with gen. अमा *amad*, सचा *sachâ*, साकं *sâkam*, समा *samad*, सार्धं *sârdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayatah*, on both sides, with acc. समंतात् *samantât*, from all sides. दूरं *dûram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. च्युक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prâtar*, early. सायं *sâyam*, at eve. दिवा *divâ*, by day. अह्नाय *ahnyâ*, by day. दोषा *doshâ*, by night. नक्तं *naktam*, by night. उषा *ushâ*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pûrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirâya*, चिरात् *chirât*, चिरस्य *chirasya*, long. सना *sanâ*, सनात् *sanât*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaih*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhûyah*, वारं *vâram*, again. सकृत् *sakrit*, once. पुरा *purâ*, formerly. पूर्वं *pûrvam*, before. ऊर्ध्वं *ûrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchât*, after, with abl. जातु *jâtu*, once upon a time, ever. अधुना *adhunâ*, now. इदानीं *iddânîm*, now. सदा *sadâ*, संततं *santatam*, अनिशं *anisam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishâ*, मिथ्या *mithyâ*, falsely. मनाक् *mandak*, ईषत् *ishat*, a little. तूष्णीं *tûshnîm*, quietly. वृथा *vṛithâ*, मुधा *mudhâ*, in vain. सामि *sâmi*, half. अकस्मात् *akasmât*, unexpectedly. उपांशु *upâṃśu*, in a whisper. मिथः *mithah*, together. प्रायः *prâyah*, frequently, almost. अतीव *atîva*, exceedingly. कामं *kâmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल *kila*, indeed. खलु *khalu*, certainly. विना *viná*, without, with acc., instr., or abl. चूते *rite*, without, with acc. or abl. नाना *nána*, variously. सुष्ठु *sushthu*, well. दुष्ठु *dushthu*, badly. दिष्ट्या *dishtyá*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुवित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिविव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathápi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किञ्च *kimcha*, and. मा *má* or मा स्म *má sma*, not, prohibitively. वा *vá*, or. वा *vá*—वा *vá*, either—or. अथवा *athavá*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एव *evam*, thus. नूनं *núnam*, doubtlessly. यावत् *yávat*—तावत् *távat*, as much—as. यथा *yathá*—तथा *tathá*, as—so. येन *yena*—तेन *tenu*, यद् *yad*—तद् *tad*, and other correlatives, because—therefore. तथाहि *tatháhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utáho*, or. नाम *náma*, namely. प्रत्युत् *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? खित् *svit*, किंखित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *núnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsaḥ*, a servant of god; राजपुरुषः *rājapurushaḥ*, a king's man; प्रत्यगमुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. VI. 3, 34); कठीभार्यः *kaṭhībhāryaḥ*, having a Kaṭhî for one's wife (Pāṇ. VI. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. VI. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpurushaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushaḥ*, his man, or राजपुरुषः *rāja-purushaḥ*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pāṇ. VI. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadushtraḥ*, a bad camel. The same takes place before रथ *ratha*, वद् *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कत्रुणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *aksha*: कापथः *kāpathaḥ*, and optionally before पुरुष *purusha*. (Pāṇ. VI. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhâraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

- II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.
- III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpuruṣa) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

- I. Compounds in which the first noun would be in the Accusative :

कृष्णश्रितः *krishṇa-śritah*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmaṃ*

práptah: it is more usual, however, to say **प्राप्तग्रामः** *práptagrámah* (Pân. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as **अतिगिरि** *atigiri*, past the hill, used as an adverb, or as an adjective, **अतिगिरिः** *atigirih*, ultramontane; **अभिमुखं** *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यायैः *dhán्या-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhányena*).
शंकुलाखंडः *śaṅkulá-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śaṅku-ldbhih*).
दातृच्छिन्नः *dātṛa-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātṛena*).
हरित्रातः *hari-trātah*, m. f. n. protected (*trātah*) by Hari.
देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).
पितृसमः *pitṛi-samah*, m. f. n. like the father, i. e. *pitṛá samah*.
नखनिभिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*).
विश्वोपास्यः *viśva-upásyah*, m. f. n. to be worshipped by all.
स्वयंकृतः *svayam-kṛtah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yúpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yúpāya*).
गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*).
द्विजायैः *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brâhmins.
 Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. **द्विजायै यवागूः** *dvijārthā yavágúh*, fem. gruel for Brâhmins.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhayah*).
स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven.
अपग्रामः *apa-grámah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.
राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man.
राजसखः *rāja-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhah*.
कुम्भकारः *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*).
गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अक्षशौंडः *aksha-śauṇḍah*, m. f. n. devoted to dice.
उरोजः *uro-jah*, m. f. n. produced on the breast.

* Most words ending in **तृ** *tri* or **क** *ka* are not allowed to form compounds of this kind. Hence **कटस्य कर्ता** *kaṭasya kartā*, maker of a mat, not **कटकर्ता** *kaṭakartā*; **पुरां भेत्ता** *purāṃ bhettā*, breaker of towns. There are, however, many exceptions, such as **देवपूजकः** *deva-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasā-kṛitah*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनापद्यः** *ātmanā-shashṭhaḥ*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं** *parasmāi-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्रात्तमं** *kṛichchhrāṭṭam*, obtained with difficulty. **स्वसुःपुत्रः** *svasuh-putrah*, sister's son (Pāṇ. vi. 3, 23). **दिवस्पतिः** *divas-patih*, lord of heaven. **वाचस्पतिः** *vāchas-patih*, lord of speech. **देवानांप्रियः** *devānām-priyah*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः** *gehe-panḍitah*, learned at home, i. e. where no one can contradict him. **खेचरः** *khecharah*, moving in the air. **सरसिजः** *sarasi-jah*, born in a pond, water-lily. **हृदिस्पर्श** *hṛidi-sprish*, touching the heart. **युधिष्ठिरः** *yudhishṭhirah*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrva-kāyah*, the fore-part of the body, i. e. the fore-body; **पूर्वरातः** *pūrva-rātrah*, the first part of the night, i. e. the fore-night; **राजदंतः** *rājadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to **आ** *ā*. Hence **जलमुच्च** *jalamuch*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final **त्** *t*: **विश्वजित्** *viśvajit*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are **अ** *a*, **इन्** *in*, &c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nīla-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपार्थिवः** *śāka-pārthivah*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरातः** *sarva-rātrah*, masc. the whole night, from *sarva*, whole, and *rātrih*, night. *Rātrih*, fem., is changed to *rātra*; cf. **पूर्वरातः** *pūrva-rātrah*, masc. the fore-night; **मध्यरातः** *madhya-rātrah*, masc. midnight; **पुण्यरातः** *punya-rātrah*, masc. a holy night. **द्विरातं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājah*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājah*; as **परमराजः** *parama-rājah*, a supreme king; but **सुराजा** *su-rājā*, a good king, **किंराजा** *kiṃrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः** *priya-sakhah*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhah*. **परमाहः** *parama-ahah*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वान्हः *pūrvāhṇaḥ*, the fore-noon. कुपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचार्यः *prā-āchāryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*prā*). अब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i. e. not a Brāhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईषतिपंगलः *īshat-piṅgalaḥ*, m. f. n. a little brown, from *īshat*, a little, and *piṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurāḥ*, a white Brāhman; राजाधमः *rājādhamāḥ*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhāḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakaḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *ī*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *ā* are changed to ई *ī* or अं *am*.

पंचगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nāva*. पंचगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. v. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. द्व्यंगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulīḥ*, finger; final *i* being changed to *a*. द्वहः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पंचकपालः *pañcha-kapāṭaḥ*, m. f. n. an offering (*puṛodāśaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapāṭam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुर्युगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. चूचू *rich*, verse, पुर *pur*, town, अप् *ap*, water, धुर् *dhur*, charge, पथिन् *pathin*, path, add final अ *a* (Pāṇ. v. 4, 74); अर्धचः *ardharchah*, a half-verse. This is optional with पथिन् *pathin* after the negative अ *a*; अपथं *apatham* or अपथयाः *apanthāh*.
2. राजन् *rājan*, king, अहन् *ahan*, day, सखि *sakhi*, friend, become राज *rāja*, अह *aha*, सख *sakha*; महाराजः *mahārājah*. (Pāṇ. v. 4, 91.)
3. उरस् *uras*, if it means chief, becomes उरस *urasa*; अश्वोरसं *āśvorasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after प्रति *prati*, if the locative is expressed; प्रत्युरसं *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. अक्षि *akshi*, eye, becomes अक्ष *aksha*, if it ceases to mean eye. गवाक्षः *gavākshah*, a window; but ब्राह्मणाक्षि *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. अनस् *anas*, cart, अश्मन् *aśman*, stone, अयस् *ayas*, iron, सरस् *saras*, lake, take final अ *a* if the compound expresses a kind or forms a name. कालायसं *kāldayasam*, black-iron; but सदयः *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country; सुराष्ट्रब्रह्मः *surāshṭrabrahmah*, a Brāhman of Surāshṭra (Pāṇ. v. 4, 104). After कु *ku* and महा *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. तक्षन् *takshan* takes final अ *a* after ग्राम *grāma* and कौट *kauṭa*; ग्रामतक्षः *grāmatakshah*, village carpenter. (Pāṇ. v. 4, 95.)
8. श्वन् *śvan*, dog, takes final अ *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared; आकर्षेश्वः *ākarsheśvah*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्व *adhva* after prepositions; प्राध्वः *prādhwah*. (Pāṇ. v. 4, 85.)
10. सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अव *ava*; अनुलोमः *anulomah*, regular; अनुलोमं *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. तमस् *tamas* becomes तमस *tamasa* after अव *ava*, सं *sam*, and अंध *andha*; अंधतमसं *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अव *ava*, and तप्त *tapta*; अनुरहसः *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चस *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahma-varchasam*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu. पंचगवं *pañchagavam*, five cows; but पंचगुः *pañchaguh*, bought for five cows. (Pāṇ. v. 4, 92.)
15. नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate; पंचनावं *pañchanāvam*, five ships: not when it forms a numerical adjective; पंचनौः *pañchanauh*, worth five ships. (Pāṇ. v. 4, 99.)
16. नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nāva*; अर्धनावं *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. खारी *khāri*, a measure of grain, becomes खार *khāra* as an aggregate; द्विखारं *dvikhāram*: also after अर्ध *ardha*; अर्धखारं *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. अंजलि *añjali*, a handful, after द्वि *dvī* or त्रि *tri*, may, as an aggregate, take final अ *a*; अंजलं *añjalam* or अंजलि *añjali*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *anguli*, finger, after numerals and indeclinables, becomes अंगुल *angula*; द्वांगुलं *dvyangulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सक्थि *sakthi*, thigh, becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसकथं *pūvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्व *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्या *punya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarvarātraḥ*, the whole night; पूर्वरात्रः *pūvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*; सर्वाह्नः *sarvāhnaḥ*, the whole day; but not after a numeral when it expresses an aggregate; द्वाहः *dvyahah*, two days. Except also पुण्याहं *punyaḥam*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्नौ *hasty-āśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्नं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛiṣṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्नौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्नाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवावौ *keśavaśivau*. Words beginning with a vowel and ending in अ *a* should stand first: ईशकृष्णौ *īśa-kṛiṣṇau*, Īśa and Kṛiṣṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhokṭṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhman and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitara-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च्च *ri*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च्च *ri*, or by पुत्र *putra*, son, change their च्च *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri*+पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri*+पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri*+पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnishomau*, Agni and Soma. Similar irregularities appear in words like

धावापृथिव्यौ *dyāvā-pṛithivyau*, heaven and earth; उपासानक्तं *ushāsā-naktam*, dawn and night (Pāṇ. VI. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च् *ch*, छ् *chh*, ज् *j*, झ् *jh*, द् *d*, प् *sh*, and ह् *h* take an additional अ *a*. वाच् *vāch* + त्वच् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a *νυχθημερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvasūrau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. II. 2, 24, com.) In the same manner अनाश्वः *anaśvah*, not-a-horse, is a determinative, अनाश्वो रथः *anaśvo rathah*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्तोदको ग्रामः *prāpta-udako grāmah*, a water-reached village, a village reached by water. ऊढरथोऽनड्डान् *ūḍha-ratho 'naḍvān*, a bull by whom a cart (*rathah*) is drawn (*ūḍha*). उपहृतपशू रुद्रः *upahṛita-paśū rudrah*, Rudra to whom cattle (*paśuh*) is offered (*upahṛita*). पीतांबरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putrah*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यैः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhah*, two-headed : here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged : here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhakhita-bhikshah*, one who has eaten his alms. नीलोञ्जलवपुः *nīla-ujjala-vapuh*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; द्विगुलं दारु *dviṅgulam dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविक्षेपणकार्यं, Prakriyâ-Kaumudî.

3. मूर्धन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूला *sthūla*; स्थूलनासिकः *sthūla-nāsikaḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मौ *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जंभा *jambhā*, jaw, after certain words, becomes जंभन् *jambhan*; सुजंभा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sam*, becomes जु *jū*; प्रजुः *prajūḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुंडोधी *kuṇḍodhni*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदती *dvidatī*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ई *ī*, like नदी *nadī*, and words in च्चि *ri*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumālākaḥ* or बहुमालः *bahumālāḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरो *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Vishṇu, instead of अनु विष्णुं *anu vishṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-triṇam* with the grass; सतृणमन्त्रि *satṛiṇam antri*, he eats (everything) even the grass, instead of तृणेन सह *triṇena saha*, with the grass. यावच्छ्लोकं *yāvachchhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठन्तु *tishṭhad-gu*, at the time when the cows stand to be milked; पंचगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्म *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāsī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂṬHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

- अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.
- Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.
- The roots themselves are divided into *uddatta*, acutely accented, and *anuddatta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.
- आ *ā* prohibits the use of the intermediate इ *i* in the formation of the Nisṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullah* from त्रिफला *triphala*.
- इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंय् or मन्य् *manth*, Pres. मंयति *manthati*, Pass. मथ्यते *mathyate*.
- इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotit* from च्युतिर् *chyutir*.
- ई *ī* prohibits the use of the intermediate इ *i* in the formation of the Nisṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undī*.
- उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvā* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. समित्वा *samitvā* or शान्त्वा *śantvā* from शमु *śamu*; but शान्तः *śantaḥ*.
- ऊ *ū* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhā* or सेधिता *sedhitā* from सिधू *sidhū*; but सिद्धः *siddhaḥ*.
- ऋ *ṛi* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक् *lokri*.

लृ *li* shows that the verb takes the second aorist in the Parasmaipada (§ 367),
Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamli*.

ए *e* forbids Vṛiddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. अमचीत् *ama-
thit* from मचे *mathe*.

ओ *o* indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),
Pân. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यायी *oṣyāyī*.

इ *ñ* shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

ञ *ñ* shows that the verb follows both the Âtmanepada and Parasmaipada,
the former if the act reverts to the subject (Pân. I. 3, 72).

त्रि *ñi* shows that the past participle has the power of the present (Pân. III.
2, 187). Ex. फुल्लः *phullah*, blown, from त्रिफला *trīphalā*.

म् *m* shows that the vowel is not lengthened in the causative (§ 462, note),
Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist
of the passive (Pân. VI. 4, 93).

