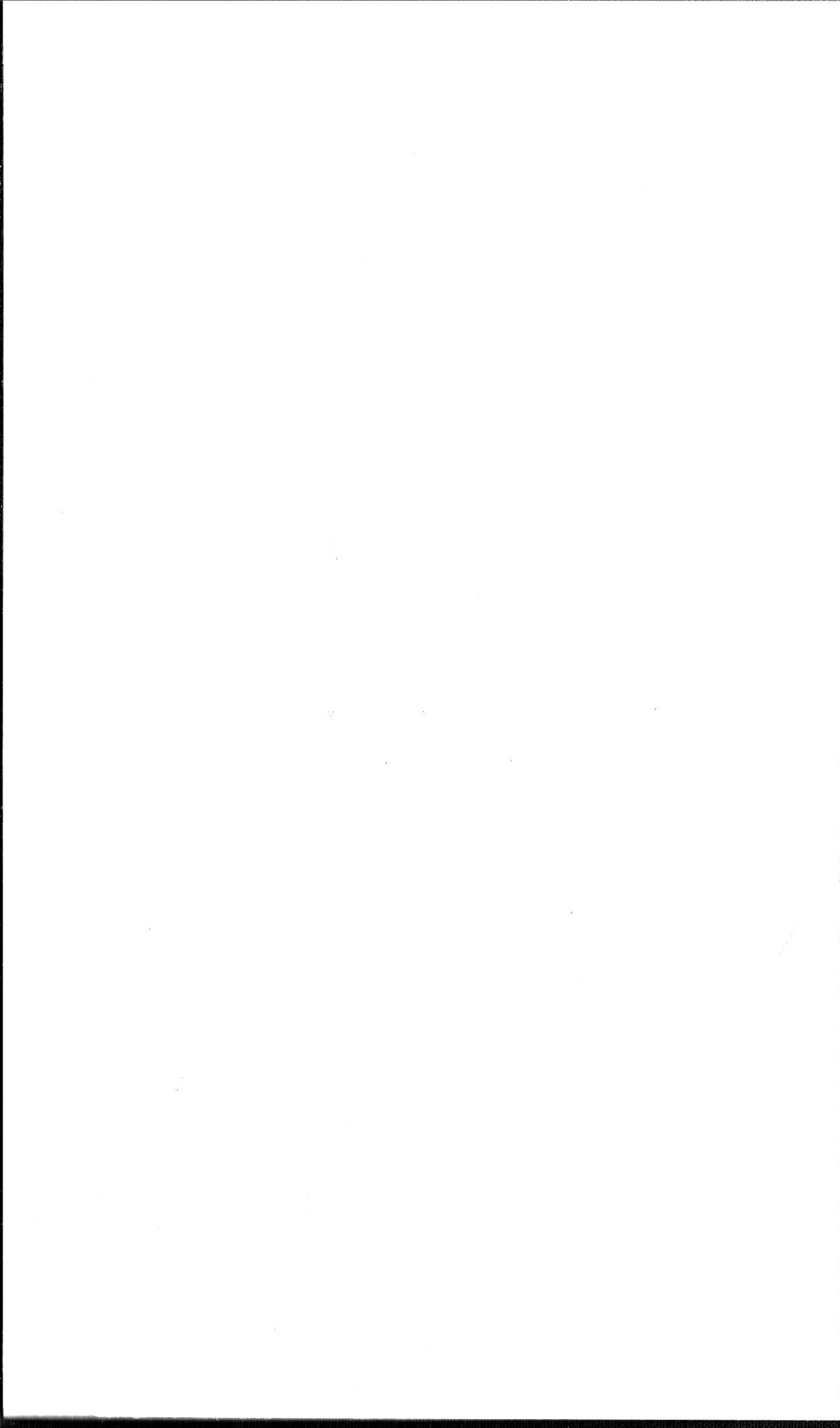


# SANSKRIT MANUAL

*A quick-reference guide to  
the phonology and grammar  
of Classical Sanskrit*

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RODERICK S. BUCKNELL



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*A Quick-reference Guide to the Phonology  
and Grammar of Classical Sanskrit*

*Compiled by*  
RODERICK S. BUCKNELL ✓



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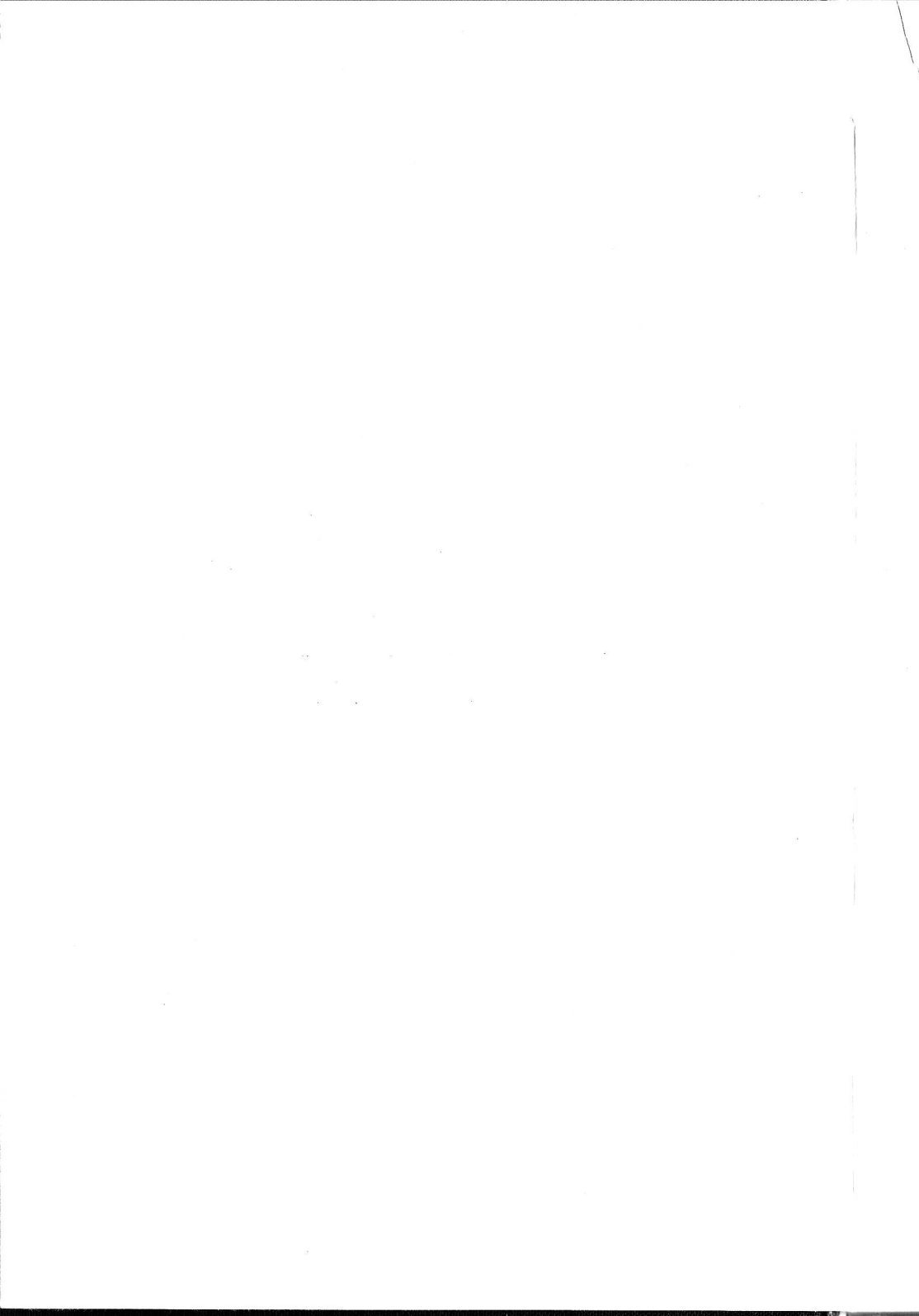
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## PREFACE

This book is designed to serve as a convenient quick-reference guide to the grammar of Classical Sanskrit, for the use of university students and others. It is not intended to be a complete grammar of the language. Rather, its purpose is to present, mainly in the form of easily read tables, essential reference information such as the rules of sandhi, the declensional and conjugational paradigms, and the principal parts of major verbs.

About two-thirds of the book consists of tables. The remainder is text, with advice on how to use the tables and explanations of the grammatical principles underlying them. Most of the grammatical information has been abstracted, with substantial modification of the presentation, from existing Sanskrit grammars, especially those of Whitney, MacDonell, and Kale. An exception is the set of three indexes: 'Index to verb stems', 'Index to verb endings', and 'Index to noun endings' (Tables 28-30). These probably have no counterpart elsewhere.

The manual originated as a set of photocopied notes which was supplied, as a supplement to existing textbooks, to first and second year students of Sanskrit in the Department of Studies in Religion at The University of Queensland. Over a period of seven years those notes were progressively modified and expanded until they became the present fairly comprehensive reference work. While still primarily intended for beginning and intermediate students, the manual should also be found useful by scholars working with Sanskrit at any level.

Much of the difficulty encountered by students of Sanskrit is due, it can be argued, to unsatisfactory presentation. This derives largely from a tendency, on the part of those who compile Sanskrit textbooks, to accept uncritically the traditional grammarians' concepts and modes of description. In this manual that tendency has been resisted. Certain concepts and modes of description that are very firmly established in the tradition of Sanskrit grammar are set aside in favour of ones that are self-evidently simpler and more appropriate. To this extent the present work is innovative — and no doubt also

controversial. The nature of the innovative features will become apparent in the section on 'Principles of presentation'.

### *Scope*

The range of grammatical categories covered in the manual is maximally wide. I recognize that some of the categories dealt with (e.g. the precative, and the causative aorist) are rare, and that the information given on them is of correspondingly limited use. I maintain, however, that their inclusion serves an important function: gaining a panoramic view of the total grammatical landscape makes one better able to appreciate those sections of it that one is already familiar with. For example, Table 15, which purports to set out all the conjugational forms of a representative verb (*nayati*), no doubt contains a number of forms that are unlikely to be encountered in practice; yet their inclusion serves the important function of completing the conjugational picture. Daunting as that total picture may be, it enables the student to see how known conjugational patterns fit within the overall framework.

As regards the scope of the two tables dealing with specific verbs, 'Principal parts of verbs' (Table 27) and 'Index to verb stems' (Table 28), the choice of verbs to be included was determined ultimately by the content of Lanman's *Reader*. The two tables cover every verb (apart from exclusively Vedic ones) contained in Lanman, to a total of 432. This ensures that the manual meshes in well with students' continuing studies, since Lanman seems likely to remain a major text in university Sanskrit courses for many years to come.

### *Principles of presentation*

The main medium of presentation is carefully designed tables. These, by setting out the information in visual, picture-like form, facilitate comprehension and eventual mastery of the patterns, as well as being the most convenient format for reference purposes. For example, the rules of external sandhi, which most grammars and primers present in the form of numerous verbal statements, are here presented as a single table. This reveals at a glance not only the individual rules but also the broad phonetic principles underlying them. (Probably the only previous textbook to make use of such a table is Coulson's.)

Roman transcription is used rather than devanāgarī. Certain characteristics of the devanāgarī script, particularly the frequent

departures from a simple left-to-right sequence of consonant and vowel letters, make it rather unsuitable as a medium for presenting grammatical information (by obscuring regularities and patterns of correspondence). The roman transcription, besides being free of these defects, has certain positive pedagogical advantages. For example, its use of subscribed dots, though typographically troublesome, draws attention to the internal sandhi rules relating to retroflexion — as in instances like *viṣeṇa*.

The grammatical terminology is in English rather than Sanskrit. For example, the terms 'active' and 'middle' are used instead of the traditional 'parasmaipada' and 'ātmanepada'. The English terminology, while possibly lacking the precision and specificity of the Sanskrit, has certain overriding advantages. Apart from being self-evidently easier for the English-speaking student to understand and work with, it is in many instances considerably more informative; for example, 'dative case' conveys information that 'caturthī vibhakti' does not.

In the case of the ten verb classes, the traditional names are abandoned entirely, as being mnemonically not very helpful. For example, for the ninth class the term 'kryādigāṇa', derived from the type representative verb *kṛiṇāti*, is replaced by '-nāti verbs' or 'the -nāti class', derived from the characteristic conjugational ending.

But the revision goes further than a mere change of the nomenclature. The traditional tenfold classification itself is virtually abandoned. That classification is based principally on the manner in which the verb stem is derived from the root, a criterion that is both linguistically and pedagogically unsatisfactory. Sanskrit textbooks implicitly recognize this. Invariably they begin their account of the verb classes by introducing classes 1, 4, 6, and 10 together as constituting a single major category, and providing a single paradigm representing them all. This practice amounts to an acknowledgement that the principal classificatory criterion ought to be the pattern of conjugational endings attached to the stem. The manner in which the stem itself is derived from the root is rightly treated as a secondary consideration. The classification adopted here recognizes this: the verbs traditionally classed as 1, 4, 6, and 10 are treated as a single class, termed 'the -ati class' after their characteristic ending (i.e. the ending in the most important

conjugational form, the third person singular of the present indicative active).

On the other hand, the traditional class 2 is here recognized (as is often implicitly done in existing grammars) as comprising four distinct classes, each with its characteristic set of endings and pattern of vowel gradation. Thus each verb in this revised classification is identified with, and in fact defined by, a particular conjugational paradigm. The different ways in which the verbal stem is derived from the root are treated as largely devoid of classificatory significance. Indeed, roots receive little attention in the treatment of verbs presented here. This is a major departure from standard practice. The justification for it becomes evident when one examines critically the implications of following the traditional approach.

Let us consider how the traditional verb class 1 (bhvādigaṇa) is introduced to students in most Sanskrit primers. The rules for obtaining the verb stem from the root are described more or less as follows: (1) strengthen the vowel to guṇa grade (unless it is long and followed by a consonant, or short and followed by two consonants); (2) add the linking vowel -a-; (3) apply the relevant internal sandhi rule. For example, for the root *ji* the three steps yield *ji* → *je-* → *je-a-* → *jaya-*, from which one can then produce the actually occurring forms *jayati* etc. In addition to knowing this set of rules, one has to know that *ji* belongs to class 1, and that it is predominantly conjugated in the active (rather than the middle) voice. Dictionaries and the vocabulary lists in primers supply that information with entries of the form √*ji* 1 P (where P stands for 'parasmaipada' (active)). They also usually supply the principal form *jayati*, no doubt in recognition of the hazards involved in applying the rules and of the existence of exceptions. Thus the typical vocabulary entry appears as √*ji* 1 P (*jayati*) 'conquer'.

But clearly the information regarding the root (*ji*), the verb class (1), and the voice (P) tells the student little of value, for the single item *jayati* already says it all. Thus at this stage in the student's career the concept of roots, together with the rules which that concept makes necessary, is an unwarranted complication. Introducing beginning students to the concept of roots does nothing to facilitate presentation of the linguistic facts, or ease the task of mastering the present and imperfect tenses. It has the very opposite effect. Students' interests would be better served if verbs were cited in their most commonly occurring

form; for example, the above verb might as well be introduced simply as *jayati* 'conquer'.

Such considerations underlie the treatment of verbs presented here. The discussion proceeds not from hypothetical roots but from actually occurring verb forms, conventionally cited in the third singular of the present indicative active (or middle), thus: *jayati* 'conquer', *labhate* 'obtain', *jānāti* 'know', *sunoti* 'press'.

It is not only in the early stages of a student's career that the concept of roots causes unnecessary difficulty. Consider, for example, traditionally formulated accounts of the aorist. They pay much attention to how the aorist verb stem may be derived from the root. The 'rules' whereby one can identify which roots follow which mode of derivation are so involved and so unreliable as to be of little real use. The practical reality is that, except in a few very distinctive root types, one cannot infer the form of the aorist with any confidence; one simply has to look it up. Any realistic presentation of the aorist must therefore proceed not from roots but from actual aorist forms, in particular from the form cited in dictionaries, the third singular active or middle.

This reality is recognized in this manual. In the section on the aorist nothing is said about how one may, for example, get from the root *ji* to the aorist *ajaiṣīt*. It is taken for granted that the form *ajaiṣīt* can be known only by referring to a dictionary or a list of verb forms (such as Table 27). Accordingly the discussion focuses on how to conjugate once this basic form is known. The identifiable aorist paradigms (or classes of aorist) are set out and described, and information is given on how one may identify which class any particular verb belongs to. Here again the terminology is simple and mnemonic; e.g. *ajaiṣīt* belongs to the *-ṣīt* class of aorists.

The traditional practice of presenting verbs in terms of derivation from roots has another major disadvantage: it depends on, and thus reinforces, the very unsatisfactory traditional account of vowel gradation. According to that account, the root (e.g. *ji*) is in the fundamental grade, and it yields the present stem (*ji* → *je-*, *jay-*) by being raised or strengthened to the *guṇa* grade. Now, according to the findings of historical linguistics, the mechanism of vowel gradation is actually the reverse of that just described: in reality the *guṇa* grade (as in the present indicative *jayati*, infinitive *jetum*, etc.) is the source,

while the fundamental grade (as in the perfect passive participle *jiṭa-* and the root *ji*) is derived from it by reduction or weakening (cf. Mayrhofer, p. 37). The traditional account has it back to front.

The fact that the traditional account reverses the mechanism of vowel gradation as between fundamental and *guṇa* grades does not matter greatly in the case of *ji* and many other roots; however, there are also many roots for which it creates problems. Consider, for example, the root *vad* 'speak'. According to the traditional account, the root *vad* yields the present indicative stem *vad-* by the usual process of strengthening to *guṇa* grade; and the fact that this strengthening does not result in any vowel change is covered by stating that the *guṇa*-grade counterpart of the vowel 'a' is also 'a'. This artificial device does not, however, resolve a second problem: the perfect passive participle of *vad* is *udita-*, an exception to the general rule that the stem of the perfect passive participle is identical with the root. This is dealt with by further stating that roots in *va*, *ya*, and *ra* usually replace these by *u*, *i*, and *ṛ* respectively (the process termed *samprasāraṇa*) in the perfect passive participle. Such ad hoc adjustments seem unavoidable, given the basic premises. For example, one could not discard *vad* as the root and set up a root *ud* instead, because strengthening that to *guṇa* grade would yield *od-* rather than *vad-*.

The problems illustrated in *vad* commonly occur wherever a root has *va*, *ya*, or *ra*; e.g., *vas* → *vasati*, *uṣita-*; *yaj* → *yajati*, *iṣṭa-*; *grah* → *grhṇāti* (exception!), *grhīta-*. As noted, the traditional attempts at solving them are ad hoc and generally unsatisfactory. Clearly the real solution is to recognize that the mechanism of gradation between the *guṇa* and fundamental grades actually proceeds in the reverse direction: *vad-*, as in the present indicative stem, is *guṇa* grade; and its corresponding fundamental-grade form (obtained from the *guṇa* by weakening) is *ud-*, as in the perfect passive participle *udita-*. Once this is allowed, the problems vanish; ad hoc qualifications become unnecessary.

This solution is adopted here. It is recognized that the *guṇa* grade is basic to the gradation series, yielding the fundamental grade by weakening (and the *vṛddhi* grade by strengthening). It is also recognized that the phenomenon of gradation is much more widely applicable than the traditional account allows; for example, where the traditional account has *u* → *o/av* → *au/āv*,



the present account has  $u \leftarrow o/av \rightarrow au/\bar{a}v$  and  $u \leftarrow va \rightarrow v\bar{a}$ . In addition, the artificial  $a \rightarrow \bar{a}$  of the traditional account is replaced by the natural and obvious  $\emptyset \leftarrow a \rightarrow \bar{a}$  (as in *cakḥnuḥ*, *khanati*, *khānayati*).

These revisions of the presentation of vowel gradation go hand in hand with the de-emphasizing of the notion of derivation from roots. Once the primacy of 'fundamental grade' is rejected, the primacy of the verbal root goes out with it. But in spite of this, and in spite of all the shortcomings in the concept of roots noted earlier, roots clearly cannot be ignored entirely in a work of this nature. Roots are invariably emphasized in existing grammars and primers, and are widely applied in the design of dictionaries etc.; and they do after all have a certain mnemonic usefulness. Familiarity with the concept of roots is therefore indispensable, and can be taken for granted in a student of Sanskrit. In recognition of this, roots *are* discussed in this manual. However, they are introduced at a relatively late stage and are presented for what they are: handy labels artificially derived from the actually occurring verb (and noun) forms. Also, in keeping with common practice the 432 verbs in Table 27, 'Principal parts of verbs', are identified by their roots (used as headings) and arranged alphabetically according to those roots. For similar reasons the ten verb classes are also discussed briefly in the text and included in Table 27. Thus this manual strikes a balance between the demonstrable desirability of innovation and the practical indispensability of certain established traditions.

#### *Acknowledgment and Request*

I wish to record my indebtedness and gratitude to David Dargie for his care, patience, and ingenuity in preparing the three indexes. I would like also to ask readers to offer suggestions on how this manual might be improved, and to point out any errors, which can so easily occur in a work of this nature.

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December 1992*



## PART I. PHONOLOGY

### 1. THE SPEECH-SOUNDS

The sounds of Sanskrit, when classified on articulatory criteria, fall naturally into the two-dimensional array shown in Table 1 (page 73). On the vertical axis of this array are shown the six *places* of articulation; on the horizontal are shown the *manners* of articulation, specified in terms of a number of overlapping features. It will be found that familiarity with these features, and with the total array, facilitates understanding of the rules of sandhi and other phenomena to be described below.

The collocation of the speech-sounds in words is subject to numerous constraints. For present purposes it suffices to list the following most noteworthy constraints applying in any individual word cited in isolation:

A word may begin with any consonant or vowel other than ḥ ṁ ṅ ṇ ṅ ṛ ṛ ḷ. A word may end with one of the eight consonants k ṭ t p ṇ ṇ m ḥ, or with any vowel other than ṛ and ḷ. At the beginning of a word, and within it, complex clusters of consonants are possible, e.g. *kramyante*, *strībhyām*, *dr̥ṣṭvā*, *lakṣmyā*; however, at the end of a word consonant clusters almost never occur.

### 2. EXTERNAL SANDHI

When individual words are put together in sentences, the boundaries between them are often blurred by phonetic interactions between the abutting sounds: the final sound of each word modifies, and/or is modified by, the initial sound of the word following it. This phenomenon is called 'external sandhi' — 'external' because it occurs between each word and the next rather than within individual words.

Because of external sandhi the process of translating into or out of Sanskrit entails a step in which the appropriate phonetic changes are allowed for. For example, the translating of the sentence 'There was a king' into Sanskrit proceeds through the following two steps. First one puts together the required component words: *āsīt*, 'was' or 'there was'; and *rājā*, 'a king'. Then one applies to these isolated forms of the words the

appropriate sandhi rule: a word-final -t, when followed by a word-initial r-, changes to -d, while the r- remains unchanged. This yields the actual sentence āsīd rājā. (Though d is not permitted as a word-final consonant in the isolated forms of words, it is possible in their sandhi-derived forms.) The steps are, therefore, as follows:

- |    |                     |                  |
|----|---------------------|------------------|
| 1) | 'There was a king.' |                  |
| 2) | āsīt rājā           | (isolated forms) |
| 3) | āsīd rājā           | (sandhi forms)   |

When translating *out of* Sanskrit the above procedure is reversed. First the appropriate rule is applied in reverse to obtain the isolated forms of the words: āsīd rājā is identified as derived by sandhi from āsīt rājā. Then the individual words āsīt and rājā are translated, if necessary using a dictionary and the appropriate tables of noun and verb paradigms.

(a) *Rules of external sandhi*

The complete set of rules for external sandhi is summarized in Table 2. Section (i) of that table covers those cases where the first of the two words involved in sandhi ends in a consonant; Section (ii) covers those cases where the first word ends in a vowel.

Along the upper margin of Section (i) in Table 2 are shown the eight possible word-final consonants (-k, -ṭ, etc.). One of the eight, -ḥ, is divided into four types to cover four slightly different situations that prevail according as the vowel preceding the ḥ is (1) a, (2) ā, (3) any short vowel other than a, or (4) any long vowel other than ā. Types (3) and (4) are represented in the table by -iḥ and -īḥ respectively.

Along the right-hand margin of Section (i) are shown the consonants and vowels which may serve as initial for the second of the two words involved in sandhi. Consonant-initials having identical sandhi behaviour are grouped into sets (e.g. k-, kh-,...s-); and all of the vowel initials other than a- are grouped into a single set, represented by V-.

To apply sandhi rules when translating *into* Sanskrit, one moves from the upper and right-hand margins *into* the rectangle. The form assumed by a given word-final consonant when followed by a given word-initial is indicated by the letter shown at the intersection of the corresponding axes within the

rectangle. Suppose, for example, that one is translating into Sanskrit, and has put together the component words *āsīt* and *rājā*. One then goes to -t on the upper margin and moves down the -t column to the level of r- on the right margin. At the intersection is -d, indicating that -t must change to -d, whence *āsīd rājā*.

Some letters within the rectangle are labelled with an asterisk, and the corresponding initial at the right margin is followed by a notation in square brackets. This indicates that the sandhi involves a change in the initial as well as in the final. For example, in the case of -t ś- the table shows -c\*, while the notation to the right of ś- reads \*ś- → ch-. This signifies that the -t changes to -c while the ś- changes to ch-. Hence, the total change is from -t ś- to -c ch-. As an example, consider the translating into Sanskrit of the sentence 'There was an enemy'. The steps are:

- 1) 'There was an enemy.'
- 2) *āsīt śatruḥ* (isolated forms)
- 3) *āsīc chatruḥ* (sandhi forms)

When translating *out of* Sanskrit, one first seeks the given form of the word-final within the rectangle, on a level with the given word-initial on the right margin; then one moves *out* to the isolated word-final on the upper margin. For example,

- 1) *āsīc chatruḥ*
- 2) *āsīt śatruḥ* (or *āsīt chatruḥ*, but a word  
chatruḥ is not to be found)
- 3) 'There was an enemy.'

Section (ii) of Table 2 summarizes the rules of external sandhi in cases where the first of the two words involved ends in a vowel. The possible word-final vowels are shown along the upper margin, and as in Section (i) all possible word-initials are shown along the right margin. The groupings are different, however, and all the consonants are represented by C-. Because sandhi between two vowels often entails a change in the second (i.e. word-initial) vowel, such changes are shown within the rectangle (rather than at the right under \* as in Section (i)). For example, when translating *into* Sanskrit, -ā u- becomes -o-:

- 1) 'The maiden said.'
- 2) kanyā uvāca
- 3) kanyovāca

and when translating *out of* Sanskrit, -e '- is resolved into -e a-:

- 1) svarge 'pi
- 2) svarge api
- 3) 'even in heaven.'

(b) *Ambiguities in resolving sandhi*

As seen above in the case of āsīc chatruḥ, the resolving of sandhi when translating out of Sanskrit may introduce ambiguity: āsīc chatruḥ could be from either āsīt śatruḥ or āsīt chatruḥ. This ambiguity can be resolved only by recognizing the familiar word śatruḥ and, if necessary, confirming that there does not exist a word chatruḥ.

All such cases of ambiguous sandhi are summarized in Table 3. For example, the case of āsīc chatruḥ is covered by the entry -c ch- with its two possible resolutions, -t ch- and -t ś-.

(c) *Exceptions to the rules of external sandhi*

In general the rules embodied in Table 2 apply indiscriminately to all words within a sentence regardless of grammatical categories and functions. There are, however, the following exceptions.

(i) The ending of a word in the vocative case, or of an associated expletive, usually does not enter into sandhi; for example:

rāma ihi	'O Rama, go!' (not rāmehi)
he indra	'Hey, Indra!' (not ha indra)

(ii) The dual-number endings -ī, ū, and -e, whether of nouns/adjectives or of verbs, do not enter into sandhi; nor does the -ī of the masculine nominative plural demonstrative amī 'those'; for example:

munī avadatām	'The two sages said.'
labhete aśvān	'They two obtain horses.'

(iii) The word *saḥ* 'he' departs from the rules for *-aḥ* in that it becomes *sa* before all consonants; e.g. *sa gacchati*, *sa tiṣṭhati*. Otherwise it is regular; e.g. *sa uvāca*, so 'vadat (from *saḥ avadat*), *gacchati saḥ*. *Eṣaḥ* 'this', a derivative of *saḥ*, behaves similarly.

(iv) The ending *-aḥ* of the words *punaḥ* 'again', *prātaḥ* 'early', and *antaḥ* 'between' behaves in a manner analogous to *-iḥ*. It thus diverges from the rules for *-aḥ* when it is followed by any voiced sound; e.g. *punar gacchati*, *punar uvāca*. Otherwise it is regular; e.g. *punaḥ paśyati*, *punaś calati*, *punā rakṣati*. The *-aḥ* of the word *dvāḥ* 'door' (nominative singular) behaves similarly.

(d) *Regularities in the sandhi rules*

Table 2 will be found easier to understand — and, eventually, to memorize — if considered in conjunction with Table 1. For example, the obvious division of Section (i) of Table 2 into upper and lower parts (marked by the horizontal broken line) corresponds to the division of the speech sounds into voiceless and voiced; Table 2 has a similar division: all word-initials above the broken line are voiceless, all those below it are voiced. Another example is provided by the seven sandhi derivatives of word-final *-aḥ*. One observes a simple regularity in the sandhi-derived fricative endings: palatal *-aś* before palatal *c-*, *ch-*; etc. Also the fundamental importance of the division of word-initials into voiceless and voiced is again apparent.

### 3. INTERNAL SANDHI

Whereas external sandhi operates *between adjacent words*, internal sandhi operates *within individual words*. External sandhi causes the endings and/or beginnings of words to assume different phonetic forms in different phonetic environments and has to be taken into account by the writer or reader every time a sentence is composed or analysed; in contrast to this, internal sandhi serves to explain certain facts about the internal phonetic structure of words as they are found in the dictionary or as they are built up from their stems and inflexional endings using the tables of noun and verb paradigms.

Many of the rules of internal sandhi are identical with those of external sandhi; for example, the plural instrumental of the noun *marut* 'wind-god' is *marudbhiḥ*, with *-t* changed to *-d*

before the voiced consonant bh of the inflexional ending -bhiḥ. (See Table 2, Section (i) -t bh-, and Table 6, paradigm [6] (page 81).) Other rules of internal sandhi differ from those of external sandhi. For example, the genitive plural of marut is marutām, with the voiceless -t retained despite the following vowel. (Contrast Table 2, Section (i), -t V-.) Only the two most important rules of internal sandhi are stated here, namely those concerning the retroflexion of s and n; other rules will be noted in later sections as they become relevant.

*Rule (i)*

Within a word, s changes to ṣ if it is *followed* by any sound other than r, ṛ, or ̄r, and is *preceded* — either immediately or with *intervening* ḥ or ṁ — by k or r or any vowel other than a or ā.

This involved rule becomes much easier to comprehend when considered in terms of Table 1, as is done in Table 4, Section (i). The following examples illustrate the application (or non-application) of Rule (i) in various situations: saḥ, eṣaḥ, kathāsu, deveṣu, bhikṣuṣu, haviṣī, havīṃṣi, haviḥṣu, bhaviṣyati, puṣpaṃ, tisraḥ, tīsr̥bhiḥ. The retroflexion is transmitted to an immediately following t, th, or n; e.g. dr̥ṣṭvā, tiṣṭhati, viṣṇuḥ. Exceptions to Rule (i) are found in certain individual words, such as pustakam and kusumam, and in many desideratives beginning with s, e.g. siseviṣate.

*Rule (ii)*

Within a word, n changes to ṇ if it is immediately *followed* by a vowel, n, m, y, or v, and is *preceded* at whatever distance by r, ṛ, ̄r, or ṣ, provided there is no *intervening* consonantal dental, retroflex, or palatal other than y.

This rule is depicted in Table 4, Section (ii). The following are examples of its application (or non-application), most based on the instrumental suffix -ena: devena, varṇena, nagareṇa, dharmeṇa, rathena, dhātṛṇā, mr̥geṇa, mṛtena, pitṛṇ, pitṛṇām, kṛṣṇena, viṣeṇa, puṣpeṇa, kāṣṭhena.

Rule (ii) may apply to the output of Rule (i); e.g. lakṣmaṇaḥ, puṣpeṇa, niṣaṇṇaḥ. Here the ṣ is conditioned by the sound preceding it (Rule (i)), and in its turn conditions the following ṇ (Rule (ii)).



Rules (i) and (ii) usually do not apply across the boundaries between the components of a compound noun or adjective. For example, in *naranārīṇām* 'of men and women', the second *n* is not influenced by the preceding *r* because these two sounds belong to different components of the compound, its structure being *nara+nārīṇām*. On the other hand, the rules do usually apply between a prefix and the verbal stem to which it is attached; e.g. *ni-sīdati* → *niṣīdati*, *pra-namati* → *praṇamati*.

#### 4. VOCALIC GRADATION

The vocalic alternations observable in the stems of different verb forms (and of some nominal forms also) can to a large extent be accounted for in terms of the phenomenon of vocalic gradation. This phenomenon is illustrated in the following example, based on various forms of the verb 'die'.

The infinitive, 'to die', is *martum*, where *mar-* is the stem and *-tum* the characteristic sign of the infinitive. The same component *mar-* is found in *maraṇam* 'death', *maṛiṣyati* 'he will die', etc. However, we find a rather different component in *mārayati* 'he causes to die, he kills', *mārī* 'dying', etc., and a different one again in *mṛta-* 'dead', *amṛta* 'he died', *mṛtvā* 'having died', and *mamruḥ* 'they died' (the *r* in *mamruḥ* being an internal sandhi variant of *ṛ*).

The three elements, *ar* and *ṛ/r*, are recognized as constituting a *gradation series*:

Zero grade	1st grade	2nd grade
<i>ṛ/r</i>	<i>ar</i>	<i>ār</i>
<i>mṛta-</i>	<i>martum</i>	<i>mārayati</i>
<i>mamruḥ</i>	<i>maraṇam</i>	<i>mārī</i>

The first (so-called *guṇa*) grade, *ar*, is fundamental to the series. From it the second (*vṛddhi*) grade, *ār*, is obtained by 'strengthening', i.e. lengthening the *a* to *ā*; and the zero grade is obtained by 'weakening', i.e. diminishing the *a* to nothing, with the result that the remaining semivowel, *r*, if not followed by another vowel, takes on the role of a vowel, *ṛ*. The relationship among the three grades is, therefore, as shown:

Zero	←	1st	→	2nd
ṛ/r		ar		ār

A similar series, but with the positions of vowel and semivowel reversed, is found in the verb 'grab':

Zero	←	1st	→	2nd
ṛ <i>gr̥hīta-</i>		ra <i>grahitum</i>		rā <i>grāhayati</i>

Similar series again are found with the remaining three semivowels: y, l, and v; and a necessarily incomplete series without semivowel also exists. The total set of gradation series, with examples, is shown in Table 5. (Compare the Vocalic section of Table 1.)

From Table 5 it can be seen that for each series in which the a and ā precede the semivowel (e.g. ay āy) there exists a corresponding series in which a and ā follow the semivowel (e.g. ya yā) — except for the extremely rare dental series. The open series (ø a ā), in which there is no semivowel, naturally lacks this distinction.

The series y ay āy has a variant form i/ī e ai. The difference between these two is determined entirely by a rule of internal sandhi: y ay āy are found before a following vowel, i/ī e ai before a following consonant. A similar sandhi-determined pair of variants exists in the labials: v av āv before vowels, u/ū o au before consonants. In the retroflexes there is the beginning of such a pairing, but it is incomplete because of the non-existence of 'retroflex diphthongs'. No such sandhi-determined pairing is found in those series in which a and ā follow the semivowel, because in such series the group in question is necessarily always followed by a consonant.

The length of the vowel in zero grade is unpredictable; e.g., in the palatal series it is sometimes i, sometimes ī. Usually there is consistency within any particular verb, but one finds many exceptions; e.g., alongside śruta-, śrutvā, etc. with short u one finds śrūyate with long ū.

The pairing of series depending on whether a and ā precede or follow the semivowel does not extend to zero grade. Consequently two different 1st-grade forms may have identical zero-grade counterparts; e.g., o and va both have u as their zero-grade counterpart. This phenomenon is most strikingly illustrated in instances such as the following (from the verbs 'burn' and 'dwell'), where the perfect passive participles in two different series happen to be identical:

Zero ← 1st → 2nd

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'burn':	<i>uṣita-</i>	<i>oṣanam</i>	
'dwell':	<i>uṣita-</i>	<i>vasanam</i>	<i>vāsayati</i>

In the open series in Table 5 (ø a ā), zero grade is represented by absence of any vowel. But because this would often lead to unpronounceable groupings of consonants, in practice some vowel, usually a or ā, is provided, either by insertion or by substitution for a consonant. In the example given in Table 5, the zero-grade derivative of *khan*, namely *khn*, is represented in the form *cakḥmuḥ*, a combination which presents no phonetic difficulty. However, where one might expect, by analogy with *nīta-*, *mṛta-*, etc., that the perfect passive participle would be *khnta-*, one finds instead *khāta-*; the *n* has been replaced by ā. Another example is provided by the following set of forms: *tapta-* *tapanam* *tāpayati*. Here the phonetically unacceptable *tpta-* has been avoided by insertion of *a*.

