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A

SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANĀGARĪ AND ROMAN LETTERS THROUGHOUT,

BY

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FOREIGN MEMBER OF THE FRENCH INSTITUTE,

ETC.

SECOND EDITION, REVISED AND ACCENTUATED.

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P R E F A C E

TO THE FIRST EDITION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* They have been given in the second edition.

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

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽन्तो यथापूर्वाः प्राप्तयो नव ॥

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

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

in using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāminau*, वृषगामिणौ *vṛishagāminau*, हरिकामणि *harikāmāṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛitti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pāṇ. VIII. 4, 13.

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

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

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

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

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

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

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

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

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

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

F. MAX MÜLLER.

PARKS END, OXFORD,

August, 1870.

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SANSKRIT GRAMMAR.

THE DEVANĀGARĪ LETTERS.

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

¹ Sometimes represented in the Veda by क, क, ङ (or l).

² Sometimes represented in the Veda by ळ, ळ, ळ (or lh).

CHAPTER I.

THE ALPHABET.

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

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

Beghrâm (*bhagârâna*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicæa. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. 1. pp. 344–350.) Could Devanâgarî have been meant as an equivalent of Beghrâmi?

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

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

§ 2. Sanskrit is written from left to right.

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

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

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.
Ex. क, क, क *k*; ख, ख, ख *kh*; ग, ग, ग *g*; घ, घ, घ *gh*; ङ, ङ *ṅ*, &c.

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

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

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

Unmodified Nasal or Anusvāra, *m* or ^ॐ *m̃*.

Unmodified Sibilant or Visarga, : *h*.

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

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

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

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

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

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

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

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvâmûliya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhmanîtya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrâkṛiti*, having the shape of the thunderbolt) and फ़ (called *Gujakumbhâkṛiti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, i. 18 ; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign फ़, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, :, (*dvi*, two, *vindu*, dot.) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure ४ ; in the Tantrâbhidhâna as like two ३ *h*'s. (See Prinsep, Indian Antiquities, vol. i. p. 75.)

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

अंकिता instead of अङ्किता *ankitâ*.

अञ्चिता instead of अञ्चिता *añchitâ*.

कुण्डिता instead of कुण्डिता *kunḍitâ*.

नन्दिता instead of नन्दिता *nanditâ*.

वंपिता instead of कम्पिता *kampitâ*.

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

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

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

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

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

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

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

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

Or in composition,

संयानं *saṁyānam* or सयँयानं *saṁyānam*;

संलभं *saṁlabdham* or सलँभं *sallabdham*;

संवहति *saṁvahati* or सवँवहति *saṁvahati*.

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

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

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ śakāram*.

संशिवति *saṁshīvatī*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

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

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

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

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

The र *r* preceding a consonant is written by ॢ placed at the top of the consonant before which it is to be sounded. Thus अर्क + क = अर्कै *arka*; वर् + ष् + म = वर्ष्मै *varshma*. This sign for र *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्कै *arkam*; अर्कैण *arkeṇa*; अर्कैर्दु *arkendû*.

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

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

ज्ञ *jh* is sometimes written ञ् *jh*.

र् *r* followed by उ *u* and ऊ *û* is written रु *ru*, रू *rû*.

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

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

Ex. ञु *śu*; ञू *śû*; अश्ना *śra*.

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

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

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

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

List of Compound Consonants.

क् *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्तव *k-t-ra*, क्त्य *k-t-r-ya*, क्तव *k-t-va*, क्तन *k-na*, क्तन्य *k-n-ya*, क्तम *k-ma*, क्तय *k-ya*, क्र or क्र *k-ra*, क्रय or क्रय *k-r-ya*, क्तल *k-la*, क्तव *k-va*, क्तव्य *k-v-ya*, क्तश *k-sha*, क्तश *k-sh-ma*, क्तश *k-sh-ya*, क्तश *k-sh-va*;—
 ख्य *kh-ya*, ख्य *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र *g-r-ya*;—घ्न *gh-na*, घ्न *gh-n-ya*, घ्न *gh-ma*, घ्न *gh-ya*, घ्न *gh-ra*;—ञ् *ñ-ka*, ञ् *ñ-k-ta*, ञ् *ñ-k-t-ya*, ञ् *ñ-k-ya*,

क ण-k-sha, क ण-k-sh-va, क ण-k-ha, क ण-kh-ya, क ण-ga, क ण-g-ya, क ण-gha,
क ण-gh-ya, क ण-gh-ra, क ण-ña, क ण-ma, क ण-ya.

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

ट t-ta, टा t-ta-ya;—थ थ-ya, थ थ-ra;—ड d-ga, ड ण-d-g-ya, ड d-gha,
ड ण-d-gh-ra, ड ण-d-ma, ड ण-d-ya;—ध ध-ya, ध ध-ra;—ण n-ta, ण n-tha,
ण n-da, ण ण-d-ya, ण ण-d-ra, ण ण-d-r-ya, ण ण-dha, ण n-ña, ण n-ma,
ण ण-ya, ण n-va.

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

प p-ta, प प-t-ya, प p-na, प प-pa, प प-pa, प प-pa, प प-pa, प प-pa, प प-pa,
प प-pa, प प-pa, प प-pa;—भ b-gha, भ b-ja, भ b-da, भ b-dha, भ b-na,
भ b-ba, भ ण-b-bha, भ ण-b-bh-ya, भ b-ya, भ b-ra, भ b-va;—भ bh-na, भ ण-bh-ya,
भ bh-ra, भ ण-bh-va;—म m-na, म म-pa, म म-p-ra, म m-ba, म ण-m-bha,
म m-ma, म म-ya, म m-ra, म m-la, म m-va.

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

श s-cha, श ण-s-ch-ya, श s-na, श s-ya, श s-ra, श ण-s-r-ya, श s-la, श s-va,
श ण-s-v-ya, श s-sa;—ह sh-ta, ह ण-sh-t-ya, ह sh-t-ra, ह ण-sh-t-r-ya, ह sh-t-va,
ह sh-tha, ह ण-sh-ña, ह ण-sh-n-ya, ह ण-sh-pa, ह ण-sh-p-ra, ह ण-sh-ma, ह ण-sh-ya,
ह sh-va;—स s-ka, स s-kha, स s-ta, स ण-s-t-ya, स ण-s-t-ra, स ण-s-t-va,
स ण-s-tha, स s-na, स ण-s-n-ya, स s-pa, स ण-s-pha, स s-ma, स ण-s-m-ya, स s-ya,
स s-ra, स s-va, स s-sa.

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

Numerical Figures.

१ 21. The numerical figures in Sanskrit are

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

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

- Thus १ stands for **ए** *e* of **एकः** *ekaḥ*, one.
 २ stands for **द्व** *dv* of **द्वौ** *dvau*, two.
 ३ stands for **त्र** *tr* of **त्रयः** *trayaḥ*, three.
 ४ stands for **च** *ch* of **चत्वारः** *chatvāraḥ*, four.
 ५ stands for **प** *p* of **पंच** *pāñcha*, five.

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

Pronunciation.

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

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

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

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

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

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

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

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

Distinction between External and Internal Sandhi.

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

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

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

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

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

Classification of Vowels.*

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

1. Short vowels : अ *a*, इ *i*, उ *u*, ऋ *ṛi*, लृ *ḷi*.
2. Long vowels : आ *â*, ई *î*, ऊ *û*, ऋ *ṛî*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३ ; अ ३ *a 3*, आ ३ *â 3*, इ ३ *i 3*, ई ३ *î 3*, ए ३ *e 3*, औ ३ *au 3*. Sometimes we find अ ३ इ *a 3 i*, instead of ए ३ *e 3* ; or आ ३ उ *â 3 u*, instead of औ ३ *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samânakshara*) : अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ṛi*, ऋ *ṛî*, लृ *ḷi*.
2. Diphthongs (*sandhyakshara*) : ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunâsika* : अँ *ẫ*, औँ *aũ*.

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

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

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

Guṇa and Vṛiddhi.

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

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

Vowels are thus divided again into :

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

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

Combination of Vowels at the end and beginning of words.

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

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

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

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

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

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. VI. 1, 101.) Thus

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

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

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

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

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

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

कर्तुं चतुः = कर्तुंचतुः *kartri + riṇu = kartrīṇu*, doing (neuter) right.

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

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

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. VI. 1, 87.) Thus

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

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

अ or आ + ऋ or ॠ = अर $\acute{a} + r\acute{i} = ar$. (Pāṇ. I. 1, 51.)

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

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

† सा च्छुद्धिः = सद्धिः *sā + ṛiddhiḥ = sarddhīḥ*, this wealth.

तव लकारः = तवलकारः *tava + likārah = tavalikārah*, thy letter *li*.

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

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

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pāṇ. VI. 1, 88.) Thus

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

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

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

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

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

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

* The letter *ṛi* is left out, because it is of no practical utility. It is treated like *चृri*, only substituting *ल्* for *र्* in Guṇa and Vṛiddhi. Thus *लृ + अनुबंधः* *ṛi + anubandhaḥ* becomes *लनुबंधः* *lanubandhaḥ*, i. e. having *ṛi* as indicatory letter.

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

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

सा औत्सुक्यवती = सौत्सुक्यवती *sā + utsukyavatī = sautsukyavatī*, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *râma + aiśvaryam = râmaishvaryam*, the lordship of Râma.

सीता + औपम्यं = सीतापम्यं *sîtâ + aupanyam = sîtaupanyam*, similarity with Sîtâ, the wife of Râma.

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

	अ or आ = य or या	$\check{a} = y\check{a}$.
	ऋ or ॠ = यू or यू	$\check{r}\acute{i} = yr\acute{i}$.
इ or ई	उ or ऊ = यु or यू	$\acute{u} = y\acute{u}$.
	ए or ऐ = ये or ये	<i>e, ai = ye, yai.</i>
	ओ or औ = यो or यौ	<i>o, au = yo, yau.</i>
	अ or आ = र or रा	$\check{a} = r\check{a}$.
	इ or ई = रि or री	$\check{i} = r\check{i}$.
ऋ or ॠ	उ or ऊ = रु or रू	$r\acute{i} \quad \acute{u} = r\acute{u}$.
	ए or ऐ = रे or रै	<i>e, ai = re, rai.</i>
	ओ or औ = रो or रौ	<i>o, au = ro, rau.</i>
	अ or आ = व or वा	$\check{a} = v\check{a}$.
	इ or ई = वि or वी	$\check{i} = v\check{i}$.
उ or ऊ	ऋ or ॠ = वृ or वृ	$r\check{r}\acute{i} = vr\acute{i}$.
	ए or ऐ = वे or वै	<i>e, ai = ve, vai.</i>
	ओ or औ = वो or वौ	<i>o, au = vo, vau.</i>

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

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

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

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

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

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

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

- ए (e) + any vowel (except \check{a}) = अय् (ay).
- ओ (o) + any vowel (except \check{a}) = अव् (av).

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

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

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

रे (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रियै अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyārthaḥ*.

श्रियै ऋते = श्रियायृते *śriyai ṛite* = *śriyāyṛite*.

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

तौ इति = ताविति *tau iti* = *tāviti*.

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

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

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

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

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

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

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

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

श्रियै अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyārthaḥ*.

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

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

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

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

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

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

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

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrīhāṇa = prabho 'nugrīhāṇa*,
Lord, please.

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

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

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

Unchangeable Vowels (Pragrihya).

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

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

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

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhubī imau*, these two merchants.

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

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

श्याते अर्भकौ *śyāte arbhakau*, the two children lie down.

श्यावहे आवां *śyāvahe āvām*, we two lie down.

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

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

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

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

अमी इषवः *amī ishavaḥ*, these arrows.

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

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Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** \bar{a} is followed by a verb beginning with **ए** *e* or **ओ** *o*, the result of the coalescence of the vowels is **ए** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*. (Pāṇ. VI. 1, 94.)

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

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

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

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

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

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

This is not the case before the two verbs **एध्** *edh*, to grow, and **इ** *i*, to go, if raised by Guṇa to **ए** *e*. (Pāṇ. VI. 1, 89.)

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

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

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

§ 44. If a root beginning with **ञ्** \check{r} is preceded by a preposition ending in **अ** *a* or **आ** \bar{a} , the two vowels coalesce into **आर्** \bar{ar} instead of **अर्** \check{ar} . (Pāṇ. VI. 1, 91.)

Ex. **अप + ञ्चक्षति = अपार्च्छति** *apa + ṛichchhati = apārchchhati*.

अव + ञ्चणति = अवार्णति *ava + ṛiṇāti = avārṇāti*.

प्र + ञ्जते = प्रार्जते *pra + ṛijate = prārjate*.

परा + ञ्चषति = परार्षति *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with **ञ्** \check{r} , this lengthening of the **अ** *a* of the preposition is optional. (Pāṇ. VI. 1, 92.)

In certain compounds **ऋणं** $\check{r}\bar{i}\bar{n}am$, debt, and **ऋतः** $\check{r}\bar{i}taḥ$, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + ऋणं = प्रार्णं** *pra + ṛiṇam = prārṇam*, principal debt; **ऋण + ऋणं = ऋणार्णं** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + ऋतः = शोकार्तः** *śoka + ṛitaḥ = śokārtāḥ*, affected by sorrow. Likewise **ऊह्** $\bar{u}ḥ$, the substitute for **वाह्** $\bar{v}aḥ$, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + ऊहः = विश्वौहः** *viśva + ūhaḥ*, the acc. plur. of **विश्ववाह्** $\bar{v}\bar{i}\bar{ś}\bar{v}a\bar{v}aḥ$, is **विश्वौहः** $\bar{v}\bar{i}\bar{ś}\bar{v}a\bar{u}ḥ$. (Pāṇ. VI. 1, 89, vārt.)

§ 45. If the initial **ओ** *o* in **ओष्ठः** $\bar{o}\bar{s}ṭṭhaḥ$, lip, and **ओतुः** $\bar{o}tuḥ$, cat, is preceded in a compound by **अ** or **आ** \bar{a} , the two vowels may coalesce into **औ** \bar{au} or **ओ** \bar{o} . (Pāṇ. VI. 1, 94, vārt.)

Ex. **अधर + ओष्ठः = अधरोष्ठः** or **अधरोष्ठः** *adhara + oṣṭhaḥ = adharaushṭhaḥ* or *adharoshṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or **स्थूलोतुः** *sthūla + otuḥ = sthūlautuḥ* or *sthūlotuḥ*, a big cat.

* In nouns derived from **प्रेष** $\bar{p}reṣh$, the rule is optional. Ex. **प्रेष्य** or **प्रेष्य** $\bar{p}reṣhya$ or $\bar{p}raiṣhya$, a messenger. **प्रेष** $\bar{p}reṣha$, a gleaner, is derived from **प्र** $\bar{p}ra$ and **ईष्** $\bar{i}ṣh$.

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

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

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

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

अक्षौहिणी *akshauhini*, a complete army, from **अक्ष + ऊहिनी** *aksha + ūhini*.

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

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

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

प्रैष्यः *praishyah*, a messenger.

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

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

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

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

आ एवं *ā evam*, Is it so indeed ?

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

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

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

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

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

आ इहि = एहि *ā ihi = ehi*, come here.

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

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

§ 50. Certain particles remain unaffected by Sandhi.

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

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

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

Combination of Final and Initial Consonants.

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

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

क् *k*, ङ् *ñ*, द् *t*, ण् *n*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *h*, ः *ñ*.

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

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

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

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

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

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

Final radical *स् s* is treated as Visarga.

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

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

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

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

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

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

But *ऊर्क ऊर्क ūrk*, strength, nom. sing. of *ऊर्ज ऊर्ज ūrj*.

अवरिवर्त्त अवरिवर्त्त avarivart, 3. p. sing. impf. intens. of *वृत् वृत् vrit* or *वृध् वृध् vridh*.

अमार्त्त अमार्त्त amârt, from *मृज् मृज् mrij*. (Pân. VIII. 2, 24.)

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

Classification of Consonants.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. Changes of Place.

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

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

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

तत् + छिनन्ति = तच्छिनन्ति *tat + chhinatti = tachchhinatti*, he cuts this.

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

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

In composition, जगत् + जेता = जगज्जेता *jagat + jeta = jagajjeta*, conqueror of the world.

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

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

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

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

§ 64. Final त् *t* before द् *t*, द् *th*, ड् *d*, द् *dh*, ण् *ṇ* (not ष् *sh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

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

In composition, तत् + टीका = तद्टीका *tat + tīkā = tadṭīkā*, a gloss on this.

एतत् + ठक्कुः = एतद्ठक्कुः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

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

The same change would take place before an initial $\text{द } dh$; and before an initial $\text{ण } n$, $\text{त् } t$ might become either $\text{इ } d$ or $\text{ण } n$. (§ 68.)

§ 65. Final $\text{न् } n$ before $\text{इ } d$, $\text{द } dh$, $\text{ण } n$ (not $\text{श् } sh$, Pân. VIII. 4, 43) is changed to $\text{ण } n$.

Ex. महान् + डामरः = महाडामरः *mahân + dâmarah = mahândâmarah*, a great uproar.

Note—Rules on the changes of $\text{न् } n$ before $\text{द } t$ and $\text{द } th$ (not $\text{श् } sh$) will be given hereafter (§ 74). The changes of place with regard to final Anusvâra ($\text{ं } m$) and Visarga ($\text{ः } h$) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and $\text{ल् } l$) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

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

Examples :

1. $\text{क् } k$ before sonants, changed into $\text{ग् } g$:

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

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

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

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

Before secondary suffixes beginning with consonants, except $\text{य } y$: वाक् + मिन् = वाग्मिन् *vâk + min = vâgmin*, eloquent *.

2. $\text{द } t$ before sonants, changed into $\text{द } d$:

परिव्राट् + अयं = परिव्राडयं *parivrât + ayam = parivrâdayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राड्हसति *parivrât + hasati = parivrâdhasati*, the mendicant laughs; (also परिव्राड्हसति *parivrâd dhasati*. § 70.)

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

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrât + bhîḥ = parivrâdbhîḥ*.

* Pânini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vâch*; cf. Pân. VIII. 4, 45, vârt.

3. **प् p** before sonants, changed into **ब् b**:

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

अप् + घटः = अघटः *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

अप् + जयः = अजयः *ap + jayaḥ = abjayaḥ*, obtaining water.

अप् + मयः = अमयः *ap + mayāḥ = ammayāḥ*, watery. (§ 69.)

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

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

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

जगत् + ईशः = जगदीशः *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

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

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

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

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

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

एतत् + डामरः = एतद्डामरः *etat + ḍāmarāḥ = etadḍāmarāḥ*, the uproar of them.

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

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

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

मधुलिद् + नर्दति = मधुलिङ्गर्दति or मधुलियनर्दति *madhuliḍ + nardati = madhuliṅgnardati or madhulinnardati*, the bee hums.

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

अप् + नदी = अब्दी or अन्दी *ap + nadī = abnādī or annādī*, water-river.

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

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

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

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

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

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

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

Note—Ninety-six is always *षष्ट्यति ṣaṣṭyati*, never *षड्यति ṣaḍyati*.

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

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

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

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

अप् + हरणं = अभरणं or अबरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

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

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

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

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

Ex. महान् + लाभः = महाल्लभः *mahān + lābhaḥ = mahāḷ lābhaḥ*, large gain.

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

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

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyañ + āste = pratyaññāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणस्ते *sugaṇ + āste = sugaṇṇāste*, he sits counting well*.

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

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

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

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

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

Ex. हसन + चकार = हसंश्चकार *hasan + chakāra = hasānśchakāra*, he did it laughing.

धावन् + छागः = धावंश्छागः *dhāvan + chhāgah = dhāvānśchhāgah*, a running goat.

चलन् + टिट्ठिभः = चलंश्टिट्ठिभः *chalan + ṭiṭṭibhah = chalamśṭiṭṭibhah*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महान्श्ठक्कुरः *mahān + ṭhakkurah = mahānśṭhakkurah*, a great idol.

पतन् + तरुः = पतंस्तुरुः *patan + taruh = patamstaruh*, a falling tree.

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

§ 74. Final इ ण् *ṇ* and ए ण् *ṇ* may be followed by initial श् *ś*, श् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the इ ण् *ṇ* and a द् *t* after the ए ण् *ṇ*. Thus इश *īśa* becomes इक्ष *īkṣa* (or इक्ष् *īkchha*, § 92); इष *īśha* becomes इक्ष *īkṣha*; इस *īśa* becomes इक्ष *īkṣa*; यश *yśa* becomes यक्ष *ykṣa* (or यक्ष् *ykchha*); यष *yśha* becomes यक्ष् *ykṣh*; यस् *yśa* becomes यक्ष *ykṣa*. (Pân. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) *prān + śete = prānśete or prānṅkṣete (or prānṅkchete)*.

सुगण् + सरति = सुगणसरति or सुगण्दसरति *sugaṇ + sarati = sugaṇsarati or sugaṇṅsarati*.

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

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

तान् + शार्दूलान् = तान्शार्दूलान् or तान्श्शार्दूलान् or तान्श्छार्दूलान् or तान्श्छार्दूलान् *tān + śārdūlān = tānśārdūlān or tānśhārdūlān or tānśchhārdūlān or tānśchhārdūlān*, those tigers. (Pân. VIII. 3, 31.)

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

तान् + सहते = तान्सहते or तानसहते *tān + sahate = tānsahate or tāntsahate*, he bears them.

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

§ 76. A final ढ् before स् *s* must remain unchanged, and त् *t* may be inserted.
Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ or ṣaṭtsaritaḥ*, six rivers. (Pân. VIII. 4, 42; 3, 29.)

Anusvâra and Final म् m.

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

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

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

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

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

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

Before ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, to ण् *ṇ*.

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

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

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

Hence it follows that final म् *m* may be changed into Anusvâra before all consonants, and *must* be so changed only before श् *ś*, श् *sh*, स् *s*, ह् *h*, and र् *r*, i. e. the five consonants which have no corresponding nasal class-letter.

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

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

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

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

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

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

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

Before य *y*, ल *l*, व *v* :

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

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

तम् + वेद = तं वेद (or तच्चिद) *tam + veda = taṁ veda* (or *taḥ veda*), I know him.

Before र *r*, श *ś*, ष *ṣ*, स *s*, ह *h* :

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

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

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

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

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

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

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

किम् + ह्यः = किं ह्यः or कियँह्यः *kim + hyaḥ = kim hyaḥ* or *kiy' hyaḥ*, What about yesterday ?

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

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

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

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

Visarga and Final स् s and र r.

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

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

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

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

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

पूर्णेः + चंद्रः = पूर्णेचंद्रः *pūrṇaḥ + chandraḥ = pūrṇas chandraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroh + chhâyâ = taros chhâyâ*, the shade of the tree.

भीतः + टलति = भीतष्टलति *bhîtaḥ + ṭalati = bhîtasṭalati*, the frightened man is disturbed.

भग्नः + ठक्कुरः = भग्नश्ठक्कुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

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

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

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

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptaḥ + śiśuḥ = suptas śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भाग्षोडशः or भागः षोडशः *bhâgaḥ + shoḍasaḥ = bhâgash shoḍasaḥ* or *bhâgaḥ shoḍasaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamah + sargaḥ = prathamah sargaḥ* or *prathamah sargaḥ*, the first section.

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

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

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

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

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

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

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

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

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

Examples of the general rule :

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

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

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

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

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

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

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

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

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

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

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

Examples of the first exception :

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

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

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

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

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

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

Examples of the second exception :

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

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

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

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

Examples of the third exception :

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

नूतनः + घटः = नूतनो घटः *nútanaḥ + gataḥ = nútano gataḥ*, a new jar.

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

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

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

कृतः + यत्नः = कृतो यत्नः *kṛtah + yatnah = kṛto yatnah*, effort is made.

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

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

Examples of the fourth exception :

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

मृतः सः *mṛitaḥ sah*, he is dead.

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

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

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

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

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

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

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

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

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

Ex. श्रेयः + करः = श्रेयस्कारः *śreyaḥ + karaḥ = śreyaskaraḥ*, making happy.
 सहः + करः = सहस्कारः *ahaḥ + karaḥ = ahaskaraḥ*, sun.
 अयः + कुम्भः = अयस्कुम्भः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

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

Ex. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*, below the foot.
 दिवः + पतिः = दिवस्पतिः *divaḥ + patih = divaspatih*, lord of heaven.
 वाचः + पतिः = वाचस्पतिः *vāchaḥ + patih = vāchaspatih*, lord of speech.
 भाः + करः = भास्कारः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

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

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.
 आयुः + कामः = आयुष्कामः *āyuh + kāmaḥ = āyushkāmaḥ*, fond of life.

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

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

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

Ex. नमः + कारः = नमस्कारः *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but नमः कृत्वा *namaḥ kṛitvā*, having performed adoration.)
 पुरः + कृत्य = पुरस्कृत्य *puṛaḥ + kṛitya = puṛaskṛitya*, having preferred.
 तिरः + कारी = तिरस्कारी *tiraḥ + kāri = tiraskāri*, despising. In तिरः *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

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

Ex. निः + कामः = निष्कामः *niḥ + kāmaḥ = niṣhkāmaḥ*, loveless.
 निः + फलः = निष्फलः *niḥ + phalaḥ = niṣhphalaḥ*, fruitless.
 आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āviṣhkṛitam*, made manifest.
 दुः + कृतं = दुष्कृतं *duḥ + kṛitam = duṣhkṛitam*, badly done, criminal.
 चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuṣkoṇam*, square.

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

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

Ex. तेजः + विन् = तेजस्विन् *tejaḥ + vin = tejascin*, with splendour.
 ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣmat*, with light.
 रजः + वल = रजस्वल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with τt , the $\text{स् } s$, preceded by इ i or उ u , is changed into ष sh , after which the τt becomes ट t .

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

चतुः + तयं = चतुष्टयं *chatur + tayam = chatushṭayam*, the aggregate of four.

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

Ex. पयः + पाशं = पयस्पाशं *payah + pāsam = payaspāsam*, bad milk.

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

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

यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpih + pāsam = sarpishpāsam*, bad ghee.

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

धनुः + कः = धनुष्कः *dhanuh + kaḥ = dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuh + kāmyati = dhanushkāmyati*, he desires a bow.

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

Ex. वारु + सु = वारुषु *vār + su = vārshu*, in the waters.

गिरु + पतिः = गीरुपतिः *gir + patih = gīrpatih*, lord of speech.

In compounds, however, like गीरुपतिः *gīrpatih*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गीःपतिः *gīhpatih*, धुःपतिः *dhūhpatih*, and धूरुपतिः *dhūrpatih*; स्वःपतिः *svahpatih* and स्वर्पतिः *svarpatih*, lord of heaven; अहःपतिः *ahahpatih* and अहर्पतिः *aharpatih*, lord of the day.

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

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ $ā$ and मा $mā$, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

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

आ + छादयति = आच्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badarīś.

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

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

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

Ex. वाक् + शतं = वाकशतं or वाक्छतं *vāk + śatam = vākśatam* or *vākchhatam*, a hundred speeches.

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

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

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशाः = धावश्शशाः or धावश्छशाः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

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

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

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

विश्वगुभ् *viśvagubh*, all attracting, becomes विश्वगुत् *viśvaghut*.

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

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

FINAL.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	INPAUSĀ.	Ā Ā &c.	K	KH	G	GH	Ṇ	CH	CHH	J	JH	Ṇ	T	TH	D	DH	N
I.	k (g)	ga gā	..	..	gy	gph	gṇnā	..	..	gī	gjh	gṇnā	..	..	gd	gdh	gṇnā
II.	Ṇ	ṇā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	t (d)	ḍā ḍā	..	..	dḡ	dgh	ḍṇnā	..	..	dī	djh	ḍṇnā	..	..	dd	ddh	ḍṇnā
IV.	Ṇ	ṇā	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	t (d)	ḍā ḍā	..	..	dḡ	dgh	ḍṇnā	chch	chchh	ḍī	ḍjh	ḍṇnā	tt	ttth	dd	ddh	ḍṇnā
VI.	Ṇ	ṇā	..	..	..	..	..	m̄sch	m̄schh	ṇī	ṇjh	ṇṇnā	m̄sch	m̄schth	nd	ndh	ṇṇnā
VII.	p (b)	ba bā	..	..	bg	bgh	bnā	..	..	bī	bjh	bnā	..	..	bd	bdh	bnā
VIII.	M	m̄	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a.	H and R	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
exc. AH and AH	h	ra rā	xk	xkh	rg	rgk	rnā	sch	schh	ṛī	ṛjh	ṛṇnā	sch	schth	rd	rdh	ṛṇnā
IX b.	AH	ā ā	id.	id.	ā g	ā gh	ā nā	id.	id.	ā j	ā jh	ā nā	id.	id.	ā d	ā dh	ā nā
AH (not AR)	id.	o' a ā	id.	id.	o g	o gh	o nā	id.	id.	o j	o jh	o nā	id.	id.	o d	o dh	o nā

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S	SH	S	H
I.	..	..	gd	gdh	gṇnā	..	..	gh	gph	gm̄nā	gy gr	gt gv	..	..	ks̄ kchh	..	..	g-h, ggh
II.	Ṇ	..	..	..	..	..	..	..	..	dm̄nā	dy dr	dl dṇ	..	..	ks̄ kchh	..	..	g-h, ggh
III.	ṭ	..	ḍā	ḍdh	ḍnā	..	..	ḍb	ḍbh	ḍm̄nā	ḍy ḍr	ḍl ḍṇ	..	..	ks̄ kchh	..	..	g-h, ggh
IV.	Ṇ	..	..	..	..	..	..	..	..	ḍm̄nā	ḍy ḍr	ḍl ḍṇ	..	..	ks̄ kchh	..	..	g-h, ggh
V.	T	..	..	..	..	..	..	..	..	ḍm̄nā	ḍy ḍr	ḍl ḍṇ	..	..	ks̄ kchh	..	..	g-h, ggh
VI.	N	..	..	..	..	..	..	..	..	ḍm̄nā	ḍy ḍr	ḍl ḍṇ	..	..	ks̄ kchh	..	..	g-h, ggh
VII.	P	..	..	..	..	..	..	..	..	ḍm̄nā	ḍy ḍr	ḍl ḍṇ	..	..	ks̄ kchh	..	..	g-h, ggh
VIII.	M	..	..	..	..	..	..	..	..	ḍm̄nā	ḍy ḍr	ḍl ḍṇ	..	..	ks̄ kchh	..	..	g-h, ggh
IX a.	H and R	..	..	..	..	..	..	..	..	ḍm̄nā	ḍy ḍr	ḍl ḍṇ	..	..	ks̄ kchh	..	..	g-h, ggh
exc. AH and AH	st	sth	rd	rdh	rnā	ḥp	ḥph	rb	rbh	rm̄nā	ry ṛr	ṛl ṛṇ	..	..	ks̄ kchh	..	..	g-h, ggh
IX b.	AH	id.	ā d	ā dh	ā nā	id.	id.	ā b	ā bh	ā m̄nā	ā y ā r	ā l ā v	..	..	ks̄ kchh	..	..	g-h, ggh
AH (not AR)	id.	id.	o d	o dh	o nā	id.	id.	o b	o bh	o m̄nā	o y o r	o l o v	..	..	ks̄ kchh	..	..	g-h, ggh

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

Table showing the Combination of Final with Initial Consonants.

FINAL.	I	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
	IN PAUSA.	का	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	ण
I. क्	क(ग)	ग	गा	गघ	गघङ	गङ	गच	गछ	गज	गझ	गञ	गस	गस	गस	गस	गस	गस
II. ख्	...	ख	खा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. ङ्	ङ(ङ)	ङ	ङा	ङघ	ङघङ	ङङ	ङच	ङछ	ङज	ङझ	ङञ	ङस	ङस	ङस	ङस	ङस	ङस
IV. च्	...	च	चा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. च्	च(च)	च	चा	चघ	चघङ	चङ	चच	चछ	चज	चझ	चञ	चस	चस	चस	चस	चस	चस
VI. च्	...	च	चा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII. च्	च(च)	च	चा	चघ	चघङ	चङ	चच	चछ	चज	चझ	चञ	चस	चस	चस	चस	चस	चस
VIII. च्	...	च	चा	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a. : and र्	...	र	रा	रक	रकङ	रङ	रच	रछ	रज	रझ	रञ	रस	रस	रस	रस	रस	रस
exc. का: and खा:	...	र	रा	रक	रकङ	रङ	रच	रछ	रज	रझ	रञ	रस	रस	रस	रस	रस	रस
IX b. खा:	...	ख	खा	खक	खकङ	खङ	खच	खछ	खज	खझ	खञ	खस	खस	खस	खस	खस	खस
ख: (not खर्)	...	ख	खा	खक	खकङ	खङ	खच	खछ	खज	खझ	खञ	खस	खस	खस	खस	खस	खस

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

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क्	त	ष	द	ग	न	प	फ	ब	भ	म	य	र	ल	व	श	ष	स	ह
II. क्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	क्या कछ	...	...	गह गघ
III. द	...	...	दु	दुध	दुधन	...	...	दु	दुभ	दुभयन	दुप	दु	दु	दु	दुश दूख	...	दुस दुस	दुह दु
IV. य्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	यशा यख	...	यष यस	...
V. र्	...	...	द	द	दने	...	...	द	द	दल	द	द	द	द	(या) ख	...	...	दुह दु
VI. न्	स्त	स्त्य	...	...	...	...	...	...	...	...	...	...	...	...	श्या	...	...	...
VII. प्	...	...	द	द	दने	...	...	द	द	दल	द	द	द	द	प्या प्ख	...	...	दुह दु
VIII. र्	'त (न)	'ष (न्य)	'द (द्व)	'ध (न्ध)	'न (न)	'प (प्य)	'फ (फ्य)	'व (व्य)	'भ (भ्य)	'म (म्य)	'य (य्य)	'र (र्य)	'ल (ल्य)	'व (व्य)	'श	'ष	'स	'ह
IX a. : and र्	स्त	स्त्य	दै	धै	नै	पै	फै	वै	भै	नै	यै	रै	लै	वै	शा	ष	स	है
exc. ष: and षा:	id.	id.	id.	id.	id.	id.	id.	id.	id.	id.	id.	id.	id.	id.	श	ष	स	है
IX c. षा:	id.	id.	दाद	धाध	दान	id.	id.	दाव	दाभ	दाम	दाय	दार	दाल	दाव	id.	id.	id.	दाह
ष: (not षर)	id.	id.	षोद	षोध	षोन	id.	id.	षोव	षोभ	षोम	षोय	षोर	षोल	षोव	id.	id.	id.	षोह

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

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

Change of न n into ण n.

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

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karnah, ear.

दूषणं dūṣhaṇam, abuse.

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

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

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

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

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

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

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

अक्षयवत् akṣhaṇvat, having eyes, (ण n is followed by व v.)

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

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

अरावेण arāvena, by the ocean, (ण n is lingual.)

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

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

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

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

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

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

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

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

क्षुभाण् *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n into ण् n.

चृ ri,	in spite of intervening Vowels, Gutturals (including ह h and Anusvâra), Labials (including व v), and य y,	change	if there follow
चृ ri,		न् n	न् n,
र r,		into	म् m,
श् sh,		ण् n	य y, व v.

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

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

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

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

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

Words to be remembered :

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

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

वृत्रघ्नः *vṛtraghnaḥ*, Indra, killer of Vṛitra; but वृत्रहणं *vṛtrahaṇam*, acc. of वृत्रहन् *vṛtrahan*. (Pāṇ. VIII. 4, 12; 22.)

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

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

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

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

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

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

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

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

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

यजुः + पावनं = यजुष्पावनं *yajuhḥ + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

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

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

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

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

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vr̥hivāpīṇī* or *vr̥hivāpīnī*. (Kāś.-Vṛitti VIII. 4, 11.)

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

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

Ex. वृत्रहन् *vr̥itrahan*, Vṛitra-killer; gen. वृत्रहणः *vr̥itrahaṇaḥ*; but दीर्घाह्नी *dīrghāhñī*. (Pāṇ. VIII. 4, 7.)

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

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

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

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

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

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

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

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

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

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

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

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

परा + नुदति = परानुदति *parā + nudati = parānudati*, he pushes away.

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

प्र + नायकः = प्रणायकः *pra + nāyakaḥ = praṇāyakaḥ*, a leader.

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

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

खिसि *nis*, to kiss; प्रखिसितव्यं or प्रनिंसितव्यं *praxiṁsitavyam* or *praniṁsitavyam*.

खिष् *niksh*, to kiss; प्रखिष्णं or प्रनिष्णं *praxiṣṇam* or *praniṣṇam*.

खिदि *nid*, to blame; प्रखिन्दनं or प्रनिन्दनं *praxindanam* or *pranindanam*.

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

नृत् *nr̥it*, to dance.

नाट् *nd̥t*, to fall down, (Chur*.)

नन्द् *nand*, to rejoice.

नाथ् *nāth*, to ask.

नर्द् *nard*, to howl.

नाध् *nādh*, to beg.

नक्क *nakk*, to destroy.

नृ *nr̥i*, to lead.

Ex. परिनर्तनं *parinartanam*; परिन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *ṇ* only when its ञ् *ś* is not changed to श् *śh*. प्र + नश्यते = प्रणश्यते *pra + naśyate = praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra + naśṭaḥ = pranashṭaḥ*, destroyed. (Pân. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *ṇ* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अनिति = पर्यनिति *pari + aniti = paryaniti* (Pâtañjali). The reduplicated aorist forms प्राणियात् *prāṇiṇat*; the desiderative with परा *parā* is पराप्राणिषति *parāṇiṣhati*. (Pân. VIII. 4, 19, 21.)

* It is not नट् *naṭ*, to dance, but नर्द् *naṭ* of the Chur class, and hence written with a long *ā*. Siddh.-Kaum. vol. 11. p. 41, note.

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

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

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

Ex. प्रहिण्वन्ति *prahīṇvanti*; प्रमीणन्ति *pramīṇanti*.

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

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

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

प्रण्यगदत् *pranyagadat*; प्रण्यनदत् *pranyanadat*.

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

प्रनिपचति or प्रणिपचति *pranipachati* or *prāṇipachati*.

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

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

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

Change of स् s into ष sh.

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

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

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpih*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpishá*; nom. plur. सर्पिंषि *sarpîmshî* (here the Anusvâra intervenes); loc. plur. सर्पिषु *sarpishshu* (here the Visarga intervenes), or सर्पिष्यु *sarpishshu* (here the ष sh intervenes).

वाक्शु *vákshu*, loc. plur. of वाच् *vách*, speech.

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

चित्रलिक् (क) + सु = चित्रलिक्षु *chitralikh (k) + su = chitralikshu*, painter.

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

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

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

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

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

सर्पिः + तरः = सर्पिष्टरः *sarpih + taraḥ = sarpishṭaraḥ*; (here the त t of तरः *taraḥ* is changed into ट t, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gîstard*. (Pân. VIII. 3, 101.)

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

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

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

Table showing the Changes of स् s into ष sh.

Any Vowels except अ, आ \bar{a} , (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क k , र r , ल l if immediately preceding,	change स् s into ष sh	if there follow Vowels, or त् t , थ th , न् n , म m , य y , व v .
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§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s , if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ \bar{a} : Ex. स्वप् $svap$, to sleep; Redupl. Perf. सुष्वाप $sushvāpa$, I have slept. सिध् $sidh$, Des. सिधित्सति $sishitsati$. This rule is liable to exceptions.

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

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

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

This is not done with सृप् $srip$, to go, सृज् $srij$, to let off, सृम् $sṛm$, to cover, सृत् $sṛt$, to cover, स्तये $styai$, to sound, सेक् sek , to go, सृ $sṛi$, to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

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

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

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

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

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

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to ष sh. स्तु *stu*, Des. तुष्टयति *tushṭayati*. सिष् *sidh*, Caus. सेषयति *sedhayati*, Des. सिषेययिषति *sishedhayishati*; but सुसूषति *susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into ष sh. स्वद् *svad*, सिस्वेदयिषति *sivsedayishati*. स्वद् *svad*, सिस्वादयिषति *sivśādayishati*. सह् *sah*, सिसाहयिषति *sisahayishati*.

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

After prepositions : अभिषुणोति *abhishuṇoti*. अभिषुवति *abhishuvati*. अभिष्यति *abhishyati*. परिष्टौति *pariṣṭauti*. परिष्टोभते *pariṣṭobhate*. अभिष्टास्यति *abhishṭhāsyati*. अभिषेणयति *abhishheṇayati*. परिषेधति *parishedhati*. अभिषिञ्चति *abhishiñchati*. परिषजति *parishajati*. परिष्वजते *parishvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्राति *abhishṭabhṛāti* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वाणति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *parishevate*.

After prepositions and augment : अभ्यषुणोत् *abhyashuṇot*. पर्यषुवत् *paryashuvat*. अभ्यष्यत् *abhyashyat*. पर्यष्टौत् *paryashṭaut*. अभ्यष्टोभत् *abhyashṭobhata*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashheṇayat*. पर्यषेधत् *paryashedhat*. अभ्यषिञ्चत् *abhyashiñchat*. पर्यषजत् *paryashajāt*. अभ्यष्वजत् *abhyashvajata*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्रात् *abhyashṭabhṛāt*. व्यष्वाणत् *vyashvaṇat* and अवाष्वाणत् *avashvaṇat*. पर्यषेवत् *paryashevata*.

After prepositions and reduplication (VIII. 3, 64) : अभितष्टौ *abhitashṭhau*. अभिषिषेणयिषति *abhishishheṇayishati*. अभिषिषेययिषति *abhishishedhayishati*. अभिषिषिञ्चति *abhishishikshati*. अभिषिषिञ्चति *abhishishanṅkshati* and अभ्यषिषिञ्चत् *abhyashishanṅkshat*. परिषिष्वञ्चते *parishishvañchate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभितष्टम् *abhitashṭambha*. अवषष्वाण *avashashvaṇa*. परिषिषेव *parishishheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

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

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

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्यद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदि *skand* may take ष *sh*, though not in the past participle in ता *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannaḥ* or *pariskannaḥ*.
7. After the prep. नि *nir*, नि *ni*, वि *vi*, the verbs स्फुर *sphur* and स्फुल *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम्भ *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prádur*, if the ष *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishtyát*. प्रादुःष्यात् *prádūḥshyát*. प्रादुःषन्ति *prádūḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, नि *nir*, दुर् *dur* (VIII. 3, 88). सुप्तः *sushuptaḥ*. दुःप्तः *duḥshuptaḥ*.

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

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेसिच्यते *abhiseshichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोद् *parisoḍhum*.
14. The verbs स्तम्भ *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasīshahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūḥ*.
16. The verbs सह् *sad*, स्वञ् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisahasāda*. अभिषसजे *abhisahasaje*.
17. The verb सह् *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyashīdat* or *nyasīdat*.

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

Change of Dental ध् dh into Lingual द् dh.

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

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

च्यु *chyu*; Aor. अच्योद्धं *achyodhvam*.

सु *phu*; Bened. श्लोषोद्धं *shloshōdhvam*.

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

यज् *yaj*; Bened. यक्षिब्धं *yakshidhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य् *y*, र् *r*, ल् *l*, व् *v*, ह् *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvīdhve* or लुलुविद्वे *luluvīdhve*.

लु *lu*; Aor. अलविध्वं *alavidhvam* or अलविद्वं *alavidhvam*.

लु *lu*; Bened. लविषीध्वं *lavishīdhvam* or लविषीद्वं *lavishīdhvam*.

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

Rules of Internal Sandhi.

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

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

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

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *prāuga*, fore-yoke, तित्ति *titaṭi*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-ṣṭā*, going in front, नमस्तुति *nama-uktiḥ*, saying of praise, which

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

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

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

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

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

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

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

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

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

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

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

दा + हि *dā + hi = देहि dehi*, Give!

§ 110. Final *इ*, *ई*, *उ*, *ऊ*, *ऋ*, if followed by vowels or diphthongs, are generally changed to *य*, *व*, *र*.

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

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

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

पितृ + आ = पित्रा *pitṛī + ā = pitrā*, by the father.

बिभी + अति = बिभ्यति *bībhī + ati = bībhyati*, they fear.

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

Ex. शिक्ष + अथुः = शिक्षियथुः *śisri + athuḥ = śisriyathuḥ*, you (two) have gone.

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

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

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

सुषु + ए = सुषुवे *sushu + e = sushuve*, I have brought forth.

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

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

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

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

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

§ 111. Final चर r, if followed by terminational consonants, is changed to ईर īr; and after labials to ऊर ūr.

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

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

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final चर r changed to रि ri, final चर r to ईर īr or ऊर ūr. (See § 390.)

§ 112. ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय ay, आय āy, अव av, आव āv.

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

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

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

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

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

दे + ता = दाता *de + tā = dātā*, he will protect.

दे + सीय = दासीय *de + śīya = dāśīya*, May I protect !

म्लै + ता = म्लाना *mlai + tā = mlātā*, he will wither.

शो + ता = शाना *śo + tā = śātā*, he will pare.

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

2. Final Consonants.

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

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

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

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

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

वाच् + स् = वाक् *vāch + s = vāk*, speech; nom. sing.

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

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

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

अद्वेष् + त् = अद्वेष्ट् *advēsh + t = advēṣṭ*, he hated; 3. p. sing. impf. Par.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

रुन्ध् + ध्वे = रुन्ध्वे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुन्ध् *rudh*, you impede.

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

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

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

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

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

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

Ex. रुणध् + ति = रुणद्धि *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लभ्तः *labh + tah = labdhah*, taken.

रुन्ध् + थः = रुन्ध्थः *rundh + thah = runddthah* (also spelt रुन्ध्थः *rundthah*), you two obstruct.

रुन्ध् + तः = रुन्ध्तः *rundh + tah = runddthah*, they two obstruct.

अबांध् + तं = अबांद्धं *abândh + tam = abânddham*, 2. p. dual aor. 1. Par. you two bound.

अबांध् + याः = अबांद्धाः *abandh + thâh = abanddhâh*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबांद्धं *abânddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबांद्धाः *abanddhâh*, though here the termination याः *thâh* was aspirated in itself.

§ 118. If घ् *gh*, द्ध् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व् *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, इद् *d*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुष् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhik*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धं *abhuddham*.

Second pers. sing. pres. Intens. बोबोथ् + सि = बोभोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिष्यति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बन्ध् + स्यामि = भंस्यामि *bandh+syāmi= bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Âtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhá*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhw*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh+taḥ= dhattaḥ*; दध् + थः = धत्थः *dadh+thaḥ= dhatthaḥ*; दध् + से = धत्से *dadh+se= dhatsē*; दध् + ध्वं = धद्ध्वं *dadh+dhvam= dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach+ti= vakti*.

युञ् + धि = युञ्धि *yuñj+dhī= yuñgdhī*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch+i= vāchi*.

वाच् + य = वाच्य *vāch+ya= vāchya*, to be spoken.

वच् + मः = वचमः *vach+māḥ= vachmāḥ*, we speak.

वच् + वः = वच्वः *vach+vāḥ= vachvāḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेट *advēṭ*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेषि *dvēsh+si= dvēkshi*, thou hatest; aor. अद्विषत् *advikshat*, he hated.

पोष्यति *pokshyati* (*posh+syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *t* and थ् *th*.

Ex. द्विष् + तः = द्विष्टः *dvish+taḥ= dvishṭāḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish+tamam= sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by ट् *t*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ*, and श् *sh*. (Pāṇ. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvit+dhī= dviddhī*, hate thou.

मृद् + नाति = मृद्घाति *mṛid+nāti= mṛidḥnāti*.

ईद् + ते = ईष्टे *īd+te= īṭṭe*, he praises.

षट् + नां = षण्णाम् *ṣaṭ+nām= ṣaṇṇām*, of six.

षट् + नवतिः = षण्णवतिः *ṣaṭ+navatiḥ= ṣaṇṇavatiḥ*, ninety-six. (Pāṇ. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations श् *sh* is treated like ट् *t*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *dvish+dhvam= dviddhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विद्धसु *dvish+su= dvīṣsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhṛish*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्रज् *bhrāj*, to shine, मृज् *mṛij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *sṛij*, to let forth, and भ्रज् *bhrajj*, to roast (भ्रस् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष *sh*. Thus

मृज् + थ = मृष्ट *mṛij + tha = mṛishṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्वं = अयद्दु *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज् *ś*, छ् *chh*, क् *ksh*, ष् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष *sh*.

Ex. Nominal base विज् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विज् + ध्वं = विद्दु *viś + dhvam = vidḍhvam*, enter you.

Loc. plur. विज् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राच्छ् *prāchh*; nom. प्राद् *prāt*, an asker.

Verbal base प्राच्छ् *prachh*; प्राच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्राच्छ् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राच्छ् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक् *taksh*; तक् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक् *raksh*; गोरक् + सु = गोरदसु *goraksh + su = gorātsu*, among cow-herds.

Verbal base चक् *chaksh*; चक् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक् + ध्वे = चद्द्वे *chaksh + dhve = chaḍḍhve*, you see.

व्रश्च *vraśch*, to cut; nom. sing. वृद् *vṛiṭ*.

व्रश्च + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vṛakshyāmi*, I shall cut.

व्रश्च + ता = व्रष्टा *vraśch + tā = vrasṭā*, he will cut.

§ 126. The ज् *ś* of दिज् *diś*, to show, दृज् *drīś*, to see, स्पृज् *sprīś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृज् *drīś*; nom. sing. दृक् *drīk*; instrum. plur. दृग्भिः *drīgibhiḥ*.

In the root नज् *naś*, the change of ज् *ś* into क् *k* or द् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = दोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pāṇ. VIII. 2, 32), and in उष्णाह् *uśnih*; or (2) like द् *dh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbhīḥ*; loc. plur. धुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दुह् + तः = दूढः *drih + taḥ = drīdhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिद्भिः *liḍbhīḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līdhaḥ*.

रुह् + तः = रूढः *ruh + taḥ = rūdhaḥ*.

In लीढः *līdhaḥ* and रूढः *rūdhaḥ*, द् + त् *dh + t* are changed to द् + द् *dh + dh*, or, more correctly, to इ द् + द् *ḍ + dh* (§ 117); then the first इ *ḍ* is dropt and the vowel lengthened. The only vowel which is not lengthened is च् *ri*; e. g. वृह् + तः = वृढः *vrih + ta = vṛidha*.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. ऊढः *ūdhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दुह् *druh*, मुह् *muh*, सुह् *snuh*, स्निह् *snih*) is treated either as घ् *gh* or द् *dh*. From दुह् *druh*, to hate, we have in compounds the nom. sing. ध्रुक् *dhruk* and ध्रुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दूढः *drūdhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhīḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनडुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhīḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वत्स्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्ति *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्ठी *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *śās + dhi = śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशात् or अशाः *aśās + s = aśāt or aśāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशात् *aśās + t = aśāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t*, *d*, *dh* before the *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *s*: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *arunaṭ* or *अरुणः* *arunaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *ñ* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *कम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन्* *suhin*, Pada base of *सुहिंसु* *suhimsu*. If *ñ* were changed to Anusvāra, we should have to write *सुहिंसु* *suhimshu*.

§ 134. *ñ* remains unchanged before semivowels.

Ex. *हन्त्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

प्रेन्वन् *prevanam**, propelling, from *इन्व्* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

ताम्रं *tāmraṁ*, copper, from *तम्* *tam* and suffix *रत्र*.

अम्लः *amlaḥ*, sour, from *अम्* *am* and suffix *ल* *la*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *v*, is changed into *n*. (Pāṇ. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhiḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशंक्ते* *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or *आलिं गति* *āliṅgati* or *āliṅgati*, he embraces.

वञ्चयति or *वंचयति* *vañchayati* or *vañchayati*, he cheats.

उत्कण्ठते or *उत्कंठते* *utkaṅṭhate* or *utkaṅṭhate*, he longs.

गन्तुं or *गंतुं* *gantum* or *gantum*, to go.

कम्पते or *कंपते* *kampate* or *kaiṁpate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *saṅkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

* If the *ñ* before *v* were treated as Anusvāra, the second *ñ* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants ञ *ś*, ष *sh*, स *s*, and ह *h*.

Ex. दंशनं *damśanam*, biting. यज्ञंषि *yajñm̐shi*, the prayers.

हंसः *hamsah*, goose. रंहते *rañhate*, he goes.

§ 139. न *n* following immediately after च *ch* or ज *j* is changed to ञ *ñ*.

Ex. याज्ञा *yáchnā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. च्च *chh* in the middle of a word between vowels or diphthongs must be changed to च्च *chchh*. (See § 91.)

Ex. च्चुह *ṛichh*, to go; च्चुच्छति *ṛichchhati*, he goes.

ः *mlechchhah*, a barbarian.

§ 141. च्च *chh* before a suffix beginning with न *n* or म *m* is changed to ञ *ś*.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = praśnah*, question.

पाप्रच्छ + मि = पाप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before व *v* this change is optional.

§ 142. Roots ending in य *y* and व *v* throw off their final letters before terminations beginning with consonants, except य *y*.

Ex. पूय + तः = पूतः *pūy + tah = pūtah*, decaying.

तुवे + नः = तूर्णः *turv + nah = tūrñah*, killed.

दिदिव् + वान् = दिदिवान् *didiv + vān = didivān*, having played.

§ 143. Roots ending in व *v* and र *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व *v* or र *r* is followed immediately by a terminational consonant. (Pân. VIII. 2, 77.) See No. 92, त्वर *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīv-yāsam*.

गुर् *gur*, to exert, गूर्णः *gūrñah*.

जूर् *jūr* (i. e. जिर *jir*), to grow old, जीर्यति *jīryati*.

गिर् *gir*, voice; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीषु *gīrshu*.

There are exceptions. (Pân. VIII. 2, 79.)

कुर *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुवे + आवः = तूर्वावः *turv + āvah = tūrāvah*. (Pân. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र *r* becomes final after the loss of another final consonant. (Pân. VIII. 2, 76.)

Ex. गिर् + स = गीर् or गीः *gir + s = gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस् + सु = सुपीः *supis + su = supīḥshu*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अके arka, sun, is frequently written अर्के arkka.

ब्रह्मन् brahman may be written ब्रह्मन् brahman.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धेन or वर्द्धेन vardhana or varddhana, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः varsháh, rainy season; आदर्शः ádarśah (Prát. 387), mirror. But we may write either दर्श्यते or दर्श्यते darsyate or darsśyate, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇādi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāthas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् man, to think, we have not only मनुते man-u-te, he thinks, but likewise मनस् man-as, mind, मानस mānas-a, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् jan, to beget, we have the *prātipadika* or

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन् *jan* by the *Kṛit* suffix अ *a*; but जनीन *janîna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *îna*. The name *prâtipadika* would apply both to जन *jana* and जनीन *janîna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.
स्वयथु *svayathu*, swelling, from श्चि *śvi*, to swell.
क्षथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
दथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anîya*, य *ya*, रलिम् *elima*, which may be treated as declinable verbal terminations. Thus from क् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karanîya*, कार्य *kârya*, what is to be done, *faciendum*.
3. *Unâdi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vâstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strîpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prâtipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Ânga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Ânga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Ânga* cases together are called the *Sarvanâmasthâna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas*

beginning with any consonant except य y) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य y) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. जरी *ūrī* in जरीकृत *ūrīkrītya*, assenting; खात् *khāt* in खात्कृत *khātkrītya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: **स्वर्** *svar*, heaven; **अयास्** *ayás*, fire; **संवत्** *sanvat*, year, (of Vikramāditya's era); **स्वयं** *svayam*, self; **सामि** *sámi*, half; **भूर्** *bhūr*, atmosphere; **सुदि** *sudi*, the light fortnight, and **बदि** *badi*, the dark fortnight, the usual abbreviations for **शुक्लपक्षः** *śuklapakṣaḥ* and **कृष्णपक्षः** *kṛṣṇapakṣaḥ*, or **बहुलपक्षः** *bahulapakṣaḥ*, (Warren, Kálasankalita, p. 361.) According to Rádhakānta, **सुदि** *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; **दाराः** *dārāḥ*, plur. masc. wife; **आपः** *āpaḥ*, plur. fem. water; **वर्षाः** *varṣāḥ*, plur. fem. the rainy season, i. e. the rains; **सिकताः** *sikatāḥ*, plur. fem. sand; **बहुलाः** *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except **इ** *i*, **ऋ** *ṛ*, **य** *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations :

Terminations for Masculines and Feminines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	} औ <i>au</i>	} अः <i>aḥ</i>
Acc. अं <i>am</i>		
Instr. आ <i>á</i>	} भ्यां <i>bhyām</i>	} भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		
Abl. अः <i>aḥ</i>		} भ्यः <i>bhyaḥ</i>
Gen. अः <i>aḥ</i>		
Loc. इ <i>i</i>	} ओः <i>oḥ</i>	} आं <i>ām</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	} औ <i>au</i>	} सु <i>su</i>
		} अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take **ई** *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take **इ** *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is

determined by the consonant which follows it; hence $\text{ङ्}ñ$ before gutturals, $\text{ञ्}ñ$ before palatals, $\text{ण्}ñ$ before linguals, $\text{न्}ñ$ before dentals, $\text{म्}ñ$ before labials, Anu-svâra before sibilants and $\text{ह}h$. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. I. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes :

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from $\text{प्रत्यच्} pratyach$, Nom. Dual $\text{प्रत्यंचौ} pratyanch-*au*$; base $\text{प्रत्यच्} pratyanch$. (Aṅga.)

Instrum. Plur. $\text{प्रत्यग्भिः} pratyag-bhiḥ$; base $\text{प्रत्यच्} pratyach$. (Pada.)

Gen. Dual $\text{प्रतीचोः} pratīch-oh$; base $\text{प्रतीच्} pratīch$. (Bha.)

1. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ण्}ñ$ and $\text{ल्}l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स्}s$ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a $\text{ट}ṭ$ may be inserted after the final $\text{ण्}ñ$.

Base $\text{सुगण्} sugāṇ$, a ready reckoner, masc. fem. neut. (from $\text{सु} su$, well, and root $\text{गण्} gaṇ$, to count.) (Accent, Pāṇ. VI. I, 169.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	सुगण् <i>sugāṇ</i>	सुगणौ <i>sugāṇ-<i>au</i></i>	सुगणः <i>sugāṇ-<i>aḥ</i></i>
A.	सुगणां <i>sugāṇ-<i>ām</i></i>		
I.	सुगणा <i>sugāṇ-<i>ā</i></i>	सुगणभ्यां <i>sugāṇ-<i>bhyaṃ</i></i>	सुगणभिः <i>sugāṇ-<i>bhiḥ</i></i>
D.	सुगणे <i>sugāṇ-<i>e</i></i>		सुगणभ्यः <i>sugāṇ-<i>bhyaḥ</i></i>
Ab. } G. }	सुगणः <i>sugāṇ-<i>aḥ</i></i>		सुगणां <i>sugāṇ-<i>ām</i></i>
L.	सुगणि <i>sugāṇ-<i>i</i></i>	सुगणोः <i>sugāṇ-<i>oh</i></i>	सुगणसु <i>sugāṇ-<i>su</i></i> *
V.	सुगण <i>sūgaṇ</i>	सुगणौ <i>sūgaṇ-<i>au</i></i>	सुगणः <i>sūgaṇ-<i>aḥ</i></i>
	SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V.	सुगण् <i>sugāṇ</i> †	सुगणी <i>sugāṇ-<i>i</i></i>	सुगणि <i>sugāṇ-<i>i</i></i> .

* Or सुगणसु *sugāṇt-*su**, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter *sugāṇ* would therefore be, not *sugāṇ*, but *sūgaṇ*.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśak*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśak</i>	}	सर्वशकौ <i>sarvaśakau</i>	}	सर्वशकः <i>sarvaśakaḥ</i>
A.	सर्वशकं <i>sarvaśakam</i>				
I.	सर्वशक्ता <i>sarvaśaktā</i>	}	सर्वशग्भ्यां <i>sarvaśagbhyām</i>	}	सर्वशग्भिः <i>sarvaśagbhiḥ</i>
D.	सर्वशक्ते <i>sarvaśakte</i>				सर्वशग्भ्यः <i>sarvaśagbhyaḥ</i>
Ab. }	सर्वशकः <i>sarvaśakaḥ</i>				}	सर्वशकोः sarvaśakoḥ	}	सर्वशकां sarvaśakām
G. }			सर्वशक्षु <i>sarvaśakshu</i> *		
L.	सर्वशकि <i>sarvaśaki</i>				
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V. सर्वशक् <i>sarvaśak</i>		सर्वशकी <i>sarvaśakī</i>		सर्वशंकि <i>sarvaśānki</i>	

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *t*, थ् *th*, ड् *ḍ*, ध् *dh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśak*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिखौ <i>chitralikhau</i>	}	चित्रलिखः <i>chitralikhaḥ</i>
A.	चित्रलिखं <i>chitralikham</i>				
I.	चित्रलिखा <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbhyām</i>	}	चित्रलिग्भिः <i>chitraligbhiḥ</i>
D.	चित्रलिखे <i>chitralikhe</i>				चित्रलिग्भ्यः <i>chitraligbhyaḥ</i>
Ab. }	चित्रलिखः <i>chitralikhaḥ</i>				}	चित्रलिखोः chitralikhoḥ	}	चित्रलिखां chitralikhām
G. }			चित्रलिक्षु <i>chitralikshu</i> *		
L.	चित्रलिखि <i>chitralikhi</i>				
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V. चित्रलिक् <i>chitralik†</i>		चित्रलिखी <i>chitralikhī</i>		चित्रलिंखि <i>chitralinkhi</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक *sarvaśak*.

	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritah</i>	हरिभिः <i>haridbhiḥ</i>	हरित्सु <i>haritsu</i>	हरिन्ति <i>harinti</i>
अग्निमत् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमथः <i>agnimathah</i>	अग्निमद्भिः <i>agnimadbhiḥ†</i>	अग्निमात्सु <i>agnimatsu‡</i>	अग्निमन्थि <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhrit</i>	सुहृदः <i>suhṛidah</i>	सुहृद्भिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृदि <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	भुत् <i>bhūt</i> ||	बुधः <i>būdhaḥ</i>	भुद्भिः <i>bhudbhiḥ</i>	भुत्सु <i>bhutsú</i>	बुन्धि <i>būndhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gúp</i>	गुपः <i>gúpaḥ</i>	गुप्भिः <i>gubbhiḥ</i>	गुप्सु <i>gupsú</i>	गुंप्ति <i>gúmpiti</i>
ककुब् <i>kakubh</i> , region	ककुप् <i>kakup</i>	ककुभः <i>kakubhaḥ</i>	ककुब्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुंभि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज् *j*, झ् *jh*.

Bases ending in च *ch* change च *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच *jalamuch*, masc. cloud (water-dropping).

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	जलमुक् <i>jalamuk</i>	} जलमुचौ <i>jalamuchau</i>	} जलमुचः <i>jalamuchah</i>
A.	जलमुचं <i>jalamucham</i>		
I.	जलमुचा <i>jalamuchā</i>	} जलमुग्भ्यां <i>jalamugbhyām</i>	जलमुग्भिः <i>jalamugbhiḥ</i>
D.	जलमुचे <i>jalamuche</i>		जलमुग्भ्यः <i>jalamugbhyah</i>
Ab.	} जलमुचः <i>jalamuchah</i>		} जलमुचोः <i>jalamuchoḥ</i>	जलमुचां jalamuchām
G.		जलमुचि <i>jalamuchi</i>		जलमुक्षु jalamukshu
L.			
	SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V.	जलमुक् <i>jalamuk</i>	जलमुची <i>jalamuchī</i>	जलमुंश्चि <i>jalamuñchi</i>

Decline like जलमुच *jalamuch*,—वाच् *vach*, fem. speech ; त्वच् *tvach*, fem. skin ; रुच् *ruch*, fem. light ; सुच् *sruch*, fem. ladle.

* य् *th* final changed into त् *t*. See § 113; 54. 1. Final स् *s* dropt, § 55.

† See § 66.

‡ See § 54. 1.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch*</i> , moving crookedly, a curlew	कुञ्च <i>krún</i>	कुञ्चभिः <i>krúnbbhīḥ</i>	कुञ्चु <i>krúnkshu</i>	कुञ्चः (Accent, Pāṇ. VI. 1, 182) <i>krúnchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbbhīḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः (Accent, Pāṇ. VI. 1, 182) <i>prāñchah</i> (Acc. the same)
वृश्च <i>vriśch</i> †, cutting	वृश्च <i>vriṣ</i> †	वृश्चभिः <i>vriṣbbhīḥ</i>	वृश्चु <i>vriṣu</i>	वृश्चः (Accent, Pāṇ. VI. 1, 168) <i>vriśchah</i>

§ 160. Bases ending in छ *chh* change छ *chh* into ञ् *ś*, which becomes ट् *t*, when final, and before consonants. (See § 125; 174. 6: Pāṇ. VI. 4, 19.)

	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राच्छ <i>prāchh</i> , an asker	प्राच्छ <i>prāś</i>	प्राच्छः <i>prāśah</i>	प्राच्छभिः <i>prāśbbhīḥ</i>	प्राच्छु <i>prāśu</i>	प्राच्छि <i>prāśi</i>

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज् *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुज् <i>rúk</i>	रुजः <i>rújah</i>	रुजभिः <i>rugbhīḥ</i>	रुजु <i>rukshú</i>	रुजि <i>rúñji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्ज् <i>úrk</i> ||	ऊर्जः <i>úrjah</i>	ऊर्जभिः <i>úrjbbhīḥ</i>	ऊर्जु <i>úrkshu</i>	ऊर्जि <i>úrji</i>

Other regular nouns in ज् *j*,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋत्विज् *ritvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to इ *d*.

Some bases ending in ज् *j* change ज् *j* into ट् *t* or इ *d* when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्क + स् *krunk* + *s*; स् *s* and क् *k* are dropt, see § 114.

† Derived from the root वृश्च *vraśch*, (in the Dhātupāṭha, षोडशस्), to cut. According to Sanskrit grammarians, the penultimate स् *s* or ञ् *ś* is dropt, and च् *ch* before consonants or if final changed into ट् *t*. (See § 114.)

‡ The form वृद *vriṭ* (not व्रद *vrat*) is confirmed by Siddhānta-Kaumudī (1863), vol. 1. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. 1. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शौ नुद्येति केचित् । बहूर्जि नुम्यतिषेधः । बहूर्जि कुलानि । अन्त्यापूर्वं नुमिच्छत्येके । बहूर्जि । (Pāṇ. VII. 1, 72, vārt.)

Base **सचाज् samrāj**, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सचाद् <i>samrāt</i>	सचाजौ <i>saurājau</i>	} सचाजः <i>samrājah</i>
A.	सचाजं <i>samrājam</i>		
I.	सचाजा <i>samrājā</i>		सचाइभिः <i>samrāḍbhiḥ</i>
D.	सचाजे <i>samrāje</i>	सचाइभ्यां <i>samrāḍbhyām</i>	} सचाइभ्यः <i>samrāḍbhyah</i>
Ab.	} सचाजः <i>samrājah</i>		
G.		} सचाजोः <i>samrājoh</i>	सचाजां
L.			सचाजि <i>samrāji</i>	सचादसु samrātsu or सचादत्सु samrāḍtsu*

The words which follow this declension are mostly nouns derived, without any suffix, from the roots ध्राज् *bhrāj* (दुध्राज्, not ध्राज्), to shine; मृज् *mṛij*, to clean; यज् *yaj* (except च्युतिज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *srij*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asrij*, blood, are not derived from मृज् *srij*); भ्रज् *bhraj*, to roast (भ्रस्ज). Also परिव्राज् *parivrāj*, a mendicant.

	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विभ्राज् <i>vibhrāj</i> , resplendent	विभ्राद् <i>vibhrāt</i> †	विभ्राजः <i>vibhrājah</i>	विभ्राइभिः <i>vibhrāḍbhiḥ</i>	विभ्रादसु <i>vibhrātsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेद् <i>deveḥ</i>	देवेजः <i>devejah</i>	देवेडभिः <i>deveḍbhiḥ</i>	देवेदसु <i>deveḍsu</i>
विश्वसृज् <i>viśvasrij</i> , creator of the universe	विश्वसृद् <i>viśvasriḥ</i>	विश्वसृजः <i>viśvasrijah</i>	विश्वसृडभिः <i>viśvasriḍbhiḥ</i>	विश्वसृदसु <i>viśvasriḍsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राद् <i>parivrāt</i>	परिव्राजः <i>parivrājah</i>	परिव्राइभिः <i>parivrāḍbhiḥ</i>	परिव्रादसु <i>parivrātsu</i>
विश्वराज् <i>viśvarāj</i> ||, an universal monarch	विश्वाराद् <i>viśvārāt</i>	विश्वराजः <i>viśvarājah</i>	विश्वाराइभिः <i>viśvārāḍbhiḥ</i>	विश्वारादसु <i>viśvārātsu</i>
भृज् <i>bhrij</i> , roasting	भृद् <i>bhriḥ</i>	भृज्जः <i>bhrijjah</i>	भृइभिः <i>bhriḍbhiḥ</i>	भृदसु <i>bhriḍsu</i>

§ 163. Irregular bases in ज् *j*.

	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	
1. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjah</i>	खन्भिः <i>khañbhiḥ</i>	खन्सु <i>khānsu</i>

* Cf. § 76.

† From another root, विभ्राक् *vibhrāk*, विभ्राग्भिः *vibhrāgbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. 1. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the *a* in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pāṇ. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. 1. p. 165.

2. **अवयाज्** *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is **अवयाः** *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, **अवयस्** *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow **हे अवयः** *he avayāḥ*.

Base **अवयस्** *avayas* and **अवयाज्** *avayāj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयाः <i>avayāḥ</i>	} अवयाजौ <i>avayājau</i>	} अवयाजः <i>avayājāḥ</i>
A.	अवयाजं <i>avayājam</i>		
I.	अवयाजा <i>avayājā</i>	} अवयोभ्यां <i>avayobhyām</i>	} अवयोभिः <i>avayobhiḥ</i>
D.	अवयाजे <i>avayāje</i>		
Ab.	} अवयाजः <i>avayājāḥ</i>			} अवयाजोः avayājoh	} अवयोभ्यः avayobhyaḥ
G.			
L.	अवयाजि <i>avayāji</i>		अवयःसु <i>avayāhsu</i>
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayāḥ</i>	like Nom.	like Nom.

§ 164. Bases ending in *r*.

Bases ending in *r* are regular, only *इ i* and *उ u*, preceding the *r*, are lengthened, if the *r* is final or followed by a consonant (§ 144). In the Loc. Plur. the final *r* remains unchanged though followed by *sh*. (§ 90.)

Base **गिर्** *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः <i>gīḥ</i>	} गिरौ <i>gīrau</i>	} गिरः <i>gīraḥ</i>
A.	गिरं <i>gīram</i>		
I.	गिरा <i>gīrā</i>	} गीभ्यां <i>gīrbhyām</i>	} गीभिः <i>gīrbhiḥ</i>
D.	गिरे <i>gīre</i>		
Ab.	} गिरः <i>gīrāḥ</i>			} गीभ्यः gīrbhyaḥ
G.			
L.	गिरि <i>gīri</i>	} गिरोः <i>gīroh</i>	गिरां <i>gīrām</i>
			गीर्षु <i>gīrshú</i>

Base **वार** *vār*, neut. water.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V.	वाः <i>vāḥ</i>	वारी <i>vāri*</i>	वारि <i>vāri</i>
I.	वारा <i>vārd</i>	वाभ्यां <i>vārbhyām</i>	वाभिः <i>vārbhiḥ</i> , &c.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पुरः <i>puraḥ</i>	पुरः <i>puraḥ</i>	पुरभिः <i>purbhiḥ</i>	पुरषु <i>purshú</i>
द्वार <i>dvār</i> , f. door	द्वारः <i>dvāraḥ</i>	द्वारः <i>dvāraḥ</i>	द्वारभिः <i>dvārbhiḥ</i>	द्वारषु <i>dvārshú</i>
किर <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kīraḥ</i>	कीभिः <i>kīrbhiḥ</i>	कीर्षु <i>kīrshú</i> †

* According to Pāṇ. VI. 1, 168, *vāri* would have the accent on the first, while *hridi*, according to Pāṇ. VI. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. 1. p. 125.

§ 165. Bases in *स्*.(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.Bases ending in *स्* change the *स्* according to the general euphonic rules explained above. Thus*अस् as*, if final, becomes *अः aḥ*. (§ 83.)*अस् as* followed by terminations beginning with vowels remains unchanged.*इस्* and *उस् is* and *us* followed by terminations beginning with vowels are changed to *इष् ish* and *उष् ish* and *ush*. (See § 100.)*अस् as* before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)*अस् as* before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumanáḥ*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस्* or *उस् is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pân. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि mandānsi*; from *ज्योतिः jyotih*, *ज्योतींषि jyotīmṣhi*; from *चक्षुः chakshuh*, *चक्षुंषि chakshūṃṣhi*.

Base *सुमनस् sumánas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mánas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	<i>सुमनाः sumanáḥ</i>	}	<i>सुमनसौ sumánasau</i>	}	<i>सुमनसः sumánasaḥ</i>
A.	<i>सुमनसं sumánasam</i>				
I.	<i>सुमनसा sumánasā</i>	}	<i>सुमनोभ्यां sumánobhyām</i>	}	<i>सुमनोभिः sumánobhiḥ</i>
D.	<i>सुमनसे sumánase</i>				<i>सुमनोभ्यः sumánobhyaḥ</i>
Ab.	} <i>सुमनसः sumánasaḥ</i>				}	सुमनसोः sumánasoḥ	सुमनसां sumánasām
G.		<i>सुमनसि sumánasi</i>	<i>सुमनसुः sumánaḥsu</i>		
L.	<i>सुमनसि sumánasi</i>	}	<i>सुमनसौ súmanasau</i>	}	<i>सुमनसः súmanasaḥ</i>
V.	<i>सुमनः súmanaḥ</i>				<i>सुमनसांसि sumándānsi</i>
		NEUTER.			
		DUAL.			
SINGULAR.				PLURAL.	
N. A. V., <i>सुमनः sumánah</i>		<i>सुमनसौ sumánasā</i>		<i>सुमनांसि sumándānsi</i>	

The rest like the masc. and fem.

Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *jyotis*, neut. light.)

SINGULAR.		DUAL.	PLURAL.
MASC. FEM.		MASC. FEM.	MASC. FEM.
N. V.	सुज्योतिः <i>sujoyótiḥ</i>	} सुज्योतिषौ <i>sujoyótishau</i>	} सुज्योतिषः <i>sujoyótishah</i>
A.	सुज्योतिषं <i>sujoyótisham</i>		
I.	सुज्योतिषा <i>sujoyótishā</i>	} सुज्योतिर्भ्यां <i>sujoyótirbhyām</i>	सुज्योतिर्भिः <i>sujoyótirbhiḥ</i>
D.	सुज्योतिषे <i>sujoyótishe</i>		} सुज्योतिर्भ्यः <i>sujoyótirbhyāḥ</i>
Ab.	} सुज्योतिषः <i>sujoyótishah</i>	} सुज्योतिषोः <i>sujoyótishoh</i>		सुज्योतिषां sujoyótishām
G.			} सुज्योतिषि <i>sujoyótishi</i>	सुज्योतिषु sujoyótishu
L.			
NEUTER.			
SINGULAR.		DUAL.	
N. A. V.	सुज्योतिः <i>sujoyótiḥ</i>	सुज्योतिषी <i>sujoyótishī</i>	सुज्योतींषि <i>sujoyótīnshi</i>

* The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतस्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौकस्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *vihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payah*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayah*, n. iron. **यशस्** *yaśas*, N. s. **यशः** *yaśah*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body*.

§ 166. **जर** *jará*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound ; **नष्टहविः** *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा <i>jará</i> .	Base जरस् <i>jaras</i> .
SINGULAR.	SINGULAR.
N. जरा <i>jará*</i>	deest; term. स् <i>s</i>
A. जरां <i>jarám</i>	जरसं <i>jarás-am</i>
I. जरया <i>jaráyā</i>	जरसा <i>jarás-ā</i>
D. जराये <i>jaráyai</i>	जरसे <i>jarás-e</i>
Ab. जरायाः <i>jaráyāḥ</i>	जरसः <i>jarás-aḥ</i>
G. जरायाः <i>jaráyāḥ</i>	जरसः <i>jarás-aḥ</i>
L. जरायां <i>jaráyām</i>	जरसि <i>jarás-i</i>
V. जरे <i>járe</i>	deest
DUAL.	DUAL.
N. A. V. जरे <i>jaré</i>	जरसौ <i>jarás-au</i>
I. D. Ab. जराभ्यां <i>jarábhyaṁ</i>	deest; term. भ्यां <i>bhyaṁ</i>
G. L. जरयोः <i>jaráyoh</i>	जरसोः <i>jarás-oh</i>
PLURAL.	PLURAL.
N. V. जराः <i>jaráḥ</i>	जरसः <i>jarás-aḥ</i>
A. जराः <i>jaráḥ</i>	जरसः <i>jarás-aḥ</i>
I. जराभिः <i>jarábbhiḥ</i>	deest; term. भिः <i>bhiḥ</i>
D. Ab. जराभ्यः <i>jarábbhyaḥ</i>	deest; term. भ्यः <i>bhyaḥ</i>
G. जराणां <i>jarāṇām</i>	जरसां <i>jarás-ām</i>
L. जरासु <i>jarásu</i>	deest; term. सु <i>su</i>

§ 167. In compositions, besides the regular forms from **जरा** *jará*, viz. **निर्जरः** *nirjarah*, **निर्जरा** *nirjará*, **निर्जरं** *nirjaram*, (ageless,) grammarians allow the base in **स्** *s* to be used before all terminations beginning with vowels †.

SINGULAR. MASC.	SINGULAR. MASC. FEM.
N. निर्जरः <i>nirjarah</i> †	deest
A. निर्जरं <i>nirjaram</i> or	निर्जरसं <i>nirjarasam</i>
I. निर्जरेण <i>nirjareṇa</i> or	निर्जरसा <i>nirjarasā</i> (निर्जरसिन <i>nirjarasina</i> , masc.)
D. निर्जराय <i>nirjarāya</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjarāt</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसात् <i>nirjarasāt</i> , masc.)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasaḥ</i> (निर्जरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

* The declension of **जरा** *jará*, as a regular fem. in **सा** *á*, is given here by anticipation for the sake of comparison with the defective **जरस्** *jarás*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. 1. pp. 103, 141.)

‡ The declension of **निर्जरः** *nirjarah*, as a regular masc. in **सा** *a*, is given by anticipation for the sake of comparison with the defective **निर्जरस्** *nirjaras*.

DUAL.		DUAL.	
N. A. V.	निर्जरौ <i>nirjarau</i> or	निर्जरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जराभ्यां <i>nirjarābhyām</i>	deest	
G. L.	निर्जरयोः <i>nirjarayoḥ</i> or	निर्जरसोः <i>nirjarasoḥ</i>	
PLURAL.		PLURAL.	
N. V.	निर्जराः <i>nirjarāḥ</i> or	निर्जरसः <i>nirjarasaḥ</i>	
A.	निर्जरान् <i>nirjarān</i> or	निर्जरसः <i>nirjarasaḥ</i>	
I.	निर्जरैः <i>nirjaraiḥ</i>	deest	(निर्जरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जरेभ्यः <i>nirjarebhyāḥ</i>	deest	
G.	निर्जराणां <i>nirjarāṇām</i> or	निर्जरसां <i>nirjarasām</i>	
L.	निर्जरेषु <i>nirjareṣu</i>	deest	

Fem. निर्जरा *nirjarā*, like कांता *kāntā*.

Neut. निर्जरं *nirjaram*, like कांतं *kāntam*.

Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual

निर्जरसी *nirjarasī*; Plur. निर्जरांसि *nirjarānsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन *uśana*. (Sār. 1. 9, 73.)

§ 170. (B.) Bases ending in radical *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍagrās*, a lump-eater.

From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.

From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रंसि *piṇḍagraṁsi*, सुपिसि *supin̄si*, सुतुंसि *sutun̄si*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूषु *sutūḥshu*.

5. The radical *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into *ś*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N.V.	पिंडग्रः <i>piṇḍagraḥ</i>	}	पिंडग्रसौ <i>piṇḍagrasau</i>	}	पिंडग्रसः <i>piṇḍagrasaḥ</i>	
A.	पिंडग्रसं <i>piṇḍagrasam</i>				पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	
I.	पिंडग्रसा <i>piṇḍagrasā</i>	}	पिंडग्रोभ्यां <i>piṇḍagrobhyām</i>	}	पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i>	
D.	पिंडग्रसे <i>piṇḍagrase</i>				पिंडग्रसां <i>piṇḍagrasām</i>	
Ab.	}	}	}	}	पिंडग्रसु <i>piṇḍagraḥsu</i>	
G.					पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रसोः <i>piṇḍagrasoḥ</i>
L.					पिंडग्रसि <i>piṇḍagrasi</i>	
SINGULAR.		DUAL.		PLURAL.		
N. A. V.		पिंडग्रसौ <i>piṇḍagrasau</i>		पिंडग्रसि <i>piṇḍagraṁsi</i>		

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N.V.	सुतुः <i>sutūḥ</i>	}	सुतुसौ <i>sutusau</i>	}	सुतुसः <i>sutusaḥ</i>	
A.	सुतुसं <i>sutusam</i>				सुतुर्भिः <i>sutūrbhiḥ</i>	
I.	सुतुसा <i>sutusā</i>	}	सुतुभ्यां <i>sutūrbhyām</i>	}	सुतुभ्यः <i>sutūrbhyaḥ</i>	
D.	सुतुसे <i>sutuse</i>				सुतुसां <i>sutusām</i>	
Ab.	}	}	}	}	सुतुःषु <i>sutūshshu</i> or सुतुःषु <i>sutūshshu*</i>	
G.					सुतुसः <i>sutusaḥ</i>	सुतुसोः <i>sutusoḥ</i>
L.					सुतुसि <i>sutusi</i>	
SINGULAR.		DUAL.		PLURAL.		
N. A. V.		सुतुसौ <i>sutusau</i>		सुतुसि <i>sutumsi</i>		

§ 171. Nouns derived from desiderative verbs change स् s into ष sh when necessary.

Base पिपठिस् *pipaṭhiś*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N.	पिपठीः <i>pipaṭhīḥ</i>	}	पिपठिसौ <i>pipaṭhishau</i>	}	पिपठिषः <i>pipaṭhishaḥ</i>	
A.	पिपठिषं <i>pipaṭhisham</i>				पिपठिभिः <i>pipaṭhīrbhiḥ</i>	
I.	पिपठिषा <i>pipaṭhishā</i>	}	पिपठिर्भ्यां <i>pipaṭhīrbhyām</i>	}	पिपठिर्भ्यः <i>pipaṭhīrbhyaḥ</i>	
D.	पिपठिषे <i>pipaṭhishe</i>				पिपठिषां <i>pipaṭhishām</i>	
Ab.	}	}	}	}	पिपठिषु <i>pipaṭhīshu</i>	
G.					पिपठिषः <i>pipaṭhishaḥ</i>	पिपठिषोः <i>pipaṭhishoḥ</i>
L.					पिपठिषि <i>pipaṭhishi</i>	
SINGULAR.		DUAL.		PLURAL.		
N. A. V.		पिपठिषौ <i>pipaṭhishau</i>		पिपठिषि <i>pipaṭhishi</i> (see § 172)		

* Siddh.-Kaum. vol. 1. p. 187. § 83.

§ 172. The nouns **आशिस्** *ásis*, fem. blessing, and **सजुष** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in **स्**.

BASE.	NOM. SING.		NOM. PL.		INSTR. PL.	LOC. PL.
	MASC.	FEM. NEUT.	MASC.	FEM. NEUT.		
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumanáḥ</i> ¹	०नः <i>-naḥ</i>	सुमनसः <i>sumanasah</i>	सुमनांसि <i>sumanánsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु or ०नःसु <i>sumanassu</i> or <i>-naḥsu</i>
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id.	सुज्योतिषः <i>sujoyotiṣah</i>	सुज्योतींषि <i>sujoyotīnshi</i>	सुज्योतिभिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्पु or ०तिःषु <i>sujoyotishshu</i> or <i>-tiḥshu</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id.	पिंडग्रसः <i>piṇḍagrasah</i>	पिंडग्रंसि <i>piṇḍagrānsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु or ०ग्रःसु <i>piṇḍagrassu</i> or <i>-grāshu</i>
चकास् <i>chakás</i> , splen- did, m. f. n.	चकाः <i>chakāḥ</i>	id.	चकासः <i>chakāsah</i>	चकांसि <i>chakānsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु or चकाःसु <i>chakāssu</i> or <i>chakāḥsu</i>
दोस् <i>dos</i> ² , arm, m. (n.) (Accent, P. VI. 1, 171)	दोः <i>doḥ</i>	id.	दोषः <i>dóshah</i>	दोंषि <i>dómsi</i>	दोभिः <i>dórbhiḥ</i>	दोष्पु or दोःषु <i>dóshshu</i> or <i>dóshshu</i>
सुपिस् <i>supis</i> , well- going, m. f. n.	सुपीः <i>supīḥ</i>	id. ³	सुपिसः <i>supisah</i> ⁴	सुपिंसि <i>supīnsi</i>	सुपीभिः <i>supīrbhiḥ</i>	सुपीष्पु or सुपीःषु <i>supīshshu</i> or <i>supīḥshu</i>
सुतुस् <i>sutus</i> , well- sounding, m. f. n.	सुतूः <i>sutūḥ</i>	id.	सुतुसः <i>sutusah</i>	सुतुंसि <i>sutūnsi</i>	सुतूभिः <i>sutūrbiḥ</i>	सुतूष्पु or सुतूःषु <i>sutūshshu</i> or <i>sutūḥshu</i>
पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n.	पिपठीः <i>pipāṭhīḥ</i>	id. ³	पिपठिषः <i>pipāṭhiṣah</i>	पिपठींषि <i>pipāṭhīnshi</i> ³	पिपठीभिः <i>pipāṭhirbhiḥ</i>	पिपठीष्पु or ०ठीःषु <i>pipāṭhīshshu</i> or <i>-ṭhīḥshu</i>
चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>chikīḥ</i>	id.	चिकीर्यः <i>chikīrshah</i>	चिकीरिंषि <i>chikīrīnshi</i> ⁵	चिकीरिभिः <i>chikīrīrbhiḥ</i>	चिकीरिषु <i>chikīrīshu</i>
आशिस् <i>ásis</i> , blessing, f.	आशीः (Voc. id.)	id.	आशीषः <i>ásīshah</i>	आशींषि <i>ásīnshi</i>	आशीरिभिः <i>ásīrbhiḥ</i>	आशीष्पु or आशीःषु <i>ásīshshu</i> or <i>ásīḥshu</i>
सजुष <i>sajus</i> , compa- nion, m.	सजूः (Voc. id.)	id.	सजुषः <i>sajūshah</i>	सजूंषि <i>sajūnshi</i>	सजूरिभिः <i>sajūrīrbhiḥ</i>	सजूष्पु or सजूःषु <i>sajūshshu</i> or <i>sajūḥshu</i>
सुहिंस् <i>suhīns</i> , one who strikes well, m. f. n.	सुहिन् <i>suhin</i>	id.	सुहिंसः <i>suhīnsah</i>	सुहिंसि <i>suhīnsi</i>	सुहिंरिभिः <i>suhīnīrbhiḥ</i>	सुहिंस्सु <i>suhīnsu</i> ⁶

* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *ásīnshi* and **सजूंषि** *sajūnshi*. (सांतिनि सूत्रे । पा० ६. ४. १०. । महच्छन्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घप्राप्तेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

1 The Vocative is **सुमनः** *sumanaḥ*. In the other paradigms it is the same as the Nominative.

2 **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

3 Siddh.-Kaum. vol. I. p. 197.

4 **स्** *s* not changed into **ष्** *sh*; see § 100, note.

5 Siddh.-Kaum. vol. I. p. 194.

6 See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस *dhvams*, to fall) and स्रस् *sras* (from स्रंस *srans*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. परोध्वत् <i>paradhvat</i>	N.A.V. परोध्वसौ <i>paradhvasau</i>	N.A. परोध्वसः <i>paradhvasaḥ</i>
A. परोध्वसं <i>paradhvasam</i>	I.D. Ab. परोध्वस्त्रां <i>paradhvadbhyām</i>	I. परोध्वद्भिः <i>paradhvadbhiḥ</i>
I. परोध्वसा <i>paradhvasā</i>	G. L. परोध्वसोः <i>paradhvasoḥ</i>	L. परोध्वत्सु <i>paradhvatsu</i>

§ 174. Bases ending in श् *ś*, प् *śh*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिश् *diś*, to show, दृश् *drīś*, to see, स्पृश् *sprīś*, to touch, change श् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् <i>diś</i> , f. country	दिक् <i>dīk</i>	दिशः <i>dīśaḥ</i>	दिंशि <i>dīnśi</i>	दिग्भिः <i>dīgbbhiḥ</i>	दिक्षु <i>dīkshu</i>

2. Bases derived from नश् *naś*, to destroy, change श् *ś* into द् *ḍ* or क् *k*.

BASE.	NOM. SING.	N. PL.	N. PL NEUT.	INSTR. PL	LOC. PL.
जीवनश <i>jīvanas</i> , m.f.n. life-destroying	जीवनद् <i>jīvanat</i> or <i>-nak</i>	नशः <i>naśaḥ</i>	नंशि <i>nañśi</i>	नद्भिः or नग्भिः <i>naḍbbhiḥ</i> or <i>-nagbbhiḥ</i>	नदसु or नक्षु <i>naḍsu</i> or <i>-nakshu</i>

3. All other bases in श् *ś* change their final into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विश् <i>viś</i> , m. f. n. one who enters	विद् <i>viḍ</i>	विशः <i>viśaḥ</i>	विंशि <i>viñśi</i>	विद्भिः <i>viḍbbhiḥ</i>	विदसु <i>viḍsu</i>

4. Bases derived from धृष् *dhriśh*, to dare, change प् *śh* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृष् <i>dadhriśh</i> , m. f. n. bold	दधृक् <i>dadhrik</i>	दधृपः <i>dadhriśaḥ</i>	दधृषि <i>dadhriñśi</i>	दधृग्भिः <i>dadhriḡbbhiḥ</i>	दधृक्षु <i>dadhrikshu</i>

5. All other bases derived from verbs with final प् *śh* change प् *śh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>dvīśh</i> , m. f. n. hating	द्विद् <i>dvīḍ</i>	द्विपः <i>dvīśaḥ</i>	द्विंशि <i>dvīñśi</i>	द्विद्भिः <i>dvīḍbbhiḥ</i>	द्विदसु <i>dvīḍsu</i>

6. Bases ending in छ् *chh* change छ् *chh* into द् *ḍ*.

	NOM. SING.	NOM. PL.	NOM. PL. NEUT.		
प्राच्छ <i>prācch</i> , m. f. n. asking	प्राद् <i>prāḍ</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prāñśi</i>	प्राद्भिः <i>prāḍbbhiḥ</i>	प्रादसु <i>prāḍsu</i>

7. Bases ending in क् *ksh* change क् *ksh* into द् *ḍ*.

	NOM. SING.	NOM. PL.	NOM. PL. NEUT.		
तक् <i>taksh</i> , m. f. n. paring	तद् <i>tat</i> *	तक्शः <i>tākshaḥ</i>	तंक्षि <i>táñkshi</i>	तद्भिः <i>tāḍbbhiḥ</i>	तदसु <i>tatśu</i>

* If differently derived तक् *taksh* may form its Nom. Sing. तक् *tak*. गोरक् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरद् *gorat*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. i. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakshau*, desirous of burning.

8. Most bases ending in ह् h change ह् h into द् d.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m. f. n. licking	लिद् <i>lit</i>	लिहः <i>lihaḥ</i>	लिंहि <i>liñhi</i>	लिङ्भिः <i>liḅbhīḥ</i>	लिट्सु <i>liṭśu</i>
गुह् <i>guh</i> , m. f. n. covering	युद् <i>ghút</i>	गुहः <i>gúhaḥ</i>	गुंहि <i>gúñhi</i>	युङ्भिः <i>ghuḅbhīḥ</i>	युट्सु <i>ghuṭśu</i>

On the change of initial ग् g into ष् sh, see § 93.

9. Bases derived from roots ending in ह् h, and beginning with द् d, change ह् h into क् k.

Likewise उषिह् *ushñih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m. f. n. milking	धुक् <i>dhúk</i>	दुहः <i>dúhaḥ</i>	दुंहि <i>dúñhi</i>	धुग्भिः <i>dhugbhīḥ</i>	धुक्षु <i>dhukshú</i>

10. Bases derived from the roots द्रुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, सुह् *smuh*, to spue, may change the final ह् h into द् d or क् k.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
द्रुह् <i>druh</i> , m. f. n. hating	मुद् or धुक्	द्रुहः	द्रुंहि	मुङ्भिः or धुग्भिः	मुदसु or धुक्षु
	<i>dhrút</i> or <i>dhrúk</i>	<i>drúhaḥ</i>	<i>drúñhi</i>	<i>dhruḅbhīḥ</i> or <i>dhrugbhīḥ</i>	<i>dhruṭśu</i> or <i>dhrukshú</i>

11. Bases derived from नह् *nah*, to bind, change ह् h into त् t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upánah</i> , f. a shoe	उपानत् <i>upánat</i>	उपानहः <i>upánahaḥ</i>	उपानद्भिः <i>upánadbhīḥ</i>	उपानत्सु <i>upánatsu</i>

Decline विपाश *vipás*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविक्ष *viviksh*, wishing to enter. स्निह *snih*, loving. गोदुह *goduh*, cow-milker. मधुलिह *madhulih*, bee. त्विष् *twish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईद्रुष् *ídriś*, m. f. n. such. कीद्रुष् *kídriś*, m. f. n. Which? मर्मस्पृष् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turásáh*, m. name of Indra, changes स् s into ष sh whenever ह् h is changed into द् d or त् t.

Nom. Sing. तुराषाद् *turáshát*. Nom. Dual तुरासाहौ *turásáhau*. Instr. Plur. तुराषाद्भिः *turáshádbhīḥ*.

§ 176. पुरोडाश *purodás*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *purodáh*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

	SINGULAR.	DUAL.	PLURAL.
N.	पुरोडाः <i>puroḍáh</i>	पुरोडाशौ <i>puroḍásau</i>	पुरोडाशः <i>puroḍásah</i>
A.	पुरोडाशं <i>puroḍásam</i>	पुरोडाशौ <i>puroḍásau</i>	पुरोडाशः <i>puroḍásah</i>
I.	पुरोडाशा <i>puroḍásá</i>	पुरोडोभ्यां <i>puroḍobhyám</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D.	पुरोडाशे <i>puroḍáśe</i>	पुरोडोभ्यां <i>puroḍobhyám</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
Ab.	पुरोडाशः <i>puroḍásáh</i>	पुरोडोभ्यां <i>puroḍobhyám</i>	पुरोडोभ्यः <i>puroḍobhyaḥ</i>
G.	पुरोडाशः <i>puroḍásáh</i>	पुरोडाशोः <i>puroḍásoh</i>	पुरोडाशां <i>puroḍásám</i>
L.	पुरोडाशि <i>puroḍási</i>	पुरोडाशोः <i>puroḍásoh</i>	पुरोडःसु <i>puroḍahsu</i>
V.	पुरोडाः or °डः <i>puroḍáh</i> or <i>-ḍáh</i>	पुरोडाशौ <i>puroḍásau</i>	पुरोडाशः <i>puroḍásah</i>

§ 177. Another word, उक्थशास् *ukthasās*, a reciter of hymns, is declined like पुरोडाञ् *puroḍaṅ*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhīḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशान् *praśām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशान् <i>praśām</i>	प्रशानौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Acc.	प्रशानं <i>praśāmaṁ</i>	प्रशानौ <i>praśāmau</i>	प्रशामः <i>praśāmaḥ</i>
Instr.	प्रशामा <i>praśāmā</i>	प्रशान्भ्यां <i>praśānbhīyaṁ</i>	प्रशान्भिः <i>praśānbhīḥ</i>
Loc.	प्रशानि <i>praśāmi</i>	प्रशानोः <i>praśāmoḥ</i>	प्रशान्सु <i>praśānsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns ;	

and a second base for all other cases.

The former base will be called the *Aṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada and Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Aṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prācḥ* becomes in the *Aṅga* cases प्राञ्च् *prāñcḥ*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदन्त् *adant* in the *Aṅga*

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

	SINGULAR.	DUAL.	PLURAL.
Nom.Voc.	स् s (which is always dropt)	सौ au	सः aḥ
Acc.	अं am	सौ au	सः aḥ
Instr.	सा ḍ	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyāḥ
Abl.	सः aḥ	भ्यां bhyām	भ्यः bhyāḥ
Gen.	सः aḥ	सोः oḥ	सां ām
Loc.	इ i	सोः oḥ	सु su
NEUTER.			
	SINGULAR.	DUAL.	PLURAL.
Nom. Acc.	—	इ i	इ i *

§ 180. Certain words derived from अञ्च añch, to move, have two, others three bases.

प्राच् प्राच, forward, eastern, has two bases, प्राञ्च प्राञ्च for its Aṅga, प्राच् प्राच् for its Pada and Bha base, and is declined accordingly †.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V.	प्राङ् प्राञ् †	प्राञ्चौ प्राञ्चौ	प्राञ्चः प्राञ्चाḥ
A.	प्राञ्चं प्राञ्चाम्	प्राञ्चौ प्राञ्चौ	प्राञ्चः प्राञ्चाḥ ||
I.	प्राचा प्राचā	प्राग्भ्यां प्राग्भ्याम्	प्राग्भिः प्राग्भिḥ
D.	प्राचे प्राचे		प्राग्भ्यः प्राग्भ्याḥ
Ab.	प्राचः प्राचाḥ	प्राचोः प्राचोḥ	प्राचां प्राचām
G.			प्राचोः प्राचोḥ
L.	प्राचि प्राचि		प्राक्षु प्राक्षु

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāsthāna terminations.

† Compounds ending in अच् ach retain the accent on the preposition, except after prepositions ending in इ i or उ u. This rule does not apply to नि ni and अधि adhi (Pāṇ. vi. 2, 52-53). Hence पराच् पाराच्, अवाच् अवाच्, प्राच् प्राच्, उदच् उदच्; also न्यच् न्यच्, अध्यच् अध्यच्; सध्र्यच् सध्र्यच्, विष्वच् विष्वच्; but प्रत्यच् प्रत्यच्, सम्यच् सम्यच्, अन्वच् अन्वच्.

‡ प्राङ् प्राञ् stands for प्राङ् प्राञ्; this for प्राञ् प्राञ् + स् s.

|| In the declension of words ending in अच् ach, the rule is that if अच् ach has the Udātta, as in प्रत्यच् प्रत्यच्, सम्यच् सम्यच्, अन्वच् अन्वच् (§ 180, note), all terminations, except the Sarvanāsthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अञ्च añch, not to अच् ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच् प्राच् is treated as if the accent were on the preposition.

	NEUTER. DUAL.	PLURAL.
N. A. V. प्राक् <i>prāk</i>	प्राची <i>prāchī</i>	प्राँचि <i>prāñchi</i>
I. प्राचा <i>prāchā</i>	same as masc.	

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई १.
Decline सवाच् *ávāch*, downward, south. Strong base सवाँच् *ávāñch*.

B. Nouns with three Bases.

१ 181. Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base; the Pada base the middle base; the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

	SINGULAR.	DUAL.	PLURAL.
Nom. Voc.	स् <i>s</i> (always dropt)	सौ <i>au</i>	सः <i>aḥ</i>
Acc.	अं <i>am</i>	सौ <i>au</i>	सः <i>aḥ</i>
Instr.	सा <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	सः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	सः <i>aḥ</i>	सोः <i>oḥ</i>	सां <i>ām</i>
Loc.	इ <i>i</i>	सोः <i>oḥ</i>	सु <i>su</i>
	SINGULAR.	NEUTER. DUAL.	

Nom. Acc.

Terminations included in two lines require *Āṅga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अच् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its *Āṅga* or strongest base प्रत्याँच् *pratyāñch*; for its Bha or weakest प्रतीच् *pratīch*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यङ् *pratyāṅ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N. V.	प्रत्यङ् <i>pratyán</i>	प्रत्यञ्चौ <i>pratyáñchau</i>	प्रत्यञ्चः <i>pratyáñchah</i>
A.	प्रत्यञ्चं <i>pratyáñcham</i>	प्रत्यञ्चौ <i>pratyáñchau</i>	प्रतीचः <i>prattcháḥ*</i>
I.	प्रतीचा <i>prattchá</i>	प्रत्यग्भ्यां <i>pratyagbhyám</i>	प्रत्यग्भिः <i>pratyagbhīḥ</i>
D.	प्रतीचे <i>prattché</i>	प्रत्यग्भ्यां <i>pratyagbhyám</i>	प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
Ab.	प्रतीचः <i>prattcháḥ</i>	प्रत्यग्भ्यां <i>pratyagbhyám</i>	प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
G.	प्रतीचः <i>prattcháḥ</i>	प्रतीचोः <i>prattchóḥ</i>	प्रतीचां <i>prattchám</i>
L.	प्रतीचि <i>prattchí</i>	प्रतीचोः <i>prattchóḥ</i>	प्रत्यक्षु <i>pratyakshú</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A.	प्रत्यक् <i>pratyák</i>	प्रतीची <i>prattchí'</i>	प्रत्यञ्चि <i>pratyáñchi</i>
FEM. SINGULAR.			
N.	प्रतीची <i>prattchí.</i>		

The following words, derived from *ञञ्च añch*, to move, have three bases :

ÁNGA OR STRONG BASE.

प्रत्यञ्च *pratyáñch*, behind (Pân. VI. 2, 52)

सम्यञ्च *samyáñch*, right (VI. 2, 52)

न्यञ्च *nyáñch*, low (VI. 2, 53)

सध्र्यञ्च *sadhryáñch*, accompanying (VI. 3, 95)

अन्वञ्च *anváñch*, following (VI. 2, 52)

विश्वञ्च *vishvañch*, all-pervading

उदञ्च *údañch*, upward (VI. 2, 52)

तिर्यञ्च *tiryáñch*, tortuous

PADA OR MIDDLE BASE.

प्रत्यच् *pratyach*

सम्यच् *samyach*

न्यच् *nyach*

सध्र्यच् *sadhryach*

अन्वच् *anvach*

विश्वच् *vishvach*

उदच् *údach*

तिर्यच् *tiryach*

BHA OR WEAK BASE.

प्रतीच् *prattich*

समीच् *samích*

नीच् *ních*

सधीच् *sadhricḥ*

अनूच् *anúch*

विपूच् *vishúch*

उदीच् *údich*

तिरश्च् *tiraśch*

Bases in *अत् at* and *अन्त ant*.

I. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in *अत् at*, the Ánga base in *अन्त ant*. (Accent, Pân. VI. I, 173.)

	SINGULAR.	DUAL.	PLURAL.
N. V.	अदन् <i>adán</i>	अदन्तौ <i>adántau</i>	अदन्तः <i>adántah</i>
A.	अदन्तं <i>adántam</i>	अदन्तौ <i>adántau</i>	अदन्तः <i>adántah</i>
I.	अदन्ता <i>adantá</i>	अदन्भ्यां <i>adádbhyaám</i>	अदन्भिः <i>adádbhīḥ</i>
D.	अदन्ते <i>adanté</i>		अदन्भ्यः <i>adádbhyaḥ</i>
Ab.	अदन्तः <i>adántah</i>	अदन्तोः <i>adántóḥ</i>	अदन्तां <i>adántám</i>
G.			अदन्तु <i>adántu</i>
L.	अदन्ति <i>adantí</i>		

SINGULAR.	NEUTER. DUAL.
N. A. अदत् <i>adát</i>	अदती <i>adattí</i>
FEM. SINGULAR.	
N. अदती <i>adattí</i> , &c., like नदी <i>nadí</i> .	

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ई *í* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhú, Div, and Chur classes *must* preserve the न् *n*.
 - II. Participles of verbs following the Tud class *may* or *may not* preserve the न् *n*. The same applies to all participles of the future in स्यात् *syat*, and to the participles of verbs of the Ad class in आ *á*.
 - III. Participles of all other verbs *must* reject the न् *n*.
- | | | |
|------------------------------------|--|--|
| I. भवत् <i>bhávát</i> . | Nom. and Acc. Dual Neut. भवन्ती <i>bhávantí</i> . | |
| दीष्यत् <i>dīvyát</i> . | दीष्यन्ती <i>dīvyantí</i> . | |
| चोरयत् <i>choráyát</i> . | चोरयन्ती <i>choráyantí</i> . | |
| II. तुदत् <i>tudát</i> . | तुदन्ती <i>tudántí</i> or तुदती <i>tudattí</i> . | |
| भविष्यत् <i>bhavishyát</i> (fut.). | भविष्यन्ती <i>bhavishyantí</i> or भविष्यती <i>bhavishyattí</i> . | |
| यात् <i>yát</i> . | यान्ती <i>yántí</i> or याती <i>yattí</i> . | |
| III. अदत् <i>adát</i> . | Nom. and Acc. Dual Neut. अदती <i>adattí</i> . | |
| जुह्वत् <i>júhvát</i> . | जुह्वती <i>júhvattí</i> . | |
| सुन्वत् <i>sunvát</i> . | सुन्वती <i>sunvattí</i> . | |
| रुधत् <i>rundhát</i> . | रुधती <i>rundhattí</i> . | |
| तन्वत् <i>tanvát</i> . | तन्वती <i>tanvattí</i> . | |
| क्रीणत् <i>krīṇát</i> . | क्रीणती <i>krīṇattí</i> . | |

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávantí*, being, fem.; तुदन्ती *tudántí* or तुदती *tudattí*, striking, fem.; अदती *adattí*, eating, fem. The feminine base is declined regularly as a base in ई *í*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in त् *t* with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dá*, to give, ददामि *dáámi*, I give.

	SINGULAR.		DUAL.		PLURAL.	
	MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V.	ददत् <i>dádat</i>	ददत् <i>dádat</i>	}	}	}	}
A.	ददते <i>dádatam</i>	ददत् <i>dádat</i>				
I.	ददता <i>dádatá</i>		}	}	}	}
D.	ददते <i>dádate</i>					
Ab.	}	}	}	}	}	}
G.						
L.	ददति <i>dádati</i>		ददतोः <i>dádatoḥ</i>		ददत्सु <i>dádatṣu</i>	

* Or ददन्ति *dádanti*.

The same rule applies to the participles जखत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *bṛhát*, great, पृषत् *príshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V. बृहन् <i>bṛhán</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhántaḥ</i>
A. बृहन्तं <i>bṛhántam</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhántaḥ</i>
SINGULAR.	DUAL.	PLURAL.
NEUTER.	NEUTER.	NEUTER.
N. A. बृहत् <i>bṛhát</i>	बृहती <i>bṛhátí</i>	बृहन्ति <i>bṛhánti</i>
SINGULAR.	SINGULAR.	SINGULAR.
FEM.	FEM.	FEM.
N. बृहती <i>bṛhátí</i>		

§ 186. महत् *mahát*, great, likewise originally a participle of the Ad class, forms its Ánga or strong base in अन्तं *ánt*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. महान् <i>mahán</i>	महन्तौ <i>mahántau</i>	महन्तः <i>mahántaḥ</i>
A. महान्तं <i>mahántam</i>	महन्तौ <i>mahántau</i>	महन्तः <i>mahántaḥ</i>
I. महता <i>mahatá</i>	महद्भ्यां <i>mahádbhyám</i>	महद्भिः <i>mahádbhiḥ</i>
D. महते <i>mahaté</i>		महद्भ्यः <i>mahádbhyaḥ</i>
Ab. महतः <i>mahatáḥ</i>		
G. महति <i>mahatí</i>	महतोः <i>mahatóḥ</i>	महतां <i>mahatám</i>
V. महन् <i>máhan</i>		महन्सु <i>mahátsu</i>
SINGULAR.	DUAL.	PLURAL.
NEUTER.	NEUTER.	NEUTER.
N. A. V. महत् <i>mahát</i>	महती <i>mahatí</i>	महन्ति <i>mahánti</i>

The rest like the masculine.

SINGULAR.
FEM.
SINGULAR.
N. महती <i>mahatí</i>

Bases ending in the Suffixes मत् mat and वत् vat, forming their Ánga Bases in मन्तं mant and वन्तं vant.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Ánga or strong base in मन्तं *mant* and वन्तं *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.	अग्निमान् <i>agnimán</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
A.	अग्निमंतं <i>agnimantam</i>	अग्निमंतौ <i>agnimantau</i>	अग्निमंतः <i>agnimantaḥ</i>
V. अग्निमन् <i>agniman</i>			
SINGULAR.		NEUTER. DUAL.	PLURAL.
N. V.	अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimatī</i>	अग्निमन्ति <i>agnimanti</i>
FEM. SINGULAR.			
N.	अग्निमती <i>agnimatī</i>		

वत् *vat* is used 1. after bases in अ *a* and आ *á*.

Ex. ज्ञानवत् *jñānavat*, having knowledge. विद्यावत् *vidyāvat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á*. (Pāṇ. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanv. t*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gīrvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhá*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.	भवान् <i>bhaván</i>	भवंतौ <i>bhavantau</i>	भवंतः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>	भवंतौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i>			
SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A. V.	भवत् <i>bhavat</i>	भवती <i>bhavatī</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.			
N.	भवती <i>bhavatī</i>		

भवत् *bhavat*, being, part. present.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवन् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A. भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवतः <i>bhavataḥ</i>
V. भवन् <i>bhavan</i>		
	NEUTER.	
SINGULAR.		
N. A. V. भवत् <i>bhavat</i>	भवन्ती <i>bhavanti</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.		
N. भवन्ती <i>bhavanti</i>		

§ 189. अर्वात् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvá*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvá*; Nom. Dual अनर्वाणौ *anarváṅau*; Acc. Sing. अनर्वाणं *anarváṅam*; Instr. Sing. अनर्वशा *anarvāṣā*; Instr. Plur. अनर्वभिः *anarvabhīḥ*. The feminine of अर्वात् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyati*, इयती *iyati*.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. कियान् <i>kiyān</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
A. कियन्तं <i>kiyantam</i>	कियन्तौ <i>kiyantau</i>	कियतः <i>kiyataḥ</i>
I. कियता <i>kiyatá</i>	कियद्भिः <i>kiyadbhīḥ</i>	कियद्भिः <i>kiyadbhīḥ</i>
V. कियन् <i>kiyan</i>		
	NEUTER.	
SINGULAR.	DUAL.	
N. A. V. कियत् <i>kiyat</i>	कियती <i>kiyati</i>	कियन्ति <i>kiyanti</i>

Bases in अन् an (अन् an, मन् man, वन् van.)

§ 191. Words in अन् *an* have three bases : their Ānga or strong base is अन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *a*, not आन् *ān* (*s*).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व् *parv* from पर्वन् *parvan*,

or **आत्मन्** *átmn* from **आत्मन्** *átman*. This rule applies only to words ending in **मन्** *man* and **वन्** *van*, not to words ending in simple **अन्** *an*. Thus **तक्षन्** *takshan* forms **तक्षणा** *takshṇā*; **मूर्धेन्** *múrdhan*, **मूर्ध्ना** *múrdhnā*, &c.

5. That in all other words the loss of the **अ** *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the **अ** *a*; thus **राज्ञी** *rājñī*.

राजन् *rājan*, m. king. **आंगा**, **राजान्** *rājān*; **पादा**, **राज** *rāja*; **भा**, **राज्ञ** *rājñ*.

SINGULAR.		MASCULINE.	
		DUAL.	
N.	राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A.	राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñāḥ</i>
V.	राजन् <i>rājan</i>		
I.	राज्ञा <i>rājñā</i>	राजभ्यां <i>rājabhyaṃ</i>	राजभिः <i>rājabhiḥ</i>
D.	राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyaṃ</i>	राजभ्यः <i>rājabhyaḥ</i>
Ab.	राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyaṃ</i>	राजभ्यः <i>rājabhyaḥ</i>
G.	राज्ञः <i>rājñāḥ</i>	राज्ञोः <i>rājñōḥ</i>	राज्ञां <i>rājñām</i>
L.	राज्ञि <i>rājñi</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñōḥ</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. **आंगा**, **नामान्** *nāmān*; **पादा**, **नाम** *nāma*; **भा**, **नास्मि** *nāsmi*.

SINGULAR.		NEUTER.	
		DUAL.	
		नास्मि <i>nāsmi</i> or नामनी <i>nāmāni</i>	नामानि
V.	नाम <i>nāma</i> or नामन् <i>nām</i>		
I.	नास्मा :	नामभ्यां <i>nāmabhyāṃ</i>	नामभिः <i>nāmabhiḥ</i>
D.	नास्मे <i>nāsmne</i>	नामभ्यां <i>nāmabhyāṃ</i>	नामभ्यः <i>nāmabhyaḥ</i>
Ab.	नास्मः <i>nāsmāḥ</i>	नामभ्यां <i>nāmabhyāṃ</i>	नामभ्यः <i>nāmabhyaḥ</i>
G.	नास्मः <i>nāsmāḥ</i>	नास्मोः <i>nāsmōḥ</i>	नास्मां <i>nāsmām</i>
L.	नास्मि <i>nāsmi</i> or नामनि <i>nāmāni</i>	नास्मोः <i>nāsmōḥ</i>	नामसु <i>nāmasu</i>

१ 192. Nouns in which the suffixes **मन्** *man* and **वन्** *van* are preceded by a consonant, such as **ब्रह्मन्** *brahman*, m. n. the creator, **यज्वन्** *yajvan*, m. sacrificer, **पर्वन्** *parvan*, n. joint, form their **भा** base in **मन्** *man* and **वन्** *van*.

ब्रह्मन् *brahmān*, m. creator. **आंगा**, **ब्रह्मान्** *brahmān*; **पादा**, **ब्रह्म** *brahmā*; **भा**, **ब्रह्मन्** *brahmān*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmá</i>	ब्रह्माणौ <i>brahmánau</i>	ब्रह्माणः <i>brahmánaḥ</i>
A. ब्रह्माणं <i>brahmāṇam</i>	ब्रह्माणौ <i>brahmánau</i>	ब्रह्माणः <i>brahmánaḥ</i>
V. ब्रह्मन् <i>bráhmaṇ</i>		
I. ब्रह्मणा <i>brahmánā</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभिः <i>brahmábhiḥ</i>
D. ब्रह्मणे <i>brahmáne</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
Ab. ब्रह्मणः <i>brahmánaḥ</i>	ब्रह्मभ्यां <i>brahmábhyām</i>	ब्रह्मभ्यः <i>brahmábhyaḥ</i>
G. ब्रह्मणः <i>brahmánaḥ</i>	ब्रह्मणोः <i>brahmánoḥ</i>	ब्रह्मणां <i>brahmánaṃ</i>
L. ब्रह्मणि <i>brahmáni</i>	ब्रह्मणोः <i>brahmánoḥ</i>	ब्रह्मसु <i>brahmásu</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>bráhma</i>	ब्रह्मणौ <i>bráhmaṇi</i>	ब्रह्मणि <i>bráhmaṇi</i>
V. ब्रह्म <i>bráhma</i> or ब्रह्मन् <i>bráhmaṇ</i>		

Decline यज्वन् *yajvan*, sacrificer ; आत्मन् *átman*, self ; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dívryati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivá* ; Nom. Plur. प्रतिदिवानः *pratidivánaḥ* ; Acc. Plur. प्रतिदीवः *pratidívnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rájan*, king, form their feminine in ई, dropping the अ *a* before the न् *n* ; राज्ञी *rájñi*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī* ; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. iv. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope ; Nom. Sing. दामा *dāmá*, Acc. दामानं *dāmānam* ; but there is an optional base दामा *dāmá*, Acc. Sing. दामां *dāmām*. (Pāṇ. iv. 1, 11 ; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *á*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmá*, having good leather, Nom. Dual सुचर्मौ *sucharmānu* ; सुपर्वा *suparvá*, सुपर्वाणौ *suparváṇau* : or, Nom. Sing. fem. सुचर्मो *sucharmá*, Nom. Dual सुचर्मो *sucharme*, Plur. सुचर्मोः *sucharmáḥ* ; सुपर्वा *suparvá*, सुपर्वे *suparve*, सुपर्वाः *suparváḥ*. Of बहुराजन् *bahurájan*, having many kings, the feminine may be,

1. बहुराजा *bahurájā*, Dual बहुराजानौ *bahurájānu*.
2. बहुराज्ञा *bahurájñā*, Dual बहुराज्ञे *bahurájñe*.
3. बहुराज्ञी *bahurájñi*, Dual बहुराज्ञ्यौ *bahurájñyau*.

द्विदाम्नी *dvidāmnī* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman, धीवरी *dhīvarī*, धीवन् *dhīvan*, धीवरी *dhīvarī*, fat, may do the same at the end of compounds, or

take वा *vá*. बहुधीवरी *bahudhvart* or बहुधीवा *bahudhvót*, Nom. Dual बहुधीवे *bahudhvve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has
for its Aṅga base पंथान् *pánthán* (like राजान् *rāján*);
for its Bha base पथ् *path*;
for its Pada base पथि *pathí*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pántháh*.

	SINGULAR.	DUAL.	PLURAL.
N.V.	पंथाः <i>pántháh</i>	पंथानौ <i>pánthánau</i>	N. पंथानः <i>pánthánaḥ</i>
A.	पंथानं <i>pánthánam</i>	पंथानौ <i>pánthánau</i>	A. पथः <i>patháh</i>
I.	पथा <i>pathá</i>	पथिभ्यां <i>pathibhyám</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udátta, because they replace a lost Udátta. (Pāṇ. VI. 1, 199.)

चुभुक्षिन् *ribhukshin*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshán</i>	} Aṅga;
मंथान् <i>mánthán</i>	
चुभुष् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshí</i>	} Pada.
मथि <i>mathí</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhuksháh* and मंथाः *mántháh*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathí*, चुभुक्षी *ribhukshí*, मथी *mathí*.

§ 196. A word of very frequent occurrence is अहन् *áhan*, n. day, which takes अहस् *áhas* as its Pada base. Otherwise it is declined like नामन् *náman*.

	SINGULAR.	DUAL.	PLURAL.
P. N.A.V.	अहः <i>áhaḥ</i>	Bh. N.A.V. अह्नी <i>áhni*</i>	Añ. N.A.V. अहानि <i>áháni</i>
Bh. I.	अह्ना <i>áhna</i>	P. I.D.Ab. अहोभ्यां <i>áhobhyám</i>	P. I. अहोभिः <i>áhobhiḥ</i>
Bh. D.	अहे <i>áhne</i>	Bh. G.L. अहोः <i>áhnoḥ</i>	P. D.Ab. अहोभ्यः <i>áhobhyaḥ</i>
Bh. Ab.G.	अहः <i>áhnaḥ</i>		Bh. G. अहां <i>áhnám</i>
Bh. L.	अहि <i>áhni†</i>		P. L. अहसु <i>áhassu‡</i>

The Visarga in the Nominative Singular is treated like an original र (§ 85). Hence अहरहः *ahar-ahah*, day by day. In composition, too, the same rule applies; अहर्गणः *ahargaṇah*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorátraḥ*, day and night. (See § 90.)

* Or अहनी *áhni*.

† Or अहनि *áhani*.

‡ Or अहःसु *áhassu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dīrghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i>	N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहूः <i>dīrghāhūḥ</i>
A. दीर्घाहाणं <i>dīrghāhāṇam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्री *dīrghāhri* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह् *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted; e. g. द्वहः *dvahnaḥ*, produced in two days; Loc. Sing. द्वहे *dvahne* or द्वहि *dvahni* or द्वहनि *dvahani*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. अन् <i>śvā</i>	N.A.V. अन्नौ <i>śvānau</i>	N. अणः <i>śvānaḥ</i>
A. अन्नं <i>śvānam</i>		A. शुनः <i>śunaḥ</i>
V. अन् <i>śvān</i>		I. अभिः <i>śvābhiḥ</i>

The feminine of अन् *śvan* is शुनी *śunī*; of युवन् *yūvan*, युवतिः *yuvatīḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghāvā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवंतौ <i>maghāvāntau</i>	N. मघवंतः <i>maghāvāntaḥ</i>
A. मघवंतं <i>maghāvāntam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly either मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1; Siddh.-Kaum. vol. 1. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूषा <i>pūshan, pūsha, pūshā</i>	पूषा <i>pūshā</i>	पूषणः <i>pūshāṇaḥ</i>	पूषाः <i>pūshāḥ</i>	पूषभिः <i>pūshābhiḥ</i>	पूषाणि <i>pūshāṇi</i>
अर्यमन्, अर्यम, अर्यम्वा <i>aryaman, aryama, aryamṃvā</i>	अर्यमा <i>aryamā</i>	अर्यमणः <i>aryamāṇaḥ</i>	अर्यम्याः <i>aryamāḥ</i>	अर्यमभिः <i>aryamābhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूषिण *pūshṇi* or पूषणि *pūshāṇi*; or, according to some, पूषि *pūshi*. (Sār. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह् *h* and न् *n* is dropt, ह् *h* becomes घ् *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म् <i>ghn</i>	हा <i>hā</i>	हनः <i>hanaḥ</i>	मः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahā</i>	ब्रह्महणः <i>brahmahāṇaḥ</i>	ब्रह्ममः <i>brahmamāḥ</i>	ब्रह्महभिः <i>brahmahābhiḥ</i>	ब्रह्महाणि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्महि *brahmahṇi* or ब्रह्महणि *brahmahāṇi*.

Bases in इन् in.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *ī*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

SINGULAR.		MASCULINE.		
		DUAL.		
N.	धनी <i>dhani</i>	धनिनौ <i>dhaniṇau</i>	धनिनः <i>dhaniṇaḥ</i>	
A.	धनिनं <i>dhaniṇam</i>	धनिनौ <i>dhaniṇau</i>	धनिनः <i>dhaniṇaḥ</i>	
I.	धनिना <i>dhaniṇā</i>	धनिभ्यां <i>dhaniḥhyām</i>	धनिभिः <i>dhaniḥbhiḥ</i>	
D.	धनिने <i>dhaniṇe</i>	धनिभ्यां <i>dhaniḥhyām</i>	धनिभ्यः <i>dhaniḥbhyāḥ</i>	
Ab.	धनिनः <i>dhaniṇaḥ</i>	धनिभ्यां <i>dhaniḥhyām</i>	धनिभ्यः <i>dhaniḥbhyāḥ</i>	
G.	धनिनः <i>dhaniṇaḥ</i>	धनिनोः <i>dhaniṇoḥ</i>	धनिनां <i>dhaniṇām</i>	
L.	धनिनि <i>dhaniṇi</i>	धनिनोः <i>dhaniṇoḥ</i>	धनिषु <i>dhaniṇishu</i>	
V.	धनिन् <i>dhaniṇ</i>	धनिनौ <i>dhaniṇau</i>	धनिनः <i>dhaniṇaḥ</i>	
		NEUTER.		
		DUAL.		PLURAL.
N. A.	धनि <i>dhani</i>	धनिनी <i>dhaniṇi</i>		धनीनि <i>dhaniṇi</i>
V.	धनि <i>dhāni</i> or धनिन् <i>dhāniṇ</i>			
		FEM.		
		SINGULAR.		
N.	धनिनी <i>dhaniṇi</i>			

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वांस् *vâms* as the *Ânga*, उष् *ush* as the *Bha*, and वस् *vas* as the *Pada* base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s* ; (see § 173, 131.) But the fact is, that the *Pada* base is really वात् *vat*, not वस् *vas*.

Ânga, हरुद्वांस् *rurudvâms* ; *Pada*, हरुद्वास् *rurudvas* ; *Bha*, हरुदुष् *rurudush*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. हरुद्वान् <i>rurudvân</i>	हरुद्वासौ <i>rurudvânsau</i>	हरुद्वासः <i>rurudvânsah</i>
A. हरुद्वासं <i>rurudvâmsam</i>	हरुद्वासौ <i>rurudvânsau</i>	हरुदुषः <i>rurudûshah</i>
V. हरुद्वन् <i>rûrudvan</i>		
I. हरुदुषा <i>rurudûshâ</i>	हरुद्वभ्यां <i>rurudvâdbhyâm</i>	हरुद्वभिः <i>rurudvâdbhih</i>
D. हरुदुषे <i>rurudûshe</i>	हरुद्वभ्यां <i>rurudvâdbhyâm</i>	हरुद्वभ्यः <i>rurudvâdbhyah</i>
Ab. हरुदुषः <i>rurudûshah</i>	हरुद्वभ्यां <i>rurudvâdbhyâm</i>	हरुद्वभ्यः <i>rurudvâdbhyah</i>
G. हरुदुषः <i>rurudûshah</i>	हरुदुषोः <i>rurudûshoh</i>	हरुदुषां <i>rurudûshâm</i>
L. हरुदुषि <i>rurudûshi</i>	हरुदुषोः <i>rurudûshoh</i>	हरुद्वत्सु <i>rurudvâtsu</i>

NEUTER.

SINGULAR.	DUAL.	
N. हरुद्वत् <i>rurudvât</i>	हरुदुषी <i>rurudûshî</i>	हरुद्वासि <i>rurudvâmsi</i>

FEM.

SINGULAR.

N. हरुदुषी *rurudushî*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivân*, from स्था *sthâ*, to stand, forms the fem. तस्थुषी *tasthushî*.

पेषिवान् *pechivân*, from पच् *pach*, to cook, forms the fem. पेषुषी *pechushî*.

A very common word following this declension is विद्वान् *vidvân*, wise, (for विविद्वान् *vividvân*) ; fem. विदुषी *vidûshî*.

If the root ends in इ *i* or ई *î*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nî*, निनीवान् *ninivân* ; Instr. निनुषा *ninyushâ* ; fem. निनुषी *ninyushî*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvān</i>	शुश्रुवांसः <i>śuśruvānsaḥ</i>	शुश्रुवुषः <i>śuśruvushaḥ</i>	शुश्रुवद्भिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivānsaḥ</i>	पेचुषः <i>pechushaḥ</i>	पेचिवद्भिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जग्मिवद्भिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जगन्वद्भिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जग्निवद्भिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जघन्वद्भिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāms*.

Pada and Bha base गरीयस् *gáryas*, heavier; Aṅga base गरीयांस *gáryāms*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>gáryān</i>	गरीयांसौ <i>gáryāmsau</i>	गरीयांसः <i>gáryāmsaḥ</i>
A. गरीयांसं <i>gáryāmsam</i>	गरीयांसौ <i>gáryāmsau</i>	गरीयसः <i>gáryasaḥ</i>
V. गरीयन् <i>gáryan</i>		
I. गरीयसा <i>gáryasā</i>	गरीयोभ्यां <i>gáryobhyām</i>	गरीयोभिः <i>gáryobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>gáryaḥ</i>	गरीयसौ <i>gáryasau</i>	गरीयांसि <i>gáryānsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>gáryasī</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादौ <i>supādu</i>	सुपादः <i>supādaḥ</i> (Aṅga)
A. सुपादं <i>supādam</i>	सुपादौ <i>supādu</i>	सुपदः <i>supadaḥ</i> (Bha)
		I. सुपाद्भिः <i>supādbhiḥ</i> (Pada)

* म् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to जह् *ūh* as Bha base. The fem. is जही *ūhī*.

Final ह् *h* is interchangeable with द् *dh*, ड् *ḍ*, ट् *ṭ*. (See § 128; 174, 8.)

The ऊ of जह् *ūh* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. V. विश्ववाद् <i>viśvavāḍ</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhah</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वोहः <i>viśvauhāḥ</i>

I. विश्ववाह्भिः *viśvavāḍbhīḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e.g. Nom. Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभिः *śvetavobhīḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavahsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sār. 1. 9, 14), and likewise श्वेतवः *śvetavah* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i. e. a cart-drawer.) It has three bases: 1. The Aṅga base अनडाह् *anaḍāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍān</i>	N. A. V. अनडाहौ <i>anaḍāhau</i>	N. अनडाहः <i>anaḍāhah</i>
V. अनडन् <i>anaḍvan</i>	I. D. Ab. अनडुभ्यां <i>anaḍubhyām</i>	A. अनडुहः <i>anaḍuhah</i>
A. अनडाहं <i>anaḍāham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुभिः <i>anaḍubhīḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुत्सु <i>anaḍutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A. V. अनडुद् <i>anaḍud</i>	अनडुहौ <i>anaḍuhī</i>	अनडांहि <i>anaḍvānhi</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडाही *anaḍvāhī* (Pāṇ. vii. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpah*, Acc. अपः *āpah*, Instr. अद्भिः *adbhīḥ*, Loc. अप्सु *apsū*. (Accent, Pāṇ. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वापा *svapā*, &c. Nom. Plur. स्वापः *svāpah*; Acc. स्वपः *svapah*; Instr. स्वद्भिः *svadbhīḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वपि *svampi* or स्वांपि *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sārasvatī (1. 9, 62) gives स्वांपि तडागानि *svāmpi taḍāgāni*, tanks with good water.

§ 212. पुंस् *pūns*, man, has three bases: 1. The Aṅga base पुमांस *pumāns*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस् *pūns*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसौ <i>pumānsau</i>	N. पुमांसः <i>pumānsaḥ</i>
V. पुमन् <i>pūman</i>	I. D. Ab. पुंभ्यां <i>pūmbhyām</i>	A. पुंसः <i>pūnsāḥ</i>
A. पुमांसं <i>pumānsam</i>	G. L. पुंसोः <i>pūnsōḥ</i>	I. पुंभिः <i>pūmbhīḥ</i>
I. पुंसा <i>pūnsā</i>		L. पुंसु <i>pūnsu</i>

The Loc. Plur. is written पुंसु *pūnsu*, not पुंषु *pūnshū* or पुन्सु *pūnsu* (§ 100, note). The Śārasvatī gives पुंषु *pūnshū* (1. 9, 70). Pāṇini (VIII. 3, 58) says that नुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *sh*; and therefore that change does not take place in सुहिसु *suhinsu* and पुंसु *pūnsu*. In the first, न *n* is radical, not inserted; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. 1. p. 186: सुहिसु पुंस्त्रियादावनुस्वारसह्येऽपि तस्य नुमस्थानिकत्वाभावात्त षत्वमिति भावः।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supuṁsāu*, Nom. Plur. सुपुमांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171; 183):

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyauḥ</i>	N. A. V. दिवौ <i>divau</i>	N. दिवः <i>divāḥ</i>
A. दिवं <i>divam</i>	I. D. Ab. द्युभ्यां <i>dyūbhyām</i>	A. दिवः <i>divāḥ</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>divōḥ</i>	I. द्युभिः <i>dyūbhiḥ</i>
D. दिवे <i>divé</i>		D. Ab. द्युभ्यः <i>dyūbhyāḥ</i>
Ab. G. दिवः <i>divāḥ</i>		G. दिवां <i>divām</i>
L. दिवि <i>divi</i>		L. द्युषु <i>dyūshu</i>
V. द्यौः <i>dyauḥ</i>		

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivī*; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE :

- *1. असन् *asan*, n. blood;
- *2. आसन् *āsan*, n. face;
- *3. उदन् *udan*, n. water;
4. दत् *dat*, m. tooth; Acc. Pl. दत्तः *datāḥ*;

BASE DECLINED THROUGHOUT :

- असृज् *asṛij*, n.
- आस्य *āsya*, n.
- उदक *udaka*, n.
- दन्त *danta*, m.

*5. दोषन् <i>doshan</i> , (m.) n. arm ;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose ; Acc. Pl. नसः <i>nasáh</i> ;	नासिका <i>násiká</i> , f.
7. निश् <i>niś</i> , f. night ; Acc. Pl. निशः <i>niśáh</i> ;	निशा <i>niśá</i> , f.
8. पद् <i>pad</i> , m. foot ; Acc. Pl. पदः <i>padáh</i> ;	पाद <i>páda</i> , m.
9. पृत् <i>prít</i> , f. army † ; Loc. Pl. पृत्सु <i>prítsú</i> ;	पृतना <i>prítaná</i> , f.
10. मांस् <i>máms</i> , n. meat † ;	मांस <i>mámsa</i> , n.
11. मास् <i>más</i> , m. month † ; मासः <i>másáh</i> ;	मास <i>mása</i> , m.
*12. यकन् <i>yakan</i> , n. liver ¶ ;	यकृत् <i>yakṛit</i> , n.
*13. यूषन् <i>yúshan</i> , m. pea-soup ;	यूष <i>yúsha</i> , m.
*14. शकन् <i>śakan</i> , n. ordure ;	शकृत् <i>śakṛit</i> , n.
15. स्नु <i>snu</i> , n. ridge ;	सानु <i>sánu</i> , n.
16. हृद् <i>hṛid</i> , n. (m.) ; Gen. Sing. हृदः <i>hṛidáh</i> ;	हृदय <i>hṛidaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only ;	but	A. Plur. असृजि <i>asṛiñji</i> or असानि <i>asáni</i> .
N.V.A. Dual is असृजी <i>asṛijí</i> only ;		I. Sing. असृजा <i>asṛijá</i> or असा <i>asná</i> .
N.V. Plur. is असृजि <i>asṛiñji</i> only ;		I. Du. असृग्भ्यां <i>asṛigbhyám</i> or असभ्यां <i>asabhyám</i> .
No. 4. N.A.V. Sing. is दंतः, °तं, °त <i>dantáh, am, a</i> , only ;	but	A. Plur. दंतान् <i>dantán</i> or दतः <i>datah</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only ;		I. Sing. दंतेन <i>dantena</i> or दता <i>drítá</i> .
N.V. Plur. is दंताः <i>dantáh</i> only ;		I. Dual दंताभ्यां <i>dantábhyám</i> or दग््न्यां <i>dadbhyám</i> .
No. 11. N.A.V. Sing. is मासः, °सं, °स <i>másah, am, a</i> , only ;	but	A. Plur. मासान् <i>másán</i> or मासः <i>másah</i> .
N.V.A. Dual is मासौ <i>másau</i> only ;		I. Sing. मासेन <i>másena</i> or मासा <i>másá</i> .
N.V. Plur. is मासाः <i>másáh</i> only ;		I. Dual मासाभ्यां <i>másábhyám</i> or माभ्यां <i>mábhyám</i> .
No. 13. N.A.V. Sing. is यूषः, °षं, °ष <i>yúshah, am, a</i> , only ;	but	A. Plur. यूपान् <i>yúshán</i> or यूषाः <i>yúshah</i> .
N.A.V. Dual is यूपौ <i>yúshau</i> only ;		I. Sing. यूषेण <i>yúsheṇa</i> or यूषा <i>yúshá</i> .
N.V. Plur. is यूषाः <i>yúsháh</i> only ;		I. Du. यूषाभ्यां <i>yúshábhyám</i> or °षभ्यां <i>-shabhyám</i> .
		L. Sing. यूषे <i>yúshe</i> or °षिणि <i>-shani</i> or °षिणि <i>-shni</i> .

Grammarians differ on the exact meaning of Pāpini's rule ; and forms such as दोषया *doshayá*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *á*.
2. Bases ending in derivative अ *a* and आ *á*.

* No accent on Vibhakti. (Pāp. vi. 1, 171.)

† Siddh.-Kaum. vol. I. p. 131.

‡ Siddh.-Kaum. vol. I. p. 141.

¶ The Śārasvatī gives all cases of मास् *más* (I. 6, 35).

¶ Pāp. vi. 1, 63.

1. Bases ending in any Vowels, except derivative ञ a and ञा â.

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ ai becomes ञा d, while औ au remains unchanged; and that before vowels both ऐ ai and औ au become ञाय् áy and ञाव् áv.

Base ऐ rai, राय् ráy, m. wealth; (Accent, Pân. vi. 1, 171.) नौ nau, नाव् náv, f. ship; (Accent, Pân. vi. 1, 168.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	राः rá-h नौः nau-h	रायौ ráy-au नावौ náv-au	रायः ráy-ah नावः náv-ah
A.	रायं ráy-am नावं náv-am		रायः ráy-áh * नावः náv-ah
I.	राया ráy-d नावा náv-d		राभिः rá-bhîh नौभिः nau-bhîh
D.	राये ráy-é नावे náv-é	राभ्यां rá-bhyám नौभ्यां nau-bhyám	} राभ्यः rá-bhyáh नौभ्यः nau-bhyáh
Ab. } G.	रायः ráy-áh नावः náv-ah		
L.	रायि ráy-i नावि náv-i	रायोः ráy-oh नावोः náv-oh	रायां ráy-ám नावां náv-ám रासु rá-sú नौषु nau-shú

Decline गौः glauh, m. the moon.

Bases in औ o.

§ 218. The only noun of importance is गो go, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pân. vi. 1, 182.)

	SINGULAR.	DUAL.	PLURAL.
N.V.	गौः gau-h	} गावौ gáv-au	गावः gáv-ah
A.	गां gá-m		गाः gá-h
I.	गवा gáv-d	} गोभ्यां gó-bhyám	गोभिः gó-bhîh
D.	गवे gáv-e		गोभ्यः gó-bhyaḥ
Ab. } G.	गोः gó-h		
L.	गवि gáv-i	गवोः gáv-oh	गवां gáv-ám गोषु gó-shu

* In the Veda the Acc. Plur. of ऐ rai occurs both as ráyah (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; x. 140, 4) and ráyáh (Rv. I. 113, 4; III. 2, 15).

If bases in **रे ai**, **ओ o**, **औ au** are to be declined as neuters at the end of compounds, they shorten **रे ai** to **इ i**, and **ओ o** and **औ au** to **उ u**, and are then declined like neuters in **इ i** and **उ u**. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. **सुरिणा suriṇā** or **सुराया surāyā**; but only **सुनुना sununā**.

§ 219. **द्यो dyo**, fem. heaven, is declined like **गो go**. It coincides in the Nom. and Voc. Sing. with **दिव् div**, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyāúh</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāvah</i>
A.	द्यां <i>dyām*</i>		द्याः <i>dyāh*</i>
I.	द्यावा <i>dyāvā</i>	} द्योभ्यां <i>dyóbhyām</i>	द्योभिः <i>dyóbhiḥ</i>
D.	द्यवे <i>dyāve</i>		} द्योभ्यः <i>dyóbhyaḥ</i>
Ab.	} द्योः <i>dyōḥ</i>			द्यावां dyāvām
G.			द्योः <i>dyōḥ</i>	द्योषु dyōshu
L.	द्यवि <i>dyāvi</i>	} द्यवोः <i>dyāvoh</i>	
V.	द्यौः <i>dyāūḥ</i>		

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyāús* ; A. *dívam, dyām* ; I. *divā́* (*dívā́*, by day) ; D. *divé* ; G. *diváh, dyōh* ; L. *divó*, *dyāvi* ; V. *dyāūs* (Rv. vi. 51, 5). Plur. N. *dyāvah* ; A. *dyán* ; I. *dyúbhiḥ*. Dual N. *dyāvā*.

Being used at the end of a compound **द्यो dyo** forms its neuter base as **द्यु dyu** ; e.g. **प्रद्यु pradyu**, eminently celestial, Dual **प्रद्युनी pradyuní**, Plur. **प्रद्युनि pradyúni** (Siddh.-Kaum. vol. I. pp. 144, 145) ; while from **दिव् div** the neuter adjective was, as we saw, **सुद्यु sudyu**, having a good sky, Dual **सुदिवी sudiví**, Plur. **सुदीवि sudívi** (Colebr. pp. 67, 73). **प्रद्यु pradyu**, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. I. p. 145).

Note—There are no real nouns ending in **ए e**, though grammarians imagine such words as **एः eh**, the sun, **उद्यदेः udyadeh**, the rising sun ; Nom. Dual **उद्यदयो udyadayau**, Nom. Plur. **उद्यदयः udyadayah**.

Bases in **ई í** and **ऊ ú**.

1. *Monosyllabic Bases in ई í and ऊ ú, being both Masculine and Feminine.*

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like **धी dhí**, thinking, **क्री krí**, buying, **लू लू**, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final **ई í** and **ऊ ú** into **इय iy** and **उव uv**, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here

they may either change ईँ and ऊँ into इय *iy* and उव *uv*, or into य *y* and व *v*. They change it

1. Into इय *iy* and उव *uv* :

a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनीः *paramanīh*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīh* is treated as a noun, and seems to have lost its verbal character. शुद्धधीः *śuddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *śuddhadhiyam*; कुधीः *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ईँ and ऊँ are preceded by two radical initial consonants. जलक्रीः *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्रीः *suśrīh*, well faring, Acc. Sing. सुश्रियं *suśriyam*. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. VI. 4, 82.)

2. Into य *y* and व *v*, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmaṇīh*, leader of a village, Acc. Sing. ग्रामण्यं *grāmaṇyam*; here ग्राम *grāma* is not the predicate of नीः *nīh*, but is governed by नीः *nīh*, which retains so far its verbal character. प्रधीः *pradhīh*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhī*, which retains its verbal nature. उनीः *unnīh*, leading out, Acc. Sing. उन्यं *unnyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ईँ is preceded by two consonants, one only belongs to the root. शुद्धधीः *śuddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *śuddhadhyam*, and thus be distinguished from शुद्धधीः *śuddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धधियं *śuddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ईँ and ऊँ either into इय *iy* and उव *uv*, or into य *y* and व *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhīh*, a thinker), or in such compounds as a noun admits of (सुधीः *sudhīh**, a good thinker; शुद्धधीः *śuddhadhīh*, a pure thinker or pure thought); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ईँ and ऊँ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. VI. 4, 85.) Ex. स्वयंभूः *svayambhūh*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभूः *varshābhūh*, frog, Acc. Sing. वर्षाभ्वं *varshābhvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as करभूः *karabhūh* or कारभूः *kārabhūh*, nail, पुनर्भूः *punarbhūh*, re-born, दृग्भूः *ḍṛinbhūh*, thunderbolt. (Pāṇ. VI. 4, 84, vārt.)

* सुधीः *sudhīh* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *sudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. VI. 4, 85.)

2. Polysyllabic Bases in ई ई and ऊ ऊ.

§ 222. Polysyllabic bases in ई ई and ऊ ऊ being both masculine and feminine, such as पपी: *papīh*, protector, the sun, ययी: *yayīh*, road, and नृदू: *nṛitūh*, dancer, are declined like the verbal compounds प्रधी: *pradhīh* and वृषलू: *vṛikshalūh*, except that

1. they form the Acc. Sing. in ई ई and ऊ ऊ ;

2. they form the Acc. Plur. in ईन ई and ऊन ऊ.

Remember also, that those in ई ई form the Loc. Sing. in ई ई, not in ययी.

वातप्रमी: *vātapramīh*, antelope, may be declined like पपी: *papīh* ; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधी: *pradhīh* (Siddh.-Kaum. vol. I. p. 116). The same applies to nouns like सुतो: *sutīh*, wishing for a son ; सुखी: *sukhīh*, wishing for pleasure. They follow the verbal प्रधी: *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उ: *uh* ; सुत्यु: *sutyuh* (Siddh.-Kaum. vol. I. p. 120). If the final long ई ई is preceded by two consonants, it is changed before vowels into इय ई. Ex. शुष्की: *śushkīh*, शुष्कियौ *śushkiyau*, &c.

Monosyllabic, masc. and fem.	thinking. SINGULAR.	The same, at the end of compounds, used as a noun, masc. and fem.	a pure thinker. SINGULAR.	The same, at the end of compounds, with initial double consonants, masc. and fem.	water-buyer. SINGULAR.	high-thinking. SINGULAR.	The same, in composition with prepositions, masc. and fem.	Polysyllabic, masc. and fem.
N. धीः <i>dhīh</i>	शुद्धधियः <i>śuddhadhīh</i>	जलक्रियैः <i>jalakriyāiḥ</i>	शुद्धधियः <i>śuddhadhīh</i>	जलक्रियैः <i>jalakriyāiḥ</i>	ग्रामणीः <i>grāmaṇīh</i>	ग्रामणीः <i>grāmaṇīh</i>	ग्रामणीः <i>grāmaṇīh</i>	sun. SINGULAR. पपीः <i>papīh</i>
A. धियं <i>dhīyam</i>	शुद्धधियं <i>śuddhadhīyam</i>	जलक्रियौ <i>jalakriyau</i>	शुद्धधियं <i>śuddhadhīyam</i>	जलक्रियौ <i>jalakriyau</i>	ग्रामण्यः <i>grāmanyah</i>	ग्रामण्यः <i>grāmanyah</i>	ग्रामण्यः <i>grāmanyah</i>	पपीं <i>papīm</i>
I. धिया <i>dhīyā</i>	शुद्धधिया <i>śuddhadhīyā</i>	जलक्रिया <i>jalakriyā</i>	शुद्धधिया <i>śuddhadhīyā</i>	जलक्रिया <i>jalakriyā</i>	ग्रामण्या <i>grāmanyā</i>	ग्रामण्या <i>grāmanyā</i>	ग्रामण्या <i>grāmanyā</i>	पप्या <i>papyā</i>
D. धिये <i>dhīye</i>	शुद्धधिये <i>śuddhadhīye</i>	जलक्रिये <i>jalakriye</i>	शुद्धधिये <i>śuddhadhīye</i>	जलक्रिये <i>jalakriye</i>	ग्रामण्ये <i>grāmanyē</i>	ग्रामण्ये <i>grāmanyē</i>	ग्रामण्ये <i>grāmanyē</i>	पप्ये <i>papyē</i>
Ab. G. धियः <i>dhīyah</i>	शुद्धधियः <i>śuddhadhīyah</i>	जलक्रियः <i>jalakriyah</i>	शुद्धधियः <i>śuddhadhīyah</i>	जलक्रियः <i>jalakriyah</i>	ग्रामण्यः <i>grāmanyah</i>	ग्रामण्यः <i>grāmanyah</i>	ग्रामण्यः <i>grāmanyah</i>	पप्यः <i>papyah</i>
L. धियि <i>dhīyi</i>	शुद्धधियि <i>śuddhadhīyi</i>	जलक्रियि <i>jalakriyi</i>	शुद्धधियि <i>śuddhadhīyi</i>	जलक्रियि <i>jalakriyi</i>	ग्रामण्यां <i>grāmanyām</i> *	ग्रामण्यां <i>grāmanyām</i> *	ग्रामण्यां <i>grāmanyām</i> *	पपी <i>papī</i>
V. धीः <i>dhīh</i>	शुद्धधियैः <i>śuddhadhīhīḥ</i>	जलक्रियैः <i>jalakriyāiḥ</i>	शुद्धधियैः <i>śuddhadhīhīḥ</i>	जलक्रियैः <i>jalakriyāiḥ</i>	ग्रामणीः <i>grāmaṇīh</i>	ग्रामणीः <i>grāmaṇīh</i>	ग्रामणीः <i>grāmaṇīh</i>	पपीः <i>papīh</i>
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N.A.V. धियौ <i>dhīyau</i>	शुद्धधियौ <i>śuddhadhīyau</i>	जलक्रियौ <i>jalakriyau</i>	शुद्धधियौ <i>śuddhadhīyau</i>	जलक्रियौ <i>jalakriyau</i>	ग्रामण्यौ <i>grāmanyau</i>	ग्रामण्यौ <i>grāmanyau</i>	ग्रामण्यौ <i>grāmanyau</i>	पप्यौ <i>papyau</i>
I.D.Ab. धीभ्यः <i>dhībhyām</i>	शुद्धधियैः <i>śuddhadhībhīḥ</i>	जलक्रियैः <i>jalakriyāiḥ</i>	शुद्धधियैः <i>śuddhadhībhīḥ</i>	जलक्रियैः <i>jalakriyāiḥ</i>	ग्रामण्यौ <i>grāmanyau</i>	ग्रामण्यौ <i>grāmanyau</i>	ग्रामण्यौ <i>grāmanyau</i>	पपीभ्यः <i>papībhyām</i>
G.L. धियोः <i>dhīyoh</i>	शुद्धधियोः <i>śuddhadhīyoh</i>	जलक्रियोः <i>jalakriyoh</i>	शुद्धधियोः <i>śuddhadhīyoh</i>	जलक्रियोः <i>jalakriyoh</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	पप्योः <i>papyoh</i>
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. धियः <i>dhīyah</i>	शुद्धधियः <i>śuddhadhīyah</i>	जलक्रियः <i>jalakriyah</i>	शुद्धधियः <i>śuddhadhīyah</i>	जलक्रियः <i>jalakriyah</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	पप्यः <i>papyah</i>
A. धियः <i>dhīyah</i>	शुद्धधियः <i>śuddhadhīyah</i>	जलक्रियः <i>jalakriyah</i>	शुद्धधियः <i>śuddhadhīyah</i>	जलक्रियः <i>jalakriyah</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	पपीन् <i>papīn</i> †
I. धीभिः <i>dhībhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	जलक्रीभिः <i>jalakrībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	पपीभिः <i>papībhiḥ</i>
D.Ab. धीभ्यः <i>dhībhyah</i>	शुद्धधियैः <i>śuddhadhībhīḥ</i>	जलक्रियैः <i>jalakriyāiḥ</i>	शुद्धधियैः <i>śuddhadhībhīḥ</i>	जलक्रियैः <i>jalakriyāiḥ</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	ग्रामण्याः <i>grāmanyah</i>	पपीभ्यः <i>papībhyah</i>
G. धियां <i>dhīyām</i>	शुद्धधियां <i>śuddhadhīyām</i>	जलक्रियां <i>jalakriyām</i>	शुद्धधियां <i>śuddhadhīyām</i>	जलक्रियां <i>jalakriyām</i>	ग्रामण्यां <i>grāmanyām</i> †	ग्रामण्यां <i>grāmanyām</i> †	ग्रामण्यां <i>grāmanyām</i> †	पप्यां <i>papyām</i> ||
L. धीषु <i>dhīshu</i>	शुद्धधीषु <i>śuddhadhīshu</i>	जलक्रियेषु <i>jalakriyēshu</i>	शुद्धधीषु <i>śuddhadhīshu</i>	जलक्रियेषु <i>jalakriyēshu</i>	ग्रामणीषु <i>grāmaṇīshu</i>	ग्रामणीषु <i>grāmaṇīshu</i>	ग्रामणीषु <i>grāmaṇīshu</i>	पपीषु <i>papīshu</i>

* Words ending in नी *nī*, leader, form their Loc. Sing. in ङीं *āṅm*. (Śār.)
 † Or ग्रामणीनां *grāmaṇīnāṅ*. Words of the Senāni class take ङीं *āṅm*
 or नां *nām*. (Śār. i. 6, 62.) || It does not take नां *nām*. (Siddh.-Kaum. vol. I. p. 116.)
 † Or ग्रामण्यां *grāmanyāṅ*. p. 9 b.