Bhū Class (Bhvādi, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*,
4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvathaḥ*, 6. भवतः *bhāvataḥ*, 7. भवामः *bhāvāmaḥ*,
8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवम् *ābhavam*, 2. अभवः *ābhavaḥ*,
3. अभवत् *ābhavat*, 4. अभवाव *ābhāvāva*, 5. अभवतम् *ābhavatam*, 6. अभवताम् *ābhavatām*,
7. अभवाम *ābhāvāma*, 8. अभवत *ābhāvata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*,
2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतम् *bhāvetam*, 6. भवेताम् *bhāvetām*,
7. भवेम *bhāvema*, 8. भवेत *bhāveta*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*,
3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवतम् *bhāvataṃ*, 6. भवताम् *bhāvataṃ*, 7. भवाम
bhāvāma, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva* † (see p. 175),
2. बभूविथ *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविथ *babhūvivā*, 5. बभूवथुः *babhūvāthuh*,
6. बभूवतुः *babhūvātuh*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūvā*, 9. बभूवुः *babhūvūḥ*,
II A. 1. अभूवं *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*,
5. अभूतम् *ābhūtam*, 6. अभूताम् *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhū-
van*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*,
4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthaḥ*, 6. भविष्यतः *bhavishyātaḥ*,
7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*,
C. 1. अभविष्यं *ābhavishyam*, 2. अभविष्यः *ābhavishyaḥ*, 3. अभविष्यात् *ābhavishyat*,
4. अभविष्याव *ābhavishyāva*, 5. अभविष्यतम् *ābhavishyatam*, 6. अभविष्यताम् *ābhavishyatām*,
7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभविष्यन् *ābhavishyan*,

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been बुभाव *bubhāva*.

P. F. I. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितास्वः *bhavitāsvah*, 5. भवितास्यः *bhavitāstah*, 6. भवितास्यै *bhavitārau*, 7. भवितासः *bhavitāsmah*, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitārah*, B. I. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāh*, 3. भूयात् *bhūyāt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्म *bhūyāsmā*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhaviṣhyān*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyah*, भवनीयः *bhavanīyah*, भव्यः *bhāvīyah* (§ 456).

Ātmanepada* : P. I. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेथे *bhāvethe*, 6. भवते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. I. अभवे *ābhave*, 2. अभवथाः *ābhavathāh*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhavāvahi*, 5. अभवेथां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhavāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्त *ābhavanta*, O. I. भवेय *bhāveya*, 2. भवेथाः *bhāvetthāh*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेथायां *bhāveyāthām*, 6. भवेथातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. I. भवै *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvātām*, 4. भवावहै *bhāvāvahai*, 5. भवेथां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवामहै *bhāvāmahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvāntām* ॥ Pf. I. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūviṣhé*, 3. बभूवे *babhūvé*, 4. बभूविवहे *babhūvivāhe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or °द्वे *babhūvidhvé* or *-dhwé* (see § 105), 9. बभूविरि *babhūviré*, I A. I. अभविषि *ābhaviṣhi*, 2. अभविष्ठाः *ābhaviṣthāh*, 3. अभविष्ट *ābhaviṣṭa*, 4. अभविष्पहि *ābhaviṣpahi*, 5. अभविषायां *ābhaviṣāthām*, 6. अभविषातां *ābhaviṣātām*, 7. अभविष्महि *ābhaviṣmahi*, 8. अभविध्वं or °द्वं *ābhavidhvam* or *-dhwam*, 9. अभविषत *ābhaviṣata*, F. भविष्ये *bhaviṣhyé* &c., C. अभविष्ये *ābhaviṣhye* &c., P. F. I. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsthāthe*, 6. भवितास्यै *bhavitārau*, 7. भवितास्वहे *bhavitāsvahe*, 8. भविताध्वे *bhavitādhwé*, 9. भवितारः *bhavitārah*, B. I. भविषीय *bhaviṣīyā*, 2. भविषीष्ठाः *bhaviṣīṣthāh*, 3. भविषीष्ट *bhaviṣīṣṭā*, 4. भविषीवहि *bhaviṣīvahi*, 5. भविषीयास्यां *bhaviṣīyāstham*, 6. भविषीयास्तां *bhaviṣīyāstām*, 7. भविषीमहि *bhaviṣīmahi*, 8. भविषीध्वं or °द्वं *bhaviṣīdhvam* or *-dhwām*, 9. भविषीरन् *bhaviṣīrān* ॥ Part. Pres. भवमानः *bhāvamānah*, Perf. बभूवानः *babhūvānāh*, Fut. भविष्यमाणः *bhaviṣyāmaṇah*.

Passive : P. I. भूये *bhūyé* †, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvāhe*, 5. भूयेथे *bhūyéthe*, 6. भूयेते *bhūyéte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूयै *bhūyai* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like *Ātmanepada*, I A. 1. अभविषि or अभविषि *ābhāvishi*, 2. अभविष्ठा: or अभविष्ठा: *ābhāvishṭhāh*, 3. अभवि *ābhāvi*, 4. अभविष्वाहि *ābhāvishvahi* &c., like *Ātmanepada*, F. भविष्ये or भविष्ये *bhāvishyé* &c., C. अभविष्ये or अभविष्ये *ābhāvishyē* &c., P. F. भविताहे or भविताहे *bhāvītāhe* &c., B. भविषीय or भविषीय *bhāvishīyā* &c. || Part. Pres. भूयमानः *bhūyāmnah*, Fut. भविष्यमाणः *bhāvishyāmnah*, Past भूतः *bhūtāh*.

Causative, Parasmaipada : P. भावयामि *bhāvāyāmi*, I. अभायं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* || Pf. भावयांचकार *bhāvayāñchakāra*, II A. अबोभवं *ābībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. अभाययिष्यं *ābhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvāyāsam*.

Causative, *Ātmanepada* : P. भावये *bhāvāye*, I. अभायये *ābhāvāyē*, O. भावयेय *bhāvāyēya*, I. भावये *bhāvāyē* || Pf. भावयांचक्रे *bhāvayāñchakre*, II A. अबोभवे *ābībhāve*, F. भावयिष्ये *bhāvayishyē*, C. अभाययिष्ये *ābhāvayishyē*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive : P. भाव्ये *bhāvāyē*, I. अभव्ये *ābhāvāyē*, O. भाव्येय *bhāvāyēya*, I. भाव्ये *bhāvāyē* || Pf. भावयांचक्रे, °बभूवे, °आसे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. अभाययिषि *ābhāvayishi* or अभविषि *ābhāvishi*, F. भावयिष्ये *bhāvayishyē* or भविष्ये *bhāvishyē*, C. अभाययिष्ये *ābhāvayishyē* or अभविष्ये *ābhāvishyē*, P. F. भावयिताहे *bhāvayitāhe* or भविताहे *bhāvītāhe*, B. भावयिषीय *bhāvayishīyā* or भविषीय *bhāvishīyā*.

Desiderative, Parasmaipada : P. बुभूषामि *būbhūshāmi*, I. अबुभूषं *ābubhūsham*, O. बुभूषेयं *būbhūshēyam*, I. बुभूषाणि *būbhūshāṇi* || Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. अबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. अबुभूषिष्यं *ābubhūshishyam*, P. F. बुभूषितास्मि *bubhūshītāsmi*, B. बुभूष्यासं *bubhūshyāsam*.

Desiderative, *Ātmanepada* : P. बुभूषे *būbhūshe*, I. अबुभूषे *ābubhūshe*, O. बुभूषेय *būbhūshēya*, I. बुभूषे *būbhūshē* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिष्ठाः *ābubhūshishṭhāh*, 3. अबुभूषिष्ट *ābubhūshishṭa*, F. बुभूषिष्ये *bubhūshishyē*, C. अबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshītāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive : P. बुभूष्ये *bubhūshyē*, I. अबुभूष्ये *ābubhūshyē*, O. बुभूष्येय *bubhūshyēya*, I. बुभूष्ये *bubhūshyē* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. अबुभूषिषि *ābubhūshishi*, 2. अबुभूषिष्ठाः *ābubhūshishṭhāh*, 3. अबुभूषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyē*, C. अबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshītāhe*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, *Ātmanepada* : P. 1. बोभूषे *bobhūyē*, 2. बोभूषसे *bobhūyāse*, 3. बोभूषते *bobhūyāte*, 4. बोभूषावहे *bobhūyāvahe*, 5. बोभूषयेथे *bobhūyāthe*, 6. बोभूषेते *bobhūyāte*, 7. बोभूषामहे *bobhūyāmahe*, 8. बोभूषध्वे *bobhūyādhwē*, 9. बोभूष्यंते *bobhūyānte*, I. 1. अबोभूषे *ābobhūyē*, 2. अबोभूषयाः *ābobhūyāthāh*, 3. अबोभूषत *ābobhūyāta*, 4. अबोभूषावहि *ābobhūyāvahi*, 5. अबोभूषेथां *ābobhūyēthām*, 6. अबोभूषेतां *ābobhūyētām*, 7. अबोभूषामहि *ābobhūyāmahi*, 8. अबोभूषध्वं *ābobhūyādhvam*, 9. अबोभूष्यंत *ābobhūyānta*, O. बोभूषेय

bobhūyēya &c., I. 1. बोभूयै *bobhūyai*, 2. बोभूयस्व *bobhūyāsva*, 3. बोभूयतां *bobhūyātām*, 4. बोभूयावहै *bobhūyāvahai*, 5. बोभूयेषां *bobhūyēthām*, 6. बोभूयेतां *bobhūyētām*, 7. बोभूयामहै *bobhūyāmahai*, 8. बोभूयध्वं *bobhūyādhvam*, 9. बोभूयन्तां *bobhūyāntām* || Pf. बोभूयांचक्रे *bobhūyānchakre*, I A. 1. अबोभूयिषि *ābobhūyishi*, 2. अबोभूयिष्ठाः *ābobhūyishthāh*, 3. अबोभूयिष्ट *ābobhūyishṭa*, 4. अबोभूयिष्वहि *ābobhūyishvahi*, 5. अबोभूयिष्यां *ābobhūyishāthām*, 6. अबोभूयिष्यातां *ābobhūyishātām*, 7. अबोभूयिष्महि *ābobhūyishmahi*, 8. अबोभूयिध्वं or °द्धं *ābobhūyidhvam* or *-dhvam*, 9. अबोभूयिष्यत *ābobhūyishyata*, F. बोभूयिष्ये *bobhūyishyē*, C. अबोभूयिष्ये *ābobhūyishyē*, P. F. बोभूयिताहे *bobhūyitādhe*, B. बोभूयिषीय *bobhūyishīyā*.

Intensive, Parasmaipada : P. 1. बोभोमि *bōbhomi* or बोभवोमि *bōbhavāmi*, 2. बोभोषि *bōbhoshi* or बोभवोषि *bōbhavīshi*, 3. बोभोति *bōbhōti* or बोभवोति *bōbhavīti*, 4. बोभूवः *bobhūvāh*, 5. बोभूयः *bobhūthāh*, 6. बोभूतः *bobhūtāh*, 7. बोभूमः *bobhūmāh*, 8. बोभूय *bobhūthā*, 9. बोभुवति *bōbhuvati*, I. 1. अबोभवं *ābobhavam*, 2. अबोभोः *ābobhoḥ* or अबोभवीः *ābobhavīh*, 3. अबोभोत् *ābobhot* or अबोभवोत् *ābobhavīt*, 4. अबोभूव *ābobhūva*, 5. अबोभूतं *ābobhūtām*, 6. अबोभूतां *ābobhūtām*, 7. अबोभूम *ābobhūma*, 8. अबोभूत *ābobhūta*, 9. अबोभवुः *ābobhavuh*, O. बोभूयां *bobhūyām*, I. 1. बोभवानि *bōbhavāni*, 2. बोभूहि *bobhūhī*, 3. बोभोतु *bōbhōtu* or बोभवोतु *bōbhavītu*, 4. बोभवाव *bōbhavāva*, 5. बोभूतं *bobhūtām*, 6. बोभूतां *bobhūtām*, 7. बोभवाम *bōbhavāma*, 8. बोभूत *bobhūtā*, 9. बोभुवतु *bōbhuvatu* || Pf. 1. बोभवांचकार *bobhavānchakāra*, 4. बोभवांचकृव *bobhavānchakriva*, 7. बोभवांचकृम *bobhavānchakṛima*; also 1. बोभाव *bobhāva* or बोभूव *bobhūva*, 2. बोभूविष *bobhūvitḥa*, 3. बोभाव *bobhāva* or बोभूव *bobhūva*, 4. बोभूविष *bobhūvivā**, 5. बोभूवयुः *bobhūvāthuh*, 6. बोभूवतुः *bobhūvātuh*, 7. बोभूविम *bobhūvimā*, 8. बोभूव *bobhūvā*, 9. बोभूवुः *bobhūvūh*, II A. 1. अबोभूवं *ābobhūvam*, 2. अबोभूः *ābobhūh* or अबोभूवीः *ābobhūvīh*, 3. अबोभूत् *ābobhūt* or अबोभूवोत् *ābobhūvīt*, 4. अबोभूव *ābobhūva*, 5. अबोभूतं *ābobhūtām*, 6. अबोभूतां *ābobhūtām*, 7. अबोभूम *ābobhūma*, 8. अबोभूत *ābobhūta*, 9. अबोभूवुः *ābobhūvuh* (not अबोभूवन् *ābobhūvan*), I A. 1.† अबोभाविषं *ābobhāvisham*, 4. अबोभाविष्व *ābobhāvishva*, 7. अबोभाविष्म *ābobhāvishma*, F. बोभविष्यामि *bobhavishyāmi*, C. अबोभविष्यं *ābobhavishyam*, P. F. बोभवितास्मि *bobhavitāsmi*, B. बोभूयासं *bobhūyāsam*.

Note—Grammarians who allow the intensive without *ya* to form an *Ātmanepada*, give the following forms : Pres. बोभूते *bobhūté*, Impf. अबोभूत *ābobhūta*, Opt. बोभुवीत *bōbhuvīta*, Imp. बोभूतां *bobhūtām*, Per. Perf. बोभवांचक्रे *bobhavānchakre*, Aor. अबोभविष्ट *ābobhavishṭa*, Fut. बोभविष्यते *bobhavishyāte*, Cond. अबोभविष्यत *ābobhavishyata*, Per. Fut. बोभविता *bobhavitā*, Ben. बोभविषीष्ट *bobhavishīṣṭā*. (See Colebrooke, p. 194.)

* The form बोभूविष *bobhūviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चित्ती.)

The Anubandha ई *i* shows that the participle in तः *taḥ* takes no intermediate इ *i*.

P. चेतति, I. अचेतत्, O. चेतेत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिथ, 3. चिचेत्, 4. चिचिचिथ, 5. चिचिचिथुः, 6. चिचिचिथुः, 7. चिचिचिथ, 8. चिचिचि, 9. चिचिचिः, I A. 1. अचेतिथं, 2. अचेतीः, 3. अचेतीत्, 4. अचेतिथ्व, 5. अचेतिथं, 6. अचेतिथं, 7. अचेतिथ्व, 8. अचेतिथ्व, 9. अचेतिथुः, F. चेतियति, C. अचेतिथ्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चिन्नः, चिचित्वान्, Ger. चेतित्वा or चितित्वा, °चिथ्य, Adj. चेतितथ्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. अचेति, Caus. चेतयति, Aor. अचीचितत्, Des. चिचेतिपति or चिचिचिपति, Int. चेतित्यते, चेतित्ति.