In spite of these and other departures from the pattern presented in Table 5, recognition of vocalic gradation makes possible many useful grammatical generalizations, particularly regarding verb-forms.

#### 5. ALPHABETIC SEQUENCE

The conventional alphabetic sequence, used in ordering entries in dictionaries etc., is based on Table 1, but departs from its logical arrangement in some respects. The sequence is:

a ā i ī u ū ṛ ṝ ḷ e ai o au ṁ ḥ k kh g gh ṅ c ch j jh ñ  
 ṭ ṭh ḍ ḍh ṇ t th d dh n p ph b bh m y r l v ś s h

In an optional orthographic variant, any nasal preceding a stop is written as ṁ; e.g., aṅgam may be written aṅgam, and antara may be written aṅtara. Words written in this second way are nevertheless ordered in dictionaries as if written in the first way. For example, saṅgaḥ (= saṅgaḥ) comes after sagotra- and before saciḥ; but saṁsāraḥ (in which ṁ does *not* precede a stop and therefore cannot be alternatively written with some other nasal) comes before sakala.

## PART II. GRAMMAR

### A. NOMINALS

The Sanskrit noun, adjective, numeral, demonstrative, and pronoun have sufficient in common to be regarded as constituting a single large word-class, here called the Nominals. The noun and adjective are particularly closely related, being represented in a single set of paradigms (Table 6); the numeral, demonstrative, and pronoun are more distinctive, each having its own set of paradigms (Tables 12-14). These five sub-classes of nominals will now be described in turn.

#### 1. NOUNS

In general, each Sanskrit noun belongs inherently to one or another of three grammatical *genders*: masculine, neuter, or feminine. For example,

Masculine: devaḥ 'god', muniḥ 'sage', paśuḥ 'beast'  
Neuter: phalam 'fruit', vāri 'water', madhu 'honey'  
Feminine: kathā 'story', nadi 'river', vadhūḥ 'wife'

(How to recognize the gender of any given noun is discussed below.)

Nouns are declined for *number* and *case*. There are three grammatical numbers: singular, dual, and plural. For example,

Sing.	Dual	Plural
devaḥ 'a god'	devau 'two gods'	devāḥ 'gods (more than two)'
muniḥ 'a sage'	munī 'two sages'	munayaḥ 'sages (more than two)'

There are eight cases; their general significance is as follows.

<i>Case</i>	<i>Syntactic/logical relationship</i>
Nominative:	Indicates the grammatical subject.
Accusative:	Indicates the grammatical object.
Instrumental:	Indicates the means, manner, or accompanying factor/person; = 'by', 'with', '-ly'.
Dative:	Indicates the recipient, purpose, or destination; = 'to', 'for'.
Ablative:	Indicates the starting-point, source, reason, or standard of comparison; = 'from', 'out of', 'because', 'than'.
Genitive:	Indicates the possessor or subordinator; = 'of'.
Locative:	Indicates the location in space or time; = 'at', 'in', 'when'.
Vocative:	Indicates the individual addressed in direct speech; = 'O!'.

The intersection of the two 'dimensions' of number and case yields, for each noun, a set of  $3 \times 8 = 24$  forms. (Some of the forms happen to be outwardly identical, thus reducing the count of outwardly distinct forms to 19 or fewer.) For example, the masculine noun *devaḥ* 'god' has the following set of forms.

	Sing.	Dual	Plural
Nom:	devaḥ	devau	devāḥ
Acc:	devam	devau	devān
Ins:	devena	devābhyām	devaiḥ
Dat:	devāya	devābhyām	devebhyaḥ
Abl:	devāt	devābhyām	devebhyaḥ
Gen:	devasya	devayoḥ	devānām
Loc:	deve	devayoḥ	deveṣu
Voc:	deva	devau	devāḥ

For example,

devāya	= 'to a/the god' (dat. sing.)
deva	= 'O god!' (voc. sing.)
devaiḥ	= 'by the gods' (inst. plur.)
devayoḥ	= 'of the two gods' (gen. dual) or 'in the two gods' (loc. dual)

All masculine nouns whose nominative singular ends in -aḥ (e.g., gajaḥ, putraḥ, aśvaḥ, rāmaḥ) are declined like devaḥ. For example, gajaḥ 'elephant' has the following forms:

gajaḥ	gajau	gajāḥ
gajam	gajau	gajān
gajena	gajābhyām	etc.

The 3 × 8 pattern given above for devaḥ is, therefore, a model or *paradigm*; it is followed by all masculine nouns in -aḥ. Such nouns constitute by far the most numerous group. (In memorizing paradigms such as that of devaḥ, one should read horizontally, not vertically, i.e.: 'devaḥ devau devāḥ; devam devau devān; ...'.)

The devaḥ paradigm is one of sixteen paradigms that can be recognized for 'regular' masculine nouns (and adjectives; see below). These sixteen are set out in Table 6, Section (i) (pages 80 ff). For example, muniḥ 'sage', along with almost all other masculine nouns in -iḥ, is declined as shown in paradigm [2] (page 80). A further fifteen paradigms of regular neuter nouns are given in Table 6 (ii), and nine for regular feminines in Table 6 (iii). A limited number of nouns/adjectives fail to conform to these paradigms. They are therefore regarded as 'irregular'; their declensional patterns are set out in Table 7.

In dictionaries, nouns are usually cited in either of two forms: (i) in the nominative singular, or (ii) in a hypothetical underlying stem-form. Examples of these two methods of citation can be found in popular dictionaries such as those of V.S. Apte and M. Monier-Williams.

In Apte's dictionaries, method (i) is used as far as possible, but method (ii) is resorted to when necessary for clarity. For example, the words for 'elephant', 'city', and 'creeper' are given as gajaḥ, nagaram, and latā respectively, i.e. in the nominative singular. No indication of gender is given, it being expected that the student will recognize the endings -aḥ, -am, and -ā as characteristic of the masculine, neuter, and feminine genders respectively — and therefore as indicating, in addition, that the three nouns in question follow paradigms [1], [17], and [32] respectively of Table 6. On the other hand, the words for 'merchant', 'mind', and 'mother' are *not* given in their nominative singular forms vaṇik, manaḥ, and mātā (see paradigms [7], [23], [40]). Instead they are given as 'vaṇij m', 'manas n', and

'mātr *f*'. These are hypothetical stem-forms which may be thought of as underlying the actually occurring forms; the gender (*m, n, f*) is stated because there is no way it could be inferred with certainty. The rationale behind this citing of some nouns in hypothetical stem-forms will become clear in the descriptions given below for the various paradigms. Suffice it here to note that this practice has the advantage of making the most common endings, -aḥ, -am, -ā, and others, unambiguous as indicators of gender and paradigm; for example, because members of paradigm [23] are cited in the -as form (manas rather than manah), one knows that *every* word whose citation or dictionary forms ends in -aḥ is masculine and follows paradigm [1].

In the dictionaries of Monier-Williams, hypothetical stem-forms are more widely used, being adopted even for members of the very common paradigms [1] and [17]. For example, 'elephant' and 'city' are given as 'gaja *m*' and 'nagara *n*' respectively. (However, 'creeper' (paradigm [32]) is given in the nominative singular as 'latā *f*'.)

From the practical point of view the method adopted by Apte has the advantage of presenting the majority of nouns in forms which actually occur, and which bear their own in-built gender labels. For example, the student wishing to learn the gender of 'city', will find it easier and more realistic to memorize the word as 'nagaram' rather than as 'nagara (neuter)'. On the other hand, the method adopted by Monier-Williams has the advantage of drawing attention to correspondences across the genders; for example, it identifies the masculine, neuter, and feminine endings -aḥ, -am, -ā as constituting a related set, a point whose significance becomes apparent in the next section, on adjectives.

The characteristics of the various noun/adjective paradigms will be described after the adjectives have been dealt with.

## 2. ADJECTIVES

### (a) Gender Agreement

Unlike the noun, the adjective does not belong inherently to one of the three genders. Instead, it acquires the gender of the noun it qualifies or refers to. For example, the adjective 'dear', cited in dictionaries in the hypothetical stem form *priya*-, acquires, in the singular nominative, the following three gender forms:



Masc:	priyaḥ	e.g.	priyaḥ putraḥ	'a dear son'
			priyaḥ pitā	'a dear father'
Neut:	priyam	e.g.	priyaṃ mitram	'a dear friend'
			priyaṃ nāma	'a dear name'
Fem:	priyā	e.g.	priyā kanyā	'a dear daughter'
			priyā patnī	'a dear wife'

The three forms, *priyaḥ*, *priyam*, *priyā*, correspond to the noun types *devaḥ*, *phalam*, *kathā* (paradigms [1], [17], [32]) respectively. Most adjectives whose stem-form has, like *priya-*, a final *-a-*, form their masculine, neuter, and feminine in this way with *-aḥ*, *-am*, and *-ā* respectively. (For exceptions see next page.)

The agreement between an adjective and its noun extends also to case and number. For example, *priya-* assumes forms such as the following:

<i>priyāṅgāṃ putrāṅgāṃ</i>	'of the dear sons'
<i>priya pitāḥ</i>	'O dear father!'
<i>priye nāmni</i>	'in a dear name'
<i>priyayā patnyā</i>	'with a dear wife'

These forms of *priya-* are drawn from the appropriate paradigms, [1], [17], or [32], according as the gender required is masculine, neuter, or feminine.

The various adjective types that exist represent almost all of the paradigms [1] to [40]. For example, the adjective 'powerful' given in the dictionary as *balin-*, forms masculine *balī*, neuter *bali*, and feminine *balinī*, which then follow paradigms [11], [28], and [33] respectively. Table 8 sets out the necessary information on the different existing types of stem-forms of adjectives, with their corresponding masculine, neuter, and feminine forms (all in the nominative singular), and the paradigm which each of these follows. Each type is represented in the table by a common example, and the paradigms followed are indicated by their numbers in square brackets. (Some important irregular adjectives not covered by Table 8 are noted on pages 26-28 under 'Irregular noun/adjective declensions'.) It will be found that Table 8, in addition to its primary function, provides a handy overview of the total set of noun/adjective paradigms.

As Table 8 shows, stem-forms in *-a-* or *-ant-* are ambiguous as indicators of the pattern followed. Adjectives with stem-

forms in -ant- are present or future active participles. Whether they follow nayant- (with feminine in -antī), or yuñjant- (with feminine in -atī-), depends on various factors discussed in the section on participles. (See pages 59-63. Further ambiguity may arise from the fact that the nayant- and yuñjant- types are often cited as nayat- and yuñjat-, thus confusing them with the dadhat- type.)

Adjectives with stem-form in -a- in most cases follow priya-; however, a limited number follow sundara- in forming their feminine in -ī. The principal examples of the latter type are:

- (i) The ordinal caturtha- '4th', which has feminine caturthī, and similarly all higher ordinals (see Table 11); for example,

pāñcama-	pāñcamī	'5th'
aṣṭādaśa-	aṣṭādaśī	'18th'

- (ii) Adjectives that are, in origin, derived from nouns by strengthening of the first vowel to 2nd grade; e.g.

śaiva-	śaivī (a derivative of the noun Śivaḥ)
gāndharva-	gāndharvī

- (iii) Derivative adjectives in -maya and -tana; e.g.

cinmaya-	cinmayī
adyatana-	adyatanī

- (iv) A few miscellaneous adjectives, including

codana-	codanī
taruṇa-	taruṇī
purāṇa-	purāṇī (also -ṇā)
sadrśa-	sadrśī
sundara-	sundarī

- (b) *Comparison of adjectives*

There exist two distinct methods whereby the comparative and superlative degrees of adjectives may be formed. Method 1 is applicable to all adjectives; method 2 is applicable only to a relatively small, closed set of adjectives.

## (i) Method 1

This method consists in attaching the suffixes *-tara-* (comparative) and *-tama-* (superlative) to the stem form of the simple adjective (e.g. *priya-* *priyatara-* *priyatama-*) or to a slightly modified version of it (e.g. *balin-* *balitara-* *balitama-*). Table 9 shows how this applies to different types of stem-forms. The set of types covered by Table 9 is essentially the same as that covered by Table 8, with this exception that the *śreyas* type is lacking in Table 9 because, being itself a comparative form (according to method 2, below), it has no place here.

The comparative and superlative forms shown in Table 9 are themselves stem-forms; they make the three gender forms in *-aḥ*, *-am*, *-ā*, and so are declined according to paradigms [1], [17], and [32], regardless of the class of the original adjective in its positive form. Thus, the masculine, neuter, and feminine of the positive, comparative, and superlative forms of *priya-* and *balin-*, with their corresponding declensional paradigms (indicated by numbers), are as follows:

	Positive	Comparative	Superlative
Masc:	<i>priyaḥ</i> [1]	<i>priyataṛaḥ</i> [1]	<i>priyatamaḥ</i> [1]
Neut:	<i>priyam</i> [17]	<i>priyataram</i> [17]	<i>priyatamam</i> [17]
Fem:	<i>priyā</i> [32]	<i>priyatarā</i> [32]	<i>priyatamā</i> [32]
Masc:	<i>balī</i> [11]	<i>balitaraḥ</i> [1]	<i>balitamaḥ</i> [1]
Neut:	<i>bali</i> [28]	<i>balitaram</i> [17]	<i>balitamam</i> [17]
Fem:	<i>balinī</i> [33]	<i>balitarā</i> [32]	<i>balitamā</i> [32]

For example,

<i>priyataram</i> mitram	'a dearer friend'
<i>priyatamā</i> kanyā	'the dearest daughter'
<i>priyatamāyai</i> kanyāyai	'to the dearest daughter'
<i>balinyā</i> senayā	'by a powerful army'
<i>balitamābhyām</i> senābhyām	'by the two most powerful armies'

## (ii) Method 2

The restricted number of adjectives to which method 2 applies are already covered by method 1; they are, therefore, capable of forming their comparative and superlative in two

different ways. Method 2 consists in adding -īyas- (comparative) and -iṣṭha- (superlative), or sometimes simply -yas- and -ṣṭha-, to a modified version of the stem form. This modification of the stem entails abbreviation to a single syllable, sometimes accompanied by vowel strengthening and/or other more drastic changes. For example, priya- 'dear' forms preyas- and preṣṭha-; and laghu- 'light' forms laghīyas- and laghiṣṭha-.

The comparative stem form thus produced makes the three gender forms as shown in Table 8 opposite śreyas-, i.e. by replacing -as with -ān, -aḥ, and -asī; and these three forms then follow paradigms [14], [23], and [33] respectively. (Paradigm [14] is exclusively for masculine comparatives of this type.) The superlative makes its gender-forms with -aḥ, -am, and -ā, and these then follow paradigms [1], [17], and [32] respectively. For example, the adjectives priya- and laghu- form their comparative and superlative in the three genders as follows:

	Positive	Comparative	Superlative
Masc:	priyaḥ [1]	preyān [14]	preṣṭhaḥ [1]
Neut:	priyam [17]	preyaḥ [23]	preṣṭham [17]
Fem:	priyā [32]	preyasī [33]	preṣṭhā [32]
Masc:	laghuḥ [3]	laghīyān [14]	laghiṣṭhaḥ [1]
Neut:	laghu [19]	laghīyaḥ [23]	laghiṣṭham [17]
Fem:	laghuḥ [38] or laghvī [33]	laghīyasī [33]	laghiṣṭhā [32]

In addition to the fairly regular formation illustrated in priya- and laghu-, there are many formations so irregular that the derivational connexion between the positive and its comparative and superlative counterparts is often remote, or even (as in English sets such as 'good, better, best') no more than semantic. Because of these varying degrees of irregularity, adjectives compared by method 2 are best listed individually. Table 10 sets out the most important instances.

(c) *Noun/adjective declensional paradigms (Table 6)*

The characterizing features of the forty declensional paradigms for nominals will now be summarized. (The gender headings are not exclusive; e.g. a few feminine nouns are

included under the Masculine heading because they have identical declension.)

(i) Masculine

[1] **devaḥ** 'god': Paradigm [1] in Table 6 is followed by those nouns whose citation form is given in dictionaries as '---aḥ' or as '---a (masc.)'; e.g. *gajaḥ* 'elephant', *putraḥ* 'son'. It is also followed by the masculine of adjectives whose stem-form ends in -a-, of comparatives and superlatives in -a-, and of ordinals; e.g., *nīcaḥ* 'low' (masc. of *nīca-*), *śucitaraḥ* 'purer', *śreṣṭhaḥ* 'best', *tr̥tīyaḥ* '3rd'.

[2] **muniḥ** 'sage': Masc. nouns cited as '---iḥ' or as '---i (masc.)'; e.g. *agniḥ* 'fire', *nr̥patiḥ* 'king'. Also, the masc. of adjectives in -i- such as *śuciḥ* 'pure' (masc. of *śuci-*). *Patīḥ*, when it means 'husband', is irregular; see [46].

[3] **paśuḥ** 'beast': Masc. nouns cited as '---uḥ' or as '---u (masc.)'; e.g. *śatruḥ* 'enemy', *guruḥ* 'teacher'. Also, masc. of adjectives in -u-; e.g. *laghuḥ* 'light'.

[4] **netā** 'leader': Masc. agent nouns whose citation form has final -ṛ; e.g. *dātā* 'donor', *rakṣitā* 'protector'. Also, the kinship term *naptā* 'nephew'. (This paradigm exhibits all three grades of the retroflex gradation series, ṛ/r ar āṛ; e.g. *netṛṣu/netṛā netari netāraḥ*.)

[5] **pitā** 'father': Masc. kinship terms whose citation form has final -ṛ; e.g. *bhrātā* 'brother', *jāmātā* 'son-in-law'. However, *naptā* 'nephew' follows [4].

[6] **marut** 'wind-god': Masc. and feminine nouns and adjectives whose citation form has final -k, -t, or -p; also, masc. of present active participles in -at- — but not of those in -ant- (which follow [12]), nor of the possessive adjectives in -mat- or -vat- (which follow [13]). For example, *sarvaśak* 'omnipotent', *sarit* 'stream', *bibhrat* 'carrying', *dharmagup* 'guardian of the law'. The stem-final -k, -t, or -p is preserved throughout the paradigm, except that before the six case-endings that begin with *bh* it becomes voiced to -g, -d, -b; e.g. *marut* has instrumental dual *marudbhyām*.

[7] **vaṇik** 'merchant': Masc. and fem. nouns and adjectives whose citation form ends in a consonant other than -k, -t, -p, -ḥ, -n, or -as; e.g. the words cited as *vaṇij*, *priyavāc*, *triṣṭubh*, *diś*, *upānah*. The final consonant of the citation form is preserved in those caseforms in which it is followed by a vowel; e.g., *vaṇij*, *triṣṭubh*, *diś*, and *viś* have nominative plural *vaṇijaḥ*, *triṣṭubhaḥ*, *diśaḥ*, and *viśaḥ* respectively. However, in the nominative singular where no sound follows, this consonant is replaced by some more or less closely related consonant from among the set of five permitted non-nasal word-finals, -k, -ṭ, -t, -p, -ḥ (see page 1); e.g., *vaṇij*, *triṣṭubh*, *diś*, and *viś* have singular nominative *vaṇik*, *triṣṭup*, *dik* and *viṭ* respectively.

As the instance of *diś* and *viś* shows, it is not always possible to predict which of the four permitted word-final stops will replace the stem-final of the citation-form. The reverse is also true; e.g., *vaṇik* and *dik* are from *vaṇij* and *diś* respectively. For this reason dictionaries usually indicate the nominative singular alongside the citation form.

For practical purposes the best way of specifying the two consonants involved in the alternation is to name the nominative singular and plural; e.g. *vaṇik—vaṇijaḥ*. Once these two forms are known, the entire paradigm is known. The first of the two consonants named (k in our example) occurs where no sound follows (i.e. in the nominative and vocative singular) and before the -su or -ṣu of the locative plural; and it becomes voiced (to g) before the six -bh- case-endings. (For the purposes of this rule, the voiced counterpart of ḥ is r.) The second of the two consonants named (j in our example) occurs before all vowel case-endings. It is therefore advisable to think of words of this type in terms of their nominative singular and plural (which, in any case, are the most commonly occurring forms); i.e. one should learn the words as '*vaṇik—vaṇijaḥ*', '*dik—diśaḥ*', etc. Examples of the most frequent such pairs of consonants are set out in the following list. For completeness the three consonant-finals covered by [6] are included, since they are really only special cases of the present type.

k—k:	sarvaśak—sarvaśakaḥ	'omnipotent'
k—c:	vāk—vācaḥ	'voice'
k—j:	vaṇik—vaṇijaḥ	'merchant'
k—ś:	dik—diśaḥ	'compass-point'
k—ṣ:	dadhṛk—dadhṛṣaḥ	'bold'

k—h:	kāmadhuk—kāmaduḥaḥ	'wish-granting'
ṭ—j:	samrāt—samrājaḥ	'ruler'
ṭ—ś:	viṭ—viśaḥ	'resident'
ṭ—ṣ:	dviṭ—dviśaḥ	'enemy'
ṭ—h:	madhuliṭ—madhulihāḥ	'bee'
t—t:	maruṭ—maruṭaḥ	'wind-god'
t—d:	āpat—āpadaḥ	'calamity'
t—dh:	samit—samidhāḥ	'faggot'
t—h:	upānat—upānahāḥ	'sandal'
p—p:	dharmagup—dharmagupaḥ	'guardian of law'
p—bh:	triṣṭup—triṣṭubhāḥ	'a Vedic metre'
ḥ—r:	dvāḥ—dvāraḥ	'door'
ḥ—ṣ:	doḥ—doṣaḥ	'arm'

Slight departures from the pattern described above occur in the last two types listed. As mentioned above, the voiced counterpart of ḥ is here to be regarded as r; in addition, dvāḥ has r in the locative plural: dvārṣu. Thoroughly irregular nouns whose citation forms would seem to qualify them for membership of this class, include the word cited as pad and its derivatives — see [47], [48]; prāñc and others in -ñc — see [50] to [54]; ap [71]; gir [72]; and pur [73].

[8] **vedhāḥ** 'wise man': Masc. and fem. nouns and adjectives whose citation form ends in -as (but excluding the masculine of comparatives in -yas- [14], and of perfect participles in -ivas- [15] and -vas- [16]); e.g. candramāḥ 'moon', apsarāḥ 'nymph', sumanāḥ 'good natured'.

[9] **ātmā** 'self': Masc. and fem. nouns and adjectives whose citation form has final -an preceded by *two* consonants; e.g. brahmā 'the creator-god', yajvā 'worshipper', suparvā 'well-jointed'.

[10] **rājā** 'king': Masc. and fem. nouns and adjectives whose citation form has final -an preceded by *one* consonant; e.g. garimā 'heaviness', sīmā 'boundary', sunāmā 'well-named'. (This paradigm exhibits all three grades of the open gradation

series,  $\emptyset$  a ā; e.g. *rājñā rājani rājānaḥ*. In the case of zero grade the nasal assimilates to the adjacent stop:  $n \rightarrow \tilde{n}$ .)

[11] **hastī** 'elephant': Masc. nouns and possessive adjectives whose citation form has final -in; e.g. *svāmī* 'master', *yogī* 'acetic practitioner', *dhanī* 'rich'.

[12] **nayan** 'leading': Masc. of future active participles, and of present active participles having stem-forms in -ant- or -ānt- (though often cited in -at- or -āt-, see pages 16, 60-61); e.g. *rakṣan* 'protecting', *sunvan* 'pressing', *bhān* 'shining', *neṣyan* 'about to lead'.

[13] **dhīmān** 'wise': Masc. of possessive adjectives whose citation form ends in -mat- or -vat-; e.g. *murtimān* 'having form', *bhagavān* 'blessed'. Also *kiyān* and *iyān*, masc. of *kiyat* 'how much?' and *iyat* 'so much'.

[14] **śreyān** 'better': Masc. of comparative adjectives formed according to method 2 (pages 17-18; all with citation forms in -yas- or -īyas-); e.g. *preyān* 'dearer', *laghīyān* 'lighter'.

[15] **tenivān** 'having stretched': Masc. of perfect active participles whose citation form ends in -ivas- (see pages 61-62); e.g. *rarakṣivān* 'having protected', *tutudivān* 'having hit'.

[16] **cakṛvān** 'having done': Masc. of perfect active participles whose citation form has final -vas- without a preceding short i (see pages 61-62); e.g. *vidvān* 'having known', *śuśruvān* 'having heard', *ninivān* 'having led'. Before -uṣ- endings (e.g. sing. instrumental -uṣā)  $\ddot{r} \rightarrow r$ ,  $u \rightarrow uv$ ,  $\bar{i} \rightarrow y$  (or  $\rightarrow iy$  if two consonants precede); e.g. *cakṛvān—cakruṣā*, *śuśruvān—śuśruvuṣā*, *ninivān—ninyuṣā*.

(ii) Neuter

[17] **phalam** 'fruit': Nouns whose citation form is given as '---am' or as '---a (neut.)', and the neuter of adjectives whose citation form ends in -a; e.g. *vanam* 'forest', *yugam* 'yoke', *nīcam* 'low'.



[18] **vāri** 'water': Neuter nouns/adjectives with citation form in -i; e.g. śuci 'pure' — but not akṣi, asthi, dadhi, or sakthi, all of which are irregular (see [64]). Adjectives in this class may optionally follow [2] (muniḥ) in the singular dative, ablative, genitive, and locative, and in the dual genitive and locative; e.g., śuci has in the singular dative either śucine (following [18]) or śucaye (following [2]).

[19] **madhu** 'honey': Neuter nouns/adjectives with citation form in -u; e.g. āsru 'tear', vastu 'property', guru 'heavy', laghu 'light'. Adjectives in this class may optionally follow [3] in the cases specified above for [18].

[20] **dhātṛ** 'that which creates': Neuter agent nouns/adjectives with citation form in -ṛ; e.g. dātṛ 'that which gives', rakṣitṛ 'that which protects', sumātṛ 'having a good mother'.

[21] **jagat** 'world': Followed by three classes of words: (a) Neuter nouns/adjectives with citation form in -k, -t, or -p; e.g. sarvaśak 'omnipotent', trivṛt 'threefold'. (b) The neuter of possessive adjectives in -mat- or -vat-; e.g. dhīmat 'wise', bhagavat 'blessed'. (c) The neuter of present active participles other than those with stem-form in -ant- or -ānt-, for which see [29]; e.g. bibhṛat 'carrying', jānat 'knowing', tudat 'hitting', bhāt 'shining'; also the neuter of all future active participles (which, however, may optionally also follow [29]), e.g. neṣyat, dāsyat. Present active participles of verbs of the -Vti class (e.g. bibhṛat, juhvat, dadhat) optionally have -ati in place of -anti in the nominative, accusative, and vocative plural.

[22] **aṣṛk** 'blood': Neuter nouns/adjectives with citation-form endings as for [7]. There is consonant alternation as for [7], which again is best specified by naming the nominative singular and plural; e.g. aṣṛk—aṣṛñji 'blood', priyavāk—priyavāñci 'kindly-spoken'. The nasal, if followed by a stop, assimilates to that stop; otherwise it becomes ṁ.

[23] **manah** 'mind': Neuter nouns/adjectives with citation form in -(y)as; e.g. yaśaḥ 'glory', sumanaḥ 'good-natured', śreyah 'better'.

[24] **haviḥ** 'oblation': Neuter nouns/adjectives with citation form in -is; e.g. jyotiḥ 'light', rociḥ 'lustre', udarciḥ 'radiant'.

[25] **āyuh** 'age': Neuter nouns/adjectives with citation form in -us; e.g. caṣuḥ 'eye', dhanuḥ 'bow', dīrghāyuh 'long-lived'.

[26] **karma** 'deed': Neuter nouns/adjectives whose citation form has final -an preceded by *two* consonants; e.g. carma 'leather', janma 'birth', suparva 'well-jointed'.

[27] **nāma** 'name': Neuter nouns/adjectives whose citation form has final -an preceded by *one* consonant; e.g. sāma 'Vedic song', hema 'gold', sunāma 'well-named'.

[28] **bali** 'powerful': Neuter of possessive adjectives whose citation form has final -in; e.g. dhani 'rich', manasvi 'wise'.

[29] **nayat** 'leading': Neuter of present active participles with stem-form in -ant- or -ānt- (i.e. those whose masc. is covered by [12]); e.g. rakṣat, tudat, bhāt, nāyayat, ninīṣat, (see pages 60-61). Also neuter of all future active participles (which, however, may optionally also follow [21]); e.g. neṣyat, dāsyat.

[30] **tenivat** 'having stretched': Neuter of perfect active participles whose citation form ends in -ivas- (see pages 61-62); e.g. rarakṣivat 'having protected', tutudivat 'having hit'.

[31] **cakṛvat** 'having done': Neuter of perfect active participles whose citation form has final -vas- without a preceding short i (see pages 61-62); e.g. vidvat 'having known', śuśruvat 'having heard', ninīvat 'having led'. Before -uṣ- endings the stem is modified as in [16].

### (iii) Feminine

[32] **kathā** 'story': Nouns whose citation form ends in -ā (all are feminine); also, fem. adjectives in -ā, i.e. the majority of feminines from adjectives whose citation form ends in -a-; e.g. kanyā 'daughter, maiden', senā 'army', priyā 'dear', preṣṭhā 'dearest'.

[33] **nadī** 'river': Polysyllabic nouns whose citation form ends in -ī (all are fem.); also, fem. adjectives formed with -ī, (see

Table 8); e.g. *devī* 'goddess', *nārī* 'woman', *sundarī* 'beautiful'. However, fem. adjectives in *-ī* that are covered by [34] are excluded; and the words cited as *lakṣmī*, *tarī*, and *tantrī* are irregular — see [68].

[34] **dhīḥ** 'intelligence': Monosyllabic nouns whose citation form is given as ending in *-ī* or *-īḥ* (all are fem.); also fem. of adjectives having such monosyllables as their final member; e.g. *śrīḥ* 'fortune', *hrīḥ* 'modesty', *sudhīḥ* 'intelligent'. The corresponding masc. adjectives (see Table 8) differ in that where alternative case-forms are offered, only the second is permitted; e.g., *sudhīḥ* (masc.) has in the dative singular only *sudhiye* — cf. [42]. Some masc. adjectives of this type also reduce *-iy-* to *-y-* throughout — cf. [43].

[35] **matīḥ** 'mind': Fem. nouns whose citation form is given as ending in *-i* or *-iḥ*; also fem. of adjectives with citation form in *-i*; e.g. *jātiḥ* 'birth', *rātriḥ* 'night', *śuciḥ* 'pure'.

[36] **vadhūḥ** 'wife': Polysyllabic nouns whose citation form is given as ending in *-ū* or *-ūḥ* (all are fem.); also fem. of polysyllabic adjectives in *-ū*, except those covered by [37]; e.g. *śvaśrūḥ* 'mother-in-law', *juhūḥ* 'sacrificial ladle', *aticamūḥ* 'victorious'. The corresponding masc. adjectives (see Table 8) differ in substituting *-ūn* for *-ūḥ* in the accusative plural.

[37] **bhūḥ** 'earth': Monosyllabic nouns whose citation form is given as ending in *-ū* or *-ūḥ* (all are fem.); also, fem. of adjectives having such monosyllables as their final member; e.g. *bhrūḥ* 'eyebrow', *svabhūḥ* 'self-existent'. The corresponding masc. adjectives differ as described under [34].

[38] **dhenuḥ** 'cow': Fem. nouns whose citation form is given as ending in *-u* or *-uḥ*; also, fem. of adjectives with citation form in *-u*, when made in *-uḥ* rather than in *-vī* (Table 8); e.g. *hanuḥ* 'jaw', *rajjuḥ* 'rope', *tanuḥ* 'thin'.

[39] **nauḥ** 'ship': Fem. or masc. monosyllabic nouns cited as ending in *-au* or *-auḥ*; e.g. *glauḥ* 'moon'. *Dyauḥ* 'sky' and *gauḥ* 'cow, bull' are cited as *dyo* and *go* respectively and are irregular; see [69], [70].

[40] **mātā** 'mother': Fem. kinship terms having citation form in -ṛ; e.g. duhitā 'daughter'. However, svasā 'sister' exceptionally has ā instead of ar in six case-forms:

	Sing.	Dual	Plural
Nom:	svasā	svasārau	svasārah
Acc:	svasāram	svasārau	svasāṛḥ
Voc:	svasaḥ	svasārau	svasārah

(d) *Irregular noun/adjective declensions* (Table 7)

The distinction recognized here between 'regular' and 'irregular' is based to some extent on mere practical convenience: often a declensional pattern has been classified as 'irregular' simply because it is of relatively rare occurrence. In some instances an irregular pattern of declension is followed by just one noun or adjective; in others it is followed by a small class of nouns or adjectives, and so constitutes a minor paradigm. Information relating to such matters is now presented in brief.

(i) *Masculine*

[41] **viśvapāḥ** 'all-protector': Cited as viśvapā. Masc. agent nouns whose final component is a verbal root in -ā; e.g. śaṅkha-dhmāḥ 'conch-blower', soma-pāḥ 'soma-drinker'.

[42] **yavakrīḥ** 'corn-buyer': Cited as yavakrī. Masc. agent nouns whose final component is a verbal root in -ī preceded by *two* consonants; also, the masc. of some adjectives as described under [34]; e.g. sudhīḥ 'intelligent' — see Table 8.

[43] **senānīḥ** 'army commander': Cited as senānī. Masc. agent nouns whose final component is the suffix -nī or a verbal root in -ī or -ū preceded by *one* consonant; e.g. grāmaṇīḥ 'village chief', khalapūḥ 'sweeper'. Also, the masc. of some adjectives as described under [34]; e.g. pradhīḥ 'intelligent' — cf. Table 8.

[44] **rāḥ** 'wealth': Cited as rai.

[45] **sakhā** 'friend': Cited as sakhi.

[46] **patiḥ** 'husband': Cited as *patiḥ* or *pati*. However, compounds from *-patiḥ*, such as *nṛpatiḥ* 'king', follow [2] *muniḥ*, as does *patiḥ* itself when it has the meaning 'lord'.

[47] **pāt** 'foot': Cited as *pad*. Can also be declined as *pādaḥ*, following [1].

[48] **dvipāt** 'biped': Cited as *dvipād*. Masc. compounds from *-pāt*; e.g. *catuspāt* 'quadruped', *supāt* 'having good feet'.

[49] **anaḍvān** 'ox': Cited as *anaḍuh*.

[50] **prān** 'forward, eastward': Cited as *prāñc*. Similarly *avān* 'downward'. Neuter nom. and acc.: *prāk*, *prācī* *prāñci*; other cases as for masc. *prāñ*. Fem. *prācī* follows [33].

[51] **pratyān** 'backward, westward': Cited as *pratyāñc*. Similarly *nyañ* 'downward', *samyān* 'going together'. Neut. *pratyak* *pratīcī* *pratyāñci*. Fem. *pratīcī*.

[52] **udañ** 'northward': Cited as *udañc*. Neut. *udak* *udīcī* *udañci*. Fem. *udīcī*.

[53] **anvañ** 'following': Cited as *anvañc*. Similarly *viśvañ* 'going apart'. Neut. *anvak* *anūcī* *anvañci*. Fem. *anūcī*.

[54] **tiryān** 'going horizontally, animal': Cited as *tiryāñc*. Neut. *tiryak* *tiraścī* *tiryāñci*. Fem. *tiraścī*.

[55] **pumān** 'man': Cited as *pumañ*.

[56] **panthāḥ** 'path': Cited as *pathin*. Similarly *manthāḥ* 'churning-rod', *ṛbhukhāḥ* 'Indra'.

[57] **pūṣā** 'sun': Cited as *pūṣan*. Similarly *aryamā* 'sun'.

[58] **gohā** 'cow-killer': Cited as *gohan*. Compounds from *-hā* 'killer', e.g. *brahmahā* 'priest-killer'.

[59] **śvā** 'dog': Cited as *śvan*. Fem. *śunī* [33].

[60] **yuvā** 'young man': Cited as *yuvan*. Fem. *yuvatiḥ* [35].

[61] **maghavā** 'generous, Indra': Cited as maghavan. May follow [13].

[62] **mahān** 'great': Cited as mahat. Neut. mahat [63]. Fem. mahatī [33].

(ii) Neuter

[63] **mahat** 'great': Cf. [62].

[64] **dadhi** 'yoghurt': Similarly akṣi 'eye', asthi 'bone', sakthi 'thigh'.

[65] **ahaḥ** 'day': Cited as ahan.

(iii) Feminine

[66] **jarā** 'old age': Alternatively may follow [32].

[67] **strī** 'woman'.

[68] **lakṣmīḥ** 'fortune': Cited as lakṣmī. Similarly tarīḥ 'boat', tantrīḥ 'string'.