Monosyllabic, masc. and fem.	best cutter	The same, at the end of compounds, used as a noun, masc. and fem.	dice-player.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc and fem.
	cutter.					
	SINGULAR.		SINGULAR.	SINGULAR.	SINGULAR.	SINGULAR.
N. लः लव	परमलूः paramalūḥ	कटमूः katamūḥ	विलूः vilūḥ	यवलूः yavalūḥ	नृः nṛiḥ	dancer.
A. लुवं लवम	परमलुवं paramaluvam	कटमुवं katamuvam	विल्वं vilvam	यवल्वं yavalvam	नृत् नृत्तम	
I. लुवा लव	परमलुवा paramaluvā	कटमुवा katamuvā	विल्वा vilvā	यवल्वा yavalvā	नृत्वा nṛtvā	
D. लुवे लवे	परमलुवे paramaluve	कटमुवे katamuve	विल्वे vilve	यवल्वे yavalve	नृत्वे nṛtve	
Ab. G. लुवः लवः	परमलुवः paramaluvah	कटमुवः katamuvah	विल्वः vilvah	यवल्वः yavalvah	नृत्तः nṛtvah	
L. लुवि लवि	परमलुवि paramaluvi	कटमुवि katamuvi	विल्वि vilvi	यवल्वि yalvi	नृत्ति nṛtvi	
V. लूः लू	परमलूः paramalūḥ	कटमूः katamūḥ	विलूः vilūḥ	यवलूः yavalūḥ	नृत् नृत्त	
	DUAL.		DUAL.	DUAL.	DUAL.	
N. A. V. लुवौ लवौ	परमलुवौ paramaluvau	कटमुवौ katamuvau	विल्वौ vilvau	यवल्वौ yavalvau	नृत्वौ nṛtvau	
I. D. Ab. लूय्मां लूभ्यām	परमलूय्मां paramalūbhyaām	कटमूय्मां katamūbhyaām	विलूय्मां vilūbhyaām	यवलूय्मां yavalūbhyaām	नृत्य्मां nṛtūbhyaām	
G. L. लुवोः लवोः	परमलुवोः paramaluvoh	कटमुवोः katamuvoh	विल्वोः vilvoh	यवल्वोः yavalvoh	नृत्वोः nṛtvoh	
	PLURAL.		PLURAL.	PLURAL.	PLURAL.	
N. लुवः लवः	परमलुवः paramaluvah	कटमुवः katamuvah	विल्वः vilvah	यवल्वः yavalvah	नृत्तः nṛtvah	
A. लुवः लवः	परमलुवः paramaluvah	कटमुवः katamuvah	विल्वः vilvah	यवल्वः yavalvah	नृत्तः nṛtvah	
I. लूभिः लूभिः	परमलूभिः paramalūbhīḥ	कटमूभिः katamūbhīḥ	विलूभिः vilūbhīḥ	यवलूभिः yavalūbhīḥ	नृत्भिः nṛtūbhīḥ	
D. Ab. लूयः लूयः	परमलूयः paramalūbhyaḥ	कटमूयः katamūbhyaḥ	विलूयः vilūbhyaḥ	यवलूयः yavalūbhyaḥ	नृत्तयः nṛtvahyaḥ	
G. लुवां लवाम	परमलुवां paramaluvām	कटमुवां katamuvām	विल्वां vilvām	यवल्वां yavalvām	नृत्तयः nṛtvām	
L. लूषु लूषु	परमलूषु paramalūshu	कटमूषु katamūshu	विलूषु vilūshu	यवलूषु yavalūshu	नृत्तयः nṛtvāshu	

* The Śār. gives also यवलूनां yavalūnām.

† नृत् नृत्त, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्ये स्त्रियै *grāmanye striyai*, खलप्ये स्त्रियै *khalapve striyai* (Kāśikā I. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. प्रधीः *pradhīh*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakshmīh*, except in the Acc. Sing. and Plur., where they take अं *am* and अः *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīh* (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भूः *punarbhūh*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhū* (Siddh.-Kaum. vol. I. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.
SINGULAR.		SINGULAR.
N.	प्रधीः <i>pradhīh</i>	प्रधीः <i>pradhīh</i>
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>
D.	प्रध्ये <i>pradhye</i>	or प्रध्यै <i>pradhyai</i>
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>
G.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>
L.	प्रध्यि <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>
V.	प्रधीः <i>pradhīh</i>	or प्रधि <i>pradhī</i>
DUAL.		DUAL.
N. A. V.	प्रध्याौ <i>pradhyau</i>	प्रध्याौ <i>pradhyau</i>
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>
G. L.	प्रध्योः <i>pradhyoḥ</i>	प्रध्योः <i>pradhyoḥ</i>
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>
D. Ab.	प्रधीभ्यः <i>pradhībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>
L.	प्रधीषु <i>pradhīshu</i>	प्रधीषु <i>pradhīshu</i>

1. *Monosyllabic Bases in ई î and ऊ û, being Feminine only.*

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and ऊ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आः *āḥ*, अं *am*, and नां *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhiyam</i>		भुवं <i>bhuvam</i>	
I. धिया <i>dhiyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhiyē</i>	धिये <i>dhiyāi</i>	भुवे <i>bhuvē</i>	भुवै <i>bhuvāi</i>
Ab. धियः <i>dhiyāḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhiyāḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhiyī</i>	धियां <i>dhiyām</i>	भुवि <i>bhuvī</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N. A. V. धियौ <i>dhiyau</i>		भुवौ <i>bhuvau</i>	
I. D. Ab. धीभ्यां <i>dhibhyām</i>		भूभ्यां <i>bhūbhyaām</i>	
G. L. धियोः <i>dhiyōḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhiyāḥ</i>		भुवः <i>bhuvāḥ</i>	
A. धियः <i>dhiyāḥ</i>		भुवः <i>bhuvāḥ</i>	
I. धीभिः <i>dhibhīḥ</i>		भूभिः <i>bhūbhīḥ</i>	
D. Ab. धीभ्यः <i>dhibhyāḥ</i>		भूभ्यः <i>bhūbhyaḥ</i>	
G. धियां <i>dhiyām</i>	धीनां <i>dhinām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhiṣhū</i>		भूषु <i>bhūṣhū</i>	

2. *Polysyllabic Bases in ई ई and ऊ ऊ, being Feminine only.*

§ 225. (1) These bases always take the full feminine terminations.

- (2) They change their final ई ई and ऊ ऊ into य *y* and व *v* before terminations beginning with vowels.
- (3) They take म *m* and स *s* as the terminations of the Acc. Sing. and Plural.
- (4) They shorten their final ई ई and ऊ ऊ in the Vocative Singular.
- (5) Remember that most nouns in ई ई have no स *s* in the Nom. Sing., while those in ऊ ऊ have it.

Note—Some nouns in ई ई take स *s* in the Nom. Sing. : अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरीः *tarīḥ*, boat; तंतीः *tantrīḥ*, lute.

Versus memorialis : अवीलक्ष्मीतरीतंतीधीहीश्रीणामुदाहृतः समानामेव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.

FEM.

- N. नदी *nadī*
A. नदीं *nadīm*
I. नद्या *nadyā*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.

- N. वधूः *vadhūḥ*
A. वधूं *vadhūm*
I. वध्वा *vadhvā*

D. नद्यै <i>nady-ai</i>
Ab. नद्याः <i>nady-āḥ</i>
G. नद्याः <i>nady-āḥ</i>
L. नद्यां <i>nady-ām</i>
V. नदि <i>nādi</i>

DUAL.

N. A. V. नद्यौ <i>nady-āũ</i>
I. D. Ab. नदीभ्यां <i>nādī-bhyām</i>
G. L. नद्योः <i>nady-ōḥ</i>

PLURAL.

N. V. नद्यः <i>nady-āḥ</i>
A. नदीः <i>nādī-ḥ</i>
I. नदीभिः <i>nādī-bhiḥ</i>
D. नदीभ्यः <i>nādī-bhyaḥ</i>
Ab. नदीभ्यः <i>nādī-bhyaḥ</i>
G. नदीनां <i>nādī-nām</i>
L. नदीषु <i>nādī-shu</i>

D. वध्वै <i>vadhv-ai</i>
Ab. वध्वाः <i>vadhv-āḥ</i>
G. वध्वाः <i>vadhv-āḥ</i>
L. वध्वां <i>vadhv-ām</i>
V. वधु <i>vādhu</i>

DUAL.

N. A. V. वध्वौ <i>vadhv-āũ</i>
I. D. Ab. वधूभ्यां <i>vadhū-bhyām</i>
G. L. वध्वोः <i>vadhv-ōḥ</i>

PLURAL.

N. V. वध्वः <i>vadhv-āḥ</i>
A. वधुः <i>vadhū-ḥ</i>
I. वधुभिः <i>vadhū-bhiḥ</i>
D. वधूभ्यः <i>vadhū-bhyaḥ</i>
Ab. वधूभ्यः <i>vadhū-bhyaḥ</i>
G. वधूनां <i>vadhū-nām</i>
L. वधूषु <i>vadhū-shu</i>

Compounds ending in Monosyllabic Feminine Bases in ईँ and ऊँ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ईँ or ऊँ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem. * if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधुः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūḥ* †, without

* The following rule is taken from the Siddh.-Kaum. vol. I. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshīmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take चं *am* and चः *aḥ*. The difference, therefore, would be the substitution of य् *y* for इय् *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इँ, these being the only points of difference between the declension of लक्ष्मीः *lakshīmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुधु *hā pitaḥ kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. I. p. 137.)

excluding the fuller terminations (ए *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, आः *āḥ*, इ *i*, आं *ām*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधियै <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhini</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		or सुधिभ्यां <i>sudhībhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhini</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhini</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधिभिः <i>sudhībhiḥ</i>
D. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
Ab. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhīṣhu</i>		or सुधीषु <i>sudhīṣhu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadītra*) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. vol. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
with beautiful brows.		
SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
Λ. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>		or सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवे <i>subhruvai</i>	or सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvah</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
G. सुभ्रुवः <i>subhruvah</i>	सुभ्रुवाः <i>subhruvāḥ</i>	or सुभ्रुणः <i>subhruṇaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुणि <i>subhruṇi</i>
V. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i> or ओ- <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभ्रुवौ <i>subhruvau</i>		सुभ्रुणी <i>subhruṇī</i>
I. D. Ab. सुभ्रुभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhrubhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvah</i>		सुभ्रुणि <i>subhrūṇi</i>
Λ. सुभ्रुवः <i>subhruvah</i>		सुभ्रुणि <i>subhrūṇi</i>
I. सुभ्रूभिः <i>subhrūbhiḥ</i>		or सुभ्रुभिः <i>subhrubhiḥ</i>
D. सुभ्रूभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhrubhyah</i>
Ab. सुभ्रूभ्यः <i>subhrūbhyah</i>		or सुभ्रुभ्यः <i>subhrubhyah</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रुणां <i>subhrūṇām</i>	or सुभ्रुणां <i>subhrūṇām</i>
L. सुभ्रुषु <i>subhrūshu</i>		or सुभ्रुषु <i>subhrushu</i>

Compounds ending in Polysyllabic Feminine Bases in ई ङ and ऊ ङ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahusreyasī</i> *	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahusreyasīm</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयसीन् <i>bahusreyasīn</i>
I. बहुश्रेयस्या <i>bahusreyasyā</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahusreyasyai</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyah</i>
Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyah</i>
G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीनां <i>bahusreyasīnām</i>
L. बहुश्रेयस्यां <i>bahusreyasyām</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीषु <i>bahusreyasīshu</i>
V. बहुश्रेयसि <i>bahusreyasi</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>

* From लक्ष्मीः *lakshmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचम्: <i>atichamūḥ</i>	अतिचम्बौ <i>atichamvau</i>	अतिचम्बः <i>atichamvaḥ</i>
A. अतिचम् <i>atichamām</i>	अतिचम्बौ <i>atichamvau</i>	अतिचमन् <i>atichamān</i>
I. अतिचम्वा <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्बै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
Ab. अतिचम्वाः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
G. अतिचम्वाः <i>atichamvāḥ</i>	अतिचम्बोः <i>atichamvoh</i>	अतिचमूनां <i>atichamūnām</i>
L. अतिचम्वां <i>atichamvām</i>	अतिचम्बोः <i>atichamvoh</i>	अतिचमूषु <i>atichamūshu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्बौ <i>atichamvau</i>	अतिचम्बः <i>atichamvaḥ*</i>

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्ये *kumārye* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय *striy*. (Accent, Pāṇ. vi. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N. A. V. स्त्रियो <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I. D. Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G. L. स्त्रियोः <i>striyoḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D. Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab. G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīnām</i> (Pāṇ. 1. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīshu</i>
V. स्त्रि <i>strī</i> (Pāṇ. 1. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	MASC.	SINGULAR. FEM.	NEUT.
N.	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A.	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I.	अतिस्त्रिणा <i>atistriṇā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistriṇā</i>
D.	अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रये <i>atistraye</i>	{ अतिस्त्रिये <i>atistrīṇe</i> or अतिस्त्रये <i>atistraye</i>
Ab. G.	अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रिणः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L.	अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i>
V.	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N. A. V. Sing. बहुश्रेयसी *bahusreyasī*, N. A. V. Dual बहुश्रेयसीनी *bahusreyasīnī*, N. A. V. Plur. बहुश्रेयसीनि *bahusreyasīni*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahusreyasyai* (-sye ?) or -sne, &c.

DUAL.

FEM.

N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriñi</i>
I.D. Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	तिस्त्रियोः <i>atistrinoḥ</i>

PLURAL.

FEM.

N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyauḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyauḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई *ī* is shortened to इ *i*, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ *i* and उ *u*. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ *u*, except that they may form their feminine either without any change, or by adding ई *ī*. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघुी *laghuvī*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *ī*. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगुः *paṅgūḥ*. Likewise कुरुः *kuruh*, a Kuru; fem. कुरुः *kurūḥ*; some compounds ending in ऊरुः *ūruh*, thigh, such as वामोरुः *vāmoruh*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

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in इ i

Bases in उ u.

		SINGULAR.					
		MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	{	कवि	मति	वारि	मृदु	मृदु	मृदु
	{	<i>kaví</i> , poet	<i>matí</i> , thought	<i>vári</i> , water	<i>mṛidú</i> , soft	<i>mṛidú</i> , soft	<i>mṛidú</i> , soft
N.	{	कविः	मतिः	वारि	मृदुः	मृदुः	मृदु
	{	<i>kaví-h</i>	<i>matí-h</i>	<i>vári</i>	<i>mṛidú-h</i>	<i>mṛidú-h</i>	<i>mṛidú</i>
A.	{	कविं	मतिं	वारि	मृदुं	मृदुं	मृदु
	{	<i>kaví-m</i>	<i>matí-m</i>	<i>vári</i>	<i>mṛidú-m</i>	<i>mṛidú-m</i>	<i>mṛidú</i>
I.	{	कविना	मत्या	वारिणा	मृदुना	मृडा	मृदुना
	{	<i>kaví-ná</i>	<i>maty-á</i>	<i>vári-ná</i>	<i>mṛidú-ná</i>	<i>mṛidv-á</i>	<i>mṛidú-ná</i>
D.	{	कवये	मतये <i>matáy-e</i> or	वारिणे	मृदवे	मृदवे <i>mṛidáv-e</i> or	मृदुने <i>mṛidú-ne</i> or
	{	<i>kaváy-e</i>	<i>maty-ai</i>	<i>vári-ne</i>	<i>mṛidáv-e</i>	<i>mṛidv-ai</i>	<i>mṛidáv-e</i>
Ab. G.	{	कवेः	मतेः <i>maté-h</i> or	वारिणः	मृदोः	मृदोः <i>mṛidó-h</i> or	मृदुनः <i>mṛidú-nah</i> or
	{	<i>kavé-h</i>	<i>maty-áh</i>	<i>vári-nah</i>	<i>mṛidó-h</i>	<i>mṛidv-áh</i>	<i>mṛidó-h</i>
L.	{	कवौ	मतौ <i>matáu</i> or	वारिणि	मृदौ	मृदौ <i>mṛidáu</i> or	मृदुनि <i>mṛidú-ni</i> or
	{	<i>kaváu</i>	<i>maty-ám</i>	<i>vári-ṇi</i>	<i>mṛidáu</i>	<i>mṛidv-ám</i>	<i>mṛidáu</i>
V.	{	कवे	मते	वारि <i>vári</i> or	मृदो	मृदो	मृदु <i>mṛidu</i> or
	{	<i>káve</i>	<i>máte</i>	वारे <i>váre</i> *	<i>mṛido</i>	<i>mṛido</i>	<i>mṛidó</i> *
DUAL.							
N. A. V.	{	कवी	मती	वारिणी	मृदू	मृदू	मृदुनी
	{	<i>kaví</i>	<i>matí</i>	<i>vári-ṇí</i>	<i>mṛidú</i>	<i>mṛidú</i>	<i>mṛidú-ní</i>
I. D. Ab.	{	कविभ्यां	मतिभ्यां	वारिभ्यां	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां
	{	<i>kaví-bhyám</i>	<i>matí-bhyám</i>	<i>vári-bhyám</i>	<i>mṛidú-bhyám</i>	<i>mṛidú-bhyám</i>	<i>mṛidú-bhyám</i>
G. L.	{	कव्योः	मत्योः	वारिणोः	मृद्वोः	मृद्वोः	मृदुनोः <i>mṛidú-noh</i> or
	{	<i>kavy-óh</i>	<i>maty-óh</i>	<i>vári-ṇoh</i>	<i>mṛidv-óh</i>	<i>mṛidv-óh</i>	<i>mṛidv-óh</i>
PLURAL.							
N. V.	{	कवयः	मतयः	वारिणि	मृदवः	मृदवः	मृदूनि
	{	<i>kaváy-ah</i>	<i>matáy-ah</i>	<i>vári-ṇi</i>	<i>mṛidáv-ah</i>	<i>mṛidáv-ah</i>	<i>mṛidú-ni</i>
A.	{	कवीन्	मतीः	वारिणि	मृदून्	मृदूः	मृदूनि
	{	<i>kaví-n</i>	<i>matí-h</i>	<i>vári-ṇi</i>	<i>mṛidú-n</i>	<i>mṛidú-h</i>	<i>mṛidú-ni</i>
I.	{	कविभिः	मतिभिः	वारिभिः	मृदुभिः	मृदुभिः	मृदुभिः
	{	<i>kaví-bhiḥ</i>	<i>matí-bhiḥ</i>	<i>vári-bhiḥ</i>	<i>mṛidú-bhiḥ</i>	<i>mṛidú-bhiḥ</i>	<i>mṛidú-bhiḥ</i>
D. Ab.	{	कविभ्यः	मतिभ्यः	वारिभ्यः	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
	{	<i>kaví-bhyaḥ</i>	<i>matí-bhyaḥ</i>	<i>vári-bhyaḥ</i>	<i>mṛidú-bhyaḥ</i>	<i>mṛidú-bhyaḥ</i>	<i>mṛidú-bhyaḥ</i>
G.	{	कवीनां	मतीनां	वारिणां	मृदूनां	मृदूनां	मृदूनां
	{	<i>kaví-nám</i> †	<i>matí-nám</i>	<i>vári-nám</i>	<i>mṛidú-nám</i>	<i>mṛidú-nám</i>	<i>mṛidú-nám</i>
L.	{	कविषु	मतिषु	वारिषु	मृदुषु	मृदुषु	मृदुषु ‡
	{	<i>kaví-shu</i>	<i>matí-shu</i>	<i>vári-shu</i>	<i>mṛidú-shu</i>	<i>mṛidú-shu</i>	<i>mṛidú-shu</i>

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने तूष्णसस्त्रिरूपं सांतं तथा नांतमयाप्यदंतं । माभ्यंदिनिर्वैष्टि गुणं त्विगते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and ए a, and having the accent on these vowels, may throw the accent on नां nám in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínám*, or, more usually, *matínám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>káti</i>
Acc.	कति <i>káti</i>
Instr.	कतिभिः <i>kátibhiḥ</i>
Dat.	कतिभ्यः <i>kátibhyaḥ</i>
Abl.	कतिभ्यः <i>kátibhyaḥ</i>
Gen.	कतीनां <i>kátínām</i>
Loc.	कतिषु <i>kátishu</i>

§ 232. सखि *sákhī*, friend, has two bases :

सखाय *sákhāy* for the Aṅga, i. e. the strong base.

सखि *sákhī* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sákhā</i>	सखायौ <i>sákhāyau</i>	सखायः <i>sákhāyaḥ</i>
A. सखायं <i>sákhāyam</i>	सखायौ <i>sákhāyau</i>	सखीन् <i>sákhīn</i>
I. सख्या <i>sákhya</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभिः <i>sákhibhiḥ</i>
D. सख्ये <i>sákhye</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
Ab. सख्युः <i>sákhyaḥ</i>	सखिभ्यां <i>sákhibhyām</i>	सखिभ्यः <i>sákhibhyaḥ</i>
G. सख्युः <i>sákhyaḥ</i>	सख्योः <i>sákhyaḥ</i>	सखीनां <i>sákhínām</i>
L. सख्यौ <i>sákhyau</i>	सख्योः <i>sákhyaḥ</i>	सखिषु <i>sákhishu</i>
V. सखे <i>sákhe</i>	like Nom.	like Nom.

The feminine सखी *sákhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ*</i>
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखीनां <i>susakhínām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखिषु <i>susakhishu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ u are भानु *bhānu*, sun, वायु *vāyu*, wind, विष्णु *viṣṇu*, nom. prop. पीलु *pīlu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. I. 8, 17). Feminine nouns in short उ u are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátih</i>	N. A. V. पती <i>pátí</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyám</i>	A. पतीन् <i>pátín</i>
I. पत्या <i>pátyá</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyāḥ</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátínám</i>
L. पत्यौ <i>pátyau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e. g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ् *asthn*, दध् *dadh*, सक्थ् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Anga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>ákshi</i>	N. A. V. अक्षिणी <i>ákshinī</i>	N. A. V. अक्षिणि <i>ákshinī</i>
I. अक्ष्णा <i>akshṇá</i>	I. D. Ab. अक्षिभ्यां <i>ákshibhyám</i>	I. अक्षिभिः <i>ákshibhiḥ</i>
D. अक्ष्णे <i>akshṇé</i>	G. L. अक्ष्णोः <i>akshṇóḥ</i>	D. Ab. अक्षिभ्यः <i>ákshibhyāḥ</i>
Ab. G. अक्ष्णः <i>akshṇáḥ</i>		G. अक्ष्णां <i>akshṇám</i>
L. अक्षिण <i>akshṇí</i> and अक्षणि <i>akshṇí</i>		L. अक्षिषु <i>ákshishu</i>
V. अक्षे <i>ákshē</i> (or अक्षि <i>ákshi</i>)		

Bases in च् णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.		
I.	MASC.	FEM.	NEUT.
Base	नमृ <i>náptri</i> , grandson	स्वसृ <i>svásri</i> , sister	धातृ <i>dhátri</i> , providence
N.	नम्रा <i>náptrá</i>	स्वसा <i>svásá</i>	धातृ <i>dhátri</i>
A.	नम्रां <i>náptr-am</i>	स्वसारं <i>svásár-am</i>	धातृ <i>dhátri</i>
I.	नम्रा <i>náptr-á</i>	स्वसा <i>svásr-á</i>	धातृणा <i>dhátri-ṇá</i> or धात्रा <i>dhátrá*</i>
D.	नम्रे <i>náptr-e</i>	स्वसे <i>svásr-e</i>	धातृणे <i>dhátri-ṇe</i> or धात्रे <i>dhátré</i>
Ab. G.	नम्रुः <i>náptruḥ</i>	स्वसुः <i>svásuḥ</i>	धातृणः <i>dhátri-ṇaḥ</i> or धातृः <i>dhátrúḥ</i>
L.	नम्रि <i>náptr-i</i>	स्वसि <i>svásar-i</i>	धातृणि <i>dhátri-ṇi</i> or धात्रि <i>dhátri</i>
V.	नम्रः <i>náptr-aḥ(r)</i>	स्वसः <i>svásah(r)</i>	धातृ <i>dhátri</i> or धातः <i>dhátaḥ(r)</i>

* If च् णि has Udátta and becomes र् र and is preceded by a consonant, the feminine and the Ajádi Asarvanámasthāna cases have the Udátta.

PLURAL.

N. नमरः <i>náptár-ah</i>	स्वसारः <i>svásár-ah</i>	धातृणि <i>dhátrī-ni</i>
A. नमून् <i>náptṛt-n</i>	स्वसृः <i>svásṛt-h</i>	धातृणि <i>dhátrī-ni</i>
I. नमृभिः <i>náptṛi-bhiḥ</i>	स्वसृभिः <i>svásṛi-bhiḥ</i>	धातृभिः <i>dhátrī-bhiḥ</i>
D. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátrī-bhyaḥ</i>
Ab. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátrī-bhyaḥ</i>
G. नमृणां <i>náptṛt-nám</i>	स्वसृणां <i>svásṛt-nám</i> (Ved. <i>svásráṁ</i>)	धातृणां <i>dhátrī-nám</i>
L. नमृषु <i>náptṛi-shu</i>	स्वसृषु <i>svásṛi-shu</i>	धातृषु <i>dhátrī-shu</i>

DUAL.

N. A. V. नमारौ <i>náptár-au</i>	स्वसारौ <i>svásár-au</i>	धातृणी <i>dhátrī-ṅt</i>
I. D. Ab. नमृभ्यां <i>náptṛi-bhyám</i>	स्वसृभ्यां <i>svásṛi-bhyám</i>	धातृभ्यां <i>dhátrī-bhyám</i>
G. L. नम्रोः <i>náptṛ-oh</i>	स्वस्रोः <i>svásr-oh</i>	धातृणोः <i>dhátrī-ṅoh</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the *अ* before the *र*.

Base पितृ *pitṛi*, मातृ *mātrī*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitá</i>	माता <i>mātd</i>	पितरौ	मातरौ	पितरः <i>pitár-ah</i>	मातरः <i>mātr-ah</i>
A. पितरं <i>pitár-am</i>	मातरं <i>mātr-am</i>		<i>pitár-au</i>	<i>mātr-au</i>	पितृन् <i>pitṛi-n</i>	मातृः mātr-h
I. पित्रा <i>pitṛ-á</i>	मात्रा <i>mātr-á</i>	पितृभ्यां	मातृभ्यां	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātrī-bhiḥ</i>
D. पित्रे <i>pitṛ-é</i>	मात्रे <i>mātr-é</i>		<i>pitṛi-bhyám</i>	<i>mātrī-bhyám</i>	पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः mātrī-bhyaḥ
Ab. पितुः <i>pitúḥ</i>	मातुः <i>mātuḥ</i>				
G. पितुः <i>pitúḥ</i>	मातुः <i>mātuḥ</i>		मातृः	पितृणां <i>pitṛi-nám</i>	मातृणां <i>mātrī-nám</i>
L. पितरि <i>pitár-i</i>	मातरि <i>mātr-i</i>	<i>oh</i>	<i>mātr-oh</i>	पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātrī-shu</i>
V. पितः <i>pitah(r)</i>	मातः <i>mātah(r)</i>	पितरौ <i>pitarau</i>	मातरौ <i>mātarau</i>	पितरः <i>pitarah</i>	मातरः <i>mātarah</i>

After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ tri*: दातृ *dātrī*, giver; कर्तृ *kartrī*, doer; त्वष्टृ *tváshṭṛi*, carpenter; होतृ *hótrī*, sacrificer; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as धातृ *bhrátrī*, brother; जामातृ *jámātrī*, son-in-law; देवृ *devṛi*, husband's brother; सव्येष्टृ *savyeṣṭṛi*, a charioteer: and feminines, such as दुहितृ *duhitṛi*, daughter; ननंदृ *nánandṛi* or नानंदृ *nánandṛi*, husband's sister; यातृ *yátrī*, husband's brother's wife. Most terms of relationship in *चृ ri* (except स्वसृ *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their *अ* *r*.

Note—If words in *चृ ri* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *i*: कर्तृ *karṭṛi*, fem. कर्त्री *kartrī*, like नदी *nadī*.

§ 236. क्रोष्टृ *króshṭu*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭu* (like मृदु *mṛidu*) and क्रोष्टृ *kroshṭṛi* (like नमृ *napṭṛi*).

	SINGULAR.	DUAL.	PLURAL.
N.	क्रोष्टा <i>kroshṭā</i>	N. A. V. क्रोष्टारौ <i>kroshṭārau</i>	N. क्रोष्टारः <i>kroshṭārah</i>
A.	क्रोष्टारं <i>kroshṭāram</i>		A. क्रोष्टान् <i>kroshṭān</i>
I.	{ क्रोष्टुना <i>kroshṭunā</i> क्रोष्टा <i>kroshṭrā</i>	I. D. Ab. क्रोष्टुभ्यां <i>kroshṭubhyām</i>	I. क्रोष्टुभिः <i>kroshṭubhiḥ</i>
D.	{ क्रोष्टवे <i>kroshṭave</i> क्रोष्ट्रे <i>kroshṭre</i>		D. Ab. क्रोष्टुभ्यः <i>kroshṭubhyaḥ</i>
Ab. G.	{ क्रोष्टोः <i>kroshṭoḥ</i> क्रोष्टुः <i>kroshṭuḥ</i>	G. L. { क्रोष्टोः <i>kroshṭvoḥ</i> क्रोष्ट्रोः <i>kroshṭroḥ</i>	G. क्रोष्टूनां <i>kroshṭūnām</i>
L.	{ क्रोष्टौ <i>kroshṭau</i> क्रोष्टरि <i>kroshṭari</i>		L. क्रोष्टुषु <i>kroshṭuḥ</i>
V.	क्रोष्टो <i>kroshṭo</i>		

The base क्रोष्टृ *kroshṭri* is the only one admissible as Aṅga, i. e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroshṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroshṭu* is the only one admissible as Pada, i. e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroshṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् *kroshṭūn* as Acc. Plur. likewise admit क्रोष्टुम् *kroshṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroshṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛiṇām* or नृणां *nṛiṇām*. (Pāṇ. VI. 4, 6.)

	SINGULAR.	DUAL.	PLURAL.
N.	ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A.	नरं <i>nāram</i>	नरौ <i>nārau</i>	नृन् <i>nṛin</i>
I.	वा <i>nā</i>	नृभ्यां <i>nṛibhyām</i> *	नृभिः <i>nṛibhiḥ</i>
D.	वे <i>nāre</i> (Ved. <i>nāre</i>)	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
Ab.	नुः <i>nūḥ</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyaḥ</i>
G.	नुः <i>nūḥ</i> (Ved. <i>nārah</i>)	नोः <i>nōḥ</i>	नृणां <i>nṛiṇām</i> or नृणां <i>nṛiṇām</i> (Ved. <i>nārdm</i>)
L.	नरि <i>nāri</i>	नोः <i>nōḥ</i>	नृषु <i>nṛiḥ</i>
V.	नः <i>nāḥ</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारी *nārī*.

2. Bases ending in ञ a and ञा ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us, a, um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with भृ *bh* and स *s*. (Pāṇ. VI. 1, 184.)

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn **कांतः** *kāntah*, **कांता** *kāntā*, **कांतं** *kāntam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.

	MASC.	FEM.	NEUT.
Base	कांत <i>kāntā</i>	कांता <i>kāntā</i>	कांत <i>kāntā</i>
N.	कांतः <i>kāntāḥ</i>	कांता <i>kāntā</i>	कांतं <i>kāntām</i>
A.	कांतं <i>kāntām</i>	कांतां <i>kāntām</i>	कांतं <i>kāntām</i>
I.	कांतेन <i>kānténa</i>	कांतया <i>kāntáyā</i>	कांतेन <i>kānténa</i>
D.	कांताय <i>kāntáyā</i>	कांतायै <i>kāntáyai</i>	कांताय <i>kāntáyā</i>
Ab.	कांतात् <i>kāntāt</i>	कांतायाः <i>kāntáyāḥ</i>	कांतात् <i>kāntāt</i>
G.	कांतस्य <i>kāntásya</i>	कांतायाः <i>kāntáyāḥ</i>	कांतस्य <i>kāntásya</i>
L.	कांते <i>kānté</i>	कांतायां <i>kāntáyām</i>	कांते <i>kānté</i>
V.	कांत <i>kānta</i>	कांते <i>kānte</i> *	कांत <i>kānta</i>

DUAL.

N. A. V.	कांतौ <i>kāntāu</i>	कांते <i>kānté</i>	कांते <i>kānté</i>
I. D. Ab.	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>
G. L.	कांतयोः <i>kāntāyoḥ</i>	कांतयोः <i>kāntāyoḥ</i>	कांतयोः <i>kāntāyoḥ</i>

PLURAL.

N. V.	कांताः <i>kāntāḥ</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
A.	कांतान् <i>kāntān</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
I.	कांतैः <i>kāntaiḥ</i>	कांताभिः <i>kāntābhiḥ</i>	कांतैः <i>kāntaiḥ</i>
D. Ab.	कांतेभ्यः <i>kāntébhyaḥ</i>	कांताभ्यः <i>kāntābhyaḥ</i>	कांतेभ्यः <i>kāntébhyaḥ</i>
G.	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>
L.	कांतेषु <i>kāntéshu</i>	कांतासु <i>kāntāsu</i>	कांतेषु <i>kāntéshu</i>

Note—Certain adjectives in **अः** *aḥ*, **आ** *ā*, **अं** *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in **आ** *ā*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in **आ** *ā*, such as **पा** *pā*, **ध्मा** *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final **आ** *ā* is shortened, and the word declined like **कांतं** *kāntam*.

Anga and Pada base **विश्वपा** *viśvapā*, Bha base **विश्वप्** *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like **कांतं** *kāntam* (§ 238).

* Bases in **आ** *ā*, meaning mother, form their Vocative in **अ** *a*; e. g. **अक्का** *akka*, **अंब** *amba*, **अल्ल** *alla*. But **अंबाडा** *ambādā*, **अंबाला** *ambālā*, and **अंबिका** *ambikā* form the regular Vocatives **अंबाडे** *ambāḍe*, **अंबाले** *ambāle*, **अंबिके** *ambike*.

MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	
N. V.	विश्वपाः <i>viśvapā-ḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapā-ḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśva)ā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker ; शंखध्माः *śaṅkadhṁāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in चा *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N. V.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहै <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहाः <i>hāhāḥ</i>	हाहौः <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौः <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in अस् *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. i. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives* in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कांत *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kāraḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tāraḥ*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च् *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartri*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *triṇamayāḥ*, made of grass, तृणमयी *triṇamayī*; देवः *devaḥ*, god, divine, देवी *devī*; तरुणः *taruṇaḥ* or तरुणः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī*; गोपः *gopaḥ*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakaḥ*, actor, नर्तकी *nartakī*; मृगः *mṛgaḥ*, a deer, मृगी *mṛgī*, a doe; सूकरः *sūkaḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakāraḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyaḥ*, fish, forms मत्सी *matśī* (य *ya* being expunged before ई *ī*); मनुष्यः *manuṣyaḥ*, man, मनुषी *manuṣhī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śyetaḥ*, white, श्वेता *śyeta*, श्वेनी *śyenī*; रतः *etaḥ*, variegated, रता *etā* or रनी *enī*; रोहितः *rohitaḥ*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *śvetaḥ*, white, श्वेता *śvetā*; असिता *asitā*, white; पलिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajāḥ*, goat, forms अजा *ajā*. अश्वः *aśvaḥ*, horse, forms अश्वा *aśvā*.

बालः *bālaḥ*, boy, forms बाला *bālā*.

शूद्रः *śūdraḥ*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulaḥ*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryaḥ*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patīḥ*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राक् *prāc* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितरा *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यक् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथिन्तरा *supathintaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दोहीयस् *doh-īyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रगीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kās.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणितरा *brāhmaṇitarā*. Other feminines in ई or ऊ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *stritarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43-45).

१ 252. Other adjectives, too, lose their derivative elements before ईयस् *tyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad ; पापीयस् *pāp-tyas*, worse ; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedtyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alptyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpiṣṭha</i>
3. उरु <i>uru</i> , wide	वर <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. अर्जु <i>riju</i> , straight	अर्जु <i>rij</i>	अर्जुनीयस् <i>rijīyas</i> Vedic रजनीयस् <i>rajīyas</i>	अर्जुनिष्ठ <i>rijishṭha</i> रजिष्ठ <i>rajishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश <i>kraś</i>	क्रशीयस् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप <i>kshep</i>	क्षेपीयस् <i>ksheptyas</i>	क्षेपिष्ठ <i>kshepiṣṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. तृप्त <i>tripra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapīyas</i>	तपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ <i>drāgh</i>	द्राघीयस् <i>drāghīyas</i>	द्राघिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>dṛiḥa</i> , firm	द्रुद् <i>draḍh</i>	द्रुदीयस् <i>draḍhīyas</i>	द्रुदिष्ठ <i>draḍhishṭha</i>
13. परिवृढ <i>parivṛiḥa</i> , exalted	परिव्रुद् <i>parivraḍh</i>	परिव्रुदीयस् <i>parivraḍhīyas</i>	परिव्रुदिष्ठ <i>parivraḍhishṭha</i> †
14. प्रथु <i>prithu</i> , broad	प्रथ <i>prath</i>	प्रथीयस् <i>prathīyas</i>	प्रथिष्ठ <i>prathishṭha</i>
15. प्रशस्य <i>praśasya</i> , praiseworthy	श्रे <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>presṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह <i>banh</i>	बंहीयस् <i>banhīyas</i>	बंहिष्ठ <i>banhishṭha</i> †
19. भृश <i>bhṛīśa</i> , excessive	भ्रश <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrad</i>	म्रदीयस् <i>mradīyas</i>	म्रदिष्ठ <i>mradishṭha</i>
21. युवन् <i>yuvan</i> , young	यव <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kanīyas</i>	यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i> †
22. वाढ <i>vāḍha</i> , firm	साध <i>sādḥ</i>	साधीयस् <i>sādḥīyas</i>	साधिष्ठ <i>sādḥishṭha</i> ‡
23. वृद्ध <i>vṛiddha</i> , old	वर्ष <i>varsh</i> or ज्य <i>jya</i>	वर्षीयस् <i>varshīyas</i> ज्यायस् <i>jyāyas</i>	वर्षिष्ठ <i>varshishṭha</i> ज्येष्ठ <i>jyeshṭha</i>
24. वृन्दारक <i>vṛindāraka</i> , beautiful	वृन्द <i>vṛind</i>	वृन्दीयस् <i>vṛindīyas</i>	वृन्दिष्ठ <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pāṇ. vi. 4, 162.

† See Pīṭṣūtra, ed. Kielhorn, i. 7; 23 (20).

‡ Pāṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, éká, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tistráh, tríni*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चत्स्रः, चत्वारि, *chatvárah, chátasrah, chatvári*, four. (Base चतुर *chatur*.)
 5 ५ पंच *pāñcha*, m. f. n. five. (Base पंचन् *pañchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashṭaú*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékádaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvádaśa*. 35 ३५ पंचत्रिंशत् *pañchatrīmśat*.
 13 १३ त्रयोदश *tráyodaśa*. 36 ३६ षट्त्रिंशत् *shatṭrīmśat*.
 14 १४ चतुर्दश *cháturdaśa*. 37 ३७ सप्तत्रिंशत् *saptatrīmśat*.
 15 १५ पंचदश *pāñchadaśa*. 38 ३८ अष्टत्रिंशत् *ashṭátrīmśat*.
 16 १६ षोडश *shóḍaśa*. 39 ३९ नवत्रिंशत् *navatrīmśat*.
 17 १७ सप्तदश *saptádaśa*. 40 ४० चत्वारिंशत् *chatvārimśat*, fem.
 18 १८ अष्टादश *ashṭádaśa*. 41 ४१ एकचत्वारिंशत् *ekachatvārimśat*.
 19 १९ नवदश *návadaśa* or 42 ४२ द्वाचत्वारिंशत् *dvachatvārimśat* or
 जनविंशतिः *únaviṁśatih*. द्विचत्वारिंशत् *dvichatvārimśat*.
 20 २० विंशतिः *viṁśatih*, fem. 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvārimśat* or
 21 २१ एकविंशतिः *ekaviṁśatih*. त्रिचत्वारिंशत् *trichatvārimśat*.
 22 २२ द्वाविंशतिः *dvaviṁśatih*. 44 ४४ चतुश्चत्वारिंशत् *chatuschatvārimśat*.
 23 २३ त्रयोविंशतिः *trayoviṁśatih*. 45 ४५ पंचचत्वारिंशत् *pañchachatvārimśat*.
 24 २४ चतुर्विंशतिः *chaturviṁśatih*. 46 ४६ षट्चत्वारिंशत् *shatchatvārimśat*.
 25 २५ पंचविंशतिः *pañchaviṁśatih*. 47 ४७ सप्तचत्वारिंशत् *saptachatvārimśat*.
 26 २६ षड्विंशतिः *shadvīṁśatih*. 48 ४८ अष्टचत्वारिंशत् *ashṭachatvārimśat* or
 27 २७ सप्तविंशतिः *saptaviṁśatih*. अष्टचत्वारिंशत् *ashṭachatvārimśat*.
 28 २८ अष्टविंशतिः *ashṭaviṁśatih*. 49 ४९ नवचत्वारिंशत् *navachatvārimśat*.
 29 २९ नवविंशतिः *navaviṁśatih*. 50 ५० पंचाशत् *pāñchásat*, fem.
 30 ३० त्रिंशत् *trīmśat*, fem. 51 ५१ एकपंचाशत् *ekapañchásat*.
 31 ३१ एकत्रिंशत् *ekatrīmśat*. 52 ५२ द्वापंचाशत् *dvapañchásat* or
 32 ३२ द्वात्रिंशत् *dvatrīmśat*. द्विपंचाशत् *dvipañchásat*.
 33 ३३ त्रयस्त्रिंशत् *trayastrīmśat*. 53 ५३ त्रयःपंचाशत् *trayahpañchásat* or
 34 ३४ चतुस्त्रिंशत् *chatustrīmśat*. त्रिपंचाशत् *tripañchásat*.

- 54 ५४ चतुःपंचाशत् *chatuḥpañchāśat*.
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.
 58 ५८ अष्टापंचाशत् *aṣṭāpañchāśat* or
 अष्टपंचाशत् *aṣṭapañchāśat*.
 59 ५९ नवपंचाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭīḥ*, fem.
 61 ६१ एकषष्टिः *ekashashṭīḥ*.
 62 ६२ द्वाषष्टिः *dvāṣṣaṣṭīḥ* or
 द्विषष्टिः *dvishashṭīḥ*.
 63 ६३ त्रयःषष्टिः *trayaḥṣaṣṭīḥ* or
 त्रिषष्टिः *trishashṭīḥ*.
 64 ६४ चतुष्पष्टिः *chatushshashṭīḥ*.
 65 ६५ पंचषष्टिः *pañchashashṭīḥ*.
 66 ६६ षट्षष्टिः *ṣaṭshashṭīḥ*.
 67 ६७ सप्तषष्टिः *saptashashṭīḥ*.
 68 ६८ अष्टाषष्टिः *aṣṭāshashṭīḥ* or
 अष्टषष्टिः *aṣṭashashṭīḥ*.
 69 ६९ नवषष्टिः *navashashṭīḥ*.
 70 ७० सप्ततिः *saptatīḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatīḥ*.
 72 ७२ द्वासप्ततिः *dvāsaptatīḥ* or
 द्विसप्ततिः *divisaptatīḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatīḥ* or
 त्रिसप्ततिः *trisaptatīḥ*.
 74 ७४ चतुःसप्ततिः *chatussaptatīḥ*.
 75 ७५ पंचसप्ततिः *pañchasaptatīḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsapatīḥ*.
 100 १०० शतं *śatām*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)
 101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a com-
 pound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekāśatam*, as before.
 102 १०२ द्व्याधिकं शतं *dvyaadhikam śatam* or द्विशतं *divīśatam*. (Pāṇ. VI. 3, 49.)
 103 १०३ त्र्याधिकं शतं *tryadhikam śatam* or त्रिशतं *trisatam*.
 104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatusśatam*.
 105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchāśatam*.
 106 १०६ षडधिकं शतं *ṣaḍadhikam śatam* or षट्शतं *ṣaṭśatam*.
 107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.
 108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭāśatam*. (Pāṇ. VI. 3, 49.)
 109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.
 77 ७७ सप्तसप्ततिः *saptasaptatīḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāsaptatīḥ* or
 अष्टसप्ततिः *aṣṭasaptatīḥ*.
 79 ७९ नवसप्ततिः *navasaptatīḥ*.
 80 ८० अशीतिः *aśītiḥ*.
 81 ८१ एकाशीतिः *ekāśītiḥ*.
 82 ८२ द्वाशीतिः *dvyaśītiḥ*.
 83 ८३ त्र्यशीतिः *tryaśītiḥ*.
 84 ८४ चतुरशीतिः *chaturāśītiḥ*.
 85 ८५ पंचाशीतिः *pañchāśītiḥ*.
 86 ८६ षडशीतिः *ṣaḍāśītiḥ*.
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.
 89 ८९ नवाशीतिः *navāśītiḥ*.
 90 ९० नवतिः *navatīḥ*.
 91 ९१ एकनवतिः *ekānavatīḥ*.
 92 ९२ द्वानवतिः *dvānavatīḥ* or
 द्विनवतिः *divinavatīḥ*.
 93 ९३ त्रयो नवतिः *trayonavatīḥ* or
 त्रिनवतिः *trinavatīḥ* (not त्र न् ९).
 94 ९४ चतुर्नवतिः *chaturnavatīḥ*.
 95 ९५ पंचनवतिः *pañchanavatīḥ*.
 96 ९६ षण्णवतिः *ṣaṇṇavatīḥ*.
 97 ९७ सप्तनवतिः *saptānavatīḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatīḥ* or
 अष्टनवतिः *aṣṭānavatīḥ*.
 99 ९९ नवनवतिः *navānavatīḥ* or
 ऊनशतं *ūnaśatam*.

- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
- 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पंचदशाधिकं शतं *pañchadaśādhikam śatam* or पंचदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशाधिकं शतं *ṣoḍaśādhikam śatam* or षोडशं शतं *ṣoḍaśam śatam*.
- 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
- 118 ११८ अष्टादशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
- 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
- 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
- 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
- 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* *.
- 150 १५० पंचाशदधिकं शतं *pañchāśadadhikam śatam* or पंचाशं शतं *pañchāśam śatam* *
or सार्धशतं *sārdhaśatam*, 100 + $\frac{1}{2}$ (hundred).
- 160 १६० षष्ट्यधिकं शतं *ṣaṣṭyadhikam śatam* or षष्टिशतं *ṣaṣṭiśatam*.
- 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
- 180 १८० अशीत्यधिकं शतं *aṣṭītyadhikam śatam* or अशीतिशतं *aṣṭītiśatam*.
- 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
- 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
- 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
- 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chaturśatam*.
- 500 ५०० पंच शतानि *pañcha śatāni* or पंचशतं *pañchaśatam*.
- 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
- 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
- 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasram*, neut. and masc. †
- 2000 २००० द्वे सहस्रे *dve sahasre*.
- 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
- 10,000 १०,००० अयुतं *ayutam*, neut. and masc. †

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachaturvāriṃśam sahasram*, &c.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†

One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महार्बुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्वे *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्वे *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śanku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śankha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśankha*, or अंत्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्धे *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhini*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhini*.

In the same manner as अधिक *adhika*, exceeding, उन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं *pañchonam śatam* or पंचोनशतं *pañchonaśatam*, 100 - 5, i. e. 95. If one is to be deducted, उन *ūna*, without एक *eka*, suffices. उनविंशतिः *ūnaviṁśatiḥ* or एकोनविंशतिः *ekonaviṁśatiḥ*, 20 - 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekānna*, i. e. by one not; एकान्नविंशतिः *ekānnaviṁśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

Declension of Cardinals.

		एक <i>eka</i> , one.				
		SINGULAR.			PLURAL.	
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.	
N. एकः <i>ēkaḥ</i>	एका <i>ēkā</i>	एकं <i>ēkam</i>	एके <i>ēke</i>	एकाः <i>ēkaḥ</i>	एकानि <i>ēkāni</i>	
A. एकं <i>ēkam</i>	एकां <i>ēkāṁ</i>	एकं <i>ēkam</i>	एकान् <i>ēkān</i>	एकाः <i>ēkaḥ</i>	एकानि <i>ēkāni</i>	
I. एकेन <i>ēkena</i>	एकया <i>ēkayā</i>	एकेन <i>ēkena</i>	एकैः <i>ēkaiḥ</i>	एकाभिः <i>ēkābhiḥ</i>	एकैः <i>ēkaiḥ</i>	
D. एकस्मै <i>ēkasmāi</i>	एकस्यै <i>ēkasyai</i>	एकस्मै <i>ēkasmāi</i>	एकेभ्यः <i>ēkebhyaḥ</i>	एकाभ्यः <i>ēkābhyaḥ</i>	एकेभ्यः <i>ēkebhyaḥ</i>	
Ab. एकस्मात् <i>ēkasmāt</i>	एकस्याः <i>ēkasyāḥ</i>	एकस्मात् <i>ēkasmāt</i>	एकेभ्यः <i>ēkebhyaḥ</i>	एकाभ्यः <i>ēkābhyaḥ</i>	एकेभ्यः <i>ēkebhyaḥ</i>	
G. एकस्य <i>ēkasya</i>	एकस्याः <i>ēkasyāḥ</i>	एकस्य <i>ēkasya</i>	एकेषां <i>ēkeshām</i>	एकासां <i>ēkāśām</i>	एकेषां <i>ēkeshām</i>	
L. एकस्मिन् <i>ēkasmin</i>	एकस्यां <i>ēkasyām</i>	एकस्मिन् <i>ēkasmin</i>	एकेषु <i>ēkeshu</i>	एकासु <i>ēkāsu</i>	एकेषु <i>ēkeshu</i>	
V. एक <i>ēka</i>	एके <i>ēke</i>	एक <i>ēka</i>	एके <i>ēke</i>	एकाः <i>ēkaḥ</i>	एकानि <i>ēkāni</i>	

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kośha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā xvii. 2. See also Woeppke, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्व *dva*, like कांत *kānta* (§ 238).

	MASC.	DUAL.	FEM.
N. A. V.	द्वौ <i>dvau</i>	द्वे <i>dvé</i>	द्वे <i>dvé</i>
I. D. Ab.	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L.	द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>	द्वयोः <i>dvāyoh</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V.	त्रयः <i>trāyāḥ</i>	तिस्रः <i>tisráḥ</i> (Pāṇ. VI. 1, 166)	त्रीणि <i>trīṇi</i>
A.	त्रीन् <i>trīn</i>	तिस्रः <i>tisráḥ</i> *	त्रीणि <i>trīṇi</i>
I.	त्रिभिः <i>tribhīḥ</i>	तिसृभिः <i>tisrībhīḥ</i>	त्रिभिः <i>tribhīḥ</i>
D. Ab.	त्रिभ्यः <i>tribhyāḥ</i>	तिसृभ्यः <i>tisrībhyaḥ</i>	त्रिभ्यः <i>tribhyāḥ</i>
G.	त्रयाणां <i>trāyāṇām</i> (Ved. <i>trīṇām</i>)	तिसृणां <i>tisrīṇām</i> †	त्रयाणां <i>trāyāṇām</i>
L.	त्रिषु <i>trishú</i>	तिसृषु <i>tisrīshu</i>	त्रिषु <i>trishú</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatasri*.

N. V.	चत्वारः <i>chatvārah</i> (Pāṇ. VII. 1, 98)	चतस्रः <i>chātasrah</i>	चत्वारि <i>chatvāri</i>
A.	चतुरः <i>chatúrah</i> (Pāṇ. VI. 1, 167)	चतस्रः <i>chātasrah</i> *	चत्वारि <i>chatvāri</i>
I.	चतुर्भिः <i>chatúrbbhīḥ</i>	चतसृभिः <i>chatasrībhīḥ</i>	चतुर्भिः <i>chatúrbbhīḥ</i>
D. Ab.	चतुर्भ्यः <i>chatúrbbhyaḥ</i>	चतसृभ्यः <i>chatasrībhyaḥ</i>	चतुर्भ्यः <i>chatúrbbhyaḥ</i>
G.	चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatasrīṇām</i> †	चतुर्णां <i>chaturṇām</i>
L.	चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatasrīshu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पंचन *pañchan*, five. षट् *shash*, six. अष्टन *ashtan*, eight.

N. A. V.	पंच <i>pāñcha</i>	षट् <i>shát</i>	अष्टान् <i>ashtān</i> or अष्ट <i>ashtá</i>
I.	पंचभिः <i>pañchābhīḥ</i> †	षड्भिः <i>shadbhīḥ</i>	अष्टाभिः <i>ashtābhīḥ</i> or अष्टभिः <i>ashtābhīḥ</i> ||
D. Ab.	पंचभ्यः <i>pañchābhyaḥ</i>	षड्भ्यः <i>shadbhyaḥ</i>	अष्टाभ्यः <i>ashtābhyaḥ</i> or अष्टभ्यः <i>ashtābhyaḥ</i>
G.	पंचानां <i>pañchāṇām</i> ¶	षडां <i>shadāṇām</i> ¶	अष्टानां <i>ashtāṇām</i> ¶
L.	पंचसु <i>pañchásu</i>	षट्सु <i>shatsú</i>	अष्टासु <i>ashtásu</i> or अष्टसु <i>ashtásu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पंचन् *pañchan*. विंशतिः *vimśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisrīḥ*, nor चतसृः *chatasrīḥ*. (Accent, Pāṇ. VI. 1, 167, vārt.; VII. 2, 99, vārt.)

† Not तिसृणां *tisrīṇām*, nor चतसृणां *chatasrīṇām* (Pāṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. VI. 1, 180; 181.

|| Pāṇ. VI. 1, 172.

¶ Pāṇ. VII. 1, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatrūṇān*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धैः *triṃśatā vṛiddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnān* or शतं दास्यः *śatam dāsyaḥ*, a hundred slaves; सहस्रं पितरः *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिर्हैयैः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

- | | |
|--|-------------------|
| प्रथमः, °मा, °मं, <i>prathamāḥ, ḍ, am,</i> | } the first. |
| अग्रिमः, °मा, °मं, <i>agrimāḥ, ḍ, am,</i> | |
| आदिमः, °मा, °मं, <i>ādīmāḥ, ḍ, am,</i> | |
| द्वितीयः, °या, °यं, <i>dvitīyāḥ, ḍ, am,</i> | the second. |
| तृतीयः, °या, °यं, <i>tritīyāḥ, ḍ, am,</i> | the third. |
| चतुर्थेः, °र्थी, °र्थं, <i>chaturthāḥ, ī, am,</i> | } the fourth. |
| तुरीयः, °या, °यं, <i>turīyāḥ, ḍ, am,</i> | |
| तुर्येः, °यो, °र्थं, <i>tūryāḥ, ḍ, am,</i> | |
| पंचमः, °मी, °मं, <i>pañchamāḥ, ī, am,</i> | the fifth. |
| षष्ठः, °ष्ठी, °ष्ठं, <i>ṣaṣṭhāḥ, ī, am,</i> | the sixth. |
| सप्तमः, °मी, °मं, <i>saptamāḥ, ī, am,</i> | the seventh. |
| अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ī, am,</i> | the eighth. |
| नवमः, °मी, °मं, <i>navamāḥ, ī, am,</i> | the ninth. |
| दशमः, °मी, °मं, <i>daśamāḥ, ī, am,</i> | the tenth. |
| एकादशः, °शी, °शं, <i>ekādaśāḥ, ī, am,</i> | the eleventh. |
| नवदशः, °शी, °शं, <i>navadaśāḥ, ī, am,</i> | } the nineteenth. |
| ऊनविंशः, °शी, °शं, <i>ūnaviṃśāḥ, ī, am,</i> | |
| ऊनविंशतितमः, °मी, °मं, <i>ūnaviṃśatitamāḥ, ī, am,</i> | |
| विंशः, °शी, °शं, <i>viṃśāḥ, ī, am</i> (Pāṇ. v. 2, 56), | } the twentieth. |
| विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ī, am,</i> | |
| त्रिंशः, °शी, °शं, <i>triṃśāḥ, ī, am,</i> | } the thirtieth. |
| त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ī, am,</i> | |
| चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ī, am,</i> | } the fortieth. |
| चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamāḥ, ī, am,</i> | |
| • पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ī, am,</i> | } the fiftieth. |
| पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ī, am,</i> | |

षष्टितमः *shashṭitamáh*, the sixtieth*.

एकषष्टितमः *ekashashṭitamáh*,
एकषष्टः *ekashashṭáh*, } the sixty-first.

सप्ततितमः *saptatitamáh*, the seventieth.

एकसप्ततितमः *ekasaptatitamáh*,
एकसप्ततः *ekasaptatáh*, } the seventy-first.

अशीतितमः *asítitamáh*, the eightieth.

एकाशीतितमः *ekásítitamáh*,
एकाशीतः *ekásítáh*, } the eighty-first.

नवतितमः, °मी, °मं, *navatitamáh*, ई, *am*, the ninetieth.

एकनवतितमः *ekana vatitamáh*,
एकनवतः *ekana vatáh*, } the ninety-first.

शततमः, °मी, °मं, *śatitamáh*, ई, *am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekasātatamáh*, the hundred and first.

सहस्रतमः *sahasratamáh*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakrit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatur*, four times.

पञ्चकृत्वः *pañchakṛitvah*, five times.

षट्कृत्वः *ṣaṭkṛitvah*, six times, &c.

एकथा *ekadhá*, in one way.

द्विधा *dvidhá* or द्वेषा *dvedhá*, in two ways.

त्रिधा *tridhá* or त्रेषा *tredhá*, in three ways.

चतुर्था *chaturdhá*, in four ways.

पञ्चधा *pañchadhá*, in five ways.

षोढा *shoḍhá*, in six ways, &c. (or षड्धा?)

एकशः *ekasáh*, one-fold.

द्विशः *dviśáh*, two-fold.

त्रिशः *triśáh*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayí*, a triad.

चतुष्टयं *chatusṭayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayáh* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kásíkâ-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatitamáh* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvad* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं <i>ahám</i> , I	त्वं <i>tvám</i> , thou
A. मां <i>mám</i> , मा <i>má</i> , me	त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee
I. मया <i>máyá</i> , by me	त्वया <i>tváyá</i> , by thee
D. मत्सं <i>máhyam</i> , मे <i>me</i> , to me	तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mát</i> , from me	त्वत् <i>tvát</i> , from thee
G. मम <i>máma</i> , मे <i>me</i> , of me	तव <i>táva</i> , ते <i>te</i> , of thee
L. मयि <i>máyí</i> , in me	त्वयि <i>tváyí</i> , in thee

DUAL.

N. आवां <i>ávám</i> , we two	युवां <i>yuvám</i> , you two
A. आवां <i>ávám</i> , नौ <i>nau</i> , us two	युवां <i>yuvám</i> , वां <i>vám</i> , you two
I. आवाभ्यां <i>ávábhyám</i> , by us two	युवाभ्यां <i>yuvábhyám</i> , by you two
D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two
Ab. आवाभ्यां <i>ávábhyám</i> , from us two	युवाभ्यां <i>yuvábhyám</i> , from you two
G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two
L. आवयोः <i>áváyoh</i> , in us two	युवयोः <i>yuváyoh</i> , in you two

PLURAL.

N. वयं <i>vayám</i> , we	यूयं <i>yúyám</i> , you
A. अस्मान् <i>asmán</i> , नः <i>nah</i> , us	युष्मान् <i>yushmán</i> , वः <i>vah</i> , you
I. अस्माभिः <i>asmábhīḥ</i> , by us	युष्माभिः <i>yushmábhīḥ</i> , by you
D. अस्मभ्यं <i>asmábhyam</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmábhyam</i> , वः <i>vah</i> , to you
Ab. अस्मात् <i>asmát</i> , from us	युष्मात् <i>yushmát</i> , from you
G. अस्माकं <i>asmákam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmákam</i> , वः <i>vah</i> , of you
L. अस्मासु <i>asmásu</i> , in us	युष्मासु <i>yushmásu</i> , in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvá*, ते *te*, वां *vám*, वः *vah*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>sáh</i>	सा <i>sá</i>	तत् <i>tát</i>	ते <i>té</i>	ताः <i>táh</i>	तानि <i>táni</i>
A. तं <i>tám</i>	तां <i>tám</i>	तत् <i>tát</i>	तान् <i>tán</i>	ताः <i>táh</i>	तानि <i>táni</i>
I. तेन <i>téna</i>	तया <i>táyá</i>	तेन <i>téna</i>	तैः <i>taíh</i>	ताभिः <i>tábhīh</i>	तैः <i>taíh</i>
D. तस्मै <i>tásmai</i>	तस्यै <i>tásyai</i>	तस्मै <i>tásmai</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
Ab. तस्मात् <i>tásmát</i>	तस्याः <i>tásyáḥ</i>	तस्मात् <i>tásmát</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
G. तस्य <i>tásya</i>	तस्याः <i>tásyáḥ</i>	तस्य <i>tásya</i>	तेषां <i>téshám</i>	तासां <i>tásám</i>	तेषां <i>téshám</i>
L. तस्मिन् <i>tásmin</i>	तस्यां <i>tásyám</i>	तस्मिन् <i>tásmin</i>	तेषु <i>téshu</i>	तासु <i>tásu</i>	तेषु <i>téshu</i>

DUAL.		NEUT.
MASC.	FEM.	
N. A. तौ <i>tauú</i>	ते <i>té</i>	ते <i>té</i>
I. D. Ab. ताभ्यां <i>tábhyaṃ</i>	ताभ्यां <i>tábhyaṃ</i>	ताभ्यां <i>tábhyaṃ</i>
G. L. तयोः <i>táyoh</i>	तयोः <i>táyoh</i>	तयोः <i>táyoh</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
N. स्यः <i>syáh</i>	स्या <i>syá</i>	त्यत् <i>tyát</i>	त्ये <i>tyé</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
A. त्वं <i>tyám</i>	त्वां <i>tyám</i>	त्यत् <i>tyát</i>	त्वान् <i>tyán</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
I. त्वेन <i>tyéna</i>	त्वया <i>tyáyá</i>	त्वेन <i>tyéna</i>	त्वैः <i>tyaíh</i>	त्याभिः <i>tyábhīh</i>	त्वैः <i>tyaíh</i>
D. त्वस्मै <i>tyásmai</i>	त्वस्यै <i>tyásyai</i>	त्वस्मै <i>tyásmai</i>	त्येभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	त्येभ्यः <i>tyébhyaḥ</i>
Ab. त्वस्मात् <i>tyásmát</i>	त्वस्याः <i>tyásyáḥ</i>	त्वस्मात् <i>tyásmát</i>	त्येभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	त्येभ्यः <i>tyébhyaḥ</i>
G. त्वस्य <i>tyásya</i>	त्वस्याः <i>tyásyáḥ</i>	त्वस्य <i>tyásya</i>	त्येषां <i>tyéshám</i>	त्यासां <i>tyásám</i>	त्येषां <i>tyéshám</i>
L. त्वस्मिन् <i>tyásmin</i>	त्वस्यां <i>tyásyám</i>	त्वस्मिन् <i>tyásmin</i>	त्येषु <i>tyéshu</i>	त्यासु <i>tyásu</i>	त्येषु <i>tyéshu</i>

DUAL.		NEUT.
MASC.	FEM.	
N. A. त्वौ <i>tyauú</i>	त्ये <i>tyé</i>	त्ये <i>tyé</i>
I. D. Ab. त्वाभ्यां <i>tyábhyaṃ</i>	त्वाभ्यां <i>tyábhyaṃ</i>	त्वाभ्यां <i>tyábhyaṃ</i>
G. L. त्वयोः <i>tyáyoh</i>	त्वयोः <i>tyáyoh</i>	त्वयोः <i>tyáyoh</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *íya*.

मदीयः, °या, °यं, *madíyah, yá, yam*, mine.

त्वदीयः, °या, °यं, *tvadíyah, yá, yam*, thine.

तदीयः, °या, °यं, *tadíyah, yá, yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadíyah, yá, yam*, our.

युष्मदीयः, °या, °यं, *yushmadíyah, yá, yam*, your.

तदीयः, °या, °यं, *tadíyah, yá, yam*, their.

Other derivative possessive pronouns are मामकः* *mámakah*, mine; तावकः *távakah*, thine; आस्माकः *ásmdakah*, our; यूष्माकः *yaushmákah*, your. Likewise

* Pāṇ. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmākīnaḥ*, mine ; तावकीनः *tāvakīnaḥ*, thine ; आस्माकीनः *āsmākīnaḥ*, our ; यौष्माकीणः *yaushmākīṇaḥ*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृत्वान् *svayam vṛitaván*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृत्वती *svayam vṛitavati*, she chose it herself ; स्वयं वृत्वंतः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *átmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मना पश्य *átmánam átmaná paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *átmano doṣham jñātvá*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *átmano deśam āgamyā mṛitáḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *sváh, svá, svám*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛishṭvá*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	एषः <i>esháh</i>	एषा <i>eshá</i>	एतत् <i>etát</i>	एते <i>eté</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
A.	एतं <i>etám</i>	एतां <i>etám</i>	एतत् <i>etát</i>	एतान् <i>etán</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
I.	एतेन <i>eténa</i>	एतया <i>etáyá</i>	एतेन <i>eténa</i>	एतैः <i>etaih</i>	एताभिः <i>etábhih</i>	एतैः <i>etaih</i>
D.	एतस्मै <i>etásmai</i>	एतस्यै <i>etásyai</i>	एतस्मै <i>etásmai</i>	एतेभ्यः <i>etébhyah</i>	एताभ्यः <i>etábhyah</i>	एतेभ्यः <i>etébhyah</i>
Ab.	एतस्मात् <i>etásmát</i>	एतस्याः <i>etásyáh</i>	एतस्मात् <i>etásmát</i>	एतेभ्यः <i>etébhyah</i>	एताभ्यः <i>etábhyah</i>	एतेभ्यः <i>etébhyah</i>
G.	एतस्य <i>etásya</i>	एतस्याः <i>etásyáh</i>	एतस्य <i>etásya</i>	एतेषां <i>etéshám</i>	एतासां <i>etásám</i>	एतेषां <i>etéshám</i>
L.	एतस्मिन् <i>etásmin</i>	एतस्यां <i>etásyám</i>	एतस्मिन् <i>etásmin</i>	एतेषु <i>etéshu</i>	एतासु <i>etásu</i>	एतेषु <i>etéshu</i>
	DUAL.					
	MASC.	FEM.	NEUT.			
N. A.	एतौ <i>etaú</i>		एते <i>eté</i>	एते <i>eté</i>		
I. D. Ab.	एताभ्यां <i>etábhyám</i>		एताभ्यां <i>etábhyám</i>	एताभ्यां <i>etábhyám</i>		
G. L.	एतयोः <i>etáyoh</i>		एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>		

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. 1, 171.)

	SINGULAR.			PLURAL.		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	अयं <i>ayám</i>	इयं <i>iyám</i>	इदं <i>idám</i>	इमे <i>imé</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
A.	इमं <i>imám</i>	इमां <i>imám</i>	इदं <i>idám</i>	इमान् <i>imán</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
I.	अनेन <i>anéna</i>	अनया <i>anáyá</i>	अनेन <i>anéna</i>	इभिः <i>ebhíh</i>	आभिः <i>ábhih</i>	इभिः <i>ebhíh</i>
D.	अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	इभ्यः <i>ebhyáh</i>	आभ्यः <i>ábhyáh</i>	इभ्यः <i>ebhyáh</i>
Ab.	अस्मात् <i>asmát</i>	अस्याः <i>asyáh</i>	अस्मात् <i>asmát</i>	इभ्यः <i>ebhyáh</i>	आभ्यः <i>ábhyáh</i>	इभ्यः <i>ebhyáh</i>
G.	अस्य <i>asyá</i>	अस्याः <i>asyáh</i>	अस्य <i>asyá</i>	इषां <i>eshám</i>	आसां <i>ásám</i>	इषां <i>eshám</i>
L.	अस्मिन् <i>asmín</i>	अस्यां <i>asyám</i>	अस्मिन् <i>asmín</i>	इषु <i>eshú</i>	आसु <i>ásu</i>	इषु <i>eshú</i>

			DUAL.		
MASC.			FEM.		
N.A.V.	इमौ <i>imau</i>		इमे <i>ime</i>		इमे <i>ime</i>
I.D.Ab.	आभ्यां <i>ābhyaṁ</i>		आभ्यां <i>ābhyaṁ</i>		आभ्यां <i>ābhyaṁ</i>
G.L.	अनयोः <i>anāyoḥ</i>		अनयोः <i>anāyoḥ</i>		अनयोः <i>anāyoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
A. एनं <i>enam</i>	एनां <i>enāṁ</i>	एनत् <i>enat</i>	A. एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I. एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>			

			DUAL.		
MASC.			FEM.		
A.	एनौ <i>enau</i>		एने <i>ene</i>		एने <i>ene</i>
G.L.	एनयोः <i>enāyoḥ</i>		एनयोः <i>enāyoḥ</i>		एनयोः <i>enāyoḥ</i>

Ex. अनेन व्याकरणमधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītan, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं स्वं *anāyoḥ pavitram kulam, enāyoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

			SINGULAR.		
MASC.			FEM.		
N.	असौ <i>asau</i>		असौ <i>asau</i>		अदः <i>adāḥ</i>
A.	असुं <i>asūṁ</i>		असुं <i>asūṁ</i>		अदः <i>adāḥ</i>
I.	अमुना <i>amūnā</i>		अमुया <i>amuyā</i> (Rv. I. 29, 5)		अमुना <i>amūnā</i>
D.	अमुष्मै <i>amūshmai</i>		अमुष्यै <i>amūshyai</i>		अमुष्मै <i>amūshmai</i>
Ab.	अमुष्मात् <i>amūshmat</i>		अमुष्याः <i>amūshyāḥ</i>		अमुष्मात् <i>amūshmat</i>
G.	अमुष्य <i>amūshya</i>		अमुष्याः <i>amūshyāḥ</i>		अमुष्य <i>amūshya</i>
L.	अमुष्मिन् <i>amūshmin</i>		अमुष्यां <i>amūshyām</i>		अमुष्मिन् <i>amūshmin</i>
			PLURAL.		
MASC.			FEM.		
N.	अमी <i>amī</i>		अमूः <i>amūḥ</i>		अमूनि <i>amūni</i>
A.	अमून् <i>amūn</i>		अमूः <i>amūḥ</i>		अमूनि <i>amūni</i>
I.	अमीभिः <i>amībhiḥ</i>		अमूभिः <i>amūbhiḥ</i>		अमीभिः <i>amībhiḥ</i>
D.Ab.	अमीभ्यः <i>amībhyaḥ</i>		अमूभ्यः <i>amūbhyaḥ</i>		अमीभ्यः <i>amībhyaḥ</i>
G.	अमीषां <i>amīśhām</i>		अमूषां <i>amūśhām</i>		अमीषां <i>amīśhām</i>
L.	अमीषु <i>amīshu</i>				अमीषु <i>amīshu</i>
			DUAL.		
			MASC. FEM. NEUT.		
N.A.V.	अमू <i>amū</i>		I.D.Ab. अमूभ्यां <i>amūbhyaṁ</i>		G.L. अमूयोः <i>amūyoḥ</i>

Relative Pronoun.

