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MAX MÜLLER'S  
HANDBOOKS  
FOR  
THE STUDY OF SANSKRIT  
— — —  
A SANSKRIT GRAMMAR  
FOR BEGINNERS.







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**FOR**

**THE STUDY OF SANSKRIT.**

**EDITED BY**

**MAX MÜLLER, M.A.**

**TAYLORIAN PROFESSOR OF MODERN EUROPEAN LANGUAGES AND LITERATURE,  
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### IV

A SANSKRIT GRAMMAR FOR BEGINNERS.

A

# SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANĀGARĪ AND ROMAN LETTERS THROUGHOUT,

BY

MAX MÜLLER.

LONDON:

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## P R E F A C E.

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**T**HE 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 Sārasvatī Prakriyā, and the MādHAVIYA-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 hundredst.

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\* 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.

† In the University of Leipzig alone, as many as twenty-five pupils attend the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology.

I only wish it to be understood that where I have left out rules 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-vān* 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 Pāṇ. 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-mān* 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 Pāṇini 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 Pāṇini, simply in order to give to 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 *ṭ* and *ṣ*, from § 220 to § 226,

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μᾶλλον ἢ μιμήσεται*, but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽहं 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

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\* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchāspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ḥ* and *ḥ*. 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*.

printed sheet of his work was destroyed by fire in 1795. The whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

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

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

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

Nothing remained in fact, in order to arrive at any satisfactory

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

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgri*, which forms its Aorist by adding इषं *isham*, इः *ih*, इत् *it*. Here the simplest rule would be that final ऋ *ri* before इषं *isham* becomes र *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final ऋ *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 *jāgri* a special exception from Vṛiddhi, and leaves its base again as जागृ *jāgar*. As soon as the base has been changed to जागृ *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 जागरिषं *ajāgarisham*. There is an exception, however, to this rule also, for bases with short अ *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pān. VII. 2, 7). This option is afterwards restricted, and roots with short अ *a*, beginning with a consonant and ending in र् *r*, like जागर् *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pān. 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 (Pān. 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 ।  
पुनर्वृद्धिर्निषेधोऽतो यद्यपूर्वाः प्राप्तवो 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 Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇīdhara, Kāśinātha, Tārānātha, 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 Sāyaṇa to the Rig-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī 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 Pān. VII. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedictive Âtmanepada वरीषीह *varīṣhīḥ* and सरीषीह

*startshṣhta*; yet a reference to Pān. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right 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 प्रयाग *prayāga*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds स्वर्गकामिणौ *svargakāmiṇau*, वृषगामिणौ *vṛishagāmiṇau*, हरिकामाणि *harikāmāṇi*, and हरिकामेण *harikāmēṇa*, 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 Pān. 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 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, Uṇâdi, 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. 245-299, 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.

MAX MÜLLER.

PARIS,  
5th April, 1866.

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# SANSKRIT GRAMMAR.

## CHAPTER I.

### THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanâgarî alphabet; but the Bengali, 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. (Pâp. 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.)

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 *Priyadarśi* or *Aśoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phœnician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no

such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gîrnar, and through it the modern Devanâgarî, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

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

§ 3. In writing the Devanâgarî alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line. Ex. क, ख, क्क; च, छ, च्छ; ग, ग, गग; घ, ष, षघ; ङ, ङ, ङङ, &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 Devanâgarî alphabet :

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

Unmodified Nasal or Anusvâra, ँ m or ॡ ṁ.

Unmodified Sibilant or Visarga, ः h.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should

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

<sup>2</sup> ह h is not properly a liquid, but a soft breathing.

<sup>3</sup> व v is sometimes called Dento-labial.

<sup>4</sup> The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

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  $\text{ॠ}$  *li*, 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 *Jihvdmâltya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhmanitya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs  $\times$  (called *Vajrâkṛiti*, having the shape of the thunderbolt) and  $\text{ॡ}$  (called *Gajakumbhâkṛiti*, 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  $\text{ॢ}$ , called *Ardhavisarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*,  $\text{ॣ}$ , (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga.

§ 8. There are five distinct letters for the five nasals,  $\text{ॠ}$  *n̄*,  $\text{ॡ}$  *ñ*,  $\text{ॢ}$  *ṇ*,  $\text{ॣ}$  *n̄*,  $\text{।}$  *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*n̄* by *k, kh, g, gh* ; *ñ* by *ch, chh, j, jh* ; *ṇ* by *t, th, d, dh* ; *n̄* 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*.

कम्पिता 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  $\text{ॣ}$  *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 like अहम् *aham*. (See Preface to Hitopadesa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final  $\text{ॣ}$  *m* in *pausa* may be pronounced as Anusvâra ;



cf. Sarasvatī-Prakriyā, ed. Bombay, 1829\*, pp. 12 and 13. कौमारानुसारेणऽनुस्वारमिच्छति । अक्षराने वा । अक्षराने 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.) Sarvavarman is sometimes quoted by mistake as the author of this grammar, and an unnecessary distinction is 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 ँ, ऌ, ॡ, or यं, लं, वं, ॠ, ॡ, ॢ, ॣ, which are used to represent a final न् *m*, if followed by an initial य *y*, ल् *l*, व् *v*, and modified by the pronunciation of these three semivowels.

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṅ yāti* ;  
instead of तं लभते *taṁ labhate* we may write तल्लभते *talḷ labhate* ;  
instead of तं वहति *taṁ vahati* we may write तव्वहति *taṅ vahati*.

Or in composition,

संयानं *saṁyānam* or संय्यानं *saṅ yānam* ;  
संलभं *saṁlabdham* or संल्लभं *saḷ labdham* ;  
संवहति *saṁvahati* or संव्वहति *saṅ vahati*.

§ 10. The only consonants which have no corresponding nasals are र् *r*, श् *ś*, स् *s*, ह् *h*. A final न् *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 <i>taṁ rakshati</i> .	Or in composition, संरक्षति <i>saṁrakshati</i> .
तं जृणोति <i>taṁ jṛṇoti</i> .	संजृणोति <i>saṁjṛṇoti</i> .
तं शकरोति <i>taṁ shakāram</i> .	संशोवति <i>saṁshōḥṭvati</i> .
तं सरति <i>taṁ sarati</i> .	संसरति <i>saṁsarati</i> .
तं हरति <i>taṁ harati</i> .	संहरति <i>saṁharati</i> .

§ 11. In the body of a word the only letters which can be preceded by Anusvāra are श् *ś*, स् *s*, ह् *h*. Thus अंसः *aṁśaḥ*, धनुषि *dhanuṁshi*, यज्ञांसि *yaśāṁsi*, सिंहः *siṁhaḥ*. Before the semivowels य् *y*, र् *r*, ल् *l*, व् *v*, the न् *m*, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नमः *namraḥ*, अम्लः *amlaḥ*. As to न् *m* before semivowels in the middle of compounds, see § 9.

§ 12. With the exception of *Jihvāmūliya* × *χ* (tongue-root letter), *Upadh-māniya* × *φ* (to be breathed upon), *Anusvāra* = *m* (after-sound), *Visarga* : *ḥ* (emission, see Taitt.-Brāhm. III. p. 23 a), and *Repha* *r* (burring), all letters

\* This edition, which has lately been reprinted, contains the text—scribed either to Vāṅī 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. मैदासी, i. e. महीदासी. In MS. Bodl. 382. Mahīdhara or Mahīdāsabhāṭṭa is said to have written the Sārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Sīvarājadhani.)

are named in Sanskrit by adding *kāra* (making) to their sounds. Thus *a* is called अकारः *akārah*; क *ka*, ककारः *kakārah*.

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

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), ओ, औ, यो, यौ;  
a, ā, i, ī, ū, ū, e, ai, o, au;

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

—, ऀ, ँ, ं, ः, ऄ, अ, आ, इ, (ॠ), ॡ, ॢ, ॣ, ।, ॥.  
a, ā, i, ī, ū, ū, e, ai, o, au.

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

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोचय *goagra*, adj. preceded by cows, instead of गोशय *go'gra* or गवाय *gavāgra*; गोचवम् *goāvam*, cows and horses; प्रउग *praūga*, yoke; तितउ *titaü*, sieve.

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

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

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

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

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group (*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kārtsnya* is written कार्तस्य. 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  $\dot{r}$  following a consonant is written by a short transverse stroke at the foot of the letter; as  $\dot{k} + r = \dot{k}r$  or  $\dot{k}ra$ ;  $\dot{g} + r = \dot{g}ra$ ;  $\dot{t} + r = \dot{t}ra$  or  $\dot{t}ra$ ;  $\dot{d} + r = \dot{d}ra$ ;  $\dot{sh} + r = \dot{sh}ra$ .

The  $\dot{r}$  preceding a consonant is written by  $\dot{}$  placed at the top of the consonant before which it is to be sounded. Thus  $\dot{a}r + k = \dot{a}rka$ ;  $\dot{v}r + m = \dot{v}rma$ . This sign for  $\dot{r}$  is placed to the right of any other marks at the top of the same letter. Ex.  $\dot{a}rka$   $\dot{a}rka$ ;  $\dot{a}rka$   $\dot{a}rka$ ;  $\dot{a}rka$   $\dot{a}rka$ .

$\dot{k}$  followed by  $sh$  is written  $\dot{k}sha$ .

$\dot{j}$  followed by  $n$  is written  $\dot{j}na$ .

$\dot{r}$  followed by  $u$  and  $\dot{u}$  is written  $\dot{r}u$ ,  $\dot{r}u$ .

$\dot{d}$  followed by  $u$  and  $\dot{u}$  is written  $\dot{d}u$ ,  $\dot{d}u$ .

$\dot{r}$ , particularly in combination with other letters, is frequently written  $\dot{r}$ .

Ex.  $\dot{r}u$   $\dot{r}u$ ;  $\dot{r}u$   $\dot{r}u$ ;  $\dot{r}u$   $\dot{r}u$ .

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

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

At the end of a sentence, or of a half-verse, the sign  $\dot{}$  is used; at the end of a verse, or of a longer sentence, the sign  $\dot{}$ .

§ 20. The sign  $\dot{}$  (*Avagraha* or *Arddhākāra*) is used in many editions to mark the elision of an initial  $\dot{a}$ , after a final  $\dot{o}$  or  $\dot{e}$ . Ex.  $\dot{so}'\dot{p}i$  for  $\dot{so}$   $\dot{a}p$   $\dot{so}$   $\dot{a}p$ , i. e.  $\dot{sas}$   $\dot{a}p$ ;  $\dot{te}'\dot{p}i$  for  $\dot{te}$   $\dot{a}p$ .

#### List of Compound Consonants.

$\dot{k}ka$ ,  $\dot{k}kha$ ,  $\dot{k}cha$ ,  $\dot{k}ta$ ,  $\dot{k}t-ya$ ,  $\dot{k}t-ra$ ,  $\dot{k}t-r-ya$ ,  $\dot{k}t-va$ ,  $\dot{k}na$ ,  $\dot{k}n-ya$ ,  $\dot{k}ma$ ,  $\dot{k}ya$ ,  $\dot{k}ra$  or  $\dot{k}ra$ ,  $\dot{k}r-ya$  or  $\dot{k}r-ya$ ,  $\dot{k}la$ ,  $\dot{k}va$ ,  $\dot{k}v-ya$ ,  $\dot{k}sha$ ,  $\dot{k}sh-ma$ ,  $\dot{k}sh-ya$ ,  $\dot{k}sh-va$ ;— $\dot{k}h-ya$ ,  $\dot{k}h-ra$ ;— $\dot{g}ya$ ,  $\dot{g}ra$ ,  $\dot{g}r-ya$ ;— $\dot{g}h-na$ ,  $\dot{g}h-n-ya$ ,  $\dot{g}h-ma$ ,  $\dot{g}h-ya$ ,  $\dot{g}h-ra$ ;— $\dot{n}ka$ ,  $\dot{n}k-ta$ ,  $\dot{n}k-t-ya$ ,  $\dot{n}k-ya$ ,  $\dot{n}k-sha$ ,  $\dot{n}k-sh-va$ ,  $\dot{n}kha$ ,  $\dot{n}kh-ya$ ,  $\dot{n}ga$ ,  $\dot{n}g-ya$ ,  $\dot{n}gha$ ,  $\dot{n}gh-ya$ ,  $\dot{n}gh-ra$ ,  $\dot{n}na$ ,  $\dot{n}ma$ ,  $\dot{n}ya$ .

$\dot{c}h-cha$ ,  $\dot{c}h-chha$ ,  $\dot{c}h-chh-ra$ ,  $\dot{c}h-ña$ ,  $\dot{c}h-ma$ ,  $\dot{c}h-ya$ ;— $\dot{c}h-ya$ ,  $\dot{c}h-ra$ ;— $\dot{j}ja$ ,  $\dot{j}jha$ ,  $\dot{j}ña$ ,  $\dot{j}ñ-ya$ ,  $\dot{j}ma$ ,  $\dot{j}ya$ ,  $\dot{j}ra$ ,  $\dot{j}va$ ;— $\dot{n}cha$ ,  $\dot{n}ch-ma$ ,  $\dot{n}ch-ya$ ,  $\dot{n}chha$ ,  $\dot{n}ja$ ,  $\dot{n}ña$ ,  $\dot{n}ya$ .

$\dot{t}ta$ ,  $\dot{t}ya$ ;— $\dot{t}h-ya$ ,  $\dot{t}h-ra$ ;— $\dot{d}ga$ ,  $\dot{d}g-ya$ ,  $\dot{d}gha$ ,  $\dot{d}gh-ra$ ,  $\dot{d}ma$ ,  $\dot{d}ya$ ;— $\dot{d}h-ya$ ,  $\dot{d}h-ra$ ;— $\dot{n}ta$ ,  $\dot{n}tha$ ,

न n-da, न्य n-d-ya, न्नु n-d-ra, न्न n-d-r-ya, न्ण n-dha, न्ण n-na, न्ण n-ma, न्य n-ya, न्ण n-va.

त t-ka, त्त t-k-ra, त्ति t-ta, त्त्य t-t-ya, त्तु t-t-ra, त्तव t-t-va, त्तथ t-ttha, त्तन t-na, त्त्य t-n-ya, त्तप t-pa, त्तप-रा, त्तम t-ma, त्त्य t-m-ya, त्तय t-ya, त्त or त्ति t-ra, त्त्य t-r-ya, त्तव t-va, त्तस t-sa, त्तस-ना, त्तस-न-या, त्तस-स-या;—त्थ th-ya;—  
 द d-ga, द्ध d-gha, द्धु d-gh-ra, द्द d-da, द्दु d-d-ya, द्ध d-dha, द्ध d-dh-ya, द्ध d-na, द्ध d-ba, द्ध d-bha, द्ध d-bh-ya, द्ध d-ma, द्ध d-ya, द्ध d-ra, द्ध d-r-ya, द्ध d-va, द्ध d-v-ya;—  
 ध dh-na, ध्ध dh-n-ya, ध्ध dh-ma, ध्ध dh-ya, ध्ध dh-ra, ध्ध dh-r-ya, ध्ध dh-va;—  
 न n-ta, न्य n-t-ya, न्ण n-t-ra, न्ण n-da, न्ण n-d-ra, न्ण n-dha, न्ण n-dh-ra, न्ण n-na, न्य n-pa, न्ण n-p-ra, न्ण n-ma, न्य n-ya, न्ण n-ra, न्ण n-sa.

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

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

श ś-cha, श्य ś-ch-ya, श्न ś-na, श्य ś-ya, श्न ś-ra, श्य ś-r-ya, श्न ś-la, श्य ś-va, श्य ś-v-ya, श्न ś-śa;—  
 ष sh-ṭa, श्य sh-ṭ-ya, श्ण sh-ṭ-ra, श्य sh-ṭ-r-ya, श्ण sh-ṭ-va, श्ण sh-ṭha, श्य sh-ṭa, श्य sh-ṭ-ya, श्य sh-pa, श्य sh-p-ra, श्य sh-ma, श्य sh-ya, श्य sh-va;—  
 स s-ka, श्य s-kha, श्न s-ta, श्य s-t-ya, श्न s-t-ra, श्य s-t-va, श्य s-tha, श्न s-na, श्य s-n-ya, श्य s-pa, श्य s-pa, श्य s-ma, श्य s-m-ya, श्य s-ya, श्न s-ra, श्य s-va, श्न s-sa.

ह h-na, ह्ण h-na, ह्ण h-ma, ह्ण h-ya, ह्ण h-ra, ह्ण h-la, ह्ण h-va.

### Numerical Figures.

§ 21. The numerical figures in Sanskrit are

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

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

Thus १ stands for ए e of एकः *ekah*, one.

२ stands for द्व dv of द्वौ *dvau*, two.

३ stands for त्र tr of त्रयः *trayah*, three.

४ stands for च ch of चत्वारः *chatvārah*, four.

५ stands for प p of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepcke, 'Mémoire sur la Propagation

des Chiffres Indiens,' in Journal Asiatique, vi série, tome 1; Prinsep's Indian Antiquities by Thomas, vol. 11. p. 70.

*Pronunciation.*

§ 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 2. 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 learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' थ *th* like *th* in 'pothouse;' प *ph* like *ph* in 'topheavy;' ग *gh* like *gh* in 'loghouse;' द *dh* like *dh* in 'madhouse;' ब *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. डिरेक्टर *Direkṭar*, गवर्नमेन्ट *Gavarṇmaṅṭ*, &c. \*
6. The Visarga, *Jihvāmūltya* and *Upadhṛmāntya* are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual श *sh* like *sh* in 'shun,' the palatal ष *ṣ* like *ss* in 'session.'

The real Anusvāra 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 †.

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

† According to Sanskrit grammarians the Anusvāra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāṇ. 1. 1, 9. षमङ्क-यनानां नासिका च (चकारेण स्वस्वर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥

## 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 we have to mark in English by interpunction. Ex. अस्त्वग्निमाहात्म्यं इंद्रस्तु देवानां महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamaḥ*, 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 (*padas*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) 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 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 (*padas*) 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 (*prātipadika*) when followed by the so-called *Pada-terminations* (अं *bhyām*, भिः *bhiḥ*, अः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except *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 + ल्ह + त् are changed into ह् + ल्ह + त्, ह् + ल्ह + त्, and ह् + ल्ह + त्; ह् + त् is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛih + taḥ*, the vowel, under the same circumstances, remains short; *parivṛih + taḥ = parivṛidh + taḥ*, *parivṛidh + dhah = parivṛidh + dhah = parivṛidhah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

#### Classification of Vowels.

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

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

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

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

§ 26. Vowels are likewise divided into

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

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

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

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

1. Light vowels are अ *a*, इ *i*, उ *u*, ऋ *ṛi*, लृ *ḷi*, if not followed by a double consonant.

2. Heavy vowels are 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* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. Accents are marked in Vedic literature only.

#### Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ऋ *ṛī*, लृ *ḷi*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to औ *au*, ऋ *ṛi* and ऋ *ṛī* to अर् *ar*, लृ *ḷi* to अल् *al*.

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 *ār* instead of अर् *ar*, and आल् *āl* instead of अल् *al*.

Vowels are thus divided again into

1. Simple vowels: अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *rī*, ल *li*.
2. Guṇa vowels: ————— ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *ā* ऐ *ai* (*a + a + i*), औ *āu* (*a + a + u*), आर् *ār*, आल् *āl*.

§ 31. अ *a* and आ *ā* 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 *jaghāna*, 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. If any simple vowel, long or short, follows the same simple vowel, long or short, the two coalesce into their corresponding long vowel. Thus

$$\begin{aligned} \text{अ or आ + अ or आ} &= \text{आ } \overset{ā}{a} + \overset{ā}{a} = \overset{ā}{a}. \\ \text{इ or ई + इ or ई} &= \text{ई } \overset{ī}{i} + \overset{ī}{i} = \overset{ī}{i}. \\ \text{उ or ऊ + उ or ऊ} &= \text{ऊ } \overset{ū}{u} + \overset{ū}{u} = \overset{ū}{u}. \\ \text{ए or ऐ + ए or ऐ} &= \text{ऐ } \overset{ī}{r} + \overset{ī}{r} = \overset{ī}{r}. * \end{aligned}$$

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvā + apagachchhati = uktvāpagachchhati*, having spoken he goes away.

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

कर्तुं चतुः = कर्तृचतुः *kartṛi + riju = kartṛīju*, doing (neuter) right.

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

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

§ 34. If final अ, आ *ā* are followed by any other vowel (except diphthongs), the two vowels coalesce into the corresponding Guṇa-vowel. Thus

$$\begin{aligned} \text{अ or आ + इ or ई} &= \text{ए } \overset{ā}{a} + \overset{ī}{i} = \overset{ā}{e} (\overset{ā}{ai}). \\ \text{अ or आ + उ or ऊ} &= \text{ओ } \overset{ā}{a} + \overset{ū}{u} = \overset{ā}{o} (\overset{ā}{āu}). \\ \text{अ or आ + ए or ऐ} &= \text{अर् } \overset{ā}{a} + \overset{ī}{r} = \overset{ā}{ar}. \end{aligned}$$

Ex. तव इन्द्रः = तवेंद्रः *tava + indrah = tavendrah*, thine is Indra.

सा उक्त्वा = सोक्त्वा *sā + uktvā = sōktvā*, she having spoken.

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



\* सा ऋद्धिः = सद्धिः  $sá + řiddhih = sarddhih$ , this wealth.

तव लकारः = तवलकारः  $tava + líkdrah = tavalkdrah$ , thy letter  $li$ .

Or in compounds, काम्य + इष्टिः = काम्येष्टिः  $kámya + ishṭih = kámyeshṭih$ , an offering for a certain boon.

हित + उपदेशः = हितोपदेशः  $hita + upadesah = hitopadesah$ , good advice.

§ 35. If final ञ, ञा  $ñ$  are followed by a diphthong, whether Guṇa or Vṛiddhi, the two vowels coalesce into the corresponding Vṛiddhi-vowel. Thus

ञ or ञा + ए = ऐ  $ñ + e = ai$ .

ञ or ञा + ऐ = ऐ  $ñ + ai = ai$ .

ञ or ञा + ओ = औ  $ñ + o = au$ .

ञ or ञा + औ = औ  $ñ + au = au$ .

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

सा ऐक्षिष्ट = सैक्षिष्ट  $sá + aikshishṭa = saikshishṭa$ , she saw.

तव ओष्ठः = तवोष्ठः  $tava + oshṭhah = tavaushṭhah$ , thy lip.

सा औसुक्यवती = सौसुक्यवती  $sá + autsukyavati = sautsukyavati$ , she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं  $rāma + aishvāryam = rāmaishvāryam$ , the lordship of Rāma.

सीता + औपम्यं = सीतापम्यं  $sītā + aupamyam = sītāupamyam$ , similarity with Sītā, the wife of Rāma.

§ 36. If a simple vowel (except  $ā$ ) is followed by a dissimilar vowel (simple or diphthong), the former is changed into its corresponding semivowel. Thus

इ or ई	$\left\{ \begin{array}{l} \text{अ or आ} = \text{य or या} \\ \text{इ or ई} = \text{यृ or यृ} \\ \text{उ or ऊ} = \text{यु or यू} \\ \text{ए or ऐ} = \text{ये or ये} \\ \text{ओ or औ} = \text{यो or यौ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ī} \\ \text{e, ai} \\ \text{o, au} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ā} = \text{yā.} \\ \text{rī} = \text{yrī.} \\ \text{ū} = \text{yū.} \\ \text{e, ai} = \text{ye, yai.} \\ \text{o, au} = \text{yo, yau.} \end{array} \right.$				
			$\left\{ \begin{array}{l} \text{अ or आ} = \text{र or रा} \\ \text{इ or ई} = \text{रि or री} \\ \text{उ or ऊ} = \text{रु or रू} \\ \text{ए or ऐ} = \text{रे or रै} \\ \text{ओ or औ} = \text{रो or रौ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{rī} \\ \text{e, ai} \\ \text{o, au} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ā} = \text{rā.} \\ \text{ī} = \text{rī.} \\ \text{ū} = \text{rū.} \\ \text{e, ai} = \text{re, rai.} \\ \text{o, au} = \text{ro, rau.} \end{array} \right.$		
					$\left\{ \begin{array}{l} \text{अ or आ} = \text{व or वा} \\ \text{इ or ई} = \text{वि or वी} \\ \text{उ or ऊ} = \text{वृ or वृ} \\ \text{ए or ऐ} = \text{वे or वै} \\ \text{ओ or औ} = \text{वो or वौ} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ū} \\ \text{e, ai} \\ \text{o, au} \end{array} \right.$	$\left\{ \begin{array}{l} \text{ā} = \text{vā.} \\ \text{ī} = \text{vī.} \\ \text{rī} = \text{vrī.} \\ \text{e, ai} = \text{ve, vai.} \\ \text{o, au} = \text{vo, vau.} \end{array} \right.$

\* Some grammarians consider the Sandhi of  $ā$  with  $ri$  optional, but they require the shortening of the long  $ā$ . Ex. ब्रह्मा + ऋषिः  $brahmā + řishih = ब्रह्मर्षिः$   $brahmarshih$  or ब्रह्म ऋषिः  $brahma řishih$ , Brahṁā, a Rishi.

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

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

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

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

In compounds, नदी + अर्थे = नद्यर्थे *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 the Guṇa-vowels ए e and ओ o are followed by any vowel, simple or diphthong (except ä), their last element is changed into the semivowel. Thus

ए (e) + any vowel (except ä) = एय् (ay).

ओ (o) + any vowel (except ä) = औय् (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha = sakhayāgachchha*, Friend, come!

सखे इह = सखयिह *sakhe iha = sakhayīha*, Friend, here!

प्रभो एहि = प्रभवेहि *prabho ehi = prabhavehi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho auśhadham = prabhavauśhadham*, Lord, medicine.

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

§ 38. If the Vṛiddhi-vowels ऐ ai and औ au are followed by any vowel, simple or diphthong, their last element is changed into the semivowel. Thus

ऐ (ai) + any vowel = ऐय् (āy).

औ (au) + any vowel = औय् (āv).

Ex. श्रिये अर्थे = श्रियायर्थे *śriyai arthaḥ = śriyāyārthaḥ*.

श्रिये ऋते = श्रियायृते *śriyai ṛite = śriyāyṛite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamīte = ravāvastamīte*, after sunset.

तौ इति = ताविति *tau iti = tāviti*.

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

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

1. The final य् y and व् v of एय् ay, औय् av, which stand according to rule for ए e, ओ o, may be dropt before all vowels, except ä; not, however, in composition. Thus most MSS. and printed editions change

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

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

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

प्रभो औषधं *prabho auśhadham*, not into प्रभवौषधं *prabhavauśhadham*, but into

प्रभ औषधं *prabha auśhadham*.

2. The final य *y* of आय् *dy*, which stands for ऐ *di*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus  
 द्विये अर्थे: *śriyai arthaḥ* is more usually written द्विया अर्थे: *śriyá arthaḥ* instead of द्वियायर्थे: *śriyáyarthaḥ*.
3. The final व् *v* of आव् *dv*, for औ *du*, may be dropt before all vowels, but is more usually retained in our editions. Thus  
 तौ इति *tau iti* is more usually written ताविति *táviti*, and not ता इति *tá iti*.

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

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

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided.

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

प्रभो अनुगृहाय = प्रभोऽनुगृहाय *prabho anugriháya = prabho 'nugriháya*,  
 Lord, please.

In composition this elision is optional.

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

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

#### Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. They are called *pragrihya* vowels 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 *gīrī etau*, these two hills.

साधू इमौ *sādū 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.

शयते अर्भकौ *śayete arbhakau*, the two children lie down.

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

याचते अर्थं *yáchete artham*, they two ask for money.

Note—Exceptions occur, as मणीष *maṇiṣa*, i. e. मणी इष *maṇiṣ iva*, like two jewels; दंपतीष *dampatīṣa*, i. e. दंपती इष *dampatīṣ 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 अद् *adas*.

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

अमी इशवाः *amī ishavaḥ*, these arrows.

अनू अर्भकौ *anū arbhakau*, these two children. (This follows from rule 1.)

*Irregular Sandhi.*

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ *ā* 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*.

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

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

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

परा + एक्षति = परेक्षति *parā + ekhati = parekhati*.

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

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

This is not the case before the two verbs एष् *edh*, to grow, and इ *i*, to go, if raised by Guṇa to ए *e*.

Ex. उप + एषते = उपेषते *upa + edhate = upaidhate*.

अव + एति = अवेति *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 *ā* of the preposition is optional.

§ 44. If a root beginning with च्च *ri* is preceded by a preposition ending in अ *a* or आ *ā*, the two vowels coalesce into चार् *ār* instead of चर् *ar*.

Ex. अप + च्चर्च्छति = अपार्च्छति *apa + rīchchhati = apārchchhati*.

अव + च्चर्षति = अवार्षति *ava + riṣāti = avārṣāti*.

प्र + च्चर्जते = प्रार्जते *pra + rijate = prārjate*.

परा + च्चर्षति = पारर्षति *parā + riṣhati = parārṣhati*.

In verbs derived from nouns and beginning with च्च *ri*, this lengthening of the अ *a* of the preposition is optional.

In certain compounds च्चुशं *riṣam*, debt, and च्चुतः *riṭaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by अ *a*; प्र + च्चुशं = प्रार्शुशं *pra + riṣam = prārṣam*, principal debt; च्चुश + च्चुशं = च्चुशार्शुशं *riṣa + riṣam = riṣārṣam*, debt contracted to liquidate another debt; शोक + च्चुतः = शोकार्शुतः *śoka + riṭaḥ = śokārṭaḥ*, affected by sorrow. Likewise ऊह् *ūh*, the substitute for वाह् *vāh*, carrying, forms Vṛiddhi with a preceding अ *a* in a compound. Thus विश्व + ऊहः *viśva + ūhaḥ*, the acc. plur. of विश्ववाह् *viśvavāh*, is विश्वोहः *viśvauhaḥ*.

\* In nouns derived from प्रेष् *presḥ*, the rule is optional. Ex. प्रेष्य or प्रैष्य *preshya* or *praiśhya*, a messenger. प्रेष *presḥa*, a gleaner, is derived from प्र *pra* and ईष् *iśh*.

§ 45. If the initial ओ *o* in ओष्ठः *oshṭhaḥ*, lip, and ओतुः *otuh*, cat, is preceded in a compound by अ or आ *ā*, the two vowels may coalesce into औ *au* or ओ *o*.

Ex. अधर + ओष्ठः = अधरोष्ठः or अधरोष्ठः *adhara + oshṭhaḥ = adharauśṭhaḥ* or *adharoshṭhaḥ*, the lower lip.

स्यूल + ओतुः = स्यूलौतुः or स्यूलोतुः *sthūla + otuh = sthūlautuh* or *sthūlotuh*, a big cat.

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

Ex. मन + ओष्ठः = मनोष्ठः *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.

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

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

प्रायः *praishyah*, a messenger.

§ 47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi.

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.

Ex. इ इन्द्र *i indra*, Oh Indra! उ उमेसा *u umesa*, Oh lord of Umâ!

आ एवं *ā evam*, Is it so indeed?

§ 49. If आ *ā* (which is written by Indian grammarians आह् *āh*) 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 ekadesāt = aikadesāt*, to a certain place.

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

आ ऊष्णं = ओष्णं *ā ūṣṇam = 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 इन्द्र *he indra*, O Indra.

§ 51. A protracted vowel remains unaffected by Sandhi.

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

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

FINAL.	WITH INITIAL.									
	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
अ	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
आ	आ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
इ	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
उ	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
ए	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
ऐ	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
ओ	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ
औ	अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ

*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 (अं *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*, क् *kh*, द् *t*, ग् *g*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, ः *h*, ँ *m*.

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: क् *kh* by क् *k*; ग् *gh* by ग् *g*; क् *chh*, however, not by च् *ch*, but by द् *t*. Ex. चित्रलिक् *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 *hrid*, heart; nom. हृत् *hrit*. This reduces the fifteen to ten\*.
3. The palatal च् *ch* can never be final, but is replaced by the corresponding guttural क् *k* †. Ex. वाक् *vâch*, speech; voc. वाक् *vâk*. Final न् *n* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र् *r*, ल् *l*, व् *v*), ल् *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह् *h* cannot be final, but is changed into द् *t*; sometimes into क् *k* or त् *t*.
6. Of the sibilants, the only one that is found at the end of words is Visarga. For radical श् *sh* cannot be final, but is replaced by द् *t*. Thus द्विश् *dvish*

\* 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 अक् *ach*, a vowel; अगंतः *agantah*, ending in a vowel, instead of अगंतः *agantah*.

becomes द्विद् *dvīḍ*. In a few words final ष *sh* is changed into क *k* or Visarga.

Radical ञ *ś* cannot be final, but is replaced by ढ *ḍ*. Thus विञ् *viś* becomes विद् *viḍ*. In some words final ञ *ś* is changed into क *k*.

Final radical स *s* is treated as Visarga.

The Visarga, therefore, raises the nine to ten; and the Anusvāra, 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 र *r* precedes a final radical tenuis क *k*, ट *ṭ*, ढ *ḍ*, प *p*. Thus

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

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

सुबल् + स = सुबल् *suvalg* + *s* = *suval*, nom. sing. well jumping.

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

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

अमार्त् *amārt*, from मृज् *mṛj*. (Pāṇ. VIII. 2, 24.)

The nom. sing. of चिकीर्श् *chikīrsh* is चिकीः *chikīḥ*, 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 Anusvāra 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.
6. The semivowels, too, are referred to these five places, and three of them,

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



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 ṅ ; च ch, छ chh, ज j, झ jh, ञ ṅ ; ट t, ठ ṭh, ड ḍ, ढ ḍh, ण ṇ ; त t, थ th, द ḍ, 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 *Antaḥsthā* (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*) : × χ, झ ṣ, श sh, स s, × φ, 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 ṭh, त t, थ th, प p, फ ph ; × χ, झ ṣ, श sh, स s, × φ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ jh, ड ḍ, ढ ḍh, द ḍ, ध dh, ब b, भ bh, ङ ṅ, ञ ṅ, ण ṇ, न n, म m ; ह h, य y, र r, ल l, व v, the Anusvāra ḥ ṁ, 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 ṭh, ढ ḍh, थ th, ध dh, फ ph, भ bh ; × χ, झ ṣ, श sh, स s, × φ ; ह h ; the Visarga : ḥ and Anusvāra ḥ ṁ.
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 आर्धतरः प्रयत्नः *ārdhantaraḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वाचः प्रयत्नः *vāchaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *ishadasprishṭa*, slight non-contact, or *ishadvivṛita*, 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. p. 10. Rig-veda-prātis. XIII. 3. In the Atharva-veda-prātisākhyā 1. 33. we ought to read एकेऽस्पृष्टं *eke' sprishṭam* instead of एके स्पृष्टं *eke sprishṭam*.

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

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

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

### 1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of 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 (च *ch*, छ *chh*, ज् *j*, झ् *jh*, ञ् *ñ*, ञ् *ś*) is changed into a palatal.

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

तत् + च्छिनत्ति = तच्च्छिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + श्रुणोति = तच्च्रुणोति *tat + śrinoti = tachśrinoti*, he hears this\*.

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

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

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

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

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them.

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*, द् *ḍ*, द् *ḍh*, य् *n* (not च् *sh*, Pāṇ. VIII. 4, 43) is changed into a lingual.

Ex. तत् + दयते = तद्दयते *tat + ḍayate = tadḍayate*. The final त् *t* is changed into द् *t* and then into द् *ḍ* according to § 66.

In composition, तत् + टीका = तद्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठक्कुराह = एतद्ठक्कुराह *etat + ṭhakkurah = etaṭṭhakkurah*, the idol of him.

The same change would take place before an initial द् *ḍh*; and before an initial य् *n*, त् *t* might become either द् *ḍ* or य् *n*. § 68.

\* ञ् *ś*, according to § 92, is generally changed to छ् *chh*: तच्च्रुणोति *tachchhriṇoti*.

§ 65. Final न् *n* before इ *ḥ*, इ *ḍh*, ए *ṅ* (not ए *śh*, Pāṇ. VIII. 4, 43) is changed to ए *ṅ*.

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

Note—Rules on the changes of न् *s* before इ *ḥ* and इ *ḍh* (not ए *śh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*m̐*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

## 2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

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

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters.

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

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

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhhanagarvitam*, 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 + bhiḥ = digbbhiḥ*, instrum. plur.

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

2. इ *ḥ* before sonants, changed into इ *ḍ* :

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

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

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

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhiḥ = parivrāḍbbhiḥ*.

3. ए *p* before sonants, changed into ए *b* :

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

अप् + घटः = अघटः *ap + ghaṭah = abghaṭah*, a water-jar.

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

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

ककुप् + भिः = ककुब्भिः *kakup + bhiḥ = kakubbbhiḥ*, instrum. plur.

4.  $\text{r } t$  before sonants, changed into  $\text{ṛ } d$ , except before sonant palatals and linguals, when (according to § 62) it is changed into  $\text{ṛ } j$  and  $\text{ṛ } ḍ$ :

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

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

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

महत् + भिः = महद्भिः *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

$\text{r } t$  before sonant palatals, changed into  $\text{ṛ } j$ : see § 62:

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

$\text{r } t$  before sonant linguals, changed into  $\text{ṛ } ḍ$ : see § 62:

एतत् + डामरः = एतद्दामरः *etat + ḍāmarah = etadḍāmarah*, 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  $\text{r } t$  before the possessive suffixes  $\text{मत् } mat$ ,  $\text{वत् } vat$ ,  $\text{विन् } vin$ ,  $\text{बल } vala$  is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidyut + vat = vidyutvat*, possessed of lightning. Final  $\text{स् } s$  too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas + vin = tejasvin*, instead of तेजोविन् *tejovin*; see § 84. 3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis + mat = jyotishmat*, instead of ज्योतिर्मत् *jyotirmat*. § 84.

§ 67.  $\text{r } t$  before  $\text{ल् } l$  is not changed into  $\text{ṛ } d$ , but into  $\text{ṛ } l$ .

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

बृहत् + ललाटे = बृहल्ललाटे *brihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 68. Additional changes take place if the final surds  $\text{क् } k$ ,  $\text{ट } ṭ$ ,  $\text{त् } t$ ,  $\text{प् } p$  are followed by nasals, chiefly  $\text{न् } n$  and  $\text{म् } m$ . The nasals being sonant, they require the change of  $\text{क् } k$ ,  $\text{ट } ṭ$ ,  $\text{त् } t$ , and  $\text{प् } p$  into  $\text{ग् } g$ ,  $\text{ḍ } ḍ$ ,  $\text{द } d$ , and  $\text{ब } b$ ; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written  $\text{ङ् } ṅ$ ,  $\text{ण् } ṇ$ ,  $\text{न् } n$ ,  $\text{म् } m$ .

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

मधुलिङ्ग + नर्दति = मधुलिङ्गनर्दति or मधुलिङ्गनर्दति *madhuliṅg + nardati = madhuliṅgnardati or madhuliṅgnardati*, the bee hums.

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

अप् + नदी = अन्नदी or अम्नदी *ap + nadī = annadī or amnadī*, water-river.

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

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

Note—If a word should begin with a palatal or lingual  $\text{ञ् } ṅ$  or  $\text{य् } ṇ$  then a final  $\text{त् } t$  would change its place or organ at the same time that it became a nasal. It would become  $\text{ञ् } ṅ$  or  $\text{य् } ṇ$ . There are, however, no words in common use beginning with  $\text{ञ् } ṅ$  or  $\text{य् } ṇ$ .

§ 69. Before the suffix मय *maya* and before मात्र *mâtra* the change into the nasal is not optional, but obligatory.

Ex. वाक् + मयं = वाक्मयं *vāk + mayam = vākmayam*, consisting of speech.

मधुलिङ्ग + मात्रं = मधुलिङ्गमात्रं *madhuliṅg + mâtram = madhuliṅgmâtram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat + mâtram = tanmâtram*, element.

Note—Ninety-six is always शष्यवति *shashyavati*, never शध्यवति *shadyavati*.

§ 70. The initial ह् *h*, if brought into immediate contact with a final क् *k* (ग् *g*), ट् *ṭ* (ड् *ḍ*), त् *t* (ड् *ḍ*), प् *p* (ब् *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter; घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*.

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

परिव्राट् + हतः = परिव्राट्हतः or परिव्राट्घतः *parivrâṭ + hataḥ = parivrâṭhataḥ or parivrâṭḍhataḥ*, the mendicant is killed.

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

अप् + हरणं = अग्हरणं or अग्घरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 71. Final ह् *h*, य् *y*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नश्वः *dhâvan + aśvaḥ = dhâvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गास्ते *pratyañ + âste = pratyañnâste*, he sits turned toward the west.

सुगण् + आस्ते = सुगण्णास्ते *sugaṇ + âste = sugaṇṇâste*, he sits counting well\*.

If ह् *h*, य् *y*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

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

§ 72. Final ह् *h* and य् *y* may be followed by initial ङ् *ṅ*, श् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the ह् *h* and a ट् *ṭ* after the य् *y*. Thus कश् *kaśa* becomes कश्क *kaśka* (or कश्कश् *kaśkśha*, § 92); क्श् *kaśha* becomes क्श्क *kaśkha*; कश् *kaśa* becomes कश्क *kaśka*; यश् *yaśa* becomes यश्क *yaśka* (or यश्कश् *yaśkśha*); यक् *yaśha* becomes यक्क *yaśkha*; यस् *yaśa* becomes यस्क *yaśka*.

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्कशेते (or प्राङ्कशेते) *prāṅ + śete = prāṅśete or prāṅkśete (or prāṅkśhete)*.

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

सुगम् + सरति = सुगम्सरति or सुगम्सरति *sugam + sarati = sugamsarati* or *sugamsarati*.

§ 73. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before च् *ch*, where it remains unchanged. Before श् *ś* it is first changed into palatal ञ् *ñ*\* (§ 63); and ञ् *ñś* may again be changed to चञ् *ñchś*, ञ्च *ñchch* (§ 72, 92), or ञ्च *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न् *ns* may be changed into न्स *nts*.

Ex. तान् + षट् = तान्षट् *tān + śaṭ = tānśaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान्  
*tān + śārdūlān = tāñśārdūlān* or *tāñchśārdūlān* or *tāñchhārdūlān*  
or *tāñchhārdūlān*, those tigers.

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

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

§ 74. 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 *ḍ*, द्ध् *ḍh*, requires the intercession of च् *ch*.

Final न् *n* before त् *t*, त्थ् *th*, requires the intercession of स् *s*.

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

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

धावन् + छागः = धावन्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a run-  
ning goat.

चलन् + तिष्ठिभः = चलन्तिष्ठिभः *chalan + tiṣṭibhaḥ = chalamśtiṣṭibhaḥ*, a  
moving tiṣṭibha-bird.

महान् + ठक्कुरः = महान्ठक्कुरः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great  
idol.

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

Note—प्रज्ञान् *praśān*, quiet, forms the nom. प्रज्ञान् *praśān*; but this final न् *n* is treated  
before च् *ch*, छ् *chh*, द् *ḍ*, द्ध् *ḍh*, त् *t*, त्थ् *th*, like a final न् *m*. Ex. प्रज्ञान् + चिनोति = प्रज्ञान्चिनोति,  
i. e. प्रज्ञान्चिनोति *praśān + chinoti = praśānchinoti*; not प्रज्ञान्चिनोति *praśānśchinoti*. (Pāṇ.  
VIII. 3. 7.)

§ 75. Final न् *n* before ल् *l* is changed into ल् *l*. This ल् *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 *Ardhā-chandra*.

Ex. महान् + लाभः = महान्लाभः *mahān + lābhaḥ = mahāñ lābhaḥ*, large gain.

\* To allow न् *n* to remain unchanged before श् *ś* is a misprint which occurred in Benfey's  
large grammar, but has long been corrected by that scholar.

§ 76. A final *ṛ* before *ś* may remain unchanged, or *ṛt* may be inserted.  
 Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ* or *ṣaṭṣa-*  
*ritaḥ*, six rivers.

*Anusvāra and Final ṁ m.*

§ 77. *ṁ 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 Anusvāra.

This is the general rule. The exceptions are simply optional, viz.

Before *क k*, *ख kh*, *ग g*, *घ gh*, *ङ ṅ*, the final *ṁ m* or Anusvāra may be changed into *ङ ṅ*.

Before *च ch*, *छ chh*, *ज j*, *झ jh*, *ञ ñ*, to *ञ ñ*.

Before *ट ṭ*, *ठ ṭh*, *ड ḍ*, *ढ ḍh*, *ण ṇ*, to *ण ṇ*.

Before *त t*, *थ th*, *द d*, *ध dh*, *न n*, to *न n*.

Before *प p*, *फ ph*, *ब b*, *भ bh*, *म् m*, to *म् m*.

Before *य y*, *ल l*, *व v*, to *यँ y̐*, *लँ l̐*, *वँ v̐*. See § 56. 6.

Hence it follows that final *ṁ m* may be changed into Anusvāra before all consonants, and *must* be so changed only before *ङ ṅ*, *ञ ñ*, *ण ṇ*, *न n*, *म् m*, 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 Anusvāra into *ङ ṅ*, *ञ ñ*, *ण ṇ*, *न 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 *tām jayati*, he conquers her, is written ताञ्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into ताञ्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or ताम् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final *ṁ m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

§ 78. *ṁ m* at the end of a word in *pausā*, i. e. at the end of a sentence, remains unchanged. Some grammarians (§ 8, note) allow its being changed into Anusvāra, and it is written so throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

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 = śatrum jahi* (or *śatruñ jahi*), kill the enemy.

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

गुरुम् + नमति = गुरुं नमति (or गुरुन्मति) *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 शास्त्रम्मीमांसते) *śāstram + mīmāṃsate = śāstram mīmāṃsate* (or *śāstram mīmāṃsate*), he studies the book.

Before य *y*, ल *l*, व *v*:

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

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

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = tam veda* (or *taṅ 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 *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

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

§ 79. Final न् *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. See, however, § 77.

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

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

किम् + ह्मलयति = किं ह्मलयति or किन्ह्मलयति *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 न् *m* changed to Anusvāra.

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

§ 81. In सम्मन् *samrāj*, nom. सम्मद् *samrāt*, king, न् *m* is never changed.



*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 pausá* 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.

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 ततः कामः) *tataḥ + kāmah = tataḥ kāmah* (originally *tataḥ kāmah*), hence love.

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

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

भीतः + टलति = भीतटलति *bhítah + ṭalati = bhítasṭalati*, the frightened man is disturbed.

भग्नः + उक्कुरः = भग्नउक्कुरः *bhagnaḥ + ṭhakkurah = bhagnasṭhakkurah*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyáḥ + tīram = nadyástīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्याः पारं) *nadyáḥ + páram = nadyáḥ páram* (originally *nadyáḥ páram*), the opposite shore of a river.

Visarga before sibilants :

सुप्तः + शिशुः = सुप्तशिशुः or सुप्तः शिशुः *suptah + śiśuh = suptaś śiśuh* or *suptah śiśuh*, the child sleeps.

भागः + षोडशः = भागषोडशः or भागः षोडशः *bhāgaḥ + shoḍasah = bhāgash shoḍasah* or *bhāgaḥ shoḍasah*, a sixteenth part.

प्रथमः + सर्गः = प्रथमसर्गः or प्रथमः सर्गः *prathamah + sargah = prathamas-sargah* or *prathamah sargah*, the first section.

Note 1.—If Visarga is followed by an initial स् *ts*, it is not necessarily changed into dental स् *s*, but may remain Visarga, as if followed by स् *s*.

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

कः + त्सरः = कः त्सरः *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. (Pân. VIII. 3, 36, v.)

Ex. देवाः + स्था = देवाः स्था or देवा स्था *devâḥ + stha = devâḥ stha* or *devâ stha*, you are gods; (also देवास्त्वा *devâs stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears.

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. सर्पिष्विबति 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.

§ 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 *á*, 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 आ *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*, and the initial अ *a* 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 = गौरगच्छति *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 *vâyuh + vâti = vâyur vâti*, the wind blows.

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

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

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

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *asvāḥ + amī = asvā amī*, these horses.

आगताः + अक्षयः = आगता अक्षयः *āgatāḥ + akṣayaḥ = āgatā akṣayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतन्ते = छात्रा यतन्ते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + अक्षिः = क अक्षिः *kaḥ + akṣiḥ = ka akṣiḥ*, Who is the poet ?

मनः + चादि = मन चादि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + śakāraḥ = mūrdhanyo śakāraḥ*, the lingual *ṛ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇaḥ + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsaḥ = atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

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

मनः + भिः = मनोभिः *manah + bhiḥ = manobhiḥ*, instrum. plur.

Examples of the fourth exception :

नरः + अपं = नरोऽयं *naraḥ + ayam = naro 'yam*, this man.

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

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

§ 85. There are a few words in which the final letter is etymologically *ṛ* *r*\*.

\* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again; प्रातः *prātaḥ*, early; अंतः *antaḥ*, within; स्वः *svaḥ*, heaven; in the voc. sing. of nouns in अक्षि *akṣi*, ex. पितः *pitah*, father, from पितृ *pitri*, &c.; and in verbal forms such as अजागर् *ajāgar*, 2. 3. sing. impf. of जागृ *jāgri*.

This  $\ddot{r}$ , as a final, is changed into Visarga, according to § 82, and it follows all the rules affecting the Visarga except the exceptional rules § 84, 2, 3, 4; i. e. if preceded by  $\text{ञ}$   $a$ , and followed by any sonant letter, vowel or consonant, the  $\ddot{r}$  is retained.

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

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

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

§ 86. No  $\ddot{r}$  can ever be followed by another  $\ddot{r}$ . Hence final Visarga, whether etymologically  $\text{स्}$   $s$  or  $\ddot{r}$ , if followed by initial  $\ddot{r}$ , and therefore by § 84 changed to  $\ddot{r}$ , is dropt, and its preceding vowel lengthened.

Ex. विभूः + राजते = विभू राजते *vidhūḥ + rājate = vidhū rājate*, the moon shines.

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

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

These are the general rules on the Sandhi of final Visarga,  $\text{स्}$   $s$  and  $\ddot{r}$ . The following rules refer to a few exceptional cases.

§ 87. The two pronouns सः *saḥ* and एषः *eṣaḥ*, this, become स *sa* and एष *eṣa* before consonants and vowels, except before short  $\text{ञ}$   $a$  and at the end of a sentence.

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

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

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

मृतः सः मृताह *mṛtaḥ saḥ*, he is dead.

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

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

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants.

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 *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

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

- I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.
1. Before derivatives of कृ *kṛi*, to do (e. g. कर *kara*, कार *kāra*), before derivatives of कम् *kam*, to desire (e. g. कांत *kānta*, काम *kāma*), before कंस *kamsa*, goblet, कुम्ब *kumbha*, jar, पात्र *pātra*, vessel, कुशा *kuśā*, counter, कर्ण *karṇā*, ear, the final Visarga of bases in अस् as is changed to स् s. (Pāṇ. VIII. 3, 46.)

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

अहः + करः = अहस्करः *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*.

दिवः + पतिः = दिवस्पतिः *dīvaḥ + patih = divaspatih*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patih = vāchaspatih*, lord of speech.

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

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

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpiḥpānam*, ghee-drinking.

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

Note—भ्रातृपुत्रः *bhrātushputraḥ*, 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 *namah*, पुरः *purah*, तिरः *tirah*, if compounded positionally with कृ *kṛi*, change Visarga into स् s. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namah + kārah = namaskārah*, adoration ; (but नमः कृत्वा *namah kṛtvā*, having performed adoration.)

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

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

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

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

निः + फलः = निष्फलः *niḥ + phalah = nishphalah*, fruitless.

आविः + कृतं = आविष्कृतं *āvih + kṛitam = āviḥkṛitam*, made manifest.

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

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuḥkoṇam*, 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 श् *ś* or ष् *ṣ* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejah + vin = tejasvin*, with splendour.  
ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotishmat*, with light.  
रजः + वल = राजसल *rajah + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into श् *ś*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archiḥ + tvam = archiṣṭvam*, brightness.  
चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाशं *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 श् *ś* (§ 100).

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.  
पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.  
यशः + कः = यशस्कः *yaśah + kaḥ = yaśaskaḥ*, glorious.  
यशः + काम्यति = यशस्काम्यति *yaśah + kāmyati = yaśaskāmyati*, he is ambitious.  
सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.  
सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣkalpam*, a little ghee.  
धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanuṣkaḥ*, belonging to the bow.  
धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanuṣkāmyati*, he desires a bow.

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

Ex. वार् + सु = वार्षु *vār + su = vārshu*, in the waters.

गिर् + पतिः = गीर्षतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्षतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, v.), and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ*, and धूर्षतिः *dhūrpatiḥ*; स्वःपतिः *svaḥpatiḥ* and स्वर्षतिः *svarpatiḥ*, lord of heaven; अहःपतिः *ahaḥpatiḥ* and अहर्षतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahaḥ + bhīḥ = ahobhīḥ*; अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, v.)

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

Ex. तव + छाया = तव च्छाया *tava + chháya* = *tava chchháya*, thy shade.

मा + छिदन् = मा च्छिदन् *má + chhidat* = *má chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *á + chhádayati* = *áchchhádayati*, he covers.

After any other long vowels, this change is optional.

बदरीच्छाया or बदरीच्छाया *badarichháya* or *badarichchháya*, shade of Badaris.

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

Ex. इच्छति *ichchhati*, he wishes. श्लेषः *mlechchhah*, a barbarian. (Pân. vi. 1, 73-76.)

§ 92. Initial श् *ś*, not followed by a hard consonant, may be changed into च्च *chh*, if the final letter of the preceding word is a hard consonant or ण् *ṅ* (for न् *n*).

Ex. वाक् + शतं = वाक्शतं or वाक्चतं *vák + śatam* = *vákśatam* or *vákchhatam*, a hundred speeches.

परिव्राद् + शेते = परिव्राद् शेते or परिव्राद्वेते *parivrát + śete* = *parivrát śete* or *parivrát chhete*, the beggar lies down.

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

धावन् + शशः = धावश्शशः or धावश्चशः *dhāvan + śaśah* = *dhāvañ śaśah* or *dhāvañ chhāśah*, a running hare.

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

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

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

विष्णुश्च *viśvagudh*, all attracting, becomes विष्णुत् *viśvaghut*.

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

994. 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
	INPAUS.	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā	Ā
	K	GA	GA	KH	G	GH	Ṇ	CH	CHH	J	JH	Ṇ	T	TH	D	DH	Ṇ
I.	k (g)	ga	gā	..	g	gh	ṅā	..	..	g	gh	ṅā	..	..	g	gh	ṅā
II.	..	ṅā	ṅā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	t (d)	da	dā	..	ḍ	ḍh	ṅā	..	..	ḍ	ḍh	ṅā	..	..	ḍ	ḍh	ṅā
IV.	..	ṅā	ṅā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	t (d)	da	dā	..	ḍ	ḍh	ṅā	..	..	ḍ	ḍh	ṅā	..	..	ḍ	ḍh	ṅā
VI.	..	ṅā	ṅā	..	..	..	..	..	..	..	..	..	..	..	..	..	..
VII.	p (b)	ba	bā	..	ḍ	ḍh	ṅā	..	..	ḍ	ḍh	ṅā	..	..	ḍ	ḍh	ṅā
VIII.	m (ṅ)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a.	ḥ	ra	rā	..	ḥ	ḥh	ṅā	..	..	ḥ	ḥh	ṅā	..	..	ḥ	ḥh	ṅā
exc. AH and AH	id.	ā	ā	id.	ā	ā	ā	id.	id.	ā	ā	ā	id.	id.	ā	ā	ā
IX b.	id.	o	o	id.	o	o	o	id.	id.	o	o	o	id.	id.	o	o	o
AH (not AR)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

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.	..	..	g	g	ṅā	ṅā	..	ḍ	ḍh	ṅā	ṅā	ḍ	ḍh	ṅā	ḍ	ḍh	ṅā	ḍ
II.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
III.	..	..	d	d	ṅā	ṅā	..	ḍ	ḍh	ṅā	ṅā	ḍ	ḍh	ṅā	ḍ	ḍh	ṅā	ḍ
IV.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
V.	..	..	d	d	ṅā	ṅā	..	ḍ	ḍh	ṅā	ṅā	ḍ	ḍh	ṅā	ḍ	ḍh	ṅā	ḍ
VI.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
VII.	..	..	b	b	ṅā	ṅā	..	b	b	ṅā	ṅā	b	b	ṅā	b	b	ṅā	b
VIII.	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
IX a.	ḥ	ra	rā	..	ḥ	ḥh	ṅā	..	..	ḥ	ḥh	ṅā	..	..	ḥ	ḥh	ṅā	ḥ
exc. AH and AH	id.	ā	ā	id.	ā	ā	ā	id.	id.	ā	ā	ā	id.	id.	ā	ā	ā	ā
IX b.	id.	o	o	id.	o	o	o	id.	id.	o	o	o	id.	id.	o	o	o	o
AH (not AR)	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

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



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
	क (ग)	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ	ड	ढ	ण	त	थ
I.	क (ग)	ग	गा	...	ग	गघ	गङ	...	ग	गज	गझ	गञ	...	ग	गण	गत	गथ
II.	ख	ख	ख	...	ख	ख	...	ख	...	ख	...	...	...	...	...	...	...
III.	ङ	ङ	ङ	...	ङ	ङ	ङच	...	ङ	ङज	ङझ	ङञ	...	ङ	ङण	ङत	ङथ
IV.	च	च	च	...	च	...	...	...	...	...	...	...	...	...	...	...	...
V.	छ	छ	छ	...	छ	छ	छच	...	छ	छज	छझ	छञ	...	छ	छण	छत	छथ
VI.	ज	ज	ज	...	ज	ज	जच	...	ज	जज	जझ	जञ	...	ज	जण	जत	जथ
VII.	झ	झ	झ	...	झ	झ	झच	...	झ	झज	झझ	झञ	...	झ	झण	झत	झथ
VIII.	ञ	ञ	ञ	...	ञ	ञ	ञच	...	ञ	ञज	ञझ	ञञ	...	ञ	ञण	ञत	ञथ
IX a. : and ङ	ङ	ङ	ङ	...	ङ	ङ	ङच	...	ङ	ङज	ङझ	ङञ	...	ङ	ङण	ङत	ङथ
exc. ञ: and ञः	ञ	ञ	ञ	...	ञ	ञ	ञच	...	ञ	ञज	ञझ	ञञ	...	ञ	ञण	ञत	ञथ
IX b. ञः	ञ	ञ	ञ	...	ञ	ञ	ञच	...	ञ	ञज	ञझ	ञञ	...	ञ	ञण	ञत	ञथ
ञः (not ञः)	ञ	ञ	ञ	...	ञ	ञ	ञच	...	ञ	ञज	ञझ	ञञ	...	ञ	ञण	ञत	ञथ

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.



*NATI, or Change of Dental न् n and स् s into Lingual ञ् n and श् 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 न् n and स् s into lingual ञ् n and श् 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 न् n into ञ् n.*

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ञ् n if it is preceded by the linguals च् ch, छ् ch, र् r, or श् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ ñ, ह h, ँ ã), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n.

Ex. नृ + नां = नृणां नृि + नाम् = नृिणाम्, gen. plur. of नृ नृि, man.

कर्णः *karnaḥ*, ear.

दूषणं *dūṣhaṇam*, abuse.

वृंहणं *vṛiṃhaṇam*, nourishing, (ह् h is guttural and preceded by Anusvāra.)

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

गृह्णाति *griṃṇāti*, he takes, (ह् h is guttural.)

क्षिप्नुः *kshipṇuḥ*, throwing, (प p is labial.)

प्रेम्या *premyā*, by love, (म् m is labial.)

ब्रह्मण्यः *brahmaṇyaḥ*, (ह् h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः *niṣhaṇḥ*, (न् n is followed by न् n, which is itself afterwards changed to ञ् n.)

अक्षयन् *akṣhaṇvat*, (ञ् n is followed by व् v.)

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

But अर्चन *archana*, worship, (च् ch is palatal.)

अर्णवेन *arṇavēna*, by the ocean, (ण् n is lingual.)

दर्शनं *darśanam*, a system of philosophy, (र् ṣ is palatal.)

अर्धेन *ardhēna*, by half, (ध् dh is dental.)

कुर्वन्ति *kurvanti*, they do, (न् n is followed by त् t.)

रामान् *rāmān*, the Rāmas, (न् n is final.)

Note—रुग्णः *ruḡṇaḥ*, like वृक्णः *vṛikṇaḥ* (Pāṇ. vi. 1, 16), should be written with ञ् n. The ग् g is no protection for the न् n. Thus अग्नि *agni* has to be especially mentioned as an exception for not changing its न् n into ञ् n in compounds, such as शरग्निः *śardḡniḥ*. (Pāṇ. Gaṇa *kṣhubhñādi*.)

§ 97. The न् n of तु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Kṛi conjugation, are not changed into ञ् n in the two verbs तृप् trip and क्षुब् kshubh (Pāṇ. VIII. 4, 39). Hence

तृप्नोति *tripnoti*, he pleases\*. क्षुब्नोति *kshubhnōti*, he shakes.

But तृणोति *ṣṛiṇoti*, he hears. पुष्णोति *puṣhṇāti*, he nourishes.

क्षुभाय *kshubhāna*, imper. shake.

Table showing the Changes of न् n into ञ् n.

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

§ 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 ञ् n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च 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 ञ् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्री *bārdhrī*, a leathern thong, + नस *nasa*, nose, gives बार्ध्रीणसः *bārdhrīṇasa*, 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. (Uṇādi-Sūtras, ed. Aufrecht, s. v. Pāṇ. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nāsikā*, nose, gives चर्मनासिकः *charmanāśikah*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanāman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pāṇini himself employs with the dental न् n only. (Pāṇ. I. 1, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanah*, three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Rāma; स्वर्भानुः *svarbhānuḥ*, name of Rahu, &c.

\* In the Veda we find तृप्नुहि *tripnuhi*, Rv. II. 16, 6; तृप्नुवः *tripnuvah*, Rv. III. 42, 2.

Words to be remembered :

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

ग्रामणीः *grāmaṇīḥ*, 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.)

गिरिन्दी or गिरिण्दी *girinadī* or *giriṇadī*, mountain-stream.

परार्द्धं *parārdham*, afternoon, from पर *parā*, over, and अहन् *ahan*, day; but सर्वोद्धः *sarvōdhaḥ*, the whole day, from सर्व *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in अ a. (Pāṇ. VIII. 4, 7.)

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

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

3. In a compound the change of न् *न् n* into श् *श् ṣ* does not take place if the first word ends in ग् *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 *श् ṣ*, and the next is formed by a primary suffix with न् *न् n*.

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

यजुः + पावनं = यजुष्पावनं *yajuḥ + pāvanam = yajuṣhpāvanam*. (Pāṇ. VIII. 4, 35.)

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

त्रीहिवापिन् *vṛthivāpin*, rice-sowing, may form the genitive त्रीहिवापिणः *vṛthivāpiṇaḥ*; but also त्रीहिवापिनः *vṛthivāpinaḥ*.

त्रीहिवापाणि or त्रीहिवापानि *vṛthivāpāṇi* or *vṛthivāpāni*, nom. plur. neut.

त्रीहिवापेण or त्रीहिवापेन *vṛthivāpeṇa* or *vṛthivāpena*, instrum. sing.

Likewise feminines such as त्रीहिवापिणी or त्रीहिवापिनी *vṛthivāpiṇī* or *vṛthivāpīnī*.

(Kās.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to य् y. Thus खरपः *kharapaḥ* (i. e. donkey-keeper) becomes खरपाययः *kharapāyayaḥ*, the descendant of Kharapa. मातृभोगीयः *mātṛibhogīyaḥ*, fit to be possessed by a mother, from मातृ *mātṛi*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन् *īna* (*samāsānta*), is always spelt with य् y. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagini* would have the lingual य् y, 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 (*samānapāda*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kās.-Vṛitti VIII. 4, 11, v.)

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 *vṛitrahān*, Vṛitra-killer; gen. वृत्रहयः *vṛitrahāyaḥ*.

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापयि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेय *kshīrapēya*.

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. हरिकामेय *harikāmeṇa*.

शुष्कगोमयेय *śuṣhkagomayeṇa*, instrum. sing. of शुष्कगोमय *śuṣhkagomaya*; (शुष्क *śuṣhka*, dry, गोमय *gomaya*, dung.)

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

Ex. प्रवपयं *pravapaṇam*; प्रमानं *pramāṇam*; प्राप्यमानं *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 प्रयापयं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपयं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेगयं *pra + iṅganam = preṅganam*; but प्र + कंपनं = प्रकंपनं *pra + kampaṇam = prakampaṇam*. Lastly, there are several roots which defy all these rules, viz. भा *bhā*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याय *pyāy*, वेप् *vep*: hence प्रभानं *prabhāṇam* &c., never प्रभायं *prabhāyaṇam*; प्रवेपनं *pravepaṇam*, never प्रवेपयं *pravepaṇam*.

8. After prepositions containing an र r, such as अन्तर *antar*, निर् *nir*, परा *parā*,

परि *pari*, and प्र *pra*, and after दुर *dur*, the change of न् n into श् ṣ takes place :

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

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

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

अंतः + नयति = अंतर्नयति *antaḥ + nayati = antarnayati*, 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 श् ṣ. Thus we should find the root नम् *nam* entered as शम् *ṣam*, 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.)

शिसि *nis*, to kiss ; प्रशिसितव्यं or प्रमिसितव्यं *prāṣisitavyam* or *pramīsitavyam*.

शिक्ष् *nikṣh*, to kiss ; प्रशिक्ष्यं or प्रमिक्ष्यं *prāṣikṣyaṃ* or *pramīkṣyaṃ*.

शिदि *nid*, to blame ; प्रशिदं or प्रमिदं *prāṣindanam* or *pramīndanam*.

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, v.)

नृत् *nṛit*, to dance.

नन्द *nand*, to rejoice.

नर्द् *nard*, to howl.

नक् *nakk*, to destroy.

नाद् *nād*, to fall down, (Chur.) \*

नाष् *nāth*, to ask.

नाध् *nādh*, to beg.

नृ *nṛi*, to lead.

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

4. The root नञ् *naś*, to destroy, changes न् n into श् ṣ only when its श् ṣ is not changed to ष् sh. 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 श् ṣ if the र 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 = पर्याणिति *pari + aniti = paryāṇiti*. The reduplicated aorist forms प्राणिशत् *prāṇiṣat*; the desiderative with परा *parā* is पराणिशिषति *parāṇiṣiṣati*. (Pân. VIII. 4, 19, 21.)
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 + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अंतर्हण्यते *antarhanyate* (Pân. VIII. 4, 24); but प्र + हन्ति = प्रहन्ति *pra + hñanti = prahñanti*, they kill. Also प्रहणनं *prahāṇanam*, killing.

\* It is not नद् *naḍ*, to dance, but नद् *naḍ* of the Chur class, and hence written with a long ḍ. Siddh.-Kaum. II. p. 41, note.

The change is optional again where न् n is followed by म् m or व् v. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहयिमि *prahanmi* or *prahanymi*; ग्रहन्वः or ग्रहयन्वः *prahanvāḥ* or *prahanvāḥ*.

7. The न् n of नु nu of the Su and of ना nd of the Krî conjugation is changed to श् sh in the verbs हि hi, to send, and नी mi, to destroy. (Pân. VIII. 4, 15.)

Ex. ग्रहयन्मि *prahayanti*; प्रसीयन्ति *prasiyanti*.

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

9. The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c., is changed into श् sh before the verbs (Pân. VIII. 4, 17) गद् gad, to speak, नद् nad, to be happy, 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, प्सा psā, to eat, वप् vap, to weave, वह् vah, to bear, झन् śam, to be tranquil (*div*), चि chi, to collect, दिङ् diḥ, to anoint.

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

प्रश्यगदन् *pranyagadat*; प्रश्यनदन् *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 प्रशिपचति *pranipachati* or *pranipachati*.

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 *pranipinashṭi*.

#### Change of स् s into श sh.

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

\* 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, प्रति prati, &c., into शि ṣi, mentions मा मा, but this, according to the commentaries, includes two roots, the root माङ् mā(ṅ), which forms मीमंते *mimāṅte*, he measures, and the root मेङ् me(ṅ), which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus śam (*div*) means śamyati, or śam conjugated like *div*, and not śamayate.



If Anusvāra\* or Visarga or श् sh intervenes between the vowel and the स् s, the change into श् sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpih*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpishā*; nom. plur. सर्पिंषि *sarpīnshi* (here the Anusvāra intervenes); loc. plur. सर्पिःषु *sarpishshu* (here the Visarga intervenes), or सर्पिष्णु *sarpishshu* (here the श् sh intervenes).

वाक्शु *vākshu*, loc. plur. of वाक् *vāch*, speech.

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

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

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

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

द्रोक्षति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here द्रु *h* is changed to क् *k*, and the aspiration thrown on the initial द्र *d*.)

पोक्षति *pokshyati*, fut. of पुष् *push*, to nourish; (here श् *sh* is changed into क् *k*.)

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

सर्पिः + तरः = सर्पिष्टरः *sarpih + taraḥ = sarpishṭaraḥ*; (here the इ *t* of तरः *taraḥ* is changed into ष् *ṭ*, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तारा *gīstara*. (Pāṇ. VIII. 3, 101.)

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

Table showing the Changes of स् s into श् sh.

Any Vowel except ञ, ञा <i>ā</i> , (in spite of intervening Anusvāra or Visarga or sibilant,) and क् <i>k</i> , र् <i>r</i> , ल् <i>l</i> if immediately preceding,	change स् <i>s</i> into श् <i>sh</i>	if there follow Vowels, or त् <i>t</i> , थ् <i>th</i> , न् <i>n</i> , म् <i>m</i> , य् <i>y</i> , व् <i>v</i> .
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§ 101. The same rule produces the change of स् s into श् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not ञ, ञा *ā*: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *sushvāpa*,

\* The Anusvāra must not represent a radical nasal; hence पुंसु *puṅsu*, not पुंशु *puṅshu*, loc. plur. of पुंस् *puṅs*, man; Pada base पुम् *pum*. (Pāṇ. VIII. 3, 58.) The Śārasvatī prescribes पुंशु *puṅshu*. The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिस् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśiṣaḥ*, from root श्वाष् *śva*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

I have slept. सिष् *sidh*, Des. सिषित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into श् 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 *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the श् sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिशिञ्चति *abhishinṅchati*, he sprinkles; अभिशिञ्चेत् *abhishinṅchech*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिशिञ्चते *abhishesichyate* (Pân. VIII. 3, 112); but in the desiderative स् s is changed, अभिशिञ्चति *abhishinṅchati*. Many other cases must be learnt from the dictionary or from Pânini.

§ 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 Pânini 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 स्मि *smi*, स्विद् *sviḍ*, स्वद् *svad*, स्वञ् *svañj*, स्वप् *svap*,) as if beginning with श् sh. Thus they write सिष् *shidh*, श् *shṭhā*, श्मि *shmi*. (Pân. VI. 1, 64.)

This is not done with सृप् *srip*, सृञ् *srij*, स्त्रि *stri*, स्त्रि *stri*, स्तौ *styai*, सेक् *sek*, सृ *sri*, in order to show that their initial स् s is not liable to be changed into श् sh under any circumstances.

They then give the general rule that this initial श् sh is to be changed into स् s, in all these verbs, except श्चि *shchiv* and श्वश्च *shvashk*, (and according to some in श्चि *shchiv*, Sâr.,) unless where श् sh is enjoined a second time.

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

1. When a preposition, or what else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi + stauti = vishṭauti*. सेक् *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 श् sh,

the initial स् s remains unchanged. सिष् *sidh*, सिसेषियति *sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to श् *sh*. स्तु *stu*, Des. तुष्टयति *tushṭishati*. सिष् *sidh*, Caus. सेषयति *sedhayati*, Des. सिसेषयति *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 श् *sh*. सिद् *svid*, सिस्वेदयति *sisvedayishati*. स्वद् *svad*, सिस्वादयति *sisvādayishati*. सह *sah*, सिसाहयति *sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (*su*), सू *śū* (*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*, सिष् *sich*, संज् *sañj*, संज् *svañj*, सद् *sad*, स्तम् *stambh*, स्तन् *svan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions: अभिषुषति *abhiṣuṣoti*. अभिषुषति *abhiṣuṣvati*. अभिषति *abhiṣhyati*. परिहोति *pariṣhṭauti*. परिहोभते *pariṣhṭobhate*. अभिष्ठास्यति *abhiṣṭhāsyati*. अभिषेणयति *abhiṣheṇayati*. परिषेपति *pariṣhedhati*. अभिषिंचति *abhiṣhiñchati*. परिषजति *pariṣhajati*. परिष्वजते *pariṣhvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिषीदति *pratisīdati* (VIII. 3, 66). अभिष्ठाति *abhiṣṭhābhāti* (VIII. 3, 67 and 114). Also अवश्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्यति *vi* and *avashvaṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *pariṣhevate*.

After prepositions and augment: अभ्यषुषोत् *abhyāṣuṣot*. पर्येषुषत् *paryāṣuṣvat*. अभ्यष्यत् *abhyāṣhyat*. पर्येषोत् *paryāṣhṭaut*. अभ्येषोभत् *abhyāṣhṭobhata*. अभ्यष्ठात् *abhyāṣṭhāt*. अभ्यषेणयत् *abhyāsheṇayat*. पर्येषत् *paryāshedhat*. अभ्यषिंचत् *abhyāshiñchat*. पर्येषजत् *paryāshajata*. अभ्यष्वजत् *abhyāshvajata*. अभ्यषीदत् *abhyāshīdat*. अभ्यष्ठात् *abhyāṣṭhābhāt*. व्यष्यत् *vyāshvaṇat* and अवाष्यत् *avāshvaṇat*. पर्येषत् *paryāshevata*.

After prepositions and reduplication (VIII. 3, 64): अभित्तौ *abhitashṭau*. अभिषिषेणयति *abhiṣhiṣheṇayishati*. अभिषिषेपयति *abhiṣhiṣhedhayishati*. अभिषिषिषति *abhiṣhiṣhiṣhikshati*. अभिषिषिषति *abhiṣhiṣhiṣhāṅkshati* and अभ्यषिषिषत् *abhyāshhiṣhāṅkshat*. परिषिष्विषते *pariṣhiṣhvāṅkshate*. निषिषत्सति *nishishatsati* (VIII. 3, 118). अभित्तम् *abhitashṭambha*. अवष्यत् *avashvaṇat*. परिषिषेव *pariṣhisheva*, (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*, सिष् *siv*, सह *sah*; कृ *kṛi* (if with initial स् s, स्क् *skṛi*) and similar verbs; स्तु *stu*.

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

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्वद् *syand* may take श *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदिर् *skand* may take श *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). परिष्कन्तः or परिस्कन्तः *parishkannah* or *pariskannah*.
7. After the prep. निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take श *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम् *skambh* must always take श *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes श *sh* after prepositions which cause such a change, and after प्रादुर् *prādur*, if the श *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishyāt*. प्रादुःष्यात् *prāduṣhyāt*. प्रादुःषन्ति *prāduṣhanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes श *sh*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptah*. दुःषुप्तः *duṣhuptah*.

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

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसिच्यते *abhisichyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसिधति *parisedhati*.
13. The verb सह् *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोद् *parisoḍh*.
14. The verbs स्तम् *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasishahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोषति *abhisoshyati*. अभिसुसूः *abhisusūh*.
16. The verbs सद् *sad*, स्वञ्ज् *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisahasāda*. अभिषस्वजे *abhisahasvaje*.
17. The verb सद् *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 स *s* of the second word is changed to श *sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishtira*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुसु *sushu*, well; दुसु *dushu*, ill; सुषमः *sushamah*, beautiful, विषमः *vishamah*, difficult, from समः *samah*, even; त्रिशुब् *trishubh*, a metre; अग्निषोमौ *agnishomau*, Agni and Soma; मातृष्वसृ *mātrishvasri*, mother's sister; पितृष्वसृ *pitrishvasri*, father's sister; गोष्ठः *goshthah*, cow-stable; अग्निष्टोमः *agnishṭomah*, a sacrifice; ज्योतिष्टोमः *jyotishṭomah*, a sacrifice, (here the final स *s* of ज्योतिस् *jyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds,

स् s is changed to श् sh whenever ह् h becomes र् r; nom. तुरासाद् *turdsahdā*; acc. तुरासाहं *turdsadhām*. (Pāṇ. VIII. 3, 56.)

*Change of Dental ष dh into Lingual द dh.*

§ 105. The ष dh of the second pers. plur. Âtm. is changed to द dh in the reduplicated perfect, the aorist, and in शीञ्चं *shīdhvam* of the benedictive, provided the ष dh, or the शी *shī* of शीञ्चं *shīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ ँ. (Pāṇ. VIII. 3, 78.)

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

चु *chyu*; Aor. अच्योदं *achyodhvam*.

सु *plu*; Bened. श्लोषीदं *ploshīdhvam*.

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

यज् *yaj*; Bened. यक्षीञ्चं *yakshīdhvam*.

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

Ex. लु *lu*; Perf. लुलुविध्वे *luluvidhve* or लुलुविदे *luluvidhve*.

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

लु *lu*; Bened. लविषीञ्चं *lavishīdhvam* or लविषीदं *lavishīdhvam*.

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

*Rules of Internal Sandhi.*

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

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

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without

endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dvekshi*, thou hatest, द्वेषि *dveshti*, he hates, अवेद *advet*, he hated, द्विषु *dviḍḍhi*, Hate! द्विद् *dvit*, a hater, द्विषः *dvishah*, of a hater, द्विदसु *dviṣsu*, 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 प्रवग *praviḅga*, fore-yoke, तितत *titat*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरत *pura-tā*, going in front, नमउक्ति *nama-uktiḥ*, saying of praise, which is produced by the elision of a final श् *s* before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

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

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

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

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

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

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

Again, in the declension of bases ending in radical आ *ā*, certain phonetic rules had to be laid down, according to which the final आ *ā* had to be

elided before certain terminations beginning with vowels. Thus the dative शंखभा + ए *śankhadhmā + e* was said to form शंखभ्ये *śankhadhme*, (to the shell-blower,) by dropping the final वा *ā*, and not शंखभ्यै *śankhadhmai*. 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 वा *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ. 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 वा *ā*, many special rules have to be observed, according to which final वा *ā* is either elided, or changed to ई *ī* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

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

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

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

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

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

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

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

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

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

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

Ex. वी + चति = विचति *vī + anti* = *viyanti*, they go.

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

सुशू + ए = सुशुवे *sushū + e* = *sushuve*, I have brought forth.

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

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

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

यु + चति = युवति *yu + anti* = *yuvanti*, they join.

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

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.

§ 111. Final ऋ *ṛi*, if followed by terminational consonants, is changed to ईर *īr*; and after labials to उर *ur*.

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

पू *prī*, to fill; Passive पूर्यते *pūr-yate*; Part. पूर्यः *pūrñah*.

§ 112. *ए e, ऐ ai, ओ o, औ au*, before vowels and diphthongs, are generally changed into *अय् ay*, *आय् āy*, *अव् av*, *आव् 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 = nāvah*, the ships.

Roots terminated by a radical diphthong (except *चे vye* 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 + णा = दाता *de + tā = dātā*, he will protect.

दे + सीय = दासीय *de + stīya = dāstīya*, May I protect!

झै + णा = झाना *mlai + tā = mlātā*, he will wither.

शो + णा = 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 *क् k*, *ङ् ṅ*, *ट् ṭ*, *ण् ṇ*, *त् t*, *न् n*, *प् p*, *म् m*, *ल् l*, *ः ḥ*, *न् m̐*, 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 युष् *yudh*, battle, would in the vocative singular be युष् *yudh*. Here, however, the *ष् 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*, the aspiration of the final is thrown back on the initial *द् d* (§ 118). The final *ह् h* or *ग् 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.

प्राच् + स् = प्राक् *prāñch + s = prāñ*, eastern; nom. sing. masc. Here प्राक् *prāñk*, which remains after the dropping of *स् s*, is, according to the



same rule, reduced again to प्राङ् *prân*, the final nasal remaining guttural, as it would have been guttural if the final क् *k* had remained.

सुबल् + स् = सुबल् *suvaly* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुबल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुबल् *suval*. Before the Pada-terminations सुबल् *suvaly* assumes its Pada form सुबल् *suval* (§ 53); hence instrum. plur. सुबल्भिः *suvalbhih*.

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

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

अदोह + त् = अदोह *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 = वचिश्चि *vach* + *dhi* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृचध्वे *prich* + *dhve* = *prigdhve*, 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* = *bhinnaḥ*, divided, भङ् + नः = भग्नः *bhañj* + *nah* = *bhagnaḥ*, 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. I.)

Ex. मामच् + ति = मामत्ति *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 युध् + इ = युधि *yudh* + *i* = *yudhi*, loc. sing. in battle.

लुभ् + यः = लुभ्यः *lubh + yah = lubhyaḥ*, to be desired.

कुभ् + नाति = कुभति *khubh + nāti = kshubhnāti*, he agitates.

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

§ 117. If final ष *gh*, ढ *ḡh*, ध *dh*, भ *bh* are followed by त् *t* or थ *th*, they are changed to the corresponding soft letters, ग् *g*, ढ् *ḡ*, द् *d*, ब् *b*, but the त् *t* and थ *th* are likewise softened, and the ढ् *d* receives the aspiration. See also § 128.

Ex. रुधष् + ति = रुधति *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लभः *labh + taḥ = labdhaḥ*, taken.

रुध् + थः = रुधः *rundh + thaḥ = runddhaḥ* (also spelt रुधः *rundhaḥ*), you two obstruct.

रुध् + तः = रुधः *rundh + taḥ = runddhaḥ*, they two obstruct.

अबधिष् + तं = अबधित् *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबध् + थाः = अबधः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबधित् *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध *dh* is not thrown back upon the initial ध *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into ध *dham*. The same applies to अबधः *abanddhāḥ*, though here the termination थाः *thāḥ* was aspirated in itself.

§ 118. If ष *gh*, ढ *ḡh*, ध *dh*, भ *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by झ् *dhv*, भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, ढ् *ḡ*, द् *d*, ब् *b*. See § 93.

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

Instrum. plur. भुभिः *bhubhiḥ*.

Loc. plur. भुषु *bhutsu*.

Second pers. plur. aor. Âtm. अबुधुं *abhuddhvam*.

Second pers. sing. pres. Intens. बोधोष् + सि = बोधोत्सि *bobodh + si = bobhotsi*.

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

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

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

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

Note—दध् *dadh*, the reduplicated base of धा *dha*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध *dh* back on the initial द् *d*, not only before झ् *dhv*, स् *s*, but likewise before त् *t* and थ *th*, where we might have expected the application of § 117. दध् + तः = दधतः

*dadh+taḥ=dhattaḥ*; दध् + च = चध्वः *dadh+thaḥ=dhattaḥ*; दध् + से = धत्से *dadh+se=dhatse*; दध् + ध्वं = धद्ध्वं *dadh+dhvam=dhaddhvam*.

§ 119. If च *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 = युञ्जिथ *yunj+धि=yunjdhi*, 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+mah=vachmah*, we speak.

वच् + वः = वचवः *vach+vah=vachvah*, we two speak. (See also § 124.)

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

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

Verbal base द्विच् *dvish*; 3. p. sing. impf. Par. अद्वेद् *adveḍ*, he hated.

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

Ex. द्वेच् + सि = द्वेषि *dvesh+si=dvekshi*, thou hatest; aor. अद्विक्शत् *advikshat*, he hated.

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

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

Ex. द्विच् + तः = द्विदः *dvish+taḥ=dvishṭaḥ*, they (two) hate.

This rule admits of a more general application, namely, that every dental त् *t*, च् *th*, द् *d*, च् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द् *th*, द् *d*, द् *dh*, य् *n*, and च् *sh*.

Ex. द्विद् + धि = द्विदि *divid+धि=dvidḍhi*, hate thou.

मृद् + नाति = मृद्व्याति *mṛid+nāti=mṛidḍnāti*.

ईद् + ते = ईद्वे *īḍ+te=īṭṭe*, he praises.

§ 123. Before other consonantal terminations च् *sh* is treated like द् *t*.

Ex. द्विच् + ध्वं = द्विद्वद् *dvish+dhvam=dvidḍhvam*, 2. p. plur. impf. *Ātm.* Hate ye!

द्विच् + सु = द्विदसु *dvish+su=dviṭsu*, loc. plur. among haters.

Exceptions to this rule, such as धृच् *dhṛish*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् *bhrāj*, to shine, मृज् *mṛij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *srij*, to let forth, and भ्रज् *bhraj*, to roast (भ्रश्च्)

*śhrasja*, Pān. VIII. 2, 36), the final ञ *j* is replaced by ष *sh*, which, in the case enumerated above, is liable to the same changes as an original ष *sh*. Thus

मृञ् + च = मृच *mrij + tka = mriśhṭha*, you wipe.

राञ् + सु = रादसु *rāj + su = rāṭsu*, &c.

§ 125. Most verbal and nominal bases ending in ञ *ś*, च् *chh*, क् *ksh*, ष् *śch* (some in ञ *j*, § 124) are treated exactly like those ending in simple ष *sh*.

Ex. Nominal base विञ् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेञ् + स्यामि = वेह्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेञ् + ता = वेहा *veś + tā = veshṭā*, I shall enter.

विञ् + ध्वं = विह्वं *viś + dhvam = viḍḍhvam*, enter you.

Loc. plur. विञ् + सु = विदसु *viś + su = viṣu*, among men.

Nominal base प्राच् *prāchh*; nom. प्राद् *prāṭ*, an asker.

Verbal base प्राच् *prachh*; प्राच् + स्यामि = प्राह्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्राच् + ता = प्राहा *prachh + tā = prashṭā*, I shall ask.

प्राच् + सु = प्रादसु *prāchh + su = prāṭsu*, among askers.

Nominal base तक् *taksh*; तक् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक् *raksh*; गोरक् + सु = गोरदसु *goraksh + su = gorāṭsu*, among cowherds.

Verbal base चक् *chaksh*; चक् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक् + ध्वे = चह्वे *chaksh + dhve = chadḍhve*, you see.

व्रक् *vraśch*, to cut; nom. sing. व्रद् *vraṭ*.

व्रक् + स्यामि = व्रह्यामि *vraśch + syāmi = vrakshyāmi*, I shall cut.

व्रक् + ता = व्रहा *vraśch + tā = vrahṭā*, he will cut.

§ 126. The ञ *ś* of दिञ् *diś*, to show, दृञ् *drīś*, to see, मृञ् *mriś*, to stroke, स्पृञ् *spriś*, to touch, if final, or followed by Pada-terminations, is changed into क *k*.

Ex. Nominal base दिञ् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhīḥ*; loc. plur. दिक्षु *dikshu*.

दृञ् *drīś*; nom. sing. दृक् *drīk*; instrum. plur. दृग्भिः *drigbhīḥ*.

In the root नञ् *naś*, the change of ञ *ś* into क *k* or ट *ṭ* is optional (Pān. 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 स *s*, is treated like च् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेह्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = दोह्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by

terminations, ह् *h* is treated either (1) like च् *gh* in most words beginning with द् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *ushnih*; or (2) like द् *dh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुक्षु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दुह् + तः = दुढः *dr̥ih + taḥ = dr̥idhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिद् *liḥ*; instrum. plur. लिद्भिः *liḍbhiḥ*; loc. plur. लिद्सु *liḍsu* (वाह् *vāh*, वादसु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रुढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रुढः *rūḍhaḥ*, द् + त् *dh + t* are changed (§ 117) to द् *ḍ* + द् *dh*; then the first द् *ḍ* is dropt and the vowel lengthened. The only vowel which is not lengthened is अ् *ri*; e. g. वृह् + तः = वृढ् + तः = वृड् = वृढ् *vriḥ + ta = vridh + ta = vrid-dha = vridha*.

§ 129. The final ह् of certain roots (दुह् *druh*, मुह् *muh*, सुह् *smuh*, णिह् *snih*) is treated either as च् *gh* or द् *dh*. From दुह् *druh*, to hate, we have in compounds the nom. sing. धुक् *dhruk* and धुद् *dhruḍ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दुढः *dr̥idhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as च् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनाहुह् *anaḥuh*, ox, &c., see Declension.

§ 131. Nominal bases ending in radical स् *s*, change it to त् *t*, if final, and before the Pada-terminations. (Pāṇ. VIII. 2, 72.)

अवस् *dhvas*, to fall; nom. sing. अवत् *dhvat*, nom. plur. अवसः *dhvasaḥ*, instrum. plur. अवद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

वस् *vas*, to dwell; fut. वस् + स्यामि = वस्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्शि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imp.

शास् + धि = शाधि *śās + dhi = śādhi*. (Pāṇ. VI. 4, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakādhi*.

In the same verbs final *s*, if immediately followed by the termination of the second person, *s*, may be changed to *t* or remain *s*.

अशास् + स = अशात् or अशाः *ásás + s = ását* or *ásáh*.

Before the *t* of the third person, it always becomes *t*.

अशास् + त् = अशात् *ásás + t = ását*. (Pân. VIII. 2, 73, 74.)

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvâra

Ex. निषांसति *jighâmsati*, he wishes to kill, from हन् *han*.

क्रंस्यते *kramsyaate*, he will step, from क्रम् *kram*.

§ 134. न् *n* remains unchanged before semivowels.

Ex. हन्यः *hanyah*, to be killed, from हन् *han*.

तन्वन् *tanvan*, extending, from तन् *tan*.

प्रेन्वन् *prewanam*\*, propelling, from इन् *inv*.

§ 135. म् *m* remains unchanged before the semivowels य् *y*, र् *r*, ल् *l*.

Ex. काम्यः *kâm-yah*, to be loved, from कम् *kam*.

ताम्रं *tâmrâ*, copper, from तम् *tam* and suffix र् *ra*.

अम्लः *amlah*, sour, from अम् *am* and suffix ल् *la*.

§ 136. म् *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 म् *m* or व् *v*, is changed into न् *n*. (Pân. VIII. 2, 65.)

Ex. प्रशान् *prasân*, nom. sing., and प्रशान्भिः *prasânbbhih*, instrum. plur., प्रशान्सु *prasânsu*, loc. plur., from प्रशान् *prasâm*, quieting. (Pân. VIII. 2, 64.)

अगमन् *aganma*, we went, and अगन्व *aganva*, we two went, from गम् + म् *gam + ma*, गम् + व *gam + va*.

But nom. plur. प्रशानः *prasâmah*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. आशङ्कते or आशङ्कते *ásankate* or *ásamkate*, he fears.

आलिङ्गति or आलिङ्गति *âlingati* or *âlingati*, he embraces.

वञ्चयति or वञ्चयति *vañchayati* or *vamchayati*, he cheats.

उत्कण्ठते or उत्कण्ठते *utkanthate* or *utkamthate*, he longs.

गन्तुं or गन्तुं *gantum* or *gamtum*, to go.

कम्पते or कम्पते *kampate* or *kampate*, he trembles.

In compounds, such as सम् + कल्पः *sam + kalpah*, it is optional to change

\* If the न् *n* before व् *v* were treated as Anusvâra, the second न् *n* would have to be changed into a lingual (§ 96). Pân. VIII. 4, 2, v.

final *m*, standing at the end of a Pada, into the fifth or into real Anusvâra ; संकल्पः or सङ्कल्पः *samkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

§ 138. In the body of a word, Anusvâra is the only nasal that can stand before the sibilants ञ् *ś*, च् *śh*, स् *s*, and ह् *h*.

Ex. दंशनं *daṁśanam*, biting. यजूषि *yajūṣhi*, the prayers.

हंसः *haṁsaḥ*, goose. रंहते *raṁhate*, he goes.

§ 139. न् *n* following immediately after च् *ch* or ज् *j* is changed to ञ् *ñ*.

Ex. याज्ञा *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. छ् *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ् *chchh*. (See § 91.)

Ex. च्छुर् *richh*, to go ; च्छति *richchhati*, he goes.

म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. छ् *chh* before a suffix beginning with न् *n* or म् *m* is changed to ञ् *ś*.

Ex. प्रश् + न = प्रश्न *prachh + na = praśna*, question.

प्राप्रश् + मि = प्राप्रश्मि *pāprachh + mi = pāpraśmi*, I ask frequently.

Before च् *ch* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पूय् + तः = पूतः *pūy + taḥ = pūtaḥ*, decaying.

तुर्व् + नः = तूर्वः *turv + naḥ = tūrvaḥ*, killed.

§ 143. Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.)

Ex. दिव् *div*, to play, दीवति *dīvyati*, he plays. Bened. दीव्यासं *dīvyāsam*.

गुर् *gur*, to exert, गूर्वः *gūrvaḥ*.

जृर् *jrī* (i. e. जिर् *jiṛ*), to grow old, जीरति *jīryati*.

गिर् *gir*, voice ; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीषु *gīṛṣu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर् *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ *u* is lengthened in तुर्व् + आवः = तूर्वावः *turv + āvaḥ = tūrvaāvaḥ*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र् *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर् + स = गीर् or गीः *gir + s = gīṛ* 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*. Likewise सजुस् *sajus*.

Loc. plur. सुपिस् + सु = सुपीःसु *supis + su = supīḥsu*; nom. sing. masc. and neut. सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

#### *Doubling of Consonants.*

According to some grammarians any consonant except र *r* and ह *h*, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र *r* or ह *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Śākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह *h*, is preceded by र *r* or ह *h*, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahmman*.

§ 146. 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 र *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शाः *ādarsāḥ*, mirror. But we may write either दर्श्यते or दर्श्यते *darśyate* or *darśśyate*, it is shown.

#### *Explanation of some Grammatical Terms used by Native Grammarians.*

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpuruṣa*, *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 *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini\*.

\* Siddhānta-Kaumudī, ed. Tārānātha, vol. 11. p. 1.



From these *dhátus* 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 *mánas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prátipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prátipadika* or 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 *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prátipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i. e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
  - वेपथु *vepathu*, trembling, from वेप् *vep*, to tremble.
  - स्वयथु *svayathu*, swelling, from स्वि *svi*, to swell.
  - क्षथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
  - दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, एलिन् *elīna*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karāṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Unādi*, 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 *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) 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 (*prátipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called *Aṅga*, body. For technical purposes, however, new distinctions have been

introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Anga* 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 *Anga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhitas* beginning with any consonant except *य y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are 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 tin* 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 *Karmapravachantya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. *उरी ūri* in *उरीकृत्य ūrikṛitya*, assenting; *खात् khāt* in *खात्कृत्य khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

## CHAPTER III.

## DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: स्वर् *svār*, heaven; अयास् *ayās*, fire; संपत् *samvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; दामि *dāmi*, half; भूर् *bhūr*, atmosphere; सुदि *sudī*, light fortnight; बदि *badi*, dark fortnight, &c.

Some nouns are *pluralia tantum*, used in the plural only; दासः *dāsāḥ*, plur. masc. wife; आपः *āpāḥ*, plur. fem. water; वर्षाः *varshāḥ*, plur. fem. the rainy season, i. e. the rains; सिकताः *sikatāḥ*, plur. fem. sand.

§ 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 ह् *h*, ञ् *ñ*, य् *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>	} षः <i>aḥ</i>
Acc. ं <i>am</i>		
Instr. ञा <i>ā</i>	} ष्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		} ष्यः <i>bhyaḥ</i>
Abl. षः <i>aḥ</i>		
Gen. षः <i>aḥ</i>	} ओः <i>oḥ</i>	आं <i>ām</i>
Loc. इ <i>i</i>		सु <i>su</i>
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	षः <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 ह् ण before gutturals, ष् ण before palatals, ञ् ण before linguals, ण् ण before dentals, म् ण before labials, Anusvâra before sibilants and ह् ण. 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 प्रत्यच् *pratyach*, Nom. Dual प्रत्यूचौ *pratyāñch-āu*; base प्रत्यूच् *pratyāñch*. (Aṅga.)

Instrum. Plur. प्रत्यग्भिः *pratyag-bhiḥ*; base प्रत्यच् *pratyach*. (Pada.)

Gen. Dual प्रत्यूचोः *pratyāñch-oh*; base प्रत्यूच् *pratyāñch*. (Bha.)

#### I. UNCHANGEABLE BASES.

##### *Paradigm of a regular Noun with unchangeable Base.*

§ 154. Bases ending in ञ् ण and ल् ल are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the स् s of the termination is dropt (see §§ 114; 55); and that in the Loc. Plur. a द् द may be inserted after the final ञ् ण.

Base सुगण् *sugaṇ*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and root गण् *gaṇ*, to count.)

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	सुगण् <i>sugaṇ</i>	} सुगणौ <i>sugaṇ-āu</i>	} सुगणः <i>sugaṇ-ah</i>
A.	सुगणं <i>sugaṇ-am</i>		
I.	सुगणा <i>sugaṇ-d</i>	} सुगणभ्यां <i>sugaṇ-bhyām</i>	सुगणभिः <i>sugaṇ-bhiḥ</i>
D.	सुगणे <i>sugaṇ-e</i>		} सुगणभ्यः <i>sugaṇ-bhyaḥ</i>
Ab.	} सुगणः <i>sugaṇ-ah</i>		
G.			सुगणां <i>sugaṇ-ām</i>
L.	सुगणि <i>sugaṇ-i</i>	} सुगणोः <i>sugaṇ-oh</i>	सुगणसु <i>sugaṇ-su*</i>
V.	सुगण <i>sugaṇ</i>		सुगणौ <i>sugaṇ-āu</i>
		NEUTER.	
	SINGULAR.	DUAL.	PLURAL.
N. A. V.	सुगण् <i>sugaṇ</i>	सुगणौ <i>sugaṇ-i</i>	सुगणि <i>sugaṇ-i</i>

\* Or सुगंदसु *sugaṇḍ-su*, § 72.

§ 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.	सर्वशका <i>sarvaśakā</i>	}	सर्वशग्भ्यां <i>sarvaśagbhyām</i>	}	सर्वशग्भिः <i>sarvaśagbhiḥ</i>
D.	सर्वशके <i>sarvaśake</i>				
Ab.	} सर्वशकः <i>sarvaśakaḥ</i>	}	सर्वशकोः <i>sarvaśakoḥ</i>	}	सर्वशकान् <i>sarvaśakān</i>
G.					
L.	सर्वशकि <i>sarvaśaki</i>				सर्वशकसु <i>sarvaśakasu</i> *
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.		सर्वशकी <i>sarvaśakī</i>		सर्वशकि <i>sarvaśakī</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*. चित्रलिक् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिक् *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>				
Ab.	} चित्रलिखः <i>chitralikhaḥ</i>	}	चित्रलिखोः <i>chitralikhoḥ</i>	}	चित्रलिखान् <i>chitralikhān</i>
G.					
L.	चित्रलिखि <i>chitralikhi</i>				चित्रलिखसु <i>chitralikhsu</i> *
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.		चित्रलिखी <i>chitralikhī</i>		चित्रलिखि <i>chitralikhi</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 सर्वज्ञश्च *sarvasāk*.

