

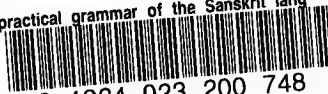
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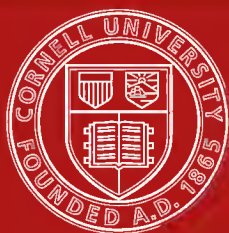
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SANSKRIT GRAMMAR.

MONIER WILLIAMS.

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A
PRACTICAL GRAMMAR
OF THE
SANSKRIT LANGUAGE,
ARRANGED WITH REFERENCE TO
THE CLASSICAL LANGUAGES OF EUROPE,
FOR THE USE OF
ENGLISH STUDENTS.

BY

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FOURTH EDITION.

ENLARGED AND IMPROVED.

Oxford:

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M.DCCC.LXXVII.

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P R E F A C E

TO THE FOURTH EDITION.

NOW that this Grammar has reached a fourth edition it may, perhaps, without presumption, be allowed to rest on its own merits. I have, therefore, dispensed with much of the prefatory matter which introduced the previous editions.

Any one who compares the present Grammar with its predecessor will see at once the difference between the two, not indeed in its structure and arrangement, nor even in the numbering of the rules, but in the fuller and more complete explanation of points of detail.

It may be well, however, to draw attention to some of the most noteworthy alterations and improvements.

A table shewing the interchange of letters in the three sister languages, Sanskrit, Greek, and Latin, has been given at pages 18-20.

The list of suffixes at pages 57-75 has been considerably enlarged, and arranged in alphabetical order under each declension.

The subject of declension has been elucidated by a clearer method of synopsis.

A more complete account of Sanskrit accentuation has been given at the end of the volume.

The Reading Exercises have been slightly curtailed. The publication by the Delegates of the Clarendon Press of such a Class-book as the *Nala*, and quite recently of the *Śakuntalā*, sufficiently supplies what is likely to be needed for the prosecution of the study of Sanskrit after the elements of Grammar have been acquired.

Four indices instead of two have been appended.

In order to bring the present edition into harmony with the Greek and Latin grammars now in use, some of the grammatical terms have been altered, e. g. *suffix* has been substituted for *affix*; *stem* for *base*; *special* and *general* tenses for *conjugational* and *non-conjugational* tenses respectively.

Some errors which, notwithstanding all my efforts, crept into the last edition have been corrected, and a few other improvements effected. But I dare not even now hope to have attained the standard of perfection. Sanskrit is far too vast and intricate a subject to admit of such pretensions. I can, however, with truth affirm, that I have done what I could to bring the present work up to the level of the scholarship of the day; and my acknowledgments are due to Mr. E. L. Hogarth, M. A., of Brasenose College, for his aid in conducting the sheets through the Press.

In conclusion I may, perhaps, be permitted to express a hope that my second visit to India will add to my powers of improving any future edition that may be required, as it certainly will increase my ability to promote a more general knowledge of the Sanskrit language and literature among my own fellow-countrymen, to whose rule a vast Eastern Empire has been committed, and who cannot hope, except through Sanskrit, to gain a proper acquaintance with its spoken dialects, or to understand the mind, read the thoughts, and reach the very heart and soul of its vast populations.

M. W.

OXFORD, October 1876.

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CHAPTER I.

LETTERS.

1. THE Deva-nágarí or Nágarí character (or its modifications *), in which the Sanskrit language is usually written, is adapted to the expression of nearly every gradation of sound; and almost every letter has a fixed and invariable pronunciation (see, however, 16).

There are fourteen vowels (or without *lrí* thirteen, see 3. *d*) and thirty-three simple consonants. To these may be added a nasal sign, standing for either true or substitute *Anusvára* (see 6), and a sign for a hard breathing, called *Visarga* (see 8). They are here first exhibited *in the order followed in dictionaries*. All the vowels, excepting *a*, have two forms; the first is the initial, the second the medial or non-initial.

VOWELS.

अ *a*, आ *á*, इ *i*, ई *í*, उ *u*, ऊ *ú*, ऋ *ri*, ॠ *ri*,
 ऌ *lrí*, ॡ *lrí*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

Nasal sign called true or proper *Anusvára*, *ṅ*. Substitute *Anusvára*, *ṁ*.

Sign for a hard breathing, called *Visarga*, *ḥ*.

CONSONANTS.

Gutturals,	क <i>k</i>	ख <i>kh</i>	ग <i>g</i>	घ <i>gh</i>	ङ <i>ṅ</i>
Palatals,	च <i>ç</i>	छ <i>çh</i>	ज <i>j</i>	झ <i>jh</i>	ञ <i>ñ</i>
Cerebrals,	ट <i>ṭ</i>	ठ <i>ṭh</i>	ड <i>ḍ</i>	ढ <i>ḍh</i>	ण <i>ṇ</i>
Dentals,	त <i>t</i>	थ <i>th</i>	द <i>d</i>	ध <i>dh</i>	न <i>n</i>
Labials,	प <i>p</i>	फ <i>ph</i>	ब <i>b</i>	भ <i>bh</i>	म <i>m</i>
Semivowels,	य <i>y</i>	र <i>r</i>	ल <i>l</i>	व <i>v</i>	
Sibilants,	श <i>ś</i>	ष <i>śh</i>	स <i>s</i>		
Aspirate,	ह <i>h</i>				

Two characters, ऌ *l*, ॡ *lh* (often = ड *ḍ*, ढ *ḍh*), are used in the Veda.

* Such as the Bengálí, Gujarátí, &c. In the South of India Sanskrit is generally written, not in the Deva-nágarí, but in the Telugu, Kanarese, and Malayálam

The characters are written from left to right, like the Roman.

The compound or conjunct consonants (see 5) may be multiplied to the extent of four or five hundred. The most common are given here. A more complete list will be found at the end of the volume.

THE MORE COMMON CONJUNCT CONSONANTS.

क्क *kk*, क्त *kt*, क or क्र *kr*, क्ल *kl*, क्व *kv*, क्श *ksh*, क्य *khy*, ग्न *gn*, ग्र *gr*, ग्ल *gl*, ग्घ्र *ghr*, ङ्क *nk*, ङ्ग *ng*, च छ, च्छ *čh*, च्य *čy*, ज्ज *jj*, ज्ञ *jñ*, ज्व *ju*, च न्च, च्छ *čh*, ज्ञ *jñ*, छ *čh*, ट्ठ *čh*, ट्य *čy*, ङ्ग *ng*, द्य *dy*, न्त *nt*, न्थ *nth*, न्द *nd*, न्न *nn*, न्य *ny*, त्त् *tt*, त्थ *tth*, त्न *tn*, त्त *tm*, त्य *ty*, त्र or त्र *tr*, त्व *tv*, त्स *ts*, थ्य *thy*, द्द *dg*, द्ध *ddh*, द्भ *dbh*, द्म *dm*, द्य *dy*, द्र *dr*, द्व *dv*, ध्य *dhy*, ध्व *dhw*, न्त *nt*, न्द *nd*, न्न *nn*, न्य *ny*, प्त *pt*, प्य *py*, प्र *pr*, प्ल *pl*, ब्ज *bj*, ब्द *bd*, व्य *vy*, ब्र *br*, भ्य *bhy*, भ्र *bhr*, म्भ *mbh*, म्म *mm*, म्य *my*, म्ल *ml*, य्य *yy*, कै *rk*, कै *rm*, ल्य *lp*, ल्ल *ll*, व्य *vy*, व्र *vr*, श्च *šc*, श्य *šy*, श्र *šr*, श्ल *šl*, श्व *šv*, श्त *št*, श्थ *št*, श्न *šn*, श्य *shy*, स्क *sk*, ख्क *skh*, स्त *st*, स्य *sth*, स्न *sn*, स्म *sm*, स्य *sy*, स्र *sr*, स्व *sv*, स्स *ss*, ह्य *hm*, ह्य *hy*, ह्ल *hl*, क्त्य *kty*, क्त *ktr*, क्त *ktv*, क्श *ksh*, क्श्म *kshm*, क्य *khy*, ग्न *gn*, ग्य *ghy*, ग्र *gry*, ङ्क *nk*, ङ्क *nky*, च्छ *čh*, च्छ *čhr*, न्द *ndy*, त्न *tsn*, त्त *tmy*, च्य *try*, त्त *tsy*, त्र *ttr*, त्र *ttv*, द्य *ddy*, द्य *ddhy*, द्भ *dbh*, द्र *dry*, न्त *nty*, म्य *mby*, द्र *rdr*, र्य *ryy*, र्व *rvv*, श्त्र *štr*, स्य *sth*, स्त्र *str*, त्त *tsny*, न्य *ntry*, र्त *rty*, र्त *rtsny*.

characters, as well as in the Grantha (or Grantham), which is a name for the character used for Sanskrit in the Tamil country, the Tamil alphabet being too defective to represent all the necessary sounds. In the second edition of this Grammar I gave a comparative table of old Inscription characters from Mr. Edward Thomas' edition of *Prinsep's Indian Antiquities*, which shows that the present form of Deva-nāgarī character is traceable to the inscriptions of Aśoka, who is called Piyadasi for Priyadarśin—a well-known Buddhist king, grandson of Čandra-gupta = Sandrakottos—and who must have reigned over nearly the whole of India, his capital being Pāṭali-putra (= Pāli-bothra, the modern Patna). These inscriptions are found on rocks at Giri-nagara (Girnār) in Gujarāt on the Western coast, and at Dhaulī in Kuttack on the Eastern coast (in the province of Orissa); and again at a place called Kapurdigiri, quite N. of the Pañjāb, a little to the E. of Purushapura (Peshāwar). It is from the Girnār rock-inscriptions that the present Deva-nāgarī is most evidently derived, and these are not yet clearly traceable to a Phenician origin, those of Kapurdigiri being more so.

Observe—In reading the following pages for the first time, the attention should be confined to the large type.

Observe also—When reference is made to other parts of the Grammar, the numbers will denote the paragraphs, not the pages.

The letters (except *r*, called *Repha*, and except the nasal sign called *Anusvára* and the sign for the hard breathing called *Visarga*) have no names (like the names in the Greek alphabet), but the consonants are enunciated with the vowel *a*. Native grammarians, in designating any letter, add the word कार *kára*; thus, अकार *a-kára*, ‘the letter *a* ;’ ककार *ka-kára*, ‘the letter *ka*.’

NUMERICAL FIGURES.

१	२	३	४	५	६	७	८	९	१०	११	१२	३४५
1	2	3	4	5	6	7	8	9	10	11	12	345

THE VOWELS AND THE METHOD OF WRITING THEM.

2. The short vowel अ *a* is never written unless it begin a word, because it is supposed to be inherent in every consonant. Thus, *ak* is written अक्, but *ka* is written क; so that in such words as कनक *kanaka*, नगर *nagara*, &c., no vowel has to be written. The mark ˘ under the *k* of अक्, called *Viráma* (see 9), indicates a consonantal stop, that is, the absence of any vowel, inherent or otherwise, after a final consonant. It is omitted in the first tables that the letters may be kept unencumbered by additional marks.

a. The other vowels, if written after a consonant, take the place of the inherent *a*. They assume two forms, according as they are initial or not initial. Thus, अक् *ák*, का *ká*; इक् *ik*, कि *ki*.

b. Observe here, that the short vowel *i*, when *initial*, is written in its right place, but when *not initial*, is always written *before* the letter *after* which it is pronounced. Hence, in order to write such a word as *iti*, the letters would have to be arranged thus, *it* इति.

c. Perhaps the true explanation of this peculiarity is that in the earliest alphabets the two *i*'s were written over the consonant to which they belonged, short *i* inclining to the left, and long *i* to the right, a perpendicular stroke having been afterwards added.

3. The long vowels ऀ *á* and ँ *í*, not initial, take their proper place after a consonant. Also the non-initial *o* and *au* (which are formed by placing ˘ and ˙ over ऀ *á*), like ऀ *á*, take their proper place after

their consonants; thus, को *ko*, कौ *kau*. The vowels *u*, *ú*, *ri*, *rí*, *lri*, not initial, are written *under* the consonants after which they are pronounced; as, कु *ku*, कू *kú*, कृ *kṛi*, कृ *kṛi*, क्लृ *klṛi*.

a. Except when *u* or *ú* follows र *r*, in which case the method of writing is peculiar; thus, रु *ru*, रू *rú*.

b. When, however, the vowel ऋ *ṛi* follows र *r* the vowel is written in its initial form and *r* in the crescent shape placed over it (see 5. a); thus, निर्वृति *nirṛiti*, 'the goddess of destruction.'

c. The vowels *ri*, *rí*, *lri* and *lrí* are peculiar to Sanskrit (see II. c). लृ *lri* only occurs in the root क्लृप् *klṛip*, 'to make,' and its derivatives.

d. The long लृ *lrí* is only used in technical grammatical explanations; strictly it has no existence, and is useless except as contributing to the completeness of the alphabetical system.

e. The vowels *e* and *ai*, not initial, are written *above* the consonants after which they are pronounced; thus, के *ke*, कै *kai*.

f. In a few words initial vowels follow other vowels; e. g. अच्युतिन् *a-ryin*, 'without debt;' गोस्य *go-agra*, 'a number of cows;' प्रउग *pra-üga*, 'the pole of a chariot;' तितउ *titau*, 'a sieve.'

METHOD OF WRITING THE SIMPLE CONSONANTS.

4. The consonants have only one form, whether initial or not initial. And here note that in every consonant, and in the initial vowels, there is a perpendicular stroke or the commencement of one, and that all have a horizontal line at the top; but in two of the letters, ध *dh* and भ *bh*, this horizontal line is broken. In writing rapidly, the student will do well to form the perpendicular stroke first, then the distinctive parts of the letter, and lastly the horizontal line. The natives, however, sometimes form the horizontal line first.

METHOD OF WRITING THE CONJUNCT CONSONANTS.

5. The necessity for conjunct consonants is caused by the fact that every consonant is supposed to have the vowel अ *a* inherent in it, so that it is never necessary to write this vowel, excepting at the beginning of a word or, in a few cases, of a syllable (see 3. f). Hence when any simple consonants stand alone in any word, the short vowel अ *a* must always be pronounced after them; but when they appear in conjunction with any other vowel, this other vowel of course takes the place of short अ *a*. Thus such a word as

कलानतया would be pronounced *kalánatayá*, where long आ *á* being written after *l* and *y* takes the place of the inherent vowel. But supposing that, instead of *kalánatayá*, the word had to be pronounced *klántyá*, how are we to know that *kl* and *nty* have to be uttered without the intervention of any vowel? This occasions the necessity for conjunct or compound consonants. *Kl* and *nty* must then be combined together thus, क्ल, न्त्य, and the word is written क्लान्त्या. And here we have illustrated the two methods of compounding consonants; viz. 1st, by writing them one above the other; 2ndly, by placing them side by side, omitting in all, except the last, the perpendicular line which lies to the right.

a. Some letters, however, change their form entirely when combined with other consonants. Thus र *r*, when it is the *first* letter of a conjunct consonant, is written above in the form of a crescent, as in कूर्म *kúrma*, कार्तव्ये *kártsnya*; and when the *last*, is written below in the form of a small stroke, as in the word क्रमेण *kramaṇa*.

b. So again in क्ष* *ksha* and ज्ञ† *jña* the simple elements क् ष and ज्ञ ञ are scarcely traceable.

c. In some conjunct consonants the simple letters slightly change their form; as, श *śa* becomes ष in अश *śa*; द *d* with य *ya* becomes द्य *dya*; द *d* with ध *dha* becomes द्ध *ddha*; द *d* with भ *bha* becomes द्भ *dbhā*; त *t* with र *ra* becomes त्र *tra* or त्र *tra*; क *k* with त *ta* becomes क्त *cta*.

d. Observe, that when *r* comes in the middle of a conjunct consonant, it takes the same form as at the end; thus, ग्र *grya*, ग्र *gra*. When conjunct consonants commencing with ृ are followed by the vowels *i, í, e, ai, o, au*, or by a nasal symbol (see 6), then ृ is for the convenience of typography written on the right of all; thus, र्णि *rñi*, र्णि *rñí*, र्के *rke*, र्कौ *rkau*, र्कौ *rkaṇ*.

ANUSVÁRA AND ANUNÁSÍKA.

6. *Anusvára* (• ṁ), i. e. 'after-sound,' is a nasal sound which always belongs to a preceding vowel, and can never be used like a nasal consonant to begin a syllable (though like a consonant it imparts, in conjunction with a following consonant, prosodial length to the preceding short vowel). It is denoted by a simple dot,

* Sometimes formed thus क्ष, and pronounced *kya* in Bengálí.

† This compound is sometimes pronounced *gya* or *nya*, though it will be more convenient to represent it by its proper equivalent *jña*.

which ought to come either immediately over the vowel after which the nasalization is sounded, or on the right of the vowel-mark ; thus, कं *kaṃ*, कुं *kuṃ*, किं *kiṃ*, कीं *kīṃ*.

This dot serves two purposes. It marks, 1. the Anusvára proper or *True Anusvára*; 2. a short substitute for the five nasal consonants; in which latter case it may be called *Substitute Anusvára*.

a. True Anusvára denotes the nasalization of the vowel which precedes it before श् *ś*, ष् *śh*, स् *s*, and ह् *h*, in the body of words. It is then pronounced with the nose only (like *n* in the French *mon*, &c.), and will in this Grammar be represented in the Indo-Romanic type by *ṅ*, as in अंश *aṅśa*, अंहति *aṅhati*.

But since the true Anusvára must take the place of a final म् *m* when the three sibilants श् *ś*, ष् *śh*, स् *s*, and the aspirate ह् *h* (but see 7. c) follow; and also generally when र् *r* follows at the beginning of a word (see *e.* next page); it is then in this Grammar expressed by *m̄*; thus, तम् शत्रुम् is written तं शत्रुम् *taṃ śatrum*; तम् राजानम् becomes तं राजानम् *taṃ rájānam*; and सम् with root ह् is written संह् *saṅh̄i*.

b. Substitute Anusvára is sometimes used, for shortness, as a *substitute* for any of the five nasal consonants इ *n*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*, which belong to the five classes of letters (see 15), when no vowel intervenes between these and a following consonant *in the middle of the same word* (thus the syllables इङ् *inṅ*, इञ् *in̄c*, अण्ड् *aṅḍ*, इण् *in̄*, इम् *im̄p* may for shortness be written इङ्क, इञ्च्, अङ्, इण्त्, इण्प्). In these cases Anusvára must be pronounced like the nasal consonant for which it has been substituted, and in this Grammar it will always be represented in Indo-Romanic type by these nasal consonants.

But Anusvára is more usually substituted for these nasals *when final* and resulting from the euphonic adaptation of the final *m* of accus. cases sing., nom. cases neut., some adverbs and persons of the verb to a following word (see 60). It will then in this Grammar be represented in the Indo-Romanic type by *m̄*, as in the cases mentioned in 6. a.

c. Anusvára is even used in some printed books, though less correctly, for the final म् *m* of the words specified in the last paragraph when they stand in a pause (i. e. at the end of a

sentence or clause, or when not followed by another word). In such cases, too, it should be represented by *m*.

d. But Anusvára is never admitted as a substitute for the original final *n* of a *pada* or inflected word (as in accus. cases plur., loc. cases of pronominals, the 3rd pers. plur. and pres. part. of verbs, &c., see 54), unless the next word begin with *ś*, *ṣ*, *ś*, or their aspirates, when, by 53, a sibilant is interposed before the initial letter.

e. And in the case of *roots* ending in *n* or *m*, these final nasals, if not dropped, pass into Anusvára before terminations or suffixes beginning with a sibilant or *h*, but are *not changed* before semivowels; thus *मन् + स्यते = मंस्यते mansyate*, 'he will think;'; *मन् + ये = मन्ये manye*, 'I think' (617); *यम् + स्यति = यंस्यति yansyati*, 'he will restrain;'; *गम् + य = गम्य gamya*, 'accessible' (602); *नम् + र = नस्य namra*, 'bent.' *सम्* followed by *राज्* is *सद्वाज् samrāj*, 'a sovereign.'

f. Hence it appears that the nasal sign Anusvára is peculiarly the nasal of the three sibilants *ञ् ś*, *ष् ṣh*, *स् s*, and the aspirate *ह् h*; and that the true Anusvára always occurs before these letters. It is also to a certain degree the nasal of the semivowel *र् r*; so that these five consonants having a nasal sign of their own have no relationship to the corresponding nasal consonant of their respective classes.

7. That Anusvára is less peculiarly the nasal of the semivowels is evident from *e.* above. Hence *म् m* final in a word (not a root) may, before *य् y*, *ल् l*, *व् v*, either pass into Anusvára or be represented by *यँ*, *लँ*, *वँ*, or assimilate itself to these letters; thus *सम् + यम् = संयम्* or *सयँम्*, *यम् + लोकम् = यं लोकम्* or *यल्लोकम्*.

In the latter case the nasal character of *य् y* and *ल् l* is denoted by a nasal symbol called *Anunásika* (i. e. 'through the nose,' sometimes called *Āndra-vindu*, 'the dot in the crescent'); which is also applied to mark the nasality of a final *ल् l* deduced from a final *न् n* when followed by initial *ल् l*, see 56. Of course the word *सम्यञ् samyañc*, 'going conformably' (formed from *समि + ञच्*), retains the *m*.

a. And this *Anunásika* ^u is not only the sign of the nasality of *य् y*, *ल् l*, and *व् v*, in the preceding cases, but also marks the nasality of vowels, though in a less degree than Anusvára, see II. *f.*

b. In the Veda *Anunásika* is written for a final *न् n* after a long vowel before another vowel; as, *वस्यँ इन्द्रासि* for *वस्यान् इन्द्रासि* Rig-veda VIII. 1, 6.

c. Observe—A final म् *m* before ह् *hm*, ह् *hn*, ह्य् *hy*, ह्ल् *hl*, ह्व् *hv*, may either be changed to Anusvára or undergo assimilation with the second letter; thus किं ब्रलयति or किम् ब्रलयति, किं ह्रुते or किन् ह्रुते, किं सः or किँ सः, &c. (see 7).

VISARGA, JIHVÁMÚLÍYA, AND UPADHMÁNÍYA.

8. The sign *Visarga*, ‘emission of breath,’ (sometimes said to derive its name from symbolizing the rejection of a letter in pronunciation,) usually written thus ; , but more properly in the form of two small circles ; , is used to represent a distinctly audible and harder aspiration than the letter ह् *h*. It is reckoned under the *váhya-prayatna*, and is said, like the hard consonants, to be *a-ghosha*, without the soft articulation. This sign is never the representative of ह् *h*. Although conveniently represented by ह् *h*, it should be borne in mind that Visarga (*h*) is a harder aspirate than ह् *h*, and is in fact a kind of sibilant, being often a substitute for *s* and *r* preceded by vowels whenever the usual consonantal sound of these letters passes into an aspiration at the end of a sentence or through the influence of a *k*, *kh*, *p*, *ph*, or a sibilant commencing the next word.

And since, according to native grammarians, स् *s* ought not to be allowed at the end of a complete word, all those inflections of nouns and verbs which end in *s* and stand separate from other words are, in native Grammars, made to end in Visarga.

But in this Grammar such inflections are allowed to retain their final स् *s*. We have only to bear in mind that this *s* is liable at the end of a sentence, or when followed by certain consonants, to pass into an audible breathing more distinct than *s* in the French *les* or the English *isle*, *viscount*, when it is represented by ह् ; .

In some parts of India Visarga has a slightly reverberating sound very difficult of imitation; thus रामः *rámah* is almost like रामह् *rámaha*, अग्निः *agnih* like अग्निह् *agnih*, शिवैः *shivaiḥ* like शिवैह् *shivaihi*.

a. An *Ardha-visarga*, ‘half-visarga,’ or modification of the symbol Visarga, in the form of two semicircles ; , is sometimes employed before *k*, *kh*, and *p*, *ph*. Before the two former letters this symbol is properly called *Jihvámúlíya*, and the organ of its enunciation said to be the root of the tongue (*jihvá-múla*). Before *p* and *ph* its proper name is *Upadhmáníya*, ‘to be breathed upon,’ and its organ of utterance is then the lips (*oshṭha*).

The *Jihvámúlíya* and *Upadhmáníya* are therefore to be regarded as the sibilants of the guttural and labial classes respectively. (See Pán. I. 1, 9.)

b. The sign *Ardha-visarga* is now rarely seen in printed Sanskrit texts. In the

Vedas the Upadhmaniya occurs, but only after an Anusvāra or Anunāsika; thus, नृंह पाहि or नृंह पाहि, and in this case also the symbol Visarga may be used for it.

VIRÁMA, AVAGRAHA, &C.

9. The *Viráma*, 'pause' or 'stop,' placed under a consonant (thus क् k), indicates the absence of the inherent अ a, by help of which the consonant is pronounced.

Observe—Viráma properly means the *pause of the voice at the end of a sentence*. In some MSS. it is employed like a mark of punctuation at the close of a sentence ending with a consonant, while the mark † is the proper means of denoting the close of a sentence ending in a vowel, all the preceding words being written without separation, because supposed to be pronounced without pause.

10. The mark ऽ (*Avagraha*, sometimes called *Ardhákára*, half the letter a), placed between two words, denotes the elision (*lopa*) or suppression (*abhinidhāna*) of an initial अ a after र e or ओ o final preceding. It corresponds to our apostrophe in some analogous cases. Thus, तेऽपि *te'pi* for ते अपि *te api*.

a. In books printed in Calcutta the mark ऽ is sometimes used to resolve a long á resulting from the blending of a final á with an initial a or á; thus तथाऽपश्यं for तथा अपश्यं, usually written तथापश्यं. Sometimes a double mark ऽऽ denotes an initial long आ. The mark ऽ is also used in the Veda as the sign of a hiatus between vowels, and in the *pada* text to separate the component parts of a compound or of other grammatical forms.

b. The half pause † is a stop or mark of punctuation, usually placed at the end of the first line of a couplet or stanza.

c. The whole pause †† is placed at the end of a couplet, or is used like a full stop.

d. The mark of repetition ° indicates that a word or sentence has to be repeated. It is also used to abbreviate a word, just as in English we use a full point; thus प° stands for पर्व, as chap. for chapter; so °भ for शुभ.

PRONUNCIATION OF SANSKRIT VOWELS.

11. The vowels in Sanskrit are pronounced for the most part as in Italian or French, though occasional words in English may exemplify their sound; but every vowel is supposed to be *alpa-prāna*, 'pronounced with a slight breathing' (see 14. a).

a. Since अ a is inherent in every consonant, the student should be careful to acquire the correct pronunciation of this letter. There

are many words in English which afford examples of its sound, such as *vocal, cedar, zebra, organ*. But in English the vowel *u* in such words as *fun, bun, sun*, more frequently represents this obscure sound of *a*; and even the other vowels may occasionally be pronounced with this sound, as in *her, sir, son*.

b. The long vowel अ *á* is pronounced as *a* in the English *father, far, cart*; इ *i* as the *i* in *pin, lily*; ई *í* as the *i* in *marine, police*; उ *u* as the *u* in *push*; ऊ *ú* as the *u* in *rude*.

c. The vowel चृ *ri*, peculiar to Sanskrit, is pronounced as the *ri* in *merrily*, where the *i* of *ri* is less perceptible than in the syllable *ri*, composed of the consonant *r* and the vowel *i**. चृ *ri* is pronounced nearly as the *ri* in *chagrin*, being hardly distinguishable from the syllable री; but in the case of the vowels *ri* and *rí* there is a mere vibration of the tongue in the direction of the upper gums, whereas in pronouncing the consonant *r*, the tongue should actually touch them (see 19, 20): ए *e* as the *e* in *prey, there*; ओ *o* as in *so*; ऐ *ai* as *ai* in *aisle*; औ *au* as *au* in the German *Haus* or as *ou* in the English *house* †. लृ *lrí* and लृ *lrí* differ little in sound from the letter लृ *l* with the vowels *ri* and *rí* annexed.

d. Hence it appears that every simple vowel in Sanskrit has a short and a long form, and that each vowel has one invariable sound; so that the beginner can never, as in other languages, be in doubt as to pronunciation or prosody.

e. Note, however, that Sanskrit possesses no short *ě* and *ǒ* in opposition to the long diphthongal sounds of *e* and *o*.

f. Although for all practical purposes it is sufficient to regard vowels as either short or long, it should be borne in mind that native grammarians give eighteen different modifications of each of the vowels *a, i, u, ri*, and twelve of *lrí*, which are thus explained:—Each of the first four vowels is supposed to have three prosodial lengths or measures (*mátrá*), viz. a short (*hrasva*), a long (*dúrgha*), and a prolated

* That there is not, practically, much difference between the pronunciation of the vowel *ri* and the syllable री *ri* may be gathered from the fact that some words beginning with चृ are also found written with री, and *vice versa*; thus, रीष्टि and चृष्टि, रीषि and चृषि, रीष्य and चृष्य. Still the distinction between the definition of a vowel and consonant at 19 and 20 should be borne in mind. There is no doubt that in English the sound of *ri* in the words *merrily* and *rich* is different, and that the former approaches nearer to the sound of a vowel.

† Colloquially in India *ai* is often pronounced rather like *e* and *ou* like *o*.

(*pluta*); the long being equal to two, and the prolated to three short vowels. Each of these three modifications may be uttered with a high tone, or a low tone, or a tone between high and low; or in other words, may have the acute, or the grave, or the circumflex accent. This gives nine modifications to *a, i, u, ri*; and each of these again may be regarded either as nasal or non-nasal, according as it is pronounced with the nose and mouth, or with the mouth alone. Hence result eighteen varieties of every vowel, excepting *ṛi, e, ai, o, au*, which have only twelve, because the first does not possess the long and the last four have not the short prosodial time. A prolated vowel is marked with three lines underneath or with ३ on one side, thus अ३ or अ३ (see Pán. I. 2, 27).

PRONUNCIATION OF SANSKRIT CONSONANTS.

12. क *k*, ज *j*, प *p*, ब *b* are pronounced as in English.

a. ग *g* has always the sound of *g* in *gun, give*, never of *g* in *gin*.

b. च *č* is pronounced like *ch* in *church*, or as *c* in Italian.

Observe that च *č* is a simple consonantal sound, although represented in English words by *ch*. It is a modification or softening of *k*, just as *j* is of *g*, the organ of utterance being in the palate, a little in advance of the throat. Hence, in Sanskrit and its cognate languages, the palatals *č* and *j* are often exchanged with the gutturals *k* and *g*. See 25.

c. त *t*, द *d* are more dental than in English, *t* being something like *t* in *stick*, and *d* like *th* in *this*; thus *veda* ought to be pronounced rather like *vetha*. But in real fact we have no sound exactly equivalent to the Indian dentals *t* and *d*. The sound of *th* in *thin, this*, is really dental, but, so to speak, *over-dentalized*, the tongue being forced *through* the teeth instead of *against* them. Few Englishmen acquire the correct pronunciation of the Indian dentals. They are said to be best pronounced by resting the end of the tongue against the inside of the front teeth and then suddenly removing it.

13. त् *t*, द् *d*. The sound of these cerebral letters is in practice hardly to be distinguished from the sound of our English *t* and *d*. Properly, however, the Sanskrit cerebrals should be uttered with a duller and deeper intonation, produced by keeping the tongue as far back in the head (*cerebrum*) as possible, and slightly turning it upwards. A Hindú, however, would always write any English word or name containing *t* and *d* with the cerebral letters. Thus such words as *trip, drip, London* would be written ट्रिप्, ड्रिप्, लण्डन्.

In Bengal the cerebral इ ष and द ढ have nearly the sound of a dull *r*; so that *vidāla*, 'a cat,' is pronounced like *virāla*.

In some words both द ष and इ ष seem interchangeable with र *r* and ल *l*; so that खोद *khot*, 'to be lame,' may be also written खोइ, खोर, खोल. In Prākṛit cerebral letters often stand for the Sanskrit dentals. Cerebrals rarely begin words in Sanskrit.

14. ख *kh*, घ *gh*, छ *ch*, ज्ञ *jh*, ढ *th*, द ढ, थ *th*, ध *dh*, फ *ph*, भ *bh*. These are merely aspirated forms of simple consonants. They are not double or compound letters; *h* is only added to denote a distinct aspiration. Thus ख is pronounced like *kh* in *inkhorn*, not like the Greek χ ; थ as *th* in *anthill*, not as in *think*; फ as *ph* in *uphill*, not as in *physic*, but colloquially *ph* is often pronounced like *f* (as *phala* is pronounced *fala*); भ *bh* as in *cabhorse*. Care must be taken not to interpolate a vowel before the aspirate. Indeed it is most important to acquire the habit of pronouncing the aspirated consonants distinctly. *Dá* and *dhá*, *prishṭa* and *prishṭha*, *stamba* and *stambha*, *kara* and *khara* have very different meanings, and are pronounced very differently. Few Englishmen pay sufficient attention to this, although the correct sound is easily attainable. The simple rule is to breathe hard while uttering the aspirated consonant, and then an aspirated sound will come out with the consonant before the succeeding vowel.

a. With regard to aspiration we may note that according to Pāṇ. i. 1, 9, the letters are all either slightly aspirated (*alpa-prāṇa*) or more strongly aspirated (*mahá-prāṇa*). To the former belong vowels, semivowels, nasals, and *k*, *g*, *ḥ*, *j*, *ṭ*, *ḍ*, *t*, *d*, *p*, *b*, which are supposed to require a slight breathing in uttering them when they are initial. The *mahá-prāṇa* letters are *kh*, *gh*, *ch*, *jh*, *th*, *ḍh*, *ṭh*, *dh*, *ph*, *bh*, *ś*, *sh*, *s*, *h*, Anusvāra, Visarga, Jihvámúliya, and Upadhmaniya.

15. इ ण, ञ ण, ए ण, न ण, म ण. Each of the five classes of consonants in Sanskrit has its own nasal sound, represented by a separate nasal letter. In English and most other languages the same fivefold division of nasal sounds might be made, though we have only one nasal letter to express the guttural, palatal, cerebral, and dental nasal sounds. The truth is, that in all languages the nasal letters take their sound from the organ employed in uttering the consonant that follows them. Thus in English it will be found that guttural, palatal, cerebral, dental, and labial nasals are followed by consonants of the same classes, as in *ink*, *sing*, *inch*, *under*, *plinth*,

imp. If such words existed in Sanskrit, the distinction of nasal sounds would be represented by distinct letters; thus, इङ्, सिङ्, इञ्, अण्डर्, झिन्त्, इम्प्. Compare 6.

a. It should be observed, however, that the guttural nasal इङ् *n*, which is rarely found by itself at the end of a word in Sanskrit, never at the beginning, probably has, when standing alone, the sound of *ng* in *sing*, where the sound of *g* is almost imperceptible. So that the English *sing* might be written सिङ्. The palatal ञ् *ñ* is only found in conjunction with palatal consonants, as in च् ञ् *ñc*, ज् ञ् *ñj*, ज्ञ् ञ् *ññ*, and झ् ञ् *ñh*. This last may be pronounced like *ny*, or like *gn* in the French *campagne*. In Bengal, however, it always has the sound of *gy*: thus राङ्ग is pronounced *rāgyā*. The cerebral nasal ण् *ṅ* is generally the result of a preceding cerebral letter, as explained at 58. It is found in conjunction with cerebral consonants, but is not found at the beginning of pure Sanskrit words (except when used artificially as a substitute for roots beginning with ञ् *n*). It is pronounced, as the other cerebrals, by turning the tip of the tongue rather upwards. The dental and labial nasals न् *n* and म् *m* are pronounced with the same organs as the class of letters to which they belong. See 21.

16. य् *y*, र् *r*, ल् *l*, व् *v* are pronounced as in English. Their relationship to and interchangeableness with (*samprasāraṇa*) the vowels *i*, *ri*, *lri*, *u*, respectively, should never be forgotten. See 22. *a.*

When व् *v* is the last member of a conjunct consonant it is pronounced like *w*, as द्वार is pronounced *dwāra*; but not after *r*, as सर्वै *sarva*. To prevent confusion, however, व् will in all cases be represented by *v*, thus द्वार *dvāra*. See Preface to Sanskrit-English Dictionary, p. xix.

a. The character ऌ *ḷ* is peculiar to the Veda. It appears to be a mixture of ल् *l* and र् *r*, representing a liquid sound formed like the cerebrals by turning the tip of the tongue upwards; and it is often in the Veda a substitute for the cerebral इ *ḍ* when between two vowels, as ऌह *ḷh* is for इ *ḍh*.

b. The semivowels *r* and *l* are frequently interchanged, *r* being an old form of *l*. Cf. roots *rabh*, *rip*, with the later forms *labh*, *lip*. (See examples at 25.)

17. श् *ś*, ष् *ṣh*, स् *s*, ह् *h*. Of these, श् *ś* is a palatal sibilant, and is pronounced like *sh* or like *s* in *sure*; (compounded with *r* it is sounded more like *s* in *sun*, but the pronunciation of *ś* varies in different provinces and different words.) ष् *ṣh* is a cerebral, rather softer than our *sh*. That its pronunciation is hardly to be distinguished from that of the palatal is proved by the number of words written indiscriminately with श् or ष्; as, कोश or कोष. This ष्

is often corrupted into क् in conversation, and क् ksh is often pronounced like क् षh . The dental स् s is pronounced as the common English s . Different sibilants, of course, exist in English, though represented by one character, as in the words *sure, session, pressure, stick, sun*.

ह h is pronounced as in English, and is guttural.

CLASSIFICATION OF LETTERS.

18. In the arrangement of the alphabet at page 1, all the consonants, excepting the semivowels, sibilants, and h , were distributed under the five heads of gutturals (*kaṅṭhya*), palatals (*tālavya*), cerebrals (*múrdhanya*), dentals (*dantya*), and labials (*oshṭhya*). We are now to show that *all the forty-seven* letters, vowels, semivowels, and consonants, may be referred to one or other of these five grand classes, according to the organ principally concerned in their pronunciation, whether the throat, the palate, the upper part of the palate, the teeth, or the lips*.

a. We have also to show that all the letters may be regarded according to another principle of division, and may be all arranged under the head of either **HARD** or **SOFT**, according as the effort of utterance is attended with expansion (*vivāra*), or contraction (*saṅvāra*), of the throat.

* *a.* According to some native grammars the classes (*varga*) of consonants are distinguished thus: *ka-varga* the class of guttural letters beginning with k , including the nasal, *ṭa-varga* the palatals, *ṭa-varga* the cerebrals, *ta-varga* the dentals, *pa-varga* the labials, *ya-varga* the semivowels, *śa-varga* the sibilants and the aspirate h .

b. In the Śiva-sūtras of Pāṇini the letters are arranged in fourteen groups: thus, $a\ i\ u\ \text{ṛ}\ \text{ṛi}\ \text{l}\ \text{ṛi}\ k\text{---}e\ o\ n\text{---}ai\ au\ \text{é}\text{---}h\ y\ v\ r\ \text{ṣ}\text{---}l\ \text{ṇ}\text{---}ñ\ m\ n\ \text{ṅ}\ n\ m\text{---}j\ h\ bh\ \text{ñ}\text{---}g\ h\ \text{ḍ}\ h\ sh\text{---}j\ b\ g\ \text{ḍ}\ d\ \text{ś}\text{---}kh\ ph\ \text{ḥ}\ \text{ṭ}\ h\ \text{th}\ \text{ṣ}\ \text{ṭ}\ t\ v\text{---}k\ p\ y\text{---}ś\ sh\ s\ r\text{---}h\ l$. By taking the first letter of any series and joining it to the last of any other series various classes of letters are designated; thus *al* is the technical name for the whole alphabet; *hal* for all the consonants; *aé* the vowels; *ak* all the simple vowels; *aṅ* the vowels a, i, u , short or long; *eé* the diphthongs; *yaṅ* the semivowels; *jaś* the soft consonants $g, j, ḍ, d, b$; *jhaś* the same with their aspirates; *jhash* the soft aspirates alone; *yar* all the consonants except k ; *jhal* all the consonants except the nasals and semivowels; *jhar* all the consonants except the aspirate, nasals, and semivowels.

b. The following tables exhibit this twofold classification, the comprehension of which is of the utmost importance to the study of Sanskrit grammar.

Gutturals	अ a आ á	क ka ख kha	ग ga घ gha	ङ na	ह ha	
Palatals	इ i ई í ए e ऐ ai	च ca छ cha	ज ja ञ jha	ञ na	य ya	श sha
Cerebrals	ऋ ri ॠ rí	ट ta ठ tha	ड da ढ dha	ण na	र ra	ष sha
Dentals	ल lri लृ rí	त ta थ tha	द da ध dha	न na	ल la	स sa
Labials	उ u ऊ ú ओ o औ au	प pa फ pha	ब ba भ bha	म ma	व va	

The first two consonants in each of the above five classes and the sibilants, including Visarga, are hard ; all the other letters, including Anusvára, are soft, as in the following table :

HARD OR SURD LETTERS.		SOFT OR SONANT LETTERS.				
क ka*	ख kha*	अ a आ á	ग ga*	घ gha*	ङ na	ह ha
च ca*	छ cha*	इ i ई í ए e ऐ ai	ज ja*	ञ jha*	ञ na	य ya
ट ta*	ठ tha*	ऋ ri ॠ rí	ड da*	ढ dha*	ण na	र ra
त ta*	थ tha*	ल lri लृ rí	द da*	ध dha*	न na	ल la
प pa*	फ pha*	उ u ऊ ú ओ o औ au	ब ba*	भ bha*	म ma	व va

Note—Hindú grammarians begin with the letters pronounced by the organ furthest from the mouth, and so take the other organs in order, ending with the lips. This as a technical arrangement is perhaps the best, but the order of creation would be that of the Hebrew alphabet ; 1st, the labials ; 2nd, the gutturals ; 3rd, the dentals.

c. Observe, that although ए e, ऐ ai, are more conveniently connected with the palatal class, and ओ o, औ au, with the labial, these letters are really diphthongal, being made up of a + i, á + i, a + u, á + u, respectively. Their first element is therefore guttural. (In the Prátisákhyas the diphthongs e, ai, o, au are called *Sandhy-akshara*.)

d. Note also, that it is most important to observe which hard letters have kindred soft letters, and *vice versa*. The kindred hard and soft are those in the same line marked with a star in the above table ; thus g, gh, are the corresponding soft letters to k, kh ; j, jh, to c, ch, and so with the others.

In order that the foregoing classification may be clearly understood, it is necessary to note the proper meaning of the term vowel and consonant, and to define the relationship which the nasals, semivowels, and sibilants, bear to the other letters.

19. A vowel is defined to be a sound (*svara*) or vocal emission of breath from the lungs, modified or modulated by the play of one or other of five organs, viz. the throat, the palate, the tongue, the teeth, or the lips, but not interrupted or stopped by the actual *contact* of any of these organs.

a. Hence अ *a*, इ *i*, उ *u*, ऋ *ri*, ए *ri*, with their respective long forms, are simple vowels, belonging to the guttural, palatal, labial, cerebral, and dental classes respectively, according to the organ principally concerned in their modulation. But ए *e* and ऐ *ai* are half guttural, half palatal; ओ *o* and औ *au* half guttural, half labial. See 18. c.

b. The vowels are, of course, held to be soft letters.

20. A consonant is not the modulation, but the actual stoppage, of the vocal stream of breath by *the contact* of one or other of the five organs, and cannot be enunciated without a vowel. Hence the consonants from *k* to *m* in the table on p. 1 are often designated by the term *sparśa* or *sprishṭa*, 'resulting from contact;' while the semivowels *y*, *r*, *l*, *v* are called *ishat-sprishṭo*, 'resulting from slight contact.' By native grammarians they are sometimes said to be *avidyamāna-vat*, 'as if they did not exist,' because they have no *svara* (sound or accent). Another name for consonant is *vyanjana*, probably so called as 'distinguishing' sound.

a. All the consonants, therefore, are arranged under the five heads of gutturals, palatals, cerebrals, dentals, and labials, according to the organ concerned in *stopping* the vocal sound.

b. Again, the first two consonants in each of the five classes, and the sibilants, are called *hard* or *surd*, i. e. non-sonant (*a-ghosha*), because the vocal stream is abruptly and completely interrupted, and no *ghosha* or sound allowed to escape; while all the other letters are called *soft* or *sonant* (*ghosha-vat*, 'having sound'), because the vocal sound is less suddenly and completely arrested, and they are articulated with a soft sound or low murmur (*ghosha*).

c. Observe, that the palatal stop is only a modification of the

guttural, the point of contact being moved more forward from the throat towards the palate*.

In the same way the cerebral (*múrdhanya*) stop is a modification of the dental. See 13.

d. The cerebral letters have probably been introduced into Sanskrit through pre-existing dialects, such as the Dráviḍian, with which it came in contact (see 24). As these letters are pronounced chiefly with the help of the tongue, they are sometimes appropriately called *linguals*.

21. A nasal or narisonant letter is a soft letter, in the utterance of which the vocal stream of breath incompletely arrested, as in all soft letters, is forced through the nose instead of the lips. As the soft letters are of five kinds, according to the organ which interrupts the vocal breathing, so the nasal letters are five, viz. guttural, palatal, cerebral, dental, and labial. See 15.

22. The semivowels *y, r, l, v* (called अन्तःस्थ *antahstha* or *antahsthá* because they *stand between* the other consonants and the sibilants) are formed by a vocal breathing, which is only half interrupted, the several organs being only slightly touched (*ishat-sprishṭa*) by the tongue. They are, therefore, soft or sonant consonants, approaching nearly to the character of vowels—in fact, half vowels, half consonants. See 16.

a. Each class of soft letters (excepting the guttural) has its own kindred semivowel to which it is nearly related. Thus the palatal soft letters इ *i*, ई *í*, ए *e*, ऐ *ai*, ज् *j*, have य् *y* for their kindred semivowel. Similarly र् *r* is the kindred semivowel of the cerebral soft letters च् *ri*, च् *rí*, and ङ् *d*; so also ल् *l* of the dentals ल् *lri*, ल् *lri*, and ह् *d*†; and व् *v* of उ *u*, ऊ *ú*, औ *o*, औ *au*, and ब् *b*.

b. The guttural soft letters have no kindred semivowel in Sanskrit, unless the aspirate ह् *h* be so regarded.

* The relationship of the palatal to the guttural letters is proved by their frequent interchangeableness in Sanskrit and in other languages. See 24, 25, and 176, and compare *church* with *kirk*, Sanskrit *catvár* with Latin *quatuor*, Sanskrit *ca* with Latin *que* and Greek *καί*, Sanskrit *jánu* with English *knee*, Greek *γόνυ*, Latin *genu*. Some German scholars represent the palatals च् and ज् by *k'* and *g'*.

† That ल् *l* is a dental, and kindred to ह् *d*, is proved by its interchangeableness with *d* in cognate languages. Thus *lacrima*, δάκρυμα. Compare also दीप् with λαμπ.

23. The sibilants or hissing sounds (called ऊष्मन् *úshman* by native grammarians) are hard letters, which, nevertheless, strictly speaking, have in some measure the character of vowels. The organs of speech in uttering them, although not closed, are more contracted and less opened (*ishad-vivrita*) than in vowels, and the vocal stream of breath in passing through the teeth experiences a friction which causes sibilation.

a. The aspirate ह *h*, although a soft letter, is also called an *úshman*.

b. The palatal, cerebral, and dental classes of letters have each their own sibilant (viz. ञ, ष, श, respectively, see 17). The Ardha-visarga, called *Jihvámúlyā* (ञ=ञ), was once the guttural sibilant, and that called *Upadhmánīyā* (ञ=फ) the labial sibilant (see 8. a); but these two latter, though called *úshman*, have now gone out of use. Visarga (ः) is also sometimes, though less correctly, called an *úshman*. The exact labial sibilant denoted by *f*, and the soft sibilant *z* are unknown in Sanskrit.

24. That some of the consonants did not exist in the original Sanskrit alphabet, but have been added at later periods, will be made clear by a reference to the examples below, exhibiting the interchange of letters in Sanskrit, Greek, and Latin. The palatals *č*, *ch*, *j*, *jh*, *ñ* were probably developed out of the corresponding gutturals; the cerebrals *č*, *čh*, *đ*, *đh*, *ṇ* are thought to be of Drávidian origin; the guttural nasal *n* is evidently for an original *n* or *m* before a guttural letter; *l* is supposed to be a more modern form of *r*; *ś* belongs to the palatal class, and is generally for an original *k*; *sh* is for an original *s*, cf. root *ush*, 'to burn,' with Lat. *us-tu-s*, from *ur-o*; *h* is for an original *gh*, sometimes for *dh*, and occasionally for *bh* (e. g. root *grah*, 'to seize,' for the Vedic *grabh*).

Of the vowels probably only *a*, *i*, *u* were original; *ri* is not original, and seems to have been a weakened pronunciation of the syllable *ar*, and at a later period *lri* of *al*. In Prákṛit *ri* is represented by either *i* or *u*. The diphthongs are of course formed by the union of simple vowels (see 29).

INTERCHANGE OF LETTERS IN SANSKRIT, GREEK, AND LATIN.

25. The following is a list of examples exhibiting some of the commonest interchanges of letters in Sanskrit, Greek, and Latin.

Sanskrit *a* = Greek *α*, *ε*, *ο*, = Latin *a*, *e*, *o*, *i*, *u*; e. g. Sk. *ajra-s*, 'a plain,' Gr. *ἀγρός*, L. *ager*; Sk. *jan-as*, 'race,' Gr. *γένος*, L. *gen-us*; Sk. *janas-as*, gen. c., Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *nava-s*, 'new,' Gr. *νέο-s*, L. *novu-s*; Sk. *apas-as*, 'of work,' L. *oper-is*.

Sanskrit *á* = Gr. *α*, *η*, *ω*, = L. *á*, *é*, *ó*; e. g. Sk. *má-tṛi* (stem *mátar-*), 'a mother,' Gr. *μήτηρ* (stem *μήτερ-*), Dor. *μάτηρ*, Lat. *máter*; Sk. *jñá-ta-s*, 'known,' Gr. *γνω-τό-s*, L. (*g*)*nó-tu-s*; Sk. *sámi-*, 'half,' Gr. *ἡμί-*, L. *sémi-*.

Sanskrit *i* = Gr. *ι*, = L. *i*, *e*; e. g. Sk. *sámi-*, 'half,' Gr. *ἡμί-*, L. *semi-*.

Sanskrit *í* = Gr. *ι*, = L. *í*; e. g. Sk. *jív-a-s*, 'living,' Gr. *βίο-s*, L. *vív-u-s*.

Sanskrit *u* = Gr. *υ*, = L. *u*, *o*; e. g. Sk. *uru-s*, 'broad,' Gr. *εὐρύ-s*; Sk. *jánu*, 'knee,' Gr. *γόνυ*, L. *genu*.

Sanskrit *ú* = Gr. *υ*, = L. *u*; e. g. Sk. *músh*, *músh-a-s*, &c., 'a mouse,' Gr. *μῦς*, L. *mus*.

Sanskrit *ṛi*, i. e. *ar* = Gr. *ρ* with a short vowel, = L. *r* with a short vowel; e. g. Sk. *mṛi-ta-s*, 'dead,' Gr. *βρο-τό-ς* (for *μρο-τό-ς* or *μορ-τό-ς*), L. *mor-tuu-s*; Sk. *mātrībhya-s*, 'from mothers,' L. *matribus*; Sk. *mātrīshu*, 'in mothers,' Gr. *μητράσι*.

Sanskrit *ṛí* = Gr. *ρ* with a vowel, = L. *r* with a vowel; e. g. Sk. *dātṛín*, acc. pl. of *dātṛi*, 'a giver,' Gr. *δο-τῆρ-ας*, L. *da-tor-es*; Sk. *mātrís*, L. *matres*.

Sanskrit *e* = Gr. *αι*, *ει*, *οι*, = L. *ai*, *é*, *oi*, *æ*, *æ*, *i*, *ú*; e. g. Sk. *veś-a-s*, 'an abode,' Gr. (*F*)*οἴκο-ς*, L. *vicu-s*; Sk. *e-mi*, 'I go,' Gr. *εἶ-μι*; Sk. *eva-s*, 'going,' 'a course,' Gr. *αἶ-ών*, L. *æou-m*.

Sanskrit *ai* = Gr. *α*, *η*, *ω*, = L. *æ* in certain inflexions; e. g. Sk. *devyai*, 'to a goddess,' Gr. *θεῖᾶ*, L. *deæ*.

Sanskrit *o* = Gr. *αυ*, *ευ*, *ου*, = L. *au*, *o*, *u*; e. g. Sk. *gola-s*, 'a ball,' Gr. *γαυλό-ς*; Sk. *ojas*, 'power,' L. *angeo*.

Sanskrit *au* = Gr. *αυ*, *ηυ*, = L. *au*; e. g. Sk. *nau-s*, 'a ship,' Gr. *ναῦς*, *νηῦς*, L. *navis*, *nauta*, 'a sailor.'

Sanskrit *k*, *kh*, *é*, *ś*, = Gr. *κ*, = L. *c*, *q*; e. g. Sk. *kravis*, *kravya-m*, 'raw flesh,' Gr. *κρέας*, *κρέιον*, L. *cru-or*, *caro*; Sk. *khala-s*, 'a granary,' *śáld*, 'a hall,' Gr. *καλιᾶ*, L. *cella*; Sk. *éa*, 'and,' Gr. *καί*, L. *-que*.

Sanskrit *g*, *j*, = Gr. *γ* (*β*), = L. *g* (*b*); e. g. Sk. *yug-a-m*, 'a yoke,' Gr. *ζυγ-ό-ν*, L. *jug-u-m*; Sk. *jánu*, 'knee,' Gr. *γόνυ*, L. *genu*; Sk. *ajra-s*, 'a plain,' Gr. *ἀγρό-ς*, L. *ager*; Sk. *gau-s*, 'a cow,' Gr. *βοῦ-ς*, L. *bos*; Sk. *guru-s*, 'heavy,' Gr. *βαρύ-ς*, L. *grav-i-s*.

Sanskrit *gh* = Gr. *χ*, = L. *g*; e. g. Sk. *rt. stigh*, 'to ascend,' Gr. *στείχ-ω*, *στίχ-ο-ς*, L. *ve-stig-ium*; Sk. *laghu-s*, 'light,' Gr. *ἐλαχῦ-ς*.

Sanskrit *ch* = Gr. *σκ*, = L. *sc*; e. g. Sk. *cháyá*, 'shade,' Gr. *σκιά*; Sk. *rt. chid*, 'to cleave,' Gr. *σχίζ-ω*, *σχίδ-η*, L. *scind-o*.

Sanskrit *t* (*th*) = Gr. *τ*, = L. *t*; e. g. Sk. *trayas*, 'three,' Gr. *τρεῖς*, L. *tres*.

Sanskrit *d* = Gr. *δ*, = L. *d*; e. g. Sk. *dam-a-s*, 'a house,' Gr. *δόμο-ς*, L. *domu-s*.

Sanskrit *dh* = Gr. *θ*, = L. initial *f*, non-initial *d*, *b*; e. g. Sk. *da-dhá-mi*, 'I place,' Gr. *τί-θη-μι*; Sk. *dhá-ma-s*, 'smoke,' Gr. *θυ-μό-ς*, L. *fu-mu-s*; Sk. *údh-ar*, 'udder,' Gr. *οὔθηρ*, L. *uber*; Sk. *andh-as*, 'food,' &c., Gr. *ἄνθη-ος*, L. *ad-or*.

Sanskrit *p* (*ph*) = Gr. *π* (*φ*), = L. *p* (*f*); e. g. Sk. *pitṛi*, Gr. *πατήρ*, L. *pater*; Sk. *phulla-m*, 'a flower,' Gr. *φύλλο-ν*, L. *foliu-m*.

Sanskrit *b* = Gr. *β* (*π*), = L. *b* (*f*); e. g. Sk. *rt. lamb*, 'to hang down,' L. *lab-i*; Sk. *budh-na-s*, 'ground,' Gr. *πυθ-μῆν*, L. *fundu-s*; Sk. *budh*, 'to know,' Gr. *πυθάνομαι* (*πυθ-*).

Sanskrit *bh* = Gr. *φ*, = L. initial *f*, non-initial *b*; e. g. Sk. *rt. bhṛi*, *bhar-á-mi*, 'I bear,' Gr. *φέρω*, L. *fer-o*; Sk. *nāth-as*, 'vapour,' 'a cloud,' Gr. *νέφος*, L. *nub-e-s*.

Sanskrit *n*, *ñ*, = Gr. *γ* before gutturals, = L. *n*; e. g. Sk. *an-ka-s*, 'a hook,' Gr. *ἀγκ-ών*, *ᾄγκ-ο-ς*, L. *anc-u-s*, *unc-u-s*; Sk. *pañcān*, 'five,' Gr. *πέντε*, L. *quinque*.

Sanskrit *n*, *n*, = Gr. *v*, = L. *n*; e. g. Sk. *nava-s*, 'new,' Gr. *νέο-ς*, L. *novu-s*.

Sanskrit *m* = Gr. *μ*, = L. *m*; e. g. Sk. *má-tri*, 'a mother,' Gr. *μή-τηρ*, L. *ma-ter*.

Sanskrit *y* = Gr. *ζ*, = L. *j*; e. g. Sk. *yakrit*, 'liver,' Gr. *ἥπαρ*, L. *jecur*; Sk. *yug-a-m*, Gr. *ζυγ-ό-ν*, L. *jug-u-m*.

Sanskrit *r* = Gr. *ρ*, *λ*, = L. *r*, *l*; e. g. Sk. *rájan*, 'king,' L. *rex* (stem *reg-*); Sk. *sara-s*, 'whey,' Gr. *ὀρό-ς*, L. *seru-m*; Sk. *rudh-i-ra-s*, 'blood-red,' Gr. *έρυθ-ρός*, L. *ruber*, *rufus*; Sk. rt. *śru*, *śravas*, *śru-ta-s*, Gr. *κλέ-ος*, *κλυ-τό-ς*, L. *in-cly-tu-s*.

Sanskrit *l* = Gr. *λ*, = L. *l*; e. g. Sk. rt. *lú*, *lu-ná-mi*, 'I cut,' Gr. *λύ-ω*, L. *re-lu-o*, *so-lu-o* (for *se-lu-o*); Sk. *lih* (= *rih*), 'to lick,' Gr. *λείχ-ω*, *λίχ-νο-ς*, L. *ling-o*, *lig-uri-o*.

Sanskrit *v* = Gr. *F* (*v*), or disappears, = L. *v* (*u*); e. g. Sk. *nava-s*, 'new,' Gr. *νέο-ς*, i. e. *νέο-ς*, L. *novu-s*; Sk. *vish-a-s*, 'poison,' Gr. *ί-ό-ς*, L. *virus*; Sk. *dvi*, 'two,' Gr. *δύο*, L. *duo*.

Sanskrit *ś* (for an original *k*) = Gr. *κ*, = L. *c*, *q*; e. g. Sk. *daśan*, 'ten,' Gr. *δέκα*, L. *decem*; Sk. *ásva-s*, 'a horse,' Gr. *ἵππο-ς*, *ἴκκο-ς*, L. *equu-s*; Sk. *śvā*, 'a dog,' Gr. *κύ-ων*, L. *can-is*.

Sanskrit *s*, *sh*, = Gr. *σ*, *ς*, disappears between two vowels, = L. *s*, changes to *r* between two vowels; e. g. Sk. *asti*, 'he is,' Gr. *έστί*, L. *est*; Sk. *janas-as*, 'of a race,' Gr. *γένε(σ)-ος*, *γένους*, L. *gener-is*; Sk. *vish-as*, 'poison,' Gr. *ί-ός*, L. *vir-us*; Sk. *shat*, 'six,' Gr. *έξ*, L. *sex*.

Sanskrit *h* (for an original *gh*, sometimes for *dh*, and occasionally for *bh*) = Gr. *χ*, *κ* (sometimes *θ*), = L. *h*, *c*, *q*; e. g. Sk. *hi-ma-s*, 'winter,' Gr. *χι-ών*, L. *hiems*; Sk. *hṛid-aya-m*, 'the heart,' Gr. *καρδ-ία*, L. *cor* (stem *cord-*); Sk. *han* for *ghan* and *dhan* (in *ja-ghán-a*, 'he killed'; *ni-dhan-a*, 'death'), Gr. *θά-ν-ατος*; Sk. *hita* for *dhita*, 'placed' (fr. *dhá*, Gr. *θη*), Gr. *θετός*.

THE INDIAN METHOD OF WRITING.

26. According to Hindú grammarians every syllable ought to end in a vowel*, except at the end of a clause or sentence, and every final consonant ought to be attracted to the beginning of the next syllable; so that where a word ends in a consonant, that consonant ought to be pronounced with the initial letter of the next word. Hence in some Sanskrit MSS. all the syllables are separated by slight spaces, and in others all the words are joined together without any separation. Thus the two words *आसीद् राजा* *ásid rájá* would in some books be written *आ सी द्वा जा* and in others *आसीद्वाजा*. There seems little reason for considering the mere spaces left between the words of a sentence to be incompatible with the

* Unless it end in Anusvára or Visarga *h*, which in theory are the only consonantal sounds allowed to close a syllable until the end of a sentence.

operation of euphonic laws. Therefore in some Sanskrit books printed in Roman type every uncompound word capable of separation is separated, e. g. *pitur dhanam ádatte*; which is even printed in Deva-nágarí letters (by those scholars who allow an extension of the use of the mark called Viráma) thus, पितुर धनम् आदत्ते, for पितुर्धनमादत्ते.

The following words and passages in the Sanskrit and English character, are given that the Student, before proceeding further in the Grammar, may exercise himself in reading the letters and in transliteration.

To be turned into English letters.

अक, अज, अश, आस, आप, इल, इष, ईड, ईर,
 उख, उच, उह, ऋण, ऋज, एध, ओख, कण, कित,
 कुमार, क्षम, क्षिप, क्षुध, क्षै, कूप, खन, खिद, गाह,
 गुज, गृध, गृ, घृण, घुष, चकास, चक्ष, चित, छिद,
 छो, जीवा, भूष, टीका, ठः, डीनं, ढौक, णिद, तापः,
 तडागः, दया, दमकः, दशरथः, दुरालापः, देव, धूपिका,
 धृतः, नटः, नील, नेम, परिदानम्, पुरुषस्, पौरः, पौरु-
 षेयी, पुरोडाशः, बहुः, बालकस्, भोगः, भोजनम्, मुखम्,
 मृगः, मेदस्, मेदिनी, यकृत्, योगः, रेणु, रेचक, रै,
 रैवत, रुजा, रूपम्, रुरुदिषु, लोह, वामः, वैरम्, शक्,
 शौरः, षट्, साधुः, हेमकूटः, हेमन्.

To be turned into Sanskrit letters.

Ada, asa, ali, ádi, ákhu, ágas, iti, ísah, íhá, udára, upanishad,
uparodha, úru, úsha, řishi, eka, kakud, kařu, koshař, gaura, ghařa,
ćaitya, ćet, ćhalam, jetři, jhiri, řagara, řamara, řhála, řama,
tatas, tathá, řřina, tushára, deha, daitya, dhavala, nanu, nayanam,
nidánam, pitři, bhauma, bheshajam, marus, mahat, yuga, rush, rúdhis,
lauha, vivekas, řatam, shodařan, sukhin, hřidaya, tatra, adya, buddhi,
arka, kratu, ańsa, anka, anga, ańcala, ańjana, kańřha, ańđa, anta,
manda, sampúrņa.

The following story has the Sanskrit and English letters interlined.

अस्ति हस्तिनापुरे विलासी नाम राजकः । तस्य गर्द-
asti hastināpure vilāso nāma rajakaḥ tasya garda-
 भोऽतिभारवाहनाद् दुर्बलो मुमूर्षुर् अभवत् । ततस् तेन
bho 'tibhāravāhanād durbalo mumūṛshur abhavat tatas tena
 रजकेनासौ व्याघ्रचर्मणा प्रच्छादारण्यसमीपे शस्यक्षेत्रे
rajakenāsau vyāghraçarmaṇā pratśhādāraṇyasamīpe śasyakṣetre
 मोचितः । ततो दूराद् अवलोक्य व्याघ्रबुद्ध्या क्षेत्रप-
moçitaḥ tato dūrād avalokya vyāghrabuddhyā kṣhetrapa-
 तयः सवरं पलायन्ते । अथ केनापि शस्यरक्षकेण धूसर-
tayaḥ satvaram palāyante atha kenāpi śasyarakshakeṇa dhūsara-
 कबलकृततनुत्राणेन धनुःकाराडं सज्जीकृत्यावनतकायेन
kambalakṛtatānutrāṇena dhanuḥkāraḍam sajjīkṛtyāvanatakāyena
 एकान्ते स्थितम् । ततस् तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो
ekānte sthitam tatas taṁ ca dūre dṛiṣṭvā gardabhaḥ puṣṭāṅgo
 गर्दभीयमिति मत्वा शब्दं कुर्वाणस् तदभिमुखं धावितः ।
gardabhīyamiti matvā śabdam kurvāṇas tadabhimukhaṁ dhāvitaḥ
 ततस् तेन शस्यरक्षकेण गर्दभोऽयमिति ज्ञात्वा लीलयैव
tatas tena śasyarakshakeṇa gardabho 'yamiti jñātvā līlayaiva
 व्यापादितः ॥
vyāpāditaḥ.

The following story is to be turned into Sanskrit letters.

*Asti śrīparvatamādhye brahmapurākhyam nagaram. Tatra śaila-
 sikhare ghaṇṭākarnō nāma rākshasaḥ prativasatīti janapṛavādaḥ śrū-
 yate. Ekadā ghaṇṭām ādāya palāyamānaḥ kaṣṭiē tauro vyāghreṇa
 vyāpāditaḥ. Tatpānīpatitā ghaṇṭā vānaraiḥ prāptā. Te vānarās tāṁ
 ghaṇṭām anukṣhaṇam vādāyanti. Tato nagarajanair manushyaḥ khā-
 dīto dṛiṣṭaḥ pratikṣhaṇam ghaṇṭārāvaṣṭa śrūyate. Anantaram
 ghaṇṭākarnaḥ kupīto manushyān khādāti ghaṇṭām ca vādāyatītyu-*

ktvá janáh sarve nagarát paláyitáh. Tatah karálayá náma kuṭṭinyá vimriśya markatá ghaṇṭám vádayanti svayaṃ vijñáya rájá vijñápitáh. Deva yadi kiyaddhanopakshayaḥ kriyate tadáham enam ghaṇṭákarnaṃ sádhayámi. Tato rájñá tushṭena tasyai dhanam dattam. Kuṭṭinyá éa maṇḍalam kritvá tatra gaṇeśádigaauravaṃ darśayitvá svayaṃ vánarapriyaphalányádáya vanam praviśya phalányákirñáni. Tato ghaṇṭám parityajya vánaráh phalásaktá babhúvuh. Kuṭṭiní éa ghaṇṭám grihítvá nagaram ágatá sakalalokapújyábhavat.

CHAPTER II.

SANDHI OR EUPHONIC COMBINATION OF LETTERS.

WE are accustomed in Greek and Latin to certain euphonic changes of letters. Thus for the perfect passive participle of *reg-o* (stem *reg-*) we have (not *reg-tu-s* but) *rec-tu-s*, the soft *g* being changed to the hard *c* before the hard *t* (cf. *rex* for *reg-s*). In many words a final consonant assimilates with an initial; thus *συν* with *γνώμη* becomes *συγγνώμη*; *έν* with *λάμπω*, *ελλάμπω*. *Suppressus* is written for *subpressus*; *appellatus* for *adpellatus*; *immensus* for *inmensus*; *affinitas* for *adfnitas*; *offero* for *obfero*, but in perfect *obtuli*; *colloquium* for *conloquium*; *irrogo* for *inrogo*. In English, assimilations of the same kind take place in pronunciation, though they are not always recognized in writing; thus *cupboard* is pronounced as if written *cub-board*, and *blackguard* as if written *blag-guard*. These laws for the euphonic junction of letters are applied throughout the whole range of Sanskrit grammar; and that, too, not only in the interior of words when a stem is united with its terminations and suffixes, but in combining words in the same sentence. Thus, if the sentence '*Rara avis in terris*' were Sanskrit, it would require, by the laws of Sandhi or combination, to be written *Rarávirinsterriḥ*. The learner is recommended, after learning the most common rules of combination, printed in large type, to pass at once to the declension of nouns and conjugation of verbs.

There are two classes of rules of Sandhi, viz. 1. Those affecting the junction of final and initial letters of *completely formed* words in sentences as well as of the stems of words in compounds; 2. Those which take effect in the *process of forming* words by the junction of roots and of stems, whether nominal or verbal, with suffixes and terminations (see 74. a). As the rules which apply to one class are generally applicable to the other, it will be convenient to consider them together; but some of the rules which come into operation in the formation of *verbs*, are reserved till they are wanted (see 294).

SECT. I.—EUPHONIC PERMUTATION AND COMBINATION
OF VOWELS.

27. The changes of vowels called Guṇa and Vṛiddhi should at once be impressed on the memory. When the vowels इ *i* and ई *ī* become ए *e*, this is called a Guṇa change, or *qualification* (*guṇa* meaning 'quality'). When *i* and *ī* become ऐ *ai*, this is called a Vṛiddhi change, or *increase*. Similarly, उ *u* and ऊ *ū* are often changed to their Guṇa ओ *o*, and Vṛiddhi औ *au*; ऋ *ṛi* and ॠ *ṛī* to their Guṇa अर् *ar*, and Vṛiddhi अर् *ār*; and अ *a*, though it can have no corresponding Guṇa change, has a Vṛiddhi substitute in आ *ā*.

a. Native grammarians consider that *a* is already a Guṇa letter, and on that account can have no Guṇa substitute. Indeed they regard *a*, *e*, *o* as the only Guṇa sounds, and *ā*, *ai*, *au* as the only Vṛiddhi; *a* and *ā* being the real Guṇa and Vṛiddhi representatives of the vowels ऋ and ॠ. It is required, however, that *r* should always be connected with *a* and *ā* when these vowels are substituted for *ṛi*; and *l*, when they are substituted for *ṛī*.

b. Observe—It will be convenient in describing the change of a vowel to its Guṇa or Vṛiddhi substitute, to speak of that vowel as *gunated* or *vridhdied*.

28. In the formation of stems, whether nominal or verbal, the vowels of roots cannot be gunated or vridhdied, if they are followed by double consonants, i. e. if they are long by position; nor can a vowel long by nature be so changed, *unless it be final*. The vowel अ *a* is, as we have seen, already a Guṇa letter. See 27. a.

a. But in secondary derivatives long vowels are sometimes vridhdied: स्थौल *sthaula*, 'robust,' from स्थूल *sthūla*; श्रेव *graiṇa*, 'belonging to the neck,' from ग्रीवा *grīvā*; मौल *maula*, 'radical,' from मूल *mūla* (see 80. B).

29. The Guṇa sounds ए *e*, ओ *o* are diphthongal, that is, composed of two simple vowel sounds. Thus, ए *e* is made up of *a* and *i*; ओ *o* of *a* and *u*; so that a final अ *a* will naturally coalesce with an

initial इ *i* into *e*; with an initial उ *u* into *o*. (Compare 18. c.) Again, अर *ar* may be regarded as made up of *a* and *ri*; so that a final अ *a* will blend with an initial अर *ri* into *ar*.

a. Similarly, the Vṛiddhi diphthong ऐ *ai* is made up of *a* and *e*, or (which is the same) *á* and *i*; and औ *au* of *a* and *o*, or (which is the same) *á* and *u*. Hence, a final *a* will naturally blend with an initial ऐ *e* into *ai*; and with an initial औ *o* into *au*. (Compare 18. c; and see note to table in next page.) The simple vowels in their diphthongal unions are not very closely combined, so that *e*, *o*, *ai*, *au* are liable to be resolved into their constituent simple elements.

b. If *ai* is composed of *á* and *i*, it may be asked, How is it that long *á* as well as short *a* blends with *i* into *e* (see 32), and not into *ai*? In answer to this some scholars have maintained that a long vowel at the end of a word naturally shortens itself before an initial vowel (see 38. i), and that the very meaning of Guṇa is the prefixing of short *a*, and the very meaning of Vṛiddhi, the prefixing of long *á*, to a simple vowel. Hence the Guṇa of *i* is originally *a i*, though the two simple vowels blend afterwards into *e*. Similarly, the original Guṇa of *u* is *a u*, blending afterwards into *o*; the original Guṇa of *ri* is *a ri*, blending into *ar*.

c. The practice of gunating vowels is not peculiar to Sanskrit. The Sanskrit *a* answers to the Greek *ε* or *ο* (see 25), and Sanskrit एमि *emi*, 'I go,' which in the 1st pers. plural becomes इमस् *imas*, 'we go,' is originally *a i mi*, corresponding to the Greek εἶμι and ἴμεν. Similarly in Greek, the root φνγ (*ε-φνγ-ον*) is in the present φεύγ-ω. Compare also the Sanskrit *veda* (*vaidā*), 'he knows,' with Greek οἶδα; and compare λέ-λοιπ-α, perfect of λιπ, with the Sanskrit perfect.

30. Again, let it be borne in mind that य *y* is the kindred semivowel of *i*, *í*, *e*, and *ai*; व *v* of *u*, *ú*, *o*, and *au*; र *r* of *ri* and *rí*; and ल *l* of *lri* and *lrí*. So that *i*, *í*, *e*, *ai*, at the end of words, when the next begins with a vowel, may often pass into *y*, *y*, *ay*, *áy*, respectively; *u*, *ú*, *o*, *au*, into *v*, *v*, *av*, *áv*; and *ri*, *rí*, into *r*. [Observe—*lri* is not found as a final.]

The interchange of vowels with their own semivowels is called by Sanskrit grammarians *samprasāraṇa*.

In English we recognize the same interchangeableness, though not in the same way; thus we write *holy*, *holier*; *easy*, *easily*; and we use *ow* for *ou* in *now*, *cow*, &c.

In order to impress the above rules on the mind, the substance of them is embodied in the following table:

Simple vowels,	a or $á$	i or $í$	u or $ú$	ri or $rí$	li or $lí$
Guṇa substitute,		e	o	ar	al
Vṛiddhi substitute,	$á$	ai	au	$ár$	$ál$
Simple vowels,		i or $í$	u or $ú$	ri or $rí$	li or $lí$
Corresponding semivowel,		y	v	r	l
Guṇa,		e	o		
Guṇa resolved,		$a + i$	$a + u$		
With semivowel substitute,		ay	av		
Vṛiddhi,		ai	au		
Vṛiddhi resolved,		$a + e$	$a + o$		
		$a + a + i$	$a + a + u$		
		$*á + i$	$*á + u$		
With semivowel substitute,		$áy$	$áv$		

The following rules will now be easily understood. They apply generally to the junction (1) of separate words in sentences and compounds; (2) of roots and stems with suffixes and terminations. To distinguish the second class of combinations the sign + will be used in the examples given. The object of most of the rules is to prevent a hiatus between vowels †.

31. If any *simple* vowel (short or long) is followed by a similar simple vowel (short or long), the two vowels blend into one long similar vowel (Páṇ. VI. 1, 101); e. g.

न अस्ति इह *na asti iha* becomes नास्तीह *nástiha*, 'he is not here.'

राजा अस्तु उत्तमः *rājá astu uttamah* becomes राजास्तूत्तमः *rājástúttamah*, 'let the king be supreme.'

जीवा अन्त *jíva anta* becomes जीवान्त *jívanta*, 'end of life.'

अधि ईश्वर *adhi íshvara* becomes अधीश्वर *adhíshvara*, 'supreme lord.'

ऋतु उत्सव *ṛitu utsava* becomes ऋतूत्सव *ṛitútsava*, 'festival of the season.'

पितृ ऋद्धि *pitrí ṛiddhi* becomes पितृद्धि *pitríddhi*, 'a father's prosperity.'

* Since $e = a + i$ and $o = a + u$, therefore $a + e$ will equal $a + a + i$ or $á + i$; and $a + o$ will equal $a + a + u$ or $á + u$.

† In the Vedic hymns hiatus between vowels is not uncommon; cf. note to 66.

32. अ *a* or आ *á*, followed by the dissimilar vowels इ *i*, उ *u*, ऋ *ṛi* (short or long), blends with *i* or *í* into the Guṇa ए *e*; with *u* or *ú* into the Guṇa ओ *o**; with *ṛi* or *ṛí* into the Guṇa अर *ar* (Pán. VI. 1, 87); e. g.

परम ईश्वर *parama íśvara* becomes परमेश्वर *parameśvara*, 'mighty lord.'

हित उपदेश *hita upadeśa* becomes हितोपदेश *hitopadeśa*, 'friendly instruction.'

गङ्गा उदक *gangá udaka* becomes गङ्गोदक *gangodaka*, 'Ganges-water.'

तव वृद्धि *tava ṛiddhi* becomes तवर्द्धि *tavarddhi*, 'thy growth.'

महा ऋषि *mahá ṛishi* becomes महर्षि *maharshi*, 'a great sage.'

Similarly, तव लकार *tava ṛikára* becomes तवल्कार *tavalkára*, 'thy letter *ṛi*.'

33. अ *a* or आ *á*, followed by the diphthongs ए *e*, ओ *o*, ऐ *ai*, or औ *au*, blends with *e* into the Vṛiddhi *ai*; with *ai* also into *ai*; with *o* into the Vṛiddhi *au*; with *au* also into *au* (Pán. VI. 1, 88); e. g.

पर एधित *para edhita* becomes परैधित *paraidhita*, 'nourished by another.'

विद्या एव *vidyá eva* becomes विद्यैव *vidyaiva*, 'knowledge indeed.'

देव ऐश्वर्य *deva aiśvarya* becomes देवैश्वर्य *devaiśvarya*, 'majesty of deity.'

अल्प ओजस् *alpa ojas* becomes अल्पौजस् *alpaujas*, 'little energy.'

गङ्गा ओघ *gangá ogha* becomes गङ्गौघ *gangaugha*, 'Ganges-current.'

ज्वर औषध *jvara auśhadha* becomes ज्वरौषध *jvaraushadha*, 'fever-medicine.'

34. इ *i*, उ *u*, ऋ *ṛi* (short or long), followed by any dissimilar vowel or diphthong, pass into their kindred semivowels; viz. *i* or *í* into *y*; *u* or *ú* into *v†*; *ṛi* or *ṛí* into *r* (Pán. VI. 1, 77); e. g.

अग्नि अस्त्र *agni astra* becomes अग्न्यस्त्र *agny-astra*, 'fire-arms.'

प्रति उवाच *prati uvāca* becomes प्रत्युवाच *praty-uvāca*, 'he spoke in reply.'

तु इदानीम् *tu idánim* becomes त्विदानीम् *tv idánim*, 'but now.'

मातृ आनन्द *mátri ánanda* becomes मातृानन्द *mátr-ánanda*, 'a mother's joy.'

मातृ औत्सुक्य *mátri autsukya* becomes मातृौत्सुक्य *mátr-autsukya*, 'a mother's anxiety.'

35. Final ए *e* and ओ *o*, followed by an initial अ *a*, if it *begin another word*, remain unchanged, and the initial अ *a* is cut off (Pán. VI. 1. 109); e. g.

ते अपि *te api* becomes तेऽपि *te 'pi*, 'they indeed' (see 10).

सो अपि *so api* becomes सोऽपि *so 'pi*, 'he indeed.'

* The blending of *a* and *i* into the sound *e* is recognized in English in such words as *sail*, *nail*, &c.; and the blending of *a* and *u* into the sound *o* is exemplified by the French *faute*, *baume*, &c.

† Illustrated by some English words; thus we pronounce a word like *million* as if written *millyon*; and we write *evangelist* (not *euangelist*), *saying*, *playing*, &c.

a. In compounds the elision of initial *a* after a stem like *go* appears to be optional, e. g. *go-śvāh* or *go-aśvāh*, 'oxen and horses' (Pāṇ. VI. I, 122). See 38. e.

b. But *go* may become *gava* in certain compounds, as *go agram* may become *gavá-gram*, see 38. e: so *go indra* becomes *gavendra*, 'lord of kine,' or *gav-indra* by 36.

36. But followed by *á, i, í, u, ú, rí, rí, e, o, ai, au*, if any one of these *begin another word*, final *ए e* and *ओ o* are changed to *ay* and *av* respectively; and the *y* of *ay*, and more rarely the *v* of *av*, may be dropped, leaving the *a* uninfluenced by the following vowel (Pāṇ. VI. I, 78); e. g.

ते आगताः *te ágatāh* becomes तयागताः *tay ágatāh*, and then त आगताः *ta ágatāh*, 'they have come.'

Similarly, विष्णो इह *vishṇo iha* becomes विष्णाविह *vishṇav iha*, and then विष्ण इह *vishṇa iha*, 'O Vishṇu, here!'

Observe—When *go*, 'a cow,' becomes *gav* in compounds, *v* is retained; e. g.

गो ईश्वर *go íśvara* becomes गवीश्वर *gav-íśvara*, 'owner of kine.'

गो ओकस् *go okas* becomes गवोकस् *gav-okas*, 'abode of cattle.'

a. And in the case of *ए e* and *ओ o* followed by any vowel or diphthong *in the same word*, even though the following vowel or diphthong be *a* or *e* or *o*, then *e* must still be changed to *ay*, and *o* to *av*, but both *y* and *v* must be retained; e. g.

जे + अ *je+a* becomes जय *jaya*, the present stem of *ji*, 'to conquer' (see 263).

अग्ने + ए *agne+e* becomes अग्नये *agnaye*, 'to fire' (dative case).

भो + अ *bho+a* becomes भव *bhava*, the present stem of *bhú* (see 263).

37. ऐ *ai* and औ *au*, followed by any vowel or diphthong, similar or dissimilar, are changed to *áy* and *áv* respectively (Pāṇ. VI. I, 78); e. g.

कस्मै अपि *kasmāi api* becomes कस्मायपि *kasmāy api*, 'to any one whatever.'

रै + अस् *rai+as* becomes रायस् *rāyas*, 'riches' (nom. plur.).

ददौ अन्नम् *dadāu annam* becomes ददावन्नम् *dadāv annam*, 'he gave food.'

नौ + औ *nau+au* becomes नावौ *nāvau*, 'two ships' (nom. du.).

a. If both the words be complete words, the *y* and *v* are occasionally dropped, but not so usually as in the case of *e* at 36; thus कस्मा अपि *kasmā apt* for कस्मायपि *kasmāy api*, and ददा अन्नम् *dadā annam* for ददावन्नम् *dadāv annam*.

PRAGRIHYA EXCEPTIONS.

38. There are some exceptions (usually called *pragrihya*, 'to be taken or pronounced separately') caused by vowels which must, under all circumstances, remain unchanged. The most noticeable are the terminations of duals (whether of nouns, pronouns, or verbs)

in *í*, *ú*, or *e* (Páñ. I. 1, 11). These are not acted on by following vowels; e. g.

कवी एतौ *kaví etau*, 'these two poets;' बन्धु इमौ *bandhú imau*, 'these two relations;' अमू आसते 'these two sit down;' पचते इमौ 'these two cook;' शेवहे आवाम् 'we two lie down.'

Observe—The same applies to *अमी* *amí*, nom. pl. masc. of the pronoun *अदस्*.

a. The Vedic *asme* and *yushme* are also *pragrihya* according to Páñ. I. 1, 13.

b. Prolated vowels (II. f) remain unchanged, as आगच्छ कृषा इ अन्न 'Come, Krishna, here,' &c. (Páñ. VI. 1, 125; VIII. 2, 82).

c. A vocative case in *o*, when followed by the particle *iti*, may remain unchanged, as विष्णो इति *viṣṇo iti*, or may follow 36.

d. Particles, when simple vowels, and औ *o*, as the final of an interjection, remain unchanged, as इ इन्द्र *i indra*, 'O, Indra!' उ उमेश *u uméśa*, 'O, lord of Umá!' अहो इन्द्र *aho indra*, 'Ho, Indra!' (Páñ. I. 1, 14, 15.)

Observe—This applies also to the exclamation आ *á* (but not to the *á* which native grammarians call आङ् *áṅ*, and which is used as a preposition before verbs and before nouns with the meanings 'to,' 'up to,' 'as far as,' 'until,' 'a little'); e. g. आ एवम् *á evam*, 'Ah, indeed!' (but *á udakát* becomes *odakát*, 'as far as water;' *á uṣṇa* becomes *oṣṇa*, 'slightly warm').

e. Before initial अ *a* the औ *o* of गो *go*, 'a cow,' remains unchanged and optionally cuts off the *a*; e. g. गोअग्रम् *go-agram*, or गोग्रम् *go-'gram*, 'a multitude of cows' (cf. 35. a. b, 36. Obs.).

Other Exceptions.

f. The final *a* or *á* of a preposition blends with the initial च् *ri* of a root into *ár* (not into *ar*); e. g. प्र च्छ् = प्राश् 'to go on;' उप च्छ् = उपाश् 'to approach;' प्र च्छ् = प्राश् 'to flow forth;' आ च्छ् = आश् 'to obtain' (Páñ. VI. 1, 91). Compare 260. a.

g. The final *a* of a preposition is generally cut off before verbs beginning with ए *e* or औ *o*; see 783. k. Obs. and 783. p. Obs. (Páñ. VI. 1, 89, 94).

Observe—The particle एव when it denotes uncertainty is said to have the same effect on a preceding final *a*.

h. The ऊ *ú* which takes the place of the वा of वाह् in the acc. pl. of such words as मृधवाह्, 'a steer training for the plough,' requires Vṛiddhi after *a*, as मृधैहस्.

i. The उ *u* of किमु may remain or be changed to व् *v* before a vowel, as किमु उक्तम् or किवुक्तम् 'whether said.'

j. According to Śākalya, *a*, *i*, *u*, *ri* (short or long), final in a word, may optionally either remain unchanged (but, if long, must be shortened) before a word beginning with च् *ri* or follow the usual rule, thus ब्रह्म च्छिः (or even ब्रह्मा च्छिः 'a Brahman who is a Rishi') may be either ब्रह्म च्छिः or ब्रह्मर्षिः, but in no case can ब्रह्मा च्छिः be allowed to remain unchanged. Similarly, यया च्छिः may be either ययर्षिः or ययच्छिः 'according to the Rishi.'

So in the case of *í* or *ú* or *ri*, final in a word, followed by dissimilar vowels, thus

चक्री अत्र is either चक्रयत्र or चक्रि अत्र 'the discus armed here.' But compounded words follow the usual rule, as नदी उदक = नद्युदक 'river-water.' Except before words beginning with *ri*, as in the example कुमारीचुश्यः or कुमारिचुश्यः (Benfey's larger Gram. p. 52), and in असिचुद्धित 'made prosperous by (the power of) the sword,' Mahá-bh. xviii. 105.

k. The words ओतु 'a cat' and ओष्ठ 'the lip,' when used in compounds, may optionally cut off a preceding final *a*; e. g. स्थूल ओतु is स्थूलोतु or स्थूलौतु; अधर ओष्ठ is अधरोष्ठ or अधरौष्ठ 'the lower lip;' (see Pán. vi. 1, 94. Várt.); and दिव ओकस् may be either दिवोकस् or दिवौकस् 'a deity.'

l. So also the sacred syllable ओम् and the preposition आ *á* may cut off a final *a*; e. g. शिवाय ओं नमः = शिवायो नमः 'Om! reverence to Siva;' शिव रहि (i. e. आ with इहि) = शिवेहि 'O Siva, come!'

m. The following words illustrate the same irregularity: शक अन्धु becomes शकन्धु; कर्क अन्धु becomes कर्कन्धु 'jujube;' लाङ्गल ईषा becomes लाङ्गलीषा 'plough-handle;' (see Gaṇa Śakandhv-ádi to Pán. vi. 1, 94.)

n. The following compounds are also irregular (see Pán. vi. 1, 89. Várt.):

अक्षौहिणी *akshauhiní*, 'a complete army' (from *aksha úhiní* for *váhiní*).

प्रौढ *prauḍha*, 'grown up' (from *pra úḍha*).

प्रौह *prauha*, 'reflection' (from *pra úha*).

स्वैर *svaira*, स्वैरिन् *svairin*, 'self-willed' (from *sva íra*).

मुखार्ति *sukhárita*, 'affected by joy' (from *sukha řita*).

प्रार्थि *prárṇa*, 'principal debt' (from *pra řiṇa*).

कम्बलार्थि *kambalárṇa*, 'debt of a blanket' (from *kambala řiṇa*).

वसनार्थि *vasamárṇa*, 'debt of a cloth' (from *vasana řiṇa*).

च्युणार्थि *řiṇárṇa*, 'debt of a debt' (from *řiṇa řiṇa*).

प्रेष *praisha*, 'an invitation;' प्रैष्य *praishya*, 'a servant' (from *pra esha*).

The annexed table exhibits the combinations of vowels at one view. Supposing a word to end in *ú*, and the next word to begin with *au*, the student must carry his eye down the first column (headed 'final vowels') till he comes to *ú*, and then along the top horizontal line of 'initial vowels,' till he comes to *au*. At the junction of the perpendicular column under *au* and the horizontal line beginning *ú*, will be the required combination, viz. *v au*.

TABLE OF THE COMMONEST CHANGES OF VOWELS.

INITIAL VOWELS.	FINAL VOWELS.											
	1 a	2 á	3 i	4 í	5 u	6 ú	7 r <i>i</i>	8 r <i>í</i>	9 e	10 ai	11 o	12 au
a or á	31 á	31 á	32 e	32 e	32 o	32 o	32 ar	32 ar	33 ai	33 ai	33 au	33 au
i or í	34 y	34 y	31 í	31 í	34 y	34 y	34 r <i>i</i>	34 y	34 y	34 ai	34 y	34 y
u or ú	34 v	34 v	34 i	34 i	31 ú	31 ú	34 r <i>i</i>	34 v	34 v	34 ai	34 v	34 v
r <i>i</i> or r <i>í</i>	34 r	34 r	34 i	34 i	34 r	34 ú	31 r <i>í</i>	34 r <i>í</i>	34 r	34 ai	34 r	34 r
e	35, 36 e	' a	a ay	á ay	u u	ú ú	r <i>i</i> r <i>i</i>	r <i>í</i> r <i>í</i>	e a	ai ai	o o	a ay
ai	37 á	37 á	37 i	37 i	37 u	37 ú	37 r <i>i</i>	37 r <i>í</i>	e ay	ai ai	o ay	au au
o	35, 36 o*	' av	av	av	u u	ú ú	r <i>i</i> r <i>i</i>	r <i>í</i> r <i>í</i>	e av	ai ai	o av	o av
au	37 á	37 á	37 i	37 i	37 u	37 ú	37 r <i>i</i>	37 r <i>í</i>	e av	ai ai	o av	o av

Observe, that in the above table, as in the examples, the final letter, in its changed state, has been printed, for greater clearness, separate from the initial; except in those cases where the blending of the two vowels made this impossible.

* If the initial *a* belong to a termination, suffix, &c., and not to a complete word, then *a* is not cut off, and *o* becomes *av* before it. See 36. *a*.

† If both the words are complete words, the *y* and *v* may be dropped throughout, but not so usually as in the case of *e*.

SECT. II.—EUPHONIC COMBINATION OF CONSONANTS.

39. Before proceeding to the combination of consonants, let the letters be again regarded as divided into two grand classes of Hard and Soft, as explained at 20. *b*.

HARD OR SUBD.				SOFT OR SONANT.						
<i>k</i>	<i>kh</i>			<i>g</i>	<i>gh</i>	<i>ṅ</i>	<i>h</i>	<i>a</i>	<i>á</i>	
<i>é</i>	<i>éh</i>	<i>ś</i>		<i>j</i>	<i>jh</i>	<i>ñ</i>	<i>y</i>	<i>i</i>	<i>í</i>	<i>e</i> <i>ai</i>
<i>ṭ</i>	<i>ṭh</i>	<i>śh</i>	<i>ḥ</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>	<i>r</i>	<i>ri</i>	<i>rí</i>	
<i>t</i>	<i>th</i>	<i>s</i>		<i>d</i>	<i>dh</i>	<i>n</i>	<i>l</i>	<i>lri</i>	<i>lrí</i>	
<i>p</i>	<i>ph</i>			<i>b</i>	<i>bh</i>	<i>m</i>	<i>v</i>	<i>u</i>	<i>ú</i>	<i>o</i> <i>au</i>

40. The stems of nouns and the roots of verbs may end in almost any letter, and these final letters (whether single or conjunct) are allowed to remain when the crude words stand alone; but *complete words*, when they stand alone or at the end of a sentence, can only, according to the native system, end in one of nine consonants (or, including Visarga and the Anusvára substituted for final *m*, eleven), viz. क् *k*, ट् *t*, त् *t*, प् *p*, ङ् *n*, य् *y*, न् *n*, म् *m*, ल् *l*, Visarga (:), and Anusvára (*ṃ*); and even stems of words not ending in one of the above eleven letters are liable to undergo changes which shall make them so end, before the process of their euphonic union with other suffixes and other words in sentences is commenced.

Pāṇini (VIII. 4, 56), however, seems to allow a word ending in one of the soft consonants *g*, *ḍ*, *d*, and *b*, optionally to stand at the end of a sentence or before a pause; e. g. वाक् or वाग्, &c.

41. In this Grammar the soft letters *g*, *ḍ*, *d*, *b*, the sibilant स् *s*, and the semivowel र् *r* will be admitted as possible finals of complete words standing alone, as well as of stems preparing for euphonic combinations; but the following five preliminary laws must be enforced under any circumstances, without reference to the initial letters of succeeding words.

FIVE PRELIMINARY LAWS.

I. A conjunct quiescent consonant (i. e. a conjunct consonant having no vowel after it) is not generally allowed to remain at the end of a word, but must be reduced to a simple one. As a general rule this is done by dropping every consonant except the first; thus *carants* becomes *caran*, *avets* becomes *avet*, *ṭikīrsh* becomes *ṭikīr* (see 166. *a*).

Observe, however, that क् *k*, ट् *t*, त् *t*, प् *p*, when preceded by र् *r*, remain conjunct if both elements of these conjunct letters are either radical or substitutes for radical letters, e. g. *úr*k, nom. of *úrj*, 'strength' (176. *h*); *amárt*, 3rd sing. Impf. of *rt. mrij* (Páñ. VIII. 2, 24). But in *abibhar* for *abibhart*, *t* is rejected as not being radical (see the table at 583; cf. ἔτυπτον for ἔτυπτοντ).

II. An aspirated quiescent consonant is not allowed to remain final, but is changed to its corresponding *unaspirated* letter; e. g. चित्रलिख् *čitralikh* becomes *čitralik* (see 43); छ् *čh*, however, usually becomes ट् *t* (see under IV. below).

III. The aspirate ह् *h* is not allowed to remain final, but is usually changed to ट् *t* (thus *lih* becomes *lit*); sometimes to क् *k* or त् *t** (see 182, 305, 306).

IV. Final palatals, as being of the nature of gutturals, are generally changed to gutturals; thus च् *č* is usually changed to क् *k*, e. g. *váč* becomes *vák* (see 176); but छ् *čh* becomes ट् *t* (see 176); ज् *j* is changed to ग् *g* (or क् *k*) and sometimes to ड् *ḍ* (or ट् *t*), (see 176) †. [Technical grammatical expressions are excepted; cf. 50. *b.*]

V. The sibilants श् *ś*, ष् *śh*, if final, are generally changed into ट् *t*; sometimes, however, श् *ś* becomes क् *k*; and ष् *śh* either क् *k* or Visarga (see 181) ‡.

a. The above changes must hold good before all suffixes and terminations of nouns and verbs beginning with strong consonants (i. e. all consonants except nasals and semivowels), and before Taddhita suffixes beginning with nasals.

b. But before terminations of nouns and verbs beginning with vowels, and generally before weak consonants (i. e. nasals and semivowels), the finals of roots and stems remain unchanged (see *váč*, 176; *vac*, 650), even in opposition to the general rule which requires the softening of a hard letter when a soft letter follows.

GENERAL RULES FOR COMBINATION OF CONSONANTS.

42. If two hard or two soft unaspirated letters come in contact, there is generally no change; thus

विद्युत् प्रकाश् *vidyut prakáśa* remains विद्युत्प्रकाश् *vidyut-prakáśa*, 'the brilliance of lightning.'

* So in Arabic *s h* becomes *š t*.

† So in cognate languages *ch* is often pronounced as *k* or passes into *k*. Compare *archbishop*, *archangel*, *church*, *kirk*, &c. Again, *nature* is pronounced *nachure*, and *g* in English is often pronounced as *j*.

‡ Compare *parochial* with *parish*, and *nation* pronounced *nashun*.

कुमुद् विकास *kumud vikāsa* remains कुमुद्विकास *kumud-vikāsa*, 'the blossoming of the lotus.'

दृशद् अधोगति *drīśad adhogati* remains दृशदधोगति *drīśad-adhogati*, 'the descent of the rock.'

विद्युत् + सु *vidyut + su* remains विद्युत्सु *vidyutsu*, 'in lightnings' (loc. case plur.).

43. If any hard letter (except a sibilant, see 64–66) ends a word when any soft initial letter follows, the hard (unless affected by some special rule) is changed to its own soft, which must always be in the unaspirated form by 41. II. (but see *d.* below); thus

सरित् रय *sarit raya* becomes सरिद्रय *sarid-rya*, 'the current of a river.'

चित्रलिक् लिखित *çitralik* (for *çitralikh*, 41. II.) *likhita* becomes चित्रलिङ्गिखित *çitralig-likhita*, 'painted by a painter.'

वाक् देवी *vāk* (for *vác*, 41. IV.) *devī* becomes वाग्देवी *vāg-devī*, 'the goddess of eloquence;' similarly, वाक् ईश *vāk īśa* becomes वागीश *vāg-īśa*, 'the lord of speech.'

विद् भव *viṭ* (for *vish*, 41. V.) *bhava* becomes विद्भव *viḍ-bhava*, 'generated by filth.'

a. An option is allowed before nasals, as follows: When two words come together, the initial of the second word being a nasal, then the final of the first word is usually (though not necessarily) changed to the nasal of its own class (see Pāṇ. VIII. 4, 45); thus

तत् नेत्रम् *tat netram* becomes तत्रेत्रम् *tan netram* (or *tad netram*), 'that eye.'

अप मूलम् *ap mūlam* becomes अम्मूलम् *am mūlam* (or *ab mūlam*), 'water and roots.'

सरित् मुख *sarit mukha* becomes सरिन्मुख *sarin-mukha* (or *sarimukha*), 'the source of a stream.'

b. Before *maya* and *mātra*, the nasalization is not optional but compulsory; thus

चित् मय *çit maya* becomes चिन्मय *çin-maya*, 'formed of intellect.'

वाक् मय *vāk* (for *vác*, 41. IV.) *maya* becomes वाङ्मय *vān-maya*, 'full of words.'

विद् मय *viṭ* (for *vish*, 41. V.) *maya* becomes विग्मय *viṅ-maya*, 'full of filth.'

तत् मात्रम् *tat mātram* becomes तन्मात्रम् *tan-mātram*, 'merely that,' 'an element.'

c. In the case of roots followed by Kṛit suffixes there is not usually any change; e. g. छद् + मन् *çhad + man* becomes छद्मन् *çhadman*, 'disguise.'

d. It will be seen from 41. V. *a. b.* that the general rule 43 applies to case-endings of nouns beginning with consonants, but not to case-endings beginning with vowels. In the latter case, the final consonant attracts the initial vowel, so as to form with it a separate

syllable; thus *vák* + *bhis* becomes *vág-bhis*, 'by words;,' but in *vác* + *á*, *é* attracts *á*, thus *vá-éá*, 'by a speech' (not *váj-á*): *sarit* + *bhis* = *sarid-bhis*, 'by rivers;,' but in *sarit* + *á*, *t* attracts *á*, thus *sari-tá*, 'by a river' (not *sarid-á*). So also *samidh* + *á* becomes *sami-dhá*, 'by fuel' (not *samid-á*).

e. Similarly, in the case of *verbal* terminations beginning with vowels or with *m*, *v*, *y*, attached to roots ending in hard letters (see *pat*, 597. c; *kship*, 635; *vat*, 650), rule 43 does not apply.

f. ष 'six' (becoming षट् by 41. V.), when followed by the augment *n* before the case-ending *आम्* *ám*, becomes *षणाम्* *shaṇ-ṇ-ám*, because the final *ट्* becomes *ण्* and cerebralizes also the inserted *n* coming in contact with it. Similarly, षट् नवति becomes *षणवति* *shaṇ-ṇavati*, 'ninety-six,' and षट् नगर्यः becomes *षणगर्यः* *shaṇ ṇagaryah*, 'six cities.' Compare 58. b.

44. If a soft letter ends a word or stem, when any hard initial letter follows, the soft is changed to its own hard, which must always be in the unaspirated form by 41. II; thus

कुमुद् + सु *kumud* + *su* becomes कुमुत्सु *kumutsu*, loc. pl. of *kumud*, 'a lotus.'

समिद् + सु *samid* (for *samidh*, 41. II.) + *su* becomes समित्सु *samitsu*, loc. pl. of *samidh*, 'fuel.'

Note—Similarly in Latin, a soft guttural or labial passes into a hard before *s* and *t*; thus *reg* + *si* becomes (*reksi*) *rexi*, *scrib* + *si* = *scripsi*, *reg* + *tum* = (*rektum*) *rectum*, &c.

a. With regard to palatals see 41. IV.

b. Soft letters, which have no corresponding hard, such as the nasals, semi-vowels, and *ह* *h*, are changed by special rules.

c. If the final be an aspirated soft letter, and belong to a stem whose initial is *ग* *g* or *ङ* *ḡ*, *द* *d* or *ब* *b*, then the aspiration, which is suppressed in the final, is transferred back to the initial letter of the stem; as बुध् + सु *budh* + *su* becomes भुत्सु *bhutsu*, loc. pl. of *budh*, 'one who knows' (177; cf. also *dih*, 182). Similarly दध् + तस् *dadh* + *tas* becomes धत्तस् *dhattas*, 'they two place;,' and see 306. a, 299. a. b, 664.

Note—Greek recognizes a similar principle in *τρέχω*, *θρέξομαι*; *τροφ*, *θρόπτω*: cf. also *θρίξ*, i. e. *θρικ-ς* from the stem *τριχ-*.

CLASSIFICATION OF SPECIAL RULES.

It is stated at 40, 41, that complete words as well as stems preparing for combination can only end in certain consonants. Of these the most usually occurring final consonants are *त्* *t* and *द्* *d*, the nasals *न्* *n* and *म्* *m*, the dental sibilant *स्* *s* (changed to Visarga by native grammarians), and the semivowel *र्* *r* (also by them changed

to Visarga). It will be sufficient, therefore, for all practical purposes to give special rules under four heads :

- 1st, Changes of final t and d .
- 2nd, Changes of the nasals, especially n and m .
- 3rd, Changes of final s .
- 4th, Changes of final r .

CHANGES OF FINAL t AND d .

45. By the general rule (43), final t becomes d before soft consonants, and before vowels; as मरुत् वाति *marut vāti* becomes मरुद्वाति *marud vāti*, 'the wind blows.'

a. Certain exceptions are provided for by 41. V. b, 43. d. Hence also stems ending in t followed by the suffixes *vat, mat, vin, vala* do not necessarily change; e. g. *vidyut-vat*, 'possessed of lightning; *garut-mat*, 'possessed of wings.'

46. And, by 44, final d generally becomes t before hard consonants; as दृशद् पतन becomes दृशत्पतन *dṛśat-patana*, 'the fall of a stone.'

47. And, by 43. a, final t or d may become n before n or m .

Assimilation of final t or d .

48. If t or d ends a word, when an initial $ç$, j , or l follows, then t or d assimilates with these letters; thus

भयात् लोभात् च *bhayāt lobhāt ca* becomes भयाल्लोभाच्च *bhayāl lobhāc ca*, 'from fear and avarice.'

तद् जीवनम् *tad jīvanam* becomes तज्जीवनम् *taj jīvanam*, 'that life.'

a. A final t or d also assimilates with a following $ç$ or jh , but by 41. II. the result will then be $ç$ or jh ; thus तत् छिनत्ति becomes तच्छिनत्ति 'he cuts that; *तद् ऋषः = तच्छ्रषः* 'the fish of him.'

b. Final t or d assimilates in the same way with t , d , and their aspirates; thus तत् टीका becomes तट्टीका; तद् डीनम्, तद्वीनम्; तत् ठकुरः, तद्वकुरः.

Observe—The converse does not take place in the contact of complete words; thus षट् ते (not षट्टे) 'those six: ' but ईड् + ते = ईष्टे 'he praises,' see 325.

Final t or d may also assimilate with initial $ç$ and n .

49. If t or d ends a word and the next begins with $ç$ immediately followed by a vowel, semivowel, or nasal, then t or d is changed to $ç$, and the initial $ç$ is usually changed to $çh$; e. g.

तत् श्रुत्वा *tat śrutvā* becomes तच्छ्रुत्वा *tac śhrutvā*, 'having heard that; ' but तच्छ्रुत्वा *tac śrutvā* is allowable.

a. Similarly, the change of initial *ś* to *ṣ* is optional after a final *k*; thus वाक्शत may either remain so or be written वाक्शत 'a hundred speeches.' Again, after a final *ṭ* and *p* this rule is said to be optional; but examples are not likely to occur: though in R̥g-veda III. 33, 1, we have विपाद्भुतुद्री for विपाद् शुतुद्री, the two rivers Vipás and Śutudrī in the Pañjáb.

50. If *t* ends a word, when initial *h* follows, the final *t* is changed to *d* (by 43), and the initial *h* optionally to *dh*; thus

तत् हरति *tat harati* becomes तद्धरति *tad dharati*, 'he seizes that;' but तद् हरति *tad harati* is allowable.

a. By a similar rule, and on the same principle, any consonant (except a nasal, semivowel, or sibilant) followed by *h*, must be softened if hard, and its soft aspirate optionally substituted for the initial *h*; thus वाक् हरति *vák harati* becomes वाग्घरति *vág gharati*, 'speech captivates.'

b. Similarly, अच् ह्रस्वः *ac hrasvaḥ* becomes अञ्कृस्वः *aj jhrasvaḥ*, 'a short vowel.'

Insertion of t changeable to c.

51. When *ṣ* is between two vowels (long or short) in the body of a simple word, *t* changeable by 48. a. to *c* must be inserted before *ṣ*; thus root प्रच्छ *praṣh* followed by a vowel must be written प्रच्छ *praṣṭha* (as in पप्रच्छ *papraṣṭha*, पृच्छामि, &c. at 631); so also चि* + छेद becomes चिच्छेद 'he has cut;' अ* + छिनत् = अच्छिनत् 'he was cutting' (see Pāṇ. VI. 1, 73, 75).

Observe—In the case of root *murch* there is no insertion of *c* in *murchana*, &c., because *ṣ* is not between two vowels.

a. This insertion of *c* is obligatory when *ṣ* is initial, and when a previous syllable of any word, either separate or compounded, ends in a *short* vowel; as, शैलस्य छाया or शैलच्छाया 'the shadow of a rock.'

b. The same is obligatory after the preposition आ *á* and the particle मा *má*; as आ छन्न becomes आच्छन्न 'covered;' so मा छिदत् becomes मा च्छिदत् *má cchidat*, 'let him not cut' (Pāṇ. VI. 1, 74).

c. In all other cases after *long* vowels the insertion of *c* is optional; as, बदरीच्छाया or बदरीच्छाया 'the shade of a jujube tree;' सा छिनत्ति or सा च्छिनत्ति 'she cuts' (Pāṇ. VI. 1, 76).

d. An augment *t* may optionally be inserted after final *ṭ* before initial *s*: as, षट्सन्तः or षट्सन्तः 'being six' (Pāṇ. VIII. 4, 42; 3, 39).

* चि *ci* is the syllable of reduplication to form the perfect of चिच्छ *chhid* (252), and अ *a* the augment to form the imperfect of all verbs (251).

CHANGES OF THE NASALS, ESPECIALLY न् n.

52. If the letter न् n, preceded by a *short* vowel, ends a word, when the next begins with any vowel, the n is doubled; thus

आसन् अत्र *ásan atra* becomes आसन्नत्र *ásann atra*, 'they were here.'

तस्मिन् उद्याने *tasmin udyáne* becomes तस्मिन्नुद्याने *tasminn udyáne*, 'in that garden.'

a. This applies equally to final इ n and ए n; as प्रत्यङ् एति becomes प्रत्यङ्ङेति 'he goes towards the west;' सुगण् अस्ति = सुगण्ङस्ति 'he is a good calculator' (see Páñ. VIII. 3, 32); but these, especially the last, rarely occur as finals.

b. Technical terms in grammar, such as Uñ-ádi (i. e. 'a list of suffixes beginning with un'), are said to be exceptions to this rule.

53. If न् n ends a word, when an initial च् c or त् t or द् d (or their aspirates) follows, a sibilant is inserted between the final and initial letter, according to the class of the initial letter; and the न् n then passes into the true Anusvára, see 6. d; e. g.

कस्मिन् + चित् *kasmin + cit* becomes कस्मिंश्चित् *kasminścít*, 'in a certain person.'

अस्मिन् तडागे *asmin tadáge* becomes अस्मिंस्तडागे *asminśtadáge*, 'in this pool.'

महान् दण्डः *mahán ṭankaḥ* becomes महान्शदण्डः *mahánśh ṭankaḥ*, 'a large axe.'

a. The same holds good before छ् ch (as, तांश्छादयति 'he covers them'), and before थ् th, द् th; but the two latter are not likely to occur.

b. If s immediately follows t in a conjunct consonant, as in the word त्सरु 'a sword-hilt,' there is no change; thus सन् त्सरु: remains सन्त्सरु:.

c. A similar euphonic s is inserted between the prepositions *sam, ava, pari, prati,* and certain words which begin with *k*, as संस्कार *sans-kára*, संस्कृत *sans-kṛita*, परिष्कार *parish-kára*, प्रतिष्कार *pratish-kára*, &c. (see 70); just as in Latin, between the preposition *ab* and *c*, &c., e. g. *ab-s-condo*. Also, between पुन् 'a male,' and a word beginning with a hard consonant, as कोकिल 'a cuckoo,' thus पुंस्कोकिलः; also when कान् is repeated, e. g. कांस्कान् or कौस्कान् 'whom?' 'whom?' 'which of them?' (Páñ. VIII. 3, 12, but cf. Vopa-deva II. 35.)

d. न् n at the end of a root does not require an inserted s before terminations beginning with t; thus हन् + ति *han + ti* is हन्ति *hanti*, 'he kills' (but see 57, 57. u. b).

e. Except, also, प्रशान् *praśán* (nom. of *praśám*, 179. a); as, प्रशान्तनोति 'the peaceful man spreads;' प्रशान्चिनोति 'the peaceful man collects' (Páñ. VIII. 3, 7).

54. The only cases in which न् n, when originally the final of a word, can pass into Anusvára are given above at 53, 53. a; thus in classical Sanskrit combinations like तान् करोति or तान् ददाति must not be written तां करोति, तां ददाति.

55. If न् n ends a word, when the next begins with श् ś, then न् n and श् ś may be combined in either of the two following ways:

1st, the final न् n may be changed to palatal ञ् ñ; thus महान् शूरः *mahán śúrah* may be written महान्शूरः 'a great hero.'

2ndly, the initial श् ś may be changed to छ् ch; thus महान्शूरः.

a. According to native authorities an augment t, changeable to c (51), may be

inserted in both cases, thus महाच्छूरः or महाच्छूरः, but this is rarely done; and in practice, both न् and श् are sometimes erroneously left unchanged against the rule (thus, महान् शूरः).

b. Final इ n may optionally insert an augment क् k when any sibilant begins the next word or syllable. Hence प्राइ शत may be either प्राक्कशत (or प्राक्कछत by 49. a) or may remain unchanged.

c. Similarly, final ण् n may insert द t, and final न् n may insert त् t before स् s; e. g. सुगण्, 'a good reckoner,' is in loc. pl. सुगणसु or सुगणदसु; and सन् सः, 'he being,' may be सन्तः; and some say the inserted letters may optionally be aspirated. The insertion of त् between a final न् and initial स् is common in the Veda; but in later Sanskrit these insertions are not usual.

56. If न् n ends a word, when the next begins with ल् l, the n assimilates with the l, and the Candra-vindu mark ॡ is placed over the l, substituted for n, to denote its nasality; thus पक्षान् लुनानि becomes पक्षाँल्लुनानि or पक्षाँल्लुनानि 'he clips the wings;' see 7. Similarly, ἐν + λάμπω = ἐλλάμπω; con + ligo = colligo.

a. Final न् n, before ज् j or ञ् jh, and ञ् ñ, is properly written in the palatal form ञ्, but in practice is often allowed to remain unchanged against the rule.

b. Final न् n, before इ d, द dh, and ण् n, should be written in the cerebral form ण्.

c. But final न् n, before gutturals, labials, semivowels (except य् y), and the sibilants स् s, ष sh, remains unchanged; as, तान् षट् 'those six.'

57. न् n as the final of nominal stems is rejected before terminations and suffixes beginning with consonants; thus धनिन् + भिस् dhanin + bhis becomes धनिभिस् dhanibhis, 'by rich people;' युवन् + त्व yuvan + tva becomes युवत्त्व yuva-tva, 'youth.' Similarly स्वामिन् + वत् becomes स्वामि-वत्, 'like a master.' But राजन्वत् rájan-vat is excepted in the sense of 'having a good king.' (Raghu-v. vi. 22; Pán. viii. 2, 14; cf. also उदन्वत् udan-vat, 'the ocean,' Raghu-v. x. 6.)

a. न् n as the final of a root is rejected before those terminations beginning with consonants (excepting nasals and semivowels) which have no indicative P (see 307 and 323); thus हन् + तिP is हन्ति, but हन् + तस is हतस्, see 654.

b. Also, when a word ending in न् n is the first (or any but the last) member of a compound word, even though the next member of the compound begins with a vowel; e. g. राजन् पुरुष rájan purusha becomes राजपुरुष rája-purusha, 'the king's servant;' राजन् इन्द्र rájan indra becomes राजेन्द्र rájendra, 'chief of kings;' स्वामिन् अर्थम् svámin artham becomes स्वाम्यर्थम् svámy-artham, 'on the master's account.'

c. न् n not final, immediately preceded by a palatal, is changed to the palatal form; e. g. याच् + ना = याच्ना 'prayer,' यज् + न = यज्ञ 'a sacrifice;' similarly, राज्ञी 'a queen,' fem. of राजन् 'a king.'

Change of न् n (not final) to ण् n.

58. If न् n (not final, and having immediately after it any vowel, or one of the consonants न् n, म् m, य् y, व् v) follows any one of the

three cerebral letters ऋ ऋ (short or long), र् r, ष sh, in the same word (*samána-pade*), then न् n must be changed to the cerebral ण् n, even though any vowel or any of the guttural or labial consonants at page 15 (viz. k, kh, g, gh, n, h, and p, ph, b, bh, m, v), or y or Anusvára, either singly or combined together or with any vowel, intervene; as in the following examples formed with suffixes or terminations: क्षिपाणि (635); कर्मणा (152); मृगेण (107); वृंहण 'causing to grow fat'; शृङ्गिण 'horned'; ब्रह्मण्य 'devout.' आचार्यानी *ácáryáni*, 'the wife of an *Ácárya*,' is an exception (Pán. iv. 1, 49. Várt.)*.

Obs. 1. न् n final (i. e. followed by Viráma) in a word is not so changed; e. g. दान्, not दान्ण (see 127).

Obs. 2. In a word like कुर्वन्, 'they do,' t immediately after n prevents the change. Similarly, रुन्वस् (671).

Obs. 3. This change of a dental to a cerebral letter is called *nati* in the Prátiśákhya.

a. The intervention of any of the palatal, cerebral, or dental consonants at p. 15, except y (viz. é, éh, j, jh, ñ, é, t, th, d, dh, n, t, th, d, dh, l, s), prevents the operation of this rule, as in अर्चना 'worship'; सज्जन 'abandoning'; क्रीडन 'playing'; वर्त्मनि 'roads' (nom. pl. of वर्त्मन्); शृगालेन 'by a jackal' (149).

The intervention of a labial, *conjunct* with न् n, precludes any change in the conjugational forms of the verb तृप् 'to satisfy,' cl. 5. (तृप्ति &c., 618), and in those of क्षुभ् 'to shake,' cl. 9. (क्षुभति &c., 694); see Pán. VIII. 4, 39. In the Veda, however, तृप्ति is found. But the intervention of nasals, semivowels, or h, though *conjunct* with the न्, do not prevent cerebralization, as in अयम्ना (157); अराव्णा inst. c. of अरावन् 'hostile'; ग्राव्णा of ग्रावन् 'a stone.'

Observe—According to Pán. vi. 1, 16, the past pass. part. of *vraśé*, 'to cut,' and *ruj*, 'to break,' should be वृक्ण, रुक्ण.

b. If two *conjunct* न् ns follow the letters causing the cerebralization, they each become ण्, as in विषण् *vishanna* † (540).

c. Even in compound words where ऋ, ऋ, ष, र् are in the first member of the compound, and न् occurs in the second member, the change to ण् may sometimes take place (especially when the separate ideas inherent in each word are lost sight of in a single object denoted), and sometimes is optional. When, however, the

* The whole rule 58 is thus expressed in the first two Sútras of Páṇini VIII. 4, रपाभ्यां णो नः समानपदे । अट्कुप्वाङ्नुम्व्यवायेऽपि । The vowel *ri* is supposed to be included in र्. अट् stands for the vowels, diphthongs, y, r, v, and h; कु for the guttural class of consonants; पु for the labial; आङ् for the preposition आ; नुम् for Anusvára.

† Except a word like प्राणित् redup. aorist of अन् 'to breathe,' with प्र.

words do not, so to speak, merge their individuality in a single object, no change is generally allowed, but even in these cases it is impossible to lay down a precise rule. The following are a few examples : ग्रामणी 'a village-chief,' अग्रणी 'foremost,' रामायण 'the Rámáyana,' वाभीणस 'a Rhinoceros' ('leather-snouted animal'), खरणस 'having a sharp nose,' but चर्मनासिका 'a whip,' and सर्वनामन् 'a pronoun,' स्वर्नदी or स्वर्णदी 'the river of heaven,' वृषनाशन 'a plant' (where वृषणाशन might be expected), गिरिनदी or गिरिणदी 'a mountain-stream,' आमवण 'a mango-grove,' ब्रह्महणम् (acc. of ब्रह्महन्) 'the killer of a Bráhmaṇ.' Similarly, वृत्रहणम् acc. c. of वृत्रहन् 'the slayer of Vṛitra,' but वृत्रभ (where *han* becomes *ghna*); सर्वोह्ण 'the whole day;' and in other similar compounds when the first member ends in short *a*, but पराह्ण 'afternoon' (if from परा अहन्). See Pán. VIII. 4, 3, &c.

d. In a compound, न् n is not generally changed to ण् n, if the first member ends in *sh*, and the next word is formed with a Kṛit suffix containing न् n, as निष्पान, दुष्पान, यजुष्पावन (Pán. VIII. 4, 35).

e. If the second member of a compound contain a guttural or be monosyllabic, the change of न् n to ण् n is necessary, as in स्वर्गकामिण्यौ, हरिकामेण (Pán. VIII. 4, 13), क्षीरपेण (Pán. VIII. 4, 12); but not in compounds with *agni*, as शराग्नि.

59. The prepositions अन्तर, निर् (for निश्), परा, परि, प्र, and दुर् (for दुस्) require the change of न् n to ण् n in most roots beginning with न् (which in the Dhātu-páṭha are therefore written with cerebral ण्); e. g. प्रणमति 'he bows,' अन्तर्ययति 'he leads inside,' निर्दुदति 'he drives out,' परादुदति 'he drives away,' प्रणय 'guidance,' प्रणायक 'a guide,' परिणह 'circumference.'

a. But in the following roots the न् is never changed, and these roots are therefore written in the Dhātu-páṭha with dental न् n: नृत् 'to dance,' नन्द 'to rejoice,' नह् 'to roar,' नह् 'to kill,' नद् 'to dance*,' नाथ् 'to ask,' नाथ् 'to ask,' नृ 'to lead.'

b. In the case of नञ् 'to destroy,' the change of न् into ण् only takes place, when ञ् is not changed to ष्, as प्रणश्यति, परिणश्यति, but प्रनष्ट, परिनष्ट (Pán. VIII. 4, 36).

c. In the case of हन् 'to kill,' the change of न् to ण् takes place except when ह् is changed to ष्, as in प्रहण्यते, प्रहणन, but प्रहन्ति (Pán. VIII. 4, 24). An option is allowed when न् is followed by म् or व्, as in प्रहन्मि or प्रहन्मि, &c. (Pán. VIII. 4, 23).

d. When the preposition नि intervenes between the above-mentioned prepositions and the root, the change of न् into ण् takes place in the following verbs, गद्, नद्, पत्, पद्, मा, मे, सो, हन्, या, वा, द्रा, ष्मा, वप्, वह्, शम्, चि, दिह्. In most other verbs the change is optional, as प्रनिभिनञ्ति or प्रणिभिनञ्ति (Pán. VIII. 4, 17, 18).

e. After prepositions containing an *r*, the *n* of certain suffixes like *ana* is liable to be cerebralized, but in the case of causal stems, and in some other cases, the

* According to some the resistance of this root to cerebralization is only when it belongs to class 10, and means 'to drop or fall.'

change is optional (see Pāṇ. VIII. 4, 29-31); e.g. प्रकोपन or प्रकोपण, प्रयापन or प्रयापण. In प्रवेपन, प्रमङ्गन, प्रकम्पन, प्रगमन, प्रभान, &c., no change to ण is allowed (Pāṇ. VIII. 4, 32, 34). In the case of root अन् 'to breathe,' the final becomes ण् in प्राण् and पराण्, making प्राणिति 'he breathes,' and पराणिति (Pāṇ. VIII. 4, 19). The causal aorist allows two cerebral nasals, e.g. प्राणिणत्; as does also the desid. of पराण्, e.g. पराणिणिसि. In this way final न् may be changed to ण् at the end of a word, as in प्राण्, पराण्, formed from rt. an. But this is only true of rt. अन्. In no other case can final न् become ण्. When r is separated from the n of an by more than one letter, no change is allowed, as in पर्यैनिति.

Changes of final न् m.

60. If न् m ends a word, when any one of the consonants *k, kh, g, gh; ḷ, ḷh, j, jh; ṭ, ṭh, ḍ, ḍh; t, th, d, dh, n; p, ph, b, bh, m* follows, then न् m may pass into Anusvāra, or may, before any one of those consonants, be changed to its own nasal; thus गृहम् जगाम *griham jagāma* is written either गृहं जगाम or गृहञ्जगाम 'he has gone home;' and नगरम् प्रति either नगरं प्रति or नगरम्प्रति 'towards the city;' but in these cases Anusvāra is generally used. So also डीन preceded by prep. sam becomes either संडीन or सख्डीन 'flight;' सम् चय either संचय or सच्चय 'collection;' सम् त्यास either संत्यास or सत्यास 'abandonment;' but in these cases Anusvāra is not so usual.

a. The final न् m of a root is changed to न् n or ण् n before suffixes beginning with any consonant except *y, r, l, s*; thus जङ्गम् + मि = जङ्गन्मि (see 709). So also चक्षम् + वहे = चक्षण्वहे (see 58; and Pāṇ. VIII. 2, 65).

b. Before श्, ष्, स्, ह्, a final न् is represented by Anusvāra; also generally before the semivowels, but see 6. e. f, 7.

c. With regard to final न् before ह् when followed by *m, n, y, l, v*, see 7. c.

d. When the next word begins with a vowel, then न् m must always be written; thus गृहम् आयाति becomes गृहमायाति 'he comes home' (not गृहं आयाति).

e. Observe—When न् n or न् m not final is preceded by छ् *ch*, the latter becomes श् *ś*, as प्रच्छ् + न = प्रश्न 'a question;' विच्छ् + न = विष्ण 'lustre' (Pāṇ. VI. 4, 19); पाप्रच्छ् + मि = पाप्रश्मि 'I ask frequently.'

CHANGES OF FINAL स् s.

61. Many cases of nouns and many inflections of verbs end in स् s, which is changeable to श् *ś* and ष् *sh*, and is liable to be represented by Visarga (:, i. e. the sign for a hard breathing, see 8), or to pass into र् *r* (regarded as the corresponding soft letter of the

hard sibilants and Visarga). *As these changes will constantly meet the student's eye, the following five rules must be carefully studied.*

Observe—In other grammars these rules are designated 'rules for the changes of Visarga,' a sibilant not being allowed at the end of a complete word standing alone (see 40).

In the following pages, however, *s* is preserved as a final, both in declension and conjugation, for two reasons: 1st, because it is more easily pronounced than a mere breathing; 2ndly, because it keeps in view the resemblance between Sanskrit and Greek and Latin terminations.

62. FIRST RULE. *When does the final sibilant remain unrejected?—Before त् t, च् c, and द् d, and their aspirates, respectively; thus, final स s before t, th, remains unchanged; before c, ch, passes into the palatal sibilant श् ś; and similarly, before t, th, passes into the cerebral sibilant ष sh.*

a. Final स s is also allowed to remain unchanged before initial स s, and to assimilate with initial श् ś and ष sh*. More commonly, however, it is in these cases represented by Visarga; see 63.

b. So also, the final स s of a root must always remain unchanged before the terminations *si, se*; thus शास् + से = शास्से; वस् + से = वस्से; see 304. a.

c. When an initial त् t is compounded with a sibilant, a preceding final s, instead of remaining unchanged, may become Visarga as if before a sibilant; e.g. हरिः त्सरं गृह्णाति 'Hari grasps the sword-belt.'

d. For exceptions in *as, is, us*, see 69.

63. SECOND RULE. *When does final स s pass into Visarga (:)?—Before क् k, प् p, and their aspirates, and generally (but see 62. a) before the three sibilants स s, श् ś, and ष sh †.*

a. Before a pause, i. e. at the end of a sentence.

b. When an initial sibilant is compounded with another hard consonant, the preceding final s is often dropped in MSS.; e.g. हरि स्कन्दति or हरिः स्कन्दति 'Hari goes.'

c. Nouns ending in *is* or *us* followed by verbs beginning with *k, p*, or their aspirates, and grammatically connected with these verbs, may optionally substitute *sh* for Visarga; e.g. सर्पिष्करोति or सर्पिः करोति 'he makes ghee' (Pāṇ. VIII. 3, 44).

× 64. THIRD RULE. *When does final स s become o?—Before all soft consonants.*

a. Similarly, before short अ a, which a is then cut off.

This rule is more properly, but less simply, stated thus. When does final स s

* The assimilation of स with an initial ष is rare; but त्रयष्वष्टि is an example.

† Examples before initial ष, like त्रयःषष्टि, are rare.

blend with a preceding *a* into the vowel *o*? Before all soft consonants final स *s* is treated as if liquefied into *u* *.

b. The names of the worlds (*bhūvas, mahas, janas, tapas, &c.*) change *s* to *r* before soft consonants; e. g. *bhūvar-loka, mahar-loka, &c.*

× 65. FOURTH RULE. *When does final स s become र r?*—When preceded by any other vowel but अ *a* or आ *á*, and before all soft letters, consonants or vowels.

a. Unless र *r* itself be the soft letter following, in which case, to avoid the conjunction of two *r*'s, final स *s* is dropped, and the vowel preceding it (if short) is lengthened.

The interchangeableness of *s, r,* and *Visarga* is illustrated in some Greek and Latin words; e. g. *flos, floris; genus, generis; labor* for *labos; sex* = ἑξ; *suavis* = ἡδύς, &c.

× 66. FIFTH RULE. *When is final स s rejected?*—When preceded by short अ *a*, before any other vowel except short अ *a* †. NB. The अ *a*, which then becomes final, opens on the initial vowel without coalition ‡.

a. When preceded by long आ *á*, before any soft letter, consonant or vowel. NB. If the initial letter be a vowel, the आ *á*, which then becomes final, opens on it without coalition.

b. When preceded by any other vowel but अ *a* or आ *á*, before the letter *r*, as noticed at 65. *a.*

c. Native grammarians say that final *s* passes into *Visarga*, which is then changed to *y*; which *y* is rejected in accordance with 36, 37.

The above five rules are illustrated in the following table, in which the nominative cases नरस् *naras*, 'a man;' नरास् *narás*, 'men;' हरिस् *haris*, 'the god Vishnu;' रिपुस् *ripus*, 'an enemy;' and नौस् *naus*, 'a ship'—are joined with verbs.

* That is, it is first changed to *r*, as at 65, and *r* is then liquefied into a vowel; just as *l* is often changed to *u* in French. The plural of *animal* is *animaux*.

† That is, it blends with *a* into *o*, as in 64; and *o* becoming *av* before any vowel but *a*, the *v* is rejected by 36. Indian grammarians hold that final *s* or *Visarga* here becomes *y*, which would also be rejected by 36.

‡ This is one of the three cases in which a hiatus of two vowels is admissible in Sanskrit. The three cases are, 1. when final *s* is rejected from *as* or *ás* (66); 2. when a complete word, ending in *e*, is followed by any other vowel but *a* (see 36); 3. when certain dual terminations, ई *í*, ऊ *ú*, ए *e*, are followed by vowels (see 38). In the middle of a word a hiatus is very rare (see 5. *b.*)

FIRST RULE. Final sibilant remains un- rejected.	SECOND RULE. Final स s passes into Visarga.	THIRD RULE. Final अस् as becomes ओ o.	FOURTH RULE. Final स s becomes र r.	FIFTH RULE. Final स s is rejected.
<p>नरस् तरति naras tarati नरास् तरति narás taravati हरिस् तरति haris tarati नौस् तरति nauś tarati नरञ् चरति naras carati नराञ् चरति narás caravati हरिञ् चरति haris carati नौञ् चरति nauś carati</p>	<p>नरः करोति naras karoti नराः कुर्वति narás kurvati हरिः करोति haris karoti नरः खनति naras khanati नराः खनति narás khanavati हरिः खनति haris khanati नरः पचति naras pacati नराः पचति narás pacavati हरिः पचति haris pacati नरः सरति naras sarati नराः सरति narás saravati हरिः सरति haris sarati नराञ् शोचति naras śocati नराञ् शोचति narás śocavati करोति नरः karoti naras</p>	<p>नरो गच्छति naras gacchati नरो जयति naras jagati नरो याति naras yati नरो रक्षति naras rakshati Similarly, before all other soft consonants. Also before अ a, which स a is then cut off; thus, नरो सति naras 'tis for naras atti</p>	<p>हरिर् अति haris atti रिप् र् अति ripur atti नौर् अयाति nauś ayati हरिर् यति haris yati रिप् र् यति ripur yati नौर् यति nauś yati हरिर् गच्छति haris gacchati रिप् र् गच्छति ripur gacchati नौर् गच्छति nauś gacchati हरिर् याति haris yati रिप् र् याति ripur yati नौर् याति nauś yati Similarly, final s preceded by any vowel but a or d, before all soft letters except r. Before r final s also becoming r is rejected, and the preceding vowel lengthened; e.g. हरि रक्षति haris rakshati रिप् रक्षति ripur rakshati</p>	<p>नर अयाति naras ayati नरा अदति narás adanti नर ईषते naras śishate नरा ईषते narás śishante नर यथे naras edhate नरा यथे narás edhante नरा गच्छति naras gacchati नरा गच्छति narás gacchavati नरा यानि naras yanti नरा रक्षति naras rakshanti Similarly, final अस् as before all other vowels except अ a (see third rule); and similarly, final अस् as before all other soft letters, consonants or vowels.</p>

67. There is one common exception to 62, 63, 64 : *सस्* *sas*, 'he,' and *एषस्* *eshas*, 'this,' the nominative case masc. of the pronouns *तद्* *tad* and *एतद्* *etad* (220, 223), drop the final *s* before any *consonant*, hard or soft; as, *स करोति sa karoti*, 'he does;' *स गच्छति sa gacchati*, 'he goes;' *एष पचति esha pacati*, 'this (man) cooks.' But rules 64. *a*, 66, and 63. *a*, are observed; thus, *सोऽपि so 'pi*, 'he also;' *स एषः sa eshaḥ*, 'he himself.' Sometimes (but only *पादपूरणे* to fill up a verse or suit the metre) *sa* may blend with a following vowel, as *सैषः* for *स एषः*.

In poetry *syas*, 'he,' nom. masc. of *tyad*, may optionally follow the same rule (Pán. VI. 1, 133).

Compare Greek *ὁ* for *ὄς*. Compare also Latin *qui* for *quis*, and *ille, iste, ipse*, for *illus, istus, ipsus*. The reason why *sa* dispenses with the termination *s* may be that this termination is itself derived from the pronoun *sa*.

68. The preceding rules are most frequently applicable to *स्* *s*, as the final of the cases of nouns and inflexions of verbs; but they come equally into operation in substantives or adjectives, whose stem ends in *अस्* *as*, *इस्* *is*, and *उस्* *us*; thus, by 65, *चक्षुस् ईक्षते cakshus ikshate* becomes *चक्षुरीक्षते cakshur ikshate*, 'the eye sees;' and *चक्षुस् + भिस् cakshus + bhis* = *चक्षुर्भिस् cakshurbhis*, 'by eyes.' Similarly, by 64, *मनस् जानाति manas jánāti* becomes *मनो जानाति mano jánāti*, 'the mind knows;' and *मनस् + भिस् manas + bhis* = *मनोभिस् manobhis*, 'by minds.'

Exceptions in अस् as, इस् is, उस् us.

69. *अस् as* at the end of the first member of a compound word retains its *s* before derivatives of the roots *कृ* and *कम्*, and before *कंस*, *कुम्भ*, *पात*, *कुशा*, *कर्ण* (see Pán. VIII. 3, 46); e. g. *तेजस्कार* 'causing light,' *अयस्कार* 'a blacksmith,' *नमस्कार* 'adoration,' *तिरस्कार* 'disrespect*,' *पयस्काम* 'a lover of milk.' The *s* is also retained in some other compounds, generally when the second member begins with *क्*, *प्*; as, *दिवस्यति* 'lord of day,' *वाचस्यति* 'lord of speech;' similarly also, *भास्कर* 'the sun.' Also before the Taddhita suffixes *वत् vat*, *विन् vin*, and *वल vala*; e. g. *तेजस्वत्*, *तेजस्विन्* 'possessing light.'

a. Words ending in *इस् is*, *उस् us*, such as *हविस्*, *सर्पिस्*, *धनुस्*, &c., and the prefixes *निस्*, *बहिस्*, *आविस्*, *दुस्*, *प्रादुस्*, when compounded with words beginning with *क्*, *ख्*, *प्*, *म्*, change their final *स्* into *ष्* (Pán. VIII. 3, 41, 45); e. g. *हविष्कृत्* 'performing a sacrifice,' *सर्पिष्मान* 'drinking ghee,' *धनुष्कार* 'a bow-maker,' *निष्कृत्*

* In forms of *तिरस्कृ* the retention of *स्* *s* is considered optional (Pán. VIII. 3, 42); e. g. *तिरस्कृ* or *तिरःकृ*.

'removed,' निष्फल 'fruitless,' वहिष्कृत 'excluded,' साविष्कृत 'made evident,' दुष्पान 'difficult to be drunk,' प्रादुष्कृत 'made manifest.'

b. Nouns ending in *is*, *us*, before the Taddhita suffixes *mat*, *vat*, *vin*, *vala*, change the final *s* to *sh* according to 70; e. g. अर्चिष्मत्, ज्योतिष्मत् 'possessing splendour,' धनुष्मत् 'armed with a bow.'

c. Similarly before Taddhita suffixes beginning with *t*, as *tva*, *tama*, *tara*, *taya*, &c. (see 80), final *s* of *is* and *us* is changed to *sh*, but the initial *t* is then cerebralized; thus ज्योतिस् + त्व becomes ज्योतिष्ट्व *jyotish-ṭva*, 'brightness.' So ज्योतिष्टम *jyotish-ṭama*, 'most brilliant.'

d. Similarly *स्*, liable to be changed to *ष्* according to 70, is retained before the suffixes क, कल्प, पाश, and when compounded with the nominal verb काम्यति; as, तेजस्क 'splendid,' पशस्क 'glorious,' पयस्कल्प 'a little milk,' सर्पिष्कल्प 'a little ghee,' यजुष्काम्यति 'he desires sacrifice' (Pāṇ. VIII. 3, 39).

70. *स् s*, not final, if followed by a vowel or by *t*, *th*, *n*, *m*, *y*, *v*, or by certain Taddhita suffixes, such as *ka*, *kalpa*, &c. (see 69. d), passes into *ष् sh* when preceded by any other vowel but *अ a* or *आ á*, and when preceded by *क् k*, or *र् r*, or *ल् l*; thus अग्नि + सु *agni + su* becomes अग्निषु *agnishu*, 'in fires;' करो + सि *karo + si* = करोषि *karoshi*, 'thou doest;' वाक् + सु *vák + su* = वाचु *vákshu*, 'in words;' विभर् + सि *bibhar + si* = विभर्षि *bibharshī*, 'thou bearest.' See 69 and 69. a.

a. An intervening Anusvára or Visarga or sibilant does not prevent this rule; e. g. हवींषि, चक्षूंषि, हविःषु (or हविष्षु), चक्षुःषु.

b. In accordance with this rule, certain roots and their derivatives beginning with *स्* change their initials to *ष्* after the prepositions अभि, अधि, वि, नि, परि, प्रति, अति, अनु, अपि; thus, अभिष्टु from अभि and स्तु, परिपिच् from परि and सिच्, निष्ठा from नि and स्था; and the change may even be preserved though the augment *अ a* intervenes, as in न्यषिञ्चत् from सिच् with नि, अध्यष्टात् from स्था with अधि; and though the reduplicated syllable of the perfect tense intervene, as अथितष्टौ (but not always in either case, as अन्वस्थान्, अनुतस्थौ).

c. Hence roots beginning with *s* and followed by a vowel or a dental consonant are written in the Dhātu-páṭha as if beginning with *sh*; e. g. पिष् (for सिष्), षु (for स्तु), ष्टा (for स्था), ष्णा (for स्ना); and this applies also to the roots स्मि, खिद्, खद्, खञ्, खप्, &c.

d. Certain roots beginning with *s* resist all change to *sh* and are therefore always written with *s*; e. g. सृप्, सृज्, स्तृ, स्तृ, स्न्यै, सेक्, सृ, स्फुर्ज्. In certain roots the change is optional, as in स्यन्द, स्कन्द, &c.

e. The root स्तम्भ changes its initial to ष after अच्, as अचष्टम्भाति.

f. In a few roots the change is optional, as परिस्कन्दति or परिष्कन्दति, विस्फुरति or विष्फुरति; and there are cases where *s* is retained quite exceptionally, e. g. परिसेधति, अभिसेसिच्यते, परिसोदुम्.

g. The root अस *as*, 'to be,' when it drops initial *a*, leaves the *s* liable to be

changed to *sh* if it be followed by *y* or a vowel; e. g. अभिष्यात्, अभिषन्ति, निषन्ति, प्रादुःष्यात्, प्रादुःषन्ति (Pāp. VIII. 3, 87).

Even in compounds the initial *s* of the second member of the compound may be affected by rule 70, especially if a single object is denoted, as in the names हरिषेण *hari-sheṇa* for *hari-sena*, युधिष्ठिर *yudhī-shṭhira* for *yudhī-sthira*; and in अग्निष्ठ *agni-shṭha* for *agni-stha*, 'a frying-pan.' So also in अग्निष्टोम, पितृष्वसृ, दुःषम, &c.

h. In compounds formed with साह् (rt. सह्), the initial becomes ष where ह is changed to a cerebral (द, ङ, or ढ). See 182. *e.*

i. The स् of the suffix सात् is not changed, as अग्निसात्कृ 'to consume by fire.'

j. Observe—The preposition *nis* followed by the root *tap* does not become *nish* if repeated action is denoted; e. g. निस्तप् 'to melt (gold &c.) repeatedly' (Pāp. VIII. 3, 102); otherwise निष्टप्.

CHANGES OF FINAL र r.

71. For purposes of Sandhi nearly all words ending in र *r* may be regarded as ending in स् *s*. Most of the cases in which the changes of final र *r* differ from those of final स् *s* will be found below in large type.

a. Thus, by 63, प्रातर् काल *prātar kāla* becomes प्रातःकाल *prātaḥ-kāla*, 'the time of morning;' अन्तर पुर *antar pura* becomes अन्तःपुर *antaḥ-pura*, 'the female apartments;' and प्रातर स्नाना *prātar snāna* becomes प्रातःस्नान *prātaḥ-snāna*, 'morning ablution.'

b. But *r* as the final of a stem, or as a radical letter, remains unchanged before a sibilant; thus चर् + सु = चर्षु (70); विभर् + सि = विभर्षि; चतुर् + सु = चतुर्षु (see 203, cf. 62. *b*); and sometimes before the hard letter प *p* in compounds; as, गीर्षति *gīr-pati*, 'lord of speech' (also written गीःपति, गीष्पति); स्वर्षति *svar-pati*, 'lord of heaven' (also written स्वःपति).

c. After the analogy of 62, प्रातर तु *prātar tu* becomes प्रातस्तु *prātas tu*; and प्रातर च *prātar ca* becomes प्रातश्च *prātaś ca*.

The transition of *r* into *s* before *t* is exemplified in Latin by *gestum* from *gero*, *ustum* from *uro*, &c. On the other hand, *r* in the middle of words is preserved before *t* in Sanskrit, as in *kartum*, &c.

d. But in opposition to 64 and 66, final अर् *ar*, unlike अस् *as*, remains unchanged before any soft letter (consonant or vowel); thus प्रातर आश *prātar āśa* remains प्रातराश *prātar-āśa*, 'morning meal;' पुनर् याति *punar yāti* remains पुनर्याति *punar yāti*, 'again he goes;' पुनर् उक्त *punar ukta* remains पुनरुक्त *punar-ukta*, 'repeated' (cf. *nir-ukta*, 'described,' for *nis-ukta*, by 65).

e. After the analogy of 65. *a.*, final अर् before initial र drops its own *r*, and lengthens the preceding *a*; as पुनर् रक्षति *punar rakshati* becomes पुनार रक्षति *punā*

rakshati, 'again he preserves.' Analogously, गीरण्य *gī-ratha* (i.e. गिर् रथ *gir ratha*), 'epithet of Brihaspati.'

f. Analogously to 69. c, चतुर् + तय *čatur + taya* becomes चतुष्टय *čatush-ṭaya*, 'the aggregate of four.'

72. Prefixes such as *nir* and *dur* must be treated as originally ending in *s*; see *nis*, *dus*, 69. a.

73. र् r preceded by a vowel may optionally double a consonant immediately following; thus निर् दय *nir daya* may be written either निर्दय *nirdaya* or निर्दय *nirddaya*, 'merciless;' except ह् h and a sibilant followed by a vowel, as in चर्षु 71. b; but *karshyate* may be written *karshshyate*. In doubling an aspirated letter, the aspiration of the first is rejected, as अर्द्ध (for अर्ध). ह् h is said to have the same effect in doubling a consonant immediately following; thus *brahman* may be written *brahmmān*; but for the sake of simplicity it is better to avoid doubling in both cases, and write always *nirdaya* and *brahman*.

a. The doubling of consonants, when they come in contact with others, is constantly allowable in Sanskrit, though not usual in practice. Thus, in any conjunction of two (or even more) consonants preceded by any vowel, especially if a semivowel be the last letter in the compound, the first letter, provided it be not र् or ह्, may be doubled (Pāṇ. VIII. 4, 47); thus पुत्र् may be written for पुत, मद्भत् for मध्वत्, इत्याकर्ण्य for इत्याकर्ण्य, but the more simple form is preferable.

b. Again, any one of the first four consonants of any class may be doubled before the nasal of its own class, and if this takes place the middle consonant is called the *yama* of the preceding; thus in *kkṛiti* (Pāṇ. I. 1, 5) the second *k* is the *yama* or twin letter.

c. It should be noted that by Pāṇ. VIII. 4, 65, there is an optional rejection of one of two homogeneous consonants after any consonant, so that कीर्त्ति may be written कीर्त्ति.

The following table exhibits the more common combinations of consonants at one view. In the top line of initial letters the aspirated consonants have been omitted, because it is a universal rule, that whatever change takes place before any consonant, the same holds good before its aspirate.

CHAPTER III.

ON SANSKRIT ROOTS AND THE FORMATION OF
NOMINAL STEMS.

BEFORE treating of the declension of Sanskrit nouns (*náman* or *sanjñá*), it is necessary to point out the peculiar method of forming the stem from the root.

74. Every Sanskrit noun (including substantives, adjectives, pronouns, and numerals) has at least two distinct states prior to the formation of the nominative case; viz. 1st, a root (*dhátu*); 2ndly, a stem (*prátipadika* or *anga**) formed directly from the root or from a modification of the root, generally by the addition of a suffix (*pratyaya*); which stem becomes a complete word (*pada*) by the addition of a case-ending (*vibhakti*) †.

a. The root is of such importance in Sanskrit that it should be clearly defined before another step is taken.

A root (*dhátu*) is to language what the primitive elements are to chemistry; it is that primitive part of a word which, being incapable of grammatical decomposition, is supposed to contain the primary meaning antecedent to any addition or modification. When a root has been developed in any way by the addition of letters or syllables or by internal change it becomes a stem, which again is subject to further development by the addition of letters or syllables called case-endings or inflexions (*vibhakti*), whether nominal or verbal. Thus *dána* and *dadá* are stems (the former nominal, the latter verbal) developed out of the root *dá*, but *dána* and *dadá* are not fully

* According to Pán. I. 4, 13, the term *anga* is used for the stem when speaking of some suffix (*pratyaya*) or termination which is required to be added to it, whereas *prátipadika* is a general term for a stem without reference to its suffix.

† The process of forming a complete word (*pada*), in the case of nouns, may be shewn, as it were algebraically, thus: Root (*dhátu*) + Suffix (*pratyaya*) = Stem (*prátipadika*); again, Stem (*prátipadika*) + Case-ending (*vibhakti*) = a complete word (*pada*); e. g. in the word *jan-a-s*, 'a person,' *jan* is the root, *a* is the suffix, and *s* is the masculine termination for the nominative case.

developed until they have received terminations or inflexions, when they become complete words (*pada*); thus *dána-m*, 'a gift;' *dadá-ti*, 'he gives' (cf. Lat. *do-nu-m*, Gr. *δί-δω-σι*).

b. There are in Sanskrit about 2000 roots, and every one of these conveys some simple idea, conveniently expressed in English by the sign of the infinitive 'to,' as in *ad*, 'to eat,' though it must be noted that the simple root *ad* only denotes the *idea* of 'eating,' which appears under different modifications in its derivatives (see 76. a). The following are a few of the commonest roots, with the leading idea conveyed by each (omitting 'to'):

अद् <i>ad</i> , 'eat.'	तप् <i>tap</i> , 'warm.'	भक्ष् <i>bhakhsh</i> , 'eat.'
अर्च् <i>art</i> , 'honour.'	तुद् <i>tud</i> , 'strike.'	भा <i>bhá</i> , 'shine.'
अस् <i>as</i> , 'be.'	त्यज् <i>tyaj</i> , 'quit.'	भिद् <i>bhid</i> , 'split.'
आप् <i>áp</i> , 'obtain.'	दह् <i>dah</i> , 'burn.'	भी <i>bhí</i> , 'fear.'
इ <i>i</i> , 'go.'	दा <i>dá</i> , 'give.'	भुज् <i>bhuj</i> , 'enjoy.'
इष् <i>ish</i> , 'wish.'	दिव् <i>div</i> , 'shine.'	भू <i>bhú</i> , 'become.'
कम् <i>kam</i> , 'love.'	दिश् <i>dis</i> , 'point out.'	भृ <i>bhri</i> , 'bear.'
कृ <i>kri</i> , 'do.'	दीप् <i>díp</i> , 'shine.'	मद् <i>mad</i> , 'rejoice.'
कृष् <i>krish</i> , 'draw.'	दृश् <i>driś</i> , 'see.'	मन् <i>man</i> , 'think.'
क्रम् <i>kram</i> , 'go.'	द्युत् <i>dyut</i> , 'shine.'	मा <i>má</i> , 'measure.'
क्री <i>kri</i> , 'buy.'	द्रु <i>dru</i> , 'run.'	मुच् <i>muč</i> , 'liberate.'
क्रुध् <i>krudh</i> , 'be angry.'	द्विष् <i>dvish</i> , 'hate.'	मुह् <i>muh</i> , 'be foolish.'
क्षि <i>kshi</i> , 'waste away.'	धा <i>dhá</i> , 'place.'	मृ <i>mri</i> , 'die.'
क्षिप् <i>kship</i> , 'throw.'	नन्द् <i>nand</i> , 'rejoice.'	यज् <i>yaj</i> , 'sacrifice.'
ख्या <i>khyá</i> , 'relate.'	नश् <i>naś</i> , 'perish.'	यत् <i>yat</i> , 'strive.'
गम् <i>gam</i> , 'go.'	निन्द् <i>nind</i> , 'blame.'	यम् <i>yam</i> , 'restrain.'
ग्रह् <i>grah</i> , 'seize.'	नी <i>ní</i> , 'lead.'	या <i>yá</i> , 'go.'
ग्रा <i>ghrá</i> , 'smell.'	पच् <i>pač</i> , 'cook.'	यु <i>yu</i> , 'join.'
चर् <i>čar</i> , 'go.'	पत् <i>pat</i> , 'fall.'	युज् <i>yuj</i> , 'join.'
चि <i>či</i> , 'collect.'	पद् <i>pad</i> , 'go.'	युध् <i>yudh</i> , 'fight.'
चिन्त् <i>čint</i> , 'think.'	पा <i>pá</i> , 'drink.'	रह् <i>rah</i> , 'quit.'
छद् <i>čhad</i> , 'cover.'	पा <i>pá</i> , 'protect.'	रुह् <i>ruh</i> , 'grow.'
जन् <i>jan</i> , 'produce.'	पू <i>pú</i> , 'purify.'	लभ् <i>labh</i> , 'obtain.'
जि <i>ji</i> , 'conquer.'	प्रश् <i>praśh</i> , 'ask.'	वच् <i>vač</i> , 'speak.'
जीव् <i>jív</i> , 'live.'	बन्ध् <i>bandh</i> , 'bind.'	वद् <i>vad</i> , 'speak.'
ज्ञा <i>jñá</i> , 'know.'	बुध् <i>budh</i> , 'know.'	वस् <i>vas</i> , 'dwell.'
तन् <i>tan</i> , 'stretch.'	ब्रू <i>brú</i> , 'speak.'	वह् <i>vah</i> , 'bear.'

विद् <i>vid</i> , 'know.'	साध् <i>sádih</i> , 'complete.'	स्मृ <i>smri</i> , 'remember.'
विष् <i>vis</i> , 'enter.'	सृ <i>sri</i> , 'go.'	स्वप् <i>svap</i> , 'sleep.'
वृत् <i>vrit</i> , 'be.'	सृज् <i>srij</i> , 'create.'	खृ <i>svri</i> , 'sound.'
शंस <i>śans</i> , 'praise.'	सृप <i>srip</i> , 'creep.'	हन् <i>han</i> , 'kill.'
शक् <i>śak</i> , 'be able.'	स्कन्द <i>skand</i> , 'go.'	हस् <i>has</i> , 'laugh.'
शी <i>śi</i> , 'lie down.'	स्तु <i>stu</i> , 'praise.'	हा <i>há</i> , 'quit.'
शुच् <i>śut</i> , 'grieve.'	स्था <i>sthá</i> , 'stand.'	हृ <i>hri</i> , 'seize.'
शुभ् <i>śubh</i> , 'shine.'	स्ना <i>sná</i> , 'bathe.'	हृष् <i>hrish</i> , 'be glad.'
श्रु <i>śru</i> , 'hear.'	स्पर्श <i>spriś</i> , 'touch.'	ह्लाद् <i>hlád</i> , 'be glad.'
सह् <i>sah</i> , 'bear.'	स्मि <i>smi</i> , 'smile.'	हे <i>hve</i> , 'call.'

75. A cursory glance at the above list of common roots will serve to shew that they are all monosyllabic. In other respects they differ. Some consist of a single vowel only; some begin with one or two consonants, and end in a vowel, but none end in either अ *a* or औ *au*; some begin with a vowel, and end in one or two consonants; and some begin and end with one or two consonants, inclosing a medial vowel; so that a root may sometimes consist of only one letter, as इ *i*, 'to go;' and sometimes of four or more, as स्कन्द *skand*, 'to move.' Roots consisting of simple letters, such as कृ, भू, इ, जि, इष्, &c., are probably primitive; and those which have compound consonants, such as स्कन्द &c., are in all likelihood developed out of more primitive forms*. Those with cerebral letters, such as लुर् 'to roll,' have some of them been formed by adopting sounds from aboriginal dialects.

u. The few polysyllabic words recognized as roots have probably resulted from a constant habit of joining some particular preposition with some particular monosyllabic root till it has at length come to be regarded as part of the root; e. g. in सङ्ग्राम् *sangrám*, 'to fight,' अवधोर् *avadhér*, 'to despise,' the prepositions सम् *sam* and अव *ava* have combined thus with the root. A few other polysyllabic roots are the result of the constant habit of reduplication; (as, दरिद्रा *daridrâ*, 'to be poor;' जागृ *jâgri*, 'to be awake;' चकास् *çakás*, 'to shine;' वेवी *veví*, 'to go,' 'pervade;') and a few are derived from nouns; as, कुमार 'to play,' from कुमार *kumâra*, a boy.' Most of the latter are of the 10th class, and may be regarded as nominal verbs (see 286. b).

* Thus श्रुत् *ścyut* (also written *ścut*), 'to drop,' beginning with three consonants, was probably merely developed out of rts. *cyu*, *cyut*, a sibilant and dental having been added (cf. 51, 53, 84. III).

b. **न्** and **स्** at the beginning of a root are liable, according to 58 and 70, to be changed to **ण्** and **ष्**. Hence these roots are generally represented in Native Grammars as beginning with **ण्** and **ष्**, because the Indian system exhibits that form which may occur under any circumstances (see 70. c. d). But in this Grammar, the real initials **न्** and **स्** will be retained.

c. According to Indian grammarians, roots are either *udatta* or *anudatta* (see explanation of accentuation at end of Grammar). *Udatta* roots take the inserted **इ** *i* in certain tenses (see 391), *anudatta* roots reject this inserted vowel (Pān. VII. 2, 10). Native grammarians attach to roots (either at the beginning or end) certain symbolical letters or syllables indicative of peculiarities of conjugation, called *anubandhas*, 'appendages' (or technically **इत्** *it*), which have the *udatta* accent on the vowel used as an *anubandha*, to shew that the verb takes the *Parasmai* (243) terminations only (such verbs being then called *udattetaḥ*); or the *anudatta*, to shew that it takes the *Ātmane* only (such verbs being *anudattetaḥ*); or the *svarita*, to shew that it takes both (such verbs being *svaritetaḥ*). See Pāṇini I. 3, 12. 72. 78.

The following is a list of Pāṇini's *anubandhas* (with one or two added by Vopa-deva):

ञ indicates that the past participle suffixes (530, 553, called *nishṭhā* in native grammars) do not take the inserted *i*, VII. 2, 16. **इ** that a nasal is inserted before the last letter of the root in all the tenses; thus *nid-i* shews that the present is *nindāmi* &c., VII. 1, 58. **इत्** that the Aorist (or 3rd Pret.) is formed in two ways, either with form I (418) or form II (435); thus *ghush-ir* shews that the Aor. is either *aghoshisham* &c. or *aghusham* &c., and *dris-ir* that the Aor. is either *adraksham* or *adarśam*. **ई** that the past participle (530, 553) is formed without *i*, VII. 2, 14. **उ** that the indeclinable participle (555) may optionally reject *i*, while the past part. always rejects it, VII. 2, 56, 15. **ऊ** that *i* may optionally be inserted in the general tenses, VII. 2, 15. **ऋ** that in the Caus. Aor. the radical long vowel must not be shortened, VII. 4, 2. **ॠ** that the vowel may be either lengthened or shortened in the Caus. Aor. **ॡ** that the Aor. takes form II (435) in the Par., III. 1, 55. **ए** that Vṛiddhi is not admitted in the Aor. Par., VII. 2, 5. **ओ** that the past pass. part. is formed with *na* instead of *ta*, VIII. 2, 45. **औ** that a root is *anudatta*, i. e. that it rejects the inserted *i*. **इ** that a root is inflected in the *Ātm.*, I. 3, 12. **ऋ** that a root is inflected in the Par. and *Ātm.*, I. 3, 72. **णि** that the past part. has a present signification, III. 2, 187. **डु** that a noun with the suffix *athu* may be formed from the root; thus *ṭu-kshu* indicates that *kshavathu* may be formed from *kshu*, III. 3, 89. **डु** that a noun with the suffix *trima* may be formed from the root; thus *ḍu-kṛi* shews that *kṛi-trima* may be formed from *kṛi*, III. 3, 88. **म्** that the vowel *a* must not be lengthened in forming the Causal, that in the 3rd sing. Aor. pass. (technically called *cin*, 475) and indec. part. of repetition (567, technically named *ṇamul*) the vowel can be optionally lengthened or shortened, and that nouns of agency in *a* (580) can be formed from Causal stems having short radical vowels, VI. 4, 92. 93.

94. ¶ that a noun may be formed from the root by adding the suffix *d* (80. I), III. 3, 104.

76. Since every word in Sanskrit, whether substantive, adjective, verb, or adverb, stands in close filial relationship to its root, the learner is recommended to commit to memory the commonest roots, as given at 74. *b*. He will thus become master of a large family of words, which are easily remembered when attention is directed to the leading radical idea running through them all.

a. For example: let him take one of the foregoing roots, *budh*, 'to know;' out of it are developed, 1st, a set of simple substantives; 2ndly, of simple adjectives; 3rdly, of simple verbs: e. g. *bodha* or *bodhana*, 'knowledge;' *buddhi*, 'intellect;' *bodhaka*, 'an informer;' *bauddha*, 'a Buddhist;' *budha*, 'wise;' *buddhimat*, 'intellectual;' and the following verbs, *bodhati*, 'he knows;' *budhyate*, 'it is known;' *bodhayati*, 'he informs;' *bubhutsate* or *bubodhishati*, 'he wishes to know;' *bobudhyate*, 'he knows well.' And the simple idea contained in the root may be endlessly extended by the prefixing of prepositions; as, *prabodha*, 'vigilance;' *prabudhyate*, 'he awakes,' &c.

b. Similarly, from the root *man*, 'to think,' a vast number of derivatives are developed, throughout all of which the leading radical idea is traceable; e. g. *ma-ta* (i. e. *man+ta*), 'thought,' 'an opinion;' *ma-ti* (i. e. *man+ti*), 'mind;' *matimat*, 'mind-possessing;' *man-ana*, 'thoughtful;' *man-as*, 'mind;' *manas-vin*, 'intelligent;' *mand*, 'devotion;' *mand-yu*, 'zealous;' *man-ishá*, 'reflection;' *manishita*, 'desired;' *manishin*, 'wise;' *man-u*, 'man;' *man-tu*, 'an adviser;' *man-tri*, 'a thinker;' *man-tra*, 'a sacred text;' *mantrin*, 'a counsellor;' *mantri-tva*, 'office of a minister;' *man-man*, 'desire;' *manyu*, 'courage;' *mána*, 'pride;' *mánana*, 'honouring;' *mánava*, 'belonging to man,' &c.; *mánasa*, 'mental;' *mánvita*, 'honoured;' *mánin*, 'proud;' *mánusha*, 'human;' *mímápsá* (from the Desid. stem), 'investigation;' *mímápsya*, 'to be investigated.'

Similarly, after prefixing prepositions (such as *anu*, *abhi*, *ava*, *ni*, *prati*, *vi*, *sam*, &c.) to the root, the meaning may be extended and a large number of derivatives formed; e. g. from *anu-man*, 'to assent:'—*anu-mata*, 'agreed to;' *anu-mati*, 'assent;' *anu-manana*, 'assenting.' From *ava-man*, 'to despise:'—*ava-mata*, 'despised;' *ava-mati*, 'disrespect;' *ava-mána* and *ava-mánana*, 'dishonour;' *avamánin*, 'holding in contempt;' *avamáni-tá*, 'disrespectfulness.'

77. It has been shewn at 74 that a stem (*prátipadika*) is an intermediate state between the root and nominative case—the crude form of the noun, which serves as a kind of stock out of which its eight cases, beginning with the nominative, are made, as it were, to grow. In a Greek or Latin dictionary we look for the noun under the nominative case; but in Sanskrit we look for it under its stem. Thus, *bodha*, *bodhana*, *tat*, *pañcan*, *bhavat* are the stems under

which the nominative cases *bodhas*, *bodhanam*, *sas*, *pañña*, *bhavan* are to be sought.

The stem is, in truth, no mere useless grammatical invention. It is that form of the noun which, with occasional modifications, is used in the formation of compound words, and in this respect may be regarded as the most general of cases. And since every Sanskrit sentence contains more compound words than simple, it may even be said, that the stem is the form under which the noun most usually appears.

Similarly, Greek and Latin grammarians might have supposed a root *λέγ*, from which was drawn out the nouns *λέξις*, *λεξικός*, *λεκτός*, *καταλογή*, *ἔλλογος*, and the verbs *λέγω*, *καταλέγω*, *ἔλλογέω*; so also, a root *scrib*, from which was derived the nouns *scriptio*, *scriptum*, *scriptor*, *scriptura*; and the verbs *scribo*, *perscribo*, *ascribo*: or a root *nau*, from which would come *nauta*, *navis*, *nauticus*, *navalis*, *navigo*, &c. And a stem *λεξι* and *λεξικο* of *λέξι-ς* and *λεξικό-ς*, and *navi* of *navi-s*: which stem is, in fact, the form used in the formation of compound words, as in *λεξικο-γράφο-ς* and *navi-ger*.

78. It will now be perceived that the consideration of Sanskrit nouns must divide itself into two heads; 1st, the formation of the stem; 2ndly, the inflexion or declension of the stem; that is, the adaptation of the stem to a common scheme of case-terminations.

a. In fact, the same system applies both to nouns and verbs. As in verbs (see 248) the formation of a verbal stem from a root precedes the subject of verbal inflexion or conjugation, so in nouns the method of forming the stem from the root precedes declension.

b. Moreover, nouns, substantive and adjective, are classified into separate declensions, according to the finals of their stems, not according to the finals of their nominative cases. In Greek and Latin grammars a similar system of classification is now adopted.

c. The final syllable of nominal stems may end in almost any letter of the alphabet except *ङ n*, *ञ ñ*, and *य y*.

Those stems that end in vowels may be conveniently separated under four classes, each class containing masc., fem., and neuter nouns; the 1st ending in *अ a*, *आ á*, and *ई í*; the 2nd in *इ i*; the 3rd in *उ u*; and the 4th in *ऋ ri*.

Those that end in consonants may also be arranged under four classes; the 1st, 2nd, and 3rd, ending in *त् t* and *द् d*, *न् n*, and *स् s*, respectively (compare 44); and the 4th comprising all other final consonants.

Primary and Secondary Derivatives.

79. Nominal stems (*prátipadika*), formed by means of suffixes (*pratyaya*), are of two kinds: 1. Primary derivatives formed immediately from a root, or from a modified form of it, by addition of a *Kṛit*-suffix (hence called *Kṛid-anta*, 'ending in a *Kṛit*-suffix,' the word *Kṛit* being an example of a primary derivative); under which head are included some participles formed with *anīya*, *tavya*, *ya* (which with *elima* are sometimes called *Kṛitya* suffixes); as also words formed with *Uṇádi** suffixes. 2. Secondary derivatives, formed from the stems of primary derivatives by means of Taddhita suffixes, and therefore called secondary (for examples see 80, A. B).

Observe—It is not intended that the student should commit the following lists of suffixes to memory, but he is recommended to note carefully the final letters of the stem under each of the eight classes.

FORMATION OF THE STEMS OF NOUNS.

80. FIRST CLASS.—Stems ending in अ a (m. n.); in आ á and ई í (f.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

Observe—A list of adverbial suffixes will be found at 718-725, and the participial suffixes will be more fully explained 524-532. Feminine suffixes must be looked for under their corresponding masculine forms. In the examples which follow, the meaning of roots will not be given when they coincide with that of their derivatives. Thus when *bheda*, 'division,' is said to come from *bhid*, it is implied that the root *bhid* means 'to divide.' In a few cases the meanings of roots are omitted when doubtful. *From* is written fr.; *Root*, rt.

I. अ -a, forming, 1st, abstract nouns, generally masculine, after Vṛiddhi of a medial radical *a* and Guṇa (with some exceptions) of a vowel capable of gunation; a final palatal *é* or *j* being changed to its corresponding guttural *k* or *g*† (cf. 20. c, 24, 25); e. g. *bheda*, m. 'division,' fr. *bhid*; *veda*, m. 'knowledge,' fr. *vid*;

* A list of suffixes 'beginning with the suffix *un*' (i. e. *u*, with the indicatory letter *n*), so called from the words *káru*, *váyu*, &c. in the first Súra being formed with this suffix. The sense of Uṇádi derivatives frequently does not agree with the meaning of the root, and even when it does, usually receives a special signification; e. g. *káru*, though it involves the general idea of *doing*, means especially 'an artizan.'

† Forms like *paça*, *varja*, &c. (from *paç*, *vṛj*), generally found at the end of a compound, retain the palatal; e. g. *kim-paça*, *rasa-varja*, &c.

bhava, *bháva*, m. 'existence,' fr. *bhú*; *bhara*, *bhára*, m. 'a load,' fr. *bhri*, 'to bear;' *bodha*, m. 'knowledge,' fr. *budh*; *jaya*, m. 'conquest,' fr. *ji*; *páka*, m. 'cooking,' fr. *pac*; *yoga*, m. 'joining' &c., *yuga*, n, 'a yoke,' fr. *yuj*; *yága*, m. 'a sacrifice,' fr. *yaj*.

Forming, 2ndly, other nouns, substantive and adjective, especially nouns of agency (fem. *á*, sometimes *í*); e. g. *plava*, 'what swims,' fr. *plu*; *sarpa*, 'what creeps,' fr. *sríp*; *deva*, 'a god,' fr. *div*, 'to shine;' *ára* (fem. *í*), 'one who goes,' fr. *ár*; *jana*, 'a man,' fr. *jan*, 'to produce;' *śubha*, 'beautiful,' fr. *śubh*; *kara*, 'doing,' fr. *kri*; *jaya*, 'conquering,' fr. *ji*; *dama*, 'subduing,' fr. *dam*. Cf. Gr. forms in *o* = Sk. *a*; e. g. *λύκο-ς*, *λόγο-ς*, *φόρο-ς*, *φορό-ς*, *ζυγό-ν*, *ἔργο-ν*, &c.: Lat. *sonu-s*, *deu-s*, *vivu-s*, &c. Words like *kara*, *ára*, *jaya*, *plava* often occur at the end of such compounds; as, *bhayan-kara* or *bhaya-kara* (fem. *í*), 'fear-causing' (see 580); *arin-dama*, 'foe-taming;' (cf. *ἰππό-δαμος*, *veri-dicus*, *grandi-loquus*, *omni-vorus*, &c.) When *su*, 'well,' and *dus*, 'ill,' are prefixed to such words, they take a Passive sense, as in Greek (576. a); e. g. *su-kara* (fem. generally *í*), 'easy to be done;' *dus-kara* (fem. generally *í*), 'difficult to be done,' &c. Cf. *εὐ-φορος*, *δύς-φορος*, *δύς-τομος*, &c.

आ -*á*, frequently without change of the radical vowel, forming feminine substantives (Pāṇ. III. 3, 103-105); e. g. *bhidá*, 'splitting,' fr. *bhid*; *kshudhá*, 'hunger,' fr. *kshudh*; *mudá*, 'joy,' fr. *mud*, 'to rejoice;' *sríhád*, 'desire,' fr. *sríh*; *lekhád*, 'writing,' fr. *likh*; *jarád*, 'old age,' fr. *jrí*, 'to grow old:' often added to the desiderative stem (Pāṇ. III. 3, 102); e. g. *pipásád*, 'thirst,' fr. Desid. of *pá*, 'to drink:' sometimes to the intensive stem; e. g. *lohíyád*, 'determination to cut,' fr. Intens. of *lú*, 'to cut.' Cf. Gr. forms in *α*, *η*; e. g. *φορ-ά*, *φυγ-ή*, *τομ-ή*, *σπουδ-ή*; Lat. *tog-a*, *mol-a*.

ई -*í*, forming a large class of feminine nouns, generally corresponding to masculines in *a* (see 123); e. g. *gopí*, 'a herdsman's wife' (see Pāṇ. IV. 1, 48); *deví*, 'a goddess;' *nadí*, 'a river;' *vṛikí* (nom. *ís*), 'a she-wolf;' *sihí*, 'a lioness;' *putrí*, 'a daughter.' Many of such feminines in *á* and *í* are not strictly formed with Kṛit suffixes, being rather derived from masculines, or formed with Taddhita suffixes: some words like *Indra*, 'the god Indra,' have a fem. form for the goddess; e. g. *Indrání*, 'the wife of Indra.'

II. अक -*aka* (having six technical names, *कुन्*, *वुन्*, *ष्णुन्*, *वुञ्*, *खुल्*, *खुच्*), forming adjectives (fem. *aká* or *iká*) and nouns of agency (see 582. b), after Vṛiddhi of a final vowel and generally of medial *a*, and Guṇa of any other vowel; e. g. *táp-aka*, 'inflammatory,' fr. *tap*, 'to burn;' *kár-aka*, 'a doer,' fr. *kri*; *náy-aka*, 'a leader,' fr. *ní*; *nart-aka*, 'a dancer,' fr. *nrit*; *sádh-aka* (fem. *oḥá* or *iká*), 'effective,' fr. *sádh*; *khan-aka*, 'a digger,' fr. *khan*.

Observe—The feminine of the agents is usually formed with *iká*; e. g. *káriká*, *náyiká*.

III. अत्र -*a-tra*. See -*tra*.

IV. अन् -*ana* (having nine technical names, *क्वु*, *क्वुन्*, *युच्*, *युन्*, *ल्यु*, *ल्युन्*, *ल्युद्*, *ल्युद्*, *म्युद्*), forming, 1st, a large class of chiefly neuter substantives after

fr. *śru*; *jñá-ta*, 'known,' fr. *jñá*; *kṛi-ta*, 'done,' fr. *kṛi*; *sthí-ta*, 'stood,' fr. *sthá*; *ga-ta*, 'gone,' fr. *gam*; *ta-ta*, 'stretched,' fr. *tan*; *pat-i-ta*, 'fallen,' fr. *pat*; *grāh-ít-ta*, 'seized,' fr. *grāh* (inserted *i* lengthened); *ved-i-ta*, 'made known,' fr. Caus. of *vid*. Cf. Gr. κλυ-τό-ς, γνω-τό-ς, στα-τό-ς: Lat. *da-tu-s*, *sta-tu-s*, (*g*)*no-tu-s*, &c.

XVIII. ण्य *-tavya*, *-i-tavya*, forming future passive participles from the stem of the first future (see 569); e. g. *kar-tavya*, 'to be done,' fr. *kṛi*; *dá-tavya*, 'to be given,' fr. *dá*; *sto-tavya*, 'to be praised,' fr. *stu*; *chet-tavya* (for *ched-tavya*), 'to be cut,' fr. *chíd*; *yak-tavya*, 'to be joined,' fr. *yuj*; *pak-tavya*, 'to be cooked,' fr. *pac*; *bhav-i-tavya*, 'to be become,' fr. *bhú*; *bodhay-i-tavya*, 'to be made known,' fr. Caus. of *bhú*; *grah-ít-tavya*, 'to be seized,' fr. *grāh*. Cf. Gr. participials in *-τέο-ς* (for *τεF-yo-ς*), as *δο-τέο-ς*, *θε-τέο-ς*.

XIX. ण *-tya*, forming future passive participles after roots ending in short vowels (see 572); e. g. *kṛi-tya*, 'to be done,' fr. *kṛi*; *i-tya*, 'to be gone,' fr. *i*; *stu-tya*, 'to be praised,' 'laudable,' fr. *stu*; *bhṛi-tya*, 'to be borne,' fr. *bhṛi*. These are occasionally used as substantives; e. g. *bhṛityá*, f. 'maintenance.'

XX. त्र *-tra* (*-trá*), *-a-tra*, *-i-tra* (for the adverbial suffix *tra* see 720), forming (after Guṇa of a root capable of gunation) nouns denoting some instrument or organ, generally neuter; e. g. *śro-tra*, n. 'organ of hearing,' 'ear,' fr. *śru*; *pá-tra*, n. 'a drinking-vessel,' fr. *pá*; *vas-tra*, n. 'a garment,' fr. *vas*, 'to wear'; *chat-tra*, n. 'an umbrella,' fr. *chad*, 'to cover'; *gá-tra*, n. 'a limb,' fr. *gá*, 'to go'; *vak-tra*, n. 'the mouth,' fr. *vac*, 'to speak'; *ne-tra*, n. 'an eye,' fr. *ná*, 'to lead.'

A few are masculine and feminine; e. g. *daṇṣh-tra*, m. or *daṇṣh-trá*, f. 'instrument of biting,' 'a tooth,' fr. *daṇś*; *man-tra*, m. 'a holy text,' 'prayer,' fr. *man*, 'to reflect'; *yá-trá*, 'provisions (for a journey),' fr. *yá*, 'to go'; *vara-trá*, f. 'instrument of surrounding,' 'a strap,' fr. *vṛi*.

Sometimes *i* is inserted between the root and suffix; e. g. *khan-i-trá*, n. 'a spade,' fr. *khan*, 'to dig'; *car-i-tra*, n. 'proceedings,' fr. *car*, 'to go'; and sometimes the present stem is used; e. g. *kṛinta-tra*, n. 'a plough,' fr. *kṛit*, 'to cleave'; *pata-tra*, n. 'a wing,' fr. *pat*, 'to fly'; *vadha-tra*, n. 'a weapon,' fr. *vadh*, 'to kill.' Cf. similar Gr. forms in *-τρο-ν*, *-θρο-ν*, &c.; e. g. *νίπ-τρο-ν*, *ἄρο-τρο-ν*, *βάκ-τρο-ν*, *βά-θρο-ν*, *ρή-τρα*, *φρά-τρα*, *κοιμή-θρα*: Lat. *ras-tru-m*, *ras-tru-m*, *ura-tru-m*, *plec-tru-m*, *fulge-tra*, &c.

XXI. त्वा *-tva* (for secondary suffix *-tva* see LXVIII), forming a kind of future passive participle (probably an abbreviated form of *-tvyā*, *-tavyā*) after Guṇa of a radical vowel capable of gunation; e. g. *kar-tva*, 'to be done,' fr. *kṛi*; *je-tva*, 'to be conquered,' fr. *ji*; *vak-tva*, 'to be spoken,' fr. *vac*; *sná-tva*, 'fit for ablutions,' fr. *sná*.

-tvá, forming indeclinable past participles (see 555), appears to be a kind of instrumental case of a suffix *tva* (see 555. a), and is either added to the root or to the same weakened form of the root as the *-ta* of the past passive participle (see XVII); e. g. *kṛi-tvá*, 'having done,' fr. *kṛi*; *sthí-tvá*, 'having stood,' fr. *sthá*; *uk-tvá*, 'having spoken,' fr. *vac*, 'to speak': sometimes an *i* is inserted; e. g.

vid-i-tvá, 'having known,' fr. *vid*; *likh-i-tvá* or *lekh-i-tvá*, 'having written,' fr. *likh*; *śorayi-tvá*, 'having stolen,' fr. *śur*, 'to steal.'

-tvá, a Vedic form of *-tvá* (e.g. *kṛi-tvá*, 'having done'), appears to be for *tvayá* (which is thought to be for *tvayá*).

XXII. **व्य** *-tvyā*, a Vedic abbreviated form of *-tavyā* (see XVIII); e.g. *kṛi-tvyā*, 'able to perform,' 'effectual,' fr. *kṛi*.

XXIII. **थ** *-tha* or *-a-tha*, forming some nouns of either gender; e.g. *yú-tha*, n. 'a herd,' 'flock,' &c., fr. *yu*, 'to unite'; *uk-tha*, n. 'praise,' fr. *uc*, a form of *vac*, 'to speak'; *tír-tha*, m. n. 'a sacred bathing-place,' fr. *tṛ*, 'to cross over'; *ní-tha*, m. n. 'guiding,' fr. *ní*; *gam-a-tha*, m. 'a traveller,' fr. *gam*, 'to go'; also *uc-atha*, *rav-atha*, *śap-atha*, *śvas-atha*.

XXIV. **न** *-na*, forming (in place of *-ta*, q. v.) many past passive participles (see 530-540); e.g. *bhin-na*, 'broken,' fr. *bhid*; *bhag-na*, 'broken,' fr. *bhañj*; *an-na*, 'eaten,' fr. *ad*; *stír-ṇa*, 'spread,' fr. *stṛi*.

Forming also a few nouns, generally masculine; as, *yaj-ṇa* (57. c), m. 'sacrifice,' fr. *yaj*; *yat-na*, m. 'effort,' fr. *yat*; *svap-na*, m. 'sleep,' fr. *svap*; *ush-ṇa*, m. n. 'heat,' fr. *ush*, 'to burn.'

Forming also a few feminine nouns in *-ná*; e.g. *ush-ṇá*, 'heat,' fr. *ush*; *tṛish-ṇá*, 'thirst,' fr. *tṛish*; *yác-ṇá* (57. c), 'a request,' fr. *yác*. Cf. Gr. ὕπ-νο-ς, στρυ-γνό-ς, δεῖ-νό-ς, στέρ-νο-ν: Lat. *som-nu-s*, *mag-nu-s*, *ple-nu-s*, *reg-nu-m*.

XXV. **म** *-ma* (मक्, मन्), forming adjectives and a few masculine and neuter substantives, generally without change of the radical vowel; e.g. *bhí-ma*, 'terrible,' fr. *bhí*, 'to fear'; *tig-ma*, 'sharp,' fr. *tij* (cf. 80. I); *idh-ma*, m. 'fuel,' fr. *indh*, 'to burn'; *ghar-ma*, m. 'heat,' fr. *ghri* (after Guṇa); *dhū-ma*, m. 'smoke,' fr. *dhū*; *yug-ma*, n. 'a pair,' fr. *yuj*, 'to join.' Cf. Gr. θερ-μό-ς, θυ-μό-ς, ἄν-ε-μο-ς: Lat. *fu-mu-s*, *an-i-mu-s*.

XXVI. **मर** *-mara* (क्मरच्), forming a few adjectives and substantives; e.g. *ghas-mara*, 'voracious,' fr. *ghas*, 'to devour'; *ad-mara*, 'gluttonous,' fr. *ad*, 'to eat.'

XXVII. **मान** *-mána* (liable to become *mána*), added to the stem of the present tense of the first, fourth, sixth, and tenth classes of verbs Primitive, and of verbs Causal and Passive (see 526-528) to form present participles Átm., and to the stem of the second future tense to form future participles Átm. (see 578); e.g. *bhara-mána*, 'bearing,' fr. *bhri*; *kṛiya-mána*, 'being made,' fr. Pass. of *kṛi*; *bodhaya-mána*, 'informing,' fr. Caus. of *budh*; *dásya-mána*, 'about to give,' fr. the stem of the second future of *dá*. In the Veda *mána* is also added (instead of *ána*) to the stem of the perfect, to form perfect participles Átm.; e.g. *sasri-mána* (for *sasráṇa*), fr. *sri*, 'to go'; *śja-mána*, fr. *yaj*, 'to sacrifice'; cf. suffix *-dna*. Cf. Gr. φερό-μενο-ς, διδó-μενο-ς, δωσó-μενο-ς: Lat. *alu-mnu-s* (for *alo-meno-s*), *Vertu-mnu-s* (for *verto-meno-s*).

XXVIII. **य** *-ya* (क्वप्, यक्, यत्, य, य्यत्), forming future passive participles (see 571-576), adjectives, and substantives, generally after Guṇa or Vṛiddhi, and

sometimes other changes of the root (see 571); e. g. *śe-ya*, 'to be gathered,' fr. *śi*; *stav-ya* or *stāv-yā*, 'to be praised,' fr. *stu*; *yog-ya* and *yoj-ya*, 'to be joined,' fr. *yuj*; *guh-ya* and *goh-ya*, 'to be concealed,' fr. *guh*.