§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yáih</i>	याभिः <i>yábhih</i>	यैः <i>yáih</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmát</i>	यस्याः <i>yásyáḥ</i>	यस्मात् <i>yásmát</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáḥ</i>	यस्य <i>yásya</i>	येषां <i>yéshám</i>	यासां <i>yásám</i>	येषां <i>yéshám</i>
L. यस्मिन् <i>yásmín</i>	यस्यां <i>yásyám</i>	यस्मिन् <i>yásmín</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yaú</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyaṃ</i>	याभ्यां <i>yábhyaṃ</i>	याभ्यां <i>yábhyaṃ</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

Interrogative Pronouns.

§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>kaih</i>	काभिः <i>kábhih</i>	कैः <i>kaih</i>
D. कस्मै <i>kásmai</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmai</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmát</i>	कस्याः <i>kásyáḥ</i>	कस्मात् <i>kásmát</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyáḥ</i>	कस्य <i>kásya</i>	केषां <i>késhám</i>	कासां <i>kásám</i>	केषां <i>késhám</i>
L. कस्मिन् <i>kásmín</i>	कस्यां <i>kásyám</i>	कस्मिन् <i>kásmín</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kaú</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábhyaṃ</i>	काभ्यां <i>kábhyaṃ</i>	काभ्यां <i>kábhyaṃ</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वयका *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábhih*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. vol. 1. p. 706.)

Compound Pronouns.

§ 275. By adding दृञ् *dris*, दृश *drīśa*, or दृक्ष *drīksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृञ् *tādris*, तादृश *tādrīśa*, तादृक्ष *tādrīksha*, such like.
 एतादृञ् *etādris*, एतादृश *etādrīśa*, एतादृक्ष *etādrīksha*, this like.
 यादृञ् *yādris*, यादृश *yādrīśa*, यादृक्ष *yādrīksha*, what like.
 ईदृञ् *īdris*, ईदृश *īdrīśa*, ईदृक्ष *īdrīksha*, this like.
 कीदृञ् *kīdris*, कीदृश *kīdrīśa*, कीदृक्ष *kīdrīksha*, What like?

These are declined in three genders, forming the feminine in ई ई. तादृक् *tādrīk*, m. n.; तादृशी *tādrīśī*, f.; or तादृशः, °शी, °ञ्, *tādrīśah, ī, am*. Similarly formed are मादृश *mādrīśa*, त्वदृश *tvādrīśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	}	declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,		
यावत् <i>yāvat</i> , as much,		
इयत् <i>īyat</i> , so much,	}	इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> .
कियत् <i>kīyat</i> , How much ?		

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kimchit*, some one ; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadā*, When ? कदाचित् *kadāchit*, कदाचन *kadāchana*, once ; क्व *kva*, Where ? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite : यः कः *yaḥ kaḥ*, whosoever ; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yaḥ kaśchit*, whosoever, or यः कश्च *yaḥ kaścha*, or यः कश्चन *yaḥ kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning : यो यः, या या, यद् यद्, *yo yaḥ, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose : यद् यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पूः *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kirsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kās. I. 1, 35); ग्रामयोरेतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वः <i>sārvaḥ</i> *	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
A. सर्वं <i>sārvam</i>	सर्वौ <i>sārvau</i>	सर्वान् <i>sārvān</i>
I. सर्वेण <i>sārveṇa</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वैः <i>sārvaiḥ</i>
D. सर्वस्मै <i>sārvasmai</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvebhyāḥ</i>
Ab. सर्वस्मात् <i>sārvasmāt</i>	सर्वाभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvebhyāḥ</i>
G. सर्वस्य <i>sārvasya</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषां <i>sārveshām</i>
L. सर्वस्मिन् <i>sārvasmin</i>	सर्वयोः <i>sārvayoḥ</i>	सर्वेषु <i>sārveshu</i>
V. सर्वं <i>sārva</i>	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>
A. सर्वां <i>sārvām</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>

I. सर्वया <i>sárvayá</i>	सर्वाभ्यां <i>sárvábhyaṁ</i>	सर्वाभिः <i>sárvábhīḥ</i>
D. सर्वस्यै <i>sárvasyai</i>	सर्वाभ्यां <i>sárvábhyaṁ</i>	सर्वाभ्यः <i>sárvábhyaḥ</i>
Ab. सर्वस्याः <i>sárvasyāḥ</i>	सर्वाभ्यां <i>sárvábhyaṁ</i>	सर्वाभ्यः <i>sárvábhyaḥ</i>
G. सर्वस्योः <i>sárvasyāḥ</i>	सर्वयोः <i>sárvayoh</i>	सर्वासां <i>sárvāśām</i>
L. सर्वस्यां <i>sárvasyāṁ</i>	सर्वयोः <i>sárvayoh</i>	सर्वोसु <i>sárvāsu</i>

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. A. V. सर्वे *sárvam*सर्वे *sárve*सर्वाणि *sárvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *ṭ* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyá*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhábhyaṁ*, G. L. उभयोः *ubhayoh* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayah*, °यी *-yí*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

N. उभयः *ubhayaḥ*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *púrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इः or अः *aḥ* ; in the Abl. Sing. स्मात् *smát* or अत् *at* ; in the Loc. Sing. स्मिन् *smin* or इः *i*.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वेः *púrvaḥ*पूर्वौ *púrvaú*पूर्वे *púrve* or पूर्वाः *púrvaḥ*A. पूर्वं *púrvaṁ*पूर्वौ *púrvaú*पूर्वान् *púrvaān*I. पूर्वेण *púrveṇa*पूर्वाभ्यां *púrvaábhyaṁ*पूर्वैः *púrvaīḥ*D. पूर्वेस्मै *púrvasmai*पूर्वाभ्यां *púrvaábhyaṁ*पूर्वेभ्यः *púrvebhyaḥ*Ab. पूर्वेस्मात् *púrvasmát* or पूर्वात् *púrvát*पूर्वाभ्यां *púrvaábhyaṁ*पूर्वेभ्यः *púrvebhyaḥ*G. पूर्वस्य *púrvasya*पूर्वयोः *púrva-yoh*पूर्वेणां *púrveshām*L. पूर्वस्मिन् *púrvasmin* or पूर्वे *púrve*पूर्वयोः *púrva-yoh*पूर्वेषु *púrveshu*

§ 283. The following words may likewise take अः *aḥ* or इः *i* in the Nom. Plur. masc. (Pāṇ. I. 1, 33.)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charame* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय *taya* ; त्रितयः *tritayah*, three-fold ; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in यया; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyāḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्वे *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyāḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāiḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयान् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words :
Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. I. 1, 30). Likewise in Dvandvas; पूर्वापरार्था *pūrvāparāṅām*, of former and later persons (Pāṇ. I. 1, 31), though in the Nom. Plur. these Dvandvas may take इः; पूर्वापरे *pūrvāpare* or पूर्वापरतः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrvā*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc.	चिरं <i>chiram</i> , a long time.
Instr.	चिरेण <i>chireṇa</i> , in a long time.
Dat.	चिराय <i>chirāya</i> , for a long time.
Abl.	चिरात् <i>chirāt</i> , long ago.
Gen.	चिरस्य <i>chirasya</i> , a long time.
Loc.	चिरे <i>chire</i> , long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्रु *tra*, with a locative meaning.
- 3. दा *dā*, with a temporal meaning; also raised to दान्तं *dāntm*.
4. तात् *tāt*, with a locative meaning.

5. या *thá*, with a meaning of modality; likewise थं *tham* and थ *tha*.
6. सात् *sát*, expressive of effect.
7. आ *á* and आहि *áhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.)
 अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me.
 अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *púrvatah*,
 before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*,
 before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides.
 परितः *paritah*, all round. ग्रामतः *grámatah*, from the village. अज्ञानतः *ajñánatah*,
 from ignorance.

2. त्र *tra*, locative; originally त्रा *trá*, as in पुरुषत्रा *purushatrá*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*,
 there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrá*, with,
 and सत्रं *satram*, with (see सह *saha*).

3. दा *dá*, temporal.

तदा *tadá*, then, and तदानीं *tadánim*. यदा *yadá*, when. कदा *kadá*, When? अन्यदा *anyadá*,
 another time. सर्वदा *sarvadá*, always, at all times. एकदा *ekadá*, at one time.
 सदा *sadá*, always. इदा *idá*, in the Veda, later इदानीं *idánim*, now.

4. तात् *tát*, local.

प्राक्तात् *práktát*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastát*, before. अधस्तात् *adharastát*, below. परस्तात् *parastát*, afterwards.
 अधस्तात् *adhistát*, below. उपरिष्ठात् *uparishṭát*, above.

5. या *thá*, modal.

तथा *tathá*, thus. यथा *yathá*, as. सर्वथा *sarvathá*, in every way. उभयथा *ubhayathá*, in
 both ways. अन्यथा *anyathá*, in another way. अन्यतरथा *anyatarathá*, in one of two
 ways. इतरथा *itarathá*, in the other way. वृथा *vrithá*, vainly (?). Or थं *tham*, in
 कथं *katham*, How? इत्थं *itham*, thus. Or थ *tha*, in अथ *atha*, thus.

6. सात् *sát*, effective.

राजसात् *rájasát*, (राज्ञोऽधीनं *rájño 'dhtnam*, dependent on the king.) भस्मसात् *bhasmasát*,
 reduced to ashes. अग्निसात् *agnisát*, reduced to fire.

7. आ *á* and आहि *áhi*, local.

दक्षिणाहि *dakshináhi*, in the South, or दक्षिणा *dakshiná*. उत्तराहि *uttaráhi*, in the North,
 or उत्तरा *uttará*. अंतरा *antará* (or ०रे *-ram*, or ०रे *-re*, or ०रेण *-reṇa*), between. पुरा
purá, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastát*, before.)
 पश्चा *paśchá*, behind, (or पश्चात् *paśchát*.)

Adverbs such as मुषा *mudhá*, in vain, मृषा *mṛishá*, falsely, are instrumental cases of
 obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.

तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रार्तर् *pratar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

१ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

१ 287. The Active has two forms :

1. The *Parasmai-pada*, i. e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i. e. a verb the action of which refers to another.)

Ex. ददाति *daddati*, he gives.

2. The *Ātmanepada*, i. e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i. e. a verb the action of which refers to the agent.)

Ex. खादते *ádatte*, he takes.

Note—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e. g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *mānsam khādati*, he eats meat; ग्रामगतति *grāmam atati*, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e. g. एषते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *n-it* or *anuddatta-it* (Pāṇ. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e. g. व्यतिहसंति *vyatihāsanti*, they laugh at each other (Pāṇ. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like त्रायते *trāyate*, he protects, are Ātmanepadin (i. e. used in the Ātmanepada), though they govern an accusative; e. g. त्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive;

e.g. **पचति** *pachati*, he cooks; **पचते** *pachate*, he cooks for himself; **यजति** *yajati*, he sacrifices; **यजते** *yajate*, he sacrifices for himself. The same applies to Causals (Pân. I. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus **नी नः**, to lead, is used as Parasmaipada in such expressions as **गंडं विनयति** *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in **क्रोधं विनयते** *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. **Âtm.** **वर्धते** *vardhate*, he grows, never **वर्धति** *vardhati*; but Aor. **अवृधत्** *avridhat*, Par., or **अवर्धिष्ट** *avardhishta*, **Âtm.** he grew. (Pân. I. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. **विशति** *visati*, he enters; but **निविशते** *ni-visate*, he enters in. (Pân. I. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pân. I. 3, 62). Denominatives ending in **आय** *âya* have both forms (Pân. I. 3, 90). The intensives have two forms: one in **या** *ya*, which is always Âtmanepada; the other without **या** *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes **या** *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
1. The Present (Laṭ)	भवामि <i>bhávâmi</i>	भवे <i>bhâve</i>
2. The Imperfect (Lai)	अभवं <i>âbhavam</i>	अभवे <i>âbhave</i>
3. The Optative (Lii)	भवेयं <i>bhâveyam</i>	भवेय <i>bhâveya</i>
4. The Imperative (Loṭ)	भवानि <i>bhávâni</i>	भवे <i>bhâvai</i>

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhúva</i>	बभूवे <i>babhúve</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayâm babhúva</i>	चोरयां चक्रे <i>chorayâm chakr</i>
7. The First Aorist (Luñ)	अबोधियं <i>âbodhisham</i>	अभविषि <i>âbhavishi</i>
8. The Second Aorist (Luñ)	अभूवं <i>âbhúvam</i>	असिषे <i>ásiche</i>
9. The Future (Lṛiṭ)	भविष्यामि <i>bhavishyâmi</i>	भविष्ये <i>bhavishyê</i>

* Cf. Siddhânta-Kaumudî, ed. Târânâtha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lṛin)	अभविष्यं <i>ābhaviṣhyam</i>	अभविष्ये <i>ābhaviṣhye</i>
11. The Periphrastic Future (Luṭ)	भवितास्मि <i>bhavitāsmi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Āsīr liṅ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhaviṣhīyā</i>
13. The Subjunctive (Let) occurs in the Veda only.		

Signification of the Tenses and Moods.

- § 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.
3. The principal senses of the Optative are,
- Command ; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i.e. go thou to the village.
 - Wish ; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
 - Inquiring ; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e.g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
 - Condition ; e.g. दंडश्चेन्न भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāh prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स ज्ञप्नुयात् *yaḥ paṭhet sa jñapnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्रहृद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmins let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e.g. यच्च त्वमेवं कुर्या न अहधे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यन्नादृशाः कृषां निंदेरन्नाश्चर्यं *yat tādrīśāḥ kṛṣhaṃ ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e.g. इच्छामि भवान्भुंक्तां *ichchāmi bhavān bhunṅktām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e.g. देवश्चेद्भविष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्तुः *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *svrīṣṭiś ched abhaviṣyat tadā subhikṣam abhaviṣyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. जयोथां चः प्रयातासि *ayodhyām śvaḥ prayātāsi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राञ् *bhrās*, भ्राञ् *bhlās*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, तस् *tras*, वृद् *trut*, लष् *lash* belong to the Bhû and Div classes; भ्राञ्ते *bhrāṣate* or भ्राञ्यते *bhrāśyate*, &c. (Pāṇ. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-māḥ*, we search; अचिनुम *āchi-nu-ma*, we searched. But the Past Participle चितः *chitāḥ*, searched, or the Reduplicated Perfect चिच्युः *chichy-ūḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

- I. Bases which in the modified tenses end in अ a.
- II. Bases which in the modified tenses end in any letter but अ a.

This second division is subdivided into,

- II a. Bases which insert नु nu, उ u, or नी नी, between the root and the terminations.
- II b. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them ष्वादि *bhvâdi*, because the first verb in their lists is भू *bhû*, to be).
 - a. अ a is added to the last letter of the root.
 - b. The vowel of the root takes Guṇa, where possible (i. e. long or short *i, u, ri*, if final ; short *i, u, ri, li*, if followed by one consonant).
- Ex. बुध् *budh*, to know; बोधति *bôdh-a-ti*, he knows. भू *bhû*, to be; भवति *bhâv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, भावयति *bhâvâyati*, he causes to be; desideratives, बुभूषति *bûbhûshati*, he wishes to be, from भू *bhû*; intensives in the Âtmanepada, बेभिक्षते *bebhiṣyâte*, he cuts much; and denominatives, नमस्यति *namasyâti*, he worships, लोहितायति *lohitâyâti*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them तुदादि *tudâdi*, because the first root in their lists is तुद् *tud*, to strike).

- a. अ a is added to the last letter of the root.
- b. Before this अ a, final इ i and ई ê are changed to इय् *iy*.

उ u and ऊ ū	to उव् <i>uv</i> .
ऋ ṛi	to रिय् <i>riy</i> .
ॠ ṛî	to इर् <i>ir</i> (§ 110).

Ex. तुद् *tud*, to strike; तुदति *tud-â-ti*. रि *ri*, to go; रियति *riy-â-ti*. नू *nû*, to praise; नुवति *nûv-â-ti*. मृ *mṛi*, to die; म्रियते *mriy-â-te*. कृ *kṛi*, to scatter; किरति *kir-â-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate अ a; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divâdi*, because the first root in their lists is दिच् *div*, to play).

- a. य ya is added to the last letter of the root.

Ex. नह् *nah*, to bind; नसति *nâh-ya-ti*. बुध् *budh*, to awake; बुध्यते *bûdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on य ya.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ऋ *ṛi*, ऌ *ḷi*, these vowels take Guṇa, while ऋ *ṛi* becomes ई *ī*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चुर *chur*, to steal; चोरयति *chor-āya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-āya-te*. कृत् *krīt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ञ *ṅ*, ऋ *ṛi*, and ॠ *ṛī*, take Vriddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrāy-āya-ti*. मी *mī*, to walk; माययति *māy-āya-ti*. धृ *dhṛi*, to hold; धारयति *dhār-āya-ti*. पू *pṛi*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *āya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krī, and न् *n* to न्ना *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II *a*. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations, नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-māh*, 1st pers. plur. Pres.

सुनोमि *su-nó-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations, जो *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-māh*, 1st pers. plur. Pres.

तनोमि *tan-ó-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kṛi*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्रादि *kryādi*, because the first root in their lists is क्री *krî*).

नी *nī* is added to the last letter of the root, before strong terminations, ना *nā* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *krî*, to buy ; क्रीणीमः *krî-ñi-māh*, 1st pers. plur. Pres.

क्रीणामि *krî-ñā-mi*, 1st pers. sing. Pres.

क्रीयन्ति *krî-ñ-ānti*, 3rd pers. plur. Pres.

II *b*. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

a. The terminations are added immediately to the last letter of the base ; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107-145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where possible (§ 296, I. *b*).

Ex. लिह् *lih*, to lick : लिहमः *lih-māh*, we lick ; लेखि *lêh-mi*, I lick ; लेखि *lêk-shi*, thou lickest (§ 127) ; लीढ *lîdhā*, you lick (§ 128) ; अलेद् *ālet*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyâdi*, because the first root in their lists is हु *hu*, जुहोति *juhôti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pân. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhati*; दधति *dádhati* (Pân. VI. 1, 189—190). Whether this rule extends to the Optative Âtmanepada is doubtful. We find in the Rig-veda both *dádhatta* and *dadhâtá*. Prof. Benfey, who at first accentuated *dadhâtá*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Âgama s̥iyuṣ is, no doubt, avidyamánavat svaravidhau (Pân. III. 1, 3, vârt. 2); but the question is whether *ta* is to be treated as *ajâdi*, beginning with a vowel, or whether the termination is *ta* with Âgama *t*. I adopt the former view, and see it confirmed by the Pratyudâharana given in VI. 1, 189. For if *yât* of *dad-yât* is no longer *ajâdi*, then *ta* in *dád-ta* must be *ajâdi* on the same ground. The reduplicated verbs *bhî*, *hrî*, *bhri*, *hu*, *mad*, *jan*, *dhan*, *daridrâ*, *jâgri* have the Udâta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhârti*, but बिभ्रति *bibhrtati* (Pân. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhâdi*, because the first root in their lists is रुध् *rudh*, रुध्ङि *ruṇâddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न *na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-máh*, we join; युनञ्मि *yu-ná-j-mi*, I join.

The accent falls on न *na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians,		Bhvâdi, I class.
Tud class,	— —	Tudâdi, VI class.
Div class,	— —	Divâdi, IV class.
Chur class,	— —	Churâdi, X class.

Second Division.

Su class, with native grammarians,		Svâdi, V class.
Tan class,	— —	Tanâdi, VIII class.
Krî class,	— —	Kryâdi, IX class.
Ad class,	— —	Adâdi, II class.
Hu class,	— —	Juhotyâdi, III class.
Rudh class,	— —	Rudhâdi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधं *ábodham*.

Roots beginning with vowels always take Vṛiddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. VI. 1, 90.)

अ *a* with अ *a*, or आ *á*, = आ *á*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ú*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with च् *ri*, or च् *ri*, = च् *ár*.

From अर्च *arch*, अर्चति *archati*, he praises, अर्चत् *árchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत् *aikshata*, he saw.

From उन्द् *und*, उन्दिति *unatti*, he wets, औन्दत् *aúnat*, he wetted.

From च् *ri*, च्चति *richchhati*, he goes, अर्चत् *árchchat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *má* (Pāṇ. VI. 4, 74). मा भवान् कार्षीत् *má bhavān kárshít*, Let not your Honour do this! or मा स्म करोत् *má sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pāṇ. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह् *h* by ज् *j*. (Pāṇ. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थ् *spardh*, to strive, = पस्पर्थ् *paspardh*.

स्था *sthā*, to stand, = तस्या *tasthā*.

श्च्युत् *śchyut*, to drop, = चुश्च्युत् *chuschyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *krī*, to buy, = चिक्री *chikrī*.

सूद् *sūd*, to strike, = सुषूद् *sushūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिसेव् *sishev*.

दौक् *dhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ :

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasâraṇa*.) Pân. VI. I, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयान् <i>iyâja</i> , to sacrifice, (for ययान् <i>yayâja</i> .)	इज् <i>ij.</i>	(इज् <i>ij.</i>)	
वच् <i>vach</i> = उवाच <i>uvâcha</i> , to speak.	उच् <i>uch.</i>	(उच् <i>uch.</i>)	
वद् <i>vad</i> = उवाद <i>uvâda</i> , to say.	उद् <i>ud.</i>	(उद् <i>ud.</i>)	
वप् <i>vap</i> = उवाप <i>uvâpa</i> , to sow.	उप् <i>up.</i>	(उप् <i>up.</i>)	
वञ् <i>vaś</i> = उवाञ् <i>uvâśa</i> , to wish.	उञ् <i>us.</i>	(उञ् <i>us.</i>)	
वस् <i>vas</i> = उवास <i>uvâsa</i> , to dwell.	उस् <i>us.</i>	(उस् <i>us.</i>)	
वह् <i>vah</i> = उवाह <i>uvâha</i> , to carry.	उह् <i>uh.</i>	(उह् <i>uh.</i>)	
वय् <i>vay</i> ‡ = उवाय <i>uvâya</i> , to weave.	उय् <i>uy</i> or उव् <i>uv</i>||.	(उ <i>u.</i>)	
व्यच् <i>vyach</i> = विव्याच <i>vivyâcha</i> , to surround.	विविच् <i>vivich.</i>	(विविच् <i>vich.</i>)	
व्यध् <i>vyadh</i> = विव्याध <i>vivyâdha</i> , to strike.	विविध् <i>vividh.</i>	(विविध् <i>vidh.</i>)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pân. VII. 4, 68).	विव्यथ् <i>vivyath.</i>	(व्यथ् <i>vyath.</i>)	
स्वप् <i>svap</i> = सुष्वाप <i>sushvâpa</i> , to sleep.	सुषुप् <i>sushup.</i>	(सुप् <i>sup.</i>)	
स्वि <i>svi</i> = शुशाव <i>śusâva</i> , to swell¶.	शुशू <i>śusû.</i>	(शू <i>śû.</i>)	
व्ये <i>vye</i> = विव्याय <i>vivyâya</i> , to cover.	विवी <i>vivi.</i>	(वी <i>vi.</i>)	
ज्या <i>jyâ</i> = निज्या <i>jijyâ</i> , to grow old.	जिजी <i>jijî.</i>	(जी <i>ji.</i>)	
ह्वे <i>hve</i> = जुहाव <i>juhâva</i> , to call (Pân. VI. I, 33).	जुहू <i>juhû.</i>	(हू <i>hû.</i>)	
प्याय् <i>pyây</i> = पिप्ये <i>pipyé</i> , to grow fat (Pân. VI. I, 29).	पिपी <i>pipî.</i>	(पी <i>pi.</i>)	
ग्रह् <i>grah</i> = जग्राह <i>jagrâha</i> , to take.	जगृह् <i>jagrîh.</i>	(गृह् <i>grîh.</i>)	
व्रश्च् <i>vraśch</i> = वव्रश्च् <i>vavrâścha</i> , to cut (Pân. VI. I, 17).	ववृश्च् <i>vavrîsch.</i>	(वृश्च् <i>vriśch.</i>)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprâchchha</i> , to ask.	पप्रच्छ् <i>paprachchh.</i>	(पृच्छ् <i>prichchh.</i>)	
भ्रञ्च् <i>bhrañj</i> = बभ्रञ्च् <i>babhrâñja</i> , to fry.	बभ्रञ्च् <i>babhrâñj.</i>	(भृञ्च् <i>bhriñj.</i>)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasâraṇa* by the final double consonant. (Pân. I. 2, 5.)

Roots beginning with *व* *va*, but ending in double consonants, do not change *व* *va* to *उ* *u*. Ex. ववृते *vavrîté*; ववृधे *vavrîdhé*.

§ 312. Roots beginning with short *अ* *a*, and ending in a single consonant, contract *अ* *a* + *अ* *a* into *आ* *â*.

अद् *ad*, to eat, = आद् *âd*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pân. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववी *vavû*, ववुः *vavuh* (Pân. VI. I, 40).

|| Pân. VI. I, 38, 39.

¶ Or शिष्याय *śiśvâya* (Pân. VI. I, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *ân*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ânârch*. (Also अञ् *aś* (Su), आनञ्जे *ânâñje*.) Pân. VII. 4, 72.

§ 314. The root च्च *ri* forms the base of the reduplicated perfect as चार् *âr*. Other roots beginning with च्च *ri* prefix आन् *ân*. (Pân. VII. 4, 71.)

चञ् *riç*, to obtain, = आनञ् *ân-riç*. च्च *ridh*, to thrive, = आनृच् *ânriðh*.

These roots are treated in fact as if they were अर्च *arch*, अर्ध *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i + i* and उ + उ *u + u* into ई *î* and ऊ *û*; but if the radical इ *i* or उ *u* take Guṇa or Vriddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतुः *îsh-âtuh*, they two have gone.

= इयेष् *iy-êsh-a* (Guṇa), I have gone.

उक् *ukh* = ऊक्तुः *ûkh-âtuh*, they two have withered.

= उवोक् *uv-ôkh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical च्च *ri*, च्च *ri*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final च्च *ri* and च्च *ri* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = अभार *abbhâra*.

सृ *sri*, to go, = ससार *sasâra*.

हृ *hri*, to take, = जहार *jahâra*.

HU CLASS. PRESENT, &c.

भृ *bhri* = बिभर्ति *bibhârti*.

सृ *sri* = सिसर्ति *sîsarti*.

हृ *hri* = जिहर्ति *jîharti*.

The root च्च *ri*, to go, forms इयति *îy-arti*; पू *prî*, to fill, पिपति *pîparti*.

§ 317. The three verbs निञ् *nij*, विञ् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निञ् *nij*, to wash, नेनेक्ति *nênekti*, नेनेक्ते *nenikte*; विञ् *vij*, to separate, वेवेक्ति *vêvekti*; विष् *vish*, to pervade, वेवेष्टि *vêveshti*.

§ 318. The two verbs मा *mâ*, to measure, and हा *hâ*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *mâ*, मिमिती *mimittî*; हा *hâ*, जिहिती *jihittî*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान *jaghâna*. Likewise in the desiderative जिघांसति *jîghâmsati*, and the intensive जंघन्यते *jañghanyâte*. (Pân. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jighâya*. Likewise in the desiderative जिघीषति *jîghîshkti*, and the intensive जेघीषते *jeghyâte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigáya*. Likewise in the desiderative जिगीषति *jígíshati*; but not in the intensive, which is always जेजीयते *jejítýáte*. (Pân. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chicháya* or चिकाय *chikáya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechítýáte* only. (Pân. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *ní* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे *áthe* as the termination of the 2nd pers. dual Átm., and learning that the आ *á* of आथे *áthe* is changed to इ *i* after bases in अ *a* (Pân. VII. 2, 81), it is simpler to take इथे *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे *bodhethe*, द्विषाथे *dvisháthe*, मिनाथे *mimáthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhú, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अनि <i>ani</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	ः <i>h</i>	इः <i>ih</i>	— *	से <i>se</i>	थाः <i>tháh</i>	इथाः <i>itháh</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tám</i>
1. अवः <i>avah</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहै <i>avahai</i>
2. थः <i>thah</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इथे <i>ithe</i>	इथां <i>ithám</i>	इथायां <i>iyáthám</i>	इथां <i>ithám</i>
3. तः <i>tah</i>	तां <i>tám</i>	इतां <i>itám</i>	तां <i>tám</i>	इते <i>ite</i>	इतां <i>itám</i>	इयातां <i>iyátám</i>	इतां <i>itám</i>
1. अमः <i>amah</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहै <i>amahai</i>
2. थ <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. न्ति <i>nti</i>	न् <i>n</i>	इयुः <i>iyuh</i>	न्तु <i>ntu</i>	ने <i>nte</i>	न <i>nta</i>	इरन् <i>iran</i>	नां <i>ntám</i>

* In the second and third persons तात् *tát* may be used as termination after all verbs, if the sense is benedictive.

PARASMAIPADA.
Present.

ROOT.	VERBAL BASE.	अभि ami	सि si	ति ti	अवः avah	थः thah	तः tah	अमः amah	थः tha	लि nti
भृ bhū	भवः bhava	भवामि bhāvāmi	भवसि bhāvāsi	भवति bhāvati	भवावः bhāvāvah	भवाथः bhāvāthah	भवतः bhāvatah	भवामः bhāvāmah	भवथः bhāvāthah	भवन्ति bhāvanti
तृ tud	तृदाः tṛda	तृदामि tṛdāmi	तृदसि tṛdāsi	तृदति tṛdati	तृदावः tṛdāvah	तृदाथः tṛdāthah	तृदतः tṛdatah	तृदामः tṛdāmah	तृदथः tṛdāthah	तृदन्ति tṛdanti
दिव् div	दीव्यः dīvya	दीव्यामि dīvyāmi	दीव्यसि dīvyāsi	दीव्यति dīvyati	दीव्यावः dīvyāvah	दीव्याथः dīvyāthah	दीव्यतः dīvyatah	दीव्यामः dīvyāmah	दीव्यथः dīvyāthah	दीव्यन्ति dīvyanti
चुर चur	चोरयः choraya	चोरयामि chorāyāmi	चोरयसि chorāyasi	चोरयति chorāyati	चोरयावः chorāyāvah	चोरयाथः chorāyāthah	चोरयतः chorāyatah	चोरयामः chorāyāmah	चोरयथः chorāyāthah	चोरयन्ति chorāyanti
	Second Division.	सि mi	सि si	ति ti	वः vah	थः thah	तः tah	मः mah	थः tha	न्ति anti
सु su	सुनु सुनो sunu suno	सुनोमि sunōmi	सुनोसि sunōshi	सुनोति sunōti	सुनुवः ¹ sunuvāh	सुनुथः sunuthāh	सुनुतः sunutāh	सुनुमः ² sunumāh	सुनुथः sunuthā	सुनुन्ति sunvānti
तन् tan	तनु तनो tanu tano	तनोमि tanōmi	तनोसि tanōshi	तनोति tanōti	तनुवः ³ tanuvāh	तनुथः tanuthāh	तनुतः tanutāh	तनुमः ⁴ tanumāh	तनुथः tanuthā	तनुन्ति tanvānti
क्री kri	क्रीणी क्रीणा क्रीणः kṛīṇī kṛīṇā kṛīṇah	क्रीणामि kṛīṇāmi	क्रीणसि kṛīṇāsi	क्रीणति kṛīṇati	क्रीणीवः kṛīṇīvāh	क्रीणीथः kṛīṇīthāh	क्रीणीतः kṛīṇītāh	क्रीणीमः kṛīṇīmāh	क्रीणीथः kṛīṇīthā	क्रीणन्ति kṛīṇānti
अद् ad	अद् अद् ad ad	अदमि adāmi	अदसि adāsi	अदति adati	अद्वः advāh	अदथः adthāh	अदतः adtāh	अदमः admāh	अदथः adthā	अदन्ति adānti
हु hu	जुहु जुहो juhu juho	जुहोमि juhōmi	जुहोसि juhōshi	जुहोति juhōti	जुहुवः juhuvāh	जुहुथः juhuthāh	जुहुतः juhutāh	जुहुमः juhumāh	जुहुथः juhuthā	जुहुन्ति juhvānti
रुध ruddh	रुध रुधः ruddh ruddhah	रुधमि ruddhami	रुधसि ruddhasi	रुधति ruddhati	रुध्वः ruddhvāh	रुध्वथः ruddhvāthah	रुध्वतः ruddhvatah	रुध्वमः ruddhmāh	रुध्वथः ruddhvāthah	रुध्वन्ति ruddhvānti

1 Or सुवः sunvāh. 2 Or सुमः sunmāh. 3 Or तन्वः tanvāh. 4 Or तन्मः tanmāh. 5 See § 321, note 2.

PARASMAIPADA.
Imperfect.

ROOT.	VERBAL BASE.	म् m	ः ḥ	त् t	व va	न्तं tam	तां tām	मा ma	ता ta	न् n
भृ bhū	भृ bhava	अभवम् ábhavam	अभवः ábhavaḥ	अभवात् ábhavat	अभवाव ábhavaiva	अभवन्तं ábhavāntam	अभवतां ábhavātām	अभवाम् ábhavāma	अभवता ábhavata	अभवन् ábhavan
तृ tud	तृ tuda	अतृदं átudam	अतृदः átudāḥ	अतृदात् átudat	अतृदाव átudāiva	अतृदन्तं átudāntam	अतृदातां átudātām	अतृदाम् átudāma	अतृदाता átudata	अतृदन् átudān
दिव् div	दिव् divya	अदीव्यं ádīvyam	अदीव्यः ádīvyāḥ	अदीव्यात् ádīvyat	अदीव्याव ádīvyāiva	अदीव्यन्तं ádīvyāntam	अदीव्यतां ádīvyātām	अदीव्याम् ádīvyāma	अदीव्यता ádīvyata	अदीव्यन् ádīvyān
चुर् chur	चोरय चोरया	अचोरयम् áchorayam	अचोरयः áchorayaḥ	अचोरयात् áchorayat	अचोरयाव áchorayāiva	अचोरयन्तं áchorayāntam	अचोरयतां áchorayātām	अचोरयाम् áchorayāma	अचोरयता áchorayata	अचोरयन् áchorayān
		अं am	: ḥ	त् t	व va	न्तं tam	तां tām	मा ma	ता ta	न् an
सु su	सु सुनु sunu suno	असुनवं ásunavam	असुनोः ásunoh	असुनोत् ásunot	असुनुव ¹ ásunuva	असुनुन्तं ásunūntam	असुनुतां ásunūtām	असुनुम् ² ásunuma	असुनुता ásunuta	असुनुन् ásunūn
तन् tan	तनु तनो tanu tano	अतनवं átanavam	अतनोः átanoh	अतनोत् átanot	अतनुव ³ átanuva	अतनुन्तं átanūntam	अतनुतां átanūtām	अतनुम् ⁴ átanuma	अतनुता átanuta	अतनुन् átanūn
क्री krī	क्रीणी क्रीया क्रीय क्रीर्णं क्रीर्णं क्रीर्णं क्रीर्णं	अक्रीयां ákrīyām	अक्रीयाः ákrīyāḥ	अक्रीयात् ákrīyat	अक्रीयाव ákrīyāiva	अक्रीयन्तं ákrīyāntam	अक्रीयतां ákrīyātām	अक्रीयाम् ákrīyāma	अक्रीयता ákrīyata	अक्रीयन् ákrīyān
अद् ad	अद् अद् ad ad	आदं ⁵ ādām	आदः ādāḥ	आदात् ādāt	आदव ādava	आदान्तं ādāntam	आदातां ādātām	आदाम् ādāma	आदात् ādāt	आदन् ādān
हु hu	हु हुहो juhu juho	अहुहवं ájuhavam	अहुहोः ájuhoh	अहुहोत् ájuhot	अहुहुव ájuhuva	अहुहुन्तं ájuhūntam	अहुहुतां ájuhūtām	अहुहुम् ájuhuma	अहुहुता ájuhuta	अहुहुन् ⁶ ájuhūn
रुध् rudh	रुध् रुध् रुध् runda runda	अरुधं árudham	अरुधः ⁷ árudhah	अरुधात् árudhat	अरुधव árudhava	अरुधन्तं árudhāntam	अरुधतां árudhātām	अरुधाम् árudhāma	अरुधत् árudhat	अरुधन् árudhān

PARASMAIPADA.

Optative.

ROOT.	VERBAL BASE.	इयं iyam	इः ih	इत् it	इव iva	इत् itam	इतां itām	इम ima	इत् ita	इयुः iyuh
भृ bhū	भव bhava	भवेयं bhāveyam	भवेः bhāveh	भवेत् bhāvet	भवेव bhāvera	भवेत् bhāvetam	भवेतां bhāretām	भवेम bhāvema	भवेत् bhāveta	भवेयुः bhāveyuh
तुद् tud	तुदा tuda	तुदेयं tudēyam	तुदेः tudēh	तुदेत् tudēt	तुदेव tudēva	तुदेत् tudētam	तुदेतां tudētām	तुदेम tudēma	तुदेत् tudēta	तुदेयुः tudēyuh
दिव् div	दीव्य दीव्या	दीव्येयं dīveyam	दीव्येः dīveh	दीव्येत् dīvet	दीव्येव dīyeva	दीव्येत् dīvetam	दीव्येतां dīvyētām	दीव्येम dīyema	दीव्येत् dīvyeta	दीव्येयुः dīveyuh
चुर chur	चोरय choraya	चोरयेयं chorāyeyam	चोरयेः chorāyeh	चोरयेत् chorāyet	चोरयेव chorāyeva	चोरयेत् chorāyetam	चोरयेतां chorāyētām	चोरयेम chorāyema	चोरयेत् chorāyeta	चोरयेयुः chorāyeyuh
		यां yām	याः yāh	यात् yāt	याव yāva	यात् yātam	यातां yātām	याम yāma	यात् yāta	युः yuh
सु su	सुनु sunu	सुनुयां sunuyām	सुनुयाः sunuyāh	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयात् sunuyātam	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात् sunuyāta	सुनुयुः sunuyuh
तन् tan	तनु tanu	तनुयां tanuyām	तनुयाः tanuyāh	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयात् tanuyātam	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात् tanuyāta	तनुयुः tanuyuh
क्री क्रीणी	क्रीणी क्रीणी	क्रीणीयां kṛīṇīyām	क्रीणीयाः kṛīṇīyāh	क्रीणीयात् kṛīṇīyāt	क्रीणीयाव kṛīṇīyāva	क्रीणीयात् kṛīṇīyātam	क्रीणीयातां kṛīṇīyātām	क्रीणीयाम kṛīṇīyāma	क्रीणीयात् kṛīṇīyāta	क्रीणीयुः kṛīṇīyuh
अद् ad	अद् ad	अद्यां adyām	अद्याः adyāh	अद्यात् adyāt	अद्याव adyāva	अद्यात् adyātam	अद्यातां adyātām	अद्याम adyāma	अद्यात् adyāta	अद्युः adyuh
जुहु जुहु	जुहु जुहु	जुहुयां juhuyām	जुहुयाः juhuyāh	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयात् juhuyātam	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात् juhuyāta	जुहुयुः juhuyuh
रुद् रुद्	रुद् रुद्	रुद्द्यां rundhyām	रुद्द्याः rundhyāh	रुद्द्यात् rundhyāt	रुद्द्याव rundhyāva	रुद्द्यात् rundhyātam	रुद्द्यातां rundhyātām	रुद्द्याम rundhyāma	रुद्द्यात् rundhyāta	रुद्दुः rundhyuh

ROOT.	VERBAL BASE.	PARASMAIPADA. Imperative.					
		अनि <i>āni</i>	तं <i>tam</i>	तां <i>tām</i>	अमा <i>ama</i>	ता <i>ta</i>	न्तु <i>ntu</i>
भृ <i>bhū</i>	भव <i>bhava</i>	भवतु <i>bhāvatu</i>	भवाव <i>bhāvāva</i>	भवतां <i>bhāvātām</i>	भवास <i>bhāvāma</i>	भवत <i>bhāvata</i>	भवंतु <i>bhāvāntu</i>
तृ <i>tū</i>	तृद <i>tūda</i>	तृदतु <i>tūdātu</i>	तृदाव <i>tūdāva</i>	तृदतां <i>tūdātām</i>	तृदास <i>tūdāma</i>	तृदत <i>tūdāta</i>	तृदंतु <i>tūdāntu</i>
दिव् <i>div</i>	दीव्य <i>dīvya</i>	दीव्यतु <i>dīvyatu</i>	दीव्याव <i>dīvyāva</i>	दीव्यातां <i>dīvyātām</i>	दीव्यास <i>dīvyāma</i>	दीव्यात <i>dīvyāta</i>	दीव्यंतु <i>dīvyāntu</i>
चोर <i>chur</i>	चोरय <i>choraya</i>	चोरयतु <i>choráyatu</i>	चोरयाव <i>choráyāva</i>	चोरयातां <i>choráyātām</i>	चोरयास <i>choráyāma</i>	चोरयात <i>choráyāta</i>	चोरयंतु <i>choráyāntu</i>
		हि <i>hi</i>	आव <i>āva</i>	तां <i>tām</i>	आस <i>āma</i>	ता <i>ta</i>	चंतु <i>antu</i>
	Second Division.						
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	सुनु ¹ <i>sunú</i>	सुनवाव <i>sunāvāva</i>	सुनुतां <i>sunūtām</i>	सुनवास <i>sunāvāma</i>	सुनुत <i>sunutá</i>	सुनुंतु <i>sunvāntu</i>
तन् <i>tan</i>	तनु तनो <i>tanu tano</i>	तनु <i>tanú</i>	तनवाव <i>tanāvāva</i>	तनुतां <i>tanūtām</i>	तनवास <i>tanāvāma</i>	तनुत <i>tanutá</i>	तनुंतु <i>tanvāntu</i>
क्री <i>krī</i>	क्रीया क्रीया क्रीय <i>krīyā krīyā krīyā</i>	क्रीयाहि ² <i>krīyāhi</i>	क्रीयाव <i>krīyāva</i>	क्रीयातां <i>krīyātām</i>	क्रीयास <i>krīyāma</i>	क्रीयात <i>krīyāta</i>	क्रीयांतु <i>krīyāntu</i>
अद् <i>ad</i>	अद् अद् <i>ad ad</i>	अद्दि ³ <i>addhī</i>	अदाव <i>ādāva</i>	अदां <i>attām</i>	अदास <i>ādāma</i>	अदा <i>attá</i>	अदंतु <i>adāntu</i>
हु <i>hu</i>	हुहु जुहो <i>huhu juho</i>	हुहुपि ⁴ <i>juhuhpi</i>	जुहवाव <i>juhāvāva</i>	जुहुतां <i>juhūtām</i>	जुहवास <i>juhāvāma</i>	जुहुत <i>juhutá</i>	जुहुतु ⁵ <i>juhvatu</i>
रुद् <i>rudh</i>	रुद् रुद् <i>rudh rudh</i>	रुद्दि ³ <i>runādhī</i>	रुद्दाव <i>runādhāva</i>	रुद्दां <i>runādhām</i>	रुद्दास <i>runādhāma</i>	रुद्दा <i>runādhā</i>	रुद्दांतु <i>runādhāntu</i>

1 From चाप *āp*, चासुहि *āpmuhi*, § 321, note 1. 2 From अश् *as*, अशान *asāna*, not अशनीहि *asñhi*; but 3rd pers. sing. अशनातु *asñthu*, § 321, note 1.
 3 धि *dhi*, instead of हि *hi*, § 321, note 1. 4 See § 321, note 1. Cf. No. 192. 5 See § 321, note 2.

ROOT.		VERBAL BASE.		ĀTMANEPADA. Present.										
		First Division.		इ i	से se	ते te	अवहे avāhe	इये ithe	इते ite	अमहे amāhe	अध्वे dhve	ने nte		
भृ bhū	भृ bhava	भवसे bhāvase	भवते bhāvate	भवसे bhāvase	भवते bhāvate	भवते bhāvate	भवते bhāvate	भवसे bhāvase	भवते bhāvate	भवमहे bhāvāmahe	भवध्वे bhāvadhve	भवन्ते bhāvante		
तुद् tud	तुद् tudā	तुदसे tudāse	तुदते tudāte	तुदसे tudāse	तुदते tudāte	तुदते tudāte	तुदसे tudāse	तुदते tudāte	तुदते tudāte	तुदामहे tudāmahe	तुदध्वे tudādhve	तुदन्ते tudānte		
दिव् div	दिव् divya	दीवसे divyase	दीवते divyate	दीवसे divyase	दीवते divyate	दीवते divyate	दीवसे divyase	दीवते divyate	दीवते divyate	दीव्यामहे divyāmahe	दीवध्वे divyadhve	दीवन्ते divyante		
चुर् chur	चुर् choraya	चोरसे chorāyase	चोरते chorāyate	चोरसे chorāyase	चोरते chorāyate	चोरते chorāyate	चोरसे chorāyase	चोरते chorāyate	चोरते chorāyate	चोर्यामहे chorāyāmahe	चोर्यध्वे chorāyadhve	चोर्यन्ते chorāyante		
		Second Division.		ए e	से se	ते te	वहे vāhe	आये āthe	आते āte	महे māhe	अध्वे dhve	अन्ते ante		
सु su	सु sunu	सुनुषे sunuṣhe	सुनुते sunuṭe	सुनुषे sunuṣhe ¹	सुनुवहे ¹ sunuvāhe	सुनुवते ¹ sunuvāte	सुनुवहे ¹ sunuvāhe	सुनुवते ¹ sunuvāte	सुनुवते ¹ sunuvāte	सुनुमहे ² sunumāhe	सुनुध्वे sunudhvē	सुनुन्ते sununte		
तन् tan	तन् tanu	तनुषे tanuṣhe	तनुते tanuṭe	तनुवहे ³ tanuvāhe	तनुवते ³ tanuvāte	तनुवते ³ tanuvāte	तनुवहे ³ tanuvāhe	तनुवते ³ tanuvāte	तनुवते ³ tanuvāte	तनुमहे ⁴ tanumāhe	तनुध्वे tanudhvē	तनुन्ते tanunte		
क्री क्रि	क्रीणी क्रिया	क्रीणीषे kṛīṇīṣhe	क्रीणीते kṛīṇīṭe	क्रीणीवहे ³ kṛīṇīvāhe	क्रीणीवते ³ kṛīṇīvāte	क्रीणीवते ³ kṛīṇīvāte	क्रीणीवहे ³ kṛīṇīvāhe	क्रीणीवते ³ kṛīṇīvāte	क्रीणीवते ³ kṛīṇīvāte	क्रीणीमहे kṛīṇīmāhe	क्रीणीध्वे kṛīṇīdhvē	क्रीणीन्ते kṛīṇīnte		
अद् ad	अद् ad	अत्से atse	अत्ते atṭe	अद्दहे adḍhe	अद्दते adḍate	अद्दते adḍate	अद्दहे adḍhe	अद्दते adḍate	अद्दते adḍate	अद्महे adḍmāhe	अद्ध्वे adḍhvē	अद्दन्ते adḍante		
हु हु	हु हुhu	हुहसे huḥṣhe	हुहुते huḥṭe	हुहुवहे ³ huḥvāhe	हुहुवते ³ huḥvāte	हुहुवते ³ huḥvāte	हुहुवहे ³ huḥvāhe	हुहुवते ³ huḥvāte	हुहुवते ³ huḥvāte	हुहुमहे huḥumāhe	हुहुध्वे huḥudhvē	हुहुन्ते huḥunte		
रु रु	रु रुndh	रन्त्से runtse	रन्द्धते ruddhē	रन्द्धवहे ³ ruddhvāhe	रन्द्धवते ³ ruddhvāte	रन्द्धवते ³ ruddhvāte	रन्द्धवहे ³ ruddhvāhe	रन्द्धवते ³ ruddhvāte	रन्द्धवते ³ ruddhvāte	रन्द्धमहे ruddhmāhe	रन्द्धध्वे ruddhdhvē	रन्द्धन्ते ruddhante		

1 Or सुनुवहे sunuvāhe.

2 Or तनुवहे tanuvāhe.

3 Or सुहुवहे suḥvāhe.

4 Or तनुमहे tanumāhe.

ĀTMA NEPADA.
Imperfect.

ROOT.	VERBAL BASE.	इ i	था: thāḥ	त ta	अवहि avahi	इथां ithām	इतां itām	अमहि amahi	अं dhvam	ना nta
भृ bhū	भव bhava	अभवे ābhave	अभवथा: ābhavathāḥ	अभवत ābhavata	अभवत्वहि ābhavātvahi	अभवेथां ābhavethām	अभवेतां ābhavētām	अभवामहि ābhavamāhi	अभवध्वं ābhavadhvam	अभवंत ābhavanta
तृ tud	तृद tudā	अतृदे ātūde	अतृदथा: ātūdathāḥ	अतृदत ātūdata	अतृदत्वहि ātūdātvahi	अतृदेथां ātūdeṭhām	अतृदेतां ātūdeētām	अतृदामहि ātūdāmāhi	अतृदध्वं ātūdadhvam	अतृदंत ātūdanta
दिव् div	दीव्य dīrya	अदीव्ये ādīrye	अदीव्यथा: ādīryathāḥ	अदीव्यत ādīryata	अदीव्यत्वहि ādīryātvahi	अदीव्येथां ādīryeṭhām	अदीव्येतां ādīryeētām	अदीव्यामहि ādīryāmāhi	अदीव्यध्वं ādīryadhvam	अदीव्यंत ādīryanta
चुर chur	चोरय choraya	अचोरये āchoraye	अचोरयथा: āchorayathāḥ	अचोरयत āchorayata	अचोरयत्वहि āchorayātvahi	अचोरयेथां āchorayethām	अचोरयेतां āchorayētām	अचोरयामहि āchorayāmāhi	अचोरयध्वं āchorayadhvam	अचोरयंत āchorayanta
	Second Division.	इ i	था: thāḥ	त ta	वहि vahi	अथां athām	अतां atām	महि mahi	अं dhvam	अत ata
सु su	सुनु sunu	असुन्वि āsunvi	असुनुथा: āsunvithāḥ	असुनुत āsunvata	असुनुत्वहि ¹ āsunvātvahi	असुनुवेथां āsunvethām	असुनुवेतां āsunvētām	असुनुमहि ² āsunvamāhi	असुनुध्वं āsunvadhvam	असुनुन्त āsunvanta
तन् tan	तानु tanu	अतन्वि ātanvi	अतानुथा: ātanvithāḥ	अतानुत ātanvata	अतानुत्वहि ³ ātanvātvahi	अतानुवेथां ātanvethām	अतानुवेतां ātanvētām	अतानुमहि ⁴ ātanvamāhi	अतानुध्वं ātanvadhvam	अतानुन्त ātanvanta
क्री क्रीणी क्रीण क्रीणी क्रीण	क्रीणी क्रीण kṛīṇī kṛīṇ	अक्रीणि ākṛīṇi	अक्रीणीथा: ākṛīṇīthāḥ	अक्रीणीत ākṛīṇīta	अक्रीणीत्वहि ākṛīṇītvahi	अक्रीणीथां ākṛīṇīṭhām	अक्रीणीतां ākṛīṇīṭām	अक्रीणीमहि ākṛīṇīmāhi	अक्रीणीध्वं ākṛīṇīdhvam	अक्रीणीन्त ākṛīṇīnta
अद् ad	अद् ad	आदि ādi	आदिथा: ādīthāḥ	आत्त ātta	आद्द्वहि ādātvahi	आदिथां ādīṭhām	आदितां ādītām	आमहि āmamāhi	आद्द्वं āddhvam	आदन्त ādata
जु जुहु जुहु	जुहु जुहु jūhu jūhu	अजुह्वि ājuhvi	अजुहुथा: ājuhvithāḥ	अजुहुत ājuhvata	अजुहुत्वहि ājuhvātvahi	अजुहुवेथां ājuhveṭhām	अजुहुवेतां ājuhveētām	अजुहुमहि ājuhvamāhi	अजुहुध्वं ājuhvadhvam	अजुहुन्त ājuhvanta
रु रुण्ड रुण्ड	रुण्ड रुण्ड ruṇḍ ruṇḍ	अरुण्डि āruṇḍi	अरुण्डथा: āruṇḍthāḥ	अरुण्ड āruṇḍha	अरुण्डत्वहि āruṇḍtvahi	अरुण्डथां āruṇḍṭhām	अरुण्डतां āruṇḍṭām	अरुण्डमहि āruṇḍmāhi	अरुण्डध्वं āruṇḍdhvam	अरुण्डन्त āruṇḍhanta

1 Or असुन्त्वहि āsunvātvahi.

2 Or असुन्महि āsunvamāhi.

3 Or अतन्त्वहि ātanvātvahi.

4 Or अतन्महि ātanvamāhi.

ĀTMA NEPADA.
Optative.

ROOT.	VERBAL BASE.	इय iya	इयाः iihāh	इत ita	इवहि ivahi	इयाषां iyāṣhām	इयातां iyātām	इमहि imahi	इध्वं idhvam	इत् इत्	इत् इत्
भू bhū	भवेय bhāveya	भवेयः bhāveṣhāh	भवेत् bhāvetā	भवेत् bhāvetā	भवेवहि bhāvevahi	भवेयाषां bhāveyāṣhām	भवेयातां bhāveyātām	भवेमहि bhāvemahi	भवेध्वं bhāvedhvam	भवेत् bhāvet	भवेत् bhāvet
तुद् tud	तुदेय tudēya	तुदेयः tudēṣhāh	तुदेत् tudēta	तुदेत् tudēta	तुदेवहि tudēvahi	तुदेयाषां tudēyāṣhām	तुदेयातां tudēyātām	तुदेमहि tudēmahi	तुदेध्वं tudēdhvam	तुदेत् tudēta	तुदेत् tudēta
दिव् div	दिव्येय dīvyeya	दिव्येयः dīvyēṣhāh	दिव्येत् dīvyeta	दिव्येत् dīvyeta	दिव्येवहि dīvyevahi	दिव्येयाषां dīvyeyāṣhām	दिव्येयातां dīvyeyātām	दिव्येमहि dīvyemahi	दिव्येध्वं dīvyēdhvam	दिव्येत् dīvyeta	दिव्येत् dīvyeta
चुर् chur	चोरयेय chorāyeya	चोरयेयः chorāyēṣhāh	चोरयेत् chorāyeta	चोरयेत् chorāyeta	चोरयेवहि chorāyevahi	चोरयेयाषां chorāyeyāṣhām	चोरयेयातां chorāyeyātām	चोरयेमहि chorāyemahi	चोरयेध्वं chorāyēdhvam	चोरयेत् chorāyeta	चोरयेत् chorāyeta
		इय iya	इयाः iihāh	इत ita	इवहि ivahi	इयाषां iyāṣhām	इयातां iyātām	इमहि imahi	इध्वं idhvam	इत् इत्	इत् इत्
सु su	सुन्वीय sunvīyā	सुन्वीयाः sunvīyāṣhāh	सुन्वीत् sunvītā	सुन्वीत् sunvītā	सुन्वीवहि sunvīvahi	सुन्वीयाषां sunvīyāṣhām	सुन्वीयातां sunvīyātām	सुन्वीमहि sunvīmāhi	सुन्वीध्वं sunvīdhvam	सुन्वीत् sunvīta	सुन्वीत् sunvīta
तन् tan	तन्वीय tanvīyā	तन्वीयाः tanvīyāṣhāh	तन्वीत् tanvītā	तन्वीत् tanvītā	तन्वीवहि tanvīvahi	तन्वीयाषां tanvīyāṣhām	तन्वीयातां tanvīyātām	तन्वीमहि tanvīmāhi	तन्वीध्वं tanvīdhvam	तन्वीत् tanvīta	तन्वीत् tanvīta
क्री क्री	क्रीणीय kṛīṇīyā	क्रीणीयाः kṛīṇīyāṣhāh	क्रीणीत् kṛīṇītā	क्रीणीत् kṛīṇītā	क्रीणीवहि kṛīṇīvahi	क्रीणीयाषां kṛīṇīyāṣhām	क्रीणीयातां kṛīṇīyātām	क्रीणीमहि kṛīṇīmāhi	क्रीणीध्वं kṛīṇīdhvam	क्रीणीत् kṛīṇīta	क्रीणीत् kṛīṇīta
अद् ad	अदीय adīyā	अदीयाः adīyāṣhāh	अदीत् adītā	अदीत् adītā	अदीवहि adīvahi	अदीयाषां adīyāṣhām	अदीयातां adīyātām	अदीमहि adīmāhi	अदीध्वं adīdhvam	अदीत् adīta	अदीत् adīta
जुहु जुहु	जुह्वीय jūhvīyā	जुह्वीयाः jūhvīyāṣhāh	जुह्वीत् jūhvītā	जुह्वीत् jūhvītā	जुह्वीवहि jūhvīvahi	जुह्वीयाषां jūhvīyāṣhām	जुह्वीयातां jūhvīyātām	जुह्वीमहि jūhvīmāhi	जुह्वीध्वं jūhvīdhvam	जुह्वीत् jūhvīta	जुह्वीत् jūhvīta
रुध् रुध्	रुन्धीय rundhīyā	रुन्धीयाः rundhīyāṣhāh	रुन्धीत् rundhītā	रुन्धीत् rundhītā	रुन्धीवहि rundhīvahi	रुन्धीयाषां rundhīyāṣhām	रुन्धीयातां rundhīyātām	रुन्धीमहि rundhīmāhi	रुन्धीध्वं rundhīdhvam	रुन्धीत् rundhīta	रुन्धीत् rundhīta

Ā T M A N E P A D A .

Imperative.

ROOT.	VERBAL BASE.	ए e	स sva	तां tām	आवहै āvahai	इयां iṥhām	इतां itām	आमहै āmahai	अं dhvam	नां nām
भू bhū	भव bhava	भवै bhāvai	भवास bhāvasva	भवातां bhāvātām	भवावहै bhāvāvahai	भवेयां bhāvēṥhām	भवेतां bhāvētām	भवामहै bhāvāmahai	भवध्वं bhāvadhvam	भवेतां bhāvētām
तुद् tud	तुद् tudā	तुद्दे तुदाँ तुदाँ	तुद्दस तुदाँस	तुद्दतां तुदाँतां	तुद्दवहै तुदाँवहै	तुद्देयां तुदाँदेṥhām	तुद्देतां तुदाँदेतām	तुद्दामहै तुदाँदामहै	तुद्दध्वं तुदाँध्वं	तुद्देतां तुदाँदेतām
दिव् div	दीव्य दीव्या	दीव्यै दीव्यै	दीव्यास दीव्यास	दीव्यातां दीव्यातां	दीव्यावहै दीव्यावहै	दीव्येयां दीव्येṥhām	दीव्येतां दीव्येतां	दीव्यामहै दीव्यामहै	दीव्यध्वं दीव्यध्वं	दीव्येतां दीव्येतां
चुर chur	चोर्य चोरया	चोर्यै चोर्यै	चोर्यास चोर्यास	चोर्यातां चोर्यातां	चोर्यावहै चोर्यावहै	चोर्येयां चोर्येṥhām	चोर्येतां चोर्येतां	चोर्यामहै चोर्यामहै	चोर्यध्वं चोर्यध्वं	चोर्येतां चोर्येतां
		रे ai	स sva	तां tām	आवहै āvahai	आयां āṥhām	आतां ātām	आमहै āmahai	अं dhvam	आतां ātām
सु su	सुनु सुनो	सुनवै सुनवै	सुनुष्व सुनुष्व	सुनुतां सुनुतां	सुनुववहै सुनुववहै	सुनुयां सुनुयां	सुनुतां सुनुतां	सुनुवामहै सुनुवामहै	सुनुध्वं सुनुध्वं	सुनुतां सुनुतां
तन् tan	तनु तनो	तनवै तनवै	तनुष्व तनुष्व	तनुतां तनुतां	तनुववहै तनुववहै	तनुयां तनुयां	तनुतां तनुतां	तनुवामहै तनुवामहै	तनुध्वं तनुध्वं	तनुतां तनुतां
क्री kri	क्रीणी क्रीणा क्रीण	क्रीणै क्रीणै	क्रीणीष्व क्रीणीष्व	क्रीणीतां क्रीणीतां	क्रीणावहै क्रीणावहै	क्रीणयां क्रीणयां	क्रीणीतां क्रीणीतां	क्रीणामहै क्रीणामहै	क्रीणीध्वं क्रीणीध्वं	क्रीणीतां क्रीणीतां
अद् ad	अद् अद्	अद्दे अद्दे	अत्स अत्स	अत्तां अत्तां	अद्दवहै अद्दवहै	अद्दयां अद्दयां	अद्दतां अद्दतां	अद्दामहै अद्दामहै	अद्दध्वं अद्दध्वं	अद्दतां अद्दतां
हु hu	हुहु हुहो	हुहवै हुहवै	हुहुष्व हुहुष्व	हुहुतां हुहुतां	हुहुववहै हुहुववहै	हुहुयां हुहुयां	हुहुतां हुहुतां	हुहुवामहै हुहुवामहै	हुहुध्वं हुहुध्वं	हुहुतां हुहुतां
रुध rudh	रुधै रुधै	रुधवै रुधवै	रुधस रुधस	रुधतां रुधतां	रुधवहै रुधवहै	रुधयां रुधयां	रुधतां रुधतां	रुधामहै रुधामहै	रुधध्वं रुधध्वं	रुधतां रुधतां

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *ní*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ *a* or आ *á*: such as ईद् *íd*, to praise; एद् *edh*, to grow; इण् *indh*, to light; उण् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय् *day*, to pity, &c., अय् *ay*, to go, आस् *ás*, to sit down (Pân. III. 1, 37), कास् *kás*, to cough (Pân. III. 1, 35); also काञ् *kás*, to shine (Sár.); optionally उष् *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jágrī*, to wake, (जागरां *jágarám*, Pân. III. 1, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayám*), ह्री *hrī* (जिह्यां *jihrayám*), भृ *bhṛī* (बिभरां *bibharám*), and हु *hu* (जुहवां *juhavám*, Pân. III. 1, 39).

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाय *ūrṇunāva* as its Perfect.

रुच् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्यै *ánarchchhā*. It is treated, in fact, as if अर्च्यै *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ <i>a</i>	|		ए <i>e</i>
2.	इथ <i>itha</i>	|		इषे <i>ishe</i>
3.	अ <i>a</i>	|		ए <i>e</i>

	DUAL.	
1. इव <i>iva</i>	|	इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>	|	आथे <i>áthe</i>
3. अतुः <i>atuh</i>	|	आते <i>áte</i>
	PLURAL.	
1. इम <i>ima</i>	|	इमहे <i>imahe</i>
2. अ <i>a</i>	|	इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>	|	इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिय *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुध् *budh*, बुबोध *bubódh-a*, बुबोधिय *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jív*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijív-a*, जिजीविय *jijív-ilha*, जिजीव *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *ní*, निनाय *nináy-a* or निनय *nináy-a*, निनेय *ninétha* or निनयिय *nináy-itha*, निनाय *nindy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान *jaghán-a* or जघन *jaghán-a*, जघनिय *jaghán-itha*, जघान *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by अथा *tha*, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिय *vivijitha*. (Pāṇ. I. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with वृ *ṛ*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेट् *pet*, before the accented terminations, (including इथ् *itha*, Pân. VI. 4, 120, 121.)

पच् *pach*, पपक्थ् *papáktha*, but पेषिथ् *pechithá*, पेषिम *pechimá*, पेषुः *pechúh*.
तन् *tan*, तेनिथ् *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह् *uváha*, जह्मि *úhimá*. वच् *vach*, उवाच *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *trí*, फल् *phal*, भज् *bhaj*, त्रप *trap*, श्रथ् *śrath* (Pân. VI. 4, 122), and राध् *rádh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jrí*, भ्रम् *bhram*, and तस् *tras* (124) may do so optionally; and likewise फण् *phan*, राज् *ráj*, भ्राज् *bhráj*, भ्राज् *bhrás*, भ्राज् *bhlás*, स्यम् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pân. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghnátuh*. खन् *khan*, चक्षुतुः *chakh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pân. I. 2, 5), such as मन्थ् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjátuh*; मनंथतुः *mamanthátuh*; संसंसे *sasrañsé*.

5. The verbs श्रन्थ् *śranth*, ग्रन्थ् *granth*, दंभ् *dambh*, and खन्थ् *sv vñj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सस्वजे *sasvajé* (loss of nasal and *e*, cf. Pân. I. 2, 6, vârt.). But according to some grammarians the forms शश्रन्थतुः *śaśranthátuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pân. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áu*, ददिव *dad-ivá*, ददथुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लथुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except ये *vye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, ऋ *ri*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar* †. (§ 221.)

* शसु हिंसायामिति केचित् केचित्तु शशु मुतगताविति । Prasáda, p. 13 a. In a later passage the Prasáda (p. 17 b) decides for both, शस् *śas* and शश् *śas*.

† ऋ *ri* forms the perf. आर् *ára*, 3rd pers. dual आरतुः *árátuh*. ऋच् *richh* forms आनर्च्छे *ánarchhha*, 3rd pers. dual आनर्च्छतुः *ánarchchhátuh*. (Pân. VII. 4, 11.)

Roots ending in उ u, ऊ ū, change these vowels always into उच् uv.

Most roots ending in कृ ri, change the vowel to अर ar (Pāṇ. VII. 4, 11).
गृ grī, जगरतुः jagarátuh*.

नी ni, निन्यिव niny-ivá, we two have led. श्री śri, शिश्रियिष śisriy-ivá, we two have gone. कृ kri, चक्रयुः chakr-áthuh, you two have done. स्तु stri, तस्तारयुः tastar-áthuh, you two have spread. यु yu, युयुवयुः yuyuv-áthuh, you two have joined. स्तु stu, तुष्टुवयुः tushṭuv-áthuh, you two have praised. कृ krī, चकरयुः chakar-áthuh, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ire, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e. g. दुदुहे duduh-ré.

* In शृ śrī, दृ drī, and पृ prī a further shortening may take place; शशरतुः śaśarátuh being shortened to शश्रतुः śaśrátuh, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered :

1. When is it *necessary* to omit the इ i?
2. When is it *optional* to insert or to omit the इ i?
3. When is it *necessary* to insert the इ i?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इ i. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ i may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ i is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ i authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इ i, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ i must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इ i in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ á.
2. All monosyllabic roots ending in इ i, except अस् sri, to attend (21, 31)*; अस् svi, to grow (23, 41). (Note—स्मि smi, to laugh, must take इ i in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ई, except डी ḍī, to fly (22, 72; 26, 26. *anudatta*), and शी śī, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्षु kshnu, to sharpen (24, 28). सु snu, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इ i in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's Radices Linguae Sanscritæ, 1841.

5. All monosyllabic roots ending in चृ ri, except वृ vri, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य sya, all verbs in चृ ri take इ i (Pāṇ. VII. 2, 70).

सृ sri, to sound, may take इ i (Pāṇ. VII. 2, 44). भृ bhri, to carry, may take इ i in the Desider. (Pāṇ. VII. 2, 49). दृ dri, to regard, धृ dhri, to hold, and चृ ri, to go, take इ i in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Âtmanepada verbs ending in चृ ri and beginning with a conjunct consonant may take इ i (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in ए e, ऐ ai, ओ o.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ ū and चृ ri, must not take इ i.

7. Of roots ending in क k, शक śak, to be able (26, 78; 27, 15).

8. Of roots ending in च् ch, पच् pach, to cook (23, 27); वच् vach, to speak (24, 55); मुच् much, to loose (28, 136); सिच् sich, to sprinkle (28, 140); रिच् rich, to leave (29, 4); विच् vich, to separate (29, 5).

9. Of roots ending in छ chh, प्रछ् prachh, to ask (28, 120). It must take इ i in the Desider. (Pāṇ. VII. 2, 75).

10. Of roots ending in ज् j, संज् svañj, to embrace (23, 7); त्यज् tyaj, to leave (23, 17); संज् sañj, to adhere (23, 18); भज् bhaj, to worship (23, 29); रंज् rañj, to colour (23, 30; 26, 58); यज् yaj, to sacrifice (23, 33); निज् nij, to clean (25, 11); विज् vij, to separate (25, 12; not 28, 9, or 29, 23); [Kás. मृज् mrij]; युज् yuj, to meditate (26, 68), to join (29, 7); सृज् srij, to let off (26, 69; 28, 121); भज् bhrajj, to bake (28, 4, except Desider.); मज् majj, to dip (28, 122); रुज् ruj, to break (28, 123); भुज् bhuj, to bend (28, 124), to protect (29, 17); भञ् bhañj, to break (29, 16).

11. Of roots ending in ह् d, हद् had, to evacuate (23, 8); स्कन्द skand, to step (23, 10); अद् ad, to eat (24, 1); पद् pad, to go (26, 60); खिद् khid, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् vid, to be (26, 62); सिद् svid, to sweat (26, 79); तुद् tud, to strike (28, 1); नुद् nud, to push (28, 2; 28, 132); सद् sad, to droop (28, 133); शद् śad, to perish (28, 134); विद् vid, to find (28, 138? 29, 13; not 24, 56); भिद् bhid, to cut (29, 2); छिद् chhid, to divide (29, 3); क्षुद् kshud, to pound (29, 6).

12. Of roots ending in ध् dh, बुध् budh, to know (26, 63); युध् yudh, to fight (26, 64); रुध् rudh, with अनु anu, to love (26, 65), to keep off (29, 1); राध् rádh, to grow (26, 71; 27, 16); व्यध् vyadh, to strike (26, 72); क्रुध् krudh, to be angry (26, 80); क्षुध् kshudh, to be hungry (26, 81), except Part. क्षुधित kshudhita and Ger. क्षुधित्वा kshudhitoá (Pāṇ. VII. 2, 52); शुध् śudh, to clean (26, 82); सिध् sidh, to succeed (26, 83); साध् sádth, to achieve (27, 16); बंध् bandh, to bind (31, 37).

13. Of roots ending in न् n, हन् han, to kill (24, 2), except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बध् badh; मन् man, to think (26, 67).

14. Of roots ending in प् p, तिप् tip, to pour (10, 1?); सृप् srip, to go (23, 14); तप् tap, to heat (23, 16; 26, 50); शप् śap, to swear (23, 31; 26, 59); वप् nap, to sow (23, 34); स्वप् svap, to sleep (24, 60); आप् áp, to reach (27, 14); क्षिप् kship, to throw (28, 5); लुप् lup, to cut (28, 137); लिप् lip, to anoint (28, 139); छुप् chhup, to touch (28, 125). (Note—तृप् trip and दृप् drip, which are generally included, may take इ i, according to Pāṇ. VII. 2, 45.)

15. Of roots ending in भ् bh, रभ् rabh, to desire (23, 5); लभ् labh, to take (23, 6); यभ् yabh, to coire (23, 11).

16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *yam*, to cease (23, 15). But these three take इ *i* in Aor. Par. (Pāṇ. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इ *i* before स् *s* of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in Âtm. (Pāṇ. VII. 2, 36).
17. Of roots ending in श् *ś*, क्रुश् *krus*, to shout (20, 26); दृश् *dris*, to see (23, 19); दंश् *damś*, to bite (23, 20); लिश् *liš*, to be small (26, 70; 28, 127); दिश् *dis*, to show (28, 3); रुश् *rus*, to hurt (28, 126); रिश् *ris*, to hurt (28, 126); स्पृश् *spris*, to touch (28, 128); विश् *viś*, to enter (28, 130); मृश् *mriś*, to rub (28, 131).
18. Of roots ending in श् *ś*, कृष् *krish*, to draw (23, 21; 28, 6); त्विष् *tvish*, to shine (23, 32); द्विष् *dvish*, to hate (24, 3); विष् *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुष् *push*, to nourish (26, 73; not 17, 50); शुष् *śush*, to dry (26, 74); तुष् *tush*, to please (26, 75); दुष् *dush*, to spoil (26, 76); श्लिष् *ślish*, to embrace (26, 77); शिष् *śish*, to distinguish (29, 14); पिष् *pish*, to pound (29, 15).
19. Of roots ending in स् *s*, वस् *vas*, to dwell (23, 36), except Part. उषितः *ushitah* and Ger. उषित्वा *ushitrā* (Pāṇ. VII. 2, 52); घस् *ghas*, to eat (17, 65, as substitute for अद् *ad*).
20. Of roots ending in ह् *h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 35); दुह् *dah*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5); लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ *i* in certain only of the general tenses.

A. In the future (formed by ता *tā*), the future and conditional (formed by स्य *syā*), the desiderative, and the participle in त *ta* (Pāṇ. VII. 2, 15; 44), the verb क्लिप् *klip* must not take इ *i*, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लिप् *klip*, to shape, Fut. कल्प्या *kalptā*, Fut. कल्पस्यति *kalpsyati*, Cond. अकल्पस्यत् *akalpsyat*; Desid. चिक्लिप्सति *chiklipsati*; Part. क्लिप्तः *kliptah*.

B. In the future and conditional (formed by स्य *syā*), the desiderative base, and the participle in त *ta*, the following four verbs must not take इ *i*, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vrit*, to exist, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृत्तः *vrittah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vridh*, to grow, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृद्धः *vridhdah*.

स्यद् *syand*, to drop, Fut. स्यन्स्यति *syantsyati*, Cond. अस्यन्स्यत् *asyantsyat*; Desid. सिस्यन्सति *sisyantsati*; Part. स्यन्नः *syannah*.

शृष् *śridh*, to hurt, Fut. शर्त्स्यति *śartsyati*, Cond. अशर्त्स्यत् *aśartsyat*; Desid. शिशृत्सति *śisritsati*; Part. शृद्धः *śridhdah*.

C. In the desiderative bases, and in the participle in त *ta*, monosyllabic roots ending in उ *u*, ऊ *ū*, ऋ *ṛi*, ॠ *ṛi*, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इ *i*. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, बुभूषति *bubhūshati*; Part. भूतः *bhūtah*.