BASE.	NOM. S.	NOM.PL.M.F.	INSTR. PL.	LOC. PL.	NOM.PL.NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरिताः <i>haritah</i>	हरिभिः <i>haribhih</i>	हरित्सु <i>haritsu</i>	हरिन्ति <i>harinti</i>
अग्निमत् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat*</i>	अग्निमथाः <i>agnimathah</i>	अग्निमद्भिः <i>agnimadbhih</i> †	अग्निमत्सु <i>agnimatsu</i> ‡	अग्निमन्थि <i>agnimanthi</i>
सुहृद् <i>suhrid</i> , friendly m. f. n.	सुहृत् <i>suhrit</i>	सुहृदाः <i>suhridah</i>	सुहृद्भिः <i>suhridbhih</i>	सुहृत्सु <i>suhritsu</i>	सुहृन्ति <i>suhrinti</i>
बुध् <i>budh</i> , knowing m. f. n.	बुध् <i>bhut</i>	बुधाः <i>budhah</i>	बुद्भिः <i>budhbhih</i>	बुध्सु <i>bhutsu</i>	बुन्धि <i>bundhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gup</i>	गुपाः <i>gupah</i>	गुब्भिः <i>gubbhih</i>	गुप्सु <i>gupsu</i>	गुन्धि <i>gumpi</i>
ककुब् <i>kakubh</i> , region f.	ककुब् <i>kakup</i>	ककुभाः <i>kakubhah</i>	ककुब्भिः <i>kakubbhih</i>	ककुप्सु <i>kakupsu</i>	ककुन्धि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च् *ch*, च् *chh*, ज् *j*, ज् *jh*.

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N. V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchah</i>
A.	जलमुचम् <i>jalamucham</i>		जलमुग्भिः <i>jalamugbhih</i>
I.	जलमुचा <i>jalamuchā</i>	जलमुग्भ्यां <i>jalamugbhyām</i>	जलमुग्भ्यः <i>jalamugbhyaḥ</i>
D.	जलमुचे <i>jalamuche</i>		जलमुचां <i>jalamuchām</i>
Ab.	जलमुचः <i>jalamuchah</i>		जलमुक्षु <i>jalamukshu</i>
G.	जलमुचः <i>jalamuchah</i>	जलमुचोः <i>jalamuchoḥ</i>	
L.	जलमुचि <i>jalamuchi</i>		
	NEUTER.		
	SINGULAR.	DUAL.	PLURAL.
N. A. V.	जलमुक् <i>jalamuk</i>	जलमुची <i>jalamuchī</i>	जलमुचि <i>jalamuñchi</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; स्रुच् *sruch*, fem. ladle.

\* च् *th* final changed into न् *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. SING.	INSTR. PLUR.	LOC. PLUR.	NOM. PLUR.
कुञ्च <i>kruñcā*</i> , moving crookedly, a curlew	कुञ्च <i>kruñ</i>	कुञ्चभिः <i>kruñbbhiḥ</i>	कुञ्चु <i>kruñkshu</i>	कुञ्चः <i>kruñchaḥ</i>
प्राञ्च <i>prāñcā</i> , if it means worship- ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbbhiḥ</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः <i>prāñchaḥ</i> (Acc. the same)
वृञ्च <i>vriñcā†</i> , cutting	वृञ्च <i>vriñ</i> ‡	वृञ्चभिः <i>vriñbbhiḥ</i>	वृञ्चु <i>vriñsu</i>	वृञ्चः <i>vriñchaḥ</i>

§ 160. Bases ending in च् *chā* change च् *chā* into ढ *ḍ* when final, and before consonants. (See § 125.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राञ्च <i>prāñcā</i>   , an asker	प्राढ <i>prāḍ</i>	प्राञ्चः <i>prāñchaḥ</i>	प्राञ्चभिः <i>prāñbbhiḥ</i>	प्राढसु <i>prāḍsu</i>	प्राञ्चि <i>prāñchi</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>ruk</i>	रुजः <i>rujaḥ</i>	रुजिभिः <i>rujbbhiḥ</i>	रुजु <i>rukshu</i>	रुजि <i>ruji</i>
अर्ज् <i>arjā</i> , strength	अर्ज् <i>ark</i>	अर्जः <i>arjaḥ</i>	अर्जिभिः <i>arjbbhiḥ</i>	अर्जु <i>arkshu</i>	अर्जि <i>arji</i>

Other regular nouns in ज् *j*,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋषिज् *ṛiṣvij*, m. priest; स्रज् *sraja*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see further on.) मज् *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to ढ *ḍ*.

Some bases ending in ज् *j* change ज् *j* into ढ *ḍ* or ढ *ḍ* when final, and before terminations beginning with consonants.

\* Derived from the root कुञ्च *kruñcā*. The Nom. Sing. would have been कुञ्च + स *kruñc + s*; स *s* and च् *ch* are dropt, see § 114.

† Derived from the root वृञ्च *vrañcā*, (in the Dhātupāṭha, जोञ्चू), to cut. According to Sanskrit grammarians, the penultimate स *s* or ञ् *ñ* is dropt, and च् *ch* before consonants or if final changed into ढ *ḍ*. (See § 114.)

‡ The form वृञ्च *vriñ* (not वृञ्च *vrañ*) is confirmed by Siddhānta-Kaumudī (1863), I. p. 182.

|| Some authorities admit प्राञ्चः *prāñchaḥ*, in the Nom. Plur., and the same base प्राञ्च *prāñ* in all other cases beginning with a vowel.

¶ On the two final consonants, see § 55. The Nom. Plur. Neut. would be अर्जि *arji* or अर्जि *arji* in compounds; बहूजि *bahūjī* or बहूजि *bahūjī* (Siddh.-Kaum. I. p. 194).

Base सचाज् *samráj*, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सचाद् <i>samrát</i>	सचाजौ <i>samrájau</i>	सचाजः <i>samrájaḥ</i>
A.	सचाजम् <i>samrájam</i>		
I.	सचाजा <i>samrájā</i>	सचाद्भ्यां <i>samrádbhyām</i>	सचाद्भिः <i>samrádbhiḥ</i>
D.	सचाजे <i>samráje</i>		सचाद्भ्यः <i>samrádbhyaḥ</i>
Ab.	सचाजः <i>samrájaḥ</i>		
G.			सचाजां <i>samrájām</i>
L.	सचाजि <i>samráji</i>	सचाजोः <i>samrájoh</i>	सचादसु <i>samrátṣu</i> or सचादत्सु <i>samrátṣu*</i>

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धाज् *bhráj* (दुधाज्, not धाज्), to shine; मृज् *mṛij*, to clean; यज् *yaj* (except च्चुत्विज् *ritvij*), to sacrifice; राज् *ráj*, to shine, to rule; सृज् *srij*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asrij*, blood, are not derived from सृज् *srij*); भ्रज् *bhráj*, to roast (भस्त्रो). Also परिव्राज् *parivráj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विधाज् <i>vibhráj</i> , resplendent	विधाद् <i>vibhrát†</i>	विधाजः <i>vibhrájāḥ</i>	विधाद्भिः <i>vibhrádbhiḥ</i>	विधादसु <i>vibhrátṣu</i>
देवेज् <i>devej†</i> , worshipper of the gods	देवेद् <i>deveṭ</i>	देवेजः <i>devejaḥ</i>	देवेद्भिः <i>deveḍbhiḥ</i>	देवेदसु <i>deveṭṣu</i>
विश्वसृज् <i>viśvasrij</i> , creator of the universe	विश्वसृद् <i>viśvasriṭ</i>	विश्वसृजः <i>viśvasrijāḥ</i>	विश्वसृद्भिः <i>viśvasriḍbhiḥ</i>	विश्वसृदसु <i>viśvasriṭṣu</i>
परिव्राज् <i>parivráj</i> , a mendicant	परिव्राद् <i>parivráṭ</i>	परिव्राजः <i>parivrájaḥ</i>	परिव्राद्भिः <i>parivrádbhiḥ</i>	परिव्रादसु <i>parivráṭṣu</i>
विश्वाराज् <i>viśvárāj</i>   , an universal monarch	विश्वाराद् <i>viśvárát</i>	विश्वाराजः <i>viśvárājaḥ</i>	विश्वाराद्भिः <i>viśvárádbhiḥ</i>	विश्वारादसु <i>viśvárátṣu</i>
भृज् <i>bhrij</i> , roasting	भृद् <i>bhriṭ</i>	भृजः <i>bhrijāḥ</i>	भृद्भिः <i>bhriḍbhiḥ</i>	भृदसु <i>bhriṭṣu</i>

### § 163. Irregular bases in ज् *j*.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
I. खञ्ज् <i>khañj</i> ¶, lame	खन् <i>khan</i>	खञ्जः <i>khañjaḥ</i>	खन्भिः <i>khandhiḥ</i>	खन्सु <i>khañsu</i>

\* Cf. § 76.

† From another root, विधाक् *vibhrák*, विधाग्भिः *vibhrágbhiḥ* &c. may be formed. (Siddh.-Kaum. I. 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. (Pāp. VI. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.



2. अवयान् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

Base अवयस् *avayas* and अवयान् *avayāj*.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
N.	अवयाः <i>avayāḥ</i>	अवयानौ <i>avayājan</i>	अवयानः <i>avayājan</i>
A.	अवयानं <i>avayājan</i>		
I.	अवयाना <i>avayājan</i>	अवयोभ्यां <i>avayobhyām</i>	अवयोभिः <i>avayobhiḥ</i>
D.	अवयाने <i>avayājne</i>		अवयोभ्यः <i>avayobhyaḥ</i>
Ab.	अवयानः <i>avayājan</i>	अवयानोः <i>avayājanōḥ</i>	अवयानां <i>avayājanām</i>
G.			अवयानि <i>avayājanī</i>
L.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>	like Nom.	like Nom.

§ 164. Bases ending in र् r.

Bases ending in र् r are regular, only इ i and उ u, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by श् sh. (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
N. V.	गीः <i>gīḥ</i>	गिरौ <i>girau</i>	गिरः <i>giraḥ</i>
A.	गिरं <i>giram</i>		
I.	गिरा <i>girā</i>	गीभ्यां <i>gīrbhyām</i>	गीभिः <i>gīrbhiḥ</i>
D.	गिरे <i>gire</i>		गीभ्यः <i>gīrbhyaḥ</i>
Ab.	गिरः <i>giraḥ</i>	गिरोः <i>gīroḥ</i>	गिरां <i>girām</i>
G.			गिरि <i>giri</i>

Base वार् *vār*, neut. water.

	SINGULAR.	NEUTER.		PLURAL.
	N. A. V.	DUAL.		
N. A. V.	वाः <i>vāḥ</i>	वारी <i>vārī</i>		वारि <i>vārī</i>
I.	वारं <i>vārān</i>	वाभ्यां <i>vārbhyām</i>		वारिभिः <i>vārbbhiḥ</i> , &c.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पूः <i>pūḥ</i>	पुरः <i>purāḥ</i>	पूरिभिः <i>pūrbhiḥ</i>	पूरुषु <i>pūrshu</i>
द्वार <i>dvār</i> , f. door	द्वाः <i>dvāḥ</i>	द्वारः <i>dvārāḥ</i>	द्वारिभिः <i>dvārbhiḥ</i>	द्वारुषु <i>dvārshu</i>
किर <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kirāḥ</i>	कीरिभिः <i>kīrbhiḥ</i>	कीरुषु <i>kīrshu</i> *

## § 165. Bases in स् s.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in स् s change the स् s according to the general euphonic rules explained above. Thus

अस् as, if final, becomes अः ah. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged. इस् and उस् is and us followed by terminations beginning with vowels are changed to इष् and उष् ish and ush. (See § 100.)

अस् as before भ् bh becomes ओ o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or अः ah; इस् is and उस् us before सु su become इष् ish or इः ih, उष् ush or उः uh.

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 *sumandh*, 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 *sujoyotih*, having good light, from सु *su*, good, and ज्योतिः *joyotih*, n. light; सुचक्षुः *suchakshuh*, having good eyes, from सु *su*, good, and चक्षुः *chakshuh*, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः *manaḥ*, मनांसि *manānsi*; from ज्योतिः *joyotih*, ज्योतीषि *joyotīṃshi*; from चक्षुः *chakshuh*, चक्षूषि *chakshūṃshi*.

Base सुमनस् *sumanas*, well-minded, masc. fem. neut. (from सु *su* and मनस् *manas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.		
MASC. FEM.		MASC. FEM.		MASC. FEM.		
N.	सुमनाः <i>sumandh</i>	}	सुमनसौ <i>sumanasau</i>	}	सुमनसः <i>sumanasah</i>	
A.	सुमनसं <i>sumanasam</i>					
I.	सुमनसा <i>sumanasā</i>	}	सुमनोभ्यां <i>sumanobhyām</i>	}	सुमनोभिः <i>sumanobhiḥ</i>	
D.	सुमनसे <i>sumanase</i>					
Ab. }	सुमनसः <i>sumanasah</i>					
G. }		}	सुमनसोः <i>sumanasoḥ</i>	}	सुमनसां <i>sumanasām</i>	
L.	सुमनसि <i>sumanasi</i>					
V.	सुमनः <i>sumanaḥ</i>		सुमनसौ <i>sumanasau</i>		सुमनसः <i>sumanasah</i>	

## NEUTER.

SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुमनः <i>sumanaḥ</i>		सुमनसौ <i>sumanasā</i>		सुमनांसि <i>sumanānsi</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>sujoyotiḥ</i>	सुज्योतिषौ <i>sujoyotishau</i>	सुज्योतिषः <i>sujoyotishāḥ</i>
A.	सुज्योतिषं <i>sujoyotisham</i>		
I.	सुज्योतिषा <i>sujoyotishā</i>	सुज्योतिभ्यौ <i>sujoyotirbhyām</i>	सुज्योतिभिः <i>sujoyotirbhiḥ</i>
D.	सुज्योतिषे <i>sujoyotishē</i>		सुज्योतिभ्यः <i>sujoyotirbhyaḥ</i>
Ab.	सुज्योतिषः <i>sujoyotishāḥ</i>		
G.		सुज्योतिषि <i>sujoyotishi</i>	सुज्योतिषु <i>sujoyotiḥshu</i>
L.			

## NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N. A. V.	सुज्योतिः <i>sujoyotiḥ</i>	सुज्योतिषौ <i>sujoyotishāu</i>	सुज्योतीषि <i>sujoyotīṣhi</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. दिवोकस् *divaukas*, N. s. दिवोकाः *divaukāḥ*, m. a deity. विहायस् *vihāyas*, N. s. विहायाः *vihāyāḥ*, m. bird. अप्सरस् *apsaras*, N. s. अप्सराः *apsarāḥ*, f. a nymph. महौजस् *mahaujas*, N. s. महौजाः *mahaujāḥ*, m. f. n. very mighty. पयस् *payas*, N. s. पयः *payah*, n. milk. अयस् *ayas*, N. s. अयः *ayah*, n. iron. यज्ञस् *yaśas*, N. s. यज्ञः *yaśah*, n. praise. हविस् *havis*, N. s. हविः *haviḥ*, n. oblation. अर्चिस् *archis*, N. s. अर्चिः *archiḥ*, n. splendour. आयुस् *āyus*, N. s. आयुः *āyuh*, n. life, age. वपुस् *vapus*, N. s. वपुः *vapuh*, n. body\*.

§ 166. जर *jarā*, old age, may be declined throughout regularly as a feminine. (See further on, Bases ending in Vowels, Feminines in जा *ā*.) 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>jaras-am</i>
I.	जरया <i>jarayá</i>	जरसा	<i>jaras-á</i>
D.	जरयै <i>jaráyai</i>	जरसे	<i>jaras-e</i>
Ab.	जरायाः <i>jaráyáh</i>	जरसः	<i>jaras-ah</i>
G.	जरायाः <i>jaráyáh</i>	जरसः	<i>jaras-ah</i>
L.	जरायां <i>jaráyám</i>	जरसि	<i>jaras-i</i>
V.	जरे <i>jare</i>	deest	
DUAL.		DUAL.	
N. A. V.	जरे <i>jare</i>	जरसौ	<i>jaras-au</i>
I. D. Ab.	जरभ्यां <i>jarábhyám</i>	deest ; term.	भ्यां <i>bhyám</i>
G. L.	जरयोः <i>jarayoh</i>	जरसोः	<i>jaras-oh</i>
PLURAL.		PLURAL.	
N. V.	जराः <i>jaráh</i>	जरसः	<i>jaras-ah</i>
A.	जराः <i>jaráh</i>	जरसः	<i>jaras-ah</i>
I.	जराभिः <i>jarábhih</i>	deest ; term.	भिः <i>bhih</i>
D. Ab.	जराभ्यः <i>jarábhyah</i>	deest ; term.	भ्यः <i>bhyah</i>
G.	जराणां <i>jaráṇám</i>	जरसां	<i>jaras-ám</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*, निर्जेरा *nirjará*, निर्जेरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels †.

SINGULAR.		SINGULAR.	
MASC.		MASC. FEM.	
N.	निर्जरः <i>nirjarah</i> ‡	deest	
A.	निर्जेरं <i>nirjaram</i> or निर्जेरसं <i>nirjarasam</i>		
I.	निर्जेरेण <i>nirjareṇa</i> or निर्जेरसा <i>nirjarasá</i> (निर्जेरसिन् <i>nirjarasina</i> , masc.)		

\* The declension of जरा *jará*, as a regular fem. in जा *á*, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sûtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. I. pp. 103, 141.)

‡ The declension of निर्जेरः *nirjarah*, as a regular masc. in ज *a*, is given by anticipation for the sake of comparison with the defective निर्जेरस् *nirjaras*.

D. निर्जेराय <i>nirjarāya</i> or	निर्जेरसे <i>nirjarase</i>
Ab. निर्जेरात् <i>nirjarāt</i> or	निर्जेरसः <i>nirjarasaḥ</i> (निर्जेरसात् <i>nirjarasāt</i> , masc.)
G. निर्जेरस्य <i>nirjarasya</i> or	निर्जेरसः <i>nirjarasaḥ</i> (निर्जेरसस्य <i>nirjarasasya</i> , masc.)
L. निर्जेरे <i>nirjare</i> or	निर्जेरसि <i>nirjarasi</i>
V. निर्जेर <i>nirjara</i>	deest

## DUAL.

N.A.V. निर्जेरौ <i>nirjarau</i> or
I.D.Ab. निर्जेराभ्यां <i>nirjarābhyām</i>
G. L. निर्जेरयोः <i>nirjarayoḥ</i> or

## DUAL.

निर्जेरसौ <i>nirjarasau</i>
deest
निर्जेरसोः <i>nirjarasoḥ</i>

## PLURAL.

N.V. निर्जेराः <i>nirjarāḥ</i> or
A. निर्जेरान् <i>nirjarān</i> or
I. निर्जेरैः <i>nirjaraiḥ</i>
D. Ab. निर्जेरेभ्यः <i>nirjarebhyaḥ</i>
G. निर्जेराणां <i>nirjarāṅām</i> or
L. निर्जेरेषु <i>nirjareṣu</i>

## PLURAL.

निर्जेरसः <i>nirjarasaḥ</i>
निर्जेरसः <i>nirjarasaḥ</i>
deest (निर्जेरसैः <i>nirjarasaiḥ</i> , masc.)
deest
निर्जेरसां <i>nirjarasām</i>
deest

Fem. निर्जेरा *nirjarā*, like कान्ता *kāntā*. | Neut. Sing. deest (निर्जेरसं *nirjarasam*); Dual  
Neut. निर्जेरं *nirjaram*, like कान्तं *kāntam*. | निर्जेरसौ *nirjarasau*; Plur. निर्जेरांसि *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. उषानस् *uśanas*, m. proper name, forms the Nom. Sing. उषाना *uśanā* and the Voc. Sing. उषानन् *uśanan* or उषानः *uśanaḥ* or उषान *uśana*. (Sār. I. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

1. From पिंड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *piṇḍagraḥ*, a lump-eater.

From पिस *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस *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*, सुतुः *sutūḥ*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in च्च् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रसि *piṇḍagraṃsi*, सुपिंसि *supiṃsi*, सुतुंसि *sutuṃsi*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.

Ex. Instr. Plur. सुपीभिः *supīrbhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूषु *sutūḥshu*.

5. The radical च्च् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into च्च् *śh*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	पिंडग्रः <i>piṇḍagraḥ</i>	पिंडग्रसौ <i>piṇḍagraśau</i>	पिंडग्रसः <i>piṇḍagraśaḥ</i>
A.	पिंडग्रसं <i>piṇḍagraśam</i>		
I.	पिंडग्रसा <i>piṇḍagraśā</i>	पिंडग्रोभ्यां <i>piṇḍagrobhyaṃ</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>
D.	पिंडग्रसे <i>piṇḍagraśe</i>		पिंडग्रोभ्यः <i>piṇḍagrobhyaḥ</i>
Ab.	पिंडग्रसः <i>piṇḍagraśaḥ</i>	पिंडग्रसोः <i>piṇḍagraśoḥ</i>	पिंडग्रसां <i>piṇḍagraśāṃ</i>
G.			पिंडग्रसि <i>piṇḍagraśi</i>
L.			
	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.V.	पिंडग्रः <i>piṇḍagraḥ</i>	पिंडग्रसौ <i>piṇḍagraśau</i>	पिंडग्रसि <i>piṇḍagraśi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

	*SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सुतुः <i>sutūḥ</i>	सुतुसौ <i>sutusau</i>	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>		
I.	सुतुसा <i>sutusā</i>	सुतुभ्यां <i>suturbhyaṃ</i>	सुतुभिः <i>suturbhiḥ</i>
D.	सुतुसे <i>sutuse</i>		सुतुभ्यः <i>suturbhyaḥ</i>
Ab.	सुतुसः <i>sutusaḥ</i>	सुतुसोः <i>sutusoḥ</i>	सुतुसां <i>sutusāṃ</i>
G.			सुतुसि <i>sutusi</i>
L.			
	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.V.	सुतुः <i>sutūḥ</i>	सुतुसौ <i>sutusau</i>	सुतुंसि <i>sutuṃsi</i>

§ 171. Nouns derived from desiderative verbs change च्च् *s* into च्च् *śh* when necessary.

\* Siddh.-Kaum. i. p. 187. § 83.

Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	पिपठीः <i>pipaṭhīḥ</i>	}	पिपठिनौ <i>pipaṭhishau</i>	}	पिपठिभः <i>pipaṭhishabḥ</i>
A.	पिपठिञ्च <i>pipaṭhisham</i>				
I.	पिपठिषा <i>pipaṭhishā</i>	}	पिपठीभ्यां <i>pipaṭhīrbhyaṁ</i>	}	पिपठीभिः <i>pipaṭhīrbhiḥ</i>
D.	पिपठिषे <i>pipaṭhishē</i>				पिपठीभ्यैः <i>pipaṭhīrbhyaḥ</i>
Ab.	} पिपठिभः <i>pipaṭhishabḥ</i>				}
G.		पिपठिषोः <i>pipaṭhishoḥ</i>	पिपठीःषु <i>pipaṭhīḥshu</i>		
L.	पिपठिषि <i>pipaṭhishi</i>				
SINGULAR.		DUAL.		PLURAL.	
NEUTER.		NEUTER.		NEUTER.	
N. A. V.	पिपठीः <i>pipaṭhīḥ</i>	पिपठिषी <i>pipaṭhishī</i>	पिपठिषि <i>pipaṭhishi</i>	(see § 172)	

§ 172. The nouns चाक्षिस् *āśis*, fem. blessing, and सजुस् *sajus*, masc. a companion, are declined like पिपठिस् *pipaṭhis*, except in the Nom. and Acc. Plur., if they should be used as neuters at the end of compounds.

List of different Bases in स् s.

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>sumanaḥ</i> <sup>1</sup>	सुमनः <i>sumanaḥ</i>	सुमनसः <i>sumanasaḥ</i>	सुमनांसि <i>sumandānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु <i>sumanassu</i> <sup>2</sup>
सुज्योतिस् <i>sujoyotis</i> , well- lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id.	सुज्योतिषः <i>sujoyotiṣaḥ</i>	सुज्योतींषि <i>sujoyotīnshi</i>	सुज्योतिभिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्सु <i>sujoyotiṣshu</i> <sup>3</sup>
पिंडग्रस् <i>piṇḍagras</i> , lump- eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id.	पिंडग्रसः <i>piṇḍgrasaḥ</i>	पिंडग्रंसि <i>piṇḍagramsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु <i>piṇḍagrassu</i> <sup>4</sup>
चकास् <i>chakās</i> , splendid, m. f. n.	चकाः <i>chakāḥ</i>	id.	चकासः <i>chakāsaḥ</i>	चकांसि <i>chakānsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु <i>chakāssu</i> <sup>5</sup>
दोस् <i>dos</i> <sup>6</sup> , arm, m. (n.)	दोः <i>doḥ</i>	id.	दोषः <i>dōṣaḥ</i>	दोषि <i>doṣhi</i>	दोषिभिः <i>dōṣbhiḥ</i>	दोष्सु <i>dōṣshu</i> <sup>7</sup>
सुपिस् <i>supis</i> , well-going, m. f. n.	सुपीः <i>supīḥ</i>	id. <sup>8</sup>	सुपिसः <i>supisaḥ</i> <sup>9</sup>	सुपिंसि <i>supīnsi</i>	सुपीभिः <i>supīrbhiḥ</i>	सुपीष्सु <i>supīṣshu</i> <sup>10</sup>

<sup>1</sup> The Vocative is सुमनः *sumanaḥ*. In the other paradigms it is the same as the Nominative.

<sup>2</sup> Or सुमनःसु *sumanaḥsu*.

<sup>3</sup> Or सुज्योतिःषु *sujoyotiḥshu*.

<sup>4</sup> Or पिंडग्रःसु *piṇḍagraḥsu*.

<sup>5</sup> Or चकाःसु *chakāḥsu*

<sup>6</sup> 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.

<sup>7</sup> Or दोःषु *dōḥshu*.

<sup>8</sup> Siddh.-Kaum. I. p. 197.

<sup>9</sup> स् s not changed into ष् sh; see § 100, note.

<sup>10</sup> Or सुपीःषु *supīḥshu*.

सुतुस् <i>sutus</i> , well-sounding, m. f. n.	सुतुः <i>sutúḥ</i>	id.	सुतुसः <i>sutusah</i>	सुतुंसि <i>sutúnsi</i>	सुतुभिः <i>sutúrbbhiḥ</i>	सुतुषु <i>sutúshshu</i> <sup>1</sup>
पिपठिस् <i>pipathis</i> , desirous of reading, m. f. n.	पिपठीः <i>pipathíḥ</i>	id. <sup>2</sup>	पिपठिषः <i>pipathishah</i>	पिपठिषि <i>pipathishi</i> <sup>2</sup>	पिपठीभिः <i>pipathírbbhiḥ</i>	पिपठीषु <i>pipathíshshu</i> <sup>3</sup>
चिकीर्षे <i>chikírs</i> , desirous of acting, m. f. n.	चिकीः <i>chikíḥ</i>	id.	चिकीषः <i>chikírshah</i>	चिकीषि <i>chikírshi</i> <sup>4</sup>	चिकीभिः <i>chikírbbhiḥ</i>	चिकीषु <i>chikírshu</i>
आशिस् <i>ásis</i> , blessing, f.	आशीः <i>áśíḥ</i> (Voc. id.)	id.	आशिषः <i>ásishah</i>	आशीषि <i>áśíshsi</i>	आशीभिः <i>áśírbbhiḥ</i>	आशीषु <i>áśíshshu</i> <sup>5</sup>
सजुस् <i>sajus</i> , companion, m.	सजूः <i>sajúḥ</i> (Voc. id.)	id.	सजुषः <i>sajushah</i>	सजूषि <i>sajúshsi</i>	सजूभिः <i>sajúrbbhiḥ</i>	सजूषु <i>sajúshshu</i> <sup>6</sup>
सुहिस् <i>suhis</i> , one who strikes well, m. f. n.	सुहिन् <i>suhin</i>	id.	सुहिंसः <i>suhínsah</i>	सुहिंसि <i>suhínsi</i>	सुहिभिः <i>suhinbbhiḥ</i>	सुहिंसु <i>suhínsu</i> <sup>7</sup>

§ 173. ध्रस् *dhvas* (from ध्रस् *dhvams*, to fall) and छ्रस् *shras* (from छ्रस् *shrams*, to fall) and भ्रस् *bhras* (from भ्रस् *bhrams*, to fall), when used at the end of compounds, change their *s* into *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants. § 131 ought to be restricted to these bases and to participial bases in वस् *vas*, § 204.

N.V. पर्यध्वन् <i>parṇadhvat</i>	N.A.V. पर्यध्वसौ <i>parṇadhvasau</i>	N.A. पर्यध्वसः <i>parṇadhvasah</i>
A. पर्यध्वसं <i>parṇadhvasam</i>	I.Ab.D. पर्यध्वन्नां <i>parṇadhvadbhyám</i>	I. पर्यध्वन्निः <i>parṇadhvadbhiḥ</i>
I. पर्यध्वसा <i>parṇadhvasá</i>	G.L. पर्यध्वसोः <i>parṇadhvasoh</i>	L. पर्यध्वसु <i>parṇadhvatsu</i>

§ 174. Bases ending in ज् *ś*, ष् *sh*, च् *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 दिज् *dis*, to show, दृज् *dris*, to see, मृज् *mrís*, to stroke, स्पृज् *sprís*, to touch, change ज् *ś* into क् *k*.

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिज् <i>dis</i> , f. country	दिक् <i>dik</i>	दिशः <i>disah</i>	दिंशि <i>dimśi</i>	दिग्भिः <i>digbbhiḥ</i>	दिक्षु <i>dikshu</i>

2. Bases derived from नज् *naś*, to destroy, change ज् *ś* into द् *ḍ* or क् *k*.

BASE.	NOM. SING.	N.PL.	N.PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनज् <i>jvānaś</i> , m.f.n. life destroying	जीवनद् or नक् <i>jvānaḍ or -nak</i>	नजः <i>-naśah</i>	नंशि <i>-naśsi</i>	नज्भिः or नग्भिः <i>-naśbbhiḥ or -nagbbhiḥ</i>	नदसु or नक्षु <i>-naśsu or -nakshu</i>

3. All other bases in ज् *ś* change their final into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विज् <i>viś</i> , m. f. n. one who enters	विद् <i>viḍ</i>	विशः <i>viśah</i>	विंशि <i>viśsi</i>	विद्भिः <i>viḍbbhiḥ</i>	विदसु <i>viḍsu</i>

<sup>1</sup> Or सुतुःषु *sutúshshu*.

<sup>2</sup> Siddh.-Kaum. I. p. 197.

<sup>3</sup> Or पिपठीःषु *pipathíshshu*.

<sup>4</sup> Siddh.-Kaum. I. p. 194.

<sup>5</sup> Or आशीःषु *áśíshshu*.

<sup>6</sup> Or सजूःषु *sajúshshu*.

<sup>7</sup> See § 73.



4. Bases derived from धृक् *dhrish*, to dare, change ष *sh* into क *k*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
दधृक् <i>dadhrik</i> , m.f.n. bold	दधृक् <i>dadhrik</i>	दधृषः <i>dadhriṣaḥ</i>	दधृषि <i>dadhriṣi</i>	दधृषिभिः <i>dadhriṣhibhiḥ</i>	दधृषु <i>dadhriṣhu</i>

5. All other bases derived from verbs with final ष *sh* change ष *sh* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
द्विष् <i>dvish</i> , m.f.n. hating	द्विट् <i>dvitḥ</i>	द्विषः <i>dvishaḥ</i>	द्विषि <i>dvishī</i>	द्विषिभिः <i>dvishibhiḥ</i>	द्विट्सु <i>dvitṣu</i>

6. Bases ending in छ *chh* change छ *chh* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
प्राश् <i>prāchh</i> , m.f.n. asking	प्राट् <i>prātḥ</i>	प्राश्ः <i>prāchhaḥ</i>	प्राश्चि <i>prāchhi</i>	प्राश्चिभिः <i>prāchhibhiḥ</i>	प्राट्सु <i>prātṣu</i>

Some grammarians allow प्राश्ः *prāśaḥ* in the Nom. Plur. and other cases beginning with vowels.

7. Bases ending in क् *ksh* change क् *ksh* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
तक् <i>taksh</i> , m.f.n. paring	तट् <i>taṭḥ</i> *	तक्ः <i>takshaḥ</i>	तक्चि <i>taṅkshi</i>	तक्चिभिः <i>taṅkhibhiḥ</i>	तट्सु <i>taṭṣu</i>

8. Most bases ending in ह् *h* change ह् *h* into ट *t*.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m.f.n. licking	लिट् <i>liṭḥ</i>	लिहः <i>lihaḥ</i>	लिहि <i>lihi</i>	लिहिभिः <i>lihībhiḥ</i>	लिट्सु <i>liṭṣu</i>
गुह् <i>guh</i> , m.f.n. covering	गुट् <i>guṭḥ</i>	गुहः <i>guhaḥ</i>	गुहि <i>gūhi</i>	गुहिभिः <i>guhībhiḥ</i>	गुट्सु <i>guṭṣu</i>

On the change of initial ग् *g* into ष् *gh*, see § 93.

9. Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क् *k*. Likewise उष्णिह् *uṣṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM.PL.NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m.f.n. milking	धुक् <i>dhuk</i>	दुहः <i>duhaḥ</i>	दुहि <i>duhi</i>	धुभिः <i>dhugbhiḥ</i>	धुक्कु <i>dhukku</i>

10. Bases derived from the roots द्रुह् *druh*, to hate, मुह् *muh*, to confound, सिह् *sniḥ*, to love, सुह् *snuh*, to spue, may change the final ह् *h* into ट *t* or क् *k*.

BASE.	NOM. SING.	NOM. PL.	N.PL.NEUT.	INSTR. PL.	LOC. PL.
द्रुह् <i>druh</i> , m.f.n. hating	धुट् or धुक् <i>dhruṭ</i> or <i>dhruk</i>	द्रुहः <i>druhaḥ</i>	द्रुहि <i>druhi</i>	धुभिः or धुभिः <i>dhruḍbhiḥ</i> or <i>dhrugbhiḥ</i>	धुट्सु or धुक्कु <i>dhruṭṣu</i> or <i>dhrukku</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>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānaḥ</i>	उपानहिभिः <i>upānadbhiḥ</i>	उपानत्सु <i>upānatṣu</i>

\* If differently derived तक् *taksh* may form its Nom. Sing. तक् *tak*. गोरक् *goraksh*, cow-herd, which regularly forms its Nom. Sing. गोरट् *goraṭ*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakshau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakshau*, desirous of saying; दिषक् *didhak*, Nom. Dual दिषक्षौ *didhakshau*, desirous of burning.

Decline विपाञ्च *vipāś*, f. the Beyah river in the Punjab. विष् *viśh*, f. ordure. रुष् *rush*, f. anger. विप्रुष् *viprush*, f. drop of water. विविष् *viviksh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृञ् *idrīś*, m. f. n. such. कीदृञ् *kidrīś*, m. f. n. Which? मर्मस्प्रुष् *marmasprīś*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् *s* into ष् *sh* whenever ह् *h* is changed into ह् *ḥ* or ह् *t*.

Nom. Sing. तुरासाह् *turāsāh*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुरासाहभिः *turāsāhābhīḥ*.

§ 176. पुरोडाञ् *puroḍās*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, 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 puroḍāḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
A. पुरोडाशं <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
I. पुरोडाशा <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D. पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyāḥ</i>
Ab. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyāḥ</i>
G. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडाशां <i>puroḍāśām</i>
L. पुरोडाशि <i>puroḍāśi</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडासु <i>puroḍāśsu</i>
V. पुरोडाः or ँटः <i>puroḍāḥ</i> or <i>-ḍaḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>

§ 177. Another word, उक्थशाः *ukthasāḥ*, a reciter of hymns, is declined like पुरोडाञ् *puroḍās*.

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>praśān</i>	प्रशानौ <i>praśānau</i>	प्रशानः <i>praśānaḥ</i>
Acc.	प्रशानं <i>praśānam</i>	प्रशानौ <i>praśānau</i>	प्रशानः <i>praśānaḥ</i>
Instr.	प्रशाना <i>praśānā</i>	प्रशान्भ्यां <i>praśānbhyām</i>	प्रशान्भिः <i>praśānbhīḥ</i>
Loc.	प्रशानि <i>praśāni</i>	प्रशानोः <i>praśānoḥ</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 *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada and Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्रांच् *prāñch*. The *Pada* base of the present participle अदन् *adat*, eating, becomes अदन्त *adant* in the *Āṅga* cases. This gives us the following system of terminations for words with two bases :

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.	
Nom. Voc.	स् s (which is always dropt)	औ au	अः aḥ	†
Acc.	अं am	औ au	अः aḥ	
Instr.	आ ā	भ्यां bhyām	भिः bhiḥ	
Dat.	ए e	भ्यां bhyām	भ्यः bhyāḥ	
Abl.	अः aḥ	भ्यां bhyām	भ्यः bhyāḥ	
Gen.	अः aḥ	ओः oḥ	आं ān	
Loc.	इ i	ओः oḥ	सु su	
	SINGULAR.	DUAL.	PLURAL.	
Nom. Acc.	—	ई i	इ i	†

§ 180. Certain words derived from अंच् *añch*, to move, have two, others three bases.

प्राच् *prāch*, forward, eastern, has two bases, प्रांच् *prāñch* for its *Āṅga*, प्राच् *prāch* for its *Pada* and *Bha* base, and is declined accordingly.

\* Most nouns with changeable bases form their feminines in ई f. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई f, and some of them occur as feminine at the end of compounds.

† *Āṅga* base, or, according to Bopp, strong base with weak terminations.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N. V.	प्राक् <i>prák</i> *	प्राची <i>prā́chāu</i>	प्राचः <i>prā́chāḥ</i>
A.	प्राचं <i>prā́cham</i>	प्राची <i>prā́chāu</i>	प्राचः <i>prā́chāḥ</i>
I.	प्राचा <i>prā́chā</i>	प्राच्यां <i>prā́gbhyām</i>	प्राचिभः <i>prā́gbhiḥ</i>
D.	प्राचे <i>prā́che</i>		प्राच्यः <i>prā́gbhyaḥ</i>
Ab.	प्राचः <i>prā́chāḥ</i>	प्राचोः <i>prā́choḥ</i>	प्राचां <i>prā́chām</i>
G.			प्राचु <i>prā́chū</i>
L.	प्राचि <i>prā́chi</i>		
SINGULAR.		DUAL.	PLURAL.
N. A. V.		प्राची <i>prā́chī</i>	प्राचि <i>prā́chi</i>
I.	प्राचा <i>prā́chā</i>	same as masc.	

The feminine of प्राक् *prāk* is प्राची *prā́chī*, declined like fem. in ई ङ. Decline अवाक् *avā́ch*, downward, south. Strong base अवाक् *avā́ch*.

B. Nouns with three Bases.

Nouns with three bases have their *Āṅga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Āṅga* base the strong base; the Pada base the middle base; the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	स् <i>s</i> (always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc.	अं <i>am</i>	औ <i>au</i>	अः <i>aḥ</i>
Instr.	आ <i>ā</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	अः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	अः <i>aḥ</i>	ओः <i>oḥ</i>	आं <i>ām</i>
Loc.	इ <i>i</i>	ओः <i>oḥ</i>	सु <i>su</i>

\* प्राक् *prāk* stands for प्राङ् *prāṅk*; this for प्राच् *prā́ch* + स् *s*.

	SINGULAR.	NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	इ इ	इ इ

Terminations included in two lines require Aṅga or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

181. Words derived from अञ्च् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its Aṅga or strongest base प्रत्याञ्च् *pratyañch*; for its Bha or weakest प्रतीच् *pratich*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यक् *pratyak*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratichī*, Nom. Sing. fem.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V.	प्रत्यक् <i>pratyāñ</i>	प्रत्याची <i>pratyāñchau</i>	प्रत्याः <i>pratyāñchaḥ</i>
A.	प्रत्याञ्च् <i>pratyāñcham</i>	प्रत्याची <i>pratyāñchau</i>	प्रतीचः <i>pratichāḥ</i>
I.	प्रतीचा <i>pratichā</i>	प्रत्यग्भ्यां <i>pratyagbhyām</i>	प्रत्यग्भिः <i>pratyagbhiḥ</i>
D.	प्रतीचे <i>pratichē</i>	प्रत्यग्भ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
Ab.	प्रतीचः <i>pratichāḥ</i>	प्रत्यग्भ्यां <i>pratyagbhyām</i>	प्रत्यग्भ्यः <i>pratyagbhyāḥ</i>
G.	प्रतीचः <i>pratichāḥ</i>	प्रतीचोः <i>pratichōḥ</i>	प्रतीचां <i>pratichām</i>
L.	प्रतीचि <i>pratichi</i>	प्रतीचोः <i>pratichōḥ</i>	प्रत्यक्षु <i>pratyakshu</i>
	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.A.	प्रत्यक् <i>pratyak</i>	प्रतीचि <i>pratichi</i>	प्रत्याञ्चि <i>pratyāñchi</i>
	FEM. SINGULAR.		
N.	प्रतीची <i>pratichī</i>		

The following words, derived from अञ्च् *añch*, to move, have three bases :

Aṅga or strong base.	Pada or middle base.	Bha or weak base.
प्रत्याञ्च् <i>pratyāñch</i> , behind	प्रत्यच् <i>pratyach</i>	प्रतीच् <i>pratich</i>
सम्याञ्च् <i>samyāñch</i> , right	सम्यच् <i>samyach</i>	समीच् <i>samīch</i>
न्यञ्च् <i>nyañch</i> , low	न्यच् <i>nyach</i>	नीच् <i>nīch</i>
सध्याञ्च् <i>sadhryāñch</i> , accompanying	सध्याच् <i>sadhryach</i>	सधीच् <i>sadhīch</i>
अन्वाञ्च् <i>anvāñch</i> , following	अन्यच् <i>anvach</i>	अनूच् <i>anūch</i>
विश्वञ्च् <i>vishvañch</i> , all-pervading	विश्वच् <i>vishvach</i>	विश्वूच् <i>vishvūch</i>
उदाञ्च् <i>udañch</i> , upward	उदच् <i>udach</i>	उदीच् <i>udīch</i>
तिर्याञ्च् <i>tiryāñch</i> , tortuous	तिर्यच् <i>tiryach</i>	तिरश्च् <i>tiraśch</i>

Bases in अत् *at* and अन्त् *ant*.

I. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् *at*, the Aṅga base in अन्त् *ant*.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N. V.	अदन् <i>adan</i>	अदन्ती <i>adantaṅ</i>	अदन्तः <i>adantaḥ</i>
A.	अदन्तं <i>adantaṃ</i>	अदन्ती <i>adantaṅ</i>	अदन्तः <i>adantaḥ</i>
I.	अदन्ता <i>adantā</i>	अदन्तां <i>adadbhyaṃ</i>	अदन्तः <i>adadbhiḥ</i>
D.	अदन्ते <i>adante</i>		अदन्तः <i>adadbhyaḥ</i>
Ab.	अदन्तः <i>adantaḥ</i>	अदन्तोः <i>adantoḥ</i>	अदन्तां <i>adantaṃ</i>
G.			अदन्तु <i>adantu</i>
L.	अदन्ति <i>adanti</i>		
SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A.	अदन् <i>adant</i>	अदन्ती <i>adanti</i>	अदन्ति <i>adanti</i>
FEM. SINGULAR.			
N.	अदन्ती <i>adanti</i> , &c., like नदी <i>nadī</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 *ī* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the 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 या *ā*.

III. Participles of all other verbs *must* reject the न् *n*.

I. भवन् *bhavat*.

दीव्यन् *dīvyat*.

चोरयन् *chorayat*.

Nom. and Acc. Dual Neut. भवन्ती *bhavanti*.

दीव्यन्ती *dīvyanti*.

चोरयन्ती *chorayanti*.

II. तुदन् *tudat*.

भविष्यन् *bhaviṣyat* (fut.).

यात् *yāt*.

तुदन्ती *tudanti* or तुदती *tudati*.

भविष्यन्ती *bhaviṣyanti* or भविष्यती *bhaviṣyati*.

यान्ती *yānti* or याती *yāti*.

III. अदत् <i>adat.</i>	Nom. and Acc. Dual Neut. अदती <i>adatt.</i>
जुह्वत् <i>juhvat.</i>	जुह्वती <i>juhvatī.</i>
सुन्वत् <i>sunvat.</i>	सुन्वती <i>sunvatī.</i>
रुंधत् <i>rundhat.</i>	रुंधती <i>rundhattī.</i>
तन्वत् <i>tanvat.</i>	तन्वती <i>tanvatī.</i>
क्रीणत् <i>krīṇat.</i>	क्रीणती <i>krīṇatī.</i>

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhavantī*, being, fem.; नुदन्ती *tudantī* or नुदती *tudattī*, striking, fem.; अदती *adattī*, eating, fem. The feminine base is declined regularly as a base in ई १.

§ 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 न् *t* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	ददती <i>dadatāu</i> } ददती <i>dadattī</i>		ददतः <i>dadataḥ</i> } ददति <i>dadati*</i>	
A. ददतं <i>dadatam</i>	ददत् <i>dadat</i>				
I. ददता <i>dadatā</i>		ददतां <i>dadadbhyām</i>		ददन्निः <i>dadadbhiḥ</i>	
D. ददते <i>dadate</i>				ददन्तः <i>dadadbhyaḥ</i>	
Ab. } ददतः <i>dadataḥ</i>		ददतोः <i>dadatoḥ</i>		ददतां <i>dadatām</i>	
G. }				ददतु <i>dadatsu</i>	
L. ददति <i>dadati</i>					

The same rule applies to the participles जक्षत् *jakshat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrāt*, being poor; शासत् *śāsat*, commanding; चकासत् *chakāsat*, shining. But जगत् *jagat*, neut. the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *bṛihat*, great, पृषत् *pṛishat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL.		PLURAL.	
MASC.		MASC.		MASC.	
N. V. बृहन् <i>bṛihan</i>		बृहन्ती <i>bṛihantāu</i>		बृहन्तः <i>bṛihantaḥ</i>	
A. बृहन्तं <i>bṛihantam</i>		बृहन्ती <i>bṛihantāu</i>		बृहतः <i>bṛihataḥ</i>	

\* Or ददन्ति *dadanti*.

	SINGULAR.		NEUTER.		PLURAL.
			DUAL.		
N. A.	बृहन् <i>brihan</i>		बृहती <i>brihatt</i>		बृहन्ति <i>brihanti</i>
	FEM.				
	SINGULAR.				
N.	बृहती <i>brihatt</i>				

§ 186. बृहन् *mahat*, great, likewise originally a participle of the Ad class, forms its *Ānga* or strong base in चान् *ant*.

	SINGULAR.		DUAL.		PLURAL.
	MASC.		MASC.		MASC.
N.	महान् <i>mahān</i>		महन्ती <i>mahāntau</i>		महान्तः <i>mahāntaḥ</i>
A.	महान्तं <i>mahāntam</i>		महन्ती <i>mahāntau</i>		महतः <i>mahataḥ</i>
I.	महता <i>mahatā</i>	}	महद्भ्यां <i>mahadbhyaṁ</i>	}	महद्भिः <i>mahadbhiḥ</i>
D.	महते <i>mahate</i>				महद्भ्यः <i>mahadbhyaḥ</i>
Ab.	} महतः <i>mahataḥ</i>	}	}	}	महतां <i>mahatām</i>
G.					
L.	महति <i>mahati</i>		महतोः <i>mahatoḥ</i>		महासु <i>mahatsu</i>
V.	महन् <i>mahan</i>				

	SINGULAR.		NEUTER.		PLURAL.
			DUAL.		
N. A. V.	महत् <i>mahat</i>		महती <i>mahatt</i>		महन्ति <i>mahānti</i>

The rest like the masculine.

	FEM.
	SINGULAR.
N.	महती <i>mahatt</i>

*Bases ending in the Suffixes मत् mat and वत् vat, forming their Ānga Bases in मन्त् mant and वन्त् vant.*

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their *Ānga* or strong base in मन्त् *mant* and वन्त् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

	SINGULAR.		DUAL.		PLURAL.
	MASC.		MASC.		MASC.
N.	अग्निमान् <i>agnimān</i>		अग्निमन्ती <i>agnimantau</i>		अग्निमन्तः <i>agnimantaḥ</i>
A.	अग्निमन्तं <i>agnimantam</i>		अग्निमन्ती <i>agnimantau</i>		अग्निमन्तः <i>agnimantaḥ</i>
V.	अग्निमन् <i>agniman</i>				



	SINGULAR.	NEUTER. DUAL.	PLURAL.
N.V.	अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimatt</i>	अग्निमन्ति <i>agnimanti</i>
	FEM. SINGULAR.		
N.	अग्निमती <i>agnimatt</i>		

वत् *vat* is used 1. after bases in अ *a* and आ *ā*.

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 *ā*.

Ex. पयसवत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिषवत् *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. (Pân. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भ *bhā*, with the suffix वत् *vat*, and keep it distinct from भवन् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.	भवान् <i>bhavan</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A.	भवन्तं <i>bhavantam</i>	भवन्तौ <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>bhavati</i>	भवन्ति <i>bhavanti</i>
	FEM. SINGULAR.		
N.	भवती <i>bhavati</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>	भवन्तः <i>bhavantaḥ</i>
V.	भवन् <i>bhavan</i>		

	NEUTER.	
SINGULAR.	DUAL.	PLURAL.
N.A.V. भवन् <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 *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvaṇam*; Instr. Sing. अनर्वाणा *anarvaṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. 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.	DUAL.	PLURAL.
MASC.	MASC.	MASC.
N. कियान् <i>kiyān</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
A. कियन्तं <i>kiyantam</i>	कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
I. कियता <i>kiyatā</i>	कियद्भ्यां <i>kiyadbhyām</i>	कियद्भिः <i>kiyadbhiḥ</i>
V. कियन् <i>kiyan</i>		
	NEUTER.	
SINGULAR.	DUAL.	PLURAL.
N.A.V. कियत् <i>kiyat</i>	कियती <i>kiyati</i>	कियन्ति <i>kiyanti</i>

*Bases in अन् an (अन् an, मन् man, वन् van).*

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is आन् *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 *á*, not आन् *ān(s)*.
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्व्वा *parvan* from पर्वन् *parvan*, or आत्म् *ātman* from आत्मन् *ātman*. 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 तक्ष्या *takshñd*; मूर्धन् *múrdhan*, मूर्ध्ना *múrdhná*, &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. Aṅga, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
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>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyaḥ</i>
Ab. राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyām</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. Aṅga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nām*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. नाम <i>nāma</i>	नाम्नी <i>nāmñī</i> or नामनी <i>nāmñī</i>	नामानि <i>nāmāni</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नाम्ना <i>nāmñā</i>	नामभ्यां <i>nāmaḥyām</i>	नामभिः <i>nāmaḥhiḥ</i>
D. नाम्ने <i>nāmñe</i>	नामभ्यां <i>nāmaḥyām</i>	नामभ्यः <i>nāmaḥhyaḥ</i>
Ab. नाम्नः <i>nāmñāḥ</i>	नामभ्यां <i>nāmaḥyām</i>	नामभ्यः <i>nāmaḥhyaḥ</i>
G. नाम्नः <i>nāmñāḥ</i>	नाम्नोः <i>nāmñōḥ</i>	नाम्नां <i>nāmñām</i>
L. नाम्नि <i>nāmñi</i> or नामनि <i>nāmñi</i>	नाम्नोः <i>nāmñōḥ</i>	नामसु <i>nāmasu</i>

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्वन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahman*, m. creator. Aṅga, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahma*; Bha, ब्रह्मन् *brahman*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmā</i>	ब्रह्मयोः <i>brahmāyau</i>	ब्रह्माः <i>brahmāḥ</i>
A. ब्रह्मण्यं <i>brahmāṇam</i>	ब्रह्मयोः <i>brahmāyau</i>	ब्रह्मणः <i>brahmaṇaḥ</i>
V. ब्रह्मन् <i>brahman</i>		
I. ब्रह्मया <i>brahmaṇā</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभिः <i>brahmabhiḥ</i>
D. ब्रह्म्ये <i>brahmaṇe</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभ्यः <i>brahmabhyaḥ</i>
Ab. ब्रह्मणः <i>brahmaṇaḥ</i>	ब्रह्मभ्यां <i>brahmabhyām</i>	ब्रह्मभ्यः <i>brahmabhyaḥ</i>
G. ब्रह्मण्यः <i>brahmaṇyaḥ</i>	ब्रह्मणोः <i>brahmaṇoḥ</i>	ब्रह्मण्योः <i>brahmaṇāṃ</i>
L. ब्रह्मणि <i>brahmaṇi</i>	ब्रह्मणोः <i>brahmaṇoḥ</i>	ब्रह्मसु <i>brahmasu</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. ब्रह्म <i>brahma</i>	ब्रह्मयोः <i>brahmaṇāṃ</i>	ब्रह्मणि <i>brahmāṇi</i>
V. ब्रह्म <i>brahma</i> or ब्रह्मन् <i>brahman</i>		

Decline यज्ञन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मन् *sudhorman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div divyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānaḥ*; Acc. Plur. प्रतिदीवः *pratidivāḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई *ī*, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, 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, v.

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, 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 *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *ī* (Pāṇ. IV. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मौ *sucharmāu*, having good leather, Nom. Dual सुचर्मौ *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वा *suparvāṇau*: or, Nom. Sing. fem. सुचर्मौ *sucharmā*, Nom. Dual सुचर्मै *sucharme*, Plur. सुचर्मोः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजानौ *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.
3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदात्री *dvidāmnī* (Pāṇ. IV. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhitvan*, a fisherman, धीवरी *dhitvarī*, पीवन् *pīvan*, पीवरी *pīvarī*, fat, may do the same at the end of compounds, or take वा *vā*. बहुधीवरी *bahudhitvarī* or बहुधीवा *bahudhitvā*, Nom. Dual बहुधीवे *bahudhitve*, having many fishermen. (Siddh.-Kaum. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has  
for its Aṅga base पंथान् *panthān* (like राजान् *rājān*);  
for its Bha base पथ् *path*;  
for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *panthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>panthāḥ</i>	पंथानौ <i>panthānau</i>	N. पंथानः <i>panthānaḥ</i>
A. पंथानं <i>panthānam</i>	पंथानौ <i>panthānau</i>	A. पथः <i>pathaḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

सुभुक्षिन् *ribhukshin*, m. a name of Indra, and मथिन् *mathin*, m. a churning-stick, are declined in the same manner. The three bases are,

सुभुक्षान् <i>ribhukshān</i>	} Aṅga;
मंथान् <i>manthān</i>	
सुभुक् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
सुभुक्षि <i>ribhukshi</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are सुभुक्षाः *ribhukshāḥ* and मंथाः *manthāḥ*.

पथिन् *pathin*, सुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, सुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *ahan*, n. day, which takes अहस् *ahas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>ahaḥ</i>	Bh. N.A.V. अह्नी <i>ahntī*</i>	Am. N.A.V. अहानि <i>ahāni</i>
Bh. I. अहा <i>ahnā</i>	P. I.D.Ab. अहोभ्यां <i>ahobhyām</i>	P. I. अहोभिः <i>ahobhiḥ</i>
Bh. D. अहे <i>ahne</i>	Bh. G.L. अहोः <i>ahnoḥ</i>	P. D.Ab. अहोभ्यः <i>ahobhyaḥ</i>
Bh. Ab.G. अहः <i>ahnaḥ</i>		Bh. G. अहां <i>ahnām</i>
Bh. L. अहि <i>ahni†</i>		P. L. अहसु <i>ahasu‡</i>

The Visarga in the Nominative Singular is treated like an original र् ( § 85). Hence अहरहः *ahar-ahaḥ*, day by day. In composition, too, the same rule

\* Or अहनी *ahantī*.

† Or अहनि *ahani*.

‡ Or अहःसु *ahasu*.

applies; अहर्गणः *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

§ 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. दीर्घाहायः <i>dīrghāhāyaḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहः <i>dīrghāhaḥ</i>
A. दीर्घाहाखं <i>dīrghāhāḥam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.

Feminine, दीर्घाहन्ती *dīrghāhāntī* (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 *dvyaḥnaḥ*, produced in two days; Loc. Sing. द्वह्रे *dvyaḥne* or द्वह्रि *dvyaḥni* or द्वह्रिनि *dvyaḥani*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take श्रुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m.

SINGULAR.	DUAL.	PLURAL.
N. अन् <i>śva</i>	N. A. V. अणौ <i>śvaṇau</i>	N. अणः <i>śvaṇaḥ</i>
A. अणं <i>śvaṇam</i>		A. श्रुणः <i>śvaṇaḥ</i>
V. अन् <i>śvan</i>		I. अभिः <i>śvaḥbhiḥ</i>

The feminine of अन् *śvan* is श्रुनी *śunī*; of युवन् *yuvan*, 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>maghavā</i>	N. A. V. मघवानौ <i>maghavāṇau</i>	N. मघवानः <i>maghavānaḥ</i>
A. मघवानं <i>maghavānam</i>		A. मघोन्ः <i>maghonaḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवभिः <i>maghavabhiḥ</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>maghavān</i>	N. A. V. मघवन्तौ <i>maghavāntau</i>	N. मघवन्तः <i>maghavāntaḥ</i>
A. मघवन्तं <i>maghavāntam</i>		A. मघवतः <i>maghavataḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवभिः <i>maghavadbhiḥ</i>

The feminine is accordingly either मघोनी *maghonī* or मघवती *maghavatī*.

\* Pāṇ. VIII. 2, 69, 1; Siddh.-Kaum. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāha* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

§ 201. पूषन् *púshan* and अर्यमन् *aryaman*, 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 *rájan*.)

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्य् <i>púshan, púsha, púshy</i>	पूषा <i>púshá</i>	पूषयः <i>púshayaḥ</i>	पूष्यः <i>púshyaḥ</i>	पूषभिः <i>púshabhiḥ</i>	पूषाणि <i>púshāṇi</i>
अर्यमन्, अर्यमय, अर्यम्य् <i>aryaman, aryamaṇa, aryamy</i>	अर्यमा <i>aryamá</i>	अर्यमयः <i>aryamaṇaḥ</i>	अर्यम्यः <i>aryamaṇyaḥ</i>	अर्यमभिः <i>aryamabhiḥ</i>	अर्यमाणि <i>aryamāṇi</i>

Loc. Sing. पूष्या *púshya* or पूष्यि *púshyaṇi*; or, according to some, पूषि *púshi*. (Sár. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between 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> , ग्घ्न <i>ghn</i>	हा <i>há</i>	हनः <i>hanaḥ</i>	घ्नः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, ग्घ्न <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahá</i>	ब्रह्महयः <i>brahmahayaḥ</i>	ब्रह्मघ्नः <i>brahmaghnaḥ</i>	ब्रह्महभिः <i>brahmahabhiḥ</i>	ब्रह्महाणि <i>brahmahāṇi</i>

Loc. Sing. ब्रह्महि *brahmahni* or ब्रह्मह्यि *brahmahyaṇi*.

#### 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*.

#### MASCULINE.

	SINGULAR.	DUAL.	PLURAL.
N.	धनी <i>dhaní</i>	धनिनी <i>dhanínau</i>	धनिनः <i>dhaninaḥ</i>
A.	धनिर्न <i>dhaninam</i>	धनिनी <i>dhanínau</i>	धनिनः <i>dhaninaḥ</i>
I.	धनिना <i>dhaninám</i>	धनिभ्यां <i>dhanibhyám</i>	धनिभिः <i>dhanibhiḥ</i>
D.	धनिने <i>dhanine</i>	धनिभ्यां <i>dhanibhyám</i>	धनिभ्यः <i>dhanibhyaḥ</i>
Ab.	धनिनः <i>dhaninaḥ</i>	धनिभ्यां <i>dhanibhyám</i>	धनिभ्यः <i>dhanibhyaḥ</i>
G.	धनिनः <i>dhaninaḥ</i>	धनिनोः <i>dhaninoḥ</i>	धनिनां <i>dhaninám</i>
L.	धनिनि <i>dhanini</i>	धनिनोः <i>dhaninoḥ</i>	धनिषु <i>dhanishu</i>
V.	धनिन् <i>dhanin</i>	धनिनी <i>dhanínau</i>	धनिनः <i>dhaninaḥ</i>

#### NEUTER.

	SINGULAR.	DUAL.	PLURAL.
N.A.	धनि <i>dhani</i>	धनिनी <i>dhaníní</i>	धनीनि <i>dhaníní</i>
V.	धनि <i>dhani</i> or धनिन् <i>dhanin</i>		

#### FEM.

	SINGULAR.
N.	धनिनी <i>dhaníní</i>

Decline मेधाविन् *medhāvin*, wise ; यज्ञस्विन् *yajñasvin*, glorious ; वाग्मिन् *vāgmin*, loquacious ; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

*Participles in वस् vas.*

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases; वाँस् *vāms* as the Aṅga, उष् *uṣh* as the Bha, and वस् *vas* as the Pada base. 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.)

Aṅga, हरुद्वाँस् *rurudvāms*; Pada, हरुद्वास् *rurudvas*; Bha, हरुदुष् *rurudush*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. हरुद्वान् <i>rurudvān</i>	हरुद्वाँसी <i>rurudvāṁsau</i>	हरुद्वांसः <i>rurudvāṁsah</i>
A. हरुद्वाँसं <i>rurudvāṁsam</i>	हरुद्वाँसी <i>rurudvāṁsau</i>	हरुदुषः <i>rurudushah</i>
V. हरुद्वन् <i>rurudvan</i>		
I. हरुदुष्वा <i>rurudushā</i>	हरुद्वयां <i>rurudvādbhyām</i>	हरुद्विभः <i>rurudvādbhiḥ</i>
D. हरुदुषे <i>rurudushe</i>	हरुद्वयां <i>rurudvādbhyām</i>	हरुद्वभ्यः <i>rurudvādbhyaḥ</i>
Ab. हरुदुषः <i>rurudushah</i>	हरुद्वयां <i>rurudvādbhyām</i>	हरुद्वभ्यः <i>rurudvādbhyaḥ</i>
G. हरुदुषः <i>rurudushah</i>	हरुदुषोः <i>rurudushoḥ</i>	हरुदुषां <i>rurudushām</i>
L. हरुदुषि <i>rurudushi</i>	हरुदुषोः <i>rurudushoḥ</i>	हरुद्वत्सु <i>rurudvatsu</i>

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. हरुद्वत् <i>rurudvat</i>	हरुदुषी <i>rurudushī</i>	हरुद्वांसि <i>rurudvāṁsi</i>

FEM.

SINGULAR.

N. हरुदुषी *rurudushī*

§ 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 *uṣh*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.

पेषिवान् *pechivān*, from पच् *pach*, to cook, forms the fem. पेषुषी *pechushī*.



A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*); fem. विदुषी *viduṣhī*.

If the root ends in इ i or ई ī, this radical vowel is never dropt before उश् *uśh*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān*; Instr. निन्युवा *ninyuśhā*; fem. निन्युषी *ninyuṣhī*.

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>śuśruvuśaḥ</i>	शुश्रुवभिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivānsaḥ</i>	पेचुषः <i>pechushaḥ</i>	पेचिवभिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivānsaḥ</i>	जग्मुषः <i>jagmuśaḥ</i>	जग्मिवभिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvānsaḥ</i>	जग्मुषः <i>jagmuśaḥ</i>	जगन्वभिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivānsaḥ</i>	जग्नुषुः <i>jaghnushuḥ</i>	जग्निवभिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghnavas</i>	जघन्वान् <i>jaghnavān</i>	जघन्वांसः <i>jaghnavānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जघन्वभिः <i>jaghnavadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāns*.

Pada and Bha base गरीयस् *gāryas*, heavier; Aṅga base गरीयांस *gāryāns*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>gāryān</i>	गरीयांसौ <i>gāryānsau</i>	गरीयांसः <i>gāryānsaḥ</i>
A. गरीयांसं <i>gāryānsam</i>	गरीयांसौ <i>gāryānsau</i>	गरीयसः <i>gāryasaḥ</i>
V. गरीयन् <i>gāryan</i>		
I. गरीयसा <i>gāryasā</i>	गरीयोभ्यां <i>gāryobhyām</i>	गरीयोभिः <i>gāryobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>gāryaḥ</i>	गरीयसौ <i>gāryasau</i>	गरीयांसि <i>gāryānsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>gāryasī</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.

\* म् *m* changed into न् *n* according to § 196.

SINGULAR.	DUAL.	PLURAL.
N. V. सुपाद् <i>supād</i>	सुपादौ <i>supādu</i>	सुपादः <i>supādah</i> (Āṅga)
A. सुपादं <i>supādām</i>	सुपादौ <i>supādu</i>	सुपादः <i>supādah</i> (Bha)

I. सुपाद्भिः *supādbhiḥ* (Pada)

The feminine is either सुपाद् *supād* or सुपादी *supādī* (Pân. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाद् *vāh*, carrying, retain वाद् *vāh* as Āṅga and Pada base, but shorten it to ऊद् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *dh*, इद् *ḍ*, ढ् *ḍh*. (See §§ 128; 174, 8.)

The ऊद् *ūh* of ऊद् *ūh* forms Vriddhi with a preceding अ *a* (§ 46). Thus विश्ववाद् *viśvavāh*, upholder of the universe.

SINGULAR.	DUAL.	PLURAL.
N. V. विश्ववाद् <i>viśvavāḥ</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhah</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वोहः <i>viśvauhah</i>

I. विश्ववाद्भिः *viśvavādbhiḥ*

§ 209. श्वेतवाद् *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 *śvetavāh*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभिः *śvetavobhiḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsu*.

Some grammarians allow श्वेतवाद् *śvetavāh*, instead of श्वेतौह *śvetauh*, in all the Bha cases (Sâr. i. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाद् *vāh* is अनडुद् *anaḍuh*, an ox, (i. e. a cart-drawer.) It has three bases :

1. The Āṅga base अनडुवद् *anaḍvāh*.
2. The Pada base अनडुद् *anaḍud*.
3. The Bha base अनडुह *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडुवन् <i>anaḍvān</i>	N. A. V. अनडुवहौ <i>anaḍvāhau</i>	N. अनडुवहः <i>anaḍvāhah</i>
V. अनडुन् <i>anaḍvan</i>	I. D. Ab. अनडुव्यां <i>anaḍvhyām</i>	A. अनडुहः <i>anaḍuhah</i>
A. अनडुवहं <i>anaḍvāham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुद्भिः <i>anaḍudbhiḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुवसु <i>anaḍvatsv</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>	अनडुद्भिः <i>anaḍudbhiḥ</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडुवही *anaḍvāhī* (Siddh.-Kaum. i. p. 228).

§ 211. अप् *ap*, water, is invariably plural, and makes its *a* long in the Aṅga base, and substitutes *ṅ t* for *p* before an affix beginning with *ṅ bh*.

## PLURAL.

Nom.	आपः <i>āpaḥ</i>
Acc.	आपः <i>āpaḥ</i>
Instr.	अभिः <i>adbhiḥ</i>
Loc.	अप्सु <i>apsu</i>

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वापा *svāpā*, &c. Nom. Plur. स्वापः *svāpaḥ*; Acc. स्वापः *svāpaḥ*; Instr. स्वभिः *svadbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वप्ति *svampi* or स्वापि *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Śārasvatī (I. 9, 62) gives स्वापि ऋडागानि *svāmpi ṛḍāgāni*, tanks with good water.

§ 212. पुंस् *puṁs*, man, has three bases :

1. The Aṅga base पुमांस *pumāns*.
2. The Pada base पुम् *pum*.
3. The Bha base पुंस *puṁs*.

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुमांसी <i>pumānsau</i>	N. पुमांसः <i>pumānsaḥ</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुंभ्यां <i>pumbhyām</i>	A. पुंसः <i>puṁsaḥ</i>
A. पुमांसं <i>pumānsam</i>	G. L. पुंसोः <i>puṁsoḥ</i>	I. पुंभिः <i>pumbhiḥ</i>
I. पुंसा <i>puṁsā</i>		

The Loc. Plur. is पुंसु *puṁsu*, not पुंसु *puṁsu* (§ 136). The Śārasvatī gives पुंक्षु *puṁkshu* (I. 9, 70).

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supuṁsī*, Nom. Plur. सुपुमांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, *f.* sky, is declined as follows :

Base दिव् *div*, द्यु *dyu*.

SINGULAR.	DUAL.	PLURAL.
N. V. द्यौः <i>dyauḥ</i>	N. A. V. दिवो <i>divau</i>	N. दिवः <i>divaḥ</i>
A. दिवं <i>divam</i>	I. D. Ab. द्युभ्यां <i>dyubhyām</i>	A. दिवः <i>divaḥ</i>
I. दिवा <i>divā</i>	G. L. दिवोः <i>divoḥ</i>	I. द्युभिः <i>dyubhiḥ</i>
D. दिवे <i>dive</i>		D. Ab. द्युभ्यः <i>dyubhyaḥ</i>
Ab. G. दिवः <i>divaḥ</i>		G. दिवां <i>divām</i>
L. दिवि <i>divi</i>		L. द्युषु <i>dyushu</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. I. p. 138.)

Compounds like सुदिक् *sudiv*, having a good sky, are declined in the masc. and fem. like दिक् *div*. Hence सुद्योः *sudyauh*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivi*; Plur. सुदीवि *sudtvi*.

§ 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 Nom. Sing. Dual and Plural, and in the Acc. Sing. and Dual. (Pāp. vi. 1, 63.) Thus

1. असनन् <i>asan</i> , n. blood, is defective;	असृज् <i>asrij</i> , n. is declined throughout.
2. आसनन् <i>āsan</i> , n. face,	आस्य <i>āsya</i> , n. — — —
3. उदन् <i>udan</i> , n. water,	उदक <i>udaka</i> , n. — — —
4. दन् <i>dat</i> , m. tooth,	दन्त <i>danta</i> , m. — — —
5. दोषन् <i>doshan</i> , (m.) n. arm,	दोस् <i>dos</i> , m. n. — — —
6. नस् <i>nas</i> , f. nose,	नासिका <i>nāsikā</i> , f. — — —
7. निश <i>niś</i> , f. night,	निशा <i>niśā</i> , f. — — —
8. पद् <i>pad</i> , m. foot,	पाद् <i>pāda</i> , m. — — —
9. पृत <i>pṛit</i> , f. army*,	पृतना <i>pṛitanā</i> , f. — — —
10. मांस <i>māms</i> , n. meat†,	मांस <i>māmsa</i> , n. — — —
11. मास <i>mās</i> , m. month ‡,	मास <i>māsa</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. सु <i>su</i> , n. ridge,	सानु <i>sānu</i> , n. — — —
16. हृद् <i>hṛid</i> , n. (m.)	हृदय <i>hṛidaya</i> , n. — — —

Hence in

No. 1. N. V. A. Sing. is असृक् <i>asṛik</i> only;	} A. Plur. असृजि <i>asṛiñji</i> or असानि <i>asāni</i> . but I. Sing. असृजा <i>asṛjā</i> or असा <i>asā</i> . I. Du. असृग्भ्यां <i>asṛigbhyām</i> or असभ्यां <i>asabhyām</i> .
N. V. A. Dual is असृजी <i>asṛjī</i> only;	
N. V. Plur. is असृजि <i>asṛiñji</i> only;	
No. 4. N. A. V. Sing. is दन्तः, दन्तं, दन्त <i>dantaḥ, am, a</i> , only;	} A. Plur. दन्तान् <i>dantān</i> or दन्तः <i>dantaḥ</i> . but I. Sing. दन्तेन <i>dantena</i> or दन्ता <i>datā</i> . I. Dual दन्ताभ्यां <i>dantābhyām</i> or ददन्तां <i>dadbhyām</i> .
N. V. A. Dual is दन्तौ <i>dantau</i> only;	
N. V. Plur. is दन्ताः <i>dantāḥ</i> only;	
No. 11. N. A. V. Sing. is मासः, मासं, मास <i>māsaḥ, am, a</i> , only;	} A. Plur. मासान् <i>māsān</i> or मासः <i>māsaḥ</i> . but I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> . I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyām</i> .
N. V. A. Dual is मासौ <i>māsau</i> only;	
N. V. Plur. is मासाः <i>māsāḥ</i> only;	
No. 13. N. A. V. Sing. is यूषः, यूषं, यूष <i>yúshaḥ, am, a</i> , only;	} A. Plur. यूषान् <i>yúshān</i> or यूषाः <i>yúshāḥ</i> . but I. Sing. यूषेण <i>yúsheṇa</i> or यूषा <i>yúshā</i> . I. Du. यूषाभ्यां <i>yúshābhyām</i> or षभ्यां <i>-shabhyām</i> . L. Sing. यूषे <i>yúshe</i> or षणि <i>-shani</i> or षि <i>-shi</i> .
N. A. V. Dual is यूषौ <i>yúshau</i> only;	
N. V. Plur. is यूषाः <i>yúshāḥ</i> only;	

\* Siddh.-Kaum. 1. p. 131.

† Siddh.-Kaum. 1. p. 141.

‡ The Śārasvatī gives all cases of मास *mās* (1. 6, 35).

|| Pāp. vi. 1, 63.

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषशी *doshantī*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. 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 अ *a* and आ *ā*.
2. Bases ending in अ *a* and आ *ā*.

#### 1. Bases ending in any Vowels, except अ *a* and आ *ā*.

§ 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 आ *ā*, while औ *au* remains unchanged; and that before vowels both ऐ *ai* and औ *au* become आय् *āy* and आव् *āv*.

Base रै *rai*, राय् *rāy*, m. wealth. नौ *nau*, नाव् *nāv*, f. ship.

	SINGULAR.	DUAL.	PLURAL.
N.V.	रः <i>rā-ḥ</i> नौः <i>nau-ḥ</i>		
A.	रायं <i>rāy-am</i> नावं <i>nāv-am</i>	रायौ <i>rāy-au</i> नावौ <i>nāv-au</i>	रायः <i>rāy-aḥ</i> नावः <i>nāv-aḥ</i>
I.	राया <i>rāy-ā</i> नावा <i>nāv-ā</i>		राभिः <i>rā-bhiḥ</i> नौभिः <i>nau-bhiḥ</i>
D.	राये <i>rāy-e</i> नावे <i>nāv-e</i>	राभ्यां <i>rā-bhyām</i> नौभ्यां <i>nau-bhyām</i>	राभ्यः <i>rā-bhyaḥ</i> नौभ्यः <i>nau-bhya</i>
Ab.	रायः <i>rāy-aḥ</i> नावः <i>nāv-aḥ</i>	रायोः <i>rāy-oḥ</i> नावोः <i>nāv-oḥ</i>	रायां <i>rāy-ām</i> नावां <i>nāv-ām</i>
G.			
L.	रायि <i>rāy-i</i> नावि <i>nāv-i</i>		रासु <i>rā-su</i> नौषु <i>nau-shu</i>

Decline गौः *glauh*, m. the moon.

#### Bases in ओ *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.

	SINGULAR.	DUAL.	PLURAL.
N. V.	गौः <i>gau-ḥ</i>	} गावौ <i>gāv-au</i>	गावः <i>gāv-aḥ</i>
A.	गां <i>gā-m</i>		गाः <i>gā-ḥ</i>
I.	गवा <i>gav-ā</i>	} गोभ्यां <i>go-bhyaṁ</i>	गोभिः <i>go-bhiḥ</i>
D.	गवे <i>gav-e</i>		} गोभ्यः <i>go-bhyaḥ</i>
Ab.	} गोः <i>go-ḥ</i>		
G.			गवोः <i>gav-oḥ</i>
L.	गवि <i>gav-i</i>	गवोः <i>gav-oḥ</i>	गोषु <i>go-shu</i>

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 *surinā* or सुरावा *surāvā*; but only सुनुना *sununā*.

§ 219. ओ *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.

	SINGULAR.	DUAL.	PLURAL.
N. V.	द्यौः <i>dyauḥ</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāvauḥ</i>
A.	द्यां <i>dyām *</i>		द्याः <i>dyāḥ *</i>
I.	द्यावा <i>dyavā</i>	} द्योभ्यां <i>dyobhyaṁ</i>	द्योभिः <i>dyobhiḥ</i>
D.	द्यवे <i>dyave</i>		} द्योभ्यः <i>dyobhyaḥ</i>
Ab.	} द्योः <i>dyoḥ</i>		
G.			द्यावोः <i>dyavoḥ</i>
L.	द्यावि <i>dyavi</i>	द्यावोः <i>dyavoḥ</i>	द्योषु <i>dyoṣhu</i>

Being used at the end of a compound द्यो *dyo* forms its neuter base as द्यु *dyu*; e. g. प्रद्यु *pradyu*, eminently celestial, Dual प्रद्युनी *pradyunī*, Plur. प्रद्युनि *pradyūni* (Siddh.-Kaum. 1. pp. 144, 145); while from दिव् *div* the neuter adjective was, as we saw, सुद्यु *sudyu*, having a good sky, Dual सुदिवी *sudivī*, Plur. सुदिवि *sudivī* (Colebr. pp. 67, 73). प्रद्यु *pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. 1. p. 145).

Note—There are no real nouns ending in ए *e*, though grammarians imagine such words as एः *eḥ*, the sun, उद्यदेः *udyadeḥ*, the rising sun; Nom. Dual उद्यदयो *udyadayau*, Nom. Plur. उद्यदयः *udyadayah*.

Bases in ई *ī* and ऊ *ū*.

1. *Monosyllabic Bases in ई *ī* and ऊ *ū*, being both Masculine and Feminine.*

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhi*, thinking, क्री *krī*, buying, लू *lū*, cutting, take the same terminations

\* Kāśikā vi. 1, 93.

as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई *ī* and ऊ *ū* into इय् *iy* and उव् *uv*, before vowels. (Pāṇ. VI. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here they may either change ई *ī* and ऊ *ū* into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*. They change it

1. Into इय् *iy* and उव् *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 *suddhadhīh*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *suddhadhiyam*; कुधीः *kudhīh*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*. (Sār.)

b. If ई *ī* and ऊ *ū* are preceded by two radical initial consonants. जलक्रीः *jalakrīh*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुखीः *subhīh*, well faring, Acc. Sing. सुखियं *subhriyam*. (Siddh.-Kaum. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. VI. 4, 82.)

2. Into य् *y* and व् *v*, under all other circumstances, i. e. wherever the monosyllabic bases retain their verbal character. ग्रामणीः *grāmanīh*, leader of a village, Acc. Sing. ग्रामयं *grāmanyam*; 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. प्रधयं *pradhiyam*; here प्र *pra* is a preposition belonging to धी *dhī*, which retains its verbal nature. उनीः *unnīh*, leading out, Acc. Sing. उवयं *unniyam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई *ī* is preceded by two consonants, one only belongs to the root. शुद्धधीः *suddhadhīh* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्धधयं *suddhadhiyam*, and thus be distinguished from शुद्धधीः *suddhadhīh* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. I. p. 119), which both have शुद्धधियं *suddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई *ī* and ऊ *ū* either into इय् *iy* and उव् *uv*, or into य् *y* and व् *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 thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधीः *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई *ī* and ऊ *ū* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation, so that the only real exception would be in the case of certain compounds ending in भू *bhū*. This भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. VI. 4, 85.) Ex. स्वयंभूः *svayambhūh*, self-existing, Acc. Sing. स्वयंभुव् *svayambhuvam*. (Sār. I. 6, 61. Siddh.-Kaum. I. p. 119.) Not, however, in वर्षाभूः *varshābhūh*, frog, Acc. Sing. वर्षाभुव् *varshābhvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as कारभूः *karabhūh* or कारभुः *kārabhūh*, nail, पुनर्भूः *punarbhūh*, re-born, दृग्भूः *drinbhūh*, thunderbolt. (Pāṇ. VI. 4, 84, v.)

## 2. Polysyllabic Bases in ई *ī* and ऊ *ū*.

§ 222. Polysyllabic bases in ई *ī* and ऊ *ū* being both masculine and feminine, such as पपीः *papīh*, protector, the sun, ययीः *yayīh*, road, and नृनुः *nṛitūh*, dancer, are declined like the verbal compounds प्रधीः *pradhīh* and वृक्षलूः *vṛikshaldh*, except

1. they form the Acc. Sing. in ई *īm* and ऊ *ūm* ;

2. they form the Acc. Plur. in ईन् *īn* and ऊन् *ūn*.

Remember also, that those in ई *ī* form the Loc. Sing. in ई *ī*, not in वि *yi*.

वातप्रमीः *vātāpramīh*, antelope, may be declined like पपीः *papīh*; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīh* (Siddh.-Kaum. I. p. 116). The same applies to nouns like सुतीः *sutīh*, wishing for a son; सुखीः *sukhīh*, wishing for pleasure. They follow the verbal प्रधीः *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उः *uh*; सुतुः *sutyuh* (Siddh.-Kaum. I. p. 120). If the final long ई *ī* is preceded by two consonants, it is changed before vowels into इय् *iy*. Ex. शुष्कीः *śushkīh*, शुष्कियौ *śushkiyau*, &c.

\* 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.)



Monosyllabic, masc. and fem.  thinking. SINGULAR.	The same, at the end of compounds, used as a noun, masc. and fem.  a pure thinker. SINGULAR.	The same, at the end of compounds, with initial double consonants, masc. and fem.  water-buyer. SINGULAR.	The same, in composition with prepositions, masc. and fem.  high-thinking. SINGULAR.	The same, in composition with a governed noun, masc. and fem.  village-leader. SINGULAR.	Polysyllabic, masc. and fem.
N. वी: धीः	सुद्धवि: सुद्धहधियः	जलक्री: जलक्रीयः	प्रवी: प्रधीः	ग्रामणी: ग्रामणीयः	पपी: पपी
A. वियं धियम्	सुद्धविष्यं सुद्धहधियम्	जलक्रीष्यं जलक्रीयम्	प्रथं प्रधियम्	ग्रामण्यं ग्रामणीयम्	पपीं पपीम्
I. विया धिया	सुद्धविष्या सुद्धहधिया	जलक्रीष्या जलक्रीया	प्रथा प्रधिया	ग्रामण्या ग्रामणीया	पप्या पप्या
D. विये धिये	सुद्धविष्ये सुद्धहधिये	जलक्रीष्ये जलक्रीये	प्रथे प्रधिये	ग्रामण्ये ग्रामणीये	पप्ये पप्ये
Ab. G. वियः धियाः	सुद्धविष्यः सुद्धहधियः	जलक्रीष्यः जलक्रीयः	प्रथः प्रधियः	ग्रामण्यः ग्रामणीयः	पप्यः पप्यः
L. विष्यि धियि	सुद्धविष्यि सुद्धहधियि	जलक्रीष्यि जलक्रीयि	प्रथ्यि प्रधियि	ग्रामण्यः ग्रामणीयः *	पपी पपी
V. वी: धीः	सुद्धवि: सुद्धहधियः	जलक्री: जलक्रीयः	प्रधी: प्रधीः	ग्रामणी: ग्रामणीयः	पपी: पपी
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
N. A. V. वियो धियौ	सुद्धविष्यो सुद्धहधियौ	जलक्रीष्यो जलक्रीयौ	प्रथौ प्रधियौ	ग्रामण्यौ ग्रामणीयौ	पप्यौ पप्यौ
I. D. Ab. वीष्यां धियां	सुद्धविष्यां सुद्धहधियां	जलक्रीष्यां जलक्रीयां	प्रथीष्यां प्रधियां	ग्रामण्यां ग्रामणीयां	पपीष्यां पपीष्यां
G. L. वियोः धियोः	सुद्धविष्योः सुद्धहधियोः	जलक्रीष्योः जलक्रीयोः	प्रथोः प्रधयोः	ग्रामण्योः ग्रामणीयोः	पप्योः पप्योः
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. वियः धियाः	सुद्धविष्यः सुद्धहधियः	जलक्रीष्यः जलक्रीयः	प्रथः प्रधियः	ग्रामण्यः ग्रामणीयः	पप्यः पप्यः
A. वियः धियाः	सुद्धविष्यः सुद्धहधियः	जलक्रीष्यः जलक्रीयः	प्रथः प्रधियः	ग्रामण्यः ग्रामणीयः	पपीन् पपीन् †
I. वीभिः धीभिः	सुद्धविभिः सुद्धहधियैः	जलक्रीभिः जलक्रीयैः	प्रथिभिः प्रधियैः	ग्रामणीभिः ग्रामणीयैः	पपीभिः पपीभिः
D. Ab. वीभ्यः धीभ्यः	सुद्धविभ्यः सुद्धहधियैः	जलक्रीभ्यः जलक्रीयैः	प्रथिभ्यः प्रधियैः	ग्रामणीभ्यः ग्रामणीयैः	पपीभ्यः पपीभ्यः
G. वियां धियाम्	सुद्धविष्यां सुद्धहधियाम्	जलक्रीष्यां जलक्रीयाम्	प्रथ्यां प्रधियाम्	ग्रामण्यां ग्रामणीयां †	पप्यां पप्यां
L. वीषु धीषु	सुद्धविषु सुद्धहधियैः	जलक्रीषु जलक्रीयैः	प्रथीषु प्रधियैः	ग्रामणीषु ग्रामणीयैः	पपीषु पपीषु

\* Words ending in नी नः, leader, form their Loc. Sing. in चां णम्. (Sār.) † Or: ग्रामणीनां ग्रामणीणम्. Words of the Senāni class take चां णम् or नी णम्. (Sār. i. 6, 6a.) † पपी: पपी, at the end of a fem. comp.; Rūpāvali, p. 9 b. || It does not take नी णम्. (Siddh.-Kaum. i. p. 116.)

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, with initial double consonants, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
<p>cutter.</p> <p>SINGULAR.</p> <p>N. लः <i>láh</i> A. लुचं <i>luvam</i> I. लुचा <i>luvá</i> D. लुचे <i>luve</i> Ab. G. लुचः <i>luvah</i> L. लुचि <i>luvi</i> V. लः <i>láh</i></p> <p>DUAL.</p> <p>N. A. V. लुचौ <i>luvau</i> I. D. Ab. लूच्यां <i>lúbhyaám</i> G. L. लुचोः <i>luvoḥ</i></p> <p>PLURAL.</p> <p>N. लुचः <i>luvah</i> A. लुचः <i>luvah</i> I. लूभिः <i>lúbhīḥ</i> D. Ab. लूच्यः <i>lúbhyaḥ</i> G. लुचां <i>luvám</i> L. लूषु <i>lúshu</i></p>	<p>best cutter.</p> <p>SINGULAR.</p> <p>परमलुः <i>paramaláh</i> परमलुचं <i>paramaluvam</i> परमलुचा <i>paramaluvá</i> परमलुचे <i>paramaluve</i> परमलुचः <i>paramaluvah</i> परमलुचि <i>paramaluvi</i> परमलुः <i>paramaláh</i></p> <p>DUAL.</p> <p>परमलुचौ <i>paramaluvau</i> परमलूच्यां <i>paramalúbhyaám</i> परमलुचोः <i>paramaluvoḥ</i></p> <p>PLURAL.</p> <p>परमलुचः <i>paramaluvah</i> परमलुचः <i>paramaluvah</i> परमलूभिः <i>paramalúbhīḥ</i> परमलूच्यः <i>paramalúbhyaḥ</i> परमलुचां <i>paramaluvám</i> परमलूषु <i>paramalúshu</i></p>	<p>dice-player.</p> <p>SINGULAR.</p> <p>कटमूः <i>katamúḥ</i> कटमूचं <i>katamuvam</i> कटमूचा <i>katamuvá</i> कटमूचे <i>katamuve</i> कटमूचः <i>katamuvah</i> कटमूचि <i>katamuvi</i> कटमूः <i>katamúḥ</i></p> <p>DUAL.</p> <p>कटमूचौ <i>katamuvau</i> कटमूच्यां <i>katamúbhyaám</i> कटमूचोः <i>katamuvoḥ</i></p> <p>PLURAL.</p> <p>कटमूचः <i>katamuvah</i> कटमूचः <i>katamuvah</i> कटमूभिः <i>katamúbhīḥ</i> कटमूच्यः <i>katamúbhyaḥ</i> कटमूचां <i>katamuvám</i> कटमूषु <i>katamúshu</i></p>	<p>cutting usander.</p> <p>SINGULAR.</p> <p>विलुः <i>viláh</i> विलुचं <i>vilvam</i> विलुचा <i>vilvá</i> विलुचे <i>vilve</i> विलुचः <i>vilvah</i> विलुचि <i>vilvi</i> विलुः <i>viláh</i></p> <p>DUAL.</p> <p>विलुचौ <i>vilvau</i> विलूच्यां <i>vilúbhyaám</i> विलुचोः <i>vilvoḥ</i></p> <p>PLURAL.</p> <p>विलुचः <i>vilvah</i> विलुचः <i>vilvah</i> विलूभिः <i>vilúbhīḥ</i> विलूच्यः <i>vilúbhyaḥ</i> विलुचां <i>vilvám</i> विलूषु <i>vilúshu</i></p>	<p>corn-cutter.</p> <p>SINGULAR.</p> <p>यवलुः <i>yavaláh</i> यवलुचं <i>yavalvam</i> यवला <i>yavalvá</i> यवले <i>yavave</i> यवलुचः <i>yavalvah</i> यवलुचि <i>yavalvi</i> यवलुः <i>yavaláh</i></p> <p>DUAL.</p> <p>यवलुचौ <i>yavalvau</i> यवलूच्यां <i>yavalúbhyaám</i> यवलुचोः <i>yavalvoḥ</i></p> <p>PLURAL.</p> <p>यवलुचः <i>yavalvah</i> यवलुचः <i>yavalvah</i> यवलूभिः <i>yavalúbhīḥ</i> यवलूच्यः <i>yavalúbhyaḥ</i> यवलां <i>yavalvám</i> यवलूषु <i>yavalúshu</i></p>	<p>dancer.</p> <p>SINGULAR.</p> <p>नृः <i>nṛáh</i> नृचं <i>nṛvam</i> नृचा <i>nṛvá</i> नृचे <i>nṛve</i> नृचः <i>nṛvah</i> नृचि <i>nṛvi</i> नृः <i>nṛáh</i></p> <p>DUAL.</p> <p>नृचौ <i>nṛvau</i> नृच्यां <i>nṛúbhyaám</i> नृचोः <i>nṛvoḥ</i></p> <p>PLURAL.</p> <p>नृचः <i>nṛvah</i> नृचः <i>nṛvau</i> † नृभिः <i>nṛúbhīḥ</i> नृच्यः <i>nṛúbhyaḥ</i> नृचां <i>nṛvám</i> नृषु <i>nṛúshu</i>.</p>

\* The Sár. gives also यवलूनां *yavalúnám*.

† नृः *nṛáh*, 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 headborough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmanyē striyai*, खलस्थे स्त्रियै *khalapve striyai* (Kāsikā 1. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e. g. 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 च *am* and जः *ah*; प्रथं *pradhyam*, प्रथ्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīh* (Siddh.-Kaum. 1. p. 136). A similar argument is applied to पुनर्भूः *punarbhūh*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh.-Kaum. 1. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.
SINGULAR.		SINGULAR.
N. प्रधीः <i>pradhīh</i>		प्रधीः <i>pradhīh</i>
A. प्रथं <i>pradhyam</i>		प्रथं <i>pradhyam</i>
I. प्रथा <i>pradhyā</i>		प्रथा <i>pradhyā</i>
D. प्रथे <i>pradhye</i>		or प्रथे <i>pradhyai</i>
Ab. प्रथ्यः <i>pradhyah</i>		or प्रथाः <i>pradhyāh</i>
G. प्रथ्यः <i>pradhyah</i>		or प्रथाः <i>pradhyāh</i>
L. प्रथि <i>pradhyi</i>		or प्रथां <i>pradhyām</i>
V. प्रधीः <i>pradhīh</i>		or प्रधि <i>pradhi</i>
DUAL.		DUAL.
N. A. V. प्रथौ <i>pradhyau</i>		प्रथौ <i>pradhyau</i>
I. D. Ab. प्रधीभ्यां <i>pradhībhyām</i>		प्रधीभ्यां <i>pradhībhyām</i>
G. L. प्रथोः <i>pradhyoh</i>		प्रथोः <i>pradhyoh</i>
PLURAL.		PLURAL.
N. प्रथ्यः <i>pradhyah</i>		प्रथ्यः <i>pradhyah</i>
A. प्रथ्यः <i>pradhyah</i>		प्रथ्यः <i>pradhyah</i>
I. प्रधीभिः <i>pradhībhih</i>		प्रधीभिः <i>pradhībhih</i>
D. Ab. प्रधीभ्यः <i>pradhībhyah</i>		प्रधीभ्यः <i>pradhībhyah</i>
G. प्रथां <i>pradhyām</i>		or प्रधीनां <i>pradhīnām</i>
L. प्रधीषु <i>pradhīshu</i>		प्रधीषु <i>pradhīshu</i>

1. *Monosyllabic Bases in ई ई and ऊ ū, being Feminine only.*

§ 224. Bases like धी *dhi*, intellect, स्त्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई ई 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*, जाः *āh*, जाः *āh*, चां *ām*, 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>dhiye</i>	धिये <i>dhiyai</i>	भुवे <i>bhuve</i>	भुवे <i>bhuvai</i>
Ab. धियः <i>dhiyaḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियः <i>dhiyaḥ</i>	धियाः <i>dhiyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhiyi</i>	धियां <i>dhiyām</i>	भुवि <i>bhuvi</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियौ <i>dhiyou</i>		भुवौ <i>bhuvau</i>	
I.D.Ab. धीभ्यां <i>dhibhyām</i>		भूभ्यां <i>bhūbhyaḥ</i>	
G.L. धियोः <i>dhiyoḥ</i>		भुवोः <i>bhuvoh</i>	
PLURAL.		PLURAL.	
N. धियः <i>dhiyaḥ</i>		भुवः <i>bhuvāḥ</i>	
A. धियः <i>dhiyaḥ</i>		भुवः <i>bhuvāḥ</i>	
I. धीभिः <i>dhibhiḥ</i>		भूभिः <i>bhūbhiḥ</i>	
D. Ab. धीभ्यः <i>dhibhyaḥ</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>dhiṣhu</i>		भूषु <i>bhūṣhu</i>	

2. *Polysyllabic Bases in ई ī and ऊ ū, being Feminine only.*

- § 225. (1) These bases always take the full feminine terminations.  
(2) They change their final ई *ī* and ऊ *ū* 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 *ī* and ऊ *ū* in the Vocative Singular.  
(5) Remember that most nouns in ई *ī* have no स *s* in the Nom. Sing., while those in ऊ *ū* have it.

Note—Some nouns in ई *ī* take स *s* in the Nom. Sing. : अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तरुः *taruḥ*, boat; तंतीः *tantrīḥ*, lute.

Versus memorialis : अवीलक्ष्मीतरुतंतीधीहीश्रीयागुदाहृतः समानमेव शब्दानां सिलोपो न ऋदाचनः # (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.
FEM.
N. नदी <i>nadī</i>
A. नदीं <i>nadīm</i>
I. नद्या <i>nady-ā</i>

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.
FEM.
N. वधूः <i>vadhū-ḥ</i>
A. वधूम् <i>vadhū-m</i>
I. वध्वा <i>vadhv-ā</i>

D. नद्ये <i>nady-ai</i>	D. वध्वे <i>vadhv-ai</i>
Ab. नद्याः <i>nady-âh</i>	Ab. वध्वाः <i>vadhv-âh</i>
G. नद्याः <i>nady-âh</i>	G. वध्वाः <i>vadhv-âh</i>
L. नद्यां <i>nady-âm</i>	L. वध्वां <i>vadhv-âm</i>
V. नदि <i>nadi</i>	V. वधु <i>vadhu</i>
DUAL.	
N. A. V. नद्यौ <i>nady-au</i>	N. A. V. वध्वौ <i>vadhv-au</i>
I. D. Ab. नदीभ्यां <i>nadî-bhyâm</i>	I. D. Ab. वधूभ्यां <i>vadhû-bhyâm</i>
G. L. नद्योः <i>nady-oh</i>	G. L. वध्वोः <i>vadhv-oh</i>
PLURAL.	
N. V. नद्यः <i>nady-ah</i>	N. V. वध्वः <i>vadhv-ah</i>
A. नदीः <i>nadî-h</i>	A. वधूः <i>vadhû-h</i>
I. नदीभिः <i>nadî-bhih</i>	I. वधूभिः <i>vadhû-bhih</i>
D. नदीभ्यः <i>nadî-bhyah</i>	D. वधूभ्यः <i>vadhû-bhyah</i>
Ab. नदीभ्यः <i>nadî-bhyah</i>	Ab. वधूभ्यः <i>vadhû-bhyah</i>
G. नदीनां <i>nadî-nâm</i>	G. वधूनां <i>vadhû-nâm</i>
L. नदीषु <i>nadî-shu</i>	L. वधूषु <i>vadhû-shu</i>

*Compounds ending in Monosyllabic Feminine Bases in ई ङ and ऊ ङ.*

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई ङ or ऊ ङ, are declined alike in the masculine and feminine. Thus सुधीः *sudhîh*, masc. and fem. \* if it means a good mind, or having a good mind, is declined exactly like धीः *dhîh*. सुधूः *subhrûh*, masc. and fem. having a good brow, is declined exactly like धूः *bhrûh* †, without excluding the fuller

\* The following rule is taken from the Siddh.-Kaum. I. p. 136. If धीः *dhîh*, intellect, stands at the end of the Karmadhâraya compound like प्रधीः *pradhîh*, eminent intellect, or if it is used as a Bahuvrîhi compound in the feminine, such as प्रधीः *pradhîh*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmîh*. It would thus become identical with प्रधीः *pradhîh*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take ञं *am* and ञः *ah*. 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 ई ङ, for these are the only points of difference between the declension of लक्ष्मीः *lakshmîh* and धीः *dhîh*, fem. The Siddhânta-Kaumudî, while giving these rules for प्रधीः *pradhîh*, agrees with the rules given above with regard to सुधीः *sudhîh*, &c.

† The Voc. Sing. सुधु *subhrû* is used by Bhaṭṭi, in a passage where Râma in great grief exclaims, हा पिताः क्वासि हे सुधु *hâ pitâh kvâsi he subhrû*, 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 Râma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. I. p. 137.)

terminations (रे *ai*, चाः *áh*, चां *ám*, नां *ndm*)\* for the masculine, or the simple terminations (ए *e*, षः *aḥ*, षाः *aḥ*, इ *i*, चां *ám*) 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 *i* or ष *ṣ* of their base, and are declined like वरि *vári* 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>sudhiyá</i>		or सुधिना <i>sudhiná</i>
D. सुधिये <i>sudhiye</i>	सुधियै <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyáḥ</i>	or सुधिनः <i>sudhinah</i>
G. सुधियः <i>sudhiyaḥ</i>	सुधियाः <i>sudhiyáḥ</i>	or सुधिनः <i>sudhinah</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyám</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>sudhiní</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyám</i>		or सुधिभ्यां <i>sudhībhyám</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
A. सुधियः <i>sudhiyaḥ</i>		सुधीनि <i>sudhīni</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधिभिः <i>sudhibhiḥ</i>
D. सुधीभ्यः <i>sudhībhyaḥ</i>		or सुधिभ्यः <i>sudhibhyaḥ</i>
Ab. सुधीभ्यः <i>sudhībhyaḥ</i>		or सुधिभ्यः <i>sudhibhyaḥ</i>
G. सुधियां <i>sudhiyám</i>	सुधीनां <i>sudhīnám</i>	or सुधीनां <i>sudhīnám</i>
L. सुधीन् <i>sudhīshu</i>		or सुधिन् <i>sudhishu</i>

\* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahúśreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadīva*) throughout (Siddh.-Kaum. 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. I. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neutera, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभ्रूः <i>subhrūḥ</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुवा <i>subhruvā</i>	सुभ्रुवै <i>subhruvai</i>	OR सुभ्रुणा <i>subhruṇā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवाः <i>subhruvāḥ</i>	OR सुभ्रुणे <i>subhruṇe</i>
Ab. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	OR सुभ्रुवाः <i>subhruvaḥ</i>
G. सुभ्रुवः <i>subhruvaḥ</i>	सुभ्रुवाः <i>subhruvāḥ</i>	OR सुभ्रुवाः <i>subhruvaḥ</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	OR सुभ्रुवि <i>subhruvi</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>subhruṇi</i>
I. D. Ab. सुभ्रुभ्यां <i>subhrūbhyām</i>		OR सुभ्रुभ्यां <i>subhruḥbhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		OR सुभ्रुवोः <i>subhruvoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रुवि <i>subhrūṇi</i>
A. सुभ्रुवः <i>subhruvaḥ</i>		सुभ्रुवि <i>subhrūṇi</i>
I. सुभ्रुभिः <i>subhrūbhiḥ</i>		OR सुभ्रुभिः <i>subhruḥbhiḥ</i>
D. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		OR सुभ्रुभ्यः <i>subhruḥbhyāḥ</i>
Ab. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		OR सुभ्रुभ्यः <i>subhruḥbhyāḥ</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रुणां <i>subhrūṇām</i>	OR सुभ्रुणां <i>subhrūṇām</i>
L. सुभ्रुषु <i>subhrūṣu</i>		OR सुभ्रुषु <i>subhrūṣu</i>

*Compounds ending in Polysyllabic Feminine Bases in ई ई and ऊ ङि.*

§ 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. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. 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. बहुश्रेयस्य <i>bahusreyasyā</i>	बहुश्रेयसीभ्यां <i>bahusreyastbhyām</i>	बहुश्रेयसीभिः <i>bahusreyastbhiḥ</i>
D. बहुश्रेयस्यै <i>bahusreyasyai</i>	बहुश्रेयसीभ्यां <i>bahusreyastbhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyastbhyāḥ</i>
Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahusreyastbhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyastbhyāḥ</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>bahusreyasīṣu</i>
V. बहुश्रेयसि <i>bahusreyasi</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyaḥ</i>

\* From लक्ष्मीः *lakshmiḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakshmiḥ*.