Forming also many neuter abstract substantives; e. g. *vāk-ya*, n. 'speech,' fr. *vac*; *bhog-ya*, n. 'wealth,' 'corn,' *bhoj-ya*, n. 'food,' both fr. *bhuj*, 'to enjoy.'

Forming also feminine substantives in *yā*: e. g. *vid-yā*, f. 'knowledge,' fr. *vid*; *vraj-yā*, f. 'wandering about,' fr. *vraj*; *śay-yā*, f. 'a couch' (for *śe-yā*), fr. *śī*, 'to lie down;' cf. *jā-yā* (i. e. *jan-yā*), 'a wife;' *chā-yā* (i. e. *chad-yā*), 'shade;' *mā-yā* (i. e. *man-yā*), 'illusion.' Cf. Gr. ἄγ-ιο-ς (= *yāj-ya-s*), σῑύγ-ιο-ς: Lat. *gen-iv-s*, *in-gen-iv-m*, *con-jug-iv-m*.

For the indeclinable participial suffix *ya* (त्यप्) see 555.

XXIX. *र-ra* (ऋन्, रक्, र, रन्, इट्), *-a-ra*, *-i-ra* (क्विरच्), *-u-ra*, forming adjectives, nouns of agency, &c.; e. g. *dīp-ra*, 'shining,' fr. *dīp*; *kship-ra*, 'swift,' fr. *kship*, 'to throw;' *vand-ra*, 'worshipping,' fr. *vand*; *chid-ra*, 'pierced,' 'a hole' (neut.), fr. *chid*, 'to cut;' *aj-ra*, m. 'a plain,' *aj-i-ra*, 'active,' 'an area' (neut.), fr. *aj*; *pat-a-ra*, 'flying,' fr. *pat*: also with *i* or *u* inserted; e. g. *chid-i-ra*, m. 'an axe,' *chid-u-ra*, 'cutting,' fr. *chid*, 'to cut;' *rudh-i-ra*, 'red;' *bhid-u-rā*, 'splitting,' 'fragile,' 'a thunderbolt' (neut.); *bhās-ura*, 'shining' (= *bhās-vara*), fr. *bhās*. Cf. Gr. λαμπ-ρός, ἐρυθ-ρός, ἄγ-ρός, φαν-ε-ρός: Lat. *rub-er* (stem *ru-brō*), *rubra*, *ag-er*, *gna-ru-s*, *pu-ru-s*.

XXX. *ल-la* (ऋ, लक्), *-a-la*, *-i-la*, *-u-la*, forming adjectives, &c. = *-ra*, &c. above; e. g. *śuk-la* (= *śuk-ra*), 'white,' fr. *śuc*, 'to shine;' *tar-a-la*, 'tremulous,' fr. *trī*; *an-i-la*, 'wind,' fr. *an*, 'to blow;' *harsh-u-la*, 'delighted,' fr. *hrīsh*. Cf. Gr. μεγ-άλος, δει-λός, τροχ-αλός, φῦ-λο-ν: Lat. *sel-la* (for *sed-la*), *tremulu-s*, &c.

XXXI. *व-va* (क्वन्, वन्, व), forming participles, adjectives, and substantives; e. g. *pak-va*, 'cooked,' fr. *pac* (regarded as a past passive participle, see 548); *aś-va*, 'a horse,' fr. an assumed rt. *aś*, 'to be quick;' *e-va*, 'going,' fr. *i*; *pad-va*, 'a road,' fr. *pad*, 'to go.' Cf. Gr. ἴπ-πο-ς (for *ik-Fo-ς*): Lat. *eq-uu-s*, *ard-uu-s* (= *úrdh-va*), *ar-vu-m*, *æ-vu-m*.

XXXII. *वर-vara* (क्वरप्, वरच्, वरट्, &c.), forming adjectives, nouns of agency, &c. (fem. generally *ī*); *naś-vara* (fem. *ī*), 'perishing,' fr. *naś*, 'to perish;' *śīś-vara*, 'a ruler,' fr. *śīś*; *sthā-vara*, 'stationary,' fr. *sthā*, 'to stand.' After roots ending in short vowels or a nasal, *t* is sometimes inserted; as, *i-t-vara*, 'going' (fem. *ī*), fr. *i*; *ji-t-vara*, 'conquering,' fr. *ji*; *ga-t-vara*, 'going,' fr. *gam*.

XXXIII. *स्न-sna* (क्वन्), forming a few adjectives; e. g. *tīk-shṇa*, 'sharp,' fr. *tij*; *ślak-shṇa*, 'smooth' (said to be fr. *ślish*).

XXXIV. Other uncommon suffixes (mostly Uṇādi, see 79. note) forming primary derivatives of this class are, *-anga*, e. g. *tar-anga* (according to some rather *taran-ga*), *pat-anga*; *-aṇḍa*, e. g. *kar-aṇḍa*, *tar-aṇḍa*; *-ata*, e. g. *darś-ata*, *pac-ata*; *yaj-ata*; *-anta*, e. g. *jay-anta*, *tar-anta*, *vas-anta*; *-anya*, e. g. *tur-anya*, *nabh-anya*, *parj-anya*; *-apa*, e. g. *ul-apa*, *ush-apa*, *maṇḍ-apa*; *-abha*, e. g. *ṛish-abha*, *gard-abha*,

vṛish-abha, *śar-abha*; -ama, e. g. *kal-ama*, *ruś-ama*, *sar-amá*; -amba, e. g. *kar-amba*; -asa, e. g. *śam-asa*, *div-asa*, *man-asa*, *vac-asa*; -asána, 'being,' pres. part. of *as*, 'to be,' e. g. *mand-asána*, *vṛidh-asána*; -āṇaka, e. g. *dhav-āṇaka*, *lav-āṇaka*; -ānaka, e. g. *bhay-ānaka*, *śay-ānaka*; -āyya, e. g. *pan-āyya*, *panay-āyya*, *mah-āyya*; -āra, e. g. *ang-āra*, *tush-āra*; -āla, e. g. *kap-āla*, *kar-āla*, *śash-āla*; -ika, e. g. *kṛish-ika*, *vṛiś-ś-ika*; -isha (i. e. *-isa*), e. g. *ām-isha*, *tav-isha*, *avyath-isha*; -itka, e. g. *an-itka*, *driś-itka*, *śarśar-itka*; -itā, e. g. *kṛip-itā*; -īra, e. g. *gabh-īra*, *śar-īra*, *hins-īra*; -īsha, e. g. *ṛij-īsha*, *pur-īsha*, *man-īshá*; -utra, e. g. *tar-utra*, *var-utra*; -una, e. g. *ar-una*, *arj-una*, *yam-uná*, *var-una*; -usha, e. g. *nah-usha*, *pur-usha*, *man-usha*; -ūkha, e. g. *may-ūkha*; -ūtā, e. g. *jar-ūtā*, *var-ūtā*; -ūra, e. g. *may-ūra*; -ūla, e. g. *lāṅg-ūla*; -elima, e. g. *paś-elima*, *bhīd-elima* (576. b); -ora, e. g. *kaṭh-ora*, *sah-ora*; -kara, e. g. *push-kara*, *tas-kara*; -trima, e. g. *kṛi-trima*, *pak-trima* (Pāṇ. III. 3, 88); -haka, e. g. *gá-thaka* (perhaps for *gátha-ka*); -sa, e. g. *drap-sa*, *vṛik-sha*, *ghraṇ-śa*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives.

Preliminary Observations.

a. The final vowels of the nominal stems of primary derivatives are liable to certain changes before Taddhita suffixes beginning with vowels or *y*; thus (1) *a*, *á*, *i*, *í* are rejected; e. g. *śúci*, 'pure;' *śauca*, 'purity:' (2) *u*, *ú* are gunated into *o*, which then becomes *av*; e. g. fr. *Manu* comes *Mánav-a*, 'a descendant of Manu:' (3) *o* and *au* become *av* and *áv* according to the general rules of Sandhi; e. g. from *go*, 'a cow,' comes *gavya*, 'relating to cows;' from *nav*, 'a ship,' comes *návika* and *návya*, 'belonging to a ship.'

b. A final *n* is generally rejected before Taddhita suffixes beginning with consonants; and both *n* and its preceding vowel are sometimes rejected before vowels and *y*; e. g. *yuvan*, 'young,' *yuva-tá* or *yuva-tva*, 'youth;' *átman*, 'self,' *átmya* and *atmíya*, 'own,' 'personal.' There are, however, many exceptions to the latter part of this rule; e. g. *yauvana*, 'youth,' fr. *yuvan*; *rājanya*, 'regal,' fr. *rājan*; *átmanína* fr. *átman*.

c. It will be found that Taddhita or secondary suffixes often require Vṛiddhi of the first syllable of the words to which they are added, as in *maula*, 'radical,' fr. *mūla*, 'a root;' *śauca*, 'purity,' fr. *śúci*, 'pure.' Similarly, in the case of derivatives formed from compound words; e. g. *saukṛida*, 'friendship,' fr. *su-hṛid*, 'a friend;' sometimes a double Vṛiddhi takes place, as in *sauhárda*, 'friendship,' fr. *su-hṛid*; *saubhágya*, 'good fortune,' fr. *śu-bhaga*, 'fortunate.'

d. When the initial consonant of a word is compounded with *y* or *v* followed by *a* or *á*, as *vṛághra*, 'a tiger,' *svara*, 'sound,' the *y* and *v* are generally resolved into *iy* and *uv*, thus *vṛyághra* and *svuvara*, and then vṛiddhied, e. g. *vaiyághra*, 'relating to a tiger,' *sauvara*, 'relating to sound;' so also *sva*, 'self,' makes *sauva*, 'relating to self;' *śvan*, 'a dog,' *śauvana*, 'canine.' Similarly, *svasti* makes *sauvastika*; *nyáya*, *naiyáyika*; *sv-aśva*, *sauvaśvi*, &c.

XXXV. अ -a (fem. *ī*), after Vṛiddhi of the first syllable, forming abstract nouns, collectives, patronymics, and adjectives expressing some relationship to the primitive noun; e. g. *śauca*, n. 'purity,' fr. *śuci*, 'pure'; *sauhṛida*, n. or *sauhārda*, n. 'friendship,' fr. *su-hṛid* (see Preliminary Obs. c); *pauruṣa*, n. 'manliness,' fr. *puruṣa*, 'a man'; *śaiśava*, n. 'childhood,' fr. *śiśu*, 'a child'; *kshaitra*, n. 'a collection of fields,' fr. *kshetra*, 'a field'; *Vāsishṭha*, 'a descendant of Vasishṭha'; *Mánava*, 'a descendant of Manu,' fr. *Manu*; *Vaiṣṇava*, 'a worshipper of Vishṇu,' fr. *Vishṇu*; *pauruṣa*, 'manly,' fr. *puruṣa*, 'a man'; *saikata*, 'sandy,' fr. *sikatā*; *dārava*, 'wooden,' fr. *dāru*, 'wood' (see Preliminary Obs. a); *vaiyākaraṇa*, 'grammatical,' fr. *vyākaraṇa*, 'grammar' (see Preliminary Obs. d).

XXXVI. अक -aka (वुक्, वुक्, वुन्, इवुन्, वुन्), generally after Vṛiddhi of the first syllable, forming adjectives (fem. generally *ī*) and substantives (cf. -ika, -ka); e. g. *aumaka*, 'flaxen,' fr. *umd*, 'flax'; *Āngaka*, 'coming from An-ga'; *auśhṭraka*, 'coming from camels,' 'a quantity of camels' (neut.), fr. *uśhṭra*, 'a camel'; *vātsaka*, n. 'a number of calves,' fr. *vatsa*, 'a calf.' The fem. of this suffix is sometimes *ikā*, which, however, may be regarded as the fem. of *ika*.

XXXVII. आट -āta, as *vācāta*, 'talkative,' fr. *vāc*, 'speech'; similarly, *śṛiṅgāta* fr. *śṛiṅga*.

XXXVIII. आनी -ānī, forming feminines from masculine nouns like *Indra*, see *Indrānī* under -ī, page 58. (Observe—*Agni*, 'fire,' has a fem. form *Agnāyī*, 'the goddess of fire.')

XXXIX. आयन -āyana (य्क्, च्क्न्, फक्, य्क्, फन्), forming patronymics, &c., after Vṛiddhi of the first syllable; e. g. *Nārāyana*, 'a name of Vishṇu,' fr. *nara*.

XL. आल -āla, as *vācāla*, 'talkative,' fr. *vāc*, 'speech.'

XLI. इक -ika (fem. *ikī*), forming adjectives and a few collective nouns after Vṛiddhi of the first syllable; e. g. *dhārmika*, 'religious,' fr. *dharma*, 'religion'; *vaiṇavika*, 'a flute-player,' fr. *veṇu*; *Vaidika*, 'Vedic,' fr. *Veda*; *āhnika*, 'daily,' fr. *ahan*, 'a day'; *naiyāyika*, 'knowing the Nyāya philosophy,' fr. *nyāya*; *dawārika*, 'a porter,' fr. *dvāra*; *kaidṛika*, n. 'a quantity of meadows,' fr. *kedāra*. Cf. Gr. *πολεμ-ικό-ς*, *βασιλ-ικό-ς*: Lat. *bell-icu-s*, *naut-icu-s*, &c.

XLII. इत -ita, as *phalita*, 'having fruit,' fr. *phala* (the past passive part. of *phal* being *phulla*, 547. b); *rathita*, 'furnished with a chariot,' fr. *ratha*. Observe—This may be regarded as a past passive participle suffix added to the stems of nominal verbs, cf. -ina below.

XLIII. इन -ina (इनक्), as *phalina*, 'fruitful,' fr. *phala*; *malina*, 'dirty,' fr. *mala*; *śṛiṅgina*, 'horned,' fr. *śṛiṅga*; *rathina*, 'having a carriage,' fr. *ratha*.

XLIV. इनेय -ineya, forming a few patronymics after Vṛiddhi of the first syllable; e. g. *saubhāgineya*, 'the son of an honoured mother,' fr. *su-bhagā*.

XLV. इय -iya (fem. *ī*), as *agriya*, 'foremost,' 'the best part' (neut.), fr. *agra*.

XLVI. इर -ira (fem. *ī*), as *medhira*, 'intelligent,' fr. *medhā*, 'intelligence'; *rathira*, 'going in a carriage,' fr. *ratha* (cf. -ra, LXXVIII).

XLVII. इल -*ila* (fem. *á*), as *phenila*, 'foamy,' fr. *phena*, 'foam' (cf. -*la*, LXXX).

XLVIII. इष -*ishṭha* (fem. *á*), forming superlatives, as *alpiṣṭha*, 'least,' fr. *alpa*, 'little,' which also uses *kanishṭha* fr. rt. *kan* (see 192-194). Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root, as *uru*, 'wide,' forms *varishṭha* fr. *vri* (see -*iyas*, 86. V). Cf. Gr. μέγ-ιστος, ἡδ-ιστος: Lat. *juxta* for *jug-(i)sta*, lit. 'most joined.'

XLIX. इन -*ina* (ख, खन्), forming adjectives and substantives, as *grámīṇa*, 'rustic,' fr. *gráma*, 'a village;' *kulīna*, 'of good family,' fr. *kula*; *nūvīna*, 'new,' fr. *nava*; *adhvanīna*, 'a traveller,' fr. *adhvan*, 'a road;' *anupadīna*, f. 'a boot,' fr. *anupada*; *ásvīna*, 'being a day's journey for a horse,' fr. *ásva*.

L. इय -*īya*, forming adjectives, sometimes after Vṛiddhi of the first syllable of the stem; e. g. *svásrīya*, 'a sister's son,' fr. *svasrī*, 'a sister;' *bhrátrīya*, 'fraternal,' fr. *bhrátri*; *párvatīya* or *parvatīya*, 'mountainous,' fr. *parvata*; *ásvīya*, 'relating to horses,' 'a number of horses' (neut.), fr. *ásva*; *parakīya* (fem. *á*), 'belonging to another,' fr. *para* (in this the final of the stem apparently remains and *k* is inserted); *saukṭīya*, 'pleasurable,' fr. *sukha*.

Forming also possessive pronouns, as *madīya*, *tvadīya*, &c. (see 231).

LI. ईर -*ira*, -*ila*, only lengthened forms of *ira*, *ila*, qq. vv.

LII. उर -*ura*, as *dantura*, 'having long teeth,' fr. *danta*.

LIII. उल -*ula*, as *mátula*, 'a maternal uncle,' fr. *mátri*.

LIV. उल -*úla*, as *dantúla*, 'having teeth,' fr. *danta*; *vátula*, 'rheumatic,' 'a whirlwind' (masc.), fr. *váta*.

LV. एय -*eya* (fem. *í*), forming adjectives and substantives after Vṛiddhi of the first syllable; e. g. *paurusheya*, 'manly,' fr. *purusha*; *ágneya*, 'fiery,' fr. *agni*; *dáseya*, 'born of a slave-girl,' fr. *dási*; *maheya*, 'earthen,' fr. *mahí*; *jñáteya*, n. 'relationship,' fr. *jñáti*. Cf. Gr. λεόντειος, λεόντειος: Lat. *igneu-s*, &c.

LVI. क -*ka*, forming adjectives, collective nouns, and nouns expressing diminution or depreciation; e. g. *Sindhuka*, 'belonging to Sindh,' fr. *Sindhu*; *madhuka*, 'sweet,' fr. *madhu*; *rájaka*, n. 'a number of kings' or 'a petty king' (m.), fr. *rájan*; *ásvaka*, 'a hack,' fr. *ásva*, 'a horse.' Sometimes almost redundant, as *madhyamaka* (fem. *iká*), 'middlemost,' fr. *madhyama*; *bhírūka*, 'timid,' fr. *bhírū*; *putraka*, 'a son;' *bálaka* (fem. *iká*), 'young.' For the Kṛit suffix -*ka*, see 80. XVI.

Observe—Some of these may equally be regarded as formed with the suffix -*aka*, q. v. Cf. also -*ika*.

LVII. कल्प -*kalpa* (कल्प), regarded by native grammarians as a secondary suffix (see Páp. v. 3, 67, 68, &c.), denoting 'similitude with inferiority,' or in the sense of 'nearly,' 'about;' as, *kavi-kalpa*, 'a sort of poet;' *mṛita-kalpa*, 'nearly dead;' *pacati-kalpam*, 'he cooks fairly well.' See Dict. *kalpa*.

LVIII. तन -*tana* (fem. *í*), forming adjectives from adverbs of time; e. g. *svas-tana*, 'future,' fr. *svas*, 'to-morrow;' *hyas-tana*, 'of yesterday,' fr. *hyas*; *prútas-tana*, 'belonging to the early morning,' 'early morning' (neut.), fr. *prátar*, 'at

day-break; 'prák-tana, 'former,' fr. *prák*, 'previously; other examples are *práhñe-tana*, *pratana*, *nútana*, *śrantana*. Cf. Gr. ἐπ-ηε-τανό-ς: Lat. *cras-tinu-s*, *diu-tinu-s*.

LIX. तम -tama (तमप्), (-tamám), forming, 1st, the superlative degree, &c. (see 191, 195-197); e. g. *puṇya-tama*, 'most holy' (see 191); *uśáis-tama*, 'very lofty,' fr. *uśáis*. Sometimes added to pronominal stems (see 236). Cf. -tara, -ma: Lat. *op-timu-s*, *ul-timu-s*, &c.

Forming, 2ndly, ordinals (तमद्); e. g. *viṅśati-tama* (fem. í), 'twentieth,' fr. *viṅśati*, 'twenty' (see 211-213).

Tamám, derived from the first, is added adverbially; e. g. *uśáis-tamám*, 'exceedingly high; 'vadati-tamám, 'he talks incessantly.' *

LX. तय -taya, forming adjectives (fem. í) and neuter substantives from numerals; e. g. *tri-taya*, 'consisting of three,' 'a collection of three' (neut.); *śatush-taya*, 'four-fold,' 'a collection of four,' &c. (neut.), fr. *śatur*, 'four' (see 214).

LXI. तर -tara (तरप्), forming the comparative degree (see 191, 195-197, 236); e. g. *puṇya-tara*, 'more holy; 'uśáis-tara, 'higher,' fr. *uśáis*, 'aloft.' Sometimes added to pronominal stems (see 236). Cf. -tama: Gr. γλυκύ-τερο-ς, μέλαν-τερο-ς.

Tarám, derived from -tara, is added adverbially; e. g. *uśáis-tarám*, 'in a higher degree' (cf. *bahu-tarám*); *vadati-tarám*, 'he speaks more (than he ought).'

LXII. ता -tá (= -tva below), forming feminine abstract substantives from stems of nouns or adjectives; e. g. *bahu-tá*, 'multitude,' fr. *bahu*, 'many; 'prithu-tá, 'breadth,' fr. *prithu*, 'broad; 'yuva-tá, 'youthfulness,' 'youth,' fr. *yuva*, 'young; 'purusha-tá, 'manliness,' fr. *purusha*, 'a man; 'deva-tá, 'a divinity.' Cf. Lat. *juven-ta*, *senec-ta*, *vindic-ta*.

LXIII. तिथ -titha (fem. í), forming ordinal adjectives, &c.; e. g. *bahu-titha*, 'manifold,' fr. *bahu*; *távatitha*, 'the so-manieth,' fr. *távat*.

LXIV. तीय -tíya (fem. á), forming ordinals; e. g. *dvi-tíya*, 'second; 'tri-tíya, 'third' (see 208).

LXV. त्ना -tna, forming adjectives; e. g. *śira-tna*, 'old,' 'ancient,' fr. *śira*, 'long; other examples are *nútna*, *pratna*. Cf. -tana above.

LXVI. त्थ -ttha (त्थप्, त्थक्), forming a few adjectives; e. g. *tatra-ttha*, 'being there,' fr. *tatra*; *iha-ttha*, 'being here,' fr. *iha*. Sometimes with Vridhhi of first syllable; e. g. *pásśát-ttha*, 'subsequent,' fr. *pásśát*, 'behind.' Similarly, *dákshiná-ttha* fr. *dákshiná*; *pauras-ttha* fr. *purás*.

LXVII. त्रा -trá, forming a few feminine collective nouns; e. g. *go-trá*, 'a herd of cattle,' fr. *go*. For the adverbial suffixes -tra, -trá, see 720.

LXVIII. त्वा -tva (= -tá above, q. v.), forming neuter abstract nouns; e. g. *bahu-tva*, *yuva-tva*, *prithu-tva*, *deva-tva*, &c.

LXIX. त्वन -tvana (= -tva), Vedic, forming neuter abstract nouns; e. g. *mahitvana*, 'greatness,' fr. *mahi* or *mahin*, 'great' (Vedic); *sakhi-tvana*, 'friendship,' fr. *sakhi*, 'a friend; 'vasu-tvana, 'wealth,' fr. *vasu*, 'rich.'

LXX. दग्ध daghna (दग्धप्), regarded (like *dvayasa* and *mátra*) as a secondary

suffix (Pāṇ. v. 2, 37), denoting 'height,' 'measure,' &c.; e. g. *úru-daghna* (fem. *ī*), 'reaching to the thighs.'

LXXI. **देशीय** *deśīya* (देशीयर), regarded (like *kalpa*, q. v.) as a secondary suffix (Pāṇ. v. 3, 67), denoting 'about,' 'nearly'; e. g. *paṭu-deśīya*, 'tolerably clever.'

LXXII. **द्वयस** *dvayasa* (द्वयसच्), denoting 'height,' 'measure,' &c. (see *daghna* above); e. g. *úru-dvayasa* (fem. *ī*), 'reaching to the thighs.'

LXXIII. **न**-*na* (न, नच्), forming adjectives and substantives, sometimes after Vṛiddhi of the first syllable; e. g. *purá-ṇa* (fem. *á* or *ī*), 'old,' fr. *purá*, 'formerly'; *pra-ṇa*, 'old,' fr. *pra*; *pauṣna* (fem. *ī*), 'virile,' 'manhood' (neut.), fr. *pauṣ*, 'a man'; *straiṇa* (fem. *ī*), 'womanly,' 'womanhood' (neut.), fr. *strí*.

LXXIV. **म**-*ma* (probably an old superlative suffix, cf. *-tama*, *-ra*), forming ordinals and other adjectives; e. g. *pañca-ma*, 'fifth'; *sapta-ma*, 'seventh' (see 209); *madhya-ma*, 'middlemost,' fr. *madhya*, 'middle'; *ava-ma*, 'undermost,' fr. *ava*, 'away'; *para-ma*, 'furthest,' fr. *para*, 'beyond.' Cf. Gr. ἑβδόμο-ς: Lat. *septi-mu-s*, *pri-mu-s*, *infi-mu-s*, *sum-mu-s*, &c.

LXXV. **मय**-*maya* (मयद्), forming adjectives (fem. *ī*) denoting 'made of,' 'consisting of'; e. g. *loha-maya*, 'made of metal,' 'iron,' fr. *loha*, 'metal'; *tejo-maya*, 'full of light,' fr. *tejas*, 'lustre'; *buddhi-maya*, 'intellectual.'

LXXVI. **मात्र** *mātra* (मात्रच्), added to words to denote 'measure,' 'height,' &c. (cf. *daghna*, *dvayasa*); e. g. *yava-mātra* (fem. *ī*), 'of the size of a barleycorn'; *úru-mātra*, 'up to the thighs.' See *mātra* in Sanskrit-English Dictionary.

LXXVII. **य**-*ya* (यप्, य, ड्य, यस्, ष्य, ष्य, ड्य, यक्, यत्, ड्यत्, ष्यत्, यल्, यन्, च्य), forming adjectives, patronymics, and neuter abstract substantives, generally after changes similar to those required by secondary suffixes beginning with vowels (see Prelim. Obs. a. b. at 80. B); e. g. *dhanya*, 'wealthy,' fr. *dhana*, 'wealth'; *rahasya* (fem. *á*), 'secret,' 'a secret' (neut.), fr. *rahas*, 'secrecy'; *pitrya*, 'fatherly,' fr. *pitri*; *ṛitavya*, 'seasonable,' fr. *ṛitu*; frequently after Vṛiddhi of the first syllable, e. g. *saumya* (fem. *á* or *mí*), 'lunar,' fr. *soma*, 'the moon'; *mádhurya*, n. 'sweetness,' fr. *madhura*, 'sweet'; *śaur-ya*, n. 'theft,' fr. *śora*, 'a thief'; *sauhṛid-ya*, n. 'friendship,' fr. *su-hṛid*, 'a friend'; *saubhág-ya*, n. 'good fortune,' fr. *su-bhaga* (see Prelim. Obs. c); *svám-ya*, 'lordship,' fr. *svámin*; *vaiyághrya*, n. 'the state of a tiger,' fr. *vyághra*. Sometimes the nasal and preceding vowel are not rejected; e. g. *brahmaṇ-ya* (fem. *á*), 'relating to Brahman'; *rájan-ya*, 'regal,' fr. *rájan* (see Prelim. Obs. b. d). Cf. Gr. πάτρ-ιο-ς, πατρ-ία, σωτήρ-ιο-ς, σωτηρ-ία: Lat. *patr-iu-s*, *patr-ia*, *nefar-iu-s*, &c. (cf. the primary suffix *-ya*, 80. XXVIII).

LXXVIII. **र**-*ra* (probably an old comparative suffix, cf. *-tara*, *-ma*), forming a few adjectives (fem. *á*); e. g. *madhu-ra*, 'sweet,' fr. *madhu*; *aśma-ra*, 'stony,' fr. *aśman*; *ava-ra*, 'inferior,' fr. *ava*, 'down'; *apa-ra*, 'posterior,' fr. *apa*, 'away.' Cf. Lat. *sup-eru-s*, *sup-er*; *inf-eru-s*, *inf-er*.

LXXIX. **रूप** *rúpa* (रूपप्), regarded as a secondary suffix giving the sense 'composed of,' 'consisting of,' 'full of,' &c., and sometimes almost redundant; e. g. *satya-rúpaṃ vākyaṃ*, 'a speech full of truth,' or simply 'a true speech'; *árya-*

rūpa, 'respectable.' Sometimes giving the sense 'good,' 'well,' and even used with verbs adverbially; e. g. *paṭu-rūpa*, 'very clever'; *vaiyākaraṇa-rūpa*, 'a good grammarian'; *paṭati-rūpam*, 'he cooks well' (Pāṇ. v. 3, 66).

LXXX. ल -*la* (fem. *ā*), forming a few adjectives (cf. -*i-la*); e. g. *śrī-la*, 'fortunate,' fr. *śrī*; *pāṅsu-la*, 'dusty,' fr. *pāṅsu*; *phena-la*, 'foamy,' fr. *phena*.

LXXXI. व -*va* (probably for -*vat*, 84. VII), as *keśa-va*, 'hairy,' fr. *keśa*.

LXXXII. वल -*vala* (वलच्, डलच्), forming a few adjectives (fem. *ā*) and substantives; e. g. *úrjas-vala*, 'strong,' fr. *úrjas*; *śikhā-vala*, 'crested,' 'a peacock' (masc.), fr. *śikhā*, 'a crest'; *dantā-vala*, m. 'an elephant,' fr. *danta*, 'a tooth.'

LXXXIII. व्य -*vya* (व्यत्, व्यन्), as *pitri-vya*, 'a paternal uncle,' fr. *pitri*, 'a father.' Cf. Gr. *πατρ-υιός*: Lat. *patr-uu-s*.

LXXXIV. श -*śa*, forming a few adjectives (fem. *ā*) and substantives; e. g. *loma-śa*, 'hairy,' 'a sheep' (masc.), 'a fox' (*ā*, fem.), fr. *loman*, 'hair.'

LXXXV. स -*sa*, forming a few adjectives, sometimes with Vṛiddhi; e. g. *trīṇa-sa*, 'grassy,' fr. *trīṇa*; *trāpusha*, 'made of tin,' fr. *trapu*, 'tin.'

81. SECOND CLASS.—Stems ending in इ i (m. f. n.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. इ -*i*, forming abstract nouns, nouns of agency of all genders, and adjectives (with occasional Guṇa or Vṛiddhi of the radical vowel); e. g. *kavi*, m. 'a poet,' fr. *ku*; *ahi*, m. 'a snake' (ἄχις, *anguis*), fr. *aṅh*; *dhvani*, m. 'sound,' fr. *dhvan*; *yaj-i*, m. 'a worshipper,' fr. *yaj*; *pesh-i*, m. 'a thunderbolt,' fr. *pish*, 'to crush'; *tvish-i*, f. 'splendour,' fr. *tvish*, 'to shine'; *śac-i*, f. 'friendship,' fr. *śac*; *kriśh-i*, f. 'ploughing,' fr. *kriśh*; *lip-i*, f. 'a writing,' fr. *lip*, 'to smear'; *chid-i*, f. 'an axe,' fr. *chid*, 'to cut'; *vār-i*, n. 'water,' fr. *vri*, 'to surround'; *aksh-i*, n. 'an eye,' fr. *aksh*; *śuc-i*, 'pure,' fr. *śuc*, 'to be pure'; *bodh-i*, 'knowing,' fr. *budh*. Sometimes with reduplication; e. g. *jagm-i*, 'quick,' fr. *gam*, 'to go'; *jaghñ-i*, 'slaying,' fr. *han*. Cf. Gr. *πόλις*, *δύναμις*, *στάσις*, *ὄψις*, &c.: Lat. *ovi-s*, *trudi-s*, &c.

Often added to *dhd*, 'to hold,' after various prepositions and prefixes, to form masculine nouns, the final of the root being dropped; e. g. *ni-dhi*, m., *vi-dhi*, m., *san-dhi*, m.; one or two are exceptionally fem. (e. g. *oshadhi*).

II. ति -*ti* (cf. -*ni*), forming feminine abstract nouns and a few masculines, and closely related to the -*ta* of the past pass. part. at 80. XVII, being added with similar changes (except that *i* is rarely inserted); e. g. *śru-ti*, f. 'hearing,' fr. *śru*; *bhū-ti*, f. 'existence,' fr. *bhū*; *sthi-ti*, f. 'state,' fr. *sthā*; *matī*, f. 'mind,' fr. *man*; *uk-ti*, f. 'speech,' fr. *vac*, 'to speak'; *pūr-ti*, 'fulness,' fr. *pūr*, 'to fill'; *dat-ti*, f. 'a gift,' fr. *dā*; *bhit-ti*, f. 'a fragment,' fr. *bhid*, 'to split' (but past part. *bhin-na*); *chit-ti*, f. 'splitting,' fr. *chid* (but past part. *chin-na*); *vrid-dhi* (i. e. *vriḍh* + *ti*), f. 'increase,' fr. *vriḍh*; *yati*, m. 'a sage,' fr. *yam*, 'to restrain'; *jñātī*, m. 'a relation,'

fr. *jñá*; *páti*, m. 'a husband' (for *páti*), fr. *pá*, 'to protect.' Cf. Gr. $\mu\tilde{\eta}\text{-}\tau\iota\text{-}\varsigma$, $\phi\acute{\alpha}\text{-}\tau\iota\text{-}\varsigma$, $\phi\acute{\alpha}\text{-}\sigma\iota\text{-}\varsigma$, $\mu\acute{\alpha}\nu\text{-}\tau\iota\text{-}\varsigma$, $\pi\acute{\omicron}\text{-}\sigma\iota\text{-}\varsigma$: Lat. *ves-ti-s*, *mes-si-s* (for *met-ti-s*), *mor-s* (stem *mor-ti*), *po-ti-s*, *com-pos* (stem *com-po-ti*).

III. नि -*ni*, forming feminine abstract nouns (in many respects analogous to those formed with -*ti*, so that when the past passive participle ends in -*na*, q. v., a noun may generally be formed with -*ni*), also a few masculines and adjectives; as, *glá-ni*, f. 'weariness,' fr. *glai*, 'to be languid'; *lú-ni*, f. 'cutting,' fr. *lú*; *jír-ni*, f. 'old age,' fr. *jírí*, 'to grow old'; *há-ni*, f. 'loss,' fr. *há* (but past part. *hína*); *agni*, m. 'fire,' fr. *ang* or *añj*; *vah-ni*, m. 'fire,' fr. *vah*, 'to bear'; *vṛish-ni*, 'raining,' 'a ram' (m.), fr. *vṛish*. Cf. Gr. $\mu\tilde{\eta}\text{-}\nu\iota\text{-}\varsigma$, $\sigma\pi\acute{\alpha}\text{-}\nu\iota\text{-}\varsigma$: Lat. *ig-ni-s* (= Sk. *ag-ni-s*), *pa-ni-s*.

IV. मि -*mi*, as *bhú-mi*, f. 'the earth,' fr. *bhú*, 'to be'; *dal-mi*, m. 'Indra's thunderbolt,' fr. *dal*; *úr-mi*, m. f. 'a wave' (perhaps fr. *vṛi*); *ras-mi*, m. 'a ray' (perhaps fr. *ras* for *las*). Cf. Gr. $\phi\tilde{\eta}\text{-}\mu\iota\text{-}\varsigma$: Lat. *ver-mi-s*.

V. रि -*ri*, as in *anḥ-ri*, *anḥ-ri*, *aś-ri*, *vank-ri*, *vadh-ri*. Cf. Gr. $\text{ῥ}\delta\text{-}\rho\iota\text{-}\varsigma$.

VI. वि -*vi*, as in *ghṛish-vi*, *jír-vi*, *śír-vi*, *jágrí-vi*, *dádḥṛi-vi*.

VII. सि -*si*, as in *dhá-si*, *pluk-shi*, *śuk-shi*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes.

(See Prelim. Obs. at 80. B.)

VIII. अकि -*aki*, forming a few patronymics after Vṛiddhi of the first syllable; e. g. *Vaiyásaki*, 'a descendant of Vyása.'

IX. आयनि -*áyani*, forming patronymics; e. g. *vásindyani* fr. *vásin* (Páñ. vi. 4, 174).

X. इ -*i*, forming patronymics after Vṛiddhi of the first syllable; e. g. *Daushyanti*, 'the son of Dushyanta'; so *Dásarathi*, 'a descendant of Daśa-ratha'; *Sauvasvi* fr. *Sv-aśva*.

XI. ताति -*táti* (= -*tá*), forming Vedic abstract substantives; e. g. *deva-táti*, f. 'divinity,' fr. *deva*; *vasu-táti*, f. 'wealth,' fr. *vasu*; *sarva-táti*, f. 'entirety,' fr. *sarva*, 'all.' Cf. Gr. $\phi\iota\lambda\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$ (i. e. $\phi\iota\lambda\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$), $\kappa\alpha\kappa\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$ ($\kappa\alpha\kappa\acute{o}\text{-}\tau\eta\tau\text{-}\varsigma$): Lat. *civi-tas* (stem *civi-tát-* or *civi-táti-*), *celeri-tas* (stem *celeri-táti-*), *vetus-tas*, &c.

XII. ति -*ti*, as in *yuvá-ti*, 'a young woman,' fem. of *yuvan* (Páñ. iv. 1, 77).

82. THIRD CLASS.—Stems ending in उ u (m. f. n.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. अथु -*athu* (अथुच्), after Guṇa of a radical vowel; e. g. *kshay-athu*, m. 'consumption,' fr. *kshi*, 'to waste away'; *śvay-athu*, m. 'swelling,' fr. *śvi*; also *vep-athu*, *vam-athu*.

II. आतु -*ātu*, as *jív-ātu*, m. f. n. 'life,' &c., fr. *jív*, 'to live.'

III. आरु -*āru*, as *śar-āru*, 'hurtful,' fr. *śrī*, 'to injure;' *vand-āru*, 'polite,' fr. *vand*, 'to praise.'

IV. आलु -*ālu* (= *-āru* above), as *śāy-ālu*, 'sleepy,' fr. *śī*, 'to lie down;' *sprīhay-ālu*, 'desirous,' fr. *sprīh* (10th class), 'to desire.'

V. इत्नु -*itnu*, forming adjectives &c. from verbal stems of the 10th class; e. g. *gaday-itnu*, 'talkative,' fr. *gad*, 'to speak;' *stanay-itnu*, m. 'thunder,' fr. *stan*, 'to sound.'

VI. इष्णु -*ishṇu* (i. e. *i-snu*) = *snu*, as *ksay-ishṇu*, 'perishing,' fr. *kshī*; *bhav-ishṇu* = *bhū-shṇu*, 'becoming,' fr. *bhū*.

VII. उ -*u* (कु, डु, उ, डुन, उण, नुण), forming adjectives (fem. *us* or *vi*) and a few nouns, the radical vowel generally undergoing change; e. g. *prīth-u*, 'broad,' fr. *prath*, 'to extend;' *mṛid-u*, 'mild,' fr. *mṛid*, 'to crush;' *svād-u*, 'sweet,' fr. *svad* or *svād*; *lagh-u*, 'light,' fr. *langh*, 'to spring;' *tan-u*, 'thin,' fr. *tan*, 'to stretch;' *ās-u*, 'swift;' *bandh-u*, m. 'a kinsman,' fr. *bandh*, 'to bind;' *bhid-u*, m. 'a thunderbolt,' fr. *bhid*, 'to cleave;' *kār-u*, m. 'an artisan,' fr. *kṛi*, 'to make;' *tan-u*, f. 'the body,' fr. *tan*; *dār-u*, n. 'timber,' fr. *dṛī*, 'to split;' *madh-u*, n. 'honey.' Cf. Gr. ὠκ-ύ-ς, ἡδ-ύ-ς, πλάτ-ύ-ς: Lat. *ac-u-s*, *id-u-s*, *suāv-i-s* (for *suādu-i-s*).

Forming also desiderative adjectives (sometimes governing an accusative, see 824) from desiderative stems; e. g. *jigamish-u*, 'desirous of going,' fr. *jigamisha*, desiderative stem of *gam*, 'to go:' similarly, *didṛikshu*, 'anxious to see;' *jigīshu*, 'striving to conquer.'

VIII. तु -*tu* (तु, तुन), forming nouns of agency &c., generally masculine; e. g. *gan-tu*, m. 'a wayfarer,' fr. *gam*, 'to go;' *yā-tu*, 'a goer,' &c., 'time,' fr. *yā*, 'to go;' *bhā-tu*, m. 'the sun,' fr. *bhā*, 'to shine' (cf. *bhā-nu*); *jan-tu*, m. 'a creature,' fr. *jan*; *ṛi-tu*, m. 'a season,' fr. *ṛi*, 'to go;' *vas-tu*, n. 'an object,' also *vās-tu*, m. n. 'building-ground,' fr. *vas*, 'to dwell.' Cf. Gr. βου-τύ-ς, ἔδῃ-τύ-ς, ἄσ-τυ (for *ἄσ-τυ*): Lat. *sta-tu-s*, *vic-tu-s*, *cur-su-s* (for *cur-tu-s*).

Observe—The accusative of this suffix is used to form the infinitive; e. g. *yātum*, 'to go:' and in the Ṛig-veda other cases, as the dative, genitive, are used as infinitives; e. g. *yātave*, *yātavai*, *yātos* (see 458, 459).

IX. नु -*nu* (नु, नु), as *gṛidh-nu*, 'eager,' 'greedy,' fr. *gṛidh*, 'to covet;' *tras-nu*, 'timid,' fr. *tras*, 'to tremble;' *sū-nu*, m. 'a son,' *sū-nu* or *sū-nū*, f. 'a daughter,' fr. *su*, 'to bring forth;' *bhā-nu*, m. 'the sun,' fr. *bhā*; *dhe-nu*, f. 'a milk-cow,' fr. *dhe*, 'to suck.' Cf. Gr. θρῆ-νυ-ς, λιγ-νύ-ς.

X. यु -*yu*, as *śundh-yu*, 'bright,' 'fire' (m.), fr. *śundh*, 'to purify;' *jan-yu*, 'a creature,' fr. *jan*; *man-yu*, 'wrath,' fr. *man*, 'to think;' also *bhuj-yu*, *das-yu*, *mṛi-t-yu*.

XI. रु -*ru*, as *bhī-ru* (nom. fem. *rus* or *rūs*), 'timid,' fr. *bhī*, 'to fear;' *ās-ru*, 'a tear' (said to be fr. *ās*).

XII. स्तु -*snu* (cf. *-ishṇu*), as *sthā-snu*, 'firm,' fr. *sthā*, 'to stand;' *ji-shṇu*, 'victorious,' fr. *ji*, 'to conquer;' *bhū-shṇu*, 'being,' fr. *bhū*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

XIII. **यु** -*yu*, forming adjectives, frequently in the sense of 'wishing for,' and a few nouns; e. g. *úrṇá-yu*, 'woollen,' fr. *úrṇá*; *svar-yu*, 'desiring heaven,' fr. *svar*, 'heaven;' also *śubhaṃ-yu*, *kaṃ-yu*, *ahaṃ-yu*, *asma-yu*.

XIV. **लु** -*lu*, as *kṛipá-lu*, *dayá-lu*, 'compassionate,' fr. *kṛipá*, *dayá*.

Stems ending in ई í and ऊ ú (see 123).

XV. **ई** -*í*, forming numerous feminine nouns, which will be found under their corresponding masculine suffixes, see 80. I. &c., 123-126. Others, mostly monosyllabic, and often formed by taking a naked root to serve as a noun, are, *bhí*, f. 'fear;' *dhtí*, f. 'understanding;' *śrít*, f. 'prosperity;' *strí*, f. 'a woman;' *Lakshmtí*, f. 'the goddess Lakshmi;' *ní*, m. f. 'a leader' (whence *sená-ní*, m. 'a general;' *gráma-ní*, m. f. 'the chief of a village').

XVI. **ऊ** -*ú*, forming feminine nouns, which will be found under their corresponding masculine forms, as *sú-nú*, *bhí-rú*, 82. IX. XI. (see also 125, 126). Others, sometimes monosyllabic, and formed by taking a naked root to serve as a noun, are, *lú*, m. f. 'a reaper;' *bhú*, f. 'the earth;' *Svayam-bhú*, m. 'the Self-existent;' *vadhú*, f. 'a wife.'

83. FOURTH CLASS.—*Stems ending in ऋ ṛi (m. f. n.)*

PRIMARY DERIVATIVES, formed from ROOTS by adding the *Kṛit* suffix—

ृ -*ṛi*, forming, 1st, nouns of agency of three genders, and a kind of future participle, the same change of the root being required which takes place in the first future, and the same euphonic changes of *t* (see 386 and 581); thus *kshep-ṛi*, 'a thrower,' fr. *kship*; *dá-ṛi*, 'a giver,' fr. *dá*; *bhar-ṛi*, 'a protector,' fr. *bhri*, 'to bear;' *boddhṛi*, 'a knower,' fr. *budh*; *soḍhṛi*, 'patient,' fr. *sah*, 'to bear;' *bhav-i-ṛi*, 'about to become' (= *fu-turu-s*), fr. *bhú*, 'to become' (Raghu-v. VI. 52).

2ndly, nouns of relationship, masculine and feminine; in these the vowel of the root is frequently modified; as, *pi-ṛi*, 'a father,' fr. *pá*, 'to protect;' *má-ṛi*, 'a mother,' fr. *má*, 'to form,' 'produce;' *bhrá-ṛi*, 'a brother,' fr. *bhri*, 'to support.' Cf. Gr. *δο-τήρ*, *πα-τήρ*, *μη-τήρ*: Lat. *da-tor*, *da-turu-s*, *pa-ter*, *ma-ter*, *fra-ter*.

84. FIFTH CLASS.—*Stems ending in ऋ t and द d (m. f. n.)*

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. **अत्** -*at*, forming present and future participles Par. from the stems of the present and the second future tenses respectively (see 524, 525, 578); e. g. *ad-at*, 'eating,' fr. *ad*; *śinṇ-at*, 'collecting,' fr. *śi*; *karishy-at*, 'about to do,' fr. *kṛi*;

dadh-at, 'placing,' fr. *dhá*. Cf. Gr. $\phi\acute{\epsilon}\rho\text{-}\omega\text{-}\nu$ (stem $\phi\epsilon\rho\text{-}\omega\text{-}\nu\text{-}$), $\delta\iota\delta\text{-}\acute{\omega}\text{-}\varsigma$ (stem $\delta\iota\delta\omega\text{-}\nu\text{-}$), $\tau\iota\theta\text{-}\epsilon\acute{\iota}\text{-}\varsigma$ (stem $\tau\iota\theta\text{-}\epsilon\text{-}\nu\text{-}$): Lat. *veh-ens* (stem *veh-ent-*), *i-ens* (stem *e-unt-*).

II. इत् *-it*, forming a few nouns and adjectives; e. g. *sar-it*, 'a river,' fr. *sri*, 'to flow'; *har-it*, 'green.'

III. क्त् *-t*, frequently added to roots ending in a short vowel, to form nouns of agency, substantives, and adjectives (often used at the end of compounds); e. g. *ji-t*, 'conquering,' in *sarva-jit*, 'all-conquering,' fr. *ji*; *kṛi-t*, 'a doer,' in *karma-kṛit*, 'a doer of work,' fr. *kṛi*.

Sometimes *t* is substituted for a final *m* of a root, generally at the end of a compound; as, *ga-t* in *adhva-gat*, m. 'a traveller,' fr. *gam*, 'to go.'

IV. This class, besides comprehending a few nouns already ending in *d*, as *śarad*, f. 'autumn'; *drīśad*, f. 'a stone'; *kumud*, n. 'a lotus,' includes a number of monosyllabic nouns formed by taking roots ending in *t* or *d*, and using them in their unchanged state as substantives and nouns of agency, the technical suffix *kṛip* (leaving *v*) being theoretically added, for which a blank is substituted (see 87); e. g. *cit*, f. 'the mind'; *mud*, f. 'joy'; *vid*, 'a knower' (in *dharma-vid*); *ad*, 'an eater' (in *kravyād*, 'a flesh-eater'); *dyut*, f. 'splendour'; *pad*, m. 'a step.'

Some nouns falling under this class are formed by prefixing prepositions to roots ending in *t* or *d*, or in a short vowel; e. g. *sam-pad*, f. 'success'; *sam-vid*, f. 'an agreement'; *vi-dyut*, f. 'lightning'; *upa-ni-shad*, 'a philosophical treatise'; *sam-i-t*, 'coalfict' (fr. *sam-i*, 'to go together').

The practice of using roots at the end of compounds prevails also in Greek and Latin; as in $\chi\acute{\epsilon}\rho\text{-}\nu\iota\psi$ ($-\nu\iota\beta\text{-}$), $\beta\omicron\upsilon\text{-}\pi\lambda\acute{\eta}\zeta$ ($-\pi\lambda\eta\gamma\gamma\text{-}$), &c., *arti-fex* (*-fic-*), *carni-fex* (*-fic-*), *præ-ses* (*-sid-*), &c. And there is a very remarkable agreement between Sanskrit and Latin in the practice of adding *t* to roots ending in short vowels; thus, *com-it-* (*comes*), 'a goer with'; *equ-it-* (*equus*), 'a goer on horseback'; *al-it-* (*ales*), 'a goer with wings'; *super-stit-* (*superstes*), 'a stander by,' &c. Greek adds a similar *t* to roots with a long final vowel; as, $\acute{\alpha}\text{-}\gamma\omega\omega\text{-}\tau$ ($\acute{\alpha}\gamma\omega\omega\varsigma$), $\acute{\alpha}\text{-}\pi\tau\omega\text{-}\tau$ ($\acute{\alpha}\pi\tau\omega\varsigma$), &c.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V. तत् *-tāt*, a Vedic suffix (= *-tāti*, 81. XI); e. g. *deva-tāt*, f. 'worship'; *satya-tāt*, 'truth.'

VI. मत् *-mat* (मत्तुप् , ञ्जत्तुप्), forming adjectives (fem. *atī*) signifying 'possessed of,' 'full of,' &c. = *-vat* below; usually added to stems ending in *i*, *ī*, or *u*; e. g. *agni-mat*, 'having fire'; *śrī-mat*, 'prosperous'; *dhī-mat*, 'wise'; *anśu-mat*, 'radiant'; *yava-mat*, 'abounding in barley'; *madhu-mat*, 'full of honey'; *vidyun-mat* = *vidyut-vat*, 'possessing lightning,' fr. *vidyut*; *jyotish-mat*, 'brilliant,' fr. *jyotis*, 'light'; *dhanush-mat*, 'armed with a bow' (see 69); *arśish-mat*, 'brilliant' (69. b).

VII. वत् *-vat* (वत्तुप् , वत्ति), forming, 1st, adjectives (fem. *atī*) signifying 'possessed of,' &c.; usually added to stems ending in *a*, *ā*, or *m*, and in some other consonants; e. g. *dhana-vat*, 'possessed of wealth'; *aśva-vat*, 'having horses'; *vīra-vat*, 'abounding in heroes'; *śikhā-vat*, 'crested,' fr. *śikhā*; *vidyā-vat*, 'learned,'

fr. *vidyá*, 'knowledge;' *rāja-vat* or *rājan-vat* (see 57), 'having a king,' fr. *rājan*; *agni-vat*=*agni-mat*, 'having fire;' *kim-vat*, 'possessed of what;' *pad-vat*, 'having feet,' fr. *pad*, 'a foot;' *vidyut-vat*, 'possessing lightning,' fr. *vidyut* (see under *-mat*); *tejas-vat*, 'brilliant,' fr. *tejas*, 'splendour;' *bhās-vat*, 'shining,' 'the sun' (m.), fr. *bhās*, 'light;' *sruḡ-vat*, 'having a ladle,' fr. *sruḡ*. Cf. Gr. forms in *-Feiς* (i. e. for *FevT-ς*), *-Feσσa* (i. e. *Fetya* = *vati* for *vatyá*), *-Fev* (for *FevT*); as, *χαρί-εις* (stem *χαρι-FevT-*), *δακρῶ-εις* (stem *δακρvo-FevT-*).

Forming, 2ndly, past active participles (see 553); e. g. *kṛita-vat*, 'one who has done;' *bhagna-vat*, 'one who has broken.'

For the suffix *-vat*, in *tá-vat*, 'so many,' *yá-vat*, &c., see 234; and for the adverbial suffix *-vat*, expressing 'similitude,' see 724.

85. SIXTH CLASS.—Stems ending in *ञ्* an and *इन्* in (m. f. n.)

A. PRIMARY DERIVATIVES, formed from Roots by adding the following *Kṛit* suffixes—

I. *ञन् -an*, forming several nouns, chiefly masculine; e. g. *rājan*, m. 'a king' (fem. *rājñt*, 'a queen,' 57. c), fr. *rāj*, 'to govern;' *taksh-an*, m. 'a carpenter,' fr. *taksh*, 'to form by cutting;' *sneh-an*, m. 'a friend,' fr. *sñih*, 'to love;' *uksh-an*, m. 'a bull,' fr. *uksh*, 'to impregnate;' *aś-an*, m. 'a stone,' fr. *aś*; *ud-an*, n. 'water,' fr. *ud* or *und*, 'to wet.' Cf. Gr. *κλύδ-ων*, *τέκτ-ων* (stem *τεκT-ov-*), *έικ-ων* (stem *έικ-ov-*): Lat. *hom-o* (stem *hom-in-*), *asperg-o* (stem *asperg-in-*), *pect-en* (*pec-tin-*).

II. *इन् -in*, forming numerous substantives, adjectives, and nouns of agency (fem. *inī*); e. g. *math-in*, m. 'a churning-stick,' fr. *math*, 'to shake;' *path-in*, m. 'a path,' fr. *path*, 'to go' (see 162); *kār-in*, m. 'an agent,' fr. *kṛi*, 'to do;' *dvesh-in*, m. 'an enemy,' fr. *dvish*, 'to hate.' Cf. the secondary suffix *-in* at VI.

III. *त्वन् -tvan* (fem. *tvantī*), see under *-van* below.

IV. *मन् -man* (*मनिन्, मनि, मनिष्*), *-iman*, forming neuter and a few masculine abstract substantives, and rarely adjectives, often after *Guna* of the radical vowel (those in *iman* being generally masc.); e. g. *kar-man*, n. 'a deed,' fr. *kṛi*, 'to do;' *jan-man* or *jan-iman*, n. 'birth,' fr. *jan*, 'to beget;' *ves-man*, n. 'a house,' fr. *viś*, 'to enter;' *ná-man*, n. (for *jñá-man*), 'a name,' fr. *jñá*, 'to know;' *śar-man*, n. 'happiness,' probably fr. *śri*; *pre-man*, m. n. 'affection,' fr. *prí*, 'to please;' *ush-man*, m. 'heat,' fr. *ush*, 'to burn:' also *sí-man*, f. 'a boundary;' *aś-man*, m. 'a stone;' *śush-man*, m. 'fire,' 'strength' (neut.); *páp-man*, m. 'sin.'

Sometimes with insertion of *i* (and Vedic *í*), in which case the gender is generally masculine (cf. the secondary suffix *-iman*); e. g. *sar-iman* or Ved. *sar-íman*, m. 'going,' fr. *sri*, 'to go;' *star-iman* or Ved. *star-íman*, m. 'a couch,' fr. *strí*, 'to spread;' *dhar-iman*, m. 'form,' fr. *dhṛi*, 'to hold;' *har-iman*, m. 'time,' fr. *hṛi*, 'to seize.' Cf. Gr. *ἀκ-μων* (stem *ἀκ-μov-*), *γνώ-μων* (stem *γνω-μov-*), *πυθ-μήν* (stem *πυθ-μέν-*): Lat. *no-men* (stem *no-min-*), *stra-men* (stem *stra-min-*), *ag-men*, *teg-men*, *teg-i-men*.

V. *वन् -van* (*वनिष्, वनिष्*), forming substantives, adjectives, and nouns of

agency (fem. generally *varī*; cf. suffix *-vara*, with which *-van* appears to be connected); e. g. *pad-van*, m. 'a way,' fr. *pad*, 'to go'; *mad-van* (fem. *varī*), 'intoxicating,' fr. *mad*, 'to gladden'; *rik-van* (fem. *varī*), 'praising,' fr. *arī* (or *ṛī*); *drīś-van*, 'one who has seen' (generally at the end of a comp.), fr. *drīś*; *yaj-van* (fem. *varī*), 'sacrificing,' fr. *yaj*.

When a root ends in a short vowel, *t* is inserted; e. g. *kṛi-t-van* (fem. *varī*), 'effecting,' fr. *kṛi*; *ji-t-van*, 'conquering,' fr. *ji*; *i-t-van*, 'going,' fr. *i*.

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

VI. **इन् -in**, forming numerous adjectives of possession, &c.; e. g. *dhan-in*, 'wealthy,' fr. *dhana*, 'wealth'; *bal-in*, 'strong,' fr. *bala*, 'strength'; *māl-in*, 'wearing a garland,' fr. *māla*, 'a garland'; *vrīh-in*, 'having rice,' fr. *vrīhi*, 'rice'; *keś-in*, 'having hair,' fr. *keśa*, 'hair'; *padm-in*, 'abounding in lotuses' (*padmīnī*, f. 'a quantity of lotuses'), fr. *padma*, 'a lotus.'

VII. **इमन् -iman** (इमनिच्, इमनिन्), forming masculine abstract substantives, mostly from adjectival stems, the finals being generally rejected, and the same changes being frequently required as before the comparative and superlative suffixes *-īyas*, *-ishṭha* (cf. the *Kṛit* suffix *-man*, 85. IV); e. g. *kāl-iman*, 'blackness,' fr. *kāla*, 'black'; *lagh-iman*, 'lightness,' fr. *laghu*, 'nimble'; *mah-iman*, 'greatness,' fr. *mahat*; also *gar-iman*, *drāgh-iman*, *prath-iman*, &c. (cf. comparisons, 194).

VIII. **मिन् -min**, forming adjectives of possession (cf. the suffixes *-in*, *-vin*, *-mat*, *-vat*); e. g. *vāg-min*, 'eloquent,' fr. *vāc*, 'speech'; *ga-min*, 'possessing herds,' fr. *ga*, 'a cow'; *svā-min*, 'an owner,' fr. *sva*, 'self.'

IX. **विन् -vin**, forming adjectives, generally from stems ending in *ā* or *as*; e. g. *medhā-vin*, 'intellectual'; *tejas-vin*, 'splendid' (69); *srag-vin*, 'wearing a garland,' fr. *sraj*.

86. SEVENTH CLASS.—Stems ending in **अस् as, इस् is, उस् us** (m. f. n.)

A. PRIMARY DERIVATIVES, formed from ROOTS by adding the following *Kṛit* suffixes—

I. **अस् -as**, forming numerous nouns, mostly neuter, and a few adjectives, generally after *Guṇa* of the root; e. g. *man-as*, n. 'the mind,' fr. *man*, 'to think'; similarly formed are *nam-as*, n. 'adoration'; *tap-as*, n. 'penance'; *tam-as*, n. 'darkness'; *jan-as*, 'a race'; *sar-as*, n. 'water,' fr. *sri*, 'to go'; *śet-as*, n. 'mind,' fr. *śit*; *srat-as*, n. 'stream,' fr. *sru*, 'to flow' (in this case *t* is inserted); *ush-as*, f. (nom. *ās*), 'dawn,' fr. *ush* (= *vas*), 'to shine'; *jar-as*, f. 'old age,' fr. *jrī*, 'to grow old' (171); *vedh-as* (nom. m. f. n. *ās*, *ās*, *as*), 'creating,' 'name of Brahman' (m.) Cf. Gr. *γένος*, *μῆνος*, *εὐ-γεν-ής* (stem *εὐ-γεν-ες-*), *εὐ-μῆν-ής* (= *su-manas*): Lat. *gen-us* (stem *gen-es-* or *gen-er-*), *scel-us*.

II. **इस् -is** (= *-as* above), as *hav-is*, n. 'ghee,' fr. *hu*, 'to offer'; also *arī-is*, *jyot-is*, *dyot-is*, *rac-īs*, *śac-īs*, n. 'light,' 'lustre,' fr. *arī*, *jyut*, *dyut*, *ruc*, *śuc*, 'to shine.'

III. उस् -us (= -as, 86. I), as *śaksh-us*, n. 'an eye,' fr. *śaksh*, 'to see;' also *vap-us*, n. 'body;' *tanus*, n. 'body;' *dhan-us*, n. (m.) 'a bow;' *jan-us*, n. 'birth;' *man-us*, m. 'man.'

IV. वस् -vas, -ivas (nom. m. f. n. *vān*, *ushī*, *vat*), forming perfect participles from the stem of the reduplicated perfect (see 554); e. g. *vivid-vas*, 'one who has known,' fr. *vivid* (cf. *vidvas*, 168. e); similarly, *ten-ivas*, *jagm-ivas*, &c. (see 168).

B. SECONDARY DERIVATIVES, formed from the NOMINAL STEMS of primary derivatives by adding the following *Taddhita* suffixes—

V. ईयस् -īyas, forming the comparative degree (see 167, 193, 194); e. g. *balīyas*, 'stronger,' fr. *bala* for *balin* or *bala-vat*. Observe—Perhaps this suffix is in most cases rather primary than secondary, being generally added to the root or modified root; as, *uru*, 'wide,' forms *varīyas* fr. *vri* (cf. *-ishṭha*, 80. XLVIII).

VI. यस् -yas (= -īyas above), as *bhū-yas*, 'more,' comparative of *bahu* (see 194): also *vyā-yas* (194); *nav-yas*, Ved. (comparative of *nava*, 'recent').

87. EIGHTH CLASS.—Stems ending in any Consonant, except त् t and द् d, न् n, स् s (m. f. n.)

Almost any root may be used alone in its naked unchanged state as a nominal stem, no suffix of any kind being apparently added, but as it is a rule of native grammarians that no word can be formed without a suffix, they suppose a suffix technically called *kvip* (leaving *v*), for which a blank is then substituted. Most naked roots so used, form nouns of agency, especially at the end of compounds.

Those roots which end in *t* or *d*, or in a short vowel, having *t* affixed, have been already noticed as falling under the fifth class, see 84. III. IV. This eighth class is intended to comprise all other roots, ending in any consonant; e. g. *bhuj* (nom. *bhuk*), 'an eater;' so, *budh* (nom. *bhut*), 'a knower' (see 44. c); *sprīś* (nom. *sprīk*), 'one who touches;' *viś* (nom. *viṭ*), 'one who enters,' 'a Vaiśya' (m.), 'a house' (f.); *lih* (nom. *liṭ*), 'one who licks;' *duh* (nom. *dhuk*), 'one who milks.'

a. Some require modifications; as, *prāch* (nom. *prāṭ*), 'an asker,' fr. *prāch*. A desiderative stem is sometimes used alone in the same way; e. g. *pipaksh* (nom. *pipak*), 'one who wishes to cook.'

b. Many roots are taken in this way to form substantives; e. g. *yudh*, f. (nom. *yut*), 'battle;' *kshudh*, f. (nom. *kshut*), 'hunger:' some requiring modifications of the radical vowel; e. g. *vác*, f. (nom. *vák*), 'speech,' fr. *vac*, 'to speak;' *pur*, f. (nom. *púr*), 'a city,' probably fr. *prí*; *gir*, f. (nom. *gír*), 'praise,' fr. *grí*.

c. Many roots ending in nasals, when used in this way, especially at the end of compounds, either reject the nasal, or exchange it for *t* (see -t, 84. III): *gam*, 'to go,' has *ga* or *gat*; *jan* has *ja*; *han* has *ha* or *ghna*.

d. There are also a few dissyllabic nouns formed from roots which must be made to fall under this eighth class; as, *trishṇaj* (nom. *trishṇak*), 'thirsty;' *asrij*, n. (nom. *asrīk*), 'blood:' also a few substantives formed by prefixing prepositions to roots; as, *sam-idh* (nom. *samit*), 'fuel.'

CHAPTER IV.

DECLENSION ; OR INFLEXION OF THE STEMS OF NOUNS,
SUBSTANTIVE AND ADJECTIVE.

GENERAL OBSERVATIONS.

88. HAVING explained how the stem of a noun is formed, we have now to shew how it is inflected.

In the last chapter, nouns, Substantive and Adjective, were arranged under eight classes, according to the final of their stems (the first four classes comprising those ending in vowels, the last four those ending in consonants). In the present chapter their declension or inflexion will be exhibited under the same eight classes. Moreover, as every class comprises Adjectives as well as Substantives, so the example of masculine, feminine, and neuter Substantives given under each class will serve as a model for the declension of masculine, feminine, and neuter Adjectives coming under the same class.

Gender of Nouns.

89. The noun has three genders, and its gender is, in many cases, determinable from the termination of its stem. Thus, nearly all stems in *á*, *í*, and those formed with the suffix *ti* (81. II), are feminine: most abstract nouns and those denoting an act or instrument, formed with the suffixes *ana*, *tva* (80. LXVIII), *ya*, *tra* (see under 80), *as*, *is*, *us* (86), and *man* (85. IV), are neuter; those formed with the suffixes *na* (80. XXIV) and *iman* (85. VII) are generally masculine; but those in *a*, *i*, *u*, and *ri* are not reducible to rule. The Nominative case is, however, in the first of these instances a guide to the gender; as, *deva-s*, 'a deity,' is masculine; but *phala-m*, 'fruit,' neuter. And in other cases the meaning of the word; as, *pitri*, 'a father,' is masculine; and *mátri*, 'a mother,' feminine.

It may be noted also that words denoting gods, mountains, seas, divisions of time, are generally masculine; words denoting rivers, the earth, and night, are usually feminine; while adjectives and

participles, used as abstract nouns, the names of woods, flowers, fruits, towns, and water, are generally neuter.

Cases of Nouns.

90. In Sanskrit, nearly all the relations between words in a sentence are expressed by inflexions (*vibhakti*, Pāṇ. I. 4, 104). Many prepositions exist, but in Post-Vedic Sanskrit they are not often used alone in government with cases, their chief use being as prefixes to verbs and nouns. Hence the necessity for eight cases. These, as it were, grow out of the stem, and are called, 1. Nominative (*prathamā*, scil. *vibhakti*, 'the first case'); 2. Accusative (*dvitīyā*, 'the second'); 3. Instrumental (*trītiyā*, 'the third'); 4. Dative (*catvurthī*, 'the fourth'); 5. Ablative (*pañcāmī*, 'the fifth'); 6. Genitive (*śaṣṭhī*, 'the sixth'); 7. Locative (*saptamī*, 'the seventh'); 8. Vocative (see 92). 1. The Nominative is the *kartṛi* or 'agent,' but the agent is not always in the N. case*; thus in the sentences, 'he did that,' and 'that was done by me,' the agent in the last sentence is in the I. case. 2. The Accusative is the *karman* or 'that acted on,' but the *karman* is not always in the Ac. case; as in 'that was done by me,' where 'that' is the *karman*, and is in the N. case. 3. The Instrumental expresses *karana*, 'instrumentality,' i. e. it denotes the instrument or agent by which or by whom a thing is done; as, *tena kṛitam*, 'done by him †.' 4. The Dative is used in the sense *sampradāna*, 'giving,' 'delivering over,' &c. 5. The Ablative generally expresses *apādāna*, 'taking away,' and is usually translateable by 'from,' and not as in Latin and Greek by 'with,' 'by,' 'in' (see 812). 6. The Genitive expresses *sambandha*, 'relationship,' 'connexion ‡.' 7. The Locative is used in the sense *adhikaraṇa*, 'location,' and generally expresses the place or time in which anything is done; as, *Ayodhyāyām*, 'in Ayodhyā;' *pūrva-kāle*, 'in former time;' *bhūmau*, 'on the ground †.' 8. The Vocative is used in the sense *sambuddhi* and *sambodhana*, 'addressing,' 'calling to.'

* These cases will sometimes be denoted by their initial letters. Thus N. will denote Nominative; I., Instrumental; Ac., Accusative; Ab., Ablative.

† The Instrumental and the Locative cases denote various other relations. See Syntax, 805, 817.

‡ The Genitive in Sanskrit generally denotes 'possession,' but is of very extensive application. See Syntax, 815, 816.

91. According to the Indian system, each of these eight cases has three numbers, singular (*eka-vačana*), dual (*dvi-vačana*), and plural (*bahu-vačana*); and to each belongs a termination which is peculiarly its own, serving alike for masculine (*puṃ-linga*), feminine (*stri-linga*), and neuter gender (*klīva* or *napuṃsaka-linga*).

Again, according to the native system, some terminations are technically combined with servile or indicatory letters to indicate some peculiarity, or to distinguish one from the other, or to enable Pratyáháras to be formed (see note below). Thus the proper termination of the Nominative singular is **स्** *s* (expressible by Visarga : before *k*, *kh*, *p*, *ph*, and before the sibilants, or at the end of a sentence, see 63); but the technical termination is *su*, the letter *u* being servile*. Similarly, the termination of the Nominative plural is really *as*, but technically *jas*, the *j* being servile. The two schemes of termination, with and without the servile letters, are here exhibited. The first, or merely technical scheme, is given in small type.

Technical Terminations with the indicatory letters in capitals.

	SING.	DUAL.	PLURAL.
N.	सु <i>sU</i> *	औ <i>au</i>	जस् <i>Jas</i>
Ac.	अम् <i>am</i>	औट् <i>auT</i> *	शस् <i>Sas</i>
I.	टा <i>Tá</i>	भ्याम् <i>bhyám</i>	भिस् <i>bhis</i>
D.	ङे <i>Ne</i>	— <i>bhyám</i>	भ्यस् <i>bhyas</i>
Ab.	ङसि <i>N-asI</i>	— <i>bhyám</i>	— <i>bhyas</i>
G.	ङस् <i>N-as</i>	ओस् <i>os</i>	आम् <i>ám</i>
L.	ङि <i>N-i</i>	— <i>os</i>	सुप् <i>suP</i>

Real Terminations without the indicatory letters.

	SING.	DUAL.	PLURAL.
	<i>s</i>	<i>au</i>	<i>as</i>
	<i>am</i>	<i>au</i>	<i>as</i>
	<i>á</i>	<i>bhyám</i>	<i>bhis</i>
	<i>e</i>	<i>bhyám</i>	<i>bhyas</i>
	<i>as</i>	<i>bhyám</i>	<i>bhyas</i>
	<i>as</i>	<i>os</i>	<i>ám</i>
	<i>i</i>	<i>os</i>	<i>su</i>

* The servile *u* may possibly indicate that final *s*, in certain positions, is liable to be liquefied into *u*. The object of the ट् of औट् in the Ac. du. is to enable a pratyáhára सुट् to be formed, denoting the first five inflexions, i. e. the Strong cases of masculine and feminine nouns (see 135). The terminations for the D. Ab. G. and L. sing. are called by Páṇini *nitaḥ*, 'having *n* as their *it*,' to indicate that they are applicable to the four cases, admitting occasional substitutions; cf. the inflexion of *mati*, *dhenu* at 112, *śrí*, &c. at 123. The pratyáhára सुप् *sup* is used to denote all the cases from the N. sing. to the L. pl. Pratyáháras are generally formed by combining the first member of a series with the final consonant of the last member, as above (cf. page 14, note *b*).

92. The Vocative is held to be a peculiar aspect of the Nominative, and coincides with the Nom. in the dual and plural. Hence it is not supposed to have a separate termination of its own. In the singular it is sometimes identical with the stem, sometimes with the Nominative. Sometimes, however, it differs from both*.

a. The terminations beginning with vowels will sometimes be called *vowel-terminations*; and those beginning with consonants, including the Nom. sing., *consonantal terminations*.

Again, those cases which take the vowel-terminations will sometimes be called *vowel-cases*; and those which take the consonantal, *consonantal cases*.

See also the division into Strong, Middle, and Weak cases at 135. a.

Observe—The terminations should be read horizontally, i. e. for each case in all three numbers; not perpendicularly, i. e. not for all the cases of the singular before passing to the dual. Hence the expression ‘*śas* and all the remaining cases’ must be taken to mean the Ac. pl. and all the other cases sing. du. and pl., and the ‘first five inflexions’ must be taken to denote *s*, *au*, *as*, *am*, *au*, or N. sing. du. pl., Ac. sing. du.

93. Having propounded the above scheme as the general type of the several case-suffixes in the three numbers, Indian grammarians proceed to adapt them to every Substantive and Adjective in the language, as well as to Pronouns, Numerals, and Participles, whether masculine, feminine, or neuter.

In fact, their theory is, that there is but one declension in Sanskrit, and that the stem of a noun being given, and the regular case-terminations being given, the stem is to be joined to those terminations according to the regular laws of euphonic combination, as in the following examples of the two stems, नौ *nau*, f. ‘a ship’ (*navi*, *vav*), and हरित् *harit*, m. f. ‘green.’

* In the first or commonest class of nouns the masculine stem stands alone in the Vocative, just as the termination is dropped from the 2nd pers. sing. Imperative Parasmai in the first group of classes in conjugation, see 246.

94.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	नौस् <i>nauś</i> <i>nau + s</i>	नावौ <i>nāvau</i> <i>nau + au. See 37.</i>	नावस् <i>nāvās</i> <i>nau + as. 37.</i>
Acc.	नावम् <i>nāvam</i> <i>nau + am. 37.</i>	— <i>nāvau</i>	— <i>nāvās</i>
Inst.	नावा <i>nāvā</i> <i>nau + ā. 37.</i>	नौभ्याम् <i>naubhyām</i> <i>nau + bhyām</i>	नौभिस् <i>naubhis</i> <i>nau + bhis</i>
Dat.	नावे <i>nāve</i> <i>nau + e. 37.</i>	— <i>naubhyām</i>	नौभ्यस् <i>naubhyas</i> <i>nau + bhyas</i>
Abl.	नावस् <i>nāvās</i> <i>nau + as. 37.</i>	— <i>naubhyām</i>	— <i>naubhyas</i>
Gen.	नावस् <i>nāvās</i> <i>nau + as. 37.</i>	नावोस् <i>nāvōś</i> <i>nau + os. 37.</i>	नावाम् <i>nāvām</i> <i>nau + ām. 37.</i>
Loc.	नावि <i>nāvi</i> <i>nau + i. 37.</i>	— <i>nāvōś</i>	नौषु <i>naushu</i> <i>nau + su. 70.</i>

95.

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	हरित् <i>harit</i> <i>harit + s. See 41. I.</i>	हरितौ <i>haritau</i> <i>harit + au. 43. d.</i>	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>
Acc.	हरितम् <i>haritam</i> <i>harit + am. 43. d.</i>	— <i>haritau</i>	— <i>haritas</i>
Inst.	हरिता <i>haritā</i> <i>harit + ā. 43. d.</i>	हरिभ्याम् <i>haridbhyām</i> <i>harit + bhyām. 43.</i>	हरिभिस् <i>haridbhis</i> <i>harit + bhis. 43.</i>
Dat.	हरिते <i>harite</i> <i>harit + e. 43. d.</i>	— <i>haridbhyām</i>	हरिभ्यस् <i>haridbhyas</i> <i>harit + bhyas. 43.</i>
Abl.	हरितस् <i>haritas</i> <i>harit + as. 43. d.</i>	— <i>haridbhyām</i>	— <i>haridbhyas</i>
Gen.	— <i>haritas</i>	हरितोस् <i>haritos</i> <i>harit + os. 43. d.</i>	हरिताम् <i>haritām</i> <i>harit + ām. 43. d.</i>
Loc.	हरिति <i>hariti</i> <i>harit + i. 43. d.</i>	— <i>haritos</i>	हरित्सु <i>haritsu</i> <i>harit + su. 42.</i>

96. Unfortunately, however, नौ *nau*, 'a ship,' is nearly the only noun, ending in a vowel, that joins its stem thus regularly with-case-endings ; and although nouns ending in consonants are numerous, and nearly as regular as *harit*, they are far less common than nouns in *a*, *á*, *i*, *í*, *u*, and *ri*, whose declension requires frequent changes in the finals, both of stem and terminations.

97. Thus in cl. 1 of stems ending in *a* (comprising almost as many nouns as the other seven classes together ; compare 80 with 81-87), not only is the final *a* of the stem liable to be lengthened and changed to *e*, but also the termination *ina* is substituted for *á*, the proper termination of the Inst. sing. masc. ; *ya* for *e* of the Dat. ; *t* for *as* of the Ab. ; *sya* for *as* of the Gen. ; *n* for *as* of the Ac. pl. ; *ais* for *bhis* of the Inst. pl. And in other nouns changes and substitutions are required, some of which are determined by the gender. (Compare the first group of verbal stems at 257. *a*.)

The annexed table repeats synoptically the terminations, with the most usual substitutions, throughout all the classes of nouns.

SINGULAR.	DUAL.	PLURAL.
N. स् (m.f.), न्* (n.)	ञौ (m.f.), ई (f.*n.)	अस् (m.f.), इ (n.)
Ac. अम् (m.f.), न्* (m.f.n.)	ञौ (m.f.), ई (f.*n.)	अस्, स् (m.f.), न्* (m.), इ (n.)
I. आ (m.f.n.), इन* (m.n.)	भ्याम् (m.f.n.)	भिस् (m.f.n.), ऐस्* (m.n.)
D. ए (m.f.n.), य* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
Ab. अस् (m.f.n.), स् (m.f.), न्* (m.n.)	भ्याम् (m.f.n.)	भ्यस् (m.f.n.)
G. अस् (m.f.n.), स् (m.f.), स्व* (m.n.)	ओस् (m.f.n.)	आम् (m.f.n.)
L. इ (m.f.n.), आम् (f.), औ (m.f.)	ओस् (m.f.n.)	सु (m.f.n.)

Obs. 1. Those substitutions marked * are mostly restricted to nouns ending in *a*, and are therefore especially noticeable. Femines in *á* are peculiar in taking the neut. substitution *í* in du. N. Ac. V.

Obs. 2. It will be perceived that the Accusative pl. of all masc. nouns in the first four declensions ends in *n*, whilst that of all fem. nouns ends in the regular termination *s*.

a. Comparing the above terminations with those of Latin and Greek, we may remark that *s* enters into the Nom. sing. masc., and *m* or *n* into the neuter, in all three languages. In regard to the Sk. dual *au*, the original termination was *á*, as found in the Vedas ; and *d* equals the Greek α , ω , and ϵ . In Nom. pl. masc. the *s* appears in many Lat. and Gr. words. In Ac. sing., Sk. agrees with Lat., and even with Gr., final μ in Gr. being changed into ν . *S* appears in all three languages in Ac. pl. ; and when the Sanskrit ends in *n*, as in the first class of

101. Sometimes, however, before this *joining together* takes place, the original final of the stem has to be changed to its Guṇa or Vṛiddhi equivalent (see 27), or even to some other letter (see 41. II–V), so that it will often be necessary to point out in what manner the *inflective* stem (*anga*, see 135. c) varies from the original stem (*prātipadika*); and sometimes the original termination of the scheme will have to be changed, as indicated at 97; thus, at 103, under the Gen. du. *śivayos*, *śive + os* denotes, that before the stem *śiva* is joined to the termination *os*, the final letter *a* is to be changed to *e*; and the reference 36. a. indicates the rule of Sandhi (explained at 36. a) which must come into operation in joining *śive* and *os* together. Similarly, when the original termination has to be modified, the termination will be exhibited in its altered form; thus, at 103, under the Ac. sing., *śiva + m* denotes, that the stem is to be joined with *m*, substituted for the original termination *am*. See the table at 97.

102. In declining the first model noun *śiva*, the stem with the sign +, and after it the termination will be exhibited under each inflexion, and a reference will be given to the number of the rule of Sandhi which must come into operation.

In the other nouns the process of Sandhi will be explained when necessary, along with the changes of the stem, immediately before the paradigms of declension, and in the paradigms a transliteration in Italic type will be generally given immediately under the Sanskrit type.

SECTION I.—FIRST FOUR CLASSES OF NOUNS.

Inflexion of Nouns, Substantive and Adjective, whose stems end in vowels.

FIRST CLASS in अ a, आ á, and ई í.

This large class corresponds to a common class of Latin and Greek words in *us* and *os*, *um* and *ov*, *a* and *α*, e. g. *lupu-s*, *λύκο-ς* (=Sk. *vṛika-s*, Nom. of *vṛika*); *donu-m*, *δῶρι-ν*; *terra*, *χώρα* (= *dhardá*); and to adjectives like *bonus*, *ἀγαθός*, e. g. Sk. *navu-s*, *navá*, *nava-m*, 'new,' = Lat. *novu-s*, *nova*, *novu-m*; Gr. *νέο-ς* (for *νεφο-ς*), *νέα*, *νέο-ν*.

103. Masculine stems in *a*, like शिव *śiva*, m. 'the god Śiva,' or as an adjective, 'prosperous.'

The final of the stem is lengthened in D. Ab. sing., I. D. Ab. du., Ac. G. pl.; and changed to *e* in G. L. du., D. Ab. L. pl.: *n* is euphonicly affixed to the final in G. pl. Hence the four inflective stems *śiva*, *śivá*, *śive*, *śiván*.

	SINGULAR.	DUAL.	PLURAL.
N.	{ शिवस् <i>śivas</i> <i>śiva + s</i>	शिवौ <i>śivau</i> <i>śiva + au.</i> See 33.	शिवस् <i>śivás</i> <i>śiva + as.</i> See 31.
Ac.	{ शिवम् <i>śivam</i> <i>śiva + m</i>	— <i>śivau</i>	शिवान् <i>śiván</i> <i>śivá + n</i>
I.	{ शिवेन <i>śivena</i> <i>śiva + ina.</i> 32.	शिवाभ्याम् <i>śivábhyaṁ</i> <i>śivá + bhyaṁ</i>	शिवैस् <i>śivais</i> <i>śiva + ais.</i> 33.
D.	{ शिवाय <i>śiváya</i> <i>śivá + ya</i>	— <i>śivábhyaṁ</i>	शिवेभ्यस् <i>śivebhyaḥ</i> <i>śive + bhyaḥ</i>
Ab.	{ शिवात् <i>śivát</i> <i>śivá + t</i>	— <i>śivábhyaṁ</i>	— <i>śivebhyaḥ</i>
G.	{ शिवस्य <i>śivasya</i> <i>śiva + sya</i>	शिवयोस् <i>śivayos</i> <i>śive + os.</i> 36. a.	शिवानाम् <i>śivánám</i> <i>śiván + am</i>
L.	{ शिवे <i>śive</i> <i>śiva + i.</i> 32.	— <i>śivayos</i>	शिवेषु <i>śiveshu</i> <i>śive + su.</i> 70.
V.	{ शिव <i>śiva</i> <i>śiva (s dropped).</i> 92.	शिवौ <i>śivau</i> <i>śiva + au.</i> 33.	शिवस् <i>śivás</i> <i>śiva + as.</i> 31.

Obs.—The Vedic I. sing. may end in *á*, e. g. *śivá* for *śivena*; N. Ac. du. may end in *á*, e. g. *śivá* for *śivau*; N. pl. may end in *ásas*, e. g. *śivásas* for *śivás*; I. pl. may end in *ebhis*, e. g. *śivebhis* for *śivais*. Cf. *ebhis*, I. pl. of *idam*, 224.

104. Neuter stems in *a*, like शिव *śiva*, n. ‘prosperity,’ or as an adjective, ‘prosperous.’

The final of the stem is lengthened and assumes *n* in N. Ac. V. pl.

N. Ac.	{ शिवम् <i>śivam</i> <i>śiva + m.</i> 97.	शिवे <i>śive</i> <i>śiva + í.</i> 32.	शिवानि <i>śiváni</i> <i>śivá + n + í</i>
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The Vocative is शिव *śiva*, शिवे *śive*, शिवानि *śiváni*; all the other cases are like the masculine.

105. Feminine stems in *á* and *í*, like शिवा *śivá*, f. ‘the wife of Śiva,’ or as an adjective, ‘prosperous,’ and नदी *nadí*, f. ‘a river.’ Their declension is exhibited side by side that their analogy may be more easily perceived.

In *śivá* the final of the stem is changed to *e* in I. sing., G. L. du.; *yá* is inserted in D. Ab. G. L. sing.; and *n* in G. pl. Hence the inflective stems *śivá*, *śive*. In *nadí* the final is changed to *y* before the vowel-terminations by 34; *á* is inserted in D. Ab. G. L. sing.; and *n* in G. pl.; in V. sing. the final of the stem is shortened.

Junction of stem with termination: N. sing. *s* rejected; N. du. *śivá + t = śive* by 32; N. pl. *śivá + as = śivás* by 31; I. sing. *śive + á = śivayá* by 36. a; D. sing. *śivá + yá + e = śiváyai* by 33; G. L. du. *śive + os = śivayos* by 36. a. D. sing. *nadí + d + e = nadyai* by 34 and 33; L. pl. *nadí + su = nadíshu* by 70.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ शिवा <i>śivá</i>	{ शिवे <i>śive</i>	{ शिवास् <i>śivás</i>	{ नदी <i>nadí</i>	{ नद्यौ <i>nadyau</i>	{ नद्यस् <i>nadyas</i>
Ac.	{ शिवाम् <i>śivám</i>	{ — <i>śive</i>	{ — <i>śivás</i>	{ नदीम् <i>nádím</i>	{ — <i>nadyau</i>	{ नदीस् <i>nadís</i>
I.	{ शिवया <i>śivayá</i>	{ शिवाभ्याम् <i>śivábhyaṃ</i>	{ शिवाभिस् <i>śivábhīś</i>	{ नद्या <i>nadyá</i>	{ नदीभ्याम् <i>nadíbhyaṃ</i>	{ नदीभिस् <i>nadíbhīś</i>
D.	{ शिवायै <i>śiváyai</i>	{ — <i>śivábhyaṃ</i>	{ शिवाभ्यस् <i>śivábhyaś</i>	{ नद्यै <i>nadyai</i>	{ — <i>nadíbhyaṃ</i>	{ नदीभ्यस् <i>nadíbhyaś</i>
Ab.	{ शिवायास् <i>śiváyás</i>	{ — <i>śivábhyaṃ</i>	{ — <i>śivábhyaś</i>	{ नद्यास् <i>nadyás</i>	{ — <i>nadíbhyaṃ</i>	{ — <i>nadíbhyaś</i>
G.	{ — <i>śiváyás</i>	{ शिवयोस् <i>śivayos</i>	{ शिवानाम् <i>śivánám</i>	{ — <i>nadyás</i>	{ नद्योस् <i>nadyos</i>	{ नदीनाम् <i>nadínam</i>
L.	{ शिवायाम् <i>śiváyám</i>	{ — <i>śivayos</i>	{ शिवासु <i>śivásu</i>	{ नद्याम् <i>nadyám</i>	{ — <i>nadyos</i>	{ नदीषु <i>nadíshu</i>
V.	{ शिवे <i>śive</i>	{ शिवे <i>śive</i>	{ शिवास् <i>śivás</i>	{ नदि <i>nadí</i>	{ नद्यौ <i>nadyau</i>	{ नद्यस् <i>nadyas</i>

Obs. 1. The Vedic I. sing. may be *śivá* for *śivayá*; D. sing. *śivai* for *śiváyai*; N. pl. *śivásas*; G. pl. *śiván*.

Obs. 2. The Vedic N. pl. of nouns in *ś* may end in *śs*, e. g. *nadís* for *nadyas*.

106. Monosyllabic nouns in ई *ś*, like श्री *f.* 'fortune,' भी *f.* 'fear,' &c., vary from *nadí* in the manner explained at 123.

107. In accordance with 58, such words as मृग *mṛiga*, *m.* 'a deer;' पुरुष *puruṣa*, *m.* 'a man;' भार्या *bharyá*, *f.* 'a wife;' कुमारी *kumári*, *f.* 'a girl'—must be written, in the Inst. sing. *m.* and the Gen. pl. *m. f.*, with the cerebral ण *n*; thus, मृगेण *mṛigeṇa*, पुरुषेण, मृगाणाम्, पुरुषाणाम्, भार्याणाम्, कुमारीणाम्. When *n* is final, as in the Ac. pl. *m.*, it remains unchanged.

108. When a feminine noun ending in *á* forms the last member of a compound adjective, it is declined like *śiva* for the masc. and neut. Thus *fr. vidyá*, 'learning,' *alpa-vidyas* (*m.*), *alpa-vidyá* (*f.*), *alpa-vidyam* (*n.*), 'possessed of little learning.' Similarly, a masculine noun takes the fem. and neut. terminations; and a neut. noun, the masc. and fem.

a. When roots ending in *á*, such as *pá*, 'to drink' or 'to preserve,' form the last member of compound words, they assume the terminations at 91 regularly

for their masculine and feminine, rejecting, however, the final of the stem in Ac. pl. and remaining Weak or vowel-cases; thus, **सोमपा** *soma-pá*, m. f. 'a drinker of Soma juice;' N. V. -**पास्**, -**पौ**, -**पास्**; Ac. -**पाम्**, -**पौ**, -**पस्**; I. -**पा**, -**पाभ्याम्**, &c.; D. -**पे**, &c. They form their neuter like that of *śiva*, e. g. neut. N. Ac. V. **सोमपम्**, -**पे**, -**पानि**, &c.

Similarly, **विश्वपा** 'protector of the universe,' and **शङ्खभा** 'a shell-blower.'

b. Analogously in *Rig-veda* iv. 9, 4, **गना** 'a woman' is in N. sing. **गनास्**.

c. Masculine nouns in *á*, like **हाहा** *háhá*, m. 'a Gandharva,' not derived from verbal roots, assume the terminations with the regular euphonic changes, but the Ac. pl. ends in **न्**; thus, N. V. **हाहास्**, **हाहौ**, **हाहास्**; A. **हाहाम्**, **हाहौ**, **हाहान्**; I. **हाहा**, **हाहाभ्याम्**, **हाहाभिस्**, &c.; D. **हाहै**, &c.; Ab. **हाहास्**, &c.; G. **हाहास्**, **हाहौस्**, **हाहाम्**; L. **हाहे**, &c.

d. The Voc. cases of **अम्बा** *ambá*, **अक्का** *akká*, and **अल्ला** *allá*, all signifying 'mother,' are **अम्ब**, **अक्क**, **अल्ल**, 'O mother!'

e. **दन्त** m. 'a tooth,' **मास** m. 'a month,' **पाद** m. 'a foot,' **यूष** m. n. 'soup,' **आस्य** n. 'the face,' **हृदय** n. 'the heart,' **उदक** n. 'water,' **शीर्ष** n. 'the head,' **मांस** n. 'flesh,' **निशा** f. 'night,' **नासिका** f. 'the nose,' **पुतना** f. 'an army,' are declined regularly, but may substitute **दन्**, **मास्**, **पद्**, **यूषन्**, **आसन्**, **हृद्**, **उदन्**, **शीर्षन्**, **मांस्**, **निश**, **नस्**, **पुन्** in the Ac. pl. and remaining cases (see 184). In the neut. nouns, the Nom. pl. does not admit the same substitute as Ac. pl. Thus, **उदक** will be Ac. pl. **उदकानि** or **उदानि**; I. sing. **उदकेन** or **उद्वा**. Again, **नासिका** in I. du. will be **नासिकाभ्याम्** or **नोभ्याम्**; and **मांस**, **मांसाभ्याम्** or **मान्भ्याम्**.

109. To understand the importance of studying the declension of this first class of nouns, the student has only to turn back to pp. 57-68, where the formation of the stems of nouns, substantive and adjective, which follow this declension, is explained. All masculine and neuter substantives in this list are declined like *śiva*, and all feminine either like *śivá* or *nadí*, all the adjectives following the same three examples for their three genders.

SECOND CLASS in इ i. THIRD CLASS in उ u.

The inflexion of the 2nd and 3rd classes of nouns (see 81, 82) is exhibited side by side, that their analogy may be more readily perceived.

The 2nd answers to Latin and Greek words like *igni-s*, *turri-s*, *πόλι-s*, *πίστι-s*, *mare*, *μέλι*; the 3rd, to words like *gradu-s*, *cornu*, *βότρυ-s*, *ἡδύ-s*, *μέθυ*.

110. Masculine stems in इ i and उ u, like **अग्नि** *agni*, m. (*ignis*), 'fire;' **भानु** *bhānu*, m. 'the sun.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing., or, according to Pāṇini, changed

to *a*; *n* is inserted in I. sing., G. pl. Hence the inflective stems *agni*, *agní*, *agne*, *agn*; *bhánu*, *bhánú*, *bháno*, *bhán*; according to some the Locative of *bhánu* was originally *bhánavi* (such a form occurring in the Veda), and *i* being dropped, *bhánav* would become *bhánáv* (*bhánau*).

Junction of stem with termination: V. sing., N. Ac. V. du., case-termination rejected; N. pl. *agne*+*as*=*agnayas* by 36. *a*; D. sing. *agne*+*e*=*agnaye*, 36. *a*; G. L. du. *agni*+*os*=*agnyos*, 34; L. pl. *agni*+*su*=*agnishu*, 70. Similarly, N. pl. *bháno*+*as*=*bhánavas*, 36. *a*; D. sing. *bháno*+*e*=*bhánave*, 36. *a*; G. L. du. *bhánu*+*os*=*bhánvos*, 34; L. pl. *bhánu*+*su*=*bhánushu*, 70.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ अग्निस् <i>agnis</i>	{ अग्नी <i>agní</i>	{ अग्नयस् <i>agnayas</i>	{ भानुस् <i>bhánus</i>	{ भानू <i>bhánú</i>	{ भानवस् <i>bhánavas</i>
Ac.	{ अग्निम् <i>agnim</i>	{ — <i>agní</i>	{ अग्नीन् <i>agnín</i>	{ भानुम् <i>bhánum</i>	{ — <i>bhánú</i>	{ भानून् <i>bhánún</i>
I.	{ अग्निना <i>agniná</i>	{ अग्निभ्याम् <i>agnibhyám</i>	{ अग्निभिस् <i>agnibhis</i>	{ भानुना <i>bhánuná</i>	{ भानुभ्याम् <i>bhánubhyám</i>	{ भानुभिस् <i>bhánubhis</i>
D.	{ अग्नये <i>agnaye</i>	{ — <i>agnibhyám</i>	{ अग्निभ्यस् <i>agnibhyas</i>	{ भानवे <i>bhánave</i>	{ — <i>bhánubhyám</i>	{ भानुभ्यस् <i>bhánubhyas</i>
Ab.	{ अग्नेस् <i>agnes</i>	{ — <i>agnibhyám</i>	{ — <i>agnibhyas</i>	{ भानोस् <i>bhános</i>	{ — <i>bhánubhyám</i>	{ — <i>bhánubhyas</i>
G.	{ — <i>agnes</i>	{ अग्न्योस् <i>agnyos</i>	{ अग्नीनाम् <i>agnínám</i>	{ — <i>bhános</i>	{ भान्वोस् <i>bhánvos</i>	{ भानूनाम् <i>bhánúnám</i>
L.	{ अग्नौ <i>agnau</i>	{ — <i>agnyos</i>	{ अग्निषु <i>agnishu</i>	{ भानौ <i>bhánau</i>	{ — <i>bhánvos</i>	{ भानुषु <i>bhánushu</i>
V.	{ अग्ने <i>agne</i>	{ अग्नी <i>agní</i>	{ अग्नयस् <i>agnayas</i>	{ भानो <i>bháno</i>	{ भानू <i>bhánú</i>	{ भानवस् <i>bhánavas</i>

111. The Vedic Gen. sing. may be *bhánvas*, which form may also serve for the Nom. and Ac. pl.

112. Feminine stems in इ *i* and उ *u*, like मति *matí*, f. 'the mind,' and धेनु *dhenu*, f. 'a milch cow.'

The final of the stem is gunated in D. Ab. G. V. sing., N. pl.; lengthened in N. Ac. V. du., Ac. G. pl.; dropped in L. sing. (unless the termination be चाम्); *n* is inserted in G. pl. Hence the inflective stems *matí*, *matí*, *mate*, *mat*; *dhenu*, *dhenu*, *dhenú*, *dhenó*, *dhen*.

The junction of stem with termination is generally the same as in the masculines *agni* and *bhánu*. Inst. sing. *matí*+*á*=*matyá*, 34; D. *mate*+*e*=*mataye*, 36. *a*; *matí*+*á*+*e*=*matyai*, 33.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ मतिस् <i>matís</i>	मती <i>matí</i>	मतयस् <i>matayas</i>	धेनुस् <i>dhenus</i>	धेनू <i>dhenú</i>	धेनवस् <i>dhenavas</i>
Ac.	{ मतिम् <i>matim</i>	— <i>matí</i>	मतीस् <i>matís</i>	धेनुम् <i>dhenum</i>	— <i>dhenú</i>	धेनुस् <i>dhenús</i>
I.	{ मत्या <i>matyá</i>	मत्तिभ्याम् <i>matibhyám</i>	मतिभिस् <i>matibhis</i>	धेन्वा <i>dhenvá</i>	धेनुभ्याम् <i>dhenubhyám</i>	धेनुभिस् <i>dhenubhis</i>
D.	{ मतये or मत्तै <i>mataye</i> or <i>°tyai</i>	— <i>matibhyám</i>	मत्तिभ्यस् <i>matibhyas</i>	धेनवे or धेन्वै <i>dhenave</i> or <i>°nvai</i>	— <i>dhenubhyám</i>	धेनुभ्यस् <i>dhenubhyas</i>
Ab.	{ मतेस् or मत्यास् <i>mates</i> or <i>°tyás</i>	— <i>matibhyám</i>	— <i>matibhyas</i>	धेनोस् or धेन्वास् <i>dhenos</i> or <i>°nvás</i>	— <i>dhenubhyám</i>	— <i>dhenubhyas</i>
G.	{ — <i>mates</i> or <i>°tyás</i>	मत्तोस् <i>matyos</i>	मतीनाम् <i>matínám</i>	— <i>dhenos</i> or <i>°nvás</i>	धेन्वोस् <i>dhenvos</i>	धेनूनाम् <i>dhenúnám</i>
L.	{ मतौ or मत्याम् <i>matáu</i> or <i>°tyám</i>	— <i>matyos</i>	मतिषु <i>matishu</i> . 70.	धेनौ or धेन्वाम् <i>dhenau</i> or <i>°nvám</i>	— <i>dhenvos</i>	धेनुषु <i>dhenushu</i> . 70.
V.	{ मते <i>mate</i>	मती <i>matí</i>	मतयस् <i>matayas</i>	धेनो <i>dhenó</i>	धेनू <i>dhenú</i>	धेनवस् <i>dhenavas</i>

With the optional forms in D. Ab. G. L. sing., compare similar forms in the same cases of *nadí*.

113. The Vedic Nom. pl. may be *dhenvas*.

114. Neuter stems in इ *i* and उ *u*, like वारि *vári*, n. 'water,' and मधु *madhu*, n. 'honey' (μέθυ).

The stem inserts *n* before the vowel-terminations, and the final is lengthened in N. Ac. V. and G. pl. Hence the inflective stems *vári*, *vári*; *madhu*, *madhú*.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ वारि <i>vári</i>	वारिणी <i>váriní</i> . 58.	वारीणि <i>váriní</i>	मधु <i>madhu</i>	मधुनी <i>madhuní</i>	मधूनि <i>madhúni</i>
Ac.	{ वारिणा <i>váriná</i>	वारिभ्याम् <i>váribhyám</i>	वारिभिस् <i>váribhis</i>	मधुना <i>madhuná</i>	मधुभ्याम् <i>madhubhyám</i>	मधुभिस् <i>madhubhis</i>
I.	{ वारिणे <i>várinē</i>	— <i>váribhyám</i>	वारिभ्यस् <i>váribhyas</i>	मधुने <i>madhune</i>	— <i>madhubhyám</i>	मधुभ्यस् <i>madhubhyas</i>
D.	{ वारिणस् <i>várinás</i>	— <i>váribhyám</i>	— <i>váribhyas</i>	मधुनस् <i>madhunás</i>	— <i>madhubhyám</i>	— <i>madhubhyas</i>
Ab.	{ — <i>várinás</i>	वारिणोस् <i>várinós</i>	वारीणाम् <i>várinám</i> . 58.	— <i>madhunás</i>	मधुनोस् <i>madhunos</i>	मधूनाम् <i>madhúnám</i>
G.	{ वारिणि <i>váriní</i>	— <i>várinós</i>	वारिषु <i>várishu</i> . 70.	मधुनि <i>madhuni</i>	— <i>madhunos</i>	मधुषु <i>madhushu</i> . 70.
L.	{ वारि or वारे <i>vári</i> or <i>váre</i>	वारिणी <i>váriní</i>	वारीणि <i>váriní</i>	मधु or मधो <i>madhu</i> or <i>madho</i>	मधुनी <i>madhuní</i>	मधूनि <i>madhúni</i>

115. The Vedic Ac. pl. may be *madhú*.

116. Neuter nouns in *i* and *u* follow the analogy of nouns in *in* at 159, except in G. plur. and V. sing.

a. सानु n. 'summit,' 'ridge,' optionally substitutes वु in all cases except the first five inflexions.

117. There are not many substantives declined like *agni* and *vári* (81), but nouns like *mati* are numerous (81. II). Moreover, adjectives like *śuci*, and compound adjectives in *i*, are declined like *agni* in masc., like *mati* in fem., and like *vári* in neut.

118. Again, there are few substantives declined like *dhenu* and *madhu*, yet many simple adjectives like *tanu* and *pipásu* (82), all compound adjectives in *u*, are declined like *bhánu* in the masc., like *dhenu* in the fem., and like *madhu* in the neut.

a. Many adjectives in *u*, however, either optionally or necessarily follow *nadí* in fem.; as, *tanu*, 'thin,' makes Nom. fem. either *tanus* or *tanvī*; मृदु, 'tender,' makes Nom. f. मृद्वी *mṛidvī*; and गुरु, 'heavy,' गुर्वी *gurvī*; and some optionally lengthen *u* in the fem.; as, *bhíru*, 'timid,' makes fem. भीरु or भीरू, declinable like nouns in *ú*, 125.

119. When feminine nouns in *i* and *u* form the last member of a compound adjective, they must be declined like *agni* in masc., and *vári* in neut. Thus *alpa-mati*, 'narrow-minded,' in the Ac. plur. masc. would be *alpa-matín*; fem. *alpá-matís*; neut. *alpa-matíni*.

Similarly, a masc. or neut. noun, at the end of a comp., may take a fem. form.

a. Although adjectives in *i* and *u* are declined like *vári* and *madhu* for the neut., yet in the D. Ab. G. L. sing., and in the G. L. du., they may optionally follow the masculine form; thus *śuci* and *tanu* will be, in D. sing. neut., शुचिने or शुचये, तनुने or तनवे; and so with the other cases.

120. सखि *sakhi*, m. 'a friend,' has two stems, सखाय for the Strong cases (see 135. a), and सखि for the others; thus, N. सखा, सखायौ, सखायस्; Ac. सखायम्, सखायौ, सखीन्; I. सख्या, सखिभ्याम्, सखिभिस्; D. सख्ये, सखिभ्याम्, सखिभ्यस्; Ab. सख्युस्, सखिभ्याम्, सखिभ्यस्; G. सख्युस्, सख्योस्, सखीनाम्; L. सख्यौ, सख्योस्, सखिषु; V. सखे, सखायौ, सखायस्. Hence it appears that *sakhi* in some cases assumes the terminations at 91 more regularly than *agni*. In the rest it follows *agni*.

Obs.—The feminine सखी, 'a female friend,' is declined like नदी.

121. पति m. 'a master,' 'lord' (πόσις), when not used in a compound word, follows *sakhi* at 120 in I. D. Ab. G. L. sing. (thus, I. पत्या, D. पत्ये, Ab. G. पत्युस्, L. पत्यौ); in the other cases, *agni*. But *pati* is more usually found at the end of compounds, and then follows *agni* throughout (thus, भूपतिना 'by the lord of the earth').

Obs.—The feminine of पति is पत्नी *patnī*, declinable like नदी.

122. A few neuter nouns, अस्थि n. 'a bone' (ὀστέον), अक्षि n. 'an eye' (oculus, ὀκός), सक्थि n. 'a thigh,' दधि n. 'coagulated milk,' drop their final *i* in I. sing. and remaining weak or vowel-cases, and are declined in those cases as if derived from obsolete forms in *an*, such as अस्थन्, &c. (cf. *náman* at 152); thus,

अस्थि 'a bone:' N. V. Ac. अस्थि, अस्थिनी, अस्थीनि; I. अस्थ्या, अस्थिभ्याम्, &c.; D. अस्थे, अस्थिभ्याम्, &c.; Ab. अस्थ्यस्, &c.; G. अस्थ्यस्, अस्थ्योस्, अस्थ्याम्; L. अस्थ्यि or अस्थ्यनि, अस्थ्योस्, अस्थ्यिषु.

Hence, अक्षि, 'an eye,' will be in I. sing. अक्षणा; in D. अक्षणे, &c. (see 58).

Nouns ending in ई í and ऊ ú.

123. Besides the feminines of adjectives and participles, &c., declined like *nadí* at 105 (cf. 80. XI), there are a few common monosyllabic words in long ई í (generally roots used as substantives) *primitively* feminine, i. e. not derived from masculine substantives (see 82. XV), whose declension must be noticed separately. They vary from the declension of नदी (105) by forming the Nom. with स्, and using the same form for the Voc., and by changing the final í to iy before the vowel-terminations; thus,

श्री f. 'prosperity:' N. V. श्रीस्, श्रियौ, श्रियस्; Ac. श्रियम्, श्रियौ, श्रियस्; I. श्रिया, श्रीभ्याम्, श्रीभिस्; D. श्रिये or श्रियै, श्रीभ्याम्, श्रीभ्यस्; Ab. श्रियस् or श्रियास्, श्रीभ्याम्, श्रीभ्यस्; G. श्रियस् or श्रियास्, श्रियोस्, श्रियाम् or श्रीणाम्; L. श्रियि or श्रियाम्, श्रियोस्, श्रीषु.

a. Similarly, भी f. 'fear,' ही f. 'shame,' and धी f. 'understanding;' thus, N. V. भीस्, भियौ, भियस्; Ac. भियम्, &c.; I. भिया, &c.; D. भिये or भियै, &c.

b. स्त्री f., 'a woman' (not being itself a root like the examples above), follows नदी in N. V. sing., and varies also in other respects; thus, N. स्त्री, स्त्रियौ, स्त्रियस्; V. स्त्रि, स्त्रियौ, स्त्रियस्; Ac. स्त्रीम् or स्त्रियम्, स्त्रियौ, स्त्रीस् or स्त्रियस्; I. स्त्रिया, स्त्रीभ्याम्, स्त्रीभिस्; D. स्त्रियै, स्त्रीभ्याम्, स्त्रीभ्यस्; Ab. स्त्रियास्, स्त्रीभ्याम्, स्त्रीभ्यस्; G. स्त्रियास्, स्त्रियोस्, स्त्रीणाम्; L. स्त्रियाम्, स्त्रियोस्, स्त्रीषु.

As the last member of a compound adjective, it shortens its final, and in some of its cases follows *agni* and *matī*; e. g.

अतिस्त्रि m. f. n. 'surpassing a woman:' N. masc. -स्त्रिस्, -स्त्रियौ, -स्त्रियस्; Ac. -स्त्रिम् or -स्त्रियम्, -स्त्रियौ, -स्त्रीन् or -स्त्रियस्; I. -स्त्रिणा, -स्त्रिभ्याम्, &c.; D. -स्त्रिये, &c.; Ab. -स्त्रेस्, &c.; G. -स्त्रेस्, -स्त्रियोस्, -स्त्रीणाम्; L. -स्त्रौ, &c.; V. -स्त्रे, &c. The fem. form is like the masc., but Ac. pl. -स्त्रीस् or -स्त्रियस्; I. -स्त्रिया; D. -स्त्रियै or -स्त्रिये; Ab. -स्त्रियास् or -स्त्रेस्, &c. For neut., see 126. j.

124. A few primitively feminine words *not* monosyllabic, such as लक्ष्मी 'the goddess of prosperity,' तन्त्री 'a lute-string,' तरी 'a boat,' like श्री, take s in the Nom. sing., but in other respects follow नदी; thus, N. लक्ष्मीस्, लक्ष्म्यौ, लक्ष्म्यस्; Ac. लक्ष्मीम्, &c.; V. लक्ष्मि.

Obs.—Analogously in the Veda वृकी 'a she-wolf' (Rig-v. I. 117, 18), and (according to some authorities) सिंही 'a lioness,' make N. sing. वृकीस्, सिंहीस्.

But गौरी f. 'the brilliant (goddess),' as a derivative fem. noun, is N. sing. गौरी.

125. Feminine nouns in long ऊँ, not monosyllabic, are declined like primitively feminine nouns of more than one syllable in ईँ, i.e. like लक्ष्मी, they follow the analogy of *nadī* except in N. sing., where *s* is retained. In the other cases ऊँ becomes *v*, wherever ईँ is changed to *y* (see 34); thus,

वधू 'a wife:' N. वधूस्, वध्वौ, वध्वस्; Ac. वधूम्, वध्वौ, वधूस्; I. वध्वा, वधूभ्याम्, वधूभिस्; D. वध्वै, वधूभ्याम्, वधूभ्यस्; Ab. वध्वास्, वधूभ्याम्, वधूभ्यस्; G. वध्वास्, वध्वोस्, वधूनाम्; L. वध्वान्, वध्वोस्, वधूपु; V. वधु, वध्वौ, वध्वस्.

Similarly, चम् f. 'a host;' अम्नू f. 'a mother-in-law.'

a. Again, monosyllabic words in ईँ primitively feminine are declined analogously to श्री f. at 123; ईँ being changed to *uv*, wherever ईँ is changed to *iy*; thus,

भू f. 'the earth:' N. V. भूस्, भुवौ, भुवस्; Ac. भुवम्, भुवौ, भुवस्; I. भुवा, भूभ्याम्, भूभिस्; D. भुवे or भुवै, भूभ्याम्, भूभ्यस्; Ab. भुवस् or भुवास्, भूभ्याम्, भूभ्यस्; G. भुवस् or भुवास्, भुवोस्, भुवाम् or भूनाम्; L. भुवि or भुवाम्, भुवोस्, भूपु.

Observe that the V. is like the N.

b. Similarly, भ्रू f. 'the eye-brow' (ὄφρῦς): N. V. भ्रूस्, भ्रुवौ, भ्रुवस्, &c.

126. Roots of one syllable ending in ईँ and ऊँ, used as masc. or fem. nouns, follow the declension of monosyllabic words in ईँ and ऊँ, such as श्री at 123 and भू at 125. a; but in the D. Ab. G. L. sing., G. pl., take only the first inflexion; thus,

क्री m. f., 'one who buys,' makes D. क्रिये only for m. and f., and लू m. f., 'a reaper,' makes D. लुवे only for m. and f.

a. The same generally holds good if they have adjectives prefixed to them; thus, परमक्री m. f. 'the best buyer' (N. V. -क्रीस्, -क्रियौ, -क्रियस्; Ac. -क्रियम्, &c.)

b. And when they are compounded with another noun as a dependent term they generally change their final ईँ and ऊँ to *y* and *v*, before vowel-terminations, and not to *iy* and *uv* (unless ईँ and ऊँ are preceded by a double consonant, as in यवक्री 'a buyer of barley'), thus conforming more to the declension of polysyllables; e. g.

जलपी (for जलपा) m. f., 'a water-drinker,' makes N. V. जलपीस्, -प्यौ, -प्यस्; Ac. जलप्यम्, -प्यौ, -प्यस्; I. जलप्या, -पीभ्याम्, &c.; D. जलप्ये, &c.; Ab. जलप्यस्, &c.; G. जलप्यस्, -प्योस्, &c.; L. जलप्यि (in opposition to 31), &c.

So also, खलपू m. f. 'a sweeper:' N. V. खलपूस्, -प्वौ, -प्वस्; Ac. खलप्वम्, &c.; I. खलपवा, &c.; L. खलप्वि, &c.: सुलू 'one who cuts well;' N. V. सुलूस्, -ल्वौ, -ल्वस्.

c. Similarly, वर्षाभू m. f. 'a frog,' दृम्भू m. 'a thunderbolt,' करभू m. 'a fingernail,' पुनर्भू m. f. 'born again' (N. V. पुनर्भूस्; Ac. -र्भ्वम्, &c.; I. -र्भ्वौ; D. -र्भ्वे; Ab. G. -र्भ्वस्, -र्भ्वि. But if the sense is limited to a distinct female object, as 'a virgin widow remarried,' the D. will be -र्भ्वै; Ab. G. -र्भ्वीस्; L. -र्भ्वीम्, like वधू).

d. Similarly also, सेनानी m. 'a general,' ग्रामणी m. f. 'the chief of a village;' but these, like नदी, take *dm* for the termination of the L. sing. even in masc.; thus, N. V. सेनानीस्, -न्यौ, -न्यस्; Ac. -न्यम्, &c.; I. -न्या; L. सेनान्याम्, सेनान्योस्,

सेनानीषु, &c. This applies also to the simple noun नी m. f. 'a leader,' but the final becomes *iy* before vowel-terminations.

e. But स्वयम्भू and स्वभू m. 'self-existent,' as a name of Brahmá, follow भू at 125. a, taking only the first inflexions; thus, D. -भुवे; Ab. -भुवस्, &c.

f. Masculine non-compounds in *i* and *ú* of more than one syllable, like पपी m. 'who drinks' or 'cherishes,' 'the sun,' हूहू m. 'a Gandharva,' follow जलपी and खलपू at 126. b, except in Ac. sing. and pl.; thus, N. V. पपीस्, पप्यौ, पप्यस्; Ac. पपीम्, पप्यौ, पपीन्; and in L. sing. the final *i* combines with the *i* of the termination into *i* (31), not into *yi*; thus, L. sing. पपी (but हूहि from हूहू). Again, वातप्रमी m. 'an antelope' (surpassing the wind), as a compound, may follow जलपी; but Vopadeva makes Ac. sing. and pl. follow पपी. When such nouns have a feminine, the Ac. pl. ends in *s*; thus आरु m. f., 'tawny,' makes आरुस् for the Ac. pl. fem.

g. A word like प्रधी f. 'superior understanding' (formed from the compound verb प्रध्ने), when used as a fem. noun, is treated as a polysyllable, and follows जलपी, except in D. Ab., &c., where it takes the second inflexions (D. sing. प्रध्ने, &c.) But when used adjectively, in the sense 'having superior understanding,' it follows जलपी throughout, both for masc. and fem., but may optionally for the fem. be declined like the fem. substantive. The Voc. fem. may be प्रधीस् or प्रधि.

Two rare nouns, सुखी 'one who loves pleasure' and सुती 'one who wishes for a son,' also follow जलपी, but in Ab. G. sing. make सुख्युस्, सुत्युस्.

h. Monosyllabic nouns primitively feminine (like भी f., धी f., श्री f., at 123, भ्रू f. 'the eye-brow'), forming the last member of a compound adjective, still follow the declension of monosyllables, but use the first inflexions only in the D. Ah. G. L. cases and G. plur. for the masc., and may optionally use them for the fem.; thus, N. गतभीस् m. f., 'fearless,' is गतभिये only in D. sing. m., -भिये or -भियै in D. sing. f. So also, सुधी m. f. 'intelligent,' शुद्धधी m. f. 'having pure thoughts,' दुर्धी m. f. 'stupid,' सुश्री m. f. 'having good fortune,' सुधूम f. 'having beautiful brows;' thus, N. V. सुधूस्, -धुवौ, -धुवस्; Ac. सुधुवम्, &c. According to Vopadeva, the Voc. f. may be सुधु, and this form occurs once in the Bhaṭṭi-kávyā.

i. Words necessarily feminine (*nitya-strī-linga*), such as कुमरी, 'a girl,' Gaurī, 'the goddess Gaurī,' &c. (not like ग्रामणी, which may be masc. and fem.), retain their *nadī* character (Pán. 1. 4, 3), even though they afterwards assume another sense which makes them masculine. This may happen in a compound, as in

बहुश्रेयसी m. 'a man of many excellences;' N. बहुश्रेयसी, -स्यौ, -स्यस्; V. -सि, &c.; Ac. -सीम्, -स्यौ, -सीन्; I. -स्या, -सीभ्याम्, &c.; D. -स्यै, &c.; Ab. G. -स्यास्, &c.; L. -स्यान्, &c.

Or in words not compounded, as in कुमारी 'a man who acts like a girl,' N. masc. कुमारी. But these differ in Ac. sing. and pl. (कुमार्यम्, कुमार्यस्). Cf. the name *Gopdla-sarasvatī* in Sanskrit-English Dictionary.

Also like *bahu-shreyasī* (but N. sing. will end in स्), अतिलक्ष्मी m. f. 'one who has surpassed Lakshmi,' आक्षलक्ष्मी m. f. 'deprived of fortune,' अतिचमू m. f. 'victorious over hosts' (N. अतिचमूस्, -म्वौ, -म्वस्; V. -मु; Ac. -मूम्, -म्वौ, -मून्, Ac. pl. f. -मूस्; I. -म्व्वा, -मूभ्याम्, &c.; D. -म्व्वै, &c.; Ab. -म्व्वास्, &c.); but these three may follow Vopadeva's declension of वातप्रमी at 126. f.

j. Adjectives ending in *í* and *ú* shorten the final vowel for the neuter, and follow *vári*; but in the I. D. Ab. G. and L. cases they may optionally take the masc. terminations; thus, N. V. sing. neut. गतभि; I. गतभिना or गतभिया; D. गतभिने or गतभिये, &c. N. V. Ac. sing. जलपि; I. जलपिना or -प्या, &c. N. V. Ac. खलपु; I. -पुना or -प्वा. N. V. Ac. बहुश्रेयसि; I. -श्रेयसिना or -श्रेयस्या; D. -श्रेयसिने or -श्रेयस्यै, &c. N. V. Ac. ग्रामणि; I. -णिना or -ख्या.

FOURTH CLASS in च्च *ri*.

This class answers to *δοτήρ, πατήρ, pater*, &c.; *ri* being equivalent to *ar*: and it is remarkable, that *dátáram, dátáras*, &c., bear the same relation to *pítaram, pítaras*, &c., that *δοτήρα, δοτήρες, δοτήρι*, &c., bear to *πατέρα, πατέρες, πατέρι*, &c. Compare also the Latin *datoris* from *dator* with *pátris* from *pater*.

127. Masculine stems in *ri*, like दातृ *dátri*, m. 'a giver,' and पितृ *pitrí*, m. 'a father.' The former is the model of nouns of agency (83); the latter, of nouns of relationship.

In nouns of agency like *dátri* the final *ri* is vriddhied (28), and in nouns of relationship like *pitrí* (except *naptrí*, 'a grandson,' and *svasrí*, 'a sister') gunated, in the Strong cases (see 135); but the *r* of *ár* and *ar* is dropped in N. sing., and to compensate in the last case *a* is lengthened. In both, the final *ri* is gunated in L. V. sing., and *ur* is substituted for final *ri* and the initial *a* of *as* in Ab. G. sing. In Ac. G. pl. final *ri* is lengthened, and assumes *n* in G. pl. Hence the inflective stems *dátri, dátár, dátar, dátrí, dátur*; *pitrí, pítar, pitrí, pítur*.

Junction of stem with terminations: *s* is elided at the end of a conjunct consonant after *r*; hence in Ab. G. *dáturs* and *píturs* become *dátur* and *pítur*. See 41. I. 1

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ दाता <i>dátá</i>	{ दातारौ <i>dátárau</i>	{ दातारस् <i>dátáras</i>	{ पिता <i>pítá</i>	{ पितरौ <i>pítarau</i>	{ पितरस् <i>pítaras</i>
Ac.	{ दातारम् <i>dátáram</i>	{ — <i>dátárau</i>	{ दातृन् <i>dátrín</i>	{ पितारम् <i>pítaram</i>	{ — <i>pítarau</i>	{ पितृन् <i>pitrín</i>
I.	{ दात्रा <i>dátrá</i>	{ दातृभ्याम् <i>dátribhyám</i>	{ दातृभिस् <i>dátribhis</i>	{ पित्रा <i>pitrá</i>	{ पितृभ्याम् <i>pitríbhyaám</i>	{ पितृभिस् <i>pitríbhhis</i>
D.	{ दात्रे <i>dátre</i>	{ — <i>dátribhyám</i>	{ दातृभ्यस् <i>dátribhyas</i>	{ पित्रे <i>pitre</i>	{ — <i>pitríbhyaám</i>	{ पितृभ्यस् <i>pitríbhhyas</i>
Ab.	{ दातुर् <i>dátur</i>	{ — <i>dátribhyám</i>	{ — <i>dátribhyas</i>	{ पितुर् <i>pítur</i>	{ — <i>pitríbhyaám</i>	{ — <i>pitríbhhyas</i>
G.	{ — <i>dátur</i>	{ दात्रोस् <i>dátros</i>	{ दातृणाम् <i>dátrínám</i> . 58.	{ — <i>pítur</i>	{ पित्रोस् <i>pítros</i>	{ पितृणाम् <i>pitrínám</i> . 58.
L.	{ दातरि <i>dátari</i>	{ — <i>dátros</i>	{ दातृषु <i>dátrishu</i> . 70.	{ पितरि <i>pitari</i>	{ — <i>pítros</i>	{ पितृषु <i>pitríshu</i> . 70.
V.	{ दातार <i>dátar</i>	{ दातारौ <i>dátárau</i>	{ दातारस् <i>dátáras</i>	{ पितार <i>pítar</i>	{ पितारौ <i>pítarau</i>	{ पितारस् <i>pítaras</i>

128. *Pitri* seems to be a weakened form of *pátri*, 'a protector' (*pá*, 'to protect'). The cognate languages have preserved the root in *πατήρ*, *pater*, 'father,' &c. The Latin *Jupiter*, however, is literally *Dyu-pitar*, or rather *Dyaush-pitar*, 'father of heaven.' It is clear that stems like *dátri*, *pitri*, &c., originally ended in *ar*.

a. *नप्तृ naptri*, 'a grandson' (thought by some to be derived from *na*, 'not,' and *pátri*, 'a protector'), is declined like *दातृ dátri*.

b. There are a few nouns in *ri* expressing neither relationship nor agency.

नृ nri, m. 'a man,' is said to be declined like *pitri*; thus, N. *ना ná*, Ac. *नरम्*, I. *चा*, D. *चे*, Ab. G. *नुर*, &c. But the forms *चा*, *चे*, *नुर* are seldom, if ever, used. The following forms certainly occur: N. sing. *ना*, Ac. *नरम्*; N. Ac. du. *नरौ*, I. D. Ab. *नृभ्याम्*, G. L. *नरोस्*; N. pl. *नरस्*, Ac. *नृन्*, D. Ab. *नृभ्यस्*, G. *नृणाम्* or *नृणाम्*, L. *नृषु*. In the I. D. G. L. sing., the corresponding cases of *नर* are generally substituted.

c. *क्रोष्टृ m.*, 'a jackal,' must form its Strong cases (except V. sing.) and may form its Weak cases (135) from *क्रोष्टृ*. N. *क्रोष्टा*, -*ष्टारौ*, -*ष्टारस्*; Ac. -*ष्टारम्*, -*ष्टारौ*, -*ष्टून्* or -*ष्टून्*; I. -*ष्टा* or -*ष्टुना*, -*ष्टुभ्याम्*, &c.; D. -*ष्टे* or -*ष्टवे*, &c.; Ab. -*ष्टुर्* or -*ष्टोस्*, &c.; G. -*ष्टुर्* or -*ष्टोस्*, -*ष्टोस्* or -*ष्टोस्*, -*ष्टुणाम्* or -*ष्टुणाम्*; L. -*ष्टरि* or -*ष्टौ*, &c.; V. -*ष्टो*.

As the last member of a compound adjective, in the neuter, *क्रोष्टृ* alone is used.

d. Nouns like *खञ्चृ m.* 'a charioteer,' *त्वष्टृ m.* 'a carpenter,' *नेष्टृ m.*, *होतृ m.*, *पोतृ m.* 'different kinds of priests,' *योद्धृ m.* 'a warrior,' of course, follow *dátri*. But *सव्येष्टृ m.*, 'a charioteer,' follows *pitri*.

129. Feminine stems in *ञri* belong to nouns of relationship, like *mátri*, 'a mother' (from *má*, 'to create,' 'the producer'); and only differ from *pitri* in Ac. pl., which ends in *s* instead of *n*; thus, *मातृस्*. Compare *μήτηρ*, *μητέρα*, Voc. *μητερ*.

a. *स्वसृ svasri*, 'a sister,' exceptionally follows *दातृ dátri*; but the Ac. pl. is still *स्वसृस्*. The lengthening of the penultimate in the Strong cases is probably caused by the loss of the *t* from *tri*, preserved in the English *sister*. So *soror* for *sostor*.

b. The feminine stem of nouns of agency is formed by adding *ई* to the final *ञri*; thus, *दातृ + ई*, *दात्री dátri*, f. 'a giver;' and *कर्तृ + ई*, *कर्त्री f.* 'a doer.' Their inflexion follows *nádri* at 105.

130. The neuter stem is thus declined: N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृ* or *दातृ*. The rest may conform to *vári* at 114. or resemble the masc.; thus, I. *दाता* or *दातृणा*, &c. But neuter stems in *ञri* belong generally to nouns of agency or of relationship, when used at the end of compound adjectives, such as *बहुदातृ bahudátri*, 'giving much,' or *दिव्यमातृ divya-mátri*, agreeing with neuter words like *कुलम्*, i. e. 'a family having a divine mother,' or *द्विमातृ* 'having two mothers' (compare *διμήτωρ*). Their declension may resemble that of *vári* at 114, or conform to the masc. in all cases but the N. V. Ac.; thus, N. Ac. *दातृ*, *दातृणी*, *दातृणि*; V. *दातृ* or *दातृ*, &c.; I. *दातृणा* or *दाता*, &c.; D. *दातृणे* or *दाते*, &c.; Ab. G. *दातृणस्* or *दातृ*, &c.; L. *दातृणि* or *दातरि*, &c. N. Ac. -*मातृ*, -*मातृणी*, -*मातृणि*; V. -*मातृ* or -*मातृ*, &c.; I. -*मातृणा* or -*माता*, &c.

Nouns ending in रे ai, ओ o, औ au.

131. We may notice here a few monosyllabic nouns in रे, ओ, and औ, not sufficiently numerous to form separate classes.

132. रै *rai*, m. f. 'substance,' 'wealth' (Lat. *res*): N. V. रास्, रायौ, रायस्; Ac. रायम्, &c.; I. राया, राभ्याम्, राभिस् (*rebus*); D. राये, राभ्याम्, राभ्यस्; Ab. रायस्, &c.; G. रायस्, रायोस्, रायाम्; L. रायि, रायोस्, रासु.

133. गो *go*, m. f. 'a cow' or 'ox' (*bos, βοῦς*), 'the earth': N. V. गौस्, गावौ, गावस्; Ac. गाम्, गावौ, गास्; I. गवा, गोभ्याम्, गोभिस्; D. गवे, &c.; Ab. गोस्, &c.; G. गोस्, गवोस्, गवाम्; L. गवि (*bovi*), गवोस्, गोषु. Compare गाम् with γᾶν.

a. द्यौ *dyo*, f. 'the sky,' follows गो; thus, N. V. द्यौस्, द्यावौ, द्यावस्; Ac. द्याम्, द्यावौ, द्यास्; I. द्यवा, द्योभ्याम्, द्योभिस्; D. द्यवे, &c. The Vedic N. du. is द्यावा.

134. नौ *nau*, f. 'a ship' (cf. *navis, ναῦς*), is declined at 94, taking the terminations with perfect regularity. With the N. pl. *návas*, compare *naves, ναῖες (νῆες)*. The gen. *νηός* for *ναός* or *ναφος* = *návas*.

Similarly may be declined मूँ m. 'the moon': N. *glauś, glávau, glávás*, &c.

a. The above nouns sometimes occur at the end of compounds; as, बहुरै 'rich,' N. m. f. बहुरास्, &c.; बहुनौ 'having many ships,' N. m. f. बहुनौस्, &c. The neuter is बहुरि, बहुनु; of which the Inst. cases will be बहुरिणा, बहुनुना; and so with the other cases: the masc. forms being equally allowable in बहुरि throughout, except in N. Ac. V. sing. du. pl.; e. g. बहुरिणा or बहुराया.

b. In the case of *go*, 'a cow,' the compound seems always formed with *gu*; e. g. *dvi-gu, us, us, u*, 'worth two cows;' *pañca-gu*, 'bought with five cows;' *śata-gu*, 'possessing a hundred cows.'

SECTION II.—LAST FOUR CLASSES OF NOUNS.

Inflexion of Nouns, Substantive and Adjective, whose stems end in consonants.

135. The last four classes of nouns, though including substantives, consist chiefly of adjectives, participles, or roots at the end of adjective compounds. All masc. and fem. nouns under these remaining classes regularly take the terminations at 91. Neut. nouns take the substitutions at 97 in N. Ac. du. pl.

a. The case-terminations are here repeated with Bopp's division into Strong, Weaker, and Weakest, as applicable especially to nouns ending in consonants (though not to all of these even). The Strong cases will be here denoted by the letter **S**; the Weaker, sometimes called Middle, will be denoted by **M**; and the Weakest by **w**. In those nouns which distinguish between Strong and Weak cases only, the Weak will be marked by both **M** and **w**.

SINGULAR. M. F.	N.	DUAL. M. F.	N.	PLURAL. M. F.	N.
Nom. Voc. स् (S) , (Neut. M)	औ (S) , (Neut. w)	अस् (S) , (Neut. S)			
Acc. अम् (S) , (Neut. M)	— (S) , (Neut. w)	— (S) , (Neut. w)	— (S) , (Neut. w)	— (S) , (Neut. S)	
Inst. आ (w)	भ्याम् (M)	भिस् (M)			
Dat. ए (w)	— (M)	भ्यस् (M)			
Abl. अस् (w)	— (M)	— (M)			
Gen. — (w)	ओस् (w)	आम् (w)			
Loc. इ (w)	— (w)	सु (M)			

The Vocative, though identical with the Nom. in the dual and plural, has sometimes a peculiar form of its own in the singular (see 92).

b. Páṇini always considers the Nom. sing. masc. as having the termination *s*, which is supposed to retain its effect, though it experiences *lopa* (cutting off); but in the N. Ac. Voc. sing. neut. there is *luk* of the terminations *s* and *am*, i. e. these terminations disappear altogether (Páṇ. VII. 1, 23).

c. The terms *anga*, *pada*, *bha* (the first two of which have also general meanings, see 74 with note) are applied in a restricted sense to different forms of the Prátipadika or stem as modified by the above terminations or by suffixes; thus, the stem is called *anga* before the terminations of the so-called Strong cases or Páṇini's *sarva-náma-sthána* (viz. the Nom. sing. du. pl., Ac. sing. and du. of masc. and fem. nouns, and the Nom. and Ac. pl. of neuter nouns, see the above table); *pada** before the terminations of the Middle cases (viz. *bhyám*, *bhis*, *bhyas*, and *su*), as well as before Taddhita suffixes beginning with any consonant except *y* (Páṇ. I. 4, 17); *bha* before the terminations of the Weak cases beginning with vowels (except of course the *anga* terminations mentioned above), as well as before Taddhita suffixes beginning with vowels and *y* (see Páṇ. I. 4, 18).

d. A stem is made strong by lengthening the vowel of the last syllable, or by inserting a nasal, e. g. *yuvan*, *yuván*; *dhanavat*, *dhanavánt*: and made weak by eliminating one or more letters, e. g. *yuvan*, *yúm*; *pratyañt*, *pratít*.

e. It should be noted that the Ac. pl., and in neuter nouns the

* Probably so called because the laws of Sandhi which come into operation at the junction of separate words (*pada*) in a sentence generally hold good before the terminations of the Middle cases.

Inst. sing., is generally the guide to the form assumed before the remaining vowel-terminations.

f. This division of cases has not been noticed before, because it is of no real importance for stems ending in vowels. That it applies to stems ending in *ri* is accounted for by the fact that these originally ended in *ar*.

FIFTH CLASS in *त् t* and *द् d*.

This class answers to Latin words like *comes* (stem *comit-*), *equus* (stem *equit-*), *ferens* (stem *ferent-*); and to Greek words like *χάρις* (stem *χαριτ-*), *κέρας* (stem *κερατ-*), *ἐλπίς* (stem *ἐλπιδ-*), *χαρίεις* (stem *χαριεντ-*).

136. Masculine and feminine stems in *त् t* and *द् d*, like *हरित् harit*, m. f. 'green' (declined at 95), and *सरित् sarit*, f. 'a river,' and the compound *धर्मविद् dharma-vid*, m. f. 'knowing one's duty' (see 84. IV).

Observe—The Nom. sing. is properly *harits*, *dharma-vits*, but *s* is rejected by 41. I. The same applies to all nouns ending in consonants. So *αἰδήμων* for *αἰδημωνς*. Latin and Greek, when the final of the stem refuses to combine with the *s* of the Nom., often prefer rejecting the final of the stem; thus, *χάρις* for *χαριτς*, *comes* for *comits*; and in these languages the final consonant frequently combines with the *s* of the Nom., as in *lex* (for *leks*), *φλόξ* (for *φλοκς*).

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.V.	{ सरित् <i>sarit</i>	{ सरितौ <i>saritau</i>	{ सरितस् <i>saritas</i>	{ -वित् <i>-vit</i>	{ -विदौ <i>-vidau</i>	{ -विदस् <i>-vidas</i>
Ac.	{ सरितम् <i>saritam</i>	{ — <i>saritau</i>	{ — <i>saritas</i>	{ -विदम् <i>-vidam</i>	{ — <i>-vidau</i>	{ — <i>-vidas</i>
I.	{ सरिता <i>sarita</i>	{ सरिद्वाम् <i>saridbhyám</i>	{ सरिद्विस् <i>saridbhis</i>	{ -विदा <i>-vida</i>	{ -विद्वाम् <i>-vidbhyám</i>	{ -विद्विस् <i>-vidbhis</i>
D.	{ सरिते <i>sarite</i>	{ — <i>saridbhyám</i>	{ सरिद्वस् <i>saridbhyas</i>	{ -विदे <i>-vide</i>	{ — <i>-vidbhyám</i>	{ -विद्वस् <i>-vidbhyas</i>
Ab.	{ सरितस् <i>saritas</i>	{ — <i>saridbhyám</i>	{ — <i>saridbhyas</i>	{ -विदस् <i>-vidas</i>	{ — <i>-vidbhyám</i>	{ — <i>-vidbhyas</i>
G.	{ — <i>saritas</i>	{ सरितोस् <i>saritos</i>	{ सरिताम् <i>saritam</i>	{ — <i>-vidas</i>	{ -विदोस् <i>-vidos</i>	{ -विदाम् <i>-vidám</i>
L.	{ सरिति <i>sariti</i>	{ — <i>saritos</i>	{ सरित्सु <i>saritsu</i>	{ -विदि <i>-vidi</i>	{ — <i>-vidos</i>	{ -वित्सु <i>-vitsu</i>

137. Neuter stems in *त् t* and *द् d*, like *हरित् harit*, n. 'green,' *धर्मविद् dharma-vid*, n. 'knowing one's duty,' and *कुमुद् kumud*, n. 'a lotus.'

These only differ from the masculine and feminine in the N. du. pl., Ac. sing, du. and pl., the usual neuter terminations ई *ī*, इ *i* (see 97), being required, and *n* being inserted before the final of the stem in N. Ac. pl.; thus,

N. Ac. V. हरित् *harit*, हरिती *haritī*, हरिन्ति *harinti*; I. हरिता *haritá*, हरिद्वाम् *haridbhyám*, &c., like masc. and fem.

N. Ac. V. धर्मवित्, धर्मविदी, धर्मविन्दि; I. धर्मविदा, &c.

Similarly, N. Ac. V. कुमुत्, कुमुदी, कुमुन्दि; I. कुमुदा, &c.

138. All nouns at 84. II-IV. follow हरित् and धर्मविद्.

139. हृद् *hrid*, n. 'the heart,' is said to be defective in the first five inflexions, these cases being supplied from *hridaya* (see 108. e).

140. Possessive adjectives formed with the suffixes वत् *-vat* (84. VII) and मत् *-mat* (84. VI), like धनवत् *dhana-vat*, 'rich,' and धीमत् *dhi-mat*, 'wise,' are declined like *harit* for the masculine; but in the Strong cases (see 135. a) *n* is inserted before the final of the stem.

In N. sing. *dhanaván* for *dhanavants*, *ts* is rejected by 41. I, and the final vowel of the stem lengthened by way of compensation.

N. धनवान् *dhanaván* धनवन्तौ *dhanavantau* धनवन्तस् *dhanavantas*
 Ac. धनवन्तम् *dhanavantam* — *dhanavantau* धनवतस् *dhanavatas*
 I. धनवता *dhanavatá*, धनवद्भ्याम् *dhanavadbhyám*, &c., like *harit*.
 V. धनवन् *dhanavan*, &c.

Similarly, धीमत् 'wise:' N. धीमान्, धीमन्तौ, धीमन्तस्; Ac. धीमन्तम्, धीमन्तौ, धीमतस्, &c.; V. धीमन्, &c.

a. Like *dhana-vat* are declined Past Active Participles, such as कृतवत् 'one who has done' (553); thus, N. masc. कृतवान्, कृतवन्तौ, कृतवन्तस्, &c.

b. The feminine stems of adjectives like धनवत् and धीमत्, and Participles like कृतवत्, are formed by adding ई *í* to the Weak form of the masc. stem; as, धनवती, धीमती, कृतवती, declined like नदी at 105; thus, N. धनवती, धनवत्यौ, धनवत्यस्, &c.

c. The neuter is like the neut. of *harit*: N. Ac. V. धनवत्, धनवती, धनवन्ति.

141. Present Participles (524) like पचत् *pacat*, 'cooking,' and Future Participles (578) like करिष्यत् *karishyat*, 'about to do,' are declined after *dhanavat* (140), excepting in the N. sing. masc., where *a* is not lengthened before *n*; thus,

N. V. sing. पचन् *pacan* (for *pacants*), and not पचान् *pacán*: N. du. pl. पचन्तौ, पचन्तस्; Ac. पचन्तम्, पचन्तौ, पचन्तस्; I. पचता, &c. Cf. Latin and Greek Participles like *ferens*, *ferent-is*, *ferent-em*, &c.; *φέρων*, *φέρωντος*, *φέρωντα*, &c.

a. Observe, however, that all reduplicated verbs of the 3rd class and Frequentatives (but not Desideratives); a few verbs from polysyllabic roots (75. a), and some few other verbs—such as जक्ष् 'to eat,' शास् 'to rule'—which reject the nasal in the 3rd pl. Pres. of the Parasmai-pada, reject it also in the declension of the Pres. Participle. Hence the Pres. Participle of such verbs is declined like *harit*, the N. sing. being identical with the stem; thus, fr. *dá*, cl. 3, 'to give,' N. V. sing. du. pl. *dadat*, *dadatau*, *dadatas*; Ac. *dadatam*, &c.: fr. *bhri*, cl. 3, 'to bear,' N. V. sing. du. pl. *bibhrat*, *bibhratau*, *bibhratas*. So also, *jágrat*, 'watching' (fr. *jágrī*),

śásat, 'ruling' (fr. *śás*), *jakshat*, 'eating' (fr. *jaksh*). The rejection of the nasal is doubtless owing to the encumbrance of the syllable of reduplication.

Obs. 1. Quasi-reduplicated verbs of cl. 1 and Desideratives do not reject the nasal; e.g. *tishṭhat*, fr. *sthá*, 'to stand,' makes N. sing. du. pl. *tishṭhan*, *tishṭhantau*, *tishṭhantas*, &c. Similarly, *jighrat*, fr. *ghrá*, 'to smell;'; *jighrikshat*, Desid. of *grah*, 'to take.'

Obs. 2. The reduplicated verbs of cl. 3, &c., mentioned above, optionally reject the nasal from the N. V. Ac. pl. neut.; thus, *dadati* or *dadanti*, *jakshati* or *jakshanti*.

But *jagat*, n. 'the world,' is only *jaganti* in N. Ac. pl.

b. In Present Participles derived from verbs of cl. 1, 4, 10, a nasal is inserted for the feminine stem; thus, *पचन्ती* fr. *पच्*, cl. 1 (declined like *nadí* at 106); and this nasal is carried through all the inflexions, not merely, as in the masculine, through the first five. So *दीव्यन्ती* fr. *div*, cl. 4; and *चोरयन्ती* fr. *cur*, cl. 10.

Similarly with quasi-reduplicated verbs of cl. 1 and Desideratives; e.g. *tishṭhantí*, fr. *sthá*; *jighrantí*, fr. *ghrá*; *jighrikshantí*, fr. Desid. of *grah* (cf. Obs. 1. above).

The same conjugational classes also insert a nasal in the N. V. Ac. du. neut. as well as the pl.; thus, *पचत्*, *पचन्ती*, *पचन्ति*.

In all verbs of cl. 6, in verbs ending in *á* of the 2nd, and in all Participles of the 2nd Fut. Parasmai, the insertion of the nasal in the feminine is optional; thus, *tudatí* or *tudantí*, fr. *tud*, cl. 6; *yatí* or *yántí*, fr. *yá*, cl. 2; *karishyatí* or *karishyantí*, fr. *kṛi*. It is also optional in the N. V. Ac. du. neut., which will resemble the Nom. sing. fem.; thus, *tudantí* or *tudatí*, *yántí* or *yatí*, *karishyantí* or *karishyatí*.

c. Verbs of cl. 2, 3, 5, 7, 8, 9 follow 140. b. c, and insert no nasal for feminine nor for N. Ac. V. du. neut.; although all but cl. 3 assume a nasal in the first five inflexions in the masculine; thus, *adat* (fr. *ad*, cl. 2); N. V. masc. *adan*, *adantau*, *adantas*; fem. *adatí*: *juhvat* (fr. *hu*, cl. 3); N. V. masc. *juhvat*, *juhvatau*, *juhvatas*; fem. *juhvatí*: *rundhat* (fr. *rudh*, cl. 7); N. V. masc. *rundhan*, *rundhantau*, *rundhantas*; fem. *rundhatí*. The neut. will be N. Ac. V. *adat*, *adatí*, *adanti*; *juhvat*, du. *juhvatí*, but pl. *juhvanti* or *juhvatí* (see 141. a).

142. The adjective *महत्*, 'great,' is properly a Pres. Part. fr. *मह् mah*, 'to increase;' but its masculine lengthens the *a* of *at* before *n* in the N. Ac. sing., N. V. Ac. du., N. V. pl., and neuter in N. V. Ac. pl.; thus, N. masc. *महान्*, *महानौ*, *महान्तस्*; Ac. *महान्त्*, *महानौ*, *महतस्*; I. *महता*, &c.; V. *महन्*, *महानौ*, &c.: N. fem. *महती*, &c., see 140. a. b: N. V. Ac. neut. *महत्*, *महती*, *महान्ति*.

a. *वृहत्* m. f. n. 'great,' *जगत्* m. f. n. 'moving,' *पृषत्* m. f. 'a deer,' follow Pres. Participles; e.g. N. V. masc. *वृहन्*, *वृहनौ*, *वृहन्त्*. Fem. *वृहती*. Neut. *वृहत्*, &c.

143. The honorific pronoun *भवत्* (said to be for *भावत् bhá-vat*) follows *धनवत्* (at 140), making the *a* of *at* long in the N. sing.; thus, *भवान्* 'your honour,' and not *भवन्*. The V. is *भवन्*. The fem. is *भवती*, see 233.

भवत् 'being,' Pres. Part. of *भू* 'to be,' follows of course *पचत्* at 141.

144. *यकृत्* n. 'the liver' (*ἥπαρ, jecur*), and *शकृत्* n. 'ordure,' may optionally be declined in Ac. pl. and remaining cases as if their stems were *यकन्* and *शकन्*; thus, N. V. *यकृत्*, *यकृती*, *यकृन्ति*; Ac. *यकृत्*, *यकृती*, *यकृन्ति* or *यकानि*; I. *यकृता* or *यक्रा*, *यकृद्भ्याम्* or *यकभ्याम्*, *यकृद्भिस्* or *यकभिस्*; D. *यकृते* or *यक्रे*, &c.

a. A defective noun दन् is optionally substituted for दन् in Ac. pl. and remaining cases (see 183), and is often used at the end of compounds; e. g. *su-dat*, 'having good teeth,' making N. masc. fem. neut. *su-dan*, *su-datí*, *su-dat*.

145. पाद्, 'a foot,' at the end of compounds becomes पद् in Ac. pl. and remaining Weakest cases; thus, सुपाद्, 'having beautiful feet,' makes in masc. N. V. सुपाद्, सुपादौ, सुपादस्; Ac. सुपादम्, सुपादौ, सुपदस्; I. सुपदा, सुपाद्भ्याम्, सुपाद्भिस्, &c. The fem. is सुपदी, like *nadí* at 105. Neut. N. V. Ac. सुपाद्, सुपदी, सुपादि.

a. Similarly, द्विपाद्, but according to Páñ. IV. 1, 9, the fem. is *dvi-padá*, if agreeing with *rik*, 'a verse;' *dvi-padí*, if agreeing with *strí*, 'a woman.' So also त्रिपाद्, &c.

SIXTH CLASS in अन् *an* and इन् *in*.

This class answers to Lat. and Gr. words like *sermo* (stem *sermon-*), *homo* (stem *homin-*), *δαίμων* (stem *δαίμων-*). Latin agrees with Sanskrit in suppressing the *n* in N. masc. and fem., but not in neut.; thus *homo* is N. of masc. stem *homin*, the stronger vowel *o* being substituted for *i*, just as *í* is substituted for *i* in Sanskrit; but *nomen* is N. of the neut. stem *nomín*.

146. Masculine and feminine stems in अन् *an*, of two kinds, A and B.

A. If *an* be preceded by *m* or *v* at the end of a conjunct consonant, then the model is आत्मन् *átman*, m. 'soul,' 'self.'

B. But if *an* be preceded by *m* or *v* not conjunct, as in सीमन् *síman*, f. (sometimes m.) 'a border,' or by any other consonant, whether conjunct or not, than *m* or *v*, as in तक्षन् *takshan*, m. 'a carpenter,' राजन् *rájan*, m. 'a king,' then the *a* of *an* is dropped in the Ac. pl. and before all the other *vowel*-terminations, and the remaining *n* is compounded with the preceding consonant.

Obs.—In the Loc. sing. this dropping of *a* is optional.

All nouns ending in *an*, lengthen the *a* in the Strong cases (V. sing. excepted); and drop the *n* before all the consonantal terminations (see 57). The inflective stem will be *átman*, *átmán*, *átma*; *síman*, *símán*, *símn* (see above), *símu*.

Junction of stem with termination: N. sing. *n* final of stem, and *s* case-termination rejected by 57 and 41. I; V. sing. case-termination rejected.

A.			B.			
	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ आत्मा <i>átmá</i>	{ आत्मानौ <i>átmánau</i>	{ आत्मानस् <i>átmánas</i>	{ सीमा <i>símá</i>	{ सीमानौ <i>símánau</i>	{ सीमानस् <i>símánas</i>
Ac.	{ आत्मानम् <i>átmánam</i>	{ — <i>átmánau</i>	{ आत्मनस् <i>átmanas</i>	{ सीमानम् <i>símánam</i>	{ — <i>símánau</i>	{ सीमन्स् <i>símnas</i>
I.	{ आत्मना <i>átmaná</i>	{ आत्मभ्याम् <i>átmabhyám</i>	{ आत्मभिस् <i>átmabhis</i>	{ सीमन्ना <i>símná</i>	{ सीमभ्याम् <i>símabhyám</i>	{ सीमभिस् <i>símabhis</i>

D.	{ आत्मने <i>ātmane</i>	{ आत्मभ्याम् <i>ātmabhyām</i>	{ आत्मभ्यस् <i>ātmabhyas</i>	{ सीन्ने <i>sīnne</i>	{ सीमभ्याम् <i>sīmabhyām</i>	{ सीमभ्यस् <i>sīmabhyas</i>
Ab.	{ आत्मनस् <i>ātmanas</i>	{ — —	{ — —	{ सीमस् <i>sīmas</i>	{ — —	{ — —
G.	{ — <i>ātmanas</i>	{ आत्मनोस् <i>ātmanos</i>	{ आत्मनाम् <i>ātmanām</i>	{ — <i>sīmnas</i>	{ सीमोस् <i>sīmnos</i>	{ सीमाम् <i>sīmnām</i>
L.	{ आत्मनि <i>ātmani</i>	{ — <i>ātmanos</i>	{ आत्मसु <i>ātmasu</i>	{ सीन्नि OR सीमनि <i>sīnni or sīmāni</i>	{ — <i>sīmnos</i>	{ सीमसु <i>sīmasu</i>
V.	{ आत्मन् <i>ātman</i>	{ आत्मानौ <i>ātmanau</i>	{ आत्मानस् <i>ātmanas</i>	{ सीमन् <i>sīman</i>	{ सीमानौ <i>sīmānau</i>	{ सीमानस् <i>sīmānas</i>

147. Like आत्मन् are declined यज्वन् *yajvan*, m. 'a sacrificer' (e.g. N. यज्वा, यज्वानौ, यज्वानस्; Ac. यज्वानम्, यज्वानौ, यज्वनस्; I. यज्वना, &c.); पाप्मन् *pāpman*, m. 'sin'; अश्मन् *aśman*, m. 'a stone'; उष्मन् *uśman*, m. 'the hot season'; शुष्मन् *śuśman*, m. 'fire'; ब्रह्मन् *brahman*, m. 'the god Brahman'; अध्वन् *adhvan*, m. 'a road'; दृश्मन् *drīśvan*, m. 'a looker.'

Like सीमन् are declined मूर्धन् m. 'head' (I. मूर्धा, &c.; L. मूर्ध्नि or मूर्धनि, &c.); पीवन् m. 'fat' (Ac. pl. पीवस्); वेमन् m. 'a loom'; लघिमन् m. 'lightness' (I. लघिमन्, &c.)

148. Similarly, like सीमन्, are declined तक्षन् m. 'a carpenter' and राजन् m. 'a king.'

Obs.—In the inflexion of words like *takshan*, *rājan* (which follow the B form *sīman* in combining *m* and *n*), the dental *n* of the stem being combined with a cerebral or palatal is changed to the cerebral or palatal nasal respectively. See 57. c, 58.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ तक्षा <i>takshá</i>	{ तक्षाणौ <i>takshāṅau</i>	{ तक्षाणस् <i>takshāṅas</i>	{ राज्ञा <i>rājá</i>	{ राजानौ <i>rājānau</i>	{ राजानस् <i>rājānas</i>
Ac.	{ तक्षाणम् <i>takshāṅam</i>	{ — —	{ तक्षणस् <i>takshṇas</i> . 58.	{ राजानम् <i>rājānam</i>	{ — —	{ राजस् <i>rājnas</i> . 57. c.
I.	{ तक्षणा <i>takshṇá</i> . 58.	{ तक्षभ्याम् <i>takshabhyām</i>	{ तक्षभिस् <i>takshabhis</i>	{ राज्ञा <i>rājñá</i> . 57. c.	{ राजभ्याम् <i>rājabhyām</i>	{ राजभिस् <i>rājabhis</i>
D.	{ तक्षणे <i>takshṇe</i>	{ — —	{ तक्षभ्यस् <i>takshabhyas</i>	{ राज्ञे <i>rājñe</i>	{ — —	{ राजभ्यस् <i>rājabhyas</i>
Ab.	{ तक्षणस् <i>takshṇas</i>	{ — —	{ — —	{ राज्ञस् <i>rājñas</i>	{ — —	{ — —
G.	{ — <i>takshṇas</i>	{ तक्षणोस् <i>takshṇos</i>	{ तक्षणाम् <i>takshṇām</i>	{ — <i>rājñas</i>	{ राज्ञोस् <i>rājños</i>	{ राज्ञाम् <i>rājñām</i>
L.	{ तक्षिणि* <i>takshṇi</i>	{ — —	{ तक्षसु <i>takshasu</i>	{ राज्ञि† <i>rājñi</i>	{ — <i>rājños</i>	{ राजसु <i>rājasu</i>
V.	{ तक्षन् <i>takshan</i>	{ तक्षाणौ <i>takshāṅau</i>	{ तक्षाणस् <i>takshāṅas</i>	{ राजन् <i>rājan</i>	{ राजानौ <i>rājānau</i>	{ राजानस् <i>rājānas</i>

* Or तक्षणि *takshani*.

† Or राजनि *rājani*.

149. Masculine stems in वन्, like **पीवन्**, **दृश्न्**, **यच्चन्**, generally form their feminines in वरी (Pāṇ. iv. 1, 7); e. g. **पीवरी**, **दृश्वरी**, **यच्चरी**, declined like *nadī* at 105.

150. When a feminine stem in ई ङ is formed from words like **राजन्**, it follows the rules at 146. A. B. for the rejection of the *a* of *an*; thus, **राज्ञी** *rājñī*, 'a queen.'

151. When *rājan* occurs at the end of a compound, it may be declined like *śiva* (103); as, N. sing. masc. *mahārājas*; Ac. *mahārājam*, &c. (cf. 778): but not necessarily, as *bahu-rājan*, m. f. n. 'having many kings.' The fem. stem of which may be *bahu-rājan* or *bahu-rājā* or *bahu-rājñī*.

152. Neuter stems in *an*, like **कर्मन्** 'an action' and **नामन्** 'a name' (*nomen*, ὄνομα *).

Obs.—The retention or rejection of *a* in *an* before the Inst. sing. and remaining vowel-terminations, as well as optionally before the Nom. Acc. du., is determined by the same rule as in masculines and feminines (146. A. B). They only differ from masculine nouns in Nom. Voc. and Acc. sing. du. pl.

	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
N.	{ कर्म	कर्मणी	कर्माणि	नाम	नाम्नी OR नामनी	नामानि
Ac.	{ <i>karma</i>	<i>karmaṇī</i>	<i>karmāṇi</i>	<i>nāma</i>	<i>ōmnī</i> OR <i>ōmanī</i>	<i>nāmāni</i>
I.	{ कर्मणा	कर्मभ्याम्	कर्मभिस्	नाम्ना	नामभ्याम्	नामभिस्
	{ <i>karmaṇā</i>	<i>karmabhyām</i>	<i>karmabhis</i>	<i>nāmnā</i>	<i>nāmabhyām</i>	<i>nāmabhis</i>
D.	{ कर्मणे, &c.	} like <i>ātman</i> . 146.		नाम्ने, &c.	} like <i>sīman</i> . 146.	
	{ <i>karmaṇe</i> , &c.			{ <i>nāmnne</i> , &c.		
V.	{ कर्म OR कर्मन्, &c.	} like N. Ac.		नाम OR नामन्, &c.	} like N. Ac.	
	{ <i>karma</i> OR <i>karman</i> , &c.			{ <i>nāma</i> OR <i>nāman</i> , &c.		

153. Like **कर्मन्** n. are declined **जन्मन्** 'birth,' **वेश्मन्** 'house,' **वर्मन्** 'armour,' **ब्रह्मन्** 'prayer,' 'the Supreme Spirit,' **वर्त्मन्** 'road,' **चर्मन्** 'leather,' **छद्मन्** 'pretext,' **पर्वन्** 'a joint.'

Like **नामन्** n. are declined **दामन्** 'string,' **सामन्** 'conciliation,' **धामन्** 'mansion,' **व्योमन्** 'sky,' **रोमन्** (for **रोद्यन्** *rohman*, from *ruh*), 'hair,' **प्रेमन्** (also m.) 'love.'

154. When nouns in *an*, *man*, and *van* form the last member of adjective compounds, the feminine may be declined like the masc., or its stem may end in *ā*, and be declined like *śivā*; the neuter follows the declension of neuter nouns at 152. Those in *an*, if they follow the declension of *sīman* and *rājan*, may also form their feminine in *ī*, rejecting the *a* of *an*, and be declined like *nadī* (Pāṇ. iv. 1, 28).

155. There are a few anomalous nouns in *an*, as follow:

a. **श्न** m. 'a dog' (*canis*, κύν): N. **श्ना**, **श्नानौ**, **श्नान्स**; Ac. **श्नानम्**, **श्नानौ**, **शुनस्**; I. **शुना**, **श्नभ्याम्**, **श्नभिस्**; D. **शुने**, &c.; Ab. **शुनस्**, &c.; G. **शुनस्** (κυνός), **शुनोस्**,

* Greek has a tendency to prefix vowels to words beginning with consonants in the cognate languages. Cf. also *nakha*, 'nail,' ὄνυξ; *laghu*, 'light,' ἐλαχύς; **भ्रू** 'brow,' ὄφρυς.

शुनाम्; L. शुनि, शुनोस्, अस्; V. अन्, आनौ, &c. See 135. a. Fem. शुनी, &c. (like *nadi* at 105).

b. युवन् m. 'a youth,' 'young:'. N. युवा, युवानौ, युवानस्; Ac. युवानम्, युवानौ, यून्स्; I. यूना, युवभ्याम्, युवभिस्; D. यूने, &c.; Ab. यून्स्, &c.; G. यून्स्, यूनोस्, यूनाम्; L. यूनि, यूनोस्, युवसु; V. युवन्, युवानौ, &c. See 135. a. Fem. यूनी (like *nadi*) or युवति (like *mati*). Neut. युव, यूनी, युवानि, &c.

c. मघवन् m. 'a name of Indra:'. N. मघवा, -वानौ, -वानस्; Ac. मघवानम्, -वानौ, मघोन्स्; I. मघोना, मघवभ्याम्, -वभिस्; D. मघोने, मघवभ्याम्, &c.; Ab. मघोन्स्, &c.; G. मघोन्स्, मघोन्स्, मघोनाम्; L. मघोनि, मघोन्स्, मघवसु; V. मघवन्, &c. Fem. मघोनी or मघवती.

The last may also be declined like a noun in *vat*: N. मघवान्, -वन्तौ, &c. See 140.

156. अहन् n., 'a day,' forms its N. Ac. V. sing. fr. अहर *ahar*, and the consonantal middle cases fr. अहस् *ahas*; in the other cases it is like *nāman*; thus,

N. Ac. V. अहर (41. I), अह्री or अहनी, अहानि; I. अह्रा, अहोभ्याम्, अहोभिस्; D. अह्रे, अहोभ्याम्, अहोभ्यस्; Ab. अह्रस्, &c.; G. अह्रस्, अह्रोस्, अह्राम्; L. अह्रि or अहनि, अह्रोस्, अह्रसु or अह्रसु. At the beginning of compounds the form is generally अहर, as in *ahar-nisam*, 'day and night.' At the end of compounds it may be declined as a masc.; thus, N. दीर्घाहस्, -हाणौ, -हाणस्; Ac. -हाणम्, &c.; V. -ह्रस्, &c., or sometimes becomes अह or अह्र.

a. दिवन् m., 'a day,' lengthens the *i* in those cases where the *a* of *an* is rejected; thus, Ac. pl. दीवस्; I. दीवा, &c.

b. शीर्षन् n., 'the head,' is said to be defective in N. sing. du. and pl. and Ac. sing. du., these cases being supplied from शिरस् n., or शीर्ष 108. e.

c. यकन् n., 'the liver,' and शकन् 'ordure,' are said to be defective in the first five inflexions, these cases being supplied from *yakrit* and *sakrit* respectively, see 144.

157. अर्यमन् m., 'the sun,' does not lengthen *a* of *an* in N. du. pl., Ac. sing. du.; thus,

N. अर्यमा, अर्यमणौ, अर्यमणस्; Ac. अर्यमणम्, अर्यमणौ, अर्यमणस्; I. अर्यमणा, &c.

a. Similarly, पूषन् 'the sun:'. N. पूषा, पूषणौ, &c.; Ac. पूषणम्, &c.; but the Ac. pl., and remaining Weakest cases, may be optionally formed from a stem पूष्; thus, Ac. pl. पूषास् or पूषस्.

b. Similarly, compounds having -हन् as the last member, such as ब्रह्महन् m. 'the slayer of a Bráhmán:'. N. ब्रह्महा, ब्रह्महणौ, &c.; but in Ac. pl. ब्रह्मणस्; I. ब्रह्महा, ब्रह्महभ्याम्, &c. (*h* becoming *gh* where the *a* of *han* is dropped).

158. अर्वन् m. 'a horse,' or m. f. n. 'low,' 'vile,' is declined like nouns in *vat* at 140, excepting in N. sing.; thus, N. अर्वा, अर्वन्तौ, अर्वन्त्स्; Ac. अर्वन्त्म्, &c.; I. अर्वता, अर्वद्भ्याम्, अर्वद्भिस्; V. अर्वन्, &c. If the negative अन् precedes, अर्वन् is regular; thus, N. अनर्वा, अनर्वाणौ, &c.; Ac. अनर्वाणम्, &c.; I. pl. अनर्वभिस्.

159. Masculine stems in इन् *in*, like धनिन् *dhanin*, m. 'rich.'

In N. sing. *dhaní* for *dhanins*, *n* and *s* are rejected (by 57 and 41. I), and the vowel lengthened by way of compensation.

	SINGULAR.	DUAL.	PLURAL.
N.	धनी <i>dhanī</i>	धनिनौ <i>dhanināu</i>	धनिनस् <i>dhaninas</i>
Ac.	धनिनम् <i>dhaninam</i>	— <i>dhanināu</i>	— <i>dhaninas</i>
I.	धनिना <i>dhaninā</i>	धनिभ्याम् <i>dhanibhyām</i> . 57.	धनिभिस् <i>dhanibhis</i> . 57.
D.	धनिने <i>dhanine</i>	— <i>dhanibhyām</i>	धनिभ्यस् <i>dhanibhyas</i> . 57.
Ab.	धनिनस् <i>dhaninas</i>	— <i>dhanibhyām</i>	— <i>dhanibhyas</i>
G.	— <i>dhaninas</i>	धनिनोस् <i>dhaninos</i>	धनिनाम् <i>dhaninām</i>
L.	धनिनि <i>dhanini</i>	— <i>dhaninos</i>	धनिषु <i>dhanishu</i> . 70.
V.	धनिन् <i>dhanin</i> . 92.	धनिनौ <i>dhanināu</i>	धनिनस् <i>dhaninas</i>

Obs.—Many adjectives of the forms explained at 85. VI. VIII. IX. are declined in masc. like धनिन्; thus, मेधाविन् *medhāvin*, 'intellectual;' N. मेधावी, -विनौ, -विनस्, &c. Also numerous nouns of agency, like कारिन् 'a doer,' at 85. II; thus, N. कारी, कारिणौ (58), कारिणस्, &c.

160. The feminine stem of such adjectives and nouns of agency is formed by adding ई *ī* to the masc. stem; as, fr. धनिन्, धनिनी f.; fr. कारिन्, कारिणी f.; declined like *nadī* at 105; thus, N. धनिनी, -न्यौ, -न्यस्, &c.

161. The neuter is regular, and is like *vāri* as far as the Gen. pl. N. Ac. धनि, धनिनी, धनीनि. But the G. pl. धनिनाम्, not धनीनाम्; V. sing. धनि or धनिन्.

162. पथिन् m. 'a road,' मथिन् m. 'a churning-stick,' and च्छुधिन् m. 'a name of Indra,' are remarkable as exhibiting both suffixes, *an* and *in*, in the same word. They form their N. V. sing. from the stems पन्थस्, मन्थस्, च्छुधस्; their other Strong cases, from the stems पन्थन्, मन्थन्, च्छुधन्; their Ac. pl., and remaining Weak cases, from the stems पथ्, मथ्, च्छुध्; in their Middle cases they follow *dhanin* regularly; thus,

N. V. पन्थास् (163), पन्थानौ, पन्थानस्; Ac. पन्थानम्, पन्थानौ, पथस्; I. पथा, पथिभ्याम्, पथिभिस्; D. पथे, &c. Similarly, N. V. मन्थास्, &c.; च्छुध्वास्, &c.: I. मथा, &c.; च्छुध्वा, &c. Observe—The V. is the same as the N.

a. The compound सुपथिन्, 'having a good road,' is similarly declined for the masc.; the N. fem. is सुपथी, -न्यौ, -न्यस्, like *nadī* at 105; the neut. is N. Ac. सुपथि, -पथी, -पन्थानि, &c.; V. सुपथिन् or सुपथि; the rest as the masc.

SEVENTH CLASS in अस् *as*, इस् *is*, and उस् *us*.

This class answers to Gr. and Lat. words like *πάθος*, *γένος*, *genus*, *scelus*, &c.

163. Masculine and feminine stems in अस् *as*, like चन्द्रमस् *čandra-mas*, m. 'the moon.'

In N. sing. *as* is lengthened to compensate for rejection of the termination *s* :

čandramas becomes *čandramo* by 64 before the terminations *bhyám*, *bhis*, *bhyas* ; in L. pl. *čandramas*+*su* becomes *čandramahsu* by 63, or *čandramassu* by 62. a.

N.	चन्द्रमास् <i>čandramás</i>	चन्द्रमसौ <i>čandramasau</i>	चन्द्रमसस् <i>čandramasas</i>
Ac.	चन्द्रमसम् <i>čandramasam</i>	— <i>čandramasau</i>	— <i>čandramasas</i>
I.	चन्द्रमसा <i>čandramasá</i>	चन्द्रमोभ्याम् <i>čandramobhyám</i>	चन्द्रमोभिस् <i>čandramobhis</i>
D.	चन्द्रमसे <i>čandramase</i>	— <i>čandramobhyám</i>	चन्द्रमोभ्यस् <i>čandramobhyas</i>
Ab.	चन्द्रमसस् <i>čandramasas</i>	— <i>čandramobhyám</i>	— <i>čandramobhyas</i> .
G.	— <i>čandramasas</i>	चन्द्रमसोस् <i>čandramasos</i>	चन्द्रमसाम् <i>čandramasám</i>
L.	चन्द्रमसि <i>čandramasi</i>	— <i>čandramasos</i>	चन्द्रमःसु <i>čandramahsu</i> or -सु
V.	चन्द्रमस् <i>čandramas</i> . 92.	चन्द्रमसौ <i>čandramasau</i>	चन्द्रमसस् <i>čandramasas</i>

a. Similarly, अप्सरस् *apsaras*, f. 'a nymph.' N. अप्सरास्, &c.

164. Neuter stems in अस् *as*, like मनस् *manas*, n. 'mind' (*μένος*, *mens*):

These differ from the masc. and fem. in the N. Ac. V. The *a* of *as* remains short in N. sing. after the rejection of the case-termination *s*, but is lengthened in N. Ac. V. pl. before inserted Anusvára.

N. Ac. V. मनस् *manas* मनसौ *manasí* मनांसि *manánsi*

I. मनसा *manasá*, मनोभ्याम् *manobhyám*, &c., like the masc. and fem.

a. Obs.—Nearly all simple substantives in *as* are neuter like *manas*; but these neuters, when at the end of compound adjectives, are declinable also in masc. and fem. like *čandramas*. Thus *mahá-manas*, 'magnanimous,' makes in N. (m. f. sing. du. pl.) *mahá-manás*, *mahá-manasau*, *mahá-manasas*. Similarly, *sumanas*, 'well-intentioned'; *durmanas*, 'evil-minded' (N. m. f. *sumanás*, *durmanás*, &c.): cf. *εὐ-μενής*, *δυσ-μενής*, m. f., but neut. and stem *εὐ-μενές*, *δυσ-μενές*, derived from *μένος*.

b. Where final *as* is part of a root and not a suffix, the declension will follow पिण्डग्रस् 'one who devours a mouthful'; thus, N. V. sing. m. f. पिण्डग्रस्; Ac. -ग्रसम्. N. V. Ac. du. -ग्रसौ, pl. -ग्रसस्; I. -ग्रसा, -ग्रोभ्याम्, &c. N. V. Ac. neut. -ग्रस्, -ग्रसी, -ग्रंसि. When a root ends in *ás*, *s* will be rejected before *bh* by 66. a; thus, चकास्, 'brilliant,' makes in I. du. चकाभ्याम्.

c. But सस् (fr. सँस्) and ध्वस् (fr. ध्वँस्), at the end of compounds, change final स् to त् before the consonantal terminations, making N. sing. सत् and ध्वत्; e. g. उखासत्, पयोध्वत् (see Páñ. III. 2, 76; VII. 1, 70; VIII. 2, 72).

165. Neuter stems in इस् *is* and उस् *us* are declined analogously to मनस् *manas* at 164, *i* and *u* being substituted for *a* throughout, *sh* for *s* (70), *ir* or *ur* for *o* (65); thus,

हविस् *havis*, n. 'ghee.' N. Ac. V. हविस्, हविषी, हवींषि; I. हविषा, हविर्भ्याम्, हविर्भिस्; D. हविषे, हविर्भ्याम्, हविर्भ्यस्; Ab. हविषस्, हविर्भ्याम्, हविर्भ्यस्; G. हविषस्, हविषोस्, हविषाम्; L. हविषि, हविषोस्, हविःपु or -ष्पु.

a. चक्षुस् *čakshus*, n. 'the eye.' N. Ac. V. चक्षुस्, चक्षुषी, चक्षूंषि; I. चक्षुषा,

चक्षुभ्याम्, चक्षुभिस्; D. चक्षुषे, चक्षुभ्याम्, चक्षुभ्यस्; Ab. चक्षुषस्, चक्षुभ्याम्, चक्षुभ्यस्; G. चक्षुषस्, चक्षुषोस्, चक्षुषाम्; L. चक्षुषि, चक्षुषोस्, चक्षुःषु or -ष्पु.

166. Nouns formed with the suffixes *is* and *us* are generally neuter. In some nouns, however, the final sibilant is part of the root itself, and not of a suffix; such as आशिस् *śis*, f. 'a blessing' (fr. rt. शास्), and सनुस् m. f. 'an associate' (fr. जुष्). These follow the analogy of masc. and fem. nouns in *as* (163) in the N. Ac. cases; and, moreover, before the consonantal terminations, where the final sibilant is changed to *r*, unlike nouns formed with *is* and *us*, lengthen the *i* and *u* (compare nouns in *r* at 180); thus,

N. आशीस्, -शीषौ, -शीषस्; Ac. -शीषम्, -शीषौ, -शीषस्; I. -शीषा, -शीभ्याम्, -शीभिस्, &c.; L. pl. -शीःषु or -शीष्पु.

N. सजूस्, -जुषौ, -जुषस्; Ac. -जुषम्, &c.; I. -जुषा, -जूभ्याम्, &c.

a. Nouns formed from Desiderative stems in *ish* (497), such as जिगदिस् (for *jigadish*), 'desirous of speaking,' are similarly declined; thus,

N. V. m. f. जिगदीस्, -दिषौ, &c.; I. du. -दीभ्याम्. The N. V. Ac. neut. pl. is जिगदिषि, the nasal being omitted (cf. 181. d).

So चिकीर्षि, 'desirous of doing,' makes N. V. m. f. चिकीर्ष, -कीर्षौ, &c.

b. सुतूस् 'well-sounding,' where *us* is radical, makes N. V. sing. m. f. सुतूस्; Ac. सुतूसम्; N. V. Ac. du. सुतूसौ, pl. सुतूसस्; I. सुतूसा, सुतूभ्याम्, सुतूभिस्, &c. N. V. Ac. neut. सुतूस्, सुतूसी, सुतूसि.

c. Obs.—When neuter nouns in *is* or *us* are taken for the last member of compound adjectives, analogy would require them to be declined in masc. and fem. according to *śandramas* at 163; but, according to the best authorities, the N. sing. does not lengthen the vowel of the last syllable; thus, उत्पलचक्षुस् m. f. n. 'having lotus eyes,' N. masc. and fem. उत्पलचक्षुस्, -चक्षुषौ, &c.; and शुचिरोचिस् m. f. n. 'having brilliant rays,' N. masc. and fem. शुचिरोचिस्, शुचिरोचिषौ, &c.

d. दोस् *dos*, m. 'an arm,' follows the declension of nouns in *is* and *us*; but in Ac. pl., and remaining cases, optionally substitutes *doshan* for its stem (see 184); thus, N. V. दोस्, -षौ, -षस्; Ac. दोषम्, -षौ, -षस् or -ष्णस्; I. दोषा or दोषाणा, दोभ्याम् or दोषभ्याम्, &c. As a neuter noun it makes in N. Ac. V. दोस्, दोषी, दोषि.

167. Comparatives formed with the suffix ईयस् *tyas* (192), lengthen the *a* of *as*, and insert *n*, changeable to Anusvāra before *s*, in N. sing. du. pl., V. du. pl., Ac. sing. du. masc.; thus, बलीयस् m. f. n., 'more powerful,' makes N. masc. बलीयान् (for बलीयांस, *s* rejected by 41. A), -यांसौ, -यांसस्; Ac. -यांसम्, -यांसौ, -यसस्; I. -यसा, -योभ्याम्, &c., like *śandramas* at 163. The V. sing. is बलीयन्; du. and pl. like the Nom.

a. The fem. बलीयसी follows *nadī* at 105. The neut. बलीयस् is like *manas*.

168. Perfect Participles, formed with *vas* (see 554), are similarly declined in the Strong cases (135. b). But in Ac. pl., and remaining Weak cases, *vas* becomes *ush*, and in the Middle cases *vat*; so that there are three forms of the stem, viz. in *vāns*, *ush*, and *vat**; thus,

* *Vat* is evidently connected with the Greek *στ*. Compare *tutupvat* (fr. rt. *tup*) with *τετυφ-(F)στ*, and *tutupvatsu* with *τετυφ-σ(τ)σι*.

विविद्धस् (Perf. Part., fr. विद् 'to know'): N. विविद्धान्, विविद्धांसौ, विविद्धांसस्; Ac. विविद्धांसम्, विविद्धांसौ, विविद्धुषस्; I. विविद्धुषा, विविद्धद्भ्याम्, विविद्धद्भिस्; D. विविद्धुषे, &c.; V. विविद्धन्, विविद्धांसौ, &c.

The neuter is N. Ac. विविद्धत्, -द्दुषी, -द्दांसि; for fem. see *d* below.

a. When this Participle is formed with *ivas* instead of *vas* (see 554), the vowel *i* is rejected in the cases where *vas* becomes *ush*; thus,

जग्मि वस् (fr. गम् 'to go'): N. masc. जग्मिवान्, &c.; Ac. जग्मिवांसम्, जग्मिवांसौ, जग्मुषस्, &c.; I. जग्मुषा, &c.; V. जग्मिवन्, जग्मिवांसौ, &c.

b. Similarly, **तेनि वस्** (fr. तन् 'to stretch'): N. तेनिवान्, तेनिवांसौ, &c.; Ac. तेनिवांसम्, तेनिवांसौ, तेनुषस्, &c.; V. तेनिवन्, -वांसौ, &c.

c. But not when the *i* is part of the root; thus, **चिचि वस्** (fr. चि), **निनी वस्** (fr. नी) make in the Ac. pl. चिच्युषस्, निन्युषस्. **चकृ वस्** (fr. कृ) makes, of course, चकृषुषस्.

d. The N. fem. of these Participles is formed from *ush*; and the N. Ac. neut. sing. du. pl. from *vat*, *ush*, and *vas*, respectively; thus, N. fem. विविद्धुषी, &c., declined like *nadī* at 105. Similarly, from the root **तुप्** comes **तुतुपुषी** (cf. *τετυφύια*). Those formed with *ivas* do not retain *i* in the feminine; thus, *tenivas* makes N. sing. masc. fem. neut. *tenivān*, *tenushī**, *tenivat*.

e. The root **विद्**, 'to know,' has an irregular Pres. Part. **विद्धस्** *vidvas*, used commonly as an adjective ('learned'), and declined exactly like **विविद्धस्** above, leaving out the reduplicated *vi*; thus, N. masc. विद्धान्, विद्धांसौ, विद्धांसस्; V. विद्धन्, &c. With reference to 308. *a*, it may be observed, that as a contracted Perfect of *vid* is used as a Present tense, so a contracted Participle of the Perfect is used as a Present Participle. The fem. is **विदुषी**, and the neut. **विद्धत्**.

169. **पुंस** m., 'a male,' forms its V. sing. from **पुमंस**, and its other Strong cases (135. *b*) from **पुमांस**; but Ac. pl., and remaining Weakest cases, from **पुंस**; and I. du., and remaining Middle cases, from **पुम्**; thus,

N. पुमान्, पुमांसौ, पुमांसस्; Ac. पुमांसम्, पुमांसौ, पुंसस्; I. पुंसा, पुंभ्याम्, पुंभिस्; D. पुंसे, &c.; Ab. पुंसस्, &c.; G. पुंसस्, पुंसोस्, पुंसाम्; L. पुंसि, पुंसोस्, पुंसु; V. पुमन्, पुमांसौ, &c.

170. **उशनस्** m., 'a name of the regent of the planet Śukra,' forms N. sing. **उशाना** from a stem **उशनन्** (147). Similarly, **पुरुदंशस्** m. 'a name of Indra,' and **सनेहस्** m. 'time.' The other cases are regular; thus, N. du. **उशनसौ**. But **उशनस्** may be optionally in Voc. sing. **उशनस्** or **उशन** or **उशनन्**.

171. **जरस्** f., 'decay' (*γηρας*), supplies its consonantal cases (viz. N. V. sing., I. D. Ab. du. pl., L. pl.) from **जरा** f. Its other cases may be either from **जरस्** or **जरा**; thus, N. sing. **जरा**; V. **जरे**; Ac. **जरसम्**† or **जराम्**; I. **जरसा** and **जरया**, **जराभ्याम्**, **जराभिस्**, &c.

* There seems, however, difference of opinion as to the rejection of *i*; and some grammarians make the feminine *tenyushī*.

† Since **जरसम्** certainly occurs, it may be inferred that the N. Ac. V. du. are **जरसौ** or **जरे**; N. Ac. V. pl. **जरसस्** or **जरास्**. These forms are given in the grammar of Īśvara-āndra Vidya-sāgara, p. 51.

EIGHTH CLASS.—Stems ending in any consonant except

त् *t*, द् *d*, न् *n*, स् *s*.

172. This class consists principally of roots used as nouns, either alone or at the end of compounds, or preceded by prepositions and adverbial prefixes. Stems ending in त् *t* or द् *d*, formed in this manner, are of common occurrence; but their declension falls under the fifth class at 136.

With regard to stems ending in other consonants which we place under the eighth class, the only difficulty in their declension arises from their euphonic combination with the consonantal terminations.

173. Whatever change of the final consonant takes place in Nom. sing. is preserved before all the consonantal terminations; provided only, that before such terminations the rules of Sandhi come into operation.

174. Before the vowel-terminations the final consonant of the stem, whatever it may be, is generally preserved. If in some nouns there is any peculiarity in the formation of the Ac. pl., the same peculiarity runs through the remaining Weakest or vowel cases.

The terminations themselves undergo no change, but the *s* of the Nom. sing. is of course cut off by 41. I (see, however, 135. *b*). There is generally but one form of declension for both masc. and fem.; the neuter follows the analogy of other nouns ending in consonants.

175. Stems ending in क् *k*, ख् *kh*, ग् *g*, घ् *g* declined.

शक् m. f. 'one who is able' (in *sarva-śak*, 'omnipotent').

N. V.	शक् <i>śak</i>	शकौ <i>śakau</i>	शकस् <i>śakas</i>
Ac.	शकम् <i>śakam</i>	— <i>śakau</i>	— <i>śakas</i>
I.	शका <i>śaká</i>	शग्भ्याम् <i>śagbhyám</i>	शग्भिस् <i>śagbhis</i>
D.	शके <i>śake</i>	— <i>śagbhyám</i>	शग्भ्यस् <i>śagbhyas</i>
Ab.	शकस् <i>śakas</i>	— <i>śagbhyám</i>	— <i>śagbhyas</i>
G.	— <i>śakas</i>	शकोस् <i>śakos</i>	शकाम् <i>śakám</i>
L.	शकि <i>śaki</i>	— <i>śakos</i>	शक्षु <i>śakshu</i>

The neuter is N. Ac. V. शक्, शकी, शक्नि, &c.; the rest like the masc.

a. Similarly, लिख् 'one who paints' (in *śitra-likh*, 'one who paints a picture'):

N. V. लिक् (41. II, 41. I), लिखौ (174), लिखस्; Ac. लिखम्, &c.; I. लिखा, लिग्भ्याम्, लिग्भिस्, &c.; L. pl. लिक्षु.

The neuter is N. Ac. V. लिक्, लिखी, लिक्नि, &c.; the rest like the masc.

b. In the same way final ग्, घ् are changed to क्, and when final घ्, ढ्, भ्, ह् lose their aspirate form, the aspirate must be transferred to the initial, if that initial be ग्, इ, ह्, or व् (see 44. c).

c. सुवल् m. f., 'jumping well,' makes N. V. सुवल् (41. I), सुवल्गौ, &c.; Ac. सुवल्गाम्, &c.; I. सुवल्गा, सुवल्ग्याम्, &c.; D. सुवल्गे, &c.; Ab. G. सुवल्गास्, &c.; L. सुवल्गाि, सुवल्गोस्, सुवल्ग्वु (see 70). Neut. N. Ac. V. सुवल्, सुवल्गी, सुवल्ग्वि or (see 176. h) सुवल्गि.