ग्रह् *grah*, जिघृक्षति *jighrikshati*; Part. गृहीतः *grihītah* (long *ī* by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, जुघृक्षति *jughukshati*; Part. गूढः *gūḍah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in ऋ *ṛi* and ॠ *ṛi* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

D. Participial formations.

1. Roots which may be without the इ *i* in any one of the general tenses, must be without it in the participle in त *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, ऊ u, ऋ ri, ॠ ri, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvā. (Pāṇ. VII. 2, 11.)

लू लू, to cut, लूनः lū-naḥ, लूनवान् lū-navān, लूत्वा lū-tvā. (Except पू pū, § 335, II. 6.)

वृ vri, to cover, वृतः vri-taḥ, वृतवान् vri-tavān, वृत्वा vri-tvā.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता gāh-i-tā or गाढा gāḍha; hence its participle गाढः gāḍhaḥ only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता gop-i-tā or गोप्ता gop-tā; hence its participle गुप्तः guptaḥ only.

2. Roots which by native grammarians are marked with technical आ d or ई i do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.)*

स्विद् svīd, to sweat (marked as भिष्विदा ṅishvidā); स्विन्नः svinnāḥ.

लज् laj, to be ashamed (marked as ओलजी olajī); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

श्रि श्री, to go; श्रितः śritaḥ, श्रित्वा śritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

श्रि श्रि, to swell; श्रूनः śūnāḥ. (Pāṇ. VII. 2, 14.) See § 332, 2.

सुम् kshubbh, to shake; सुम्भः kshubdhaḥ, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

खन् svan, to sound; खांतः svāntaḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhvāntaḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ् mlechchh, to speak indistinctly; म्लिष्टः mlišhtaḥ, if it means indistinct.

विरम् virebh, to sound; विरिभ्यः viribdhaḥ, if it refers to a note.

फण् phaṇ, to prepare; फांटः phāṇṭaḥ, if it means without an effort.

वाह् vāh, to labour; वाढः vāḍhaḥ, if it means excessive.

धृष् dhṛish, to be confident; धृष्टः dhṛishṭaḥ, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् viśas, to praise; विशस्तः viśastaḥ, if it means arrogant.

दृह् drih, to grow; दृढः dṛiḍhaḥ, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् parivṛih, to grow; परिवृढः parivṛiḍhaḥ, if it means lord. (Pāṇ. VII. 2, 21.)

कश् कश्, to try; कष्टः kashṭaḥ, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् ghush, to manifest; घुष्टः ghushṭaḥ, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् ard, with the prepos. सं sam, नि ni, वि vi, अर्थः arṇṇaḥ; समर्थः samarṇṇaḥ, plagued. (Pāṇ. VII. 2, 24.)

अर्द् ard, with the prepos. अभि abhi; अभ्यर्थः abhyarṇṇaḥ, if it means near. (Pāṇ. VII. 2, 25.)

वृत् वृत् (as causative), वृत्तः vṛittaḥ, if it means read.

* मिद् mid, to be soft, though having a technical आ d, may, in certain senses, form its participle as मेदिताः meditaḥ or मिनः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ d.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिव *saṃchaskariva*; 2nd pers. sing. संचस्करिथ *saṃchaskaritha*.
2. सृ *sṛi*, to go, असृव *asṛi-va*.
3. भृ *bhṛi*, to bear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृम् *vṛiñ* and वृङ् *vṛiñ**), to choose, Par. अवृव *avṛi-va* †, Âtm. अवृवहे *avṛi-vahe*, अवृषे *avṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushtu-va*. तुष्टोथ *tushto-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोथ *dudro-tha*.
7. स्रु *sru*, to flow, सुस्रुव *susru-va*. सुस्रोथ *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोथ *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before थ *tha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form अवृथे *avṛi-ṭha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form. See No. 142, in the Dhâtupâṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tâ*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.
या *yâ*, to go; Fut. याता *yâtâ*; ययाथ *yayâ-tha*.
चि *chi*, to gather; Fut. चेता *chetâ*; चिचेथ *chiche-tha*.
3. In roots ending in consonants and having an ञ *ñ* for their radical vowel, which are necessarily without इ i in the future (ता *tâ*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

पच् *pach*, to cook; Fut. पक्ता *paktâ*; पपकथ *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्षी *karshî*; चकर्षिथ *chakarsh-i-tha*.

(Bharadvâja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेषिथ *pechitha*, besides पपकथ *papaktha*; इयजिथ *iyajitha*, besides इयष्ट *iyashṭha*; also ययिथ *yayitha*, चिचयिथ *chichayitha*, &c.)

4. All other verbs ending in consonants with any other radical vowel but ञ *ñ*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tâ*).

* वृम् *vṛiñ*, (27, 8) वरणे *varane*, Su. वृम् *vṛiñ*, (34, 8) आवरणे *avarane*, Chur. वृङ् *vṛiñ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛi*, the rule of Pāṇini being restricted by the commentator to वृम् *vṛiñ* and वृङ् *vṛiñ*.

Exceptions :

1. In सृज् *srij* and दृञ् *driś*, the omission is optional.
सृज् *srij*, सस्रष्ट *sasrashtha*, or ससृजिय *sasrijitha*.
2. The verbs अति *atti*, अति *arti*, व्ययति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)
अरि *ri*, आरिथ *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त ta stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिच् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त ta, सन् *san*, स्य *sya*, ता *tā*, सिच् *sich*, लिङ् *liṅ* :
In the verbs enumerated § 332.
2. Before त ta, सन् *san*, स्य *sya*, ता *tā* :
In कृप् *klip*, if Parasmaipada. § 333, A.
3. Before त ta, सन् *san*, स्य *sya* :
In वृत् *vrit*, वृष् *vriḥ*, स्यद् *syand*, शृष् *śriḥ*, if Parasmaipada. § 333, B.
4. Before त ta, सन् *san* :
In monosyllabic verbs ending in उ, ऊँ, अ, अर्, ग्रह *grah*, and गुह *guh*. § 333, C.
5. Before त ta :
a. All verbs which by native grammarians are marked with आ *ā*, ई *ī*, or ऊँ *ū* *.
b. The verb श्री *śri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before थ *tha*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊँ shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs स्वृ *svrī*; Per. Fut. स्वरिता *svar-i-tā*, or स्वती *svartā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *sotā*, &c.

धू *dhū* (not as Tud), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊँ (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gdh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अञ् *añj* (though marked अञ्जू *añjū*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)

अञ्जिषुः *añjishuh*.

3. In the eight verbs beginning with र्थ *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) र्थ *radh*, to perish, रथिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नश *naś*, to vanish, नशिता *naś-i-tā*, or नष्टा *naishṭā*.

(26, 86) तृप् *trip*, to delight, तर्पिता *tarpi-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *traptā*.

(26, 87) दृप् *drip*, to be proud, दर्पिता *darpi-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) दृह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोघा *drogdhā*, or द्रोढा *drodhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *modhā*.

(26, 90) सुह् *suh*, to vomit, सोहिता *snoh-i-tā*, or सोग्धा *snogdhā*, or सोढा *snodhā*.

(26, 91) सिह् *sniḥ*, to love, सेहिता *sneh-i-tā*, or सेग्धा *sneydhā*, or सेढा *snedhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष् *kush* (Chur class), preceded by निर् *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त *t* :

In the verbs इष् *ish* (Tud only), सह् *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence

इष्टः *ishtah* only, but either इष्टा *ishtvā* or इषित्वा *ishitvā*.

2. Before *ārdhadhātukas* beginning with स *s*, but not in the aorist :

In the verbs कृत् *krī*, to cut; चृत् *chrit*, to kill; छृद् *chhrī*, to play; तृद् *trī*, to strike; नृत् *nrit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च्चृ *ṛī*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in च्चृ *ṛidh*, भ्रस्ज् *bhrasj*, दम् *dambh*, श्रि *śri*, स्वृ *svrī*, यु *yu*, ऊर्णु *ūrnu*, भृ *bhri* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिष् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च्चृ *ṛī* (Pāṇ. VII. 2, 42). The च्चृ *ṛī* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च्चृ *ṛī* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvá* :

In verbs having a technical उ *u*. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शान्त्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvá* and the participle in त *ta* :

In the verb क्लिञ्ज *klīś*. (Pāṇ. VII. 2, 50.)

क्लिञ्चित्वा *klīśitvā* or क्लिष्ट्वा *klīṣṭvā*, क्लिञ्चितः *klīśitaḥ* or क्लिष्टः *klīṣṭaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā*, पवितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations त *ta* or न *na* ; (see also § 333, D. 2, note) :

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूर *pūr*, to fill, पूर्णः *pūrṇaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दासितः *dāsitaḥ*.

स्पर्श *spāś*, to touch, स्पष्टः *spāṣṭaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुष् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, अंतः *āntaḥ* or अमितः *amitaḥ*.

त्वर *tvar*, to hasten, तूर्णः *tūrṇaḥ* or त्वरितः *tvaritaḥ*.

संघुष् *saṅghuṣh*, to shout, संघुष्टः *saṅghuṣṭaḥ* or संघुषितः *saṅghuṣhitaḥ* (See § 333, D. 2.)

आखन् *āsvan*, to sound, आखांतः *āsvāntaḥ* or आखनितः *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrīṣh*, to rejoice, हृष्टः *hrīṣṭaḥ* or हृषितः *hrīṣhitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जग्मिवान् *jaghnivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विश् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *drīś*, to see, ददृशिवान् *dadriśivān* or ददृश्वान् *dadriśvān*.

Necessary insertion of इ *i*.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibitea, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *aś*, to eat, आशिवान् *āśivān*.

In the verb घस् *ghas*, to eat, जक्षिवान् *jakshivān*.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before *स्य* *syā* of the future and conditional :

In all verbs ending in *चृ ri*, and in *हन् han* (Pāṇ. VII. 2, 70). In *गम् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (*सिच् sich*):

In the verbs *स्तु stu*, *सु su*, *धृ dhṛ* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from *स्तु stu*, to praise, First Aorist (First Form), *अस्ताविषं astāvisham*; but in the *Ātmanepada*, *अस्तोषि astoshi*.

4. Before the terminations of the desiderative (*सन् san*):

In the verbs *कृ kṛ*, *गृ gṛ*, *दृ dṛ*, *धृ dhṛ*, and *प्रच्छ prachh* (Pāṇ. VII. 2, 75); and in *गम् gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs *स्मि smi*, *पू पू*, *चृ ri*, *अञ् añj*, and *अञ् as*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial *त्वा tvā* and the participial termination *ता ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs *वस् vas*, to dwell; *सुषुक्षुध*, to hunger; *अञ्च añch*, to worship; *लुभ् lubh*, to confound (Dhātupāṭha 28, 22).

6. Before *त्वा tvā* only :

In *जृ jr*, to grow old; *व्रश्च vrasch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before *था tha*, 2nd pers. sing. reduplicated perfect :

In *अद् ad*, to eat; *चृ ri*, to go; *व्ये vye*, to cover. *आदिथ āditha*, against § 335, 3; *आरिथ āritha*, § 335, 3, note; *विव्ययिथ vivyayitha*.

§ 339. The vowel इ i thus inserted is never liable to Guṇa or Vriddhi.

Insertion of the long ई î.

§ 340. Long ई î may be substituted for the short when subjoined to a verb ending in *चृ ri*, also to *वृ vri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ tr; Per. Fut. *तरीता taritā* or *तरिता taritā*, &c.; but Perf. 2nd pers. sing. *तेरिथ teritha*; I. Aor. Par. 3rd pers. plur. *अतारिषुः atārishuh*; Bened. 3rd pers. sing. *तरिषीष्ट tarishīshṭa* *.

वृ vri; Per. Fut. *वरीता varitā* or *वरिता varitā*; but Perf. *ववरिथ vavaritha*; Aor. Par. *अवारिषुः avārishuh*; Bened. *वरिषीष्ट varishīshṭa*.

§ 341. In the desiderative and in the aorist *Ātm.* and benedictive *Ātm.* these verbs may or may not have इ i (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई î; not, however, as far as I can judge, in the benedictive *Ātmanepada*.

तृ tr; Des. *तितरिषति titarishati*; *तितरीषति titarīshati*; *तितरीषति tittṛshati*; Aor. *Ātm.* *अतरिष्ट atarishṭa*, *अतरीष्ट atarīshṭa*, and *अतीष्ट atīshṭa*; Bened. *तरिषीष्ट tarishīshṭa*, *तीरीषीष्ट tīrshīshṭa*.

वृ vri; Des. *विवरिषते vivarishate*; *विवरीषते vivarīshate*; *वुवृषते vuvṛshate*; Aor. *Ātm.* *अवरिष्ट avarishṭa*, *अवरीष्ट avarīshṭa*, and *अवृष्ट avṛṣṭa*; Bened. *वरिषीष्ट varishīshṭa*, *वृषीष्ट vṛshīshṭa*.

The verb *ग्रह grah*, too, takes the long ई î, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह grah; Per. Fut. *ग्रहीता grahitā*; Inf. *ग्रहीतुं grahitum*; but Perf. *जगृहिम jagṛhima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, *वरीषीष्ट varīshīshṭa*, *स्तरीषीष्ट stārīshīshṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing **आँ** *ām* (an accusative termination of a feminine abstract noun in **आ** *ā*) to the verbal base, and adding to this the reduplicated perfect of **कृ** *kri*, to do, **भू** *bhū*, to be, or **अस्** *as*, to be.

उँद् *und*, to wet, **उँदाँचकार**, **बभूव**, **आस**, *undā́mchakāra, babhūva, āsa.*

चकास् *chakās*, to shine, **चकासाँचकार**, **बभूव**, **आस**, *chakāsā́mchakāra, babhūva, āsa.*

बोधय *bodhaya*, to make known, **बोधयाँचकार**, **बभूव**, **आस**, *bodhayā́mchakāra, babhūva, āsa.*

After verbs which are used in the *Ātmanepada*, the auxiliary verb **कृ** *kri* is conjugated as *Ātmanepada*, but **अस्** *as* and **भू** *bhū* in the *Parasmaipada*. Hence from **एधते** *edhate*, he grows,

एधाँचक्रे *edh-dmchakre*; but **बभूव** *babhūva* and **आस** *āsa*.

In the passive all three auxiliary verbs follow the *Ātmanepada*.

§ 343. Intensive bases which can take *Guṇa*, take it before **आँ** *ām*; desiderative bases never admit of *Guṇa*. (§ 339.)

बोभू *bobhū*, frequentative base of **भू** *bhū*, **बोभवाँचकार** *bobhavā́mchakāra*.

But **बुबोधिष्** *bubodhish*, desiderative base of **बुध्** *budh*, **बुबोधियाँचकार** &c. *bubodhishā́mchakāra* &c.

• *Paradigms of the Reduplicated Perfect.*

1. Verbal bases in **आ** *ā*, requiring intermediate **इ** *i*.

धा *dhā*, to place.

PARASMAIPADA.			ĀTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ <i>dadhau</i>	दधिव <i>dadhivá</i>	दधिम <i>dadhimá</i>	दधे <i>dadhé</i>	दधिवहे <i>dadhiváhe</i>	दधिमहे <i>dadhimáhe</i>
2. { दधाय <i>dadhátha</i> or दधिय <i>dadhitha</i> *	दधयुः <i>dadhátuh</i>	दध <i>dadhá</i>	दधिये <i>dadhishé</i>	दधाये <i>dadháthe</i>	दधिय्वे <i>dadhidhvé</i>
3. दधौ <i>dadhau</i>	दधतुः <i>dadhátuh</i>	दधुः <i>dadhúh</i>	दधे <i>dadhé</i>	दधाते <i>dadháte</i>	दधिरे <i>dadhiré</i>

2. Verbal bases in **इ** *i* and **ई** *ī*, preceded by *one* consonant, and requiring intermediate **इ** *i*.

नी *nī*, to lead.

1. { निनाय <i>nindya</i> or निनय <i>nindya</i>	निन्यिव <i>ninyivá</i>	निन्यिम <i>ninyimá</i>	निन्ये <i>ninyé</i>	निन्यिवहे <i>ninyiváhe</i>	निन्यिमहे <i>ninyimáhe</i>
2. { निनेय <i>ninétha</i> or निनयिष <i>ninayitha</i> *	निन्ययुः <i>ninyátuh</i>	निन्य <i>ninyá</i>	निन्यिषे <i>ninyishé</i>	निन्याये <i>ninyáthe</i>	निन्यिष्वे or ँद्वे (§ 105) <i>ninyidhvé</i> or <i>-dhvé</i>
3. निनाय <i>nindya</i>	निन्यतुः <i>ninyátuh</i>	निन्युः <i>ninyúh</i>	निन्ये <i>ninyé</i>	निन्याते <i>ninyáte</i>	निन्यिरे <i>ninyiré</i>

3. Verbal bases in चृ ri, preceded by one consonant, and requiring intermediate इ i.

धृ dhri, to hold.

1.	{ दधार dadhára or दधर dadhára	दधिव dadhriwé	दधिम dadhriamá	दधे dadhré	दधिवहे dadhriwáhe	दधिमहे dadhriamáhe
2.	दधर्थे dadhárho *	दधयुः dadhráthuḥ	दध dadhrá	दधिवे dadhrishé	दधाये dadhráthe	दधिव्हे or ० दे dadhridhvé or -dhvé
3.	दधार dadhára	दधतुः dadhrátuḥ	दधुः dadhrúḥ	दधे dadhré	दधाते dadhráte	दधिरे dadhriré

4. Verbal bases in चृ ri, preceded by one consonant, not admitting intermediate इ i.

कृ kri, to do.

1.	{ चकार chakára or चकर chakára	चकव chakriwá	चकम chakriamá	चक्रे chakré	चकवहे chakriwáhe	चकमहे chakriamáhe
2.	चकर्त्थे chakárho	चक्रयुः chakráthuḥ	चक्र chakrá	चक्रे chakrishé	चक्राये chakráthe	चक्रव्हे chakriwáhe
3.	चकार chakára	चक्रतुः chakráthuḥ	चक्रुः chakrúḥ	चक्रे chakré	चक्राते chakráte	चक्रिरे chakriré

5. Verbal bases in इ i or ई é, preceded by two consonants, and requiring intermediate इ i.

क्री k्री, to buy.

1.	{ चिक्राय chikráya or चिक्रय chikráya	चिक्रियव chikriyiwá	चिक्रियम chikriyamá	चिक्रिये chikriyé	चिक्रियवहे chikriyiwáhe	चिक्रियमहे chikriyamáhe
2.	{ चिक्रेय chikrérho or चिक्रियथ चikrayitha	चिक्रिययुः chikriyáthuḥ	चिक्रिय chikriyá	चिक्रिये chikriyishé	चिक्रियाये chikriyáthe	चिक्रियव्हे or ० दे chikriyidhvé or -dhvé
3.	चिक्राय chikráya	चिक्रियतुः chikriyátuḥ	चिक्रियुः chikriyúḥ	चिक्रिये chikriyé	चिक्रियाते chikriyáte	चिक्रियिरे chikriyiré

6. Verbal bases in उ u or ऊ ú, preceded by one or two consonants, and requiring intermediate इ i.

यु yu, to join.

1.	{ युयाव yuyáva or युयव yuyáva	युयुविव yuyuwivá	युयुविम yuyuwimá	युयुवे yuyuwé	युयुविवहे yuyuwiváhe	युयुविमहे yuyuwimáhe
2.	युयविथ yuyavitha †	युयुवयुः yuyuwáthuḥ	युयुव yuyuwá	युयुविवे yuyuwivishé	युयुवाये yuyuwáthe	युयुविव्हे or ० दे yuyuwidhvé or -dhvé
3.	युयाव yuyáva	युयुवतुः yuyuwátuḥ	युयुवुः yuyuwúḥ	युयुवे yuyuwé	युयुवाते yuyuwáte	युयुविरे yuyuwiré

7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i.

स्तु stu, to praise.

1.	{ तुष्टाव tushṭáva or तुष्टव tushṭáva	तुष्टुव tushṭuwá	तुष्टुम tushṭumá	तुष्टुवे tushṭuwé	तुष्टुवहे tushṭuwáhe	तुष्टुमहे tushṭumáhe
2.	तुष्टोथ tushṭórho ‡	तुष्टुवयुः tushṭuwáthuḥ	तुष्टुव tushṭuwá	तुष्टुवे tushṭuwishé	तुष्टुवाये tushṭuwáthe	तुष्टुव्हे tushṭuwáhe
3.	तुष्टाव tushṭáva	तुष्टुवतुः tushṭuwátuḥ	तुष्टुवुः tushṭuwúḥ	तुष्टुवे tushṭuwé	तुष्टुवाते tushṭuwáte	तुष्टुविरे tushṭuwiré

* § 335, 2, and § 335, 3.

† If यु yu is taken from Dhátupáṭha 31, 9, it may form युयोथ yuyórho. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Pharadvája might allow तुष्टविथ tushṭavitha even against Pān. vii. 2, 13.

8. Verbal bases in च्चृ *ri*, preceded by two consonants, and requiring intermediate इ *i*.
स्तृ *stri*, to spread.

1.	{ तस्तार <i>tastāra</i> or तस्तर <i>tastāra</i>	तस्तरिष <i>tastarivá</i>	तस्तरिम <i>tastarimá</i>	तस्तरे <i>tastaré</i>	तस्तरिषहे <i>tastariváhe</i>	तस्तरिमहे <i>tastarimáhe</i>
2.	तस्तर्थे <i>tastārtha</i>	तस्तरथुः <i>tastaráthuh</i>	तस्तर <i>tastará</i>	तस्तरिषे <i>tastarishé</i>	तस्तराथे <i>tastaráthe</i>	तस्तरिध्वे or °द्वे <i>tastaridhvé</i> or <i>-dhwé</i>
3.	तस्तार <i>tastāra</i>	तस्तरतुः <i>tastarátuh</i>	तस्तरुः <i>tastarúh</i>	तस्तरे <i>tastaré</i>	तस्तराते <i>tastaráte</i>	तस्तरिरे <i>tastariré</i>

9. Verbal bases in च्चृ *ri*, requiring intermediate इ *i*.
कृ *kri*, to scatter.

1.	{ चकार <i>chakāra</i> or चकर <i>chakāra</i>	चकारिष <i>chakarivá</i>	चकारिम <i>chakarimá</i>	चकरे <i>chakaré</i>	चकारिषहे <i>chakariváhe</i>	चकारिमहे <i>chakarimáhe</i>
2.	चकारिष्य <i>chakarīṣya</i>	चकारथुः <i>chakarátuh</i>	चकर <i>chakará</i>	चकारिषे <i>chakarishé</i>	चकराथे <i>chakaráthe</i>	चकारिध्वे or °द्वे <i>chakaridhvé</i> or <i>-dhwé</i>
3.	चकार <i>chakāra</i>	चकारतुः <i>chakarátuh</i>	चकरुः <i>chakarúh</i>	चकरे <i>chakaré</i>	चकाराते <i>chakaráte</i>	चकारिरे <i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.
तुद् *tud*, to strike.

1.	तुतोद् <i>tutóda</i>	तुतुदिष <i>tutudivá</i>	तुतुदिम <i>tutudimá</i>	तुतुदे <i>tutudé</i>	तुतुदिषहे <i>tutudiváhe</i>	तुतुदिमहे <i>tutudimáhe</i>
2.	तुतोदिष्य <i>tutodīṣya</i>	तुतुदथुः <i>tutudáthuh</i>	तुतुद <i>tutudá</i>	तुतुदिषे <i>tutudishé</i>	तुतुदाथे <i>tutudáthe</i>	तुतुदिध्वे <i>tutudidhvé</i>
3.	तुतोद् <i>tutóda</i>	तुतुदतुः <i>tutudátuh</i>	तुतुदुः <i>tutudúh</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutudáte</i>	तुतुदिरे <i>tutudiré</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.
तन् *tan*, to stretch.

1.	{ ततान <i>tatāna</i> or ततन <i>tatāna</i>	तेनिष <i>tenivá</i>	तेनिम <i>tenimá</i>	तेने <i>tené</i>	तेनिषहे <i>teniváhe</i>	तेनिमहे <i>tenimáhe</i>
2.	तेनिष्य <i>tenīṣya</i>	तेनथुः <i>tenáthuh</i>	तेन <i>tená</i>	तेनिषे <i>tenishé</i>	तेनाथे <i>tenáthe</i>	तेनिध्वे <i>tenidhvé</i>
3.	ततान <i>tatāna</i>	तेनतुः <i>tenátuh</i>	तेनुः <i>tenúh</i>	तेने <i>tené</i>	तेनाते <i>tenáte</i>	तेनिरे <i>teniré</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.
यज् *yaj*, to sacrifice.

1.	{ इयाज <i>iyája</i> or इयज <i>iyája</i>	ईजिव <i>ijivá</i>	ईजिम <i>ijimá</i>	ईजे <i>ijé</i>	ईजिवहे <i>ijiváhe</i>	ईजिमहे <i>ijimáhe</i>
2.	{ इयञ्च <i>iyáshṅha</i> or इयजिष्य <i>iyajīṣya</i>	ईजथुः <i>ijáthuh</i>	ईज <i>ijá</i>	ईजिषे <i>ijishé</i>	ईजाथे <i>ijáthe</i>	ईजिध्वे <i>ijidhvé</i>
3.	इयाज <i>iyája</i>	ईजतुः <i>ijátuh</i>	ईजुः <i>ijúh</i>	ईजे <i>ijé</i>	ईजाते <i>ijáte</i>	ईजिरे <i>ijiré</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1.	{ जघान <i>jaghána</i> or जघन <i>jaghána</i>	जग्निव <i>jaghnivá</i>	जग्निम <i>jaghnimá</i>	जग्ने <i>jaghné</i>	जग्निवहे <i>jaghniváhe</i>	जग्निमहे <i>jaghnimáhe</i>
2.	{ जघंथ <i>jaghántha</i> or जघनिथ <i>jaghanitha</i>	जग्नुः <i>jaghnáthuh</i>	जग्म <i>jaghná</i>	जग्निधे <i>jaghnishé</i>	जग्नाथे <i>jaghnáthe</i>	जग्निध्वे <i>jaghnidhvé</i>
3.	जघान <i>jaghána</i>	जग्नुः <i>jaghnátuh</i>	जग्मुः <i>jaghnúh</i>	जग्ने <i>jaghné</i>	जग्नाते <i>jaghnáte</i>	जग्निरे <i>jaghniré</i>

14. Verbal base भू *bhú* (irregular).

1.	बभूव <i>babhúva</i>	बभूविव <i>babhúvivá</i>	बभूविम <i>babhúvimá</i>	बभूवे <i>babhúvé</i>	बभूविवहे <i>babhúviváhe</i>	बभूविमहे <i>babhúvimáhe</i>
2.	बभूविथ <i>babhúvitha</i>	बभूवयुः <i>babhúvátuh</i>	बभूव <i>babhúvá</i>	बभूविधे <i>babhúvishé</i>	बभूवाथे <i>babhúvátthe</i>	बभूविध्वे or °द्वे <i>babhúvidhvé or -dhvé</i>
3.	बभूव <i>babhúva</i>	बभूवतुः <i>babhúvátuh</i>	बभूवुः <i>babhúvúh</i>	बभूवे <i>babhúvé</i>	बभूवाते <i>babhúvátte</i>	बभूविरे <i>babhúviré</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing च्च *ri* to इर् *ir*, or, before consonants, to ईर् *ir*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive *Âtmanepada*.
(Except bases ending in conson.
or च्च *ri*, and not taking interm.
इ *i*. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. *Âtm.* of
verbs ending in conson., च्च *ri*, or
आ *d*. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in *त ta* (unless it takes
intermediate इ *i*).
2. The Gerund in *त्वा tvā* (unless it takes
intermediate इ *i*).
3. The Passive.
4. The Benedictive *Parasmaipada*.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in च्च *ri*, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. <i>Âtm.</i> (Except bases ending in cons. not taking interm. इ <i>i</i> .)	First Aor. I. II.
भू <i>bhū</i>	भो <i>bho</i>	भविष्यति <i>bhavishyāti</i>	अभविष्यत् <i>abhavishyat</i>	भविता <i>bhavitā</i>	भविषीष्ट <i>bhavishishṭā</i>	अभविष्ट <i>Âtm.</i> <i>abhavishṭa</i>
तुद् <i>tud</i>	तोद् <i>tod</i>	तोत्स्यति <i>totsyāti</i>	अतोत्स्यत् <i>átotsyat</i>	तोत्ता <i>tottā</i>	(तुत्सीष्ट) <i>(tutsishṭā)</i>	अतोत्सीत् <i>átautsīt</i>
दिच् <i>div</i>	देच् <i>dev</i>	देविष्यति <i>devishyāti</i>	अदेविष्यत् <i>ádevishyat</i>	देविता <i>devitā</i>	देविषीष्ट <i>devishishṭā</i>	अदेवीत् <i>ádevit</i>
चुर् <i>chur</i>	चोर्य् <i>choray</i>	चोरयिष्यति <i>chorayishyāti</i>	अचोरयिष्यत् <i>áchorayishyat</i>	चोरयिता <i>chorayitā</i>	चोरयिषीष्ट <i>chorayishishṭā</i>	
कृ <i>kṛt</i>	कर् <i>kar</i>	करिष्यति <i>karishyāti</i>	अकरिष्यत् <i>ákarishyat</i>	करिता <i>karitā</i>	करिषीष्ट <i>karishishṭā</i>	अकारीत् <i>ákārit</i>
सु <i>su</i>	सो <i>so</i>	सोष्यति <i>soshyāti</i>	असोष्यत् <i>ásoshyat</i>	सोता <i>sotā</i>	सोषीष्ट <i>soshishṭā</i>	असावीत् <i>ásāvīt</i>
तन् <i>tan</i>	तन् <i>tan</i>	तनिष्यति <i>tanishyāti</i>	अतनिष्यत् <i>átanishyat</i>	तनिता <i>tanitā</i>	तनिषीष्ट <i>tanishishṭā</i>	अतनीत् or अतानीत् <i>átanīt or átānīt</i>
क्री <i>kṛt</i>	क्रे <i>kre</i>	क्रेष्यति <i>kreshyāti</i>	अक्रेष्यत् <i>ákreshyat</i>	क्रेता <i>kretā</i>	क्रेषीष्ट <i>kreshishṭā</i>	अक्रेपीत् <i>ákraishīt</i>
द्विच् <i>dvish</i>	ड्वेच् <i>dvesh</i>	ड्वेक्ष्यति <i>dvekshyāti</i>	अड्वेक्ष्यत् <i>ádvekshyat</i>	ड्वेष्टा <i>dveshṭā</i>	(द्विक्षीष्ट) <i>(dvikshishṭā)</i>	
हु <i>hu</i>	हो <i>ho</i>	होष्यति <i>hoshyāti</i>	अहोष्यत् <i>áhoshyat</i>	होता <i>hotā</i>	होषीष्ट <i>hoshishṭā</i>	अहौषीत् <i>áhaushīt</i>
रुध् <i>rudh</i>	रोध् <i>rodh</i>	रोत्स्यति <i>rotsyāti</i>	अरोत्स्यत् <i>árotsyat</i>	रोद्धा <i>roddhā</i>	(रुत्सीष्ट) <i>(rutsishṭā)</i>	अरौत्सीत् <i>árautsīt</i>
कृ <i>kṛi</i>	Caus. कार्य् <i>kāray</i>	कारयिष्यति <i>kārayishyāti</i>	अकारयिष्यत् <i>ákārayishyat</i>	कारयिता <i>kārayitā</i>	कारयिषीष्ट <i>kārayishishṭā</i>	
कृ <i>kṛi</i>	Des. चिकीर्ष् <i>chikīrsh</i>	चिकीर्षिष्यति <i>chikīrshishyāti</i>	अचिकीर्षिष्यत् <i>áchikīrshishyat</i>	चिकीर्षिता <i>chikīrshitā</i>	चिकीर्षिषीष्ट <i>chikīrshishishṭā</i>	अचिकीर्षीत् <i>áchikīrshīt</i>
कृ <i>kṛi</i>	Int. चेक्रीय् <i>chekrīy</i>	चेक्रीयिष्यते <i>chekrīyishyāte</i>	अचेक्रीयिष्यत् <i>áchekrīyishyata</i>	चेक्रीयिता <i>chekrīyitā</i>	चेक्रीयिषीष्ट <i>chekrīyishishṭā</i>	अचेक्रीयिष्ट <i>áchekrīyishṭa</i>

II. Root.	Base not strengthened.	Part. तत्ता, without इ.	Ger. त्वात्वा, without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
<i>bhū</i>	<i>bhū</i>	<i>bhūtāḥ</i>	<i>bhūtvā</i>	<i>bhūyāte</i>	<i>bhūyāt</i>	<i>ābhūt</i>	
तुद्	तुद्	तुच्चः	तुस्वा	तुद्यते	तुद्यात्		अतुत्
<i>tud</i>	<i>tud</i>	<i>tunnāḥ</i>	<i>tuttvā</i>	<i>tudyāte</i>	<i>tudyāt</i>		<i>ātutta</i>
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्ते
<i>kṛi</i>	<i>kṛi</i>	<i>kīrnāḥ</i>	<i>kīrtvā</i>	<i>kīryāte</i>	<i>kīryāt</i>		<i>ākīrṣṭa</i>
{ दिव् <i>div</i>	{ दिव् <i>div</i>	{ द्युतः <i>dyūtāḥ</i>	{ द्युत्वा <i>dyūtvā</i>	{ दीष्यते <i>dīvyāte</i> ¹	{ दीष्यात् <i>dīvyāt</i>		
{ पुष् <i>push</i>	{ पुष् <i>push</i>	{ पुष्टः <i>puṣṭāḥ</i>	{ पुष्ट्वा <i>puṣṭvā</i>	{ पुष्यते <i>puṣhyāte</i>	{ पुष्यात् <i>puṣhyāt</i>	{ अपुषत् <i>āpuṣhat</i>	
चुर	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूचुरत्	
<i>chur</i>	<i>(choray)</i>	<i>(choritāḥ)</i>	<i>(chorayitvā)</i>	<i>(choryāte)</i>	<i>(choryāt)</i>	<i>āchūchurat</i>	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
<i>su</i>	<i>su</i>	<i>sutāḥ</i>	<i>sutvā</i>	<i>sūyāte</i>	<i>sūyāt</i>		
तन्	तन् & त	ततः	तत्वा ²	तन्यते ³	तन्यात्		अतत
<i>tan</i>	<i>tan & ta</i>	<i>tatāḥ</i>	<i>tatvā</i>	<i>tanyāte</i>	<i>tanyāt</i>		<i>ātata</i>
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीयत्		
<i>kṛi</i>	<i>kṛi</i>	<i>kṛitāḥ</i>	<i>kṛitvā</i>	<i>kṛiyāte</i>	<i>kṛiyāt</i>		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विषत्
<i>dvish</i>	<i>dvish</i>	<i>dvishṭāḥ</i>	<i>dvishṭvā</i>	<i>dvishyāte</i>	<i>dvishyāt</i>		<i>ādvikṣhat</i>
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
<i>hu</i>	<i>hu</i>	<i>hutāḥ</i>	<i>hutvā</i>	<i>hūyāte</i>	<i>hūyāt</i>		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
<i>rudh</i>	<i>rudh</i>	<i>ruddhāḥ</i>	<i>ruddhvā</i>	<i>rudhyāte</i>	<i>rudhyāt</i>	<i>ārudhat</i>	<i>āruddha</i>
कृ	Caus. कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचीकरत्	
<i>kṛi</i>	<i>kāray</i>	<i>kāritāḥ</i>	<i>kārayitvā</i>	<i>kāryāte</i>	<i>kāryāt</i>	<i>āchīkarat</i>	
कृ	Des. चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
<i>kṛi</i>	<i>chikīrṣh</i>	<i>chikīrṣhitāḥ</i>	<i>chikīrṣhitvā</i>	<i>chikīrṣhyāte</i>	<i>chikīrṣhyāt</i>		
कृ							
<i>kṛi</i>	<i>chekrīy</i>	<i>chekrīyitāḥ</i>	<i>chekrīyitvā</i>				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *sṛij*, by changing इ into आ *ā*, like मि *mi*, by nasalization, like नञ् *naṣ*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज्	मार्ज् ⁴	मार्क्ष्यति	अमार्क्ष्यत्	मार्शे	मार्जिषीष्ट	
<i>mṛij</i>	<i>mārj</i>	<i>mārkshyāti</i>	<i>āmārkshyat</i>	<i>mārshṭā</i>	<i>mārjishṭshṭā</i>	<i>āmārkshṭ</i>
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृक्षीष्ट)	अमार्जित्
		<i>mārjishyāti</i>	<i>āmārjishyat</i>	<i>mārjitā</i>	<i>(mṛikṣhṭshṭā)</i>	<i>āmārjīt</i>

¹ § 143.² Or तनिन्त्वा *tanitvā*.³ Or तायते *tāyāte* (§ 391).⁴ Pāṇ. VII. 2, 114.

गूह्	गूह् ¹	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीह)	
guh	gūh	ghokshyāti	āghokshyat	godhā	(ghukshīshṭā)	
		or गूहिश्यति	अगूहिश्यत्	गूहिता	गूहिषीह	अगूहीत्
		gūhishyāti	āgūhishyat	gūhitā	gūhishīshṭā	āgūhīt
सृज्	सृज् ²	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
sr̥j	sraḥ	sraḥshyāti	āsraḥshyat	sraḥṣṭā		āsraḥshīt
मि	मा ³	मास्यति	अमास्यत्	माता	मासीह	अमासीत्
mi	mā	māsyāti	āmāsyat	mātā	māśīshṭā	āmāsīt
नञ्	नञ् ⁴	नक्ष्यति	अनक्ष्यत्	नष्टा		
naḥ	naḥ	naḥshyāti	ānaḥshyat	naḥṣṭā		
स्रस्	स्रस् ⁵	स्रंसिष्यते	अस्रंसिष्यत	स्रंसिता	स्रंसिषीह	अस्रंसिह
sraḥ	sraḥ	sraḥshisyāte	āsraḥshisyata	sraḥsitā	sraḥshīshṭā	āsraḥshīshṭā
बन्ध्	बन्ध्	भन्त्यति	अभन्त्यत्	बन्धा		अभन्तीत्
bandh	bandh	bhantsyāti	ābhantsyat	bandhā		ābhantīshṭ

II. Root.	Base	Part. त् ta,	Ger. त्वा tvā,	Passive.	Ben. Par.	Sec. Aor.	First Aor. IV.
	not	without	without				and II. Ātm.
	strengthened.	इ i.	इ i.				
मृज्	मृज्	मृष्टः	मृष्ट्वा ⁶	मृज्यते	मृज्यात्		
m̥j	m̥j	m̥ṣṭhāḥ	m̥ṣṭvā	m̥rijyāte	m̥rijyāt		
गूह्	गूह्	गूढः ⁷	गूढ्वा ⁸	गूह्यते	गूह्यात्		अगूह्यत्
guh	guh	gūḍhāḥ	gūḍhvā	guhyaṭe	guhyaāt		āghukshat
सृज्	सृज्	सृष्टः	सृष्ट्वा	सृज्यते	सृज्यात्		
sr̥j	sr̥j	sr̥ṣṭhāḥ	sr̥ṣṭvā	sr̥rijyāte	sr̥rijyāt		
मि	मि	मितः	मित्वा	मीयते	मेयात्		
mi	mi	mitāḥ	mitvā	mīyāte	mēyāt		
नञ्	नञ्	नष्टः	नष्ट्वा ⁹	नश्यते	नश्यात्	अनशत्	
naḥ	naḥ	nashṭhāḥ	nashṭvā	naśyāte	naśyāt	ānaśat	
स्रस्	स्रस्	स्रस्तः ¹⁰	स्रस्त्वा ¹¹	स्रस्यते	स्रस्यात्	अस्रसत्	
sraḥ	sraḥ	sraṣṭhāḥ	sraṣṭvā	sraśyāte	sraśyāt	āsrasat	
बन्ध्	बन्ध्	बन्धः	बन्ध्वा	बन्ध्यते	बन्ध्यात्		
bandh	bandh	baddhāḥ	baddhvā	bandhyāte	bandhyāt		

¹ Pāṇ. VI. 4, 89.

² Pāṇ. VI. 1, 58.

³ Pāṇ. VI. 1, 50.

⁴ Pāṇ. VII. 1, 60.

⁵ Pāṇ. VI. 4, 24.

⁶ But with इ i, मर्जित्वा m̥rjītvā, not मर्जित्वा m̥rjītvā.

⁷ As to the long ऊū, see § 128.

⁸ Or गूहित्वा gūhitvā, § 337, I. 2.

⁹ Or नष्ट्वा naḥṣṭvā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, स्रस् or स्रस् sraḥ: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. VI. 4, 24; VII. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. VI. 4, 24, vārt. 1, 2). वृहि vr̥hī, वृंहति vr̥hīhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वहयति varhayati, but वृंहिता vr̥hītā. रञ् rañj, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. VI. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvaadhātuka affixes; रजति rajati, &c. (Pāṇ. VI. 4, 26). अञ् añch, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53): अञ्चितः añchitah, worshipped; otherwise अक्तः akṭah or अञ्चितः añchitah, bent.

¹¹ Or संसित्वा sraḥsitvā.

Note—The verbs beginning with कुद् *kuḍ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ऋ ण or य ण; कुद् *kuḍ*, to be bent, Fut. कुदिष्यति *kuḍishyāti*, Per. Fut. कुदिता *kuḍitā*, First Aor. अकुदीत् *akuḍīt* (Pāṇ. I. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. I. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

1.

First Form.

PARASMAIPADA.

ÂTMANEPADA.

इषं <i>isham</i>	इष्व <i>ishva</i>	इष्म <i>ishma</i>	इषि <i>ishi</i>	इष्वहि <i>ishvahi</i>	इष्महि <i>ishmahi</i>
ईः <i>īḥ</i>	इष्टं <i>ishṭam</i>	इष्ट <i>ishṭa</i>	इष्टाः <i>ishṭhāḥ</i>	इष्टायां <i>ishṭhām</i>	इध्वं or इदं <i>idhvam or idham</i>
ईत् <i>īt</i>	इष्टां <i>ishṭām</i>	इषुः <i>ishuḥ</i>	इष्ट <i>ishṭa</i>	इष्टातां <i>ishṭātām</i>	इषत <i>ishata</i>

In this first set of terminations the intermediate इ *i* stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i*. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ÂTMANEPADA.

सं <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	{ स्तं <i>stam</i> or तं <i>tam</i>	{ स्त <i>sta</i> or त <i>ta</i>	{ स्याः <i>sthāḥ</i> or याः <i>thāḥ</i>	सायां <i>sāthām</i>	{ ध्वं <i>dhvam</i> or दं <i>dham</i>
सीत् <i>sīt</i>	{ स्तां <i>stām</i> or तां <i>tām</i>	सुः <i>suḥ</i>	{ स्त <i>sta</i> or त <i>ta</i>	सातां <i>sātām</i>	सत <i>sata</i>

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-īh</i> (for सिषः <i>sish(a)h</i>)	सिष्टं <i>s-ishṭam</i>	सिष्टा <i>s-ishṭa</i>
सीत् <i>s-īt</i> (for सिषत् <i>sish(a)t</i>)	सिष्टां <i>s-ishṭām</i>	सिषुः <i>s-ishuḥ</i>

4.

Fourth Form.

Lastly, there are some few verbs, ending in ञ् *ś*, श् *sh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ṛi*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

सं *sam* साव *sāva* साम *sāma*सः *saḥ* सतं *satam* सत *sata*सत् *sat* सतां *satām* सन् *san*सि *si*

सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	सत् <i>sata</i> or त <i>ta</i>

ÂTMANEPADA.

सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>

सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>	सातां <i>sātām</i>	संतं <i>saṅta</i>

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लू *lū*, to cut, अलविषं *ālāvisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लू *lū*, अलविषि *ālavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Âtm. अबोधिषि *ābodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant †. कण् *kaṅ*, to sound, अकणिषं *ākaniṣham* or अकणिषं *ākaniṣham* (Pāṇ. VII. 2, 7); Âtm. अकणिषि *ākaniṣhi*.

* Except अस् *asvi*, to swell, अस्वयित् *asvayit*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarīt* (Pāṇ. VII. 2, 5). ऊर्णु *ūrṇu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvīt*, or और्णुवीत् *aurṇāvīt*, or और्णुवीत् *aurṇavīt* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्जालीत् *ājvalīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣhaṅ*, to hurt, श्वास् *śvas*, to breathe, and verbs of the Chur class, roots with technical ए *e*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यम् *syam*, to sound, अस्यमीत् *asyamīt*; व्यय् *vyay*, to throw, अव्ययित् *avyayit*; क्षण् *kṣhaṅ*, to hurt, अक्षणीत् *ākṣhaṅīt*; श्वास् *śvas*, to breathe, अश्वसीत् *asvasīt*; ऊनय् *ūnay*, to diminish, औनयीत् *ainayīt*; रण् *raṅ*, to suspect, अरगीत् *āragīt*. दीधी *dīdhi*, to shine, वेधी *veḥī*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *adaridṛīt*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिष् *bubodhiṣ*; Aor. अबुबोधिषिषं *ábubodhiṣhiṣham*.

Intensives in य् *y*, if preceded by a consonant, *must*, certain denominatives in य् *y may*, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद्य् *bebhidya*; Aor. Âtm. अबेभिदिषि *ábebhidishi*. भू *bhú*, to be; Int. base बोभूय् *bobhúya*; Aor. Âtm. अबोभूयिषि *ábobhúyishi*. Denom. base नमस्य् *namasya*, to worship; Aor. अनमस्यिषं *ánamasyiṣham* or अनमसिषं *ánamas-iṣham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षिषं *ákshaiṣam*; शि *śi*, अशैषं *ásaiṣam* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *ápákshīt* (Pāṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई ^ई, उ, ऊ ^ऊ (not in च् *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेषि *áseshi*; but क्षिप् *kship*, अक्षिप्सि *ákshipsi*; कृ *kri*, अकृषि *ákrishi*. Final च् *ri* becomes ईर् *ír*.

§ 351. Terminations beginning with स्त् *st* or स्प् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैतं *ákshaiṣ-tam*, 3. p. dual अक्षैतां *ákshaiṣ-tām*, 2. p. plur. अक्षैत *ákshaiṣ-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ákritháh*, 3. p. sing. अकृत *ákrīta*, of कृ *kri*, Âtm. But from मन्यते *mányate*, अमंस्त *ámamsta*.

§ 352. The roots स्या *sthá*, to stand, दा *dá*, to give, धा *dhá*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pāṇ. I. 2, 17). स्या *sthá*, उपास्थित *úpásthi-ta*; उपास्थिपातां *úpásthi-shátām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mí* (*mínāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dí*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *á* in the Âtmanepada; and ली *lí*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)*. Thus from मी *mí* and मि *mi*, अमास्त *amásta*; from दी *dí*, अदास्त *adásta*; from ली *lí*, अलास्त *alásta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasátām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gasishṭa* or गंसीष्ट *gamśishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upáyata*, he espoused, or उपायंस्त *upáyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् *amásisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *á* takes place wherever there would otherwise have been एच् *ech*, excepting in Sīt forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in **आ** *ā*, or in diphthongs which take **आ** *ā* as their substitute. This **आ** *ā* remains unchanged. In the *Ātmanepada* these verbs take the Second Form.

§ 358. The verbs **मी** *mī*, to hurt, **मि** *mi*, to throw, and **ली** *lī*, to stick, in taking this form, change likewise their final vowels into **आ** *ā*. Ex. **अमासिषं** *amāsisham*, I threw, and I hurt; **अलासिषं** *alāsisham* (or **अलैषं** *alaisham*). § 353.

§ 359. Three roots ending in **म्** *m* take this form; **यम्** *yam*, to hold, **रम्** *ram*, to rejoice, **नम्** *nam*, to bend, Aor. **अयंसिषं** *ayamsisham*, &c. (Pāṇ. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in **इ** *ś* (as to **दृश्** *driś*, to see, cf. Pāṇ. III. 1, 47), **श्** *śh*, **स्** *s*, **ह** *h*, preceded by any vowel but **अ**, **आ** *ā*. They must be verbs which reject the intermediate **इ** *i*; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root **स्लिष्** *slish* takes this form only if it means to embrace (Pāṇ. III. 1, 46); **अस्लिक्षत्** *aslikshat*. Other verbs, such as **पुष्** *push* and **शुष्** *śush*, are specially excepted. (§ 366.)

§ 362. The roots **दुह्** *duh*, to milk, **दिह्** *dih*, to anoint, **लिह्** *lih*, to lick, **गुह्** *guh*, to hide (Pāṇ. VII. 3, 73), may take in the *Ātmanepada*

याः *thāh* instead of **सथाः** *sathāh*.

वहि *vahi* instead of **सावहि** *sāvahi*.

त *ta* — **सत** *sata*.

ध्वं *dhvam* — **सध्वं** *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. **दुह्** *duh*; 2. p. sing. *Ātm.* **अदुग्धाः** *adugdhāh* or **अधुक्षयाः** *adhukshathāh*.

3. p. sing. *Ātm.* **अदुग्ध** *adugdha* or **अधुक्षत** *adhukshata*.

1. p. dual *Ātm.* **अदुह्वहि** *aduhvahi* or **अधुक्षवहि** *adhukshāvahi*.

2. p. plur. *Ātm.* **अधुग्ध्वं** *adhugdhvam* or **अधुक्षध्वं** *adhukshadhvam*.

FIRST AORIST.

First Form,

with intermediate **इ** *i*.

a. Verbs ending in a vowel; **लू** *lū*, to cut.

Vṛiddhi in *Parasmaipada*, *Guṇa* in *Ātmanepada*.

PARASMAIPADA.

1. **अलाविषं** *ālāv-isham*

अलाविष्व *ālāv-ishva*

अलाविष्म *ālāv-ishma*

2. **अलावीः** *ālāv-iḥ*

अलाविष्टं *ālāv-ishṭam*

अलाविष्ट *ālāv-iṣṭa*

3. **अलावीत्** *ālāv-īt*

अलाविष्टां *ālāv-ishṭām*

अलाविषुः *ālāv-iṣuḥ*

ĀTMANEPADA.

1. **अलविषि** *ālav-ishi*

अलविष्वहि *ālav-ishvahi*

अलविष्महि *ālav-ishmahī*

2. **अलविष्टाः** *ālav-ishṭhāh*

अलविषायां *ālav-ishṭhām*

अलविध्वं *ālav-idhvam* or **द्वं** *dhvam*

3. **अलविष्ट** *ālav-iṣṭa*

अलविषातां *ālav-iṣṭām*

अलविषत *ālav-iṣata*

b. Verbs ending in consonants; बुध् *budh*, to know
Guna in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधियं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-ih</i>	अबोधिष्टं <i>abodh-ishṭam</i>	अबोधिष्ट <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-īt</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuh</i>

ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्ठाः <i>abodh-ishṭhāḥ</i>	अबोधिष्ठायां <i>abodh-ishṭhām</i>	अबोधिष्भं <i>abodh-idhvam</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिष्ठातां <i>abodh-ishṭātām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

<i>akshaip-sam</i>	अक्षिप्स्व <i>akshaip-sva</i>	<i>akshaip-sma</i>
<i>akshaip-sih</i>	अक्षिप्तं <i>akshaip-tam</i> (§ 35I)	<i>akshaip-ta</i>
<i>akshaip-sīt</i>	अक्षिप्सां <i>akshaip-tām</i>	ः <i>akshaip-suḥ</i>

ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्स्वहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
2. अक्षिप्साः <i>akship-thāḥ</i>	अक्षिप्सायां <i>akship-sāthām</i>	| <i>akshib-dhvam</i>
3. अक्षिप्त <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिप्सत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guna in Âtmanepada.

PARASMAIPADA.

1. अनैषं <i>anaisham</i>	अनैष्व <i>anaishva</i>	अनैष्म <i>anaishma</i>
2. अनैषीः <i>anaishih</i>	अनैष्टं <i>anaishṭam</i>	अनैष्ट <i>anaishṭa</i>
3. अनैषीत् <i>anaishīt</i>	अनैष्टां <i>anaishṭām</i>	अनैषुः <i>anaishuh</i>

ÂTMANEPADA.

1. अनेषि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्महि <i>aneshmahi</i>
2. अनेष्ठाः <i>aneshṭhāḥ</i>	अनेष्ठायां <i>aneshṭhām</i>	अनेदं <i>anedhvam</i>
3. अनेष्ट <i>aneshṭa</i>	अनेष्ठातां <i>aneshṭātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in च्च *ri*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्म <i>akārshma</i>
2. अकार्षीः <i>akārshih</i>	अकार्ष्टं <i>akārshṭam</i>	अकार्ष्ट <i>akārshṭa</i>
3. अकार्षीत् <i>akārshīt</i>	अकार्ष्टां <i>akārshṭām</i>	अकार्षुः <i>akārshuh</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	' <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद्वं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृत <i>akṛishatu</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिद्वं <i>adidhvam</i>
3. अदित <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च्चु *ṛi*; स्तृ *strī*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च्चु *ṛi* changed to ईर् *īr*. (§ 350.)

PARASMAIPADA.

अस्तारिषं *astārisham*, &c., like *First Form*.

First Form,
with इ *i*.

ÂTMANEPADA.
SINGULAR.

Second Form,
without इ *i*.

1. अस्तारिषि or अस्तारीषि <i>astarishi</i> or <i>astarishi</i>	अस्तीर्षि <i>astīrshi</i>
2. अस्तारिषाः or अस्तारीषाः <i>astarishāḥ</i> or <i>astarishāḥ</i>	अस्तीर्षाः <i>astīrshāḥ</i>
3. अस्तारिष्ट or अस्तारीष्ट <i>astarishṭa</i> or <i>astarishṭa</i>	अस्तीर्षे <i>astīrshṭa</i>

DUAL.

1. अस्तारिष्वहि or अस्तारीष्वहि <i>astarishvahi</i> or <i>astarishvahi</i>	अस्तीर्ष्वहि <i>astīrshvahi</i>
2. अस्तारिषायां or अस्तारीषायां <i>astarishāthām</i> or <i>astarishāthām</i>	अस्तीर्षायां <i>astīrshāthām</i>
3. अस्तारिषातां or अस्तारीषातां <i>astarishātām</i> or <i>astarishātām</i>	अस्तीर्षातां <i>astīrshātām</i>

PLURAL.

1. अस्तारिष्वहि or अस्तारीष्वहि <i>astarishmahi</i> or <i>astarishmahi</i>	अस्तीर्ष्वहि <i>astīrshmahi</i>
2. अस्तारिष्वं ^० or अस्तारीष्वं ^० <i>astaridhvam-ḍhvam</i> or <i>astaridhvam-ḍhvam</i>	अस्तीर्ष्वं ^० <i>astīrḍhvam</i>
3. अस्तारिषत or अस्तारीषत <i>astarishata</i> or <i>astarishata</i>	अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate च्चु *ṛi*; सृज् *srij*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्राक्षं <i>asrāksham</i>	अस्राक्ष <i>asrākshva</i>	अस्राक्ष <i>asrākshma</i>
2. अस्राक्षीः <i>asrākshīḥ</i>	अस्राष्टं <i>asrāshṭam</i>	अस्राष्ट <i>asrāshṭa</i>
3. अस्राक्षीत् <i>asrākshīt</i>	अस्राष्टां <i>asrāshṭām</i>	अस्राक्षुः <i>asrākshuḥ</i>

ÂTMANEPADA.

1. असृक्षि <i>asṛikshi</i>	असृक्ष्वहि <i>asṛikshvahi</i>	असृक्ष्वहि <i>asṛikshmahi</i>
2. असृष्टाः	असृष्टायां <i>asṛikshāthām</i>	असृद्वं <i>asṛidhvam</i>
3. असृष्ट <i>asṛishṭa</i>	असृष्टातां <i>asṛikshātām</i>	असृष्टत <i>asṛikshata</i>

Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

1. अधाक्षं adháksham	अधाक्ष्वा adhákshva	अधाक्ष्मा adhákshma
2. अधाक्षीः adhákshīḥ	अदाग्धं adágdham	अदाग्धा adágdha
3. अधाक्षीत् adhákshīt	अदाग्धां adágdhām	अधाद्युः adhákshukḥ

ÂTMANEPADA.

1. अधक्षि adhakshi	अधक्ष्वहि adhakshvahi	अधक्ष्महि adhakshmahī
2. अदाग्धाः adagdhāḥ	अधक्ष्यायां adhakshāthām	अधग्ध्वं adhagdhvam
3. अदाग्ध adagdha	अधक्ष्यातां adhakshātām	अधक्षत adhakshata

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yá, to go.

1. अयासिषं ayásisham	अयासिष्व ayásishva	अयासिष्म ayásishma
2. अयासीः ayásīḥ	अयासिष्टं ayásishṭam	अयासिष्टा ayásishṭa
3. अयासीत् ayásīt	अयासिष्टां ayásishṭām	अयासिषुः ayásishukḥ

नम् nam, to bend.

1. अनसिषं anañsisham	अनसिष्व anañsishva	अनसिष्म anañsishma
2. अनसीः anañsīḥ	अनसिष्टं anañsishṭam	अनसिष्टा anañsishṭa
3. अनसीत् anañsīt	अनसिष्टां anañsishṭām	अनसिषुः anañsishukḥ

FIRST AORIST.

Fourth Form.

दिञ् díś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham	अदिक्षाव adiksháva	अदिक्षाम adikshāma
2. अदिक्षः adikshah	अदिक्षतं adikshatam	अदिक्षत adikshata
3. अदिक्षत् adikshat	अदिक्षतां adikshatām	अदिक्षन् adikshan

ÂTMANEPADA.

1. अदिक्षि adikshi	अदिक्षावहि adikshāvahi	अदिक्षामहि adikshāmahi
2. अदिक्ष्याः adikshāthāḥ	अदिक्ष्यायां adikshāthām	अदिक्ष्वं adikshadhvam
3. अदिक्षत adikshata	अदिक्ष्यातां adikshātām	अदिक्षन्त adikshanta

गुह् guh, to hide.

PARASMAIPADA.

1. अघुक्षं aghuksham	अघुक्षाव aghuksháva	अघुक्षाम aghukshāma
2. अघुक्षः aghukshah	अघुक्षतं aghukshatam	अघुक्षत aghukshata
3. अघुक्षत् aghukshat	अघुक्षतां aghukshatām	अघुक्षन् aghukshan

ÂTMANEPADA.

aghukshi अघुक्ष्वाहि *aghukshāvahi* or अगुह्रहि *aguhvahi* अघुक्ष्महि *aghukshāmahi*

2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūḍhāḥ* अघुक्ष्वायां *aghukshāthām* अघुक्ष्मं or अघृद् ¹

3. अघुक्षत *aghukshata* or अगूढ *agūḍha* अघुक्ष्वातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.

(§ 337, I. 1.)

लिह् *lih*, to smear.

PARASMAIPADA.

1. अलिक्षं *alikhsham*

अलिक्षाव *alikhshāva*

अलिक्षाम *alikhshāma*

2. अलिक्षः *alikhshah*

अलिक्षतं *alikhshatam*

अलिक्षतु *alikhshatu*

3. अलिक्षत् *alikhshat*

अलिक्षतां *alikhshatām*

अलिक्षन् *alikhshan*

ÂTMANEPADA.

1. अलिक्षि *alikhshi* अलिक्षावहि *alikhshāvahi* or अलिह्रहि *alihvahi* अलिक्षामहि *alikhshāmahi*

2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḍhāḥ* अलिक्ष्वायां *alikhshāthām* अलिक्ष्मं or अलीद् ²

3. अलिक्षत *alikhshata* or अलीढ *alīḍha*

अलिक्ष्वातां *alikhshātām*

अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi* अधुक्षावहि *adhukshāvahi* or अदुह्रहि *aduhvahi* अधुक्षामहि *adhukshāmahi*

2. अधुक्षयाः *adhukshathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्ष्वायां *adhukshāthām* अधुक्ष्मं or अधृध् ³

3. अधुक्षत *adhukshata* or अदुग्ध *adugdha*

अधुक्ष्वातां *adhukshātām*

अधुक्षन्त *adhukshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्षि *adhikshi*

अधिक्षावहि or अदिह्रहि ⁴

अधिक्षामहि *adhikshāmahi*

2. अधिक्षयाः or अदिग्धाः ⁵

अधिक्ष्वायां *adhikshāthām*

अधिक्ष्मं or अधिग्धं ⁶

3. अधिक्षत or अदिग्ध ⁷

अधिक्ष्वातां *adhikshātām*

अधिक्षन्त *adhikshanta*

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

¹ *aghukshadhvam* or *agūḍhvam*.

³ *adhukshadhvam* or *adhugdhvam*.

⁵ *adhikshathāḥ* or *adigdhāḥ*.

⁷ *adhikshata* or *adigdha*.

² *alikhshadhvam* or *alīḍhvam*.

⁴ *adhikshāvahi* or *adihvahi*.

⁶ *adhikshadhvam* or *adhigdhvam*.

सिञ्च *sich*, to sprinkle. Pres. सिञ्चामि *siñchāmi*; Impf. असिञ्चं *asiñcham*.

PARASMAIPADA.

1. असिञ्चं <i>asicham</i>	असिञ्चाव <i>asichāva</i>	असिञ्चाम <i>asichāma</i>
2. असिञ्चः <i>asichah</i>	असिञ्चतं <i>asichatam</i>	असिञ्चत <i>asichatu</i>
3. असिञ्चत् <i>asichat</i>	असिञ्चतां <i>asichatām</i>	असिञ्चन् <i>asichan</i>

ÂTMANEPADA.

1. असिञ्चे <i>asiche</i>	असिञ्चावहि <i>asichāvahi</i>	असिञ्चामहि <i>asichāmahi</i>
2. असिञ्चयाः <i>asichathāh</i>	असिञ्चेयां <i>asichethān</i>	असिञ्चध्वं <i>asichadhvam</i>
3. असिञ्चत <i>asichata</i>	असिञ्चेतां <i>asichetām</i>	असिञ्चन्त <i>asichanta</i>

ह्वे *hve*, to call. Pres. ह्वयामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ÂTMANEPADA.

1. अह्वे <i>ahve</i>	अह्वावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahi</i>
2. अह्वयाः <i>ahvathāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

§ 364. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वं *ahvam*; स्वि *svi* substitutes श्व *śva*, Aor. अश्वं *aśvam*. Roots ending in च् *ç*, and the root दृश् *dris*, to see, take Guṇa (Pân. VII. 4, 16), and then form a base ending in short अ *a*: मृ *mṛi*, to go, अमरत् *asarat*; दृश् *dris*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्द *askadam*.

§ 366. Irregular forms are, अवोचं *avocham*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपतं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपत् *apapatani*); अनेशं *aneśam*, I perished, Kâś. on Pân. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिशं *aśisham*, I ordered, from शस् *śas*; अस्थं *āstham*, I threw, from अस् *as*. (Pân. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (अस्थं *āstham*), वच् *vach*, to speak (अवोचं *avocham*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pân. III. 1, 52.)

लिप् *lip*, to paint, सिञ्च *sich*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपन्त *alipanta* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लृ *lṛi*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs **सृ** *sri*, to go, **शास्** *śás*, to order, and **चु** *ri*, to go (**चारं** *āram*), in Par. and **Ātm.** (Pāṇ. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pāṇ. III. 1, 57). **अभिदत्** *abhidat* or **अभैत्सीत्** *abhaisīt*.

Optionally, **जू** *jrī*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तभत्** *astabhat* or **अस्तंभीत्** *astambhīt*), **मुच** *mruch*, to go (**अमुचत्** *amruchat* or **अयोचीत्** *amrochīt*), **म्लुच** *mluch*, to go, **ग्लुच** *gruch*, to steal, **ग्लुच** *gluch*, to steal, **ग्लुच** *gluñch*, to go (**अग्लुचत्** *agluchat* or **अग्लुचीत्** *agluñchīt*), **श्रि** *śri*, to grow (irregularly **अश्रत्** *āśvat*), but in the Parasmaipada only. (Pāṇ. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the **Ātmanepada** these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

दा *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **अददां** *adadām*.

PARASMAIPADA.

1. अदां <i>adām</i>	अदाव <i>adāva</i>	अदाम <i>adāma</i>
2. अदाः <i>adāḥ</i>	अदातं <i>adātam</i>	अदात <i>adāta</i>
3. अदात् <i>adāt</i>	अदातां <i>adātām</i>	अदुः <i>aduh</i>

भू *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

1. अभूवं <i>abhūvam</i> *	अभूव <i>abhūva</i>	अभूम <i>abhūma</i>
2. अभूः <i>abhūḥ</i>	अभूतं <i>abhūtam</i>	अभूत <i>abhūta</i>
3. अभूत् <i>abhūt</i>	अभूतां <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Verbs which take this form are,

गा *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pāṇ. II. 4, 77.)

Optionally, **ग्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण्** *ṇ* may form the 2nd and 3rd pers. sing. **Ātm.** in **याः** *thāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ट** *atanishṭa* or **अतत** *atata*; **अतनिष्टाः** *atanishṭhāḥ* or **अतथाः** *atathāḥ* (Pāṇ. II. 4, 79). These forms might be considered as irregular **Ātmanepada** forms of the second aorist, or of the first aorist II, with loss of initial **स्** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय्** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur. †

§ 371. The primitive verbs which take this form are,

अग्नि *sri*, to go, द्रु *dru*, to run, स्रु *sru*, to flow, कम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अग्निश्रियत् *asīśriyat*.

Optionally, श्रि *śvi*, to grow, धे *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अदधत् *adadhat*, § 364, (or अधात् *adhāt* or अधासीत् *adhāśīt*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अग्निश्रियत् *asīśriyat*, he went. अद्रुद्रुवत् *adudruvat*, he ran. असुसुवत् *asusruvat*, he flowed.

अचकमत् *achakamat*, he loved. अदधत् *adadhat*, he sucked. अग्निश्रियत् *asīśriyat*, he grew; also Sec. Aor. अश्रत् *asvat* and First Aor. अश्रयीत् *asvayīt* (Pāṇ. III. 1, 49).

हे *hve*, to call, forms its Aor. Caus. अजूहवत् *ajūhvat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अय *ay* drop अय *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ *ā* to अ *ā*; ए *e* to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to च्च *ri*; ईर् *īr* to च्च *ri*. (Pāṇ. VII. 4, 7.)

Thus मादयति *mādayati* would become मद *mad*, (Aor. समीमदं *amīmadam*.)

भेदयति *bhedayati* — — भिद् *bhid*, (Aor. अबीभिदं *abībhīdam*.)

मोदयति *modayati* — — मुद् *mud*, (Aor. अममुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process,* आ *ā*, ई *i*, ए *e*, ऐ *ai*, ऊ *ū*, औ *o*, औ *au* are represented in the reduplicative syllable by अ *ā*, इ *i*, इ *i*, इ *i*, उ *ū*, उ *ū*, उ *ū*†.

मालयति *mālayati*, अममालं *amamālam*. टीकयति *tīkayati*, अटिटिकं *atīṭīkam*.

लोकयति *lokayati*, अलुलोकं *alulukam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, च्च *ri*. Here the tendency is to make the reduplicated base, with the augment, either ७-७ or ७-७-. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From माला *mālā*, a garland, is formed the denominative मालयति *mālayati*, Red. Aor. अममालत् *amamālat*; शास् *sās*, Caus. शासयति *sāsayati*, he punishes, Red. Aor. अशाशासत् *asāsāsāt*.

Those with technical च्च *ri*: बाध् *bādh*, to hurt; Caus. बाधयति *bādhayati*; Aor. अबबाधत् *ababādhat*.

भ्राज् *bhrāj*, to shine, भास् *bhās*, to shine, भाप् *bhāsh*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीड् *pīd*, to vex, shorten their vowel optionally. Ex. भ्राज् *bhrāj*; अबभ्राजत् *ababhrājāt* or अबिभ्रजत् *abibhrajāt* (§ 374).

† वेष्टय् *veshṭay*, to surround, चेश्टय् *cheshṭay*, to move, take either इ *i* or अ *a* in the reduplicative syllable; अववेश्टत् *avaveshṭāt* or अविवेश्टत् *aviveshṭāt*. द्योतय् *dyotay*, to lighten, takes इ *i*; अदिद्युतत् *adidyutat*.

long vowel (*achuchyutat*, not *achūchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, च्च *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ◡ - ◡.

पच् *pach*, to cook, पाचयति *pācháyati*; अपीपचत् *ápīpachat* *.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबीभिदत् *ábibhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमूमुदत् *ámūmudat*.

वृत् *vrit*, to exist, वर्तयति *vartáyati*; अवीवृत्त् *ávīvritat*.

मृज् *mrij*, to cleanse, मार्जयति *mārjáyati*; अमीमृजत् *ámīmrijat*.

कृत् *kṛit*, to praise, कीर्तयति *kīrtáyati*; अचीकृत्त् *áchīkṛitat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyājáyati*; अतित्यजत् *átityajat*.

भ्राज् *bhrāj*, to shine, भ्राजयति *bhrājáyati*; अबिभ्रजत् *ábibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अक्षिषिपत् *áchikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युत्त् *áchuchyutat*.

स्वृ *svṛi*, to sound, स्वारयति *sváráyati*; अस्विस्वरत् *ásvisvarat*.

2. ◡ ◡ -.

रक्ष् *ruksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *úrarakshat* †.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchhat*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical च्च *ri* or च्च *ri*, followed by a consonant, may optionally take the ◡ - ◡ or ◡ ◡ - forms.

* गणय् *ganáy* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájīganat* or अजगणत् *ájaganat*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *ḍṛi*, त्वर् *tvar*, प्रथ् *prath*, म्रद् *mrād*, स्तृ *stṛi*, स्पग् *spas*.

स्मृ *smṛi*; Caus. स्मारयति *smáráyati*; Aor. असस्मरत् *ásasmarat*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् *av*, (the Guṇa of उ, ऊ *ú*), in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुनु *nu*; Caus. नावयति *náváyati*, Des. नुनावयिषति *núnāvayishati*; Aor. of Caus. अनूनवं *ánúnavam*.

‡ Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati*; अवृत्तत् *ávṛitat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámimṛijat* or अममार्जत् *ámamárjat*.
 कृत् *krít*, to praise, कीर्तयति *kirtáyati*; अचीकृतत् *áchikṛitat* or अचिकीर्तत् *áchikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *áśáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिश् *aś-is*; and lastly, with augment and termination, आशिश् *áś-is-am*.

In the same manner, आर्चिच् *árchicham*, औञ्जिच् *áubhijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीपत् *ápípyat* (instead of अपीपयत् *ápípayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *átishṭhipat* (instead of अतिष्ठयत् *átishṭhayat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रपत् *djighripat* or अजिघ्रयत् *djighrapat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश्त्रयं <i>áśiśrayam</i>	अशिश्त्रयाव <i>aśiśrayáva</i>	अशिश्त्रयाम <i>aśiśrayáma</i>
2. अशिश्त्रयः <i>aśiśrayah</i>	अशिश्त्रयतं <i>aśiśrayatam</i>	अशिश्त्रयत <i>aśiśrayata</i>
3. अशिश्त्रयत् <i>aśiśrayat</i>	अशिश्त्रयतां <i>aśiśrayatám</i>	अशिश्त्रयन् <i>aśiśrayan</i>

ĀTMANEPADA.

1. अशिश्त्रये <i>aśiśraye</i>	अशिश्त्रयावहि <i>aśiśrayávahi</i>	अशिश्त्रयामहि <i>aśiśrayámahi</i>
2. अशिश्त्रयथाः <i>aśiśrayatháh</i>	अशिश्त्रयेथां <i>aśiśrayethám</i>	अशिश्त्रयध्वं <i>aśiśrayadhvam</i>
3. अशिश्त्रयत <i>aśiśrayata</i>	अशिश्त्रयेतां <i>aśiśrayetám</i>	अशिश्त्रयन्त <i>aśiśrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in च् *ch*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmah</i>
2. इष्यसि <i>ishyāsi</i>	इष्यथः <i>ishyāthah</i>	इष्यथ <i>ishyātha</i>
3. इष्यति <i>ishyāti</i>	इष्यतः <i>ishyātah</i>	इष्यन्ति <i>ishyānti</i>
ĀTMANEPADA.		
1. इष्ये <i>ishyē</i>	इष्यावहे <i>ishyāvāhe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyāse</i>	इष्येथे <i>ishyēthe</i>	इष्यध्वे <i>ishyādhwē</i>
3. इष्यते <i>ishyāte</i>	इष्येते <i>ishyēte</i>	इष्यन्ते <i>ishyānte</i>

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhaviṣhyāmi*) and § 345 (*mḍrkshyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to ऌ *ā*; गै *gai*, to sing, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take गुण *Guṇa*; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhaviṣhyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *ḍṛi*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darīshyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take गुण *Guṇa*; ॠ *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्स्यति *bhetsyāti*.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

DUAL.

- बोधिष्यावः *bodhishyāvāḥ*
- बोधिष्यथः *bodhishyāthāḥ*
- बोधिष्यतः *bodhishyātāḥ*

- बोधिष्यामः *bodhishyāmaḥ*
- बोधिष्यथ *bodhishyātha*
- बोधिष्यन्ति *bodhishyānti*

ÂTMANEPADA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyāvāhe*
- बोधिष्येथे *bodhishyēthe*
- बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*
- बोधिष्यध्वे *bodhishyādhwē*
- बोधिष्यन्ते *bodhishyānte*

इ i, to go,
without intermediate इ i.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyāvāḥ*
- एष्यथः *eshyāthāḥ*
- एष्यतः *eshyātāḥ*

- एष्यामः *eshyāmaḥ*
- एष्यथ *eshyātha*
- एष्यन्ति *eshyānti*

ÂTMANEPADA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyāvāhe*
- एष्येथे *eshyēthe*
- एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*
- एष्यध्वे *eshyādhwē*
- एष्यन्ते *eshyānte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्यां *ābodhishyam*
2. अबोधिष्यः *ābodhishyaḥ*
3. अबोधिष्यत् *ābodhishyat*

DUAL.