	SINGULAR.	DUAL.	PLURAL.
N.	अतिचमूः <i>atichamūḥ</i>	अतिचम्वी <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i>
A.	अतिचमू <i>atichamūn</i>	अतिचम्वी <i>atichamvau</i>	अतिचमून् <i>atichamūn</i>
I.	अतिचम्व्वा <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbbhiḥ</i>
D.	अतिचम्व्यै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
Ab.	अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyāḥ</i>
G.	अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमूनां <i>atichamūnām</i>
L.	अतिचम्व्वां <i>atichamvām</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमून् <i>atichamūn</i>
V.	अतिचमू <i>atichamu</i>	अतिचम्वी <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i> *

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्यै *kumāryai* and कुमार्यः *kumāryāḥ*. (Siddh.-Kaum. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of three 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 स्त्रिय् *striy-*.

	SINGULAR.	DUAL.	PLURAL.
N.	स्त्री <i>strī</i>	N.A.V. स्त्रियो <i>striyau</i>	N. स्त्रियः <i>striyāḥ</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>striyāḥ</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>strīṇām</i> (Pāṇ.I. 4, 5)
L.	स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīṣhu</i>
V.	स्त्रि <i>stri</i> (Pāṇ. I. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	MASC.	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.	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिया <i>atistriyā</i>
D.	अतिस्त्रियै <i>atistriyai</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रिये <i>atistriye</i> or अतिस्त्रिये <i>atistraye</i>
Ab.G.	अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L.	अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियाणि <i>atistriyāṇi</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 -sīne, &c.



		DUAL.				
		MASC.	FEM.	NEUT.		
N.A.V.	अतिस्त्रियौ	atistriyau	अतिस्त्रियौ	atistriyau	अतिस्त्रियौ	atistriyau
I.D.Ab.	अतिस्त्रिभ्यां	atistribhyām	अतिस्त्रिभ्यां	atistribhyām	अतिस्त्रिभ्यां	atistribhyām
G.L.	अतिस्त्रियोः	atistriyoḥ	अतिस्त्रियोः	atistriyoḥ	अतिस्त्रियोः	atistriyoḥ
		PLURAL.				
		MASC.	FEM.	NEUT.		
N.V.	अतिस्त्रयः	atistrayaḥ	अतिस्त्रयः	atistrayaḥ	अतिस्त्रीणि	atistrīṇi
A.	{ अतिस्त्रीन्	atistrīn or	{ अतिस्त्रीः	atistrīḥ or	अतिस्त्रीणि	atistrīṇi
	{ अतिस्त्रियः	atistriyauḥ	{ अतिस्त्रियः	atistriyauḥ		
I.	अतिस्त्रिभिः	atistribhiḥ	अतिस्त्रिभिः	atistribhiḥ	अतिस्त्रिभिः	atistribhiḥ
D.Ab.	अतिस्त्रिभ्यः	atistribhyaḥ	अतिस्त्रिभ्यः	atistribhyaḥ	अतिस्त्रिभ्यः	atistribhyaḥ
G.	अतिस्त्रीणां	atistrīṇām	अतिस्त्रीणां	atistrīṇām	अतिस्त्रीणां	atistrīṇām
L.	अतिस्त्रिषु	atistriṣhu	अतिस्त्रिषु	atistriṣhu	अतिस्त्रिषु	atistriṣhu

In the masculine final इ ई is shortened to इ ई, 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. 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. सुचिः *suchiḥ*, masc. bright; सुचिः *suchiḥ*, fem.; सुचि *suchi*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding इ ई. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take इ ई. 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 *kurūḥ*, a Kuru; fem. कुरुः *kurūḥ*: some compounds ending in ऊरुः *ūruḥ*, thigh, such as वामोरुः *vāmoruḥ*, with handsome thighs, fem. वामोरुः *vāmorūḥ*.

## Bases in इ i.

## Bases in उ u.

		SINGULAR.					
		MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	{	कवि <i>kavi</i> , poet	मति <i>mati</i> , thought	वारि <i>vāri</i> , water	मृदु <i>mṛidu</i> , soft	मृदु <i>mṛidu</i> , soft	मृदु <i>mṛidu</i> , soft
	N.	कविः <i>kavi-ḥ</i>	मतिः <i>mati-ḥ</i>	वारि <i>vāri</i>	मृदुः <i>mṛidu-ḥ</i>	मृदुः <i>mṛidu-ḥ</i>	मृदु <i>mṛidu</i>
A.	{	कविम् <i>kavi-m</i>	मतिम् <i>mati-m</i>	वारि <i>vāri</i>	मृदुम् <i>mṛidu-m</i>	मृदुम् <i>mṛidu-m</i>	मृदु <i>mṛidu</i>
I.	{	कविना <i>kavi-nā</i>	मत्या <i>maty-ā</i>	वारिणा <i>vāri-nā</i>	मृदुना <i>mṛidu-nā</i>	मृदुना <i>mṛidu-ā</i>	मृदुना <i>mṛidu-nā</i>
D.	{	कवये <i>kavay-e</i>	मतये <i>matay-e</i> or मत्यै <i>maty-ai</i>	वारियो <i>vāri-ye</i>	मृदवे <i>mṛidav-e</i>	मृदवे <i>mṛidav-e</i> or मृद्वै <i>mṛidav-ai</i>	मृदुने <i>mṛidu-ne</i> or मृदवे <i>mṛidav-e</i>
Ab.G.	{	कवेः <i>kave-ḥ</i>	मतेः <i>mate-ḥ</i> or मत्याः <i>maty-dḥ</i>	वारिणः <i>vāri-ṇaḥ</i>	मृदोः <i>mṛido-ḥ</i>	मृदोः <i>mṛido-ḥ</i> or मृद्वोः <i>mṛidvo-dḥ</i>	मृदुनः <i>mṛidu-ṇaḥ</i> or मृदोः <i>mṛido-ḥ</i>
L.	{	कवी <i>kavau</i>	मती <i>matau</i> or मत्यां <i>maty-ām</i>	वारिणि <i>vāri-ṇi</i>	मृदौ <i>mṛidau</i>	मृदौ <i>mṛidau</i> or मृद्वौ <i>mṛidvo-ām</i>	मृदुनि <i>mṛidu-ṇi</i> or मृदौ <i>mṛidau</i>
V.	{	कवे <i>kave</i>	मते <i>mate</i>	वारि <i>vāri</i> or वारे <i>vāre*</i>	मृदो <i>mṛido</i>	मृदो <i>mṛido</i>	मृदु <i>mṛidu</i> or मृदो <i>mṛido*</i>
DUAL.							
N.A.V.	{	कवी <i>kavt</i>	मती <i>matf</i>	वारिणी <i>vāri-ṇt</i>	मृदू <i>mṛidū</i>	मृदू <i>mṛidū</i>	मृदुनी <i>mṛidunī</i>
I.D.Ab.	{	कविभ्यां <i>kavi-bhyām</i>	मतिभ्यां <i>mati-bhyām</i>	वारिभ्यां <i>vāri-bhyām</i>	मृदुभ्यां <i>mṛidu-bhyām</i>	मृदुभ्यां <i>mṛidu-bhyām</i>	मृदुभ्यां <i>mṛidu-bhyām</i>
G.L.	{	कव्योः <i>kavyo-ḥ</i>	मत्योः <i>maty-oḥ</i>	वारियोः <i>vāri-ṇoḥ</i>	मृद्वोः <i>mṛidvo-ḥ</i>	मृद्वोः <i>mṛidvo-ḥ</i>	मृदुनोः <i>mṛidu-ṇoḥ</i> or मृद्वोः <i>mṛidvo-ḥ</i>
PLURAL.							
N.V.	{	कवयः <i>kavay-aḥ</i>	मतयः <i>matay-aḥ</i>	वारीणि <i>vāri-ṇi</i>	मृदवः <i>mṛidav-aḥ</i>	मृदवः <i>mṛidav-aḥ</i>	मृदूनि <i>mṛidū-ṇi</i>
A.	{	कवीन् <i>kavīn</i>	मतीः <i>matī-ḥ</i>	वारीणि <i>vāri-ṇi</i>	मृदून् <i>mṛidūn</i>	मृदूः <i>mṛidū-ḥ</i>	मृदूनि <i>mṛidū-ṇi</i>
I.	{	कविभिः <i>kavi-bhiḥ</i>	मतिभिः <i>mati-bhiḥ</i>	वारिभिः <i>vāri-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>	मृदुभिः <i>mṛidu-bhiḥ</i>
D.Ab.	{	कविभ्यः <i>kavi-bhyaḥ</i>	मतिभ्यः <i>mati-bhyaḥ</i>	वारिभ्यः <i>vāri-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>	मृदुभ्यः <i>mṛidu-bhyaḥ</i>
G.	{	कवीनां <i>kavīnām</i>	मतीनां <i>matīnām</i>	वारीणां <i>vāri-ṇām</i>	मृदूनां <i>mṛidūnām</i>	मृदूनां <i>mṛidūnām</i>	मृदूनां <i>mṛidūnām</i>
L.	{	कविषु <i>kavi-shu</i>	मतिषु <i>mati-shu</i>	वारिषु <i>vāri-shu</i>	मृदुषु <i>mṛidu-shu</i>	मृदुषु <i>mṛidu-shu</i>	मृदुषु <i>mṛidu-shu</i>

\* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, च्च ि, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse : संबोधने नृजनसस्त्रिरूपं सांतं तथा सांतमवाप्यदंतं । माध्यंदिनिरिष्टि गुणं निगन्ते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† The lines of separation placed in the transcribed paradigms are not intended to divide the real terminations from the real base, but only to facilitate the learning by heart of these

§ 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>kati</i>
Acc.	कति <i>kati</i>
Instr.	कतिभिः <i>katibhiḥ</i>
Dat.	कतिभ्यः <i>katibhyaḥ</i>
Abl.	कतिभ्यः <i>katibhyaḥ</i>
Gen.	कतीनां <i>katīnām</i>
Loc.	कतिषु <i>katishu</i>

§ 232. सखि *sakhi*, friend, has two bases :

सखाय् *sakhāy* for the Aṅga, i. e. the strong base.

सखि *sakhi* for the Pada and Bha base.

It is irregular in some of its cases.

	SINGULAR.	DUAL.	PLURAL.
N.	सखा <i>sakhā</i>	सखायौ <i>sakhāyau</i>	सखायः <i>sakhāyaḥ</i>
A.	सखायं <i>sakhāyam</i>	सखायौ <i>sakhāyau</i>	सखीन् <i>sakhīn</i>
I.	सख्या <i>sakhya</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभिः <i>sakhibhiḥ</i>
D.	सख्ये <i>sakhye</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyaḥ</i>
Ab.	सख्युः <i>sakhyoḥ</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyaḥ</i>
G.	सख्युः <i>sakhyoḥ</i>	सख्योः <i>sakhyoḥ</i>	सखीनां <i>sakhīnām</i>
L.	सख्यौ <i>sakhyau</i>	सख्योः <i>sakhyoḥ</i>	सखिषु <i>sakhishu</i>
V.	सखे <i>sakhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

	SINGULAR.	DUAL.	PLURAL.
N.	सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i> *
A.	सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I.	सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D.	सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab.	सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G.	सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखीनां <i>susakhīnām</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).

nouns. Masculine nouns in short उः 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 (Sār. 1. 8, 17). Feminine nouns in short उः are धेनुः *dhenuḥ*, cow, रज्जुः *rajjuḥ*, rope, तनुः *tanuḥ*, body.

\* Siddh.-Kaum. 1. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>patiḥ</i>	N. A. V. पती <i>patī</i>	N. पतयः <i>patayaḥ</i>
A. पतिं <i>patim</i>	I. D. Ab. पतिभ्यां <i>patibhyām</i>	A. पतीन् <i>patīn</i>
I. पत्या <i>patya</i>	G. L. पत्योः <i>patyoḥ</i>	I. पतिभिः <i>patibhiḥ</i>
D. पत्ये <i>patye</i>		D. Ab. पतिभ्यः <i>patibhyaḥ</i>
Ab. G. पत्युः <i>patyuh</i>		G. पतीनां <i>patīnām</i>
L. पत्यौ <i>patyau</i>		L. पतिषु <i>patishu</i>
V. पते <i>pate</i>		V. पतयः <i>patayaḥ</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, सकृष् *sakṛiḥ*, thigh, are declined regularly like वरि *varī*; but in the Bha cases they substitute the bases अक्षन् *akshn*, अस्थु *asthu*, दध् *dadhn*, सकृष् *sakṛiḥ*. 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 अक्षन् *akshn*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>akshi</i>	N. A. V. अक्षिणी <i>akshinī</i>	N. A. V. अक्षिणि <i>akshini</i>
I. अक्ष्या <i>akshyā</i>	I. D. Ab. अक्षिभ्यां <i>akshibhyām</i>	I. अक्षिभिः <i>akshibhiḥ</i>
D. अक्ष्ये <i>akshye</i>	G. L. अक्ष्योः <i>akshyoḥ</i>	D. Ab. अक्षिभ्यः <i>akshibhyaḥ</i>
Ab. G. अक्ष्याः <i>akshyāḥ</i>		G. अक्ष्यां <i>akshyām</i>
L. अक्ष्या <i>akshya</i> and अक्ष्यि <i>akshyaḥ</i>		L. अक्षिषु <i>akshishu</i>
V. अक्ष्ये <i>akshye</i> (or अक्षि <i>akshi</i> )		

*Bases in ऋ णि, Masculine, Feminine, Neuter.*

§ 235. These bases are declined after two models :

I.	SINGULAR.		
	MASC.	FEM.	NEUT.
Base	नप्तृ <i>naptṛi</i> , grandson	स्वसृ <i>svasṛi</i> , sister	धानृ <i>dhātṛi</i> , providence
N.	नप्ता <i>naptā</i>	स्वसा <i>svasā</i>	धानृ <i>dhātṛi</i>
A.	नप्तरं <i>naptār-am</i>	स्वसारं <i>svasār-am</i>	धानृ <i>dhātṛi</i>
I.	नप्ता <i>naptṛ-ā</i>	स्वस्रा <i>svasr-ā</i>	धानृणा <i>dhātṛi-ṇā</i>
D.	नप्त्रे <i>naptṛ-e</i>	स्वस्रे <i>svasr-e</i>	धानृषे <i>dhātṛi-ṇe</i>
Ab. G.	नप्तुः <i>naptuh</i>	स्वसुः <i>svasuh</i>	धानृणः <i>dhātṛi-ṇaḥ</i>
L.	नप्तरि <i>naptar-i</i>	स्वसरि <i>svasar-i</i>	धानृणि <i>dhātṛi-ṇi</i>
V.	नप्तः <i>naptah(r)</i>	स्वसः <i>svasah(r)</i>	धानृ <i>dhātṛi</i> or धातः <i>dhātah(r)</i>

## PLURAL.

N. नमः <i>naptár-ah</i>	स्वसः <i>svasár-ah</i>	भ्रातृणि <i>dhátrī-ṇi</i>
A. नमन् <i>naptīr-n</i>	स्वसुः <i>svasīr-ḥ</i>	भ्रातृणि <i>dhátrī-ṇi</i>
I. नमूभिः <i>naptīri-bhiḥ</i>	स्वसूभिः <i>svasīri-bhiḥ</i>	भ्रातृभिः <i>dhátrī-bhiḥ</i>
D. नमूभ्यः <i>naptīri-bhyaḥ</i>	स्वसूभ्यः <i>svasīri-bhyaḥ</i>	भ्रातृभ्यः <i>dhátrī-bhyaḥ</i>
Ab. नमूभ्यः <i>naptīri-bhyaḥ</i>	स्वसूभ्यः <i>svasīri-bhyaḥ</i>	भ्रातृभ्यः <i>dhátrī-bhyaḥ</i>
G. नमूषां <i>naptīr-ṣām</i>	स्वसूषां <i>svasīr-ṣām</i>	भ्रातृषां <i>dhátrī-ṣām</i>
L. नमूषु <i>naptīri-shu</i>	स्वसूषु <i>svasīri-shu</i>	भ्रातृषु <i>dhátrī-shu</i>

## DUAL.

N.A.V. नमारी <i>naptár-au</i>	स्वसारी <i>svasár-au</i>	भ्रातृणी <i>dhátrī-ṇī</i>
I.D.Ab. नमूभ्यां <i>naptīri-bhyām</i>	स्वसूभ्यां <i>svasīri-bhyām</i>	भ्रातृभ्यां <i>dhátrī-bhyām</i>
G.L. नमोः <i>naptīr-oh</i>	स्वसोः <i>svasr-oh</i>	भ्रातृणोः <i>dhátrī-ṇoh</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitri*, मातृ *mātri*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitā</i>	माता <i>mātā</i>	} पितरौ <i>pitar-āu</i>	} मातरौ <i>mātar-āu</i>	पितरः <i>pitar-ah</i>	मातरः <i>mātar-ah</i>
A. पितरं <i>pitar-am</i>	मातरं <i>mātar-am</i>			पितृन् <i>pitṛ-n</i>	मातृन् <i>mātr-ḥ</i>
I. पित्रा <i>pitṛ-ā</i>	मात्रा <i>mātr-ā</i>	} पितृभ्यां <i>pitṛi-bhyām</i>	} मातृभ्यां <i>mātri-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātri-bhiḥ</i>
D. पित्रे <i>pitṛ-e</i>	मात्रे <i>mātr-e</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātri-bhyaḥ</i>
Ab. पितुः <i>pituh</i>	मातुः <i>mātuḥ</i>	} पित्रोः <i>pitṛ-oh</i>	} मात्रोः <i>mātr-oh</i>	पितृषां <i>pitṛ-ṣām</i>	मातृषां <i>mātrī-ṣām</i>
G. पितुः <i>pituh</i>	मातुः <i>mātuḥ</i>			पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātri-shu</i>
L. पितरि <i>pitar-i</i>	मातरि <i>mātar-i</i>	like Nom.	like Nom.	like Nom.	like Nom.
V. पितः <i>pitah(r)</i>	मातः <i>mātah(r)</i>	like Nom.	like Nom.	like Nom.	like Nom.

After the first model are declined most *nomina actoris* derived from verbs by the suffix *ṛtri*: दातृ *dātṛi*, giver; कर्तृ *karṭṛi*, doer; त्वष्टृ *tvashṭṛi*, carpenter; होतृ *hotṛi*, sacrificer; भर्तृ *bharṭṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrātrī*, brother; जामातृ *jāmātrī*, son-in-law; देवृ *devṛi*, husband's brother; सव्येश्ठी *savyeshṭhī*, a charioteer: and feminines, such as दुहितृ *duhitṛi*, daughter; ननन्दृ *nanandṛi*, husband's sister; यातृ *yātrī*, husband's brother's wife. Most terms of relationship in *ṣṛi* (except स्वसृ *svasṛi*, sister, and नप्तृ *naptṛi*, grandson) do not lengthen their *ṣr ar*.

Note—If words in *ṣṛi* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī*: कर्तृ *karṭṛi*, fem. कर्त्री *kartrī*, like नदी *nadī*.

§ 236. क्रोष्टृ *kroshṭṛi*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *kroshṭṛi* (like मृदु *mṛidu*) and क्रोष्टृ *kroshṭṛi* (like नप्तृ *naptṛi*).

	SINGULAR.	DUAL.	PLURAL.
N.	क्रोश क्रोशः <i>krōṣhā</i>	N. A. V. क्रोशतौ <i>krōṣhātāu</i>	N. क्रोशाः <i>krōṣhāḥ</i>
A.	क्रोशतं <i>krōṣhātam</i>		A. क्रोशन् <i>krōṣhān</i>
I.	{ क्रोशुना <i>krōṣhūnā</i> क्रोशतः <i>krōṣhāt</i>	I. D. Ab. क्रोशुभ्यां <i>krōṣhūbhyām</i>	I. क्रोशुभिः <i>krōṣhūbhiḥ</i>
D.	{ क्रोशये <i>krōṣhāye</i> क्रोशे <i>krōṣhāre</i>		D. Ab. क्रोशुभ्यः <i>krōṣhūbhyāḥ</i>
Ab. G.	{ क्रोशोः <i>krōṣhāḥ</i> क्रोशुः <i>krōṣhūḥ</i>	G. L. { क्रोशोः <i>krōṣhāḥ</i> क्रोशोः <i>krōṣhāḥ</i>	G. क्रोशूनां <i>krōṣhūnām</i>
L.	{ क्रोशौ <i>krōṣhāu</i> क्रोशरि <i>krōṣhāri</i>		L. क्रोशुषु <i>krōṣhūṣu</i>
V.	क्रोशो <i>krōṣhō</i>		

The base क्रोश *krōṣhāri* is the only one admissible as *Āṅga*, i. e. in the strong cases, excepting the Vocative. (हे क्रोशः *he krōṣhāḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोशु *krōṣhū* 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 क्रोशून् *krōṣhūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोशून् *krōṣhūn* as Acc. Plur. likewise admit क्रोशु *krōṣhū* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोश्री *krōṣhī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛṇām* or नृषां *nṛiṣām*. (Pāṇ. VI. 4, 6.)

	SINGULAR.	DUAL.	PLURAL.
N.	ना <i>nā</i>	नरौ <i>narāu</i>	नरः <i>naraḥ</i>
A.	नरं <i>naram</i>	नरौ <i>narāu</i>	नृन् <i>nṛn</i>
I.	वा <i>nṛā</i>	नृभ्यां <i>nṛibhyām</i>	नृभिः <i>nṛibhiḥ</i>
D.	वे <i>nṛe</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>	वोः <i>nṛoḥ</i>	नृणां <i>nṛiṇām</i> or नृषां <i>nṛiṣām</i>
L.	नरि <i>nari</i>	वोः <i>nṛoḥ</i>	नृषु <i>nṛiṣu</i>
V.	नः <i>nāḥ</i>	नरौ <i>narāu</i>	नरः <i>naraḥ</i>

The feminine is नारी *nārī*.

## 2. Bases ending in अ a and आ 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,

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>kānta</i>	कांता <i>kāntā</i>	कांत <i>kānta</i>
N.	कांतः <i>kāntah</i>	कांता <i>kāntā</i>	कांतं <i>kāntam</i>
A.	कांतं <i>kāntam</i>	कांतां <i>kāntām</i>	कांतं <i>kāntam</i>
I.	कांतेन <i>kāntena</i>	कांतया <i>kāntayā</i>	कांतेन <i>kāntena</i>
D.	कांताय <i>kāntāya</i>	कांतयै <i>kāntāyai</i>	कांताय <i>kāntāya</i>
Ab.	कांतान् <i>kāntān</i>	कांतायाः <i>kāntāyāḥ</i>	कांतान् <i>kāntān</i>
G.	कांतस्य <i>kāntasya</i>	कांतायाः <i>kāntāyāḥ</i>	कांतस्य <i>kāntasya</i>
L.	कांते <i>kānte</i>	कांतायां <i>kāntāyām</i>	कांते <i>kānte</i>
V.	कांत <i>kānta</i>	कांते <i>kānte</i> *	कांत <i>kānta</i>
	DUAL.		
N. A. V.	कांतौ <i>kāntau</i>	कांते <i>kānte</i>	कांते <i>kānte</i>
I. D. Ab.	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>
G. L.	कांतयोः <i>kāntayoḥ</i>	कांतयोः <i>kāntayoḥ</i>	कांतयोः <i>kāntayoḥ</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>
L.	कांतेः <i>kāntaiḥ</i>	कांताभिः <i>kāntābhiḥ</i>	कांतेः <i>kāntaiḥ</i>
D. Ab.	कांतेभ्यः <i>kāntebhyaḥ</i>	कांताभ्यः <i>kāntābhyāḥ</i>	कांतेभ्यः <i>kāntebhyaḥ</i>
G.	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>
L.	कांतेषु <i>kānteshu</i>	कांतासु <i>kāntāsu</i>	कांतेषु <i>kānteshu</i>

Note—Certain adjectives in अः *ah*, 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 विष्णुपा *viṣṇupā*, Bha base विष्णु *viṣṇu*, all-preserving.

\* Bases in आ *ā*, meaning mother, form their Vocative in अ *a*; e. g. अक्का *akka*, अंब *amba*, अल्ल *alla*! But अंबाडा *ambāḍā*, अंबाला *ambāḷā*, and अंबिका *ambikā* form the regular Vocatives अंबाडे *ambāḍe*, अंबाले *ambāḷe*, अंबिके *ambike*.

		MASCULINE AND FEMININE.		
SINGULAR.		DUAL.	PLURAL.	
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>viśvapā-su</i>	
NEUTER.				
N.	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.	

Decline सोमपाः *somapāḥ*, Soma drinker ; शंखपाः *śaṅkhadhmāḥ*, shell-blower ; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in चा *ā*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

		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.	हाहे <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>	हां <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 *manas*, mind, the declension of सुमनस् *sumanas*, 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 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 *jalamuchi*, जलमुचि *jalamuñchi*. In the declension of nouns with

\* The Śār. 1.6, 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.



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 á. Ex. प्रिय *priya*, dear, masc. प्रियः *priyah*, fem. प्रिया *priyá*, neut. प्रियं *priyam*, to be declined like कान्त *kánta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *iká*. Ex. पाचक *páchaka*, cooking, masc. पाचकः *páchakah*, fem. पाचिका *páchiká*, neut. पाचकं *páchakam*. Likewise masc. सर्वकः *sarvakah*, fem. सर्विका *sarviká*, every; कारकः *kárah*, doing, कारिका *káriká*; इत्यकः *ihatyakah*, present here, इत्यिका *ihatyiká*. But क्षिपक *kshipaká*, fem. one who sends; कन्यका *kanyaká*, fem. maiden; चटका *chaṭaká*, fem. sparrow; तारका *tárah*, fem. star. Sometimes both forms occur; अजका *ajaká* and अजिका *ajiká*, a she-goat.

§ 245. Bases in अृ *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartṛī* (§ 235); दंडिन् *danḍin*, a mendicant, दंडिनी *danḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राक् *prákh*, प्राची *práchī* (§ 181); अन् *svan*, dog, अनी *sunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीचन् *pīvan*, fat, पीचरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ a form their feminine base in ई *ī* (§ 225), instead of आ á: तृणमयः *triṇamayah*, made of grass, तृणमयी *triṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *tarunah* or तलुनः *talunah*, a youth, तरुणी *taruṇī*; कुमारः *kumarah*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopá*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mṛgah*, a deer, मृगी *mṛgī*, a doe; सूकरः *súkarah*, boar, सूकरी *súkarī*; कुम्भकारः *kumbhakarah*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई *ī*); मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *tah*, expressive of colour, form their feminine either in ता *tá* or in नी *nī*: श्वेतः *shvetah*, white, श्वेता *shvetá*, श्वेती *shvetī*; एतः *etah*, variegated, एता *etá* or एती *etī*; रोहितः *rohithah*, red, रोहिता *rohítá* or रोहिणी *rohini*, but श्वेतः *shvetah*, white, श्वेता *shvetá*; असिता *asitá*, white; पलिता *palitá*, grey-haired.

\* गुणवचन *gunavachana*, the name for adjective, occurs in Pāp. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *ajā*. अश्वः *asvah*, horse, forms अश्वा *asvā*.

बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *śūdrah*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.  
शूद्री *śūdrī*, the wife of a Śūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī*\*, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

#### Degrees of Comparison.

§ 249. The Comparative is formed by त्र *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इह *ishṭha*. These terminations त्र *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, त्र *tara* and तम *tama* may be used. Thus from पूर्वोह्ने *pūrvāhne*, in the forenoon, पूर्वोह्नेतरे *pūrvāhnetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमं *pachatitamam*, he cooks best (Pāṇ. v. 3, 56).

§ 250. त्र *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तर *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintarah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इह *ishṭha* are never added to the secondary suffixes नृ *nṛi*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इह *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इह *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिह *bal-ishṭha*. दोग्धृ *dogdhṛi*, milking, दुहीयस् *duh-īyas*, दुहिह *duh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रगीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिह *mat-ishṭha*.

\* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kās.-Vṛitti.

† Feminines in ई *ī*, derived from masculines, must shorten the ई *ī* before त्र *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other feminines in ई *ī* or ऊ *ū* may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *strītarā*. Also त्रेयसीतरा *treyasītarā* or त्रेयसितरा *treyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43-45).

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिका <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i> or अल्पीयस् <i>alpīyas</i>	कनिष्ठ <i>kanishṭha</i> अल्पिष्ठ <i>alpishṭha</i>
3. उरु <i>uru</i> , wide	वर् <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. अरु <i>aru</i> , straight	रुज् <i>rīj</i>	रुजीयस् <i>rījīyas</i> Vedic रुजीयस् <i>rājīyas</i>	रुजिष्ठ <i>rījishṭha</i> रजिष्ठ <i>rajishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश् <i>kras</i>	क्रशीयस् <i>krasīyas</i>	क्रशिष्ठ <i>krasishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshepīyas</i>	क्षेपिष्ठ <i>kshepishṭha</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>tṛipta</i> , satisfied	त्रप् <i>trap</i>	त्रपीयस् <i>trapīyas</i>	त्रपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राघ् <i>drāgh</i>	द्राधीयस् <i>drāghīyas</i>	द्राधिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रद् <i>draḍh</i>	द्रुढीयस् <i>draḍhīyas</i>	द्रुढिष्ठ <i>draḍhishṭha</i>
13. परिवृढ <i>parivṛḍha</i> , exalted	परिव्रद् <i>parivraḍh</i>	परिव्रुढीयस् <i>parivraḍhīyas</i>	परिव्रुढिष्ठ <i>parivraḍhishṭha</i>
14. प्रुथु <i>pṛithu</i> , broad	प्रथ् <i>prath</i>	प्रपीयस् <i>prathīyas</i>	प्रपिष्ठ <i>prathishṭha</i>
15. प्रशस्य <i>praśasya</i> , praiseworthy	श्र <i>śra</i> or ज्य <i>jya</i>	श्रेयस् <i>śreyas</i> ज्यायस् <i>jyāyas</i>	श्रेष्ठ <i>śreshṭha</i> ज्येष्ठ <i>jyeshṭha</i>
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>presṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह् <i>banh</i>	बंहीयस् <i>banhīyas</i>	बंहिष्ठ <i>banhishṭha</i>
19. भ्रूश <i>bhrīśa</i> , excessive	भ्रश् <i>bhras</i>	भ्रशीयस् <i>bhrasīyas</i>	भ्रशिष्ठ <i>bhrasishṭha</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	यव् <i>yav</i> or कन् <i>kan</i>	यवीयस् <i>yavīyas</i> कनीयस् <i>kanīyas</i>	यविष्ठ <i>yavishṭha</i> कनिष्ठ <i>kanishṭha</i>
22. वाढ <i>vāḍha</i> , firm	साध् <i>sādḥ</i>	साधीयस् <i>sādḥīyas</i>	साधिष्ठ <i>sādḥishṭha</i> †
23. वृद्ध <i>vṛiddha</i> , old	वर्ष् <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. वृंदारक <i>vṛindāraka</i> , beautiful	वृद् <i>vṛind</i>	वृंदीयस् <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	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्थिर <i>spkira</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.

† Pāṇ. v. 3, 63.

## CHAPTER V.

## NUMERALS.

## Cardinals.

- 1 १ एकः, एका, एकं, *ekah, eká, ekam*, one. (Base एक *eka*)  
 2 २ द्वौ, द्वे, द्वे, *dvau, dve, dve*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)  
 3 ३ त्रयः, तिस्रः, त्रीणि, *trayah, tisrah, trīni*, three. (Base त्रि *tri*.)  
 4 ४ चत्वारः, चत्स्रः, चत्वारि, *chatvárah, chatasrah, chatvári*, four. (Base चतुर् *chatur*.)  
 5 ५ पंच *pañcha*, m. f. n. five. (Base पंचन् *pañchan*.)  
 6 ६ षट् *shat*, m. f. n. six. (Base षष् *shash*.)  
 7 ७ सप्त *sapta*, m. f. n. seven. (Base सप्तन् *saptan*.)  
 8 ८ अष्टौ *ashṭau*, m. f. n. eight. (Base अष्टन् *ashṭan*.)  
 9 ९ नव *nava*, m. f. n. nine. (Base नवन् *navan*.)  
 10 १० दश *dāśa*, m. f. n. ten. (Base दशन् *dāśan*.)  
 11 ११ एकादश *ekādaśa*, eleven. (Base as in दशन् *dāśan*.)  
 12 १२ द्वादश *dvādaśa*.  
 13 १३ त्रयोदश *trayodaśa*.  
 14 १४ चतुर्दश *chaturdaśa*.  
 15 १५ पंचदश *pañchadaśa*.  
 16 १६ षोडश *shoḍaśa*.  
 17 १७ सप्तदश *saptadaśa*.  
 18 १८ अष्टादश *ashṭādaśa*.  
 19 १९ नवदश *navadaśa* or  
 अनविंशतिः *ūnaviṁsatih*.  
 20 २० विंशतिः *viṁsatih*, fem.  
 21 २१ एकविंशतिः *ekaviṁsatih*.  
 22 २२ द्वविंशतिः *dvāviṁsatih*.  
 23 २३ त्रयोविंशतिः *trayoviṁsatih*.  
 24 २४ चतुर्विंशतिः *chaturviṁsatih*.  
 25 २५ पंचविंशतिः *pañchaviṁsatih*.  
 26 २६ षड्विंशतिः *shadviṁsatih*.  
 27 २७ सप्तविंशतिः *saptaviṁsatih*.  
 28 २८ अष्टविंशतिः *ashṭaviṁsatih*.  
 29 २९ नवविंशतिः *navaviṁsatih*.  
 30 ३० त्रिंशत् *triṁsat*, fem.  
 31 ३१ एकत्रिंशत् *ekatriṁsat*.  
 32 ३२ द्वत्रिंशत् *dvātriṁsat*.  
 33 ३३ त्रयस्त्रिंशत् *trayastrīṁsat*.  
 34 ३४ चतुस्त्रिंशत् *chatustriṁsat*.  
 35 ३५ पंचत्रिंशत् *pañchatrīṁsat*.  
 36 ३६ षट्त्रिंशत् *shattriṁsat*.  
 37 ३७ सप्तत्रिंशत् *saptatriṁsat*.  
 38 ३८ अष्टत्रिंशत् *ashṭātriṁsat*.  
 39 ३९ नवत्रिंशत् *navatriṁsat*.  
 40 ४० चत्वारिंशत् *chatvāriṁsat*, fem.  
 41 ४१ एकचत्वारिंशत् *ekachatvāriṁsat*.  
 42 ४२ द्वचत्वारिंशत् *dvāchatvāriṁsat* or  
 द्विचत्वारिंशत् *dvichatvāriṁsat*.  
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvāriṁsat*  
 or त्रिचत्वारिंशत् *trichatvāriṁsat*.  
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvāriṁsat*.  
 45 ४५ पंचचत्वारिंशत् *pañchachatvāriṁsat*.  
 46 ४६ षट्चत्वारिंशत् *shatchatvāriṁsat*.  
 47 ४७ सप्तचत्वारिंशत् *saptachatvāriṁsat*.  
 48 ४८ अष्टचत्वारिंशत् *ashṭāchatvāriṁsat* or  
 अष्टचत्वारिंशत् *ashṭachatvāriṁsat*.  
 49 ४९ नवचत्वारिंशत् *navachatvāriṁsat*.  
 50 ५० पंचाशत् *pañchāśat*, fem.  
 51 ५१ एकपंचाशत् *ekapañchāśat*.  
 52 ५२ द्वापंचाशत् *dvāpañchāśat* or  
 द्विपंचाशत् *dvipañchāśat*.

- 53 ५३ त्रयःपंचाशत् *trayahpañchâsat* or  
त्रिपंचाशत् *tripañchâsat*.  
54 ५४ चतुःपंचाशत् *chaturpañchâsat*.  
55 ५५ पंचपंचाशत् *pañchapañchâsat*.  
56 ५६ षट्पंचाशत् *shatpañchâsat*.  
57 ५७ सप्तपंचाशत् *saptapañchâsat*.  
58 ५८ अष्टापंचाशत् *ashṭapañchâsat* or  
अष्टपंचाशत् *ashṭapañchâsat*.  
59 ५९ नवपंचाशत् *navapañchâsat*.  
60 ६० षष्टिः *shashṭih*, fem.  
61 ६१ एकषष्टिः *ekashashṭih*.  
62 ६२ द्वादशषष्टिः *dvādashashṭih* or  
द्विषष्टिः *dvishashṭih*.  
63 ६३ त्रयःषष्टिः *trayahshashṭih* or  
त्रिषष्टिः *trishashṭih*.  
64 ६४ चतुष्षष्टिः *chatushshashṭih*.  
65 ६५ पंचषष्टिः *pañchashashṭih*.  
66 ६६ षट्षष्टिः *shatshashṭih*.  
67 ६७ सप्तषष्टिः *saptashashṭih*.  
68 ६८ अष्टषष्टिः *ashṭādashashṭih* or  
अष्टषष्टिः *ashṭashashṭih*.  
69 ६९ नवषष्टिः *navashashṭih*.  
70 ७० सप्ततिः *saptatih*, fem.  
71 ७१ एकसप्ततिः *ekasaptatih*.  
72 ७२ द्वासप्ततिः *dvāsapatih* or  
द्विसप्ततिः *divisaptatih*.  
73 ७३ त्रयःसप्ततिः *trayahsaptatih* or  
त्रिसप्ततिः *trisaptatih*.  
74 ७४ चतुःसप्ततिः *chaturhsaptatih*.  
75 ७५ पंचसप्ततिः *pañchasaptatih*.

- 76 ७६ षट्सप्ततिः *shatsaptatih*.  
77 ७७ सप्तसप्ततिः *saptasaptatih*.  
78 ७८ अष्टासप्ततिः *ashṭāsaptatih* or  
अष्टसप्ततिः *ashṭasaptatih*.  
79 ७९ नवसप्ततिः *navasaptatih*.  
80 ८० अशीतिः *astīti*.  
81 ८१ एकाशीतिः *ekāstīti*.  
82 ८२ द्वाशीतिः *dvyaśtīti*.  
83 ८३ त्र्यशीतिः *tryaśtīti*.  
84 ८४ चतुरशीतिः *chaturāśtīti*.  
85 ८५ पंचाशीतिः *pañchāśtīti*.  
86 ८६ षडशीतिः *shadāśtīti*.  
87 ८७ सप्ताशीतिः *saptāśtīti*.  
88 ८८ अष्टाशीतिः *ashṭāśtīti*.  
89 ८९ नवाशीतिः *navāśtīti*.  
90 ९० नवतिः *navatih*.  
91 ९१ एकनवतिः *ekānavatih*.  
92 ९२ द्वानवतिः *dvānavatih* or  
द्विनवतिः *divinativih*.  
93 ९३ त्रयोनवतिः *trayonativih* or  
त्रिनवतिः *trinativih* (not त्रि).  
94 ९४ चतुर्नवतिः *chaturnavatih*.  
95 ९५ पंचनवतिः *pañchanativih*.  
96 ९६ षडनवतिः *shadnavatih*.  
97 ९७ सप्तनवतिः *saptanativih*.  
98 ९८ अष्टानवतिः *ashṭānavatih* or  
अष्टनवतिः *ashṭanativih*.  
99 ९९ नवनवतिः *navanativih* or  
ऊनशतं *ūnasatam*.

100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a compound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekasatam*, as before.

102 १०२ द्वाधिकं शतं *dvādhikam śatam* or द्विशतं *divisatam*. (Pāṇ. VI. 3, 49.)

103 १०३ त्र्यधिकं शतं *tryādhikam śatam* or त्रिशतं *trisatam*.

104 १०४ चतुरधिकं शतं *chaturādhikam śatam* or चतुःशतं *chaturhsatam*.

105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchasatam*.

106 १०६ षडधिकं शतं *shadādhikam śatam* or षट्शतं *shatsatam*.

107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptasatam*.

108 १०८ अष्टाधिकं शतं *ashṭādhikam śatam* or अष्टशतं *ashṭasatam*. (Pāṇ. VI. 3, 49.)

- 109 १०९ नवधिकं शतं *navādhikam śatam* or नवशतं *navasatam*.
- 110 ११० दशधिकं शतं *daśādhikam śatam* or दशशतं *daśasatam*.
- 111 १११ एकादशधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśasatam* &c.  
or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
- 112 ११२ द्वादशधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
- 113 ११३ त्रयोदशधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
- 114 ११४ चतुर्दशधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
- 115 ११५ पंचदशधिकं शतं *pañchadaśādhikam śatam* or पंचदशं शतं *pañchadaśam śatam*.
- 116 ११६ षोडशधिकं शतं *ṣoḍaśādhikam śatam* or षोडशं शतं *ṣoḍaśam śatam*.
- 117 ११७ सप्तदशधिकं शतं *saptaśādhikam śatam* or सप्तदशं शतं *saptaśam śatam*.
- 118 ११८ अष्टादशधिकं शतं *aṣṭādaśādhikam śatam* or अष्टादशं शतं *aṣṭādaśam śatam*.
- 119 ११९ नवदशधिकं 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 *sārḍhasatam*, 100 +  $\frac{1}{2}$  (hundred).
- 160 १६० षष्ट्यधिकं शतं *ṣaṣṭyadhikam śatam* or षष्टिशतं *ṣaṣṭīśatam*.
- 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 *pañchasatam*.
- 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 *aṣṭasatam*.
- 900 ९०० नव शतानि *nava śatāni* or नवशतं *navasatam*.
- 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśasatī*, fem., or सहस्रं *sahasram*,  
neut. and masc. †
- 2000 २००० द्वे सहस्रे *dve sahasre*.

\* 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 *ekachaturīṃśam sahasram*, &c.

† Siddh.-Kaum. II. p. 635.

3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.

10,000 १०,००० अयुतं *ayutam*, neut. and masc. \*

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 अन्त्या *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or परार्ध *parārdha*, i. e. half more.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhini*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhini*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पञ्चोनं शतं *pañchonam śatam* or पञ्चोनशतं *pañchonaśatam*, 100 — 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnaviṁśatiḥ* or एकोनविंशतिः *ekonaviṁśatiḥ*, 20 — 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एका *ekāna*, i. e. by one not; एकाविंशतिः *ekānaviṁśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. VI. 3, 76.)

§ 253.

Declension of Cardinals.

	एक <i>eka</i> , one.			PLURAL.		
	SINGULAR.			MASC.	FEM.	NEUT.
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	एकः <i>ekaḥ</i>	एका <i>ekā</i>	एकं <i>ekam</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
A.	एकं <i>ekam</i>	एकां <i>ekāṁ</i>	एकं <i>ekam</i>	एकान् <i>ekān</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>
I.	एकेन <i>ekena</i>	एकया <i>ekayā</i>	एकेन <i>ekena</i>	एकैः <i>ekaiḥ</i>	एकाभिः <i>ekābhiḥ</i>	एकैः <i>ekaiḥ</i>
D.	एकस्मै <i>ekasmāi</i>	एकस्यै <i>ekasyai</i>	एकस्मै <i>ekasmāi</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
Ab.	एकस्मात् <i>ekasmāt</i>	एकस्याः <i>ekasyāḥ</i>	एकस्मात् <i>ekasmāt</i>	एकेभ्यः <i>ekēbhyaḥ</i>	एकाभ्यः <i>ekābhyaḥ</i>	एकेभ्यः <i>ekēbhyaḥ</i>
G.	एकस्य <i>ekasya</i>	एकस्याः <i>ekasyāḥ</i>	एकस्य <i>ekasya</i>	एकेषां <i>ekeshām</i>	एकासां <i>ekāsām</i>	एकेषां <i>ekeshām</i>
L.	एकस्मिन् <i>ekasmin</i>	एकस्यां <i>ekasyām</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekeshu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ekeshu</i>
V.	एक <i>eka</i>	एके <i>eke</i>	एक <i>eka</i>	एके <i>eke</i>	एकाः <i>ekāḥ</i>	एकानि <i>ekāni</i>

\* Siddh.-Kaum. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कान्त *kānta* (§ 238).

	MASC.	DUAL. FEM.	NEUT.
N. A. V.	द्वौ <i>dvau</i>	द्वे <i>dve</i>	द्वे <i>dve</i>
I. D. Ab.	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L.	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V.	त्रयः <i>trayaḥ</i>	तिस्रः <i>tisraḥ</i>	त्रीणि <i>trīṇi</i>
A.	त्रीन् <i>trīn</i>	तिस्रः <i>tisraḥ</i> *	त्रीणि <i>trīṇi</i>
I.	त्रिभिः <i>tribhiḥ</i>	तिसृभिः <i>tisṛibhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D. Ab.	त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisṛibhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G.	त्रयाणां <i>trayāṅām</i>	तिसृणां <i>tisṛiṅām</i> †	त्रयाणां <i>trayāṅām</i>
L.	त्रिषु <i>trishu</i>	तिसृषु <i>tisṛishu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर *chatur*, four, fem. चतसृ *chatasri*.

N. V.	चत्वारः <i>chatvāraḥ</i>	चतस्रः <i>chatasraḥ</i>	चत्वारि <i>chatvāri</i>
A.	चतुराḥ <i>chaturāḥ</i>	चतस्रः <i>chatasraḥ</i> *	चत्वारि <i>chatvāri</i>
I.	चतुर्भिः <i>chaturbhiḥ</i>	चतसृभिः <i>chatasṛibhiḥ</i>	चतुर्भिः <i>chaturbhiḥ</i>
D. Ab.	चतुर्भ्यः <i>chaturbhyaḥ</i>	चतसृभ्यः <i>chatasṛibhyaḥ</i>	चतुर्भ्यः <i>chaturbhyaḥ</i>
G.	चतुर्यां <i>chaturyām</i>	चतसृणां <i>chatasṛiṅām</i> †	चतुर्यां <i>chaturyām</i>
L.	चतुर्षु <i>chaturshu</i>	चतसृषु <i>chatasṛishu</i>	चतुर्षु <i>chaturshu</i>

§ 257. पञ्चन *pañchan*, five. षट् *shash*, six. अष्टन *ashṭan*, eight.

N. A. V.	पञ्च <i>pañcha</i>	षट् <i>shaṭ</i>	अष्टौ <i>ashṭau</i> or अष्ट <i>ashṭa</i>
I.	पञ्चभिः <i>pañchabhiḥ</i>	षट्भिः <i>shaṭbhiḥ</i>	अष्टाभिः <i>ashṭābhiḥ</i> or अष्टभिः <i>ashṭabhiḥ</i>
D. Ab.	पञ्चभ्यः <i>pañchabhyaḥ</i>	षट्भ्यः <i>shaṭbhyaḥ</i>	अष्टाभ्यः <i>ashṭābhyaḥ</i> or अष्टभ्यः <i>ashṭabhyaḥ</i>
G.	पञ्चानां <i>pañchānām</i> †	षट्णां <i>shaṭnām</i> †	अष्टानां <i>ashṭānām</i> †
L.	पञ्चसु <i>pañchasu</i>	षट्सु <i>shaṭsu</i>	अष्टासु <i>ashṭāsu</i> or अष्टसु <i>ashṭasu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in स *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एका *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*, some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣhaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣhān*, eleven men, acc. The

\* Not तिसृः *tisṛiḥ*, not चतसृः *chatasṛiḥ*.

† Not तिसृणां *tisṛiṅām*, not चतसृणां *chatasṛiṅām* (Pāṇ VI. 3, 4), though these forms occur in Epic poetry.

‡ Pāṇ. VII. 1, 55.



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 śatrūṇām*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धैः *triṃśatā vṛiddhāiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyaḥ*, a hundred slaves; सहस्रं पितरः *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिर्हयेः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamah, ā, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrimah, ā, am,</i>	
आदिमः, °मा, °मं, <i>ādimah, ā, am,</i>	
द्वितीयः, °या, °यं, <i>dvitīyah, ā, am,</i>	the second.
तृतीयः, °या, °यं, <i>tritīyah, ā, am,</i>	the third.
चतुर्थः, °र्था, °र्थं, <i>chaturthah, ī, am,</i>	} the fourth.
तुरीयः, °या, °यं, <i>turīyah, ā, am,</i>	
तुर्यः, °र्या, °र्यं, <i>turyah, ā, am,</i>	
पंचमः, °मी, °मं, <i>pañchamah, ī, am,</i>	the fifth.
षष्ठः, °र्था, °र्थं, <i>ṣaṣṭhah, ī, am,</i>	the sixth.
सप्तमः, °मी, °मं, <i>saptamah, ī, am,</i>	the seventh.
अष्टमः, °मी, °मं, <i>aṣṭamah, ī, am,</i>	the eighth.
नवमः, °मी, °मं, <i>navamah, ī, am,</i>	the ninth.
दशमः, °मी, °मं, <i>daśamah, ī, am,</i>	the tenth.
एकादशः, °शी, °शं, <i>ekādaśah, ī, am,</i>	the eleventh.
नवदशः, °शी, °शं, <i>navadaśah, ī, am,</i>	} the nineteenth.
अनविंशः, °शी, °शं, <i>ānaviṃśah, ī, am,</i>	
अनविंशतितमः, °मी, °मं, <i>ānaviṃśatitamah, ī, am,</i>	
विंशः, °शी, °शं, <i>viṃśah, ī, am</i> (Pāṇ. v. 2, 56),	} the twentieth.
विंशतितमः, °मी, °मं, <i>viṃśatitamah, ī, am,</i>	
त्रिंशः, °शी, °शं, <i>triṃśah, ī, am,</i>	} the thirtieth.
त्रिंशत्तमः, °मी, °मं, <i>triṃśattamah, ī, am,</i>	
चत्वारिंशः, °शी, °शं, <i>chatvāriṃśah, ī, am,</i>	} the fortieth.
चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamah, ī, am,</i>	
पञ्चाशः, °शी, °शं, <i>pañchāśah, ī, am,</i>	} the fiftieth.
पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamah, ī, am,</i>	

षष्टितमः <i>shashṭitamah</i> ,	the sixtieth *.
एकषष्टितमः <i>ekashashṭitamah</i> ,	} the sixty-first.
एकषष्टः <i>ekashashṭah</i> ,	
सप्ततितमः <i>saptatitamah</i> ,	the seventieth.
एकसप्ततितमः <i>ekasaptatitamah</i> ,	} the seventy-first.
एकसप्ततः <i>ekasaptatah</i> ,	
अष्टीतितमः <i>aṣṭītitamah</i> ,	the eightieth.
एकअष्टीतितमः <i>ekāṣṭītitamah</i> ,	} the eighty-first.
एकाशीतः <i>ekāśītah</i> ,	
नवतितमः, °मी, °मं, <i>navatitamah</i> ,	<i>ī, am</i> , the ninetieth.
एकनवतितमः <i>ekānavatitamah</i> ,	} the ninety-first.
एकनवतः <i>ekānavatah</i> ,	
शततमः, °मी, °मं, <i>śatatamah</i> ,	<i>ī, am</i> , the hundredth. (Pāṇ. v. 2, 57.)
एकशततमः <i>ekāśatatamah</i> ,	the hundred and first.
सहस्रतमः <i>sahasratamah</i> ,	the thousandth.

§ 260. Numerical Adverbs and other Derivatives.

सकृत् <i>sakṛit</i> ,	once.	एकधा <i>ekadhā</i> ,	in one way.
द्विः <i>dviḥ</i> ,	twice.	द्विधा <i>dvidhā</i> or द्वेषा <i>dveddhā</i> ,	in two ways.
त्रिः <i>triḥ</i> ,	thrice.	त्रिधा <i>tridhā</i> or त्रेषा <i>tredhā</i> ,	in three ways.
चतुः <i>chaturḥ</i> ,	four times.	चतुर्धा <i>chaturdhā</i> ,	in four ways.
पञ्चकृतः <i>pañchakṛitvah</i> ,	five times.	पञ्चधा <i>pañchadhā</i> ,	in five ways.
षट्कृतः <i>ṣaṭkṛitvah</i> ,	six times, &c.	षोढा <i>shoḍhā</i> ,	in six ways, &c.
एकशः <i>ekāśah</i> ,	one-fold.		
द्विशः <i>dviśah</i> ,	two-fold.		
त्रिशः <i>triśah</i> ,	three-fold, &c. (Pāṇ. v. 4, 43.)		
द्वयं <i>dvayam</i> or द्वितयं <i>dvitayam</i> ,	a pair. (Pāṇ. v. 2, 42.)		
त्रयं <i>trayam</i> or त्रितयं <i>tritayam</i> or त्रयी <i>trayī</i> ,	a triad.		
चतुष्टयं <i>chatusṣṭayam</i> ,	a tetrad.		
पञ्चतयं <i>pañchatayam</i> ,	a pentad, &c.		

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* 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 Kāśikā-Vṛitti.

\* The ordinals from sixty admit of one form only, that is तमः *tamah*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamah* 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 *aham*, I  
 A. मां *mām*, मा *mā*, me  
 I. मया *mayā*, by me  
 D. महे *mahyam*, मे *me*, to me  
 Ab. मत् *mat*, from me  
 G. मम *mama*, मे *me*, of me  
 L. मयि *mayi*, in me

त्वं *tvam*, thou  
 त्वां *tvām*, त्वा *tvā*, thee  
 त्वया *tvayā*, by thee  
 तुभ्ये *tubhyam*, ते *te*, to thee  
 त्वत् *tvat*, from thee  
 तव *tava*, ते *te*, of thee  
 त्वयि *tvayi*, in thee

## DUAL.

N. आवां *āvām*, we two  
 A. आवां *āvām*, नौ *nau*, us two  
 I. आवाभ्यां *āvābhyām*, by us two  
 D. आवाभ्यां *āvābhyām*, नौ *nau*, to us two  
 Ab. आवाभ्यां *āvābhyām*, from us two  
 G. आवयोः *āvayoh*, नौ *nau*, of us two  
 L. आवयोः *āvayoh*, नौ *nau*, in us two

युवां *yuvām*, you two  
 युवां *yuvām*, वौ *vau*, you two  
 युवाभ्यां *yuvābhyām*, by you two  
 युवाभ्यां *yuvābhyām*, वां *vām*, to you two  
 युवाभ्यां *yuvābhyām*, from you two  
 युवयोः *yuvayoh*, वां *vām*, of you two  
 युवयोः *yuvayoh*, in you two

## PLURAL.

N. वयं *vayam*, we  
 A. अस्मान् *asmān*, नः *nah*, us  
 I. अस्माभिः *asmābhiḥ*, by us  
 D. अस्मभ्यं *asmabhyam*, नः *nah*, to us  
 Ab. अस्मत् *asmat*, from us  
 G. अस्माकं *asmākam*, नः *nah*, of us  
 L. अस्मासु *asmāsu*, in us

यूयं *yūyam*, you  
 युष्मान् *yushmān*, वः *vah*, you  
 युष्माभिः *yushmābhiḥ*, by you  
 युष्मभ्यं *yushmabhyam*, वः *vah*, to you  
 युष्मत् *yushmat*, from you  
 युष्माकं *yushmākam*, वः *vah*, of you  
 युष्मासु *yushmāsu*, in you

The substitutes in the even cases, मा *mā*, मे *me*, नौ *nau*, नः *nah*, त्वा *tvā*, ते *te*, वां *vām*, वः *vah*, are never used at the beginning of a sentence, nor can they be followed by such particles as च *chā*, and, वा *vā*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>saḥ</i>	सा <i>sā</i>	तद् <i>tat</i>	ते <i>te</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
A. तं <i>tam</i>	तां <i>tām</i>	तत् <i>tat</i>	तान् <i>tān</i>	ताः <i>tāḥ</i>	तानि <i>tāni</i>
I. तेन <i>tena</i>	तया <i>tayā</i>	तेन <i>tena</i>	तैः <i>taiḥ</i>	ताभिः <i>tābhiḥ</i>	तैः <i>taiḥ</i>
D. तस्मै <i>tasmai</i>	तस्यै <i>tasyai</i>	तस्मै <i>tasmai</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
Ab. तस्मात् <i>tasmāt</i>	तस्याः <i>tasyāḥ</i>	तस्मात् <i>tasmāt</i>	तेभ्यः <i>tebhyaḥ</i>	ताभ्यः <i>tābhyaḥ</i>	तेभ्यः <i>tebhyaḥ</i>
G. तस्य <i>tasya</i>	तस्याः <i>tasyāḥ</i>	तस्य <i>tasya</i>	तेषां <i>teśhām</i>	तासां <i>tāsām</i>	तेषां <i>teśhām</i>
L. तस्मिन् <i>tasmin</i>	तस्यां <i>tasyām</i>	तस्मिन् <i>tasmin</i>	तेषु <i>teśhu</i>	तासु <i>tāsu</i>	तेषु <i>teśhu</i>
MASC.		DUAL.		NEUT.	
N. A. तौ <i>tau</i>		ते <i>te</i>		ते <i>te</i>	
I. D. Ab. ताभ्यां <i>tābhyām</i>		ताभ्यां <i>tābhyām</i>		ताभ्यां <i>tābhyām</i>	
G. L. तयोः <i>tayoḥ</i>		तयोः <i>tayoḥ</i>		तयोः <i>tayoḥ</i>	

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syah</i>	स्या <i>syā</i>	त्यत् <i>tyat</i>	त्ये <i>tye</i>	त्याः <i>tyāḥ</i>	त्यानि <i>tyāni</i>
A. तं <i>tyam</i>	त्यां <i>tyām</i>	त्यत् <i>tyat</i>	त्यान् <i>tyān</i>	त्याः <i>tyāḥ</i>	त्यानि <i>tyāni</i>
I. तेन <i>tyena</i>	त्याया <i>tyayā</i>	तेन <i>tyena</i>	तैः <i>tyaiḥ</i>	त्याभिः <i>tyābhiḥ</i>	तैः <i>tyaiḥ</i>
D. तस्मै <i>tyasmai</i>	तस्यै <i>tyasyai</i>	तस्मै <i>tyasmai</i>	तेभ्यः <i>tyebhyaḥ</i>	त्याभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
Ab. तस्मात् <i>tyasmāt</i>	तस्याः <i>tyasyāḥ</i>	तस्मात् <i>tyasmāt</i>	तेभ्यः <i>tyebhyaḥ</i>	त्याभ्यः <i>tyābhyaḥ</i>	तेभ्यः <i>tyebhyaḥ</i>
G. तस्य <i>tyasya</i>	तस्याः <i>tyasyāḥ</i>	तस्य <i>tyasya</i>	तेषां <i>tyeshām</i>	त्यासां <i>tyāsām</i>	तेषां <i>tyeshām</i>
L. तस्मिन् <i>tyasmin</i>	तस्यां <i>tyasyām</i>	तस्मिन् <i>tyasmin</i>	तेषु <i>tyeshu</i>	त्यासु <i>tyāsu</i>	तेषु <i>tyeshu</i>
MASC.		DUAL.		NEUT.	
N. A. तौ <i>tyau</i>		त्ये <i>tye</i>		त्ये <i>tye</i>	
I. D. Ab. ताभ्यां <i>tyābhyām</i>		त्याभ्यां <i>tyābhyām</i>		त्याभ्यां <i>tyābhyām</i>	
G. L. तयोः <i>tyayoḥ</i>		तयोः <i>tyayoḥ</i>		तयोः <i>tyayoḥ</i>	

*Possessive Pronouns.*

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *īya*.

मदीयः, °या, °यं, *madīyah, yā, yam*, mine.

त्वदीयः, °या, °यं, *tvadīyah, yā, yam*, thine.

तदीयः, °या, °यं, *tadīyah, yā, yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadīyah, yā, yam*, our.

युष्मदीयः, °या, °यं, *yushmadīyah, yā, yam*, your.

तदीयः, °या, °यं, *tadīyah, yā, yam*, their.

Other derivative possessive pronouns are मामकः \* *māmakah*, mine; तावकः *tāvakah*, thine; आत्मकः *asmākah*, our; यौष्मकः *yaushmākah*, your. Likewise

मामकीनः *māmaktñah*, mine ; तावकीनः *tāvaktñah*, thine ; आस्माकीनः *āsmāktñah*, our ; यौष्माकीणः *yaushmāktñah*, your.

#### Reflexive Pronouns.

§ 265. स्वयं *svayam*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛitavān*, I chose it myself, thou chocest it thyself, he chose it himself; स्वयं वृत्तवती *svayam vṛitavatī*, she chose it herself; स्वयं वृत्तवन्तः *svayam vṛitavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मनमात्मना पश्य *ātmanam ātmanā pasya*, see thyself by thyself, *gnosce te ipsum*; आत्मनो दोषं ज्ञात्वा *ātmano doṣham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृताः *ātmano deśamāgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *svaḥ, svā, svam*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛiṣṭvā*, 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>eṣaḥ</i>	एषा <i>eṣā</i>	एतत् <i>etat</i>	एते <i>ete</i>	एताः <i>etaḥ</i>	एतानि <i>etāni</i>
A. एतं <i>etam</i>	एतां <i>etām</i>	एतत् <i>etat</i>	एतान् <i>etān</i>	एताः <i>etaḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etena</i>	एतया <i>etayā</i>	एतेन <i>etena</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D. एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>	एतस्मै <i>etasmai</i>	एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
Ab. एतस्मात् <i>etasmāt</i>	एतस्याः <i>etasyāḥ</i>	एतस्मात् <i>etasmāt</i>	एतेभ्यः <i>etebhyaḥ</i>	एताभ्यः <i>etābhyaḥ</i>	एतेभ्यः <i>etebhyaḥ</i>
G. एतस्य <i>etasya</i>	एतस्याः <i>etasyāḥ</i>	एतस्य <i>etasya</i>	एतेषां <i>eteṣān</i>	एतासां <i>etāsān</i>	एतेषां <i>eteṣān</i>
L. एतस्मिन् <i>etasmīn</i>	एतस्यां <i>etasyām</i>	एतस्मिन् <i>etasmīn</i>	एतेषु <i>eteṣhu</i>	एतासु <i>etāsu</i>	एतेषु <i>eteṣhu</i>
DUAL.					
MASC.		FEM.	NEUT.		
N.A. एतौ <i>etau</i>		एते <i>ete</i>	एते <i>ete</i>		
I.D. Ab. एताभ्यां <i>etābhyām</i>		एताभ्यां <i>etābhyām</i>	एताभ्यां <i>etābhyām</i>		
G.L. एतयोः <i>etayoḥ</i>		एतयोः <i>etayoḥ</i>	एतयोः <i>etayoḥ</i>		

§ 269. Base (in composition) इदं *idam*, this (indefinitely).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayam</i>	इयं <i>iyam</i>	इदं <i>idam</i>	इमे <i>ime</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A. इमं <i>imam</i>	इमां <i>imām</i>	इदं <i>idam</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. अनेन <i>anena</i>	अनया <i>anayā</i>	अनेन <i>anena</i>	एभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	एभिः <i>ebhiḥ</i>
D. अस्मै <i>asmai</i>	अस्यै <i>asyai</i>	अस्मै <i>asmai</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
Ab. अस्मात् <i>asmāt</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmāt</i>	एभ्यः <i>ebhyaḥ</i>	आभ्यः <i>ābhyaḥ</i>	एभ्यः <i>ebhyaḥ</i>
G. अस्य <i>asya</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asya</i>	एषां <i>eṣān</i>	आसां <i>āsān</i>	एषां <i>eṣān</i>
L. अस्मिन् <i>asmīn</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmīn</i>	एषु <i>eṣhu</i>	आसु <i>āsu</i>	एषु <i>eṣhu</i>

	MASC.	DUAL. FEM.	NEUT.
N.A.V.	इमी <i>imau</i>	इमे <i>ime</i>	इने <i>ime</i>
I.D.Ab.	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L.	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</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*.

	MASC.	SINGULAR. FEM.	NEUT.	MASC.	PLURAL. FEM.	NEUT.
A.	एनं <i>enam</i>	एनां <i>enām</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>			

	MASC.	DUAL. FEM.	NEUT.
A.	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L.	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. अनेन व्याकरणधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं खं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	MASC.	SINGULAR. FEM.	NEUT.
N.	असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>adaḥ</i>
A.	अमुं <i>amum</i>	अमूं <i>amūm</i>	अदः <i>adaḥ</i>
I.	अमुना <i>amunā</i>	अमुया <i>amuyā</i>	अमुना <i>amunā</i>
D.	अमुष्मै <i>amushmai</i>	अमुष्मै <i>amushyai</i>	अमुष्मै <i>amushmai</i>
Ab.	अमुष्मात् <i>amushmāt</i>	अमुष्माः <i>amushyāḥ</i>	अमुष्मात् <i>amushmāt</i>
G.	अमुष्य <i>amushya</i>	अमुष्याः <i>amushyāḥ</i>	अमुष्य <i>amushya</i>
L.	अमुष्मिन् <i>amushmin</i>	अमुष्यां <i>amushyām</i>	अमुष्मिन् <i>amushmin</i>
	MASC.	PLURAL. FEM.	NEUT.
N.	अमी <i>amī</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
A.	अमून् <i>amūn</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
I.	अमीभिः <i>amībhiḥ</i>	अमूभिः <i>amūbhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D.Ab.	अमीभ्यः <i>amībhyaḥ</i>	अमूभ्यः <i>amūbhyaḥ</i>	अमीभ्यः <i>amībhyaḥ</i>
G.	अमीषां <i>amīshām</i>	अमूषां <i>amūshām</i>	अमीषां <i>amīshām</i>
L.	अमीषु <i>amīshu</i>	अमूषु <i>amūshu</i>	अमीषु <i>amīshu</i>
	MASC.	DUAL. FEM.	NEUT.
N.A.V.	अमू <i>amū</i>		
I.D.Ab.	अमूभ्यां <i>amūbhyām</i>		
G.L.	अमुयोः <i>amuyōḥ</i>		

*Relative Pronoun.*

§ 272. Base (in composition) यद् *yad*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yaḥ</i>	या <i>yā</i>	यत् <i>yat</i>	ये <i>ye</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
A. यं <i>yam</i>	यां <i>yām</i>	यत् <i>yat</i>	यान् <i>yān</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
I. येन <i>yena</i>	यया <i>yayā</i>	येन <i>yena</i>	यैः <i>yaiḥ</i>	यानिः <i>yābhiḥ</i>	यैः <i>yaiḥ</i>
D. यस्मै <i>yasmai</i>	यस्यै <i>yasyai</i>	यस्मै <i>yasmai</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
Ab. यस्मात् <i>yasmāt</i>	यस्याः <i>yasyāḥ</i>	यस्मात् <i>yasmāt</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
G. यस्य <i>yasya</i>	यस्याः <i>yasyāḥ</i>	यस्य <i>yasya</i>	येषां <i>yeshām</i>	यासां <i>yāsām</i>	येषां <i>yeshām</i>
L. यस्मिन् <i>yasmin</i>	यस्यां <i>yasyām</i>	यस्मिन् <i>yasmin</i>	येषु <i>yeshu</i>	यासु <i>yāsu</i>	येषु <i>yeshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>ye</i>	ये <i>ye</i>
I. D. Ab. याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>	याभ्यां <i>yābhyām</i>
G. L. ययोः <i>yayoḥ</i>	ययोः <i>yayoḥ</i>	ययोः <i>yayoḥ</i>

*Interrogative Pronouns.*

§ 273. Base (in composition) किं *kim*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>kaḥ</i>	का <i>kā</i>	किं <i>kim</i>	के <i>ke</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
A. कं <i>kam</i>	कां <i>kām</i>	किं <i>kim</i>	कान् <i>kān</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
I. केन <i>kena</i>	कया <i>kayā</i>	केन <i>kena</i>	कैः <i>kaiḥ</i>	कानिः <i>kābhiḥ</i>	कैः <i>kaiḥ</i>
D. कस्मै <i>kasmai</i>	कस्यै <i>kasyai</i>	कस्मै <i>kasmai</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
Ab. कस्मात् <i>kasmāt</i>	कस्याः <i>kasyāḥ</i>	कस्मात् <i>kasmāt</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
G. कस्य <i>kasya</i>	कस्याः <i>kasyāḥ</i>	कस्य <i>kasya</i>	केषां <i>keśām</i>	कासां <i>kāsām</i>	केषां <i>keśām</i>
L. कस्मिन् <i>kasmin</i>	कस्यां <i>kasyām</i>	कस्मिन् <i>kasmin</i>	केषु <i>keśu</i>	कासु <i>kāsu</i>	केषु <i>keśu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ke</i>	के <i>ke</i>
I. D. Ab. काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>
G. L. कयोः <i>kayoḥ</i>	कयोः <i>kayoḥ</i>	कयोः <i>kayoḥ</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). त्वया *tvayā*, By thee! instead of त्वया *tvayā*. युवकयोः *yuvakayoḥ*, Of you two! अस्मकानिः *asmakābhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, &c. (See Siddh.-Kaum. i. p. 706.)

*Compound Pronouns.*

§ 275. By adding दृश् *drīś*, दृश *drīśa*, or दृक्ष *drīksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādriśa*, तादृक्ष *tādriksa*, such like.

एतादृश् *etādriś*, एतादृश *etādriśa*, एतादृक्ष *etādriksa*, this like.

यादृश् *yādriś*, यादृश *yādriśa*, यादृक्ष *yādriksa*, what like.

इदृश् *īdriś*, इदृश *īdriśa*, इदृक्ष *īdriksa*, this like.

कीदृश् *kīdriś*, कीदृश *kīdriśa*, कीदृक्ष *kīdriksa*, What like ?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādrik*, m. n.; तादृशी *tādriśī*, f.; or तादृशः, ०शी, ०शं, *tādriśah, ī, am*. Similarly formed are मादृश *mādriśa*, त्वादृश *tvādriśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>iyat</i> , so much,	} इयान् <i>iyān</i> , इयती <i>iyatī</i> , इयत् <i>iyat</i> .
कियत् <i>kiyat</i> , How much ?	

Note—On the declension of कति *kati*, How many ? तति *tati*, so many, and यति *yati*, 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 *kiñchit*, some one ; also कश्चित् *kachchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kiñchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed : कदा *kadd*, 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 : 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. सर्वे *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 त्वद् *tvad*, 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 kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अवर *avara*, 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. I, 35); ग्रामयोरंतरे वसति *grāmayor antare vasati*, he lives between the two villages.

		MASCULINE.		
		SINGULAR.	DUAL.	PLURAL.
N.	सर्वेः <i>sarvāḥ</i>	सर्वौ <i>sarvau</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
A.	सर्वं <i>sarvam</i>	सर्वौ <i>sarvau</i>	सर्वौ <i>sarvau</i>	सर्वान् <i>sarvān</i>
I.	सर्वेषु <i>sarveṣu</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वैः <i>sarvaiḥ</i>
D.	सर्वस्मै <i>sarvasmai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyaḥ</i>
Ab.	सर्वस्मात् <i>sarvasmāt</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वेभ्यः <i>sarvebhyaḥ</i>
G.	सर्वस्य <i>sarvasya</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषां <i>sarveśhām</i>
L.	सर्वस्मिन् <i>sarvasmin</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वेषु <i>sarveṣhu</i>
V.	सर्वं <i>sarva</i>	सर्वौ <i>sarvau</i>	सर्वौ <i>sarvau</i>	सर्वे <i>sarve</i>
		FEMININE.		
		SINGULAR.	DUAL.	PLURAL.
N.	सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वे <i>sarve</i>	सर्वाः <i>sarvāḥ</i>
A.	सर्वा <i>sarvā</i>	सर्वे <i>sarve</i>	सर्वे <i>sarve</i>	सर्वाः <i>sarvāḥ</i>
I.	सर्वया <i>sarvayā</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभिः <i>sarvābhiḥ</i>
D.	सर्वस्यै <i>sarvasyai</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyaḥ</i>

Ab. सर्वस्याः <i>sarvasyāḥ</i>	सर्वाभ्यां <i>sarvābhyām</i>	सर्वाभ्यः <i>sarvābhyāḥ</i>
G. सर्वस्याः <i>sarvasyāḥ</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वासाम् <i>sarvasām</i>
L. सर्वस्यां <i>sarvasyām</i>	सर्वयोः <i>sarvayoḥ</i>	सर्वासु <i>sarvasu</i>

SINGULAR.

NEUTER.

PLURAL.

N. A. V. सर्वे *sarvam*

सर्वे *sarve*

सर्वाणि *sarvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take *ṅ* *t* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyaḥ*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoḥ* ; उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayaḥ*, ०या *-yā*, ०यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.	—	PLURAL.
N. उभयः <i>ubhayaḥ</i>	—	उभये <i>ubhaye</i>
A. उभयं <i>ubhayam</i>	—	उभयान् <i>ubhayān</i>
I. उभयेन <i>ubhayena</i>	—	उभयैः <i>ubhayaiḥ</i>
D. उभयस्मै <i>ubhayasmāi</i> , &c.	—	उभयेभ्यः <i>ubhayebhyaḥ</i> , &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. *e* or *अः* *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṅ* or इ *i*.

SINGULAR.	DUAL.	PLURAL.
N. पूर्वेः <i>pūrvaḥ</i>	पूर्वौ <i>pūrvau</i>	पूर्वे <i>pūrve</i> or पूर्वोः <i>pūrvōḥ</i>
A. पूर्वे <i>pūrvam</i>	पूर्वौ <i>pūrvau</i>	पूर्वान् <i>pūrvān</i>
I. पूर्वेण <i>pūrveṇa</i>	पूर्वाभ्यां <i>pūrvābhyām</i>	पूर्वैः <i>pūrvaiḥ</i>
D. पूर्वस्मै <i>pūrvasmāi</i>	पूर्वाभ्यां <i>pūrvābhyām</i>	पूर्वेभ्यः <i>pūrvēbhyaḥ</i>
Ab. पूर्वस्मात् <i>pūrvasmāt</i> or पूर्वात् <i>pūrvāt</i>	पूर्वाभ्यां <i>pūrvābhyām</i>	पूर्वेभ्यः <i>pūrvēbhyaḥ</i>
G. पूर्वस्य <i>pūrvasya</i>	पूर्वयोः <i>pūrvayoḥ</i>	पूर्वेषां <i>pūrvēśhām</i>
L. पूर्वस्मिन् <i>pūrvasmiṅ</i> or पूर्वे <i>pūrve</i>	पूर्वयोः <i>pūrvayoḥ</i>	पूर्वेशु <i>pūrvēshu</i>

§ 283. The following words may likewise take *अः* *aḥ* or *ए* *e* 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 *charamē* 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 *dvayah*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya* ; त्रयः *trayah*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāh*.

अर्धः *ardhah*, half, अर्धे *ardhe* or अर्धाः *ardhāh*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāh*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāh*.

In all other cases these words are regular, like कान्तः *kāntah*.

§ 284. द्वितीयः *dvitīyah* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyah</i>	द्वितीयो <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāh</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>dvitīyēbhyāḥ</i>
Ab. द्वितीयान् <i>dvitīyān</i> or द्वितीयस्मात् <i>dvitīyasmat</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyāḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयेषु <i>dvitīyēshu</i>

At the end of Bahuvrīhi compounds the Sarvanāman's are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. I, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. I. I, 30). Likewise in Dvandvas; पूर्वापरानां *pūrvāparānām*, of former and later persons (Pāṇ. I. I, 31), though in the Nom. Plur. these Dvandvas may take ए *e*; पूर्वापरे *pūrvāpare* or पूर्वापराः *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I. I, 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 *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time.

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.

2. त्र *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning; also raised to दान्ति *dāntim*.

4. तात् *tāt*, with a locative meaning.
5. था *thā*, with a meaning of modality; likewise थं *tham* and थ *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *ā* and आहि *āhi*, local.
8. हिं *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *taḥ*, with an ablative meaning.

ततः *tataḥ*, thence. यतः *yataḥ*, whence. इतः *itaḥ*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *ataḥ*, hence. कुतः *kutaḥ*, Whence? अमुतः *amutaḥ*, thence. मत्तः *mattaḥ*, from me. अस्मत्तः *asmattaḥ*, from us. भवत्तः *bhavattaḥ*, from your Honour. पूर्वतः *pūrvataḥ*, before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agrataḥ*, before, like अग्रे *agre*. अभितः *abhitāḥ*, around, near. उभयतः *ubhayataḥ*, on both sides. परितः *paritāḥ*, all round. ग्रामतः *grāmataḥ*, from the village. अज्ञानतः *ajñānataḥ*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *puruṣhatrā*, 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 *satrā*, with, and सत्रं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानीं *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhastāt*, below. उपरिहात् *uparishāt*, above.

5. था *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vṛithā*, vainly (?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or थ *tha*, in अथा *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तरा *uttarā*. अन्तरा *antarā* (or अं -*ram*, or ऐ -*re*, or ऐण -*rena*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *paśchā*, behind, (or पश्चात् *paśchāt*.)

Adverbs such as मुधा *mudhā*, in vain, मृषा *mṛishā*, 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.

प्रातर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

## CHAPTER VII.

### CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.  
Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 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 *dadāti*, he gives.

2. The *Ātmane-pada*, 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. आदत्ते *ādatte*, 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 मंचति *bhūmim manchati*, he shakes the earth; मांसं खादति *mānsam khādati*, he eats meat; ग्राममतति *grāmanam 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; स्पंदते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down.

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 *Âtmanepada*. 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 *Âtmanepada*; e. g. व्यतिहसन्ति *vyatihasanti*, they laugh at each other (Pân. 1. 3, 15, 1). But स्मयते *smayate*, he smiles, is restricted by grammarians to the *Âtmanepada*; and verbs like द्रायते *drâyate*, he protects, are *Âtmanepadin* (i. e. used in the *Âtmanepada*), though they govern an accusative; e. g. द्रायस्व मां *drâyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the *Parasmaipada* and *Âtmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective; e. g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pân. 1. 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 *nī*, to lead, is used as *Parasmaipada* in such expressions as गण्डं 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 *avardhiṣṭa*, *Âtm.* he grew. (Pân. 1. 3, 91.)

Others take the *Parasmaipada* or *Âtmanepada* according as they are compounded with certain prepositions; e. g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pân. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the *Parasmaipada* and *Âtmanepada*. Desideratives generally follow the *Pada* of the simple root (Pân. 1. 3, 62). Denominatives ending in चाय *āya* have both forms (Pân. 1. 3, 90). The intensives have two forms: one in य *ya*, which is always *Âtmanepada*; the other without य *ya*, which is always *Parasmaipada*.

§ 289. The passive takes the terminations of the *Âtmanepada*, and prefixes य *ya* 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 (Lat)	भवामि <i>bhavāmi</i>	भवे <i>bhave</i>
2. The Imperfect (Lañ)	अभवम् <i>abhavam</i>	अभवे <i>abhave</i>
3. The Optative (Liñ)	भवेयम् <i>bhaveyam</i>	भवेय <i>bhaveya</i>
4. The Imperative (Lot)	भवानि <i>bhavāni</i>	भवे <i>bhavaī</i>

\* Cf. *Siddhānta-Kaumudī*, ed. Tārānātha, vol. II. p. 250. Colebrooke, *Grammar*, p. 337.

## II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPAIDA.
5. The Reduplicated Perfect (Lit)	बभूव <i>babhūva</i>	बभूवे <i>babhūve</i>
6. The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayām babhūva</i>	चोरयां चक्रे <i>chorayām chakre</i>
7. The First Aorist (Luñ)	अबोधिशं <i>abodhisham</i>	अभविषि <i>abhavishi</i>
8. The Second Aorist (Luñ)	अभूवं <i>abhūvam</i>	असिषे <i>asiche</i>
9. The Future (Lṛit)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishye</i>
10. The Conditional (Lṛiñ)	अभविष्यं <i>abhavishyam</i>	अभविष्ये <i>abhavishye</i>
11. The Periphrastic Future (Luṭ)	भवितासि <i>bhavitāsi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Âsír liñ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhavishīya</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 (§ 299).

3. The principal senses of the Optative are,

a. Command; e.g. त्वं ग्रामं गच्छ: *tvam grāmam gachchheḥ*, thou mayest go, i. e. go thou to the village.

b. Wish; e.g. भवानिहासीत *bhavān ihāśīta*, Let your honour sit here!

c. Inquiring; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhītya, uta tarkam adhītya*, Shall I study the Veda or shall I study logic?

d. Supposition (*sambhāvana*); e.g. भवेदसौ वेदपारगो ब्राह्मणत्वान् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.

e. Condition; e.g. दंडशेन भवेन्नोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinasheyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स आप्नुयात् *yaḥ paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रैर्भ्यस्तद्ब्रह्मादमातरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhman let one give that to them not niggardly.

f. It is used in relative dependent sentences; e.g. यच्च त्वमेवं कुर्या न अहमे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यत्तादृशाः कृष्णं निन्देरन्नाश्चर्यं *yat tādrīśāḥ kṛishṇam ninderann āścharyam*, that such persons should revile Krishna, is wonderful.

4. The Imperative requires no explanation, as far as the second person is concerned; e.g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative; e.g. इच्छामि भवान्भुंक्तं *ichchāmi bhavān bhunktām*, 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 (§ 299).
9. The Future, also called the Indefinite future; e. g. देवश्चेद्भविष्यति धान्यं वप्स्यामः *devas̄ ched varshishyati dhānyam vapsyāmah*, if it rain, we shall sow rice. यावज्जीवनमन्नं 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. सुवृष्टिश्चेदभविष्यत्सदा सुभिक्षमभविष्यत् *svvṛishṭis̄ ched abhavishyat tadā subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 299).
11. The Periphrastic or Definite Future; e. g. अयोध्यां चः प्रयातासि *ayodhyām śvah prayātsi*, 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 भ्राज् *bhrās*, भ्राज् *bhlās*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुद् *trut*, लश् *lash* belong to the Bhû and Div classes; भ्राजते *bhrāsate* or भ्राजते *bhrāsyate*, &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-mah*, we search; अचिनुम *achi-nu-ma*, we searched. But the Past Participle चितः *chitah*, searched, or the Reduplicated Perfect चिच्युः *chichy-uh*, 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 च *a*.
- II. Bases which in the modified tenses end in any letter but च *a*.

This second division is subdivided into,

- II *a*. Bases which insert नु *nu*, उ *u*, or नी *ni*, 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 भ्रवादि *bhvâdi*, because the first verb in their lists is भू *bhû*, to be).
  - a*. च *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).  
बुध् *budh*, to know; बोधति *bodh-a-ti*, he knows. भू *bhû*, to be; भवति *bhav-a-ti*, he is.

Note—The accent in verbs of the Bhû class was originally (as we know from the ancient Vedic language) on the radical vowel; hence Guṇa of that vowel.

Many derivative verbs,—such as causatives, भावयति *bhāvayati*, he causes to be; desideratives, बुभूषति *bubhūshati*, he wishes to be, from भू *bhû*; intensives in the Âtmanepada, बेभिशति *bebhisdyate*, he cuts much; and denominatives, लोहितायति *lohitdyati*, 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*. च *a* is added to the last letter of the root.
- b*. Before this च *a*, final इ *i* and ई *î* are changed to इय् *iy*.
 

उ <i>u</i> and ऊ <i>û</i>	to उव् <i>uv</i> .
रि <i>ri</i>	to रिय् <i>riy</i> .
रि <i>ri</i>	to इर <i>ir</i> (§ 110).

तुद् *tud*, to strike; तुदति *tud-a-ti*.

रि *ri*, to go; रियति *riy-a-ti*.

नू *nû*, to praise; नुवति *nuv-a-ti*.

मृ *mri*, to die; म्रियते *mriy-a-te*.

कृ *krī*, to scatter; किरति *kir-a-ti*.

Note—The accent in verbs of the Tud class was originally on the intermediate अ *a*; hence never गुणः of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

नह् *nah*, to bind; नसति *nah-ya-ti*.

बुध् *budh*, to awake; बुध्यते *budh-ya-te*.

Note—The accent in verbs of the Div class is now on the radical vowel; but 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 चुर् *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*.

दल् *dal*, to cut; दालयति *dāl-aya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, च् *ri*, ल् *li*, these vowels take गुण, while च् *ri* becomes ईर् *īr*.

स्निष् *ślish*, to embrace; स्नेषयति *ślesh-aya-ti*.

चुर् *chur*, to steal; चोरयति *chor-aya-ti*.

मृष् *mriśh*, to endure; मर्षयते *marsh-aya-te*.

कृत् *krīt*, to praise; कीर्तयति *kīrt-aya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, च् *ri*, and च् *ri*, take Vṛiddhi.

जिर् *jri*, to grow old; जाययति *jrāy-aya-ti*.

मीर् *mī*, to walk; माययति *māy-aya-ti*.

धृर् *dhri*, to hold; धारयति *dhār-aya-ti*.

पृर् *pri*, to fill; पारयति *pār-aya-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. The accent was 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 Krî, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versâ*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

Originally the accent fell on the strong terminations, and 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*).

*a*. 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-nō-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*).

*a*. उ *u* is added to the last letter of the root, before strong terminations, ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-māh*, 1st pers. plur. Pres.

तनोमि *tan-ō-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 क्वादि *kryādi*, because the first root in their lists is क्री *kṛi*).

*a*. नी *nī* is added to the last letter of the root, before strong terminations, ना *nā* before weak terminations,

न *na* before strong terminations beginning with vowels.

Ex. क्री *kṛi*, to buy ; क्रीणीमः *kṛi-nī-māh*, 1st pers. plur. Pres.

क्रीणामि *kṛi-ñī-mi*, 1st pers. sing. Pres.

क्रीणन्ति *kṛi-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, 1, 6).

Ex. लिङ् *lih*, to lick; लिखः *lih-máh*, we lick.

लेखि *léh-mi*, I lick.

लेखि *lek-shi*, thou lickest (§ 127).

लीढ *líḍha*, you lick (§ 128).

अलेद *aleḍ*, thou lickedst (§ 128).

The intensive verbs, conjugated in the Parasmaipada, follow this class.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyádi*, because the first root in their lists is हु *hu*, जुहोति *juhoti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice; जुहुमः *ju-hu-máh*, we sacrifice.

जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhádi*, because the first root in their lists is रुध् *rudh*, रुधद्भि *ruṇaddhi*, 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 न्ना *na*.

Ex. युज् *yuj*, to join; युज्मः *yu-ñ-j-máh*, we join.

युनज्मि *yu-ná-j-mi*, I join.

#### 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 बोधाणि *bodhāmi*; Imperfect अबोधं *ābodham*.

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 *ā*, = आ *ā*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with अर् *ri*, or अर् *ri*, = आर् *ār*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *ārchat*, he praised.

From ईक्ष् *iksh*, ईक्षते *ikshate*, he sees, ऐक्षत् *aikshata*, he saw.

From उन्द् *und*, उन्दि *unatti*, he wets, औन्दत् *aunat*, he wetted.

From अर्चि *ri*, अर्चति *richchhati*, he goes, आर्चत् *ārchchat*, 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 *mā* (Pāṇ. vi. 4, 74). मा भवान् कार्षीत् *mā bhavān kārshīt*, Let not your Honour do this! or मा स्म करोत् *mā smā 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*. (Pān. 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*. (Pān. VII. 4, 62.)

कुद् *kuḥ*, to sever, = चुकुद् *chukuḥ*.

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, = तुस्तु *tushṭu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

च्युत् *chryut*, to drop, = चुच्युत् *chuschryut*.

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, = सुसूद् *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*.

ढौक् *ḍhauk*, to approach, = हुढौक् *ḍuḍhauk*.

§ 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, = जशौ *śasau*.

§ 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 *Samprasāraṇa*.) Pāṇ. VI. 1, 17.

Root.	1st Pers. Sing. Redupl. Perf.	Weak Form*.	Weakest Form†.
यञ्	<i>yaj</i> = इयाज <i>iyāja</i> , to sacrifice, (for ययाज <i>yayāja</i> .)	ईञ् <i>īj.</i>	(इञ् <i>ij.</i> )
वच्	<i>vach</i> = उवाच <i>uvācha</i> , to speak.	ऊच् <i>ūch.</i>	(उच् <i>uch.</i> )
वद्	<i>vad</i> = उवाद <i>uvāda</i> , to say.	उद् <i>ūd.</i>	(उद् <i>ud.</i> )
वप्	<i>vap</i> = उवाप <i>uvāpa</i> , to sow.	उप् <i>ūp.</i>	(उप् <i>up.</i> )
वञ्	<i>vaś</i> = उवाञ्ज <i>uvāśa</i> , to wish.	ऊञ् <i>ūś.</i>	(उञ् <i>uś.</i> )
वस्	<i>vas</i> = उवास <i>uvāsa</i> , to dwell.	ऊस् <i>ūs.</i>	(उस् <i>us.</i> )
वह्	<i>vah</i> = उवाह <i>uvāha</i> , to carry.	उह् <i>ūh.</i>	(उह् <i>uh.</i> )
वय्	<i>vay</i> † = उवाय <i>uvāya</i> , to weave.	ऊय् <i>ūy</i> or ऊय् <i>ūv</i>   .	(उ <i>u.</i> )
व्यच्	<i>vyach</i> = विव्याच <i>vivyācha</i> , to surround.	विविच् <i>vivich.</i>	(विच् <i>vich.</i> )
व्यध्	<i>vyadh</i> = विव्याध <i>vivyādha</i> , to strike.	विविध् <i>vividh.</i>	(विध् <i>vidh.</i> )
व्यथ्	<i>vyath</i> = विव्याथ <i>vivyathe</i> (Pāṇ. VII. 4, 68).	विव्यथ् <i>vivyath.</i>	(व्यथ् <i>vyath.</i> )
स्वप्	<i>svap</i> = सुष्वाप <i>sushvāpa</i> , to sleep.	सुसुप् <i>sushup.</i>	(सुप् <i>sup.</i> )
स्वि	<i>svi</i> = सुझाव <i>śuśāva</i> , to swell ¶.	शुसू <i>śuśū.</i>	(शू <i>śū.</i> )
व्ये	<i>vye</i> = विव्याय <i>vivyāya</i> , to cover.	विवी <i>vivī.</i>	(वी <i>vī.</i> )
ज्या	<i>jyā</i> = जिज्यौ <i>jijyau</i> , to grow old.	जिजी <i>jijī.</i>	(जी <i>jī.</i> )
हे	<i>hve</i> = जुहाव <i>juhāva</i> , to call (Pāṇ. VI. 1, 33).	जुहू <i>juhū.</i>	(हू <i>hū.</i> )
प्याय्	<i>pyāy</i> = पिप्ये <i>pipye</i> , to grow fat (Pāṇ. VI. 1, 29).	पिपी <i>pipī.</i>	(पी <i>pī.</i> )
ग्रह्	<i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jagrīh.</i>	(गृह् <i>grīh.</i> )

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into आ *ā*.

अद् *ad*, to eat, = आद् *ād*.

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *ān*.

अर्चै *arch* = आनर्चै *ānarch*. (Also अञ् *as* (Su), आनञ्जे *ānaśe*.) Pāṇ. VII. 4, 72.

§ 314. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i* + *i* and उ + उ *u* + *u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vṛiddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

\* 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 (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pāṇ. VI. 1, 40).

|| Pāṇ. VI. 1, 38, 39.

¶ Or जिज्ञाय *jijñāya* (Pāṇ. VI. 1, 30).

इष् *ish* = ईषतुः *ish-atuh*, they two have gone.

= इयेष *iy-esh-a* (Guṇa), I have gone.

उष् *ukh* = ऊषतुः *ukh-atuh*, they two have withered.

= उवोष् *uv-okh-a* (Guṇa), I have withered.

§ 315. The root च्च *ri* forms the base of the reduplicated perfect as चार् *ār*. Other roots beginning with च्च *ri* prefix चान् *ān*. (Pāṇ. VII. 4, 71.)

चुञ् *rij*, to obtain, = चानूञ् *ān-rij*.

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 च *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, = बभार *babhāra*.

सृ *sri*, to go, = ससार *sasāra*.

हृ *hri*, to take, = जहार *jahāra*.

Hu Class. Present, &c.

भृ *bhri* = बिभर्ति *bibharti*.

सृ *sri* = सिसति *sisarti*.

हृ *hri* = जिहति *jiharti*.

The root च्च *ri*, to go, forms इयति *iy-arti*; पू *prī*, to fill, पिपति *piparti*.

§ 317. The three verbs निञ् *nij*, विञ् *vij*, and विष् *viṣh* of the Hu class take Guṇa in the reduplicated syllable. (Pāṇ. VII. 4, 75.)

निञ् *nij*, to wash, नेनेक्ति *nenekti*, नेनेक्ते *nenikte*; विञ् *vij*, to separate, वेवेक्ति *vevekti*; विष् *viṣh*, to pervade, वेवेहि *veveshī*.

§ 318. The two verbs मा *mā*, to measure, and हा *hā*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pāṇ. VII. 4, 76.)

मा *mā*, मिमिते *mimīte*; हा *hā*, जिहिते *jihīte*.

§ 319. Certain roots change their initial consonant if they are reduplicated. हन् *han*, to kill, जघान *jaghāna*. Likewise in the desiderative जिघांसति *jighāmsati*, and the intensive जंघन्ते *janghanyate*. (Pāṇ. VII. 3, 55.)

हि *hi*, to send (Su), जिघाय *jighāya*. Likewise in the desiderative जिघीषति *jighīshati*, and the intensive जेषीयते *jeshīyate*. (Pāṇ. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigīshati*; but not in the intensive, which is always जेजीयते *jejīyate*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिघाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chēchīyate* only. (Pāṇ. 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 the 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 ni* (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 *Âtm.*, 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 íthe* as the termination in the First Division; but still simpler to commit to memory such forms as *बोधेथे bodhethē, 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>	इय <i>iyam</i>	अमि <i>ami</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	इ <i>e</i>
2. सि <i>si</i>	: ः <i>ḥ</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</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>tām</i>
1. अवः <i>avah</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahē</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहे <i>avahai</i>
2. थः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इथे <i>ithe</i>	इथां <i>ithām</i>	इथायां <i>iyāthām</i>	इथां <i>ithām</i>
3. तः <i>tāḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amāḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahē</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amahai</i>
2. थ <i>thā</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhvō</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. नि <i>ni</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	नु <i>ntu</i>	ने <i>nte</i>	न <i>nta</i>	इरन् <i>iran</i>	नां <i>ntām</i>

\* In the second and third persons तत् *tāt* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

*Su, Tan, Kṛ, Ad, Hu, and Rudh Classes.*

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	अम् <i>am</i>	यां <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	इय <i>īya</i>	हे <i>ai</i>
2. सि <i>si</i>	: ष	याः <i>yāḥ</i>	हि <i>hi</i> *	से <i>se</i>	षाः <i>ṣāḥ</i>	इषाः <i>iṣāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त्	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	ता <i>ta</i>	इत्ता <i>it̥ta</i>	तां <i>tām</i>
1. वः <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahē</i>	वहि <i>vahi</i>	इवहि <i>ivahi</i>	आवहे <i>āvahai</i>
2. थाः <i>thāḥ</i>	तं <i>taṁ</i>	यातं <i>yātāṁ</i>	तं <i>taṁ</i>	आये <i>āyē</i>	आयां <i>āyāṁ</i>	इयायां <i>īyāyāṁ</i>	आयां <i>āyāṁ</i>
3. ताः <i>tāḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	इयातां <i>īyātām</i>	आतां <i>ātām</i>
1. मः <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahē</i>	महि <i>mahi</i>	इमहि <i>imahi</i>	आमहे <i>āmahai</i>
2. था <i>tha</i>	ता <i>ta</i>	यात्ता <i>yāttā</i>	ता <i>ta</i>	ध्वे <i>dhvē</i>	ध्वाम <i>dhvam</i>	इध्वाम <i>idhvam</i>	ध्वाम <i>dhvam</i>
3. अति <i>anti</i> †	अन् <i>an</i> ‡	युः <i>yuḥ</i>	अन्तु <i>antu</i>	अते <i>ate</i>	अता <i>ata</i>	इरन् <i>iran</i>	अतां <i>atām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhâtupâṭha.

\* The Su and Tan classes take no termination, except when उः is preceded by a conjunct consonant.

† Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati*.

‡ Hu class, reduplicated bases, and विद् *vid*, to know, take उः *uḥ*, before which, verbs ending in a vowel, require Guna. उः *uḥ* is used optionally after verbs in आ *ā*, and after द्विद् *dvīd*, to hate. (Pāp. III. 4, 109—112.)

|| Hu class and reduplicated bases take अन्तु *antu*.

PARASMAIPADA.  
Present.