176. Stems ending in च् ळ, छ् छ्, ज् j, क् kh declined.

Final च् is changed to क् or ग्; final छ् is changed to श्, which becomes ढ् or इ before the consonantal terminations; final ज् to क् (ग्) or ढ् (इ); and final क्, which is rare, to क् or ग्, before the consonantal terminations (41. IV, 92. a).

वाच् f. 'speech' (fr. rt. वच्): N. V. वाक् (for *váks*, 41. I; *vox*, *ὄψ*), वाचौ (*ὄπε*), वाचस् (*voces*, *ὄπες*); Ac. वाचम् (*vocem*), वाचौ, वाचस् (*ὄπας*); I. वाचा, वाग्भ्याम्, वाग्भिस्; D. वाचे, वाग्भ्याम्, वाग्भ्यस्; Ab. वाचस्, वाग्भ्याम्, वाग्भ्यस्; G. वाचस्, वाचोस्, वाचाम्; L. वाचि (*ὄπι*); वाचोस्, वाक्षु. Compare Latin *vox*, and Greek *ὄψ* or *ὄπ* for *Φπ* throughout.

Similarly, मुच् 'a liberator:' N. V. मुक्, मुचौ, मुचस्.

भुज् m. f. 'one who eats:' N. V. भुक्, भुजौ, भुजस्; Ac. भुजम्, &c.; I. भुजा, भुग्भ्याम्, भुग्भिस्, &c.

प्राश् m. f. 'an asker' (fr. rt. प्रश्): N. V. प्राट्, प्राशौ, प्राशस्; Ac. प्राशम्, &c.; I. प्राशा, प्राश्भ्याम्, &c.; L. pl. प्राट्सु.

The root भञ् becomes भाञ् (just as *val* becomes *vát*); e. g. N. V. भाक् m. f. n. 'a sharer.'

a. The neuters are thus formed: N. Ac. V. वाक्, वाचौ, वाच्चि, &c. (as in सुवाच् 'speaking well'); भुक्, भुजौ, भुज्जि, &c.; प्राट्, प्राशौ, प्राश्चि, &c.

b. The root अच् *anhé*, 'to go,' preceded by certain prepositions and adverbial prefixes, forms a few irregular nouns (such as प्राच् 'eastern'), and is found at the end of a few compounds after words ending in a; such as अधराच् 'tending downwards,' &c. These all reject the nasal in the Ac. pl. and remaining cases masculine. In Nom. sing. the final च् ळ being changed to क् k, causes the preceding nasal to take the guttural form, and the क् is rejected by 41. I. In the Ac. pl., and remaining Weakest cases, there is a further modification of the stem in the case of प्रत्यच्, &c.

प्राच् m. 'eastern,' 'going before:' N. V. प्राड्, प्राच्चौ, प्राच्चस्; Ac. प्राच्चम्, प्राच्चौ, प्राचस्; I. प्राचा, प्राग्भ्याम्, प्राग्भिस्; D. प्राचे, &c.; L. pl. प्राक्षु. Similarly, अवाच् m. 'southern.'

प्रत्यच् m. 'western:' N. V. प्रत्यङ्, प्रत्यच्चौ, प्रत्यच्चस्; Ac. प्रत्यच्चम्, प्रत्यच्चौ, प्रतीचस्; I. प्रतीचा, प्रत्यग्भ्याम्, प्रत्यग्भिस्; D. प्रतीचे, &c. Similarly, सम्यच् 'going with,' 'fit,' and even उदच् 'northern,' which make in Ac. pl., and remaining Weakest cases, समीचस्, उदीचस्.

So also, विष्वच्, 'going everywhere,' forms its Ac. pl., and remaining Weakest cases, fr. a stem विष्वच्, making विष्वचस्, &c.

Analogously, तिरीच् 'going crookedly,' 'an animal,' forms its Weakest cases fr. a stem तिरश्च, making Ac. pl. तिरश्चस्, &c.

The feminine form and the neut. du. of these nouns follow the analogy of the Ac. pl.; thus, N. fem. प्राची &c., अवाची &c., प्रतीची &c., उदीची &c., समीची &c., तिरश्ची &c., declined like नदी.

The neuter is N. Ac. V. प्राक्, प्राची, प्राचि, &c.; प्रत्यक्, प्रतीची, प्रत्यचि, &c.

c. प्राच्, when it signifies 'worshipping,' retains the nasal, which has become guttural, throughout; but *ç*, which has become *k*, is rejected before the consonantal terminations; thus,

N. V. प्राङ्, प्राचौ, &c.; Ac. प्राचन्, &c.; I. प्राचा, प्राङ्भ्याम्, &c.

Similarly, कुच् 'a curlew:' N. V. कुङ्, कुचौ, &c.; Ac. कुचन्, &c.; I. कुचा, कुङ्भ्याम्, &c.; L. pl. कुङ्षु or कुङ्क्षु (55. b).

d. असृज् n., 'blood,' is regular; thus, N. Ac. V. असृक्, असृजी, असृजि, &c.; but it may optionally take its Ac. pl. and remaining inflexions from a defective stem, असन् *asan*; thus, N. V. pl. असृजि; Ac. pl. असृजि or असनि; I. असृजा or असा, असृग्भ्याम् or असभ्याम्, &c.; L. असृजि or असनि or अजि, &c.

e. Nouns formed with the roots यज् 'to worship,' राज् 'to shine,' मृज् 'to rub,' ध्राज् 'to shine,' ध्रज् 'to fry,' व्रज् 'to wander,' सृज् 'to create,' generally change the final ज् to द् or ङ् before the consonantal terminations; thus,

देवेज् m. 'a worshipper of the gods' (यज् becoming इज्): N. V. sing. देवेद्. Similarly, राज् m. 'a ruler:' N. sing. राद्; I. राजा, राङ्भ्याम्, &c. So also, परिमृज् 'a cleanser:' N. sing. परिमृद्. So also, विध्राज् m. f. 'splendid:' N. sing. विध्राद्. Similarly, परिव्राज् m. 'a religious mendicant' (व्रज् becoming व्राज्): N. sing. परिव्राद्. So also, विश्वसृज् m. 'the creator of the world:' N. sing. विश्वसृद्.

But विश्व when it precedes राज्, as in विश्वराज् m. 'a universal ruler,' becomes विश्वा wherever ज् becomes द् or ङ्; thus, N. विश्वाराद्, विश्वराजौ, &c.

चृत्विज् m., 'a priest' (चृत् + इज् for यज्), is regular: N. V. चृत्विक्.

f. अवयान् m. 'a kind of priest,' 'part of a sacrifice,' forms the consonantal cases from an obsolete stem, अवयस्: N. V. sing. du. pl. अवयास्, -यानौ, -याजस्; Ac. -याजन्, &c.; I. -याजा, -योभ्याम्, &c.; L. pl. अवयस्सु or अवयःसु.

g. ध्रज्, 'one who fries,' may take भृज् for its stem, and make N. V. भृद्, भृजौ, भृज्जस्; Ac. भृज्जन्, &c. Similarly, व्रश्, 'one who cuts,' makes, according to some, वृद्, &c., and not व्रद्, &c.; but others allow *vrat*.

h. ऊर्ज् f., 'strength,' makes N. V. ऊर्क् (41. I. Obs.), &c.; Ac. ऊर्जन्, &c.; I. ऊर्जा, ऊर्ग्भ्याम्, &c. At the end of a comp. the neuter is N. Ac. V. *úrj*, *úrj*, *úrji*. But in these cases where a word ends in a conjunct consonant, the first member of which is *r* or *l*, the nasal may be optionally omitted in the plural, so that *úrji* would be equally correct.

i. खज्, 'lame,' makes N. खन्, खजौ, खज्जस्; I. pl. खन्भिस्; L. pl. खन्सु.

177. Stems ending in च् *th*, ध् *dh* declined.

The final aspirate is changed to its unaspirated form before the consonantal terminations (41. II, 43), but not before the vowel (43. d). कप् m. f. 'one who tells:' N. V. कत्, कथौ, कथस्; Ac. कथन्, &c.; I. कथा, कथाम्, &c.

So also, युध् f. 'battle:' N. V. युत्, युधौ, युधस्; Ac. युधन्, &c.; I. युधा, युधाम्, &c.

In the case of बुध् m. f., 'one who knows,' the initial ब् *b* becomes भ् *bh* wherever the final ध् *dh* becomes *t* or *d*, by 175. *b*. and 44. *c*: thus, N. V. भुत्, बुधौ, बुधस्; Ac. बुधन्, &c.; I. बुधा, भुद्भ्याम्, &c.; L. pl. भुत्सु.

a. The neuter is N. Ac. V. कत्, कथी, कन्यि, &c.; युत्, युधी, युन्धि, &c.

178. Stems ending in प् *p*, फ् *ph*, ब् *b*, भ् *bh* declined.

गुप् m. f. 'one who defends:' N. V. गुप्, गुपौ, गुपस्; Ac. गुपम्, &c.; I. गुपा, गुप्याम्, गुप्भिस्, &c.

लभ् m. f. 'one who obtains:' N. V. लप्, लभौ, लभस्; Ac. लभम्, &c.; I. लभा, लभ्याम्, लभ्भिस्, &c.; L. pl. लप्सु.

a. The neuter is N. Ac. V. गुप्, गुपी, गुन्धि, &c.; लप्, लभी, लम्भि, &c.

b. अप् f. 'water,' declined in the plural only, substitutes *t* (*d*) for its final before *bh*; thus, N. V. आपस्; Ac. अपस्; I. अद्भिस्; D. Ab. अद्भ्यस्; G. अपाम्; L. अप्सु. In the Veda it is sometimes singular.

179. Stems ending in म् *m* declined.

The final *m* becomes *n* before the consonantal terminations. शम् *śam*, m. f. 'one who pacifies:' N. V. शन्, शनौ, शमस्; Ac. शमम्, &c.; I. शना, शन्भ्याम्, शन्भिस्, &c.; L. pl. शन्सु.

a. Similarly, प्रशाम् m. f., 'quiet,' makes N. V. प्रशान्, प्रशानौ, प्रशामस्; Ac. प्रशामम्, &c.; I. प्रशाना, प्रशान्भ्याम्, &c.; L. pl. प्रशान्सु or प्रशान्सु. Compare 53. *e*.

b. The neuter is N. Ac. V. शन्, शनो, शमि, &c.; प्रशान्, -शानो, -शामि, &c.

180. Stems ending in र् *r* and व् *v* declined.

If the vowel that precedes final *r* be *i* or *u*, it is lengthened before the consonantal terminations (compare 166); and final *r*, being a radical letter, does not become Visarga before the *s* of the Loc. pl. (71. *b*).

चर् m. f. 'one who goes:' N. V. चर्, चरौ, चरस्; Ac. चरम्, &c.; I. चरा, चर्भ्याम्, चर्भिस्, &c.; L. pl. चर्षु.

द्वार् f. 'a door:' N. V. द्वार, द्वारौ, द्वारस्, &c.

गिर् f. 'speech:' N. V. गीर्, गिरौ, गिरस्; Ac. गिरम्, &c.; I. गिरा, गीर्भ्याम्, गीर्भिस्, &c.; L. pl. गीर्षु.

a. The neuter is N. Ac. V. चर्, चरी, चरि, &c.; गीर्, गिरी, गिरि, &c.

So also, वार् n. 'water:' N. Ac. वार्, वारी, वारि.

b. One irregular noun ending in व् *v*, viz. दिव् f. 'the sky,' forms its N. V. sing. from द्यौ (133. *a*), and becomes द्यु in the other consonantal cases; thus,

N. V. द्यौस्, दिवौ, दिवस्; Ac. दिवम्, दिवौ, दिवस्; I. दिवा, द्युभ्याम्, &c.

Similarly, सुदिव् m. f. 'having a good sky,' but the neuter is N. Ac. V. सुद्यु, सुदिवी, सुदीवि.

181. Stems ending in ङ् *ś* and ष् *śh* declined.

The difficulty in these is to determine which stems change their finals to क् and which to द् (see 41. V). In the roots दिङ्, दृङ्, मृङ्, स्पृङ्, and भृष् (the last forming

दधृष् 'impudent') the final becomes क्, and in नञ् optionally क् or ट् (नक् or नट्). Otherwise both श् and ष् at the end of stems pass into ट्.

विञ् m. f. 'one who enters,' or 'a man of the mercantile and agricultural class:' N. V. विट् (4I. V), विशौ, विशस्; Ac. विशम्, &c.; I. विशा, विड्भ्याम्, &c. दिश् f. 'a quarter of the sky:' N. V. दिक् (4I. V, 24), दिशौ, दिशस्; Ac. दिशम्, &c.; I. दिशा, दिग्भ्याम्, &c. द्विष् m. f. 'one who hates:' N. V. द्विट् (4I. V), द्विषौ, द्विषस्; Ac. द्विषम्, &c.; I. द्विषा, द्विड्भ्याम्, &c. मृष् m. f. 'one who endures:' N. V. मृट् (4I. V), मृषौ, मृषस्; Ac. मृषम्, &c.; I. मृषा, मृड्भ्याम्, &c. स्पृश् 'one who touches:' N. V. स्पृक्, स्पृशौ, स्पृशस्, &c.

The neuters are N. Ac. V. विट्, विशी, विशि, &c.; दिक्, दिशी, दिंशि, &c.; द्विट्, द्विषी, द्विषि, &c.; मृट्, मृषी, मृषि, &c.

a. पुरोडाश् 'a priest,' in the Veda, makes N. V. sing. पुरोडास्, and forms its other consonantal cases from an obsolete stem, पुरोडस्. Compare 176. f.

b. सुहिंस m. f., 'very injurious,' makes N. V. सुहिन, सुहिंसौ, &c.; Ac. सुहिंसम्, &c.; I. सुहिंसा, सुहिन्भ्याम्, &c. But nouns ending in स्, preceded by vowels, fall under 163.

c. गोरक्ष, 'a cow-keeper,' makes N. V. गोरक् or गोरट्, गोरक्षौ, &c.

d. Similarly, nouns from Desiderative stems, like पिपक्ष 'desirous of cooking,' and विवक्ष 'desirous of saying,' make N. V. पिपक्, पिपक्षौ, &c.; विवक्, विवक्षौ, &c. (see i66. a).

182. Stems ending in ह् h declined.

In stems beginning with द् d, the final aspirate generally becomes क् k (ग् g), in other stems ट् t (ड् ḍ), before the consonantal terminations; and in stems whose initial is द् d or ग् g, the loss of the h, which disappears as a final, is compensated for by aspirating the initial, which becomes dh or gh wherever final h becomes k (g) or t (ḍ). See 44. c, 175. b. लिह् m. f. 'one who licks:' N. V. लिट् (4I. III), लिहौ, लिहस्; Ac. लिहम्, &c.; I. लिहा, लिड्भ्याम्, &c.; L. pl. लिट्सु or लिट्सु. दुह् m. f. 'one who milks:' N. V. धुक्, दुहौ, दुहस्; Ac. दुहम्, &c.; I. दुहा, धुग्भ्याम्, धुग्भिस्, &c.; L. pl. धुसु.

The neuter is N. Ac. V. लिट्, लिही, लिंहि, &c.; धुक्, दुही, दुंहि, &c.

a. But दुह् m. f., 'injuring,' makes N. धुक् or धुट् (44. c); I. दुहा, धुग्भ्याम् or धुड्भ्याम्, &c.; L. pl. धुसु or धुट्सु. Similarly, मुह् m. f. 'infatuating:' N. मुक् or मुट्.

The same option is allowed in चिह् 'one who loves' and चुह् 'one who vomits.'

b. उष्णाह् f., 'a kind of metre,' changes its final to क् (g) before the consonantal terminations, like stems beginning with द्: N. उष्णाक्, उष्णाहौ, &c.

c. वाह्, 'bearing' (fr. rt. वह् 'to bear'), changes वा to ऊ ū in Ac. pl. and remaining Weakest cases (and before the डै ḍ of the fem.) if the word that precedes it in the compound ends in a or ḍ; this a or ḍ combining with ū into औ au (instead of ओ o, by 32); thus,

भारवाह् m. f. 'a burden-bearer:' N. V. masc. भारवाद् भारवाहौ, भारवाहस्; Ac. भारवाहम्, भारवाहौ, भारवौहस्; I. भारवौहा, भारवाड्भ्याम्, &c. N. fem. भारवौही, &c. So प्रधवाह् m. 'a steer' and विश्ववाह् 'all-sustaining.' Under other circumstances

the change of *váh* to *úh* is optional; thus, शालिवाह्, 'bearing rice,' makes in Ac. pl. शाल्युहस् or शालिवाहस्.

d. श्वेतवाह् m., 'Indra' ('borne by white horses'), may optionally retain वा in Ac. pl. &c.; and in consonantal cases is declined as if the stem were श्वेतवस्; thus, N. V. श्वेतवास्, श्वेतवाहौ, श्वेतवाहस्; Ac. श्वेतवाहम्, श्वेतवाहौ, श्वेतौहस् or श्वेतवाहस्; I. श्वेतौहा or श्वेतवाहा, श्वेतवोभ्याम्, श्वेतवोभिस्, &c.

e. In तुरासाह्, 'a name of Indra,' the स् is changed to ष् wherever ह् becomes द् or इः N. तुरासाद्, तुरासाहौ, तुरासाहस्; Ac. तुरासाहम्, &c.; I. तुरासाहा, तुरासाह्याम्, &c.

f. अनडुह् m., 'an ox' (for अनोवाह् fr. अनस् 'a cart' and वाह् 'bearing'), forms the N. V. sing. from अनडुत्; the other Strong cases from अनडाह्, and the Middle cases from अनडुत्; thus, N. अनडान्, अनडाहौ, अनडाहस्; Ac. अनडाहम्, अनडाहौ, अनडुहस्; I. अनडुहा, अनडुह्याम्, अनडुह्यिस्, &c.; L. pl. अनडुन्तु; V. अनडुन्. There is a feminine form अनडाहौ, but at the end of compounds this word makes fem. N. sing. अनडुही; neut. N. V. अनडुत्, अनडुही, अनडाहि.

183. नह् 'binding,' 'tying,' at the end of compounds, changes the final to त् or द्, instead of द् or इ; thus, उपानह् f., 'a shoe,' makes N. V. उपानत्, उपानहौ, उपानहस्; Ac. उपानहम्, &c.; I. उपानहा, उपानह्याम्, &c.; L. pl. उपानन्तु. See 306. b.

Defective Nouns.

184. The following nouns are said to be defective in the first five inflexions, in which cases they make use of other nouns (see Pāṇ. vi. 1, 63): असन् n. (176. d); आसन् n. (108. e); उदन् n. (108. e); दत् m. (108. e); दोषन् n. m. (166. d); नस् f. (108. e); निश् f. (108. e); पद् m. (108. e); पृत् f. (108. e); मांस n. (108. e); मास् m. (108. e); यकन् n. (144, 156. c); यूषन् m. (108. e); शकन् n. (144, 156. c); शीर्षन् n. (156. b); क्षु n. (116. a); हृद् n. (108. e).

185. Examples of nouns defective in other cases are अहन् n. (156); क्रौष्टु m. (128. c); जरस् f. (171).

SECTION III.—ADJECTIVES.

186. The declension of substantives includes that of adjectives; and, as already seen, the three examples of substantives, given under each class, serve as the model for the three genders of adjectives falling under the same class. Adjectives may be grouped under three heads, A, B, C, as follow:

A. Simple adjectives, coming immediately from roots, and not derived from substantives. These belong chiefly to the first, second, and third classes of nouns (see 80. A, 81. A, 82. A, 103-115).

B. Adjectives formed from substantives by secondary or *Taddhita*

suffixes. They belong chiefly to the first, fifth, and sixth classes of nouns (see 80. B, 84. B, 85. B, 103, 140, 159).

C. Compound adjectives, formed by using roots and substantives at the end of compounds. These are common under every one of the eight classes.

187. A. *Examples of Simple Adjectives.*

शुभ *śubha*, 'beautiful,' 'good:' masc. and neut. stem शुभ *śubha*; fem. stem शुभा *śubhá*.

An example of an adjective of cl. 1 is here given in full, that the declension of the masc., fem., and neut. forms may be seen at once and compared with that of Latin adjectives in *us*, like *bonus*, 'good.' The fem. of some of these adjectives is in *ī*, and then follows *nadī* at 105. In the succeeding examples only the Nom. cases sing. will be given.

SINGULAR.			DUAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. शुभस्	शुभा	शुभम्	N. Ac. V. शुभौ	शुभे	शुभे
Ac. शुभम्	शुभाम्	—	I. D. Ab. शुभाभ्याम्	शुभाभ्याम्	शुभाभ्याम्
I. शुभेन	शुभया	शुभेन	G. L. शुभयोस्	शुभयोस्	शुभयोस्
D. शुभाय	शुभायै	शुभाय	PLURAL.		
Ab. शुभात्	शुभायास्	शुभात्	N. V. शुभास्	शुभास्	शुभानि
G. शुभस्य	—	शुभस्य	Ac. शुभान्	—	—
L. शुभे	शुभायाम्	शुभे	I. शुभैस्	शुभाभिस्	शुभैस्
V. शुभ	शुभे	शुभ	D. Ab. शुभेभ्यस्	शुभाभ्यस्	शुभेभ्यस्
			G. शुभानाम्	शुभानाम्	शुभानाम्
			L. शुभेषु	शुभासु	शुभेषु

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.	
1.	{ प्रिय 'dear'	प्रियस्	प्रिया	प्रियम्	
		सुन्दर 'beautiful'	सुन्दरस्	सुन्दरा or सुन्दरी. 105.	सुन्दरम्
2.	{ शुचि 'pure'	शुचिस्	शुचिस्	शुचि	
		3.	{ पाण्डु 'pale'	पाण्डुस्	पाण्डुस्
{ साधु 'good'	साधुस्			साधुस् or साध्वी. 105.	साधु
	{ मृदु 'tender'			मृदुस्	मृद्वी
{ भीरु 'timid'	भीरुस्			भीरुस् or भीरुस्. 125.	भीरु

Obs.—The neuter of adjectives in *i* and *u* may in D. Ab. G. L. sing. and G. L. du. optionally follow the masculine form; thus, D. sing. *śucīne* or *śucāye*, *mṛidune* or *mṛidave*; Ab. G. sing. *śucīnas* or *śubes*, *mṛidunas* or *mṛidos*; L. sing. *śucīni* or *śucāu*, *mṛiduni* or *mṛidau*; G. L. du. *śucīnos* or *śucīyos*, *mṛidunos* or *mṛidvos*. See 119. a.

188. B. *Examples of Adjectives formed from Substantives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ मानुष 'human'	मानुषस्	मानुषी	मानुषम्
		{ धार्मिक 'religious'	धार्मिकस्	धार्मिकी
5.	{ बलवत् 'strong'	बलवान्	बलवती. 105.	बलवत्
		{ श्रीमत् 'prosperous'	श्रीमान्	श्रीमती. 105.
6.	{ सुखिन् 'happy'	सुखी	सुखिनी. 105.	सुखि

189. C. *Examples of Compound Adjectives.*

CLASS.	STEM.	NOM. MASC.	NOM. FEM.	NOM. NEUT.
1.	{ बहुविद्य 'very learned'	बहुविद्यस्	बहुविद्या	बहुविद्यम्
2.	{ दुर्बुद्धि 'foolish'	दुर्बुद्धिस्	दुर्बुद्धिस्	दुर्बुद्धि
3.	{ अल्पतनु 'small-bodied'	अल्पतनुस्	अल्पतनुस्	अल्पतनु
4.	{ बहुदातृ 'very liberal'	बहुदाता	बहुदात्री. 105.	बहुदातृ
5.	{ सर्वजित् 'all-conquering'	सर्वजित्	सर्वजित्	सर्वजित्
6.	{ सुजन्मन् 'well-born'	सुजन्मा	सुजन्मा	सुजन्म
7.	{ गतचेतस् 'deprived of sense'	गतचेतास्	गतचेतास्	गतचेतस्
8.	{ मर्मस्पृश 'piercing the vitals'	मर्मस्पृक्	मर्मस्पृक्	मर्मस्पृक्

190. *Examples of some other Compound Adjectives.*

शङ्खभा 'a shell-blower' (108. a).	शङ्खभास्	शङ्खभास्	शङ्खभम्
नष्टश्री 'ruined' (126. h).	नष्टश्रीस्	नष्टश्रीस्	नष्टश्री
खलपू 'a sweeper' (126. b).	खलपूस्	खलपूस्	खलपु
दिव्यमातृ 'having a divine mother' (130).	दिव्यमाता	दिव्यमाता	दिव्यमातृ
बहुरै 'rich' (134. a).	बहुरास्	बहुरास्	बहुरि
बहुनौ 'having many ships' (134. a).	बहुनौस्	बहुनौस्	बहुनु

DEGREES OF COMPARISON.

191. The degrees of comparison are formed in two ways :

1st, by adding to the stem तर *tara* (= Gr. -τερο-ς) for the comparative (see 80. LXI), and तम *tama* (= Lat. -timu-s, Gr. -τατο-ς) for the superlative (see 80. LIX), both of which suffixes are declined in m. f. n. like *subha* at 187; thus,

पुण्य *punya*, 'holy,' पुण्यतर *punya-tara* (Nom. m. f. n. *as, á, am*), 'more holy,' पुण्यतम *punya-tama* (Nom. m. f. n. *as, á, am*), 'most holy.' Similarly, धनवत् *dha-*

navat, 'wealthy,' धनवत्तर *dhanavat-tara*, 'more wealthy,' धनवत्तम *dhanavat-tama*, 'most wealthy.'

a. A final *n* is rejected; as, धनिन् *dhanin*, 'rich,' धनितर *dhani-tara*, 'more rich,' धनितम *dhani-tama*, 'most rich.'

b. विद्वत्, 'wise,' makes विद्वत्तर, विद्वत्तम. Compare 168. e.

192. 2ndly, by adding ईयस् *īyas* (Nom. m. f. n. *-īyán*, *-īyasí*, *-īyas*, see declension below, cf. Gr. *ἰωv*) for the comparative (see 86. V), and इश्थ *ishṭha* (Nom. m. f. n. *-ishṭhas*, *-ishṭhá*, *-ishṭham*, declined like *śubha* at 187, cf. Gr. *-ιστος*) for the superlative (see 80. XLVIII).

Obs.—The difference in the use of *tara*, *tama*, and *īyas*, *ishṭha*, seems to be this—that *īyas* and *ishṭha*, being of the nature of primary suffixes, are generally added to roots or to modifications of roots (the root being sometimes weakened, sometimes gunated), while *tara* and *tama* are of more general application.

a. Note, that while the Sanskrit comparative suffix ends in *n* and *s* (*īyans*) for the Strong cases, the Greek has adhered to the *n* throughout (N. *īyán* = *ἰωv*, Voc. *īyan* = *ἰωv*); and the Latin has taken the *s* for its neuter (*īyas* = *ius*, neuter of *ior*; *s* being changed to *r*, in the masc. and oblique cases). Cf. Sk. *garṭyas* with Lat. *gravius*.

193. Before *īyas* and *ishṭha*, the stem generally disburdens itself of a final vowel, or of the more weighty suffixes *in*, *vin*, *vat*, *mat*, and *tri*; thus, बलिन् 'strong,' बलीयस् 'more strong,' बलिष्ठ 'strongest,' पापिन् 'wicked,' पापीयस् 'more wicked,' पापिष्ठ 'most wicked,' लघु 'light,' लघीयस् 'lighter,' लघिष्ठ 'lightest,' मेधाविन् 'intelligent,' मेधीयस् 'more intelligent,' मेधिष्ठ 'most intelligent.' Similarly, महत् 'great,' महीयस् 'greater,' महिष्ठ 'greatest.'

a. Compare स्वादीयान् (N. of *svādīyas*) from *svādu*, 'sweet,' with ἠδ-ἰωv from ἠδύς; and स्वादिष्ठस् with ἠδ-ιστος.

The declension of बलीयस् masc. is here given in full (see 167).

	SINGULAR.	DUAL.	PLURAL.
N.	बलीयान् <i>baliyán</i>	बलीयांसौ <i>baliyánsau</i>	बलीयांसस् <i>baliyánsas</i>
Ac.	बलीयांसम् <i>baliyánsam</i>	— <i>baliyánsau</i>	बलीयसस् <i>baliyاسas</i>
I.	बलीयसा <i>baliyasá</i>	बलीयोभ्याम् <i>baliyobhyám</i>	बलीयोभिस् <i>baliyobhis</i>
D.	बलीयसे <i>baliyase</i>	— <i>baliyobhyám</i>	बलीयोभ्यस् <i>baliyobhyas</i>
Ab.	बलीयसस् <i>baliyاسas</i>	— <i>baliyobhyám</i>	— <i>baliyobhyas</i>
G.	— <i>baliyاسas</i>	बलीयसोस् <i>baliyاسos</i>	बलीयसाम् <i>baliyاسám</i>
L.	बलीयसि <i>baliyasi</i>	— <i>baliyاسos</i>	बलीयःसु <i>baliyःसु</i>
V.	बलीयन् <i>baliyan</i>	बलीयांसौ <i>baliyánsau</i>	बलीयांसस् <i>baliyánsas</i>

बलीयसी fem. is like *nadí* (105), and बलीयस् neut. like *manas* (164).

194. Besides the rejection of the final, the stem often undergoes change, as in Greek (cf. ἐχθίων, ἔχθιστος, fr. ἐχθρός); and its place is sometimes supplied by a substitute (cf. βελτίων, βέλτιστος, fr. ἀγαθός).

The following is a list of the substitutes :

POSITIVE.	SUBSTITUTE.	COMPARATIVE.	SUPERLATIVE.
अन्तिक <i>antika</i> , 'near'	नेद <i>neda</i> (rt. निद्)	नेदीयस्	नेदिष्ठ
अल्प <i>alpa</i> , 'little' *	कन <i>kana</i> (rt. कन्)	कनीयस्	कनिष्ठ
उरु <i>uru</i> , 'large' (εὐρύς)	वर <i>vara</i> (rt. वृ)	वरीयस्	वरिष्ठ
ऋजु <i>riju</i> , 'straight' *	ऋज <i>rija</i> (rt. ऋञ्)	ऋजीयस्	ऋजिष्ठ
कृश <i>kṛśa</i> , 'thin,' 'lean'	ऋश <i>kraśa</i> (rt. कृश्)	ऋशीयस्	ऋशिष्ठ
क्षिप्र <i>kshipra</i> , 'quick'	क्षेप <i>kshepa</i> (rt. क्षिप्)	क्षेपीयस्	क्षेपिष्ठ
क्षुद्र <i>kshudra</i> , 'small,' 'mean'	क्षोद <i>kshoda</i> (rt. क्षुद्)	क्षोदीयस्	क्षोदिष्ठ
गुरु <i>guru</i> , 'heavy' (βαρύς)	गर <i>gara</i> (rt. गृ)	गरीयस्	गरिष्ठ
तृप्त <i>tṛipta</i> , 'satisfied'	त्रप <i>trapa</i> (rt. तृप्)	त्रपीयस्	त्रपिष्ठ
दीर्घ <i>dīrgha</i> , 'long'	द्राघ <i>drāgha</i> (rt. द्राघ्)	द्राघीयस्	द्राघिष्ठ
दूर <i>dūra</i> , 'distant'	दव <i>dava</i> (rt. दु)	दवीयस्	दविष्ठ
दृढ <i>drīḍha</i> , 'firm'	द्रढ <i>draḍha</i> (rt. दृढ्)	द्रढीयस्	द्रढिष्ठ
परिवृढ <i>parivṛiḍha</i> , 'eminent'	परिव्रढ <i>parivraḍha</i>	परिव्रढीयस्	परिव्रढिष्ठ
पृथु <i>pṛithu</i> , 'broad' (πλατύς)	प्रथ <i>pratha</i> (rt. प्रथ्)	प्रथीयस्	प्रथिष्ठ
प्रशस्य <i>praśasya</i> , 'good'	{ अ + śra (rt. श्री)	श्रेयस्	श्रेष्ठ
	{ ज्या + jyá (rt. ज्या)	ज्यायस्	ज्येष्ठ
प्रिय <i>priya</i> , 'dear'	प्र + pra (rt. प्री)	प्रेयस्	प्रेष्ठ
बहु <i>bahu</i> , 'much,' 'frequent'	भू + bhū (rt. भू)	भूयस्	भूयिष्ठ
बहुल <i>bahula</i> , 'much'	बंध <i>banha</i> (rt. बंद्)	बंधीयस्	बंधिष्ठ
भृश <i>bhṛśa</i> , 'excessive'	भ्रश <i>bhraśa</i> (rt. भृश्)	भ्रशीयस्	भ्रशिष्ठ
मृदु <i>mṛidu</i> , 'soft'	मद <i>mrada</i> (rt. मद्)	मदीयस्	मदिष्ठ
युवन् <i>yuvan</i> , 'young' (<i>juvenis</i>)	यव <i>yava</i> (rt. यु)	यवीयस्	यविष्ठ
वाढ <i>vādha</i> , 'firm,' 'thick'	साध <i>sādha</i> (rt. साध्)	साधीयस्	साधिष्ठ
वृद्ध <i>vṛiddha</i> , 'old'	{ वर्ष <i>varsha</i> (rt. वृष्)	वर्षीयस्	वर्षिष्ठ
	{ ज्या + jyá (rt. ज्या)	ज्यायस्	ज्येष्ठ
वृन्दार <i>vṛindāra</i> , 'excellent'	वृन्द <i>vṛinda</i>	वृन्दीयस्	वृन्दिष्ठ
स्थिर <i>sthira</i> , 'firm,' 'stable'	स्थ <i>stha</i> (rt. स्था)	स्थेयस्	स्थेष्ठ
स्थूल <i>sthūla</i> , 'gross,' 'bulky'	स्थव <i>sthava</i> (rt. स्थू)	स्थवीयस्	स्थविष्ठ
स्फिर <i>sphira</i> , 'turgid'	स्फ <i>spha</i> (rt. स्फाय्)	स्फेयस्	स्फेष्ठ
ह्रस्व <i>hrasva</i> , 'short'	ह्रस्व <i>hrasa</i> (rt. ह्रस्)	ह्रसीयस्	ह्रसिष्ठ

* अल्प may be also regularly अल्पीयस्, अल्पिष्ठ; and ऋजु may be रजीयस्, &c.

† In the case of अ and प्र the final vowel is not rejected, but combines with *tyas* and *ishika* agreeably to Sandhi. In ज्या and भू, *yas* is affixed in place of *tyas*.

195. *Tara* and *tama* may be added to substantives; as, fr. राजन्, 'a king,' राजतर, &c.; fr. दुःख, 'pain,' दुःखतर, &c. If added to a word like सर्पिस्, 'clarified butter,' the usual euphonic changes must take place; thus, सर्पिष्टर, &c. (70).

These suffixes are also added to inseparable prepositions; as, उन् 'up,' उत्तर 'higher,' उत्तम 'highest' (cf. Lat. *ex-timus, in-timus, &c.*); also to pronominal stems (236); and *tama* is added to numerals (209, 211).

196. *Tarā* and *tamā* may sometimes be added to feminine stems ending in *ī* and *ū* (like स्त्री 'a woman,' सती 'a faithful wife,' विदुधी 'a wise woman'), which may optionally be retained or shortened; e.g. स्त्रीतरा, स्त्रीतमा, or स्त्रितरा, स्त्रितमा; सतीतरा, सतीतमा, or सतितरा, सतितमा; विदुधीतमा or विदुधितमा (Pāṇ. vi. 3, 44. 45).

But if the feminine be the feminine of a masculine substantive, as ब्राह्मणी of ब्राह्मण, the shortening is compulsory, as ब्राह्मणितरा (Pāṇ. vi. 3, 42).

197. *Tara* and *tama* may even be added, in conjunction with the syllable आम् *ām*, to the inflexions of verbs; as, जल्पतितराम् 'he talks more than he ought.' See 80. LIX, LXI.

a. Sometimes *īyas* and *tara, ishṭha* and *tama* are combined together in the same word (just as in English we say *lesser*); thus, श्रेयस्तर, श्रेष्ठतम; ज्येष्ठतम; नेदिष्ठतम, &c.: and *tara* may be even added to *ishṭha*; thus, ज्येष्ठतर.

SECTION IV.—NUMERALS.

CARDINALS.

198. The cardinals are, एक m. f. n. 1, १; द्वि m. f. n. 2, २; त्रि m. f. n. 3, ३; चतुर m. f. n. 4, ४; पञ्च m. f. n. 5, ५; षष् m. f. n. 6, ६; सप्त m. f. n. 7, ७; अष्ट m. f. n. 8, ८; नवन् 9, ९; दशन् 10, १०; एकादशन् 11, ११; द्वादशन् 12, १२; त्रयोदशन् 13, १३; चतुर्दशन् 14, १४; पञ्चदशन् 15, १५; षोडशन् 16, १६; सप्तदशन् 17, १७; अष्टादशन् 18, १८; नवदशन् or ऊनविंशति 19, १९; विंशति f. 20, २०; एकविंशति 21; द्वाविंशति 22; त्रयोविंशति 23; चतुर्विंशति 24; पञ्चविंशति 25; षड्विंशति 26; सप्तविंशति 27; अष्टाविंशति 28; नवविंशति or ऊनत्रिंशत् 29; त्रिंशत् f. 30; एकत्रिंशत् 31; द्वित्रिंशत् 32; त्रयस्त्रिंशत् 33; चतुस्त्रिंशत् 34; पञ्चत्रिंशत् 35; षट्त्रिंशत् 36; सप्तत्रिंशत् 37; अष्टात्रिंशत् 38; नवत्रिंशत् or ऊनचत्वारिंशत् 39; चत्वारिंशत् 40; एकचत्वारिंशत् 41; द्विचत्वारिंशत् or द्वाचत्वारिंशत् 42; त्रिचत्वारिंशत् or त्रयश्चत्वारिंशत् 43; चतुश्चत्वारिंशत् 44; पञ्चचत्वारिंशत् 45; षट्चत्वारिंशत् 46; सप्तचत्वारिंशत् 47; अष्टाचत्वारिंशत् or अष्टचत्वारिंशत् 48; नवचत्वारिंशत् or ऊनपञ्चाशत् 49; पञ्चाशत् 50; एकपञ्चाशत् 51; द्विपञ्चाशत् or द्वापञ्चाशत् 52; त्रिपञ्चाशत् or त्रयःपञ्चाशत् 53; चतुःपञ्चाशत् 54; पञ्चपञ्चाशत् 55; षट्पञ्चाशत् 56; सप्तपञ्चाशत् 57; अष्टपञ्चाशत् or अष्टापञ्चाशत् 58; नवपञ्चाशत् or ऊनषष्टि 59; षष्टि 60; एकषष्टि 61; द्विषष्टि or द्वाषष्टि 62; त्रिषष्टि or त्रयःषष्टि* 63; चतुःषष्टि* 64; पञ्चषष्टि 65; षट्षष्टि 66; सप्तषष्टि 67; अष्टषष्टि or अष्टाषष्टि

* These may also be written त्रयष्षष्टि, चतुष्षष्टि. See 62. a. and 63.

68; नवषष्टि or ऊनसप्तति 69; सप्तति 70; एकसप्तति 71; द्विसप्तति or द्वासप्तति 72; त्रिसप्तति or त्रयःसप्तति 73; चतुःसप्तति 74; पञ्चसप्तति 75; षट्सप्तति 76; सप्तसप्तति 77; अष्टसप्तति or अष्टासप्तति 78; नवसप्तति or जनाशीति 79; अशीति 80; एकाशीति 81; द्वाशीति 82; त्र्यशीति 83; चतुःशीति 84; पञ्चाशीति 85; षडशीति 86; समाशीति 87; अष्टाशीति 88; नवाशीति or ऊननवति 89; नवति 90; एकनवति 91; द्विनवति or द्वानवति 92; त्विनवति or त्रयोनवति 93; चतुर्नवति 94; पञ्चनवति 95; षण्वति 96 (43.f.); सप्तनवति 97; अष्टनवति or अष्टानवति 98; नवनवति or ऊनशत n. (m.) 99; शत n. (also m.*) or एकं शतम् 100; एकशत n. 101; द्विशत n. 102; त्रिशत 103; चतुःशत 104; पञ्चशत 105; षट्शत 106; सप्तशत 107; अष्टशत 108; नवशत 109; दशशत 110; द्विशतम् (nom. sing. n.) or द्वे शते (nom. du. n.) or शते (nom. du. n.) 200; त्रिशतम् (nom. sing. n.) or त्रीणि शतानि (nom. pl. n.) 300; चतुःशतम् or चत्वारि शतानि (nom. pl. n.) 400; पञ्चशतम् or पञ्च शतानि 500; षट्शतम् or षट् शतानि 600; and so on up to सहस्र n. (also m.) 1000, which is also expressed by एकं सहस्रम् or by दश शतानि or by दशशती f.; द्वे सहस्रे 2000; त्रीणि सहस्राणि 3000; चत्वारि सहस्राणि 4000, &c.†

199. The intervening numbers between 100 and 1000, those between 1000 and 2000, and so on, may be expressed by compounding the adjective अधिक *adhika* (or occasionally उत्तर *uttara*), 'more,' 'plus,' with the cardinal numbers; thus 101 is एकशतम् (see above) or एकाधिकं शतम् (or occasionally एकोत्तरं शतम्), i. e. 'a hundred plus one,' or compounded thus, एकाधिकशतम्. Similarly, द्वाधिकं शतम् or द्वाधिकशतम् 102; त्र्यधिकं शतम् or त्र्यधिकशतम् 103; समाधिकं शतम् or समोत्तरं शतम् 107; त्रिंशदधिकशतम् 130; पञ्चाशदधिकशतम् 150 (also expressed by सार्धशतम् 'one hundred and a half'); षट्त्रिंशत्यधिकद्विशतम् 226; त्र्यशीत्यधिकत्रिशतम् 383; पञ्चाशीत्यधिकचतुःशतम् 485; षण्वत्यधिकपञ्चशतम् 596; षट्ष्यधिकषट्शतम् 666; षष्ट्यधिकसहस्रम् or षष्ट्युत्तरसहस्रम् 1060; षोडशशतम् or षट्शताधिकसहस्रम् 1600; षट्ष्यधिकषोडशशतम् 1666 ‡.

* I have found शतं शताः 'a hundred hundred' and सप्तशताः 'seven hundred' (agreeing with वाणाः) in the Mahā-bhārata.

† चतुःसहस्रम् is used in Ṛig-veda V. 30, 15 for 4000; and on the same principle त्रिसहस्रम् might stand for 3000, and द्विसहस्रम् for 2000, &c.; but it is a question whether these might not also stand for 1004, 1003, 1002 respectively.

‡ Similarly 2130 may be expressed by त्रिंशदधिकैकविंशतिशतम् or -शतानि or by using पर; thus, त्रिंशदधिकैकशतपरे द्वे सहस्रे. Other forms of expressing numerals are also found; e. g. 21,870 सहस्राख्येकविंशतिः शतान्यष्टौ भूयश्च सप्ततिः; 109,350 शतसहस्रं नव सहस्राणि पञ्चाशच्छतानि त्रीणि. According to Pāṇ. vi. 3, 76, एकात्र-विंशति 'by one not twenty,' 'one less than twenty,' i. e. 19.

In the same way the adjective **ऊन** 'less,' 'minus,' is often placed before a cardinal number, to denote one less than that number, **एक** 'one' being either expressed or understood; thus, **ऊनविंशति** or **एकोन-विंशति** 'twenty minus one' or 'nineteen' (cf. Lat. *undeviginti*, i. e. *unus de viginti*). And other cardinals, besides **एक** 'one,' are sometimes prefixed to **ऊन**, to denote that they are to be subtracted from a following number; as, **पञ्चोनं शतम्** or **पञ्चोनशतम्** 'a hundred less five' or 'ninety-five.'

a. Again, the ordinals are sometimes joined to the cardinals to express III and upwards; thus, **एकादशं शतम्** or **एकादशशतम्** 111; **पञ्चदशं शतम्** 115; **विंशं शतम्** 120; **त्रिंशं शतम्** or **त्रिंशशतम्** 130; **पञ्चाशं शतम्** 150; **चतुर्दशं शतम्** 194; **पञ्चदशं द्विशतम्** 215; **विंशं सहस्रम्** or **विंशसहस्रम्** 1020.

b. There are single words for the highest numbers; thus, **अयुत** n. (also m.) 'ten thousand;' **लक्ष** n. or **लक्षा** f. or **नियुत** n. (also m.) 'a lac,' 'one hundred thousand' (**शतसहस्र**); **प्रयुत** n. (also m.) 'one million;' **कोटि** f. 'a krore,' 'ten millions;' **अर्बुद** m. n. 'one hundred millions;' **महार्बुद** m. n. or **पन्न** n. or **अन्न** n. 'one thousand millions;' **खर्वे** n. 'ten thousand millions;' **निखर्वे** n. 'one hundred thousand millions;' **महापन्न** n. 'a billion;' **शङ्कु** m. (or **महाखर्वे** n.) 'ten billions;' **शङ्ख** m. n. or **समुद्र** m. 'a hundred billions;' **महाशङ्ख** m. n. or **अन्य** 'a thousand billions;' **हाहा** m. or **मध्य** 'ten thousand billions;' **महाहाहा** m. or **पराथे** m. 'one hundred thousand billions;' **धुन** n. (**धुल**) 'one million billions;' **महाधुन** n. (**महाधुल**) 'ten million billions;' **अक्षौहिणी** f. 'one hundred million billions;' **महाक्षौहिणी** 'one thousand million billions.'

Note—Some variation occurs in some of the above names for high numbers, according to different authorities.

DECLENSION OF CARDINALS.

200. **एक** 1, **द्वि** 2 (*duo*, *duo*), **त्रि** 3 (*tres*, *τρεις*, *τρία*), **चतुर्** 4 (*quatuor*), are declined in three genders.

एक *eka*, 'one' (no dual), follows the declension of the pronominals at 237: Nom. m. **एकस्** *ekas*; Dat. m. **एकस्मै** *ekasmai*; Nom. f. **एका** *eká*; Dat. f. **एकस्यै** *ekasyai*; Nom. n. **एकम्** *ekam*; Nom. pl. m. **एके** *eke*, 'some.' It may take the suffixes *tara* and *tama*; thus, **एका-तारा**, 'one of two;' **एका-तामा**, 'one of many;' which also follow the declension of pronominals; see 236, 238.

201. **द्वि** *dvi*, 'two' (dual only), is declined as if the stem were **द्व** *dva*, like *śiva*; thus, N. Ac. V. m. **द्वौ** *dvau*, f. n. **द्वे** *dve*; I. D. Ab. m. f. n. **द्वाभ्याम्**; G. L. **द्वयोस्**.

202. **त्रि** *tri*, 'three' (pl. only), is declined in the masculine like

the plural of nouns whose stems end in इ i at 110, except in Gen.; thus, N. V. masc. त्रयस्; Ac. त्रीन्; I. त्रिभिस्; D. Ab. त्रिभ्यस्; G. त्रयाणाम् (Ved. त्रीणाम्); L. त्रिषु. The feminine forms its cases from a stem तिसृ; thus, N. Ac. V. fem. तिसृस्; I. तिसृभिस्; D. Ab. तिसृभ्यस्; G. तिसृणाम्; L. तिसृषु. The N. Ac. V. neut. is त्रीणि; the rest like masc.

203. चतुर čatur, 'four' (plural only), is thus declined: N. V. masc. चत्वारस् (τέτταρες, τέσσαρες); Ac. चतुरस्; I. चतुर्भिस्; D. Ab. चतुर्भ्यस्; G. चतुर्णाम्; L. चतुर्षु. N. Ac. V. fem. चतस्रस्; I. चतसृभिस्; D. Ab. चतसृभ्यस्; G. चतसृणाम्; L. चतसृषु. N. Ac. V. neut. चत्वारि; the rest like the masculine.

a. In čatur, shash, pañcan, &c., an augment n is inserted before am, the termination of Gen., by Pāṇ. VII. 1, 55.

204. पञ्चन् pañcan, 'five' (plural only), is the same for masc., fem., and neut. It is declined in I. D. Ab. L. like nouns in an (146). The Gen. lengthens the penultimate; thus, N. Ac. V. पञ्च (πέντε); I. पञ्चभिस्; D. Ab. पञ्चभ्यस्; G. पञ्चानाम्; L. पञ्चसु.

Like पञ्चन् are declined, सप्तन् 'seven' (septem, ἑπτά), नवन् 'nine' (novem), दशन् 'ten' (decem, δέκα), एकादशन् 'eleven' (undecim), द्वादशन् 'twelve' (duodecim), and all other numerals ending in an, excepting अष्टन् 'eight.'

205. षष् shash, 'six,' is the same for masc., fem., and neut., and is thus declined: N. Ac. V. षट्; I. षड्भिस्; D. Ab. षड्भ्यस्; G. षणाम् शण्णाम् (43. f); L. षट्सु.

a. Similarly without distinction of gender, अष्टन् aštān, 'eight:' N. Ac. V. अष्टौ or अष्ट (octo, ὀκτώ); I. अष्टाभिस् or अष्टभिस्; D. Ab. अष्टाभ्यस् or अष्टभ्यस्; G. अष्टानाम्; L. अष्टासु or अष्टसु.

b. The numerals from पञ्चन् 'five' to नवदशन् 'nineteen' have no distinction of gender, but agree in number and case with the nouns to which they are joined; thus, पञ्चभिर् नारीभिः 'by five women.'

206. All the remaining cardinal numbers, from ऊनविंशति 'nineteen' to शत 'a hundred,' सहस्र 'a thousand,' and upwards, may be declined in the singular, even when joined with masculine, feminine, or neuter nouns in the plural. Those ending in ति ti are feminine, and declined like मति mati at 112; and those in त् t are also feminine, and declined like सरित् sarit at 136; thus, विंशत्या पुरुषैः 'by twenty men;' विंशतिं नरान् acc. pl. 'twenty men;' त्रिंशता पुरुषैः 'by thirty men;' त्रिंशतं नरान् acc. pl. 'thirty men.' शत 'a hundred' and सहस्र 'a thousand' and all the higher numbers are declined according to their final

vowels, whether *a*, *á*, *i*, *í*, or *u*; thus, शतं पितरः 'a hundred ancestors;' शतात् पितृभ्यः 'from a hundred ancestors;' एकाधिकशतं पितरः 'a hundred and one ancestors;' सहस्रेण पितृभिः 'with a thousand ancestors;' प्रयुतं नराः 'a million men;' कोट्या पुरुषैः 'with ten million men,' &c.

207. Although these numerals, from जनविंशति 'nineteen,' when joined with plural nouns, may be declined in the singular, yet they may take a dual or plural when used alone and in particular constructions; as, विंशती 'two twenties;' त्रिंशती 'two thirties;' त्रिंशतस् 'many thirties;' शते 'two hundred;' शतानि 'hundreds;' सहस्राणि 'thousands;' 'sixty thousand sons,' षष्टिः पुत्रसहस्राणि.

The things numbered are often put in the genitive; thus, द्वे सहस्रे रथानाम् 'two thousand chariots;' सप्तशतानि नागानाम् 'seven hundred elephants;' एकविंशतिः शराणाम् 'twenty-one arrows.' See other examples in Syntax at 835.

ORDINALS.

208. The ordinals are, प्रथम 'first'* (cf. *πρῶτος*, *primus*); द्वितीय 'second' (*δευτερο-ς*); तृतीय 'third' (*tertiu-s*); which three are all declined like *śiva* and *śubha* at 187; but the first may optionally follow *sarva* at 237 in N. V. pl. m. (प्रथमे or प्रथमास्); and the other two the pronominals at 237, 238 in D. Ab. L. sing. m. f. n.; thus, D. द्वितीयस्मै or द्वितीयाय m. n., द्वितीयस्यै or द्वितीयायै f. See also 239.

209. चतुर्थे 'fourth'† (*τέταρτος*); पञ्चम 'fifth'; षष्ठ 'sixth'; सप्तम 'seventh' (*septimus*); अष्टम 'eighth'; नवम 'ninth' (*nonus*); दशम 'tenth' (*decimus*); declined like *śiva* and *śubha* for masc. and neut., and like *nadī* at 105 for feminine; thus, Nom. m. चतुर्थस्, f. चतुर्थी. (In पञ्चम &c. the old superlative suffix *ma* may be noted.)

210. The ordinals from 'eleventh' to 'nineteenth' are formed from the cardinals by rejecting the final *n*; thus, from एकादशन् 'eleven,' एकादश 'eleventh' (Nom. m. f. n. एकादशस्, -शी, -शम्, 103, 105, 104).

211. 'Twentieth,' 'thirtieth,' 'fortieth,' and 'fiftieth' are formed either by adding the superlative suffix *tama* (195) to the cardinal, or by rejecting the final syllable or letter of the cardinal; as, from विंशति 'twenty,' विंशतितम or विंश 'twentieth' (Nom. m. f. n. -मस्, -मी, -मम्; -शस्, -शी, -शम्, 103, 105, 104). Similarly, त्रिंशत्तम or त्रिंश 'thirtieth,' पञ्चाशत्तम or पञ्चाश 'fiftieth,' &c. The intermediate ordinals are formed by prefixing the numeral, as in the cardinals; thus, एकविंशतितम or एकविंश 'twenty-first,' &c.

* Other adjectives may be used to express 'first,' as, आद्यस्, -द्या, -द्यम्; आदिमस्, -मा, -मम्; अग्रस्, -ग्रा, -ग्रम्; अग्रिमस्, -मा, -मम्.

† तुरीयस्, -या, -यम्; तुर्थस्, -र्या, -र्यम् are also used for 'fourth.'

212. The other ordinals, from 'sixtieth' to 'ninetieth,' are formed by adding *tama*; also by changing *ti* to *ta* in the case of another numeral preceding, but not otherwise; thus, from षष्टि 'sixty,' षष्टितम 'sixtieth;' but षष्ट for 'sixtieth' can only be used when another numeral precedes, as एकषष्ट or एकषष्टितम 'sixty-first,' त्रिषष्ट or त्रिषष्टितम 'sixty-third;' from नवति 'ninety,' नवतितम 'ninetieth;' but नवत for 'ninetieth' can only be used when another numeral precedes (see Pán. v. 2, 58).

213. 'Hundredth' and 'thousandth' are formed by adding *tama* to शत and सहस्र, declinable in three genders; thus, शततम 'hundredth' (Nom. m. f. n. शततमस्, -नी, -मम्). Similarly, सहस्रतमस्, -नी, -मम्, 'thousandth.'

214. The aggregation of two or more numbers is expressed by modifications of the ordinal numbers; thus, द्वयम् 'a duad,' त्रयम् 'a triad,' चतुष्टयम् 'the aggregate of four.'

215. There are a few adverbial numerals; as, सकृत् 'once,' द्विस् 'twice,' त्रिस् 'thrice,' चतुस् 'four times.' कृत्वस् may be added to cardinal numbers, with a similar signification; as, पञ्चकृत्वस् 'five times.' The neuter of the ordinals may be used adverbially; as, प्रथमम् 'in the first place.'

For a table of the numerical symbols see page 3.

CHAPTER V.

PRONOUNS.

216. PRONOUNS (*sarva-náman*) have no one stem equally applicable to all the cases. In the 1st personal pronoun, the stem of the sing. is practically अह *ah* in Nom., and in the oblique cases म *ma*. In the 2nd, the stem of the sing. is practically त्व *tva* or तु *tu*, while that of the dual and plural is यु *yu*. The 3rd has स *sa* for the stem of the Nom. sing., and त *ta* for the other cases.

217. Nevertheless the form of the pronoun used in derivative and compound words is regarded by grammarians as expressive of its most general and comprehensive state, and this in the pronouns of the first and second persons, corresponds with the Ablative cases, singular and plural, and in the other pronouns, with the Nominative and Accusative cases singular neuter.

DECLENSION OF THE PERSONAL PRONOUNS.

Obs.—In Sanskrit, as in other languages, the general and indefinite character of the first two personal pronouns is denoted by the fact that no distinction of gender is admitted. For the same reason, the termination of the Nom. case of some pronouns is made to resemble the neuter, as the most general state. This may also be the reason why the 3rd pronoun *sa* drops the *s* of the Nom. case before all consonants. There is no Vocative case.

218. मद् *mad*, sing. 'I,' अस्मद् *asmad*, pl. 'we.'

N. अहम् <i>aham</i> , 'I'	आवाम् <i>ávám</i> , 'we two'	वयम् <i>vayam</i> , 'we'
Ac. माम् <i>mám</i> or मामा, 'me'	— <i>ávám</i> or नौ <i>nau</i> , 'us two'	अस्मान् <i>asmán</i> or नस् <i>nas</i> , 'us'
I. मया <i>mayá</i>	आवाभ्याम् <i>ávábhyám</i>	अस्माभिस् <i>asmábbhis</i>
D. मह्यम् <i>mahyam</i> or मे <i>me</i>	— <i>ávábhyám</i> or नौ <i>nau</i>	अस्मभ्यम् <i>asmabhyam</i> or नस् <i>nas</i>
Ab. मत् <i>mat</i> *	— <i>ávábhyám</i>	अस्मत् <i>asmat</i>
G. मम <i>mama</i> or मे <i>me</i>	आवयोस् <i>ávayos</i> or नौ <i>nau</i>	अस्माकम् <i>asmákam</i> or नस् <i>nas</i>
L. मयि <i>mayi</i>	— <i>ávayos</i>	अस्मासु <i>asmásu</i>

219. त्वद् *tvad*, sing. 'thou,' युष्मद् *yushmad*, pl. 'you.'

N. त्वम् <i>tvam</i> , 'thou'	युवाम् <i>yuvám</i> , 'you two'	यूयम् <i>yúyam</i> , 'you' or 'ye'
Ac. त्वाम् <i>tvám</i> or त्वा <i>tvá</i>	— <i>yuvám</i> or वाम् <i>vám</i>	युष्मान् <i>yushmán</i> or वस् <i>vas</i>
I. त्वया <i>tvayá</i>	युवाभ्याम् <i>yuvábhyám</i>	युष्माभिस् <i>yushmábbhis</i>
D. तुभ्यम् <i>tubhyam</i> or ते <i>te</i>	— <i>yuvábhyám</i> or वाम् <i>vám</i>	युष्मभ्यम् <i>yushmabhyam</i> or वस् <i>vas</i>
Ab. त्वत् <i>tvat</i> *	— <i>yuvábhyám</i>	युष्मत् <i>yushmat</i>
G. तव <i>tava</i> or ते <i>te</i>	युवयोस् <i>yuvayos</i> or वाम् <i>vám</i>	युष्माकम् <i>yushmákam</i> or वस् <i>vas</i>
L. त्वयि <i>tvayi</i>	— <i>yuvayos</i>	युष्मासु <i>yushmásu</i>

Obs.—The alternative forms *má*, *me*, *nau*, &c., have no accent, and cannot be used at the beginning of sentences, nor before the particles *éa*, 'and;' *vá*, 'or;' *eva*, 'indeed,' &c.

220.

तद् *tad*, 'he,' 'that.'

MASCULINE.

N. सस् <i>sas</i> (usually स <i>sa</i> †), 'he'	तौ <i>tau</i> , 'they two'	ते <i>te</i> , 'they,' 'those'
Ac. तम् <i>tam</i>	— <i>tau</i>	तान् <i>tán</i>
I. तेन <i>tena</i>	ताभ्याम् <i>tábbhyám</i>	तैस् <i>tais</i>

* As the stems *mad* and *tvad* are generally used in compounds, *mat-tas* and *tvat-tas* more commonly stand for the Ablative; see 719. Similarly, the Ablative plural may be *yushmat-tas*, *asmat-tas*; but these very rarely occur.

† By 67, स will be the usual form. सस् usually exists as सो, see 64. a.

D. तस्मै <i>tasmai</i>	ताभ्याम् <i>tábhyaám</i>	तेभ्यस् <i>tebhyaś</i>
Ab. तस्मात् <i>tasmát</i>	— <i>tábhyaám</i>	— <i>tebhyaś</i>
G. तस्य <i>tasya</i>	तयोस् <i>tayos</i>	तेषाम् <i>teshám</i>
L. तस्मिन् <i>tasmin</i>	— <i>tayos</i>	तेषु <i>teshu</i>

FEMININE.

N. सा <i>sá</i> , 'she'	ते <i>te</i> , 'they two' (fem.)	तास् <i>tás</i> , 'they' (fem.)
Ac. ताम् <i>tám</i>	— <i>te</i>	— <i>tás</i>
I. तया <i>tayá</i>	ताभ्याम् <i>tábhyaám</i>	ताभिस् <i>tábhīś</i>
D. तस्यै <i>tasyai</i>	— <i>tábhyaám</i>	ताभ्यस् <i>tábhyaś</i>
Ab. तस्यास् <i>tasyás</i>	— <i>tábhyaám</i>	— <i>tábhyaś</i>
G. — <i>tasyás</i>	तयोस् <i>tayos</i>	तासाम् <i>tásám</i>
L. तस्याम् <i>tasyám</i>	— <i>tayos</i>	तासु <i>tásu</i>

NEUTER.

N. Ac. तत् *tat*, ते *te*, तानि *táni*; the rest like the masculine.

a. Observe the resemblance of the Sanskrit personal pronouns to those of the dead and living cognate languages. *Aham* or *ah* is the Greek *ἔγω* (Æolic *ἔγών*), Latin *ego*, German *ich*, English 'I'; *mám* or *má* (the latter being the oldest form found in the Vedas) equals *ἐμέ*, *me*; *māhyam*=*mīhi*; *mayi*=*mei*; the *mat* of the Abl. sing. and of *asmāt*, *yushmat*, corresponds to the Latin *met* in *memet*, *nosmet*, &c.: *vayam* or *va* is the English 'we'; *asmán*=*us*; *nas*=*nos*; *tvam*=*tu*, 'thou'; *tvám* or *tvá*=*te*, 'thee'; *tubhyam*=*tibi*; *tvayi*=*tui*; *yúyam*=*ὑμεῖς*, English 'you'; *vas*=*vos*. The 3rd personal pronoun corresponds to the Greek article; thus, *tau*=*τῷ*, *tam*=*τόν*; *tábhyaám*=*τοῖν*, *ταῖν*, &c.

DEMONSTRATIVE PERSONAL PRONOUNS.

221. The third personal pronoun तद् *tad*, 'he,' declined above, is constantly used in a demonstrative sense, to signify 'that' or 'this.'

a. It is sometimes used *emphatically* with other pronouns, like *ille* and *ipse*; thus, सोऽहम् 'ille ego;' ते वयम् 'illi nos;' स त्वम् 'ille tu;' सा त्वम् 'illa tu;' ते यूयम् 'illi vos;' स एषः 'ille ipse;' तद् एतत् 'id ipsum.'

222. It is also combined with the relative *ya* to form another demonstrative pronoun (rarely used except in the Veda), of which the stem is *tyad*: N. स्यस् (67), त्वौ, त्वे; Ac. त्वम्, &c. Fem. स्या, त्वे, त्वास्, &c. Neut. तत्, त्वे, त्वानि, &c.

223. By prefixing *e* to तद्, another common pronoun is formed, more proximately demonstrative; thus,

एतद् *etad*, 'this.'

MASCULINE.

N. एषस् <i>eshas</i> (usu. एष <i>esha</i>). 70. एतौ <i>etau</i>		एते <i>ete</i>
Ac. एतम् <i>etam</i> or एनम् <i>enam</i>	— <i>etau</i> or एनौ <i>enau</i>	एतान् <i>etán</i> or एनान् <i>enán</i>
I. एतेन <i>etena</i> or एनेन <i>enena</i>	एताभ्याम् <i>etábhyaám</i>	एतैस् <i>etais</i>
D. एतस्मै <i>etasmai</i>	— <i>etábhyaám</i>	एतेभ्यस् <i>etebhyas</i>
Ab. एतस्मात् <i>etasmát</i>	— <i>etábhyaám</i>	— <i>etebhyas</i>
G. एतस्य <i>etasya</i>	एतयोस् <i>etayos</i> or एनयोस् <i>enayos</i>	एतेषाम् <i>eteshám</i>
L. एतस्मिन् <i>etasmín</i>	— <i>etayos</i> or — <i>enayos</i>	एतेषु <i>eteshu</i>

The feminine is N. एषा *eshá*, एते *ete*, एतास् *etás*; Ac. एताम् or एनाम्, एते or एने, एतास् or एनास्; I. एतया or एनया, एताभ्याम्, एताभिस्; D. एतस्मै, &c.

The neuter is N. एतत्, एते, एतानि; Ac. एतत् or एनत्, एते or एने, एतानि or एनानि, &c.

a. The alternative forms एनम्, एनेन, एनाम्, &c. are, like those of the 1st and 2nd person, enclitic, and ought not to be used at the beginning of a sentence. Moreover, they can only be used with reference to some one or something mentioned in a previous sentence (see Syntax 836).

With *etad* cf. Lat. *iste, ista, istud*; *etam* = *istum*, *etasya* = *istius*, *etat* = *istud*.

224. There is another common demonstrative pronoun, of which इदम् *idam*, 'this,' the N. neuter, is supposed to represent the most general state (cf. Lat. *is, ea, id*), though there are really two stems—the vowels अ *a* and इ *i* (cf. *a-tas, i-tas*, 719). The latter serves also as the stem of certain pronominals, such as इतर, ईदृश, इयत्. See 234, 234 b, and 236.

MASCULINE.

N. अयम् <i>ayam</i> , 'this'	इमौ <i>imau</i> , 'these two'	इमे <i>ime</i> , 'these'
Ac. इमम् <i>imam</i>	— <i>imau</i>	इमान् <i>imán</i>
I. अनेन <i>anena</i>	आभ्याम् <i>ábhyaám</i>	एभिस् <i>ebhis</i> *
D. अस्मै <i>asmai</i>	— <i>ábhyaám</i>	एभ्यस् <i>ebhyas</i>
Ab. अस्मात् <i>asmát</i>	— <i>ábhyaám</i>	— <i>ebhyas</i>
G. अस्य <i>asya</i>	अनयोस् <i>anayos</i>	एषाम् <i>eshám</i>
L. अस्मिन् <i>asmin</i>	— <i>anayos</i>	एषु <i>eshu</i>

* This is an example of the old form for the Inst. pl. of masculine nouns of the first class, common in the Vedas.

FEMININE.

N. इयम् <i>iyam</i>	इमे <i>ime</i>	इमास् <i>imás</i>
Ac. इमाम् <i>imám</i>	— <i>ime</i>	— <i>imás</i>
I. अनया <i>anayá</i>	आभ्याम् <i>ábhyaám</i>	आभिस् <i>ábhis</i>
D. अस्यै <i>asyai</i>	— <i>ábhyaám</i>	आभ्यस् <i>ábhyas</i>
Ab. अस्यास् <i>asyás</i>	— <i>ábhyaám</i>	— <i>ábhyas</i>
G. — <i>asyás</i>	अनयोस् <i>anayos</i>	आसाम् <i>ásám</i>
L. अस्याम् <i>asyám</i>	— <i>anayos</i>	आसु <i>ásu</i>

NEUTER.

N. Ac. इदम् <i>idam</i>	इमे <i>ime</i>	इमानि <i>imáni</i>
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225. There is another demonstrative pronoun (rarely used, excepting in Nom. sing.), of which अदस्, 'this' or 'that,' is supposed to represent the most general state, though the stem is अमु *amu*, and in N. sing. असु *asu*. It is thus declined: Masc. N. असौ, अम्, अनी; Ac. अमुम्, अम्, अमून्; I. अमुना, अमूभ्याम्, अनीभिस्; D. अमुष्मै, अमूभ्याम्, अनीभ्यस्; Ab. अमुष्मात्, अमूभ्याम्, अनीभ्यस्; G. अमुष्, अमुयोस्, अनीषाम्; L. अमुष्मिन्, अमुयोस्, अनीषु. Fem. N. असौ, अम्, अमूस्; Ac. अमूम्, अम्, अमूस्; I. अमुया, अमूभ्याम्, अमूभिस्; D. अमुष्मै, अमूभ्याम्, अमूभ्यस्; Ab. अमुष्पास्, &c.; G. अमुष्पास्, अमुयोस्, अमूषाम्; L. अमुष्पाम्, अमुयोस्, अमूषु. Neut. N. Ac. अदस्, अम्, अमूनि.

RELATIVE PRONOUN.

226. The relative is formed by substituting य *y* for the initial letter of the pronoun *tad* at 220; thus,

यद् *yad*, 'who,' 'which.'

MASCULINE.

N. यस् <i>yas</i>	यौ <i>yau</i>	ये <i>ye</i> , 'who' or 'which'
Ac. यम् <i>yam</i>	— <i>yau</i>	यान् <i>yán</i>
I. येन <i>yena</i>	याभ्याम् <i>yábhyaám</i>	यैस् <i>yais</i>
D. यस्मै <i>yasmai</i>	— <i>yábhyaám</i>	येभ्यस् <i>yebhyas</i>
Ab. यस्मात् <i>yasmát</i>	— <i>yábhyaám</i>	— <i>yebhyas</i>
G. यस्य <i>yasya</i>	ययोस् <i>yayos</i>	येषाम् <i>yeshám</i>
L. यस्मिन् <i>yasmin</i>	— <i>yayos</i>	येषु <i>yeshu</i>

The feminine and neuter follow the fem. and neut. of *tad* at 220. Fem. N. या *yá*, ये *ye*, यास् *yás*; Ac. याम् *yám*, &c. &c. Neut. N. Ac. यत् *yat*, ये *ye*, यानि *yáni*; the rest like the masculine.

With *yas*, *yá*, *yat*, &c., cf. Gr. ὄς, ῥ, ὄ, &c., Sk. *y* corresponding to *spiritus asper* in Gr. (see 25).

INTERROGATIVE PRONOUNS.

227. The interrogative differs from the relative in substituting *k* instead of *y* for the initial letter of the pronoun *tad* at 220; and in making the N. Ac. sing. neut. किम् instead of कत्*; thus, N. masc. कस् *kas*, कौ *kau*, के *ke*, 'who?' 'which?' 'what?' Ac. कम् *kam*, 'whom?' &c. N. fem. का *ká*, के *ke*, कास् *kás*, &c. The N. Ac. neut. are किम् *kim*, के *ke*, कानि *káni*. Although the real stem of this pronoun is *ka*, yet *kim* is taken to represent the most general state, and occurs in a few compounds; such as किमर्थम् 'on what account?' 'why?'

a. To the true stem *ka* may be affixed *ti*, to form कति *kati* (*quot*), 'how many?' The same suffix is added to *ta* and *ya*, the proper stems of the third personal and relative pronouns, to form *tati*, 'so many' (*tot*), and *yati*, 'as many.' These are thus declined in pl. only:

N. Ac. V. कति; I. कतिभिस्; Dat. Ab. कतिभ्यस्; G. कतीनाम्; L. कतिषु.

Note—The Latin *quot* and *tot*, which drop the final *i*, take it again in composition; as, *quotidie*, *totidem*, &c.

INDEFINITE PRONOUNS.

228. The indeclinable suffixes *cid*, *api*, and *ána* (718), affixed (in accordance with the rules of Sandhi) to the several cases of the interrogative pronouns, give them an indefinite signification; as, कश्चिद् *kaścid*, 'somebody,' 'some one,' 'any one,' 'a certain one.'

MASCULINE.

N. कश्चित् <i>kaścit</i> . 62.	कौचित् <i>kauçit</i>	केचित् <i>keçit</i> , 'some persons'
Ac. कञ्चित् <i>kañcit</i> . 59.	— <i>kauçit</i>	काञ्चित् <i>kañçit</i> . 53.
I. केनचित् <i>kenaçit</i>	काभ्याञ्चित् <i>kábhyáñcit</i>	कैश्चित् <i>kaiçit</i> . 62.
D. कस्मैचित् <i>kasmaiçit</i>	— <i>kábhyáñcit</i>	केभ्यश्चित् <i>kebhyaçit</i>
Ab. कस्माञ्चित् <i>kasmáçit</i> . 48.	— <i>kábhyáñcit</i>	— <i>kebhyaçit</i>
G. कस्यचित् <i>kasyaçit</i>	कयोश्चित् <i>kayoçit</i> . 62.	केषाञ्चित् <i>kesháñcit</i>
L. कस्मिंश्चित् <i>kasmिंçit</i> . 53.	— <i>kayoçit</i>	केषुचित् <i>keshuçit</i>

Similarly, Fem. Nom. काचित्, केचित्, काश्चित्; Ac. काञ्चित्, &c.: and Neut. Nom. Ac. किञ्चित् 'something,' 'anything,' क्वचित्, कानिचित्, &c.

229. So also by affixing षपि; as, Nom. masc. कोऽपि (64. a) 'some one,' 'a certain one,' कावपि, केऽपि (37, 35); Ac. क्वपि, &c.; I. केनापि, &c. (31); D. कस्मा-

* *Kat* (or *kad*), however (= Latin *quod*), was the old form, and is, like *kim*, found at the beginning of compounds; such as *kaścid*, 'perhaps;' *kad-ārtha*, 'useless' ('of what use?'); *kad-adhvan*, 'a bad road' ('what sort of a road?').

यपि, &c. (37); Ab. कस्मादपि, &c.; G. कस्यापि, &c.; L. कस्मिन्नपि, &c. (52). Nom. fem. कापि, &c.; Ac. कामपि, &c.; I. कयापि, &c. &c. Nom. neut. किमपि 'something,' 'anything,' &c. The suffix *ána* is rarely found, except in Nom. masc. कश्चन 'some one,' 'any one;' and in Nom. neut. किञ्चन 'something.'

230. In the same way interrogative adverbs are made indefinite; thus, from *kati*, 'how many?' *katicid*, 'a few;' from *kadá*, 'when?' *kadácid* or *kadácana* or *kadápí*, 'at some time;' from *katham*, 'how?' *kathañcána*, 'some how;' from *kva*, 'where?' *kvaácid* or *kvápi*, 'somewhere.'

a. 'Whosoever,' 'whatsoever' are expressed by prefixing the relative to the indefinite; thus, यः कश्चित् or यः कोऽपि 'whosoever,' यत् किञ्चित् 'whatsoever:' or sometimes to the interrogative; as, येन केन उपायेन 'by any means whatsoever:' or sometimes by repeating the relative; as, यो यः, यद् यत्.

POSSESSIVE PRONOUNS.

231. Possessive pronouns (Pán. IV. 3, 1-3) are mostly formed by affixing *íya* (80. L) to those forms of the personal pronouns, ending in *d*, which are used as stems; thus, fr. मद् 'I,' मदीय *madíya*, 'mine;' fr. अस्मद् 'we,' अस्मदीय *asmadíya*, 'our;' fr. त्वद् 'thou,' त्वदीय *tvadíya*, 'thine;' fr. तद् 'he,' तदीय *tadíya*, 'his.' Similarly, भवदीय 'yours' (Pán. IV. 2, 115) is formed from *bhavád*, and not from the regular stem *bhavat* (see 233). They are declined like *śubha* at 187; e. g. Nom. m. मदीयस्, f. मदीया, n. मदीयम्.

a. Other possessive pronouns differently formed are *mámaka* (fem. *akí*, but generally *iká*) and *mámakína* (fem. *á*), 'mine;' *távaka* (fem. *akí*) and *távakína* (fem. *á*), 'thine;' *ásmáká* (fem. *ákí*) and *ásmákína* (fem. *á*), 'our;' *yaushmáka* (fem. *ákí*) and *yaushmákíṇa* (fem. *á*), 'your.' *Mámaka* and those formed with the suffix *ína* (80. XLIX) make their feminines in *á*, and are declined like *śubha* at 187; the others follow *śiva* or *śubha* for masc. and neut., and *nadí* (105) for fem.

Obs.—The genitive case of the personal pronouns is often used as a possessive; thus, तस्य पुत्रः 'his son;' मम पुत्री 'my daughter.'

REFLEXIVE PRONOUNS.

232. The oblique cases sing. of आत्मन् *átman*, 'soul,' 'self' (declined at 146), are used reflexively, in place of the three personal pronouns, like the Latin *ipse*.

Thus, *átmánam* (*me ipsum*) *anáháreṇa hanishyámi*, 'I shall kill myself by fasting;' *átmánam* (*te ipsum*) *mṛitavad darśaya*, 'show thyself as if dead;' *átmánam* (*se ipsum*) *nindati*, 'he blames himself.' It is used in the singular, even when it refers to a plural; as, *átmánam punítmake*, 'we (will) purify ourselves;' *abudhair átma paropakaraṅkṛitah*, 'foolish people make themselves the tools of others.'

a. The indeclinable pronoun स्वयम् *svayam* is sometimes joined,

in the sense of 'self,' to the three personal pronouns; thus, **सहं स्वयम्** 'I myself,' &c.

b. **स्व** *sva* (*suus*) is used reflexively, with respect to all three persons, and may stand for 'my own' (*meus*), 'thy own' (*tuus*), 'his own,' 'our own,' &c. (cf. *σφός, σφής, σφόν*). It often occupies the first place in a compound, e. g. **स्वगृहं गच्छति** 'he goes to his own house.'

The Gen. case of **आत्मन्** *átman*, or often the simple stem, is used with the same signification; as, **आत्मनो गृहं** or **आत्मगृहं गच्छति**. It is used in the singular even when it refers to more than one*. In the most modern Sanskrit, **निज** *nija* is often used in place of **स्व** and **आत्मन्**, and from it transferred to Bengálí.

स्व, in the sense of 'own,' is declined like *sarva* at 237; as a pronominal the Ab. L. sing. masc. neut. and N. pl. masc. may optionally follow *śubha* at 187; thus, N. pl. m. *sve* or *svás* in the sense of 'own,' but used substantively in the sense of 'kinsmen' or 'property,' *sva* can only follow *śiva* or *śubha* (N. pl. m. *svás*).

c. **स्त्रीय** (f. *á*), **स्वकीय** (f. *á*), and **स्वक** (f. *aká* or *iká*), declinable like *śubha*, sometimes take the place of **स्व** in the sense of 'own,' 'one's own.'

HONORIFIC OR RESPECTFUL PRONOUN.

233. **भवत्** *bhavat*, 'your Honour,' requiring the 3rd person of the verb, is declined like *dhanavat* at 140; thus, N. masc. **भवान्** *bhavan*, **भवन्तौ** *bhavantau*, **भवन्तस्** *bhavantas*; V. **भवन्**; N. fem. **भवती** *bhavatí*, **भवत्यौ** *bhavatyau*, **भवत्यस्** *bhavatyas*, &c.; V. **भवति**. It is constantly used to denote 'respect,' in place of the 2nd personal pronoun; thus, **भवान् गृहं गच्छतु** 'let your Honour go home' for 'go thou home.'

PRONOUNS OF QUANTITY AND SIMILITUDE.

234. Modifications of the demonstrative, relative, and interrogative pronouns may take the suffix **वत्** *vat* to express 'quantity,' and **दृश्** *driśa*, **दृक्ष** *driksa* or **दृश्** *driś* (Nom. masc. neut. *driś*, fem. *driśí*) to express 'similitude,' frequently used as correlative pronouns; thus,

तावत् *távat*, **एतावत्** *etávat*, 'so many,' 'so much' (*tantus*); **यावत्** (*quantus*) 'as many,' 'as much' (declined like *dhanavat* at 140); **तादृश्** *tádriśa* or **तादृक्ष** *tádriksa* or **तादृश्** *tádriś*, 'such like' (*talís*, *τηλίκοσ*); **एतादृश्** *etádriśa* or **एतादृक्ष** *etádriś*, 'like this or that,' following *śubha* (187) for masc. and neut. of those ending in **श** *śa* and **क्ष** *ksha*; and **दिś**, at 181, for masc. and neut. of those in **श्** *ś*; and **नदिś**,

* Lassen cites an example (*Rámáyana* II. 64, 28) in which *átman* refers to the dual: *Putram átmanah sprishtva nipetatuh*, 'they two fell down after touching their son.'

at 105, for the fem. of all three. Similarly, the correlatives यादृश् or यादृक्ष or यादृश् 'as like,' 'how like' (*qualis, ἡλικός*); ईदृश् or ईदृक्ष or ईदृश् 'so like;' कीदृश् or कीदृक्ष or कीदृश् 'how like?' (*qualis?*)

a. Note, that दृश् is derived from the root *drś*, 'to see,' 'appear,' and is in fact our English 'like,' *d* being interchangeable with *l*, and *ś* with *k*.

b. कियत् 'how much,' and इयत् 'so much,' are declined like धनवत् (140).

c. A few peculiar pronouns of quantity, some of which are of the nature of ordinals, are formed with the suffix *tha* (*itha*), thought by some to be an old superlative, or *titha* (80. LXIII); e. g. *yávatiṭha*, *as, í, am*, 'to whatever stage or degree advanced,' 'how-manieth,' 'as-manieth;' *katīṭha*, *as, í, am*, 'to whatever degree,' 'how-manieth;' *katītho divasaḥ*, 'what day of the month is it?' *katipayaṭha*, *as, í, am*, 'advanced to a certain degree.'

PRONOMINALS.

235. There are certain common adjectives, called *pronominals*, which partake of the nature of pronouns, and follow the declension of *tad* at 220; but may also take a vocative case.

236. These are, इतर 'other' (but in Veda the neut. may be *itaram* as well as *itarat*, Πάρ. VII. 1, 26, cf. Latin *iterum*); कतर 'which of the two?' (*πότερος* for *κότερος*); कतम 'which of many?' ततर 'that one of two;' ततम 'that one of many;' यतर 'who or which of two;' यतम 'who or which of many' (formed by adding the comparative and superlative suffixes to the various pronominal stems, 195); अन्य 'other,' 'another;' अन्यतर 'one of two;' and एकतम 'one of many.' They are declined like तद्, and make the N. V. Ac. neut. sing. in *at*; thus, *anyat, itarat, anyatarat, katarat, katamat*, &c.; but they have a vocative, viz. V. masc. *anya*, V. fem. *anye*, V. neut. *anyat*, &c.; the V. du. and plural is like the Nom.

a. With regard to *itara*, it loses its pronominal declension at the end of Dvandva compounds, but at the end of Dvandvas (748) it may optionally follow *tad* in the Nom. pl.; e. g. *varṇásrametarás* (or *-re*), 'classes, orders, and others.'

237. There are other pronominals, which make *am* instead of *at* in the N. Ac. neuter. The model of these is सर्व *sarva*, 'all;' thus,

		MASCULINE.	
		DUAL.	PLURAL.
SINGULAR.			
N.	सर्वस् <i>sarvas</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
Ac.	सर्वम् <i>sarvam</i>	— <i>sarvau</i>	सर्वान् <i>sarvān</i>
I.	सर्वेण <i>sarveṇa</i>	सर्वाभ्याम् <i>sarvābhyām</i>	सर्वैस् <i>sarvaiś</i>
D.	सर्वस्मै <i>sarvasmai</i>	— <i>sarvābhyām</i>	सर्वेभ्यस् <i>sarvebhyas</i>
Ab.	सर्वस्मात् <i>sarvasmāt</i>	— <i>sarvābhyām</i>	— <i>sarvebhyas</i>
G.	सर्वस्य <i>sarvasya</i>	सर्वयोस् <i>sarvayos</i>	सर्वेषाम् <i>sarveśhām</i>
L.	सर्वस्मिन् <i>sarvasmin</i>	— <i>sarvayos</i>	सर्वेषु <i>sarveshu</i>
V.	सर्वे <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>

		FEMININE.		
SINGULAR.		DUAL.		PLURAL.
N.	सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>		सर्वासु <i>sarvās</i>
Ac.	सर्वाम् <i>sarvām</i>	— <i>sarve</i>		— <i>sarvās</i>
I.	सर्वया <i>sarvayā</i>	सर्वाभ्याम् <i>sarvābhyām</i>		सर्वाभिस् <i>sarvābhis</i>
D.	सर्वस्यै <i>sarvasyai</i>	— <i>sarvābhyām</i>		सर्वाभ्यस् <i>sarvābhyas</i>
Ab.	सर्वस्यास् <i>sarvasyās</i>	— <i>sarvābhyām</i>		— <i>sarvābhyas</i>
G.	— <i>sarvasyās</i>	सर्वयोस् <i>sarvayos</i>		सर्वासाम् <i>sarvāsām</i>
L.	सर्वस्याम् <i>sarvasyām</i>	— <i>sarvayos</i>		सर्वासु <i>sarvāsu</i>
V.	सर्वे <i>sarve</i>	सर्वे <i>sarve</i>		सर्वासु <i>sarvās</i>
NEUTER.				
N. Ac.	सर्वम् <i>sarvam</i>	सर्वे <i>sarve</i>		सर्वाणि <i>sarvāni</i>
V.	सर्व <i>sarva</i>	— <i>sarve</i>		— <i>sarvāni</i>

The other cases like the masculine.

238. Like *sarva* are declined उभय 'both' (properly only found in sing. and pl., *ubha* being used in du.; the fem. of *ubhaya* is *ubhayī*, like *nadī*); विश्व 'all'; एकतर 'one of two' (ἑκατέροσ); अन्ततम 'one of many'; सम meaning 'all,' but not when it signifies 'equal'; सिम 'the whole'; त्व 'other'; नेम 'half.' The N. Ac. sing. neuter of these will end in *am*, but त्व is optionally त्वत्. In N. V. pl. masc. नेम is नेमे or नेमास्.

Obs.—उभ, 'both' (*ambo*, ἄμφω), is declined like *sarva*, but only in du.; thus, N. Ac. V. masc. उभौ, fem. and neut. उभे; I. D. Ab. उभाभ्याम्; G. L. उभयोस्.

a. अधर 'inferior,' पर 'other,' अपर 'other,' अधर 'posterior,' 'west,' उत्तर 'superior,' 'north,' दक्षिण 'south,' 'right,' पूर्व 'east,' 'prior,' अन्तर meaning either 'outer' or 'inner' (as applied to a garment), स्व 'own' (232), follow *sarva*, and optionally *śubha*, at 187, in Abl. Loc. sing. masc. and neut., and Nom. Voc. pl. masc.; as, अधरस्मात् or अधरात्, &c. They can only be declined like pronominals when they denote relative position; hence *dakṣiṇāḥ* (not *dakṣiṇe*) *kavayaḥ*, 'clever poets.' Moreover, the pronominal inflexion is optional in certain compounds.

239. एक, 'one,' follows *sarva*, see 200; द्वितीय 'second,' तृतीय 'third,' follow *śubha* (187), and optionally *sarva* in certain cases, see 208; they make their fem. in *ā*.

240. अल्प 'a few,' अर्ध or अर्द्ध 'half,' कतिपय (fem. *ā* or *ī*) 'several,' 'few,' 'some,' प्रथम 'first,' चरम 'last,' द्वय (fem. *ī*), द्वितय (fem. *ī*) 'twofold,' पञ्चतय (fem. *ī*) 'five-fold,' and all in *-ya* and *-taya*, properly follow *śiva* at 103; but may make their Nom. V. pl. masc. in *e*; as, अल्पे or अल्पास् 'few,' &c. (see Pāṇ. 1. 1, 33).

a. अन्योन्य, इतरेतर, 'one another,' 'mutual,' make their Nom. Ac. sing. neut. in *am*, not *at*; and V. in *a*.

b. In some pronouns the syllable *ka* or *ak* is introduced, generally before the last vowel or syllable, to denote contempt, in the same way that *ka* is added to nominal stems; e. g. मयका for मया 'by me,' युष्मकाभिस् for युष्माभिस् 'by you.' Similarly, सर्वके, विश्वके, for सर्वे, विश्वे 'all' (see Pāṇ. v. 3, 71).

CHAPTER VI.

VERBS.

GENERAL OBSERVATIONS.

241. ALTHOUGH the Sanskrit verb (*ákhyaáta, kriyá*) offers many striking and interesting analogies to the Greek, yet our explanations of its structure are not likely to fall in with the preconceived notions of the student of Greek grammar.

There are ten tenses and moods (*kála*). Seven of them are of common occurrence; viz. 1. the Present (technically called लट् *laṭ*, which, with the other technical names, is applicable also to the terminations of each tense respectively); 2. the Imperfect, sometimes called the First Preterite (लङ् *lan*); 3. the Potential or Optative (लिट् *lin*); 4. the Imperative (लोट् *loṭ*); 5. the Perfect, sometimes called the Second Preterite (लिट् *liṭ*); 6. the First Future (लुट् *luṭ*); 7. the Second Future (लृट् *lṛiṭ*). Three are not so commonly used; viz. 8. the Aorist, sometimes called the Third Preterite (लुङ् *luṅ*); 9. the Precative, also called the Benedictive (आशिर् लिट् *ásir lin*); 10. the Conditional (लृङ् *lṛin*). There is also an Infinitive, and several Participles. Of these, the Present, the three Past tenses, and the two Futures belong to the Indicative mood. The Imperative, Potential, Precative, and Conditional (see 242) are moods susceptible of various times; but, as there is only one form for each, it can lead to no embarrassment to call them tenses, and to arrange them indiscriminately with the tenses of the Indicative.

The first four tenses, viz. the Present, Imperfect, Potential, and Imperative, are frequently called *Special tenses**, because in these each of the ten classes of roots has a special structure of its own (as will be explained at 248).

a. Obs.—The ancient Sanskrit of the Veda is more rich in grammatical forms than the later or classical Sanskrit. There is a Vedic Subjunctive mood, technically called लेट् *leṭ*, which comprises under it a Present, Imperfect, and Aorist; moreover, the Vedic Potential and Imperative are thought to have distinct forms for various tenses. The Vedic Infinitive, too, has ten or eleven different forms (see 459. a).

* In the previous editions of this Grammar these tenses were called 'Conjugational.' I have thought it better to bring the present edition into harmony with other Grammars by adopting Bopp's designation of 'Special.'

242. Although the three past tenses are used without much distinction, yet it should be observed, that they properly express different degrees of past time. The Imperfect (*anadyatana-bhūta*) corresponds in form to the Imperfect of Greek verbs, and properly has reference to an event done at some time recently past, but before the current day. It may denote action past and continuing, or it may be used like the Greek Aorist. The Perfect (*paroksha-bhūta*) is said to have reference to an event completely done before the present day at some remote period, unperceived by or out of sight of the narrator; it answers in form to the Greek Perfect, but may also be used like the Aorist. The Aorist refers to an event done and past at some indefinite period, whether before or during the current day; it corresponds in form and sense to the Greek 1st and 2nd Aorist, and sometimes to the Pluperfect*. Again, the two Futures properly express, the First, definite, the Second, indefinite futurity †: the Second, however, is the most used, and answers to the Greek Future. The Potential or Optative may generally be rendered in English by some one of the auxiliaries 'may,' 'can,' 'would,' 'should,' 'ought.' It is said to denote 'command,' 'direction,' 'expression of wish,' 'enquiry,' 'condition,' 'supposition' (*sambhāvana*, Pāṇ. III. 3, 161). See Syntax, 879. The Conditional (or Imperfect of the Future) is occasionally used after the conjunctions *yadi* and *ēd*, 'if:' it has an augment like the Imperfect and Aorist, and ought on that account to be classed with the tenses of the Indicative (see 891). The Precative or Benedictive is a tense sometimes used in praying and blessing (*āśīshi*). It is a modification of the Potential. There is no tense exactly equivalent to the Pluperfect in Sanskrit, although the form of some Aorists (in a few primitive verbs, and in verbs of Cl. 10 and Causals) resembles that of the Greek Pluperfect by taking both augment and reduplication: the sense of this tense, however, may often be expressed by the Past Indeclinable Participle or by the Past Passive Participle; as, *tasmīn apakrānte*, 'after he had departed.' See Syntax, 840, 899. a.

a. According to some, the form of the Imperfect and Aorist, which remains after rejecting the augment of these tenses in the Indicative, and which is especially used after the particles **मा** *mā* and **मा स्म** *mā sma* (see 884. Obs. and 889), ought to be called the Subjunctive Imperfect and Subjunctive Aorist.

b. The Infinitive generally has an Active, but is capable of a Passive signification (see Syntax, 867–872).

* The fact is, that the three past tenses are not very commonly used to represent the completeness of an action. This is generally done by employing the Past Passive Participle with an inst. case; or by adding *vat* to the Past Pass. Part., and combining it with the Present tense of *as*, 'to be;' as, *uktavān asmi*, 'I have said.' See Syntax, 897.

† The First Future (*luṭ*) is said to be *an-adyatane*, i. e. to be so far definite as to denote what will happen at a future period, not in the course of the current day; as, **शु** *गन्तास्मि* 'to-morrow I shall go' (Pāṇ. III. 3, 15); whereas the Second Future may refer to immediate futurity; as, **अद्य सायंकाले शु वा गमिष्यामि** 'this very evening or to-morrow I shall be going.'

243. Every tense has three numbers, singular, dual, and plural.

To each tense belong two sets of Active terminations; one for the Active voice (properly so called), the other for a kind of Middle or Reflexive voice. The former of these voices is called by Indian grammarians *Parasmai-pada* ('word* directed to another'), because the action is supposed to be Transitive, or to pass *parasmai*, 'to another (object);' the latter is called *Ātmane-pada* ('word* directed to one's self'), because the action is supposed to refer *ātmane*, 'to one's self.' This distinction, however, is not always observed, and we often find both *Parasmai* and *Ātmane* employed indifferently for Transitive verbs.

Some verbs, however, are conjugated only in the *Ātmane-pada*, especially when they are Intransitive, or when the direct fruit of the action accrues to the agent (see the distinction of *Udāttetaḥ* and *Anudāttetaḥ* at 75. c), or when particular prepositions are used; thus,

Mud and *ruś* meaning 'to be pleased,' 'please one's self;' *bhuj* meaning 'to eat' (not 'to protect'); *dā*, 'to give,' with *ā* prefixed, meaning 'to give to one's self,' 'to take,' are restricted to the *Ātmane-pada*. Sometimes, when a verb takes both *Padas*, the *Ātmane*, without altering the idea expressed by the root, may be used to direct the action in some way towards the agent; thus, *pacāti* means 'he cooks,' but *pacāte*, 'he cooks for himself;' *yajati*, 'he sacrifices;' *yajate*, 'he sacrifices for himself;' *namati*, 'he bends;' *namate*, 'he bends himself;' *darśayati* (Causal), 'he shews;' *darśayate*, 'he shews himself,' 'appears;' *kārayati*, 'he causes to make;' *kārayate*, 'he causes to be made for himself;' and *yāś*, 'to ask,' although employing both *Padas*, is more commonly used in the *Ātmane*, because the act of asking generally tends to the advantage of the asker. (See this subject more fully explained at 786.)

α. Passive verbs are conjugated in the *Ātmane-pada*. Indeed, in all the tenses, excepting the first four, the Passive is generally undistinguishable from the *Ātmane-pada* of the primitive verb. But in the four Special tenses, viz. the Present, Imperfect, Potential, and Imperative (unlike the Greek, which exhibits an identity between the Middle and Passive voices in those tenses), the Sanskrit Passive, although still employing the *Ātmane-pada* terminations, has a special

* *Pada* is an inflected word as distinguished from an uninflected root (Pāṇ. i. 4, 14). The term *pada* has here reference to the scheme of terminations only; so that in this sense there are only two voices in Sanskrit, and they are often used indiscriminately. Although the *Ātmane-pada* has occasionally a kind of Middle signification, yet it cannot be said to correspond entirely to the Greek Middle.

structure of its own, common to all verbs, and distinct from the conjugational form of the *Ātmane-pada* in all but the fourth class*.

Thus the Greek *ἀκούω* makes for both the Middle and Passive of those four tenses, 1st sing. *ἀκούομαι, ἠκούομην, ἀκούοίμην, ἀκούου* (2nd sing.) But the Sanskrit *śru*, 'to hear,' makes for the conjugational form of the *Ātmane*, *शृण्वे, अशृण्वि, शृण्वीय, शृण्वै*; while for the Passive it is *श्रूये, अश्रूये, श्रूयेय, श्रूयै*.

244. As in nouns the formation of a nominal stem out of a root precedes declension, the root generally requiring some change or addition before the case-terminations can be affixed, so in verbs the formation of a verbal stem out of a root must precede conjugation. Again, as in nouns every case has its own proper termination, so in verbs each of the three persons, in the three numbers of every tense, has a termination (*vibhakti*), one for the *Parasmai-pada*, and one for the *Ātmane-pada*, which is peculiarly its own. Moreover, as in nouns, so in verbs, some of the terminations may be combined with servile or indicatory letters, which serve to aid the memory, by indicating that where they occur peculiar changes are required in the root. Thus the three terminations which belong to the 1st, 2nd, and 3rd persons of the Present tense, *Parasmai-pada*, respectively, are *mi, si, ti*; and these are combined with the letter P (*miP, siP, tiP*), to indicate that roots belonging to the second and third groups of classes (see 258, 259, and 290) must be modified in a particular way, before these terminations are affixed.

The annexed tables exhibit, 1st, the scheme of terminations for *Parasmai* and *Ātmane-pada*, with the most useful indicatory letters (denoted by Roman capitals), in all the tenses, the four Special tenses being placed first; 2ndly, the same scheme with the substitutions required by certain classes of roots (the numerical figures denoting the classes in which these substitutions occur, see 257).

245. TERMINATIONS OF SPECIAL TENSES.

PARASMAI-PADA.

ĀTMANE-PADA.

Present tense.

PERS.	PARASMAI-PADA.			ĀTMANE-PADA.		
	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1.	निप् <i>miP</i>	वस् <i>vas</i>	मस् <i>mas</i>	ए <i>e</i>	वहे <i>vahe</i>	महे <i>mahe</i>
2.	सिप् <i>siP</i>	थस् <i>thas</i>	थ <i>tha</i>	से <i>se</i>	थाथे <i>áthe</i>	ध्वे <i>dhve</i>
3.	तिप् <i>tiP</i>	तस् <i>tas</i>	अन्ति <i>anti</i>	ते <i>te</i>	आते <i>áte</i>	अन्ते <i>ante</i>

* For this reason we prefer to regard the Passive, not as a Voice, but as a distinct derivative from the root. See 461. a.

Imperfect or First Preterite (requiring the augment a, 251).

1. अमप् <i>amAP</i>	व <i>va</i>	म <i>ma</i>	इ <i>i</i>	वहि <i>vahi</i>	महि <i>mahi</i>
2. सिप् <i>sIP</i>	तम् <i>tam</i>	त <i>ta</i>	थास् <i>thás</i>	आथाम् <i>áthám</i>	ध्वम् <i>dhvam</i>
3. दिप् <i>dIP</i>	ताम् <i>tám</i>	अन् <i>an</i>	त <i>ta</i>	आताम् <i>átám</i>	अन्त <i>anta</i>

Potential or Optative.

1. याम् <i>yám</i>	याव <i>yáva</i>	याम <i>yáma</i>	ईय <i>íya</i>	ईवहि <i>ívahi</i>	ईमहि <i>ímahi</i>
2. यास् <i>yás</i>	यातम् <i>yátam</i>	यात <i>yáta</i>	ईथास् <i>íthás</i>	ईयाथाम् <i>íyáthám</i>	ईध्वम् <i>ídhvam</i>
3. यात् <i>yát</i>	याताम् <i>yátám</i>	युस् <i>ysus</i>	ईत् <i>íta</i>	ईयाताम् <i>íyátám</i>	ईरन् <i>íran</i>

Imperative.

1. आनिप् <i>ániP</i>	आवप् <i>ávaP</i>	आमप् <i>ámaP</i>	एप् <i>aiP</i>	आवहैप् <i>ávahaiP</i>	आमहैप् <i>ámahaiP</i>
2. हि <i>hi</i>	तम् <i>tam</i>	त <i>ta</i>	स्व <i>sva</i>	आथाम् <i>áthám</i>	ध्वम् <i>dhvam</i>
3. तुप् <i>tuP</i>	ताम् <i>tám</i>	अन्तु <i>antu</i>	ताम् <i>tám</i>	आताम् <i>átám</i>	अन्ताम् <i>antám</i>

TERMINATIONS OF GENERAL TENSES.

Perfect or Second Preterite (requiring reduplication, 252).

1. थप् <i>thAP</i>	व <i>va</i>	म <i>ma</i>	ए <i>e</i>	वहे <i>vahē</i>	महे <i>mahē</i>
2. थप् <i>thAP</i>	अथुस् <i>athus</i>	अ <i>a</i>	से <i>se</i>	आथे <i>áthe</i>	ध्वे <i>dhvē</i> (द्धे)
3. थप् <i>thAP</i>	अतुस् <i>atus</i>	उस् <i>us</i>	ए <i>e</i>	आते <i>áte</i>	इरे <i>ire</i>

First Future or Definite Future.

1. तास्मि <i>tásmi</i>	तास्वस् <i>tásvas</i>	तास्मस् <i>tásmas</i>	ताहे <i>táhe</i>	तास्वहे <i>tásvahe</i>	तास्महे <i>tásmahē</i>
2. तासि <i>tási</i>	तास्यस् <i>tásthas</i>	तास्य <i>tástha</i>	तासे <i>táse</i>	तासाथे <i>tásáthe</i>	ताध्वे <i>tádhvē</i>
3. ता <i>tá</i>	तारौ <i>tárau</i>	तारस् <i>táras</i>	ता <i>tá</i>	तारौ <i>tárau</i>	तारस् <i>táras</i>

Second Future or Indefinite Future.

1. स्यामि <i>syámi</i>	स्यावस् <i>syávas</i>	स्यामस् <i>syámas</i>	स्ये <i>sye</i>	स्यावहे <i>syávahe</i>	स्यामहे <i>syámahē</i>
2. स्यसि <i>syasi</i>	स्यथस् <i>syathas</i>	स्यथ <i>syatha</i>	स्यसे <i>syase</i>	स्येथे <i>syethe</i>	स्यध्वे <i>syadhvē</i>
3. स्यति <i>syati</i>	स्यतस् <i>syatas</i>	स्यन्ति <i>syanti</i>	स्यते <i>syate</i>	स्येते <i>syete</i>	स्यन्ते <i>syante</i>

Aorist or Third Preterite (requiring the augment a, 251).

1. सम् <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
2. सीस् <i>sís</i>	स्तम् <i>stam</i>	स्त <i>sta</i>	स्यास् <i>sthás</i>	साथाम् <i>sáthám</i>	ध्वम् <i>dhvam</i> (द्धम्)
3. सीत् <i>sít</i>	स्ताम् <i>stám</i>	सुस् <i>sus</i>	स्त <i>sta</i>	साताम् <i>sátám</i>	सत <i>sata</i>

Precative or Benedictive.

1. यासम् <i>yásam</i>	यास्व <i>yásva</i>	यास्म <i>yásma</i>	सीय <i>síya</i>	सीवहि <i>sívahi</i>	सीमहि <i>símahi</i>
2. यास् <i>yás</i>	यास्तम् <i>yástam</i>	यास्त <i>yástá</i>	सीष्टास् <i>síshthás</i>	सीयास्थाम् <i>síyásthám</i>	सीध्वम् <i>sídhvam</i>
3. यात् <i>yát</i>	यास्ताम् <i>yástám</i>	यासुस् <i>yásus</i>	सीष्ट <i>síshṭa</i>	सीयास्ताम् <i>síyástám</i>	सीरन् <i>síran</i>

Conditional (requiring the augment a, 251).

1. स्यम् <i>syam</i>	स्याव <i>syáva</i>	स्याम <i>syáma</i>	स्ये <i>sye</i>	स्यावहि <i>syávaahi</i>	स्यामहि <i>syámahi</i>
2. स्यस्य <i>syas</i>	स्यतम् <i>syatam</i>	स्यत <i>syata</i>	स्यथास् <i>syathás</i>	स्येथाम् <i>syethám</i>	स्यध्वम् <i>syadhvam</i>
3. स्यात् <i>syat</i>	स्याताम् <i>syatám</i>	स्यन् <i>syan</i>	स्यत <i>syata</i>	स्येताम् <i>syetám</i>	स्यन्त <i>syanta</i>

246. *The same terminations, with the substitutions required in certain classes.*

TERMINATIONS OF SPECIAL TENSES.

PARASMAI-PADA.

ĀTMANE-PADA.

Present tense.

PERS. SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1. <i>miP</i>	<i>vas</i>	<i>mas</i>	$\left\{ \begin{array}{l} i \text{ 1, 4, 6, 10.} \\ e \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{vaha} \\ \textit{mahe} \end{array} \right.$	
2. <i>siP</i>	<i>thas</i>	<i>tha</i>	<i>se</i>	$\left\{ \begin{array}{l} \textit{ithe} \text{ 1, 4, 6, 10.} \\ \textit{áthe} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{dhve} \end{array} \right.$
3. <i>tiP</i>	<i>tas</i>	$\left\{ \begin{array}{l} \textit{nti} \text{ 1, 4, 6, 10.} \\ \textit{anti} \text{ 2, 7; 5, 8, 9.} \\ \textit{ati} \text{ 3 (2).} \end{array} \right.$	<i>te</i>	$\left\{ \begin{array}{l} \textit{ite} \text{ 1, 4, 6, 10.} \\ \textit{áte} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{nte} \text{ 1, 4, 6, 10.} \\ \textit{ate} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

An initial *s*, as in *si*, *se*, &c., is liable to become *sh* by 70.

Imperfect or First Preterite (requiring the augment *a*, 251).

1. $\left\{ \begin{array}{l} m \text{ 1, 4, 6, 10.} \\ amP \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{va} \\ \textit{ma} \end{array} \right.$	<i>i</i>	$\left\{ \begin{array}{l} \textit{vahi} \\ \textit{mahi} \end{array} \right.$	
2. <i>sP</i>	<i>tam</i> <i>ta</i>	<i>thás</i>	$\left\{ \begin{array}{l} \textit{ithám} \text{ 1, 4, 6, 10.} \\ \textit{áthám} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$ $\left\{ \begin{array}{l} \textit{dhvam} \end{array} \right.$	
3. <i>tP</i>	<i>tám</i>	$\left\{ \begin{array}{l} n \text{ 1, 4, 6, 10.} \\ an \text{ 2, 7; 5, 8, 9.} \\ us \text{ 3 (2).} \end{array} \right.$	<i>ta</i>	$\left\{ \begin{array}{l} \textit{itám} \text{ 1, 4, 6, 10.} \\ \textit{átám} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$ $\left\{ \begin{array}{l} \textit{nta} \text{ 1, 4, 6, 10.} \\ \textit{ata} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

Potential or Optative.

In 1, 4, 6, 10.

1. <i>iyam</i>	<i>iva</i> <i>ima</i>
2. <i>is</i>	<i>itam</i> <i>ita</i>
3. <i>it</i>	<i>itám</i> <i>iyus</i>

In 2, 3, 7; 5, 8, 9.

1. <i>yám</i>	<i>yáva</i> <i>yáma</i>
2. <i>yás</i>	<i>yátam</i> <i>yáta</i>
3. <i>yát</i>	<i>yátám</i> <i>yus</i>

In all the classes.

1. <i>íya</i>	<i>ívahi</i> <i>ímahi</i>
2. <i>íthás</i>	<i>íyáthám</i> <i>ídhvam</i>
3. <i>íta</i>	<i>íyátám</i> <i>íran</i>

Imperative.

1. <i>ániP</i>	<i>ávaP</i> <i>ámaP</i>	<i>aiP</i>	<i>ávahaiP</i> <i>ámahaiP</i>
2. $\left\{ \begin{array}{l} -1, 4, 6, 10; 5, 8. \\ \textit{hi} \text{ 2, 3; 5, 9.} \\ \textit{dhi} \text{ (dhi) 2, 3, 7.} \\ -\text{after } \textit{ána} \text{ 9.} \end{array} \right.$	$\left\{ \begin{array}{l} \textit{tam} \\ \textit{ta} \end{array} \right.$	<i>sva</i>	$\left\{ \begin{array}{l} \textit{ithám} \text{ 1, 4, 6, 10.} \\ \textit{áthám} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$ $\left\{ \begin{array}{l} \textit{dhvam} \end{array} \right.$
3. <i>tuP</i>	<i>tám</i>	$\left\{ \begin{array}{l} \textit{ntu} \text{ 1, 4, 6, 10.} \\ \textit{antu} \text{ 2, 7; 5, 8, 9.} \\ \textit{atu} \text{ 3 (2).} \end{array} \right.$ <i>tám</i>	$\left\{ \begin{array}{l} \textit{itám} \text{ 1, 4, 6, 10.} \\ \textit{átám} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$ $\left\{ \begin{array}{l} \textit{ntám} \text{ 1, 4, 6, 10.} \\ \textit{atám} \text{ 2, 3, 7; 5, 8, 9.} \end{array} \right.$

In cl. 9, *hi* is dropped after *ána*, substituted for the conjugational *ní* of the 2nd sing. Impv., Parasmai, in the case of roots ending in consonants. A form $\overline{na}t$ *tát* (cf. Latin *to*, Greek $\tau\omega$) may be substituted for *hi* and *tu*, and even for *ta*, to imply benediction, chiefly used in the Vedas.

TERMINATIONS OF GENERAL TENSES.

Perfect or Second Preterite (requiring reduplication, 252).

1. aP	* <i>iva</i>	* <i>ima</i>		<i>e</i>	* <i>ivahe</i>	* <i>imahe</i>
2. <i>itha</i> or <i>tha</i> P	<i>athus</i>	<i>a</i>		* <i>ishe</i>	<i>áthe</i>	* <i>idhve</i> or * <i>idhve</i>
3. aP	<i>atus</i>	<i>us</i>		<i>e</i>	<i>áte</i>	<i>ire</i>

* Only eight roots, viz. *śru*, *stu*, *dru*, *sru*, *kṛi*, *bhṛi*, *sṛi*, *vṛi*, reject the initial *i* from the terminations marked with *; and of these eight all but *vṛi* (meaning 'to cover') necessarily reject it also in the 2nd sing. Parasmai. See 369–372.

First Future or Definite Future.

1. <i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>		<i>táhe</i>	<i>tásvahe</i>	<i>tásmahe</i>
2. <i>tási</i>	<i>tásthas</i>	<i>tásttha</i>		<i>táse</i>	<i>tásáthe</i>	<i>tádhve</i>
3. <i>tá</i>	<i>tárau</i>	<i>táras</i>		<i>tá</i>	<i>tárau</i>	<i>táras</i>

Many roots prefix *i* to the above terminations; thus, 1. *itásmi*, 2. *itási*, &c. \overline{y} lengthens this *i*; \overline{v} *vṛi* and all roots in long *rí* optionally do so.

Second Future or Indefinite Future.

1. <i>syámi</i>	<i>syávas</i>	<i>syámas</i>		<i>sye</i>	<i>syávahe</i>	<i>syámahe</i>
2. <i>syasi</i>	<i>syathas</i>	<i>syatha</i>		<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
3. <i>syati</i>	<i>syatas</i>	<i>syanti</i>		<i>syate</i>	<i>syete</i>	<i>syante</i>

Many roots prefix *i* to the above terminations; thus, 1. *ishyámi* (70), 2. *ishyasi*, &c. \overline{y} lengthens this *i*; \overline{v} and all roots in long *rí* optionally do so.

Aorist or Third Preterite (requiring the augment *a*, 251).

FORM I.—Regular terminations of the scheme.

1. <i>sam</i>	<i>sva</i>	<i>sma</i>		<i>si</i>	<i>svahi</i>	<i>smahi</i>
2. <i>sís</i>	<i>stam</i> or <i>tam</i>	<i>sta</i> or <i>ta</i>		<i>sthás</i> or <i>thás</i>	<i>sáthám</i>	<i>dhvam</i>
3. <i>sít</i>	<i>stám</i> or <i>tám</i>	<i>sus</i>		<i>sta</i> or <i>ta</i>	<i>sátám</i>	<i>sata</i>

\overline{d} *dhvam* is used for *dhvam* after any other vowel but *a* or *á*, or after \overline{d} immediately preceding.

The same terminations with *i* prefixed, except in 2nd and 3rd sing., where initial *s* is rejected.

1. <i>isham</i>	<i>ishva</i>	<i>ishma</i>		<i>ishi</i>	<i>ishvahi</i>	<i>ishmahí</i>
2. <i>ís</i>	<i>ishṭam</i>	<i>ishṭa</i>		<i>ishṭhás</i>	<i>isháthám</i>	<i>idhvam</i>
3. <i>ít</i>	<i>ishṭám</i>	<i>ishus</i>		<i>ishṭa</i>	<i>ishátám</i>	<i>ishata</i>

\overline{d} *idhvam* may be used for *idhvam* when a semivowel or *h* immediately precedes. \overline{y} lengthens the *i* throughout; \overline{v} and all roots in long *rí* optionally do so in \overline{A} tm.

FORM II.—Terminations resembling those of the Imperfect.

1. <i>am</i>	<i>áva</i> or <i>va</i>	<i>áma</i> or <i>ma</i>	<i>e</i> or <i>i</i>	<i>ávahi</i>	<i>ámahi</i>	
2. <i>as</i> or <i>s</i>	<i>atam</i> or <i>tam</i>	<i>ata</i> or <i>ta</i>		<i>athás</i>	<i>ethám</i> or <i>áthám</i>	<i>adhvam</i>
3. <i>at</i> or <i>t</i>	<i>atám</i> or <i>tám</i>	<i>an</i> or <i>us</i>		<i>ata</i>	<i>etám</i> or <i>átám</i>	<i>anta</i> or <i>ata</i>

Precative or *Benedictive*.

1. <i>yásam</i>	<i>yásva</i>	<i>yásma</i>		<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
2. <i>yás</i>	<i>yástam</i>	<i>yásta</i>		<i>síshthás</i>	<i>síyásthám</i>	<i>sídhvam</i>
3. <i>yát</i>	<i>yástám</i>	<i>yásus</i>		<i>síshṭa</i>	<i>síyástám</i>	<i>síran</i>

Many roots prefix *i* to the Átmane, but not to the Parasmai, of the above; thus, 1. *ishíya*, &c. *ग्रह्* lengthens the *i* in this tense also, but no other root can do so.

सीद्धम् sídhvam is used for *सीध्वम् sídhvam* after any other vowel but *a* or *á*, and optionally after the prefixed *i*, when immediately preceded by a semivowel or *h* (see 442).

Conditional (requiring the augment *a*, 251).

1. <i>syam</i>	<i>syáva</i>	<i>syáma</i>		<i>sye</i>	<i>syávahi</i>	<i>syámahi</i>
2. <i>syas</i>	<i>syatam</i>	<i>syata</i>		<i>syathás</i>	<i>syethám</i>	<i>syadhvam</i>
3. <i>syat</i>	<i>syatám</i>	<i>syana</i>		<i>syata</i>	<i>syetám</i>	<i>syanta</i>

Many roots prefix *i* to the above terminations throughout; thus, 1. *ishyam*, 2. *ishyas*, &c. *ग्रह्* lengthens this *i*; *वृ* and all roots in long *ri* optionally do so.

247. Those terminations which are marked with P will be called the P terminations. They are technically designated *Pit* (i. e. having P for their *it*), and are as follow :

Present, Parasmai, 1, 2, 3 sing. *Impf.*, Par., 1, 2, 3 sing. *Impv.*, Par., 1, 3 sing., 1 du., 1 pl.; Átm., 1 sing., 1 du., 1 pl. In these, however, the P is indicatory only with reference to certain classes of roots (see 244), but in *Perf.*, Par., the indicatory P in 1, 2, 3 sing. applies to all the classes.

Obs.—Instead of *NaP*, *thaP*, *NaP* (which are from *Vopa-deva*), Páṇini gives *NaL*, *thaL*, *NaL*; and this L, like the P, has reference to accent.

a. Sometimes, however, it will be convenient to adopt Bopp's expression, 'Strong forms,' in speaking of the form assumed by the stem before the P terminations, these terminations being themselves called Weak.

b. In fact the P or *Pit* terminations are *an-udátta*, 'unaccented;' and when these are added, the stem on which the accent falls is called Strong. In other cases the accent is on the terminations, and the stem is then Weak and unaccented.

c. The terminations of the first four or Special tenses are called by Páṇini *sárva-dhátuka*, 'belonging to the full form of the verbal stem,' which name is also applied to suffixes like *śánaç* (i. e. *-ána*), *śatri* (i. e. *-at*), having an indicatory *ś* (but not to *Vikaraṇas* like *śap*, &c.) The term *árdhadhátuka*, 'belonging to the half or shorter

form of the verbal stem,⁷ is given to the terminations of the Perfect (*lit*), and Precative (*ásir lin*), as well as to certain distinctive additions to the root before the terminations of the remaining four tenses (such as *tás* and *syá* in the Futures and Conditional, *s* in the Aorist, *yás* and *síy* in the Precative), and therefore practically to the terminations of all the six General tenses.

d. If we examine these terminations, we shall find that they are composed of two distinct elements, one marking person, number, and voice; the other, mood and tense. The terminations in which the former element prevails may be called simple, and belong to the Present, Imperfect, Imperative, Perfect, and 2nd form of the Aorist; those which include the second may be called compound, and are peculiar to the other tenses. Thus the terminations of the Potential consist of *i* or *í* or *yá* as characterizing the mood, and of *am*, *s*, *t*, *va*, *tam*, *tám*, &c., as marking person, number, and voice. So, also, in the 2nd Future the syllable *syá* prefixed to all the terminations, characterizes the Future tense, while the *mi*, *si*, *ti*, *vas*, *thas*, *tas*, &c., mark person, number, and voice. If, then, such initial parts of every termination as mark mood or tense were left out, an examination of the remaining parts would shew that the Present and Imperfect are the prototypes of the terminations of all the other tenses, that is to say, that the formation of the terminations of every other tense may be referred back to one or other of these two. The Present tense may in this way be connected with the two Futures. These three tenses agree in shewing a certain fulness of form, which is wanting in most of those connected with the Imperfect. The terminations of the Perfect, however, partake of the character of both the Present and Imperfect. In the *Átmane-pada* they very closely resemble the Present. Many of them exhibit the same fulness as that tense, while some of the other terminations of the Perfect shew even more lightness than those of the Imperfect*. It should be observed, too, that the terminations of the Imperative, though evidently connected with the Imperfect, are in some instances even more full than those of the Present.

e. Although comparative grammarians have bestowed much labour on investigating the origin of Sanskrit verbal terminations, the only point that may be asserted with probability is, that they stand in a certain relationship to the pronominal stems *ma*, *tva*, *sa*, *ta*. The *m* of the first persons is related to the stem *ma* (*mad*, 218); the *t*, *th*, *sv*, *s*, of the second persons, to the stem *tva* of the second personal pronoun (Gr. $\sigma\epsilon$); and the *t*, of the third person, to the stem *ta*. We may also observe a community of character between the termination *nti* of the 3rd pl. and the plural of neuter nouns like *dhanavat* (*dhanavanti*). But whether the *v* in the dual is related to a pronominal stem *va* occurring in *á-vám*, *va-yam*; whether the *s* of the dual and plural terminations is the result of blending different pronominal stems (e. g. *vas*=*va-si*, *mas*=*ma-si*, 'I and thou'); whether the terminations of the *Átmane-pada* are formed from those of the *Parasmai-pada* by gunation or by composition of the latter with other stems,—these are questions which

* Comparative grammar, however, has established that these terminations are to be referred to the same source as the fuller ones.

cannot be determined with actual certainty. The subject, however, is fully and ably discussed in Schleicher's Compendium of Comparative Grammar, §§ 268-286.

f. Whatever the exact state of the case may be, the student may aid his memory by noting that the letter *m* generally enters into the 1st sing. Par.; *s* into the 2nd sing. Par. and Átm.; and *t* into the 3rd sing. du. and pl. Par. and Átm. of all the tenses. Moreover, that the letter *v* occurs in the 1st du., *m* in the 1st pl. of all the tenses, and *dhv* in every 2nd pl. Átmane. In the Impf. and Pot. Átm., and in the Perf. Par., *th* is admitted, instead of *s*, into the 2nd sing.; and in the 2nd pl. of the last tense, *th* has been dropped, owing to the influence of the heavy reduplication. For the same reason the *m* and *t* are dropped in the 1st and 3rd sing. Perf. Observe also—When the 1st du. Par. is *vas*, the 2nd and 3rd end in *as* (except the 3rd du. 1st Fut.), and the 1st pl. is *mas*. When the 1st du. Par. is *va*, the 2nd and 3rd end in *tam*, *tám* (except in the Perf.), and the 1st pl. in *ma*. When the 1st du. Átm. is *vahe*, the 1st pl. is *mahe*, and the last letter of the remaining terminations is generally *e*. When the 1st du. Átm. is *vahi*, the 2nd and 3rd end in *ám*; the 1st pl. is *mahi*, and the 2nd pl. is *dhvam*.

g. The frequent occurrence of *m* in the 1st sing., of *s* in the 2nd, of *t* in the 3rd, of *mas* and *ma* in the 1st pl., of *ta* in the 2nd pl., and of *ant* in the 3rd pl., suggests a comparison with the Gr. and Lat. verb. We may remark, that *m*, the characteristic of the 1st per. sing., is suppressed in the Pres. Indic. Act. of all Gr. verbs except those in *μι* (*asmi* = *εἰμί*, Dor. *ἐμί* for *εσμι*, *dadámi* = *δίδωμι*), and also in Lat. verbs (except *sum* and *inquam*); but *ω* and *ο* answer to the Sk. *á* of *bharámi* = *φέρω*, *fero*. In the Gr. Middle and Passive, the *μι*, which originally belonged to all Active verbs, becomes *μαι*; while the Sanskrit, on the other hand, here suppresses the *m*, and has *e* for *αι*; *bhare* (for *bhara-me*) = *φέρομαι*. In the Impf., Gr. has *ν* for Sk. and Lat. mute *m*, because *μ* is not allowed to be final in Greek; *atarpam* = *ἔτερπον*, *adadam* = *ἔδιδων*, *astrīṇavam* = *ἔστόρνυν*, *avaham* = *vehebam*. Gr. has *μι* in the 1st sing. Opt.; and in verbs in *μι*, *ν* takes the place of the mute *m* of Sk. and Lat.; thus, *bharyam* = *φέροιμι*, *feram*; *dadyám* = *διδόιην*, *dem*; *tishtheyam* = *ἴσταίην*, *stem*. In the Gr. First Aorist, *m* is suppressed, so that Sanskrit *adiksham* (Aor.) = *ἔδειξα*; but not in the 2nd Aor., so that *adám* = *ἔδων*. In the Perf., Sk. *a* = Gr. *α*, *tutopa* = *τέτυφα*. In the Gr. Middle and Passive Futures, *m* is retained, but not in the Active; *dásyámi* = *δώσω*, *dekshyámi* = *δείξω*, *dásye* = *δώσομαι*. As to the 1st per. pl., Sk. *mas* of the Pres. is *μεν* (for *μες*) in Gr., and *mus* in Lat.; *tarpá-mas* = *τέρπο-μεν*; *sarpá-mas* = *ἔρπο-μεν*, *serpi-mus*; *dad-mas* = *δίδο-μεν*, *damus*; *tishthá-mas* = *ἴστα-μεν*, *sta-mus*. The Átmane *mahe* answers to Gr. *μεθα*; *dad-mahe* = *διδό-μεθα*. As to the other tenses, in Impf. 1st pl. *abhará-ma* = *ἔφερο-μεν*, *fereba-mus*; *avahá-ma* = *veheba-mus*; *adad-ma* = *ἔδίδο-μεν*; *abhará-mahi* = *ἔφερόμεθα*. In the Pot. 1st pl. *bhare-ma* = *φέροι-μεν* (-*μες*), *fera-mus*; *dadyáma* = *διδόιημεν* (-*μες*), *demus*; *dadh-mahi* = *διδοί-μεθα*. In 2nd Fut. *dásyá-mas* = *δώσο-μεν*, *dekshyá-mas* = *δείξο-μεν*. In 2nd pers. sing. Act., the characteristic *s* has been preserved in all three languages; thus, in the Present, Sk. *asi* (for original *assi*) = *ἔσσι*, *es*; *dadá-si* = *δίδως*, *das*; *bhara-si* = *φέρεις*, *fers*; *vahasi* = *vehis*. In the Átmane, Sk. *se* (for *sa i*, by 32) answers exactly to Gr. *σαι* of verbs in *μι* (*tishthá-*

se=ἴστασαι). In other Gr. verbs, *σ* has been rejected, and *εαι* contracted into *η*, something in the way of Sk. (τύπτῃ for τύπτεσαι). In 2nd du. *thas=Gr. τον*, and in 2nd pl. *tha=τε* and *tis*: *bhara-thas=φέρε-τον*; *tishṭha-tha=ἴστα-τε*, *sta-tis*; *bhara-ṭha=φέρε-τε*, *fer-tis*. In 2nd pl. *Ātm. bhara-dhve=φέρε-σθε*. As to the other tenses, in the 2nd sing. Impf. *atarpas=ἔτερπες*, *avahas=vehebas*, &c. So also, *tam=τον*, *adat-tam=ἔδιδό-τον*, *ta=τε*, *adat-ta=ἔδιδό-τε*. In *Ātm. thás* is found for *sás* in 2nd sing. Impf. and Pot.; hence *abhara-thás=ἔφέρε-σο*, *adat-thás=ἔδιδό-σο*, *dad-ithás=δίδ-οι(σ)ο*. In 2nd sing. Pot. *tishṭhes=ἴσταίης*, *stes*; *dadyás=διδοίης*, *des*: *vahas=vehas*; *bhares=φέροις*, *feras*: in 2nd du. *bhare-tam=φέροι-τον*; in 2nd. pl. *tishṭheta=ἴσταίητε*, *stetis*; *dadyáta=διδοίητε*, *detis*; *bhareta=φέροιτε*, *feratis*. In 2nd sing. Impv. *hi* and *dhi* answer to Gr. *θι*. *Dhi* was originally universal in Sk. (see 291), as in Gr. verbs in *μι*; *e-dhi=ἴσ-θι*, *vid-dhi=ἴσ-θι*, *de-hi=δίδο-θι*, *śru-dhi=κλῦ-θι*. Many verbs drop the termination *hi* both in Gr. and Sk.; as, *ἄτ=φέρε*, and compare *δείκνυ* with *ἔινυ*, &c. In 2nd du. Impv. *tam=τον*, and *ta=τε*. In Impv. *Ātm. sva*=the old form *σο*; *bhara-sva=φέρε-σο* (old form of *φέρον*); *dat-sva=δίδο-σο*; *áthám=εσθον*, &c. In Perf. the *tha* of the 2nd sing.=Latin *sti*; *dad-itha=dedi-sti*, *tasthi-tha=steti-sti*, *tutodi-tha=tutudi-sti*. In the Aor. *adás=ἔδωσ*, *avákshís=vexisti*. In the 3rd pers. sing. Active, Gr. has dropped the characteristic *t* (except in *ἔστί=Sk. asti*, Lat. *est*); *bharati=φέρε(τ)ι*, *fert*; *vahati=vehit*. Verbs in *μι* have changed *t* to *s*; *daddti=δίδωσι* (for *δίδωτι*). In *Ātm. bharate=φέρεται*. In Impf. *avahat=vehebat*, *abharata=ἔφέρετο*. In Pot. *bharet=φέροι*, *dadyát=διδοίη*. In Impv. *bhara-tu* or *bhara-tát=φερέ-τω*, *fer-to*. In Perf. *tutopa=τέτυφε*. In Aor. *avákshít=vexit*, *adíkshata=ἔδείξατο*. As to 3rd pl., in the above tenses, *bharanti=φέρουσι*, *ferunt*; *vahanti=vehunt*; *bharante=φέρονται*; *dadati=διδούσι*; *tishṭhanti=stant*; *bhareyus=φέροιεν*; *bharantu=ferunto*; *abharan=ἔφερον*; *abharanta=ἔφέροντο*; *ásan=ἦσαν*; *atarpishus=ἔτερψαν*; *dásyante=δύσσονται*.

248. The terminations exhibited in the preceding tables are supposed to be applicable to all verbs, whether Primitive or Derivative: and as in nouns, so in verbs, the theory of Indian grammarians is, that before these terminations can be affixed, a stem must be developed out of a root, according to certain rules which vary for the first four tenses in ten different ways, according as a root belongs to one or other of ten classes. Accordingly, ten special rules are propounded for forming verbal stems out of roots in the first four tenses, which are therefore called the four *Special* tenses; while all verbs are arranged under ten classes, according to the form of the stem required by one or other of these rules. In the other tenses there is one general rule for forming the stem, applicable to all verbs of whatever class, and these tenses are therefore called *General*.

Hence the ten classes of roots are sometimes regarded as following one or other of *ten conjugations*; and the four tenses, which alone are affected by these conjugational rules (viz. the Present, Imperfect, Potential, and Imperative), are sometimes called *the conjugational tenses*. It is evident, however, that all Sanskrit roots, of whatever class, follow one general conjugation for the majority of the tenses of the Primitive verb, although they require a special formation of stem depending on the class of each root for four of the tenses.

249. We begin by giving a brief summary of the ten rules for the forming the stem of the four Special tenses in the ten classes of roots, according to the Indian order of the ten classes.

Obs.—Native grammarians distinguish the ten classes of verbs by the name of the first root in their lists; e. g. cl. 1. *Bhv-ádi*, i. e. *Bbú*, &c., or the class of roots beginning with *bhú*. Similarly, cl. 2. *Ad-ádi*; cl. 3. *Juhoty-ádi* (i. e. the *Hu* class); cl. 4. *Div-ádi*; cl. 5. *Sv-ádi* (i. e. the *Su* class); cl. 6. *Tud-ádi*; cl. 7. *Rudh-ádi*; cl. 8. *Tan-ádi*; cl. 9. *Kry-ádi* (i. e. the *Krí* class); cl. 10. *Ćur-ádi*.

Cl. 1. Gunate the vowel of the root (unless it be *अ a*, or a long vowel *not final*, or a short vowel followed by a double consonant, 28) before *every termination of the four Special tenses*, and affix *अ a*—lengthened to *आ á* before initial *m** and *v*—to the root thus gunated.

The accent is on the vowel of the root, unless it be thrown on the augment.

Cl. 2. Gunate the vowel of the root (if capable of *Guṇa*, as in the last) before those terminations only which are marked with *P* in the scheme at 246. Before all the other terminations the original vowel of the root must be retained.

The accent rests on the vowel of the root, but only when the *P* terminations are added. In other cases it rests on the first vowel of the *Non-P* terminations.

Cl. 3. Reduplicate the initial consonant and vowel (see 252) of the root, and gunate the radical but not the reduplicated vowel before the *P* terminations only, as in cl. 2.

The accent rests on the first syllable of the stem before the *Non-P* terminations, and before the *P* terminations beginning with a vowel.

Cl. 4. Affix *य ya*—lengthened to *या yá* before initial *m** and *v*—to the root, the vowel of which is generally left unchanged.

The accent is on the vowel of the root, not on the *ya* (cf. 461).

* But not before *m* final, the termination of the 1st sing. Impf. *Parasmai*.

Cl. 5. Affix नु *nu* to the root, and gunate this *nu* into *no* before the P terminations only.

In this class, as well as in cl. 8 and 9, the accent is on the inserted Vikarāṇa (250. *b*) before the P terminations, and in other cases it rests on the first vowel of the Non-P terminations.

Cl. 6. Affix अ *a*—lengthened to आ *á* before initial *m** and *v*—to the root, which in other respects generally remains unchanged.

The absence of gunation of the radical vowel results from the accent being on the Vikarāṇa *a* (250. *b*).

Cl. 7. Insert न *na* between the vowel and final consonant of the root before the P terminations, and न् *n* before the other terminations.

Observe the peculiarity of this conjugation—that the conjugational *na* or *n* is inserted into the *middle* of the root, and not affixed.

The accent is on the inserted *na* before the P terminations; in other cases it rests on the Non-P terminations.

Cl. 8. Affix उ *u* to the root, and gunate this *u* into *o* before the P terminations only.

Obs.—As nine out of the ten roots in this class end in *n* or *ṛ*, cl. 8 will resemble cl. 5.

Cl. 9. Affix ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is affixed.

Cl. 10. Gunate the radical vowel (if capable of Guṇa) throughout all the persons of all the tenses, and affix अय *aya*—lengthened to आया *ayá* before initial *m** and *v*—to the root thus gunated.

The accent rests on the first vowel of the inserted *aya*.

250. It will appear, from a cursory examination of the above rules, that the object of nearly all of them is to insert either a vowel—sometimes alone, sometimes preceded by *y* or *n*—or a letter of some kind between the modified root and the terminations. The 1st, 4th, 6th, and 10th agree in requiring that the vowel, which is immediately to precede the terminations, shall be *a* or *á*. The 2nd, 3rd, and 7th agree in inserting no vowel between the final of the root and the terminations. The 5th, 8th, and 9th agree in interposing either *u*, *á*, or *í* after the letter *n*.

a. Any letters or syllables required to be inserted by the above

* But not before *m* final, the termination of the 1st sing. Impf. Parasmai.

ten rules, are inserted only in the four Special tenses (except only in the case of cl. 10). In the other six tenses the stem is formed according to one general rule for all roots of whatever class, whence their name of General tenses. But in these also, some letter or syllable has to be inserted (the only exception being in the Perfect).

b. This inserted conjugational vowel, consonant, or syllable is usually called the *vikaraṇa*. Pāṇini's technical names for the ten insertions between the modified root and terminations under each of the ten classes, in regular order, are *śap, śapo luk, ślu, śyan, śnu, śa, śnam, u, śná, ṇic*; the last, however, does not strictly contain the *vikaraṇa*, the real insertion in cl. 10 (and in Causals) being *aya* (represented by the *i* of *ṇic*). The above *Vikaraṇas* (with *ṇic*) hold good before *Kṛit* suffixes containing an indicatory *ś* (such as *śatṛi* or *śánaś*, see 247. *c*). In Passives and Neuters the insertion is technically called *yak* (leaving *ya*), to distinguish it from the *Vikaraṇa śyan* of cl. 4. With regard to the six General tenses, the Perfect has strictly no *vikaraṇa* (the almost universally inserted *i* of *it* being called an augment). But in verbs belonging to cl. 10, in Derivative verbs (such as Causals), and in a few Primitives like *iksh*, the syllable *ám* is added to the verbal stem. With regard to the other General tenses the *Ágama it* (or inserted *i*) is by no means universally interposed, but certain letters or syllables are regarded as additions to the root distinct from the terminations; that in the 1st Future is technically called *tási* (= *tás*); that in the 2nd Future and Conditional is *śya*; that in the Aorist is called *li* (for which either *śic* or *ksa* or *can* or *an* or *cin* are always substituted); that in the Precative is *yásuṭ* (= *yás*) for Par., and *śtyuṭ* (= *śty*) for Átm.; that in the Vedic Let is called *sip*.

THE ÁGAMA OR AUGMENT अ a.

251. In classical Sanskrit (but not always in Vedic) the augment अ *a* (called *ágama*, 'increase') is prefixed to the stems of the Imperfect, Aorist, and Conditional tenses, and when the stem begins with अ *a* or आ *á*, the augment blends with these vowels into आ *á* by 31. (So in Gr. ε and ε become η in ἡγεῖρον, &c.)

a. But when the augment *a* is prefixed to stems beginning with the vowels इ *i*, उ *u*, and ऋ *ri* (short or long), it blends with them into ऐ *ai*, औ *au*, आर् *ár* (against 32, which would require the result to be *e, o, ar*).

Thus the stem इच्छ *iccha* (fr. rt. *ish*, 'to wish') in 3rd sing. Impf. becomes ऐच्छत् *aiçchat*; the stem जह *úha* becomes औहत *auhata* (Impf. Átm.); the stem ऋभो *ṛbhno* becomes आर्भोत् *árdhnot*; the stem ओख *okha* becomes औखत् *aukhat*.

b. When a root is compounded with one or more prepositions, the augment is placed between the preposition or prepositions and

the root, e. g. *anv-atishṭham* (fr. *anu-sthá*), *upa-sam-aharat* (fr. *upa-sam-hri*).

When *स् s* is prefixed to the root कृ *kri*, after certain prepositions (see 53. c), the augment is placed before the *s*, e. g. *sam-askarot*.

Obs.—The augment *a* is thought by some to have been originally a kind of demonstrative particle denoting past time (probably connected with the stem *a* of the demonstrative pronoun *idam*, see 224), while the separable particle *sma* (thought to be an abbreviation of another demonstrative pronominal stem *sa-ma*), also denoting past time, and often discharging the function of the augment *a* (see 878), has remained a detached particle.

REDUPLICATION.

252. After explaining the augment it will be convenient to specify the rules of reduplication (*abhyása*), as these have to be applied in the Special tenses of Primitive verbs of cl. 3, in the Perfect tense of all Primitive verbs, in the Aorist of a few Primitive verbs, and of verbs of cl. 10, and of some Nominals (521), as well as in Desideratives and in Frequentatives.

In reduplication the initial consonant and first vowel of a root are doubled, as in *lilip* fr. rt. *lip*, *dadaridrá* fr. *daridrá*. There are, however, special rules, as follow :

1st, as to consonants, thus :

a. A corresponding unaspirated letter is substituted for an aspirate, as ह् *d* for ध् *dh*, in *dadhá* fr. *dhá*. (So in Gr., τ is repeated for θ, as θύω, τέθυκα, &c.)

b. The hard palatal च् *ç* is substituted for the hard gutturals क् *k* or ख् *kh*, as in *çakhan* fr. *khan*; and the soft palatal ज् *j* for the soft gutturals ग् *g*, घ् *gh*, or ह् *h*, as in *jagam* fr. *gam*, *jaghas* fr. *ghas*, *juhu* fr. *hu*.

Obs.—हन् *han*, 'to kill,' and हि *hi*, 'to go,' substitute घ् *gh* for ह् *h* when reduplicated; as, *jaghan* fr. *han*.

c. If a root begin with a double consonant, the first consonant only or its substitute is repeated; as, च् *ç* for क्ष् *ksh*, in *çikship* fr. *kship*; स् *s* for स्य् *sy*, in *sasyand* fr. *syand*; ज् *j* for ह्र् *hr*, in *jahas* fr. *hras*.

But if with a double consonant whose first is a sibilant, and whose second is hard, the second or its substitute is reduplicated; as, च् *ç* for स्क् *sk*, as in *çaskand* fr. *skand*; त् *t* for स्य् *sth*, as in *tasthá* fr. *sthá*; प् *p* for स्य् *sp*, as in *paspris* fr. *spris*.

2ndly, as to vowels, thus :

d. A short vowel is repeated for a long, and diphthongal sounds are represented by their second element; e. g. अ *a* is reduplicated for आ *á*; इ *i* for ई *í*, ऊ *u*, ऊ *ú*, ए *e*, and ऐ *ai*; उ *u* for ऊ *ú*, औ *o*, and औ *au*.

Obs.—In certain cases इ *i* is also repeated for *a* and *á*, as being a lighter vowel, and *dyut*, 'to shine,' makes *didyut* for *dudyut*.

e. In fact it may be observed, that when a long vowel causes too great weight in the radical syllable, it is generally lightened in the reduplicated syllable.

f. When a form has once been reduplicated, it is never reduplicated again in forming other Derivatives from it (see 517. a); and when roots which have to be reduplicated have any changed form, this modified form is taken in the reduplication; thus, स्मृ *smṛi*, 'to remember,' being changed to स्मृ in the Desiderative, the vowel of the root does not appear in the reduplication (सुस्मृ).

VERBS PRIMITIVE, PASSIVE, CAUSAL, DESIDERATIVE, &c.

253. In conjugating a verb, then, two things have to be done: 1st, to form the stem from the root according to ten rules for four of the tenses, and one general rule for the other six; 2ndly, to join the stem so formed with the terminations, according to the regular rules of Sandhi or euphonic *conjugation*. As yet, however, we have only given a general explanation of the formation of the verbal stem of the *Simple* or *Primitive* verb under the ten classes of roots.

There are four other kinds of verbs deducible from all roots, whatever be their class.

254. In fact, every Sanskrit root serves as a kind of stock out of which the inflective stems of five kinds of verbs may be evolved: 1. of a Primitive, Transitive or Intransitive; 2. of a Passive; 3. of a Causal, having often a Causal and often merely a Transitive signification; 4. of a Desiderative, giving a sense of wishing to the root; and 5. of a Frequentative (or Intensive), implying repetition, or heightening the idea contained in the root (see, however, 507).

255. The first, or Primitive verb, is formed from the root, according to the ten different rules, already given, for the formation of the stem in the first four tenses.

The second, or Passive, is formed according to the rule for the change of the root, required by the 4th class; viz. the addition of *ya* in the first four tenses.

The third, or Causal, is formed according to the rule for the change of the root required by the 10th class; viz. the addition of *aya* to the root in all the tenses excepting the Aorist.

The fourth, or Desiderative, is formed by the addition of *sa* or *isha*, the root also undergoing reduplication.

The fifth, or Frequentative, is formed like the Passive, according to the rule required by cl. 4, and is, in fact, a reduplicated passive verb. It may also be formed analogously to the rule for cl. 3.

Thus, if we take the root शुभ् *śubh*, conveying the idea of 'shining'—from this are developed, 1st, the Primitive verbal stem, *śobha*, 'to shine;' 2ndly, the Passive, *śubhya*, 'to be bright;' 3rdly, the Causal, *śobhaya*, 'to cause to shine' or 'illuminate;' 4thly, the Desiderative, *śuśobhisha*, 'to desire to shine;' 5thly, the Frequentative or Intensive, *śośubhya* or *śośubh*, 'to shine very brightly.'

a. And as every root is the source of five different kinds of Derivative verbs, so there are secondary Derivative verbs developed out of nouns called *Nominal verbs*. An explanation of these will be found after Frequentatives at 518.

256. The subject of verbs, therefore, as of nouns, will divide itself into two heads :

A. The formation of the stem ; 1st of Primitive, 2ndly of Passive, 3rdly of Causal, 4thly of Desiderative, 5thly of Frequentative verbs ; with their respective Participles.

B. The exhibition of the stem, united to its terminations, under each of the five forms of verbs consecutively.

PRIMITIVE VERBS.

FORMATION OF THE STEM OF THE FIRST FOUR TENSES, IN THE TEN CLASSES.

A brief summary of the ten rules for the formation of the stem of the four Special tenses—viz. the Present, Imperfect, Potential, and Imperative—in the ten classes of roots, has already been given at 249. These ten rules may be collected into three groups, which form three distinct general conjugations, as follow :

257. GROUP I. Conjugation I. This (like the declension of the first class of nouns whose stems end in *a* and *á*) is by far the most important, as comprising roots of the 1st, 4th, 6th, and 10th classes, which agree in making their stems end in *a* (liable to be lengthened to *á*). These also resemble each other in taking substitutions for some of the terminations, after the analogy of the stems of nouns ending in *a* and *á* at 97. (See the substitutions indicated in the table at 246.)

Note—Of about 2000 roots belonging to the Sanskrit language, nearly 1300 belong to this 1st conjugation. Besides which, every root in the language may take a Passive and Causal form, and so be conjugated as if it belonged to the 4th and 10th classes.

258. GROUP II. Conjugation II. This comprises verbs of the 2nd, 3rd, and 7th classes, which agree in affixing the regular terminations

(at 246) to the final letter of the root, without the intervention of a vowel, after the analogy of the last four classes of nouns whose stems end in consonants.

259. GROUP III, Conjugation III, comprising verbs of the 5th, 8th, and 9th classes, also affixes the regular terminations (at 246) to the root; but after the intervention of either *u*, *á*, or *í*, preceded by the consonant *n*.

260. In comparing Sanskrit verbs with Greek and Latin, it might be shewn that group I, comprising the 1st, 4th, 6th, and 10th classes, answers to the Gr. 1st conjugation in *ω*, the conjugational ञ *a* being represented in Gr. by *o* or *e* (*tarpámas* = *τέρπομεν*, *tarpatha* = *τέρπετε*); and although the Gr. 1st conjugation contains more subdivisions than the first group in Sk., yet the inflexion of these subdivisions is similar. As to the Sk. 10th class, however, it appears to correspond to Gr. verbs in *αζω* and *ιζω*, which, like the 10th, are generally found in company with other verbs from the same root; thus, *καθαρίζω*, 'I make pure' (*καθαίρω*), *στενάζω*, 'I groan' (*στένω*), where *ζ* corresponds to य्य , as in *ζεά* and यव 'barley.' To this class also may be referred verbs in *αω*, *εω*, *οω*; thus *πάραμί* = *περάω*, where the *y* has been dropped, and the two *a*'s combined. Lat. verbs in *io*, like *audio* &c., seem to be related to the Sk. 4th class, as well as to the 10th; thus *cupio* answers to *kupyámi*; and the *i* of *audiebam* answers to the *aya* of the 10th, just as in Prákrít *aya* is contracted into ए *e*. The second and third groups of classes in Sk. (viz. the 2nd, 3rd, 7th, 5th, 8th, and 9th) answer to Gr. verbs in *μι*; thus *emi* cl. 2 = εἶμι , *dadámi* cl. 3 = δίδωμι . Class 7, however, has no exact parallel in Gr., but many Gr. and Lat. verbs resemble it in inserting a nasal into the middle of the root; see 342. *a*. The 5th and 8th classes answer to Gr. verbs like *δείκ-νυ-μι*, *ζεύγ-νυ-μι*, which agree in inserting *νυ* between the root and termination; in Gr. the vowel *υ* is lengthened before certain terminations, just as *υ* is gunated into *ο* in Sk.; thus *striṇomi* = *στόρνυμι*, *striṇoshi* = *στόρνυς*, *striṇoti* = *στόρνυσι* (for *στόρνυτι*), *striṇumas* = *στόρνυμεν* (for *στόρνυμες*), &c. The 9th class answers to Gr. verbs in *νᾶ* (*νη*); thus *kríṇámi* = *πέρνᾶμι* (*πέρνημι*), *kríṇámas* = *πέρνᾶμεν*. Cf. also Lat. forms in *ni*; thus *sternimus* = Sk. *striṇámas*, fr. *stri*, cl. 9.

GROUP I.—FORMATION OF STEM IN ROOTS OF CLASSES I, 4, 6, 10.

261. CLASS I (containing about 1000 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) before every termination of all the four tenses, and affix the vowel ञ *a* to the root so gunated. Remember, that this ञ *a* is lengthened into ञ *á* before the initial *m* and *v* of a termination, but not when *m* is final, as in the 1st sing. Impf.

262. Thus, fr. root बुध् *budh*, 'to know,' is formed the stem बोध *bodha*, lengthened

into बोधा *bodhá* before *m* and *v* (Pres. I.* *bodhá+mi* = बोधामि *bodhámi*, *bodhá+si* = बोधसि *bodhasi*, *bodhá+ti* = बोधति *bodhati*; Du. I. *bodhá+vas* = बोधावस् *bodhávas*, &c.; Átm. Pres. *bodhá+i* = बोधे *bodhe* by 32, *bodhá+se* = बोधसे *bodhase*, &c.) See table at 583.

263. Similarly, fr. जि *ji*, 'to conquer' (see 590), comes the stem जय *jaya* (i. e. *je+a*, see 36. a), liable to be lengthened into जया *jayá*, as explained above; fr. नी *ní*, 'to lead,' the stems नया *naya* and नयá *nayá*; fr. भू *bhú*, 'to be' (*φύω*, Lat. *fu*), the stems भवा *bhava* (i. e. *bho+a*, 36. a) and भवá *bhavá* (Pres. I. भवामि *bhavámi*; 2. भवसि *bhavasi*, *φύεις*, &c., see 584); fr. सर्प *srip*, 'to creep,' the stems सर्प *sarpa* and सर्पá *sarpá* (see 27); fr. कल्प *klrip*, 'to fashion,' the stems कल्प *kalpa* and कल्पá *kalpá*.

Obs.—*Bhú*, 'to be' or 'to become,' is one of the commonest verbs in the language, and like *as*, 'to be,' at 584, 327, is sometimes used as an auxiliary. *Bhú* is conjugated in full at 585.

264. The stem of the Imperfect has the augment अ *a* prefixed by 251 (Impf. I. *abodhá+m* = अबोधम् *abodham*, 2. *abodhá+s* = अबोधस् *abodhas*, &c.)

265. In the Potential the final *a* of the stem blends with the initial *i* of the termination into *e* by 32 (Pot. I. *bodhá+iyam* = बोधेयम् *bodheyam*). So also in the Pres. Átm. (बोधे &c.) See table at 583.

266. In the Imperative the termination is rejected in the 2nd sing. (Impv. I. *bodhá+áni* = बोधानि *bodháni*, 2. बोध *bodha*, 3. *bodhá+tu* = बोधतु *bodhatu*).

267. Roots like पक् 'to cook,' भिष् 'to beg,' जीव् 'to live' (603), cannot change their radical vowels (see 27. a, 28), but, as before, affix अ *a*, liable to be lengthened to आ *á*: (Pres. I. पचामि &c.; Pres. Átm. I. भिष्ये &c.; Pres. I. जीवामि &c.)

268. Some roots ending in the Vřiddhi ऐ *ai* cannot be gunated, but suffer the usual change of Sandhi before अ *a* and आ *á* by 37; as, from गै 'to sing,' ग्गै 'to be weary,' त्वै Átm. 'to preserve †,' ध्यै 'to meditate,' झै 'to fade,' are formed the stems गáya, gláya, tráya, dhyáya, mláya. See 595. a. b.

269. Some roots of cl. I form their stems in the first four tenses by a change peculiar to themselves, which change is of course discarded in the other tenses; thus, from स्या *sthá*, 'to stand' (587), घ्रा *ghrá*, 'to smell' (588), पा 'to drink' (589), ध्मा 'to blow,' स्ना 'to repeat' or 'think over,' come the bases तिष्ठ *tishthá*, जिघ्र *jighra*, पिव *piva*, धम *dhama*, मन *mana*, the final *a* being, as before, liable to be lengthened.

a. It should be noted that स्या *sthá* and घ्रा *ghrá* are properly reduplicated verbs of cl. 3 at 330. The reduplicated stem, by 252, would be *tasthá*, *jaghrá*: but as the reduplication is irregular, and the radical *á* gives way to the conjugational *a*,

* I. stands for 1st person singular; Du. I. for 1st dual; Pl. I. for 1st plural, &c.

† A form त्वाहि, as well as त्वायस्, is found in Epic poetry for the 2nd sing. Impv. of this root.

grammarians place these roots under cl. 1. The Greek *ἵστημι*, on the other hand, has not shortened its radical vowel in the singular.

270. Again, दृश् 'to see,' गम् 'to go,' यम् 'to restrain,' चृ 'to go,' सद् 'to sink,' शद् (Átm. in Special tenses, Par. in others) 'to fall,' 'to perish,' form their stems पश्य *paśya*, गच्छ *gaccha*, यच्छ *yaccha*, चृच्छ *ṛiccha*, सीद् *sīda*, शीय *śīya*: (Pres. 1. पश्यामि *paśyāmi*, &c.)

a. According to Pāṇini (VII. 3, 78), दा 'to give' may sometimes substitute the stem यच्छ *yaccha*; and सृ 'to go,' the stem धाव *dhāva*.

b. गुह् 'to conceal' forms गूह्; छिच् 'to spit,' छीव; मृज् 'to cleanse,' मार्ज: (Pres. 1. गूहामि &c.)

c. क्रम् 'to step,' क्लम् 'to tire,' चम् (with चा) 'to rinse the mouth,' lengthen their medial vowels, but the first only in Parasmai: (Pres. 1. क्रामामि &c., but Átm. क्रमे.)

d. दंश् 'to bite,' रञ्ज् 'to colour,' सञ्ज् 'to adhere,' स्वञ्ज् 'to embrace,' drop their nasals: (Pres. 1. दशामि &c., रजामि &c.)

e. जम् Átm. 'to yawn' makes its stem जम्भ, and even लम् Átm. 'to receive' sometimes becomes लम्भ in Epic poetry.

271. कम् Átm. 'to love' forms its stem after the analogy of cl. 10 (Pres. 1. कामये &c.), and some other roots add *áya*; thus, fr. गुप् 'to protect,' गोपाय *gopāya*; fr. भूप 'to fumigate,' भूपाय; fr. विह् 'to go,' विच्छाय; fr. पण् Átm. (meaning 'to praise,' not 'to wager'), पणाय; fr. पन् Átm. 'to praise,' पनाय.

a. कुद् Átm. 'to play,' like all roots containing *ir* and *ur* compounded with another consonant, lengthens the vowel (Pres. 1. कूद् &c.)

272. CLASS 4 (containing about 130 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix य *ya* to the root. The vowel of the root is not gunated, and generally remains unchanged. Remember, that the inserted य *ya* is liable to become या *yá* before an initial *m* and *v* of the terminations (but not before the *m* of the 1st sing. Impf. Par.), as in cl. 1 at 261.

273. Thus, fr. सिध् *sidh*, 'to succeed,' is formed the stem सिध्य *sidhya* (Pres. 1. *sidhyá + mi* = सिध्यामि *sidhyāmi*, 2. सिध्यसि *sidhyasi*, &c.; Impf. *asidhya + m* = असिध्यम् *asidhyam*, &c.; Pot. 1. *sidhya + iyam* = सिध्येयम् *sidhyeyam*, 2. सिध्येस् *sidhyes*, &c.; Impv. 1. *sidhya + áni* = सिध्यानि *sidhyāni*, &c. Pres. Átm. 1. *sidhya + i* = सिध्ये *sidhye*, *sidhya + se* = सिध्यसे *sidhyase*, &c.) See 616.

274. Similarly, fr. मा *má*, 'to measure,' the stem माय *māya* (Pres. 1. Átm. *māya + i* = माये *māye*, &c.); fr. क्षिप् *kship*, 'to throw,' क्षिप्य *kshipya*; fr. नृत् *nrít*, 'to dance,' नृत्य *nritya*; fr. डी *ḍá*, 'to fly,' डीय *ḍāya* (Pres. Átm. 1. डीये).

275. Roots ending in *am* and *iv*, and one in *ad*, lengthen the vowel; as, fr. दिव् *div*, 'to play,' दीव्य *dīvyā*; fr. भ्रम् *bhram* (also cl. 1), 'to wander,' भ्राम्य *bhrāmya*; fr. मद् *mad*, 'to be mad,' माद्य *mādyā*. Similarly, क्रम् (also cl. 1) 'to step,' क्षम् 'to endure,' क्लम् 'to grow weary,' तम् 'to be afflicted,' दम् 'to be tamed;' but *bhram* may optionally form भ्रम्य *bhramya*.

276. If a root contain a nasal it is generally rejected; as, from भङ् 'to fall,' भङ्ग्य *bhraṅgya*; from रञ् 'to colour,' रज्य; जन् 'to be born' makes जाय *jāya* (Pres. I. *Ātm.* जाये), lengthening the vowel, to compensate for the loss of *n*.

a. Roots ending in ओ *o* drop this *o* before the conjugational *ya*; thus, सो *so*, 'to end,' makes its stem *syā*. Similarly, छो 'to cut,' शो 'to sharpen,' दो 'to divide.'

277. The following are anomalous. From जृ 'to grow old,' जीयै *jīrya*; fr. व्यध् 'to pierce,' विध्य *vidhya* (cf. 472); fr. मिद् 'to be viscid,' मेद्य *medya*.

Obs.—Although this class includes only 130 Primitive verbs (generally Intransitive in signification), yet every one of the 2000 roots in the language may have a Passive form which follows the *Ātmane-pada* of this class, differing from it only in the position of the accent, see 461.

278. CLASS 6 (containing about 140 Primitive verbs).—Rule for the formation of the stem in the four Special tenses.

Affix the vowel अ *a* to the root, which is not gunated, and in other respects generally remains unchanged. Remember, that the inserted अ *a* becomes आ *ā* before an initial *m* and *v* of the terminations of the four tenses (but not before the *m* of the 1st sing. Impf.), as in cl. 1 and 4 at 261 and 272.

279. Thus, fr. क्षिप् *kship*, 'to throw,' comes the stem क्षिप *kshipa* (Pres. I. *kshipā* + *mi* = क्षिपामि *kshipāmi*, 2. *kshipa* + *si* = क्षिपसि *kshipasi*; Pot. I. *kshipa* + *iyam* = क्षिपेयम् *kshipēyam*, &c. *Ātm.* Pres. I. *kshipa* + *i* = क्षिपे *kshipē*; see 635).

Similarly, fr. हुद् *tud*, 'to strike,' हुद *tuda*; fr. दिश् *diś*, 'to point out,' दिश *diśa*.

280. Roots in इ *i*, उ *u* or ऊ *ū*, चृ *ri* and च्रृ *rī*, generally change those vowels into इय *iy*, उव *uv*, रिय *riy*, and इर् *ir* respectively; as, fr. रि, 'to go,' comes the stem रिय *riya*; fr. नु 'to praise,' नुव *nūva*; fr. धू 'to agitate,' धुव *dhuva*; fr. मृ 'to die,' म्रिय *mriya* (626); fr. कृ *krī*, 'to scatter,' किर *kira* (627).

a. मृ 'to swallow' makes either गिर or गिल.

281. A considerable number of roots of the sixth class, ending in consonants, insert a nasal before the final consonant in the four tenses; as, fr. मुच्, 'to let go,' comes the stem मुच्च *mūcā*; fr. लिप् 'to anoint,' लिम्प *limpā*; fr. कृत् 'to cut,' कृन्त *krīntā*; fr. सिच् 'to sprinkle,' सिच्च *siñcā*; fr. लुप् 'to break,' लुम्प *lumpā*; fr. पिश 'to form,' पिंश. Similarly, विद् 'to find,' विद् 'to trouble.'

282. The following are anomalous. From इष्, 'to wish,' comes the stem इच्छ *iścā*; fr. प्रश् 'to ask,' पृच्छ *prīścā*; fr. भ्रज् 'to fry,' भृज्ज *bhrījja*; fr. व्यच् 'to deceive,' विच *viśā*; fr. व्रश् 'to cut,' वृश्च *vriścā*. Cf. 472.

a. The roots शद् and सद् are sometimes regarded as falling under this class; see their stems at 270.

283. CLASS 10 (containing a few Primitive verbs, all Causals, and some Nominal verbs, see 521).—Rule for forming the stem in the four Special tenses.

Gunate the vowel of the root throughout every person of all the

four tenses (except when debarred by 28), and affix **अय** *aya* to the root so gunated. This **अय** *aya* becomes **अया** *ayá* before initial *m* and *v* of the terminations of the four tenses, but not before *m* of the 1st sing. Impf.

284. Thus, from **चुर** *cur*, 'to steal,' is formed the stem **चोरय** *coraya* (Pres. 1. *corayá + mi = चोरयामि corayámi*, 2. *coraya + si = चोरयसि corayasi*, &c.; Impf. 1. *acoraya + m = अचोरयम् acorayam*, &c., see 638; Pot. 1. *coraya + iyam = चोरयेयम् corayeyam*; Impv. 1. *coraya + áni = चोरयाणि corayáni*, &c., see 58).

285. Roots ending in vowels generally take Vṛiddhi instead of Guṇa (481); as, fr. **प्री** 'to please,' **प्रायय** *práyaya* (cf. 485. a); fr. **धृ** 'to hold,' **धारय** *dháraya*. But **वृ** 'to choose' makes **वरय** *varaya*. This last, however, is generally regarded as a Causal.

286. Roots containing the vowel **अ** before a single consonant generally lengthen this vowel; as, fr. **ग्रस्** 'to swallow,' **ग्रासय** *grásaya*: but not before a conjunct consonant; as, fr. **अङ्क** 'to mark,' **अङ्कय**; fr. **दण्ड** 'to punish,' **दण्डय**.

a. The following, however, do not lengthen the medial *a*, though followed by a single consonant: **कथ्** 'to say' (**कथय**); **गण्** 'to count'; **अप्** 'to sin'; **खच्** 'to tie'; **रच्** 'to arrange'; **पद्** Átm. in the sense of 'to surround'; **रद्** 'to scream'; **व्रण्** 'to wound'; **अय्** and **अय्** in the sense of 'to be lax or weak'; **रह्** 'to quit'; **पद्** Átm. 'to go'; **गद्** 'to sound'; **ध्वन्**, **स्तन्**, **स्वन्**, 'to sound'; **कल्** 'to count' (also lengthened in Epic poetry); **व्यय्** 'to spend'; and others less common.

287. **कृन्**, 'to celebrate,' 'to praise,' makes **कीर्तय** *kírtaya* (Pres. **कीर्तयामि**).

288. A few roots with a medial **ञृ** *ri* retain that vowel unchanged; as, from **स्पृह्** 'to desire,' **स्पृहय**; **मृग्** 'to search,' **मृगय**; **मृष्** 'to bear,' **मृषय** (more commonly **मषय**); **गृह्** Átm. 'to take,' **गृहय** (also **ग्राहय**); **कृप्** 'to pity,' **कृपय**; but **मृज्** 'to wipe' takes Vṛiddhi (**माञ्जय**). Some of these may be regarded as nominals.

a. The following also do not gunate their medial vowels: **सुख्** 'to make happy,' **पुद्** 'to bind,' **स्फुद्** 'to become manifest,' **कुण्** or **गुण्** 'to consult.'

b. A few roots of more than one syllable (see 75. a) are said to belong to cl. 10, viz. **सभाज्** 'to worship,' **अवधीर्** 'to despise,' **संग्राम्** 'to fight,' **कुमार** or **कुमाल्** 'to play,' **गवेष्** 'to search,' **विडम्बु** 'to imitate,' **निवास्** 'to put on,' **संकेत्** 'to invite,' **आन्दोल्**, **हिन्दोल्**, **हिञ्जोल्**, **प्रेङ्गोल्**, 'to swing,' **पल्युल्** or **पल्युल्** or **वल्युल्** 'to cut off.' These and a few monosyllabic roots of cl. 10, such as **अंश** 'to divide,' **अर्थ** 'to ask,' **मिश्र्** 'to mix,' **अङ्क** 'to mark,' **मूत्** 'to make water,' **सूत्** 'to thread,' **वीज्** 'to fan,' **छिद्** 'to perforate,' **शब्द्** 'to sound,' and others less common, can, according to some grammarians, form their stems optionally with *ápaya*; thus, **अंश** may make in Pres. 1. **अंशापयामि** or **अंशयामि**.

289. It has been shewn that every root may have a Causal form, which follows the rule of conjugation of cl. 10. Indeed, it may be owing to the fact that there are a number of Active Primitive verbs not Causal in their signification, but conjugated like Causals, that a

10th class has arisen distinct from the Causal. In verbs of this class the Causal form will generally be identical with the Primitive.

Again, as some verbs really Causal in their signification are regarded as belonging to cl. 10, there will often be a difficulty in determining whether a verb be a Primitive verb of this class, or a Causal verb. Hence the consideration of cl. 10 must to a great extent be mixed up with that of the Causal form of the root. See the special changes applicable to Causals at 483-488.

a. Observe, that all verbs, whether Primitive or Causal, which belong to cl. 10, have this great peculiarity, viz. that the conjugational *aya* is carried throughout all the tenses of the verb, General as well as Special, except only the Aorist and the Precative, Paramai-pada. For this reason the formation of the stem of the General tenses of verbs of cl. 10 will not be explained under the head of the General tenses (at 363), but will fall under Causal verbs.

b. Many verbs of cl. 10 are also conjugated in other classes; and many may be regarded as Nominal verbs.

GROUPS II AND III.—FORMATION OF STEM IN ROOTS OF CLASSES
2, 3, 7, AND CLASSES 5, 8, 9.

Preliminary Observations.

290. The formation of the stems of verbs of groups II and III presents more difficulties than that of group I, containing the 1st, 4th, 6th, and 10th classes. In group I the verbal stem, although varying slightly in each class, preserves the form assumed in the singular before all the terminations of every Special tense; but in the last two groups the stem is liable to variation in the various persons and numbers of most of the tenses, such variation being denoted by the letter P and other indicatory letters of the scheme at 246.

a. The object of the P is to shew, that fulness or strength of form is imparted to the root before these weak terminations (see 247. b); thus ξ i, cl. 2, 'to go,' is in the Pres. sing. *emi, eshi, eti*; in du. *ivas, ithas, itas*; in pl. *imas*, &c.: just as in Gr. *εἶμι, εἶ, εἶσι, ἴτον, ἴτον, ἴμεν*, &c.: cf. also *φημί* (for *φᾶμι*), *φῆς, φησί, φᾶτόν, φᾶτόν, φᾶμέν, φᾶτέ, φασί*. So again, *stri*, 'to strew,' is in Pres. sing. *striṇomi, striṇoshi, striṇoti*; in du. *striṇwas, striṇwuthas, striṇwatas*; in pl. *striṇumas*, &c.: just as in Gr. *στόρνυμι, στόρνυς, στόρνυσι, στόρνυτον, στόρνυτον*,

στόρνυμεν, &c. Similarly, *krí*, 'to buy,' is in Pres. sing. *krínámi*, *krínási*, *krínáti*; in du. &c. *krínóvas*, *krínóthas*, *krínótas*, *krínómas*, &c., the *á* being heavier than *í*. Cf. *pérvāmi* (*pérvnami*), *pérvās*, *pérvāpi*, *pérvāton*, *pérvāton*, &c. The P after the terminations of the first three persons of the Impv., Parasmai and Átmane, indicates that even before these heavy terminations the stem must be full. When a root ending in a consonant is long by nature or position, no additional strength is necessary, and no *Guṇa* is then possible (see 28); but in place of *Guṇa*, the stem sometimes remains unmutilated before the light terminations, while mutilation takes place before the heavy. The same holds good in roots ending in *á*; thus *dá* and *dhd* suppress their final vowels before strong terminations, and preserve them before weak; see 335, 336. Similarly, *as*, 'to be,' which by 28 cannot be gunated, drops its initial vowel before the strong terminations, retaining it before the weak; see 327, and compare 324.

291. Another source of difficulty is, that in group II (containing the 2nd, 3rd, and 7th classes) the verbal stem generally ends in a consonant. This group of verbal stems, therefore, will resemble the last four classes of nominal stems; and the combination of the final consonant of a stem with the initial *t*, *th*, *dth*, or *s*, of a termination in the Special tenses of these three classes requires a knowledge of the laws of Sandhi already given, as well as of others about to be explained.

292. With regard to the terminations, a reference to the table at 246 will shew that the last two groups take the regular terminations of the scheme, with few substitutions. But in the 3rd pl. Present and Imperative, Átmane-pada, the nasal is rejected in all six classes; and in the 3rd class, owing to the burden occasioned by reduplication, the nasal is also rejected in the 3rd pl. of the Parasmai-pada in these two tenses; this class also takes *us* for *an* in the 3rd pl. Impf.

293. Moreover, roots ending in consonants, of the 2nd and 3rd, and all roots of the 7th, and the root *हु hu* of the 3rd class, take *dhi* (the Greek *θι*) for *hi* in the 2nd sing. Impv.* (see 246); and roots ending in vowels, of the 5th, and all roots of the 8th, and roots ending in consonants of the 9th class, resemble the first group of classes at 257, in rejecting this termination *hi* altogether.

294. Again, roots ending in consonants reject the terminations *s* and *t* of the 2nd and 3rd sing. Impf. by 41. I, changing the final of the root, if a soft consonant, to an unaspirated hard; and in other respects changing a final consonant, as indicated at 41. I-IV. In roots ending in *न, य, र, ष*, the 3rd person rejects the

* *Dhi* was originally the only form. Hence in the Vedas *धुधि* (*κλυθι*); and in the Mahá-bhárata *अपाकृधि*. *Dhi* then passed into *hi*, as *dhita* passed into *hita*, and *dhúmi* into the Latin *humus*.

termination *t* regularly, and ends therefore in simple *t̄*; the 2nd person optionally rejects either the termination *s*, and ends therefore in *t*, or the final dental of the root, and ends then in *s*, see 308.

295. The following new rules of Sandhi will also apply in forming the Special tenses of the Parasmai-Frequentative (see 514), and in forming the stem of the General tenses of *all* Primitive verbs (except those of cl. 10), and in some of the Participles; for although in most roots ending in consonants the vowel *इ* (see 391) is inserted before the terminations of these tenses, yet a large class of common roots reject this inserted vowel, leaving the final of the stem to coalesce with the initial consonant of the termination. It will be convenient, therefore, to introduce by anticipation examples from the General tenses and Participles.

EUPHONIC JUNCTION OF CERTAIN VERBAL STEMS WITH
TERMINATIONS AND SUFFIXES.

Combination of final च्, छ, ज, क्, with त, थ, ध, स.

296. Final च् and ज, before *t*, *th*, *dh*, and *s*, are changed to *k* (cf. 41. IV), the *k* blending with *s* into *ks* by 70, and becoming *g* before *dh*; thus, *vac + ti = vakti*; *vac + thas = vakthas*; *vac + si = vakshi*; *moḥ + syāmi = mokshyāmi*; *muḥ + ta = mukta*; *tyaj + ta = tyakta*; *tyaj + syāmi = tyakshyāmi*. The same applies to final क् *jh*, but this is not likely to occur.

a. Similarly, final छ before *s*; as, *prath + syāmi = prakshyāmi*.

297. But a final छ and ज sometimes become *sh* before *t*, *th*; and *t*, *th*, then become *ṭ*, *ṭh*; thus, *manj + ti = maṭṭi*; *muj + thas = muṣṣ*; *suj + ta = suṣṭ*; *praj + tā = praṭṭa*.

a. Similarly, a final ज may be changed to *ḍ* before *dh*, which then becomes *ḍh*.

b. भञ्ज 'to fry,' मञ्ज 'to be immersed,' and व्रञ्ज 'to cut,' reject their last consonant, and the first two are treated as if ending in ज, the last as if ending in ञ. See 632, 633, 630.

Combination of final ध, भ, with त, थ, स.

298. Final ध and भ, before *t* and *th*, are changed, the one to *d*, the other to *b*, and both *t* and *th* then become *dh*; thus, *rundh* with *tas* or *thas* becomes equally रुन्द्धस् *runddhas*; *labh + tāhe = लब्धाहे labdhāhe*; *bodh + tāhe = बोद्धाहे*.

A similar rule applies to final घ *gh*, which must be changed to *g*, but this is not likely to occur.

a. When final ध is preceded by a conjunct न *n*, as in *rundh*, then the final *dh*, which has become *d* (before *t* and *th* changed to

dh), may optionally be rejected; so that *rundh + tas* = रुन्द्धस् or रुन्धस्; *rundh + tam* = रुन्द्धम् or रुन्धम् (PÁN. VIII. 4, 65).

b. On the same principle नृण्डस् is written for नृण्डदस् from नृह् (674).

c. Similarly roots ending in त् *t* and द् *d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes, hence भिन्ने may be written for भिन्त्ने, भिन्तस् for भिन्त्तस्, भिन्धि for भिन्धि.

299. Final ध् *dh* and भ् *bh*, before स् *s*, are changed by 44, the one to त् *t*, the other to प् *p*; thus, रुणध् *runadh* + सि *si* becomes रुणत्सि *runatsi*; *sedh + syámi* = *setsyámi*; *labh + sye* = *lapsye* (cf. 41. II).

a. If the initial of the syllable containing the final aspirate be *g*, *d*, *b*, or *ḍ*, then the aspirate, which has been rejected in the final, is thrown back on the initial; as, बोध् *bodh* + स्ये *sye* = भोस्ये *bhotsye*; दध् *dadh* + स्वा = धात्स्वा: and in the case of दध् the same applies before *t* and *th*, against 298. See 44. c, 336, 664. Cf. θρέψω from τρέφω.

b. The aspiration is also thrown back on the initial, when final *dh* is changed to *d*, before the terminations *dhve* and *dhwam*. See 336, 664.

Combinations of final श् s, ष sh, स् s, with त् t, थ th, स s, ध dh.

300. Final श् *s*, before त् *t* and थ् *th*, becomes ष् *sh*; and the त् *t*, थ् *th*, take the cerebral form द्, ढ्; thus, ईश् + ते = ईष्टे; ऐश् + थás = ऐष्टास्.

301. Similarly, final ष् *sh*, before त् *t* and थ् *th*, requires the change of त् *t*, थ् *th*, to द्, ढ्; thus, द्वेष् + ति = द्वेष्टि; and द्विष् + थas = द्विष्टस्.

302. Final श् *s* or ष् *sh*, before स् *s*, is changed to क् *k* by 41. V, the स् *s* then becoming ष् *sh* by 70; thus, वश् + सि = वशि; द्वेष् + सि = द्वेष्टि; द्रश् + *syámi* = द्रक्ष्यामि.

a. Final क्ष् *ksh* is also changed to क् *k*; as, चक्ष् + से = चक्षे.

303. Final श् *s* or ष् *sh*, before ध् *dh*, is changed to इ *ḍ*, the ध् *dh* becoming द् *ḍh* by 51; thus, द्विष् + *dhi* = द्विḍ्धि. Similarly, द्विष् + *dhwam* = द्विḍ्दम्. A final ज् *j* may also follow this rule; see 632, 651.

a. Final क्ष् *ksh* also becomes इ *ḍ*, *k* being dropped; as, चक्ष् + ध्ये = चḍ्द्वे.

304. Final स् *s* is changed to त् *t* before त् *t* in the 3rd sing. Impf. (the termination *t* being rejected), and before ध् *dh*, is either dropped or changed to द् *d*; thus, *śakás + dhi* = either चकाथि *śakádhi* or चकाद्धि *śakáddhi*; शास् + *dhi* = शाथि; हिंस् + *dhi* = हिन्थि or हिन्धि, see 658, 673.

a. Final स् *s* before स् *s* is changed to त् *t*; as, *vas + syámi* = *vat-syámi*. So optionally in 2nd sing. Impf. of शास्, *aśás + s* = *aśáts* = *aśát* (or *aśás*).

b. But not in the case of final *s* preceded by *a* or *á* before *si* and *se*.

Combination of final ह h with त t, थ th, स s, ध dh.

305. In roots beginning with द d, like दुह् *duh*, 'to milk,' final ह h is treated as if it were घ gh, and is changed to ग g before त t and थ th, and both t and th then become ध dh; thus, दुह् *duh* + *tas* or *thas* becomes equally दुग्धस् *dugdhas*; दह् *dah* + *tásmi* = *dagdhásmi*.

But दह् + *ta* = दृढ *drīḍha*.

Note—In root नह् the final h is treated as if it were ध dh, and becomes द d, after which t and th both become dh. See 624.

a. But if a root begin with any other letter than द d or न n, then its final ह h is dropped, and both the त t and थ th of the termination become द dh. Moreover, to compensate for the rejection of the final h, a radical vowel (except ऋ), if not gunated, is lengthened, and in the roots सह् *sah* and वह् *vah*, 'to bear,' changed to o; as, मुह् + *ta* = मूढ; रुह् + *ta* = रूढ; लेह् + *ti* = लेढि *leḍhi*; रोह् + *tásmi* = रोढास्मि; सह् + *tá* = सोढा; वह् + *tá* = वोढा.

Obs.—But नृह् + *ta* = नृढ, and वृह् + *ta* = वृढ (Páñ. VI. 3, III).

b. दुह् 'to injure,' मुह् 'to be foolish,' स्निह् 'to love,' स्तुह् 'to vomit,' optionally follow either 305 or 305. a.

306. Final ह h, before स s, follows the analogy of final ङ ṅ and ष sh, and is changed to क k, which blends with स s into क्श ksh; thus, लेह् *leh* with *si* becomes लेक्षि; रोह् + *syámi* = रोक्ष्यामि. Similarly, in Latin, final h becomes k before s; as, *veksit* (*vexit*) from *veho*.

a. And if the initial of the syllable ending in ह h be द d, ग g, ब b, or इ ḍ (the two latter, however, are not likely to occur), then the final ह h is still changed to क k before s; but the initial द d and ग g are aspirated according to the analogy of 44. c; thus, दोह् *doh* + *si* = धोक्षि; दह् *dah* + *syámi* = धक्ष्यामि; अगुह् *aguh* + *sam* = अघुक्षम्.

b. In root नह् *nah* final ह h is treated as if it were dh, and becomes त t before स s. Compare 183, and see 624.

c. In roots beginning with द d, like दुह् *duh* and दिह् *dih*, final ह h becomes ग g before ध dh; i. e. before the धि of the 2nd sing. Imperative, and before the terminations ध्वे and ध्वाम (see 306. d); thus, दुह् *duh* + *dhi* = दुग्धि *dugdhi*. And in a root beginning with n, like नह् *nah*, final ह h becomes द d before these terminations.

But if the root begin with any other letter than द d or न n, then final ह h is dropped, and the ध dh of the termination becomes द dh, the radical vowel (except ऋ ऋ) being lengthened; thus, लिह् *lih* + *dhi*

= लीढि; *lih* + *dhvam* = लीढम्. An option, however, is allowed in the case of the roots at 305. *b*.

d. And 306. *a*. applies before *dhve* and *dhvam*, when final *h* becomes *g* or is dropped, although not before *dhi* of the Imperative; thus, *duh* + *dhve* = धुध्वे *dhugdhve*; and *aguh* + *dhvam* = अघुढम् *aghúdhvam*.

e. Obs.—If a root end in *h*, this final *h* becomes *k* in the 2nd and 3rd sing. Impf. of roots beginning with *h* (*d* the personal terminations *s* and *t* being dropped). In all other roots the final *h* becomes *t* (41. III). In both cases the changed *h* throws back an aspiration on the first consonant of the root in accordance with 306. *a*.

GROUP II. CONJUGATION II.

307. CLASS 2 (containing about 70 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Gunate the vowel of the root (except when debarred by 28) in the *strong forms*, or before those terminations only which are marked with P in the scheme at 246. Before all the other terminations the original vowel of the root must be retained. No vowel is interposed between the root and the terminations. (Cf. Gr. verbs like *εἶμι*, *φημι*, &c. See 290. *a*.)

308. Thus, from *विद्* *vid*, 'to know' (Gr. *εἶδω*, *ἴδον*, Lat. *video*), is formed the stem of the singular Present *ved* (1. *ved* + *mi* = वेदि *vedmi*, &c.), and the stem of the dual and plural *vid* (Du. 1. *vid* + *vas* = विद्वस् *vidvas*, &c.; Pl. 1. *vid* + *mas* = विद्वस् *vidmas*, &c.) So also the stem of the Impf. *aved* and *avid* (1. *aved* + *am* = *avedam*, 2. *aved* + *s* = *avet* or *aves* by 41. I. and 294); the stem of the Pot. *vid* (1. *vid* + *yám* = विद्याम् *vidyám*, &c.); and the stem of the Impv. *ved* and *vid* (1. *ved* + *áni* = *vedáni*, 2. *vid* + *dhi* = *viddhi* 293, *ved* + *tu* = *vettu*; Du. 1. *ved* + *áva* = *vedáva*, &c. *) See the table at 583.

a. A contracted form of the Perfect of *vid* (365) is sometimes used for the Present; thus, Sing. *veda*, *vettha*, *veda*; Du. *vidva*, *vidathus*, *vidatus*; Pl. *vidma*, *vida*, *vidus*; see 168. *e*. Cf. Gr. *οἶδα* (for *φοῖδα*) fr. rt. *Fið* (*εἶδω*), also used with a Present signification; and Lat. *vidi*, *vidisti*, &c. Cf. also the Present *vidmas* with *ἴδμεν* (*ἴσμεν*), *vittha* with *ἴστε*, and *viddhi* with *ἴσθι*. Cf. also old English 'to wit.'

309. Similarly, from *द्विष्*, 'to hate,' come the stems *dvesh* and *dvish* (Pres. 1. द्वेषि; Du. 1. द्विष्वस्, &c.; see 657).

* The Impv. of *vid* is optionally formed with the syllable *dm* and the auxiliary verb *kri* (cf. 385); thus, Sing. 3. विदां करोतु or विदाङ्करोतु (Páñ. III. 1, 41). And this root may optionally insert *r* in the 3rd pl. Atm. of the Pres., Impf., and Impv.; thus, विदते or विद्रते, अविदत or अविद्रत, विदताम् or विद्रताम्.