- अबोधिष्याव *ābodhishyāva*
- अबोधिष्यतं *ābodhishyatam*
- अबोधिष्यतां *ābodhishyatām*

PLURAL.

- अबोधिष्याम *ābodhishyāma*
- अबोधिष्यत *ābodhishyata*
- अबोधिष्यन् *ābodhishyan*

ÂTMANEPADA.

1. अबोधिष्ये *ābodhishyē*
2. अबोधिष्यथाः *ābodhishyathāḥ*
3. अबोधिष्यत *ābodhishyata*

- अबोधिष्यावहि *ābodhishyāvahi*
- अबोधिष्येथां *ābodhishyēthām*
- अबोधिष्येतां *ābodhishyētām*

- अबोधिष्यामहि *ābodhishyāmahi*
- अबोधिष्यध्वं *ābodhishyadhvam*
- अबोधिष्यन्त *ābodhishyanta*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. ऐष्यं
2. ऐष्यः *aishyaḥ*
3. ऐष्यत् *aishyat*

- ऐष्याव *aishyāva*
- ऐष्यतं *aishyatam*
- ऐष्यतां *aishyatām*

- ऐष्याम *aishyāma*
- ऐष्यत *aishyata*
- ऐष्यन् *aishyan*

ÂTMANEPADA.

1. ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahi</i>	ऐष्यामहि <i>aishyāmahi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्यध्वं <i>aishyadhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetaṁ</i>	ऐष्यंत <i>aishyanta</i>

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्मः <i>itāsmāḥ</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

ÂTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmāhe</i>
2. इतासे <i>itāse</i>	इतासाथे <i>itāsāthe</i>	इताध्वे <i>itādhwē</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

These terminations are clearly compounded of ता *tā* (base तृ *tṛi*), the common suffix for forming *nomina agentis*, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,
with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.

1. बोधितास्मि <i>bodhitāsmi</i>
2. बोधितासि <i>bodhitāsi</i>
3. बोधिता <i>bodhitā</i>

DUAL.

बोधितास्वः <i>bodhitāsvaḥ</i>
बोधितास्यः <i>bodhitāsthaḥ</i>
बोधितारौ <i>bodhitārau</i>

PLURAL.

बोधितास्मः <i>bodhitāsmāḥ</i>
बोधितास्य <i>bodhitāstha</i>
बोधितारः <i>bodhitāraḥ</i>

ÂTMANEPADA.

1. बोधिताहे <i>bodhitāhe</i>	बोधितास्वहे <i>bodhitāsvahe</i>	बोधितास्महे <i>bodhitāsmāhe</i>
2. बोधितासे <i>bodhitāse</i>	बोधितासाथे <i>bodhitāsāthe</i>	बोधिताध्वे <i>bodhitādhwē</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitāraḥ</i>

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतास्वः <i>etāsvaḥ</i>	एतास्मः <i>etāsmāḥ</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstha</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

ÂTMANEPADA.

1. एताहे <i>etâhe</i>	एतास्वहे <i>etâsvahe</i>	एतास्महे <i>etâsmahe</i>
2. एतासे <i>etâse</i>	एतासाथे <i>etâsâthe</i>	एताध्वे <i>etâdhve</i>
3. एता <i>etâ</i>	एतारौ <i>etârau</i>	एतारः <i>etârah</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt.	यां,	याः,	यात्,	याव,	यातं,	यातां,	याम्,	यात,	युः,
	<i>yâm,</i>	<i>yâh,</i>	<i>yât,</i>	<i>yâva,</i>	<i>yâtam,</i>	<i>yâtâm,</i>	<i>yâma,</i>	<i>yâta,</i>	<i>yûh,</i>
Ben.	यासं,	याः,	यात्,	यास्व,	यास्तं,	यास्तां,	यास्म,	यास्त,	यासुः.
	<i>yâsam,</i>	<i>yâh,</i>	<i>yât,</i>	<i>yâsva,</i>	<i>yâstam,</i>	<i>yâstâm,</i>	<i>yâsma,</i>	<i>yâsta,</i>	<i>yâsuh.</i>

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâh* and *यात् yât* we have contractions of *यास् यâss* and *यास्त यâst*. In the Veda the 3rd pers. sing. is *याः yâh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pâṇ. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e. g. *सीय sîya* instead of *ईय îya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स्*. Cf. § 351. Thus, instead of

Opt.	ईय,	ईयाः,	ईत,	ईवहि,	ईयाथां,	ईयातां,	ईमहि,	ईध्वं,	ईरन्,
	<i>îyâ,</i>	<i>îthâh,</i>	<i>îtâ,</i>	<i>îvâhi,</i>	<i>îyâthâm,</i>	<i>îyâtâm,</i>	<i>îmâhi,</i>	<i>îdhvâm,</i>	<i>îrân,</i>
Ben.	सीय,	सीष्टाः,	सीष्ट,	सीवहि,	सीयास्थां,	सीयास्तां,	सीमहि,	सीध्वं,	सीरन्.
	<i>sîyâ,</i>	<i>sîshthâh,</i>	<i>sîshthâ,</i>	<i>sîvâhi,</i>	<i>sîyâsthâm,</i>	<i>sîyâstâm,</i>	<i>sîmâhi,</i>	<i>sîdhvâm,</i>	<i>sîrân.</i>

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from *भू bhû*, Aor. *अभविषि abhavishi*, Ben. *भविषीय bhavishîya*; from *स्तु stu*, Opt. Âtm. *स्तुवीत stuvîta*, Aor. *अस्तोष्ट astoshṭa*, Ben. *स्तोषीष्ट stoshishṭa*; from *क्री क्री*, Opt. Âtm. *क्रीणीरन् k्रीṇîran*, Aor. *अक्रेषत akreshata*, Ben. *क्रेषीरन् kreshîran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Deṇom. &c.) drop *अय ay* before the terminations of the benedictive Par.: *चोरय choray*, Ben. *चोरीसं choryâsam*; but in Âtm. *चोरयिषीय chorayishîyâ*. Denominative bases in *यय* drop *यय* in the Ben. Par.: *पुत्रीय putrîy*, Ben. *पुत्रीयासं putrîyâsam*; but in Âtm. *पुत्रीयिषीय putrîyishîyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from *चित् chit*, Par. *चित्यासं chityâsam*, Âtm. *चेतिषीय chetishîyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य् y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, च्च ri. Final इ i and उ u, before the य् y of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chīyāt*; Pass. चीयते *chīyāte*; Int. चेचीयते *chechīyāte*.

Final च्च *ri* is changed to रि *ri*. (Pāṇ. VII. 4, 28.)

कृ *kṛi*, to do; Ben. क्रियात् *kriyāt*; Pass. क्रियते *kriyāte*. (The Intensive has चेक्रीयते *chekriyāte*, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final च्च *ri* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pāṇ. VII. 4, 29.)

स्मृ *smṛi*, to remember; Ben. स्मर्यात् *smaryāt*; Pass. स्मर्यते *smaryāte*; Int. सास्मर्यते *sāsmaryāte*.

Also in च्च *ri*, to go; Ben. अर्यात् *aryāt*; Pass. अर्यते *aryāte*; Int. अरार्यते *arāryāte*.

Final च्च *ri* is changed to ईर् *īr*, and, after labials, to ऊर् *ūr*.

स्तृ *stṛi*, to stretch; Ben. स्तीर्यात् *stīryāt*; Pass. स्तीर्यते *stīryāte*; Int. तेस्तीर्यते *testīryāte*.

पृ *pṛi*, to fill; Ben. पूर्यात् *pūryāt*; Pass. पूर्यते *pūryāte*; Int. पोपूर्यते *popūryāte*.

Exceptions: शी *śi* is changed to शय् *śay*.

शी *śi*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is *Ātmanepadin*);

Pass. शय्यते *śayyāte*; Int. शाशय्यते *śāśayyāte*. (Pāṇ. VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt*. (Pāṇ. VII. 4, 24.)

जह् *ūh*, to understand, after prepositions, is shortened to उह् *uh*. (Pāṇ. VII. 4, 23.)

Ben. ऊयात् *ūhyāt*; Pass. ऊयते *ūhyāte*.

Ben. समुद्यात् *samuhyāt*; Pass. समुद्यते *samuhyāte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyāte* or जन्यते *janyāte*;

Int. जाजायते *jājāyāte* or जंजन्यते *jañjanyaāte*.

सन् *san*, to obtain; Ben. सायात् *sāyāt* or सन्यात् *sanyāt*; Pass. सायते *sāyāte* or सन्यते *sanyāte*;

Int. सासायते *sāsāyāte* or संसन्यते *sāmsanyāte*.

खन् *khan*, to dig; Ben. खायात् *khāyāt* or खन्यात् *khanyāt*; Pass. खायते *khāyāte* or खन्यते *khanyāte*;

Int. चाखायते *chākhāyāte* or चंखन्यते *chañkhanyāte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *tāyāte* or तन्यते *tanyāte*; Int. तंतन्यते *tantanyāte*.

§ 392. According to a general rule, roots ending in ऐ *ai* and औ *o* change their final diphthong in the general tenses into आ *ā*: ध्यै *dhyai*, ध्यायते *dhyāyāte*. Roots ending in आ *ā* retain it: या *pā*, पायते *pāyāte*, he is protected. But the following roots change their final vowel into ई *ī* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य्या. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called *घु ghu**, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>dīyāte</i>	देदीयते <i>dedīyāte</i>	देयात् <i>deyāt</i>	प्रदाय <i>praddāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyāte</i>	मेमीयते <i>memīyāte</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthīyāte</i>	तेष्टीयते <i>teshṭhīyāte</i>	स्थेयात् <i>stheyāt</i>	प्रस्थाय <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>gīyāte</i>	जेगीयते <i>jegīyāte</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyāte</i>	पेपीयते <i>pepīyāte</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyāte</i>	जेहीयते <i>jehīyāte</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyāte</i>	सेषीयते <i>seshīyāte</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* †, to sleep; वञ् *vaś* (Pāṇ. VI. 1, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्चात् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्तः *uktāḥ*; Ger. उक्त्वा *uktvā*.

The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* †, to cover; ह्वे *hve* †, to call; वद् *vad*, to speak; श्वि *śvi* †, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; ब्रश्च *vraśch*, to cut; प्रश्च *prachh*, to ask; भ्रञ्ज् *bhrajj*, to frv. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note †.

ग्रह् *grah*; Ben. गृह्णात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihītāḥ*; Ger. गृहीत्वा *grihītvā*; Int. जरीगृह्यते *jarigrihyāte*.

§ 395. शास् *sās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyāte*; Part. शिष्टः *śishṭāḥ*; Ger. शिष्ट्वा *śishṭvā*; Aor. अशिषत् *ásishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots इदान्, दाण्, दो, देङ्, डुधान्, and धेद, all varieties of the radicals दा *dā* and धा *dhá*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in आ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). त्ने *glai*, to wither; ग्लेयात् *gleyāt* or ग्लयात् *gláyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असुषुपत् *asūshupat*.

‖ स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimyāte*, वेवीयते *vevīyāte*. श्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोशूयते *śośūyāte* or शेष्वीयते *śeśvīyāte*. ह्वे *hve* forms Int. जोहूयते *johūyāte* (Pāṇ. VI. 1, 33). In the intensive चाय *chāy* forms चेकीयते *chekīyāte* (Pāṇ. VI. 1, 21); प्याय् *pyāy*, पेपीयते *pepīyāte* (Pāṇ. VI. 1, 29).

from संस् *srañs*, Part. स्रस्तः *srastáh*, Pass. स्रस्यते *srasyáte*, Ben. स्रस्यात् *srasyát*, Ger. स्रस्वा *srastvá*, Int. सनीस्रस्यते *santsrasyáte*, Aor. अस्रसत् *ásrasat*; from रंज् *rañj*, Ben. रज्यात् *rajyát*, Pass. रज्यते *rajyáte*, Part. रक्तः *raktáh*, Ger. रक्ता *raktvá* (or रंक्ता *rañktvá*, Pāṇ. VI. 4, 32).

§ 396. With regard to the benedictive *Âtm.* see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive *Âtm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, च् *ri* are left unchanged, whereas in other strengthening tenses they take *Guṇa* (§ 344). Final च् *ri*, too, remains unchanged, and च् *ri* becomes ईर् *ír*, or, after labials, ऊर् *úr*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipsíyá*; पूर्षी *púrshí*, to fill, पूर्षीय *púrshíyá*.

Benedictive.

PARASMAIPADA.

1.	बुध्यास् <i>budhyásva</i>	बुध्यास् <i>budhyásma</i>
2. बुध्याः <i>budhyáh</i>	बुध्यास्तं <i>budhyástam</i>	बुध्यास्त <i>budhyásta</i>
3. बुध्यात् <i>budhyát</i>	बुध्यास्तां <i>budhyástám</i>	बुध्यासुः

ÂTMANEPADA.

1. बोधिषीय <i>bodhishtíyá</i>	बोधिषीवहि <i>bodhishtíváhi</i>	बोधिषीमहि <i>bodhishtímáhi</i>
2. बोधिषीष्ठाः <i>bodhishtíshtháh</i>	बोधिषीयास्यां <i>bodhishtíyásthām</i>	बोधिषीध्वं <i>bodhishtídhvām</i>
3. बोधिषीष्ट <i>bodhishtíshṭá</i>	बोधिषीयास्तां <i>bodhishtíyástám</i>	बोधिषीरन् <i>bodhishtírán</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the *Âtmanepada*.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the *Div* verbs, so that the *Âtmanepada* of *Div* verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (*Chur*, *Caus.* *Denom.* &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolúy*, to cut much; लोलूय्यते *lolúyyáte*, he is cut much.

Intensive bases ending in *य*, preceded by a consonant, drop their *य*.

बेभिद्य् *bebhidy*, to sever; बेभिद्यते *bebhidyáte*, it is severed.

दीधी *dídhi*, to shine, वेवी *veví*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *dídhi*, दीध्यते *dídhyáte*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

Pres. भूये <i>bhūyé</i>	भूयसे <i>bhūyáse</i>	भूयते <i>bhūyáte</i>
Impf. अभूये <i>abhūye</i>	अभूयथाः <i>abhūyathāh</i>	अभूयत <i>abhūyata</i>
Opt. भूयेय <i>bhūyéya</i>	भूयेथाः <i>bhūyéthāh</i>	भूयेत <i>bhūyéta</i>
Imp. भूये <i>bhūyat</i>	भूयस्व <i>bhūyásva</i>	भूयतां <i>bhūyátām</i>

DUAL.

Pres. भूयावहे <i>bhūyāvāhe</i>	भूयेथे <i>bhūyéthe</i>	भूयेते <i>bhūyéte</i>
Impf. अभूयावहि <i>abhūyāvāhi</i>	अभूयेथां <i>abhūyēthām</i>	अभूयेतां <i>abhūyētām</i>
Opt. भूयेवहि <i>bhūyévāhi</i>	भूयेयाथां <i>bhūyéyāthām</i>	भूयेयातां <i>bhūyéyātām</i>
Imp. भूयावहे <i>bhūyāvāhai</i>	भूयेथां <i>bhūyéthām</i>	भूयेतां <i>bhūyētām</i>

PLURAL.

Pres. भूयामहे <i>bhūyāmahe</i>	भूयध्वे <i>bhūyādhwē</i>	भूयन्ते <i>bhūyānte</i>
Impf. अभूयामहि <i>abhūyāmāhi</i>	अभूयध्वं <i>abhūyādhvam</i>	अभूयन्त <i>abhūyānta</i>
Opt. भूयेमहि <i>bhūyémahī</i>	भूयेध्वं <i>bhūyédhvam</i>	भूयेन्त् <i>bhūyéran</i>
Imp. भूयामहे <i>bhūyāmahai</i>	भूयध्वं <i>bhūyādhvam</i>	भूयन्तां <i>bhūyāntām</i>

General Tenses of the Passive.

§ 401. In the general tenses of the passive, *य* *yá* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Âtmanepada*. The *य* *ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikaraṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the *Âtmanepada*.

Periphrastic Perfect.

The periphrastic perfect is the same as in the *Âtmanepada*, but the auxiliary verbs *अस्* *as* and *भू* *bhū* must be conjugated in the *Âtmanepada*, as well as *कृ* *kṛi*. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ *i*, and requiring Vṛiddhi of final, and Guṇa of medial vowels (but अ *a* is lengthened), followed by *one* consonant.

Thus, instead of अलविष्ट <i>âlavishṭa</i> ,	we find अलावि <i>âlav-i</i> .	} First Form.
अबोधिष्ट <i>abodhishṭa</i> ,	अबोधि <i>abodh-i</i> .	
अक्षिप्त <i>akshipta</i> ,	अक्षेपि <i>akshep-i</i> .	} Second Form.
अनेष्ट <i>aneshṭa</i> ,	अनायि <i>anây-i</i> .	
अकृत <i>akṛita</i> ,	अकारि <i>akâr-i</i> .	} Second Form.
अदित <i>adita</i> ,	अदायि <i>adây-i</i> .	
अस्तौष्टे <i>astîrshṭa</i> ,	अस्तारि <i>astâr-i</i> .	} Second Form.
असृष्ट <i>asṛishṭa</i> ,	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagḍha</i> ,	अदाहि <i>adâh-i</i> .	} Second Form.
अदिक्षत <i>adikshata</i> ,	अदेशि <i>ades-i</i> .	
अघुक्षत <i>aghukshata</i> ,	अगूहि <i>agûh-i</i> .	} Second Form.
अलिक्षत <i>alikhata</i> ,	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> ,	अदोहि <i>adoh-i</i> .	} Fourth Form.
अधिक्षत <i>adhikshata</i> ,	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ *â* or diphthongs, take य *y* before the passive इ *i*.

दा *dâ*, अदायि *adâyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय *ay* (Chur, Caus. Denom. &c.) drop अय *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य *ya*, the original अय *ay* may reappear, i.e. the Âtm. may be used as passive.

बोधय *bodhay*, अबोधि *abodhi*; चोरय *choray*, अचोरि *achori*; राजय *râjay*, अराजि *arâji*.

In the other persons these verbs may either drop अय *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय *bhâvay*; अभाववि *abhâvishi*, अभावविष्टा: *abhâvishṭhâh*, अभावि *abhâvi*; or अभावयिषि *abhâvayishi*, अभावयिष्टा: *abhâvayishṭhâh*, अभावि *abhâvi*.

§ 406. Intensive bases in य *y* add the passive इ *i*, without Guṇa.

Int. बोभूय *bobhûy*, अबोभूयि *abobhûyi*.

Intensive bases ending in य *y*, preceded by a consonant, drop य *y*, and refuse Guṇa.

Int. बेभिद्य *bebhidyi*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

* This would follow if *kartari* extends to Pân. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

- रम् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, ¹⁰.
 रध् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)
 जम् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)
 भंज् *bhañj*, to break, — अभंजि *abhañji* or अभाजि *abhāji*. (Pāṇ. VI. 4, 33.)
 लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

- जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)
 बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि <i>alavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्महि <i>alavishmahi</i>
अलविष्ठा: <i>alavishthāḥ</i>	अलविष्ठायां <i>alavishthāām</i>	अलविध्वं or ०द्वं <i>alavidhvam</i> or <i>-dhvam</i>
अलावि <i>alāvi</i>	अलविष्ठातां <i>alavishthāām</i>	अलविष्यत <i>alavishata</i>

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिये *bodhishyē*, I shall be known.

Cond. अबोधिये *abodhishye*, I should be known.

Periph. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhishīyā*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drīś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lū* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

- Sing. 1. pers. अलाविषि *alāvi-shi*, by the side of अलविषि *alāvi-shi*.
 2. अलाविष्ठा: *alāvi-shthāḥ*, — — अलविष्ठा: *alāvi-shthāḥ*.
 ३. अलावि *alāvi*, — — अलावि *alāvi*.

- Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.
 2. अलाविषायां *alāvi-shāthām*, — — अलविषायां *alāvi-shāthām*.
 3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.
- Plur. 1. pers. अलाविष्महि *alāvi-shmahi*, by the side of अलविष्महि *alāvi-shmahi*.
 2. अलाविध्वं *alāvi-dhvam* or ^०द्वं-*dhvam* — अलविध्वं *alāvi-dhvam* or ^०द्वं-*dhvam*.
 3. अलाविषत *alāvi-shata*, — — अलविषत *alāvi-shata*.
 Fut. लाविष्ये *lāvi-shye*, by the side of लविष्ये *lāvi-shye*.
 Cond. अलाविष्ये *alāvi-shye*, — — अलविष्ये *alāvi-shye*.
 Per. Fut. लाविताहे *lāvi-tāhe*, — — लविताहे *lāvi-tāhe*.
 Ben. लाविषीय *lāvi-shīya*, — — लविषीय *lāvi-shīya*.
- From चि *chi*, to gather, 3rd pers. sing. Aor. Pass. अचायि *achāyi*; hence
 Aor. अचायिषि *achāyishi*, besides अचेपि *acheshi*, &c.
 Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.
 Cond. अचायिष्ये *achāyishye*, — अचेष्ये *acheshye*.
 Per. Fut. चायिताहे *chāyitāhe*, — चेषताहे *chetāhe*.
 Ben. चायिषीय *chāyishīya*, — चेषीय *cheshīya*.
- From घ्रा *ghrā*, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि *aghrāyi*; hence
 Aor. अघ्रायिषि *aghrāyishi*, besides अघ्रासि *aghrāsi*.
 Fut. घ्रायिष्ये *ghrāyishye*, — घ्रास्ये *ghrāsyē*.
 Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsyē*.
 Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.
 Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāshīya*.
- From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence
 Aor. अध्वारिषि *adhvārishi*, besides अध्वृषि *adhvṛishi* or अध्वरिषि *adhvārishi*.
 Fut. ध्वारिष्ये *dhvārishye*, — ध्वरिष्ये *dhvārishye*.
 Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वरिताहे *dhvārtāhe*.
 Ben. ध्वारिषीय *dhvārishīya*, — ध्वृषीय *dhvṛishīya* or ध्वरिषीय *dhvārishīya**.
- From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence
 Aor. अघानिषि *aghānishi*, besides (अवधिषि *avudhishi*). Pāṇ. vi. 4, 62 †.
 Fut. यानिष्ये *ghānishye*, — हनिष्ये *hanishye*.
 Per. Fut. यानिताहे *ghānitāhe*, — हंताहे *hantāhe*.
 Ben. यानिषीय *ghānishīya*, — (वधिषीय *vadhishīya*).
- From दृश् *drīś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence
 Aor. अदर्शिषि *adarśishi*, besides अदृक्षि *adrīkshi*.
 Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.
 Per. Fut. दर्शिताहे *darśitāhe*, — द्रष्टाहे *drashtāhe*.
 Ben. दर्शिषीय *darśishīya*, — दृक्षीय *drīkshīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrâhi*; hence

Aor. अग्राहिषि *agrâhishi*, besides अग्रहीषि *agrâhîshi*.

Fut. ग्राहिष्ये *grâhishye*, — ग्रहीष्ये *grâhîshye*.

Per. Fut. ग्राहिताहे *grâhitâhe*, — ग्रहीताहे *grâhitâhe*.

Ben. ग्राहिषीय *grâhishîya*, — ग्रहीषीय *grâhîshîya*.

From रम्य् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arâmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arâmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapâdi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सतां *udapatsâtâm*, they two arose, &c. (Pân. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pân. III. 1, 61):

दीप *dîp* (दीप्यते *dîpyate*, he burns, Div, Âtm.), अदीपि *adîpi* or अदीपिष्ट *adîpishṭa*.

जन् *jan* (जायते *jâyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajaniṣṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pûr* (पूरयति *pûrayati*, he fills, Chur.), अपूरि *apûri* or अपूरिष्ट *apûrishṭa*.

ताय् *tây* (तायते *tâyate*, he spreads, Bhû, Âtm.; really Div form of 'Tan), अतायि *atâyi* or अतायिष्ट *atâyishṭa*.

प्याय् *pyây* (प्यायते *pyâyate*, he grows), अप्यायि *apyâyi* or अप्यायिष्ट *apyâyishṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pân. VI. 1, 173.) Thus

भवन्ति	भवन्त्	Nom. S. भवन्	Acc. भवंतं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvantam</i>	<i>bhāvataḥ</i>
तुदन्ति	तुदन्त्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tudān</i>	<i>tudāntam</i>	<i>tudatā</i>
दीव्यन्ति	दीव्यन्त्	दीव्यन्	दीव्यन्तं	दीव्यता &c.
<i>dīvyānti</i>	<i>dīvyānt</i>	<i>dīvyan</i>	<i>dīvyantam</i>	<i>dīvyatā</i>

चोरयंति <i>choráyanti</i>	चोरयन्त् <i>choráyant</i>	Nom. S. चोरयन् <i>choráyan</i>	Acc. चोरयन्तं <i>choráyantam</i>	Instr. चोरयता &c. <i>choráyatá</i>
सुन्वन्ति <i>sunvánti</i>	सुन्वन्त् <i>sunvánt</i>	सुन्वन् <i>sunván</i>	सुन्वन्तं <i>sunvántam</i>	सुन्वता &c. <i>sunvatá</i>
तन्वन्ति <i>tanvánti</i>	तन्वन्त् <i>tanvánt</i>	तन्वन् <i>tanván</i>	तन्वन्तं <i>tanvántam</i>	तन्वता &c. <i>tanvatá</i>
क्रीयन्ति <i>krīyánti</i>	क्रीयन्त् <i>krīyánt</i>	क्रीयन् <i>krīyán</i>	क्रीयन्तं <i>krīyántam</i>	क्रीयता &c. <i>krīyatá</i>
अदन्ति <i>adánti</i>	अदन्त् <i>adánt</i>	अदन् <i>adán</i>	अदन्तं <i>adántam</i>	अदता &c. <i>adatá</i>
जुह्वति <i>júhvati</i>	जुह्वन्त् <i>júhvat</i>	जुह्वन् <i>júhvat</i>	जुह्वन्तं <i>júhvatam</i>	जुह्वता (§ 184) <i>júhvatá</i>
रुधन्ति <i>rundhánti</i>	रुधन्त् <i>rundhánt</i>	रुधन् <i>rundhán</i>	रुधन्तं <i>rundhántam</i>	रुधता &c. <i>rundhatá</i>
बोभुवति Intens. <i>bóbhuvati</i>	बोभुवन्त् <i>bóbhuvat</i>	बोभुवन् <i>bóbhurán</i>	बोभुवन्तं <i>bóbhuvatam</i>	बोभुवता (§ 184) <i>bóbhuvatá</i>

‡ 415. The participle of the future is formed on the same principle.

भविष्यन्ति <i>bhavishyánti</i>	भविष्यन्त् <i>bhavishyánt</i>	Nom. S. भविष्यन् <i>bhavishyán</i>	Acc. भविष्यन्तं <i>bhavishyántam</i>	Instr. भविष्यता <i>bhavishyatá</i>
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‡ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the **स्** *s*, as it is always followed by a vowel, is changed to **ष्** *sh*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to ‡ 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before **उः** *uh*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate **इ** *i*, all verbs which, without counting the **उः** *uh*, are monosyllabic in the 3rd pers. plur., insert **इ** *i*. (See Necessary **इ** *i*, ‡ 338, 1; Optional **इ** *i*, ‡ 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः <i>babhāvúḥ</i>	बभूवुषा <i>babhāvúshá</i>	बभूवान् <i>babhāván</i>	बभूवांसं <i>babhāvánsam</i>	बभूवद्भिः <i>babhāvádbhīḥ</i>
निन्युः <i>ninyúḥ</i>	निन्युषा <i>ninyúshá</i>	निनीवान् <i>níníván</i>	निनीवांसं <i>nínívánsam</i>	निनीवद्भिः <i>nínívádbhīḥ</i>
तुतुदुः <i>tutudúḥ</i>	तुतुदुषा <i>tutudúshá</i>	तुतुद्वान् <i>tutudván</i>	तुतुद्वान्सं <i>tutudvánsam</i>	तुतुद्वद्भिः <i>tutudvádbhīḥ</i>
दिदिवुः <i>didivúḥ</i>	दिदिवुषा <i>didivúshá</i>	दिदिवान् (§ 143) <i>didiván</i>	दिदिवांसं <i>didivánsam</i>	दिदिवद्भिः <i>didivádbhīḥ</i>
चोरयामासुः <i>chorayámásúḥ</i>	चोरयामासुषा <i>chorayámásúshá</i>	चोरयामासिवान् <i>chorayámásiván</i>	चोरयामासिवांसं <i>chorayámásivánsam</i>	चोरयामासिवद्भिः <i>chorayámásivádbhīḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvúh</i>	सुषुवुषा <i>sushuvúshā</i>	सुषुवान् <i>sushuván</i>	सुषुवासं <i>sushuvámsam</i>	सुषुवद्भिः <i>sushuvádbhīh</i>
तेनुः <i>tenúh</i>	तेनुषा <i>tenúshā</i>	तेनिवान् <i>teniván</i>	तेनिवासं <i>tenivámsam</i>	तेनिवद्भिः <i>tenivádbhīh</i>
चिक्रियुः <i>chikriyúh</i>	चिक्रियुषा <i>chikriyúshā</i>	चिक्रीवान् <i>chikriván</i>	चिक्रीवासं <i>chikrivámsam</i>	चिक्रीवद्भिः <i>chikrivádbhīh</i>
आदुः <i>ádúh</i>	आदुषा <i>ádúshā</i>	आदिवान् <i>ádiván</i>	आदिवासं <i>ádivámsam</i>	आदिवद्भिः <i>ádivádbhīh</i>
जुहुवुः <i>juhuvúh</i>	जुहुवुषा <i>juhuvúshā</i>	जुहुवान् <i>juhuván</i>	जुहुवासं <i>juhuvámsam</i>	जुहुवद्भिः <i>juhuvádbhīh</i>
रुरुधुः <i>rurudhúh</i>	रुरुधुषा <i>rurudhúshā</i>	रुरुध्वान् <i>rurudhván</i>	रुरुध्वासं <i>rurudhvámsam</i>	रुरुध्वद्भिः <i>rurudhvádbhīh</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.	
गम् <i>gam</i>	जग्मुः <i>jagmúh</i>	जग्मुषा <i>jagmúshā</i>	जग्मिवान् or जगन्वान्* <i>jagmiván or jaganván</i>	जग्मिवासं <i>jagmivámsam</i>	जग्मिवद्भिः <i>jagmivádbhīh</i>
हन् <i>han</i>	जघ्नुः <i>jaghnúh</i>	जघ्नुषा <i>jaghnúshā</i>	जघ्निवान् or जघन्वान् <i>jaghniván or jaghanván</i>	जघ्निवासं <i>jaghnivámsam</i>	जघ्निवद्भिः <i>jaghnivádbhīh</i>
विद् <i>vid</i>	विविदुः <i>vividúh</i>	विविदुषा <i>vividúshā</i>	विविद्वान् or विविदिवान् <i>vividván or vividiván</i>	विविद्वासं <i>vividvámsam</i>	विविद्वद्भिः <i>vividvádbhīh</i>
विष् <i>vis</i>	विविशुः <i>vivishúh</i>	विविशुषा <i>vivishúshā</i>	विविश्वान् or विविशिवान् <i>vivishván or vivishiván</i>	विविश्वासं <i>vivishvámsam</i>	विविश्वद्भिः <i>vivishvádbhīh</i>
दृग् <i>dris</i>	ददृशुः <i>dadṛishúh</i>	ददृशुषा <i>dadṛishúshā</i>	ददृश्वान् or ददृशिवान् <i>dadṛishván or dadṛishiván</i>	ददृश्वासं <i>dadṛishvámsam</i>	ददृश्वद्भिः <i>dadṛishvádbhīh</i>

§ 418. The participle of the reduplicated perfect *Ātmanepada* is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. *Ātm.*, and substituting आन *ána*.

बभूवरे *babhúviré*—बभूवानः *babhúvánáh*

चक्रिरे *chakriré*—चक्राणः *chakráṇáh*

ददरे *dadiré*—ददानः *dadánáh*

§ 419. The participle present *Ātmanepada* has two terminations,—मान *mána* for verbs of the First Division (§ 295), आन *ána* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present *Ātm.*, drop the termination न्ते *n̄te*, and replace it by मानः *mánaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present *Ātm.*, drop the termination अन्ते *ante*, and replace it by आनः *ánaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवन्ते *bháva-nte*—भवमानः *bháva-mánaḥ*
 तुदन्ते *tudá-nte*—तुदमानः *tudá-mánaḥ*
 दीव्यन्ते *dīvyā-nte*—दीव्यमानः *dīvyā-mánaḥ*
 चोरयन्ते *choráya-nte*—चोरयमाणः *choráya-mánaḥ*
 Pass. तुद्यन्ते *tudyá-nte*—तुद्यमानः *tudyá-mánaḥ*
 Caus. भावयन्ते *bhávāya-nte*—भावयमानः *bhávāya-mánaḥ*
 Des. बुभूषन्ते *búbhúsha-nte*—बुभूषमाणः *búbhúsha-mánaḥ*
 Int. बोभूयन्ते *bobhúyā-nte*—बोभूयमानः *bobhúyā-mánaḥ*

Second Division.

सुन्वन्ते *sunv-áte*—सुन्वानः *sunv-ánaḥ*
 क्षामुवन्ते *ápmuv-áte*—क्षामुवानः *ápmuv-ánaḥ*
 तन्वन्ते *tanv-áte*—तन्वानः *tanv-ánaḥ*
 क्रीयन्ते *krīṇ-áte*—क्रीयानः *krīṇ-ánaḥ*
 सद्न्ते *ad-áte*—सदानः *ad-ánaḥ*
 जुह्वन्ते *júhv-ate*—जुह्वानः *júhv-ánaḥ*
 रुन्धन्ते *rundh-áte*—रुन्धानः *rundh-ánaḥ*

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mánaḥ* in the same manner.

भविष्यन्ते *bhavishyā-nte*—भविष्यमाणः *bhavishyā-mánaḥ*
 नेष्यन्ते *neshyā-nte*—नेष्यमाणः *neshyā-mánaḥ*
 तोष्यन्ते *totsyā-nte*—तोष्यमानः *totsyā-mánaḥ*
 एधिष्यन्ते *edhishyā-nte*—एधिष्यमाणः *edhishyā-mánaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mánaḥ* in the same manner.

भूयन्ते *bhúyā-nte*—भूयमानः *bhúyā-mánaḥ*
 बुध्यन्ते *budhyā-nte*—बुध्यमानः *budhyā-mánaḥ*
 स्तूयन्ते *stúyā-nte*—स्तूयमानः *stúyā-mánaḥ*
 क्रियन्ते *kriyā-nte*—क्रियमाणः *kriyā-mánaḥ*
 भाष्यन्ते *bhāvya-nte*—भाष्यमानः *bhāvya-mánaḥ*
 भाविष्यन्ते—भाविष्यमाणः
bhāvishyā-nte—*bhāvishyā-mánaḥ*
 नायिष्यन्ते—नायिष्यमाणः
náyishyā-nte—*náyishyā-mánaḥ*
 Or like the Part. Fut. *Ātm.*

The Past Participle Passive in तः táḥ and the Gerund in त्वा tvá.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *krī*, कृतः *krítáḥ*, done, masc.; कृता *krítá*, fem.; कृतं *krítám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the *Udatta*, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *krī*, कृत्वा *krítvā*, having done. पू *pú*, पूत्वा *pútvā* or, from पूङ् *pún*, पवित्रा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that **त्वा** *tvá* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations **त** *ta* and **त्वा** *tvá* together, as they agree to a great extent, though not altogether.

I. **तः** *táh* and **त्वा** *tvá*, with intermediate इ *i*.

§ 424. If **तः** *táh* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before **त्वा** *tvá* is regular.

शी *śi*, to lie down, **शयितः** *śayitáh* (Pāṇ. I. 2, 19); **शयित्वा** *śayitvá*.

खिद् *śvid*, to sweat, **खेदितः** *śveditáh* or **खिन्नः** *svinnáh*; **खेदित्वा** *śveditvá*.

मिद् *mid*, to be soft, **मेदितः** *meditáh*; **मेदित्वा** *meditvá*.

खिद् *kshvid*, to drip, **खेदितः** *kshveditáh*; **खेदित्वा** *kshveditvá*.

धृम् *dhriśh*, to dare, **धर्षितः** *dharshitáh*; **धर्षित्वा** *dharshitvá*.

मृम् *mrish*, to bear, **मर्षितः** *marshitáh* (patient), (Pāṇ. I. 2, 20); **मर्षित्वा** *marshitvá*.

पू *pū*, to purify, **पवितः** *pavitáh* (Pāṇ. I. 2, 22); **पवित्वा** *pavitvá*, from **पूङ्** *pūñ*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before **त** *ta* with intermediate इ *i*, if they are used impersonally.

द्युत् *dyut*, to shine, **द्युतितं** *dyutitám* or **द्योतितं** *dyotitám*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If **त्वा** *tvá* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. **वृत्** *crit*, to exist, **वर्तित्वा** *varitvá*. **संस्** *srañs*, to fall, **संसित्वा** *srañsitvá* (Pāṇ. I. 2, 23). **पू** *pū* (i. e. **पूङ्** *pūñ*), to purify, **पवित्वा** *pavitvá* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई *i* or उ, ऊ *ū*, take Guṇa optionally (Pāṇ. I. 2, 26): **द्युत्** *dyut*, to shine, **द्योतित्वा** *dyotitvá* or **द्युतित्वा** *dyutitvá*. The same option applies to **तृष्** *trish*, to thirst; **मृष्** *mrish*, to bear; **कृष्** *krish*, to attenuate (Pāṇ. I. 2, 25); **तृषित्वा** *trishitvá* or **तर्षित्वा** *tarshitvá*.

§ 427. Though taking intermediate इ *i*, **त्वा** *tvá* does not produce Guṇa, but, if possible, weakens the base, in **रुद्** *rud*, to cry, **रुदित्वा** *ruditvá* (Pāṇ. I. 2, 8); **विद्** *vid*, to know, **विदित्वा** *viditvá*; **मुष्** *mush*, to steal, **मुषित्वा** *mushitvá*; **ग्रह्** *grah*, to take, **गृहीत्वा** *grihitvá*; **मृद्** *mrīd*, to delight, **मृदित्वा** *mṛīditvá* (Pāṇ. I. 2, 7); **मृद्** *mrīd*, to rub, **मृदित्वा** *mṛīditvá*; **गुष्** *gudh*, to cover, **गुषित्वा** *gudhitvá*; **क्लिष्** *kliś*, to hurt, **क्लिषित्वा** *kliśitvá*; **वद्** *vad*, to speak, **उदित्वा** *uditvá*; **वस्** *vas*, to dwell, **उषित्वा** *ushitvá*.

§ 428. Roots ending in ष *th* or ष *ph*, preceded by a nasal, may or may not drop the nasal before **त्वा** *tvá* (Pāṇ. I. 2, 23); **ग्रथित्वा** *granthitvá* or **ग्रथित्वा** *grathitvá*, having twisted. The same applies to the roots **वञ्च्** *vañch*, to cheat, and **लुञ्च्** *luñch*, to pluck (Pāṇ. I. 2, 24); **वाञ्चित्वा** *vañchitvá* or **वञ्चित्वा** *vachitvá*.

II. **तः** *táh* and **त्वा** *tvá*, without intermediate इ *i*.

§ 429. Roots ending in nasals lengthen their vowel before **तः** *táh* and **त्वा** *tvá* (Pāṇ. VI. 4, 15). **शम्** *śam*, to rest, **शांतः** *śántáh*, **शांत्वा** *śántvá*.

क्रम् *kram*, to step, may or may not lengthen its vowel before **त्वा** *tvá* (Pāṇ. VI. 4, 18). **क्रम्** *kram*, **क्रांतः** *krántáh*, **क्रांत्वा** *krántvá* or **क्रन्त्वा** *krantvá*; also **क्रमित्वा** *kramitvá*.

§ 430. The following roots, ending in nasals, drop them before **तः** *táh* and **त्वा** *tvá*. (Pāṇ. VI. 4, 37.)

यम् *yam*, to check, यतः *yatáh*, यत्वा *yatvá**; रम् *ram*, to sport, रतः *ratáh*, रत्वा *ratvá*; नम् *nam*, to bend, नतः *natáh*, नत्वा *natvá*; हन् *han*, to kill, हतः *hatáh*, हत्वा *hatvá*; गम् *gam*, to go, गतः *gatáh*, गत्वा *gatvá*; मन् *man*, to think, मतः *matáh*, मत्वा *matvá*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatáh*, तत्वा *tatvá*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत्य *pramátya* (Pân. VI. 4, 38); those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragátya* or प्रगम्य *pragámya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jatáh*, जात्वा *jatvá*; सन् *san*, to obtain, सातः *satáh*, सात्वा *satvá*; खन् *khan*, to dig, खातः *khatah*, खात्वा *khátvá*.

1. Roots ending in छ् *chh*, or च् *ch*, substitute श् *ś* and ऊ *ú*. (Pân. VI. 4, 19.)

प्रच्छ् *prachh*, to ask, पृष्टः *prishṭah* (§ 125), पृष्ट्वा *prishṭvá*; दिव् *div*, to play, द्यूनः *dyúnaḥ*, द्यूत्वा *dyútvá*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pân. VI. 4, 21.)

मुर्च्छ् *murchh*, to faint, मूर्तः *múrtaḥ*; तूर्व् *turv*, to strike, तूर्णः *túrṇah*.

§ 432. The following verbs change their च् *ch* with the preceding or following vowel into ऊ *ú*. (Pân. VI. 4, 20.)

ञर् *jvar*, to ail, जूर्णः *júrṇah*, जूर्त्वा *júrtvá*; त्वर् *tvav*, to hasten, तूर्णः *túrṇah*, तूर्त्वा *túrtvá*; सिव् *sriv*, to dry, सूतः *srútaḥ*, सूत्वा *srútvá*; षव् *av*, to protect, उतः *útaḥ*, ऊत्वा *útvá*; मव् *mav*, to bind, मूतः *mútaḥ*, मूत्वा *mútvá*.

§ 433. Roots ending in ऐ *ai* substitute आ *á*; ध्यै *dhyai*, to meditate, ध्यातः *dhyátah*, ध्यात्वा *dhyátvá*; or ई *i*; गै *gai*, to sing, गीतः *gítah*, गीत्वा *gítvá*. Final ए *e* and आ *á*, too, are changed to ई *i*; पा *pá*, to drink, पीतः *pítah*, पीत्वा *pítvá*; धे *dhe*, to suck, धीतः *dhítah*, धीत्वा *dhítvá*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *dítah*, दित्वा *dítvá* (Pân. VII. 4, 40); सो *so*, to finish, सितः *sítah*, सित्वा *sítvá*; मा *má*, to measure, मितः *mitah*, मित्वा *mitvá*; स्था *sthá*, to stand, स्थितः *sthítah*, स्थित्वा *sthítvá*; धा *dhá*, to place, हितः *hitah*, हित्वा *hitvá* (Pân. VII. 4, 42); हा *há*, to leave (हीनः *hínaḥ*), हित्वा *hitvá* (Pân. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *á*. शो *śo*, शितः *śítah* or शीतः *śítah*, शित्वा *śítvá* or शीत्वा *śítvá* (Pân. VII. 4, 41).

§ 436. Exceptional forms :

दा *dá*, to give, forms दत्तः *dattah*†, दत्त्वा *dattvá* (Pân. VII. 4, 46).

स्फाय् *spháy*, to grow, forms स्फोतः *sphítah* (Pân. VI. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastítah* (Pân. VI. 1, 23) and प्रस्तीमः *prastímaḥ* (Pân. VIII. 2, 54).

श्वै *śvai*, to curdle, forms शीनः *śínaḥ*, and शीतः *śítah*, cold; but संश्यानः *samsýánaḥ*, rolled up (Pân. VI. 1, 24, 25).

प्याय् *pyáy*, to grow, forms पीनः *pínaḥ*; but प्यानः *pyánaḥ* after certain prepositions (Pân. VI. 1, 28).

§ 437. The verbs which take Samprasáraṇa before तः *tah* and त्वा *tvá* have been mentioned

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattah*, प्रत्तः *prattah*; सुदत्तः *sudattah*, सूत्तः *súttah*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्तः *uktah*, उक्त्वा *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345,¹⁰) lose it before तः *taḥ* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srastaḥ*, स्रस्त्वा *srastvā*.

But स्कंद *skand*, to stride, forms its gerund स्कंत्वा *skantvā*, and स्यंद *syand*, to flow, स्यंत्वा *syantvā* (Pāṇ. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannah*, स्यन्नः *syannah*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. VI. 4, 32). नंष्टा *naṁshtvā* or नष्टा *naštṽā* (but only नष्टः *naštah*); रंक्ता *raṁktvā* or रक्ता *raktvā* (but only रक्तः *raktah*); मज्ज *majj*, to dive, मंक्ता *maṁktvā* or मक्ता *maktvā* (Pāṇ. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitah*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *chekrīyitah*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditah*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritah*, चर्केत्वा *charkarivā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लू *lū*, to cut, लूनः *lūnah* (Dhâtupâṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूनः *dhūnah*, shaken; जिनः *jīnah*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhâtupâṭha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnah*, pained; दीनः *dīnah*, wasted; प्रीणः *prīṇah*, loved.
3. Verbs ending in च् *ṛi*, which is changed into ईर् *īr* or ऊर् *ūr*. सृ *strī*, स्तीर्णः *stīrṇah*, spread; शीर्णः *śīrṇah*, injured; दीर्णः *dīrṇah*, torn; जीर्णः *jīrṇah*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnah*, broken; छिद् *chhid*, छिन्नः *chhinnah*, cut. But मद् *mad*, मत्तः *mattah*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *und*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnah* or नुत्तः *nuttah*.
5. Verbs which native grammarians have marked in the Dhâtupâṭha with

an indicatory ओ *o*; भुज् *bhuj* (भुजो *bhujō*, Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnah*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in चा *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to ङा *ā* (Pân. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānah*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pân. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pân. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पूर *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pân. VII. 2, 27); while the participle of पृ *pṛi* is said to be पूतः *pūtaḥ* (Pân. VIII. 2, 57); क्षीणः *kshīṇaḥ*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीणः *hrīṇaḥ* or हीतः *hītaḥ*, ashamed (Pân. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakvāḥ*, ripe; शुष्कः *śuṣhkaḥ*, dry (Pân. VI. 1, 206); क्षामः *kshāmāḥ*, weak; कृशः *kṛśāḥ*, thin; प्रस्तीमः *prastīmāḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshivāḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in ता *ta* and ना *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtāḥ*, done, becomes कृतवान् *kṛtāvān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtāvān*, he has made the mat; or in the feminine सा कृतवती *sā kṛtavatī*, and in the neuter तत्कृतवत् *tat kṛtavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य या.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्य *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijitya*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pân. VI. 4, 59).

* Pân. VIII. 2, 49, allows द्यूत *dyūta* in all senses of the root दिव् *div*, except in that of gambling; see Dhâtupâṭha 26, 1. द्यूत *dyūta* and परिद्यूत *paridyūta*, pained, come from a different root, दिव् *div*, to pain, Dhâtupâṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय् *ay* before य *ya* (Pāṇ. VI. 4, 56): संगमयति *saṅgamáyati*, संगमय्य *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: तारयति *táráyati*, प्रताये *pratárya*, having caused to advance. प्रापयति *prápáyati* forms प्राप्य *prápya* and प्रापय्य *prápáyya*, having caused to reach (Pāṇ. VI. 4, 57).

§ 448. The verbs called घु *ghu* (§ 392*), मा *má*, to measure, स्था *sthá*, to stand, गा *gá*, to sing or to go, पा *pá*, to drink or to protect, हा *há*, to leave, सो *so*, to finish, take चा *á*, not ई *í* (Pāṇ. VI. 4, 69). दो *do*, to cut, अवदाय *avaadáya*; स्था *sthá*, प्रस्थाय *prastháya*. But पा *pá*, to drink, may form प्रपाय *prapáya* or प्रपीय *prapíya* (Sār.).

§ 449. Verbs ending in म् *m*, which do not admit of intermediate इ *i*, may or may not drop their म् *m*. Ex. नम् *nam*, to bow, प्रणम्य *pranámya* or प्रणत्य *pranátya*; गम् *gam*, to go, आगम्य *ágámya* or आगत्य *ágátya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. हन् *han*, प्रहत्य *prahátya*; तन् *tan*, प्रतत्य *pratátya* †. खन् *khan* and जन् *jan* form खन्य *khánya* or खाय *kháya*, जन्य *jánya* or जाय *jáya*.

§ 450. Verbs ending in च् *ri* change it to ईर् *ír*, and, after labials, into ऊर् *úr*. Ex. वित्तीयै *vitírya*, having crossed; संपूर्यै *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasára *i*. Thus वे *ve*, to weave, forms प्रवाय *praváya*; ज्या *jyá*, to fail, उपज्याय *upajyáya*; व्ये *vye*, to cover, प्रव्याय *pravyáya*, but after परि *pari* optionally परिव्याय *parivyáya* or परिवीय *parivíya* (Pāṇ. VI. I, 41-44).

§ 452. Some verbs change final इ *i* and ई *í* into चा *á*. Thus मी *mí*, मीनाति *mínáti*, he destroys, and मि *mi*, मिनोति *minóti*, he throws, form निमाय *nimáya* दी *dí*, to destroy, उपदाय *upadáya*; ली *li*, to melt, optionally विलाय *viláya* or विलीय *vilíya* (Pāṇ. VI. I, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or tavyāḥ), अनीयः aníyah, and यः yáh (or yāḥ and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartavyah*, करणीयः *karaṇíyah*, कार्यः *káryah* †, faciendus. Ex. धर्मस्त्वया कर्तव्यः *dharmaḥ tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs : रमिर्भूमिनमी हंतिरनुदात्ता गमिर्भूमिनिः । तनु क्षण् क्षिण् क्षुण् कृण् वनु मनु तृण् घृण् ॥

‡ Another suffix for forming verbal adjectives is एलिमः *elímah*, which is, however, of rare occurrence; पक् *pach*, to cook, पक्षेलिमा माषाः *pachelímá másháh*, beans fit to cook; भिदेलिमः *bhidelímah*, briclike, fragile. (Pāṇ. III. I, 96, vārt.)

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *tá* put तव्यः *tavyah*.

Thus दा <i>dá</i> , to give	दाता <i>dátá</i>	दातव्यः <i>dátavyah</i>	दानीयः <i>dántyāḥ</i>	देयः <i>déyāḥ</i>
गै <i>gai</i> , to sing	गाता <i>gátá</i>	गातव्यः <i>gátavyah</i>	गानीयः <i>gántyāḥ</i>	गेयः <i>geyāḥ</i>
जि <i>ji</i> , to conquer	जेता <i>jetá</i>	जेतव्यः <i>jetavyah</i>	जयनीयः <i>jayantyaḥ</i>	जेयः <i>jeyāḥ</i>
भू <i>bhū</i> , to be	भविता <i>bhavitá</i>	भवितव्यः <i>bhavitavyah</i>	भवनीयः <i>bhavantyaḥ</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kri</i> , to do	कर्ता <i>kartá</i>	कर्तव्यः <i>kartavyah</i>	करणीयः <i>karantyaḥ</i>	कार्यः <i>káryāḥ</i>
जू <i>jū</i> , to grow old	जरिता <i>jaritá</i>	जरितव्यः <i>jaritavyah</i>	जरणीयः <i>jarantyaḥ</i>	जारीयः <i>járyāḥ</i>
क्खिद् <i>kshvid</i> , to sweat	क्खेदिता <i>kshveditá</i>	क्खेदितव्यः <i>kshveditavyah</i>	क्खेदनीयः <i>kshvedantyaḥ</i>	क्खेद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitá</i>	बोधितव्यः <i>bodhitavyah</i>	बोधनीयः <i>bodhanityāḥ</i>	बोध्यः <i>bodhyaḥ</i>
कृष् <i>krish</i> , to draw	कर्हो or क्रहा ¹	कर्हव्यः or क्रहव्यः ²	कर्षणीयः <i>karshantyaḥ</i>	कर्ष्यः <i>krishyaḥ</i> ³
कुच <i>kuch</i> ⁴ , to squeeze	कुचिता <i>kuchitá</i>	कुचितव्यः <i>kuchitavyah</i>	कुचनीयः <i>kuchantyaḥ</i>	कुच्यः <i>kuchyaḥ</i> ⁴
मिह् <i>mih</i> , to sprinkle	मेढा <i>medhá</i>	मेढव्यः <i>medhavyah</i>	मेहनीयः <i>mehantyaḥ</i>	मेह्यः <i>mehyaḥ</i>
गम् <i>gam</i> , to go	गंता <i>gantá</i>	गंतव्यः <i>gantavyah</i>	गमनीयः <i>gamantyaḥ</i>	गम्यः <i>gamyāḥ</i>
द्रुश् <i>dris</i> , to see	द्रुष्टा <i>drashtá</i>	द्रुष्टव्यः <i>drashtavyah</i>	द्रुशनीयः <i>durshantyaḥ</i>	द्रुश्यः <i>drisyaḥ</i>
दंश् <i>dañs</i> , to bite	दंष्टा <i>dañshtá</i>	दंष्टव्यः <i>dañshtavyah</i>	दंशनीयः <i>dañsantyaḥ</i>	दंश्यः <i>dañsyaḥ</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता	भावयितव्यः	भावनियः	भाव्यः
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता	बुभूषितव्यः	बुभूषणीयः	बुभूष्यः
Int. बोभूय् <i>bobhūy</i>	बोभूषिता	बोभूषितव्यः	बोभूषणीयः	बोभूष्यः
Int. बोभू <i>bobhū</i>	बोभविता	बोभवितव्यः	बोभवनीयः	बोभव्यः
Int. बेभिद्य् <i>bebhidy</i>	बेभिदिता	बेभिदितव्यः	बेभिदनीयः	बेभिद्यः

§ 455. In order to form the adjective in अनीयः *anīyah*, it is generally sufficient to take the root as it appears before तव्यः *tavyah*, omitting, however, intermediate इ *i*, and putting अनीयः *anīyah* instead. Guṇa-vowels before अनीयः *anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyah*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyah*.

§ 456. In order to form the adjective in यः *yah* (य्यत् *nyat*, &c.) it is

¹ *karshṭá* or *krashtá*.

² *karshṭavyah* or *krashtavyah*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have ञ् *ñ* or ङ् *ṅ*. This termination is य्यत् *nyat*.

generally sufficient to take the adjective in **अनीयः** *anīyah* and to cut off **अनी** *anī*. Thus **भवनीयः** *bhav-anī-yah* becomes **भव्यः** *bhavyah*; **चेतनीयः** *chet-anī-yah*, **चेत्यः** *chetyah*; **वयनीयः** *vay-anī-yah*, **वेयः** *veyah*; **बोधनीयः** *bodh-anī-yah*, **बोध्यः** *bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final **आ** *á*, **ए** *e*, **ऐ** *ai*, **ओ** *o*, become **ए** *e*. **दा** *dd*, to give, **देयः** *deyah*; **गै** *gai*, to sing, **गेयः** *geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final **इ** *i* and **ई** *ī* take Guṇa, as before **अनीय** *anīya*; **जि** *ji*, **जेयः** *jeyah*, to be conquered, different from **जय्यः** *jayyah*, conquerable; **क्षि** *kshi*, to destroy, **क्षेयः** *ksheyah*, different from **क्षय्यः** *kshayyah*, destructible (Pân. VI. 1, 81). Final **उ** *u* and **ऊ** *ú*, under the same circumstances, are changed to **अव्** *av*, or, after **अवश्य** *avaśya*, when a high degree of necessity is expressed, to **आव्** *áv*; **भव्यः** *bhavyah* or **अवश्यभाव्यः** *avaśya-bhāvyaḥ*; **विप्रेण शुचिना भाव्यं** *vipreṇa śuchinā bhāvyaṃ*, a Brâhman must be pure. Final **उ** *u* if it appears as **उव्** *uv* before **अनीय** *anīya*, appears as **ऊ** *ú* before **या** *ya*; **गु** *gu*, to sound, **गुवनीय** *guvanīya*, **गूय** *gūya*.
3. Final **चृ** *ṛi* and **चू** *ṛī* before **यः** *yah*, but not before **अनीयः** *anīyah*, take Vṛiddhi instead of Guṇa. **कार्यः** *kāryah*; **पार्यः** *pāryah*. (Pân. III. 1, 120, 124.)
4. Penultimate **चृ** *ṛi*, which takes Guṇa before **अनीयः** *anīyah*, does not take Guṇa before **यः** *yah*, with few exceptions; **वृध्यः** *vṛidhyah*, **दृश्यः** *dṛśyah* (Pân. III. 1, 110). But **कृप्** *kṛip*, to do, forms **कल्प्यः** *kalpyah*; **चृत्** *chṛit*, to kill, **चर्त्यः** *chartyah* (Pân. III. 1, 110); **वृष्** *vṛish*, to sprinkle, **वृष्यः** *vṛishyah* or **वर्यः** *varshyah* (Pân. III. 1, 120). Penultimate **चू** *ṛī* becomes **ईर्** *īr*; **कृत्** *kṛit*, **कीर्त्यः** *kirtyah*.
5. Penultimate **इ** *i* and **उ** *u* take Guṇa before **यः** *yah*, as before **अनीयः** *anīyah*; **विद्** *vid*, **वेद्यः** *vedyah*; **शुष्** *śush*, **शोष्यः** *śoshyah*.
6. Penultimate **अ** *a*, prosodially short, before **यः** *yah*, but not before **अनीयः** *anīyah*, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); **हस्** *has*, to laugh, **हास्यः** *hāsyah*; **वह्** *vah*, **वाह्यः** *vāhyah*. But **शप्** *śap*, to curse, **शप्यः** *śapyah*; **लभ्** *labh*, **लभ्यः** *labhyah*. The **अ** *a* remains likewise short in **शक्यः** *śakyah*, from **शक्** *śak*, to be able; in **सह्यः** *sahyah*, from **सह्** *sah*, to bear (Pân. III. 1, 99), and some other verbs*. **खन्** *khan* forms **खेयः** *kheyah* (Pân. III. 1, 111), which, however, may be derived from **खै** *khai*, to dig; **हन्** *han*, **वध्यः** *vadhyah* or **घात्यः** *ghātyah*.

* Pânini (III. 1, 100) mentions only **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, if used without preposition. The Sârasvatî (III. 7, 7) includes among the Śukâdi verbs, **शक्** *śak*, **सह्** *sah*, **गद्** *gad*, **मद्** *mad*, **चर्** *char*, **यम्** *yam*, **तक्** *tak*, **शस्** *śas*, **चत्** *chat*, **यत्** *yat*, **पत्** *pat*, **जन्** *jan*, **हन्** *han*, (**वध्** *vadh*), **शल्ल** *śal*, **रुच्** *ruch*.

§ 457. The following are a few derivatives in **यः** *yah*, formed against the general rules: **गुह्** *guh*, to hide, may form **गुह्यः** *guhyaḥ* or **गोह्यः** *gohyaḥ* (Pāṇ. III. 1, 109, Kāśikā); **जुष्** *jush*, to cherish, **जुष्यः** *jushyaḥ*; **ग्रह्** *grah*, to take, **गृह्यः** *grihyaḥ*, after **प्रति** *prati* and **अपि** *api*; **वद्** *vad*, to speak, **उद्यः** *udyaḥ*, in composition (Pāṇ. III. 1, 106; 114. **ब्रह्मोद्या कथा** *brahmodyā kathā*, a story told by a Brāhman); **भू** *bhū*, to be, **भूय** *bhūya*, in composition (Pāṇ. III. 1, 107. **ब्रह्मभूयं गतः** *brahmabhūyam gataḥ*, arrived at Brahmahood); **शास्** *śas*, to rule, **शिष्यः** *śishyaḥ*, pupil.

We find **त्** *t* inserted before **यः** *yah*, in analogy to the gerunds in **य** *ya*, in the following verbs:

इ *i*, to go, **इत्यः** *ityaḥ*; **स्तु** *stu*, to praise, **स्तुत्यः** *stutyaḥ*; **वृम्** *vri*, to choose, **वृत्यः** *vriṭyaḥ*; **दृ** *dri*, to regard, **दृत्यः** *driṭyaḥ*; **भृ** *bhri*, to bear, **भृत्यः** *bhriṭyaḥ*; **कृ** *kri*, to do, **कृत्यः** *kriṭyaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus **गुह्यः** *guhyaḥ* and **गोह्यः** *gohyaḥ* both occur; **दुह्यः** *duhyaḥ* and **दोह्यः** *dohyaḥ*, &c.

§ 458. Verbs ending in **च्** *ch* or **ज्** *j* change their final consonant into **क्** *k* or **ग्** *g* if the following **य** *ya* (*nyat*) requires the lengthening of the vowel. **पच्** *pach*, **पाक्यं** *pākyam*; **भुज्** *bhuj*, to enjoy, **भोग्यं** *bhogyam*, but **भोज्यं** *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: **यज्** *yaj*, **याच्** *yāch*, **रुच्** *ruch*, **प्रवच्** *pravach*, **रुच्** *rich*, **त्यज्** *tyaj*, **पूज्** *pūj*, **अज्** *aj*, **व्रज्** *vraj*, **वाञ्च्** *vāñch* (to go). Thus **याज्यं** *yājyam*, **याच्यं** *yāchyam*, **रोच्यं** *rochyam*, **प्रवाच्यं** *pravāchyam*, **अर्च्यं** *archyam*, **त्याज्यं** *tyājyam*, **पूज्यं** *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं tum.

§ 459. The infinitive is formed by adding **तुं** *tum*, which has no accent. The base has the same form as before the **ता** *tā* of the periphrastic future, or before the **तव्यः** *tavyaḥ* of the verbal adjective. **बुध्** *budh*, **बोधितुं** *bódhitum*. (See § 454.) Ex. **कृष्णं द्रष्टुं व्रजति** *kṛṣṇam drashtum vrajati*, he goes to see Kṛṣṇa; **भोक्तुं कालः** *bhoktum kālah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix **ञ्** *am*, which, as a general rule, is added to that form which the verb assumes before the passive **इ** *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From **भुज्** *bhuj*, to eat, **भोजं** *bhójam*; from **पा** *pā*, to drink, **पायं** *pāyam*. Ex. **अग्रे भोजं व्रजति** *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. **भोजं भोजं व्रजति** *bhójam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; **द्वैधंकारं** *dvaidhamkaram*, having divided; **उच्चैःकारं** *uchchāiḥkaram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय aya. Thus भू bhû becomes भावि bhâvi and भावयति bhâváyati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodháyati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई é, उ u and ऊ ú, चृ ri and च्रि ri take Vṛiddhi.

Thus स्मि smi, to laugh, स्माययति smáyayati, he makes laugh.

नी ní, to lead, नाययति náyayati, he causes to lead.

सु plu, to swim, स्नाययति plávayati, he makes swim.

भू bhû, to be, भावयति bhávayati, he causes to be.

कृ kri, to make, कारयति kárayati, he causes to make.

कृ kri, to scatter, कारयति kárayati, he causes to scatter.

2. Medial इ i, उ u, चृ ri, लृ li, followed by a single consonant, take Guṇa; च्रि ri becomes ईर ér.

Thus विद् vid, to know, वेदयति vedayati, he makes know.

बुध् budh, to know, बोधयति bodhayati, he makes know.

कृत् krit, to cut, कर्तयति kartayati, he causes to cut.

क्लृप् klîp, to be able, कल्पयति kalpayati, he renders fit.

3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

सद् sad, to sit, सादयति sádayati, he sets.

पत् pat, to fall, पातयति pátayati, he fells.

Exceptions:

I. Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kámayate, he desires; Caus. कामयति kámuyati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति ámayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chámuyati, he makes eat.

शम् sham, if it means to see, शाम्यति sámyati, he sees; Caus. शानयति sámayati, he shows; but शमयति shamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yámuyati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ; नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ; वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāthi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>apráthi</i>
4. मृद् <i>mṛad</i> , to rub	मृदयति <i>mṛadayati</i>	अमृदि or अमृदि <i>amṛādi</i>
5. क्रप् <i>krap</i> , to pity	क्रपयति <i>krapayati</i>	अक्रपि or अक्रापि <i>akrāpi</i>
6. त्वर् <i>tvar</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनोटे <i>anāṭi</i>
9. श्रथ् <i>śrath</i> , to kill	श्रथयति <i>śrathayati</i>	अश्रथि or अश्राथि <i>aśráthi</i>
10. वन् <i>van</i> , to act †	प्रवनयति <i>pravanayati</i>	प्रावनि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine †	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्जालि <i>prājvāli</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृ <i>dṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदारि <i>adāri</i>
14. श्रा <i>śrā</i> , to boil	श्रपयति <i>śrapayati</i>	अश्रपि or अश्रापि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञपयति <i>jñapayati</i>	अज्ञपि or अज्ञापि <i>ajñāpi</i>
16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achāli</i>
17. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adāli</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avāli</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखालि <i>askhāli</i>
22. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23. क्षि <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>

* Dhātupāṭha 19, 67. ज्वल ज्वल ज्वल नमां अनुपसर्गोद्वा (मिद्) (ज्वलज्वलेत्यनुपसृष्टस्यैव वैकल्पिकमिद्बोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i.e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

24. जन् <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि or अजानि <i>ajāni</i>
25. जृ <i>jṛi</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajāri</i>
26. रंज् <i>rañj</i> (Bhū), to hunt, to dye*	रजयति or रंज ^o <i>rajayati</i> or <i>rañja-</i>	अरजि or अराजि <i>arāji</i>
27. ग्ल् <i>glā†</i> or ग्लै <i>glai</i> , to fade	ग्लपयति or ग्लापयति <i>glāpayati</i>	अग्लपि or अग्लापि <i>aglāpi</i>
28. स्ना <i>snā†</i> , to wash	अपयति or स्नापयति <i>snāpayati</i>	अस्नपि or अस्नापि <i>asnāpi</i>
29. वन् <i>van†</i> , to cherish	वनयति or वानयति <i>vānayati</i>	अवनि or अवानि <i>avāni</i>
30. फण् <i>phaṅ</i> , to go	फणयति or फणयति(?) <i>phāṅayati</i>	अफणि or अफणि <i>aphāṅi</i>

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously :

I. Nearly all verbs ending in अ *á*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *á*, insert प *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dá*, to give, ददाति *dadāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.
दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीते *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches †. (Pāṇ. VI. 1, 48.)
2. चृ *ri*, to go, चृच्छति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)
3. क्लृ *knūy*, to sound, क्लृणाति *knūndāti*; Caus. क्लोपयति *knopayati*, he causes to sound.
4. क्री *krī*, to buy, क्रीणाति *krīṇāti*; Caus. क्रापयति *krāpayati*, he causes to buy.
5. क्ष्माय् *kshmáy*, to tremble, क्ष्मायते *kshmáyate*; Caus. क्ष्मापयति *kshmdāpayati*, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न् *n* is rejected; रजयति *mṛgān rajayati mṛigān*, he hunts deer; रंजयति *vastrāṇi rañjayati vastrāṇi*, he dyes clothes. We may also form अरंजि *arañji*, but अरंजि *arāñji* is wrong, अकारस्योपधात्वाभावेन दीर्घाच्चाः (पा° ६. ४. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67–68. See note (on preceding page).

‡ प्रति + इ *prati + i*, to approach, forms its causal regularly when it means to make a person understood, प्रत्यापयति *pratyāyayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. VI. 1, 54.)
7. च्छो *chho*, to cut, च्छयति *chhyati*; Caus. च्छाययति *chhāyayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्रति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dīdhī*, to shine, दीधीते *dīdhīte*; Caus. दीधयति *dīdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुष्यति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. VI. 4, 91.)
13. धू *dhū*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणति *prīṇati*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज् *bhrajj*, to roast, भृज्जति *bhrijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्ज्जयति *bharjjayati*, from भृज् *bhrijj*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रूह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. VII. 3, 43.)
22. ली *lī*, to adhere, लिनति *lindti* and लीयते *līyate*; Caus. लीनयति *līnayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form लाल *lā*, also लालयति *lālayati* (Pāṇ. VII. 3, 39). The meaning varies; see Pāṇ. VI. 1, 48; 51.
23. वा *vā*, to blow, वति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वो *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vāyayati*, he causes to cover.
28. वृ *vṛ*, to choose, वृणति *vṛṇati*; Caus. वृषयति *vṛpayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शातयति *śātayati*, he fells; but not, if it means to move. (Pāṇ. VII. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhyati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फूर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smāyayati*, he causes a smile by something. (Pāṇ. VI. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pāṇ. VII. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, for s Pres. Par. and Âtm. कारयति, °ते, *kārayati*, -te; Impf. अकारयत्, °त, *akārayat*, -ta; Opt. कारयेत्, °त, *kārayet*, -ta; Imp. कारयतु, °तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, °चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, °त, *achīkarat*, -ta; Fut. कारयिष्यति, °ते, *kārayishyati*, -te; Cond. अकारयिष्यत्, °ः, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कार्यात् *kāryāt*; कारयिषीष्ट *kārayishīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. अभावयिष्ये *abhāvayishye* or अभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvitāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभावयिषि *abhāvayishi* or अभाविषि *abhāvishi*.

2. p. अभावयिष्यः *abhāvayishṭhāḥ* or अभाविष्यः *abhāvishṭhāḥ*.

3. p. अभावि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् s to the root. Thus from भू *bhū*, to be, बुभूष् *búbhúsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhúshāmi*, बुभूषसि *bubhúshasi*, बुभूषति *bubhúshati*, बुभूषावः *bubhúshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुष् *budh* forms बुबोधिषति *bubodhishati*; दिष् *div*, दिदेविषति *didevishati*: also कृ *krī*, चिकरिषति *chikarishati*; दृ *dri*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhītsati* (Pāṇ. I. 2, 10); गुह् *guh*, जुघुषति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिष् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्युषति *dudyúshati* (Pāṇ. VII. 2, 49); वृत् *vrit*, विवर्तिषते *vivartishate* or विवृत्सति *vivritsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ri* and ॠ *ri* become ई *ī*, and, after labials, ऊ *ū*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयुषति *yuyúshati*.

कृ *kri*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तितरीषति *titrīshati*.

मृ *mri*, to die, मुमूर्षति *mumúrshati*; पू *pri*, to fill, पुपूरषति *pupúrshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pū*, to purify, पिपयिषते *pipayishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *dri*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 16.)
 गम् *gam*, अधिजिगांसते *adhijigāmsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.
 हन् *han*, जिघांसति *jighāmsati*, he wishes to kill.
5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)
 तन् *tan*, तितांसति *titāmsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)
6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 42.)
 सन् *san*, सिषासति *sishāsati*; but सिसनिषति *sisanishati*.
7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रच्छ् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. I. 2, 8.)
 ग्रह् *grah*, जिघृक्षति *jighṛkshati*. स्वप् *svap*, सुषुप्सति *sushupsati*.
 प्रच्छ् *prachh*, पिपृच्छति *pipṛichchhishati*.
8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.
 मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.
 मा *mā* (माति *māti*, to measure, मिमिंते *mimīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.
 दा *dā* (ददाति *dadāti*, to give, दाँ, Dh. P. 25, 9, दान्, Dh. P. 32, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, देँ, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.
 धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.
9. Other desideratives formed without reduplication :
 रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.
 लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.
 शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिष्यति *śikshati*.
 पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.
 पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.
 आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.
 ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñātipsati*.
 ऋप् *ṛidh*, to grow (ऋध्नोति *ṛidhnoti*), Des. ईर्त्सति *īrtsati*.
 दंभ् *dambh*, to deceive (दभ्नोति *dabhnoti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhipsati*.
 मुच् *much*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.
 राध् *rādh*, to finish (राधति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. VII. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

कित् *kit*, चिकित्सते *chikitsate*, he cures.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

मान् *mān*, मीमांसते *mīmānsate*, he investigates.

बध् *badh*, भीभत्सते *bibhatsate*, he loathes. दान् *dān*, दीदांसते *dīdāmsate*, he straightens.
शान् *śān*, शीशांसते *śīśāmsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati* ; स्या *sthā*, तिष्ठासति *tishṭhāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat.*) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीभवत् *abībhavat.*)

यु *yu*, यियविषति *yiyavishati*, and Caus. Desid. यियावयिषति *yiyāvayishati*.

जु *ju*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījavat.*)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat.*) See § 375†.

§ 475. Roots स्रु *sru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्त्रावयिषति *sistrāvayishati* or सुस्त्रावयिषति *susrāvayishati* ; but the simple desiderative सुस्रूषति *susrūshati* only.

स्वाप्य् *svāpy*, the Caus. of स्वप् *svap*, forms सुष्वापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिश् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्छ् *uchchh* forms उचिच्छ् + इषति *uchichchh + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उंदिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्श्ये *īrshy* the last consonant is reduplicated.

ईर्श्ये *īrshy*, ईर्श्यियिषति *īrshyiy-ishati* or ईर्श्यिषति *īrshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कंठूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कंठूय् *kaṇḍūy*, कंठूयियिषति *kaṇḍūyiy-ishati*.

* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिचिषति *chichishati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिगीषति *jigīshati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *at*, to go, though beginning with a vowel, forms अटाट्ठते *atátyate*, he wanders about; अज् *as*, to eat, अजाश्यते *asásyate*; च् *ri*, to go, अरायते *ardryate* and अरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *urnu*, to cover, ऊर्णोनूयते *úrnonúyate* (Pân. III. 1, 22).