3. च्युत् *chyt*, to sprinkle, (च्युतिर्.)

The Anubandha इर *ir* shows that the verb may take the first and second aorist.

P. च्योतति, I. अच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिथ, 4. चुच्युतिथ, I A. 1. अच्योतिथं, 2. अच्योतीः, 3. अच्योतीत्, 9. अच्योतिथुः, or II A. 1. अच्युत्, 2. अच्युत्, 3. अच्युत्, 9. अच्युत्, F. च्योतिथ्यति, C. अच्योतिथ्यत्, P. F. च्योतिता, B. च्युत्यात् ॥ Pt. च्युतितः or च्योतितः, चुच्युत्वान्, Ger. च्योतित्वा or च्युतित्वा, Adj. च्योतितथ्यः ॥ Pass. च्युत्यते, Caus. च्योतयति, Aor. अच्युत्, Des. चुच्योतिपति or चुच्युतिपति, Int. चोच्युत्यते, चोच्युत्ति.

4. श्युत् *shyut*, to flow, (श्युतिर्.)

P. श्योतति, I. अश्योतत्, O. श्योतेत्, I. श्योततु ॥ Pf. 1. चुश्योत्, 9. चुश्युत्, I A. 1. अश्योतिथं, 2. अश्योतीः, or II A. 1. अश्युत्, F. श्योतिथ्यति, C. अश्योतिथ्यत्, P. F. श्योतिता, B. श्युत्यात् &c.

Note—This verb is sometimes written श्युत्.

5. मंथ् *manth*, to shake.

P. मंथति ॥ Pf. 1. ममंथ, 2. ममंथिथ, 3. ममंथ, 7. ममंथिथ, 8. ममंथथुः (Pân. 1. 2, 5) or, less correctly, ममथथुः (§ 328, 4), I A. अमंथीत्, F. मंथिथ्यति, P. F. मंथिता, B. मथ्यात् (§ 345, ¹⁰) ॥ Pt. मथितः, ममथान् or मेथिवान् (cf. § 395, note), Ger. मंथित्वा or मथित्वा (Pân. 1. 2, 23; § 428), °मथ्य, Adj. मंथितथ्यः, मंथनीयः, मंथ्यः ॥ Pass. मथ्यते, Caus. मंथयति, Des. मिमंथिपति, Int. मामथ्यते, मामंत्ति or मामंथीति, Impf. 3. अमामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pân. vi. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pân. 1. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तवृत्तं । संयोगाद्भिद् किद्वा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ए instead of reduplication: न्तोपिनो नेति केचित् ममथतुः । Prakriyâ-Kaumudî, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्णाति, which supply a variety of verbal derivatives.

6. कुंथ् *kunth*, to strike, (कुथि.)

Roots marked in the Dhâtupāṭha by technical final इ *i* keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंथति, I. अकुंथत्, O. कुंथेत्, I. कुंथतु ॥ Pf. 1. चुकुंथ, 2. चुकुंथिथ, 9. चुकुंथुः, I A.

अकुंथीत्, 9. अकुंथिषुः, F. कुंथिष्यति, P. F. कुंथिता, B. कुंथ्यात्, (प्रनिकुंथ्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंथितः, चुकुंथ्यान्, Ger. कुंथित्वा, °कुंथ्य, Adj. कुंथितव्यः ॥ Pass. कुंथ्यते, Caus. कुंथयति, Des. चुकुंथिमति, Int. चोकुंथ्यते, चोकुंथि.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (विधू).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. 1. सिषेध, 2. सिषेधिय, 9. सिषिधुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ऊ (विधू), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिय or सिषेद्ध, 4. सिषिधिव or सिषिध्व &c., F. सेधिष्यति or सेह्यति, P. F. सेधिता or सेद्धा, I A. असेधीत् (as before), or 1. असैत्सं, 2. असैत्सीः, 3. असैत्सीत्, 4. असैत्स्व, 5. असैद्दं, 6. असैद्दां, 7. असैत्सम्, 8. असैद्ध, 9. असैत्सुः ॥ Pt. सिद्धः, Ger. सेधित्वा or सिद्धा, °सिध्य, Adj. सेधितव्यः or सेद्धव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिमति or सिषित्सति (§ 103), Int. सेपिध्यते, सेषेद्धि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (ā), 2. चखदिय, 3. चखाद, 4. चखदिव, 5. चखदयुः, 6. चखदतुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. अखादीत् or अखदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्धान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिपति, Int. चाखद्यते, चाखन्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रख्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगाद (ā), 2. जगदिय, 9. जगदुः, I A. अगादीत् or अगदीत् (ā), (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिपति, Int. जागद्यते, जागन्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ā), 2. रेदिय, 9. रेदुः, I A. अरादीत् or अरदीत् (ā), (§ 348).

11. नद् *nad*, to hum, (णद्).

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (ā), 2. नेदिय, 9. नेदुः, I A. अनादीत् or अनदीत् (ā).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. अर्दीत् ॥ Pf. 1. आनर्द्, 2. आनर्दिय, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not अर्तः; see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिपति.

13. इद् *ind*, to govern, (इदि.)

P. इंदति, I. इंदत्, O. इंदेत्, I. इंदतु ॥ Pf. इंदांचकार (§ 325) or इंदामास or इंदांबभूव,

* The change of स into ष is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Sār. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb *must* change its initial स after prepositions; निषेधति.

IA. 1. रेंदिपं, 2. रेंदीः, F. इंदिष्यति, C. रेंदिष्यत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः, Perf. इंदांचकृवान् or बभूवान् or आसिमान्, Perf. Pass. इंदांचक्राणः or बभूवानः or आसामनः.

14. निंद *nind*, to blame, (णिटि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निंदिष्यति, P. F. निंदिता, B. निंद्यात्.

15. निक्ष *niksh*, to kiss, (णिष्.)

P. निक्षति (प्रणिक्षति, not प्रनिक्षति, § 98, 8, 2) ॥ Pf. निनिक्ष, I A. अनिक्षीत्, F. निक्षिष्यति, P. F. निक्षिता, B. निक्ष्यात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. 1. उवोख (§ 314), 2. उवोखिय, 3. उवोख, 7. उखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ u of अंचु *añchu* allows the option of intermediate इ i in the gerund, अंचित्वा *añchitvá* or अक्त्वा *aktvá*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhātupāṭha 7.6).

P. अंचति ॥ Pf. 1. आनंच (§ 313), 9. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 345,¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्त्वा moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आञ् *āñchh*, to stretch, (आञ्चि.)

P. आञ्चति ॥ Pf. आनाञ्च or आञ्च (§ 313), I A. आञ्चीत्, F. आञ्चिष्यति ॥ Caus. आञ्चयति, Des. आंचिञ्चिषति.

19. मुच् *mruch*, to go, (मुचु.)

मोचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् or अमुचत् ॥ Pt. मुक्तः, Perf. मुमुचान्, Ger. मुचित्वा, मोचित्वा (Pāṇ. I. 2, 26), or मुक्त्वा.

20. हूर्च्छ् *hurchh*, to be crooked, (हूर्च्छा.)

P. हूर्च्छति (§ 143) ॥ Pf. जुहूर्च्छ, I A. अहूर्च्छीत् ॥ Pt. हूर्च्छितः or हूर्णः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. 1. ववाज (ā), 2. ववजिय (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. 1. वव्राज (ā), 2. वव्रजिय, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रजि.

23. अज् *aj*, to go, to throw.

P. अजति, I. अजात् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अज् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेथ or विवथिय (ḥ 335, 3), [अजिय], 3. विवाय, 4. विवथिव (ḥ 334), [अजिव], 5. विवथुः, 6. विवथुः, 7. विवथिम [अजिम], 8. विवथ, 9. विवथुः, I A. अवैधीत् [अजात्], 9. अवैथुः, F. वेथति (ḥ 332, 3), C. अवैथत्, P. F. वेता, B. वीयात् [F. अजियति, C. अजियत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विविवान् [अजिवान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवियति [अजियति], Int. वेवीयते (वेवेति is not sanctioned by Pāṇini).

24. क्षि *kshi*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिह्वाय (ā), 2. चिक्षेथ or चिक्षथिय, 9. चिक्षथुः, I A. अक्षैषीत्, F. क्षेथति, B. क्षीयात् (ḥ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीयति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षयति belongs to क्षे (ḥ 462, II. 23)*.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vriddhi, ḥ 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह् *vichh*, to go, पण *paṇ*, to traffic, पन् *pan*, to praise, take ञाय *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायत् ॥ Pf. गोपायांचकार (ḥ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (ḥ 337, I. 2), 6. अगौष्मं, F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोष्मा, B. गोपाय्यात् or गुप्प्यात् ॥ Pt. गोपायितः or गुप्मः, Ger. गोपायित्वा, गोपित्वा, or गुप्मत्, Adj. गोपायितव्यः, गोपितव्यः, or गोप्थः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्सते, जोगोप्ति.

27. धूप *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायांचकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (ḥ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. ततप्य or तेपिथ (ḥ 335, 3), 3. तताप, I A. 1. अताप्सं, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्सां (ḥ 351), F. तप्यति, P. F. तप्ता, B. तप्तात् ॥ Pt. तप्तः,

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षियितः.

तेपिवान्, Ger. तप्त्वा, Adj. तप्यः, तप्यः (short, because it ends in ष, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तितप्यति, Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pân. I. 3, 27); उत्तपते, वितपते it shines. It has an active sense in the passive (i. e. Div Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतपः; अन्यथातप पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pân. VII. 3, 75, 76): चम् cham, if preceded by चा á, to rinse, आचामति áchámati; श्लिष्ये shliṣiv, to spit, श्लिषति shliṣati (see No. 35); क्रम् kram, to stride, क्रामति krámati (see No. 30); क्लम् klam, to tire, क्लामति klámati. गुह् guh, to hide, गूहति gúhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pân. VI. 4, 89.)

P. चमति, but after the prep. चा, आचामति ॥ Pf. I. चचाम (á), 2. चेमिच &c., I A. अचमीत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pân. III. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशु bhrás, to shine, भ्लाशु bhlás, to shine, भ्रमु bhram, to roam, क्लमु klam, to fail, त्रसी tras, to tremble, त्रुट् trut, to cut, लष् lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrámyati or भ्रमति bhramati. (Pân. III. 1, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. चक्राम, I A. अक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pân. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रंतः, Perf. चक्रण्वान्, Ger. क्रंत्वा (á) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Śam verbs (Pân. VII. 3, 74); and in Pân. VII. 3, 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु श्यन्यपि दीर्घः क्राम्यतीति। The Śārasvatī decides for क्राम्यति, giving the general rule (II. 1, 145) शमादीनां दीर्घो भवति यकारे परे। and enumerating as शमादि, शम्दम् अम्भम् छम् क्रम् मद्. But क्रम् is not a Śamādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhāturuṇpadarsa gives क्रम्यति, Rājārāmasāstrī supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्छ chchha for their final in the special tenses. (Pân. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (á), 2. ययंय or येमिच, 9. येमुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, यम्य or ययत्, Adj.

यंतव्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऀ), (§ 461), II A. अयीयमत्, Des. यियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयाच्छते तरुः the tree spreads, or governs as its object a member of the agent's body; आयाच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त Râma married Sitâ: here the Aor. may also be उपायत; like उदायत he divulged another's faults. (§ 356.)

32. नम् nam, to bow, (राम्.)

P. नमति ॥ Pf. I. ननाम (ऀ), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् gam, to go, (गम्.)

P. गच्छति ॥ Pf. I. जगाम (ऀ), 2. जगमिथ or जगंथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मयुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंतव्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फलं phal, to burst, (त्रिफला.)

P. फलति ॥ Pf. I. पफाल (ऀ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिव, I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुल्लि. (Pân. VII. 4, 87-89.)

35. शिव् shthiv, to spit, (शिवु.)

P. शीवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्टेवीत्, F. षेविष्यति ॥ Pt. ह्यतः ॥ Pass. शीव्यते (§ 143), Caus. षेवयति, Des. तिष्ठीविषति or तुष्टूपति (Pân. VII. 2, 49), Int. तेष्टीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि जि, to excel.

P. जयति ॥ Pf. I. जिगाय (ऀ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगियव, 5. जिगययुः, 6. जिगयतुः, 7. जिगियम, 8. जिगय, 9. जिगयुः, I A. अजैषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेतव्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जितवः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जापयति, Aor. अजीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनान्ति), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्या.

37. अक्ष *aksh*, to obtain, (अद्य.)

अद्य *aksh* follows also the Su class, अक्ष्णोति *akshṇoti* &c.

P. अद्यति ॥ Pf. 1. आनद्य, 2. आनद्यिष्य or आनद्य, 3. आनद्य, 4. आनद्यिष्य or आनद्य, 5. आनद्यथुः, 6. आनद्यतुः, 7. आनद्यिम or आनद्यस्, 8. आनद्य, 9. आनद्युः, I A. 1. आद्यिष्यं or आद्यं, 2. आद्यीः, 3. आद्यीत्, 4. आद्यिष्य or आद्य, 5. आद्यिष्टं or आद्यं, 6. आद्यिष्टां or आद्यं, 7. आद्यिष्य or आद्यस्, 8. आद्यिष्ट or आद्य, 9. आद्यिषुः or आद्युः, F. अद्यिष्यति or अद्यस्यति, P. F. अद्यिता or अद्य ॥ Pt. अद्यः, Ger. अद्य्वा or अद्यित्वा ॥ Pass. अद्यते, Caus. अद्ययति, Aor. आचिद्यत्, Des. आचिद्यति (§ 476).

तद्य्, to hew, follows अद्य throughout, also in the optional forms of the Su class.

38. कृष् *krish*, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्ष, 2. चकर्षिष्य, 3. चकर्ष, 4. चकृषिव (§ 335, 3), I A. 1. अकार्षं, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्षं, 5. अकार्षं, 6. अकार्षं, 7. अकार्षं, 8. अकार्षं, 9. अकार्षुः; or अक्राक्षं &c., or I A. 4. अकृक्षं &c. If used in the Âtmanepada, the two forms would be,

| | | |
|------------------------|----------------|---------------|
| I A. 2. 1. अकृक्षि, | 2. अकृष्टाः, | 3. अकृष्ट, |
| I A. 4. 1. id. | 2. अकृक्षयाः, | 3. अकृक्षत, |
| I A. 2. 4. अकृक्षहि, | 5. अकृक्षयां, | 6. अकृक्षतां, |
| I A. 4. 4. अकृक्षवहि, | 5. id. | 6. id. |
| I A. 2. 7. अकृक्षहि, | 8. अकृक्षुं, | 9. अकृक्षत, |
| I A. 4. 7. अकृक्षामहि, | 8. अकृक्षध्वं, | 9. अकृक्षत. |

F. कृष्यति or कर्ष्यति, P. F. क्रष्टा or कर्ष्टा ॥ Pt. कृष्टः, Ger. कृष्ट्वा ॥ Pass. कृष्यते, Caus. कृषयति, Aor. अचकृषत् or अचिकृषत्, Des. चिकृषति, Int. चरीकृष्यते, चरीकर्ष्टि or चरीक्रष्टि.