310. So also, from इ *i*, 'to go,' come the stems *e* and *i* (Pres. 1. ऐमि *emi* (= $\epsilon\tilde{i}\mu$), 2. ऐषि by 70, 3. ऐति; Pl. 1. इमस्, $\tilde{i}\mu\epsilon\nu$, see 645).

a. जागृ 'to awake' makes, in the same way, *jágar* and *jágrī* (Pres. 1. जागर्मि, &c.; Du. 1. जागृवस्; Pl. 3. जाग्रति; Impf. 2, 3. अजागर् or अजागः; Du. 3. अजागृताम्; Pl. 3. अजागरुस्; Pot. 1. जागृयाम्; Impv. 3. जागर्तु; Pl. 3. जाग्रतु).

Obs.—Roots of cl. 2, having more than one syllable (such as जागृ above, दरिद्रा 'to be poor,' चकास् 'to shine,' all formed by reduplication), as well as शास् 'to rule' (perhaps contracted from a reduplicated शशस्), and जङ् 'to eat' (perhaps for जघस्), resemble the reduplicated verbs of cl. 3 in rejecting the nasal from the 3rd pl. Pres. and Impv. Parasmai, and taking *us* for *an* in 3rd pl. Impf. Moreover, a few roots like विद् and द्विष् above, as well as some in *á*, like या 'to go' and पा 'to protect,' optionally take *us* for *an* in Impf., before which a final *á* is dropped.

311. The preposition अधि *adhi*, 'over,' prefixed to the root इ *i*, 'to go,' gives the sense of 'to read' (Ātmane-pada only): इ then becomes *iy* (compare 123) and blends with *adhi* into अधीय *adhīy* before the vowel-terminations of the Pres., Impf., and Pot. Before the consonantal terminations it becomes अधी *adhī*. (Hence Pres. 1. अधीये, 2. अधीषे, 3. अधीते; Du. 1. अधीवहे, &c.; Pl. 3. अधीयते; Impf. 1. *adhi* + *a* + *iy* + *i* = अधीयि by 251. a, 2. अधीयास्, 3. अधीत; Du. 1. अधीवहि, 2. अधीयायाम्, &c.; Pot. 1. अधीयीय, अधीयीयास्, &c.; Impv. 1. *adhi* + *e* + *ai* = अधीयै by 36. a, 2. अधीष्व, &c.)

a. The preposition आ *á* is prefixed to the root इ *i*, according to the usual rules of Sandhi, and gives the sense of 'to come;' thus, Pres. ऐमि, ऐषि, ऐति; एवस्, &c.; Impf. आयम्, ऐस्, &c.; Pot. एयाम्, एयास्, &c.; Impv. आयानि, एहि, ऐतु, &c. Again, the prep. अप *apa* prefixed gives the sense of 'to go away;' thus, Pres. अपैमि, &c.: and the prep. अक् gives the sense of 'to know;' as, Pres. अक्मि.

312. So also other roots in ई *í* and उ *u* or ऊ *ú* change these vowels to *iy* and *uv* (cf. 123, 125. a) before the vowel-terminations; as, fr. वी *ví*, 'to go,' come वे, *ví*, and वीय (Pres. 1. वेमि, &c.; Du. 1. वीवस्; Pl. 3. वियन्ति)*. Similarly, सू, 'to bring forth' (Ātm. only), makes in Pres. Sing. Du. Pl. 3. सूते, सुवाते, सुवते; and in Impv. Sing. Du. Pl. 1. सुवै, सुवावहै, सुवामहै, Guṇa being suppressed.

313. स्तु *stu* and नु *nu*, 'to praise;' यु *yu*, 'to join,' 'to mix;' and रु *ru*, 'to sound,' follow 312, but take Vṛiddhi instead of Guṇa before the consonantal P terminations †. Hence the stems स्तौ *stau*, स्तु *stu*, and स्तुक् *stuw*; see 648. Before the vowel P terminations both Vṛiddhi and Guṇa are generally (but not always) suppressed, and *uv* substituted, as in सू at 312. Note, that these roots may optionally insert an ई *í* before the consonantal P terminations; and before this vowel Guṇa, not Vṛiddhi, is required. According to some authorities, however, *í* is inserted before *all* the consonantal terminations; and, according to others, before *all* the consonants, except *y*, *v*, or *m*, not followed by an indicatory P.

314. ब्रू, 'to speak,' can never take Vṛiddhi, like the roots at 313; but inserts

* According to some the 3rd pl. Impf. of वी is अक्मन् as well as अक्मिन्.

† That is, the terminations marked with P, which begin with consonants.

an ई *i* after Guṇa in the places where those roots optionally insert it, viz. before the consonantal P terminations. Hence the stems *bravi*, *brá*, *bruv*. See 649.

a. Before the vowel P terminations Guṇa is not suppressed, excepting in the 1st sing. Impf., which may be either अन्नवम् or अन्नवम्.

315. श्नि, 'to lie down' (Átm. only), gunates the radical vowel before all the terminations, and inserts *r* in the 3rd pl. Pres., Impf., and Impv., after the analogy of the 3rd pl. Pot. See 646.

316. ङर्णु, 'to cover,' takes either Vṛiddhi or Guṇa of the final *u* before the consonantal P terminations, except before the 2nd and 3rd sing. of the Impf., where Guṇa only is admissible. Before the vowel-terminations it follows 312, but Guṇa is retained before the vowel P terminations, excepting in the 1st sing. Impf. Hence the stems *úrṇau*, *úrṇo*, *úrṇu*, and *úrṇuv* (Pres. Par. 1. ऊर्णोमि or ऊर्णोमि; Du. 1. ऊर्णुवस्; Pl. 3. ऊर्णुवन्ति, see 310. Obs.; Impf. 1. और्णुवम् or और्णुवम् by 251. a, 2. और्णोस्, &c.; Pot. 1. ऊर्णुयाम्; Impv. S. 1. ऊर्णुवन्ति, 3. ऊर्णोतु or ऊर्णोतु. Pres. Átm. 3. ऊर्णुते, ऊर्णुवते, ऊर्णुवते).

317. या 'to go,' पा 'to protect,' अद् 'to eat' (*eda*), आस् 'to sit,' Átm., and other roots having *a* or *á* for their vowels, cannot be changed, but are themselves the inflective stems (Pres. 1. या *yá + mi = yámi*, see 644; अद् *ad + mi = admi*, 2. *ad + si = atsi*, 3. *ad + ti = atti*; Du. 3. *ad + tas = attas*, &c., see 652). With *atti* compare Lat. *edit*.

a. आस् 'to sit' is similar; thus *ás + e = áse*, *ás + se = ásse*, *ás + te = áste*. The final of *ás* is dropped before *dh*, hence Pl. 2. आध्वे *ádhwē*, &c.

b. अद् 'to eat,' before the terminations of the 2nd and 3rd sing. Imperfect, inserts the vowel अ *a* by special rule, see 652; and some other roots of this class require peculiar changes, as follows:—

318. दरिद्रा *daridrá*, 'to be poor,' follows 310. Obs., making its stem *daridrī* before the consonantal terminations not marked with P, and *daridr* before *ati*, *us*, *atu* (Pres. S. Du. Pl. 3. दरिद्रान्ति, दरिद्रितस्, दरिद्रन्ति; Impf. 1. अदरिद्राम्; Pl. 3. अदरिद्रुस्; Pot. 3. दरिद्रियात्; Impv. 1. दरिद्राणि; Du. 1. दरिद्राव; Pl. 3. दरिद्रुतु).

319. दीधी *dīdhī*, 'to shine' (Átm.), and वेची 'to go' (Átm.), change their final to *y*, and not to *iy*, before the vowel-terminations (compare 312); but in the Potential the final *i* coalesces with the *i* of the terminations (Pres. Sing. 1. दीध्ये; वेच्ये; Pl. 3. दीध्यते; वेच्यते; Pot. 1. दीधीय, &c.)

320. वच् *vač*, 'to speak,' changes its final palatal to a guttural before all the hard consonantal terminations, in conformity with 176; but not before the soft (except *dh*). It is defective in the 3rd pl. Present and Imperative, where its place must be supplied by नू at 314, 649. Hence the stems *vač* and *vak*. See 650.

321. मृञ् *mṛij*, 'to cleanse,' is vṛiddhied in strong forms, and optionally before the vowel-terminations having no P. Hence the stems *márij* and *mṛij*. See 651.

322. रुद् *rud*, 'to weep,' besides the usual Guṇa change before the P terminations, inserts the vowel इ *i* before all the consonantal terminations except *y*, and optionally *a* or *í* in the 2nd and 3rd sing. Impf. Hence *rodī*, *rudī*, *rud*. See 653.

a. स्वप् 'to sleep,' अस् and अन् 'to breathe,' and जश् 'to eat,' are similar, but

without Guṇa. The last conforms to 310. Obs. In the Epic poems, forms like स्वपामि are found as well as स्वपिमि, while in the Veda other roots (besides the above five) insert *i* (as शोचिमि, वमिति, ज्वलिति, क्षरिति, &c.) See Pāṇ. VII. 2, 76. 34.

323. हन् *han*, 'to kill,' makes its stem ह *ha* before *t* or *th* (by 57. a); म् *ghn* before *anti*, *an*, *antu*; and ज *ja* before हि. The last change is to avoid the proximity of two aspirates. See 654, and compare 252. b. Obs.

324. वञ् *vaś*, 'to desire,' 'to choose,' suppresses the *a*, and changes *v* to *u* before the terminations which have no P (see 290. a); and उञ् *uś* becomes उप् *uśh* before *t* and *th* by 300. See 656.

325. ईड् *īḍ*, 'to praise' (Ātm.), not gunated by 28, inserts the vowel इ *i* between the root and the terminations of the 2nd person से, स्व, ध्ने, and ध्वम्: Pres. 1. ईडे, 2. ईडिधे, 3. ईडे (see 48. b. Obs.); Du. 1. ईड्वहे; Pl. 2. ईडिध्वे; Impf. 3. ऐट्ट, &c.; Pot. 1. ईडीय, &c.; Impv. 1. ईडे, 2. ईडिध्व, 3. ईडाम्; Pl. 2. ईडिध्वम्.

a. Similarly, ईञ् *īṣ*, 'to rule' (Ātm. only): Pres. 1. ईञो, 2. ईञिधे, 3. ईछे by 300; Impf. 3. ऐछ, &c.; Impv. 3. ईछाम्, &c.

326. चक्ष् *śaksh*, 'to speak' (Ātm.), drops the penultimate *k* before all consonantal terminations, except those beginning with *m* or *v* (Pres. 1. चक्षे, 2. चप् + से = चक्षे, 3. चछे, &c., see 302. a, 303. a; Impf. 3. अचछ; Pot. 3. चक्षीत). Kātyāyana considers कशा the original root, whence is formed ख्या; the latter being substituted for चक्ष् in the General tenses.

327. अस् *as*, 'to be' (Parasmai only), a very useful auxiliary verb, follows 290. a, and rejects its initial *a*, except before the P terminations. The 2nd pers. sing. Pres. is असि for अस्सि. The Impf. has the character of an Aor., and retains the initial *a* throughout, and inserts ई *i* before the *s* and *t* of the 2nd and 3rd sing.; see 584. The 2nd sing. Impv. substitutes *e* for *as*, and takes the termination *dhi*. This root is found in the Ātmane-pada, with the prepositions *vi* and *ati*, when the Present is Sing. व्यतिहे, -से, -स्ते; Du. -स्वहे, -पाथे, -पाते, -स्सहे, -ध्वे, -घते; Pot. व्यतिषीय, &c. (Pāṇ. VIII. 3, 87). See 584.

328. शास् *śás*, 'to rule,' in Parasmai (but not in Ātmane), changes its vowel to इ *i* before the consonantal terminations having no P, except that of the 2nd sing. Impv. Before that and all vowel-terminations, as well as in the strong forms, the vowel of the root remains unchanged; and, after *i*, स् becomes ष् by 70. Hence the stems शास् and शिष्. See 658.

329. चकास्, 'to shine,' is Pres. 1. चकास्मि, 2. चकास्सि, 3. चकास्ति; Du. 1. चकास्वस्; Pl. 3. चकासति (310. Obs.); Impf. 1. अचकासम्, 2. अचकास् or अचकान् (294), 3. अचकान्; Du. 1. अचकास्व; Pl. 3. अचकासुस्; Pot. 1. चकास्याम्; Impv. 1. चकासानि, 2. चकाधि or चकाद्धि (304), 3. चकास्तु; Du. 1. चकासाव, 2. चकास्तम्; Pl. 3. चकास्तु.

330. दुह् *duh*, 'to milk,' and लिह् *lih*, 'to lick,' form their stems as explained at 305, 306. They are conjugated at 660, 661.

331. CLASS 3 (containing about 20 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and gunate the vowel of the *radical syllable* before the P terminations only, as in cl. 2.

Obs.—This class resembles the 2nd in interposing no vowel between the root and terminations. It is the only class that necessarily rejects the nasal in 3rd pl. Pres. and Impv. Parasmai (see 292), and takes *us* for *an* in 3rd pl. Impf. Parasmai, before which *us* Guṇa is generally required. See 292–294.

332. Thus, from भृ *bhri*, 'to bear' (φέρω, *fero*), is formed the stem of the Present singular विभर् *bibhar* (1. *bibhar*+*mi*=विभर्मि), and the stem of the dual and plural विभृ *bibhri* (Du. 1. *bibhri*+*vas*=विभृवस्; Pl. 1. *bibhri*+*mas*=विभृमस्; Pl. 3. *bibhri*+*ati*=विभ्रति by 34 and 292). See the table at 583.

a. Note, that *bibharti* bears the same relation to *bibhri*mas that *fert* does to *ferimus*, and *vult* to *volumus*.

333. Similarly, from भी *bhi*, 'to fear,' come the two stems *bibhe* and *bibhi*; from हु *hu*, 'to sacrifice,' the two stems *juho* and *juhu*. The former of these roots may optionally shorten the radical vowel before a consonant, when not gunated. See 666. The latter may optionally reject its final before *vas* and *mas*, and is the only root ending in a vowel which takes *dhi* for *hi* in the 2nd sing. Impv. See 662.

a. ह्री, 'to be ashamed,' is like भी, but changes its final ई to इय *iy* before the vowel-terminations, in conformity with 123. See 666. a.

334. चृ *ri*, 'to go,' is the only verb in this class that begins with a vowel. It substitutes *iy* for *ri* in the reduplication, and makes its stems इयर् *iyar* and इयृ *iyri* (Pres. Sing. Du. Pl. 3. इयर्ति, इयृतस्, इयृति; Impf. 1. ऐयरम्, 2. ऐयर्, 3. ऐयर्; Du. 3. ऐयृताम्; Pot. 3. इयृयात्; Impv. 1. इयराणि).

335. दा *dá*, 'to give' (δίδωμι, *do*), drops its final *á* before all excepting the P terminations. Hence the stems *daddá* and *dad*. It becomes दे *de* before the *hi* of the Impv. See 663.

336. धा *dhá*, 'to place' (τίθημι), is similar. Hence the stems *dadhá* and *dadh*; but *dadh* becomes धत् before *t*, *th*, and *s*; and *dhad* before *dhve* and *dhvam* by 299. a. *b*; and *dhe* before the *hi* of the Impv. See 664.

337. हा *há*, 'to abandon,' changes its final *á* to ई *i* before the consonantal terminations not marked with P, and drops the final altogether before the vowel-terminations, and before *y* of the Potential. Hence the stems *jahá*, *jahí*, *jah*. Before *hi* of the Impv. the stem is optionally *jahá*, *jahí*, or *jahi*. According to some authorities, जही may be shortened into जहि in Pres., Impf., and Impv. See 665.

338. मा *má*, 'to measure' (Átm.), and हा *há*, 'to go' (Átm.), make their stems मिमी *mimí* and जिही *jihí* before the consonantal terminations not marked with P. Before the vowel-terminations their stems are *mim* and *jih* (Sing. Du. Pl. 3. जिहीते, जिहाते, जिहते; Impf. 3. अजिहीत; Impv. 3. जिहीताम्). See मा at 664. a.

339. जन् *jan*, 'to produce' (Parasmai-pada), rejects the final nasal (see 57. a),

and lengthens the radical *a* before *t* and *th* and *hi*, and optionally before *y*. Before consonantal terminations beginning with *m* or *v* the radical *jan* remains, but before vowel-terminations not marked with P the medial *a* is dropped, and the nasal combining with *j* becomes palatal (compare the declension of *rújan* at 148). Hence the three stems *jajan*, *jajá*, and *jajñ*. See 666. *b*.

340. भस् *bhas*, 'to eat,' 'to shine,' like *jan*, rejects the radical *a* before the vowel-terminations not marked with P; and *bh* coalescing with *s* becomes *p* by 44 (Pres. S. Du. Pl. 3. बभस्ति, बभस्तस्, बप्सति). The same contraction takes place before terminations beginning with त्, त्य्, but the final *s* is then dropped, and the usual rules of Sandhi applied; thus, बभ् + ताम् = बभ्राम् by 298.

341. निञ् 'to purify,' विञ् 'to shake,' विच् 'to separate' (identified with *vij*), and विष् 'to pervade,' 'to penetrate,' gunate the reduplicated syllable before all the terminations, and forbid the usual Guṇa of the radical syllable before terminations beginning with vowels, as in the 1st sing. Impf. and the 1st sing. du. pl. Impv. (Pres. 1. नेनेञ्मि, 2. नेनेस्मि, 3. नेनेःमि; Du. 1. नेनिञ्जस्, &c.; Pl. 1. नेनिञ्मस्, 3. नेनिजन्ति; Impf. 1. अनेनिजम्, 2. अनेनेक्, &c.; Pl. 3. अनेनिजुस्, &c.; Impv. 1. नेनिजानि; Du. 1. नेनिजाव; Pl. 1. नेनिजाम).

342. CLASS 7 (containing about 24 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Insert न *na* (changeable to ण *ṇa* after *ṛi* &c. by 58) between the vowel and final consonant* of the root before the P terminations, and न् *n* (changeable to इ, ज्, ण्, म्, or Anusvára†, according to the consonant immediately succeeding) before all the other terminations.

Obs.—This class resembles the 2nd and 3rd in interposing no vowel between the final consonant of the root and the terminations.

a. The insertion of nasals is common in other roots besides those of the 7th class (cf. 270. *a*, 281, 487. *b*), and cf. certain Greek and Latin roots; as, *μαθ*, *μανθάνω*; *λαβ*, *λαμβάνω*; *θργ*, *θργγάνω*; *scid*, *scindo*; *fid*, *findo*; *tag*, *tango*; *liq*, *linguo*, &c. See 260.

343. Thus, from भिद् *bhid*, 'to divide,' 'to break,' is formed the stem of the Present tense singular भिनद् *bhinad*, and the stem of the dual and plural भिन्द् *bhind*, changeable to *bhinat* and *bhint* by 46 (1. *bhinad* + *mi* = भिनन्मि, 3. *bhinad* + *ti* = भिनन्मि; Du. 1. *bhind* + *vas* = भिन्द्स्, 3. *bhind* + *tas* = भिन्द्स् or भिन्त्स् (298. *c*); Pl. 3. *bhind* + *anti* = भिन्द्न्मि). See the table at 583.

344. Similarly, from रुध् *rudh*, 'to hinder,' the two stems रुण्ध् *ruṇadh* and रुन्ध् *rundh*, changeable to *ruṇat*, *ruṇad*, and *rund* (1.

* All the roots in this class end in consonants.

† The change to Anusvára will take place before sibilants and ह्. See 6. *a*.

runadh + mi = रुग्धि, 2. *runadh + si = रुग्त्सि*, 3. *runadh + ti = रुग्त्ति*; Du. 3. *rundh + tas = रुन्द्धस्*); see 671. So also, from पिष्, 'to grind,' the two stems पिनष् and पिष् (Pres. 3. पिनष् + ति = पिनष्टि; Impv. 2. पिष् + धि = पिष्दृढि or पिष्दि).

345. Observe—Roots ending in *त् t* and *द् d* may reject these letters before *th*, *t*, and *dhi*, when *n* immediately precedes; see 298. a. b. c.

346. भुञ् 'to eat,' युञ् 'to join,' विच् 'to distinguish,' conform to 296. Hence, from *bhuj* come *bhunaj* and *bhuñj*, changeable to *bhunak* and *bhunk*; see 668. a.

347. भञ् 'to break,' अञ् 'to anoint,' उन्द् 'to moisten,' इन्द् 'to kindle,' हिस् 'to injure,' तच् or तञ् 'to contract,' fall under this class; but the nasal belonging to the root takes the place of the conjugational nasal, and becomes न *na* in the strong forms. Hence, from *bhañj* come the two stems *bhanaj* and *bhañj*, changeable to *bhanak* and *bhank*; from *und* come *unad* and *und* (Pres. 3. *unatti*, *untas*, *undanti*; Impf. 1. *aunadam*, 2. *aunas*, 3. *aunat*; Du. 3. *auantám*, &c.) See 669, 668, 673. Similarly, from *इन्द्*, Pres. 1. *indhe*, 2. *intse*, 3. *inddhe*; Pl. 3. *indhate*; Impf. 2. *ainddhás*, 3. *ainddha*; Impv. 1. *inadhai*, &c.

348. तृह्, 'to strike,' 'to kill,' inserts षे instead of ष before all the consonantal P terminations (Pāṇ. VII. 3, 92), but not before those beginning with vowels. See 674.

GROUP III. CONJUGATION III.

349. CLASS 5 (containing about 30 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add नु *nu* (changeable to षु by 58) to the root, which must be gunated into नो *no* (changeable to षो) before the P terminations (290. a)*. Roots ending in consonants add *nuv*, instead of *nu*, to the root before the vowel-terminations. Roots ending in vowels may drop the *u* of *nu* before initial *v* and *m* (not marked with P), and always reject the termination *hi* of the Imperative. See 293.

350. Thus, from चि *ci*, 'to gather,' are formed the stems *ćino* and *ćinu* (Pres. 1. *ćino + mi = चिनोमि*, *ćino + si = चिनोषि* by 70; Du. 1. *ćinu + vas = चिनुवस्* or *चिन्वस्*; Pl. 1. *ćinu + mas = चिनुमस्* or *चिन्मस्*, 3. *ćinu + anti = चिन्वन्ति* by 34; Impv. 1. *ćino + áni = चिनवानि* by 36. a, 2. *चिनु ćinu* by 291). See the table at 583.

351. Similarly, fr. दु *du*, 'to burn,' come *duno*, *dunu*, and *dunuv*; fr. आप् *áp*, 'to obtain,' come *ápno*, *ápnu*, and *ápnuv*, see 681; fr. तृप् 'to satisfy,' *tripno*, *tripnu*, and *tripnuv*, see 618.

* The change of *nu* to *no* before the P terminations is represented in Gr. by the lengthening of *v* before certain terminations, as in ζεύγ-νῦ-μι, δείκ-νῦ-μι, but ζεύγ-νῦ-μεν, δείκ-νῦ-μεν. See 260.

352. शृ *śru*, 'to hear' (sometimes placed under the 1st class), substitutes शृ *śri* for the root, and makes its stems *śriṇo* and *śriṇu*. See 676.

a. दम्भ् 'to deceive,' स्तम्भ् and तम्भ् 'to support,' स्तुम्भ् 'to stop,' and स्तुम्भ् 'to astonish,' reject their nasals in favour of the conjugational *nu*; thus, *dabhnu*, *skabhnu*, &c.

353. CLASS 8 (containing 10 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add उ *u* to the root, which must be gunated into ओ *o* before the P terminations (see 290. a).

Note—Only ten roots are generally given in this class, and nine of these end in न् *n* or ण् *ṇ*; hence the addition of *u* and *o* will have the same apparent effect as the addition of *nu* and *no* in cl. 5.

354. Thus, from तन् *tan*, 'to stretch,' are formed the stems *tano* and *tanu* (Pres. 1. *tano*+*mi*=तनोमि, 2. *tano*+*si*=तनोषि by 70; Du. 1. *tanu*+*vas*=तनुवस् or तन्वस्; Pl. 1. *tanu*+*mas*=तनुमस् or तन्मस्; Impv. 1. *tano*+*āni*=तनवानि by 36. a, 2. तनु *tanu*, see 293). Cf. Gr. τάνυμι, τάνυμεν.

a. The root सन् *san*, 'to give,' optionally rejects its *n*, and lengthens the radical *a* before the *y* of the Potential; thus, सन्याम् *sanyām* or सायाम् *sāyām*, &c.

b. When the vowel of a root is capable of Guṇa, it may optionally take it; thus the stem of चृण् 'to go' may be either चृणु or अचृणु (1. अचृणोमि or अचृणोमि).

355. One root in this class, कृ *kṛi*, 'to do,' 'to make,' is by far the most common and useful in the language. This root gunates the radical vowel *ṛi*, as well as the conjugational *u*, before the P terminations. Before the other terminations it changes the radical *ṛi* to *ur*. The rejection of the conjugational *u* before initial *m* (not marked with P) and *v*, which is allowable in the 5th class, is in this verb compulsory, and is, moreover, required before initial *y*. Hence the three stems *karo*, *kuru*, and *kur*. See 682.

356. CLASS 9 (containing about 52 Primitive verbs).—Rule for forming the stem in the four Special tenses.

Add ना *ná* to the root before the P terminations; नी *ní* before all the others, except those beginning with vowels, where only न् *n* is added (see 290. a).

Obs.—ना, नी, and न् are changeable to णा, णी, and ण्, by 58.

357. Thus, from यु *yu*, 'to join,' are formed the three stems *yuná*, *yuní*, and *yun* (Pres. 1. *yuná*+*mi*=युनामि; Du. 1. *yuní*+*vas*=युनीवस्; Pl. 1. *yuní*+*mas*=युनीमस्, 3. *yun*+*anti*=युनन्ति. Pres. Átm. 1. *yun*+*e*=युने; Impv. 1. *yuná*+*āni*=युनानि, 2. *yuní*+*hi*=युनीहि, &c.)

a. Obs.—Roots ending in consonants substitute *ána* for their

conjugational sign in 2nd sing. Impv., and reject the termination *hi*; e. g. अज्ञान 'eat thou,' from अश् 'to eat;,' पुषाण 'nourish thou,' from पुष्; क्षुभाण 'shake thou,' from क्षुभ, &c. See 696, 698, 694.

358. गी 'to go,' ग्री 'to go,' ग्लि 'to go,' 'to choose,' ग्री 'to choose,' ली 'to adhere,' भी 'to fear,' 'to bear,' क्षी 'to destroy,' धू 'to shake,' पू 'to purify' (583), लू 'to cut' (691), चू 'to go,' कू 'to hurt,' गू 'to sound,' जू 'to grow old,' दू 'to split,' नू 'to lead,' पू 'to fill,' भू 'to bear,' 'to blame,' मू 'to kill,' वू or वृ 'to choose,' शू 'to injure,' सू 'to spread,' खू or खृ or स्पू or सू 'to hurt,' shorten the radical vowel in forming their stems; thus, from पू 'to purify' come the stems *puná*, *puní*, and *pun*; see the table at 583.

a. ग्री 'to buy,' ग्री 'to love,' श्री 'to cook,' कू or कू† 'to sound,' दू 'to hurt,' do not shorten their vowels. See 689, 690.

359. ग्रह्, 'to take,' becomes गृह्, and makes its stems गृह्ना, गृह्नी, and गृह्न्. See 699.

a. ज्या, 'to grow old,' becomes जि, and makes its stems जिना, जिनी, and जिन्.

360. बन्ध्, ग्रन्ध्, मन्ध्, अन्ध्, कुन्ध्, and सन्ध् reject the radical nasal in favour of the conjugational; thus, from *bandh* are formed the three stems *badhná*, *badhní*, and *badhn*. See 692, 693, 695.

361. ज्ञा 'to know,' in the same way, rejects its nasal in favour of the conjugational, and makes its stems *jáná*, *jání*, and *ján*. See 688.

362. ख्व्, 'to appear as a spectre,' is said to make its stems *khauná*, *khauní*, and *khaun*.

PRIMITIVE VERBS OF THE FIRST NINE CLASSES IN THE SIX GENERAL TENSES.

363. The general rules for the formation of the stem in the Perfect, 1st and 2nd Futures, Aorist, Precative, and Conditional, apply to all verbs of the first nine classes indiscriminately; see 250. a. The 10th class alone carries its conjugational characteristic into most of the General tenses; for this reason the consideration of its last tenses falls most conveniently under Causal verbs. See 289. a.

Reduplicated Perfect (Second Preterite).

Terminations repeated from 246.

	PARASMAI.		ĀTMANE.		
a (au)	*iva	*ima	e	*ivahe	*imahe
itha or tha	athus	a	*ishe	áthe	*idhve or *idhve
a (au)	atus	us	e	áte	ire

† कू, however, may optionally shorten it.

364. Rule for forming the stem in verbs of the first nine classes.

In the first place, with regard to reduplication, if a root *begin with a consonant*, double the initial consonant, with its vowel, according to the rules given at 252 (but *a* is reduplicated for a radical *a*, *á*, *rí*, *rí*, *lri*, and even for radical *e*, *ai*, *o*, if final; *i* for *i*, *í*, *e*; *u* for *u*, *ú*, *o*); e. g.

From पच् *pac*, 'to cook,' *papac*; fr. याच् *yác*, 'to ask,' *yayác*; fr. कृ *kri*, 'to do,' *čakri*; fr. नृत् *nrit*, 'to dance,' *nanrit*; fr. तृ *tri*, 'to cross,' *tatři*; fr. कृप् *klrip*, 'to be able,' *čaklrip*; fr. मे *me*, 'to change,' *mame*; fr. गै *gai*, 'to sing,' *jagai*; fr. सो *so*, 'to finish,' *saso*; fr. सिध् *sidh*, 'to accomplish,' *sishidh* (70); fr. जीच् *jív*, 'to live,' *jijív*; fr. सेच् *sev*, 'to serve,' *sishev*; fr. द्रु *dru*, 'to run,' *dudru*; fr. पू *pú*, 'to purify,' *pupú*; fr. बुध् *budh*, 'to know,' *bubudh*; fr. लोक् *lok*, 'to see,' *lulok*; fr. स्मि *smi*, 'to smile,' *sishmi*; fr. स्या *sthá*, 'to stand,' *tasthá*.

a. And if it *begin with a vowel*, double the initial vowel; e. g. fr. अस् *as*, 'to be,' comes *a as* = *आस् ás* by 31; fr. आप् *áp*, 'to obtain,' *a áp* = *अप*; fr. इष् *ish*, 'to wish,' *i ish* = *इश* (see 31).

b. In the second place, with regard to changes of the radical vowel, if the root *end in a consonant*, gunate* the vowel of the radical syllable, if capable of Guṇa (see 28), in 1st, 2nd, and 3rd *sing.* Par.; but leave the vowel unchanged before all other terminations, both Par. and Átm.

c. If the root *end in a simple consonant*, preceded by short *a*, this *a* is lengthened optionally in 1st and necessarily in 3rd *sing.*; and before the other terminations it is either left unchanged, or is liable to become *e* (see 375. a).

d. If the root *end in a vowel*, vriddhi the vowel of the radical syllable in 1st and 3rd *sing.* Par. †, and gunate it in 2nd *sing.* (optionally in 1st *sing.*) Before all other terminations, Parasmai and Átmane, the root must revert to its original form, but the terminations must be affixed according to euphonic rules ‡.

365. Thus, fr. बुध् *budh*, cl. 1, comes the stem of the *sing.* Parasmai बुबोध् *bubodh*,

* The gunation of the vowel is indicated by the P of णप्, षप्, णप्, in the singular terminations. See scheme at 245.

† Vriddhi is indicated by the ञ् of णप् णाP. See scheme at 245.

‡ Greek affords many examples of verbs which suffer a kind of Guṇa or Vriddhi change in the Perfect; but this change is not confined to the singular, as in Sanskrit. Compare λέλοιπα (fr. λείπω, ἔλιπον), πέποιθα (fr. πείθω, ἔπιθον), τέτροφα (fr. τρέφω), τέθεικα (fr. τίθημι), &c.

and the stem of the rest of the tense बुबुध् *bubudh* (1. *bubodh* + *a* = *bubodha*, 2. *bubodh* + *itha* = *bubodhitha*, 3. *bubodh* + *a* = *bubodha*; Du. 1. *bubudh* + *iva* = *bubudhiva*, 2. *bubudh* + *athus* = *bubudhathus*, &c. *Ātm.* 1. *bubudh* + *e* = *bubudhe*, &c.)

Similarly, fr. विद् *vid*, cl. 2, 'to know,' come the two stems विवेद् *vived* and विविद् *vivid* (1. 3. *viveda*; Du. 1. *vividiva*; Pl. 1. *vividima*, &c.)*

From पच्, 'to cook,' the two stems पपाच् *papác* and पपच् *papác* (1. *papáca* or *papaća*, 3. *papáca*, &c.)

366. Again, fr. कृ *kṛi*, 'to do' (see 684), comes the stem of the 1st and 3rd sing. Par. चकार् *čakar* (252. b), the stem of the 2nd sing. चकर् *čakar* (which is optionally the stem of the 1st sing. also), and the stem of the rest of the tense चकृ *čakṛi* (1. *čakár* + *a* = *čakára* (or *čakara*), 2. *čakar* + *tha* = *čakartha*, 3. *čakár* + *a* = *čakára*; Du. 1. *čakṛi* + *va* = *čakṛiva* (369), 2. *čakṛi* + *athus* = *čakṛathus* by 34. *Ātm.* 1. *čakṛi* + *e* = *čakre*; Pl. 2. *čakṛi* + *dhve* = चकृद्दे. See 684).

a. Observe—The roots enumerated at 390. a. reject Guṇa in the 2nd sing.; thus, विञ् makes 1. 3. विवेञ्, but 2. विविञ्जिय. So कु or कृ 'to cry' makes 1. चुकाव or चुकव, 2. चुकुविय.

367. We have seen at 364. a. that if a root, ending in a single consonant, begin with a vowel, this vowel is repeated, and the two similar vowels blend into one long one by 31. But when an initial *i* or *u* is gunated in the sing. Par., then the reduplicated *i* becomes *iy* before *e*, and the reduplicated *u* becomes *uv* before *o*; thus, fr. इष् *ish*, 'to wish,' come the two stems *iyesh* and *ish* (1. 3. इयेष; Du. 1. ईषिव; see 637); and fr. उख् *ukh*, 'to move,' *uwokh* and *úkh* (1. 3. उवोख; Du. 1. ऊखिव).

a. The same holds good in the root इ *i*, 'to go,' which makes the reduplicated syllable *iy* before the Vṛiddhi and Guṇa of the sing. In the remainder of the tense the stem becomes *iy* (cf. 375. e), which is reduplicated into *íy* (1. 3. इयाय, 2. इययिय or इयेय; Du. 1. ईयिव). But when the prep. *adhi* is prefixed, the Perf. is formed as if from *gá*, *Ātm.* only (Sing. Du. Pl. 3. *adhijage*, *-jagáte*, *-jagire*).

b. And if a root begin with *ञ* *a*, and end in a double consonant, or begin with च्च *ri* and end in a single consonant, the reduplicated syllable is *án*; thus, fr. अर्च् *arc*, 'to worship,' comes the stem *ánarc* (1. 3. *अनर्चे*); fr. अर्ध् *riḥ*, 'to flourish,' comes *ánardh* (1. 3. *अनर्धे*; Du. 1. *अनृधिव*, &c.)

* One Greek root agrees very remarkably with the Sanskrit in restricting Guṇa to the singular, viz. *Fið* (εἰδω), 'to know' (= Sk. *vid* above); thus, *οἶδα*, *οἶσθα*, *οἶδε*; *ἴστων*, *ἴστων*; *ἴσμεν*, *ἴστε*, *ἴσασι*. *Rt. vid* has a contracted Perf. used for the Present, which agrees exactly with *οἶδα*; thus, *veda*, *vettha*, &c. See 308. a.

c. अश् Atm. 'to pervade,' although ending in a *single* consonant श्, follows the last rule (1. 3. आनश्).

368. Obs.—In the Perfect the 1st and 3rd sing. Par. and Atm. have the same termination, and are generally identical in form; but when Vṛiddhi of a final vowel is required in both, then there is optionally Guṇa in the first; and when a medial *a* is lengthened, this *a* may optionally remain unchanged in the first; thus कृ 'to do' may be in 1st sing. either चकार or चकर, and पच् 'to cook' may be पपाच or पपच in 1st sing.; but in 3rd sing. they can only make चकार and पपाच.

369. By referring back to the scheme at 363, 246, it will be seen that all the terminations of this tense (except optionally the 2nd sing. Par.) begin with vowels. Those which begin with *i* are all (except the 3rd pl. Atm.) distinguished by the mark *, because eight roots only in the language (viz. कृ 'to do †,' भृ 'to bear,' सु 'to go,' वृ 'to surround,' श्रु 'to hear,' स्तु 'to praise,' द्रु 'to run,' सु *sru*, 'to flow') necessarily reject the *i* from these terminations.

Some roots, however, optionally reject *i* from these terminations, see अश् 371.

Rejection of i from itha (2nd sing. Perfect, Parasmai).

370. The above eight roots (except वृ *vri* when it means 'to cover,' and except कृ *kri*, 'to do,' when compounded with the prep. *sam* †) also reject *i* from the 2nd sing. Parasmai.

a. Moreover, the 2nd sing. Parasmai is formed with *tha* instead of *itha* after roots ending in चृ *ri* (except after the root चृ *ri* itself, and वृ *vri* and जागृ *jágrī*, which only allow *itha*; thus, *árita*, *vavaritha*, *jágaritha*; and except स्तृ at *b*);

b. and optionally with *tha* or *itha* after the root सृ *svri*, 'to sound' (*sasvaritha* or *sasvaritha*);

c. and optionally with *tha* or *itha* after roots ending in आ *á*, ए *e* (except ये *vye*, which allows only *itha*), and after roots in ऐ *ai*, ओ *o*, इ *i*, ई *ī*, उ *u*, and the root धृ 'to shake' (except those indicated at 392, as necessarily inserting *i* in the Futures &c.; e. g. अि, which makes *śisrayitha* only, and so also most roots in ऊ *ú*);

d. and optionally with *tha* or *itha* after those roots enumerated at

† But कृ 'to do,' if स् is inserted after a preposition, as in संस्कृ, does not reject *i*, and follows 374. *k*: thus, 2. संचस्करिथ.

400-414, which have a medial *a*, and which reject *i* either necessarily or optionally from the Futures &c. (e. g. शक्, *śekitha* or *śasaktha*; क्षम्, *śakshamitha* or *śakshantha*, &c.); but not अद् and घस्, which can only make *áditha*, *jaghasitha*;

e. and optionally with *tha* or *itha* after most of the roots enumerated at 415, as optionally inserting *i* in the Futures &c.:

f. but all other roots, which necessarily take *i*, and even most of those (having no medial *a*) at 400-414 which necessarily reject *i* in the Futures &c., must take *itha* only in the 2nd sing. of the Perfect; thus तुद् is तोत्तासि *tottási* in the 2nd sing. 1st Future, but तुतोदिथ *tuto-ditha* in the 2nd sing. Perfect (Du. I. *tutudiva*). Some few of these, however, are allowed the alternative of *tha*, as सृज् 'to create' makes समर्जिथ or समरुह; दृज् 'to see,' ददर्शिथ or दद्रुह; both these roots requiring the radical *ri* to be changed to *ra*, instead of gunated, when *tha* is used.

g. मज्ज् 'to dip' and नज् 'to perish,' which belong to 370. *d*, insert a nasal when *tha* is used; thus, ममज्जिथ or ममंक्थ, नेशिथ or ननंरुह.

h. तृप् 'to be satisfied' and दृप् 'to be proud,' which belong to 370. *e*, either gunate the radical *ri* or change it to *ra* when *tha* is used (ततर्पिथ or तत्रप्थ or ततर्पिथ).

Obs.—When *tha* is affixed to roots ending in consonants, the rules of Sandhi (296-306) must be applied.

*Optional rejection of i, in certain cases, from the dual and remaining terminations (of the Perfect, Parasmai and Átmane, marked with *).*

371. The roots enumerated at 415, as optionally rejecting or inserting *i* in the Futures &c., may optionally reject it also from the dual and remaining terminations of the Perfect marked with * in the table at 363; thus क्षम् makes चक्षमिव or चक्षरव, चक्षसे or चक्षमिधे, चक्षमिवहे or चक्षरवहे; but the forms with the inserted *i* are the most usual, and all other roots, even those which necessarily reject *i* from the Futures &c. (except the eight enumerated at 369), must take *i* in the dual and remaining terminations of the Perfect marked with *.

Observe—The *i* is never rejected from the 3rd pl. Átmane, except in the Veda.

Substitution of द्वे for ध्वे (2nd pl. Perfect, Átmane).

372. द्वे *dhve* is used instead of ध्वे *dhve* by the eight roots at 369,

also in certain cases by the roots mentioned at 371. The usual rules of Sandhi must then be observed, as in वन्नद्दे from वन्नश्च.

a. इद्दे for इध्वे may be optionally used by other roots when a semi-vowel or *h* immediately precedes, as लुलुविध्वे or -विद्दे from लू, चिक्रियध्वे or -यिद्दे from क्री.

Anomalies in forming the stem of the Perfect.

373. Roots ending in आ *á* (as दा *dá*, 'to give'; धा *dhá*, 'to place'; या *yá*, 'to go'; स्था *sthá*, 'to stand') drop the *á* before all the terminations except the *tha* of the 2nd sing., and substitute औ *au* for the terminations of the 1st and 3rd sing. Parasmai. Hence, from दा *dá* comes the stem दद् *dad* (1. 3. ददौ, 2. ददिथ or ददाथ; Du. 1. ददिव. Átm. 1. 3. ददे, 2. ददिषे, &c. See 663).

a. दरिद्रा 'to be poor' makes 1. 3. ददरिद्रौ; Du. 3. ददरिद्रुत्सु; Pl. 3. ददरिद्रुस्; or more properly takes the periphrastic form of Perfect. See 385.

b. ज्या 'to grow old' has a reduplicated stem जिज्या (1. 3. जिज्यौ, 2. जिज्याथ or जिज्यिथ; Du. 1. जिज्यिव). Similarly, an uncommon root ज्यो Átm. 'to instruct' makes 1. 3. जिज्ये.

c. मि 'to throw,' मी 'to destroy,' 'to perish,' must be treated in the sing. as if they ended in *á*; and ली cl. 9, 'to obtain,' may optionally be so treated; thus, Sing. 1. मनौ, 2. ममाथ or ममिथ, 3. मनौ; Du. 1. मिम्यिव. But ली is 1. ललौ or लिलाथ, 2. ललाथ or ललिथ or लिलेथ or लिलियथ; Du. 1. लिथिव.

d. Most roots ending in the diphthongs *e e* (except ह्ने, दे, व्ये, वे, &c., see *e. f*), ऐ *ai*, औ *o*, follow 373, and form their Perfect as if they ended in *á*; thus, धे cl. 1, 'to drink,' 1st and 3rd sing. दधौ, 2. दधिथ or दधाथ, Du. 1. दधिव; गै cl. 1, 'to sing,' 1. 3. जगौ, 2. जगिथ or जगाथ; झै cl. 1, 'to fade,' 1. 3. मझौ; शो cl. 4, 'to sharpen,' 1. 3. शशौ.

e. But ह्ने 'to call' forms its stem as if from हू, see 595 (1. 3. जुहाव, &c.)

f. दे Átm. 'to pity,' 'to protect,' makes its stem दिग् (1. 3. दिग्मे, 2. दिग्यिषे, &c.)

g. व्ये 'to cover' makes *vivyády*, *vivyay*, and *vivy* (1. 3. विव्याथ, 2. विव्यियथ; Du. 1. विव्यियिव or विव्यिव, &c.)

h. वे 'to weave' forms its stems as if from *vá* or *vav* or *vay* (1. 3. ववौ or उवाथ, 2. वविथ or ववाथ or उवियथ; Du. 1. वविव or ऊविव or ऊवियव, &c. Átm. 1. 3. ववे or ऊवे or ऊये, &c.)

i. प्यै Átm. 'to be fat' makes regularly पप्ये, पप्यिषे, &c.; but the root प्याथ, meaning the same, and often identified with प्यै, makes पिप्ये, पिप्यिषे, &c.

374. If a root end in इ *i* or ई *í*, this vowel does not blend with the initial *i* of the terminations in du. pl. Parasmai, sing. du. pl. Átmane, but is changed to *y*, in opposition to 31; thus, from चि *ci*, cl. 5, 'to collect,' come the stems *ciái*, *ciíce*, and *ciíci*, changeable to *ciáy*, *ciáy*, and *ciíy* (1. 3. *ciáyá*, 2. *ciáyitha* or *ciíetha*; Du. 1. चिच्यिव *ciíyiva*, 2. *ciíyathus* by 34. Átm. 1. 3. *ciíyē*. See the table at 583). Obs.—चि may also substitute चिकाथ for चिचाथ and चिक्से for चिच्ये.

a. Similarly, नी *ní*, 'to lead' (1. 3. *nindya*; Du. 1. *ninyiva*. Átm. 1. *ninye*, &c.); and ली *lí* (Du. 1. *lilyiva*; Átm. 1. *lilye*).

b. जि *ji*, 'to conquer,' makes its stem जिगि, as if from *gi* (1. 3. जिगाय; Du. 1. जिगिव, &c. See 590).

c. हि *hi*, 'to go,' 'to send,' makes जिधि, as if from *ghi* (1. 3. जिधाय).

d. दी Átm. 'to sink,' 'to decay,' makes its stem दिदीय् throughout; thus, 1. 3. दिदीये, 2. दिदीयिषे, &c.

e. But roots ending in इ *i* or ई *í*, and having a double initial consonant, change *i* or *í* to इय् *iy* before all terminations, except those of the sing. Parasmai; hence, from अत्रि cl. 1, 'to resort to,' come the three stems *sísrai*, *sísre*, and *sísriy* (1. 3. शिश्राय, 2. शिश्रियथ; Du. 1. शिश्रियिव, &c.) So क्री cl. 9, 'to buy' (1. 3. चिक्राय, 2. चिक्रियथ or चिक्रेथ; Du. 1. चिक्रियिव, &c. See 689).

f. श्वि *śvi*, 'to swell,' like ह्ने at 373. e, forms its stem as if from शू, but only optionally; thus, 1. 3. शिश्राय or शुश्राव, 2. शिश्रेथ or शिश्रियथ or शुश्राथ or शुश्रविव.

g. And all roots ending in उ *u* or ऊ *ú* change *u* or *ú* to उव् *uv* before the terminations of the du. and pl. Parasmai and the whole Átmane (except of course श्रु, स्तु, दु, सु, in the persons marked with * at 246; and except भू 'to be,' see *i*. below); thus, fr. धू *dhú*, 'to shake,' come the stems *dudhau*, *dudho*, and *dudhuv* (1. 3. दुधाय, 2. दुधविव or दुधोथ; Du. 1. दुधुविव. Átm. 1. 3. दुधुवे). Similarly, उ *u*, Átm. 'to sound,' makes 1. 3. ऊवे, 2. ऊविषे.

h. But श्रु makes 1. 3. शुश्राव, 2. शुश्राथ; Du. 1. शुश्रुव, 2. शुश्रुवथुस्. Átm. 1. 3. शुश्रुवे; and similarly, स्तु, दु, and सु *sru*.

i. भू 'to be' is anomalous, and makes its stem बभूव् throughout; see 585, 586. So सू 'to bring forth' makes in the Veda समूव.

j. ऊर्णु 'to cover' (although properly requiring the periphrastic form of Perfect, see 385) is reduplicated into ऊर्णुनु. In the 2nd sing. it may reject Guṇa; thus, ऊर्णुनविथ or ऊर्णुनविथ, 3rd sing. ऊर्णुनाव; Du. 1. ऊर्णुनुविव, 3. ऊर्णुनुवतुस्; Pl. 3. ऊर्णुनुवुस्.

k. Roots ending in ऋ *ṛi*, preceded by a double consonant, and most roots in long ऋ *ṛí*, instead of retaining this vowel and changing it to *r* by 364. d, gunate it into *ar* in the 2nd sing., and throughout the whole tense, except the 1st and 3rd sing. (and even in the 1st there may be optionally Guṇa by 368); e. g. स्मृ *smṛi*, 'to remember,' 1. *sasmára* or *sasmara*, 2. *sasmarítha*, 3. *sasmára*; Du. 1. *sasmariva*, &c. Átm. 1. 3. *sasmare*.

l. But धृ *dhṛi*, 'to hold,' not being preceded by a double consonant, makes regularly 1. Sing. Du. Pl. दधार, दधिव, दधिम.

m. पू 'to fill,' षृ 'to injure,' and दृ 'to rend,' may optionally retain *ṛí*, changeable to *r*; thus, Du. पपरिव or पप्रिव.

n. चृ *ṛi*, 'to go,' takes Vṛiddhi, and makes its stem चार् *ár* throughout; thus, 1. 3. चार, 2. चारिथ; Du. 1. चारिव.

o. मृ Átm. 'to die,' although properly Átmane, is Parasmai in Perfect; thus, 1. 3. ममार, 2. ममर्च.

p. जागृ 'to awake,' which properly takes the periphrastic form of Perfect (जागराच्चकार, see 385), may also take the reduplicated form, and may optionally drop the reduplicated syllable; thus, 1. 3. जजागार or जागार, 2. जजागरिथ or जागरिथ (370. a).

g. गृ 'to swallow' may optionally change र् to लृ; thus, जगार or जगाल.

r. हृ 'to pass' follows 375. a, as if it were हर्; thus, 1. 3. ततार, 2. तेरिथ; Du. 1. तेरिव.

s. जृ 'to grow old' optionally follows 375. a (3. जजार, 2. जजरिथ or जेरिथ; Du. 3. जजरतुस् or जेरतुस्).

375. We have already seen, at 364, that roots beginning with any consonant and ending with a single consonant, and enclosing short अ a, lengthen this vowel in the 3rd sing. and optionally in the 1st; as, fr. पच् pać, 'to cook,' पपाच् papáć; fr. त्यज्, 'to quit,' तत्यज् (1. 3. तत्यजा, 2. तत्यजिथा or तत्यक्था; Du. 1. तत्याजिवा, &c.)

a. Moreover, before *i*tha and in du. and pl. Parasmai, and all persons of the Ātmane, if the initial as well as the final consonant of the root be single, and if the root does not begin with व् v, and does not require a substituted consonant in the reduplication, the reduplication is suppressed, and, to compensate for this, the अ a is changed to ए e*; thus, from पाć come the stems पपाच् papáć, papać, and पेच् peć (1. papáća or papaća, 2. pećiथा or papakथा by 296, 3. papáća; Du. 1. pećiवा. Ātm. 1. 3. peće, &c.) Similarly, from लभ् labh, cl. 1, Ātm. 'to obtain' (cf. λαμβάνω, ἔλαβον), the stem लेभ् lebh throughout (lebhe, lebhische, lebhe, lebhivahe, &c.) So नह् nah, 'to bind,' makes 1. nanáha or nanaha, 2. nehitha or nanaddha by 305, 3. nanáha; Du. 1. nehiva, &c. Ātm. nehe, &c.

Similarly, नश् naś, 'to perish,' 1. nanáśa or nanaśa, 2. neśiथा or nananśiथा (ननंश्), 3. nanáśa, &c.: see 620, 370. g.

b. Roots that require a substituted consonant in the reduplication are excepted from 375. a (but not भञ् bhaj and फल् phal, see *g.* below); thus, भष् 'to speak' makes 1. 3. बभाण; Du. 1. बभणिव.

c. चच् 'to speak,' वह् 'to say,' वप् 'to sow,' वञ् 'to wish,' वस् 'to dwell,' वह् 'to carry,' beginning with व् v, are also excepted. These require that the reduplicated syllable be उ u, or the corresponding vowel of the semivowel, and also change va of the root to उ u before every termination, except those of the sing. Parasmai, the two u's blending into one long ऊ ú; thus, fr. चच् vać, 'to speak,' come the two stems उवाच् uvać and ऊच् úć (1. uváća or uvaća, 2. uvaćiथा or uvakथा, 3. uváća; Du. 3. úćatus; Pl. 3. úćus).

Obs.—This change of a semivowel to its corresponding vowel is called Samprasāraṇa by native grammarians (Pāṇ. 1. 1, 45).

d. वह् vah, 'to carry,' changes the radical vowel to औ o before iथा (see 305. a), optionally substituted for iथा (1. 3. उवाह, 2. उवहिथ or उवोढ). Compare 424.

Obs.—वम् vam, 'to vomit,' is excepted from 375. c (thus, 3. vaváma, vavamatus,

* Bopp deduces forms like pećiवा, from papáćiवा, by supposing that the second *p* is suppressed, the two *a*'s combined into *á*, and *á* weakened into *e*.

vavamus, Pāṇ. VI. 4, 126); it may also, according to Vopadeva, follow 375. a (3. *va-vāma, vematus, vemus*).

e. यज् *yaj*, 'to sacrifice,' is excepted from 375. a, and follows the analogy of 375. c (1. 3. *iyája*; Du. 3. *ijatus*; Pl. 3. *ijus*): the 2nd sing. is इयजिय or इयष्ट by 297; Átmane 1. 3. ईजे, 2. ईजिषे, see 597. *Yej* is allowed optionally in the weak forms, and optionally in 2nd sing., especially in the Veda.

f. शस् 'to injure' and दद् Átm. 'to give' are excepted from 375. a (शशस, शशसिव, दददिवहे).

g. भज् 'to honour,' अय् 'to loosen,' तप 'to be ashamed,' फल् 'to bear fruit,' necessarily conform to 375. a, although properly excepted (thus, भेजिय, भेजिव, &c.) The following conform to 375. a. optionally: फण् 'to go,' खन् 'to sound,' (according to some) स्तन् 'to sound,' भ्रम् 'to wander,' वम् 'to vomit,' and (according to some) स्तम् and स्यम् 'to sound,' त्रस् 'to tremble' (thus, पफणिय or फेणिय, पफणिव or फेणिव, &c.)

h. The following also conform optionally to 375. a: ग्रन्थ् 'to tie,' अन्थ् 'to loosen,' दम्भ् 'to deceive;' and, when they do so, drop their nasals (thus, जग्रन्थिय or ग्रेथिय, जग्रन्थुस् or ग्रेथुस्).

i. The following, although their radical vowel is long, also conform optionally to 375. a: राज्, भ्राज् Átm., भ्राश्, and भ्राश्, all meaning 'to shine' (रराजिव or रेजिव, &c.)

j. राध्, when it signifies 'to injure,' necessarily conforms to 375. a (2. रेथिय; Du. 1. रेथिव, 3. रेथुस्; Pl. 3. रेथुस्).

k. तृ 'to pass' follows 375. a, and जृ 'to grow old' may do so. See 374. r. s.

376. गम् *gam*, 'to go,' जन् *jan*, 'to be born,' खन् *khan*, 'to dig,' and हन् *han*, 'to kill' (which last forms its Perfect as if from घन् *ghan*), drop the medial *a* before all the terminations, except those of the sing. Par. (cf. the declension of *rájan* at 148). Hence, *gam* makes in sing. du. pl. 3. *jagáma, jagmatus, jagmus*; *jan* makes *jajána, jajnatus, jajnus*; *khan* makes *cakhána, cakhnatus, cakhnus*; and *han* makes 1. 3. *jaghána, jaghnatus, jaghnus*, 2. *jaghanitha* or *jaghantha*.

377. घस् *ghas*, 'to eat,' is analogous, making *jaghása, jakshatus, jakshus*; Du. 1. *jakshiva*. See 44 and 70. And in the Veda some other roots follow this analogy; thus, पत् 'to fall' (पत्तिव &c.); तन् 'to stretch' (तत्तिषे &c.); भस् 'to eat' (वप्तिव &c.)

378. सज् 'to adhere,' स्वज् 'to embrace,' and दंश् 'to bite,' can optionally drop their nasals in du. pl. Parasmai and all the Átmane; thus, ससजिव or ससजिव, सस्वजे or सस्वजे.

379. रथ् 'to perish' and जम् Átm. 'to yawn' may insert a nasal before vowel-terminations (ररन्थ, ररन्थिय or ररद्ध; Du. 1. ररन्थिव or रेथ्व, see 371: 1. 3. जजम्भे).

380. मृज् 'to clean' makes its stem ममार्ज् in sing. Parasmai, and may do so before the remaining terminations (1. 3. ममार्ज्, 2. ममार्जिय or ममार्हे; Du. 1. ममार्जिव or ममृजिव or ममृज्व, see 651).

381. प्रश् *prach*, 'to ask,' makes its stem पप्रश्* (becoming पप्रश् before a vowel

* This rests on Siddhánta-kaum. 134. Some grammarians make the stem in du. and pl. &c. पपृश्.

by 51) throughout; see 631. भ्रञ्ज् *bhrajj*, cl. 6, 'to fry,' makes either वभञ्ज् or वभ्रञ्ज् throughout. See 632.

a. गृह् 'to go' gunates the radical vowel throughout; thus, 1. 3. आनर्ह्ये, 2. आनर्ह्ये; Du. 1. आनर्ह्ये.

382. स्वप् *svap*, 'to sleep,' makes its bases सुष्वप् and सुषुप्. See 655.

a. श्विच् or श्वीच् 'to spit' may substitute त् *t* for द् *t* in the reduplication; thus, 1. 3. टिष्ठेव or तिष्ठेव, टिष्ठीव or तिष्ठीव.

383. व्यच् 'to pierce,' व्यच् 'to encompass,' 'to deceive,' व्यच् *Atm.* 'to be pained,' make their reduplicated syllable *vi*; and the first two roots change *vya* to *vi* before all the terminations, except the sing. Parasmai; thus, from *vyadh* comes sing. du. pl. 3. विव्याध, विविधत्सु, विविधुस्; *Atm.* विविधे, &c.: from *vyat*, विव्याच, विविचत्सु, विविचुस्; from *vyath*, विव्यथे, विव्यथाते, विव्यथिरे. See 615 and 629.

a. द्युत् cl. 1. *Atm.*, 'to shine,' makes its reduplicated syllable *di* (1. 3. *didyute*).

384. ग्रह् *grah*, cl. 9, 'to take,' makes its stem जग्राह् and जगृह् (S. Du. Pl. 3. जग्राह, जगृहतुस्, जगृहुस्). But sing. 2. जग्रह्य. See 699.

a. गुह् 'to conceal' lengthens its radical vowel instead of gunating it in the sing. Parasmai, जुगूह, जुगूह्य, &c.

b. अह् *ah*, 'to say' (only used in Perf.), is defective in sing. du. pl. 1. and pl. 2, and forms 2nd sing. from अत् (2. आथ्य, 3. आह; Du. 2. आहयुस्, 3. आहतुस्; Pl. 3. आहुस्).

c. ब्रू 'to say' has no Perfect of its own, but substitutes either that of वच् (375. c) or the above forms from अह्. Again, अद् 'to eat' has a Perfect of its own, but may substitute that of घस् 377. Similarly, अञ् 'to drive' (*ago*) may substitute that of वी.

Periphrastic Perfect.

385. Roots which begin with a vowel, long by nature or position (*except the vowel आ, as in आप् 'to obtain,' 364. a, and in आन्द् 'to stretch;' and roots having an initial अ before two consonants, 367. b*), and all roots of more than one syllable (*except ऊर्णु 'to cover,' 374. j; and except optionally जागृ 'to awake,' 374. p, and दरिद्रा 'to be poor,' 373. a*), form their Perfects by adding आम् *ám* to the root or stem (which generally gunates its last vowel if ending in *i, u, ri*, short or long), and affixing the Perfect of one of the auxiliary verbs, अस् *as*, 'to be;' भू *bhú*, 'to be;' कृ *kri*, 'to do.'

a. This *ám* may be regarded as the acc. case of a feminine abstract noun formed from the verbal stem. With चकार it becomes आच्चकार or आंचकार by 59. Thus, ईञ्, 'to rule,' makes 1st and 3rd sing. ईशामास or ईशान्मभूव or ईशाच्चकार; the last might be translated 'he made ruling,' and in the former cases the acc. may be taken adverbially. So also, चकास्, 'to shine,' makes चकासाच्चकार 'he made shining.'

Obs.—The stem with *ám* may sometimes be separated from the auxiliary verb ; e. g. तं पातयां प्रथमम् आस 'first he caused him to fall' (Raghu-v. IX. 61), and प्रभंश्यां यो नघुषं चकार (Raghu-v. XIII. 36).

b. When the *Átmane* inflexion has to be employed, कृ only is used ; thus, ईद् *Átm.*, 'to praise,' makes 1st and 3rd sing. ईडाच्चक्रे 'he made praising or praised.'

c. Roots of cl. 10 also form their Perfect in this way, the syllable *ám* blending with the final *a* of the stem ; thus, from चुर *bur*, cl. 10, 'to steal,' चुरायामासा, 'I have or he has stolen.'

d. Also all Derivative verbs, such as Causals, Desideratives, and Frequentatives. See 490, 504, 513, 516.

e. Also the roots अय *ay*, 'to go;' दय *day*, *Átm.* 'to pity;' आस *ás*, *Átm.* 'to sit;' कास् *kás*, 'to cough,' 'to shine' (कासाच्चक्रे &c.); see Pán. III. 1, 37-35.

And optionally the roots भी *bhí*, cl. 3, 'to fear' (विभाय or विभयाच्चकार) ; ह्री *hrí*, cl. 3, 'to be ashamed' (जिहाय or जिहयाच्चकार) ; भृ *bhri*, cl. 3, 'to bear' (वभार or विभराच्चकार) ; हु *hu*, cl. 3, 'to sacrifice' (जुहाव or जुहवाच्चकार) ; विद् *vid*, cl. 2, 'to know' (विवेद or विदाच्चकार) ; उष् *ush*, cl. 1, 'to burn' (उवोष or ओषाच्चकार).

f. The roots कम् *Átm.*, गुप्, धूप, विद्, पण, पन्, whose peculiarity of conjugational form is explained at 271, and च्चत् *Átm.* 'to blame,' may optionally employ a Periphrastic Perfect, not derived from the root, but from the conjugational stem ; thus, चकमे or कामयाच्चक्रे, जुगोय or गोपायाच्चकार, दुधूप or धूपायाच्चकार, विविच्च or विञ्जायाच्चकार, पेये or पणयाच्चकार (according to Vopa-deva पणयाच्चक्रे), येने or पनायाच्चकार, आनते or च्चृतीयाच्चक्रे.

g. Observe—Stems ending in *i*, *u*, or *ri*, short or long, are generally gunated before *ám* ; but दीधी 'to shine' and वेवी 'to go' make दीध्याच्चक्रे, वेव्याच्चक्रे, &c.

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First and Second Future.

Terminations of First Future repeated from 246.

	PARASMAI.			ÁTMANE.		
<i>tásmi</i>	<i>tásvas</i>	<i>tásmas</i>		<i>táhe</i>	<i>tásvahe</i>	<i>tásmahē</i>
<i>tási</i>	<i>tásthas</i>	<i>tástha</i>		<i>táse</i>	<i>tásáthe</i>	<i>tádhve</i>
<i>tá</i>	<i>tárau</i>	<i>táras</i>		<i>tá</i>	<i>tárau</i>	<i>táras</i>

Terminations of Second Future repeated from 246.

<i>syámi</i>	<i>syávas</i>	<i>syámas</i>		<i>sye</i>	<i>syávahe</i>	<i>syámahe</i>
<i>syasi</i>	<i>syathas</i>	<i>syatha</i>		<i>syase</i>	<i>syethe</i>	<i>syadhve</i>
<i>syati</i>	<i>syatas</i>	<i>syanti</i>		<i>syate</i>	<i>syete</i>	<i>syante</i>

Obs.—The First Future results from the union of the Nom. case of the noun of agency (formed with the suffix तृ *tri*, see 83) with the Present tense of the verb अस *as*, 'to be;' thus, taking दानृ *dátri*, 'a giver' (declined at 127), and combining

its Nom. case with अस्मि *asmi* and हे *he*, we have दत्तास्मि and दत्ताहे, 'I am a giver,' identical with the 1st pers. sing. Par. and Atm. of the 1st Fut., 'I will give.' So also दत्तासि and दत्तासे, 'thou art a giver,' or 'thou wilt give.' In the 1st and 2nd persons du. and pl. the sing. of the noun is joined with the du. and pl. of the auxiliary. In the 3rd pers. the auxiliary is omitted, and the 3rd sing. du. and pl. of the 1st Fut. in both voices is then identical with the Nom. case sing. du. and pl. of the noun of agency; thus, दत्ता, 'a giver,' or 'he will give;' दत्तारौ, 'two givers,' or 'they two will give,' &c. *

Hence this tense is sometimes called the Periphrastic Future.

387. The terminations of the Second Future appear also to be derived from the verb अस् joined, as in forming the Passive and 4th class, with the *y* of root या 'to go,' just as in English we often express the Future tense by the phrase 'I am going.'

388. Rule for forming the stem in verbs of the first nine classes.

Gunate the vowel of the root (except as debarred at 28, and except in certain roots of cl. 6, noted at 390, 390. a) throughout all the persons of both First and Second Future; and in all roots ending in consonants (except those enumerated at 400-414), and in a few ending in vowels (enumerated at 392), insert the vowel इ *i* between the root so gunated, and the terminations.

389. Thus, from जि *ji*, cl. 1, 'to conquer,' comes the stem जे *je* (1st Fut. *je+tásmi*=जेतास्मि, &c.; Atm. *je+táhe*=जेताहे. 2nd Fut. *je+syámi*=जेष्यामि, &c.; Atm. *je+sye*=जेष्ये, by 70). Similarly, from श्रु *śru*, cl. 5, 'to hear,' comes the stem श्रो *śro* (1st Fut. *śro+tásmi*=श्रोतास्मि, &c.; 2nd Fut. *śro+syámi*=श्रोष्यामि, &c.)

a. So also, from बुध् *budh*, cl. 1, 'to know,' comes the stem बोधि *bodhi* (1st Fut. *bodhi+tásmi*=बोधितास्मि, &c.; Atm. *bodhi+táhe*=बोधिताहे. 2nd Fut. *bodhi+syámi*=बोधिष्यामि, &c.; Atm. *bodhi+sye*=बोधिष्ये).

390. The roots ending in उ *u* and ऊ *ú* of cl. 6, forbidding Guṇa, are कु or कू 'to call out,' गु or गू 'to void excrement,' धु or धू 'to be firm,' नु or नू 'to praise,' धू 'to shake.' These generally change their final *ú* to *uv*; thus, कुविताहे &c. from कू, but कुताहे &c. from कु; गुवितास्मि &c. from गू, but गुतास्मि &c. from गु.

a. The roots ending in consonants of cl. 6, *not gunated*, are कुच् 'to contract,' गुञ् 'to sound,' कुद् 'to make crooked,' घुद् 'to resist,' चुद् or छुद् 'to cut,' तुद् 'to quarrel,' तुद् 'to break,' पुद् 'to embrace,' मुद् or मुद् or तुद् 'to pound,' स्फुद् 'to burst in pieces,' लुद् 'to roll,' कुङ् 'to play,' क्रुङ् or दुङ् 'to be immersed,' खुङ्, चुङ्, लुङ्, युङ्, पुङ्, बुङ्, धुङ्, खुङ्, स्फुङ्, all meaning 'to cover,' गुङ् 'to guard,' घुङ् 'to hinder,' नुङ् 'to bind,' नुङ् 'to strike,' पुङ् 'to emit,' लुङ् 'to adhere,' हुङ् 'to collect,' डिप् 'to throw,' गुर् Atm. 'to make effort,' छुर् 'to cut,' स्फुर् or स्फुल् 'to vibrate,' भुव् 'to be firm,' 'to go,' कृङ् 'to eat,'—nearly all uncommon as verbs. To these must be added विञ् cl. 7, 'to tremble.'

* The future signification inherent in the noun of agency *dattá*, seems implied in Latin by the relation of *dator* to *daturus*.

b. ऊर्णु 'to cover' may either gunate its final or change it to *uv* (ऊर्णुवितास्मि or ऊर्णुवितास्मि, ऊर्णुविष्यामि or ऊर्णुविष्यामि).

c. दीधी *Ātm.* 'to shine,' वेवी *Ātm.* 'to go,' drop their finals before the inserted *i* (दीधिताहे &c.) Similarly, दरिद्रा 'to be poor' (दरिद्रतास्मि &c., दरिद्रिष्यामि &c.)

d. Roots in *ए e*, *ऐ ai*, *ओ o*, change their finals to *á*; thus, ह्रे 'to call' (ह्रातास्मि, ह्रास्यामि).

e. मि 'to throw,' मी 'to perish,' and दी *Ātm.* 'to decay,' *must* change, and ली 'to obtain' may optionally change their finals to *á* (मातास्मि, मास्यामि, &c.; दाताहे, &c.; लेतास्मि or लातास्मि, &c.; लेष्यामि or लास्यामि, &c.) Compare 373. c.

f. Roots containing the vowel *ri*, as सृप् 'to creep,' मृष् 'to handle,' स्पृष् 'to touch,' कृष् 'to draw,' are generally gunated, but may optionally change the vowel *ri* to *ra*; thus, स्र्नास्मि or स्र्नास्मि &c., स्र्प्यामि or स्र्प्यामि &c.

g. Reversing this principle, भ्रज् 'to fry' may make either भ्रष्टास्मि or भ्रष्टास्मि &c., भ्रष्ट्यामि or भ्रष्ट्यामि &c.

h. The alternative is not allowed when *i* is inserted; thus, तृप् 'to be satisfied' makes तर्नास्मि or तर्नास्मि, but only तर्पितास्मि. Similarly, दृप् 'to be proud.'

i. सृज् 'to let go,' 'to create,' and दृश् 'to see,' necessarily change *ri* to *ra*; thus, स्रष्टास्मि, स्रष्ट्यामि, &c.; द्रष्टास्मि, द्रष्ट्यामि, &c.

j. मृज् 'to rub,' 'to clean,' takes Vridhi instead of Guṇa (मार्जितास्मि or मार्ष्टास्मि).

k. मज्ज् 'to be immersed,' and नश् 'to perish' when it rejects *i*, insert a nasal; thus, मंज्जास्मि, मंज्यामि, &c.; नंष्टास्मि, नंष्ट्यामि, &c.; but नश्जितास्मि &c., नश्ज्यामि &c.

l. कम् *Ātm.*, गुप्, धूप, विष्, पण्, पन्, चृन्, at 385. f, may optionally carry their peculiar conjugational form into the Futures (कमिताहे or कामयिताहे, गोप्रास्मि or गोपितास्मि or गोपायितास्मि, विच्छितास्मि or विच्छायितास्मि, अर्त्तताहे or अर्त्तयिताहे, &c.)

m. गुह् 'to conceal' lengthens its vowel when *i* is inserted. See 415. m.

n. अस् 'to be,' ब्रू and चक्ष् 'to speak,' have no Futures of their own, and substitute those of भू, वच्, and ख्या respectively; अद् 'to eat' may optionally substitute the Futures of घस्, and अज् 'to drive' of वी (अजितास्मि or वेतास्मि &c.) Cf. 384. c.

o. The rules at 296-306 must, of course, be applied to the two Futures; thus, नह् 'to tie' makes नह्यामि &c. See 306. b.

Observe—The above rules apply generally to the Aorist, Precative (*Ātmane*), and Conditional, as well as to the two Futures.

RULES FOR INSERTION OR REJECTION OF *इ i* IN THE LAST FIVE TENSES AND DESIDERATIVE.

391. These rules do not apply to form II of the Aorist at 435, nor to the Parasmai of the Precative at 442, which can never insert *i*.

a. The insertion of the vowel *i* (called an *ágama* or 'augment,' and technically styled *if*) before the terminations of the General tenses constitutes one of the most important and intricate subjects

of Sanskrit Grammar. The manifest object of this inserted *i*—which can never be gunated or vriddhied, but may occasionally be lengthened into *ī*—is to take the place of the *conjugal vowel*, and prevent the coalition of consonants. Hence it is evident that roots ending in vowels do not properly require the inserted *i*. Nevertheless, even these roots often insert it; and if it were always inserted after roots ending in consonants, there would be no difficulty in forming the last five tenses of the Sanskrit verb.

Unfortunately, however, its insertion is forbidden in about one hundred roots ending in consonants, and the combination of the final radical consonant with the initial *t* and *s* of the terminations will require a knowledge of the rules already laid down at 296–306.

We now proceed to enumerate, 1st, with regard to roots ending in vowels; 2ndly, with regard to roots ending in consonants: A. those inserting *i*; B. those rejecting *i*; C. those optionally inserting or rejecting *i*. As, however, it is more important to direct attention to those roots (whether ending in vowels or consonants) which reject *i*, the paragraphs under B. will be printed in large type.

Obs.—In the following lists of roots the 3rd sing. will sometimes be given between brackets, and the roots will be arranged generally *in the order of their final vowels and consonants*.

Note that if the 1st Future reject इ *i*, it is generally rejected in form I of Aorist, in *Ātmane-pada* of Precative, in Conditional, Infinitive, Past Passive Participle, Indeclinable Past Participle, Future Participle formed with the suffix *tavya*, and noun of agency formed with the suffix *tri*; and often (though not invariably) decides the formation of the Desiderative form of the root by *s* instead of *ish*. So that the learner may always look to the 1st Future as his guide. For example, taking the root *kship*, 'to throw,' and finding the 1st Fut. to be *ksheptāsmi*, he knows that *i* is rejected. Therefore he understands why it is that the 2nd Fut. is *kshepsyāmi*; Aor. *akshaipsam*; *Ātmane* of Precative, *kshipstya*; Cond. *akshepsyam*; Infin. *ksheptum*; Past Pass. Part. *kshipta*; Indecl. Part. *kshiptvā*; Fut. Part. *ksheptavya*; noun of agency, *ksheptri*; Desid. *śikshipāmi*. On the other hand, taking root *yác*, 'to ask,' and finding the 1st Fut. to be *yácīta*, he knows that *i* is inserted, and therefore the same parts of the verb will be *yácīshyāmi*, *ayácīśham*, *yácīshya*, *ayácīshyam*, *yácītum*, *yácīta*, *yácītvā*, *yácītavya*, *yácītri*, *yiyácīśhāmi*, respectively.

A. *Roots ending in Vowels inserting इ i (except as indicated at 391).*

392. Five in इ *i* and ई *ī*, viz. अि 'to resort to' (अियिता, अियिष्यति), अि 'to swell,' डी 'to fly,' शी 'to lie down,' स्मि 'to smile' (in Desid. alone).

a. Six in उ *u*, viz. सु 'to sneeze,' षु 'to sharpen,' नु 'to praise,' यु 'to join,'

ह 'to sound,' सु *smu*, 'to drip' (the last only when Parasmai; when inflected in *Ātm.* it may reject *i*).

Obs.—सु 'to praise,' and सु 'to pour out,' in the Aorist Parasmai.

b. All in अ *á*, as भू 'to be' (भविता, भविष्यति), except सू and धू (which optionally reject *i*), and except in the Desiderative. See 395, 395. a.

c. All in short चृ *ri*, in the 2nd Future and Conditional, &c., but not in the 1st Future, as कृ 'to do' (करिष्यति, but कर्ता).

d. Two in short चृ *ri* (viz. वृ 'to choose' and जागृ 'to awake') also in 1st Future (वरिता, वरिष्यति, जागरिता, &c.)

e. All in long चृ *ri*, as तृ 'to pass' (तरिता, तरिष्यति).

393. Observe—वृ 'to choose,' and all roots in long चृ *ri*, may optionally lengthen the inserted *i*, except in Aorist Parasmai and Precative *Ātmane* (वरिता or वरीता, वरिष्यति or वरीष्यति, तरिता or तरीता, &c.) See 627, note *.

B. *Roots ending in Vowels rejecting इ i.*

394. All in आ *á*, as दा 'to give' (दाता, दास्यति).

a. Nearly all in इ *i* and ई *í*, as जि 'to conquer,' नी 'to lead' (जेता, जेष्यति, &c.)

b. Nearly all in short उ *u*, as श्रु 'to hear' (श्रोता, श्रोष्यति).

c. Those in long ऊ *ú* generally in the Desiderative only.

d. All in short चृ *ri* (except वृ) in the 1st Future only, as कृ 'to do' (कर्ता, but करिष्यति). See 392. c.

e. All in ए *e*, ऐ *ai*, ओ *o*. See 390. d.

C. *Roots ending in Vowels optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.*

395. सू or सु cl. 2, 4, *Ātm.* 'to bring forth' (सोता or सविता, सोष्यते or सविष्यते).

a. धू 'to shake' (धविता or धोता, धविष्यति or धोष्यति, &c., but *i* must be inserted in Aor. Par., see 430), पू 'to purify,' optionally in Desid. only (पुपूष्, पिपविष् *Ātm.*)

b. प्यै *Ātm.* 'to grow fat' (प्याता and प्यायिता, प्यास्यते and प्यायिष्यते; but necessarily inserts *i* in Desid.)

c. चृ 'to go,' स्तु or स्तृ 'to spread,' 'to cover,' and स्तु 'to sound,' all in 1st Fut., and the latter two optionally in Desid. also (सर्ता, सरिता or (?) सरीता; स्तरता, स्तरिता or स्तरीता; स्खर्ता or स्खरिता; तिस्तोर्षति or तिस्तरिषति or तिस्तररीषति; सिस्वरिषति or सुस्वर्षति).

396. दरिद्रा 'to be poor' optionally in Desid. (दिदरिद्रास् or दिदरिद्रिष्).

397. All roots in long चृ *ri* optionally in Desid., as तृ makes तितरिषति or तिततीर्षति.

398. श्रि, यु, भृ, वृ, optionally in Desiderative. Compare 392.

A. *Roots ending in Consonants inserting इ i.*

399. As a general rule, all roots ending in ख *kh*, ग् *g*, घ् *gh*, ङ् *jh*, ट् *t*, ठ् *th*, ड् *d*, द् *dh*, ण् *n*, त् *t*, थ् *th*, फ् *ph*, ब् *b*, य् *y*, र् *r*, ल् *l*, व् *v*; thus, लिख् 'to write' makes लेखिता, लेखिष्यति, &c.; वल्गु 'to leap' makes वल्गिता, वल्गिष्यति.

a. ग्रह् 'to take' lengthens the inserted *i* in all the last five tenses, except Prec. Parasmai (ग्रहीता, ग्रहीष्यति), see 699. It rejects *i* in Desid.

B. *Roots ending in Consonants rejecting इ i.*

Obs.—The rules at 296–306 must in all cases be applied. When a number is given after a root, it indicates that the root only rejects *i* if conjugated in the class to which the number refers. When a number is given between brackets, this refers to the rule under which the root is conjugated.

400. One in क् *k*.—शक् 5. 'to be able' (शक्ता, शक्यति 679).

401. Six in च् *č*.—पच् 'to cook' (पक्ता, पक्ष्यति); वच् 'to speak' (650); रिच् 7. 'to make empty' (रेक्ता, रेक्ष्यति); विच् 7. 3. 'to separate'; सिच् 'to sprinkle'; मुच् 'to loosen' (628).

402. One in छ् *čh*.—प्रच्छ्* 'to ask' (प्रष्टा, प्रक्ष्यति 631).

403. Fifteen in ज् *j*.—त्यज् 'to quit' (596); भज् 'to honour'; यज् 'to sacrifice' (597); भञ्ज् † 6. 'to fry' (632); मञ्ज् 'to be immersed' (633); भञ्ज् 'to break' (669); रञ्ज् 'to colour,' 'to be attached'; सञ्ज् 'to adhere' (597. a); सञ्ज् 'to embrace'; निज् 'to cleanse' (नेक्ता, नेक्ष्यति); विज् † 3. 'to tremble' (वेक्ता, &c.); भुज् 6. 'to bend,' 7. 'to enjoy' (668. a); युज् 'to join' (670); रुज् 'to break' (रोक्ता, &c.); सृज् 'to create,' 'to let go' (625).

404. One in त् *t*.—वृत् 'to be,' 'to turn,' but only in 2nd Fut. Par., Cond. Par., Aor. Par., Desid. Par. (This root is generally Ātm. and inserts *i*, 598.)

405. Fourteen in ह् *d*.—अह् 'to eat' (652); गह् 'to go' (पक्ता, पक्ष्यते); शह् 'to perish'; सह् 'to sink'; स्कन्द् 1. Parasmai, 'to leap'; हह् 'to void excrement'; खिह् 'to be troubled' (खेक्ता, &c.); छिह् 'to cut' (667); भिह् 'to break' (583); विह् 7. 'to reason,' 4. 'to be,' 'to exist,' 6. 'to find'; खिह् 4. 'to sweat'; छुह् 'to pound' (क्षोक्ता, क्षोक्ष्यति); तुह् 'to strike' (634); नुह् 'to impel.'

406. Thirteen in ध् *dh*.—बन्ध् 'to bind' (692); व्यध् 'to pierce' (615); राध् 'to accomplish' (राद्धा, राक्ष्यति); साध् 5. 'to accomplish'; सिध् 4. 'to be accomplished' (616); क्रुध् 'to be angry' (क्रोद्धा, क्रोक्ष्यति); क्षुध् 'to be hungry';

* प्रच्छ् inserts *i* in the Desiderative.

† भञ्ज् optionally inserts *i* in the Desiderative.

‡ When विज् belongs to cl. 7, it takes *i*; as, विजिता, विजिष्यति. See 390. a.

बुध् 4. *Ātm.* 'to be aware' (614)*; युध् *Ātm.* 'to fight'; रुध् 'to obstruct' (671); शुध् 'to be pure'; वृध् 'to increase,' only in 2nd Fut. Par., Cond. Par., Aor. Par.; शृध् 'to break wind,' only in 2nd Fut. Par., Cond. Par., Aor. Par. (both these last insert *i* throughout the *Ātmane*).

407. Two in न् *n.*—मन् 4. *Ātm.* 'to think' (617); हन् 'to kill' (654), but the last takes *i* in 2nd Fut. and Conditional.

408. Eleven in प् *p.*—तप् 'to burn' (तप्ना, तप्स्यति); वप् 'to sow'; शप् 'to curse'; स्वप् 'to sleep' (655); आप् 'to obtain' (681); क्षिप् 'to throw' (635); तिप् *Ātm.* 'to distil'; लिप् 'to anoint'; छुप् 'to touch' (छोप्ना, छोप्स्यति); लुप् 6. 'to break' (लोप्ना, लोप्स्यति); सृप् 'to creep' (390. *f*).

409. Three in भ् *bh.*—यभ् 'to lie with carnally' (यभ्ना, यभ्स्यति); रभ् *Ātm.* 'to desire' (with आ 'to begin,' 601. *a*); लभ् *Ātm.* 'to obtain' (601).

410. Five in म् *m.*—गम् 'to go' (602), but takes *i* in 2nd Fut. and Cond.; नम् 'to bend' (नन्ना, नन्स्यति); यम् 'to restrain'; रम् *Ātm.* 'to sport'; क्रम् 'to walk' in the *Ātmane* (क्रन्ना, क्रन्स्यते).

411. Ten in ङ् *s.*—दंङ् 'to bite' (दंङ्ना, दंङ्स्यति); दिङ् 6. 'to point out' (583); विङ् 'to enter' (वेष्टा, वेष्ट्यति); रिङ् 'to hurt'; लिङ् 'to become small'; क्लृङ् 'to cry out' (क्लोष्टा, क्लोष्ट्यति); रुङ् 6. 'to hurt'; दृङ् 1. 'to see' (390. *i*, 604, द्रष्टा, द्रष्ट्यति); मृङ् 'to handle' (390. *f*); स्पृङ् 6. 'to touch' (390. *f*, 636, स्पृष्टा, स्पृष्ट्यति).

412. Eleven in ष् *sh.*—त्विष् 'to shine' (त्वेषा, त्वेष्यति); द्विष् 'to hate' (657); पिष् 7. 'to pound'; विष् 'to pervade'; शिष् 7. 'to distinguish' (672); श्लिष् 4. 'to embrace' (301, 302); तुष् 4. 'to be satisfied' (तोष्टा, तोष्ट्यति); दुष् 4. 'to be sinful'; पुष् 4. 'to be nourished†' (पोष्टा, पोष्ट्यति); शुष् 4. 'to become dry' (शोष्टा, शोष्ट्यति); कृष् 'to draw' (390. *f*, 606).

413. Two in स् *s.*—घस् 'to eat' (घस्ता, घत्स्यति); वस् 1. 'to dwell' (607) ‡.

414. Eight in ह् *h.*—दह् 'to burn' (610); नह् 'to tie' (624); वह् 'to carry' (611); दिह् 'to anoint' (659); मिह् 'to make water' (नेदा 305. *a*, मेह्यति); लिह् 2. 'to lick' (661); दुह् 2. 'to milk' (660) ||; रुह् 'to ascend' (रोढा, रोह्यति).

* When बुध् belongs to cl. 1, it inserts *i*.

† When पुष् belongs to cl. 9, it takes *i* (पोषितुम्, पोषिष्यति).

‡ Except in the Past Pass. and Indec. Participles उषित्त and उषित्त्वा (607). वस् cl. 2. *Ātm.* 'to put on,' 'to wear,' inserts *i* (वसितुम्, वसिष्यते).

|| दुह् cl. 1, 'to afflict,' inserts *i* (दोहिता, &c.)

C. *Roots ending in Consonants optionally inserting or rejecting इ i, either in all the last five tenses and Desiderative, or in certain of these forms only.*

Obs.—When no tenses or forms are specified, the option applies to all except to form II of the Aorist and the Precative Parasmai, which can never insert *i*.

415. Two in च *ç*.—तच्च or तच्च 7. 'to contract'; वञ्च 'to cut' (630).

a. Three in ज् *j*.—अञ्ज 7. 'to anoint' (668, but necessarily inserts *i* in Desid.); मृज् 'to clean' (390. *j*, 651); भञ्ज 'to fry' (optionally in Desid. only, necessarily rejects *i* in other forms).

b. Four in त् *t*.—पत 'to fall' (optionally in Desid. only; necessarily inserts *i* in Futures and Cond., and rejects it in Aor.); कृत् 6. 'to cut' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts *i* in 1st Fut. and Aor.); चृत् 'to kill' (optionally in 2nd Fut., Cond., and Desid.; necessarily inserts *i* in 1st Fut. and Aor.); नृत् 'to dance' (optionally in 2nd Fut. and Desid., necessarily inserts *i* in 1st Fut. and Aor.)

c. Four in द् *d*.—स्यद् 'to flow' (optionally in all forms except 2nd Fut. and Cond. Par., and Desid. Par., where *i* is necessarily rejected); क्लिद् 'to be wet,' छृद् 'to shine,' and तृद् 'to injure' (the last two optionally in all forms except 1st Fut., which necessarily inserts *i*).

d. Three in ध् *dh*.—रथ् 'to perish'; सिध् 1. 'to restrain'; च्युध् 'to prosper' (the last optionally in Desid. only, necessarily inserts *i* in other forms, see 680).

e. Two in न् *n*.—तन् 'to stretch' and सन् 'to honour' (both optionally in Desid. only, necessarily insert *i* in other forms, see 583).

f. Five in प् *p*.—तप् 'to be ashamed'; गुप् 1. 'to defend'; तृप् 4. 'to be satisfied' (618); दृप् 4. 'to be proud'; क्लृप् 'to be capable' (when it rejects *i*, it is Parasmai only).

g. Two in भ् *bh*.—लुभ् 4. 'to desire' (optionally in 1st Fut., necessarily inserts *i* in other forms*); दम्भ् 'to deceive' (optionally in Desid. only, दिदम्भिषति or धिष्यति or धीष्यति, necessarily inserts *i* in other forms).

h. One in म् *m*.—क्षम् 1. 4. 'to bear' (क्षमिता or क्षन्ता, क्षमिष्यते, -ति, or क्षंस्यते, -ति).

i. All in इव् *iv* (but only optionally in Desid.); as, दिव् 'to play,' शिव् 'to spit,' सिव् 'to sew.'

j. Two in य् *y*.—चाय् 'to honour'; प्याय् or स्फाय् 'to be fat' (but both necessarily insert *i* in Desid., compare 395. *b*).

k. Three in श् *ś*.—अश् 5. *Atm.* 'to pervade †' (but necessarily inserts *i* in Desid., see 681. *a*); नश् 4. 'to perish' (see 390. *k*, and 620); क्लिश् 9. 'to torment' (697).

l. Seven in ष् *sh*.—अश् 'to pervade'; तश् 'to form by cutting,' 'to carve' (तक्षिता or तष्टा, तक्षिष्यति or तक्ष्यति, &c.); त्वश् 'to create'; कुष् with निर् 'to extract' (otherwise necessarily inserts *i*); इष् 6. 'to wish' (637); रिष् 'to injure'; रुष् 1. 'to

* Except the Aorist, following form II at 435.

† अश् cl. 9, 'to eat,' inserts *i*.

injure' (the last three optionally in 1st Fut., but necessarily insert *i* in other forms).

m. Twelve in ह् *h*.—सह् *Atm.* 'to bear' (optionally in 1st Fut. only, necessarily inserts *i* in other forms, see 611. *a*); गृह् 'to gamble' (गृहिता or गृढा, &c.); गार्ह 'to penetrate'; माह् 'to measure' (माहिता or माढा, &c.); स्निह् *snih*, 'to love' (स्नेहिता or स्नेग्धा or स्नेढा, &c.); स्नुह् *snuh*, 'to love,' 'to vomit'; मुह् 'to be perplexed' (612); गुह् 'to conceal' (गूहिता or गोढा, गूहिष्यति or घोष्यति, see 306. *a*, 390. *m*); दृह् 'to seek to injure' (623); वृह् 6. 7. or वृह् 6. 'to kill' (674); वृह् or वृह् 'to raise'; स्तृह् or स्तृह् 6. 'to kill.'

Aorist (Third Preterite).

This complex and multiform tense, the most troublesome and intricate in the whole Sanskrit verb, but fortunately less used in classical Sanskrit than the other past tenses, is not so much one tense, as an aggregation of several, all more or less allied to each other, and all bearing a manifest resemblance to the Imperfect.

416. Grammarians assert that there are seven different varieties of the Sanskrit Aorist, four of which correspond more or less to the Greek 1st Aorist, and three to the 2nd Aorist, but we shall endeavour to shew that all these varieties may be included under two distinct forms of terminations given in the table at 246, and again below, and at 435.

417. Form I is subdivided like the terminations of all the last five tenses into (A) those which reject *i*, and (B) those which assume it; A belongs to many of those roots at 394, 400–414, which reject *i*; B to most of those at 392, 399, which insert it: but in the latter case the initial *s* becomes *sh* by 70, and in the 2nd and 3rd sing. the initial *s* is rejected, the *i* blending with the *í*, which then becomes the initial of those terminations. Moreover, in the case of roots which insert *i* the stem is formed according to rules different from those which apply in the case of roots which reject *i*.

a. Form II at 435 resembles the terminations of the Imperfect, and belongs, in the first place, to some of those roots rejecting *i*, whose stems in the Imperfect present some important variation from the root (see 436); in the second, to certain of the roots rejecting *i*, which end in श् *ś*, ष् *śh*, or ह् *h*, and which have *i*, *u*, or *ri*, for their radical vowel (see 439); in the third, to verbs of cl. 10 and Causals.

FORM I.

418. The terminations are here repeated from 246.

A. Terminations without इ i.

PARASMAI.			ĀTMANE.		
1. sam	sva	sma		si	svahi smahi
2. sís	stam [tam]	sta [ta]		sthás [thás]	sáthám dhvam or ḍhvam
3. sít	stám [tám]	sus		sta [ta]	sátám sata

B. Terminations with इ i.

PARASMAI.			ĀTMANE.		
1. ishām	ishva	ishma		ishi	ishvahi ish mahi
2. ís	ishṭam	ishṭa		ishṭhás	isháthám idhvam or iḍhvam
3. ít	ishṭám	ishus		ishṭa	ishátám ishata

419. Observe—The brackets in the A terminations indicate the rejection of initial *s* from those terminations in which it is compounded with *t* and *th*, if the stem ends in any consonant except a nasal or semivowel, or in any *short* vowel such as *a*, *i*, *u*, or *ri*. Observe also, that initial *s* is liable to become *sh* by 70, in which case a following *t* or *th* is cerebralized. The substitution of *ḍhvam* for *dhvam* and *iḍhvam* for *idhvam*, in certain cases, is explained in the table at 246.

420. General rule for forming the stem for those verbs of the first nine classes which reject इ *i* and so take the A terminations.

Obs. 1. The augment अ *a* must always be prefixed, as in the Imperfect; but it will be shewn in the Syntax at 889, that when the Aorist is used as a prohibitive Imperative, after the particle *má* or *má sma*, the augment is then rejected. See 242. *a*.

Obs. 2. When a root begins with the vowels इ *i*, उ *u*, or ऋ *ri*, short or long, the augment is prefixed in accordance with 251. *a*.

In Parasmai, if a root end in either a vowel or a consonant, vriddhi the radical vowel before *all* the terminations.

In Ātmane, if a root end in इ *i*, ई *í*, उ *u*, or ऊ *ú*, gunate the radical vowel; if in ऋ *ri* or any consonant, leave the vowel unchanged before *all* the terminations. Final consonants must be joined to the A terminations according to the rules propounded at 296–306.

a. Thus, from नी 'to lead' come the two stems *anai* for Parasmai and *ane* for Ātmane (*anai*+*sam*=अनैषम् by 70; Ātm. *ane*+*si*=अनेषि, *ane*+*sthás*=अनेष्टास्, &c.)

b. From कृ cl. 8, 'to make,' come the two stems *akár* for Parasmai and *akṛi* for Ātmane (*akár*+*sam*=अकार्षम् by 70, &c.; Ātm. *akṛi*+*si*=अकृषि by 70, *akṛi*+*thás*=अकृथास् by 419, *akṛi*+*ta*=अकृत, &c.) See 682.

Similarly, भृ cl. 3, 'to bear.' See the table at 583.

c. So, from युञ् 'to join' come the two stems *ayauj* for Parasmai and *ayuj* for *Ātmane* (Par. *ayauj*+*sam*=अयौक्षम् by 296, *ayauj*+*sva*=अयौस्व, *ayauj*+*tam*=अयौक्तम् by 419; *Ātm.* *ayuj*+*si*=अयुषि by 296, *ayuj*+*thás*=अयुक्थास्, *ayuj*+*ta*=अयुक्त).

d. From रुध् cl. 7, 'to hinder,' the stems *araudh* and *arudh* (Par. *araudh*+*sam*=अरौत्सम् by 299, Du. *araudh*+*sva*=अरौस्व, *araudh*+*tam*=अरौद्धम्; *Ātm.* *arudh*+*si*=अरुत्सि, *arudh*+*thás*=अरुद्धास्, &c.)

e. Similarly, from पच् 'to cook' come the stems *apác* and *apac* (*apác*+*sam*=अपाक्षम् by 296; *Ātm.* *apac*+*si*=अपक्षि, *apac*+*thás*=अपक्थास्, &c.)

f. From दह् 'to burn' (610), the stems *adáh* and *adah* (*adáh*+*sam*=अधाक्षम् by 306. a, *adáh*+*tam*=अदग्धम् by 305; *Ātm.* *adah*+*si*=अधक्षि by 306. a, *adah*+*thás*=अदग्धास्, &c.)

421. By referring to 391. b. it will be easy to understand that most roots in *i*, *í*, short *u*, and short *ri*, take the A terminations. Most of those in *á*, *e*, *ai*, *o*, do so in the *Ātmane*, and a few of those in *á* also in the Parasmai.

a. स्त् or स्तृ 'to spread' takes either A or B; and in *Ātmane* when it takes A, changes *ri* to *ír*. See 678.

b. वृ or वृ 'to choose,' 'to cover,' changes its vowel to *úr*, under the same circumstances. See 675.

c. Roots in *e*, *ai*, *o*, change these vowels to *á* as in the other General tenses; thus, from व्ये 'to cover,' अव्यासिषम् &c. (see 433), अव्यासि &c. Similarly, नि, मी, दी, and optionally ली, see 390. e (अमासिषम् &c., अमासि &c.)

d. दा 'to give' (see 663), धा 'to place' (see 664), स्था 'to stand' (see 587), दे 'to protect,' धे 'to drink' (if in *Ātm.*), दो or दा 'to cut' (if in *Ātm.*), change their finals in the *Ātmane* to *i* (अदिषि, अदिथास् 419, अदिन, अदिष्वहि; 2nd pl. अदिदुम्). In Parasmai they follow 438.

e. गा used for इ 'to go,' with अधि prefixed, signifying 'to go over,' 'to read' (*Ātmane* only), changes its final to *i* (अध्यगीषि, -गीष्ठास्, -गीष्ट, &c.)

f. कु *Ātm.* 'to cry out,' गु 'to void excrement,' and धु 'to be firm,' all cl. 6, preserve their vowels unchanged (अकुषि, &c.; अकुथास्, अकुत, &c.; अगुषम्, &c.); धु may also make अधौषम्, and गु may also make अगुविषम्, but the latter root is then generally regarded as गू.

422. The following roots of those rejecting *i*, enumerated at 400-414, take the A terminations only, both for Par. or *Ātm.*: पच्; प्रञ्; त्यञ्, भञ्, भञ्ज्, भञ्ज्, मञ्ज्, यञ्, रञ्, सञ्, खञ् *Ātm.*, भुञ्, रुञ्, मृञ्; पद् *Ātm.*, हद् *Ātm.*, खिद्, हुद्, नुद्; बन्ध्, व्यध्, राध्, साध्, बुध् 4. *Ātm.*, युध्; मन् 4. *Ātm.*; तप्, वप्, शप्, स्वप्, क्षिप्, तिप् *Ātm.*, छुप्; यभ्, रभ्, लभ्; दंश्; वस्; दह्, नह्, वह्.

a. The following take in Par. either the A terminations of form I or optionally form II; but in *Ātm.* usually the A form of I, sometimes form II: रिच्, विच् 3, निञ्, विञ् 3, स्कन्द्, छिद्, भिद्, छुद्, रुध्, दृश्, मृश्, स्पृश्, कृष्.

b. The following take in Par. only form II; but in *Ātm.* the A form of I, or sometimes the B form of I: शक् (*Ātm.* doubtful), सिच्, मुच्, विद् 6. 'to find' (*Ātm.* doubtful), 4. 7. (only *Ātm.*), शद्, सद्, छिद्, खिद् 4, रध्, सिध् 4, क्रुध्, क्षुध्, हन् (see

424. *b*: वध् with the B terminations is generally used for Par., but अहनत् occurs in Epic poetry), आप्, लिप्, लुप्, सृप्, गम्, धस्.

423. The following of those inserting or rejecting *i*, enumerated at 415, take either the A or B terminations: तञ् or तञ्ज्, व्रश्च, मृञ्, स्यन्द generally Átm. only, सिध्, तप् Átm., गुप्, क्लृप् Átm., तृप्, दृप् (the last three in Par. take also form II), क्षम् generally Átm. (may also follow form II in Par.), ष्याप् (or ष्यै) Átm., अञ्, अक्ष्, गृह्, गाह्, माह्, तुह्.

424. The rules at 296–306 must in all cases be applied, as well as the special rules applicable to certain roots in forming the Futures at 390 and 390. *a–o*; thus, व्रश्च makes अत्राक्षम् by 297. *b* (see 630); मञ्ज् makes अमाङ्गम् by 390. *k* (see 633); नञ् in Átm., अनङ्ङि or अनशिषि; भ्रञ्ज्, अभ्राक्षम् or अभ्राक्षम्, अभ्रिषि or अभ्रिषि by 390. *g*; मृञ्, अमाक्षम् by 390. *j* (also अमार्जिषम्); नह्, अनात्सम् by 306. *b*.

a. पद् Átm. 'to go,' बुध् Átm. 'to awake,' जन् Átm. 'to be born,' may form their 3rd sing. as if they were Passive verbs (see 475); thus, अपादि, Du. 3. अपत्ताताम्; अबोधि (or optionally अबुद्ध), Du. 3. अभुत्ताताम्; अजनि (or optionally अजनिष्ठ).

b. Roots ending in न् and म् must change these letters to Anusvára before *s*, and म् becomes न् before ध्व; thus, मन् makes अमंसि, अमंस्यास्, अमंस्त (or if in cl. 8. अमनिष्ठ, or by *c*. below अमत); क्षम् makes अक्षंसि &c., Du. 2. अक्षन्ध्वम्.

हन् (generally Par.) drops its nasal before the Átmane terminations (अहंसि, अहयास्, &c.; initial *s* being rejected according to 419).

गम् does so optionally (अगंसि or अगंसि, अगंस्यास् or अगथास्, &c.)

c. Roots in न् and ण् of cl. 8, which properly take the B terminations, are allowed an option of dropping the nasal in 2nd and 3rd sing. Átm., in which case initial *s* is rejected (419); e. g. तन् makes 3. अतनिष्ठ or अतत (Páñ. II. 4, 79).

d. Similarly, क्षण् makes 3. अक्षणिष्ठ or अक्षत; and चृण्, आर्णिष्ठ or आर्त.

e. सन् 'to give' is allowed the option of lengthening the *a*, when *n* is dropped; thus, Sing. 2. असायास् or असनिहास्, 3. असात or असनिष्ठ. Compare 354. *a*, 339 (Páñ. II. 4, 79).

f. The nasal of दंश् 'to bite' becomes इ before क् and ण् before इ; thus, अदाङ्गम्, Du. 2. अदाष्टम्; Átm. 1. अदङ्ङि, Du. 2. अदयद्दुम्. See 303.

425. वह् 'to carry' (see 611) changes its radical vowel to औ *o* before those terminations which reject an initial *s* by 305. *a*; thus, *aváksham*, *avákshís*, *avákshít* (Lat. *vevit*), *avákshva*, *avoqham*, &c.; Átm. *avakshi* (Lat. *vevi*), *avoqhás*, *avoqha*.

a. सह् Átm., 'to bear,' generally takes the B terminations (*asahishi*, &c.), though the form असोढ is also given for the 3rd sing.

426. नह् 'to tie,' 'to fasten,' makes *anátsam*, *anátsís*, *anátsít*, *anátsva*, *anáddham*, &c.; and Átm. *anatsi*, *anaddhás*, &c., by 306. *b* (compare 183).

a. वस् 'to dwell' (see 607) makes *avátsam*, &c., by 304. *a*.

427. General rule for forming the stem for those verbs of the first nine classes which assume *i*, and so take the B terminations at 418.

a. If a root end in the vowels इ *i*, ई *ī*, उ *u*, ऊ *ū*, चृ *ṛi*, च्रु *ṛī*, vriddhi those vowels in the Parasmai before *all* the terminations, and gunate them in the Ātmane.

Thus, from पू 'to purify' come the two stems *apau* for Parasmai and *apo* for Ātmane (*apau+i+sam*=अपाविषम् by 37, *apau+i+is*=अपावीस्, *apau+i+it*=अपावीत्, &c.; Ātm. *apo+i+si*=अपविषि, &c., by 36), see 583.

From नृ cl. 1, 'to cross,' comes the stem *atár* for Parasmai (*atár+i+sam*=अतारिषम्, &c.)

So, from शी 'to lie down' comes अशयिषि, अशयिषास्, &c.; but roots ending in any other vowel than *ú* and long *ṛi* more frequently take the A terminations, as they generally reject *i*.

b. If a root end in a single consonant, gunate the radical vowel in both Parasmai and Ātmane (except as debarred at 28, and except in the roots enumerated at 390. a).

Thus, बुध् *budh*, cl. 1, 'to know,' makes its stem *abodh* (*abodhisham*, &c.) See 583.

वृत् *vṛit*, 'to be,' makes *avart* (*avartishi*, &c.)

एध् *edh*, 'to increase,' makes *aidh* (*aidhishi*, &c., 251. b). See 600.

428. A medial *a* in roots ending in र् and ल् is lengthened in Parasmai, but not in Ātmane.

Thus, चर् 'to go' makes अचारिषम्; जल्ल् 'to blaze,' अज्जालिषम्. The roots वद् 'to speak' and व्रज् 'to go' also lengthen the *a* in Parasmai (अवादिषम्; but not in Ātmane अवदिषि &c.)

a. But those in म्, य्, ह् never lengthen the *a* in Parasmai; thus, स्यम् 'to sound' makes अस्यमिषम्. The following roots also are debarred from lengthening the *a*: कख्, कग्, रग्, लग्, सग्, स्यग्, हग्, ह्रग्, कट्, खण्, चत्, झय्, पय्, मय्, चट्, बध्, श्रस्, हस्. One or two do so optionally; as, कण् and नट् 'to sound.'

429. Observe, that as the majority of Sanskrit verbs assume *i*, it follows that rule 427. a. b. will be more universally applicable than rule 420, especially as the former applies to the Aorist of Intensives, Desideratives, and Nominals, as well as to that of simple verbs.

430. The special rules for the two Futures at 390. a-o will of course hold good for the Aorist; thus the roots enumerated at 390 and 390. a (कुच् &c.) forbid Guṇa; and गू, धू, भू, नू generally change their finals to *w* (अकुचिषम् &c., अगुचिषम् &c.); but when गू is written गु it makes अगुषम् &c., see 421. f, and धू may also make अधाचिषम्, and नू, अनाचिषम्.

a. ऊर्षु makes और्षीविषम् or और्षीविषम् or और्षीविषम् &c., and in Ātmane और्षीविषि or और्षीविषि.

b. According to 390. c. दीधी, वेवी, and दरिद्रा drop their finals (अदीधिषि, अदरिद्रिषम्, &c.; see also 433).

431. In the Ātmane, वृ 'to choose,' 'to cover,' and all roots in long च्रु *ṛī*, such

as *स्वृ* 'to spread,' may optionally lengthen the inserted *i*; thus, *स्ववरिषि* or *स्ववरीषि* &c., *अस्तरिषि* or *अस्तरीषि*; but in *Parasmai* only *अवारिषम्*, *अस्तरिषम्*.

432. *श्वि* 'to swell' and *जागृ* 'to awake' take *Guṇa* instead of *Viddhi* (*अश्वयिषम्* &c., see also 440. a; *अजागरिषम्* &c.)

a. *ग्रह* according to 399. a. makes *अग्रहीषम्*, and by 390. m. *गुह* makes *अगूहिषम्*. The latter also conforms to 439 and 439. b. See 609.

b. *हन्* 'to kill' forms its Aorist from *बध्* (*अबधिषम्* &c.), but see 422. b.

433. Many roots in *आ* *á*, *ए* *e*, *ओ* *o*, and *ऐ* *ai*, with three in *म्* *m*, viz. *यम्* *yam*, *रम्* *ram*, *नम्* *nam*, assume *i*, but in the *Parasmai* insert *s* before it; final *e*, *o*, and *ai*, being changed to *आ* *á*; thus, from *या* 'to go' comes *अयासिषम्*, &c. (see 644); from *शो* 'to sharpen,' *अशासिषम्*, &c.; from *यम्* 'to restrain,' *अयसिषम्*, &c.

दरिद्रा 'to be poor' makes *adaridrisham* or *adaridrásisham*, &c.

434. In the *Ātmane* these roots reject the *i* and the *s* which precedes it, and follow 418; thus, from *मा* 'to measure' comes *अमासि*, &c. (see 664. a); from *प्ये* 'to cover,' *अव्यासि* (see 421. c); from *रम्* 'to sport,' *अरंसि*, *अरंस्यास्*, *अरंस्त*, &c.

FORM II.

435. Resembling the Imperfect.

PARASMAI.			ĀTMANE.		
1. <i>am</i>	<i>áva</i> [<i>va</i>]	<i>áma</i> [<i>ma</i>]	<i>e</i> [<i>i</i>]	<i>ávahi</i>	<i>ámahi</i>
2. <i>as</i> [<i>s</i>]	<i>atam</i> [<i>tam</i>]	<i>ata</i> [<i>ta</i>]	<i>athás</i>	<i>ethám</i> [<i>áthám</i>]	<i>adhvam</i>
3. <i>at</i> [<i>t</i>]	<i>atám</i> [<i>tám</i>]	<i>an</i> [<i>us</i>]	<i>ata</i>	<i>etám</i> [<i>átám</i>]	<i>anta</i>

436. No confusion arises from the similarity which this form bears to the Imperfect, as in all cases where the above terminations are used for the Aorist, the Imperfect presents some difference in the form of its stem; thus, *गम्* 'to go' makes *agaččham* for its Impf., *agamam* for its Aor. (see 602); *भिद्* 'to break' makes *abhinadam* for its Impf., *abhidam* for its Aor. (see 583). So again, cl. 6, which alone can shew a perfect identity of root and stem, never makes use of this form for its Aorist, unless by some special rule the stem of its Imperfect is made to differ from the root; thus, *लिप्* 'to smear' (cf. *ἀλείφω*), which makes *alípam* in Aor., is *alimpam* in its Impf.; see 281. (So in Gr., cf. Impf. *ἔλειπον* with 2nd Aor. *ἔλιπον*; *ἐλάβανον* with *ἔλαβον*; *ἐδάμνην* with *ἔδαμον*, &c.)

Obs.—This form of the Sanskrit Aorist corresponds to Gr. 2nd Aor. (cf. *asthám*, *asthás*, *asthát*, with *ἔστην*, *ἔστης*, *ἔστη*), and the first form is more or less analogous to the 1st Aor. The substitution of *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in *Ātm.* of form II, is confined to a class of roots mentioned at 439.

437. Rule for forming the stem in verbs of the first nine classes. Prefix the augment, and as a general rule attach the terminations directly to the root.

Thus, in *agamam* &c., *abhidam* &c., see 436. So also, *नश्* 'to perish' makes *अनशम्* (also *अनेशम्*, see 441, 424).

a. Observe, however, that most of the roots which follow this form in *Par.*,

follow form I at 418 in *Átm.*; thus, **भिद्** 'to break' makes *abhitsi*, &c., in *Átm.*; see the table at 583: similarly, **छिद्** 'to cut,' see 667. And a few roots, which are properly restricted to *Átm.*, have a Parasmai Aorist of this 2nd form; thus, **रुच्** *Átm.* 'to shine,' 'to be pleasing,' makes Par. *arućam*, as well as *Átm. aroćishi*.

b. One or two roots in **आ á**, **इ i**, and **ए e** reject their finals; and one or two in **चृ ri** and **चू ri** gunate these vowels before the above terminations; thus, **ख्या** 'to tell' makes **अख्यम्** &c., **अख्ये** &c.; **श्वि** 'to swell,' **अश्वम्**; **ह्वे** 'to call' makes **अह्वम्** (see 595); **सृ** 'to go,' **असरम्**; **चृ** 'to go,' **आरम्**; **जू** 'to grow old,' **अजरम्**.

c. **दृश्** 'to see' gunates its vowel (**अदृशम्**, see 604).

d. Penultimate nasals are generally dropped; thus, **स्तम्** 'to stop' makes **अस्तभम्**; **स्यन्द** 'to distil,' **अस्यदम्**; **स्कन्द** 'to mount,' **अस्कदम्**; **भ्रंश्** 'to fall,' **अभ्रशम्**.

e. A form **अक्षम्** occurs in the Veda, from **घस्** 'to eat,' the medial *a* being dropped.

438. In the Parasmai certain roots ending in long **आ á** and **ए e** conform still more closely to the terminations of the Imperfect, rejecting the initial vowel, as indicated by the brackets in the table at 435. In the 3rd pl. they take *us* for *an*.

Thus, **दा** cl. 3, 'to give,' makes *adám*, *adás*, *adát*, *adáva*, &c.; 3rd pl. *adus*, see 663. So also, **धा** cl. 3, 'to place,' makes *adhám*, &c., 664; and **स्था** cl. 1, 'to stand,' makes *asthám*, &c., 587.

a. Similarly, **भू** cl. 1, 'to be,' except 1st sing. and 3rd pl. (**अभूवम्**, **अभूस्**, **अभून्**, **अभूव**, &c.; but 3rd pl. **अभूवन्**, see 585).

b. Observe, however, that some roots in *á*, like **या**, 'to go,' follow 433.

c. And some roots in **ए e** and **ओ o**, which follow 433, optionally follow 438; in which case *e* and *o* are changed as before to *á*; thus, **धे** *dhe*, cl. 1, 'to drink,' makes either *adhásisham* &c., or *adhám* &c., also *adadhám*, see 440. a; **सो** *so*, cl. 4, 'to come to an end,' makes either *asásisham* or *asám*, see 613.

d. In the *Átmane-pada*, roots like **दा**, **धा**, **स्था**, **दे**, **धे**, **दो** follow 421. d.

e. **इ** 'to go' makes its Aorist from a root **गा**; thus, *agám*, *agás*, &c.

Note—*Adadám*, Impf. of **दा**, 'to give,' bears the same relation to its Aor. *adám* that *ἔδιδων* does to *ἔδων*. So also the relation of *adhám* (Aor. of **धा**, 'to place') to *adadhám* (Impf.) corresponds to that of *ἔθην* to *ἔτιθην*. Cf. also *abhavas* and *abhús* with *ἔφυες* and *ἔφυσ*.

439. Certain roots ending in **ञ ś**, **ष् sh**, **ह h**, enclosing a medial *i*, *u*, or *ri*, form their Aorists according to form II at 435; but whenever confusion is likely to arise between the Imperfect and Aorist, *s* is prefixed to the terminations, before which sibilant the final of the root becomes *k* by 302 and 306.

Thus, **दिश्** 'to point out,' the Impf. of which is **अदिशम्**, makes **अदिक्षम्** &c. in Aor. (cf. Gr. 1st Aor. *ἔδειξα*). Similarly, **द्विष्** cl. 2, 'to hate,' makes *adviksham* &c., 657; **दुह** cl. 2, 'to milk,' makes **अधुक्षम्** *adhuksham* &c., by 306. a. See 660.

a. This class of roots substitutes *i* for *e*, and *áthám*, *átám*, for *ethám*, *etám*, in

Ātmane terminations; thus, *adikshi*, *adikshathás*, *adikshata*, *adikshávahi*, *adiksháthám*, &c.; 3rd pl. *adikshanta*.

b. A few roots in *ह ह* (viz. लिह्, दिह्, गुह्, दुह्) optionally in the Ātmane reject the initial *a* from the terminations of the 2nd and 3rd sing., 1st du., and 2nd pl.; thus, लिह् may make अलिधि, अलीढास्, अलीढ; Du. I. अलिह्हि; Pl. 2. अलीढम्, 661: and दुह् 'to milk,' अधुधि, अदुग्धास्, &c. See 661, 659, 609, 660.

c. According to some authorities, a few roots (e. g. नृप्, दृप्, सृप्) which generally follow form I, A, in Ātmane, may optionally conform to form II, taking the terminations *i*, *áthám*, *átám*, rejecting initial *a* and *á* from the other terminations, and taking *ata* for *anta*; thus, अत्रिपि, अत्रिपथás, अत्रिप्ता, अत्रिपवहि, &c.

440. Causal verbs and verbs of cl. 10 make use of form II, but the stem assumes both reduplication and augment (as in the Greek Pluperfect); thus, बुध् cl. 1, 'to know,' makes in the Causal Aorist अबुबुधम्, &c. This will be explained at 492.

a. A few Primitive verbs besides those of cl. 10 take a reduplicated stem, analogous to Causals (see 492).

Thus, अि 'to resort to' makes अशिश्चियम् &c.; अि 'to swell' makes अशिश्चियम् (also अश्चम् and अश्चयियम्, see 432, 437. b); द्रु cl. 1, 'to run,' अद्रुद्रुवम्; सु 'to flow,' असुसुवम्; धे 'to drink,' अदधम्; कम् 'to love,' अककमे, &c. This last is defective when it belongs to cl. 1, having no Special tenses; but when it belongs to cl. 10 (Pres. कामये, &c.) its Aorist is अचीकमे.

441. The following Primitive verbs take a contracted form of reduplicated stem: वच् cl. 2, 'to speak,' makes अवोचम् *avocam* (from अवउचम् for अववचम् 650); पत् cl. 1, 'to fall,' अपपत् (from अपपतम्; compare Gr. *ἔπιπτον*); शास् cl. 2, 'to rule,' अशिषम् (from अशिशासम्, but the Ātmane follows 427; see 658); अस् cl. 4, 'to throw,' आस्थम् (from आससम्, contracted into आस्थम् for आत्सम् 304. a, whence by transposition आस्थम्); नश् cl. 4, 'to perish,' अनेशम् (from अनइषम् for अननिषम्). See 620, 436.

Precative or Benedictive.

Terminations of Precative repeated from 246.

PARASMAI.			ĀTMANE.		
<i>yásam</i>	<i>yásva</i>	<i>yásma</i>	<i>síya</i>	<i>sívahi</i>	<i>símahi</i>
<i>yás</i>	<i>yástam</i>	<i>yástá</i>	<i>síshthás</i>	<i>síyásthám</i>	<i>sídhvam</i> or <i>sídhvam</i>
<i>yát</i>	<i>yástám</i>	<i>yásus</i>	<i>síshṭa</i>	<i>síyástám</i>	<i>síran</i>

442. The terminations of this tense resemble those of the Potential in the scheme at 245. In 2nd and 3rd sing. they are identical. In the other persons of the Parasmai a sibilant is inserted, and in some of the Ātmane, both prefixed and inserted. In 2nd pl. Ātm. *sídhvam* is used for *sídhvam* when immediately preceded by any other vowel but *a* or *á*, and optionally *ishídhvam* for *ishídhvam* when immediately preceded by a semivowel or *h*. The only difference between the Potential

and Precative of verbs of the 2nd and 3rd groups, at 290, will often be that the Potential will have the conjugational characteristic; thus, *bhid*, cl. 7, 'to break,' will be *bhindyát* in Pot., and *bhidýát* in Prec. (Compare the Optative of the Gr. Aor. *δοίην* with Optative of the Present *διδόίην*.)

443. Rule for forming the stem in verbs of the first nine classes.

In Parasmai, as a general rule, either leave the root unchanged before the *y* of the terminations, or make such changes as are required in the Passive (see 465-472), or by the conjugational rule of the 4th class, and never insert *i*.

In Átmane, as a general rule, prefix *i* to the terminations in those roots ending in consonants or vowels which take *i* in the Futures (see 392, 399), and before this *i* gunate the radical vowel. Gunate it also in the Átmane in some roots ending in vowels which reject *i*: but if a root end in a *consonant*, and *reject i*, the radical vowel is generally left unchanged in the Átmane, as well as Parasmai.

444. Thus, from भू cl. 1, 'to be,' come the stem of the Parasmai *bhú*, and the stem of the Átmane *bhavi*, by 36. a (*bhú + yásam* = भूयासम् &c., *bhavi + siya* = भविषीय by 70).

445. Frequently, as already observed, before the *y* of the Parasmai terminations, the root is liable to changes analogous to those which take place before the *y* of cl. 4 at 272, and the *y* of Passive verbs at 465; and not unfrequently it undergoes changes similar to those of the Perfect at 373, &c., as follows:—

446. A final आ *á* is changed to ए *e* in Par., but remains unchanged in Átm., as before the *s* of the 2nd Future terminations; thus, दा cl. 3, 'to give,' makes देयासम् &c. for Par., but दासीय &c. for Átm.; पा 'to drink' makes पेयासम् &c.

a. But ज्या 'to become old' makes जीयासम् &c., and दरिद्रा 'to be poor' drops its final even in Parasmai (दरिद्र्यासम्, दरिद्रिषीय, &c.) Compare 390. c.

447. Final इ *i* and उ *u* are lengthened in Par., as before the *y* of Passives, and gunated in Átm., as before the *s* of the 2nd Future; thus, चि 'to gather' makes चीयासम् &c., चेषीय &c.; and हु 'to sacrifice' makes हूयासम् &c., होषीय &c.

a. When इ 'to go' is preceded by a preposition, it is not lengthened (इयासम् &c.; otherwise ईयासम्).

b. दीधी and वेवी drop their finals as at 390. c (दीधिषीय &c.)

448. Final च्च *ri* is changed to रि *ri* in Parasmai, but retained in Átmane; thus, कृ 'to do' makes क्रियासम् &c., and कृषीय &c. After a double consonant *ri* is gunated in Parasmai, as well as before inserted *i*; thus, स्तृ 'to spread' makes स्तृयासम् &c., स्तृषीय &c., or स्तरिषीय &c.

a. It is also gunated in च्च *ri*, 'to go,' and जागृ 'to awake' (ज्यासम्, जागृयासम्, &c.)

b. वृ 'to cover,' 'to choose,' makes त्रियासम् or वृयासम्, वृषीय or वरिषीय or वूर्षीय.

449. Final च् *ri* is changed to ईर् *ir* in both voices, but is gunated before inserted *i* in *Ātmane*; thus, तृ cl. 1, 'to cross,' makes तीर्यासम् &c., तीरीषीय &c., or त्तिरीषीय &c., or त्तीरीषीय &c.

a. One root, पृ cl. 10, 'to fill,' makes पूर्यासम् &c. Compare 448. a.

450. Of roots in ए e, धे 'to drink' makes धेयासम् &c. (which is also the Precative of धा 'to hold'); दे 'to protect,' देयासम्.

a. But ह्वे 'to call' makes ह्व्यासम् &c., and ह्वासीय &c.; व्ये 'to cover' makes वीयासम् &c., and व्यासीय &c.; and वे 'to weave' makes जयासम् &c., and वासीय &c. Compare 465. c.

451. Final ऐ *ai* and औ *o* are often treated like final *á* at 446; thus गै 'to sing' makes गेयासम् &c.; सै 'to waste' and सो 'to destroy' make सेयासम्; दो 'to cut,' like दा 'to give' and दे 'to protect,' makes देयासम्. But sometimes they are changed to *á*; thus, त्वै 'to preserve' makes त्वासीय &c.; दै 'to purify' makes दायासम्; ध्यै 'to think' either ध्यायासम् or ध्येयासम्; ग्यै 'to be weary' either ग्यायासम् or ग्येयासम्.

452. As already stated, if a root end in a consonant, there is no change in *Parasmai*, except the usual changes before *y*; moreover, unlike the 2nd Future, there is no Guṇa in *Ātmane*, unless the root take *i*; the other changes in *Ātmane* are similar to those applicable before the *s* of the 2nd Future terminations (390. o); thus, दुह् 'to milk' makes दुह्यासम् &c., and धुक्षीय &c., by 306. a; द्विष् 'to hate' makes द्विष्यासम् &c., and द्विषीय &c., by 302; and बुध् 'to know' makes बुध्यासम् &c., and बोधिषीय &c. See 443.

a. Roots of the 10th class, however, retain Guṇa in *Par.*, as well as in *Ātm.*, rejecting the conjugational *aya* in *Par.* only; see under *Causals* (495).

453. According to the usual changes in cl. 4 and in *Passives*, roots ending in a double consonant, of which the first member is a nasal, generally reject the nasal; thus, भञ्ज् *bhañj*, cl. 7, makes भज्यासम्, &c. Compare 469.

a. So again, according to 472, ग्रह् 'to take' makes in *Par.* गृह्यासम् &c.; प्रह् 'to ask,' पृच्छ्यासम् &c.; भ्रज् 'to fry,' भृज्यासम् (632); ब्रश् 'to cut,' वृश्च्यासम् (636); व्यध् 'to pierce,' विध्यासम्; व्यच् 'to deceive,' विच्यासम्; शास् 'to teach,' शिष्यासम् &c. In the *Ātmane* they are regular.

b. So again, इ *i* and उ *u* before *r* and *v* are lengthened; thus, कूर् 'to sound' makes कूर्यासम्; and दिव् 'to play,' दीव्यासम्. Compare 466.

454. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वश् 'to wish,' वस् 'to dwell,' वह् 'to carry,' and स्वप् 'to sleep,' substitute उ *u* for व *va* in *Par.*, and यज् 'to sacrifice' substitutes *i* for *ya*; thus, उच्यासम्, सुष्यासम्, इज्यासम्, &c.; cf. 471. In the *Ātmane* they are regular; as, वह्शीय from वह्; यक्षीय from यज्.

a. जन्, खन्, and सन् conform to 470; thus, जन्यासम् or जायासम् &c.; cf. 424. e.

Observe—In addition to these rules, the other special changes which take place before the *s* of the 2nd Future terminations, noted at 390 and 390. a-o, will apply to the *Ātmane* of the Precative; thus, कु or कू at 390 makes कुषीय or कुविषीय; भ्रज् at 390. g.

makes भक्षीय or भक्षीय; क् at 390. *l.* makes कामयिषीय or कमिषीय; and गुप् may be गुप्सासम् or गोपाय्यासम् even in Parasmai.

Conditional.

Terminations of Conditional repeated from 246.

	PARASMAI.			ĀTMANE.		
<i>syam</i>	<i>syāva</i>	<i>syāma</i>		<i>sye</i>	<i>syāvahi</i>	<i>syāmahi</i>
<i>syas</i>	<i>syatam</i>	<i>syata</i>		<i>syathás</i>	<i>syethám</i>	<i>syadhvam</i>
<i>syat</i>	<i>syatám</i>	<i>syān</i>		<i>syata</i>	<i>syetám</i>	<i>syanta</i>

455. Observe, that this tense bears the same relation to the 2nd Future that the Imperfect does to the Present. In its form it is half an Imperfect, half a 2nd Future. It resembles the Imperfect in prefixing the augment अ *a* to the stem (see 251), and in the latter part of its terminations: it resembles the 2nd Future in the first part of its terminations in gunating the radical vowel, in inserting इ *i* in exactly those roots in which the Future inserts *i*, and in the other changes of the stem.

456. The Conditional is most easily formed from the 2nd Future (388–415) by prefixing the augment *a* and changing *syāmi* (*shyāmi*) into *syam* (*shyam*); e. g. *karishyāmi*, *akarishyam*.

457. Thus, बुध् cl. 1, 'to know,' makes अबोधियम् &c.; दुह् 'to milk' makes अधोस्यम् &c. (see 414 and 306. *a*); द्विष् 'to hate,' अद्वेष्यम् &c. (see 412); गुह् 'to conceal,' अगूहियम् or अघोस्यम् (415. *m*); मज्ज् 'to be immersed,' अमंज्यम् (390. *k*).

a. The augment will be prefixed to roots beginning with vowels according to the rules given at 251; thus, ऊर्णु 'to cover' makes और्णुवियम् or और्णुवियम्, cf. 390. *b*.

b. इ 'to go,' with अधि prefixed (meaning 'to read'), may optionally form its Conditional from the root गा (अध्यैषे or अध्यगीषे, see 421. *e*).

Infinitive.

458. The termination of the Infinitive is तुम् *tum* (= the *tum* of the Latin Supine). It is used as a verbal noun with the force of the accusative or dative case.

Obs.—The suffix *tum* is probably the accusative of the suffix *tu* (see 82. VIII), of which other cases are used as Infinitives in the Veda.

459. Rule for forming the stem in verbs of the ten classes.

The stem of the Infinitive is identical with the stem of the First Future, and where one inserts इ *i*, the other does also; thus, बुध्, cl. 1, 'to know,' makes बोधितुम् *bodhitum*; क्षिप् *kship*, cl. 6, 'to throw,' makes क्षेप्तुम् *ksheptum*. Moreover, all the rules for the change of the root before the *t* of the Future terminations apply equally before the

t of the Infinitive. Hence, by substituting *um* for the final *á* of the 3rd pers. sing. of the 1st Future, the Infinitive is at once obtained.

Thus, शक्ता, शक्नुम्; प्रष्टा, प्रष्टुम्; सोढा, सोढुम्; कथयिता, कथयितुम्. So also, दुह् makes दोग्धुम्; दुह्, द्रोद्गुम् or द्रोद्गुम् or द्रोहितुम्; कुच्, कुचितुम्. See 388-415.

a. In the Veda, Infinitives are also formed by the suffixes तवे, तवै, तोस्, स्वै, से, असे, अद्यै, अम्, ए, ऐ, अस्, which are really cases of verbal nouns (see 867. a. b).

b. The following examples will shew how remarkably the Sanskrit Infinitive answers to the Latin Supine. S. स्यातुम् 'to stand,' L. *statum*; S. दातुम् 'to give,' L. *datum*; S. पातुम् 'to drink,' L. *potum*; S. एतुम् 'to go,' L. *itum*; S. स्तुतुम् 'to strew,' L. *stratum*; S. अंकुम् 'to anoint,' L. *unctum*; S. जनितुम् 'to beget,' L. *genitum*; S. स्वनितुम् 'to sound,' L. *sonitum*; S. सप्तुम् 'to go,' L. *serptum*; S. वनितुम् 'to vomit,' L. *vomitum*.

DERIVATIVE VERBS.

460. Having explained the formation of the verbal stem in the ten classes of Primitive verbs, we come next to the four kinds of Derivative verbs, viz. Passives, Causals, Desideratives, and Frequentatives.

PASSIVE VERBS.

461. Every root in every one of the ten classes may take a Passive form, conjugated as an *Ātmane-pada* verb of cl. 4, the only difference being in the accent, which in Passives falls on the inserted *ya*, whereas in the *Ātmane* of Primitive verbs of cl. 4, it falls on the radical syllable.

a. It has already been remarked, that the Passive may be regarded as a distinct derivative from the root, formed on one invariable principle, without any necessary community with the conjugational structure of the Active verb. Thus the root *bhid*, cl. 7, 'to divide,' makes *bhinatti* or *bhintte*, 'he divides;' *dvish*, cl. 2, 'to hate,' makes *dveshṭi* or *dvishṭe*, 'he hates;' but the Passive of both is formed according to one invariable rule, by the simple insertion of *ya*, without reference to the conjugational form of the Active; thus, *bhidya*te, 'he is divided;' *dvishya*te, 'he is hated.' See 243. a.

b. In fact, a Passive verb is really nothing but a root conjugated according to the rule for cl. 4 restricted to the *Ātmane-pada*: and to say that every root may take a Passive form, is to say that roots of classes 1, 2, 3, 5, 6, 7, 8, 9, and 10 may all belong to cl. 4, when they receive a Passive sense: so that if a root be already of cl. 4, its Passive is frequently identical in form with its own *Ātmane-pada* (the only difference being in the accent).

c. It might even be suspected, that the occasional assumption of an Intransitive signification and a *Parasmai-pada* inflexion by a Passive verb, was the cause which gave rise to a 4th class of Primitive verbs as distinct from the Passive. Instances

are certainly found of Passive verbs taking Parasmai-pada terminations, and some Passive verbs (e. g. *jáyate*, 'he is born,' fr. rt. *jan*; *púryate*, 'he is filled,' fr. *prí*; and *tapyate*, 'he is heated,' fr. *tap*) are regarded by native grammarians as *Átmane* verbs of cl. 4*. Again, many roots appear in class 4 as Intransitive verbs, which also appear in some one of the other nine as Transitive. For example, *yuj*, 'to join,' when used in a Transitive sense, is conjugated either in cl. 7, or in the Causal; when in an Intransitive, in cl. 4. So also, *push*, 'to nourish'; *kshubh*, 'to agitate'; *klís*, 'to vex'; *sidh*, 'to accomplish†.'

d. There are said to be three kinds of Passive verbs.

I. The Passive, properly so called (*karman*); as, from *tud*, *tudhate* 'he is struck' (i. e. 'by another'), where the verb implies that the person or thing spoken of suffers some action from another person or thing; e. g. *ओदनः पच्यते मया* 'rice is cooked by me.'

II. An Impersonal Passive (*bháva*), generally formed from an Intransitive verb, and only occurring in the 3rd singular; *गम्यते* 'it is gone'; *नृत्यते* 'it is danced'; *पच्यते* 'it is cooked' or 'cooking goes on,' where the verb itself implies neither person nor thing as either acting or suffering, but simply expresses a state or condition.

III. A Reflexive Passive (*karma-kartri*, 'object-agent' or 'object-containing-agent'), where there is no object as distinct from the subject of the verb, or, in other words, where the subject is both agent and object, as in *ओदनः पच्यते* 'rice is cooked'; *स जायते* 'he is born,' &c. In these latter, if a vowel immediately precedes the characteristic *y*, the accent may fall on the radical syllable, as in cl. 4. They may also, in some cases, make use of the *Átmane-pada* of the Active, and drop the *y* altogether; thus to express 'he is adorned by himself,' it would be right to use *भूषते* 'he adorns himself.'

Obs.—According to Páṇini the Passive verb is merely an *Átmane* verb with the *Vikaraṇa yak* in the four tenses, and *karman* merely expresses one idea of the Passive. The object is expressed by the termination of the Passive in such a case as 'the house is built by me,' where the object of the agent *me*, viz. house, is expressed by the terminations of the Passive. But no agent might be mentioned, as simply 'the house is built,' in which case it would be a *bháva*, not a *karman*.

462. Passive verbs take the regular *Átmane-pada* terminations at 246, making use of the substitutions required in cl. 4.

In the Aorist they take either the A or B terminations of form I at 418, according as the root may admit the inserted *इ i* or not; but they require that in 3rd sing. of both forms the termination be *इ i* in place of *sta* and *ishṭa* (see 475).

* The Passive not unfrequently takes the terminations of the Parasmai-pada in Epic poetry; e. g. *chidyet* for *chidyeta*, 'it may be cut'; *mokshyasi* for *mokshyase*, 'thou shalt be liberated'; *adriśyat*, 'he was seen.'

† The forms given for the Aorists of such verbs as *pad*, 'to go,' *budh*, 'to know' (which are said to be *Átmane* verbs of cl. 4), could only belong to Passive verbs. The forms given by Westergaard are, *apádi*, *abodhi*. See 475.

Special Tenses.

463. Rule for the formation of the stem in the four Special tenses, *Ātmane-pada*, of roots of the first nine classes.

Affix *य ya**—lengthened to *या yá* before initial *m* and *v*—to the root, the vowel of which is not gunated, and often remains unchanged. (Compare the rule for cl. 4 at 249 and 272.)

464. Thus, from भू cl. 1, 'to be,' comes the stem भूय *bhúya* (Pres. *bhúya+i=भूये*, *bhúya+se=भूयसे*, &c.; Impf. *abhúya+i=अभूये*, &c.; Pot. *bhúya+íya=भूयेय*, &c.; Impv. *bhúya+ai=भूयै*, &c.); from तुद् cl. 6, 'to strike,' comes *tudya* (Pres. *tudya+i=तुद्ये*, &c.)

465. The root, however, often undergoes changes, which are generally analogous to those of cl. 4 and the Precative *Parasmai-pada* (see 275 and 445); but a final *á* is not changed to *e* as in the Precative.

Six roots in *आ á*, and one or two in *ए e*, *ऐ ai*, and *ओ o*, change their final vowels to *ई í*; thus, दा 'to give,' दे 'to protect,' and दो 'to cut,' make Pres. *दीये*, *दीयसे*, *दीयते*, &c. So also, धा 'to place' (3rd sing. *धीयते*); स्था 'to stand,' मा 'to measure,' या 'to drink,' and हा 'to quit,' धे 'to drink' (3rd sing. *धीयते*, &c.); गै 'to sing' (*गीयते*); सो 'to destroy' (*सीयते*).

Obs. 1. दा cl. 2, 'to bind,' makes *दायते*, as it is not a *ghu* and does not come under Pán. VI. 4, 66.

Obs. 2. हा 'to go' (*ohán*) makes *háyate*, though हा 'to quit' (*ohák*) makes *háyate*.

a. But other roots in *आ á* remain unchanged; and most others in *ai* and *o* are changed to *á*; thus, ख्या 'to tell' makes 3rd sing. *ख्यायते*; and ज्ञा 'to know,' *ज्ञायते*; या 'to protect,' *पायते*; ध्यै 'to meditate,' *धायते*; शो 'to sharpen,' *शायते*.

b. दरिद्रा, दीधी, and वेवी drop their final vowels as at 390. c (*दरिद्रयते*, *दीध्यते*, &c.); and ज्या 'to become old' makes 1. *जीयते*. Cf. 446. a.

c. ह्रे 'to call,' वे 'to weave,' व्ये 'to cover,' make their stems हूय, जय, and वीय (3rd sing. *हूयते*). Compare 450. a.

466. Final *इ i* or *उ u* are lengthened, as also a medial *i* or *u* before *v* or *r*; thus, from जि, हु, दिव्, कूर्, come *जीय*, *हूय*, *दीव्य*, *कूर्यै*. See 447 and 453. b.

a. But श्चि 'to swell' makes 3rd sing. *शूयते*; and शी 'to lie down,' *शय्यते*.

467. Final *चृ ri* becomes *रि ri*, but if preceded by a double consonant is gunated; thus, कृ makes 3. *क्रियते*; वृ, *त्रियते*; but स्मृ, *स्मर्यते*. Cf. 448.

a. The roots चृ (3rd sing. *चर्यते*) and जागृ are also gunated. Cf. 448. a.

468. Final *चृ ri* becomes *ईर ír*; thus, कृ 'to scatter' makes 3. *कीर्यते*; but पृ 'to fill,' *पूर्यते*. See 449 and 449. a.

* This *ya* is probably derived from *yá*, 'to go,' just as the Causal *aya* is derived from *i*, 'to go.' It is certain that in Bengálí and Hindí the Passive is formed with the root *yá*. Cf. Latin *amatum iri*, &c. See 481.

469. Roots ending in a double consonant, of which the first is a nasal, usually reject the nasal; as, from बन्ध्, स्तम्भ्, सञ्ज्, come the stems बध्य, &c. (बध्ये, &c.)

a. The roots at 390. l. carry their peculiarities into the Passive (कर्म्यते or काम्यते, गुप्यते or गोपाय्यते, विच्छ्वते or विच्छाय्यते, कृत्यते or कृतीय्यते).

470. जन् 'to produce,' खन् 'to dig,' तन् 'to stretch,' सन् 'to give,' optionally reject the final nasal, and lengthen the preceding *a*; thus, जायते or जन्यते, &c.

471. वच् 'to speak,' वद् 'to say,' वप् 'to sow,' वश् 'to wish,' वस् 'to dwell,' वह् 'to bear,' स्वप् 'to sleep,' यज् 'to sacrifice,' change the semivowels व, य into their corresponding vowels and accordingly make their stems उच्य, उद्य, उष्य, उश्य, उष्य, उद्य, सुष्य, इज्य respectively, (उच्यते, &c.)

Obs.—This change of a semivowel into its corresponding vowel is technically called Samprasāraṇa.

472. Similarly, ग्रह् 'to take,' प्रह् 'to ask,' धञ्ज् 'to fry,' व्यच् 'to deceive,' व्यध् 'to pierce,' ब्रश् 'to cut,' make their stems गृह्य, पृह्य, भृञ्ज्य, विच्य, विध्य, वृश्च्य respectively, (गृह्यते, &c.)

a. ऊह् 'to reason' shortens its vowel after prepositions (उह्यते; otherwise ऊह्यते).

b. अज् forms its Passive from वी; घस् from षद्; अस् from भू; वू from वच्; and चक्ष from ख्या.

c. शास् 'to rule' makes its Passive stem शिस्य.

General Tenses.—Perfect of Passives.

473. The stem of this tense in the Passive verb is identical with that of all Primitive verbs, in all ten classes. The stems, therefore, as formed at 364-384, will serve equally well for the Perfect of the Passive, provided only that they be restricted to the *Ātmane-pada* inflexion; thus, बुबुधे, पेचे, &c.

a. When the Periphrastic Perfect has to be employed (see 385) the auxiliaries अस् and भू may be used in the *Ātmane*, as well as कृ. Compare 385. b.

First and Second Future of Passives.

474. In these and the remaining tenses no variation generally occurs from the stems of the same tenses in the Primitive, *Ātmane*, unless the root end in a vowel. In that case the insertion of इ *i* may take place in the Passive, although prohibited in the Primitive, provided the final vowel of the root be first vriddhied; thus, from चि *ci*, cl. 5, 'to gather,' may come the stem of the 1st and 2nd Fut. Pass. *chāyī* (*chāyitāhe* &c., *chāyishye* &c.), although the stem of the same tenses in the Primitive is *ce* (*chetāhe* &c., *ceshye* &c.) Similarly, from हु *hu* and कृ *kri* may come *hāvī* and *kārī* (*hāvītāhe*, *kārītāhe*), although the stems in the Primitive are *ho* and *kar*.

a. In like manner इ *i* may be inserted when the root ends in long आ *á*, or in ए *e*, ऐ *ai*, औ *o*, changeable to आ *á*, provided that, instead of Vriddhi (which is impossible), *y* be interposed between the final *á* and inserted *i*; thus, from दा *dá*, 'to give,' may come the stem of the Fut. Pass. *dāyī* (*dāyītāhe* &c.), although the stem of the same tenses in the Primitive is *dá* (*dātāhe* &c.); from ह्ये *hve*, 'to call,' may come *hvāyī*

(ज्ञापिताहे &c.), although the stem in the Primitive is *hvá*. But in all these cases the stem of the Primitive may be taken for that of the Passive, so that *cétdhe* or *ádýitdhe* may equally stand for the 1st Fut. Pass.; and similarly with the others.

b. In the case of roots ending in consonants, the stem of the two Futures in the Passive will be identical with that of the same tenses in the Primitive verb, the inflexion being that of the *Átmane*. दृश् 'to see,' however, in the Passive, may be दर्शिताहे, दर्शिष्ये, as well as द्रष्टाहे, द्रष्ट्ये; and हन् 'to kill' may be यानिताहे, यानिष्ये, as well as हन्ताहे, हनिष्ये; and ग्रह् 'to take' may be ग्राहिताहे, ग्राहिष्ये, as well as ग्रहीताहे, ग्रहीष्ये.

c. In verbs of cl. 10 and Causals, deviation from the *Átmane* form of the Primitive may take place in these and the succeeding tenses. See 496.

Aorist of Passives.

475. In this tense, also, variation from the Primitive may occur when the root ends in a vowel. For in that case the insertion of इ i may take place, although forbidden in the Primitive verb, provided the final of the root be vridhdied; thus, from चि *ci* may come the stem of the Aor. Pass. *acáyi* (*acáyishi* &c., 427), although the stem in the *Átmane* of the Primitive is *ácé* (*ácéshi* &c., 420). So also, from हु *hu* and कृ *kri* may come *ahávi* and *akári* (*ahávishi*, *akárisi*, 427), although the stems in the *Átmane* of the Primitive are *aho* and *akri* (*ahoshi*, *akrishi*, 420). Again, *i* may be inserted when the root ends in long आ *á*, or in ए *e*, ऐ *ai*, औ *o*, changeable to आ *á*, provided that *y* be interposed between final *á* and inserted *i*; thus, from दा 'to give,' दे 'to protect,' दै 'to purify,' दो 'to cut,' may come *adáyí* (*adáyishi* &c.), although the stems in the *Átmane* of the Primitives are different (as *adishi* &c.) But in all these cases it is permitted to take the stem of the Primitive for that of the Passive (so that the Passive of *ci* may be either *acáyishi* or *ácéshi*), except in the 3rd pers. sing., where the terminations *ishṭa* and *sta* being rejected, the stem, as formed by Vridhdi and the inserted *i*, must stand alone; thus, *acáyí*, 'it was gathered;' *ahávi*, 'it was sacrificed;' *akári*, 'it was done;' *adáyí*, 'it was given,' 'protected,' 'purified,' 'cut.'

a. Sometimes the usual form of the Aorist *Átmane* is employed throughout (see 461. III). This is the case whenever the sense is that of a Reflexive Passive, not of the real Passive; thus, ख्या 'to tell' in the 3rd sing. Aor. Pass. is अख्यायि, but in the sense of a Reflexive Passive अस्यत; अत्रि 'to resort to' makes 1st sing. Aor. Pass. अत्रयिषि, but Reflexive अत्रिष्ये; and कम् 'to love' makes 3rd sing. Aor. Pass. अकामि or अकामि, but Reflexive अचकमे.

b. If the root end in a consonant, the stem of the Aorist Passive will always be identical with that of the *Átmane* of the Primitive, except in the 3rd sing., where इ *i* being substituted for the terminations *ishṭa* and *sta* of form I at 418, generally requires before it the lengthening of a medial *a* (if not already long by position), and the *Guṇa* of any other short medial vowel*. Hence, from *tan*, 'to stretch,'

* A medial vowel, long by nature or position, remains unchanged (by 28), and in one or two cases even a short vowel; as, *asami* for *asámi*.

1st, 2nd, and 3rd sing. *atanishi*, *atanishthás*, *atáni*; from *kship*, 'to throw,' *akshipsi*, *akshipthás*, *akshepi*; from *vid*, 'to know,' *avedishi*, *avedishthás*, *avedi*, &c.

c. The lengthening of a medial *a*, however, is by no means universal; and there are other exceptions in the 3rd sing., as follows:—

Nearly all roots ending in *am* forbid the lengthening of the vowel in the 3rd sing.; thus, *अक्रमि* from *क्रम्* 'to walk'; *अक्षमि* from *क्षम्* 'to bear'; *अशमि* from *शम्* 'to be calm' (but in the sense of 'to observe,' *अशामि*).

d. Similarly, *अवधि* from *वध्* and *अजनि* from *जन्*. The former may optionally substitute *अघानि* from *हन्*.

e. *मृञ्* and *गुह्* lengthen their vowels (*अमाजिं*, *अगूहि*).

f. The roots at 390. l. will have two forms, *अकमि* or *अकामि*, *अगोपि* or *अगोपायि*, *अविच्छि* or *अविच्छायि*, &c.

g. *रथ्* 'to perish,' *जम्* 'to yawn,' *रम्* 'to desire,' insert nasals (*अरन्धि*, *अजन्धि*, *अरन्धि*). Similarly, *लम्* 'to receive,' when it has a preposition (e. g. *प्रालम्भि*), and optionally when it has none (*अलम्भि* or *अलामि*, Páṇ. vii. 1, 69).

h. *भञ्* 'to break' may drop its nasal, in which case the medial *a* is lengthened (*अभञ्जि* or *अभाजि*).

i. *हेङ्* 'to clothe' may either retain the *e* or change it to *í* or *i* (*अहेङि* or *अहिङि* or *अहीङि*).

j. *इ* 'to go' substitutes *गा*, and optionally does so when *adhi* is prefixed in the sense of 'to read' (*अध्यगायि* or *अध्यायि*).

k. *वृत्* 'to blame' makes *आतीयि* or *आति*.

Precative (or Benedictive) and Conditional of Passives.

476. In these tenses the same variation is permitted in the case of roots ending in vowels as in the Aorist; that is, the insertion of *इ i* is allowed, provided that, before it, *Vṛiddhi* take place in a final vowel capable of such a change, and *y* be interposed after final *á*; thus, from *चि* *चि* may come the stems *cháyí* and *acháyí* (*cháyishya*, *acháyishye*); from *हु* *हु*, *hávi* and *ahávi*; from *कृ* *कृ*, *kári* and *akári*; from *दा* *दा*, *dáyí* and *adáyí*. But *चेश्या*, *acheshye*, *होश्या*, *ahoshye*, &c., the forms belonging to the *Átmane* of the Primitive verb, are equally admissible in the Passive.

Passive Infinitive.

477. There is no Passive Infinitive in Sanskrit distinct in form from the Active. The suffix *tum*, however, is capable of a Passive sense, when joined with certain verbs, especially with the Passive of *शक्* *śak*, 'to be able.' It is also used passively, in connection with the Participles *árabdha*, *nirúpita*, *yukta*, &c. See Syntax, 869.

Passive verbs from roots of the 10th class.

478. In forming a Passive verb from roots of cl. 10, although the conjugational *अय* is rejected in the first four tenses, yet the other conjugational changes of the root are retained before the suffix *ya*; thus, from *चुर* cl. 10, 'to steal,' comes the

stem *corya* (चोर्यते). In the Perfect अय is retained (see 473. a), and in the other General tenses the stem may deviate from the *Ātmane* form of the Primitive by the optional rejection or assumption of अय, especially in the Aorist. See Causal Passives at 496.

CAUSAL VERBS.

479. Every root in every one of the ten classes may take a Causal form, which is conjugated as a verb of the 10th class; and which is not only employed to give a Causal sense to a Primitive verb, but also a Transitive sense to an Intransitive verb; see 289.

Thus, the Primitive verb *bodhati*, 'he knows' (from root *budh*, cl. 1), becomes in the Causal बोधयति *bodhayati*, 'he causes to know,' 'he informs;' and the Intransitive verb *kshubhyati*, 'he shakes,' 'is shaken' (from *kshubh*, cl. 4), becomes ह्योभयति 'he shakes' (transitively).

a. This form may sometimes imply other analogous senses.

Thus, *hārayati*, 'he allows to take;' *nāśayati*, 'he suffers to perish;' *abhisheṣayati*, 'he permits himself to be inaugurated;' *kshamayati*, 'he asks to be forgiven;' अभिषेचय आत्मानम् 'allow yourself to be inaugurated.'

Obs.—To say that every root may take a Causal form, is equivalent to saying that roots of the first nine classes may all belong to the 10th, when they take a Causal sense; and that if a root be originally of the 10th class, no distinct form for its Causal is necessary, the Primitive verb and the Causal being in that case identical (see 289). Possibly the occasional employment of a Causal verb in a Transitive, rather than a Causal sense, was the reason for creating a 10th class of Primitive verbs. Certainly the subject of conjugation would be simplified if the addition of *aya* to the root were considered in all cases as the mark of a Causal verb; especially as *aya* is not the sign of a separate conjugation, in the way of any other conjugational Vikaraṇa (see 250. b); for it is retained in most of the other tenses of the verb, not only in the first four, just as the Desiderative *ish* is retained.

480. As to the terminations of Causal verbs, they are the same as those of the scheme at 246; and the same substitutions are required in the first four tenses as in classes 1, 4, 6, and 10.

Special Tenses.

481. General rule for forming the stem in the four Special tenses of roots of the ten classes.

If a root end in a vowel, vriddhi that vowel; if in a consonant, gunate the radical vowel before *all* the terminations, and affix अय *aya* *

* This may be derived from root इ i, 'to go,' just as the Passive *ya* is supposed to be derived from root *yá*. See 463, note *.

(changeable to *ayá* before initial *m* and *v*, but not before simple *m*) to the root so vriddhied or gunated.

482. Thus, from नी 'to lead' comes the stem नायय by 37 (Pres. *náyayá+mi* = नाययामि, *náyaya+si* = नाययसि &c.; Impf. *anáyaya+m* = अनाययम् &c.; Pot. *náyaya+iyam* = नाययेयम् &c.; Impv. *náyaya+áni* = नाययानि &c. Átm. Pres. *náyaya+i* = नायये &c. In Epic poetry a doubtful form नापयामि is found). Similarly, from शी 'to lie down' comes शायय *sáyaya* (शाययामि &c.); from भू *bhú*, 'to be,' comes भावय *bhávaya* (भावयामि &c.); and from कृ 'to do' and कृ 'to scatter' the stem कारय *káraya*.

But from वृध् 'to know' comes the gunated बोधय *bodhaya* (बोधयामि); and from सर्प cl. 1, 'to creep,' the gunated सर्पय *sarpaya*.

Obs.—कृत् 'to celebrate,' and other verbs of the 10th class, will take the changes all explained at 285–289.

483. Roots ending in ञा *á*, or in ए *e*, ऐ *ai*, औ *o*, changeable to ञा *á*, cannot be vriddhied, but frequently insert प *p* between the root and the suffix *aya*; thus, दा 'to give,' दे 'to love,' and दो 'to cut,' all make दापयामि *dápayámi*, &c.; धे 'to drink,' धापयामि *dhápayámi*, &c.; गै 'to sing,' गापयामि *gápayámi*, &c. See 484.

a. So also other roots in *á* insert *p*, except पा cl. 1, 'to drink,' which inserts य् *y* (पाययामि &c.); and पा cl. 2, 'to preserve,' which inserts ल् *l* (पालयामि &c.); and वा cl. 2, in the sense of 'to agitate,' which inserts ज् (वाजयामि &c.)

b. So also other roots in *ai* insert *p*, but most others in *e* and *o* insert *y*; thus, ह्ने 'to call' makes ह्नाययामि &c. Similarly, वे 'to weave,' व्ये 'to put on.' शो 'to sharpen' makes शाययामि &c. Similarly, छो 'to cut,' सो 'to destroy.'

484. ज्ञा 'to know,' आ or औ 'to stew,' स्ना 'to bathe,' and ग्ने 'to languish,' may optionally shorten the *á*, the last two only when not joined with prepositions; thus, ज्ञापयामि &c., or ज्ञपयामि &c.; ग्नापयामि &c., or ग्नुपयामि &c. (but with परि only, परिग्नपयामि). क्षै 'to waste away' makes only क्षपयामि.

485. Some roots in *i*, *í*, *ri*, also insert *p*, after changing the final vowel to *á*; thus, जि 'to conquer' makes जापयामि &c. Similarly, मि 'to throw,' नी 'to perish,' क्रो 'to buy' (मापयामि, क्रापयामि, &c.)

a. स्मि 'to smile' makes स्माययामि &c., and स्मापये &c.

b. चि 'to collect' has four forms; 1. चापयामि &c., 2. चपयामि &c., 3. चाययामि &c., 4. चययामि &c.

c. भी cl. 3, 'to fear,' has three forms; 1. भापयामि &c., 2. भापये &c., Átm. only, 3. भीपये &c., Átm. only.

d. इ cl. 2, 'to go,' makes आपयामि &c., especially with the preposition अधि 'over,' अध्यापयामि 'I cause to go over,' 'I teach.'

e. Three roots insert *n*: ली cl. 4, 'to embrace,' 'to adhere,' making (with prep. चि in the sense of 'to dissolve') -लीनयामि &c., as well as -लापयामि, -लाययामि, and -लालयामि &c.; in some senses, however, लापयामि only can be used: प्री cl. 9, 'to please,' makes प्रीणयामि (also प्राययामि); and धू cl. 5 and 9, 'to shake,' धूनयामि.

486. ही cl. 3, 'to be ashamed,' री 'to flow,' व्री 'to choose,' and च्च cl. 1, 'to go,' insert *p* after gunation; thus, ह्रेपयामि &c., अर्चयामि &c.

a. दीधी and वेवी and दरिद्रा (see 390. c) drop their finals (दीधयामि, वेवयामि, दरिद्रयामि, &c.)

b. जागृ 'to awake,' स्मृ in the sense of 'to long for,' जृ cl. 4, 'to grow old,' दृ in the sense of 'to fear,' नृ 'to lead,' take Guṇa (जागरयामि). But दृ 'to tear,' दारयामि.

c. गृ 'to swallow' makes गारयामि or गालयामि.

487. Roots ending in single consonants, enclosing a medial अ a, generally lengthen the a; thus, पच् cl. 1, 'to cook,' makes पाचयामि &c. There are, however, many exceptions; thus, ज्वर् 'to be sick,' त्वर् 'to hasten,' &c., do not lengthen the vowel. In ज्वल् 'to blaze,' and some others, the lengthening is optional.

a. Roots in m generally do not lengthen the a; thus, गम् cl. 1, 'to go,' makes गमयामि &c.; क्लम् 'to be weary,' क्लमयामि &c. Some, however, optionally do so; as, नम् 'to bend,' &c. One or two always lengthen the a; as, कम् 'to love' makes कामयामि.

b. The roots रष्, जम्, रभ्, and लभ् (see 475. g) insert nasals (रन्धयामि &c.)

488. Other anomalies.—रूह् 'to grow' makes रोहयामि or रोपयामि; क्लृप् or क्लृ 'to sound,' क्लोपयामि; दुष् 'to be corrupt,' दूषयामि; हन् 'to kill,' घातयामि; शद् 'to fall,' 'to perish,' शातयामि; स्फुर् 'to quiver,' स्फारयामि or स्फोरयामि; स्फाय् 'to increase,' स्फावयामि; क्षाय् 'to shake' as the earth, क्षापयामि &c.; मृज् 'to rub,' मार्जयामि (390. j); गुह् 'to conceal,' गूहयामि (390. m).

a. The roots गुप्, विह्, धूप्, पण्, पन्, च्यत्, at 390. l, will have two forms (गोपयामि or गोपाययामि &c., see 390. l).

b. सिध् 'to be finished' makes its Causal either साधयामि or, with reference to sacred rites, सेधयामि; भ्रज् 'to fry' either भ्रज्जयामि or भर्जयामि; but the last form may be from भृज्.

c. हेड् 'to clothe' makes हिडयामि; रज्ज् in the sense of 'to hunt,' रजयामि.

Obs.—The Causal of verbs of cl. 10 will be identical with the Primitive; see 289. The Causals of Causals will also be identical with the Causals themselves.

General Tenses.

489. The changes of the root required to form the stem of the Special tenses are continued in the General. Moreover, *aya* is retained in all these tenses, except the Aorist and except the Precative, Parasmai; but the last *a* of *aya* is dropped before the inserted इ *i*, which is invariably assumed in all other General tenses.

Perfect of Causals.

490. This tense must be of the Periphrastic form, as explained at 385; that is, *ām* added to the Causal stem is prefixed to the Perfect of one of the three auxiliary verbs, अस् 'to be,' भू 'to be,' or कृ 'to do;' thus, बुध् 'to know' makes in Causal Perfect बोधयाच्चकार or

बोधयामास or बोधयाम्बुध्व. श्म् makes in Caus. Perf. 3rd pl. श्मयाम्बुध्वः 'they extinguished' (Raghu-v. VII. 45).

First and Second Future of Causals.

491. In these tenses the inserted इ *i* is invariably assumed between the stem, as formed in the Special tenses, and the usual terminations; thus, बुध् makes बोधयितासि &c., बोधयिष्यामि &c.

Aorist of Causals and verbs of cl. 10.

492. The terminations are those of form II at 435. In the formation of the stem of this tense, the suffix *ay* is rejected; but any other change that may take place in the Special tenses, such as the insertion of *p* or *y*, is preserved. The stem is a reduplicated form of this change, and to this reduplication the augment अ *a* is prefixed.

Thus, taking the stems *badhay* and *jápay* (Causal stems of *budh*, 'to know,' and *ji*, 'to conquer'), and rejecting *ay*, we have *bodh* and *jáp*; and from these are formed the stems of the Aorist *abúbudh* and *ajjáp* (अबूबुधम् *abúbudham* &c., अबूबुधे *abúbudhe* &c., अजीजपम् *ajjápam* &c., अजीजपे *ajjape* &c., cf. the Greek Pluperfect).

493. The rule for this reduplication is as follows:—The initial consonant of the root, with its vowel, is reduplicated, and the reduplicated consonant follows the rules given at 252; but the reduplication of the vowel is peculiar.

Reduplication of the vowel of the initial consonant in the Causal Aorist.

a. Causal stems, after rejecting *ay*, will generally end in *áy*, *áv*, *ár*, or a consonant preceded by *a*, *á*, *e*, *a*, or *ar*. The usual reduplicated vowel for all these, except *o*, is इ *i*. But उ *u* is reduplicated for *a*, and sometimes also for *áv*. The rule is, that either the reduplicated or stem syllable must be long either by nature or position; and in general the reduplicated vowel *i* or *u* is made long, and, to compensate for this, the long vowel of the Causal stem shortened, or, if it be Guṇa, changed to its corresponding short vowel; thus, the Causal stem *náy* (from नी, rejecting *ay*) makes the stem of the Aorist *anínay* (अनीनयम् *anínayam* &c.); the Causal stem *bháv* (from भू) makes *abibhav* (अबीभवम् &c.); the Causal stem *kár* (from कृ), *akkar*; *gam* (from गम्), *ajigam*; *pác* (from पच्), *apípac*; *pál* (from पा), *apípal*; *ved* (from विद्), *avívid*. But *bodh* (from बुध्), *abúbudh*; and *sáv* (from सु), *asúshav*.

b. Sometimes the reduplicated vowel is only long by position before two consonants, the radical vowel being still made short; as, *śráv* (from श्रु) makes *asiśrav* or *asúśrav*; *dráv* (from द्रु), *adudrav* or *adidrav*; भ्राज्, *abihraj* (also *ababhráj*).

c. Sometimes the reduplicated vowel remains short, whilst the vowel of the Causal stem, which must be long either by nature or position, remains unchanged;

thus, the Causal stem *jáv* (from जीव्) may make अजिजीव् (also अजीजिव्); *áint*, *acéint*; *kalp*, *acikalp*. In such cases *a* is generally reduplicated for *a* or *á*; as, *laksh* makes *alalaksh*; *yác*, *ayayác*; *vart* (from वृत्), *avavart*, &c.

d. Obs.—If the stem has *ar*, *ár*, *ír*, *al* (from radical *ri*, *rí*, or *lri*), these are either left unchanged or *ar*, *ár*, *ír* may be changed to च्च *ri*, and *al* to ल *lri*; thus, *vart* (from वृत्) may make *avivart* as well as *avavart*; *kirt* (from कृत्) either *acikirt* or *acikrit*, &c.

e. The following are other examples, some of which are anomalous: from *páy* (Caus. of *pá*, 'to drink'), अपीप्यम् &c.; from *stháp* (Caus. of *sthá*, 'to stand'), अतिष्ठियम् &c.; from *ghrúp* (Caus. of *ghrá*, 'to smell'), अजिघ्रियम् &c., and अजिघ्रयम् &c.; from *adhyáp* (Caus. of *i*, 'to go,' with *adhi*), अध्यजीगयम् &c.; from *éshṭ* (Caus. of *éshṭ*, 'to make effort'), अचचेष्टम् or अचिचेष्टम्; from *hváy* (Caus. of *hve*, 'to call'), अजुहावम् or अजूहवम्; from *tvar* (Caus. of *tvar*, 'to hasten'), अतत्वरम्; from *stár* (Caus. of *stri* or *strí*, 'to spread'), अतस्तरम् or अतिस्तरम्; from *dár* (Caus. of *drí*, 'to tear'), अददरम्; from *dyot* (Caus. of *dyut*, 'to shine'), अदिद्युतम्; from *śváy* (Caus. of *śvi*, 'to swell'), अशूशवम् or अशिश्चयम्; from *smár* (Caus. of *smri*, 'to remember'), असस्मरम्; from *sváp* (Caus. of *svp*, 'to sleep'), असुषुपम्; from *kath* (cl. 10, 'to tell'), अचकयम् or अचीकयम्; from गण् (cl. 10, 'to count'), अजगणम् or अजीगणम्; from *prath* (Caus. of *pry*, 'to spread'), अपप्रयम्.

Reduplication of an initial vowel in the Causal Aorist.

494. Roots beginning with vowels, and ending with single consonants, form their Causal Aorists by a peculiar reduplication of the root (after rejecting अय). The rule is that not only the initial vowel, as in the Perfect at 364. *a*, but the final consonant also be reduplicated. In fact, the whole root is doubled, as it would be if it began with a consonant, and ended with a vowel; the consonant is reduplicated according to the rules at 252, but the second vowel is generally इ *i*. This *i* (which probably results from a weakening of *a*) takes the place of the stem vowel, which then becomes the initial of the reduplicated syllable, and combines with the augment अ *a*, according to 251. *a*; thus, जह् 'to infer' makes the stem of its Causal Aorist अजिह् *ájih*; and with अ prefixed, औजिह् (औजिहम् 'I caused to infer'). So also, आप् cl. 5, 'to obtain,' makes आपिपम् 'I caused to obtain;' ईङ् cl. 2, 'to praise,' makes ऐडिडम् 'I caused to praise.' Cf. Gr. 2nd Aor. ἤγαγον from ἄγω, and ὤρορον from ὀρυσμι.

a. If a root end in a conjunct consonant, the first member of which is a nasal or *r*, this nasal or *r* is rejected from the final, but not from the reduplicated letter; thus, अह् 'to be worthy' makes अजिहम् 'I caused to be worthy,' 'I honoured;' so अर्ध्, Causal stem from चृध् 'to prosper,' makes अर्दिधम् 'I caused to prosper;' and उन्द् 'to moisten' makes औन्दिदम् 'I caused to moisten.'

b. But when the first member of the compound is any other letter, then the corresponding consonant to this first member of the compound is reduplicated by 252. *c*; thus, ईक्ष् 'to see' makes ऐचिक्क्षम् *aiciksham*, 'I caused to see;' अगम् 'to go' makes अचिभम् 'I caused to go.'

c. Roots consisting of a single vowel, form their Causal Aorists from the Causal stem (after rejecting *aya*); thus, the root कृ 'to go' makes its Causal stem *arp*, 'to deliver over;' and its Causal Aorist *आर्षिपम्* 'I caused to deliver.'

d. ऊर्णु 'to cover' makes its Causal Aorist *और्णुनुवन्*; अन्ध् cl. 10, 'to be blind,' *आन्दधम्*; and ऊन् cl. 10, 'to diminish,' *औननम्*.

e. When the consonant which follows the initial vowel has another vowel after it, this vowel must appear in the reduplication; thus, from अवधीर् cl. 10, 'to despise,' comes the Aorist *आववधीरम्*.

Precative (or Benedictive) and Conditional of Causals.

495. The stem of the Causal Precative *Átmane*, and of the Causal Conditional in both voices, does not differ from that of the General tenses; but the last *a* of *aya* is dropped before the inserted इ *i*, which is always assumed. In the Precative Parasmai both *aya* and *i* are rejected, but any other change of the root is retained; thus, बुध् 'to know' makes in Caus. Prec. *bodhyásam* &c., *bodhayishya* &c.; in Cond., *abodhayishyam* &c., *abodhayishye* &c.

Infinitive of Causals.

a. The Infinitive may be most easily formed from the 3rd sing. 1st Future, as explained at 459; thus, from बुध् comes बोधयिता 'he will cause to know,' बोधयितुम् 'to cause to know.'

Passive of Causals.

496. In forming a Passive verb from a Causal stem, the Causal suffix *अय* is rejected, but the other Causal changes of the root are retained before the Passive suffix *ya*.

Thus, from Caus. stem पातय *pátaya* (from पत् 'to fall') comes the Pass. पातय *pátya*, making 1st sing. पाते 'I am made to fall,' 3rd sing. पातते 'he is made to fall.' Similarly, स्था 'to stand' makes स्थापयति 'he causes to stand,' स्थाप्यते 'he is caused to stand;' and ज्ञा 'to know' makes ज्ञापयति 'he causes to know,' and ज्ञाप्यते 'he is caused to know,' 'he is informed.'

a. In the General tenses, the stem of all the tenses, excepting the Perfect, may vary from the *Átmane* form by the optional rejection of the conjugational *अय*. But in the Perfect, the *Átmane* of the usual form with *ám* and the auxiliaries (490, 385) is admitted for the Passive. In the Aorist, the usual reduplicated form (492) gives place to the *Átmane* form which belongs to those verbs of the first nine classes which assume *i*.

Thus, from भावय, the Causal stem of भू 'to be,' come the Passive Perfect भावयाञ्चक्रे or भावयामासे or भावयान्भूवे; 1st Fut. भावयिताहे or भाविताहे; 2nd Fut., भावयिष्ये or भाविष्ये; Aor. अभावयिषि or अभाविषि, 3rd sing. अभावि; Prec. भावयिषीय or भाविषीय; Cond. अभावयिष्ये or अभाविष्ये.

b. Similarly, from बोधय, Causal stem of बुध् 'to know,' come Passive Perfect बोधयाञ्चक्रे &c. 'I have been caused to know;' 1st Fut. बोधयिताहे or बोधिताहे &c. 'I shall be caused to know;' 2nd Fut. बोधयिष्ये or बोधिष्ये &c.; Aor. अबोधयिषि or अबोधिषि 'I have been caused to know,' 2. अबोधयिष्यास् or अबोधिष्यास्, 3. अबोधि &c.

c. So also, from शमय, Causal stem of शम् 'to cease,' come the Passive Perfect शमयाञ्चक्रे or शमयामासे &c. 'I have been caused to cease,' &c.; 1st Fut. शमयिताहे or शमिताहे; 2nd Fut. शमयिष्ये or शमिष्ये; Aor. अशमयिषि or अशमिषि, 3rd sing. अशमि; Prec. शमयिषीय &c.: and the radical *a* may be optionally lengthened; thus, 1st Fut. शमयिताहे or शामयिताहे &c.

d. So also, अक्षपि or अक्षापि, 3rd sing. Aor., from Causal of क्षै.

Obs.—Even रञ्ज, कन्द, क्रन्द, and some other roots which end in a double consonant, may optionally lengthen the medial *a*; thus, Aor. 3rd sing. अरञ्जि or अरान्जि.

Desiderative of Causals.

497. When Causals and verbs of cl. 10 take a Desiderative form (see 498), they retain *ay*, and are all formed with *isha*; thus, पातयामि 'I cause to fall' makes पिपातयिषामि 'I desire to cause to fall;' स्नापयामि 'I cause to sleep' makes सुष्वापयिषामि 'I desire to cause to sleep;' चुर cl. 10, 'to steal,' makes चुचोरयिषामि 'I wish to steal.'

a. The Desiderative stem of the Causal of अधी, 'to go over,' is either अध्यापयिष or अधिजिगापयिष; of the Causal of ह्वे 'to call,' जुहावयिष (as if from हावय); of the Causal of ज्ञा 'to know,' ज्ञीप्स (or regularly जिज्ञापयिष or जिज्ञपयिष); of the Causal of श्वि 'to swell,' शुशावयिष (or regularly शिश्वाययिष).

DESIDERATIVE VERBS.

498. Every root in the ten classes may take a Desiderative form.

a. Although this form of the root is not often used, in classical composition, in its character of a verb, yet nouns and participles derived from the Desiderative stem are not uncommon (see 80. I, and 82. VII). Moreover, there are certain Primitive roots which take a Desiderative form, without yielding a Desiderative sense; and these, as equivalent to Primitive verbs (amongst which they are generally classed), may occur in classical Sanskrit; e. g. जुगुप्स, 'to blame,' from गुप् *gup*; किकित्, 'to cure,' from कित् *kit*; तिक्श, 'to bear,' from तिज् *tij*; मीमांस, 'to reason,' from मन् *man*; बिभत्स, 'to abhor,' from बाष् or बष्.

499. Desideratives take the terminations at 246, with the substitutions required in classes 1, 4, 6, and 10; and their inflexion, either in Parasmai or Átmane, is generally determined by the practice of the Primitive verb.

Thus, root बुध् *budh*, cl. 1, 'to know,' taking both inflexions in the Primitive, may take both in the Desiderative (*bubodhishámi* &c., or *bubodhishé* &c., 'I desire to know'); and लभ् *labh*, 'to obtain,' taking only the Átmane in the Primitive, may take only the Átmane in the Desiderative (*lipse* &c., 'I desire to obtain').

500. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the root, and generally, though not invariably, if the Primitive verb inserts इ *i* (see 392-415), affix इष् *ish* or in a few roots ईष् (see 393); if it rejects *i*, then simply स् *s*, changeable to श् *sh* (by 70; see, however, *f*), to the root so reduplicated. The vowel *a* is then added, as in classes 1, 4, 6, and 10; and, agreeably to the rule in those classes, this *a* becomes *á* before terminations beginning with *m* and *v* (but not before simple *m*).

a. Thus, from क्षिप् *kship*, 'to throw,' comes the stem *śikshipsa* (*śikshipśá + mi* = चिक्शिप्सामि *śikshipśámi* &c., 'I desire to throw'); but from विद् *vid*, 'to know,' taking inserted *i*, comes *vividisha* (*vividishá + mi* = विविदिषामि *vividishámi* &c. In Átm. the stem is *vivitsa*).

b. Some roots, however, which reject the inserted *i* in other forms, assume it in the Desiderative, and *vice versa*. Some, again, allow an option; thus, वृत् 'to be' makes विवृत्तिषे &c. or विवृत्तामि &c. See the lists at 392-415.

c. The reduplication of the consonant is in conformity with the rules at 252; that of the vowel belonging to the initial consonant follows the analogy of Causal Aorists at 493; that is, the vowel इ *i* is reduplicated for *a*, *á*, *i*, *í*, *ri*, *ri*, *li*, *e*, or *ai*; but the vowel उ *u* for *u*, *ú*, and *o*; and also for the *a* of *av* or *áv* preceded by any consonant except *j*, a labial or a semivowel; thus, fr. पक् 'to cook' comes Desid. stem *pipaksha* by 296; fr. याच् 'to ask,' *yiyácisha*; fr. जीव् 'to live,' *jíjívisha*; fr. दृश् 'to see,' *didṛiksha*; fr. सेव् 'to serve,' *sisevisha*; fr. गे 'to sing,' *jigása*; fr. ज्ञा 'to know,' *jijnása* (*γῆγνώσκω*): but fr. युज् 'to join' comes *yuyuksha*; fr. पू 'to purify,' *pupúsha*; fr. बुध् cl. 4, 'to know,' बुभुत्स *bubhutsa*, see 299. *a*: fr. नावय, Causal stem of नु 'to praise,' *nunávayisha*; fr. पावय, Causal stem of पू 'to purify,' *pipávayisha*.

d. And if the root begin with a vowel the reduplication still follows the analogy of the same tense at 494; thus, from अञ् comes अञिञ्; and with *isha* added, अञिञिष. Similarly, from अर्ह comes *arjihisha*; from ऊह्, *újihisha*; from ईक्ष्, *śikshisha*; from उन्द्, *undidisha*; see 494.

Obs.—In reduplication the vowel *i* takes the place of *a*, as being lighter; see 252. *d.* Obs. It is probably the result of a weakening of *a*.

e. In Desiderative stems formed from the Causals of च्यु 'to fall,' द्रु 'to run,' पु 'to go,' सु 'to leap,' श्रु 'to hear,' चु 'to distil,' and सु 'to flow,' *a* or *á* may be represented by either *u* or *i*; thus, the Causal of चु makes चिच्यावयिष or चुच्यावयिष.

f. Observe—When the inserted *s* becomes *sh* by 70, the initial *स्* of a root will not be affected by the vowel of the reduplicated syllable; thus, *sié* makes *sisiksha*, not *sishiksha*; and *sev* makes *sisevisha*. Except, however, स्तु, which makes तुष्टुष; and except the Desid. of Causals, as सिषेययिष fr. Caus. of सिष्.

501. When a root takes the inserted *i* or *í* (393), and forms its Desiderative with *isha* or *ísha*, then the final च् *ri* is gunated.

Thus, तृ 'to cross' makes *titarisha* or *titarísha* (also *titrsha*, see 502).

a. Moreover, initial and medial *i*, *u*, *ri* are often, but not always, gunated if followed by a single consonant.

Thus, उख् 'to go' makes *otikhisha*; इष् 'to wish,' *eshishisha*; दिष् 'to play,' *didevisha*; नृत् 'to dance,' *ninartisha*; but विद् 'to know,' *vividisha*.

b. An option, as to Guṇa, is however generally allowed to medial *i* and *u*; thus, मुद् 'to rejoice' makes either *mumodisha* or *mumudisha*; क्लिद् 'to become moist' either *áklidisha* or *ákludisha*; but roots in *iv* (e. g. *stv*) are peculiar, see 502. *b.*

c. इ 'to go' and उ 'to sound,' having no consonant, reduplicate the characteristic letter of the Desiderative with *i*; thus, ईषिष (used with the prepositions *adhi* and *prati*), so ऊषिष.

502. When a root rejects *i* and forms its Desiderative with *sa*, this *sa*, if affixed to roots ending in vowels, has the effect of lengthening a final इ *i* or उ *u*; of changing ए *e*, ऐ *ai*, ओ *o*, to आ *á*; च् *ri* or च् *ri* to ईर् *ír*, or after a labial to ऊर् *úr*.

Thus, from चि comes *áitsha*; from श्रु, *śurúsha*; from कृ, *ákrsha*; from गै, *gáśa*; from तृ, *titrsha*; from पृ, *pupúrsha*; from भृ, *bubhúrsha*; from मृ, *mumúrsha*.

a. When it is affixed to roots ending in consonants, the radical vowel generally remains unchanged, but the final consonant combines with the initial sibilant, in accordance with the rules at 296.

As, from युष् comes *yuyutsa* (299); from दह् comes *dídhaksha* (306. *a*); from दुह्, *dudhuksha*; from भुञ्, *bubhuksha*.

b. A medial long *ri* becomes *ír*, and final *iv* becomes *yú* or is gunated; thus, from कृत् comes *ákrítayisha*; from सिष्, *susyúsha* or *sisevisha*.

c. Many of the special rules for forming the stem in the last five tenses at 390. *a*-*o* apply to the Desiderative; thus the roots at 390. *a.* generally forbid Guṇa (*ákuśisha* &c.)

d. So भञ् makes *bibhraksha* or *bibharksha* or *bibhrajisha* or *bibharjisha* (390. *g*); मञ् and नञ्, *mimanksha* and *ninanksha* (390. *k*); नह्, *ninatsa* (390. *o*); दरिद्रा,

didaridrisha (390. c, but makes also *didaridrása*); कम्, *ċikamisha* or *ċikamayisha*; गुप्, *jugopisha* or *jugopáyisha* or *jugupsa* (390. l).

503. The following is an alphabetical list of other Desiderative stems, some of them anomalous: अट्टिषि fr. अट् 'to wander; अट्टिषि fr. अट् 'to transgress; अरिषि fr. अर् 'to go; ईप्षि fr. आप् 'to obtain; ईत्सि (or regularly अर्दिषि) fr. अर्ध् 'to prosper; ईर्षिषि or ईर्षिषि fr. ईर्ष् 'to envy; ऊर्णुषि or ऊर्णुनिषि or ऊर्णुनिषि (390. b) fr. ऊर्णु 'to cover; चिकीषि (or regularly चिचीषि) fr. चि 'to collect; जिगांसि (or regularly जिगमिषि) fr. गम् 'to go; जिगलिषि (or regularly जिगरिषि) fr. गृ 'to swallow' (cf. 375. q); जिगीषि fr. जि 'to conquer; जिघत्सि fr. घस् 'to eat' (used as Desid. of अट्); जिघांसि fr. हन् 'to kill; जिघीषि fr. हि 'to send; जिघृक्षि fr. ग्रह् 'to take; जुहुषि fr. ह्रे 'to call; तितांसि (or regularly तितनिषि) fr. तन् 'to stretch; तितृक्षि fr. तृह् 'to kill; दित्सि fr. दा 'to give,' दे 'to love,' and दो 'to cut; दिदरिषि fr. दृ 'to respect; दिदरिषि or दिदरीषि or दिदीषि fr. दृ 'to tear; दिद्युतिषि or दिद्योतिषि fr. द्युत् 'to shine; दिधरिषि fr. धृ 'to hold; दुद्युषि (or regularly दिदेविषि) fr. दिव् 'to play; धित्सि fr. धा 'to place' and धे 'to drink; धिप्षि or धीप्षि (or दिदम्भिषि) fr. दम्भ् 'to deceive; पित्सि (or पिपतिषि) fr. पत् 'to fall' and पद् 'to go; पिपविषि or पुपूषि fr. पू 'to purify; पिपृच्छिषि fr. प्रच्छ् 'to ask; चिभरिषि or बुभूर्षि fr. भृ 'to bear; मित्सि fr. मा 'to measure,' मि 'to throw,' मी 'to perish,' and मे 'to change; मिमार्जिषि or मिमृक्षि fr. मृज् 'to rub; भोक्षि fr. मुच् (in the sense of 'desiring release from mundane existence,' otherwise मुमुक्षि); यियविषि or युयूषि fr. यु 'to join; रित्सि fr. राध् 'to accomplish; रिप्षि fr. रभ् 'to take; लित्सि fr. लभ् 'to obtain; विवरिषि or विवरीषि or वुवूर्षि fr. वृ 'to choose; विव्रच्छि fr. व्रच्छ् 'to cut; शिच्छि fr. शक् 'to be able; शिञ्चिषि (or शिञ्चीषि) fr. श्चि 'to have recourse to; सिषासि (or सिसनिषि) fr. सन् 'to obtain,' 'to give; सिस्मिषि fr. स्मि 'to smile; सिस्वरिषि (or सुस्वूर्षि) fr. स्वृ 'to sound; सुषुप्षि fr. स्वप् 'to sleep.'

General Tenses of Desideratives.

504. The Perfect must be of the Periphrastic form as explained at 385; that is, साम् *ám* added to the Desiderative stem, as already formed, with *sa*, *isha*, or *ísha* (500), is prefixed to the Perfect of one of the auxiliaries *kri*, *as*, or *bhú* (see 385); thus, from *pipaksha* (root *pač*, 'to cook') comes the Perfect *pipaksháncakára*, 'I wished to cook; from *bubodhisha* (root *budh*, 'to know') comes *bubodhisháncakára*, *bubodhishámdsa*, *bubodhishámbabháva*, 'I wished to know.'

a. In all the remaining tenses it is a universal rule, that inserted *i* be assumed after the Desiderative stem, whether formed by *sa* or *isha*, except in the Precative Parasmai; thus, from *pač* comes 1st Fut. *pipakshitásmi* &c.; 2nd Fut. *pipakshishyámi* &c.; Aor. *apipakshisham* &c. (form I, B, at 418); Prec. Par. *pipakshiyáam* &c.; Atm. *pipakshishya* &c.; Cond. *apipakshishyam* &c. So also, taking *vividish* (formed with *isha* from *vid*, 'to know'), the 1st Fut. is *vividishitásmi*; 2nd Fut. *vividishishyámi*; Aor. *avividishisham* &c. Similarly, from *bubodhisha*, 1st Fut. *bubodhishitásmi* &c.; 2nd Fut. *bubodhishishyámi*; Aor. *abubodhishisham* &c.

b. The Infinitive may be formed regularly from the 1st Future; thus, from *bubodhishitá*, 'he will wish to know,' comes *bubodhishitum*, 'to wish to know.'