ROOT.	VERBAL BASE.	अमि ami	सि si	ति ti	अवः avah	वः thah	तः tah	अवः amah	वः tha	नि ni
भू bhū	भव bhava	भवामि bhavāmi	भवसि bhavasi	भवति bhavati	भवावः bhavāvah	भवथः bhavathah	भवतः bhavatah	भवामः bhavāmah	भवथः bhavatha	भवन्ति bhavanti
तुद tud	तुद tuda	तुदामि tudāmi	तुदसि tudasi	तुदति tudati	तुदावः tudāvah	तुदथः tudathah	तुदतः tudatah	तुदामः tudāmah	तुदथः tudatha	तुदन्ति tudanti
दिव् div	दीव्य divya	दीव्यामि divyāmi	दीव्यसि divyasi	दीव्यति divyati	दीव्यावः divyāvah	दीव्यथः divyathah	दीव्यतः divyatah	दीव्यामः divyāmah	दीव्यथः divyatha	दीव्यन्ति divyanti
चुर chur	चोरय choraya	चोरयामि chorayāmi	चोरयसि chorayasi	चोरयति chorayati	चोरयावः chorayāvah	चोरयथः chorayathah	चोरयतः chorayatah	चोरयामः chorayāmah	चोरयथः chorayatha	चोरयन्ति chorayanti
	Second Division.	मि mi	सि si	ति ti	वः vah	थः thah	तः tah	मः mah	थः tha	न्ति anti
सु su	सुनु सुनो sunu suno	सुनोमि sunomi	सुनोसि sunoshi	सुनोति sunoti	सुनुवः <sup>1</sup> sunuvah	सुनुथः sunuthah	सुनुतः sunutah	सुनुमः <sup>2</sup> sunumah	सुनुथः sunutha	सुनुन्ति sunvanti
तन् tan	तनु तनो tanu tano	तनोमि tanomi	तनोसि tanoshi	तनोति tanoti	तनुवः <sup>3</sup> tanuvah	तनुथः tanuthah	तनुतः tanutah	तनुमः <sup>4</sup> tanumah	तनुथः tanutha	तनुन्ति tanvanti
क्री kri	क्रीणी क्रीणा क्रीण kriṇī kriṇā kriṇ	क्रीणामि kriṇāmi	क्रीणसि kriṇāsi	क्रीणति kriṇāti	क्रीणीवः kriṇīvah	क्रीणीथः kriṇīthah	क्रीणीतः kriṇītah	क्रीणीमः kriṇīmah	क्रीणीथः kriṇītha	क्रीणीन्ति kriṇanti
अद् ad	अद् अद् ad ad	अदमि admi	अदसि adasi	अदति adati	अदवः advah	अदथः adthah	अदतः adatah	अदमः admah	अदथः adtha	अदन्ति adanti
हु hu	जुहु जुहो juhu juho	जुहोमि juhomi	जुहोसि juhoshi	जुहोति juhoti	जुहुवः juhuvah	जुहुथः juhuthah	जुहुतः juhutah	जुहुमः juhumah	जुहुथः juhutha	जुहुन्ति <sup>5</sup> juhvati
रुध् rudh	रुध् रुध् rudh rudh	रुधामि rudhami	रुधसि rudhasi	रुधति rudhati	रुधवः rudhvah	रुधथः rudhthah	रुधतः rudhatah	रुधमः rudhmah	रुधथः rudhtha	रुधन्ति rudhanti

1 Or सुन्तः sunvah.      2 Or सुन्तः sunmah.      3 Or तन्तः tantah.      4 Or तन्तः tantah.      5 See § 321, note f.

PARASMAIPADA.		Imperfect.	
ROOT.	VERBAL BASE.	ऋ m	ऌ l
	First Division.	अभवाव	अभवात्
भृ	bhava	अभवत्	अभवत्
तृ	tud	अतुदात्	अतुदान्
दिव्	divya	अदीव्यात्	अदीव्यान्
चुर	choraya	अचोरयात्	अचोरयन्
	Second Division.	अभवाव	अभवात्
भृ	bhava	अभवत्	अभवत्
तृ	tud	अतुदात्	अतुदान्
दिव्	divya	अदीव्यात्	अदीव्यान्
चुर	choraya	अचोरयात्	अचोरयन्
	Third Division.	अभवाव	अभवात्
भृ	bhava	अभवत्	अभवत्
तृ	tud	अतुदात्	अतुदान्
दिव्	divya	अदीव्यात्	अदीव्यान्
चुर	choraya	अचोरयात्	अचोरयन्
	Fourth Division.	अभवाव	अभवात्
भृ	bhava	अभवत्	अभवत्
तृ	tud	अतुदात्	अतुदान्
दिव्	divya	अदीव्यात्	अदीव्यान्
चुर	choraya	अचोरयात्	अचोरयन्

1 Or असुन्व असुन्व. 2 Or असुन्व असुन्व. 3 Or असुन्व असुन्व. 4 Or असुन्व असुन्व. 5 See § 301. 6 See § 321, note 1. 7 Or असुन्व असुन्व, §§ 114, 132.

ROOT.	VERBAL BASE.	PARASMAIPADA. Optative.								
	First Division.	इयं iyam	इः ih	इत् it	इव iva	इत् itam	इत् itām	इत् ima	इत् ita	इत् iṅub
भू bhū	भव bhava	भवेयं bhaveyam	भवेः bhaveḥ	भवेत् bhavet	भवेव bhaveva	भवेत् bhavetam	भवेत् bhavetām	भवेत् bhavema	भवेत् bhaveta	भवेयुः bhaveyubh
तुद् tūd	तुद tuda	तुदेयं tudeyam	तुदेः tudeḥ	तुदेत् tudet	तुदेव tudeva	तुदेत् tudetam	तुदेत् tudetām	तुदेत् tudemā	तुदेत् tudeta	तुदेयुः tudeyubh
दिव् div	दीव divya	दीवेयं divreyam	दीवेः diveḥ	दीवेत् divyet	दीवेव divyeva	दीवेत् divyetam	दीवेत् divyetām	दीवेत् divyema	दीवेत् divyeta	दीवेयुः divreyubh
चुर chur	चोर choraya	चोरेयं choreyam	चोरेः choreḥ	चोरेत् choreṭ	चोरेव choreva	चोरेत् choreṭam	चोरेत् choreṭām	चोरेत् chorayema	चोरेत् chorayeta	चोरेयुः choreyubh
	Second Division.	यां yām	याः yāḥ	यात् yāt	याव yāva	यात् yātam	यात् yātām	यात् yāma	यात् yāta	युः yubh
सु su	सुनु sunu	सुनुयां sunuyām	सुनुयाः sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयात् sunuyātam	सुनुयात् sunuyātām	सुनुयात् sunuyāma	सुनुयात् sunuyāta	सुनुयुः sunuyubh
तन् tan	तनु tanu	तनुयां tanuyām	तनुयाः tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयात् tanuyātam	तनुयात् tanuyātām	तनुयात् tanuyāma	तनुयात् tanuyāta	तनुयुः tanuyubh
क्री kri	क्रीणी kriṇī	क्रीणीयां kriṇīyam	क्रीणीयाः kriṇīyāḥ	क्रीणीयात् kriṇīyāt	क्रीणीयाव kriṇīyāva	क्रीणीयात् kriṇīyātam	क्रीणीयात् kriṇīyātām	क्रीणीयात् kriṇīyāma	क्रीणीयात् kriṇīyāta	क्रीणीयुः kriṇīyubh
चर् ad	चर् ad	चर्त्तां adyām	चर्त्ताः adyāḥ	चर्त्तात् adyāt	चर्त्ताव adyāva	चर्त्तात् adyātam	चर्त्तात् adyātām	चर्त्तात् adyāma	चर्त्तात् adyāta	चर्त्तुः adyubh
हु hu	हुहु huhu	हुहुयां juhuyām	हुहुयाः juhuyāḥ	हुहुयात् juhuyāt	हुहुयाव juhuyāva	हुहुयात् juhuyātam	हुहुयात् juhuyātām	हुहुयात् juhuyāma	हुहुयात् juhuyāta	हुहुयुः juhuyubh
रु rudh	रु rudh	रुन्त्यां rundhyām	रुन्त्याः rundhyāḥ	रुन्त्यात् rundhyāt	रुन्त्याव rundhyāva	रुन्त्यात् rundhyātam	रुन्त्यात् rundhyātām	रुन्त्यात् rundhyāma	रुन्त्यात् rundhyāta	रुन्त्युः rundhyubh

## PARASMAIPADA.

## Imperative.

ROOT.	VERBAL BASE.	ञानि ङनि — तु तु	अव ava	ते tam	तां tām	अमा ama	ता ta	न्तु ntu
भृ	भवा	भवतु bhavatu	भवाव bhavāva	भवतं bhavatam	भवतां bhavatām	भवाव bhavāva	भवत भवता bhavata bhavata	भवन्तु bhavantu
तुद	तुदा	तुदतु tudatu	तुदाव tudāva	तुदतं tudatam	तुदतां tudatām	तुदान tudāna	तुदत तुदता tudata tudata	तुदन्तु tudantu
दिव्	दीव्य	दीव्यतु divyatu	दीव्याव divyāva	दीव्यातं divyātam	दीव्यातां divyātām	दीव्याम divyāma	दीव्यात दीव्याता divyata divyata	दीव्यान्तु divyantu
चुर	चोरय	चोरयतु chorayatu	चोरयाव chorayāva	चोरयातं chorayātam	चोरयातां chorayātām	चोरयाम chorayāma	चोरयात चोरयाता chorayata chorayata	चोरयन्तु chorayantu
	Second Division.	ञानि ङनि हि hi	ञाव ङवा	ते tam	तां tām	ञाना ङना	ता ta	ञन्तु ङन्तु
सु	सुनु सुनो	सुनोतु sunotu	सुनवाव sunavāva	सुनुतं sunutam	सुनुतां sunutām	सुनवाम sunavāma	सुनुत सुनुता sunuta sunuta	सुनुन्तु sunvantu
तन्	तनु तनो	तनोतु tanotu	तनवाव tanavāva	तनुतं tanutam	तनुतां tanutām	तनवाम tanavāma	तनुत तनुता tanuta tanuta	तनुन्तु tanvantu
क्री	क्रीया क्रीया क्रीण्	क्रीयातु k्रीयतु	क्रीयाव क्रीयाव क्रीयाव	क्रीयातं क्रीयातं क्रीयातं	क्रीयातां क्रीयातां क्रीयातां	क्रीयाम क्रीयाम क्रीयाम	क्रीयात क्रीयाता क्रीयाता	क्रीयान्तु क्रीयान्तु क्रीयान्तु
अद्	अद् अद्	अत्तु attu	अदाव अदाव	अतं अतं	अतां अतां	अदाम अदाम	अद् अत्ता अत्ता	अदन्तु अदन्तु
हु	हुहो हुहो	हुहोतु huhotu	हुहवाव हुहवाव	हुहुतं हुहुतं	हुहुतां हुहुतां	हुहवाम हुहवाम	हुहुत हुहुता हुहुता	हुहुन्तु हुहुन्तु
रुध्	रुध् रुध्	रुधतु rudhatu	रुधवाव रुधवाव	रुधतं रुधतं	रुधतां रुधतां	रुधवाम रुधवाम	रुधत रुधता रुधता	रुधन्तु रुधन्तु

1 From चाप ङ, चापुहि ङ्प्राक्, § 321, note \*. 2 Verbs of this class, if ending in a consonant, drop both नी ङ and हि hi, and add चान ङा to the root. Thus from अद् अद्, अद्यात् अद्गा, not अद्नीहि अद्नीहि; but 3rd pers. sing. अद्गन्तु अद्गद्गद्. (Pāp. III. 1, 83.) 3 Roots of the Ad and Rudh classes ending in consonants, except nasals and semivowels, take हि hi instead of हि hi. (Pāp. VI. 4, 107.) 4 This is the only verb of the Hu class which

## Ā T M A N E P A D A .

## Present.

ROOT.	VERBAL BASE.	इ i	से se	ते te	वहवे vaha	इये ihe	इते ite	अमाहे amaha	अध्वे dhve	ने nte
भृ <i>bhū</i>	भव <i>bhava</i>	भवसे <i>bhavase</i>	भवते <i>bhavate</i>	भवते <i>bhavate</i>	भवावहे <i>bhavāvāha</i>	भवये <i>bhavēthe</i>	भवते <i>bhavate</i>	भवामहे <i>bhavāmahe</i>	भवध्वे <i>bhavādhwē</i>	भवन्ते <i>bhavante</i>
तृ <i>tū</i>	तुद <i>tuda</i>	तुदसे <i>tudase</i>	तुदते <i>tudate</i>	तुदते <i>tudate</i>	तुदावहे <i>tudāvāha</i>	तुदये <i>tudēthe</i>	तुदते <i>tudate</i>	तुदामहे <i>tudāmahe</i>	तुदध्वे <i>tudādhwē</i>	तुदन्ते <i>tudante</i>
दृ <i>dū</i>	दीव्य <i>dīvyā</i>	दीव्यसे <i>dīvyase</i>	दीव्यते <i>dīvyate</i>	दीव्यते <i>dīvyate</i>	दीवावहे <i>dīvāvāha</i>	दीव्ये <i>dīvyēthe</i>	दीव्यते <i>dīvyate</i>	दीव्यामहे <i>dīvyāmahe</i>	दीव्यध्वे <i>dīvyādhwē</i>	दीव्यन्ते <i>dīvyante</i>
चृ <i>chū</i>	चोरय <i>chorayā</i>	चोरयसे <i>chorayase</i>	चोरयते <i>chorayate</i>	चोरयते <i>chorayate</i>	चोरयावहे <i>chorayāvāha</i>	चोरये <i>chorayēthe</i>	चोरयेते <i>chorayete</i>	चोरयामहे <i>chorayāmahe</i>	चोरयध्वे <i>chorayādhwē</i>	चोरयन्ते <i>chorayante</i>
		ए e	से se	ते te	वहे vaha	जाये āthe	जाते āte	महे mahe	अध्वे dhve	अन्ते ate
सु <i>su</i>	सुनु <i>sunu</i>	सुनुषे <i>sunuṣhe</i>	सुनुते <i>sunute</i>	सुनुते <i>sunute</i>	सुनुवहे <i>sunuvāha</i>	सुनुवाये <i>sunuvāthe</i>	सुनुवाते <i>sunuvāte</i>	सुनुमहे <i>sunumahe</i>	सुनुध्वे <i>sunudhwē</i>	सुनुवन्ते <i>sunuvante</i>
तन् <i>tan</i>	तनु <i>tanu</i>	तनुषे <i>tanuṣhe</i>	तनुते <i>tanute</i>	तनुते <i>tanute</i>	तनुवहे <i>tanuvāha</i>	तनुवाये <i>tanuvāthe</i>	तनुवाते <i>tanuvāte</i>	तनुमहे <i>tanumahe</i>	तनुध्वे <i>tanudhwē</i>	तनुवन्ते <i>tanuvante</i>
क्री <i>krī</i>	क्रीणी क्रीण <i>krīṇī krīṇ</i>	क्रीणीषे <i>krīṇīṣhe</i>	क्रीणीते <i>krīṇīte</i>	क्रीणीते <i>krīṇīte</i>	क्रीणीवहे <i>krīṇīvāha</i>	क्रीणीवाये <i>krīṇīvāthe</i>	क्रीणीवाते <i>krīṇīvāte</i>	क्रीणीमहे <i>krīṇīmahe</i>	क्रीणीध्वे <i>krīṇīdhvē</i>	क्रीणीवन्ते <i>krīṇīvante</i>
अद् <i>ad</i>	अद् <i>ad</i>	अत्से <i>atse</i>	अत्ते <i>atte</i>	अत्ते <i>atte</i>	अद्दहे <i>adḍāha</i>	अद्दाये <i>adḍāthe</i>	अद्दाते <i>adḍāte</i>	अद्दामहे <i>adḍāmahe</i>	अद्दध्वे <i>adḍādhvē</i>	अद्दन्ते <i>adḍante</i>
हु <i>hu</i>	जुहु <i>juhu</i>	जुहुषे <i>juhuṣhe</i>	जुहुते <i>juhute</i>	जुहुते <i>juhute</i>	जुहुवहे <i>juhuvāha</i>	जुहुवाये <i>juhuvāthe</i>	जुहुवाते <i>juhuvāte</i>	जुहुमहे <i>jumaha</i>	जुहुध्वे <i>juhudhwē</i>	जुहुवन्ते <i>juhuvante</i>
रु <i>ru</i>	रुन्ध <i>rundh</i>	रुन्धसे <i>rundhse</i>	रुन्धते <i>rundhte</i>	रुन्धते <i>rundhte</i>	रुन्धवहे <i>rundhvāha</i>	रुन्धवाये <i>rundhvāthe</i>	रुन्धवाते <i>rundhvāte</i>	रुन्धमहे <i>rundhmahe</i>	रुन्धध्वे <i>rundhdhwē</i>	रुन्धन्ते <i>rundhante</i>

ĀTMA NEPADA.  
Imperfect.

ROOT.	VERBAL BASE.	इ ङि	याः थाहं	त ता	अवहिव	अवहिव	इयां इहाम्	इतां इतम	अवहिव	अवहिव	अवहिव	अवहिव	अवहिव
	First Division.												
भृ	bhava	अभवे	अभवथाः	अभवत	अभवावहिव	अभवेयां	अभवेतां	अभवेतां	अभवावहिव	अभवथं	अभवथं	अभवथं	अभवथं
भृ	bhāvā	अभवे	अभवथाः	अभवत	अभवावहिव	अभवेयां	अभवेतां	अभवेतां	अभवावहिव	अभवथं	अभवथं	अभवथं	अभवथं
तृ	tuda	अतुदे	अतुदथाः	अतुदत	अतुदावहिव	अतुदेयां	अतुदेतां	अतुदेतां	अतुदावहिव	अतुदथं	अतुदथं	अतुदथं	अतुदथं
दिव्	dīva	अदीव्ये	अदीव्यथाः	अदीव्यत	अदीव्यावहिव	अदीव्येयां	अदीव्येतां	अदीव्येतां	अदीव्यावहिव	अदीव्यथं	अदीव्यथं	अदीव्यथं	अदीव्यथं
दिव्	dīvya	अदीव्ये	अदीव्यथाः	अदीव्यत	अदीव्यावहिव	अदीव्येयां	अदीव्येतां	अदीव्येतां	अदीव्यावहिव	अदीव्यथं	अदीव्यथं	अदीव्यथं	अदीव्यथं
चुर	choraya	अचोरये	अचोरयथाः	अचोरयत	अचोरयावहिव	अचोरयेयां	अचोरयेतां	अचोरयेतां	अचोरयावहिव	अचोरयथं	अचोरयथं	अचोरयथं	अचोरयथं
	Second Division.												
सु	sunu	असुन्वि	असुन्विथाः	असुन्वित	असुन्विवहिव	असुन्विथां	असुन्वितां	असुन्वितां	असुन्विवहिव	असुन्विथं	असुन्विथं	असुन्विथं	असुन्विथं
सु	sunu	असुन्वि	असुन्विथाः	असुन्वित	असुन्विवहिव	असुन्विथां	असुन्वितां	असुन्वितां	असुन्विवहिव	असुन्विथं	असुन्विथं	असुन्विथं	असुन्विथं
तन्	tanu	अतन्वि	अतन्विथाः	अतन्वित	अतन्विवहिव	अतन्विथां	अतन्वितां	अतन्वितां	अतन्विवहिव	अतन्विथं	अतन्विथं	अतन्विथं	अतन्विथं
क्री	kṛī	अक्रीयि	अक्रीयिथाः	अक्रीयित	अक्रीयीवहिव	अक्रीयीयां	अक्रीयीतां	अक्रीयीतां	अक्रीयीवहिव	अक्रीयीथं	अक्रीयीथं	अक्रीयीथं	अक्रीयीथं
क्री	kṛī	अक्रीयि	अक्रीयिथाः	अक्रीयित	अक्रीयीवहिव	अक्रीयीयां	अक्रीयीतां	अक्रीयीतां	अक्रीयीवहिव	अक्रीयीथं	अक्रीयीथं	अक्रीयीथं	अक्रीयीथं
अद्	ad	अदि	अदिथाः	अदित	अदिवहिव	अदिथां	अदितां	अदितां	अदिवहिव	अदिथं	अदिथं	अदिथं	अदिथं
अद्	ad	अदि	अदिथाः	अदित	अदिवहिव	अदिथां	अदितां	अदितां	अदिवहिव	अदिथं	अदिथं	अदिथं	अदिथं
हु	hu	अहुहि	अहुहिथाः	अहुहित	अहुहिवहिव	अहुहिथां	अहुहितां	अहुहितां	अहुहिवहिव	अहुहिथं	अहुहिथं	अहुहिथं	अहुहिथं
हु	hu	अहुहि	अहुहिथाः	अहुहित	अहुहिवहिव	अहुहिथां	अहुहितां	अहुहितां	अहुहिवहिव	अहुहिथं	अहुहिथं	अहुहिथं	अहुहिथं
रुद्	rudh	अरुन्धि	अरुन्धिथाः	अरुन्धित	अरुन्धिवहिव	अरुन्धिथां	अरुन्धितां	अरुन्धितां	अरुन्धिवहिव	अरुन्धिथं	अरुन्धिथं	अरुन्धिथं	अरुन्धिथं





Ā T M A N E P A D A.  
Imperative.

ROOT.	VERBAL BASE.	ॠ e	स sva	तां tām	अवहारे avahai	इति itihām	इति itām	अमाने amahai	अं dhvam	नां nām
भृ bhū	भव bhava	भवै bhavai	भवस bhavasva	भवतां bhavatām	अवहावे bhavāvahai	अवहाते bhavethām	अवहाते bhavetām	अवमाने bhavāmahai	अवह्वं bhavadhvam	अवन्तां bhavanām
तृ tṛ	तुदा tuda	तृदे तृदै	तृदस तृदास	तृदतां तृदताम्	तृदावहे तृदावहै	तृदेयां तृदेयाम्	तृदेतां तृदेताम्	तृदामहै तृदामहै	तृदह्वं तृदadhvam	तृदन्तां तृदानाम्
दिव् div	दीव्य दीव्या	दीव्ये दीव्यै	दीव्यस दीव्यास	दीव्यतां दीव्यताम्	दीव्यावहे दीव्यावहै	दीव्येषां दीव्येषाम्	दीव्येतां दीव्येताम्	दीव्यामहै दीव्यामहै	दीव्यह्वं दीव्यadhvam	दीव्यन्तां दीव्यानाम्
चुर् chur	चोर्य चोरया	चोर्ये चोर्यै	चोर्यस चोर्यास	चोर्यतां चोर्यताम्	चोर्यावहे चोर्यावहै	चोर्येषां चोर्येषाम्	चोर्येतां चोर्येताम्	चोर्यामहै चोर्यामहै	चोर्यह्वं चोर्यadhvam	चोर्यन्तां चोर्यानाम्
	Second Division.	रे ai	स sva	तां tām	आवहारे avahai	आति itihām	आति itām	आमाने amahai	अं dhvam	आतां atām
सु su	सुनु सुनो	सुनवे सुनवै	सुनुष्व सुनुश्व	सुनुतां सुनुताम्	सुनावहारे सुनाववहै	सुनाविथं सुनाविथाम्	सुनावितां सुनाविताम्	सुनावामहै सुनावामहै	सुनुह्वं सुनुdhvam	सुनुतां सुनुताम्
तन् tan	तनु तनो	तनवे तनवै	तनुष्व तनुश्व	तनुतां तनुताम्	तनावहारे तनाववहै	तनाविथं तनाविथाम्	तनावितां तनाविताम्	तनावामहै तनावामहै	तनुह्वं तनुdhvam	तनुतां तनुताम्
क्रि kri	क्रिया क्रियो	क्रिये क्रियै	क्रियस क्रियास	क्रियतां क्रियताम्	क्रियावहे क्रियावहै	क्रियाषां क्रियाषाम्	क्रियेतां क्रियेताम्	क्रियामहै क्रियामहै	क्रियिह्वं क्रियिdhvam	क्रियन्तां क्रियानाम्
अद् ad	अद् अद्	अद्वे अद्वै	अदस अदस	अदतां अदताम्	अदावहे अदावहै	अदाषां अदाषाम्	अदतां अदताम्	अदामहै अदामहै	अद्वह्वं अद्वdhvam	अदतां अदताम्
जु ju	जुहु जुहो	जुह्वे जुह्वै	जुहुष्व जुहुश्व	जुहुतां जुहुताम्	जुहावहारे जुहाववहै	जुहाविथं जुहाविथाम्	जुहावितां जुहाविताम्	जुहावामहै जुहावामहै	जुहुह्वं जुहुdhvam	जुहुतां जुहुताम्
इह् ih	इह् इह्य	इह्वे इह्वै	इहस इहस	इहतां इहताम्	इहावहारे इहावहै	इहाषां इहाषाम्	इहतां इहताम्	इहामहै इहामहै	इह्वह्वं इह्वdhvam	इहन्तां इहानाम्

## CHAPTER X.

## GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *aya* 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 *ā*: such as ईद् *īd*, to praise; एध् *edh*, to grow; इध् *indh*, to light; उद् *und*, to wet. च्चृच्च् *richchh* and ऊर्णु *urnu* are excepted.
2. Polysyllabic roots, such as चकास् *chakās*, 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 *ās*, to sit down (Pāṇ. III. 1, 37), कास् *kās*, to cough (Pāṇ. III. 1, 35); also काश् *kāś*, to shine (Sār.); optionally उष् *ush*, to burn, (ओषां *oshām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jāgri*, to wake, (जागरां *jāgarām*, Pāṇ. III. 1, 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayām*), ह्री *hrī* (निहयां *jihrayām*), भृ *bhri* (बिभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pāṇ. III. 1, 39).

The verb ऊर्णु *urnu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *urnunāva* as its Perfect.

च्चृच्च् *richchh*, to fail, although ending in two consonants, forms only आनर्च्च् *ānarchchha*.

*Terminations of the Reduplicated Perfect.*

## SINGULAR.

1.	अ a	ए e
2.	इथ itha	इषे ishe
3.	अ a	ए e

DUAL.	
1. इव <i>iva</i>	इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>	आथे <i>âthe</i>
3. अतुः <i>atuh</i>	आते <i>âte</i>
PLURAL.	
1. इम <i>ima</i>	इमहे <i>imahe</i>
2. अ <i>a</i>	इम्हे <i>idhve</i> or इद्दे <i>idhve</i>
3. उः <i>uh</i>	इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इः 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 a consonant.

भिद् *bhid*, बिभेद् *bibhed-a*, बिभेदिथ *bibhed-itha*, बिभेद् *bibhed-a*.

बुध् *budh*, बुबोध *bubodh-a*, बुबोधिथ *bubodh-itha*, बुबोध *bubodh-a*.

But जीव् *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jījīv-a*, जिजीविथ *jījīv-itha*, जिजीव *jījīv-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *nī*, निनाय *nināy-a* or निनय *ninay-a*, निनयिथ *ninay-itha*, निनाय *nināy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghān-a* or जघन *jaghan-a*, जघनिथ *jaghan-itha*, जघान् *jaghān-a*.

Note—If the second person singular Parasmaipada is formed by अ *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 *viveja*, but विविजिथ *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 व् *v*, and

शस् *śas\** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pāṇ. vi. 4, 120, 121.)

पच् *pach*, पपकथ *papaktha*, but पेथिथ *pechitha*, पेथिम *pechima*, पेथुः *pechuh*.  
तन् *tan*, तेनिथ *tenitha*, तेनिम *tenima*, तेनुः *tenuh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह *uvāha*, ऊहिम *ūhima*.

वच् *vach*, उवाच *uvācha*, ऊचुः *ūchuh*.

Note—The roots तृत् *tṛt*, फल् *phal*, भञ् *bhaj*, त्रप् *trap*, श्रप् *śrath* (Pāṇ. vi. 4, 122), and राध् *rādh*, in the sense 'of killing' (123), from their Reduplicated Perfect like पत् *pat*. The roots जृत् *jṛt*, भ्रम् *bhram*, and त्रस् *tras* (124), may do so optionally; and likewise फण् *phaṅ*, राज् *rāj*, भ्राज् *bhrāj*, भ्राज् *bhrás*, भ्रुज् *bhruj*, स्वम् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. vi. 4, 98.)

गम् *gam*, जग्मतुः *jagmatuh*.

हन् *han*, जघ्नतुः *jaghnatuh*.

खन् *khan*, चक्षतुः *chakshatuh*.

घस् *ghas*, जक्षतुः *jakshatuh*.

4. Roots ending in consonant<sup>१</sup> preceded by a nasal (Pāṇ. i. 2, 5), such as मन्थ् *manth*, संस् *sraṁs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: मन्थतुः *mamanthatuh*; संस्रसे *sarramse*.

5. The verbs श्रन्थ् *śranth*, ग्रन्थ् *granth*, दम्ब् *dambh*, and स्वन्ज् *svañj*, however, may be weakened, and form श्रेथतुः *śrethatuh*, ग्रेथतुः *grethatuh*, देभतुः *debhatuh*, सस्वजे *sasvaje* (loss of nasal and *e*, cf. Pāṇ. i. 2, 6, v.). But according to some grammarians the forms श्रश्रन्थतुः *śaśranthatuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. vi. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmai.

दा *dá*, ददौ *dad-au*, ददिव *dad-iva*, ददथुः *dad-athuh*, ददिरे *dad-ire*.

म्लै *mlai*, मम्लौ *maml-au*, मम्लिव *maml-iva*, मम्लथुः *maml-athuh*, मम्लिरे *maml-ire*.

Except ये *vye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *ī*, ऊ *ū*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

\* शस् हिंसायामिति केचित् केचित्तु शश मुतगतत्विति। Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *śas* and शश *śas*.

If preceded by more than one consonant, they change their vowels into इय *iy*, अर *ar* \*.

Roots ending in उ *u*, अ *á*, change these vowels always into उव *uv*.

Most roots ending in अरि *ri*, change the vowel to अर *ar* (Pāp. VII. 4, II).  
गृ *grí*, जगरतुः *jagaratuh* †.

नी *ní*, निन्यिव *niny-iva*, we two have led.

स्रि *sri*, सिंस्रियिव *sísriy-iva*, we two have gone.

कृ *kri*, चक्रयुः *chakr-athuh*, you two have done.

स्तृ *stí*, तस्तारयुः *tastar-athuh*, you two have spread.

यु *yu*, युयुवयुः *yuyuv-athuh*, you two have joined.

स्तु *stu*, तुष्टुवयुः *tushtuv-athuh*, you two have praised.

कृ *kri*, चकारयुः *chakar-athuh*, 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.

\* अरि *ri* forms the perf. आर *ára*, 3rd pers. dual आरतुः *áratuh*. अरिचिचि forms आनर्चि *ánarchchha*, 3rd pers. dual आनर्चिचतुः *ánarchchhatuh*. (Pāp. VII. 4, II.)

† In अरि *ri*, अरि *ri*, and अरि *ri* a further shortening may take place; आरतुः *áaratuh* being shortened to आरतुः *áaratuh*, &c. (Pāp. VII. 4, 12.)

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे *ire*, keeps the intermediate इः under all circumstances. In the Veda, however, this इः, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहे *duduh-re*.

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the इः?
2. When is it *optional* to insert or to omit the इः?
3. When is it *necessary* to insert the इः?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इः? Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इः 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 इः 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 Pânini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इः 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.

Taking as the starting-point the general axiom (Pân. VII. 2, 35) that every termination beginning originally with a consonant (except य्य) takes the इः, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इः must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

§ 332. The following verbs, which have been carefully collected by native grammarians (Pân. VII. 2, 10), are not allowed to take the intermediate इः in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य्य). (Note—The reduplicated perfect and its participle in वस *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *ā*.
2. All monosyllabic roots ending in इः, except स्मि *śmi*, to attend (21, 31)\*; स्मि *śmi*, to grow (23, 41). (Note—स्मि *smi*, to laugh, must take इः in the Desiderative. Pân. VII. 2, 74.)
3. All monosyllabic roots ending in ईः, except डी *ḍī*, to fly (22, 72; 26, 26. *anudatta*), and शी *śī*, to rest (24, 22).

\* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritæ*, 1841.

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 *su*, to flow (24, 29), takes इ *i* in Parasmaipada (Pân. VII. 2, 36). (Note—सु *stu*, to praise, and सु *su*, to pour, take इ *i* in the I. Aorist Parasmaipada. Pân. VII. 2, 72.)
5. All monosyllabic roots ending in च्च *ri*, except वृ *vri*, to choose (31, 38). Important exception: in the Fut. and Cond. in स्य *syā*, all verbs in च्च *ri* take इ *i* (Pân. VII. 2, 70).  
 सृ *svri*, to sound, may take इ *i* (Pân. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pân. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and च्च *ri*, to go, take इ *i* in the Desider. (Pân. VII. 2, 74, 75).  
 In the Benedictive and I. Aorist verbs ending in च्च *ri* and beginning with a conjunct consonant may take इ *i* (Pân. VII. 2, 43).
6. All monosyllabic roots ending in ए *e*, ऐ *ai*, औ *o*.  
 Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels उ *u* and च्च *ri*, must not take इ *i*.
7. Of roots ending in क् *k*, शक् *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 च् *chh*, प्रच् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pân. VII. 2, 75).
10. Of roots ending in ज् *j*, संज् *sañj*, 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); [Kâs. मृज् *mrij*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *srj*, to let off (26, 69; 29, 121); भ्रज् *bhraj*, to bake (28, 4, except Desider.); मज् *maj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in द् *d*, हद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); खिद् *khid*, to be distressed (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); चिद् *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, 6); राध् *radh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); कुध् *kshudh*, to be hungry (26, 81), except Part. कुधित *kshudhita* and Ger. कुधित्वा *kshudhitvā* (Pân. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādih*, 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. (Pân. 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 *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note— तृप् *trip* and दृप् *drip*, which are generally included, may take इ i, according to Pân. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).
16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pân. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इ i before स् *s* of Fut., Cond., and Desider. Par. (Pân. VII. 2, 58). Also क्रम् *kram*, to step (13, 31), in Âtm. (Pân. VII. 2, 36).
17. Of roots ending in ङ् *ś*, क्रुङ् *krus*, to shout (20, 26); दृङ् *driś*, to see (23, 19); दंङ् *damś*, to bite (23, 20); लिङ् *liś*, to be small (26, 70; 28, 127); दिङ् *diś*, to show (28, 3); रुङ् *rus*, to hurt (28, 126); रिङ् *riś*, to hurt (28, 127); स्पृङ् *sprīś*, to touch (28, 128); विङ् *viś*, to enter (28, 130); मृङ् *mriś*, to rub (28, 131).
18. Of roots ending in श् *sh*, कृश् *krīsh*, to draw (23, 21; 28, 6); त्विश् *tvīsh*, to shine (23, 32); द्विश् *dvīsh*, to hate (24, 3); विश् *viś*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुश् *puśh*, to nourish (26, 73; not 17, 50); शुश् *śuśh*, to dry (26, 74); तुश् *tuśh*, to please (26, 75); दुश् *duśh*, to spoil (26, 76); श्लिश् *śliśh*, to embrace (26, 77); श्लिश् *śliśh*, to distinguish (29, 14); पिश् *piśh*, to pound (29, 15).
19. Of roots ending in स् *s*, वस् *vas*, to dwell (23, 36), except Part. उषितः *ushitah* and Ger. उषित्वा *ushitvā* (Pân. VII. 2, 52); घस् *ghas*, to eat (17, 65, as substitute for चद् *ad*).
20. Of roots ending in ह् *h*, रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 35);

दुह् *duh*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5);  
लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

‡ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

A. In the future (formed by ता *tá*), the future and conditional (formed by स्य *syá*), the desiderative, and the participle in त्ता *ta* (Pân. VII. 2, 15; 44), the verb क्लिप् *klíp* must not take इ i, if used in the Parasmaipada. (Pân. VII. 2, 60.)

क्लिप् *klíp*, to shape, Fut. कल्पा *kalptá*, Fut. कल्पस्यति *kalpsyati*, Cond. अकल्पस्यत् *akalpsyat*; Desid. चिक्लिप्सति *chiklipsisati*; Part. क्लिप्तः *kliptah*.

B. In the future and conditional (formed by स्य *syá*), the desiderative base, and the participle in त्ता *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pân. VII. 2, 59.)

वृत् *vrit*, to exist, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृत्तः *vrittah*. (Pân. VII. 2, 15; 56.)

वृध् *vridh*, to grow, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivritsati*; Part. वृद्धः *vridhdhah*.

स्यंह् *syand*, to drop, Fut. स्यंस्यति *syantsyati*, Cond. अस्यंस्यत् *asyantsyat*; Desid. सिस्यंसति *sisyantsati*; Part. स्यन्नः *syannah*.

श्रिध् *śridh*, to hurt, Fut. शर्त्स्यति *śartsyati*, Cond. अशर्त्स्यत् *asartsyat*; Desid. शिश्रिस्ति *śisritsati*; Part. श्रिद्धः *śridhdhah*.

C. In the desiderative bases, and in the participle in त्ता *ta*, monosyllabic roots ending in उ *u*, ऊ *ú*, ऋ *ri*, ॠ *ṛi*, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इ i. (Pân. VII. 2, 12.)

भू *bhú*, to be, बुभूषति *bubhúshati*; Part. भूतः *bhútah*.

ग्रह् *grah*, जिघृक्षति *jighṛikshati*; Part. गृहीतः *gṛihítah* (long *i* by special rule, cf. Pân. VII. 2, 37).

गुह् *guh*, जुघुक्षति *jughukshati*; Part. गूढः *gúḍhah* (cf. Pân. VII. 2, 44).

(Verbs ending in ॠ *ṛi*, and वृ *vri* are liable to exceptions. See ‡ 337. Pân. 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 त्ता *ta*.

(Remark that the participle in त्ता *ta* is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ *u*, ऊ *ú*, ऋ *ri*, ॠ *ṛi*, do not take इ i before the participle in त्ता *ta*, nor before other terminations which tend to weaken a verbal base. (Pân. VII. 2, 11.)

यु *yu*, to join, युतः *yu-tah*, युतवान् *yu-taván*, युत्वा *yu-tvá*. (Pân. VII. 2, 11.)

लू *lū*, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लूत्वा *lū-tvā*. (Except पू *pū*, § 335, II. 6.)

वृ *vri*, to cover, वृतः *vri-tah*, 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 *gādhā*; hence its participle गाढः *gādhah* 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 *guptah* only.

2. Roots which by native grammarians are marked with technical आ *ā* or ई *ī* do not take इ *i* in the participle in त *ta*. (Pāṇ. VII. 2, 14, 16.) \*

खिद् *svi*, to sweat (marked as निष्विदा *nishvidā*); खिन्नः *svinnah*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnah*.

*List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.*

ग्री *sri*, to go; ग्रीतः *śritah*, ग्रीत्वा *śritvā*. (Pāṇ. VII. 2, 11.) See § 332, 2.

स्वि *svi*, to swell; सून्नः *sūnah*. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुब् *kshubh*, to shake; क्षुब्धः *kshubdhah*, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन् *svan*, to sound; स्वान्तः *svāntah*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वान्तः *dhvāntah*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnah*, if it means attached.

म्लेच्छ् *mlechchh*, to speak indistinctly; म्लिष्टः *mliṣṭah*, if it means indistinct.

विरिब् *virebh*, to sound; विरिब्धः *viribdhah*, if it refers to a note.

फण् *phan*, to prepare; फान्तः *phāntah*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vādhah*, if it means excessive.

धृष् *dhriṣh*, to be confident; धृष्टः *dhriṣṭah*, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastah*, if it means arrogant.

दृह् *drih*, to grow; दृढः *driḍhah*, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् *parivrih*, to grow; परिवृढः *parivriḍhah*, if it means lord. (Pāṇ. VII. 2, 21.)

कश् *kash*, to try; कष्टः *kashṭah*, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् *ghush*, to manifest; घुष्टः *ghuṣṭah*, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द् *ard*, with the prepos. सं *sam*, नि *ni*, वि *vi*, अर्थैः *arṇah*; समर्थैः *samarṇah*, plagued. (Pāṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*; अभ्यर्थैः *abhyarṇah*, if it means near. (Pāṇ. VII. 2, 25.)

वृत् *vrit* (as causative), वृत्तः *vrittah*, if it means read.

\* मिद् *mid*, to be soft, though having a technical आ *ā*, may, in certain senses, form its participle as मेदितः *meditah* or मिनः *minnah* (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ *ā*.

*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 (Pân. VII. 2, 13),

1. कृ *kri*, to do, (unless it is changed to स्कृ *skri*), 1st pers. dual चकृव *chakri-va*; but संचस्करिव *samchaskariva*; 2nd pers. sing. संचस्करिथ *samchaskaritha*.
2. गृ *gri* to go, ससृव *sasri-va*.
3. भृ *bhri*, to bear, बभृव *babhri-va*.
4. वृ *vri* (वृम् *vriñ* and वृह् *vriñ\**), to choose, Par. ववृव *vavri-va*†, ववरे *vavaritha*; <sup>विवरे</sup> *vivaritha*; <sup>ववरे</sup> *vavri-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushtu-va*. तुष्टोथ *tushto-tha*.
6. दृ *dru*, to run, दुद्रुव *dudru-va*. दुद्रोथ *dudro-tha*.
7. सृ *sru*, to flow, सुसृव *susru-va*. सुस्रोथ *susro-tha*.
8. श्रु *shru*, to hear, सुश्रुव *sushru-va*. सुश्रोथ *sushro-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 ववरे *vavaritha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tá*), Pân. VII. 2, 61. See ‡ 332, where these roots are given.  
या *yá*, to go; Fut. याता *yátá*; ययाथ *yayá-tha*.  
चि *chi*, to gather; Fut. चेता *chetá*; 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 *tá*), Pân. VII. 2, 62. See ‡ 332, where these roots are given.

पक् *pach*, to cook; Fut. पक्ता *paktá*; पपकथ *papak-tha*.

But कृषति *krishati*, he drags; Fut. कष्टी *karshítá*; चकृषिथ *chakrish-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ri* only, which are necessarily without इ i in the future (Pân. VII. 2, 63), except root चृ *ri* itself. Hence he allows पेचिथ *pechitha*, besides पपकथ *papak-tha*; इयजिथ *iyajitha*, besides इयश् *iyashtha*.)

\* वृम् *vriñ*, (27, 8) वरणे *varane*, Su. वृम् *vriñ*, (34, 8) आवरणे *avarane*, Chur. वृह् *vriñ*, (31, 38) संबहक्ते *sambhaktav*, Kri.

† The form ववरिथ *vavaritha*, which Westergaard mentions, may be derived from another root वृ *vri*, the rule of Pânini being restricted by the commentator to वृम् *vriñ* and वृह् *vriñ*.

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future (ता *tā*).

Exceptions :

1. In सृज् *sr̥ij* and दृज् *dr̥is̥*, the omission is optional.  
सृज् *sr̥ij*, सस्रश् *sasr̥ash̥ṭha*, or ससृजिष् *sasr̥ijish̥ṭha*.
2. The verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ *i*.  
अद् *ad*, आदिष् *ād-i-tha*, (exception to No. 3.)  
चृ ऋ *ṛi*, आरिष् *ār-i-tha*, (exception to No. 2.)  
व्ये *vye*, विव्ययिष् *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 क्लिप् *kl̥ip*, if Parasmaipada. § 333, A.

3. Before त *ta*, सन् *san*, स्य *sya*:

In वृत् *vr̥it*, वृध् *vr̥idh*, स्यद् *syand*, ऋध् *ṛidh*, if Parasmaipada. § 333, B.

4. Before त *ta*, सन् *san*:

In monosyllabic verbs ending in उ, ऊँ, च्, च् ऋ *ṛi*, ग्रह् *grah*, and गुह् *guh*.

§ 333, C.

5. Before त *ta*:

a. All verbs which by native grammarians are marked with आँ, ईँ, or ऊँ\*.

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.

All verbs of § 332 ending in consonants with अ *a* as radical vowel.

\* The technical ऊँ shows that in the other general tenses the इ *i* is optional. § 335, 1.

*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.

इ i may or may not be inserted:

I. Before any *árdhadhátuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y:

1. In the verbs स्वृ *svri*; Per. Fut. स्वरिता *svar-i-tá*, or स्वर्ता *svartá*, &c. (Pân. VII. 2, 44.) (Except future in स्य *syá*, स्वरिष्यति *svarishyati* only. Pân. VII. 2, 70.)

सू *sú* (as Ad and Div, not as Tud), सविता *sav-i-tá*, or सोता *sotá*, &c.

धू *dhú* (not as Tud), धविता *dhav-i-tá*, or धोता *dhotá*, &c. (Except aorist Parasmaipada, which must take इ i. Pân. VII. 2, 72.)

2. In all verbs having a technical ऊ ú. (Pân. VII. 2, 44.) गाह् *gáh*, Per. Fut. गाहिता *gáh-i-tá*, or गाढा *gádhá*. (See § 333, D. 1.)

But अञ् *añj* (though marked अञ्जू *añjú*) must take इ i in the I. aorist. (Pân. VII. 2, 71.) अञ्जिषुः *añjishuh*.

3. In the eight verbs beginning with रध् *radh*. (Pân. VII. 2, 45.)

(26, 84) रध् *radh*, to perish, रधिता *radh-i-tá*, or रद्धा *raddhá*.

(26, 85) नञ् *naś*, to vanish, नञ्जिता *naś-i-tá*, or नञ्जा *nañshjá*.

(26, 86) तृप् *trip*, to delight, तृपिता *tarp-i-tá*, or तर्प्ता *tarptá*, or त्रप्ता *traptá*.

(26, 87) दृप् *dríp*, to be proud, दर्पिता *darp-i-tá*, or दर्प्ता *darptá*, or द्रप्ता *draptá*.

(26, 88) दूह् *druh*, to hate, द्रोहिता *droh-i-tá*, or द्रोग्धा *drogádhá*, or द्रोढा *drođhá*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tá*, or मोग्धा *mogádhá*, or मोढा *mođhá*.

(26, 90) सुह् *snuh*, to vomit, सोहिता *snoh-i-tá*, or सोग्धा *snogádhá*, or सोढा *snodhá*.

(26, 91) सिह् *sih*, to love, सेहिता *sneh-i-tá*, or सेग्धा *snegádhá*, or सेढा *sneđhá*.

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 त् *ta*. (Pân. VII. 2, 46; 47.)

इ i may or may not be inserted:

II. Before certain *árdhadhátukas* only:

1. Before *árdhadhátukas* beginning with ऋ r:

In the verbs इष् *ish* (Tud only), सह् *sah*, लुब् *lubh*, रुष् *rush*, रिष् *rish*. (Pân. VII. 2, 48.)

2. Before *árdhadhátukas* beginning with स् *s*, but not in the aorist:  
In the verbs कृत् *krit*, to cut; चृत् *chrit*, to kill; खृद् *chhrid*, to play;  
तृद् *trid*, 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 चृ *ri*. (Pāṇ. VII. 2, 41.)  
In the verbs ending in इव् *iv*, and in च्वृ *ridh*, भ्रस्व् *bhrasj*, दम् *dambh*,  
स्रि *sri*, स्वृ *svri*, यु *yu*, ऊर्णु *úrṇu*, भृ *bhri* (Bhú 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 I. aorist  
(सिच् *sich*) in the *Ātmanepada*:  
In the verb वृ *vri*, and all verbs ending in चृ *ri* (Pāṇ. VII. 2, 42). The  
चृ *ri* is changed into ईर् *ir* or ऊर् *ur*.  
In verbs ending in चृ *ri* and beginning with a conjunct consonant.  
(Pāṇ. VII. 2, 43.)
5. Before the gerundial termination त्वा *tvā*:  
In verbs having a technical उ *u*. (Pāṇ. VII. 2, 56.)  
ज्ञन् *śam* (ज्ञन् *śamu*), ज्ञान्त्वा *śamitvā* or ज्ञात्वा *śāntvā*.
6. Before the gerundial termination त्वा *tvā* and the participle in त्ता *ta*:  
In the verb क्लिञ् *kliṣ*. (Pāṇ. VII. 2, 50.)  
क्लिञ्शित्वा *klīṣitvā* or क्लिञ्शित्वा *klīṣitvā*, क्लिञ्शितः *klīṣitaḥ* or क्लिञ्शितः *klīṣitaḥ*.  
In the verb पू *pā*. (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 त्ता *ta* or न्ना *na*\*:  
In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII.  
2, 27.)  
ज्ञन् *śam*, to quiet, ज्ञांतः *śāntaḥ* or ज्ञमितः *śamitaḥ*.  
पूरं *pūr*, to fill, पूर्यः *pūryaḥ* 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 *chhaditaḥ*.  
ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.  
रुद् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)  
अम् *am*, to go, आंतः *āntaḥ* or अमितः *amitaḥ*.  
त्वरं *tvar*, to hasten, त्वर्यः *tvaryaḥ* or त्वरितः *tvaritaḥ*.  
संपुद् *saṅghush*, to shout, संपुष्टः *saṅghuṣṭaḥ* or संपुषितः *saṅghuṣitaḥ*.  
(See § 333, D. 2.)  
आस्वन् *āsvan*, to sound, आस्वांतः *āsvāntaḥ* or आस्वनितः *āsvanitaḥ*. (See  
§ 333, D. 2.)

\* See also § 333, D. 2, note.

हृष् *hrish*, to rejoice, हृष्टः *hrishṭaḥ* or हृषितः *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, अपचितः *apachitaḥ* or अपचायितः *apachāyitaḥ* \*.

8. Before the participle of the reduplicated perfect in वस् *vas* :

In the verbs गन् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān* †.

हन् *han*, to kill, जघ्निवान् *jaghnivān* or जघन्वान् *jaghanvān*.

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विञ् *viś*, to enter, विविञ्चिवान् *viviśivān* or विविञ्चान् *viviśvān*.

दृञ् *drīś*, to see, ददृञ्चिवान् *dadrīśivān* or ददृञ्चान् *dadrīśvān*.

*Necessary Insertion of इ i.*

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before वस् *vas*, participle of reduplicated perfect :

In the verbs ending in चा *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). अञ् *aś*, to eat, आञ्चिवान् *āśivān*.

In the verb वस् *ghas*, to eat, जञ्चिवान् *jakshivān*.

Other verbs reject it.

2. Before स्य *śya* of the future and conditional :

In all verbs ending in च् *ri*, and in हन् *han* (Pāṇ. VII. 2, 70). In गन् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the I. aorist (सिच् *sich*) :

In the verbs स्तु *stu*, सु *su*, धृ *dhū* in the Parasmaipada (Pāṇ. VII. 2, 72).

Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविषं *astāvisham* ; but in the Ātmanepada, अस्तोषि *astoshi*.

4. Before the terminations of the desiderative (सन् *san*) :

In the verbs कृ *krī*, गृ *grī*, दृ *drī*, धृ *dhri*, and प्रञ् *prachh* (Pāṇ. VII. 2, 75); and in गन् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

In the verbs स्मि *smi*, पू *pū*, च् *ri*, अञ् *añj*, and अञ् *aś*. (Pāṇ. VII. 2, 74.)

5. Before the gerundial त्वा *tvā* and the participial termination त् *ta*. (Pāṇ. VII. 2, 52-54.)

In the verbs वस् *vas*, to dwell; क्षुष् *kshudh*, to hunger; अञ्च *añch*, to worship; लुब् *lubh*, to confound (Dh. P. 28, 22).

6. Before त्वा *tvā* only :

In जृ *jrī*, to grow old; व्रञ्च *vraśch*, to cut. (Pāṇ. VII. 2, 55.)

7. Before च *tha*, 2nd pers. sing. reduplicated perfect :

In अद् *ad*, to eat; च् *ri*, to go; व्ये *vye*, to cover. आदिष *āditha*, against

§ 335, 3; आदिष *āritha*, § 335, 3, note; विव्ययिष *vivyayitha*.

\* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.



§ 339. The vowel इ i thus inserted is never liable to Guṇa or Vṛiddhi.

*Insertion of the long ई î.*

§ 340. Long ई î may be substituted for the short when subjoined to a verb ending in च् इत्, also to वृ वृ, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ तृत्; Per. Fut. तरीता *tarttā* or तरिता *taritā*, &c.; but Perf. 2nd pers. sing. तेरिथ *teritha*; I. Aor. Par. 3rd pers. plur. अतारिषुः *atāriṣuḥ*; Bened. 3rd pers. sing. तरिषीह *tarishīṣṭa*\*.

वृ वृ; Per. Fut. वरीता *varitā* or वरिता *varitā*; but Perf. ववरिथ *vavaritha*; Aor. Par. अवारिषुः *avāriṣuḥ*; Bened. वरिषीह *varishīṣṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ i (Pāṇ. VII. 2, 41-42), which, if used, is liable in the aorist Âtm. to be changed to ई î.

तृ तृत्; Des. तितरिषति *titarishati*; तितरीषति *titarīshati*; तितरीषति *titrshati*; Aor. Âtm. अतरिह *atarishṭa*, अतरीह *atarīshṭa*, and अतीह *atirshṭa*; Bened. तरिषीह *tarishīṣṭa*, तीषीह *tirshīṣṭa*.

वृ वृ; Des. विवरिषते *vivarishate*; विवरीषते *vivarīshate*; ववृषते *vuvrīshate*; Aor. Âtm. अवरिह *avarishṭa*, अवरीह *avarīshṭa*, and अवृष *avṛiṣṭa*; Bened. वरिषीह *varishīṣṭa*, वृषीह *vriṣhīṣṭa*.

The verb ग्रह् *grah*, too, takes the long ई î, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. ग्रहीता *grāhītā*; Inf. ग्रहीतुं *grāhītum*; but Perf. जगृह्मि *jagrīhima*.

*Periphrastic Perfect.*

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आम् *ām* (an accusative termination of a feminine abstract noun in आ *ā*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛi*, to do, भू *bhū*, to be, or अस् *as*, to be.

उद् *und*, to wet, उदां चकार, अभूव, आस, *undām chakāra, babhūva, āsa*.

चकास् *chakās*, to shine, चकासां चकार, अभूव, आस, *chakāsām chakāra, babhūva, āsa*.

बोधय *bodhaya*, to make known, बोधयां चकार, अभूव, आस, *bodhayām chakāra, babhūva, āsa*.

After verbs which are used in the Âtmanepada, the auxiliary verb कृ *kṛi* is conjugated as Âtmanepada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एषते *edhate*, he grows,

एषां चक्रे *edh-ām chakre*; but अभूव *babhūva* and आस *āsa*.

In the passive all three auxiliary verbs follow the Âtmanepada.

\* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीषीह *varīshīṣṭa*, अतरीषीह *atarīshīṣṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

§ 343. Intensive bases which can take Guṇa, take it before चां *ām*; desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवां चकार *bobhav-ām chakāra*.  
But बुबोधिष् *bubodhiṣh*, desiderative base of बुध् *budh*, बुबोधिवां चकार &c.  
*bubodhiṣhām chakāra* &c.

*Paradigms of the Reduplicated Perfect.*

1. Verbal bases in चा *d*, requiring intermediate इ *i*.

PARASMAIPADA.			ÂTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधी <i>dadhan</i>	दधिव <i>dadhiva</i>	दधिम <i>dadhima</i>	दधे <i>dadhe</i>	दधिवहे <i>dadhivahe</i>	दधिमहे <i>dadhimahē</i>
2. { दधाप <i>dadhdtha</i> or दधिष <i>dadhiṣa</i> *	दधपुः <i>dadhatuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣhe</i>	दधापे <i>dadhdthe</i>	दधिष्ये <i>dadhidhve</i>
3. दधी <i>dadhan</i>	दधतुः <i>dadhatuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadhdte</i>	दधिरे <i>dadhire</i>

2. Verbal bases in इ *i* and ई *ī*, preceded by one consonant, and requiring intermediate इ *i*.

नी <i>nī</i> , to lead.					
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. { निनाय <i>nindya</i> or निय <i>ninaya</i>	निनियव <i>ninyiva</i>	निनियम <i>ninyima</i>	निये <i>ninye</i>	निनियवहे <i>ninyivahe</i>	निनियमहे <i>ninyimahē</i>
2. { निनेष <i>ninetha</i> or निनियिष <i>ninayitha</i> *	निनियपुः <i>ninyatuḥ</i>	निन्य <i>ninya</i>	निनियेषे <i>ninyiṣhe</i>	निन्यापे <i>ninydthe</i>	निनियेष्ये or °द्वे (§ 105) <i>ninyidhve</i> or <i>-dhve</i>
3. निनाय <i>nindya</i>	निनियतुः <i>ninyatuḥ</i>	निन्युः <i>ninyuḥ</i>	निये <i>ninye</i>	निन्याते <i>ninydte</i>	निनियरे <i>ninyire</i>

3. Verbal bases in ष्टु *ṣṭu*, preceded by one consonant, and requiring intermediate इ *i*.

धृ <i>dhṛi</i> , to hold.					
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. { दधार <i>dadhāra</i> or दधर <i>dadhara</i>	दधिव <i>dadhiva</i>	दधिम <i>dadhima</i>	दधे <i>dadhe</i>	दधिवहे <i>dadhivahe</i>	दधिमहे <i>dadhimahē</i>
2. दधर्ष <i>dadhartha</i> *	दधपुः <i>dadhratuḥ</i>	दध <i>dadhra</i>	दधिषे <i>dadhrishe</i>	दधापे <i>dadhdthe</i>	दधिष्ये or °द्वे <i>dadhridhve</i> or <i>-dhve</i>
3. दधार <i>dadhāra</i>	दधतुः <i>dadhratuḥ</i>	दधुः <i>dadhruḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadhdte</i>	दधिरे <i>dadhire</i>

4. Verbal bases in ष्टु *ṣṭu*, preceded by one consonant, not admitting intermediate इ *i*.

कृ <i>krī</i> , to do.					
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. { चकार <i>chakāra</i> or चकर <i>chakara</i>	चकृव <i>chakriva</i>	चकृम <i>chakrīma</i>	चक्रे <i>chakre</i>	चकृवहे <i>chakrivahe</i>	चकृमहे <i>chakrīmahē</i>
2. चकर्ष <i>chakartha</i>	चकृपुः <i>chakratuḥ</i>	चक्र <i>chakra</i>	चकृषे <i>chakriṣhe</i>	चक्रापे <i>chakrdthe</i>	चकृष्ये <i>chakriḍhve</i>
3. चकार <i>chakāra</i>	चकृतुः <i>chakratuḥ</i>	चक्रुः <i>chakruḥ</i>	चक्रे <i>chakre</i>	चक्राते <i>chakrdte</i>	चक्रिरे <i>chakrīre</i>

\* § 335, 2, and § 335, 3, note †.

5. Verbal bases in इ i or ई ē, preceded by two consonants, and requiring intermediate इ i.

क्री kṛī, to buy.

1.	{ चिक्राय <i>chikrāya</i> or चिक्रय <i>chikraya</i>	चिक्रियिष <i>chikriyīṣa</i>	चिक्रियिम <i>chikriyīma</i>	चिक्रिये <i>chikriye</i>	चिक्रियिषहे <i>chikriyīṣahe</i>	चिक्रियिमहे <i>chikriyīmahe</i>
2.	{ चिक्रेष <i>chikreṣa</i> or चिक्रियिष <i>chikrayiṣa</i>	चिक्रिययुः <i>chikriyayuh</i>	चिक्रिय <i>chikriya</i>	चिक्रियिषे <i>chikriyīṣhe</i>	चिक्रियाषे <i>chikriyādhe</i>	चिक्रियिष्वे or ँ <i>chikriyīṣve or -āve</i>
3.	चिक्राय <i>chikrāya</i>	चिक्रियतुः <i>chikriyatuh</i>	चिक्रियुः <i>chikriyuh</i>	चिक्रिये <i>chikriye</i>	चिक्रियाते <i>chikriyāte</i>	चिक्रियिरे <i>chikriyire</i>

6. Verbal bases in उ u or ऊ ū, preceded by one or two consonants, and requiring intermediate इ i.

यु yu, to join.

1.	{ युयाव <i>yuyāva</i> or युयव <i>yuyava</i>	युयुविष <i>yuyuvīṣa</i>	युयुविम <i>yuyuvīma</i>	युयुवे <i>yuyuve</i>	युयुविषहे <i>yuyuvīṣahe</i>	युयुविमहे <i>yuyuvīmahe</i>
2.	युयविष <i>yuyaviṣa</i> *	युयुवयुः <i>yuyuvayuh</i>	युयुव <i>yuyuva</i>	युयुविषे <i>yuyuvīṣhe</i>	युयुवाषे <i>yuyuvādhe</i>	युयुविष्वे or ँ <i>yuyuvīṣve or -āve</i>
3.	युयाव <i>yuyāva</i>	युयुवतुः <i>yuyuvatuh</i>	युयुवुः <i>yuyuvuh</i>	युयुवे <i>yuyuve</i>	युयुवाते <i>yuyuvāte</i>	युयुविरे <i>yuyuvire</i>

7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i.

स्तु stu, to praise.

1.	{ तुष्टाव <i>tushṭāva</i> or तुष्टव <i>tushṭava</i>	तुष्टुव <i>tushṭuva</i>	तुष्टुम <i>tushṭuma</i>	तुष्टुवे <i>tushṭuve</i>	तुष्टुवहे <i>tushṭuvahe</i>	तुष्टुमहे <i>tushṭumahe</i>
2.	तुष्टोष <i>tushṭoṣa</i> †	तुष्टुवयुः <i>tushṭuvayuh</i>	तुष्टुव <i>tushṭuva</i>	तुष्टुवे <i>tushṭuṣhe</i>	तुष्टुवाषे <i>tushṭuvādhe</i>	तुष्टुव्वे <i>tushṭuvdve</i>
3.	तुष्टाव <i>tushṭāva</i>	तुष्टुवतुः <i>tushṭuvatuh</i>	तुष्टुवुः <i>tushṭuvuh</i>	तुष्टुवे <i>tushṭuve</i>	तुष्टुवाते <i>tushṭuvāte</i>	तुष्टुविरे <i>tushṭuvire</i>

8. Verbal bases in स्त्रि ṣtri, preceded by two consonants, and requiring intermediate इ i.

स्तृ ṣtri, to spread.

1.	{ तस्तार <i>tastāra</i> or तस्तार <i>tastara</i>	तस्तरिष <i>tastariṣa</i>	तस्तरिम <i>tastarīma</i>	तस्तरे <i>tastare</i>	तस्तरिषहे <i>tastariṣahe</i>	तस्तरिमहे <i>tastarīmahe</i>
2.	तस्तार्यै <i>tastārthā</i>	तस्तरयुः <i>tastarayuh</i>	तस्तर <i>tastara</i>	तस्तरिषे <i>tastariṣhe</i>	तस्तराषे <i>tastarādhe</i>	तस्तरिष्वे or ँ <i>tastariṣdve or -āve</i>
3.	तस्तार <i>tastāra</i>	तस्तरतुः <i>tastaratuh</i>	तस्तरुः <i>tastaruh</i>	तस्तरे <i>tastare</i>	तस्तराते <i>tastarāte</i>	तस्तरिरे <i>tastarire</i>

9. Verbal bases in कृ ṛ, requiring intermediate इ i.

कृ ṛ, to scatter.

1.	{ चकार <i>chakāra</i> or चकर <i>chakara</i>	चकरिष <i>chakarīṣa</i>	चकरिम <i>chakarīma</i>	चकरे <i>chakare</i>	चकरिषहे <i>chakarīṣahe</i>	चकरिमहे <i>chakarīmahe</i>
2.	चकरिष <i>chakarīṣa</i>	चकरयुः <i>chakarayuh</i>	चकर <i>chakara</i>	चकरिषे <i>chakarīṣhe</i>	चकराषे <i>chakarādhe</i>	चकरिष्वे or ँ <i>chakarīṣdve or -āve</i>
3.	चकार <i>chakāra</i>	चकरतुः <i>chakarātuh</i>	चकरुः <i>chakaruh</i>	चकरे <i>chakare</i>	चकराते <i>chakarāte</i>	चकरिरे <i>chakarire</i>

\* If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोष *yuyōṣa*. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

† Bharadvāja might allow तुष्टविष *tushṭaviṣa* even against Pān. VII. 2, 13.

10. Verbal bases in consonants, requiring intermediate इ i.

तुद् *tud*, to strike.

1.	तुतोद् <i>tutoda</i>	तुतुदिष <i>tutudīva</i>	तुतुदिम <i>tutudīma</i>	तुतुदे <i>tutude</i>	तुतुदिषहे <i>tutudīvahe</i>	तुतुदिमहे <i>tutudīmahe</i>
2.	तुतोदिष <i>tutodītha</i>	तुतुदधुः <i>tutudathuḥ</i>	तुतुद <i>tutuda</i>	तुतुदिषे <i>tutudīshe</i>	तुतुदाषे <i>tutuddīthe</i>	तुतुदिष्ये <i>tutudīdhye</i>
3.	तुतोद् <i>tutoda</i>	तुतुदतुः <i>tutudatuḥ</i>	तुतुदुः <i>tutuduḥ</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddāte</i>	तुतुदिरे <i>tutudīre</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>tatana</i>	तेनिष <i>teniva</i>	तेनिम <i>tenima</i>	तेने <i>tene</i>	तेनिषहे <i>tenivahe</i>	तेनिमहे <i>tenimahe</i>
2.	तेनिष <i>tenitha</i>	तेनधुः <i>tenathuḥ</i>	तेन <i>tena</i>	तेनिषे <i>tenīshe</i>	तेनाषे <i>tendīthe</i>	तेनिष्ये <i>tenīdhye</i>
3.	ततान <i>tatāna</i>	तेनतुः <i>tenatuḥ</i>	तेनुः <i>tenuḥ</i>	तेने <i>tene</i>	तेनाते <i>tendāte</i>	तेनिरे <i>tenīre</i>

12. Verbal bases in consonants, having *Samprasāraṇa*, and requiring इ i.

यञ् *yaj*, to sacrifice.

1.	{ इयाञ् <i>iyāja</i> or इयञ् <i>iyaja</i>	ईजिष <i>jīva</i>	ईजिम <i>jīma</i>	ईजे <i>jīe</i>	ईजिषहे <i>jīvahe</i>	ईजिमहे <i>jīmahe</i>
2.	{ इयञ् <i>iyashṭha</i> or इयजिष <i>iyajīṣha</i>	ईजधुः <i>jīathuḥ</i>	ईज <i>jīa</i>	ईजिषे <i>jīṣhe</i>	ईजाषे <i>jīdīthe</i>	ईजिष्ये <i>jīdīdhye</i>
3.	इयाञ् <i>iyāja</i>	ईजतुः <i>jīatuḥ</i>	ईजुः <i>jīuḥ</i>	ईजे <i>jīe</i>	ईजाते <i>jīdāte</i>	ईजिरे <i>jīre</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1.	{ जघान् <i>jaghāna</i> or जघन <i>jaghana</i>	जग्निष <i>jagnīva</i>	जग्निम <i>jagnīma</i>	जग्ने <i>jagne</i>	जग्निषहे <i>jagnīvahe</i>	जग्निमहे <i>jagnīmahe</i>
2.	{ जघञ् <i>jaghantha</i> or जघनिष <i>jaghanīṣha</i>	जग्नधुः <i>jagnīathuḥ</i>	जग्न <i>jagnīa</i>	जग्निषे <i>jagnīṣhe</i>	जग्न्याषे <i>jagnīdīthe</i>	जग्निष्ये <i>jagnīdīdhye</i>
3.	जघान् <i>jaghāna</i>	जग्नतुः <i>jagnīatuḥ</i>	जग्नुः <i>jagnīuḥ</i>	जग्ने <i>jagne</i>	जग्न्याते <i>jagnīdīte</i>	जग्निरि <i>jagnīre</i>

14. Verbal base भू *bhū* (irregular).

1.	बभूव <i>babhūva</i>	बभूविष <i>babhūvīva</i>	बभूविम <i>babhūvīma</i>	बभूवे <i>babhūve</i>	बभूविषहे <i>babhūvīvahe</i>	बभूविमहे <i>babhūvīmahe</i>
2.	बभूविष <i>babhūvīṣha</i>	बभूवधुः <i>babhūvāthuḥ</i>	बभूव <i>babhūva</i>	बभूविषे <i>babhūvīṣhe</i>	बभूवाषे <i>babhūvādīthe</i>	बभूविष्ये or ु <i>babhūvīdīdhye or -dhye</i>
3.	बभूव <i>babhūva</i>	बभूवतुः <i>babhūvātuḥ</i>	बभूवुः <i>babhūvuḥ</i>	बभूवे <i>babhūve</i>	बभूवाते <i>babhūvādīte</i>	बभूविरि <i>babhūvīre</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 *Guna*, but, under special circumstances, likewise by *Vṛiddhi*, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing *चृ ri* to *ईr*, 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 first set comprises :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive *Âtmanepada*.

(Except bases ending in conson. or *चृ ri*, and not taking interm. इ i. Pāp. I. 2, 11; 12. VII. 2, 42.)

5. The First Aorist, I. II.
- (Except First Aor. II. *Âtm.* of verbs ending in conson., *चृ ri*, or *आ d.*)

The second set comprises :

1. The Participle in *त् ta* (unless it takes intermediate इ i).
  2. The Gerund in *त्वा tvā* (unless it takes intermediate इ i).
  3. The Passive.
  4. The Benedictive *Parasmaipada*.
  5. The First Aorist, IV.
  6. The Second Aorist.
- (Except verbs in *चृ ri*, &c.)

Note—Among derivative verbs, causatives strengthen their base, intensives do not strengthen it, and desideratives admit of both, according to general rules to be stated hereafter.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. <i>Âtm.</i> (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीह	अभविह <i>Âtm.</i>
<i>bhū</i>	<i>bho</i>	<i>bhavishyati</i>	<i>abhavishyat</i>	<i>bhavita</i>	<i>bhavishshā</i>	<i>abhavishṭa</i>
तुद्	तोद्	तोत्स्यति	अतोत्स्यत्	तोत्सा	(तुत्सीह)	अतोत्सीत्
<i>tud</i>	<i>tod</i>	<i>totsyati</i>	<i>atotsyat</i>	<i>tottā</i>	( <i>tutshshā</i> )	<i>atautsṭ</i>
दिच्	देच्	देविष्यति	अदेविष्यत्	देविता	देविषीह	अदेवीत्
<i>div</i>	<i>dev</i>	<i>devishyati</i>	<i>adevishyat</i>	<i>devitā</i>	<i>devishshā</i>	<i>adevṭ</i>
चुर्	चोरच्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीह	
<i>chur</i>	<i>choray</i>	<i>chorayishyati</i>	<i>achorayishyat</i>	<i>chorayitā</i>	<i>chorayishshā</i>	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीह	अकरीत्
<i>kṛ</i>	<i>kar</i>	<i>karishyati</i>	<i>akarishyat</i>	<i>karitā</i>	<i>karishshā</i>	<i>akṛṭ</i>

सु	सो	सोष्यति	असोष्यत्	सोता	सोषीह	असापीत्
<i>su</i>	<i>so</i>	<i>soshyati</i>	<i>asoshyat</i>	<i>sotā</i>	<i>soshīshṭa</i>	<i>asāpītt</i>
तन्	तन्	तनिष्यति	अतनिष्यत्	तनिता	तनिषीह	अतनीत् or अतानीत्
<i>tan</i>	<i>tan</i>	<i>tanishyati</i>	<i>atanishyat</i>	<i>tanitā</i>	<i>tanishīshṭa</i>	<i>atanītt or atānītt</i>
क्री	क्रे	क्रेष्यति	अक्रेष्यत्	क्रेता	क्रेषीह	अक्रेषीत्
<i>krī</i>	<i>kre</i>	<i>kreshyati</i>	<i>akreshyat</i>	<i>kreṭā</i>	<i>kreshīshṭa</i>	<i>akraishītt</i>
द्विष्	द्वेष्	द्वेष्यति	अद्वेष्यत्	द्वेषा	(द्विषीह)	
<i>dvish</i>	<i>dvesh</i>	<i>dvekshyati</i>	<i>advekshyat</i>	<i>dveshā</i>	<i>(dvīshīshṭa)</i>	
हु	हो	होष्यति	अहोष्यत्	होता	होषीह	अहोषीत्
<i>hu</i>	<i>ho</i>	<i>hoshyati</i>	<i>ahoshyat</i>	<i>hotā</i>	<i>hoshīshṭa</i>	<i>ahaushītt</i>
रुध्	रोध्	रोष्यति	अरोष्यत्	रोडा	(रुसीह)	अरोसीत्
<i>rudh</i>	<i>rodh</i>	<i>rotsyati</i>	<i>arotsyat</i>	<i>roddā</i>	<i>(rutsīshṭa)</i>	<i>arautītt</i>
कृ	Caus. कारय्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीह	
<i>krī</i>	<i>kāray</i>	<i>kārayishyati</i>	<i>akārayishyat</i>	<i>kārayitā</i>	<i>kārayīshīshṭa</i>	
कृ	Des. चिक्रीर्ष	चिक्रीर्षिष्यति	अचिक्रीर्षिष्यत्	चिक्रीर्षिता	चिक्रीर्षिषीह	अचिक्रीर्षीत्
<i>krī</i>	<i>chikrīrsh</i>	<i>chikrīrshishyati</i>	<i>achikrīrshishyat</i>	<i>chikrīrshitā</i>	<i>chikrīrshīshīshṭa</i>	<i>achikrīrshītt</i>
कृ	Int. चेक्रीय्	चेक्रीयिष्यते	अचेक्रीयिष्यत	चेक्रीयिता	चेक्रीयिषीह	अचेक्रीयिह
<i>krī</i>	<i>chekrīy</i>	<i>chekrīyishyate</i>	<i>achekrīyishyata</i>	<i>chekrīyitā</i>	<i>chekrīyīshīshṭa</i>	<i>achekrīyīshṭa</i>

II. Root.	Base not strengthened.	Part. <i>ṛta</i> , without इ॑.	Ger. <i>ṛtā</i> <i>tvā</i> , without इ॑.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and II. <i>Ātm.</i>
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
<i>bhū</i>	<i>bhū</i>	<i>bhūtaḥ</i>	<i>bhūtvā</i>	<i>bhūyate</i>	<i>bhūyāt</i>	<i>abhūt</i>	
तुद्	तुद्	तुप्तः	तुप्त्वा	तुप्यते	तुप्यात्		अतुप्त
<i>tud</i>	<i>tud</i>	<i>tunnah</i>	<i>tutvā</i>	<i>tudyate</i>	<i>tudyāt</i>		<i>atutta</i>
कृ	कीर्	कीर्यः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्य
<i>krī</i>	<i>kīr</i>	<i>kīrṇah</i>	<i>kīrtvā</i>	<i>kīryate</i>	<i>kīryāt</i>		<i>akrīrshā</i>
{ दिव् <i>div</i>	{ दिव् <i>div</i> <sup>1</sup>	{ द्यूतः <i>dyūtaḥ</i>	{ द्यूत्वा <i>dyūtvā</i>	{ दीप्यते <i>dīpyate</i> <sup>2</sup>	{ दीप्यात् <i>dīpyāt</i>		
{ पुष् <i>push</i>	{ पुष् <i>push</i>	{ पुष्टः <i>pushṭah</i>	{ पुष्ट्वा <i>pushṭvā</i>	{ पुष्यते <i>pushyate</i>	{ पुष्यात् <i>pushyāt</i>	{ अपुषत् <i>apushat</i>	
चुर्	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूचुरत्	
<i>chur</i>	<i>(choray)</i>	<i>(choritah)</i>	<i>(chorayitvā)</i>	<i>(choryate)</i>	<i>(ahoryāt)</i>	<i>achūchurat</i>	
सु	सु	सुतः	सुत्वा	सूयते <sup>3</sup>	सूयात्		
<i>su</i>	<i>su</i>	<i>sutaḥ</i>	<i>sutvā</i>	<i>sūyate</i>	<i>sūyāt</i>		
तन्	तन् & त	ततः	तत्वा <sup>4</sup>	तन्यते <sup>5</sup>	तन्यात्		अतत
<i>tan</i>	<i>tan &amp; ta</i>	<i>tataḥ</i>	<i>tatvā</i>	<i>tanyate</i>	<i>tanyāt</i>		<i>atata</i>
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीय्यात्		
<i>krī</i>	<i>krī</i>	<i>krītaḥ</i>	<i>krītvā</i>	<i>krīyate</i>	<i>krīyāt</i>		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विषत्
<i>dvish</i>	<i>dvish</i>	<i>dvishṭah</i>	<i>dvishṭvā</i>	<i>dvishyate</i>	<i>dvishyāt</i>		<i>advīkshat</i>
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
<i>hu</i>	<i>hu</i>	<i>hutaḥ</i>	<i>hutvā</i>	<i>hūyate</i>	<i>hūyāt</i>		

<sup>1</sup> Or द्यू *dyū*.

<sup>2</sup> § 143.

<sup>3</sup> See rules on the formation of the passive base.

<sup>4</sup> Or तनित्वा *tanitvā*.

<sup>5</sup> Or तन्यते *tāyate*.

रुध्	रुध्	रुद्धः	रुद्धा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
<i>rudh</i>	<i>rudh</i>	<i>ruddhaḥ</i>	<i>ruddhā</i>	<i>rudhyate</i>	<i>rudhyāt</i>	<i>arudhat</i>	<i>aruddha</i>
कृ	Caus. कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचीकरत्	
<i>kṛi</i>	<i>kāray</i>	<i>kāritaḥ</i>	<i>kārayitvā</i>	<i>kāryate</i>	<i>kāryāt</i>	<i>achīkarat</i>	
कृ	Des. चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
<i>kṛi</i>	<i>chikīrṣe</i>	<i>chikīrṣitaḥ</i>	<i>chikīrṣitvā</i>	<i>chikīrṣyate</i>	<i>chikīrṣyāt</i>		
कृ	Int. चेक्रीय्	चेक्रीयितः	चेक्रीयित्वा				
<i>kṛi</i>	<i>chekrīy</i>	<i>chekrīyitaḥ</i>	<i>chekrīyitvā</i>				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vriddhi, like मृज् *mṛij*, by lengthening, like गुह् *guh*, by transposition, like मृज् *mṛij*, by changing इ i into आ ā, like मि *mi*, by nasalization, like नञ् *naḥ*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.	
मृज्	मार्ज <sup>1</sup>	मार्ज्यति	अमार्ज्यत्	मार्जे	मार्जिषीह	अमार्जीत्	
<i>mṛij</i>	<i>māraj</i>	<i>mārjshyati</i>	<i>amārjshyat</i>	<i>mārshṭā</i>	<i>mārjishṭshṭa</i>	<i>amārjshṭ</i>	
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृषीह)	अमार्जीत्	
		<i>mārjishyati</i>	<i>amārjishyat</i>	<i>mārjitā</i>	<i>(mṛikshṭshṭa)</i>	<i>amārjṭ</i>	
गुह्	गूह <sup>2</sup>	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुषीह)		
<i>guh</i>	<i>gūh</i>	<i>ghokshyati</i>	<i>aghokshyat</i>	<i>goḍhā</i>	<i>(ghukshṭshṭa)</i>		
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीह	अगूहीत्	
		<i>gūhishyati</i>	<i>agūhishyat</i>	<i>gūhitā</i>	<i>gūhishṭshṭa</i>	<i>agūhṭ</i>	
मृज्	स्रज <sup>3</sup>	स्रक्ष्यति	अस्रक्ष्यत्	स्रहा		अस्राक्षीत्	
<i>mṛij</i>	<i>sraj</i>	<i>sraکشyati</i>	<i>asraکشyat</i>	<i>sraशṭā</i>		<i>asraक्षṭ</i>	
मि	मा <sup>4</sup>	मास्यति	अमास्यत्	माता	मासीह	अमासीत्	
<i>mi</i>	<i>mā</i>	<i>māsyati</i>	<i>amāsyat</i>	<i>mātā</i>	<i>māśshṭa</i>	<i>amāśṭ</i>	
नञ्	नंञ <sup>5</sup>	नंक्ष्यति	अनंक्ष्यत्	नंहा			
<i>naḥ</i>	<i>naṅṅ</i>	<i>naṅṅshyati</i>	<i>anaṅṅshyat</i>	<i>naṅṅhā</i>			
संस्	संस् <sup>6</sup>	संसिष्यते	असंसिष्यत्	संसिता	संसिषीह	असंसिह	
<i>sraṅs</i>	<i>sraṅs</i>	<i>sraṅsishyate</i>	<i>asraṅsishyat</i>	<i>sraṅsitā</i>	<i>sraṅsishṭshṭa</i>	<i>asraṅsishṭ</i>	
बंध्	बंध्	भन्त्यति	अभन्त्यत्	बन्धा		अभांसीत्	
<i>bandh</i>	<i>bandh</i>	<i>bhantshyati</i>	<i>abhantshyat</i>	<i>bandhā</i>		<i>abhāntṣṭ</i>	
II. Root.	Base not strengthened.	Part. ते ta, without इ i.	Ger. त्वा tvā, without इ i.	Passive.	Ben. Par.	Sec. Aor.	First Aor. IV. and II. Âtm.
मृज्	मृज्	मृष्टः	मृष्टा <sup>7</sup>	मृज्यते	मृज्यात्		
<i>mṛij</i>	<i>mṛij</i>	<i>mṛishṭaḥ</i>	<i>mṛishṭā</i>	<i>mṛijyate</i>	<i>mṛijyāt</i>		
गुह्	गुह्	गूढः <sup>8</sup>	गूढा	गुह्यते	गुह्यात्		अघुक्षत्
<i>guh</i>	<i>guh</i>	<i>gūḍhaḥ</i>	<i>gūḍhā</i>	<i>guhate</i>	<i>guhāt</i>		<i>aghukshat</i>

<sup>1</sup> Pāp. VII. 2, 114.

<sup>2</sup> Pāp. VI. 4, 89.

<sup>3</sup> Pāp. VI. 1, 58.

<sup>4</sup> Pāp. VI. 1, 50.

<sup>5</sup> Pāp. VII. 1, 60.

<sup>6</sup> Pāp. VI. 4, 24.

<sup>7</sup> But with इ i, मार्जित्वा *mārjitvā*, not मर्जित्वा *mārjitvā*.

<sup>8</sup> As to the long ऊ ā, see § 128.

सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
<i>sr̥ij</i>	<i>sr̥ij</i>	<i>sr̥ishṭaḥ</i>	<i>sr̥ishṭvā</i>	<i>sr̥ijyate</i>	<i>sr̥ijyāt</i>	
मि	मि	मिताः	मित्वा	मीयते	मेयात्	
<i>mi</i>	<i>mi</i>	<i>mitaḥ</i>	<i>mitvā</i>	<i>mīyate</i>	<i>mēyāt</i>	
नश्	नश्	नष्टः	नष्टा*	नश्यते	नश्यात्	अनश्यात्
<i>naś</i>	<i>naś</i>	<i>nashṭaḥ</i>	<i>nashṭvā</i>	<i>naśyate</i>	<i>naśyāt</i>	<i>anaśyāt</i>
स्रस्	स्रस्	स्रस्तः †	स्रस्त्वा ‡	स्रस्यते	स्रस्यात्	अस्रस्यात्
<i>sras̥</i>	<i>sras̥</i>	<i>srastāḥ</i>	<i>srastvā</i>	<i>sras̥yate</i>	<i>sras̥yāt</i>	<i>asras̥yāt</i>
बध्	बध्	बद्धः	बद्धा	बध्यते	बध्यात्	
<i>bandh</i>	<i>bandh</i>	<i>baddhaḥ</i>	<i>baddhvā</i>	<i>badhyate</i>	<i>badhyāt</i>	

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73—108) do not strengthen their base; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyati*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *akuṭīṭ* (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; ऊर्णुवित् *ūrṇuvit* or ऊर्णुविता *ūrṇuvitā* (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, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

\* Or नष्टा *naśhvā*.

† Roots which thus may drop their nasal, are written in the Dhātupāṭha with their nasal, स्रस् or स्रस्त्वा *sras̥* : 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, v.). वृहि *vr̥hi*, वृहति *vr̥hiti*, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वरहयति *varhayaṭi*, but वृहित्वा *vr̥hītvā*. रञ्ज् *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, v.). The same root, like some others, drops its nasal before *sāravadhātuka* affixes; रजति *rajati*, &c. (Pāṇ. VI. 4, 26). अञ्च *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 *añchitāḥ*, worshipped; otherwise अञ्च *añch* or अञ्चिन्तः *añchintāḥ*, bent.

‡ Or स्रसित्वा *sras̥sitvā*.



## 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>	इष्मं or इदं <i>idham</i> or <i>idham</i>
ईत् <i>ī</i> *	इष्टं <i>ishṭam</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>	स्य <i>sva</i>	स्य <i>sma</i>	सि <i>si</i>	स्यहि <i>svahi</i>	स्यमहि <i>smahi</i>
सीः <i>sīḥ</i>	सं <i>stam</i> or <i>tam</i>	स्य <i>sta</i> or <i>ta</i>	स्याः <i>sthāḥ</i> or <i>थाः <i>thāḥ</i></i>	सायां <i>sāthām</i>	ध्वं <i>dhvam</i> or <i>द्वं <i>dhvam</i></i>
सीत् <i>sīt</i>	सां <i>sām</i> or <i>tām</i>	सुः <i>suḥ</i>	स्य <i>sta</i> or <i>ta</i>	सातां <i>sātām</i>	सत <i>sata</i>

3.

## Third Form.

There are some verbs which add स *s* to the end of the root before taking the terminations of the Aorist, and which after this स *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-īḥ</i> (originally for सिषीः <i>s-i-īḥ</i> )	सिष्टं <i>s-ishṭam</i>	सिष्ट <i>s-ishṭa</i>
सीत् <i>s-ī</i> (originally for सिषीत् <i>s-i-ī</i> )	सिष्टां <i>s-ishṭām</i>	सिषुः <i>s-ishuḥ</i>

4.

## Fourth Form.

Lastly, there are some few verbs, ending in ज् *ś*, च् *sh*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ri*, which take the following terminations, without an intermediate इ *i* (*ksa*).

## PARASMAIPADA.

## ÂTMANEPADA.

सं <i>sam</i>	साव <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	सावहि <i>sāvahi</i> or <i>वहि <i>vahi</i></i>	सामहि <i>sāmahi</i>
सः <i>sāḥ</i>	सतं <i>sātam</i>	सत <i>sata</i>	सथाः <i>sathāḥ</i> or <i>थाः <i>thāḥ</i></i>	सायां <i>sāthām</i>	सध्वं <i>sadhvam</i> or <i>ध्वं <i>dhvam</i></i>
सत् <i>sat</i>	सातां <i>sātām</i>	सन् <i>san</i>	सत <i>sata</i> or <i>ता <i>ta</i></i>	सातां <i>sātām</i>	संत <i>santa</i>

## Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada†. लू *lū*, to cut, अलाविषं *alāvisham* (Pāṇ. VII. 2, 1).

\* For इषीः *ishīḥ* and इषीत् *ishī*.

† Except सि *svi*, to swell, अस्वयीत् *astvayit*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarit* (Pāṇ. VII. 2, 5). ऊर्यु *ūrnu*, to cover, may or may not take Vṛiddhi; और्युवीत् *auryuvit*, or और्युवीत् *auryuvit*, or और्युवीत् *auryuvit* (Pāṇ. VII. 2, 6).

For final vowel, Guṇa in *Ātmanepada*. लृ *lṛ*, अलविषि *alavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and *Ātm*. बुध् *budh*, to know; Par. अबोधिवं *abodhisham*; *Ātm*. अबोधिषि *abodhishi*.

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, अकणिवं *akāṇisham* or अकणिवं *akāṇisham* (Pāṇ. VII. 2, 7); *Ātm*. अकणिषि *akāṇishi*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिव् *bubodhish*; Aor. अबुबोधिविवं *abubodhishisham*.

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 बेभिद् *bebhidy*; Aor. *Ātm*. अबेभिदिषि *abebhidishi*. भू *bhū*, to be; Int. base बोभूय् *bobhūy*; Aor. *Ātm*. अबोभूयिषि *abobhūyishi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिवं *anamasy-isham* or अनमसिवं *anamas-isham*.

*Special Rules for the Second Form of the First Aorist.*

§ 350. Vṛiddhi in *Parasmaipada*. क्षिप् *kship*, अक्षेपं *akshaiṣam*; शि *śi*, अशेपं *āśaiṣam* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *apākshīt* (Pāṇ. VII. 2, 3).

Guṇa in *Ātmanepada*, if the verb ends in इ, ई, उ, ऊ (not in च्र् *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशेपि *āśeshi*; but क्षिप् *kship*, अक्षिषि *akshīpsi*; कृ *kṛi*, अकृषि *akṛishi*. Final च्र् *ri* becomes ईर् *tr*.

§ 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 अक्षेपं *akshaiṣam*, 3. p. dual अक्षेपं *akshaiṣam*, 2. p. plur. अक्षेपं *akshaiṣam*, of क्षिप् *kship*; 2. p. sing. *Ātm*. अकृषाः *akṛithāḥ*, 3. p. sing. अकृषा *akṛithā*, of कृ *kṛi*, *Ātm*. But from मन्यते *manyate*, अमंस्त *amansta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *dō*, to eut, change their final vowels into इ *i* before the terminations of the *Ātmanepada* (Pāṇ. I. 2, 17). स्था *sthā*, उपास्थित *upāsthi-ta*; उपास्थितातां *upāsthi-shātām*. In the *Parasmaipada* they take the second aorist. (§ 368.)

\* Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the *Parasmaipada*; ज्वल् *jval*, to burn, अज्वालीत् *ajvalī* (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 क्षय् *kshay*, 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 *agrahīt*; स्यम् *syam*, to sound, अस्यमीत् *asyamīt*; व्यय् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षय् *kshay*, to hurt, अक्षयीत् *akshayīt*; श्वास् *śvas*, to breathe, अश्वसीत् *aśvasīt*; अनय् *anay*, to minish, अनयीत् *anayīt*; रग् *rag*, to suspect, अरगीत् *aragīt*. दीधी *dīdhī*, 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 *adaridrīt*.

§ 353. The roots मी *mī* (*mīnāti*), to destroy, मि *mi* (*minoti*), to throw, and दी *dī*, to destroy, change their final vowels into आ *ā* in the *Ātmanepada*; and ली *lī*, to stick, does so optionally. ली *lī*, अलासीत् *alāstī* (§ 358) or अलैषीत् *alāishī*.

§ 354. हन् *han*, to kill, drops its nasal in the *Ātmanepada* (Pāṇ. I. 2, 14); अहत *ahata*, अहसातां *ahasātām*.

§ 355. गन् *gam*, to go, drops its nasal in the *Ātmanepada* optionally (Pāṇ. I. 2, 13); अगत *agata* or अगंस्त *agamsta*. The same rule applies to the benedictive *Ātmanepada*; गसीष्ट *gasīshṭa* 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 *upāyata*, he espoused, or उपायंस्त *upāyamsta* (Pāṇ. I. 2, 16).

*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 मि *mi*, to throw, मी *mī*, to destroy, and ली *lī*, to stick, if taking this form, change likewise their final vowels into आ *ā*. Ex. अमासिषं *amāsisham*, I threw, and I destroyed; अलासिषं *alāsisham* (or अलैषं *alāisham*).

§ 359. Three roots ending in न् *m* take this form; यन् *yam*, to hold, रन् *ram*, to rejoice, नन् *nam*, to bend, Aor. अयंसिषं *ayamsisham*, &c. (Pāṇ. VII. 2, 73).

*Special Rules for the Fourth Form of the First Aorist.*

§ 360. The roots which take this form must end in श् *ś* (except दृञ् *drīś*, to see, Pāṇ. III. 1, 47), ष् *śh*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pāṇ. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root श्लिष् *ślish* takes this form only if it means to embrace (Pāṇ. III. 1, 46); अश्लिषत् *aślikshat*. Other verbs, such as पुन् *push* and श्रुष् *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*

थाः *thāḥ* instead of सथाः *sathāḥ*. 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, yet not in all persons.

Ex. दुह् *duh*; 2. p. sing. *Ātm.* अदुग्धाः *adugdhāḥ* or अधुक्षथाः *adhukshathāḥ*.

3. p. sing. *Ātm.* अदुग्ध *adugdha* or अधुक्षत *adhukshata*.

1. p. dual *Ātm.* अदुग्दहि *aduhvahi* or अधुक्षावहि *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 Âtmanepada.

## PARASMAIPADA.

1. अलाविषं <i>alāv-isham</i>	अलाविष्व <i>alāv-ishva</i>	अलाविष्वहि <i>alāv-ishmah</i>
2. अलावीः <i>alāv-īḥ</i>	अलाविहं <i>alāv-ishṭam</i>	अलाविह <i>alāv-ishṭa</i>
3. अलावीत् <i>alāv-īt</i>	अलाविहां <i>alāv-ishṭām</i>	अलाविषुः <i>alāv-ishuk</i>

## ÂTMANEPADA.

1. अलविषि <i>alav-ishi</i>	अलविष्वहि <i>alav-ishvahi</i>	अलविष्वहि <i>alav-ishmahi</i>
2. अलविहाः <i>alav-ishṭhāḥ</i>	अलविषायां <i>alav-ishṭhām</i>	अलविध्वं <i>alav-idhvam</i> or °द्वं <i>-dhvam</i>
3. अलविह <i>alav-ishṭa</i>	अलविषातां <i>alav-ishṭām</i>	अलविषत <i>alav-ishata</i>

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

## PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्वहि <i>abodh-ishmah</i>
2. अबोधीः <i>abodh-īḥ</i>	अबोधिहं <i>abodh-ishṭam</i>	अबोधिह <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-īt</i>	अबोधिहां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuk</i>

## ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्वहि <i>abodh-ishmahi</i>
2. अबोधिहाः <i>abodh-ishṭhāḥ</i>	अबोधिषायां <i>abodh-ishṭhām</i>	अबोधिध्वं <i>abodh-idhvam</i>
3. अबोधिह <i>abodh-ishṭa</i>	अबोधिषातां <i>abodh-ishṭām</i>	अबोधिषत <i>abodh-ishata</i>

## Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अक्षिप्यं <i>akshaip-sam</i>	अक्षिप्य <i>akshaip-sva</i>	अक्षिप्यहि <i>akshaip-sma</i>
2. अक्षिप्यीः <i>akshaip-sīḥ</i>	अक्षिप्यं <i>akshaip-tam</i> (§ 351)	अक्षिप्य <i>akshaip-ta</i>
3. अक्षिप्यीत् <i>akshaip-sīt</i>	अक्षिप्यं <i>akshaip-tām</i>	अक्षिप्युः <i>akshaip-suk</i>

## ÂTMANEPADA.

1. अक्षिप्यि <i>akship-si</i>	अक्षिप्यहि <i>akship-svahi</i>	अक्षिप्यहि <i>akship-smahi</i>
2. अक्षिप्याः <i>akship-thāḥ</i>	अक्षिप्यायां <i>akship-sāthām</i>	अक्षिप्यं <i>akshib-dhvam</i>
3. अक्षिप्य <i>akship-ta</i>	अक्षिप्यातां <i>akship-sātām</i>	अक्षिप्यत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऋ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

## PARASMAIPADA.

1. अनीषं <i>anaisham</i>	अनीष्व <i>anaishva</i>	अनीष्वहि <i>anaishmah</i>
2. अनीषीः <i>anaishīḥ</i>	अनीषं <i>anaishṭam</i>	अनीष <i>anaishṭa</i>
3. अनीषीत् <i>anaishīt</i>	अनीषं <i>anaishṭām</i>	अनीषुः <i>anaishuk</i>

## ÂTMANEPADA.

1. अनेषि <i>ane-shi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्महि <i>aneshmahi</i>
2. अनेष्ठाः <i>ane-shṭhāḥ</i>	अनेष्ठायां <i>aneshṭhām</i>	अनेद्वं <i>anedhvam</i>
3. अनेष्ट <i>ane-shṭa</i>	अनेष्ठातां <i>aneshṭām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in चृ *ri*; कृ *kri*, to do.  
Vjiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अकार्षे <i>akārsham</i>	अकार्ष्वे <i>akārshva</i>	अकार्ष्महे <i>akārshma</i>
2. अकार्षीः <i>akārshīḥ</i>	अकार्षी <i>akārshīam</i>	अकार्षी <i>akārshīa</i>
3. अकार्षीत् <i>akārshīt</i>	अकार्षी <i>akārshīam</i>	अकार्षुः <i>akārshuḥ</i>

## ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्महि <i>akṛishmahi</i>
2. अकृष्याः <i>akṛishāḥ</i>	अकृष्यायां <i>akṛishāthām</i>	अकृद्वं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृष्यातां <i>akṛishātām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in दा *d*; दा *dā*, to give.

Âtmanepada only; दा *d* changed into इ *i*.

## ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्महि <i>adishmahi</i>
2. अदिष्याः <i>adishāḥ</i>	अदिष्यायां <i>adishāthām</i>	अदिद्वं <i>adidhvam</i>
3. अदित <i>adita</i>	अदिष्यातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in चृ *ri*; स्तृ *strī*, to stretch.

Vjiddhi 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 चृ *ri* changed to ई *rī*. (§ 350.)

## PARASMAIPADA.

अस्तरिषं *astārisham*, &c., like First Form.

First Form,

with इ *i*.

ÂTMANEPADA.

SINGULAR.

Second Form,

without इ *i*.

1. अस्तरिषि or अस्तरीषि <i>astārishi</i> or <i>astārīshi</i>	अस्तीर्षि <i>astīrshi</i>
2. अस्तरिषाः or अस्तरीषाः <i>astārishāḥ</i> or <i>astārīshāḥ</i>	अस्तीर्षाः <i>astīrshāḥ</i>
3. अस्तरिष्ट or अस्तरीष्ट <i>astārishṭa</i> or <i>astārīshṭa</i>	अस्तीर्षी <i>astīrshīa</i>

## DUAL.

1. अस्तरिष्वहि or अस्तरीष्वहि <i>astārishvahi</i> or <i>astārīshvahi</i>	अस्तीर्ष्वहि <i>astīrshvahi</i>
2. अस्तरिष्यायां or अस्तरीष्यायां <i>astārishāthām</i> or <i>astārīshāthām</i>	अस्तीर्ष्यायां <i>astīrshāthām</i>
3. अस्तरिष्यातां or अस्तरीष्यातां <i>astārishātām</i> or <i>astārīshātām</i>	अस्तीर्ष्यातां <i>astīrshātām</i>

## PLURAL.

1. अस्तरिष्महि or अस्तरीष्महि <i>astārishmahi</i> or <i>astārīshmahi</i>	अस्तीर्ष्महि <i>astīrshmahi</i>
2. अस्तरिष्वं <sup>०</sup> द्वं or अस्तरीष्वं <sup>०</sup> द्वं <i>astārīdhvam</i> - <i>dhvam</i> or <i>astārīdhvam</i> - <i>dhvam</i>	अस्तीर्द्वं <i>astīrdhvam</i>
3. अस्तरिषत or अस्तरीषत <i>astārishata</i> or <i>astārīshata</i>	अस्तीर्षत <i>astīrshata</i>

f. Verbs with penultimate चृ *ri*; सृज् *rij*, to let off.  
Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

## PARASMAIPADA.

1. अस्राक्षं <i>asrāksham</i>	अस्राक्ष्वा <i>asrākshva</i>	अस्राक्ष्मा <i>asrākshma</i>
2. अस्राक्षीः <i>asrākshīḥ</i>	अस्राक्षं <i>asrāksham</i>	अस्राक्ष्वा <i>asrākshva</i>
3. अस्राक्षीत् <i>asrākshīt</i>	अस्राक्षं <i>asrāksham</i>	अस्राक्षुः <i>asrākshuh</i>

## ÂTMANEPADA.

1. असृक्षि <i>asṛikshi</i>	असृक्ष्वहि <i>asṛikshvahi</i>	असृक्ष्महि <i>asṛikshmahi</i>
2. असृक्षाः <i>asṛikshāḥ</i>	असृक्षायां <i>asṛikshāthām</i>	असृक्ष्वं <i>asṛikshvam</i>
3. असृक्षत् <i>asṛikshat</i>	असृक्षातां <i>asṛikshātām</i>	असृक्षत <i>asṛikshata</i>

g. Verbs ending in ह् *h*; दह् *dah*, to burn.

## PARASMAIPADA.

1. अधाक्षं <i>adhāksham</i>	अधाक्ष्वा <i>adhākshva</i>	अधाक्ष्मा <i>adhākshma</i>
2. अधाक्षीः <i>adhākshīḥ</i>	अदाग्धं <i>adāgdham</i>	अदाग्ध्वा <i>adāgdhva</i>
3. अधाक्षीत् <i>adhākshīt</i>	अदाग्धां <i>adāgdhām</i>	अधाक्षुः <i>adhākshuh</i>

## ÂTMANEPADA.

1. अधक्षि <i>adhakshi</i>	अधक्ष्वहि <i>adhakshvahi</i>	अधक्ष्महि <i>adhakshmahi</i>
2. अदाग्धाः <i>adāgdhāḥ</i>	अधक्षायां <i>adhakshāthām</i>	अदाग्ध्वं <i>adāgdhvam</i>
3. अदाग्धत् <i>adāgdhat</i>	अधक्षातां <i>adhakshātām</i>	अधक्षत <i>adhakshata</i>

## FIRST AORIST.

## Third Form.

## PARASMAIPADA ONLY.

या *yā*, to go.