The peculiar Guṇa and Vṛiddhi of च्, viz. र and य, instead of अर् and आर्, take place necessarily in मृञ्, to emit, and दृञ्, to see (Pāṇ. vi. 1, 58); स्रष्टा, द्रष्टा, असाक्षीत्, and अद्राक्षीत्: optionally in verbs with penultimate च्, which reject intermediate इ (Pāṇ. vi. 1, 59); नृप् to rejoice, तप्ता or तर्प्ता, Aor. अताप्सीत्, अताप्सीत् or अतृपत्.

39. रुष् *rush*, to kill.

P. रोषति ॥ Pf. 1. हरुष, 2. हरुषिष्य, 9. हरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोषा or रोषिता (§ 337, II. 1).

40. उष् *ush*, to burn.

P. ओषति, I. औषत् ॥ Pf. 1. औषांचकार or उवोष (§ 326), 2. उवोषिष्य, 3. उवोष, 4. उषिव &c., I A. औषीत्, F. औषिष्यति, P. F. औषिता, B. उष्यात् ॥ Pt. उषितः or औषितः (§ 425) ॥ Des. औषिषिषति.

41. मिह् *mih*, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिष्य, I A. अमिद्यत् (§ 360), F. मेह्यति, P. F. मेढा ॥

Pt. मीढः, Perf. मीढान् (मिमिहान्), Ger. मीढा ॥ Caus. मेहयति, अमीमिहत्, Des. मिमिहति, Int. मेमिहते, मेमेढि, (मेमिढि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. 1. ददाह (द्), 2. देहिय or ददग्ध, F. धस्यति (§ 118), P. F. दग्धा, B. दद्यात्, I A. 1. अधाष्, 2. अधाष्तीः, 3. अधाष्तीत्, 4. अधाष्त्, 5. अदाग्धं, 6. अदाग्धां, 7. अधाष्त्, 8. अदाग्ध, 9. अधाद्युः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधद्यति, Int. दंदद्यते, दंदग्धि.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. 1. जग्लौ (§ 329), 2. जग्लिच or जग्लाय, 3. जग्लौ, 4. जग्लिच, 5. जग्लयुः, 6. जग्लतुः, 7. जग्लिम, 8. जग्ल, 9. जग्लुः, I A. 1. अग्लासिषं (§ 357), 2. अग्लासीः, 3. अग्लासीत्, 4. अग्लासिष्व, 5. अग्लासिष्टं, 6. अग्लासिष्टां, 7. अग्लासिष्म, 8. अग्लासिष्ट, 9. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. श्यै *shyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. श्यायति (§ 103), I. अश्यायत् ॥ Pf. तश्यौ, I A. अश्यासीत्, F. श्यास्यति, P. F. श्याता, B. श्यायात् or श्येयात् ॥ Pt. स्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pān. VI. 1, 64, as सुभ्रातुश्चैष्वक्कृष्टिवां सन्निपेधः । A marginal note says, सुभ्रातुश्चिष्वक्कृ-
त्तीनामित्याधुनिकग्रंथे प्रक्रियाकौतुद्यादौ सुभ्रातुश्चैष्वक्कृष्टिवामिति श्यै शब्दसंघातयोरिति पठ्यते ।
तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्पृष्टत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *ā*.

P. दायति ॥ Pf. ददौ, I A. 1. अदासिषं, 2. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dhá*.

P. धयति ॥ Pf. 1. दधौ, 2. दधिथ or दधाथ, 3. दधौ, 4. दधिव, 5. दधयुः, 6. दधतुः, 7. दधिम, 8. दध, 9. दधुः. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

| | | |
|-------------|------------|--------------|
| 1. अधासिषं, | 2. अधासीः, | 9. अधासिषुः, |
| 1. अधां, | 2. अधाः, | 9. अधुः, |
| 1. अदधं, | 2. अदधः, | 9. अदधन्. |

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धापयति (Ātm. °ते to swallow), Aor. अदीधपत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृञ् *driś*, to see, (दृशिर्.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रष्ट (§ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्टं, 6. अद्राष्टां, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (§ 360, 364); or II A. 1. अदर्शं, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शिष्यते or द्रक्ष्यते (§ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षते (Ātm.), Int. दरीदृश्यते, दर्दष्टि.

दृञ् and सृञ् take र and रा, instead of अर् and आर्, as their Guṇa and Vriddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च्चु forms च्चुञ्चति; सृ, धावति; शद्, शीयते (Ātm.); सद्, सीदति; पा, पिबति; घ्रा, जिघ्रति; ध्मा, धमति; स्या, तिष्ठति; स्ना, मनति; दा, यञ्चति.

49. च्चु *ṛi*, to go.

P. च्चुञ्चति (उपाञ्चति, § 44), I. आर्चन्त् ॥ Pf. 1. आर, 2. आरिष (§ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्षं, 2. आर्षीः, 3. आर्षीत्, 9. आर्षुः; the Second Aor. आरं is generally referred to the च्चु of the Hu class, इर्यति; F. अरिष्यति (§ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (§ 390) ॥ Pt. च्चुतः or च्चुणः, Ger. च्चुत्वा, °च्युत् ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिरिषति, Int. अरार्यते, अरर्ति, अरिर्यति, अररीति, अरियरीति (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ *ṣri*, to go.

P. धावति always means to-run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ऀ), 2. ससर्थे (§ 335, 3), 3. ससार, 4. ससृव, 5. ससृयुः, 6. ससृतुः, 7. ससृम, 8. ससृ, 9. ससृः, I A. 1. अससार्षं, 2. अससार्षीः, 3. अससार्षीत्; the Second Aor. अससरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्यति, Int. सेस्रीयते, ससैर्ति (§ 490).

51. शद् *śad*, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत्, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशाद (ऀ), 2. शशन्थ or शेदिच,

9. शेदुः, II A. अशदत्, F. शस्यति, P. F. शज्ञा, B. शद्यात् ॥ Caus. शातयति (शादयति he drives), Des. शिशत्सति, Int. शाशद्यते, शाशन्ति.

52. सद् *sad*, to perish, (पद्.)

P. सीदति (निपीदति) ॥ Pf. 1. ससाद् (*ā*), 2. सेदिथ or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सस्यति, P. F. सज्ञा, B. सद्यात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. अससादि, Caus. सादयति, Aor. असपीपदत्, Des. सिषत्सति, Int. सासद्यते, सासन्ति.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अप्यात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अप्यायि, Caus. पाययति (or °ने to swallow), Aor. अपीप्यत् (Pân. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घ्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्रौ, 2. जघ्रिय or जघ्राथ, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्रायः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रपत् (Pân. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (घ्ना.)

P. तिष्ठति ॥ Pf. तस्थौ (अधित्तष्ठौ), II A. अस्थ्यात् (न्यष्टात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थ्यायि, Caus. स्थापयति, Aor. अतिष्ठपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थ्याति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after स्ना, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिपत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. स्ना *snā*, to study.

P. मनति ॥ Pf. 1. मन्नौ, 2. मन्त्रिय or मन्नाथ, 9. मन्नुः, I A. अन्नासीत्, B. स्नायात् or स्नेयात् ॥ Pt. स्नातः ॥ Pass. स्नायते, Caus. स्नापयति, Aor. अमिन्नपत्, Des. मिन्नासति, Int. मास्नायते, मास्नाति.

58. दा *dā*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pân. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hṛi*, to bend.

P. क्हरति ॥ Pf. 1. जह्रार (*ā*), 2. जह्रथे (§ 335), 3. जह्रार, 4. जह्ररि्व (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जहृः, I A. अह्रापीत्, 9. अह्रापुः, F. हरिष्यति (§ 338), P. F. हर्ता, B. ह्येत् (§ 390) ॥ Pt. कृतः, Ger. कृत्वा, °कृत्य, Adj. कृत्यः, हरणीयः, ह्यार्यः ॥ Pass. ह्येते, Caus. ह्यारयति, Des. जुहूर्पति, Int. जाह्येते, जरीहर्ति.

60. स्कंद skand, to approach, (स्कंदिर.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pāṇ. VIII. 3, 73, 74) ॥ Pf. 1. चस्कंद, 2. चस्कंदिय or चस्कंथ, 9. चस्कंदुः or चस्कंदुः (see मंथ, No. 5), I A. अस्कांतीत्, 6. अस्कांतां, 9. अस्कांतुः; or II A. अस्कंदं, F. स्कंस्यति, P. F. स्कंता, B. स्कंथात् (§ 345,¹⁰) ॥ Pt. स्कत्रः (§ 103, 6), Ger. स्कंत्वा (§ 438) ॥ Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तृ trī, to cross.

P. तरति ॥ Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीथेत्. In the Âtmanepada we generally find the verb used as Tudādi, P. तिरते, Pf. तेरे, Aor. अतीष्टे or अतरिष्ट or अतरीष्ट, F. तरिष्यते (ī), B. तरिषीष्ट or तीषीष्ट ॥ Pt. तीथीः, Ger. तीत्वा, °तीर्य ॥ Pass. तीर्येते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरीषति or तितरीषति, Int. तेतीर्येते, तातर्ति.

62. रंज rañj, to tinge.

This verb and दंश् damś, to bite, संज sañj, to stick, and स्वंज svañj, to embrace (Pāṇ. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु ॥ Pf. 1. रंज, 2. रंजिय or रंज्य, 3. रंज, 4. रंजिव, 9. रंजुः, I A. अरांक्षीत्, F. रंष्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिये, I A. 3. अरंक्त, 9. अरंक्षत् ॥ Pt. रक्तः, Ger. रक्त्वा or रंक्त्वा (Pāṇ. VI. 4, 31, § 438) ॥ Pass. रज्यते (Pāṇ. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरिरजत् or अरंजत्, Des. रिरंक्षति, Int. रारज्यते, रारंक्ति.

63. कित् kit, to cure, (कित.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् kit, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति chikitsati.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्स्यति, P. F. चिकित्सता.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिद्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतुः)

P. पतति (प्रणिपतति) ॥ Pf. I. पपात, १. पेतुः, II A. अपपत् (॥ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पतन्ते, Aor. अपपति, Caus. पातयति, Des. पिपतिपति or पित्सति (॥ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. I. उवास (ऀ), 2. उवसिष or उवस्य, 3. उवास, 4. ऊषिव, 5. ऊषयुः, 6. ऊषतुः, 7. ऊषिम, 8. ऊष, 9. ऊषुः, I A. I. अवात्सं (॥ 132), 2. अवात्सी, 3. अवात्सीत्, 6. अवात्तां (॥ 351), F. वत्सति, P. F. वस्ता, B. उष्यात् ॥ Pt. उषितः, Ger. उषित्वा, °उष्य ॥ Pass. उष्ये, Aor. अवासि, Caus. वासयति, Aor. अवीवसत्, Des. विवत्सति, Int. वावस्यते, वावस्ति.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. I. उवाद (ऀ), 2. उवदिष, १. उदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवीवदत्, Des. विवदिषति, Int. वावद्यते, वावन्ति.

67. श्चि *śvi*, to swell, (टुञ्चोश्चि.)

P. श्चयति ॥ Pf. I. शुशाव (ऀ) or शिश्चाय (ऀ), 2. शुशविष or शिश्विषिष, 3. शुशाव or शिश्चाय, 4. शुशुविष or शिश्विषिष, 5. शुशुवयुः or शिश्विषयुः, १. शुशुवुः or शिश्विषुः, I A. अश्चयीत्, II A. अश्चत् or अशिश्वयत् and अशुशवत्, F. श्चयिष्यति, P. F. श्चयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्चाययति, Aor. अशिश्वयत्, Des. शिश्विषिषति, Int. शोश्चयीते or शोशूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. रेधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते, C. रेधिष्यत, P. F. एधिता, I A. I. रेधिषि, 2. रेधिषाः, 3. रेधिष्ट, 4. रेधिष्वहि, 5. रेधिषायां, 6. रेधिषातां, 7. रेधिष्वहि, 8. रेधिद्धं or °ध्वं, १. रेधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. रेधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. रेधयिष्यत्, °त, P. F. एधयिता, II A. रेदिधत्, °त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *īksh*, to see.

P. ईक्षते, I. रेक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षां चक्रे, I A. रेक्षिष्ट, F. ईक्षिष्यते, C. रेक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. रेचिषत्, Des. ईचिषिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (॥ 328, 1), 6. दददाते, १. दददिते (Pân. VI. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादन्ति.

* आस and वभूव are used in the Parasmaipada, चक्रे in the Âtmanepada. It is only in the passive that आस and वभूव take Âtmanepada terminations.

71. च्वाष्क् *shvashk*, to go.

P. च्वाष्कते, I. अच्वाष्कत ॥ Pf. पच्वाष्के, I A. अच्वाष्कष्ट, F. च्वाष्क्यते, P. F. च्वाष्कता, B. च्वाष्कपीष्ट.

Note—The initial च् is not liable to become स. (See No 45; Pāṇ. vi. 1, 64, 1. Colebrooke, p. 219.)

72. च्चृञ् *rij*, to go, to gain, &c.

P. अर्जते, I. अर्जात ॥ Pf. अर्नृजे, I A. अर्जाष्ट, F. अर्ज्यते, P. F. अर्जिता, B. अर्जिपीष्ट ॥ Pass. अर्ज्यते (प्रार्ज्यते), Caus. अर्जयति, Aor. अर्जिजत्, Des. अर्जिज्यते.

73. स्वंज् *svañj*, to embrace.

दंश् *dañś*, संज् *sañj*, स्वंज् *svañj* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. स्वजते, I. अस्वजत ॥ Pf. सस्वजे or सस्वजे (Pāṇ. i. 2, 6, vārt.), I A. 1. अस्वञ्छि, 2. अस्वङ्क्याः, 3. अस्वङ्क, 4. अस्वङ्कहि, 5. अस्वङ्क्यायां, 6. अस्वङ्क्यातां, 7. अस्वङ्कहि, 8. अस्वङ्क्यं, 9. अस्वङ्कत, F. स्वङ्क्यते, B. स्वङ्कीष्ट ॥ Pass. स्वज्यते, Caus. स्वजयति, Des. सिस्वङ्क्यते, Int. सास्वज्यते, सास्वङ्कि.

74. त्रप् *trap*, to be ashamed, (त्रूप.)

P. त्रपते, I. अत्रपत ॥ Pf. 3. त्रेपे (Pāṇ. vi. 4, 122), 6. त्रेपाते, 9. त्रेपिरे, I A. 1. अत्रपिपि or अत्रप्सि, 2. अत्रपिष्ठाः or अत्रप्थाः, 3. अत्रपिष्ट or अत्रप्त, F. त्रप्यते or त्रप्स्यते, B. त्रपिपीष्ट or त्रप्पीष्ट.

75. तिञ् *tij*, to forbear.

P. तितिक्षते ॥ Pf. तितिक्षाचक्रे, I A. अतितिक्षिष्ट, F. तितिक्ष्यते, B. तितिक्षिपीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *pañ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायचक्रे or पेणे (without आय). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्यते or पणिष्यते, B. पणायिपीष्ट or पणिपीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणिष्यते, Int. पंपण्यते.