Passive of Desideratives.

505. Desideratives may take a Passive form by adding *ya* to the Desiderative stem after rejecting final *a*; thus, from *bubodhisha* comes *bubodhishye*, 'I am wished to know,' &c. The General tenses will not vary from the Active *Átmane-pada* form of Desiderative except in the Aor. 3rd sing., which will be *abubodhishi* instead of *abubodhishishṭa*.

Causal of Desideratives.

506. Desiderative verbs may take a Causal form; thus, *dudyúsháni*, 'I desire to play' (from *div*), makes in *Čaus.* *dudyúshayáni*, 'I cause to desire to play,' &c.

FREQUENTATIVE OR INTENSIVE VERBS.

507. Most roots may take a Frequentative form, except polysyllabic roots, and except those of cl. 10, and except certain roots beginning with vowels.

Obs.—*जग्मु* 'to cover,' however, has forms *जग्मोन्व* and *जग्मोनु*. Some few roots also beginning with vowels take the *Átmane* form of Frequentative; see examples at 511. a. b, 681. a.

a. The Frequentative form is even less common in classical composition than the Desiderative. In the Pres. Part., however, and in nouns, it not unfrequently appears (see 80. VI). It either expresses repetition or gives intensity to the radical idea; thus, fr. *दीप्* 'to shine' comes the Frequent. stem *dedṭpya* (Pres. 3rd sing. *dedṭpyate*, 'it shines brightly'), and the Pres. Part. *dedṭpyamána*, 'shining brightly:' so also, fr. *शुभ* 'to be beautiful,' *śosubhya* and *śosubhyamána*; fr. *रुद्* 'to weep,' *rorudya* and *rorudyamána*.

508. There are two kinds of Frequentative verb, the one a reduplicated *Átmane-pada* verb, with *ya* affixed, conforming, like Intransitive and Passive verbs, to the conjugation of cl. 4, and usually, though not always, yielding an Intransitive signification; the other a reduplicated *Parasmai-pada* verb, following the conjugation of cl. 3. The latter is less common in classical Sanskrit than the former, and will therefore be considered last*.

a. The terminations for the first form of Frequentative will be those of the *Átmane* at 246, with the usual substitutions required for the 4th class of verbs. For the second form they will be the regular *Parasmai-pada* terminations of the scheme at 246.

* Intensive or Frequentative forms are found in Greek, such as *παιπάλλω*, *δαιδάλλω*, *μαιμάζω* or *μαιμάω*, *παμφαίνω*, *ἀλαλάζω*.

ATMANE-PADA FREQUENTATIVES, FORMED BY REDUPLICATION AND
ADDING *ya*.

509. Rule for forming the stem in the four Special tenses.

Reduplicate the initial consonant and vowel of the Passive stem according to the rules for reduplicating consonants at 252, and gunate the reduplicated vowel (if capable of Guṇa), *whether it be a long or short vowel*.

Thus, from the Passive stem दीय (of *dā*, 'to give') comes the Frequent. stem *dedīya* (Pres. 1. *dedīya+i=देदीये*, 2. *dedīya+se=देदीयसे* &c.); fr. हीय (Pass. of *hā*, 'to quit') comes *jehīya* (*jehīye* &c.); fr. स्तीर्य (of स्तृ 'to spread') comes *testīrya* (also *tāstārya*); fr. पूय (of पू 'to purify'), *popūya*; fr. विद्य (of विद् 'to know'), *vevidya*; fr. बुध्य (of बुध् 'to know'), *bobudhya* (Pres. *वोबुध्ये*, *वोबुध्यसे*, *वोबुध्यते*, &c.) The conjugation of all four tenses corresponds exactly to that of the Passive.

510. As to the reduplication of the vowel, if the Passive stem contain a medial अ *a*, long *ā* is substituted; thus, *pāpāya* from *pāya*; *sāsmarya* from *smārya*.

a. If it contain a medial आ *ā*, ए *e*, or ओ *o*, the same are reduplicated; as, *yāyāya* from *yāya*; *seshevyā* from *sevya*; *loloāya* from *lōya*.

b. If it contain a medial च्च *ri*, then अरी *ari** is substituted in the reduplication; as, *darīdūṣya* from *driṣya*; *parīsmṛṣya* from *sprīṣya*, &c.; *varīvṛkṣya* from *vrkṣya*; *varīmṛjya* from *mrjya*. Similarly, *āl* is substituted for *lri*, in कूप making *calīkūpa*.

511. If a Passive stem has रि *ri* before *ya*, this रि *ri* becomes री *ri* in the Frequentative stem; as, *chekrīya* from क्रिय (Passive of कृ 'to do').

a. If the stem begin with अ *a*, as in अट्या *atya* (from अट् 'to wander'), the initial *aṭ* is repeated, and the radical *a* lengthened; thus, *atāṭyā* (3rd sing. *अटाट्याते*). Similarly, *asṣāṣya* from अश् 'to pervade.'

b. च्च *ri*, 'to go,' makes its stem अराये *arāya*.

512. If the Passive stem contain a nasal after short *a*, this nasal generally appears in the reduplicated syllable, and is treated as final *m*; thus, fr. गम् 'to go' comes *gaṅgmya* 'to walk crookedly'; fr. भ्रम् 'to wander,' *bhrāṅmya*; fr. क्षण् 'to kill,' *kṣaṅgmya*.

a. The Passive stems जप्य, जभ्य, दस्य, and some others formed from roots containing nasals (as दश्य, भज्य), may insert nasals, instead of lengthening the vowel in the reduplication; thus, *jaṅgmya*, *jaṅgmya*, *daṅgmya*, &c.

b. Anomalous forms.—पद् 'to go' (making पद्य) inserts नी *ni*; thus, *panīpadya*. Similarly, पत् 'to fall,' कस् or कश् 'to go,' भंश् 'to fall,' संस् 'to drop,' ध्वस् 'to fall,' स्कन्द् 'to go,' वच् 'to deceive' (*panīpadya*, *chānīkasya*, *chānībhṣya*, *chānīśasya*, *chānīdhṣya*, *chānīśasya*, &c.) चर् 'to go' makes चचूर्ये.

c. हन् 'to kill' makes जेघ्नय; घ्रा 'to smell,' जेघ्नय; ध्वा 'to blow,' देध्नीय (देध्नीये &c.); गृ 'to swallow,' जेगित्य.

* This seems to support the idea that the original Guṇa of *ri* is *ari*. See 29. b.

General Tenses of Atmane-pada Frequentatives.

513. In these tenses Frequentatives follow the analogy of Passives, and reject the suffix *ya*. Since, however, the stem of the Perfect is formed by affixing *आम्* *ām* (as usual in all polysyllabic forms, see 385), and since, in all the other tenses, inserted *i* is assumed, a coalition of vowels might arise were it not allowed to retain *y* in all cases in which a vowel immediately precedes that letter*; thus, from *देदीप्य* is formed the Perfect 1st sing. *देदीपाच्चक्रे* &c., rejecting *ya*; but from *देदीय* comes *देदीयाच्चक्रे* &c., retaining *y*. Similarly in the other tenses: 1st Fut. *dedīpitāhe*, *dedīyitāhe*, &c.; 2nd Fut. *dedīpishye*, *dedīyishye*, &c.; Aor. *adedīpishi*, *adedīyishi*, &c.; Prec. *dedīpishīya*, *dedīyishīya*, &c.; Cond. *adedīpishye*, *adedīyishye*, &c. In the 3rd sing. of the Aor. *इ i* is not allowed to take the place of the regular terminations, as in the Passive form.

a. The Infinitive, as formed in the usual manner (459), will be *dedīpitum*, &c.

PARASMAI-PADA FREQUENTATIVES.

514. Rule for forming the stem in the four Special tenses. The stem is here also formed by a reduplication similar to that of Atmane-pada Frequentatives; not, however, from the Passive, but from the root; thus, from root *पच्* *pač* comes *पापाच्*; fr. *विद्* *vid* comes *वेविद्*; fr. *दृश्* comes *दरिदृश्*; fr. *कृ* comes *करिकृ*.

a. But in the Parasmai form of Frequentative, *अरि* *ari* and *अर्* *ar* as well as *अरी* *arī* may be reduplicated for the vowel *रि*; so that *दृश्* may make *दरीदृश्* or *दरिदृश्* or *दरिदृश्*; and *कृ*, *चरीकृ* or *चरिकृ* or *चर्कृ* (Pāṇ. VII. 4, 92).

Similarly, *क्लृप्* may make *चलीक्लृप्* or *चलिक्लृप्* or *चल्क्लृप्*.

b. Again, in roots ending in long *रि*, *रि* is reduplicated for *रि*, and this *रि* is retained even when *रि* becomes *रि*; thus, *कृ* *krī*, 'to scatter,' makes 1. *कृकृ*; Pl. 3. *कृकृति*. Similarly, from *तृ* 'to cross' come *तृतृ* and *तृति*.

c. In the Special tenses Parasmai, these Frequentatives follow the conjugation of cl. 3, and in accordance with the rules for the 2nd and 3rd class (307, 331), the radical vowel is gunated before the P terminations of the scheme at 246. Hence, from *विद्* come the two stems *veved* and *vevid* (Pres. *vevedmi*, *veveti*, *veveti*; du. *vevidvas*, &c.; Impf. *avevedam*, *avevet*, *avevet*, *avevidva*, &c.; 3rd pl. *avevidus*; Pot. *vevidyām*, &c.; Impv. *vevedāmi*, *veviddhi*, *vevetu*, *vevedāva*, *vevittam*, &c.)

d. Again, the stem will vary in accordance with the rules of combination at 296-306, as in *बुध्* *budh* (Pres. *bobodhmi*, *bobhotsi*, *boboddhi*, *bobudhvas*, &c.; see 298). So also, *वह्* *vah* makes in 3rd sing. *चावोदि* *vāvodhi* (see 305. a); *दुह्* makes *दोदोग्धि* (305); *नह्* makes *नानद्धि* (305 note); *द्रुह्* makes *दोद्रोदि* or *दोद्रोग्धि*; and *स्निह्*, *सेषोदि* or *सेषोग्धि* (305. b).

e. And in further analogy to cl. 2 (313, 314) long *रि* is often optionally inserted

* In Passives this coalition of vowels is avoided by the change of a final vowel to Vriddhi, as of *रि* to *रि*, of *हु* to *हृ*, and of *कृ* to *कृ*; and by the change of final *रि* to *रि*, as of *दृ* to *दृ*; see 474.

before the consonantal P terminations (Pres. *vedémi, vedéshi, vedéti*; du. *vevidvas, &c.*; Impf. *avevedam, avevedís, avevedít, avevidva, &c.*; Impv. *vevedáni, veviddhi, vedédítu*).

515. Lastly, when the root ends in a vowel, the usual changes take place of *i* and *í* to *y* or *iy*; of *u* and *ú* to *uv*; and of *ri* to *r* (see 312): as in the roots भी *bhí*, भू *bhú*, कृ *kri* (Pres. 1st sing. *bebhemí, bobhomí, cárkarmi*; 3rd pl. *bebhyati, bobhuvati, cárkrati*).

a. Observe—Many of the anomalous formations explained under *Átmane-pada* Frequentatives must be understood as belonging also to the *Parasmai-pada*; thus, पद् (512. b) makes in *Parasmai* पनीपत्ति, पनीपत्ति, पनीपत्ति, &c.; and so with the other roots at 512. b.

b. हन् 'to kill,' गृ 'to swallow' (512. c), and some others have a separate *Parasmai-pada* form (जङ्गन्ति, जागन्ति; the last identical with Pres. of जागृ).

General Tenses of *Parasmai-pada* Frequentatives.

516. The Perfect follows the usual rule for polysyllabic roots (385), and affixes *आम्* *ám* with the auxiliaries; thus, from बुध् *budh*, 'to know,' comes *bobudhámása, bobudhámabháva, bobudhánákára*; from विद् *vid*, 'to know,' comes *vevidámása*. Guṇa of a final and sometimes of a penultimate vowel is required before *ám*; thus, *bobhú* (from भू) becomes *bobhavámása*. So also, वृत् makes *vávartámása*. In the other tenses, excepting the Precative, inserted *i* is invariably assumed; and before this inserted *i* some roots are said to forbid the usual Guṇa change of the radical vowel in the 1st Fut. &c.; thus, *budh* is said to make *bobudhitásmi*; *bhí*, 'to fear,' *bebhyitásmi*, &c. (374); 2nd Fut. *bobudhishyámi, bebhyishyámi*, &c.; Aor. *abobudhisham, abebháyisham*, &c.; Prec. *bobudhyásam, bebhtyásam*, &c.; Cond. *abobudhishyam, abebhyishyam*, &c. The rejection of Guṇa from the radical syllable, however, admits of question; thus, *bhú*, 'to be,' makes, according to the best authorities, *bobhavitásmi*, &c.

a. The Infinitive will be formed in the usual way from the 1st Fut., see 513. a.

Passive, Causal, Desiderative, and Desiderative Causal form of Frequentatives.

517. Frequentatives are capable of all these forms. The Passive, when the root ends in a consonant, will be identical with the *Átmane-pada* Frequentative formed by reduplication and the suffix *ya*; thus, fr. Frequent. stem *totuda*, 'to strike often,' comes *totudye*, 'I am struck often;' but fr. *lohíya* (*lú*, 'to cut'), *lohíyye*, &c. Again, fr. *totuda* comes *totudayámi*, 'I cause to strike often;' *totudishámi*, 'I desire to strike often;' *totudayishámi*, 'I desire to cause to strike often.'

a. The *ya* of the *Átmane-pada* Frequentative if preceded by a consonant is rejected; but not if preceded by a vowel; thus, *lohíya*, Frequentative stem of *lú*, 'to cut,' makes *lohíyishámi*, 'I desire to cut often.' See 252. f.

NOMINAL VERBS, OR VERBS DERIVED FROM NOUNS.

518. These are formed by adding certain suffixes to the stem of nouns. They are not in very common use, but, theoretically, there is no limit to their formation. They might be classed according to their meaning; viz. 1st, Transitive Nominals, yielding the sense of performing, practising, making or using the thing or quality expressed by the noun; 2nd, Intransitive Nominals, giving a sense of behaving like, becoming like, acting like the person or thing expressed by the noun; 3rd, Desiderative Nominals, yielding the sense of wishing for the thing expressed by the noun. It will be more convenient, however, to arrange them under five heads, according to the suffixes by which they are formed, as follows:—

519. 1st, Those formed by affixing अ *a* (changeable to *á* before a syllable beginning with *m* and *v*) to a nominal stem, after Guṇa of its final vowel (if capable of Guṇa). When the stem ends in *a*, this vowel takes the place of the suffix *a*. A final *á* absorbs the suffix.

Obs.—The terminations of Nominals will be those of the scheme at 246, both for Par. and Átm., requiring the substitutions of the 1st, 4th, 6th, and 10th classes.

a. Thus, from कृष्ण 'Krishṇa,' Pres. 1. कृष्णामि 'I act like Krishṇa,' 2. कृष्णसि, 3. कृष्णति, &c. So, from कवि 'a poet,' Pres. 1. कवयामि 'I act the poet,' 2. कवयसि, &c.; and from पितृ 'a father,' Pres. 1. पितरामि 'I act like a father,' 2. पितरसि, 3. पितरति; Átm. Pres. 1. पितरे, &c.; from माला 'a garland,' Pres. 1. मालामि, 2. मालसि, 3. मालति; Impf. 1. अमालाम्, 2. अमालास्, &c.; Pot. मालेयम्, &c.; from स्व 'own,' Pres. 3. स्वति 'he acts like himself.' Sometimes a final *i* or *u* is not gunated; as, from कवि 'a poet,' Pres. कव्यामि, कव्यसि, &c. (Pāṇ. VII. 4, 39). Words ending in nasals preserve the nasals, and lengthen the preceding vowels; as, राजानति 'he acts like a king,' पथीनति 'it serves as a road,' इदामति 'he acts like this.'

520. 2ndly, Those formed by affixing य *ya* to a nominal stem.

a. If a word end in a consonant, *ya* is generally affixed without change; as, from वाच् 'a word,' वाच्यति 'he wishes for words;' from दिव् 'heaven,' दिव्यति 'he wishes for heaven' (or, according to some, दीव्यति); from तपस् 'penance,' तपस्यति 'he does penance;' from नमस् 'reverence,' नमस्यति 'he does reverence.' Final *n* is dropped, and the next rule then applied; thus, from राजन् 'a king,' Pres. राज्ञीयामि, Pot. राज्ञीयेयम्; from धनिन् 'rich,' धनीयामि, &c.

b. A final अ *a* or आ *á* is generally changed to ई *ī*; final इ *i* or उ *u* lengthened; final च्च *ri* changed to री *rī*; ओ *o* to अव; औ *au* to अव.

Thus, from पुत्र 'a son,' Pres. 1. पुत्रीयामि 'I desire a son,' 2. पुत्रीयसि, &c.; from पति 'a husband,' Pres. 1. पतीयामि 'I desire a husband,' &c. So also, from मातृ 'a mother' comes मात्रीयामि, &c.

c. This form of Nominal has not always a Desiderative meaning. The following are examples of other meanings, some of which properly belong to the next form : प्रासादीयति 'he fancies himself in a palace;' कवीयति 'he acts like a poet;' कण्डूयति or -ते 'he scratches;' मन्तूयति or -ते 'he sins' or 'he is angry;' मित्रीयते 'he acts the part of a friend;' पुत्रीयति छात्रम् 'he treats the pupil as a son;' विष्णूयति द्विजम् 'he treats the Bráhmaṇ as if he were Vishṇu;' तिरस्यति 'he vanishes;' गव्यति 'he seeks cows' (from गो 'a cow').

d. In the sense of 'behaving like,' 'acting like,' 'doing like,' a final अ a is generally lengthened, a final आ á retained, and a final न् n, स s, or त् t dropped; thus, from पण्डित 'a wise man,' Pres. 1. पण्डिताये 'I act the part of a wise man,' 2. पण्डितायसे, 3. पण्डितायते, &c.; from द्रुम 'a tree,' Pres. 1. द्रुमाये, &c.; from शब्द 'a noise,' Pres. शब्दाये 'I am noisy;' from राजन् 'a king,' Pres. 1. राजाये, &c.; from उन्ननस् 'sorrowful,' Pres. उन्ननाये, &c.; from वृहत् 'great,' Pres. वृहाये, &c.

e. This Nominal is sometimes found with a Transitive sense, especially when derived from nouns expressive of colour; as, from कृष्ण 'black,' कृष्णायते or -ति 'he blackens;' and sometimes in the Parasmai with an Intransitive sense; as, from जिह्व 'crooked,' जिह्वायति 'it is crooked;' from दास 'a slave,' दासायति 'he is a slave.' It corresponds to Greek Desiderative Denominatives in *ιω*, as *θανατιάω* &c.

521. 3rdly, Those formed by affixing अय *aya* to a nominal stem. This form is similar to that of Causals and verbs of the 10th class, with which it is sometimes confounded. Like them it has generally an Active sense. A final vowel must be dropped before *aya*; and if the nominal stem have more than one syllable, and end in a consonant, both the consonant and its preceding vowel must be dropped.

a. Thus, from वस्त्र 'cloth,' Pres. 1. वस्त्रयामि 'I clothe,' 2. वस्त्रयसि, 3. वस्त्रयति, &c.; from वर्मन् 'armour,' Pres. 1. वर्मयामि 'I put on armour,' &c.; from प्रमाण 'authority,' प्रमाणयामि 'I propose as authority;' from स्रज् 'a garland,' स्रजयामि 'I crown;' from घट 'a jar,' घटयामि 'I make a jar' or 'I call it a jar,' &c.

b. In further analogy to Causals, प् p is sometimes inserted between the stem and *aya*, especially if the noun be monosyllabic, and end in a. Before this प् p, Vriddhi is required; thus, from स्व 'own,' Pres. स्वापयामि 'I make my own.' There are one or two examples of dissyllabic nouns; thus, from सत्य 'true,' सत्यापयामि, &c.; and from अर्थ 'substance,' अर्थोपयामि, &c.

c. If the stem be monosyllabic, and end in a consonant, गुण may take place; as, from ह्युध् 'hunger,' ह्योधयामि.

d. Whatever modifications adjectives undergo before the suffixes *tyas* and *ishtha* at 194, the same generally take place before *aya*; thus, from दीर्घ 'long,' द्वाघयामि 'I lengthen;' from सन्निक 'near,' नेदयामि 'I make near,' &c.

e. This form of Nominal is sometimes Intransitive, as चिरयति 'he delays' (from चिर 'long'). According to Bopp, Greek Denominatives in *ιω*, *ew*, *ow*, *ίζω* correspond to this form; as, *πολεμ-ίω*, *γυναικ-ίζω*.

522. 4thly, Those formed by affixing **स्य** *syā* or **अस्य** *asyā* to a nominal stem, giving it the form of a Future tense, generally with the sense of 'desiring,' 'longing for.'

a. Thus, fr. **द्वीर** 'milk,' Pres. 1. **द्वीरस्यामि** 'I desire milk,' 2. **द्वीरस्यसि**, &c.; fr. **वृष** 'a bull,' **वृषस्यति** '(the cow) desires the bull; fr. **दधि** 'curds,' **दधस्यामि** 'I desire curds,' &c. Cf. Greek Desideratives in *σείω*.

523. 5thly, Those formed by affixing **काम्य** *kāmya* (derived from *kam*, 'to desire') to a nominal stem; as, from **पुत्र** 'a son,' Pres. 1. **पुत्रकाम्यामि** 'I desire a son,' 2. **पुत्रकाम्यसि**, 3. **पुत्रकाम्यति**, &c.; from **यशस्** 'fame,' **यशस्काम्यामि** 'I desire fame.'

a. The General tenses of these Nominals will be formed analogously to those of other verbs; thus, from **स्वामि** 'I act like self' comes Perf. **सखौ**; from **कुमारयामि** 'I play like a boy' comes Aor. **अचुकुमारम्**, &c. A long vowel in the stem generally remains unchanged, and is not shortened; thus, **मालयामि** (from **माला** 'a garland') makes **अममालम्**. So also, **सन्निधिता** 'he will wish for fuel' (Guna being omitted), **पुत्रकाम्यता** 'he will wish for a son.'

b. Nominal verbs may take Passive, Causal, Desiderative, and Frequentative forms. The Causal of those formed with *aya* will be identical with the Primitive Nominal; thus, **वर्नेयामि** 'I put on armour' or 'I cause to put on armour.' In reduplicating for the Desiderative or Frequentative, sometimes the last syllable is repeated, sometimes the first; thus, **कण्डूय** 'to scratch' makes its Desiderative stem **कण्डूयि-यिष**, and **पुत्रीय** 'to treat as a son' makes **पुपुत्रीयिम** or **पुत्रीयिषिष**. Accord- ing to some, the middle syllable may be reduplicated; thus, **पुपुत्तिषिष**.

PARTICIPLES.

PRESENT PARTICIPLES; PARASMAI-PADA.—FORMATION OF STEM.

524. Present Participles are the only Participles the formation of which is connected with the conjugational class of the verb. The stem in the Parasmai may be most easily formed by dropping the final *i* of the 3rd pers. pl. Pres. Par. and rejecting the nasal in certain cases (see I41. a, 84. I); e. g.

From **पचन्ति** *pacanti*, 'they cook' (3rd pl. Pres. of **पच**, cl. 1), comes **पचत्** *pacat*, 'cooking; fr. **घ्नन्ति** *ghnanti*, 'they kill' (3rd pl. of **घ्न**, cl. 2), comes **घ्नत्** *ghnat*, 'killing; fr. **सन्ति** *santi*, 'they are' (3rd pl. of **अस्**, cl. 2, 'to be'), comes **सत्** *sat*, 'being; fr. **यन्ति** *yanti*, 'they go' (3rd pl. of **इ**, cl. 2), **यत्** *yat*, 'going; fr. **यान्ति**

yánti, 'they go' (3rd pl. of *या*, cl. 2), *यात् yát*; fr. *जुह्वति juhvati*, 'they sacrifice' (3rd pl. of *हु*, cl. 3), *जुह्वत् juhvat*; fr. *नृत्यन्ति nrityanti*, 'they dance,' cl. 4, *नृत्यत् nrityat*; fr. *चिन्वन्ति cinvanti*, 'they gather,' cl. 5, *चिन्वत् cinvat*; fr. *आप्नुवन्ति ápnvanti*, 'they obtain,' cl. 5, *आप्नुवत् ápnvat*; fr. *तुदन्ति tudanti*, 'they strike,' cl. 6, *tudat*; fr. *रुन्धन्ति rundhanti*, 'they hinder,' cl. 7, *rundhat*; fr. *कुर्वन्ति kurvanti*, 'they do,' cl. 8, *kurvat*; fr. *पुनन्ति punanti*, 'they purify,' cl. 9, *punant*.

525. The same holds good in Derivative and Nominal verbs; e. g.

From Caus. *बोधयन्ति* 'they cause to know' (479) comes *बोधयत्* 'causing to know;' fr. Desid. *बुबोधिषन्ति* (499) comes *बुबोधिषत्* 'desiring to know;' fr. *दिदत्सन्ति* (503) comes *दिदत्सत्* 'desiring to give;' fr. Frequent. *चेक्षिपति* comes *चेक्षिपत्* 'throwing frequently;' from the Nominal *कृष्यान्ति* 'they act like *Kṛishṇa*,' *कृष्यात्* 'acting like *Kṛishṇa*;' fr. *तपस्यन्ति* 'they do penance,' *तपस्यत्* 'doing penance.'

a. In corroboration of the remark made at 461. c, that the Passive verb appears in a few rare instances to assume a Parasmai-pada inflexion, and that many of the Intransitive verbs placed under cl. 4 might be regarded (except for the accent) as examples of this form of the Passive, it is certain that a Parasmai-pada Present Participle derivable from a Passive stem is occasionally found; thus, *दृश्यत्* 'being seen,' from the Passive stem *दृश्य dṛishya*; *चीयत्* 'being gathered,' from *चीय čiya* (Passive stem of *चि*).

b. The inflexion of Parasmai-pada Present Participles is explained at 141. The first five or strong inflexions (see 135. a) of this participle in nine conjugational classes retain the nasal, shewing that the stem in all the classes, except the third, and a few other verbs (141. a), ends in *ant* as well as in *at*. The Parasmai-pada Frequentative, as conforming to the conjugational rule for cl. 3, also rejects the nasal.

Obs.—In the cognate languages the *n* is preserved throughout. Cf. Sk. *bharan*, *bharantam* (fr. *bhṛi*), with *φέρων*, *φέροντα*, *ferentem*; also, *bharantau* (Ved. *bharantá*) with *φέροντε*; *bharantas* with *φέροντες*, *ferentes*; *bharatas* with *φέροντας*; Gen. sing. *bharatas* with *φέρωντος*, *ferentis*. So also, Sk. *vahan*, *vahantam*, with Lat. *vehens*, *vehentem*; and *san*, *santam* (fr. *as*, 'to be'), with Lat. *-sens* of *ab-sens*, *præ-sens*. Cf. also the strong stem *striṇvant-* with *στροπυντ-*.

PRESENT PARTICIPLES; ÁTMANE-PADA.—FORMATION OF STEM.

526. The stem is formed by substituting *मान mána* for *न्ते nte*, the termination of the 3rd pl. Pres. Átm. of verbs of the 1st, 4th, 6th, and 10th classes, and Derivative verbs (see 527, 528, below); and by substituting *आन ána* for *अते ate*, the termination of the 3rd pl. Pres. Átm. of verbs of the other classes (see 246); e. g.

From *पचन्ते pačante* (cl. 1) comes *पचमान pačamána*, 'cooking;' fr. *तिष्ठन्ते (sthá, cl. 1)*, *तिष्ठमान* 'standing;' fr. *नृत्यन्ते* (cl. 4), *नृत्यमान*; fr. *लिम्पन्ते (lip, cl. 6)*, *लिम्पमान*.

a. But from ब्रुवते *bruvate* (ब्रू cl. 2), ब्रुवाण *bruvāṇa* (58); fr. निग्नते (हन् with नि cl. 2), निग्नान्; fr. दधते (*dhá*, cl. 3), दधान्; fr. चिन्वते (cl. 5), चिन्वान्; fr. युञ्जते (cl. 7), युञ्जान्; fr. कुर्वते (cl. 8), कुर्वाण्; fr. पुनते (cl. 9), पुनान्. Root आस् cl. 2, 'to sit,' makes आसीन् for आसान्; and शी cl. 2 is शेरते in 3rd pl. (see 315), but शयान् in Pres. Part.

Obs.—The real suffix for the Pres. Part. *Átm.* is *mána*, of which *ána* is probably an abbreviation. Cf. Gr. -μενο- in φερό-μενο-ς = *bhara-mána* (58).

527. Verbs of class 10 and Causals substitute मान *mána*; as, fr. बोधयन्ते *bodhayante* comes बोधयमान *bodhayamána*: but occasionally आन *ána*; as, fr. दर्शयन्ते, दर्शयान्; fr. वेदयन्ते, वेदयान्; fr. चिन्तयन्ते, चिन्तयान्; fr. पूजयन्ते, पूजयान्.

528. Passives, Desideratives, Frequentatives, &c. substitute मान *mána* for the *Átmane*; thus, from क्रियन्ते 'they are made' comes क्रियमाण् 'being made' (58); from दीयन्ते 'they are given,' दीयमान् 'being given'; from the Desiderative दित्सन्ते 'they desire to give,' दित्समान् 'desiring to give'; from जिघांसन्ते 'they desire to kill,' जिघांसमान् 'desiring to kill'; from the Frequentative बोधुध्यन्ते 'they know repeatedly,' बोधुध्यमान् 'knowing repeatedly.'

529. The inflexion of Pres. Participles *Átmane* follows that of adjectives at 187; as, N. sing. m. f. n. पचमानस्, पचमाना, पचमानम्.

PAST PARTICIPLES.

PAST PASSIVE PARTICIPLES.—FORMATION OF STEM.

530. This is the most common and useful of all Participles. In general the stem is formed by adding त *ta* directly to roots ending in vowels, and to most roots ending in consonants; as, fr. या *yá*, 'to go,' यात *yáta*, 'gone'; fr. जि 'to conquer,' जित् 'conquered'; fr. नी 'to lead,' नीत् 'led'; fr. क्षिप् *kship*, 'to throw,' क्षिप्त *kshipta*, 'thrown'; fr. कृ 'to do,' कृत 'done' (see 80. XVII).

a. But if the root end in च्छु *rí*, by adding न *na*, changeable to ण *na* (58); as, fr. कृ *krí*, 'to scatter,' कीर्ण *kírṇa*, 'scattered,' see 534.

531. Some roots in आ *á*, ई *í*, and ऊ *ú*, some in ऐ *ai* preceded by two consonants, with some of those in द *d*, र *r*, ज् *j*, one in ग् *g* (लग्), and one or two in च् *ś*, छ् *śh* (see 541, 544), also take *na* instead of *ta*; see 80. XXIV, 532, 536, 540, &c.

532. Roots ending in vowels do not generally admit inserted इ *i* in this Participle, even when they admit it in the Futures (392, 395, &c.), but attach *ta* or *na* directly to the root; as, fr. पा 'to

protect,' पात; fr. अि 'to resort to,' अित; fr. श्रु 'to hear,' श्रुत; भू 'to become,' भूत; कृ 'to do,' कृत; घ्रा 'to smell,' घ्राण (58); डी 'to fly,' डीन; दी 'to decay,' दीन; मी 'to perish,' मीन; ली 'to embrace,' लीन; ह्री 'to be ashamed,' ह्रीण; लू 'to cut,' लून; दु 'to be afflicted,' दून; श्वि 'to swell,' शून.

a. But when they do retain *i*, gunation of the final vowel is required as in the Future; thus, शी 'to lie down' makes श्यित; and पू 'to purify,' पवित (also पूत); and जागृ 'to awake,' जागरित.

533. In certain cases the final vowel of the root is changed; thus, some roots in अा *á* change *á* to *i* before *ta*; as, from स्था *sthá*, 'to stand,' स्थित *sthita*; from मा 'to measure,' मित; from दरिद्रा 'to be poor,' दरिद्रित.

a. धा 'to place' becomes हित; दा 'to give,' दत्त.

Obs.—When prepositions are prefixed to *datta*, the initial *da* may be rejected; thus, *átta* for *ádatta*, 'taken'; *pratta* for *pradatta*, 'hestowed'; *vyátta* for *vyádatta*, 'expanded'; *nítta* for *nídatta*, 'given away'; *parítta* for *parídatta*, 'delivered over'; *sítta* for *súdatta*, 'well given,' the *i* and *u* being lengthened.

b. पा 'to drink' makes पीत; but हा 'to quit,' हीन; and ज्या 'to grow old,' जीन; हा 'to go,' हान.

c. Some roots in *á* take both *na* and *ta*; as, fr. घ्रा 'to smell,' घ्राण and घ्रात; fr. वा 'to blow,' with prep. निर्, निर्वाण and निर्वात; fr. आ (or औ) 'to cook,' आण or अित.

534. Roots in च्चृ *ṛ* change *ṛ* to *ir* before *na*, which passes into ण *na* by 58; as, from तृ 'to pass,' तीर्ण 'passed.' But when a labial precedes, *ṛ* becomes *úr*; as, from पृ or पूर, पूर्त or पूर्ण 'full,' 'filled.'

535. The root धे *dhe*, 'to suck,' forms धीत; ह्वे *hve*, 'to call,' हूत; वे *ve*, 'to weave,' उत; व्ये *vye*, 'to cover,' वीत; मे 'to harter,' मित.

536. Roots in ऐ *ai* generally change *ai* to *á* before *na* or *ta*; as, from स्लै *mlai*, 'to fade,' स्लान *mlána*; from ध्यै 'to meditate,' ध्यात (in the Veda धीत); from दै 'to purify,' दात; from लै 'to rescue,' लाण or लात; from प्यै 'to grow fat,' प्यान, &c.

a. But fr. गै 'to sing,' गीत; fr. सै 'to waste,' सीत; fr. खै 'to waste,' खाम, see 548; fr. इयै 'to coagulate,' शीत or शीन or श्यान; fr. स्यै 'to accumulate,' स्यान, (with प्र) स्तीत or स्तीम.

537. Of the four or five roots in औ *o*, सो 'to destroy' makes सित (as also सि 'to bind'); शो 'to sharpen,' शित or शान्त; दो 'to tie,' दित; छो 'to cut,' छान and छित; ज्यो 'to instruct,' जीत.

538. Those roots ending in consonants which take the inserted *i* in the last five tenses (399), generally take this vowel also in the Past Pass. Part., but not invariably (see 542); and when *i* is assumed, *ta* is generally affixed, and not *na*; as, from पत् *pat*, 'to fall,' पतित *patita*, 'fallen.'

a. इ *i*, उ *u*, or च्चृ *ri* preceding the final consonant of a root may

occasionally take *Guṇa*, especially if the Participle be used impersonally; as, fr. खिद् 'to sweat,' खेदित or खिन्न; fr. खिद् 'to be unctuous,' खेदित or खिन्न; fr. द्युत् 'to shine,' द्योतित or द्युतित; fr. मृष् 'to bear,' मर्षित; fr. मृष् 'to sprinkle,' मृष्ट. See Syntax, 895.

b. ग्रह् 'to take' lengthens the inserted *i*, making गृहीत. See 399. a.

539. Roots ending in consonants which reject the inserted *i* in the last five tenses (400-415), generally reject it in the Past Pass. Part. They must be combined with *ta*, agreeably to the rules of Sandhi at 296, &c. Whatever change, therefore, the final consonant undergoes before the termination *tá* of the 1st Fut. (see 400-415), the same will often be preserved before the *ta* of the Past Part.; so that, in many cases, the form of this Participle resembles that of the 3rd sing. 1st Fut., provided the final *á* be shortened, and the vowel of the root preserved unaltered; thus, taking some of the roots at 400-415; शक् (शक्ता), शक्त; सिच् (सिक्ता), सिक्त; मुच् (मोक्ता), मुक्त; त्यज्, त्यक्त; युज्, युक्त; सृज्, सृष्ट; मृज् and मृष्, मृष्ट; सिध्, सिद्ध; बुध्, बुद्ध; युध्, युद्ध; क्षिप्, क्षिप्त; लुप्, लुप्त; सुप्, सुप्त; क्लृप्, क्लृप्त; लभ्, लब्ध; लुभ्, लुब्ध; विग्, विष्ट; दृश्, दृष्ट; क्रुग्, क्रुष्ट; द्विष्, द्विष्ट; दुष्, दुष्ट; कृष्, कृष्ट; इष्, इष्ट; दह्, दग्ध; सह्, सोढ (415. m); नह्, नद्ध (414); गाह्, गाढ (415. m); लिह्, लीढ; दिह्, दिग्ध; चिह्, चिग्ध; रुह्, रुढ; मुह्, मूढ or मुग्ध (415. m); दुह्, दुग्ध; गुह्, गूढ (415. m).

540. Most roots ending in *ḍ*, forbidding the inserted *i* (405), take *na* instead of *ta*, and are combined with *na*, agreeably to 47; as, fr. पद् 'to go,' पन्न; fr. विद् 'to find,' विन्न (also विन्न); fr. नुद् 'to impel,' नुन्न (also नुन्न); fr. भिद् 'to break,' भिन्न; fr. सद् 'to sit,' 'to sink,' सन्न, with वि, विषय (70, 58); fr. क्षुद् 'to pound,' क्षुय; fr. छृद् 'to play,' 'to vomit,' छृय; fr. अद् 'to eat,' अन्न (unless जग्ध be substituted). ह्लाद् 'to rejoice' makes ह्लन्न.

541. Roots ending in *च्* *ḥ* or *ज्* *j* of course change these letters to *k* before *ta*; see examples at 539. Similarly, those which take *na*, change *ḥ* and *j* to *g* before *na*; as, fr. नज् 'to be ashamed,' नग्न 'naked'; fr. विज् 'to tremble,' विग्न; fr. रुज् 'to break,' रुग्ण; fr. स्फुज् 'to thunder,' स्फूर्ण; fr. अच् 'to move' (in some senses), अक्क. So, fr. मज् 'to be immersed,' rejecting one *j*, मग्न; from लज् 'to be ashamed,' लग्न (as well as लज्जित). लग् 'to adhere' also makes लग्न. But स्फुर् 'to forget,' स्फूर्ण; हुर् 'to be crooked,' हूर्ण.

542. Some roots which admit *i* necessarily or optionally in one or both of the Futures, reject it in this participle; thus, धृष् 'to be bold' makes धृष्ट. According to Páṇ. VII. 2. 24, अर्द् 'to move' makes अर्ण्य *arṇya* after the prepositions *sam*, *ni*, and *vi*, and in every other case अर्दित *ardita*, so that after *á* prefixed, it becomes अर्दित

(आर्त 'pained' is thought by some to be *rita*, fr. rt. *ri*, with prep. *á* prefixed, and by others is regarded as an anomalous form of rt. *ard*; by native grammarians a form अर्त्ता *artta* is referred to rt. अर्त्त); दृढ् 'to make firm,' दृढ; वृह् 'to extol,' वृढ; मद् 'to be mad,' मत्त; दीप् 'to shine,' दीप्त; नश् 'to perish,' नष्ट; मुञ्च् 'to faint,' मूञ्च् as well as मूञ्चित; झेञ्च् 'to speak barbarously,' झिष्ट as well as झिञ्चित; नृत् 'to dance,' नृत्त; यत् 'to strive,' यत्त.

543. If in forming the Passive stem (471), the *v* or *y* contained in a root is changed to its semivowel *u* or *i*, the same change takes place in the Past Pass. Part.; as, fr. वच् *vac*, 'to say,' उक्त *ukta*; fr. वद् 'to speak,' उदित; fr. वञ्च् 'to wish,' उञ्जित; fr. वस् 'to dwell,' उषित; fr. वप् 'to sow,' उष्य; fr. वह् 'to carry,' ऊढ (with प्र, प्रौढ, 38. n); fr. स्वप् 'to sleep,' सुप्त; fr. यज् 'to sacrifice,' इष्ट.

Obs.—This change of a semivowel to its corresponding vowel is called Samprasāraṇa by native grammarians (Pāp. I. 1, 45).

a. Some roots change व् with a preceding or following vowel into ऊ; as, ज्वर् 'to be feverish,' जूर्ण; त्वर् 'to hasten,' तूर्ण; सिव् 'to dry,' सूत; अक् 'to protect,' जत; मक् 'to bind,' मूत.

b. Some roots ending in व् also substitute ऊ for व्; as, दिव् 'to play,' द्यूत and द्यून (the former only in the sense of 'to gamble'); सिव् 'to sew,' स्यूत; क्षिव् or क्षीव् 'to spit,' क्ष्यूत; षिव् or षीव् 'to spit,' ष्यूत.

544. Some other changes which take place in forming the Passive stem (472) are preserved before *ta*; thus, fr. शास् 'to rule,' शिष्ट; fr. व्यध् 'to pierce,' विद्ध; fr. व्यच् 'to deceive,' विचित; fr. भ्रञ्च् 'to fry,' भृष्ट; fr. प्रश्च् 'to ask,' पृष्ट; fr. ब्रश्च् 'to cut,' वृक्ण (58).

a. When a root ends in a conjunct consonant, of which the first is a nasal, this nasal is generally rejected before *ta*; as, fr. बन्च् 'to bind,' बद्ध; fr. भञ्च् 'to fall,' भृष्ट; fr. ध्वस् 'to fall,' ध्वस्त; fr. अञ्च् 'to move' and अञ्च् 'to anoint,' अक्त; fr. सञ्च् 'to adhere,' सक्त; fr. रञ्च् 'to colour,' रक्त; fr. इन्च् 'to kindle,' इद्ध; fr. उन्च् 'to be wet,' उन्न or उन्न; fr. स्यन्च् 'to flow,' स्यत्त; fr. स्कन्च् 'to ascend,' स्कत्त; fr. स्कम्च् 'to stop,' स्कम्भ; fr. स्तम्च् 'to stop,' स्तम्भ; fr. दम्च् 'to deceive,' दम्भ; fr. भञ्च् 'to break,' भग्न; fr. दंश्च् 'to bite,' दष्ट; fr. तञ्च् 'to contract,' तक्त.

b. But not if इ *i* is inserted; as, fr. खण्ड् 'to break,' खण्डित; fr. क्रन्द्, क्रन्दित (except मन्च् 'to churn,' making मथित; and ग्रन्च् 'to tie,' ग्रथित).

545. Many roots ending in म् *m*, न् *n*, or ण् *n* reject these nasals before *ta* if *i* is not inserted; as, गम् *gam*, 'to go,' गत *gata*; यम् *yam*, 'to restrain,' यत *yata*; रम् 'to sport,' रत; तन् 'to stretch,' तत; हन् 'to kill,' हत; नम् 'to bend,' नत; मन् 'to think,' मत; क्षण् 'to hurt,' क्षत; but अन् 'to breathe' and अम् 'to go' make आन (the latter also अमित); and खन् 'to sound,' खनित (also खान्त with prep.)

a. जन् 'to be born' makes जात; and खन् 'to dig,' खात; सन् 'to give,' सात; medial *a* being lengthened.

546. Those roots ending in म् *m*, of the 4th class, which lengthen a medial *a* before the conjugational suffix *ya*, also lengthen it before *ta*, changing *m* to *n* as in the Futures; thus, fr. क्रम् 'to step,' क्रान्त; fr. भ्रम् 'to wander,' भ्रान्त; fr. शम् 'to

be appeased,' शान्त; fr. दम् 'to tame,' दान्त (also दमित); fr. क्षम् 'to be patient,' क्षान्त; fr. क्लम् 'to be sad,' क्लान्त.

a. Similarly, वम् 'to vomit,' वान्त; कम् 'to love,' कान्त; चम् 'to eat,' चान्त.

547. From स्फाय् 'to swell' is formed स्फीत; fr. क्षाय् 'to shake,' क्षात; fr. पूय् 'to be putrid,' पूत; from ज्य् 'to weave,' जत; fr. प्याय् 'to be fat,' पीन (with आ and प्र, -प्यान); fr. क्लूय् 'to stink,' क्लूत.

a. गूर् or गूर 'to make effort' forms गूर्ण; तुर्व 'to kill,' like त्वर् 'to hasten,' तूर्ण; मुर्व 'to bind or tie' makes मूर्ण; धाव् 'to wash,' धौत.

b. फल् 'to open' makes फुल्ल (Pāṇ. VIII. 2, 55); and यस् 'to eat,' जग्ध (fr. जख).

Obs.—From the above examples it appears that sometimes several roots have the same form of Past Pass. Part. The following may also be noted: पूय् 'to stink' and पू 'to purify' make पूत; मा 'to measure' and मे 'to barter,' मित; मृज् 'to wipe,' मृश् 'to touch,' and मृष् 'to sprinkle,' all make मृष्ट (मृष् 'to bear' making मर्षित by Pāṇ. I. 2, 20); शंस 'to recite' and शस् 'to kill,' शस्त; शास् 'to rule' and शिष् 'to distinguish,' शिष्ट; सो 'to destroy' and सि 'to tie,' सित. On the other hand, भुज् 'to enjoy' makes भुक्त; but भुज् 'to bend,' भुग्न.

548. The following, though regarded as Participles by native grammarians, are more properly adjectives: पक्क, fr. पच् *pacé*, 'to cook'; शुष्क, fr. शुष् 'to dry'; क्षीव, fr. क्षीव् 'to be drunk'; कृश, fr. कृश् 'to grow thin'; क्षाम, fr. क्षै 'to waste.'

549. In forming the Past Pass. Part. of Causals, the Causal suffix अय *aya* is rejected, but the inserted इ *i* is always assumed; as, fr. कारय, Causal of कृ 'to make,' comes कारित *kárita*, 'caused to be made,' fr. स्थापय, Causal of स्था 'to stand,' स्थापित *sthápita*, 'placed,' fr. आप्याय (प्यै with आ), आप्यायित 'increased,' 'refreshed.'

550. In adding त *ta* to a Desiderative or Frequentative stem, the inserted इ *i* is assumed, final *a* of the stem being dropped; and in the case of roots ending in consonants, final *ya* being dropped; as, fr. पिपास 'to desire to drink' comes पिपासित; fr. चिकीर्ष 'to desire to do,' चिकीर्षित; fr. ईप्स 'to desire to obtain,' ईप्सित, &c.; fr. लोलूय 'to cut often,' लोलूयित; fr. बेभिद्य 'to break frequently,' बेभिदित.

551. त *ta* with *i* is added to nominal stems, final *a* being dropped; as, fr. शिथिल 'loose,' शिथिलित 'loosened,' fr. जिह्न 'crooked,' जिह्नित 'curved.' These may be regarded as Past Passive Participles of the Transitive Nominal verbs शिथिलयति, जिह्नयति (521). So again, from नमस्य 'to do reverence' comes नमस्यित or नमसित.

Obs.—Moreover, as *na* sometimes takes the place of *ta*, so *ina* is added to some nouns instead of *ita*; e.g. मलिन 'soiled,' fr. मल 'dirt,' शुङ्गिण (58) 'horned,' from शृङ्ग 'a horn.' See 80. XLIII.

a. Corresponding forms in Latin are *barbatus*, *alatus*, *cordatus*, *turritus*, &c.; and in Greek, ὄμφαλωτός, κροκωτός, ἀλωτός, &c.

552. The inflexion of Past Passive Participles follows that of adjectives at 187; thus exhibiting a perfect similarity to the declension of Latin participles in *tus*; thus, कृत *kṛita*, Nom. sing. masc. fem. neut. कृतस्, कृता, कृतम्.

a. The resemblance between Sanskrit Past Passive Participles in *ta*, Latin Participles in *tu-s*, and Greek verbals in *το-ς*, may be seen in the following examples: Sk. *jñāta-s* = Lat. (*g*)*notu-s* (*ignotus*), γνωτό-ς; Sk. *datta-s* = Lat. *datus*, δότης; *śrūta-s* = *clutus*, κλυτό-ς; *bhūta-s* = *φυτό-ς*; *yukta-s* = *junctus-s*, ζευκτό-ς; *labdha-* = *ληπτό-ς*; *pīta-s* = *πότη-ς*; *bhṛita-s* = *φερτό-ς*; *diśṭa-s* = *dictu-s*, δεικτό-ς. And, like Sanskrit, Latin often inserts an *i*, as in *domitu-s* (= Sk. *damita-s*), *monitu-s*, &c. This is not the case in Greek, but *ε* is inserted in forms like *μενετό-ς*, *ἐρπετό-ς*. There are also examples of Latin and Greek formations in *nu-s* and *νο-ς*, corresponding to the Sanskrit participle in *na*; thus, *plenu-s* (= *pūrṇa-s*), *magnu-s* (cf. Sk. *rt. mah*), *dignu-s* (cf. Sk. *diś*, *dik*, Gr. *δεικ*); and *στυγνό-ς*, *στεργνό-ς*, *σεμνό-ς*, &c.

PAST ACTIVE PARTICIPLES.

These are of two kinds: A. those derived from the Past Passive Participle; B. those belonging to the Reduplicated Perfect. The former frequently supply the place of a Perfect tense Active (see 897).

553. A. The stem of these Participles is formed by adding वत् *vat* to that of the Past Passive Participle; e. g.

From कृत 'made,' कृतवत् 'having made,' 'who or what has made;' fr. दग्ध 'burnt,' दग्धवत् 'having burnt;' fr. उक्त 'said,' उक्तवत् 'having said;' fr. भिन्न 'broken,' भिन्नवत् 'having broken;' fr. स्थापित 'placed,' स्थापितवत् 'having placed,' &c.

a. For the declension of these Participles see 140. a. b. c.

554. B. In these Participles, either वस् *vas* or इवस् *ivas* is generally added to the stem of the Reduplicated Perfect, as formed in the dual and plural. *Vas* is added when the stem in the dual and plural (as it appears in its unchanged form before the terminations are added) consists of more than one syllable; thus, from *čakṛi* (root *kṛi*, 'to do'), *čakṛivas*; from *čiči* (374), *čičivas*; from *nanṛit* (364, compare 45. a), *nanṛitvas*; from *sasmar* (374. k), *sasmarvas*.

a. And *ivas* is added when the stem in the dual and plural consists of one syllable only; as, from *ten* (375. a), *tenivas*; from *ghas* (377), *jakṣhivas*.

Obs.—Certain roots are said optionally to form this Perf. Part. with *ivas* or *vas*, whether the stem in dual and plural consists of one syllable or two (see Pāṇ. VII. 2, 68); e. g. fr. *gam* (376), *jagmivas* or *jaganvas*; fr. *han*, *jaghñivas* or *jaghanvas*; fr. *vid*, cl. 6, 'to find,' *vividvas* or *vividivas*; fr. *viś*, *viviśvas* or *viviśivas*; fr. *driś*, *dadrīśvas* or *dadrīśivas*.

b. When *vas* is affixed, it will be necessary to restore to its original state the final of a root ending in *i*, *ś*, *u*, *ú*, or *ri*, if changed before the terminations of the du. and pl. to *y*, *v*, *r*, *iy*, *uv*, or *úv*; thus, अि *śri*, changed by 374. c. to *śisriy*, becomes शिञ्चिवस्; क्री, changed to *čikriy*, becomes चिक्रीवस् *čikṛivas*; धू, changed

by 374. g. to *dudhuv*, becomes **दुधूवस्** *dudhúvas*; भू, changed by 374. i. to *babhúv*, becomes **बभूवस्** *babhúvas*. In declension, the 3rd pers. pl. with its termination *us* is the form of the stem in the weakest cases (135. a), and in the fem. final *s* becoming *sh* by 70; e. g. 3rd pl. *jagmus*, I. *jagmushá*; 3rd pl. *tenus*, I. *tenushá*, &c. See 168.

c. Roots which take the Periphrastic Perfect (see 385) form the Participles of this tense by adding the Perfect Participles of *kṛi*, *bhú*, and *as*, to *ám*; thus, from *car*, cl. 10, *corayám-babhúvas*, *corayán-akṛivas*, *corayám-ásivas*.

d. There is an *Ātmane-pada* Participle of the Reduplicated Perfect most easily formed by changing *ire*, the termination of the 3rd pl., into *ána*; thus, *vividána*, *śityána*, *jagmána*. See 526. a; and cf. Greek Perf. Part. in *μενο* (*τετυμμενος* = *tutupána*).

e. The *Parasmai-pada* form of these Participles is inflected at 168. Those of the *Ātmane-pada* follow the inflexion of adjectives like *śubha* at 187.

PAST INDECLINABLE PARTICIPLES.

555. These are of the nature of Gerunds, as 'carrying on the action of the verb.' They fall under two heads: 1st, as formed by affixing **त्वा** *tvá* to *uncompounded* roots; as, fr. भू *bhú*, 'to be,' भूत्वा *bhútvá*, 'having been' (see 80. XXI): 2ndly, as formed by affixing **य** *ya* to roots *compounded* with prepositions or other adverbial prefixes; thus, fr. अनुभू *anubhú*, 'to perceive,' अनुभूय *anubhúya*, 'having perceived;' fr. सज्जीभू *sajjibhú*, 'to become ready,' सज्जीभूय *sajjibhúya*, 'having become ready.' The sense involved in them is generally expressed by the English 'when,' 'after,' 'having,' or 'by;' thus, नत् कृत्वा *tat kṛtvá*, 'when he had done that,' 'after he had done that,' 'having done that,' 'by doing that.' See Syntax, 898.

a. The suffix *tvá* of this participle is thought by some to be the instrumental case of a suffix *tva* (see 80. XXI). The Indeclinable Participle has certainly much of the character of an instrumental case (see Syntax, 901).

Obs.—In the Veda **त्वाय**, **त्वानम्**, **त्वोन्म्** or **त्वी** are sometimes used for **त्वा**.

Indeclinable Participles formed with tvá from uncompounded roots.

556. When the root stands alone and uncompounded, the Indeclinable Participle is formed with **त्वा** *tvá*.

This suffix is closely allied to the **त** *ta* of the Past Passive Participle at 531, so that the rules for the affixing of **त** *ta* to the root generally apply also to the Indeclinable suffix **त्वा** *tvá*, and the formation of one Participle then involves that of the other.

Thus, क्षिप्त *kshipta*, 'thrown,' क्षिप्त्वा *kshiptvá*, 'having thrown;' कृत 'done' (rt. कृ), कृत्वा 'having done;' स्थित (rt. स्या), स्थित्वा; दृष्ट (rt. दृष्), दृष्ट्वा; दत्त (rt. दा), दत्त्वा;

पीत (rt. पा), पीत्वा; क्रान्त (rt. क्रम्), क्रान्त्वा; गृहीत (rt. ग्रह्), गृहीत्वा; उषित (rt. वस्), उषित्वा; उक्त (rt. वच्), उक्त्वा; बुद्ध (rt. बुध्), बुद्ध्वा; ऊढ (rt. वह्), ऊढ्वा; हित (rt. धा), हित्वा; जग्ध (rt. घस्), जग्ध्वा; गत (rt. गम् 545), गत्वा.

a. Where *i* is inserted, there is generally gunation of final *i*, *í*, *u*, *ú*, and of final च् *ri* and of medial च् *ri*; and optional gunation of medial *i*, *u* (except as debarred by 28).

Thus, शयित्वा fr. शी; पषित्वा (also पूत्वा) fr. पू; जयित्वा or जरीत्वा fr. जृ; लिखित्वा or लेखित्वा fr. लिख्; द्युतित्वा or द्योतित्वा fr. द्युत्; मृषित्वा or मर्षित्वा fr. मृष्.

b. But from दिच्, देवित्वा and द्यूत्वा; from सिच्, सेवित्वा and स्यूत्वा. So षिच् &c. The root जागृ makes जागरित्वा (532. a); and initial *i*, *u*, before single consonants, must be gunated; as, इष् makes एषित्वा.

c. The roots in the list at 390. a. do not admit Guṇa; thus, विञ् can make only विञ्जित्वा.

d. When there are two forms of the Passive Participle, there is often only one of the Indeclinable; thus, नृत् makes नृत्त and नर्तित, but only नर्तित्वा; लञ्, लग्न and लञ्जित, but only लञ्जित्वा; and, *vice versa*, वस् (543) only उषित, but उषित्वा and उष्या; सह्, सोढ, but सहित्वा and सोढ्वा; मृज्, मृष्ट, but मार्जित्वा and मृष्ट्वा. So, some roots in nasals optionally insert *i*; तन्, तत्वा or तनित्वा; क्षण्, क्षत्वा or क्षणित्वा; कम्, कान्त्वा or कनित्वा; क्रम्, क्रान्त्वा or क्रन्त्वा or क्रमित्वा; खन्, खात्वा or खनित्वा.

e. The penultimate nasal, which is rejected before *ta* (544. a), is optionally so rejected before *tvá* in रञ्, सञ्, खञ्, तञ् or तच्, and अञ्; thus, from रञ् comes रक्त, but रंक्ता or रक्ता; from अञ्, अञ्जित्वा, अंक्ता or अक्ता.

f. मञ्ज् and नश् optionally insert nasals; मञ्जा or मंक्ता, नष्ट्वा or नंष्ट्वा, 390. k.

g. Some few roots necessarily retain their nasals; thus, स्कन्द् makes स्कन्त्वा; and स्यन्द्, स्यन्त्वा or स्यन्दिता.

557. The only important variation from the Past Passive Participle occurs in those roots, at 531. a, which take *na* for *ta*. The change of *ri* to *ir* and *úr* (534) is preserved (unless *i* be inserted), but *tvá* never becomes *nvá*; thus, जृ, जीर्ण, but जयित्वा (or जरीत्वा); from नृ, तीर्ण, but तीर्त्वा; from पृ, पूर्ण, but पूर्त्वा; from छिद्, छिन्न, but छित्त्वा; from भञ्, भग्न, but भंक्ता or भक्ता (556. e); from रुञ्, रुग्ण, but रुक्ता; from हा, हीन, but हित्वा 'having quitted' (not distinguishable in form from हित्वा 'having placed,' root धा).

558. Observe, moreover, that verbs of cl. 10 and Causals, which reject the characteristic *aya* before the *ita* of the Past Pass. Part., retain *ay* before *itvá*; thus, स्थापित 'made to stand' (fr. Caus. stem स्थापय), but स्थापयित्वा 'having made to stand'; चिन्तित 'thought' (fr. चिन् cl. 10, 'to think'), but चिन्तयित्वा 'having thought.'

a. All Derivative verbs of course assume *i*, and form their Indeclinable Participles analogously to Causals; thus, बुबोधिषित्वा (fr. Desid. of बुध्), and बोबुधित्वा (fr. Freq. of बुध्). In regard to the Átmane Frequentatives, लोलूषित्वा is formed fr. लोलूष, and देदीषित्वा fr. देदीष्य (*ya* in the latter being preceded by a consonant).

b. There are one or two instances of compounded roots formed with *tvá*; thus, **अनुधात्वा** (fr. ध्), *Rámáy. I. 2, 20*; also **अप्रतुक्त्वा**, *Rámáy. I. 74, 23*. Especially in the case of Causals; as, **निवर्तयित्वा**.

c. When **अ** *a*, 'not,' is prefixed, *tvá* is always used; as, **अकृत्वा** 'not having done,' 'without having done;' **अदत्त्वा** 'not having given.'

Indeclinable Participles formed with ya from compounded roots.

559. When a root is compounded with a preposition or any indeclinable prefix (except **अ** *a*, 'not,' see 558. c), the Indeclinable Participle is formed by affixing **य** *ya*, and the rules for annexing it to the root are some of them analogous to those which prevail in other cases in which *ya* is affixed; see the rules for forming the Special tenses in cl. 4 (272), for Passives (461), and for the Precative (443).

560. But if a root end in a short vowel, instead of lengthening this vowel, **त्** *t* is interposed; as, fr. **आश्रि** *ásri*, 'to take refuge' (rt. श्रि with आ), **आश्रित्य** *ásritya*, 'having taken refuge;' fr. **निश्चि** (rt. चि with निस्), **निश्चित्य**; fr. **उत्सृ**, **उत्सृत्य**; from संस्कृ (rt. कृ with सम्), **संस्कृत्य**; fr. **निःसृ**, **निःसृत्य**. The lengthening of the radical vowel by coalition does not prevent this rule; as, fr. **अती** *atí* (rt. इ with अति), **अतीत्य** *atitya*.

a. **जागृ** 'to awake' gunates its final as in **उज्जागर्षे**; and **क्षि** 'to destroy,' 'to waste,' lengthens its final as in **प्रक्षीय**, **उपक्षीय**.

561. If a root end in long आ *á*, ई *í*, or ऊ *ú*, no change generally takes place; as, fr. **विहा**, **विहाय**; fr. **उपक्री**, **उपक्रीय**; fr. **विधू**, **विधूय**.

a. If it end in long चू *ṛí*, this vowel becomes *ír*, and after labial letters *úr*; thus, fr. **अवकृ**, **अवकीर्षे** 'having scattered;' fr. **आपृ** (root पृ 'to fill'), **आपूर्ये** (compare 534).

562. Final diphthongs pass into आ *á*; as, fr. **परिव्ये**, **परिव्याय** (also **परिवीय**); fr. **अभिद्ये**, **अभिध्याय**; fr. **अवसो**, **अवसाय**.

a. But **हे** with आ makes **आहूय**. In Epic poetry, **सो** with व्यव makes **व्यवस्य**.

b. **मि** 'to throw,' **मी** 'to kill,' **मा** 'to measure,' and **मे** 'to barter,' all make **-माय**. Similarly, **दी** 'to decay,' **-दाय**; but **ली** 'to adhere,' **-लाय** or **-लीय** (see 390. e). **श्चि** and **शी** conform to the rule for the Passive (**-शूय**, **-शय्य**), **अधिश्य** 'having reclined upon,' *Kirát. I. 38*.

563. A penultimate nasal is generally rejected, as in Passives (see 469); as, fr. **समासञ्ज** *samásañj*, **समासज्य** *samásajya*; fr. **प्रमन्य**, **प्रमन्य** (used adverbially in the sense 'violently').

a. Some few roots retain the nasal; thus, **आशङ्क** makes **आशङ्क्य**; and **आलिङ्ग**, **आलिङ्ग्य**.

b. **लभ्** 'to acquire' may insert a nasal after the prepositions **आ** and **उप**; thus, **आलभ्य** &c. (otherwise **-लभ्य**).

564. If a root end in a consonant the general rule is, that no change takes place;

as, from निक्षिप् *nikship*, निक्षिप्य *nikshipya*; from प्राप् (root आप् with प्र), प्राप्य; from वीक्ष् (root ईक्ष् with वि), वीक्ष्य.

a. But roots in र् or व्, preceded by *i* or *u*, lengthen these vowels, as in प्रतिदीव्य from दिव्, विस्फूर्य from स्फुर्.

b. Four roots in अम् (गम्, नम्, यम्, रम्) optionally reject the nasal, and interpose *t* between the final *a* and *ya*; as, from निर्गम्, निर्गत्य or निर्गम्य. The roots हन्, मन्, तन्, चन्, क्षण्, क्षिण्, चृण्, घृण्, वृण्, तुण् always reject the nasal; as, from निहन्, निहत्य.

c. खन्, जन्, and सन् optionally reject the न्; but instead of interposing *t*, lengthen the final *a*, as in Passives (see 470); thus, from उत्खन्, उत्खाय (or उत्खन्य).

565. The changes which take place in certain roots before the *ya* of the Passive (471, 472) are preserved before *ya*; as, from निवप्, न्युप्य; from विवस्, व्युप्य; from प्रवस्, प्रोप्य; from अनुवद्, अनूद्य; from विग्रह्, विगृह्य; from आप्रह्, आपृच्छ; from आव्यध्, आविध्य; and so with all the roots at 471, 472.

a. The roots at 390. l. have two forms; thus, from गुप् comes -गोपाय्य and -गुप्य, &c.

b. There are one or two instances in which an un-compounded root takes *y*; as, अर्च्यै 'having revered,' Manu i. 4; vii. 145; Mahá-bh. iii. 8017. उष्य 'having resided,' Nala v. 41 (from वस्); गृह्य 'having taken,' Astra-síkshá 21.

566. In affixing य *ya* to the stems of Causal verbs of cl. 10, and the 3rd class of Nominals (521), the characteristic अय is generally rejected; as, fr. प्रबोधय *prabodhaya*, प्रबोध्य *prabodhya*; fr. प्रसारय, प्रसार्य; fr. सन्दर्शय, सन्दर्श्य; fr. विचारय, विचार्य.

a. It is, however, retained when the root ends in a single consonant and encloses short *a*; thus, विगणय्य 'having calculated' (गण् with वि); आकलय्य 'having imagined' (कल् with आ); सङ्कथय्य 'having narrated' (कथ् with सम्): and also sometimes in other cases; e. g. प्रापय्य 'having conducted,' Raghu-v. xiv. 45.

b. The final *a* of Frequentative stems is of course dropped, and the final *ya* of both Frequentatives and Nominals, if preceded by a consonant; as, from लोलूय comes -लोलूय्य; from बोबुध्य, -बोबुध्य; from तपस्य, -तपस्य.

Adverbial Indeclinable Participle.

567. There is another Indeclinable Participle yielding the same sense as those formed with *tvá* and *ya*, but of rare occurrence. It is equivalent to the accusative case of a noun derived from a root, used adverbially; and is formed by adding अम् *am* to the root, before which suffix changes of the radical vowel take place, similar to those required before the Causal suffix अय (481) or before the 3rd sing. Aorist Passive (see 475); thus, from नी *ní*, 'to lead,' नायम् *náyam*, 'having led;' from पा 'to drink,' पायम् 'having drunk;' from ह्ये, ह्यायम्; from पच्, पाचम्; from क्षिप्, क्षेपम्; from हन् 'to kill,' घातम्. It often occupies the last place in a compound; as in the expression समूलघातम् 'having totally exterminated;' and in the following passage from Bhaṭṭi-k. ii. 11:

लतानुपातं कुसुमान्यगृह्णात् स नद्यवस्तन्दमुपास्पृशच्च ।

कुतूहलाचारुशिलोपवेशं काकुत्स्थ ईषत्सयमान आस्त ॥

'The descendant of Kakutstha, smiling softly, repeatedly bending down the

creepers, would pluck the blossoms; descending to the streams, would sip (the waters); seating himself on some variegated rock, would recline in admiration (of the scene).' Compare also Śakuntalā, Act V, verse 131, बाहूक्षेपं क्रन्दितुं प्रवृत्ता 'repeatedly throwing up her arms she began to weep.' Other examples are नामग्राहम् 'mentioning by name,' and जीवग्राहम् 'taking alive.'

u. These Participles generally imply repetition of the action, as above, and in this sense are themselves often repeated; as, दायाम्, दायाम्, 'having repeatedly given.'

FUTURE PASSIVE PARTICIPLES.

568. These are gerundive in their character, and may be called verbal adjectives. They may be classed under three heads: 1st, as formed with the suffix तव्य *tavya* (80. XVIII); 2ndly, as formed with अनिय *anīya* (80. V); 3rdly, as formed with य *ya* (80. XXVIII). These suffixes yield a sense corresponding to the Latin Fut. Pass. Part. in *dus*, and the English *able* and *ible*, and most commonly denote 'obligation' or 'propriety' and 'fitness.'

a. In some of the Latin formations with *tivus*, the Passive sense is preserved, as in *captivus*, *nativus*, *coctivus*. Cf. Sk. *dātavya* with *dativus* (*dandus*), *δοτέος*; *yoktavya* with (*con*)*junctivus* (*jungendus*); *janitavya* with *genitivus* (*gignendus*); *dhātavya* with *θετέος*, &c.

Future Passive Participles formed with तव्य (80. XVIII).

569. These may be formed by substituting तव्य *tavya* for ता *tá*, the termination of the 3rd pers. sing. of the 1st Future; e. g.

From क्षेप्ता *ksheptá*, 'he will throw,' क्षेप्तव्य *ksheptavya*, 'to be thrown;' कर्ता 'he will do,' कर्तव्य 'to be done;' fr. भविता 'he will be,' भवितव्य 'about to be;' fr. कुचिता, कुचितव्य (see 390. a); fr. विजिता, विजितव्य.

Obs.—In the case of those roots ending in consonants which reject *i*, whatever changes take place before *tá*, the same take place before *tavya*, and the special rules at 390. a—o will equally apply to this suffix.

Thus, त्यक्ता, त्यक्तव्य (*relinquendus*); प्रष्टा, प्रष्टव्य; द्रष्टा, द्रष्टव्य; बोद्धा, बोद्धव्य; दग्धा, दग्धव्य; सोढा, सोढव्य; कर्मिता or कामयिता, कर्मितव्य or कामयितव्य; दीहिता, दीहितव्य; माष्टा or मार्जिता, माष्टव्य or मार्जितव्य; and from Causal कारयिता, कारयितव्य; from Desid. बुबोधिमिता, बुबोधितव्य; from Frequentative बوبुधिता, बوبुधितव्य; from बोभविता, बोभवितव्य. See the rules at 388, 390, 491, 505, 513, 516.

Future Passive Participles formed with अनिय (80. V).

570. This suffix is added directly to the root, and generally without other change than gunation (if Guṇa is admissible).

Thus, fr. चि *ci*, 'to gather,' चयनीय *çayanīya*, 'to be gathered;' fr. भू, भवनीय; fr. कृ, करणीय (58); fr. लिख्, लेखनीय; fr. शुध्, शोधनीय; fr. स्पृश्, स्पर्शनीय; fr. कृष्, कर्षणीय; fr. चूर् (cl. 10), चोरणीय: but मृज्, मार्जनीय; गुह्, गूहनीय; दीधी, दीध्यनीय; कम्, कम्पनीय and कामनीय; गुप्, गोपनीय and गोपायनीय, &c. See 390. *j. l. m.*

a. A final diphthong is changed to आ *á*, which blends with the initial *a* of *anīya*; as, from धै, ध्यानीय; from गै, गानीय.

b. The roots at 390, 390. a. of course forbid गुण; thus, कुचनीय from कुच्; गुवनीय from गु, &c.

c. As to Derivative verbs, *aya* is rejected from a Causal stem, and *a* from the stems of other Derivative verbs, and *ya*, if a consonant precedes.

Thus, बोधनीय from the Causal stem बोधय; बुबोधिवर्णाय from the Desid. बुबोधिव; also बोध्यनीय, चेक्षिवर्णाय, fr. the Frequentatives बोभूय, चेक्षिष्य; and तपस्यनीय or तपसनीय fr. the Nominal तपस्य.

Future Passive Participles formed with य (80. XXVIII).

571. Before this suffix, as before all others beginning with *y*, certain changes of final vowels become necessary.

a. If a root end in आ *á*, or in *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, this vowel becomes ए *e* (compare 446); e. g.

From मा *má*, 'to measure,' मेय *meya*, 'to be measured,' 'measurable;' fr. हा *há*, 'to quit,' हेय *heya*; fr. ध्यै *dhyai*, 'to meditate,' ध्येय *dhyeya*; fr. ग्ने 'to be weary,' ग्नेय; fr. दा 'to give,' दे 'to pity,' and दो 'to cut,' देय.

b. If in इ *i*, ई *í*, उ *u*, or ऊ *ú*, these vowels are gunated; e. g.

From चि *ci*, चैय *çeya* (in the Veda चाय्य with उप); but नी with उद्, -नीय.

But the Guṇa ओ *o* is changed to *av*, and sometimes ए *e* to *ay*, before *ya* (as if before a vowel); thus, from भू, भव्य; from जि 'to conquer,' जय्य; from क्री 'to buy,' क्रय्य; from क्षि 'to destroy,' क्षय्य.

And the Guṇa ओ *o* passes into *áv* before *y*, especially when it is intended to lay emphasis on the meaning; as, from श्रु, श्राव्य; from मु, म्नाव्य; from भू, भाव्य. But धू 'to shake' makes धूय.

c. If in च्च *ri* or च्च *rí*, these vowels are vriddhied; e. g.

From कृ 'to do,' कार्ये; from भृ 'to support,' भार्ये (also भृत्य, see 572); fr. वृ 'to choose,' वार्ये (also वृत्य).

d. The roots at 390. c. drop their finals (दीध्य, दरिद्र्य).

572. Sometimes if a root end in a short vowel no change takes place, but *t* is interposed, after the analogy of the Indeclinable Participle formed with *ya* at 560;

so that the stem of the Future Participle is often not distinguishable from the Indeclinable; thus, from जि *ji*, 'to conquer,' जित्य *jitya* (also *jeya*), 'conquerable;' from स्तु *stu*, 'to praise,' स्तुत *stutya*, 'laudable;' from कृ *kri*, 'to do,' कृत्य *kritya* (as well as कार्य), 'practicable;' from इ 'to go,' इत्य 'to be gone;' from आदृ 'to honour,' आदृत्य 'to be honoured.'

573. If a root end in a single consonant with a medial *a*, the latter may be vriddhied; as, fr. ग्रह् *grah*, 'to take,' ग्राह्य *grāhya*; fr. तप 'to be ashamed,' तप्य; fr. कम् 'to love,' काम्य; but not always; as, fr. शक्, शक्य; fr. सह, सद्य; fr. बध्, बध्य; fr. यत्, यत्य: and not if the final is a labial (except तप्, रप्, लप्); as, fr. गम्, गम्य; fr. शप्, शप्य; fr. लभ् 'to receive,' लभ्य (and लभ्य). The root मद् 'to be mad' makes माद्य after prepositions, but otherwise मद्य. Similarly, गद् and चर्. The root भञ् 'to serve' makes भज्य and भाग्य (see 574).

a. If with a medial इ *i* or उ *u*, these are generally gunated; as, from भुञ्, भोज्य; from लिह्, लेह्य; but जुष्, जुष्य: and sometimes only optionally; as, गुह् makes गुह्य as well as गोह्य; and दुह्, दुह्य and दोह्य.

b. If with a medial च् *ri*, no change generally takes place; as, fr. स्पृञ्, स्पृश्य; fr. दृश्, दृश्य; fr. सृञ्, सृज्य (after अव and सम्, सर्ग्य); fr. मृञ्, मृज्य (also मार्ग्य); but fr. वृष्, वृष्य or वर्ष्य.

c. The roots at 390, 390. a. are, as usual, debarred from Guṇa; thus, कुच्य, &c.

574. A final च् *ḥ* may sometimes be changed to क् *k*, and final ज् *j* to ग् *g*, when the Past Passive Participle rejects *i*; as, from पच् *paḥ*, पाक्य *pākya* and पाच्य *pācya*; from युञ्, योग्य or युग्य. When the final is unchanged, as in *pācya*, the obligation implied is said to be more absolute; but the two forms may have distinct meanings; thus, *bhojya* (fr. *bhuj*) means 'to be eaten,' but *bhogya*, 'to be enjoyed;' *vācya* (fr. *vaḥ*) means 'proper to be said,' but *vākya*, 'that which is actually to be said.'

a. Again, त्वाज्य (fr. त्वाञ्) is used after the prepositions नि and प्र, otherwise त्वाग्य. Similarly, योज्य (fr. युञ्) after नि and प्र, and यज्य or याज्य (fr. यञ्) after the same prepositions.

b. Other anomalous changes may take place, some of which are similar to those before the *ya* of Passives; thus, fr. ग्रह्, गृह्य as well as ग्राह्य (472); fr. वद्, उद्य (471, also वद्य); fr. यञ्, इज्य (471); fr. शास्, शिष्य (472.c); fr. खन् 'to dig,' खेय; fr. शंस 'to praise,' शस्य or शंस्य; fr. भ्रञ् 'to fry,' भ्रज्य or भ्रज्य; fr. हन्, बध्य or धात्य.

c. The roots beginning with गुप् at 390. l. have two forms; thus, गोप्य or गोपाय्य.

575. Many of these Participles are used as substantives; thus, वाक्य n. 'speech;' भोज्य n. 'food;' भोग्या f. 'a harlot;' इज्या f. 'sacrifice;' खेय n. 'a ditch;' भार्या f. 'a wife,' fr. भृ 'to support,' &c.

576. The suffix *ya* may be added to Desiderative, Frequentative, and Nominal stems in the same way as *antya* (570); thus, बुवोधिष्य, बोभूष्य, चेक्षिष्य, तपस्य. So also, from मुसल 'a pestle,' मुसल्य 'to be pounded with a pestle.'

a. अ *a* added to a root after gunation (if Guṇa is possible) gives the sense of a Future Passive Participle when in composition with

सु, दुस्, and ईषत्; as, सुकर 'easy to be done,' दुष्कर 'difficult to be done,' दुस्तर 'difficult to be crossed.' See 80. I.

b. Again, a suffix एलिन् added to a few roots has the same force as the suffixes of the Future Passive Participle; e. g. पचेलिन् 'fit to ripen' or 'to be cooked,' भिदेलिन् 'to be broken.'

577. The inflexion of Future Passive Participles follows that of adjectives at 187; thus, कर्तव्य 'to be done;' N. sing. m. f. n. *kartavyas*, -á, -am. Similarly, *karaníyas*, -á, -am; and *káryas*, -á, -am.

PARTICIPLES OF THE SECOND FUTURE.—FORMATION OF STEM.

578. These are not common. They are of two kinds, either Parasmai-pada or Átmane-pada; and, like Present Participles, are most easily formed by changing अन्ति *anti*, the termination of the 3rd pl. of the 2nd Fut., into अत् *at*, for the Par.; and by changing अन्ते *ante* into अमान *amána*, for the Átm.; thus, from करिष्यन्ति *karishyanti* and करिष्यन्ते *karishyante*, 'they will do,' come करिष्यत् *karishyat* and करिष्यमाण *karishyamána* (58), 'about to do;' from the Passive 2nd Fut. वक्ष्यन्ते 'they will be said' comes वक्ष्यमाण 'about to be said' (see 84. I. and 80. XXVII).

a. In their inflexion (see 141), as well as in their formation, they resemble Present Participles; see 524 and 526.

Obs.—Cf. Greek in $\delta\omega\sigma\acute{o}-\mu\epsilon\nu\omicron-\varsigma = dásya-mána-s$.

PARTICIPIAL NOUNS OF AGENCY.

579. These have been already incidentally noticed at 80, 83, 84, 85, 87. As, however, they partake of the nature of Participles, and are often used as Participles (see Syntax, 909–911), a fuller explanation of them is here given. They may be classed under three heads: 1st, as formed from the root; 2ndly, as formed from the same stem as the 1st Future; 3rdly, as formed from the root by changes similar to those which form the Causal stem.

580. The stem of the first class is often identical with the root itself; that is, the unchanged root is frequently used at the end of compounds as a noun of agency, *t* being added if it ends in a short vowel; see examples at 84. III. and 87.

a. Another common noun of agency is formed from the root by affixing अ *a* (as in the first group of conjugational classes at 257), before which *a*, Guṇa, and rarely Vṛiddhi, of a final vowel is required; as, from जि *ji*, 'to conquer,' जय *jaya*, 'conquering.' Medial vowels are generally unchanged; as, from वद् *vad*, 'to say,' वद *vada*, 'saying;' from तुद् *tud*, 'to vex,' तुद *tuda*, 'vexing' (see 80. I).

b. And final आ *á*, अम् *am*, or अन् *an* are dropped; as, from दा

dá, 'to give,' द *da*, 'giving;' from गम् *gam*, 'to go,' ग *ga*, 'going;' from जन् *jan*, 'to be born,' ज *ja*, 'being born.' Their declension follows that of adjectives at 187.

581. The stem of the second class (see 83) may be always inferred from the 3rd pers. sing. of the 1st Fut. of Primitive verbs, the vowel च्च *ri* being substituted for the final vowel *á*, the nominative case being therefore *identical* with the 3rd pers. sing. of that tense (see 386).

Thus, भोक्ता *bhoktá*, 'he will eat,' भोक्तृ *bhoktri*, 'an eater;' योद्धा 'he will fight,' योद्धृ 'a fighter;' याचिता 'he will ask,' याचितृ 'an asker;' सोढा 'he will bear,' सोढृ 'a bearer,' &c. They are inflected at 127.

582. The stem of the third class is formed in three ways.

a. By adding इन् *in* to the root (see 85. II), before which suffix changes take place similar to those required before the Causal suffix *aya* (481, 482, 483); as, from कृ, कारिन् *kárin*, 'a doer;' from हन् (488), घातिन् *ghátin*, 'a killer;' from शी, शायिन् 'a sleeper:' *y* being inserted after roots in *á* (483); as, from पा, पायिन् 'a drinker;' from दा, दायिन् *dáyin*, 'a giver.' They are inflected at 159.

b. By adding अक *aka* to the root (see 80. II), before which suffix changes take place analogous to those before the Causal *aya* (481, 482, 483); as, fr. कृ, कारक *kárika*, 'a doer,' 'doing;' fr. नी, नायक *náyaka*, 'a leader,' 'leading;' fr. ग्रह्, ग्राहक *gráhaka*; fr. सिध्, साधक; fr. हन्, घातक; fr. दुष्, दूषक; fr. क्रम्, क्रमक; fr. नन्द्, नन्दक; fr. स्या, स्थापक.

c. By adding अन *ana* to some few roots ending in consonants (see 80. IV), after changes similar to those required in forming the Causal stem; as, fr. नन्द्, नन्दन *nandana*, 'rejoicing;' fr. दुष्, दूषण 'vitiatng;' fr. शुष्, शोधन 'cleansing.'

The inflexion of the last two follows that of adjectives at 187.

EXAMPLES OF INFLECTED VERBS.

583. The following tables give a synopsis of the inflexion of the Primitive forms of the ten roots: बुध् *budh*, cl. 1, 'to know;' नृत् *nrit*, cl. 4, 'to dance;' दिश् *diś*, cl. 6, 'to point out;' युज् *yuj*, cl. 10, 'to unite;' विद् *vid*, cl. 2, 'to know;' भृ *bhri*, cl. 3, 'to bear;' भिद् *bhid*, cl. 7, 'to break;' चि *ci*, cl. 5, 'to gather;' तन् *tan*, cl. 8, 'to stretch;' पू *pú*, cl. 9, 'to purify:' classes 1, 4, 6, and 10; 2, 3, and 7; and 5, 7, and 9, being grouped together as at 257-259. Then the Passive forms of these ten roots are given, followed by the Present tense of the Causal, Desiderative, and Frequentative forms, and the Participles.

INFLEXION OF THE STEM OF PRIMITIVE VERBS OF THE TEN CLASSES OR CONJUGATIONS.

PRESENT.

ROOT.	PARASMAI-PADA.						ĀTMANE-PADA.					
	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
1. <i>Budh</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>	<i>bodhā</i>	<i>bodha</i>
4. <i>Nṛit</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>	<i>nṛityā</i>	<i>nṛitya</i>
6. <i>Dis</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>	<i>disā</i>	<i>disa</i>
10. <i>Yuj</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>	<i>yojayā</i>	<i>yojaya</i>
2. <i>Vid</i>	<i>vet *</i>	<i>vid</i>	<i>vit</i>	<i>vid</i>	<i>vit</i>	<i>vid</i>	<i>vit *</i>	<i>vid</i>	<i>vit</i>	<i>vid</i>	<i>vit</i>	<i>vid</i>
3. <i>Bhri</i>	<i>bibhar</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhri *</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhri</i>
7. <i>Bhid</i>	<i>bhinad</i>	<i>bhinat *</i>	<i>bhinat</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint *</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint</i>
5. <i>Āi</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>	<i>āno</i>
8. <i>Tan</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>	<i>tano</i>
9. <i>Pá</i>	<i>puná *</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>	<i>puná</i>
1. 4. 6. 10. } mi	<i>* si</i>	<i>ti</i>	<i>was</i>	<i>thas</i>	<i>tas</i>	<i>mas</i>	<i>ti</i>	<i>* se</i>	<i>ite</i>	<i>ite</i>	<i>mahe</i>	<i>nite</i>
2. 3. 7. 5. 8. 9. } ṣhi			<i>vas</i>	<i>thas</i>	<i>tas</i>	<i>mas</i>	<i>the</i>	<i>te</i>	<i>vahe</i>	<i>áthe</i>	<i>dhve</i>	<i>ate</i>

Observe—The stem is to be united with the terminations: thus, 1st sing. Pres. Parasmai, *bodhā + mi = bodhāmi*, 2d sing. *bodha + si = bodhasi*, 3d sing. *bodha + ri = bodhati*; 1st dual, *bodhā + vas = bodhāvas*, &c. Ātmane, *bodhā + i = bodhe*, *bodha + se = bodhase*, &c. Whenever the terminations of the 1st, 4th, 6th, and 10th classes differ from those of the others, they are placed in the upper line. As to the optional dropping of the *n* of *āno* and *tano*, see 349.

IMPERFECT OR FIRST PRETERITE.

ROOT.	PARAMAT-PADA.				ĀTMANE-PADA.									
	SING.		DUAL.		FLURAL.		SING.		DUAL.		FLURAL.			
	<i>abodha</i> <i>anṛitya</i> <i>aḥṣā</i> <i>ayoṣaya</i>	<i>abodha</i> <i>anṛitya</i> <i>aḥṣā</i> <i>ayoṣaya</i>	<i>abodhā</i> <i>anṛityā</i> <i>aḥṣā</i> <i>ayoṣayā</i>	<i>abodhā</i> <i>anṛityā</i> <i>aḥṣā</i> <i>ayoṣayā</i>	<i>abodha</i> <i>anṛitya</i> <i>aḥṣā</i> <i>ayoṣaya</i>	<i>abodha</i> <i>anṛitya</i> <i>aḥṣā</i> <i>ayoṣaya</i>	<i>abodhā</i> <i>anṛityā</i> <i>aḥṣā</i> <i>ayoṣayā</i>	<i>abodhā</i> <i>anṛityā</i> <i>aḥṣā</i> <i>ayoṣayā</i>	<i>abodha</i> <i>anṛitya</i> <i>aḥṣā</i> <i>ayoṣaya</i>	<i>abodha</i> <i>anṛitya</i> <i>aḥṣā</i> <i>ayoṣaya</i>	<i>abodhā</i> <i>anṛityā</i> <i>aḥṣā</i> <i>ayoṣayā</i>	<i>abodhā</i> <i>anṛityā</i> <i>aḥṣā</i> <i>ayoṣayā</i>	<i>abodha</i> <i>anṛitya</i> <i>aḥṣā</i> <i>ayoṣaya</i>	
1. <i>Buḥ</i>	<i>abodha</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodhā</i>	<i>abodha</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodha</i>	<i>abodha</i>	<i>abodhā</i>	<i>abodhā</i>	<i>abodha</i>		
4. <i>Nṛit</i>	<i>anṛitya</i>	<i>anṛitya</i>	<i>anṛityā</i>	<i>anṛityā</i>	<i>anṛitya</i>	<i>anṛitya</i>	<i>anṛityā</i>	<i>anṛitya</i>	<i>anṛitya</i>	<i>anṛityā</i>	<i>anṛityā</i>	<i>anṛitya</i>		
6. <i>Dis</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>	<i>aḥṣā</i>		
10. <i>Yvij</i>	<i>ayoṣaya</i>	<i>ayoṣaya</i>	<i>ayoṣayā</i>	<i>ayoṣayā</i>	<i>ayoṣaya</i>	<i>ayoṣaya</i>	<i>ayoṣayā</i>	<i>ayoṣaya</i>	<i>ayoṣaya</i>	<i>ayoṣayā</i>	<i>ayoṣayā</i>	<i>ayoṣaya</i>		
2. <i>Vid</i>	<i>avet</i>	<i>avet</i>	<i>avid</i>	<i>avid</i>	<i>avid*</i>	<i>avid</i>	<i>avid*</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>	<i>avid</i>		
3. <i>Bhṛi</i>	<i>abibhar</i>	<i>abibhar</i>	<i>abibhri</i>	<i>abibhri</i>	<i>abibhri</i>	<i>abibhri</i>	<i>abibhar*</i>	<i>abibhri</i>	<i>abibhri</i>	<i>abibhri</i>	<i>abibhri</i>	<i>abibhri</i>		
7. <i>Bhid</i>	<i>abhinad</i>	<i>abhinat</i>	<i>abhinat</i>	<i>abhint</i>	<i>abhint</i>	<i>abhint</i>	<i>abhind</i>	<i>abhint</i>	<i>abhint</i>	<i>abhind</i>	<i>abhind</i>	<i>abhind</i>		
5. <i>Āi</i>	<i>aḥnav</i>	<i>aḥno</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>	<i>aḥnu</i>		
8. <i>Tan</i>	<i>atanav</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atanav</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>	<i>atano</i>		
9. <i>Pá</i>	<i>apuná</i>	<i>apuná</i>	<i>apuní</i>	<i>apuní</i>	<i>apuní</i>	<i>apuní</i>	<i>apun</i>	<i>apuní</i>	<i>apuní</i>	<i>apuní</i>	<i>apuní</i>	<i>apun</i>		
1. 4. 6. 10. } <i>m</i>	<i>s</i>	<i>t</i>	<i>va</i>	<i>tam</i>	<i>ma</i>	<i>ta</i>	<i>n</i>	<i>i</i>	<i>thás</i>	<i>ta</i>	<i>vahá</i>	<i>vihám itám</i>	<i>nta</i>	
2. 3. 7. 5. 8. 9. } <i>am</i>	<i>s</i>	<i>t</i>	<i>va</i>	<i>tam</i>	<i>ma</i>	<i>ta</i>	<i>an</i> * <i>us</i>	<i>i</i>	<i>thás</i>	<i>ta</i>	<i>vahá</i>	<i>vihám itám</i>	<i>mahi</i> <i>dhavam</i>	<i>ata</i>

Observe—In the 2d and 3d sing., Paramai, the roots of the 2d group reject the terminations by 294 : thus, 2d and 3d sing., *avet*, *abibhar*, *abhinat*. In the Ātmane the final *a* of the stems of the roots of the 1st group will blend with the initial *i* of a termination into *e* by 32. As to the optional dropping of the *n* of *aḥnu* and *atano*, see 349.

POTENTIAL.

		ĀTMANE-PADA.											
		PARASMAI-PADA.						ĀTMANE-PADA.					
ROOT.		SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.	
		bodha nritya dīśa yojaya	vid bibhri bhind	bodha nritya dīśa yojaya	vid bibhri bhind	bodha nritya dīśa yojaya	vid bibhri bhind	bodha nritya dīśa yojaya	vid bibhri bhind	bodha nritya dīśa yojaya	vid bibhri bhind	bodha nritya dīśa yojaya	vid bibhri bhind
1. Budh		bodha	vid	bodha	vid	bodha	vid	bodha	vid	bodha	vid	bodha	vid
4. Nṛit		nritya	bibhri	nritya	bibhri	nritya	bibhri	nritya	bibhri	nritya	bibhri	nritya	bibhri
6. Dīś		dīśa	bhind	dīśa	bhind	dīśa	bhind	dīśa	bhind	dīśa	bhind	dīśa	bhind
10. Yuj		yojaya	śinu	yojaya	śinu	yojaya	śinu	yojaya	śinu	yojaya	śinu	yojaya	śinu
2. Vid		vid	śinu	vid	śinu	vid	śinu	vid	śinu	vid	śinu	vid	śinu
3. Bhri		bibhri	tanu	bibhri	tanu	bibhri	tanu	bibhri	tanu	bibhri	tanu	bibhri	tanu
7. Bhid		bhind	punā	bhind	punā	bhind	punā	bhind	punā	bhind	punā	bhind	punā
5. Āi		śinu	śinu	śinu	śinu	śinu	śinu	śinu	śinu	śinu	śinu	śinu	śinu
8. Tan		tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu	tanu
9. Pū		punā	punā	punā	punā	punā	punā	punā	punā	punā	punā	punā	punā
1. 4. 6. 10.	}	iyam	is	it	iva	itam	itām	ima	ita	iyus	} śya śhās śta śvahi śyāhām śyādām śmahi śāhvam śran		
2. 3. 7. 5. 8. 9.		yām	yās	yāt	yāva	yātam	yātām	yāma	yāta	yus			

Observe—As the stem in the 1st group of classes ends in *a*, and the terminations begin with *i*, these two vowels will blend into *e* by 32 : thus, *bodha + iyam = bodheyam*, *bodha + is = bodhes*, &c.; *Ātmane*, *bodha + śya = bodheya*.

IMPERATIVE.

ROOT.	PARAMSAI-PADA.						ĀTMANE-PADA.					
	SING.		DUAL.		FLURAL.		SING.		DUAL.		FLURAL.	
1. <i>Budh</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>	<i>bodha</i>
4. <i>Nṛit</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>	<i>nṛitya</i>
6. <i>Dis</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>	<i>dīsa</i>
10. <i>Yuj</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>	<i>yojaya</i>
2. <i>Vid</i>	<i>ved</i>	<i>vet</i>	<i>ved</i>	<i>ved</i>	<i>vit</i>	<i>vid</i>	<i>ved</i>	<i>vit</i>	<i>ved</i>	<i>vid</i>	<i>ved</i>	<i>vid</i>
3. <i>Bhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>	<i>bibhar</i>	<i>bibhri</i>
7. <i>Bhid</i>	<i>bhinad</i>	<i>bhind†</i>	<i>bhinat</i>	<i>bhint</i>	<i>bhint</i>	<i>bhint</i>	<i>bhinad</i>	<i>bhint</i>	<i>bhinad</i>	<i>bhind</i>	<i>bhinad</i>	<i>bhind</i>
5. <i>Ći</i>	<i>ćinav</i>	<i>ćinu*</i>	<i>ćino</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinu</i>	<i>ćinav</i>	<i>ćinu</i>	<i>ćinav</i>	<i>ćinu</i>	<i>ćinav</i>	<i>ćinu</i>
8. <i>Tan</i>	<i>tanav</i>	<i>tanu*</i>	<i>tano</i>	<i>tanu</i>	<i>tanu</i>	<i>tanu</i>	<i>tanav</i>	<i>tanu</i>	<i>tanav</i>	<i>tanu</i>	<i>tanav</i>	<i>tanu</i>
9. <i>Pá</i>	<i>puná</i>	<i>puní</i>	<i>puná</i>	<i>puní</i>	<i>puní</i>	<i>puní</i>	<i>puná</i>	<i>puní</i>	<i>puná</i>	<i>puní</i>	<i>puná</i>	<i>puní</i>
1. 4. 6. 10.	* —		<i>tu</i>	<i>tam</i>	<i>tám</i>	<i>áma</i>	<i>ai</i>	<i>tám</i>	<i>ámahai</i>	<i>ítám</i>	<i>ámahai</i>	<i>átám</i>
2. 3. 7. 5. 8. 9.	<i>áni</i>	<i>hi</i>	<i>† dhi</i>	<i>tu</i>	<i>ta</i>	<i>antu</i>	<i>ai</i>	<i>shva</i>	<i>átám</i>	<i>átám</i>	<i>átám</i>	<i>átám</i>

Observe—In the 2d sing., Parasmai, the roots of the 5th and 8th class are like those of the 1st group, and make *ćinu*, *tanu*, and reject the termination. The 2d and 7th take *dhi* for *hi* by 293, and make *viddhi*, *bhinddhi*. *Bhri* makes *bibharatu* for *bibhrantu* in 3d pl. by 292. In the Ātmane, *bodha* + *ai* = *bodhai* and *puná* + *ai* = *punái* by 33. *bodha* + *itám* = *bodhetám* by 32.

PERFECT OR SECOND PRETERITE.

ROOT.	PARASMAI-PADA.						ĀTMANE-PADA.							
	SING.		DUAL.		PLURAL.		SING.		DUAL.		PLURAL.			
1. <i>Badh</i>	<i>bubodh</i>	<i>bubodh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>	<i>bubudh</i>		
4. <i>Nrit</i>	<i>nanart</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>	<i>nanrit</i>		
6. <i>Dís</i>	<i>dides</i>	<i>dides</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>	<i>dichís</i>		
10. <i>Yuj</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>	<i>yoyay†</i>		
2. <i>Vid</i>	<i>vived</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>	<i>vivid</i>		
3. <i>Bhri*</i>	<i>babhár</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>	<i>babhri*</i>		
7. <i>Bhid</i>	<i>bibhed</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>	<i>bibhid</i>		
5. <i>Ci</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>	<i>ciáy</i>		
8. <i>Tan</i>	<i>taitán</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>	<i>ten</i>		
9. <i>Pú</i>	<i>pupáv</i>	<i>pupav</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>	<i>pupuv</i>		
<i>a</i>	<i>ítha</i>	<i>a</i>	<i>iva</i>	<i>athus</i>	<i>atus</i>	<i>ima</i>	<i>a</i>	<i>us</i>	<i>e</i>	<i>ishe</i>	<i>e</i>	<i>imake</i>	<i>idhoe</i>	<i>ire</i>
	<i>*ítha</i>	<i>*na</i>	<i>*na</i>	<i>*ma</i>	<i>*ma</i>	<i>*ma</i>	<i>*ma</i>	<i>*ma</i>	<i>*vake</i>	<i>*vake</i>	<i>*vake</i>	<i>*mahe</i>	<i>*dhve</i>	

† The syllable *ám* must be added to *yoyay* throughout; and the stem of the second preterites of *as*, *bhri*, or *kri*, must be affixed to *yoyayám*: thus, 1st sing. *yoyayámás*+*a* or *yoyayámabhárv*+*a* or *yoyayámakárv*+*a*; see 385: *a*. *Ci* may optionally take *tha* as well as *ítha* in the 2d sing.; thus, *ciáyitha* or *ciáytha*: but *bhri* makes only *babhriþa*, see pp. 139 and 171. As to the alternative *ciáy*, *tatan*, *pupav*, in the stems of 1st sing., see 368. As to *idhoe*, see 372: *a*.

SECOND FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>shyámi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>nari</i>	<i>shyasi</i>	<i>shyase</i>
6. <i>Diś</i>	<i>dek</i>	<i>shyati</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yojayi</i>	<i>shyávas</i>	<i>shyávae</i>
2. <i>Vid</i>	<i>vedi</i>	<i>shyatvas</i>	<i>shyete</i>
3. <i>Bhri</i>	<i>bhari</i>	<i>shyatvas</i>	<i>shyete</i>
7. <i>Bhid</i>	<i>bhet</i> *	<i>shyámas</i>	<i>shyámave</i>
5. <i>Í</i>	<i>é</i>	<i>shyatha</i>	<i>shyadhve</i>
8. <i>Tan</i>	<i>tani</i>	<i>shyanti</i>	<i>shyante</i>
9. <i>Pú</i>	<i>pavi</i>		

* Note, that *budh* also forms *bhotsye* &c. in Átm. by 406; and that after *bhet* the terminations will be *syámi* &c.

FIRST FUTURE.

ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>bodhi</i> *	<i>tásmi</i>	<i>táhe</i>
4. <i>Nṛit</i>	<i>nari</i>	<i>tási</i>	<i>táse</i>
6. <i>Diś</i>	<i>desh</i> *	<i>tá</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yojayi</i>	<i>tásvas</i>	<i>tásvave</i>
2. <i>Vid</i>	<i>vedi</i>	<i>tástvas</i>	<i>tástáhe</i>
3. <i>Bhri</i>	<i>bhar</i>	<i>tárau</i>	<i>tárau</i>
7. <i>Bhid</i>	<i>bhet</i>	<i>tásmas</i>	<i>tásmave</i>
5. <i>Í</i>	<i>é</i>	<i>tástha</i>	<i>tádhve</i>
8. <i>Tan</i>	<i>tani</i>	<i>táras</i>	<i>táras</i>
9. <i>Pú</i>	<i>pavi</i>		

* Note, that *budh* also forms *bodháhe* &c. in Átm. by 406. After *desh* the *t* of the terminations will become *ṭ* by 300.

AORIST OR THIRD PRETERITE.

FORM I.				FORM II.			
ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.	ROOT.	STEM.	PAR. TERM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i> †	<i>sham</i>	<i>shi</i>	6. <i>Dis</i>	<i>adiksh</i>	<i>am</i>	<i>i</i> or * <i>e</i>
4. <i>Nṛi</i>	<i>anarti</i> †	<i>shás</i> or † <i>ís</i> <i>shít</i> or † <i>ít</i>	<i>shásh</i> or † <i>hás</i> <i>shá</i> or † <i>ta</i>	10. <i>Yuj</i>	<i>ayáuyj</i> * <i>abhid</i>	<i>as</i> <i>ata</i>	<i>athás</i> <i>ata</i>
2. <i>Vid</i>	<i>avedi</i> †	<i>shva</i>	<i>shvahi</i>	7. <i>Bhid</i>		<i>áva</i>	<i>ávahi</i>
3. <i>Bhri</i>	{ Par. <i>abhár</i> Átm. <i>abhri</i> * }	<i>shṭam</i> <i>shṭám</i>	<i>sháshám</i> <i>shátám</i>	follows this form in Pa-rasmai, but not in Át-mane; see note under form I.		<i>atam</i> <i>atám</i>	<i>dihám</i> or * <i>ethám</i> <i>ditám</i> or * <i>etám</i>
5. <i>Ći</i>	{ Par. <i>acái</i> Átm. <i>acé</i> * }	<i>shma</i>	<i>shmahi</i>				
8. <i>Tan</i>	{ Par. <i>atáni</i> † Átm. <i>atani</i> }	<i>shja</i> <i>shus</i>	<i>dhvam</i> or * <i>ghvam</i> <i>shata</i>			<i>áma</i> <i>ata</i> <i>an</i>	<i>ámahi</i> <i>udhvam</i> <i>anta</i>
9. <i>Pá</i>	{ Par. <i>apávi</i> † Átm. <i>apavi</i> * }		Note, that <i>bhri</i> makes <i>abhrihás</i> , <i>abhrita</i> , <i>Bhid</i> , 7th c., follows this form in Átm., and makes <i>abhri</i> , <i>abhrihás</i> , <i>abhrita</i> , &c., by 419. <i>Tan</i> may make <i>atathás</i> , <i>atata</i> , as well as <i>atanishhás</i> , &c., by 424. c.				

PRECATIVE OR BENELECTIVE.

ROOT.	STEM.	PAR. TERM.	STEM.	ÁTM. TERM.
1. <i>Budh</i>	<i>budh</i>	} <i>yásam</i>	<i>bodhi</i>	<i>shíya</i>
4. <i>Nṛit</i>	<i>nṛit</i>		<i>narti</i>	<i>shíshthás</i>
6. <i>Dis</i>	<i>dis</i>		<i>dik</i>	<i>shíshṭa</i>
10. <i>Yuj</i>	<i>yuj</i>		<i>yojayi</i>	<i>shávahi</i>
		<i>yásva</i>		<i>shéyástám</i>
2. <i>Vid</i>	<i>vid</i>	} <i>yástam</i>	<i>vedi</i>	<i>sháyástám</i>
3. <i>Bhri</i>	<i>bhri</i>			<i>shámahi</i>
7. <i>Bhid</i>	<i>bhid</i>			<i>shádhvam</i>
		<i>yásma</i>		<i>shítram</i>
		<i>yásta</i>		
5. <i>Ći</i>	<i>ći</i>	<i>yásus</i>	<i>će</i>	* Note, that after <i>bhit</i> the terminations will be <i>śya</i> &c. As to <i>shádhvam</i> , see p. 193.
8. <i>Tan</i>	<i>tan</i>		<i>tani</i>	
9. <i>Pá</i>	<i>pá</i>		<i>pavi</i>	

CONDITIONAL.

ROOT.	STEM.	PAR. TERM.	STEM.	ÁTM. TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shyam</i>	<i>shye</i>	
4. <i>Nṛit</i>	<i>anarti</i>	<i>shyas</i>	<i>shyathás</i>	
6. <i>Dis</i>	<i>adek</i>	<i>shyat</i>	<i>shyata</i>	
10. <i>Yuj</i>	<i>ayojayi</i>	<i>shyáva</i>	<i>shyámahi</i>	
		<i>shyatam</i>	<i>shyethám</i>	
2. <i>Vid</i>	<i>avedi</i>	<i>shyatám</i>	<i>shyetám</i>	
3. <i>Bhri</i>	<i>abhari</i>			
7. <i>Bhid</i>	<i>abhet*</i>	<i>shyáma</i>	<i>shyámahi</i>	
		<i>shyata</i>	<i>shyadhvam</i>	
5. <i>Ći</i>	<i>áce</i>	<i>shyan</i>	<i>shyanta</i>	
8. <i>Tan</i>	<i>atani</i>			
9. <i>Pá</i>	<i>apavi</i>			

* Note, that after *abhet* the terminations will be *śyam* &c.

INFINITIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	} <i>tum</i>
4. <i>Nṛit</i>	<i>narti</i>	
6. <i>Dis</i>	<i>desh*</i>	
10. <i>Yuj</i>	<i>yojayi</i>	
2. <i>Vid</i>	<i>vedi</i>	or * <i>tum</i>
3. <i>Bhri</i>	<i>bhar</i>	after <i>desh</i>
7. <i>Bhid</i>	<i>bhet</i>	by 300.
5. <i>Ći</i>	<i>će</i>	
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pá</i>	<i>pavi</i>	

INFLEXION OF THE STEM OF PASSIVE VERBS FROM THE SAME TEN ROOTS.

PRESENT.

ROOT.	STEM.	TERM.
1. Budh	{ budhya budhyá* }	i
4. Nr̥it	{ nr̥itya nr̥ityá* }	se
6. Dis̥	{ dis̥ya dis̥yá* }	te
10. Yuj	{ yojya yojyá* }	*vāhe
2. Vid	{ vidya vidyá* }	ithe
3. Bhri	{ bhriya bhriyá* }	ite
7. Bhid	{ bhidyā bhidyá* }	
5. Āi	{ āiya āiyá* }	*mahē
8. Tan	{ tanyā tanyá* }	dhoe
9. Pá	{ páya páyá* }	nte

IMPERFECT.

ROOT.	STEM.	TERM.
1. Budh	{ abudhya abudhyá* }	i
4. Nr̥it	{ anr̥itya anr̥ityá* }	thás
6. Dis̥	{ adis̥ya adis̥yá* }	ta
10. Yuj	{ ayojya ayojyá* }	*vahi
2. Vid	{ avidya avidyá* }	ithám
3. Bhri	{ abhriya abhriyá* }	itám
7. Bhid	{ abhidya abhidyá* }	
5. Āi	{ āciya āciyá* }	*mahī
8. Tan	{ atanya atanyá* }	dhvam
9. Pá	{ apáya apáyá* }	nta

POTENTIAL.

ROOT.	STEM.	TERM.
1. Budh	{ budhya budhyā }	éya
4. Nr̥it	{ nr̥itya nr̥ityā }	éthás
6. Dis̥	{ dis̥ya dis̥yā }	íta
10. Yuj	{ yojya yojyā }	évahi
2. Vid	{ vidya vidyā }	éyáthám
3. Bhri	{ bhriya bhriyā }	éyáthám
7. Bhid	{ bhidyā bhidyā }	
5. Āi	{ āiya āiyā }	émahi
8. Tan	{ tanyā tanyā }	édhvam
9. Pá	{ páya páyā }	éran

IMPERATIVE.

ROOT.	STEM.	TERM.
1. Budh	{ budhya budhya }	ái
4. Nr̥it	{ nr̥itya nr̥itya }	sva
6. Dis̥	{ dis̥ya dis̥ya }	tám
10. Yuj	{ yojya yojya }	
2. Vid	{ vidya vidya }	évahi
3. Bhri	{ bhriya bhriya }	évahi
7. Bhid	{ bhidyā bhidyā }	
5. Āi	{ āiya āiya }	émahi
8. Tan	{ tanyā tanyā }	édhvam
9. Pá	{ páya páyā }	éran

PERFECT, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bubudh</i>	<i>e</i>
4. <i>Nṛit</i>	<i>namṛit</i>	* <i>ishe</i>
6. <i>Diś</i>	<i>diśś</i>	<i>e</i>
10. <i>Yuj</i>	<i>yoyujámás</i>	
		* <i>ivahē</i>
2. <i>Vid</i>	<i>vivid</i>	<i>áthe</i>
3. <i>Bhṛi</i>	{ <i>babhr</i> <i>babhr*</i>	<i>áte</i>
7. <i>Bhīd</i>	<i>bībhīd</i>	
		* <i>ivahē</i>
5. <i>Ći</i>	<i>ćicy</i>	* <i>idhve,</i> 372.a.
8. <i>Tan</i>	<i>ten</i>	
9. <i>Pá</i>	<i>pupuv</i>	<i>íre</i>

FIRST FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>táhe</i>
4. <i>Nṛit</i>	<i>narī</i>	<i>táse</i>
6. <i>Diś</i>	<i>desh (300)</i>	<i>tá</i>
10. <i>Yuj</i>	<i>yoyaji or yoji</i>	
		<i>tásuāhe</i>
2. <i>Vid</i>	<i>vedī</i>	<i>tásáthe</i>
3. <i>Bhṛi</i>	<i>bhāri or bhār</i>	<i>táruu</i>
7. <i>Bhīd</i>	<i>bhet</i>	
		<i>tásmāhe</i>
5. <i>Ći</i>	<i>ćāyi or ée</i>	<i>tádhe</i>
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pá</i>	<i>pāvi or pavī</i>	<i>táras</i>

SECOND FUTURE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>narī</i>	<i>shyase</i>
6. <i>Diś</i>	<i>dek (302)</i>	<i>shyate</i>
10. <i>Yuj</i>	<i>yoyaji or yoji</i>	
		<i>shyāuāhe</i>
2. <i>Vid</i>	<i>vedī</i>	<i>shyethe</i>
3. <i>Bhṛi</i>	<i>bhāri or bhārī</i>	<i>shyete</i>
7. <i>Bhīd</i>	<i>bhet</i>	
		<i>shyāuāhe</i>
5. <i>Ći</i>	<i>ćāyi or ée</i>	<i>shyachve</i>
8. <i>Tan</i>	<i>tani</i>	
9. <i>Pá</i>	<i>pāvi or pavī</i>	<i>shyante</i>

AORIST, PASSIVE.

ROOT.	STEM.	TERM. 3D SING.	STEM OF TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shi</i>	* Observe—After <i>abhit</i> the initial <i>sh</i> of the termination takes the dental form <i>s</i> , in this and the following tenses. Again, <i>adik</i> and <i>abhit</i> reject the sibilant from <i>shthás</i> , and before <i>dhwam</i> : thus, <i>adikshi</i> , <i>adithás</i> , <i>adesi</i> , <i>adikshvahi</i> , <i>adikshathám</i> , <i>adikshátám</i> , <i>adikshvam</i> , <i>adikshata</i> . So, <i>abhit</i> , <i>abhitthás</i> , <i>abhed</i> , <i>abhitvahi</i> , &c. See also 419, 475. <i>b</i> .
4. <i>Nṛit</i>	<i>anar-ti</i>	<i>shthás</i>	
6. <i>Diś</i>	<i>adik *</i>	<i>ades</i>	
10. <i>Yuj</i>	{ <i>ayoyaji</i> (496. a) or <i>ayoji</i>	<i>ayoj</i>	
2. <i>Vid</i>	<i>avedi</i>	<i>shvahi</i>	
3. <i>Bhri</i>	{ <i>abhári</i> or <i>abhri</i> (475)	<i>shathám</i>	
7. <i>Bhid</i>	<i>abhit *</i>	<i>abhár</i>	
5. <i>Ći</i>	<i>atáyi</i> or <i>ate</i>	<i>shátám</i>	
8. <i>Tan</i>	<i>atani</i>	<i>shamáhi</i>	
9. <i>Pú</i>	<i>apávi</i> or <i>apavi</i>	<i>dhwam</i>	
		<i>shata</i>	
		<i>atám</i>	
		<i>apáv</i>	

PRECATIVE, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>bodhi</i>	<i>shya</i>
4. <i>Nṛit</i>	<i>nar-ti</i>	<i>shstthás</i>
6. <i>Diś</i>	<i>dik</i>	<i>shsthta</i>
10. <i>Yuj</i>	<i>yoyaji</i> or <i>yoji</i>	<i>shvahi</i>
2. <i>Vid</i>	<i>vedí</i>	<i>shyástthám</i>
3. <i>Bhri</i>	<i>bhári</i> or <i>bhri</i>	<i>shyástám</i>
7. <i>Bhid</i>	<i>bhit</i>	<i>shamáhi</i>
5. <i>Ći</i>	<i>atáyi</i> or <i>te</i>	<i>shádhwam</i> , P. 193.
8. <i>Tan</i>	<i>tani</i>	<i>shíran</i>
9. <i>Pú</i>	<i>pávi</i> or <i>pavi</i>	

CONDITIONAL, PASSIVE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	<i>abodhi</i>	<i>shye</i>
4. <i>Nṛit</i>	<i>anar-ti</i>	<i>shyathás</i>
6. <i>Diś</i>	<i>adek</i>	<i>shyata</i>
10. <i>Yuj</i>	<i>ayoyaji</i> or <i>ayoji</i>	<i>shyásvahi</i>
2. <i>Vid</i>	<i>avedí</i>	<i>shyethám</i>
3. <i>Bhri</i>	<i>abhári</i> or <i>abhari</i>	<i>shyétám</i>
7. <i>Bhid</i>	<i>abhet</i>	<i>shyámahi</i>
5. <i>Ći</i>	<i>atáyi</i> or <i>ate</i>	<i>shyadhvam</i>
8. <i>Tan</i>	<i>atani</i>	<i>shyanta</i>
9. <i>Pú</i>	<i>apávi</i> or <i>apavi</i>	

CAUSAL FORM.
PRESENT TENSE.

ROOT.	STEM.	P.A.R. ÁTM. TERM.
1. <i>Budh</i>	{ <i>bodhaya</i> <i>bodhayá*</i> }	* <i>mi</i> <i>i</i>
4. <i>Nrit</i>	{ <i>nartaya</i> <i>nartayá*</i> }	<i>si</i> <i>se</i>
6. <i>Dis</i>	{ <i>desaya</i> <i>desáyá*</i> }	<i>ti</i> <i>te</i>
10. <i>Yuj</i>	{ <i>yoyaya</i> <i>yoyayá*</i> }	* <i>vas</i> * <i>vahé</i>
2. <i>Vid</i>	{ <i>vedaya</i> <i>vedayá*</i> }	<i>thas</i> <i>ithe</i>
3. <i>Bhri</i>	{ <i>bháraya</i> <i>bhárayá*</i> }	<i>tas</i> <i>ite</i>
7. <i>Bhid</i>	{ <i>bhedaya</i> <i>bhedayá*</i> }	* <i>mas</i> * <i>mahe</i>
5. <i>Çi</i>	{ <i>çápaya</i> <i>çápayá*</i> }	<i>tha</i> <i>dhve</i>
8. <i>Tan</i>	{ <i>tánaya</i> <i>tánayá*</i> }	<i>ni</i> <i>nte</i>
9. <i>Pú</i>	{ <i>pávaya</i> <i>pávayá*</i> }	Note— <i>Çi</i> also makes <i>çáyaya</i> , &c. See 485. b.

DESIDERATIVE FORM.
PRESENT TENSE.

ROOT.	STEM.	P.A.R. ÁTM. TERM.
1. <i>Budh</i>	{ <i>bubodhisha</i> <i>bubodhishá*</i> }	* <i>mi</i> <i>i</i>
4. <i>Nrit</i>	{ <i>ninartisha</i> <i>ninartishá*</i> }	<i>si</i> <i>se</i>
6. <i>Dis</i>	{ <i>didiksha</i> <i>didikshá*</i> }	<i>ti</i> <i>te</i>
10. <i>Yuj</i>	{ <i>yuyojayisha</i> <i>yuyojayishá*</i> }	* <i>vas</i> * <i>vahé</i>
2. <i>Vid</i>	{ <i>vividisha</i> <i>vividishá*</i> }	<i>thas</i> <i>ithe</i>
3. <i>Bhri</i>	{ <i>bibharisha</i> <i>bibharishá*</i> }	<i>tas</i> <i>ite</i>
7. <i>Bhid</i>	{ <i>bibhutsa</i> <i>bibhutsá*</i> }	* <i>mas</i> * <i>mahe</i>
5. <i>Çi</i>	{ <i>çícasha</i> <i>çícashá*</i> }	<i>tha</i> <i>dhve</i>
8. <i>Tan</i>	{ <i>titanisha</i> <i>titanishá*</i> }	<i>ni</i> <i>nte</i>
9. <i>Pú</i>	{ <i>pipavisha</i> <i>pipavishá*</i> }	make their stems <i>bubhutsa</i> (299. a) and <i>vivitsa</i> , but in Atmane only.

FREQUENTATIVE FORM.
PRESENT ÁTMANE.

ROOT.	STEM.	TERM.
1. <i>Budh</i>	{ <i>bobudhya</i> <i>bobudhyá*</i> }	<i>i</i>
4. <i>Nrit</i>	{ <i>nararriya</i> <i>nararriyá*</i> }	<i>se</i>
6. <i>Dis</i>	{ <i>dedisya</i> <i>dedisyá*</i> }	<i>te</i>
10. <i>Yuj</i>	{ <i>vevidya</i> <i>vevidyá*</i> }	* <i>vahé</i>
2. <i>Vid</i>	{ <i>bebhraya</i> <i>bebhráyá*</i> }	<i>ithe</i>
3. <i>Bhri</i>	{ <i>bebhdya</i> <i>bebhdáyá*</i> }	<i>ite</i>
7. <i>Bhid</i>	{ <i>çéçya</i> <i>çéçyá*</i> }	* <i>mahe</i>
5. <i>Çi</i>	{ <i>tantarya</i> <i>tantaryá*</i> }	<i>dhve</i>
8. <i>Tan</i>	{ <i>popiya</i> <i>popiyá*</i> }	<i>nte</i>
9. <i>Pú</i>	{ <i>popiyá*</i> }	† Observe— The 10th class has no frequen- tative form.

PARTICIPLES.

ROOT.	PRES. PARASM.	PRES. ÁTMANE.	PRES. PASSIVE.	PAST PASSIVE.	PAST ACTIVE.	PERFECT PARASMAI.	PERFECT ÁTMANE.	PAST INDECL.	PUTURE PASS. 1.	FUTURE PASS. 2.	FUTURE PASS. 3.	2D FUT. PARASMAI.	2D FUT. ÁTMANE OR PASSIVE.
1. <i>Budh</i>	<i>bodhat</i>	<i>bodhamána</i>	<i>budhyamána</i>	<i>buddhá</i>	<i>buddhavat</i>	<i>bubudhvas</i>	<i>bubudhána</i>	<i>buddhó</i>	<i>boddhavya</i>	<i>bodhamýa</i>	<i>bodhýa</i>	<i>bodhishyat</i>	<i>bodhishyamána</i>
4. <i>Nri</i>	<i>nriyat</i>	<i>nriyamána</i>	<i>nriyamána</i>	<i>nriíta</i> or <i>naríta</i>	<i>nriítavat</i> or <i>narítavat</i>	<i>narítvas</i>	<i>narítána</i>	<i>narító</i>	<i>narítavya</i>	<i>nartanyá</i>	<i>nriýa</i>	<i>narishyat</i>	<i>narishyamána</i>
6. <i>Dis</i>	<i>ásat</i>	<i>ásamána</i>	<i>ásyamána</i>	<i>dishíta</i>	<i>ásítavat</i>	<i>dishívas</i>	<i>dishíána</i>	<i>dishító</i>	<i>deshítavya</i>	<i>desanyá</i>	<i>desýa</i>	<i>dekshyat</i>	<i>dekshyamána</i>
10. <i>Yuj</i>	<i>yojyat</i>	<i>yojyamána</i>	<i>yojyamána</i>	<i>yojíta</i>	<i>yojítavat</i>	<i>yojyáti</i> †	<i>yojyáti</i> †	<i>yojyáti</i> †	<i>yojayitavya</i>	<i>yojanyá</i>	<i>yoyá</i>	<i>yoyayishyat</i>	<i>yoyayishyamána</i>
2. <i>Vid</i>	<i>vidat</i>	<i>vidána</i>	<i>vidyamána</i>	<i>vidáta</i>	<i>vidítavat</i>	<i>vidítvvas</i>	<i>vividána</i>	<i>vidító</i>	<i>vedítavya</i>	<i>vedanyá</i>	<i>vedýa</i>	<i>vedishyat</i>	<i>vedishyamána</i>
3. <i>Bhri</i>	<i>bídhvat</i>	<i>bídhvána</i>	<i>bhriyamána</i>	<i>bhriíta</i>	<i>bhriítavat</i>	<i>babhriívas</i>	<i>babhriána</i>	<i>bhriító</i>	<i>bhartavya</i>	<i>bharanyá</i>	<i>bhárya</i>	<i>bharishyat</i>	<i>bharishyamána</i>
7. <i>Bhád</i>	<i>bhíndat</i>	<i>bhíndána</i>	<i>bhidyamána</i>	<i>bhína</i>	<i>bhinnapat</i>	<i>bíbhídvvas</i>	<i>bíbhídana</i>	<i>bhíttó</i>	<i>bhettavya</i>	<i>bhedanyá</i>	<i>bhedýa</i>	<i>bhetsyat</i>	<i>bhetsyamána</i>
5. <i>Çi</i>	<i>çivat</i>	<i>çivána</i>	<i>çiyamána</i>	<i>çita</i>	<i>çítavat</i>	<i>çívvas</i>	<i>çívána</i>	<i>çító</i>	<i>çetavya</i>	<i>çayanyá</i>	<i>çéya</i>	<i>çeshyat</i>	<i>çeshyamána</i>
8. <i>Tan</i>	<i>tanoat</i>	<i>tanvána</i>	<i>tanyamána</i>	<i>tata</i>	<i>tatavat</i>	<i>tenívas</i>	<i>tenána</i>	<i>tanító</i>	<i>tanitavya</i>	<i>tananyá</i>	<i>tányá</i>	<i>tanishyat</i>	<i>tanishyamána</i>
9. <i>Pú</i>	<i>punat</i>	<i>punána</i>	<i>pryamána</i>	<i>páta</i>	<i>pútavat</i>	<i>pupúvas</i>	<i>pupúvana</i>	<i>púto</i>	<i>pavitavya</i>	<i>paranyá</i>	<i>párya</i>	<i>pavishyat</i>	<i>pavishyamána</i>

† *Çatrvas* is added to the participle of the perfect Parasmai, and *çakrápa* for that of the perfect Átmane.

PARASMAI-PADA (see 327).

584. Although this root belongs to cl. 2, its inflexion is exhibited here, both because it is sometimes used as an auxiliary, and because it is desirable to study its inflexion together with that of the other substantive verb भू bhū, 'to be' (585), which supplies many of the tenses in which अस is defective. Two other roots are sometimes employed as substantive verbs, with the sense 'to be,' viz. स्या cl. 1, 'to stand' (see 269, 587), and आस cl. 2, 'to sit' (see 317. a). Indeed, the root अस as, here inflected, is probably only an abbreviation of आस अस.

The cognate languages have two roots similar to the Sanskrit for the substantive verb 'to be.' Cf. φῦ and εσ in Greek, es (sum) and fu (fui) in Latin; and observe how the different parts of the Sanskrit verbs correspond to the Greek and Latin; thus, asmi, asi, asti; ἐμμί, ἐσσί, ἐστί; sum, es, est. Cf. also santi with sunt; ástam, ástám, with ἤστων, ἤστῃην; ásma, ásta, ásan, with ἤμεν, ἤστε, ἤσαν, &c.

Present, 'I am.'

Potential, 'I may be,' &c.

PERS.	SING.	DUAL.	PLURAL.	SING.	DUAL.	PLURAL.
1st,	अस्मि asmi	खस् स्वस् svas	स्मस् smas	स्याम् syám	स्याव syáva	स्याम syáma
2nd,	असि asi	स्थस् sthas	स्थ stha	स्यास् syás	स्यातम् syátam	स्यात syáta
3rd,	अस्ति asti	स्तस् stas	सन्ति santi	स्यात् syát	स्याताम् syátám	स्युस् syus

Imperfect, 'I was.'

Imperative, 'Let me be.'

आसम् ásam	आख् ásva	आस्म ásma	असां asi	असाव asáva	असाम asáma
आसीस् ásís	आस्तम् ástam	आस्त ásta	एधि edhi	स्तम् stam	स्त sta
आसीत् ásít	आस्ताम् ástám	आसन् ásan	अस्तु astu	स्ताम् stám	सन्तु santu

Perfect*, 'I have been,' &c.

PARASMAI.			ÁTMANE.		
आस asa	आसिव असिवा ásiva	आसिम असिमा ásima	आसे ase	आसिवहे असिवाहे ásiváhe	आसिमहे असिमाहे ásimahe
आसिष असिषा ásitha	आसथुस् असथुस् ásathus	आस asa	आसिषे असिषे ásishhe	आसाथे असिषे ásáthe	आसिष्वे असिष्वे ásishvhe
आस asa	आसतुस् असतुस् ásatus	आसुस् ásus	आसे ase	आसाते असिषे ásáte	आसिरे असिरे ásire

Obs.—The root as, 'to be,' has no Derivative forms, and only two Participles, viz. सत् sat, Pres. Par., सान sána, Pres. Átm. (see 524, 526). The Special tenses have an Átmane-pada, which is not used unless the root is compounded with prepositions. In this Pada ह् h is substituted for the root in 1st sing. Pres., and स् s is dropped before dh in 2nd pl.; thus, Pres. he, se, ste; svahe, sáthe, sáte; smahe, dhve, sate: Impf. ási, ásthás, ásta; ásvahi, ásáthám, ásátám; ásmahi, ádhvam, ásata: Pot. síya, síthás, síta; sívahi, síyáthám, síyátám; símahi, sídhvam, síran: Impv. asai, sva, stám; asávahai, sáthám, sátám; ásámahai, dhvam, satám: see 327.

* The Perfect of as is not used by itself, but is employed in forming the Perfect of Causals and some other verbs, see 385, 490; in which case the Átmane may be used. The other tenses of as are wanting, and are supplied from bhū at 585.

GROUP I. CLASS I.

EXAMPLES OF PRIMITIVE VERBS OF THE FIRST CLASS,
EXPLAINED AT 261.

585. Root भू *bhū*. Infin. भवितुम् *bhavitum*, 'to be' or 'become.'

PARASMAI-PADA. *Present Tense*, 'I am' or 'I become.'

PEBS.	SING.	DUAL.	PLURAL.
1st,	भवामि <i>bhavāmi</i>	भवावस् <i>bhavāvas</i>	भवामस् <i>bhavāmas</i>
2nd,	भवसि <i>bhavasi</i>	भवथस् <i>bhavathas</i>	भवथ <i>bhavatha</i>
3rd,	भवति <i>bhavati</i>	भवतस् <i>bhavatas</i>	भवन्ति <i>bhavanti</i>

Imperfect, 'I was.'

अभवम् <i>abhavam</i>	अभवाव <i>abhavāva</i>	अभवाम <i>abhavāma</i>
अभवस् <i>abhavas</i>	अभवतम् <i>abhavatam</i>	अभवत <i>abhavata</i>
अभवत् <i>abhavat</i>	अभवताम् <i>abhavatām</i>	अभवन् <i>abhavan</i>

Potential, 'I may be.'

भवेयम् <i>bhaveyam</i>	भवेव <i>bhaveva</i>	भवेम <i>bhavema</i>
भवेस् <i>bhaves</i>	भवेतम् <i>bhavetam</i>	भवेत् <i>bhaveta</i>
भवेत् <i>bhavet</i>	भवेताम् <i>bhavetām</i>	भवेयुस् <i>bhaveyus</i>

Imperative, 'Let me be.'

भवानि <i>bhavāni</i>	भवाव <i>bhavāva</i>	भवाम <i>bhavāma</i>
भव <i>bhava</i>	भवतम् <i>bhavatam</i>	भवत <i>bhavata</i>
भवतु <i>bhavatu</i>	भवताम् <i>bhavatām</i>	भवन्तु <i>bhavantu</i>

Perfect, 'I have been,' 'I was.'

बभूव <i>babhūva</i>	बभूविव <i>babhūviva</i>	बभूविम <i>babhūvima</i>
बभूविथ <i>babhūvitha</i>	बभूवथुस् <i>babhūvathus</i>	बभूव <i>babhūva</i>
बभूवत् <i>babhūva</i>	बभूवतुस् <i>babhūvatus</i>	बभूवुस् <i>babhūvus</i>

First Future, 'I shall or will be.'

भवितास्मि <i>bhavitāsmi</i>	भवितास्वस् <i>bhavitāsvas</i>	भवितास्मस् <i>bhavitāsmas</i>
भवितासि <i>bhavitāsi</i>	भवितास्यस् <i>bhavitāsthas</i>	भवितास्य <i>bhavitāstha</i>
भविता <i>bhavitā</i>	भवितारौ <i>bhavitārau</i>	भवितारस् <i>bhavitāras</i>

Second Future, 'I shall or will be.'

भविष्यामि <i>bhavishyāmi</i>	भविष्यावस् <i>bhavishyāvas</i>	भविष्यामस् <i>bhavishyāmas</i>
भविष्यसि <i>bhavishyasi</i>	भविष्यथस् <i>bhavishyathas</i>	भविष्यथ <i>bhavishyatha</i>
भविष्यति <i>bhavishyati</i>	भविष्यतस् <i>bhavishyatas</i>	भविष्यन्ति <i>bhavishyanti</i>

Aorist, 'I was' or 'had been,' &c.

अभूवम् <i>abhúvam</i>	अभूव <i>abhúva</i>	अभूम् <i>abhúma</i>
अभूस् <i>abhús</i>	अभूतम् <i>abhútam</i>	अभूत <i>abhúta</i>
अभूत् <i>abhút</i>	अभूताम् <i>abhútám</i>	अभूवन् <i>abhúvan</i>

Precative or Benedictive, 'May I be.'

भूयासम् <i>bhúyásam</i>	भूयास्व <i>bhúyásva</i>	भूयास्त <i>bhúyásma</i>
भूयास् <i>bhúyás</i>	भूयास्तम् <i>bhúyástam</i>	भूयास्त <i>bhúyásta</i>
भूयात् <i>bhúyát</i>	भूयास्ताम् <i>bhúyástám</i>	भूयासुस् <i>bhúyásus</i>

Conditional, (If) 'I should be.'

अभविष्यम् <i>abhavishyam</i>	अभविष्याव <i>abhavishyáva</i>	अभविष्याम <i>abhavishyáma</i>
अभविष्यस् <i>abhavishyas</i>	अभविष्यतम् <i>abhavishyatam</i>	अभविष्यत <i>abhavishyata</i>
अभविष्यत् <i>abhavishyat</i>	अभविष्यताम् <i>abhavishyatám</i>	अभविष्यन् <i>abhavishyan</i>

586. *ÁTMANE-PADA. Present Tense, 'I am,' &c.*

भवे <i>bhave</i>	भवावहे <i>bhavávahe</i>	भवामहे <i>bhavámahe</i>
भवसे <i>bhavase</i>	भवेथे <i>bhavethe</i>	भवध्वे <i>bhavadhve</i>
भवते <i>bhavate</i>	भवेते <i>bhavete</i>	भवन्ते <i>bhavante</i>

Imperfect, 'I was.'

अभवे <i>abhave</i>	अभवावहि <i>abhavávahi</i>	अभवामहि <i>abhavámahi</i>
अभवयास् <i>abhavathás</i>	अभवेथाम् <i>abhavethám</i>	अभवध्वम् <i>abhavadhvam</i>
अभवत <i>abhavata</i>	अभवेताम् <i>abhavetám</i>	अभवन्त <i>abhavanta</i>

Potential, 'I may be,' &c.

भवेय <i>bhaveya</i>	भवेवहि <i>bhavevahi</i>	भवेमहि <i>bhavemahi</i>
भवेथास् <i>bhavethás</i>	भवेयाथाम् <i>bhaveyáthám</i>	भवेध्वम् <i>bhavedhvam</i>
भवेत <i>bhaveta</i>	भवेयाताम् <i>bhaveyátám</i>	भवेरन् <i>bhaveran</i>

Imperative, 'Let me be.'

भवै <i>bhavai</i>	भवावहै <i>bhavávahai</i>	भवामहै <i>bhavámahai</i>
भवस्व <i>bhavasva</i>	भवेथाम् <i>bhavethám</i>	भवध्वम् <i>bhavadhvam</i>
भवताम् <i>bhavatám</i>	भवेताम् <i>bhavetám</i>	भवन्ताम् <i>bhavantám</i>

Perfect, 'I have been,' 'I was,' &c.

बभूवे <i>babhúve</i>	बभूविवहे <i>babhúvivahe</i>	बभूविमहे <i>babhúvimahe</i>
बभूविषे <i>babhúvishe</i>	बभूवाथे <i>babhúváthe</i>	बभूविध्वे (द्वे) <i>babhúvidhve</i>
बभूवे <i>babhúve</i>	बभूवाते <i>babhúváte</i>	बभूविरे <i>babhúvire</i>

First Future, 'I shall or will be,' &c.

भविताहे <i>bhavitāhe</i>	भवितास्वहे <i>bhavitāsvahe</i>	भवितास्महे <i>bhavitāsmāhe</i>
भवितासे <i>bhavitāse</i>	भवितासाथे <i>bhavitāsāthe</i>	भविताध्वे <i>bhavitādhwē</i>
भविता <i>bhavitā</i>	भवितारौ <i>bhavitārau</i>	भवितारस् <i>bhavitāras</i>

Second Future, 'I shall or will be,' &c.

भविष्ये <i>bhavishye</i>	भविष्यावहे <i>bhavishyāvāhe</i>	भविष्यामहे <i>bhavishyāmāhe</i>
भविष्यसे <i>bhavishyase</i>	भविष्येथे <i>bhavishyēthe</i>	भविष्यध्वे <i>bhavishyadhvē</i>
भविष्यते <i>bhavishyate</i>	भविष्येते <i>bhavishyēte</i>	भविष्यन्ते <i>bhavishyante</i>

Aorist, 'I was' or 'had been,' &c.

अभविषि <i>abhavishi</i>	अभविष्वहि <i>abhavishvahi</i>	अभविष्महि <i>abhavishmahi</i>
अभविष्यास् <i>abhavishyāś</i>	अभविषायाम् <i>abhavishyāthām</i>	अभविष्वम् (द्रुम्) <i>abhavidhvam</i>
अभविष्यत् <i>abhavishyāt</i>	अभविषाताम् <i>abhavishātām</i>	अभविषत <i>abhavishata</i>

Precative or Benedictive, 'I wish I may be.'

भविषीय <i>bhavishīya</i>	भविषीवहि <i>bhavishīvahi</i>	भविषीमहि <i>bhavishīmahi</i>
भविषीयास् <i>bhavishīyāś</i>	भविषीयास्याम् <i>bhavishīyāsthām</i>	भविषीध्वम् (द्रुम्) <i>bhavishīdhvam</i>
भविषीष्ट <i>bhavishīṣṭa</i>	भविषीयास्ताम् <i>bhavishīyāsthām</i>	भविषीरन् <i>bhavishīran</i>

Conditional, (If) 'I should be,' &c.

अभविष्ये <i>abhavishye</i>	अभविष्यावहि <i>abhavishyāvahi</i>	अभविष्यामहि <i>abhavishyāmahi</i>
अभविष्यथास् <i>abhavishyathās</i>	अभविष्येथाम् <i>abhavishyēthām</i>	अभविष्यध्वम् <i>abhavishyadhvam</i>
अभविष्यत <i>abhavishyata</i>	अभविष्येताम् <i>abhavishyētām</i>	अभविष्यन्त <i>abhavishyanta</i>

Passive (461), *Pres.* भूये, भूयसे, &c.; *Aor. 3rd sing.* (475) अभवि.
Causal (479), *Pres.* भावयामि, भावयसि, &c.; *Aor.* (492) अबीभवम्, &c.
Desiderative form of Causal (497) विभावायिष्यामि, &c. *Desiderative*
(498), *Pres.* बुभूषामि, बुभूषसि, &c. *Frequentative* (507), *Pres.* बोभूये,
बोभोमि or बोभवीमि*. *Participles, Pres.* भवत् (524); *Past Pass.* भूत
(531); *Past Indecl.* भूत्वा (556), -भूय (559); *Fut. Pass.* भवितव्य (569),
भवनीय (570), भाव्य or भव्य (571).

Obs.—The following examples are given in the order of their final letters.

587. Root स्या (special stem तिष्ठ, 269, 269. a). *Inf.* स्यातुम् 'to stand.' *Par. and Ātm. Pres.* तिष्ठामि, तिष्ठसि, तिष्ठति; तिष्ठावस्, तिष्ठयस्, तिष्ठतस्; तिष्ठामस्, तिष्ठथ, तिष्ठन्ति. *Ātm.* तिष्ठे, तिष्ठसे, तिष्ठते; तिष्ठावहे, तिष्ठेथे, तिष्ठेते; तिष्ठामहे, तिष्ठध्वे, तिष्ठन्ते. *Impf.* अतिष्ठम्, अतिष्ठस्, &c. *Ātm.* अतिष्ठे, &c. *Pot.* तिष्ठेयम्, तिष्ठेस्, तिष्ठन्; तिष्ठेव, &c. *Ātm.* तिष्ठेय, तिष्ठेयास्, तिष्ठेत; तिष्ठेवहि, तिष्ठेयाथाम्, &c. *Impv.* तिष्ठानि, तिष्ठ, तिष्ठतु; तिष्ठाव, &c. *Ātm.* तिष्ठे, तिष्ठस्व, तिष्ठताम्; तिष्ठावहे, &c. *Perf.* तस्यौ (373), तस्यिथ or तस्याप, तस्यौ; तस्यिव,

* These Derivative verbs will be inflected at full at 703, 705, 706, 707.

तस्ययुस्, तस्यतुस्; तस्यम, तस्य, तस्युस्. *Ātm.* तस्ये, तस्ये, तस्ये; तस्यवहे, तस्याथे, तस्याते; तस्यमहे, तस्यध्वे, तस्यरे. *1st Fut.* स्यातास्मि, स्यातासि, &c. *Ātm.* स्याताहे, स्यातासे, &c. *2nd Fut.* स्यास्यामि, स्यास्यसि, स्यास्यति, &c. *Ātm.* स्यास्ये, स्यास्यसे, स्यास्यते, &c. *Aor.* (438) अस्याम्, अस्यास्, अस्यात्; अस्याव, अस्यातम्, अस्याताम्; अस्याम, अस्यात, अस्यात्सु. *Ātm.* (438. d, 421. d) अस्थिषि, अस्थिपास्, अस्थित; अस्थिष्वहि, अस्थिपायाम्, -घाताम्; अस्थिष्वहि, अस्थिदुम्, अस्थिघत. *Prec.* स्थेयासम्, स्थेयास्, &c. *Ātm.* स्यासीय, स्यासीद्वास्, &c. *Cond.* अस्यास्यम्, अस्यास्यस्, &c. *Ātm.* अस्यास्ये, अस्यास्यथास्, &c. *Pass., Pres.* स्थीये (465); *Aor. 3rd sing.* अस्यायि. *Caus., Pres.* स्थापयामि, -ये; *Aor.* अतिष्ठिपम्, अतिष्ठिपे. *Des.* तिष्ठासामि, &c. *Freq.* तेष्टीये or तास्येमि or तास्यामि. *Part., Pres.* तिष्ठत् (141. Obs. 1); *Past Pass.* स्थित; *Past Indecl.* स्थित्वा, -स्याय, -ष्टाय; *Fut. Pass.* स्यातव्य, स्थानीय, स्थेय.

588. Root घ्रा (special stem जिघ्र, 269). *Inf.* घ्रातुम् 'to smell.' *Par. Pres.* जिघ्रामि, जिघ्रसि, &c. *Impf.* अजिघ्रम्, अजिघ्रस्, &c. *Pot.* जिघ्रेयम्, जिघ्रेस्, &c. *Impv.* जिघ्राणि (58), जिघ्र, &c. *Perf.* जघ्रौ (373), जघ्रिय or जघ्राय, जघ्रौ; जघ्रिव, जघ्रयुस्, जघ्रतुस्; जघ्रिम, जघ्र, जघ्रुस्. *1st Fut.* घ्रातास्मि, घ्रातासि, &c. *2nd Fut.* घ्रास्यामि, घ्रास्यसि, &c. *Aor.* (438) अघ्राम्, अघ्रास्, अघ्रात्; अघ्राव, अघ्रातम्, अघ्राताम्; अघ्राम, अघ्रात, अघ्रात्सु. Or by 433, अघ्रासिधम्, अघ्रासीस्, अघ्रासीत्; अघ्रासिष्व, अघ्रासिष्टम्, -सिष्टाम्; अघ्रासिष्म, -सिष्ट, -सिष्टुस्. *Prec.* घ्रायासम्, घ्रायास्, &c. Or घ्रेयासम्, &c. *Cond.* अघ्रास्यम्, अघ्रास्यस्, &c. *Pass., Pres.* घ्राये (465. a); *Aor. 3rd sing.* अघ्रायि. *Caus., Pres.* घ्रापयामि; *Aor.* अजिघ्रपम् or अजिघ्रिपम्. *Des.* जिघ्रासामि. *Freq.* जेघ्रीये, जाघ्रामि or जाघ्रेमि. *Part., Pres.* जिघ्रत्; *Past Pass.* घ्रात or घ्राण; *Past Indecl.* घ्रात्वा, -घ्राय; *Fut. Pass.* घ्रातव्य, घ्राणीय, घ्रेय.

589. Root पा (special stem पिब, 269). *Inf.* पातुम् 'to drink.' *Par. Pres.* पिवामि, पिवसि, &c. *Impf.* अपिवम्, अपिवस्, &c. *Pot.* पिबेयम्, पिबेस्, &c. *Impv.* पिवानि, पिब, &c. *Perf.* (373) पपौ, पपिय or पपाय, पपौ; पपिव, पपयुस्, पपतुस्; पपिम, पप, पपुस्. *1st Fut.* पातास्मि, पातासि, &c. *2nd Fut.* पास्यामि, पास्यसि, &c. *Aor.* (438) अपाम्, अपास्, अपात्; अपाव, अपातम्, अपाताम्; अपाम, अपात, अपात्सु. *Prec.* पेयासम्, पेयास्, &c. *Cond.* अपास्यम्, अपास्यस्, &c. *Pass., Pres.* पीये (465); *Aor. 3rd sing.* अपायि (475). *Caus., Pres.* पापयामि, -ये; *Aor.* अपीष्यम् (493. e). *Des.* पिपासामि. *Freq.* पेपीये, पापेमि or पापामि. *Part., Pres.* पिबत्; *Past Pass.* पीत (533. b); *Past Indecl.* पीत्वा, -पाय; *Fut. Pass.* पातव्य, पानीय, पेय.

590. Root जि (special stem जय, 263). *Inf.* जेतुम् 'to conquer.' *Par.**

* जि is not generally used in the *Ātmane*, excepting with the prepositions *vi* or *parā*. See 786.

Pres. जयामि, जयसि, जयति; जयावस्, जयथस्, जयतस्; जयामस्, जयथ, जयन्ति. *Impf.* अजयम्, अजयस्, अजयत्; अजयाव, अजयतम्, अजयताम्; अजयाम, अजयत, अजयन्. *Pot.* जयेयम्, जयेस्, जयेत्; जयेव, जयेतम्, जयेताम्; जयेम, जयेत, जयेयुस्. *Impv.* जयानि, जय, जयतु; जयाव, जयतम्, जयताम्; जयाम, जयत, जयन्तु. *Perf.* जिगाय (368, 374. b), जिगयिष or जिगेष, जिगाय; जिगियव (374), जिगयथुस्, जिगयतुस्; जिगियम, जिग्य, जिग्युस्. *1st Fut.* जेतास्मि, जेतासि, जेता; जेतास्वस्, जेतास्वस्, जेतारौ; जेतास्मस्, जेतास्व, जेतारस्. *2nd Fut.* जेष्यामि, जेष्यसि, जेष्यति; जेष्यावस्, जेष्यथस्, जेष्यतस्; जेष्यामस्, जेष्यथ, जेष्यन्ति. *Aor.* अजैषम् (420), अजैषीस्, अजैषीत्; अजैष्व, अजैष्वम्, अजैष्वाम्; अजैष्म, अजैष्ट, अजैषुस्. *Prec.* जीयासम्, जीयास्, जीयात्; जीयास्व, जीयास्तम्, जीयास्ताम्; जीयास्म, जीयास्त, जीयासुस्. *Cond.* अजेष्यम्, अजेष्यस्, अजेष्यत्; अजेष्याव, अजेष्यतम्, अजेष्यताम्; अजेष्याम, अजेष्यत, अजेष्यन्. *Pass., Pres.* जीये, &c.; *Aor.* 3rd sing. अजायि. *Caus., Pres.* जापयामि; *Aor.* अजीजपम्. *Des.* जिगीषामि. *Freq.* जेजीये, जेजेमि or जेजयीमि. *Part., Pres.* जयत्; *Past Pass.* जित; *Past Indecl.* जित्वा, -जितव; *Fut. Pass.* जेतव्य, जयनीय, जेय or जितव or जय्य (571, 572).

a. Like जि may be conjugated नी. *Inf.* नेतुम् 'to lead.' But the Causal is नाययामि; *Caus., Aor.* अनीनयम्; *Des.* निनीषामि. In Epic poetry the *Perfect* is sometimes नयामास् for निनाय, and the *2nd Fut.* नयिष्यामि for नेष्यामि (especially when preceded by the prep. आ).

591. Root स्मि (special stem स्मय). *Inf.* स्मेतुम् 'to smile.' *Atom.* *Pres.* स्मये, स्मयसे, &c. *Impf.* अस्मये, अस्मयथास्, &c. *Pot.* स्मयेय, स्मयेथास्, &c. *Impv.* स्मयै, स्मयस्व, &c. *Perf.* (374. e) सिष्मिये*, सिष्मियिषे, सिष्मिये; सिष्मियिवहे, सिष्मियाथे, सिष्मियाते; सिष्मियिमहे, सिष्मियिष्वे or -यिद्दे, सिष्मियिरे. *1st Fut.* स्मेताहे, स्मेतासे, &c. *2nd Fut.* स्मेष्ये, स्मेष्यसे, &c. *Aor.* अस्मेषि, अस्मेष्वास्, अस्मेष्ट; अस्मेष्वहि, अस्मेष्वाथाम्, -षाताम्; अस्मेष्वाहि, अस्मेष्ट्वम्, अस्मेष्टत. *Prec.* स्मेषीय, &c. *Cond.* अस्मेष्ये, &c. *Pass., Pres.* स्मीये; *Aor.* 3rd sing. अस्मायि. *Caus., Pres.* स्माययामि or स्मापयामि; *Aor.* अस्मिष्यम् or अस्मिष्यम्. *Des.* सिस्मियिषे. *Freq.* सेष्मीये, सेष्मेमि or सेष्मयीमि. *Part., Pres.* स्मयमान; *Past Pass.* स्मित; *Past Indecl.* स्मित्वा, -स्मितव; *Fut. Pass.* स्मेतव्य, स्मयनीय, स्मेय.

592. Root दृ (special stem द्रव). *Inf.* द्रोतुम् 'to run.' *Par. Pres.* द्रवामि, द्रवसि, द्रवति; द्रवावस्, द्रवथस्, द्रवतस्; द्रवामस्, द्रवथ, द्रवन्ति. *Impf.* अद्रवम्, अद्रवस्, &c. *Pot.* द्रवेयम्, द्रवेस्, &c. *Impv.* द्रवाणि (58), द्रव, &c. *Perf.* दुद्राव, दुद्रोष, दुद्राव; दुद्रुव (369), दुद्रुवथुस् (374. g), दुद्रुवतुस्; दुद्रुम, दुद्रुव, दुद्रुवुस्. *1st Fut.* द्रोतास्मि. *2nd Fut.* द्रोष्यामि, द्रोष्यसि, &c. *Aor.*

* When वि is prefixed, the Perfect is विसिष्मिये against 70.

अदुद्रुवम् (440. a), अदुद्रुवस्, अदुद्रुवत्; अदुद्रुवाव, अदुद्रुवतम्, अदुद्रुवताम्; अदुद्रुवाम्, अदुद्रुवत, अदुद्रुवन्. *Prec.* दूयासम्, दूयास्, &c. *Cond.* अद्रोष्यम्. *Pass.*, *Pres.* दूये; *Aor. 3rd sing.* अद्रावि. *Caus.*, *Pres.* द्रावयामि; *Aor.* अदुद्रुवम् or अदिद्रुवम्. *Des.* द्रुषामि. *Freq.* दोदूये, दोद्रोमि or दोद्रवीमि. *Part.*, *Pres.* द्रवत्; *Past Pass.* द्रुत; *Past Indecl.* द्रुत्वा, -द्रुत्; *Fut. Pass.* द्रोतव्य, द्रवणीय, द्राव्य or द्रव्य.

a. Like द्रु may be conjugated द्रु (sometimes written द्रु). *Inf.* द्रोतुम् 'to flow.'

593. Root हृ (special stem हर). *Inf.* हर्तुम् 'to seize,' 'to take.' *Par. and Átm.* *Pres.* हरामि. *Átm.* हरे, हरसे, हरते; हरावहे, &c. *Impf.* अहरम्, अहरस्, अहरत्; अहराव, &c. *Átm.* अहरे, अहरयास्, अहरत; अहरावहि, &c. *Pot.* हरेयम्. *Átm.* हरेय, हरेयास्, &c. *Impv.* हराणि (58), हर, &c. *Átm.* हरै, हरस्व, &c. *Perf.* जहार, जहथै (370. a), जहार; जहिव, जह्युस्, जहतुस्; जह्रिम, जह्र, जह्युस्. *Átm.* जहे, जह्रिषे, जहे; जह्रिवहे, जहाये, जहाते; जह्रिमहे, जह्रिध्वे or जह्रिद्दे, जह्रिरे. *1st Fut.* हर्तास्मि. *Átm.* हर्ताहे, हर्तासे, &c. *2nd Fut.* हरिष्यामि. *Átm.* हरिष्ये, हरिष्यसे, &c. *Aor.* अहार्षम्, अहार्षिस्, अहार्षीत्; अहार्ष्व, अहार्ष्टम्, अहार्ष्टाम्; अहार्षि, अहार्ष्टिस्. *Átm.* अहृषि, अहृष्यास्, अहृत; अहृष्वहि, अहृषायाम्, अहृषाताम्; अहृष्वहि, अहृष्टम्, अहृषत. *Prec.* ह्रियासम्. *Átm.* हृषीय, हृषीयास्, &c. *Cond.* अहरिष्यम्. *Átm.* अहरिष्ये, अहरिष्ययास्, &c. *Pass.*, *Pres.* ह्रिये; *Aor. 3rd sing.* अहारि. *Caus.*, *Pres.* हारयामि, -ये; *Aor.* अजहीहरम्. *Des.* जिहीषामि, -षे. *Freq.* जेह्रिये, जर्हीरोमि or जरीहरोमि or जरिहरीमि or जरीहर्मि or जरि- or जर्हिमि. *Part.*, *Pres.* हरत्; *Pass.* ह्रियमाण; *Past Pass.* हृत; *Past Indecl.* हृत्वा, -हृत्य; *Fut. Pass.* हर्तव्य, हरणीय, हार्य.

594. Root स्मृ (special stem स्मर). *Inf.* स्मर्तुम् 'to remember.' *Par. and Átm.* *Pres.* स्मरामि. *Átm.* स्मरे. *Impf.* अस्मरम्, अस्मरस्, &c. *Átm.* अस्मरे. *Pot.* स्मरेयम्. *Átm.* स्मरेय, &c. *Impv.* स्मराणि (58). *Átm.* स्मरै, स्मरस्व, &c. *Perf.* सस्मार, सस्मर्थै (370. a), सस्मार; सस्मरिव, सस्मर्युस्, सस्मरतुस्; सस्मरिम, सस्मर, सस्मरुस्. *Átm.* सस्मरे, सस्मरिषे, सस्मरे; सस्मरिवहे, सस्मराये, सस्मराते; सस्मरिमहे, सस्मरिध्वे or -रिद्दे, सस्मरिरे. *1st Fut.* स्मर्तास्मि. *Átm.* स्मर्ताहे. *2nd Fut.* स्मरिष्यामि. *Átm.* स्मरिष्ये. *Aor.* अस्मार्षम्, &c. (see हृ at 593). *Átm.* अस्मृषि, अस्मृष्यास् (see हृ at 593). *Prec.* स्मयासम्. *Átm.* स्मृषीय or स्मरिषीय. *Cond.* अस्मरिष्यम्. *Átm.* अस्मरिष्ये. *Pass.*, *Pres.* स्मर्ये; *Aor. 3rd sing.* अस्मारि. *Caus.*, *Pres.* स्मारयामि, -ये; *Aor.* अस्मरम्. *Des.* सुस्मूषे. *Freq.* सास्मर्ये, सास्मर्मि or सास्मरीमि. *Part.*, *Pres.* स्मरत्; *Past Pass.* स्मृत; *Past Indecl.* स्मृत्वा, -स्मृत्य; *Fut. Pass.* स्मर्तव्य, स्मरणीय, स्मार्य.

595. Root ह्वे (special stem ह्वय). *Inf.* ह्वानुम् 'to call.' *Par. and Átm.* *Pres.* ह्वामि. *Átm.* ह्वये. *Impf.* अह्वयम्, &c. *Átm.* अह्वये.

Pot. ह्येयम्. *Átm.* ह्येय. *Impv.* ह्यानि. *Átm.* ह्यै. *Perf.* (373. e) जुहाव, जुहविष or जुहोष, जुहाव; जुहुविव, जुहुवयुस्, जुहुवतुस्; जुहुविम, जुहुव, जुहुवुस्. *Átm.* जुहुवे, जुहुचिमे, जुहुवे; जुहुविवहे, जुहुवाये, जुहुवाते; जुहुविमहे, जुहुविध्वे or -विद्वे, जुहुविरे. *1st Fut.* ह्यातास्मि. *Átm.* ह्याताहे. *2nd Fut.* ह्यास्यामि. *Átm.* ह्यास्ये. *Aor.* (438. c) अहम्, अहस्, अहत; अहाव, अहतम्, अहताम्; अहाम, अहत, अहन्. *Átm.* अह्ने, अहथास्, अहत; अहावहि, अह्नेयाम्, अह्नेताम्; अहामहि, अहध्वम्, अहना. Or अहासि (434), अहास्यास्, अहास; अहास्वहि, अहासायाम्, अहासाताम्; अहास्वहि, अहाध्वम्, अहासत. *Prec.* ह्यासम्. *Átm.* ह्यासीय. *Cond.* अहास्यम्. *Átm.* अहास्ये. *Pass.* ह्यते (465. c); *Aor. 3rd sing.* अहायि or अहायिष्ट or अहत or अहास्त. *2nd Fut.* ह्यास्यते or ह्यायिष्यते (474. a). *Caus., Pres.* ह्याययामि (483. b); *Aor.* अजूहवम्. *Des.* जुहूयामि, जुहूषे. *Freq.* जोहूये, जोहोमि or जोहवोमि. *Part., Pres.* ह्यत्; *Pass.* ह्यमान; *Past Pass.* हूत; *Past Indecl.* हूत्वा, -हूय; *Fut. Pass.* ह्यातव्य, ह्यानीय, ह्येय.

a. नै (special stem गाय, 268), *Inf.* गातुम् 'to sing,' follows the analogy of ह्ये, the final diphthong being changed to *á* before all terminations beginning with *t* or *s*. *Pres.* गायामि. *Impf.* अगायम्, &c. *Pot.* गायेयम्. *Impv.* गायानि. *Perf.* (373. d) जगौ, जगिष or जगाथ, जगौ; जगिव, जगयुस्, जगतुस्; जगिम, जग, जगुस्. *1st Fut.* गातास्मि. *2nd Fut.* गास्यामि. *Aor.* (433) अगासिषम्, अगासीस्, अगासीत्; अगासिष्व, अगासिष्टम्, अगासिष्टाम्; अगासिष्व, अगासिष्ट, अगासिषुस्. *Prec.* गेयासम् (451). *Cond.* अगास्यम्. *Pass.* गीयते (465); *Aor. 3rd sing.* अगायि. *Caus., Pres.* गापयामि (483); *Aor.* अजीगपम्. *Des.* जिगासामि. *Freq.* जेगीये, जागेमि or जागामि. *Part., Pres.* गायत्; *Pass.* गीयमान; *Past Pass.* गीत; *Past Indecl.* गीत्वा, -गाय; *Fut. Pass.* गातव्य, गानीय, गेय.

b. Like नै may be conjugated नै 'to be weary;' धै 'to meditate;' झै 'to fade;' and all other roots in *ai* (see 268).

c. Root पच् (special stem पच). *Inf.* पक्तुम् 'to cook.' *Par. and Átm.* *Pres.* पचामि. *Átm.* पचे. *Impf.* अपचम्, अपचस्, &c. *Átm.* अपचे. *Pot.* पचेयम्, पचेस्, &c. *Átm.* पचेय. *Impv.* पचानि, पच, &c. *Átm.* पचै. *Perf.* पपाच or पपच, पपक्य or पेचिथ (370. d), पपाच; पेचिव, पेचयुस्, पेचतुस्; पेचिम, पेच, पेचुस्. *Átm.* पेचे, पेचिमे, पेचे; पेचिवहे, पेचाये, पेचाते; पेचिमहे, पेचिध्वे, पेचिरे. *1st Fut.* पक्तास्मि. *Átm.* पक्ताहे. *2nd Fut.* पक्ष्यामि. *Átm.* पक्ष्ये. *Aor.* (420. e) अपाक्षम्, अपाक्षीस्, अपाक्षीत्; अपाक्ष्व, अपाक्षम्, अपाक्षाम्; अपाक्ष, अपाक्ष, अपाक्षुस्. *Átm.* अपाक्षि, अपकथास्, अपक्त्; अपक्त्सहि, अपक्त्सयाम्, अपक्त्सताम्; अपक्त्सहि, अपक्त्सध्वम्, अपक्त्सत. *Prec.* पक्ष्यासम्. *Átm.* पक्षीय. *Cond.* अपक्ष्यम्. *Átm.* अपक्ष्ये. *Pass., Pres.* पच्ये; *Impf.* अपच्ये; *Aor. 3rd sing.* अपाचि. *Caus., Pres.* पाचयामि, पाचये; *Aor.* अपीपचम्.

Des. पिपक्षामि, पिपक्षे. Freq. पापच्चे, पापच्मि or पापचीमि. Part., Pres. पचत्; *Atm.* पचमान; *Pass.* पच्यमान; *Past Pass.* पक्क (548); *Past Indecl.* पक्का, -पच्य; *Fut. Pass.* पक्कव्य, पचनीय, पाच्य or पाक्य (574).

d. Root याच् (special stem याच). *Inf.* याचितुम् 'to ask.' Par. and *Atm.* Pres. याचामि. *Atm.* याचे. *Impf.* अयाचम्, अयाचस्, &c. *Atm.* अयाचे. *Pot.* याचेयम्, याचेस्, &c. *Atm.* याचेय. *Impv.* याचानि, याच, &c. *Atm.* याचै. *Perf.* ययाच, ययाचिथ, ययाच; ययाचिव, ययाचयुस्, ययाचतुस्; ययाचिम, ययाच, ययाचुस्. *Atm.* ययाचे, ययाचिधे, ययाचे; ययाचिवहे, ययाचाथे, ययाचाते; ययाचिमहे, ययाचिध्वे, ययाचिरे. *1st Fut.* याचितास्मि. *Atm.* याचिताहे. *2nd Fut.* याचिष्यामि. *Atm.* याचिष्ये. *Aor.* (427) अयाचिषम्, अयाचीस्, अयाचीत्; अयाचिष्व, अयाचिष्टम्, -ष्टम्; अयाचिष्व, -चिष्ट, -चिषुस्. *Atm.* अयाचिषि, अयाचिष्टास्, अयाचिष्ट; अयाचिष्वहि, अयाचिषायाम्, -घाताम्; अयाचिष्वहि, अयाचिष्वम्, अयाचिषत. *Prec.* याच्यासम्. *Atm.* याचिषीय. *Cond.* अयाचिष्यम्. *Pass., Pres.* याच्चे. *Caus., Pres.* याचयामि; *Aor.* अयाचयाम्. Des. यियाचिषामि, -षे. Freq. यायाच्चे, यायाच्मि (3rd sing. यायाक्त्). Part., Pres. याचत्; *Atm.* याचमान; *Past Pass.* याचित; *Past Indecl.* याचित्वा; *Fut. Pass.* याचितव्य, याचनीय, याच्य.

e. Root शुच् (special stem शोच). *Inf.* शोचितुम् 'to grieve.' Par. (Ep. rarely *Atm.*) Pres. शोचामि. *Impf.* अशोचम्, अशोचस्, &c. *Pot.* शोचेयम्, शोचेस्, &c. *Impv.* शोचानि, शोच, &c. *Perf.* शुशोच, शुशोचिथ, शुशोच; शुशुचिव, शुशुचयुस्, शुशुचतुस्; शुशुचिम, शुशुच, शुशुचुस्. *1st Fut.* शोचितास्मि. *2nd Fut.* शोचिष्यामि. *Aor.* (427. b) अशोचिषम्, अशोचीस्, अशोचीत्; अशोचिष्व, अशोचिष्टम्, अशोचिष्टम्; अशोचिष्व, अशोचिष्ट, अशोचिषुस्. *Prec.* शुच्यासम्. *Cond.* अशोचिष्यम्. *Pass., Pres.* शुच्चे; *Aor.* 3rd sing. अशोचि. *Caus., Pres.* शोचयामि; *Aor.* अशुशुचम्. Des. शुशुचिषामि or शुशोचिषामि. Freq. शोशुच्चे, शोशोच्मि (3rd sing. शोशोक्त्). Part., Pres. शोचत्; *Pass.* शुच्यमान; *Past Pass.* शुचित and शोचित; *Past Indecl.* शुचित्वा or शोचित्वा, -शुच्य; *Fut. Pass.* शोचितव्य, शोचनीय, शोच्य.

596. Root त्यज्. *Inf.* त्यक्तुम् 'to abandon,' 'to quit.' Par. Pres. त्यजामि. *Impf.* अत्यजम्, अत्यजस्, &c. *Pot.* त्यजेयम्. *Impv.* त्यजानि, त्यज, &c. *Perf.* तत्याज, तत्यजिथ or तत्यक्य (370. d), तत्याज; तत्यजिव, तत्यजयुस्, तत्यजतुस्; तत्यजिम, तत्यज, तत्यजुस्. *1st Fut.* त्यक्तास्मि. *2nd Fut.* त्यस्यामि. *Aor.* (422, 296) अत्याक्षम्, अत्याक्षीस्, अत्याक्षीत्; अत्याक्ष्व, अत्याक्षम्, अत्याक्ताम्; अत्याक्ष्व, अत्याक्त्, अत्याक्षुस्. *Prec.* त्यज्यासम्. *Cond.* अत्यक्ष्यम्, &c. *Pass., Pres.* त्यज्ये; *Aor.* 3rd sing. अत्याजि. *Caus., Pres.* त्याजयामि; *Aor.* अति-त्यजम्. Des. तित्यक्षामि. Freq. तात्यज्ये, तात्यज्मि or तात्यजीमि. Part., Pres. त्यजत्; *Past Pass.* त्यक्त; *Past Indecl.* त्यक्त्वा, -त्यज्य; *Fut. Pass.* त्यक्तव्य, त्यजनीय, त्याज्य (573).

597. Root यज्. *Inf.* यष्टुम् 'to sacrifice,' 'to worship.' *Par.* and *Atm.* *Pres.* यजामि. *Atm.* यजे. *Impf.* अयजम्, अयजस्, &c. *Atm.* अयजे. *Pot.* यजेयम्. *Atm.* यजेय. *Impv.* यजानि, यज, &c. *Atm.* यज्ञे. *Perf.* (375. e) इयाञ्, इयजिथ or येजिथ or इयष्ट (297), इयाञ्; ईजिव, ईजिथुस्, ईजिथुस्; ईजिम, ईज, ईजुस्. *Atm.* ईजे, ईजिथे, ईजे; ईजिवहे, ईजाथे, ईजाते; ईजिमहे, ईजिध्वे, ईजिरे. *1st Fut.* यथास्मि (403). *Atm.* यथाहे. *2nd Fut.* मर्यामि (403). *Atm.* यष्ट्ये. *Aor.* (422) अयाक्षम्, अयाक्षीस्, अयाक्षीत्; अयाक्ष, अयाष्टम्, अयाष्टाम्; अयाक्ष, अयाष्ट, अयाक्षुस्. *Atm.* अयक्षि, अयष्टास्, अयष्ट; अयक्ष्वहि, अयक्षाथाम्, अयक्षाताम्; अयक्ष्वहि, अयष्टुम्, अयक्षत. *Pres.* इज्यासम्. *Atm.* यक्षीय. *Cond.* अयक्ष्यम्. *Atm.* अयष्ट्ये. *Pass., Pres.* इज्ये (471); *Impf.* ऐज्ये (251. a); *Aor.* 3rd sing. अयाजि. *Caus., Pres.* याजयामि, -ये; *Aor.* अयीयजम्. *Des.* यियक्षामि, -क्षे. *Freq.* यायज्ये, यायजि or यायजीमि. *Part., Pres.* यजत्; *Atm.* यजमान; *Pass.* इज्यमान; *Past Pass.* इष्ट; *Past Indecl.* इष्टा, -इज्य; *Fut. Pass.* यष्टव्य, यजनीय, याज्य or यज्य.

a. Root सज् (special stem सज्, 270. d). *Inf.* संक्नुम् 'to adhere.' *Par.* *Pres.* सजामि*. *Impf.* असजम्. *Pot.* सजेयम्. *Impv.* सजानि. *Perf.* ससज्, ससजिथ or ससंक्थ, ससज्; असजिथ, ससज्थुस्, ससज्थुस्; ससजिम, ससज्, ससज्जुस्. *1st Fut.* संक्तास्मि, &c. *2nd Fut.* संक्ष्यामि, &c. *Aor.* असांक्षम्, -क्षीस्, -क्षीत्; असांक्ष, असांक्षम्, -क्ताम्; असांक्ष, असांक्त, असांक्षुस्. *Pres.* सज्यासम्, &c. *Cond.* असंक्ष्यम्, &c. *Pass., Pres.* सज्ये. *Caus., Pres.* सजयामि; *Aor.* अससजम्. *Des.* सिसंक्ष्यामि, &c. *Freq.* सासज्ये, सासजिम. *Part., Pres.* सजत्; *Pass.* सज्यमान; *Past Pass.* सक्त; *Past Indecl.* सक्ता or संक्ता, -सज्य; *Fut. Pass.* संक्त्व्य, सजनीय, संग्य or संज्य.

b. Root द्युत् (special stem द्योत्). *Inf.* द्योतितुम् 'to shine.' *Atm.* (and *Par.* in *Aor.*) *Pres.* द्योते. *Impf.* अद्योते. *Pot.* द्योतेय. *Impv.* द्योतै. *Perf.* दिद्युते (383. a), -तिथे, -ते; दिद्युतिवहे, -ताथे, -ताते; दिद्युतिमहे, -तिध्वे, -तिरे. *1st Fut.* द्योतिताहे. *2nd Fut.* द्योतिथ्ये. *Aor.* अद्योतिथि, अद्योतिष्ठास्, अद्योतिष्ट; अद्योतिष्वहि, -तिष्ठाथाम्, -तिष्ठाताम्; -तिष्वाहि, -तिष्वम्, -तिषत. *Par.* अद्युतम्, -तस्, -तत्; -ताव, -ततम्, तताम्; -ताम, -तत, -तन्. *Pres.* द्योतिषीय. *Cond.* अद्योतिथ्ये. *Pass., Pres.* द्युत्ये; *Aor.* 3rd sing. अद्योति. *Caus., Pres.* द्योतयामि; *Aor.* अदिद्युतम्. *Des.* दिद्युतिथे or दिद्योतिथे. *Freq.* देद्युत्ये, देद्योन्मि or देद्युतीमि. *Part., Pres.* द्योतमान; *Past Pass.* द्युतित or द्योतित; *Past Indecl.* द्युतित्वा or द्योतित्वा, -द्युत्य; *Fut. Pass.* द्योतितव्य, द्योतनीय, द्योत्य.

c. Root पत्. *Inf.* पतितुम् 'to fall.' *Par.* *Pres.* पतामि. *Impf.* अपतम्. *Pot.* पतेयम्. *Impv.* पतानि. *Perf.* पपात or पपत (368), पेतिथ, पपात;

* The final *j* is sometimes incorrectly doubled (*Pres.* सज्जामि, सज्जसि, सज्जति, &c.); but the root must not, therefore, be confounded with an uncommon root सज् or सस्ज्, meaning 'to go,' 'to move,' also cl. I, and making सज्जामि, &c.

पेतिव, पेतयुस्, पेततुस्; पेतिम, पेत, पेतुस्. 1st Fut. पतितास्मि. 2nd Fut. पतिष्यामि. Aor. अपप्रत् (441), अपप्रस्, अपप्रत्; अपप्राव, अपप्रतम्, अपप्रताम्; अपप्राम, अपप्रत, अपप्रत्. Prec. पत्यासम्. Cond. अपपतिष्यम्. Pass., Pres. पत्ये; Impf. अपत्ये; Aor. 3rd sing. अपपति. Caus., Pres. पतयामि, पतये and पातयामि, पातये; Aor. अपपीपतम्. Des. पिपतिष्यामि or पित्तामि. Freq. पनीपत्ये, पनीपति or पनीपतामि. Part., Pres. पतत्; Pass. पत्यमान; Past Pass. पतित; Past Indecl. पतित्वा, -पत्य; Fut. Pass. पतितव्य, पतनीय, पात्य or पत्य.

598. Root वृत् (special stem वृत्ते). Inf. वर्तितुम् 'to be,' 'to exist.' Ātm. (and optionally Par. in 2nd Fut., Aor., and Cond., when it rejects i). Pres. वर्ते. Impf. अवर्ते. Pot. वर्तेय. Impv. वर्ते. Perf. ववृते, ववृतिषे, ववृते; ववृतिवहे, ववृताषे, ववृताते; ववृतिमहे, ववृतिध्वे, ववृतिरे. 1st Fut. वर्तिताहे. 2nd Fut. वर्तिष्ये. Aor. अवर्तिषि, अवर्तिष्यास्, अवर्तिष्ट; अवर्तिष्वहि, -र्तिषायाम्, -र्तिषाताम्; -र्तिष्वहि, -र्तिष्वम्, -र्तिषत. Par. अवृत्तम्, -तस्, -तत्; -ताव, -ततम्, -तताम्; -ताम, -तत, -तन्. Prec. वर्तिषीय. Cond. अवर्तिष्ये or अवर्त्यम्. Pass., Pres. वृत्ये. Caus., Pres. वर्तयामि; Aor. अवृवृत्तम् or अववर्तम्. Des. विवर्तिषे or विवृत्तामि. Freq. वरीवृत्ये, वरीवर्ति or वरीवृतामि. Part., Pres. वर्तमान; Past Pass. वृत्त; Past Indecl. वर्तिन्त्वा or वृत्त्वा, -वृत्य; Fut. Pass. वर्तितव्य, वर्तनीय, वृत्य.

599. Root वद्. Inf. वदितुम् 'to speak.' Par. Pres. वदामि. Impf. अवदम्, अवदस्, &c. Pot. वदेयम्. Impv. वदानि. Perf. (375. c) उवाद, उवदिष्य, उवाद; ऊदिव, ऊदयुस्, ऊदतुस्; ऊदिम, ऊद, ऊदुस्. 1st Fut. वदितास्मि, वदितासि, &c. 2nd Fut. वदिष्यामि, वदिष्यसि, &c. Aor. (428) अवादिषम्, अवादीस्, अवादीत्; अवादिष्व, अवादिष्टम्, अवादिष्टाम्; अवादिष्व, अवादिष्ट, अवादिषुस्. Prec. उद्यासम्, उद्यास्, &c. Cond. अवदिष्यम्, अवदिष्यस्, &c. Pass., Pres. उद्ये (471); Aor. 3rd sing. अवादि. Caus., Pres. वादयामि; Aor. अववीवदम्. Des. विवदिष्यामि, -षे. Freq. वावद्ये, वावद्वि or वावदीमि. Part., Pres. वदन्; Pass. उद्यमान; Past Pass. उदित (543); Past Indecl. उदित्वा, -उद्य; Fut. Pass. वदितव्य, वदनीय, वाद्य or उद्य.

a. Root सद् (special stem सीद, 270). Inf. सन्तुम् 'to sink.' Par. Pres. सीदामि. Impf. असदीदम्. Pot. सीदियम्. Impv. सीदानि. Perf. ससाद, सेदिष्य (375. a) or ससद्य, ससाद; सेदिव, सेदयुस्, सेदतुस्; सेदिम, सेद, सेदुस्. 1st Fut. सन्तास्मि. 2nd Fut. सन्त्यामि. Aor. असदम् (436, 437), असदस्, असदत्; असदाव, असदतम्, असदताम्; असदाम, असदत, असदन्. Prec. सद्यासम्. Cond. असद्यम्. Pass., Pres. सद्ये; Aor. 3rd sing. असादि. Caus., Pres. सादयामि; Aor. असदीदम्. Des. सिषत्तामि. Freq. सासद्ये, सासद्वि or सासदीमि. Part., Pres. सीदन्; Past Pass. सन्न (540); Past Indecl. सन्त्वा, -सद्य; Fut. Pass. सन्नव्य, सदनीय, साद्य.

b. Root वृध् (special stem वर्धे). *Inf.* वर्धितुम् 'to increase.' *Átm.* (and *Par.* in *Fut.*, *Cond.*, and *Aor.*) *Pres.* वर्धे. *Impf.* अवर्धे, अवर्धयास्, &c. *Pot.* वर्धेय. *Impv.* वर्धे, वर्धस्व, &c. *Perf.* ववृधे, ववृधिमे, ववृधे; ववृधिवहे, ववृधाये, ववृधाते; ववृधिमहे, ववृधिध्वे, ववृधिरे. *1st Fut.* वर्धिताहे. *Par.* वर्धितास्मि. *2nd Fut.* वर्धिष्ये. *Par.* वर्ह्यामि. *Aor.* अवर्धिषि, अवर्धिष्ठास्, अवर्धिष्ट; अवर्धिष्वहि, अवर्धिषायाम्, अवर्धिषाताम्; अवर्धिष्वहि, अवर्धिष्वम्, अवर्धिषत. *Par.* अवृधम्, अवृधस्, अवृधत्; अवृधाव, अवृधतम्, अवृधताम्; अवृधाम, अवृधत, अवृधन्. *Prec.* वर्धिषीय. *Cond.* अवर्धिष्ये. *Par.* अवर्ह्यस्मि, अवर्ह्यस्, &c. *Pass.*, *Pres.* वृधे; *Impf.* अवृधे; *Aor.* 3rd *sing.* अवर्धि. *Caus.*, *Pres.* वर्धयामि; *Aor.* अववीवृधम् and अववर्धम्. *Des.* विवर्धिषे, विवृत्तामि. *Freq.* वरीवृधे, वरीवर्धि or वरीवृधीमि. *Part.*, *Pres.* वर्धमान; *Pass.* वृधमान; *Past Pass.* वृद्ध; *Past Indecl.* वर्धित्वा, वृद्धा, -वृध्य; *Fut. Pass.* वर्धनीय, वर्धितव्य, वृध्य.

600. Root रध्. *Inf.* रधितुम् 'to increase,' 'to flourish.' *Átm.* *Pres.* रधे, रधसे, &c. *Impf.* रेधे (251), रधयास्, &c. *Pot.* रधेय. *Impv.* रधे, रधस्व, &c. *Perf.* (385) रधाच्चक्रे, रधाच्चकृमे, रधाच्चक्रे; रधाच्चकृवहे, रधाच्चक्राये, रधाच्चक्राते; रधाच्चकृमहे, रधाच्चकृद्वे, रधाच्चक्रिरे. *1st Fut.* रधिताहे. *2nd Fut.* रधिष्ये. *Aor.* रधिषि (427. b, 251), रधिष्ठास्, रधिष्ट; रधिष्वहि, रधिषायाम्, रधिषाताम्; रधिष्वहि, रधिष्वम्, रधिषत. *Prec.* रधिषीय. *Cond.* रधिष्ये (251). *Pass.* रध्ये; *Aor.* 3rd *sing.* रधि. *Caus.*, *Pres.* रधयामि; *Aor.* रेदिधम् (494). *Des.* रदिधिषे (500. b). *Part.*, *Pres.* रधमान; *Past Pass.* रधित; *Past Indecl.* रधित्वा, -रध्य; *Fut. Pass.* रधितव्य, रधनीय, रध्य.

a. Root तप्. *Inf.* तप्तुम् 'to burn.' *Par.* and *Átm.* *Pres.* तपामि. *Átm.* तपे. *Impf.* अतपम्. *Átm.* अतपे. *Pot.* तपेयम्. *Átm.* तपेय. *Impv.* तपामि, तप, &c. *Átm.* तपै. *Perf.* तताप or ततप, ततप्य or तैपिय, तताप; तैपिव, तैपयुस्, तैपतुस्; तैपिम, तैप, तैपुस्. *Átm.* तैपे, तैपिषे, तैपे; तैपिवहे, तैपाये, तैपाते; तैपिमहे, तैपिध्वे, तैपिरे. *1st Fut.* तप्तास्मि, &c. *Átm.* तप्ताहे, &c. *2nd Fut.* तप्स्यामि (Ep. also तपिष्यामि). *Átm.* तप्स्ये. *Aor.* अताप्सम्, अताप्सीस्, अताप्सीत्; अताप्स, अताप्सम्, अताप्ताम्; अताप्स, अताप्, अताप्सुस्. *Átm.* अतप्सि, अतप्सास्, अतप्स; अतप्सहि, अतप्सायाम्, अतप्साताम्; अतप्सहि, अतप्सम्, अतप्सत. *Prec.* तप्सासम्. *Átm.* तप्सीय. *Cond.* अतप्स्यम्. *Átm.* अतप्स्ये. *Pass.*, *Pres.* तप्ये; *Impf.* अतप्ये; *Aor.* 3rd *sing.* अतापि. *Caus.*, *Pres.* तापयामि, तापये; *Aor.* अतीतपम्, अतीतपे. *Des.* तितप्सामि, तितप्से. *Freq.* तातप्ये, तातप्सि or तातप्यीमि. *Part.*, *Pres.* तपत्; *Átm.* तपमान; *Pass.* तप्यमान; *Past Pass.* तप्त; *Past Indecl.* तप्ता, -तप्य; *Fut. Pass.* तप्तव्य, तपनीय, तप्य.

601. Root लभ् (270. e). *Inf.* लभुम् 'to take.' *Átm.* *Pres.* लभे, लभसे, लभते; लभावहे, लभेये, लभेते; लभामहे, लभध्वे, लभन्ते. *Impf.* अलभे, अलभयास्, अलभत; अलभावहि, अलभेयाम्, अलभेताम्; अलभामहि, अलभध्वम्, अलभन्त. *Pot.* लभेय, लभेयास्, लभेते; लभेवहि, लभेयायाम्, लभेयाताम्; लभेमहि;

लभेध्वम्, लभेरन्. *Impv.* लभै, लभस्व, लभताम्; लभावहै, लभेषाम्, लभेताम्; लभामहै, लभध्वम्, लभन्ताम्. *Perf.* लेभे (375. a), लेभिषे, लेभे; लेभिवहे, लेभाथे, लेभाते; लेभिमहे, लेभिध्वे, लेभिरे. *1st Fut.* लब्धाहे (409), लब्धासे, लब्धा, &c. *2nd Fut.* लप्स्ये (299), लप्स्यसे, &c. *Aor.* अलप्सि (420, 299), अलब्धास् (298), अलभ; अलप्सहि, अलप्साथाम्, अलप्साताम्; अलप्सहि, अलभ्यम्, अलप्सत. *Prec.* लप्सीय, लप्सीष्टास्, लप्सीष्ट, &c. *Cond.* अलप्स्ये, &c. *Pass., Pres.* लभ्ये; *Aor.* अलप्सि, अलब्धास्, अलाभि (475) or अलभि, &c. *Caus., Pres.* लभ्भयामि, &c.; *Aor.* अललभ्भम्. *Des.* लिप्से (503). *Freq.* लालभ्ये, लालभ्भीनि. *Part., Pres.* लभमान; *Past Pass.* लभ; *Past Indecl.* लब्धा, -लभ्य; *Fut. Pass.* लभ्य, लभनीय, लभ्य.

a. Like लभ् is conjugated रभ् (with prep. आ), आरभ्युम् 'to begin.'