[69] **dyauḥ** 'sky': Cited as dyo.

[70] **gauḥ** 'cow, speech': Cited as go. Also treated as masc., = 'bull'.

[71] **āpaḥ** 'water': Declined only in plural. Cited in singular ap.

[72] **gīḥ** 'speech': Cited as gir. Similarly āśīḥ—āśīṣaḥ 'blessing', but forms āśīrbhyām etc. and āśīḥṣu.

[73] **pūḥ** 'city': Cited as pur. Similarly dhūḥ 'yoke'.

## 3. NUMERALS

(a) *Cardinals*

The cardinal numbers, in their nominative case-forms, are set out in Table 11. The four forms shown there for 19 are equivalent and freely interchangeable. They represent two basic formation types: one type (*navadaśa*) is analogous in formation to the preceding number (*aṣṭādaśa* 18); the other type (*ūnaviṁśatiḥ/ekonaviṁśatiḥ/ekānaviṁśatiḥ*) amounts to subtraction of 1 from the following number (*viṁśatiḥ* 20). Parallel sets of four equivalent forms, not shown in Table 11, exist for 29, 39, ... 99. Similarly the pairs of forms shown for 42, 43, 52, 53, 62, 63, 72, 73, 92, 93 are equivalent and interchangeable; this pairing of forms is not paralleled in the teens, 20s, 30s or 80s.

Of the two or three equivalent forms for numbers above 100, the first form shown is avoided wherever it would lead to ambiguity. For example, for 103 *tryadhikaṃ śatam* or *tryadhikaśatam* is preferred, and for 300 *trīni śatāni* is preferred; the simpler alternative is in both instances *triśatam*, which is therefore ambiguous. (In the older Vedic language, a distinction in accent prevented ambiguity: *triśatam* 103 *versus* *triśatām* 300.) However, where no possibility of ambiguity exists, the shorter form may be used. For example, 123 = *trayoviṁśatiśatam*. As a further option, the element *-adhika* may always be replaced by *-uttara*; e.g. 103 = *tryuttaraṃ śatam* or *tryuttaraśatam*. The three forms shown for 1, 2, 3, and 4 are not alternatives but gender-forms, as explained below.

As regards their declensional behaviour, the cardinal numbers fall into two broad sub-sets: (i) 1 to 19 (*navadaśa*), and (ii) 19 (*ūnaviṁśatiḥ/ekonaviṁśatiḥ/ekānaviṁśatiḥ*) and upwards.

The cardinal numbers as far as 19 (*navadaśa*) behave in much the same way as the adjectives, but with some limitations and simplifications. Agreement in gender with the associated noun is found only in 1, 2, 3, and 4. The masculine, neuter, and feminine forms of these four numerals (in the nominative case) are shown in Table 11.

Agreement in grammatical number is limited by the fact that 1 and 2 are necessarily singular and dual respectively, while 3 to 19 (*navadaśa*) are plural. (The word *eka*- 'one' does exist in the plural, but the meaning is then 'some, a few'.)

Case agreement with the associated noun is complete, except that the vocative is rare. The case-forms are broadly similar to those of the relevant noun-types, but with a few unique features. Table 12 sets out the forms as far as 10, again with gender distinction extending only as far as 4. The numbers from ekādaśa (11) to navadaśa (19) are declined like daśa (10). For example,

ekasmai putrāya	'to one son'
catvāro devāḥ	'4 gods' (nominative)
pañcānām bhrātṛṇām	'of the 5 brothers'
aṣṭādaśabhiḥ kanyābhiḥ	'by 18 maidens'.

The cardinal numbers from 19 (ūnaviṃśatiḥ/ekonaviṃśatiḥ/ekānaviṃśatiḥ) upwards are nouns. From 19 to 99 they are feminine and declined in the singular: those that end in -iḥ follow matiḥ [35]; those in -śat follow marut [6]. For example,

caturviṃśatir devāḥ	'24 gods' (nom.)
caturviṃśatyā devaiḥ	'by 24 gods'
trayastrīṃśad devāḥ	'33 gods' (nom.)
trayastrīṃśato devānām	'of 33 gods'.

The numbers 100, 1000, 10000, 100000 etc. are used in the singular, dual, or plural as required by their multiplier; e.g. 200 = dve śate, 3000 = trīṇi sahasrāṇi. They acquire the case expected in the associated noun, while the noun itself either retains its expected case or is put into the genitive plural. For example,

śataṃ devāḥ	'100 gods' (nom.)
śataṃ devānām	" "
aṣṭādikaśatena devaiḥ	'by 108 gods'
aṣṭādikaśatena devānām	" "
aṣṭādhikena śatena devaiḥ	" "
aṣṭottaraśatena devaiḥ	" "
etc.	
dvābhyāṃ śatābhyāṃ devaiḥ	'by 200 gods'
etc.	



(b) *Ordinals*

The citation forms of the ordinals are set out in Table 11, to the right of the corresponding cardinals. The word for 'first' bears no resemblance to the word for 'one'; '2nd', '3rd', '4th', and '6th' are derived irregularly from their corresponding cardinals; and all the remaining ordinals are derived from their cardinals in regular and obvious ways. Suffixes shown in parentheses are optional; for example, the entry 'viṃśa(titama)-' for '20th' is to be read as 'viṃśa- or viṃśatitama-'.  
 The ordinals are adjectives; each agrees in gender, number, and case with the noun it qualifies. The words for '1st', '2nd', and '3rd', as well as tur(ī)ya- (one of the two words for '4th'), form their feminine in -ā and follow kathā [32]; caturtha- (the other word for '4th') and all higher ordinals form their feminine in -ī and follow nadī [33]. The masculine and neuter forms follow devaḥ [1] and phalam [17] respectively; for example,

	Masc.	Neut.	Fem.
'1st':	prathamahaḥ [1]	prathamam [17]	prathamā [32]
'5th':	pañcamahaḥ [1]	pañcamam [17]	pañcamī [33]

However, '1st', '2nd', and '3rd' may, in the singular dative, ablative, genitive, and locative of all genders, optionally take the endings shown for 'one' in Table 12. For example,

prathamāyai kanyāyai	'to the 1st daughter'
prathamasyai kanyāyai	" "
dvitīyāt putrāt	'from the 2nd son'
dvitīyasmāt putrāt	" "
tr̥tīye gr̥he	'in the 3rd house'
tr̥tīyasmin gr̥he	" "

When ordinals above 100 are expressed (optionally) with two discrete words (the first of which ends in -adhika or -uttara), both words are declined. For example,

aṣṭādhikaśatatame gr̥he	'in the 108th house'
aṣṭādhike śatatame gr̥he	" "

## 4. DEMONSTRATIVES

This limited subclass has only two members: 'this', cited as *idam-*; and 'that', cited as *adas-*. Each agrees in gender, number, and case with the noun it qualifies. The declensional patterns for these two words in the three genders are set out in Table 13. (The form *amī* (masculine nominative plural) has unusual sandhi behaviour; see page 4. For *etad-* 'this', see next section.)

## 5. PRONOUNS

The personal pronouns exhibit a 'dimension' that is not found in the other nominals but is shared with the verbs, namely *person*. The three persons of Sanskrit are traditionally listed (for several good reasons) in the reverse of the European order:

	Sing.	Dual	Plural
3rd person:	he/she/it	they two	they (more than two)
2nd person:	thou	you two	you " "
1st person:	I	we two	we " "

Gender is recognized throughout the 3rd person: 'they two' and 'they (more than two)' each have three forms for the genders, paralleling the singular 'he', 'she', and 'it'. The 3rd person pronoun agrees in gender with the noun to which it refers. Agreement in number and case applies throughout; however, the vocative is lacking. The full pattern for the personal pronouns is given in Table 14. (*Saḥ* 'he' has unusual sandhi behaviour; see page 5.) The hypothetical stem-forms traditionally adopted for citing the pronouns in the three persons are: 3rd: *tad-*; 2nd: *yuṣmad-*; 1st: *asmad-*.

In the 2nd and 1st persons there exists an incomplete set of 'enclitic' forms, also shown in Table 14. These enclitic forms are semantically equivalent to the longer common forms — for example, *te* = *tava*, *naḥ* = *asmān*; however, they may be substituted for them only in enclitic position, i.e. not at the beginning of a sentence or a metrical foot, and not before *ca*, *vā*, or *eva*.

Whereas the patterns for the 2nd and 1st person pronouns are unique, those for the 3rd person pronoun (*tad-*) in the three genders constitute a paradigm followed by a sizable group of words. Examples include *etad-* 'this', *yad-* 'which' (the relative

pronoun), *anya-* 'other', *itara-* 'different', *katara-* 'which (of two)?', *katama-* 'which (of many)?', etc. *Etad-* 'this' is a derivative of *tad-*, and is the only member of this group that follows *tad-* in having the exceptional *s* (necessarily changed to *ṣ*) in the masculine and feminine nominative singular. It is semantically close to *idam-* (see previous page).

Corresponding to the set of forms for *etad-* 'this' there exists an incomplete set of 'substitute' forms, *enam enau* etc., also given in Table 14. These substitute forms may replace the corresponding forms of *etad-* itself whenever some form of *etad-* has already been used with similar reference earlier in the same sentence. In addition, these substitute forms may replace the corresponding forms of *idam-* under similar circumstances.

There is a further group of words which, while closely resembling *tad-*, differ from it in (a) substituting *-am* for *-at* in the neuter nominative/accusative singular, and (b) having vocative forms. This group is represented in Table 14 by *sarva-* 'all'. Other important members of the group include *eka-* 'one', *ekatara-* 'either', *viśva-* 'all', and *ubhaya-* 'both'. In addition, there exist several other words (most having directional meanings) which, while capable of being declined like *devaḥ* [1], *phalam* [17], and *kathā* [32], are also optionally declined like *sarva-* in the three genders. Examples are: *adhara-* 'lower', *antara-* 'inner', *apara-* 'other', *avara-* 'western', *dakṣiṇa-* 'southern', *uttara-* 'northern', *para-* 'later', *pūrva-* 'earlier', *sva-* 'own'. For example, 'in the southern forest' is either *dakṣiṇe vane* (following *phalam* [17]), or *dakṣiṇasmin vane* (following *sarvam*).

Another variety again is represented in the interrogative *kim* 'which?'. This important word follows *tad-* except in the neuter nominative/accusative singular where it has *kim*. No other examples of this particular pattern exist (except in the obvious derivatives *kiṃ-cit*, *kiṃ-cana*, etc.).

There are, then, under the heading of pronouns, three subtypes distinguished by their neuter nominative/accusative singular:

	Masc.	Neut.	Fem.
(a) <i>anya-</i> :	<i>anyaḥ</i>	<i>anyat</i>	<i>anyā</i>
(b) <i>sarva-</i> :	<i>sarvaḥ</i>	<i>sarvam</i>	<i>sarvā</i>
(c) <i>kim-</i> :	<i>kaḥ</i>	<i>kim</i>	<i>kā</i>

## B. VERBS

The numerous conjugational forms assumed by the Sanskrit verb require the recognition of five 'dimensions': number, person, voice, mood, and tense. The variables on these dimensions are as follows:

- (a) 3 numbers: singular, dual, plural
- (b) 3 persons: third, second, first
- (c) 3 voices: active, middle, passive
- (d) 3 moods: indicative, optative, imperative
- (e) 7 tenses: present, imperfect, perfect, aorist, periphrastic future, simple future, conditional.

Of these five, number is found also in all the nominals, and person is found also in the pronouns. The remainder are unique to the verbs.

### (a) *The three numbers*

A verb 'agrees' in number with its grammatical subject: there exists a set of singular, dual, and plural forms of the verb corresponding to, but formally distinct from, the three numbers seen in the nominals. For example,

Singular	Dual	Plural
śiṣyaḥ paṭhati 'A student reads'	śiṣyau paṭhataḥ 'Two students read'	śiṣyāḥ paṭhanti 'Students read'
sa nayati 'He leads'	tau nayataḥ 'They two lead'	te nayanti 'They lead'

The endings -ati, -ataḥ, and -anti are the characteristic endings for the singular, dual and plural numbers respectively, in the third person present indicative active of the most numerous class of verbs. Comparable sets of endings exist in the other persons, voices, moods, and tenses, as indicated below.

### (b) *The three persons*

A verb agrees with its subject in person as well as in number. The intersection of the dimensions of number and

person yields for each voice, mood, and tense of a verb a  $3 \times 3$  pattern of forms; for example,

	Sing.	Dual	Plural
3rd:	nayati	nayataḥ	nayanti
2nd:	nayasi	nayathaḥ	nayatha
1st:	nayāmi	nayāvaḥ	nayāmaḥ
	'He/she/it leads'	'They two lead'	'They lead'
	'Thou ledest'	'You two lead'	'You (plur.) lead'
	'I lead'	'We two lead'	'We lead'

(In memorizing, read horizontally: nayati nayataḥ nayanti; nayasi nayathaḥ nayatha; etc.) This pattern corresponds to the  $3 \times 3$  pattern into which the nominative forms of the personal pronouns naturally fall (cf. pages 32 and 110-111):

	Sing.	Dual	Plural
3rd:	saḥ	tau	te
2nd:	tvam	yuvām	yūyam
1st:	aham	āvām	vayam

(Since the verb endings indicate person as well as number, the personal pronoun subject is often omitted; e.g., nayasi is understood as tvam nayasi.)

(c) *The three voices*

Of the three voices, the active and passive have clearly distinct functions, resembling those of their counterparts in English. For example,

Active	Passive
devo nayati	devo nīyate
'The god leads'	'The god is led'

The middle voice is less clearly definable. Theoretically it is applicable when the action is performed for the benefit of the subject him- or herself rather than for the benefit of another. However, in practice this distinction is rarely discernible; in the

classical language the middle form *devo nayate* means much the same as the active *devo nayati*. The choice between active and middle has come to be more a matter of conventional usage, so much so that in some verbs the middle form is rarely or never used, while in others it is the active that has fallen into disuse. Nevertheless, many verbs do retain the formal distinction between active and middle, thus exhibiting the full set of three voices.

The set of nine forms shown in (b) for the active voice has counterparts in the middle and passive voices, as shown:

Active:	<i>nayati</i>	<i>nayataḥ</i>	<i>nayanti</i>
	<i>nayasi</i>	<i>nayathaḥ</i>	<i>nayatha</i>
	<i>nayāmi</i>	<i>nayāvaḥ</i>	<i>nayāmaḥ</i>
Middle:	<i>nayate</i>	<i>nayete</i>	<i>nayante</i>
	<i>nayase</i>	<i>nayethe</i>	<i>nayadhve</i>
	<i>naye</i>	<i>nayāvahe</i>	<i>nayāmahe</i>
Passive:	<i>nīyate</i>	<i>nīyete</i>	<i>nīyante</i>
	<i>nīyase</i>	<i>nīyethe</i>	<i>nīyadhve</i>
	<i>nīye</i>	<i>nīyāvahe</i>	<i>nīyāmahe</i>

For example,

<i>nayataḥ</i>	'You two lead'
<i>nīyāmahe</i>	'We are led'

It will be noted that the stem is identical in the active and middle, while the endings are identical in the middle and passive. That is, the middle voice forms can be thought of as combining the active stem (*nay-*) with the passive endings (*-ate, -ete, -ante, etc.*).

(d) *The three moods*

The moods serve to identify an utterance as

- (i) a statement: *indicative mood*;
- (ii) a mild exhortation or a hypothetical possibility: *optative mood*; or
- (iii) a command, direct or indirect: *imperative mood*.

(The examples considered under (a), (b), and (c) above were all in the indicative mood.) For example,

- |       |             |                  |  |
|-------|-------------|------------------|--|
| (i)   | Indicative: | nayati<br>nayasi | 'He leads'<br>'Thou leadest'             |
| (ii)  | Optative:   | nayet<br>nayeh   | 'He should lead'<br>'Thou shouldst lead' |
| (iii) | Imperative: | nayatu<br>naya   | 'Let him lead!'<br>'Lead!'               |

The mood dimension intersects with the dimensions already considered, raising the number of forms from 27 to 81:

ACTIVE:

Indicative:	nayati nayasi nayāmi	nayataḥ nayathaḥ nayāvaḥ	nayanti nayatha nayāmaḥ
Optative:	nayet nayeh nayeyam	nayetām nayetam nayeva	nayantām nayeta nayema
Imperative:	nayatu naya nayāni	nayatām nayatam nayāva	nayantu nayata nayāma

MIDDLE:

Indicative:	nayate nayase naye	nayete nayethe nayāvahe	nayante nayadhve nayāmahe
Optative:	nayeta nayethāḥ nayeya	nayeyātām nayeyāthām nayevahi	nayeran nayedhvam nayemahi
Imperative:	nayatām nayasva nayai	nayetām nayethām nayāvahai	nayantām nayadhvam nayāmahai

## PASSIVE:

Indicative:	nīyate nīyase nīye	nīyete nīyethe nīyāvahe	nīyante nīyadhve nīyāmahe
Optative:	nīyeta nīyethāḥ nīyeya	nīyeyātām nīyeyāthām nīyevahi	nīyeran nīyedhvam nīyemahi
Imperative:	nīyatām nīyasva nīyai	nīyetām nīyethām nīyāvahai	nīyantām nīyadhvam nīyāmahai

(e) *The seven tenses*

The tenses serve principally to indicate the time of the action or state relative to the time of speaking. Only three elementary time situations are in question, namely present, past, and future; a fourth, represented by the 'conditional' tense, may be regarded as a combination of future with past:

present	future
past	future-in-the-past
'He leads'	'He will lead'
'He led'	'He would lead'

These four correspond with the seven tenses as follows:

<i>Time situation</i>	<i>Tense</i>
present:	present
past:	imperfect perfect aorist
future:	periphrastic future simple future
future-in-the-past:	conditional



Subtle semantic distinctions among the different past tenses early became blurred, so that in the classical language the three are for most purposes interchangeable. The same is true of the two future tenses.

The examples considered above under (a) to (d) were all in the present tense: the pattern of 81 forms shown under (d) represents only the first of the seven tenses. However, it is not the case that each of the other six tenses has a comparable set of 81 forms. This is because each of the non-present tenses, with one partial exception, exists in only one of the three moods, namely the indicative. Each non-present tense is therefore represented by a set of just 27 forms — with the exception of the aorist, which in effect exists in the optative mood as well as the indicative. The intersection of tense with the other five dimensions therefore yields 270 forms in all. The complete pattern of 270 forms for the verb *nayati* is set out in Table 15.

The expression 'the verb *nayati*' used in the preceding sentence illustrates a convention that will be adopted henceforth when referring to different verbs: the third singular present indicative active (which, generally speaking, is the most commonly occurring of the 270 forms) will be adopted as the citation form — unless a verb does not exist in the active voice, in which case the corresponding middle-voice form will be adopted instead. Thus, to speak of 'the verb *paṭhati*' or 'the verb *labhate*' is equivalent to speaking of 'the verb *read*' or 'the verb *obtain*'. Verbs whose citation form ends in *-ati* (or *-ate*) will be referred to as '*-ati* verbs' or 'the *-ati* class'. Another terminological convention to be adopted henceforth is to refer (as most grammars do) to the aorist optative as 'the precative'. The aorist indicative can then simply be called 'the aorist'; indeed the word 'indicative' can be taken as understood in all references to the non-present tenses other than the precative.

When patterns comparable to that for *nayati* are drawn up for other verbs, it is found that the *nayati* pattern is not, in its totality, a paradigm. Rather, it is a composite of several smaller patterns, certain of which are paradigms with widespread applicability. Five such component paradigms can be recognized. They are obtained by dividing up the total pattern as in the following diagram.

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present Indicative:			
Present Optative:	1. Present/		
Present Imperative:	Imperfect		
Imperfect:			
Perfect:	2. Perfect		
Aorist:	3. Aorist		
Precative:	4. Precative		
Periphrastic future:	5. Periph. Future		
Simple future:			
Conditional:			

The entire passive section, as well as the simple future and conditional tenses are excluded from this subdivision into paradigms for reasons that will be evident from Table 15: the endings in the passive are, with a single exception (namely the 3rd singular aorist), identical with those of the corresponding forms in the middle voice; and similarly the endings in the simple future and conditional are identical with those of the corresponding forms in the present indicative and imperfect respectively. Consequently, all the forms of the passive and of the simple future and conditional are readily derivable provided one knows the appropriate stems. (Details on how to obtain this information and apply it are given later. For verbs outside the -ati class, the endings in the present/imperfect passive and in the simple future and conditional are as for the -ati class, i.e. they are invariably as shown in Table 15.)

The total verb pattern can thus be reduced to five component sections. These will now be considered in turn.

## 1. PRESENT AND IMPERFECT

[1] The -ati class (exemplified in the verb *nayati* 'lead')

The first section, covering the present and imperfect tenses, is reproduced as a discrete paradigm in Table 16 [1]. In it an unchanging stem is associated with a set of 72 different endings, and in the imperfect with a prefixed *a-* as well. This paradigm is followed by every -ati verb, with only the following exceptions:

(a) Verbs which do not exist in one or other of the two voices: for such verbs naturally only half of the paradigm is relevant.

(b) Verbs whose citation form begins with a vowel: in such verbs the initial vowel goes to the 2nd grade in the imperfect; e.g. *icchatī* has, in the imperfect, *aicchat* etc. (not, as might have been expected, *ecchat* etc.).

If one knows the citation form of any -ati verb one can apply it to the *nayati* paradigm to obtain any other required form. For example, wishing to translate 'Let us protect!' into Sanskrit, and knowing that the citation form ('he protects') is *rakṣati*, one finds from the *nayati* paradigm the relevant ending *-āma*, and thus sets up the required form *rakṣāma*. Conversely, wishing to translate *alabhe* out of Sanskrit, one finds from the paradigm that *a--e* is for the imperfect middle, 1st person; then, on establishing the meaning of the citation form *labhate*, one arrives at the translation 'I attained'.

The citation forms of verbs may be sought in a dictionary or in Table 27. (For convenience, references to verbs listed in Table 27 will henceforth generally be accompanied by the serial numbers they bear in that table; e.g. '*nayati* (189)'). In Table 27 the citation form is the first form listed below the English gloss (opposite the heading 'Cit:'). The presence of an *M* following it (e.g. '*nayati M*') indicates that the verb in question exists in the middle voice as well as in the active. The presence of an *A* (e.g. '*kampate A*' (38)) indicates that the verb is normally used only in the middle voice, but does occasionally appear in the active also. Absence of *M* or *A* indicates that the verb lacks the middle or active voice respectively.

Of the verbs listed in Table 27, about 70 per cent are -ati verbs, a proportion which probably reflects accurately the situation in the language as a whole. However, there do exist seven other smaller classes of verbs, here referred to, after their citation forms, as *-āti*, *-iti*, *-auti*, *-nāti*, *-noti*, *-Vti*, and *-Cti*.

(V denotes here the vocalics e, ar, o and ā; C denotes any consonant.) Each of these classes has its own present/imperfect paradigm, distinct from the others yet sharing with them certain general features. The full set of eight present/imperfect paradigms is presented in Table 16.

Which of these eight paradigms any particular verb follows is usually self-evident from its citation form. For example, *rauti* ((293) in Table 27) is clearly an -*auti* verb, i.e. it follows paradigm [4] in Table 16. The few uncertain cases are clarified in Table 27 by including the paradigm number after the citation form; e.g. 'jāgarti [7]' (109 in Table 27). They are also pointed out in the following account, which summarizes the principal features of the seven remaining classes.

[2] The -*āti* class (exemplified in *bhāti* 'shine')

Members of this class all have just two syllables in their citation form; for example, *pāti*, *yāti*, *khyāti*, *snāti*. (Thus *jānāti* and *jahāti* are excluded; they belong to the -*nāti* and -*Vti* classes respectively.) All -*āti* verbs lack middle-voice forms. The endings in the -*āti* paradigm closely parallel those of the active section of the -*ati* paradigm; major differences do occur, however, in the imperative 2nd singular, and in the alternative form of the imperfect 3rd plural.

[3] The -*iti* class (e.g. *svapiti* 'sleep')

This very small class includes only *svapiti*, *aniti*, *jakṣiti*, and *śvasiti*. Another verb *roditi* 'cry' appears from its ending as if it would belong to this class; however, it in fact departs from the paradigm in several respects, so is treated as 'irregular' and conjugated in full in Table 17 [12]. All -*iti* verbs lack middle-voice forms.

[4] The -*auti* class (e.g. *stauti* 'praise')

This is another small class; it has only about a dozen members. Four of these, namely *stauti*, *kauti*, *tauti*, and *rauti*, can take the alternative endings (*stavīti* etc.) indicated in the footnote to the paradigm. Unlike the -*ati*, -*āti*, and -*iti* paradigms, in each of which one can identify an unchanging stem to which the different endings are attached, the -*auti* paradigm contains two different types of stem:

(a) 'strong' stems, formed with the 1st grade av before a following vowel, or with the 2nd grade au before a consonant (in one instance āv before a vowel); and

(b) 'weak' stems, formed with the zero-grade u before a consonant, or uv before a vowel.

For example, stauti has strong stems in stauti, stavāni, etc. and weak stems in stutaḥ, stuvanti, etc. This distinction of strong stems versus weak stems has been made clear in the paradigm by printing the 13 strong stems in *italics*.

The verb bravīti 'say' closely resembles the alternative version of the stauti paradigm (stavīti etc.), differing from it only in substituting ū for u before endings beginning in consonants. This verb may therefore be regarded as an irregular member of this class; it is given in full in Table 17 [13].

Two important features of the -auti class are shared also by the four remaining classes (the -nāti, -noti, -Vti, and -Cti classes), namely:

(a) the above-noted distinction of strong versus weak stems, with a fixed distribution of the two types (13 strong, 59 weak) within the total paradigm; and

(b) a nearly invariable set of 'standard endings'.

These two features are summarized in the following layout. (*Italics* indicate that the associated stem is in the strong form).

	Active:			Middle:		
Pres.	<i>-ti</i>	-taḥ	-anti	-te	-āte	-ate
Indic.	<i>-si</i>	-thaḥ	-tha	-se	-āthe	-dhve
	<i>-mi</i>	-vaḥ	-maḥ	-e	-vahe	-mahe
Optative	<i>-yāt</i>	-yātām	-yuh	-īta	-īyātām	-īran
	<i>-yāḥ</i>	-yātam	-yāta	-īthāḥ	-īyāthām	-īdhvam
	<i>-yām</i>	-yāva	-yāma	-īya	-īvahi	-īmahi
Imperative	<i>-tu</i>	-tām	-antu	-tām	-ātām	-atām
	<i>-hi</i>	-tam	-ta	-sva	-āthām	-dhvam
	<i>-āni</i>	-āva	-āma	-ai	-āvahai	-āmahai
Imperfect	<i>-t</i>	-tām	-an	-ta	-ātām	-ata
	<i>-ḥ</i>	-tam	-ta	-thāḥ	-āthām	-dhvam
	<i>-am</i>	-va	-ma	-i	-vahi	-mahi

It will be noted that, as regards the endings, the -āti and -iti paradigms also follow this pattern (in the active), but that the -ati paradigm departs from it at many points.

[5] The -nāti class (e.g. jānāti 'know')

Members of this class all have three syllables in their citation form. (Thus snāti is excluded; it belongs to the -āti class.) Two sub-classes must be recognized depending on whether the sound preceding the n in the citation form is

(a) a vowel, e.g. jānāti, krīṇāti; or

(b) a consonant, e.g. aśnāti, grathnāti.

In sub-class (a) the imperative active 2nd singular is formed with -nīhi, as shown in the paradigm; in sub-class (b) it is formed instead with -āna. For example,

(a) jānāti — jānīhi

(b) grathnāti — grathāna.

A distinction between strong and weak stems exists, exactly as in the -auti class. In the 13 strong stems the n is followed by ā; in the 59 weak stems it is followed by ī, except that where the ending (as shown in the above set of 'standard endings') begins with a vowel, the ī is dropped (e.g. jānanti).

[6] The -noti class (e.g. sunoti 'press')

Here again there are two sub-classes, depending on whether the sound preceding the n of the citation form is

(a) a vowel, e.g. sunoti, tanoti; or

(b) a consonant, e.g. āpnoti, rādhnoti.

Verbs in sub-class (b) exhibit the following slight departures from the given paradigm:

(i) The u shown in the paradigm as being optional (it is shown in parentheses) becomes obligatory; e.g. āpnuvaḥ versus sun(u)vaḥ.

(ii) The consonant cluster nv must be broken by insertion of u to give nuv; e.g. āpnuvanti versus sunvanti.

(iii) The imperative active 2nd singular takes -hi, as in the set of 'standard endings'; e.g. āpnuhi versus sunu.

The standard arrangement of strong and weak stem-forms is maintained. The strong stems have 1st-grade o/av, the weak have zero-grade u/(u)v.

[7] The -Vti class (e.g. juhoti 'sacrifice')

Here the letter V stands for any of following four vocalics: e, ar, o (all 1st-grade), and ā (2nd-grade); e.g. bibheti, piparti, juhoti, daridrāti.

The members of this class are so idiosyncratic that no one of them can be cited that is in every respect representative. The pattern for juhoti may be taken as the paradigm, provided one excepts its peculiarity of taking -dhi rather than -hi in the imperative 2nd singular. The principal characterizing features of this class are:

(i) the endings -ati, -atu, and -uḥ (rather than the usual -anti, -antu, and -an) in the active 3rd plural of the present indicative, present imperative, and imperfect respectively; and

(ii) the additional strong stem before -uḥ in the imperfect active 3rd plural: ajuhavuḥ. These two features apart, the pattern for juhoti parallels perfectly that for -noti verbs of subclass (b), such as āpoti.

The idiosyncracies of individual members of this class will now be summarized. As noted above, juhoti has -dhi rather than -hi in the imperative active 2nd singular: juhudhi. Verbs in -arti, e.g. piparti, bibharti, jāgarti, simplify the endings in the 3rd and 2nd singular of the imperfect to avoid word-final consonant clusters; e.g. the expected apipart and apiparḥ both become apipaḥ. Jihreti has ī/iy rather than i/y in the weak stems; e.g. jihreti jihrītaḥ jihriyati. Bibheti optionally has ī/iy rather than i/y in the weak stems; e.g. bibheti bibhītaḥ bibh(i)yati. (ī denotes i or ī; similarly ā and ū.)

There are several irregular members of this class, whose patterns are given in full in Table 17, namely: [14] eti 'go' (eti lacks middle-voice forms except when it bears the prefix adhi-) and [15] karoti 'do', both of which lack the features (i) and (ii) described above, and have other peculiarities as well; [16] dadhāti 'put' (followed also by dadāti 'give'); [17] jahāti 'abandon'; [18] mimīte 'measure' (followed also by jihīte 'go forth'); and [19] śete 'sleep', which has 1st-grade e/ay throughout the middle voice, and an inserted r in some forms.

[8-11] The -Cti class (e.g. yunakti 'join', dveṣṭi 'hate', vaṣṭi 'wish', ruṇaddhi 'obstruct').

This is probably the numerically largest class after the -ati class. The C denotes any consonant (though in practice only about a dozen different consonants occur in this position); and

the combination -Cti is to be understood as including also -Cṭi and -Cdhi. The verbs piparti, bibharti, and jāgarti belong not to this class but to the -Vti class, ar being a first-grade vocalic.

The typical representative of this class is the verb yunakti [8]. As can be seen from its paradigm, the class departs from the standard set of endings in the following two respects:

(a) In the imperative active 2nd singular it has -dhi rather than -hi;

(b) In the imperfect 3rd and 2nd singular, the characteristic -t and -ḥ are dropped to avoid word-final consonant clusters. (However, some verbs instead preserve the ḥ of the imperfect 2nd singular while dropping the stem-final consonant.) The standard arrangement of strong and weak stems is preserved, with first-grade/zero-grade pairs such as bhinad-/bhind-, as-/s-, dveṣ-/dviṣ-, vaś-/uś-, and doh-/duh-.

Verbs in -Cti have much in common with nouns ending in consonants other than -ḥ or -n, such as marut [6] and vaṇik [7] (pages 20-21). For example, in the verb yunakti, just as in the noun vaṇik, the stem-final consonant appears in three variants:

- (i) k before zero and voiceless consonants: ayunak, yunakṣi, yuṅktha.
- (ii) g before voiced stops: yuṅgdhi, yuṅgdhve.
- (iii) j before vowels, semivowels, and nasals: yunaḥama, yuṅjanti, yuṅjmahe.

The difference between k and g is a matter of internal sandhi; that between these and j is a matter of consonant alternation. Just as consonant-ending nouns are best cited by stating their singular and plural forms in the nominative, for example, vaṇik—vaṇijaḥ, so -Cti verbs are best cited by stating their singular and plural forms in the 3rd person of the present indicative active, e.g. yunakti—yuṅjanti, vetti—vidanti. This mode of citation has the advantage of simultaneously making clear three things:

- (i) the consonant alternation: k—j, t—d, etc.;
- (ii) the distinction of strong stem versus weak stem; and
- (iii) the assimilation of any associated nasal: n → ṅ etc.

In Table 27 the singular citation form of each -Cti verb (e.g. yunakti (277)) is given in the table proper, while its plural counterpart (e.g. yuṅjanti) is given in a footnote.

The verb yunakti—yuṅjanti illustrates the most common pair of alternating consonants found in regular -Cti verbs, namely k—j. There exist five other such pairs; the full list is as follows:



k—c:	rinakti—riñcanti	'leave'
k—j:	yunakti—yuñjanti	'join'
ṭ—ḍ:	iṭṭe—iḍate	'praise'
t—d:	vetti—vidanti	'know'
ṣ—j:	mārṣṭi—mr̥janti	'rub'
ṣ—ś:	vaṣṭi—uśanti	'wish'

Many -Cti verbs do not display such alternation, any changes in the stem-final consonant being purely a matter of internal sandhi; for example,

dveṣṭi—dviṣanti	'hate'
asti—santi	'be'
irte—irate	'move'

The situation is sometimes complicated by internal sandhi phenomena other than the simple voicing before voiced stops seen in yunakti. The most important cases are illustrated in the additional paradigms based on dveṣṭi—dviṣanti 'hate', vaṣṭi—uśanti 'wish', and ruṇaddhi—rundhanti 'obstruct'. The dveṣṭi paradigm [9] demonstrates that a stem-final ṣ changes to ṭ, ḍ, and k before zero, dh, and s respectively, and that it induces retroflexion in a following t, th, or dh. The vaṣṭi paradigm [10] (middle forms are lacking) resembles that for dveṣṭi, but with the further complication that ṣ alternates with ś. (This yields a total of four different values for C: ṣ, ś, ṭ, and ḍ.) The ruṇaddhi paradigm [11] shows how the aspiration and voicing that basically belong with the stem-final consonant, as seen in rundhanti, are transferred to the t or th of ail endings that begin with those sounds. The citation form ruṇaddhi may, therefore, be thought of as derived by internal sandhi from ruṇadhti.

Irregular verbs of this class are numerous. The most important are given in Table 17, namely: [20] asti 'be', [21] āste 'sit', [22] śāsti 'instruct' (with the endings characteristic of the -Vti class), [23] hanti 'kill', [24] dogdhi 'milk' (cf. [11]), and [25] leḍhi 'lick'.

## 2. PERFECT

The perfect tense is said to be strictly applicable only where the action referred to occurred in the remote past or was not personally witnessed by the speaker; however, in practice it is

fairly freely interchanged with the other past tenses (the imperfect and the aorist).

There are two types of formation of the perfect. One type is characterized by a more or less obvious partial reduplication of the initial syllable; e.g. perfect *jijīva* 'lived' corresponding to present *jīvati* (112), *nināya* 'led' (present *nayati* (189)), and *āsa* 'was' (present *asti* (11)). The other type involves a periphrastic construction comparable in form to English 'was saying' etc.; e.g. perfect *kathayām āsa* 'told' (present *kathayati* (37)), and *arthayāṃ cakre* 'asked for' (present *arthayate* (6)). With a few exceptions, any particular verb makes only one of these two types of perfect. The reduplicating perfect, numerically the more important of the two, will be described first.

(a) *Reduplicating perfect*

For the reduplicating perfect it is expedient to recognize eleven paradigms; see Table 18 [1] to [11]. These have much more in common with one another than do the various present/imperfect paradigms, being characterized by a single, nearly invariable set of endings, namely:

	Active			Middle		
3rd:	-a	-atuḥ	-uḥ	-e	-āte	-ire
2nd:	-(i)tha	-athuḥ	-a	-iṣe	-āthe	-idhve
1st:	-a	-iva	-ima	-e	-ivahe	-imahe

Departures from this pattern are found only in paradigms [8] and [9], both of which omit the vowel *i* from all endings except *-ire*; and in [11], where the active singular endings *-a*, *-(i)tha*, *-a* are replaced by *-au*, *-ātha*, *-au* respectively. The *i* of the active 2nd singular ending *-(i)tha* is obligatorily absent in [8] and [9], and is optional in [11]. In the remaining eight paradigms it is very inconsistent: in most verbs it is optional, but in a significant number it is obligatorily present. Under these circumstances no useful rules regarding its occurrence can be formulated.