1. अयासिषं <i>ayāsisham</i>	अयासिष्व <i>ayāsishva</i>	अयासिष्मा <i>ayāsishma</i>
2. अयासीः <i>ayāsīḥ</i>	अयासिषं <i>ayāsisham</i>	अयासिष्व <i>ayāsishva</i>
3. अयासीत् <i>ayāsīt</i>	अयासिषं <i>ayāsisham</i>	अयासिषुः <i>ayāsishuh</i>

नम् *nam*, to bend.

1. अनसिषं <i>anāsisham</i>	अनसिष्व <i>anāsishva</i>	अनसिष्मा <i>anāsishma</i>
2. अनसीः <i>anāsīḥ</i>	अनसिषं <i>anāsisham</i>	अनसिष्व <i>anāsishva</i>
3. अनसीत् <i>anāsīt</i>	अनसिषं <i>anāsisham</i>	अनसिषुः <i>anāsishuh</i>

## FIRST AORIST.

## Fourth Form.

दिश् *dīś*, to show.

## PARASMAIPADA.

1. अदिक्षं <i>adiksham</i>	अदिक्ष्वा <i>adikshva</i>	अदिक्ष्मा <i>adikshma</i>
2. अदिक्षीः <i>adikshīḥ</i>	अदिक्षतं <i>adikshatam</i>	अदिक्ष्वा <i>adikshva</i>
3. अदिक्षीत् <i>adikshāt</i>	अदिक्षतां <i>adikshātām</i>	अदिक्षुः <i>adikshuh</i>

## ÂTMANEPADA.

1. अदिक्षि <i>adikshi</i>	अदिक्षावहि <i>adikshāvahi</i>	अदिक्षामहि <i>adikshāmahi</i>
2. अदिक्षयाः <i>adikshathāḥ</i>	अदिक्षायां <i>adikshāthām</i>	अदिक्ष्वं <i>adikshadhvam</i>
3. अदिक्षत <i>adikshata</i>	अदिक्षातां <i>adikshātām</i>	अदिक्षन्त <i>adikshanta</i>

गुह् *guh*, to hide.

## PARASMAIPADA.

1. अघुक्षं <i>aghuksham</i>	अघुक्षाव <i>aghukshāva</i>	अघुक्षाम <i>aghukshāma</i>
2. अघुक्षः <i>aghukshah</i>	अघुक्षतं <i>aghukshatam</i>	अघुक्षत <i>aghukshata</i>
3. अघुक्षन् <i>aghukshat</i>	अघुक्षतां <i>aghukshatām</i>	अघुक्षन् <i>aghukshan</i>

## ÂTMANEPADA.

1. अघुक्षि <i>aghukshi</i>	अघुक्षावहि <i>aghukshāvahi</i> or अगूह्रिहि <i>aguhvahi</i>	अघुक्षामहि <i>aghukshāmahi</i>
2. अघुक्षयाः <i>aghukshathāḥ</i> or अगूढाः <i>agūdhāḥ</i>	अघुक्षायां <i>aghukshāthām</i>	अघुक्ष्वं or अघूदं <sup>1</sup>
3. अघुक्षत <i>aghukshata</i> or अगूढ <i>agūḍha</i>	अघुक्षातां <i>aghukshātām</i>	अघुक्षन्त <i>aghukshanta</i>

It may also follow the First Form, अगूह्रिषं *agūhisham* and अगूह्रिषि *agūhishi*.  
(§ 337, I. 1.)

लिह् *lih*, to smear.

## PARASMAIPADA.

1. अलिक्षं <i>alikhsham</i>	अलिक्षाव <i>alikhshāva</i>	अलिक्षाम <i>alikhshāma</i>
2. अलिक्षः <i>alikhshah</i>	अलिक्षतं <i>alikhshatam</i>	अलिक्षत <i>alikhshata</i>
3. अलिक्षन् <i>alikhshat</i>	अलिक्षतां <i>alikhshatām</i>	अलिक्षन् <i>alikhshan</i>

## ÂTMANEPADA.

1. अलिक्षि <i>alikshi</i>	अलिक्षावहि <i>alikhshāvahi</i> or अलिह्रिहि <i>alivahi</i>	अलिक्षामहि <i>alikhshāmahi</i>
2. अलिक्षयाः <i>alikhshathāḥ</i> or अलीढाः <i>alīḍhāḥ</i>	अलिक्षायां <i>alikhshāthām</i>	अलिक्ष्वं or अलीदं <sup>2</sup>
3. अलिक्षत <i>alikhshata</i> or अलीढ <i>alīḍha</i>	अलिक्षातां <i>alikhshātām</i>	अलिक्षन्त <i>alikhshanta</i>

दुह् *duh*, to milk.

## PARASMAIPADA.

अधुक्षं *adhuksam*, &c.

## ÂTMANEPADA.

1. अधुक्षि <i>adhukschi</i>	अधुक्षावहि <i>adhukschāvahi</i> or अदुह्रिहि <i>aduhvahi</i>	अधुक्षामहि <i>adhukschāmahi</i>
2. अधुक्षयाः <i>adhukschathāḥ</i> or अदुग्धाः <i>adugdhāḥ</i>	अधुक्षायां <i>adhukschāthām</i>	अधुक्ष्वं or अधुग्वं <sup>3</sup>
3. अधुक्षत <i>adhukschata</i> or अदुग्ध <i>adugdha</i>	अधुक्षातां <i>adhukschātām</i>	अधुक्षन्त <i>adhukschanta</i>

दिह् *dih*, to anoint.

## PARASMAIPADA.

अधिक्क्षं *adhiksham*, &c.

## ÂTMANEPADA.

1. अधिक्क्षि <i>adhikshi</i>	अधिक्क्षावहि or अदिह्रिहि <sup>4</sup>	अधिक्क्षामहि <i>adhikshāmahi</i>
2. अधिक्क्षयाः or अदिग्धाः <sup>5</sup>	अधिक्क्षायां <i>adhikshāthām</i>	अधिक्क्ष्वं or अधिग्ध्वं <sup>6</sup>
3. अधिक्क्षत or अदिग्ध <sup>7</sup>	अधिक्क्षातां <i>adhikshātām</i>	अधिक्क्षन्त <i>adhikshanta</i>

<sup>1</sup> *aghukshadhvam* or *aghūdhvam*.<sup>3</sup> *adhukschadhvam* or *adhugdhvam*.<sup>5</sup> *adhikshathāḥ* or *adigdhāḥ*.<sup>7</sup> *adhikshata* or *adigdha*.<sup>2</sup> *alikhshadhvam* or *alīdhvam*.<sup>4</sup> *adhikshāvahi* or *adihvahi*.<sup>6</sup> *adhikshadhvam* or *adhigdhvam*.

## 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.

सिच् *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>	असिञ्चत <i>asichatam</i>	असिञ्चत <i>asichata</i>
3. असिञ्चत् <i>asichat</i>	असिञ्चता <i>asichatām</i>	असिञ्चन् <i>asichan</i>

## ÂTMANEPADA.

1. असिञ्चे <i>asiche</i>	असिञ्चावहि <i>asichāvahi</i>	असिञ्चामहि <i>asichāmahi</i>
2. असिञ्चयाः <i>asichadhā</i>	असिञ्चेयां <i>asichethām</i>	असिञ्चभ्यं <i>asichadhvam</i>
3. असिञ्चत <i>asichata</i>	असिञ्चेतां <i>asichetām</i>	असिञ्चन्त <i>asichanta</i>

हे *hve*, to call. Pres. ह्वयामि *hvayāmi*; 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>	अह्वत <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>ahvadhā</i>	अह्वेयां <i>ahvethām</i>	अह्वभ्यं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वन्त <i>ahvanta</i>

§ 364. Roots ending in *ā*, *e*, *i*, drop these vowels, and substitute a base ending in *a*: हे *hve* substitutes ह् *hva*, Aor. अह्वं *ahvam*; सि *svi* substitutes च् *sva*, Aor. अचं *asvam*. Roots ending in *ri*, and the root दृश् *driś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short *a*: सृ *sri*, to go, असरत् *asarat*; दृश् *driś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कन्द *skand*, to step, अस्कन्द *askadam*.

§ 366. Irregular forms are, अवोचं *avoçam*, 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 अपपतं *apapatam*); अनेशं *aneśam*, I perished (possibly for अननशं *ananaśam*); अशिशं *asisham*, I ordered, from शस् *śas*; आस्थं *āstham*, I threw, from अस् *as*.

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham*\*), वच् *vach*, to speak (अवोचं *avoçam*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्वं *ahvam*),

\* आस्थं *āstham* stands irregularly for आसं *āsam*. (Pāṇ. VII. 4, 17.)



in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*,  
Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushâdi*, beginning with पुष् *push* (Dh. P. 26,  
73-136), द्युतादि *dyutâdi*, beginning with द्युत् *dyut* (Dh. P. 18), and those  
marked by a technical ङ् *ñi*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs सृ *sri*, to go, ज्ञास् *śās*, to order, and चृ *ri*, to go (चार् *āram*), in  
Par. and Âtm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only  
(Pân. III. 1, 57). अभिदत् *abhidat* or अभिहत् *abhaitstt*.

Optionally, जृ *jri*, to fail, स्तम् *stambh*, to stiffen (अस्तम् *astambhat* or अस्तम्भीत् *astambhît*), म्रुष् *mruch*, to go (अम्रुष् *amruchat* or अम्रोचीत् *amrochît*), म्लुष् *mluch*, to go, ग्लुष् *gluch*, to steal, ग्लुञ्च *gluñch*, to go (अग्लुष् *agluçhat* or अग्लुञ्चीत् *agluñchît*), ष्वि *švi*, to grow (irregularly  
अश्वत् *asvat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in चा *d*, ए *e*, ओ *o*, which take this  
form of the second aorist in the Parasmaipada; also भू *bhû*, to be. They  
retain throughout the long final vowel, except before the उः *uh* of the 3rd  
pers. plur., before which the final चा *d* is rejected. In the Âtmanepada  
these verbs in चा *d* take the Second Form of the first aorist, and change  
चा *d* to इ *i*.

दा *dâ*, to give. Pres. ददामि *daddâmi*; Impf. अददां *adadâm*.

## PARASMAIPADA.

1. अदां <i>adâm</i>	अदाव <i>adâva</i>	अदान <i>adâna</i>
2. अदाः <i>adâh</i>	अदानं <i>adâtam</i>	अदात <i>adâta</i>
3. अदान् <i>adât</i>	अदानां <i>adâtâm</i>	अदुः <i>aduh</i>

भू *bhû*, to be. Pres. भवामि *bhavâmi*; Impf. अभवं *abhavam*.

## PARASMAIPADA.

1. अभूवं <i>abhûvam</i> *	अभूव <i>abhûva</i>	अभून् <i>abhûna</i>
2. अभूः <i>abhûh</i>	अभूतं <i>abhûtam</i>	अभूत <i>abhûta</i>
3. अभूत् <i>abhût</i>	अभूतां <i>abhûtâm</i>	अभूवन् <i>abhûvan</i>

Verbs which take this form are,

गा *gâ*, to go; दा *dâ*, to give; धा *dhâ*, to place; पा *pâ*, to drink; स्था *sthâ*,  
to stand; दे *de*, to guard; दो *do*, to cut; भू *bhû*, to be. (Pân. II. 4, 77.)

Optionally, ग्रा *ghrâ*, to smell; धे *dhe*, to drink; शो *šo*, to sharpen; चो *chho*,  
to cut; सो *so*, to destroy. (Pân. 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. Âtm. in चाः *thâh* and ता *ta*, before which the final  
nasal is rejected. तन् *tan*, to stretch; Aor. अतनिष्ट *atanishṭa* or अतत *atata*;  
अतनिष्ठाः *atanishṭhâh* or अतथाः *atathâh* (Pân. II. 4, 79). These forms might

\* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

be considered as irregular *Âtmanepada* forms of the second aorist, or of the first aorist II, with loss of initial *s*.

## SECOND AORIST.

*Second or Reduplicated Form.*

§ 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.

§ 371. The primitive verbs which take this form are,

*श्रि श्री*, to go, *द्रु द्रु*, to run, *स्रु स्रु*, to flow, *कम् कम्*, to love (Pân. III. I, 48), if expressing the agent; *अश्रिअयत् अस्रियत्*.

Optionally, *श्रि श्री*, to grow, *धे धे*, to suck (Pân. III. I, 49), if expressing the agent; *अदधत् adadhat*, § 364, (or *अधात् अधात्* or *अधासीत् अधासीत्*).

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

*अश्रिअयत् अस्रियत्*, he went. *अद्रुद्रुवत् adudruvat*, he ran. *अस्रुस्रुवत् asusruvat*, he flowed. *अककम् अककम्*, he loved. *अदधत् adadhat*, he sucked.

*अश्रिअयत् अस्रियत्*, he grew; also Sec. Aor. *अश्रत् अश्रत्* and First Aor.

*अश्रयत् अश्रयत्* (Pân. III. I, 49). *हे ह्ये*, to call, forms its Aor. Caus.

*अजूहवत् ajūhavat* (Pân. VI. I, 32).

§ 372. The verbs in *अय् ay* drop *अय् ay*, and (with certain exceptions\*) reduce their *Guṇa* and *Vṛiddhi* vowels to the simple base vowels: *आ ā* to *अ ā*; *ए e* to *इ i*; *ओ o* to *उ u*; *अर्, आर् ār*, to *अर् ri*; *ईर् ir* to *अर् ri*.

Thus *मादयति mādayati* would become *मद् mad*, (Aor. *अमीमदं amīmadam*.)

*भेदयति bhedayati* — — *भिद् bhid*, (Aor. *अबीभिदं abībhidam*.)

*मोदयति modayati* — — *मुद् mud*, (Aor. *अमृमुदं amṛmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, *आ ā*, *ई ई*, *ए e*, *ऐ ai*, *ऊ ū*, *औ au* are represented in the reduplicative syllable by *अ ā*, *इ ई*, *इ ई*, *इ ई*, *उ ū*, *उ ū*, *उ ū*.

\* These exceptional verbs are (Pân. VII. 4, 2),

Certain denominatives: From *माला mālā*, a garland, is formed the denominative *मालयति mālayati*, Red. Aor. *अममालत् amamālat*; *शास् śās*, Caus. *शासयति śāsayati*, he punishes, Red. Aor. *अशशसत् aśśāsāt*.

Those with technical *अर् ri*: *बाध् bādḥ*, to hurt; Caus. *बाधयति bādḥayati*; Aor. *अबबाधत् ababādḥat*.

*भ्राज् bhrāj*, to shine, *भास् bhās*, to shine, *भाष् bhāṣh*, to speak, *दीप् dīp*, to lighten, *जीव् jīv*, to live, *मील् mīl*, to meet, *पीड् pīḍ*, to vex, shorten their vowel optionally. Ex. *भ्राज् bhrāj*; *अबभ्राजत् ababhrājat* or *अबिभ्रजत् abibhrajat* (§ 374).

† *वेश्य् veshṭay*, to surround, *चेश्य् cheshṭay*, to move, take either *इ i* or *अ a* in the reduplicative syllable; *अववेशत् avaveshṭat* or *अविवेशत् aviveshṭat*. *ज्योतय् dyotay*, to lighten, takes *इ i*; *अदियुतत् adidyutat*.

मालयति *mālayati*, अममालं *amamālam*. टीकयति *ṭīkayati*, अटिटीकं *aṭīṭīkam*.  
लोकयति *lokeyati*, अलुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, ऋ *ṛi*. Here the tendency is to make the reduplicated base, with the augment, either ०-० or ००-. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amāmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakṣat*).

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 long vowel (*achuchyutat*, not *achúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, ऋ *ṛi* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

#### SECOND AORIST.

##### Second or Reduplicated Form.

I. ० - ०.

पक् *pach*, to cook, पाचयति *pāchayati*; अपीपचत् *apīpachat* \*.

भिद् *bhid*, to cut, भेदयति *bhedayati*; अबीभिदत् *abībhidat*.

मुद् *mud*, to rejoice, मोदयति *modayati*; अममूदत् *amāmudat*.

वृत् *vrit*, to exist, वर्तयति *vartayati*; अवीवृत्त् *avīvritat*.

मृज् *mrij*, to cleanse, मार्जयति *mārajayati*; अमीमृजत् *amīmrijat*.

कृत् *kṛit*, to praise, कीर्तयति *kīrtayati*; अकीकृत्त् *achīkṛitat* †.

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 *tyājayati*; अतित्यजत् *atityajat*.

भ्राज् *bhrāj*, to shine, भ्राजयति *bhrājayati*; अबिभ्राजत् *abibhrajat*.

क्षिप् *kship*, to throw, क्षेपयति *kshēpayati*; अचिक्षिपत् *achikshipat*.

च्युत् *chyut*, to fall, च्योतयति *chyotayati*; अचुच्युत्त् *achuchyutat*.

स्वृ *svṛi*, to sound, स्वारयति *svārayati*; अस्वस्वर्त् *asīsvarat*.

\* गणय् *gaṇay* and कथय् *kathay* take ई *ī* or अ *a* optionally; अजीगयत् *ajīgaṇat* or अजगयत् *ajagaṇat*.

† The following verbs take अ *a* instead of इ *i* or ई *ī* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *ḍṛi*, त्वर् *tvar*, प्रप् *prath*, मद् *mrad*, स्तृ *strī*, स्पञ् *spat*.

स्मृ *smṛi*; Caus. स्मारयति *smārayati*; Aor. असस्मरत् *asasmarat*.

The same verbs which, as will be shown hereafter, reduplicate अच् *av*, (the Guṇa of उ, ऊ, ई, ) in the desiderative by उ *u*, take उ *u* instead of इ *i* in the reduplicated aorist:

नुन् *nu*; Caus. नावयति *nāvayati*; Des. नुनावयिषति *nunāvayishati*; Aor. of Caus. अनूवयत् *anūvavat*.

2. ॐ ॐ - .

रक्ष् *raksh*, to protect, रक्षयति *rakshayati*; अररक्षत् *ararakshat* \*.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshayati*; अबिभिक्षत् *abibhikshat*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रश् प्रश्, to ask, प्रश्चयति *prachchayati*; अपप्रश्चत् *apaprachchhat*.

स्कंद् *skand*, to step, स्कंदयति *skandayati*; अचस्कंदत् *achaskandat*.

§ 377. Roots with radical च् *ç*, followed by a consonant, may optionally take the ॐ-ॐ or ॐ-ॐ- forms.

वृत् *vrit*, to be, वर्तयति *varlayati*; अववृत्तत् *avvritat* or अववर्तत् *avavartat*.

(Pân. VII. 4, 7.)

मृज् *mrij*, to cleanse, मर्जयति *márjayati*; अमीमृजत् *amimrijat* or अममर्जत् *amamdrjat*.

कृत् *krít*, to praise, कीर्तयति *krtayati*; अचीकृत् *achikritat* or अचिकीर्तत् *achikrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *ás* forms the Caus. आशय् *ásay*. This after throwing off अय् *ay*,

and shortening the vowel, becomes अश् *ás*; this reduplicated, अशिश् *ás-is*;

and lastly, with augment and termination, आशिशं *ás-is-am*.

In the same manner, आर्चिचं *árchicham*, औञ्जिजं *aubjijam*, &c.

§ 379. Are slightly irregular:

पा *pá*, to drink, which forms its causal aorist as अपीपत् *apípyat* (instead of अपीपयत् *apípayat*).

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठपत् *atishthipat* (instead of अतिष्ठयत् *atishthapat*).

घ्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रिपत् *ajighripat* or अजिघ्रयत् *ajighrapat*.

## REDUPLICATED AORIST. .

## PARASMAIPADA.

1. अशिश्रयं <i>asíshrayam</i>	अशिश्रयाव <i>asíshrayáva</i>	अशिश्रयाम <i>asíshrayáma</i>
2. अशिश्रयः <i>asíshrayah</i>	अशिश्रयतं <i>asíshrayatam</i>	अशिश्रयत <i>asíshrayata</i>
3. अशिश्रयत् <i>asíshrayat</i>	अशिश्रयतां <i>asíshrayatám</i>	अशिश्रयन् <i>asíshrayan</i>

## ÂTMANEPADA.

1. अशिश्रये <i>asíshraye</i>	अशिश्रयावहि <i>asíshrayávahi</i>	अशिश्रयामहि <i>asíshrayámahi</i>
2. अशिश्रयथाः <i>asíshrayatháh</i>	अशिश्रयेषां <i>asíshrayethám</i>	अशिश्रयथ्वं <i>asíshrayadhvam</i>
3. अशिश्रयत <i>asíshrayata</i>	अशिश्रयेतां <i>asíshrayetám</i>	अशिश्रयंत <i>asíshrayanta</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,

\* Radical च् *a* is reduplicated by च् *a* if the root ends in a double consonant.

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 ञ् ञ.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

## CHAPTER XIV.

### FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDECTIVE.

#### Future.

§ 381.

#### Terminations.

#### PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmah</i>
2. इष्यसि <i>ishyasi</i>	इष्यथः <i>ishyathah</i>	इष्यथ <i>ishyatha</i>
3. इष्यति <i>ishyati</i>	इष्यतः <i>ishyatah</i>	इष्यन्ति <i>ishyanti</i>
ÂTMANEPADA.		
1. इष्ये <i>ishye</i>	इष्यावहे <i>ishyāvāhe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyase</i>	इष्येथे <i>ishyethe</i>	इष्यध्वे <i>ishyadhve</i>
3. इष्यते <i>ishyate</i>	इष्येते <i>ishyete</i>	इष्यन्ते <i>ishyante</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 Âtm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkshyāmi*). These

peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final *ए e*, *ऐ ai*, *ओ o* are changed to *आ ā*; *गै gai*, to sing, *गास्यामि gāsyāmi*, &c.
2. Final *इ i* and *ई ī*, *उ u*, *ऊ ū*, *ऋ ṛi* and *ॠ ṛī*, take *Guṇa*; *जि ji*, to conquer, *जेष्यामि jeshyāmi*; *भू bhū*, *भविष्यामि bhavishyāmi*; *कृ kṛi*, *करिष्यामि karishyāmi*; *दृ dṛī*, 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 *Guṇa*; *ॠ ṛī* becomes *ई ī*; *बुध् budh*, *बोधिष्यामि bodhishyāmi*; *भिद् bhid*, *भेत्स्याति bhetsyati*.

बुध् *budh*, to know,  
with intermediate *इ i*.

## PARASMAIPADA.

## SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyasi*
3. बोधिष्यति *bodhishyati*

## DUAL.

- बोधिष्यावः *bodhishyāvah*  
बोधिष्यथः *bodhishyathah*  
बोधिष्यतः *bodhishyatah*

## PLURAL.

- बोधिष्यामः *bodhishyāmah*  
बोधिष्यथ *bodhishyatha*  
बोधिष्यन्ति *bodhishyanti*

## ĀTMANEPADA.

1. बोधिष्ये *bodhishye*
2. बोधिष्यसे *bodhishyase*
3. बोधिष्यते *bodhishyate*

- बोधिष्यावहे *bodhishyāvāhe*  
बोधिष्येथे *bodhishyethe*  
बोधिष्येते *bodhishyete*

- बोधिष्यामहे *bodhishyāmahe*  
बोधिष्यध्वे *bodhishyadhve*  
बोधिष्यन्ते *bodhishyante*

*इ i*, to go,

without intermediate *इ i*.

## PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyasi*
3. एष्यति *eshyati*

- एष्यावः *eshyāvah*  
एष्यथः *eshyathah*  
एष्यतः *eshyatah*

- एष्यामः *eshyāmah*  
एष्यथ *eshyatha*  
एष्यन्ति *eshyanti*

## ĀTMANEPADA.

1. एष्ये *eshye*
2. एष्यसे *eshyase*
3. एष्यते *eshyate*

- एष्यावहे *eshyāvāhe*  
एष्येथे *eshyethe*  
एष्येते *eshyete*

- एष्यामहे *eshyāmahe*  
एष्यध्वे *eshyadhve*  
एष्यन्ते *eshyante*

## 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 *abodhishyam*
2. अबोधिष्यः *abodhishyah*
3. अबोधिष्यत् *abodhishyat*

## DUAL.

- अबोधिष्याव *abodhishyāvah*  
अबोधिष्यतं *abodhishyatam*  
अबोधिष्यतां *abodhishyatām*

## PLURAL.

- अबोधिष्याम *abodhishyāma*  
अबोधिष्यत *abodhishyata*  
अबोधिष्यन् *abodhishyan*

## ÂTMANEPADA.

- |                                   |                                    |                                       |
|-----------------------------------|------------------------------------|---------------------------------------|
| 1. अबोधिष्ये <i>abodhishye</i>    | अबोधिष्यावहि <i>abodhishyāvahi</i> | अबोधिष्यामहि <i>abodhishyāmahī</i>    |
| 2. अबोधिष्याः <i>abodhishyāḥ</i>  | अबोधिष्येयां <i>abodhishyethām</i> | अबोधिष्यन्ध्वं <i>abodhishyadhvam</i> |
| 3. अबोधिष्यात <i>abodhishyata</i> | अबोधिष्येतां <i>abodhishyetaām</i> | अबोधिष्यान्त <i>abodhishyanta</i>     |

इ i,

without intermediate इ i.

## PARASMAIPADA.

- |                           |                          |                          |
|---------------------------|--------------------------|--------------------------|
| 1. ऐष्यं <i>aishyam</i>   | ऐष्याव <i>aishyāva</i>   | ऐष्याम <i>aishyāma</i>   |
| 2. ऐष्यः <i>aishyāḥ</i>   | ऐष्यतां <i>aishyatām</i> | ऐष्यन्त <i>aishyanta</i> |
| 3. ऐष्यात् <i>aishyat</i> | ऐष्यतां <i>aishyatām</i> | ऐष्यन् <i>aishyan</i>    |

## ÂTMANEPADA.

- |                               |                            |                                |
|-------------------------------|----------------------------|--------------------------------|
| 1. ऐष्ये <i>aishye</i>        | ऐष्यावहि <i>aishyāvahi</i> | ऐष्यामहि <i>aishyāmahī</i>     |
| 2. ऐष्येयाः <i>aishyethāḥ</i> | ऐष्येयां <i>aishyethām</i> | ऐष्येन्ध्वं <i>aishyadhvam</i> |
| 3. ऐष्येता <i>aishyeta</i>    | ऐष्येतां <i>aishyetaām</i> | ऐष्येन्त <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>itāsathe</i>  | इताम्बे <i>itādhve</i>   |
| 3. इता <i>itā</i>     | इतारौ <i>itārau</i>      | इतारः <i>itāraḥ</i>      |

These terminations are clearly compounded of ता *tā* (base तृ *trī*), 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 *bodhitāsmi*
2. बोधितासि *bodhitāsi*
3. बोधिता *bodhitā*

## DUAL.

1. बोधितास्वः *bodhitāsvaḥ*
2. बोधितास्यः *bodhitāsthaḥ*
3. बोधितारौ *bodhitārau*

## PLURAL.

1. बोधितास्मः *bodhitāsmāḥ*
2. बोधितास्य *bodhitāstha*
3. बोधितारः *bodhitāraḥ*

## ÂTMANEPADA.

1. बोधिताहे *bodhitāhe*
2. बोधितासे *bodhitāse*
3. बोधिता *bodhitā*

1. बोधितास्वहे *bodhitāsvahe*
2. बोधितासाथे *bodhitāsathe*
3. बोधितारौ *bodhitārau*

1. बोधितास्महे *bodhitāsmāhe*
2. बोधिताम्बे *bodhitādhve*
3. बोधितारः *bodhitāraḥ*

इ ई,

without intermediate इ ई.

## PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतास्वः <i>etāsvah</i>	एतास्मः <i>etāsmah</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstha</i>
3. एता <i>etā</i>	एतातौ <i>etārau</i>	एतात् <i>etārah</i>

## ÂTMANEPADA.

1. एताहे <i>etāhe</i>	एतास्वहे <i>etāsvahe</i>	एतास्महे <i>etāsmahē</i>
2. एतासे <i>etāse</i>	एतासाये <i>etāstāthe</i>	एताम्भे <i>etāmbhe</i>
3. एता <i>etā</i>	एतातौ <i>etārau</i>	एतात् <i>etārah</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 *s* before the personal terminations. In the Parasmaipada this स् *s* stands between the या *yā* 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, यान्, यात्, युः,  
*yām, yāḥ, yāt, yāva, yātām, yātām, yāna, yāta, yuḥ, we have*

Ben. यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्व, यास्त, यासुः.  
*yāsam, yāḥ, yāt, yāsva, yāstām, yāstām, yāsva, yāsta, yāsuḥ.*

These two sets of terminations stand to each other in the same relation as the terminations of the imperfect and those of the first aorist II. यास्व *yāsvah* and यासत् *yāsat* are contracted to याः *yāḥ* and यात् *yāt*, like the 2nd and 3rd pers. sing. of the first aorist I: इषीः *ishīḥ* to ईः *iḥ*, इषीत् *ishīt* to ईत् *it*, or like the स्त्रीः *stīḥ* and स्तीत् *stīt* of the first aorist II, which really stand for स् + स् *s + s*, and स् + त् *s + t*.

In the Âtmanepada the स् *s* stands *before* the terminations of the optative, e.g. स्त्रीय *stīya* instead of ईय *īya*. Besides this, the personal terminations originally beginning with त् *t* or थ् *th* take an additional स् *s*. (Remark, that the स् *s* before these terminations is liable to be dropt after a short vowel in the first aorist, § 351.) Thus, instead of

Opt. ईय, ईयाः, ईत्, ईवहि, ईयायां, ईयातां, ईमहि, ईभ्यं, ईरन्,  
*īya, īhāḥ, īta, īvahi, īyāyām, īyātām, īmahi, ībhyaḥ, īran, we have*

Ben. स्त्रीय, स्त्रीयाः, स्त्रीत्, स्त्रीवहि, स्त्रीयास्यां, स्त्रीयास्तां, स्त्रीमहि, स्त्रीभ्यं, स्त्रीरन्.  
*stīya, stīhāḥ, stīta, stīvahi, stīyāsthyām, stīyāsthyām, stīmahi, stībhyam, stīran.*

§ 386. Verbal bases ending in च् *ay* (Chur, Caus. Denom. &c.) drop च् *ay* before the terminations of the benedictive Par.: चोरय् *choray*, Ben. चोरयासं *choryāsam*; but in Âtm. चोरयिषीय *chorayishīya*. Denominative bases in य् *y* drop य् *y* in the Ben. Par.: पुत्रीय् *putrīy*, Ben. पुत्रीयासं *putrīyāsam*; but in Âtm. पुत्रीयिषीय *putrīyishīya*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the



benedictive *Âtmanepada* to the strengthening forms (§ 344). Hence from चित् *chit*, Par. चित्तासं *chityâsam*, *Âtm.* चेतिसीय *chetishtya*.

§ 388. The benedictive *Parasmaipada* never takes intermediate इ i. The benedictive *Âtmanepada* generally takes intermediate इ i. Exceptions are provided for by the rules §§ 331 seq.

*Weakening of the Base before Terminations beginning with य y.*

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive *Parasmaipada*, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, च्चु ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (*Pân.* VII. 4, 25), but not strengthened by *Guṇa*.

चि *chi*, to gather; Ben. चीयात् *chiyât*; Pass. चीयते *chityate*; Int. चेचीयते *chechtyate*. Final च्चु ri is changed to रि ri. (*Pân.* VII. 4, 28.)

कृ *kri*, to do; Ben. क्रियात् *kriyât*; Pass. क्रियते *kriyate*. (The Intensive has चेक्रीयते *chekriyate*, *Pân.* VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final च्चु ri is actually strengthened by *Guṇa*, and appears as च्चर् ar. (*Pân.* VII. 4, 29.)

स्मृ *smri*, to remember; Ben. स्मर्यात् *smaryât*; Pass. स्मर्यते *smaryate*; Int. सास्मर्यते *sâsmaryate*.

Also in च्चु ri, to go; Ben. अर्यात् *aryât*; Pass. अर्यते *aryate*; Int. अरार्यते *arâryate*. Final च्चु ri is changed to ईर् *îr*, and, after labials, to ऊर् *ûr*.

स्तृ *stri*, to stretch; Ben. स्तीर्यात् *stîryât*; Pass. स्तीर्यते *stîryate*; Int. तेस्तीर्यते *testîryate*.

पृ *prî*, to fill; Ben. पूर्यात् *pûryât*; Pass. पूर्यते *pûryate*; Int. पोपूर्यते *popûryate*.

Exceptions: शी *śî* is changed to शय् *śay*.

शी *śî*, to lie down; (Ben. शय्यात् *śayyât* does not occur, because the verb is *Âtmanepadin*); Pass. शय्यते *śayyate*; Int. शाशय्यते *śâśayyate*. (*Pân.* VII. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *îyât*; but समियात् *samiyât*. (*Pân.* VII. 4, 24.)

उह् *ûh*, to understand, after prepositions, is shortened to उह् *uh*. (*Pân.* VII. 4, 23.)

Ben. उह्यात् *ûhyât*; Pass. उह्यते *ûhyate*.

Ben. समुह्यात् *samuhyât*; Pass. समुह्यते *samuhyate*.

§ 391. The following roots may or may not drop their final न् n, and then lengthen the preceding vowel. (*Pân.* VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jâyât* or जन्वात् *janyât*; Pass. जायते *jâyate* or जन्वते *janyate*; Int. जाजायते *jâjâyate* or जंजन्वते *janjanyate*.

सन् *san*, to obtain; Ben. सायात् *sâyât* or सन्यात् *sanyât*; Pass. सायते *sâyate* or सन्यते *sanyate*; Int. सासायते *sâsâyate* or संसन्यते *samsanyate*.

खन् *khan*, to dig; Ben. खायात् *khâyât* or खन्यात् *khanyât*; Pass. खायते *khâyate* or खन्यते *khanyate*; Int. चाखायते *châkhâyate* or चंखन्यते *chankhanyate*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyât*; Pass. तायते *tâyate* or तन्यते *tanyate*; Int. तंतन्यते *tantanyate*.

§ 392. According to a general rule, roots ending in रे *ai* and ओ *o* change their final diphthong in the general tenses into आ *â*: धै *dhyai*, ध्यायते *dhyâyate*. Roots ending in आ *â* retain it: पा *pâ*, पायते *pâyate*, he is protected. But the following roots change their final vowel into ई *î* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pân. VI. 4, 66, 67, 69.)

The six verbs called घृ *ghu*\*, and the following verbs:

	Passive.	Intensive.	Benedictive †.	Gerund.
दा <i>dâ</i> , to give	दीयते <i>dîyate</i>	देदीयते <i>dedîyate</i>	देयात् <i>deyât</i>	प्रदाय <i>pradâya</i>
मा <i>mâ</i> , to measure	मीयते <i>mîyate</i>	मेमीयते <i>memîyate</i>	मेयात् <i>meyât</i>	प्रमाय <i>pramâya</i>
स्था <i>sthâ</i> , to stand	स्थीयते <i>sthîyate</i>	तेहीयते <i>teshîyate</i>	स्थेयात् <i>stheyât</i>	प्रस्थाय <i>prasthâya</i>
गै <i>gai</i> , to sing	गीयते <i>gîyate</i>	जेगीयते <i>jegîyate</i>	गेयात् <i>geyât</i>	प्रगाय <i>pragâya</i>
पा <i>pâ</i> , to drink	पीयते <i>pîyate</i>	पेपीयते <i>pepîyate</i>	पेयात् <i>peyât</i>	प्रपाय <i>propâya</i>
हा <i>hâ</i> , to leave	हीयते <i>hîyate</i>	जेहीयते <i>jehîyate</i>	हेयात् <i>heyât</i>	प्रहाय <i>prahâya</i>
सो <i>so</i> , to finish	सीयते <i>sîyate</i>	सेसीयते <i>seshîyate</i>	सेयात् <i>seyât</i>	प्रसाय <i>prasâya</i>

§ 393. The following verbs take *Samprasârana* in the benedictive (Pân. III. 4, 104), passive, participle, and gerund. (Pân. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* †, to sleep; वञ् *vas* (Pân. VI. 1, 20), to wish; and the यज्ञादि *yajâdi*, i. e. those following यज् *yaj*.

Ben. उच्चात् *uchyât*; Pass. उच्यते *uchyate*; Part. उक्तः *uktah*; Ger. उक्त्वा *uktvâ*. The यज्ञादि are, (23, 33-41) यज् *yaj*, to sacrifice; वच् *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 *svi* †, to grow.

\* This term comprises the six roots दुदात्, दाण्, दो, देह्, दुधात्, and धेद्, all varieties of the radicals दा *dâ* and धा *dhâ*; but not दाप् and दैप्, i. e. दाति *dâti*, he cuts, and दायति *dâyati*, he cleans (Pân. I. 1, 20). Hence दीयते *dîyate*, it is given; but दायते *dâyate*, it is cleaned.

† In other roots, ending in आ *â* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pân. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyât* or ग्ल्यायात् *glâyât*. ख्या *khyâ*, to call; ख्यायात् *khyâyât* or ख्येयात् *khyeyât*.

‡ स्वाप् *svâp*, to send to sleep, takes *Samprasârana* in the reduplicated aorist (Pân. VI. 1, 18). असूषुपत् *asûshupat*.

॥ स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take *Samprasârana* in the intensive also (Pân. VI. 1, 19); सोषुष्यते *soshupyate*, सेसिम्यते *sesimyate*, वेवीयते *vevîyate*. श्वि *svi* takes *Samprasârana* optionally in the intensive (Pân. VI. 1, 30); शोङ्गूयते *shôṅgyate* or शेङ्गीयते *shêṅgyate*. ह्वे *hve* forms Int. जोहूयते *johûyate* (Pân. VI. 1, 33). In the intensive चाय् *chây* forms चेकीयते *chekîyate* (Pân. VI. 1, 21); प्याय् *pyây*, पेपीयते *pepîyate* (Pân. VI. 1, 29).

§ 394. The following verbs take *Samprasāraṇa* in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. vi. 1, 16.)

ग्रह् *grah*, to take; ज्या *gyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश् *vraśch*, to cut; प्रश् *prachh*, to ask; भ्रज् *bhrajj*, to fry.  
ग्रह् *grah*; Ben. गृह्यात् *grihyāt*; Pass. गृह्यते *grihyate*; Part. गृहीतः *grihītaḥ*;  
Ger. गृहीत्वा *grihītvā*; Int. जरीगृह्यते *jarīgrihyate*.

§ 395. ज्ञास् *śās*, to rule, substitutes शिष् *śiṣh* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. vi. 4, 34.)

Ben. शिष्यात् *śiṣhyāt*; Pass. शिष्यते *śiṣhyate*; Part. शिषः *śiṣḥaḥ*; Ger. शिष्यात् *śiṣyātvā*; Aor. अशिषत् *aśiṣat*.

§ 396. With regard to the benedictive *Âtm.* see the general rules as to the strengthening of the base, § 344. 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 *tr*, or, after labials, ऊर् *ūr*. क्षिप् *kship*, to throw, क्षिप्सीय *kshipstya*; पू *pri*, to fill, पूषीय *pūrshtya*.

#### Benedictive.

##### PARASMAIPADA.

1. बुध्यासें <i>budhyāsam</i>	बुध्यास्व <i>budhyāsva</i>	बुध्यास्तु <i>budhyāstma</i>
2. बुध्याः <i>budhyāḥ</i>	बुध्यास्तं <i>budhyāstam</i>	बुध्यास्तु <i>budhyāstma</i>
3. बुध्यात् <i>budhyāt</i>	बुध्यास्तां <i>budhyāstām</i>	बुध्यासुः <i>budhyāsuḥ</i>

##### ÂTMANEPADA.

1. बोधिषीय <i>bodhishtya</i>	बोधिषीयहि <i>bodhishtvahi</i>	बोधिषीमहि <i>bodhishtmahi</i>
2. बोधिषीष्ठाः <i>bodhishtshṭhāḥ</i>	बोधिषीयास्थां <i>bodhishtydsthām</i>	बोधिषीष्वं <i>bodhishtshṭhvam</i>
3. बोधिषीष्ट <i>bodhishtshṭa</i>	बोधिषीयास्तां <i>bodhishtydstām</i>	बोधिषीरन् <i>bodhishttran</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 *ya* 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.* नस्यते *nāhyate*, he binds; Pass. नस्यते *nahyāte*, he is bound.

§ 399. Bases in अय् *ay* (*Chur*, *Caus.* *Denom.* &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodhay*, to make one know; बोध्यते *bodh-yate*, he is made to know.

चोरय् *choray*, to steal; चोर्यते *chor-yate*, he is stolen.

Intensive bases ending in *य y* retain their *य y*, to which the *या ya* of the passive is added without any intermediate vowel.

लोलूय् *lolūy*, to cut much; लोलूय्यते *lolūyyate*, he is cut much.

Intensive bases ending in *य y*, preceded by a consonant, drop their *य y*.

वेभिद् *bebhidy*, to sever; वेभिद्यते *bebhidyate*, it is severed.

दीधी *dīdhi*, to shine, वेवी *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *dīdhi*, दीध्यते *dīdhyate*, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, §§ 389 seq.

*Passive.*

SINGULAR.

	1.	2.	3.
Pres.	भूये <i>bhūye</i>	भूयसे <i>bhūyase</i>	भूयते <i>bhūyate</i>
Impf.	अभूये <i>abhūye</i>	अभूयथाः <i>abhūyathāḥ</i>	अभूयात् <i>abhūyāt</i>
Opt.	भूयेय <i>bhūyeya</i>	भूयेथाः <i>bhūyethāḥ</i>	भूयेत <i>bhūyeta</i>
Imp.	भूये <i>bhūyai</i>	भूयस्व <i>bhūyasva</i>	भूयतां <i>bhūyatām</i>
	DUAL.		
Pres.	भूयावहे <i>bhūyāvāhe</i>	भूयेथे <i>bhūyethe</i>	भूयेते <i>bhūyete</i>
Impf.	अभूयावहि <i>abhūyāvāhi</i>	अभूयेथां <i>abhūyethām</i>	अभूयेतां <i>abhūyetaṁ</i>
Opt.	भूयेवहि <i>bhūyevāhi</i>	भूयेथायां <i>bhūyeyathām</i>	भूयेयातां <i>bhūyeyatām</i>
Imp.	भूयावहे <i>bhūyāvāhai</i>	भूयेथां <i>bhūyethām</i>	भूयेतां <i>bhūyetaṁ</i>
	PLURAL.		
Pres.	भूयानहे <i>bhūyānahe</i>	भूयध्वे <i>bhūyadhve</i>	भूयन्ते <i>bhūyante</i>
Impf.	अभूयानहि <i>abhūyānahi</i>	अभूयध्वं <i>abhūyadhvam</i>	अभूयन्तं <i>abhūyantā</i>
Opt.	भूयेनहि <i>bhūyemahi</i>	भूयेध्वं <i>bhūyedhvam</i>	भूयेरन् <i>bhūyeraṁ</i>
Imp.	भूयानहे <i>bhūyānahai</i>	भूयध्वं <i>bhūyadhvam</i>	भूयन्तां <i>bhūyantām</i>

*General Tenses of the Passive.*

§ 401. In the general tenses of the passive, *या ya* 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 *Ātmanepada*. The *या ya* of the passive is treated, in fact, like one of the conjugational class-marks (*vikarāṇas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

*Reduplicated Perfect.*

The reduplicated perfect is the same as in the *Ātmanepada*.

*Periphrastic Perfect.*

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs अस् *as* and भू *bhū* must be conjugated in the *Ātmanepada*, 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>alavishṭa</i> , we find अलावि <i>alāv-i</i> .	} First Form.
अबोधिष्ट <i>abodhisṭa</i> , — अबोधि <i>abodh-i</i> .	
अक्षिप्त <i>akshipta</i> , — अक्षेपि <i>akshep-i</i> .	} Second Form.
अनेष्ट <i>aneshṭa</i> , — अनायि <i>anāy-i</i> .	
अकृत <i>akṛita</i> , — अकारि <i>akār-i</i> .	} Second Form.
अदित <i>adita</i> , — अदायि <i>adāy-i</i> .	
अस्तीष्ट <i>astīrshṭa</i> , — अस्तारि <i>astār-i</i> .	} Second Form.
असृष्ट <i>asrīshṭa</i> , — असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagḍha</i> , — अदाहि <i>adāh-i</i> .	} Second Form.
अदिक्षत <i>adīkshata</i> , — अदेशि <i>ades-i</i> .	
अघुक्षत <i>aghukshata</i> , — अगूहि <i>agūh-i</i> .	} Fourth Form.
अलिक्षत <i>alīkshata</i> , — अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> , — अदोहि <i>adoh-i</i> .	} Fourth Form.
अधिक्षत <i>adhīkshata</i> , — अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ *ā* or diphthongs, take य *y* before the passive इ *i*.

दा *dā*, अदायि *adāyi*, 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 *rājay*, अराजि *arāji*.

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 *bhāvay*; अभाविषि *abhāvishi*, अभाविष्ठा: *abhāvishṭhāḥ*, अभावि *abhāvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठा: *abhāvayishṭhāḥ*, अभावि *abhāvi*.

§ 406. Intensive bases in य *y* add the passive इ *i*, without *Guṇa*.

Int. बोभूय *bobhūy*, अबोभूयि *abobhūyi*.

Intensive bases ending in य *y*, preceded by a consonant, drop य *y*, and refuse *Guṇa*.

Int. बेभिद्य *bebhidy*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse *Guṇa*.

Des. बुबोधिष्व *bubodhishv*; Aor. अबुबोधिषि *abubodhishi*.

\* This would follow if *kartari* extends to Pāp. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive:

- रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pân. VII. 1, 63.) See § 345, †.  
 रध् *radh*, to kill, — अरंधि *arandhi*. (Pân. VII. 1, 61.)  
 जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pân. VII. 1, 61.)  
 भंज् *bhañj*, to break, — अभंजि *abhañji* or अभानि *abhâji*. (Pân. VI. 4, 33.)  
 लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alâbhi*. (Pân. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

- जन् *jan*, to beget, — अजनि *ajani*. (Pân. VII. 3, 35.)  
 बध् *badh*, to strike, — अबधि *abadhi*. (Pân. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i*, do not lengthen their radical vowel. (Pân. VII. 3, 34.)

शम् *śam*, अशामि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayâmi*.

Pânini excepts आचम् *âcham*, to rinse, which forms आचामि *âchâmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pân. VII. 3, 34, v.).

§ 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. 183.)

अलविधि <i>alavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविष्महि <i>alavishmahi</i>
अलविष्टाः <i>alavishṭhâḥ</i>	अलविषायां <i>alavishâtâm</i>	अलविष्वं or °द्वं <i>alavidhvam</i> or <i>-dhvam</i>
अलावि <i>alâvi</i>	अलविषातां <i>alavishâtâm</i>	अलविषत <i>alavishata</i>

*The Two Futures, the Conditional, and the Benedictive Passive.*

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishye*, I shall be known.

Cond. अबोधिष्ये *abodhishye*, I should be known.

Periphr. Fut. बोधिताहे *bodhitâhe*, I shall be known.

Bened. बोधिषीय *bodhishtya*, May I be known!

*Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.*

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *drîś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लु *lu* we have अलावि *alâvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers. अलाविषि <i>alâvi-shi</i> ,	by the side of अलविषि <i>alâvi-shi</i> .
2. अलाविष्टाः <i>alâvi-shṭhâḥ</i> ,	— — अलविष्टाः <i>alâvi-shṭhâḥ</i> .
3. अलावि <i>alâvi</i> ,	— — अलावि <i>alâvi</i> .

- Dual 1. pers. अलाविष्वहि *alāvi-shvahi*, by the side of अलविष्वहि *alāvi-shvahi*.  
 2. अलाविष्यां *alāvi-shāthām*, — — अलविष्यां *alāvi-shāthām*.  
 3. अलाविषातां *alāvi-shātām*, — — अलविषातां *alāvi-shātām*.
- Plur. 1. pers. अलाविष्वहि *alāvi-shmahi*, by the side of अलविष्वहि *alāvi-shmahi*.  
 2. अलाविष्वं *alāvi-dhvam* or *द्वं-dhvam* — अलविष्वं *alāvi-dhvam* or *द्वं*.  
 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. अचयि *achāyi*; hence  
 Aor. अचयिषि *achāyishi*, besides अचेषि *acheshi*, &c.  
 Fut. चायिष्ये *chāyishye*, — चेष्ये *cheshye*.  
 Cond. अचयिष्ये *achāyishye*, — अचेष्ये *acheshye*.  
 Per. Fut. चायिताहे *chāyitāhe*, — चेताहे *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 *ghrāsye*.  
 Cond. अघ्रायिष्ये *aghrāyishye*, — अघ्रास्ये *aghrāsye*.  
 Per. Fut. घ्रायिताहे *ghrāyitāhe*, — घ्राताहे *ghrātāhe*.  
 Ben. घ्रायिषीय *ghrāyishīya*, — घ्रासीय *ghrāsīya*.
- From धृ *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. अध्वारि *adhvāri*; hence  
 Aor. अध्वारिषि *adhvārishi*, besides अध्वृषि *adhvri* or अध्वारिषि *adhvārishi*.  
 Fut. ध्वारिष्ये *dhvārishye*, — ध्वरिष्ये *dhvārishye*.  
 Per. Fut. ध्वारिताहे *dhvāritāhe*, — ध्वर्ताहे *dhvārtāhe*.  
 Ben. ध्वारिषीय *dhvārishīya*, — ध्वृषीय *dhvri* or ध्वारिषीय *dhvārishīya*\*.
- From हन् *han*, to kill, 3rd pers. sing. Aor. Pass. अघानि *aghāni*; hence  
 Aor. अघानिषि *aghānishi*, besides (अघधिषि *avadhishi*). Pāp. vi. 4, 62†.  
 Fut. घानिष्ये *ghānishye*, — हनिष्ये *hanishye*.  
 Per. Fut. घानिताहे *ghānitāhe*, — हंताहे *hantāhe*.  
 Ben. घानिषीय *ghānishīya*, — (घधिषीय *vadhishīya*).
- From दृश् *drīś*, to see, 3rd pers. sing. Aor. Pass. अदर्शि *adarśi*; hence  
 Aor. अदर्शिषि *adarśishi*, besides अद्रक्षि *adrīkshi*.  
 Fut. दर्शिष्ये *darśishye*, — द्रक्ष्ये *drakshye*.  
 Per. Fut. दर्शिताहे *darśitāhe*, — द्रहाहे *drashāhe*.  
 Ben. दर्शिषीय *darśishīya*, — द्रक्षीय *drīkshīya*.

\* See § 332, 5.

† Siddh.-Kaum. vol. 11, p. 270, seems to allow अहसि *ahasi*.

From ग्रह् *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्रहीषि *agrahishi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grāhishye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grāhitāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grāhishīya*.

From रम्य् *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरमि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the *Ātmanepada* of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपात्सतां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, *Ātm.*), अदीपि *adīpi* or अदीपिह *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, *Ātm.*; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिह *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, *Ātm.*), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर् *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिह *apūriṣṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, *Ātm.*; really Div form of Tan), अतायि *atāyi* or अतायिह *atāyiṣṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिह *apyāyiṣṭa*.

## CHAPTER XVI.

### PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikarapas 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 *Ānga* base, from which the *Pada* and *Bha* base can be easily deduced according to general rules (§ 182). Thus

भवंति	भवन्	Nom. S. भवन्	Acc. भवन्तं	Instr. भवता &c.
<i>bhavanti</i>	<i>bhavant</i>	<i>bhavan</i>	<i>bhavantam</i>	<i>bhavatā</i>
तुदन्ति	तुदन्	तुदन्	तुदन्तं	तुदता &c.
<i>tudanti</i>	<i>tudant</i>	<i>tudan</i>	<i>tudantam</i>	<i>tudatā</i>
दीव्यन्ति	दीव्यन्	दीव्यन्	दीव्यन्तं	दीव्यता &c.
<i>dīvyanti</i>	<i>dīvyant</i>	<i>dīvyan</i>	<i>dīvyantam</i>	<i>dīvyatā</i>



चोरयन्ति <i>chorayanti</i>	चोरयन्त् <i>chorayant</i>	Nom. S. चोरयन् <i>chorayan</i>	Acc. चोरयन्तं <i>chorayantam</i>	Instr. चोरयता &c. <i>chorayatā</i>
सुन्वन्ति <i>sunvanti</i>	सुन्वन्त् <i>sunvant</i>	सुन्वन् <i>sunvan</i>	सुन्वन्तं <i>sunvantam</i>	सुन्वता &c. <i>sunvatā</i>
तन्वन्ति <i>tanvanti</i>	तन्वन्त् <i>tanvant</i>	तन्वन् <i>tanvan</i>	तन्वन्तं <i>tanvantam</i>	तन्वता &c. <i>tanvatā</i>
क्रीयन्ति <i>krīyanti</i>	क्रीयन्त् <i>krīyant</i>	क्रीयन् <i>krīyan</i>	क्रीयन्तं <i>krīyantam</i>	क्रीयता &c. <i>krīyatā</i>
अदन्ति <i>adanti</i>	अदन्त् <i>adant</i>	अदन् <i>adan</i>	अदन्तं <i>adantam</i>	अदता &c. <i>adatā</i>
जुह्वति <i>juhvatī</i>	जुह्वत् <i>juhvat</i>	जुह्वत् <i>juhvat</i>	जुह्वन्तं <i>juhvatam</i>	जुह्वता (§ 184) <i>juhvatā</i>
रुधन्ति <i>rundhanti</i>	रुधन्त् <i>rundhant</i>	रुधन् <i>rundhan</i>	रुधन्तं <i>rundhantam</i>	रुधता &c. <i>rundhatā</i>
बोभुवति Intens. <i>bobhuvati</i>	बोभुवत् <i>bobhuvat</i>	बोभुवत् <i>bobhuvat</i>	बोभुवन्तं <i>bobhuvatam</i>	बोभुवता (§ 184) <i>bobhuvatā</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति <i>bhavishyanti</i>	भविष्यन्त् <i>bhavishyant</i>	Nom. S. भविष्यन् <i>bhavishyan</i>	Acc. भविष्यन्तं <i>bhavishyantam</i>	Instr. भविष्यता <i>bhavishyatā</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 with the Bha base of the participle, only that the *s*, as it is always followed by a vowel, is changed to *śh*. 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 उ: *uḥ*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उ: *uḥ*, 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>babhūvuh</i>	बभूवुषा <i>babhūvushā</i>	बभूवान् <i>babhūvān</i>	बभूवांसं <i>babhūvāmsam</i>	बभूवभिः <i>babhūvadbhiḥ</i>
निन्दुः <i>ninyuh</i>	निन्दुषा <i>ninyushā</i>	निनीवान् <i>ninivān</i>	निनीवांसं <i>ninivāmsam</i>	निनीवभिः <i>ninivadbhiḥ</i>
तुतुदुः <i>tutuduh</i>	तुतुदुषा <i>tutudushā</i>	तुतुद्वान् <i>tutudvān</i>	तुतुद्वान्सं <i>tutudvāmsam</i>	तुतुद्वभिः <i>tutudvadbhiḥ</i>
दिदिवुः <i>didivuh</i>	दिदिवुषा <i>didivushā</i>	दिदिवान् (§ 143) <i>didivān</i>	दिदिवान्सं <i>didivāmsam</i>	दिदिवभिः <i>didivadbhiḥ</i>
चोरयामासुः <i>chorayāmsuh</i>	चोरयामासुषा <i>chorayāmsushā</i>	चोरयामासिवान् <i>chorayāmsivān</i>	चोरयामासिवान्सं <i>chorayāmsivāmsam</i>	चोरयामासिवभिः <i>chorayāmsivadbhiḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvuḥ</i>	सुषुवुषा <i>sushuvuṣā</i>	सुषुवान् <i>sushuvān</i>	सुषुवासं <i>sushuvānsam</i>	सुषुवभिः <i>sushuvadbhiḥ</i>
तेनुः <i>tenuḥ</i>	तेनुषा <i>tenuṣā</i>	तेनिवान् <i>tenivān</i>	तेनिवासं <i>tenivānsam</i>	तेनिवभिः <i>tenivadbhiḥ</i>
चिक्रियुः <i>chikriyuḥ</i>	चिक्रियुषा <i>chikriyuṣā</i>	चिक्रीवान् <i>chikrīvān</i>	चिक्रीवासं <i>chikrīvānsam</i>	चिक्रीवभिः <i>chikrīvadbhiḥ</i>
आदुः <i>āduḥ</i>	आदुषा <i>āduṣā</i>	आदिवान् <i>ādivān</i>	आदिवसं <i>ādivānsam</i>	आदिवभिः <i>ādivadbhiḥ</i>
जुहुवुः <i>juhuvuḥ</i>	जुहुवुषा <i>juhuvuṣā</i>	जुहुवान् <i>juhuvān</i>	जुहुवासं <i>juhuvānsam</i>	जुहुवभिः <i>juhuvadbhiḥ</i>
रुरुधुः <i>rurudhuḥ</i>	रुरुधुषा <i>rurudhuṣā</i>	रुरुध्वान् <i>rurudhvān</i>	रुरुध्वसं <i>rurudhvānsam</i>	रुरुध्वभिः <i>rurudhvadbhiḥ</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>jagmuḥ</i>	जग्मुषा <i>jagmuṣā</i>	जग्मिवान् or जगन्वान् * <i>jagmivān or jaganvān</i>	जग्मिवासं <i>jagmivānsam</i>	जग्मिवभिः <i>jagmivadbhiḥ</i>
हन् <i>han</i>	जग्मुः <i>jaghnuḥ</i>	जग्मुषा <i>jaghnuṣā</i>	जग्निवान् or जघन्वान् <i>jaghnivān or jaghnavān</i>	जग्निवासं <i>jaghnivānsam</i>	जग्निवभिः <i>jaghnivadbhiḥ</i>
विद् <i>vid</i>	विविदुः <i>vividuḥ</i>	विविदुषा <i>vividuṣā</i>	विविद्वान् or विविदिवान् <i>vividvān or vividivān</i>	विविद्वसं <i>vividvānsam</i>	विविद्वभिः <i>vividvadbhiḥ</i>
विश् <i>viś</i>	विशिषुः <i>vishiṣuḥ</i>	विशिषुषा <i>vishiṣuṣā</i>	विशिष्वान् or विशिषिवान् <i>vishiṣvān or vishiṣivān</i>	विशिष्वसं <i>vishiṣvānsam</i>	विशिष्वभिः <i>vishiṣvadbhiḥ</i>
दृश् <i>dṛiś</i>	ददृशुः <i>dadṛiṣuḥ</i>	ददृशुषा <i>dadṛiṣuṣā</i>	ददृश्वान् or ददृशिवान् <i>dadṛiṣvān or dadṛiṣivān</i>	ददृश्वसं <i>dadṛiṣvānsam</i>	ददृश्वभिः <i>dadṛiṣvadbhiḥ</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 *āna*.

बभूवरे *babhūvire*—बभूवानः *babhūvānaḥ*

चक्रिरे *chakrire*—चक्राणः *chakrāṇaḥ*

ददरे *dadire*—ददानः *dadānaḥ*

§ 419. The participle present *Ātmanepada* has two terminations,—जान *māna* for verbs of the First Division (§ 295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present *Ātm.*, drop the termination न्ते *nte*, and replace it by मानः *mānaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present *Ātm.*, drop the termination अते *ate*, and replace it by आनः *ānaḥ*.

\* The same optional forms run through all the *Pada* and *Bha* cases.

## First Division.

भवते *bhava-nte*—भवमानः *bhava-mānaḥ*तुदते *tuda-nte*—तुदमानः *tuda-mānaḥ*दीव्यते *dīvya-nte*—दीव्यमानः *dīvya-mānaḥ*चोरयते *choraya-nte*—चोरयमाणः *choraya-mānaḥ*Caus. भावयते *bhāvaya-nte*—भावयमानः *bhāvaya-mānaḥ*Des. बुभूषते *bubhūṣha-nte*—बुभूषमाणः *bubhūṣha-mānaḥ*Int. बोभूषते *bobhūṣya-nte*—बोभूषमानः *bobhūṣya-mānaḥ*

## Second Division.

सुन्वते *sunv-ate*—सुन्वानः *sunv-ānaḥ*तन्वते *tanv-ate*—तन्वानः *tanv-ānaḥ*क्रीणते *krīṇ-ate*—क्रीणानः *krīṇ-ānaḥ*अदते *ad-ate*—अदानः *ad-ānaḥ*जुह्वते *juhv-ate*—जुह्वानः *juhv-ānaḥ*रुंधते *rundh-ate*—रुंधानः *rundh-ānaḥ*

§ 420. The participle of the future *Ātmanepada* is formed by adding मानः *mānaḥ* in the same manner.

भविष्यते *bhavishya-nte*—भविष्यमाणः *bhavishya-mānaḥ*नेष्यते *neshya-nte*—नेष्यमाणः *neshya-mānaḥ*तोष्यते *totsya-nte*—तोष्यमाणः *totsya-mānaḥ*एषिष्यते *edhishya-nte*—एषिष्यमाणः *edhishya-mānaḥ*

§ 421. The participles of the present and future passive are formed by adding मानः *mānaḥ* in the same manner.

भूयते *bhūya-nte*—भूयमानः *bhūya-mānaḥ*बुध्यते *budhya-nte*—बुध्यमानः *budhya-mānaḥ*स्तूयते *stūya-nte*—स्तूयमानः *stūya-mānaḥ*क्रियते *kriya-nte*—क्रियमाणः *kriya-mānaḥ*भाष्यते *bhāvya-nte*—भाष्यमानः *bhāvya-mānaḥ*

भाविष्यते—भाविष्यमाणः

*bhāvishya-nte*—*bhāvishya-mānaḥ*

नायिष्यते—नायिष्यमाणः

*ndyishya-nte*—*ndyishya-mānaḥ*Or like the Part. Fut. *Ātm.*

*The Past Participle Passive in तः taḥ and the Gerund in त्वा tvā.*

§ 422. The past participle passive is formed by adding तः *taḥ* or नः *naḥ* to the root. कृ *kṛi*, कृतः *kṛitaḥ*, done, masc.; कृता *kṛitā*, fem.; कृतं *kṛitam*, neut. लू *lū*, लूनः *lūnaḥ*, 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* 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 *tvā* to the root. कृ *kṛi*, कृत्वा *kṛitvā*, having done. पू *pū*, पूत्वा *pūtvā* or पवित्रा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that त्वा *tvā* without intermediate इ *i* weakens, with intermediate इ *i* strengthens the root. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvā* together, as they agree to a great extent, though not altogether.

I. तः *taḥ* and त्वा *tvā*, with intermediate इ *i*.

§ 424. If तः *taḥ* takes intermediate इ *i*, it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvā* is regular.

शी *śī*, to lie down, शयितः *śayitaḥ* (Pāṇ. I. 2, 19); शयित्वा *śayitvā*.

खिद् *sviḍ*, to sweat, खेदितः *sveditaḥ* or खिन्नः *svinnah*; खेदित्वा *sveditvā*.

मिद् *mid*, to be soft, मेदितः *meditaḥ*; मेदित्वा *meditvā*.

खिद् *kshvid*, to drip, क्षेदितः *kshveditaḥ*; क्षेदित्वा *kshveditvā*.

धृष् *dhriṣh*, to dare, धर्षितः *dharshitaḥ*; धर्षित्वा *dharshitvā*.

मृष् *mriṣh*, to bear, मर्षितः *marshitaḥ* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *pavitaḥ* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*.

§ 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 *dyutitam* or द्योतितं *dyotitam*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If त्वा *tvā* takes intermediate इ *i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *vrit*, to exist, वर्तित्वा *vartitvā*. संस्र *sraṃs*, to fall, संस्रित्वा *sraṃsitvā* (Pāṇ. I. 2, 23). पू *pū*, to purify, पवित्वा *pavitvā* (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 *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृष् *triṣh*, to thirst; मृष् *mriṣh*, to bear; कृष् *kriṣ*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *triṣhitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate इ *i*, त्वा *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mriḍ*, to delight, मृदित्वा *mriḍitvā* (Pāṇ. I. 2, 7); मृद् *mriḍ*, to rub, मृदित्वा *mriḍitvā*; गुष् *gudh*, to draw, गुषित्वा *gudhitvā*; क्लिष् *klīṣ*, to hurt, क्लिषित्वा *klīṣitvā*; वह् *vah*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvā* (Pāṇ. I. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वच् *vañch*, to cheat, and लुच् *luñch*, to pluck (Pāṇ. I. 2, 24); वथित्वा *vañchitvā* or वथित्वा *vachitvā*.

## II. तः ताह् and त्वा त्वा, without intermediate इ i.

§ 429. Roots ending in nasals lengthen their vowel before तः ताह् and त्वा त्वा (Pāṇ. VI. 4, 15). सम् sam, to rest, स्नातः śāntah, स्नात्वा śāntvā.

क्रम् kram, to step, may or may not lengthen its vowel before त्वा त्वा (Pāṇ. VI. 4, 18). क्राम् kram, क्रांतः krāntah, क्रांत्वा krāntvā or क्रन्त्वा krantvā; also क्रमित्वा kramitvā.

§ 430. The following roots, ending in nasals, drop them before तः ताह् and त्वा त्वा. (Pāṇ. VI. 4, 37.)

यम् yam, to check, यतः yatah, यत्वा yatvā\*; रम् ram, to sport, रतः ratah, रत्वा ratvā; नम् nam, to bend, नतः natah, नत्वा natvā; हन् han, to kill, हतः hatah, हत्वा hatvā; गम् gam, to go, गतः gatah, गत्वा gatvā; मन् man, to think, मतः matah, मत्वा matvā; वन् van, to ask; तन् tan, to stretch, ततः tatah, तत्वा tatvā; 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 pramatya (Pāṇ. VI. 4, 38): those ending in म् m may or may not drop the nasal before the gerundial य ya; प्रगत्य pragatya or प्रगम्य pragamyā.

§ 431. The following verbs drop final न् n, and lengthen the vowel.

जन् jan, to bear, जातः jātah, जात्वा jātvā; सन् san, to obtain, सातः sātah, सात्वा sātva; खन् khan, to dig, खातः khātah, खात्वा khātvā.

1. Roots ending in छ् chh, or व् v, substitute ङ् ṅ and ऊ ū. (Pāṇ. VI. 4, 19.)

प्रच्छ् prachh, to ask, प्रश्तः priśtah (§ 125), प्रश्त्वा priśtvā; दिव् div, to play, द्यूतः dyūtah, द्यूत्वा dyūtvā.

2. Roots ending in र्चर् chh, or र्चर् rv, drop both their final consonants. (Pāṇ. VI. 4, 21.)

मुर्च्छ् murchh, to faint, मूर्तः mūrtah; तूर्च्छ् turv, to strike, तूर्णः tūrṇah.

§ 432. The following verbs change their व् v with the preceding or following vowel into ऊ ū. (Pāṇ. VI. 4, 20.)

ज्वर् jvar, to ail, जूर्णः jūrṇah, जूर्त्वा jūrvtā; त्वर् tvar, to hasten, तूर्णः tūrṇah, तूर्त्वा tūrvtā; स्रिव् sriv, to dry, स्रूतः srūtah, स्रूत्वा srūtvā; अक् av, to protect, अतः ātah, अत्वा ātvā; मक् mav, to bind, मूतः mūtah, मूत्वा mūtvā.

§ 433. Roots ending in ऐ ai substitute आ ā; ध्यै dhyai, to meditate, ध्यातः dhyātah, ध्यात्वा dhyātvā: or ई ī; गै gai, to sing, गीतः gītah, गीत्वा gītvā. Final ए e and आ ā, too, are changed to ई ī; पा pā, to drink, पीतः pītah, पीत्वा pītvā; धे dhe, to suck, धीतः dhītah, धीत्वा dhītvā.

§ 434. The following roots change their final vowel into इ i.

दो do, to cut, दितः ditah, दित्वा ditvā (Pāṇ. VII. 4, 40); सो so, to finish, सितः sitah, सित्वा sitvā; मा mā, to measure, मितः mitah, मित्वा mitvā; स्या sthā, to stand, स्थितः sthitah, स्थित्वा sthitvā; धा dhā, to place, हितः hitah, हित्वा hitvā (Pāṇ. VII. 4, 42); हा hā, to leave (हीनः hīnah), हित्वा hitvā (Pāṇ. VII. 4, 43).

\* See verbs without intermediate इ i. (§ 332, 13, and 16.)

‡ 435. शो *śo*, to sharpen, and चो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*.

शो *śo*, शितः *śitah* or श्रातः *śātah*, शित्वा *śitvā* or श्रात्वा *śātvā* (Pāṇ. VII. 4, 41).

‡ 436. Exceptional forms :

दा *dā*, to give, forms दत्तः *dattah*\*, दत्त्वा *dattvā* (Pāṇ. VII. 4, 46).

स्फाय् *sphāy*, to grow, forms स्फोतः *sphītah* (Pāṇ. VI. 1, 22).

स्वै *svai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītah* (Pāṇ. VI. 1, 23) and प्रस्तीमः *prastīmah* (Pāṇ. VIII. 2, 54).

इयै *syai*, to curdle, forms शीनः *śīnah*, and शीतः *śītah*, cold; but संशयानः *samśyānah*, rolled up (Pāṇ. VI. 1, 24, 25).

प्याय् *pyāy*, to grow, forms पीनः *pīnah*; but प्यानः *pyānah* after certain prepositions (Pāṇ. VI. 1, 28).

‡ 437. The verbs which take *Samprasāraṇa* before तः *tah* and त्वा *tvā* have been mentioned 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 †) lose it before तः *tah* and त्वा *tvā*. संस् *sraṁs*, to tear, स्रस्तः *srastah*, स्रत्वा *srastvā*.

But स्कन्द् *skand*, to stride, forms its gerund स्कन्त्वा *skantvā*, and स्कन्द् *syand*, to flow, स्कन्त्वा *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). नष्ट्वा *naṁshṭvā* or नष्ट्वा *nashṭvā* (but only नष्टः *nashṭah*); रंक्त्वा *raṅktvā* or रक्त्वा *raktvā* (but only रक्तः *raktah*); मज्ज् *majj*, to dive, मंक्त्वा *maṅktvā* or मक्त्वा *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 *Ātm.* of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitah*, चेक्रीयित्वा *chekriyitvā*. After roots ending in consonants the intensive य् *y* is dropt; चेभिद्यते *bebhidiate*, चेभिदितः *bebhiditah*, चेभिदित्वा *bebhiditvā*.

Intensive verbs *Par.* form the participle and gerund regularly; चर्कति *charkarti*, चर्कितः *charkritah*, चर्कित्वा *charkritvā*.

नः *nah* instead of तः *tah* in the Past Participle.

‡ 442. Certain verbs take नः *nah* instead of तः *tah* in the past participle passive, provided they do not take the intermediate इ *i*.

\* 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 *sūttah*.

1. Twenty-one verbs of the Krî class, beginning with कृ *kr*, to cut, कृतः *kṛtaḥ* (Dhâtupâṭha 31, 13; Pân. VIII. 2, 44). The most important are, धूनः *dhûnaḥ*, shaken; जीनः *jînaḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sû* (Dhâtupâṭha 26, 23-35; Pân. VIII. 2, 45). The most important are, दूनः *dûnaḥ*, pained; दीनः *dînaḥ*, wasted; प्रीणः *prîṇaḥ*, loved.
3. Verbs ending in च् *ç*, which is changed into ईर् *îr* or ऊर् *ûr*. सू *sû*, स्तीर्णः *stîrṇaḥ*, spread; शीर्णः *shîrṇaḥ*, injured; पूर्णः *pûrṇaḥ*, filled (also पूर्तः *pûrtaḥ*, Pân. VIII. 2, 57); दीर्णः *dîrṇaḥ*, torn; जीर्णः *jîrṇaḥ*, decayed.
4. Verbs ending in ह् *h*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; चिद् *chhid*, चिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *und*, to wet, the substitution is optional (Pân. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhâtupâṭha with an indicative ओ *o*; भुज् *bhuj* (भुजो *bhujō*, Dhâtupâṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.
6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in चा *â*, or ए *e*, ऐ *ai*, ओ *o*, changeable to चा *â*; ग्लै *glai*, ग्लानः *glânaḥ*, faded. Except ध्यै *dhyai*, to meditate, धीतः *dhitâḥ*; स्वा *khyâ*, to proclaim, स्वातः *khyâtâḥ*. In त्रै *trai*, to protect, त्रा *ghrâ*, to smell, the substitution is optional; त्राणः *trâṇaḥ* or त्रातः *trâtâḥ* (Pân. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: क्षीणः *kshîṇaḥ*, from क्षि *kshi*, to waste, द्यूनः *dyûnaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्युतः *dyûtaḥ*); लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pân. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *shînaḥ* and श्यानः *shyânaḥ*, coagulated, but शीतः *shîtaḥ*, cold.

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakkaḥ*, ripe; शुष्कः *shushkaḥ*, dry; क्षामः *kshâmaḥ*, weak; कृशः *kṛśaḥ*, thin; प्रस्तीनः *prastîmaḥ*, crowded; फुल्लः *phullaḥ*, expanded; क्षीवः *kshîvaḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त् *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtaḥ*, done, becomes कृतवान् *kṛtavân*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtavân*, he has made the mat; or in the feminine सा

कृतवती *sâ kṛitavati*, and in the neuter कृतवत् *tat kṛitavat*. They are regularly declined throughout like adjectives in वत् *vat*.

*Gerund in य ya.*

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* 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 त् *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्वा *vijitya*. भृ *bhṛi*, to carry, भृत्वा *bhṛitvā*; but संभृत्य *sambhṛitya*, having collected. Except क्श् *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pân. vi. 4, 59).

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय *ay* before य *ya* (Pân. vi. 4, 56): गमयति *gamayati*, गमय्य *gamayya*, having caused to go. Otherwise the causative suffix is, as usual, dropt: तारयति *tārayati*, प्रतार्ये *pratārya*, having caused to advance. प्रापयति *prāpayati* forms प्राप्य *prāpya* and प्रापय्य *prāpayya*, having caused to reach (Pân. vi. 4, 57).

§ 448. The verbs called घृ *ghu* (§ 392\*), मा *mā*, to measure, स्था *sthā*, to stand, गा *gā*, to sing or to go, पा *pā*, to drink or to protect, हा *hā*, to leave, सो *so*, to finish, take आ *ā*, not ई *ī* (Pân. vi. 4, 69). दो *do*, to cut, अषदाय *avaḍāya*; स्था *sthā*, प्रस्थाप्य *prasthāya*. But पा *pā*, to drink, may form प्रपाय *prapāya* or प्रपीय *prapīya* (Sâr.).

§ 449. Verbs ending in न् *m*, which do not admit of intermediate इ *i*, may or may not drop their न् *m*. Ex. नम् *nam*, to bow, प्रणम्य *praṇamya* or प्रणत्वा *praṇatya*; गम् *gam*, to go, आगम्य *āgamya* or आगत्य *āgatyā*. 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 *prahatya*; तन् *tan*, प्रतत्य *pratatyā* †. खन् *khan* and जन् *jan* form खन्य *khanya* or खाय *khāya*, जन्य *janya* or जाय *jāya*.

§ 450. Verbs ending in च् *ṛi* change it to ईर् *īr*, and, after labials, into ऊर् *ūr*. Ex. वितीर्ये *vitīrya*, having crossed; संपूर्ये *sampūrya*, having filled.

§ 451. Certain verbs are irregular in not taking *Samprasāraṇa*. Thus वे *ve*, to weave, forms प्रवाय *pravāya*; ज्या *jyā*, to fail, उपज्याय *upajyāya*; ये *ye*, to cover, प्रव्याय *pravyāya*, but after परि *pari* optionally परिव्याय *parivyāya* or परिवीय *parivīya* (Pân. vi. 1, 41-44).

§ 452. Some verbs change final इ *i* and ई *ī* into आ *ā*. Thus मी *mī*, मीनाति *mināti*, he destroys, and मि *mi*, मिनोति *minoti*, he throws, form निमाय *ni māya*; दी *dī*, to destroy, उपदाय *upadāya*; ली *lī*, to melt, optionally विलाय *vilāya* or विलीय *vilīya* (Pân. vi. 1, 50-51).

† Versus memorialis of these verbs: रमिर्यमिनमी हंतितरनुदात्ता गमिर्यमिनः । तनु अय च्छिय च्छुक्क्यू वनुर्वमुस्तनादयः ॥



## CHAPTER XVII.

## VERBAL ADJECTIVES.

*Verbal Adjectives in तव्यः tavyah, जनीयः anîyah, or यः 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 *karaṅtyah*, कार्यः *kāryah*<sup>1</sup>, faciendus. Ex. धर्मस्त्वया कर्तव्यः *dharmas tvayā kartavyah*, right is to be done by thee.

§ 454. In order to form the adjective in तव्यः *tavyah*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyah</i>	दानीयः <i>dāntyah</i>	देयः <i>deyah</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyah</i>	गानीयः <i>gāntyah</i>	गेयः <i>geyah</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyah</i>	जयनीयः <i>jayantyah</i>	जेयः <i>jeyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyah</i>	भवनीयः <i>bhavantyah</i>	भव्यः or भाव्यः <sup>2</sup>
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyah</i>	करणीयः <i>karaṅtyah</i>	कार्यः <i>kāryah</i>
जृ <i>jṛi</i> , to grow old	जरिता or जरीता <sup>3</sup>	जरितव्यः or जरीतव्यः <sup>4</sup>	जरणीयः <i>jarantyah</i>	जारीयः <i>jāryah</i>
क्षिद् <i>kshvid</i> , to sweat	क्षेदिता <i>kshveditā</i>	क्षेदितव्यः <i>kshveditavyah</i>	क्षेदनीयः <i>kshvedantyah</i>	क्षेद्यः <i>kshvedyah</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyah</i>	बोधनीयः <i>bodhantyah</i>	बोध्यः <i>bodhyah</i>
कृष् <i>kṛish</i> , to draw	कर्षा or क्रुष्टा <sup>5</sup>	कर्ष्यः or क्रुष्टव्यः <sup>6</sup>	कर्षणीयः <i>karshaṅtyah</i>	कृष्यः <i>kṛishyah</i>
कुच् <i>kuch</i> <sup>7</sup> , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyah</i>	कुचनीयः <i>kuchantyah</i>	कुच्यः <i>kuchyah</i>
मिद् <i>mish</i> , to sprinkle	मेढा <i>medhā</i>	मेढव्यः <i>medhavyah</i>	मेहनीयः <i>mehantyah</i>	मेद्यः <i>mehyah</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyah</i>	गमनीयः <i>gamantyah</i>	गम्यः <i>gamyah</i>
द्रश् <i>drish</i> , to see	द्रष्टा <i>drashṭā</i>	द्रष्टव्यः <i>drashṭavyah</i>	दर्शनीयः <i>darśantyah</i>	द्रश्यः <i>drishyah</i>
दंश् <i>daṁsh</i> , to bite	दंष्टा <i>daṁshṭā</i>	दंष्टव्यः <i>daṁshṭavyah</i>	दंशनीयः <i>daṁśantyah</i>	दंश्यः <i>daṁshyah</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyah</i>	भावनीयः <i>bhāvantyah</i>	भाव्यः <i>bhāvayah</i>
Des. बुभूश् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyah</i>	बुभूषणीयः <i>bubhūshaṅtyah</i>	बुभूष्यः <i>bubhūshyah</i>
Int. बोभूय् <i>bobhūy</i>	बोभूयिता <i>bobhūyitā</i>	बोभूयितव्यः <i>bobhūyitavyah</i>	बोभूयनीयः <i>bobhūyantyah</i>	बोभूष्यः <i>bobhūyyah</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyah</i>	बोभवनीयः <i>bobhavantyah</i>	बोभव्यः <i>bobhavyah</i>
Int. बेभिद् <i>bebhid</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyah</i>	बेभिदनीयः <i>bebhidantyah</i>	बेभिद्यः <i>bebhidyah</i>

<sup>1</sup> Another suffix for forming verbal adjectives is एलिम् *elimah*, which is, however, of rare occurrence; पक् *pach*, to cook, पचेलिमा माषाः *pachelimā māṣāḥ*, beans fit to cook; भिदेलिमः *bhidelimah*, fragile. (Pāṇ. III. I, 96, v.)

<sup>2</sup> *bhavyah* or *bhāvayah*. <sup>3</sup> *jaritā* or *jaritā*.

<sup>4</sup> *jaritavyah* or *jaritavyah*.

<sup>5</sup> *karshṭā* or *krashṭā*. <sup>6</sup> *karshṭavyah* or *krashṭavyah*. <sup>7</sup> Never takes Guṇa (§ 345, note).

§ 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 *bebhidantīyah*.

§ 456. In order to form the adjective in यः *yah*, it is 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*, चेतः *chetyah*; वयनीयः *vay-anī-yah*, वेयः *veyah*; बोधनीयः *bodh-anī-yah*, बोध्यः *bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final आ *á*, ए *e*, ऐ *ai*, ओ *o*, become ए *e*. दा *dá*, to give, देयः *deyah*; गै *gai*, to sing, गेयः *geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final इ *i* and ई *ī* take Guṇa, as before अनीय *anīya*; जि *ji*, जेयः *jeyah*, to be conquered, different from जय्यः *jayyah*, conquerable; क्षि *kshi*, to destroy, क्षेयः *ksheyah*, different from क्षय्यः *kshayyah*, destructible (Pân. VI. 1, 81). Final उ *u* and ऊ *ú*, under the same circumstances, are changed to अच् *av*, or, after अवश्य *avaśya*, when a high degree of necessity is expressed, to आच् *áv*; भव्यः *bhavyah* or अवश्यभाव्यः *avaśya-bhāvyyah*; विप्रेण शुचिना भाव्यं *vipreṇa śuchinā bhāvyyam*, a Brâhman must be pure. Final ऊ *ú* if it appears as उच् *uv* before अनीय *anīya*, appears as ऊ *ú* before य *ya*; गू *gú*, to sound, गुवनीय *guvanīya*, गूय *gúya*.
3. Final च् *ri* and च् *ri* before यः *yah*, but not before अनीयः *anīyah*, take Vṛiddhi instead of Guṇa. कार्यः *kāryah*; पार्यः *pāryah*. (Pân. III. 1, 120, 124.)
4. Penultimate च् *ri*, which takes Guṇa before अनीयः *anīyah*, does not take Guṇa before यः *yah*, with few exceptions; वृध्यः *vṛidhyah*, दृश्यः *drīśyah* (Pân. III. 1, 110). But कृप् *krip*, to do, forms कल्प्यः *kalpyah*; वृष् *vṛish*, to sprinkle, वृश्यः *vṛishyah* or वर्यः *varshyah* (Pân. III. 1, 120). Penultimate च् *ri* becomes ईर् *īr*; कृत् *krīt*, कीर्त्यः *kīrtiyah*.
5. Penultimate इ *i* and उ *u* take Guṇa before यः *yah*, as before अनीयः *anīyah*; विद् *vid*, वेद्यः *vedyah*; शुष् *śush*, शोष्यः *śośyah*.
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 *hásyah*; वह् *vah*, वास्यः *váhyah*. 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

सहः *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*, वधः *vadhyah* or घातः *ghâtyah*.

§ 457. The following are a few derivatives in यः *yah*, formed against the general rules.

गुप् *gup*, to protect, may form गुप्यः *gupyah*; गुह् *guh*, to hide, गुह्यः *guhyaḥ*; जुष् *jush*, to cherish, जुष्यः *jushyah*; ग्रह् *grah*, to take, ग्रह्यः *grihyah*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyah*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyâ kathâ*, a story told by a Brâhman); भू *bhû*, to be, भूय *bhûya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhûyam gataḥ*, arrived at Brahmahood); शास् *śâs*, to rule, शिष्यः *śishyah*, pupil.

We find त् *t* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs:

इं *i*, to go, इत्यः *ityah*; स्तु *stu*, to praise, स्तुत्यः *stutyah*; वृत् *vṛi*, to choose, वृत्यः *vṛityah*; दृ *dri*, to regard, दृत्यः *dṛityah*; भृ *bhri*, to bear, भृत्यः *bhṛityah*; कृ *kri*, to do, कृत्यः *krityah*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occur; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pâkyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yâch*, रुच् *ruch*, प्रवच् *pravach*, अच् *rich*, त्यज् *tyaj*, पूज् *pûj*, अज् *aj*, व्रज् *vraj*, वञ्च् *vañch* (to go). Thus यज्यं *yâjyam*, याच्यं *yâchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravâchyam*, अच्यं *archyam*, त्यज्यं *tyâjyam*, पूज्यं *pûjyam* (Prakriyâ-Kaumudî, p. 55 b).

#### Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*. The base has the same form as before the ता *tâ* of the periphrastic future, or before the तव्यः *tavyah* of the verbal adjective. बुध् *budh*, बोधितुं *bodhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *krishṇam drashṭum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kâlah*, it is time to eat.

\* 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 Sâkâdi 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*), शल् *śal*, रुच् *ruch*.

*Verbal Adverb.*

§ 460. By means of the suffix *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 भुञ् *bhuj*, to eat, भोजं *bhojam*; 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 *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhankāram*, having divided; उच्चैःकारं *uchchaiḥkāram*, 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 Bhū class, so that इ i appears in the special tenses as अय *aya*. Thus भू *bhū* becomes भावि *bhāvi* and भावयति *bhāvayati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोधयति *bodhayati*, he causes to know.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई ī, उ u and ऊ ū, ऋ ṛi and ॠ ṛī take Vṛiddhi.

Thus स्मि *smi*, to laugh, स्माययति *smāyayati*, he makes laugh.

नी *nī*, to lead, नाययति *nāyayati*, he causes to lead.

प्लु *plu*, to swim, प्लावयति *plāvayati*, he makes swim.

भू *bhū*, to be, भावयति *bhāvayati*, he causes to be.

कृ *kṛi*, to make, कारयति *kārayati*, he causes to make.

कृ *kṛi*, to scatter, कारयति *kārayati*, he causes to scatter.

2. Medial इ i, उ u, ऋ ṛi, ॠ ṛī, followed by a single consonant, take Guṇa;

ऋ ṛi becomes ईr *īr*.

Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.

बुध् *budh*, to know, बोधयति *bodhayati*, he makes know.

कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut.

कृप् *kṛip*, 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 *sādayati*, he sets.

पत् *pat*, to fall, पातयति *pātayati*, he fells.

## Exceptions:

- I. Most verbs ending in अम् *am* do not lengthen their vowel:

गम् *gam*, to go, गमयति *gamayati*, he makes go.

क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride.

Verbs in अम् *am* which do lengthen the vowel are,

कम् *kam*, to desire, कामयते *kāmayate*, he desires; Caus. कामयति *kāmayati*, he makes desire.

अम् *am*, to move, अमति *amati*, he moves; Caus. आमयति *āmayati*, he makes move.

चम् *cham*, to eat, चमति *chamati*, he eats; Caus. चामयति *chāmayati*, he makes eat.

ज्ञम् *jam*, if it means to see, ज्ञाम्यति *śāmyati*, he sees; Caus. ज्ञामयति *śāmayati*, he shows; but ज्ञमयति *śamayati*, he quiets.

यम् *yam*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yāmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *nam*, to bend, necessarily lengthens its vowel after a preposition; विनामयति *vināmayati*, he bends. In the simple verb the lengthening is optional.

वम् *vam*, to vomit, necessarily shortens its vowel after a preposition; उवमयति *udvamayati*, he makes vomit. In the single verb the lengthening is optional.

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>avyāṭhi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>apráṭhi</i>
4. म्रद् <i>mrad</i> , to rub	म्रदयति <i>mradayati</i>	अम्रदि or अम्रादि <i>amrādi</i>
5. क्रप् <i>krap</i> , to pity	क्रपयति <i>krapayati</i>	अक्रपि or अक्रापि <i>akrāpi</i>
6. त्वर् <i>tvār</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वर् <i>jvār</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनाटि <i>anāṭi</i>
9. अथ् <i>śrath</i> , to kill	अथयति <i>śrathayati</i>	अअथि or अआथि <i>aśrāṭhi</i>
10. वन् <i>van</i> , to act *	प्रवणयति <i>pravanayati</i>	प्रावणि or प्रावनि <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. आ <i>śrā</i> , to boil	अपयति <i>śrapayati</i>	अअपि or अआपि <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>

\* With a preposition, and optionally without a preposition.

16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achālī</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>adālī</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avālī</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखालि <i>askhālī</i>
22. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23. क्षै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>
24. जन <i>jan</i> (Div), nasci	जनयति <i>janayati</i>	अजनि <i>ajani</i> *
25. जृ <i>jṛ</i> (Div), to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajāri</i>
26. रञ् <i>rañj</i> (Bhū), to hunt, to dye	रञ्जयति or रञ्ज <sup>o</sup> <i>rajayati</i> or <i>rañja-</i>	अरञ्जि or अरञ्जि <i>arāñji</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	स्नापयति or स्नापयति <i>snāpayati</i>	अस्नापि 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>phan</i> , to approach	फणयति or फणयति(?) <i>phāṇayati</i>	अफणि or अफाणि <i>aphāṇi</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 आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा *dā*, to give, ददाति *daddāti*, he gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.  
दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ *i*, to go, in अधीति *adhīte*, he reads; Caus. अध्यापयति *adhyāpayati*, he teaches †. (Pāṇ. VI. 1, 48.)

2. अर् *ri*, to go, अर्चति *richchhati*; Caus. अर्पयति *arpayati*, he places. (Pāṇ. VII. 3, 36.)

\* Pāṇ. VII. 3, 35.

† Optionally as simple verbs; with prepositions, 27 and 28 do not shorten the vowel in the causative; 29 does shorten it.

‡ प्रति + इ *prati + i*, to approach, forms its causal regular when it means to make a person understand, प्रत्यापयति *pratyāpayati*. Otherwise the causative of इ *i* is formed from गम् *gam*.

3. क्लृप् *knúy*, to sound, क्लृणाति *knúnáti*; Caus. क्लृपयति *knopayati*, he causes to sound.
4. क्री *krí*, to buy, क्रीणाति *krínáti*; Caus. क्रीपयति *krápayati*, he causes to buy.
5. क्ष्माय *kshmdý*, to tremble, क्ष्मायते *kshmdýate*; Caus. क्ष्मापयति *kshmápayati*, he causes to tremble. (Pân. VII. 3, 36.)
6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chápayati*, or regularly चाययति *cháyayati*, he causes to collect. (Pân. VI. 1, 54.)
7. च्छो *chho*, to cut, च्छति *chhyati*; Caus. च्छाययति *chhápayati*, he causes to cut.
8. जागृ *jágrí*, to be awake, जागर्ति *jágarti*; Caus. जागरयति *jágarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jápayati*, he causes to conquer.
10. दरिद्रा *daridrâ*, to be poor, दरिद्राति *daridrâti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *dîdhî*, to shine, दीधीते *dîdhîte*; Caus. दीधयति *dîdhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुषति *dushyati*; Caus. दूषयति *dúshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pân. VI. 4, 91.)
13. धू *dhú*, to shake, धूनोति *dhúnoti*; Caus. धूनयति *dhúnayati*, he causes to shake.
14. पा *pâ*, to drink, पिबति *pibati*; Caus. पाययति *páyayati*, he causes to drink; also पै *pai*, पायति *páyati*, to be dry.
15. पा *pâ*, to protect, पाति *pâti*; Caus. पालयति *pâlayati*, he protects.
16. प्री *prî*, to love, प्रीणाति *prínáti*; Caus. प्रीणयति *prínayati*, he delights.
17. भ्रञ्ज *bhrajj*, to roast, भ्रञ्जति *bhrijjati*; Caus. भ्रञ्जयति *bhrajjayati*, he makes roast, or भ्रञ्जयति *bharjjayati*, from भृञ् *bhrij*.
18. भी *bhî*, to fear, बिभेति *bibheti*; Caus. भापयते *bhâpayate* or भीषयते *bhîshayate*, he frightens; also regularly भाययति *bhâyayati*. (Pân. VI. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मो *mî*, to destroy, मिनाति *mináti*, form their Caus. like मा *mâ*.
20. री *rî*, to flow, or to go, रीयते *rîyate*; Caus. रेपयति *repayati*, he makes flow.
21. रूह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pân. VII. 3, 43.)
22. ली *lî*, to adhere, लीनाति *lináti* and लीयते *lîyate*; Caus. लीनयति *línayati*, लापयति *lâpayati*, and लाययति *lâyayati*; and, if the root takes the form ला *lá*, also लालयति *lâlayati* (Pân. VII. 3, 39). The meaning varies; see Pân. VI. 1, 48; 51.
23. वा *vâ*, to blow, वाति *vâti*; Caus. वाजयति *vâjayati*, if it means he shakes.
24. वी *vî*, to obtain, वेति *veti*; Caus. वापयति *vâpayati* or वाययति *vâyayati*, if it means to make conceive. (Pân. VI. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vâyayati*, he causes to weave.
26. वेवी *vevî*, to conceive, वेवीते *vevîte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyâyayati*, he causes to cover.
28. वृी *vî*, to choose, वृीनाति *vlínáti*; Caus. वृेपयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śiyate*; Caus. शातयति *śâtayati*, he fells; but not, if it means to move. (Pân. VII. 3, 42.)

30. शो *śo*, to sharpen, श्यति *śyati*; Caus. श्याययति *śāyayati*, he causes to sharpen.  
 31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs;  
 but सेधयति *sedhayati*, he performs sacred acts.  
 32. सो *śo*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.  
 33. स्फुर् *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फारयति *sphārayati* and  
 स्फोरयति *sphorayati*, he makes sparkle.  
 34. स्फाय् *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फावयति *sphāvayati*, he causes  
 to grow.  
 35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes;  
 also स्माययति *smāyayati*, he causes a smile by something. (Pāṇ. VI. 1, 57.)  
 36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes  
 ashamed. (Pāṇ. VII. 3, 36.)  
 37. ह्वे *hve*, to call, ह्वयति *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, forms Pres. Par. and Âtm. कारयति, ०ते, *kārayati*, -te; Impf. अकारयत्, ०त्, *akārayat*, -ta; Opt. कारयेत्, ०त्, *kārayet*, -ta; Imp. कारयतु, ०तां, *kārayatu*, -tām; Red. Perf. कारयाञ्चकार, ०चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. अचीकरत्, ०त्, *achīkarat*, -ta; Fut. कारयिष्यति, ०ते, *kārayiṣhyati*, -te; Cond. अकारयिष्यत्, ०त्, *akārayiṣhyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयित् *kāryāt*; कारयिषीष्ट *kārayiṣhīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोष्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the 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. अभवयिष्ये *abhāvayishye* or अभविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितारे *bhāvītāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. अभवयिषि *abhāvayishi* or अभविषि *abhāvishi*.

2. p. अभवयिषिः *abhāvayishīhāḥ* or अभविषिः *abhāvishīhāḥ*.

3. p. अभवि *abhāvi*.



## CHAPTER XIX.

## DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् *s* to the root. Thus from भू *bhū*, to be, बुभूष् *bubhūsh*, to wish to be.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhūshāmi*, बुभूषसि *bubhūshasi*, बुभूषति *bubhūshati*, बुभूषावः *bubhūshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *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*; वृष् *vṛdh*, विवर्धिषति *vivardhishati*; दिष् *div*, दिदेविषति *didevishati*: also कृ *kṛ*, चिकरिषति *chikarishati*; दृ *dṛi*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभिषति *bibhishati* (Pāṇ. I. 2, 10); गुह् *guh*, जुगुषति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुसुप्सति *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*, दिद्युतिषति *didyutishati* or दिद्योतिषति *didyotishati*.

But दिष् *div*, दिदेविषति *didevishati* or, without इ *i*, द्युषति *dudyūshati* (Pāṇ. VII. 2, 49); वृत् *vṛit*, विवर्तिषते *vivartishate* or विवृत्सति *vivṛitsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final च् *ṛi* and च् *ṛī* become ईर् *īr*, and, after labials, ऊर् *ūr*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयुषति *yuyūshati*.

कृ *kṛi*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तितीर्षति *titrshati*.

मृ *mṛi*, to die, मुमृषति *mumṛshati*; पू *pṛī*, to fill, पुपृषति *pupṛshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषति *sismayishati*; पू *pū*, to purify, पिपविषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *drī*, 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 स *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 *titamsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, v.)

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स *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 प्रश् *prachh*, to ask, shorten their bases by *Samprasāraṇa*. (Pāṇ. I. 2, 8.)

ग्रह् *grah*, जिघृक्षति *jighṛkshati*. स्वप् *svap*, सुषुषति *sushupsati*.

प्रश् *prachh*, पिपृच्छति *piprichchishati*.

8. The following verbs shorten their vowel to इ *i* before the स *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. मिस्सति *mitsati*.

मा *mā* (माति *māti*, to measure, मीमते *mimīte*, to measure, मयते *mayate*, to change), Des. मिस्सति *mitsati*, मिस्सते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, दाति *dāti*, to cut, द्यति *dyati*, to cut, दयते *dayate*, to pity), Des. दिस्सति *ditsati*, दिस्सते *ditsate*.

धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धिस्सति *dhitsati*.

9. Other desideratives formed without reduplication:

रप् *rabh*, to begin (रभते *rabhate*), Des. रिष्यते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिष्यते *lipsate*.

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिष्यति *śikshati*.

पत् *pat*, to fall (पतति *patati*), Des. पिस्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पिस्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñīpsati*.

शुप् *śudh*, to grow (शुद्ध्यति *śudhnoti*), Des. ईर्त्सति *īrtsati*.

दंभ् *dambh*, to deceive (दंभोति *dabhnōti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhīpsati*.

मुच् *muc*, to free (मुञ्चति *muñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राधति *rādhyati*), Des. प्रतिरिस्ति *prati-rītsati*, in the sense of injuring, otherwise रिरिस्ति *rirītsati*, also रिरिस्ति *rirītsati*.

§ 472. Certain verbs which are commonly considered to belong to the Bhû class are really desiderative bases.

किन् *kit*, चिकित्स्ते *chikitsate*, he cures.  
 गुप् *gup*, जुगुप्स्ते *jugupsate*, he despises.  
 तिक् *tij*, तितिक्षते *titikshate*, he bears.  
 मान् *mân*, मीमांसते *mîmâmsate*, he investigates.  
 बध् *badh*, बीभास्ते *bîbhatsate*, he loathes.  
 दान् *dân*, दीदांसते *dîdâmsate*, he straightens.  
 शान् *śân*, शीशांसते *śîśâmsate*, 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 *â* are represented by इ *i* in the reduplicative syllable (Pân. VII. 4, 79).

पक् *pach*, पिपक्षति *pipakshati*; स्था *sthâ*, तिष्ठति *tishṭhâsati*.

§ 474. अव् *av* and आव् *âv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *û*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pân. VII. 4, 80).

पू *pû*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apîpavat*.) See § 375.

भू *bhû*, बिभावयिषति *bîbhāvayishati*, (Red. Aor. अबीभवत् *abîbhavat*.)

यु *yu*, यियविषति *yiyavishati*, and Caus. Desid. यियावयिषति *yiyāvayishati*.

जु *ju*, जिजावयिषति *jîjāvayishati*, (Red. Aor. अजीजवत् *ajîjavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots सु *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.

सु *sru*, सिस्त्रावयिषति *sîsrāvayishati* or सुस्त्रावयिषति *susrāvayishati*; but the simple desiderative सुस्रूषति *susrūshati* only.