602. Root गम् (special stem गच्छ, 270). *Inf.* गन्तुम् 'to go.' *Par.* *Pres.* गच्छामि, गच्छसि, गच्छति; गच्छावस्, गच्छथस्, गच्छतस्; गच्छामस्, गच्छथ, गच्छन्ति. *Impf.* अगच्छम्, अगच्छस्, &c. *Pot.* गच्छेयम्, गच्छेस्, &c. *Impv.* गच्छानि, गच्छ, &c. *Perf.* (376) जगाम, जगमिथ or जगन्थ, जगाम; जगिभ्व, जगमथुस्, जगमतुस्; जगिमन्, जगम, जगमुस्. *1st Fut.* गन्तास्मि. *2nd Fut.* गमिष्यामि, गमिष्यसि, गमिष्यति, &c. *Aor.* (436) अगमम्, अगमस्, अगमत; अगमाव, अगमतम्, अगमताम्; अगमाम, अगमत, अगमन्. *Prec.* गम्यासम्. *Cond.* अगमिष्यम्. *Pass., Pres.* गम्ये; *Aor.* 3rd sing. अगामि. *Caus., Pres.* गमयामि; *Aor.* अजोगमम्. *Des.* जिगमिषामि. *Freq.* जङ्गम्ये, जङ्गन्मि or जङ्गनीमि; see 709. *Part., Pres.* गच्छत; *Past Pass.* गत; *Past Indecl.* गत्वा, -गम्य, -गत (563. a, 560); *Fut. Pass.* गन्तव्य, गमनीय, गम्य.

a. Root नम्. *Inf.* नन्तुम् 'to bend.' *Par.* and *Átm.* ('to bow one's self'). *Pres.* नमामि. *Átm.* नमे. *Impf.* अनमम्. *Átm.* अनमे. *Pot.* नमेयम्. *Átm.* नमेय. *Impv.* नमानि. *Átm.* नमै. *Perf.* (375. a) ननाम or ननम्, ननन्थ or नेमिथ, ननाम; नेमिव, नेमथुस्, नेमतुस्; नेमिम, नेम, नेमुस्. *Átm.* नेमे, नेमिषे, नेमे; नेमिवहे, नेमाथे, नेमाते; नेमिमहे, नेमिध्वे, नेमिरे. *1st Fut.* नन्तास्मि. *Átm.* नन्ताहे. *2nd Fut.* नंस्यामि. *Átm.* नंस्ये. *Aor.* अनंसिषम्, अनंसीस्, अनंसीत्; अनंसिष्व, अनंसिष्टम्, अनंसिष्टाम्; अनंसिष्व, अनंसिष्ट, अनंसिषुस्. *Átm.* अनंसि, अनंस्यास्, अनंसत; अनंसहि, अनंसाथाम्, अनंसाताम्; अनंस्सहि, अनन्ध्वम्, अनंसत. *Prec.* नम्यासम्. *Átm.* नंसीय. *Cond.* अनंस्यम्. *Átm.* अनंस्ये. *Pass., Pres.* नम्ये; *Impf.* अनम्ये; *Aor.* 3rd sing. अनमि or अनामि. *Caus.* नमयामि or नामयामि; *Aor.* अननमम् or अननीनमम्. *Des.* निनंसामि. *Freq.* नन्नम्ये, नन्नमीमि or नन्नन्मि. *Part., Pres.* नमत; *Átm.* नममान; *Pass.* नम्यमान; *Past Pass.* नत; *Past Indecl.* नत्वा, -नम्य or -नत; *Fut. Pass.* नन्तव्य, नमनीय, नाम्य or नम्य.

b. Root चल्. *Inf.* चलितुम् 'to move.' *Par.* *Pres.* चलामि. *Impf.* अचलम्. *Pot.* चलेयम्. *Impv.* चलानि, चल, &c. *Perf.* चचाल or चचल,

चेलिष, चचाल; चेलिव, चेलयुस्, चेलतुस्; चेलिम, चेल, चेलुस्. 1st Fut. चलितास्मि. 2nd Fut. चलिष्यामि. Aor. अचालिषम्, अचालीस्, अचालीत्; अचालिष्व, अचालिष्टम्, -ष्टाम्; अचालिष्म, -लिष्ट, -लिषुस्. Prec. चत्स्यासम्. Cond. अचलिष्यम्. Pass., Pres. चत्ये. Caus., Pres. चलयामि or चालयामि. Des. चिचलिषामि. Freq. चाचत्ये, चाचस्मि. Part., Pres. चलत्; Past Pass. चलित; Past Indecl. चलित्वा, -चस्य; Fut. Pass. चलितव्य, चलनीय, चाल्य.

603. Root जीव्. Inf. जीवितुम् 'to live.' Par. Pres. जीवामि. Impf. अजीवम्. Pot. जीवेयम्. Impv. जीवानि, जीव, &c. Perf. जिजीव, जिजीविष, जिजीव; जिजीविष, जिजीविषुस्, जिजीवतुस्; जिजीविषम्, जिजीव, जिजीवुस्. 1st Fut. जीवितास्मि. 2nd Fut. जीविष्यामि. Aor. अजीविषम्, अजीवीस्, अजीवीत्; अजीविष्व, अजीविष्टम्, अजीविष्टाम्; अजीविष्म, अजीविष्ट, अजीविषुस्. Prec. जीव्यासम्. Cond. अजीविष्यम्. Pass., Pres. जीव्ये; Aor. 3rd sing. अजीवि. Caus., Pres. जीवयामि; Aor. अजिजीवम् or अजीजिवम्. Des. जिजीविषामि. Freq. जेजीव्ये. Part., Pres. जीवत्; Past Pass. जीवित; Past Indecl. जीवित्वा, -जीव्य; Fut. Pass. जीवितव्य, जीवनीय, जीव्य.

a. Root धाव्. Inf. धावितुम् 'to run,' 'to wash.' Par. and Átm. Pres. धावामि. Átm. धावे. Impf. अधावम्. Átm. अधावे. Pot. धावेयम्. Átm. धावेय. Impv. धावानि. Átm. धावै. Perf. दधाव, दधाविष, दधाव; दधाविष, दधावयुस्, -वतुस्; दधाविम, दधाव, दधावुस्. 1st Fut. धावितास्मि. Átm. धाविताहे. 2nd Fut. धाविष्यामि. Átm. धाविष्ये. Aor. अधाविषम्, अधावीस्, अधावीत्; अधाविष्व, -विष्टम्, -विष्टाम्; अधाविष्म, -विष्ट, -विषुस्. Átm. अधाविषि, -विष्टास्, -विष्ट; अधाविष्वहि, &c. Prec. धाव्यासम्. Átm. धाविषीय. Cond. अधाविष्यम्. Átm. अधाविष्ये. Pass., Pres. धाव्ये. Caus., Pres. धावयामि; Aor. अदीधवम्. Des. दिधाविषामि, -षे. Freq. दाधाव्ये. Part., Pres. धावत्, धावमान; Past Pass. धावित, धौत ('washed'); Past Indecl. धावित्वा or धौत्वा; Fut. Pass. धावितव्य, धावनीय, धाव्य.

604. Root दृश् (special stem पश्य, 270). Inf. द्रष्टुम् 'to see.' Par. Pres. पश्यामि, पश्यसि, पश्यति; पश्यावस्, पश्ययस्, पश्यतस्; पश्यामस्, पश्यथ, पश्यन्ति. Impf. अपश्यम्, अपश्यस्, अपश्यत्; अपश्याव, &c. Pot. पश्येयम्, पश्येस्, पश्येत्; पश्येव, &c. Impv. पश्यानि, पश्य, पश्यतु; पश्याव, &c. Perf. ददर्श, ददर्शिय or दद्रुष्ट (370.f), ददर्श; ददृशिव, ददृशयुस्, ददृशतुस्; ददृशिम, ददृश, ददृशुस्. 1st Fut. द्रष्टास्मि. 2nd Fut. द्रष्ट्यामि. Aor. (437.c) अदर्शम्, अदर्शस्, अदर्शत्; अदर्शाव, अदर्शतम्, अदर्शताम्; अदर्शाम, अदर्शत, अदर्शन्. Or अद्राक्षम् (420, 390.f), अद्राक्षीस्, अद्राक्षीत्; अद्राक्ष, अद्राक्षम्, अद्राक्षाम्; अद्राक्ष, अद्राष्ट, अद्राक्षुस्. Prec. दृश्यासम्. Cond. अद्रक्ष्यम्. Pass., Pres. दृश्ये; Aor. 3rd sing. अदर्शि. Caus., Pres. दर्शयामि; Aor. अदीदृशम् or अददर्शम्; see 703. Des. दिदृक्षे. Freq. दरीदृश्ये, दर्दृशने.

Part., *Pres.* पश्यत्; *Past Pass.* दृष्ट; *Past Indecl.* दृष्टा, -दृश्य; *Fut. Pass.* द्रष्टव्य, दर्शनीय, दृश्य.

605. Root ईक्ष्. *Inf.* ईक्षितुम् 'to see.' *Atm. Pres.* ईक्षे. *Impf.* ऐक्षे (251). *Pot.* ईक्षेय. *Impv.* ईक्षै. *Perf.* ईक्षाचक्रे, &c. (385, and compare एष at 600). *1st Fut.* ईक्षिताहे. *2nd Fut.* ईक्षिष्ये. *Aor.* ऐक्षिषि (251), ऐक्षिष्यास्, ऐक्षिष्ट; ऐक्षिष्वहि, ऐक्षिषायाम्, ऐक्षिषाताम्; ऐक्षिष्वहि, ऐक्षिष्वम्, ऐक्षिषत. *Prec.* ईक्षिषीय, &c. *Cond.* ऐक्षिष्ये. *Pass.* ईक्ष्ये; *Aor. 3rd sing.* ऐक्षि. *Caus., Pres.* ईक्षयामि; *Aor.* ऐचिष्वम् (494). *Des.* ईचिष्वे (500. b). *Part., Pres.* ईक्षमाण; *Past Pass.* ईक्षित; *Past Indecl.* ईक्षित्वा, -ईक्ष्य; *Fut. Pass.* ईक्षितव्य, ईक्षणीय, ईक्ष्य.

606. Root कृष्* (special stem कर्षे). *Inf.* कर्षुम् or क्रर्षुम् 'to draw,' 'to drag.' *Par. and Atm. Pres.* कर्षामि. *Atm. कर्षे.* *Impf.* अकर्षम्. *Atm. अकर्षे.* *Pot.* कर्षेयम्. *Atm. कर्षेय.* *Impv.* कर्षाणि. *Atm. कर्षे.* *Perf.* चकर्षे, चकर्षिथ, चकर्षे; चकर्षिव, चकर्षयुस्, चकर्षतुस्; चकर्षिम, चकर्ष, चकर्षुस्. *Atm. चकर्षे, चकर्षिषे, चकर्षे; चकर्षिवहे, चकर्षाये, चकर्षाते; चकर्षिमहे, चकर्षिष्वे, चकर्षिरे.* *1st Fut.* कर्ष्यामि. *Atm. कर्ष्याहे or क्रर्ष्याहे.* *2nd Fut.* क्रर्ष्यामि or क्रर्ष्यामि. *Atm. क्रर्ष्ये or क्रर्ष्ये.* *Aor.* अकार्षम्, अकार्षीस्, अकार्षीत्; अकार्षे, अकार्षेम्, अकार्षाम्; अकार्षे, अकार्षे, अकार्षीस्. Or अक्राक्षम्, अक्राक्षीस्, &c. Or अकृक्षम्, अकृक्षस्, अकृक्षत्; अकृक्षाव, अकृक्षतम्, अकृक्षताम्; अकृक्षाम, अकृक्षत, अकृक्षन्. *Atm. अकृक्षि, अकृक्षयास् or अकृष्टास्, अकृक्षत or अकृष्ट; अकृक्षावहि or अकृष्ट्वहि, अकृक्षायाम्, अकृक्षाताम्; अकृक्षामहि or अकृष्ट्वहि, अकृक्ष्वम् or अकृष्ट्म्, अकृक्षन् or अकृक्षत.* *Prec.* कृष्यामम्. *Atm. कृषीय.* *Cond.* अकर्ष्येम् or अक्रर्ष्यम्. *Atm. अकर्ष्ये or अक्रर्ष्ये.* *Pass., Pres.* कृष्ये; *Aor. 3rd sing.* अकर्षि. *Caus., Pres.* कर्षयामि; *Aor.* अचकर्षम् or अचीकृषम्. *Des.* चिकृष्यामि, -क्षे. *Freq.* चरीकृष्ये, चरीकर्षि or चरीक्रप्ति. *Part., Pres.* कर्षत्; *Past Pass.* कृष्ट; *Past Indecl.* कृष्टा, -कृष्य; *Fut. Pass.* कर्षव्य or क्रर्षव्य, कर्षणीय, कृष्य.

a. Root भाष्. *Inf.* भाषितुम् 'to speak.' *Atm. Pres.* भाषे. *Impf.* अभामे. *Pot.* भाषेय. *Impv.* भाषै. *Perf.* वभाषे, वभाषिषे, वभाषे; वभाषिवहे, -वाषे, -वाते; वभाषिमहे, -विष्वे, -विरे. *1st Fut.* भाषिताहे. *2nd Fut.* भाषिष्ये. *Aor.* अभामिषि, -विष्यास्, -विष्ट; अभामिष्वहि, -विषायाम्, -विषाताम्; अभामिष्वहि, -विष्वम्, -विषत. *Prec.* भाषिषीय. *Cond.* अभामिष्ये. *Pass., Pres.* भाष्ये; *Aor. 3rd sing.* अभामि. *Caus. भाषयामि; Aor.* अबभामम् and अबीभवम्. *Des.* विभाषिषे. *Freq.* वाभाष्ये, वाभाप्ति (3rd sing. वाभाष्टि). *Part., Pres.* भाषमाण; *Past Pass.* भाषित; *Past Indecl.* भाषित्वा, -भाष्य; *Fut. Pass.* भाषितव्य, भाषणीय, भाष्य.

* This root is also conjugated in cl. 6: *Pres.* कृषामि, &c.; *Pot.* कृषेयम्, &c.

b. Root रक्ष्. *Inf.* रक्षितुम् 'to preserve,' 'to defend.' *Par. Pres.* रक्षामि. *Impf.* अरक्षम्. *Pot.* रक्षेयम्. *Impv.* रक्षाणि (58), रक्ष्, &c. *Perf.* ररक्ष्, ररक्षिष्य, ररक्ष्; ररक्षिव, ररक्षयुस्, ररक्षतुस्; ररक्षिम, ररक्ष्, ररक्षुस्. *1st Fut.* ररक्षितास्मि. *2nd Fut.* ररक्षिष्यामि. *Aor.* अरक्षिषम्, अरक्षीस्, अरक्षीत्; अरक्षिष्व, अरक्षिष्टम्, अरक्षिष्टाम्; अरक्षिष्व, अरक्षिष्ट, अरक्षिष्टुस्. *Pres.* ररक्ष्यासम्. *Cond.* अरक्षिष्यम्. *Pass., Pres.* ररक्ष्ये. *Caus., Pres.* ररक्षयामि, &c.; *Aor.* अरक्षिषम्. *Des.* ररक्षिष्यामि, &c. *Freq.* ररक्ष्ये, ररक्षिस्. *Part., Pres.* ररक्षत्; *Past Pass.* ररक्षत; *Past Indecl.* ररक्षन्ता, -ररक्ष्य; *Fut. Pass.* ररक्षितव्य, ररक्षणीय, ररक्ष्य.

607. Root वस्. *Inf.* वस्तुम् 'to dwell.' *Par. Pres.* वसामि. *Impf.* अवसम्. *Pot.* वसेयम्. *Impv.* वसानि, वस, &c. *Perf.* उवास (368), उवासिष्य or उवस्य, उवास; ऊषिव, ऊषयुस्, ऊषतुस्; ऊषिम, ऊष, ऊषुस्. *1st Fut.* वस्तास्मि. *2nd Fut.* वस्त्यामि (304. a). *Aor.* अवात्सम् (304. a, 426. a), अवात्सीस्, अवात्सीत्; अवात्स, अवात्सम्, अवात्साम्; अवात्स, अवात्स, अवात्सुस्. *Pres.* उवासासम्. *Cond.* अवस्त्यम् (304. a). *Pass., Pres.* उष्ये (471); *Aor. 3rd sing.* अवसि. *Caus., Pres.* वासयामि, -ये; *Aor.* अवसिषम्. *Des.* विवस्तामि (304. a). *Freq.* वावस्ये, वावसि or वावसीमि. *Part., Pres.* वसत्; *Past Pass.* उषित (with वि, उष्ट); *Past Indecl.* उषित्वा, -उष्य (565); *Fut. Pass.* वस्तव्य, वसनीय, वास्य.

608. Root अर्ह्. *Inf.* अर्हितुम् 'to deserve.' *Par. Pres.* अर्हामि. *Impf.* अर्हम्. *Pot.* अर्हेयम्. *Impv.* अर्हाणि (58). *Perf.* (367. b) आनर्ह, आनर्हिष्य, आनर्ह; आनर्हिव, आनर्हयुस्, आनर्हतुस्; आनर्हिम, आनर्ह, आनर्हुस्. *1st Fut.* अर्हितास्मि. *2nd Fut.* अर्हिष्यामि. *Aor.* आर्हिषम्, आर्हीस्, आर्हीत्; आर्हिष्व, आर्हिष्टम्, आर्हिष्टाम्; आर्हिष्व, आर्हिष्ट, आर्हिष्टुस्. *Pres.* अर्ह्यासम्. *Cond.* अर्हिष्यम्. *Pass., Pres.* अर्ह्ये; *Aor. 3rd sing.* अर्हि. *Caus., Pres.* अर्हयामि, -ये; *Aor.* अर्हिषम् (494). *Des.* अर्हिष्यामि, &c. (500. d). *Part., Pres.* अर्हत; *Past Pass.* अर्हित; *Past Indecl.* अर्हित्वा, -अर्ह्य; *Fut. Pass.* अर्हितव्य, अर्हणीय, अर्ह्य.

609. Root गुह् (special stem गूह, 270. b). *Inf.* गूहितुम् or गोदुम् 'to hide.' *Par. and Atm. Pres.* गूहामि. *Atm.* गूहे. *Impf.* अगूहम्. *Atm.* अगूहे. *Pot.* गूहेयम्. *Atm.* गूहेय. *Impv.* गूहानि. *Atm.* गूहे. *Perf.* जुगूह (384. a), जुगूहिष्य or जुगूह (305. a), जुगूह; जुगूहिव or जुगूह्य (371), जुगूहयुस्, जुगूहतुस्; जुगूहिम or जुगूह्य, जुगूह, जुगूह्युस्. *Atm.* जुगूहे, जुगूहिष्ये or जुगूह्ये, &c. *1st Fut.* (415. m) गूहितास्मि or गोढास्मि (305. a). *Atm.* गूहिताहे or गोढाहे. *2nd Fut.* गूहिष्यामि or घोष्यामि. *Atm.* गूहिष्ये or घोष्ये. *Aor.* अगूहिषम्, अगूहीस्, अगूहीत्; अगूहिष्व, अगूहिष्टम्, अगूहिष्टाम्; अगूहिष्व, अगूहिष्ट, अगूहिष्टुस्. Or अघुक्षम् (306. a), अघुक्षस्, अघुक्षत्; अघुक्षाव, अघुक्षतम्, अघुक्षताम्; अघुक्षाम, अघुक्षत, अघुक्षन्. *Atm.* अगूहिषि, अगूहिष्यास्,

अगूह्रि, &c. Or अघृक्षि (439. b), अघृक्षयास् or अगृढास्, अघृक्षत or अगृह् ; अघृक्षावहि or अगृह्रहि, अघृक्षापाम्, अघृक्षाताम् ; अघृक्षामहि, अघृक्षध्वम् or अघृद्धम्, अघृक्षन्त. *Prec.* गुह्यासम्. *Ātm.* गृहीषीय or घृक्षीय (306. a). *Cond.* अगृहीष्यम् or अघोष्यम्. *Ātm.* अगृहीष्ये or अघोष्ये. *Pass., Pres.* गुह्ये ; *Aor. 3rd sing.* अगृहि. *Caus., Pres.* गृह्यामि ; *Aor.* अजगृहम्. *Des.* जुघृक्षामि, -क्षे. *Freq.* जोगुह्ये, जोगोक्षि (3rd sing. जोगोदि) or जोगुहीमि. *Part., Pres.* गृहत् ; *Past Pass.* गृह (305. a) ; *Past Indecl.* गृहित्वा or गृढा or गृहित्वा, -गुह्य ; *Fut. Pass.* गृहितव्य or गोढव्य, गृहनीय, गुह्य or गोह्य (573. a).

610. Root दह्. *Inf.* दग्धुम् 'to burn.' *Par. Pres.* दहामि. *Impf.* अदहम्. *Pot.* दहेयम्, &c. *Impv.* दहानि, दह, &c. *Perf.* ददाह, देहिष्य (375. a) or ददग्ध (305), ददाह ; देहिव, देह्युस्, देहतुस् ; देहिम्, देह, देहुस्. *1st Fut.* दग्धास्मि. *2nd Fut.* धक्ष्यामि (306. a). *Aor.* अधाक्षम् (422), अधाक्षीस्, अधाक्षीत् ; अधाक्ष, अदाग्धम्, अदाग्धाम् ; अधाक्ष, अदाग्ध, अधाक्षुस्. *Prec.* दह्यासम्. *Cond.* अधक्ष्यम्. *Pass., Pres.* दह्ये ; *Aor. 3rd sing.* अदाहि. *Caus., Pres.* दाह्यामि, -ये ; *Aor.* अदीदहम्. *Des.* दिधक्ष्यामि (502. a). *Freq.* दन्दस्ये, दन्दक्षि or दन्दहीमि (3rd sing. दन्दग्धि or दन्दहीति). *Part., Pres.* दहत् ; *Past Pass.* दग्ध ; *Past Indecl.* दग्ध्वा, -दह्य ; *Fut. Pass.* दग्धव्य, दहनीय, दाह्य.

611. Root वह्. *Inf.* वोढुम् 'to carry.' *Par. and Ātm. Pres.* वहामि. *Ātm.* वहे. *Impf.* अवहम्. *Ātm.* अवहे. *Pot.* वहेयम्. *Ātm.* वहेय. *Impv.* वहानि, वह, &c. *Ātm.* वहै. *Perf.* (375. c) उवाह (368), उवहिष्य or उवोढ, उवाह ; ऊहिव, ऊह्युस्, ऊहतुस् ; ऊहिम्, ऊह, ऊहुस्. *Ātm.* ऊहे, ऊहिषे, ऊहे ; ऊहिवहे, ऊहापे, ऊहाते ; ऊहिमहे, ऊहिध्वे or ऊहिद्दे, ऊहिरे. *1st Fut.* वोढास्मि. *Ātm.* वोढाहे. *2nd Fut.* वक्ष्यामि. *Ātm.* वक्ष्ये. *Aor.* (425) अवाक्षम्, अवाक्षीस्, अवाक्षीत् ; अवाक्ष, अवोढम्, अवोढाम् ; अवाक्ष, अवोढ, अवाक्षुस्. *Ātm.* अवक्षि, अवोढास्, अवोढ ; अवक्षहि, अवक्षायाम्, अवक्ष्वाताम् ; अवक्षसहि, अवोद्धम्, अवक्षत. *Prec.* उह्यासम्. *Ātm.* वक्षीय. *Cond.* अवक्ष्यम्. *Ātm.* अवक्ष्ये. *Pass., Pres.* (471) उह्ये ; *Impf.* औह्ये (251. a) ; *Aor. 3rd sing.* अवहि. *Caus., Pres.* वाह्यामि, -ये ; *Aor.* अववीहम्. *Des.* विवक्ष्यामि, -क्षे. *Freq.* वावस्ये, वावक्षि (3rd sing. वावोदि ; cf. 425). *Part., Pres.* वहत् ; *Ātm.* वहमान ; *Pass.* उह्यमान ; *Past Pass.* ऊढ ; *Past Indecl.* ऊढा, -उह्य (565) ; *Fut. Pass.* वोढव्य, वहनीय, वाह्य.

a. सह्, *Inf.* सोढुम् or सहितुम् 'to bear,' is *Ātm.* only, and, like *vah*, makes सोढाहे &c. in *1st Fut.* : but in this tense optionally, and in the other General tenses necessarily inserts *i* ; thus, *1st Fut.* सहिताहे ; *2nd Fut.* सहिये ; *Aor.* असहिषि ; *Prec.* सहिषीय ; *Cond.* असहिष्ये. The *Perf.* is सेहे (375. a), सेहिषे, &c. *Part., Fut. Pass.* सोढव्य or सहितव्य, सहनीय, सद्य (573). The other tenses are like the *Ātm.* of *vah* ; thus, *Pres.* सहे, &c.

EXAMPLES OF PRIMITIVE VERBS OF THE FOURTH CLASS,
EXPLAINED AT 272.

612. Root मुह् *muh*. Infin. मोहितुम् *mohitum*, 'to be troubled.'

PARASMAI-PADA. *Present Tense*, 'I am troubled.'

मुह्यामि <i>muhyāmi</i>	मुह्यावस् <i>muhyāvas</i>	मुह्यामस् <i>muhyāmas</i>
मुह्यसि <i>muhyasi</i>	मुह्यथस् <i>muhyathas</i>	मुह्यथ <i>muhyatha</i>
मुह्यति <i>muhyati</i>	मुह्यतस् <i>muhyatas</i>	मुह्यन्ति <i>muhyanti</i>

Imperfect, 'I was troubled.'

अमुह्यम् <i>amuhyam</i>	अमुह्याव <i>amuhyāva</i>	अमुह्याम <i>amuhyāma</i>
अमुह्यस् <i>amuhyas</i>	अमुह्यतम् <i>amuhyatam</i>	अमुह्यत <i>amuhyata</i>
अमुह्यत् <i>amuhyat</i>	अमुह्यताम् <i>amuhyatām</i>	अमुह्यन् <i>amuhyan</i>

Potential, 'I may be troubled.'

मुह्येयम् <i>muhyeyam</i>	मुह्येव <i>muhyeva</i>	मुह्येम <i>muhyema</i>
मुह्येस् <i>muhyes</i>	मुह्येतम् <i>muhyetam</i>	मुह्येत <i>muhyeta</i>
मुह्येत <i>muhyet</i>	मुह्येताम् <i>muhyetām</i>	मुह्येयुस् <i>muhyeyus</i>

Imperative, 'Let me be troubled.'

मुह्यानि <i>muhyāni</i>	मुह्याव <i>muhyāva</i>	मुह्याम <i>muhyāma</i>
मुह्य <i>muhya</i>	मुह्यतम् <i>muhyatam</i>	मुह्यत <i>muhyata</i>
मुह्यतु <i>muhyatū</i>	मुह्यताम् <i>muhyatām</i>	मुह्यन्तु <i>muhyantū</i>

Perfect, 'I have been troubled.'

मुमोह <i>mumohā</i>	मुमुहिव <i>mumuhiva</i>	मुमुहिम <i>mumuhima</i>
मुमोहिथ <i>mumohitha</i> *	मुमुह्युस् <i>mumuhathus</i>	मुमुह <i>mumuha</i>
मुमोह <i>mumoha</i>	मुमुहतुस् <i>mumuhatus</i>	मुमुहुस् <i>mumuhus</i>

First Future †, 'I shall or will be troubled.'

मोहितास्मि <i>mohitāsmi</i>	मोहितास्वस् <i>mohitāsvas</i>	मोहितास्मस् <i>mohitāsmas</i>
मोहितासि <i>mohitāsi</i>	मोहितास्थस् <i>mohitāsthas</i>	मोहितास्थ <i>mohitāstha</i>
मोहिता <i>mohitā</i>	मोहितारौ <i>mohitārau</i>	मोहितारस् <i>mohitāras</i>

Second Future †, 'I shall or will be troubled.'

मोहिष्यामि <i>mohishyāmi</i>	मोहिष्यावस् <i>mohishyāvas</i>	मोहिष्यामस् <i>mohishyāmas</i>
मोहिष्यसि <i>mohishyasi</i>	मोहिष्यथस् <i>mohishyathas</i>	मोहिष्यथ <i>mohishyatha</i>
मोहिष्यति <i>mohishyati</i>	मोहिष्यतस् <i>mohishyatas</i>	मोहिष्यन्ति <i>mohishyanti</i>

* Or मुमोढ (305. a) or मुमोग्ध (305).

† The 1st and 2nd Futures may optionally reject the inserted *i*; see 415. m.

Aorist (435), 'I became troubled.'

अमुहम् <i>amuham</i>	अमुहाव <i>amuháva</i>	अमुहाम् <i>amuháma</i>
अमुहस् <i>amuhas</i>	अमुहतम् <i>amuhatam</i>	अमुहत <i>amuhata</i>
अमुहत् <i>amuhat</i>	अमुहताम् <i>amuhatám</i>	अमुहन् <i>amuhan</i>

Precativè or Benedictivè, 'May I be troubled.'

मुह्यासम् <i>muhyasam</i>	मुह्यास्व <i>muhyasva</i>	मुह्यास्म <i>muhyasma</i>
मुह्यास् <i>muhyas</i>	मुह्यास्तम् <i>muhyástam</i>	मुह्यास्त <i>muhyásta</i>
मुह्यात् <i>muhyat</i>	मुह्यास्ताम् <i>muhyástám</i>	मुह्यासुस् <i>muhyasus</i>

Conditional, 'I should be troubled.'

अमोहिष्यम् <i>amohishyam</i>	अमोहिष्याव <i>amohishyáva</i>	अमोहिष्याम् <i>amohishyáma</i>
अमोहिष्यस् <i>amohishyas</i>	अमोहिष्यतम् <i>amohishyatam</i>	अमोहिष्यत <i>amohishyata</i>
अमोहिष्यत् <i>amohishyat</i>	अमोहिष्यताम् <i>amohishyatám</i>	अमोहिष्यन् <i>amohishyan</i>

Pass., *Pres.* मुञ्चे; *Aor. 3rd sing.* अमोहि. Caus., *Pres.* मोहयामि; *Aor.* अमूमुहम्. Des. मुमोहिष्यामि or मुमुहिष्यामि or मुमुह्यामि. Freq. मोमुञ्चे, मोमोद्धि (*3rd sing.* मोमोद्धि or मोमोग्धि, 305). Part., *Pres.* मुञ्चत्; *Past Pass.* मूढ (305. a) or मुग्ध; *Past Indecl.* मोहित्वा or मुहित्वा or मुग्ध्वा or मूढ्वा, -मुञ्च; *Fut. Pass.* मोहितव्य or मोग्धव्य, मोहनीय, मोह.

OTHER EXAMPLES OF CL. 4 IN THE ORDER OF THEIR FINAL LETTERS.

613. Root सो (special stem स्य, 276. a). *Inf.* सातुम् 'to finish' (with prepositions *vi* and *ava*, 'to determine,' 'to strive'). Par. *Pres.* स्यामि. *Impf.* अस्यम्. *Pot.* स्येयम्. *Impv.* स्यानि. *Perf.* (373. d) ससौ, ससिय or ससाय, ससौ; ससिव, ससयुस्, ससतुस्; ससिम, सस, ससुस्. *1st Fut.* सातास्मि. *2nd Fut.* सास्यामि. *Aor.* (438. c) असाम्, असास्, असात्; असाव, असातम्, असाताम्; असाम, असात, असुस्. Or असासिषम् (433), असासीस्, असासीत्; असासिष्व, असासिष्टम्, असासिष्टाम्; असासिष्व, असासिष्ट, असासिषुस्. *Prec.* सेयासम्. *Cond.* असास्यम्. Pass., *Pres.* सीये; *Aor. 3rd sing.* असायि. Caus., *Pres.* साययामि; *Aor.* असोषयम्. Des. सिषासामि. Freq. सेषीये, सासेमि, सासामि. Part., *Pres.* स्यत्; *Past Pass.* सित; *Past Indecl.* सित्वा, -साय; *Fut. Pass.* सातव्य, सानीय, सेय.

614. Root बुध् (special stem बुध्य). *Inf.* बोद्धुम् 'to perceive*.' Átm. *Pres.* बुध्ये. *Impf.* अबुध्ये. *Pot.* बुध्येय. *Impv.* बुध्यै. *Perf.* बुबुधे; see the tables at 583. *1st Fut.* बोद्धाहे. *2nd Fut.* भोत्से (299. a). *Aor.* (420, 299. a) अभुत्सि, अबुद्धास्, अबुद्ध or अबोधि (424. a); अभुत्सिहि, अभुत्साधाम्, अभुत्साताम्; अभुत्सिहि, अभुद्धुम् (299. b), अभुत्सत. *Prec.* भुत्सीय. *Cond.* अभोत्से. For the other forms, see बुध् at 583.

* बुध् is also conjugated in the 1st class. See the tables at 583.

615. Root व्य् (special stem विध्य, 277). *Inf.* व्यद्भुम् 'to pierce.'
Par. Pres. विध्यामि. *Impf.* अविध्यम्. *Pot.* विध्येयम्. *Impv.* विध्यामि.
Perf. (383) विव्याध, विव्याधिय or विव्याद्ध, विव्याध; विविधिव, विविधियुस्, विविध-
 धतुस्; विविधिम, विविध, विविधुस्. *1st Fut.* व्यद्भासि (298). *2nd Fut.*
 व्यत्स्यामि (299). *Aor.* (420) अव्यात्सम्, अव्यात्सीस्, अव्यात्सीत्; अव्यात्स्,
 अव्याद्भम् (419, 298), अव्याद्भाम्; अव्यात्स्म, अव्याद्ध, अव्यात्सुस्. *Prec.* विध्यासम्.
Cond. अव्यात्स्यम्. *Pass., Pres.* विध्ये; *Aor. 3rd sing.* अव्याधि. *Caus.,*
Pres. व्याधयामि; *Aor.* अविव्यधम्. *Des.* विव्यत्स्यामि. *Freq.* वेविध्ये, वाव्याधि.
Part., Pres. विध्यत्; *Past Pass.* विद्ध; *Past Indecl.* विद्धा, -विध्य; *Fut.*
Pass. व्यद्भव्य, व्यधनीय, वेध्य or व्याध्य.

616. Root सिध् (special stem सिध्य, 273). *Inf.* सेद्भुम् 'to succeed.'
Par. Pres. सिध्यामि. *Impf.* असिध्यम्. *Pot.* सिध्येयम्. *Impv.* सिध्यामि.
Perf. सिषेध, सिषेधिय or सिषेद्ध, सिषेध; सिषिधिव, सिषिधियुस्, सिषिधतुस्;
 सिषिधिम, सिषिध, सिषिधुस्. *1st Fut.* सेद्भासि (298)*. *2nd Fut.* सेत्स्यामि
 (299)*. *Aor.* असिधम्*, असिधस्, असिधत्; असिधाव, असिधतम्, असिधताम्;
 असिधाम, असिधत, असिधन्. *Prec.* सिध्यासम्. *Cond.* असेत्स्यम्. *Pass., Pres.*
 सिध्ये; *Aor. 3rd sing.* असेधि. *Caus., Pres.* सेधयामि or साधयामि; *Aor.*
 असिधयामि. *Des.* सिषित्स्यामि. *Freq.* सेषिध्ये, सेषेधि. *Part., Pres.* सिध्यत्;
Past Pass. सिद्ध; *Past Indecl.* सिद्धा or सेधित्वा or सिधित्वा, -सिध्य; *Fut.*
Pass. सेद्भव्य, सेधनीय, सेध्य.

617. Root मन् † (special stem मन्य). *Inf.* मन्तुम् 'to think,' 'to
 imagine.' *Atm. Pres.* मन्ये. *Impf.* अमन्ये. *Pot.* मन्येयम्. *Impv.* मन्ये.
Perf. मेने (375. a), मेनिषे, मेने; मेनिवहे, मेनाथे, मेनाते; मेनिमहे, मेनिध्वे,
 मेनिरे. *1st Fut.* मन्ताहे. *2nd Fut.* मंस्ये. *Aor.* (424. b) अमंसि†, अमंस्यास्,
 अमंस्त; अमंस्वहि, अमंसाथाम्, अमंसाताम्; अमंस्महि, अमन्ध्वम्, अमंसत. *Prec.*
 मंसीय. *Cond.* अमंस्ये. *Pass., Pres.* मन्ये; *Aor. 3rd sing.* अमानि. *Caus.,*
Pres. मानयामि; *Aor.* अमीमनम्. *Des.* मिमंसे or मीमांसे or मिमनिषे. *Freq.*
 मन्मन्ये, मन्मन्मि. *Part., Pres.* मन्यमान; *Past Pass.* मत; *Past Indecl.*
 मत्वा, -मत; *Fut. Pass.* मन्तव्य, मननीय, मान्य.

a. जन्, *Inf.* जनितुम् 'to be born,' makes *Pres.* जाये; *Impf.* अजाये,
 &c.; *Pot.* जायेय; *Impv.* जायै. But these may be regarded as coming
 from Passive of *jan*, cl. 3. See 667.

618. Root तृप् ‡ (special stem तृप्य). *Inf.* तर्ह्युम् or तृप्सुम् or तर्पितुम्

* When सिध् belongs to cl. 1, it optionally inserts इ; सेद्भासि or सेधितासि, सेत्स्यामि or सेधिष्यामि, असेधिषम् or असेत्स्यम्.

† The root मन् is rarely conjugated in cl. 8, Atmane (see 684), when the Aorist is अमनिषि, अमनिषास् or अमथास्, अमनिष or अमत, &c. See 424. b.

‡ Also conjugated in cl. 5, *Par.* तृप्सोति, &c.

‘to be satisfied.’ Par. *Pres.* तृप्यामि. *Impf.* अतृप्यम्. *Pot.* तृप्येयम्. *Impv.* तृप्याणि. *Perf.* ततर्पे, ततर्पिष्य or ततर्प्ये or तत्रप्य, ततर्पे; ततृपिव or ततृप्व, ततृपयुस्, ततृपतुस्; ततृपिम or ततृप्य, ततृप, ततृपुस्. *1st Fut.* (390. f) तर्प्तास्मि or त्रप्तास्मि or तर्पितास्मि (390. h). *2nd Fut.* तर्प्स्यामि or त्रप्स्यामि or तर्पिष्यामि, &c. *Aor.* (420) अतार्प्सेम्, अतार्प्सीस्, अतार्प्सीत्; अतार्प्से, अतार्प्से, अतार्प्सेम्, अतार्प्से, अतार्प्से. Or अत्राप्यम्, अत्राप्यीस्, अत्राप्यीत्, &c. Or अतर्पिष्यम्, अतर्पीस्, अतर्पीत्, &c. Or अतृपयम्, अतृपयस्, अतृपयत्; अतृपाव, अतृपयाम्, अतृपयाम्; अतृपयाम, अतृपयत्, अतृपयन्. *Prec.* तृप्यासम्. *Cond.* अतर्प्स्येम् or अत्रप्स्येम् or अतर्पिष्येम्. *Pass., Pres.* तृप्ये; *Aor. 3rd sing.* अतर्पि. *Caus., Pres.* तर्पेयामि; *Aor.* अतीतृपयम् or अततर्पेयम्. *Des.* तितृप्यामि or तित्रप्यामि or तितर्पिष्यामि. *Freq.* तरीतृप्ये, तरीतर्प्से or तरीत्रप्यि. *Part., Pres.* तृप्यत्; *Past Pass.* तृप्त; *Past Indecl.* तृप्ता, -तृप्य; *Fut. Pass.* तर्प्स्य, तर्पणीय, तृप्य.

619. Root शम् (special stem शाम्य, 275). *Inf.* शमितुम् ‘to be appeased.’ Par. *Pres.* शाम्यामि. *Impf.* अशाम्यम्. *Pot.* शाम्येयम्. *Impv.* शाम्यानि. *Perf.* शशाम (368), शेमिष्य (375. a), शशाम; शेमिव, शेमयुस्, शेमतुस्; शेमिम, शेम, शेमुस्. *1st Fut.* शमितास्मि. *2nd Fut.* शमिष्यामि. *Aor.* अशामम्, अशामस्, अशामत्; अशमाव, अशामयाम्, अशामयाम्; अशामाम, अशामयत्, अशामयन्. Or अशामिष्यम्, अशामीस्, अशामीत्; अशमिष्व, &c. *Prec.* शाम्यासम्. *Cond.* अशमिष्यम्. *Pass., Pres.* शाम्ये; *Aor. 3rd sing.* अशामि or अशामि. *Caus., Pres.* शमयामि; *Aor.* अशीशामम्. *Des.* शिशामिष्यामि. *Freq.* शंशाम्ये, शंशामि (3rd sing. शंशामि). *Part., Pres.* शाम्यत्; *Past Pass.* शान्त; *Past Indecl.* शान्त्वा or शमित्वा, -शाम्य; *Fut. Pass.* शमितव्य, शमनीय, शाम्य.

620. Root नश् (special stem नश्य). *Inf.* नशितुम् or नष्टुम् ‘to perish.’ Par. *Pres.* नश्यामि. *Impf.* अनश्यम्. *Pot.* नश्येयम्. *Impv.* नश्यानि. *Perf.* (375. a) ननाश or ननश, नेशिष्य or ननष्ट (375. a), ननाश; नेशिव or नेष्य, नेशयुस्, नेशतुस्; नेशिम or नेशम, नेश, नेशुस्. *1st Fut.* नशितास्मि or नष्टास्मि (390. k). *2nd Fut.* नशिष्यामि or नष्ट्यामि. *Aor.* (437) अनशम्, अनशस्, अनशत्; अनशाव, अनशयाम्, अनशयाम्; अनशाम, अनशयत्, अनशयन्. Or अनेशम्, &c. (437, 441). *Prec.* नश्यासम्. *Cond.* अनशिष्यम् &c. or अननष्ट्यम्. *Pass., Pres.* नश्ये; *Aor. 3rd sing.* अननाश. *Caus., Pres.* नाशयामि; *Aor.* अनीनशम्. *Des.* निनशिष्यामि, निननष्ट्यामि. *Freq.* नानश्ये, नानशिम (3rd sing. नानशिम or नानशिम). *Part., Pres.* नश्यत्; *Past Pass.* नष्ट; *Past Indecl.* नष्टा or नष्टा, -नश्य; *Fut. Pass.* नशितव्य, नशनीय, नाश्य.

621. Root पुष्* (special stem पुष्य). *Inf.* पोष्टुम् ‘to be nourished,’ ‘to grow fat.’ Par. *Pres.* पुष्यामि. *Impf.* अपुष्यम्. *Pot.* पुष्येयम्. *Impv.* पुष्याणि. *Perf.* पुपोष, पुपोषिष्य, पुपोष; पुपुषिव, पुपुषयुस्, पुपुषतुस्; पुपुषिम, पुपुष, पुपुषुस्. *1st Fut.* पोष्टास्मि. *2nd Fut.* पोष्ट्यामि. *Aor.* (436)

* This root is also conjugated in the 9th class. See 698.

अपुषम्, अपुषस्, अपुषत्; अपुषाव, अपुषतम्, अपुषताम्; अपुषाम, अपुषत, अपुषन्.
Prec. पुष्यासम्. *Cond.* अपुष्यम्. *Pass., Pres.* पुष्ये; *Aor.* 3rd sing. अपुषि.
Caus., Pres. पोषयामि; *Aor.* अपूपुषम्. *Des.* पुपोषिषामि or पुपुषिषामि or
 पुपुष्यामि. *Freq.* पोपुष्ये, पोपोषि. *Part., Pres.* पुष्यत्; *Past Pass.* पुष; *Past*
Indecl. पुष्या, -पुष्य; *Fut. Pass.* पोष्य, पोषणीय, पोष.

622. Root अस् (special stem अस्य). *Inf.* असितुम् 'to throw.' *Par.*
Pres. अस्यामि, &c. *Impf.* आस्यम्. *Pot.* अस्येयम्. *Impv.* अस्यानि. *Perf.*
 आस, आसिथ, आस; आसिव, आसयुस्, आसतुस्; आसिम, आस, आसुस्. *1st Fut.*
 असितासि. *2nd Fut.* असिष्यामि. *Aor.* (441) आस्यम्, आस्यस्, आस्यन्तु; आस्याव,
 आस्यतम्, आस्यताम्; आस्याम, आस्यत, आस्यन्. *Prec.* अस्यासम्. *Cond.* आसिष्यम्.
Pass., Pres. अस्ये; *Aor.* 3rd sing. आसि. *Caus., Pres.* आसयामि; *Aor.*
 आसिसम्. *Des.* असिसिषामि. *Part., Pres.* अस्यत्; *Past Pass.* असत्; *Past*
Indecl. असित्वा or अस्त्वा, -अस्य; *Fut. Pass.* असितव्य, असनीय, आस्य.

623. Root दृह् (special stem दृह्य). *Inf.* द्रोघुम् or द्रोहितुम् 'to injure,'
 'to bear malice.' *Par.* *Pres.* दृह्यामि. *Impf.* अद्रुह्यम्. *Pot.* दृह्येयम्.
Impv. दृह्याणि. *Perf.* दद्रोह, दद्रोहिथ or दद्रोग्ध or दद्रोढ, दद्रोह; दद्रुहिव,
 दद्रुहयुस्, दद्रुहतुस्; दद्रुहिम, दद्रुह, दद्रुहुस्. *1st Fut.* (415. m) द्रोग्धासि or
 द्रोढासि or द्रोहितासि, &c. *2nd Fut.* ध्रोष्यामि (306. a) or द्रोहिष्यामि.
Aor. अद्रुहम्, अद्रुहस्, अद्रुहत्; अद्रुहाव, अद्रुहतम्, अद्रुहताम्; अद्रुहाम, अद्रुहत,
 अद्रुहन्. *Prec.* दृह्यासम्, &c. *Cond.* अद्रोष्यम् (306. a) or अद्रोहिष्यम्. *Pass.,*
Pres. दृह्ये; *Aor.* 3rd sing. अद्रोहि. *Caus., Pres.* द्रोहयामि; *Aor.* अद्रुहम्.
Des. दद्रोहिषामि or दद्रुहिषामि or द्रुघ्यामि (306. a). *Freq.* दोद्रुह्ये, दोद्रोधि
 (3rd sing. दोद्रोधि or दोद्रोढि, 514. d). *Part., Pres.* दृह्यत्; *Past Pass.*
 दृग्ध; *Past Indecl.* दृध्वा or दृहित्वा or द्रोहित्वा, -दृह्य; *Fut. Pass.* द्रोग्धव्य,
 द्रोहणीय, द्रोह.

624. Root नह् (special stem नस्य). *Inf.* नडुम् 'to tie,' 'to bind,' 'to
 fasten.' *Par.* and *Atm.* *Pres.* नस्यामि. *Atm.* नस्ये. *Impf.* अनस्यम्.
Atm. अनस्ये. *Pot.* नस्येयम्. *Atm.* नस्ये. *Impv.* नस्यानि. *Atm.* नस्ये.
Perf. ननाह or ननह, नेहिथ or ननड, ननाह; नेहिव, नेहयुस्, नेहतुस्; नेहिम,
 नेह, नेहुस्. *Atm.* नेहे, नेहिषे, नेहे; नेहिवहे, नेहाथे, नेहाते; नेहिमहे, नेहिध्वे
 or -द्वे, नेहिरे. *1st Fut.* नडासि. *Atm.* नडाहे. *2nd Fut.* (306. b) नत्स्यामि.
Atm. नस्ये. *Aor.* (426) अनात्सम्, अनात्सीस्, अनात्सीत्; अनात्स्व, अनाडम्,
 अनाडास्; अनात्स, अनाड, अनात्सुस्. *Atm.* अनत्सि, अनडास्, अनड; अनत्सहि,
 अनत्साथाम्, अनत्साताम्; अनत्सहि, अनड्म्, अनत्सत. *Prec.* नस्यासम्. *Atm.*
 नत्सीय. *Cond.* अनस्यम्. *Atm.* अनस्ये. *Pass., Pres.* नस्ये; *Aor.* 3rd sing.
 अनाहि. *Caus., Pres.* नाहयामि; *Aor.* अनीनहम्. *Des.* निनत्सामि, -त्से.
Freq. नानस्ये, नानधि (3rd sing. नानडि). *Part., Pres.* नस्यत्; *Past Pass.*
 नड; *Past Indecl.* नडा, -नस्य; *Fut. Pass.* नडव्य, नहनीय, नास्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SIXTH CLASS,
EXPLAINED AT 278.

625. Root सृज् *srīj*. Infin. स्रष्टुम् *srashṭum*, 'to create,' 'to let go.'

PARASMAI-PADA only.

Present Tense, 'I create.'

सृजामि <i>srījāmi</i>	सृजावस् <i>srījāvas</i>	सृजामस् <i>srījāmas</i>
सृजसि <i>srījasi</i>	सृजथस् <i>srījathas</i>	सृजथ <i>srījatha</i>
सृजति <i>srījati</i>	सृजतस् <i>srījatas</i>	सृजन्ति <i>srījanti</i>

Imperfect, 'I was creating,' or 'I created.'

असृजम् <i>asrījam</i>	असृजाव <i>asrījāva</i>	असृजाम <i>asrījāma</i>
असृजस् <i>asrījas</i>	असृजतम् <i>asrījatam</i>	असृजत <i>asrījata</i>
असृजत् <i>asrījat</i>	असृजताम् <i>asrījatām</i>	असृजन् <i>asrījan</i>

Potential, 'I may create.'

सृजेयम् <i>srījeyam</i>	सृजेव <i>srījeva</i>	सृजेम <i>srījema</i>
सृजेस् <i>srījes</i>	सृजेतम् <i>srījetam</i>	सृजेत <i>srījeta</i>
सृजेत् <i>srījet</i>	सृजेताम् <i>srījetām</i>	सृजेयुस् <i>srījeyus</i>

Imperative, 'Let me create.'

सृजामि <i>srījāmi</i>	सृजाव <i>srījāva</i>	सृजाम <i>srījāma</i>
सृज <i>srīja</i>	सृजतम् <i>srījatam</i>	सृजत <i>srījata</i>
सृजतु <i>srījatu</i>	सृजताम् <i>srījatām</i>	सृजन्तु <i>srījantū</i>

Perfect, 'I created,' or 'I have created.'

ससर्ज <i>sasarja</i>	ससृजिव <i>sasrījiva</i>	ससृजिम <i>sasrījima</i>
ससर्जिथ <i>sasarjitha</i> or सस्रष्ट *	ससृजथुस् <i>sasrījathus</i>	ससृज <i>sasrīja</i>
ससर्ज <i>sasarja</i>	ससृजतुस् <i>sasrījatus</i>	ससृजुस् <i>sasrījus</i>

First Future, 'I shall or will create.'

स्रष्टास्मि <i>srashṭāsmi</i> (399. i)	स्रष्टास्वस् <i>srashṭāsvas</i>	स्रष्टास्मस् <i>srashṭāsmas</i>
स्रष्टसि <i>srashṭāsi</i>	स्रष्टास्यस् <i>srashṭāsthas</i>	स्रष्टास्य <i>srashṭāstha</i>
स्रष्टा <i>srashṭā</i>	स्रष्टारौ <i>srashṭārau</i>	स्रष्टारस् <i>srashṭāras</i>

Second Future, 'I shall or will create.'

स्रक्ष्यामि <i>srakshyāmi</i>	स्रक्ष्यावस् <i>srakshyāvas</i>	स्रक्ष्यामस् <i>srakshyāmas</i>
स्रक्ष्यसि <i>srakshyasi</i>	स्रक्ष्यथस् <i>srakshyathas</i>	स्रक्ष्यथ <i>srakshyatha</i>
स्रक्ष्यति <i>srakshyati</i>	स्रक्ष्यतस् <i>srakshyatas</i>	स्रक्ष्यन्ति <i>srakshyanti</i>

* As to *sasrashṭha*, see 370. f.

Aorist, 'I created.'

अस्राक्षम् <i>asráksham</i>	अस्राक्ष् <i>asrákshva</i>	अस्राक्ष् <i>asrákshma</i>
अस्राक्षीस् <i>asrákshís</i>	अस्राष्टम् <i>asráshṭam</i>	अस्राष्ट <i>asráshṭa</i>
अस्राक्षीत् <i>asrákshít</i>	अस्राष्टाम् <i>asráshṭám</i>	अस्राक्षुस् <i>asrákshus</i>

Precative or Benedictive, 'May I create.'

सृज्यासम् <i>srijyásam</i>	सृज्यास् <i>srijyásva</i>	सृज्यास् <i>srijyásma</i>
सृज्यास् <i>srijyás</i>	सृज्यास्तम् <i>srijyástam</i>	सृज्यास्त <i>srijyástá</i>
सृज्यात् <i>srijyát</i>	सृज्यास्ताम् <i>srijyástám</i>	सृज्यासुस् <i>srijyásus</i>

Conditional, 'I should create.'

अस्रक्ष्यम् <i>asrakshyam</i>	अस्रक्ष्याव <i>asrakshyáva</i>	अस्रक्ष्याम <i>asrakshyáma</i>
अस्रक्ष्यस् <i>asrakshyas</i>	अस्रक्ष्यतम् <i>asrakshyatam</i>	अस्रक्ष्यत <i>asrakshyata</i>
अस्रक्ष्यत् <i>asrakshyat</i>	अस्रक्ष्यताम् <i>asrakshyatám</i>	अस्रक्ष्यन् <i>asrakshyan</i>

Pass., Pres. सृज्ये; Aor. 3rd sing. अस्रिञ्. Caus., Pres. स्र्जयामि; Aor. अस्रस्र्जैम् or अस्रीसृजन्. Des. सिंसृक्षामि, -क्षे. Freq. सरीसृज्ये. Part., Pres. सृजत्; Past Pass. सृष्ट; Past Indecl. सृष्ट्वा, -सृज्य; Fut. Pass. स्रष्टव्य, स्र्जनीय, सृज्य.

OTHER EXAMPLES OF CL. 6 IN THE ORDER OF THEIR FINAL LETTERS.

626. Root मृ (special stem म्रिय, 280). Inf. मर्तुम् 'to die.' Átm. in Special tenses, also in Aor. and Prec.; Par. in others. Pres. म्रिये. Impf. म्रिये. Pot. म्रियेय. Impv. म्रियै. Perf. ममार, ममर्षे, ममार; मम्रिव, मम्रयुस्, मम्रतुस्; मम्रिम, मम्र, मम्रुस्. Átm. ममे, मम्रिषे, ममे; मम्रिवहे, मम्राषे, मम्राते; मम्रिमहे, मम्रिध्वे or -द्धे, मम्रिरे. 1st Fut. मर्तासि. 2nd Fut. मरिष्यामि. Aor. अमृषि, अमृयास्, अमृत; अमृष्वहि, अमृषाथाम्, अमृषाताम्; अमृष्वहि, अमृदम्, अमृषत. Prec. मृषीय. Cond. अमरिष्यम्. Pass., Pres. म्रिये; Aor. 3rd sing. अमारि. Caus., Pres. मारयामि; Aor. अमीमरम्. Des. मुमूर्षामि (502). Freq. मेस्रीये, मरि- or मरी- or मर्मेर्मे. Part., Pres. म्रियमाण; Past Pass. मृत; Past Indecl. मृत्वा, -मृत्य; Fut. Pass. मर्तव्य, मरणीय, मार्यै.

627. Root कृ (special stem किर, 280). Inf. करितुम् or करीतुम् 'to scatter.' Par. Pres. किरामि. Impf. अकिरम्. Pot. किरेयम्. Impv. किराणि. Perf. (374. k) चकार, चकरिथ, चकार; चकरिव, चकरयुस्, चकरतुस्; चकरिम, चकर, चकरुस्. 1st Fut. (393) करितासि or करीतासि. 2nd Fut. (393) करिष्यामि or करीष्यामि, &c. Aor. अकारिषम्, अकारीष, अकारीत्; अकारिष्व, अकारिष्टम्, अकारिष्टाम्; अकारिष्म, अकारिष्ट, अकारिषुस्. Prec. कीर्षासम्. Cond. अकरिष्यम् or अकरीष्यम्. Pass., Pres. कीर्ये; Aor. 3rd sing. अकारि. Caus., Pres. कारयामि; Aor. अचीकरम्. Des. चिकरिषामि*. Freq. चेकीर्ये,

* With regard to 393, 501, कृ and गृ are not allowed the option of *isha*.

चाकर्त्ति. Part., *Pres.* किरत्; *Past Pass.* कीर्त्त (530. a); *Past Indecl.* कीर्त्त्वा, -कीर्त्तये; *Fut. Pass.* करितव्य or करीतव्य, करणीय, कार्ये.

628. Root मुच् (special stem मुच्च, 281). *Inf.* मोक्तुम् 'to loose,' 'to let go.' Par. and *Ātm. Pres.* मुञ्चामि. *Ātm.* मुञ्चे. *Impf.* अमुञ्चम्. *Ātm.* अमुञ्चे. *Pot.* मुञ्चेयम्. *Ātm.* मुञ्चेय. *Impv.* मुञ्चानि. *Ātm.* मुञ्चै. *Perf.* मुमुच, मुमुचिष्य, मुमुच; मुमुचिव, मुमुचयुस्, मुमुचतुस्; मुमुचिम, मुमुच, मुमुचुस्. *Ātm.* मुमुचे, मुमुचिषे, मुमुचे; मुमुचिवहे, मुमुचाये, मुमुचाते; मुमुचिमहे, मुमुचिध्मे, मुमुचिरे. *1st Fut.* मोक्तासि. *Ātm.* मोक्ताहे. *2nd Fut.* मोक्ष्यामि. *Ātm.* मोक्ष्ये. *Aor.* (436) अमुचम्, अमुचस्, अमुचत; अमुचाव, अमुचतम्, अमुचताम्; अमुचाम, अमुचत, अमुचन्. *Ātm.* अमुक्षि, अमुकथास्, अमुक्त; अमुक्षहि, अमुक्षायाम्, अमुक्षाताम्; अमुक्षहि, अमुग्धम्, अमुद्यत. *Prec.* मुच्यासम्. *Ātm.* मुक्षीय (452). *Cond.* अमोक्ष्यम्. *Ātm.* अमोक्ष्ये. *Pass., Pres.* मुच्ये; *Aor.* 3rd sing. अमोचि. *Caus., Pres.* मोचयामि; *Aor.* अमूचम्. *Des.* मुमुक्षामि, -क्षे, मोक्षे (503). *Freq.* मोमुच्ये, मोमोचिम् (3rd sing. मोमोक्ति). Part., *Pres.* मुञ्चत्; *Past Pass.* मुक्त; *Past Indecl.* मुक्त्वा, -मुच्य; *Fut. Pass.* मोक्तव्य, मोचनीय, मोच्य.

629. Root व्यच् (special stem विच, 282). *Inf.* व्यचितुम् 'to deceive.' Par. *Pres.* विचामि. *Impf.* अविचम्. *Pot.* विचेयम्. *Impv.* विचानि. *Perf.* (383) विव्याच, विव्याचिष्य, विव्याच; विविचिव, विविचयुस्, विविचतुस्; विविचिम, विविच, विविचुस्. *1st Fut.* व्यचितासि. *2nd Fut.* व्यचिष्यामि. *Aor.* (428) अव्यचिषम्, अव्यचीस्, &c., or अव्याचिषम्, &c. *Prec.* विच्यासम्. *Cond.* अव्यचिष्यम्. *Pass., Pres.* विच्ये; *Aor.* 3rd sing. अव्याचि. *Caus., Pres.* व्याचयामि; *Aor.* अव्यचम्. *Des.* विव्याचिषामि. *Freq.* वेविच्ये, वाव्यचिम् or वाव्यचीमि. Part., *Pres.* विचत्; *Past Pass.* विचित; *Past Indecl.* विचिन्त्वा, -विच्य; *Fut. Pass.* व्यचितव्य, विचनीय, व्याच्य.

630. Root वृश् (special stem वृश्च, 282). *Inf.* वृश्चिषुम् 'to cut.' Par. *Pres.* वृश्चामि. *Impf.* अवृश्चम्. *Pot.* वृश्चेयम्. *Impv.* वृश्चानि. *Perf.* ववृश्च, ववृश्चिष्य or ववृश्च, ववृश्च; ववृश्चिव or ववृश्च (371), ववृश्चयुस्, ववृश्चतुस्; ववृश्चिम or ववृश्चम्, ववृश्च, ववृश्चुस्. *1st Fut.* (415) वृश्चितासि or वृश्चितासि. *2nd Fut.* वृश्चिष्यामि or वृश्चिष्यामि. *Aor.* अवृश्चिषम्, अवृश्चीस्, अवृश्चीत्; अवृश्चिष्व, &c., see 427. Or अवृश्चिषम् (423), अवृश्चीस्, अवृश्चीत्; अवृश्चिष्व, अवृश्चम् (297), अवृश्चाम्; अवृश्चिष्व, अवृश्चिष्व, अवृश्चिष्वुस्. *Prec.* वृश्चासम्. *Cond.* अवृश्चिष्यम् or अवृश्चिष्यम्. *Pass., Pres.* वृश्च्ये (472); *Aor.* 3rd sing. अवृश्चि (475. b). *Caus., Pres.* वृश्चयामि; *Aor.* अवृश्चिषम्. *Des.* विवृश्चिषामि or विवृश्चिषामि. *Freq.* वरीवृश्च्ये, वरीवृश्चिषि. Part., *Pres.* वृश्चत्; *Past Pass.* वृक्ण (544, 58); *Past Indecl.* वृश्चिन्त्वा, -वृश्च्य (565); *Fut. Pass.* वृश्चितव्य or वृश्च्य, वृश्चनीय, वृश्च्य.

a. Root सिच् (special stem सिच्च, 281). *Inf.* सेक्तुम् 'to sprinkle.' Par. and *Ātm. Pres.* सिञ्चामि. *Ātm.* सिञ्चे. *Impf.* असिञ्चम्. *Ātm.* असिञ्चे.

Pot. सिञ्चेयम्. *Ātm.* सिञ्चेय. *Impv.* सिञ्चानि. *Ātm.* सिञ्चै. *Perf.* सिषेच, सिषेचिच, सिषेच; सिषिचिव, सिषिचयुस्, -चतुस्; सिषिचिम, सिषिच, सिषिचुस्. *Ātm.* सिषिचे, सिषिचिमे, सिषिचे; सिषिचिवहे, &c. *1st Fut.* सेक्तास्मि, सेक्तासि, &c. *Ātm.* सेक्ताहे. *2nd Fut.* सेष्यामि. *Ātm.* सेष्ये. *Aor.* असिचम्, -चस्, -चत्; असिचाव, -चतम्, -चताम्; असिचाम, -चत, -चन्. *Ātm.* असिचे, -चयास्, -चत; असिचावहि, -चेयाम्, -चेताम्; असिचामहि, -चध्वम्, चन्, or असिचि, असिक्यास्, असिक्त; असिह्वहि, -ह्वायाम्, -ह्वाताम्; असिह्वहि, असिह्वम्, असिह्वत. *Prec.* सिच्यासम्. *Ātm.* सिञ्चीय. *Cond.* असेष्यम्. *Ātm.* असेष्ये. *Pass., Pres.* सिञ्चे. *Caus., Pres.* सेचयामि; *Aor.* असीषिचम्. *Des.* सिंसिचामि, -क्षे. *Freq.* सेसिञ्चे, सेसेचिन्. *Part., Pres.* सिञ्चत्, सिञ्चमान; *Past Pass.* सिक्त; *Past Indecl.* सिक्ता, -सिच्य; *Fut. Pass.* सेक्तव्य, सेचनीय, सेच्य.

631. Root प्रह् (special stem पृच्छ, 282). *Inf.* प्रहृम् 'to ask.' *Par. Pres.* पृच्छामि (51). *Impf.* अपृच्छम्. *Pot.* पृच्छेयम्. *Impv.* पृच्छानि. *Perf.* (381) पप्रच्छ, पप्रच्छिष्य or पप्रष्ट, पप्रच्छ; पप्रच्छिव, पप्रच्छयुस्, पप्रच्छतुस्; पप्रच्छिम, पप्रच्छ, पप्रच्छुस्. *1st Fut.* प्रष्टास्मि. *2nd Fut.* प्रष्यामि. *Aor.* अप्राक्षम्, अप्राक्षीस्, अप्राक्षीत्; अप्राक्ष, अप्राष्टम्, अप्राष्टाम्; अप्राक्ष, अप्राष्ट, अप्राक्षुस्. *Prec.* पृच्छासम्. *Cond.* अप्रष्ट्यम्. *Pass., Pres.* पृच्छे (472); *Aor.* 3rd sing. अप्राच्छि. *Caus., Pres.* प्रच्छयामि; *Aor.* अपप्रच्छम्. *Des.* पिपृच्छियामि. *Freq.* परीपृच्छये, पाप्रश्मि. *Part., Pres.* पृच्छत्; *Past Pass.* पृष्ट; *Past Indecl.* पृष्टा, -पृच्छ (565); *Fut. Pass.* प्रष्टव्य, प्रच्छनीय, प्रच्छस.

632. Root भ्रञ् or भ्रञ् (special stem भृञ्ज). *Inf.* भ्रहृम् or भ्रहृम् 'to fry.' *Par. and Ātm. Pres.* भृञ्जामि. *Ātm.* भृञ्जे. *Impf.* अभृञ्जम्. *Ātm.* अभृञ्जे. *Pot.* भृञ्जेयम्. *Ātm.* भृञ्जेय. *Impv.* भृञ्जानि. *Ātm.* भृञ्जै. *Perf.* (381) वभ्रञ्ज, वभ्रञ्जिथ or वभ्रष्ट, वभ्रञ्ज; वभ्रञ्जिव, वभ्रञ्जयुस्, वभ्रञ्जतुस्; वभ्रञ्जिम, वभ्रञ्ज, वभ्रञ्जुस्. Or वभ्रञ्जै, वभ्रञ्जैथ or वभ्रष्ट, वभ्रञ्जै; वभ्रञ्जैव, &c. *Ātm.* वभ्रञ्जे, वभ्रञ्जिमे, &c. Or वभ्रञ्जै, वभ्रञ्जैमे, &c. *1st Fut.* भ्रष्टास्मि or भ्रष्टास्मि. *Ātm.* भ्रष्टाहे or भ्रष्टाहे. *2nd Fut.* भ्रष्यामि or भ्रष्यामि. *Ātm.* भ्रष्ये or भ्रष्ये. *Aor.* अभ्राक्षम्, अभ्राक्षीस्, अभ्राक्षीत्; अभ्राक्ष, अभ्राष्टम्, अभ्राष्टाम्; अभ्राक्ष, अभ्राष्ट, अभ्राक्षुस्. Or अभ्राक्षम्. *Ātm.* अभ्रिचि, अभ्रिष्टास्, अभ्रष्ट; अभ्रिह्वहि, अभ्रिह्वायाम्, अभ्रिह्वाताम्; अभ्रिह्वहि, अभ्रिह्वद्दुम्, अभ्रिह्वत. Or अभ्रिचि, अभ्रिष्टास्, अभ्रष्ट; अभ्रिह्वहि, अभ्रिह्वायाम्, अभ्रिह्वाताम्; अभ्रिह्वहि, अभ्रिह्वद्दुम्, अभ्रिह्वत. *Prec.* भृञ्ज्यासम्. *Ātm.* भ्रञ्चीय or भ्रञ्चीय. *Cond.* अभ्रष्ट्यम् or अभ्रष्ट्यम्. *Ātm.* अभ्रष्ट्ये or अभ्रष्ट्ये. *Pass., Pres.* भृञ्जे (472). *Caus., Pres.* भ्रञ्जयामि; *Aor.* अब्रभ्रञ्जम् or अब्रभ्रञ्जम्. *Des.* विभ्रष्टयामि, -क्षे, or विभ्रष्टयामि, -क्षे; or विभ्रञ्जियामि, -वे, or विभ्रञ्जियामि, -वे, &c. *Freq.* वरीभृञ्जये, वाभ्रिञ्जि (3rd sing. वाभ्रिष्ट). *Part., Pres.* भृञ्जत्; *Past Pass.* भृष्ट; *Past Indecl.* भृष्टा, -भृञ्ज्य; *Fut. Pass.* भ्रष्टव्य or भ्रष्टव्य, भ्रञ्जनीय or भ्रञ्जनीय, भ्रञ्ज्य or भ्रञ्ज्य.

633. Root मञ् or मञ् (special stem मञ्ज). *Inf.* मञ्कुम् 'to be

immersed,' 'to sink.' Par. *Pres.* मज्जामि. *Impf.* अमज्जम्. *Pot.* मज्जेयम्. *Impv.* मज्जानि. *Perf.* ममज्ज, ममज्जिथ or ममंक्थ, ममज्ज; ममज्जिव, ममज्जपुस्, ममज्जतुस्; ममज्जिम, ममज्ज, ममज्जुस्. *1st Fut.* मंज्जास्मि. *2nd Fut.* मंस्थामि. *Aor.* (424) अमांक्षम्, अमांक्षीस्, अमांक्षीत्; अमांक्ष, अमांक्षम्, अमांक्षान्; अमांक्ष, अमांक्ष, अमांक्षुस्. *Prec.* मज्ज्यासम्. *Cond.* अमंस्थम्. *Pass., Pres.* मज्ज्ये. *Caus., Pres.* मज्जयामि; *Aor.* अममज्जम्. *Des.* मिमंक्षामि. *Freq.* मामज्ज्ये, मामज्जिम (3rd sing. मामंक्ति). *Part., Pres.* मज्जत; *Past Pass.* मग्न; *Past Indecl.* मंज्जा, मज्जा, -मज्ज्य; *Fut. Pass.* मंज्ज्य, मज्जनीय, मज्ज्य.

634. Root तुह्. *Inf.* तोह्युम् 'to strike,' 'to hurt.' Par. and *Átm.* *Pres.* तुदामि. *Átm.* तुदे. *Impf.* अतुदम्. *Átm.* अतुदे. *Pot.* तुदेयम्. *Átm.* तुदेय. *Impv.* तुदानि. *Átm.* तुदै. *Perf.* तुतोद, तुतोदिथ, तुतोद; तुतुदिव, तुतुदपुस्, तुतुदतुस्; तुतुदिम, तुतुद, तुतुदुस्. *Átm.* तुतुदे, तुतुदिषे, तुतुदे; तुतुदिवहे, तुतुदाथे, तुतुदाते; तुतुदिमहे, तुतुदिध्वे, तुतुदिरे. *1st Fut.* तोह्यास्मि. *Átm.* तोह्याहे. *2nd Fut.* तोह्यामि. *Átm.* तोह्ये. *Aor.* अतौत्सम्, अतौत्सीस्, अतौत्सीत्; अतौत्स्, अतौत्स, अतौत्सम्; अतौत्स, अतौत्, अतौत्सुस्. *Átm.* अतुत्सि, अतुत्स्यास्, अतुत्त; अतुत्स्विह, अतुत्सायाम्, अतुत्साताम्; अतुत्स्महि, अतुत्सुम्, अतुत्सत. *Prec.* तुद्यासम्. *Átm.* तुत्सीय (452). *Cond.* अतोत्स्यम्. *Átm.* अतोत्स्ये. *Pass., Pres.* तुद्ये; *Aor.* 3rd sing. अतोदि. *Caus., Pres.* तोदयामि; *Aor.* अतूदम्. *Des.* तुतुत्सामि, -त्से. *Freq.* तोतुद्ये, तोतोद्यि (3rd sing. तोतोक्ति). *Part., Pres.* तुदत; *Past Pass.* तुन्न; *Past Indecl.* तुत्सा, -तुद्य; *Fut. Pass.* तोद्व्य, तोदनीय, तोद्य.

635. Root क्षिप्. *Inf.* क्षेप्नुम् 'to throw.' Par. and *Átm.* *Pres.* क्षिपामि. *Átm.* क्षिपे. *Impf.* अक्षिपम्. *Átm.* अक्षिपे. *Pot.* क्षिपेयम्. *Átm.* क्षिपेय. *Impv.* क्षिपाणि. *Átm.* क्षिपै. *Perf.* चिक्षेप, चिक्षेपिथ, चिक्षेप; चिक्षिपिव, चिक्षिपपुस्, चिक्षिपतुस्; चिक्षिपिम, चिक्षिप, चिक्षिपुस्. *Átm.* चिक्षिपे, चिक्षिपिषे, चिक्षिपे; चिक्षिपिवहे, चिक्षिपाथे, चिक्षिपाते; चिक्षिपिमहे, चिक्षिपिध्वे, चिक्षिपिरे. *1st Fut.* क्षेप्नास्मि. *Átm.* क्षेप्नाहे. *2nd Fut.* क्षेप्स्यामि. *Átm.* क्षेप्स्ये. *Aor.* अक्षैप्सम्, अक्षैप्सीस्, अक्षैप्सीत्; अक्षैप्स्, अक्षैप्सम्, अक्षैप्सम्; अक्षैप्स, अक्षैप्सुस्. *Átm.* अक्षिप्सि, अक्षिप्स्यास्, अक्षिप्स; अक्षिप्स्विह, अक्षिप्सायाम्, अक्षिप्साताम्; अक्षिप्स्महि, अक्षिप्सुम्, अक्षिप्सत. *Prec.* क्षिप्सासम्, &c. *Átm.* क्षिप्सीय. *Cond.* अक्षेप्स्यम्. *Átm.* अक्षेप्स्ये. *Pass., Pres.* क्षिप्ये; *Aor.* 3rd sing. अक्षेपि. *Caus., Pres.* क्षेपयामि; *Aor.* अचिक्षिपम्. *Des.* चिक्षिप्सामि, -प्से. *Freq.* चेक्षिप्ये, चेक्षिप्सि (710, 43. e). *Part., Pres.* क्षिपत; *Past Pass.* क्षिप्त; *Past Indecl.* क्षिप्ता, -क्षिप्य; *Fut. Pass.* क्षेप्स्य, क्षेपणीय, क्षेप्य.

a. Root विश्. *Inf.* वेष्टुम् 'to enter.' Par. *Pres.* विशामि, विशामि, &c. *Impf.* अविशम्, अविशस्, &c. *Pot.* विशेयम्, विशेस्, &c. *Impv.* विशानि, विश, &c. *Perf.* विवेश, विवेशिथ, विवेश; विविशिव, विविशपुस्, विविशतुस्; विविशिम, विविश, विविशुस्. *1st Fut.* वेष्टास्मि. *2nd Fut.* वेष्ट्यामि. *Aor.* अविशम्, -क्षस्, -क्षत; अविशिव, -क्षतम्, -क्षताम्; अविशाम, -क्षत, -क्षन्. *Prec.*

विश्यासम्. *Cond.* अवेक्ष्यम्. *Pass., Pres.* विश्ये; *Aor. 3rd sing.* अवेशि. *Caus., Pres.* वेश्यामि; *Aor.* अवीविशम्. *Des.* विविक्षामि. *Freq.* वेविश्ये, वेवेशि (3rd *sing.* वेवेशि). *Part., Pres.* विशत्; *Past Pass.* विष्ट; *Past Indecl.* विष्टा, -विश्य; *Fut. Pass.* वेष्टव्य, वेशनीय, वेश्य.

636. Root स्पृश्. *Inf.* स्पृष्टुम् or स्प्रष्टुम् 'to touch.' *Par. Pres.* स्पृशामि. *Impf.* अस्पृशाम्. *Pot.* स्पृशेयम्. *Impv.* स्पृशानि. *Perf.* पस्पृशे, पस्पृशेय, पस्पृशे; पस्पृशिव, पस्पृशयुस्, पस्पृशतुस्; पस्पृशिम, पस्पृश, पस्पृशुस्. *1st Fut.* स्पृशेयामि or स्प्रश्यामि. *2nd Fut.* स्पृशेयामि or स्प्रश्यामि. *Aor.* अस्प्राक्षम्, अस्प्राक्षीस्, अस्प्राक्षीत्; अस्प्राक्ष्, अस्प्राक्ष्म्, अस्प्राक्ष्म्; अस्प्राक्ष्, अस्प्राष्ट, अस्प्राक्षुस्. Or अस्प्राक्षम्, अस्प्राक्षीस्, &c. Or अस्पृक्षम्, अस्पृक्षस्, अस्पृक्षत्; अस्पृक्षाव, अस्पृक्षतम्, अस्पृक्षताम्; अस्पृक्षाम, अस्पृक्षत, अस्पृक्षन्. *Pres.* स्पृश्यासम्. *Cond.* अस्पृश्यम् or अस्पृक्ष्यम्. *Pass., Pres.* स्पृश्ये; *Aor. 3rd sing.* अस्पृशे. *Caus., Pres.* स्पृशेयामि; *Aor.* अस्पृशेयम् or अस्पृशेयम्. *Des.* पस्पृश्यामि. *Freq.* परीस्पृश्ये, परीस्पृशे or परीस्पृशिम. *Part., Pres.* स्पृशत्; *Past Pass.* स्पृष्ट; *Past Indecl.* स्पृष्टा, -स्पृश्य; *Fut. Pass.* स्पृष्टव्य or स्प्रष्टव्य, स्पृशनीय, स्पृश्य.

637. Root इष् (special stem इच्छ, 282). *Inf.* इष्टुम् or इष्टुम् 'to wish.' *Par. Pres.* इच्छामि. *Impf.* ऐच्छम्. *Pot.* इच्छेयम्. *Impv.* इच्छानि. *Perf.* (367) इषेय, इषेयिष्य, इषेय; ईषिव, ईषयुस्, ईषतुस्; ईषिम, ईष, ईषुस्. *1st Fut.* इष्टेयामि or इष्ट्यामि. *2nd Fut.* इष्टेयामि. *Aor.* ऐषिवम्, ऐषीस्, ऐषीत्; ऐषिव्, ऐषिवम्, ऐषिवाम्; ऐषिवम्, ऐषिव, ऐषिवुस्. *Pres.* इष्यासम्. *Cond.* ऐषिष्यम्. *Pass., Pres.* इष्ये; *Aor. 3rd sing.* ऐषि. *Caus., Pres.* इष्यामि; *Aor.* ऐषिवम्. *Des.* ऐषिष्यामि. *Part., Pres.* इच्छत्; *Past Pass.* इष्ट; *Past Indecl.* इष्टा or इषित्वा, -इष्य; *Fut. Pass.* इष्टव्य or इषितव्य, इषणीय, इष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE TENTH CLASS,
EXPLAINED AT 283.

638. Root चुर् *cur*. *Infin.* चोरयितुम् *corayitum*, 'to steal.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present Tense, 'I steal.'

चोरयामि	चोरयावस्	चोरयामस्	चोरये	चोरयावहे	चोरयामहे
चोरयसि	चोरयथस्	चोरयथ	चोरयसे	चोरयेथे	चोरयथ्वे
चोरयति	चोरयतस्	चोरयन्ति	चोरयते	चोरयेते	चोरयन्ते

Imperfect, 'I was stealing,' or 'I stole.'

अचोरयम्	अचोरयाव	अचोरयाम	अचोरये	अचोरयावहि	अचोरयामहि
अचोरयस्	अचोरयतम्	अचोरयत	अचोरयथास्	अचोरयेथाम्	अचोरयथ्वम्
अचोरयत्	अचोरयताम्	अचोरयन्	अचोरयत	अचोरयेताम्	अचोरयन्त

Potential, 'I may steal.'

चोरयेयम्	चोरयेव	चोरयेम	चोरयेय	चोरयेवहि	चोरयेमहि
चोरयेस्	चोरयेतम्	चोरयेत	चोरयेथास्	चोरयेयाथाम्	चोरयेध्वम्
चोरयेत्	चोरयेताम्	चोरयेयुस्	चोरयेत	चोरयेयाताम्	चोरयेरन्

Imperative, 'Let me steal.'

चोरयाणि	चोरयाव	चोरयाम	चोरयै	चोरयावहै	चोरयामहै
चोरय	चोरयतम्	चोरयत	चोरयस्व	चोरयेथाम्	चोरयध्वम्
चोरयतु	चोरयताम्	चोरयन्तु	चोरयताम्	चोरयेताम्	चोरयन्ताम्

Perfect, 'I stole,' or 'I have stolen.'

चोरयामास	चोरयामासिव	चोरयामासिम	चोरयाञ्चक्रे	-चकृवहे	-चकृमहे
चोरयामासिथ	चोरयामासथुस्	चोरयामास	चोरयाञ्चकृषे	-चक्राथे	-चकृद्दे
चोरयामास	चोरयामासतुस्	चोरयामासुस्	चोरयाञ्चक्रे	-चक्राते	-चक्रिरे

First Future, 'I shall or will steal.'

चोरयितासि	चोरयितास्वस्	चोरयितास्मस्	चोरयिताहे	चोरयितास्वहे	चोरयितास्महे
चोरयितासि	चोरयितास्यस्	चोरयितास्य	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
चोरयिता	चोरयितारौ	चोरयितारस्	चोरयिता	चोरयितारौ	चोरयितारस्

Second Future, 'I shall or will steal.'

चोरयिष्यामि	चोरयिष्यावस्	चोरयिष्यामस्	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे
चोरयिष्यसि	चोरयिष्यथस्	चोरयिष्यथ	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
चोरयिष्यति	चोरयिष्यतस्	चोरयिष्यन्ति	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते

Aorist, 'I stole.'

अचूचुरम्	अचूचुराव	अचूचुराम	अचूचुरे	अचूचुरावहि	अचूचुरामहि
अचूचुरस्	अचूचुरतम्	अचूचुरत	अचूचुरथास्	अचूचुरेथाम्	अचूचुरध्वम्
अचूचुरत्	अचूचुरताम्	अचूचुरन्	अचूचुरत	अचूचुरेताम्	अचूचुरन्त

Precative or Benedictive, 'May I steal.'

चोर्यासम्	चोर्यास्व	चोर्यास्म	चोरयिषीय	-यिषीवहि	-यिषीमहि
चोर्यास्	चोर्यास्तम्	चोर्यास्त	चोरयिषीथास्	-यिषीयाथाम्	-यिषीध्वम्
चोर्यात्	चोर्यास्ताम्	चोर्यासुस्	चोरयिषीष्ट	-यिषीयास्ताम्	-यिषीरन्

Conditional, 'I should steal.'

अचोरयिष्यम्	अचोरयिष्याव	अचोरयिष्याम	अचोरयिष्ये	-यिष्यावहि	-यिष्यामहि
अचोरयिष्यस्	अचोरयिष्यतम्	अचोरयिष्यत	अचोरयिष्यथास्	-यिष्येथाम्	-यिष्यध्वम्
अचोरयिष्यत्	अचोरयिष्यताम्	अचोरयिष्यन्	अचोरयिष्यत	-यिष्येताम्	-यिष्यन्त

639. Pass., *Pres.* चोर्ये; *Aor. 3rd sing.* सचोरि. Caus. same as the Primitive verb. Des. चुचोरयिषामि. Part., *Pres.* चोरयत्; *Past Pass.* चुरित or चोरित; *Past Indecl.* चोरयित्वा; *Fut. Pass.* चोरयितव्य, चोरणीय, चोर्ये.

OTHER EXAMPLES OF CL. 10 IN THE ORDER OF THEIR FINAL LETTERS.

640. Root पृ or पूर (stem पूरय). *Inf.* पूरयितुम् 'to fill*.' Par. *Pres.* पूरयामि. *Impf.* सपूरयम्. *Pot.* पूरयेयम्. *Impv.* पूरयाणि. *Perf.* पूरयामास. *1st Fut.* पूरयितास्मि. *2nd Fut.* पूरयिष्यामि. *Aor.* सपूपुरम्. *Prec.* पूर्यासम्. *Cond.* सपूरयिष्यम्. Pass., *Pres.* पूर्ये; *Aor. 3rd sing.* सपूरि or सपूरिष्ट. Caus. like the Primitive. Des. पुपूरयिषामि. Part., *Pres.* पूरयत्; *Past Pass.* पूर्ये or पूरित or पूरिते; *Past Indecl.* पूरयित्वा or पूर्या, -पूर्ये; *Fut. Pass.* पूरयितव्य, पूरणीय, पूर्ये.

641. Root चिन् (stem चिन्तय). *Inf.* चिन्तयितुम् 'to think.' Par. *Pres.* चिन्तयामि. *Impf.* सचिन्तयम्. *Pot.* चिन्तयेयम्. *Impv.* चिन्तयानि. *Perf.* चिन्तयामास. *1st Fut.* चिन्तयितास्मि. *2nd Fut.* चिन्तयिष्यामि. *Aor.* सचिचिन्तम्. *Prec.* चिन्त्यासम्. *Cond.* सचिन्तयिष्यम्. Pass., *Pres.* चिन्त्ये. Caus. like the Primitive. Des. चिचिन्तयिषामि. Part., *Pres.* चिन्तयत्; *Atm.* चिन्तयान (527); *Past Pass.* चिन्तित; *Past Indecl.* चिन्तयित्वा, -चिन्त्य; *Fut. Pass.* चिन्तयितव्य, चिन्तनीय, चिन्त्य.

642. Root अर्थे (stem अर्थय). *Inf.* अर्थयितुम् (with prep. प्रा, प्रार्थे, प्रार्थयितुम्) 'to ask,' 'to seek.' *Atm. Pres.* अर्थये. *Impf.* सार्थये. *Pot.* अर्थयेय. *Impv.* अर्थये. *Perf.* अर्थयाञ्चक्रे. *1st Fut.* अर्थयिताहे. *2nd Fut.* अर्थयिष्ये. *Aor.* सार्थिये, सार्थियथास्, &c. *Prec.* अर्थयिषीय. *Cond.* सार्थयिष्ये. Pass., *Pres.* अर्थ्ये. Caus. like the Primitive. Des. सार्थयिषामि, -थे. Part., *Pres.* अर्थयान (527); *Past Pass.* अर्थित; *Past Indecl.* अर्थयित्वा, -अर्थ्ये; *Fut. Pass.* अर्थयितव्य, अर्थनीय, अर्थ्ये.

643. Root कथ् (stem कथय). *Inf.* कथयितुम् 'to say,' 'to tell.' Par. *Pres.* कथयामि. *Impf.* सकथयम्. *Pot.* कथयेयम्. *Impv.* कथयानि. *Perf.* कथयामास. *1st Fut.* कथयितास्मि. *2nd Fut.* कथयिष्यामि. *Aor.* सकथयम् or सकथयम्. *Prec.* कथ्यासम्. *Cond.* सकथयिष्यम्. Pass. कथ्ये, &c. Caus. like the Primitive. Des. चिकथयिषामि. Part., *Pres.* कथयत्; *Past Pass.* कथित; *Past Indecl.* कथयित्वा, -कथ्य (566. a); *Fut. Pass.* कथयितव्य, कथनीय, कथ्ये.

a. Root घुष (stem घोषय). *Inf.* घोषयितुम् 'to proclaim.' Par. *Pres.* घोषयामि. *Impf.* सघोषयम्. *Pot.* घोषयेयम्. *Impv.* घोषयाणि (58). *Perf.*

* This root forms its stem पारय *pāraya* from पृ, and पूरय *pūraya* from पूर; but the meaning of पारयामि is rather 'to fulfil,' 'to accomplish,' 'to get through.' The Caus. of पृ *pri*, cl. 3, is also पारयामि 'to carry over,' 'to accomplish.'

घोषयाञ्चकार. 1st Fut. घोषयितास्मि. 2nd Fut. घोषयिष्यामि. Aor. अजुघुषम्. Prec. घोष्यासम्. Cond. अघोषयिष्यम्. Pass., Pres. घोष्ये; Aor. 3rd sing. अघोषि. Caus. like the Primitive. Des. जुघोषयिषामि. Part., Pres. घोषयत्; Past Pass. घोषित; Past Indecl. घोषयित्वा, -घोष्य; Fut. Pass. घोषयितव्य, घोषणीय, घोष्य.

b. Root भक्ष् (stem भक्ष्य). Inf. भक्षयितुम् 'to eat,' 'to devour.' Par. Pres. भक्षयामि. Impf. अभक्षयम्. Pot. भक्षयेयम्. Impv. भक्षयाणि. Perf. भक्षयामास. 1st Fut. भक्षयितास्मि. 2nd Fut. भक्षयिष्यामि. Aor. अबभक्षम्. Prec. भक्ष्यासम्. Cond. अभक्षयिष्यम्. Pass., Pres. भक्ष्ये. Des. विभक्षयिषामि. Part., Pres. भक्षयत्; Past Pass. भक्षित; Past Indecl. भक्षयित्वा, -भक्ष्य; Fut. Pass. भक्षयितव्य, भक्षणीय, भक्ष्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SECOND CLASS,
EXPLAINED AT 307.

644. Root या yá. Infin. यातुम् yátum,
'to go.'

PARASMAI-PADA only.

Present, 'I go.'

यामि yámi	यावस् yávas	यामस् yámas
यासि yási	याथस् yáthas	याथ yátha
याति yáti	यातस् yátas	यान्ति yánti

Imperfect, 'I was going,' or 'I went.'

अयाम् ayám	अयाव ayáva	अयाम ayáma
अयास् ayás	अयातम् ayátam	अयात ayáta
अयात् ayát	अयाताम् ayátám	अयान् ayán *

Potential, 'I may go.'

यायाम् yáyám	यायाव yáyáva	यायाम yáyáma
यायास् yáyás	यायातम् yáyátam	यायात yáyáta
यायात् yáyát	यायाताम् yáyátám	यायुस् yáyus

Imperative, 'Let me go.'

यानि yáni	याव yáva	याम yáma
याहि yáhi	यातम् yátam	यात yáta
यातु yátu	याताम् yátám	यान्तु yántu

645. Root इ i (310). Infin. इतुम्
etum, 'to go.'

For इ with adhi, á, &c., see 311.

Present, 'I go.'

इमि emi †	इवस् ivas	इमस् imas
इषि eshi	इथस् ithas	इथ itha
इति eti	इतस् itas	यन्ति yanti (34)

Imperfect, 'I was going,' or 'I went.'

अयाम् áyam (37)	ऐव aiva (251.a)	ऐम aima
ऐस् ais (33)	ऐतम् aitam	ऐत aita
ऐत् ait	ऐताम् aítám	अयन् áyan †

Potential, 'I may go.'

इयाम् iyám	इयाव iyáva	इयाम iyáma
इयास् iyás	इयातम् iyátam	इयात iyáta
इयात् iyát	इयाताम् iyátám	इयुस् iyus

Imperative, 'Let me go.'

अयानि ayáni	अयाव ayáva	अयाम ayáma
इहि ihi	इतम् itam	इत ita
इतु etu	इताम् itám	यन्तु yantu

* Or अयुस् ayus (see 310. Obs.)

† This root is also of the 1st class, making अयामि, अयासि, &c., in Pres. tense.

‡ Foster gives अयन्. See Pāṇini (vi. 4. 81), and compare Laghu-kaum. 608.

Perf. ययौ (373), ययाथ or ययिथ, ययौ; ययिव, ययथुस्, ययतुस्; ययिम, यय, ययुस्; *1st Fut.* यातास्मि, यातासि, याता, &c. *2nd Fut.* यास्यामि, यास्यसि, यास्यति; यास्यावस्, &c. *Aor.* अयासिषम् (433), अयासीस्, अयासीत्; अयासिष्व, अयासिष्टम्, अयासिष्टाम्; अयासिष्म, अयासिष्ट, अयासिषुस्. *Prec.* यायासम्, यायास्, यायात्; यायास्व, &c. *Cond.* अयास्यम्, अयास्यस्, अयास्यत्, &c. *Pass., Pres.* याये, &c.; *Aor. 3rd sing.* अयायि. *Caus., Pres.* यापयामि, &c.; *Aor.* अयायपम्, &c. *Des.* यियासाणि. *Freq.* यायाये, यायामि or यायेमि (3rd sing. यायाति or यायेति). *Part., Pres.* यात् (*Nom. case* यान्); *Past Pass.* यात; *Past Indecl.* यात्वा, -याय; *Fut. Pass.* यातव्य, यानीय, येय.

Perf. इयाय (367. a), इययिथ or इयेथ, इयाय; इयिव, इयथुस्, इयतुस्; इयिम, इय, इयुस्. *1st Fut.* एतास्मि, &c. *2nd Fut.* एष्यामि, &c. *Aor.* (438. e) अगाम्, अगास्, अगात्; अगाव, अगातम्, अगाताम्; अगाम, अगात्, अगुस्. *Prec.* ईयासम्, &c. (see 447. a). *Cond.* ऐष्यम्. *Pass., Pres.* ईये; *1st Fut.* एताहे or आपिताहे (474); *2nd Fut.* ऐष्ये or आपियष्ये; *Aor. 3rd sing.* अगायि or अगासत् or आपियत्. *Caus., Pres.* गमयामि (from गम् at 602) or आययामि or आपयामि; *Aor.* अजीगमम् or आयियम् or आपियम् (with *adhi* prefixed, अर्धजीगपम् 493. e). *Des.* जिगमिषामि (from गम् at 602) or ईषिषामि, -षे. *Part., Pres.* यत् (*Nom. यन्*); *Past Pass.* इत्; *Past Indecl.* इत्वा, -इत्; *Fut. Pass.* इतव्य, अयनीय, इत् or एत्.

a. Like या may be conjugated भा 'to shine.' *Pres.* भामि; *Perf.* बभौ; *1st Fut.* भातास्मि; *Aor.* अभसिषम्, &c.

OTHER EXAMPLES OF CL. 2 IN THE ORDER OF THEIR FINAL LETTERS.

646. Root शी (special stem शे, 315). *Inf.* श्यितुम् 'to lie down,' 'to sleep.' *Átm. Pres.* शये, शेथे, शेते (*keirai*); शेवहे, शयाथे, शयाते; शेमहे (*keimeθα*), शेध्वे, शेरते. *Impf.* अशयि, अशयास्, अशेत; अशेवहि, अशयाथाम्, अशयाताम्; अशेमहि, अशेध्वम्, अशेरत्. *Pot.* शयीय, शयीथास्, शयीत; शयीवहि, शयीयाथाम्, शयीयाताम्; शयीमहि, शयीध्वम्, शयीरन्. *Impv.* शयै, शेष्व, शेताम्; शयावहै, शयाथाम्, शयाताम्; शयामहै, शेध्वम्, शेरताम्. *Perf.* शिशये, शिशियथे, शिशये; शिशियवहे, शिशयाथे, शिशयाते; शिशियमहे, शिशियध्वे or -श्यदे, शिशियरे. *1st Fut.* श्यिताहे. *2nd Fut.* शयिष्ये. *Aor.* अशयिषि, अशयिष्यास्, अशयिष्ट; अशयिष्वहि, अशयिषाथाम्, अशयिषाताम्; अशयिष्महि, अशयिध्वम् or -यिदम्, अशयिषत्. *Prec.* शयिषीय. *Cond.* अशयिष्ये. *Pass., Pres.* शय्ये; *Aor. 3rd sing.* अशायि. *Caus., Pres.* शाययामि; *Aor.* अशीशयम्. *Des.* शिशयिषे. *Freq.* शाशय्ये, शेशेमि or शेशयीमि. *Part., Pres.* शयान (526. a); *Past Pass.* शयित; *Past Indecl.* शयित्वा, -शय्य; *Fut. Pass.* शयितव्य, शयनीय, शेय.

647. Root सू or सु (special stems सू and सुव्, see 312). *Inf.* सोतुम् or सवितुम् 'to bring forth.' *Átm. Pres.* सुवे, सूषे, सूते; सूवहे, सुवाथे, सुवाते; सूमहे, सूध्वे, सुवते. *Impf.* असुवि, असूथास्, असूत; असूवहि, असूवाथाम्,

असुवाताम्; असूमहि, असूध्वम्, असुवत. *Pot.* सुवीय. *Impv.* सुवै (Pān. VII. 3, 88), सूष्व, सूताम्; सुवावहै, सुवापाम्, सुवाताम्; सुवामहै, सूध्वम्, सुवताम्. *Perf.* सुषुवे; सुषुविषे, सुषुवे; सुषुविवहे, सुषुवापे, सुषुवाते; सुषुविमहे, सुषुविध्वे or -विद्वे; सुषुविरे. *1st Fut.* सोताहे or सविताहे. *2nd Fut.* सोष्ये or सविष्ये. *Aor.* असविषि, असविष्टास्, असविष्ट; असविष्वहि, असविषापाम्, असविषाताम्; असविष्महि, असविष्वम् or -द्वम्, असविषत. Or असोषि, असोष्टास्, असोष्ट; असोष्वहि, असोषापाम्, असोषाताम्; असोष्महि, असोद्वम्, असोषत. *Prec.* सोषीय or सविषीय. *Cond.* असोष्ये or असविष्ये. *Pass., Pres.* सूये; *Aor. 3rd sing.* असावि. *Caus., Pres.* सावयामि; *Aor.* असूषवम्. *Des.* सुसूषामि, -षे. *Freq.* सोषूये, सोषोमि or सोषवीमि. *Part., Pres.* सुवान; *Past Pass.* सुत or सूत or सून; *Past Indecl.* सूत्वा or सुत्वा, -सूय; *Fut. Pass.* सोतव्य or सवितव्य, सवनीय, साव्य or सव्य.

648. Root स्तु (special stems स्तौ or स्तवी, स्तु and स्तुव्, see 313). *Inf.* स्तोतुम् 'to praise.' *Par. and Atm. Pres.* स्तौमि or स्तवीमि, स्तौषि or स्तवीषि, स्तौति or स्तवीति; स्तुवस् or स्तुवीवस्*, स्तुथस् or स्तुवीथस्*, स्तुतस् or स्तुवीतस्*; स्तुमस् or स्तुवीमस्*, स्तुथ or स्तुवीथ*, स्तुवन्मि. *Atm.* स्तुवे, स्तुपे or स्तुवीपे*, स्तुते or स्तुवीते*; स्तुवहे or स्तुवीवहे*, स्तुवापे, स्तुवाते; स्तुमहे or स्तुवीमहे*, स्तुध्वे or स्तुवीध्वे*, स्तुवते. *Impf.* अस्तुवम् or अस्तवम्, अस्तौस् or अस्तवीस्, अस्तौत् or अस्तवीत्; अस्तुव or अस्तुवीव*, अस्तुतम् or अस्तुवीतम्, अस्तुताम् or अस्तुवीताम्; अस्तुम or अस्तुवीम*, अस्तुत or अस्तुवीत, अस्तुवन्. *Atm.* अस्तुवि, अस्तुथास् or अस्तुवीथास्, अस्तुत or अस्तुवीत; अस्तुवहि or अस्तुवीवहि*, अस्तुवापाम्, अस्तुवाताम्; अस्तुमहि or अस्तुवीमहि*, अस्तुध्वम् or अस्तुवीध्वम्*, अस्तुवत. *Pot.* स्तुयाम् or स्तुवीयाम्*. *Atm.* स्तुवीय. *Impv.* स्तुवानि or स्तवानि, स्तुहि or स्तुवीहि*, स्तौतु or स्तवीतु; स्तवाव, स्तुतम् or स्तुवीतम्, स्तुताम् or स्तुवीताम्; स्तवाम, स्तुत or स्तुवीत, स्तुवन्. *Atm.* स्तवे, स्तुध्व or स्तुवीध्व*, स्तुताम् or स्तुवीताम्; स्तवावहै, स्तुवापाम्, स्तुवाताम्; स्तवामहै, स्तुध्वम् or स्तुवीध्वम्*, स्तुवताम्. *Perf.* (369) तुष्टाव, तुष्टोष, तुष्टाव; तुष्टुव, तुष्टुवथुस्, तुष्टुवतुस्; तुष्टुम, तुष्टुव, तुष्टुवुस्. *Atm.* तुष्टुवे, तुष्टुपे, तुष्टुवे; तुष्टुवहे, तुष्टुवापे, तुष्टुवाते; तुष्टुमहे, तुष्टुद्वे (372), तुष्टुविरे. *1st Fut.* स्तोतास्मि. *Atm.* स्तोताहे. *2nd Fut.* स्तोष्यामि. *Atm.* स्तोष्ये. *Aor.* (427. a) अस्ताविषम्, अस्तावीस्, अस्तावीत्; अस्ताविष्व, अस्ताविष्टम्, अस्ताविष्टाम्; अस्ताविष्म, अस्ताविष्ट, अस्ताविषुस्. *Atm.* अस्तोषि, अस्तोष्टास्, अस्तोष्ट; अस्तोष्वहि, अस्तोषापाम्, अस्तोषाताम्; अस्तोष्महि, अस्तोद्वम्, अस्तोषत. *Prec.* स्तूयासम्. *Atm.* स्तोषीय: *Cond.* अस्तोष्यम्. *Atm.* अस्तोष्ये. *Pass., Pres.* स्तूये; *Aor. 3rd sing.* अस्तावि. *Caus., Pres.* स्तावयामि; *Aor.* अतुष्टवम्. *Des.* तूष्टामि, -षे. *Freq.* तोष्टूये, तोष्टोमि. *Part., Pres.* स्तुवत्; *Past Pass.* स्तुत; *Past Indecl.* स्तुत्वा, -स्तुत; *Fut. Pass.* स्तोतव्य, स्तवनीय, स्तुत or स्ताव्य or स्तव्य.

649. Root ब्रू (special stems ब्रवी, ब्रू, ब्रुव्, see 314). *Inf.* वक्तुम्

* Some authorities reject these forms.

(borrowed from वच् at 650) 'to say,' 'to speak.' Par. and *Átm. Pres.* ब्रवीमि, ब्रवीषि*, ब्रवीति*; ब्रूवस्, ब्रूयस्*, ब्रूतस्*; ब्रूमस्, ब्रूय, ब्रुवन्ति*. *Átm. ब्रुवे, ब्रूषे, ब्रूते; ब्रूवहे, ब्रुवाषे, ब्रुवाते; ब्रूमहे, ब्रूध्वे, ब्रुवते.* *Impf.* अब्रवम् or अब्रुवम्. (314. a), अब्रवोस्, अब्रवीत्; अब्रूव, अब्रूतम्, अब्रूताम्; अब्रूम, अब्रूत, अब्रुवन्. *Átm.* अब्रुवि, अब्रूयास्, अब्रूत; अब्रूवहि, अब्रुवायाम्, अब्रुवाताम्; अब्रूमहि, अब्रूध्वम्, अब्रुवत. *Pot.* ब्रूयाम्, ब्रूयास्, &c. *Átm.* ब्रुवीय, ब्रुवीयास्, &c. *Impv.* ब्रवाणि (58), ब्रूहि, ब्रवीतु; ब्रवाव, ब्रूतम्, ब्रूताम्; ब्रवाम, ब्रूत, ब्रुवन्तु. *Átm.* ब्रवै, ब्रूष्व, ब्रूताम्; ब्रवावहै, ब्रुवायाम्, ब्रुवाताम्; ब्रवामहै, ब्रूध्वम्, ब्रुवताम्. The other tenses and forms are borrowed from वच्; as, *Perf.* उवाच, &c.; *1st Fut.* वक्तास्मि, &c.; see वच् at 650. But the *Pres.* participles are ब्रुवत् and ब्रुवाण.

650. Root वच् (320). *Inf.* वक्तुम् 'to say,' 'to speak.' Par. In the General tenses *Átm.* also. *Pres.* वच्मि, वक्षि, वक्ति; वच्वस्, वक्ष्यस्, वक्तस्; वच्यस्, वक्ष्य, व्रुवन्ति (borrowed from ब्रू at 649). *Impf.* अवचम्; अवक् (294), अवक् (294); अवच्व, अवक्तम्, अवक्ताम्; अवच्यम्, अवक्त, अवचन्†. *Pot.* वक्ष्याम्, वक्ष्यास्, वक्ष्यात्, &c. *Impv.* वक्षानि, वग्धि, वक्तु; वचाव, वक्तम्; वक्ताम्; वक्षाम, वक्त, व्रुवन्तु (borrowed from ब्रू). *Perf.* (375. c) उवाच, उवचिथ or उवक्ष्य, उवाच; ऊचिव, ऊचयुस्, ऊचतुस्; ऊचिम, ऊच, ऊचुस्. *Átm.* ऊचे, ऊचिषे, ऊचे; ऊचिवहे, ऊचाषे, ऊचाते; ऊचिमहे, ऊचिध्वे, ऊचिरे. *1st Fut.* वक्तास्मि. *Átm.* वक्ताहे. *2nd Fut.* वक्ष्यामि. *Átm.* वक्ष्ये. *Aor.* (441) अवोचम्, अवोचस्, अवोचत्; अवोचाव, अवोचतम्, अवोचताम्; अवोचाम, अवोचत, अवोचन्. *Átm.* अवोचे, अवोचयास्, अवोचत; अवोचावहि, अवोचेयाम्, अवोचेताम्; अवोचामहि, अवोचध्वम्, अवोचन्त. *Prec.* उच्यासम्. *Átm.* वक्षीय. *Cond.* अवक्ष्यम्. *Átm.* अवक्ष्ये. *Pass., Pres.* उच्ये (471); *Aor. 3rd sing.* अवचि. *Caus., Pres.* वाचयामि; *Aor.* अवीचम्. *Des.* विवक्षामि, -क्षे. *Freq.* वाच्ये, वावच्यि. *Part., Pres.* ब्रुवत्; *Átm.* ब्रुवाण (borrowed from ब्रू at 649); *Past Pass.* उक्त; *Past Indecl.* उक्ता, -उच्य; *Fut. Pass.* वक्तव्य, वचनीय, वाच्य or वाक्य.

651. Root मृज् (special stems मर्ज् and मृज्, 321). *Inf.* मारुम् or मर्जितुम् 'to wipe,' 'to rub,' 'to clean.' Par. *Pres.* मर्ज्मि, मर्ज्मि (296), मर्ज्मि (297); मृज्वस्, मृष्टस्, मृष्टस्; मृज्मस्, मृष्ट, मर्जन्ति or मृजन्ति. *Impf.* अमर्जम्, अमर्द (294), अमर्द; अमृज्, अमृष्टम्, अमृष्टाम्; अमृज्म, अमृष्ट, अमर्जन् or अमृजन्. *Pot.* मृज्याम्, मृज्यास्, &c. *Impv.* मर्जानि, मृष्टि (303), मारु; मर्जाव, मृष्टम्, मृष्टाम्; मर्जाम, मृष्ट, मर्जन्तु or मृजन्तु. *Perf.* ममर्ज, ममर्जिथ or ममर्द (370. e), ममर्ज; ममृजिव or ममर्जिव, ममृजयुस् or ममर्जयुस्, ममृजतुस् or ममर्जतुस्; ममृजिम or

* For these forms are sometimes substituted 2nd sing. आत्थ, 3rd sing. आह; 2nd du. आहयुस्, 3rd du. आहतुस्; 3rd pl. आहुस्; all from the Perfect of a defective root अह्, with a Present signification.

† According to some, the 3rd pl. of the Imperfect is also wanting.

ममार्ज्जिम, ममृज् or ममार्ज्ज, ममृजुस् or ममार्ज्जुस्. 1st Fut. मार्ज्जिस्मि or मार्ज्जितास्मि (415. a). 2nd Fut. मार्ज्ज्यामि or मार्ज्जिष्यामि. Aor. अमार्ज्जम्, अमार्ज्जिस्, अमार्ज्जिन्; अमार्ज्जि, अमार्ज्जम्, अमार्ज्जिन्; अमार्ज्जि, अमार्ज्जि, अमार्ज्जुस्. Or अमार्ज्जिषम्, अमार्ज्जिस्, अमार्ज्जिन्; अमार्ज्जिष्व, &c. Prec. मृज्यासम्. Cond. अमार्ज्जिम् or अमार्ज्जिष्यम्. Pass., Pres. मृज्ये; Aor. 3rd sing. अमार्ज्जि. Caus., Pres. मार्ज्जयामि; Aor. अममार्ज्जम् or अममृजम्. Des. मिमार्ज्ज्यामि or मिमृज्यामि or मिमार्ज्जिष्यामि. Freq. मरीमृज्ये, मरी- or मरि- or मरिर्माज्जिर् (3rd sing. -मार्ज्जि). Part., Pres. मार्ज्जत; Past Pass. मृष्ट; Past Indecl. मृष्टा or मार्ज्जित्वा, -मृज्य; Fut. Pass. मार्ज्ज्ये or मार्ज्जितव्य, मार्ज्जनीय, मार्ग्ये or मृज्य.

652. Root अद् (317). Inf. अन्नम् 'to eat.' Par. Pres. अस्मि, अस्ति, अन्ति; अद्स्, अन्त्यस्, अन्तस्; अद्स्, अन्त्य, अदन्ति. Impf. आदम्, आदस् (317. b), आदत् (317. b); आद्, आन्तम्, आन्तम्; आद्, आन्त, आदन्. Pot. अद्याम्. Impv. अदानि, अद्भि, अन्तु; अदाव, अन्तम्, अन्तम्; अदाम, अन्त, अदन्तु. Perf. आद, आदिय, आद; आदिव, आदयुस्, आदतुस्; आदिम, आद, आदुस्. 1st Fut. अन्तास्मि. 2nd Fut. अन्त्यामि. Aor. अद्यसम् (borrowed from root घस्), अद्यसस्, अद्यसन्; अद्यसाव, अद्यसतम्, अद्यसताम्; अद्यसाम, अद्यसत, अद्यसन्. Prec. अद्यासम्. Cond. अन्त्याम्. Pass., Pres. अद्ये; Aor. 3rd sing. आदि. Caus., Pres. आदयामि; Aor. आदिदम्. Des. जिद्यत्सामि (borrowed from घस्). Part., Pres. अदत्; Past Pass. जग्ध; Past Indecl. जग्धा; Fut. Pass. अन्नव्य, अदनीय, अद्य.

653. Root रुद् (special stems रोद्, रोदि, रुदि, रुद्, see 322). Inf. रोदितुम् 'to weep.' Par. Pres. रोदिमि, रोदिषि, रोदिति; रुदिवस्, रुदियस्, रुदितस्; रुदिमस्, रुदिय, रुदन्ति. Impf. अरोदम्, अरोदस् or अरोदीस्, अरोदत् or अरोदीत् (Pāṇ. VII. 3, 98, 99); अरुदिव, अरुदितम्, अरुदिताम्; अरुदिम, अरुदित, अरुदन्. Pot. रुद्याम्. Impv. रोदानि, रुदिहि, रोदितु; रोदाव, रुदितम्, रुदिताम्; रोदाम, रुदित, रुदन्तु. Perf. रूरोद, रूरोदिय, रूरोद; रूरुदिव, रूरुदयुस्, रूरुदतुस्; रूरुदिम, रूरुद, रूरुदुस्. 1st Fut. रोदितास्मि. 2nd Fut. रोदिष्यामि. Aor. अरुदम्, अरुदस्, अरुदत्; अरुदाव, अरुदतम्, अरुदताम्; अरुदाम, अरुदत, अरुदन्. Or अरोदिषम्, अरोदीस्, अरोदीत्; अरोदिष्व, अरोदिष्वम्, अरोदिष्वम्; अरोदिष्व, अरोदिष्ट, अरोदिषुस्. Prec. रुद्यासम्. Cond. अरोदिष्यम्. Pass., Pres. रूद्ये; Aor. 3rd sing. अरोदि. Caus., Pres. रोदयामि; Aor. अरुदम्. Des. रूरुदिष्यामि. Freq. रोरुद्ये, रोरुद्यि (3rd sing. रोरुद्यि) or रोरुदीनि. Part., Pres. रुदत्; Past Pass. रुदित; Past Indecl. रुदित्वा, -रुद्य; Fut. Pass. रोदितव्य, रोदनीय, रोद्य.

654. Root हन्* (special stems हन्, ह, म्, and ज, see 323). Inf. हनुम् 'to strike,' 'to kill.' Par. Pres. हन्मि, हंसि, हन्मि*; हन्वस्, हयस्, हतस्;

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*. When the prep. *आ* *á* is prefixed; this root may take the *Átmane*, in which case the 3rd sing. Pres. will be *आहते*.

हन्स, हय, म्रन्ति. *Impf.* अहनम्, अहन, अहन् (294); अहन्व, अहतम्, अहताम्; अहन्म, अहत, अम्रन्. *Pot.* हत्याम्, &c. *Impv.* हनानि, जहि, हनु*; हनाव, हतम्, हताम्; हनाम्, हत, म्रन्तु. *Perf.* जघान (376), जघनिय or जघन्य, जघान; जग्निव, जग्मपुस्, जग्मत्सु; जग्मिम, जग्म, जग्मुस्. *1st Fut.* हन्तास्मि. *2nd Fut.* हनिष्यामि. *Aor.* (432. b) अवधिमम्, अवधीस्, अवधीत्; अवधिष्व, अवधिष्टम्, अवधिष्टाम्; अवधिष्व, अवधिष्ट, अवधिषुस्. *Prec.* वध्यासम्. *Cond.* अहनिष्यम्. *Pass., Pres.* हने; *Perf.* जग्ने (473); *Aor. 3rd sing.* अघानि (or अवधि, borrowed from वधि); *1st Fut.* हन्ताहे or घानिताहे; *2nd Fut.* हनिष्ये or घानिष्ये. *Caus., Pres.* घातयामि; *Aor.* अजीघतम्. *Des.* जिघांतामि. *Freq.* जेघीये or जङ्घने, जङ्गन्मि or जंहन्मि or जङ्गनीमि; see 708. *Part., Pres.* म्रन्; *Past Pass.* हत; *Past Indecl.* हत्वा, -ह्य; *Fut. Pass.* हन्व्य, हननीय, याव.

655. Root खप् (special stems खप् and खपि, 322. a). *Inf.* खप्तुम् 'to sleep.' *Par. Pres.* खपिमि, खपिषि, खपिति; खपित्रस्, खपियस्, खपितस्; खपिमस्, खपिष, खपन्ति. *Impf.* अखपम्, अखपस् or अखपीस्, अखपत् or अखपीत्; अखपिव, &c. (see हृ at 653). *Pot.* खप्याम्. *Impv.* खपानि, खपिहि, खपितु; खपाव, खपितम्, खपिताम्; खपाम, खपित, खपन्तु. *Perf.* (382) सुष्वाप, सुष्वापिष or सुष्वाप्य, सुष्वाप; सुषुपिव, सुषुपयुस्, सुषुपत्सु; सुषुपिम, सुषुप, सुषुपुस्. *1st Fut.* खप्तास्मि. *2nd Fut.* खप्स्यामि. *Aor.* अखाप्सम्, अखाप्सीस्, अखाप्सीत्; अखाप्स्व, अखाप्सम्, अखाप्ताम्; अखाप्स्व, अखाप्, अखापुस्. *Prec.* सुष्यासम्. *Cond.* अखप्स्यम्. *Pass., Pres.* सुष्ये (471); *Aor. 3rd sing.* अखापि. *Caus., Pres.* खापयामि; *Aor.* असुषुपम्, &c. *Des.* सुषुप्तामि. *Freq.* सोषुष्ये, साखपिषि or साखपीमि. *Part., Pres.* खपत्; *Past Pass.* सुप्त; *Past Indecl.* सुप्ता, -सुप्य; *Fut. Pass.* खप्स्य, खपनीय, खप.

656. Root वञ् (special stems वञ् and उञ्, 324). *Inf.* वञ्जितुम् 'to wish.' *Par. Pres.* वञ्जिम्, वञ्जि (302), वञ्जि (300); उञ्जस्, उञ्जस्, उञ्जस्; उञ्जस्, उञ्ज, उञ्जन्ति. *Impf.* अवञ्जम्, अवद् (294), अवद्; औञ्ज (251. a), औञ्जम्, औञ्जम्; औञ्जम्, औञ्ज, औञ्जन्. *Pot.* उञ्ज्याम्, उञ्ज्यास्, &c. *Impv.* वञ्जानि, उञ्जि (303), वद्; वञ्जाव, उञ्जम्, उञ्जाम्; वञ्जान, उञ्ज, उञ्जन्तु. *Perf.* (375. c) उवाञ्ज, उवाञ्जिष, उवाञ्ज; ऊञ्जिव, ऊञ्जयुस्, ऊञ्जत्सु; ऊञ्जिम, ऊञ्ज, ऊञ्जुस्. *1st Fut.* वञ्जितास्मि. *2nd Fut.* वञ्जिष्यामि. *Aor.* अवाञ्जिषम्, अवाञ्जीस्, अवाञ्जीत्, &c.; or अवञ्जिषम्, -ञ्जीस्, -ञ्जीत्, &c.; see 427. *Prec.* उञ्ज्यासम्. *Cond.* अवञ्जिष्यम्. *Pass., Pres.* उञ्ज्ये (471); *Aor. 3rd sing.* अवाञ्जि or अवञ्जि. *Caus., Pres.* वाञ्जयामि; *Aor.* अवीवञ्जम्. *Des.* विवञ्जिष्यामि. *Freq.* वावञ्ज्ये, वावञ्जिम् or वावञ्जीमि. *Part., Pres.* उञ्जत्; *Past Pass.* उञ्जित; *Past Indecl.* वञ्जित्वा, -उञ्ज्य; *Fut. Pass.* वञ्जितव्य, वञ्जनीय, वाञ्ज.

* It must be borne in mind (with reference to 323) that *han* only loses its nasal before *t* and *th*, if not marked with *P*.

657. Root द्विष् (special stems द्विष् and द्वेष, 309). *Inf.* द्वेषुम् 'to hate.' *Par. and Aṭm.* *Pres.* द्वेषि, द्वेषि (302), द्वेषि (301); द्विष्वस्, द्विषस्, द्विष्टस्; द्विष्यस्, द्विष, द्विषन्ति. *Aṭm.* द्विषे, द्विष्ये, द्विषे; द्विष्वहे, द्विषाथे, द्विषाते; द्विष्यहे, द्विड्दे, द्विषते. *Impf.* अद्वेषम्, अद्वेद् (294), अद्वेद्; अद्विष्व, अद्विष्टम्, अद्विष्टाम्; अद्विष्य, अद्विष्ट, अद्विषन् or अद्विषुस्. *Aṭm.* अद्विषि, अद्विष्टास्, अद्विष्ट; अद्विष्वहि, अद्विषायाम्, अद्विषाताम्; अद्विष्यहि, अद्विष्यद्, अद्विषत. *Pot.* द्विष्याम्. *Aṭm.* द्विषीय. *Impv.* द्वेषाणि, द्विड्दि, द्वेषु; द्वेषाव, द्विष्टम्, द्विष्टाम्; द्वेषाम, द्विष्ट, द्विषन्तु. *Aṭm.* द्वेषै, द्विष्य, द्विष्टाम्; द्वेषावहै, द्विषायाम्, द्विषाताम्; द्वेषामहै, द्विड्दम्, द्विषताम्. *Perf.* दिद्वेष, दिद्वेषिथ, दिद्वेष; दिद्विषिव, दिद्विषथुस्, दिद्विषतुस्; दिद्विषिम, दिद्विष, दिद्विषुस्. *Aṭm.* दिद्विषे, दिद्विषिथे, दिद्विषे; दिद्विषिवहे, दिद्विषाथे, दिद्विषाते; दिद्विषिमहे, दिद्विषिथ्वे, दिद्विषिरे. *1st Fut.* द्वेष्यास्मि. *Aṭm.* द्वेषाहे. *2nd Fut.* द्वेष्यामि. *Aṭm.* द्वेष्ये. *Aor.* (439) अद्विष्यम्, -ष्यस्, -ष्यत्; -ष्याव, -ष्यतम्, -ष्यताम्; -ष्याम, -ष्यत, -ष्यन्. *Aṭm.* (439. a) अद्विष्यि, -ष्यपास्, -ष्यत; -ष्यावहि, -ष्यायाम्, -ष्याताम्; -ष्यामहि, -ष्यध्वम्, -ष्यन्त. *Pres.* द्विष्यासम्. *Aṭm.* द्विष्यीय. *Cond.* अद्वेष्यम्. *Aṭm.* अद्वेष्ये. *Pass., Pres.* द्विष्ये, &c.; *Aor.* 3rd sing. अद्वेषि. *Caus., Pres.* द्वेषयामि; *Aor.* अद्विषयम्. *Des.* दिद्विष्यामि, -ष्ये. *Freq.* देद्विष्ये, देद्वेषि or देद्विषीमि. *Part., Pres.* द्विषत्; *Past Pass.* द्विष्ट; *Past Indecl.* द्विष्टा, -द्विष्य; *Fut. Pass.* द्वेष्य, द्वेषणीय, द्वेष्य.

a. Root वस्. *Inf.* वसितुम् 'to wear,' 'to put on (as clothes, &c.)' *Aṭm.* *Pres.* वसे, वस्से (62. b), वस्ते; वस्वहे, वसाथे, वसाते; वस्महे, वद्धे or वध्ने (304), वसते. *Impf.* अवसि, अवस्थास्, अवस्त; अवस्वहि, अवसथाम्, अवसाताम्; अवस्महि, अवद्धम् or अवध्वम्, अवसत. *Pot.* वसोय. *Impv.* वसै. *Perf.* ववसे, ववसिथे, &c. *1st Fut.* वसिताहे. *2nd Fut.* वसिष्ये. *Aor.* अवसिषि, अवसिष्टास्, अवसिष्ट; अवसिष्वहि, अवसिषायाम्, अवसिषाताम्, &c. *Pres.* वसिषीय. *Cond.* अवसिष्ये. *Pass., Pres.* वस्ये. *Caus., Pres.* वासयामि or -ये. *Des.* विवसिषे. *Freq.* वावस्ये, वावसि. *Part., Pres.* वसान; *Past Pass.* वसित; *Past Indecl.* वसित्वा, -वस्य; *Fut. Pass.* वसित्य, वसनीय, वास्य.

658. Root शास् (special stems शास् and शिष्, see 328). *Inf.* शासितुम् 'to rule,' 'to punish.' *Par.* (With आ 'to bless,' *Aṭm.*) *Pres.* शास्मि, शास्ति, शास्ति; शिष्वस्, शिष्टस्, शिष्टस्; शिष्यस्, शिष, श्मसति (310. Obs.) *Aṭm.* शासे, शास्से (62. b), शास्ते; शास्वहे, शासाथे, शासाते; शास्महे, शाद्धे or शाध्वे (304), शासते. *Impf.* अशासम्, अशात् or अशास् (294, 304. a), अशात् (304); अशिष्व, अशिष्टम्, अशिष्टाम्; अशिष्य, अशिष्ट, अशासुस्. *Aṭm.* अशासि, &c. *Pot.* शिष्याम्. *Aṭm.* श्मसोय. *Impv.* शासानि, शाधि (304), शास्तु; शासाव, शिष्टम्, शिष्टाम्; शासान, शिष्ट, शासतु. *Aṭm.* शासै. *Perf.* शशास, शशासिथ, शशास; शशासिव, शशासथुस्, शशासतुस्; शशासिम, शशास, शशासुस्. *Aṭm.* शशासे, शशासिथे, &c. *1st Fut.* शासितास्मि. *Aṭm.* शासिताहे. *2nd Fut.* शासिष्यामि. *Aṭm.* शासिष्ये. *Aor.* (441) अशिष्यम्, अशिष्यस्, अशिष्यत्; अशिषाव,

अशिषतम्, अशिषताम्; अशिषाम, अशिषत, अशिषन्. *Ātm.* अशिषामिषि, अशिषामिषास्, अशिषामिष; अशिषामिष्वहि, अशिषामिषायाम्, अशिषामिषाताम्; अशिषामिष्वहि, अशिषामिष्वन्, अशिषामिषत. *Prec.* शिष्यासम्. *Ātm.* शिष्यामीय. *Cond.* अशिषामिष्यम्. *Ātm.* अशिषामिष्ये. *Pass., Pres.* शिष्ये (472. c); *Aor.* 3rd *sing.* अशिषामि. *Caus., Pres.* शिष्यायामि; *Aor.* अशिषामसम्. *Des.* शिष्यामिष्यामि. *Freq.* शिष्याये; शिष्यामि or शिष्यामीमि. *Part., Pres.* शिष्यात् (141. a); *Past Pass.* शिष्य; *Past Indecl.* शिष्यात्वा or शिष्या, -शिष्य; *Fut. Pass.* शिष्यातव्य, शिष्यानीय, शिष्य.

659. Root दिह् (special stems दिह् and देह्). *Inf.* देग्धुम् 'to anoint,' 'to smear.' *Par. and Ātm. Pres.* देद्भि, धेद्भि (306. a), देग्भि (305); दिह्स्, दिग्धस्, दिग्धस्; दिह्स्, दिग्ध, दिहन्ति. *Ātm.* दिहे, धिह्ये, दिग्धे; दिह्हे, दिहाये, दिहाते; दिह्हे, धिग्धे (306. d), दिहन्ते. *Impf.* अदेहम्, अधेक् (294), अधेक्; अदिह्, अदिग्धम्, अदिग्धाम्; अदिह्, अदिग्ध, अदिहन्. *Ātm.* अदिहि, अदिग्धास्, अदिग्ध; अदिह्वहि, अदिहायाम्, अदिहाताम्; अदिह्वहि, अधिग्धम्, अदिहन्. *Pot.* दिह्याम्, दिह्यास्, &c. *Ātm.* दिह्याय. *Impv.* देहानि, दिग्धि, देग्धु; देहाव, दिग्धम्, दिग्धाम्; देहाम, दिग्ध, दिहन्तु. *Ātm.* देहे, धिह्य, दिग्धाम्; देहावहे, दिहायाम्, दिहाताम्; देहामहे, धिग्धम्, दिहताम्. *Perf.* दिदेह, दिदेहिष, दिदेह; दिदिह्वि, दिदिह्वस्, दिदिह्वस्; दिदिह्वि, दिदिह, दिदिह्वस्. *Ātm.* दिदिहे, दिदिहिषे, दिदिहे; दिदिह्विहे, दिदिहाये, दिदिहाते; दिदिह्विहे, दिदिह्विहे or -दे, दिदिहिरे. *1st Fut.* देग्धास्मि. *Ātm.* देग्धाहे. *2nd Fut.* धेद्भ्यामि. *Ātm.* धेद्भ्ये. *Aor.* (439) अधिष्यम्, अधिष्यस्, अधिष्यत्; अधिष्याव, अधिष्यतम्, अधिष्यताम्; अधिष्याम, अधिष्यत, अधिष्यन्. *Ātm.* (439. b) अधिष्यि, अधिष्ययास् or अदिग्धास्, अधिष्यत or अदिग्ध; अधिष्यावहि or अदिह्वहि, अधिष्यायाम्, अधिष्यताम्; अधिष्यामहि, अधिष्यध्वम् or अधिग्ध्वम्, अधिष्यन्. *Prec.* दिह्यासम्. *Ātm.* धिह्याय. *Cond.* अधेद्भ्यम्. *Ātm.* अधेद्भ्ये. *Pass., Pres.* दिह्ये; *Aor.* 3rd *sing.* अदेहि. *Caus., Pres.* देह्यायामि; *Aor.* अदीहम्. *Des.* दिधिष्यामि, -ध्वे. *Freq.* देदिह्ये, देदेद्भि (3rd *sing.* देदेग्धि). *Part., Pres.* दिहन्; *Ātm.* दिहान; *Past Pass.* दिग्धि; *Past Indecl.* दिग्ध्वा, -दिह्य; *Fut. Pass.* देग्धव्य, देहनीय, देह.

660. Root दुह् (special stems दुह् and दोह्). *Inf.* दोग्धुम् 'to milk.' *Par. and Ātm. Pres.* दोद्भि, धोद्भि (306. a), दोग्भि (305); दुह्स्, दुग्धस्, दुग्धस्; दुह्स्, दुग्ध, दुहन्ति. *Ātm.* दुहे, धुह्ये, दुग्धे; दुह्हे, दुहाये, दुहाते; दुह्हे, धुग्धे (306. d), दुहन्ते. *Impf.* अदोहम्, अधोक् (294), अधोक्; अदुह्, अदुग्धम्, अदुग्धाम्; अदुह्, अदुग्ध, अदुहन्. *Ātm.* अदुहि, अदुग्धास्, अदुग्ध; अदुह्वहि, अदुहायाम्, अदुहाताम्; अदुह्वहि, अधुग्धम्, अदुहन्. *Pot.* दुह्याम्, दुह्यास्, &c. *Ātm.* दुह्याय. *Impv.* दोहानि, दुग्धि (306. c), दोग्धु; दोहाव, दुग्धम्, दुग्धाम्; दोहाम, दुग्ध, दुहन्तु. *Ātm.* दोहे, धुह्य, दुग्धाम्; दोहावहे, दुहायाम्, दुहाताम्; दोहामहे, धुग्धम् (306. d), दुहताम्. *Perf.* दुदोह, दुदोहिष, दुदोह; दुदुह्वि, दुदुह्वस्, दुदुह्वस्; दुदुह्वि, दुदुह, दुदुह्वस्. *Ātm.* दुदुहे, दुदुहिषे, दुदुहे; दुदुह्विषे,

दुदुहाये, दुदुहाते; दुदुहिमहे, दुदुहिध्वे or -द्वे, दुदुहिरे. 1st Fut. दोग्धास्मि. Atm. दोग्धाहे. 2nd Fut. धोष्यामि. Atm. धोष्ये. Aor. (439) अधुक्षम्, अधुक्षस्; अधुक्षत्; अधुक्षाव, अधुक्षतम्, अधुक्षताम्; अधुक्षाम, अधुक्षत, अधुक्षन्. Atm. (439. b) अधुक्षि, अधुक्षयास् or अदुग्धास्, अधुक्षत or अदुग्ध; अधुक्षावहि or अदुग्दहि; अधुक्षाथाम्, अधुक्षाताम्; अधुक्षामहि, अधुक्षध्वम् or अधुग्ध्वम्, अधुक्षन्. Prec. दुस्मासम्. Atm. धुक्षीय. Cond. अधोष्यम्. Atm. अधोष्ये. Pass., Pres. दुक्षे; Aor. 3rd sing. अदोहि. Caus., Pres. दोहयामि; Aor. अदुदुहम्. Des. दुधुक्षामि, -क्षे. Freq. दोदुक्षे, दोदोक्षि (3rd sing. दोदोग्धि). Part., Pres. दुहत्, दुहान; Past Pass. दुग्ध; Past Indecl. दुग्धा, -दुस; Fut. Pass. दोग्धव्य, दोहनीय, दोस or दुस (573. a).

661. Root लिह् (special stems लिह् and लेह्). Inf. लेढुम् 'to lick.' Par. and Atm. Pres. (329) लेभि, लेषि (306), लेढि (305. a); लिह्स्, लीढस् (305. a), लीढस्; लिषस्, लीढ, लिहन्ति. Atm. लिहे, लिषे, लीढे; लिह्हे, लिहाये, लिहाते; लिषहे, लीढे, लिहते. Impf. अलेहम्, अलेद् (294), अलेद्; अलिह्, अलीढम्, अलीढाम्; अलिष, अलीढ, अलिहन्. Atm. अलिहि, अलीढास्, अलीढ; अलिह्हि, अलिहाथाम्, अलिहाताम्; अलिषहि, अलीढम्, अलिहत. Pot. लिषाम्, लिषास्, &c. Atm. लिहोय. Impv. लेहानि, लीढि (306. c), लेढु; लेहाव, लीढम्, लीढाम्; लेहाम, लीढ, लिहन्तु. Atm. लेहै, लिष्व, लीढाम्; लेहावहै, लिहाथाम्, लिहाताम्; लेहामहै, लीढम् (306. c), लिहताम्. Perf. लिलेह, लिलेहिष, लिलेह; लिलिहिव, लिलिहयुस्, लिलिहगुस्; लिलिहिम, लिलिह, लिलिहुस्. Atm. लिलिहे, लिलिहिषे, &c. 1st Fut. लेढास्मि. Atm. लेढाहे. 2nd Fut. लेष्यामि. Atm. लेष्ये. Aor. (439) अलिषम्, -षस्, -षत्; -षाव, -षतम्, -षताम्; -षाम, -षत, -षन्. Atm. (439. b) अलिषि, अलिषयास् or अलीढास्, अलिषत or अलीढ; अलिषावहि or अलिह्हि, -षाथाम्, -षाताम्; अलिषामहि, अलिषध्वम् or अलीढम्, अलिषन्. Prec. लिषासम्. Atm. लिषीय, &c. Cond. अलेष्यम्. Atm. अलेष्ये, &c. Pass., Pres. लिषे; Aor. 3rd sing. अलेहि. Caus., Pres. लेहयामि; Aor. अलीलिहम्. Des. लिलिषामि, -क्षे. Freq. लेलिषे, लेलेषि (3rd sing. लेलेढि). Part., Pres. लिहत्; Atm. लिहान; Past Pass. लीढ; Past Indecl. लीढा, -लिष; Fut. Pass. लेढव्य, लेहनीय, लेस.

EXAMPLES OF PRIMITIVE VERBS OF THE THIRD CLASS,
EXPLAINED AT 331.

662. Root हु hu (333). Infin. होतुम् hotum, 'to sacrifice.'

PARASMAI-PADA. Present Tense, 'I sacrifice.'

जुहोमि juhomi	जुहुवस् juhuvās or जुह्वस्	जुहुमस् juhumas or जुष्वस्
जुहोषि juhoshi	जुहुयस् juhuthas	जुहुय जुहutha
जुहोति juhoti	जुहुतस् juhutas	जुहति juhvati

Imperfect, 'I was sacrificing.'

अनुहवम् <i>ajuhavam</i>	अनुहुव <i>ajuhuva</i>	अनुहुम <i>ajuhuma</i>
अनुहोस् <i>ajuhos</i>	अनुहुतम् <i>ajuhutām</i>	अनुहुत <i>ajuhutā</i>
अनुहोत् <i>ajuhot</i>	अनुहुताम् <i>ajuhutām</i>	अनुहवुस् <i>ajuhavus</i> (331. Obs.)

Potential, 'I may sacrifice.'

जुहुयाम् <i>juhuyām</i>	जुहुयाव <i>juhuyāva</i>	जुहुयाम् <i>juhuyāma</i>
जुहुयास् <i>juhuyās</i>	जुहुयातम् <i>juhuyātām</i>	जुहुयात <i>juhuyāta</i>
जुहुयात् <i>juhuyāt</i>	जुहुयाताम् <i>juhuyātām</i>	जुहुयुस् <i>juhuyus</i>

Imperative, 'Let me sacrifice.'

जुह्वानि <i>juhvāni</i>	जुह्वाव <i>juhvāva</i>	जुह्वाम् <i>juhvāma</i>
जुहुधि <i>juhudhi</i> (293)	जुहुतम् <i>jhutām</i>	जुहुत <i>jhuta</i>
जुहोतु <i>jhotu</i>	जुहुताम् <i>jhutām</i>	जुहुतु <i>jhvatu</i>

Perf. (374 g) जुहाव, जुह्विष or जुहोष, जुहाव; जुह्विव, जुह्वयुस्, जुह्वतुस्; जुहुविम, जुहुव, जुहुवुस्. Or जुह्वाञ्कार, &c.; see 385. e. 1st *Fut.* होतास्मि. 2nd *Fut.* होष्यामि. *Aor.* अहौषम्, अहौषीस्, अहौषीत्; अहौष्व; अहौष्टम्, अहौष्टाम्; अहौष्म, अहौष्ट, अहौषुस्. *Prec.* हूयासम्. *Cond.* अहोष्यम्. *Pass., Pres.* हूये; *Aor.* 3rd *sing.* अहावि. *Caus., Pres.* हावयामि; *Aor.* अनूहवम्. *Des.* जुहूषामि. *Freq.* जोहूये, जोहोमि or जोहवीमि. *Part., Pres.* जुह्वत्; *Past Pass.* हुत; *Past Indecl.* हुन्ता, -हुत्; *Fut. Pass.* होतव्यं, हवनीय, हव्य or हाव्य.

OTHER EXAMPLES OF CL. 3 IN THE ORDER OF THEIR FINAL LETTERS.

663. Root दा (special stems ददा, दद्, see 335). *Inf.* दातुम् 'to give.' *Par. and Aṭm.* *Pres.* ददामि, ददासि, ददाति; दद्वस्, दन्थस्, दन्नस्; दसस्, दन्थ, ददति. *Aṭm.* ददे, दत्से, दत्ते; दद्वहे, ददाथे, ददाने; दसहे, दद्वे, ददते. *Impf.* अददाम्, अददास्, अददात्; अदद्व, अदन्नम्, अदन्नाम्; अदस, अदन्न, अददुस् (331. Obs.) *Aṭm.* अददि, अदन्थास्, अदन्न; अदद्वहि, अददाथाम्, अददाताम्; अदसहि, अदद्वम्, अददत. *Pot.* दद्याम्. *Aṭm.* ददीय. *Impv.* ददानि, देहि, ददातु; ददाव, दन्नम्, दन्नाम्; ददाम, दन्न, ददतु. *Aṭm.* ददै, दद्वस्, दन्नाम्; ददावहै, ददाथाम्, ददाताम्; ददामहै, दद्वम्, ददताम्. *Perf.* (373) ददौ, ददिष or ददाष, ददौ; ददिव, ददथुस्, ददतुस्; ददिम, दद, ददुस्. *Aṭm.* ददे, ददिषे, ददे; ददिवहे, ददाथे, ददाने; ददिमहे, ददिध्वे, ददिरे. 1st *Fut.* दातास्मि. *Aṭm.* दाताहे. 2nd *Fut.* दास्यामि. *Aṭm.* दास्ये. *Aor.* (438) अदाम्, अदास्, अदात्; अदाव, अदातम्, अदाताम्; अदाम, अदात, अदुस्. *Aṭm.* (438. d) अदिषि, अदिष्यास्, अदिषत; अदिष्वहि, अदिषाथाम्, अदिषाताम्; अदिष्वहि, अदिद्वम्, अदिषत. *Prec.* देयासम्. *Aṭm.* दासीय. *Cond.* अदास्यम्. *Aṭm.* अदास्ये. *Pass., Pres.* दीये; *Aor.* 3rd *sing.* अदाथि, see 700. *Caus., Pres.* दापयामि (483); *Aor.*

अदीदपम्. Des. (503) दित्तामि, दित्ते. Freq. देदीये, दादामि or दादेमि. Part., Pres. ददत् (141. a); Átm. ददान; Past Pass. दत्त; Past Indecl. दत्त्वा, -दाय; Fut. Pass. दातव्य, दानीय, देय.

664. Root धा (special stems दधा, दध्, see 336). Inf. धातुम् 'to place.' Par. and Átm. Pres. दधामि, दधासि, दधाति; दध्वस्, धत्स्यस् (299. a), धत्स्य (299. a); दध्वस्, धत्स्य, दधति. Átm. दधे, धत्से, धत्से; दध्वहे, दधाये, दधाते; दध्वहे, धत्से (299. b), दधते. Impf. अदधाम्, अदधास्, अदधात्; अदध्वन्, अधत्तम्, अधत्ताम्; अदध्म, अधत्त, अदधुस्. Átm. अदधि, अधत्त्यास्, अधत्त; अदध्वहि, अदधायाम्, अदधाताम्; अदध्वहि, अधत्तम् (299. b), अदधत. Pot. दध्याम्. Átm. दधीय. Impv. दधानि, धेहि, दधातु; दधाव, धत्तम्, धत्ताम्; दधाम, धत्त, दधतु. Átm. दधै, धत्स्य, धत्ताम्; दधावहै, दधायाम्, दधाताम्; दधामहै, धत्तम्, दधताम्. Perf. (373) दधौ, दधिष्य or दधाष्य, दधौ; दधिव, दधयुस्, दधतुस्; दधिम, दध, दधुस्. Átm. दधे, दधिषे, &c. 1st Fut. धातास्मि. Átm. धाताहे, &c. 2nd Fut. धास्यामि. Átm. धास्ये. Aor. (438) अदधाम्, अदधास्, अदधात्; अदधाव, अदधातम्, अदधाताम्; अदधाम, अदधात, अदधुस्. Átm. (438. d) अदधिषि, अदधिष्यास्, अदधित; अदधिष्वहि, अदधिषायाम्, अदधिषाताम्; अदधिष्वहि, अदधिष्वम्, अदधिषत. Prec. धेयासम्. Átm. धासीय. Cond. अधास्यम्. Átm. अधास्ये. Pass., Pres. धीये; 1st Fut. धायिताहे or धाताहे; Aor. 3rd sing. अधायि. Caus., Pres. धापयामि; Aor. अदीधपम्. Des. धित्तामि (503). Freq. देधीये, दाधामि or दाधेमि. Part., Pres. दधत् (141. a); Átm. दधान; Past Pass. हित; Past Indecl. हित्वा, -धाय; Fut. Pass. धातव्य, धानीय, धेय.

a. Root मा (special stems मिमी, मिम्, see 338). Inf. मातुम् 'to measure.' Átm. Pres. मिमे, मिमीषे, मिमीते; मिमीवहे, मिमाषे, मिमाते; मिमीमहे, मिमीध्वे, मिमिते. Impf. अमिमि, अमिमिषास्, अमिमित; अमिमिवहि, अमिमिषाम्, अमिमिताम्; अमिमिमहि, अमिमिध्वम्, अमिमित. Pot. मिमीय, मिमीषास्, मिमीत, &c. Impv. मिमै, मिमीष्व, मिमीताम्; मिमावहै, मिमाषाम्, मिमाताम्; मिमामहै, मिमीध्वम्, मिमिताम्. Perf. ममे, ममिषे, ममे; ममिवहे, ममाषे, ममाते; ममिमहे, ममिध्वे, ममिरे. 1st Fut. माताहे. 2nd Fut. मास्ये. Aor. (434) अमासि, अमास्यास्, अमास्त; अमास्वहि, अमासायाम्, अमासाताम्; अमास्वहि, अमाध्वम्, अमासत. Prec. मासीय. Cond. अमास्ये. Pass., Pres. मीये; Aor. 3rd sing. अमायि. Caus., Pres. मापयामि; Aor. अमीमपम्. Des. मित्तामि, -त्ते (503). Freq. मेमीये, मामामि or मामेमि. Part., Pres. मिमान; Past Pass. मित; Past Indecl. मित्वा, -माय; Fut. Pass. मातव्य, मानीय, मेय.

665. Root हा (special stems जहा, जही, जह्, see 337). Inf. हातुम् 'to quit.' Par. Pres. जहामि, जहासि, जहाति; जहीवस् (or जहिवस्, see Pán. VI. 4, 116), जहीष्य (or जहियस्), जहीतस् (or जहितस्); जहीमस् (or जहिमस्), जहीष्य (or जहिय), जहति. Impf. अजहाम्, अजहास्, अजहात्; अजहीव (or अजहिव), अजहीतम् (or अजहितम्), अजहीताम् (or अजहिताम्); अजहीम (or अज-

हिम्), अजहीत (or अजहित), अजहुस्. *Pot.* जह्याम्, जह्यास्, &c. *Impv.* जहानि, जहीहि (or जहिहि) or जहाहि, जहातु; जहाव, जहीतम् (or जहितम्), जहीताम् (or जहिताम्); जहाम, जहीत (or जहित), जहतु. *Perf.* जहौ, जहिय or जहाय, जहौ; जहिव, जहयुस्, जहतुस्; जहिम्, जह, जहुस्. *1st Fut.* हातास्मि. *2nd Fut.* हास्यामि. *Aor.* (433) अहासिषम्, अहासीस्, अहासीत्; अहासिष्व, अहासिष्टम्, अहासिष्टाम्; अहासिष्म, अहासिष्ट, अहासिषुस्. *Prec.* हेयासम्. *Cond.* अहास्यम्. *Pass., Pres.* हीये; *Aor. 3rd sing.* अहायि. *Caus., Pres.* हापयामि; *Aor.* अजीहयम्. *Des.* जिहासामि. *Freq.* जेहीये, जाहामि or जाहेमि. *Part., Pres.* बहत् (141. a); *Past Pass.* हीन; *Past Indecl.* हित्वा, -हाय; *Fut. Pass.* हातव्य, हानीय, हेय.

666. Root भी (special stems बिभे, विभी, विभि, see 333). *Inf.* भेतुम् 'to fear.' *Par. Pres.* विभेमि, विभेषि, विभेति; विभीवस् or विभिवस्, विभीथस् or विभियस्, विभीतस् or विभितस्; विभीमस् or विभिमस्, विभीथ or विभिय, विभ्यति (34). *Impf.* अविभयम्, अविभेस्, अविभेत्; अविभीव or अविभिव, अविभीतम् or अविभितम्, अविभीताम् or अविभिताम्; अविभीम or अविभिम, अविभीत or अविभित, अविभयुस् (331. Obs.) *Pot.* विभीयाम् or विभियाम्, &c. *Impv.* विभयानि, विभीहि or विभिहि, विभेतु; विभयाव, विभीतम् or विभितम्, विभीताम् or विभिताम्; विभयाम्, विभीत or विभित, विभ्यतु (34). *Perf.* (374) विभाय, विभायिथ or विभेथ, विभाय; विभिव, विभ्ययुस्, विभ्यतुस्; विभियम्, विभ्य, विभ्युस्. Or विभयाञ्चकार (385. e). *1st Fut.* भेतास्मि. *2nd Fut.* भेष्यामि. *Aor.* अभैषम्, अभैषीस्, अभैषीत्; अभैष्व, अभैष्टम्, अभैष्टाम्; अभैष्म, अभैष्ट, अभैषुस्. *Prec.* भीयासम्. *Cond.* अभेष्यम्. *Pass., Pres.* भीये; *Aor. 3rd sing.* सभायि. *Caus., Pres.* भाययामि or -ये, or भापये or भीषये; *Aor.* अबीभयम् or अबीभयम् or अबीभयम्. *Des.* विभीषामि. *Freq.* वेभीये or वेभेमि or वेभयीमि. *Part., Pres.* विभ्यत् (141. a); *Past Pass.* भीत; *Past Indecl.* भीत्वा, -भीय; *Fut. Pass.* भेतव्य, भयनीय, भेय.

a. Root ही (special stems जिहे, जिही, जिहिय, see 333. a). *Inf.* हेतुम् 'to be ashamed.' *Par. Pres.* जिहेमि, जिहेषि, जिहेति; जिहीवस्, जिहीथस्, जिहीतस्; जिहीमस्, जिहीथ, जिहियति (123. a). *Impf.* अजिह्यम्, अजिह्रेस्, अजिह्रेत्; अजिहीव, अजिहीतम्, अजिहीताम्; अजिहीम, अजिहीत, अजिह्युस् (331. Obs.) *Pot.* जिह्याम्. *Impv.* जिह्याणि, जिहीहि, जिहेतु; जिह्याव, जिहीतम्, जिहीताम्; जिह्याम्, जिहीत, जिहियतु. *Perf.* जिहाय, जिह्यिथ or जिहेथ, जिहाय; जिह्यिव (374. e), जिह्ययुस्, जिह्यतुस्; जिह्यिम, जिह्यि, जिह्युस्. *1st Fut.* हेतास्मि. *2nd Fut.* हेष्यामि. *Aor.* अहैषम्, अहैषीस्, अहैषीत्; अहैष्व, -ष्टम्, -ष्टाम्; अहैष्म, -ष्ट, -षुस्. *Prec.* हीयासम्. *Cond.* अहेष्यम्. *Pass., Pres.* हीये; *Aor. 3rd sing.* अहायि. *Caus., Pres.* हेपयामि; *Aor.* अजिह्यम्. *Des.* जिहीषामि. *Freq.* जेहीये, जेहेमि or जेहयीमि. *Part., Pres.* जिहियत् (141. a); *Past*

Pass. ह्रीण or ह्रीत; *Past Indecl.* ह्रीन्वा; *Fut. Pass.* हेतव्य, ह्य-णीय, हेय.

b. Root जन् (special stems जजन्, जजा, जज्ञ, see 339). *Inf.* जनितुम् 'to produce.' *Par. Pres.* जजन्मि, जजंसि, जजन्ति; जजन्वस्, जजाथस्, जजातस्; जजन्मस्, जजाथ, जज्ञति. *Impf.* अजजनम्, अजजन् (294), अजजन्; अजजन्व, अजजातम्, अजजाताम्; अजजन्म, अजजात, अजज्ञुस्. *Pot.* जजन्याम् or जजायाम्. *Impv.* जजनानि, जजाहि, जजन्तु; जजनाव, जजातम्, जजाताम्; जजनाम, जजात, जज्ञतु. *Perf.* जजान or जजन, जजनिय, जजान; जज्ञिव, जज्ञयुस्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *1st Fut.* जनितास्मि. *2nd Fut.* जनिष्यामि. *Aor.* अजानिषम्, अजानीस्, अजानीत्; अजानिष्व, &c. Or अजनिषम्, &c.; see 418. B. *Pres.* जन्यासम् or जायासम्. *Cond.* अजनिष्यम्. *Pass., Pres.* जाये (cf. 617. a) or जन्ये; *Aor. 3rd sing.* अजनि. *Caus., Pres.* जनयामि; *Aor.* अजीजनम्. *Des.* जिजनिषे. *Freq.* जाजाये or जज्ञन्ये, जज्ञन्मि. *Part., Pres.* जज्ञत् (141. a); *Past Pass.* जात, जनित; *Past Indecl.* जनित्वा, -जन्य, -जाय; *Fut. Pass.* जनितव्य, जननीय, जन्य.

EXAMPLES OF PRIMITIVE VERBS OF THE SEVENTH CLASS,
EXPLAINED AT 342.

667. Root छिद् छिद्. *Infin.* छेत्तुम् *chettum*, 'to cut.'

PARASMAI-PADA. *Present Tense*, 'I cut.'

छिनन्मि <i>chinadmi</i>	छिन्द्वस् <i>chindvas</i>	छिन्मस् <i>chindmas</i>
छिनन्ति <i>chinatsi</i>	छिन्यस् <i>chinthas</i> (345)	छिन्य <i>chintha</i> (345)
छिनन्ति <i>chinatti</i>	छिनस् <i>chintas</i> (345)	छिन्दन्ति <i>chindanti</i>

Imperfect, 'I was cutting,' or 'I cut.'

अच्छिनदम् <i>acchinadam</i> (51)	अच्छिन्द <i>acchindva</i>	अच्छिन्द <i>acchindma</i>
अच्छिनत् <i>acchinat</i> (294)	अच्छिनन् <i>acchintam</i> (345)	अच्छिनत् <i>acchinta</i> (345)
अच्छिनत् <i>acchinat</i> (294)	अच्छिन्नाम् <i>acchintām</i> (345)	अच्छिन्दन् <i>acchindan</i>

Potential, 'I may cut.'

छिन्द्याम् <i>chindyām</i>	छिन्द्याव <i>chindyāva</i>	छिन्द्याम् <i>chindyāma</i>
छिन्द्यास् <i>chindyās</i>	छिन्द्यातम् <i>chindyātam</i>	छिन्द्यात् <i>chindyāta</i>
छिन्द्यात् <i>chindyāt</i>	छिन्द्याताम् <i>chindyātām</i>	छिन्द्युस् <i>chindyus</i>

Imperative, 'Let me cut.'

छिनदानि <i>chinadāni</i>	छिनदाव <i>chinadāva</i>	छिनदाम <i>chinadāma</i>
छिन्धि <i>chinddhi</i> (or <i>chindhi</i> , 345)	छिनन् <i>chintam</i> (345)	छिनत् <i>chinta</i> (345)
छिनन्तु <i>chinattu</i>	छिन्नाम् <i>chintām</i> (345)	छिन्दन्तु <i>chindantu</i>

Perf. चिच्छेद (51), चिच्छेदिय, चिच्छेद; चिच्छिदिव, चिच्छिदथुस्, चिच्छिदतुस्; चिच्छिदिम, चिच्छिद, चिच्छिदुस्. *1st Fut.* छेत्तास्मि. *2nd Fut.* छेत्स्यामि. *Aor.* अछिदम्, अछिदस्, अछिदन्; अछिदाव, अछिदतम्, अछिदताम्; अछिदाम, अछिदत, अछिदन्. Or अछैत्सम्, अछैत्सीस्, अछैत्सीत्; अछैत्स, अछैत्सम्, अछैत्साम्; अछैत्स, अछैत्, अछैत्सुस्. *Prec.* छिद्यासम्. *Cond.* अछेत्स्यम्.

ĀTMANE-PADA. *Present Tense, 'I cut.'*

छिन्दे <i>chinde</i>	छिन्दहे <i>chindvaha</i>	छिन्दहे <i>chindmahe</i>
छिन्ते <i>chintse</i>	छिन्दाथे <i>chindāthe</i>	छिन्द्वे <i>chinddhve</i>
छिन्ते <i>chinte</i> (345)	छिन्दाते <i>chindāte</i>	छिन्दते <i>chindate</i>

Imperfect, 'I was cutting,' or 'I cut.'

अछिन्दि <i>acchindi</i> (51)	अछिन्द्वहि <i>acchindvahi</i>	अछिन्महि <i>acchindmahi</i>
अछिन्त्यास् <i>acchinthās</i> (345)	अछिन्दायाम् <i>acchindāthām</i>	अछिन्द्वम् <i>acchinddhvam</i>
अछिन्त <i>acchinta</i> (345)	अछिन्दाताम् <i>acchindātām</i>	अछिन्दत <i>acchindata</i>

Potential, 'I may cut.'

छिन्दीय <i>chindīya</i>	छिन्दीवहि <i>chindīvahi</i>	छिन्दीमहि <i>chindīmahi</i>
छिन्दीयास् <i>chindīthās</i>	छिन्दीयायाम् <i>chindīyāthām</i>	छिन्दीध्वम् <i>chindīdhvam</i>
छिन्दीत <i>chindīta</i>	छिन्दीयाताम् <i>chindīyātām</i>	छिन्दीरन् <i>chindīran</i>

Imperative, 'Let me cut.'

छिन्दै <i>chinadai</i>	छिन्दावहे <i>chinadāvahai</i>	छिन्दामहे <i>chinadāmahai</i>
छिन्स्व <i>chintsva</i>	छिन्दायाम् <i>chindāthām</i>	छिन्द्वम् <i>chinddhvam</i>
छिन्ताम् <i>chintām</i> (345)	छिन्दाताम् <i>chindātām</i>	छिन्दाताम् <i>chindatām</i>

Perf. चिच्छिदे, चिच्छिदिमे, चिच्छिदे; चिच्छिदिवहे, चिच्छिदाथे, चिच्छिदाते; चिच्छिदिमहे, चिच्छिदिधे, चिच्छिदिरे. *1st Fut.* छेत्ताहे. *2nd Fut.* छेत्स्ये. *Aor.* अछिन्ति, अछिन्त्यास्, अछिन्न; अछिन्स्वहि, अछिन्सायाम्, अछिन्साताम्; अछिन्स्महि, अछिन्वम्, अछिन्सत. *Prec.* छिन्सीय. *Cond.* अछेत्स्ये. *Pass., Pres.* छिद्ये; *Aor. 3rd sing.* अछेदि. *Caus., Pres.* छेदयामि; *Aor.* अचिच्छिदम्. *Des.* चिच्छिन्तामि, -न्ते. *Freq.* चेच्छिद्ये, चेच्छिन्ति. *Part., Pres.* छिन्दन्; *Ātm.* छिन्दान; *Past Pass.* छिन्न; *Past Indecl.* छिन्त्वा, -छिद्य; *Fut. Pass.* छेत्स्य, छेदनीय, छेद्य.

OTHER EXAMPLES OF CL. 7 IN THE ORDER OF THEIR FINAL LETTERS.

668. Root अञ् (special stems अनञ्, अञ्, see 347). *Inf.* अञ्क्तुम् 'to anoint,' 'to make clear.' *Par. Pres.* अनञ्जि, अनञ्जि (296), अनञ्जि; अञ्जस्, अञ्कथस्, अञ्क्तस्; अञ्जम्, अञ्कथ, अञ्जन्ति. *Impf.* अनञ्जम्, अनञ्क् (294), अनञ्क्; अञ्ज, अञ्क्तम्, अञ्क्ताम्; अञ्जम्, अञ्क्त, अञ्जन्. *Pot.* अञ्ज्याम्. *Impv.*

अनजानि, अंगिध, अनक्तु; अनजाव, अंक्तम्, अंक्ताम्; अनजाम, अंक्त, अन्नन्तु. *Perf.* आनन्न, आनन्निय or आनंक्य, आनन्न; आनन्निव, आनन्नयुस्, आनन्नतुस्; आनन्निम, आनन्न, आनन्नस्. *1st Fut.* अंक्तास्मि or अन्नितास्मि. *2nd Fut.* अंक्ष्यामि or अन्नियामि. *Aor.* आन्नियम्, आन्नीस्, आन्नीत्; आन्नियध्व, &c., see 418.B. *Prec.* अन्यासम् (453). *Cond.* आंक्ष्यम् or आन्नियम्. *Pass., Pres.* अज्ये (469); *Aor. 3rd sing.* आन्न. *Caus., Pres.* अन्नयामि; *Aor.* आन्नियम्. *Des.* अन्नियामि. *Part., Pres.* अन्नत्; *Past Pass.* अक्त; *Past Indecl.* अन्नित्वा or अंक्ता or अक्ता, -अज्य; *Fut. Pass.* अंक्तव्य or अन्नितव्य, अन्ननीय, अंज्य or अंज्यम्.

a. Root भुज् (special stems भुनज्, भुज्, 346). *Inf.* भोक्तुम् 'to eat,' 'to enjoy.' *Par. and Atm. Pres.* भुनज्मि, भुनक्षि, भुनक्ति; भुंजस्, भुंक्यस्, भुंक्तस्; भुंजस्, भुंक्य, भुञ्जन्ति. *Atm.* भुञ्जे, भुंक्षे, भुंक्ते; भुंजहे, भुञ्जाथे, भुञ्जाते; भुंजहे, भुंक्षे, भुञ्जाते. *Impf.* अभुनजम्, अभुनक् (294), अभुनक्; अभुंज्, अभुंक्तम्, अभुंक्ताम्; अभुंजम्, अभुंक्त, अभुञ्जन्. *Atm.* अभुञ्जि, अभुंक्यास्, अभुंक्त; अभुंजहि, अभुञ्जाथाम्, अभुञ्जाताम्; अभुंजमहि, अभुंजध्वम्, अभुञ्जत. *Pot.* भुंज्याम्. *Atm.* भुञ्जीय. *Impv.* भुनजानि, भुंगिध, भुनक्तु; भुनजाव, भुंक्तम्, भुंक्ताम्; भुनजाम, भुंक्त, भुञ्जन्तु. *Atm.* भुनजै, भुंक्ष, भुंक्ताम्; भुनजावहै, भुञ्जाथाम्, भुञ्जाताम्; भुनजामहै, भुंजध्वम्, भुञ्जताम्. *Perf.* वुभोज, वुभोजिय, वुभोज; वुभुजिव, वुभुजयुस्, वुभुजतुस्; वुभुजिम, वुभुज, वुभुजुस्. *Atm.* वुभुजे, वुभुजिषे, वुभुजे; -जिवहे, -जाथे, -जाते; -जिमहे, -जिध्वे, -जिरे. *1st Fut.* भोक्तास्मि. *Atm.* भोक्ताहे. *2nd Fut.* भोक्ष्यामि. *Atm.* भोक्ष्ये. *Aor.* अभौक्षम्, -क्षीस्, -क्षीत्; अभौक्ष, अभौक्तम्, -क्ताम्; अभौक्ष, अभौक्त, अभौक्षुस्. *Atm.* अभुक्षि, अभुंक्यास्, अभुक्त; अभुक्षहि, अभुक्षाथाम्, अभुक्षाताम्; अभुक्षमहि, अभुक्षध्वम्, अभुक्षत. *Prec.* भुज्यासम्. *Atm.* भुक्षीय. *Cond.* अभोक्ष्यम्. *Atm.* अभोक्ष्ये. *Pass., Pres.* भुज्ये; *Aor. 3rd sing.* अभोजि. *Caus., Pres.* भोजयामि, -ये; *Aor.* अबृभुजम्. *Des.* वुभुक्षामि, -क्षे. *Freq.* वोभुज्ये, वोभोजिम. *Part., Pres.* भुञ्जत्; *Atm.* भुञ्जान; *Past Pass.* भुक्त; *Past Indecl.* भुक्ता, -भुज्य; *Fut. Pass.* भोक्तव्य, भोजनीय, भोज्य or भोग्य (574).

669. Root भञ्ज् (special stems भनज्, भञ्ज्, 347). *Inf.* भंक्तुम् 'to break.' *Par. Pres.* भनज्मि, भनक्षि, भनक्ति; भंजस्, भंक्यस्, भंक्तस्; भंजस्, भंक्य, भञ्जन्ति. *Impf.* अभनजम्, अभनक् (294), अभनक्; अभंज्, अभंक्तम्, अभंक्ताम्; अभंजम्, अभंक्त, अभञ्जन्. *Pot.* भंज्याम्. *Impv.* भनजानि, भंगिध, भनक्तु; भनजाव, भंक्तम्, भंक्ताम्; भनजाम, भंक्त, भञ्जन्तु. *Perf.* वभञ्ज, वभञ्जिय or वभंक्य, वभञ्ज; वभञ्जिव, वभञ्जयुस्, वभञ्जतुस्; वभञ्जिम, वभञ्ज, वभञ्जुस्. *1st Fut.* भंक्तास्मि. *2nd Fut.* भंक्ष्यामि. *Aor.* अभंक्षम्, -क्षीस्, -क्षीत्; अभंक्ष, अभंक्तम्, -क्ताम्; अभंक्ष, अभंक्त, अभंक्षुस्. *Prec.* भज्यासम् (453). *Cond.* अभंक्ष्यम्. *Pass., Pres.* भज्ये (469); *Aor. 3rd sing.* अभञ्जि. *Caus., Pres.* भञ्जयामि; *Aor.* अबभञ्जम्. *Des.* विभंक्षामि. *Freq.* वंभज्ये, वंभजिम. *Part., Pres.* भञ्जत्; *Past Pass.* भनत्; *Past Indecl.* भंक्ता or भक्ता, -भज्य; *Fut. Pass.* भंक्तव्य, भञ्जनीय, भंज्य.

670. Root युज् (special stems युनज्, युज्, see 346). *Inf.* योक्तुम् 'to

join,' 'to unite.' Par. and *Ātm.* *Pres.* युनञ्जि, युनञ्जि, &c.; like भुञ्, 668. a. *Ātm.* युञ्जे, युञ्जे, &c. *Impf.* अयुनजम्, अयुनक् (294), अयुनक्; अयुञ्ज, &c. *Ātm.* अयुञ्जि, अयुञ्ज्यास्, &c. *Pot.* युञ्ज्याम्. *Ātm.* युञ्जीय. *Impv.* युनजानि, युञ्जि, युनक्तु; युनजाव, &c. *Ātm.* युनजे, युञ्ज, युञ्जताम्, &c. *Perf.* युयोज, युयोजिच, युयोज; युयुजिच, &c.; like भुञ्, 668. a. *Ātm.* युयुजे. *1st Fut.* योज्जास्मि. *Ātm.* योज्जाहे. *2nd Fut.* योज्यामि. *Ātm.* योज्ये. *Aor.* अयुजम्, -जस्, -जत्; -जाव, -जतम्, -जताम्; -जाम्, -जत, -जन्. Or अयौक्षम्, -क्षीस्, -क्षीत्; अयौह, &c. *Ātm.* अयुञ्जि, अयुञ्ज्यास्, अयुञ्ज; अयुह, &c. *Prec.* युञ्ज्यासम्. *Ātm.* युञ्जीय. *Cond.* अयोज्याम्. *Ātm.* अयोज्ये. *Pass., Pres.* युञ्जे; *Aor. 3rd sing.* अयोजि, see 702. *Caus., Pres.* योज्यामि; *Aor.* अयुयुजम्. *Des.* युयुक्षामि, -क्षे. *Freq.* योयुञ्जे, योयोजि. *Part., Pres.* युञ्जत्; *Ātm.* युञ्जान; *Past Pass.* युक्त; *Past Indecl.* युक्ता, -युञ्ज; *Fut. Pass.* योज्जव्य, योजनीय, योग्य or योज्य (574, 574 a).

671. Root रुध् (special stems रुणध्, रुन्ध्, 344). *Inf.* रोद्धुम् 'to hinder.' Par. and *Ātm.* *Pres.* रुणधि, रुणत्सि, रुणद्धि; रुन्धस्, रुन्धस्*, रुन्धस्*; रुन्धस्, रुन्ध*, रुन्धन्ति. *Ātm.* रुन्धे, रुन्धे, रुन्धे*; रुन्धहे, रुन्धाये, रुन्धाते; रुन्धहे, रुन्धे, रुन्धते. *Impf.* अरुणधम्, अरुणत् or अरुणस् (294), अरुणत् (294); अरुन्ध, अरुन्धम्*, अरुन्धाम्*; अरुन्ध, अरुन्ध*, अरुन्धन्. *Ātm.* अरुन्धि, अरुन्धास्*, अरुन्धे*; अरुन्धहि, अरुन्धापाम्, अरुन्धाताम्; अरुन्धहि, अरुन्धम्, अरुन्धत. *Pot.* रुन्ध्याम्. *Ātm.* रुन्धीय. *Impv.* रुणधानि, रुन्धि, रुणद्धु; रुणधाव, रुन्धम्*, रुन्धाम्*; रुणधाम्, रुन्धे*, रुन्धन्. *Ātm.* रुणधै, रुन्ध, रुन्धाम्*; रुणधावहे, रुन्धापाम्, रुन्धाताम्; रुणधामहे, रुन्धम्, रुन्धाताम्. *Perf.* हरुध, हरुधिच, हरुध; हरुधिव, हरुधधुस्, हरुधतुस्; हरुधिम, हरुध, हरुधुस्. *Ātm.* हरुधे, हरुधिचै, हरुधे; हरुधिवहे, हरुधाये, हरुधाते; हरुधिमहे, हरुधिचै, हरुधिरे. *1st Fut.* रोद्धास्मि. *Ātm.* रोद्धाहे. *2nd Fut.* रोह्यामि. *Ātm.* रोह्ये. *Aor.* अरुधम्, -धस्, -धत्; -धाव, -धतम्, -धताम्; -धाम्, -धत, -धन्. Or अरौत्सम्, अरौत्सीस्, अरौत्सीत्; अरौत्स, अरौत्सम्, अरौत्साम्; अरौत्स, अरौत्, अरौत्सुस्. *Ātm.* अरुत्सि, अरुत्सास्, अरुत्स; अरुत्सहि, अरुत्सापाम्, अरुत्साताम्; अरुत्सहि, अरुत्सम्, अरुत्सत. *Prec.* रुध्यासम्. *Ātm.* रुन्धीय. *Cond.* अरोह्याम्. *Ātm.* अरोह्ये. *Part., Pres.* रुधे; *Aor. 3rd sing.* अरोधि. *Caus., Pres.* रोधयामि; *Aor.* अरुधम्. *Des.* अरुत्सामि, -त्से. *Freq.* रोह्ये, रोरोधि. *Part., Pres.* रुन्धत्; *Ātm.* रुन्धान; *Past Pass.* रुद्ध; *Past Indecl.* रुद्धा, -रुध; *Fut. Pass.* रोद्धव्य, रोधनीय, रोध.

672. Root शिष् (special stems शिन्ध, शिंष्). *Inf.* शिष्टुम् 'to distinguish,' 'to separate,' 'to leave remaining.' Par. *Pres.* शिन्धि, शिन्धि, शिन्धि; शिंष्स्, शिंष्स्, शिंष्स्; शिंष्स्, शिंष्, शिंष्न्ति. *Impf.* अशिन्धम्, अशिन्ध (294),

* रुन्धस् may be written for रुन्धस्. Similarly, रुन्ध for रुन्ध, &c. See 298. a.

अशिनद्; अशिंष्व, अशिंष्टम्, अशिंष्टाम्; अशिंष्म, अशिंष्ट, अशिंषन्. *Pot.* शिंष्याम्. *Impv.* शिनषाणि, शिंङ्दि or शिखि (303, compare 345), शिनष्टु; शिनषाव, शिंष्टम्, शिंष्टाम्; शिनषाम, शिंष्ट, शिंषन्. *Perf.* शिशेष, शिशेषिष्य, शिशेष; शिशिषिव, शिशिषयुस्, शिशिषतुस्; शिशिषिम, शिशिष, शिशिषुस्. *1st Fut.* शोष्टास्मि. *2nd Fut.* शोष्ट्यामि. *Aor.* अशिषम्, -षस्, -षत्; -षाव, -षतम्, -षताम्; -षाम, -षत, -षन्. *Prec.* शिष्यासम्. *Cond.* अशोष्यम्. *Pass., Pres.* शिष्ये; *Aor.* *3rd sing.* अशोषि. *Caus., Pres.* शोषयामि; *Aor.* अशीशिषम्. *Des.* शिशिक्षामि. *Freq.* शोशिष्ये, शोशोष्मि. *Part., Pres.* शिंषत्; *Past Pass.* शिष्ट; *Past Indecl.* शिष्टा, -शिष्य; *Fut. Pass.* शोष्टव्य, शोषणीय, शोष्य.

673. Root हिंस् (special stems हिनस्, हिंस). *Inf.* हिंसितुम् 'to injure.' *Par. Pres.* हिनस्मि, हिनस्सि*, हिनस्ति; हिंस्वस्, हिंस्वस्, हिंस्तस्; हिंस्मस्, हिंस्व, हिंसन्ति. *Impf.* अहिनसम्, अहिनत् or अहिनस् (294, 304. a), अहिनत्; अहिंस्व, अहिंस्तम्, अहिंस्ताम्; अहिंस्म, अहिंस्त, अहिंसन्. *Pot.* हिंस्याम्. *Impv.* हिनसानि, हिन्दि or हिन्धि (304), हिनस्तु; हिनसाव, हिंस्तम्, हिंस्ताम्; हिनसाम, हिंस्त, हिंसन्तु. *Perf.* जिहिंस, जिहिंसिष्य, जिहिंस; जिहिंसिव, जिहिंसयुस्, जिहिंसतुस्; जिहिंसिम, जिहिंस, जिहिंसुस्. *1st Fut.* हिंसितास्मि. *2nd Fut.* हिंसिष्यामि. *Aor.* अहिंसिषम्, अहिंसीस्, अहिंसीत्; अहिंसिष्व, अहिंसिष्टम्, अहिंसिष्टाम्; अहिंसिष्म, अहिंसिष्ट, अहिंसिषुस्. *Prec.* हिंस्यासम्. *Cond.* अहिंसिष्यम्. *Pass., Pres.* हिंस्ये; *Aor.* *3rd sing.* अहिंसि. *Caus., Pres.* हिंसयामि; *Aor.* अजिहिंसम्. *Des.* जिहिंसिषामि. *Freq.* जेहिंस्ये, जेहिंसि. *Part., Pres.* हिंसत्; *Past Pass.* हिंसित; *Past Indecl.* हिंसित्वा, -हिंस्य; *Fut. Pass.* हिंसितव्य, हिंसनीय, हिंस्य.

674. Root नृह् (special stems नृणह्, नृणोह्, नृंह्, see 348). *Inf.* तर्हितुम् or तर्ह्नुम् 'to injure,' 'to kill.' *Par. Pres.* नृणोहि, नृणोहि (306), नृणोढि (305. a); नृंहस्, नृणहस्, नृणहस् (298. b); नृंहस्, नृणह, नृंहन्ति. *Impf.* अनृणहम्, अनृणोह् (294), अनृणोह्; अनृंह, अनृणहम्, अनृणहाम्; अनृंह, अनृणह, अनृंहन्. *Pot.* नृह्याम्. *Impv.* नृणहानि, नृणह (see 306. c), नृणोदु; नृणहाव, नृणहम्, नृणहाम्; नृणहाम, नृणह, नृंहन्तु. *Perf.* ततर्ह, ततर्हिष or ततर्ढे, ततर्ह; ततर्हिव, ततर्हयुस्, ततर्हवुस्; ततर्हिम, ततर्ह, ततर्हुस्. *1st Fut.* तर्हितास्मि or तर्ढास्मि. *2nd Fut.* तर्हिष्यामि or तर्ह्यामि. *Aor.* अतर्हिषम्, -र्हिस्, -र्हित्; -र्हिष्व, -र्हिष्टम्, -र्हिष्टाम्; -र्हिष्म, -र्हिष्ट, -र्हिषुस्. Or अनृह्यम्, -ह्यस्, -ह्यत्; -ह्याव, -ह्यतम्, -ह्यताम्; -ह्याम, -ह्यत, -ह्यन्. *Prec.* नृह्यासम्. *Cond.* अतर्हिष्यम् or अतर्ह्यम्. *Pass., Pres.* नृह्ये; *Aor.* *3rd sing.* अतर्हि. *Caus., Pres.* तर्हयामि; *Aor.* अतर्हम् or अतीनृहम्. *Des.* ततर्हिषामि or तिनृह्यामि. *Freq.* तरोनृह्ये, तरोतर्हि (3rd sing. तरोतर्हि). *Part., Pres.* नृंहत्; *Past Pass.* (305. a) नृह; *Past Indecl.* तर्हित्वा or नृह्वा, -नृह्य; *Fut. Pass.* तर्हितव्य or तर्ढव्य, तर्हणीय, नृह्य.

* Final स् s preceded by a or á remains unchanged before the terminations सि and से; see 62. b.

EXAMPLES OF PRIMITIVE VERBS OF THE FIFTH CLASS,
EXPLAINED AT 349.

675. Root वृ *vri*. Inf. वरितुम् *varitum* or वरीतुम् *varítum*, 'to cover,' 'to enclose,' 'to surround,' 'to choose*.'

Note, that the conjugational नु *nu* becomes गु *nu* after वृ *vri* by 58.

PARASMAI-PADA. *Present Tense*, 'I cover.'

वृणोमि <i>vṛiṇomi</i>	वृणुवस् <i>vṛiṇuvas</i> †	वृणुमस् <i>vṛiṇumas</i> ‡
वृणोषि <i>vṛiṇoṣhi</i>	वृणुथस् <i>vṛiṇuthas</i>	वृणुथ <i>vṛiṇutha</i>
वृणोति <i>vṛiṇoti</i>	वृणुतस् <i>vṛiṇutas</i>	वृणवन्ति <i>vṛiṇvanti</i>

Imperfect, 'I was covering,' or 'I covered.'

अवृणवम् <i>avṛiṇavam</i>	अवृणुव <i>avṛiṇuva</i> §	अवृणुम <i>avṛiṇuma</i>
अवृणोस् <i>avṛiṇos</i>	अवृणुतम् <i>avṛiṇutam</i>	अवृणुत <i>avṛiṇuta</i>
अवृणोत् <i>avṛiṇot</i>	अवृणुताम् <i>avṛiṇutám</i>	अवृणवन् <i>avṛiṇvan</i>

Potential, 'I may cover.'

वृणुयाम् <i>vṛiṇuyám</i>	वृणुयाव <i>vṛiṇuyáva</i>	वृणुयाम <i>vṛiṇuyáma</i>
वृणुयास् <i>vṛiṇuyás</i>	वृणुयातम् <i>vṛiṇuyátam</i>	वृणुयात <i>vṛiṇuyáta</i>
वृणुयात् <i>vṛiṇuyát</i>	वृणुयाताम् <i>vṛiṇuyátám</i>	वृणुयुस् <i>vṛiṇuyus</i>

Imperative, 'Let me cover.'

वृणवानि <i>vṛiṇaváni</i>	वृणवाव <i>vṛiṇaváva</i>	वृणवाम <i>vṛiṇaváma</i>
वृणु <i>vṛiṇu</i>	वृणुतम् <i>vṛiṇutam</i>	वृणुत <i>vṛiṇuta</i>
वृणोतु <i>vṛiṇotu</i>	वृणुताम् <i>vṛiṇutám</i>	वृणवन्तु <i>vṛiṇvantu</i>

Perf. (369) ववार, ववर्षे (Vedic) or ववरिष्य (see 370), ववार; ववृव, ववृयुस्, ववृनुस्; ववृम, ववृ, ववृनुस् or ववरुस् ¶. *1st Fut.* (392. d) वरितास्मि or वरीतास्मि (393). *2nd Fut.* वरिष्यामि or वरीष्यामि (393). *Aor.* अवारिषम्, अवारीस, अवारीत्; अवारिष्व, अवारिष्टम्, अवारिष्टाम्; अवारिष्य, अवारिष्ट, अवारिषुस्. *Prec.* त्रियासम् or वृयासम् (448. b). *Cond.* अवरिष्यम् or अवरीष्यम्.

ĀTMANE-PADA. *Present Tense*, 'I cover.'

वृणवे <i>vṛiṇve</i>	वृणुवहे <i>vṛiṇuvahe</i> **	वृणुमहे <i>vṛiṇumahe</i> ††
वृणुषे <i>vṛiṇuṣhe</i>	वृणुवाथे <i>vṛiṇuváthe</i>	वृणुध्वे <i>vṛiṇudhve</i>
वृणुते <i>vṛiṇute</i>	वृणुवाते <i>vṛiṇuváte</i>	वृणुते <i>vṛiṇvate</i>

* In the sense of 'to choose,' this root generally follows cl. 9; thus, Pres. वृणामि, वृणामि, वृणामि; वृणोवस्, &c. See 686.

† Or वृणवस् *vṛiṇvas*.

‡ Or वृणमस् *vṛiṇmas*.

§ Or अवृणव *avṛiṇva*.

|| Or अवृणम *avṛiṇma*.

¶ वृ *vri* is sometimes written with long *rī*, in which case 374. k may be applied.

** Or वृणवहे *vṛiṇvaha*.

†† Or वृणमहे *vṛiṇmahe*.

Imperfect, 'I was covering,' or 'I covered.'

अवृण्वि <i>avṛiṇvi</i>	अवृण्वहि <i>avṛiṇvahi*</i>	अवृण्वमहि <i>avṛiṇvamaḥi †</i>
अवृण्विथास् <i>avṛiṇvithās</i>	अवृण्विथाम् <i>avṛiṇvīthām</i>	अवृण्विध्वम् <i>avṛiṇvīdhvam</i>
अवृण्वित <i>avṛiṇvita</i>	अवृण्वितात् <i>avṛiṇvītām</i>	अवृण्वित <i>avṛiṇvata</i>

Potential, 'I may cover.'

वृण्वीय <i>vṛiṇvīya</i>	वृण्वीवहि <i>vṛiṇvīvahi</i>	वृण्वीमहि <i>vṛiṇvīmahi</i>
वृण्वीयास् <i>vṛiṇvīthās</i>	वृण्वीयाथाम् <i>vṛiṇvīyāthām</i>	वृण्वीध्वम् <i>vṛiṇvīdhvam</i>
वृण्वीत <i>vṛiṇvīta</i>	वृण्वीयाताम् <i>vṛiṇvīyātām</i>	वृण्वीरन् <i>vṛiṇvīran</i>

Imperative, 'Let me cover.'

वृण्वै <i>vṛiṇvai</i>	वृण्ववावहै <i>vṛiṇvāvahai</i>	वृण्वामहै <i>vṛiṇvāmahai</i>
वृण्विष्व <i>vṛiṇvishva</i>	वृण्विथाम् <i>vṛiṇvīthām</i>	वृण्विध्वम् <i>vṛiṇvīdhvam</i>
वृण्विताम् <i>vṛiṇvītām</i>	वृण्वितात् <i>vṛiṇvītām</i>	वृण्विताम् <i>vṛiṇvītām</i>

Perf. वव्रे (369) or ववरे †, ववृषे, वव्रे or ववरे; ववृवहे, वव्राथे, वव्राते; ववृमहे, ववृद्धे, वव्रिरे. *1st Fut.* वरिताहे or वरीताहे. *2nd Fut.* वरिष्ये or वरीष्ये. *Aor.* अवृरिषि, अवृरिष्ठास्, अवृरिष्ट; अवृरिष्वहि, अवृरिषाथाम्, अवृरिषाताम्; अवृरिष्महि, अवृरिध्वम् or -रिद्धम्, अवृरिषत. Or अवृरीषि, अवृरीष्ठास्, &c. Or अवृषि, अवृषास्, अवृषत; अवृष्वहि, अवृषाथाम्, अवृषाताम्; अवृष्महि, अवृद्धम्, अवृषत. Or अवृषि, अवृष्ठास्, अवृष्ट; अवृष्महि, अवृष्ठाथाम्, अवृष्ठाताम्; अवृष्महि, अवृद्धम्, अवृषत. *Prec.* वरिषीय or वृषीय or वृषीय (448. b). *Cond.* अवृरिष्ये or अवृरीष्ये. *Pass., Pres.* त्रिष्ये; *Aor. 3rd sing.* अवृरिषि. *Caus., Pres.* वरयामि or -ये, or वारयामि or -ये; *Aor.* अवृवीवरम्. *Des.* विवृरिषामि or -षे, विवृरीषामि or -षे, वृवृषीमि or -षे (503). *Freq.* वेव्रीये (511) or वोवृष्ये, ववृषीमि. *Part., Pres.* वृण्वन्; *Átm.* वृण्वान्; *Past Pass.* वृत्; *Past Indecl.* वृत्वा, -वृत्; *Fut. Pass.* वरितव्य or वरीतव्य, वरणीय, वार्ये.