The principal differences among the eleven paradigms have to do with the choice of vocalic grade in the vowel or vocalic group of the syllable immediately preceding the ending; e.g. *jijīva* (zero grade), *viveśa* (1st grade), *nināya* (2nd grade), *nināya* (optionally either 1st or 2nd grade). In most of the paradigms

there is a clear-cut contrast between 1st or 2nd grade in the three active singular forms and zero grade in the remaining fifteen forms. This distribution resembles that found in the indicative present and imperfect (p. 43). It is indicated in Table 18 by combined use of *italics* and asterisk, as in the following example.

Zero grade:	ninyuḥ
1st grade:	<i>ninayitha</i>
2nd grade:	<i>nināya*</i>
1st or 2nd grade:	<i>nināya<sup>(*)</sup></i>

Departures from the above-noted pattern of distribution occur in [1], where all eighteen forms are in the same grade (all zero, all 1st, or all 2nd), and in [10] and [11], where the situation is obscured by exceptional treatment of the stem and/or the active singular endings.

In Table 27, opposite the heading 'Per:', the perfect of each verb is cited in the active 3rd singular, or, if no active form exists, in the middle 3rd singular. In the latter case, one conjugates on any paradigm except [8] (only for *dadre* and *papre* (158, 211)) and [9] (only for *cucyuve* and *pupluve* (104, 217)). In the former case, that of verbs having perfect active forms and therefore cited in the active in Table 27, one has to be able to identify which of the eleven paradigms any particular verb follows. This is sometimes very straightforward; for example, the perfect counterpart of *gāyati* 'sing' (84), given in Table 27 as *ḡagau*, clearly follows [11], since only that paradigm has the -au ending. More often, however, one has to examine the phonetic structure of the cited form in more detail.

To facilitate this process a 'key' is provided (Table 20). In the key the terms 'initial' and 'final' denote the first and last sound respectively of the cited form; and the term 'stem vocalic' denotes the vowel or vocalic group in the syllable preceding the ending, that is, the italicised segment in the following examples: *nininda*, *bubodha*, *caskanda*, *sasarja*, *vavāra*, *tuṣṭāva*, *śiśrāya*, *suṣvāpa*, *vivyādhā*, *ḡagrāha*. The key is so designed that possibly ambiguous instances such as *tatyāja* pose no problem.

Regarding the distribution of verbs among the different paradigms there is, generally speaking, no correlation between the situation in the perfect and that in the present/imperfect. The only significant exception to this is that all verbs which

follow the present/imperfect -āti paradigm, follow the perfect paradigm [11]; e.g. present khyāti, perfect cakhyau (69); present bhāti, perfect babhau (228).

There exist two major instances of irregular conjugation in the perfect, namely āha 'said' (13) and veda 'know' (338). The patterns for these two verbs are given as [12] and [13] in Table 19. (Āha is defective as well as irregular; and veda, though perfect in form, has present reference, i.e. 'know' rather than 'knew'.)

### (b) *Periphrastic perfect*

This type of perfect is made by combining a nominal derivative of the verb with the appropriate perfect form of either asti 'be' (11) or karoti 'do' (45), i.e. either āsa or cakāra. (Rarely babhūva, perfect of bhavati 'become' (236) may be used instead.) In the active voice either āsa or (less often) cakāra is used; in the middle voice only cakre (the middle voice form of cakāra) is used. For example, the perfect counterpart of kṣālayati 'wash' ((60), active voice only) is kṣālayām āsa or kṣālayām cakāra, while the perfect counterpart of iṅṣate 'see' ((20), middle only) is iṅṣām cakre. (For the conjugation of cakāra, see Table 18 [8].) The example in Table 21, based on kalayati 'count' ((40), active and middle) may serve as the paradigm.

In Table 27 the convention is adopted of citing active-voice periphrastic perfects always with āsa, often abbreviated to ā, and middle-voice ones with cakre, always abbreviated to c. Thus the perfects of kathayati (active), edhate (middle), and kalayati (active and middle) appear as 'kathayām ā', 'edhām c', and 'kalayām āsa/c' respectively (see page 156).

The periphrastic perfect is the type made by most verbs whose citation form ends in -ayati, by most whose citation form begins with a long vowel other than ā, and by a few others as well. Some verbs can take either the periphrastic or the reduplicating perfect. In the case of verbs whose citation form ends in -ayati, the nominal component of the periphrastic perfect is invariably formed by replacing -ati with -ām; e.g. corayati → corayām (101).

### 3. AORIST

The aorist tense is said to be strictly appropriate only for events which have occurred in the very recent past and/or which have present relevance; however, in practice it is fairly

freely interchanged with the other past tenses (the imperfect and perfect).

Seven aorist paradigms may be recognized; see Table 22. With a few exceptions the endings are constant throughout:

	Active			Middle		
3rd:	-t	-tām	-an/-uḥ	-ta	-ātām	-a(n)ta
2nd:	-ḥ	-tam	-ta	-thāḥ	-āthām	-dhvam
1st:	-am	-va	-ma	-i	-vahi	-mahi

These endings are virtually identical with those of the imperfect as set out on page 43. The aorist further resembles the imperfect in having a prefixed a-. In a few verbs aorist and imperfect are actually identical in form; usually, however, the two tenses are formally distinct; for example:

	Imperf.	Aorist
sarati 'flow' (392):	asarat	asarat
siñcati 'sprinkle' (386):	asiñcat	asicat
nayati 'lead' (189):	anayat	anaṣīt

Differences among the seven aorist paradigms relate mainly to: (a) the vowel and/or consonant(s) intervening between stem and ending; and (b) the distribution of the vocalic grades. The first of these two differences provides a simple means for recognizing, from the forms cited in Table 27, which aorist paradigm any particular verb follows. In Table 27, opposite the heading 'Aor:' the aorist is cited in the active 3rd singular, or if the verb does not exist in the active, in the middle 3rd singular. The key to recognizing the seven paradigms is as follows:

	Active	Middle
[1]	-at	-ata
[2]	-sat	-sata
[3]	-sīt	-sta
[4]	-Csīt	-Cta
[5]	-āsīt	
[6]	-īt	-iṣṭa
[7]	-āt	-ita

Here *s* includes its retroflex counterpart *ṣ*, *C* denotes any consonant other than *s* or *ṣ*, and the *t* in *-Cta* includes *dh*, *ṭ*, and *ḍh*. Thus, for example, the aorists given in Table 27 as 'arucat *M'* (294), 'alambiṣṭa' (305), and 'alabdha' (304) may be recognized as following paradigms [1] (active and middle), [6] (middle), and [4] (middle) respectively. The only exceptions are aorists in *-aṃsīt* (e.g. *anaṃsīt* (184)). These follow paradigm [5] in the active (but with *aṃ* instead of *ā*) and [3] in the middle; for example, active: *anaṃsīt anaṃsiṣṭām* etc.; middle: *anaṃsta anaṃsātām* etc. Ambiguity occasionally arises from the fact that some stems end in *s* or *ṣ*; e.g. *amarṣīt* 'forgot' (267) belongs to class [6] rather than class [3], its structure being *a-marṣ-īt* rather than *a-mar-ṣīt*. Such doubtful cases can usually be resolved by examining the corresponding present form (*mṛṣyati*) or, if this is not known, by taking into account the vocalic gradation. (Since *ar* is 1st grade, *amarṣīt* must be class [6]; see next paragraph.) The characteristic endings listed above can also serve as mnemonic labels for the seven classes: one can speak of the 'the -at class of aorists', 'the -sat class', and so on.

The distribution of the vocalic grades in each class follows the active/middle division. (It is shown in Table 22, using the same code as for the perfect; see page 49.) In the *-at* and *-sat* classes ([1] and [2]) there is no distinction of grade. In the *-sīt* class [3], the active forms are in 2nd grade and the middle in 1st grade. In the *-Csīt* class [4], the active forms are in 2nd grade and the middle forms are usually in zero grade; however, where the active has simple *ā*, the middle has *a* rather than the expected *ø*; e.g. active *apāksīt*, middle *apakta* (cf. page 9). In the *-īt* class [6], it is usually the case that the active forms are in 1st grade for some verbs and in 2nd grade for others, while the middle forms are always in 1st grade; e.g. *abodhīt abodhiṣṭa* ((222), both 1st grade), *alāvīt alaviṣṭa* ((317), active 2nd grade, middle 1st grade). However, a few verbs have zero grade throughout, e.g. *avijīt avijiṣṭa* (337); and a very small number have 2nd grade throughout, e.g. *ayācīt, ayāciṣṭa* (276). In the case of verbs of this last type there could be doubt about how to conjugate; this problem is overcome in Table 27 by stating the middle 3rd singular forms of such verbs in footnotes. In the *-āt* class [7] the active always has *ā*, and the middle *i*; however, only three aorists of this class in fact have middle forms, namely *adāt* (146), *adhāt* (168), and *asthāt* (400).

In the aorist -Csīt class [4], internal sandhi effects may produce consonant alternation similar to that found in the present/imperfect -Cti class. Some vowel changes are also encountered; for example:

			Active	Middle
srjati	'emit'	(393):	asrākṣīt	asrṣṭa
vasati	'dwell'	(329):	avātsīt	avāsta
runaddhi	'hinder'	(297):	arautsīt	aruddha
dahati	'burn'	(145):	adhākṣīt	adagdhā
vahati	'carry'	(332):	avākṣīt	avoḍha

Instances of this relatively rare phenomenon are indicated in Table 27 by citing the middle 3rd singular in footnotes.

The aorists of the verbs karoti 'do' (45) and bhavati 'become' (236) depart widely from the paradigms; they are therefore regarded as irregular and given in Table 23.

#### 4. PRECATIVE

The precative (or benedictive) is recognized as 'a kind of aorist optative', though in fact it usually has present reference and therefore signifies much the same as the present optative. It is in any case very rare in Classical Sanskrit and is included here more for completeness than for practical usefulness.

The paired precative paradigms given in Table 24 serve for all verbs, since the endings are invariable. For most verbs the stem for the precative *active* forms is identical with that for the present indicative passive. The precative active 3rd singular can therefore be readily obtained by substituting -āt for -ate in the form shown opposite the heading 'Pas:' in Table 27. For example, for the verb vahati 'carry' (332) the passive is given as uhyate; the precative active 3rd singular is therefore uhyāt, from which one can then set up all nine active forms. A small number of verbs are exceptional in forming their precative active; these are indicated in the footnotes to the passives in Table 27; e.g. gāyati 'sing' (84) has passive gīyate, but forms precative active geṃyāt (with e rather than ī).

The precative *middle* 3rd singular is, with a few exceptions, obtained by substituting -īṣṭa for the ending -yati or -yate of the simple future (Table 27, 'Fut:'). For example, the verb vahati (332) is shown as having simple future vakṣyati; its

precative middle 3rd singular is therefore *vakṣīṣṭa*. The few exceptions to this principle are indicated in the footnotes to the simple future in Table 27.

#### 5. PERIPHRASTIC FUTURE

The periphrastic future is semantically indistinguishable from the simple future (Section 6, below), but is much less commonly used. Its middle-voice forms are particularly rare.

The conjugation of the periphrastic future is covered by the single paradigm set out in Table 25. The active (or middle) 3rd singular form, on which the paradigm is based, is not given directly in Table 27, but can be obtained from the infinitive (listed opposite 'Inf:') by replacing -um with -ā. For example, for *nayati* 'lead' (189) the infinitive is given as *netum*, whence the 3rd singular of the periphrastic future is *netā*; and *rakṣati* 'protect' (281), with infinitive *rakṣitum*, has periphrastic future *rakṣitā*. Occasionally the periphrastic future is not so simply related to the infinitive; e.g. *kṣodum* → *kṣottā* (63). Such instances are indicated in footnotes.

The -tā form that underlies the paradigm is in origin the agent noun corresponding to the verb, e.g., *netā* is literally 'leader'. The 3rd person forms in the paradigm are then actually the nominative singular, dual, and plural of the agent noun, as shown in noun paradigm [4] of Table 6 (*netā*). The 2nd and 1st person forms are based on the singular of the agent noun, this time followed by the present indicative forms of the verb *asti* 'be' (Table 17 [20]). For example, *netāsmi*, 'I will lead' is from *netā asmi*, literally 'I am a leader'.

This completes the account of the five sets of paradigms identified (on page 40) as the essential kernel of a description of the total declensional pattern for verbs (Table 15). It now remains to account for the rest of that pattern: first the simple future and conditional tenses in the active and middle voices, and then the passive voice in all tenses and moods.

#### 6. SIMPLE FUTURE AND CONDITIONAL

The declensional endings for the simple future and the conditional are identical with those for the present indicative and the imperfect respectively of -ati verbs. One is, therefore, able to set up the entire pattern for the simple future and conditional if one knows any one of the 36 declensional forms in those two



tenses. In Table 27, opposite the heading 'Fut:' the 3rd singular active (or middle, but middle forms are rare) of the simple future is given. For example, for the verb *tanoti* 'stretch' (121) the entry is 'taniṣyati'; hence the patterns are:

Simple Future: taniṣyati taniṣyataḥ taniṣyanti  
taniṣyasi etc.

Conditional: ataniṣyat ataniṣyatām ataniṣyan  
ataniṣyaḥ etc.

(Compare the corresponding forms for *nayati* in Table 15.) The characteristic mark of the future tense is -sy- immediately before the declensional ending.

## 7. PASSIVE VOICE

In the present and imperfect the passive-voice endings are identical with the middle-voice endings of -ati class verbs, regardless of which class the verb follows in the active and middle voices. In Table 27, opposite the heading 'Pas:', is given the 3rd person singular of the present indicative passive for each verb listed. For example, for *tanoti* 'stretch' (121) the passive is given as *tanyate*; hence the present/imperfect passive section of the conjugational pattern for that verb is:

Present indicative: tanyate tanyete etc.  
Present optative: tanyeta tanyeyātām etc.  
Present imperative: tanyatām tanyetām etc.  
Imperfect: atanyata atanyetām etc.

(Compare the corresponding forms for *nayati*, Table 15.)

In the perfect tense, the passive is identical in form with the middle; or (to put in another way) the middle forms may also be used with passive sense.

In the aorist, it is always possible, as in the perfect, to use middle forms with passive sense. However, many verbs have, in addition, a set of exclusively passive forms. Where this is the case, the first of the nine forms, i.e. the 3rd singular of the aorist passive, is given in Table 27 in a footnote to the aorist entry. For example, for *pacati* 'cook' (193) the aorist entry *apākṣīt* has the footnote 'Pas apāci'. Knowing this form, one can set up the entire aorist passive pattern because the endings

of the remaining eight forms are always identical with those of the aorist middle of the -it class (Table 22 [6]). For example, *pacati*, with aorist passive 3rd singular *apāci*, has the following set of forms:

<i>apāci</i>	<i>apāciṣātām</i>	<i>apāciṣata</i>
<i>apāciṣthāḥ</i>	<i>apāciṣāthām</i>	<i>apāciḍhvam</i>
<i>apāciṣi</i>	<i>apāciṣvahi</i>	<i>apāciṣmahi</i>

However, since it is always possible for aorist middle forms to be used with passive meaning, the above pattern may be replaced by *apakta apakṣātām* etc. (Table 22 [4]).

In the precative, periphrastic future, simple future, and conditional, it is again the case that middle voice forms may be used with passive sense, but that in many verbs there exist also sets of exclusively passive forms. The verbs for which there exist exclusively passive forms in these four tenses are those which have such forms in the aorist. The stem is identical with the 3rd singular of the aorist passive as cited in the footnotes to the aorist in Table 27, but (except in the conditional) without the initial *a-*; and the endings are identical with those of the corresponding middle voice forms. For example, for *pacati* (193), with aorist passive *apāci*, the stem for the passive in the precative, the two futures, and the conditional is *pāci-*; and hence the passive forms themselves are:

Precative:	<i>pāciṣiṣta</i>	<i>pāciṣiyāstām</i>	etc.
Periph. future:	<i>pācitā</i>	<i>pācitārau</i>	etc.
Simple future:	<i>pāciṣyate</i>	<i>pāciṣyete</i>	etc.
Conditional:	<i>apāciṣyata</i>	<i>apāciṣyetām</i>	etc.

(Compare the corresponding forms for *nayati*, Table 15.)

## 8. SECONDARY CONJUGATIONS

Three 'secondary conjugations' can be formed from most verbs: the causative, desiderative, and intensive. These will now be discussed, beginning with the most important, the causative.

### (a) *Causative*

Usually it is the case that if the primary or original verb is intransitive, its causative derivative is transitive, and if the primary verb is transitive its causative is doubly transitive, i.e.

capable of taking two objects. This is illustrated in the following examples, based on *rohati* 'grow' (299), *mriyate* 'die' (262), and *pacati* 'cook' (193).

Primary verb	Causative derivative
<i>vṛkṣo rohati</i> 'The tree grows.'	<i>rāmo vṛkṣaṃ ropayati</i> 'Rāma causes the tree to grow.'
<i>mṛgo mriyate</i> 'The deer dies.'	<i>rāmo mṛgaṃ mārayati</i> 'Rāma kills the deer.'
<i>dāsaḥ phalāni pacati</i> 'The servant cooks the fruits.'	<i>rāmo dāsaṃ phalāni pācayati</i> 'Rāma gets the servant to cook the fruits.'

In Table 27, opposite the heading 'Cau.', the causative of each verb is given in the 3rd singular present indicative active (or middle, but middle-voice forms are rare). Causatives are all of the -ati class in the present/imperfect. In addition they are all characterized by the presence of -ay- before the ending; i.e. they appear in Table 27 with final -ayati. (Note, however, that some primary verbs already have final -ayati in their citation form, e.g. *kathayati* (37).)

Each causative is, like the primary verb from which it derives, capable, in principle at least, of conjugation in all tenses, moods, and voices. Thus, if the verb *nayati* 'lead' has the set of 270 forms shown in Table 15, its causative derivative *nāyayati* 'cause to lead' has a comparable set of 270 forms. It is not, however, necessary to list in Table 27 the passive, simple future, perfect, etc. of each causative, because most of those forms are predictable, there being considerable regularity in their structure vis-à-vis that of the cited causative form. This is illustrated in the following sample list, based on the verbs *bodhati* 'waken' (222), *bhavati* 'become' (236), and *karoti* 'do' (45).

Causative:	<i>bodhayati</i>	<i>bhāvayati</i>	<i>kārayati</i>
Caus. Passive:	<i>bodhyate</i>	<i>bhāvayate</i>	<i>kāryate</i>
Caus. Future:	<i>bodhayiṣyati</i>	<i>bhāvayiṣyati</i>	<i>kārayiṣyati</i>
Caus. Perfect:	<i>bodhayām āsa</i>	<i>bhāvayām āsa</i>	<i>kārayām āsa</i>
Caus. Infinitive:	<i>bodhayitum</i>	<i>bhāvayitum</i>	<i>kārayitum</i>
Caus. Aorist:	<i>abūbudhat</i>	<i>abībhavat</i>	<i>acīkarat</i>

In this set only the aorist is exceptional. The passive, future, perfect, and infinitive of the causative are formed by substituting for -ayati the endings -yate, -ayiṣyati, -ayām āsa, and -ayitum respectively. (The causative precative active and middle are formed from the causative passive and causative simple future respectively as described earlier; and the causative periphrastic future is formed from the causative infinitive. The causative passive in tenses other than the present and imperfect is identical with the causative middle.)

The causative aorist is always of the -at type (Table 22 [1]). Its stem is formed with partial reduplication of the root syllable, and usually also some modification of the vowel. However, the rules governing this process are not readily generalizable; for this reason the most important causative aorists are given in Table 27, opposite the heading 'CAo:'

(b) *Desiderative*

This, the second of the three secondary conjugations, signifies a desire for the action or state expressed by the primary verb; for example, pipāsati 'he desires to drink' and pīpaṭhiṣati 'he desires to read', as against simple pibati 'he drinks' (201) and paṭhati 'he reads' (195).

In Table 27 the desiderative is shown, opposite 'Des:', in the 3rd singular active or middle. All desideratives are of the -ati type in the present/imperfect; they are characterized by the presence of -s- or -iṣ- before the conjugational ending, and by partial reduplication of the root syllable.

Like the causative, the desiderative can yield a complete set of forms paralleling those of the primary verb. There is, however, even more regularity in the structure of the derivative forms; the following list, based on bodhati 'waken' (222), may therefore be taken as the model for all desideratives.

Desiderative:	bubodhiṣati M
Desid. Passive:	bubodhiṣyate
Desid. Future:	bubodhiṣiṣyati M
Desid. Perfect:	bubodhiṣām āsa/cakre
Desid. Infinitive:	bubodhiṣitum
Desid. Aorist:	abubodhiṣīt M

Here the only difference from the situation in the causative series is that the aorist stem is predictable and is conjugated

according to the -It type (middle in -iṣṭa, Table 22 [6]). However, apart from the first one, the various desiderative forms exemplified in the above list are rarely encountered in practice.

(c) *Intensive*

The intensive (or frequentative) signifies intensity or frequency of the action or state denoted by the primary verb; for example, rorudyate 'he weeps long and bitterly', as against simple roditi 'he weeps' (296).

There are two types of intensive, one having active and middle voice forms, the other having only middle forms. For example, nayati 'lead' (189) has intensives nenayīti (active/middle type) and nenīyate (exclusively middle type). The active/middle type is of extremely rare occurrence in the classical language; consequently no examples of it are given in Table 27, nor is its conjugation discussed here. The exclusively middle type is of rather more frequent occurrence. In Table 27 attested examples of it are given in footnotes to the desiderative.

In conjugation the middle voice intensive follows the middle voice section of the paradigm for -ati verbs in the present/imperfect; e.g. nenīyate nenīyete etc. Theoretically it can be conjugated in the other tenses as well, though actual occurrences are rare. The expected set of derivative forms is as in the following list, based on the verb bodhati:

Intensive:	bobudhyate
Int. Passive:	bobudhyate
Int. Future:	bobudhiṣyate
Int. Perfect:	bobudhāṃ cakre
Int. Infinitive:	bobudhitum
Int. Aorist:	abobudhiṣṭa

## 9. PARTICIPLES

Participles in Sanskrit exist in the three voices — active, middle, and passive, and in three of the tenses — present, perfect, and future. The intersection of these two dimensions would be expected to yield  $3 \times 3 = 9$  forms. However, the actual number may be higher because there are, potentially at least, three different future passive participles and two perfect active participles; or it may be lower, because a verb which (according to Table 27) lacks active or middle forms in one or other of the

three tenses in question will normally lack the corresponding participles.

The following two patterns display the sets of participles for two representative verbs, *nayati* 'lead' ((189) and Table 16 [1]) and *dadhāti* 'put' ((168) and Table 17 [16]).

	<i>Active</i>	<i>Middle</i>	<i>Passive</i>
Present:	nayant-	nayamāna-	nīyamāna-
Perfect:	ninīvas- nītavat-	ninyāna-	nīta-
Future:	neṣyant-	neṣyamāna-	netavya- --- neya-
Present:	dadhat-	dadhāna-	dhīyamāna-
Perfect:	dadhivas- hitavat-	dadhāna-	hīta-
Future:	dhāsyant-	dhāsyamāna-	dhātavya- dhānīya- dheya-

The participles are adjectives. In their manner of assuming gender forms and declining them, they behave as shown in Table 8. All of the middle and passive participles follow the pattern of *priya-* (Table 8, first line). Of the active forms, the present follows *nayant-/yuñjant-* or *dadhat-*, according as it ends in *-ant-* or *-at-*; the first of the two perfects follows either *tenivas-* or *vidvas-* according as it ends in *-ivas-* or *-vas-*, while the second follows *dhīmat-*; and the future follows *nayant-*.

A summary is now given of the manner whereby the stem-form of each participle can be obtained from the information contained in Tables 16-19 and 27.

(a) *Present active participle*

The stem-form of the present active participle is most simply obtained by deleting the final *-i* from the 3rd plural of the

present indicative active. For example, *rakṣati* 'protect' (281), being an *-ati* verb, has present indicative active 3rd plural *rakṣanti* (Table 16 [1]), whence its present active participle is *rakṣant-*; and *juhōti* 'sacrifice' (424) has 3rd plural *juhvatī* (Table 16 [7]), whence *juhvat-*.

As shown in Table 8 (*yuñjant-* and *nayant-*), present active participles in *-ant-* form their feminine either in *-atī* or in *-antī*. The *-atī* formation is followed by all verbs whose citation form does not end in *-ati*; e.g. *sunvant-* (from *sunōti*) → *sunvatī*. The *-antī* formation is followed by all verbs whose citation form ends in *-ati* or *-āti*; e.g. *rakṣant-* (from *rakṣati*) → *rakṣantī*. However, certain *-ati* verbs optionally (but rarely) also follow the *-atī* formation. These are identified in Table 27 by the presence of '6' at the right of the heading; e.g. '340 *viś-6*'. (The 6 indicates the traditional verb-class; see pages 64-65.) Thus *viśant-* → *viśantī* or *viśatī*. Verbs of the *-āti* class also may follow either formation; e.g. *bhānt-* → *bhāntī* or *bhātī*.

(b) *Present middle participle*

This is obtained from the 3rd plural of the present indicative middle as follows: The ending *-ante* is replaced by *-amāna-*; and the ending *-ate* is replaced by *-āna-*. For example, *pacati* 'cook' (193) has 3rd plural present indicative middle *pacante*, whence its present middle participle is *pacamāna-*; *jihōte* 'go forth' ((421, Table 17 [18], and page 45) has *jihate*, whence the participle is *jihāna-*; and *bhinatti* 'split' ((232) and Table 16 [8]) has *bhindate*, whence *bhindāna-*. However, *āste* (15) irregularly has *āsīna-*.

(c) *Present passive participle*

Here the *-ate* ending of the passive form given in Table 27 is replaced by *-amāna-*. For example, for the three verbs cited in (b) above, the passives are given as *pacyate*, *hāyate*, and *bhidyate*; so the present passive participles are *pacyamāna-*, *hāyamāna-*, and *bhidyamāna-* respectively.

(d) *Perfect active participle*

(i) The first of the two perfect active participles is most simply obtained by suffixing *-s-* to the 1st person dual of the perfect active (Table 18); however, if that form has *-yiva* (but not *-iyiva*), this is first changed to *-iva*. For example, *tanōti* 'stretch' (121) has perfect active 1st dual *teniva* (Table 18 [10]),

whence its perfect active participle is *tenivas-*; *jayati* 'conquer' (110) has *jigyiva* (Table 18 [4]), whence *jigīvas-*; and *karoti* 'do' (45), has *cakṛva* (Table 18 [8]), whence *cakṛvas-*.

As a consequence of this, those verbs whose perfects follow [8] or [9] in Table 18, and those which fuse *yi* to give *ī*, form perfect active participles of the *-vas* type rather than of the *-ivas* type (*-īvas* is reckoned as of the former type), and therefore follow the *vidvas-* pattern (Table 8). All other verbs form present active participles of the *-ivas* type, and therefore follow *tenivas-* (Table 8).

(ii) The second of the two perfect active participles is formed by suffixing *-vat-* to the perfect passive participle, for which see (f) below. For example, *nayati* 'lead' (189), having perfect passive participle *nīta-*, makes, for its second perfect active participle, *nītavat-*. The gender forms follow *dhīmat-* (Table 8).

(e) *Perfect middle participle*

This is obtained from the 3rd singular of the perfect middle by replacing *-e* with *-āna-*. For example, *nayati*: *ninye* → *ninyāna-*; *karoti*: *cakre* → *cakrāna-*.

(f) *Perfect passive participle*

This, the most widely used of all the participles, is given for each verb in Table 27, opposite the heading 'PPP:'. For example, *nayati* 'lead' (189) has perfect passive participle *nīta-*; and *nahati* 'bind' (186), has *naddha-*. The perfect passive participle of a causative is formed by substituting *-ita-* for *-ayati*; e.g. *mārayati* → *mārita-*. The PPP of a desiderative is formed by substituting *-ita-* for *-ati* or *-ate*; e.g. *īpsati* → *īpsita-*.

(g) *Future active participle*

This is formed from the simple future active, as given in Table 27, by replacing *-ati* with *-ant-*. For example, *nayati* (189) has future *neṣyati*, so makes its future active participle *neṣyant-*. The feminine is formed in *-antī* or (rarely) *-atī*.

(h) *Future middle participle*

This is formed from the simple future middle, as given in Table 27, by replacing *-ate* with *-amāna-*; e.g. *labhate* 'obtain' (304), which has future *lapsyate* or *labhiṣyate*, makes *lapsyamāna-* or *labhiṣyamāna-*.



(i) *Future passive participle*

There are three types of future passive participle, characterized by the endings -avya-, -nīya-, and -ya-. In principle all three types may be formed for any particular verb; however, in practice it is often the case that one or more of them are not actually attested.

The -avya- type is obtained by substituting -avya- for the ending -um of the infinitive as given in Table 27; however, since not all verbs customarily form this type of future passive participle, this method may be applied with confidence only where the infinitive entry in the table is followed by the letter F (for 'Future'). For example, *nayati* has for the infinitive 'netum F', indicating that it may form *netavya-*; but *nindati* 'blame' (188) has 'ninditum' with no F, indicating that the expected *ninditavya-* is not attested or rare, and hence that the -nīya- or -ya- form is to be preferred.

The remaining two types of future passive participle are given directly in Table 27 opposite the two headings 'FPP:': e.g. for *nindati* both *nindanīya-* and *nindya-*; and for *nayati* only *neya-*.

## 10. NON-FINITE VERB-FORMS

Table 27 includes certain important verb-forms that are neither conjugated nor declined, namely the infinitive and the absolutive.

(a) *Infinitive*

The infinitive (listed opposite 'Inf:') has been mentioned already as a convenient source of the form of the periphrastic future and of the future passive participle in -avya-. The infinitive as given in Table 27 corresponds semantically to the simple primary form of the verb; for example, *netum icchāmi* 'I wish to lead' (189), *gantum śaknoti* 'He is able to go' (72). There are also infinitives corresponding to the secondary conjugations. They are formed by substituting -itum for -ati in the causative and desiderative, and for -yate in the intensive (cf. pages 56-59). For example, *mārayati* → *mārayitum* 'to kill' (262).

(b) *Absolutive*

There are two forms of the absolutive. One, the form given in Table 27 opposite the heading 'Abs:', is used when no prefix is attached; for example, for *nayati* the form *nītvā*, meaning

'having led' (189). The other form, used when a prefix is attached, is not given in Table 27 because it can be obtained by deleting the final -te from the passive; e.g. for *nayati*, with passive *nīyate*, the form is -*nīya*, as in *pariṇīya* 'having led around, having married'. Occasionally, however, this second absolutive is not so simply related to the passive; such instances are indicated in footnotes to the passive.

#### 11. VERBAL ROOTS AND THE TEN VERB CLASSES

The Indian grammarians have long considered that the various existing forms of any particular verb are to be seen as derived from an underlying entity termed the root. For example, *nayati*, *nīyate*, *neṣyati*, *anaṣīt*, etc., which are different voice and tense forms of the one verb 'lead' (189), as well as nominal derivatives like *netā* 'leader', are regarded as derived from 'the root *nī*'. Similarly, *nauti*, *nūyate*, *noṣyati*, *anāvīt*, etc. ('praise' (190)) are assigned to a root *nu*.

These roots, while having no real existence, do have a certain usefulness, particularly as mnemonic labels. In particular, they are used in dictionaries as headings under which all the associated verb forms are grouped. In recognition of this practice, and of the convenience of such a labelling device, the verb-forms in Table 27 are grouped under their roots as headings, which in their turn are ordered alphabetically. For example, the alphabetical sequence of the roots *nind*, *nī*, *nu* (188-190) has precedence over that of the verbs themselves, *nindati*, *nayati*, *nauti*.

As a very general rule, the root of a given verb may be obtained from the perfect passive participle by deleting the ending -*ta*, -*ita*, or -*na*, while making due allowance for internal sandhi effects. For example, *nīta-* → *nī* (189), *rakṣita-* → *rakṣ* (281), *lagna-* → *lag* (300), *labdha-* → *labh* (304). However, many unpredictable factors make this rule far from infallible: sometimes the vocalic is weakened: *tolita-* → *tul*; sometimes it is strengthened: *grhīta-* → *grah*; and sometimes there is disagreement among scholars as to what the root should be: the root of *gāyati* 'sing' (84) is variously given as *gā* and *gai*.

Knowing the root of a verb, one is in no position to set up the actually occurring verb forms. For example, the seemingly very similar roots *tap*, *tam*, *taḍ*, and *tan* correspond to the very diverse actual present indicative forms *tapati*, *tāmyati*, *tāḍayati* and *tanoti* respectively. The grammarians have dealt with this

problem by recognizing a set of ten verb classes, reflecting the different ways in which the present indicative is related to the root. For example, class 8 is characterized by the ending -oti; the root of *tanoti* can then be given in the dictionary as 'tan-8'. Similarly, the root said to underlie *nayati* is given as 'nā-1', where class 1 is characterized by the -ati ending and strengthening of the root vocalic to 1st grade. The student is expected to get from *nā* to *nayati* by strengthening the vocalic (→ *ne*), adding the conjugational ending (→ *ne-ati*), and applying the appropriate internal sandhi rule (→ *nayati*).

In recognition of the above practice, each root heading in Table 27 is followed by a numeral denoting the verb class to which it is traditionally assigned. The correspondences between these and the eight present/imperfect classes recognized in Table 16 are as follows:

1, 4, 6, 10	=	-ati
2	=	-āti, -iti, -auti, -Cti
3	=	-Vti
5, 8	=	-noti
7	=	-Cti
9	=	-nāti

Regarding these, the only point to note here is that verbs labeled as belonging to class 6 are the ones which can form their present active participle feminine in either -antī or -atī (cf. page 61).

## 12. USING THE VERB TABLES

The tabulated information on verbs is presented in two very different forms: (a) declensional patterns, both paradigmatic and irregular (Tables 16-25); and (b) lists of the principal parts of a range of verbs (Table 27). These two are complementary: from Table 27 one obtains, for any particular verb, certain key forms, which one then 'feeds into' the appropriate conjugational paradigms to obtain the specific forms required; or one does the reverse of this. Table 27 also gives some key adjectival derivatives of verbs (the participles), which are to be fed into the appropriate declensional paradigms (Tables 6, 7). How this process operates has been indicated piecemeal in preceding sections; it will now be reviewed systematically. Attention is directed first to Table 27.

The heading to each list in Table 27 contains, from left to right, (a) the serial number (1 to 432) of the entry; (b) the verbal root as usually cited in Indian dictionaries and grammars; and (c) the number (1 to 10) of the verb class to which the verb is traditionally assigned on the basis of its conjugational pattern in the present/imperfect. Next below these is an English gloss, included principally for mnemonic purposes, it being often only a very incomplete guide to the meaning of the verb.

Then follow thirteen entries in a fixed sequence, to which an abbreviated key is provided in the three-letter headings (Cit, Pas, etc.) at the left-hand end of each row. Of these thirteen entries, the first eight (Cit to CAo) are finite verbal forms subject to conjugation for voice, mood, tense, etc.; the next two (Inf, Abs) are non-finite (i.e. uninflected) forms; and the last three (PPP and two FPPs) are adjectival derivatives capable of assuming gender-forms which are then subject to declension for number and case.

Some important forms not given in the lists are more or less readily derivable from the given forms; e.g., the periphrastic future can be obtained directly from the infinitive (-um → -ā). Others cannot be so derived and are therefore given in footnotes. The footnotes provide principally the following:

(1) Forms that cannot be inferred because (a) they are exceptions to the rules given earlier (and summarized in Table 27, see below), or (b) the needed source form is lacking. For example, for verb 110, footnote 7 states that the absolutive with prefix is -jitya (an exception to the rule: the passive jīyate would lead one to expect -jīya). And for verb 26, footnote 1 states that the absolutive with prefix is -uñchya, a fact not otherwise knowable since the passive is lacking.

(2) Unpredictable forms, in particular plural counterparts of citation forms of -Cti verbs. For example, for verb 27, footnote 2 indicates that the plural of unatti is undanti: knowing the pair unatti—undanti, one can then set up any form in the present/imperfect.

(3) Alternatives to forms given in the body of the table. For example, for verb 28, footnote 7 states that for the PPP, besides ubdha-, the forms ubhita- and umbhita- are also permitted. However, alternatives are not given for the rare desiderative and causative aorist.

(4) Middle-voice forms when these are not as expected given the cited active form. For example, for verb 163, footnote 2

states that the aorist active *adyutat* has as its middle-voice counterpart *adyotiṣṭa* (where one would otherwise have expected *adyutata*).

(5) The middle-voice intensive and the aorist passive in *-i*, which are footnoted to the desiderative and the aorist respectively.

The information derivable from Table 27 is summarized in Table 26. There each of the three-letter headings is followed by a specification of the form cited — but without redundant details such as '3rd singular' which is applicable to all the finite verb forms cited, 'indicative' which is applicable to all non-present forms, and 'active/middle' which is to be understood in all forms other than passives.