Note—This verb (see No. 26) takes आय, but, as it is mentioned by Pāṇini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय, unless it means to praise. It is likewise argued that पण्, if it takes आय, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणायते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयाचक्रे or चकमे, I A. अचीकमत or (without अय्) अचकमत (Pāṇ. III. 1, 48, vārt.), F. कमिष्यते or कामयिष्यते, B. कमिपीष्ट or कामयिपीष्ट ॥ Pass. कम्यते (ã), Aor. अकामि (Pāṇ. VII. 3, 34, vārt.), Caus. कामयति, Des. चिकमिष्यते or चिकामयिष्यते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय्, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. ज्ञायत ॥ Pf. अयांचक्रे (Pāṇ. III. 1, 37), I A. 1. आयिषि, 2. आयिष्याः, 3. आयिष्य, 4. आयिष्वहि, 5. आयिष्यायां, 6. आयिष्यातां, 7. आयिष्यहि, 8. आयिष्वं or °द्वं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिषिषते.

With परा it forms पलायते he flees (Pāṇ. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. रेहत ॥ Pf. ईहांचक्रे, I A. रेहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. रेजिहत्, Des. ईजिहिषते.

80. काञ् *kās*, to shine, (काञ्.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिषते, Int. चाकाश्यते, चाकाष्टि.

81. कास् *kās*, to cough, (कास्.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (सेव्.)

P. सेवते (परिसेवते) ॥ Pf. सिषेवे, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविषते, Int. सेषेव्यते.

83. गा *gá*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात् ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजोगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रूङ्.)

P. रवते ॥ Pf. 3. ररुवे, 6. ररुवाते, 9. ररुविर, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pāṇ. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिष्याः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दत्तः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीयते.

Note—It is one of the घु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pāṇ. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pāṇ. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युत्यते, देद्योत्ति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृत्त् or अववर्तत् (Pân. VII. 4, 7), Des. विवर्तयिष्यते or विवृत्सति, Int. वरीवृत्स्यते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृष्, गृष्, स्यंद, कृष्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pân. I. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pân. VII. 2, 59); as to कृष्, see Pân. VII. 2, 60, and I. 3, 93.

88. स्यंद् *syand*, to sprinkle or drop, (स्यंद्.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्वहे, I A. 3. अस्यंदिष्ट, 6. अस्यंदिषातां; or अस्यंत्त (6. अस्यंत्सातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pân. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्नः, Ger. स्यंदित्वा or स्यंत्वा (Pân. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिष्यते or सिस्यंत्सते or सिस्यंत्सति.

89. कृष् *krip*, to be able, (कृष्.)

P. कल्पते ॥ Pf. चकृषे, I A. 3. अकल्पिष्ट or अकृष्, 6. अकृष्पातां, 9. अकृष्पत्, or II Aor. Par. अकृषत्, F. कल्पिष्यते or कल्पस्यते or कल्पस्यति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or कृष्पीष्ट ॥ Pt. कृष्मः ॥ Caus. कल्पयति, Des. चिकल्पिष्यते or चिकृष्पति, Int. चलीकृष्पते or चलिकल्पते or चल्कल्पते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pân. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (ँ), (§ 462), Caus. व्यथयति, Des. विव्यथिष्यते, Int. वाव्यथ्यते, वाव्यन्ति.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pân. I. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, रन्त्य or रत्य ॥ Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरन्त्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (जित्वरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिव् *siv*, अव् *av*, मव् *mav*, substitute जूर् *júr*, तूर् *túr*, सूर् *srú*, जूर् *jú*, मूर् *mú* (Pân. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णैः *júrṇah*, तूर्णैः *túrṇah*, सूतैः *srútaḥ*, उतैः *útaḥ*, मूतैः *mútaḥ*.

P. त्वरते ॥ Pf. तत्वरे, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिद्वं, F. त्वरिष्यते ॥ Pt. तूर्णैः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्यते, तोत्तृति.

93. सह् *sah*, to bear, (सह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सस्यः (§ 456, 6) ॥ Pass. सस्यते, Caus. साहयति, Aor. असोषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिष्यते, Int. सासस्यते, सासोढि.

Note—सह् and वह् change अ into ओ when अ would be followed by द्, the result of the amalgamation of ह् with a following dental (§ 128). Pân. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *ráj*, to shine, (राज्.)

P. राजति, ंते ॥ Pf. रराज, रराजे or रेजे (Pân. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिरराजिषति, °ते, Int. रारराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति * ॥ Pf. ३. चखान, 6. चख्नुः, 9. चखुः (§ 328, 3), I A. अखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिषति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ हृ *hri*, to take, (हृन्.)

P. हरति ॥ Pf. १. जहार (ā), 2. जहर्षे, 9. जहुः, I A. अहार्षीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. हतः, Ger. हत्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिह्रीषति, °ते, Int. जेह्रीयते, जर्हति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes ऊ *ū* before terminations beginning with vowels that would ordinarily require Guna.

P. गूहति ॥ Pf. १. जुगूह, 2. जुगूहिष्य or जुगोढ, 3. जुगूह, 4. जुगुहिष्य, 5. जुगुहयुः &c., Âtm. १. जुगुहे, 2. जुगुक्षे or जुगुहिषे &c., I Aor. see § 362, F. गूहिष्यति or घोक्ष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or युक्षीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुप्तः or गोप्तः (§ 457) ॥ Pass. गुप्तते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगुहत्, Des. जुगुक्षति (§ 470), Int. जोगुप्तते, जोगोढि.

98. अत्रि *sri*, to go, to serve, (अत्रि.)

P. अयति ॥ Pf. १. शिश्राय (ā), 2. शिश्रायिष्य, 3. शिश्राय, 4. शिश्रायिष्य, 5. शिश्राययुः, II A. अशिश्रायत् (§ 371), F. अयिष्यति, B. अयात् ॥ Pass. अयते, Aor. अत्रायि, Caus. आययति, Aor. अशिश्रायत्, Des. शिश्रायिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रायते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. १. इयाज (ā), (§ 311), 2. इयजिष्य or इयष्ट (§ 335, 3), 4. ईजिव, 5. ईजयुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. १. अयाक्षं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष्, 5. अयाष्टं, 6. अयाष्टां, 7. अयाष्स्, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Âtm. १. अयक्षि, 2. अयष्टाः, 3. अयष्ट, 4. अयक्ष्वहि, 5. अयक्षायां, 6. अयक्षातां, 7. अयक्ष्वहि, 8. अयद्दं (not अयग्धं), 9. अयक्षत, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, °इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (टुवप्.)

P. वपति ॥ Pf. १. उवाप (ā), 2. उवपिष्य or उवप्य, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवप्, F. वप्स्यति, P. F. वप्ता, B. उप्पात् ॥ Pt. उप्तः ॥ Pass. उप्पते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् vah, to carry.

P. वहति ॥ Pf. 1. उवाह (ऀ), 2. उवहिय or उवोढ, 3. उवाह, 4. ऊहिव, 5. ऊहयुः, 6. ऊहनुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. अवाद्यं, 2. अवाद्यीः, 3. अवाद्यीत्, 4. अवाद्य, 5. अवोढं, 6. अवोढां, 7. अवाद्यस्, 8. अवोढ, 9. अवाद्युः, I Aor. Âtm. 1. अवद्यि, 2. अवोढाः, 3. अवोढ, 4. अवद्यस्हि, 5. अवद्यापां, 6. अवद्यातां, 7. अवद्यस्हि, 8. अवोदं, 9. अवद्यत, F. वस्यति, P. F. वोढा, B. उस्यात् ॥ Pt. ऊढः, Adj. वाद्यः ॥ Pass. उस्यते, Caus. वाहयति, Aor. अवीवहत्, Des. विवद्यति, Int. वावस्यते, वावोढि.

102. वे ve, to weave, (वेप्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. उवाय, 6. ऊयतुः, 9. ऊयुः (॥ 311), I A. 1. अवासिपं, 2. अवासीः, 3. अवासीत्, Âtm. अवास्त, F. वास्यति, P. F. वाता, B. ऊयात्, Âtm. वासीष्ट ॥ Pt. उतः (Pāṇ. vi. 4, 2) ॥ Pass. ऊयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे hve, to emulate, to call, (ह्वेप्.)

P. ह्वयति ॥ Pf. 1. जुहाव (ऀ), 2. जुहविय or जुहोय, 3. जुहाव, 4. जुहुविव, II A. अह्वत् (॥ 363), Âtm. अह्वत, or I A. अह्वस्त, F. ह्वास्यति, B. हूयात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. अह्वायि, Caus. ह्वाययति, Aor. अजूहवत् (॥ 371), Des. जुह्वयति, Int. जोह्वयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् tud, to strike.

P. तुदति ॥ Pf. तुतोद्, F. तोस्यति, P. F. तोत्ता, I A. अतौत्सीत्, Âtm. अतुत्त ॥ Pt. तुत्तः, Ger. तुत्ता ॥ Pass. तुद्यते, Caus. तोदयति, Aor. अतुतुदत्, Des. तुतुत्सति, Int. तोतुद्यते, तोतोत्ति.

105. भ्रज् bhraj, to fry, (भ्रस्ज.)

भ्रज् bhraj takes Samprasâraṇa before weakening terminations, the same as ग्रह् grah, ज्याjyâ, वय् vay, व्यध् vyadh, वश् vaś, व्यच् vyach, व्रश् vrasch, प्रश् praesh (Pāṇ. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भ्रज्जति ॥ Pf. 1. बभ्रज्ज, 2. बभ्रज्जिय or बभ्रष्ट, 9. बभ्रज्जुः (Pāṇ. i. 2, 5), or बभ्रज्जै &c. (Pāṇ. vi. 4, 47), I A. अभ्राक्षीत् or अभ्राक्षीत्, Âtm. अभ्रष्ट or अभ्रष्टे, F. भ्रस्यति or भ्रस्यति, P. F. भ्रष्टा or भ्रष्टा, B. भ्रज्यात्, Âtm. भ्रक्षीष्ट or भ्रक्षीष्ट ॥ Pt. भ्रष्टः ॥ Pass. भ्रज्ज्यते, Caus. भ्रज्जयति, Aor. अबभ्रज्जत् or अबभ्रज्जत्, Des. विभ्रज्जति or विभ्रज्जति, Int. बरीभ्रज्ज्यते.

106. कृष् kṛish, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. चकषे, I A. अकाक्षीत् or अकाक्षीत्, Âtm. अकृषत् or अकृष्ट, F. कर्ष्यति or कर्ष्यति, P. F. कर्षा or कर्षा, B. कृष्यात्, Âtm. कृषीष्ट ॥ Pt. कृष्टः ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकषत् or अचीकृषत्, Des. चिकृषति, Int. चरीकृष्यते.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिञ् *piś*, to form. (Pāṇ. VII. 1, 59.)

P. मुंचति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुक्षति or मोक्षते (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिप्त (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृंतति (see No. 107) ॥ Pf. चकते, I A. अकतौत्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृत्वात् ॥ Pt. कृन्नः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकतेत् or अचीकृत्त, Des. चिकर्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not admit of Guṇa or Vriddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिय, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. वृश्च *vraśch*, to cut, (ओव्रश्चू.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वव्रश्च, 2. वव्रश्चिय or वव्रश्च, I A. अव्रश्चीत् or अव्राश्चीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रश्स्यति, B. वृश्चात् ॥ Pt. वृक्णः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकारतुः, 9. चकरुः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीर्यात् ॥ Pt. कीरुः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अस्किरते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *sprīś*, to touch.

P. स्पृशति ॥ Pf. पस्पृशे, I A. अस्प्राशीत् or अस्याशीत् or अस्पृक्षत्, F. स्पृश्यति or स्पृक्ष्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृक्षति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रच्छ *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिय or पप्रष्ट, 9. पप्रच्छुः (§ 328), I A. अप्राक्षीत्, F. प्रश्स्यति, B. पृच्छ्यात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छयते.

116. मृज् *srj*, to let off.

P. मृजति ॥ Pf. 1. मसर्ज, 2. मसर्जिथ or मसर्ज (see No. 48), I A. अम्राधीत्, F. स्रक्षति ॥ Pt. मृष्टः.

117. मज्ज *majj*, to sink, (मरुजो.)

मज्ज *majj* and नञ् *nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिथ or ममंजथ, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्षां, 9. अमांक्षुः, F. मंक्षति, P. F. मंक्षा ॥ Pt. मग्नाः, Ger. मंक्षा or मंक्षा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्षि.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. रेच्छत् ॥ Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषियुः, 6. ईषितुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. रेषीत्, F. एषिष्यति, P. F. एषा or एषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or एषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. एषयति, Aor. ऐषियत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृङ्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. म्रियते*, I. अम्रियत्, O. म्रियेत, I. म्रिये ॥ Pf. 1. ममार, 2. ममर्थे, 3. ममार, 4. मशिव, 5. मशयुः, I A. 1. अमृषि, 2. अमृषाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्धति, Int. मेम्रीयते.

120. दृ *dri*, to observe, (दृङ्.)

P. द्वियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्वियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divâdi, IV Class).

I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीव्यति (§ 143) ॥ Pf. दिदेव, I A. अदेवोत्, F. देविष्यति, P. F. देविता, B. दीव्यात् ॥ Pt. दूनः or द्यूतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देविता ॥ Caus. देवयति, Des. दिदेविषति or दुद्यूषति (§ 474), Int. देदीव्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृतुः, I A. अनर्तीत्, F. नर्तिष्यति or नर्त्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तत् or अननीनृतत्, Des. निनर्तिषति or निनृत्यति.

* Final च्च is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the य of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards रि again becomes रिय्, according to Pāṇ. VI. 4, 77.

123. जृ *jrī*, to grow old, (जृप्.)

P. जीर्यति* ॥ Pf. 3. जजार, 9. जजरुः (Gūṇa, § 330) or जेरुः (§ 328, 2), I A. अजारीत् or II A. अजरत् (§ 367), F. जरिष्यति or जरोष्यति (§ 340), B. जीर्यात् ॥ Pt. जीर्येः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीरिषति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in ओ *o* drop ओ *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्यध् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याथ (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सीः, 3. अव्यात्सीत्, 4. अव्यात्स्व, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स्म, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यस्यति, P. F. व्यद्धा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्पे, 2. ततर्पिष्य or ततर्प्ये or तत्रप्य, 3. ततर्पे, 4. ततृपिव or ततृप्व, I A. अतर्पीत् or अतर्पीत् (§ 337, I. 3) or अत्राप्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्यति or त्रप्स्यति, P. F. तर्पिता, तत्रे or त्रत्रे, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतरीतृपत् or अततर्पत्, Des. तितृप्यति or तितर्पिष्यति, Int. तरीतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुह्यति ॥ Pf. 1. मुमोह, 2. मुमोहिय or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुह्यते, Caus. मोहयति, Des. मुमुह्यति, मुमोहिषति or मुमुहिषति, Int. मोमुह्यते, मोमोग्धि or मोमोढि.

* Final च्, changed to इर्, and lengthened before य्.

† The Sārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोहीत् (§ 337, I. 3, रधादि) or अमुहत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Sārasvatī, which is wrong in the Div class, might be referred to the Kṛī class.

129. नश् *naś*, to perish, (णञ्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुपादि) or अनेशत् (§ 366), F. नशिष्यति or नंश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नंष्टा (§ 438).

130. शम् *śam*, to cease, (शमु.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, श्रम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेषुः, II A. अशामत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शामयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhâtupâṭha 19, 70.)