स्वाप्य् *svāpay*, 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 (Pân. VI. 1, 2)

अञ् *aś* forms अशिञ् + इषति *aśiś + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्श् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उक्श् *uchchh* forms उचिक्श् + इषति *uchichchh + ishati*.

\* Exceptional reduplication occurs in चिकीषति *chikīshati*, besides चिकिषति *chikishati*, from चि *chi* (Pân. VII. 3, 58); in जिगीषति *jigīshati* from हि *hi* (Pân. VII. 3, 56), &c.

§ 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.

अर्च *arch*, अर्चिषिषति *archich-ishati*.

उद् *und*, उद्दिदिषति *undid-ishati*.

उब्ज् *ubj*, उब्जिजिषति *ubjij-ishati*.

In ईर्ष्य *irshy* the last consonant is reduplicated.

ईर्ष्य *irshy*, ईर्ष्यिषति *irshyiy-ishati*.

In the verbs beginning with कंडूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् *kaṇḍūy*, कंडूयिषति *kaṇḍūyiy-ishati*.

## 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 अद् *aḍ*, to go, though beginning with a vowel, forms अटाट्ठते *aṭāṭṭate*, he wanders about; अज् *aḥ*, to eat, अजाज्यते *aśāśyate*; अर् *ar*, to go, अरार्यते *arāryate* and अररति *ararati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णुण्यते *ūrṇuṇyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs :

1. By a peculiar reduplication and adding य् *ya* at the end.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter occurs very seldom.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyate*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bobhavīti* or बोभोति *bobhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

§ 481. When य् *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechīyate*; श्रु *śru*, to hear, श्रोश्रूयते *śrośrūyate*. चा *ā* is changed to ई *ī*: धा *dhā*, to place, देधीयते *dedhīyate*. च् *ṣ* becomes ईर् *īr*, or, after labials, ऊर् *ūr*: त् *t*, त्रि *trī*, to cross, तेतीयते *tetīyate*; प्र *pr*,

to fill, पोपूर्यते *popúryate*. Final च् *ri*, however, when following a simple consonant, is changed to री *ri*, not to रि *ri*: कृ *kri*, to do, चेक्रीयते *chekríyate*. When following a double consonant it is changed to अर् *ar*: स्मृ *smri*, to remember, सास्मर्यते *sásmaryate*. 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 *bobhúya*, बोभूयिता *bobhú-y-itá*; from बेभिद्य *bebhidya*, बेभिदिता *bebhidítá*.

§ 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 च् *ri* have peculiar forms of their own (§§ 489, 490), and verbs in च् *ri* start from a base in अर् *ar*, and therefore have आ *á* in the reduplicative syllable. तृ *trí*, तर् *tar*, तातर्मि *tátarmi*; 3rd pers. plur. तातिरति *tátirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोधि *bobodhmi*; but बोबुध्: *bobudhmaḥ*. From बोभू *bobhú*, बोभोमि *bobhomi*, बोभवानि *bobhaváni*; but बोभू: *bobhúmaḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *i* may be optionally inserted:

बोबोधि *bobodhmi* or बोबुधीनि *bobudhími*; बोभोमि *bobhomi* or बोभवीनि *bobhavími*. And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pân. VII. 3, 87). Hence बोबुधीनि *bobudhími*, बोबुधानि *bobudháni*, अबोबुधं *abobudham*. From विद् *vid*,

Present.	Imperfect.	Imperative.
वेवेदि or वेविदीनि <i>vevedmi</i> or <i>vevidími</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidáni</i>
वेवेदिस् or वेविदीधि <i>vevedsi</i> or <i>vevidíshi</i>	अवेवेत् or अवेविदीः <i>avevet</i> or <i>avevidíḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेदिस् or वेविदीति <i>vevedti</i> or <i>vevidítí</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidít</i>	वेवेतु or वेविदीतु <i>vevettu</i> or <i>vevidítu</i>
वेविद्: <i>vevidvah</i> , &c.	अवेविद् <i>avevidva</i>	वेविदाव <i>vevidáva</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 (Pân. VII. 4, 82), and अ *a* to आ *á* (Pân. VII. 4, 83).

चि *chi*, to gather, चीय *chíya*, चेचीयते *chechíyate*; चेचेति *checheti*.

क्रुञ् *kruś*, to abuse, क्रुञ्च्य *kruśya*, चोक्रुञ्च्यते *chokruśyate*; चोक्रोष्टि *chokrośṭi*.

तौक् *trauk*, to approach, तौक्य *traukya*, तोतौक्यते *totraukyate*; तोतौकि *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekyaate*; रेरेकि *rerekti*.

कृ *kri*, to do, क्रीय *kriya*, चेक्रीयते *chekriyate*; चक्रीति *charkarti*.

कृ *krí*, to scatter, कीर्य *kriya*, चेकीर्यते *chekriyate*; चाकति *chákarti*. (§ 482.)

पृ *prí*, to fill, पूर्य *púrya*, पोपूर्यते *popúryate*; पापति *pápati*.

स्मृ *smri*, to remember, स्मर्य *smarya*, सास्मर्यते *sásmaryate*; सस्मति *sarsmanti*\*.

दा *dá*, to give, दीय *díya*, देदीयते *dedíyate*; दादाति *dádáti*.

ह्वे *hve*, to call, ह्वय *húya*, जोह्वयते *johúyate*; जोहोति *johoti*.

§ 485. The roots वच् *vañch*, संस् *srañs*, ध्वस् *dhvam̐s*, भ्रस् *bhram̐s*, कस् *kas*, पत् *pat*, पद् *pad*, स्कन्द *skand*, place नी *ní* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वच् *vañch*, to go round, वनीवच्यते *va ní vachyate*; वनीवचीति *vanívañchíti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa ní srasyate*; सनीसंसीति *sanísrañsíti*.

ध्वस् *dhvam̐s*, to fall, दनीध्वस्यते *da ní dhvasyate*; दनीध्वंसीति *danídhvam̐síti*.

भ्रस् *bhram̐s*, to fall, बनीभ्रस्यते *ba ní bhraśyate*; बनीभ्रंसीति *baníbhram̐síti*.

कस् *kas*, to go, चनीकस्यते *cha ní kasyate*; चनीकसीति *chaníkasíti*.

पत् *pat*, to fly, पनीपत्यते *pa ní patyate*; पनीपतीति *panípatíti*.

पद् *pad*, to go, पनीपद्यते *pa ní padyate*; पनीपदीति *panípadíti*.

स्कन्द *skand*, to step, चनीस्कन्द्यते *cha ní skadyate*; चनीस्कंदीति *chanískandíti*.

§ 486. Roots ending in a nasal, preceded by च *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamíti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramíti*.

हन् *han*, to kill, जंघम्यते *jaṅghamyate*; जंघनीति *jaṅghaníti*.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भञ् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapíti*.

दंश् *dañś*, दंदश्यते *dañśyate*; दंदशीति *dañśáti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चंचूर्यते *chañchúryate* and चंचुरीति *chañchuríti* or चंचूर्ति *chañchúr̥ti*.

पंचुल्यते *pamphulyate* and पंचुलीति *pamphulíti* or पंचुलि *pamphulti*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate च् *ri* insert री *rí* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vr̥t*, वरीवृत्ते *va rí vr̥tyate*; वरीवृतीति *va rí vr̥títi*.

In the Par. these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वतीति *va r vr̥títi*.

वर्वति *varvati*.

\* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛt̥ti. Other grammarians give सास्मति *sasmanti*.

वरिवृतीति *va ri vṛitīti*.वरिवर्ति *varivartī*.वरीवृतीति *va rī vṛitīti*.वरीवर्ति *varīvartī*.

§ 490. The same applies to roots ending in चृ *ri*, if used in the Parasmaipada. (Pāṇ. VII. 4, 92.)

कृ *kṛi*; चर्करीति *cha r karīti*.चर्कति *charkartī*.चरिकरीति *cha ri karīti*.चरिकति *charikartī*.चरीकरीति *cha rī karīti*.चरीकति *charīkartī*.

§ 491. A few frequentative bases are peculiar in the formation of their base\*.

स्वप् *svap*, to sleep, सोषुष्यते *soshupyate*; but सास्वप्ति *sāsvaptī*. (Pāṇ. VI. 1, 19.)

स्यम् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्यंति *samsyanti*.

व्ये *vye*, to cover, वेवीयते *veviyate*; but वाप्याति *vāvyāti*; or (§ 483) वाप्येति *vāvyeti*.

वञ् *vaś*, to desire, वावश्यते *vāvashyate*; वावहति *vāvashṭī*. (Pāṇ. VI. 1, 20.)

चाय् *chāy*, to regard, चेकीयते *chektyate*; चेकेति *cheketi*. (Pāṇ. VI. 1, 21.)

प्याय् *pyāy*, to grow, पेपीयते *peptyate*; पाप्याति *pāpyāti*. (Pāṇ. VI. 1, 29.)

श्वि *śvi*, to swell, श्लोञ्ज्यते *śośūyate* or श्लेञ्जीयते *śeśviyate*; श्लेञ्जेति *śeśveti*. (Pāṇ. VI. 1, 30.)

हन् *han*, to kill, जेघ्नीयते *jeghntyate*; जंघंति *janghanti*. (Pāṇ. VII. 4, 30, v.)

घ्रा *ghrā*, to smell, जेघ्नीयते *jeghrīyate*; जाघ्राति *jāghrāti*. (Pāṇ. VII. 4, 31.)

ध्मा *dhmā*, to blow, देध्नीयते *dedhntyate*; दाध्माति *dādhmāti*. (Pāṇ. VII. 4, 31.)

गृ *grī*, to swallow, जेगिल्यते *jegilyate*; जागति *jāgartī*. (Pāṇ. VIII. 2, 20.)

शि *śi*, to lie down, शाशय्यते *śāśayyate*; शेसेति *śeśeti*. (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;

\* 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 *Ātmanepada*, 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. *Ātm.*, 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 *soshoptī*, because Pāṇ. VI. 1, 19, prescribes सोषुष्यते *soshupyate*; other authorities form only सास्वप्ति *sāsvaptī* or सास्वपीति *sāsvapīti*. Colebrooke allows चेकेति *cheketi* (p. 332), because Pāṇ. VI. 1, 21, prescribes चेकीयते *chektyate*, and the commentary argues in favour of चेकेति *cheketi*. But Colebrooke (p. 321) declines to form सेसिन्ते *sesinte*, because it is in the *Ātm.* 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*.

then a new causative may be formed, **बोभूयिष्यति** *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, **बोभूयिष्यति** *bobhūyishayishati*, he wishes to excite the desire of real existence.

## 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** *śyenāyate*, he behaves like a hawk; from **पुत्र** *putra*, son, **पुत्रीयति** *putrīyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from **कृष्ण** *kṛṣṇa*, **कृष्णति** *kṛṣṇati*, he behaves like Kṛṣṇa; from **पितृ** *pitri*, father, **पितरति** *pitarati*, 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 ya, Parasmaipada.*

§ 494. By adding **य ya** to the base of a noun, denominatives are formed expressing a wish. From **गो** *go*, cow, **गव्यति** *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same **य ya**, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from **पुत्र** *putra*, son, **पुत्रीयति शिष्यं** *putrīyati śishyam*, he treats the pupil like a son. By a similar process **प्रासादीयति** *prāsādīyati*, from **प्रासाद** *prāsāda*, palace, means to behave as if one were in a palace; **प्रासादीयति कुट्यां भिक्षुः** *prāsādīyati kuṭyām bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this **य ya**,

1. Final **अ a** and **आ ā** are changed to **ई ī**; **सुता** *sutā*, daughter, **सुतीयति** *sutīyati*, he wishes for a daughter†.

\* They are called in Sanskrit **लिङ्गु** *liṅgu*, from **लिङ्ग** *liṅga*, it is said, a crude sound, and **धु** *dhu*, for **धातु** *dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between **अश्नीयति** *aśnīyati*, he wishes to eat at the proper time, and **अशनायति** *aśandyati*, 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. (Pāp. VII. 4, 34.)



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.
3. च् *ri* becomes री *rī*, ओ *o* becomes अव् *av*, औ *au* becomes आव् *āv*; पितृ *pitri*, father, पितृीयति *pitṛīyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvvyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājīyati*, he treats like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

*Denominatives in य ya, Ātmanepada.*

§ 497. A second class of denominatives, formed by adding य *ya*, 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 Ātmanepada\*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; इयेन *syena*, hawk, इयेनायते *syendāyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdāyate*, he makes a sound, he sounds; भृश *bhṛīśa*, much, भृशायते *bhṛīśāyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭāyate*, he plots; रोमंच *romantha*, ruminating, रोमंचायते *romanthāyate*, he ruminates. The final इ *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, च् *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛihāyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as

\* Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यच् *kyach*, the rest by क्यङ् *kyāṅ*. Thus from लोहित *lohita*, red, लोहितायति or लोहितयति or -ते, he becomes red. (Pāṇ. III. 1, 13.)

Kaṇḍvādi's, i. e. beginning with Kaṇḍú. They take य *ya*, both in Parasmaipada and Âtmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in ञ *a* drop it before य *ya*. Thus from अगद *agada*, free from illness, अगच्छति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंठू *kaṇḍú*, scratching, कंठूयति or ञ्ते *kaṇḍúyati* or *-te*, he scratches.

*Denominatives in स्य sya.*

§ 499. Certain denominative verbs, which express a wish, take स्य *syā* instead of य *ya*. Thus from क्षीर *kshīra*, milk, क्षीरस्यति *kshīrasyati*, the child longs for milk; from लवण *lavana*, salt, लवणस्यति *lavanasyati*, he desires salt. Likewise अश्वस्यति *asvasyati*, the mare longs for the horse; वृषस्यति *vrishasyati*, the cow longs for the bull (Pân. VII. 1, 52). Some authorities admit स्य *syā* and अस्य *asyā*, 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. पुत्रकाम्यता *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. श्येनाये *shyenâye*, Impf. अश्येनाये *ashyenâye*, Imp. श्येनायै *shyenâyai*, Opt. श्येनायेय *shyenâyeya*. In the general tenses the base is पुत्रीय् *putrîy* or श्येनाय् *shyenây*; but when the denominative य *y* is preceded by a consonant, य *y* may or may not be dropt in the general tenses (Pân. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrîyâmâsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrîyisham*, Fut. पुत्रीयिष्यामि *putrîyishyâmi*, Per. Fut. पुत्रीयिता *putrîyitâ*, Ben. पुत्रीयासं *putrîyâsam*.

From श्येनायते *shyenâyate*, Per. Perf. श्येनायामास *shyenâyâmâsa*, Aor. अश्येनायिषि *ashyenâyishi*, Fut. श्येनायिष्ये *shyenâyishye*, &c.

From समिध् *samidh*, fuel, समिध्ति *samidhyati*, he wishes for fuel; Per. Fut. समिध्तिता *samidhyitâ* or समिधिता *samidhitâ*, &c. (Pân. 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 अय् *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from पाश *pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वनेन् *varman*, armour, संवनेयति *samvarmayati*, he arms, (the final न् *n* being dropt); from मुंड *muṇḍa*, shaven, मुंडयति *muṇḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pāṇ. III. 1, 20).

If अय् *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 अय् *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyēni* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pāṇ. VI. 3, 36).

Certain adjectives which change their base before इह *ishṭha* of the superlative, do the same before अय् *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दृवयति *dāvayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थोपयति *arthāpayati*, he explains.

#### *Denominatives without any Affix.*

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the 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 गुण *Guṇa*, where possible, as in the Bhû class.

Thus from कृष्ण *krishṇa*, कृष्णति *krishṇati*, he behaves like Kṛishṇa; from माला *mālá*, garland, मालाति *māláti*, it is like a garland, Impf. अमालात् *amālát*, Aor. अमालासीत् *amālásītt*; 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 *pitārati*, 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 (Pân. I. 4, 59).

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 *á*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duh*, ill. नि *ni*, into, downwards. निः *nih*, without. परा *pará*, back, away. परि *pari*, around. प्रा *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sam*, together. सु *su*, well.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhú*, to be, अस् *as*, to be, कृ *kri*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e. g. अच्छगत *achchhagatya*, having approached (§ 445); अच्छोद्य *achchodya*, having addressed. अद् *adah*; e. g. अदकृत *adahkṛitya*, having done it thus. अन्तर *antar*; e. g. अन्तरित *antaritya*, having passed between. अलं *alam*; e. g. अलंकृत *alankṛitya*, having ornamented. अस्तं *astam*; e. g. अस्तगत *astangatya*, having gone to rest, having set. आविः *áviḥ*; e. g. आविर्भूय *ávirbhúya*, having appeared. तिरः *tirah*; e. g. तिरोभूय *tirobhúya*, having disappeared. पुरेः *purah*; e. g. पुरस्कृत *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *práduh*; e. g. प्रादुर्भूय *prádurbhúya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e. g. असत्कृत *asatkṛitya*, having disregarded. साक्षात् *sáksāt*; e. g. साक्षात्कृत *sáksātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत *śuklīkṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *á* is changed to आ *á*. Final इ *i* and उ *u* are lengthened; च् *ṛi* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e. g. राजकीकृत *rājīkṛitya*, having made king.) Words like ऊरी *úri*, in ऊरीकृत *úrikṛitya*, having assented. Words like खत् *khát*, imitative of sound; e. g. खात्कृत *khátkṛitya*, having made *khát*, 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 *Kar-mapravachantya*, and they frequently follow the noun which is governed by them (Pân. 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. गोविन्दमिति नेश्वरः *govindam ati neshvarah*, *Ísvara* is not beyond *Govinda*; हरं प्रति

हलाहले *haram prati haláhalam*, venom was for Hara; विष्णुमन्वर्ष्यते *vishṇu-manvarchyate*, he is worshipped after Vishṇu; अनु हरिं सुराः *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, चा *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; चा मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*, it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyaḥ*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के कार्षापणं *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पांचालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śīghram*, quickly; ध्रुवं *dhravam*, 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 :

अंतरं *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarā*, between, with acc. अंतरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahih*, 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. अधः *awah*, 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. अना *amā*, सखा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समंतात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, 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. अः *svah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योक् *jyok*, 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 *sadyaḥ*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakṛit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paścāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadā*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mīthyā*, falsely. मनाक् *manāk*, ईषत् *īṣat*, a little. तूष्णीं *tūṣṇīm*, quietly. वृषा *vṛishā*, मुषा *mudhā*, in vain. सानि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. निषः *mīthah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly. किल *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. अन्ते *ṛite*, without, with acc. or abl. नाना *nānā*, variously. सुहु *sushṭhu*, well. दुहु *dushṭhu*, badly. दिव्या *dishṭyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुचित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरेव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

*Conjunctions and other Particles.*

‡ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kimcha*, and. ना *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 *kintu*, 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? खित् *svit*, किंखित् *kimsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

*Interjections.*

‡ 509. हे *he*, ओ *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, अरे *are*, Fie!

## CHAPTER XXIII.

## COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यग्मुखः *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 *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. VI. 3, 34); कठीभायैः *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; शोभनभायैः *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 *tatpurushah*, his man, नीलोत्पलं *nilotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayībhāva*.

\* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogah*, heart-disease, or हृदयरोगः *hṛidayarogah*. (Pāṇ. VI. 3, 51—60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇah*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadushṭrah*, a bad camel. The same takes place before रथ *ratha*, वद *vada*, and तृण *triṇa*: कद्रथः *kadrathah*, a bad carriage; कतृणं *kattriṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *aksha*: कपथः *kāpathah*, and optionally before पुरुष *purusha*. (Pāṇ. VI. 3, 101—107.)

- I. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushah*, his man, or राजपुरुषः *rāja-purushah*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

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; शशकुसुमपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुसुमपलाशं *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 *deśah*, country; रूपवन्नावेः *rūpavad-bhāvayāḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Avyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the



nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grīhakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

### I. Determinative Compounds.

§ 513. This class (Tatpurusha) 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 :

कृष्णघ्नितः *krishṇa-śritah*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं घ्नितः *krishṇam śritah*. दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam prāptah* : it is more usual, however, to say प्राप्तग्रामः *prāptagrāmah* (Pāṇ. 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*). शंकुलाक्षः *śankulā-kṣandah*, m. a piece (*kṣandah*) (cut) by nippers (*śanku-lābhīḥ*). दात्रच्छिन्नः *dātra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrena*). हरित्रातः *hari-trātah*, m. f. n. protected (*trātah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*). पितृसमः *pitri-samah*, m. f. n. like the father, i. e. *pitṛā samah*. नखनिर्भिन्नः *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-kṛitah*, 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 Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut. ; e. g. द्विजार्थो यवागूः *dvijārthā yavāgūḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative :

चोरेभ्यः *chora-bhayah*, m. fear (*bhayah*) 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-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhaḥ*. कुम्भकारः *kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). गोशतं *go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative :

- अक्षज्ञैः *aksha-śaunḍah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n. produced on the breast.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

- सहसाकृतः *sahasā-kṛitah*, done suddenly (Pāṇ. VI. 3, 3). आत्मनावहः *ātmanā-shashṭhah*, the sixth with oneself (Pāṇ. VI. 3, 6). अक्षणाकायः *akṣhṇā-kāyah*, blind in the eye. परस्मैपदं *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. VI. 3, 7, 8). कृष्यात्तमं *kṛichchhrāl-labdhām*, obtained with difficulty. स्वसुपुत्रः *svasuh-putrah*, sister's son (Pāṇ. VI. 3, 23). दिवस्पतिः *divas-patih*, lord of heaven. वाचस्पतिः *vāchas-patih*, lord of speech. देवानांप्रियः *devānām-priyah*, beloved of the gods, a goat, an ignorant person. गेहेपंडितः *gehe-panḍitah*, learned at home, i. e. where no one can contradict him. खेचरः *khecharah*, moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily. हृदिस्पृश *hṛidi-sprīś*, touching the heart. युधिष्ठिरः *yudhisṭhirah*, firm in battle, a proper name (Pāṇ. VI. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वकायः *pūrva-kāyah*, the fore-part of the body, i. e. the fore-body; पूर्वात्रः *pūrva-rātrah*, the first part of the night, i. e. the fore-night; राजदंतः *rājadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pāṇ. II. 2, 1.)

§ 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 जलमुच् *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*: विजयित् *visvajit*, all-conquering, from जि *ji*, to conquer. Other suffixes used for the same purpose are च *a*, इन् *in*, &c.

\* Most words ending in त् *t*ri or क *ka* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *kaṭasya kartā*, maker of a mat, not कटकर्ता *kaṭakartā*; पुरां भेत्ता *purām bhettā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pūjakah*, worshipper of the gods, &c.

I b. *Appositional Determinative Compounds.*

§ 517. These compounds (Karmadhâraya) 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 *nila-utpalam*, neut. the blue lotus. परमात्मा *parama-âtmâ*, masc. the supreme spirit. शकाकर्षिषः *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-rātrah*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. पूर्वरात्रः *pūrva-rātrah*, masc. the fore-night; मध्यरात्रः *madhya-rātrah*, masc. midnight; पुण्यरात्रः *punya-rātrah*, masc. a holy night. द्विरात्रं *dvi-rātram*, neut. a pair of two nights, is a numeral compound (Dvigu). महाराजः *mahā-rājah*, masc. a great king. In these compounds महत् *mahat*, great, always becomes महा *mahā* (Pāṇ. vi. 3, 46), and राजन् *rājan*, king, राजः *rājah*; as परमराजः *parama-rājah*, a supreme king: but सुराजा *su-rājā*, a good king, किराजा *kirājā*, a bad king (Pāṇ. v. 4, 69, 70). प्रियसखः *priya-sakhaḥ*, masc. a dear friend. सखि *sakhi* is changed to सखः *sakhaḥ*. परमाहः *parama-ahah*, masc. the highest day. In these compounds अहन् *ahan*, day, becomes अह *aha*; cf. उत्तमाहः *uttamāhah*, the last day. Sometimes अह्ना *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhnaḥ*, the fore-noon. कुपुरुषः *ku-purushah*, masc. a bad man, or कापुरुषः *kāpurushah*. प्राचार्यः *prā-āchāryah*, masc. a hereditary teacher, i. e. one who has been a teacher (*āchārya*) before or formerly (*pra*). अब्राह्मणः *a-brāhmaṇah*, masc. a non-Brāhman, i. e. not a Brāhman. अनश्वः *an-aśvah*, masc. a non-horse, i. e. not a horse. घनश्यामः *ghana-śyāmah*, m. f. n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईषत्पिंगलः *īshat-piṅgalah*, m. f. n. a little brown, from *īshat*, a little, and *piṅgala*, brown. सामिकृतः *sāmi-kṛitah*, m. f. n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजाधनः *rājādhamah*, the lowest king; भरतश्रेष्ठः *bharata-breshṭhah*, the best Bharata; पुरुषधाम्नः *purusha-vyāghrah*, a tiger-like man, a great man; गोवंदारकः *govindāarakah*, 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 *aṅgulīḥ*, finger; final *i* being changed to *a*. **द्व्यः** *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pân. II. 1, 23). **पंचकपालः** *pañcha-kapālah*, m. f. n. an offering (*purodāsah*) 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 neut. termination. **दशकुमारी** *daśa-kumārī*, fem. an assemblage of ten youths. **चतुर्युगं** *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **चुच्** *rich*, verse, **पुर** *pur*, town, **अप्** *ap*, water, **धुर्** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pân. v. 4, 74); **अर्धचः** *ardharchaḥ*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपथं** *apatham* or **अपंथाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājaḥ*. (Pân. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *aśvorasam*, an excellent horse (Pân. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pân. 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. (Pân. 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** *kālāyasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pân. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराश्ट्रब्रह्मः** *surāshṭrabrahmaḥ*, a Brāhman of Surāshṭra (Pân. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pân. v. 4, 105).

7. तखन् *takshan* takes final अ *a* after ग्राम *grāma* and कौट *kauṭa*; ग्रामतखः *grāma-takṣaḥ*, 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 *ākārṣaśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. अध्वन् *adhvan* becomes अध्वा *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 तमसा *tamasa* after अव *ava*, सं *sa*, and अंध *andha*; अंधतमसं *andhatamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. रहस् *rahas* becomes रहसा *rahasa* after अनु *anu*, अव *ava*, and तप्त *tapta*; अनुरहसः *anurahaḥ*, solitary. (Pāṇ. v. 4, 81.)
13. वर्चस् *varchas* becomes वर्चसा *varchasa* after ब्रह्म *brahma* and हस्ति *hasti*; ब्रह्मवर्चसं *brahmavarchasam*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. गो *go* becomes गवा *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 *khāri*, a measure of grain, becomes खार *khāra* as an aggregate; द्विखारं *dvikhāram*.
18. खारी *khāri*, a measure of corn, becomes खार *khāra* after अर्ध *ardha*; अर्धखारं *ardhakhāram*. (Pāṇ. v. 4, 101.)
19. अंजलि *añjali*, a handful, after द्वि *dvi* or त्रि *tri*, may, as an aggregate, take final अ *a*; द्व्यंजलं *dvyañjalam* or त्र्यंजलि *tryañjali*, two handfuls. (Pāṇ. v. 4, 102.)
20. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; द्व्यंगुलं *dvyangulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
21. सक्थि *sakthi*, thigh, becomes सक्था *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्व *pūrva*; पूर्वसक्थं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
22. रात्रि *rātri*, night, after सर्व *sarva*, after partitive words, after संख्यात *sankhyāta*, पुण्य *punya*, 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.)
23. अहन् *ahan*, day, under the same circumstances, becomes अह *ahna*; सर्वाहः *sarvāhnaḥ*, the whole day: but not after a numeral when it expresses an

aggregate; द्वयः *dvayah*, two days. Except also पुण्याहं *punyāham*, 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. हस्यश्वा *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-kṛishṇau*, 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 केशवेशौ *keśaveśau*. Words beginning with a vowel and ending in अ *a* should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ *i* (gen. इः *eh*) and उ *u* (gen. उः *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktṛi-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदेवौ *deva-daityau*, the god and the demon; ब्राह्मणशत्रियौ *brāhmaṇa-kshatriyau*, a Brāhmaṇa and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitara-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in च *ri*, expressive of relationship or sacred titles, forming the first member of a compound, and being followed by another word ending in च *ri*, or by पुत्र *putra*, son, change their च *ri* into आ *ā* (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrā-varuṇau*, Mitra and Varuṇa; अग्नीषोमी *agnīshomau*, Agni and Soma. Similar irregularities appear in words like द्यावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उषासानक्तं *uśāśā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final

च् *ch*, च् *chh*, ज् *j*, ज् *jh*, द् *d*, श् *sh*, and ह् *h* take an additional अ *a*. वाक् *vāch* + त्वच् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a *νυχθημερον* (Pāṇ. v. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by ज्ञायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

### III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīlotpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. II. 2, 24, com.) In the same manner अनश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथः *anaśvo rathah*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राग्दको ग्रामः *prāpta-udako grāmaḥ*, a water-reached village, a village reached by water. ऊर्ध्वपोऽनडान् *ūrdha-ratho 'naḍvān*, a bull by whom a cart (*rathah*) is drawn (*ūrdha*). उपहृतापशुं रुद्रः *upahṛita-paśuḥ rudraḥ*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*). पीतांबरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्णः *pra-parṇah*, leafless, i. e. a tree from which the leaves are fallen off. अपुत्रः *a-putraḥ*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryah*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhah*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhakshita-bhikshah*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjala-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 *kamalākshah*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; अंगुलं दारु *aṅgulam dāru*, a piece of wood with two prongs\*. (Pāṇ. v. 4, 114.)
3. मूर्धेन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvi-mūrdhah*, having two heads. (Pāṇ. v. 4, 115.)

\* अंगुलिसदृशावयवं धान्यादिविद्येयकाष्टं, Prakriyā-Kaumudī.

4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लौमः *antarlomah*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasah*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasah*, with a prominent nose\*.
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सक्थि *sakthi*, thigh, may substitute final अ *a*; अहलः *ahalah* 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*; कल्याणधर्मो *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जम्भा *jambhā*, jaw, after certain words, becomes जम्बन् *jambhan*; सुजम्भा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *saṃ*, becomes जु *jū*; प्रजुः *prajūḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुण्डोष्ठी *kuṇḍodhntī*. (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. गन्ध *gandha*, smell, substitutes गन्धि *gandhi* after certain words; सुगन्धिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद् *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*.
16. दन्त *danta*, tooth, becomes दन् *dan* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidantī*. (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 †.
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskah*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिक *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ई *ī*, like नदी *nadī*, and words in च्च *ri*, add final क *ka*; बहुकुमारीक *bahukumārīkah*, having many maidens; बहुभर्तृक *bahubhartṛīkah*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालक *bahumālakah* 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 com-

\* Pāṇ. v. 4, 118, 119.

† Pāṇ. v. 4, 138-140.

‡ Pāṇ. v. 4, 146-148.



pounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples: अधिहरि *adhi-hari*, upon Hari, instead of अधि हरो *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णुं *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i. e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सत्रुणं *sa-triṇam*, with the grass; सत्रुणमस्ति *satriṇam attī*, he eats (everything) even the grass, instead of त्रुणेन सह *triṇena 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 (Pân. 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. उपराज् *upa-râjam*, near the king; from राजन् *râjan*, king.

§ 530. There are some Avyayibhâvas the first element of which is not an indeclinable particle. Ex. तिष्ठन्नु *tishṭhad-gu*, at the time when the cows stand to be milked; पंचगंगं *pañcha-gaṅgam*, at the place where the five Gaṅgâs meet, (near the Mâdhav-râo ghât at Benares); प्रत्यग्रामं *pratyag-grâmam*, 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. (Pân. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyâtmanam*, with regard to oneself. (Pân. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmanam* or उपचर्मे *upacharma*, near the skin. (Pân. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamâsī*, आग्रहायणी *âgrahâyanī*, and गिरि *girī* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pân. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pân. v. 4, 107.)

# APPENDIX.

## 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 *udâtta*, acutely accented, and *anudâtta*, 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 Nishthâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullah* from भिषल्ला *nîphalâ*.

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†), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंदते *nandyate*; but from मन् or मन्थ *manth*, Pres. मन्थति *manthati*, Pass. मन्थते *mathyate*.

इर् ir shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतन् *achyutat* or अच्योतीन् *achyotit* from च्युतिर् *chyutir*.

ई î prohibits the use of the intermediate इ i in the formation of the Nishthâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *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. समित्वा *samitvâ* or सान्त्वा *sântvâ* from समु *samu*; but सान्तः *sântaḥ*.

ऊ ū renders the admission of the intermediate इ i optional in the general tenses before all consonants but य 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*.

ऋ ṛi prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372\*), Pân. VII. 4, 2. Ex. अलुलोकन् *alulokat* from लोकृ *lokṛi*.

ऌ ḷi shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pân. III. 1, 55. Ex. अगमन् *agamat* from गमृ *gamṛi*.

ए e forbids Vṛiddhi in the first aorist (§ 348\*), Pāṇ. VII. 2, 5. Ex. अमचीत् *amathī* from मथे *mathe*.

ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5), Pāṇ. VIII. 2, 45. Ex. चीनः *pnah* from ओष्यायी *opyāyī*.

ङ् ङ shows that the verb follows the Âtmanepada (Pāṇ. I. 3, 12).

ञ् ञ shows that the verb follows both the Âtmanepada and Parasmaipada, the former if the act reverts to the subject (Pāṇ. I. 3, 72).

नि णि shows that the past participle has the power of the present (Pāṇ. III. 2, 187). Ex. फुल्लः *phullah*, blown, from निफला *nīphalā*.

म् म shows that the vowel is not lengthened in the causative (§ 462, note), Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pāṇ. VI. 4, 93).

### Bhū Class (Bhvādi, I Class).

#### I. Parasmaipada Verbs.

##### 1. भू *bhū*, to be.

Parasmaipada : P. 1. भवामि *bhavāmi*, 2. भवसि *bhavasi*, 3. भवति *bhavati*, 4. भवावः *bhavāvaḥ*, 5. भवथः *bhavathaḥ*, 6. भवतः *bhavataḥ*, 7. भवानः *bhavāmaḥ*, 8. भवथ *bhavatha*, 9. भवन्ति *bhavanti*, I. 1. अभवम् *abhavam*, 2. अभवः *abhavaḥ*, 3. अभवत् *abhavat*, 4. अभवाव *abhavāva*, 5. अभवतम् *abhavatam*, 6. अभवताम् *abhavatām*, 7. अभवान *abhavāma*, 8. अभवत *abhavata*, 9. अभवन् *abhavan*, O. 1. भवेयम् *bhaveyam*, 2. भवेः *bhaveḥ*, 3. भवेत् *bhavet*, 4. भवेव *bhaveva*, 5. भवेतम् *bhavetam*, 6. भवेताम् *bhavetām*, 7. भवेम *bhavema*, 8. भवेत *bhaveta*, 9. भवेयुः *bhaveyuh*, I. 1. भवानि *bhavāni* 2. भव *bhava*, 3. भवतु *bhavatu*, 4. भवाव *bhavāva*, 5. भवतम् *bhavatam*, 6. भवताम् *bhavatām*, 7. भवान *bhavāma*, 8. भवत *bhavata*, 9. भवन्तु *bhavantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūvitha*, 3. बभूव *babhūva*, 4. बभूविष *babhūviva*, 5. बभूवयुः *babhūvathuh*, 6. बभूवतुः *babhūvatuh*, 7. बभूविष *babhūvima*, 8. बभूव *babhūva*, 9. बभूवुः *babhūvuh*, II A. 1. अभूवम् *abhūvam* (see p. 188), 2. अभूः *abhūḥ*, 3. अभूत् *abhūt*, 4. अभूव *abhūva*, 5. अभूतम् *abhūtam*, 6. अभूताम् *abhūtām*, 7. अभूम् *abhūma*, 8. अभूत *abhūta*, 9. अभूवन् *abhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyasi*, 3. भविष्यति *bhavishyati*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyathaḥ*, 6. भविष्यतः *bhavishyataḥ*, 7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyatha*, 9. भविष्यन्ति *bhavishyanti*, C. 1. अभविष्यम् *abhavishyam*, 2. अभविष्यः *abhavishyaḥ*, 3. अभविष्यत् *abhavishyat*, 4. अभविष्याव *abhavishyāva*, 5. अभविष्यतम् *abhavishyatam*, 6. अभविष्यताम् *abhavishyatām*, 7. अभविष्याम *abhavishyāma*, 8. अभविष्यत *abhavishyata*, 9. अभविष्यन् *abhavishyan*, P. F. 1. भवितासि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितासः *bhavitāsvaḥ*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितारी *bhavitārau*, 7. भवितासः *bhavi-*

† The reduplicative syllable ब *ba* is irregular, instead of बु *bu*. The base, too, is irregular (Pāṇ. I. 2, 6); the regular form would have been बुभाव *bubhāva*.

*tāsmah*, 8. भवितास्व *bhavitāstha*, 9. भवितारः *bhavitārah*, B. 1. भूयास्तं *bhūyāsam*, 2. भूयाः *bhūyāh*, 3. भूयात् *bhūyāt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तं *bhūyāstām*, 7. भूयास्व *bhūyāsva*, 8. भूयास्तं *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhavan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyan*, Ger. भूत्वा *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyah*, भवनीयः *bhavantyah*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada\*: P. 1. भवे *bhave*, 2. भवसे *bhavase*, 3. भवते *bhavate*, 4. भवावहे *bhavāvaha*, 5. भवेथे *bhavethe*, 6. भवते *bhavete*, 7. भवानहे *bhavāmahe*, 8. भवथ्ये *bhavadhve*, 9. भवन्ते *bhavante*, I. 1. अभवे *abhave*, 2. अभवथाः *abhavathāh*, 3. अभवता *abhavata*, 4. अभवावहि *abhavāvahi*, 5. अभवेथां *abhavethām*, 6. अभवेतां *abhavetām*, 7. अभवानहि *abhavāmahi*, 8. अभवथ्यं *abhavadhvam*, 9. अभवन्तं *abhavanta*, O. 1. भवेय *bhaveya*, 2. भवेथाः *bhavethāh*, 3. भवेत *bhaveta*, 4. भवेवहि *bhavevahi*, 5. भवेथायां *bhaveyāthām*, 6. भवेयातां *bhaveyātām*, 7. भवेनहि *bhavemahi*, 8. भवेथ्यं *bhavedhvam*, 9. भवेरन् *bhaveran*, I. 1. भवै *bhavai*, 2. भवस्व *bhavasva*, 3. भवतां *bhavatām*, 4. भवावहै *bhavāvahai*, 5. भवेथां *bhavethām*, 6. भवेतां *bhavetām*, 7. भवानहै *bhavāmahai*, 8. भवथ्यं *bhavadhvam*, 9. भवन्तां *bhavantām* ॥ Pf. 1. बभूवे *babhūve* (see note †, page 246), 2. बभूविषे *babhūviṣe*, 3. बभूवे *babhūve*, 4. बभूविषहे *babhūviṣaha*, 5. बभूवाथे *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimaha*, 8. बभूविष्ये or °द्वं *babhūvidhve* or *-dhve* (see § 105), 9. बभूविरि *babhūvire*, I A. 1. अभविषि *abhaviṣi*, 2. अभविष्ठाः *abhaviṣṭhāh*, 3. अभविष्ट *abhaviṣṭa*, 4. अभविष्यहि *abhaviṣyahi*, 5. अभविषथायां *abhaviṣhāthām*, 6. अभविषतातां *abhaviṣhātām*, 7. अभविष्यहि *abhaviṣmahī*, 8. अभविष्यं or °द्वं *abhavidhvam* or *-dhvam*, 9. अभविषता *abhaviṣhata*, F. भविष्ये *bhavishye* &c., C. अभविष्ये *abhaviṣhye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाथे *bhavitāsāthe*, 6. भवितारी *bhavitāra*, 7. भवितास्महे *bhavitāsmaha*, 8. भविताथ्ये *bhavitādhye*, 9. भवितारः *bhavitārah*, B. 1. भविषीय *bhaviṣīya*, 2. भविषीष्ठाः *bhaviṣīṣṭhāh*, 3. भविषीष्ट *bhaviṣīṣṭa*, 4. भविषीषहि *bhaviṣīṣahi*, 5. भविषीयास्यां *bhaviṣīyāsthām*, 6. भविषीयास्तं *bhaviṣīyāstām*, 7. भविषीमहि *bhaviṣīmahi*, 8. भविषीथ्यं or °द्वं *bhaviṣīdhvam* or *-dhvam*, 9. भविषीरन् *bhaviṣīran* ॥ Part. Pres. भवमानः *bhavamānaḥ*, Perf. बभूवानः *babhūvānaḥ*, Fut. भविष्यमानः *bhavishyamānaḥ*.

Passive: P. 1. भूये *bhūye* †, 2. भूयसे *bhūyase*, 3. भूयते *bhūyate*, 4. भूयावहे *bhūyāvaha*, 5. भूयेथे *bhūyethe*, 6. भूयते *bhūyete*, 7. भूयानहे *bhūyāmahe*, 8. भूयथ्ये *bhūyadhve*, 9. भूयन्ते *bhūyante*, I. अभूये *abhūye* &c., O. भूयेय *bhūyeya* &c., I. भूयै *bhūyai* &c. ॥ Pf. बभूवे *babhūve* &c., like Ātmanepada, I A. 1. अभविषि or अभविषि *abhāviṣi*, 2. अभविष्ठाः or अभविष्ठाः *abhāviṣṭhāh*, 3. अभविषि *abhāvi*, 4. अभविष्यहि *abhāviṣyahi* &c., like Ātmanepada, F. भविष्ये or भाविष्ये *bhāviṣhye* &c., C. अभविष्ये or अभविष्ये

\* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining: स त्रियं भवते *sa triyam bhavate*, he obtains happiness. (Sār. p. 4, L. 3.)

† भू *bhū* with अनु *anu* means to possessive, and may yield a passive.

*abhāvishye* &c., P. F. भविताहे or भाविताहे *bhāvītāhe* &c., B. भविषीव or भाविषीव *bhāvishīya* &c. ॥ Part. Pres. भूयमानः *bhūyamānaḥ*, Fut. भविष्यताः *bhāviṣhya-mānaḥ*, Past भूतः *bhūtaḥ*.

Causative, Parasmaipada: P. भावयामि *bhāvayāmi*, I. सभावेयं *abhāvayam*, O. भावयेयं *bhāvayeyam*, I. भावयानि *bhāvayāni* ॥ Pf. भावयांचकार *bhāvayāñchakāra*, II A. सवीभवं *abībhavam*, F. भावयिष्यामि *bhāvayishyāmi*, C. सभावयिष्यं *abhāvayishyam*, P. F. भावयितास्मि *bhāvayitāsmi*, B. भाव्यासं *bhāvyaśam*.

Causative, Ātmanepada: P. भावये *bhāvaye*, I. सभावये *abhāvaye*, O. भावयेय *bhāvayeya*, I. भावयै *bhāvayai* ॥ Pf. भावयांचक्रे *bhāvayāñchakre*, II A. सवीभवे *abībhave*, F. भावयिष्ये *bhāvayishye*, C. सभावयिष्ये *abhāvayishye*, P. F. भावयिताहे *bhāvayitāhe*, B. भावयिषीय *bhāvayishīya*.

Causative, Passive: P. भाव्ये *bhāvye*, I. सभाव्ये *abhāvye*, O. भाव्येय *bhāvryeya*, I. भाव्यै *bhāvryai* ॥ Pf. भावयांचक्रे, °बभूवे, °आसे, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. सभावयिषि *abhāvayishi* or सभावयिषि *abhāvishi*, F. भावयिष्ये *bhāvayishye* or भाव्ये *bhāvishye*, C. सभावयिष्ये *abhāvayishye* or सभावयिष्ये *abhāvishye*, P. F. भावयिताहे *bhāvayitāhe* or भाविताहे *bhāvītāhe*, B. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

Desiderative, Parasmaipada: P. बुभूषामि *bubhūshāmi*, I. सबुभूषं *abubhūsham*, O. बुभूषेयं *bubhūshayam*, I. बुभूषाणि *bubhūshāni* ॥ Pf. बुभूषांचकार *bubhūshāñchakāra*, I A. सबुभूषिवं *abubhūshisham*, F. बुभूषिष्यामि *bubhūshishyāmi*, C. सबुभूषिष्यं *abubhūshishyam*, P. F. बुभूषितास्मि *bubhūshitāsmi*, B. बुभूष्यासं *bubhūshyāśam*.

Desiderative, Ātmanepada: P. बुभूषे *bubhūshe*, I. सबुभूषे *abubhūshe*, O. बुभूषेय *bubhūsheya*, I. बुभूषै *bubhūshai* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. सबुभूषिषि *abubhūshishi*, 2. सबुभूषिषाः *abubhūshishihāḥ*, 3. सबुभूषिषि *abubhūshishīṣṭa*, F. बुभूषिष्ये *bubhūshishye*, C. सबुभूषिष्ये *abubhūshishye*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīya*.

Desiderative, Passive: P. बुभूष्ये *bubhūshye*, I. सबुभूष्ये *abubhūshye*, O. बुभूष्येय *bubhūshryeya*, I. बुभूष्यै *bubhūshryai* ॥ Pf. बुभूषांचक्रे *bubhūshāñchakre*, I A. 1. सबुभूषिषि *abubhūshishi*, 2. सबुभूषिषाः *abubhūshishihāḥ*, 3. सबुभूषि *abubhūshi* (see § 406), F. बुभूषिष्ये *bubhūshishye*, C. सबुभूषिष्ये *abubhūshishye*, P. F. बुभूषिताहे *bubhūshitāhe*, B. बुभूषिषीय *bubhūshishīya*.

Intensive, Ātmanepada: P. 1. बोभूये *bobhūye*, 2. बोभूयसे *bobhūyase*, 3. बोभूयते *bobhūyate*, 4. बोभूयावहे *bobhūyāvahe*, 5. बोभूयेथे *bobhūyethe*, 6. बोभूयेते *bobhūyete*, 7. बोभूयानहे *bobhūyāmahe*, 8. बोभूयध्वे *bobhūyadhve*, 9. बोभूयन्ते *bobhūyante*, I. 1. अबोभूये *abobhūye*, 2. अबोभूयथाः *abobhūyathāḥ*, 3. अबोभूयत *abobhūyata*, 4. अबोभूयावहि *abobhūyāvahi*, 5. अबोभूयेथां *abobhūyethām*, 6. अबोभूयेतां *abobhūyetām*, 7. अबोभूयानहि *abobhūyāmahī*, 8. अबोभूयध्वं *abobhūyadhvam*, 9. अबोभूयन्त *abobhūyanta*, O. बोभूयेय *bobhūryeya* &c., I. 1. बोभूयै *bobhūyai*, 2. बोभूयस्व *bobhūyasva*, 3. बोभूयतां *bobhūyatām*, 4. बोभूयावहै *bobhūyāvahai*, 5. बोभूयेथां *bobhūyethām*, 6. बोभूयेतां *bobhūyetām*, 7. बोभूयानहै *bobhūyāmahai*, 8. बोभूयध्वं *bobhūyadhvam*, 9. बोभूयन्तां *bobhūyantām* ॥

Pf. बोभूयांचक्रे *bobhūyānchakre*, I A. 1. अबोभूयिषि *abobhūyishi*, 2. अबोभूयिषाः *abobhūyishīhāḥ*, 3. अबोभूयिषिह *abobhūyishīḥa*, 4. अबोभूयिष्यहि *abobhūyishyahi*, 5. अबोभूयिष्याणो *abobhūyishāṭhām*, 6. अबोभूयिषातां *abobhūyishātām*, 7. अबोभूयिष्यहि *abobhūyishmahī*, 8. अबोभूयिष्यं or ०ङ् *abobhūyidhvam* or *-dhvam*, 9. अबोभूयिषत *abobhūyishata*, F. बोभूयिष्ये *bobhūyishye*, C. अबोभूयिष्ये *abobhūyishye*, P. F. बोभूयिताहे *bobhūyitāhe*, B. बोभूयिषीय *bobhūyishīya*.

Intensive, Parasmaipada: P. 1. बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*, 2. बोभोषि *bobhoshi* or बोभवीषि *bobhavīshi*, 3. बोभोति *bobhoti* or बोभवीति *bobhavīti*, 4. बोभूवः *bobhūvaḥ*, 5. बोभूयः *bobhūyaḥ*, 6. बोभूतः *bobhūtaḥ*, 7. बोभूतः *bobhūmaḥ*, 8. बोभूय *bobhūtha*, 9. बोभुवति *bobhuvati*, I. 1. अबोभवं *abobhavam*, 2. अबोभोः *abobhoḥ* or अबोभवीः *abobhavīḥ*, 3. अबोभोत् *abobhot* or अबोभवीत् *abobhavīt*, 4. अबोभूव *abobhūva*, 5. अबोभूतं *abobhūtam*, 6. अबोभूतां *abobhūtām*, 7. अबोभूत *abobhūta*, 8. अबोभूत *abobhūta*, 9. अबोभवुः *abobhavuḥ*, O. बोभूयां *bobhūyām*, I. 1. बोभवानि *bobhavāni*, 2. बोभूहि *bobhūhi*, 3. बोभोतु *bobhotu* or बोभवीतु *bobhavītu*, 4. बोभवाव *bobhavāva*, 5. बोभूतं *bobhūtam*, 6. बोभूतां *bobhūtām*, 7. बोभवान *bobhavāma*, 8. बोभूत *bobhūta*, 9. बोभुवतु *bobhuvatu* || 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. बोभुविष *bobhuvīṣa* or बोभूविष *bobhūvīṣa*, 5. बोभुवयुः *bobhuvathuḥ* or बोभूवयुः *bobhūvathuḥ*, 6. बोभुवतुः *bobhuvatuḥ* or बोभूवतुः *bobhūvatuḥ*, 7. बोभुविम *bobhuvīma* or बोभूविम *bobhūvīma*, 8. बोभुव *bobhūva* or बोभूव *bobhūva*, 9. बोभुवुः *bobhuvuḥ* or बोभूवुः *bobhūvuḥ*, II A. 1. अबोभूवं *abobhūvam*, 2. अबोभूः *abobhūḥ* or अबोभूवीः *abobhūvīḥ*, 3. अबोभूत् *abobhūt* or अबोभूवीत् *abobhūvīt*, 4. अबोभूव *abobhūva*, 5. अबोभूतं *abobhūtam*, 6. अबोभूतां *abobhūtām*, 7. अबोभूत *abobhūta*, 8. अबोभूत *abobhūta*, 9. अबोभवुः *abobhuvuḥ* (not अबोभूवन् *abobhūvan*), I A. 1. अबोभाविषं *abobhāvīṣam*, 4. अबोभाविष्य *abobhāvīṣya*, 7. अबोभाविष्य *abobhāvīṣya\**, F. बोभविष्यामि *bobhavīṣyāmi*, C. अबोभविष्यं *abobhavīṣyam*, P. F. बोभविष्यामि *bobhavīṣyāmi*, B. बोभूयासं *bobhūyāsam*.

Note—Grammarians who allow the intensive without य *ya* to form an *Ātmanepada*, give the following forms: Pres. बोभूते *bobhūte*, Impf. अबोभूत *abobhūta*, Opt. बोभूवीत *bobhūvīta*, Imp. बोभूतां *bobhūtām*, Per. Perf. बोभवांचक्रे *bobhavānchakre*, Aor. अबोभविह *abobhavīṣṭa*, Fut. बोभविष्यते *bobhavīṣyate*, Cond. अबोभविष्यत *abobhavīṣyata*, Per. Fut. बोभविष्या *bobhavīṣyā*, Ben. बोभविषीह *bobhavīṣīḥa*. (See Colebrooke, p. 194.)

## 2. चिन् *chit*, to think, (चिन्ती.)

The Anubandha ई ङ shows that the participle in तः *taḥ* takes no intermediate ई *i*.

P. चेतति *chetati*, I. अचेतत् *achetat*, O. चेतत् *chetat*, I. चेततु *chetatu* || Pf. 1. चिचेत *chicheta*, 2. चिचेतिय *chichetitha*, 3. चिचेत *chicheta*, 4. चिचितिय

\* 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.

*chichitva*, 5. विचिन्तयुः *chichitathuh*, 6. विचिन्तुः *chichitatuh*, 7. विचिन्तित *chichitima*, 8. विचिन्त *chichita*, 9. विचिन्तुः *chichituh*, I A. 1. अचेतिषं *achetisham*, 2. अचेतीः *achetth*, 3. अचेतीत् *achettt*, 4. अचेतिष्व *achetishva*, 5. अचेतिष्टं *achetishṭam*, 6. अचेतिष्टां *achetishṭām*, 7. अचेतिष्म *achetishma*, 8. अचेतिष्ट *achetishṭa*, 9. अचेतिषुः *achetishuh*, F. चेतिस्यति *chetishyati*, C. अचेतिस्यत् *achetishyat*, P. F. चेतित्ता *chetitā*, B. चित्वात् *chityāt* ॥ Pt. चित्तः *chittah*, विचिन्तवान् *chichitvān*, Ger. चेतित्वा *chetitvā* or चितित्वा *chititvā*, °चित्य - *chitya*, Adj. चेतितव्यः *chetitavyah*, चेतनीयः *chetantyah*, चेत्यः *chetyah* ॥ Pass. चित्यते *chityate*, Aor. अचेति *acheti*, Caus. चेतयति *chetayati*, Aor. अचीचिन्तत् *achichitat*, Des. विचेतिषति *chichetishati* or *chichitishati*, Int. चेषित्यते *chechityate*, चेषेति *chechetti*.

### 3. च्युत् *chyuṭ*, to sprinkle, (च्युतिर्.)

The Anubandha इर् *ir* shows that the verb may take the first and second aorist.

P. च्योतति *chyotati*, I. अच्योतत् *achyotat*, O. च्योतेत् *chyotet*, I. च्योततु *chyotatu* ॥ Pf. 1. चुच्योत *chuchyota*, 2. चुच्योतिय *chuchyotitha*, 4. चुच्युतिष *chuchyutiva*, I A. 1. अच्योतिषं *achyotisham*, 2. अच्योतीः *achyotth*, 3. अच्योतीत् *achyottt*, 9. अच्योतिषुः *achyotishuh*, or II A. 1. अच्युतं *achyutam*, 2. अच्युतः *achyutah*, 3. अच्युतत् *achyutat*, 9. अच्युतन् *achyutan*, F. च्योतिष्यति *chyotishyati*, C. अच्योतिष्यत् *achyotishyat*, P. F. च्योतिता *chyotitā*, B. च्युत्वात् *chyutyāt* ॥ Pt. च्युतिः *chyutitah* or *chyotitah*, चुच्युत्वान् *chuchyutvān*, Ger. च्योतित्वा *chyotitvā* or *chyutitvā*, Adj. च्योतिष्यः *chyotishyayah* ॥ Pass. च्युत्यते *chyutyate*, Caus. च्योतयति *chyotayati*, Aor. अच्युत्तत् *achyuttat*, Des. चुच्योतिषति *chuchyotishati* or चुच्युतिषति *chuchyutishati*, Int. चोच्युत्यते *chochyutyate*, चोच्योति *chochyotti*.

### 4. च्युत् *śchyut*, to flow, (च्युतिर्.)

P. च्योतति *śchyotati*, I. अच्योतत् *aśchyotat*, O. च्योतेत् *śchyotet*, I. च्योततु *śchyotatu* ॥ Pf. 1. चुच्योत *chuschyota*, 9. चुच्युतुः *chuschyutuh*, I A. 1. अच्योतिषं *aśchyotisham*, 2. अच्योतीः *aśchyotth*, or II A. 1. अच्युतं *aśchyutam*, F. च्योतिष्यति *śchyotishyati*, C. अच्योतिष्यत् *aśchyotishyat*, P. F. च्योतिता *śchyotitā*, B. च्युत्वात् *śchyutyāt* &c.

Note—This verb is sometimes written च्युत् *śchut*.

### 5. मंथ् *manth*, to shake.

P. मंथति *manthati* ॥ Pf. 1. ममंथ *mamantha*, 2. ममंथिय *mamanthitha*, 3. ममंथ *mamantha*, 7. ममंथिय *mamanthima*, 8. ममंथयुः *mamathathuh* (Pāp. I. 2, 5) or, less correctly, ममथयुः *mamathathuh* (§ 328, 4), I A. अमंथीत् *amanthit*, F. मंथिस्यति *manthishyati*, P. F. मंथिता *manthitā*, B. मथ्यात् *mathyāt* (§ 345 †) ॥ Pt. मथितः *mathitah*, ममंथान् *mamanthvān*, Ger. मंथित्वा *manthitvā* or मथित्वा *mathitvā* (Pāp. I. 2, 23; § 428), °मथ्य - *mathya*, Adj. मंथितव्यः *manthitavyah*, मंथनीयः *manthantyah*, मंथ्यः *manthyah* ॥ Pass. मथ्यते *mathyate*, Caus. मंथयति *manthayati*, Des. मिमंथिषति *mimanthishati*, Int. मामथ्यते *māmathyate*, मामंथि *māmantthi* or मामंथीति *māmanthīti*, Impf. 3. अमामन् *amāman*.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nī*) terminations (Pāp. VI. 4, 24); but not roots written with Anubandha इर् *i*. The terminations

of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pāp. I. 2, 5). According to some, however, the weakening is allowed even after double consonants : केचिदिति । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्तं । संयोगाद्दिद्विक्त्वा । ररमत्तुः ररञ्जुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take *ṛe* instead of reduplication : न्लोपिनो नेति केचित् ममयत्तुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति *mathati* (*mathe*), and another मथति *mathati*, which supply a variety of verbal derivatives.

### 6. कुंप् *kunth*, to strike, (कुपि.)

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. कुंथति *kunthati*, I. अकुंथत् *akunthat*, O. कुंथेत् *kunthet*, I. कुंथतु *kunthatu* ॥ Pf. 1. चुकुंथ चुकुंथि, 2. चुकुंथिय चुकुंथिथा, 9. चुकुंथुः चुकुंथुह, I A. अकुंथीत् *akunthī*, 9. अकुंथियुः *akunthishuh*, F. कुंथिष्यति *kunthishyati*, P. F. कुंथिता *kunthitā*, B. कुंथ्यात् *kunthyāt*, (प्रनिकुंथ्यात् *pranikunthyāt*, § 99, not with lingual ग् *n*, as Carey gives it) ॥ Pt. कुंथितः *kunthitah*, चुकुंथ्यात् *chukunthvān*, Ger. कुंथित्वा *kunthitvā*, °कुंथ्य -*kunthya*, Adj. कुंथितव्यः *kunthitavyah* ॥ Pass. कुंथ्यते *kunthyate*, Caus. कुंथयति *kunthayati*, Des. चुकुंथिषति *chukunthishati*, Int. चोकुंथ्यते *chokunthyate*, चोकुंथि *chokuntti*.

### 7. सिष् *sidh*, to go (विष्), and सिष् *sidh*, to command (विष्).

P. सेधति *sedhati* (निसेधति *nishedhati*\*), I. असेधत् *asedhat* ॥ Pf. 1. सिषेध *sishedha*, 2. सिषेधिय *sishedhitha*, 9. सिषिधुः *sishidhuh*, I A. असेधीत् *asedhī*, F. सेधिष्यति *sedhishyati*, P. F. सेधिता *sedhitā*, B. सिष्यात् *sidhyāt*.

In the sense of commanding or ordaining, this root is marked by technical ऊ *ú* (विष् *shidhū*), and hence the intermediate इ *i* may be omitted. Thus Pf. 2. सिषेधिय *sishedhitha* or सिषेद्ध *sisheddha*, 4. सिषिधिय *sishidhiva* or सिषिध्व *sishidhva* &c., F. सेधिष्यति *sedhishyati* or सेह्यति *setsyati*, P. F. सेधिता *sedhitā* or सेद्धा *seddhā*, I A. असेधीत् *asedhī* (as before), or 1. असैत्सं *asaitsam*, 2. असैत्सीः *asaitśh*, 3. असैत्सीत् *asaitśt*, 4. असैत्स्व *asaitśva*, 5. असैद्धं *asaidddham*, 6. असैद्धां *asaidddhām*, 7. असैत्समा *asaitśma*, 8. असैद्ध *asaidddha*, 9. असैत्सुः *asaitśuh* ॥ Pt. सिद्धः *siddhah*, Ger. सेधित्वा *sedhitvā* or सिद्ध्वा *siddhvā*, °सिष्य -*sidhya*, Adj. सेधितव्यः *sedhitavyah* or सेद्धव्यः *seddhavyah* ॥ Pass. सिष्यते *sidhyate*, Caus. सेधयति *sedhayati*, Des. सिसेधिषति *sisedhishati* or सिषित्सति *sishitsati* (§ 103), Int. सेधिष्यते *sedhishyate*, सेषेद्धि *sedhedhi*.

\* The change of स् *s* into ष *śh* is forbidden by Pāpini VIII. 3, 113, when सिष् *sidh* means to go. It is admitted by the Sār. The Anubandha उ ष is sometimes added to सिष् *sidh*, 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 *i* is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ *i* belong properly only to सिष् *sidh*, to command. This verb *must* change its initial स् *s* after prepositions; निसेधति *nishedhati*.



8. खद् *khad*, to be steady, to kill, to eat.

P. खदति *khadati* ॥ Pf. 1. चखाद् *chakhāda*, 2. चखदिय *chakhadītha*, 3. चखाद् *chakhāda*, 4. चखदिय *chakhadīva*, 5. चखदपुः *chakhadathuh*, 6. चखदनुः *chakhadathuh*, 7. चखदिम *chakhadīma*, 8. चखद् *chakhada*, 9. चखदुः *chakhaduh*, I A. चखादीन् or चखदीन् *akhādīt* (Pāṇ. VII. 2, 7; § 348), F. खदिष्यति *khadishyati*, P. F. खदिता *khaditā*, B. खद्यात् *khadyāt* ॥ Pt. खदितः *khaditah*, चखद्यान् *chakhadvān*, Ger. खदिता *khaditvā*, °खद्य -*khadya*, Adj. खदितव्यः *khaditavyah* ॥ Pass. खद्यते *khadyate*, Caus. खादयति *khādayati*, Des. चिखदिषति *chikhadishati*, Int. चाखद्यते *chākhadyate*, चाखसि *chākhatti*.

9. गद् *gad*, to speak.

P. गदति *gadati* (प्रणिगदति *pranigadati*), I. जगद् *agadat* (प्रत्यगद् *pranya-gadat*), O. गदेत् *gadet*, I. गदतु *gadatu* ॥ Pf. 1. जगाद् *jagāda*, 2. जगदिय *jagadītha*, 9. जगदुः *jagaduh*, I A. जगादीन् or जगदीन् *agādīt* (Pāṇ. VII. 2, 7; § 348), F. गदिष्यति *gadishyati*, C. जगदिष्यत् *agadishyat*, P. F. गदिता *gaditā*, B. गद्यात् *gadyāt* ॥ Caus. गादयति *gādayati*, Des. जिगदिषति *jigadishati*, Int. जागद्यते *jāgadyate*, जागसि *jāgatti*.

10. रद् *rad*, to trace, to scratch.

P. रदति *radati* ॥ Pf. 1. रराद् *raráda*, 2. रेदिय *redītha*, 9. रेदुः *reduh*, I A. ररादीन् or ररदीन् *arādīt* (§ 348).

11. नद् *nad*, to hum, (खद्.)

P. नदति *nadati* (प्रणदति *pranadati*, प्रणिनदति *praninadati*) ॥ Pf. 1. ननाद् *nanāda*, 2. नेदिय *nedītha*, 9. नेदुः *neduh*, I A. ननादीन् or ननदीन् *anādīt*.

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति *ardati*, I. अर्देत् *ārdat* ॥ Pf. 1. आनर्द् *ānarḍa*, 2. आनर्दिय *ānardītha*, 9. आनर्दुः *ānarduh*, I A. आर्दीन् *ārdīt*, F. अर्दिष्यति *ardishyati* ॥ Pt. अर्दितः *arditah*, not आर्तः *ārtah*, see also p. 166 ॥ Caus. अर्दयति *ardayati*, आर्दिदत् *ārdidat*, Des. अर्दिदिषति *ardidishati*.

13. इद् *ind*, to govern, (इदि.)

P. इदति *indati*, I. इंदेत् *aindat*, O. इदेत् *indet*, I. इदतु *indatu* ॥ Pf. इदां चक्र *indāmchakāra* (§ 325) or इदामास *indāmāsa* or इदां चभू *indāmbabhūva*, I A. 1. इंदिषं *aindisham*, 2. इंदीः *aindīh*, F. इदिष्यति *indishyati*, C. इदिष्यत् *aindishyat*, P. F. इदिता *inditā*, B. इद्यात् *indyāt* ॥ Pt. इदितः *inditah*, Perf. इदां चक्रान् *indāmchakrīvān* or चभूवान् *babhūvān* or आसिवान् *āsivān*, Perf. Pass. इदां चक्रावः *indāmchakrāvah* or चभूवानः *babhūvānah* or आसानः *āsānah*.

14. निद् *nind*, to blame, (णिदि.)

P. निंदति *nindati* (प्रनिंदनं *pranindanam* or प्रणिंदनं *pranindanam*, § 98, 8, 2) ॥ Pf. निनिंद *nininda*, I A. अनिंदीत् *anindīt*, F. निदिष्यति *nindishyati*, P. F. निदिता *ninditā*, B. निद्यात् *nindyāt*.

15. निष् *niksh*, to kiss, (निष्.)

P. निष्ति *nikshati* (प्रनिष्ति *pranikshati*, not प्रनिष्ति *pranikshati*, § 98, 8, 2) || Pf. निनिष् *niniksha*, I A. अनिष्ति *anikshiti*, F. निष्तिषति *nikshishyati*, P. F. निष्तिता *nikshitā*, B. निष्तिता *nikshyāt*.

16. उक् *ukh*, to go.

P. ओक्षति *okhati* (प्रोक्षति *prokhati*, § 43), I. ओक्षत् *aukhat* || Pf. 1. उवोक् *wokha* (§ 314), 2. उवोक्षिष *wokshisha*, 3. उवोक् *wokha*, 7. उक्षिम *ūkhima*, I A. ओक्षीत् *aukshī*, F. ओक्षिषति *okshishyati*, C. ओक्षिषत् *aukshishyat*, P. F. ओक्षिता *okhitā*, B. उक्ष्यात् *ukhyāt* || Pass. उक्ष्यते *ukhyate*, Caus. ओक्षयति *okhayati*, Des. ओक्षिषति *ochikhishati*.

17. अञ् *añch*, to go, to worship, (अञ् and अचि.)

The Anubandha उञ् of अञ्च *añch* allows the option of intermediate इः in the gerund, अञ्चिता *añchitō* or अक्ता *aktō*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इः of अचि *achi* requires the nasal throughout (Dhātupāṭha 7, 6).

P. अञ्चति *añchati* || Pf. 1. आनञ्च *ānañcha* (§ 313), 9. आनञ्चुः *ānañchuh* (but see No. 5, note), I A. आञ्चीत् *āñchī*, F. अञ्चिषति *añchishyati*, C. आञ्चिषत् *āñchishyat*, P. F. अञ्चिता *añchitā*, B. अञ्च्यात् *añchyāt* (may he worship), अच्यत् *achyāt* (may he go), § 345†.

Pass. अच्यते *achyate* and अञ्च्यते *añchyate*, Caus. अञ्चयति *añchayati*, Des. अञ्चिषति *añchichishati*.

Distinguish between अञ्चितः *añchitah*, worshipped, Ger. अञ्चिता *añchitō*, having worshipped, and अक्ता *aktah*, moved (Pāṇ. VII. 2, 53; VI. 4, 30); अञ्च *añch* never seems to lose its nasal when it means to honour: Pass. अञ्च्यते *añchyate*, he is honoured, अच्यते *achyate*, he is moved. The two roots, however, are not always kept distinct.

18. आञ्च *āñchh*, to stretch, (आञ्चि.)

P. आञ्चति *āñchati* || Pf. आनञ्च *ānañcha* or आञ्च *āñchha* (§ 313), I A. आञ्चीत् *āñchī*, F. आञ्चिषति *āñchishyati* || Caus. आञ्चयति *āñchhayati*, Des. आञ्चिषति *āñchichchishati*.

19. मुञ् *mruch*, to go, (मुञ्.)

मोचति *mrochati* || This and other verbs enumerated § 367 take optionally the first or second aorist; अमोचीत् *amrochī* or अमुचत् *amruchat* || Pt. मुञ्च *mruchat*, Perf. मुञ्चान् *mumruchvān*, Ger. मुञ्चिता *mruchitō* or मुञ्चता *mruchtvō*.

20. हुञ् *hurcchh*, to be crooked, (हुञ्.)

P. हुञ्चति *hurcchati* (§ 143) || Pf. जुहुञ्च *juhūrchha*, I A. अहुञ्चीत् *ahūrchchī* || Pt. हुञ्चितः *hurcchhitah* or हुञ्चोः *hūrṇah* (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति *vajati* || Pf. 1. ववज् *vavāja*, 2. ववजिष *vavajisha* (§ 328), I A. ववजीत् *avājī*, F. वजिषति *vajishyati*.

22. व्रज् *vraj*, to go.

P. व्रजति *vrajati* ॥ Pf. 1. व्रजान् *vavrāja*, 2. व्रजन्निष् *vavrājitha*, I A. अव्रजतीन् *avrājītt* (§ 348\*) ॥ Pt. व्रजितः *vrajitah* ॥ Caus. व्रजयति *vrajayati*, Des. विव्रजिषति *vivrajishati*, Int. वाव्रज्यते *vāvrajyate*, वाव्रक्ति *vāvrakti*.

23. अज् *aj*, to go, to throw.

P. अजति *ajati*, I. आजत् *ajat* ॥ वी *vt* must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य *y* (Pāṇ. II. 4, 56, v.) this substitution is optional, i. e. both अज् *aj* and वी *vt* may be used ॥ Pf. 1. विवाय *vivāya*, 2. विवेष *vivetha* or विवयिष् *vivayīṣha* (§ 335, 3), [आजिष् *ājīṣha*], 3. विवाय *vivāya*, 4. विविय *vivyiva* (§ 334), [आजिष् *ājīṣha*], 5. विव्ययुः *vivyathuh*, 6. विव्यत् *vivyatuh*, 7. विवियन् *vivyima* [आजिन् *ājina*], 8. विव्य *vivya*, 9. विव्युः *vivyuh*, I A. अवैषीत् *avaishītt* [आजीत् *ājītt*], 9. अवैषुः *avaishuh*, F. वेष्ति *veshyati* (§ 332, 3), C. अवेष्त् *aveshyat*, P. F. वेत्ता *vetā*, B. वीयात् *vīyāt* [F. अजिष्यति *ajishyati*, C. आजिष्यत् *ājishyat*, P. F. अजिता *ajitā*] ॥ Pt. वीतः *vītaḥ* [अजितः *ajitah*], Perf. विवीवान् *vīvīvān* [आजिवान् *ājivān*], Ger. वीत्वा *vītvā* [अजित्वा *ajitvā*], °वीय *-vīya*, Adj. वेतव्यः *vetavyah* [अजितव्यः *ajitavyah*], वयनीयः *vayanīyah*, वेयः *veyah* ॥ Pass. वीयते *vīyate*, Caus. वाययति *vāyayati*, Des. विवीषति *vīvīṣati* [अजिषति *ajīṣati*], Int. वेवीयते *vevīyate*, वेवेति *veveti*.

24. क्षि *kshi*, to wane.

P. क्षयति *kshayati* ॥ Pf. 1. चिक्षाय *chikshāya*, 2. चिक्षेष् *chikshetha* or चिक्षयिष् *chikshayīṣha*, 9. चिक्षियुः *chikshiyuh*, I A. अक्षेषीत् *akshaiṣītt*, F. क्षेष्ति *ksheshyati*, B. क्षीयात् *kshīyāt* (§ 390) ॥ Pt. क्षितः *kshitaḥ* or क्षीयः *kshīyah*, Caus. क्षययति *kshayayati*, Des. चिक्षिषति *chikshīṣati*, Int. चेक्षीयते *chekshīyate*, चेक्षेति *cheksheti*. The Caus. क्षययति *kshayayati* is better referred to क्षे *kshai* (§ 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 *kaṭati* ॥ Pf. ककट *chakāṭa*, I A. ककटीत् *akaṭītt* (no Vṛiddhi, § 348†).

26. गुप् *gup*, to protect, (गुप्.)

The verbs गुप् *gup*, to guard, धूप *dhūp*, to warm, विह् *vichh*, to go, पण् *paṇ*, to traffic, पन् *pan*, to praise, take ञाय *āya* in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति *gopāyati*, I. अगोपायत् *agopāyat*, O. गोपायेत् *gopāyet*, I. गोपायन् *gopāyatu* ॥ Pf. गोपायांचकार *gopāyānchakāra* (§ 325, 3) or जुगोप *jugopa*, I A. अगोपायीत् *agopāyītt*, अगोपीत् *agopītt* or अगोप्सीत् *agaupsītt* (§ 337, I. 2), 6. अगोप्तां *agauptām*, F. गोपायिषति *gopāyīṣati*, गोपिषति *gopīṣati*, or गोप्सति *gopsyati*, P. F. गोपायिता *gopāyitā*, गोपिता *gopitā*, or गोप्ता *goptā*, B. गोपाय्यात् *gopāyyāt* or गुप्तात् *gupyāt* ॥ Pt. गोपायितः *gopāyitah* or गुप्तः *guptah*, Ger. गोपायित्वा *gopāyitvā*, गोपित्वा *gopitvā*, or गुप्त्वा *guptvā*, Adj. गोपायितव्यः *gopāyitavyah*, गोपितव्यः *gopitavyah*,

or गोप्यः *gopyah* ॥ Caus. गोपयति *gopayati* or गोपाययति *gopāyayati*, Des. जुगुप्सति *jugupsati*, जुगुप्सिषति *jugupishati*, जुगोप्सिषति *jugopishati*, or जुगोपायिषति *jugopāyishati*, Int. जोगुप्सते *jogupyate*, जोगोप्ति *jogopti*.

27. धूप *dhūp*, to warm.

P. धूपायति *dhūpāyati* ॥ Pf. धूपयांचकार *dhūpayāṃchakāra* or दुधूप *dudhūpa* (no Guṇa, because the vowel is long), I A. अधूपायीत् *adhūpāyīt* or अधूपीत् *adhūpīt*.

28. तप *tap*, to burn, (§ 332, 14).

P. तपति *tapati* ॥ Pf. 1. तताप *tatāpa*, 2. ततप्य *tataptha* or तेषिष *tepiṣtha* (§ 335, 3), 3. तताप *tatāpa*, I A. 1. अताप्ये *atāpsam*, 2. अताप्यीः *atāpsīh*, 3. अताप्यीत् *atāpsīt*, 6. अताप्यां *atāptām* (§ 351), F. तप्यति *tapsyati*, P. F. तप्ता *taptā*, B. तप्यात् *tapyāt* ॥ Pt. तपः *tapah*, तेषिवान् *tepiván*, Ger. तप्ता *taptvá*, Adj. तप्यः *taptavyah*, तप्यः *tapyah* (short, because it ends in प् *p*, § 456, 6) ॥ Pass. तप्यते *tapyate*, Caus. तापयति *tāpayati*, Des. तितप्यति *titapsati*, Int. तातप्यते *tātapyate*, तातपि *tātapti*.

Note—With certain prepositions तप *tap* takes the Âtmanepada (Pāṇ. I. 3, 27); उत्तपते *uttapate*, चितपते *vitapate*, it shines. It has an active sense in the passive (i.e. Div Âtm.), if it refers to तपः *tapah*, austere devotion; तप्यते तपस्त्वापसः *tapyate tapas tāsah*, the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप्त *atapta*; अन्ववातप्त पापेन कर्मणा *anvavātapta pāpēna karmaṇā*, 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 चा *ā*, to rinse, आचामति *āchāmati*; शिक् *shkiv*, to spit, शिक्वति *shikvati* (see No. 35); क्रम् *kram*, to stride, क्रामति *krāmati* (see No. 30); क्लम् *klam*, to tire, क्लामति *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 *chamati*, but after the prep. चा *ā*, आचामति *āchāmati* ॥ Pf. 1. चचाम *chachāma*, चचामिष *chachamitha* or चेमिष *chemitha* &c., I A. अचामीत् *achamīt* (§ 348\*) ॥ Pt. चांतः *chāntah*, Ger. चांता *chāntvá* or चमित्वा *chamitvá*, Adj. चमित्यः *chamitavyah*, चाम्यः *chāmyah* (Pāṇ. III. 1, 126) ॥ Caus. चामयति *chāmayati* (§ 462).

30. क्रम् *kram*, to stride, (क्रमु.)

क्रमु *kram*, to stride, भ्राजू *bhrāj*, to shine, भ्राजू *bhlāj*, to shine, भ्रमु *bhram*, to roam, क्लमु *klam*, to fail, त्रसी *tras*, to tremble, त्रुट् *truṭ*, to cut, लश् *lash*, to desire, may take य *ya* in the special tenses. Hence भ्राम्यति *bhrāmyati* or भ्रमति *bhramati*. (Pāṇ. III. 1, 70.)

P. क्रामति *krāmati* or क्राम्यति *krāmyati*, I. अक्रामत् *akrāmat* or अक्राम्यत् *akrāmyat* ॥ Pf. अक्राम *chakrāma*, I A. अक्रमीत् *akramīt* (§ 348\*), F. क्रामिष्यति *kramishyati*, P. F. क्रमिता *kramitā*, B. क्रम्यात् *kramyāt* ॥

क्रम् *kram* lengthens its vowel in the general tenses (*śit*) of the Parasmaipada (Pāṇ. VII. 3, 76). Hence क्रामति *krāmati*, but क्रमते *kramate*. It takes

no intermediate इ i in the Âtm.; Fut. क्रंस्यते *krāṁsyate*, P. F. क्रंता *krāntā*, Aor. अक्रंस्त *akrāṁsta*; but some grammarians admit intermediate इ i.

Pt. क्रान्तः *krāntah*, Perf. अक्रन्वान् *achakranvān*, Ger. क्रान्त्वा *krāntvā* or क्रमित्वा *kramitvā* (§ 429), Adj. क्रमितव्यः *kramitavyah* ॥ Pass. क्रम्यते *kramyate*, Caus. क्रमयति *kramayati*, § 461, (after prep. also क्रामयति *krāmayati*), Des. चिक्रमिवति *chikramishati* or चिक्रंसते *chikramsate*, Int. चंक्रम्यते *chāṅkramyate*, चंक्रंति *chāṅkranti*.

Note—It is by no means certain that क्रम् *kram* in the Div class forms क्राम्यति *krāmyati*. It is not one of the eight Sam verbs (Pāṇ. VII. 3, 74); and in Pāṇ. VII. 3, 76, *śyam* is no longer valid. The Prasāda gives क्रम्यति *kramyati*; but adds, स्वमते तु इत्यपि दीर्घः क्राम्यतीति । The Śārasvatī decides for क्राम्यति *krāmyati*, giving the general rule (II. 1, 145) श्नादीनां दीर्घो भवति यच्चे परे । and enumerating as श्नादि, श्मद्दन् अन्धन् अन् क्रन्दन्.

### 31. यम् *yam*, to stop.

The roots गम् *gam*, to go, यम् *yam*, to cease, and इष् *ish*, to wish, substitute च्छ *chchha* for their final in the special tenses. (Pāṇ. VII. 3, 77.)

P. यच्छति *yachchhati*, I. अयच्छत् *ayachchhat* ॥ Pf. 1. ययान् *yayāma*, 2. ययंथ *yayantha* or येमिथ *yemitha*, 9. येमुः *yemuḥ*, I A. अयंसीत् *ayāṁsīt* (§ 359), F. यंस्यति *yāṁsyati*, P. F. यंता *yāntā*, B. यम्यात् *yamyāt* ॥ Pt. यतः *yataḥ*, येमिवान् *yemivān*, Ger. यत्वा *yatvā*, °यम्य *-yamyā* or °यत् *-yatya*, Adj. यंतव्यः *yantavyah*, यम्यः *yamyah* (नियाम्यः *niyāmyah*) ॥ Pass. यम्यते *yamyate*, Caus. यमयति *yāmayati*, II A. अयीयन्त् *ayīyamāt*, Des. यियंसति *yiyāṁsati*, Int. यंयम्यते *yānyamyate* or यंयंति *yānyanti*.

Note—यम् *yam* may be used in the Âtm. with the prep. चा *ā*, if it is either intransitive, आयच्छते तरुः *āyachchhate taruḥ*, the tree spreads, or governs as its object a member of the agent's body; आयच्छते पार्श्वं *āyachchhate pāśvīm*, he puts forth his hand. Likewise with the prep. सा *ā*, सं *sa*, उद् *ud*, if it is used reflectively; संयच्छते व्रीहीन् *saṁyachchhate vṛīhīn*, he heaps together his own rice. Likewise after उप *upa*, when it means to espouse; रामः सीतानुपायंस्त *rāmaḥ sītām upāyāṁsta*, Rāma married Sītā: here the Aor. may also be उपायत् *upāyata*; like उदायत् *udāyata*, he divulged another's faults. (§ 356.)

### 32. नम् *nam*, to bow, (यम्.)

P. नमति *namati* ॥ Pf. 1. ननान् *nanāma*, 2. ननंथ *nanantha* or नेमिथ *nemitha*, 9. नेमुः *nemuḥ*, I A. अनंसीत् *anāṁsīt* (§ 359), F. नंस्यति *nāṁsyati*, P. F. नंता *nantā*, B. नम्यात् *namyāt* &c., like यम् *yam*.

Note—नम् *nam* may be conjugated in the Âtmanepada. (Pāṇ. III. 1, 89.)

The Anubandha उ ५ given to it by some grammarians is declared wrong by others.

### 33. गम् *gam*, to go, (गम्.)

P. गच्छति *gachchhati* ॥ Pf. 1. जगान् *jagāma*, 2. जगमिथ *jagamitha* or जगंथ *jagantha*, 3. जगान् *jagāma*, 4. जगमिव *jagmiva* (§ 328, 3), 5. जगमधुः *jagmadhuḥ* &c., II A. अगमत् *agamāt* (§ 367), F. गमिष्यति *gamishyati* (§ 338, 2), P. F. गंता *gantā*, B. गम्यात् *gamyāt* ॥ Pt. गतः *gataḥ*, Perf. जगमिवान् *jagmivān* or जगन्वान् *jaganvān*, Ger. गत्वा *gatvā*, °गम्य *-gamyā* or °गत्य *-gatya*, Adj. गंतव्यः *gantavyah*, गम्यः *gamyah* ॥

Pass. गम्यते *gamyate*, Caus. गमयति *gamayati*, Aor. अजीगमत् *ajīgamat*, Des. जिगमिषति *jīgamishati*, Int. जंगम्यते *jaṅgamyate* or जंगति *jaṅganti*.

Note—With prep. सं *saṃ* it follows the Âtm., if intransitive. The Caus. too, with the prep. आ *ā*, may follow the Âtm., if it means to have patience; आगमयस्व तावत् *āgamayasva tāvāt*, wait a little. In the Âtm. the final म् *m* may be dropt in the Aor. and Ben.; समगता *samagata* or समगस्त *samagaṣṭa*, संगसीद *saṅgasīd* or संगसीद *saṅgasiṣṭa*. (See § 355.)

### 34. फल *phal*, to burst, (भिफला.)

P. फलति *phalati* || Pf. 1. पफाल *paphāla*, 2. फेलिष *phelitha* (§ 336, II. 2), 3. पफाल *paphāla*, 4. फेलिष *pheliva*, I A. अफालीत् *aphāllt* (§ 348\*), F. फलिष्यति *phalishyati* || Pt. फुल्लः *phullah* (Pāṇ. VIII. 2, 55), Ger. फलित्वा *phalitvā* || Pass. फल्यते *phalyate*, Caus. फालयति *phālayati*, Aor. अपीफलत् *apīphalat*, Des. पिफलिषति *pīphalishati*, Int. पंफुल्यते *pamphulyate*, पंफुलि *pamphulti*. (Pāṇ. VII. 4, 87–89.)

### 35. शिक् *shṭhiv*, to spit, (शिवु.)

P. शीवति *shṭhvati* || Pf. तिष्ठेव *tishṭheva* or टिष्ठेव *ṭishṭheva*, I A. अश्वीत् *ashṭhevit*, F. शिष्यति *shṭhevisyati* || Pt. श्यूतः *shṭhyūtaḥ* || Pass. शीव्यते *shṭhivryate* (§ 143), Caus. शिष्यति *shṭhevyati*, Des. तिष्ठीषिषति *tishṭhīṣishati* or तुष्ठीषति *tushṭhīṣhati* (Pāṇ. VII. 2, 49), Int. तेष्ठीव्यते *teshṭhivryate*. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

### 36. जि *ji*, to excel.

P. जयति *jayati* || Pf. 1. जिगाय *jigāya*, 2. जिगेथ *jigetha* or जिगयिष *jigayitha*, 3. जिगाय *jigāya*, 4. जिगियव *jigyiva*, 5. जिग्यपुः *jigyathuḥ*, 6. जिग्यतुः *jigyatuh*, 7. जिगियम *jigyima*, 8. जिग्य *jigyā*, 9. जिग्युः *jigyuh*, I A. अजैषीत् *ajaiṣīt* (§ 350), F. जेषति *jeshyati*, P. F. जेता *jetā*, B. जीयात् *jīyāt* || Pt. जितः *jitaḥ*, Perf. जिगिवान् *jīgivān*, Ger. जित्वा *jītvā*, Adj. जेतव्यः *jetavyah*, जयनीयः *jayantīyah*, जेयः *jeyah*, and जय्यः *jayyah* (§ 456, 2), जित्यः *jītyah* only with हलिः *halih* (Pāṇ. III. 1, 117) || Pass. जीयते *jīyate*, Aor. अजायि *ajāyi*, Caus. जापयति *jāpayati*, Aor. अजीजपत् *ajījapat*, Des. जिगीषति *jīgīshati*, Int. जेजीयते *jejīyate*, जेजेति *jejeti*. It follows the Âtmanepada with the prepositions परा *parā* and वि *vi*.

The change of ज् *j* into ग् *g* in the reduplicated perfect is anomalous (§ 319). It does not take place in ज्या *jyā*, to wither (जिनाति *jīnāti*), although the rule of Pāṇini might seem to comprehend that root after it has taken *Samprasāraṇa*. ज्या *jyā* forms its reduplicated perfect जिज्यौ *jijyau*.

### 37. अक्ष् *aksh*, to obtain, (अक्ष्.)

अक्ष् *aksh* follows also the Su class, अक्षोति *akshoti* &c.

P. अक्षति *akshati* || Pf. 1. आनक्ष *ānaksha*, 2. आनक्षिष *ānakshitha* or आनक्ष *ānashṭha*, 3. आनक्ष *ānaksha*, 4. आनक्षिष *ānakshiva* or आनक्ष *ānakshva*, 5. आनक्षपुः *ānakshathuḥ*, 6. आनक्षतुः *ānakshatuh*, 7. आनक्षिम *ānakshima* or आनक्ष *ānakshma*, 8. आनक्ष *ānaksha*, 9. आनक्षुः *ānakshuh*, I A. 1. आक्षिषं *ākshisham* or आक्षं *āksham*,

2. आशीः *ākshīh*, 3. आशीत् *ākshīh*, 4. आशिश्व *ākshishva* or आश *ākshva*, 5. आशिश्वं *ākshishvām* or आशं *āshām*, 6. आशिश्वान् *ākshishvān* or आशान् *āshān*, 7. आशिश्वन् *ākshishvān* or आशन् *āshān*, 8. आशिश्वन् *ākshishva* or आश *āshva*, 9. आशिश्वः *ākshishvān* or आशुः *ākshuh*, F. आशिश्वति *ākshishyati* or आशयति *ākshyati*, P. F. आशिता *ākshitā* or आश *āshā* ॥ Pt. आशः *āshāh*, Ger. आशित्वा *āshitvā* or आशित्वा *ākshitvā* ॥ Pass. आशयते *ākshyate*, Caus. आशयति *ākshayati*, Aor. आशिक्षत् *āchikshat*, Des. आशिक्षति *āchikshishati* (§ 476).

तश्च *taksh*, to hew, follows अश्च *aksh* throughout, also in the optional forms of the Su class.

38. कृष् *kṛsh*, to drag along, to furrow.

P. कर्षति *karshati* ॥ Pf. 1. चकर्व चकारशा, 2. चकर्विच चकारशिता, 3. चकर्व चकारशा, 4. चकृषिच चकृषिवा (§ 335, 3), I A. 1. अकार्षं *akārksam*, 2. अकार्षीः *akārksīh*, 3. अकार्षीत् *akārksīh*, 4. अकार्षीश्च *akārksiva*, 5. अकार्षं *akārshām*, 6. अकार्षीन् *akārshān*, 7. अकार्षीन् *akārksiva*, 8. अकार्षीश्च *akārshva*, 9. अकार्षुः *akārksuh*; or अकार्षं *akārksam* &c., or I A. 4. अकृषं *akṛksham* &c. If used in the Ātmanepada, the two forms would be,

IA. 2. 1. अकृषि *akṛkshi*, 2. अकृषाः *akṛshāh*, 3. अकृष *akṛshva*,  
IA. 4. 1. id. 2. अकृषयाः *akṛkshathāh*, 3. अकृषत *akṛkshata*,  
IA. 2. 4. अकृष्वहि *akṛkshvahi*, 5. अकृष्यायां *akṛkshāthām*, 6. अकृष्यातां *akṛkshātām*,  
IA. 4. 4. अकृष्यावहि *akṛkshāvahi*, 5. id. 6. id.  
IA. 2. 7. अकृष्वहि *akṛkshvahi*, 8. अकृष्वं *akṛkshvam*, 9. अकृषत *akṛkshata*,  
IA. 4. 7. अकृष्वानि *akṛkshāvani*, 8. अकृष्वन् *akṛkshadvam*, 9. अकृषन्त *akṛkshanta*.

F. कर्षति *krakshyati* or कर्षयति *karkshyati*, P. F. कर्षा *krashā* or कर्षिता *karshitā* ॥ Pt. कृषः *kṛshāh*, Ger. कृषित्वा *kṛshitvā* ॥ Pass. कृष्यते *kṛshyate*, Caus. कर्षयति *karshayati*, Aor. अचकर्वत् *achakarshat* or अचीकृषत् *achikṛshat*, Des. चिकृषति *chikṛkshati*, Int. चरीकृष्यते *charikṛshyate*, चरीकर्षी *charikarshī* or चरीकर्षि *charikrashi*.

The peculiar Guṇa and Vṛiddhi of चृ *ri*, viz. र *ra* and री *rī*, instead of अ *ar* and आ *ār*, take place necessarily in चृज् *ṛij*, to emit, and दृञ् *ḍriś*, to see (Pāṇ. VI. 1, 58); श्रश् *śrashā*, दृश् *ḍrashā*, अश्रीत् *asrīkshīh*, and अद्रीत् *adrīkshīh*: optionally in verbs with penultimate चृ *ri*, which reject intermediate इ *i* (Pāṇ. VI. 1, 59); तृप् *trip*, to rejoice, त्रप्ता *traptā* or त्रिप्ता *tripatā*, Aor. अत्रिप्ति *atrīpsīh*, अद्रीप्ति *adrīpsīh* or अत्रिपत् *atripat*.

39. रुष् *rush*, to kill.

P. रोषति *roshati* ॥ Pf. 1. रुरोष रुरोशा, 2. रुरोषिच रुरोशिता, 9. रुरुषुः *ruru-shuh*, I A. अरोषीत् *aroshīh*, F. रोषिषति *roshishyati*, P. F. रोषा *roshā* or रोषिता *roshitā* (§ 337, II. 1).

40. उष् *ush*, to burn.

P. औषति *ushati*, I. औषत् *ushat* ॥ Pf. 1. औषाचकार *oshāmchakāra* or उषोष *uvosha* (§ 326), 2. उषोषिच *uvoshitha*, 3. उषोष *uvosha*, 4. उषिच *ūshiva* &c., I A. औषीत् *oushīh*, F. औषिषति *ushishyati*, P. F. औषिता *ushitā*, B. उष्यात् *ushyāt* ॥ Pt. उषितः *ushitāh* or औषितः *oushitāh* (§ 425) ॥ Des. औषिषति *ushishishati*.

41. मिह् *mih*, to sprinkle.

P. मेहति *mehati* || Pf. 1. मिनेह *mimeha*, 2. मिनेहिष *mimehitha*, I A. अमिक्षत् *amikshat* (§ 360), F. मेक्षति *mekshyati*, P. F. मेढा *medhá* || Pt. मीढः *mīḍhaḥ*, Perf. मीढान् *mīḍhān* (मिमिह्वान् *mimihvān*), Ger. मीढा *mīḍhā* || Caus. मेहयति *mehayati*, अमीमिहत् *amīmihat*, Des. मिमिक्षति *mimikshati*, Int. मेमेक्षते *memehyate*, मेमेढि *memeḍhi*, (मेमिढि *memiḍhi*, Westerg.)

42. दह् *dah*, to burn.

P. दहति *dahati* || Pf. 1. ददाह *dadāha*, 2. देहिष *dehitha* or ददग्ध *dadagdha*, F. धक्षति *dhakshyati* (§ 118), P. F. दग्धा *dagdhā*, B. दद्यात् *dahyāt*, I A. 1. अधाक्षं *adhāksham*, 2. अधाक्षीः *adhākshīḥ*, 3. अधाक्षीत् *adhākshīṭ*, 4. अधाक्ष *adhākshva*, 5. अदाग्धं *adāgdham*, 6. अदाग्धां *adāgdhām*, 7. अधाक्ष *adhākshma*, 8. अदाग्ध *adāgdha*, 9. अधाक्षुः *adhākshuḥ* (see p. 185) || Pt. दग्धः *dagdhah* || Caus. दाहयति *dāhayati*, Aor. अदीदहत् *adīdahat*, Des. दिधक्षति *dīdhakshati*, Int. दंदसते *dandahyate*, दंदग्धि *dandagdhi*.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति *glāyati*, O. ग्लायेत् *glāyet* || Pf. 1. जग्लौ *jaglau* (§ 329), 2. जग्लिष *jaglītha* or जग्लाष *jaglātha*, 3. जग्लौ *jaglau*, 4. जग्लिष *jaglīva*, 5. जग्लुषुः *jaglatuḥ*, 6. जग्लुः *jaglatuḥ*, 7. जग्लिम *jaglīma*, 8. जग्ल *jagla*, 9. जग्लुः *jagluḥ*, I A. 1. अग्लासिषं *aglāsisham* (§ 357), 2. अग्लासीः *aglāsīḥ*, 3. अग्लासीत् *aglāsīṭ*, 4. अग्लासिष्व *aglāsishva*, 5. अग्लासिष्टं *aglāsishṭam*, 6. अग्लासिष्टां *aglāsishṭām*, 7. अग्लासिष्म *aglāsishma*, 8. अग्लासिष्ट *aglāsishṭa*, 9. अग्लासिषुः *aglāsishuḥ*, F. ग्लास्यति *glāsyati*, P. F. ग्लाता *glātā*, B. ग्लायत् *glāyāt* or ग्लेयात् *gleyāt* (§ 392†) || Pt. ग्लानः *glānah*, Ger. ग्लान्वा *glātvā*, ग्लाय -*glāya*, Adj. ग्लातव्यः *glātavyah*, ग्लानीयः *glāntyah*, ग्लेयः *gleyah* || Pass. (impers.) ग्लायते *glāyate*, Caus. ग्लापयति or ग्लपयति *glāpayati*, Des. जग्लासति *jaglāsati*, Int. जग्लायते *jāglāyate*, जग्लति *jāglāti*.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति *gāyati* || Pf. जगौ *jagau*, I A. अगासीत् *agāsīṭ*, F. गास्यति *gāsyati*, P. F. गाता *gātā*, B. गेयात् *geyāt* (§ 392). Mark the difference between गै *gai* and ग्लै *glai* in the Bened. || Pt. गीतः *gītah*, Ger. गीत्वा *gītvā*, गाय -*gāya*, Adj. गातव्यः *gātavyah*, गानीयः *gāntyah*, गेयः *geyah* || Pass. गीयते *gīyate*, Aor. अगायि *agāyi*, Caus. गापयति *gāpayati*, Aor. अजीगपत् *ajīgapat*, Des. जिगासति *jigāsati*, Int. जेगीयते *jegtyate*, जागति *jāgāti*.

45. श्यै *shyāi*, to sound, to gather; also स्त्यै *styāi*, the same. (§ 103.)

P. श्यायति *shyāyati* (§ 103), I. अश्यायत् *ashyāyat* || Pf. तश्यौ *tashyau*, I A. अश्यासीत् *ashyāsīṭ*, F. श्यास्यति *shyāsyati*, P. F. श्याता *shyātā*, B. श्यायात् *shyāyāt* or श्येयात् *shyeyāt* || Pt. स्थानः *sthyānah*, प्रस्तीतः *prastītah*, प्रस्तीमः *prastīmah* (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुआतुश्चैष्वक्छिषां सत्वनिषेधः । A marginal note says, सुआतुश्चैष्वक्छिषामिति श्यै श्रद्धसंघातयोरिति पठ्यते । तद्युक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमन्तरीकारादिभिरस्युहनाच्च ॥



46. दै *dai*, to cleanse, (देप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the यु *ghu* verbs (§ 392\*); it takes the first aorist (3rd form), and does not substitute ई *ī* for ए *e* for आ *ā*.

P. दायति *dāyati* ॥ Pf. ददौ *dadau*, I A. 1. अदासिचं *adāsisham*, 2. अदासीः *adāsīḥ* &c., F. दास्यति *dāsyati*, P. F. दाता *dātā*, B. दायान् *dāyāt* ॥ Pt. दातः *dātah* ॥ Pass. दायते *dāyate*, Caus. दापयति *dāpayati*, Des. दिदासति *didāsati*, Int. दादायते *dādāyate*, दादाति *dādāti*.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called यु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dhā*.

P. धयति *dhayati* ॥ Pf. 1. दधौ *dadhau*, 2. दधिष *dadhitha* or दधाष *dadhātha*, 3. दधौ *dadhau*, 4. दधिष *dadhiva*, 5. दधुः *dadhathuh*, 6. दधुः *dadhathuh*, 7. दधिष *dadhima*, 8. दध *dadha*, 9. दधुः *dadhuh*. It admits I A. 3. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

- |                                |                            |                                 |
|--------------------------------|----------------------------|---------------------------------|
| 1. अधासिचं <i>adhāsisham</i> , | 2. अधासीः <i>adhāsīḥ</i> , | 9. अधासिषुः <i>adhāsishuh</i> , |
| 1. अधां <i>adhām</i> ,         | 2. अधाः <i>adhāḥ</i> ,     | 9. अधुः <i>adhuh</i> ,          |
| 1. अदधं <i>adadham</i> ,       | 2. अदधः <i>adadhaḥ</i> ,   | 9. अदधन् <i>adadham</i> .       |

F. धास्यति *dhāsyati*, P. F. धाता *dhātā*, B. धेयान् *dheyāt* ॥ Pt. धीतः *dhitah*, Ger. धीत्वा *dhitvā*, षाय *-dhāya* ॥ Pass. धीयते *dhiyate*, Caus. धापयति *dhāpayati* (Ātm. ँते *-te*, to swallow), Aor. अदीधपत् *adidhapat*, Des. धित्सति *dhitsati*, Int. देधीयते *dedhiyate*, दाधाति *dādhati*, or, with the always optional ई *ī*, दाधेति *dādheti*.