OTHER EXAMPLES OF CL. 5 IN THE ORDER OF THEIR FINAL LETTERS.

676. Root श्रु (special stems शृणो, शृणु, see 352). *Inf.* श्रोतुम् 'to hear.' *Par. Pres.* शृणोमि, शृणोषि, शृणोति; शृणुवस् or शृणवस्, शृणुथस्, शृणुतस्; शृणुमस् or शृणमस्, शृणुथ, शृणवन्ति. *Impf.* अशृणवम्, अशृणोस्, अशृणोत्; अशृणुव or अशृणव, अशृणुतम्, अशृणुताम्; अशृणुम or अशृणम, अशृणुत, अशृणवन्. *Pot.* शृणुयाम्. *Impv.* शृण्वानि, शृणु, शृणोतु; शृणवाव, शृणुतम्, शृणुताम्; शृणवाम, शृणुत, शृणवन्तु. *Perf.* (369) शृण्वाव, शृण्वाथ, शृण्वाव; शृण्वुव, शृण्वुथुस्, शृण्वुवतुस्; शृण्वुम, शृण्वुव, शृण्वुवुस्. *1st Fut.* शृणोतामि. *2nd Fut.* शृणोष्यामि. *Aor.* अशृणोयम्, अशृणोषीत्, अशृणोषीत्; अशृणोष्व, अशृणोष्टम्, -ष्टाम्; अशृणोष, अशृणोष्ट,

* Or अवृण्वहि *avṛiṇvahi*.

† Or अवृण्वमहि *avṛiṇvamaḥi*.

‡ वृ is sometimes written with long *rí*, in which case 374. k may be applied.

§ This root is placed by Indian grammarians under the 1st class.

अश्रौषुस्. *Prec.* अश्रासम्. *Cond.* अश्रोष्यम्. *Pass., Pres.* अश्रूये; *Aor.* 3rd sing. अश्राव. *Caus., Pres.* अश्रावयामि; *Aor.* अशिश्रवम् or अशुश्रवम्. *Des.* श्रुश्रूषे. *Freq.* शोश्रूये, शोश्रोमि or शोश्रवीमि. *Part., Pres.* श्रुण्वत्; *Past Pass.* श्रुत; *Past Indecl.* श्रुत्वा, -श्रुत्; *Fut. Pass.* श्रोतव्य, श्रवणीय, श्राव्य.

677. Root धृ* (special stems धूनो, धूनु). *Inf.* धवितुम् or धोतुम् 'to shake,' 'to agitate.' *Par. and Atm. Pres.* धूनोमि, धूनोषि, धूनोति; धूनवस् or धून्वस्, धूनयस्, धूनतस्; धूनमस् or धून्मस्, धूनय, धून्वन्ति. *Atm.* धून्वे; धूनूषे, धूनूते; धूनूवहे or धून्वहे, धून्वाये, धून्वाते; धूनूमहे or धून्महे, धूनूध्वे, धून्वते. *Impf.* अधूनवम्, अधूनोस्, अधूनोत्; अधूनुव or अधून्व, अधूनुतम्, अधूनुताम्; अधूनुम or अधून्म, अधूनुत, अधून्वन्. *Atm.* अधून्वि, अधूनुयास्, अधूनुत; अधूनुवहि or अधून्वहि, अधून्वायाम्, अधून्वाताम्; अधूनुमहि, अधूनुध्वम्, अधून्वत. *Pot.* धूनूयाम्. *Atm.* धून्वीय. *Impv.* धूनवानि, धूनु, धूनोतु; धूनवाव, धूनतम्, धूनताम्; धूनवाम, धूनत, धून्वन्तु. *Atm.* धूनवै, धूनूष्व, धूनुताम्; धूनवावहै, धून्वायाम्, धून्वाताम्; धूनवामहै, धूनूध्वम्, धून्वताम्. *Perf.* (374. g) दुधाव, दुधविष्य or दुधोष्य, दुधाव; दुधुविव, दुधुवयुस्, दुधुवतुस्; दुधुविम, दुधुव, दुधुवुस्. *Atm.* दुधुवे, दुधुविषे, दुधुवे; दुधुविवहे, दुधुवाये, दुधुवाते; दुधुविमहे, दुधुविध्वे or -द्वे, दुधुविरे. *1st Fut.* धवित्तास्मि or धोत्तास्मि. *Atm.* धवित्ताहे or धोत्ताहे. *2nd Fut.* धविष्यामि or धोष्यामि. *Atm.* धविष्ये or धोष्ये. *Aor.** अधाविषम्, अधावीस्, अधावीत्; अधाविष्व, अधाविष्टम्, अधाविष्टाम्; अधाविष्य, अधाविष्ट, अधाविषुस्. Or अधौषम्, -षीस्, -षीत्; अधौष्व, अधौष्टम्, -ष्टाम्; अधौष्य, अधौष्ट, अधौषुस्. *Atm.* अधविषि, अधविष्टास्, अधविष्ट; अधविष्वहि, अधविषायाम्, -षाताम्; अधविष्यहि, अधविष्यम् (-द्वम्), अधविषत. Or अधोषि, अधोष्टास्, अधोष्ट; अधोष्वहि, अधोषायाम्, -षाताम्; अधोष्यहि, अधोदम्, अधोषत. *Prec.* धूयासम्. *Atm.* धविषीय or धोषीय. *Cond.* अधविष्यम् or अधोष्यम्. *Atm.* अधविष्ये or अधोष्ये. *Pass., Pres.* धूये; *Aor.* 3rd sing. अधावि. *Caus., Pres.* धूनयामि or धावयामि; *Aor.* अदूधुनम् or अदूधवम्. *Des.* दुधूषामि, -षे. *Freq.* दोधूये, दोधोमि or दोधवीमि. *Part., Pres.* धून्वत्; *Atm.* धून्वान; *Past Pass.* धूत or धून; *Past Indecl.* धूत्वा, -धूय; *Fut. Pass.* धवितव्य or धोतव्य, धवनीय, धाव्य or धव्य.

a. Like धृ may be conjugated सु 'to press out Soma juice,' which in native grammars is the model of the 5th class; thus, *Pres.* सुनोमि, &c. The two Futures reject *i*; *1st Fut.* सोत्तास्मि, &c.

678. Root स्तृ or स्तृ† (special stems स्तृणो, स्तृणु). *Inf.* स्तरितुम् or

* This root may also be धूनोमि &c., and also in the 9th class; *Pres.* धुनामि, धुनासि, धुनाति; धुनीवस्, &c.; see 686: and in the 6th (धुवामि 280). In the latter case the *Aor.* is अधुविषम्, &c.; see 430.

† This root may also be conjugated as a verb of the 9th class; thus, *Pres.* स्तृणामि, स्तृणासि, स्तृणाति; स्तृणीवस्, &c. See 686.

स्त्रीतुम् or स्तुतुम् 'to spread,' 'to cover.' Par. and *Ātm. Pres.* स्तृणोमि, &c.; like वृ at 675. *Ātm.* स्तृण्वे, स्तृणुषे, &c. *Impf.* अस्तृणवम्. *Ātm.* अस्तृणिव. *Pot.* स्तृणुयाम्. *Ātm.* स्तृणवीय. *Impv.* स्तृण्वानि. *Ātm.* स्तृणवै. *Perf.* (252. c, 374. k) तस्तार, तस्तारथै, तस्तार; तस्तरिव, तस्तरथुस्, तस्तरतुस्; तस्तरिम, तस्तर, तस्तरुस्. *Ātm.* तस्तरे, तस्तरिषे, तस्तरे; तस्तरिवहे, तस्तराथे, तस्तराते; तस्तरिमहे, तस्तरिध्वे or -द्वे, तस्तरिरे. *1st Fut.* स्तरितास्मि or स्तरीतास्मि or स्तर्तास्मि. *Ātm.* स्तरिताहे or स्तरीताहे or स्तर्ताहे. *2nd Fut.* स्तरिष्यामि or स्तरीष्यामि. *Ātm.* स्तरिष्ये or स्तरीष्ये. *Aor.* अस्तारिषम्, -रीस्, -रीत्; अस्तारिष्व, &c.; see 675. Or अस्तार्षम्, -र्षीस्, -र्षीत्; अस्तार्ष्वे, -ष्टम्, -ष्टाम्; अस्तार्षे, -ष्टे, -ष्टुस्. *Ātm.* अस्तरिषि or अस्तरीषि or अस्तृषि or अस्तीर्षि. *Prec.* स्तर्थासम् or स्तीर्थासम्. *Ātm.* स्तृषीय or स्तरिषीय or स्तीर्षीय. *Cond.* अस्तरिष्यम् or अस्तरीष्यम्. *Ātm.* अस्तरिष्ये or अस्तरीष्ये. *Pass., Pres.* (467) स्तयें; *Aor. 3rd sing.* अस्तारि. *Caus., Pres.* स्तारयामि; *Aor.* अतिस्तरम् or अतस्तरम्. *Des.* तिस्तरिषामि, -षे; or तिस्तरीषामि, -षे; or तिस्तीर्षामि, -र्षे. *Freq.* तास्तयें or तेस्तीयें, तास्तरिम् or तरीस्तरिम्. *Part., Pres.* स्तृणवत्; *Ātm.* स्तृणवान्; *Past Pass.* स्तृत or स्तीर्य (534); *Past Indecl.* स्तृत्वा, -स्तीर्य, -स्तृय; *Fut. Pass.* स्तरितव्य or स्तरीतव्य or स्तर्तव्य, स्तरणीय, स्तार्य.

679. Root शक्* (special stems शक्नो, शक्नु, शक्नुव्). *Inf.* शक्नुम् 'to be able.' Par. *Pres.* शक्नोमि, शक्नोषि, शक्नोति; शक्नुवस्, शक्नुषस्, शक्नुतस्; शक्नुमस्, शक्नुथ, शक्नुवन्ति. *Impf.* अशक्नवम्, अशक्नोस्, अशक्नोत्; अशक्नुव, अशक्नुतम्, अशक्नुताम्; अशक्नुम, अशक्नुत, अशक्नुवन्. *Pot.* शक्नुयाम्. *Impv.* शक्नुवानि, शक्नुहि, शक्नोतु; शक्नुवाव, शक्नुतम्, शक्नुताम्; शक्नुवाम, शक्नुत, शक्नुवन्तु. *Perf.* शशाक, शोकिय or शशक्य, शशाक; शोकिव, शोकथुस्, शोकतुस्; शोकिम, शोक, शोकुस्. *1st Fut.* शक्तास्मि. *2nd Fut.* शक्ष्यामि. *Aor.* अशकम्, -कस्, -कत्; -काव, -कतम्, -कताम्; -काम, -कत, -कन्. Or अशकिषम्, -कीस्, -कीत्; अशकिष्व, -किष्टम्, -ष्टाम्; अशकिष्य, -किष्ट, -किषुस्. *Prec.* शक्यासम्. *Cond.* अशक्ष्यम्. *Pass., Pres.* शक्ये; *Aor. 3rd sing.* अशकि. *Caus., Pres.* शाकयामि; *Aor.* अशीशकम्. *Des.* शिशकिषामि or शिष्यामि, -क्षे† (503). *Freq.* शाशक्ये, शाशकिन् or शाशकीमि. *Part., Pres.* शक्नुवत्; *Ātm.* शक्नुवान्; *Past Pass.* शक्त; *Past Indecl.* शक्त्वा, -शक्य; *Fut. Pass.* शक्तव्य, शकनीय, शक्य.

680. Root ऋष् (special stems ऋभो, ऋभु, ऋभुव्). *Inf.* अर्धितुम् 'to prosper,' 'to flourish,' 'to increase.' Par. *Pres.* ऋभोमि, ऋभोषि, ऋभोति; ऋभुवस्, ऋभुथस्, ऋभुतस्; ऋभुमस्, ऋभुथ, ऋभुवन्ति. *Impf.* (251. a)

* शक् is also conjugated in the 4th class, Parasmai and *Ātmane* (*Pres.* शक्यामि &c., शक्ये); but it may then be regarded as a Passive verb. See 461. b.

† This form of the *Des.* generally means 'to learn,' and is said by some to come from a root शिष्.

आर्भ्रवम्, आर्भ्रोस्, आर्भ्रोत्; आर्भ्रिव, आर्भ्रितम्, आर्भ्रिताम्; आर्भ्रिम, आर्भ्रित, आर्भ्रिवन्.
Pot. ऋभ्रुयाम्. *Impv.* ऋभ्रवानि, ऋभ्रुहि, ऋभ्रोतु; ऋभ्रवाव, ऋभ्रुताम्, -ताम्;
 ऋभ्रवाम, ऋभ्रुत, ऋभ्रुवन्तु. *Perf.* आनर्धे, आनर्धिष्य, आनर्धे; आनृधिव, आनृधियुस्,
 आनृधतुस्; आनृधिम, आनृध, आनृधुस्. *1st Fut.* अर्धितास्मि. *2nd Fut.* अर्धि-
 ष्यामि. *Aor.* आर्धिष्यम्, आर्धीस्, आर्धीत्; आर्धिष्व, आर्धिष्टम्, -ष्टाम्; आर्धिष्य,
 आर्धिष्ट, आर्धिषुस्. Or आर्धम्, -र्धेस्, -र्धेत्; -र्धाव, &c. *Prec.* ऋध्यासम्.
Cond. आर्धिष्यम्. *Pass., Pres.* ऋध्ये; *Aor. 3rd sing.* आर्धि. *Caus., Pres.*
 अर्धयामि; *Aor.* आर्दिष्यम्. *Des.* अर्दिष्यामि or ईर्त्तामि (503). *Part., Pres.*
 ऋभ्रुवत्; *Past Pass.* ऋद्ध; *Past Indecl.* अर्धित्वा or ऋद्धा, -ऋध्य; *Fut. Pass.*
 अर्धितव्य, अर्धनीय, ऋध्य.

681. Root आप् (special stems आप्रो, आप्रु, आप्रुव्). *Inf.* आप्रुम् 'to
 obtain.' *Par. Pres.* आप्रोमि, आप्रोषि, आप्रोति; आप्रुवस्, आप्रुषस्, आप्रुतस्;
 आप्रुमस्, आप्रुष, आप्रुवन्ति. *Impf.* आप्रवम्, आप्रोस्, आप्रोत्; आप्रुव, आप्रुतम्,
 -ताम्; आप्रुम, आप्रुत, आप्रुवन्. *Pot.* आप्रुयाम्. *Impv.* आप्रवानि, आप्रुहि,
 आप्रोतु; आप्रवाव, आप्रुताम्, -ताम्; आप्रवाम, आप्रुत, आप्रुवन्तु. *Perf.* आप्र,
 आप्रिष्य, आप्र; आप्रिव, आप्रियुस्, आप्रतुस्; आप्रिम, आप्र, आप्रुस्. *1st Fut.*
 आप्रास्मि. *2nd Fut.* आप्रस्यामि. *Aor.* आप्रम्, आप्रस्, आप्रत्; आप्राव, आप्रतम्,
 -ताम्; आप्राम, आप्रत, आप्रन्. *Prec.* आप्रासम्. *Cond.* आप्रस्यम्. *Pass.,*
Pres. आप्रये; *Aor. 3rd sing.* आप्रि. *Caus., Pres.* आप्रयामि; *Aor.* आप्रिष्यम्.
Des. (503) ईप्सामि. *Part., Pres.* आप्रुवत्; *Past Pass.* आप्र; *Past Indecl.*
 आप्रा, -आप्य; *Fut. Pass.* आप्रव्य, आप्रनीय, आप्र.

a. Root अश् (special stems अश्नो, अश्नु, अश्नुव्). *Inf.* अश्नुम् or अष्टुम्
 'to obtain,' 'to enjoy,' 'to pervade.' *Atmi. Pres.* अश्नुवे, अश्नुषे, अश्नुते;
 अश्नुवहे, अश्नुवाये, अश्नुवाते; अश्नुमहे, अश्नुध्वे, अश्नुवते. *Impf.* अश्नुवि,
 अश्नुयास्, अश्नुत; अश्नुवहि, अश्नुवायाम्, अश्नुवाताम्; अश्नुमहि, अश्नुध्वम्, अश्नुवत. *Pot.*
 अश्नुवीय. *Impv.* अश्नुवै, अश्नुष्व, अश्नुताम्; अश्नुवावहै, अश्नुवायाम्, अश्नुवाताम्;
 अश्नुवामहै, अश्नुध्वम्, अश्नुवताम्. *Perf.* (367. c) आनश्ने, आनश्निषे or आनश्ने,
 आनश्ने; आनश्निषहे or आनश्नहे (371), आनश्नाये, आनश्नाते; आनश्निमहे or
 आनश्महे, आनश्निध्वे or आनश्नेद्दे, आनश्निरे. *1st Fut.* अश्नितहे or अष्टाहे.
2nd Fut. अश्निष्ये or अष्ट्ये. *Aor.* अश्नि, अश्नास्, अष्ट; अश्नहि, अश्नायाम्,
 अश्नाताम्; अश्नहि, अश्नध्वम्, अश्नत. Or अश्निषि, अश्निषास्, अश्निष्ट;
 अश्निष्वहि, अश्निषायाम्, अश्निषाताम्; अश्निष्वहि, अश्निष्वम्, अश्निषत. *Prec.*
 अश्निषीय or अष्टीय. *Cond.* अश्निष्ये or अष्ट्ये. *Pass., Pres.* अश्ये; *Aor.*
3rd sing. अश्नि. *Caus., Pres.* अश्नयामि; *Aor.* अश्निष्यम्. *Des.* अश्निषिषे.
Freq. अश्नाश्ये (511. a). *Part., Pres.* अश्नुवान; *Past Pass.* अश्नित or
 अष्ट; *Past Indecl.* अश्नित्वा or अष्टा, -अश्य; *Fut. Pass.* अश्नितव्य or अष्टव्य,
 अश्नीय, अश्य.

EXAMPLES OF PRIMITIVE VERBS OF THE EIGHTH CLASS,
EXPLAINED AT 353.

682. Root कृ *kṛi*. Infin. कर्तुम् *kartum*, 'to do' (355).

PARASMAI-PADA. *Present Tense*, 'I do.'

करोमि <i>karomi</i>	कुर्वस् * <i>kurvas</i>	कुर्मस् * <i>kurmas</i>
करोषि <i>karoshi</i>	कुरुथस् <i>kuruthas</i>	कुरुथ <i>kurutha</i>
करोति <i>karoti</i>	कुरुतस् <i>kurutas</i>	कुर्वन्ति * <i>kurvanti</i>

Imperfect, 'I was doing,' or 'I did.'

अकरवम् <i>akaravam</i>	अकुर्व <i>akurva</i> (73)	अकुर्म <i>akurma</i> (73)
अकरोस् <i>akaros</i>	अकुरुतम् <i>akurutam</i>	अकुरुत <i>akuruta</i>
अकरोत् <i>akarot</i>	अकुरुताम् <i>akurutám</i>	अकुर्वन् <i>akurvan</i>

Potential, 'I may do,' &c.

कुर्याम् * <i>kuryám</i>	कुर्याव <i>kuryáva</i>	कुर्याम <i>kuryáma</i>
कुर्यास् <i>kuryás</i>	कुर्यातम् <i>kuryátam</i>	कुर्यात <i>kuryáta</i>
कुर्यात् <i>kuryát</i>	कुर्याताम् <i>kuryátám</i>	कुर्युस् <i>kuryus</i>

Imperative, 'Let me do,' &c.

करवाणि <i>karaváni</i>	करवाव <i>karaváva</i>	करवाम <i>karaváma</i>
कुरु <i>kuru</i>	कुरुतम् <i>kurutam</i>	कुरुत <i>kuruta</i>
करोतु <i>karotu</i>	कुरुताम् <i>kurutám</i>	कुर्वन्तु * <i>kurvantu</i>

Perfect, 'I did,' or 'I have done.'

चकार <i>čákára</i> (368)	चकृव <i>čakṛiva</i>	चकृम <i>čakṛima</i>
चकर्थ <i>čakartha</i>	चक्रथुस् <i>čakrathus</i>	चक्र <i>čakra</i>
चकार <i>čákára</i>	चक्रतुस् <i>čakratuś</i>	चक्रुस् <i>čakrus</i>

First Future, 'I will do.'

कर्तास्मि <i>kartásmi</i>	कर्तास्वस् <i>kartásvas</i>	कर्तास्मस् <i>kartásmas</i>
कर्तासि <i>kartási</i>	कर्तास्थस् <i>kartásthas</i>	कर्तास्थ <i>kartástha</i>
कर्ता <i>kartá</i>	कर्तारौ <i>kartárau</i>	कर्तारस् <i>kartáras</i>

Second Future, 'I shall do.'

करिष्यामि <i>karishyámi</i>	करिष्यावस् <i>karishyávas</i>	करिष्यामस् <i>karishyámas</i>
करिष्यसि <i>karishyasi</i>	करिष्यथस् <i>karishyathas</i>	करिष्यथ <i>karishyatha</i>
करिष्यति <i>karishyati</i>	करिष्यतस् <i>karishyatas</i>	करिष्यन्ति <i>karishyanti</i>

* कुर्वस्, कुर्मस्, कुर्याम्, &c., would be equally correct; see 73. An obsolete form कृमि for करोमि is found in Epic poetry.

Aorist, 'I did.'

अकार्षम् <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्षीम् <i>akārshma</i>
अकार्षीस् <i>akārshás</i>	अकार्षीष्टम् <i>akārshṣtam</i>	अकार्षीष्ट <i>akārshṣta</i>
अकार्षीत् <i>akārshát</i>	अकार्षीष्टम् <i>akārshṣám</i>	अकार्षीष्टुस् <i>akārshṣus</i>

Precative or Benedictive, 'May I do.'

क्रियासम् <i>kriyásam</i>	क्रियास्व <i>kriyásva</i>	क्रियासम् <i>kriyásma</i>
क्रियास् <i>kriyás</i>	क्रियास्तम् <i>kriyástam</i>	क्रियास्त <i>kriyástá</i>
क्रियात् <i>kriyát</i>	क्रियास्ताम् <i>kriyástám</i>	क्रियासुस् <i>kriyásus</i>

Conditional, 'I should do.'

अकरिष्यम् <i>akarishyam</i>	अकरिष्याव <i>akarishyáva</i>	अकरिष्याम <i>akarishyáma</i>
अकरिष्यस् <i>akarishyas</i>	अकरिष्यतम् <i>akarishyatam</i>	अकरिष्यत <i>akarishyata</i>
अकरिष्यत् <i>akarishyat</i>	अकरिष्यताम् <i>akarishyatám</i>	अकरिष्यन् <i>akarishyan</i>

683. *ÁTMANE-PADA. Present Tense, 'I do.'*

कुर्वे <i>kurve</i> (73)	कुर्वहे <i>kurvahe</i>	कुर्महे <i>kurmahe</i>
कुरुषे <i>kurushe</i>	कुर्वीषे <i>kurvátse</i>	कुरुध्वे <i>kurudhve</i>
कुरुते <i>kurute</i>	कुर्वीते <i>kurvátse</i>	कुर्वीते <i>kurvate</i>

Imperfect, 'I was doing,' or 'I did.'

अकुर्वि <i>akurvi</i> (73)	अकुर्वहि <i>akurvahi</i>	अकुर्महि <i>akurmahi</i>
अकुरुयास् <i>akuruthás</i>	अकुर्वीयाम् <i>akurvátám</i>	अकुरुध्वम् <i>akurudhvam</i>
अकुरुत <i>akuruta</i>	अकुर्वीताम् <i>akurvátám</i>	अकुर्वीत <i>akurvata</i>

Potential, 'I may do.'

कुर्वीय <i>kurvía</i>	कुर्वीवहि <i>kurvívahi</i>	कुर्वीमहि <i>kurvímahi</i>
कुर्वीयास् <i>kurvívás</i>	कुर्वीयाम् <i>kurvívátám</i>	कुर्वीध्वम् <i>kurvídhvam</i>
कुर्वीत <i>kurvía</i>	कुर्वीयाताम् <i>kurvívátám</i>	कुर्वीरन् <i>kurvírán</i>

Imperative, 'Let me do.'

करवै <i>karavai</i>	करवावहै <i>karavávahai</i>	करवामहै <i>karavámahai</i>
कुरुष्व <i>kurushva</i>	कुर्वीयाम् <i>kurvívátám</i>	कुरुध्वम् <i>kurudhvam</i>
कुरुताम् <i>kurutám</i>	कुर्वीताम् <i>kurvívátám</i>	कुर्वीताम् <i>kurvívátám</i>

Perfect, 'I did,' or 'I have done.'

चक्रे <i>čakre</i>	चकृवहे <i>čakrívahē</i>	चकृमहे <i>čakrímahē</i>
चकृषे <i>čakriše</i>	चक्राथे <i>čakráthe</i>	चकृध्वे <i>čakrídhvē</i>
चक्रे <i>čakre</i>	चक्राते <i>čakráte</i>	चक्रिरे <i>čakrírē</i>

First Future, 'I will do.'

कर्ताहे <i>kartáhe</i>	कर्तास्वहे <i>kartásvahe</i>	कर्तास्महे <i>kartásmahe</i>
कर्तासे <i>kartáse</i>	कर्तासाथे <i>kartásáthe</i>	कर्ताध्वे <i>kartádhwē</i>
कर्ता <i>kartá</i>	कर्तारौ <i>kartárau</i>	कर्तारस् <i>kartáras</i>

Second Future, 'I shall do.'

करिष्ये <i>karishye</i>	करिष्यावहे <i>karishyávahe</i>	करिष्यामहे <i>karishyámáhe</i>
करिष्यसे <i>karishyase</i>	करिष्येथे <i>karishyethe</i>	करिष्यध्वे <i>karishyadhwe</i>
करिष्यते <i>karishyate</i>	करिष्येते <i>karishyete</i>	करिष्यन्ते <i>karishyante</i>

Aorist, 'I did.'

अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
अकृष्यास् <i>akṛishás</i>	अकृषायाम् <i>akṛisháthám</i>	अकृष्वाम् <i>akṛishvám</i>
अकृत <i>akṛita</i>	अकृषाताम् <i>akṛishátám</i>	अकृषत <i>akṛishata</i>

Precative or Benedictive, 'May I do.'

कृषीय <i>kṛishíya</i>	कृषीवहि <i>kṛishívahi</i>	कृषीमहि <i>kṛishímahi</i>
कृषीथास् <i>kṛishísthás</i>	कृषीयास्याम् <i>kṛishítyásthám</i>	कृषीध्वम् <i>kṛishídhvam</i>
कृषीष्ट <i>kṛishíshṭa</i>	कृषीयास्ताम् <i>kṛishítyástám</i>	कृषीरन् <i>kṛishíran</i>

Conditional, 'I should do.'

अकरिष्ये <i>akarishye</i>	अकरिष्यावहि <i>akarishyávahi</i>	अकरिष्यामहि <i>akarishyámahi</i>
अकरिष्यथास् <i>akarishyathás</i>	अकरिष्येथाम् <i>akarishyethám</i>	अकरिष्यध्वम् <i>akarishyadhvam</i>
अकरिष्यत <i>akarishyata</i>	अकरिष्येताम् <i>akarishyētám</i>	अकरिष्यन्त <i>akarishyanta</i>

Pass., *Pres.* क्रिये; *Aor.* 3rd *sing.* अकारि (701). *Caus., Pres.* कारयामि; *Aor.* अचीकरम्. *Des.* चिकीर्षामि, -षे (502). *Freq.* चेक्रीये, चक्रीमि or चरिक्मि or चरीक्मि or चक्रीमि or चरिक्मीमि or चरीक्मीमि (Páñ. VII. 4, 92). *Part., Pres.* कुर्वन्; *Átm.* कुर्वाण; *Past Pass.* कृत; *Past Indecl.* कृत्वा, -कृत्य; *Fut. Pass.* कर्तव्य, करणीय, कार्य.

684. Only nine other roots are generally given in this class. Of these the commonest is तन् 'to stretch,' conjugated at 583. The others are, क्षृण् 'to go,' क्षण् and क्षिण् 'to kill' or 'to hurt,' घृण् 'to shine,' गृण् 'to eat grass,' मन् 'to imagine,' *Átm.*; वन् 'to ask,' सन् 'to give.' As these end in nasals, their conjugation resembles that of verbs of cl. 5 at 675; thus—

685. Root क्षण् (special stems क्षणो, क्षणु). *Inf.* क्षणितुम् 'to kill,' 'to hurt.' *Par. and Átm. Pres.* क्षणोमि, क्षणोषि, क्षणोति; क्षणुवस्, &c. *Átm.* क्षणवे, क्षणुषे, &c. *Impf.* अक्षणवम्, अक्षणोस्, &c. *Átm.* अक्षणिव. *Pot.* क्षणयाम्. *Átm.* क्षणवीय. *Impv.* क्षणवानि. *Átm.* क्षणवै. *Perf.* चक्षाय, चक्षणिष्य, चक्षाय; चक्षणिष्व, चक्षण्युस्, चक्षणतुस्; चक्षणिम, चक्षण, चक्षणुस्. *Átm.* चक्षणे, चक्षणिषे, चक्षणे; चक्षणिवहे, चक्षणाथे, चक्षणाते; चक्षणिमहे,

चक्षणिध्वे, चक्षणिरे. 1st Fut. क्षणितास्मि. *Átm.* क्षणिताहे. 2nd Fut. क्षणिष्यामि. *Átm.* क्षणिष्ये. *Aor.* अक्षणिषम्, -शीस्, -शीत्; अक्षणिष्व, -णिष्टम्, -ष्टाम्; अक्षणिष्म, -णिष्ट, -णिष्टुस्. *Átm.* अक्षणिषि, अक्षणिष्टास् or अक्षयास् (424. c), अक्षणिष्ट or अक्षत; अक्षणिष्वहि, -णिषायाम्, -णिषाताम्; अक्षणिष्महि, -णिष्मम्, -णिषत. *Prec.* क्षयासम्. *Átm.* क्षणिषीय. *Cond.* अक्षणिष्यम्. *Átm.* अक्षणिष्ये. *Pass., Pres.* क्षय्ये; *Aor. 3rd sing.* अक्षणि. *Caus., Pres.* क्षाययामि; *Aor.* अचिक्षयाम्. *Des.* चिक्षणिषामि, -षे. *Freq.* चक्षय्ये, चक्षयिम. *Part., Pres.* क्षयवत्; *Átm.* क्षयवान्; *Past Pass.* क्षत; *Past Indecl.* क्षत्वा or क्षणित्वा, -क्षत्; *Fut. Pass.* क्षणितव्य, क्षणनीय, क्षाय्य.

EXAMPLES OF PRIMITIVE VERBS OF THE NINTH CLASS,
EXPLAINED AT 356.

686. Root यु *yu*. *Infinitive.* यवितुम् *yavitum*, 'to join,' 'to mix.'

PARASMAI-PADA. *Present Tense*, 'I join.'

युनामि <i>yunámi</i>	युनीवस् <i>yunívas</i>	युनीमस् <i>yunímas</i>
युनासि <i>yundsi</i>	युनीथस् <i>yuníthas</i>	युनीथ <i>yunítha</i>
युनाति <i>yunáti</i>	युनीतस् <i>yunítas</i>	युनन्ति <i>yunanti</i>

Imperfect, 'I was joining,' or 'I joined.'

अयुनाम् <i>ayunám</i>	अयुनीव <i>ayuníva</i>	अयुनीम <i>ayuníma</i>
अयुनास् <i>ayunás</i>	अयुनीतम् <i>ayunítam</i>	अयुनीत <i>ayuníta</i>
अयुनात् <i>ayunát</i>	अयुनीताम् <i>ayunítám</i>	अयुनन् <i>ayunan</i>

Potential, 'I may join.'

युनीयाम् <i>yuníyám</i>	युनीयाव <i>yuníyáva</i>	युनीयाम् <i>yuníyáma</i>
युनीयास् <i>yuníyás</i>	युनीयातम् <i>yuníyátam</i>	युनीयात <i>yuníyáta</i>
युनीयात् <i>yuníyát</i>	युनीयाताम् <i>yuníyátám</i>	युनीयुस् <i>yuníyus</i>

Imperative, 'Let me join.'

युनानि <i>yunáni</i>	युनाव <i>yunáva</i>	युनाम <i>yunáma</i>
युनीहि <i>yuníhi</i>	युनीतम् <i>yunítam</i>	युनीत <i>yuníta</i>
युनातु <i>yunátu</i>	युनीताम् <i>yunítám</i>	युनन्तु <i>yunantu</i>

Perf. युयाव, युयविष or युयोथ, युयाव; युयुविष, युयुवथुस्, -वतुस्; युयुविम, युयुव, युयुवुस्. 1st Fut. यवितास्मि or योतास्मि*. 2nd Fut. यविष्यामि. *Aor.* अयाविषम्, -वीस्, -वीत्; अयाविष्व, -विष्टम्, -विष्टाम्; अयाविष्म, -विष्ट, -विष्टुस्. *Prec.* यूयासम्. *Cond.* अयविष्यम्.

* Some authorities give योतास्मि &c. as the only form. See Laghu-kaum. 724.

687. *ĀTMANE-PADA. Present Tense, 'I join.'*

युने <i>yune</i>	युनीवहे <i>yunívahē</i>	युनीमहे <i>yunímahē</i>
युनीषे <i>yuníṣhe</i>	युनाथे <i>yunáthe</i>	युनीध्वे <i>yunídhve</i>
युनीते <i>yuníte</i>	युनाते <i>yundáte</i>	युनते <i>yunate</i>

Imperfect, 'I was joining,' or 'I joined.'

अयुनि <i>ayuni</i>	अयुनीवहि <i>ayunívahi</i>	अयुनीमहि <i>ayunímahi</i>
अयुनीथास् <i>ayuníthás</i>	अयुनाथाम् <i>ayunáthám</i>	अयुनीध्वम् <i>ayunídhvam</i>
अयुनीत <i>ayuníta</i>	अयुनाताम् <i>ayunátám</i>	अयुनत <i>ayunata</i>

Potential, 'I may join.'

युनीय <i>yuníya</i>	युनीवहि <i>yunívahi</i>	युनीमहि <i>yunímahi</i>
युनीथास् <i>yuníthás</i>	युनीथाथाम् <i>yunítháthám</i>	युनीध्वम् <i>yunídhvam</i>
युनीत <i>yuníta</i>	युनीयाताम् <i>yuníyátám</i>	युनीरन् <i>yuníran</i>

Imperative, 'Let me join.'

युनै <i>yunai</i>	युनावहै <i>yunávahai</i>	युनामहै <i>yunámahai</i>
युनीध्व <i>yuníshva</i>	युनाथाम् <i>yunáthám</i>	युनीध्वम् <i>yunídhvam</i>
युनीताम् <i>yunítám</i>	युनाताम् <i>yunátám</i>	युनताम् <i>yunátám</i>

Perf. युयुवे, युयुविषे, युयुवे; युयुविवहे, युयुवाषे, युयुवाते; युयुविमहे, युयुविध्वे or -द्वे, युयुविरे. *1st Fut.* यचित्ताहे. *2nd Fut.* यविष्ये. *Aor.* अयविषि, -विष्ठास्, -विष्ट; अयविष्वहि, अयविषाथाम्, -पाताम्; अयविष्वहि, -विध्वम् or -विद्म्, -विषत. *Prec.* यविषीय. *Cond.* अयविष्ये. *Pass., Pres.* यूये; *1st Fut.* याविताहे; *Aor. 3rd sing.* अयावि. *Caus., Pres.* यावयामि; *Aor.* अयीयवम्. *Des.* युयूषामि or यियविषामि. *Freq.* योयूये, योयोमि or योयवोमि. *Part., Pres.* युनत्; *Ātm.* युनान्; *Past Pass.* युत; *Past Indecl.* युन्वा, -युत्; *Fut. Pass.* यवित्तव्य, यवनीय, याव्य or यव्य.

OTHER EXAMPLES OF CL. 9 IN THE ORDER OF THEIR FINAL LETTERS.

688. Root ज्ञा (special stems जाना, जानी, जान्, 361). *Inf.* ज्ञातुम् 'to know.' *Par. and Ātm. Pres.* जानामि, जानासि, जानाति; जानीवस्, जानीथस्, जानीतस्; जानीमस्, जानीथ, जानन्ति. *Ātm.* जाने, जानीषे, जानीते; जानीवहे, जानाथे, जानाते; जानीमहे, जानीध्वे, जानते. *Impf.* अजानाम्, अजानास्, अजानात्; अजानीव, अजानीतम्, अजानीताम्; अजानीम, अजानीत, अजानन्. *Ātm.* अजानि, अजानीथास्, अजानीत; अजानीवहि, अजानाथाम्, अजानाताम्; अजानीमहि, अजानीध्वम्, अजानत. *Pot.* जानीयाम्. *Ātm.* जानीय. *Impv.* जानानि, जानीहि; जानातु; जानाव, जानीतम्, जानीताम्; जानाम, जानीत, जानन्तु. *Ātm.* जानै, जानीध्व, जानीताम्; जानावहै, जानाथाम्, जानाताम्; जानामहै, जानीध्वम्, जानताम्. *Perf.* (373) जज्ञौ, जज्ञिथ or जज्ञाय, जज्ञौ; जज्ञिव, जज्ञयुस्, जज्ञतुस्; जज्ञिम, जज्ञ, जज्ञुस्. *Ātm.* जज्ञे, जज्ञिषे, जज्ञे; जज्ञिवहे, जज्ञाथे, जज्ञाते; जज्ञिमहे, जज्ञिध्वे, जज्ञिरे. *1st Fut.* ज्ञातासि. *2nd Fut.* ज्ञास्यामि. *Aor.* (433) अज्ञासिषम्, अज्ञासीस्,

अज्ञासीत्; अज्ञासिष्व, अज्ञासिष्टम्, -ष्टम्; अज्ञासिष्म, -सिष्ट, -सिषुस्. *Ātm.* अज्ञासि, अज्ञास्यास्, अज्ञास्त; अज्ञास्वहि, अज्ञासायाम्, -साताम्; अज्ञास्महि, अज्ञाध्वम्, अज्ञासत. *Prec.* ज्ञेयासम् or ज्ञायासम्. *Ātm.* ज्ञासीय. *Cond.* अज्ञास्यम्. *Ātm.* अज्ञास्ये. *Pass., Pres.* (465. a) ज्ञाये; *Perf.* जज्ञे (473); *1st Fut.* ज्ञाताहे or ज्ञायिताहे (474); *2nd Fut.* ज्ञास्ये or ज्ञायिष्ये; *Aor. 3rd sing.* अज्ञायि. *Caus., Pres.* ज्ञापयामि or ज्ञपयामि; *Aor.* अजिज्ञपम्. *Des.* जिज्ञासे (-सामि, Epic). *Freq.* जाज्ञाये, जाज्ञामि or जाज्ञेमि. *Part., Pres.* जानत्; *Ātm.* जानान; *Past Pass.* ज्ञात; *Past Indecl.* ज्ञात्वा, -ज्ञाय; *Fut. Pass.* ज्ञातव्य, ज्ञानीय, ज्ञेय.

689. Root क्री (special stems क्रीणा, क्रीणी, क्रीण्, 358. a). *Inf.* क्रेतुम् 'to buy.' *Par. and Ātm. Pres.* क्रीणामि, क्रीणासि, क्रीणाति; क्रीणीवस्, क्रीणीयस्, क्रीणीतस्; क्रीणीमस्, क्रीणीष, क्रीणन्ति. *Ātm.* क्रीणे, क्रीणीषे, क्रीणीते; क्रीणीवहे, क्रीणाषे, क्रीणाते; क्रीणीमहे, क्रीणीध्वे, क्रीणते. *Impf.* अक्रीणाम्, अक्रीणास्, अक्रीणात्; अक्रीणीव, अक्रीणीतम्, अक्रीणीताम्; अक्रीणीम, अक्रीणीत, अक्रीणन्. *Ātm.* अक्रीणि, अक्रीणीयास्, अक्रीणीत; अक्रीणीवहि, अक्रीणायाम्, अक्रीणाताम्; अक्रीणीमहि, अक्रीणीध्वम्, अक्रीणत. *Pot.* क्रीणीयाम्. *Ātm.* क्रीणीय. *Impv.* क्रीणानि, क्रीणीहि, क्रीणातु; क्रीणाव, क्रीणीतम्, क्रीणीताम्; क्रीणाम, क्रीणीत, क्रीणन्. *Ātm.* क्रीणै, क्रीणीष्व, क्रीणीताम्; क्रीणावहै, क्रीणायाम्, क्रीणाताम्; क्रीणामहै, क्रीणीध्वम्, क्रीणताम्. *Perf.* (374. e) चिक्राय, चिक्रयिष्य or चिक्रेष, चिक्राय; चिक्रयिव, चिक्रयिषुस्, चिक्रयितुस्; चिक्रयिम, चिक्रयि, चिक्रयुस्. *Ātm.* चिक्रिये, चिक्रयिषे, चिक्रिये; चिक्रयिवहे, चिक्रयाषे, -याते; चिक्रयिमहे, चिक्रयिष्वे or -द्वे, चिक्रयिरे. *1st Fut.* क्रेतासि. *Ātm.* क्रेताहे. *2nd Fut.* क्रेष्यामि. *Ātm.* क्रेष्ये. *Aor.* अक्रेषम्, -षीस्, -षीत्; अक्रेष्व, -ष्टम्, -ष्टाम्; अक्रेष्म, -ष्ट, -षुस्. *Ātm.* अक्रेषि, -ष्टास्, -ष्ट; अक्रेष्वहि, -षायाम्, -षाताम्; अक्रेष्महि, अक्रेदुम्, अक्रेषत. *Prec.* क्रीयासम्. *Ātm.* क्रेषीय. *Cond.* अक्रेष्यम्. *Ātm.* अक्रेष्ये. *Pass., Pres.* क्रीये; *Aor. 3rd sing.* अक्रायि. *Caus., Pres.* क्रापयामि; *Aor.* अचिक्रपम्. *Des.* चिक्रीषामि, -षे. *Freq.* चेक्रीये, चेक्रेमि or चेक्रीयि. *Part., Pres.* क्रणीत्; *Ātm.* क्रीणान; *Past Pass.* क्रीत; *Past Indecl.* क्रीत्वा, -क्रीय; *Fut. Pass.* क्रेतव्य, क्रयणीय, क्रेय.

690. Like क्री is प्री 'to please.' *Pres.* प्रीणामि; *Ātm.* प्रीणे. *Caus., Pres.* प्रीणयामि or प्राययामि; *Aor.* अपिप्रणम् or अपिप्रीणम्*. *Des.* पिप्रीषामि. *Freq.* पेप्रीये.

691. लू (special stems लुना, लुनी, लुन्, 358), 'to cut,' follows पू, 'to purify,' at 583; thus, *Pres.* लुनामि; *Ātm.* लुने. *Pot.* लुनीयाम्; *Ātm.* लुनीय. *Perf.* लुलाव; *Ātm.* लुलुचे. *1st Fut.* लवितासि. *2nd Fut.* लविष्यामि. *Aor.* अलाविषम्.

692. Root बन्ध् (special stems बध्ना, बध्नी, बध्म). *Inf.* बन्धुम् 'to bind.'

* Forster gives अपिप्रणम्; Westergaard, अपिप्रीणम्.

Par. *Pres.* बभ्रामि, बभ्रसि, बभ्रति; बभ्रीवस्, बभ्रीयस्, बभ्रीतस्; बभ्रीमस्, बभ्रीथ, बभ्रन्ति. *Impf.* अबभ्राम्, अबभ्रास्, अबभ्रात्; अबभ्रीव, अबभ्रीतम्, -ताम्; अबभ्रीम, अबभ्रीत, अबभ्रन्. *Pot.* बभ्रियाम्. *Impv.* बभ्रानि, बभ्रान (357. a), बभ्रातु; बभ्राव, बभ्रीतम्, -ताम्; बभ्राम, बभ्रीत, बभ्रन्तु. *Perf.* बबन्ध, बबन्धिय or बबन्द्ध or बबन्ध (298. a), बबन्ध; बबन्धिव, बबन्धियुस्, बबन्धितुस्; बबन्धिम, बबन्ध, बबन्धुस्. *1st Fut.* बन्धासि. *2nd Fut.* भन्त्सामि (299. a). *Aor.* अबभ्रन्तम् (299. a), अबभ्रन्तीस्, अबभ्रन्तीत्; अबभ्रन्स्, अबभ्रन्द्धम्, अबभ्रन्द्धाम्; अबभ्रन्स्, अबभ्रन्द्ध, अबभ्रन्सुस्. *Prec.* बभ्रासम्. *Cond.* अबभ्रन्त्यम्. *Pass., Pres.* (469) बभ्र्ये. *Caus., Pres.* बन्धयामि; *Aor.* अबबन्धम्. *Des.* विभन्त्सामि (299. a). *Freq.* बाबभ्र्ये, बाबन्धिम, बाबन्धीमि. *Part., Pres.* बभ्रत्; *Past Pass.* बद्ध; *Past Indecl.* बद्धा, -बध्य; *Fut. Pass.* बन्धव्य, बन्धनीय, बन्ध्य.

693. Root ग्रन्थ् (special stems ग्रथा, ग्रथी, ग्रथ्, 360). *Inf.* ग्रन्थितुम् 'to string,' 'to tie.' Par. *Pres.* ग्रथामि, ग्रथसि, ग्रथति; ग्रथीवस्, ग्रथीयस्, ग्रथीतस्; ग्रथीमस्, ग्रथीथ, ग्रथन्ति. *Impf.* अग्रथाम्, अग्रथास्, अग्रथात्; अग्रथीव, अग्रथीतम्, -ताम्; अग्रथीम, अग्रथीत, अग्रथन्. *Pot.* ग्रथियाम्. *Impv.* ग्रथानि, ग्रथान (257. a), ग्रथातु; ग्रथाव, ग्रथीतम्, -ताम्; ग्रथाम, ग्रथीत, ग्रथन्तु. *Perf.* (375. h) जग्रन्थ*, जग्रन्थिय or ग्रैथिय, जग्रन्थ*; जग्रन्थिव or ग्रैथिव, जग्रन्थियुस् or ग्रैथियुस्, जग्रन्थितुस् or ग्रैथितुस्; जग्रन्थिम or ग्रैथिम, जग्रन्थ or ग्रैथ, जग्रन्थुस् or ग्रैथुस्. *1st Fut.* ग्रन्थितासि. *2nd Fut.* ग्रन्थिष्यामि. *Aor.* अग्रन्थिवम्, -न्थीस्, -न्थीत्, &c. *Prec.* ग्रथ्यासम्. *Cond.* अग्रन्थिष्यम्. *Pass., Pres.* (469) ग्रथ्ये. *Caus., Pres.* ग्रन्थयामि; *Aor.* अजग्रन्थम्. *Des.* जिग्रन्थिष्यामि. *Freq.* जाग्रथ्ये, जंग्रन्थिम, जंग्रन्थीमि. *Part., Pres.* ग्रथत्; *Past Pass.* ग्रथित; *Past Indecl.* ग्रथित्वा or ग्रन्थित्वा, -ग्रथ्य; *Fut. Pass.* ग्रन्थितव्य, ग्रन्थनीय, ग्रन्थ्य.

a. Like ग्रन्थ् is conjugated अन्थ् 'to loosen,' मन्थ् 'to churn.'

694. Root क्षुभ्† (special stems क्षुभा, क्षुभी, क्षुभ्). *Inf.* क्षोभितुम् 'to agitate.' Par. *Pres.* क्षुभामि, क्षुभसि, क्षुभति; क्षुभीवस्, क्षुभीयस्, क्षुभीतस्; क्षुभीमस्, क्षुभीथ, क्षुभन्ति. *Impf.* अक्षुभाम्, अक्षुभास्, अक्षुभात्; अक्षुभीव, अक्षुभीतम्, -ताम्; अक्षुभीम, अक्षुभीत, अक्षुभन्. *Pot.* क्षुभियाम्. *Impv.* क्षुभानि, क्षुभाण (357. a, 58), क्षुभातु; क्षुभाव, क्षुभीतम्, -ताम्; क्षुभाम, क्षुभीत, क्षुभन्तु. *Perf.* चुक्षोभ, चुक्षोभिथ, चुक्षोभ; चुक्षुभिव, चुक्षुभियुस्, -भतुस्; चुक्षुभिम, चुक्षुभ, चुक्षुभुस्. *1st Fut.* क्षोभितासि. *2nd Fut.* क्षोभिष्यामि. *Aor.* अक्षोभिवम्, -षीस्, -षीत्, &c. Or अक्षुभम्, -भस्, -भत्; -भाव, -भतम्, -भताम्; -भाम, -भत, -भन्. *Prec.* क्षुभ्यासम्. *Cond.* अक्षोभिष्यम्. *Pass., Pres.* क्षुभ्ये; *Aor. 3rd sing.* अक्षोभि. *Caus., Pres.* क्षोभयामि; *Aor.* अचुक्षुभम्. *Des.* चुक्षोभिष्यामि or चुक्षुभिष्यामि. *Freq.*

* Some authorities give the option of जग्राथ in the 1st and 3rd of the Perf. Compare 339.

† Also cl. 4, Intransitive, 'to be agitated;' Pres. क्षुभ्यामि, 612.

चोद्युभ्ये, चोद्योभिम् (3rd sing. चोद्योभिम्). Part., Pres. द्युभत्; Past Pass. द्युभ् or द्युभित; Past Indecl. द्युभ् or द्युभित्वा, -द्युभ्य; Fut. Pass. द्योभितव्य, द्योभणीय (58), द्योभ्य.

695. Root स्तम्भ* (special stems स्तम्भा, स्तम्भी, स्तम्भ्, 360). Inf. स्तम्भितुम् 'to stop,' 'to support.' Par. Pres. स्तम्भामि; like द्युभ्, 694. Impf. अस्तम्भाम्. Pot. स्तम्भयाम्. Impv. स्तम्भानि, स्तम्भान (357. a), स्तम्भातु; स्तम्भाव, स्तम्भीतम्, -ताम्; स्तम्भाम्, स्तम्भीत, स्तम्भन्तु. Perf. तस्तम्भ, तस्तम्भिय, तस्तम्भ; तस्तम्भिव, तस्तम्भयुस्, -म्भतुस्; तस्तम्भिम, तस्तम्भ, तस्तम्भुस्. 1st Fut. स्तम्भितास्मि. 2nd Fut. स्तम्भिष्यामि. Aor. अस्तम्भिवम्, -म्भीस्, -म्भीत्, &c. Or अस्तम्भम्, -भस्, -भत्; -भाव, -भतम्, -भताम्; -भाम, -भत, -भन्. Prec. स्तम्भासम्. Cond. अस्तम्भिष्यम्. Pass., Pres. स्तम्भ्ये. Caus., Pres. स्तम्भयामि; Aor. अतस्तम्भम्. Des. त्तस्तम्भिषामि. Freq. तास्तम्भ्ये, तास्तम्भ्मि or तास्तम्भीमि. Part., Pres. स्तम्भत्; Past Pass. स्तम्भ; Past Indecl. स्तम्भा or स्तम्भित्वा; Fut. Pass. स्तम्भितव्य, स्तम्भनीय, स्तम्भ्य.

696. Root अश्† (special stems अश्ना, अश्नी, अश्न्). Inf. अश्नितुम् 'to eat.' Par. Pres. अश्नामि, अश्नासि, अश्नाति; अश्नीवस्, अश्नीयस्, अश्नीतस्; अश्नीमस्, अश्नीय, अश्नन्ति. Impf. आश्नाम्, आश्नास्, आश्नात्; आश्नीव, आश्नीतम्, -ताम्; आश्नीम, आश्नीत, आश्नन्. Pot. अश्नीयाम्. Impv. अश्नानि, अश्नान (357. a), अश्नातु; अश्नाव, अश्नीतम्, -ताम्; अश्नाम, अश्नीत, अश्नन्तु. Perf. आश्, आशिय, आश्; आशिव, आशयुस्, आशतुस्; आशिम, आश्, आशुस्. 1st Fut. अश्नितास्मि. 2nd Fut. अश्निष्यामि. Aor. आशिवम्, आशीस्, आशीत्; आशिव्व, आशिव्वम्, आशिव्वाम्; आशिव्व, आशिव्व, आशिव्वुस्. Prec. अश्नयासम्. Cond. आशिव्वम्. Pass., Pres. अश्न्ये. Caus., Pres. आशयामि; Aor. आशिव्वम्. Des. अशिव्वामि. Freq. अश्नय्ये (511. a). Part., Pres. अश्नत्; Past Pass. अश्नित; Past Indecl. अश्नित्वा, -अश्नय; Fut. Pass. अश्नितव्य, अश्ननीय, अश्नय.

697. Root क्लिश् (special stems क्लिश्ना, क्लिश्नी, क्लिश्न्). Inf. क्लेशितुम् or क्लेषुम् 'to harass.' Par. Pres. क्लिश्नामि; like अश्, 696. Impf. अक्लिश्नाम्, अक्लिश्नास्, अक्लिश्नात्; अक्लिश्नीव, अक्लिश्नीतम्, -ताम्; अक्लिश्नीम, अक्लिश्नीत, अक्लिश्नन्. Pot. क्लिश्नीयाम्. Impv. क्लिश्नानि, क्लिश्नान, &c. Perf. चिक्लेश, चिक्लेशिय or चिक्लेश्व, चिक्लेश; चिक्लिश्निव or चिक्लिश्न्व (371), चिक्लिश्नयुस्, -शतुस्; चिक्लिश्निम or चिक्लिश्न्म, चिक्लिश्, चिक्लिश्नुस्. 1st Fut. क्लेशितास्मि or क्लेषितास्मि. 2nd Fut. क्लेशिष्यामि or क्लेष्यामि. Aor. अक्लेशिवम्, -शीस्, -शीत्; अक्लेशिव्व, -शिव्वम्, -शिव्वाम्; अक्लेशिव्व, -शिव्व, -शिव्वुस्. Or अक्लिश्न्म, -क्षस्, -क्षत्; -क्षाव, -क्षतम्, -क्षताम्; -क्षाम, -क्षत, -क्षन् (439). Prec. क्लिश्नयासम्. Cond. अक्लेशिव्वम् or अक्लेश्यम्. Pass., Pres. क्लिश्न्ये; Aor. 3rd sing. अक्लेशि. Caus., Pres. क्लेशयामि; Aor. अचिक्लिश्न्म्. Des. चिक्लिश्निषामि or चिक्लेशिषामि or चिक्लिश्निषामि. Freq.

* This root also follows cl. 5; thus, Pres. स्तम्भोमि. See 675.

† This is a different root from अश् cl. 5. See 682.

चेत्तिश्ये, चेत्तिश्यम्. Part., Pres. तिञ्चत; Past Pass. तिञ्चत or तिञ्चति; Past Indec. तिञ्चत or तिञ्चति, -तिञ्चत; Fut. Pass. तिञ्चत or तिञ्चत, तिञ्चनीय, तिञ्चय.

698. Root पुष् (special stems पुष्णा, पुष्णी, पुष्ण). Inf. पोषितुम् 'to nourish.' Par. Pres. पुष्णामि, पुष्णामि, पुष्णति; पुष्णीवस्, पुष्णीयस्, पुष्णीतस्; पुष्णीमस्, पुष्णीय, पुष्णन्ति. Impf. अपुष्णाम्, अपुष्णास्, अपुष्णात्; अपुष्णीव, अपुष्णीतम्, -ताम्; अपुष्णीम, अपुष्णीत, अपुष्णन्. Pot. पुष्णीयाम्. Impv. पुष्णानि, पुष्ण (357. a), पुष्णातु; पुष्णाव, पुष्णीतम्, -ताम्; पुष्णाम, पुष्णीत, पुष्णन्. For the rest, see पुष् cl. 4 at 621.

699. Root ग्रह् (special stems गृह्णा, गृह्णी, गृह्ण, 359; see 399. a). Inf. ग्रहीतुम् 'to take.' Par. and Atm. Pres. गृह्णामि, गृह्णामि, गृह्णाति; गृह्णीवस्, गृह्णीयस्, गृह्णीतस्; गृह्णीमस्, गृह्णीय, गृह्णन्ति. Atm. गृह्णे, गृह्णीये, गृह्णीते; गृह्णीवहे, गृह्णीये, गृह्णीते; गृह्णीमहे, गृह्णीध्वे, गृह्णन्ते. Impf. अगृह्णाम्, अगृह्णास्, अगृह्णात्; अगृह्णीव, अगृह्णीतम्, अगृह्णीताम्; अगृह्णीम, अगृह्णीत, अगृह्णन्. Atm. अगृह्णे, अगृह्णीयास्, अगृह्णीत; अगृह्णीवहि, अगृह्णीयाम्, अगृह्णीताम्; अगृह्णीमहि, अगृह्णीध्वम्, अगृह्णन्त. Pot. गृह्णीयाम्. Atm. गृह्णीय. Impv. गृह्णानि, गृहाण, गृह्णातु; गृह्णाव, गृह्णीतम्, गृह्णीताम्; गृह्णाम, गृह्णीत, गृह्णन्तु. Atm. गृह्णे, गृह्णीध्व, गृह्णीताम्; गृह्णावहे, गृह्णीयाम्, गृह्णीताम्; गृह्णामहे, गृह्णीध्वम्, गृह्णीताम्. Perf. (384) जग्राह, जग्रहिय, जग्राह; जगृहिव, जगृहियुस्, जगृहतुस्; जगृहम, जगृह, जगृहुस्. Atm. जगृहे, जगृहिषे, जगृहे; जगृहिवहे, जगृहाये, जगृहाते; जगृहमहे, जगृहिध्वे or -द्दे, जगृहिरे. 1st Fut. ग्रहीतास्मि (399. a). Atm. ग्रहीताहे. 2nd Fut. ग्रहीष्यामि. Atm. ग्रहीष्ये. Aor. अग्रहीषम्, अग्रहीसे, अग्रहीत; अग्रहीष्व, अग्रहीष्वम्, अग्रहीषाम्; अग्रहीष, अग्रहीष, अग्रहीषुस्. Atm. अग्रहीषि, अग्रहीषास्, अग्रहीष; अग्रहीष्वहि, अग्रहीषायाम्, अग्रहीषाताम्; अग्रहीष्वहि, अग्रहीष्वम्, अग्रहीषत. Prec. गृह्णासम्. Atm. ग्रहीषीय. Cond. अग्रहीष्यम्. Atm. अग्रहीष्ये. Pass., Pres. गृह्णे; Perf. जगृहे; 1st Fut. ग्रहीताहे or ग्रहीताहे; 2nd Fut. ग्रहीष्ये or ग्रहीष्ये; Aor. 3rd sing. अग्रहि, 3rd pl. अग्रहीषत or अग्रहिषत. Caus., Pres. ग्राहयामि; Aor. अजिग्रहम्. Des. जिघृक्षामि, -क्षे (503). Freq. जरीगृह्णे, जाग्रहि (3rd sing. जाग्रहि) or जाग्रहीमि (711). Part., Pres. गृह्णत; Atm. गृह्णान; Past Pass. गृहीत; Past Indec. गृहीत्वा, -गृह्ण; Fut. Pass. ग्रहीतव्य, ग्रहणीय, ग्राह.

EXAMPLES OF PASSIVE VERBS, EXPLAINED AT 461.

700. Root दा dá (465). Infin. दातुम् dátum, 'to be given.'

Present Tense, 'I am given.'

दीये díye	दीयावहे díyávahe	दीयामहे díyámahe
दीयसे díyase	दीयेथे díyethe	दीयध्वे díyadhve
दीयते díyate	दीयेते díyete	दीयन्ते díyante

Imperfect, 'I was given.'

अदीये <i>adīye</i>	अदीयावहि <i>adīyāvahi</i>	अदीयामहि <i>adīyāmahi</i>
अदीयाथस् <i>adīyāthás</i>	अदीयेथाम् <i>adīyēthám</i>	अदीयध्वम् <i>adīyadhvam</i>
अदीयात <i>adīyāta</i>	अदीयेताम् <i>adīyētám</i>	अदीयन्त <i>adīyanta</i>

Potential, 'I may be given.'

दीयेय <i>dīyeya</i>	दीयेवहि <i>dīyevahi</i>	दीयेमहि <i>dīyemahi</i>
दीयेयाथस् <i>dīyēyāthás</i>	दीयेयाथाम् <i>dīyēyāthám</i>	दीयेयध्वम् <i>dīyēyadhvam</i>
दीयेत <i>dīyeta</i>	दीयेयाताम् <i>dīyēyātám</i>	दीयेरन् <i>dīyerañ</i>

Imperative, 'Let me be given.'

दीयै <i>dīyai</i>	दीयावहै <i>dīyāvahai</i>	दीयामहै <i>dīyāmahai</i>
दीयस्व <i>dīyasva</i>	दीयेथाम् <i>dīyēthám</i>	दीयध्वम् <i>dīyadhvam</i>
दीयाताम् <i>dīyātám</i>	दीयेताम् <i>dīyētám</i>	दीयन्ताम् <i>dīyantám</i>

Perfect, 'I have been given.'

ददे <i>dade</i>	ददिवहे <i>dadivahe</i>	ददिमहे <i>dadīmahe</i>
ददिषे <i>dadīshe</i>	ददाथे <i>daddáthe</i>	ददिध्वे <i>dadīdhve</i>
ददे <i>dade</i>	ददान्ते <i>daddāte</i>	ददिरे <i>dadīre</i>

First Future, 'I shall be given.'

{ दाताहे <i>dátáhe</i> or	दातास्वहे <i>dátásvahe</i>	दातास्महे <i>dátásmahe</i> , &c.
{ दायािताहे <i>dáyitáhe</i>	दायाितास्वहे <i>dáyitásvahe</i>	दायाितास्महे <i>dáyitásmahe</i> , &c.

Second Future, 'I shall be given.'

{ दास्ये <i>dásye</i> or	दास्यावहे <i>dásyāvaha</i>	दास्यामहे <i>dásyāmahe</i> , &c.
{ दायािष्ये <i>dáyishye</i>	दायािष्यावहे <i>dáyishyāvaha</i>	दायािष्यामहे <i>dáyishyāmahe</i> , &c.

Aorist, 'I was given.'

{ अदिषि <i>adishi</i> or	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
{ अदायिषि <i>adáyishi</i>	अदायिष्वहि <i>adáyishvahi</i>	अदायिष्वहि <i>adáyishmahi</i>
{ अदिथास् <i>adithás</i> or	अदिषाथाम् <i>adisháthám</i>	अदिद्म् <i>adīdhvam</i>
{ अदायिषास् <i>adáyishthás</i>	अदायिषाथाम् <i>adáyisháthám</i>	अदायिध्वम् <i>adáyīdhvam</i> (-द्म्)
अदायि <i>adáyī</i> , 'it was given,'	{ अदिषाताम् <i>adishátám</i>	अदिषत <i>adishata</i>
	{ अदायिषाताम् <i>adáyishátám</i>	अदायिषत <i>adáyishata</i>

Prec. दासीय or दायिषीय, &c. *Cond.* अदास्ये or अदायिष्ये.

701. Root कृ *kṛi* (467). Infin. कर्तुम् *kartum*, 'to be made' or 'done.'

Present Tense, 'I am made.'

क्रिये	क्रियावहे	क्रियामहे
क्रियसे	क्रियेथे	क्रियध्वे
क्रियते	क्रियेते	क्रियन्ते

Imperfect, 'I was made.'

अक्रिये	अक्रियावहि	अक्रियामहि
अक्रियथास्	अक्रियेथाम्	अक्रियध्वम्
अक्रियत	अक्रियेताम्	अक्रियन्त

Potential, 'I may be made.'

क्रियेय	क्रियेवहि	क्रियेमहि
क्रियेथास्	क्रियेयाथाम्	क्रियेध्वम्
क्रियेत	क्रियेयाताम्	क्रियेरन्

Perfect.

चक्रे	चकृवहे	चकृमहे
चकृषे	चक्राथे	चकृद्वे
चक्रे	चक्राते	चक्रिरे

Imperative, 'Let me be made.'

क्रियै	क्रियावहै	क्रियामहै
क्रियस्व	क्रियेथाम्	क्रियध्वम्
क्रियताम्	क्रियेताम्	क्रियन्ताम्

First Future.

}	कर्ताहे	कर्तास्वहे	कर्तास्महे, &c.
	or कारिताहे	कारितास्वहे	कारितास्महे, &c.
<i>Second Fut.</i>			करिष्ये or कारिष्ये, &c.

Aorist.

SING.	DUAL.	PLURAL.
अकृषि or अकारिषि	अकृष्वहि or अकारिष्वहि	अकृष्महि or अकारिष्महि
अकृषास् or अकारिषास्	अकृषायाम् or अकारिषायाम्	अकृद्वम् or अकारिध्वम् (-द्वम्)
अकारि 'it was done'	अकृषाताम् or अकारिषाताम्	अकृषत or अकारिषत

Prec. कृषीय or कारिषीय. *Cond.* अकरिष्ये or अकारिष्ये.

702. Example of a Passive from a root ending in a consonant :

Root युञ् *yuj*. Infin. योक्तुम् *yoktum*, 'to be fitting.'

Pres. युज्ये, युज्यसे, युज्यते, &c. *Impf.* अयुज्ये, अयुज्यथास्, अयुज्यत, &c.
Pot. युज्येय. *Impv.* युज्यै, युज्यस्व, युज्यताम्, &c. *Perf.* युयुजे, युयुजिषे, युयुजे,
 &c. *1st Fut.* योक्ताहे, योक्तासे, योक्ता, &c. *2nd Fut.* योक्ष्ये, योक्ष्यसे, &c. *Aor.*
 अयुषि, अयुक्थास्, अयोजि; अयुक्ष्वहि, &c. *Prec.* युक्षीय. *Cond.* अयोक्ष्ये.

EXAMPLE OF CAUSAL VERBS, EXPLAINED AT 479.

703. Root भू *bhú*. Infin. भावयितुम् *bhāvayitum*, 'to cause to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present Tense, 'I cause to be.'

भावयामि	भावयावस्	भावयामस्	भावये	भावयावहे	भावयामहे
भावयसि	भावयथस्	भावयथ	भावयसे	भावयेथे	भावयध्वे
भावयति	भावयतस्	भावयन्ति	भावयते	भावयेते	भावयन्ते

Imperfect, 'I was causing to be,' or 'I caused,' &c.

अभावयम्	अभावयाव	अभावयाम	अभावये	अभावयावहि	अभावयामहि
अभावयस्	अभावयतम्	अभावयत	अभावयथास्	अभावयेथाम्	अभावयध्वम्
अभावयत्	अभावयताम्	अभावयन्	अभावयत	अभावयेताम्	अभावयन्त

Potential, 'I may cause to be.'

भावयेयम्	भावयेव	भावयेम	भावयेय	भावयेवहि	भावयेमहि
भावयेस्	भावयेतम्	भावयेत	भावयेथास्	भावयेयाथाम्	भावयेध्वम्
भावयेत्	भावयेताम्	भावयेयुस्	भावयेत	भावयेयाताम्	भावयेरन्

Imperative, 'Let me cause to be.'

भावयानि	भावयाव	भावयाम	भावयै	भावयावहे	भावयामहे
भावय	भावयतम्	भावयत	भावयस्व	भावयेथाम्	भावयध्वम्
भावयतु	भावयताम्	भावयन्तु	भावयताम्	भावयेताम्	भावयन्ताम्

Perfect, 'I caused to be.'

भावयाञ्चकार	भावयाञ्चकृव	भावयाञ्चकृम	भावयाञ्चक्रे	भावयाञ्चकृवहे	भावयाञ्चकृमहे
भावयाञ्चकथे	भावयाञ्चक्रथुस्	भावयाञ्चक्र	भावयाञ्चकृषे	भावयाञ्चक्राथे	भावयाञ्चकृद्वे
भावयाञ्चकार	भावयाञ्चक्रतुस्	भावयाञ्चक्रुस्	भावयाञ्चक्रे	भावयाञ्चक्राते	भावयाञ्चक्रिरे

First Future, 'I will cause to be.'

भावयितास्मि	भावयितास्वस्	भावयितास्मस्	भावयिताहे	भावयितास्वहे	भावयितास्महे
भावयितासि	भावयितास्यस्	भावयितास्य	भावयितासे	भावयितासाथे	भावयिताध्वे
भावयिता	भावयितारौ	भावयितारस्	भावयिता	भावयितारौ	भावयितारस्

Second Future, 'I shall or will cause to be.'

भावयिष्यामि	भावयिष्यावस्	भावयिष्यामस्	भावयिष्ये	भावयिष्यावहे	भावयिष्यामहे
भावयिष्यसि	भावयिष्यथस्	भावयिष्यथ	भावयिष्यसे	भावयिष्येथे	भावयिष्यध्वे
भावयिष्यति	भावयिष्यतस्	भावयिष्यन्ति	भावयिष्यते	भावयिष्येते	भावयिष्यन्ते

Aorist, 'I caused to be.'

अबीभवम्	अबीभवाव	अबीभवाम	अबीभवे	अबीभवावहि	अबीभवांमहि
अबीभवस्	अबीभवतम्	अबीभवत	अबीभवथास्	अबीभवेथाम्	अबीभवध्वम्
अबीभवत्	अबीभवताम्	अबीभवन्	अबीभवत	अबीभवेताम्	अबीभवन्त

Precative or Benedictive, 'May I cause to be.'

भाव्यासम्	भाव्यास्व	भाव्यास्म	भावयिषीय	भावयिषीवहि	भावयिषीमहि
भाव्यास्	भाव्यास्तम्	भाव्यास्त	भावयिषीथास्	भावयिषीयास्याम्	भावयिषीध्वम्
भाव्यात्	भाव्यास्ताम्	भाव्यासुस्	भावयिषीष्ट	भावयिषीयास्ताम्	भावयिषीरन्

Conditional, 'I should cause to be.'

अभावयिष्यम्	अभावयिष्याव	अभावयिष्याम	अभावयिष्ये	अभावयिष्यावहि	अभावयिष्यामहि
अभावयिष्यस्	अभावयिष्यतम्	अभावयिष्यत	अभावयिष्यथास्	अभावयिष्येथाम्	अभावयिष्यध्वम्
अभावयिष्यत्	अभावयिष्यताम्	अभावयिष्यन्	अभावयिष्यत	अभावयिष्येताम्	अभावयिष्यन्त

704. After this model, and after the model of Primitive verbs of cl. 10 at 638, may be conjugated all Causal verbs.

EXAMPLES OF DESIDERATIVE VERBS, EXPLAINED AT 498.

705. Root भू *bhú*. Inf. बुभूषितुम् *bubhúshitum*, 'to wish to be.'

PARASMAI-PADA.

ĀTMANE-PADA.

Present Tense, 'I wish to be.'

बुभूषामि	बुभूषावस्	बुभूषामस्	बुभूषे	बुभूषावहे	बुभूषामहे
बुभूषसि	बुभूषथस्	बुभूषथ	बुभूषसे	बुभूषेथे	बुभूषध्वे
बुभूषति	बुभूषतस्	बुभूषन्ति	बुभूषते	बुभूषेते	बुभूषन्ते

Imperfect, 'I was wishing to be,' or 'I wished,' &c.

अबुभूषम्	अबुभूषाव	अबुभूषाम	अबुभूषे	अबुभूषावहि	अबुभूषामहि
अबुभूषस्	अबुभूषतम्	अबुभूषत	अबुभूषयास्	अबुभूषेयाम्	अबुभूषध्वम्
अबुभूषत्	अबुभूषताम्	अबुभूषन्	अबुभूषत	अबुभूषेताम्	अबुभूषन्त

Potential, 'I may wish to be.'

बुभूषेयम्	बुभूषेव	बुभूषेम	बुभूषेय	बुभूषेवहि	बुभूषेमहि
बुभूषेस्	बुभूषेतम्	बुभूषेत	बुभूषेयास्	बुभूषेयायाम्	बुभूषेध्वम्
बुभूषेत्	बुभूषेताम्	बुभूषेयुस्	बुभूषेत	बुभूषेयाताम्	बुभूषेरन्

Imperative, 'Let me wish to be.'

बुभूषाणि	बुभूषाव	बुभूषाम	बुभूषै	बुभूषावहै	बुभूषामहै
बुभूष	बुभूषतम्	बुभूषत	बुभूषस्व	बुभूषेयाम्	बुभूषध्वम्
बुभूषतु	बुभूषताम्	बुभूषन्तु	बुभूषताम्	बुभूषेताम्	बुभूषन्ताम्

Perfect, 'I wished to be.'

बुभूषाञ्चकार*	बुभूषाञ्चकृव	बुभूषाञ्चकृम	बुभूषाञ्चक्रे	बुभूषाञ्चकृवहे	बुभूषाञ्चकृमहे
बुभूषाञ्चकथे	बुभूषाञ्चक्रयुस्	बुभूषाञ्चक्र	बुभूषाञ्चकृषे	बुभूषाञ्चक्राये	बुभूषाञ्चकृद्वे
बुभूषाञ्चकार	बुभूषाञ्चक्रतुस्	बुभूषाञ्चक्रुस्	बुभूषाञ्चक्रे	बुभूषाञ्चक्राते	बुभूषाञ्चक्रिरे

First Future, 'I will wish to be.'

बुभूषितास्मि	बुभूषितास्वस्	बुभूषितास्मस्	बुभूषिताहे	बुभूषितास्वहे	बुभूषितास्महे
बुभूषितासि	बुभूषितास्यस्	बुभूषितास्य	बुभूषितासे	बुभूषितासाये	बुभूषितास्ये
बुभूषिता	बुभूषितारौ	बुभूषितारस्	बुभूषिता	बुभूषितारौ	बुभूषितारस्

Second Future, 'I will or shall wish to be.'

बुभूषिष्यामि	बुभूषिष्यावस्	बुभूषिष्यामस्	बुभूषिष्ये	बुभूषिष्यावहे	बुभूषिष्यामहे
बुभूषिष्यसि	बुभूषिष्यथस्	बुभूषिष्यथ	बुभूषिष्यसे	बुभूषिष्येये	बुभूषिष्यध्वे
बुभूषिष्यति	बुभूषिष्यतस्	बुभूषिष्यन्ति	बुभूषिष्यते	बुभूषिष्येते	बुभूषिष्यन्ते

Aorist, 'I wished to be.'

अबुभूषिषम्	अबुभूषिष्व	अबुभूषिषम्	अबुभूषिषि	अबुभूषिष्वहि	अबुभूषिष्वहि
अबुभूषीस्	अबुभूषिष्टम्	अबुभूषिष्ट	अबुभूषिष्टास्	अबुभूषिषायाम्	अबुभूषिष्वम्
अबुभूषीत्	अबुभूषिष्टाम्	अबुभूषिष्टुस्	अबुभूषिष्ट	अबुभूषिषाताम्	अबुभूषिषत

Precative or Benedictive, 'May I wish to be.'

बुभूष्यासम्	बुभूष्यास्व	बुभूष्यास्म	बुभूषिषीय	बुभूषिषीवहि	बुभूषिषीमहि
बुभूष्यास्	बुभूष्यास्तम्	बुभूष्यास्त	बुभूषिषीष्टास्	बुभूषिषीयास्याम्	बुभूषिषीध्वम्
बुभूष्यात्	बुभूष्यास्ताम्	बुभूष्यासुस्	बुभूषिषीष्ट	बुभूषिषीयास्ताम्	बुभूषिषीरन्

Conditional, 'I should wish to be.'

अबुभूषिष्यम्	अबुभूषिष्याव	अबुभूषिष्याम	अबुभूषिष्ये	अबुभूषिष्यावहि	अबुभूषिष्यामहि
अबुभूषिष्यस्	अबुभूषिष्यतम्	अबुभूषिष्यत	अबुभूषिष्ययास्	अबुभूषिष्येयाम्	अबुभूषिष्यध्वम्
अबुभूषिष्यत्	अबुभूषिष्यताम्	अबुभूषिष्यन्	अबुभूषिष्यत	अबुभूषिष्येताम्	अबुभूषिष्यन्त

* Or बुभूषाञ्चकार.

EXAMPLES OF FREQUENTATIVE OR INTENSIVE VERBS,
EXPLAINED AT 507.

706. Root भू bhú. Infin. बोभूयितुम् *bobhúyitum*, 'to be repeatedly.'

ĀTMANE-PADA FORM (509).

Present Tense, 'I am repeatedly.'

बोभूये	बोभूयावहे	बोभूयामहे
बोभूयसे	बोभूयेथे	बोभूयध्वे
बोभूयते	बोभूयेते	बोभूयन्ते

Imperfect, 'I was frequently.'

अबोभूये	अबोभूयावहि	अबोभूयामहि
अबोभूयथास्	अबोभूयेथाम्	अबोभूयध्वम्
अबोभूयत	अबोभूयेताम्	अबोभूयन्त

Potential, 'I may be frequently.'

बोभूयेय	बोभूयेवहि	बोभूयेमहि
बोभूयेथास्	बोभूयेथाम्	बोभूयेध्वम्
बोभूयेत	बोभूयेताम्	बोभूयेरन्

Imperative, 'Let me be frequently.'

बोभूयै	बोभूयावहै	बोभूयामहै
बोभूयस्व	बोभूयेथाम्	बोभूयध्वम्
बोभूयताम्	बोभूयेताम्	बोभूयन्ताम्

Perfect, 'I was frequently.'

बोभूयाञ्चक्रे	बोभूयाञ्चकृवहे	बोभूयाञ्चकृमहे
बोभूयाञ्चकृषे	बोभूयाञ्चक्राथे	बोभूयाञ्चकृद्वे
बोभूयाञ्चक्रे	बोभूयाञ्चक्राते	बोभूयाञ्चक्रिरे

First Future, 'I will be frequently.'

बोभूयिताहे	बोभूयितास्वहे	बोभूयितास्महे
बोभूयितासे	बोभूयितासाथे	बोभूयिताध्वे
बोभूयिता	बोभूयितारौ	बोभूयितारस्

Second Future, 'I will or shall be frequently.'

बोभूयिष्ये	बोभूयिष्यावहे	बोभूयिष्यामहे
बोभूयिष्यसे	बोभूयिष्येथे	बोभूयिष्यध्वे
बोभूयिष्यते	बोभूयिष्येते	बोभूयिष्यन्ते

Aorist, 'I was frequently.'

अबोभूयिषि	अबोभूयिष्वहि	अबोभूयिष्वमहि
अबोभूयिष्यास्	अबोभूयिष्याथाम्	अबोभूयिष्वध्वम् or -द्वम्
अबोभूयिष्ट	अबोभूयिष्याताम्	अबोभूयिष्यन्त

Precative or Benedictive, 'May I be frequently.'

बोभूयिषीय	बोभूयिषीवहि	बोभूयिषीमहि
बोभूयिषीष्टास्	बोभूयिषीयास्याम्	बोभूयिषीध्वम् or -द्वम्
बोभूयिषीष्ट	बोभूयिषीयास्ताम्	बोभूयिषीरन्

Conditional, 'I should be frequently.'

अबोभूयिष्ये	अबोभूयिष्यावहि	अबोभूयिष्यामहि
अबोभूयिष्यथास्	अबोभूयिष्येथाम्	अबोभूयिष्यध्वम्
अबोभूयिष्यत	अबोभूयिष्येताम्	अबोभूयिष्यन्त

707.

PARASMAI-PADA FORM (514).

Present Tense, 'I am frequently.'

बोभवीमि or बोभोमि	बोभूवस्	बोभूमस्
बोभवीषि or बोभोषि	बोभूयस्	बोभूय
बोभवीति or बोभोति	बोभूतस्	बोभुवति

Imperfect, 'I was frequently.'

अबोभवम्	अबोभूव	अबोभूम
अबोभवीस् or अबोभोस्	अबोभूतम्	अबोभूत
अबोभवीत् or अबोभोत्	अबोभूताम्	अबोभवुस्

Potential, 'I may be frequently.'

बोभूयाम्	बोभूयाव	बोभूयाम
बोभूयास्	बोभूयातम्	बोभूयात
बोभूयात्	बोभूयाताम्	बोभूयुस्

Imperative, 'May I be frequently.'

बोभवानि	बोभवाव	बोभवाम
बोभूहि	बोभूतम्	बोभूत
बोभवीतु or बोभोतु	बोभूताम्	बोभुवतु

Perfect, 'I was frequently.'

बोभुवान्बभूव, &c.	बोभुवान्बभूविव, &c.	बोभुवान्बभूविव, &c.
or	or	or
बोभाव or बोभूव	बोभुविव or बोभूविव	बोभुविव or बोभूविव
बोभूविव	बोभुवयुस् or बोभूवयुस्	बोभुव or बोभूव
बोभाव or बोभूव	बोभुवतुस् or बोभूवतुस्	बोभुवुस् or बोभूवुस्

First Future, 'I will be frequently.'

बोभवितास्मि	बोभवितास्वस्	बोभवितास्मस्
बोभवितासि	बोभवितास्यस्	बोभवितास्य
बोभविता	बोभवितारौ	बोभवितारस्

Second Future, 'I will or shall be frequently.'

बोभविष्यामि	बोभविष्यावस्	बोभविष्यामस्
बोभविष्यसि	बोभविष्यथस्	बोभविष्यथ
बोभविष्यति	बोभविष्यतस्	बोभविष्यन्ति

Aorist, 'I was frequently.'

अबोभूवम्	अबोभूव	अबोभूव
अबोभूस्	अबोभूतम्	अबोभूत
अबोभूत्	अबोभूताम्	अबोभूवन्
or	or	or
अबोभाविषम्	अबोभाविष्व	अबोभाविष्व
अबोभावीस्	अबोभाविष्टम्	अबोभाविष्ट
अबोभावीत्	अबोभाविष्टाम्	अबोभाविष्टुस्

Precative or Benedictive, 'May I be frequently.'

बोभूयासम्	बोभूयास्व	बोभूयास्व
बोभूयास्	बोभूयास्तम्	बोभूयास्त
बोभूयात्	बोभूयास्ताम्	बोभूयासुस्

Conditional, 'I should be frequently.'

अबोभविष्यम्	अबोभविष्याव	अबोभविष्याम
अबोभविष्यस्	अबोभविष्यतम्	अबोभविष्यत
अबोभविष्यत्	अबोभविष्यताम्	अबोभविष्यन्

708. Root हन् 'to kill' (323, 654). Parasmai form of Frequentative, 'to kill repeatedly.' *Pres.* जङ्गन्मि or जङ्गनीमि, जङ्गंसि or जङ्गनीषि, जङ्गन्ति or जङ्गनीति; जङ्गन्वस्, जङ्गथस्, जङ्गतस्; जङ्गन्मस्, जङ्गथ, जङ्गन्ति or जङ्गति. *Impf.* अजङ्गनम्, अजङ्गन् or अजङ्गनीस्, अजङ्गन् or अजङ्गनीत्; अजङ्गन्व, अजङ्गतम्, -ताम्; अजङ्गन्म, अजङ्गत, अजङ्गनुस् or अजङ्गुस्. *Pot.* जङ्गन्म्याम्. *Impv.* जङ्गनानि, जंघहि, जङ्गन्तु or जङ्गनीतु; जङ्गनाव, जङ्गतम्, -ताम्; जङ्गनाम, जङ्गत, जङ्गन्तु or जङ्गतु. *Perf.* जङ्गनास्त्रभूव or जङ्गनाच्चकार, &c. &c.

709. Root गम् 'to go' (602, 270). Parasmai form of Frequentative, 'to go frequently.' *Pres.* जङ्गन्मि or जङ्गमीमि, जङ्गंसि or जङ्गमीषि, जङ्गन्ति or जङ्गमीति; जङ्गन्वस्, जङ्गथस्, जङ्गतस्; जङ्गन्मस्, जङ्गथ, जङ्गन्ति or जङ्गति. *Impf.* अजङ्गनम्, अजङ्गन् or अजङ्गमीस्, अजङ्गन् or अजङ्गमीत्; अजङ्गन्व, अजङ्गतम्, -ताम्; अजङ्गन्म, अजङ्गत, अजङ्गमुस् or अजङ्गमुस्. *Pot.* जङ्गन्म्याम्. *Impv.* जङ्गमानि, जङ्गहि, जङ्गन्तु or जङ्गमीतु; जङ्गमाव, जङ्गतम्, जङ्गताम्; जङ्गनाम, जङ्गत, जङ्गन्तु or जङ्गतु. *Perf.* जङ्गमास्त्रभूव or जङ्गमाच्चकार, &c. &c.

710. Root क्षिप् 'to throw' (635). Parasmai form of Frequentative. *Pres.* चेक्षेमि or चेक्षिपीमि, चेक्षंसि or चेक्षिपीषि, चेक्षन्ति or चेक्षिपीति; चेक्षिष्वस्, चेक्षिष्यस्, चेक्षिष्वस्; चेक्षिष्वस्, चेक्षिष्य, चेक्षिपति. *Impf.* अचेक्षेम, चेक्षिष्वस्, चेक्षिष्यस्, चेक्षिष्वस्; चेक्षिष्वस्, चेक्षिष्य, चेक्षिपति. *Impf.* अचेक्षेम, चेक्षिष्वस्, चेक्षिष्यस्, चेक्षिष्वस्; चेक्षिष्वस्, चेक्षिष्य, चेक्षिपति.

अचेक्षेप् or अचेक्षिपीस्, अचेक्षेप् or अचेक्षिपीत्; अचेक्षिष्व, अचेक्षिष्वम्, -नाम्; अचेक्षिष्व, अचेक्षिष्व, अचेक्षिष्वुस्. *Pot.* चेक्षिष्याम्, &c. *Impv.* चेक्षेपाणि, चेक्षिभि, चेक्षेमु or चेक्षिपीतु; चेक्षेपाव, चेक्षिष्वम्, -नाम्; चेक्षेपाम, चेक्षिष्व, चेक्षिष्वुत्. *Perf.* चेक्षिष्यान्नुभूव or चेक्षिष्यान्नुकार, &c. &c.

711. Root ग्रह् 'to take' (699, 359). Parasmai form of Frequentative. *Pres.* जाग्रन्ति or जाग्रहीमि, जाग्रन्ति (306. a) or जाग्रहीषि, जाग्रहि (305. a) or जाग्रहीति; जाग्रह्स्, जाग्रह्स्, जाग्रह्स्; जाग्रह्स्, जाग्रह्, जाग्रहीत्. *Impf.* अजाग्रहम्, अजाग्रह् (306. e) or अजाग्रहीस्, अजाग्रह् or अजाग्रहीत्; अजाग्रह्, अजाग्रहम्, -दाम्; अजाग्रह्, अजाग्रह्, अजाग्रह्स् (331. Obs.) *Pot.* जाग्रह्याम्. *Impv.* जाग्रहाणि, जाग्रहि, जाग्रहु or जाग्रहीतु; जाग्रहाव, जाग्रहम्, -दाम्; जाग्रहाम, जाग्रह्, जाग्रहु, &c. &c.

CHAPTER VII.

INDECLINABLE WORDS.

712. THERE are in Sanskrit a number of words used as nouns having only one inflexion, which may be classed among *indeclinables*; e. g. अस्तम् 'setting,' 'decline;,' अस्ति 'what exists,' 'existence;,' ओम् 'the sacred syllable Om;,' चनस् 'satisfaction;,' 'food;,' नमस् 'reverence;,' नास्ति 'non-existence;,' वदि or वदि 'the fortnight of the moon's wane;,' भुवर् 'sky;,' भूर् 'earth;,' शम् 'ease;,' संवत् 'a year;,' सुदि or शुदि 'the fortnight of the moon's increase;,' स्वधा an exclamation used on making oblations to the spirits of the dead; स्वर् 'heaven;,' स्वस्ति 'salutation' (see Gaṇa *Svarādi* to Pāp. I. 1, 37). Others will be mentioned at 713-717.

ADVERBS.

a. Adverbs (*nipāta*), like nouns and verbs, may be divided into simple and compound. The latter are treated of in the next Chapter on Compound Words. Simple adverbs may be classified under four heads: 1st, those formed from the cases of nouns and obsolete words; 2ndly, other adverbs of less obvious derivation; 3rdly, adverbial suffixes; 4thly, adverbial prefixes.

Formed from the Cases of Nouns and Obsolete Words.

713. The Accusative neuter of many adjectives;

As, सत्यम् 'truly;,' बहु 'much;,' शीघ्रम्, क्षिप्रम्, 'quickly;,' युक्तम् 'fitly;,' समीपम्

'near;' ध्रुवम् 'certainly;' लघु 'lightly;' निर्भरम्, अत्यन्तम्, गाढम्, भृशम्, 'exceedingly;' अवश्यम् 'certainly;' नित्यम् 'constantly;' चिरम् 'for a long while;' बलवत् 'strongly;' भूयस् 'again,' 'repeatedly' (194); केवलम् 'only,' 'merely;' वाढम् 'very well.'

a. The Acc. neuter of certain pronouns; as, तत् 'therefore,' 'then;' यत् 'wherefore,' 'when,' 'since;' तावत् 'so long,' 'so soon;' यावत् 'as long as,' 'as soon as;' किम् 'why?'

b. The Acc. neuter of certain substantives and obsolete words; as, रहस्यम् 'secretly;' कामम् 'willingly;' स्वयम् 'of one's own accord,' 'of one's self,' 'spontaneously;' नाम 'by name,' 'that is to say;' वारं वारम् 'repeatedly;' चिरम् 'long ago;' सुखम् 'pleasantly;' साम्प्रतम् 'now;' नक्तम् 'by night' (*noctu*); सायम् 'in the evening' (this last may be an ind. part. of *so*, 'to finish').

714. The Instrumental of nouns, pronouns, and obsolete words;

As, धर्मेण 'virtuously;' दक्षिणेन 'to the right,' 'southwards;' उत्तरेण 'northwards;' व्यतिरेकेण 'without;' उच्चैस् 'above,' 'aloud;' नीचैस् 'below;' शनैस् or शनैस् 'slowly;' तेन 'therefore;' येन 'wherefore;' अन्तरा or अन्तरेण 'without,' 'except;' क्षणेन 'instantly;' चिरेण 'for a long time;' अचिरेण 'in a short time;' अशेषेण 'entirely;' दिवा 'by day;' दिव्या 'fortunately;' सहसा, अञ्जसा, 'quickly;' अधुना 'now;' विहायसा 'in the air;' पुरा 'formerly;' क्षमा 'on the ground' (*χαμαί*).

a. The Dative case more rarely;

As, चिराय 'for a long time;' चिररात्राय 'for a period of many nights;' अर्थाय 'for the sake of.'

715. The Ablative case of nouns, pronouns, and obsolete words;

As, बलात् 'forcibly;' हर्षात् 'joyfully;' दूरात् 'at a distance;' तस्मात् 'therefore;' कस्मात् 'wherefore?' अकस्मात् 'without cause,' 'unexpectedly;' उत्तरात् 'from the north;' चिरात् 'for a long time;' पश्चात् 'afterwards;' तत्क्षणात् 'at that instant;' समन्तात् 'from all quarters.'

716. The Locative case of nouns and obsolete words;

As, रात्रौ 'at night;' दूरे 'far off;' प्रभाते 'in the morning;' प्राह्णे 'in the forenoon;' स्थाने 'suitably;' अग्रे 'in front;' एकपदे 'at once;' सपदि 'instantly;' च्युते 'except;' अन्तरे 'within;' दक्षिणे 'towards the south;' समीपे or अभ्यासे 'near;' एकान्ते 'in private;' सायाह्ने 'in the evening;' हेतौ 'by reason of.'

Other Adverbs and Particles of less obvious Derivation.

717. Of affirmation.—नूनम्, खलु, किल, एव, अङ्ग, 'indeed;' अथकिम् 'certainly.'

a. Of negation.—न, नो, नहि, 'not.' मा, मा स्म are prohibitive; as, मा कुरु, मा कार्षीस्, 'do not.' See 88g.

b. Of interrogation.—किम्, किन्तु, कञ्चित्, नु, ननु, किमु, किमुत, 'whether?'

c. Of *comparison*.—इव 'like;' एव, एवम्, 'so;' किम्पुनर् 'how much rather;' तथैव (तथा + एव) 'in like manner.'

d. Of *quantity*.—अतीव 'exceedingly;' ईषत् 'a little' (cf. 726. b).

e. Of *manner*.—इति, एवम्, 'so,' thus;' पुनर् 'again;' प्रायस् 'for the most part;' नाना 'variously;' पृथक् 'separately;' मृषा, मिथ्या, 'falsely;' वृषा, मुषा, 'in vain;' अलम् 'enough;' ऋटिति, आशु (cf. ὠκύς), 'quickly;' तूष्णीम् 'silently;' मिथस् 'reciprocally,' 'together.'

f. Of *time*.—अद्य 'to-day,' 'now;' अश् 'to-morrow;' ह्यस् 'yesterday;' पराश्च 'the day after to-morrow;' सम्प्रति 'now;' पुरा 'formerly;' पुरस्, पुरस्तात्, प्राक्, 'before;' युगपद् 'at once;' सदस्यस् 'instantly;' प्रेत्य 'after death' (lit. 'having departed'); परम् 'afterwards;' जातु 'ever;' न जातु 'never;' अन्येद्युस्, परेद्युस्, 'another day,' 'next day;' सकृत् 'once;' असकृत्, पुनर्, मुहुस्, 'again and again,' 'repeatedly.'

Obs.—स is used with a Present tense to denote past time. See 251. b, 878.

g. Of *place*.—इह 'here;' क्व 'where?' वहिस् 'without.'

h. Of *doubt*.—खिद्, किंखिद्, अपिनाम, उत, उताहो, उताहो खिद्, आहो खिद्, 'perhaps,' &c.

i. अपि 'even,' एव 'indeed,' ह 'just,' are placed after words to modify their sense, or for emphatic affirmation. इद्, ईम्, घ are similarly used in the Veda.

Observe—Some of the above are properly conjunctions; see 727.

Adverbial Suffixes.

718. चिद् *cid*, अपि *api*, and चन *cana* may form *indefinite* adverbs of *time* and *place*, when affixed to interrogative adverbs;

As, from कदा 'when?' कदाचिद्, कदापि, and कदाचन, 'sometimes;' from कुत्र and क्व 'where?' कुत्रचिद्, कुत्रापि, क्वचिद्, क्वापि, 'somewhere;' from कुतस् 'whence?' कुतश्चिद् and कुतश्चन 'from somewhere;' from कति 'how many?' कतिचिद् 'a few;' from कर्हि 'when?' कर्हिचिद् 'at some time;' from कथम् 'how?' कथमपि, कथञ्चन, 'somehow or other,' 'with some difficulty.' Compare 228, 230.

a. अपि following a word, generally signifies 'even,' but after numerals, 'all,' as त्रयोऽपि 'all three;' सर्वेऽपि 'all together.'

719. तस् *tas* may be added to the stem of any noun, and to some pronouns, to form adverbs;

As, from यत्न, यत्नतस् 'with effort;' from आदि, आदितस् 'from the beginning;' from त (the proper stem of the pronoun तद्), ततस् 'thence,' 'then,' 'thereupon,' 'therefore:' similarly, यतस् 'whence,' 'since,' 'because;' अतस्, इतस्, अमुतस्, 'hence,' 'hereupon.'

Obs.—In affixing *tas* to pronouns, the stem त is used for तद्, अ for एतद्, इ for इदम्, अमु for अदस्, य for यद्, कु for किम्.

a. This suffix usually gives the sense of the preposition 'from,' and is often

equivalent to the ablative case; as in मत्तस् 'from me;' त्वत्तस् 'from thee*;' पितृतस् 'from a father;' शत्रुतस् 'from an enemy.'

b. But it is sometimes vaguely employed to express other relations; as, पृष्ठतस् 'behind the back;' अन्यतस् 'to another place,' 'elsewhere;' प्रथमतस् 'in the first place;' इतस्ततस् 'here and there,' 'hither and thither;' समन्ततस् 'on all sides;' समीपतस् 'in the neighbourhood;' पुरतस्, अग्रतस्, 'in front;' अभितस् 'near to;' विभवतस् 'in pomp or state.'

c. तात् is a suffix which generally denotes 'place' or 'direction;' as, from अथस्, अधस्तात् 'downwards;' from उपरि (which becomes उपरिस्), उपरिष्टात् 'above' (cf. 84. V).

720. त्र *tra*, forming adverbs of *place* with a locative sense from stems of pronouns, adjectives, &c.;

As, अत्र 'here;' तत्र 'there;' कुत्र 'where?' यत्र 'where;' सर्वत्र 'everywhere;' अन्यत्र 'in another place;' एकत्र 'in one place;' बहुत्र 'in many places;' अमुत्र 'there,' 'in the next world.'

a. त्रा *trá*; as, देवत्रा 'among the gods;' मनुष्यत्रा 'among men' (Páñ. v. 4, 56); बहुत्रा 'amongst many.'

721. था *thá* and थम् *tham*, forming adverbs of *manner*;

As, तथा 'so,' 'in like manner;' यथा 'as;' सर्वथा 'in every way,' 'by all means;' अन्यथा 'otherwise;' कथम् 'how?' इत्थम् 'thus.'

722. दा *dá*, हिं *rhi*, नीम् *ním*, forming adverbs of *time* from pronouns, &c.;

As, तदा 'then;' यदा 'when;' कदा 'when?' एकदा 'once;' नित्यदा 'constantly;' सर्वदा, सदा, 'always;' तर्हि, तदानीम्, 'then;' इदानीम् 'now.'

723. धा *dhá*, forming adverbs of *distribution* from numerals;

As, एकधा 'in one way;' द्विधा 'in two ways;' षोधा 'in six ways;' शतधा 'in a hundred ways;' सहस्रधा 'in a thousand ways;' बहुधा or अनेकधा 'in many ways.'

a. कृत्वस्, signifying 'times,' is added to पञ्च, 'five,' and other numerals, as explained at 215. सकृत्, 'once,' may be a corruption of सकृत्वस् ('this time'); and only स् is added to द्वि, त्रि, and dropped after चतुर् 'four times.'

724. वत् *vat* (technically called *vati*) may be added to any nominal stem to form adverbs of *comparison* or *similitude* (see 922);

As, from सूर्ये, सूर्यवत् 'like the sun;' from पूर्वे, पूर्ववत् 'as before.' It may be used in connexion with a word in the Accusative case.

a. This suffix often expresses 'according to;' as, विधिवत् 'according to rule;' प्रयोजनवत् 'according to need.' It may also be added to adverbs; as, यथावत् 'truly' (exactly as it took place).

* These are the forms generally used for the Ablative case of the personal pronouns, the proper Ablative cases मत्, त्वत् being rarely used.

725. शस् *śas*, forming adverbs of *quantity*, &c. ;

As, बहुशस् 'abundantly;' अल्पशस् 'in small quantities;' सर्वशस् 'wholly;' एकशस् 'singly;' शतसहस्रशस् 'by hundreds and thousands;' क्रमशस् 'by degrees;' मुख्यशस् 'principally;' पादशस् 'foot by foot;' द्विशस् 'two by two;' त्रिशस् 'by threes;' अनेकशस् 'in great numbers;' अक्षरशस् 'syllable by syllable;' तावच्छस् 'in so many ways;' कतिशस् 'how many at a time?'

a. सात् is added to nouns in connexion with the roots कृ, अस्, and भू, to denote a complete change to the condition of the thing signified by the noun; as, अग्नि-सात् 'to the state of fire.' See 789, and cf. 70. i.

Adverbial Prefixes.

726. अ *a*, prefixed to nouns and even to participles with a privative or negative force, corresponding to the Greek *a*, the Latin *in*, and the English *in*, *im*, *un*; as, from शक्य 'possible,' अशक्य 'impossible;' from स्पृशत् 'touching' (pres. part.), अस्पृशत् 'not touching;' from कृत्वा 'having done' (indecl. part.), अकृत्वा 'not having done.' When a word begins with a vowel, अन् is euphonically substituted; as, from अन्त 'end,' अनन्त 'endless.'

a. अति *ati*, 'excessively,' 'very;' as, अतिमहत् 'very great.'

b. आ *á*, implying 'diminution;' as, आपाखु 'somewhat pale.'

ईषत् is prefixed with the same sense; as, ईषदुष्ण 'slightly warm.'

c. का *ká* or कु *ku*, prefixed to words to imply 'disparagement;' as, कापुरुष 'a coward;' कुरूप 'deformed.'

d. दुस् *dus* (or दुर् *dur*), prefixed to imply 'badly' or 'with difficulty;' as, दुष्कृत 'badly done' (see 72); दुर्भेद्य 'not easily broken.' It is opposed to सु, and corresponds to the Greek *δυσ-*.

e. निस् *nis* (or निर् *nir*) and वि *vi* are prefixed to nouns like अ *a* with a privative or negative sense; as, निर्बल 'powerless;' निष्फल 'without fruit' (see 72); विशस्त्र 'unarmed:' but not to participles.

f. सु *su*, prefixed to imply 'well,' 'easily;' as, सुकृत 'well done;' सुभेद्य 'easily broken.' In this sense it is opposed to दुस्, and corresponds to the Greek *εὖ*. It is also used for अति, to imply 'very,' 'excessively;' as, सुमहत् 'very great.'

CONJUNCTIONS.

Copulative.

727. च *cha*, 'and,' 'also,' corresponding to the Latin *que* and not to *et*. It can never, therefore, stand as the *first word* in a sentence, but follows the word of which it is the copulative. चैव (च एव), 'also,' is a common combination.

a. उत 'and,' 'also,' is sometimes copulative. Sometimes it implies *doubt* or *interrogation*.

b. तथा 'so,' 'thus,' 'in like manner' (see 721), is not unfrequently used for च, in the sense of 'also;,' and like च is then generally placed after the word which it connects with another.

c. अथ 'now,' 'and,' अथो 'then,' are inceptive, being frequently used at the commencement of sentences or narratives. अथ is often opposed to इति, which marks the close of a story or chapter.

d. हि, 'for,' is a causal conjunction; like च it is always placed after its word, and never admitted to the first place in a sentence.

e. यदि, चेद्, both meaning 'if,' are conditional conjunctions.

f. ततस् 'upon that,' 'then' (719), तत् 'then,' अन्यच्च, किञ्च, अपरञ्च, परञ्च, अपिच, 'again,' 'moreover,' are all copulatives, used very commonly in narration.

Disjunctive.

728. वा *vá*, 'or' (like *-ve* in Latin), is always placed after its word, being never admitted to the first place in a sentence.

a. तु, किन्तु, 'but;,' the former is placed after its word.

b. यद्यपि 'although;,' तथापि 'nevertheless,' 'yet,' sometimes used as a correlative to the last; अथवा, किं वा, 'or else;,' न वा 'or not;,' यदि वा 'whether,' 'whether or no.'

c. अथवा may also be used to correct or qualify a previous thought, when it is equivalent to 'but no,' 'yet,' 'however.'

d. स्म, ह, तु, वै are expletives, often used in poetry to fill up the verse.

PREPOSITIONS.

729. There are about twenty prepositions (see 783), but in later Sanskrit they are generally prefixes, qualifying the sense of verbs (and then called *upasarga*) or of verbal derivatives (and then called *gati*). About ten may be used separately or detached in government with the cases of nouns (and then called *karma-pravāṇīya*); e. g. आ, प्रति, अनु, अति, अधि, अभि, परि, अप, अपि, and उप; but of these the first three only are commonly found as separable particles in classical Sanskrit.

730. आ *á*, generally signifying 'as far as,' 'up to,' 'until,' with Abl.; as, आ समुद्रात् 'as far as the ocean;,' आ मनोस् 'up to Manu;,' आ मण्डिबन्धनात् 'as far as the wrist;,' आ मृतोस् 'till death;,' आ व्रतस्य समापनात् 'till the completion of his vow:,' and rarely with Acc.; as, शतम् आ जातीस् 'for a hundred births.'

a. आ *á* may sometimes express 'from;' as, आ मूलात् 'from the beginning;' आ प्रथमदर्शनात् 'from the first sight;' आ जन्मनस् 'from birth.'

b. It may also be compounded with a word in the Accusative neuter forming with it an Avyayí-bháva (see 760); thus, आमेखलम् 'as far as the girdle' (where मेखलम् is for मेखलाम्).

c. प्रति *prati*, generally a postposition, signifying 'at,' 'with regard to,' 'to,' 'towards,' 'against,' with Acc.; as, गङ्गां प्रति 'at the Ganges;' धर्मं प्रति 'with regard to justice;' शत्रुं प्रति 'against an enemy;' मां प्रति 'as far as regards me.' When denoting 'in the place of,' it governs the Ablative.

d. अनु 'after,' with Acc., and rarely with Abl. or Gen.; as, गङ्गाया अनु 'along the Ganges;' तदनु or ततोऽनु 'after that.'

e. प्रति, and more rarely अनु and अभि, may be used distributively to signify 'each,' 'every;' thus, वृक्षमनु 'tree by tree.' They may also be prefixed to form Avyayí-bhavas; प्रतिवत्सरम् or अनुवत्सरम् 'every year,' 'year by year.' See 760.

f. अति, अभि, परि are said to require the Accusative; अधि the Locative or Accusative; अप and परि, in the sense 'except,' the Ablative; उप the Locative and Accusative: but examples of such syntax are not common in classical Sanskrit.

g. Instances are common of prepositions united with the neuter form or Accusative of nouns, so as to form compounds (760. b); as, प्रतिस्कन्धम् 'upon the shoulders;' प्रतिमुखम् 'face to face;' अधिवृक्षम् 'upon the tree;' अनुगङ्गम् 'along the Ganges.'

ADVERBS IN GOVERNMENT WITH NOUNS.

731. There are many adverbs used like the preceding prepositions in government with nouns, and often placed after the nouns which they govern (for examples see 917).

These are, अग्रे 'before,' 'in front of,' with Gen.; अधरेण 'under,' with Gen. or Acc.; अधस् or अधस्तात् 'below,' with Gen. (अधस् is sometimes doubled; thus, अधोऽधस्); अनन्तरम् 'after,' 'afterwards,' with Gen.; अन्तर 'within,' with Gen. or Loc.; अन्तरेण 'without,' 'except,' with regard to,' with Acc.; अन्निकम् 'near,' with Gen. or Abl.; अभितस् 'on both sides of,' with Acc.; अभिमुखम् 'in front of,' with Gen. or Acc.; अभ्यासे 'near,' with Gen.; अर्थम् or अर्थाय or अर्थे 'on account of,' 'for,' with Gen.; अर्वाक् 'after,' 'beyond,' with Abl.; उत्तरात् 'to the north,' with Gen.; उत्तरेण 'to the north,' with Gen. or Acc.; उपरि 'above,' 'over,' 'upon,' with Gen. or Acc. (sometimes doubled; thus, उपर्युपरि); ऊर्ध्वम् 'above,' 'over,' 'upon,' with Gen. or Acc.; 'after,' 'beyond,' with Abl.; च्युते 'besides,' 'without,' 'except,' with Acc., sometimes with Abl.; कारणात् or कृते 'on account of,' 'for,' with Gen.; दक्षिणात् 'to the south,' with Gen.; दक्षिणेन 'to the right,' 'to the

south,' with Gen. or Acc.; निमित्ते 'for the sake of,' 'for,' with Gen.; परतस् 'behind,' with Gen.; परम् or परेण 'after,' 'beyond,' with Abl.; पश्चात् 'after,' with Gen. or Abl.; पारे 'on the further side,' with Gen.; पुरतस् or पुरस् 'before,' 'in the presence of,' with Gen.; पूर्वम् 'before,' with Abl., rarely with Gen. or Acc.; प्रभृति 'inde a,' 'from a particular time,' 'beginning with,' with Abl.; प्राक् 'before,' with Abl., rarely with Gen. or Acc.; मध्ये 'in the middle,' with Gen.; वहिस् 'out,' 'outside of,' with Abl. or Gen.; यावत् 'up to,' 'as far as,' sometimes with Acc.; विना 'without,' with Inst. or Acc. or sometimes with Abl.; सकाशात् 'near,' with Gen.; सकाशात् 'from,' with Gen.; समक्षम् 'before the eyes,' 'in the presence of,' with Gen.; समम् 'together with,' with Inst.; समीपत् or समीपम् 'near,' with Gen.; सह 'with,' 'along with,' with Inst.; साकम् 'with,' with Inst.; साक्षात् 'before the eyes,' 'in the presence of,' with Gen.; सार्धम् 'along with,' with Inst.; हेतोस् or हेतौ 'on account of,' 'for the sake of,' 'for,' with Gen.

Obs.—Many of the above, especially अर्थम्*, अर्थे, कारणात्, कृते, निमित्ते, हेतोस्, हेतौ, &c., are more usually found at the end of a compound, after a nominal stem.

a. The adverb अलम्, 'enough,' is used with the Inst. (see 918).

b. Some of the adverbs enumerated at 714, 715, may be used in government with the cases of nouns; e. g. दक्षिणेन, उत्तरेण above. व्यतिरेकेण, 'without,' is generally placed after the stem of a noun.

INTERJECTIONS.

732. भोस्, भो, हे are vocative; रे, अरे less respectfully vocative, or sometimes expressive of 'contempt.' धिक् expresses 'contempt,' 'abhorrence,' 'fie!' 'shame!' (with Accusative case); आस्, अहो, अहह, 'surprise,' 'alarm;' हा, हाहा, अहो, अहोवत्, वत्, 'grief;' साधु, सुधु, 'approbation;' स्वस्ति, 'salutation.'

CHAPTER VIII.

COMPOUND WORDS.

733. COMPOUNDS abound in Sanskrit to a degree wholly unequalled in any other language, and it becomes necessary to study the principles on which they are constructed, before the learner can hope to

* अर्थम् is generally found in composition with a nominal stem, and may be compounded adjectively to agree with another noun; as, द्विजार्थः सूपस् 'broth for the Bráhmaṇ;' द्विजार्थं पयस् 'milk for the Bráhmaṇ.' See 760. d.

understand the simplest sentence in the most elementary book. In the foregoing chapters we have treated of simple nouns, simple verbs, and simple adverbs. We have now to treat of compound nouns, compound verbs, and compound adverbs.

a. Observe, that in this chapter the nom. case, and not the stem, of a substantive terminating a compound will be given; and in the instance of an adjective forming the last member of a compound, the nom. case masc., fem., and neut. The examples are chiefly taken from the *Hitopadeśa*, and sometimes the oblique cases in which they are there found have been retained.

SECTION I.

COMPOUND NOUNS.

734. The student has now arrived at that portion of the grammar in which the use of the stem of the noun becomes most strikingly apparent. This use has been already noticed at 77; and its formation explained at 80–87.

a. In almost all compound nouns the last word alone admits of inflexion, and the preceding word or words require to be placed in the stem, to which a plural as well as singular signification may be attributed. Instances, however, will be given in which the characteristic signs of case and number are retained in the first member of the compound, but these are exceptional.

b. It may here be noted, that while Sanskrit generally exhibits the first member or members of a compound in the stem with the final letter unchanged, except by the usual euphonic laws, Latin frequently and Greek less frequently change the final vowel of the stem into the light vowel *i*; and both Greek and Latin often make use of a vowel of conjunction, which in Greek is generally *o*, but occasionally *ι*; thus, *cæli-cola* for *cælu-cola* or *cælo-cola*; *lani-ger* for *lana-ger*; *χαλκί-ναος*, *ἰχθυ-ο-φάγος*, *fæder-i-fragus*. Both Greek and Latin, however, possess many compounds which are completely analogous to Sanskrit formations. In English we have occasional examples of the use of a conjunctive vowel, as in 'handicraft' for 'hand-craft.'

Obs.—A dot placed underneath words in Nāgarī type marks the division of the different members of a compound.

735. Native grammarians class compound nouns under six heads:

I. DVANDVA, or those formed by the aggregation into one compound of two or more nouns (the last word being, according to circumstances, either in the dual, plural, or neuter singular, and the preceding word or words being in the stem), when, if uncompounded,

they would all be in the same case, connected by a copulative conjunction; as, गुरुःशिष्यौ 'master and pupil' (for गुरुः शिष्यश्च); मरणव्याधिःशोकः 'death, sickness, and sorrow' (for मरणं व्याधिः शोकश्च); पाणिपादम् 'hand and foot' (for पाणिः पादश्च).

II. TAT-PURUSHA, or those composed of two nouns, the first of which (being in the stem) would be, if uncompounded, in a case different from, or dependent on, the last; as, चन्द्रप्रभा 'moon-light' (for चन्द्रस्य प्रभा 'the light of the moon'); शस्त्रकुशलः, -ला, -लम्, 'skilled in arms' (for शस्त्रेषु कुशलः); मणिभूषितः, -ता, -तम्, 'adorned with gems' (for मणिभिर् भूषितः).

III. KARMA-DHĀRAYA, or those composed of an adjective or participle and substantive, the adjective or participle being placed first in its stem, when, if uncompounded, it would be in grammatical concord with the substantive; as, साधुजनः 'a good person' (for साधुर् जनः); सर्वद्रव्याणि 'all things' (for सर्वाणि द्रव्याणि).

IV. DVIGU, or those in which the stem of a numeral is compounded with a noun, either so as to form a singular collective noun, or an adjective; as, त्रिगुणम् 'three qualities' (for त्रयो गुणाः); त्रिगुणः, -णा, -णम्, 'possessing the three qualities.'

V. BAHU-VRĪHI, or attributive compounds, generally epithets of other nouns. These, according to Pāṇini (II. 2, 24), are formed by compounding two or more words to qualify the sense of another word; thus, ग्रामोदको ग्रामः for ग्रामम् उदकं यं ग्रामम् 'a village to which the water has come.'

VI. AVYAYI-BHĀVA, or those resulting from the combination of a preposition or adverbial prefix with a noun. The latter, whatever may be its gender, always takes the form of an accusative neuter and becomes indeclinable.

a. Observe—These names either furnish examples of the several kinds of compounds, or give some sort of definition of them; thus, इन्द्रः (scil. समासः) is a definition of the 1st kind, meaning 'conjunction'; तत्पुरुषः, 'his servant,' is an example of the 2nd kind (for तस्य पुरुषः); कर्मधारयः is a somewhat obscure definition of the 3rd kind, i.e. 'that which contains or comprehends (धारयति) the object' (कर्म); द्विगुः is an example of the 4th kind, meaning 'anything to the value of two cows'; बहुव्रीहिः is an example of the 5th kind, meaning 'possessed of much rice.' The 6th class, अव्ययीभावः *avyayī-bhāvaḥ*, means 'the indeclinable state' ('that which does not change,' *na vyeti*).

736. It should be stated, however, that the above six kinds of compounds really form, according to the native theory, only four

classes, as the 3rd and 4th (i. e. the Karma-dháraya and Dvigu) are regarded as subdivisions of the Tat-purusha class.

Obs.—Páṇini (1. 2, 42) calls a *Karma-dhárayaḥ* a *Tatpurushaḥ samánádihikaraṇaḥ*.

As such a classification appears to lead to some confusion from the absence of sufficient distinctness and opposition between the several parts or members of the division, the subject will be discussed according to a different method, although it has been thought desirable to preserve the Indian names and to keep the native arrangement in view.

737. Compound nouns may be regarded either as *simply* or *complexly* compounded. The latter have reference to a class of compounds within compounds, very prevalent in poetry, involving two or three species of simple compounds under one head.

SIMPLY COMPOUNDED NOUNS.

738. These we will divide into, 1st, Dependent compounds or compounds dependent in case (corresponding to *Tat-purusha*); 2nd, Copulative (or Aggregative, *Dvandva*); 3rd, Descriptive* (or Determinative, *Karma-dháraya*); 4th, Numeral (or Collective, *Dvigu*); 5th, Adverbial (or Indeclinable, *Avyayí-bháva*); 6th, Relative (*Bahuvrīhi*). This last consists of, *a.* Relative form of absolute Dependent compounds, terminated by substantives; *b.* Relative form of Copulative or Aggregative compounds; *c.* Relative form of Descriptive or Determinative compounds; *d.* Relative form of Numeral or Collective compounds; *e.* Relative form of Adverbial compounds.

a. Observe—A list of the substitutions which take place in the final syllables of certain words in compounds is given at 778.

DEPENDENT COMPOUNDS (TAT-PURUSHA).

Accusatively Dependent.

739. These comprehend all those compounds in which the relation of the first word (being in the stem) to the last is equivalent to that of an accusative case. They are generally composed of a noun in the first member, and a participle (but not a present or indeclinable

* As being composed of an adjective or participle preceding a substantive, and always descriptive of the substantive. Bopp calls them 'Determinativa,' a word of similar import.

participle), root, or noun of agency in the last; as, स्वर्गप्राप्तः, -प्ता, -प्तम्, 'one who has obtained heaven' (equivalent to स्वर्गे प्राप्तः); प्रियवादी 'one who speaks kind words;' बहुदः 'one who gives much;' देवस्तुत् 'god-praising;' शस्त्रभृत् 'one who bears arms;' पत्रगतः, -ता, -तम्, 'committed to a leaf,' 'committed to paper' (as 'writing'); चित्रगतः, -ता, -तम्, 'committed to painting;' दर्शनीयमानी, -निनी, -नि, 'thinking one's self handsome.'

a. गत 'gone' (past pass. part. of गम् 'to go') is used loosely at the end of compounds of this description to express relationship and connexion, without any necessary implication of motion. In पत्रगत, चित्रगत above, and in others (such as शिलाभेदगतो मणिः 'a jewel lying in the cleft of a rock;' हस्ततलगतः, -ता, -तम्, 'lying in the palm of the hand'), it has the sense of स्थ 'staying:' but it may often have other senses; as, गोष्ठीगतः, -ता, -तम्, 'engaged in conversation;' सखीगतं किञ्चित् 'something relating to a friend.'

b. In theatrical language आत्मगतम् and स्वगतम् (lit. 'gone to one's self') mean 'spoken to one's self,' 'aside.'

c. Before nouns of agency and similar forms the accusative case is often retained, especially in poetry; as, अरिन्दमः, -ना, -नम्, 'enemy-subduing;' हृदयङ्गमः, -ना, -नम् 'heart-touching;' भयङ्करः, -री, -रम्, 'fear-inspiring' (see 580. a); सागरङ्गमः, -ना, -नम्, 'going to the ocean;' पण्डितमन्यः, -न्या, -न्यम्, 'one who thinks himself learned;' रात्रिमन्यः 'one who thinks it night.'

Instrumentally Dependent,

740. Or those in which the relation of the first word (being in the stem) to the last is equivalent to that of an instrumental case. These are very common, and are, for the most part, composed of a substantive in the first member, and a past passive participle in the last; as, लोभमोहितः, -ता, -तम्, 'beguiled by avarice' (for लोभेन मोहितः); वस्त्रवेष्टितः, -ता, -तम्, 'covered with clothes;' राजपूजितः, -ता, -तम्, 'honoured by kings;' विद्याहीनः, -ना, -नम्, 'deserted by (i. e. destitute of) learning;' बुद्धिरहितः, -ता, -तम्, 'destitute of intelligence;' दुःखार्तः, -ता, -तम्, 'pained with grief;' आत्मकृतः, -ता, -तम्, 'done by one's self;' आदित्यसदृशः, -शी, -शम्, 'like the sun' (for आदित्येन सदृशः, see 826); अस्मदुपाजितः, -ता, -तम्, 'acquired by us.'

a. Sometimes this kind of compound contains a substantive or noun of agency in the last member; as, विद्याधनम् 'money acquired by science;' शस्त्रोपजीवी 'one who lives by arms.'

Datively Dependent,

741. Or those in which the relation of the first word to the last is equivalent to that of a dative; as, परिधानचकलम् 'bark for clothing;'

पादोदकम् 'water for the feet;' यूपदारु 'wood for a sacrificial post;' शरणागतः, -ता, -तम्, 'come for protection' (for शरणाय आगतः). This kind of compound is not very common, and is generally supplied by the use of अर्थम् (731); as, शरणार्थम् आगतः.

a. *Parasmai-pada* and *Ātmane-pada* (see 243) are instances of compounds in which the sign of the dative case is retained.

Ablatively Dependent,

742. Or those in which the relation of the first word to the last is equivalent to that of an ablative; as, पितृप्राप्तः, -ता, -तम्, 'received from a father;' राज्यभ्रष्टः, -ष्टा, -ष्टम्, 'fallen from the kingdom' (for राज्याद् भ्रष्टः); तरङ्गवच्चलतरः, -रा, -रम्, 'more changeable than a wave;' भवदन्यः 'other than you' (for भवतोऽन्यः); भवद्भयम् 'fear of you' (814. e); कुक्कुरभयम् 'fear of a dog;' शास्त्रपराङ्मुखः, -खी, -खम्, 'turning the face from books,' 'averse from study.'

Genitively Dependent,

743. Or those in which the relation of the first word to the last is equivalent to that of a genitive. These are the most common of all dependent compounds, and may generally be expressed by a similar compound in English. They are for the most part composed of two substantives; as, समुद्रतीरम् 'sea-shore' (for समुद्रस्य तीरम् 'shore of the sea').

a. Other examples are, अश्वपृष्ठम् 'horse-back;' धनुर्गुणः 'bow-string;' इष्टिकागृहम् 'brick-house;' गिरिनदी 'mountain-torrent;' जलतीरम् 'water's edge;' अर्थोपागमः or अर्थोपार्जना 'acquisition of wealth;' विपद्दशा 'state of misfortune;' सुहृद्भेदः 'separation of friends;' यन्मूर्ध्नि 'on whose brow' (locative); तद्बचः 'his words;' जन्मस्थानम् or जन्मभूमिः 'birth-place;' मूर्खैश्चैतैः 'with hundreds of fools' (inst. pl.); श्लोकद्वयम् 'a couple of Ślokas;' भूतलम् 'the surface of the earth;' पृथिवीपतिः 'lord of the earth;' तज्जीवनाय 'for his support' (dative); ब्राह्मणपुत्राः 'the sons of a Bráhmán;' अस्मत्पुत्राः 'our sons;' त्वत्कर्म 'thy deed;' पितृवचनम् 'a father's speech;' मृत्युद्वारम् 'the gate of death;' इच्छासम्पत् 'fulfilment of wishes;' मातृनन्दः 'a mother's joy;' जलाशयः 'a water-receptacle,' 'lake;' विद्यार्थी 'knowledge-seeker,' 'a scholar;' कुक्कुटाण्डम् (for कुक्कुटाण्डम्) 'a hen's egg.'

b. Sometimes an adjective in the superlative degree, used substantively, occupies the last place in the compound; as, नरश्रेष्ठः or पुरुषोत्तमः 'the best of men.'

c. In occasional instances the genitive case is retained; as, विशास्पतिः 'lord of men;' दिवस्पतिः 'lord of the sky.'

d. Especially in terms of reproach; as, दास्यापुत्रः (or दासीपुत्रः) 'son of a slave girl.'

Locatively Dependent,

744. Or those in which the relation of the first word to the last is equivalent to that of a locative case; as, पङ्कमग्नः, -ग्ना, -ग्नम्, 'sunk in the mud' (for पङ्के मग्नः); गगणविहारी 'sporting in the sky;' जलक्रीडा 'sport in the water;' ग्रामवासी 'a dweller in a village;' जलचरः 'going in the water;' जलजः 'born in the water;' शिरोरत्नम् 'gem on the head.'

a. The sign of the locative case is retained in some cases, especially before nouns of agency; as, ग्रामेवासी 'a villager;' जलेचरः 'going in the water;' उरसिभूषितः, -ता, -तम्, 'ornamented on the breast;' अग्रेगः or अग्रेसरः 'going in front;' दिविषत् (rt. सह) 'abiding in the sky;' दिविस्पृक् (rt. स्पृश्) 'touching the sky;' युधिष्ठिरः 'firm in war.'

Dependent in more than one Case.

745. Dependent compounds do not always consist of two words. They may be composed of almost any number of nouns, all depending upon each other, in the manner that one case depends upon another in a sentence; thus, चक्षुर्विषयातिक्रान्तः, -न्ता, -न्तम्, 'passed beyond the range of the eye' (for चक्षुषो विषयम् अतिक्रान्तः); रथमध्यस्थः 'standing in the middle of the chariot;' भीतपत्न्यावस्तूपालम्भपरिहृतः 'skilful in censuring the means of rescuing those in danger.'

a. There is an anomalous form of Tat-purusha, which is really the result of the elision of the second or middle member (*uttara-pada-lopa*, *madhyama-pada-lopa*) of a complex compound; e. g. शाकपाथिवः for शाकप्रियपाथिवः (see 775).

b. Dependent compounds abound in all the cognate languages. The following are examples from Greek and Latin; *οἶνο-θήκη*, *οἴκο-φύλαξ*, *λιθό-στρωτος*, *γυναικο-κήρυκτος*, *ἀνθρωπο-διδάκτος*, *θεό-δοτος*, *θεό-τρεπτος*, *χειρο-ποίητος*, *auri-fodina*, *manu-pretium*, *parrī-cida* for *patri-cida*, *parrī-cidium*, *matri-cidium*, *marti-cultor*, *mus-cerda*. English furnishes innumerable examples of dependent compounds; e. g. 'ink-stand,' 'snow-drift,' 'moth-eaten,' 'priest-ridden,' 'door-mat,' 'writing-master,' &c.

COPULATIVE (OR AGGREGATIVE) COMPOUNDS (DVANDVA).

746. This class has no exact parallel in other languages.

When two or more persons or things are enumerated together, it is usual in Sanskrit, instead of connecting them by a copulative, to aggregate them into one compound word. No syntactical dependence of one case upon another subsists between the members of Dvandva compounds, since they must always consist of words which, if uncompounded, would be in the *same* case. The only grammatical connexion between the members is that which would be expressed

by the copulative conjunction *and* in English, or च in Sanskrit. In fact, the difference between this class and the last turns upon this dependence *in case* of the words compounded on each other; insomuch that the existence or absence of such dependence, as deducible from the context, is, in some cases, the only guide by which the student is enabled to refer the compound to the one head or to the other; thus, गुरुःशिष्यसेवकाः may either be a Dependent compound, and mean 'the servants of the pupils of the Guru,' or a Copulative, 'the Guru, and the pupil, and the servant.' And मांसशोणितम् may either be Dependent, 'the blood of the flesh,' or Copulative, 'flesh and blood.' This ambiguity, however, can never occur in Dvandvas inflected in the dual, and rarely occasions any practical difficulty.

747. There are three kinds of Copulative compounds: 1st, inflected in the plural; 2nd, inflected in the dual; 3rd, inflected in the singular. In the first two cases the final letter of the stem of the word terminating the compound determines the declension, and its gender the particular form of declension; in the third case it seems to be a law that this kind of compound cannot be formed unless the last word ends in अ *a*, or in a vowel changeable to अ *a*, or in a consonant to which अ *a* may be subjoined; and the gender is invariably neuter, whatever may be the gender of the final word.

Inflected in the Plural.

748. When *more than two* animate objects are enumerated, the last is inflected in the plural, the declension following the gender of the last member of the compound; as, इन्द्रानिलयमाकाः 'Indra, Anila, Yama, and Arka' (for इन्द्रोऽनिलो यमोऽकेच); रामलक्ष्मणभरताः 'Rāma, Lakshmana, and Bharata'; मृगव्याधसर्पशूकराः 'the deer, the hunter, the serpent, and the hog.' The learner will observe, that although the last member of the compound is inflected in the plural, each of the members has here a singular acceptation. But a plural signification may often be inherent in some or all of the words constituting the compound; thus, ब्राह्मणक्षत्रियवैश्यशूद्राः 'Brāhmins, Kshatriyas, Vaiśyas, and Śūdras'; मित्रोदासीनशत्रवः 'friends, neutrals, and foes' (for मित्राणि उदासीनाः शत्रवश्च); ऋषिदेवपितृतिथिभूतानि 'sages, gods, ancestors, guests, and spirits' (for ऋषयो देवाः पितरोऽतिथयो भूतानि च); सिंहव्याघ्रमहोरगाः 'lions, tigers, and immense serpents'; अगृधकङ्ककाको-

लभसगोमायुवायसाः 'dogs, vultures, herons, ravens, kites, jackals, and crows.'

749. So also when *more than two* inanimate objects are enumerated, the last may be inflected in the plural; as, धर्मैर्यैकाममोक्षास् 'virtue, wealth, enjoyment, and beatitude' (for धर्मोऽर्थः कामो मोक्षश्च); इज्याध्ययनदानानि 'sacrifice, study, and liberality' (for इज्या अध्ययनं दानं च). In some of the following a plural signification is inherent; as, पुष्पमूलफलानि 'flowers, roots, and fruits'; अजातमृतमूर्खाणाम् 'of the unborn, the dead, and the foolish' (for अजातानां मृतानां मूर्खाणां च); नेत्रमनःस्वभावाः 'eyes, mind, and disposition'; रोगशोकपरितापबन्धनव्यसनानि 'sickness, sorrow, anguish, bonds, and afflictions'; काष्ठजलफलमूलमधूनि 'wood, water, fruit, roots, and honey.'

750. So also when *only two* animate or inanimate objects are enumerated, in which a *plural* signification is inherent, the last is inflected in the plural; as, देवमनुष्याः 'gods and men'; पुत्रपौत्राः 'sons and grandsons'; पातोत्पाताः 'falls and rises'; प्राकारपरिखाः 'ramparts and trenches'; सुखदुःखेषु 'in pleasures and pains' (for सुखेषु दुःखेषु च); पापपुण्यानि 'sins and virtues.'

Inflected in the Dual.

751. When *only two* animate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual, the declension following the gender of the last member; as, रामलक्ष्णौ 'Rāma and Lakshmaṇa' (for रामो लक्ष्णश्च); चन्द्रसूर्यौ 'moon and sun'; मृगकाकौ 'a deer and a crow'; भार्यपती 'wife and husband'; मयूरीकुक्कुटौ 'pea-hen and cock'; कुक्कुटमयूरी 'cock and pea-hen.'

752. So also when *only two* inanimate objects are enumerated, in each of which a *singular* signification is inherent, the last is inflected in the dual; as, आरम्भोऽवसानं 'beginning and end' (for आरम्भोऽवसानं च); अनुरागपररागौ 'affection and enmity' (for अनुरागोऽपररागश्च); हर्षविषादौ 'joy and sorrow'; क्षुत्पिपासे 'hunger and thirst' (for क्षुत् पिपासा च); क्षुद्धाथी 'hunger and sickness'; स्थानासनाभ्याम् 'by standing and sitting' (for स्थानेन आसनेन च); मधुसर्पिषी 'honey and ghee'; सुखदुःखे 'pleasure and pain'; उलूखलमुषले 'mortar and pestle'; प्रसुप्त्यानाभिवादाभ्याम् 'by rising and saluting'; मृट्टारिभ्याम् 'by earth and water.'

Inflected in the Singular Neuter.

753. When two or more *inanimate* objects are enumerated, whether

singular or plural in their signification, the last may either be inflected as above (748, 749, 750, 751), or in the singular number, neut. gender ; as, पुष्पमूलफलम् 'flowers, roots, and fruits' (for पुष्पाणि मूलानि फलानि च) ; यवस्राज्ञोदकेन्धनम् 'grass, food, water, and fuel' (for यवसोऽन्नम् उदकम् इन्धनं च) ; अहोरात्रम् 'a day and night' (for अहो रात्रिश्च. A form अहोरात्रः masc. sing. also occurs) ; दिग्देशम् 'quarters and countries' (for दिशो देशाश्च) ; द्युनिशम् or दिवानिशम् 'day and night ;' शिरोऽग्रौवम् 'head and neck ;' चर्ममांसरुधिरम् 'skin, flesh, and blood.'

a. Sometimes two or more animate objects are thus compounded ; as, पुत्रपौत्रम् 'sons and grandsons ;' हस्तश्चर्म 'elephants and horses :' especially inferior objects ; as, श्वचारुडालम् 'a dog and an outcast.'

754. In enumerating two qualities the opposite of each other, it is common to form a Dvandva compound of this kind, by doubling an adjective or participle, and interposing the negative अ a; as, चराचरम् 'moveable and immoveable' (for चरम् अचरं च) ; शुभाशुभम् 'good and evil ;' प्रियाप्रिये 'in agreeable and disagreeable' (for प्रिये अप्रिये च) ; दृष्टादृष्टम् 'seen and not seen ;' कृताकृतम् 'done and not done ;' मृदुकूरम् 'gentle and cruel.'

a. In the Dvandvas which occur in the Vedas the first member of the compound, as well as the last, may sometimes take a dual termination ; thus, मित्रावरुणौ (see 97. a), इन्द्रविष्णु, पितरामातरौ : and some of the anomalous Dvandvas used in more modern Sanskrit are probably Vedic in their character ; thus, द्यावापृथिवी 'heaven and earth ;' मातापितरौ 'mother and father,' &c.

b. It is a general rule, however, that if a compound consists of two stems in *ri*, the final of the first becomes आ, as in मातापितरौ above. This also happens if the last member of the compound be पुत्र, as पितापुत्रौ 'father and son.'

c. Greek and Latin furnish examples of complex compounds involving Dvandvas ; thus, Βατραχο-μυο-μαχία, 'frog-mouse war ;' *su-ovi-aurilia*, 'pig-sheep-bull sacrifice ;' ζώο-φυτον, 'animal-plant.' *Zoophyte* is thus a kind of Dvandva. In English, compounds like 'plano-convex,' 'convexo-concave' are examples of the relative form of Dvandva explained at 765.

DESCRIPTIVE (OR DETERMINATIVE) COMPOUNDS (KARMA-DHÁRAYA).

755. In describing, qualifying, or defining a substantive by means of an adjective or participle, it is common in Sanskrit to compound the two words together, placing the adjective or participle in the first member of the compound in its stem ; as, साधुजनः 'a good man' (for साधुर जनः) ; चिरमित्तम् 'an old friend' (for चिरं मित्तम्) ; क्षुभार्णवः 'a troubled ocean ;' पुण्यकर्म 'a holy act ;' अनन्तात्मा 'the infinite soul ;' संस्कृतोक्तिः 'polished speech ;' पुण्यकर्माणि 'holy acts' (for पुण्यानि कर्माणि) ; उत्तमनरायाम् 'of the best men' (for उत्तमानां नरायाम्) ; महापातकम् 'a great

crime' (see 778); महाःराजः 'a great king' (see 778); प्रियःसखः 'a dear friend' (778); दीर्घःरात्रम् 'a long night' (778).

a. The feminine stems of adjectives do not generally appear in compounds; thus, प्रियःभार्या 'a dear wife' (for प्रिया भार्या); महाःभार्या 'a great wife' (for महती भार्या, see 778); रूपवद्भार्या 'a beautiful wife' (for रूपवती भार्या); पाचकःस्त्री 'a female cook' (for पाचिका स्त्री).

b. There are, however, a few examples of feminine adjective stems in compounds; e. g. वानोरुभार्या 'a wife with beautiful thighs;' कामिनीजनः 'an impassioned woman,' where कामिनी may be used substantively (cf. 766. b).

756. An indeclinable word or prefix may take the place of an adjective in this kind of compound; thus, सुःपथः 'a good road;' सुःदिनम् 'a fine day;' सुःभाषितम् 'good speech;' दुःश्रितम् 'bad conduct;' अभयम् 'not fear,' 'absence of danger;' वहिःशौचम् 'external cleanliness' (from *vahis*, 'externally,' and *śauca*, 'purity'); अन्तःशौचम् 'internal purity;' ईषद्दर्शनम् 'a slight inspection;' कुःपुरुषः 'a bad man.'

757. Adjectives used as substantives sometimes occupy the last place in Descriptive compounds; as, परमःधार्मिकः 'a very just man;' परमःद्भुतम् 'a very wonderful thing.'

a. In the same manner, substantives, used adjectively, may occupy the first place; as, मलःद्रव्याणि 'impure substances;' राजर्षिः 'a royal sage.'

758. Descriptive compounds expressing 'excellence' or 'eminence' fall under this class, and are composed of two substantives, one of which is used as an adjective to describe or define the other, and is placed last, being generally the name of an animal denoting 'superiority;' as, पुरुषःव्याघ्रः 'man-tiger,' पुरुषःपुङ्गवः 'man-bull,' पुरुषःसिंहः 'man-lion,' पुरुषःवैभः 'man-bull,' i. e. 'an illustrious man.'

Similarly, स्त्रीःरत्नम् 'an excellent woman' (gem of a woman); वदनाक्षमम् 'face-lotus,' i. e. 'lotus-like face.'

a. So other compounds expressive of 'comparison' or 'resemblance' are usually included in native grammars under the Karma-dhārāya class. In these the adjective is placed last; as, छायाःचञ्चलः, -ला, -लम्, 'fickle as a shadow;' अमुद्ःश्यामः, -ना, -मम्, 'dark as a cloud;' भूधरःविस्तीर्णः, -शी, -शम्, 'spread out like a mountain.'

b. The following are examples of Greek and Latin compounds falling under this class; *μεγαλο-μήτηρ*, *ισό-πεδον*, *μεγαλό-νοια*, *ἡμι-κίων*, *sacri-portus*, *meri-dies* (for *medi-dies*), *decem-viri*, *semi-deus*. Parallel compounds in English are, 'goodwill,' 'good-sense,' 'ill-nature,' 'holiday,' 'blackguard,' &c.

NUMERAL (OR COLLECTIVE) COMPOUNDS (DVIGU).

759. A numeral is often compounded with a substantive to form a collective noun, but the last member of the compound is generally in the neuter singular; thus, चतुर्युगम् 'the four ages' (for चत्वारि युगानि);

चतुर्दिशम् 'the four quarters;' त्रिदिनम् 'three days' (*triduum*); त्रिरात्रम् 'three nights' (रात्र being substituted for रात्रि, see 778); त्र्यब्दम् 'three years' (*triennium*); पञ्चाग्नि 'the five fires.'

a. Rarely the stems of numerals are compounded with plural substantives; as, चतुर्वर्णाः 'the four castes;' पञ्चावाणाः 'five arrows;' सप्तर्षयः 'the seven stars of Ursa Major.'

b. Sometimes the last member of the compound is in the feminine singular, with the termination ई; as, त्रिलोकी 'the three worlds.'

c. Compare Greek and Latin compounds like τετραοδιον, τρινύκτιον, τέθριππον, *triduum*, *triennium*, *trinocium*, *quadrivium*, *quinqertium*.

ADVERBIAL OR INDECLINABLE COMPOUNDS (AVYAYÍ-BHÁVA).

760. In this class of indeclinable (*avyaya*, i. e. *na vyeti*, 'what does not change') compounds the first member must be either a preposition (such as अति, अधि, अनु, प्रति, &c., at 783) or an adverbial prefix (such as यथा 'as,' यावत् 'as far as,' अ or अन् 'not,' सह 'with,' &c.) The last member is a substantive which takes the form of an accusative case neuter, whatever may be the termination of its stem; thus, यथाश्रद्धम् 'according to faith' (from यथा and श्रद्धा); प्रतिनिशम् 'every night' (from प्रति and निशा); प्रतिदिशम् 'in every quarter' (from प्रति and दिश); अतिनु 'beyond the ship' (from अति and नौ).

a. Many of these compounds are formed with the adverbial preposition सह, generally contracted into स; thus, सक्रोधम् 'with anger' (from स and क्रोध); सादरम् 'with respect' (स आदरम्); साष्टाङ्गपातम् 'with prostration of eight parts of the body;' सोपधि (i. e. *sa-upadhi*) 'fraudulently;' साग्नि 'with fire.' Páṇini (II. 1, 9, &c.) gives some unusual forms with postpositions; as, सूषप्रति 'a little sauce.'

b. The following are examples of indeclinable compounds with other prefixes; अनुज्येष्ठम् 'according to seniority;' प्रत्यङ्गम् 'over every limb;' प्रतिमासम् 'every month' (730. e); यथाविधि 'according to rule;' यथाशक्ति or यावच्छक्तम् (49) 'according to one's ability;' यथासुखम् 'happily;' यथाहम् 'suitably,' 'worthily;' यथोक्तम् 'as described;' अनुक्षणम् 'every moment;' समक्षम् 'before the eyes' (778); प्रतिस्कन्धम् 'upon the shoulders;' अधिवृक्षम् 'upon the tree;' उपमालिनीतीरम् 'near the banks of the Málíní;' असंशयम् 'without doubt;' निर्विशेषम् 'without distinction;' मध्येगङ्गम् 'in the middle of the Gauges.'

c. Analogous indeclinable compounds are found in Latin and Greek, such as *admodum*, *obviam*, *affatim*, *ἀντιβίην*, *ἀντίβιον*, *ὑπέρμορον*, *παράχρημα*. In these, however, the original gender is retained, whereas, according to the Sanskrit rule, *obvium* would be written for *obviam*, and *affate* for *affatim*. In Greek compounds

like *σήμερον*, the feminine *ἡμέρα* appends a neuter form, as in Sanskrit. In English 'uphill.'

d. The neuter word *अर्थम्* 'for the sake of,' 'on account of' (see 731. Obs.), is often used at the end of compounds; thus, *स्वप्नार्थम्* 'for the sake of sleep,' *कर्मानुष्ठानार्थम्* 'for the sake of the performance of business.' See, however, 731, note.

e. There is a peculiar adverbial compound formed by doubling a nominal stem, the final of the first member of the compound being lengthened, and the final of the last changed to *इ*. It generally denotes mutual contact, reciprocity, or opposition; thus, *मुष्टीमुष्टि* 'fist to fist,' *दण्डादण्डि* 'stick to stick' (fighting); *अंशांशि* 'share by share,' *केशाकेशि* 'pulling each other's hair,' *अङ्गानङ्गि* 'body to body,' *बाहुबाह्वि* 'arm to arm,' *नखानखि* 'scratching each other.'

f. Something in the same manner, *अन्य* and *पर*, 'another,' are doubled; thus, *अन्योन्यम्*, *परस्परम्*, 'one another,' 'mutually,' 'together.'

RELATIVE COMPOUNDS (MOSTLY EQUIVALENT TO BAHU-VRĪHI).

761. The compounds in the preceding four divisions are generally terminated by substantives, the sense of each being in that case absolute and complete in itself. Most of such compounds may be used *relatively*, that is, as epithets of other words, the final substantive becoming susceptible of three genders, like an adjective (see 108, 119, 130, 134. a). We have given the name *relative* to compounds when thus used, not only for the obvious reason of their being relatively and not absolutely employed, but also because they usually involve a relative pronoun, and are sometimes translated into English by the aid of this pronoun, and are, moreover, resolved by native commentators into their equivalent uncompounded words by the aid of the genitive case of the relative (*यस्य*). Thus, *महाधनम्* is a Descriptive compound, meaning 'great wealth,' and may be used adjectively in relation to *पुरुषः*, thus *महाधनः पुरुषः* 'a man *who* has great wealth;' or to *स्त्री*, thus *महाधना स्त्री* 'a woman *who* has great wealth;' and would be resolved by native commentators into *यस्य* or *यस्या महद् धनम्*. In English we have similar compounds, as 'high-minded,' 'left-handed,' and the like, where the substantive terminating the compound is converted into an adjective.

Relative form of Tat-purusha or Dependent Compounds.

762. Many Dependent compounds (especially those that are instrumentally dependent at 740) are already *in their own nature* relative, and cannot be used except in connexion with some other word in the sentence. But, on the other hand, many others, and especially

those which are genitively dependent, constituting by far the largest number of this class of compounds, are in their nature absolute, and yield a sense complete in itself. These may be made relative by declining the final word after the manner of an adjective; thus, चन्द्राकृतिः, -तिः, -ति, 'moon-shaped' (see 119), from the absolute compound चन्द्राकृतिः 'the shape of the moon.'

a. Other examples are, देवरूपः, -पा, -पम्, 'whose form is godlike' (see 108); सूर्यप्रभावः, -वा, -वम्, 'splendid as the sun' (108); हस्तिपादः, -दा, -दम्*, 'elephant-footed' (see 57); सागरान्तः, -न्ता, -न्तम्, 'ending at the sea;' मरणान्तः, -न्ता, -न्तम्, 'terminated by death;' कर्णपुरोगमः, -ना, -नम्, or कर्णमुखः, -खा, -खम्, 'headed by Karṇa;' विष्णुशर्मनामा, -ना, -न, 'named Viṣṇuśarma' (see 154); पुण्डरीकाक्षः, -क्षी, -क्षम्, 'lotus-eyed' (see 778); नारायणख्यः, -ख्या, -ख्यम्, 'called Nārāyaṇa;' धनमूलः, -ला, -लम्, 'founded on wealth;' लक्षसंख्यानि (agreeing with धनानि), 'money to the amount of a lac;' गदाहस्तः, -स्ता, -स्तम्, 'having a club in the hand,' or 'club-in-hand;' शस्त्रपाणिः, -शिः, -शि, 'arms-in-hand;' जालहस्तः, -स्ता, -स्तम्, 'net-in-hand;' पुष्पविषयः, -या, -यम्, 'on the subject of flowers,' 'relating to flowers;' ध्यानपरः, -रा, -रम्, 'having meditation for one's chief occupation;' तद्विद्यः, -द्या, -द्यम्, 'having his knowledge.' These examples are not distinguishable from absolute dependent compounds, except by declension in three genders.

b. Similar compounds are found in Greek; e.g. ἵππό-γλωσσοσ, 'horse-tongued.'

763. Many of them, however, are not found, except as relatives; and if used absolutely would yield a different sense; thus, कर्णमुखम् means 'the face of Karṇa,' but when used relatively, as कर्णमुखा राजानः, 'the kings headed by Karṇa.' So also चारचक्षुः signifies 'the eye of the spy,' but when used relatively, as चारचक्षू राजा, 'a king who sees by means of his spies.' See 166. c.

764. The substantive आदि, 'a beginning,' when it occurs in the last member of a compound of this nature, is used relatively to some word expressed or understood, and yields a sense equivalent to *et cetera*. It is generally found either in the plural or neuter singular; as, इन्द्रादयः 'Indra and the others' (agreeing with the nom. case सुराः expressed or understood, 'the gods commencing with Indra'); अग्न्यादीनाम् 'of Agni and the others' (agreeing with पूर्वोक्तानाम् understood, 'of those above-named things of which Agni was the first'); चक्षुरादीनि 'the eyes, &c.' (agreeing with इन्द्रियाणि 'the senses commencing with the eyes'). When used in the neut. sing. it either agrees with पूर्वोक्तम्, 'the aforesaid,' understood, or

* पाद् may be substituted for पाद in compounds of this kind, but not after हस्तिन्. See 778.

with a number of things taken collectively, and the adverb *iti* * may be prefixed; as, देवानित्यादि 'the word *deván*, &c.' (agreeing with पूर्वोक्तम् understood, 'the afore-said sentence of which *deván* is the first word'); दानादिना 'by liberality, &c.' (agreeing with some class of things understood, 'by that class of things of which liberality is the first'). See also 772.

a. It may occasionally be used in the masc. sing.; as, मार्जन्यादिः 'brooms, &c.' (agreeing with उपस्करः 'furniture').

b. Sometimes आदिक is used for आदि; as, दानादिकम् 'gifts, &c.:' and sometimes आद्य; as, इन्द्राद्याः सुराः 'the gods of whom Indra is the first.'

c. The feminine substantive प्रभृति, 'beginning,' may be used in the same way; thus, इन्द्रप्रभृतयः सुराः 'the gods, beginning with Indra; तेषां ग्रामनिवासिप्रभृतीनाम् 'of those villagers, &c.'

d. Observe—The neuter of आदि may optionally take the terminations of the masculine in all but the nom. and acc. cases; thus, हस्यश्वादिस् 'of elephants, horses, &c.' (agreeing with बलस्य gen. neut. of बल 'an army').

Relative form of Dvandva or Copulative Compounds.

765. Copulative (or Aggregative) compounds are sometimes used relatively; especially in the case of adjectives or participles; as, कृष्णशुक्लः, -क्ला, -क्लम्, 'black and white' (cf. *λευκο-μέλας*); स्नातानुलिम्, -ना, -नम्, 'bathed and anointed; पौरजानपदः, -दा, -दम्, 'belonging to town and country; कृतापकृतः, -ता, -तम्, 'done and done badly; शुभाशुभः, -भा, -भम्, 'good and evil' (754); सान्द्रस्निग्धः, -ग्धा, -ग्धम्, 'thick and unctuous; निःशब्दस्तिमितः, -ता, -तम्, 'noiseless and motionless' (night); गृहीतप्रतिमुक्तस्य 'of him taken and let loose.' See other examples under Complex Compounds.

Obs.—Many compounds of this kind are classed by native grammarians under the head of Tat-purusha (Pāṇ. II. 1, 69), though the accent in many conforms to the rule for Bahu-vrīhi (VI. 2, 3).

Relative form of Karma-dháraya or Descriptive Compounds.

766. A greater number of compound words may be referred to this head than to any other. Every style of writing abounds with them; thus, अल्पशक्तिः, -क्तिः, -क्ति, 'whose strength is small' (119).

a. Other examples are, महाबलः, -ला, -लम्, 'whose strength is great' (108, see also 778); महातेजाः, -जाः, -जः, 'whose glory is great' (164. a); अल्पधनः, -ना, -नम्, 'whose wealth is small; महात्मा, -त्मा, -त्म, 'high-minded' (151); उदारचरितः, -ता, -तम्, 'of noble demeanour; बहुमत्स्यः, -त्स्या, -त्स्यम्, 'having

* Sometimes *evam* is prefixed; as, एवमादीनि प्रलापानि 'lamentations beginning thus.'

many fish; 'स्वल्पसलिलः, -ला, -लम्, 'having very little water; 'परिस्ताबुद्धिः, -द्धिः, -द्धि, 'of wise intellect' (119); 'प्रियभार्यः, -या, -यम्, 'having a dear wife; 'अशक्यसन्धानः, -ना, -नम्, 'not to be reconciled; 'संवृतसंवाचः, agreeing with राजा, 'a king who conceals what ought to be concealed.'

b. Occasionally the feminine of the adjective appears in the compound; as, 'षष्ठीभार्यः 'having a sixth wife.' Compare 755. b.

767. Although a passive participle is not often prefixed to a noun in an absolute sense, this kind of combination prevails most extensively in the formation of relative compounds; as, 'प्राप्तकालः, -ला, -लम्, 'whose time has arrived.'

a. Other examples are, 'जितेन्द्रियः, -या, -यम्, 'whose passions are subdued; 'शान्तचेताः, -ताः, -तः, 'whose mind is composed; 'संदृष्टमनाः, -नाः, -नः, 'whose mind is rejoiced' (see 164); 'भङ्गनाशः, -शा, -शम्, 'whose hopes are broken; 'हृत्तराज्यः, -ज्या, -ज्यम्, 'whose kingdom is taken away; 'अमिततेजाः, -जाः, -जः, 'whose glory is boundless; 'आसन्नमृत्युः, -त्युः, -त्यु, 'whose death is near; 'कृतकामः, -मा, -मम्, 'whose desire is accomplished,' i. e. 'successful; 'कृतभोजनः, -ना, -नम्, 'one who has finished eating; 'अनधिगतशास्त्रः, -स्त्रा, -स्त्रम्, 'one by whom the Śástras have not been read; 'भिन्नहृदयः, -या, -यम्, or 'दलहृदयः, 'whose heart is pierced; 'जितशत्रुः, -त्रुः, -त्रु, 'who has conquered his enemies; 'छिन्नकेशः, -शा, -शम्, 'having the hair cut; 'मितशनः, -ना, -नम्, 'eating sparingly; 'पूतपापः, -पा, -पम्, 'purified from sin.'

b. The suffix क *ka* is often added; as, 'हतश्रीकः, -का, -कम्, 'reft of fortune; 'हतत्विकः, -दका, -दकम्, 'shorn of (his) beams.' Cf. 769. a.

c. Examples of Greek and Latin compounds of this kind are, *μεγαλο-κέφαλος*, *μεγαλό-μητις*, *λευκό-πτερος*, *πολύ-χρυσος*, *χρυσεο-στέφανος*, *ἠδύ-γλωσσος*, *ἐρημό-πολις*, *magn-animus*, *longi-manus*, *multi-comus*, *albi-comus*, *multi-vius*, *atri-color*. In English compounds of this kind abound; e. g. 'blue-eyed,' 'narrow-minded,' 'good-tempered,' 'pale-faced,' &c.

Relative form of Dvigu or Numerat Compounds.

768. Numeral or Dvigu compounds may be used relatively; as, 'द्विपक्षः, -र्षी, -र्षम्, 'two-leaved; 'त्रिलोचनः, -ना or -नी, -नम्, 'tri-ocular.'

a. Other examples are, 'त्रिमूर्धः, -र्धा, -र्धम्, 'three-headed' (मूर्ध being substituted for मूर्धन्, see 778); 'चतुर्विधः, -खी, -खम्, 'four-faced; 'चतुष्कोणः, -णा, -णम्, 'quadrangular; 'शतद्वारः, -रा, -रम्, 'hundred-gated; 'चतुर्विद्यः, -द्या, -द्यम्, 'possessed of the four sciences' (108); 'सहस्राक्षः, -क्षी, -क्षम्, 'thousand-eyed' (see 778); 'पञ्चगवधनः, -ना, -नम्, 'having the wealth of five bullocks.'

Relative form of Compounds with Adverbial Prefixes.

769. The adverbial compounds most frequently employed relative as adjectives are those formed with the adverbial preposition

सह 'with,' contracted into स; thus, सङ्क्रोधः, -धा, -धम्, 'angry' (lit. 'with-anger,' 'having anger'); सफलः, -ला, -लम्, 'fruitful' (108); सवन्धुः, -न्धुः, -न्धु, 'possessed of kindred' (119); सयत्नः, -त्ना, -त्नम्, 'energetic'; सजीवः, -वा, -वम्, 'possessed of life,' 'living'; सानन्दः, -न्दा, -न्दम्, 'joyful'; ससचिवः, -वा, -वम्, 'accompanied by ministers'; सभायैः 'accompanied by a wife,' 'having a wife'; सज्यः, -ज्या, -ज्यम्, 'strung' (as a bow, lit. 'with-bowstring').

Obs.—When adverbial compounds like यथोक्तम् (760. b) are used at the beginning of relative compounds, the final म् is dropped; e. g. यथोक्तव्यापारः, -रा, -रम्, 'employed in the manner described.'

a. The suffix क ka (80. LVI) is often added to this kind of compound; as, सश्रीकः, -का, -कम्, 'possessed of fortune'; सस्त्रीकः, -का, -कम्, 'accompanied by women.'

b. In some compounds सह remains; as, सहवाहनः 'with his army,' सहपुत्रः 'along with his son.'

c. स is also used for समान 'same,' as, सगोत्रः, -त्रा, -त्रम्, 'of the same family.'

d. There are of course many examples of nouns combined with adverbial prefixes, so as to form relative compounds, which cannot be regarded as relative forms of Avyayī-bhāva; thus, उदायुधः, -धा, -धम्, 'with uplifted weapon'; नानाप्रकारः, -रा, -रम्, 'of various shapes'; क्वनिवासः, -सा, -सम्, 'where dwelling?' क्वजन्मा, -न्मा, -न्म, 'where born?' निरपराधः, -धा, -धम्, 'without fault'; निराहारः, -रा, -रम्, 'having no food'; अपभीः, -भीः, -भि, 'fearless' (123. b); तथाविधः, -धा, -धम्, 'of that kind,' 'in such a state'; दुर्बुद्धिः, -द्धिः, -द्धि, 'weak-minded'; दुष्प्रकृतिः, -तिः, -ति, 'ill-natured'; सुमुखः, -खा or -खी, -खम्, 'handsome-faced'; सुबुद्धिः, -द्धिः, -द्धि, 'of good understanding.' Some of the above may be regarded as relative forms of Descriptive compounds, formed with indeclinable prefixes; see 756. Similar compounds in Greek and Latin are, ἀν-ήμερος, εὐ-δῆλος, in-imicus, in-felix, dis-similis, semi-plenus.

e. Observe—The adverbial prefixes दुस् and सु (726. d. f) impart a passive sense to participial nouns of agency, just as δύσ and εὖ in Greek; thus, दुष्कर 'difficult to be done,' सुकर 'easy to be done'; दुर्लभ 'difficult to be obtained,' सुलभ 'easy to be attained'; दुस्तर 'difficult to be crossed.' Cf. εὐφορος, 'easy to be borne': δύσπορος, 'difficult to be passed,' &c.

f. सनायः, -या, -यम्, 'possessed of a master,' is used at the end of compounds to denote simply 'possessed of,' 'furnished with,' thus, वितानसनायं शिलातलम् 'a stone-seat furnished with a canopy'; शिलापट्टसनायो मण्डपः 'an arbour having a marble-slab as its master,' i. e. 'furnished with,' 'provided with,' &c. Similarly, बह्वक्सनायो वटपादपः 'a fig-tree occupied by a number of cranes.'

g. Observe—The relative form of a compound would be marked in Vedic Sanskrit by the accent. In the Karma-dhāraya compound mahā-bāhu, 'great arm,' the accent would be on the last syllable, thus महाबाहु; but in the Relative mahā-bāhu, 'great-armed,' on the ante-penultimate, thus, महाबाहु. So, native commentators often quote as an example of the importance of right accentuation, the

word *Indra-sātru*, which, accented on the first syllable, would be *Bahu-vrihi* (see Pāp. vi. 2, 1, by which the first member retains its original accent); but accented on the penultimate would be *Tat-purusha*. The sense in the first case is 'having Indra for a conqueror or destroyer;' in the second, 'the destroyer of Indra.'

h. Note, that **आत्मक** and **रूप** (80. LXXIX) are used at the end of relative compounds to denote 'composed of,' 'consisting of;' but are more frequently found at the end of complex relatives; see 774.

COMPLEX COMPOUND NOUNS.

770. We have now to speak of complex compound words, or compounds within compounds, which form a most remarkable feature in Sanskrit composition. Instances might be given of twenty or thirty words thus compounded together; but these are the productions of the vitiated taste of more modern times, and are only curious as shewing that the power of compounding words may often be extravagantly abused. But even in the best specimens of Sanskrit composition, and in the simplest prose writings, four, five, or even six words are commonly compounded together, involving two or three forms under one head. It will be easy, however, to determine the character of the forms involved, by the rules propounded in the preceding pages.

Instances of absolute complex compounds, whose sense is complete and unconnected, are not rare.

a. The following are examples: **कालान्तरवृत्तिशुभाशुभानि** 'good and evil (occurring) in the revolutions of the interval of time,' the whole being a dependent, involving a dependent and* a copulative; **सेनापतिबलध्यक्षौ** 'the general of the army and the overseer of the forces,' the whole being a copulative, involving two dependents; **शोकारतिभयत्नाणम्** 'the protection from sorrow, enemies, and perils,' the whole being a dependent, involving an aggregative; **अवधीरितसुदृढाकम्** 'the disregarded words of a friend,' the whole being a descriptive, involving a dependent; **शुक्लाञ्जलमाल्यदाम** 'a white robe and a string of garlands,' the whole being a copulative, involving a descriptive and dependent; **सर्वशास्त्रपारगः** 'one who has gone to the opposite bank (*pāra*) of all the Śāstras,' i. e. 'one who has read them through;' **मृतसिंहास्थीनि** 'the bones of a dead lion.'

771. Complex compounds are generally used as adjectives, or relatively, as epithets of some other word in the sentence; thus, **गलितनखनयनः, -नी, -नम्**, 'whose nails and eyes were decayed,' the whole being the relative form of descriptive, involving a copulative; **स्रुक्ष्णामकण्ठः** 'having a throat emaciated with hunger,' the whole being the relative form of descriptive, involving a dependent.

a. Other examples are, शुक्लमात्वानुलेपनः, -ना, -नम्, 'having a white garland and unguents,' the whole being the relative form of copulative, involving a descriptive; पीनस्कन्धोद्बाहुः 'broad-shouldered and strong-armed,' the whole being a copulative, involving two descriptives; पूर्वजन्मकृतः, -ता, -तम्, 'done in a former birth,' the whole being a dependent, involving a descriptive; विद्यावयोवृद्धः, -द्धा, -द्धम्, 'advanced in learning and age,' the whole being a dependent, involving a copulative; हृषितस्रग्जोहीनः, -ना, -नम्, 'having fresh garlands, and being free from dust,' the whole being the relative form of copulative, involving a descriptive and dependent; अभिषेकाद्रिशिराः, -राः, -रः, 'whose head was moist with nunction;' यथेप्सितमुखः, -खा or -खी, -खम्, 'having the face turned in any direction one likes;' शूलमुद्गरहस्तः, -स्ता, -स्तम्, 'spear and club in hand;' एकरात्रनिर्वाहोचितः, -ता, -तम्, 'sufficient for support during one night' (see 778); ऋग्यजुःसामाख्यत्रयग्रन्थार्थभिज्ञाः 'those who are acquainted with the meaning of the three Vedas, called Rig, Yajur, and Sāma;' सन्दृष्टदन्तच्छदताञ्चनेत्राः 'biting their lips and having red eyes' (agreeing with राजानः); परद्रोहकर्मधीः 'injuring another by action or by intention.'

772. The substantive आदि, 'a beginning,' often occurs in complex relative compounds, with the force of *et cetera*, as in simple relatives at 764; thus, शुक्सारिकादयः 'parrots, starlings, &c.' (agreeing with पक्षिणः 'birds beginning with parrots and starlings'), the whole being the relative form of dependent, involving an aggregative; सन्धिविग्रहादि 'peace, war, &c.' (agreeing with पूर्वोक्तम् understood); गृह्देवागारादियुक्तः, -क्ता, -क्तम्, 'possessed of houses, temples, &c.;' करिपुरगकोषादिपरिच्छद्युक्तस, -क्ता, -क्तम्, 'possessed of property such as elephants, horses, treasure, &c.'

a. Similarly, आद्य in the example उत्तमगन्धाद्याः (agreeing with स्रजः 'garlands possessing the best odour and other qualities').

773. Long complex compounds may be generally translated by beginning at the last word and proceeding regularly backwards, as in the following: मत्तमधुकरनिकरमुक्कभङ्गारमिलितकोकिलालापसङ्गीतकमुखावहः, -हा, -हम्, 'causing pleasure by the music of the voice of the cuckoo, blended with the hum emitted by the swarms of joyous bees.'

774. आत्मक or रूप, at the end of a complex relative, denotes 'composed of;' thus, हस्यश्रय्यपदाति कर्मकरात्मकं बलम् 'a force consisting of elephants, horses, chariots, infantry, and servants;' प्राग्जन्मसुकृतदुष्कृतरूपे कर्मणी 'the two actions consisting of the good and evil done in a former birth.'

775. Complex compounds may sometimes have their second or middle member omitted; thus, अभिज्ञानशकुनलम् is really a complex compound, the whole being a descriptive, involving a dependent; but the middle member स्मृत is elided. Similarly, शाकपाथिवः 'the era-king' is for शाकप्रियपाथिवः 'the king (beloved) by the era;' विक्रमोर्वशी for विक्रमप्राप्तोर्वशी 'Urvasī gained by valour.'

a. Complex compounds expressive of comparison are not uncommon; as, जलविन्दुलोलचपलः, -ला, -लम्, 'unsteady and trembling as a drop of water;'

नलिनीदलतोयतरलः, -ला, -लम्, 'tremulous as water on the leaf of a lotus;' the last two examples are complex. Compare 758. a.

b. A peculiar compound of this kind is formed from Dvandvas by adding the suffix *tya*; thus, काकतालीयः, -या, -यम्, 'like the story of the crow and the palm-tree;' श्येनकपोतीयः, -या, -यम्, 'like the story of the hawk and the pigeon.'

c. The substantive verb must often be supplied in connexion with a relative compound; as, प्रारम्भसदृशोदयः 'his success was proportionate to his undertakings;' पीताम्बसि 'on his drinking water,' for तेन अम्बसि पीते सति.

776. Complex compound adverbs, or indeclinable compounds, involving other compounds, are sometimes found; as, स्वगृहनिविशेषेण 'not differently from one's own house;' शब्दोच्चारणानन्तरम् 'after uttering a sound;' स्तनभरचिनमन्मध्यभङ्गानपेक्षम् 'regardlessly of the curving of her waist bending under the weight of her bosom;' यथादृष्टश्रुतम् 'as seen and heard.'

ANOMALOUS COMPOUNDS.

777. There are certain compounds which are too anomalous in their formation to admit of ready classification under any one of the preceding heads.

a. कस्य, देशीय, दम्न, द्वयस, मात्र, affixed to stems, form anomalous compounds; see 80. LVII, LXX—LXXII, LXXVI.

b. There is a common compound formed by placing अनन्तर after a nominal stem, to express 'another,' 'other;' as, स्थानान्तरम् or देशान्तरम् 'another place;' राजान्तरेश सह 'along with another king;' जन्मान्तराणि 'other births.'

c. Similarly, मात्र is added to express 'mere;' see 919.

d. पूर्व or पूर्वक or पुरःसर (meaning literally 'preceded by') may be added to nominal stems to denote the manner in which anything is done; as, क्रोधपूर्वम् 'with anger;' पूजापूर्वकम् अन्नं ददौ 'he gave food with reverence.'

e. A peculiar compound is formed by the use of an ordinal number as the last member; thus, सारसद्वितीयः 'accompanied by the Sárasa;' सीतानृतीयः (agreeing with रामः) 'having Sítá for his third (companion),' i. e. including Lakshmana; छायाद्वितीयः (नलः) 'Nala made double by his shadow;' मातृषष्ठाः (पाण्डवाः) 'the Páñḍavas with their mother as the sixth;' वेदा आख्यानपञ्चमाः 'the Vedas with the Akhyánas as a fifth;' वृषभैकादशा गावः 'ten cows and one bull' (Manu XI. 129).

f. The following are peculiar: त्यक्तजीवितयोधी 'a fighter who abandons life;' अकुतोभयः, -या, -यम्, 'having no fear from any quarter;' अदृष्टपूर्वः, -वा, -वैम्, 'never before seen;' सप्तरात्रोपितः 'one who has lodged seven nights.'

g. With regard to compounds like गन्तुकाम 'desirous of going,' see 871.

h. The Veda has some peculiar compounds; e. g. vidad-vasu, 'granting wealth;' yávyad-dveshas, 'defending from enemies;' kshayad-víra, 'ruling over men.' These are a kind of inverted Tat-purusha.

CHANGES OF CERTAIN WORDS IN CERTAIN COMPOUNDS.

778. The following is an alphabetical list of the substitutions and changes which take place in the final syllables of certain words when used in certain compounds. They are called by native grammarians Samásánta suffixes. They are properly only added to Tat-purusha compounds (which include Karma-dháraya).

अक्ष at end of various compounds for अक्षि n. 'the eye;' e.g. गवाक्षः 'a bull's eye (window);' लोहिताक्षः, -क्षी, -क्षम्, 'red-eyed.'—अङ्गुल for अङ्गुलि f. 'the finger;' e.g. द्व्यङ्गुलः, -ला, -लम्, 'measuring two fingers.'—अञ्जल for अञ्जलि m. 'joining the hands in reverence.'—अध्व for अध्वन् m. 'a road;' e.g. प्राध्वः, -ध्वा, -ध्वम्, 'distant (as a road).'—अनडुह in Dvandvas for अनडुह् m. 'a bull;' e.g. धेन्वनडुहम् or -हौ 'cow and bull.'—अनस in Karma-dhárayas for अनस् n. 'a cart,' 'a carriage;' e.g. महानसम् 'a large cart' (Páñ. v. 4, 94).—अयस in Karma-dhárayas for अयस् n. 'iron.'—अश्म in Karma-dhárayas for अश्मन् m. 'a stone.'—अश्र for अश्रि f. 'an angle;' e.g. चतुरश्रः, -श्रा, -श्रम्, 'quadrangular.'—अष्टा in Dvigus and relative compounds for अष्टन्; e.g. अष्टागवम् 'a car drawn by eight oxen;' अष्टाकपालः, -ला, -लम्, 'having eight receptacles.'—अष्टीव in Dvandvas for अष्टीवत् m. n. 'the knee;' e.g. ऊर्वीष्टीवम् 'thigh and knee.'—अस्थ for अस्थि 'a bone.'—अह or अहर् for अहन् n. 'a day;' e.g. एकाहः 'the period of one day;' पुण्याहम् 'a holy-day;' अहर्पतिः 'the lord of day.'—अह् for अहन् n. 'a day;' e.g. पूर्वाह्नः 'the forenoon.'—ईप for अप् f. 'water;' e.g. द्वीपम् 'an island;' अन्नरीपम् 'an island.'—ईर्मन् for ईर्मि 'a wound' (Páñ. v. 4, 126).—उक्ष in Karma-dhárayas for उक्षन् m. 'an ox;' e.g. महोक्षः 'a large ox.'—उद for उदक n. 'water;' e.g. उदकुम्भः 'a water-jar;' क्षीरोदः 'the sea of milk.'—उरस in Karma-dhárayas for उरस् u. 'the breast;' e.g. अञ्चोरसः, -सी, -सम्, 'broad-chested as a horse.'—उषासा an old dual form in Dvandvas for उषस् f. n. 'the dawn;' e.g. उषासासूर्यम् 'dawn and sun' (Páñ. vi. 3, 31).—ऊधन् (f. ऊधी) for ऊधस् n. 'an udder,' at end of Bahu-vr̥his (Páñ. iv. 1, 25); e.g. पीनोधी 'having a full udder;' द्वीधी 'having two udders;' अतूधी 'having an exceedingly large udder.'—ऊप for अप् f. 'water;' e.g. अनूपः, -पा, -पम्, 'near water,' 'watery.'—कृच for कृच्; see 779.—ककुद् for ककुद m. 'the top,' 'head;' e.g. त्रिककुत् 'three-peaked (mountain).'—कद् or का or क्व for कु expressing inferiority or diminution; e.g. कदुष्ण or कोष्ण or कवोष्ण 'slightly warm;' कदक्षरम् 'a bad letter;' कापुरुषः 'a coward.'—काकुद् at end of Bahu-vr̥his for काकुद m. 'the palate;' e.g. विककुत् 'having no palate.'—कुक्ष for कुक्षि m. 'the belly.'—खार for खारी; e.g. अर्धखारम् 'half a khári' (a measure).—गन्धि for गन्ध m. 'smell;' e.g. पूतिगन्धिः, -न्धिः, -न्धि, 'fetid.'—गव in Dvigus for गो m. f. 'an ox;' e.g. पञ्चगवम् 'a collection of five cows.'—चतुर for चतुर् 'four;' see 779.—जम् for जाया 'a wife;' e.g. जम्पती du. 'husband and wife.'—जम्भ for जम्भ 'a tooth;' e.g. तृणजम्भा, -म्भा, -म्भ, 'grass-toothed,' 'graminivorous.'—जानि for जाया f. 'a wife;' e.g. युवजानिः 'having a young wife.'—ज्ञ and ज्ञु in Bahu-vr̥his

for जानु n. 'the knee;' e. g. प्रबुः, -बुः, -बु, or प्रबुः, -बु, -बुम्, 'bandy-kneed.'—
 तक्ष for तक्षन् m. 'a carpenter;' e. g. कौटतक्षः 'a carpenter who works on his own
 account;' ग्रामतक्षः 'the village carpenter.'—तमस in Karma-dhārayas (preceded
 by सम्, अव, or अन्ध) for तमस् n. 'darkness;' e. g. अवतमसम् 'slight darkness.'—
 त्वच for त्वच्, see 779.—दत् (f. दती) for दन्त m. 'a tooth;' e. g. सुदन्, -दती, -दत्,
 'having beautiful teeth.'—दम् for जाया 'a wife;' e. g. दम्पती 'husband and wife'
 (according to some, 'the two lords of the *dama* or house').—दिव at end and दिवा at
 beginning for दिवन् m. 'the day;' e. g. नक्तदिवम् 'night and day;' दिवा-निशम् 'day
 and night.'—दिश at end for दिश, see Gaṇa *Sarad-ādi* to Pāṇ. v. 4, 107.—दुघ at
 end for दुह् 'yielding milk;' e. g. कामदुघा 'the cow of plenty.'—द्यावा an old dual
 form for दिव् f. 'heaven;' द्यावापृथिव्यौ du. 'heaven and earth.'—धन्वन् at end of
 Bahu-vrīhis for धनुस् n. 'a bow;' e. g. दृढधन्वा, -न्वा, -न्व, 'a strong archer.'—
 धर्मन् at end for धर्म m. 'virtue,' 'duty;' e. g. कल्याणधर्मा, -र्मा, -र्म, 'virtuous.'—
 धुर for धुर् f. 'a load;' e. g. राजधुरः 'a royal load.'—न at the beginning of a few
 compounds for अ 'not;' e. g. नपुंसकः 'a eunuch.'—नद for नदी 'a river;' e. g.
 पञ्चनदम् 'the Panjāb.'—नस or नस् for नासिका 'nose;' e. g. खरणाः, -णाः, -णः,
 or खरणसः, -सा, -सम्, 'sharp-nosed.'—नाभ for नाभि f. 'the navel;' e. g. पद्मनाभः
 'lotus-naved,' a name of Viṣṇu.—नाव for नौ f. 'a ship;' but only in Dvigu
 compounds and after *ardha* (Pāṇ. v. 4, 99, 100); e. g. द्विनावम् 'two boats;' अर्धनावम्
 'half of a boat.'—पथ for पथिन् m. 'a road;' e. g. सुपथः 'a good road.'—पद् and
 पाद् (fem. पदी) for पाद् m. 'the foot;' e. g. पद्मिन् 'coldness of the feet;' द्विपात्,
 -पदी, -पत्, 'a biped;' चतुष्पात् 'a quadruped.'—पद् for पाद् m. 'the foot;' e. g.
 पद्गः, -गा, -गम्, 'going on foot.'—पुंस in Dvandvas for पुंस m. 'a male;' e. g.
 स्त्रीपुंसौ nom. du. 'man and woman.'—पृत् for पृतना f. 'an army.'—प्रजस् at end of
 Bahu-vrīhis (preceded by अ, सु, or दुस्) for प्रजा f. 'people,' 'progeny;' e. g. बहु-
 प्रजाः, -जाः, -जः, 'having a numerous progeny.'—ब्रह्म for ब्रह्मन् m. 'a Brāhman;'
 e. g. कुब्रह्मः 'a contemptible Brāhman.'—भूम for भूमि f. 'the earth;' e. g. उदरभूमः
 'land towards the north.'—भुव in Dvandvas for भ्रू f. 'the eye-brow;' e. g. अक्षिभ्रुवम्
 'eye and brow.'—मनस in Dvandvas for मनस् n. 'the mind;' e. g. वाङ्मनसे nom.
 du. n. 'speech and heart.'—मह and मही (preceded by पिता, माता, &c., 754. a) for
 महत् 'great;' e. g. पितामहः 'grandfather.'—महा at beginning of Karma-dhārayas
 and Bahu-vrīhis for महत् m. f. n. 'great;' but in Tat-purusha or dependent com-
 pounds महत् is retained, as in महदाश्रयः 'recourse to the great;' also before भूत
 'become,' and words of a similar import, as महद्भूतः 'one who has become great;'
 but महाभूतम् 'an element.'—मूर्ध at end of Bahu-vrīhis (preceded by द्वि, त्रि, &c.)
 for मूर्धन् m. 'the head;' e. g. द्विमूर्धः, -र्धा, -र्धम् (see Pāṇ. v. 4, 115; VI. 2, 197).—
 मेधस् at end of Bahu-vrīhis (preceded by अ, सु, दुस्, अल्प, मन्द) for मेधा f. 'intellect;'
 e. g. अल्पमेधाः, -धाः, -धः.—रहस for रहस्, after अनु, अव, and तम; e. g. अनुरहसः
 'solitary.'—राज at end of Karma-dhārayas and Tat-purushas for राजन् m. 'a king'
 (see 151. a); e. g. परमराजः 'a supreme monarch;' देवराजः 'the king of the gods,'
 But occasional instances occur of राजन् at the end of Tat-purushas; e. g. विदर्भराजः

gen. 'of the king of Vidarbha' (Nala xi. 21).—रात्र् at end of Dvigus, Karma-dhárayas, and Dvandvas, for रात्रि f. 'night'; e.g. अहोरात्रम् 'day and night'; द्विरात्रम् 'a period of two nights'; मध्यरात्रः 'midnight.'—लोम (after अनु, अव, and प्रति) for लोमन् n. 'hair,' e.g. अनुलोमः, -मा, -मम्, 'with the hair.'—वर्चस् in Tat-purushas for वर्चस् n. 'splendour'; e.g. ब्रह्मवर्चसम् 'the power of a Bráhmaṇ.'—श्रेयस् in Karma-dhárayas and Bahu-vr̥his for श्रेयस् n. 'virtue,' 'felicity'; e.g. निःश्रेयसः, -सी, -सम्, 'destitute of excellence or happiness.'—श्व or श्वा for श्वन् m. 'a dog'; e.g. अतिश्वः, -श्वी, -श्वम्, 'worse than a dog'; श्वापदः 'a beast of prey'; श्वादनः 'a dog's tooth.'—स at beginning of Avyayi-bhāvas and Bahu-vr̥his for सह 'with'; e.g. सकोपम् 'with anger'; सपुत्रः 'accompanied by a son' (सहपुत्रः would be equally correct).—स for समान 'same'; e.g. समिखः 'one who eats the same cake.'—सक्य in Karma-dhárayas and Bahu-vr̥his for सक्यि n. 'the thigh'; e.g. असक्यः, -क्या, -क्यम्, 'having no thighs.'—सख in Tat-purushas and Dvigus for सखि m. 'a friend'; e.g. मरुत्सखः 'the friend of the winds' (Indra).—सरस in Karma-dhárayas for सरस् n. 'a lake'; e.g. महासरसम् 'a great lake.'—साम (after अनु, अव, प्रति) for सामन् n. 'conciliation'; e.g. अनुसामः, -मा, -मम्, 'friendly.'—हल for हलि m. 'a furrow'; e.g. अहलः, -ला, -लम्, 'unploughed.'—हृद् for हृदय n. 'the heart'; e.g. हृच्छयः 'sleeping in the heart'; सुहृत् m. 'a friend.'

779. It is evident from the above list that the most common substitution is that of अ a for the final vowel or final vowel and consonant of a word. Other stems ending in च्, ङ्, ज्, ञ्, ट्, ष्, स्, ह् may add a; as, त्वच् for त्वच् in वाक्त्वचम् 'voice and skin'; यजुष for यजुस् in ऋग्यजुषम् 'the R̥g and Yajur-veda.' Also रजस् for रजस्, आयुष for आयुस्, शरद् for शरद्, &c. Also च्च for च्च् in अर्धवेः, -र्वम्, 'half a verse of the Veda;' and च्चुचः 'one conversant with the R̥g-veda.'

a. Some words as the first member of a compound lengthen their finals (see Pāṇ. vi. 3, 117; VIII. 4, 4); e.g. कोटर before वन (कोटरावणम् 'a wood full of hollow trees'); अञ्जन before गिरि (अञ्जनागिरिः 'name of a mountain'); विश्व before राज् and मित् (विश्वाराट् 'a universal sovereign'; विश्वामित् 'Viśvámitra'). This is more common in the Veda.

b. Some few shorten their finals, when they stand as the first member, especially nouns terminating in ऊर् or ईर्; e.g. ध्रु for ध्रु in ध्रुकुटिः f. 'a frown'; ग्रामणि for ग्रामणी in ग्रामणिपुत्रः 'the son of a harlot' (Pāṇ. vi. 3, 61): so लक्ष्मिसम्पन्नः for लक्ष्मीसम्पन्नः 'endowed with good fortune' (Rámáy. i. 19, 21).

c. A few feminine words in आ d (such as छाया, सभा, निशा, शाला, कन्या) may be made neuter at the end of certain compounds; e.g. इक्षुच्छायम् 'the shade of sugar-canes' (Pāṇ. II. 4, 22); प्रच्छायम् 'a shady place'; ईश्वरसभम् 'an assembly of princes'; स्त्रीसभम् 'an assembly of women'; अग्निशम् (or -शा) 'a night when dogs howl.'

d. A sibilant is sometimes inserted between two members of a compound; as, प्रायश्चित्तम् (for प्रायश्चित्तम्) 'expiation of sin'; परस्परम् 'mutually': cf. आस्पदम् 'place.'