131. मिद् *mid*, to be wet, (त्रिमिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेद्यति ॥ Pt. मित्नः wet, or मेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jâ* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष्ट ॥ Pt. जातः, Caus. जनयति, Des. जिजनिषते, Int. जानायते or जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सातां, 9. अपत्सत, F. पत्सते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पन्नः ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अबुडाः, 3. अबुद्ध or अबोधि, 4. अभुत्सहि, 5. अभुत्सायां, 6. अभुत्सातां, 7. अभुत्सहि, 8. अभुद्धं, 9. अभुत्सत, F. भोत्स्यते, P. F. बोद्धा, B. भुत्सीष्ट ॥ Pt. बुद्धः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नस्यति or °ते ॥ Pf. 1. ननाह, 2. ननद्ध (§ 130) or नेहिय, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स, 5. अनाद्धं, 6. अनाद्धां, 7. अनात्स, 8. अनाद्ध, 9. अनात्सुः, Âtm. 1. अनत्सि, 2. अनद्धाः, 3. अनद्ध, 4. अनत्सहि, 5. अनत्सायां, 6. अनत्सातां, 7. अनत्सहि, 8. अनद्धं, 9. अनत्सत, F. नत्सति, P. F. नद्धा ॥ Pt. नद्धः, Ger. नद्धा, °नस्य ॥ Pass. नस्यते, Aor. अनाहि, Caus. नाहयति, Des. निनत्सते, Int. नानस्यते.

Chur Class (Churâdi, X Class).

Parasmaipada Verbs only.

136. चूर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांचकार, I A. अचूर्चुरत्, F. चोरयिष्यति, P.F. चोरयिता, B. चोर्यात् (‡ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिषति. No Intensive (‡ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to ‡ 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (‡ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. च्यात् or च्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति (‡ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (‡ 377).

Su Class (Svâdi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुञ्.)

P. सुनोति, I. 2. सुनु (‡ 321 *) ॥ Pf. सुषाव, Âtm. सुषुवे, I A. असावीत् (‡ 332, 4); the Sârasvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P.F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूपति, Int. सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvâja (‡ 335, 3), चिचयिष्य or चिकयिष्य, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचिचीत्, Âtm. अचेष्ट, F. चेप्यति, P.F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (‡ 463, II. 6, and No. 137), Des. चिचीषति or चिकीषति (Pân. VII. 3, 58), Int. चेचीयते.

141. स्तृ *stṛi*, to cover, (स्तृञ्.)

P. स्तृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तापीत्, Âtm. अस्तरिष्ट (not अस्तरीष्ट,

if स्वादि) or असृत (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तरीत्, B. स्तरीत्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) ॥ Pass. स्तरीते, Caus. स्तारयति, Des. तिस्तीर्षति, Int. तास्तरीते.

142. वृ *vri*, to choose, (वृष्.)

P. वृणोति ॥ Pf. 1. ववार (*â*), 2. ववरिष*, 3. ववार, 4. ववृष, 5. ववृषुः, 6. ववृतुः, 7. ववृम, 8. वव्र, 9. ववृः, I A. अवारीत् (§ 332, 5), Âtm. अवरिष्ट or अवरीष्ट (§ 340) or अवृत (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P. F. वरिता or वरीता, B. व्रियात्, Âtm. वरिषीष्ट (not वरीषीष्ट, Pân. VII. 2, 39) ॥ Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवूर्षति, Int. वेव्रीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति ॥ Pf. जिघाय (Pân. VII. 3, 56), I A. अहैषीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. जिषीषति, Int. नेषीयते.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. शक्ष्यति, P. F. शक्ता ॥ Pt. शक्ः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes श्रु *śri* for श्रु *śru* in the special tenses.

P. 3. श्रुणोति, 6. श्रुणुतः, 9. श्रुवन्ति; 4. श्रुणुवः or श्रुवः ॥ Pf. 1. शुश्राव (*â*), 2. शुश्रोष (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवपुः, 6. शुश्रुवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः, I A. अश्रौषीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशुश्रवत् or अशिश्रवत् (§ 475), Des. श्रुश्रूयते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् *âp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि ॥ Pf. आप, Aor. आपत्, F. आप्यति, P. F. आप्ना ॥ Pt. आप्नः ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् *aś*, to pervade, (अश्रू.)

P. 3. अश्रुते, 6. अश्रुवाते, 9. अश्रुवते, 4. अश्रुवहे, I. 1. अश्रुवि, 2. अश्रुयाः, 3. अश्रुत, 4. अश्रुवहि, 5. अश्रुवार्या, 6. अश्रुवातां, 7. अश्रुमहि, 8. अश्रुध्वं, 9. अश्रुवत, O. अश्रुवीत, I. 1. अश्रुवै, 2. अश्रुप्य, 3. अश्रुतां, 4. अश्रुवावहे, 5. अश्रुवार्या, 6. अश्रुवातां, 7. अश्रुवामहे, 8. अश्रुध्वं, 9. अश्रुवतां ॥ Pf. 1. आनशे, 2. आनशिषे or आनशे, I A. 1. आश्वि, 2. आश्वः,

* According to Pân. VII. 2, 13, we might form ववर्षे; but Pân. VII. 2, 63, would sanction ववरिष्य. The special restriction, however, of ववर्षे to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष्य as the proper form in ordinary Sanskrit.

3. आष्ट, 4. आष्टह्, 5. आष्टायां, 6. आष्टातां, 7. आष्टह्, 8. आष्ट्थं, 9. आष्टत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्टा or अशिषा, F. अष्ट्यते or अशिष्यते, B. अष्टीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अष्ट्यते, Aor. आशि, Caus. आश्यति, Aor. आशिश्त्, Des. अशिषियते, Int. अशाश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and
Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्ठाः or अतथाः, F. तनियति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनियति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; च्चु to go, अचोति or च्चोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षु.)

P. क्षणोति ॥ Pf. चक्षाय, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्ठाः or अक्षथाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (सणु.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (डुकृन्.)

कृ *kri* before weak terminations becomes कर *kar*, but before strong terminations कुर *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोमि, 3. करोति, 4. कुर्वेः, 5. कुरुयः, 6. कुरुतः, 7. कुर्मः, 8. कुरुय, 9. कुर्वति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्या, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वतु ॥ Pf. 1. चकार (â), 2. चकर्ष, 3. चकार, 4. चकृव, 5. चक्रुयुः, 6. चक्रुतः, 7. चकृम, 8. चक्र, 9. चक्रुः, I A. 1. अकार्षे, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष्वे, 5. अकार्षे, 6. अकार्षी, 7. अकार्ष्वे, 8. अकार्षे, 9. अकार्षुः, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्म, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुषे, 3. कुरुते, 4. कुर्वहे, 5. कुर्वाये, 6. कुर्वते, 7. कुर्महे, 8. कुरुष्वे, 9. कुर्वते, I. 1. अकुर्वि, 2. अकुरुषाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वायां, 6. अकुर्वतां, 7. अकुर्महि, 8. अकुरुष्वं, 9. अकुर्वत, O. 1. कुर्वीय &c., I. 1. करवै, 2. कुरुष्व, 3. कुरुतां, 4. करवावहै, 5. कुर्वायां, 6. कुर्वतां, 7. करवामहै, 8. कुरुष्वं, 9. कुर्वतां ॥ Pf. 1. चक्रे, 2. चकृषे, 3. चक्रे,

4. चकृवहे, 5. चक्राये, 6. चक्राते, 7. चकृमहे, 8. चकृदे, 9. चक्रिरे, I A. 1. अकृपि, 2. अकृपाः, 3. अकृत, 4. अकृष्वहि, 5. अकृषार्पा, 6. अकृषार्ता, 7. अकृष्वहि, 8. अकृदं, 9. अकृषत, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचीकरत्, Des. चिकीर्षति, Int. चेक्रीयते, चर्कति &c., or चर्करीति &c. (§ 490).

Krī Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krī*, to buy, (डुक्रीम्.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (ā), 2. चिक्रियिष्य or चिक्रेष्य, 3. चिक्राय, 4. चिक्रियिष्य, 5. चिक्रियिष्युः, 6. चिक्रियतुः, 7. चिक्रियिम, 8. चिक्रिय, 9. चिक्रियुः, I A. अक्रीषीत्, Âtm. अक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

154. मी *mī*, to kill, (मीम्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final आ *ā* whenever their ई *ī* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. VI. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाय or ममिय, 3. ममौ, 4. मिम्यिव, 5. मिम्युः, 6. मिम्यतुः, 7. मिम्यिव, 8. मिम्य, 9. मिम्युः, I A. अमासीत् (§ 353), Âtm. अमास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्ति (§ 471, 8), Int. मेमीयते.

155. स्तम् *stambh*, to support, (स्तम्भु.)

The verbs स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh*, and स्कु *sku* may be conjugated as Krī or as Su verbs.

P. स्तभ्राति or स्तभ्रति &c., I. अस्तभ्रात्, O. स्तभ्रीयात्, I. 1. स्तभ्रानि, 2. स्तभ्रान*, 3. स्तभ्रातु, 4. स्तभ्राय, 5. स्तभ्रीतां, 6. स्तभ्रीतां, 7. स्तभ्राम, 8. स्तभ्रीत, 9. स्तभ्रतु ॥ Pf. तस्तम्, I A. अस्तम्भीत् or II A. अस्तभत् (§ 367), F. स्तम्भिष्यति, P. F. स्तम्भिता, B. स्तभ्यात् ॥ Pt. स्तम्भः, Ger. स्तम्भित्वा or स्तम्भा ॥ Pass. स्तम्भ्यते, Caus. स्तम्भयति, Des. तस्तम्भिष्यति, Int. तास्तम्भ्यते.

156. पू *pū*, to purify, (पूम्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. VII. 3, 80).

They stand Dhātupāṭha 31, 12-32. The more important are, लू *lū*, to cut, स्तू *stū*, to cover, वृ *vṛ*, to choose, धू *dhū*, to shake, पू *pū*, to fill, दृ *dṛ*, to tear, जृ *jṛ*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपावीत्, Âtm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पविता (§ 424) belong to पूङ्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपोपवत्, Des. पुपुषति (पिपविषते belongs to पूङ्, पवते, Bhū class, Pāṇ. VII. 2, 74), Int. पोपुयते.

* Krī verbs ending in consonants form the 2nd pers. sing. imperative in स्तान्; § 321, note 2.

157. ग्रह *grah*, to take.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (ã), 2. जग्रहिय, 3. जग्राह, 4. जगृहिव,
5. जगृहयुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348*),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीष्ट ॥ Pt. गृहीतः, Ger. गृहीत्वा ॥ Pass. गृह्यते, Aor. अग्राहि,
Fut. ग्रहीष्यते or ग्राहिष्यते &c., Caus. ग्राहयति, Des. जिषृष्यति, Int. जरीगृह्यते, जाग्रादि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasâraṇa in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. जिज्यौ, 2. जिज्यिय or जिज्याथ,
3. जिज्यौ, 4. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as
participle would be wrong, see Pân. VIII. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. VI. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. जिज्यासति,
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pân. VII. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् ॥ Pt. ज्ञातः ॥ Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ã),
(see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु ॥ Pf. 1. बबंध, 2. बबंधिय or बबंध or
बबंध, I A. 1. अभान्त्सं, 2. अभान्त्सीः, 3. अभान्त्सीत्, 4. अभान्त्स, 5. अबान्द्धं, 6. अबान्द्धां, 7. अभान्त्स,
8. अबान्द्ध, 9. अभान्त्सुः, F. भंक्ष्यति, P. F. बन्धा, B. बध्यात् ॥ Pt. बद्धः, Ger. बद्धा ॥ Pass.
बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंक्षति, Int. बाबध्यते, बाबंधि.

III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृ.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां ॥ Pf. वृजे, I A. अवृरिष्ट or अवृरीष्ट or अवृत्,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट ॥ Pt. वृतः ॥
Pass. व्रियते, Caus. चरयति (ã), Des. विवरिष्यते or विवरीष्यते, Int. वेद्रीयते, वर्वर्ति &c.
Contracted forms of the Des. and Int., चुवृषति and बोवृष्यते.

Ad Class (Adâdi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. I. अस्मि, 2. अस्मि, 3. अस्मि, 4. अद्ः, 5. अद्यः, 6. अन्नः, 7. अन्नः, 8. अत्य, 9. अदंति, I. I. आदं, 2. आदः (Pân. VII. 3, 100)*, 3. आदत्, 4. आद, 5. आन्नं, 6. आन्नां, 7. आन्न, 8. आन्न, 9. आदन्, O. अद्यात्, I. I. अदानि, 2. अद्वि†, 3. अन्नु, 4. अदाव, 5. अन्नं, 6. अन्नां, 7. अदाम, 8. अन्न, 9. अदंतु || Pf. I. आद, 2. आदिय &c., or substituting घस्||, I. जघास (ã), 2. जघसिघ, 3. जघास, 4. जघिय, 5. जघयुः, 6. जघ्युः, 7. जघिम, 8. जघ, 9. जघुः, II A. 1. अघसं, 2. अघसः, 3. अघसत्, F. अत्यति, P. F. अन्ना, B. अद्यात् || Pt. जग्धः¶, Ger. जग्धा, °जग्ध्य (Pân. II. 4, 36) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psâ*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्पुः (§ 322 †), O. प्सायात्, I. प्सातु || Pf. प्प्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्पेयात् || Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. याप्सायते.

164. मा *mâ*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्वा, °माय || Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

165. या *yâ*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

166. ख्या *khya*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् *vaś*, to desire.

This root takes Samprasâraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. I. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वञ्मि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मंति, I. I. अवञ्शं, 2. अवद, 3. अवद, 4. अौञ्, 5. अौञ्, 6. अौञ्, 7. अौञ्म, 8. अौञ्, 9. अौञ्मन्, O. उञ्मात्, I. I. वञ्शानि, 2. उञ्मि, 3. वहु, 4. वशाव, 5. उञ्मं, 6. उञ्मं, 7. वशाम,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pân. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, घस् is used instead.

¶ This is formed from जग्ध् to eat, a reduplicated form of घस्. (Pân. II. 4, 36.)

8. उष्ट, 9. उशंतु ॥ Pf. 3. उवाश, 9. ऊशुः, I A. अवाशीत् (\acute{a}), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

168. हन् *han*, to kill.

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. VI. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes म् *ghn* (Pāṇ. VII. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हय, 9. मंति, I. 1. अहन्, 2. अहन्, 3. अहन्, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अमन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pāṇ. VI. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (\acute{a}), (Pāṇ. VII. 3, 55), 2. जघनिय or जघंथ, 3. जघान, 4. जग्मि, 5. जग्मथुः, 6. जग्मतुः, 7. जग्मि, 8. जग्म, 9. जग्मुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हत्वा, °हय (§ 449) ॥ Pass. हन्त्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघन्त्यते or जेम्नीयते (Pāṇ. VII. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Viddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. VII. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुतं, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *i* before all terminations of the special tenses beginning with consonants. (Pāṇ. VII. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रुवः or रवीवः, 5. रुषः or रवीषः, 6. रुतः or रवीतः, 7. रुमः or रवीमः, 8. रुष or रवीष, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरुव or अरवीव, 5. अरुतं or अरवीतं, 6. अरुतां or अरवीतां, 7. अरुम or अरवीम, 8. अरुत or अरवीत, 9. अरुवन्, O. रुयात् or रवीयात्, I. 1. र्वाषि, 2. रुहि or रवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रुतं or रवीतं, 6. रुतां or रवीतां, 7. र्वाम, 8. रुत or रवीत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुरुषति, Int. रोरुयते.