The sign '⇒' denotes 'may be fed into' and is followed by the relevant table and paradigm numbers; for example:

Fut: Simple future ⇒ Table 16 [1] Present Indicative

This signifies that the form cited in Table 27 opposite the heading 'Fut:' is the simple future (understood to be in the 3rd singular indicative active/middle), and that this form is to be fed into the Present Indicative section of Paradigm [1] of Table 16. (The first form in that paradigm is *nayati*; a simple future such as *gamiṣyati* is 'fed into' that paradigm by substituting *gamiṣy-* for *nay-* throughout.)

The sign '→' denotes 'may be transformed into', and is followed by a specification of the form that may be derived from the head form, together with (in parentheses) a formulaic statement of the mechanism of this transformation, or a reference to the page where that mechanism is described. For example, under 'Fut:' appears

→ Precative middle (*-syati/-syate* → *-sīṣṭa*)

This signifies that the form cited in Table 27 for the simple future yields the precative middle if one replaces *-syati* (or *-syate*) with *-sīṣṭa*.

The sign 'fn.:' signifies that the information mentioned to its right may (where relevant) be found in Table 27 in a footnote to the head entry. For example, 'fn.: Aorist passive in *-i*' appearing under 'Aor:' signifies that the aorist passive in *-i* is given (for those verbs which have such a form) in a footnote to the

aorist entry in Table 27. Below such a 'fn.:' entry indented lines beginning with ' → ' are statements of how the form given in the footnote may be transformed to yield further forms. For example, the one immediately below 'fn.: Aorist passive in -i' states how the aorist passive may be transformed to yield the precative passive.

Where several different paradigms are given (to the right of ⇒), it will be necessary, in practice, to decide which is the appropriate one. In the present/imperfect this will usually be evident from the ending; for example, any verb whose citation form ends in -nāti must be fed into the -nāti paradigm, i.e. Table 16 [5]. In possibly confusing cases the appropriate paradigm number is added (in Table 27) after the cited form. In the reduplicating perfect, difficult cases can usually be resolved by using the key (Table 20). In the aorist the ending again provides a clear guide; see the list on p. 51. In the case of adjectival derivatives (i.e. participles) there are usually three paradigms listed, corresponding to the three genders. Where alternatives are offered (e.g. [15]/[16]), the criteria for making the choice will be found in the appropriate part of the section on participles (pages 59-63).

Translation out of Sanskrit involves a general reversal of the above process. For example, faced with a form namāmaḥ, one identifies the stem nam- with verb 184, 'bow' (Table 27), and the ending -āmaḥ with the 1st plural of the present indicative active (Table 16 [1]), yielding the translation 'we bow'. However, this process is often beset by various problems, and in recognition of this a set of three indexes (Tables 28-30) is provided. The use of these indexes will now be described.

### 13. USING THE INDEXES

One common problem in translating out of Sanskrit is difficulty in recognizing verb stems. For example, it is not immediately evident that pece is a form of the verb cited as pacati ('cook', 193 in Table 27), or that jihremi is considered to be derived from the root hrī ('blush', 429). To facilitate resolution of this problem is the main purpose of Table 28, 'Index to verb stems'. Table 28 lists alphabetically all the verb stems occurring in the present/imperfect, passive, future, causative, reduplicating perfect, and aorist of all the verbs covered in Table 27. Each listed stem is identified by the number (1 to 432) of the verb in

Table 27, together with the relevant heading: Cit, Pas, Fut, Cau, Per, or Aor. This enables ready identification of difficult forms.

For example, in the case of *pece* one looks up the stem *pec-* in Table 28, and finds it identified as '193 Per'. Then one turns to Table 27 to locate verb 193 (*pac* 'cook') and the row headed 'Per:' (*papāca* M). If further help is needed, one may also consult Tables 20 and 18 (on the reduplicating perfect) to complete the identification: *pece* is perfect middle, 3rd or 1st singular = 'he cooked' or 'I cooked'. In the case of *jihremi*, one looks up *jihre-* in Table 28, and finds '429 Cit'. Then one goes to Table 27 for verb 429 and 'Cit:' — and if necessary to Table 16 [7] (present/imperfect, verbs in -Vti) for the complete answer: *jihremi* is present indicative active, 1st singular = 'I blush, I am ashamed'.

Any doubt about what counts as the stem, e.g. whether one should be looking for *jihre-* or *jihr-*, poses no problem: both possibilities are often included, and in any case scanning the relevant section of Table 28 will quickly locate the required entry. Table 28 does not include the prefixed *a-* of the imperfect or conditional, a fact that has to be allowed for when looking up a given form. For example, given the form *abibhet* and finding no *abibhe-* in the table, one should try *bibhe-*. The identification '233 Cit', in which 'Cit' covers the entire present/imperfect paradigm, makes it clear that the given form (*abibhet*) is imperfect. On the other hand, Table 28 does include the prefixed *a-* of the aorist. For example, given the form *abhaiṣit*, one does find *abhai-*, identified as '233 Aor'. As far as possible, all the existing stems in each tense are given. For example, in addition to *pec-* the table includes *papāc-*, *papac-*, and *papak-*, all identified as '193 Per'.

If identifying the conjugational form in question proves difficult, one can consult Table 29, 'Index to verb endings'. This table lists alphabetically all the regular conjugational endings occurring in the major tenses and moods: the present indicative, optative, and imperative, the imperfect, the reduplicating perfect, and the aorist. Each entry heading is followed by a five-part notation indicating:

(a) the table and section in which the given ending is exemplified — e.g. '16 [6]', signifying 'Table 16 paradigm [6]' (i.e. -noti verbs);

(b) the tense/mood: Ind, Opt, Imv, Imf, Per, Aor, signifying Present Indicative, Present Optative, Present Imperative, Imperfect, Reduplicating Perfect, or Aorist;

(c) the voice: Act, Mid, signifying Active or Middle;

(d) the person: 3, 2, 1, signifying third, second, or first;

(e) the grammatical number: sg, du, pl, indicating singular, dual, or plural.

For example, given the form *nametam*, one looks up the ending *-tam* and finds it notated as '16 [1] Opt Act 2 du', i.e. optative active 2nd dual, exemplified in Table 16 [1] (i.e. *-ati* verbs). It is often the case that a single ending occurs in the table more than once, each time with a different notation; for example, given the form *namatām*, and looking up the ending *-atām*, one finds eight possibilities listed. Of these, the ones indicating imperfect and aorist can be eliminated immediately, since *namatām* lacks the prefixed *a-*. Consideration of the stem *nam-* (identified, if necessary, using Tables 28 and 27) indicates an *-ati* verb (i.e. Table 16 [1]), whence the possibilities are further narrowed to those notated 16 [1]. That is, there are just two possible interpretations: imperative active 3rd dual, and imperative middle 3rd singular. Ready recognition of such ambiguities is a major benefit of using Table 29.

In fact, however, there is a further dimension to the ambiguity: *namatām* could also be a form of the present active participle. That possibility is covered in Table 30, 'Index to noun/adjective endings'. That table lists alphabetically all the declensional endings contained in Table 6, indicating for each of them the case and number in question, and the particular paradigm, [1] to [40], in which the ending is exemplified. For example, the ending *-atām* is identified as genitive plural and referred to Table 6, paradigms [12], [13], and [29]. In fact only [12] and [29] are found to be relevant: *namatām* could be the genitive plural of the present active participle, masculine or neuter.

Noun/adjective endings display no less ambiguity than verb endings. For example, the one adjectival form *priye* (ending *-e*) could represent any of the following nine possibilities: feminine vocative singular, masculine/neuter locative singular, and neuter/feminine nominative/accusative/vocative dual. Looking up the ending in Table 30 draws one's attention to all these possibilities, and helps in deciding which will yield the appropriate translation.



## TABLES





Table 2. Rules of external sandhi.

## (i) Word-final consonants

-k	-ṭ	-t	-p	-ṇ	-ṃ	-n	-aḥ	-āḥ	-iḥ <sup>1</sup>	-īḥ <sup>2</sup>	ø
-k	-ṭ	-t	-p	-ṇ	-ṃ	-n	-aḥ <sup>3</sup>	-āḥ <sup>3</sup>	-iḥ <sup>3</sup>	-īḥ <sup>3</sup>	k-, kh-, p-, ph-, ṣ-, s-
-k	-ṭ	-c*	-p	-ṇ	-ṃ	-ñ*	-aḥ <sup>3</sup>	-āḥ <sup>3</sup>	-iḥ <sup>3</sup>	-īḥ <sup>3</sup>	ś- [*ś- → ch-] <sup>4</sup>
-k	-ṭ	-c	-p	-ṇ	-ṃ	-ṃś	-aś	-āś	-iś	-īś	c-, ch-
-k	-ṭ	-ṭ	-p	-ṇ	-ṃ	-ṃṣ	-aṣ	-āṣ	-iṣ	-īṣ	ṭ-, th-
-k	-ṭ	-t	-p	-ṇ	-ṃ	-ṃs	-as	-ās	-is	-īs	t-, th-
-g	-ḍ	-d	-b	-ṇ	-ṃ	-n	-o	-ā	-ī	-ī	r-
-g	-ḍ	-d	-b	-ṇ	-ṃ	-n	-o	-ā	-ir	-īr	g-, gh-, d-, dh-, b-, bh-, y-, v-
-g	-ḍ	-j	-b	-ṇ	-ṃ	-ñ	-o	-ā	-ir	-īr	j-, jh-
-g	-ḍ	-ḍ	-b	-ṇ	-ṃ	-ṇ	-o	-ā	-ir	-īr	ḍ-, dh-
-g	-ḍ	-l	-b	-ṇ	-ṃ	-ṃ <sup>5</sup>	-o	-ā	-ir	-īr	l-
-g*	-ḍ*	-d*	-b*	-ṇ	-ṃ	-n	-o	-ā	-ir	-īr	h- [*h- → gh-, ḍh-, dh-, bh-]
-ṇ	-ṇ	-n	-m	-ṇ	-ṃ	-n	-o	-ā	-ir	-īr	n-, m-
-g	-ḍ	-d	-b	-ṇ <sup>6</sup>	-ṃ	-n <sup>6</sup>	-o*	-ā	-ir	-īr	a- [*a- → '-]
-g	-ḍ	-d	-b	-ṇ <sup>6</sup>	-ṃ	-n <sup>6</sup>	-a	-ā	-ir	-īr	V. <sup>7</sup>

## (ii) Word-final vowels

-a/-ā	-i/-ī	-u/-ū	-ṛ	-au	-ai	-e	-o	C <sup>8</sup>
-ā	-ya-	-va-	-ra-	-āva-	-ā a-	-e '-	-o '-	a-
-ā	-yā-	-vā-	-rā-	-āvā-	-ā ā-	-a ā-	-a ā-	ā-
-e-	-ī-	-vi-	-ri-	-āvi-	-ā i-	-a i-	-a i-	i-
-e-	-ī-	-vī-	-rī-	-āvī-	-ā ī-	-a ī-	-a ī-	ī-
-o-	-yu-	-ū-	-ru-	-āvu-	-ā u-	-a u-	-a u-	u-
-o-	-yū-	-ū-	-rū-	-āvū-	-ā ū-	-a ū-	-a ū-	ū-
-ar-	-yṛ-	-vṛ-	-ṛ-	-āvṛ-	-ā ṛ-	-a ṛ-	-a ṛ-	ṛ-
-ai-	-ye-	-ve-	-re-	-āve-	-ā e-	-a e-	-a e-	e-
-ai-	-yai-	-vai-	-rai-	-āvai-	-ā ai-	-a ai-	-a ai-	ai-
-au-	-yo-	-vo-	-ro-	-āvo-	-ā o-	-a o-	-a o-	o-
-au-	-yau-	-vau-	-rau-	-āvau-	-ā au-	-a au-	-a au-	au-

<sup>1</sup>Similarly -uḥ. <sup>2</sup>Similarly -ūḥ, -eḥ, -oḥ, -aiḥ, & -auḥ.<sup>3</sup>-ḥ may optionally assimilate before ś-, ṣ-, or s-; e.g. -ḥ ś- → -ḥ ś- or → -ś ś-.<sup>4</sup>After -n, ś- may remain unchanged; i.e. -n ś- → -ñ ch- or → -ñ ś-.<sup>5</sup>Alternatively -n may change to -ṅ (a nasalized l) when followed by l; i.e. -n l- → -ṅ l- or → -ṅ l-.<sup>6</sup>Word-final -n or -ṇ, if preceded by a short vowel, is doubled before a following vowel; e.g. -in e- → -inn e-.<sup>7</sup>Here V denotes any vowel other than a.<sup>8</sup>C denotes any consonant. When the preceding word ends in a short vowel, ch- → cch-.

Table 3. Ambiguous external sandhis.

Sandhi	→	Possible resolutions			
-g gh-	→	-k gh-	-k h-		
-ñ n-	→	-ñ n-	-k n-		
-ñ m-	→	-ñ m-	-k m-		
-c ch-	→	-t ch-	-t ś-		
-ṭ ṭ-	→	-ṭ ṭ-	-t ṭ-		
-ṭ ṭh-	→	-ṭ ṭh-	-t ṭh-		
-ḍ ḍ-	→	-ṭ ḍ-	-t ḍ-		
-ḍ ḍh	→	-ṭ ḍh-	-ṭ h-	-t ḍh-	
-d dh-	→	-t dh-	-t h-		
-n n-	→	-n n-	-t n-		
-n m-	→	-n m-	-t m-		
-b bh-	→	-p bh-	-p h-		
-m n-	→	-m n-	-p n-		
-m m-	→	-m m-	-p m-		
-a V <sup>1</sup>	→	-aḥ V-	-e V-	-o V-	
-ā V-	→	-āḥ V-	-ai V-		
-ā C <sup>2</sup>	→	-ā C-	-āḥ C-		
-ī r-	→	-ī r-	-īḥ r-	-iḥ r-	
-ū r-	→	-ū r-	-ūḥ r-	-uḥ r-	
-e <sup>3</sup> r-	→	-e r-	-eḥ r-		
-o C <sup>2</sup>	→	-o C-	-aḥ C-		
-o '-	→	-o a-	-aḥ a-		
-ar-	→	-a ṛ-	-ā ṛ-		
-ā-	→	-a a-	-a ā-	-ā a-	-ā ā-
-ī-	→	-i i-	-i ī-	-ī i-	-ī ī-
-ū-	→	-u u-	-u ū-	-ū u-	-ū ū-
-e-	→	-a i-	-a ī-	-ā i-	-ā ī-
-o-	→	-a u-	-a ū-	-ā u-	-ā ū-
-ai-	→	-a e-	-a ai-	-ā e-	-ā ai-
-au-	→	-a o-	-a au-	-ā o-	-ā au-

<sup>1</sup>Here V denotes any vowel.<sup>2</sup>Here C denotes any *voiced* consonant.<sup>3</sup>Similarly for o, ai, au.

Table 4. Rules of internal sandhi for retroflexion.

## (i) Retroflexion of s:

Within a word, s changes to ś if it is *followed* by any sound other than r, ṛ, or ṝ, and is *preceded* — either immediately or with *intervening* ḥ or ṁ — by k or r or any vowel other than a or ā.

Necessary preceding sounds	Permitted intervening sounds	[s→ś]	Prohibited following sounds
ḥ	ḥ		a ā
k	ṁ		
kh	ñ		
g gh	ñ y		i ī e ai
ś c ch j jh	ṛ		
ṣ ṭ ṭh ḍ ḍh	ṝ		
n ṇ	ḷ		
s t th d dh			
n l			
p ph b bh m v			u ū o au

## (ii) Retroflexion of n:

Within a word, n changes to ṅ if it is immediately followed by a vowel, n, m, y, or v, and is preceded at whatever distance by r, ṛ, Ṛ, or ṣ, provided there is no intervening consonantal dental, retroflex, or palatal other than y.

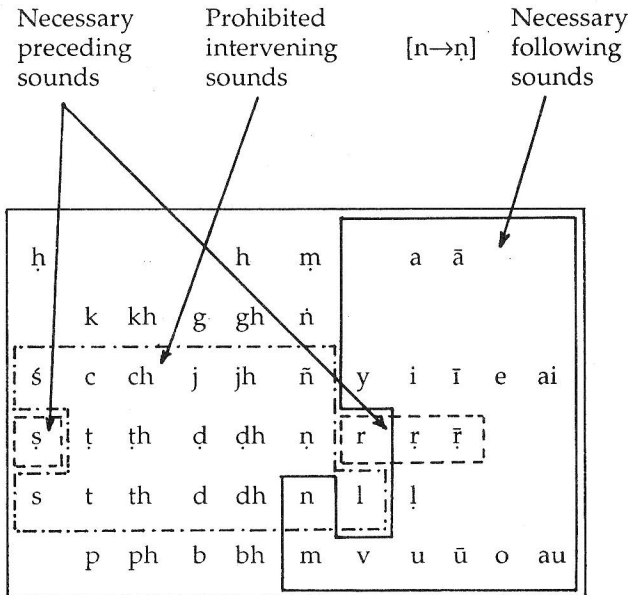


Table 5. Vocalic gradation series.

	<i>Rules</i>			<i>Examples</i>		
	0	1	2	zero	1st	2nd
open:	∅	a	ā	cak <sup>h</sup> nuḥ	khānanam	khānayati
palatal:	i/ī	e	ai	nāta-	netum	anaiṣīt
	y	ay	āy	ninyuḥ	nayanam	nāyayati
	i/ī	ya	yā	iṣṭa-	yajanam	yājayati
retroflex:	ṛ	--	--	mṛta-	--	--
	r	ar	ār	mamruḥ	maraṇam	mārayati
	ṛ	ra	rā	gr̥hīta-	grahaṇam	grāhayati
dental:	ḷ	al	āl	kḷpta-	kalpanam	kālpa-
labial:	u/ū	o	au	śruta-	śrotum	aśrauṣīt
	v <sup>1</sup>	av	āv	śuśruvuḥ	śravaṇam	śrāvayati
	u/ū	va	vā	udita-	vadanam	vādayati

<sup>1</sup>The expected *v*, seen, for example, in zero-grade śṛṇve (versus 1st-grade śṛṇvai), is often replaced by *uv*, as in zero-grade śuśruvuḥ.



Table 6. Declensional paradigms for nouns/adjectives.

## (i) Masculine

[1]	<b>devaḥ</b> devam devena devāya devāt devasya deve deva	devau " devābhyām " " devayoḥ " devau	devāḥ devān devaiḥ devebhyaḥ " devānām deveṣu devāḥ
[2]	<b>muniḥ</b> munim muninā munaye muneḥ " munau mune	munī " munibhyām " " munyoḥ " munī	munayaḥ munīn munibhiḥ munibhyaḥ " munīnām muniṣu munayaḥ
[3]	<b>paśuḥ</b> paśum paśunā paśave paśoḥ " paśau paśo	paśū " paśubhyām " " paśvoḥ " paśū	paśavaḥ paśūn paśubhiḥ paśubhyaḥ " paśūnām paśuṣu paśavaḥ
[4]	<b>netā</b> netāram netrā netre netuḥ " netari netāḥ	netārau " netr̥bhyām " " netroḥ " netārau	netāraḥ netṛn netr̥bhiḥ netr̥bhyaḥ " netṛnām netṛṣu netāraḥ

[5]	<b>pitā</b> pitaram pitṛā pitre pituḥ " pitari pitaḥ	pitarau " pitṛbhyām " " pitroḥ " pitarau	pitarah pitṛn pitṛbhiḥ pitṛbhyaḥ " pitṛnām pitṛṣu pitarah
[6]	<b>marut</b> marutam marutā marute marutaḥ " maruti marut	marutau " marudbhyām " " marutoḥ " marutau	marutaḥ " marudbhiḥ marudbhyaḥ " marutām marutsu marutaḥ
[7]	<b>vaṇik</b> vaṇijam vaṇijā vaṇije vaṇijaḥ " vaṇiji vaṇik	vaṇijau " vaṇigbhyām " " vaṇijoḥ " vaṇijau	vaṇijaḥ " vaṇigbhiḥ vaṇigbhyaḥ " vaṇijām vaṇikṣu vaṇijaḥ
[8]	<b>vedhāḥ</b> vedhasam vedhasā vedhase vedhasaḥ " vedhasi vedhaḥ	vedhasau " vedhobhyām " " vedhasoḥ " vedhasau	vedhasaḥ " vedhobhiḥ vedhobhyaḥ " vedhasām vedhaṣu vedhasaḥ

[9]	<b>ātmā</b> ātmānam ātmanā ātmane ātmanaḥ " ātmani ātman	ātmānau " ātmabhyām " " ātmanoḥ " ātmānau	ātmānaḥ ātmanaḥ ātmabhiḥ ātmabhyaḥ " ātmanām ātmasu ātmānaḥ
[10]	<b>rājā</b> rājānam rājñā rājñe rājñāḥ " rājñī <sup>1</sup> rājan	rājānau " rājabhyām " " rājñoḥ " rājānau	rājānaḥ rājñāḥ rājabhiḥ rājabhyaḥ " rājñām rājasu rājānaḥ
[11]	<b>hastī</b> hastinam hastinā hastine hastinaḥ " hastini hastin	hastinau " hastibhyām " " hastinoḥ " hastinau	hastinaḥ " hastibhiḥ hastibhyaḥ " hastinām hastiṣu hastinaḥ
[12]	<b>nayan</b> nayantam nayatā nayate nayataḥ " nayati nayan	nayantau " nayadbhyām " " nayatoḥ " nayantau	nayantaḥ nayataḥ nayadbhiḥ nayadbhyaḥ " nayatām nayatsu nayantaḥ

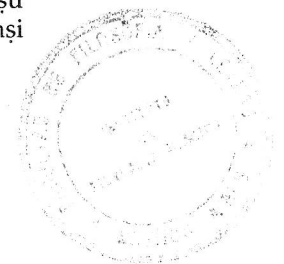
<sup>1</sup>or rājani

[13]	<b>dhīmān</b> dhīmāntam dhīmatā dhimate dhīmataḥ " dhīmati dhīman	dhīmantau " dhīmadbhyām " " dhīmatoḥ " dhīmantau	dhīmantaḥ dhīmataḥ dhīmadbhiḥ dhīmadbhyaḥ " dhīmatām dhīmatsu dhīmantaḥ
[14]	<b>śreyān</b> śreyāṃsam śreyasā śreyase śreyasaḥ " śreyasi śreyan	śreyāṃsau " śreyobhyām " " śreyasoḥ " śreyāṃsau	śreyāṃsaḥ śreyasaḥ śreyobhiḥ śreyobhyaḥ " śreyasām śreyaḥsu śreyāṃsaḥ
[15]	<b>tenivān</b> tenivāṃsam tenuṣā tenuṣe tenuṣaḥ " tenuṣi tenivan	tenivāṃsau " tenivadbhyām " " tenuṣoḥ " tenivāṃsau	tenivāṃsaḥ tenuṣaḥ tenivadbhiḥ tenivadbhyaḥ " tenuṣām tenivatsu tenivāṃsaḥ
[16]	<b>cakṛvān</b> cakṛvāṃsam cakruṣā cakruṣe cakruṣaḥ " cakruṣi cakṛvan	cakṛvāṃsau " cakṛvadbhyām " " cakruṣoḥ " cakṛvāṃsau	cakṛvāṃsaḥ cakruṣaḥ cakṛvadbhiḥ cakṛvadbhyaḥ " cakruṣām cakṛvatsu cakṛvāṃsaḥ

## (ii) Neuter

[17]	<b>phalam</b> " phalena phalāya phalāt phalasya phale phala	phale " phalābhyām " " phalayoḥ " phale	phalāni " phalaiḥ phalebhyaḥ " phalānām phaleṣu phalāni
[18]	<b>vāri</b> " vāriṇā vāriṇe vāriṇaḥ " vāriṇi vāri/vāre	vāriṇī " vāribhyām " " vāriṇoḥ " vāriṇī	vāriṇi " vāribhiḥ vāribhyaḥ " vāriṇām vāriṣu vāriṇi
[19]	<b>madhu</b> " madhunā madhune madhunaḥ " madhuni madhu/ madho	madhunī " madhubhyām " " madhunoḥ " madhunī	madhūni " madhubhiḥ madhubhyaḥ " madhūnām madhuṣu madhūni
[20]	<b>dhātr</b> " dhātrṇā dhātrṇe dhātrṇaḥ " dhātrṇi dhātr/ dhātah	dhātrṇī " dhātrbhyām " " dhātrṇoḥ " dhātrṇī	dhātrṇi " dhātrbhiḥ dhātrbhyaḥ " dhātrṇām dhātrṣu dhātrṇi

[21]	<b>jagat</b> "	jagatī "	jaganti "
	jagatā	jagadbhyām	jagadbhiḥ
	jagate	"	jagadbhyaḥ
	jagataḥ	"	"
	"	jagatoḥ	jagatām
	jagati	"	jagatsu
	jagat	jagatī	jaganti
[22]	<b>asṛk</b> "	asṛjī "	asṛñji "
	asṛjā	asṛgbhyām	asṛgbhiḥ
	asṛje	"	asṛgbhyaḥ
	asṛjaḥ	"	"
	"	asṛjoḥ	asṛjām
	asṛji	"	asṛkṣu
	asṛk	asṛjī	asṛñji
[23]	<b>manah</b> "	manasī "	manāṃsi "
	manasā	manobhyām	manobhiḥ
	manase	"	manobhyaḥ
	manasaḥ	"	"
	"	manasoḥ	manasām
	manasi	"	manahsu
	manah	manasī	manāṃsi
[24]	<b>haviḥ</b> "	haviṣī "	haviṃsi "
	haviṣā	havirbhyām	havirbhiḥ
	haviṣe	"	havirbhyaḥ
	haviṣaḥ	"	"
	"	haviṣoḥ	haviṣām
	haviṣi	"	haviṣu
	haviḥ	haviṣī	haviṃsi



[25]	āyuh "	āyuṣī "	āyūṃṣi "
	āyuṣā	āyurbhyām	āyurbhiḥ
	āyuṣe	"	āyurbhyaḥ
	āyuṣaḥ	"	"
	"	āyuṣoḥ	āyuṣām
	āyuṣi	"	āyuhṣu
	āyuh	āyuṣī	āyūṃṣi
[26]	karma "	karmaṇī "	karmāṇi "
	karmaṇā	karmabhyām	karmabhiḥ
	karmaṇe	"	karmabhyaḥ
	karmaṇaḥ	"	"
	"	karmaṇoḥ	karmaṇām
	karmaṇi	"	karmasu
	karma(n)	karmaṇī	karmāṇi
[27]	nāma "	nām(a)nī "	nāmāni "
	nāmnā	nāmabhyām	nāmabhiḥ
	nāmne	"	nāmabhyaḥ
	nāmnaḥ	"	"
	"	nāmnoḥ	nāmnām
	nām(a)ni	"	nāmasu
	nāma(n)	nām(a)nī	nāmāni
[28]	bali "	balinī "	balīni "
	balinā	balibhyām	balibhiḥ
	baline	"	balibhyaḥ
	balinaḥ	"	"
	"	balinoḥ	balinām
	balini	"	baḷiṣu
	bali(n)	balinī	balīni

[29]	<b>nayat</b> "	nayantī "	nayanti "
	nayatā nayate nayataḥ "	nayadbhyām " " nayatoḥ "	nayadbhiḥ nayadbhyaḥ " nayatām nayatsu nayanti
[30]	<b>tenivat</b> "	tenuṣī "	tenivāṃsi "
	tenuṣā tenuṣe tenuṣaḥ " tenuṣi tenivat	tenivadbhyām " " tenuṣoḥ " tenuṣī	tenivadbhiḥ tenivadbhyaḥ " tenuṣām tenivatsu tenivāṃsi
[31]	<b>caḅṛvat</b> "	caḅṛuṣī "	caḅṛvāṃsi "
	caḅṛuṣā caḅṛuṣe caḅṛuṣaḥ " caḅṛuṣi caḅṛvat	caḅṛvadbhyām " " caḅṛuṣoḥ " caḅṛuṣī	caḅṛvadbhiḥ caḅṛvadbhyaḥ " caḅṛuṣām caḅṛvatsu caḅṛvāṃsi

## (iii) Feminine

[32]	<b>kathā</b> kathām kathayā kathāyai kathāyaḥ " kathāyām kathe	kathe " kathābhyām " " kathayoḥ " kathe	kathāḥ " kathābhiḥ kathābhyaḥ " kathānām kathāsu kathāḥ
------	---	--	--



[33]	<b>nadī</b>	nadyau	nadyaḥ
	nadīm	"	nadīḥ
	nadyā	nadībhyām	nadībhiḥ
	nadyai	"	nadībhyaḥ
	nadyāḥ	"	"
	"	nadyoḥ	nadīnām
	nadyām	"	nadīṣu
	nadi	nadyau	nadyaḥ
[34]	<b>dhīḥ</b>	dhiyau	dhiyaḥ
	dhiyam	"	"
	dhiyā	dhībhyām	dhībhiḥ
	dhiyai/-ye	"	dhībhyaḥ
	dhiyāḥ	"	"
	"	dhiyoḥ	dhīnām/dhiyām
	dhiyām/-yi	"	dhīṣu
	dhīḥ	dhiyau	dhiyaḥ
[35]	<b>matīḥ</b>	matī	matayaḥ
	matim	"	matīḥ
	matyā	matibhyām	matibhiḥ
	matyai <sup>1</sup>	"	matibhyaḥ
	matyāḥ/-teḥ	"	"
	"	matyoḥ	matīnām
	matyām/-tau	"	matīṣu
	mate	matī	matayaḥ
[36]	<b>vadhūḥ</b>	vadvau	vadvyaḥ
	vadhūm	"	vadhūḥ
	vadvā	vadhūbhyām	vadhūbhiḥ
	vadvvai	"	vadhūbhyaḥ
	vadvvāḥ	"	"
	"	vadvvoḥ	vadhūnām
	vadvvām	"	vadhūṣu
	vadhu	vadvvau	vadvyaḥ

<sup>1</sup>or mataye

[37]	<b>bhūḥ</b> bhuvam bhuvā bhuvai/-ve bhuvāḥ " bhuvām/-vi bhūḥ	bhuvau " bhūbhyām " " bhuvoḥ " bhuvau	bhuvah " bhūbhiḥ bhūbhyaḥ " bhūnām/bhuvām bhūṣu bhuvah
[38]	<b>dhenuḥ</b> dhenum dhenvā dhenvai <sup>1</sup> dhenvāḥ <sup>2</sup> " dhenvām <sup>3</sup> dheno	dhenū " dhenubhyām " " dhenvoḥ " dhenū	dhenavaḥ dhenūḥ dhenubhiḥ dhenubhyaḥ " dhenūnām dhenuṣu dhenavaḥ
[39]	<b>nauḥ</b> nāvam nāvā nāve nāvaḥ " nāvi nauḥ	nāvau " naubhyām " " nāvoh " nāvau	nāvaḥ " naubhiḥ naubhyaḥ " nāvām nauṣu nāvaḥ
[40]	<b>mātā</b> mātaram mātrā mātre mātuḥ " mātari mātaḥ	mātarau " mātr̥bhyām " " mātroḥ " mātarau	mātarah mātṛḥ mātr̥bhiḥ mātr̥bhyaḥ " mātr̥nām mātr̥ṣu mātarah

<sup>1</sup>or dhenave    <sup>2</sup>or dhenoh    <sup>3</sup>or dhenau

Table 7. Irregular declensions of nouns/adjectives.

## (i) Masculine

[41]	<b>viśvapāḥ</b> viśvapām viśvapā viśvape viśvapaḥ " viśvapi viśvapāḥ	viśvapau " viśvapābhyām " " viśvapoḥ " viśvapau	viśvapāḥ viśvapaḥ viśvapābhiḥ viśvapābhyaḥ " viśvapām viśvapāsu viśvapāḥ
[42]	<b>yavakrīḥ</b> yavakriyam yavakriyā yavakriye yavakriyaḥ " yavakriyi yavakrīḥ	yavakriyau " yavakrībhyām " " yavakriyoḥ " yavakriyau	yavakriyaḥ " yavakrībhiḥ yavakrībhyaḥ " yavakriyām yavakriṣu yavakriyaḥ
[43]	<b>senānīḥ</b> senānyam senānyā senānye senānyaḥ " senānyām senānīḥ	senānyau " senānībhyām " " senānyoḥ " senānyau	senānyaḥ " senānībhiḥ senānībhyaḥ " senānyām senāniṣu senānyaḥ
[44]	<b>rāḥ</b> rāyam rāyā rāye rāyaḥ " rāyi rāḥ	rāyau " rābhyām " " rāyoḥ " rāyau	rāyaḥ " rābhiḥ rābhyaḥ " rāyām rāsu rāyaḥ

[45]	sakhā sakhāyam sakhya sakhye sakhyaḥ " sakhya sakhe	sakhāyau " sakhibhyām " " sakhyaḥ " sakhāyau	sakhāyaḥ sakhīn sakhibhiḥ sakhibhyaḥ " sakhīnām sakhīṣu sakhāyaḥ
[46]	patiḥ patim patyā patye patyaḥ " patya pate	patī " patibhyām " " patyaḥ " patī	patayaḥ patīn patibhiḥ patibhyaḥ " patīnām patiṣu patayaḥ
[47]	pāt pādam padā pade padaḥ " padi pāt	pāda " padbhyām " " padoḥ " pāda	pādaḥ padaḥ padbhiḥ padbhyaḥ " padām patsu pādaḥ
[48]	dvipāt dvipādam dvipadā dvipade dvipadaḥ " dvipadi dvipāt	dvipāda " dvipādbhyām " " dvipadoḥ " dvipāda	dvipādaḥ dvipadaḥ dvipādbhiḥ dvipādbhyaḥ " dvipadām dvipatsu dvipādaḥ

[49]	anaḍvān anaḍvāham anaḍuhā anaḍuhe anaḍuhaḥ " anaḍuhi anaḍvan	anaḍvāhau " anaḍudbhyām " " anaḍuhoḥ " anaḍvāhau	anaḍvāhaḥ anaḍuhaḥ anaḍudbhiḥ anaḍudbhyaḥ " anaḍuhām anaḍutsu anaḍvāhaḥ
[50]	prāñ prāñcam prācā prāce prācaḥ " prāci prāñ	prāñcau " prāgbhyām " " prācoḥ " prāñcau	prāñcaḥ prācaḥ prāgbhiḥ prāgbhyaḥ " prācām prākṣu prāñcaḥ
[51]	pratyañ pratyañcam pratīcā pratīce pratīcaḥ " pratīci pratyañ	pratyañcau " pratyagbhyām " " pratīcoḥ " pratyañcau	pratyañcaḥ pratīcaḥ pratyagbhiḥ pratyagbhyaḥ " pratīcām pratyakṣu pratyañcaḥ
[52]	udañ udañcam udīcā udīce udīcaḥ " udīci udañ	udañcau " udagbhyām " " udīcoḥ " udañcau	udañcaḥ udīcaḥ udagbhiḥ udagbhyaḥ " udīcām udakṣu udañcaḥ

[53]	<b>anvañ</b> anvañcam anūcā anūce anūcaḥ " anūci anvañ	anvañcau " anvagbhyām " " anūcoḥ " anvañcau	anvañcaḥ anūcaḥ anvagbhiḥ anvagbhyaḥ " anūcām anvaksu anvañcaḥ
[54]	<b>tīryañ</b> tīryañcam tiraścā tiraśce tiraścaḥ " tiraści tīryañ	tīryañcau " tīryagbhyām " " tiraścoḥ " tīryañcau	tīryañcaḥ tiraścaḥ tīryagbhiḥ tīryagbhyaḥ " tiraścām tīryakṣu tīryañcaḥ
[55]	<b>pumān</b> pumāṃsam pumṣā pumṣe pumṣaḥ " pumṣi puman	pumāṃsau " pumbhyām " " pumsoḥ " pumāṃsau	pumāṃsaḥ pumṣaḥ pumbhiḥ pumbhyaḥ " pumṣām pumṣu pumāṃsaḥ
[56]	<b>panthāḥ</b> panthānam pathā pathe pathaḥ " pathi panthāḥ	panthānau " pathibhyām " " pathoḥ " panthānau	panthānaḥ pathaḥ pathibhiḥ pathibhyaḥ " pathām pathiṣu panthānaḥ

[57]	<b>pūṣā</b> pūṣanam pūṣṇā pūṣne pūṣnaḥ " pūṣṇi pūṣan	pūṣanau " pūṣabhyām " " pūṣnoḥ " pūṣanau	pūṣanaḥ pūṣnaḥ pūṣabhiḥ pūṣabhyaḥ " pūṣnām pūṣasu pūṣanaḥ
[58]	<b>gohā</b> gohanam goghnā goghne goghnaḥ " goghni <sup>1</sup> gohan	gohanau " gohabhyām " " goghnoḥ " gohanau	gohanaḥ goghnaḥ gohabhiḥ gohabhyaḥ " goghnām gohasu gohanaḥ
[59]	<b>śvā</b> śvānam śunā śune śunaḥ " śuni śvan	śvānau " śvabhyām " " śunoḥ " śvānau	śvānaḥ śunaḥ śvabhiḥ śvabhyaḥ " śunām śvasu śvānaḥ
[60]	<b>yuvā</b> yuvānam yūnā yūne yūnaḥ " yūni yuvan	yuvānau " yuvabhyām " " yūnoḥ " yuvānau	yuvānaḥ yūnaḥ yuvabhiḥ yuvabhyaḥ " yūnām yuvasu yuvānaḥ

<sup>1</sup>or gohani

[61]	<b>maghavā</b>	maghavānau	maghavānaḥ
	maghavānam	"	maghonaḥ
	maghonā	maghavabhyām	maghavabhiḥ
	maghone	"	maghavabhyaḥ
	maghonaḥ	"	"
	"	maghonoḥ	maghonām
	maghoni	"	maghavasū
	maghavan	maghavānau	maghavānaḥ

[62]	<b>mahān</b>	mahāntau	mahāntaḥ
	mahāntam	"	mahataḥ
	mahatā	mahadbhyām	mahadbhiḥ
	mahate	"	mahadbhyaḥ
	mahataḥ	"	"
	"	mahatoḥ	mahatām
	mahati	"	mahatsu
	mahan	mahāntau	mahāntaḥ

## (ii) Neuter

[63]	<b>mahat</b>	mahatī	mahānti
	"	"	"
	mahatā	mahadbhyām	mahadbhiḥ
	mahate	"	mahadbhyaḥ
	mahataḥ	"	"
	"	mahatoḥ	mahatām
	mahati	"	mahatsu
	mahat	mahatī	mahānti

[64]	<b>dadhi</b>	dadhinī	dadhīni
	"	"	"
	dadhnā	dadhibhyām	dadhibhiḥ
	dadhne	"	dadhibhyaḥ
	dadhnaḥ	"	"
	"	dadhnoḥ	dadhnām
	dadh(a)ni	"	dadhiṣu
	dadhe/ dadhi	dadhinī	dadhīni



[65]	<b>ahaḥ</b> "	ah(a)nī "	ahāni "
	ahnā ahne ahnaḥ "	ahobhyām " " ahnoḥ "	ahobhiḥ ahobhyaḥ " ahnām ahaḥsu ahāni

## (iii) Feminine

[66]	<b>jarā</b> jarasam jarasā jarase jarasaḥ " jarasi jare	jarasau " jarābhyām " jarasoḥ " jarasau	jarasaḥ " jarābhiḥ jarābhyaḥ " jarasām jarāsu jarasaḥ
[67]	<b>strī</b> striyam <sup>1</sup> striyā striyai striyāḥ " striyām stri	striyau " strībhyām " " striyoḥ " striyau	striyaḥ striyaḥ/strīḥ strībhiḥ strībhyaḥ " strīṇām strīṣu striyaḥ
[68]	<b>lakṣmīḥ</b> lakṣmīm lakṣmyā lakṣmyai lakṣmyāḥ " lakṣmyām lakṣmi	lakṣmyau " lakṣmībhyām " " lakṣmyoḥ " lakṣmyau	lakṣmyaḥ lakṣmīḥ lakṣmībhiḥ lakṣmībhyaḥ " lakṣmīṇām lakṣmīṣu lakṣmyaḥ

<sup>1</sup>or strīm

[69]	<b>dyauḥ</b>	divau	divaḥ
	divam	"	"
	divā	dyubhyām	dyubhiḥ
	dive	"	dyubhyaḥ
	divaḥ	"	"
	"	divoḥ	divām
	divi	"	dyuṣu
	dyauḥ	divau	divaḥ
[70]	<b>gauḥ</b>	gāvau	gāvaḥ
	gām	"	gāḥ
	gavā	gobhyām	gobhiḥ
	gave	"	gobhyaḥ
	goḥ	"	"
	"	gavoḥ	gavām
	gavi	"	goṣu
	gauḥ	gāvau	gāvaḥ
[71]	--	--	<b>āpaḥ</b>
	--	--	apaḥ
	--	--	adbhiḥ
	--	--	adbhyaḥ
	--	--	"
	--	--	apām
	--	--	apsu
	--	--	āpaḥ
[72]	<b>gīḥ</b>	girau	giraḥ
	giram	"	"
	girā	gīrbhyām	gīrbhiḥ
	gire	"	gīrbhyaḥ
	giraḥ	"	"
	"	giroḥ	girām
	giri	"	gīrṣu
	gīḥ	girau	giraḥ

[73]	pūḥ	purau	poraḥ
	puram	"	"
	purā	pūrbhyām	pūrbhiḥ
	pure	"	pūrbhyaḥ
	poraḥ	"	"
	"	puroḥ	purām
	puri	"	pūrṣu
	pūḥ	purau	poraḥ

Table 8. Adjective types in the three genders.