§ 480. There are two ways of forming intensive verbs :

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhú*, बोभूयते *bobhúyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhú*, बोभवीति *bóbhavíti* or बोभोति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhúte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhúyitá*, but सोसूचिता *sosúchitá*. (Pân. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचियते *chechiyate*; श्रु *śru*, to hear, श्रोश्रूयते *śośrúyate*. आ *á* is changed to ई *í*: धा *dhá*, to place, देधीयते *dedhíyate*. च् *ri* becomes ईर् *ír*, or, after labials, ऊर् *úr*: तृ *trí*, to cross, तेतीर्यते *telíryate*; पृ *prí*, to fill, पोपूर्यते *popúryate*. Final च् *ri*, however, when following a simple consonant, is changed to री *rí*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekríyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smṛi*, to

remember, *सास्मर्येते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from बेभिद्य *bebhīdyā*, बेभिदिता *bebhīditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *tri*, तर् *tar*, तातमि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोधिम् *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभूयः *bobhūyam*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted :

बोबोधिम् *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेमि or वेविदीमि <i>vevedmi or vevidīmi</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेसि or वेविदीशि <i>veveti or vevidīshi</i>	अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेति or वेविदीति <i>veveti or vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet or avevidīt</i>	वेवेतु or वेविदीतु <i>vevetu or vevidītu</i>
वेविद्धः <i>vevidvāḥ</i> , &c.	अवेविद्ध <i>avevidvā</i>	वेविदाव <i>vevidvā</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and आ *ā* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chēchīyate*; चेचेति *checheti*.

क्रुश *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroṣṭi*.

दौक् *trauk*, to approach, दौक्य *traukya*, तोदौक्यते *totraukyate*; तोदौक्ति *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekyā*, रेरेक्यते *rerekyate*; रेरेक्ति *rerekti*.

कृ *kri*, to do, क्रिय *kriyā*, चेक्रीयते *chekriyate* (Pāṇ. VII. 4, 27); चकृति *charkarti*.

कृ *kṛī*, to scatter, कीर्य *kīryā*, चेकीर्यते *chekīryate*; चाकृति *chākarti*. (§ 482.)

पृ *pṛī*, to fill, पूर्य *pūryā*, पोपूर्यते *popūryate*; पापृति *pāpṛti*.

स्मृ *smṛī*, to remember, स्मर्य *smaryā*, सास्मर्यते *sāsmaryate*; सस्मृति *sasmṛti**.

दा *dā*, to give, दीय *dīyā*, देदीयते *dedīyate*; दादाति *dādāti*.

ह्वे *hve*, to call, ह्वय *hūyā*, जोह्वयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वच् *vañch*, संस् *srañs*, ध्वंस *dhvañs*, भ्रंस *bhrañs*, कस् *kaś*, पत् *paś*, पद् *paś*, स्कन्द *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वच् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवचोति *vanivañchṛti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीस्रसोति *santisrañsṛti*.

ध्वंस *dhvañs*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वंसोति *dantidhvañsṛti*.

भ्रंस *bhrañs*, to fall, बनीभ्रस्यते *ba nī bhraśyate*; बनीभ्रंसोति *banībhrañsṛti*.

कस् *kaś*, to go, चनीकस्यते *cha nī kasyate*; चनीकसोति *chanīkaśṛti*.

पत् *paś*, to fly, पनीपत्यते *pa nī patyate*; पनीपतोति *panīpatṛti*.

पद् *paś*, to go, पनीपद्यते *pa nī padyate*; पनीपदोति *panīpadṛti*.

स्कन्द *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदोति *chanīskandṛti*.

§ 486. Roots ending in a nasal, preceded by स *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमोति *jaṅgamṛti*.

भ्रम् *bhram*, to roam, बंध्रम्यते *bambhramyate*; बंध्रमोति *bambhramṛti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनोति *jaṅghanṛti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भञ् *bhañj*, to break, पञ् *pañś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपोति *jañjapṛti*.

दंश् *dañś*, दंदश्यते *dañdaśyate*; दंदशोति *dañdaśṛti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchūryate* and चंचुरीति *chañchurṛti* or चंचूर्ति *chañchūrṛti*.

पंपुल्यते *pamphulyate* and पंपुलोति *pamphulṛti* or पंपुल्लि *pamphulṛti*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate च् *ṛi* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vṛit*, वरोवृत्यते *va rī vṛityate*; वरोवृतीति *va rī vṛitṛti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति *va r vṛitṛti*.

वर्वृति *varvṛti*.

वरिवृतीति *va rī vṛitṛti*.

वरिवृति *varivṛti*.

वरोवृतीति *va rī vṛitṛti*.

वरोवृति *varivṛti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhavīya-dhātuvṛitti. Other grammarians give सास्मृति *sāsmṛti*.

§ 490. The same applies to roots ending in च्चृः, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

क्वृ कृः; चर्केरीति <i>cha r karṭi</i> .	चर्केति <i>charkarṭi</i> .
चरिक्करीति <i>cha ri karṭi</i> .	चरिक्केति <i>charikarṭi</i> .
चरीक्करीति <i>cha rī karṭi</i> .	चरीक्केति <i>charṭkarṭi</i> .

§ 491. A few frequentative bases are peculiar in the formation of their base*.

स्वप् <i>svap</i> , to sleep, सोषुष्यते <i>soshupyate</i> ; but सास्वप्ति <i>sāsvapti</i> . (Pāṇ. VI. 1, 19.)
स्यम् <i>syam</i> , to sound, सेसिम्यते <i>sesimyate</i> ; but संस्यति <i>saṁsanti</i> .
व्ये <i>vye</i> , to cover, वेवीयते <i>vevīyate</i> ; but वाव्याति <i>vāvyaṭi</i> ; or (§ 483) वाव्येति <i>vāvryeti</i> .
वञ्ज <i>vaś</i> , to desire, वावञ्ज्यते <i>vāvaśyate</i> ; वावञ्जि <i>vāvashṭi</i> . (Pāṇ. VI. 1, 20.)
चाय् <i>chāy</i> , to regard, चेकीयते <i>chekīyate</i> ; चेकेति <i>cheketi</i> . (Pāṇ. VI. 1, 21.)
प्याय् <i>pyāy</i> , to grow, पेपीयते <i>pepīyate</i> ; पाप्याति <i>pāpyāṭi</i> . (Pāṇ. VI. 1, 29.)
श्वि <i>śvi</i> , to swell, शोशूयते <i>śośūyate</i> or शेष्ठीयते <i>śeṣṭhīyate</i> ; शेष्थेति <i>śeṣveti</i> . (Pāṇ. VI. 1, 30.)
हन् <i>han</i> , to kill, जेघ्नीयते <i>jeghñīyate</i> ; जंघति <i>jaṅghanti</i> . (Pāṇ. VII. 4, 30, vārt.)
घ्रा <i>ghrā</i> , to smell, जेघ्नीयते <i>jeghñīyate</i> ; जाघ्नाति <i>jāghrāṭi</i> . (Pāṇ. VII. 4, 31.)
ध्मा <i>dhmā</i> , to blow, देध्मीयते <i>dedhmīyate</i> ; दाध्माति <i>dādhmāṭi</i> . (Pāṇ. VII. 4, 31.)
गृ <i>grī</i> , to swallow, जेगिल्यते <i>jegilyate</i> ; जागर्ति <i>jāgarti</i> . (Pāṇ. VIII. 2, 20.)
शि <i>śi</i> , to lie down, शाशय्यते <i>śāśayyate</i> ; शेसेति <i>śeṣeti</i> . (Pāṇ. VII. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभावयिषति *bibhāvayishati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyishati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhūyishayishati*, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् *yañ*, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यङ् *yañ* would cease (Pāṇ. I. 1, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyā-Kaumudī forms सोषोप्ति *soshopti*, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvapti* or सास्वपीति *sāsvapṭi*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते *chekīyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिन्ते *sesinte*, because it is in the Âtm. only that Pāṇ. VI. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार *bobhavāñchakāra*, others बोभूव *bobhūva*, others बोभाव *bobhāva*.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन śyena*, hawk, we have *श्येनायते śyendyáte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛṣṇā*, *कृष्णति kṛṣṇāti*, he behaves like *Kṛṣṇa*; from *पितृ pitṛi*, father, *पितरति pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding *य yá* to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गव्यति gavtyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same *य ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putrīyati śiṣhyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prásádiyati*, from *प्रासाद prásáda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prásádiyati kutýám bhikshuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this *य ya*,

1. Final *अ a* and *आ á* are changed to *ई í*; *सुता sutá*, daughter, *सुतीयति sutīyati*, he wishes for a daughter †.
2. *इ i* and *उ u* are lengthened; *पति pati*, master, *पतीयति patīyati*, he treats like a master; *कवि kavi*, poet, *कवीयति kavīyati*, he wishes to be a poet.

* They are called in Sanskrit *लिङ्ग lidhu*, from *लिङ्ग línga*, it is said, a crude sound, and *धु dhu*, for *धातु dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśantīyati*, he wishes to eat at the proper time, and *अशनायति aśandīyati*, he is ravenously hungry; between *उदकीयति udakīyati*, he wishes for water, and *उदन्यति udanyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhanīyati*, he asks for some money. (Pāṇ. VII. 4. 34.)

3. च्च *ri* becomes री *ri*, औ *o* becomes अच् *av*, औ *au* becomes आच् *áv*; पितृ *pitri*, father, पितृयीति *pitryati*, he treats like a father; नौ *nau*, ship, नाष्यति *návyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rájan*, king, राजयीति *rájyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vách*, speech, वाच्यति *váchyati* (Pân. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pân. III. 1, 19).

Denominatives in य yá, Átmanepada.

§ 497. A second class of denominatives, formed by adding य *yá*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Átmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; इयेन *śyena*, hawk, इयेनायते *śyenáyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdáyate*, he makes a sound, he sounds; भृश *bhriśa*, much, भृशायते *bhriśáyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭáyate*, he plots; रोमंश्च *romantha*, ruminating, रोमंशायते *romantháyate*, he ruminates. The final ई *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumdráyate*, he behaves like a girl. (Pân. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, च्च *ri*, औ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchíyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rájan*, king, राजायते *rájáyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmáyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pân. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidváyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payáyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsaráyate*, she behaves like an Apsaras; from बृहत् *brihat*, great, बृहायते *briháyate*, he becomes great. (Pân. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvádi's, i. e. beginning with Kaṇḍú. They take य *ya*, both in Parasmaipada and Átmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद *agada*, free from

* Those that may take both Parasmaipada and Átmanepada are said to be formed by क्यच् *kyash*, the rest by क्यञ् *kyan*. Thus from लोहित *lohita*, red, लोहितायति or लोहितायति *lohítáyati* or *-te*, he becomes red. (Pân. III. 1, 13.)

illness, अगच्छति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंठू *kaṇḍú*, scratching, कंठूयति or कंठे *kaṇḍáyati* or *-te*, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead of य *ya*. Thus from क्षीर *kshíra*, milk, क्षीरस्यति *kshírasyati*, the child longs for milk; from लवण *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desires salt. Likewise अश्वस्यति *asvasyati*, the mare longs for the horse; वृषस्यति *vrishasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

Denominatives in काम्य kâmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kâmya*, a denominative from काम *kâma*, love. Thus पुत्रकाम्यति *putrakâmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता *putrakâmyitâ*. Here the य *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in य *ya* are conjugated like verbs of the Bhû class in the Parasmaipada and Âtmanepada. Pres. पुत्रीयामि *putrîyâmi*, Impf. अपुत्रीयं *aputrîyam*, Imp. पुत्रीयाणि *putrîyâni*, Opt. पुत्रीयेयं *putrîyeyam*. Pres. इयेनाये *îyenâye*, Impf. अइयेनाये *asîyenâye*, Imp. इयेनायै *îyenâyai*, Opt. इयेनायेय *îyenâyeya*. In the general tenses the base is पुत्रीय *putrîy* or इयेनाय *îyenây*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrîyâmsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrîyisham*, Fut. पुत्रीयिष्यामि *putrîyishyâmi*, Per. Fut. पुत्रीयिता *putrîyitâ*, Ben. पुत्रीयासं *putrîyâsam*.

From इयेनायते *îyenâyate*, Per. Perf. इयेनायामास *îyenâyâmsa*, Aor. अइयेनायिषि *asîyenâyishi*, Fut. इयेनायिष्ये *îyenâyishye*, &c.

From समिध् *samidh*, fuel, समिधति *samidhyati*, he wishes for fuel; Per. Fut. समिधिता *samidhyitâ* or समिधिता *samidhitâ*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain अय *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pâsa*, fetter, विपाशयति *vipâśayati*, he unties; from वर्मेन् *varman*, armour, संवर्मेयति *samvarmayati*, he arms, (the final न *n* being dropt); from मुंड *muṇḍa*, shaven, मुंडयति *muṇḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhâtupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always *Ātmanepada*. Thus from पुच्छ *puchchha*, tail, उतुच्छयते *utpuchchhayate*, he lifts up the tail (Pāṇ. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pāṇ. VI. 3, 36).

Certain adjectives which change their base before इष्ट *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayaṭi*, he speaks truly; from अर्थे *artha*, sense, अर्थोपयति *arthāpayaṭi*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the Bhû class.

Thus from कृष्ण *kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like Kṛishṇa; from माला *māla*, garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pāṇ. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pāṇ. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *d*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *pard*, back, away. परि *pari*, around. प्रा *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the *uddatta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pāṇ. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

achchha; e.g. *अच्छगत्य achchhagatya*, having approached (§ 445); *अच्छोद्य* *achchhodya*, having addressed. *अदः adah*; e.g. *अदःकृत्य adahkritya*, having done it thus. *अन्तरं antar*; e.g. *अन्तरित्य antaritya*, having passed between. *अलं alam*; e.g. *अलंकृत्य alankritya*, having ornamented. *अस्तं astam*; e.g. *अस्तंगत्य astangatya*, having gone to rest, having set. *आविः avih*; e.g. *आविर्भूय avirbhūya*, having appeared. *तिरः tirah*; e.g. *तिरोभूय tirobhūya*, having disappeared. *पुरः purah*; e.g. *पुरस्कृत्य puraskritya*, having placed before (§ 89, II. 1). *प्रादुः praduh*; e.g. *प्रादुर्भूय pradurbhūya*, having become manifest. *सत् sat* and *असत् asat*, when expressing regard or contempt; e.g. *असत्कृत्य asatkritya*, having disregarded. *साक्षात् sākshāt*; e.g. *साक्षात्कृत्य sākshātkritya*, having made known. Words like *शुक्ली śuklī*, in *शुक्लीकृत्य śuklīkritya*, having made white. (Here the final *अ a* of *शुक्ल śukla* is changed to *ई ī*. Sometimes, but rarely, final *अ a* or *आ ā* is changed to *आ ā*. Final *इ i* and *उ u* are lengthened; *चु ri* is changed to *री rī*; final *अन् an* and *अस् as* are changed to *ई ī*; e.g. *राजीकृत्य rājīkritya*, having made king.) Words like *उरी ūrī*, in *उरीकृत्य ūrīkritya*, having assented. Words like *खात् khāt*, imitative of sound; e.g. *खात्कृत्य khātkritya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by *अति ati*, beyond; *अभि abhi*, towards; *परि pari*, around; *प्रति prati*, against; *अनु anu*, after; *उप upa*, upon. Ex. *गोविन्दमति नेश्वरः govindam ati neśvarah*, Iśvara is not beyond Govinda; *हरं प्रति हलाहलं haram prati halāhalam*, venom was for Hara; *विष्णुमन्वच्यते vishṇumanvarchayate*, he is worshipped after Viṣṇu; *अनु हरिं सुराः anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by *प्रति prati*, *परि pari*, *अप अपा*, *आ ā*. Ex. *भक्तेः प्रत्यन्तं bhakteḥ praty amṛitam*, immortality in return for faith; *आ मृत्योः ā mṛityoḥ*, until death; *अप त्रिगर्तेभ्यो वृष्टो देवः अपा त्रिगर्तेभ्यो वृष्टो देवः* *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or *परि त्रिगर्तेभ्यः परि त्रिगर्तेभ्यः* *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by *उप upa* and *अधि अधि*. Ex. *उप निष्के कार्षापणं upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; *अधि पांचालेषु ब्रह्मदत्तः अधि पांचालेषु ब्रह्मदत्तः* *adhi pañchāleshu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly ; शीघ्रं *śīghram*, quickly ; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen. ; between, with acc. अन्तरा *antarā*, between, with acc. अन्तरेण *antareṇa*, between, with acc. ; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhah*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tirah*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amā*, सचा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अधकं *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahndya*, by day. दोषा *doshā*, by night. नक्तं *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pūrvedyuh*, yesterday. श्वः *svah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योकं *gyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. उर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *iddānīm*, now. सदा *saddā*, संततं *santatam*, अनिशं *anisam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *mandk*, ईषत् *tshat*, a little. तूष्णीं *tūshnīm*, quietly. वृथा *vṛithā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किञ्च *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. ऋते *ṛite*, without, with acc. or abl. नाना *nānā*, variously. सुशु *sushthu*, well. दुशु *dushthu*, badly. दिष्ट्या *dishṭyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुवित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

१ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किञ्च *kimcha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा *vā*—वा *vā*, either—or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*—तावत् *tāvat*, as much—as. यथा *yathā*—तथा *tathā*, as—so. येन *yena*—तेन *tena*, यद् *yad*—तद् *tad*. and other correlatives, because—therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kinṭu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, any-how. हि *hi*, for, because. उत *uta*, उताहो *utāho*. or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? स्वित् *svit*, किंस्वित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

१ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

१ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (१ 180). Hence देवदासः *deva-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यगमुखः *pratyagmukhah*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇimātā*, the mother of a beautiful daughter (Pāṇ. VI. 3, 34); कठीभायै: *kaṭhībhāyēḥ*, having a Kaṭhī for one's wife (Pāṇ. VI. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभायै: *śobhanabhāyēḥ*, having a beautiful wife (Pāṇ. VI. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpuruṣaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmāu*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpuruṣa*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

I. *Tatpuruṣa* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *rāja-puruṣaḥ*, king's man.

As a general term the *Tatpuruṣa* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpuruṣa* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpuruṣas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hrīd*. हृद्रोगः *hṛdrogaḥ*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pāṇ. VI. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadusṭraḥ*, a bad camel. The same takes place before रथ *ratha*, वद् *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कतृणम् *katrīṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa*: कपथिन् *kāpathin*, and optionally before पुरुष *puruṣa*. (Pāṇ. VI. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhāraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.

III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भायैः *rūpavad-bhāyāḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called *Ayayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (*Tatpuruṣa*) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णाश्रितः *kṛṣṇa-śritah*, m. f. n. gone to Kṛṣṇa, dependent on Kṛṣṇa, instead of कृष्णं श्रितः *kṛṣṇam śritah*. दुःखातीतः *duḥkha-atītaḥ*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītaḥ*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

prāptah: it is more usual, however, to say **प्राप्तग्रामः** *prāptagrāmah* (Pān. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as **अतिगिरि** *atigiri*, past the hill, used as an adverb, or as an adjective, **अतिगिरिः** *atigiriḥ*, ultramontane; **अभिमुखं** *abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*).
शंकुलाखंडः *śaṅkulā-khaṇḍah*, m. a piece (*khaṇḍah*) (cut) by nippers (*śaṅku-lābhīḥ*).
दासच्छिन्नः *dātra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrena*).
हरित्वातः *hari-trdtaḥ*, m. f. n. protected (*trdtaḥ*) by Hari.
देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).
पितृसमः *pitri-samah*, m. f. n. like the father, i. e. *pitrī samah*.
नखनिभिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*).
विश्वोपास्यः *viśva-upāsyah*, m. f. n. to be worshipped by all.
स्वयंकृतः *svayam-kṛtah*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative :

यूपदारु *yūpa-dāru*, n. wood (*dāru*) for a sacrificial stake (*yūpāya*).
गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*).
द्विजार्थः *dvija-arthah*, m. f. n. object (*artha*), i. e. intended for Brāhmins. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. **द्विजार्थो यवागृः** *dvijārthā yavāgṛḥ*, fem. gruel for Brāhmins.

4. Compounds in which the first noun would be in the Ablative :

चोरभयं *chora-bhayam*, n. fear (*bhayam*) arising from thieves (*chorebhyaḥ*).
स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven.
अपग्रामः *apa-grāmah*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive :

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man*.
राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man.
राजसखः *rāja-sukhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhah*.
कुंभकारः *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*).
गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

अक्षशौडः *aksha-śauṇḍah*, m. f. n. devoted to dice.
उरोजः *uro-jah*, m. f. n. produced on the breast.

* Most words ending in **तृ** *tri* or **क** *ka* are not allowed to form compounds of this kind. Hence **कटस्य कर्ता** *kaṭasya kartā*, maker of a mat, not **कटकर्ता** *kaṭakartā*; **पुरा भेत्ता** *purām bhettā*, breaker of towns. There are, however, many exceptions, such as **देवपूजकः** *deva-pūjakah*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasā-kṛitaḥ*, done suddenly (Pāṇ. VI. 3, 3). **आत्मनायष्टः** *ātmanā-shashṭhaḥ*, the sixth with oneself (Pāṇ. VI. 3, 6). **परस्मैपदं** *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. VI. 3, 7, 8). **कृच्छ्रात्प्राप्तं** *kṛichchhrāḥ-labdham*, obtained with difficulty. **स्वसुःपुत्रः** *svasuh-putraḥ*, sister's son (Pāṇ. VI. 3, 23). **दिवस्पतिः** *divas-patiḥ*, lord of heaven. **वाचस्पतिः** *vdchas-patiḥ*, lord of speech. **देवानामियः** *devānām-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेर्पंडितः** *gehe-paṇḍitaḥ*, learned at home, i. e. where no one can contradict him. **खेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jaḥ*, born in a pond, water-lily. **हृदिस्पर्श** *hṛidi-sprś*, touching the heart. **युधिष्ठिरः** *yudhisṭhiraḥ*, firm in battle, a proper name (Pāṇ. VI. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrva-kāyaḥ*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः** *pūrva-rātraḥ*, the first part of the night, i. e. the fore-night; **राजदंतः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. II. 2, 1). They would better be looked upon as Karmadhārayas · cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ *ā*. Hence **जलमुच्च** *jalamuch*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् *t*: **विश्वजित्** *viśvajit*, all-conquering, from जि *ji*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nīla-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाक्यार्थिवः** *śāka-pārthivaḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrva-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *punya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājaḥ*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. VI. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājaḥ*; as **परमराजः** *parama-rājaḥ*, a supreme king: but **सुराजा** *su-rājā*, a good king, **किंराजा** *kimrājā*, a bad king (Pāṇ. V. 4, 69, 70). **प्रियसखः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः** *parama-akaḥ*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह् *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhṇaḥ*, the fore-noon. कुपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचार्यः *prā-āchāryaḥ*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*prā*). अब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i. e. not a Brāhman. अश्वः *an-aśvaḥ*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईशतिपिंगलः *īshat-piṅgalaḥ*, m. f. n. a little brown, from *īshat*, a little, and *piṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurāḥ*, a white Brāhman; राजाधमः *rājādhamāḥ*, the lowest king; भरतश्रेष्ठः *bharata-śreṣṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindāraḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *ī*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *ā* are changed to ई *ī* or अं *am*.

पंचगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pân. II. 1, 23), and नौ *nau* to नाव *nāva*. पंचगुः *pañcha-guḥ*, as an adjective, worth five cows (Pân. v. 4, 92). द्विनौः *dvinauḥ*, bought for two ships. द्व्यंगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulih*, finger; final *i* being changed to *a*. द्वहः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). पंचकपालः *pañcha-kapālah*, m. f. n. an offering (*purodāsaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pân. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pân. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुयुगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **रुच्** *rich*, verse, **पुर** *pur*, town, **अप** *ap*, water, **धुर** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** a (Pāṇ. v. 4, 74); **अर्धर्चः** *ardharchaḥ*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** a; **अपथं** *apatham* or **अपथाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājah*. (Pāṇ. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *āśvorasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *gavākshaḥ*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** a if the compound expresses a kind or forms a name. **कालायसं** *kālayasam*, black-iron; but **सद्यः** *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāṣṭrabrahmaḥ*, a Brāhman of Surāshṭra (Pāṇ. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. **तक्षन्** *takshan* takes final **अ** a after **ग्राम** *grāma* and **कौट** *kuṭa*; **ग्रामतक्षः** *grāmatakshaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. **श्वन्** *śvan*, dog, takes final **अ** a after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकर्षश्वः** *ākarsaśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāma* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अव** *ava*; **अनुलोमः** *anulomaḥ*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamas* after **अव** *ava*, **सं** *sam*, and **अंध** *andha*; **अंधतमसं** *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अव** *ava*, and **तप्त** *tapta*; **अनुरहसः** *anurahasah*, solitary. (Pāṇ. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahmvarchasam*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पंचगवं** *pañchagavam*, five cows; but **पंचगुः** *pañchaguḥ*, bought for five cows. (Pāṇ. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पंचनावं** *pañchanāvam*, five ships: not when it forms a numerical adjective; **पंचनौः** *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्ध** *ardha*, becomes **नाव** *nāva*; **अर्धनावं** *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. **खारी** *khārī*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *dvikhāram*: also after **अर्ध** *ardha*; **अर्धखारं** *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** a; **द्व्यंजलं** *dvyañjalam* or **द्व्यंजलि** *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; द्वांगुलं *dvaṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सकथि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसकथं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्व *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarvarātraḥ*, the whole night; पूर्वरात्रः *pūrvarātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*, सर्वाह्नः *sarvāhnaḥ*, the whole day : but not after a numeral when it expresses an aggregate; द्वाहः *dvyahaḥ*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्यश्वौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्यश्वं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛiṣṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्यश्वौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्यश्वः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ should stand first: ईशकृष्णौ *īśa-kṛiṣṇau*, Īśa and Kṛiṣṇa. Words ending in इ *i* (gen. एः *eḥ*) and उ *u* (gen. ओः *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhokṭṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियो *brāhmaṇa-kṣhatṛiyau*, a Brāhman and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च्च *ṛi*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in च्च *ṛi*, or by पुत्र *putra*, son, change their च्च *ṛi* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *māṭri*+पितृ *pitṛi* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitṛi*+पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotṛi*+पोतृ *potṛi* form होतापोतारौ *hotāpotārau*, the Hotṛi and Potṛi priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnīśomau*, Agni and Soma. Similar irregularities appear in words like

आवापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उपासानक्तं *ushāsā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज्ञ *j*, झ *jh*, द् *d*, श् *sh*, and ह् *h* take an additional अ *a*. वाक् *vāch* + त्वक् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a *νυχθημερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-patī*, जंपती *jumpatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (1atpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्नोदको ग्रामः *prāpta-udako grāmah*, a water-reached village, a village reached by water. ऊढरथोऽनङ्गान् *ūḍharatho 'naṅgān*, a bull by whom a cart (*rathaḥ*) is drawn (*ūḍha*). उपहृतपशू रुद्रः *upahṛita-paśū rudraḥ*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*). पीतांबरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णाः *pra-parṇāḥ*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putraḥ*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhaḥ*, two-headed : here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged : here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षुः *bhakshita-bhikshaḥ*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjvala-vapuḥ*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds :

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshaḥ*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; द्विगुलं दारु *dvyāṅgulam dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविशेषणकार्षं, Prakriyā-Kaumudī.

3. मूर्धन् *mūrdhan*, head, substitutes final **अ** *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final **अ** *a* after अन्तर् *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नम *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikāḥ*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After **अ** *a*, दुः *duḥ*, or सु *su*, हलि *halī*, furrow, and सकिप्य *sakṭhi*, thigh, may substitute final **अ** *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मा *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जम्भा *jambhā*, jaw, after certain words, becomes जम्भन् *jambhan*; सुजम्भा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes ज्ञु *jñu*; प्रज्ञुः *prajñuḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुडोष्ठी *kuṇḍodhnī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *subhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गंध *gandha*, smell, substitutes गंधि *gandhi* after certain words; सुगंधिः *su-gandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद् *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दंत *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidatī*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ईँ, like नदी *nadī*, and words in च्चु *ri*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumālākaḥ* or बहुमालः *bahumālāḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Vishṇu, instead of अनु विष्णुं *anu vishṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्माक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-tṛiṇam* with the grass; सतृणमस्ति *satṛiṇam attī*, he eats (everything) even the grass, instead of तृणेन सह *tṛiṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगंगं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayībhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātman*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāsī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂṬHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâta*, acutely accented, and *anudâta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *â* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullaḥ* from निफल *nîphald*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotît* from च्युतिर् *chyutir*.

ई *î* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उवः *unnaḥ* from उंदी *undî*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvâ* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. शमित्वा *śamitvâ* or शान्त्वा *śântvâ* from शमु *śamu*; but शान्तः *śantaḥ*.

ऊ *û* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhâ* or सेधिता *sedhitâ* from सिधू *sidhû*; but सिद्धः *siddhaḥ*.

अ *ṛi* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोक *lokri*.

इ ङ shows that the verb takes the second aorist in the Parasmaipada (§ 367),

Pân. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamli*.

ए e forbids Vriddhi in the first aorist (§ 348*), Pân. VII. 2, 5. Ex. अमयीत् *amathit* from मथे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),

Pân. VIII. 2, 45. Ex. पीनः *pīnaḥ* from पीयामी *opyāyī*.

ऋ ॠ shows that the verb follows the Âtmanepada (Pân. I. 3, 12).

न् ñ shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pân. I. 3, 72).

चि णि shows that the past participle has the power of the present (Pân. III. 2, 187). Ex. फुल्लः *phullah*, blown, from निफला *nīphalā*.

म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pân. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pân. VI. 4, 93).

Bhū Class (*Bhūvādi*, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhāvāmi*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*, 4. भवावः *bhāvāvah*, 5. भवयः *bhāvathah*, 6. भवतः *bhāvatah*, 7. भवामः *bhāvāmah*, 8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवं *ābhavam*, 2. अभवः *ābhavah*, 3. अभवत् *ābhavat*, 4. अभवाव *ābhavāva*, 5. अभवन्तं *ābhavatam*, 6. अभवतां *ābhavatām*, 7. अभवाम *ābhavāma*, 8. अभवत *ābhavata*, 9. अभवन् *ābhavan*, O. 1. भवेयं *bhāveyam*, 2. भवेः *bhāveh*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतं *bhāvetam*, 6. भवेतां *bhāvetām*, 7. भवेम *bhāveṃ*, 8. भवेत *bhāveta*, 9. भवेयुः *bhāveyuh*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*, 3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवन्तं *bhāvataṃ*, 6. भवतां *bhāvataṃ*, 7. भवाम *bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविष *babhūvivā*, 5. बभूवयुः *babhūvāthuh*, 6. बभूवतुः *babhūvātuh*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūvā*, 9. बभूवुः *babhūvūh*, II A. 1. अभूर्वं *ābhūvam* (see p. 188), 2. अभूः *ābhūh*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*, 5. अभूतं *ābhūtam*, 6. अभूतां *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*, 4. भविष्यावः *bhavishyāvah*, 5. भविष्ययः *bhavishyāthah*, 6. भविष्यतः *bhavishyātah*, 7. भविष्यामः *bhavishyāmah*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*, C. 1. अभविष्यं *ābhavishyam*, 2. अभविष्यः *ābhavishyah*, 3. अभविष्यत् *ābhavishyat*, 4. अभविष्याव *ābhavishyāva*, 5. अभविष्यन्तं *ābhavishyatam*, 6. अभविष्यतां *ābhavishyatām*, 7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभविष्यन् *ābhavishyan*,

† The reduplicative syllable *ba* is irregular, instead of *bu*. The base, too, is irregular (Pân. I. 2, 6); the regular form would have been *बुभाव* *bubhāva*.

P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितासः *bhavitāsvaḥ*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितारौ *bhavitārau*, 7. भवितासः *bhavitāsmah*, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitāraḥ*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāḥ*, 3. भूयान् *bhūyān*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्म *bhūyāsmā*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyān*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyaḥ*, भवनीयः *bhavanīyaḥ*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada* : P. 1. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेथे *bhāvethe*, 6. भवते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhave*, 2. अभवथाः *ābhavathāḥ*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhāvāvahi*, 5. अभवेथां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhāvāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्त *ābhavanta*, O. 1. भवेय *bhāveya*, 2. भवेथाः *bhāvethāḥ*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेथायां *bhāveyāthām*, 6. भवेथातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. 1. भवै *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvatām*, 4. भवावहै *bhāvāvahai*, 5. भवेथां *bhāvethām*, 6. भवेतां *bhāvetām*, 7. भवामहै *bhāvāmahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūviṣhé*, 3. बभूवे *babhūvé*, 4. बभूविषहे *babhūvivāhe*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or °द्वे *babhūvidhvé* or *-dhvé* (see § 105), 9. बभूविरे *babhūviré*, I A. 1. अभविषि *ābhaviṣhi*, 2. अभविष्ठाः *ābhaviṣthāḥ*, 3. अभविष्ट *ābhaviṣṭa*, 4. अभविष्वहि *ābhaviṣhvahi*, 5. अभविषायां *ābhaviṣhāthām*, 6. अभविषातां *ābhaviṣhātām*, 7. अभविष्महि *ābhaviṣhmahi*, 8. अभविध्वं or °द्वं *ābhavidhvam* or *-dhvam*, 9. अभविषत *ābhaviṣata*, F. भविष्ये *bhavishyé* &c., C. अभविष्ये *ābhaviṣhye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsthāthe*, 6. भवितारौ *bhavitārau*, 7. भवितास्महे *bhavitāsmāhe*, 8. भविताध्वे *bhavitādhwé*, 9. भवितारः *bhavitāraḥ*, B. 1. भविषीय *bhavishīyā*, 2. भविषीष्ठाः *bhavishīṣthāḥ*, 3. भविषीष्ट *bhavishīṣṭā*, 4. भविषीषहि *bhavishīvāhi*, 5. भविषीयास्यां *bhavishīyāsthām*, 6. भविषीयास्तां *bhavishīyāstām*, 7. भविषीमहि *bhavishīmāhi*, 8. भविषीध्वं or °द्वं *bhavishīdhvam* or *-dhvam*, 9. भविषीरन् *bhavishīrān* ॥ Part. Pres. भवमानः *bhāvamānaḥ*, Perf. बभूवानः *babhūvānaḥ*, Fut. भविष्यमानः *bhavishyāmānaḥ*.

Passive : P. 1. भूये *bhūyé* †, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvāhe*, 5. भूयेथे *bhūyéthe*, 6. भूयते *bhūyēte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूये *bhūyāi* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining : स अत्रियं भवते *sa śrīyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. बभूवे *babhūvé* &c., like *Ātmanepada*, I A. 1. अभविषि or अभविषि *ābhāvishi*, 2. अभविष्ठाः or अभविष्ठाः *ābhāvishthāḥ*, 3. अभवि *ābhāvi*, 4. अभविष्वहि *ābhāvishvahi* &c., like *Ātmanepada*, F. भविष्ये or भविष्ये *bhāvishyē* &c., C. अभविष्ये or अभविष्ये *ābhāvishyē* &c., P. F. भविताहे or भविताहे *bhāvitdhe* &c., B. भविषीय or भविषीय *bhāvishīyā* &c. || Part. Pres. भूयमानः *bhūyāmanaḥ*, Fut. भविष्यमाणः *bhāvishyā-mānaḥ*, Past भूतः *bhūtāḥ*.

Causative, Parasmaipada : P. भावयामि *bhāvāyāmi*, I. अभवयं *ābhāvayam*, O. भावयेयं *bhāvāyeyam*, I. भावयानि *bhāvāyāni* || Pf. भावयांचकार *bhāvayāñchakāra*, II A. सवीभवं *ābībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. सभावयिष्यं *ābhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvyaśam*.

Causative, *Ātmanepada* : P. भावये *bhāvāye*, I. सभावये *ābhāvāye*, O. भावयेय *bhāvāyeya*, I. भावयै *bhāvāyai* || Pf. भावयांचक्रे *bhāvayāñchakre*, II A. सवीभवे *ābībhave*, F. भावयिष्ये *bhāvayishyē*, C. सभावयिष्ये *ābhāvayishyē*, P. F. भावयिताहे *bhāvayitādhe*, B. भावयिषीय *bhāvayishīyā*.

Causative, Passive : P. भाव्ये *bhāvāyē*, I. सभाव्ये *ābhāvāyē*, O. भाव्येय *bhāvāyēya*, I. भाव्यै *bhāvāyai* || Pf. भावयांचक्रे, °बभूवे, °सासे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. सभावयिषि *ābhāvayishi* or सभावयिषि *ābhāvishi*, F. भावयिष्ये *bhāvayishyē* or भावयिष्ये *bhāvishyē*, C. सभावयिष्ये *ābhāvayishyē* or सभावयिष्ये *ābhāvishyē*, P. F. भावयिताहे *bhāvayitādhe* or भविताहे *bhāvitādhe*, B. भावयिषीय *bhāvayishīyā* or भावयिषीय *bhāvishīyā*.

Desiderative, Parasmaipada : P. बुभूषामि *būbhūshāmi*, I. सबुभूषं *ābubhūsham*, O. बुभूषेयं *būbhūsheyam*, I. बुभूषाणि *būbhūshāni* || Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. सबुभूषिषं *ābubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. सबुभूषिष्यं *ābubhūshishyam*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyāśam*.

Desiderative, *Ātmanepada* : P. बुभूषे *būbhūshe*, I. सबुभूषे *ābubhūshe*, O. बुभूषेय *būbhūsheya*, I. बुभूषै *būbhūshai* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. सबुभूषिषि *ābubhūshishi*, 2. सबुभूषिष्ठाः *ābubhūshishthāḥ*, 3. सबुभूषिष्ठ *ābubhūshishṭa*, F. बुभूषिष्ये *bubhūshishyē*, C. सबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitādhe*, B. बुभूषिषीय *bubhūshishīyā*.

Desiderative, Passive : P. बुभूष्ये *bubhūshyē*, I. सबुभूष्ये *ābubhūshyē*, O. बुभूष्येय *bubhūshyēya*, I. बुभूष्यै *bubhūshyai* || Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. सबुभूषिषि *ābubhūshishi*, 2. सबुभूषिष्ठाः *ābubhūshishthāḥ*, 3. सबुभूषि *ābubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishyē*, C. सबुभूषिष्ये *ābubhūshishyē*, P. F. बुभूषिताहे *bubhūshitādhe*, B. बुभूषिषीय *bubhūshishīyā*.

Intensive, *Ātmanepada* : P. 1. बोभूयते *bobhūyate*, 2. बोभूयसे *bobhūyāse*, 3. बोभूयते *bobhūyāte*, 4. बोभूयावहे *bobhūyāvāhe*, 5. बोभूयेथे *bobhūyēthe*, 6. बोभूयेते *bobhūyēte*, 7. बोभूयामहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyādhve*, 9. बोभूयंते *bobhūyānte*, I. 1. सबोभूये *ābobhūyē*, 2. सबोभूयथाः *ābobhūyathāḥ*, 3. सबोभूयत *ābobhūyata*, 4. सबोभूयावहि *ābobhūyāvāhi*, 5. सबोभूयेथां *ābobhūyēthām*, 6. सबोभूयेतां *ābobhūyētām*, 7. सबोभूयामहि *ābobhūyāmahī*, 8. सबोभूयध्वं *ābobhūyādhvam*, 9. सबोभूयंत *ābobhūyanta*, O. बोभूयेय

bobhūyēya &c., I. 1. बोभूयै *bobhūyai*, 2. बोभूयस् *bobhūyāsva*, 3. बोभूयतां *bobhūyātām*, 4. बोभूयावहै *bobhūyāvahai*, 5. बोभूयेषां *bobhūyēthām*, 6. बोभूयेतां *bobhūyētām*, 7. बोभूयामहै *bobhūyāmahai*, 8. बोभूयध्वं *bobhūyādhwam*, 9. बोभूयंतां *bobhūyāntām* || Pf. बोभूयांचक्रे *bobhūyānchakre*, I A. 1. अबोभूयिषि *ābobhūyishi*, 2. अबोभूयिष्टाः *ābobhūyishthāḥ*, 3. अबोभूयिष्ट *ābobhūyishṭa*, 4. अबोभूयिष्वहि *ābobhūyishvahi*, 5. अबोभूयिषायां *ābobhūyishāyā*, 6. अबोभूयिषातां *ābobhūyishātām*, 7. अबोभूयिष्वहि *ābobhūyishmahī*, 8. अबोभूयिध्वं or ०द् *ābobhūyidhwam* or *-dhvam*, 9. अबोभूयिषत *ābobhūyishata*, F. बोभूयिष्ये *bobhūyishyē*, C. अबोभूयिष्ये *ābobhūyishyē*, P. F. बोभूयिताहे *bobhūyitāhe*, B. बोभूयिषीय *bobhūyishīyā*.

Intensive, Parasmaipada: P. 1. बोभोमि *bóbhomi* or बोभवीमि *bóbhavīmi*, 2. बोभोषि *bóbhoshi* or बोभवीषि *bóbhavīshi*, 3. बोभोति *bóbhōti* or बोभवीति *bóbhavīti*, 4. बोभूवः *bobhūvāḥ*, 5. बोभूयः *bobhūthāḥ*, 6. बोभूतः *bobhūtāḥ*, 7. बोभूमः *bobhūmāḥ*, 8. बोभूय *bobhūthā*, 9. बोभुवति *bóbhuvati*, I. 1. अबोभवं *ābobhavam*, 2. अबोभोः *ābobhoḥ* or अबोभवीः *ābobhavīḥ*, 3. अबोभोत् *ābobhot* or अबोभवीत् *ābobhavīt*, 4. अबोभूव *ābobhūva*, 5. अबोभूतं *ābobhūtam*, 6. अबोभूतां *ābobhūtām*, 7. अबोभूम *ābobhūma*, 8. अबोभूत *ābobhūta*, 9. अबोभवुः *ābobhavuḥ*, O. बोभूयां *bobhūyām*, I. 1. बोभवानि *bóbhavāni*, 2. बोभूहि *bobhūhī*, 3. बोभोतु *bóbhōtu* or बोभवीतु *bóbhavītu*, 4. बोभवाव *bóbhavāva*, 5. बोभूतं *bobhūtām*, 6. बोभूतां *bobhūtām*, 7. बोभवाम *bóbhavāma*, 8. बोभूत *bobhūta*, 9. बोभुवतु *bóbhuvatu* || Pf. 1. बोभवांचकार *bobhavānchakāra*, 4. बोभवांचकृव *bobhavānchakṛiva*, 7. बोभवांचकृम *bobhavānchakṛima*; also 1. बोभाव *bobhāva* or बोभूव *bobhūva*, 2. बोभूविष *bobhūvīṣa*, 3. बोभाव *bobhāva* or बोभूव *bobhūva*, 4. बोभूविष *bobhūvivā**, 5. बोभूवयुः *bobhūvāyuh*, 6. बोभूवतुः *bobhūvātuh*, 7. बोभूविम *bobhūvimā*, 8. बोभूव *bobhūvā*, 9. बोभूवुः *bobhūvūḥ*, II A. 1. अबोभूवं *ābobhūvam*, 2. अबोभूः *ābobhūḥ* or अबोभूवीः *ābobhūvīḥ*, 3. अबोभूत् *ābobhūt* or अबोभूवीत् *ābobhūvīt*, 4. अबोभूव *ābobhūva*, 5. अबोभूतं *ābobhūtam*, 6. अबोभूतां *ābobhūtām*, 7. अबोभूम *ābobhūma*, 8. अबोभूत *ābobhūta*, 9. अबोभूवुः *ābobhūvuḥ* (not अबोभूवन *ābobhūvan*), I A. 1.† अबोभाविषं *ābobhāvisham*, 4. अबोभाविष्व *ābobhāvishva*, 7. अबोभाविष्य *ābobhāvishma*, F. बोभविष्यामि *bobhavishyāmi*, C. अबोभविष्यं *ābobhavishyam*, P. F. बोभवितास्मि *bobhavitāsmi*, B. बोभूयासं *bobhūyāsam*.

Note—Grammarians who allow the intensive without *ya* to form an *Ātmanepada*, give the following forms: Pres. बोभूते *bobhūté*, Impf. अबोभूत *ābobhūta*, Opt. बोभूवीत् *bóbhuvīta*, Imp. बोभूतां *bobhūtām*, Per. Perf. बोभवांचक्रे *bobhavānchakre*, Aor. अबोभविष्ट *ābobhavishṭa*, Fut. बोभविष्यते *bobhavishyāte*, Cond. अबोभविष्यत *ābobhavishyata*, Per. Fut. बोभविता *bobhavitā*, Ben. बोभविषीष्ट *bobhavishīṣṭā*. (See Colebrooke, p. 194.)

* The form बोभूविष *bobhuviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in भू *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for भू *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चिन् *chit*, to think, (चिन्ति.)

The Anubandha ई *i* shows that the participle in तः *taḥ* takes no intermediate इ *i*.

P. चेतति, I. सचेतत्, O. चेतत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिथ, 3. चिचेत्, 4. चिचित्थ, 5. चिचित्थुः, 6. चिचित्तुः, 7. चिचित्थ, 8. चिचित्, 9. चिचित्तुः, I A. 1. सचेतिथं, 2. सचेतीः, 3. सचेतीत्, 4. सचेतिथ्, 5. सचेतिथं, 6. सचेतिथं, 7. सचेतिथ्, 8. सचेतिथ, 9. सचेतिथुः, F. चेतियति, C. सचेतिथ्यत्, P. F. चेतिता, B. चित्यात् ॥ Pt. चिन्नः, चिचित्त्वान्, Ger. चेतित्वा or चितित्वा, °चित्थ, Adj. चेतित्थ्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. सचेत्, Caus. चेतयति, Aor. सचीचितत्, Des. चिचेतिथति or चिचित्थति, Int. चेतित्यते, चेत्यन्ति.

3. च्युत् *chyt*, to sprinkle, (च्युतिर्.)

The Anubandha इर *ir* shows that the verb may take the first and second aorist.

P. च्योतति, I. सच्योतत्, O. च्योत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिथ, 4. चुच्युत्थ, I A. 1. सच्योतिथं, 2. सच्योतीः, 3. सच्योतीत्, 9. सच्योतिथुः, or II A. 1. सच्युत्, 2. सच्युत्, 3. सच्युत्, 9. सच्युत्, F. च्योतिथ्यति, C. सच्योतिथ्यत्, P. F. च्योतिता, B. च्युत्यात् ॥ Pt. च्युत्थः or च्योत्थः, चुच्युत्त्वान्, Ger. च्योत्थित्वा or च्युत्थित्वा, Adj. च्योत्थित्थ्यः ॥ Pass. च्युत्थते, Caus. च्योतयति, Aor. सच्युत्तत्, Des. चुच्योतिथति or चुच्युतिथति, Int. चोच्युत्थते, चोच्योत्थि.

4. च्युत् *schyut*, to flow, (च्युतिर्.)

P. च्योतति, I. सच्योतत्, O. च्योत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 9. चुच्युत्, I A. 1. सच्योतिथं, 2. सच्योतीः, or II A. 1. सच्युत्, F. च्योतिथ्यति, C. सच्योतिथ्यत्, P. F. च्योतिता, B. च्युत्यात् &c.

Note—This verb is sometimes written च्युत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. ममन्थ, 2. ममन्थिथ, 3. ममन्थ, 7. ममन्थिथ, 8. ममन्थ्युः (Pāṇ. I. 2, 5) or, less correctly, ममन्थ्युः (§ 328, 4), I A. ममन्थीत्, F. मन्थिथ्यति, P. F. मन्थिता, B. मन्थ्यात् (§ 345, 10) ॥ Pt. मन्थितः, मन्थ्यान् or मन्थिवान् (cf. § 395, note), Ger. मन्थित्वा or मन्थित्वा (Pāṇ. I. 2, 23; § 428), °मन्थ्य, Adj. मन्थित्थ्यः, मन्थनीयः, मन्थ्यः ॥ Pass. मन्थ्यते, Caus. मन्थयति, Des. मन्थिथ्यति, Int. मन्थ्यते, मन्थिथि or मन्थीति, Impf. 3. मन्थामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pāṇ. vi. 4, 24); but not roots written with Anubandha इ. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāṇ. I. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तवृत्तं । संयोगाद्भिद् किच्चा । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ए instead of reduplication: न्त्तोपिनो नेति केचित् ममन्थुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथति, which supply a variety of verbal derivatives.

6. कुन्थ् *kunth*, to strike, (कुथि.)

Roots marked in the Dhātupāṭha by technical final इ; keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुन्थति, I. सकुन्थत्, O. कुन्थत्, I. कुन्थतु ॥ Pf. 1. चुकुन्थ, 2. चुकुन्थिथ, 9. चुकुन्थुः, I A.

अकुंषीत्, 9. अकुंषिषुः, F. कुंषिष्यति, P. F. कुंषिता, B. कुंष्यात्, (प्रनिकुंष्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंषितः, चुकुंष्यान्, Ger. कुंषित्वा, °कुंष्य, Adj. कुंषितव्यः ॥ Pass. कुंष्यते, Caus. कुंषयति, Des. चुकुंषिषति, Int. चोकुंष्यते, चोकुंषि.

7. सिध् *sidh*, to go (विध्), and सिध् *sidh*, to command (विधू).

P. सेधति (निसेधति*), I. असेधत् ॥ Pf. 1. सिपेध, 2. सिपेधिष, 9. सिपिधुः, I A. असेधीत्, F. सेधिष्यति, P. F. सेधिता, B. सिध्यात्.

In the sense of commanding or ordaining, this root is marked by technical ज (विधू), and hence the intermediate इ may be omitted. Thus Pf. 2. सिपेधिष or सिपेड, 4. सिपिधिव or सिपिध्व &c., F. सेधिष्यति or सेत्यति, P. F. सेधिता or सेडा, I A. असेधीत् (as before), or 1. असैत्सं, 2. असैत्सीः, 3. असैत्सीत्, 4. असैत्स, 5. असैड, 6. असैडा, 7. असैत्स, 8. असैड, 9. असैत्सुः ॥ Pt. सिडः, Ger. सेधित्वा or सिडा, °सिध्य, Adj. सेधितव्यः or सेडव्यः ॥ Pass. सिध्यते, Caus. सेधयति, Des. सिसेधिषति or सिपित्सति (§ 103), Int. सेपिध्यते, सेपेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (ः), 2. चखदिष, 3. चखाद, 4. चखदिष, 5. चखदयुः, 6. चखदतुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. अखादीत् or अखदीत् (ः), (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्धान्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखन्ति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रख्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगाद (ः), 2. जगदिष, 9. जगदुः, I A. अगादीत् or अगदीत् (ः), (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागन्ति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (ः), 2. रेदिष, 9. रेदुः, I A. अरादीत् or अरदीत् (ः), (§ 348.)

11. नद् *nad*, to hum, (णद्.)

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (ः), 2. नेदिष, 9. नेदुः, I A. अनादीत् or अनदीत् (ः).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिष, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदिषति.

13. इद् *ind*, to govern, (इदि.)

P. इदति, I. इदत्, O. इदेत्, I. इदतु ॥ Pf. इदांश्कार (§ 325) or इदामास or इदांश्भूव,

* The change of स् into ष् is forbidden by Pāṇini VIII. 3, 113, when सिध् means to go. It is admitted by the Sār. The Anubandha उ is sometimes added to सिध् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिध् to command. This verb *must* change its initial स् after prepositions; निसेधति.

IA. १. इंदिषं, २. इंदीः, F. इंदिष्यति, C. इंदिष्यत्, P. F. इंदिता, B. इंद्यात् ॥ Pt. इंदितः, Perf. इंदांश्कृवान् or कभूवान् or आसिवान्, Perf. Pass. इंदांश्क्रायः or कभूवानः or आसानः.

14. निन्द *nind*, to blame, (णिदि.)

P. निन्दति (प्रनिन्दनं or प्रणिन्दनं, § 98, 8, 2) ॥ Pf. निनिन्द, I A. अनिन्दीत्, F. निदिष्यति, P. F. निदिता, B. निद्यात्.

15. निश्च *niksh*, to kiss, (णिश्च.)

P. निश्चति (प्रणिश्चति, not प्रनिश्चति, § 98, 8, 2) ॥ Pf. निनिश्च, I A. अनिश्चीत्, F. निश्चिष्यति, P. F. निश्चिता, B. निष्यात्.

16. उख् *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. १. उवोख (§ 314), २. उवोखिथ, ३. उवोख, ७. जखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उष्यात् ॥ Pass. उष्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ u of अंचु *añchu* allows the option of intermediate उ i in the gerund, अंचित्वा *añchitrá* or अक्ता *aktrá*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhátupáṭha 7.6).

P. अंचति ॥ Pf. १. आनंच (§ 313), १. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he worship), अच्यात् (may he go), § 34.5, ¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्कः moved (Pân. vii. 2, 53; vi. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आञ्च् *āñchh*, to stretch, (आञ्चि.)

P. आञ्चति ॥ Pf. आनाञ्च or आञ्च (§ 313), I A. आञ्चीत्, F. आञ्चिष्यति ॥ Caus. आञ्चयति, Des. आञ्चिञ्चिषति.

19. मुञ्च् *mruch*, to go, (मुञ्चु.)

ओचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अओचीत् or अमुञ्चत् ॥ Pt. मुक्तः, Perf. मुमुञ्चान्, Ger. मुचित्वा, ओचित्वा (Pân. I. 2, 26), or मुक्ता.

20. हुञ्च् *hurchh*, to be crooked, (हुञ्चा.)

P. हुञ्चति (§ 143) ॥ Pf. जुहुञ्च, I A. अहुञ्चीत् ॥ Pt. हुञ्चितः or हूर्णः (§ 431, 2).

21. वज्च् *vaj*, to go.

P. वजति ॥ Pf. १. ववाज (ā), २. ववजिथ (§ 328), I A. अवजीत् or अवाजीत्, F. वजिष्यति.

22. व्रज्च् *vraj*, to go.

P. व्रजति ॥ Pf. १. वव्राज (ā), २. वव्रजिथ, I A. अव्राजीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्राजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रजि.

23. अञ् *aj*, to go, to throw.

P. अञ्जति, I. अजाञ्त् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अञ् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेथ or विवयिथ (§ 335, 3), [अजिथ], 3. विवाय, 4. विव्यिथ (§ 334), [अजिथ], 5. विव्यथुः, 6. विव्यतुः, 7. विव्यिम [अजिम], 8. विव्य, 9. विव्युः, I A. अवेधीत् [अजोत्], 9. अवेथुः, F. वेथति (§ 332, 3), C. अवेथत्, P. F. वेता, B. वीयात् [F. अजिथति, C. अजिथत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विधीवान् [अजिथान्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विधीपति [अजिथिपति], Int. वेधीयते (वेथेति is not sanctioned by Pāṇini).

24. क्षि *kshī*, to wane, *trans.* to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिक्षाय (ā), 2. चिक्षेथ or चिक्षयिथ, 9. चिक्षिथुः, I A. अक्षेधीत्, F. क्षेथति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीयः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिक्षीपति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षयति belongs to क्षे (§ 462, II. 23)*.

25. कट् *kaṭ*, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. अकटीत् (no Vriddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विञ् *richh*, to go, पण् *pan*, to traffic, पन् *pan*, to praise, take ञाय *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायत् ॥ Pf. गोपायाञ्चकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (§ 337, I. 2), 6. अगोमां, F. गोपायिथति, गोपिथति, or गोप्यति, P. F. गोपायिता, गोपिता, or गोमा, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुमः, Ger. गोपायित्वा, गोपित्वा, or गुम्ना, Adj. गोपायितव्यः, गोपितव्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्यते, जोगोमि.

27. धूप *dhūp*, to warm.

P. धूपायति ॥ Pf. धूपायाञ्चकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् *tap*, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तताप (ā), 2. ततप्य or तेपिथ (§ 335, 3), 3. तताप, I A. 1. अताप्सं, 2. अताप्सीः, 3. अताप्सीत्, 6. अतामां (§ 351), F. तप्यति, P. F. तप्ता, B. तप्यात् ॥ Pt. तप्तः;

* The causative cannot have short *a*, and though both Westergaard and Boehtlingk-Roth give the short *a*, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेपिवान्, Ger. तप्त्वा, Adj. तप्यः, तप्यः (short, because it ends in ए, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तितप्सति, Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pāṇ. I. 3, 27); उन्नपते, वितपते it shines. It has an active sense in the passive (i. e. Div Âtm.), if it refers to तपः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. सतमः; अन्ववातम पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pāṇ. VII. 3, 75, 76): चम् cham, if preceded by स्ना á, to rinse, स्नाचामति áchāmati; शिञ् shiñiv, to spit, शिञ्चति shiñivati (see No. 35); क्रम् kram, to stride, क्रामति krāmati (see No. 30); क्लम् klam, to tire, ज्ञामति klāmati. गुह् guh, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pāṇ. VI. 4, 89.)

P. चमति, but after the prep. स्ना, स्नाचामति ॥ Pf. I. चचाम (á), 2. चेमिथ &c., I A. अचमोत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pāṇ. III. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशु bhrás, to shine, भ्राशु bhrás, to shine, भ्रमु bhram, to roam, क्लमु klam, to fail, त्रसो tras, to tremble, तुद् तुद्, to cut, लप् lash, 'o d sire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhramati. (Pāṇ. III. 1, 70.)

P. क्रामति or क्राम्यति, I. सक्रामत् or सक्राम्यत् ॥ Pf. चक्राम, I A. अक्रामोत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रंतः, Perf. अक्रएवान्, Ger. क्रान्त्वा (á) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Śam verbs (Pāṇ. VII. 3, 74); and in Pan. VII. 3, 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु इयन्पि दीर्घः क्राम्यतीति। The Śārasvatī decides for क्राम्यति, giving the general rule (II. I, 145) शमादीनां दीर्घो भवति यकोरे परे। and enumerating as शमादि, शमद्म अमद्म अमद्म क्रमद्म. But क्रम् is not a Śamādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhāturuṇpadarsa gives क्रम्यति, Rājārāmasāstrī supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इप् ish, to wish, substitute च्छ chchha for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (á), 2. ययंथ or येमिथ, 9. येमुः, I A. अयंसीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, °यम्य or °यत्, Adj.

यंत्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऀ), (§ 461), II A. अयीयन्त्, Des. वियंसति, Int. यंयम्यते or यंयंति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयच्छते तरुः the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त Râma married Sitâ: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (शम्.)

P. नमति ॥ Pf. 1. ननाम् (ऀ), 2. ननंथ or नेमिथ, 9. नेमुः, I A. अनंसोत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pân. III. 1. 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्.)

P. गच्छति ॥ Pf. 1. जगाम (ऀ), 2. जगमिथ or जर्गथ, 3. जगाम, 4. जग्मिव (§ 328, 3), 5. जग्मथुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जग्मिवान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंत्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जिगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् *phal*, to burst, (त्रिफला.)

P. फलति ॥ Pf. 1. पफाल (ऀ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ, I A. अफालोत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pân. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्पते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्पते, पंफुल्लि. (Pân. VII. 4, 87-89.)

35. श्वि *shhiv*, to spit, (श्विवु.)

P. श्वीवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्टेवोत्, F. श्वेविष्यति ॥ Pt. श्वूतः ॥ Pass. श्वीष्यते (§ 143), Caus. श्वेवयति, Des. तिष्ठीविषति or तुष्टूषति (Pân. VII. 2, 49), Int. तेष्टीष्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऀ), 2. जिगेथ or जिगयिथ, 3. जिगाय, 4. जिगिषथ, 5. जिग्यथुः, 6. जिग्यतुः, 7. जिगियम, 8. जिग्य, 9. जिग्युः, I A. अजेषीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिवान्, Ger. जित्वा, Adj. जेत्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जित्यः only with हलिः (Pân. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जापयति, Aor. अजीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in ज्या to wither (जिनान्ति), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. ज्या forms its reduplicated perfect जिज्या.

37. अक्ष *aksh*, to obtain, (अक्ष्.)

अक्ष *aksh* follows also the Su class, अक्ष्णोति *akshṇoti* &c.

P. अक्षति ॥ Pf. 1. आनक्ष, 2. आनक्षिष्य or आनक्ष, 3. आनक्ष, 4. आनक्षिष्य or आनक्ष, 5. आनक्षयुः, 6. आनक्षतुः, 7. आनक्षिम or आनक्ष, 8. आनक्ष, 9. आनक्षुः, I A. 1. आक्षिषं or आक्षं, 2. आक्षीः, 3. आक्षीत्, 4. आक्षिष्व or आक्ष, 5. आक्षिष्टं or आष्टं, 6. आक्षिष्टां or आष्टां, 7. आक्षिष्व or आक्ष, 8. आक्षिष्ट or आष्ट, 9. आक्षिषुः or आक्षुः, F. अक्षिष्यति or अक्ष्यति, P. F. अक्षिता or अष्टा ॥ Pt. अष्टः, Ger. अष्टा or अक्षित्वा ॥ Pass. अक्ष्यते, Caus. अक्षयति, Aor. आचिषत्, Des. आचिष्यति (§ 476).

तक्ष, to hew, follows अक्ष throughout, also in the optional forms of the Su class.

38. कृष् *krish*, to drag along, to furrow.

P. कर्षति ॥ Pf. 1. चकर्ष, 2. चकर्षिष्य, 3. चकर्ष, 4. चकृषिव (§ 335, 3), I A. 1. चकार्षीं, 2. चकार्षीः, 3. चकार्षीत्, 4. चकार्ष, 5. चकार्ष, 6. चकार्षी, 7. चकार्ष, 8. चकार्ष, 9. चकार्षुः; or अक्राक्षं &c., or I A. 4. अकृक्षं &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. अकृक्षि,	2. अकृष्टाः,	3. अकृष्ट,
I A. 4. 1. id.	2. अकृक्षयाः,	3. अकृक्षत,
I A. 2. 4. अकृक्ष्वहि,	5. अकृक्ष्यां,	6. अकृक्ष्यात्,
I A. 4. 4. अकृक्ष्वावहि,	5. id.	6. id.
I A. 2. 7. अकृक्ष्वहि,	8. अकृष्टं,	9. अकृष्टत,
I A. 4. 7. अकृक्ष्वामहि,	8. अकृष्ट्वं,	9. अकृष्टत.

F. क्रक्ष्यति or कर्ष्यति, P. F. क्रष्टा or कर्ष्टा ॥ Pt. कृष्टः, Ger. कृष्टा ॥ Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृक्षति, Int. चरीकृष्यते, चरीकर्ष्टि or चरीक्रष्टि.

The peculiar Guṇa and Vṛiddhi of च्, viz. र and ण, instead of सर् and सार्, take place necessarily in सृञ्, to emit, and दृश्, to see (Pāṇ. vi. 1, 58); स्रष्टा, द्रष्टा, स्रष्टाक्षीत्, and अद्राक्षीत्: optionally in verbs with penultimate च्, which reject intermediate इ (Pāṇ. vi. 1, 59); तृप् to rejoice, त्रप्ता or त्रप्ता, Aor. अताप्सीत्, अत्राप्सीत् or अतृपत्.

39. रुष् *rush*, to kill.

P. रोषति ॥ Pf. 1. रुरोष, 2. रुरोषिष्य, 9. रुरुषुः, I A. अरोषीत्, F. रोषिष्यति, P. F. रोषा or रोषिता (§ 337, II. 1).

40. उष् *ush*, to burn.

P. औषति, I. औषत् ॥ Pf. 1. औषांचकार or उवोष (§ 326), 2. उवोषिष्य, 3. उवोष, 4. उषिव &c., I A. औषीत्, F. औषिष्यति, P. F. औषिता, B. उष्यात् ॥ Pt. उषितः or औषितः (§ 425) ॥ Des. औषिष्यति.

41. मिह *mih*, to sprinkle.

P. मेहति ॥ Pf. 1. मिमेह, 2. मिमेहिष्य, I A. अमिषत् (§ 360), F. मेह्यति, P. F. मेढा ॥

Pt. नीढः, Perf. नीद्वान् (निमिद्धान्), Ger. नीदा ॥ Caus. नेहयति, अनीमिहत्, Des. निमिद्धति, Int. नेमिद्धते, नेमेदि, (नेमिदि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. १. ददाह (द), २. देहिय or दग्ध, F. धस्यति (§ 118), P. F. दग्धा, B. दद्यात्, I A. १. अधाह, २. अधाह्नीः, ३. अधाह्नीत्, ४. अधाह्य, ५. अदाग्धं, ६. अदाग्धां, ७. अधाह्य, ८. अदाग्ध, ९. अधाह्युः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधस्यति, Int. दंदस्यते, दंदग्धि.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. १. जग्लौ (§ 329), २. जग्लिय or जग्लाय, ३. जग्लौ, ४. जग्लिय, ५. जग्लयुः, ६. जग्लतुः, ७. जग्लिम, ८. जग्ल, ९. जग्लुः, I A. १. अग्लासिषं (§ 357), २. अग्लासीः, ३. अग्लासीत्, ४. अग्लासिष्य, ५. अग्लासिष्यं, ६. अग्लासिष्यां, ७. अग्लासिष्य, ८. अग्लासिष्ट, ९. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392†) ॥ Pt. ग्लानः, Ger. ग्लात्वा, ग्लाय, Adj. ग्लातव्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लापयति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गीत्वा, गाय, Adj. गीतव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगारि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. ह्यै *shyai*, to sound, to gather; also स्त्यै *styai*, the same. (§ 103.)

P. ह्यायति (§ 103), I. अह्यायत् ॥ Pf. तह्ये, I A. अह्यासीत्, F. ह्यास्यति, P. F. ह्याता, B. ह्यायात् or ह्येयात् ॥ Pt. स्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुष्येष्वष्कृष्टिवां सन्निवेधः । A marginal note says, सुभ्रातुष्वेष्वष्कृष्टिनामित्याधुनिकग्रंथे प्रक्रियाकौमुद्यादौ सुभ्रातुष्येष्वष्कृष्टिवामिति ह्यै शब्दसंघातयोरिति पठ्यते । तद्युक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्मृष्टत्वाच्च ॥

46. दै *dui*, to cleanse, (दैप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *ā*.

P. दायति ॥ Pf. ददौ, I A. १. अदासिषं, २. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dhá*.

P. धयति ॥ Pf. १. दधौ, २. दधिय or दधाय, ३. दधौ, ४. दधिष्, ५. दधयुः, ६. दधतुः, ७. दधिम, ८. दध, ९. दधुः. It admits I A. ३. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिषं,	2. अधासीः,	9. अधासिषुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदथं,	2. अदथः,	9. अदथन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धापयति (Ātm. °ते to swallow), Aor. अदीधयत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृश् *driś*, to see, (दृशिर.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रुष्ट (‡ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्टं, 6. अद्राष्टां, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (‡ 360, 364); or II A. 1. अदर्श, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शियते or द्रक्ष्यते (‡ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्श, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षते (Ātm.), Int. दरीदृश्यते, दर्दृष्टि.

दृश् and मृन् take र and रा, instead of अर् and आर्, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च्च forms च्चञ्चति; सृ, धावति; शद्, शीयते (Ātm.); सद्, सोदति; पा, पिबति; प्रा, निष्यति; भ्रा, धमति; स्या, तिष्ठति; ज्ञा, मनति; दा, यञ्चति.

49. च्च *ri*, to go.

P. च्चञ्चति (उपाञ्चति, ‡ 44), I. आञ्चत् ॥ Pf. 1. आर, 2. आरिष्य (‡ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्षि, 2. आर्षीः, 3. आर्षीत्, 9. आर्षुः; the Second Aor. आरं is generally referred to the च्च of the Hu class, इयति; F. अरिष्यति (‡ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (‡ 390) ॥ Pt. अचतः or अचुः, Ger. अत्वा, °च्य ॥ Pass. अर्यते, Caus. अर्ययति, Des. अरिरिषति, Int. अरार्यते, अरति, अरिषति, अररोति, अरियरोति (exceptional intensive, ‡ 479, with the sense of moving tortuously).

50. सृ *sri*, to go.

P. धावति always means to run, while सरति is used likewise in the sense of going ॥ Pf. 1. ससार (ā), 2. ससर्षे (‡ 335, 3), 3. ससार, 4. ससृव, 5. ससृयुः, 6. ससृतुः, 7. ससृम, 8. ससृ, 9. ससृः, I A. 1. असार्षि, 2. असार्षीः, 3. असार्षीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (‡ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसीर्षति, Int. सेस्रीयते, ससैति (‡ 490).

51. शद् *śad*, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत्, O. शीयेत्, I. शीयतां ॥ Pf. 1. शशद (ā), 2. शशन्थ or शेदिथ,

9. शेदुः, II A. अशदत्, F. शस्यति, P. F. शस्रा, B. शस्रात् ॥ Caus. शातयति (शादयति he drives), Des. शिशसति, Int. शाशसते, शाशसि.

52. सद् *sad*, to perish, (षट्).

P. सीदति (निषीदति) ॥ Pf. 1. ससाद् (ः), 2. सेदिथ or ससत्थ, 9. सेदुः, II A. असदत् (न्यषदत्), F. सस्यति, P. F. सस्रा, B. सस्रात् ॥ Pt. सस्रः ॥ Pass. सस्रते, Aor. अससादि, Caus. सादयति, Aor. अससोषदत्, Des. सिषत्सति, Int. सासस्रते, सासस्रि.

53. पा *pā*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिथ or पपाथ, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातथ्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीप्यत् (Pân. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. घ्रा *ghrā*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्रौ, 2. जघ्रिथ or जघ्राथ, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासोत् (§ 368, 357), F. घ्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392†) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्रापयति, अजिघ्रपत् or अजिघ्रिपत् (Pân. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmā*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासोत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्मापयति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (घा).

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्टात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातथ्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्थाति.

Note—After सं, अत्र, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थियत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. स्ना *snā*, to study.

P. मनति ॥ Pf. 1. मस्रौ, 2. मस्रिथ or मस्राथ, 9. मस्रुः, I A. अस्नासोत्, B. स्नायात् or स्नेयात् ॥ Pt. स्नातः ॥ Pass. स्नायते, Caus. स्नापयति, Aor. अमिस्रपत्, Des. निस्नासति, Int. मास्नायते, मास्नाति.

58. दा *dā*, to give, (दाण्).

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दत्तः, Ger. दत्त्वा (see No. 200, Pân. VII. 4, 46), °दाथ, Adj. दातथ्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hṛi*, to bend.

P. क्हरति ॥ Pf. 1. ज्हार (ः), 2. ज्हर्थे (§ 335), 3. ज्हार, 4. ज्हरिथ (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जहृः; I A. अह्राषीत्, 9. अह्राषुः; F. हरिष्यति (§ 338), P. F. ह्रते, B. ह्रयीत् (§ 390) ॥ Pt. कृतः; Ger. कृत्वा, °कृत्य, Adj. कर्तव्यः; ह्रणीयः; ह्रायः ॥ Pass. ह्र्यते, Caus. ह्रायति, Des. जुहृषीत्, Int. जाह्र्यते, जरीहृति.

60. स्कंद *skand*, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pân. VIII. 3, 73, 74) ॥ Pf. 1. चस्कंद, 2. चस्कंदिष्य or चस्कंद्य, 9. चस्कंदुः or चस्कंदुः (see मंथ्, No. 5), I A. अस्कांसीत्, 6. अस्कांत्वा, 9. अस्कांतुः; or II A. अस्कंदं, F. स्कंस्यति, P. F. स्कंता, B. स्कंतात् (§ 345, ¹⁰) ॥ Pt. स्कनः (§ 103, 6), Ger. स्कंत्वा (§ 438) ॥ Pass. स्कद्यते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कद्यते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. त्रति ॥ Pf. 1. ततार (ã), 2. तेरिष्य, 3. ततार, 4. तेरिष्व, I A. अतारीत्, F. तरिष्यति or तरोष्यति (§ 34c), P. F. त्रिता or तरोता, B. तीयीत्. In the Âtmanepada we generally find the verb used as Tudâdi, P. तिरते, Pf. तेरे, Aor. अतीष्टे or अतरिष्ट or अतरोष्ट, F. तरिष्यते (î), B. तरिषीष्ट or तीषीष्ट ॥ Pt. तीर्थः; Ger. तीर्त्वा, °तीर्थ्य ॥ Pass. तीर्थते, Aor. अतारि, Caus. तारयति, Des. तितरिषति or तितरोषति or तिततीर्थति, Int. तेतीर्थते, तातर्ति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *damś*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pân. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345, ¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु ॥ Pf. 1. रंज, 2. रंजिष्य or रंज्य, 3. रंज, 4. रंजिष्व, 9. रंजुः; I A. अरांक्षीत्, F. रंष्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. रंजे, 2. रंजिष्ये, I A. 3. अरंक्त्, 9. अरंक्षत् ॥ Pt. रंक्तः; Ger. रंक्त्वा or रंक्त्वा (Pân. vi. 4, 31, § 438) ॥ Pass. रंज्यते (Pân. III. 1, 90), Caus. रंजयति or रंजयति to hunt (§ 462, 26), Aor. अरंजत् or अरंजत्, Des. रिरंक्षति, Int. रारंज्यते, रारंक्ति.

63. कित् *kit*, to cure, (कित्.)

This and some other verbs which are referred to the Bhû class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhû verb; but if it means to cure, it is चिकित्सति *ohikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. ॥ Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सिता.

In the same way are conjugated (§ 472) :

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिज्यते he endures.
3. मान् (to revere), मीमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतू.)

P. पतति (प्रक्षिपतति) ॥ Pf. I. पयात, १. पेतुः, II A. अपातं (§ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. I. उवास (ऀ), 2. उवसिष्य or उवस्य, 3. उवास, 4. ऊविव, 5. ऊवयुः, 6. ऊवतुः, 7. ऊविम, 8. ऊव, 9. ऊवुः, I A. I. अवात्सं (§ 132), 2. अवात्सी, 3. अवात्सीत्, 6. अवात्सां (§ 351), F. वत्सति, P. F. वस्ता, B. उव्यात् ॥ Pt. उवितः, Ger. उविन्वा, °उव्य ॥ Pass. उव्ये, Aor. अवसि, Caus. वासयति, Aor. अवोवसत्, Des. विवसति, Int. वावस्यते, वावसि.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. I. उवाद (ऀ), 2. उवदिय, १. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदिन्वा ॥ Pass. उद्यते, Aor. अवदि, Caus. वादयति, Aor. अवोवदत्, Des. विवदिषति, Int. वावद्यते, वावसि.