780. Numerals, when preceded by particles, prepositions, or other numerals,

may change their finals to अ a; or if their final letter be a consonant, may either drop that consonant or add अ a to it; thus, द्वित्र (nom. -त्रास्, -त्रास्, -त्राणि) 'two or three;' पञ्चष (nom. -षास्, -षास्, -षाणि), 'five or six;' उपचतुर (nom. -रास्) 'nearly four.'

781. अहम् is found in the beginning of certain anomalous compounds (such as अहङ्कार, अहम्पूर्विका, &c.) for मद् 'I.'

SECTION II.

COMPOUND VERBS.

782. It might be supposed that 2000 simple roots (74. b) would convey every possible variety of idea, and that the aid of prepositions and adverbial prefixes to expand and modify the sense of each root would be unnecessary. But in real fact there are comparatively few Sanskrit roots in common use; and whilst those that are so appear in a multitude of different forms by the prefixing of one or two or even three prepositions, the remainder are almost useless for any practical purposes, except the formation of nouns. Hence it is that compound verbs are of more frequent occurrence than simple ones.

They are formed in two ways: 1st, by combining roots with prepositions or prefixes; 2ndly, by combining the auxiliaries कृ 'to do' and भू 'to be' with adverbs, or nouns converted into adverbs.

Compound Verbs formed by combining Prepositions and Prefixes with roots.

783. The following list exhibits the prepositions chiefly used in combination with roots:

a. अति *ati*, 'across,' 'beyond,' 'over;' as, अतिया, अती (pres. अत्येमि, &c.), अतिक्रम, 'to pass by,' 'to pass along,' 'to transgress.'

b. अधि *adhi*, 'above,' 'upon,' 'over;' as, अधिष्ठा 'to stand over,' 'to preside' (pres. अधितिष्ठामि); अधिरूह 'to climb upon;' अधिशी 'to lie upon;' अधिगम् 'to go over towards;' अधी 'to go over,' in the sense of 'reading.' The initial अ a is rarely rejected in Epic poetry; as, धिष्ठित for अधिष्ठित.

c. अनु *anu*, 'after;' as, अनुचर् 'to follow;' अनुष्ठा 'to stand by,' 'to perform;' अनुकृ 'to imitate;' अनुमन् 'to assent;' अनुभू 'to experience,' 'to enjoy.'

d. अन्तर *antar*, 'between,' 'within' (Gr. *ἐν-τός*; Lat. *in-tus, inter*); as, अन्तधी 'to place within,' 'to conceal,' in pass. 'to vanish;' अन्तर्भू 'to be within;' अन्तश्चर् 'to walk in the midst.'

e. अप *apa*, 'off,' 'away,' 'from' (*ἀπό*); as, अपगम्, अपसु, अपे (from अप and इ), 'to go away;' अपनी 'to lead away;' अपकृष् 'to abstract;' अपवद् 'to bear away.' It also implies 'detraction;' as, अपवद् 'to defame.'

f. अपि *api*, 'on,' 'over' (*ἐπί*), only used with धा and नह्; as, अपिधा 'to cover over;' अपिनह् 'to bind on.' The initial अ a is often rejected, leaving पिधा, पिनह्.

g. अभि *abhi*, 'to,' 'unto,' 'towards;' as, अभिया, अभी, 'to go towards;' अभिधाव् 'to run towards;' अभिटूष् 'to behold;' अभिवद् or अभिधा (see धा at 664) 'to address,' 'to accost,' 'to speak to,' 'to salute.'

h. अव *ava*, 'down,' 'off;' as, अवरूह्, अवन्, 'to descend;' अवेक्ष् 'to look down;' अवकृ 'to throw down,' 'to scatter;' अवकृत् 'to cut off.' It also implies 'disparagement;' as, अवज्ञा 'to despise;' अवक्षिप् 'to insult.' With धा, 'to attend.' The initial अ a may be optionally rejected from अवगाह् 'bathing.'

i. आ *á*, 'to,' 'towards,' 'near to' (Latin *ad*); as, आविष् 'to enter;' आक्रम् 'to go towards;' आरूह् 'to mount up.' When prefixed to गम्, या, and इ, 'to go,' and दा 'to give,' it reverses the action; thus, आगम्, आया, ए, 'to come;' आदा 'to take.' With चर्, 'to practise.'

j. उद् *ud*, 'up,' 'upwards,' 'out' (opposed to नि); as, उच्चर् (48), उदि, 'to go up,' 'to rise;' उड्डी 'to fly up;' उड्न् 'to strike up' (उद् and हन्, 50); उड् (उद् and ह्, 50) 'to extract;' उन्मिष् and उन्मील् (47) 'to open the eyes;' उन्कृत्, उन्च्छिद्, 'to cut up;' उन्मूल् 'to root up;' उन्च्छि 'to lift up' (उद् and श्रि, 49).

When prefixed to स्था and स्तम्भ् it causes the elision of s; as, उत्था 'to stand up;' उत्तम्भ् 'to prop up.' In some cases it reverses the action; as, from नम् 'to bend down,' उन्नम् (47) 'to raise up;' from यम् 'to keep down,' उद्यम् 'to lift up.'

k. उप *upa* (opposed to *apa*), 'to,' 'towards' (*ὑπέρ*), 'near,' 'down,' 'under,' joined like आ and अभि to roots of motion; as, उपया 'to approach;' उपचर् 'to wait upon;' उपस्था 'to stay near,' 'to be present,' 'to arrive.' With विष् (cl. 6, उपविशति), 'to sit down;' with आस्, 'to sit near.'

Obs.—उप with ओषति (from उष्) = उपोषति 'he burns;' see 784. a.

l. नि *ni* (thought to be for primitive *ani*; cf. Lat. *in*, Gr. *ἐν*, *ἐν*, *εἰν*), 'in,' 'on,' 'down,' 'downwards,' 'under' (opposed to उद्); as, निपत् 'to fall down;' नियम् 'to suppress;' निमिष् and निमील् 'to close the eyes;' निक्षिप्, निधा, न्यस्, 'to lay down,' 'to deposit;' निविष् 'to go within,' 'to encamp.' With वृत्, 'to return,' 'to desist;' with शम्, 'to hear.' In some cases it does not alter, or simply intensifies the sense; as, निहन् 'to kill outright.'

m. निस् *nis*, 'out;' as, निष्क्रम् (69. a), निर्गम्, निःसृ, 'to go out,' 'to come out;' निष्कृत् 'to cut up;' निर्वृत् 'to come to an end,' 'to cease;' निश्चि 'to determine.'

n. परा *pará*, 'back,' 'backwards' (*παρά*), combined with जि and भू in the sense of 'defeat;' as, पराजि 'to overcome' (cf. *παραινικῶν*); पराभू 'to be defeated.' With इ, cl. 2, it signifies 'to retreat' (pres. परैमि); with इ or स्य्, cl. 1, *Átm.*, 'to run away,' *pará* being changed to *palá* (pres. पलाये).

o. परि *pari*, 'around,' 'about' (*περί*, *per*); as, परिवेह्, परिवृ, 'to surround;' परिचर्, परिगम्, 'to go round;' परीक्ष् 'to look round,' 'to examine;' परिवृत् 'to turn round;' परिधाव् 'to run round.' When prefixed to कृ it signifies 'to adorn,' and स् is inserted, परिष्कृ. With भू, 'to despise,' and with ह्, 'to avoid.' It

sometimes merely gives intensity or completeness to the action; as, परित्यज् 'to abandon altogether;' परिज्ञा 'to ascertain completely.'

p. प्र pra, 'before,' 'forward' (πρός, pro, præ); as, प्रगम्, प्रसृप्, 'to proceed;' प्रयम् 'to set before,' 'to present;' प्रक्रम् 'to begin;' प्रवृत् 'to proceed,' 'to begin;' प्रधाव् 'to run forward;' प्रस्था 'to set out,' 'to advance;' प्रभू 'to be superior,' 'to prevail;' प्रदृश् 'to foresee.' With लभ्, 'to deceive.'

Obs.—प्र with चञ्चति 'he goes,' makes प्राञ्चति (or प्राञ्चति) 'he goes on quickly' (38. f); प्र with एष्य, causal stem of इष् 'to go,' makes प्रेषयामि 'I send.' Similarly, प्र + एजते = प्रेजते 'he trembles;' and प्र + क्षीवति (from उष्) = प्रोषति 'he burns.' See 784. a.

The r of pra influences a following n by 58; as, प्रणम् 'to bend before,' 'to salute.' Sometimes प्र does not alter the sense of a root, as in प्राप् 'to obtain' (see 681).

q. प्रति prati, 'against,' 'to,' 'towards,' 'near,' 'at,' 'back again' (πρός); as, प्रतियुध् 'to fight against;' प्रती 'to go towards' (pres. प्रत्येमि); प्रतिगम् 'to go towards,' 'to return;' प्रतिवस् 'to dwell near or at;' प्रतिकृ 'to counteract;' प्रतिहन् 'to beat back,' 'to repel;' प्रतिवच् 'to answer;' प्रतिलभ् 'to recover;' प्रतिनी 'to lead back;' प्रतिनन्द् 'to re-salute.' With श्रु, 'to promise;' with पद्, 'to arrive at,' 'to obtain;' with ईक्ष्, 'to wait for,' 'to expect.'

r. वि vi, 'apart,' 'asunder,' implying 'separation,' 'distinction,' 'distribution,' 'dispersion' (Latin dis-); as, विचर् 'to wander about;' विचल् 'to vacillate;' विहृ 'to roam for pleasure;' विकृ 'to dissipate;' विदृ 'to tear asunder;' विभज् 'to divide;' विविच् 'to distinguish.' Sometimes it gives a privative signification; as, वियुज् 'to disunite;' विसृ 'to forget;' विक्री 'to sell.' With कृ, 'to change for the worse.' Sometimes it has little apparent influence on the root; as, विनश् 'to perish,' or 'to perish entirely;' विचिन् 'to think.'

s. सम् sam, 'with,' 'together with' (σύν, con); as, सच्चि, सङ्ग्रह्, 'to collect;' संयुज् 'to join together;' सङ्गम् 'to meet together;' सम्पद् 'to happen;' सङ्घिप् 'to contract.' With कृ it signifies 'to perfect,' and स् is inserted, संस्कृ. It is often prefixed without altering the sense; as, सञ्जन् 'to be produced.'

t. दुस् dus, 'badly,' and सु su, 'well,' are also prefixed to verbs or verbal derivatives; see 726. d. f.

u. Also other indeclinable prefixes; thus, अस्तम् 'decline' is compounded with इ in the sense of 'to go down,' 'to set;' तिरस् 'across,' with धा in the sense of 'to conceal,' with गम् 'to disappear,' with कृ 'to revile;' अत् with धा 'to believe.'

784. Two prepositions are often combined with a root; as, व्यादा (वि + आ) 'to open;' व्यापद् (cl. 10) 'to kill;' उपागम् (उप + आ) 'to go under,' 'to undergo,' 'to arrive at;' समे (सम् + आ + rt. इ) 'to assemble;' प्रणिपत् (प्र + नि, 58) 'to prostrate one's self;' प्रोद्ध (प्र + उद् + rt. हृ) 'to raise up:' and occasionally three; as, प्रव्याहृ (प्र + वि + आ) 'to predict;' प्रत्युदाहृ (प्रति + उद् + आ) 'to answer.' Other combinations of three prepositions, occasionally prefixed to roots, are सं + उप + आ; अभि + वि + आ; सं + अभि + प्र; उप + सं + प्र; अनु + सं + वि.

a. Observe—Final **अ** *a* and **आ** *á* of a preposition combine with the initial **ञ** *ñi* of a root into **अ्र**, and are rejected before initial **ए** *e* and **ओ** *o* (except in forms from the roots **इ** *i*, 'to go,' and **एध्** 'to increase), see 38. *f. g.*; and see **प्र** and **उप** above: but in other cases prepositions ending in vowels combine with roots beginning with vowels according to the rules of Sandhi; thus, **आ** with **इ** 'to go' becomes **ए** (32), and in pres. **रेमि** (**आ** + **रमि** 33), &c.; in impf. **आयम्**, **रेस्** (645, 33), &c.; in pot. **रयाम्** (**आ** + **इयाम्**), &c.; in impv. **आयानि** (**आ** + **यानि**), &c. Similarly, **अप** with **रमि** becomes **अपैमि** by 33.

b. Observe also, a sibilant is generally inserted between the prepositions **अप**, **उप**, **परि**, **प्रति**, **सम्**, and the roots **कृ** 'to do' and **कृ** 'to scatter;' see above under **परि** and **सम्**. Similarly, from **अव** and **कृ** is formed **अवस्कर** 'excrement.'

c. The final *i* of **अति**, **प्रति**, **परि**, **नि**, is optionally lengthened in forming certain nouns from compound verbs; as, **अतीसार**, **प्रतीकार**, **परीहास**, **नीकार**.

785. In conjugating compound verbs formed with prepositions, neither the augment nor the reduplication change their position, but remain attached to the root*; as, **पर्यणयम्**, impf. of **नी**, with **परि**; **उपाविशम्**, impf. of **विश्**, with **उप**; **सन्वतिष्ठम्**, impf. of **स्था**, with **अनु**; **प्रतिज्ञयान्**, perf. of **हन्**, with **प्रति**; **प्रोज्जहार**, perf. of **हृ**, with **प्र** and **उद्**.

a. In the Veda, as in Homer, prepositions may be separated from the root by other words; as, **आ त्वा विशन्तु** 'let them enter thee.'

786. Grammarians restrict certain roots to either Parasmai-pada or Átmane-pada when in combination with particular prepositions or when peculiar meanings are involved †. Most of the examples specified by Páṇini (I. 3, 1-93) are here added. The 3rd sing. present will be given, the termination either in *ti* or *te* marking the Pada to which in each case the root is supposed to be limited.

अस् 'to throw' is generally Parasmai, and **कृह्** 'to reason' is generally Átmane, but combined with any preposition may take either Pada.—**कृ** 'to do;' *anu-karoti*, 'he imitates;' *adhi-kurute*, 'he overcomes;' *ut-kurute*, 'he informs against,' 'reviles;' *ud-á-kurate*, 'he reviles;' *upa-kurute*, 'he worships;' *upa-skurute* (784. b), 'he prepares;' *upa-s-karoti*, 'he polishes;' *pará-karoti*, 'he rejects;' *pra-kurute*, 'he offers violence,' 'he recites (stories).'
—**कृ** 'to scatter;' *apa-s-kirate* (784. b), 'he (the cock) throws up earth;' but *apa-kirati*, 'he scatters (as flowers).'
—**क्रम्** 'to go;' *á-kramate*, 'he (the sun) ascends;' but *á-kramáti* when not in the

* There are a few exceptions to this rule in the Mahá-bhárata; as in **अन्वसञ्चरत्** (Johnson's Selections, p. 33, l. 14).

† In Epic poetry, however, there is much laxity; e. g. **यत्** and **प्राप्य**, which are properly Átmane-pada verbs, are found in Parasmai. Instances of passive verbs taking Parasmai terminations have been given at 461. c. On the other hand, **नन्त्** 'to rejoice,' which is properly Parasmai, is found in Átmane.

sense of 'the rising of a luminary, &c. ;' *vi-kramate*, 'he (the horse) steps out ;' but *vi-krámati*, 'it (the joint) splits in two ;' *upa-kramate* or *pra-kramate*, 'he is valiant ;' but *upa-krámati*, 'he approaches ;' and *pra-krámati*, 'he departs.'—**क्री** 'to buy ;' *ava-kríate*, *pari-kríate*, 'he buys ;' *vi-kríate*, 'he sells ;' but *krí* alone takes either Pada.—**क्रीड्** 'to play ;' *á-krídate* or *anu-krídate*, 'he sports ;' *pari-krídate*, 'he plays about ;' *san-krídate*, 'he plays ;' but *san-krídati*, 'it (the wheel) creaks.'—**क्षिप्** 'to throw ;' *ati-kshipati*, 'he throws beyond ;' *abhi-kshipati*, 'he throws on ;' *prati-kshipati*, 'he throws back or towards.'—**हृणु** 'to sharpen ;' *san-kshñate*, 'he sharpens.'—**गम्** 'to go ;' *á-gamayate*, 'he delays or waits patiently ;' *vy-ati-gacchanti*, 'they go against each other ;' *san-gacchati* when motion towards anything is implied, as 'he goes towards (the village) ;' but *Átm.* in the sense of 'he goes with' or 'agrees with.'—**गृ** 'to swallow ;' *san-girate*, 'he promises,' 'he proclaims ;' but *san-girati*, 'he swallows ;' *ava-girate*, 'he swallows.'—**चर्** 'to go ;' *ud*(for *ud*)-*carate*, 'he goes astray ;' *ud-carati*, 'it (the tear) overflows ;' *san-carate* or *sam-ud-á-carate*, 'he goes in a chariot.'—**जि** 'to conquer ;' *vi-jayate*, *pará-jayate*, 'he conquers ;' with other prepositions *ji* is generally *Parasmai*.—**ज्ञा** 'to know ;' *apa-jánite*, 'he denies (the debt) ;' *prati-jánite* or *sañ-jánite*, 'he acknowledges.' Without a prep. this root is restricted to either Pada if certain meanings are involved ; as, *sarpisho* (for *sarpishá*) *jánite*, 'he engages (in sacrifice) by means of ghee ;' *gám jánite*, 'he knows (his own) cow ;' *svám gám jániti* or *jánite*, 'he knows his own cow.'—**नी** 'to lead ;' *un*(for *ud*)-*nayate*, 'he lifts up ;' *upa-nuyate*, 'he invests (with the sacred thread) ;' *vi-nayate*, 'he pays,' or 'he grants,' or 'he restrains ;' *vi-nayati*, 'he takes away' (the anger of his master) ; *vi-nayati*, 'he turns away (his cheek).' Without a prep. this root is *Átm.* if it means 'to excel,' or 'to ascertain.'—**नु** 'to praise ;' *á-nute*, 'he praises.'—**तप्** 'to burn ;' *ut-tapati* or *vi-tapati*, 'he warms ;' *ut-tapate* or *vi-tapate*, 'it shines,' 'he warms (his own hand).' Without a prep. this root is *Átm.*, cl. 4, if it means 'to perform penance.'—**दा** 'to give ;' *á-datte*, 'he receives ;' *vy-á-dadati*, 'he opens (his mouth) ;' *vy-á-datte*, 'he opens (the mouth of another) ;' *sam-yacchate*, 'he gives' (as *dásyá*, 'to the female slave,' the instr. being used for the dative).—**दृश्** 'to see ;' *sam-pásyate*, 'he considers thoroughly.'—**नाप्** 'to ask for ;' always *Átm.* if used with gen., as *madhuno náthate*, 'he asks for honey.'—**प्रच्छ** 'to ask ;' *á-pricchate*, 'he bids adieu to ;' *sam-pricchate*, 'he interrogates.'—**भुञ्** 'to eat' is *Átm.* if it means 'to eat,' 'to possess,' or 'to suffer ;' but *Par.* if it means 'to protect.'—**मृष्** 'to bear ;' *pári-mrishyati*, 'he endures or forgives.'—**यम्** 'to restrain ;' *á-yacchate*, '(the tree) spreads ;' *á-yacchate*, 'he stretches out (his hand) ;' but *á-yacchati*, 'he draws up' (as a rope from a well) ; *upa-yacchate*, 'he takes (a woman) to wife ;' but *upa-yacchati*, 'he takes the wife (of another) ;' *á-yacchate*, 'he puts on (clothes) ;' *ud-yacchate*, 'he takes up (a load) ;' but *ud-yacchati*, 'he studies vigorously (the Veda, &c.) ;' *sam-yacchate*, 'he collects' (or stacks as rice, &c.)—**युञ्** 'to join ;' *ud-yunkte*, 'he makes effort ;' *anu-yunkte*, 'he examines ;' *ni-yunkte*, 'he appoints ;' *pra-yunkte*, 'he applies ;' but *pra-yunakti*, 'he sets in order (sacrificial vessels).'—**रम्** 'to sport ;' *upa-ramati*, 'he causes to refrain * ;' *á-ramati*, 'he rests ;' *vi-ramati*, 'he ceases.'—**लृ** 'to cut ;' *vy-ati-*

* This is an instance of a simple verb involving the sense of a causal.

lunáte, 'he performs cutting (of wood) which was the office of another.'—*वद्* 'to speak;' *anu-vadate*, 'he speaks after or like' (with gen.); but *anu-vadati*, 'he imitates' (as *giram*, 'a voice,' acc.); *upa-vadate*, 'he coaxes,' 'he advises;' *vi-pra-vadante* or *vi-pra-vadanti*, 'they dispute;' *sam-pra-vadante*, 'they speak together;' but *sam-pra-vadanti*, 'they (the birds) sing together;' *apa-vadate*, 'he reviles improperly;' but *apa-vadati*, 'he speaks against.' Without prep. *vad* is *Ātm.*, 'to be learned in interpreting' (the *Sástras*), or 'to be earnest in the study of anything' (as agriculture, &c.)—*वह्* 'to carry;' *pra-vahati*, 'it (the river) flows along.'—*विद्* 'to know;' *saṃ-vitte*, 'he is conscious;' *saṃ-vidate* or *saṃ-vidrate*, 'they are conscious' (308).—*विञ्ज्* 'to enter;' *ni-viśate*, 'he enters.'—*शप्* 'to swear;' *śapate*, 'he swears at' (with dat.)—*श्रु* 'to hear;' *saṃ-śrīṇoti*, 'he hears (the speech);' but *saṃ-śrīṇute*, 'he hears well' (intransitively).—*स्था* 'to stand;' *ava-tiśṭhate*, 'he waits patiently;' *pra-tiśṭhate*, 'he sets out;' *vi-tiśṭhate*, 'he stands apart;' *san-tiśṭhate*, 'he stays with;' *upa-tiśṭhate*, 'he worships,' 'he attends on.' Without prep. *sthá* takes the *Ātmane* when it denotes 'adhering to,' 'giving one's self up to shewing amatory feelings' (Pāṇ. I. 3, 23), as *tiśṭhate gopī Kṛishṇāya*, 'the shepherdess gives herself up to Kṛishṇa;' but *upa-tiśṭhati*, 'he waits on' (not in a religious sense, and governing an acc.); *ut-tiśṭhate*, 'he aspires' (to salvation); but *ut-tiśṭhati*, 'he rises' (from a seat).—*हन्* 'to strike;' *á-hate* (see 654), 'he or it strikes' ('himself or itself,' the object being omitted); but *á-hanti vṛishabham*, 'he strikes the bull.'—*श्व* 'to sound;' *saṃ-svarate*, 'it sounds clearly.'—*हृ* 'to seize;' *anu-harate*, 'he takes after' (the disposition of his father or mother), otherwise *anu-harati*.—*ह्वे* 'to call;' *upa-hwayate* or *ni-hwayate* or *vi-hwayate* or *saṃ-hwayate*, 'he calls,' 'he invokes;' *á-hwayate*, 'he challenges' (an enemy); but *á-hwayati*, 'he calls' (his son).

a. Some causals are also restricted to either *Parasmai* or *Ātmane*, according to the preposition prefixed or the meaning involved; thus the causal of *मुह्* with *परि*, meaning 'to bewitch,' is limited to *Ātm.* So also, *गृप्* 'to be greedy,' when its causal means 'to deceive,' is restricted to *Ātm.*: and the causal of *वञ्च्*, meaning 'to deceive,' takes *Ātm.*; meaning 'to avoid,' *Par.* Again, *क्व* in the causal, when joined with *mithyá*, and signifying 'to pronounce badly,' takes *Par.*; but only in the sense of doing so *once*. In the sense of 'causing a false alarm' it requires *Ātm.*; but the above specimens will suffice to shew the little profit likely to be derived from pursuing this part of the subject farther.

Compound Verbs formed by combining Adverbs with क्व and भू.

787. These are of two kinds: 1st, those formed by combining adverbs with *क्व* 'to make' and *भू* 'to become;' 2ndly, those formed by combining nouns used adverbially with these roots.

a. Examples of the first kind are, *अलङ्क्व* 'to adorn;' *साविष्क्व* 'to make manifest' (see 72); *वहिष्क्व* 'to eject;' *पुरस्क्व* 'to place in front,' 'to follow;' *विनाक्व* 'to deprive;' *सक्व* 'to entertain as a guest;' *नमस्क्व* 'to revere;' *साक्षाद्क्व*, *प्रादुर्भू*, 'to become manifest,' &c.

788. In forming the second kind, the final of a stem, being *a* or *á*, is changed to *i*; as, from सज्ज्, सज्जीकृ 'to make ready,' सज्जीभू 'to become ready;' from कृष्ण, कृष्णीकृ 'to blacken;' from परिखा 'a ditch,' परिखीकृ 'to convert into a ditch;' and sometimes *a* becomes *á*; as, प्रियांकृ 'to please,' from प्रिय. A final *i* or *ú* is lengthened; as, from शुचि, शुचीभू 'to become pure;' from लघु, लघूकृ 'to lighten.' A final *ri* is changed to *ri*; as, from मातृ, मातीभू 'to become a mother.' A final *as* and *an* become *i*; as, from सुमनस्, सुमनीभू 'to be of good mind;' from राजन्, राजीभू 'to be a king.'

a. But the greater number of compounds of this kind are formed from nominal stems in *a*. The following are other examples: तुणीकृ 'to esteem as a straw;' स्तम्भीकृ 'to stiffen;' एकचिन्तीभू 'to fix the mind on one object;' स्वीकृ 'to make or claim as one's own;' मैत्रीभू 'to become friendly.' Substantives are sometimes formed from these; as, मैत्रीभाव 'the state of being friendly,' 'friendship.'

Obs.—This change of a final to *i* before *kri* and *bhu* is technically said to be caused by the suffix *evi*, and the change to *á* by *ddé*.

b. These compounds often occur as passive participles; thus, अलङ्कृत 'adorned;' प्रादुर्भूत 'become manifest;' सज्जीभूत 'made ready;' लघूकृत 'lightened;' स्वीकरणीय 'to be agreed to.'

789. Sometimes सात्, placed after a nominal stem, is used to form a compound verb of this kind; as, from जल 'water,' जलसात्कृ 'to reduce to liquid;' from भस्मन् 'ashes,' भस्मसात्कृ (57) 'to reduce to ashes.' Cf. 725. *a.*

SECTION III.

COMPOUND ADVERBS.

790. Compound adverbs are formed, 1st, by combining adverbs, prepositions, and adverbial prefixes, with nouns in the acc. singular neuter; 2ndly, by placing adverbs, or adjectives used as adverbs, after nominal stems.

a. The first kind are identical with indeclinable compounds (760).

791. Most of the adverbs at 731 may be placed after the stems of nouns; thus, बालकसमीपम् 'near the child;' रक्षणार्थम् 'for the sake of protection;' प्रजाार्थे 'for the sake of offspring;' किमर्थम् 'on what account?' शब्दोच्चारणानन्तरम् 'after uttering a sound.' See also 777. *d.*

792. The indeclinable participle आरभ्य, 'having begun,' is joined with अद्य, 'today' (अद्यारभ्य), in the sense of 'from this time forward;' and with the stems of words to express 'beginning from;' see 925. प्रभृति is used adverbially in the same sense; as, जन्मप्रभृति 'from birth upwards;' तदाप्रभृति 'from that time forward' (see 917).

CHAPTER IX.

SYNTAX.

793. SANSKRIT syntax, unlike that of Greek and Latin, offers fewer difficulties than the other portions of the Grammar. In fact, the writer who has fully explained the formation of compounds has already more than half completed his exposition of the laws which regulate the order, arrangement, and collocation of the words in a sentence (*vākya-vinyāsa, vākya-viveka, padānwaya*).

794. Observe—In the present chapter on Syntax, that the subject may be made as clear as possible, each word will be separated from the next, and vowels will not be allowed to coalesce, although such coalition be required by the laws of combination. When compounds are introduced, a dot will generally be placed underneath, to mark the division of the different members. Much vagueness and uncertainty, however, may be expected to attach to the rules propounded, when it is remembered that Sanskrit literature consists almost entirely of poetry, and that the laws of syntax are ever prone to yield to the necessities of metrical composition.

THE ARTICLE.

795. There is no indefinite article in classical Sanskrit; but कश्चिद् (228) and in modern Sanskrit एक (200) are sometimes used to supply the place of such an article; thus, एकस्मिन् प्रदेशे 'in a certain country;' कश्चित् शृगालः 'a certain jackal.' The definite article may not unfrequently be expressed by the pronoun तद् (220); thus, स पुरुषः may mean simply 'the man,' not necessarily 'that man.' It is, however, more commonly omitted, and तद् when joined to a noun must generally be translated by 'that.'

CONCORD OF THE VERB WITH THE NOMINATIVE CASE.

796. The verb must agree with the nominative case in number and person; as, अहं करवाणि 'I must perform.'

a. Other examples are, त्वम् अवधेहि 'do thou attend;' स ददाति 'he gives;' आवां ब्रूवः 'we two say;' कपोता ऊचुः 'the pigeons said;' युवां चिन्तयतम् 'do you two reflect;' यूयम् आयात 'do ye come;' सज्जनाः पूज्यन्ते 'good men are honoured;' वाति पवनः 'the wind blows;' उदेति शशाङ्कः 'the moon rises;' स्फुटति पुष्पम् 'the flower blossoms.'

Obs.—Of course, therefore, two nouns in the singular connected by च require the verb in the dual; as, राजा मन्त्री च जग्मतुः 'the king and minister went;' यावच्च चन्द्राकौ तिष्ठतः 'as long as the moon and sun remain.'

b. The position of the verb is not always the same as in English. It may sometimes come last in the sentence.

797. When a participle takes the place of a finite verb, it must agree with the nominative in number and *gender*; as, स गतः 'he went;' सा गता 'she went;' नारीषु उक्तवत्यौ 'the two women spoke;' राज्ञः हतः 'the king was killed;' बन्धनानि छिन्नानि 'the bonds were cut.'

a. Sometimes, when it is placed between two or more nominative cases, it agrees with one only; as, स्व-वधूः प्रबोधिता पुत्रश्च 'his wife and son were awakened.'

b. The following is noticeable: राज्यम् आत्मा वयं वधूरं नीतानि पणताम् 'kingdom, self, we, and wife were brought (neut. pl.) to the state of a stake (to be played for),' Kirāt. xi. 47. See also 906.

c. Very often the copula, or verb which connects the subject with the predicate, is omitted; when, if an adjective stand in the place of the verb, it will follow the rules of concord in gender and number; as, धनं दुर्लभम् 'wealth is difficult of attainment;' आवां कृताहारौ 'we two have finished eating.' But if a substantive stand in the place of the verb, no concord of gender or number need take place; as, सम्पदः पदम् आपदाम् 'successes are the road to misfortune.'

CONCORD OF THE ADJECTIVE WITH THE SUBSTANTIVE.

798. An adjective, participle, or adjective pronoun, qualifying a substantive, when not compounded with it, must agree with the substantive in gender, number, and case; as, साधुः पुरुषः 'a good man;' महद् दुःखम् 'great pain;' एतेषु पूर्वोक्तेषु राष्ट्रेषु 'in these before-mentioned countries;' त्रीणि मित्राणि 'three friends.'

CONCORD OF THE RELATIVE WITH THE ANTECEDENT.

799. The relative must agree with the antecedent noun in gender, number, and person; but in Sanskrit the relative pronoun generally precedes the noun to which it refers, this noun being put in the same case with the relative, and the pronoun तद् follows in the latter clause; as, यस्य नरस्य बुद्धिः स बलवान् 'the man who has intellect is strong' (lit. 'of whatever man there is intellect, he is strong').

a. The noun referred to by the relative may also be joined with तद्, as यस्य बुद्धिः स नरो बलवान्; or may be omitted altogether, as यत् प्रतिज्ञातं तत् पालय 'what you have promised, that abide by;' येषाम् अपत्यानि खादितानि तैः (पक्षिभिः understood) जिज्ञासा समारम्भा 'by those (birds) whose young ones were devoured an inquiry was set on foot;' यः सर्वान् विषयान् प्राप्नुयाद् यश्च एतान् उपेक्षते तयोर् विषयापेक्षकः श्रेयान् 'he who would obtain all objects of sense, and he who despises them, of the two the despiser is the best.'

800. The relative sometimes stands alone, an antecedent noun or pronoun being

understood, from which it takes its gender and number; as, *श्रुतेन किं यो न धर्मम् चाचरेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue?' *धनेन किं यो न ददाति* 'What is the use of wealth (to him) who does not give?'

a. Sometimes, though rarely, the antecedent noun precedes the relative in the natural order; as, *न सा भार्या यस्यां भर्ता न तुष्यति* 'she is not a wife in whom the husband does not take pleasure.'

801. *तावत्* and *यत्* stand to each other in the relation of demonstrative and relative; as, *यावन्नि तस्य द्वीपस्य वस्तूनि तावन्नि अस्माकम् उपनेतव्यानि* 'as many products as belong to that island, so many are to be brought to us.' See also 876.

a. Similarly, *तादृश* and *यादृश*; as, *यादृशं वृत्तं तादृशं तस्मै कथितवतः* 'as the event occurred, so they related it to him.' Cf. 920. a.

SYNTAX OF SUBSTANTIVES.

802. Under this head it is proposed to explain the construction of substantives, without special reference to the verbs which govern them; and for this purpose it will be desirable to exhibit examples beginning with the nominative case.

Nominative Case.

803. A substantive simply and absolutely expressed must be placed in the nominative case; as, *हितोपदेशः* 'the Hitopadeśa;' *भट्टिकाव्यम्* 'the poem of Bhaṭṭi.'

a. Two nominative cases in different numbers may be placed in apposition to each other; as, *तुषानि शय्या* 'grass as a bed.'

Accusative Case.

804. Substantives are not found in the accusative, unconnected with verbs or participles, except as expressing '*duration of time*' or '*space*.' See 821.

Instrumental Case.

805. This case yields a variety of senses. The most usual is that of '*the agent*' and '*the instrument*' or '*means*' by which anything is done; as, *मया (उक्तम्)* 'by me it was said;' *आधेन (पाशो योजितः)* 'by the fowler a snare was laid;' *वेदाध्ययनेन* 'by the study of the Vedas;' *स्वचक्षुषा* 'with one's own eye.'

806. It also has the force of '*with*' in expressing other collateral ideas; as, *बलीयसा स्वर्षा* 'vying with the strong;' *मित्रेण सम्भाषः* 'conversation with a friend;' *पशुभिः सामान्यम्* 'equality with beasts;' *पितृ*

गोचरेण 'with the knowledge of (his) father:' especially when 'accompaniment' is intended; as, ज्ञानेण गुरुः 'the master with his pupil;' आत्मनापञ्चमः 'the fifth with myself,' i. e. 'myself and four others.'

807. The other senses yielded by this case are, 'through,' 'by reason of,' 'on account of;' as, कृपया 'through compassion;' तेन अपराधेन 'on account of that transgression:' especially in the case of abstract nouns formed with तः (80. LXII); as, मूढतया 'through infatuation.'

a. 'According to,' 'by;' as, विधिना 'according to rule;' मम सम्मतेन 'according to my opinion;' जात्या 'by birth.'

b. 'The manner' in which anything is done, as denoted in English by the adverbial affix 'ly,' or by the prepositions 'in,' 'at;' as, बाहुल्येन 'in abundance;' धर्मेण 'virtuously;' यथेच्छया or स्वेच्छया 'at pleasure;' सुखेन 'at ease;' सनेन विधिना 'in this way;' महता सनेन (निवसतः) 'they both dwell together in great intimacy;' (नृपः सर्वभूतानि अभिभवति) तेजसा 'a king surpasses all beings in glory;' मनसा (न कर्तव्यम्) 'such a deed must not even be imagined in the mind;' मानुषरूपेण 'in human form;' प्रतिबन्धेन 'for a hindrance.'

808. Substantives expressive of 'want,' 'need,' may be joined with the instrumental of the thing wanted; as, चर्चया न प्रयोजनम् 'there is no occasion for inquiry;' मया सेवकेन न प्रयोजनम् 'there is no need of me as a servant;' तृणेन कार्यम् 'there is use for a straw.'

809. 'The price' for which anything is done may be in the instrumental; as, पञ्चभिः पुराणैर् (याति दासत्वम्) 'for five Purāṇas he becomes a slave;' बहुभिर् दत्तैर् (युध्यन्ते) 'they fight for great rewards.' Similarly, प्राणपरित्यागमूल्येन (श्रीर् न लभ्यते) 'fortune is not obtained at the price of the sacrifice of life.'

a. So also 'difference between' two things; as, त्वया समुद्रेण च महद् अन्तरम् 'there is great difference between you and the ocean.'

b. 'Separation from,' either with or without सह; as, भर्तृा वियोगः 'separation from a husband' (or भर्तृा सह वियोगः). Similarly, शिखेदो हरिणा सह 'separation from Hari.'

c. The English expression 'under the idea that' is expressed by the instrumental case of the substantive बुद्धि; as, व्याघ्रबुद्ध्या 'under the idea that he was a tiger.'

Double Instrumental.

810. Sometimes when two substantives come together, expressing 'parts' of a common idea, they are both placed in the instrumental, instead of one in the genitive; as, वकुलैः पुष्पैर् वास्यते 'an odour is emitted by the Vakula-plants by their flowers' (for वकुलानां पुष्पैः). Similarly, ताम् आश्रासयामास प्रेष्याभिश् चन्दनोदकैः 'he caused her to revive by her attendants by sandal-water.'

Dative Case.

811. This case is of very limited applicability, and its functions, irrespectively of the influence of verbs, are restricted to the expression

of 'the object,' 'motive,' or 'cause' for which anything is done, or 'the result' to which any act tends; as, आत्मविवृद्धये 'for self-aggrandizement;' आपत्प्रतीकाराय 'for the counteraction of calamity;' शास्त्रं च शास्त्रं च प्रतिपन्नये 'arms and books (lead) to renown.'

a. When, as in the last example, 'the result' or 'end' to which anything leads is denoted by this case, the verb is seldom expressed, but appears to be involved in the case itself. The following are other examples: यत्र आस्ते विषसंसर्गोऽमृतं तदपि मृत्यवे 'where there is admixture of poison, then even nectar (leads) to death;' उपदेशो मूर्खैणां प्रकोपाय न ज्ञानये 'advice to fools (leads) to irritation, not to conciliation;' स वृद्धपतिस् तस्याः सन्तोषाय न अभवत् 'that old husband was not to her liking;' स राजा तस्या रुचये न बभूव 'that king was not to her liking;' सिद्धे गच्छ 'go for the accomplishment' (of this matter).

b. It will be seen hereafter that certain verbs of *giving* and *relating* govern the dative. Substantives derived from such verbs exercise a similar influence; as, अन्यस्मै दानम् 'the giving to another;' अन्यस्मै कथनम् 'the telling to another.'

c. Words expressive of 'salutation' or 'reverence' are joined with the dative; as, गणेशाय नमः 'reverence to Ganeśa;' कुशलं ते 'health to thee.'

Ablative Case.

812. The proper force of the ablative case is expressed by 'from;' as, लोभात् (क्रोधः प्रभवति) 'from avarice anger arises;' गिरेः पतनम् 'falling from a mountain;' चाराणां मुखात् 'from the mouth of the spies.'

813. Hence this case passes to the expression of various correlative ideas; as, आहारान् किञ्चित् 'a portion of (from) their food:' and like the instrumental it very commonly signifies 'because,' 'by reason of,' 'in consequence of;' as, गोमनुषाणां वधात् 'on account of the slaughter of cows and men;' अनवसरप्रवेशात् (पुत्रं निन्दति) 'he blames his son for entering inopportunately;' दण्डभयात् 'through fear of punishment;' अस्मत्पुण्योदयात् 'by reason of my good fortune;' फलतोऽविशेषात् 'because (there is) no difference as to the result.'

a. 'According to;' as, मन्त्रिवचनात् 'according to the advice of the minister.' Abstract nouns in त्व are often found in this case to express some of these ideas; as, अनवस्थितचित्तत्वात् 'by reason of the unsteadiness of his mind:' especially in the writings of commentators; as, वक्ष्यमाणत्वात् 'according to what will be said hereafter;' स्पृष्टेषत्स्पृष्टेषद्विवृतसंवृतभेदात् 'according to the division of touched, slightly touched, slightly open, open and contracted.'

814. It also expresses 'through the means' or 'instrumentality of;' as, शृगालात् पाशबद्धः 'caught in the toils through the instrumentality of the jackal;' न औषधपरिज्ञानाद् (व्याधेः शान्तिर् भवेत्) 'the alleviation of disease is not effected by the mere knowledge of the medicine.'

a. 'The manner' in which anything is done is often expressed by the ablative; it is then used adverbially (compare 715); as, यत्नात् 'with diligence,' or 'diligently;' बलात् 'forcibly;' कुतूहलात् 'with wonder;' उपचारात् 'figuratively;' मूलद् उद्धरणम् 'tearing up by the roots:' or by the ablative suffix तस्; as, स्वच्छातः 'at one's own pleasure' (see 719. a. b).

b. This case also denotes 'after;' as, शरीरविगमात् 'after separation from the body;' मुख्यप्रतिबन्धनात् 'after the imprisonment of the chief;' तस्य आगमनात् 'since his arrival.'

c. So also, in native grammars the ablative case is used to express 'after;' thus, रहाभ्याम् 'after the letters *ra* and *ha*;' शात् 'after the letter *śa*;' च्वर्णाद् नस्य शर्त्वं वाच्यम् 'it should be stated that after the letters *ri* and *ri* the cerebral श *n* is substituted in place of the dental न *n*.'

d. In reference to time, 'within;' as, त्रिपक्षात् 'within three fortnights.'

e. Nouns expressive of 'fear' are joined with the ablative of the thing feared; as, मृत्योर् भयम् 'fear of death;' चौरतो भयम् 'fear of robbers.'

Genitive Case.

815. This and the locative case are of the most extensive application, and are often employed, in a vague and indeterminate manner, to express relations properly belonging to the other cases.

a. The true force of the genitive is equivalent to 'of,' and this case appears most frequently when two substantives are to be connected, so as to present one idea; as, मित्रस्य वचनम् 'the speech of a friend;' भर्ता नार्याः परमं भूषणम् 'the best ornament of a woman is her husband;' न नरस्य नरो दासो दासस् तु अर्थस्य 'man is not the slave of man, but the slave of wealth.'

816. 'Possession' is frequently expressed by the genitive case alone, without a verb; as, सखाः सम्पत्तयस् तस्य सन्नुष्टं यस्य मानसम् 'all riches belong to him who has a contented mind;' धन्योऽहं यस्य ईदृशी भार्या 'happy am I in possessing such a wife.'

a. It often, however, has the force of 'to,' and is very generally used to supply the place of the dative; as, प्राणा आत्मनोऽभीष्टाः 'one's own life is dear to one's self;' न योजनशतं दूरं वाह्यमानस्य तृष्णया 'a hundred Yojanas is not far to one borne away by thirst (of gain);' किं प्रज्ञावताम् अविदितम् 'What is unknown to the wise?' किम् अन्धस्य (प्रकाशयति) प्रदीपः 'What does a lamp (shew) to a blind man?' किं मया अपकृतं राज्ञः 'What offence have I committed towards the king;' किम् अयम् अस्माकं (कर्तुं समर्थः) 'What can this man do to us?'

b. And not unfrequently of 'in' or 'on;' as, स्त्रीणां विश्वासः 'confidence in women;' मम आश्रयत्वम् 'dependence on me.'

c. It is even equivalent occasionally to 'from' or 'by,' as usually expressed by the ablative or instrumental; as, न कस्यापि (उपायनं गृह्णीयात्) 'one ought not to

accept a present from any one; 'अस्माकं (वनं त्याज्यम्) 'the wood is to be abandoned by us; 'स धन्यो यस्य सन्धिनी न प्रयान्ति विमुखा: 'he is blessed from whom suppliants do not depart in disappointment; 'नलस्य उपसंस्कृतं मांसम् 'meat cooked by Nala.'

d. 'Difference between two things' is expressed by the genitive; as, 'सेव्यसेवकयोर् महद् अन्तरम् 'there is great difference between the master and the servant' (cf. 809. a).

e. In native grammars it expresses 'in place of; 'as, 'उरुष रपर: 'an in place of ri is followed by ra.'

Locative Case.

817. The locative, like the genitive, expresses the most diversified relations, and frequently usurps the functions of the other cases. Properly it has the force of 'in,' 'on,' or 'at,' as expressive of many collateral and analogous ideas; thus, 'रात्रौ 'in the night; 'ग्रामे 'in the village; 'पृष्ठे 'on the back; 'त्वयि विश्वास: 'confidence in you; 'मरुत्स्थलां वृष्टि: 'rain on desert ground; 'प्रथमबुभुक्षायाम् 'at the first desire of eating; 'पृथिव्यां रोपितो वृक्ष: 'a tree planted in the earth.'

818. Hence it passes into the sense 'towards; 'as, 'क्षमा शत्रौ च मित्रे च 'leniency towards an enemy as well as a friend; 'सर्वभूतेषु दया 'compassion towards all creatures; 'सुहृत्सु सजिह्व: 'upright towards friends; 'सुकृतशतम् असत्सु नष्टम् 'a hundred good offices are thrown away upon the wicked; 'नलेऽनुराग: 'love for Nala; 'तस्याम् अनुराग: 'affection for her.'

819. Words signifying 'cause,' 'motive,' or 'need' are joined with the locative; as, 'सत्प्रपत्ने हेतु: 'the cause of his modesty; 'भूपालयोर् विग्रहे भवद्भचनं निदानम् 'your speech was the cause of the war between the two princes; 'प्रार्थकाभाव: सतीत्वे कारणं स्त्रिया: 'the absence of a suitor is the cause of a woman's chastity; 'नौकायां किं प्रयोजनम् 'What need of a boat?' Also words signifying 'employment' or 'occupation; 'as, 'सर्वाङ्गिणे प्रवृत्ति: 'engaging in the acquisition of wealth.'

a. So words derived from the root *yuj* usually require the locative; as, 'मम राज्यरक्षायाम् उपयोग: 'I am of service in preserving the kingdom.'

b. This case may yield other senses equivalent to 'by reason of,' 'for,' &c.; as, 'मे छिद्रेषु 'through my faults; 'चार: परराष्ट्राणाम् अवलोकने 'a spy is for the sake of examining the territory of one's enemies; 'युद्धे कालोऽयम् 'this is the time for battle; 'उपदेशेऽनादर: 'disregard for advice; 'का चिन्ता मरणे रणे 'What anxiety about dying in battle! 'कालं मन्ये पलायने 'I think the time has come for escaping; 'पुत्रस्य अनुमते 'with the consent of a son.'

c. It is also used in giving the meaning of a root; as, 'ग्रह् उत्पादाने 'the root *grah* is in taking,' i. e. conveys the idea of 'taking.'

d. In native grammars it expresses 'followed by; 'thus 'ङिति means 'when anything having an indicative *n* follows.' So again, 'मानस्य पदस्य अनुस्वारो हलि 'in the room of *m* final in a word followed by any consonant (*hal*) there is Anusvāra.'

e. The locative case is often used absolutely; see 840.

SYNTAX OF NOUNS OF TIME.

820. When reference is made to *any particular division* of time, the instrumental case is usually required; as, त्रिभिर् वर्षैः 'in three years;' द्वादशभिर् मासैः 'in twelve months;' क्षणेन 'in an instant;' कियता कालेन 'In how long time?' वर्षशतैः 'in hundreds of years;' कालपर्यायेण (or simply कालेन) 'in process of time;' मासेन 'in a month;' मासमात्रेण 'in the space of a month;' एतावता कालेन 'in so much time.'

821. When *duration of time* is implied, the accusative case is generally used; as, क्षणम् 'for a moment;' अनेककालम् 'for a long time;' कियन्तं कालम् 'for some time;' एकं मासम् 'for one month;' विंशतिं मासान् 'for twenty months;' द्वौ मासौ 'for two months;' वर्षशतम् 'for a hundred years;' शास्वतीः समाः 'to all eternity;' शतं वर्षाणि 'for a hundred years;' बहूनि अहानि 'for many days.' The instrumental, however, is sometimes used in this sense, and to express other relations of time; as, द्वादशभिर् वर्षैर् बाणिज्यं कृत्वा 'having traded for twelve years;' कतिपयदिवसैः 'for a few days:' and even the genitive; as, चिरस्य कालस्य (or simply चिरस्य) 'for a long time;' कतिपयाहस्य 'after a few days.'

822. When *any particular day or epoch* is referred to, as the date on which any action has taken place or will take place, the locative may be employed; as, कस्मिंश्चिद् दिवसे 'on a certain day;' तृतीये दिवसे 'on the third day;' द्वादशेशुद्दि 'on the twelfth day;' इतः सप्तदशेशुद्दि 'seventeen days from this time.' Or sometimes the accusative; as, यां रात्रिं ते दूताः प्रविशन्ति स्म पुरीं तां रात्रिं भरतेन स्वप्नो दृष्टः 'on the night when the ambassadors entered the city, on that night a dream was seen by Bharata.'

a. The adverbs at 731 may often be found expressing *relations of time*; as, षणमासाद् ऊर्ध्वम् or परम् 'after six months;' षणमासेन or षणमासाभ्यन्तरेण पूर्वम् 'six months ago;' or (employing the locative absolute) पूर्णे वर्षसहस्रे 'after a thousand years.'

NOUNS OF PLACE AND DISTANCE.

823. Nouns expressive of '*distance or space between two places*' (according to Carey) may be in the nominative; as, शतं क्रोशाः सोमनाथात् 'a hundred Kos from Somanáth:' but they are more properly in the accusative; as, योजनम् 'for a Yojana;' क्रोशम् 'for a Kos:' or

in the instrumental; as, क्रोशेन गत्वा 'having gone for a Kos.' 'The place' in which anything is done is expressed by the locative; as, विदर्भेषु 'in Vidarbha.'

SYNTAX OF ADJECTIVES.

Accusative after the Adjective.

824. Adjectives formed from *desiderative* stems will often be found governing an accusative in the same way as the verbs from which they are derived; as, स्वगृहं जिगमिषुः 'desirous of going home;'; पुत्रम् अभीष्टुः 'desirous of obtaining a son;'; राजानं दिदृक्षुः 'desirous of seeing the king.'

Instrumental after the Adjective.

825. Adjectives, or participles used adjectively, expressive of 'want' or 'possession,' require the instrumental case; as, अर्थेन हीनः 'destitute of wealth;'; अर्थैः समायुक्तः 'possessed of riches;'; वारिणा पूर्णो घटः 'a jar full of water.'

826. So also of 'likeness,' 'comparison,' or 'equality;'; as, अनेन सदृशो लोके न भूतो न भविष्यति 'there never has been, nor will there ever be, any one like him in this world;'; ब्राह्मणेन तुल्यम् अधीते 'he reads like a Bráhmaṇa;'; प्रारम्भैः सदृश उदयः 'his success was equal to his undertakings;'; प्राणैः समा पत्नी 'a wife as dear as life;'; दाता अभ्यधिको नृपैः 'more liberal than (other) kings;'; आदित्येन तुल्यः 'equal to the sun.' These are sometimes joined with a genitive; see 827. b.

Genitive after the Adjective.

827. Adjectives signifying 'dear to,' or the reverse, are joined with the genitive; as, राज्ञां प्रियः 'dear to kings;'; भर्तारः स्त्रीणां प्रियाः 'husbands are dear to women;'; न कश्चित् स्त्रीणाम् अप्रियः 'women dislike nobody;'; द्वेष्यो भवति मन्त्रिणाम् 'he is detestable to his ministers.'

a. Adjectives expressive of 'fear' may govern the genitive or ablative; as, ऋषेर् भीतः 'afraid of the sage.'

b. Adjectives expressive of 'equality,' 'resemblance,' 'similitude,' sometimes require the genitive as well as the instrumental (826); thus, सर्वस्य समः 'equal to all;'; तस्य अनुरूपः 'like him;'; चन्द्रस्य कल्पः 'rather like the moon;'; न तस्य तुल्यः कश्चन 'nobody is equal to him.'

c. So also other adjectives; as, परोपदेशः सर्वेषां सुकरः नृणाम् 'giving advice to others is easy to all men;'; सुखानाम् उचितः 'worthy of happiness;'; उचितः क्लेशानाम् 'capable of toil;'; अज्ञातं धृतराष्ट्रस्य 'unknown to Dhṛita-ráshṭra;'; धर्मस्य कल्पः 'competent for duty.'

Locative after the Adjective.

828. Adjectives, or participles used adjectively, expressive of 'power' or 'ability,' are joined with a locative; as, अश्वनि क्षमा अश्वः 'horses able for the journey;' महति शत्रौ क्षमो राजा 'a king who is a match for a great enemy;' अशक्ता गृहकरणे शक्ता गृहभङ्गने 'unable to build a house, but able to demolish one.'

a. So also other adjectives; as, शस्त्रेषु कुशलः 'skilled in arms;' अल्पेषु प्राज्ञः 'wise in trifles;' त्वयि अनुरक्तो विरक्तो वा स्वामी 'Is your master attached or adverse to you?' अनुजीविषु मन्दादरः 'neglectful of his dependants.'

SYNTAX OF THE COMPARATIVE AND SUPERLATIVE DEGREE.

829. Adjectives in the comparative degree require the ablative case; as, पत्नी प्राणेभ्योऽपि गरीयसी 'a wife dearer even than one's life;' पुत्रस्पर्शात् सुखतरः स्पर्शो लोके न विद्यते 'there is no pleasanter touch in this world than the touch of a son;' वर्धनात् प्रजाऋक्षणं श्रेयः 'the protection of one's subjects is better than aggrandizement;' न मत्तो (719. a) दुःखिततरः पुमान् अस्ति 'there is not a more wretched man than I;' मतिर् बलाद् बलीयसी 'mind is more powerful than strength.'

830. Sometimes they govern the instrumental; as, प्राणैः प्रियतरः 'dearer than life;' न अस्ति मया कश्चिद् अल्पभाग्यतरो भुवि 'there is nobody upon earth more unfortunate than I.'

a. When it is intended to express 'the better of two things' the genitive may be used; as, अनयोर् देशयोः को देशो भद्रतरः 'Of these two countries which is the better?'

831. The comparative in Sanskrit is often expressed by 'better and not' or 'but not;' as, वरं प्राणपरित्यागो न पुनर् ईदृशे कर्मणि प्रवृत्तिः 'better abandon life than (but not) engage in such an action;' वरं मौनं कार्यं न च वचनम् उक्तं यद् अनृतम् 'it is better that silence should be kept than a speech uttered which is untrue;' विद्यया सह वेदाध्यापकेन वरं मर्त्यं न तु अध्यापनयोग्यशिक्षाभावे अपात्राय एतां प्रतिपादयेत् 'a teacher of the Veda should rather die with his learning than commit it to an unworthy object, in the absence of a pupil worthy to be instructed in it.'

832. The superlative degree is usually joined with the genitive; as, ब्राह्मणो द्विपदां श्रेष्ठो गौर वरिष्ठा चतुष्पदाम् । गुरुर् गरीयसां श्रेष्ठः पुत्रः स्पर्शवतां वरः 'a Brāhman is the best of all bipeds, a cow of quadrupeds, a Guru of venerable things, a son of things possessed of touch:' but

sometimes with the locative ; as, नरेषु बलवत्तमः 'the most powerful of men.' and even with an ablative ; as, धान्यानां सङ्ग्रह उत्तमः सर्वसङ्ग्रहात् 'a store of grain is the best of all stores.'

a. Rarely with an instrumental ; as, नृवीरः कुन्त्याः प्राणैर् इष्टतमः 'a hero dearer than the life of Kuntá.' Hence it appears that comparison may sometimes be expressed by a superlative suffix. Another example is अज्ञेभ्यो ग्रन्थिनः श्रेष्ठाः 'people well-read in books are better than ignorant people.'

b. A superlative degree may even take a comparative suffix, and govern the genitive ; as, तेषां ज्येष्ठतरः 'the eldest of them.' See 197. a.

c. A comparative word may have a superlative sense ; as, दृढतरः 'very firm.'

833. 'Comparison' is often expressed by an adjective in the *positive* degree, joined with a noun in the ablative or instrumental case ; as, नास्ति तस्मात् पुण्यवान् 'there is not a happier than he ;' स मत्तो (719. a) महान् 'he is greater than I.' Similarly, अन्यैर् विशेषतः 'more excellently than all.'

a. In more modern Sanskrit 'comparison' is sometimes expressed by the use of अपेक्ष्य 'regarding,' 'with reference to' (indecl. part. of root ईष् with अप), which may take the place of 'than' in English ; thus, दशोपाध्यायान् अपेक्ष्य आचार्य आचार्यशतम् अपेक्ष्य पिता गौरवेण अतिरिक्तो भवति 'an Ācárya ought to be higher in estimation than ten Upádhyáyas, a father than a hundred Ācáryas.'

834. Many words have a kind of comparative influence, and require an ablative case, especially वरम्, अवरम्, अन्य, अन्यदा, अन्यत्र, इतर, पर, पूर्वे, अधिक, जन, अवशिष्ट, गुण ; as, प्रक्षालनात् पङ्क्तस्य अस्पर्शनं वरम् 'it is better not to touch mud than to wash it off ;' दारिद्र्यम् अवरं मरणात् 'poverty is less desirable than death ;' को मां मित्राद् अन्यस् त्वातुं समर्थः 'Who is able to rescue me, other than a friend ?' किञ्च दुःखम् अतः परम् 'What grief is greater than this ?' न श्रुताद् अन्यद् विब्रूयात् 'one ought not to speak differently from what one has heard ;' तत्कालाद् अन्यदा 'at another time than the present ;' नरस्य न अन्यत्र मरणाद् भयम् 'there is no cause of fear to man from any other quarter than from death ;' श्राद्धाहात् (731, 778) पूर्वदिने 'on the day before that of the Śráddha ;' योजनशताद् अधिकम् 'more than a hundred Yojanas ;' कान्तोदनः सङ्गमात् किञ्चिद् जनः 'intelligence of a lover is something less than a meeting ;' अन्नाद् अवशिष्टम् 'the remainder of the food ;' मूल्यात् पञ्चगुणम् 'five times more than the value.'

NUMERALS.

835. The syntax of numerals is explained at 206, 207. The following examples may be added : नवतेर् नराणाम् 'of ninety men ;' षष्टेर् नराणाम् 'of sixty men ;' सहस्रस्य नराणाम् 'of a thousand men ;' सहस्रं पितरः 'a thousand ancestors ;' त्रिभिर् गुणितं शतम् 'one hundred multiplied by three ;' फलसहस्रे द्वे 'two thousand fruits ;' एषां त्रयाणां मध्याद् अन्यतमः 'one of these three ;' अयुतं गा ददौ 'he gave ten thousand cows ;' पञ्चशतं मृगान् जघान 'he killed five hundred deer.'

a. Sometimes the plural of the numerals from ऊनविंशति upwards may be used; as, पञ्चाशद्भिर् वायैः 'with fifty arrows.'

b. The aggregative numerals may be employed at the end of compounds for the cardinals; thus, सैन्यद्वयम् 'two armies;' विवाहचतुष्टयम् 'four marriages.' See 214.

c. Numerals from nineteen (*úna-viṅśati*) upwards may take the genitive after them of the things numbered; as, अश्वानां शतसहस्राणि 'a hundred thousand of horses;' पत्नीनां सप्तशतानि 'seven hundred foot-soldiers;' शतम् आचार्यैणाम् 'a hundred preceptors;' गवां पञ्चशतानि षष्टिञ्च 'five hundred and sixty cows;' सर्गाणां षट् शतानि विंशतिञ्च 'six hundred and twenty chapters;' नराणां त्रिंशदधिकशतं द्वे सहस्रे च 'two thousand one hundred and thirty men;' पञ्च रथसहस्राणि 'five thousand chariots;' एकशतं गवाम् 'a hundred and one cows' (Manu XI. 129). They may be used at the end of genitively dependent compounds; as, तृचाशीति 'eighty Trīcas,' i. e. eighty of Trīcas.

Obs.—But the genitive is not admissible after numerals below nineteen; e. g. दश नराः 'ten men' (not दश नराणाम्).

d. When numerals are used comparatively they may take an ablative; as, विवादाद् द्विगुणो दमः 'a fine the double of that in dispute.'

SYNTAX OF PRONOUNS.

836. The chief peculiarities in the syntax of pronouns have already been noticed at 216–240, and at 799–801.

With regard to the alternative of एनम्, &c. (see 223), it is properly only allowed in case of the re-employment (*anvādeśa*) of this pronoun in the subsequent part of a sentence in which इदम् or एतद् has already been used; thus, अनेन व्याकरणम् अधीतम् एनं छन्दोऽध्यापय 'the grammar has been studied by him, now set him to study the Veda' (cf. Nala XII. 31, 32). It is an enclitic, and ought not to begin a sentence.

a. In the use of the relative and interrogative pronouns a very peculiar *attraction* is often to be observed; that is, when either a relative or interrogative pronoun has been used, and an indefinite pronoun would naturally be expected to follow, the relative or interrogative is repeated, as in the following examples: यो यस्य (for कस्यचिद्) भावः स्यात् 'whatever may be the disposition of whom (i. e. any one);' यद् रोचते यस्मै 'whatever is pleasing to any one;' यो यस्य मांसम् अश्नाति 'whoever eats the flesh of any animal;' यस्य ये गुणाः सन्ति 'whatever excellences belong to any one;' यद् येन युज्यते 'whatever corresponds with anything;' केषां किं शास्त्रम् अध्ययनीयम् 'What book is to be read by whom?'

837. The relative and interrogative are sometimes used together, in an indefinite distributive sense; as, यानि कानि मित्राणि 'any friends whatever;' or more usually with चिद् affixed to the interrogative; as, यस्मै कस्मैचित् 'to any one whatever.'

a. The neuter of the interrogative (किम्) is often joined with the instrumental

to signify 'What is the use of?' 'there is no need of;' as, *श्रुतेन किं यो न धर्मम् आचरेत् । किम् आत्मना यो न जितेन्द्रियो भवेत्* 'Of what use is scriptural knowledge (to one) who does not practice virtue? Of what use is a soul (to one) whose passions are not kept in subjection?' *किं ते अनेन प्रश्नेन* 'What business have you to make this inquiry?' *किं बहुना* 'What need of more!' 'in short.'

b. As already shewn at 76r, a relative pronoun is sometimes rendered unnecessary by the use of the relative compound; thus, *नगरी चन्द्रिकाधौतहर्म्या* is equivalent to *नगरी यस्याश् चन्द्रिकाधौतानि हर्म्याणि* 'a city whose palaces were silvered by the moon-beams.'

c. The relative, when followed by a pluperfect tense in English, may be expressed in Sanskrit by the indeclinable participle; thus, *सिंहो व्याधं हत्वा* 'a lion having killed a hunter,' or 'a lion who had killed a hunter.'

838. The following examples will illustrate the use of pronouns of quantity and pronominals: *यावत्*: (or *यत्संख्यकान्*) *ग्रासान् भुङ्क्ते तावत्*: (or *तत्संख्यकान्*) *ददाति* 'as many mouthfuls as he eats, so many he gives away;' *यदि एतावत् मह्यं दीयते तदा एतावद् अध्यापयामि* 'if so much is given to me, then I will give so much instruction;' *तेषां सर्वेषां मध्याद् एकतमः* 'one out of all those.' See also 80r.

SYNTAX OF VERBS.

839. Nothing is more common in Sanskrit syntax than for the verb to be omitted altogether, or supplied from the context.

a. This is more especially the case with the copula, or substantive verb; thus, *यावत् मेरुस्थिता देवा यावद् गङ्गा महीतले । चन्द्राकौ गगने यावत् तावद् विप्रकुले वयम्* 'as long as the gods have existed in Meru, as long as the Ganges upon earth, as long as the sun and moon in the sky, so long have we (existed) in the family of Brāhmans;' *परिच्छेदः पाण्डित्यम्* 'discrimination (is) wisdom.'

Locative and Genitive absolute.

840. The locative case is very commonly used absolutely with participles; as, *तस्मिन् जीवति जीवामि मृते तस्मिन् श्विये पुनः* 'he living I live, he dying I die;' *अवसन्नायां रात्रौ* 'the night being ended;' *ज्येष्ठे भ्रातरि अनूढे* 'the elder brother being unmarried;' *असति उपायान्तरे* 'there being no other expedient;' *तथा सति* 'it being so.' Sometimes the participle is omitted; as, *दूरे भये* 'the danger (being) distant.' When the past passive participle is thus used absolutely with a noun in the locative, the present participle of *अस्*, 'to be,' is often redundantly added; as, *तथा कृते सति* or *तथा अनुष्ठिते* 'it being so done*.'

* Possibly the object of adding the word *sati* may be to shew that the passive participle is here used as a participle, and not as a past tense. So also in commentaries *सति* is placed after a word like *आगच्छति*, to indicate the loc. sing. of the pres. part., as distinguished from the 3rd sing. of the pres. tense.

a. The genitive is less commonly used absolutely; as, आपदाम् आपतन्तीनाम् 'calamities impending;' पश्यतां नराणाम् 'the men looking on.'

b. When the nominative appears to be thus used there are really two sentences; as, सुहृन् मे समायातः पुष्यवान् अस्मि 'my friend having arrived, I am happy.'

c. It is evident that the locative and genitive absolute may often take the place of the English particles 'when,' 'while,' 'since,' 'although;' and may supply the place of a *pluperfect tense*; thus, तस्मिन् अपक्रान्ते 'when he had departed.'

Nominative Case after the Verb.

841. Verbs signifying 'to be,' 'to become,' 'to appear,' 'to be called,' or 'to be esteemed,' and other passive verbs similarly used, may take a nominative after them; as, राजा प्रजापालकः स्यात् 'let a king be the protector of his subjects;' सा निरानन्दा प्रतिभाति 'she appears sorrowful;' ग्रामोऽरख्यं प्रतिभाति 'the village appears like a desert;' राजा धर्मं अभिधीयते 'a king is called Justice.'

Accusative Case after the Verb.

842. Transitive verbs generally govern an accusative; as, विश्वं ससर्ज वेधाः 'Brahmá created the universe;' पुष्पाणि चिनोति नारी 'the woman gathers flowers;' प्राणान् जहौ मुमुषुः 'the dying man gave up the ghost;' बधु वर्जयेत् 'one should avoid wine;' तत्त्वं ब्रूहि 'speak the truth.'

a. Verbs of *speaking to* or *addressing* take an accusative; as, तम् अब्रवीत् 'he said to him;' इति उवाच फाल्गुनम् 'he thus addressed Arjuna.'

843. So also verbs of *motion*; as, सरति तीर्थे मुनिः 'the holy man goes to the place of pilgrimage;' नद्यः समुद्रं द्रवन्ति 'rivers run into the ocean;' भ्रमति महीम् 'he wanders over the earth.'

844. Verbs of *motion* are not unfrequently used with substantives, to supply the place of other verbs; as, ख्यातिं याति 'he goes to fame,' for 'he becomes famous;' समताम् एति 'he goes to equality,' for 'he becomes equal;' तयोर् मित्रताम् आजगाम 'he came to the friendship of those two,' for 'he became a friend of those two;' पञ्चत्वं गतः 'he went to death,' for 'he died;' नृपतिं तुष्टिं नयति 'he leads the king to satisfaction,' for 'he satisfies,' &c.

a. The following are other examples: अन्येषां पीडां परिहरति 'he avoids paining others;' अप्राप्यम् इच्छति 'he desires what is unattainable;' विद्यां चिन्तयेत् 'he should think on wisdom;' अश्वम् आरोहति 'he mounts his horse;' कर्मणि आरेभिरे 'they began the business;' गतान् मा शुचः 'grieve not for the departed;' सर्वलोकाधिपत्यम् अर्हति 'he deserves the sovereignty of the universe;' पर्वतकन्दरम् अधिशेते 'he lies down in a cave of the mountain;' गां क्षीरं पिबन्तीं न निवारयेत् 'one ought not to prevent a cow from drinking milk.'

845. There are certain verbs which take a redundant accusative case after them of a substantive derived from the same root; as, शपथं श्रेपे 'he swore an oath;' वसति वासम् 'he dwells;' वर्तते वृत्तिम् 'he conducts himself;' वाक्यं वदति 'he speaks a speech;' जीविकां जीवति 'he lives a life;' नदति नादम् 'he raises a cry' (cf. the Greek expressions λέγω λόγον, χαίρω χαράν, &c.)

Double Accusative after the Verb.

846. Verbs of *asking* govern a double accusative; as, देवं वरं याचते 'he seeks a boon of the god;' धनं राजानं प्रार्थयते 'he begs money from the king;' तं सुचातं पृच्छति 'he asks whether he has had a good ablution.' Of *speaking*; as, राजानं वचनम् अब्रवीत् 'he addressed a speech to the king.' Of *leading*; as, तं गृहं नयति 'he leads him home;' राजसुतां राजान्तरं निनाय 'he led the princess to another king.'

a. Other examples of the use of verbs of this kind are, गां दोग्धि पयः 'he milks milk from the cow;' दुग्दुर् धरित्रीं रत्नानि 'they milked jewels out of the earth' (cf. 895. b); जित्वा नलं राज्यम् 'having won his kingdom from Nala,' i.e. 'having by play deprived Nala of his kingdom' (cf. 895. b); अबचिनोति कुसुमानि वृक्षान् 'she gathers blossoms from the trees;' तान् प्राहियोद् यमसादनम् 'he sent them to the abode of Yama;' स्वचेष्टितानि नरं गुरुत्वं विपरीततां वा नयति 'his own acts lead a man to eminence or the reverse;' शिक्षयामास तान् अस्त्राणि 'he taught them the use of arms;' तं सेनापतिम् अभिषिचिचुः 'they inaugurated him general,' more usually joined with an acc. and loc.; देवं पतिं वरयति 'she chooses a god for her husband.'

Obs.—When verbs which govern a double accusative are used in the passive, one accusative will remain (cf. 895. b); as, अमृतं निधिर् अमृतं मन्ये 'the ocean was churned for nectar' (Kirāt. v. 30).

847. Causal verbs; as, अतिथिं भोजयति अन्नम् 'he causes the guest to eat food' (see Pán. I. 4, 52); त्वां बोधयामि यत् ते हितम् 'I cause you to know what is for your interest;' शिष्यं वेदान् अध्यापयति गुरुः 'the Guru teaches his pupil the Vedas;' तां गृहं प्रवेशयति 'he causes her to enter the house;' फलपुष्पोदकं ग्राहयामास नृपालजम् 'he presented the king's son with fruits, flowers, and water;' पुत्रम् अङ्गम् आरोपयति 'she causes her son to sit on her lap' (literally, 'her hip'); विद्या नरं नृपं सङ्गमयति 'learning causes a man to have access to a king.'

Instrumental Case after the Verb.

848. Any verb may be joined with the instrumental, to express 'the agent,' 'instrument,' or 'cause,' or 'manner' of the action; as, पुष्पं वातेन ह्यायति 'the flower fades by reason of the wind;' अक्षैः क्रीडति 'he plays with dice;' मेघोऽग्निं वर्षेर् निर्वपयति 'the cloud puts out the fire with its rain;' सुखेन जीवति 'he lives happily.' See 865.

a. In this sense many causals take an instrumental; as, तां मिष्टान्नैर् भोजयामास

'he caused her to eat sweetmeats ;' पक्षिभिः पियाडान् खादयति 'he causes the pieces to be eaten by the birds.' Cf. 847.

849. After verbs of *motion* this case is used in reference either to *the vehicle by which*, or *the place on which*, the motion takes place; as, रथेन प्रयाति 'he goes in a chariot;' अश्वेन सञ्चरति 'he goes on horseback;,' मार्गेण गच्छति 'he goes on the road;,' शस्यक्षेत्रेण गच्छति 'he goes through a field of corn;,' पुत्रुवे सागरं नौकया 'he navigated the ocean in a boat.' Similarly, सुस्राव नयनैः सलिलम् 'tears flowed through the eyes.'

a. After verbs of *carrying, placing, &c.*, it is used in reference to 'the place' on which anything is carried; as, वहति मूर्धा इन्धनम् 'he bears fuel on his head;,' कुङ्कुरः स्कन्धेन उह्यते 'the dog is borne on the shoulders.' कृ is found with this case in the sense of *placing*: as, शिरसा पुत्रम् अकरोत् 'he placed his son on his head.'

The following are other examples: शिष्येण गच्छति गुरुः 'the master goes in company with the pupil;,' मन्त्रयामास मन्त्रिभिः 'he consulted with his ministers;,' but in this sense सह is usually placed after it. भर्ता भार्यया सङ्गच्छति 'the husband meets the wife;,' संयोजयति रथं हयैः 'he harnesses the horses to the chariot;,' युध्यते शत्रुभिः 'he fights his enemies;,' or शत्रुभिः सह, &c.; वैरं न केनचित् सह कुर्यात् 'one ought not to be at enmity with any one;,' मां दोषेण परिशङ्कते 'he suspects me of a crime.'

850. Verbs of *boasting, &c.*; as, विद्यया विकल्पसे 'you boast of your learning;,' परेषां यशसा स्थायसे 'you glory in the fame of others.'

a. Of *swearing*; as, धनुषा शोषे 'he swore by his bow.'

b. Of *thinking, reflecting*; as, मनसा विचिन्त्य 'thinking in his mind.'

c. Of *comparing*; as, जलौकया उपमीयते प्रमदा 'a beautiful woman is compared to a leech.'

851. Verbs denoting *liberation, freedom from*, sometimes take an instrumental after them; as, सर्वपापैः प्रमुच्यते 'he is released from all sins;,' देहेन विमुच्यते 'he is separated from the body' (more usually with ablative).

852. Verbs of *buying and selling* take the instrumental of the price; as, सहस्रेण सपि मूर्खाणाम् एकं क्रीणीष्व पण्डितम् 'buy one wise man even for thousands of fools;,' गवां सहस्रेण गृहं विक्रीणीते 'he sells his house for a thousand cows;,' क्रीणीष्व तद् दशभिः सुवर्णैः 'buy that for ten Suvarṇas.'

Dative after the Verb.

853. All verbs in which a sense of *imparting or communicating* anything is inherent, may take an accusative of the thing imparted, and a dative of the person to whom it is imparted. (Frequently, however, they take a genitive or even a locative of the recipient; see 857.) पुत्राय मोदकान् ददाति 'he gives sweetmeats to his son;,' विप्राय गां प्रतिशृणोति 'he promises a cow to the Bráhmán;,' देवदत्ताय धनं धारयति 'he owes money to Devadatta;,' कन्यां तस्मै प्रतिपादय 'consign the maiden to him,' more usually with the locative; see 861.

a. Other examples of the dative are, *तेषां विनाशाय प्रकुरुते मनः* 'he sets his mind on their destruction;,' *गमनाय मतिं दधौ* 'he set his mind on departure,' or with the locative. *तन् मह्यं रोचते* 'that is pleasing to me;,' *शिष्येभ्यः प्रवक्ष्यामि तत्* 'I will declare this to my pupils;,' *सर्वे राज्ञे विज्ञापयति* 'he makes known all to the king;,' these are also joined with the genitive of the person. *अमृतत्वाय कल्पते* 'he is rendered fit for immortality;,' *प्रभवति मम बधाय* 'he has the power to kill me;,' *तान् मातुर् बधाय अचोदयत्* 'he incited them to the murder of their mother;,' *पुत्राय क्रुध्यति* 'he is angry with his son;,' *इयं मांसपेशी जाता पुत्रशताय* 'this lump of flesh is produced for a hundred sons;,' *नाशंसे विजयाय* 'I had no hopes of success.'

Ablative after the Verb.

854. All verbs may take an ablative of the object from which anything proceeds, or arises, or is produced; as, *भ्रश्यति वृक्षात् पत्रम्* 'the leaf falls from the tree;,' *रुधिरं स्रवति गात्रात्* 'blood flows from the body;,' *आसनाद् उन्नहति* 'he rises from his seat;,' *मृत्पिण्डतः (719) कर्ता कुरुते यद्यद् इच्छति* 'from the lump of clay the artist makes whatever he wishes;,' *विनयाद् याति पाठताम्* 'from education a person attains capacity;,' *निर्जगाम नगरात्* 'he went out from the city.'

855. Verbs of *fearing* are joined with the ablative, and sometimes with the genitive; as, *साधुर् न तथा मृत्योर् विभेति यथा अनृतात्* 'a good man does not fear death so much as falsehood;,' *मा शब्दाद् विभीत* 'he not afraid of a noise;,' *दशदाद् उद्विजते जगत्* 'the whole world stands in awe of punishment;,' *दक्षिणस्य ते कृतपञ्चात्तापस्य विभेमि* 'I fear thee, a cunning penitent;,' see 859.

856. Verbs which express *superiority* or *comparison* govern an ablative; as, *प्रापणात् कामानां यरित्वागो विशिष्यते* 'the abandonment of pleasure is superior to (better than) the possession.'

a. Other examples of verbs followed by ablative cases are, *प्रासादाद् अवरोहति* 'he descends from the palace;,' *विष्णुः स्वर्गाद् अवततार* 'Vishnu descended from heaven;,' *कनकसूत्रम् अङ्गाद् अवतारयति* 'he takes off (causes to descend) the golden bracelet from his body;,' *निवर्तते पापात्* 'he ceases from wickedness;,' *वचनाद् विरराम* 'he left off speaking;,' *नरकात् पितरं त्वायते पुत्रो धार्मिकः* 'a virtuous son saves his father from hell;,' *अश्वमेधसहस्रात् सत्यम् अतिरिच्यते* 'truth is superior to a thousand sacrifices;,' *स्वहितात् प्रमाद्यति* 'he neglects his own interest;,' *मित्रम् अकुशुलाद् निवारयति* 'a friend guards one from evil.'

Genitive after the Verb.

857. The genitive in Sanskrit is constantly interchangeable with the dative, locative, or even instrumental and accusative*. It is

* This vague use of the genitive to express 'various relations' prevails also in early Greek.

more especially, however, used to supply the place of the first of these cases, so that almost all verbs may take a genitive as well as dative of 'the recipient;' e. g. दरिद्रस्य धनं ददाति 'he gives money to the poor;' उपकुरुते परेषाम् 'he benefits others.'

858. It may be used for the locative after verbs of *consigning*, as निक्षेपं मम समर्पयति 'he deposits a pledge with me;' or of *trusting*, as न कश्चित् स्त्रीणां श्रद्धाति 'nobody puts trust in women:' and for the accusative in examples such as अचिन्तितानि दुःखानि आयान्ति देहिनाम् 'unexpected ills come upon corporeal beings.'

859. It is sometimes used after verbs of *fearing*; as, तस्य किं न भेष्यसि 'Why wilt thou not be afraid of him?' see 855. Also after verbs of *longing for*, *desiring*, *envying*; as, अवमानस्य आकांक्षेत् 'he should desire contempt;' स्पृहयामि पुरुषाणां सचक्षुषाम् 'I envy men who possess eyes.' After verbs of *remembering*; as, दिवो न स्मरन्ति 'they do not remember heaven' (Kirát. v. 28).

a. Other examples of verbs followed by genitive cases are, अज्ञानताम् अस्माकं ख्यापय कस्य असि भार्या 'tell us, who are ignorant of it, whose wife you are;' कस्य (for कस्मात्) विभ्यति धार्मिकाः 'Of whom are the righteous afraid?' यद् अन्यस्य प्रतिजानीते न तद् अन्यस्य दद्यात् 'one should not give to one what one promises to another;' मम न शृणोति 'he does not hear me' (cf. the Greek usage); मम स्मरेः 'remember me,' or with an accusative. अस्माकं मृत्युः प्रभवति 'death overcomes us;' अग्निर् न तृप्यति काष्ठानाम् 'fire is not satisfied with fuel;' तेषां क्षमेयाः 'forgive them;' किं मया तस्य अपराद्धम् 'What offence have I given him?'

Locative after the Verb.

860. This case is very widely applicable, but, as elsewhere remarked, is frequently interchangeable with the dative and genitive. The first sense of the locative requires that it should be united with verbs in reference only to 'the place' or 'time' in which anything is done; as, पङ्के मज्जति 'he sinks in the mud;' पुरे वसति 'he dwells in the city;' रणभूमिं तिष्ठति 'he stands in the front of the fight;' सूर्योदये प्रबुध्यते 'at sunrise he awakes.'

861. The transition from 'the place' to 'the object' or 'recipient' of any action is natural; and hence it is that verbs are found with the locative of 'the object' to which anything is imparted or communicated, as in the following examples: ना प्रयच्छ ईश्वरे धनम् 'bestow not money on the mighty;' तस्मिन् कार्याणि निक्षिपामि 'I entrust my affairs to him;' पुत्रे अङ्गुरीयकं समर्पयति 'he consigns a ring to his son;' योग्ये सचिवे न्यस्यति राज्यभारम् 'he entrusts the burden of the kingdom to a capable minister;' राज्ञि or राजकुले निवेदयति 'he informs the king;' नले वद 'say to Nala.'

a. प्रेतं भूमौ निदध्यात् 'one should place (bury) a dead man in the ground;' धर्मे मनो दधाति 'he applies his mind to virtue.' In this sense कृ may be used; as,

पृष्ठे इन्धनम् अकरोत् 'he placed the wood on his back;' मतिं पापे करोति 'he applies his mind to sin.'

862. When दा, 'to give,' is used for 'to put,' it follows the same analogy; as, तस्य पुच्छाग्रे हस्तं देहि 'put your hand on the end of its tail;' भस्मचये पदं ददौ 'he placed his foot on a heap of ashes.' Similarly, वस्त्राञ्चले धृतोऽस्ति 'he was held by the skirt of his garment.' So also verbs of seizing, striking; as, केशेषु गृह्णाति or आकृषति 'he seizes or drags him by the hair;' सुप्ते प्रहरति 'he strikes a sleeping man;' गृहीत्वा तं दक्षिणे पाणौ 'having taken hold of him by the right hand.'

863. The locative is often put for the dative in sentences where the latter case stands for the infinitive; thus, भर्तुर् अन्वेषणे त्वरस्व 'hasten to seek thy spouse;' नलस्य आनयने यतस्व 'strive to bring Nala hither;' न शेकुस् तस्य धनुषो ग्रहणे 'they could not hold that bow;' न शक्नोऽभवन् निवारणे 'he was not able to prevent it.'

a. Other examples are, उग्रे तपसि वर्तते 'he is engaged in a very severe penance;' परकार्येषु मा व्यापृतो भूः 'do not busy yourself about other people's affairs;' विषयेषु सज्यते 'he is addicted to objects of sense;' सर्वलोकहिते रमते 'he delights in the good of all the world;' दुर्गाधिकारे नियुज्यते 'he is appointed to the command of the fort;' द्वौ वृषभौ धुरि नियोजयति 'he yokes two bulls to the pole;' सैनापत्ये अभिषिञ्च माम् 'anoint me to the generalship;' यतते पापनिग्रहे 'he strives to suppress evil-doers;' कोपस् तेषाम् आसीन् नृपे 'they had anger against the king;' परीक्षां कुरु वाहुके 'make trial of Váhuka;' आधास्ये त्वयि दोषम् 'I will lay the blame on you;' वरयस्व तं पतित्वे 'choose him for thy husband;' देवा अमृते यत्नवन्तो बभूवुः 'the gods exerted themselves for the nectar.'

b. न मद्भिधे युज्यते वाक्यम् ईदृशम् 'such language is not suited to a person like me;' प्रभुत्वं त्वयि प्रयुज्यते 'sovereignty is suited to you;' आसने उपाविशत् 'he reclined on a seat;' वृष्याम् आसस्व* 'sit thou on a cushion;' शत्रुषु विश्वसिति 'he confides in his enemies;' चरणयोः पतति 'it falls at his feet;' लुठति पादेषु 'it rolls at the feet.'

Change of Case after the same Verb.

864. This sometimes occurs; as, विधुरो धृतराष्ट्राय कुन्ती च गान्धारीः सर्वं न्यवेदयेताम् 'Vidhura and Kuntí announced everything, the one to Dhṛita-ráshṭra, the other to Gándhárí' (Astrásikshá 34), where the same verb governs a dative and genitive. Similarly, in the Hitopadesa, शृङ्गिणां विश्वासो न कर्तव्यः स्त्रीषु च 'confidence is not to be placed in horned animals or women.'

INSTRUMENTAL CASE AFTER PASSIVE VERBS.

865. The prevalence of a passive construction is the most remarkable feature in the syntax of this language. Passive verbs are joined

* आसस्व Epic form for आसस्व or आसस्व.

with 'the agent, instrument, or cause,' in the instrumental case *, and agree with 'the object' in number and person; as, वातेन रज उड्ढूयते 'the dust is raised by the wind;'; तेन सर्वैर्द्रव्याणि सज्जीक्रियन्ताम् 'let all things be prepared by him;'; इषुभिर् अदित्योऽन्तरधीयत 'the sun was concealed by arrows.'

866. But the past passive participle usually takes the place of the *past tenses* of the passive verb, and agrees with 'the object' in *gender* and *case* as well as number; as, नेत्राणि समासुप्तानि वारिणा (their) eyes were suffused with tears;'; तेन उक्तम् (इदम् being understood) 'it was said by him.' Cf. 895.

a. This instrumental construction after passive verbs is a favourite idiom in Sanskrit prose composition, and the love for it is remarkably displayed in such phrases as the following: दुःखेन गम्यते, 'he is gone to by misery,' for दुःखं गच्छति; and आगम्यतां देवेन, 'let it be come by your majesty,' for आगच्छतु देवः; and again, अस्माभिर् एकत्र स्पीयताम्, 'let it be remained by us in one spot,' for 'let us remain in one spot;'; येन मार्गेण इष्टं तेन गम्यताम् 'by whatever road it is desired, by that let it be gone.'

b. Active or causal verbs, which take a double accusative, will retain one accusative when constructed passively; but the other accusative passes into a nominative case; thus, instead of स मां परुषाणि उवाच, 'he addressed me in harsh words,' may be written तेन अहं परुषाणि उक्तः, 'by him I was addressed in harsh words.'

SYNTAX OF THE INFINITIVE.

867. The infinitive (formed with तुम् *tum*) in Sanskrit cannot be employed with the same latitude as in other languages. Its use is very limited, corresponding to that of the Latin Supines, as its termination *tum* indicates.

a. Let the student, therefore, distinguish between the infinitive of Sanskrit and that of Latin and Greek. In these latter languages we have the infinitive made the subject of a proposition; or, in other words, standing in the place of a nominative, and an accusative case often admissible before it. We have it also assuming different forms, to express present, past, or future time, and completeness or incompleteness in the progress of the action. The Sanskrit infinitive, on the other hand, can never be made the subject of a verb, admits of no accusative before it, and can only express indeterminate time and incomplete action. Wherever it occurs it must be considered as the object, and never the subject, of some verb expressed or understood. As the object of the verb, it may be regarded as equivalent to a verbal substantive, in which the force of two cases, an accusative and dative, is inherent, and which differs from other substantives in its power of

* There are a few instances of the agent in the genitive case; as, मम कृतं पापम्, 'a crime committed by me,' for मया.

governing a case. Its use as a substantive, with the force of the *accusative* case, corresponds to one use of the Latin infinitive; thus, तत् सर्वं श्रोतुम् इच्छामि 'I desire to hear all that,' 'id audire cupio,' where श्रोतुम् and audire are both equivalent to accusative cases, themselves also governing an accusative. Similarly, रोदितुं प्रवृत्ता 'she began to weep;' and महीं जेतुम् आरेभे 'he began to conquer the earth,' where महीजयम् आरेभे, 'he began the conquest of the earth,' would be equally correct.

b. Bopp considers the termination of the infinitive to be the accusative of the suffix *tu* (458. Obs.), and it is certain that in the Veda other cases of nouns formed with this suffix in the sense of infinitives occur; e. g. a dative in *tave* or *tavai*, as from *han* comes *hantave*, 'to kill;' fr. *anu-i*, *anvetave*, 'to follow;' fr. *man*, *mantavai*, 'to think:' there is also a form in *tos*, generally in the sense of an ablative; e. g. fr. *i* comes *etos*, 'from going;' fr. *han*, *hantos*, as in *purá hantos*, 'before killing:' and a form in *tví* corresponding to the indeclinable participle in *tvá* of the classical language; e. g. fr. *han*, *hatví*, 'killing;' fr. *bhú*, *bhátví*, 'being.' Infinitives may also be formed in the Veda by simply adding the usual case-terminations to the root; e. g. in the sense of an accusative, fr. *á-ruh* may come *áruham*, 'to ascend;' fr. *á-sad*, *ásadam*, 'to sit down:' of a dative, fr. *á-dhrish*, *ádhrishe*, 'to get at,' 'subdue;' fr. *sañ-caksh*, *sañcakshe*, 'to survey:' of an ablative, fr. *ava-pad*, *avapadas*, 'from falling down.' Infinitives are also formed by changing the final *á* of roots ending in this letter to *ai*; e. g. fr. *pra-yá*, *prayai*, 'to approach:' or by adding *se* (liable to be changed to *she*) to a root, as fr. *ji* comes *jishe*, 'to conquer:' or by adding *ase*; e. g. fr. *jív*, *jívase*, 'to live:' or *adhyai*; e. g. fr. *bhri*, *bharadhyai*, 'to bear;' fr. *yaj*, *yajadhyai*, 'to sacrifice,' &c.

868. But the Sanskrit infinitive most commonly involves a sense which belongs especially to the Sanskrit dative, viz. that of 'the end' or 'purpose' for which anything is done; thus, शावकान् भक्षितुम् आगच्छति 'he comes to devour the young ones;' शत्रून् योद्धुं सैन्यं प्राहिणोत् 'he sent an army to fight the enemy.'

a. In these cases it would be equally correct in Sanskrit to substitute for the infinitive the dative of the verbal noun, formed with the suffix *ana*; thus, भक्षणाय, 'for the eating,' for भक्षितुम्; योधनाय, 'for the fighting,' for योद्धुम्; and in Latin the infinitive could not be used at all, but either the supine, *devoratum*, *pugnatum*, or, still more properly, the conjunction *ut* with the subjunctive mood, '*ut devoret*,' '*ut pugnarent*.' The following are other examples in which the infinitive has a dative force in expressing 'the purpose' of the action: पानीयं पातुं नदीम् अगमत् 'he went to the river to drink water;' मम बन्धनं छेद्नुम् उपसर्पति 'he comes to cut asunder my bonds;' मां त्वातुं समर्षे: 'he is able to rescue me;' पाशान् संवरितुं सयत्नो बभूव 'he busied himself about collecting together the snares.'

b. The best Pañḍits think that the infinitive ought not to be used when the verb which is connected with it refers to a different person, or is not समानाधिकरणे; thus तं गन्तुम् आज्ञापय, 'command him to go,' would be better expressed by तं गमनाय आज्ञापय.

c. The infinitive cannot be used after an accusative to express 'that,' as in Latin; thus, 'having heard that Duryodhana was killed' would be expressed by हतं दुर्योधनं श्रुत्वा.

869. The Sanskrit infinitive, therefore, has the character of a Supine, and in this character is susceptible of either an active or passive signification. In its passive character, however, like the Latin Supine in *u*, it is joined with certain words only, the most usual being the passive verbs शक् 'to be able' and युज् 'to be fitting,' and their derivatives; thus, त्यक्तुं न शक्यते 'it cannot be abandoned;,' पाशो न छेत्तुं शक्यते 'the snare cannot be cut;,' न शक्याः समाधातुं ते दोषाः 'those evils cannot be remedied;,' श्रोतुं न युज्यते 'it is not fitting to be heard;,' छेत्तुम् अयोग्यः 'unfit to be cut;,' त्वया न युक्तम् अवमानम् अस्य कर्तुम् 'contempt is not proper to be shewn by thee for him;,' कीर्तयितुम् योग्यः 'worthy to be celebrated.'

a. The following are other instances: मण्डपः कारयितुम् आरब्धः 'the shed was begun to be built;,' राज्ये अभिषेक्तुं भवान् निरूपितः 'your Honour has been selected to be inaugurated to the kingdom;,' अर्हति कर्तुम् 'it deserves to be done;,' कर्तुम् अनुचितम् 'improper to be done' (cf. *factu indignum* and *ποιεῖν αἰσχρόν*); सा मोचयितुं न्याय्या 'she ought to be released;,' किम् इदं प्रार्थितं कर्तुम् 'what is sought to be done.' The infinitive of neuter verbs, which have a passive sense, will of course be passive; as, क्रोद्धुं न अर्हसि 'deign not to be angry.'

870. The root अर्ह् 'to deserve,' when used in combination with an infinitive, is usually equivalent to 'an entreaty' or 'respectful imperative;,' as, धर्मान् नो वक्तुम् अर्हसि 'deign (or simply 'be pleased') to tell us our duties.' It sometimes has the force of the Latin *debet*; as, न मादृशी त्वाम् अभिभाष्युम् अर्हति 'such a person as I ought not to address you;,' न तं शोचितुम् अर्हसि 'you ought not to bewail him.'

871. The infinitive is sometimes joined with the noun काम, 'desire,' to form a kind of compound adjective, expressive of wishing to do anything, but the final *m* is then rejected; thus, द्रष्टुकामः, -मा, -मम्, 'desirous of seeing;,' जेतुकामः, -मा, -मम्, 'wishing to conquer.'

a. Sometimes the infinitive is joined in the same way with मनस्; thus, स द्रष्टुमनाः 'he has a mind to see.'

872. When *kim* follows the infinitive a peculiar transposition sometimes takes place, of which the 1st Act of Sakuntalā furnishes an example; thus, सखीं ते ज्ञातुम् इच्छामि किम् अनया वैखानसं व्रतं निषेवितव्यम्, 'I wish to know thy friend, whether this monastic vow is to be observed by her,' for ज्ञातुम् इच्छामि किं सख्या ते &c. 'I wish to know whether this vow is to be observed by thy friend.'

USE AND CONNEXION OF THE TENSES.

873. PRESENT TENSE.—This tense, besides its proper use, is often used for the future; as, क्व गच्छामि 'Whither shall I go?' कदा त्वां

पश्यामि 'When shall I see thee?' किं करोमि 'What shall I do?' and sometimes for the imperative; as, तत् कुर्मः 'let us do that.'

874. In *narration* it is commonly used for the past tense; as, स भूमिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च 'he, having touched the ground, touches his ears, and says.'

875. It may denote 'habitual' or 'repeated' action; as, मृगः प्रत्यहं तत्र गत्वा शस्यं खादति 'the deer going there every day was in the habit of eating the corn;' यदा स मूषिकशब्दं शृणोति तदा विडालं संवर्धयति 'whenever he heard the noise of the mouse, then he would feed the cat.'

876. It is usually found after यावत् and तावत्; as, यावन् मे दन्ता न दृष्यन्ति तावत् तव पाशं छिनत्सि 'as long as my teeth do not break, so long will I gnaw asunder your fetters.' (Compare the use of the Latin *dum*.)

877. The present tense of the root आस्, 'to sit,' 'to remain,' is used with the present participle of another verb, to denote 'continuous' or 'simultaneous' action; as, पशूनां बधं कुर्वन् आस्ते 'he keeps making a slaughter of the beasts;' मन पश्चाद् आगच्छन् आस्ते 'he is in the act of coming after me.'

878. The particle स्म, when used with the present, gives it the force of a perfect; as, प्रविशन्ति स्म पुरीम् 'they entered the city;' निवसन्ति स्म 'they dwelt.' See 251. Obs.

879. POTENTIAL.—The name of this tense is no guide to its numerous uses. Perhaps its most common force is that of 'fitness' in phrases, where in Latin we should expect to find *oportet* with the infinitive; as, आगतं भयं वीक्ष्य नरः कुर्याद् यथोचितम् 'having beheld danger actually present, a man should act in a becoming manner.'

880. It is also employed, as might be expected, in *indefinite general expressions*; as, यस्य यो भावः स्यात् 'whatever may be the disposition of any one;' यदा राजा स्वयं न कुर्यात् कार्यदर्शनम् 'when the king may not himself make investigation of the case;' अप्राप्तकालवचनं ब्रुवन् प्राप्नुयाद् अपमानम् 'by uttering unseasonable words one may meet with dishonour.'

a. Especially in *conditional* sentences and suppositions; as, यदि राजा दण्डं न प्रणयेत् स्वाम्यं कस्मिंश्चिन् न स्यात् सर्वैस्तेतवश्च भिद्येरन् 'if the king were not to inflict punishment, ownership would remain with nobody, and all barriers would be broken down.' Sometimes the conjunction is omitted; as, न भवेत् 'should it not be so;' न स्यात् पराधीनः 'were he not subject to another.'

881. The potential often occurs as a *softened imperative*, the Sanskrit language, in common with others in the East, being averse to the more abrupt form; thus, गच्छेः, 'do thou go,' for गच्छ; and अद्यात् फलानि, 'let him eat fruits,' for अद्भु; स्यात्, 'let there be,' for 'there must be' (in comment. to Pān.)

882. IMPERATIVE.—This tense yields the usual force of 'command' or 'entreaty;' as, आश्वसिहि 'take courage;' माम् अनुस्मर 'remember me.'

मा, and not न, must be used in prohibition; as, अनृतं मा ब्रूहि 'do

not tell a falsehood;’ मा लज्जस्व ‘be not ashamed;’ see 889. The first person is used to express ‘*necessity*,’ see example at 796.

a. The 3rd pers. singular is sometimes used interjectionally; thus, भवतु ‘Be it so!’ ‘Well!’ यातु ‘Let it go!’ ‘Come along!’ ‘Come!’

883. The imperative is sometimes used in conditional phrases to express ‘*contingency*,’ as, अनुजानीहि मां गच्छामि ‘permit me, (and) I will go,’ i. e. ‘if you will permit me, I will go;’ आज्ञापय हन्मि दुष्टजनम् ‘if you command me, I will kill the villain;’ अभयवाचं मे यच्छ गच्छामि ‘if you give me a promise of security, I will go.’

884. IMPERFECT.—Although this tense (see 242) properly has reference to ‘*past incomplete action*,’ and has been so rendered in the paradigms of verbs, yet it is commonly used to denote ‘*indefinite past time*,’ without any necessary connexion with another action; as, अर्थे ग्रहीतुं यत्नम् अकरोम ‘I made an effort to collect wealth,’ not necessarily ‘I was making.’

Obs.—The augment may be cut off after मा, as in the aorist; thus, मा स्म भवतु ‘May he not become?’ See 242. Obs.; Pāṇ. vi. 4, 74.

885. PERFECT.—As explained at 242, this tense is properly used to express ‘*an action done at some definite period of past time*;’ as, कौशल्यादयो नृपतिं दशरथं चक्रन्तुः ‘Kausalyā and the others bewailed king Daśaratha.’ It is frequently, however, employed indeterminately.

886. FIRST FUTURE.—This tense (see 242) expresses ‘*definite but not immediate futurity*;’ as, तामु दिक्षु कामस्य फलं लभ्यसि ‘in those regions thou shalt (one day) obtain the fruit of thy desire.’

887. SECOND FUTURE.—This tense, although properly indefinite, is employed to express ‘*all degrees and kinds of futurity*,’ immediate or remote, definite or indefinite; as, स्वादु पयः पायसि ‘thou shalt drink sweet water;’ तत्र अवश्यं पत्नीं द्रक्ष्यति ‘there certainly he will see his wife;’ अद्य गमिष्यसि ‘this very day thou shalt go.’

a. It is sometimes used for the imperative; as, यद् देयं तद् दास्यसि ‘whatever is to be given, that you will give,’ (do thou give.)

888. AORIST.—This tense (see 242) properly expresses ‘*time indefinitely past*;’ as, अभूत् नृपः ‘there lived (in former times) a king.’

889. It is also employed to supply the place of the imperative, after the prohibitive particle मा or मा स्म, the augment being omitted (see 242. Obs.); as, मा कृयाः ‘do not make;’ मा त्याक्षीः समयम् ‘do not lose the opportunity;’ मा स्म अनृतं वादीः ‘do not tell an untruth;’ मा क्रुधः ‘do not be angry;’ मा शुचः ‘do not grieve;’ मा हिंसीः ‘do not injure;’ मा नीनशः ‘do not destroy;’ मैवं वोचः ‘do not speak so;’ मा भैषीः ‘be not afraid’ (contracted into मा भैः in Nala xiv. 3).

890. PREGATIVE.—Only one example of this tense occurs in the Hitopadeśa: *नित्यं भूयात् सकलसुखवसतिः* 'May he constantly be the abode of all happiness!' It is chiefly used in pronouncing benedictions. Also in imprecations.

a. In the latter case a noun formed with a suffix *ani* is frequently used; thus, *अजीवनिस् ते भूयात्* 'May there be loss of life to thee!' 'Mayst thou perish!'

891. CONDITIONAL.—This tense (see 242) is even less frequent than the last. The following are examples: *यदि राजा दण्डं न प्रणयेत् तदा शूले मत्स्यान् इव अपश्यन् दुर्बलान् बलवत्तराः* 'if the king were not to inflict punishment, then the stronger would roast the weak like fish on a spit;' or, according to the Scholiast, *हिंसाम् अकरिष्यन्* 'would cause injury;' *सुवृष्टिञ् चेद् अभविष्यत् तदा सुभिक्षम् अभविष्यत्* 'if there should be abundant rain, then there would be abundance of food.' According to Pāṇini (III. 3, 139) it is used *क्रियातिपत्तौ* 'when the action is supposed to pass by unaccomplished' (*क्रियाया अनिष्पत्तौ* Schol.)

a. LET.—The Vedic mood, called *Let* by native grammarians, corresponds to the subjunctive of the Greek language. In forming it a short *a* is inserted between the conjugational stem and the termination, or if the conjugational stem ends in *a*, this letter is lengthened; at the same time the augment of the imperfect and aorist is dropped, e.g. from *han* comes pres. ind. *han-ti*; but subj. *han-a-ti*: from *pat*, pres. ind. *pata-ti*; subj. *patá-ti*: from *aś*, impf. ind. *ásno-t*; subj. *aśnava-t*, i.e. *aśno + a + t*. So also, from *pat*, impf. ind. *apata-t*; subj. *patá-t*: from *trś*, aor. ind. *atárít* (for *atárish-t*, cf. du. *atárish-va*, &c.); subj. *tárish-a-t*. It may also be mentioned that in the *Atmane* the final *e* may optionally be changed to *ai*, e.g. *mádayádhwai*; and that the subjunctive of the aorist sometimes takes the terminations of the present tense without lengthening *a*, e.g. from *vac* comes aor. ind. *avócat*, subj. *voócati*.

Observe—The characteristic of *Let* is the insertion of *a*.

SYNTAX OF PARTICIPLES.

892. Participles in Sanskrit often discharge the functions of the tenses of verbs. They are constantly found occupying the place of past and future tenses, and more especially of passive verbs.

893. Participles govern the cases of the verbs whence they are derived; as, *व्याधं पश्यन्* 'seeing the fowler;' *अरण्ये चरन्* 'walking in the forest;' *तत् कृतवान्* 'he did that;' *शब्दम् आकर्ण्य* 'having heard a noise;' *पानीयम् अपीत्वा गतः* 'he went away without drinking water.'

a. In the case of passive participles, as will presently appear, the agent is put in the instrumental case; and the participle agrees with the object, like an adjective.

Present Participles.

894. These are not so commonly used in Sanskrit composition as past and future participles, but they are often idiomatically employed;

especially where in English the word 'while' or 'whilst' is introduced; thus, अहं दक्षिणारण्ये चरन् अपश्यम् 'whilst walking in the southern forest, I beheld,' &c.

Past Passive Participle.

895. This most useful participle is constantly used to supply the place of a *perfect tense passive*, sometimes in conjunction with the auxiliary verbs *as* and *bhú*, 'to be;' thus, आदिष्टोऽस्मि 'I have been commanded;' वयं विस्मिताः स्मः 'we were astonished;' उषितोऽस्मि 'I have dwelt' (cf. 866). Of course the participle is made to agree adjectively with the object in gender, number, and case, as in Latin; and the agent, which in English would probably be in the nominative, and in Latin in the ablative, becomes in Sanskrit instrumental. Thus, in Sanskrit, the phrase 'I wrote a letter' would not be so idiomatically expressed by अहं पत्रं लिलेख, as by मया पत्रं लिखितम् 'by me a letter was written,' *a me epistola scripta.* So again, तेन बन्धनानि छिन्नानि 'by him the bonds were cut' is more idiomatic than स बन्धनानि चिच्छेद् 'he cut the bonds;' and तेन उक्तम् 'by him it was said' is more usual than स उवाच 'he said *.'

a. This participle may often be used impersonally, when, if the verb belong to the first group of classes, it may optionally be gunated; as, द्युतितम् or द्योतितं सूर्येण 'it is shone by the sun.' The same holds good if the beginning of an action is denoted; as, सूर्यः प्रद्युतितः or प्रद्योतितः 'the sun has begun to shine.'

b. When a verb governs a double accusative case (see 846), one accusative will be preserved after the past passive participle; as, विश्वामित्रेण दशरथो रामं याचितः 'Daśaratha was asked for Rāma by Viśvāmitra;' मनीषितं द्यौर् दुग्धा 'the sky has been milked of your wish,' i. e. 'your wish has been milked out of the sky;' जितो राज्यं वसूनि च 'deprived by defeat in play of his kingdom and property' (cf. 846. Obs.)

896. But frequently the past passive participle is used for the active past participle; in which case it may sometimes govern the accusative case, like a perfect tense active; thus, स वृक्षम् आरोढः 'he ascended the tree;' स गृहं गतः or आगतः 'he went home;' वर्त्म तीर्थः 'having crossed the road;' अहं पदवीम्

* This instrumental or passive construction, which is so prevalent in Sanskrit, has been transferred from it to Hindí, Maráthí, Gujaráthí, and other dialects of India. The particle *ne* in Hindí and Hindústání corresponds to the Sanskrit न *na*, the final letter of the commonest termination for the instrumental case, and can never occasion any difficulty if so regarded.

अवतीर्णोऽस्मि 'I have descended to the road;' अहं नगरीम् अनुप्राप्तः 'I reached the city;' आवाम् आश्रमं प्रविष्टौ स्वः 'we two have entered the hermitage.' But observe, that its use for the active participle is generally, though not invariably, restricted to intransitive verbs which involve the idea of 'motion,' and to a few other neuter verbs. The following are other examples: पक्षिण उत्पतिताः 'the birds flew away;' स मृतः 'he died;' व्याधो निवृत्तः 'the Fowler returned;' स भक्षयितुं प्रवृत्तः 'he proceeded to eat;' स आश्रितः 'he had recourse to;' स प्रसुप्तः 'he fell asleep;' ते स्थिताः 'they stood;' उषितः 'he lodged.'

a. This participle has sometimes a *present signification*; thus, स्थित 'stood' may occasionally be translated 'standing,' भीत 'fearing,' स्मित 'smiling,' आच्छिद्य 'embracing;' and all verbs characterized by the Anubandha त्रि may optionally use this participle in the sense of the present. See 75. e.

b. The neuter of the passive participle is sometimes used as a substantive; thus, दत्तम् 'a gift;' खान्तम् 'an excavation;' अन्नम् 'food;' दुग्धम् 'milk.'

Active Past Participle.

897. This participle is much used (especially in modern Sanskrit and the writings of commentators) to supply the place of a *perfect tense active*. It may govern the case of the verb; as, सर्वं श्रुतवान् 'he heard everything;' पत्नी पतिम् आलिङ्गितवती 'the wife embraced her husband;' राज्ञो हस्ते फलं दत्तवान् 'he gave the fruit into the hand of the king;' तत् कृतवती 'she did that.' This participle may also be used with the auxiliaries *as* and *bhū*, 'to be,' to form a compound perfect tense; thus, तत् कृतवान् अस्ति 'he has done that;' तत् कृतवान् भविष्यति 'he will have done that.'

Indeclinable Past Participles.

898. The sparing use made in Sanskrit composition of relative pronouns, conjunctions, and connective particles, is mainly to be attributed to these participles or gerunds, by means of which the action of the verb is carried on, and sentence after sentence strung together without the aid of a single copulative. They occur in narration more commonly than any other kind of participle; and some of the chief peculiarities of Sanskrit syntax are to be traced to the frequency of their occurrence.

899. They are generally used for the *past tense*, as united with a copulative conjunction, and are usually translatable by the English 'having,' 'when,' 'after,' 'by,' see 555; thus, तद् आकर्ण्य निश्चितम् एव अयं कुक्कुर इति मत्वा ज्ञातं त्वज्जा ज्ञात्वा स्वगृहं ययौ 'having heard this, having thought to himself "this is certainly a dog," having left the goat,

having bathed, he went to his own house.' In all these cases we should use in English the past tense with a conjunction; thus, 'When he had heard this, he thought to himself that it must certainly be a dog. He then left the goat, and, when he had bathed, went to his own house.'

a. It is evident from the above example that the indeclinable participles often stand in the place of a *pluperfect* tense, a tense which does not really exist in Sanskrit.

b. But although they always refer to something past, it should be observed that they are frequently rendered in English by the present participle, as in the fifth sentence of the story at 930.

900. Another, though less frequent use of them is as *gerunds* in *do*; thus, नराः शास्त्राण्य् अधीत्य* भवन्ति यशिताः 'men become wise by reading the Śāstras;' भार्या अपि अकार्यज्ञां कृत्वा भर्तव्या 'a wife is to be supported even by [or in] doing a hundred wrong things;' किं पौरुषं हत्वा सुप्तम् 'What bravery is there in killing a sleeping man?'

Observe—This participle is occasionally capable of a passive sense.

901. Note—The termination त्वा *tvá* is probably an instrumental case, and bears much of the character of an instrumental, as it is constantly found in grammatical connexion with the agent in this case; thus, सर्वैः पशुभिर् मिलित्वा सिंहो विज्ञप्तः 'by all the beasts having met together the lion was informed;' सर्वैर् जालम् आदाय उड्डीयताम् 'by all having taken up the net let it be flown away.'

a. Another and stronger proof of its instrumental character is, that the particle अलम्, which governs an instrumental, is not unfrequently joined with the indeclinable participle; thus, अलं भोजनेन, 'enough of eating,' is with equal correctness of idiom expressed by अलं भुक्त्वा; see 918. a.

Future Passive Participles.

902. The usual sense yielded by this gerundive participle is that of 'fitness,' 'obligation,' 'necessity' (see 568); and the usual construction required is, that the agent on whom the duty or necessity rests be in the instrumental, and the participle agree with the object; as, त्वया प्रवृत्तिर् न विधेया 'by you the attempt is not to be made.'

a. Sometimes, however, the agent is in the genitive case; thus, द्विजातीनां भक्ष्यम् अन्नम् 'boiled rice is to be eaten by Bráhmans.' Compare 865, note.

903. Occasionally the future passive participle may yield a sense equivalent to 'worthy of,' 'deserving;' as, कश्य 'deserving a whipping;' ताडनीय 'worthy of being beaten;' मुसत्य 'deserving death by pounding;' बध्य 'worthy of death.'

904. If the verb govern two accusatives, one may be retained after the future

* As the Latin gerund is connected with the future part. in *du*, so the Sanskrit indeclinable part. in *ya* is probably connected with the future passive part. in *ya*.

passive participle; as, नयनसलिलं त्वया शान्तिं नेयम् 'the tear of the eye is to be brought to assuagement by thee.'

905. Occasionally the neuter of this participle is used impersonally; in which case it does not agree with the object, but may govern it in the manner of the verb; thus, मया ग्रामं गन्तव्यम्, 'it is to be gone by me to the village,' for मया ग्रामो गन्तव्यः. So also, त्वया सर्भां प्रवेष्टव्यम् 'by you it is to be entered into the assembly.'

a. The neuter भवितव्यम् (from भू) is thus used, and, in accordance with 84r, requires the instrumental after it, as well as before; thus, केनापि कारयेन भवितव्यम् 'by something it must become the cause,' i. e. 'there must be some cause;' स्वामिना सविशेषेण भवितव्यम् 'a ruler ought to be possessed of discrimination;'' मया तव अनुचरेण भवितव्यम् 'I must become your companion;'' आर्यया प्रवहणारूढया भवितव्यम् 'the lady must be seated in the carriage.'

906. Similarly, the neuter of शक्य may be adverbially used, and impart at the same time a passive sense to the infinitive; thus, पवनः शक्यम् आलिङ्गितुम् अङ्गैः for पवनः शक्यः &c. 'the breeze is able to be embraced by the limbs' (Śakuntalā, verse 60). Again, शक्यम् अञ्जलिभिः पातुं वाताः 'the breezes are able to be drunk by the hollowed palms;'' विभूतयः शक्यम् अवाप्तुम् 'great successes are able to be obtained.' Observe a similar use of युक्तम् in न युक्तं भवान् वक्तुम् 'his Highness is not proper to be addressed' (Mahā-bh. Ādi-p. 27).

907. It is not uncommon to find this participle standing merely in the place of a future tense, no propriety or obligation being implied, just as the past passive participle stands in the place of a past tense; thus, नूनम् अनेन लुभकेन मृगमांसार्थिना गन्तव्यम् 'in all probability this hunter will go in quest of the deer's flesh,' where गन्तव्यम् is used impersonally; त्वां दृष्ट्वा लोकैः किञ्चिद् वक्तव्यम् 'when the people see you, they will utter some exclamation;'' यदि पक्षी पतति तदा मया खादितव्यः 'if the bird falls, then it shall be eaten by me.' See 930. xi.

908. The neuter of this participle is sometimes used infinitively or substantively, as expressive merely of 'the indeterminate action' of the verb, without implying 'necessity' or 'fitness.' In such cases इति may be added; thus, वञ्चयितव्यम् इति 'the being about to deceive,' 'deception' (Hitop. line 416); मर्तव्यम् इति 'the being about to die,' 'dying:' but not always; as, जीवितव्यम् 'life.'

Participial Nouns of Agency.

909. The first of these nouns of agency (580) is constantly used in poetry as a substitute for the present participle; implying, however, 'habitual action,' and therefore something more than present time. It is sometimes found governing the same case as the present participle, but united with the word which it governs in one compound; thus, पुरञ्जय 'city-conquering;'' प्रियंवद 'speaking kind words;'' जलेचर 'going in the water;'' सरसिज 'lake-born.' But the word governed is often in the stem; thus, तेजस्कर, 'light-making' (see 69), from *tejas* and *kri*; मनोहर, 'mind-captivating,' from *manas* and *hri* (64); बहुद, 'giving much,' from *bahu* and *dā*; आत्मज्ञ, 'self-knowing,' from *ātman* and *jñā* (57. b).

910. The second (581) is sometimes, but rarely, found as a participle governing the case of the verb; thus, **वाक्यं वक्ता** 'speaking a speech;' **बहुमार्गिणां वोढा** 'bearing the Ganges.'

911. The first and second species of the third (582. a. b), like the first, have often the sense of present participles, and are then always united with the stem of the word which they govern in one compound; thus, **मनोहारिन्**, 'mind-captivating,' from *manas* and *hri*; **कार्यसाधक**, 'effective of the business,' from *kārya* and *sidh*. They may sometimes govern the case of the verb whence they are derived, and may then be compounded, or not, with the word which they govern; thus, **ग्रामेवासिन्** or **ग्रामे वासिन्** 'dwelling in a village;' **मुकुलानि चुम्बकः** 'kisser of the buds' (Ratnávalī, p. 7).

SYNTAX OF CONJUNCTIONS, PREPOSITIONS, ADVERBS, &c.

Conjunctions.

912. **च** 'and' (727) is always placed after the word which it connects with another, like *que* in Latin, and can never stand first in a sentence, or in the same place as 'and' in English; thus, **परिक्रम्य अवलोक्य च** 'walking round and looking.' Unlike *que*, however, which must always follow the word of which it is the copulative, it may be admitted to any other part of the sentence, being only excluded from the first place; thus, **तनयम् अचिरात् प्राची इव अर्के प्रसूय च पावनम्** 'and having after a short time given birth to a pure son, as the eastern quarter (gives birth to) the sun.'

a. Sometimes two *ca*'s are used, when one may be redundant or equivalent to the English 'both;' or the two *ca*'s may be employed antithetically or disjunctively, or to express the contemporaneousness of two events; thus, **अहश्च रात्रिश्च** 'both day and night;' **क हारिणकानां जीवितं च अतिलोलं क च शरस् ते** 'Where on the one hand is the frail existence of fawns? Where on the other are thy arrows?' **क्रन्दितुं च प्रवृत्ता स्त्रीसंस्थानं च ज्योतिर् उन्मिष्य एनां जगाम** 'no sooner had she begun to weep, than a shining apparition in female shape, having snatched her up, departed' (Śakuntalā, verse 131); **ते च प्रापुर् उदन्वन्नं बुबुधे च आदिपुरुषः** 'they reached the ocean and the Supreme Being awoke' (from his sleep), Raghu-v. x. 6.

b. Observe—When **क्वे**, 'where?' is used as in the above example, it implies 'excessive incompatibility,' or 'incongruity.'

c. Sometimes **च** is used as an emphatic particle, and not as a copulative; thus, **किं च मया परिणीतपूर्वा** 'Was she indeed married by me formerly?'

913. **तथा** 'so,' 'likewise' (727. b), frequently supplies the place of **च**; thus, **अनागतविधाता च प्रत्युत्पन्नमतिस् तथा** 'both Anághata-vidhātṛi and Pratyutpannamati' (names of the two fish in Hitop. Book IV).

914. **हि** 'for,' **तु** 'but,' **वा** 'or' (727. d, 728. a), like **च**, are excluded from the first place in a sentence; thus, **पूर्वावधीरितं श्रेयो दुःखं हि परिवर्तते** 'for happiness formerly scorned turns to misery;' **विपर्यये तु** 'but on the contrary;' **एनां त्यज वा गृहाण वा** 'either abandon her or take her.'

915. **यदि** 'if' and **चेद्** 'if' (727. e) may govern the potential or conditional (see

891), but are also used with the indicative; thus, यदि जीवति भद्राणि पश्यति 'if he live, he will behold prosperity;' यदि मया प्रयोजनम् अस्ति 'if there is need of me;' तृष्णा चेत् परित्यक्ता को दरिद्रः 'If avarice were abandoned, who would be poor?'

Prepositions and Adverbs.

916. Prepositions often govern cases of nouns. See 729, 730.

917. The following examples illustrate the use of adverbs in construction with cases of nouns, as explained at 731.

मांसं शुनोऽग्रे निक्षिप्तम् 'flesh thrown *before* the dog;' तरुणाम् अधः 'under the trees;' नाभेर् अधस्तात् 'below the navel;' वृक्षस्य अधस्तात् 'beneath the tree;' भोजनानन्तरम् 'after eating;' फलम् अनारेण 'without fruit;' भर्तुर् अनुमतिम् अनारेण 'without the consent of her husband;' धनस्य अर्थम्, or more usually धनार्थम्, 'for the sake of wealth;' विवाहाद् अर्वाक् 'after marriage;' अर्वाक् सञ्चयनाद् अस्याम् 'after collecting the bones:' उपरि, with genitive, occurs rather frequently, and with some latitude of meaning; thus, नाभेर् उपरि 'above the navel;' सिंहस् तस्य उपरि पपात 'the lion fell *upon* him;' मम उपरि विकारितः 'changed in his feelings *towards* me;' तव उपरि असदृशव्यवहारी 'not behaving properly *towards* thee;' पुत्रस्य उपरि क्रुद्धः 'angry *with* his son;' नाभेर् ऊर्ध्वम् 'above the navel;' तदवधेर् ऊर्ध्वम् 'after that period;' संवत्सराद् ऊर्ध्वम् 'after a year,' i. e. 'above a year having expired;' न दण्डाद् च्युते शक्यः कर्तुं पापविनिग्रहः 'the restraint of crime cannot be made *without* punishment;' तव कारणात् 'on thy account;' तस्याः कृते or तत्कृते 'for her sake;' वाटिकाया दक्षिणेन 'to the right of the garden;' तन्निमित्ते 'on that account;' अभिवादानात् परम् 'after saluting;' अस्माकं पश्चात् 'after us;' स्नानात् पूर्वम् 'before bathing;' विवाहात् पूर्वम् 'before marriage;' अवलोकनक्षणात् प्रभृति 'from the moment of seeing (him);' जन्मप्रभृति 'from birth;' ततः प्रभृति 'from that time forward;' उपनयनात् प्रभृति 'from the time of investiture;' प्राङ् निवेदनात् 'before telling;' प्राग् उपनयनात् 'before investiture;' भोजनात् प्राक् 'before eating:' प्राक् may take an accusative; as, प्राग् द्वादशसमाः 'before twelve years are over;' शतं जन्मानि यावत् 'for a hundred births;' सर्पे विवरं यावत् 'up to the serpent's hole;' विवराद् वहिर् निःसृत्य 'creeping out of the hole;' हेतुं विना 'without cause;' अपराधेन विना 'without fault;' प्राणिर्हिंसाव्यतिरेकेण 'without injury to living beings;' पितुः सकाशाद् धनम् आदत्ते 'he receives money *from* his father;' मम समक्षम् 'in my presence;' राज्ञः समीपम् 'near the king;' पुत्रेण सह 'along with his son;' साक्षात् may take an instrumental; as, अन्यैः साक्षात् 'before others;' पुत्रहेतोः 'for the sake of a son.'

918. अलम्, 'enough,' is used with the instrumental, with the force of a prohibitive particle; as, अलं शङ्कया 'away with fear,' 'do not fear.'

a. It is also used with the indeclinable participle; as, अलं रुदिन्वा 'enough of weeping!' अलं विचार्ये 'enough of consideration!' see also 901. a.

Obs.—खलु is used in the same way; e. g. खलु कृत्वा = अलं कृत्वा (Pāp. III. 4, 18).

b. It is sometimes followed by an infinitive; as, न अलम् अस्मि हृदयं निवर्तयितुम् 'I am not able to turn back my heart.'

919. मात्रम् 'even,' 'merely,' at the end of a compound is declinable; as, उत्तरमात्रं न ददाति 'he does not even give an answer;' न शब्दमात्राद् भेतव्यम् 'one ought not to be afraid of mere noise;' शब्दमात्रेण 'by mere sound;' वचनमात्रेण 'by mere words;' उक्तमात्रे वचने 'immediately on the mere utterance of the speech.'

920. तथा and यथा, when used as correlatives, are equivalent to the English 'so that,' and the Latin *ita ut*; thus, यथा स्वामी जागर्ति तथा मया कर्तव्यम् 'I must so act that my master awake,' i. e. 'I must do something to make my master awake.'

So also, त्वं न जानासि यथा गृह्हरक्षां करोमि 'Do not you know that I keep watch in the house?'

a. ईदृशम्, तादृशम्, and यादृशम् may be used in the same way; thus, तादृशम् अनायुष्यं न किञ्चिद् विद्यते यादृशं परदारगमनम् 'nothing is so opposed to length of life as intercourse with the wife of another.'

b. यत्, as well as यथा, is used for 'that;' thus, अयं नूतनो न्यायो यद् अरार्तिं हत्वा सन्नापः क्रियते 'this is a new doctrine, that having killed an enemy remorse should be felt.'

921. किम्, 'why?' may often be regarded as a mark of interrogation which is not to be translated, but affects only the tone of voice in which a sentence is uttered; as, जानिमात्रेण किं कश्चित् पूज्यते 'Is any one honoured for mere birth?' (Cf. 837. a.)

a. It sometimes has the force of 'whether;' as, ज्ञायतां किम् उपयुक्त एतावद् वर्तनं गृह्णाति अनुपयुक्तो वा 'let it be ascertained whether he is worthy to receive so large a salary, or whether he is unworthy;' मन्त्री वेत्ति किं गुणयुक्तो राजा न वा 'the minister knows whether the king is meritorious or not.'

922. वत् (technically *vati*) as a suffix of comparison or similitude (724) may be compounded with a nominal stem, which if uncompounded would be in the accusative case; thus, आत्मानं मृतवत् सन्दर्श्य 'shewing himself as if dead;' आश्चर्यवद् इदं पश्यति 'he regards it as a wonder.' Also in the locative or genitive case; thus, मथुरावत् सुम्ने प्राकारः 'a wall in Srughna like that in Mathurá.' According to Páṇini v. 1, 115, it is used for the instrumental after adjectives of comparison, when some action is expressed; thus, ब्राह्मणेन तुल्यम् अधीते (see 826) may be rendered ब्राह्मणवद् अधीते, but it would not be correct to say पुत्रवत् स्थूलः for पुत्रेण तुल्यः स्थूलः.

923. The negative न is sometimes repeated to give intensity to an affirmation; thus, न न वक्ष्यति 'he will not not say' = वक्ष्यति एव 'he will certainly say.'

924. The indeclinable participle उद्दिश्य, 'having pointed out,' is sometimes used adverbially to express 'on account of,' 'with reference to,' 'towards,' and governs an accusative; thus, किम् उद्दिश्य 'On account of what?' तम् उद्दिश्य 'with reference to him.'

925. The indeclinable participle आरभ्य, 'having begun,' is used adverbially to express 'from,' 'beginning with,' and may either govern an ablative or be placed

after a nominal stem; thus, निमन्त्रणाद् आरभ्य आरंभं यावत् 'from the time of invitation to the time of the Śrāddha.' निमन्त्रणारभ्य would be equally correct.

926. The interjections धिक् and हा require the accusative; as, धिक् पापिहम् 'Woe to the wretch!' and the vocative interjections the vocative case; as, भोः पान्थ 'O traveller!'

a. Adverbs are sometimes used for adjectives in connexion with substantives; as, तत्र शालायाम् for तस्यां शालायाम् 'in that hall;' अमात्येषु मुख्येशः for अमात्येषु मुख्येषु 'among the principal ministers.'

ON THE USE OF THE PARTICLE इति.

927. In Sanskrit the *obliqua oratio* is rarely admitted; and when any one relates the words or describes the sentiments or thoughts of another, the relator generally represents him as speaking the actual words, or thinking the thoughts, in his own person.

a. In such cases the particle इति (properly meaning 'so,' 'thus') is often placed after the words quoted, and may be regarded as serving the purpose of inverted commas; thus, शिष्या ऊचुः कृतकृता वयम् इति 'the pupils said, "We have accomplished our object;"' not, according to the English or Latin idiom, 'the pupils said *that they had* accomplished their object.' So also, कलहकारी इति ब्रूते भर्ता 'your husband calls you "quarrelsome,"' where कलहकारी is in the nominative case, as being the actual word supposed to be spoken by the husband himself in his own person. So again, युष्मान् विश्वासभूमय इति सर्वे पक्षिणो मम अग्रे प्रस्तुवन्ति 'all the birds praise you in my presence, saying, "He is an object of confidence,"' where the particle इति is equivalent to 'saying,' and the word विश्वासभूमयः is not in the accusative, to agree with युष्मान्, as might be expected, but in the nominative, as being the actual word supposed to be uttered by the birds in their own persons. In some cases, however, the accusative is retained before इति, as in the following example (Manu II. 153): अज्ञं बालम् इति आहुः 'they call an ignorant man "child."' But in the latter part of the same line it passes into a nominative; as, पिता इति एव तु मन्त्रदम् 'but (they call) a teacher of scripture "father."'

928. In narratives and dialogues इति is often placed redundantly at the end of a speech. Again, it may have reference merely to what is passing in the mind either of another person or of one's self. When so employed, it is usually joined with the indeclinable participle, or of some other part of a verb signifying 'to think,' 'to suppose,' &c., and may be translated by the English conjunction 'that,' to which, in fact, it may be regarded as equivalent; thus, मर्कटो घरादां वादयति इति परिज्ञाय 'having ascertained *that* it is a monkey who rings the bell;' पुनर् अर्थवृद्धिः करणीया इति मन्त्रं बभूव 'his idea was *that* an increase of wealth ought again to be made;' धन्योऽहं यस्य एतादृशी भार्या इति मनसि निधाय 'reflecting in his mind *that* I am happy in possessing such a wife.' The accusative is also

retained before इति in this sense; as, मृतम् इति मत्वा 'thinking that he was dead.' In all these examples the use of इति indicates that a quotation is made of the thoughts of the person at the time when the event took place.

929. Not unfrequently the participle 'saying,' 'thinking,' 'supposing,' &c., is omitted altogether, and इति itself involves the sense of such a participle; as, बालोऽपि न अवमन्तव्यो मनुष्य इति भूमिपः 'a king, even though a child, is not to be despised, saying to one's self, "He is a mortal;"' सौहादौद् वा विधुर इति वा मयि अनुक्रोशात् 'either through affection or through compassion towards me, saying to yourself, "What a wretched man he is!"' अयं वराहः । अयं शार्दूल इति वनराजिषु आहिरब्ज्यते 'There's a boar! Yonder's a tiger! so crying out, it is wandered about (by us) in the paths of the woods.'

CHAPTER X.

EXERCISES IN TRANSLATION AND PARSING.

930. STORY OF THE SAGE AND THE MOUSE, FROM THE HITOPADEŚĀ,
TRANSLATED AND PARSED.

i. अस्ति गौतमस्य मुनेस् तपोवने महातपा नाम मुनिः ।

'There is in the sacred grove of the sage Gautama a sage named Mahátapas (Great-devotion).'

ii. तेनाश्रमसन्निधाने मूषिकशवकः काकमुखाद् भ्रष्टो दृष्टः । 'By him, in the neighbourhood of his hermitage, a young mouse, fallen from the beak of a crow, was seen.'

iii. ततो दयायुक्तेन तेन मुनिना नीवारकणैः संवर्धितः । 'Then by that sage, touched with compassion, with grains of wild rice it was reared.'

iv. तदनन्तरं मूषिकं खादितुम् अनुधावन् विडालो मुनिना दृष्टः । 'Soon after this, a cat was observed by the sage running after the mouse to devour it.'

v. तं मूषिकं भीतम् आलोक्य तपःप्रभावात् तेन मुनिना मूषिको बलिष्ठो विडालः कृतः । 'Perceiving the mouse terrified, by that sage, through the efficacy of his devotion, the mouse was changed into a very strong cat.'

vi. स विडालः कुकुराद् विभेति । ततः कुकुरः कृतः ।
कुकुरस्य व्याघ्रान् महद् भयम् । तदनन्तरं स व्याघ्रः कृतः ।

‘The cat fears the dog : upon that it was changed into a dog. Great is the dread of the dog for a tiger : then it was changed into a tiger.’

vii. अथ व्याघ्रम् अपि मूषिकनिर्विशेषं पश्यति मुनिः ।

‘Now the sage regards even the tiger as not differing at all from the mouse.’

viii. अतः सर्वे तत्रस्था जनास् तं व्याघ्रं दृष्ट्वा वदन्ति ।

‘Then all the persons residing in the neighbourhood, seeing the tiger, say.’

ix. अनेन मुनिना मूषिकोऽयं व्याघ्रतां नीतः ।

‘By this sage this mouse has been brought to the condition of a tiger.’

x. एतच् छुत्वा स व्याघ्रः सव्यथोऽचिन्तयत् ।

‘The tiger overhearing this, being uneasy, reflected.’

xi. यावद् अनेन मुनिना जीवितव्यं तावद् इदं मम

स्वरूपाख्यानम् अकीर्त्तिकरं न पलायिष्यते । ‘As long as it shall be lived by this sage, so long this disgraceful story of my original condition will not die away.’

xii. इति समालोच्य मुनिं हन्तुं समुद्यतः ।

‘Thus reflecting, he prepared (was about) to kill the sage.’

xiii. मुनिस् तस्य चिकीर्षितं ज्ञात्वा पुनर् मूषिको भव

इत्य उक्त्वा मूषिक एव कृतः । ‘The sage discovering his intention, saying, “Again become a mouse,” he was reduced to (his former state of) a mouse.’

931. Observe in this story: 1st, the simplicity of the style; 2ndly, the prevalence of compound words; 3rdly, the scarcity of verbs; 4thly, the prevalence of the past passive participle with the agent in the instrumental case for expressing indefinite past time, in lieu of the past tense active with the nominative: see 895, with note.

932. i.—*Asti*, ‘there is,’ 3rd sing. pres. of *rt. as*, cl. 2 (584). *Gautamasya*, ‘of Gautama,’ gen. m. (103). *Munes*, ‘of the sage,’ gen. m. (110): final *s* remains by

62. *Tapo-vane*, 'in the sacred grove' (lit. 'in the penance-grove'), genitively dependent comp. (743); the first member formed by the stem *tapas*, 'penance,' as becoming *o* by 64; the last member, by the loc. case of *vana*, 'grove,' neut. (104). *Mahá-tapá*, 'having great devotion' (164. a), relative form of descriptive comp. (766); the first member formed by *mahá* (substituted for *mahat*, 778), 'great;' the last member, by the nom. case masc. of the neuter noun *tapas*, 'devotion' (164. a): final *s* dropped by 66. a. *Náma*, 'by name,' an adverb (713. b). *Muniñ*, 'a sage,' nom. masc. (110): final *s* passes into Visarga by 63. a.

ii.—*Tena*, 'by him,' instr. of pron. *tad* (220). *Ásrama-sannidháne*, 'in the neighbourhood of his hermitage,' genitively dependent comp. (743); the first member formed by the nominal stem *ásrama*, 'hermitage;' the last member, by the loc. case of *sannidhána*, 'neighbourhood,' neut. (104). The final *a* of *tena* blends with the initial *á* of *ásrama* by 31. *Múshika-sávakañ*, 'a young mouse,' or 'the young of a mouse,' genitively dependent comp. (743); formed from the nominal stem *múshika*, 'a mouse,' and the nom. of *sávaka*, 'the young of any animal' (103): final *s* becomes Visarga by 63. *Káka-mukhád*, 'from the beak (or mouth) of a crow,' genitively dependent comp.; formed from the nominal stem *káka*, 'a crow,' and the abl. of *mukha*, 'mouth,' neut. (104); *t* being changed to *á* by 45. *Bhrashṭo*, 'fallen,' nom. sing. masc. of the past pass. part. of rt. *bhrasṭ* (544. a): *as* changed to *o* by 64. *Drishṭaḥ*, 'seen,' nom. sing. masc. of the past pass. part. of rt. *drisṭ*: final *s* becomes Visarga by 63. a.

iii.—*Tato*, 'then,' adv. (719): *as* changed to *o* by 64. *Dayá-yuktena*, 'touched with compassion,' instrumentally dependent comp. (740); formed from the nominal stem *dayá*, 'compassion,' and the instr. of *yukta*, 'endowed with,' past pass. part. of rt. *yuj* (670). *Tena*, see ii. above. *Muniná*, 'by the sage,' instr. m. (110). *Nívára-kaṇaiñ*, 'with grains of wild rice,' genitively dependent comp. (743); formed from the nominal stem *nívára*, 'wild rice,' and the instr. pl. of *kaṇa*: final *s* becomes Visarga by 63. *Samvardhitaḥ*, 'reared,' nom. sing. of past pass. part. of causal of *vridh* with *sam* (549): final *s* becomes Visarga by 63. a.

iv.—*Tad-anantaram*, 'soon after this,' compound adverb; formed with the pronominal stem *tad*, 'this' (220), and the adverb *anantaram*, 'after' (731, 917). *Múshikañ*, acc. m. (103). *Khádítum*, 'to eat,' infinitive of rt. *khád* (458, 868). *Anudhávam*, 'pursuing after,' 'running after,' nom. sing. masc. of the pres. part. Par. of rt. *dháv*, 'to run,' with *anu*, 'after' (524). *Viḍálo*, 'a cat,' nom. case masc. (103): *as* changed to *o* by 64. *Muniná*, see iii. above. *Drishṭaḥ*, see ii.

v.—*Tam*, acc. case masc. of pron. *tad* (220), used as a definite article, see 795. *Múshikañ*, see iv. *Bhítam*, 'terrified,' acc. sing. masc. of the past pass. part. of rt. *bhí* (532). *Álokya*, 'perceiving,' indec. part. of rt. *lok*, with prep. *á* (559). *Tapañ-prabhávát*, 'through the efficacy of his devotion' (814), genitively dependent comp. (743); formed by the nominal stem *tapas*, 'devotion,' *s* being changed to Visarga by 63, and the abl. case of *prabháva*, noun of the first class, masc. (103). *Tena*, see ii. *Muniná*, see iii. *Múshiko*, nom. m. (103): *as* changed to *o* by 64. *Balishṭho*, 'very strong,' nom. masc. of the superlative of *balin*, 'strong' (see 193): *as* changed to *o* by 64. *Viḍátaḥ*, see iv: final *s* becomes Visarga by 63. *Kṛitaḥ*,

'changed,' 'made,' nom. sing. masc. of past pass. part. of rt. *kṛi* (682): final *s* becomes Visarga by 63. *a*.

vi.—*Sa*, nom. case of *tad* (220), used as a definite article (795): final *s* dropped by 67. *Viddāḥ*, see iv. *Kukkurād*, 'the dog' (103), abl. after a verb of 'fearing' (855): *t* changed to *d* by 45. *Bibheti*, 'fears,' 3rd sing. pres. of rt. *bhī*, cl. 3 (666). *Tataḥ*, 'upon that,' adv. (719): *as* changed to *aḥ* by 63. *Kukkuraḥ*, 'the dog,' nom. m. (103): final *s* becomes Visarga by 63. *Kṛitāḥ*, see v. *Kukkurasya*, 'of the dog,' gen. masc. (103). *Vyāghrān*, 'for the tiger' (103), abl. after a noun of 'fear' (814. e): *t* changed to *n* by 47. *Mahad*, 'great' (142), nom. case, sing. neut.: *t* changed to *d* by 45. *Bhayam*, 'fear,' nom. neut. (104). *Tad-anantaram*, see iv. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Kṛitāḥ*, see v.

vii.—*Atha*, 'now,' inceptive particle (727. e). *Vyāghram*, acc. case. *Api*, 'even,' adv. *Mūshika-nirviśeṣam*, 'as not differing at all from the mouse,' relative form of dependent comp. (762); formed from the nominal stem *mūshika*, and the acc. of *viśeṣa*, 'difference,' with *nir* prefixed: or it may be here taken adverbially, see 776. *Paśyati*, 3rd sing. pres. of rt. *dṛś*, cl. 1 (604). *Mumīḥ*, see i.

viii.—*Ataḥ*, 'then,' adv. (719). *Sarve*, 'all,' pronominal adj., nom. plur. masc. (237). *Tatra-sthā*, 'residing in the neighbourhood,' comp. resembling a locatively dependent; formed from the adverb *tatra* (720), 'there,' 'in that place,' and the nom. plur. masc. of the participial noun of agency of rt. *sthā*, 'to remain' (587): final *s* dropped by 66. *a*. *Janās*, 'persons,' nom. pl. masc. (103): final *s* remains by 62. *Tam*, acc. of pron. *tad* (220), used as a definite article (795). *Vyāghraṃ*, 'tiger,' acc. masc. (103). *Dṛiṣṭvā*, 'having seen,' indec. past part. of rt. *dṛś* (556). *Vadanti*, 'they say,' 3rd pl. pres. of rt. *vad*, cl. 1 (599).

ix.—*Anena*, 'by this,' instr. of pron. *idam* (224). *Munindā*, see iii. *Mūshiko*, nom. masc.: *as* changed to *o* by 64. *a*. *Ayam*, 'this,' nom. masc. (224): the initial *a* cut off by 64. *a*. *Vyāghratām*, 'the condition of a tiger,' fem. abstract noun (105), acc. case, formed from *vyāghra*, 'a tiger,' by the suffix *tā* (80. LXII). *Nītāḥ*, 'brought,' nom. sing. masc. of past pass. part. of rt. *nī* (532).

x.—*Etaḥ*, 'this,' acc. neut. of *etaḥ* (223): *t* changed to *ṭ* by 49. *Āhrutvā*, 'overhearing,' indec. part. of rt. *śru* (676, 556); see 49. *Vyāghraḥ*, nom. case: final *s* becomes Visarga by 63. *Sa-vyatho*, 'uneasy,' relative form of indeclinable comp., formed by prefixing *sa* to the fem. substantive *vyathā* (769): *as* changed to *o* by 64. *a*. *Abīntayat*, 'reflected,' 3rd sing. impf. of *ānt*, cl. 10 (641): the initial *a* cut off by 64. *a*.

xi.—*Yāvad*, 'as long as,' adv. (713. a): *t* changed to *d* by 45. *Anena*, see ix. *Jīvitavyam*, 'to be lived,' nom. neut. of the fut. pass. part. of rt. *jīv* (569, 905. a, 907). *Tāvad*, 'so long,' adv. correlative to *yāvat* (713. a). *Idam*, 'this,' nom. neut. of the demonstrative pron. at 224. *Mama*, 'of me,' gen. of pron. *aham*, 'I' (218). *Svarūpākhyanam*, 'story of my original condition,' genitively dependent comp. (743); formed from the nominal stem *svarūpa*, 'natural form' (see 232. b), and the nom. of *ākhyāna*, neut. (104): *m* retained by 60. *Akīrtti-karam*, 'disgraceful,' accusatively dependent comp. (739); formed from the nominal stem *akīrtti*, 'disgrace,' and the nom. neut. of the participial noun of agency *kara*, 'causing,' from *kṛi*, 'to

do' (580). *Na*, 'not,' adv. (717. a). *Paláyishyate*, 'will die away,' 3rd sing. 2nd fut. Átm. of the compound verb *paláy*, formed by combining rt. *i* or *ay* with prep. *pará* (783. n).

xii.—*Iti*, 'thus,' adv. (717. e; see also 928). *Samáloçya*, 'reflecting,' indec. part. of the verb *sam-á-loç* (559), formed by combining rt. *loç* with the preps. *sam* and *á* (784). *Muniṃ*, acc. case. *Hantum*, 'to kill,' infinitive of rt. *han* (458, 868, 654). *Samudyataḥ*, 'prepared,' nom. sing. masc. of past pass. part. of *sam-ud-yam*, formed by combining rt. *yam* with the preps. *sam* and *ud* (545).

xiii.—*Munis*, nom. case: final *s* remains by 62. *Tasya*, 'of him,' gen. of *tad* (220). *Çikérshitam*, 'intention,' acc. neut. of past pass. part. of desid. of rt. *kṛi*, 'to do' (550, 502), used as a substantive (896. b). *Jñátvá*, 'discovering,' indec. part. of rt. *jñá* (556, 688). *Punar*, 'again,' adv. (717. e): *r* remains by 71. d. *Múshiko*, nom. case: *as* changed to *o* by 64. *Bhava*, 'become,' 2nd sing. impv. of rt. *bhú* (585). *Ity* answers to inverted commas, see 927. a: the final *i* changed to *y* by 34. *Uktvá*, 'saying,' indec. part. of rt. *vac* (556, 650). *Múshika*, nom. case: final *s* dropped by 66. *Eva*, 'indeed,' adv. (717).

SENTENCES TO BE TRANSLATED AND PARSED.

933. Note—The numbers over the words in the following sentences refer to the rules of the foregoing grammar.

स²²⁰ आगच्छतु^{783. i, 602} । तव्²²⁰ आगच्छताम् । आवाम्²¹⁸ आगच्छाव ।
 त²²⁰ उपविशन्तु^{783. k} । तौ शृणुताम्⁶⁷⁶ । ते शृण्वन्तु⁶⁷⁶ । अहं²¹⁸ तिष्ठानि⁶⁸⁷ ।
 युवां²¹⁹ तिष्ठतम्⁵⁸⁷ । वयम्²¹⁸ उत्तिष्ठाम^{783. j, 587} । स करोतु²²⁰ । त्वं²¹⁹ कुरु । वयं²¹⁹
 करवामहे⁶⁶³ । स चिन्तयतु²³³ । त्वम् अवधेहि⁶⁰⁷ । ते ददतु⁶⁶³ । यूयं²¹⁹
 दत्तं⁶⁶³ । भवान् एतु²³³ । कुत्र भवान् वसति⁶⁰⁷ । यूयं कुत्र वसथ⁶⁰⁷ ।
 भवान् शेताम्⁶⁴⁶ । ते शेरताम्⁶⁴⁶ । नरः स्वपितु⁶⁵⁵ । ते सर्वे सुषुपुः⁶⁵⁵ ।
 नरो गृहं याति⁶⁴⁴ । युष्माभिः²¹⁹ किञ्चिद् भोक्तव्यम्²²⁸ । वयं शास्त्रम्^{668. a}
 अध्ययामहे³¹¹ । अस्माभिः²¹⁸ शास्त्राण्यध्येतव्यानि^{311, 669} । त्वम् अन्नं^{896. b}
 भुङ्ख्व^{668. a} । मयान्नं^{218, 896. b} भुज्यताम्^{868. a} । त्वया दुग्धं²¹⁹ पीयताम्^{896. b} । यूयं जलं²¹⁹
 पिवत⁶⁸⁹ । यद् अहं जानामि⁶⁸⁸ तद् युष्मान् अध्यापयिष्यामि²¹⁹ ।
 मा दिवा स्वाप्सीः⁸⁸⁹ । नदीं मा गाः⁷¹⁴ । मा शब्दाद् विभीत^{488. c} ।
 मा मां निरपराधं⁸⁸² बधान⁸⁵⁵ ॥
 मा मां निरपराधं⁸⁸² बधान^{769. b} ॥

रात्रि^{745. a}शेषे विद्यार्थी^{788. j} शयनाद् उत्तिष्ठेत् ॥
 माता^{754. a}पित्रोस् तुष्ट्या²³⁷ सर्वस्य तपसः फलं^{763. p} प्रार्थते ॥
 ईरिणे वोजम् उष्वा कर्षकः फलं न प्राप्नोति ॥
 रात्रिर् भूतानां स्वप्नार्थं भवति दिनं च कर्मानुष्ठानार्थम् ॥
 वहिः⁷⁵⁸ शौचं मृद्गारिभ्याम् अन्तः⁷⁶² शौचं रागद्वेषादित्यागेन⁷⁶⁴
 क्रियते ॥⁷⁰¹
 न जातु^{717. f} कामः कामानाम् उपभोगेन शाम्यति⁶¹⁹ ॥
 व्यसनस्य च मृत्योश्च व्यसनं कष्टम्^{471, 650} उच्यते ॥
 आ⁷³⁰ मृत्योः श्रीसिद्धार्थम् उद्यमं⁶⁸² कुर्यात् ॥
 अङ्गिर्^{178. b} गात्राणि शुध्यन्ति मनस् तु¹⁶⁴ निषिद्धचिन्तादिना^{728. a}
 दूषितं सत्याभिधानेन ॥

SCHEME OF THE MORE COMMON SANSKRIT METRES.

934. Metres are divided into two grand classes: 1. *Varṇa-vṛitta*, 2. *Mātrā-vṛitta*. The first has two subdivisions, A and B.

CLASS I.—*Varṇa-vṛitta*.

A. *Metres, consisting of two half-verses, determined by the number of SYLLABLES in the Páda or quarter-verse.*

Note—It may be useful to prefix to the following schemes of metres a list of technical prosodial terms: पाद = the fourth part of a verse; मात्रा = an instant or prosodial unit = a short syllable; गण = four Mátrás; यति = a pause; गुरु or ग = a long syllable (—); लघु or ल = a short syllable (∪); गग = a spondee (— —); लल = a pyrrhic (∪ ∪); गल = a trochee (— ∪); लग = an iambus (∪ —); म = a molossus (— — —); भ = a dactyl (— ∪ ∪); न = a tribrach (∪ ∪ ∪); य = a bacchic (∪ — —); र = a cretic (— ∪ —); स = an anapæst (∪ ∪ —); न = an anti-bacchic (— — ∪); ज = an amphibrach (∪ — ∪).

Śloka or *Anuṣṭubh* (8 syllables to the Páda or quarter-verse).

935. The commonest of all the infinite variety of Sanskrit metres is the *Śloka* or *Anuṣṭubh*. This is the metre which chiefly prevails in the great epic poems.

It consists of four quarter-verses of 8 syllables each or two lines of 16 syllables,

but the rules which regulate one line apply equally to the other; so that it is only necessary to give the scheme of one line, as follows:—

1 2 3 4 5 6 7 8 || 9 10 11 12 13 14 15 16 ||
 ∪ ∪ ∪ . || ∪ — ∪ . ||

Note—The mark . denotes either long or short.

The 1st, 2nd, 3rd, 4th, 9th, 10th, 11th, and 12th syllables may be either long or short. The 8th, as ending the Páda, and the 16th, as ending the half-verse, are also common. Since the half-verse is considered as divided into two parts at the 8th syllable, it is an almost universal rule that this syllable must end a word, *whether simple or compound* *.

The 5th syllable ought always to be short. The 6th and 7th should be long; but instances are not unusual in the Mahá-bhárata of the 6th being short, in which case the 7th should be short also. But occasional variations from these last rules occur.

The last 4 syllables form two iambs; the 13th being always short, the 14th always long, and the 15th always short.

Every Śloka, or couplet of two lines, ought to form a complete sentence in itself, and contain both subject and predicate. Not unfrequently, however, in the Rámáyana and Mahá-bhárata, three lines are united to form a triplet.

936. In the remaining metres determined by the number of *syllables* in the Páda, each Páda is exactly alike (*sama*); so that it is only necessary to give the scheme of one Páda or quarter-verse.

In printed books each Páda, if it consist of more than 8 syllables, is often made to occupy a line.

937. *Trishṭubh* (11 syllables to the Páda or quarter-verse).

Of this there are 22 varieties. The commonest are—

938. *Indra-vajrá*, — — ∪ — — ∪ ∪ — ∪ — . ||

939. *Upendra-vajrá*, ∪ — ∪ — — ∪ ∪ — ∪ — . ||

There is generally a cæsura at the 5th syllable.

Note—The above 2 varieties are sometimes mixed in the same stanza; in which case the metre is called *Upajáti* or *Ákhyánakí*.

940. *Rathoddhatá*, — ∪ — ∪ ∪ ∪ — ∪ — ∪ — ||

941. *Jagatí* (12 syllables to the Páda or quarter-verse).

Of this there are 30 varieties. The commonest are—

* There are, however, rare examples of compound words running through a whole line.

942. *Vaṅśa-sthāvila*, 1 2 3 4 5 6 7 8 9 10 11 12 ||
 ∪ — ∪ — — ∪ ∪ — ∪ — ∪ —* ||

943. *Druta-vilambita*, 1 2 3 4 5 6 7 8 9 10 11 12 ||
 ∪ ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ — ||

944. *Atijagatī* (13 syllables to the Páda or quarter-verse).

Of this there are 16 varieties. The commonest are—

945. *Mañju-bhāshinī*, 1 2 3 4 5 6 7 8 9 10 11 12 13 ||
 ∪ ∪ — ∪ — ∪ ∪ ∪ — ∪ — ∪ — ∪ — ||

946. *Praharshinī*, 1 2 3 4 5 6 7 8 9 10 11 12 13 ||
 — — — ∪ ∪ ∪ ∪ — ∪ — ∪ — ∪ — ||

947. *Ruċirā* or *Prabhāvātī*, ∪ — ∪ — ∪ ∪ ∪ ∪ — ∪ — ∪ — ∪ — ||

948. *Śakvarī* or *Śakkarī* or *Śarkarī* (14 syllables to the Páda).

Of this there are 20 varieties. The commonest is—

949. *Vasanta-tilakā*, 1 2 3 4 5 6 7 8 9 10 11 12 13 14 ||
 — — ∪ — ∪ ∪ ∪ — ∪ ∪ — ∪ — ∪ — ∪ — ||

950. *Atīśakvarī* or *Atīśakkarī* (15 syllables to the Páda).

Of this there are 18 varieties. The commonest is—

951. *Mālinī* or *Mānini*, 1 2 3 4 5 6 7 8 | 9 10 11 12 13 14 15 ||
 ∪ ∪ ∪ ∪ ∪ ∪ — — | — ∪ — — ∪ — ∪ — ||

There is a cæsura at the 8th syllable.

952. *Ashī* (16 syllables to the Páda or quarter-verse).

Of this there are 12 varieties; none of which are common.

953. *Atyashī* (17 syllables to the Páda or quarter-verse).

Of this there are 17 varieties. The commonest are—

954. *Sikhariṇī*, 1 2 3 4 5 6 | 7 8 9 10 11 12 13 14 15 16 17 ||
 ∪ — — — — — | ∪ ∪ ∪ ∪ ∪ — — ∪ ∪ ∪ — ||

Cæsura at the 6th syllable.

955. *Mandákrántā*, 1 2 3 4 | 5 6 7 8 9 10 | 11 12 13 14 15 16 17 ||
 — — — — | ∪ ∪ ∪ ∪ ∪ — | — ∪ — — ∪ — ∪ — ||

Cæsura at the 4th and 10th syllables.

956. *Harinī*, 1 2 3 4 5 6 | 7 8 9 10 | 11 12 13 14 15 16 17 ||
 ∪ ∪ ∪ ∪ ∪ — | — — — — | ∪ — ∪ ∪ — ∪ — ∪ — ||

Cæsura at the 6th and 10th syllables.

957. *Dhṛitī* (18 syllables to the Páda or quarter-verse).

Of this there are 17 varieties, one of which is found in the Raghu-vaṅśa—

958. *Mahá-málikā*, 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 ||
 ∪ ∪ ∪ ∪ ∪ ∪ — ∪ — — ∪ — — ∪ — — ∪ — ||

* The mark — is meant to shew that the last syllable is long at the end of the Páda or quarter-verse, but long or short at the end of the half-verse.

959. *Atidhṛiti* (19 syllables to the Páda or quarter-verse).

Of this there are 13 varieties. The commonest is—

960. *Sárdúla-vikṛtáita*, $\overset{1}{-} \overset{2}{-} \overset{3}{-} \overset{4}{\cup} \overset{5}{\cup} \overset{6}{-} \overset{7}{\cup} \overset{8}{-} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{-} \mid \overset{13}{-} \overset{14}{-} \overset{15}{\cup} \overset{16}{-} \overset{17}{-} \overset{18}{\cup} \overset{19}{\cup} \parallel$

Cæsura at the 12th syllable.

961. *Kṛiti* (20 syllables to the Páda or quarter-verse).

Of these there are 4 varieties; none of which are common.

962. *Prakṛiti* (21 syllables to the Páda or quarter-verse).

963. *Sragdhará*, $\overset{1}{-} \overset{2}{-} \overset{3}{-} \overset{4}{-} \overset{5}{\cup} \overset{6}{-} \overset{7}{-} \mid \overset{8}{\cup} \overset{9}{\cup} \overset{10}{\cup} \overset{11}{\cup} \overset{12}{\cup} \overset{13}{\cup} \overset{14}{\cup} \mid \overset{15}{-} \overset{16}{\cup} \overset{17}{-} \overset{18}{-} \overset{19}{\cup} \overset{20}{-} \overset{21}{-} \parallel$

Cæsura at the 7th and 14th syllables.

964. Of the remaining metres determined by the number of syllables in the Páda, *Ákṛiti* has 22 syllables, and includes 3 varieties; *Vikṛiti* 23 syllables, 6 varieties; *Samkṛiti* 24 syllables, 5 varieties; *Atikṛiti* 25 syllables, 2 varieties; *Utkṛiti* 26 syllables, 3 varieties; and *Danḍaka* is the name given to all metres which exceed *Utkṛiti* in the number of syllables.

965. There are two metres, called *Gáyatrí* and *Ushṇih*, of which the first has only 6 syllables to the quarter-verse, and includes 11 varieties; the second has 7 syllables to the quarter-verse, and includes 8 varieties.

a. When the Páda is so short, the whole verse is sometimes written in one line.

b. Observe, that great license is allowed in metres peculiar to the Vedas; thus in the

966. *Gáyatrí*,

which may be regarded as consisting of a triplet of 3 divisions of 8 syllables each, or of 6 feet of 4 syllables each, generally printed in one line, the quantity of each syllable is very irregular. The following verse exhibits the most usual quantities :

$\overset{1}{a} \cdot \cdot \cdot \mid \overset{b}{\cup} - \cup \cdot \parallel \overset{2}{a} \cdot \cdot \cdot \mid \overset{b}{\cup} - \cup \cdot \parallel \overset{3}{a} \cdot \cdot \cdot \mid \overset{b}{\cup} - \cup \cdot \parallel$

but even in the *b* verse of each division the quantity may vary.

B. Metres, consisting of two half-verses, determined by the number of SYLLABLES* in the HALF-VERSE (each half-verse being alike, *ardha-sama*).

967. This class contains 7 genera, but no varieties under each genus. Of these the commonest are—

* This class of metres is said to be regulated by the number of feet or Mátrás in the half-verse, in the same way as class II. But as each half-verse is generally distributed into fixed long or short syllables, and no option is allowed for each foot between a spondee, anapæst, dactyl, proceleusmaticus, and amphibrach, it will obviate confusion to regard this class as determined by syllables, like class I. A.

968. *Vaitāḥya* (21 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 | 11 12 13 14 15 16 17 18 19 20 21 ||
 ∪ ∪ - ∪ ∪ - ∪ - ∪ - | ∪ ∪ - - ∪ ∪ - ∪ - ∪ . ||

There is a cæsura at the 10th syllable.

969. *Aupaḥchandasika* (23 syllables to the half-verse).

The scheme of this metre is the same as the last, with a long syllable added after the 10th and last syllable in the line; the cæsura being at the 11th syllable.

970. *Pushpitāgrā* (25 syllables to the half-verse).

1 2 3 4 5 6 7 8 9 10 11 12 | 13 14 15 16 17 18 19 20 21 22 23 24 25 ||
 ∪ ∪ ∪ ∪ ∪ ∪ - ∪ - ∪ - - | ∪ ∪ ∪ ∪ - ∪ ∪ - ∪ - ∪ - . ||

There is a cæsura at the 12th syllable.

CLASS II.—*Mātrā-vṛitta*, consisting of two half-verses, determined by the number of FEET in the whole verse (each foot containing generally four Mātrás).

971. Note—Each foot is supposed to consist of four Mātrás or instants, and a short syllable is equivalent to one instant, a long syllable to two. Hence only such feet can be used as are equivalent to four Mātrás; and of this kind are the dactyl (— ∪ ∪), the spondee (— —), the anapæst (∪ ∪ —), the amphibrach (∪ — ∪), and the proceleusmaticus (∪ ∪ ∪ ∪); any one of which may be employed.

Of this class of metres the commonest is the

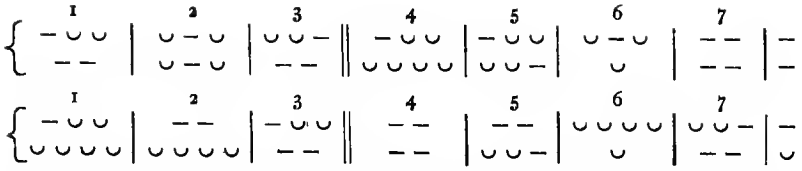
972. *Āryā* or *Gāthā*.

Each half-verse consists of seven and a half feet; and each foot contains four Mātrás, excepting the 6th of the second half-verse, which contains only one, and is therefore a single short syllable. Hence there are 30 Mātrás in the first half-verse, and 27 in the second. The half-foot at the end of each half-verse is generally, but not always, a long syllable; the 6th foot of the first half-verse must be either an amphibrach or proceleusmaticus; and the 1st, 3rd, 5th, and 7th feet must not be amphibrachs. The cæsura commonly takes place at the end of the 3rd foot in each half-verse, and the measure is then sometimes called *Paṭhyā*. The following are a few examples :

{ ¹ — — | ² ∪ — ∪ | ³ ∪ ∪ — || ⁴ — ∪ ∪ | ⁵ — ∪ ∪ | ⁶ ∪ — ∪ | ⁷ — — | — ∪

{ ¹ — — | ² ∪ — ∪ | ³ — — || ⁴ — — ∪ | ⁵ — ∪ ∪ | ⁶ ∪ — ∪ | ⁷ — ∪ ∪ | —

{ ¹ ∪ ∪ — | ² — ∪ ∪ | ³ — — || ⁴ ∪ — ∪ | ⁵ — ∪ ∪ | ⁶ ∪ — ∪ | ⁷ — — | — ∪



973. The *Udgíti* metre only differs from the *Áryá* in inverting the half-verses, and placing the short half-verse, with 27 Mátrás, first in order.

974. There are three other varieties:—In the *Upagíti*, both half-verses consist of 27 Mátrás; in the *Gíti*, both consist of 30 Mátrás; and in the *Áryágíti*, of 32.

ACCENTUATION.

975. Accentuation (*svara*, 'tone') in Sanskrit is only marked in the Vedas. Probably the original object of the marks used was to denote that peculiar change in the ordinary intonation practised in reciting the hymns, which consisted in the occasional raising of the voice to a higher pitch than the usual monotone. Only three names for different kinds of accent or tone are generally recognized by grammarians; viz. 1. *Udáta*, 'raised,' i. e. the elevated tone or high pitch, marked in Roman writing by the acute accent; 2. *An-udáta*, 'not raised,' i. e. the accentless tone; 3. *Svarita*, 'sounded,' i. e. the moderate tone, neither high nor low, but a combination of the two (*samáhára*, Páñ. 1. 2, 32), which is produced in the following manner: In pronouncing the syllable immediately following the high-toned syllable, the voice unable to lower itself abruptly to the level of the low intonation, is sustained in a tone not as high as the *udáta*, and yet not so low as the *an-udáta*. A syllable uttered with this mixed intonation is said to be *svarita*, 'sounded.' These three accents, according to native grammarians, are severally produced, through intensifying (*dyáma*), relaxing (*visrambha*), and throwing out the voice (*ákshepa*); and these operations are said to be connected with an upward, downward, and horizontal motion (*tiryag-gamana*) of the organs of utterance, which may be illustrated by the movements of the hand in conducting a musical performance*.

976. But although there are only three general names for the accents, it is clear that there are only two positive tones, viz. the *udáta* or high tone, and *svarita* or mixed tone, the *an-udáta* representing the neutral, monotonous, accentless sound, which lies like a flat horizontal line below the two positive sounds. There remains

* In native grammars the *udáta* sound of a vowel is said to result from employing the upper half of the organs of utterance, and the *an-udáta* from employing the lower half. In my recent travels in India I frequently heard the Vedas recited and intoned by Pañdits at Benares, Calcutta, Bombay, Poona, &c., and found to my surprise that the voice is not now raised in pronouncing the *udáta* syllable. Great stress is laid on the *an-udáta* and *svarita*, but none upon the *udáta*; and I was told that the absence of all mark on this latter syllable is an indication of the absence of accent in intoning.

no designation for the low tone, properly so called, i. e. the tone which immediately precedes the high and is lower than the flat horizontal line taken to represent the general accentless sound. The fact is that the exertion required to produce the high tone (*udatta*) is so great that in order to obtain the proper pitch, the voice is obliged to lower the tone of the preceding syllable as much below this flat line as the syllable that bears the *udatta* is raised above it; and Pāṇini himself explains this lower tone by the term *sannatara* (compar. of *sanna*, 'sunk,' for which the commentators have substituted the expression *anuddattatara*), while he explains the neutral, accentless tone by the term *eka-śruti*, i. e. the one accentless sound in which the ear can perceive no variation.

977. The expression *anuddattatara*, then, is now adopted to designate the lowest sound of all, or that immediately preceding the *udatta* or high tone. But no special mark distinguishes this sound from the *an-udatta*. It must be borne in mind that no simple uncompounded word, whatever the number of its syllables, has properly more than one syllable accented. This syllable is called either *udatta* or *svarita*, according as it is pronounced with a high or mixed tone. But if a word have only a *svarita* accent, then this *svarita* must be of the kind called independent, although it may have arisen from the blending of two syllables, one of which was originally *udatta*, as in तन्वा (for *tanu-d*, where the middle syllable was *udatta*). A word having either the *udatta* or the *svarita* accent on the first syllable is called in the one case *ddy-udatta*, in the other *ādi-svarita*; having either the one or other accent on the middle is in the one case *madhyodatta*, in the other *madhya-svarita*; having either the one or other accent at the end is in the one case *antodatta*, in the other *anta-svarita*. All the syllables of a word except the one which is either an *udatta* or independent *svarita* are *an-udatta*. Although, however, no one word can have both an *udatta* and an independent *svarita*, yet, if a word having an *udatta* is followed by an *an-udatta*, this *an-udatta* becomes a dependent *svarita*, which is really the commonest form of *svarita* accent.

978. As to the method of marking the tones, the *udatta* or high tone is never marked at all, so that if a word of one syllable is *udatta* it remains simply unmarked, as पू; if a monosyllable is *an-udatta* it has a horizontal stroke underneath, as नो; if *svarita*, it has an upright mark above, as क्क. A word of two syllables, both of which are *an-udatta*, has two horizontal marks below, thus सम; and if the first syllable is *udatta* it is marked thus, इन्दु; if the last is *udatta*, thus अग्नि. A word of more than two syllables being entirely *an-udatta* (*sarvānuddatta*) has horizontal marks under all the syllables, thus अवर्धन; but if one of the syllables is *udatta*, the horizontal stroke immediately preceding it marks the *anuddattatara*, as in सामुवानः, where the first and second syllables are *an-udatta* and the third *anuddattatara*, the fourth being *udatta*; and if the *udatta* syllable is followed by another *an-udatta*, this becomes a dependent *svarita*, and is marked by an upright stroke, as in वैश्वानराय (Rig-veda III. 3, 1). Similarly, in a word of three syllables like चकार, the syllable च is *anuddattatara*, का is *udatta*, and र is *svarita*.

It should be noted that in Romanized Sanskrit printing and writing it is usual instead of leaving the *udatta* unmarked to treat that as the only accent to be marked, and to treat both *anudattatara* and dependent *svarita* as *an-udatta* or without any accent at all.

979. The foregoing explanations will make clear how it is that in the Samhitá of the R̥g-veda an *anudattatara* mark is generally the beginning of a series of three accents, of which the dependent *svarita* is the end; the appearance of this *anudattatara* mark preparing the reader for an *udatta* immediately following, as well as for a dependent *svarita*. This last, however, may sometimes be retarded by a new *udatta* syllable, as in द्विवा पृतयन्तम्, where the syllable प, which would otherwise be a dependent *svarita*, becomes changed to an *anudattatara* because of the *udatta* syllable त following.

980. But if an independent *svarita* is immediately followed by an *udatta* or by another independent *svarita*, a curious contrivance is adopted. Should the syllable bearing the independent *svarita* end in a short vowel, the numeral १ is used to carry the *svarita* with an *anudattatara* under it, e. g. अपस्यँ॑न (R̥g-veda x. 89, 2), सु॒व॑ः॒ प॒र्व॑तास॒ (iv. 17, 2); and should the syllable end in a long vowel, the numeral ३ is employed in the same way, but the *anudattatara* mark is placed both under the long vowel and the numeral, e. g. वि॒श्वो॒ऽ॒विभू॑तयो (i. 166, 11), न॒द्यो॒ऽ॒क्षपं॑ (iv. 55, 6), ह्या॒ऽ॒पिः (vi. 21, 8).

981. It should also be pointed out that the absence of mark is employed in a sentence to denote *an-udatta* as well as *udatta*; thus, in the Samhitá of the Veda, at the commencement of a sentence a horizontal stroke underneath marks the first *anudattatara* syllable of the sentence as well as all such *an-udatta* syllables as precede; the next syllable, if without mark, is *udatta*; and the next, if it has an upright mark, is *svarita*; but the next, if it has no mark, is *an-udatta*; and the absence of all mark after the upright mark, continues to denote *an-udatta* until the appearance of the next horizontal mark, which is *anudattatara*. In fact, all the syllables, both in words and sentences, which follow the *svarita* are supposed to be pronounced in the accentless tone until the voice has to be depressed for the utterance of another *udatta* syllable.

With regard to the absence of accentuation, we may note that in direct sentences a verb (unless it is the first word) is regarded as an enclitic and loses its accent. The same rule applies to Vocative cases, which are accented only when they begin a sentence, and then on the first syllable. Verbs preserve their accent in conditional sentences and in a few exceptional cases.

982. The system of accentuation in the Prátisákhyas often differs from that of Páṇini. The rules given by these treatises for determining the accent when two vowels (each bearing an accent) blend into one are very precise, but are liable to exceptions. The following are some of those most usually given: *udatta*+*udatta*=*udatta*; *udatta*+*anudatta*=*udatta*; *anudatta*+*anudatta*=*anudatta*; *anudatta*+*udatta*=*udatta*; *svarita*+*udatta*=*udatta*; *svarita*+*anudatta*=*svarita*.

When *anudatta* vowels are pronounced with the *udatta* tone, this is called in the

Prátisákhyas *prácaya*. When the accent of two vowels is blended into one, this is called *praśliṣṭa*, *samávēśa*, *ekśbhāva*. The expressions *tairovyañjana* and *vaiṣṛitta* are used to denote forms of the dependent *svarita*; while *kshaiṣra* and *jātya* apply to the independent *svaritas* caused by the blending of the accents of two vowels, the first of which has passed into the semivowel *y* or *v*.

983. A few compound words (generally names of Vedic deities) have two accents, and are therefore called *dvir-udatta*, e. g. *बृहस्पतिः*, *तनूनपात्*, where the first syllable being *udatta* remains unmarked, and the second being *an-udatta* ought to become a dependent *svarita*, but the third being *udatta* again the second becomes *anudattatara* and is so marked. In *मित्रावरुणौ* both the second and third syllables are *udatta*. A compound (called *triv-udatta*) may even have three *udatta* syllables, as in *इन्द्रावृहस्पती*.

984. In the Pada text where compounds are divided, if the first half of the compound ends in a *svarita* coming after an *udatta*, and the second begins with an *udatta*, the *svarita* accent at the end of the first member of the compound is called *tāthābhāvya*.

985. Observe—The accent in Sanskrit is not confined to the last three syllables of a word, as in Greek and Latin.

Observe also—Although the Sanskrit independent *svarita* is in some respects similar to the Greek circumflex, it should be borne in mind, that the latter is confined to long, whereas the *svarita* may also be applied to short syllables*.

* See on the subject of Vedic accentuation, Roth's preface to the *Nirukta*; two treatises by Whitney in the *Journal of the American Oriental Society*, vol. IV. p. 195 &c., and vol. V. p. 387 &c.: *Aufrecht*, de accentu compositorum Sanscriticorum, Bonnæ, 1847; reviewed by *Benfey*, *Göttinger Gelehrte Anzeigen*, 1848, pp. 1995-2010.

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LIST OF CONJUNCT CONSONANTS.

CONJUNCTIONS OF TWO CONSONANTS.

क्क *kka*, कख *kkha*, कण *kṇa*, क्त *kta*, कथ *ktha*, क्क *kna*, क्म *kma*,
 क्य *kya*, क्र or क्र *kra*, क्ल *kla*, क्क *kva*, क्श *ksha*. ख्य *khya*, ख्व *khva*.
 गघ *ggha*, गध *gdha*, ग्न *gna*, ग्भ *gbha*, ग्म *gma*, ग्य *gya*, ग्र *gra*,
 गु *gla*, ग्व *gva*. घ्न *ghna*, घ्य *ghya*, घ्र *ghra*, घ्व *ghva*. ङ्क *ṅka*,
 ङ्ख *ṅkha*, ङ्ग *ṅga*, ङ्घ *ṅgha*, ङ्भ *ṅbha*, ङ्म *ṅma*.

च् *cca*, च्छ *ccḥa*, च्च *cca*, च्म *cma*, च्य *cyā*. छ्य *chya*,
 छ्र *chra*. ज्ज *jjā*, ज्झ *jjḥa*, ज्ञ *jjña*, ज्म *jma*, ज्य *jya*, ज्र *jra*,
 ज्व *jva*. ञ् *ñca*, ञ्छ *ñcḥa*, ञ्ज *ñja*.

ट्ट *ṭṭā*, ट्ट *ṭṭhā*. ट्य *ṭyā*, ट्य *ṭhyā*. ड्ग *ḍga*, ड्द *ḍḍā*, ड्घ *ḍgha*,
 ड्ध *ḍdha*, ड्भ *ḍbha*, ड्य *ḍyā*, ड्र *ḍra*. ढ्य *ḍhya*, ढ्र *ḍhra*. णट *ṇṭā*,
 णट *ṇṭhā*, णड *ṇḍā*, णढ *ṇḍhā*, ण्न *ṇṇā*, णम *ṇma*, णय *ṇyā*, णव *ṇvā*.

त्क *tka*, त्त *tta*, त्त्य *ttha*, त्त *tna*, त्त *tma*, त्त्य *ttyā*, त्र *tra*, त्त *tva*,
 त्त *tta*. थ् *thna*, थ्य *thya*, थ् *thva*. द्ग *dga*, द्घ *dgha*, द्द *dda*, द्ध *ddha*,
 द्भ *dna*, द्ब *dba*, द्भ *dbha*, द्म *dma*, द्य *dya*, द्र *dra*, द्व *dva*. ध्न *dhna*,
 ध्म *dhma*, ध्य *dhya*, ध्र *dhra*, ध्व *dhva*. न्त *nta*, न्त्य *ntha*, न्त *nda*,
 न्त्य *ndha*, न्न *nna*, न्त *nma*, न्त्य *ntyā*, न्र *nra*, न्त *nva*, न्त *nsa*.

प्प *pta*, प्थ *ptha*, प्न *pna*, प्प *ppa*, प्फ *ppha*, प्म *pma*, प्य *pyā*,
 प्र *pra*, प्ल *pla*, प्व *pva*, प्स *psa*. ज् *bja*, ज्द *bda*, ज्भ *bdha*,
 ज्ब *bba*, ज्भ *bbha*, ज्य *bya*, ब्र *bra*. भ्य *bhya*, भ्र *bhra*, भ्व *bhva*.
 म्ण *mṇā*, म्न *mna*, म्य *mpa*, म्फ *mpha*, म्ब *mva*, म्भ *mbha*, म्म *mma*,
 म्य *myā*, म्र *mra*, म्ल *mḷā*.

य्य *yya*, य्र *yra*, यु *yva*.

र्क *rka*, र्ख *rkha*, र्ग *rga*, र्घ *rgḥa*, र्च *rca*, र्छ *rcha*, र्ज *rja*, र्ण *rṇā*,
 र्त *rta*, र्थ *rtha*, र्द *rda*, र्ध *rdha*, र्प *rpa*, र्व *rva*, र्भ *rbha*, र्म *rma*,
 र्य *ryā*, र्व *rva*, र्श *rśā*, र्ष *rṣhā*, र्ह *rha*.

लक lka, लग lga, लद् lda, ल्य lpa, लव lba, लभ lbha, लम lma,
 ल्य lya, लल lla, लव lva, लष lsha, लह lha.

व् वna, व्य vya, व्र vra, वृ vva, व्व vva.

श् शka, श्न śna, श्य śya, श्र śra, श्र् śla, श्र् śva. श्क shka,
 श् शka, श्र् śha, श्ण shṇa, श्ष shpa, शश् shma, श्य shya, श्व shva.
 स्क ska, स्व skha, स्त sta, स्थ stha, स्न sna, स्प spa, स्फ spha,
 स्म sma, स्य sya, स्र sra, स्व sva, सस ssa. ह्न hna, ह्र hna,
 ह्न hma, ह्य hya, ह्र hra, ह्न hla, ह्न hva.

CONJUNCTIONS OF THREE CONSONANTS.

क्का or क्कण kkaṇa*, कक्य kkyā, कक्य kkhya, क्त्य ktyā,
 क्त्र ktra, क्त्वा kṭva, क्थ् क्थ्ना †, कथ्य kthya, क्श्ण kshṇa, क्श्म kshma,
 क्श्य kshya, क्श्व kshva. गघ्य gghya, गघ्य gdhya, गध्व gdhva, गन्य gnyā,
 गभ्य gbhya, गय gryā. ङ्क् ङ्क्या, ङ्क् ङ्क्या, ङ्क् ङ्क्या, ङ्क् ङ्क्या,
 ङ्क्य ङ्या, ङ्क्य ङ्या.

च्च्य ččya, च्च्य ččya, च्च्य ččra, च्च्य ččva. ज्ञ्य jñya,
 ज्ञ्य jñva. ज्ञ्य ñčya, ज्ञ्य ñčva, ज्ञ्य ñčya, ज्ञ्य ñjva.

ट्य tya. ड्य dya, ड्य dbhya. एय्य ntya, एय्य n̄hya,
 एय्य ndya, एय्य ndra.

क्त्य tkra, त्त्य tya, त्त्य ttra, त्त्य ttva, त्त्य tthya, त्त्य tnya, त्त्य tpra,
 त्त्य tmya, त्त्य trya, त्त्य trva, त्त्य tsna, त्त्य tsya, त्त्य tsva. द्य dya,
 द्य ddhya, द्य ddra, द्य dbhya, द्य drya, द्य dya. ध्व dhva,
 ध्य dhya †. न्म ntma, न्य ntya, न्त ntra, न्व ntva, न्त ntsa,
 न्य nthya, न्द naddha, न्म ndma, न्य ndya, न्द्र ndra, न्द ndva,
 न्म ndhma, न्द्र ndhra, न्ध्व ndhva, न्य nnya, न्य nyva.

प्य pva, प्य ptya, प्य ptrā, प्य ptva, प्य plva, प्य psna, प्य psya,
 प्य psva ‡. ब्य bya, ब्य bdhya, ब्य bdhva, ब्य bbhya,

* As in सूक्ता from सूक्तन्.

† सक्या from सक्य at 122.

‡ साध्योः from साधी at 187.

§ प्रेषोः from प्रेषु.

भ्र bbhra. भ्र्य bhrya. म्य mpya, म्प्र mpra, म्व mbya, म्ल mbla, म्भ्य mbhya, म्भ्र mbhra.

र्क्ष rksha, र्ग्य rgya, र्घ्य rghya, र्च्य rctya, र्ष र्षा, र्य र्या, र्त rta, र्त्य rtya, र्द्ध rddha, र्प्य rpya, र्ब् र्ब्वा, र्य र्या, र्श् रश्ता, र्षा rshna, र्श् र्श्वा.

ल्क्य lkya, ल्ग्य lgya, ल्प्र lpta, ल्य lpya.

श्च ścya, श्र्य śrya. श्य श्या, श्र श्र्या, शृ श्र्या, शाय श्या. स्त्य stya, स्त्र stra, स्त्व stva, स्त्थ sthna, स्थ sthya, स्न्व snva, स्म्य smya, स्म्य srya, स्म srva. ह्य ह्या, ह्य ह्या, ह्य ह्या.

CONJUNCTIONS OF FOUR CONSONANTS.

क्य ktrya, क्श्म्य kshmya. क्त्य kttya, क्त्र kttra, क्क्ष क्क्ष्वा, क्क्ष्म kshma*, क्क्ष्य kshya, क्क्ष्व kshva. क्त्य kttya, त्त्य ttrya, त्त्य tsnyā, त्त्य tsmyā. द्त्य ddhrya. न्त्य ntrya, न्त्य ntsya, न्स्व ntsva, न्त्य ndhrya. प्त्य ptrya. र्त्य rkshya, र्त्य rttya, र्त्य rtrya, र्त्य rtsya, र्द्ध rddhva. ल्य lptya, ल्प्स्म lpsma, ल्प्स्य lpsya. श्र्य श्र्या.

CONJUNCTIONS OF FIVE CONSONANTS.

क्त्य nktrya †, क्क्ष्म kshma ‡. क्क्ष्म rkshma §, क्क्ष्म rkshva §, र्त्य rtsnyā ||, र्द्ध rddhrya.

* चाकाङ्क्षि Intens. of काङ्क्ष.

† मङ्क्ष्योः from मङ्क्षी.

‡ दङ्क्ष्योः from दङ्क्षु.

§ As in अताङ्क्षि, अताङ्क्षि, from root गृह्.

|| As in कात्स्व्यम्.

ADDITIONS AND CORRECTIONS.

- Page 29, line 27, for '260. a' read '251. a'
" 40, last line, dele note †
" 43, line 19, for '304. a' read '304. b'
" 81, " 15, for '257. a' read '257'
" 118, " 4, for उत् read उद्
" 151, " 33, for 'bases' read 'stems'
" 158, " 27, for 'by 51' read 'by 50. a'
" 177, " 5, for 'bases' read 'stems'
" 268, " 2 from below, for '667' read '666. b'