Stem-form	Masculine	Neuter	Feminine
priya-	priyaḥ [1]	priyam [17]	priyā [32]
sundara-	sundaraḥ [1]	sundaram [17]	sundarī [33]
śuci-	śuciḥ [2]	śuci [18]	śuciḥ [35]
sudhī-	sudhīḥ <sup>1</sup>	sudhi [18]	sudhīḥ [34]
tanu-	tanuḥ [3]	tanu [19]	tanuḥ [38]/ tanvī [33]
aticamū-	aticamūḥ <sup>2</sup>	aticamu [19]	aticamūḥ [36]
svabhū-	svabhūḥ <sup>3</sup>	svabhu [19]	svabhūḥ [37]
dātr-	dātā [4], ([5])	dātr [20]	dātrī [33]
sarvaśak- <sup>4</sup>	sarvaśak [6]	sarvaśak [21]	sarvaśak [6]
priyavāc- <sup>5</sup>	priyavāk [7]	priyavāk [22]	priyavāk [7]
sumanas-	sumanāḥ [8]	sumanaḥ [23]	sumanāḥ [8]
udarcis-	udarciḥ [7]	udarciḥ [24]	udarciḥ [7]
dīrghāyus-	dīrghāyuh [7]	dīrghāyuh [25]	dīrghāyuh [7]
suparvan-	suparvā [9]	suparva [26]	suparvaṇī [33]
sunāman-	sunāmā [10]	sunāma [27]	sunāmnī [33]
balin-	balī [11]	balī [28]	balinī [33]
nayant- <sup>6</sup>	nayan [12]	nayat [29]	nayantī [33]
yuñjant-	yuñjan [12]	yuñjat [29]	yuñjati [33]
dadhat-	dadhat [6]	dadhat [21]	dadhatī [33]
dhīmat- <sup>7</sup>	dhīmān [13]	dhīmat [21]	dhīmatī [33]
śreyas-	śreyān [14]	śreyaḥ [23]	śreyasī [33]
tenivas-	tenivān [15]	tenivat [30]	tenuṣī [33]
vidvas-	vidvān [16]	vidvat [31]	viduṣī [33]

<sup>1</sup>See page 25, [34].<sup>2</sup>See page 25, [36].<sup>3</sup>See page 25, [37].<sup>4</sup>This type covers the three consonant finals -k, -t, -p.<sup>5</sup>This type covers all alternating consonant final pairs such as k—c, t—j; see pages 20-21.<sup>6</sup>This and the next often cited as nayat-, yuñjat-; but see page 61.<sup>7</sup>Also covers adjectives in -vat-.

Table 9. Comparison of adjectives by method 1.

Positive	Comparative	Superlative
priya-	priyatara-	priyatama-
śuci-	śucitara-	śucitama-
tanu-	tanutara-	tanutama-
dātṛ-	dātṛtara-	dātṛtama-
priyavāc-	priyavāktara-	priyavāktama-
sumanas-	sumanastara-	sumanastama-
dīrghāyus-	dīrghāyuṣṭara-	dīrghāyuṣṭama-
sunāman-	sunāmatara-	sunāmatama-
balin-	balitara-	balitama-
dadat-	dadattara-	dadattama-
nayant-	nayattara-	nayattama-
dhīmat-	dhīmattara-	dhīmattama-
vidvas-	vidvattara-	vidvattama-

Table 10. Comparison of adjectives by method 2.

Positive	Comparative	Superlative
aṇu-	aṇīyas-	aṇiṣṭha-
antika-	nedīyas-	nediṣṭha-
alpa-	alpīyas-	alpiṣṭha-
alpa-	kaniyas-	kaniṣṭha-
kṣipra-	kṣepīyas-	kṣepiṣṭha-
kṣudra-	kṣodīyas-	kṣodiṣṭha-
guru-	gariyas-	gariṣṭha-
dīrgha-	drāghīyas-	drāghiṣṭha-
dūra-	davīyas-	daviṣṭha-
paṭu-	paṭīyas-	paṭiṣṭha-
priya-	preyas-	preṣṭha-
balin-	balīyas-	balliṣṭha-
bahu-	bhūyas-	bhūyiṣṭha-
bahula-	baṃhīyas-	baṃhiṣṭha-
mahat-	mahīyas-	mahiṣṭha-
mṛdu-	mradīyas-	mradiṣṭha-
yuvan-	yavīyas-	yaviṣṭha-
laghu-	laghīyas-	laghiṣṭha-
vara-	variyas-	variṣṭha-
vṛddha-	varṣīyas-	varṣiṣṭha-
vṛddha-	jjāyas-	jjyeṣṭha-
--	śreyas-	śreṣṭha-
sthira-	stheyas-	stheṣṭha-
hrasva-	hrasiyas-	hrasiṣṭha-

Table 11. The numerals.

Cardinal	Ordinal
1. ekaḥ ekam ekā	prathama-
2. dvau dve dve	dvitīya-
3. trayah trīṇi tisrah	trītiya-
4. catvārah catvāri catasrah	tur(ī)ya- caturtha-
5. pañca	pañcama-
6. ṣaṭ	ṣaṣṭha-
7. sapta	saptama-
8. aṣṭa(u)	aṣṭama-
9. nava	navama-
10. daśa	daśama-
11. ekādaśa	ekādaśa-
12. dvādaśa	dvādaśa-
13. trayodaśa	trayodaśa-
14. caturdaśa	caturdaśa-
15. pañcadaśa	pañcadaśa-
16. ṣoḍaśa	ṣoḍaśa-
17. saptadaśa	saptadaśa-
18. aṣṭādaśa	aṣṭādaśa-
19. navadaśa	navadaśa-
ūnaviṃśatiḥ	ūnaviṃśa-
ekonaviṃśatiḥ	ekonaviṃśa-
ekānaviṃśatiḥ	ekānaviṃśa-
20. viṃśatiḥ	viṃśa(titama)-
21. ekaviṃśatiḥ	ekaviṃśa(titama)-
22. dvāviṃśatiḥ	dvāviṃśa(titama)-
23. trayoviṃśatiḥ	trayoviṃśa(titama)-
24. caturviṃśatiḥ	caturviṃśa(titama)-
25. pañcaviṃśatiḥ	pañcaviṃśa(titama)-
26. ṣaḍviṃśatiḥ	ṣaḍviṃśa(titama)-
27. saptaviṃśatiḥ	saptaviṃśa(titama)-
28. aṣṭāviṃśatiḥ	aṣṭāviṃśa(titama)-
29. navaviṃśatiḥ	navaviṃśa(titama)-
30. triṃśat	triṃśa(ttama)-
31. ekatriṃśat	ekatriṃśa(ttama)-
32. dvātriṃśat	dvātriṃśa(ttama)-
33. trayastriṃśat	trayastriṃśa(ttama)-

34. catustrimśat	catustrimśa(ttama)-
35. pañcatrimśat	pañcatrimśa(ttama)-
36. ṣaṭtrimśat	ṣaṭtrimśa(ttama)-
37. saptatrimśat	saptatrimśa(ttama)-
38. aṣṭātrimśat	aṣṭātrimśa(ttama)-
39. navatrimśat	navatrimśa(ttama)-
40. catvārimśat	catvārimśa(ttama)-
41. ekacatvārimśat	ekacatvārimśa(ttama)-
42. dvācatvārimśat	dvācatvārimśa(ttama)-
dvicatvārimśat	dvicatvārimśa(ttama)-
43. trayaścatvārimśat	trayaścatvārimśa(ttama)-
tricatvārimśat	tricatvārimśa(ttama)-
44. catuścatvārimśat	catuścatvārimśa(ttama)-
45. pañcacatvārimśat	pañcacatvārimśa(ttama)-
46. ṣaṭcatvārimśat	ṣaṭcatvārimśa(ttama)-
47. saptacatvārimśat	saptacatvārimśa(ttama)-
48. aṣṭācatvārimśat	aṣṭācatvārimśa(ttama)-
49. navacatvārimśat	navacatvārimśa(ttama)-
50. pañcāśat	pañcāśa(ttama)-
51. ekapañcāśat	ekapañcāśa(ttama)-
52. dvāpañcāśat	dvāpañcāśa(ttama)-
dvipañcāśat	dvipañcāśa(ttama)-
53. trayahpañcāśat	trayahpañcāśa(ttama)-
tripañcāśat	tripañcāśa(ttama)-
54. catuḥpañcāśat	catuḥpañcāśa(ttama)-
55. pañcapañcāśat	pañcapañcāśa(ttama)-
56. ṣaṭpañcāśat	ṣaṭpañcāśa(ttama)-
57. saptapañcāśat	saptapañcāśa(ttama)-
58. aṣṭāpañcāśat	aṣṭāpañcāśa(ttama)-
59. navapañcāśat	navapañcāśa(ttama)-
60. ṣaṣṭiḥ	ṣaṣṭitama-
61. ekaṣaṣṭiḥ	ekaṣaṣṭ(itam)a-
62. dvāṣaṣṭiḥ	dvāṣaṣṭ(itam)a-
dviṣaṣṭiḥ	dviṣaṣṭ(itam)a-
63. trayahṣaṣṭiḥ	trayahṣaṣṭ(itam)a-
triṣaṣṭiḥ	triṣaṣṭ(itam)a-
64. catuḥṣaṣṭiḥ	catuḥṣaṣṭ(itam)a-
65. pañcaṣaṣṭiḥ	pañcaṣaṣṭ(itam)a-
66. ṣaṭṣaṣṭiḥ	ṣaṭṣaṣṭ(itam)a-
67. saptaṣaṣṭiḥ	saptaṣaṣṭ(itam)a-
68. aṣṭāṣaṣṭiḥ	aṣṭāṣaṣṭ(itam)a-
69. navaṣaṣṭiḥ	navaṣaṣṭ(itam)a-



70. saptatiḥ	saptatitama-
71. ekasaptatiḥ	ekasaptat(itam)a-
72. dvāsaptatiḥ dvisaptatiḥ	dvāsaptat(itam)a- dvisaptat(itam)a-
73. trayāḥsaptatiḥ trisaptatiḥ	trayāḥsaptat(itam)a- trisaptat(itam)a-
74. catuḥsaptatiḥ	catuḥsaptat(itam)a-
75. pañcasaptatiḥ	pañcasaptat(itam)a-
76. ṣaṭsaptatiḥ	ṣaṭsaptat(itam)a-
77. saptasaptatiḥ	saptasaptat(itam)a-
78. aṣṭāsaptatiḥ	aṣṭāsaptat(itam)a-
79. navasaptatiḥ	navasaptat(itam)a-
80. aśītiḥ	aśītitama-
81. ekāśītiḥ	ekāśīt(itam)a-
82. dvyaśītiḥ	dvyaśīt(itam)a-
83. tryaśītiḥ	tryaśīt(itam)a-
84. caturaśītiḥ	caturaśīt(itam)a-
85. pañcāśītiḥ	pañcāśīt(itam)a-
86. ṣaḍaśītiḥ	ṣaḍaśīt(itam)a-
87. saptāśītiḥ	saptāśīt(itam)a-
88. aṣṭāśītiḥ	aṣṭāśīt(itam)a-
89. navāśītiḥ	navāśīt(itam)a-
90. navatiḥ	navatitama-
91. ekanavatiḥ	ekonavat(itam)a-
92. dvānavatiḥ dvinavatiḥ	dvānavat(itam)a- dvinavat(itam)a-
93. trayonavatiḥ trinavatiḥ	trayonavat(itam)a- trinavat(itam)a-
94. caturnavatiḥ	caturnavat(itam)a-
95. pañcanavatiḥ	pañcanavat(itam)a-
96. ṣaṇṇavatiḥ	ṣaṇṇavat(itam)a-
97. saptanavatiḥ	saptanavat(itam)a-
98. aṣṭānavatiḥ	aṣṭānavat(itam)a-
99. navanavatiḥ	navanavat(itam)a-
100. śatam	śatatama-
101. ekaśatam ekādhikaśatam ekādhikaṃ śatam	ekaśata(tama)- ekādhikaśatatama- ekādhika- śatatama-
102. dviśatam dvyadhikaśatam dvyadhikaṃ śatam	dviśata(tama)- dvyadhikaśatatama- dvyadhika- śatatama-

103.	triśatam tryadhikaśatam tryadhikaṃ śatam	triśata(tama)- etc.
112.	dvādaśaśatam dvādaśādhikaśatam dvādaśādhikaṃ śatam	
120.	viṃśatiśatam viṃśatyadhikaśatam viṃśatyadhikaṃ śatam	
130.	triṃśacchatam triṃśadadhikaśatam triṃśadadhikaṃ śatam	
200.	dviśatam dve śate	
300.	triśatam triṇi śatāni	
345.	pañcacaṭvāriṃśad- adhikaṃ triśatam	
1000.	sahasram	sahasratama-
1002.	dviśahasram dvyadhikasahasram dvyadhikaṃ sahasram	dviśahasra(tama)- etc.
2000.	dviśahasram dve sahasre	
2984.	caturaśītyadhikaṃ navaśatādhikaṃ dviśahasram	
10000.	ayutam	ayutatama-
100000.	lakṣam	lakṣatama-
1000000.	prayutam	prayutatama-
10000000.	koṭiḥ	koṭitama-
100000000.	arbudam	arbudatama-

Table 12. Declension of the numerals 1 to 10.

## Masculine:

1	2	3	4	5
ekaḥ	dvau	trayaḥ	catvāraḥ	pañca
ekam	"	trīn	caturaḥ	"
ekena	dvābhyām	tribhiḥ	caturbhiḥ	pañcabhiḥ
ekasmai	"	tribhyaḥ	caturbhyaḥ	pañcabhyaḥ
ekasmāt	"	"	"	"
ekasya	dvayoḥ	trayāṇām	caturṇām	pañcāṇām
ekasmin	"	triṣu	caturṣu	pañcasu
--	--	--	--	--

## Neuter:

ekam	dve	trīṇi	catvāri	pañca
"	"	"	"	"
ekena	dvābhyām	tribhiḥ	caturbhiḥ	pañcabhiḥ
ekasmai	"	tribhyaḥ	caturbhyaḥ	pañcabhyaḥ
ekasmāt	"	"	"	"
ekasya	dvayoḥ	trayāṇām	caturṇām	pañcāṇām
ekasmin	"	triṣu	caturṣu	pañcasu
--	--	--	--	--

## Feminine:

ekā	dve	tisraḥ	catasraḥ	pañca
ekām	"	"	"	"
ekayā	dvābhyām	tisṛbhiḥ	catasṛbhiḥ	pañcabhiḥ
ekasyai	"	tisṛbhyaḥ	catasṛbhyaḥ	pañcabhyaḥ
ekasyāḥ	"	"	"	"
"	dvayoḥ	tisṛṇām	catasṛṇām	pañcāṇām
ekasyām	"	tisṛṣu	catasṛṣu	pañcasu
--	--	--	--	--

6	7	8	9	10
ṣaṭ	sapta	aṣṭa(u)	nava	daśa
"	"	"	"	"
ṣaḍbhiḥ	sapta <b>b</b> hiḥ	aṣṭā <b>b</b> hiḥ	navabhiḥ	daśabhiḥ
ṣaḍbhyaḥ	sapta <b>b</b> hyaḥ	aṣṭā <b>b</b> hyaḥ	navabhyaḥ	daśabhyaḥ
"	"	"	"	"
ṣaṇṇām	saptānām	aṣṭānām	navānām	daśānām
ṣaṭsu	saptasu	aṣṭāsu	navasu	daśasu
--	--	--	--	--

*As for masculine*

*As for masculine*

Table 13. Declension of the demonstratives.

'This'

Masculine:

<b>ayam</b>	imau	ime
imam	"	imān
anena	ābhyām	ebhiḥ
asmai	"	ebhyaḥ
asmāt	"	"
asya	anayoḥ	eṣām
asmin	"	eṣu
--	--	--

Neuter:

<b>idam</b>	ime	imāni
"	"	"
anena	ābhyām	ebhiḥ
asmai	"	ebhyaḥ
asmāt	"	"
asya	anayoḥ	eṣām
asmin	"	eṣu
--	--	--

Feminine:

<b>iyam</b>	ime	imāḥ
imām	"	"
anayā	ābhyām	ābhiḥ
asyai	"	ābhyaḥ
asyāḥ	"	"
"	anayoḥ	āsām
asyām	"	āsu
--	--	--

'That'

Masculine:

asau	amū	amī
amum	"	amūn
amunā	amūbhyām	amībhiḥ
amuṣmai	"	amībhyaḥ
amuṣmāt	"	"
amuṣya	amuyoh	amīṣām
amuṣmin	"	amīṣu
--	--	--

Neuter:

adaḥ	amū	amūni
"	"	"
amunā	amūbhyām	amībhiḥ
amuṣmai	"	amībhyaḥ
amuṣmāt	"	"
amuṣya	amuyoh	amīṣām
amuṣmin	"	amīṣu
--	--	--

Feminine:

asau	amū	amūḥ
amūm	"	"
amuyā	amūbhyām	amūbhiḥ
amuṣyai	"	amūbhyaḥ
amuṣyāḥ	"	"
"	amuyoh	amūṣām
amuṣyām	"	amūṣu
--	--	--

Table 14. Declension of the pronouns.

*3rd person*

## Masculine:

saḥ	tau	te
tam	"	tān
tena	tābhyām	taiḥ
tasmai	"	tebhyaḥ
tasmāt	"	"
tasya	tayoḥ	teṣām
tasmin	"	teṣu
--	--	--

## Neuter:

tat	te	tāni
"	"	"
tena	tābhyām	taiḥ
tasmai	"	tebhyaḥ
tasmāt	"	"
tasya	tayoḥ	teṣām
tasmin	"	teṣu
--	--	--

## Feminine:

sā	te	tāḥ
tām	"	"
tayā	tābhyām	tābhiḥ
tasyai	"	tābhyaḥ
tasyāḥ	"	"
"	tayoḥ	tāsām
tasyām	"	tāsu
--	--	--

*2nd person*

tvam	yuvām	yūyam
tvām	"	yuṣmān
tvayā	yuvābhyām	yuṣmābhiḥ
tubhyām	"	yuṣmabhyam
tvat	"	yuṣmat
tava	yuvayoḥ	yuṣmākam
tvayi	"	yuṣmāsu
--	--	--

*2nd person enclitic*

--	--	--
tvā	vām	vaḥ
--	--	--
te	vām	vaḥ
--	--	--
te	vām	vaḥ
--	--	--
--	--	--

*1st person*

aham	āvām	vayam
mām	"	asmān
mayā	āvābhyām	asmābhiḥ
mahyam	"	asmabhyam
mat	"	asmāt
mama	āvayoḥ	asmākam
mayi	"	asmāsu
--	--	--

*1st person enclitic*

--	--	--
mā	nau	naḥ
--	--	--
me	nau	naḥ
--	--	--
me	nau	naḥ
--	--	--
--	--	--



## 3rd person substitute

## Masculine:

--	--	--
enam	enau	enān
enena	--	--
--	--	--
--	--	--
--	enayoḥ	--
--	"	--
--	--	--

## Neuter:

--	--	--
enat	ene	enāni
enena	--	--
--	--	--
--	--	--
--	enayoḥ	--
--	"	--
--	--	--

## Feminine:

--	--	--
enām	ene	enāḥ
enayā	--	--
--	--	--
--	--	--
--	enayoḥ	--
--	"	--
--	--	--

'All'

Masculine:

<b>sarvaḥ</b>	sarvau	sarve
sarvam	"	sarvān
sarveṇa	sarvābhyām	sarvaiḥ
sarvasmai	"	sarvebhyaḥ
sarvasmāt	"	"
sarvasya	sarvayoḥ	sarveṣām
sarvasmin	"	sarveṣu
sarva	sarvau	sarve

Neuter:

<b>sarvam</b>	sarve	sarvāṇi
"	"	"
sarveṇa	sarvābhyām	sarvaiḥ
sarvasmai	"	sarvebhyaḥ
sarvasmāt	"	"
sarvasya	sarvayoḥ	sarveṣām
sarvasmin	"	sarveṣu
sarva	sarve	sarvāṇi

Feminine:

<b>sarvā</b>	sarve	sarvāḥ
sarvām	"	"
sarvayā	sarvābhyām	sarvābhiḥ
sarvasyai	"	sarvābhyaḥ
sarvasyāḥ	"	"
"	sarvayoḥ	sarvāsām
sarvasyām	"	sarvāsu
sarve	sarve	sarvāḥ

Table 15. Conjugations of the verb *nayati*.

	Active:			Middle:			Passive:		
<i>Present Indic.</i>	<b>nayati</b> nayasi nayāmi	nayataḥ nayathaḥ nayāvaḥ	nayanti nayatha nayāmaḥ	nayate nayase naye	nayete nayethe nayāvahe	nayante nayadhve nayāmahe	nīyate nīyase nīye	nīyete nīyethe nīyāvahe	nīyante nīyadhve nīyāmahe
<i>Present Optat.</i>	nayet nayeḥ nayeyam	nayetām nayetam nayeḥ	nayeyuḥ nayeta nayema	nayeta nayethāḥ nayeya	nayeyātām nayeyāthām nayevahi	nayeran nayedhvam nayemahi	nīyeta nīyethāḥ nīyeya	nīyeyātām nīyeyāthām nīyevahi	nīyeran nīyedhvam nīyemahi
<i>Present Imperat.</i>	nayatu naya nayāni	nayatām nayatam nayāva	nayantu nayata nayāma	nayatām nayasva nayai	nayetām nayethām nayāvahai	nayantām nayadhvam nayāmahai	nīyatām nīyasva nīyai	nīyetām nīyethām nīyāvahai	nīyantām nīyadhvam nīyāmahai
<i>Imperfect Indic.</i>	anayat anayaḥ anayam	anayatām anayatam anayāva	anayan anayata anayāma	anayata anayathāḥ anaye	anayetām anayethām anayāvahi	anayanta anayadhvam anayāmahi	anīyata anīyathāḥ anīye	anīyetām anīyethām anīyāvahi	anīyanta anīyadhvam anīyāmahi
<i>Perfect Indic.</i>	nināya ninetha nināya	ninyatuḥ ninyathuḥ ninyiva	ninyuḥ ninya ninyima	ninye ninyiṣe ninye	ninyāte ninyāthe ninyivahe	ninyire ninyidhve ninyimahe	ninye ninyiṣe ninye	ninyāte ninyāthe ninyivahe	nīyire ninyidhve ninyimahe
<i>Aorist Indic.</i>	anaiṣīt anaiṣīḥ anaiṣam	anaiṣtām anaiṣtam anaiṣva	anaiṣuḥ anaiṣta anaiṣma	aneṣta aneṣthāḥ aneṣi	aneṣātām aneṣāthām aneṣvahi	aneṣata aneṣdhvam aneṣmahi	anāyi anāyiṣthāḥ anāyiṣi	anāyiṣātām anāyiṣāthām anāyiṣvahi	anāyiṣata anāyiṣdhvam anāyiṣmahi
<i>Aorist Optat.</i>	nīyāt nīyāḥ nīyāsam	nīyāstām nīyāstam nīyāsva	nīyāsuḥ nīyāsta nīyāsma	neṣiṣta neṣiṣthāḥ neṣiya	neṣiyāstām neṣiyāsthām neṣivahi	neṣīran neṣīdhvam neṣīmahi	nāyiṣiṣta nāyiṣiṣthāḥ nāyiṣiya	nāyiṣiyāstām nāyiṣiyāsthām nāyiṣivahi	nāyiṣīran nāyiṣīdhvam nāyiṣīmahi
<i>Periph. Future Indic.</i>	netā netāsi netāsmi	netārau netāsthaḥ netāsva	netāraḥ netāstha netāsma	netā netāse netāhe	netārau netāsthe netāsvahe	netāraḥ netādhive netāsmahe	nāyitā nāyitāse nāyitāhe	nāyitārau nāyitāsthe nāyitāsvahe	nāyitāraḥ nāyitādhive nāyitāsmahe
<i>Simple Future Indic.</i>	neṣyati neṣyasi neṣyāmi	neṣyataḥ neṣyathaḥ neṣyāvaḥ	neṣyanti neṣyatha neṣyāmaḥ	neṣyate neṣyase neṣye	neṣyete neṣyethe neṣyāvahe	neṣyante neṣyadhve neṣyāmahe	nāyiṣyate nāyiṣyase nāyiṣye	nāyiṣyete nāyiṣyethe nāyiṣyāvahe	nāyiṣyante nāyiṣyadhve nāyiṣyāmahe
<i>Condit. Indic.</i>	aneṣyat aneṣyaḥ aneṣyam	aneṣyatām aneṣyatam aneṣyāva	aneṣyan aneṣyata aneṣyāma	aneṣyata aneṣyathāḥ aneṣye	aneṣyetām aneṣyethām aneṣyāvahi	aneṣyanta aneṣyadhvam aneṣyāmahi	anāyiṣyata anāyiṣyathāḥ anāyiṣye	anāyiṣyetām anāyiṣyethām anāyiṣyāvahi	anāyiṣyanta anāyiṣyadhvam anāyiṣyāmahi

Table 16. Conjugational paradigms for the present and imperfect.

[1]	Active		
<i>Present Indicative</i>	<b>nayati</b> nayasi nayāmi	nayataḥ nayathaḥ nayāvaḥ	nayanti nayatha nayāmaḥ
<i>Present Optative</i>	nayet nayeḥ nayeyam	nayetām nayetam nayeva	nayeyuḥ nayeta nayema
<i>Present Imperative</i>	nayatu naya nayāni	nayatām nayatam nayāva	nayantu nayata nayāma
<i>Imperfect Indicative</i>	anayat anayaḥ anayam	anayatām anayatam anayāva	anayan anayata anayāma
	Middle		
	nayate nayase naye	nayete nayethe nayāvahe	nayante nayadhve nayāmahe
	nayeta nayethāḥ nayeya	nayeyātām nayeyāthām nayevahi	nayeran nayedhvam nayemahi
	nayatām nayasva nayai	nayetām nayethām nayāvahai	nayantām nayadhvam nayāmahai
	anayata anayathāḥ anaye	anayetām anayethām anayāvahi	anayanta anayadhvam anayāmahi

## [2] Active

<b>bhāti</b>	bhātaḥ	bhānti
bhāsi	bhāthaḥ	bhātha
bhāmi	bhāvaḥ	bhāmaḥ
bhāyāt	bhāyātām	bhāyuh
bhāyāḥ	bhāyātam	bhāyāta
bhāyām	bhāyāva	bhāyāma
bhātu	bhātām	bhāntu
bhāhi	bhātam	bhāta
bhāni	bhāva	bhāma
abhāt	abhātām	abhān <sup>1</sup>
abhāḥ	abhātam	abhāta
abhām	abhāva	abhāma

## [3] Active

<b>svapiti</b>	svapitaḥ	svapanti
svapiṣi	svapithaḥ	svapitha
svapimi	svapivaḥ	svapimaḥ
svapyāt	svapyātām	svapyuh
svapyāḥ	svapyātam	svapyāta
svapyām	svapyāva	svapyāma
svapitu	svapitām	svapantu
svapihi	svapitam	svapita
svapāni	svapāva	svapāma
asvapat <sup>2</sup>	asvapitām	asvapan
asvapaḥ <sup>3</sup>	asvapitam	asvapita
asvapam	asvapiva	asvapima

<sup>1</sup>or abhuh<sup>2</sup>or asvapit<sup>3</sup>or asvapih

## [4] Active

<i>stauti</i> <sup>1</sup>	stutaḥ	stuvanti
<i>stauṣi</i>	stuthaḥ	stutha
<i>staumi</i>	stuvaḥ	stumahaḥ
stuyāt	stuyātām	stuyuh
stuyāḥ	stuyātam	stuyāta
stuyām	stuyāva	stuyāma
<i>stautu</i>	stutām	stuvantu
stuhi	stutam	stuta
<i>stavāni</i>	<i>stavāva</i>	<i>stavāma</i>
<i>astaut</i>	astutām	astuvan
<i>astauḥ</i>	astutam	astuta
<i>astāvam</i>	astuva	astuma

## Middle

stute	stuvāte	stuvate
stuṣe	stuvāthe	studhve
stuve	stuvaha	stumahe
stuvīta	stuvīyātām	stuvīran
stuvīthāḥ	stuvīyāthām	stuvīdhvam
stuvīya	stuvīvahi	stuvīmahi
stutām	stuvātām	stuvatām
stuṣva	stuvāthām	studhvam
<i>stavai</i>	<i>stavāvahai</i>	<i>stavāmahai</i>
astuta	astuvātām	astuvata
astuthāḥ	astuvāthām	astudhvam
astuvi	astuvahi	astumahi

<sup>1</sup>In the six forms with -au-, this vowel may be replaced by -avī-. In Tables 16 and 17 forms printed in italics have 'strong' stems.

## [5] Active

<i>jānāti</i>	<i>jānītaḥ</i>	<i>jānanti</i>
<i>jānāsi</i>	<i>jānīthaḥ</i>	<i>jānītha</i>
<i>jānāmi</i>	<i>jānīvaḥ</i>	<i>jānīmaḥ</i>
<i>jānīyāt</i>	<i>jānīyātām</i>	<i>jānīyuh</i>
<i>jānīyaḥ</i>	<i>jānīyātam</i>	<i>jānīyāta</i>
<i>jānīyām</i>	<i>jānīyāva</i>	<i>jānīyāma</i>
<i>jānātu</i>	<i>jānītām</i>	<i>jānantu</i>
<i>jānihi</i> <sup>1</sup>	<i>jānītam</i>	<i>jānīta</i>
<i>jānāni</i>	<i>jānāva</i>	<i>jānāma</i>
<i>ajānāt</i>	<i>ajānītām</i>	<i>ajānan</i>
<i>ajānāḥ</i>	<i>ajānītam</i>	<i>ajānīta</i>
<i>ajānām</i>	<i>ajānīva</i>	<i>ajānīma</i>

## Middle

<i>jānite</i>	<i>jānāte</i>	<i>jānate</i>
<i>jāniṣe</i>	<i>jānāthe</i>	<i>jānīdhve</i>
<i>jāne</i>	<i>jānīvahe</i>	<i>jānīmahe</i>
<i>jānīta</i>	<i>jānīyātām</i>	<i>jānīran</i>
<i>jānīthāḥ</i>	<i>jānīyāthām</i>	<i>jānīdhvam</i>
<i>jānīya</i>	<i>jānīvahi</i>	<i>jānīmahi</i>
<i>jānītām</i>	<i>jānātām</i>	<i>jānatām</i>
<i>jāniṣva</i>	<i>jānāthām</i>	<i>jānīdhvam</i>
<i>jānai</i>	<i>jānāvahai</i>	<i>jānāmahai</i>
<i>ajānīta</i>	<i>ajānātām</i>	<i>ajānata</i>
<i>ajānīthāḥ</i>	<i>ajānāthām</i>	<i>ajānīdhvam</i>
<i>ajāni</i>	<i>ajānīvahi</i>	<i>ajānīmahi</i>

<sup>1</sup>See page 44.

## [6] Active

<i>sunoti</i>	sunutaḥ	sunvanti
<i>sunoṣi</i>	sunuthaḥ	sunutha
<i>sunomi</i>	sun(u)vaḥ	sun(u)maḥ

sunuyāt	sunuyātām	sunuyuḥ
sunuyāḥ	sunuyātam	sunuyāta
sunuyām	sunuyāva	sunuyāma

<i>sunotu</i>	sunutām	sunvantu
sunu <sup>1</sup>	sunutam	sunuta
<i>sunavāni</i>	<i>sunavāva</i>	<i>sunavāma</i>

<i>asunot</i>	asunutām	asunvan
<i>asunoḥ</i>	asunutam	asunuta
<i>asunavam</i>	asun(u)va	asun(u)ma

## Middle

sunute	sunvāte	sunvate
sunuṣe	sunvāthe	sunudhve
sunve	sun(u)vahe	sun(u)mahe

sunvīta	sunvīyātām	sunvīran
sunvīthāḥ	sunvīyāthām	sunvīdhvam
sunvīya	sunvīvahi	sunvīmahi

sunutām	sunvātām	sunvatām
sunuṣva	sunvāthām	sunudhvam
<i>sunavai</i>	<i>sunavāvahai</i>	<i>sunavāmahai</i>

asunuta	asunvātām	asunvata
asunuthāḥ	asunvāthām	asunudhvam
asunvi	asun(u)vahi	asun(u)mahi

<sup>1</sup>See page 44.