67. श्वि *švi*, to swell, (टुष्पोश्चि.)

P. श्वयति ॥ Pf. I. शुशाव (ऀ) or शिश्याय (ऀ), 2. शुशविष्य or शिश्वियिष्य, 3. शुशाव or शिश्याय, 4. शुशुविष्य or शिश्वियिष्य, 5. शुशुवयुः or शिश्विययुः, १. शुशुवुः or शिश्वियुः, I A. अश्वयत्, II A. अश्वत् or अशिश्वयत् and अशुशवत्, F. श्वयिष्यति, P. F. श्वयिता, B. शूयात् ॥ Pt. शूनः ॥ Pass. शूयते, Caus. श्वाययति, Aor. अशिश्वयत्, Des. शिश्वयिषति, Int. शेश्वीयते or शोशूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. रेधत, O. एधेत, I. एधतां ॥ Pf. एधामास*, F. एधिष्यते, C. रेधिष्यत्, P. F. एधिता, I A. I. ऐधिषि, 2. ऐधिष्ठाः, 3. ऐधिष्ठ, 4. ऐधिष्वहि, 5. ऐधिषाषां, 6. ऐधिषातां, 7. ऐधिष्वहि, 8. ऐधिद्वं or °ध्वं, १. ऐधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एधते, Aor. ऐधि, Caus. Pres. एधयति, °ते, Perf. एधयामास, F. एधयिष्यति, °ते, Cond. ऐधयिष्यत्, °त, P. F. एधयिता, II A. ऐदिधत्, °त, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *iksh*, to sec.

P. ईक्षते, I. ऐक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांश्क्रे, I A. ऐक्षिष्ठ, F. ईक्षिष्यते, C. ऐक्षिष्यत्, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐचिषत्, Des. ईचिषिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत्, O. ददेत, I. ददतां ॥ Pf. 3. दददे (§ 328, 1), 6. दददाते, १. दददिरे (Pân. VI. 4, 126), I A. अददिष्ठ, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादसि.

* आस and बभूव are used in the Parasmaipada, चक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.

71. ध्वष्क् *shvashk*, to go.

P. ध्वष्कते, I. अध्वष्कत ॥ Pf. ध्वष्कते, I A. अध्वष्कष्ट, F. अध्वष्कथ्यते, P. F. ध्वष्कता, B. ध्वष्कषीष्ट.

Note—The initial ध् is not liable to become ष्. (See No 45; Pân. VI. 1, 64, 1. Colebrooke, p. 219.)

72. ऋञ् *riñj*, to go, to gain, &c.

P. अर्जते, I. आर्जत ॥ Pf. आर्जते, I A. आर्जष्ट, F. अर्जथ्यते, P. F. अर्जिता, B. अर्जिषीष्ट ॥ Pass. ऋज्यते (प्रार्ज्यते), Caus. अर्जयति, Aor. आर्जिजत्, Des. अर्जिजिषते.

73. संञ् *svañj*, to embrace.

दंञ् *daiñs*, संञ् *sañj*, संञ् *svañj* drop their nasal in the special tenses (Pân. VI. 4, 25). See No. 62.

P. स्वजते, I. अस्वजत ॥ Pf. स्वस्जने or सस्वजे (Pân. I. 2, 6, vârt.), I A. I. अस्वंसि, 2. अस्वंकथाः, 3. अस्वंक, 4. अस्वंकस्सहि, 5. अस्वंस्यथाः, 6. अस्वंस्यतां, 7. अस्वंकस्सहि, 8. अस्वंग्ध्वं, 9. अस्वंस्यत, F. स्वंस्यते, B. स्वंस्यीष्ट ॥ Pass. स्वज्यते, Caus. स्वजयति, Des. सिस्वंस्यते, Int. सास्वज्यते, सास्वंसि.

74. त्रप् *trap*, to be ashamed, (त्रप् .)

P. त्रपते, I. अत्रपत ॥ Pf. 3. त्रेपे (Pân. VI. 4, 122), 6. त्रेपाते, 9. त्रेपिरे, I A. I. अत्रपिषि or अत्रप्सि, 2. अत्रपिष्ठाः or अत्रप्थाः, 3. अत्रपिष्ट or अत्रम, F. त्रपिथ्यते or त्रप्स्यते, B. त्रपिषीष्ट or त्रप्सीष्ट.

75. तिञ् *tij*, to forbear.

P. तितिक्षते ॥ Pf. त्रितिक्षांचक्रे, I A. अत्रितिक्षिष्ट, F. त्रितिक्षिथ्यते, B. त्रितिक्षिषीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *pañ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणयांचक्रे or पणे (without ञाय्). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिथ्यते or पणिथ्यते, B. पणायिषीष्ट or पणिषीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणिषते, Int. पंपण्यते.

Note—This verb (see No. 26) takes ञाय्, but, as it is mentioned by Pânini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take ञाय्, unless it means to praise. It is likewise argued that पण्, if it takes ञाय्, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix ञाय् may be kept in the general tenses. (Pân. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयांचक्रे or चकमे, I A. अचीकमत or (without अय्) अचकमत (Pân. III. 1, 48, vârt.), F. कमिथ्यते or कामयिथ्यते, B. कमिषीष्ट or कामयिषीष्ट ॥ Pass. कम्यते (ã), Aor. अकामि (Pân. VII. 3, 34, vârt.), Caus. कामयति, Des. चिकामिषते or चिकामयिषते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय्, like a verb of the Chur class, and Vridhhi (Pân. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयाञ्चक्रे (Pân. III. 1, 37), I A. 1. आयिषि, 2. आयिष्याः, 3. आयिष्य, 4. आयिष्वहि, 5. आयिष्याथां, 6. आयिष्यातां, 7. आयिष्वहि, 8. आयिष्वं or °दं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pân. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. रेहत ॥ Pf. ईहाञ्चक्रे, I A. रेहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. रेजिहत्, Des. ईजिहिषते.

80. काञ् *kās*, to shine, (काञ्.)

P. काशते ॥ Pf. चकाशे or काशाञ्चक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. अिकाशिषते, Int. चाकाश्यते, चाकाष्टि.

81. कास् *kās*, to cough, (कास्.)

P. कासते ॥ Pf. कासाञ्चक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिव् *siv*, to serve, (सेव्.)

P. सेवते (परिसेवते) ॥ Pf. सिषेवे, I A. असेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविषते, Int. सेषेष्यते.

83. ग् *gā*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. अरविष्ट ॥ Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pân. VII. 4, 9), 2. दिग्यिषे, 3. दिग्ये, I A. 1. अदिषि, 2. अदिष्याः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दन्नः ॥ Pass. दीयते, Caus. दापयति, Des. दिह्यते, Int. देदीयते.

Note—It is one of the यु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत्.)

P. द्योतते ॥ Pf. दिद्युते (Pân. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pân. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युयते, देद्योसि.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्यति, B. वर्तिषीष्ट ॥ Caus.

घर्तयति, Aor. अघीवृत्त् or अघवर्तयत् (Pân. VII. 4, 7), Des. विवर्तयते or विवृत्सति, Int. घरीवृत्तते.

Note—The verbs beginning with वृत्, i. e. वृत्, वृष्, वृष्ट, स्यंद, कृष्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pân. I. 3, 91-93). The same verbs do not take इ in their Parasmaipada tenses (Pân. VII. 2, 59); as to कृष्, see Pân. VII. 2, 60, and I. 3, 93.

88. स्यंद् *syand*, to sprinkle or drop, (स्यंदू.)

P. स्यंदते ॥ Pf. I. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्दहे, I A. 3. अस्यंदिष्ट, 6. अस्यंदिषातां; or अस्यंत्त्र (6. अस्यंत्तातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pân. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्त्रः, Ger. स्यंदित्वा or स्यंत्वा (Pân. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंत्सते or सिस्यंत्सति.

89. कृष् *krip*, to be able, (कृष्.)

P. कल्पते ॥ Pf. अकृषे, I A. 3. अकल्पिष्ट or अकृष्म, 6. अकृष्मातां, 9. अकृष्मत्, or II Aor. Par. अकृषत्, F. कल्पिष्यते or कल्पस्यते or कल्पस्यति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or कृषीष्ट ॥ Pt. कृष्मः ॥ Caus. कल्पयति, Des. अिकल्पिषते or अिकृष्मति, Int. अलीकृष्यते or अलिकल्पते or अल्कल्पते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pân. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. व्यथ्यते, Aor. अव्यथि (ँ), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यन्ति.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pân. I. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, °रन्त्य or °रत् ॥ Caus. रमयति, Aor. अरोरमत्, Des. रिरंसते, Int. रंरन्त्यते, रंरमीति.

92. त्वर् *tvar*, to hurry, (भित्त्वा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, छिव् *sriv*, अक् *av*, मक् *mav*, substitute जूर् *júr*, तूर् *túr*, सू *srú*, ऊ *ú*, मू *mú* (Pân. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *júrṇah*, तूर्णः *túrṇah*, सूतः *srútaḥ*, ऊतः *útaḥ*, मूतः *mútaḥ*.

P. त्वरते ॥ Pf. तत्वरे, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिद्दं, F. त्वरिष्यते ॥ Pt. तूर्णः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375†), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (सह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सस्यः (§ 456, 6) ॥ Pass. सस्यते, Caus. साहयति, Aor. असोषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासस्यते, सासोढि.

Note—सह् and सह् change अ into ओ when अ would be followed by द्, the result of the amalgamation of ह् with a following dental (§ 128). Pân. VI. 3, 112.

III. Parasmaipada and Âtmanepada Verbs.

94. राज् *raj*, to shine, (राजू.)

P. राजति, ०ते ॥ Pf. रराज, रराजे or रेजे (Pân. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, ँते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिरराजिषति, ँते, Int. राराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति* ॥ Pf. 3. चखान, 6. चखुः, 9. चखुः (§ 328, 3), I A. अखनीत् (ā), (§ 348), but Âtm. अखनिष्ट only, F. खनिष्यति, B. खन्यात् or खयात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अखीखनत्, Des. चिखनिषति, ँते, Int. चंखन्यते or चाखायते (§ 391), चंखति.

96. हृ *hri*, to take, (हृप्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्षे, 9. जहुः, I A. अहारीत्, Âtm. अहत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात् ॥ Pt. दत्तः, Ger. दत्त्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहोर्षति, ँते, Int. जेह्रीयते, जर्हति &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes ऊ *ū* before terminations beginning with vowels that would ordinarily require Guna.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिय or जुगोढ, 3. जुगूह, 4. जुगुहिव, 5. जुगुहयुः &c., Âtm. 1. जुगूहे, 2. जुगुषे or जुगुहिये &c., I Aor. see § 362, F. गूहिष्यति or घोष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगूहत्, Des. जुगुषति (§ 470), Int. जोगुह्यते, जोगोढि.

98. श्रि *śri*, to go, to serve, (श्रिप्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिष्य, 3. शिश्राय, 4. शिश्रियिव, 5. शिश्रिययुः, II A. अशिश्रयत् (§ 371), F. श्रयिष्यति, B. श्रियात् ॥ Pass. श्रियते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रियते.

99. यञ् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिष्य or इयष्ट (§ 335, 3), 4. ईजिव, 5. ईजयुः, 6. ईजतुः, 7. ईजिम, 8. ईज, 9. ईजुः, I A. 1. अयाज्, 2. अयाजीः, 3. अयाजीत्, 4. अयाह्य, 5. अयाष्ट, 6. अयाष्टां, 7. अयाह्य, 8. अयाष्ट, 9. अयाह्युः, I Aor. Âtm. 1. अयजि, 2. अयष्टाः, 3. अयष्ट, 4. अयह्यहि, 5. अयह्यायां, 6. अयह्यातां, 7. अयह्यहि, 8. अयड्दं (not अयड्धं), 9. अयह्यत, F. यह्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, इज्य ॥ Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियह्यति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिय or उवप्य, 9. ऊपुः, I A. अवप्सीत्, Âtm. अवप्, F. वप्यति, P. F. वप्ता, B. उप्पात् ॥ Pt. उप्तः ॥ Pass. उप्यते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् vah, to carry.

P. वहति ॥ Pf. 1. उवाह (ã), 2. उवहिय or उवोढ, 3. उवाह, 4. ऊहिव, 5. ऊहयुः, 6. ऊहयुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. अवाहं, 2. अवाहोः, 3. अवाहोन्, 4. अवाह, 5. अवोढं, 6. अवोढां, 7. अवाह, 8. अवोढ, 9. अवाह्युः, I Aor. Âtm. 1. अवह्यि, 2. अवोढाः, 3. अवोढ, 4. अवह्यहि, 5. अवह्यायां, 6. अवह्यातां, 7. अवह्यहि, 8. अवोढुं, 9. अवह्यत, F. वह्यति, P. F. वोढा, B. उवात् ॥ Pt. ऊढः, Adj. वाह्यः ॥ Pass. उवाते, Caus. वाह्यति, Aor. अवोढत्, Des. विवह्यति, Int. वावह्यते, वावोढि.

102. वे ve, to weave, (वेम्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. उवाय, 6. ऊयतुः, 9. ऊयुः (॥ 311), I A. 1. अवासिषं, 2. अवासीः, 3. अवासीन्, Âtm. अवास्त, F. वास्यति, P. F. वाता, B. ऊयात्, Âtm. वासीह ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. ऊयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे hve, to emulate, to call, (ह्वेन्.)

P. ह्वयति ॥ Pf. 1. जुहाव (ã), 2. जुहविष्य or जुहोष्य, 3. जुहाव, 4. जुहुविव, II A. अह्वत् (॥ 363), Âtm. अह्वत, or I A. अह्वस्त, F. ह्वस्यति, B. ह्व्यात् ॥ Pt. ह्वतः, Ger. °ह्वय ॥ Pass. ह्वयते, Aor. अह्वयि, Caus. ह्वाययति, Aor. अह्ववत् (॥ 371), Des. जुह्वयति, Int. जोह्वयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् tud, to strike.

P. तुदति ॥ Pf. तुतोद्, F. तोत्स्यति, P. F. तोत्सा, I A. अतोत्सीत्, Âtm. अतुत् ॥ Pt. तुत्तः, Ger. तुत्सा ॥ Pass. तुत्सते, Caus. तोदयति, Aor. अतुतुदत्, Des. तुतुत्सति, Int. तोतुत्सते, तोतोत्सि.

105. भ्रज् bhraj, to fry, (भ्रज्ज.)

भ्रज् bhraj takes Samprasârana before weakening terminations, the same as ग्रह् grah, ज्याjyã, वय् vay, व्यध् vyadh, वञ् vaś, व्यच् vyach, व्रश्च् vrasch, प्रश्च् prachh (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भ्रज्जति ॥ Pf. 1. बभ्रज्ज, 2. बभ्रज्जिय or बभ्रज, 9. बभ्रज्जुः (Pân. i. 2, 5), or बभ्रज्जै &c. (Pân. vi. 4, 47), I A. अभाह्यीत् or अभाह्यीत्, Âtm. अभाह्य or अभाह्ये, F. भ्रज्जति or भ्रज्जति, P. F. भ्रजा or भ्रजे, B. भ्रज्यात्, Âtm. भ्रजाह्ये or भ्रजाह्ये ॥ Pt. भ्रजः ॥ Pass. भ्रज्जयते, Caus. भ्रज्जयति, Aor. अब्रज्जत् or अब्रज्जत्, Des. विभ्रज्जति or विभ्रज्जति, Int. ब्रज्जयते.

106. कृष् krish, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. कृषे, I A. अकाशीत् or अकाशीत्, Âtm. अकृषत् or अकृष, F. कृषति or कृषति, P. F. कृषे or कृषे, B. कृष्यात्, Âtm. कृषीह ॥ Pt. कृषः ॥ Pass. कृष्यते, Caus. कृषयति, Aor. अकृषत् or अकृषत्, Des. विकृषति, Int. चरीकृष्यते.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are, मुच् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिञ् *piś*, to form. (Pāṇ. VII. 1, 59.)

P. मुञ्चति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुञ्चति or मोञ्चते (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विन्दति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिल्लेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिम (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृती.)

P. कृन्तति (see No. 107) ॥ Pf. चकृत्, I A. अकृतीत्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृत्यात् ॥ Pt. कृन्नः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकृत् or अचीकृत्, Des. चिकर्तिषति or चिकृत्सति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhâtupāṭha 28, 73-108) do not admit of Guṇa or Vṛiddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिय, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. वृश्च *vraśch*, to cut, (ओद्रश्च.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वद्रश्च, 2. वद्रश्चिय or वद्रश्च, I A. अद्रश्चीत् or अद्राशीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रश्स्यति, B. वृश्चात् ॥ Pt. वृश्चः.

113. कृ *krī*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकरतुः, 9. चकरुः (Pāṇ. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्यः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. 1, 140, 141). Also अपस्किरते he drops (Pāṇ. VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृश्ति ॥ Pf. पस्पृशे, I A. अस्प्राशीत् or अस्याशीत् or अस्यृषत्, F. स्प्रश्यति or स्पृश्याति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृश्ति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रश् *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिय or पप्रश्च, 9. पप्रच्छुः (§ 328), I A. अप्राशीत्, F. प्रश्यति, B. पृच्छ्यात् ॥ Pt. पृष्टः ॥ Pass. पृच्छते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छते.

116. मृज् *śrij*, to let off.

P. मृजति ॥ Pf. 1. ससर्जे, 2. ससर्जिय or सस्रष्ट (see No. 48), I A. अस्त्राक्षीत्, F. स्रक्षति ॥ Pt. मृष्टः.

117. मज्ज् *majj*, to sink, (मस्जो.)

मज्ज् *majj* and नञ् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिय or ममंजय, I A. 3. अमांक्षीत् (§ 345), 6. अमांक्षात्, 9. अमांक्षुः, F. मंक्षति, P. F. मंक्षा ॥ Pt. मग्ः, Ger. मंक्षा or मक्षा (§ 438) ॥ Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्षि.

118. इष् *ish*, to wish, (इष्.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिय, 3. इयेष, 4. ईषिव, 5. ईषयुः, 6. ईषतुः, 7. ईषिम, 8. ईष, 9. ईषुः, I A. ऐषीत्, F. एषिष्यति, P. F. एष्टा or एषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्ट्वा or एषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. एषयति, Aor. ऐषियत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृङ्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. चिष्यते*, I. अचिष्यत, O. चिष्येत, I. चिष्यै ॥ Pf. 1. ममर, 2. ममर्ये, 3. ममार, 4. मचिव, 5. मचयुः, I A. 1. अमृषि, 2. अमृष्याः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृषीष्ट ॥ Pt. मृतः ॥ Pass. चिष्यते, Caus. मारयति, Des. मुमूर्षति, Int. मेसीयते.

120. दृ *dri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत्, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिष्यते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divādi, IV Class).

I. Parasmaipada Verbs.

121. दिष् *div*, to play, (दिवु.)

P. दीष्यति (§ 143) ॥ Pf. दिदेष, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीष्यात् ॥ Pt. द्यूनः or द्युतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देवित्वा ॥ Caus. देवयति, Des. दिदेषिषति or दुद्यूषति (§ 474), Int. देदीष्यते.

122. नृत् *nrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त्, 9. ननृतुः, I A. अनर्त्तीत्, F. नर्त्तिष्यति or नर्त्सीति (§ 337, II. 2) ॥ Pt. नृष्टः ॥ Caus. नर्त्तयति, Aor. अननर्त्तीत् or अननीनृत्त्, Des. निनर्त्तिषति or निनृत्सति.

* Final षु is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the ष of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards रि again becomes रिष्, according to Pāṇ. VI. 4, 77.

123. जृ *jrī*, to grow old, (जृष्.)

P. जीर्षेति* ॥ Pf. 3. जजार, 9. जजरुः (Gūṇa, § 330) or जेरुः (§ 328, 2), I A. अजारोत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीषीत् ॥ Pt. जीर्षीः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीर्षति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in शो *o* drop शो *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. च्छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिश्रासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. अस्रासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याध (§ 311), 9. विविधुः, I A. 1. अब्यात्सं, 2. अब्यात्सीः, 3. अब्यात्सीत्, 4. अब्यात्स्व, 5. अब्याद्भं, 6. अब्याद्भं, 7. अब्यात्स्व, 8. अब्याद्भ, 9. अब्यात्सुः, F. व्यस्यति, P. F. व्यडा, B. विध्यात् ॥ Pt. विडः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यासति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्प, 2. ततर्पिष or ततर्प्य or तत्वप्य, 3. ततर्प, 4. ततृपिष or ततृप्य, I A. अतर्पीत् or अतर्पीत् (§ 337, I. 3) or अत्रापीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्यति or तत्वप्यति, P. F. तर्पिता, तर्मा or त्रमा, B. तृप्यात् ॥ Pt. तृमः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पत्, Des. तितृप्यति or तितर्पिषति, Int. तरोतृप्यते.

128. मुह् *muh*, to be foolish.

P. मुस्यति ॥ Pf. 1. मुमोह, 2. मुमोहिय or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोह्यति or मोहियति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुस्यते, Caus. मोहयति, Des. मुमुक्षति, मुमोहियति or मुमुहियति, Int. मोमुस्यते, मोमोग्धि or मोमोढि.

* Final च्, changed to इर्, and lengthened before य्.

† The Śārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोहीत् (§ 337, I. 3, रधादि) or अमुक्षत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kri class.

129. नश् *naś*, to perish, (णञ्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. नशियति or नंश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नंष्टा (§ 438).

130. शम् *śam*, to cease, (शमु.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, अम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pân. VII. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेषुः, II A. अशमत्, F. शमिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शमयति (§ 462) he quiets, but शामयते or °ति he sees. (Dhâtupâṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिदिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pân. VII. 3, 82.)

P. मेद्यति ॥ Pt. मित्तः wet, or मेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pân. VII. 3, 79.)

P. जायते ॥ Pf. जज्ञे (§ 328, 3), I A. अजनिष्ट or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष्ट ॥ Pt. जातः, Caus. जनयति, Des. निजनिषते, Int. जाजायते or जंजन्यते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सतां, 9. अपत्सत, F. पत्यते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पन्नः ॥ Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अबुडाः, 3. अबुड or अबोधि, 4. अभुत्सहि, 5. अभुत्सार्था, 6. अभुत्सतां, 7. अभुत्सहि, 8. अबुड्, 9. अभुत्सत, F. भोत्स्यते, P. F. बोडा, B. भुत्सीष्ट ॥ Pt. बुडः ॥ Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. VI. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (ण्ह्.)

P. नस्यति or °ते ॥ Pf. 1. ननाह, 2. ननड (§ 130) or नेहिय, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स, 5. अनाडं, 6. अनाडां, 7. अनात्स, 8. अनाड, 9. अनात्सुः, Âtm. 1. अनत्सि, 2. अनडाः, 3. अनड, 4. अनत्सहि, 5. अनत्सार्था, 6. अनत्सतां, 7. अनत्सहि, 8. अनड्, 9. अनत्सत, F. नस्यति, P. F. नडा ॥ Pt. नडः, Ger. नडा, °नस ॥ Pass. नस्यते, Aor. अनाहि, Caus. नाहयति, Des. निनत्सते, Int. नानस्यते.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर् *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांश्कार, I A. अचूचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात् (‡ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्येते, Caus. चोरयति, Des. चुचोरयिषति. No Intensive (‡ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to ‡ 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (‡ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्यात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in ‡ 462, among the causatives. Such are झप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *krít*, to praise.

P. कीर्तयति (‡ 462, 2) ॥ I A. अकीकृतत् or अचिकीर्तत् (‡ 377).

Su Class (Svādi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुम्.)

P. सुनोति, I. 2. सुनु (‡ 321 *) ॥ Pf. सुपाव, Âtm. सुपुवे, I A. असावीत् (‡ 332, 4); the Sârasvatî allows also असौपीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P. F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूपवत्, Des. सुसूषति, Int. सोषूयते.

Note—The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिच्येय or चिक्येय or, according to Bharadvâja (‡ 335, 3), चिचयिय or चिकयिय, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचैपीत्, Âtm. अचेष्ट, F. चेष्यति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (‡ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pân. VII. 3, 58), Int. चेचीयते.

141. स्तृ *stri*, to cover, (स्तृम्.)

P. स्तृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्ताशीत्, Âtm. अस्तरिष्ट (not अस्तरौष्ट,

if खादि) or अस्तुत (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तरीत्, B. स्तरीत्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) ॥ Pass. स्तरीते, Caus. स्तारयति, Des. तिस्तीर्षति, Int. तास्तरीते.

142. वृ *vri*, to choose, (वृप्.)

P. वृणोति ॥ Pf. 1. ववार (*â*), 2. ववरिष्य*, 3. ववार, 4. ववृव, 5. ववृवुः, 6. ववृतुः, 7. ववृम, 8. ववृ, 9. ववृः, I A. अववारीत् (§ 332, 5), Âtm. अववरिष्ट or अववरीष्ट (§ 340) or अववृत् (§ 337, II. 4), F. ववरिष्यति or ववरीष्यति, P. F. ववरीता or ववरीता, B. ववरीयात्, Âtm. ववरिषीष्ट (not ववरीषीष्ट, Pân. VII. 2, 39) ॥ Pass. ववरीते, Aor. अववारी, Caus. ववारयति, Des. विववरिषति, विववरीषति or ववृर्षति, Int. वेवरीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति ॥ Pf. जिघाय (Pân. VII. 3, 56), I A. सहैषीत्, F. हेष्यति, P. F. हेता, B. हीयात् ॥ Caus. हाययति, Aor. सजीहयत् (Pân. VII. 3, 56), Des. जिघीषति, Int. जेघीयते.

144. शक् *śak*, to be able, (शक्ल.)

P. शक्नोति ॥ Pf. 3. शशाक, 9. शेकुः, I A. सशकत्, F. शस्यति, P. F. शक्ता ॥ Pt. शक्लः ॥ Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. सशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes श्रु *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुतः, 9. शृण्वन्ति; 4. शृणुवः or शृणवः ॥ Pf. 1. शुश्राव (*â*), 2. शुश्रोथ (§ 334, 8), 3. शुश्राव, 4. शुश्रुव, 5. शुश्रुवुः, 6. शुश्रुवतुः, 7. शुश्रुम, 8. शुश्रुव, 9. शुश्रुवुः, I A. अश्रौषीत्, F. श्रोष्यति, P. F. श्रोता, B. श्रूयात् ॥ Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अश्रुश्रवत् or अशिश्रवत् (§ 475), Des. श्रुश्रूयते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् *âp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आप्नुवः, 9. आप्नुवन्ति, I. आप्नोत्, O. आप्नुयात्, I. 3. आप्नोतु, 2. आप्नुहि ॥ Pf. आप्, Aor. आपत्, F. आप्स्यति, P. F. आप्ना ॥ Pt. आप्ना ॥ Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् *aś*, to pervade, (अशू.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवन्ते, 4. अश्नुवहे, I. 1. आश्नुवि, 2. आश्नुयाः, 3. आश्नुत, 4. आश्नुवहि, 5. आश्नुवायां, 6. आश्नुवातां, 7. आश्नुमहि, 8. आश्नुध्वं, 9. आश्नुवत, O. अश्नुवीत, I. 1. अश्नुवै, 2. अश्नुध्व, 3. अश्नुतां, 4. अश्नुवावहे, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुवामहे, 8. अश्नुध्वं, 9. अश्नुवतां ॥ Pf. 1. आनशे, 2. आनशिषे or आनक्षे, I A. 1. आशिक्ष, 2. आशिक्षाः,

* According to Pân. VII. 2, 13, we might form ववरिष्ये; but Pân. VII. 2, 63, would sanction ववरिष्य. The special restriction, however, of ववरिष्ये to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष्य as the proper form in ordinary Sanskrit.

3. आह, 4. आहसि, 5. आहसायां, 6. आहसातां, 7. आहसहि, 8. आहस्यं, 9. आहसत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्टा or अशिता, F. अह्यते or अशिष्यते, B. अक्षीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशात्, Des. अशिषियते, Int. अशाश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and
Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्ठाः or अतथाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; चृणु to go, अणोति or चृणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण *kshan*, to kill, (क्षण.)

P. क्षणोति ॥ Pf. अक्षाय, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्ठाः or अक्षथाः.

150. क्षिण *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (घणु.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kri*, to do, (डुकृन्.)

कृ *kri* before weak terminations becomes कर् *kar*, but before strong terminations कुर *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोमि, 3. करोति, 4. कुर्वेः, 5. कुरुयः, 6. कुरुतः, 7. कुर्मः, 8. कुरुय, 9. कुर्वीति, I. 1. अकरवं, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुतं, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्यां, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुतं, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वतु ॥ Pf. 1. अकार (â), 2. अकार्ये, 3. अकार, 4. अकृव, 5. अकृपुः, 6. अकृतुः, 7. अकृम, 8. अकृ, 9. अकृः, I A. 1. अकार्ये, 2. अकार्याः, 3. अकार्यात्, 4. अकार्ये, 5. अकार्ये, 6. अकार्ये, 7. अकार्ये, 8. अकार्ये, 9. अकार्युः, F. अरिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्व, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुये, 3. कुरुते, 4. कुर्वहे, 5. कुर्वीये, 6. कुर्वीते, 7. कुर्महे, 8. कुरुध्वे, 9. कुर्वीते, I. 1. अकुर्वि, 2. अकुरुयाः, 3. अकुरुत, 4. अकुर्वहि, 5. अकुर्वीयां, 6. अकुर्वीतां, 7. अकुर्महि, 8. अकुरुध्वं, 9. अकुर्वीत, O. 1. कुर्वीय &c., I. 1. करवे, 2. कुरुध्व, 3. कुरुतां, 4. करवावहे, 5. कुर्वीयां, 6. कुर्वीतां, 7. करवामहे, 8. कुरुध्वं, 9. कुर्वीतां ॥ Pf. 1. अक्रे, 2. अकृये, 3. अक्रे,

4. चकृवहे, 5. चक्राथे, 6. चक्राते, 7. चकृमहे, 8. चकृदे, 9. चक्रिरे, I A. 1. अकृषि, 2. अकृषाः, 3. अकृत, 4. अकृष्यहि, 5. अकृषायां, 6. अकृषातां, 7. अकृष्यहि, 8. अकृदं, 9. अकृषत, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. अकारि, Caus. कारयति, Aor. अचीकरत्, Des. चिकीर्षति, Int. चेक्रियते, चर्कति &c., or चर्करीति &c. (§ 490).

Krī Class (Kryādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krī*, to buy, (उक्रीम्.)

P. क्रीणाति ॥ Pf. 1. चिक्राय (ā), 2. चिक्रयिष or चिक्रेष, 3. चिक्राय, 4. चिक्रयिष, 5. चिक्रययुः, 6. चिक्रयतुः, 7. चिक्रयिष, 8. चिक्रय, 9. चिक्रयुः, I A. अक्रीषीत्, Âtm. अक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्, Âtm. क्रेषीष्ट ॥ Pt. क्रीतः ॥ Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

154. मी *mī*, to kill, (मीम्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final चा *ā* whenever their ई *ī* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in यया (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति ॥ Pf. 1. ममौ, 2. ममाथ or ममिष, 3. ममौ, 4. मिम्यिष, 5. मिम्ययुः, 6. मिम्यतुः, 7. मिम्यिष, 8. मिम्य, 9. मिम्युः, I A. अमासीत् (§ 353), Âtm. अमास्त (§ 353), F. मास्यति, P. F. माता, B. मीयात्, Âtm. मासीष्ट ॥ Pt. मीतः, Ger. मीत्वा, °माय ॥ Pass. मीयते, Caus. मापयति (§ 463, II. 19), Des. मित्सति (§ 471, 8), Int. मेमीयते.

155. स्तम् *stambh*, to support, (स्तम्भु.)

The verbs स्तम् *stambh*, स्तुम् *stumbh*, स्खम् *skambh*, स्कुम् *skumbh*, and स्कु *sku* may be conjugated as Krī or as Su verbs.

P. स्तभ्नाति or स्तभ्नाति &c., I. अस्तभ्नात्, O. स्तभ्नीयात्, I. 1. स्तभ्नाति, 2. स्तभान*, 3. स्तभ्नात्, 4. स्तभाथ, 5. स्तभ्नीतं, 6. स्तभ्नीतां, 7. स्तभ्नाथ, 8. स्तभ्नीत, 9. स्तभ्नु ॥ Pf. तस्तंभ, I A. अस्तंभीत् or II A. अस्तभत् (§ 367), F. स्तंभियति, P. F. स्तंभिता, B. स्तभ्यात् ॥ Pt. स्तम्भः, Ger. स्तंभित्वा or स्तम्भा ॥ Pass. स्तभ्यते, Caus. स्तंभयति, Des. तित्तंभियति, Int. तास्तभ्यते.

156. पू *pū*, to purify, (पूम्.)

The Krī verbs beginning with पू *pū* shorten their vowel in the special tenses (Pāṇ. vii. 3, 80).

They stand Dhātupāṭha 31, 12-32. The more important are, लू *lū*, to cut, लू *lū*, to cut, लू *lū*, to cover, वृ *vṛ*, to choose, धू *dhū*, to shake, पू *pū*, to fill, दृ *dṛ*, to tear, जृ *jṛ*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाथ, Âtm. पुपुवे, I A. अपाचीत्, Âtm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पवित्वा (§ 424) belong to पूङ्, पवते (Bhū class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपीपवत्, Des. पुपूषति (पिपवित्ते belongs to पूङ्, पवते, Bhū class, Pāṇ. vii. 2, 74), Int. योपूयते.

* Krī verbs ending in consonants form the 2nd pers. sing. imperative in स्तान्; § 321, note 2.

157. ग्रह् *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां || Pf. 1. जग्राह (ã), 2. जग्रहिय, 3. जग्राह, 4. जगृहिव,
5. जगृह्युः, 6. जगृहतुः, 7. जगृहिन, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348*),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्यात्, Âtm. ग्रहीषीष्ट || Pt. गृहीतः, Ger. गृहीत्वा || Pass. गृह्यते, Aor. अग्रहि,
Fut. ग्रहीष्यते or ग्रहिष्यते &c., Caus. ग्राहयति, Des. निषृष्यति, Int. जरीगृह्यते, जाग्रहि
(not जाग्रहि).

II. Parasmaipada Verbs.

158. ज्या *jyá*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु || Pf. 1. जिज्यौ, 2. जिज्यिथ or जिज्याथ,
3. जिज्यौ, 4. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् || Pt. जीनः (जीतः as
participle would be wrong, see Pân. viii. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय || Caus. ज्यापयति, Des. जिज्यासति,
Int. जेजीयते.

159. ज्ञा *jñá*, to know.

This verb substitutes जा *já* in the special tenses. (Pân. vii. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु || Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति,
P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात् || Pt. ज्ञातः || Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ã),
(see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु || Pf. 1. बबंध, 2. बबंधिथ or बबंध or
बबंध, I A. 1. अभान्त्सं, 2. अभान्त्सीः, 3. अभान्त्सीत्, 4. अभान्त्स, 5. अबान्द्धं, 6. अबान्द्धां, 7. अभान्त्स,
8. अबान्द्ध, 9. अभान्त्सुः, F. भन्त्यति, P. F. बन्धा, B. बध्यात् || Pt. बद्धः, Ger. बद्ध्वा || Pass.
बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. विभन्सति, Int. बाबध्यते, बाबंधि.

III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृङ्.)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां || Pf. वव्रे, I A. अवरीष्ट or अवरीष्ट or अवृत्,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट || Pt. वृतः ||
Pass. व्रियते, Caus. वरयति (ã), Des. विवरिष्यते or विवरीष्यते, Int. वेव्रीयते, ववैर्ति &c.
Contracted forms of the Des. and Int., वुवैर्ति and वोवृयते.

Ad Class (Adādi, II Class).

I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अक्षि, 2. अक्षि, 3. अक्षि, 4. अक्षिः, 5. अक्ष्यः, 6. अक्षः, 7. अक्षः, 8. अक्ष्य, 9. अक्षति, I. 1. आदं, 2. आदः (Pāṇ. VII. 3, 100)*, 3. आदत्, 4. आद, 5. आदं, 6. आदं, 7. आद, 8. आद, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अदि, 3. अनु, 4. अदाव, 5. अदं, 6. अदं, 7. अदान, 8. अद, 9. अदंतु || Pf. 1. आद, 2. आदिष्य &c., or substituting घस् ||, 1. जघास (ā), 2. जघसिष्य, 3. जघास, 4. जघिष्य, 5. जघयुः, 6. जघतुः, 7. जघिम, 8. जघ, 9. जघुः, II A. 1. अघसं, 2. अघसः, 3. अघसत्, F. अत्यति, P. F. अत्ता, B. अद्यात् || Pt. जग्धः †, Ger. जग्धा, °जग्ध्य (Pāṇ. II. 4, 36) || Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

163. प्सा *psd*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सान् or अप्सुः (§ 322 †), O. प्सायात्, I. प्सातु || Pf. प्सायौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् || Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. मा *mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु || Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात् || Pt. मितः, Ger. मित्वा, °माय || Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीयत्, Des. मित्सति, Int. मेमीयते, मानाति or मामेति.

165. या *yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु || Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात् || Pt. यातः || Pass. याये, Caus. यापयति, Aor. अयीयत्, Des. यियासति, Int. यायायते.

166. ख्या *khyā*, to proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु || Pf. चख्यौ, II A. अख्यात्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात् || Pt. ख्यातः || Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यत्, Des. चिख्यासति, Int. चाख्यायते.

167. वञ् *vaś*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्मि, 2. वञ्मि (§ 125, 120), 3. वञ्मि, 4. उञ्मः, 5. उञ्मः, 6. उञ्मः, 7. उञ्मः, 8. उञ्म, 9. उञ्मति, I. 1. अवञ्मं, 2. अवञ्म, 3. अवञ्म, 4. औञ्म, 5. औञ्म, 6. औञ्म, 7. औञ्म, 8. औञ्म, 9. औञ्मन्, O. उञ्म्यात्, I. 1. वञ्मानि, 2. उञ्मि, 3. वञ्म, 4. वञ्माव, 5. उञ्म, 6. उञ्म, 7. वञ्मान,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि (Pāṇ. VI. 4, 101); § 321, note 1.

|| In the tenses where अद् is deficient, घस् is used instead.

¶ This is formed from जघ् to eat, a reduplicated form of घस्. (Pāṇ. II. 4, 36.)

8. उह, 9. उशंतु ॥ Pf. 3. उवाश, 9. ऊशुः, I A. अवाशीत् (\acute{a}), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वाषष्टि.

168. हन् *han*, to kill.

This verb drops its final *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pân. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह् *ghn* (Pân. vii. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हस्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हम्मः, 8. हय, 9. मंति, I. 1. अहनं, 2. अहन्, 3. अहन्, 4. अहन्य, 5. अहतं, 6. अहतां, 7. अहम्म, 8. अहत, 9. अहन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pân. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (\acute{a}), (Pân. vii. 3, 55), 2. जघनिष or जघंष, 3. जघान, 4. जघ्मिष, 5. जघ्मयुः, 6. जघ्मतुः, 7. जघ्मिष, 8. जघ्म, 9. जघ्मुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. घभ्यात् ॥ Pt. हतः, Ger. हत्वा, °हय (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. निघांसति, Int. जंघन्ते or जेघ्नीयते (Pân. vii. 4, 30, vârt., he kills), जंघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vriddhi instead of Guṇa before weak terminations beginning with consonants. (Pân. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुतुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई *ī* before all terminations of the special tenses beginning with consonants. (Pân. vii. 3, 95.)

P. 1. रौमि or र्वौमि, 2. रौषि or र्वौषि, 3. रौति or र्वौति, 4. रुवः or र्वौषः, 5. रुषः or र्वौषः, 6. रुतः or र्वौतः, 7. रुमः or र्वौमः, 8. रुष or र्वौष, 9. रुवंति, I. 1. अरवं, 2. अरौः or अरवौः, 3. अरौत् or अरवौत्, 4. अरुव or अरवौष, 5. अरुतं or अरुवौतं, 6. अरुतां or अरुवौतां, 7. अरुम or अरुवौम, 8. अरुत or अरुवौत, 9. अरुवन्, O. रुयात् or र्वौयात्, I. 1. र्वाषि, 2. रुहि or र्वौहि, 3. रौतु or र्वौतु, 4. र्वाव, 5. रुतं or र्वौतं, 6. रुतां or र्वौतां, 7. र्वाव, 8. रुत or र्वौत, 9. रुवंतु ॥ Pf. 3. रुराव, 9. रुरुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात् ॥ Pt. रुतः ॥ Pass. रुयते, Caus. रावयति, Des. रुरुषति, Int. रुरुयते.

Note—The Sârasvatî gives अरौषीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई *ī* to तु *tu* to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. आयानि, 2. इहि, 3. इहु, 4. अयाव, 5. इतं, 6. इतां, 7. आयाम, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (â), 2. इययिष or इयेष, 3. इयाय, 4. ईयिष, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. 1. अगां (Pân. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (‡ 368), F. अयति, P. F. अता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, °इत् ॥ Pass. इयते, Aor. अगायि (‡ 404), Caus. गमयति (Pân. II. 4, 46), Des. जिगमिषति (Pân. II. 4, 47). But see ‡ 463, II. 1, and ‡ 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेत्ति, 2. वेत्सि, 3. वेत्ति, 4. विद्मः, 5. विद्यथः, 6. विद्मः, 7. विद्मः, 8. विद्यथ, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pân. VIII. 2, 75), 3. अवेत् (‡ 132*), 4. अविद्म, 5. अविद्म, 6. अविद्म, 7. अविद्म, 8. अविद्म, 9. अविद्म, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pân. III. 1, 41), 2. विद्मि, 3. वेत्तु, 4. वेदाव, 5. विद्म, 6. विद्म, 7. वेदाम, 8. विद्म, 9. विदंतु ॥ Pf. विवेद or विदांचकार (‡ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्थ, 3. वेद, 4. विद्म, 5. विदयुः, 6. विदतुः, 7. विद्म, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवोविदत्, Des. विविदिषति (Pân. I. 2, 8), Int. श्रेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. 1. अस्मि, 2. असि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आसव, 5. आसं, 6. आसां, 7. आसम, 8. आस, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. अस्मानि, 2. एधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिष, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिषहे, 5. आसाषे, 6. आसाते, 7. आसिमहे, 8. आसिष्ये, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pân. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्जि, 2. मार्शि, 3. मार्ष्टि (‡ 124), 4. मृज्मः, 5. मृज्मः, 6. मृज्मः, 7. मृज्मः, 8. मृज्मः, 9. मृज्मति or मार्जति, I. 1. अमार्जि, 2. अमार्दे, 3. अमार्दे, 4. अमृज्म, 5. अमृज्म, 6. अमृज्म, 7. अमृज्म, 8. अमृज्म, 9. अमृज्म or अमार्जन्, O. मृज्यात्, I. 1. मार्जानि, 2. मृज्मि, 3. मार्ष्टु, 4. मार्जाव, 5. मृज्म, 6. मृज्म, 7. मार्जाम, 8. मृज्म, 9. मृज्म or मार्जतु ॥ Pf. 1. ममार्जे, 2. ममार्जिष or ममार्ष्टे, 3. ममार्जे, 4. ममृज्मिष or ममार्जिष, 5. ममृज्मिषुः or ममार्जिषुः, 6. ममृज्मतुः or ममार्जितुः, 7. ममृज्मि or ममार्जिन्, 8. ममृज्म or ममार्जे, 9. ममृज्मः or ममार्जुः, I A. अमार्जीत् or अमार्जीत्, F. मार्जिष्यति or मार्ज्यति, P. F. मार्जिता or मार्ष्टा, B. मृज्यात् ॥ Pt. मृज्मः, Ger. मार्जित्वा or मृज्मा, °मृज्म, Adj. मार्जित्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

मार्हेभ्यः, मृज्यः or मार्यैः (Pāṇ. III. 1, 113) ॥ Pass. मृज्यते, Aor. समार्भि, Caus. मार्जयति, Des. निमृक्षति or निमार्जिषति, Int. मरीमृज्यते, मर्मादि.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वच्यः, 5. वक्यः, 6. वक्तुः, 7. वच्यः, 8. वक्य, 9. वदति or व्रुवति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवच्य, 5. अवक्तं, 6. अवक्तां, 7. अवच्य, 8. अवक्त, 9. अवदन्* ॥ O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्तं, 6. वक्तां, 7. वचाम, 8. वक्त, 9. वदंतु* ॥ Pf. 3. उवाच, 9. जचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् ॥ Pt. उक्तः ॥ Pass. उच्यते, Aor. अवचि, Caus. वाचयति, Aor. अवीचत्, Des. विवक्षति, Int. वाच्यते.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जङ् *jakṣh* take इ *i* before the terminations of the special tenses beginning with consonants, except य *y* (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई *ī* is inserted (Pāṇ. VII. 3, 98); or, according to others, अ *a* (Pāṇ. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिति, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदीः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिव, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिहु, 4. रोदाव, 5. रुदितं, 6. रुदितां, 7. रोदाम, 8. रुदित, 9. रुदंतु ॥ Pf. हरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् ॥ Pt. रुदितः ॥ Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदत्, Des. अरुदिवति or अरोदिवति, Int. रोद्यते.

177. जङ् *jakṣh*, to eat, to laugh ॥

Seven verbs, जङ् *jakṣh*, जागृ *jāgrī*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधी *dīdhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321 †) ॥ Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgrī*, to wake. (Pāṇ. VI. 1, 192, accent.)

P. 1. जागर्मि, 2. जागर्षि, 3. जागर्ति, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृथ, 6. अजागृतां, 7. अजागृम, 8. अजागृत्, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृन्तु, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु ॥ Pf. 3. जजागर or जागराचकार (Pāṇ. III. 1, 38), 9. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागर्थात् ॥ Pt. जागरितः ॥ Pass. जागर्थते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

॥ जङ् to eat, from घस्; जङ् to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pân. VI. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *â* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. VI. 4, 114). Before strong terminations beginning with vowels the आ *â* is lost (Pân. VI. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्रामि, 4. दरिद्रिष्वः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्रायि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राव, 5. दरिद्रन्तं, 6. दरिद्रतां, 7. दरिद्राम, 8. दरिद्रत, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. VI. 4, 114, vârt.), P. F. दरिद्रता (not दरिद्राता).

180. शास् *śâs*, to command, (शासु.) (Pân. VI. 1, 188.)

शास् *śâs* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. VI. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (‡ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासानि, 2. शाधि (‡ 132), 3. शास्तु, 4. शासाव, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. शशास, II A. अशिषत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशिष्यति, Int. शेशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षाथे, 6. चक्षाते, 7. चक्षहे, 8. चक्ष्ते, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षत, O. अक्षीत्, I. चक्षां ॥ Pf. चचक्षे.

The other forms are supplied from ख्या or क्शा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चख्यौ ॥ II A. अख्यात् or ँत, F. ख्यास्यति or ँते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीह.

182. ईञ् *îs*, to rule.

The root ईञ् *îs* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77). ईद् *îd* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78) The commentators, however, extend the latter rule to ईञ् *îs*. See notes to Pân. VII. 2, 78.

P. 1. ईञे, 2. ईञिथे, 3. ईञे, 8. ईञिष्वे, I. 3. ऐह, 8. ऐञिष्वं or ऐह्वं, O. ईञीत्, I. 1. ईञे, 2. ईञिष्व, 3. ईञां, 8. ईञिष्वं or ईह्वं ॥ Pf. ईञांचक्रे, I A. ऐञिह.

183. आस् *âs*, to sit.

P. आस्ते, I. आस्त, O. आसीत्, I. आस्तां ॥ Pf. आसांचक्रे (part. आसीनः, Pân. VII. 2, 83), I A. आसिह, F. आसिष्यते.

184. सू *sû*, to bear, (बूङ्.)

P. सूते, I. असूत्, O. सुवीत्, I. 1. सुवे (Pân. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहे, 5. सुवाथां, 6. सुवातां, 7. सुवामहे, 8. सूध्वं, 9. सुवतां ॥ Pf. सुषुवे, I A. असविह or असोह

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śi*, to lie down, to sleep, (शीङ्.)

The verb शी *śi* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts र् in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेषे, 3. शेते, 4. शेवहे, 5. शयाये, 6. शयाते, 7. शेमहे, 8. शेध्वे, 9. शेरते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेषाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेष्वा, 3. शेतां, 4. शयावहै, 5. शयायां, 6. शयातां, 7. शयामहै, 8. शेध्वं, 9. शेरतां ॥ Pf. शिशये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अधीत, 6. अधीयातां (Sâr. II. 5, 8), 9. अधीयत, O. अधीयीत, I. 1. अध्ये, 2. अधीष्व, 3. अधीतां, 4. अध्यावहै, 5. अधीयायां, 6. अधीयातां, 7. अध्यामहै, 8. अधीध्वं, 9. अधीयातां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अधीष्ट, 6. अधीयातां, 9. अधीयत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीषत, F. अध्यष्यते, Cond. अध्येष्यत or अध्यगीष्यत, P. F. अध्येता, B. अध्येषीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यायि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिषत् or अध्यजीगपत्, Des. अधीषिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेषि, 2. द्वेषि, 3. द्वेषि, 4. द्विष्वाः, 9. द्विषंति, I. 1. अद्वेषं, 2. अद्वेष, 3. अद्वेष, 4. अद्विष्वा, 9. अद्विषन् or अद्विषुः (§ 321†), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विद्रि, 3. द्वेषा, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेष, I A. अद्विष्यात्, F. द्वेष्यति, P. F. द्वेषा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेषि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेषि.

188. दुह् *duh*, to milk.

P. 1. दोग्धि, 2. धोग्धि, 3. दोग्धि, 4. दुग्ः, 5. दुग्धः, 6. दुग्धः, 7. दुग्ः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अधोक्, 3. अधोक्, 4. अदुग्ः, O. दुग््यात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अदुग््यात् &c. (see § 362), F. धोष्यति.

189. स्तु *stu*, to praise, (दृप्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीषः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीष, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु

or स्तवीतु ॥ Pf. 3. तुष्टाय, 2. तुष्टोय, 6. तुष्टुवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोष्यति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टयति, Int. तोष्टयते, तोष्टोति.

190. ब्रू *brû*, to speak, (ब्रूम.)

This verb takes ई *i* before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *âha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्य, 3. ब्रवीति or आह, 4. ब्रूवः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूय, 9. ब्रूवन्ति or आहुः, I. 1. अब्रवं, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऊर्णु *úrṇu*, to cover, (ऊर्णुम्.)

This verb may take Vriddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate ई *i*, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऊर्णीति or ऊर्णीति, 9. ऊर्णुवति, I. और्णीत्, O. ऊर्णुयात्, I. ऊर्णीतु or ऊर्णीतु ॥ Pf. 1. ऊर्णुनाव (*â*), 2. ऊर्णुनविष्य or ऊर्णुनुविष्य, 3. ऊर्णुनाव, 4. ऊर्णुनुविष्य, 5. ऊर्णुनुवयुः, 6. ऊर्णुनुवतुः, 7. ऊर्णुनुविम, 8. ऊर्णुनुव, 9. ऊर्णुनुवुः, I A. और्णुवीत् or और्णुवीत् or और्णुवीत् (Pân. VII. 2, 6), F. ऊर्णुविष्यति or ऊर्णुनुविष्यति, B. ऊर्णुयात् ॥ Pass. ऊर्णुयते, Caus. ऊर्णुवयति, Aor. और्णुनवत्, Des. ऊर्णुनूषति or ऊर्णुनुविष्यति or ऊर्णुनुविष्यति, Int. ऊर्णुनूयते, ऊर्णुनूति.

Hu Class (*Juhotyâdi*, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांश्कार (§ 326), I A. अहौषीत्, F. होष्यति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूषति, Int. जोहूयते, जोहोति.

193. भी *bhî*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई *i* before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. अबिभेत्, 6. अबिभीतं or अबिभितं, 9. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेतु ॥ Pf. बिभाय or बिभयांश्कार (§ 326), I A. अभैषीत्, F. भेष्यति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भावयति or भावयते or भीषयते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. ही *hrî*, to be ashamed. (Pân. VI. 1, 192, accent.)

P. 3. जिहेति, 6. जिहीतः, 9. जिह्रियति (§ 110), I. अजिहेत्, O. जिहीयात्, I. जिहेतु ॥
Pf. 3. जिहाय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयाञ्कार, I A. अहेषीत्, F. हेषति, P. F. हेता,
B. हीयात् ॥ Pt. हीयः or हीतः (Pân. VIII. 2, 56) ॥ Pass. हीयते, Caus. हेपयति,
Aor. अजिह्रियत्, Des. जिहीयति, Int. जेहीयते.

195. पृ *prî*, to fill, to guard.

This verb, and others in which final च्चृ *ri* is preceded by a labial, changes the vowel into उ *ur*, except where the vowel requires Guṇa or Vriddhi. (Pân. VII. 1, 102.)

P. 1. पिपमि, 2. पिपमि, 3. पिपमि, 4. पिपूर्वः, 5. पिपूर्वः, 6. पिपूर्तः, 7. पिपूर्तः, 8. पिपूर्वै,
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वै,
5. अपिपूर्त, 6. अपिपूर्ता, 7. अपिपूर्त, 8. अपिपूर्त, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि,
2. पिपूर्हि, 3. पिपतु, 4. पिपराव, 5. पिपूर्त, 6. पिपूर्ता, 7. पिपराम, 8. पिपूर्त, 9. पिपुरतु ॥ Pf. 1.
पपार (â), 2. पपरिच, 3. पपार, 4. पपरिच, 5. पपरयुः or पप्रयुः, 6. पपरतुः or पप्रतुः, 7. पपरिम,
8. पपर, 9. पपरुः or पप्रुः (Pân. VII. 4, 11, 12), I A. अपारीत्, F. परिच्यति (î), P. F.
परिता or परीता, B. पूयात् ॥ Pt. पूतः (Pân. VIII. 2, 57), पूर्यः, and पूरितः are referred
to पूर (§ 442, 7), Ger. पून्वा, °पूर्य ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपीपरत्, Des.
पुपूर्वति or पिपरिचति (î), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root पृ, with short च्चृ. Thus, P. 3. पिपति, 6. पिपतः, 9. पिपति, I. 3. अपिपः, 6. अपिपतां, 9. अपिपरुः, O. पिपयात् ॥
I A. अपापीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. चेप्रीयते (§ 481).

196. हा *há*, to leave, (ओहाक्.)

Reduplicated verbs ending in आ *á* (except the घु *ghu* verbs, see § 392 *) substitute ई *i* for आ *á*
before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा *há*,
however, may also substitute ई *i* (Pân. VI. 4, 116).

P. 1. जहामि, 2. जहासि, 3. जहाति, 4. जहीवः (î), 5. जहीयः (î), 6. जहीतः (î), 7. जहामिः
(î), 8. जहीत (î), 9. जहति, I. 1. अजहां, 2. अजहाः, 3. अजहात्, 4. अजहीव (î), 9. अजहुः,
O. जहात् (Pân. VI. 4, 118), I. 1. जहानि, 2. जहीहि (î) or जहाहि (Pân. VI. 4, 117),
3. जहातु, 4. जहाव, 5. जहीतं (î), 6. जहीतां (î), 7. जहाम, 8. जहीत (î), 9. जहतु ॥ Pf. 1. जहौ,
2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A.
अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. हीनः, Ger. हित्वा (Pân. VII. 4, 43),
°हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहपत्, Des. जिहासति, Int. जेहीयते.

197. चृ *ri*, to go.

P. 3. इयति, 6. इयतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतां, 9. ऐयतुः, O. इययात्,
I. 1. इयराणि, 2. इयृहि, 3. इयतु, 4. इयराव, 5. इयतं, 6. इयतां, 7. इयराम, 8. इयत, 9. इयतु ॥
Pf. 1. आर, 2. आरिच, I A. आरत्, 9. आरत् (§ 364), F. अरिच्यति, P. F. अता, B. अयात्.

II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माङ्.)

P. 1. मिते, 2. मिते, 3. मिते, 4. मिते, 5. मिते, 6. मिते, 7. मिते, 8. मिते,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमायां, 6. अमिमातां, 7. अमिमीमहि, 8. अमिमीध्वं, 9. अमिमत्, O. मिमीत, I. 1. मिमे, 2. मिमीष्व, 3. मिमीतां, 4. मिमावहे, 5. मिमायां, 6. मिमातां, 7. मिमामहे, 8. मिमीध्वं, 9. मिमतां || Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाषे, 6. ममाते, 7. ममिमहे, 8. ममिध्वे, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासायां, 6. अमासातां, 7. अमास्वहि, 8. अमाध्वं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट || Pt. मित्तः, Ger. मित्वा, °माय (not मीय, Pân. vi. 4, 69) || Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृन्.)

P. 1. विभर्ति, 2. विभर्षि, 3. विभर्ति, 4. विभृवः, 5. विभृयः, 6. विभृतः, 7. विभृमः, 8. विभृय, 9. विभ्रति, Âtm. 1. विभ्रे, 2. विभृषे, 3. विभृते, I. 3. अविभः, 6. अविभृतां, 9. अविभरुः, Âtm. 3. अविभृत, 6. अविभ्रातां, 9. अविभ्रत, O. विभृयात्, Âtm. विभ्रीत्, I. 1. विभरायि, 2. विभृहि, 3. विभर्तुं || Pf. 1. वभार (ã), 2. वभर्षे, 3. वभार, 4. विभृव (¶ 334; Pân. vii. 2, 13) or विभरांचकार, I A. अभाषीत्, Âtm. अभृत, F. भरिष्यति, P. F. भर्ता, B. धियात्, Âtm. भृषीष्ट || Pt. भृतः || Pass. धियते, Caus. भारयति, Des. वुभूर्धेति, or विभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेधीयते, वर्भेति.

200. दा *dâ*, to give, (डुदाप्.)

The घु *ghu* verbs (§ 392 *) drop आ *â* before strong terminations, when other reduplicated verbs (see No. 196) change आ *â* to ई *ê*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददानि, 4. दद्वः, 5. दद्व्यः, 6. दद्वः, 7. दद्वः, 8. दद्व्य, 9. ददति, Âtm. 1. ददे, 2. दास्ते, 3. दद्वे, 4. दद्वहे, 5. ददाषे, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. ददते, I. 1. अददां, 2. अददाः, 3. अददात्, 4. अदद्व, 5. अदद्व, 6. अदद्व, 7. अदद्व, 8. अदद्व, 9. अदद्वुः, Âtm. 1. अददि, 2. अदद्व्याः, 3. अदद्व, 4. अदद्वहि, 5. अददायां, 6. अददातां, 7. अदद्वहि, 8. अदद्वुं, 9. अददत्, O. दद्यात्, Âtm. ददीत्, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददात्, 4. ददाव, 5. दद्व, 6. दद्व, 7. ददाम, 8. दद्व, 9. ददद्व, Âtm. 1. दद्वै, 2. दद्वस्व, 3. दद्व, 4. ददावहे, 5. ददायां, 6. ददातां, 7. ददामहे, 8. दद्वुं, 9. ददतां || Pf. 1. दद्वै, 2. दद्विष or ददाव, 3. दद्वै, 4. दद्विष, 5. दद्व्युः, 6. ददद्वुः, 7. दद्विम, 8. दद्व, 9. दद्वुः, Âtm. 1. ददे, 2. दद्विषे, 3. ददे, 4. दद्विवहे, 5. ददाषे, 6. ददाते, 7. दद्विमहे, 8. दद्विध्वे, 9. दद्विरे, II A. 1. अदां, 9. अद्वुः, Âtm. अद्विषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट || Pt. दद्वः (¶ 436), Ger. दद्व्वा, °दाय || Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदपत्, Des. दद्वसति, Int. देदीयते, दादाति.

201. धा *dhd*, to place, (डुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धद्व्यः &c. (¶ 118, note). The Pt. is हित्तः, Ger. हित्वा, °धाय.

202. निञ् *nij*, to cleanse, (णिजिर्.)

The verbs निञ् *nij*, विञ् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. I. नेनेञ्मि, 2. नेनेच्छि, 3. नेनेक्लि, 9. नेनिजति, I. I. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिजुः, O. नेनिज्यात्, I. I. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्कु ॥ Pf. निनेज, I A. अनैच्छीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ला, B. निज्यात्, Âtm. निच्छीष्ट ॥ Caus. नेजयति, Aor. अनैनिजत्, Des. निनिच्छति, Int. नेनिज्यते, नेनेक्लि.

Rudh Class (Rudhâdi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रुध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिष्, 3. रुरोध, 9. रुरुधिम्, 9. रुरुधुः, I A. अरुत्सीत् or II A. अरुधत्, Âtm. अरुद्ध, F. रोक्ष्यति, P. F. रोद्धा, B. रुध्यात्, Âtm. रुत्सीष्ट ॥ Pt. रुद्धः, Ger. रुद्धा, °रुध्य ॥ Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रोरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिषु.)

P. I. शिनप्ति, 2. शिनधि, 3. शिनष्टि, 4. शिष्प्वः, 5. शिष्टः, 6. शिष्टः, 7. शिष्प्वः, 8. शिष्ट, 9. शिष्पति, I. I. अशिनषं, 2. अशिनद, 3. अशिनद, 4. अशिष्प्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्प, 8. अशिष्ट, 9. अशिष्पन्, O. शिष्यात्, I. I. शिनषाणि, 2. शिष्टु (or शिष्टि), 3. शिनष्टु ॥ Pf. शिशेष, II A. अशिषत्, F. शेष्यति, P. F. शेषा, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेषिष्यते, शेषेष्टि.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिनस्ति, I. I. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (‡ 132), 4. अहिंस, 5. अहिंसं, 6. अहिंसां, 7. अहिंस, 8. अहिंस, 9. अहिंसन्, O. हिंस्यात्, I. I. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसोत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंसि.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भञ्ज्यात्, I. भनक्कु ॥ Pf. बभञ्ज, I A. अभञ्जीत्, F. भञ्जयति, P. F. भञ्जत्, B. भञ्ज्यात् ॥ Pt. भञ्जः ॥ Pass. भञ्ज्यते, Aor. अभञ्जि or अभञ्जि (‡ 407), Caus. भञ्जयति, Des. विभञ्जति, Int. वंभञ्ज्यते, वंभञ्जि.

207. अञ्ज् *añj*, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अञ्ज्यात्, I. अनक्कु ॥ Pf. आनञ्ज, I A. आञ्जीत्, F. अञ्जिष्यति or अञ्जयति, B. अञ्ज्यात् ॥ Pt. अञ्जः, Ger. अञ्जित्वा or अञ्जा or अञ्जा (Pāṇ. VI. 4, 32; ‡ 438), °अञ्ज्य ॥ Pass. अञ्ज्यते, Aor. आञ्जि, Caus. अञ्जयति, Aor. आञ्जिजत्, Des. अञ्जिषति.

208. नृह् *trih*, to kill, (नृह्.)

This verb inserts *ye ne* instead of *ya na* before weak terminations beginning with consonants.
(Pân. VII. 3, 92.)

P. 1. नृयेषि, 2. नृयेषि, 3. नृयेदि, 4. नृह्ः, 5. नृहः, 6. नृहः, 7. नृहः, 8. नृह, 9. नृहति,
I. 1. अनृणहं, 2. अनृणेद्, 3. अनृणेद्, 4. अनृह, 5. अनृहं, 6. अनृदां, 7. अनृण, 8. अनृह, 9. अनृहन्,
O. नृसात्, I. 1. नृणहानि, 2. नृदि, 3. नृणेद् ॥ Pf. ततहे, I A. अतहीत् or अतृषत्, F. तर्हिष्यति
or तर्ष्यति, P. F. तर्हिता or तर्ता, B. नृसात् ॥ Pt. नृहः ॥ Pass. नृस्यते, Aor. अतर्हि, Caus.
तर्हयति, Aor. अततर्हेत् or अतीतृहत्, Des. तितर्हिषति or तितृषति, Int. तपीतृसते, तपीतर्दि.

III. Âtmanepada Verbs.

209. इंध् *indh*, to kindle, (प्रिंधी.)

P. इंडे or इंधे, I. ऐंड or ऐंध, O. इंधीत्, I. 1. इन्धे, 2. इन्ध, 3. इंधां or इंधां ॥ Pf.
इंधांक्ते (or इंधे, Pân. I. 2, 6), I A. ऐंधिष्ट, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीष्ट ॥
Pt. इंडः ॥ Pass. इंध्यते, Caus. इंधयति, Des. इंदिधियते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanâgarî, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *tráyaḥ*, tres, but *tribháh*, tribus, and *trítíya*, tertius; at *émi*, I go, but *ímáh*, we go; at *bódhâmi*, I know, but *tuddâmi*, I strike; at *vâktum*, to speak, but *uktáh*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words:



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxyis*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udâta* and the *svarita*. The *udâta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudâta*, i. e. without *udâta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudâta*, immediately preceding an *udâta* or *svarita* vowel, is sometimes called *anudâttatara* or *sannatara**. (Pâñ. I. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udatta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udatta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udatta* or original *svarita*, as phonetically *anudattatara*. If the *anudatta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té àvardhanta*, they grew, *té* has the *udatta*, à the *anudatta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchi+iva* become *sruchīva*; *tri+ambakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way :

The *udatta* is never indicated at all, but only the *svarita*, (whether original or dependent), and the *anudattatara* (*sannatara*), i. e. the *anudatta* immediately preceding an *udatta* or *svarita* syllable. The sign of the *svarita* is $\overset{\frown}$, that of the *anudattatara* is $_$.

Whenever we find a syllable marked by $_$, the sign of the *anudattatara*, we know that the next syllable, if left without any mark, is *udatta*; if marked by $\overset{\frown}$, it is *svarita*.

Hence अग्निः is *agnīh*, कन्या is *kanyā*.

A monosyllabic word, if *udatta*, has no mark at all. Ex. यः *yāh*, नु *nū*.

A monosyllabic word, if *anudatta*, is marked by $_$. Ex. वः *vāh*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by $\overset{\frown}$. Ex. स्वः *svāh*.

§ 5. As a general rule every word has but one syllable either *udatta* or *svarita*, the rest of the syllables being *anudatta*. Any syllable may have the accent. But if an *udatta* syllable is followed by an *anudatta* syllable, its *anudatta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnīnā*. Here अग् *ag*, originally *anudatta*, is pronounced and marked as *anudattatara*; नि *ni* is *udatta*, and is therefore without any mark; ना *nā*, originally *anudatta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudattatara*. Both may be treated as *anudatta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudatta* syllables, they have all to be marked by the sign of *anudattatara*. Ex. अमुवानः *āpnvānāh*; हृदय्या *hṛidayyāyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit :

1. A word consisting of one syllable which has the *udatta*, is called *udatta*. Ex. यः *yāh*, नु *nū*, कं *kām*.
2. A word which has the *udatta* on the last syllable, is called *antodatta*. Ex. अग्निः *agnīh*, जनिता *janitā*.
3. A word which has the *udatta* on the first syllable, is called *ādyudatta*. Ex. इंद्रः *īndrah*, होता *hótā*.
4. A word which has the *udatta* on the middle syllable, is called *madhyodatta*. Ex. अग्निना *agnīnā*, अग्निभिः *agnībhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व *kvā*, स्वः *svāh*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hridayyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वरे *svāre*.
9. A word without *udatta* or *svarita*, is called *sarvānudatta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *br̥hasp̄tīḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anudatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anudatta* becomes *anudattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anudatta*, becomes *svarita*.
11. In मित्रावरुणौ *mitrāvāruṇau*, the first syllable is *anudatta*, but becomes *anudattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anudatta* and, as nothing follows, is left without a mark.
11. A word with three *udatta* syllables, is called *trirudatta*; इंद्राबृहस्पती *indrābr̥hasp̄tī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anudatta* syllable, the *anudatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anudatta* is followed by a word beginning with an *udatta* or *svarita*, the *anudatta* becomes *anudattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत्तं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anudatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anudatta*, to become *anudattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudattatara*. As च *cha* has the *anudattatara*, we see that it was originally *anudatta*, and became *anudattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudatta*, for in that case it could not be preceded by an *anudattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्व *ātmā + kvā* (Rv. I. 164, 4). Only, if an *udatta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudattatara*.

If a word such as अरुणायुग्भिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anudattatara* sign, not only under ण *ṇa*, which immediately precedes the *udatta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudattatara* mark; अग्निररुणायुग्भिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इंद्रं *indram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इंद्रमरुणयुग्भिः *indram aruṇayūgbhiḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्वं *kvā*, which has the original *svarita*, is followed by तत्रं *tātra*, we could not write either क्वं तत्रं or क्व तत्रं. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्व *kva* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks*, क्वं१ तत्रं, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्थ्यं + उषः become उक्थ्यं१मुषः; स्तः + अष्व become स्त१रष्व (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. आथ्यः + वृकः become आथ्यो३वृकः. Rv. I. 157, 6. रथ्या + रथ्येभिः = रथ्या३ रथ्येभिः †.

Rv. x. 116, 7. पक्रः + अद्धि + इंद्र become पक्रो३इन्द्रो३. Here *kvō* and *'ddhīn* have the *svarita*, the first is marked by पक्रो३, the second by इन्द्रो३.

Rv. x. 144, 4. यः + अस्तः become यो३स्तो३ ‡. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुषाया + उष = जुषायोष *jushāṇḍ + ūpa* = *jushāṇōpa*. अप्सु + आ = अस्ता *apsú + ā* = *apsvā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. आ + इहि = एहि *ā + ihi* = *ēhi*. See exception *b*.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदकं = मधूदकं *mādhū + udakam* = *mādhūdakam*. प्रति + अद्रश्न = प्रत्यद्रश्न *prāti + adriśan* = *prātyadriśan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इंद्र + आ = इंद्रा *indra + ā* = *indrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākshitam* = *dheyākshitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्व + इत = क्वेत *kvā + it* = *kvēt*. अद्युत्ये + अष्वसे = अद्युत्येष्वसे *adyūtyē + āvase* = *adyūtyē 'vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्व + इव = क्वेव *kvā + iva* = *kvēva*. क्व + इदानीं = क्वेइदानीं *kvā + idānīm* = *kvēddānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. सुचि + इव = सुचीव *sruchī + iva* = *sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = हीं *hī + īm* = *hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इंद्र = योजा न्विन्द्र *yōja + nū + indra* = *yōjā*

* Some MSS. write क्वं१तत्रं.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write रथ्या रथ्येभिः. But the fact is that in *rāthyebhiḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvāndra. एव + हि + अस्य = एवा अस्य *evā + hi + asya = evā hyāsya* (Rv. I. 8, 8).

Also, नदी *nādī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudātta*, in the latter *udātta*.

c. If an *udātta* *e* or *o* coalesces with an (elided) *anudātta* *a*, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धत = तेऽवर्धत *tē + avardhanta = tē 'vardhanta*.

According to Māṇḍūkya all *udātta* vowels coalescing with another *anudātta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prāśliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekībhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kshaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudātta*, if separated by consonants from the preceding *udātta*. Ex. अग्निमीळे *agnīm iḷe*.
5. *Vaiṛitta* (or *pādavṛitta*), the *svarita*, replacing an *anudātta*, if separated by an hiatus from the preceding *udātta* (Prāt. 204). Ex. य इन्द्र *yā indra* *.
6. *Jātya*, the *svarita* in the body of a word, also called *nītya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kshaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kshaipra* is said to be identical (Vāj. Prāt. I. 125).

§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udātta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vaiṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोऽपतौ *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udātta*, and the second half beginning with an *udātta*, the *svarita* is called *tāthābhāvya*. Ex. तनूऽनपात्. Here *ta* is *udātta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udātta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāvya* is not mentioned in the first Prātiśākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvāt* instead of *svasamhitāvāt*; Weber, Ind. Stud. vol. iv. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udatta* and *svarita* in the Śatapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udatta* is high, the *anudatta* low; of the *svarita* one portion is higher than *udatta*, the rest like *udatta*, except if an *udatta* or *svarita* follows, in which case the voice sinks down to the *anudatta* pitch. This sinking down is called *kampa*, shaking. All *anudatta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udatta* pitch (195), except the last, which is followed again by either *udatta* or *svarita*, and takes the low pitch of *anudatta* (196). This pronunciation of *anudatta* syllables with *udatta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudattatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वरे *mādáyasva svārnare*, मा *mā* is *anudatta*, दा *da* is *udatta*, ये *ya* is *svarita*, स्व *sva* is *anudatta*, स्वर *svār* is *svarita*, रे *re*, both *anudatta*, but pronounced like *udatta*.



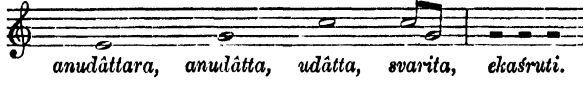
In अदभप्रमतिर्वसिष्ठः *ádabdhapramatir vāsishṭhaḥ*, अ *a* is *udatta*, दब् *dab* is *svarita*, धप्रम *dhaprama* are *anudatta*, but pronounced like *udatta*, ति *ti* is *anudatta*, च *va* is *udatta*, सिष् *sish* is *svarita*, ठः *ṭhaḥ* is *anudatta*, but pronounced as *udatta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (i. 2, 29 seq.) the *udatta* is high, the *anudatta* low, but the *svarita* is half high and half low, and the *anudattas* following after *svarita* (original or dependent) are pronounced monotonously (*ekasruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudatta* is *c*, the *udatta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udatta* and the *anudattas* if pronounced with *prachaya svāra*.

preceding a new *udatta* or *svarita*, is lower than *anudatta*, and hence called *sannatara* or, by the commentators, *anudattatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traiśvaryaḥpavāda*), and might therefore be intended for mere monotonous *recitative**.

* It is commonly used as synonymous with *prachita*; e. g. *uddātamayam prachitam ekaśrutīti paryāyah*, Vāj. Prāt. iv. 138.

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