48. दृश् *driś*, to see, (दृशिर.)

This root substitutes पश्य *paśya* in the special tenses.

P. पश्यति *paśyati*, I. अपश्यत् *apaśyat*, O. पश्येत् *paśyēt*, I. पश्यतु *paśyatu* ॥ Pf. 1. ददर्श *dadarśa*, 2. ददर्शिष *dadarśitha* or दद्रुह *dadrashtha* (§ 335), 3. ददर्श *dadarśa*, 4. दद्रुशिष *dadrīśiva*, 5. दद्रुशुः *dadrīśathuh*, 6. दद्रुशुः *dadrīśathuh*, 7. दद्रुशिन *dadrīśima*, 8. दद्रुश *dadrīśa*, 9. दद्रुशुः *dadrīśuh*, I A. 1. अद्राक्षं *adrāksham*, 2. अद्राक्षीः *adrākshīḥ*, 3. अद्राक्षीत् *adrākshīt*, 4. अद्राक्ष *adrākshva*, 5. अद्राक्षं *adrāksham*, 6. अद्राक्षं *adrākshām*, 7. अद्राक्ष *adrākshma*, 8. अद्राक्ष *adrākshva*, 9. अद्राक्षुः *adrākshuh* (§§ 360, 364); or II A. 1. अदर्शं *adarśam*, 9. अदर्शनं *adarśan*, F. द्रक्ष्यति *drakshyati*, P. F. द्रुहा *drashṭā*, B. दृश्यात् *driśyāt* ॥ Pt. दृष्टः *driśṭah*, Ger. दृश्व *driśṭvā*, ँदृश्य *-driśya*, Adj. द्रुह्यः *drashṭavyah*, दर्शनीयः *darśanīyah*, दृश्यः *driśyah* ॥ Pass. दृश्यते *driśyate*, F. दर्शिष्यते *darśishyate* or द्रक्ष्यते *drakshyate* (§ 411), P. F. दर्शिता *darśitā* or द्रुहा *drashṭā*, B. दर्शिषीह *darśishīḥ* or दृक्षीह *driśhīḥ*, Aor. अदर्शि *adarśi*, Caus. दर्शयति *darśayati*, Aor. अदीदृशत् *adīdriśat* or अददर्शत् *adadarśat*, Des. दिदृक्षते *didrikshate* (Ātm.), Int. दरीदृश्यते *darīdriśyate*, ददृहि *dardarshī*.

दृश् *driś* and सृज् *srij* take र *ra* and रा *rā*, instead of अर् *ar* and आर् *ār*, as their Guṇa and Vṛiddhi before consonantal terminations (Pāṇ. VI. I, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pān. VII. 3, 78): च्चृ ि forms च्चञ्चति *ṛichchhati*; सृ षृ, भावति *dhāvati*; श्शद् *śad*, श्श्रीयते *śtyate* (Ātm.); सद् *sad*, सीदति *sīdati*; पा *pá*, पिबति *pibati*; घ्रा *ghrā*, जिघ्रति *jighrati*; ध्मा *dhmā*, ध्मति *dhamati*; स्था *sthā*, तिष्ठति *tishṭhati*; म्ना *mnā*, मनति *manati*; दा *dā*, यच्चति *yachchhati*.

## 49. च्चृ ि, to go.

P. च्चञ्चति *ṛichchhati* (उपाञ्चति *upārchhati*, § 44), I. च्चार्चत् *ārchhat* ॥ Pf. 1. च्चार *āra*, 2. च्चारिष *āritha* (§ 338, 7), 3. च्चार *āra*, 4. च्चारिष *āriva*, 5. च्चारयुः *ārathuḥ*, 6. च्चारतुः *āratuḥ*, 7. च्चारिम *ārīma*, 8. च्चार *āra*, 9. च्चारुः *ārūḥ*, II A. 1. च्चारं *āram*, 2. च्चारः *ārāḥ*, 3. च्चारत् *ārat*, 9. च्चारन् *āran* (§ 364); or I A. 1. च्चार्षि *ārsham*, 2. च्चार्षीः *ārshīḥ*, 3. च्चार्षीत् *ārshīṭ*, 9. च्चारुः *ārshuḥ*, F. च्चारिष्यति *arishyati* (§ 338, 2), C. च्चारिष्यत् *arishyat*, P. F. अर्ता *artā*, B. अर्यात् *aryāt* (§ 390) ॥ Pt. च्चतः *ritāḥ* or च्चयः *riṇāḥ*, Ger. च्चान्ता *ritvā*, च्चान्त्य *-ritya* ॥ Pass. अर्यते *aryate*, Caus. अर्ययति *arpayati*, Des. अरिष्यति *aririshati*, Int. अर्यते *ardryate*, अरति *arati*, अरियति *ariyarti*, अरतीति *ararīti*, अरियतीति *ariyarīti* (exceptional intensive, § 479, with the sense of moving tortuously).

## 50. सृ षृ, to go.

P. भावति *dhāvati* always means to run, while सरति *sarati* is used likewise in the sense of going ॥ Pf. 1. ससार *sasāra*, 2. ससर्षे *sasarīḥ* (§ 335, 3), 3. ससार *sasāra*, 4. ससृष *sasrīva*, 5. ससृयुः *sasrathuḥ*, 6. ससृतुः *sasratuḥ*, 7. ससृम *sasrīma*, 8. सस्र *sasra*, 9. ससृः *sasruḥ*, II A. 1. असरं *asaram*, 2. असरः *asarah*, 3. असरत् *asarat*; or I A. 1. असर्षि *asārsham*, 2. असर्षीः *asārshīḥ*, 3. असर्षीत् *asārshīṭ*, F. सरिष्यति *sarishyati*, P. F. सर्ता *sartā*, B. स्रियात् *sriyāt* (§ 390) ॥ Pt. सृतः *sritāḥ* ॥ Caus. सारयति *sārayati*, Des. सिस्सिष्यति *sistrshati*, Int. सेस्सियते *sesriyate*, ससर्षीति *sarsarīti* (§ 490).

51. श्शद् *śad*, to wither, (श्शद्).

The special tenses take the Ātmanepada.

P. श्श्रीयते *śtyate*, I. अश्श्रीयत *aśtyata*, O. श्श्रीयेत *śtyeta*, I. श्श्रीयतां *śtyatām* ॥ Pf. 1. श्शशाद् *śāśāda*, 2. श्शशात्थ *śāśattha* or श्शेदिष *śēdīṭha*, 9. श्शेदुः *śēduḥ*, II A. अश्शदत् *aśadat*, F. श्शस्यति *śatsyati*, P. F. श्शत्ता *śattā*, B. श्शत्तात् *śadyāt* ॥ Caus. श्शानयति *śātayati* (श्शायति *śādayati*, he drives), Des. श्शिशसति *śīśatsati*, Int. श्शशस्यते *śśasadyate*, श्शशसति *śśasatti*.

52. सद् *sad*, to perish, (सद्).

P. सीदति *sīdati* (निषीदति *nishīdati*) ॥ Pf. 1. ससाद् *sasāda*, 2. सेदिष *sedīṭha* or ससत्थ *sasattha*, 9. सेदुः *seduḥ*, II A. असदत् *asadat* (न्यषदत् *nyashadat*), F. सस्यति *satsyati*, P. F. सत्ता *sattā*, B. सत्तात् *sadyāt* ॥ Pt. सन्नः *sannaḥ* ॥ Pass. सस्यते *sadyate*, Aor. असदी *asādi*, Caus. सादयति *sādayati*, Aor. असीषदत् *asīshadat*, Des. सिषसति *sishatsati*, Int. सासद्यते *sāsadyate*, साससति *sāsatti*.

53. पा *pá*, to drink.

P. पिबति *pibati* ॥ Pf. 1. पपौ *papau*, 2. पपिष *papīṭha* or पपाथ *papāṭha*, 9. पपुः

*papuh*, II A. जपात् *apát*, F. पास्यति *pásyati*, P. F. पाता *pátá*, B. चेष्यात् *peyát* (§ 392) || Pt. पीतः *pítah*, Ger. पीत्वा *pltvá*, °पाय *-páya*, Adj. पातव्यः *pátavyah*, पानीयः *pántyah*, पेयः *peyah* || Pass. पीयते *ptyate*, Aor. जपायि *apáyi*, Caus. पावयति *páyayati* (or °ते *-te*, to swallow), Aor. जपोष्यत् *apípyat* (Pāṇ. VII. 4, 4), Des. पिपासति *pipásati*, Int. पेपीयते *peptyate*, पापाति *pápáti*.

54. ज्ञा *ghrá*, to smell, to perceive odour.

P. जिघ्रति *jighrati*, I. जजिघ्रत् *ajighrat*, O. जिघ्रेत् *jighret*, I. जिघ्रतु *jighratu* || Pf. 1. जघ्नौ *jaghrāu*, 2. जघ्निय *jaghritha* or जघ्नाथ *jaghrátha*, 9. जघ्नुः *jaghruh*, II A. जघ्नात् *aghrát*, or I A. जघ्नासीत् *aghrásti* (§§ 368, 357), F. ग्रास्यति *ghrásyati*, P. F. ग्राता *ghrátá*, B. ग्रायात् *ghráyát* or ग्रेयात् *ghreyát* (§ 392 †) || Pt. ग्रातः *ghrátah* or ग्राथः *ghrápah*, Ger. ग्रात्वा *ghrátvá* || Pass. ग्रायते *ghráyate*, Aor. जघ्नायि *aghráyi*, Caus. ग्रापयति *ghrápayati*, जजिघ्रपत् *ajighrapat* or जजिघ्रिपत् *ajighripat* (Pāṇ. VII. 4, 6), Des. जिघ्रासति *jighrásati*, Int. जेघ्रीयते *jeghrtyate*, जाघ्राति *jághráti*.

55. ध्मा *dhmá*, to blow.

P. धमति *dhamati* || Pf. दध्मौ *dadhmau*, I A. ध्मासीत् *adhmásiti*, F. ध्मास्यति *dhmásyati*, B. ध्मायात् *dhmáyát* or ध्मेयात् *dhmeyát* || Pt. ध्मातः *dhmátah* || Pass. ध्मायते *dhmáyate*, Aor. ध्मायि *adh máyi*, Caus. ध्मापयति *dhmápayati*, Aor. अधिध्मपत् *adidhmapat*, Des. दिध्मासति *dīdhmásati*, Int. देध्मीयते *dedhmtyate*, दाध्माति *dādhmāti*.

56. स्था *sthá*, to stand, (ज्ञा.)

P. तिष्ठति *tishṭhati* || Pf. तस्थौ *tasthau* (अधितश्चौ *adhítashchāu*), II A. अस्थात् *asthát* (न्यशात् *nyashṭhát*), 9. अस्थुः *asthuḥ*, F. स्थास्यति *sthásyati*, B. स्थेयात् *stheyát* (§ 392) || Pt. स्थितः *sthitah*, स्थित्वा *sthitvá*, °स्थाय *-stháya*, Adj. स्थातव्यः *sthátavyah*, स्थानीयः *sthántyah*, स्थेयः *stheyah* || Pass. स्थायते *sthyate*, Aor. अस्थायि *astháyi*, Caus. स्थापयति *sthápayati*, Aor. अतिष्ठपत् *atishṭhipat*, Des. तिष्ठासति *tishṭhásati*, Int. तेष्ठीयते *teshṭhyate*, तास्थाति *tásthāti*.

Note—After सं *sa*, अथ *ava*, प्र *pra*, and वि *vi*, स्था *sthá* is used in the Átm.; also after आ *á*, if it means to affirm; with उद् *ud*, if it means to strive, not to rise; or with उप *upa*, if it means to worship, &c.: Pres. तिष्ठते *tishṭhate*, Red. Perf. तस्थे *tasthe*, Aor. अस्थित *asthita*, 9. अस्थिषत् *asthishata*, Fut. स्थास्यते *sthásyate*, Ben. स्थासीष्ट *sthásishṭa*.

57. ज्ञा *mná*, to study.

P. मनति *manati* || Pf. 1. मन्त्रौ *mamnau*, 2. मन्त्रिय *mamnitha* or मन्त्राय *mamnátha*, 9. मन्नुः *mannuḥ*, I A. मन्नासीत् *amnásiti*, B. म्नायात् *mnáyát* or म्नेयात् *mneyát* || Pt. म्नातः *mnátah* || Pass. म्नायते *mnáyate*, Caus. म्नापयति *mnápayati*, Aor. अमिन्नापत् *aminnapat*, Des. मिन्नासति *mimnásati*, Int. माम्नायते *mámnáyate*, मास्नाति *mámnāti*.

58. दा *dá*, to give, (दाण्.)

P. यच्छति *yachchhati*\* (प्रणियच्छति *pranīyachchhati*) || Pf. ददौ *dadau*, II A.

\* After the preposition सं *sa* it may be used in the Átmanepada.

अदात् *adāt*, B. देयात् *deyāt* (§ 392) ॥ Pt. दत्तः *dattaḥ*, Ger. दत्त्वा *dattvā* (Pān. VII. 4, 46), °दाय *-dāya*, Adj. दातव्यः *dātavyaḥ*, दानीयः *dāntyaḥ*, देयः *deyaḥ* ॥ Pass. दीयते *dīyate*, Caus. दापयति *dāpayati*, Des. दित्सति *dītsati*, Int. देदीयते *dedīyate*, दादाति *dādāti*.

59. ङृ *hṛi*, to bend.

P. ह्वरति *hvarati* ॥ Pf. 1. जह्वार *jahvāra*, 2. जह्वये *jahvartha* (§ 335), 3. जह्वार *jahvāra*, 4. जह्वरिव *jahvariva* (§§ 330, 334), 9. जह्वरुः *jahvaruḥ*, I A. अह्वार्षीत् *ahvārshīt*, 9. अह्वार्षुः *ahvārshuḥ*, F. ह्वरिष्यति *hvarishyati* (§ 338), P. F. ह्वर्ता *hvarṭā*, B. ह्वर्यात् *hvaryāt* (§ 390) ॥ Pt. ह्वृतः *hṛitaḥ*, Ger. ह्वृत्वा *hṛitvā*, °ह्वृत्य *-hṛitya*, Adj. ह्वर्तव्यः *hvarṭavyaḥ*, ह्वरणीयः *hvaranīyaḥ*, ह्वार्यः *hvāryaḥ* ॥ Pass. ह्वर्यते *hvaryate*, Caus. ह्वारयति *hvarayati*, Des. जुह्वरिषति *juhvārshati*, Int. जाह्वर्यते *jāhvaryate*, जरीह्वरति *jarīhvarati*.

60. स्कन्द् *skand*, to approach, (स्कन्दिर्.)

P. स्कन्दति *skandati* (परिस्कन्दति *pariskandati* or परिष्कन्दति *parishkandati*, Pān. VIII. 3, 73, 74) ॥ Pf. 1. चस्कन्द *chaskanda*, 2. चस्कन्दिष्य *chaskanditha* or चस्कन्थ *chaskanṭha*, 9. चस्कन्दुः *chaskanduh* or चस्कन्दुः *chaskaduḥ* (see *manth*, No. 5), I A. अस्कांसीत् *askāntīst*, 6. अस्कांसाम् *askāntām*, 9. अस्कांसुः *askāntsuḥ*; or II A. अस्कन्द *askadam*, F. स्कन्स्यति *skantsyati*, P. F. स्कन्ता *skantā*, B. स्कन्त्यात् *skadyāt* (§ 345†) ॥ Pt. स्कन्तः *skannaḥ* (§ 103, 6), Ger. स्कन्त्वा *skantvā* (§ 438) ॥ Pass. स्कन्थते *skadyate*, Caus. स्कन्दयति *skandayati*, Aor. अचस्कन्दत् *achaskandat* (§ 374), Des. चिस्कन्सति *chiskantsati*, Int. चनीस्कन्थते *chantskadyate* (§ 485), चनीस्कन्थति *chantskanti*.

61. तृ *trī*, to cross.

P. तरति *tarati* ॥ Pf. 1. ततार *tatāra*, 2. तेरिष्य *teritha*, 3. ततार *tatāra*, 4. तेरिव *teriva*, I A. अतारीत् *atārīt*, F. तरिष्यति or तरीष्यति *tarishyati* (§ 340), P. F. तरिता or तरीता *taritā*, B. तीर्यात् *tīryāt*. If used in the *Ātmanepada*, it forms P. तिरते *tirate*, Pf. तेरे *tere*, Aor. अतीरिषे *atīrīshṭa* or अतरिषे *atarīshṭa* or अतरीरिषे *atarīshṭa*, F. तरिष्यते *tarishyate*, B. तरिषीष्ट *tarīshṭa* or तीरिषीष्ट *tīrīshṭa* ॥ Pt. तीर्यः *tīryaḥ*, Ger. तीर्यात् *tīryā*, °तीर्ये *-tīrya* ॥ Pass. तीर्यते *tīryate*, Aor. अतारि *atāri*, Caus. तारयति *tārayati*, Des. तितरिषति *titarishati* or तितरीषति *titarīshati* or तितरीषति *tītrīshati*, Int. तेतीर्यते *tetīryate*, तातति *tātati*.

62. रंज् *rañj*, to tinge.

This verb and दंज् *dañj*, to bite, संज् *sañj*, to stick, and स्वज् *svañj*, to embrace (Pān. vi. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345†) and in the weakening forms (§ 344).

P. रजति *rajati*, I. अरजत् *arajat*, O. रजेत् *rajat*, I. रजतु *rajatu* ॥ Pf. 1. रंज् *rarañja*, 2. रंजिष्य *rarañjītha* or रंजिष्य *rarañkītha*, 3. रंज् *rarañja*, 4. रंजिष्य *rarañjīva*, 9. रंजुः *rarañjuh*, I A. अरंजीत् *arāñkshīt*, F. रंजिष्यति *rañkshyati*, P. F. रंज् *rañktā*, B. रज्यात् *rajyāt*. Also used in the *Ātmanepada*: P. रजते *rajate*, Pf. 1. रंजे *rarañje*, 2. रंजिषे *rarañjīshe*, I A. 3. अरंज् *arāñkta*, 9. अरंजत् *arāñkshata* ॥ Pt. रक्तः *raktaḥ*, Ger. रक्तवत् *raktvā* or रंज् *rañktvā* (§ 438) ॥ Pass. रज्यते *rajyate* (Pān.

III. I, 90), Caus. रंजयति *rañjayati* or रजयति *rajayati*, to hunt (§ 462, 26), Aor. अरीरजत् *arīrajat* or अररंजत् *ararāñjat*, Des. रिरंक्षति *rirankshati*, Int. रारज्यते *rārajyate*, रारंक्षि *rārānkṣi*.

63. कित् *kit*, to cure, (कित्.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति *chikitsati*, I. अचिकित्सत् *achikitsat* &c. ॥ Pf. चिकित्साम्चकार *chikitsāmchakāra*, I A. अचिकित्सत् *achikitsat*, F. चिकित्सिष्यति *chikitsishyati*, P. F. चिकित्सता *chikitsitā*.

Thus are conjugated (§ 472):

1. गुप् *gup* (to conceal), जुगुप्सते *jugupsate*, he despises.
2. तिम् *tij* (to sharpen), त्रितिक्षते *titikshate*, he endures.
3. मान् *mdn* (to revere), मीमांसते *mtmāmsate*, he investigates.
4. बध् *badh* (to bind), बीभत्सते *bībhatsate*, he loathes.
5. दान् *dān* (to cut), दीदांसति *dīdāmsati*, he straightens.
6. शान् *śdn* (to sharpen), शीशांसति *śīśāmsati*, he sharpens.

64. पत् *pat*, to fall, (पत्.)

P. पतति *patati* (प्रणिपतति *pranipatati*) ॥ Pf. I. पपात *papāta*, 9. पेतुः *petuh*, II A. अपप्तं *apaptam* (§ 366), F. पतिष्यति *patishyati* ॥ Pt. पतितः *patitaḥ* ॥ Pass. पत्यते *patyate*, Aor. अपाति *apāti*, Caus. पातयति *pātayati*, Des. पिपतिष्यति *pipatishyati* or पित्सति *pitsati* (§ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति *vasati* ॥ Pf. I. उवास *uvāsa*, 2. उवसिष *uvasitha* or उवस्य *uvastha*, 3. उवास *uvāsa*, 4. ऊषिव *ūshiva*, 5. ऊषयुः *ūshathuh*, 6. ऊषतुः *ūshatuh*, 7. ऊषिम *ūshima*, 8. ऊष *ūsha*, 9. ऊषुः *ūshuh*, I A. I. अवात्सं *avātsam* (§ 132), 2. अवात्सीः *avātsīḥ*, 3. अवात्सीत् *avātsīt*, 6. अवात्सं *avātsām* (§ 351), F. वस्यति *vatsyati*, P. F. वस्ता *vastā*, B. उष्यात् *ushyāt* ॥ Pt. उषितः *ushitaḥ*, Ger. उषित्वा *ushitvā*, °उष्य *-ushya* ॥ Pass. उष्ये *ushye*, Aor. अवासि *avāsi*, Caus. वासयति *vāsayati*, Aor. अवीवसत् *avīvasat*, Des. विवसति *vivatsati*, Int. वावस्यते *vāvasyate*, वावसि *vāvasti*.

66. वद् *vad*, to speak.

P. वदति *vadati* ॥ Pf. I. उवाद *uvāda*, 2. उवदिष *uvaditha*, 9. उदुः *ūduh*, I A. अवादीत् *avādīt*, F. वदिष्यति *vadishyati*, B. उद्यात् *udyāt* ॥ Pt. उदितः *uditaḥ*, Ger. उदित्वा *uditvā* ॥ Pass. उद्यते *udyate*, Aor. अवादि *avādi*, Caus. वादयति *vādayati*, Aor. अवीवदत् *avīvadat*, Des. विवदिष्यति *vivadishyati*, Int. वावद्यते *vāvadyate*, वावसि *vāvatti*.

67. श्वि *śvi*, to swell, (दुष्शोषि.)

P. श्वयति *śvayati* ॥ Pf. I. शुशाव *śuśāva* or शिम्भाय *śiśvāya*, 2. शुशुषिव *śuśuvitha* or शिम्भयिष *śiśvayitha*, 3. शुशाव *śuśāva* or शिम्भाय *śiśvāya*, 4. शुशुषिव *śuśuviva* or

शिश्रियिव *śiśviyiva*, 5. शुश्रुवपुः *śuśruvathuh* or शिश्रियपुः *śiśviyathuh*, 9. शुश्रुवुः *śuśruvuh* or शिश्रिवुः *śiśviyuh*, I A. अश्रयीत् *asvayīt*, II A. अश्रत् *asvat* or अशिश्रियत् *asīśviyat*, F. अश्रियति *śvayishyati*, P. F. अश्रिता *śvayitā*, B. श्रूयात् *śrūyāt* ॥ Pt. श्रूनः *śrūnaḥ* ॥ Pass. श्रूयते *śrūyate*, Caus. आश्रयति *śvāyayati*, Aor. अशिश्रयत् *asīśvayat*, Des. शिश्रियति *śiśvayishati*, Int. शेश्रयीते *śeśvīyate* or शोश्रूयते *śośrūyate*.

## II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते *edhate*, I. ऐधत् *aidhata*, O. ऐधेत *edheta*, I. ऐधतां *edhatām* ॥ Pf. एधामास *edhāmsa*\*, F. ऐधियते *edhishyate*, C. ऐधियत *aidhishyata*, P. F. ऐधिता *edhitā*, I A. 1. ऐधिवि *aidhishi*, 2. ऐधिहाः *aidhishthāḥ*, 3. ऐधिह *aidhishṭa*, 4. ऐधिष्वहि *aidhishvahi*, 5. ऐधिषाषां *aidhishāthām*, 6. ऐधिषातां *aidhishātām*, 7. ऐधिष्वहि *aidhishmahi*, 8. ऐधिद्वं *aidhidhvam*, 9. ऐधिवत् *aidhishvata*, B. ऐधिषीह *edhishṭishṭa* ॥ Pt. ऐधितः *edhitah* ॥ Pass. ऐध्यते *edhyate*, Aor. ऐधि *aidhi*, Caus. Pres. एधयति, णे, *edhayati*, -te, Perf. एधयामास *edhayāmsa*, F. एधयियति, णे, *edhayishyati*, -te, Cond. ऐधयिष्यत्, ण, *aidhayishyat*, -ta, P. F. एधयिता *edhayitā*, II A. ऐदिधत्, ण, *aididhat*, -ta, B. ऐधयिषीह *edhayishṭishṭa*, Des. ऐदिधियते *edidhishate*.

69. ईक्ष् *iksh*, to see.

P. ईक्षते *ikshate*, I. ऐक्षत् *aikshata*, O. ईक्षेत *iksheta*, I. ईक्षतां *ikshatām* ॥ Pf. ईक्षाचक्रे *ikshāchakre*, I A. ऐक्षिह *aikshishṭa*, F. ईक्षियते *ikshishyate*, C. ऐक्षियत *aikshishyata*, P. F. ईक्षिता *ikshitā*, B. ईक्षिषीह *ikshishṭishṭa* ॥ Pt. ईक्षितः *ikshitah* ॥ Caus. ईक्षयति *ikshayati*, Aor. ऐक्षिषत् *aichikshat*, Des. ईक्षिषियते *ichikshishate*.

70. दद् *dad*, to give.

P. ददते *dadate*, I. अददत् *adadata*, O. ददेत् *dadeta*, I. ददतां *dadatām* ॥ Pf. 3. दददे *dadade* (§ 328, 1), 6. दददाते *dadaddte*, 9. दददिरे *dadadire* (Pāṇ. vi. 4, 126), I A. अददिह *adadishṭa*, F. ददियते *dadishyate*, P. F. ददिता *daditā*, B. ददिषीह *dadishṭishṭa* ॥ Pt. ददितः *daditah* ॥ Pass. दद्यते *dadyate*, Aor. अदादि *adādi*, Caus. दादयति *dādayati*, Aor. अदीददत् *adīdadat*, Des. दिददियते *didadishate*, Int. दादद्यते *dādadyate*, दादत्ति *dādatti*.

71. श्वष्क् *shvashk*, to go.

P. श्वष्कते *shvashkate*, I. अश्वष्कत् *ashvashkata* ॥ Pf. श्वष्क्ये *shashvashke*, I A. अश्वष्किह *ashvashkishṭa*, F. श्वष्कियते *shvashkishyate*, P. F. श्वष्किता *shvashkitā*, B. श्वष्किषीह *shvashkishṭishṭa*.

Note—The initial श् *sh* is not liable to become स् *s*. (See No. 45; Pāṇ. vi. 1, 64, 1. Colebrooke, p. 219.)

\* आस *dsa* and अभूव *babhūva* are used in the Parasmaipada, चक्रे *chakre* in the Âtmanepada. It is only in the passive that आस *dsa* and अभूव *babhūva* take Âtmanepada terminations.

## 72. अज् rij, to go, to gain, &amp;c.

P. अर्जते *arjate*, I. अर्जत *árjata* ॥ Pf. अनृजे *ánrjje*, I A. अर्जिह *árjishṭa*, F. अर्जिष्यते *arjishyate*, P. F. अर्जिता *arjitá*, B. अर्जिषीह *arjishishṭa* ॥ Pass. अज्यते *riyyate* (प्रार्ज्यते *prárjyate*), Caus. अर्जयति *arjayati*, Aor. अर्जिजत् *árjijāt*, Des. अर्जिजिषते *arjijishate*.

73. संज् *svañj*, to embrace.

दंज् *damś*, संज् *sañj*, संज् *svañj* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. सज्जते *svajate*, I. असज्जत *asvajata* ॥ Pf. ससंजे *sasvañje* or ससजे *sasvaje* (Pāṇ. i. 2, 6, v.), I A. 1. असंखि *asvañkshi*, 2. असंक्याः *asvañkthāḥ*, 3. असंक्ता *asvañkta*, 4. असंखहि *asvañkshvahi*, 5. असंखायां *asvañkshāthām*, 6. असंखातां *asvañkshātām*, 7. असंखमहि *asvañkshmahi*, 8. असंग्ध्वं *asvañgdhvam*, 9. असंखत *asvañkshata*, F. संख्यते *svañkshyate*, B. संखीह *svañkshishṭa* ॥ Pass. सज्यते *svajyate*, Caus. संजयति *svañjayati*, Des. सिसंखते *sisvañkshate*, Int. सासज्यते *sāsvajyate*, सासंखि *sāsvañkti*.

74. त्रप् *trap*, to be ashamed, (तृप्.)

P. त्रपते *trapate*, I. अत्रपत *atrapata* ॥ Pf. 3. त्रेपे *trepe* (Pāṇ. vi. 4, 122), 6. त्रेपाते *trepāte*, 9. त्रेपिरे *trepire*, I A. 1. अत्रपिषि *atrapishi* or अत्रपिषि *atrapisi*, 2. अत्रपिषाः *atrapishthāḥ* or अत्रप्याः *atrapthāḥ*, 3. अत्रपिष *atrapishṭa* or अत्रप *atrapta*, F. त्रपिष्यते *trapishyate* or त्रप्स्यते *trapsyate*, B. त्रपिषीह *trapishishṭa* or त्रप्सीह *trapstishṭa*.

75. तिज् *tij*, to forbear.

P. तितिक्षते *titikshate* ॥ Pf. तितिक्षांचक्रे *titikshāñchakre*, I A. अतितिक्षिह *atitikhishishṭa*, F. तितिक्षिष्यते *titikshishyate*, B. तितिक्षिषीह *titikshishishṭa* ॥ Caus. तेजयति *tejayati*.

Note—See No. 63. The simple verb is said to form तेजते *tejate*, he sharpens.

76. पण् *pañ*, to praise.

P. पणायते *pañāyate*, I. अपणायत् *apañāyata* ॥ Pf. पणायोचक्रे *pañāyāñchakre* or पेणे *peṇe* (without ञाय *āy*). Thus likewise Aor. अपणायिह *apañāyishṭa* or अपणायिह *apañishṭa*, F. पणायिष्यते *pañāyishyate* or पणायिष्यते *pañishyate*, B. पणायिषीह *pañāyishishṭa* or पणायिषीह *pañishishṭa* ॥ Caus. पाणयति *pañayati*, Aor. अपीपणत् *apīpaṇāt*, Des. पिपणिषते *pīpañishate*, Int. पंपण्यते *pampanyate*.

Note—This verb (see No. 26) takes ञाय *āyā*, but, as it is mentioned by Pāṇini III. 1, 28, together with पण् *pañ*, with which it shares but the meaning of to praise, it is argued that it does not take ञाय *āyā*, unless it means to praise. It is likewise argued that पण् *pañ*, if it takes ञाय *āyā*, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण् *pañ*, पणते *pañate*, he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix ञाय *āyā* may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते *kāmayate*, I. अकामयत *akāmayata* ॥ Pf. कामयांचक्रे *kāmayāṁchakre* or चकमे *chakame*, I A. अचीकमत *achīkamata* or (without अय् *ay*) अचकमत *achakamata* (Pāṇ. III. 1, 48, v.), F. कमिष्यते *kamishyate* or कामयिष्यते *kāmayishyate*, B. कमिषीह *kamishīshṭa* or कामयिषीह *kāmayishīshṭa* ॥ Pass. कम्यते *kamyate*, Aor. अकामि *akāmi* (Pāṇ. VII. 3, 34, v.), Caus. कामयति *kāmayati*, Des. चिकमिषते *chīkamishate* or चिकामयिषते *chīkāmayishate*, Int. चंकम्यते *chaṅkamyate*.

Note—This verb in the special tenses takes अय् *aya*, like a verb of the Chur class, and Vṛiddhi (Pāṇ. III. 1, 30). In the general tenses अय् *ay* is optional. Or, if we admit two roots, the one कम् *kam* would be defective in the special tenses, while the other कामय् *kāmay* is conjugated all through.

78. अय् *ay*, to go.

P. अयते *ayate*, I. आयत *āyata* ॥ Pf. अयांचक्रे *ayāṁchakre* (Pāṇ. III. 1, 37), I A. 1. आयिषि *āyishi*, 2. आयिषाः *āyishīhāḥ*, 3. आयिषि *āyishṭa*, 4. आयिष्वहि *āyishvahi*, 5. आयिषायां *āyishāthām*, 6. आयिषातां *āyishātām*, 7. आयिष्वहि *āyishmahi*, 8. आयिष्वं *āyidhvam* or ँद् *-dhvam*, 9. आयिषत *āyishata*, F. अयिष्यते *ayishyate*, B. अयिषीह *ayishīshṭa* ॥ Caus. आययति *āyayati*, Des. अयिषिषते *ayiyishate*.

With परा *parā* it forms पलायते *palāyate*, he flees (Pāṇ. VIII. 2, 19), Ger. पलाय्य *palāyya*; with प्र *pra*, प्रायते *plāyate*; and with परि *pari*, पत्ययते *palyayate*.

79. इह् *ih*, to aim.

P. इहते *ihate*, I. रेहत *aihata* ॥ Pf. इहांचक्रे *ihāṁchakre*, I A. रेहिह *aihishṭa*, F. इहिष्यते *ihishyate*, B. इहिषीह *ihishīshṭa* ॥ Caus. इहयति *ihayati*, Aor. रेजिहत *aijihat*, Des. इजिहिषते *ijihishate*.

80. काश् *kás*, to shine, (काश्र्.)

P. काशते *kásate* ॥ Pf. चकाशे *chakáše* or काशांचक्रे *kásāṁchakre* (§ 326), I A. अकाशिह *akáshishṭa*, F. काशिष्यते *káshishyate* ॥ Caus. काशयति *kásayati*, Aor. अचकाशत् *achakásat*, Des. चिकाशिषते *chīkákáshate*, Int. चाकाशयते *chákáshyate*, चाकाहि *chákáshṭi*.

81. कास् *kás*, to cough, (कास्.)

P. कासते *kásate* ॥ Pf. कासांचक्रे *kásāṁchakre* (§ 326) ॥ Caus. कासयति *kásayati*, Aor. अचकासत् *achakásat* (§ 372\*).

82. सिष् *siv*, to serve, (सेष्.)

P. सेवते *sevate* (परिसेवते *parishevate*) ॥ Pf. सिषेवे *siseve*, I A. असेविह *asevishṭa*, F. सेविष्यते *sevishyate* ॥ Caus. सेवयति *sevayati*, Aor. असिषेवत् *asishevat*, Des. सिसेविषते *sisevishate*, Int. सेषेव्यते *seshevyate*.

83. गा *gá*, to go, (गाङ्.)

P. 3. गाते *gáte*, 6. गाते *gáte*, 9. गाते *gáte*, 1st pers. sing. गै *gai*, I. गातां *gátām*, 1st pers. sing. गै *gai*, O. गेत *geta*, I. अगात् *agáta* ॥ Pf. 3. जगे *jage*, 6. जगाते *jagáte*, 9. जगिरे *jagire*, I A. 1. अगासि *agási*, 2. अगास्याः *agásthāḥ*, 3. अगास्त *agástā* &c.,



F. गास्यते *gâsyate*, B. गासीह *gâsîshṭa* ॥ Pass. गीयते *gīyate*, Aor. अगायि *agāyi*, Caus. गापयति *gāpayati*, Aor. अजीगपत् *ajīgapat*, Des. जिगासते *jīgâsate*, Int. जेगीयते *jegīyate*.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते *ravate* ॥ Pf. ३. रुरुवे *ruruve*, ६. रुरुवाते *ruruvāte*, ९. रुरुविरे *ruruwire*, I A. अरविह *aravishṭa* or अरोह *aroshṭa* (?) ॥ Caus. रावयति *rāvayati*, Aor. अरीरवत् *arīravat* (§ 474 and § 375†).

85. दे *de*, to protect, (देङ्.)

P. दयते *dayate* ॥ Pf. १. दिग्ये *digye* (Pāṇ. VII. 4, 9), २. दिग्यिषे *digyishe*, ३. दिग्ये *digye*, I A. १. अदिषि *adishi*, २. अदिषाः *adithāḥ*, ३. अदित *adita*, F. दास्यते *dâsyate*, B. दासीह *dâsîshṭa* ॥ Pt. दत्तः *dattaḥ* ॥ Pass. दीयते *dīyate*, Caus. दापयति *dāpayati*, Des. दिस्तते *dītsate*, Int. देदीयते *dedīyate*.

Note—It is one of the *bu gāu* verbs; दै *dai*, to protect, forms दायते *dāyate* in the present, but follows दे *de* in the general tenses.

86. द्युत् *dyut*, to shine, (द्युतङ्.)

P. द्योतते *dyotate* ॥ Pf. दिद्युते *didyute* (Pāṇ. VII. 4, 67), I A. अद्योतिह *adyotishṭa* or अद्युतत् *adyutat* (§ 367: Pāṇ. I. 3, 91; III. I, 55), F. द्योतिष्यते *dyotishyate*, B. द्योतिषीह *dyotishishṭa* ॥ Caus. द्योतयति *dyotayati*, Aor. अदिद्युतत् *adidyutat*, Des. दिद्युतिष्यते *didyutishate* or *didyotishate*, Int. देद्युयते *dedyutyate*, देद्योति *dedyotti*.

Note—The verbs beginning with द्युत् *dyut* optionally admit the II Aor. Parasmaipada (§ 367).

87. वृत् *vrit*, to be, (वृत्तङ्.)

P. वर्तते *vartate* ॥ Pf. ववृते *vavrite*, I A. अवर्तिह *avartishṭa* or अवृत्तत् *avritat*, F. वर्तिष्यते *vartishyate* or वर्त्स्यति *vartsyati*, B. वर्तिषीह *vartishishṭa* ॥ Caus. वर्तयति *vartayati*, Aor. अववीवृत्तत् *avvīvṛitat* or अववर्तत् *avavartat* (Pāṇ. VII. 4, 7), Des. विवर्तिष्यते *vivartishate* or विवृत्सति *vivṛitsati*, Int. ववीवृयते *vāvīvṛityate*.

Note—The verbs beginning with वृत् *vrit*, i. e. वृत् *vrit*, वृष् *vriḥ*, वृष *śriḥ*, स्यद् *syand*, कृप् *kṛip*, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. I. 3, 91—93). The same verbs do not take इः in their Parasmaipada tenses (Pāṇ. VII. 2, 59); as to कृप् *kṛip*, see Pāṇ. VII. 2, 60, and I. 3, 93.

88. स्यद् *syand*, to sprinkle or drop, (स्यद्.)

P. स्यन्दते *syandate* ॥ Pf. १. सस्यंदे *sasyande*, २. सस्यंदिषे *sasyandishe* or सस्यंत्से *sasyantse*, ४. सस्यंदिषहे *sasyandivahe* or सस्यंद्दहे *sasyandvahe*, I A. ३. अस्यंदिह *asyandishṭa*, ६. अस्यंदिषातां *asyandishātām*; or अस्यंस *asyantta* (६. अस्यंत्सातां *asyantsātām*), or II A. अस्यदत् *asyadat* (not अस्यंदत् *asyandat*), F. स्यंदिष्यते *syandishyate* or स्यंत्स्यते *syantsyate* or स्यंत्स्यति *syantsyati* (Pāṇ. VII. 2, 59; see No. 87), B. स्यंदिषीह *syandishishṭa* or स्यंत्सीह *syantsishṭa* ॥ Pt. स्यन्नः *syannah*, Ger. स्यंदित्वा *syanditvā* or स्यन्त्वा *syantvā* (Pāṇ. VI. 4, 31) ॥ Caus. स्यंदयति *syandayati*, Des. सिस्यंदिष्यते *sisyandishate* or सिस्यंत्स्यते *sisyantsate* or सिस्यंत्सति *sisyantsati*.

89. कृप् *krip*, to be able, (कृप्.)

P. कल्पते *kalpate* ॥ Pf. चकृपे *chakṛipe*, I A. 3. अकल्पिह *akalpishṭa* or अकृप्त *akṛipta*, 6. अकृप्सातां *akṛipsātām*, 9. अकृप्सत *akṛipsata*, or II Aor. Par. अकृपत् *akṛipat*, F. कल्पिष्यते *kalpishyate* or कल्प्यते *kalpsyate* or कल्पयति *kalpsyati*, P. F. 2. कल्पितासे *kalpitāse* or कल्पासे *kalptāse* or कल्पासि *kalptāsi*, B. कल्पिषीह *kalpishishṭa* or कृप्सीह *kṛipstshṭa* ॥ Pt. कृप्तः *kṛiptaḥ* ॥ Caus. कल्पयति *kalpayati*, Des. चिकल्पिषते *chikalpishate* or चिकृप्सति *chikṛipsati*, Int. चलिकल्पते *chalikalpyate* or चलिकल्प्यते *chalikalpsyate* or चल्कल्पते *chalkalpyate*.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते *vyathate* ॥ Pf. विव्यथे *vivyathe* (Pāṇ. VII. 4, 68), I A. अव्यथिह *avyathishṭa*, F. व्यथिष्यते *vyathishyate* ॥ Pass. व्यथ्यते *vyathyate*, Aor. अव्यथि *avyāthi* (§ 461), Caus. व्यथयति *vyathayati*, Des. विव्यथिषते *vivyathishate*, Int. वाव्यथ्यते *vavyathyate*, वाव्यथि *vavyatti*.

91. रम् *ram*, to sport, (रम्.)

P. रमते *ramate*; with वि *vi*, जा *á*, परि *pari*, उप *upa*, optionally Parasmaipada; विरमति *viramati* (Pāṇ. I. 3, 83) ॥ Pf. रेमे *reme*, I A. अरमस्त *aramsta*, after prepositions अरंसीत् *vyaramstī*, F. रंस्यते *ramsyaate* ॥ Pt. रतः *rataḥ*, Ger. रता *ratvá*, ँरम्य *-ramya* or ँरम् *-ratya* ॥ Caus. रमयति *ramayati*, Aor. अरीरमत् *arīramat*, Des. रिरंसते *riramante*, Int. रंरम्यते *ramramyate*, रंरमि *ramramīti*.

92. त्वर् *tvar*, to hurry, (भित्तरा.)

The verbs ज्वर् *jvar*, त्वर् *tvar*, सिर्व् *sriv*, अय् *av*, मय् *may*, substitute जुर् *jur*, तुर् *tur*, सुय् *suw*, उय् *uw*, मय् *may* (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. The vowels are lengthened according to § 143. Hence जूर्वाः *júrvaḥ*, तूर्वाः *túrvaḥ*, सूतः *sútaḥ*, जातः *játaḥ*, मृतः *mútaḥ*.

P. त्वरते *tvarate* ॥ Pf. त्वरे *tavare*, I A. 3. अत्वरिह *atvarishṭa*, 8. अत्वरिध्वं *atvaridhvam* or अत्वरिद्वं *atvaridhvam*, F. त्वरिष्यते *tvarishyate* ॥ Pt. तूर्वाः *túrvaḥ* (§ 432) or त्वरितः *tvaritaḥ* ॥ Caus. त्वरयति *tvarayati* (§ 462, II. 6), Aor. अतत्वरत् *atatvarat* (§ 375†), Des. तित्वरिषति *titvarishati*, Int. तात्वर्यते *tátvaryate*, तोतूर्ति *totúrti*.

93. सह् *sah*, to bear, (बह्.)

P. सहते *sahate* ॥ Pf. सेहे *sehe*, I A. असहिह *asahishṭa*, F. सहिष्यते *sahishyate*, P. F. सहिता *sahitá* or सोढा *soḍhá* (§ 337, II. 2) ॥ Pt. सोढः *soḍhaḥ*, Adj. सहाः *sahyaḥ* (§ 456, 6) ॥ Pass. सहाते *sahyate*, Caus. साहयति *sāhayati*, Aor. असीषहत् *asīshahat*, Caus. Des. सिसाहयिषति *sisāhayishati*, Des. सिसहिषते *sisahishate*, Int. सासहाते *sāsahyate*, सासोढि *sāsoḍhi*.

Note—सह् *sah* and बह् *vak* change अ *a* into ओ *o* when अ *a* would be followed by ह् *h*, the result of the amalgamation of ह् *h* with a following dental (§ 128). Pāṇ. VI. 3, 112.

## III. Parasmaipada and Âtmanepada Verbs.

94. राज् *rāj*, to shine, (राज्.)

P. राजति *rājati*, ञे -te ॥ Pf. रराज *rarája*, रराजे *raráje* or रेजे *reje* (Pāp. vi. 4, 125), I A. अराजीत् *arājít*, अराजिष्ट *arājishṭa*, F. राजिष्यति *rājishyati*, ञे -te, B. राज्यात् *rājyāt*, राजिषीष्ट *rajishṭa* ॥ Caus. राजयति *rājayati*, Aor. अरराजत् *ara-rājat*, Des. रिरराजिषति *rirājishati*, ञे -te, Int. राराज्यते *rārājyate*, राराहि *rārāshṭi*.

95. खन् *khan*, to dig.

P. खनति *khanati*\* ॥ Pf. 3. चखान *chakhāna*, 6. चखनुः *chakhnatuḥ*, 9. चखुः *chakhnuḥ* (§ 328, 3), I A. अखनीत् *akhānti* (§ 348), but Âtm. अखनिष्ट *akhaniṣṭa* only, F. खनिष्यति *khanishyati*, B. खन्यात् *khanyāt* or खायत् *khāyāt* (§ 391) ॥ Pt. खातः *khātaḥ*, Ger. खात्वा *khātvā* or खनित्वा *khanitvā*, Adj. खेयः *kheyah* (§ 456, 6) ॥ Pass. खन्यते *khanyate* or खायते *khāyate* (§ 391), Caus. खानयति *khānayati*, Aor. अचीखनत् *achīkhanat*, Des. चिखनिषति *chikhanishati*, ञे -te, Int. चंखन्यते *chan-khanyate* or चाखायते *chākhāyate* (§ 391), चंखति *chankhanti*.

96. हृ *hri*, to take, (हृम्.)

P. हरति *harati* ॥ Pf. 1. जहार *jahāra*, 2. जहर्षे *jahartha*, 9. जहृः *jāhruḥ*, I A. अहापीत् *ahāpīti*, Âtm. अहृत् *ahṛita* (§ 351), F. हरिष्यति *harishyati*, P. F. हती *hartā*, B. ह्रियात् *hriyāt* ॥ Pt. हृतः *hṛitaḥ*, Ger. हृत्वा *hṛitvā*, Adj. हार्यः *hāryah* ॥ Pass. ह्रियते *hriyate*, Aor. अहारि *ahāri*, Caus. हारयति *hārayati*, Des. जिह्रीषति *jihṛishati*, ञे -te, Int. जेह्रीयते *jehṛiyate*, जहर्ति *jarharti* &c.

97. गुह् *guh*, to hide, (गुह्.)

गुह् *guh* takes अ 4 before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति *gūhati* ॥ Pf. 1. जुगूह *jugūha*, 2. जुगूहिष *jugūhīṣa* or जुगोढ *jugodha*, 3. जुगूह *jugūha*, 4. जुगुहिष *juguhīṣa*, 5. जुगुह्युः *juguhyathuḥ* &c., Âtm. 1. जुगुहे *juguhe*, 2. जुगुषे *juguṣhe* or जुगुहिषे *juguhīṣhe* &c., I Aor. see § 362, F. गूहिष्यति *gūhishyati* or घोष्यति *ghokshyati*, P. F. गूहिता *gūhitā* or गोढा *godhā*, Ben. Âtm. गूहिषीष्ट *gūhishṭa* or घुषीष्ट *ghukshṭa* (§ 345) ॥ Pt. गूढः *gūdhaḥ*, Adj. गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (§ 457) ॥ Pass. गुह्यते *guhyaṭe*, Aor. अगूहि *agūhi*, Caus. गूहयति *gūhayati*, Aor. अजुगूहत् *ajūguhāt*, Des. जुगुषति *jugukshati* (§ 470), Int. जोगुह्यते *joguhyaṭe*, जोगोढि *jogodhi*.

98. श्रि *śri*, to go, to serve, (श्रिम्.)

P. श्रयति *śrayati* ॥ Pf. 1. शिश्राय *śīśrāya*, 2. शिश्रयिष *śīśrayiṣa*, 3. शिश्राय *śīśrāya*, 4. शिश्रयिष *śīśriyiva*, 5. शिश्रय्युः *śīśriyathuḥ*, II A. अशिश्रियत् *aśīśriyat* (§ 371),

\* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

F. अयिष्यति *brayishyati*, B. अयीयात् *brīyāt* || Pass. अयीते *brīyate*, Aor. अक्रायि *akráyi*, Caus. आययति *brāyayati*, Aor. अश्रियत् *asīstrayat*, Des. श्रियति *śīstrayishati* or श्रियति *śīstrishati* (§ 471, 3; § 337, II. 3), Int. श्रेयीयते *śeśrīyate*.

99. यज् *yaj*, to worship.

P. यजति *yajati* || Pf. 1. इयाज *iyāja* (§ 311), 2. इयजिष *iyajitha* or इयह *iyashtha* (§ 335, 3), 4. इजिव *ijiva*, 5. इज्युः *ijathuh*, 6. इजतुः *ijatuh*, 7. इजिम *ijima*, 8. इज *ija*, 9. इजुः *ijuh*, I A. 1. अयाजं *ayāksham*, 2. अयाजीः *ayākshīh*, 3. अयाजीत् *ayākshīt*, 4. अयाज् *ayākshva*, 5. अयाहं *ayāsham*, 6. अयाहां *ayāshām*, 7. अयाज् *ayākshma*, 8. अयाह *ayāshā*, 9. अयाजुः *ayākshuh*, I Aor. Âtm. 1. अयजिष *ayakshi*, 2. अयहाः *ayashthāh*, 3. अयह *ayashā*, 4. अयहहि *ayakshvahi*, 5. अयहायां *ayakshāthām*, 6. अयहातां *ayakshātām*, 7. अयहहि *ayakshmahi*, 8. अयहद् *ayadhvam* (not अयग्धं *ayagdhvam*), 9. अयहत् *ayakshata*, F. यक्ष्यति *yakshyati*, P. F. यहा *yashā* (§ 124), B. इज्यात् *ijyāt* (§ 393) || Pt. इहः *ishthah*, Ger. इहा *ishthā*, °इज्य *-ijya* || Pass. इज्यते *ijyate*, Caus. याजयति *yājayati*, Aor. अयीयजत् *ayīyajat*, Des. यियक्षति *yiyakshati*, Int. यायज्यते *yāyajyate*, यायहि *yāyashī*.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति *vapati* || Pf. 1. उवाप *uvāpa*, 2. उवपिष *uvapitha* or उवप्य *uvaptha*, 9. ऊपुः *ūpuh*, I A. अवाप्सीत् *avāpsī*, Âtm. अवप्त् *avapta*, F. वप्स्यति *vapsyati*, P. F. वप्ता *vaptā*, B. उप्तात् *upyāt* || Pt. उप्तः *uptah* || Pass. उप्यते *upyate*.

101. वह् *vah*, to carry.

P. वहति *vahati* || Pf. 1. उवाह *wāha*, 2. उवहिष *uvahitha* or उवोढ *uvoḍha*, 3. उवाह *wāha*, 4. ऊहिव *ūhiva*, 5. ऊहपुः *ūhathuh*, 6. ऊहतुः *ūhatuh*, 7. ऊहिम *ūhima*, 8. ऊह *ūha*, 9. ऊहुः *ūhuh*, I A. 1. अवाहं *avāksham*, 2. अवाहीः *avākshīh*, 3. अवाहीत् *avākshīt*, 4. अवाह् *avākshva*, 5. अवोढं *avoḍham*, 6. अवोढां *avoḍhām*, 7. अवाह् *avākshma*, 8. अवोढ *avoḍha*, 9. अवाहुः *avākshuh*, I Aor. Âtm. 1. अवहिष *avakshi*, 2. अवोढाः *avoḍhāh*, 3. अवोढ *avoḍha*, 4. अवहहि *avakshvahi*, 5. अवहायां *avakshāthām*, 6. अवहातां *avakshātām*, 7. अवहहि *avakshmahi*, 8. अवोढं *avoḍhvam*, 9. अवहत् *avakshata*, F. वक्ष्यति *vakshyati*, P. F. वोढा *voḍhā*, B. उहात् *uhyāt* || Pt. उढः *ūḍhah*, Adj. वाहः *vāhyah* || Pass. उह्यते *uhyate*, Caus. वाहयति *vāhayati*, Aor. अवीवहत् *avīvahat*, Des. विवक्षति *vivakshati*, Int. वावह्यते *vāvahyate*, वावोढि *vāvōḍhi*.

102. वे *ve*, to weave, (वेज्.)

P. वयति *vayati* || Pf. 3. ववौ *vavau*, 6. ववतुः *vavatuh* (or ऊवतुः *ūvatuh*), 9. ववुः *vavuh* (or ऊवुः *ūvuh*); or 3. उवाय *wāya*, 6. ऊयतुः *ūyatuh*, 9. ऊयुः *ūyuh* (§ 311), I A. 1. अवासिषं *avāsisham*, 2. अवासीः *avāsīh*, 3. अवासीत् *avāsī*, Âtm. अवास्त *avāsta*, F. वास्यति *vāsyati*, P. F. वाता *vātā*, B. ऊयात् *ūyāt*, Âtm. वासीह *vāsīshā* || Pt. उतः *utah* (Pân. VI. 4, 2) || Pass. ऊयते *ūyate*, Caus. वाययति *vāyayati*, Des. विवासति *vivāsati*, Int. वावायते *vāvāyate*, वावाति *vāvāti*.

103. ज्ञे *hve*, to emulate, to call, (ज्ञेप्.)

P. ज्ञयति *hvayati* ॥ Pf. 1. जुहाव *juháva*, 2. जुहविष *juhaviṭha* or जुहोष *juhoṭha*, 3. जुहाव *juháva*, 4. जुहुविष *juhuviva*, II A. अहत् *ahvat* (§ 363), Âtm. अहत *ahvata*, or I A. अहास्त *ahvásta*, F. हास्यति *hvásyati*, B. ह्यात् *háyát* ॥ Pt. हूतः *hútaḥ*, Ger. हूय *-húya* ॥ Pass. हूयते *húyate*, Aor. अहायि *ahváyi*, Caus. हाययति *hváyayati*, Aor. अजुहवत् *ajúhavat* (§ 371), Des. जुहुषति *juhúshati*, Int. जोहूयते *johúyate*, जोहोति *johoti*.

*Tud Class (Tudádi, VI Class).*

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति *tudati* ॥ Pf. तुतोद *tutoda*, F. तोस्यति *totsyati*, P. F. तोत्ता *tottá*, I A. अतोत्तीत् *atautstt*, Âtm. अतुत्त *atutta* ॥ Pt. तुत्तः *tunnah*, Ger. तुत्ता *tuttvá* ॥ Pass. तुत्ते *tudyate*, Caus. तोदयति *todayati*, Aor. अतुत्तुद् *atátudat*, Des. तुत्तुत्सति *tututsati*, Int. तोत्तुत्ते *totudyate*, तोतोत्ति *tototti*.

105. भञ्ज् *bhrajj*, to fry, (भञ्जो.)

भञ्ज् *bhrajj* takes *Samprasāraṇa* before weakening terminations, the same as ग्रह् *grah*, ज्या *jyd*, वय् *vay*, व्यध् *vyadh*, वस् *vaś*, व्यच् *vyach*, व्रश् *vraśch*, प्रश् *prachh* (Pāṇ. VI. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भञ्जति *bhrijjati* ॥ Pf. 1. बभञ्ज *babhrajja*, 2. बभञ्जिष *babhrajjiṭha* or बभ्रह *babhrashṭha*, 9. बभञ्जुः *babhrajjuḥ* (Pāṇ. 1. 2, 5), or बभञ्जि *babharjja* &c. (Pāṇ. VI. 4, 47), I A. अभ्राक्षीत् *abhrákshít* or अभर्क्षीत् *abhárkshít*, Âtm. अभ्रह *abhrashṭa* or अभर्ह *abharshṭa*, F. भ्रक्ष्यति *bhrakshyati* or भर्क्ष्यति *bharkshyati*, P. F. भ्रह *bhrashṭá* or भर्ह *bharshṭá*, B. भ्रज्यात् *bhrijyát*, Âtm. भ्रक्षीह *bhrakshíshṭa* or भर्क्षीह *bharkshíshṭa* ॥ Pt. भृहः *bhriṣṭah* ॥ Pass. भ्रज्यते *bhrijjyate*, Caus. भ्रज्ययति *bhrajjayati*, Aor. अबभ्रज्जत् *ababhrajjat* or अबभर्ज्जत् *ababharjjat*, Des. बिभ्रक्षति *bibhrakshati* or बिभर्क्षति *bibharkshati*, Int. बरीभ्रज्यते *baribhrijjyate*.

106. कृप् *krish*, to draw a line. (See No. 38.)

P. कृपति *krishati* ॥ Pf. चकर्वे *chakarsha*, I A. अकाक्षीत् *akárkshít* or अक्राक्षीत् *akrákshít*, Âtm. अकृक्षत *akrikshata* or अकृह *akriṣṭa*, F. कर्क्ष्यति *karkshyati* or क्रक्ष्यति *krakshyati*, P. F. कर्ह *karshṭá* or क्रह *krashṭá*, B. कृष्यात् *krishyát*, Âtm. कृक्षीह *krikshíshṭa* ॥ Pt. कृहः *krishṭah* ॥ Pass. कृष्यते *krishyate*, Caus. कर्वयति *karshayati*, Aor. अचकर्वत् *achakarshat* or अचीकृषत् *achikriṣhat*, Des. चिकृक्षति *chikrikshati*, Int. चरीकृष्यते *charikriṣhyate*.

107. मुष् *much*, to loosen, (मुष्.)

Certain verbs beginning with मुष् *much* take a nasal in the special tenses. They are, मुष् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिष् *sich*, to sprinkle, कृत् *krít*, to cut, खिद् *khid*, to pain, पिष् *piś*, to form. (Pāṇ. VII. 1, 59.)

P. मुंषति *muñchati* ॥ Pf. मुमोच *mumocha*, I A. अमुषत् *amuchat*, Âtm. अमुक्त *amukta* (§ 367), Des. मुमुक्षति *mumukshati* or मोक्षते *mokshate* (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति *vindati* ॥ Pf. विवेद *viveda*, II A. अविदत् *avidat*, Âtm. अवित *avitta*, F. वेदस्यति *vetasyati* or वेदिष्यति *vedishyati* (§ 332, 11) ॥ Pt. वित्तः *vittah*.

109. लिप् *lip*, to paint.

P. लिंपति *limpati* ॥ Pf. लिलेप *lilepa*, II A. अलिपत् *alipat* (§ 367), Âtm. II A. अलिपत् *alipata* or I A. अलित् *alipta* (§ 367).

## II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृत्.)

P. कृन्ति *krintati* (see No. 107) ॥ Pf. चकत् *chakarta*, I A. अकर्त् *akartt*, F. कर्त्तिष्यति *kartishyati* or कर्त्स्यति *kartsyati* (§ 337, II. 2), P. F. कर्त्ता *kartitâ*, B. कृत्यात् *krityât* ॥ Pt. कृत्तः *krittah* ॥ Pass. कृत्यते *krityate*, Caus. कर्त्तयति *kartayati*, Aor. अचकर्त्त *achakartat* or अचीकृत्त *achikritat*, Des. चिकर्त्तिषति *chikartishati* or चिकृत्सति *chikritsati* (§ 337, II. 2), Int. चरीकृत्यते *charikrityate*.

111. कुट् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुट् *kuṭ* (Dhâtupâṭha 28, 73—108) do not admit of Guna or Vriddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pân. I. 2, 1; § 345, note.)

P. कुटति *kuṭati* ॥ Pf. 1. चुकोट *chukoṭa*, 2. चुकुटिष *chukūṭiṣha*, I A. अकुटोत् *akuṭt*, F. कुटिष्यति *kuṭishyati*, P. F. कुटिता *kuṭitâ* ॥ Caus. कोटयति *koṭayati*, Int. चोकुट्यते *chokuṭyate*, चोकोटि *chokoṭi*.

112. वृश् *vraśch*, to cut, (वृश्.)

P. वृश्ति *vriśhati* (see No. 105) ॥ Pf. 1. वव्रश्च *vavraścha*, 2. वव्रश्चिष *vavraśchiṣha* or वव्रश्च *vavraśṣha*, I A. अव्रश्चीत् *avraśchit* or अव्रश्चीत् *avrāśchit* (§ 337, I. 2), F. व्रश्चिष्यति *vraśchishyati* or व्रश्चति *vraśchyati*, B. वृश्चात् *vriśchyât* ॥ Pt. वृश्चः *vriśnah*.

113. कृ *krī*, to scatter.

P. किरति *kirati* ॥ Pf. 3. चकार *chakâra*, 6. चकारत् *chakaratuḥ*, 9. चकरुः *chakaruh* (Pân. VII. 4, 11), I A. अकारीत् *akârît*, F. करिष्यति or करीष्यति *karishyati* (§ 340), B. कीर्यात् *kiryât* ॥ Pt. कीर्यः *kirnah* ॥ Pass. कीर्यते *kiryate*, Caus. कारयति *kârayati*, Des. चिकरिषति *chikarishati*.

Note—After उप *upa* and प्रति *prati*, कृ *krī* takes an initial स् *s* if it means to cut or to strike: उपस्किरति *upaskirati*, he cuts, उपचस्कार *upachaskâra*; प्रतिस्किरति *pratiskirati*, he cuts or he strikes (Pân. VI. 1, 140, 141). Also अपस्किरते *apaskirate*, he drops (Pân. VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृशति *spriśati* ॥ Pf. पस्पृश *pasparśa*, I A. अस्पाशीत् *asprâkshît* or अस्पाशीत् *aspârkhît* or अस्पृशत् *asprikshat*, F. स्पृशति *sprikshyati* or स्पृशति *sparkshyati*, B. स्पृश्यात् *spriśyât* ॥ Pt. स्पृशः *spriśtah* ॥ Des. पिस्पृशति *pisprikhati*, Int. परीस्पृशते *parispriśyate*, परीस्पृशति *parisparshtî*.

115. प्रच्छ् *prachh*, to ask.

P. पृच्छति *prichchhati* (see No. 105) || Pf. 1. पप्रच्छ *pāprachchha*, 2. पप्रच्छिष्य *paprachchhitha* or पप्रश् *paprashtha*, 9. पप्रच्छुः *paprachchhuḥ*, I A. अप्राक्षीत् *aprākshīt*, F. प्रक्ष्यति *prakshyati*, B. पृच्छन्त *prichchhyāt* || Pt. पृष्टः *prishṭah* || Pass. पृच्छन्ते *prichchhyate*, Caus. प्रच्छयति *prachchhayati*, Des. पिपृच्छिष्यति *piprichchhishati*, Int. परीपृच्छन्ते *parīprichchhyate*.

116. सृज् *srij*, to let off.

P. सृजति *srijati* || Pf. 1. ससर्जे *sasarja*, 2. ससर्जिष्य *sasarjitha* or सस्रष्ट *sasrastha* (see No. 48), I A. असाक्षीत् *asrākshīt*, F. स्रक्ष्यति *sraکشyati* || Pt. सृष्टः *sriṣṭah*.

117. मज्ज् *majj*, to sink, (मस्जो.)

मज्ज् *majj* and नज्ज् *naś* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति *majjati* || Pf. 1. ममज्ज *mamajja*, 2. ममज्जिष्य *mamajjitha* or ममंक्ष्य *ma-mānkshtha*, I A. 3. अमंक्षीत् *amānkshīt* (§ 345), 6. अमंक्ष्तां *amānkṭām*, 9. अमंक्षुः *amānkshuḥ*, F. मंक्ष्यति *mānkshyati*, P. F. मंक्ष्ता *mānkṭā* || Pt. मग्नः *magnaḥ*, Ger. मंक्ष्ता *mānkṭvā* or मक्त्वा *maktvā* (§ 438) || Caus. मज्जयति *majjayati*, Aor. अममज्जत् *amamajjat*, Des. मिमंक्षति *mimānkshati*, Int. मामज्जन्ते *māmajjyate*, मामंक्ष्तां *māmānkṭi*.

118. इष् *ish*, to wish, (इषु.)

P. इच्छति *ichchhati* (see No. 31), I. ऐच्छत् *aichchhat* || Pf. 1. इयेष *iyesha*, 2. इयेषिष्य *iyeshitha*, 3. इयेष *iyesha*, 4. ईषिष्य *ishiva*, 5. ईष्युः *ishathuḥ*, 6. ईषतुः *ishatuh*, 7. ईषिम *ishima*, 8. ईष *isha*, 9. ईषुः *ishuḥ*, I A. ऐषीत् *aishīt*, F. इषिष्यति *eshishyati*, P. F. इष्टा *eshṭā* or इषिता *eshitā* (§ 337, II. 1) || Pt. इष्टः *ishṭah*, Ger. इष्ट्वा *ishṭvā* or इषित्वा *ishitvā* || Pass. इष्यते *ishyate*, Aor. ऐषि *aishi*, Caus. इषयति *eshayati*, Aor. ऐषिषत् *aishishat*, Des. इषिषिषति *eshishishati*.

## III. Âtmanepada Verbs.

119. मृ *mri*, to die, (मृक्ष्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. म्रियते *mriyate*\*, I. अम्रियत् *amriyata*, O. म्रियेत *mriyeta*, I. म्रिये *mriyai* || Pf. 1. ममार *mamāra*, 2. ममरथे *mamartha*, 3. ममार *mamāra*, 4. मम्रिष्य *mamriva*, 5. मम्र्युः *mamrathuḥ*, I A. 1. अमृषि *amrishi*, 2. अमृष्याः *amrithāḥ*, 3. अमृत *amrita*, F. मरिष्यति *marishyati*, P. F. मर्तास्मि *martāsmi*, B. मृषीह *mriṣīṣṭa* || Pt. मृतः *mṛitah* || Pass. म्रियते *mriyate*, Caus. मारयति *mārayati*, Des. मुमूर्षति *mumūrshati*, Int. मेमृष्यते *memrīyate*.

\* Final ष् *ṣ* is changed to रि *ri* (§ 110) in the special tenses of Tud verbs, likewise before the य *ya* of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards रि *ri* again becomes रिष्य *riy*, according to Pāṇ. VI. 4, 77.

## 120. दृ दृ, to observe, (दृङ्.)

P. दृश्यते *drīyate* ॥ Pf. दद्रे *dadre*, I A. अदृत *adrīta*, F. दरिष्यते *darishyate*, P. F. दत्ता *dartā*, B. दृषीष्ट *drīshīṣṭa* ॥ Pass. दृश्यते *drīyate*, Caus. दारयति *dārayati*, Des. दिदरिष्यते *didarishate* (§ 332, 5). It is chiefly used with the preposition चा *ā*, to regard, to consider.

*Div Class (Divādi, IV Class).*

## I. Parasmaipada Verbs.

121. दिव् *div*, to play, (दिवु.)

P. दीष्यति *dīvyati* (§ 143) ॥ Pf. दिदेव *dīdeva*, I A. अदेवीत् *adevīt*, F. देविष्यति *devishyati*, P. F. देविता *devitā*, B. दीष्यात् *dīvyāt* ॥ Pt. द्यूनः *dyūnaḥ* (§ 442, 7), Ger. द्यून्वा *dyūtvā* (§ 431, 1) or देविन्वा *devitvā* ॥ Caus. देवयति *devayati*, Des. दिदेविष्यति *dīdevishati* or द्युष्यति *dudyūshati* (§ 474), Int. देदीष्यते *dedīvyate*.

122. नृत् *nrī*, to dance, (नृती.)

P. नृत्यति *nrītyati* ॥ Pf. ३. ननर्ते *nanarta*, १. ननुतुः *nanūtuh*, I A. अनर्तीत् *anartīt*, F. नर्तिष्यति *nartishyati* or नर्त्यति *nartsyati* (§ 337, II. 2) ॥ Pt. नृत्तः *nrīttah* ॥ Caus. नर्तयति *nartayati*, Aor. अननर्तेत् *ananartat* or अननीनृत्त् *anīnrītat*, Des. निनर्तिष्यति *nīnartishati* or निनृत्यति *nīnrītsati*.

123. जृर् *jṛ*, to grow old, (जृप्.)

P. जीर्यति *jīryati*\* ॥ Pf. ३. जजार *jajāra*, १. जजरुः *jajaruh* (Guna, § 330) or जेरुः *jeruh* (§ 328, 2), I A. अजारीत् *ajārīt* or II A. अजरत् *ajarat* (§ 367), F. जरिष्यति *jarishyati* or जरिष्यति *jarīshyati* (§ 340), B. जीर्यात् *jīryāt* ॥ Pt. जीर्यः *jīrṇah* ॥ Caus. जरयति *jarayati* (§ 462, 25), Des. जिजरिष्यति *jījarishati* or जिजीर्यति *jījīrshati* (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in औ *o* drop औ *o* before the य *ya* of the Div class (Pāp. VII. 3, 71); e. g. चो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति *śyati*, I. अश्यत् *āśyat*, O. श्येत् *śyet*, I. श्यत् *śyatu* ॥ Pf. शशौ *śasau* (§ 329), I A. अशासीत् *asāsīt* or II A. अशात् *asāt*, F. शास्यति *śāsyati*, P. F. शाता *śātā*, B. शयात् *śāyāt* (§ 392) ॥ Pt. शातः *śātaḥ* or शितः *śitaḥ* (§ 435) ॥ Pass. शायते *śāyate*, Caus. शाययति *śāyayati*, Des. शिशसति *śīśāsati*, Int. शाशायते *śāśāyate*.

125. सो *so*, to finish.

P. स्यति *syati* ॥ Pf. ससौ *sasau*, I A. असासीत् *asāsīt*, II A. असात् *asāt*, F. सास्यति *sāsyati*, P. F. साता *sātā*, B. सेयात् *seyāt* (§ 392) ॥ Pt. सितः *sitaḥ*, Ger. °साय *-sāya* ॥ Pass. सीयते *sīyate* (§ 392), Caus. साययति *sāyayati*, Des. सिसासति *sīsāsati*, Int. सेसीयते *sesīyate*.

\* Final जृर्, changed to इर् *ir*, and lengthened before य *y*.



126. व्यध् *vyadh*, to strike.

P. विध्यति *vidhyati* (see No. 105) || Pf. 3. विव्याथ *vivyádha* (§ 311), 9. विविधुः *vividhuh*, I A. 1. अव्यासं *avyátsam*, 2. अव्यासीः *avyátsih*, 3. अव्यासीत् *avyátsit*, 4. अव्यास्य *avyátsva*, 5. अव्याद्धं *avyáddham*, 6. अव्याद्धां *avyáddhām*, 7. अव्यास्य *avyátsma*, 8. अव्याद्धा *avyáddha*, 9. अव्यासुः *avyátsuh*, F. व्यस्यति *vyatsyati*, P. F. व्यद्धा *vyaddhá*, B. विध्यात् *vidhyát* || Pt. विद्धः *viddhaḥ* || Pass. विध्यते *vidhyate*, Caus. व्याधयति *vyádhayati*, Des. विव्यासति *vivyatsati*, Int. वेविध्यते *vevidhyate*.

127. तृप् *trip*, to delight.

P. तृप्यति *tripyati* || Pf. 1. ततर्पे *tatarpa*, 2. ततर्पिष *tatarpitha* or ततर्प्ये *tatarptha* or ततर्प्य *tatraptha*, 3. ततर्पे *tatarpa*, 4. ततर्पिष *tatripiva* or ततृष्य *tatripva*, I A. अतर्पीत् *atarpit* or अतर्पीत् *atárpsit* (§ 337, I. 3) or अतर्पीत् *atrápsit* (see No. 38) or II A. अतृपत् *atripat*, F. तर्पिष्यति *tarpishyati* or तर्प्यति *tarpsyati* or त्रप्यति *trapsyati*, P. F. तर्पिता *tarpitá*, तर्पे *tarptá* or त्रपे *traptá*, B. तृप्यात् *tripyát* || Pt. तृप्तः *triptaḥ* || Pass. तृप्यते *tripyate*, Caus. तर्पयति *tarpayati*, Aor. अतीतृपत् *atitripat* or अततर्पेत् *atatarpat*, Des. तितृप्यति *titripsati* or तितर्पिषति *titarpishati*, Int. तरीतृप्यते *taritripyate*.

128. मुह् *muh*, to be foolish.

P. मुह्यति *muhyati* || Pf. 1. मुमोह *mumoha*, 2. मुमोहिष *mumohiḥa* or मुमोग्ध *mumogdha* or मुमोढ *mumodha*, II A. अमुहत् *amuhat* (§ 367, *pushádi*)\*, F. मोह्यति *mokshyati* or मोहिष्यति *mohishyati*, P. F. मोग्धा *mogdhá* or मोढा *modhá* (§ 129) or मोहिता *mohitá* || Pt. मुग्धः *mugdhaḥ* or मूढः *múddhaḥ* || Pass. मुह्यते *muhyate*, Caus. मोहयति *mohayati*, Des. मुमुह्यति *mumukshati* or मुमोहयति *mumohishati*, Int. मोमुह्यते *momuhyate*, मोमोग्धि *momogdhi* or मोमोढि *momodhi*.

129. नश् *naś*, to perish, (गञ्.)

P. नश्यति *naśyati* || Pf. 3. ननाश *nanáśa*, 9. नेशुः *neśuh*, II A. अनशत् *anaśat* (*pushádi*) or अनेशत् *aneśat* (§ 366), F. नश्यति *naśishyati* or नश्यति *nañkshyati* (see No. 117) || Pt. नष्टः *nashṭaḥ*, Ger. नष्टा *nashṭvá* or नष्ट्वा *nañshṭvá* (§ 438).

130. शम् *śam*, to cease, (शमु.)

Eight Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, अम् *śram*, भ्रम् *bhram*, क्शम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति *śamyati* || Pf. 3. शशाम *śaśāma*, 9. शेमुः *śemuḥ*, II A. अशामत् *aśamat*,

\* The Śārasvatī gives besides the second aorist the optional forms of the first aorist अनोहीत् *amohīṭ* or अनोषीत् *amaukshīṭ* (§ 337, I. 3, *radhádi*) or अमुहत् *amukshat* (§ 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 अशानीत् *aśamīṭ*, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kṛī class.

F. शमिष्यति *śamishyati*, P. F. शमिता *śamitā* ॥ Pt. शांतः *śāntaḥ* (§ 429), Ger. शांत्वा *śāntvā* or शमित्वा *śamitvā* ॥ Pass. शम्यते *śamyate*, Caus. शमयति *śamayati* (§ 462), he quiets, but शमयते *śamayate* or ंति *-ti*, he sees. (Dhâtupâṭha 19, 70.)

131. मिद् *mid*, to be wet, (भिदिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82.)

P. मेद्यति *medyati* ॥ Pt. मित्तः *minnaḥ*, wet, or मेदित्तः *medittaḥ* (§ 333, D. 2\*).

## II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते *jāyate* ॥ Pf. जज्ञे *jajñe* (§ 328, 3), I A. अजनिह *ajanishṭa* or अजनि *ajani* (§ 413), F. जनिष्यते *janishyate*, P. F. जनिता *janitā*, B. जनिषीह *janishṭhṭa* ॥ Pt. जातः *jātaḥ*, Caus. जनयति *janayati*, Des. जिजनिषते *jijanishate*, Int. जाजायते *jājāyate* or जंजन्यते *jañjanyate*.

133. पद् *pad*, to go.

P. पद्यते *padyate* ॥ Pf. पेदे *pede*, I A. 3. अपादि *apādi* (§ 412), 6. अपत्सातां *apatsātām*, 9. अपत्सत *apatsata*, F. पत्स्यते *patsyate*, P. F. पत्ता *pattā*, B. पत्सीह *patsṭhṭa* ॥ Pt. पत्तः *pannaḥ* ॥ Caus. पादयति *pādayati*, Aor. अपीपदत् *apīpadat*, Des. पित्सते *pitsate* (§ 471, 9), Int. पनीपद्यते *panīpadyate* (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते *budhyate* ॥ Pf. बुबुधे *bubudhe*, I A. 1. अभुत्सि *abhutsi*, 2. अबुद्धाः *abuddhāḥ*, 3. अबुद्ध *abuddha* or अबोधि *abodhi*, 4. अभुत्सहि *abhutsvahi*, 5. अभुत्सापां *abhutsāthām*, 6. अभुत्सातां *abhutsātām*, 7. अभुत्सहि *abhutsmahi*, 8. अबुद्धुं *abhuddhvam*, 9. अभुत्सत *abhutsata*, F. भोत्स्यते *bhotsyate*, P. F. बोद्धा *boddhā*, B. भुत्सीह *bhutsṭhṭa* ॥ Pt. बुद्धः *buddhaḥ* ॥ Caus. बोधयति *bodhayati*, Aor. अबुबुधत् *abūbudhat*, Des. बुबोधिषते *bubodhishate* or बुभुत्सते *bubhutsate*, Int. बोबुध्यते *bobudhyate*.

## III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (णह्.)

P. नहति *nahyati* or ंते *-te* ॥ Pf. 1. ननाह *nanāha*, 2. ननद्ध *nanaddha* (§ 130) or नेहिष *nehitha*, Âtm. नेहे *nehe*, I A. 1. अनात्सं *anātsam*, 2. अनात्सीः *anātsīḥ*, 3. अनात्सीन् *anātsīn*, 4. अनात्स *anātsva*, 5. अनाद्धं *anāddham*, 6. अनाद्धां *anāddhām*, 7. अनात्स *anātsma*, 8. अनाद्ध *anāddha*, 9. अनात्सुः *anātsuḥ*, Âtm. 1. अनत्सि *anatsi*, 2. अनद्धाः *anaddhāḥ*, 3. अनद्ध *anaddha*, 4. अनत्सहि *anatsvahi*, 5. अनत्सापां *anatsāthām*, 6. अनत्सातां *anatsātām*, 7. अनत्सहि *anatsmahi*, 8. अनद्धुं *anaddhvam*, 9. अनत्सत *anatsata*, F. नत्स्यति *natsyati*, P. F. नद्धा *naddhā* ॥ Pt. नद्धः *naddhaḥ*, Ger. नद्ध्वा *naddhvā*, नह्य *-nahya* ॥ Pass. नह्यते *nahyate*, Aor. अनाहि *anāhi*, Caus. नाहयति *nāhayati*, Des. निनत्सते *ninatsate*, Int. नानह्यते *nānahyate*.

*Chur Class (Churádi, X Class).*

## Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति *chorayati* ॥ Pf. चोरयांचकार *chorayámchakára*, I A. अचूचुरत् *achú-churat*, F. चोरयिष्यति *chorayishyati*, P. F. चोरयिता *chorayitá*, B. चोरोत् *choryát* (§ 386) ॥ Pt. चोरितः *choritah*, Ger. चोरयित्वा *chorayitvá* ॥ Pass. चोर्यते *choryate*, Caus. चोरयति *chorayati*, Des. चुचोरयिषति *chuchorayishati*. No Intensive (§ 479).

137. चि *chi*, to gather, (चिम्.)

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 *chi*, as a Chur verb, may form P. चययति *chapyati* or चययति *chayayati*, the vowel, however, remaining short because, as a Chur verb, चि *chi* is said to be मित् *mit* (§ 462, note) ॥ I A. अचीचपत् *achíchapat* or अचीचयत् *achíchayat*, B. चप्यात् *chapyát* or चय्यात् *chayyát*.

Note—Several Chur verbs are marked as मित् *mit*, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् *ñap*, to know, to make known; चप् *chap*, to pound; चह् *chah*, to pound; यम् *yam*, if it means to feed; बल् *val*, to live.

138. कृत् *krít*, to praise.

P. कीर्तयति *kírtayati* (§ 462, 2) ॥ I A. अचीकृतत् *achíkṛitat* or अचिकीर्तत् *achikírtat* (§ 377).

*Su Class (Svádi, V Class).*

## I. Parasmaipada and Átmanepada Verbs.

139. सु *su*, to distil, (सुम्.)

P. सुनोति *sunoti*, I. 2. सुनु *sunu* (§ 321\*) ॥ Pf. सुषाव *susháva*, Átm. सुषुवे *sushuve*, I A. असावीत् *asávit* (§ 332, 4); the Sârasvatî allows also असौषीत् *asaushit*, Átm. असोष्ट *asoshṭa*; the Sâr. allows also असविष्ट *asavishṭa* (but see Pâp. VII. 2, 72); F. सोषति *soshyati*, P. F. सोता *sotá*, B. सूयात् *súyát* ॥ Pass. सूयते *súyate*, Aor. असावि *asávi*, Caus. सावयति *sávayati*, Aor. असूषवत् *asúshavat*, Des. सुसूषति *susúshati*, Int. सोष्यते *soshýate*.

Note—The उ *u* of नु *nu* may be dropt before terminations beginning with व् *v* or म् *m*, and not requiring गुण; but this is not the case if नु *nu* is preceded by a consonant. This explains the double forms सुनुवः *sunuvah* and सुन्वः *sunvah*, सुनुमः *sunumah* and सुन्मः *sunmah*, असुनुव *asunuva* and असुन्व *asunva*, असुनुम *asunuma* and असुन्म *asunma*; and Átm. सुनुवहे *sunuvahe* or सुन्वहे *sunvahe*, सुनुमहे *sunumahe* or सुन्महे *sunmahe*, असुनुवहि *asunuvahi* or असुन्वहि *asunvahi*, असुनुमहि *asunumahi* or असुन्महि *asunmahi*. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिम्.)

P. चिनोति *chinoti* ॥ Pf. 3. चिचाय *chicháya* or चिकाय *chikáya*, 9. चिच्युः *chichyuh* or चिक्युः *chikyuh*, Átm. चिच्ये *chichye* or चिक्ये *chikye* (Pâp. VII. 3, 58), I A. अचैषीत् *achaishit*, Átm. अचेष्ट *acheshṭa*, F. चेषति *cheshyati*, P. F. चेटा *chetá*,

B. चीयात् *chīyāt* ॥ Pass. चीयते *chīyate*, Caus. चाययति *chāyayati* or चापयति *chāpayati* (§ 463, II. 6, and No. 137), Des. चिचीषति *chichīshati* or चिकीषति *chikīshati* (Pāṇ. VII. 3, 58), Int. चेचीयते *chechīyate*.

141. स्तृ *strī*, to cover, (स्तृम्.)

P. स्तृणोति *strīṇoti* ॥ Pf. तस्तार *tastāra*, Âtm. तस्तरे *tastare*, I A. अस्ताशीत् *astārshīt*, Âtm. अस्तरीह *astarishṭa* (not अस्तरीह *astarishṭa*, if *svādi*) or अस्तृत *astrīta* (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति *starishyati* (§ 332, 5), P. F. स्तर्ता *startā*, B. स्तर्यात् *staryāt*, Âtm. स्तृषीह *strīshīṣṭa* or स्तरिषीह *starishīshṭa* (§ 332, 5) ॥ Pass. स्तर्यते *staryate*, Caus. स्तारयति *stārayati*, Des. तिस्तीर्षति *tistīrshati*, Int. तास्तर्यते *tāstaryate*.

142. वृ *vri*, to choose, (वृम्.)

P. वृणोति *vrīṇoti* ॥ Pf. 1. ववार *vavāra*, 2. ववरिष्य *vavaritha* \*, 3. ववार *vavāra*, 4. ववृष *vavriṣa*, 5. वव्रथुः *vavrathuh*, 6. वव्रतुः *vavratuh*, 7. ववृष *vavriṣa*, 8. वव्र *vavra*, 9. ववृः *vavruḥ*, I A. अवारीत् *avārīt* (§ 332, 5), Âtm. अवरिह *avarishṭa* or अवरीह *avarishṭa* (§ 340) or अवृत *avrita* (§ 337, II. 4), F. वरिष्यति *varishyati* or वरीष्यति *varīshyati*, P. F. वरिता *varitā* or वरीता *varitā*, B. व्रियात् *vriyāt*, Âtm. वरिषीह *varishīshṭa* (not वरीषीह *varīshīshṭa*, Pāṇ. VII. 2, 39) ॥ Pass. व्रियते *vriyate*, Aor. अवारि *avāri*, Caus. वारयति *vārayati*, Des. विवरिषति *vivarishati* or विवरीषति *vivarīshati*, Int. वेव्रीयते *vevriyate*.

## II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति *hinoti* ॥ Pf. जिघाय *jighāya* (Pāṇ. VII. 3, 56), I A. अहीषीत् *ahaishīt*, F. हेष्यति *heshyati*, P. F. हेता *hetā*, B. होयात् *hiyāt* ॥ Caus. हाययति *hāyayati*, Aor. अजीहयत् *ajihayat* (Pāṇ. VII. 3, 56), Des. जिघीषति *jighīshati*, Int. जेघीयते *jeghīyate*.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति *śaknoti* ॥ Pf. 3. शशाक *śasāka*, 9. शेकुः *śekuh*, I A. अशकत् *asakat*, F. शक्ष्यति *śakshyati*, P. F. शक्ता *śaktā* ॥ Pt. शक्तः *śaktaḥ* ॥ Pass. शक्यते *śakyate* (कर्तुं शक्यते *kartum śakyate*, it can be done), Caus. शाकयति *śākayati*, Aor. अशीशकत् *asīśakat*, Des. शिक्षति *śikshati*, Int. शाशक्यते *śāsakyate*.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhū verbs, though as irregular. It substitutes श्रु *śri* for श्रु *śru* in the special tenses.

P. 3. श्रुणोति *śrīṇoti*, 6. श्रुणुतः *śrīṇutah*, 9. श्रुवन्ति *śrīvanti*; 4. श्रुणुवः *śrīṇuvah* or श्रुवः *śrīvuh* ॥ Pf. 1. श्रुण्वाव *śubrāva*, 2. श्रुण्वाथ *śusrotha* (§ 334, 8), 3. श्रुण्वाव

\* According to Pāṇ. VII. 2, 13, we might form ववरिष्य *vavaritha*; but Pāṇ. VII. 2, 63, would sanction ववरिष्य *vavaritha*. The special restriction, however, of ववरिष्य *vavaritha* to the Veda in Pāṇ. VII. 2, 64, is sufficient to fix ववरिष्य *vavaritha* as the proper form in ordinary Sanskrit.

*śubrāva*, 4. शुभ्रुव *śubrūva*, 5. शुभ्रुवयुः *śubrūvathuh*, 6. शुभ्रुवतुः *śubrūvatuh*, 7. शुभ्रुम *śubrūma*, 8. शुभ्रुव *śubrūva*, 9. शुभ्रुवुः *śubrūvuh*, I A. अश्रीषीत् *āśraushīt*, F. श्रोषति *śroshyati*, P. F. श्रोता *śrotā*, B. श्रूयात् *śrūyāt* ॥ Pass. श्रूयते *śrūyate*, Aor. अश्रावि *aśrāvi*, Caus. श्रावयति *śrāvayati*, Aor. अश्रुश्रवत् *aśrūśravat* or अशिश्रवत् *aśiśravat* (§ 475), Des. शुश्रूषते *śuśrūshate* (Pāṇ. I. 3, 57), Int. श्रोश्रूयते *śośrūyate*.

146. आप् *āp*, to obtain, (आप्.)

P. 3. आप्नोति *āpnoti*, 4. आप्नुवः *āpnuvah*, 9. आप्नुवन्ति *āpnuvanti*, I. आप्नोत् *āpnot*, O. आप्नूयात् *āpnuyāt*, I. 3. आप्नोतु *āpnotu*, 2. आप्नुहि *āpnuhi* ॥ Pf. आप *āpa*, Aor. आपत् *āpat*, F. आप्स्यति *āpsyati*, P. F. आप्ता *āptā* ॥ Pt. आपः *āptaḥ* ॥ Pass. आप्यते *āpyate*, Caus. आपयति *āpayati*, Aor. आपिपत् *āpipat*, Des. ईप्सति *īpsati*.

### III. Âtmanepada Verbs.

147. अञ् *aś*, to pervade, (अञ्.)

P. 3. अञ्जते *aśnute*, 6. अञ्जुवाते *aśnuvāte*, 9. अञ्जुवते *aśnuvate*, 4. अञ्जुवहे *aśnuvāhe*, I. 1. अञ्जुवि *aśnuvi*, 2. अञ्जुयाः *aśnuthāḥ*, 3. अञ्जुत *aśnuta*, 4. अञ्जुवहि *aśnuvāhi*, 5. अञ्जुवायां *aśnuvāthām*, 6. अञ्जुवातां *aśnuvātām*, 7. अञ्जुमहि *aśnumahi*, 8. अञ्जुञ्चं *aśnudhvam*, 9. अञ्जुवत *aśnuvata*, O. अञ्जुवीत् *aśnuvīta*, I. 1. अञ्जवे *aśnavai*, 2. अञ्जुञ्च *aśnushva*, 3. अञ्जुतां *aśnutām*, 4. अञ्जुवावहे *aśnavāvahai*, 5. अञ्जुवायां *aśnuvāthām*, 6. अञ्जुवातां *aśnuvātām*, 7. अञ्जुवामहे *aśnavāmahai*, 8. अञ्जुञ्चं *aśnudhvam*, 9. अञ्जुवतां *aśnuvatām* ॥ Pf. 1. अञ्जते *ānāṣe*, 2. अञ्जते *ānāṣiṣhe* or अञ्जते *ānāṣhe*, I A. 1. अञ्जि *ākshi*, 2. अञ्जः *āshthāḥ*, 3. अञ्ज *āshṭa*, 4. अञ्जहि *ākshvahi*, 5. अञ्जयां *ākshāthām*, 6. अञ्जतां *ākshātām*, 7. अञ्जहि *ākshmahi*, 8. अञ्जञ्चं *āgdhvam*, 9. अञ्जत *ākshata*; or 1. अञ्जिषि *āśishi*, 2. अञ्जिषः *āśiṣthāḥ*, 3. अञ्जिष *āśiṣṭa*, P. F. अञ्ज *aśṭā* or अञ्जिता *aśitā*, F. अञ्ज्यते *akshyate* or अञ्ज्यते *aśiṣyate*, B. अञ्जिष *akshīṣṭa* or अञ्जिषीष *aśiṣīṣṭa* ॥ Pt. अञ्जः *aśṭaḥ* ॥ Pass. अञ्ज्यते *aśyate*, Aor. अञ्जि *āśi*, Caus. अञ्जयति *aśayati*, Aor. अञ्जिषत् *aśiṣat*, Des. अञ्जिष्यते *aśiṣhate*, Int. अञ्जिष्यते *aśiṣyate*.

### Tan Class (Tanvādi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तन्.)

P. तनोति *tanoti*, I. अतनोत् *atanot*, O. तनुयात् *tanuyāt*, I. तनोतु *tanotu*; Âtm. P. तनुते *tanute*, I. अतनुत् *atanuta*, O. तन्वीत् *tanvīta*, I. तनुतां *tanutām* ॥ Pf. 3. ततान *tātāna*, 9. तेनुः *tenuḥ*, I A. अतानीत् *atānīt* or अतनीत् *atanīt* (§ 348), Âtm. 3. अतनिह *atanishṭa* or अतत *atata* (§ 369), 2. अतनिहः *atanishthāḥ* or अतयाः *atathāḥ*, F. तनिष्यति *tanishyati*, P. F. तनिता *tanitā*, B. तन्यात् *tanyāt*, Âtm. तनिषीह *tani-  
shīṣṭa* ॥ Pt. ततः *tataḥ*, Ger. तन्वा *tatvā* or तनिन्वा *tanivā* ॥ Pass. तायते *tāyate* or तन्यते *tanyate* (§ 391), Caus. तानयति *tānayati*, Aor. अतीतन्त् *atītanat*, Des. तितनिषति *titanishati* or तितांसति *titānsati*, Int. तंतन्यते *tantanyate*.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; क्षृण् *ṛiṅ*, to go, अक्षीति *arṣoti* or अक्षीति *ṛiṣoti*. तनादेरुपधाया गुणो वा पिति, Sār. II. 11, 3.

149. क्षण् *kshaṇ*, to kill, (क्षण्.)

P. अक्षीति *kshaṇoti* ॥ Pf. अक्षाय *chakshāṇa*, I A. अक्षीत् *akshañti* (§ 348\*),  
Âtm. 3. अक्षयिष्ठ *akshaṇishṭa* or अक्षत *akshata*, 2. अक्षयिष्ठाः *akshaṇishṭhâḥ* or अक्षयाः  
*akshathâḥ*.

150. क्षिण् *kshin*, to kill.

P. क्षिणीति *kshinoti* or क्षेणीति *kshenoti* ॥ I A. अक्षेयीत् *akshenît*, Âtm. अक्षेयिष्ठ  
*akshenishṭa* or अक्षित *akshita*.

151. सन् *san*, to obtain, (सण्.)

P. सनोति *sanoti* ॥ Pf. ससान *sasāna*, Âtm. सेने *sene*, I A. असानीत् *asānti*, Âtm.  
असनिष्ठ *asanishṭa* or असात *asāta* (Pāṇ. II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (कृञ्.)

कृ *kṛi* 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 Vikarṇa उः is rejected, but the radical उः is not lengthened.

P. 1. करोमि *karomi*, 2. करोषि *karoshi*, 3. करोति *karoti*, 4. कुरुः *kurvaḥ*, 5. कुरुषुः  
*kuruthaḥ*, 6. कुरुतः *kurutaḥ*, 7. कुरुमः *kurmaḥ*, 8. कुरुषु कुरुथा *kurutha*, 9. कुरुवन्ति *kurvanti*,  
I. 1. अकरवम् *akaravam*, 2. अकरोः *akaroh*, 3. अकरोत् *akarot*, 4. अकुरुवम् *akurva*, 5. अकुरुतम्  
*akurutam*, 6. अकुरुतम् *akurutām*, 7. अकुरुम् *akurma*, 8. अकुरुत *akuruta*, 9. अकुरुवन्  
*akurvan*, O. 1. कुर्याम् *kuryām*, 9. कुर्युः *kuryuḥ*, I. 1. करवाणि *karavāṇi*, 2. कुरु *kuru*,  
3. करोतु *karotu*, 4. करवाव *karavāva*, 5. कुरुतम् *kurutam*, 6. कुरुताम् *kurutām*, 7. करवान  
*karavāma*, 8. कुरुत *kuruta*, 9. कुरुवन्तु *kurvantu* ॥ Pf. 1. चकार *chakāra*, 2. चकथे *cha-*  
*kartha*, 3. चकार *chakāra*, 4. चकृव *chakṛiva*, 5. चक्रयुः *chakrathuḥ*, 6. चक्रतुः *chakra-*  
*tuh*, 7. चक्रम *chakṛima*, 8. चक्र *chakra*, 9. चक्रुः *chakruḥ*, I A. 1. अकार्षम् *akārsham*,  
2. अकार्षीः *akārshīḥ*, 3. अकार्षीत् *akārshīt*, 4. अकार्ष्व *akārshva*, 5. अकार्ष्वे *akārshṭam*,  
6. अकार्ष्वे *akārshṭām*, 7. अकार्ष्वे *akārshma*, 8. अकार्ष्वे *akārshṭa*, 9. अकार्ष्वुः *akārshuḥ*,  
F. करिष्यति *karishyati*, P. F. कर्ता *kartā*, B. 1. क्रियासं *kriyāsam*, 2. क्रियाः *kriyāḥ*,  
3. क्रियात् *kriyāt*, 4. क्रियास्व *kriyāsva*, 5. क्रियास्तं *kriyāstam*, 6. क्रियास्तां *kriyāstām*,  
7. क्रियास्व *kriyāsma*, 8. क्रियास्त *kriyāsta*, 9. क्रियासुः *kriyāsuḥ*.

Âtmanepada: P. 1. कुरुवे *kurve*, 2. कुरुषे *kurushe*, 3. कुरुते *kurute*, 4. कुरुहे  
*kurvahe*, 5. कुरुवथे *kurvāthe*, 6. कुरुवते *kurvāte*, 7. कुरुहे *kurmahe*, 8. कुरुध्वे *kurudhve*,  
9. कुरुवते *kurvate*, I. 1. अकुरुवि *akurvi*, 2. अकुरुषुः *akuruthāḥ*, 3. अकुरुत *akuruta*,  
4. अकुरुवहि *akurvahi*, 5. अकुरुवाथाम् *akurvāthām*, 6. अकुरुवाताम् *akurvātām*, 7. अकुरुमहि  
*akurmahi*, 8. अकुरुध्वम् *akurudhvam*, 9. अकुरुवत *akurvata*, O. 1. कुरुवीय *kurvīya* &c.,  
I. 1. करवै *karavai*, 2. कुरुष्व *kurushva*, 3. कुरुताम् *kurutām*, 4. करवावहै *karavāvahai*,  
5. कुरुवाथाम् *kurvāthām*, 6. कुरुवाताम् *kurvātām*, 7. करवानहै *karavāmahai*, 8. कुरुध्वम्  
*kurudhvam*, 9. कुरुवताम् *kurvatām* ॥ Pf. 1. चक्रे *chakre*, 2. चकृषे *chakṛiṣhe*, 3. चक्रे

*chakre*, 4. चक्रवहे *chakṛivahe*, 5. चक्राये *chakṛáthe*, 6. चक्राते *chakṛáte*, 7. चक्रमहे *chakṛimahe*, 8. चक्रुदे *chakṛiḍhve*, 9. चक्रिरे *chakṛire*, I A. 1. अकृषि *akṛishi*, 2. अकृषाः *akṛisháh*, 3. अकृत *akṛita*, 4. अकृष्वहि *akṛishvahi*, 5. अकृषायां *akṛisháthâm*, 6. अकृषातां *akṛishátâm*, 7. अकृष्वहि *akṛishmahi*, 8. अकृदुं *akṛiḍhvam*, 9. अकृषत *akṛishata*, F. करिष्यते *karishyate*, B. 3. कृषीह *kṛishíshṭa*, 8. कृषीदुं *kṛishíḍhvam* ॥

Pt. कृतः *kṛitaḥ*, Ger. कृत्वा *kṛitvá* ॥ Pass. क्रियते *kriyate*, Aor. अकारि *akári*, Caus. कारयति *kárayati*, Aor. अचीकरत् *achīkarat*, Des. चिकीर्षति *chikīrṣhati*, Int. चेक्रीयते *chekṛiyate*, चर्कति *charkarti* &c., or चर्करीति *charkarīti* &c. (§ 490).

### Kṛī Class (Kryādi, IX Class).

#### I. Parasmaipada and Âtmanepada Verbs.

153. क्री *kṛī*, to buy, (ङुक्लीम्.)

P. क्रीणाति *kṛīṇāti* ॥ Pf. 1. चिक्राय *chikrāya*, 2. चिक्रयिष *chikrayiṣha* or चिक्रेष *chikreṣha*, 3. चिक्राय *chikrāya*, 4. चिक्रयिष *chikriyiva*, 5. चिक्रिययुः *chikriyathuḥ*, 6. चिक्रियतुः *chikriyatuh*, 7. चिक्रियिम *chikriyima*, 8. चिक्रिय *chikriya*, 9. चिक्रियुः *chikriyuh*, I A. अक्रीषीत् *akraishīt*, Âtm. अक्रेह *akreṣṭa*, F. क्रेष्यति *kreṣhyati*, P. F. क्रेता *kretá*, B. क्रीयात् *kṛiyāt*, Âtm. क्रेषीह *kreṣhīshṭa* ॥ Pt. क्रीतः *kṛītaḥ* ॥ Pass. क्रीयते *kriyate*, Caus. क्राययति *krāpayati*, Des. चिक्रीषति *chikrīṣhati*, Int. चेक्रीयते *chekṛiyate*.

154. मी *mī*, to kill, (मीम्.)