## [7] Active

<i>juhoti</i>	juhutaḥ	juhvati
<i>juhoṣi</i>	juhuthaḥ	juhutha
<i>juhomi</i>	juhuvaḥ	juhumaḥ
juhuyāt	juhuyātām	juhuyuḥ
juhuyāḥ	juhuyātam	juhuyāta
juhuyām	juhuyāva	juhuyāma
<i>juhotu</i>	juhutām	juhvatu
<i>juhudhi</i> <sup>1</sup>	juhutam	juhuta
<i>juhavāni</i>	<i>juhavāva</i>	<i>juhavāma</i>
<i>ajuhot</i>	ajuhutām	<i>ajuhavuh</i>
<i>ajuhoh</i>	ajuhutam	ajuhuta
<i>ajuhavam</i>	ajuhuva	ajuhuma

## Middle

juhute	juhvāte	juhvate
juhuṣe	juhvāthe	juhudhve
juhve	juhuvahe	juhumahe
juhvīta	juhvīyātām	juhvīran
juhvīthāḥ	juhvīyāthām	juhvidhvam
juhvīya	juhvīvahi	juhvimahi
juhutām	juhvātām	juhvatām
juhuṣva	juhvāthām	juhudhvam
<i>juhavai</i>	<i>juhavāvahai</i>	<i>juhavāmahai</i>
ajuhuta	ajuhvātām	ajuhvata
ajuhuthāḥ	ajuhvāthām	ajuhudhvam
ajuhvi	ajuhuvahi	ajuhumahi

<sup>1</sup>See page 45.

## [8] Active

<i>yunakti</i>	yuñktaḥ	yuñjanti
<i>yunakṣi</i>	yuñkthaḥ	yuñktha
<i>yunajmi</i>	yuñjvaḥ	yuñjmaḥ
yuñjyāt	yuñjyātām	yuñjyuh
yuñjyāḥ	yuñjyātam	yuñjyāta
yuñjyām	yuñjyāva	yuñjyāma
<i>yunaktu</i>	yuñktām	yuñjantu
yuñgdhi	yuñktam	yuñkta
<i>yunajāni</i>	<i>yunajāva</i>	<i>yunajāma</i>
<i>ayunak</i>	ayuñktām	ayuñjan
<i>ayunak</i>	ayuñktam	ayuñkta
<i>ayunajam</i>	ayuñjva	ayuñjma

## Middle

yuñkte	yuñjāte	yuñjate
yuñkṣe	yuñjāthe	yuñgdhve
yuñje	yuñjvahe	yuñjmahe
yuñjīta	yuñjīyātām	yuñjīran
yuñjīthāḥ	yuñjīyāthām	yuñjīdhvam
yuñjīya	yuñjīvahi	yuñjīmahi
yuñktām	yuñjātām	yuñjatām
yuñkṣva	yuñjāthām	yuñgdhvam
<i>yunajai</i>	<i>yunajāvahai</i>	<i>yunajāmahai</i>
ayuñkta	ayuñjātām	ayuñjata
ayuñkthāḥ	ayuñjāthām	ayuñgdhvam
ayuñji	ayuñjvahi	ayuñjmahi

## [9] Active

<i>dveṣṭi</i>	dviṣṭaḥ	dviṣanti
<i>dveṣṭi</i>	dviṣṭhaḥ	dviṣṭha
<i>dveṣmi</i>	dviṣvaḥ	dviṣmaḥ
dviṣyāt	dviṣyātām	dviṣyuh
dviṣyāḥ	dviṣyātām	dviṣyāta
dviṣyām	dviṣyāva	dviṣyāma
<i>dveṣtu</i>	dviṣtām	dviṣantu
<i>dviḍḍhi</i>	dviṣtam	ḍviṣta
<i>dveṣāni</i>	<i>dveṣāva</i>	<i>dveṣāma</i>
<i>advet</i>	advīṣtām	advīṣan
<i>advet</i>	advīṣtam	advīṣta
<i>advēsam</i>	advīṣva	advīṣma

## Middle

dviṣte	dviṣāte	dviṣate
dviḥṣe	dviṣāthe	dviḍḍhve
dviṣe	dviṣvahe	dviṣmahe
dviṣīta	dviṣīyātām	dviṣīran
dviṣīthāḥ	dviṣīyāthām	dviṣīdhvam
dviṣīya	dviṣīvahi	dviṣīmahi
dviṣtām	dviṣātām	dviṣatām
dviḥṣva	dviṣāthām	dviḍḍhvam
<i>dveṣai</i>	<i>dveṣāvahai</i>	<i>dveṣāmahai</i>
advīṣta	advīṣātām	advīṣata
advīṣthāḥ	advīṣāthām	advīḍḍhvam
advīṣi	advīṣvahi	advīṣmahi

[10] Active

<i>vastī</i>	uṣṭaḥ	uśanti
<i>vakṣi</i>	uṣṭhaḥ	uṣṭha
<i>vaśmi</i>	uśvaḥ	uśmaḥ
uśyāt	uśyātām	uśyuḥ
uśyāḥ	uśyātām	uśyāta
uśyām	uśyāva	uśyāma
<i>vaṣṭu</i>	uṣṭām	uśantu
uḍḍhi	uṣṭam	uṣṭa
<i>vaśāni</i>	<i>vaśāva</i>	<i>vaśāma</i>
<i>avaṭ</i>	auṣṭām	auśan
<i>avaṭ</i>	auṣṭam	auṣṭa
<i>avaśam</i>	auśva	auśma

## [11] Active

<i>runaddhi</i>	runddhaḥ	rundhanti
<i>runatsi</i>	runddhaḥ	runddha
<i>runadhmi</i>	rundhvaḥ	rundhmaḥ
rundhyāt	rundhyātām	rundhyuḥ
rundhyāḥ	rundhyātām	rundhyāta
rundhyām	rundhyāva	rundhyāma
<i>runaddhu</i>	runddhām	rundhantu
runddhi	runddham	runddha
<i>runadhāni</i>	<i>runadhāva</i>	<i>runadhāma</i>
<i>aruṇat</i>	arunddhām	arundhan
<i>aruṇat</i>	arunddham	arunddha
<i>aruṇadham</i>	arundhva	arundhma

## Middle

runddhe	rundhāte	rundhate
runtse	rundhāthe	runddhve
rundhe	rundhvahe	rundhmahe
rundhīta	rundhīyātām	rundhīran
rundhīthāḥ	rundhīyāthām	rundhīdhvam
rundhīya	rundhīvahi	rundhīmahi
runddhām	rundhātām	rundhatām
runtsva	rundhāthām	runddhvam
<i>runadhāi</i>	<i>runadhāvahai</i>	<i>runadhāmahai</i>
arunddha	arundhātām	arundhata
arunddhāḥ	arundhāthām	arunddhvam
arundhi	arundhvahi	arundhmahi

Table 17. Irregular conjugations in the present and imperfect.

[12] Active

<i>roditi</i>	ruditaḥ	rudanti
<i>rodiṣi</i>	rudithaḥ	ruditha
<i>rodimi</i>	rudivaḥ	rudimaḥ
rudyāt	rudyātām	rudyuḥ
rudyāḥ	rudyātam	rudyāta
rudyām	rudyāva	rudyāma
<i>roditu</i>	ruditām	rudantu
rudihi	ruditam	rudita
<i>rodāni</i>	<i>rodāva</i>	<i>rodāma</i>
<i>arodat</i> <sup>1</sup>	aruditām	arudan
<i>arodaḥ</i> <sup>2</sup>	aruditam	arudita
<i>arodam</i>	arudiva	arudima

<sup>1</sup>or arodit<sup>2</sup>or arodih

## [13] Active

<i>bravīti</i>	brūtaḥ	bruvanti
<i>bravīṣi</i>	brūthaḥ	brūtha
<i>bravīmi</i>	brūvaḥ	brūmaḥ

brūyāt	brūyātām	brūyuḥ
brūyaḥ	brūyātam	brūyāta
brūyām	brūyāva	brūyāma

<i>bravītu</i>	brūtām	bruvantu
brūhi	brūtam	brūta
<i>bravāṇi</i>	<i>bravāva</i>	<i>bravāma</i>

<i>abravīt</i>	abrūtām	abruvan
<i>abravīḥ</i>	abrūtam	abrūta
<i>abravam</i>	abrūva	abrūma

## Middle

brūte	bruvāte	bruvate
brūṣe	bruvāthe	brūdḥve
bruve	brūvahe	brūmahe

bruvīta	bruvīyātām	bruvīran
bruvīthāḥ	bruvīyāthām	bruvīdhvam
bruvīya	bruvīvahi	bruvīmahi

brūtām	bruvātām	bruvatām
brūṣva	bruvāthām	brūdḥvam
<i>bravai</i>	<i>bravāvahai</i>	<i>bravāmahai</i>

abrūta	abruvātām	abruvata
abrūthāḥ	abruvāthām	abrūdḥvam
abrūvi	abrūvahi	abrūmahi

## [14] Active

<i>eti</i>	itaḥ	yanti
<i>eṣi</i>	ithaḥ	itha
<i>emi</i>	ivaḥ	imaḥ
<i>iyāt</i>	iyātām	iyuḥ
<i>iyāḥ</i>	iyātam	iyāta
<i>iyām</i>	iyāva	iyāma
<i>etu</i>	itām	yantu
<i>ihi</i>	itam	ita
<i>ayāni</i>	ayāva	ayāma
<i>ait</i>	aitām	āyan
<i>aiḥ</i>	aitam	aita
<i>āyam</i>	aiva	aima

## Middle

<b>adhīte</b> <sup>1</sup>	adhīyāte	adhīyate
adhīṣe	adhīyāthe	adhīdhve
adhīye	adhīvahe	adhīmahe
adhīyīta	adhīyīyātām	adhīyīran
adhīyīthāḥ	adhīyīyāthām	adhīyīdhvam
adhīyīya	adhīyīvahi	adhīyīmahi
adhītām	adhīyātām	adhīyatām
adhīṣva	adhīyāthām	adhīdhvam
adhīyayai	adhīyāvahai	adhīyāmahai
adhīyaita	adhīyīyātām	adhīyīyata
adhīyāithāḥ	adhīyīyāthām	adhīyīdhvam
adhīyāiyi	adhīyīvahi	adhīyīmahi

<sup>1</sup>eti has middle forms only with prefix adhi-



## [15] Active

<i>karoti</i>	kurutaḥ	kurvanti
<i>karoṣi</i>	kuruthaḥ	kurutha
<i>karomi</i>	kurvaḥ	kurmaḥ

kuryāt	kuryātām	kuryuḥ
kuryāḥ	kuryātam	kuryāta
kuryām	kuryāva	kuryāma

<i>karotu</i>	kurutām	kurvantu
kuru	kurutam	kuruta
<i>karavāṇi</i>	<i>karavāva</i>	<i>karavāma</i>

<i>akarot</i>	akurutām	akurvan
<i>akaroḥ</i>	akurutam	akuruta
<i>akaravam</i>	akurva	akurma

## Middle

kurute	kurvāte	kurvate
kuruṣe	kurvāthe	kurudhve
kurve	kurvahe	kurmahe

kurvīta	kurvīyātām	kurvīran
kurvīthāḥ	kurvīyāthām	kurvīdhvam
kurvīya	kurvīvahi	kurvīmahi

kurutām	kurvātām	kurvatām
kuruṣva	kurvāthām	kurudhvam
<i>karavai</i>	<i>karavāvahai</i>	<i>karavāmahai</i>

akuruta	akurvātām	akurvata
akuruthāḥ	akurvāthām	akurudhvam
akurvi	akurvahi	akurmahi

## [16] Active

<i>dadhāti</i>	dhattaḥ	dadhati
<i>dadhāsi</i>	dhatthaḥ	dhattha
<i>dadhāmi</i>	dadhvaḥ	dadhmaḥ

dadhyāt	dadhyātām	dadhyuḥ
dadhyāḥ	dadhyātam	dadhyāta
dadhyām	dadhyāva	dadhyāma

<i>dadhātu</i>	dhattām	dadhatu
dhehi	dhattam	dhatta
<i>dadhāni</i>	<i>dadhāva</i>	<i>dadhāma</i>

<i>adadhāt</i>	adhattām	adadhuḥ
<i>adadhāḥ</i>	adhattam	adhatta
<i>adadhām</i>	adadhva	adadhma

## Middle

dhatte	dadhāte	dadhate
dhatse	dadhāthe	dhaddhve
dadhe	dadhvahe	dadhmahe

dadhīta	dadhīyātām	dadhīran
dadhīthāḥ	dadhīyāthām	dadhīdhvam
dadhīya	dadhīvahi	dadhīmahi

dhattām	dadhātām	dadhatām
dhatsva	dadhāthām	dhaddhvam
<i>dadhai</i>	<i>dadhāvahai</i>	<i>dadhāmahai</i>

adhatta	adadhātām	adadhata
adhatthāḥ	adadhāthām	adhaddhvam
adadhi	adadvahi	adadmahi

## [17] Active

<i>jahāti</i>	jahītaḥ	jahati
<i>jahāsi</i>	jahīthaḥ	jahītha
<i>jahāmi</i>	jahīvaḥ	jahīmaḥ
<i>jahyāt</i>	jahyātām	jahyuḥ
<i>jahyāḥ</i>	jahyātam	jahyāta
<i>jahyām</i>	jahyāva	jahyāma
<i>jahātu</i>	jahītām	jahatu
<i>jahīhi</i>	jahītam	jahīta
<i>jahāni</i>	<i>jahāva</i>	<i>jahāma</i>
<i>ajahāt</i>	ajahītām	ajahuḥ
<i>ajahāḥ</i>	ajahītam	ajahīta
<i>ajahām</i>	ajahīva	ajahīma

## [18] Middle

<b>mimīte</b>	mimāte	mimate
mimīṣe	mimāthe	mimīdhve
mime	mimīvahe	mimīmahe
mimīta	mimīyātām	mimīran
mimīthāḥ	mimīyāthām	mimīdhvam
mimīya	mimīvahi	mimīmahi
mimītām	mimātām	mimatām
mimīṣva	mimāthām	mimīdhvam
mimai	mimāvahai	mimāmahai
amimīta	amimātām	amimata
amimīthāḥ	amimāthām	amimīdhvam
amimi	amimīvahi	amimīmahi

## [19] Middle

<b>śete</b>	śayāte	śerate
śeṣe	śayāthe	śedhve
śaye	śevahe	śemahe
śayīta	śayīyātām	śayīran
śayīthāḥ	śayīyāthām	śayīdhvam
śayīya	śayīvahi	śayīmahi
śetām	śayātām	śeratām
śeṣva	śayāthām	śedhvam
śayai	śayāvahai	śayāmahai
aśeta	aśayātām	aśerata
aśethāḥ	aśayāthām	aśedhvam
aśayi	aśevahi	aśemahi

## [20] Active

<i>asti</i>	staḥ	santi
<i>asi</i>	sthaḥ	stha
<i>asmi</i>	svaḥ	smaḥ
syāt	syātām	syuḥ
syāḥ	syātam	syāta
syām	syāva	syāma
<i>astu</i>	stām	santu
edhi	stam	sta
<i>asāni</i>	<i>asāva</i>	<i>asāma</i>
<i>āsīt</i>	āstām	āsan
<i>āsīḥ</i>	āstam	āsta
<i>āsam</i>	āsva	āsma

Middle<sup>1</sup>

ste	sāte	sate
se	sāthe	dhve
he	svahe	smahe

<sup>1</sup>Middle voice forms of *asti* are rare.

## [21] Middle

<b>āste</b>	āsāte	āsate
āsse	āsāthe	ā(d)dhve
āse	āsvahe	āsmahe
āsīta	āsīyātām	āsīran
āsīthāḥ	āsīyāthām	āsīdhvam
āsīya	āsīvahi	āsīmahi
āstām	āsātām	āsatām
āssva	āsāthām	ā(d)dhvam
āsai	āsāvahai	āsāmahai
āsta	āsātām	āsata
āsthāḥ	āsāthām	ā(d)dhvam
āsi	āsvahi	āsmahi

## [22] Active

<i>śāsti</i>	śiṣṭaḥ	<i>śāsati</i>
<i>śāssi</i>	śiṣṭhaḥ	śiṣṭha
<i>śāsmi</i>	śiṣvaḥ	śiṣmaḥ
śiṣyāt	śiṣyātām	śiṣyuh
śiṣyāḥ	śiṣyātam	śiṣyāta
śiṣyām	śiṣyāva	śiṣyāma
<i>śāstu</i>	śiṣṭām	<i>śāsatu</i>
<i>śādhi</i>	śiṣṭam	śiṣṭa
<i>śāsāni</i>	<i>śāsāva</i>	<i>śāsāma</i>
<i>aśāt</i>	aśiṣṭām	<i>aśāsuḥ</i>
<i>aśāt/aśāḥ</i>	aśiṣṭam	aśiṣṭa
<i>aśāsam</i>	aśiṣva	aśiṣma

## [23] Active

<b>hanti</b>	hataḥ	ghnanti
haṃsi	hathaḥ	hatha
hanmi	hanvaḥ	hanmaḥ
hanyāt	hanyātām	hanyuh
hanyāḥ	hanyātam	hanyāta
hanyām	hanyāva	hanyāma
hantu	hatām	ghnantu
jahi	hatam	hata
hanāni	hanāva	hanāma
ahan	ahatām	aghnan
ahan	ahatam	ahata
ahanam	ahanva	ahanma

## [24] Active

<i>dogdhi</i>	dugdhaḥ	duhanti
<i>dhokṣi</i>	dugdhaḥ	dugdha
<i>dohmi</i>	duhvaḥ	duhmaḥ
duhyāt	duhyātām	duhyuḥ
duhyāḥ	duhyātam	duhyāta
duhyām	duhyāva	duhyāma
<i>dogdhu</i>	dugdham	duhantu
dugdhi	dugdham	dugdha
<i>dohāni</i>	<i>dohāva</i>	<i>dohāma</i>
<i>adhok</i>	adugdhām	aduhan
<i>adhok</i>	adugdham	adugdha
<i>adoham</i>	aduhva	aduhma

## Middle

dugdhe	duhāte	duhate
dhukṣe	duhāthe	dhugdhive
duhe	duhvahe	duhmahe
duhīta	duhīyātām	duhīran
duhīthāḥ	duhīyāthām	duhīdhvam
duhīya	duhīvahi	duhīmahi
dugdhām	duhātām	duhatām
dhukṣva	duhāthām	dhugdhwam
<i>dohai</i>	<i>dohāvahai</i>	<i>dohāmahai</i>
adugdha	aduhātām	aduhata
adugdhaḥ	aduhāthām	adhugdhwam
aduhi	aduhvahi	aduhmahi



## [25] Active

<i>leḍhi</i>	līḍhaḥ	lihanti
<i>lekṣi</i>	līḍhaḥ	līḍha
<i>lehmi</i>	lihvaḥ	lihmaḥ
<i>lihyāt</i>	lihyātām	lihyuḥ
<i>lihyāḥ</i>	lihyātam	lihyāta
<i>lihyām</i>	lihyāva	lihyāma
<i>leḍhu</i>	līḍhām	lihantu
<i>līḍhi</i>	līḍham	līḍha
<i>lehāni</i>	<i>lehāva</i>	<i>lehāma</i>
<i>alet</i>	alīḍhām	alihan
<i>alet</i>	alīḍham	alīḍha
<i>aleham</i>	alihva	alihma

## Middle

<i>līḍhe</i>	lihāte	lihate
<i>likṣe</i>	lihāthe	līḍhve
<i>lihe</i>	lihvahe	lihmahe
<i>lihīta</i>	lihīyātām	lihīran
<i>lihīthāḥ</i>	lihīyāthām	lihīdhvam
<i>lihīya</i>	lihīvahi	lihīmahi
<i>līḍhām</i>	lihātām	lihātām
<i>likṣva</i>	lihāthām	līḍhvam
<i>lehai</i>	<i>lehāvahai</i>	<i>lehāmahai</i>
<i>alīḍha</i>	alihātām	alihata
<i>alīḍhāḥ</i>	alihāthām	alīḍhvam
<i>alihī</i>	alihvahi	alihmahi

Table 18. Conjugational paradigms for the reduplicating perfect.

[1]	<i>jīva</i> <i>jīvit̃ha</i> <i>jīva</i>	jīvatuh jīvatuh jīviva	jīvuh jīva jīvima
	jīve jīviṣe jīve	jīvate jīvathe jīvivahe	jīvire jīvidhve jīvimahe
[2]	<i>viveśa</i> <sup>1</sup> <i>viveṣilla</i> <i>viveśa</i>	viviśatuh viviśathuh viviśiva	viviśuh viviśa viviśima
	viviṣe viviṣe viviṣe	viviśate viviśathe viviśivahe	viviṣire viviśidhve viviśimahe
[3]	<i>iyeśa</i> <i>iyeṣilla</i> <i>iyeśa</i>	iśatuh iśathuh iśiva	iśuh iśa iśima
	iṣe iṣe iṣe	iśate iśathe iśivahe	iṣire iśidhve iśimahe
[4]	<i>nināya</i> <sup>2</sup> <i>ninayilla</i> <sup>3</sup> <i>nināya</i> <sup>(*)</sup>	ninyatuh ninyathuh ninyiva	ninyuh ninya ninyima
	ninye ninyiṣe ninye	ninyāte ninyāthe ninyivahe	ninyire ninyidhve ninyimahe

<sup>1</sup>Italics = stem vocalic in 1st grade.    <sup>2</sup>Italics plus asterisk = stem vocalic in 2nd grade.    <sup>3</sup>or ninetha

[5]	<i>śisrāya*</i> <i>śisrayitha</i> <i>śisrāya</i> <sup>(*)</sup>	śisriyatuh śisriyathuh śisriyiva	śisriyuh śisriya śisriyima
	śisriye śisriyise śisriye	śisriyāte śisriyāthe śisriyivahe	śisriyire śisriyidhve śisriyimahe
[6]	<i>uvāca*</i> <i>uvacitha</i> <sup>1</sup> <i>uvāca</i> <sup>(*)</sup>	ūcatuh ūcathuh ūciva	ūcuḥ ūca ūcima
	ūce ūciṣe ūce	ūcāte ūcāthe ūcivahe	ūcire ūcidhve ūcimahe
[7]	<i>tastāra*</i> <i>tastaritha</i> <i>tastāra</i> <sup>(*)</sup>	<i>tastaratuh</i> <i>tastarathuh</i> <i>tastariva</i>	<i>tastaruḥ</i> <i>tastara</i> <i>tastarima</i>
	<i>tastare</i> <i>tastariṣe</i> <i>tastare</i>	<i>tastarāte</i> <i>tastarāthe</i> <i>tastarivahe</i>	<i>tastarire</i> <i>tastaridhve</i> <i>tastarimahe</i>
[8]	<i>cakāra*</i> <i>cakartha</i> <i>cakāra</i> <sup>(*)</sup>	cakratuh cakrathuh cakṛva	cakruḥ cakra cakṛma
	cakre cakṛṣe cakre	cakrāte cakrāthe cakṛvahe	cakrire cakṛdhve cakṛmahe

<sup>1</sup>or uvaktha

[9]	<i>tuṣṭāva*</i> <i>tuṣṭoṭha</i> <i>tuṣṭāva</i> <sup>(*)</sup>	tuṣṭuvatuh tuṣṭuvathuḥ tuṣṭuva	tuṣṭuvuḥ tuṣṭuva tuṣṭuma
	tuṣṭuve tuṣṭuṣe tuṣṭuve	tuṣṭuvāte tuṣṭuvāthe tuṣṭuvahe	tuṣṭuvire tuṣṭudhve tuṣṭumahe
[10]	<i>tatāna*</i> <i>tenitha</i> <sup>1</sup> <i>tatāna</i> <sup>(*)</sup>	tenatuḥ tenathuḥ teniva	tenuḥ tena tenima
	tene teniṣe tene	tenāte tenāthe tenivahe	tenire tenidhve tenimahe
[11]	<i>dadhau</i> <i>dadhātha</i> <sup>2</sup> <i>dadhau</i>	dadhatuḥ dadhathuḥ dadhiva	dadhuḥ dadha dadhima
	dadhe dadhiṣe dadhe	dadhāte dadhāthe dadhivahe	dadhire dadhidhve dadhimahe

<sup>1</sup>or tatantha<sup>2</sup>or dadhita

Table 19. Irregular conjugations in the reduplicating perfect.

[12]	āha	āhatuḥ	āhuḥ
	āttha	āhathuḥ	--
	--	--	--
	--	--	--
	--	--	--
	--	--	--
[13]	<i>veda</i>	vidatuḥ	viduḥ
	<i>vettha</i>	vidathuḥ	vida
	<i>veda</i>	vidva	vidma
	--	--	--
	--	--	--
	--	--	--

Table 20. Key to conjugation classes in the reduplicating perfect (active).

- I. Final -au; e.g. dadhau, jagau.....[11]
- II. Final -a
  - A. Initial ā-
    - 1. āha.....[12]
    - 2. Other than āha; e.g. āda, ānañja.....[1]
  - B. Initial iy- or uv-
    - 1. Stem vocalic in 1st grade; e.g. iyeṣa, uvoṣa.....[3]
    - 2. Stem vocalic in 2nd grade; e.g. iyāja, uvāca.....[6]
  - C. Initial other than ā-, iy-, or uv-
    - 1. Stem vocalic in zero grade; e.g. nininda, babhūva.....[1]
    - 2. Stem vocalic in 1st grade
      - a. Stem vocalic -e-, -o-, or -ar-
        - (1) veda .....[13]
        - (2) cakarta and cakarṣa.....[1]
        - (3) Other than the above three verbs; e.g. viveśa, bubodha, sasarja.....[2]
      - b. Stem vocalic -a- or -ra-; e.g. cakanda, rarakṣa, papraccha.....[1]
    - 3. Stem vocalic in 2nd grade
      - a. Stem vocalic -āy-
        - (1) -āy- preceded by one consonant; e.g. nināya, cikāya.....[4]
        - (2) -āy- preceded by two consonants; e.g. śiṣrāya, cikrāya.....[5]
      - b. Stem vocalic -āv-
        - (1) dadhāva.....[1]
        - (2) tuṣṭāva, dudrāva, susrāva, and śuśrāva.....[9]
        - (3) Other than the above five verbs; e.g. lulāva, juhāva .....[5]
      - c. Stem vocalic -ār-
        - (1) jajāra.....[7] or [10]
        - (2) cacāra and tatāra.....[10]
        - (3) cakāra ('do'), babhāra, vavāra, and sasāra.....[8]
        - (4) cakāra ('strew').....[7]

- (5) -ār- preceded by one consonant, but excluding the above eight verbs; e.g. dadhāra, mamāra.....[4]
- (6) -ār- preceded by two consonants; e.g. tastāra, sasmāra.....[7]
- d. Stem vocalic other than -āy-, -āv-, -ār-
- (1) babhrāma.....[4] or [10]
- (2) paphāla and babhāja.....[10]
- (3) cakrāma, cakṣāṇa, cakṣāma, jagāda, jahāsa, tatyāja, dadhvāna, śasrāma, and sasvāna.....[7]
- (4) cakāṅkṣa, cakhāda, vavāñcha, nanātha, yayāca, rarādha, śasāsa, and sasādha.....[1]
- (5) The type C<sup>1</sup>aC<sup>1</sup>āC<sup>2</sup>a (where C<sup>1</sup> and C<sup>2</sup> are any two consonants), but excluding those under (4) above (i.e. nanātha to sasādha); e.g. tatāna, papāca, sasāda.....[10]
- (6) Other than the above categories (1) to (5); e.g. vivyādha, suṣvāpa, jagrāha, cakhāna.....[4]

Table 21. Conjugational paradigm for the periphrastic perfect.

## Active

3rd.:	kalayām āsa/ kalayām cakāra	kalayām āsatuḥ/ kalayām cakratuḥ	kalayām āsuḥ/ kalayām cakruḥ
2nd.:	kalayām āsitha/ kalayām cakārtha	kalayām āsathuḥ/ kalayām cakrathuḥ	kalayām āsa/ kalayām cakra
1st.:	kalayām āsa/ kalayām cakāra	kalayām āsiva/ kalayām cakṛva	kalayām āsima/ kalayām cakṛma

## Middle

3rd.:	kalayām cakre	kalayām cakrāte	kalayām cakrire
2nd.:	kalayām cakṛṣe	kalayām cakrāthe	kalayām cakṛḍhve
1st.:	kalayām cakre	kalayām cakṛvahe	kalayām cakṛmahe



Table 22. Conjugational paradigms for the aorist.

[1]	<b>asīcat</b> asīcaḥ asīcam	asīcatām asīcatam asīcāva	asīcan asīcata asīcāma
	asīcata asīcathāḥ asīce	asīcetām asīcethām asīcāvahi	asīcanta asīcadhvam asīcāmahi
[2]	<b>adīkṣat</b> adīkṣaḥ adīkṣam	adīkṣatām adīkṣatam adīkṣāva	adīkṣan adīkṣata adīkṣāma
	adīkṣata adīkṣathāḥ adīkṣi	adīkṣātām adīkṣāthām adīkṣāvahi	adīkṣanta adīkṣadhvam adīkṣāmahi
[3]	<i>anaīṣīt</i> <sup>*1</sup> <i>anaīṣīḥ</i> <sup>*</sup> <i>anaīṣam</i> <sup>*</sup>	<i>anaīṣtām</i> <sup>*</sup> <i>anaīṣtam</i> <sup>*</sup> <i>anaīṣva</i> <sup>*</sup>	<i>anaīṣuh</i> <sup>*</sup> <i>anaīṣta</i> <sup>*</sup> <i>anaīṣma</i> <sup>*</sup>
	<i>aneṣṭa</i> <sup>2</sup> <i>aneṣṭhāḥ</i> <i>aneṣi</i>	<i>aneṣtām</i> <i>aneṣāthām</i> <i>aneṣvahi</i>	<i>aneṣata</i> <i>aneṣdhvam</i> <i>aneṣmahi</i>
[4]	<i>akṣaiṣīt</i> <sup>*</sup> <i>akṣaiṣīḥ</i> <sup>*</sup> <i>akṣaiṣam</i> <sup>*</sup>	<i>akṣaiṣtām</i> <sup>*</sup> <i>akṣaiṣtam</i> <sup>*</sup> <i>akṣaiṣva</i> <sup>*</sup>	<i>akṣaiṣuh</i> <sup>*</sup> <i>akṣaiṣta</i> <sup>*</sup> <i>akṣaiṣma</i> <sup>*</sup>
	akṣiṣta akṣiṣthāḥ akṣiṣi	akṣiṣtām akṣiṣāthām akṣiṣvahi	akṣiṣata akṣiṣdhvam akṣiṣmahi

<sup>1</sup>Italics with asterisk = stem vocalic in 2nd grade.<sup>2</sup>Italics without asterisk = stem vocalic in 1st grade.

[5]	<i>abhāsīt*</i> <i>abhāsīḥ*</i> <i>abhāsiṣam*</i>	<i>abhāsiṣtām*</i> <i>abhāsiṣtam*</i> <i>abhāsiṣva*</i>	<i>abhāsiṣuḥ*</i> <i>abhāsiṣta*</i> <i>abhāsiṣma*</i>
	--	--	--
	--	--	--
	--	--	--
[6]	<i>apāvīt<sup>1</sup>*</i> <i>apāvīḥ*</i> <i>apāviṣam*</i>	<i>apāviṣtām*</i> <i>apāviṣtam*</i> <i>apāviṣva*</i>	<i>apāviṣuḥ*</i> <i>apāviṣta*</i> <i>apāviṣma*</i>
	<i>apaviṣta</i> <i>apaviṣthāḥ</i> <i>apaviṣi</i>	<i>apaviṣātām</i> <i>apaviṣāthām</i> <i>apaviṣvahi</i>	<i>apaviṣata</i> <i>apavidhvam</i> <i>apaviṣmahi</i>
[7]	<i>adāt*</i> <i>adāḥ*</i> <i>adām*</i>	<i>adātām*</i> <i>adātam*</i> <i>adāva*</i>	<i>aduḥ*</i> <i>adāta*</i> <i>adāma*</i>
	<i>adita</i> <i>adithāḥ</i> <i>adiṣi</i>	<i>adiṣātām</i> <i>adiṣāthām</i> <i>adiṣvahi</i>	<i>adiṣata</i> <i>adiḍhvam</i> <i>adiṣmahi</i>

<sup>1</sup>Usually in the active of class [6] (-īt class), the stem vocalic is in 1st grade for some verbs and in 2nd grade for others.

Table 23. Irregular conjugations in the aorist.

[8]	<i>akārsīt*</i> <i>akārṣīḥ*</i> <i>akārṣam*</i>	<i>akārṣtām*</i> <i>akārṣtam*</i> <i>akārṣva*</i>	<i>akārṣuḥ*</i> <i>akārṣta*</i> <i>akārṣma*</i>
	akṛta akṛthāḥ akṛṣi	akṛṣātām akṛṣāthām akṛṣvahi	akṛṣata akṛḍhvam akṛṣmahi
[9]	<b>abhūt</b> abhūḥ abhūvam	abhūtām abhūtam abhūva	abhūvan abhūta abhūma
	--	--	--
	--	--	--
	--	--	--

Table 24. Conjugational paradigm for the precative.

nīyāt	nīyāstām	nīyāsuḥ
nīyāḥ	nīyāstam	nīyāsta
nīyāsam	nīyāsva	nīyāsma
neṣīṣṭa	neṣīyāstām	neṣīran
neṣīṣṭhāḥ	neṣīyāsthām	neṣīḍhvam
neṣīya	neṣīvahi	neṣīmahi

Table 25. Conjugational paradigm for the periphrastic future.

netā	netārau	netāraḥ
netāsi	netāsthaḥ	netāstha
netāsmi	netāsvaḥ	netāsmah
netā	netārau	netāraḥ
netāse	netāsāthe	netādhve
netāhe	netāsvahe	netāsmahē

## Table 26. Guide to Table 27 and the paradigms.

- Cit: Present indicative active/middle ⇒ Tables 16-17 [1]-[25]  
 → Present active participle (pp. 60-61) ⇒ Table 6 [12]/[6] [29]/[21] [33]  
 → Present middle participle (p. 61) ⇒ Table 6 [1] [17] [32]
- Pas: Present indicative passive ⇒ Table 16 [1] Middle  
 → Precative active (-yate → -yāt) ⇒ Table 24 Active  
 → Absolutive with prefix (-yate → -ya)
- Fut: Simple future ⇒ Table 16 [1] Present Indicative  
 → Conditional (---syati/---syate → a---syat/a---syata) ⇒ Table 16 [1] Imperfect  
 → Precative middle (-syati/-syate → -sīṣṭa) ⇒ Table 24 Middle  
 → Future active participle (-syati → -syant-) ⇒ Table 6 [12] [29]/[21] [33]  
 → Future middle participle (-syate → -syamāna-) ⇒ Table 6 [1] [17] [32]
- Cau: Causative ⇒ Table 16 [1]  
 → Causative passive (-ayati → -yate) ⇒ Table 16 [1] Middle  
 → Causative future (-ayati → -ayiṣyati) ⇒ Table 16 [1] Present Indicative Active  
 → Causative perfect (-ayati → -ayām āsa) ⇒ Table 21 Active  
 → Causative infinitive (-ayati → -ayitum)  
 → Causative absolutive without prefix (-ayati → -ayitvā)  
 → Causative perfect passive participle (-ayati → -ita-) ⇒ Table 6 [1] [17] [32]  
 → Causative future passive participle in -nīya- (-ayati → -anīya-) ⇒ Table 6 [1] [17] [32]  
 → Causative future passive participle in -ya- (-ayati → -ya-) ⇒ Table 6 [1] [17] [32]  
 → Causative future passive participle in -avya- (-ayati → -ayitavya-) ⇒ Table 6 [1] [17] [32]

- Des: Desiderative ⇒ Table 16 [1]  
 → Desiderative passive (-sati/-sate → -syate) ⇒ Table 16 [1] Middle  
 → Desiderative future (-sati/-sate → -siṣyati/-siṣyate) ⇒ Table 16 [1] Present Indicative  
 → Desiderative perfect (-sati/-sate → -sām āsa/-sām cakre) ⇒ Table 21  
 → Desiderative aorist (---sati/---sate → a---sīt/a---siṣṭa) ⇒ Table 22 [6]  
 → Desiderative infinitive (-sati/-sate → -situm)  
 → Desiderative perfect passive participle (-sati/-sate → -sita-) ⇒ Table 6 [1] [17] [32]  
 fn.: Middle-voice intensive ⇒ Table 16 [1] Middle  
 → Intensive passive etc. (p. 59)
- Per: Perfect ⇒ Tables 18-19 [1]-[13] & Table 21  
 → Perfect active participle in -(i)vas- (pp. 61-62) ⇒ Table 6 [15]/[16] [30]/[31] [33]  
 → Perfect middle participle (p. 62) ⇒ Table 6 [1] [17] [32]
- Aor: Aorist ⇒ Tables 22-23 [1]-[9]  
 fn.: Aorist passive in -i ⇒ Table 22 [6] Middle, except 3rd sing.; endings: -i, -iṣātām, etc.  
 → Precative passive (a---i → --iṣiṣṭa) ⇒ Table 24 Middle  
 → Periphrastic future passive (a---i → ---itā) ⇒ Table 25 Middle  
 → Simple future passive (a---i → ---iṣyate) ⇒ Table 16 [1] Present Indicative Middle  
 → Conditional passive (-i → -iṣyata) ⇒ Table 16 [1] Imperfect Middle
- CAo: Causative aorist ⇒ Table 22 [1]
- Inf: Infinitive  
 → Periphrastic future (-um → -ā) ⇒ Table 25  
 → Future passive participle in -avya- (-um → -avya-) ⇒ Table 6 [1] [17] [32]
- Abs: Absolutive without prefix

PPP: Perfect passive participle ⇒ Table 6 [1] [17] [32]  
→ Perfect active participle in -vat- (-a → -avat) ⇒ Table 6  
[13] [21] [33]

FPP: Future passive participle in -nīya- ⇒ Table 6 [1] [17] [32]

FPP: Future passive participle in -ya- ⇒ Table 6 [1] [17] [32]

Table 27. Principal parts of verbs.