Note—The Sârasvatî gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई *i* to नु *nu* to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. I. आयानि, 2. इहि, 3. इतु, 4. अयाव, 5. इतं, 6. इतां, 7. आयाम, 8. इत, 9. यंतु ॥ Pf. I. इयाय (ई), 2. इययिष or इयेष, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. I. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (‡ 368), F. अयति, P. F. एता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत्य ॥ Pass. इयते, Aor. अगामि (‡ 404), Caus. गमयति (Pân. II. 4, 46), Des. जिगमिषति (Pân. II. 4, 47). But see ‡ 463, II. I, and ‡ 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. I. वेत्ति, 2. वेत्सि, 3. वेत्ति, 4. विद्धः, 5. वित्यः, 6. विन्नः, 7. विन्नः, 8. वित्य, 9. विदंति, I. I. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (‡ 132*), 4. अविद्ध, 5. अविन्नं, 6. अविन्तां, 7. अविन्न, 8. अविन्न, 9. अविदन् or अविदुः, O. विद्यात्, I. I. वेदानि (or विदांकरवाणि &c., Pân. III. I, 41), 2. विद्धि, 3. वेत्तु, 4. वेदाव, 5. विन्नं, 6. विन्तां, 7. वेदाम, 8. विन्न, 9. विदंतु ॥ Pf. विवेद or विदांचकार (‡ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्य, 3. वेद, 4. विद्ध, 5. विदयुः, 6. विदतुः, 7. विन्न, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीदित्, Des. विविदिषति (Pân. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. I. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. I. आसं, 2. आसीः, 3. आसीत्, 4. आस, 5. आस्तं, 6. आस्तां, 7. आस, 8. आस्त, 9. आसन्, O. I. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. I. असानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. I. आस, 2. आसिष, 3. आस, 4. आसिव, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. I. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाषे, 6. आसाते, 7. आसिमहे, 8. आसिध्वे, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pân. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. I. मार्ज्मि, 2. मार्ज्मि, 3. मार्ज्मि (‡ 124), 4. मृज्मः, 5. मृष्टः, 6. मृष्टः, 7. मृज्मः, 8. मृष्ट, 9. मृज्मति or मार्ज्मति, I. I. अमार्ज्मि, 2. अमार्ज्मि, 3. अमार्ज्मि, 4. अमृज्म, 5. अमृष्ट, 6. अमृष्टां, 7. अमृज्म, 8. अमृष्ट, 9. अमृज्मन् or अमार्ज्मन्, O. मृज्यात्, I. I. मार्ज्मिनि, 2. मृज्मि, 3. मार्ज्मि, 4. मार्ज्मि, 5. मृष्टं, 6. मृष्टां, 7. मार्ज्मि, 8. मृष्ट, 9. मृज्मन् or मार्ज्मन् ॥ Pf. I. ममार्ज्मि, 2. ममार्ज्मिष or ममार्ज्मि, 3. ममार्ज्मि, 4. ममृज्मिष or ममार्ज्मिष, 5. ममृज्मयुः or ममार्ज्मयुः, 6. ममृज्मतुः or ममार्ज्मतुः, 7. ममृज्मिष or ममार्ज्मिष, 8. ममृज्मिष or ममार्ज्मिष, 9. ममृज्मिष or ममार्ज्मिष; I A. अमार्ज्मिन् or अमार्ज्मिन्, F. मार्ज्मिष्यति or मार्ज्मिष्यति, P. F. मार्ज्मिता or मार्ज्मि, B. मृज्यात् ॥ Pt. मृष्टः, Ger. मार्ज्मित्वा or मृष्टा, °मृज्य, Adj. मार्ज्मित्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

मार्ह्यः, मृज्यः or मार्ग्यः (Pân. III. 1, 113) || Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिषति, Int. मरीमृज्यते, मर्मार्हि.

175. वच् *vach*, to speak.

P. I. वच्मि, 2. वक्षि, 3. वक्ति, 4. वच्वः, 5. वकथः, 6. वक्तः, 7. वचमः, 8. वकथ, 9. वदंति or व्रुवंति*, I. I. अवचं, 2. अवक्, 3. अवक्, 4. अवच्व, 5. अवक्तं, 6. अवक्तां, 7. अवचम, 8. अवक्त, 9. वदंतु* || Pf. 3. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्चात् || Pt. उक्तः || Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

176. रुद् *rud*, to cry, (रुदिर.)

The verbs रुद् *rud*, स्वप् *svap*, अस् *śvas*, अन् *an*, जख् *jaksh* take इ *i* before the terminations of the special tenses beginning with consonants, except यू *y* (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ई *ī* is inserted (Pân. VII. 3, 98); or, according to others, अ *a* (Pân. VII. 3, 99).

P. I. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. I. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. I. रोदानि, 2. रुदिहि, 3. रोदितु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु || Pf. रूरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् || Pt. रुदितः || Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. अरुदिषति or अरोदिषति, Int. रोरुद्यते.

177. जख् *jaksh*, to eat, to laugh ||.

Seven verbs, जख् *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधी *dīdhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uh* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) || Pf. जजख, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgri*, to wake. (Pân. VI. 1, 192, accent.)

P. I. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. I. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृत, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. I. जागराणि, 2. जागृहि, 3. जागृतुं, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु || Pf. 3. जजागार or जागरांचकार (Pân. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्षात् || Pt. जागरितः || Pass. जागर्षते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जख् to eat, from यस्; जख् to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pân. VI. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *â* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. VI. 4, 114). Before strong terminations beginning with vowels the आ *â* is lost (Pân. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रामि, 3. दरिद्रानि, 4. दरिद्रिवः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रन्तं, 6. दरिद्रतां, 7. दरिद्राम्, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रीत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. VI. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śâs*, to command, (शासु.) (Pân. VI. 1, 188.)

शास् *śâs* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. VI. 4, 34.)

P. 1. शास्मि, 2. शास्मि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (¶ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शाधि (¶ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशिष्यति, Int. शिशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चष्टे, 4. चक्षहे, 5. चक्षाये, 6. चक्षाते, 7. चक्षहे, 8. चक्षे, 9. चक्षते, I. 3. अचष्ट, 9. अचक्षत, O. चक्षीत, I. चष्टां ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or क्शा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चख्यौ ॥ II A. अख्यात् or ँत, F. ख्यास्यति or ँते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईञ् *îs*, to rule.

The root ईञ् *îs* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77). ईङ् *îd* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect.] and imperative (Pân. VII. 2, 78). The commentators, however, extend the latter rule to ईञ् *îs*. See notes to Pân. VII. 2, 78.

P. 1. ईशे, 2. ईशिये, 3. ईष्टे, 8. ईशिये, I. 3. ऐष्ट, 8. ऐशियं or ऐड्यं, O. ईशीत, I. 1. ईशे, 2. ईशिये, 3. ईष्टां, 8. ईशियं or ईड्यं ॥ Pf. ईशांचक्रे, I A. ऐशिये.

183. आस् *âs*, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां ॥ Pf. आसांचक्रे (part. आसीतः, Pân. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *śû*, to bear, (षूङ्.)

P. सूते, I. असूत, O. सुवीत, I. 1. सूवे (Pân. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहै, 5. सुवायां, 6. सुवातां, 7. सुवामहै, 8. सूष्वं, 9. सुवतां ॥ Pf. सुषुवे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूपते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts र in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेपे, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्व, 3. शेतां, 4. शयावहै, 5. शयायां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेरतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्येत, 6. अध्यैयातां (Sâr. II. 5, 8), 9. अध्येयत, O. अधीयीत, I. 1. अध्यै, 2. अधीष्व, 3. अधीतां, 4. अध्यावावहै, 5. अधीयायां, 6. अधीयातां, 7. अध्यायामहै, 8. अधीध्वं, 9. अधीयतां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्येष्ट, 6. अध्यैयातां, 9. अध्येयत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अध्येष्यते, Cond. अध्येष्यत or अध्यगीष्यत, P. F. अध्येता, B. अध्येपीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यागयि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिपत् or अध्यजीगपत्, Des. अधीपिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेषि, 2. द्वेषि, 3. द्वेषि, 4. द्विष्वः, 9. द्विषंति, I. 1. अद्वेषं, 2. अद्वेष्ट, 3. अद्वेष्ट, 4. अद्विष्व, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विष्टु, 3. द्वेषु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेष, I A. अद्विषन्, F. द्वेष्यति, P. F. द्वेषा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेषि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेषि.

188. दुह् *duh*, to milk.

P. 1. दोग्धि, 2. धोधि, 3. दोग्धि, 4. दुह्ः, 5. दुग्धः, 6. दुग्धः, 7. दुग्धः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुह्, O. दुह्यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अधुक्षत् &c. (see § 362), F. धोष्यति.

189. स्तु *stu*, to praise, (दुञ्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु

or स्तवीतु ॥ Pf. 3. तुष्टाव, 2. तुष्टोय, 6. तुष्टुवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टूपति, Int. तोष्टयते, तोष्टीति.

190. ब्रू *brú*, to speak, (ब्रूम्.)

This verb takes ई *i* before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *áha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूय, 9. ब्रुवंति or आहुः, I. 1. अब्रवं, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुयन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऊर्णु *úrnu*, to cover, (ऊर्णुम्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate इ *i*, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऊर्णीति or ऊर्णीति, 9. ऊर्णुवति, I. ऊर्णीत्, O. ऊर्णुयात्, I. ऊर्णीतु or ऊर्णीतु ॥ Pf. 1. ऊर्णुनाव (*á*), 2. ऊर्णुनविष्य or ऊर्णुनविष्य, 3. ऊर्णुनाव, 4. ऊर्णुनुविष्य, 5. ऊर्णुनुवयुः, 6. ऊर्णुनुवतुः, 7. ऊर्णुनुविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः, I A. ऊर्णुवीत् or ऊर्णुवीत् or ऊर्णुवीत् (Pân. VII. 2, 6), F. ऊर्णुविष्यति or ऊर्णुविष्यति, B. ऊर्णुयात् ॥ Pass. ऊर्णुयते, Caus. ऊर्णुवयति, Aor. ऊर्णुनवत्, Des. ऊर्णुनूषति or ऊर्णुनविष्यति or ऊर्णुनुविष्यति, Int. ऊर्णुनूयते, ऊर्णुनौति.

Hu Class (Juhotyádi, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांचकार (§ 326), I A. अहौषीत्, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजुहवत्, Des. जुहूपति, Int. जोहूयते, जोहोति.

193. भी *bhí*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई *i* before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेत् ॥ Pf. बिभाय or बिभयांचकार (§ 326), I A. अभेषीत्, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भाषयते or भीषयते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. ह्री *hrî*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिह्रति, 6. जिह्रीतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेत् ॥
Pf. 3. जिहाय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयांचकार, I A. अजिह्रीत्, F. ह्रेष्यति, P. F. ह्रेता,
B. ह्रीयात् ॥ Pt. ह्रीणः or ह्रीतः (Pân. VIII. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रेष्यति,
Aor. अजिह्रिषत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. पृ *prî*, to fill, to guard.

This verb, and others in which final च्च *ri* is preceded by a labial, changes the vowel into उ *ur*, except where the vowel requires Guṇa or Vṛiddhi. (Pân. VII. 1, 102.)

P. 1. पिपर्मि, 2. पिपर्धि, 3. पिपर्ति, 4. पिपूर्वैः, 5. पिपूर्धैः, 6. पिपूर्तैः, 7. पिपूर्मैः, 8. पिपूर्धैः,
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वैः,
5. अपिपूर्तैः, 6. अपिपूर्तौ, 7. अपिपूर्मैः, 8. अपिपूर्तैः, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि,
2. पिपूर्हि, 3. पिपतु, 4. पिपराव, 5. पिपूर्तैः, 6. पिपूर्तौ, 7. पिपराम, 8. पिपूर्त, 9. पिपुरतु ॥ Pf. 1.
पपार (â), 2. पपरिच, 3. पपार, 4. पपरिव, 5. पपरयुः or पप्रयुः, 6. पपरतुः or पप्रतुः, 7. पपरिम,
8. पपर, 9. पपरुः or पप्रुः (Pân. VII. 4, 11, 12), I A. अप्यारीत्, F. परिष्यति (î), P. F.
परिता or परीता, B. पूर्वात् ॥ Pt. पूतैः (Pân. VIII. 2, 57), पूर्यैः, and पूरितः are referred
to पूर (§ 442, 7), Ger. पून्वा, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपोपरत्, Des.
पुपूर्यति or पिपरिषति (î), Int. पोपूर्यते, पापर्ति.

Several optional forms are derived from another root पृ, with short च्च. Thus, P. 3. पिपर्ति, 6. पिपृतः, 9. पिप्रति, I. 3. अपिपः, 6. अपिपृतां, 9. अपिपरुः, O. पिपृयात् ॥ I A. अपापीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रीयते (§ 481).

196. हा *hâ*, to leave, (ओहाक्.)

Reduplicated verbs ending in आ *â* (except the घु *ghu* verbs, see § 392*) substitute ई *i* for आ *â* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा *hâ*, however, may also substitute इ *i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (î), 5. जहीयः (î), 6. जहीतः (î), 7. जहीमः (î),
8. जहीत (î), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहीव (î), 9. अजहुः,
O. जहात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (î) or जहाहि (Pân. VI. 4, 117),
3. जहातु, 4. जहाव, 5. जहीतं (î), 6. जहीतां (î), 7. जहाम, 8. जहीत (î), 9. जहतु ॥ Pf. 1. जहौ,
2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A.
अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43),
°हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीह्यत्, Des. जिहासति, Int. जेहीयते.

197. च्च *ri*, to go.

P. 3. इयति, 6. इयतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतां, 9. ऐयरुः, O. इय्यात्,
I. 1. इयराणि, 2. इयृहि, 3. इयतु, 4. इयराव, 5. इयतं, 6. इयतां, 7. इयराम, 8. इयत, 9. इयतु ॥
Pf. 1. आर, 2. आरिच, I A. आरत्, 9. आरन् (§ 364), F. अरिष्यति, P. F. अर्ता, B. अर्यात्.

II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माङ्.)

P. 1. मिमे, 2. मिमोषे, 3. मिमोते, 4. मिमोवहे, 5. मिमाचे, 6. मिमोते, 7. मिमोमहे, 8. मिमोधे,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमिवहि, 5. अमिमियां, 6. अमिमितां, 7. अमिमिमहि, 8. अमिमिध्वं, 9. अमिमत, O. मिमीत, I. 1. मिमि, 2. मिमोष्व, 3. मिमीतां, 4. मिमिवहे, 5. मिमियां, 6. मिमितां, 7. मिमिमहे, 8. मिमिध्वं, 9. मिमतां ॥ Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासायां, 6. अमासातां, 7. अमास्वहि, 8. अमाध्वं, 9. अमासत, F. मास्यते, P. F. माता, B. मासोष्ट ॥ Pt. मितः, Ger. मित्वा, °माय (not मीय, Pân. VI. 4, 69) ॥ Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृञ्.)