The roots मी *mī*, मि *mi* (Su), and दी *dī* (Div) take final आ *ā* whenever their ई *ī* or इ *i* would be liable to Guṇa or Vṛiddhi, and in the gerund in य *ya* (§ 452). Pāṇ. vi. 1, 50.

P. मीनाति *mīndāti* ॥ Pf. 1. ममौ *mamau*, 2. ममाथ *mamātha* or ममिष *mamiṣha*, 3. ममौ *mamau*, 4. मिम्यिष *mimiyiva*, 5. मिम्ययुः *mimiyathuḥ*, 6. मिम्यतुः *mimiyatuh*, 7. मिम्यिष *mimiyiva*, 8. मिम्य *mimya*, 9. मिम्युः *mimiyuh*, I A. अमासीत् *amāsīt* (§ 353), Âtm. अमास्त *amāsta* (§ 353), F. मास्यति *māsyati*, P. F. माता *mātā*, B. मीयात् *mīyāt*, Âtm. मासीह *māsīshṭa* ॥ Pt. मीतः *mītaḥ*, Ger. मीत्वा *mītvā*, °माय *-māya* ॥ Pass. मीयते *mīyate*, Caus. मापयति *māpayati* (§ 463, II. 19), Des. मित्सति *mītsati* (§ 471, 8), Int. मेमीयते *memīyate*.

155. स्तम् *stambh*, to support, (स्तम्भु.)

The verbs स्तम् *stambh*, स्तुम् *stumh*, स्कम् *skambh*, सुम् *skumbh*, and स्कु *sku* may be conjugated as Kṛī or as Su verbs.

P. स्तम्भाति *stambhāti* or स्तम्भोति *stambhōti* &c., I. अस्तम्भात् *astambhāt*, O. स्तम्भीयात् *stambhīyāt*, I. 1. स्तम्भानि *stambhāni*, 2. स्तम्भान *stambhāna\**, 3. स्तम्भानु *stambhāntu*, 4. स्तम्भात् *stambhāva*, 5. स्तम्भीतं *stambhītam*, 6. स्तम्भीतां *stambhītām*, 7. स्तम्भान *stambhāma*, 8. स्तम्भीत् *stambhīta*, 9. स्तम्भन्तु *stambhāntu* ॥ Pf. तस्तम्भ *tastambha*, I A. अस्तम्भीत् *astambhīt* or II A. अस्तम्भत् *astambhat* (§ 367), F. स्तम्भिषति *stambhiṣhyati*, P. F. स्तम्भिता *stambhitā*, B. स्तम्भ्यात् *stambhyāt* ॥ Pt. स्तम्भः *stambhaḥ*, Ger. स्तम्भित्वा *stambhitvā* or

\* Kṛī verbs ending in consonants form the 2nd pers. sing. imperative in स्तम्भान् *stambhān*.

स्तम्भा *stabdhdv* ॥ Pass. स्तम्भ्यते *stabhyate*, Caus. स्तम्भवति *stambhayati*, Des. तिस्रंभिवति *tistambhishati*, Int. तस्तम्भ्यते *tāstabhyate*.

156. पू *pū*, to purify, (पून्.)

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, सू *sū*, to cover, वृ *vṛ*, to choose, धू *dhū*, to shake, पू *pū*, to fill, दृ *dṛ*, to tear, जृ *jr*, to wither.

P. पुनाति *punāti*, Ātm. पुनोते *punīte* ॥ Pf. पुपाव *pupāva*, Ātm. पुपुवे *pupuve*, I A. अपावीत् *apāvīt*, Ātm. अपविष्ट *apaviṣṭa*, F. पविष्यति *paviṣhyati*, P. F. पविता *pavitā* ॥ Pt. पूतः *pūtaḥ*, Ger. पूत्वा *pūtvā* (पविताः *pavitāḥ* and पविता *pavitā* (§ 424) belong to पू *pū*, पवते *pavate* (Bhū class), see § 333. D) ॥ Pass. पूयते *pūyate*, Caus. पावयति *pāvayati*, Aor. अपीपवत् *apīpavat*, Des. पुपूषति *pupūshati* (पिपविष्यते *pipaviṣyate* belongs to पू *pū*, पवते *pavate*, Bhū class, Pāṇ. VII. 2, 74), Int. पोपूयते *popūyate*.

157. ग्रह् *grah*, to take.

This root takes *Samprasāraṇa* in the special tenses and before other weakening terminations.

(Pāṇ. VI. 1, 16.)

P. गृह्णाति *grīhṇāti*, Ātm. गृह्णीते *grīhṇīte*, I. अगृह्णात् *agrīhṇāt*, Ātm. अगृह्णीत् *agrīhṇīta*, O. गृह्णीयात् *grīhṇīyāt*, Ātm. गृह्णीत *grīhṇīta*, I. गृह्णातु *grīhṇātu* (2. गृहाण *grīhāṇa*), Ātm. गृह्णीतां *grīhṇītām* ॥ Pf. 1. जग्राह *jagrāha*, 2. जग्रहिव *jagrāhiva*, 3. जग्रहिव *jagrāhiva*, 4. जगृहिव *jagrīhiva*, 5. जगृहपुः *jagrīhathuh*, 6. जगृहतुः *jagrīhatuh*, 7. जगृहिम *jagrīhima*, 8. जगृह *jagrīha*, 9. जगृहः *jagrīhuh*, I A. 1. अग्रहीषं *agrahīṣam* (§ 341 and § 348\*), 2. अग्रहीः *agrahīḥ*, 3. अग्रहीत् *agrahīt*, Ātm. 1. अग्रहीषि *agrahīṣhi*, 2. अग्रहीषाः *agrahīṣhāḥ*, 3. अग्रहीष्ट *agrahīṣṭa*, F. ग्रहीष्यति *grāhīṣhyati*, P. F. ग्रहीता *grāhītā*, B. गृह्णात् *grīhṇāt*, Ātm. ग्रहीषीष्ट *grāhīṣhīṣṭa* ॥ Pt. गृहीतः *grīhītāḥ*, Ger. गृहीत्वा *grīhītvā* ॥ Pass. गृह्यते *grīhyate*, Aor. अग्रहीष्ट *agrāhīṣṭa*, Fut. ग्रहीष्यते *grāhīṣhyate* or ग्रहीष्यते *grāhīṣhyate* &c., Caus. ग्राहयति *grāhayati*, Des. जिघृक्षति *jighṛkṣhati*, Int. जरीगृह्यते *jarī-grīhyate*, जाग्रदि *jāgrāḍhi* (not जाग्रदि *jāgrāḍhi*).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes *Samprasāraṇa* in the special tenses and before other weakening terminations.

(See No. 157.)

P. जिनाति *jindti*, I. अजिनात् *ajināt*, O. जिनीयात् *jintyāt*, I. जिनातु *jinātu* ॥ Pf. 1. जिज्यौ *jijyau*, 2. जिज्यिष *jijyīṣha* or जिज्याष *jijyāṣha*, 3. जिज्यौ *jijyau*, 4. जिज्यिव *jijyiva*, I A. अज्यासीत् *ajyāstī*, F. ज्यास्यति *jyāsyati*, B. जीयात् *jīyāt* ॥ Pt. जीनः *jīnaḥ*, Ger. जीत्वा *jītvā*, ज्याय *-jyāya* ॥ Caus. ज्यापयति *jyāpayati*, Des. जिज्यासति *jijyāsati*, Int. जेजीयते *jejīyate*.



159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pāṇ. VII. 3, 79.)

P. जानाति *jānāti*, I. अजानात् *ajānāt*, O. जानीयात् *jāntyāt*, I. जानातु *jānātu* ॥  
 Pf. जज्ञौ *jajñau*, I A. अज्ञासीत् *ajñāst*, F. ज्ञास्यति *jñāsyati*, P. F. ज्ञाता *jñātā*,  
 B. ज्ञायत् *jñāyāt* or ज्ञेयात् *jñeyāt* ॥ Pt. ज्ञातः *jñātaḥ* ॥ Pass. ज्ञायते *jñāyate*, Aor.  
 अज्ञायि *ajñāyi*, Caus. ज्ञपयति *jñāpayati* (see § 462, II. 15), Aor. अज्ञिष्यत् *ajjī-  
 jñapat*, Des. जिज्ञासते *jijñāsate*, Int. जाज्ञायते *jājñāyate*.

160. बंध *bandh*, to bind.

P. बध्नाति *badhnāti*, I. अबध्नात् *abadhnāt*, O. बधीयात् *badhnyāt*, I. बध्नातु *badhnātu* ॥  
 Pf. 1. बबंध *babandha*, 2. बबंधिष *babandhiṣa* or बबंध *babanddha* or  
 बबंध *babandha*, I A. 1. अभान्सं *abhāntsam*, 2. अभान्सीः *abhāntsiḥ*, 3. अभान्सीत् *abhāntsiṣt*,  
 4. अभान्स *abhāntsva*, 5. अबंधं *abānddham*, 6. अबंधं *abānddhām*,  
 7. अभान्स *abhāntsma*, 8. अबंधं *abānddha*, 9. अभान्सुः *abhāntsuḥ*, F. भंक्षति *bhant-  
 syati*, P. F. बंधा *banddhā*, B. बध्यत् *badhyāt* ॥ Pt. बद्धः *baddhaḥ*, Ger. बद्ध्वा *baddhvā* ॥  
 Pass. बध्यते *badhyate*, Caus. बंधयति *bandhayati*, Aor. अबबंधत् *aba-  
 bandhat*, Des. बिभंक्षति *bibhantsati*, Int. बाबध्यते *bābadhyate*, बाबंधि *bābanddhi*.

## III. Âtmanepada Verbs.

161. वृ *vṛi*, to cherish, (वृङ्.)

P. वृणीते *vṛiṅte*, I. अवृणीत् *avṛiṅta*, O. वृणीयात् *vṛiṅtyāt*, I. वृणीतां *vṛiṅtām* ॥  
 Pf. वृत्रे *vavre*, I A. अवृषिह *avarishṭa* or अवरीह *avarishṭa* or अपृत *avṛita*, F. वरिष्यते  
 or वरीष्यते *varishyate*, P. F. वरिता or वरीता *varitā*, B. वरिषीह *varishṭishṭa* or वृषीह  
*vṛishṭishṭa* ॥ Pt. वृतः *vṛitaḥ* ॥ Pass. व्रियते *vriyate*, Caus. वरयति *vārayati*, Des.  
 विवरिष्यते or विवरीष्यते *vivarishate*, Int. वेव्रीयते *vevriyate*, वर्वर्ति *varvarti* &c.  
 Contracted forms of the Des. and Int., ववूर्षति *vuvūrshati* and वोवूर्षते *vovūrshate*.

## Ad Class (Adādi, II Class).

## I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि *admi*, 2. अस्ति *atsi*, 3. अस्ति *atti*, 4. अद्वाः *advah*, 5. अत्थः *atthaḥ*,  
 6. अत्तः *attaḥ*, 7. अत्तः *admaḥ*, 8. अत्थ *attha*, 9. अदंति *adanti*, I. 1. आदं *ādam*,  
 2. आदः *ādaḥ* (Pāṇ. VII. 3, 100) \*, 3. आदत् *ādat*, 4. आद्वा *ādva*, 5. आत्तं *āttam*,  
 6. आत्तां *āttām*, 7. आत्त *ādma*, 8. आत्त *ātta*, 9. आदन् *ādan*, O. अद्यात् *adyāt*,  
 I. 1. अदानि *adāni*, 2. अद्धि *addhi* †, 3. अद्नु *attu*, 4. अदाव *adāva*, 5. अत्तं *attam*,  
 6. अत्तां *āttām*, 7. अदान *adāma*, 8. अत्त *atta*, 9. अदंतु *adantu* ॥ Pf. 1. आद *āda*,

\* अद् *ad* inserts अ *a* before terminations consisting of one consonant.

† When हि *hi* is added immediately to the final consonant of a root, it is changed to धि *dhi*. (Pāṇ. VI. 4, 101.)

2. आदिष *ādītha* &c., or substituting *घ्* *ghas*\*, 1. जघास *jaghāsa*, 2. जघसिष *jaghasitha*, 3. जघास *jaghāsa*, 4. जक्षिष *jakshiva*, 5. जक्षुः *jakshatuh*, 6. जक्षतुः *jakshatuh*, 7. जक्षिम *jakshima*, 8. जक्ष *jaksha*, 9. जक्षुः *jakshuh*, II A. 1. अघसं *aghasam*, 2. अघसः *aghasah*, 3. अघसत् *aghasat*, F. अघसति *atsyati*, P. F. अघा *attā*, B. अघात् *adyāt* || Pt. जग्धः *jagdhah*†, Ger. जग्धा *jagdhvā*, °जग्ध्य *-jagdhya* (Pāp. II. 4, 36) || Pass. अघते *adyate*, Caus. आदयति *ādayati*, Aor. आदिदत् *ādidat*, Des. जिघत्सति *jighatsati*.

163. खा *psā*, to eat.

P. खाति *psāti*, I. 3. अप्सात् *apsāt*, 9. अप्सान् *apsān* or अप्सुः *apsuh* (§ 322 †), O. खायात् *psāyāt*, I. खातु *psātu* || Pf. पप्सौ *papsau*, I A. अप्सासीत् *apsāsīt*, F. खास्यति *psāsyati*, P. F. खाता *psātā*, B. खायात् *pāyāt* or खेयात् *pseyāt* || Pass. खायते *psāyate*, Caus. खापयति *psāpayati*, Des. पिप्सासति *pipsāsati*, Int. पाप्सायते *pāpsāyate*.

164. मा *mā*, to measure.

P. माति *māti*, I. 3. अमात् *amāt*, 9. अमान् *amān* or अमुः *amuh*, O. मायात् *māyāt*, I. मातु *mātu* || Pf. ममौ *mamau*, I A. अमासीत् *amāsīt*, F. मास्यति *māsyati*, P. F. माता *mātā*, B. मेयात् *meyāt* || Pt. मितः *mitah*, Ger. मित्वा *mitvā*, °माय *-māya* || Pass. मीयते *mīyate*, Aor. अमायि *amāyi*, Caus. मापयति *māpayati*, Aor. अमीमपत् *amīmapat*, Des. मित्सति *mitsati*, Int. मेमीयते *memtyate*, मामाति *māmāti* or मामेति *māmeti*.

165. या *yā*, to go.

P. याति *yāti*, I. 3. अयात् *ayāt*, 9. अयान् *ayān* or अयुः *ayuh*, O. यायात् *yāyāt*, I. यातु *yātu* || Pf. ययौ *yayau*, I A. अयासीत् *ayāsīt*, F. यास्यति *yāsyati*, P. F. याता *yātā*, B. यायात् *yāyāt* || Pt. यातः *yātah* || Pass. याये *yāye*, Caus. यापयति *yāpayati*, Aor. अयीयपत् *ayīyapat*, Des. यियासति *yiyāsati*, Int. यायायते *yāyāyate*.

166. ख्या *khyā*, to proclaim.

P. ख्याति *khyāti*, I. अख्यात् *akhyāt*, O. ख्यायात् *khyāyāt*, I. ख्यातु *khyātu* || Pf. चख्यौ *chakhyau*, II A. अख्यात् *akhyat*, F. ख्यास्यति *khyāsyati*, P. F. ख्याता *khyātā*, B. ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt* || Pt. ख्यातः *khyātah* || Pass. ख्यायते *khyāyate*, Aor. अख्यायि *akhyāyi*, Caus. ख्यापयति *khyāpayati*, Aor. अचिख्यापत् *achikhhyapat*, Des. चिख्यासति *chikhhyāsati*, Int. चाख्यायते *chākhyāyate*.

167. वञ्ज *vaś*, to desire.

This root takes *Samprasāraṇa* before the strong terminations of the special tenses, and in the weakening forms generally.

P. 1. वञ्जि *vañji*, 2. वञ्जि *vakshi* (§§ 125, 120), 3. वञ्जि *vashji*, 4. उञ्जः *uśvah*, 5. उञ्जः *ushṭah*, 6. उञ्जः *ushṭah*, 7. उञ्जः *uśmah*, 8. उञ्ज *ushṭha*, 9. उञ्जति *uśanti*,

\* In the tenses where *अद्* *ad* is deficient, *घ्* *ghas* is used instead.

† This is formed from *जक्श्* *jaksh*, to eat, a reduplicated form of *घ्* *ghas*. (Pāp. II. 4, 36.)

I. 1. अवशं *avaśam*, 2. अवद् *avaṭ*, 3. अवद् *avaṭ*, 4. औश *auśva*, 5. औशं *auśtam*, 6. औशं *auśtām*, 7. औशम् *auśma*, 8. औश *auśta*, 9. औशन् *auśan*, O. उश्यात् *uśyāt*, I. 1. वशानि *vaśāni*, 2. उशु *uśhi*, 3. वशु *vaśtu*, 4. वशाव *vaśāva*, 5. उशं *uśtam*, 6. उशं *uśtām*, 7. वशाम *vaśāma*, 8. उश *uśta*, 9. उशन्तु *uśantu* ॥ Pf. 3. उवाश *uvāśa*, 9. ऊशुः *ūśuh*, I A. अवाशीत् *avāśīt*, F. वशिष्यति *vaśiśhyati*, P. F. वशिता *vaśitā*, B. उश्यात् *uśyāt* ॥ Pass. उश्यते *uśyate*, Caus. वाशयति *vāśayati*, Des. विवशिषति *vivaśiśhati*, Int. वावश्यते *vāvashyate*, वावहि *vāvashīti*.

168. हन् *han*, to kill.

This verb drops its final न् \* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. VI. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह् ग् *gh\** (Pāṇ. VII. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घत् *ghat*.

P. 1. हन्मि *hanmi*, 2. हंसि *hānsi*, 3. हन्ति *hanti*, 4. हन्वः *hanvaḥ*, 5. ह्यः *hathah*, 6. हतः *hatah*, 7. हन्मः *hanmah*, 8. ह्य *hatha*, 9. हन्ति *ghnanti*, I. 1. अहनं *ahanam*, 2. अहन् *ahan*, 3. अहन् *ahan*, 4. अहन्व *ahanva*, 5. अहतं *ahatam*, 6. अहतां *ahatām*, 7. अहन्म *ahanma*, 8. अहत *ahata*, 9. अहन् *aghnan*, O. हन्यात् *hanyāt*, I. 1. हनानि *hanāni*, 2. जहि *jahi* (Pāṇ. VI. 4, 36), 3. हन्तु *hantu*, 4. हनाव *hanāva*, 5. हतं *hatam*, 6. हतां *hatām*, 7. हनाम *hanāma*, 8. हत *hata*, 9. हन्तु *ghnantu* ॥ Pf. 1. जघान *jaghāna* (Pāṇ. VII. 3, 55), 2. जघनिष *jaghanīṣa* or जघय *jaghantha*, 3. जघान *jaghāna*, 4. जघ्निव *jaghniva*, 5. जघ्नयुः *jaghnathuh*, 6. जघ्नतुः *jaghnatuh*, 7. जघ्निम *jaghnima*, 8. जघ्न *jaghna*, 9. जघ्नुः *jaghnuh*, I A. अवधीत् *avadhīt*, F. हनिष्यति *hanishyati*, P. F. हन्ता *hantā*, B. वध्यात् *vadhyāt* ॥ Pt. हतः *hataḥ*, Ger. हन्वा *hatvā*, °ह्य *-hatya* (§ 449) ॥ Pass. हन्त्यते *hanyate*, Aor. अघानि *aghāni* or अवधि *avadhi* (§ 407), Caus. घातयति *ghātayati*, Aor. अजीघतत् *ajīghatat*, Des. जिघांसति *jighāmsati*, Int. जंघन्त्यते *janḡhanyate* or जेघ्नीयते *jeghntīyate* (Pāṇ. VII. 4, 30, v., he kills), जंघन्ति *janḡhanti*.

169. यु *yu*, to mix.

Verbs of this class ending in उ u take, in the special tenses, Vṛiddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. VII. 3, 89.)

P. 1. यौमि *yaumi*, 2. यौषि *yaushi*, 3. यौति *yauti*, 4. युवः *yuvah*, 5. युषः *yuthah*, 6. युतः *yutah*, 7. युमः *yumah*, 8. युष *yutha*, 9. युवंति *yuvanti*, I. 1. अयवं *ayavam*, 2. अयौः *ayauh*, 3. अयौत् *ayaut*, 4. अयुष *ayuṣa*, 5. अयुतं *ayutam*, 6. अयुतां *ayutām*, 7. अयुम *ayuma*, 8. अयुत *ayuta*, 9. अयुवन् *ayuvan*, O. युयात् *yuyāt*, I. 1. यवानि *yavāni*, 2. युहि *yuhi*, 3. यौतु *yautu*, 4. यवाव *yavāva*, 5. युतं *yutam*, 6. युतां *yutām*, 7. यवाम *yavāma*, 8. युतं *yutam*, 9. युवंतु *yuvantu* ॥ Pf. 3. युयाव *yuyāva*, 9. युयुवुः *yuyuvuh*, I A. अयावीत् *ayāvīt*, F. यविष्यति *yavishyati*, P. F. यविता *yavitā*, B. यूयात् *yūyāt* ॥ Pt. युतः *yutah* ॥ Pass. यूयते *yūyate*, Aor. अयावि *ayāvi*, Caus. यावयति *yāvayati*, Des. युयूषति *yuyūshati*, Int. योयूयते *yoyūyate*, योयोति *yoyoti*.

## 170. ह्रु, to shout.

The verbs तु *tu*, ह्रु *ru*, स्तु *stu* may take ई before all terminations of the special tenses beginning with consonants. (Pân. VII. 3, 95.)

P. 1. रौमि *raumi* or रवीमि *ravîmi*, 2. रौषि *raushi* or रवीषि *ravîshi*, 3. रौति *rauti* or रवीति *ravîti*, 4. ह्रुवः *ruvah* or ह्रुवीवः *ruvîvah*, 5. ह्रुषः *ruthah* or ह्रुषीषः *ruvîthah*, 6. ह्रुतः *rutah* or ह्रुवीतः *ruvîtah*, 7. ह्रुमः *rumah* or ह्रुवीमः *ruvîmah*, 8. ह्रुष *rutha* or ह्रुषीष *ruvîtha*, 9. ह्रुवन्ति *ruvanti*, I. 1. अरुवं *aravam*, 2. अरुः *arauh* or अरुवीः *aravîh*, 3. अरुवत् *araut* or अरुवीत् *aravît*, 4. अरुव *aruva* or अरुवीव *aruvîva*, 5. अरुतं *arutam* or अरुवीतं *aruvîtam*, 6. अरुतां *arutām* or अरुवीतां *aruvîtām*, 7. अरुम *aruma* or अरुवीम *aruvîma*, 8. अरुत *aruta* or अरुवीत *aruvîta*, 9. अरुवन् *aruvan*, O. ह्रुयात् *ruyât* or ह्रुवीयात् *ruvîyât*, I. 1. रवाणि *ravāni*, 2. रुहि *ruhi* or ह्रुवीहि *ruvîhi*, 3. रौतु *rautu* or रवीतु *ravîtu*, 4. रवाव *ravāva*, 5. ह्रुतं *rutam* or ह्रुवीतं *ruvîtam*, 6. ह्रुतां *rutām* or ह्रुवीतां *ruvîtām*, 7. रवाम *ravāma*, 8. ह्रुत *ruta* or ह्रुवीत *ruvîta*, 9. ह्रुवन्तु *ruvantu* || Pf. 3. ह्रुवाव *ruvāva*, 9. ह्रुवुः *ruvuh*, I A. अरुवीत् *aravît*, F. रविष्यति *ravishyati*, P. F. रविता *ravitā*, B. ह्रुयात् *rūyāt* || Pt. ह्रुतः *rutah* || Pass. ह्रुयते *rūyate*, Caus. रावयति *rāvayati*, Des. ह्रुवति *rurūshati*, Int. रोहयते *rorūyate*.

Note—The Sârasvati gives अरुवीत् *aravît*, रोष्यति *roshyati*, and रौता *rotā*; but see § 332, 4. It likewise extends the use of ई to तु *tu*, to praise.

## 171. इ, to go.

P. 1. इमि *emi*, 2. इषि *eshi*, 3. इति *eti*, 4. इवः *ivah*, 5. इषः *ithah*, 6. इतः *itah*, 7. इमः *imah*, 8. इष *itha*, 9. यन्ति *yanti*, I. 1. आयं *āyam*, 2. ऐः *aih*, 3. ऐत् *ait*, 4. ऐव *aiva*, 5. ऐतं *aitam*, 6. ऐतां *aitām*, 7. ऐम *aima*, 8. ऐत *aita*, 9. आयन् *āyan*, O. इयात् *iyāt*, I. 1. आयानि *ayāni*, 2. इहि *ihî*, 3. इतु *etu*, 4. अयाव *ayāva*, 5. इतं *itam*, 6. इतां *itām*, 7. आयाम *ayāma*, 8. इत *ita*, 9. यन्तु *yantu* || Pf. 1. इयाय *iyāya*, 2. इययिष *iyayitha* or इयेष *iyetha*, 3. इयाय *iyāya*, 4. इयिव *iyiva*, 5. इययुः *iyathuh*, 6. इयतुः *iyatuh*, 7. इयिम *iyima*, 8. इय *iya*, 9. इयुः *iyuh*, I A. 1. अगाम *agām* (Pân. II. 4, 45), 2. अगाः *agāh*, 3. अगात् *agāt*, 4. अगाम *agāma*, 5. अगातं *agātam*, 6. अगातां *agātām*, 7. अगाम *agāma*, 8. अगात *agāta*, 9. अगुः *aguh* (§ 368), F. इष्यति *eshyati*, P. F. इता *etā*, B. इयात् *iyāt* || Pt. इतः *itah*, Ger. इत्वा *itvā*, इत्य *-itya* || Pass. इयते *iyate*, Aor. अगायि *agāyi* (§ 404), Caus. गमयति *gamayati* (Pân. II. 4, 46), Des. जिगमिषति *jigamishati* (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, to know.

P. 1. वेमि *vedmi*, 2. वेसि *vetsi*, 3. वेत्ति *vetti*, 4. विद्वाः *vidvah*, 5. वित्त्यः *vitthah*, 6. वित्तः *vittah*, 7. वित्तः *vidmah*, 8. वित्त्य *vittha*, 9. विदन्ति *vidanti*, I. 1. अवेदं *avedam*, 2. अवेः *aveh* or अवेत् *avet* (Pân. VIII. 2, 75), 3. अवेत् *avet* (§ 132 \*), 4. अविद्वा *avidva*, 5. अविद्वां *avittam*, 6. अविद्वां *avittām*, 7. अविद्म *avidma*, 8. अविद्म *avitta*, 9. अविदन् *avidan* or अविदुः *aviduh*, O. विद्यात् *vidyāt*, I. 1. वेदानि *vedāni* (or

विदांकरवाणि *vidāmkaravāṇi* &c., Pāp. III. 1, 41), 2. विद्धि *viddhi*, 3. वेत्तु *vettu*, 4. वेदाव *vedāva*, 5. वित्तं *vittam*, 6. वित्तां *vittām*, 7. वेदान *vedāma*, 8. वित्त *vitta*, 9. विदंतु *vidantu* ॥ Pf. विवेद *viveda* or विदांचकार *vidāṃchakāra* (§ 326), I A. अवेदीत् *avedīṭ*, F. वेदिष्यति *vedishyati*, P. F. वेदिता *veditā*, B. विद्यात् *vidyāt* ॥

Another form of the Present is, 1. वेद *veda*, 2. वेत्थ *vettha*, 3. वेद *veda*, 4. विद् *vidva*, 5. विदथुः *vidathuḥ*, 6. विदतुः *vidatuḥ*, 7. विद्म *vidma*, 8. विद *vida*, 9. विदुः *viduḥ* ॥ Pt. विदिता *viditāḥ*, Ger. विदिता *viditvā* ॥ Pass. विद्यते *vidyate*, Aor. अवेदि *avedi*, Caus. वेदयति *vedayati*, Aor. अवीविदत् *avīvidat*, Des. विविदिषति *vividishati* (Pāp. I. 2, 8), Int. वेविद्यते *vevidyate*, वेवेत्ति *vevetti*.

173. अस् *as*, to be.

P. 1. अस्मि *asmi*, 2. असि *asi*, 3. अस्ति *asti*, 4. स्वः *svaḥ*, 5. स्यः *sthaḥ*, 6. स्तः *stah*, 7. स्मः *smah*, 8. स्य *stha*, 9. संति *santi*, I. 1. आसं *āsam*, 2. आसीः *āsth*, 3. आसीत् *āstī*, 4. आस *āsva*, 5. आसं *āstam*, 6. आस्तां *āstām*, 7. आस *āsma*, 8. आस्ता *āsta*, 9. आसन् *āsan*, O. 1. स्यां *syām*, 2. स्याः *syāḥ*, 3. स्यात् *syāt*, 4. स्याव *syāva*, 5. स्यातं *syātam*, 6. स्यातां *syātām*, 7. स्याम *syāma*, 8. स्यात *syāta*, 9. स्युः *syuḥ*, I. 1. असानि *asāni*, 2. एधि *edhi*, 3. अस्तु *astu*, 4. असाव *asāva*, 5. स्तं *stam*, 6. स्तां *stām*, 7. असाम *asāma*, 8. स्त *sta*, 9. संतु *santu* ॥ Pf. 1. आस *āsa*, 2. आसिष *āsitha*, 3. आस *āsa*, 4. आसिष *āsiva*, 5. आसपुः *āsathuḥ*, 6. आसतुः *āsatuḥ*, 7. आसिम *āsima*, 8. आस *āsa*, 9. आसुः *āsuḥ*; Âtm. 1. आसे *āse*, 2. आसिषे *āsishē*, 3. आसे *āse*, 4. आसिषहे *āsivahe*, 5. आसाषे *āsāthe*, 6. आसाते *āsāte*, 7. आसिमहे *āsimahe*, 8. आसिषहे *āsishve*, 9. आसिरे *āsire* \*.

174. मृज् *mṛj*, to cleanse, (मृजू.)

This verb takes Viddhi instead of Guṇa (Pāp. VII. 2, 114); it may take Viddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्जि *mārjmi*, 2. मार्शि *mārshī*, 3. मार्शि *mārshī* (§ 124), 4. मृज् *mṛjvaḥ*, 5. मृज् *mṛishṭah*, 6. मृज् *mṛishṭah*, 7. मृजन् *mṛijmah*, 8. मृज *mṛishṭha*, 9. मृजति *mṛijanti* or मार्जति *mārjanti*, I. 1. अमार्जे *amārjam*, 2. अमार्जे *amārj*, 3. अमार्जे *amārj*, 4. अमृज् *amṛijva*, 5. अमृज् *amṛishṭam*, 6. अमृज् *amṛishṭām*, 7. अमृज् *amṛijma*, 8. अमृज् *amṛishṭa*, 9. अमृजन् *amṛijan* or अमार्जेन् *amārjan*, O. मृज्यात् *mṛjyāt*, I. 1. मार्जानि *mārjāni*, 2. मृज् *mṛjḥ*, 3. मार्शु *mārshṭu*, 4. मार्जाव *mārjāva*, 5. मृज् *mṛishṭam*, 6. मृज् *mṛishṭam*, 7. मार्जाम *mārjāma*, 8. मृज *mṛishṭa*, 9. मृजन्तु *mṛijantu* or मार्जन्तु *mārjantu* ॥ Pf. 1. ममार्जे *mamārja*, 2. ममार्जिष *mamārjitha* or ममार्जे *mamārshṭha*, 3. ममार्जे *mamārja*, 4. ममृजिव *mamṛijiva* or ममार्जिष *mamārjiva*, 5. ममृजथुः *mamṛjathuḥ* or ममार्जथुः *mamārjathuḥ*, 6. ममृजतुः *mamṛjatuḥ* or ममार्जतुः *mamārjatuḥ*, 7. ममृजिम *mamṛijima* or ममार्जिम *mamārjima*, 8. ममृज *mamṛija* or ममार्जे *mamārja*, 9. ममृजुः *mamṛijuḥ* or ममार्जुः *mamārjuḥ*, I A. अमार्जीत्

\* The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

*amārjī* or अमार्जीत् *amārshī*, F. मार्जिष्यति *mārjishyati* or मार्श्र्यति *mārshyati*, P. F. मार्जिता *mārjitā* or मार्शा *mārshā*, B. मृज्यात् *mṛjyāt* ॥ Pt. मृष्टः *mṛshṭah*, Ger. मार्जित्वा *mārjitvā*, मृज्य -*mṛjya*, Adj. मार्जितव्यः *mārjitavyah* or मार्श्व्यः *mārshṭavyah*, मृज्यः *mṛjyah* or मार्ग्यः *mārgyah* (Pāṇ. III. 1, 113) ॥ Pass. मृज्यते *mṛjyate*, Aor. अमार्जि *amārji*, Caus. मार्जयति *mārjayati*, Des. मिमृक्षति *mimṛkshati* or मिमार्जिषति *mimārjishati*, Int. मरीमृज्यते *marīmṛjyate*, मर्माह्नि *marmārshī*.

175. वच् *vach*, to speak.

P. 1. वचिम् *vachmi*, 2. वक्षि *vakshi*, 3. वक्ति *vakti*, 4. वचः *vachvah*, 5. वकथः *vakthah*, 6. वक्तः *vaktaḥ*, 7. वचमः *vachmah*, 8. वकथ *vaktha*, 9. वदन्ति *vadanti* or ब्रुवन्ति *bruvanti*\*, I. 1. अवचं *avacham*, 2. अवक् *avak*, 3. अवक् *avak*, 4. अवच्य *avachva*, 5. अवक्तं *avaktam*, 6. अवक्तं *avaktām*, 7. अवच्य *avachma*, 8. अवक्त *avakta*, 9. अवदन् *avadan*\*, O. वच्यात् *vachyāt*, I. 1. वचानि *vachāni*, 2. वग्धि *vagdhī*, 3. वक्तु *vaktu*, 4. वचाव *vachāva*, 5. वक्तं *vaktam*, 6. वक्तं *vaktām*, 7. वचाम *vachāma*, 8. वक्ता *vakta*, 9. वदन्तु *vadantu*\* ॥ Pf. 3. उवाच *uvācha*, 9. उचुः *ūchuh*, II A. अवोचत् *avochat* (§ 366), F. वक्ष्यति *vakshyati*, P. F. वक्ता *vaktā*, B. उच्यात् *uchyāt* ॥ Pt. उक्तः *uktaḥ* ॥ Pass. उच्यते *uchyate*, Aor. अवचि *avāchi*, Caus. वाचयति *vāchayati*, Aor. अवोचत् *avāvachat*, Des. विवक्षति *vivakshati*, Int. वाच्यते *vāvachyate*.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जक्ष *jaksh* take इ i before the terminations of the special tenses beginning with consonants, except य् 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 *rodimi*, 2. रोदिषि *rodishi*, 3. रोदिति *roditi*, 4. रुदिवः *rudivah*, 9. रुदन्ति *rudanti*, I. 1. अरोदं *arodam*, 2. अरोदीः *arodīḥ* or अरोदः *arodah*, 3. अरोदीत् *arodī* or अरोदत् *arodat*, 4. अरुदिव *arudiva*, 9. अरुदन् *arudan*, O. रुद्यां *rudyām*, I. 1. रोदानि *rodāni*, 2. रुदिहि *rudihi*, 3. रोदिन्तु *rodīntu*, 4. रोदाव *rodāva*, 5. रुदितं *ruditam*, 6. रुदितां *ruditām*, 7. रोदाम *rodāma*, 8. रुदित *rudita*, 9. रुदन्तु *rudantu* ॥ Pf. हरोद *huroda*, I A. अरोदीत् *arodī* or अरुदत् *arudāt*, F. रोदिष्यति *rodishyati*, P. F. रोदिता *roditā*, B. रुद्यात् *rudyāt* ॥ Pt. रुदितः *ruditah* ॥ Pass. रुद्यते *rudyate*, Aor. अरोदि *arodī*, Caus. रोदयति *rodayati*, Aor. अरुदत् *arūrudāt*, Des. हरुदिषति *hurudishati*, Int. रोदयते *rorudyate*.

177. जक्ष *jaksh*, to eat, to laugh †.

Seven verbs, जक्ष *jaksh*, जागृ *jāgrī*, to wake, दरिद्रा *darīdrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधी *dīdhī*, to shine, वेवी *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uh* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321 †).

P. 3. जक्षति *jakshiti*, 9. जक्षति *jakshati*, I. अजक्षीत् *ajakshī* or अजक्षत् *ajakshat*,

\* The 3rd pers. plur. present of वच् *vach* 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 *vach*.

† जक्ष *jaksh*, to eat, from चस् *ghas*; जक्ष *jaksh*, to laugh, from हस् *has*.

O. जक्ष्यात् *jakshyāt*, I. 3. अजक्षीत् *ajakshīt* or अजक्षत् *ajakshat*, 9. अजक्षुः *ajakshuh* (§ 321 †) || Pf. अजक्ष *jajaksha*, I A. अजक्षीत् *ajakshīt*, F. अजिष्यति *jakshishyati*.

178. जागृ *jāgri*, to wake.

P. 1. जागर्मि *jāgarmi*, 2. जागर्षि *jāgarshi*, 3. जागर्ति *jāgarti*, 4. जागृवः *jāgrivah*, 5. जागृथः *jāgrithah*, 6. जागृतः *jāgritah*, 7. जागृमः *jāgrimah*, 8. जागृथ *jāgritha*, 9. जाग्रति *jāgrati*, I. 1. अजागरं *ajāgaram*, 2. अजागः *ajāgah*, 3. अजागः *ajāgah*, 4. अजागृव *ajāgriva*, 5. अजागृतं *ajāgritam*, 6. अजागृतां *ajāgritām*, 7. अजागृम *ajāgrima*, 8. अजागृत *ajāgrita*, 9. अजागरुः *ajāgaruh*, O. जागृयात् *jāgriyāt*, I. 1. जागराणि *jāgarāni*, 2. जागृहि *jāgrīhi*, 3. जागृते *jāgarte*, 4. जागराव *jāgarāva*, 5. जागृतं *jāgritam*, 6. जागृतां *jāgritām*, 7. जागराम *jāgarāma*, 8. जागृत *jāgrita*, 9. जागरतु *jāgaratu* || Pf. 3. अजागार *jajāgara* or जागरांचकार *jāgarānchakāra* (Pāṇ. III. 1, 38), 9. अजागरुः *jajāgaruh*, I A. अजागरीत् *ajāgarīt* (see preface, p. xi), F. जागरिष्यति *jāgarishyati*, P. F. जागरिता *jāgaritā*, B. जागरोत् *jāgaryāt* || Pt. जागरितः *jāgaritah* || Pass. जागरोते *jāgaryate*, Aor. अजागारि *ajāgāri*, Caus. जागरयति *jāgarayati*, Des. निजागरिषति *jijāgarishati*. No Intensive.

179. दरिद्रा *daridrā*, to be poor.

In दरिद्रा *daridrā* the final आ *ā* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pāṇ. VI. 4, 114). Before strong terminations beginning with vowels the आ *ā* is lost (Pāṇ. VI. 4, 112).

P. 1. दरिद्रामि *daridrāmi*, 2. दरिद्रासि *daridrāsi*, 3. दरिद्राति *daridrāti*, 4. दरिद्रिवः *daridrivah*, 9. दरिद्रति *daridrati*, I. 3. अदरिद्रात् *adaridrāt*, 6. अदरिद्रतां *adaridritām*, 9. अदरिद्रुः *adaridruh*, O. दरिद्रियात् *daridriyāt*, I. 1. दरिद्राणि *daridrāni*, 2. दरिद्रिहि *daridrihi*, 3. दरिद्रातु *daridrātu*, 4. दरिद्राव *daridrāva*, 5. दरिद्रितं *daridritam*, 6. दरिद्रितां *daridritām*, 7. दरिद्राम *daridrāma*, 8. दरिद्रित *daridrita*, 9. दरिद्रतु *daridratu* || Pf. ददरिद्रौ *dadaridrau* or दरिद्रांचकार *daridrānchakāra* (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौत् *adaridrīt* or अदरिद्रासीत् *adaridrāsīt* (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति *daridrishyati* (Pāṇ. vi. 4, 114, v.), P. F. दरिद्रिता *daridritā* (not दरिद्रात् *daridrāt*).

180. ज्ञास् *śās*, to command.

ज्ञास् *śās* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pāṇ. VI. 4, 34.)

P. 1. ज्ञास्मि *śāsmi*, 2. ज्ञास्सि *śāssi*, 3. ज्ञास्ति *śāsti*, 4. शिष्वः *śishvah*, 9. ज्ञासति *śāsati*, I. 1. अज्ञासं *aśāsam*, 2. अज्ञाः *aśāh* or अज्ञात् *aśāt*, 3. अज्ञात् *aśāt* (§ 132), 4. अशिष्व *aśishva*, 5. अशिष्टं *aśiṣṭam*, 6. अशिष्टां *aśiṣṭām*, 7. अशिष्व *aśishva*, 8. अशिष्ट *aśiṣṭa*, 9. अज्ञासुः *aśāsuh*, O. ज्ञास्यात् *śishyāt*, I. 1. ज्ञासानि *śāsāni*, 2. ज्ञाधि *śādhi* (§ 132), 3. ज्ञास्तु *śāstu*, 4. ज्ञासाव *śāsāva*, 5. शिष्टं *śiṣṭam*, 6. शिष्टां *śiṣṭām*, 7. ज्ञासान *śāsāma*, 8. शिष्ट *śiṣṭa*, 9. ज्ञासतु *śāsatu* || Pf. ज्ञासास *śāsāsa*, II A. अशिषत् *aśishat*, F. ज्ञासिष्यति *śāsishyati*, B. ज्ञास्यात् *śishyāt* || Pt. शिष्टः *śiṣṭah* || Pass. शिष्यते *śishyate*, Caus. ज्ञासयति *śāsayati*, Des. शिष्यासिषति *śiśāsiṣati*, Int. शेषिष्यते *śeśishyate*.

## II. Âtmanepada Verbs.

## 181. चक्ष् चक्ष्, to speak, (चक्षिङ्.)

P. 1. चक्षे चakshe, 2. चक्षे चakshe, 3. चक्षे चashṭe, 4. चक्षहे चakshvahe, 5. चक्षाये चakshâtthe, 6. चक्षते चakshâte, 7. चक्षहे चakshmahe, 8. चक्ष्ते चाक्ष्वे, 9. चक्षते चakshate, I. 3. चक्षह चakashṭa, 9. चक्षत चakashata, O. चक्षीत चakshîta, I. चक्षं चashṭâm ॥ Pf. चक्षे चachakshe.

The other forms are supplied from ख्या khyá or क्शा ksá, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चक्षी चakhyau ॥ II A. चक्ष्यत् or ण् akhyat or -ta, F. ख्यास्यति or ण्ते khyásyati or -te, B. ख्यायात् khyáyât or ख्येयात् khyeyât, or Âtm. ख्यासीह कhyásîshṭa.

## 182. ईक्ष् ईक्ष्, to rule.

The root ईक्ष् ई takes इ i before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77). ईक्ष् ईक्ष् and जम् jam 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 ईक्ष् ईक्ष्.

P. 1. ईक्षे ईkse, 2. ईक्षिषे ईksishē, 3. ईक्षे ईkshṭe, 8. ईक्षिष्वे ईksidhve, I. 3. ऐक्षे ईkshṭa, 8. ऐक्षिष्वं ईksidhvam, O. ईक्षीत ईksîta, I. 1. ईक्षी ईksai, 2. ईक्षिष्व ईksishva, 3. ईक्षं ईkshâm, 8. ईक्षिष्वं ईksidhvam ॥ Pf. ईक्षां चक्षे ईksâmchakre, I A. ऐक्षिह ईksishṭa.

## 183. आस् अस्, to sit.

P. आस्ते अste, I. आस्त अsta, O. आसीत अsîta, I. आस्तां अstâm ॥ Pf. आसां चक्षे असमचक्रे असâmchakre (part. आसीनः असnah, Pân. VII. 2, 83), I A. आसिह असishṭa, F. आसिष्यते असishyate.

## 184. सू सू, to bear, (सूङ्.)

P. सूते सूte, I. असूत असूta, O. सुवीत सुvîta, I. 1. सुवे सुvai (Pân. VII. 3, 88), 2. सूष सूshva, 3. सूतां सूtâm, 4. सुवावहे सुvâvahi, 5. सुवापां सुvâthâm, 6. सुवातां सुvâtâm, 7. सुवामहे सुvâmahai, 8. सूष्वं सूdhvam, 9. सुवतां सुvatâm ॥ Pf. सुषुवे सुshuve, I A. असविह असavishṭa or असोह असoshṭa (§ 337, I. 1), F. सविष्यते savishyate or सोष्यते soshyate, B. सविषीह savishîshṭa or सोषीह soshîshṭa ॥ Pt. सूनः सूnah (Pân. VIII. 2, 45) ॥ Pass. सूयते सूyate, Aor. असवि असâvi, Caus. सावयति sâvayati, Aor. असूववत् असûshavat, Des. सुसूवते सुsûshate (Pân. VIII. 3, 61), Int. सोसूयते soshûyate.

## 185. शी श्, to lie down, to sleep, (शीङ्.)

The verb शी श् takes गुण in the special tenses (Pân. VII. 4, 21), and inserts र् r in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. श्ये शye, 2. श्ये शeshe, 3. श्ये शete, 4. श्ये शevahe, 5. श्याये शyâthe, 6. श्याते शyâte, 7. श्ये शemahe, 8. श्ये शedhve, 9. श्ये शerate (Pân. VII. 1, 6), I. 1. अशयि असayi, 2. अशेयाः अsethâh, 3. अशेत अseta, 4. अशेवहि अsevahi, 5. अशयापां असयâthâm, 6. अशयातां असयâtâm, 7. अशेमहि अsemahi, 8. अशेध्वं अsedhvam, 9. अशेरत अserata, O. श्यीत शyîta, I. 1. श्ये शyai, 2. श्ये शeshva, 3. श्येतां



*śetām*, 4. शयावहै *śayāvahai*, 5. शयायां *śayāthām*, 6. शयातां *śayātām*, 7. शयामहै *śayāmahai*, 8. शेध्वं *śedhvam*, 9. शेरतां *śeratām* ॥ Pf. शिश्ये *śiśye*, I A. अशयिह *aśayishṭa*, F. शयिष्यते *śayishyate*, B. शयीत *śayīta* ॥ Pt. शयितः *śayitah* ॥ Pass. शय्यते *śayyate* (Pāṇ. VII. 4, 22), Aor. अशायि *aśāyi*, Caus. शाययति *śāyayati*, Des. शिशयिष्यते *śiśayishate*, Int. शशय्यते *śāsayyate*, शेषेति *śeṣeti*.

186. इ i, to go, (इङ्.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते *adhīte*, I. 3. अध्येत *adhyaita*, 6. अध्येयातां *adhyaiyātām* (Sār. II. 5, 8), 9. अध्येयत *adhyaiyata*, O. अधीयीत *adhīyīta*, I. 1. अध्येयै *adhyayai*, 2. अधीष्व *adhīshva*, 3. अधीतां *adhītām*, 4. अध्ययावहै *adhyayāvahai*, 5. अधीयायां *adhīyāthām*, 6. अधीयातां *adhīyātām*, 7. अध्ययामहै *adhyayāmahai*, 8. अधीध्वं *adhīdhvam*, 9. अधीयतां *adhīyatām* ॥ Pf. अधिजगे *adhijage* (Pāṇ. II. 4, 49), I A. 3. अध्यैह *adhyaiṣṭa*, 6. अध्येयातां *adhyaiṣātām*, 9. अध्येयत *adhaiṣhata*, or 3. अध्यगीह *adhyagīṣṭa* (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां *adhyagīyātām*, 9. अध्यगीयत *adhyagīyata*, F. अध्येयते *adhyeshyate*, Cond. अध्येयत *adhyaiṣhyata* or अध्यगीयत *adhyagīṣhyata*, P. F. अध्येता *adhyetā*, B. अध्येवीह *adhyeshīṣṭa* ॥ Pt. अधीतः *adhītah* ॥ Pass. अधीयते *adhīyate*, Aor. अध्यागयि *adhyagāyi*, Caus. अध्यापयति *adhyāpayati*, Aor. अध्यापिपत् *adhyāpipat* or अध्याजीगपत् *adhyajīgapat*, Des. अधीषिषति *adhīṣishati* or अधिजिगांसते *adhijigāmsate*.

### III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेषि *dveshmi*, 2. द्वेषि *dvekshi*, 3. द्वेषि *dveshṣi*, 4. द्विष्वः *dvishvah*, 9. द्विषन्ति *dvishanti*, I. 1. अद्वेषं *advesham*, 2. अद्वेष्ट *adveṣṭ*, 3. अद्वेष्ट *adveṣṭ*, 4. अद्विष्व *advishva*, 9. अद्विषन् *advishan* or अद्विषुः *advishuh* (§ 321†), O. द्विष्यात् *dvishyāt*, I. 1. द्वेषानि *dveshāni*, 2. द्विष्टु *dviṣṭhi*, 3. द्वेषु *dveshṣu*, 4. द्वेषाव *dveshāva*, 5. द्विष्टं *dvishṣam*, 6. द्विष्टां *dvishṣtām*, 7. द्वेषाम *dveshāma*, 8. द्विष्ट *dvishṣṭa*, 9. द्विषन्तु *dvishantu* ॥ Pf. दिद्वेष *didvesha*, I A. अद्विषत् *advikshat*, F. द्वेष्यति *dvekshyati*, P. F. द्वेषा *dveshṣā*, B. द्विष्यात् *dvishyāt*, Âtm. द्विषीह *dvikshīṣṭa* ॥ Pt. द्विष्टः *dvishṣṭah* ॥ Pass. द्विष्यते *dvishyate*, Aor. अद्वेषि *adveshi*, Caus. द्वेषयति *dveshayati*, Aor. अदिद्विषत् *adidvishat*, Des. दिद्विषति *didvikshati*, Int. देद्विष्यते *dedvishyate*, देद्वेषि *dedveshṣi*.

188. दुह् *duh*, to milk.

P. 1. दोषि *dohmi*, 2. धोषि *dhokshi*, 3. दोग्धि *dogdhi*, 4. दुह्वः *duhvah*, 5. दुग्धः *dugdhaḥ*, 6. दुग्धः *dugdhaḥ*, 7. दुग्धः *duhmaḥ*, 8. दुग्ध *dugdha*, 9. दुहन्ति *duhanti*, I. 1. अदोहं *adoham*, 2. अधोक् *adhok*, 3. अधोक् *adhok*, 4. अदुह *aduhva*, O. दुसात् *duhyāt*, I. 1. दोहानि *dohāni*, 2. दुग्धि *dugdhi*, 3. दोग्धु *dogdhu*, 4. दोहाव *dohāva*, 5. दुग्धं *dugdham*, 6. दुग्धां *dugdham*, 7. दोहाम *dohāma*, 8. दुग्ध *dugdha*, 9. दुहन्तु *duhantu* ॥ Pf. दुदोह *dudoha*, I A. अधुषत् *adhukshat* &c. (see § 362), F. धोष्यति *dhokshyati*.

189. स्तु *stu*, to praise, (ङुञ्.)

P. 1. स्तौमि *staumi* or स्तवीमि *stavîmi* (see No. 170), 2. स्तौषि *staushi* or स्तवीषि *stavîshi*, 3. स्तौति *stauti* or स्तवीति *stavîti*, 4. स्तुवः *stuvah* or स्तुवीवः *stuvîvah*, 9. स्तुवन्ति *stuvanti*, I. 1. अस्तवम् *astavam*, 2. अस्तौः *astauh* or अस्तवीः *astavîh*, 3. अस्तौत् *astaut* or अस्तवीत् *astavît*, 4. अस्तुव *astuva* or अस्तुवीव *astuvîva*, 9. अस्तुवन् *astuvan*, O. स्तुवात् *stuyât*, Âtm. स्तुवीत् *stuvîta*, I. 1. स्तवानि *stavâni*, 2. स्तुहि *stuhi* or स्तुवीहि *stuvîhi*, 9. स्तौतु *stautu* or स्तवीतु *stavîtu* || Pf. 3. तुष्टाव *tushṭāva*, 2. तुष्टोथ *tushṭoṭha*, 6. तुष्टुवतुः *tushṭuvatuh*, 9. तुष्टुवुः *tushṭuvuh*, I A. अस्तावीत् *astāvît* (§ 338, 3), Âtm. अस्तोष्ट *astoshṭa*, F. स्तोषति *stoshyati*, P. F. स्तोता *stotâ*, B. स्तूयात् *stūyât*, Âtm. स्तोवीष्ट *stoshṭishṭa* || Pt. स्तुतः *stutah* || Pass. स्तूयते *stūyate*, Aor. अस्तावि *astâvi*, Caus. स्तावयति *stāvayati*, Aor. अतुष्टवत् *atusṭavat*, Des. तुष्टुषति *tushṭushati*, Int. तोष्टुयते *toshṭūyate*, तोष्टोति *toshṭoti*.

190. ब्रू *brū*, to speak, (ब्रूञ्.)

This verb takes ईँ before weak terminations beginning with consonants in the special tenses (Pāṇ. VII. 3, 93). The perfect ब्राह् *āha* may be substituted for five of the persons of the present (Pāṇ. III. 4, 84). It is defective in the general tenses, where वच् *vach* (No. 175) is used instead.

P. 1. ब्रवीमि *bravîmi*, 2. ब्रवीषि *bravîshi* or ब्रात्य *âttha*, 3. ब्रवीति *bravîti* or ब्राह् *āha*, 4. ब्रूवः *brūvah*, 5. ब्रूवः *brūthah* or ब्राह्पुः *āhathuh*, 6. ब्रूतः *brūtah* or ब्राहतुः *āhatuh*, 7. ब्रूमः *brūmah*, 8. ब्रूव *brūtha*, 9. ब्रुवन्ति *bruvanti* or ब्राहुः *āhuh*, I. 1. अब्रवम् *abravam*, 2. अब्रवीः *abravîh*, 3. अब्रवीत् *abravît*, 4. अब्रूव *abrūva*, 5. अब्रूतम् *abrūtam*, 6. अब्रूताम् *abrūtām*, 7. अब्रूम *abrūma*, 8. अब्रूता *abrūta*, 9. अब्रुवन् *abruvan*, O. ब्रूवात् *brūyât*, I. 1. ब्रवाणि *bravâni*, 2. ब्रूहि *brūhi*, 3. ब्रवीतु *bravîtu*, 4. ब्रवाव *bravāva*, 5. ब्रूतम् *brūtam*, 6. ब्रूताम् *brūtām*, 7. ब्रवाम *bravāma*, 8. ब्रूत *brūta*, 9. ब्रुवन्तु *bruvantu*.

191. ऋणु *ṛṇu*, to cover, (ऋणुञ्.)

This verb may take वृद्धि instead of गुण before weak terminations beginning with consonants (Pāṇ. 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 (Pāṇ. VI. 1, 8). In the general tenses the final ष, before intermediate इ, may or may not take गुण (Pāṇ. I. 2, 3).

P. 3. ऋणोति *ṛṇauti* or ऋणोति *ṛṇoti*, 9. ऋणुवति *ṛṇuvati*, I. ऋणोत् *ṛṇot*, O. ऋणुयात् *ṛṇuyât*, I. ऋणोतु *ṛṇautu* or ऋणोतु *ṛṇotu* || Pf. 1. ऋणुनाव *ṛṇunāva*, 2. ऋणुनविष *ṛṇunavitha* or ऋणुनुविष *ṛṇunuvitha*, 3. ऋणुनाव *ṛṇunāva*, 4. ऋणुनुविष *ṛṇunuviva*, 5. ऋणुनुवपुः *ṛṇunuvathuh*, 6. ऋणुनुवतुः *ṛṇunuvatuh*, 7. ऋणुनुविष *ṛṇunuvima*, 8. ऋणुनुव *ṛṇunuva*, 9. ऋणुनुवुः *ṛṇunuvuh*, I A. ऋणोवीत् *ṛṇavît* or ऋणोवीत् *ṛṇvît* or ऋणोवीत् *ṛṇāvît* (Pāṇ. VII. 2, 6), F. ऋणुविषति *ṛṇavishyati* or ऋणुविषति *ṛṇuvishyati*, B. ऋणुयात् *ṛṇūyât* || Pass. ऋणुयते *ṛṇūyate*, Caus. ऋणुवयति *ṛṇūvayati*, Aor. ऋणुनवत् *ṛṇūnavat*, Des. ऋणुनूषति *ṛṇunūshati* or ऋणुनविषति *ṛṇunavishati* or ऋणुनुविषति *ṛṇunuvishati*, Int. ऋणुनूयते *ṛṇonūyate*, ऋणुनोति *ṛṇonauti*.

*Hu Class (Juhotyādi, III Class).*

## I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice.

P. जुहोति *juhoti*, I. अनुहोत् *ajuhot*, O. जुहुयात् *juhuyāt*, I. जुहोतु *juhotu* ॥  
 Pf. जुहाव *juhāva* or जुहवांचकार *juhavānchakāra* (§ 326), I A. अहौषीत् *ahaushīt*,  
 F. होषति *hoshyati*, P. F. होता *hotā*, B. हुयात् *hūyāt* ॥ Pt. हुतः *hutaḥ* ॥ Pass. हूयते  
*hūyate*, Caus. हावयति *hāvayati*, Aor. अनूहवत् *ajūhavat*, Des. जुहूषति *juhūshati*,  
 Int. जोहूयते *johūyate*, जोहोति *johoti*.

193. भी *bhī*, to fear, (भिभी.)

This verb may shorten the final ई before strong terminations beginning with consonants in  
 the special tenses. (Pāṇ. VI. 4, 115.)

P. 3. बिभेति *bibheti*, 6. बिभीतः or बिभितः *bibhītaḥ*, 9. बिभ्यति *bibhyati*, I. 3. अबिभेत्  
*abibhet*, 6. अबिभीतं or अबिभितं *abibhītam*, 9. अबिभयुः *abibhayuḥ*, O. बिभीयात् or  
 बिभियात् *bibhīyāt*, I. बिभेत् *bibhetu* ॥ Pf. बिभाय *bibhāya* or बिभयांचकार *bibha-*  
*yānchakāra* (§ 326), I A. अभैषीत् *abhaiśhīt*, F. भेषति *bheshyati*, P. F. भेता *bhetā*,  
 B. भीयात् *bhīyāt* ॥ Pt. भीतः *bhītaḥ* ॥ Pass. भीयते *bhīyate*, Aor. अभवि *abhāvi*,  
 Caus. भाययति *bhāyayati* or भापयते *bhāpayate* or भीषयते *bhīshayate* (see § 463,  
 II. 18), Des. बिभीषति *bibhīshati*, Int. बेभीयते *bebhīyate*, बेभेति *bebheti*.

194. ह्री *hrī*, to be ashamed.

P. 3. जिह्रेति *jihreti*, 6. जिह्रीतः *jihrītaḥ*, 9. जिह्रियति *jihriyati* (§ 110), I. अजिह्रेत्  
*ajihret*, O. जिह्रीयात् *jihriyāt*, I. जिह्रेत् *jihretu* ॥ Pf. 3. जिह्राय *jihrāya*, 6. जिह्रियुः  
*jihriyatuḥ*, 9. जिह्रियुः *jihriyuḥ* or जिह्रयांचकार *jihrayānchakāra*, I A. अह्रैषीत् *ahrai-*  
*shīt*, F. ह्रेषति *hreshyati*, P. F. ह्रेता *hretā*, B. ह्रीयात् *hrīyāt* ॥ Pt. ह्रीणः *hrīṇaḥ* or  
 ह्रीतः *hrītaḥ* (Pāṇ. VIII. 2, 56) ॥ Pass. ह्रीयते *hrīyate*, Caus. ह्रेषयति *hrepayati*,  
 Aor. अजिह्रिपत् *ajihripat*, Des. जिह्रीषति *jihrīshati*, Int. जेह्रीयते *jehriyate*.

195. पृ *pṛi*, to fill, to guard.

This verb, and others in which final च् *ṛ* is preceded by a labial, changes the vowel into  
 उर् *ur*, unless where the vowel requires Guṇa or Vṛiddhi. (Pāṇ. VII. 1, 102.)

P. 1. पिपर्मि *piparmi*, 2. पिपर्शि *piparshi*, 3. पिपर्ति *piparti*, 4. पिपूर्वः *pipūrvah*,  
 5. पिपूर्थः *pipūrthah*, 6. पिपूर्तः *pipūrtah*, 7. पिपूर्णः *pipūrmaḥ*, 8. पिपूर्थः *pipūrtha*,  
 9. पिपुरति *pipurati*, I. 1. अपिपरं *apiparam*, 2. अपिपः *apipah* (or अपिपरः *apiparah*,  
 Sār.), 3. अपिपः *apipah* (or अपिपरत् *apiparat*), 4. अपिपूर्वः *apipūrva*, 5. अपिपूर्तः *api-*  
*pūrtam*, 6. अपिपूर्तः *apipūrtam*, 7. अपिपूर्णः *apipūrma*, 8. अपिपूर्तः *apipūrta*, 9. अपिपरुः  
*apiparuḥ*, O. पिपूर्यात् *pipūryāt*, I. 1. पिपराणि *piparāṇi*, 2. पिपूर्हि *pipūrhi*, 3. पिपतु  
*pipartu*, 4. पिपराव *piparāva*, 5. पिपूर्तः *pipūrtam*, 6. पिपूर्तः *pipūrtam*, 7. पिपराण *pipa-*  
*rāma*, 8. पिपूर्तः *pipūrta*, 9. पिपुरत् *pipuratu* ॥ Pf. 1. पपार *papāra*, 2. पपरिच *paparītha*,  
 3. पपार *papāra*, 4. पपरिव *papariva*, 5. पपरुः *paparathuḥ* or पप्रुः *paprathuḥ*,  
 6. पपरतुः *paparatuḥ* or पप्रतुः *papratuḥ*, 7. पपरिण *paparīma*, 8. पपर *papara*,

9. पपरुः *paparuh* or पपुः *papruh* (Pân. VII. 4, 11, 12), I A. अपारीत् *apârît*, F. परिष्यति *parîshyati*, P. F. परिता or परीता *parîtâ*, B. पूर्यात् *pûryât* || Pt. पूर्योः *pûryah* or पूरितः *pûritah* (Pân. VII. 2, 27), Ger. पूर्यात् *pûrvâ*, °पूर्ये *-pûrya* || Pass. पूर्यते *pûryate*, Caus. पारयति *pârayati*, Aor. अपीपरत् *apîparat*, Des. पुपूर्यति *pu-pûrshati* or पिपरिवति *piparîshati*, Int. पोपूर्यते *popûryate*, पापति *pâparti*.

Several optional forms are derived from another root पृ *pri*, with short चृ *ri*. Thus, P. 3. पिपति *pipati*, 6. पिपृतः *pipritah*, 9. पिप्रति *piprati*, I. 3. अपिपः *apipah*, 6. अपिपृतां *apipritâm*, 9. अपिपरुः *apiparuh*, O. पिपृयात् *pipriyât* || I A. अपापीत् *apârshît*, B. प्रियात् *priyât* || Pass. प्रियते *priyate* (§ 390), Int. पेप्रीयते *peprtyate* (§ 481).

196. हा *há*, to leave, (ओहाक्.)

Reduplicated verbs ending in आ *d* (except the शु *ghu* verbs, see § 392\*) substitute ई *f* for आ *d* before strong terminations beginning with consonants (Pân. VI. 4, 113). The verb हा *há*, however, may also substitute इ *i* (Pân. VI. 4, 116).

P. 1. जहामि *jahâmi*, 2. जहासि *jahâsi*, 3. जहाति *jahâti*, 4. जहीवः *jahîvah*, 5. जहीवः *jahîthah*, 6. जहीतः *jahîtah*, 7. जहीमः *jahîmah*, 8. जहीत *jahîta*, 9. जहति *jahati*, I. 1. अजहां *ajahâm*, 2. अजहाः *ajahâh*, 3. अजहात् *ajahât*, 4. अजहीव *ajahîva*, 9. अजहुः *ajahuh*, O. जहात् *jahyât* (Pân. VI. 4, 118), I. 1. जहानि *jahâni*, 2. जहीहि *jahîhi* or जहाहि *jahâhi* (Pân. VI. 4, 117), 3. जहातु *jahâtu*, 4. जहाव *jahâva*, 5. जहीतं *jahîtam*, 6. जहीतां *jahîtâm*, 7. जहाम *jahâma*, 8. जहीत *jahîta*, 9. जहतु *jahatu* || Pf. 1. जहौ *jahau*, 2. जहिय *jahitha* or जहाष *jahâtha*, 3. जहौ *jahau*, 4. जहिव *jahiva*, 5. जहयुः *jahathuh*, 6. जहतुः *jahatuh*, 7. जहिम *jahima*, 8. जह *jaha*, 9. जहुः *jahuh*, I A. अहासीत् *ahâsît*, F. हास्यति *hâsyati*, P. F. हाता *hâtâ*, B. हेयात् *heyât* || Pt. हीनः *hînah*, Ger. हिन्वा *hivâ* (Pân. VII. 4, 43), °हाय *-hâya* || Pass. होयते *hîyate*, Caus. हापयति *hâpayati*, Aor. अजीहपत् *ajîhapat*, Des. जिहासति *jihâsati*, Int. जेहीयते *jehîyate*.

197. च्चृ *ri*, to go.

P. 3. इयति *iyarti*, 6. इयृतः *iyritah*, 9. इयति *iyrati*, I. 3. ऐयः *aiyah* (or ऐयरत् *aiyara*), 6. ऐयृतां *aiyritâm*, 9. ऐयरुः *aiyaruh*, O. इयृयात् *iyriyât*, I. 1. इयराणि *iyarâni*, 2. इयृहि *iyrihi*, 3. इयर्तु *iyartu*, 4. इयराव *iyarâva*, 5. इयृतं *iyritam*, 6. इयृतां *iyritâm*, 7. इयराम *iyarâma*, 8. इयृत *iyrita*, 9. इयर्तु *iyratu* || Pf. 1. आर *âra*, 2. आरिष *âritha*, I A. आरत् *ârat*, F. अरिष्यति *arishyati*, P. F. अर्ता *artâ*, B. अर्यात् *aryât*.

## II. Âtmanepada Verbs.

198. मा *mâ*, to measure, (माह्.)

P. 1. मित्ते *mime*, 2. मित्तिचे *mimîshe*, 3. मित्तिते *mimîtte*, 4. मित्तिवहे *mimîvâhe*, 5. मित्ताचे *mimâtthe*, 6. मित्ताते *mimâte*, 7. मित्तिमहे *mimîmâhe*, 8. मित्तिध्वे *mimîdhve*, 9. मित्ताते *mimate*, I. 1. अमिति *amimi*, 2. अमितीचाः *amimîthâh*, 3. अमितीत *amimîtta*, 4. अमितीवहि *amimîtvahi*, 5. अमित्तायां *amimâthâm*, 6. अमित्तातां *amimâtâm*, 7. अमितीमहि *amimîmahî*, 8. अमितीध्वं *amimîdhvam*, 9. अमित्त *amimata*, O. मित्ति *mimîtta*, I. 1. मित्ते *mimai*, 2. मित्तिष्व *mimîshva*, 3. मित्तितां *mimîttâm*, 4. मित्तावहे *mimâvâhai*,

5. मिमायां *mimāthām*, 6. मिमातां *mimātām*, 7. मिमामहै *mimāmahai*, 8. मिमीध्वं *mimīdhvam*, 9. मिमतां *mimatām* || Pf. 1. मने *mame*, 2. मनिषे *mamishe*, 3. मने *mame*, 4. मनिवहे *mamivahe*, 5. ममाथे *mamāthe*, 6. ममाते *mamāte*, 7. ममिहहे *mamimahahe*, 8. ममिध्वे *mamidhve*, 9. ममिरे *mamire*, I A. 1. अमासि *amāsi*, 2. अमास्याः *amāsthāh*, 3. अमास्त *amāsta*, 4. अमास्तहि *amāsvahi*, 5. अमासायां *amāsāthām*, 6. अमासातां *amāsātām*, 7. अमास्तहि *amāsmahi*, 8. अमांध्यं *amādhwam*, 9. अमासत *amāsata*, F. मास्यते *māsyate*, P. F. माता *mātā*, B. मासीह *māsihṣṭa* || Pt. मितः *mītaḥ*, Ger. मित्वा *mītvā*, ामाय -*māya* (not मीय *mīya*, Pāṇ. VI. 4, 69) || Pass. मीयते *mīyate*, Aor. अमायि *amāyi*, Caus. मापयति *māpayati*, Des. मित्सते *mītsate*, Int. मेमीयते *mēmīyate*.

### III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृञ्.)

P. 1. बिभर्मि *bibharmi*, 2. बिभर्षि *bibharshi*, 3. बिभर्ति *bibharti*, 4. बिभृवः *bibhriṣvaḥ*, 5. बिभृथः *bibhriṥthāḥ*, 6. बिभृतः *bibhriṥtāḥ*, 7. बिभृमः *bibhriṥmah*, 8. बिभृथ *bibhriṥtha*, 9. बिभ्रति *bibhṛati*, Âtm. 1. बिभ्रे *bibhre*, 2. बिभृषे *bibhriṣhe*, 3. बिभृते *bibhriṥte*, I. 3. अबिभः *abibhaḥ*, 6. अबिभृतां *abibhriṥtām*, 9. अबिभरुः *abibharuḥ*, Âtm. 3. अबिभृता *abibhriṥta*, 6. अबिभ्रते *abibhriṥte*, 9. अबिभ्रते *abibhriṥte*, O. बिभृयात् *bibhriṥyāt*, Âtm. बिभ्रति *bibhriṥta*, I. 1. बिभरणि *bibharāṇi*, 2. बिभृहि *bibhriṥhi*, 3. बिभर्तु *bibhartu* || Pf. 1. बभार *babhāra*, 2. बभर्षे *babhartha*, 3. बभार *babhāra*, 4. बिभृव *bibhriṥva* (§ 334; Pāṇ. VII. 2, 13) or बिभरांश्चकार *bibharāṁśchakāra*, I A. अभाषीत् *abhāṣīṥt*, Âtm. अभृत *abhriṥta*, F. भरिष्यति *bharishyati*, P. F. भर्ता *bhartā*, B. ध्रियात् *bhriṥyāt*, Âtm. भृषीह *bhriṥhiṥṣṭa* || Pt. भृतः *bhriṥtāḥ* || Pass. ध्रियते *bhriṥyate*, Caus. भारयति *bhārayati*, Des. बुभूर्षति *bubhūrṣati* or बिभरिषति *bibharishati* (Pāṇ. VII. 2, 49), Int. बेधीयते *bebhriṥyate*, बर्भर्ति *barbharti*.

200. दा *dā*, to give, (डुदाञ्.)

The डु *ghu* verbs (§ 392\*) drop आ *ā* before strong terminations, where other reduplicated verbs (see No. 196) change आ *ā* to ई *ī*. (Pāṇ. VI. 4, 112, 113.)

P. 1. ददामि *dadāmi*, 2. ददासि *dadāsi*, 3. ददाति *dadāti*, 4. दद्वः *dadvaḥ*, 5. दत्थः *datthaḥ*, 6. दत्तः *dattaḥ*, 7. दत्तः *dadmaḥ*, 8. दत्थ *dattha*, 9. ददति *dadati*, Âtm. 1. ददे *dade*, 2. दत्से *datse*, 3. दत्ते *datte*, 4. दद्वहे *dadvahe*, 5. ददाथे *dadāthe*, 6. ददाते *dadāte*, 7. दद्वहे *dadmahe*, 8. दद्वे *daddhve*, 9. ददते *dadate*, I. 1. अददां *adadām*, 2. अददाः *adadāḥ*, 3. अददात् *adadāt*, 4. अदद्व *adadva*, 5. अदद्वं *adattam*, 6. अददां *adattām*, 7. अदद्व *adadma*, 8. अदद्व *adatta*, 9. अदद्वुः *adadvaḥ*, Âtm. 1. अददि *adadi*, 2. अदाथाः *adathāḥ*, 3. अदद्व *adatta*, 4. अदद्वहि *adadvahi*, 5. अददायां *adadāthām*, 6. अददातां *adadātām*, 7. अदद्वहि *adadmahi*, 8. अदद्वं *adaddhwam*, 9. अददत्त *adadata*, O. दद्यात् *dadyāt*, Âtm. ददीत् *dadīta*, I. 1. ददानि *dadāni*, 2. देहि *dehi* (Pāṇ. VI. 4, 119), 3. दद्वु *dattu*, 4. ददाव *dadāva*, 5. दद्वं *dattam*, 6. ददां *dattām*, 7. ददाम *dadāma*, 8. दद्व *datta*, 9. ददत्तु *dadatu*, Âtm. 1. ददै *dadai*, 2. दत्स *datsva*, 3. ददां *dattām*, 4. ददावहै *dadāvahai*, 5. ददायां *dadāthām*, 6. ददातां *dadātām*, 7. ददामहै *dadāmahai*, 8. दद्वं

*daddhvam*, 9. ददातां *dadatām* || Pf. 1. ददौ *dadau*, 2. ददिव *daditha* or ददाष *dadātha*, 3. ददौ *dadau*, 4. ददिव *dadiva*, 5. ददधुः *dadathuh*, 6. ददतुः *dadatuh*, 7. ददिम *dadima*, 8. दद *dada*, 9. ददुः *daduh*, Âtm. 1. ददे *dade*, 2. ददिषे *dadishe*, 3. ददे *dade*, 4. ददिवहे *dadivahe*, 5. ददाषे *dadāthe*, 6. ददाते *dadāte*, 7. ददिमहे *dadimahe*, 8. ददिध्वे *dadidhve*, 9. ददिरे *dadire*, II A. 1. अदां *adām*, 9. अदुः *aduh*, Âtm. अदिषि *adishi* (see p. 184), F. दास्यति, °ते, *dāsyati*, -te, P. F. दाता *dātā*, B. देयात् *deyāt*, Âtm. दासीह *dāsishṭa* || Pt. दत्तः *dattah* (§ 436), Ger. दत्त्वा *dattvā*, °दाय -*dāya* || Pass. दीयते *dīyate*, Aor. अदायि *adāyi*, Caus. दापयति *dāpayati*, Aor. अदीपयत् *adīpat*, Des. दित्सति *ditsati*, Int. देदीयते *dediyate*, दादाति *dādāti*.

201. धा *dhā*, to place, (डुधाञ्.)

This verb is conjugated like दा *dā*. It should be remembered, however, that the aspiration of the final ध् *dh*, if lost, must be thrown forward on the initial द् *d*; hence 2nd pers. dual Pres. धत्थः *dhatthah* &c. (§ 118, note). The Pt. is हितः *hitah*, Ger. हित्वा *hitvā*, °धाय -*dhāya*.

202. निञ् *nij*, to cleanse, (गिञिर्.)

The verbs निञ् *nij*, विञ् *vij*, to separate, and विष् *viṣh*, 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. 1. नेनेञ्मि *nenejmi*, 2. नेनेषि *nenekshi*, 3. नेनेकि *nenekti*, 9. नेनिजति *nenijati*, I. 1. अनेनिजं *aneniJam*, 2. अनेनेक् *anenek*, 3. अनेनेक् *anenek*, 7. अनेनिज्म *aneniJma*, 9. अनेनिजुः *anenijuh*, O. नेनिज्यात् *nenijyāt*, I. 1. नेनिजानि *nenijāni*, 2. नेनिगिष *nenigdhi*, 3. नेनेक्कु *nenektu* || Pf. निनेज *nineja*, I A. अनैषीत् *anaikshīt* or II A. अनिजत् *anijat*, F. नेष्यति *nekshyati*, P. F. नेक्त *nektā*, B. निज्यात् *nijyāt*, Âtm. निक्षीह *nikshishṭa* || Caus. नेजयति *nejayati*, Aor. अनोनिजत् *anōnijat*, Des. निनिषति *ninikshati*, Int. नेनिज्यते *nenijyate*, नेनेकि *nenekti*.

*Rudh Class (Rudhādi, VII Class).*

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुधद्मि *rumaddhi*, I. अरुधत् *arumat*, O. रुध्यात् *rundhyāt*, I. रुधुः *rumaddhu* || Pf. 1. रुरोध *rurodha*, 2. रुरोधिष *rurodhiha*, 3. रुरोध *rurodha*, 7. रुरुधिम *rurudhima*, 9. रुरुधुः *rurudhuh*, I A. अरुत्सीत् *arautsīt* or II A. अरुधत् *arudhat*, Âtm. अरुध् *aruddha*, F. रोष्यति *rotsyati*, P. F. रोद्ध *roddhā*, B. रुध्यात् *rudhyāt*, Âtm. रुत्सीह *rutsishṭa* || Pt. रुद्धः *ruddhah*, Ger. रुद्ध्वा *ruddhvā*, °रुध् -*rudhya* || Pass. रुधते *rudhyate*, Aor. अरोधि *arodhi*, Caus. रोषयति *rodhayati*, Des. रुरुत्सति *rurutsati*, Int. रोरुधते *rorudhyate*, रोरोद्धि *roroddhi*.

## II. Parasmaipada Verbs.

204. शिष् *śiṣh*, to distinguish, (शिष्व्.)

P. 1. शिनश्मि *śinashmi*, 2. शिनश्मि *śinakshi*, 3. शिनश्मि *śinakti*, 4. शिष्वः *śimshvah*, 5. शिष्वः *śimshṭhah*, 6. शिष्वः *śimshṭah*, 7. शिष्वः *śimshmah*, 8. शिष्वः *śimshṭa*, 9. शिष्वन्ति *śimshanti*, I. 1. अशिनश्मि *asīnasham*, 2. अशिनश्मि *asīnaṣ*, 3. अशिनश्मि *asīnaṣ*, 4. अशिष्वः *asimshva*, 5. अशिष्वः *asimshṭam*, 6. अशिष्वः *asimshṭām*, 7. अशिष्वः *asimshma*, 8. अशिष्वः *asimshṭa*, 9. अशिष्वन् *asimshan*, O. शिष्यात् *śimshyāt*, I. 1. शिनश्मि *śinashāni*, 2. शिष्वि *śiṣṭhi* (or शिष्वि *śiṣṭhi*), 3. शिनश्मि *śinashṭu* || Pf. शिष्वे *śiśeṣha*, II A. अशिष्वत् *aśiṣhat*, F. शिष्यति *śeśhyati*, P. F. शिष्वः *śeśhā*, B. शिष्यात् *śiṣhyāt* || Pt. शिष्वः *śiṣṭah* || Pass. शिष्यते *śiśhyate*, Caus. शिष्यति *śeśhayati*, Des. शिष्वति *śiśikshati*, Int. शिष्यते *śeśiśhyate*, शिष्वे *śeśeṣṭi*.

205. हिंस् *hims*, to strike, (हिंसि.)

P. हिनस्ति *hinasti*, I. 1. अहिनसं *ahinasam*, 2. अहिनः *ahinaḥ* or अहिनत् *ahinat*, 3. अहिनत् *ahinat* (§ 132), 4. अहिंस *ahimsva*, 5. अहिंसं *ahimstam*, 6. अहिंसां *ahimstām*, 7. अहिंसा *ahimsma*, 8. अहिंसा *ahimsta*, 9. अहिंसन् *ahimsan*, O. हिंस्यात् *himśyāt*, I. 1. हिनसां *hinasāni*, 2. हिंसि *hindhi*, 3. हिनस्तु *hinastu* || Pf. जिहिंस *jihimsa*, I A. अहिंसीत् *ahimstī*, F. हिंसिष्यति *himsiśhyati*, P. F. हिंसिता *himsitā*, B. हिंस्यात् *himśyāt* || Pt. हिंसितः *himsitah* || Pass. हिंस्यते *himsyate*, Caus. हिंसयति *himsayati*, Aor. अजिहिंसत् *ajihimsat*, Des. जिहिंसिष्यति *jihimsiśhati*, Int. जेहिंस्यते *jehimsyate*, जेहिंसि *jehimsti*.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति *bhanakti*, I. अभनक् *abhanak*, O. भञ्ज्यात् *bhañjyāt*, I. भनक्तु *bhanaktu* || Pf. बभञ्ज *babhañja*, I A. अभञ्जीत् *abhāñkṣī*, F. भञ्जति *bhañkshyati*, P. F. भञ्ज *bhañktā*, B. भञ्ज्यात् *bhañjyāt* || Pt. भञ्जः *bhañjah* || Pass. भञ्जते *bhañjate*, Aor. अभञ्जि *abhañji* or अभञ्जि *abhāñji* (§ 407), Caus. भञ्जयति *bhañjayati*, Des. विभञ्जति *bibhañkshati*, Int. बभञ्जते *bambhañjate*, बभञ्जि *bambhañkti*.

207. अञ्ज् *añj*, to anoint, (अञ्ज्.)

P. अनाक्ति *anakti*, I. आनाक् *ānak*, O. अञ्ज्यात् *añjyāt*, I. अनाक्तु *anaktu* || Pf. आनाञ्ज *ānañja*, I A. आञ्जीत् *āñjī*, F. अञ्जति *añjishyati* or अञ्जति *añkshyati*, B. अञ्ज्यात् *añjyāt* || Pt. अञ्जः *añjah*, Ger. अञ्जित्वा *añjītvā* or अञ्जित्वा *añktvā* or अञ्जित्वा *aktvā* (Pāṇ. vi. 4, 32; § 438), °अञ्ज्य *-añjya* || Pass. अञ्ज्यते *añjate*, Aor. आञ्जि *āñji*, Caus. अञ्जयति *añjayati*, Aor. आञ्जिजत् *āñjijāt*, Des. अञ्जिजति *añjijishati*.

208. तृह् *trih*, to kill, (तृह्.)

This verb inserts खे *ṣe* instead of ख *ṣa* before weak terminations beginning with consonants.

(Pāṇ. vii. 3, 92.)

P. 1. तृणेहि *trīnehmi*, 2. तृणेहि *trīnekshi*, 3. तृणेहि *trīneḥi*, 4. तृहः *trīnhvah*, 5. तृहः *trīndhah*, 6. तृहः *trīndhah*, 7. तृहः *trīnhmah*, 8. तृहः *trīndha*, 9. तृहति *trīnhati*,

I. 1. अतृणहं *atrinaham*, 2. अतृणेद् *atrineṭ*, 3. अतृणेद् *atrineṭ*, 4. अतृण्वा *atrinhva*,  
 5. अतृण्डं *atrinḍham*, 6. अतृण्डां *atrinḍhām*, 7. अतृण्वा *atrinhma*, 8. अतृण्ड *atrinḍha*,  
 9. अतृणहन् *atrinhan*, O. तृण्यात् *trinhyāt*, I. 1. तृणहानि *trinahāni*, 2. तृण्दि *trinḍhi*,  
 3. तृणेदु *trineḍhu* ॥ Pf. ततर्हे *tatarha*, I A. अतर्हीत् *atarhīt* or अतृषत् *atrikshat*,  
 F. तर्हिष्यति *tarhishyati* or तर्क्यति *tarkshyati*, P. F. तर्हिता *tarhitā* or तर्ढा *tardhā*,  
 B. तृण्यात् *trihyāt* ॥ Pt. तृण्डः *trinḍhaḥ* ॥ Pass. तृण्यते *trihyate*, Aor. अतर्हि *atarhi*,  
 Caus. तर्हयति *tarhayati*, Aor. अतर्तर्हेत् *atatarhat* or अतृणहत् *attrihat*, Des.  
 तितर्हिषति *titarhishati* or तितृषति *titrikshati*, Int. तर्तीतृण्यते *tartrihiyate*, तर्तीतर्दि  
*tarṭardhi*.

### III. Âtmanepada Verbs.

209. इष् *indh*, to kindle, (मिइषी.)

P. इन्दे *inddhe* or इषे *indhe*, I. ऐन्द *ainddha* or ऐष *aindha*, O. इषीत् *indhīta*,  
 I. 1. इनथे *inadhāi*, 2. इन्त्वा *intsva*, 3. इन्दां *inddhām* or इषां *indhām* ॥ Pf. इषां चक्रे  
*indhāmchakre* (or इषे *idhe*, Pāp. I. 2, 6), I A. ऐषिष्ट *aindhishṭa*, F. इषिष्यते  
*indhishyate*, P. F. इषिता *indhītā*, B. इषिषीष्ट *indhishishṭa* ॥ Pt. इड्डः *iddhaḥ* ॥  
 Pass. इष्यते *idhyate*, Caus. इषयति *indhayati*, Des. इदिषिषते *indidhishate*.



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 नृत् *nrit*, to dance, 122.  
 पण् *paṇ*, to traffic, 26.  
 पण् *paṇ*, to praise, 76.  
 पत् *pat*, to fall, 64.  
 पद् *pad*, to go, 133.  
 पन् *pan*, to praise, 26, 76.  
 पश्य *paśya*, to see, 48.  
 पा *pá*, to drink, 53.  
 पिञ् *piś*, to form, 107.  
 पू *pú*, to purify, 156.  
 पू *prí*, to fill, 195, 156.  
 प्रह् *prachh*, to ask, 115, 105.  
 प्सा *psá*, to eat, 163.  
 फल् *phal*, to burst, 34.  
 बध् *badh*, बीभत्सते *bībhatsate*, to loathe, 63.  
 बध् *bandh*, to bind, 160.  
 बुध् *budh*, to perceive, 134.  
 ब्रू *brú*, to speak, 190.  
 भञ् *bhañj*, to break, 206.  
 भी *bhí*, to fear, 193.  
 भू *bhú*, to be, 1.  
 भृ *bhri*, to carry, 199.  
 भ्रञ् *bhrajj*, to fry, 105.  
 भ्रम् *bhram*, to roam, 30, 130.  
 भ्राञ् *bhrás*, to shine, 30.  
 भ्राञ् *bhlds*, to shine, 30.  
 मञ्ज *majj*, to sink, 117.  
 मद् *mad*, to rejoice, 130.  
 मण् *manth*, to shake, to churn, 5.  
 मव् *mav*, to bind, 92.  
 मा *má*, to measure, 164.

मा *má*, to measure, 198.  
 मान् *mán*, मीमांसते *mīmāṃsate*, to search, 63.  
 मि *mi*, to throw, 154.  
 मिद् *mid*, to be wet, 131.  
 मिह् *mih*, to sprinkle, 41.  
 मी *mí*, to kill, 154.  
 मुष् *much*, to loosen, 107.  
 मुह् *muh*, to be foolish, 128.  
 मृ *mri*, to die, 119.  
 मृञ् *mrij*, to clean, 174.  
 म्ना *mnd*, to study, 57.  
 मुष् *mruch*, to go, 19.  
 यज् *yaj*, to sacrifice, 99.  
 यम् *yam*, to stop, 31, 58.  
 यम् *yam*, to feed, 137.  
 या *yá*, to go, 165.  
 यु *yu*, to mix, 169.  
 रञ् *rañj*, to tinge, 62.  
 रद् *rad*, to trace, 10.  
 रम् *ram*, to sport, 91.  
 राज् *ráj*, to shine, 94.  
 रु *ru*, to go, to kill, 84.  
 रु *ru*, to shout, 170.  
 रुद् *rud*, to cry, 176.  
 रुध् *rudh*, to shut out, 203.  
 रुष् *rush*, to kill, 39.  
 लष् *lash*, to desire, 30.  
 लिप् *lip*, to paint, 109, 107.  
 लुप् *lup*, to break, 107.  
 लू *lú*, to cut, 156.  
 वच् *vach*, to speak, 175.  
 वज् *vaj*, to go, 21.  
 वद् *vad*, to speak, 66.  
 वप् *vap*, to sow, to weave, 100.  
 वय् *vay*, to go, 105.  
 वल् *val*, to live, 137.  
 वञ् *vas*, to desire, 167, 105.  
 वस् *vas*, to dwell, 65.  
 वह् *vah*, to carry, 101, 93.  
 विष् *vichh*, to go, 26.

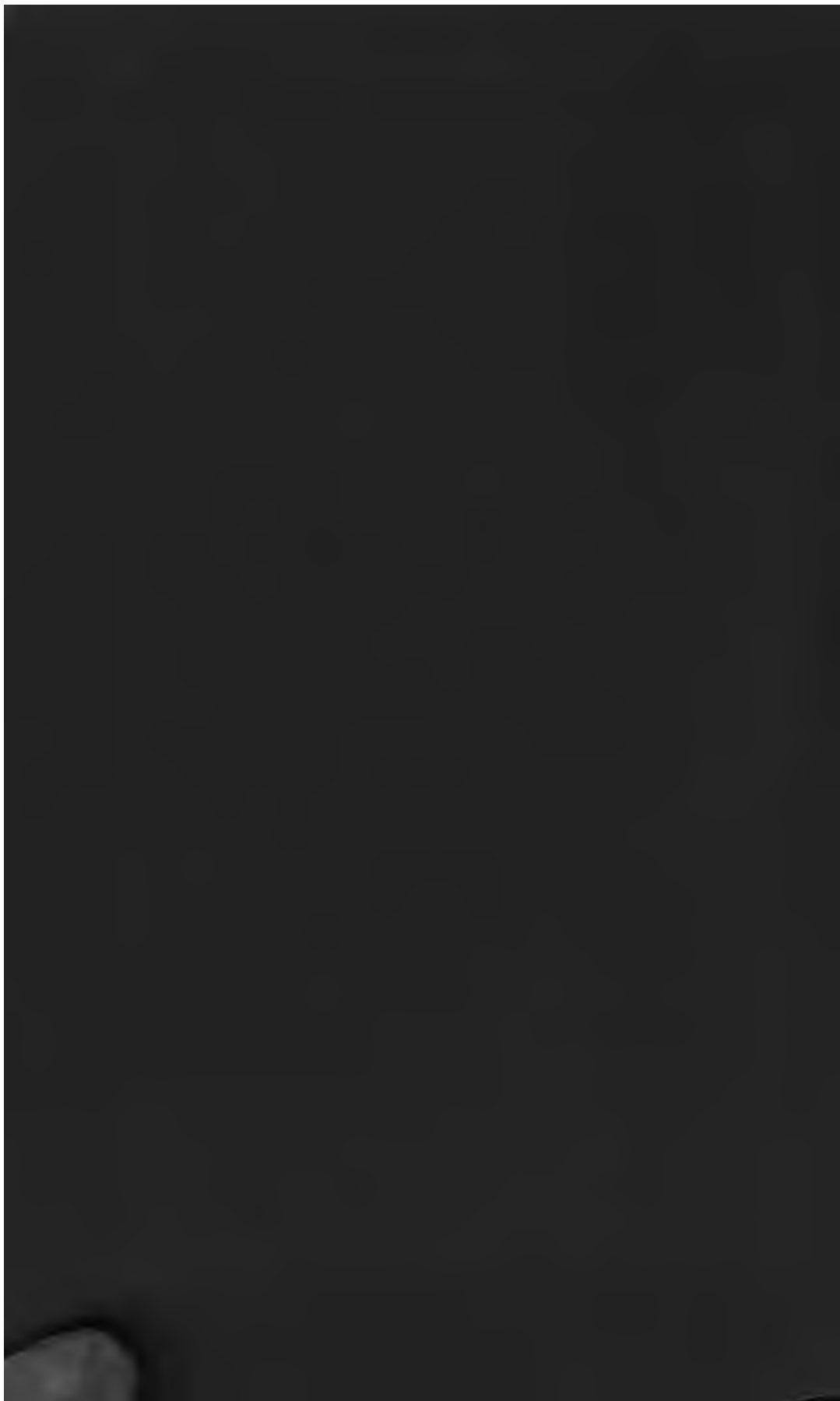
- विञ् *vij*, to separate, 202.  
 विद् *vid*, to find, 108, 107.  
 विद् *vid*, to know, 172.  
 विश् *vish*, to embrace, 202.  
 वी *vī*, see अञ् *aj*.  
 वृ *vri*, to choose, 142; Parasmaipada.  
 वृ *vri*, to cherish, 161; Âtmanepada.  
 वृत् *vrit*, to be, 87.  
 वृध् *vridh*, to grow, 87.  
 वृ *vri*, to choose, 156.  
 वे *ve*, to weave, 102.  
 वेवी *vevī*, to obtain, 177.  
 व्यच् *vyach*, to surround, 105.  
 व्यप् *vyath*, to fear, to suffer pain, 90.  
 व्यध् *vyadh*, to pierce, 126, 105.  
 व्रज् *vraj*, to go, 22.  
 व्रश् *vrash* to cut, 112, 105.  
 शक् *śak*, to be able, 144.  
 शद् *śad*, to wither, 51.  
 शम् *śam*, to cease, 130.  
 शान् *śan*, शीशंसति *śīśānsati*, to sharpen, 63.  
 शास् *śas*, to command, 180, 177.  
 शिष् *śish*, to distinguish, 204.  
 शी *śī*, to lie down, 185.  
 शृध् *śridh*, to hurt, 87.  
 शो *śo*, to sharpen, 124.  
 श्रुत् *śhut*, to flow, 4.  
 श्रुत् *śhyut*, to flow, 4.  
 श्रम् *śram*, to tire, 130.  
 श्रि *śri*, to go, to serve, 98.  
 श्रु *śru*, to hear, 145.  
 श्वास् *śvas*, to breathe, 176.  
 श्वि *śvi*, to swell, 67.  
 श्वै *śhtyai*, to sound, 45.  
 श्विष् *śhiv*, to spit, 35, 29.  
 श्वष्क् *shvashk*, to go, 71.  
 संज् *sañj*, to stick, 62, 73.  
 सद् *sad*, to perish, 52.  
 सन् *san*, to obtain, 151.  
 सह *sah*, to bear, 93.  
 सिष् *sich*, to sprinkle, 107.  
 सिध् *sidh*, to go, and सिध् *sidh*, to command, 7.  
 सिव् *siv*, to serve, 82.  
 सु *su*, to distil, 139.  
 सू *sū*, to bear, to bring forth, 184.  
 सृ *sri*, to go, 50.  
 सृज् *srij*, to let off, 116, 38, 48.  
 सो *so*, to finish, 125, 124.  
 स्कन्द् *skand*, to approach, 60.  
 स्कम् *skambh*, to support, 155.  
 स्कु *sku*, 155.  
 स्कुम् *skumbh*, to hold, 155.  
 स्तम् *stambh*, to support, 155.  
 स्तु *stu*, to praise, 189.  
 स्तु *stu*, to praise, 170.  
 स्तुम् *stumbh*, to stop, 155.  
 स्तृ *stri*, to cover, 141.  
 स्तृ *stri*, to cover, 156.  
 स्तौ *styai*, to sound, 45.  
 स्था *sthā*, to stand, 56.  
 स्पृश् *sprish*, to touch, 114.  
 स्यन्द् *syand*, to sprinkle, to drop, 88, 87.  
 स्त्रिष् *striv*, to go, to dry, 92.  
 स्वम् *svamj*, to embrace, 73, 62.  
 स्वप् *svap*, to sleep, 176.  
 हन् *han*, to kill, 168.  
 हा *hā*, to leave, 196.  
 हि *hi*, to go, to grow, 143.  
 हिष् *hish*, to kill, 205.  
 हु *hu*, to sacrifice, 192.  
 हुर्ह *hurhh*, to be crooked, 20.  
 हृ *hri*, to take, 96.  
 ह्री *hri*, to be ashamed, 194.  
 कृ *hri*, to bend, 59.  
 ह्वे *hve*, to call, 103.



## ADDENDA ET CORRIGENDA.

Page 2, line 28, read *ai* instead of *āi*.—P. 8, l. 27, read गवयर्मेकं *Gavarṃeṅ*.—P. 10, l. 30, add, 'ā, ē, 4, ṛ.'—P. 16, l. 32, read उष्णं *uṣṇam*.—P. 19, l. 1, dele 'or Visarga.'—P. 30, l. 38, add अहः *ahaḥ*.—P. 39, l. 34, add, 'The change of *n* into *ṅ* in proper names, like *Trinayanaḥ*, is said to be optional (Sār. I. 16, 23).'—P. 43, l. 11, read 'to shout' instead of 'to be happy.'—P. 43, l. 14, add, 'to sow or' before 'to weave.'—P. 43, l. 33, read परि *pari* instead of प्रति *prati*.—P. 44, note, add, पुंसु *pun̄su* is in reality पुन्सु *pun̄su*, but the *m* of the base पुम् *pum* being *padānte*, native grammarians are much perplexed as to whether *m* should be changed into Anusvāra (§§ 8, 133) or into न् *n* (§ 136).—P. 54, l. ult., read भ्रज् *bhraj*.—P. 55, l. 9, read 'he will enter.'—P. 56, l. 14, add, 'The vowel of सह *sah* and वह *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless *Samprasāraṇa* is required, as in Pt. अटः *āṭhaḥ* (Pāṇ. VI. 1, 15).'—P. 56, l. 24, read, 'Certain nominal bases, and see § 173.'—P. 57, l. 5, add, 'Final त् *t*, द् *d*, ध् *dh*, before the स् *s* of the 2nd pers. sing. Impf. Par., may be regularly represented by त् *t*, or by स् *s*; अवेत् *avet* or अवेः *aveḥ*, thou knewest; अरुणत् *aruṇat* or अरुणः *aruṇaḥ*, thou preventedst.'—P. 66, l. ult., read अर्जि *arji*; in compounds बहूर्जि *bahūrji*, (this form is supported by Colebrooke, the *Siddhānta-Kaumudī*, and likewise by the *Prakriyā-Kaumudī*, which says, अर्जि । शौ नुञ्जेति केचित् अर्जि । बहूर्जि नुम्पतिवेषः । बहूर्जि कुलानि । संत्यात्पूर्वं नुमनिञ्जत्येके । बहूर्जि १).—P. 75, l. 14, dele भ्रस् *bhras*.—P. 77, l. 25, read उक्थशास् *ukthasās*.—P. 90, l. 8, read अर्यम instead of अर्यमण; l. 9, *aryama* instead of *aryamaṇa*.—P. 99, l. 11, read 'Thus' instead of 'This.'—P. 107, l. 14, read 'four' instead of 'three.'—P. 123, l. 2 from below, read 'Pāṇ. VII. 4, 4.'—P. 132, l. 22, read अधर *adhara*.—P. 133, l. 23, read आः *āḥ*.—P. 141, l. 33, add, 'and the Reduplicated Aorist.'—P. 150, note 1, The rule is supplied on page 278, No. 139.—P. 153, note 3, add, 'Hu class, and see the rule on page 284, No. 162 †.'—P. 160, l. 19, read 'ending in more than one consonant.'—P. 163, l. 13, read 'I. Aorist *Ātmanepada*, see § 337, II. 4.'—P. 167, l. 12, read ववरिथ *vavaritha*, and see § 335, 1, and No. 142.—P. 167, l. 33, read 'in the periphrastic future.'—P. 168, ll. 36 and 37, add, 'if without *i* in the periphrastic future.'—P. 168, note, read '§ 337, I. 2.'—P. 172, ll. 30 seq., As the periphrastic perfect has but one accent it would be better to write it as one word.—P. 176, l. 10, add, 'to इर् *ir*, or before consonants to ईर् *īr*.'—P. 182, l. 3, add, 'Thus from मी *mī* or मि *mi*, अमास्त *amāsta*; from दी *dī*, अदास्त *adāsta*; from ली *lī*, अलास्त *alāsta* or अलेष्ट *alesṭa*. In the *Paraśmaipada* *mī*, *mi*, and *lī* (optionally) take the third form.'—P. 182, l. 23, read '(as to दृश् *dṛś*, see Pāṇ. III. 1, 47).'—P. 195, l. 29, The words placed between brackets were meant to be deleted.—P. 203, l. 10, read 'Aorist *Ātmanepada*.'





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