P. 1. विभर्मि, 2. विभर्मिषे, 3. विभर्ति, 4. विभृवः, 5. विभृथः, 6. विभृतः, 7. विभृतः, 8. विभृथ, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभ्रः, 6. अविभृतां, 9. अविभ्ररुः, Âtm. 3. अविभृत, 6. अविभ्रतां, 9. अविभ्रत, O. विभृयात्, Âtm. विभ्रीत, I. 1. विभ्रराणि, 2. विभृहि, 3. विभर्तुं ॥ Pf. 1. वभार (ã), 2. वभर्षे, 3. वभार, 4. विभृव (‡ 334; Pân. VII. 2, 13) or विभ्ररांचकार, I A. अभापीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. ध्रियात्, Âtm. भृषोष्ट ॥ Pt. भृतः ॥ Pass. ध्रियते, Caus. भारयति, Des. वुभृषेति, or विभ्रिषति, if it follows the Bhû class (Pân. VII. 2, 49), Int. वेधीयते, वभर्ति.

200. दा *dâ*, to give, (डुदाञ्.)

The घु *ghu* verbs (§ 392*) drop आ *â* before strong terminations, when other reduplicated verbs (see No. 196) change आ *â* to ई *î*. (Pân. VI. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. ददः, 5. ददथः, 6. ददन्तः, 7. ददन्तः, 8. ददथ, 9. ददति, Âtm. 1. ददे, 2. ददसे, 3. ददन्ते, 4. ददहे, 5. ददाथे, 6. ददाते, 7. ददहे, 8. दद्वे, 9. ददते, I. 1. अददां, 2. अददां, 3. अददात्, 4. अदद, 5. अददन्तं, 6. अददन्तां, 7. अददन्त, 8. अददन्त, 9. अददुः, Âtm. 1. अददि, 2. अददथाः, 3. अददन्त, 4. अदद्वहि, 5. अददाथां, 6. अददातां, 7. अददन्ति, 8. अदद्वं, 9. अददन्त, O. दद्यात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. VI. 4, 119), 3. ददातु, 4. ददाव, 5. ददन्तं, 6. ददन्तां, 7. ददाम, 8. ददन्त, 9. ददतु, Âtm. 1. ददौ, 2. ददस्व, 3. ददन्तां, 4. ददावहे, 5. ददाथां, 6. ददातां, 7. ददामहे, 8. दद्वं, 9. ददतां ॥ Pf. 1. ददौ, 2. ददिय or ददाथ, 3. ददौ, 4. ददिव, 5. ददथुः, 6. ददतुः, 7. ददिम, 8. दद, 9. ददुः, Âtm. 1. ददे, 2. ददिषे, 3. ददे, 4. ददिवहे, 5. ददाथे, 6. ददाते, 7. ददिमहे, 8. ददिध्वे, 9. ददिरे, II A. 1. अदां, 9. अदुः, Âtm. अदिषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासोष्ट ॥ Pt. ददन्तः (‡ 436), Ger. दत्त्वा, °दाय ॥ Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhâ*, to place, (डुधाञ्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धन्थः &c. (‡ 118, note). The Pt. is हितः, Ger. हित्वा, °धाय.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. I. नेनेज्मि, 2. नेनेक्षि, 3. नेनेक्कि, 9. नेनिजति, I. I. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिज्जुः, O. नेनिज्यात्, I. I. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्कु ॥ Pf. निनेज, I A. अनेक्षीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निक्षीष्ट ॥ Caus. नेजयति, Aor. अनीनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्कि.

Rudh Class (Rudhâdi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रुध्यात्, I. रुणद्धु ॥ Pf. I. रुरोध, 2. रुरोधिय, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रोस्यति, P. F. रोद्धा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्धा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रुरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिष्.)

P. I. शिनष्मि, 2. शिनष्धि, 3. शिनष्धि, 4. शिंष्वः, 5. शिंष्वः, 6. शिंष्वः, 7. शिंष्वः, 8. शिंष्वः, 9. शिंष्वन्ति, I. I. अशिनषं, 2. अशिनषद्, 3. अशिनषद्, 4. अशिंष्व, 5. अशिंष्व, 6. अशिंष्व, 7. अशिंष्व, 8. अशिंष्व, 9. अशिंष्वन्, O. शिंष्यात्, I. I. शिनषाणि, 2. शिंष्वु (or शिंष्वि), 3. शिनषु ॥ Pf. शिशेष, II A. अशिमत्, F. शेष्यति, P. F. शेषा, B. शिष्यात् ॥ Pt. शिषः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेशिष्यते, शेषेष्टि.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिनस्ति, I. I. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस, 5. अहिंसं, 6. अहिंस्तां, 7. अहिंस, 8. अहिंस, 9. अहिंसन्, O. हिंस्यात्, I. I. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिष्यति, Int. जेहिंस्यते, जेहिंसित्.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भंज्यात्, I. भनक्कु ॥ Pf. बभंज, I A. अभंक्षीत्, F. भंक्ष्यति, P. F. भंक्ता, B. भज्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभंजि or अभजि (§ 407), Caus. भंजयति, Des. विभंक्षति, Int. बंभज्यते, बंभक्कि.

207. अञ्ज् *añj*, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अंज्यात्, I. अनक्कु ॥ Pf. आनंज, I A. आंजीत्, F. अंजिष्यति or अंक्ष्यति, B. अज्यात् ॥ Pt. अक्तः, Ger. अंजित्वा or अंक्ता or अक्ता (Pāṇ. VI. 4, 32; § 438), °अञ्य ॥ Pass. अज्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिषति.

208. नृह् *trih*, to kill, (नृह्.)

This verb inserts षे *ne* instead of ण *na* before weak terminations beginning with consonants.
(Pân. VII. 3, 92.)

P. 1. नृणेषि, 2. नृणेषि, 3. नृणेषि, 4. नृह्ः, 5. नृहः, 6. नृहः, 7. नृषः, 8. नृह, 9. नृहति,
I. 1. अनृणहं, 2. अनृणोद्, 3. अनृणोद्, 4. अनृह्, 5. अनृहं, 6. अनृहं, 7. अनृह, 8. अनृह, 9. अनृहन्,
O. नृस्यात्, I. 1. नृणहानि, 2. नृहि, 3. नृणोद् ॥ Pf. ततहै, I A. अतहीत् or अनृषत्, F. तर्हिष्यति
or तर्ष्यति, P. F. तर्हिता or तर्हा, B. नृस्यात् ॥ Pt. नृहः ॥ Pass. नृष्यते, Aor. अतर्हि, Caus.
तर्हयति, Aor. अततर्हेत् or अतीनृहत्, Des. तितर्हिषति or तितृषति, Int. तरीनृष्यते, तरीतर्हि.

III. Âtmanepada Verbs.

209. इंध् *indh*, to kindle, (त्रिइंधी.)

P. इंदे or इंधे, I. ऐंद् or ऐंध, O. इंधीत्, I. 1. इनधे, 2. इंस्व, 3. इंद्वां or इंधां ॥ Pf.
इंधांचक्रे (or इंधे, Pân. I. 2, 6), I A. ऐंधिष्ट, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीष्ट ॥
Pt. इद्घः ॥ Pass. इंध्यते, Caus. इंधयति, Des. इंदिधिष्यते.

In transliterated words I mark the *udatta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udatta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udatta* or original *svarita*, as phonetically *anudattatara*. If the *anudatta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *te 'vardhanta*, they grew, *te* has the *udatta*, à the *anudatta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchī+iva* become *sruchīva*; *trī+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way :

The *udatta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudattatara* (*sannatara*), i. e. the *anudatta* immediately preceding an *udatta* or *svarita* syllable. The sign of the *svarita* is $\overset{\curvearrowright}{_}$, that of the *anudattatara* is $_$.

Whenever we find a syllable marked by $_$, the sign of the *anudattatara*, we know that the next syllable, if left without any mark, is *udatta*; if marked by $\overset{\curvearrowright}{_}$, it is *svarita*.

Hence अग्निः is *agnīh*, कन्या is *kanyā*.

A monosyllabic word, if *udatta*, has no mark at all. Ex. यः *yāh*, नु *nū*.

A monosyllabic word, if *anudatta*, is marked by $_$. Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by $\overset{\curvearrowright}{_}$. Ex. स्वः *svāh*.

§ 5. As a general rule every word has but one syllable either *udatta* or *svarita*, the rest of the syllables being *anudatta*. Any syllable may have the accent. But if an *udatta* syllable is followed by an *anudatta* syllable, its *anudatta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agninā*. Here अग् *ag*, originally *anudatta*, is pronounced and marked as *anudattatara*; नि *ni* is *udatta*, and is therefore without any mark; ना *nā*, originally *anudatta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudattatara*. Both may be treated as *anudatta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudatta* syllables, they have all to be marked by the sign of *anudattatara*. Ex. सामुवानः *āpnucānah*; हृदय्या *hṛidayyāyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit :

1. A word consisting of one syllable which has the *udatta*, is called *udatta*. Ex. यः *yāh*, नु *nū*, कं *kām*.
2. A word which has the *udatta* on the last syllable, is called *antodatta*. Ex. अग्निः *agnīh*, जनिता *janitā*.
3. A word which has the *udatta* on the first syllable, is called *ādyudatta*. Ex. इंद्रः *īndrah*, होता *hótā*.
4. A word which has the *udatta* on the middle syllable, is called *madhyodatta*. Ex. अग्निना *agninā*, अग्निभिः *agnibhih*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्वं *kvā*, स्वः *svāh*.
6. A word which has the original *svarita* on the last syllable, is called *antastarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hṛidayyāyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वर्णरे *svārṇare*.
9. A word without *udatta* or *svarita*, is called *sarvānudatta*. Ex. वः *vah*, नः *nah*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *br̥haspātīḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anudatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anudatta* becomes *anudattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anudatta*, becomes *svarita*.
- In मित्रावरुणौ *mitrāvāruṇau*, the first syllable is *anudatta*, but becomes *anudattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anudatta* and, as nothing follows, is left without a mark.

11. A word with three *udatta* syllables, is called *trirudatta*; इंद्राबृहस्पतिं *indrābr̥haspātī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anudatta* syllable, the *anudatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chē*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anudatta* is followed by a word beginning with an *udatta* or *svarita*, the *anudatta* becomes *anudattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत्तं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anudatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anudatta*, to become *anudattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudattatara*. As च *cha* has the *anudattatara*, we see that it was originally *anudatta*, and became *anudattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudatta*, for in that case it could not be preceded by an *anudattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्व *ātmā + kvā* (Rv. I. 164, 4). Only, if an *udatta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudattatara*.

If a word such as अरुणयुग्भिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anudattatara* sign, not only under ण *ṇa*, which immediately precedes the *udatta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudattatara* mark; अग्निररुणयुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इंद्रं *īndram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इंद्रमरुणयुग्भिः *īndram aruṇayūgbhiḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्व *kvā*, which has the original *svarita*, is followed by तत्र *tātra*, we could not write either क्व तत्र or क्व तत्र. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्व *kva* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks*, क्व१तत्र, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्यं + उपः become उक्थ्य१मुपः; सः + सव become स१रव (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आथ्यः + वृकः become आथ्यो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३रथ्येभिः†.

Rv. x. 116, 7. पक्कः + अडि + इंद्र become पक्को३इन्द्र. Here *kvō* and *'iddhīn* have the *svarita*, the first is marked by पक्को३, the second by इन्द्रो३.

Rv. x. 144, 4. यः + अक्षः become यो३इक्षो‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुपाया + उप = जुपायोप *jushānōpa*. अप्सु + आ = अप्सा *apsú + ā = apsvā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इहि = रहि *ā + ihi = ehi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदक = मधूदक *mādhū + udakām = mādhūdakam*. प्रति + अद्रश्न = प्रत्यद्रश्न *prāti + adriśan = prātyadriśan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इंद्र + आ = इंद्रा *īndra + ā = īndrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākshitam = dhehyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्व + इत = क्वेत *kvā + it = kvēt*. अद्युते + सवसे = अद्युतेसवसे *adyūtyē + āvase = adyūtyé 'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्व + इव = क्वेव *kvā + iva = kvēva*. क्व + इदानीं = क्वेइदानीं *kvā + idānīm = kvēdānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सुचि + इव = सुचीव *sruchī + iva = sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + इति = हीं *hī + itim = hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इंद्र = योजा न्विंद्र *yōja + nū + īndra = yōjā*

* Some MSS. write क्व१तत्र.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write रथ्या३रथ्येभिः. But the fact is that in *rāthyebhiḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvīndra. एव + हि + अस्य = एवा अस्य *evá+hí+asya=evá hyāsya* (Rv. I. 8, 8).

Also, नदी *nadí*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudatta*, in the latter *udatta*.

c. If an *udatta* *e* or *o* coalesces with an (elided) *anudatta* *a*, it takes *svarita* (Prât. 188).

Ex. ते + अवर्धत = तेऽवर्धत *té+avardhanta=tē'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anudatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prāśliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekibhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निमीळे *agnim īle*.
5. *Vaivṛitta* (or *pādavṛitta*), the *svarita*, replacing an *anudatta*, if separated by an hiatus from the preceding *udatta* (Prât. 204). Ex. य इन्द्र *yá indra**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kshaipra* is said to be identical (Vāj. Prât. I. 125).

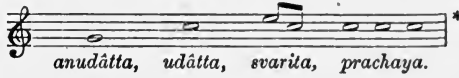
§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोऽपतौ *gó'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svarita* is called *tāthābhāvya*. Ex. तनुइऽनपात्. Here *ta* is *udatta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāvya* is not mentioned in the first Prātiśākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prât. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. IV. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udatta* and *svarita* in the Śatapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udatta* is high, the *anudatta* low; of the *svarita* one portion is higher than *udatta*, the rest like *udatta*, except if an *udatta* or *svarita* follows, in which case the voice sinks down to the *anudatta* pitch. This sinking down is called *kampa*, shaking. All *anudatta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udatta* pitch (195), except the last, which is followed again by either *udatta* or *svarita*, and takes the low pitch of *anudatta* (196). This pronunciation of *anudatta* syllables with *udatta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudattatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वरे *mādāyasva svārṇare*, मा *mā* is *anudatta*, द *da* is *udatta*, य *ya* is *svarita*, स्व *sva* is *anudatta*, स्व *svār* is *svarita*, रे *ṇare*, both *anudatta*, but pronounced like *udatta*.



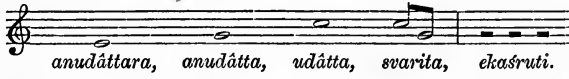
In अदभ्रमतिर्वसिष्ठः *ádabdhapramatir vāsishṭhaḥ*, अ *a* is *udatta*, द *dab* is *svarita*, ध्रम *dhaprama* are *anudatta*, but pronounced like *udatta*, ति *ti* is *anudatta*, व *va* is *udatta*, सिष्ठ *sishṭhaḥ* is *svarita*, ठः *ṭhaḥ* is *anudatta*, but pronounced as *udatta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (1. 2, 29 seq.) the *udatta* is high, the *anudatta* low, but the *svarita* is half high and half low, and the *anudattas* following after *svarita* (original or dependent) are pronounced monotonously (*ekāsruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudatta* is *c*, the *udatta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udatta* and the *anudattas* if pronounced with *prachaya svara*.

preceding a new *udâta* or *svarita*, is lower than *anudâta*, and hence called *sannatara* or, by the commentators, *anudâttatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traiśvaryaḥpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e. g. *udâttamayam prachitam ekaśrutīti paryāyah*, Vāj. Prât. iv. 138.

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 स्तृ *strī*, to cover, 156.
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