	1 añc-1 'bend'	2 añj-7 'anoint'	3 aṭ-1 'wander'	4 ad-2 'eat'
Cit:	añcati	anakti <sup>4</sup> M	aṭati M	atti <sup>12</sup>
Pas:	a(ñ)cyate <sup>1</sup>	ajyate	aṭyate	adyate <sup>13</sup>
Fut:	añciṣyati	añjiṣyati <sup>5</sup>	aṭiṣyati	atsyati
Cau:	añcayati	añjayati	āṭayati	ādayati
Des:	añciciṣati	añjijiṣati	aṭitiṣati <sup>11</sup>	jighatsati
Per:	ānañca	ānañja M <sup>6</sup>	āṭa	āda
Aor:	añcīt	añjīt <sup>7</sup>	āṭīt	aghasat
CAo:		añjijāt	āṭitāt	ādīdat
Inf:	añcītum	añjītum <sup>8</sup> F	aṭītum	attum F
Abs:	añcītvā <sup>2</sup>	añjītvā <sup>9</sup>	aṭītvā	jagdhvā
PPP:	a(ñ)cīta- <sup>3</sup>	akta-	aṭīta-	jagdha-
FPP:				adanīya-
FPP:		a(ñ)jya- <sup>10</sup>	aṭya-	adya-
	5 an-2 'breathe'	6 arth-10 'ask for'	7 arh-1 'deserve'	8 av-1 'further'
Cit:	anīti	arthayate	arhati	avati
Pas:	anyate	arthyate	arhyate <sup>15</sup>	avyate
Fut:	aniṣyati	arthayiṣyate	arhiṣyati	aviṣyati
Cau:	ānayati		arhayati	āvayati
Des:	aniniṣati	artithayiṣate	arjihīṣati	aviviṣati
Per:	āna	arthayāṃ c	ānarha	āva
Aor:	ānīt <sup>14</sup>	ārtathata	ārhit	āvīt <sup>17</sup>
CAo:	āninat		arjihāt <sup>16</sup>	āvivat
Inf:	anītum	arthayitum	arhitum	avitum
Abs:	ānītvā	arthayītvā	arhitvā	
PPP:	anīta-	arthīta-	arhīta-	avīta-
FPP:		arthanīya-	arhanīya-	
FPP:	anīya-			

<sup>1</sup>Abs -acya <sup>2</sup>/aktvā <sup>3</sup>/akta-/akna- <sup>4</sup>Pl añjanti <sup>5</sup>/añṣyati<sup>6</sup>Mid ānaje <sup>7</sup>Pas añji <sup>8</sup>/añktum <sup>9</sup>/a(ñ)ktvā <sup>10</sup>/añgya-<sup>11</sup>Int aṭātyate <sup>12</sup>Pl adanti <sup>13</sup>Abs -jagdhya <sup>14</sup>Pas āni <sup>15</sup>Abs -arghya<sup>16</sup>/ārhit; Pas ārhi <sup>17</sup>Pas āvi



	9 aś-5 'obtain'	10 aś-9 'eat'	11 as-2 'be'	12 as-4 'throw'
Cit:	aśnute [6]	aśnāti	asti [20]	asyati
Pas:	aśyate	aśyate		asyate
Fut:	aśiśyate <sup>1</sup>	aśiśyati		asiśyati
Cau:	āśayati	āśayati		āśayati
Des:	aśiśiṣate	aśiśiṣati		asisiṣati
Per:	ānaśe	āśa	āśa	āśa
Aor:	āṣṭa <sup>2</sup>	āśīt <sup>5</sup>		āsthāt <sup>6</sup>
CAo:	āśiśat	āśiśat	<i>Missing</i>	āśiśat
Inf:	aṣṭum <sup>3</sup>	aśitum F	<i>forms from</i>	asitum
Abs:	aṣṭvā <sup>4</sup>	aśitvā	<i>bhū (236)</i>	as(i)tvā
PPP:	aṣṭa-	aśita-		asta-
FPP:		aśanīya-		asanīya-
FPP:				
	13 ah-1 'say'	14 āp-5 'acquire'	15 ās-2 'sit'	16 ī-2/1 'go'
Cit:		āpnoti	āste [21]	eti [14] <sup>8</sup>
Pas:		āpyate	āsyate	īyate <sup>9</sup>
Fut:		āpsyati	āsiśyate	eśyati
Cau:		āpayati	āsayati	āyayati
Des:		īpsati	āsisiṣate	īyiṣati
Per:	āha [12]	āpa	āsām c	iyāya <sup>10</sup>
Aor:		āpat <sup>7</sup>	āsiṣṭa	aiṣīt
CAo:	<i>Missing</i>	āpipat		āyiyat
Inf:	<i>forms from</i>	āptum F	āsitum F	etum F
Abs:	<i>brū (224),</i>	āptvā	āsitvā	itvā
PPP:	<i>vac (320),</i>	āpta-	āsita-	ita-
FPP:	<i>etc.</i>	āpanīya-	āsanīya-	
FPP:		āpya-	āśya-	eya-

<sup>1</sup>/akṣyate <sup>2</sup>/āśiṣṭa <sup>3</sup>/aśitum <sup>4</sup>/aśitvā <sup>5</sup>Pas āśi <sup>6</sup>Pas āśi <sup>7</sup>Pas āpi  
<sup>8</sup>/ayati. For adhiṭe (=adhi+i) see p. 206. <sup>9</sup>/Abs -itya <sup>10</sup>/ayām āśa

	17 indh-7 'kindle'	18 iṣ-6 'desire'	19 iṣ-4 'send'	20 iḥṣ-1 'see'
Cit:	inddhe	icchati	iṣyati	iḥṣate
Pas:	idhyate	iṣyate	iṣyate	iḥṣyate
Fut:	indhīsyate	eṣīsyati	eṣīsyati	iḥṣīsyate
Cau:	indhayati	eṣayati	eṣayati	iḥṣayati
Des:	indidhiṣate	eṣīṣīṣati	eṣīṣīṣati	iḥṣīṣīṣate
Per:	indhām c	iyeṣa	iyeṣa	iḥṣām c
Aor:	aindhiṣṭa	aiṣīt <sup>1</sup>	aiṣīt	aikṣiṣṭa
CAo:		aiṣiṣat		aicikṣat
Inf:	indhitum	eṣitum <sup>2</sup> F	eṣitum <sup>2</sup> F	iḥṣitum F
Abs:	indhitvā	iṣtvā <sup>3</sup>	iṣtvā <sup>3</sup>	iḥṣitvā
PPP:	iddha-	iṣṭa-	iṣṭa-	iḥṣṭa-
FPP:		eṣaṇīya-		iḥṣaṇīya-
FPP:		eṣya-		
	21 iḍ-2 'praise'	22 ir-2 'move'	23 iṣ-2 'rule'	24 iṣ-1 'flee'
Cit:	iṣṭe	irte	iṣṭe	iṣate
Pas:	iḍyate	iryate	iṣyate	
Fut:	iḍīsyate	irīsyate	iṣīsyate	iṣīsyate
Cau:	iḍayati	irayati	iṣayati	
Des:	iḍiḍīṣate		iṣīṣīṣate	
Per:	iḍām c	irām c	iṣām c	iṣām c
Aor:	aiḍiṣṭa	airiṣṭa	aiṣiṣṭa	aiṣiṣṭa
CAo:	aiḍiḍat	airirat	aiṣiṣat	
Inf:	iḍitum F	iritum	iṣitum F	iṣitum
Abs:	iḍitvā			
PPP:	iḍita-	irita- <sup>4</sup>	iṣita-	iṣita-
FPP:		iraṇīya-		
FPP:	iḍya-	irya-		

<sup>1</sup>Pas aiṣi <sup>2</sup>/eṣṭum <sup>3</sup>/eṣitvā <sup>4</sup>/iraṇa-

	25 ukṣ-1 'sprinkle'	26 uñch-1/6 'sweep'	27 und-7 'moisten'	28 ubh-9/6 'confine'
Cit:	ukṣati M	uñchati	unatti <sup>2</sup>	ubhnāti <sup>4</sup>
Pas:	ukṣyate	-- <sup>1</sup>	udyate	
Fut:	ukṣiṣyati	uñchiṣyati	undiṣyati	u(m)bhiṣyati <sup>5</sup>
Cau:	ukṣayati	uñchayati	undayati	
Des:	ucikṣiṣati	uñcicchiṣati	undidiṣati	
Per:	ukṣām āsa	uñchām āsa	undām āsa	ubobha <sup>6</sup>
Aor:	aukṣīt	auñchīt	aundīt	au(m)bhīt
CAo:		auñcicchat	aundidat	
Inf:	ukṣitum	uñchitum	unditum	u(m)bhitum
Abs:				
PPP:	ukṣita-	uñchita-	utta- <sup>3</sup>	ubdha- <sup>7</sup>
FPP:				
FPP:				
	29 uṣ-1 'burn'	30 ūh-1 'remove'	31 ṛ-1/3/5 'move'	32 ṛc-6 'praise'
Cit:	oṣati	ūhati M	ṛcchati <sup>11</sup>	ṛcati
Pas:	uṣyate	ūhyate	aryate	ṛcyate <sup>13</sup>
Fut:	oṣiṣyati	ūhiṣyate	ariṣyati	arciṣyati
Cau:	oṣayati	ūhayati	arpayati	arcayati
Des:	oṣiṣati		aririṣati	arciciṣati
Per:	uvoṣa <sup>8</sup>	ūhām ā/c	āra	ānarca
Aor:	auṣīt	auhīt <sup>10</sup> M	ārat <sup>12</sup>	ārcīt
CAo:		aujihat	ārpayat	
Inf:	oṣitum	ūhitum F	artum	arcitum
Abs:	oṣitvā	ūhitvā	ṛtvā	arcitvā
PPP:	uṣita- <sup>9</sup>	ūhita-	ṛta-	arcita-
FPP:		ūhaniya-		arcanīya-
FPP:		ūhya-	arya-	arcya-

<sup>1</sup>Abs -uñchya <sup>2</sup>Pl undanti <sup>3</sup>/unna- <sup>4</sup>/u(m)bhati <sup>5</sup>/obhiṣyati

<sup>6</sup>/umbhām āsa <sup>7</sup>/u(m)bhita- <sup>8</sup>/oṣām āsa <sup>9</sup>/uṣta-/oṣita-

<sup>10</sup>Pas auhi <sup>11</sup>/iyarti/ṛnoti <sup>12</sup>/ārṣit; Pas āri <sup>13</sup>Abs -arcya

	33 ṛj-1 'obtain'	34 ṛdh-5/4 'thrive'	35 ṛṣ-6 'push'	36 edh-1 'thrive'
Cit:	arjati M	ṛdhnoti <sup>2</sup>	ṛṣati	edhate
Pas:	ṛjyate	ṛdhryate		edhyate
Fut:	arjīsyate	ardhīsyati	arṣīsyati	edhīsyate
Cau:	arjayati	ardhayati	arṣayati	edhayati
Des:	arjīṣate	arddhiṣati	arṣīṣati	edidhiṣate
Per:	ārjje	ānardha	ānarṣa	edhām c
Aor:	ārjīṣta	ārdhit	ārṣīt	aidhiṣta
CAo:	ārjjat			aididhat
Inf:	arjitum	ardhitum	arṣitum	edhitum
Abs:		ardhitvā <sup>3</sup>	arṣitvā	edhitvā
PPP:	ṛjita- <sup>1</sup>	ṛddha-	ṛṣta-	edhita-
FPP:	arjanīya-			
FPP:		ardhya-		
	37 kath-10 'tell'	38 kamp-1 'tremble'	39 kal-10 'drive'	40 kal-10 'count'
Cit:	kathayati M	kampate A	kālayati M	kalayati M
Pas:	kathyate <sup>4</sup>	kampyate	kālyate	
Fut:	kathayīsyati	kampiṣyate	kalayīsyati	kalayīsyati
Cau:	kāthayati	kampayati		kālayati
Des:	cakathayīṣati	cikampiṣate	cikālayīṣati	cikalayīṣati M
Per:	kathayām ā	cakampe	kālayām āsa	kalayām āsa/c
Aor:	acīkathat	akampiṣta	acīkalat <sup>5</sup> M	acakalat M
CAo:		acakampat		
Inf:	kathayitum	kampitum		kalayitum
Abs:	kathayitvā	kampitvā		
PPP:	kathita-	kampita-	kālita-	kalita-
FPP:	kathanīya-	kampanīya-		kalanīya-
FPP:		kampya-		

<sup>1</sup>/arjita- <sup>2</sup>/ṛdhryati <sup>3</sup>/ṛddhvā <sup>4</sup>Abs -kathayya <sup>5</sup>Pas akāli

	41 kas-1 'move'	42 kāñkṣ-1 'desire'	43 kās-1/4 'shine'	44 kup-4 'be angry'
Cit:	kasati	kāñkṣati	kās(y)ate	kupyati
Pas:	kasyate	kāñkṣyate	kāśyate	kupyate
Fut:	kasiṣyati	kāñkṣiṣyati	kāśiṣyate	kopiṣyati
Cau:	kāsayati	kāñkṣayati	kāśayati	kopayati
Des:	cikasiṣati	cikāñkṣiṣati	cikāśiṣate	cukopiṣati
Per:	cakāsa	cakāñkṣa	cakāśe	cukopa
Aor:	akāsīt	akāñkṣīt	akāśiṣṭa	akupat
CAo:	acīkasat			
Inf:	kasitum	kāñkṣitum F	kāśitum	kupitum <sup>1</sup>
Abs:		kāñkṣitvā	kāśitvā	kupitvā
PPP:	kas(i)ta-	kāñkṣita-	kāśita-	kupita-
FPP:	kāsanīya-	kāñkṣanīya-	kāśanīya-	
FPP:				kopya-
	45 kṛ-8 'do'	46 kṛt-6 'cut'	47 kṛś-4 'grow lean'	48 kṛṣ-1/6 'pull'
Cit:	karoti [15]	kṛntati	kṛśyati	karṣati <sup>9</sup>
Pas:	kriyate <sup>2</sup>	kṛtyate		kṛṣyate
Fut:	karīṣyati <sup>3</sup>	kartiṣyati <sup>5</sup>	karśiṣyati	karkṣyati <sup>10</sup>
Cau:	kārayati	kartayati	karśayati	karṣayati
Des:	cikīrṣati	cikartiṣati		cikṛkṣati
Per:	cakāra [8]	cakarta	cakarśa	cakarṣa
Aor:	akārṣīt <sup>4</sup> [8]	akṛtat <sup>6</sup>	akṛṣat	akārṁṣīt <sup>11</sup>
CAo:	acīkarat	acakartat		acīkṛṣat
Inf:	kartum	kartitum <sup>7</sup>	karśitum	karṣtum F <sup>12</sup>
Abs:	kṛtvā	kartitvā	kṛśitvā <sup>8</sup>	kṛṣtvā
PPP:	kṛta-	kṛtta-	kṛśita-	kṛṣta-
FPP:	karaṇīya-			karṣaṇīya-
FPP:	kārya-	kartya-		kṛṣya-

<sup>1</sup>/kopitum <sup>2</sup>Abs -kṛtya <sup>3</sup>Prec Mid kṛṣiṣṭa <sup>4</sup>Pas akāri <sup>5</sup>/kartiṣyati  
<sup>6</sup>/akartiṣ; Pas akarti <sup>7</sup>FPP karttavaya- <sup>8</sup>/karśitvā <sup>9</sup>/kṛṣati 'plough'  
<sup>10</sup>/karkṣyati <sup>11</sup>/akārṁṣīt/akṛkṣat <sup>12</sup>/kṛṣtum

	49 kṛ-6 'strew'	50 kḷp-1 'be able'	51 kram-1/4 'step'	52 krī-9 'buy'
Cit:	kirati	kalpate	krām(y)ati <sup>3</sup>	krīṇāti M
Pas:	kīryate		kramyate	krīyate
Fut:	karīṣyati	kalp(i)ṣyate	kramiṣyati <sup>4</sup>	kreṣyati M
Cau:	kārayati	kalpayati	krāmayati	krāpayati
Des:	cikariṣati	cikalpiṣate	cikramiṣati <sup>5</sup>	cikrīṣati M
Per:	cakāra [7]	cakḷpe	cakrāma M	cikrāya M
Aor:	akārīt	akḷpat <sup>1</sup>	akramīt <sup>6</sup>	akraiṣīt <sup>7</sup> M
CAo:		acīkḷpat	acikramat	acikrapat
Inf:	karītum	kalp(i)tum F	kramitum <sup>7</sup> F	kretum F
Abs:	kīrtvā	kḷptvā <sup>2</sup>	krāntvā <sup>8</sup>	krītvā
PPP:	kīrṇa-	kḷpta-	krānta-	krīta-
FPP:		kalpanīya-	kramanīya-	krayanīya-
FPP:	kīrya-	kalpya-	kramya-	krey(y)a-

	53 krīḍ-1 'play'	54 krudh-4 'be angry'	55 kruś-1 'cry out'	56 kliś-9 'suffer'
Cit:	krīḍati M	krudhyati	krośati	kliśnāti
Pas:	krīḍyate	krudhyate	kruśyate	kliśyate
Fut:	krīḍiṣyati	krotsyati	krokṣyati	kleśiṣyati <sup>12</sup>
Cau:	krīḍayati	krodhayati	krośayati	kleśayati
Des:	cikrīḍiṣati	cukrutsati	cukrukṣati	cikliṣiṣati
Per:	cikrīḍa	cukrodha	cukrośa	cikleśa
Aor:	akrīḍīt	akrudhat <sup>10</sup>	akrukṣat <sup>11</sup>	akleśīt <sup>13</sup>
CAo:	acikrīḍat	acukrudhat	acukruśat	
Inf:	krīḍitum	kroddhum	kroṣṭum F	kleśitum <sup>14</sup>
Abs:	krīḍitvā	kruddhvā	kruṣṭvā	kliśitvā <sup>15</sup>
PPP:	krīḍita-	kruddha-	kruṣṭa-	kliśita- <sup>16</sup>
FPP:		krodhanīya-		
FPP:				

<sup>1</sup>Mid akḷpta/akḷpiṣta <sup>2</sup>/kalpitvā <sup>3</sup>Mid kramate <sup>4</sup>Mid kramiṣyate

<sup>5</sup>Int caṅkramyate <sup>6</sup>Mid akramsta <sup>7</sup>/kramitum <sup>8</sup>/kramitvā

<sup>9</sup>Pas akrāyi <sup>10</sup>Pas akrodhi <sup>11</sup>Pas akrośi <sup>12</sup>/klekṣyati <sup>13</sup>/aklikṣat

<sup>14</sup>/kleṣṭum <sup>15</sup>/kliṣṭvā <sup>16</sup>/kliṣṭa-

	57 kṣaṅ-8 'wound'	58 kṣam-1/4 'endure'	59 kṣar-1 'flow'	60 kṣal-10 'wash'
Cit:	kṣaṅoti M	kṣamati <sup>3</sup> M	kṣarati M	kṣālayati
Pas:	kṣaṅyate	kṣamyate		kṣālyate
Fut:	kṣaṅsyati	kṣamsyati <sup>4</sup> M	kṣariṣyati	kṣālayiṣyati
Cau:	kṣaṅayati	kṣamayati <sup>5</sup>	kṣārayati	
Des:	cikṣaṅiṣati	cikṣamsati M	cikṣariṣati	cikṣālayiṣati
Per:	cakṣāṅa M	cakṣāma M	cakṣāra	kṣālayām āsa
Aor:	akṣaṅtī <sup>1</sup>	akṣamat <sup>6</sup>	akṣārīt	acikṣalat
CAo:		acikṣamat		
Inf:	kṣantum <sup>2</sup>	kṣantum <sup>7</sup> F	kṣaritum	kṣālayitum
Abs:	kṣa(ṅi)tvā	kṣāntvā <sup>8</sup>		kṣālayitvā
PPP:	kṣata-	kṣānta- <sup>9</sup>	kṣarita-	kṣālita-
FPP:		kṣamaṅīya-		
FPP:		kṣāmya-		kṣālya-
	61 kṣi-5/9 'destroy'	62 kṣip-6/4 'throw'	63 kṣud-7 'shatter'	64 kṣudh-4 'hunger'
Cit:	kṣiṅoti <sup>10</sup>	kṣip(y)ati M	kṣuṅatti <sup>14</sup> M	kṣudhyati
Pas:	kṣīyate	kṣipyate	kṣudyate	kṣudhyate
Fut:	kṣeṣyati	kṣepsyati	ksotsyati <sup>15</sup>	kṣotsyati
Cau:	kṣapayati <sup>11</sup>	kṣepayati	kṣodayati	kṣodhayati
Des:	cikṣiṣati	cikṣipsati	cukṣutsati	cukṣutsati
Per:	cikṣāya	cikṣepa M	cukṣoda M	cukṣodha
Aor:	akṣaiṣīt	akṣaiṣīt <sup>13</sup> M	akṣudat <sup>16</sup>	akṣudhat <sup>18</sup>
CAo:	acikṣayat	acikṣipat		acukṣudhat
Inf:	kṣetum	kṣeptum F	kṣodum <sup>17</sup>	kṣodhitum <sup>19</sup>
Abs:	kṣitvā	kṣiptvā	kṣutvā	kṣudhitvā <sup>20</sup>
PPP:	kṣita- <sup>12</sup>	kṣipta-	kṣuṅṅa-	kṣudhita-
FPP:				
FPP:	kṣay(y)a-	kṣepya-	kṣodya-	

<sup>1</sup>Mid akṣaṅiṣta/akṣata <sup>2</sup>/kṣaṅitum <sup>3</sup>/kṣāmyati <sup>4</sup>/kṣamiṣyati<sup>5</sup>Mid kṣāmayate <sup>6</sup>Mid akṣamiṣta/akṣamsta <sup>7</sup>/kṣamitum F<sup>8</sup>/kṣamitvā <sup>9</sup>/kṣamita- <sup>10</sup>/kṣiṅāti/kṣayati <sup>11</sup>/kṣāyayati <sup>12</sup>/kṣiṅa-<sup>13</sup>Pas akṣepi <sup>14</sup>PI kṣundanti <sup>15</sup>Prec Mid kṣutsiṣta <sup>16</sup>/akṣautsīt;Mid akṣutta <sup>17</sup>Peri Fut kṣottā <sup>18</sup>Pas akṣodhi <sup>19</sup>Peri Fut kṣoddhā<sup>20</sup>/kṣodhitvā

	65 khaṇḍ-10 'break'	66 khan-1 'dig'	67 khād-1 'eat'	68 khid-6/7 'afflict'
Cit:	khaṇḍayati	khanati M	khādati M	khindati <sup>3</sup>
Pas:		khanyate <sup>1</sup>	khādyate	khidyate
Fut:		khaniṣyati	khādiṣyati	khetsyati
Cau:		khānayati	khādayati	khedayati
Des:	cikhaṇḍayiṣati	cikhaniṣati	cikhādiṣati	cikhitsati
Per:		cakhāna M	cakhāda	cikheda M
Aor:	acakhaṇḍat	akhānīt M	akhādīt	akhaitīt M
CAo:				
Inf:		khanitum	khāditum F	khettum <sup>4</sup>
Abs:		khātvā <sup>2</sup>	khāditvā	khittvā
PPP:	khaṇḍita-	khāta-	khādita-	khinna-
FPP:		khananīya-	khādanīya-	
FPP:		khānya-	khādyā-	
	69 khyā-2 'be known'	70 gaṇ-10 'count'	71 gad-1 'speak'	72 gam-1 'go'
Cit:	khyāti	gaṇayati M	gadati	gacchati M
Pas:	khyāyate	gaṇyate <sup>6</sup>	gadyate	gamyate <sup>8</sup>
Fut:	khyāsyati	gaṇayiṣyati	gadiṣyati	gamisyati
Cau:	khyāpayati		gādayati	gamayati
Des:	cikhyāsati	jigaṇayiṣati	jigadiṣati	jigamiṣati
Per:	cakhyau M	gaṇayām ā/c	jagāda	jagāma
Aor:	akhyat <sup>5</sup>	ajīgaṇat <sup>7</sup> M	agādīt	agamat <sup>9</sup>
CAo:			ajīgadat	ajīgamat
Inf:	khyātum F	gaṇayitum	gaditum	gantum F
Abs:	khyātvā	gaṇayitvā	gaditvā	gatvā
PPP:	khyāta-	gaṇita-	gadita-	gata-
FPP:		gaṇanīya-		gamanīya-
FPP:	kheya-		gadya-	gamyā-

<sup>1</sup>/khāyate <sup>2</sup>/khanitvā <sup>3</sup>Mid khidyate/khintte <sup>4</sup>FPP kheditavya-

<sup>5</sup>Pas akhyāyi <sup>6</sup>Abs -gaṇayya <sup>7</sup>/ajagaṇat <sup>8</sup>Abs -gamyā/-gatya

<sup>9</sup>Pas agāmi



	73 garj-1 'roar'	74 garh-1 'blame'	75 gal-1 'fall'	76 gā-2 'go'
Cit:	garjati	garhate A	galati	gāti <sup>3</sup> M
Pas:	garjyate	garhyate	galyate	gāyate
Fut:	garjiṣyati	garhiṣyate	galiṣyati	gāsyate
Cau:	garjayati	garhayati	gālayati	gāpayati
Des:	jigarjiṣati	jigarhiṣate	jigaliṣati	jigāsati
Per:	jagarja	jagarhe A <sup>1</sup>	jaḡāla	jage
Aor:	agarjīt	agarhiṣṭa	agālī <sup>2</sup>	agāt <sup>4</sup>
CAo:		ajagarhat	ajḡalat	ajḡapat
Inf:	garjitur	garhitur F	galitur	gātur
Abs:	garjivā	garhitvā		
PPP:	garjita-	garhita-	galita-	
FPP:		garhanīya-		
FPP:		garhya-		
	77 gāh-1 'plunge'	78 gu-1 'proclaim'	79 gup-1 'guard'	80 guh-1 'conceal'
Cit:	gāhate A	gavate	gopāyati	gūhati M
Pas:	gāhyate		gupyate	guhate
Fut:	gāhiṣyate <sup>5</sup>	goṣyate	gopiṣyati <sup>10</sup>	gūhiṣyati <sup>12</sup>
Cau:	gāhayati	gāvayati	gopayati	gūhayati
Des:	jigāhiṣate	jugūṣate	jugopiṣati M	jughukṣati
Per:	jaḡāhe	juguve	jugopa	jugūha <sup>13</sup>
Aor:	agāhiṣṭa <sup>6</sup>	agoṣṭa	agaupsīt	agūhīt <sup>14</sup> M
CAo:	ajḡahat	ajagavaṭ	ajūgupat	ajūguhāt
Inf:	gāhitur <sup>7</sup>	gotur	gop(i)tur F	godhur F
Abs:	gāhitvā <sup>8</sup>		guptvā <sup>11</sup>	gūḡhvā
PPP:	gāhita <sup>9</sup>		gup(i)ta-	gūḡha-
FPP:	gāhanīya-		gopanīya-	
FPP:	gāhya-		gopya-	guhya-

<sup>1</sup>Act jagarha <sup>2</sup>Pas agāli <sup>3</sup>/jiḡāti; Mid gāte <sup>4</sup>Mid agāsta; Pas agāyi  
<sup>5</sup>/ghāksyate <sup>6</sup>/agādha <sup>7</sup>/gādhum <sup>8</sup>/gādhwā <sup>9</sup>/gādha-  
<sup>10</sup>/gopsyati <sup>11</sup>/gopitvā <sup>12</sup>/ghokṣyati M <sup>13</sup>Mid juguhe  
<sup>14</sup>/aghukṣat M

	81 grdh-4 'covet'	82 gr̄-6 'swallow'	83 gr̄-9 'invoke'	84 gai-1 'sing'
Cit:	gr̄dhyati	girati <sup>2</sup> M	gr̄nāti M	gāyati
Pas:		gīryate	-- <sup>4</sup>	gīyate <sup>5</sup>
Fut:	gardhiṣyati	garīṣyati	garīṣyati	gāsyati
Cau:	gardhayati	gārayati	gārayati	gāpayati
Des:	jigardhiṣati	jigariṣati	jigarīṣati	jigāsati
Per:	jagardha	jagāra	jagāra	jagau
Aor:	agr̄dhat	agārīt <sup>3</sup>	agārīt	agāsīt <sup>6</sup>
CAo:	ajīgardhat		ajīgarat	ajīgapat
Inf:	gardhitum	garītum	garītum	gātum F
Abs:	gardhitvā <sup>1</sup>			gītivā
PPP:	gr̄ddha-	gīrṇa-	gīrṇa-	gīta-
FPP:				gānīya-
FPP:	gr̄dhya-			geya-
	85 gopā-1 'guard'	86 granth-9/1 'compose'	87 gras-1 'swallow'	88 grah-9 'seize'
Cit:	gopāyati	grathnāti <sup>7</sup>	grasati M	gr̄hṇāti M
Pas:	gopāyyate	grathyate	grasyate	gr̄hyate
Fut:	gopāyīṣyati	granthīṣyati	grasiṣyate	grahīṣyati
Cau:	gopāyayati	granthayati	grāsayati	grāhayati
Des:	jugopāyīṣati	jigranthīṣati	jigrasiṣate	jighr̄ksati
Per:	gopāyām āsa	jagrantha	jagrase	jagrāha M
Aor:	agopāyīt	agranthīt <sup>8</sup>	agrasīt M	agrahīt <sup>10</sup>
CAo:		ajagranthat		ajīgrahat
Inf:	gopāyitum	granthitum <sup>9</sup>	grasitum	grahītum
Abs:	gopāyitvā	gra(n)thitvā	gras(i)tvā	gr̄hītivā
PPP:	gopāyita-	grathita-	grasta-	gr̄hīta-
FPP:	gopaniya-	granthanīya-		grahanīya-
FPP:		grathya-	grasya-	grāhya-

<sup>1</sup>/gr̄ddhvā <sup>2</sup>/gilati, and similarly throughout <sup>3</sup>Pas agāri

<sup>4</sup>Abs -gīrya <sup>5</sup>Abs -gāya; Prec Act geyāt <sup>6</sup>Pas agāyi <sup>7</sup>/granthati

<sup>8</sup>Pas agranthe <sup>9</sup>FPP grathitavya- <sup>10</sup>Mid agrahīṣta; Pas agrāhi

	89 ghuṣ-1 'sound'	90 ghr-1/3 'sprinkle'	91 ghrā-1 'smell'	92 cakṣ-2 'tell'
Cit:	ghoṣati	gharati <sup>3</sup>	jighrati	caṣṭe <sup>7</sup>
Pas:	ghuṣyate		ghrāyate <sup>4</sup>	cakṣyate
Fut:	ghoṣiyati	ghariṣyate	ghrāsyati	-- <sup>8</sup>
Cau:	ghoṣayati	ghārayati	ghrāpayati	cakṣayati
Des:	jughoṣiṣati		jighrāsati	
Per:	jughoṣa	jaghāra	jaghrau	cacakṣe <sup>9</sup>
Aor:	aghoṣīt <sup>1</sup>	aghār(s)īt	aghrāt <sup>5</sup>	
CAo:	ajūghuṣat	ajīgharat	ajighrapat	
Inf:	ghoṣitum	ghartum	ghrātum F	caṣṭum
Abs:			jighritvā	
PPP:	ghuṣita- <sup>2</sup>	ghrta-	ghrāta- <sup>6</sup>	
FPP:	ghoṣaṇīya-			
FPP:	ghuṣya-		ghreya-	cakṣya-
	93 cam-1 'sip'	94 car-1 'go'	95 carv-1 'chew'	96 cal-1 'move'
Cit:	camati <sup>10</sup>	carati	carvati	calati
Pas:	-- <sup>11</sup>	caryate	carvyate	calyate
Fut:	camiṣyati	cariṣyati		caliṣyati
Cau:	cāmayati	cārayati	carvayati	cālayati
Des:	cicamiṣati	cicar(i)ṣati		cicaliṣati
Per:	cacāma	cacāra	cacarva	cacāla
Aor:	acamīt <sup>12</sup>	acārīt <sup>13</sup>	acarvīt	acālīt
CAo:	acīcamat	acīcarat	acacarvat	acīcalat
Inf:	camitum	car(i)tum F	carvitum	calitum F
Abs:		car(i)tvā		calitvā
PPP:	cānta-	carita-	cūrṇa-	calita-
FPP:		cāraṇīya-		
FPP:		cārya-	carvyā-	cālyā-

<sup>1</sup>/aghuṣat <sup>2</sup>/ghuṣta-/ghoṣita- <sup>3</sup>/jigharti [7] <sup>4</sup>Prec Act  
ghrāyāt/ghreyāt <sup>5</sup>/aghrāsīt; Pas aghrāyi <sup>6</sup>/ghrāṇa- <sup>7</sup>Pl caksate  
<sup>8</sup>This and other missing forms from khyā (69). <sup>9</sup>/caksau M <sup>10</sup>All  
forms only with prefix ā-. <sup>11</sup>Abs -camya <sup>12</sup>Pas acami <sup>13</sup>Pas acāri

	97 ci-5 'gather'	98 cit-1 'consider'	99 cint-10 'think'	100 cud-10 'impel'
Cit:	cinoti M	cetati	cintayati M	codayati M
Pas:	cīyate <sup>1</sup>	cityate	cinyate	codyate
Fut:	ceṣyati M	cetiṣyati	cintayiṣyati	codayiṣyati
Cau:	cāyayati	cetayati		
Des:	cicīṣati M	cicetiṣati		cucodayiṣati
Per:	cikāya <sup>2</sup> M	ciceta	cintayām ā/c	codayām ā/c
Aor:	acaiṣīt <sup>3</sup> M	acetīt	acīcintat <sup>6</sup> M	acūcudat
CAo:		acīcitat		
Inf:	cetum <sup>4</sup>	cetitum	cintayitum F	codayitum F
Abs:	citvā	cetitvā <sup>5</sup>	cintayitvā	
PPP:	cita-	citta-	cintita-	codita-
FPP:	cayanīya-		cintanīya-	codanīya-
FPP:	ceya-	cetya-	cintya-	codya-
	101 cur-10 'steal'	102 cṛt-6 'fasten'	103 ceṣṭ-1 'act'	104 cyu-1 'fall'
Cit:	corayati M	cṛ(n)tati	ceṣṭati M	cyavate A
Pas:	coryate	cṛtyate	ceṣṭyate	
Fut:	corayiṣyati		ceṣṭiṣyate	cyoṣyate
Cau:		cartayati	ceṣṭayati	cyāyayati
Des:	cucorayiṣati	cicartiṣati	ciceṣṭiṣate	cu cyūṣate
Per:	corayām ā/c	cacarta	ciceṣṭa M	cu cyuve
Aor:	acūcurat <sup>7</sup>	acartīt	aceṣṭīt M	acyoṣṭa
CAo:			aciceṣṭat	
Inf:	corayitum F	cartitum	ceṣṭitum F	cyavitum <sup>8</sup>
Abs:	corayitvā		ceṣṭitvā	
PPP:	corita-	cṛtta-	ceṣṭita-	cyuta-
FPP:	coraṇīya-			
FPP:	corya-			

<sup>1</sup>Abs -cīya/-citya <sup>2</sup>/cicāya M <sup>3</sup>Pas acāyi <sup>4</sup>FPP cayitavya- <sup>5</sup>/civitvā  
<sup>6</sup>Pas acintī <sup>7</sup>Pas acori <sup>8</sup>Peri Fut cyotā

	105 chad-10 'cover'	106 chid-7 'cut'	107 jan-4 'be born'	108 jalp-1 'murmur'
Cit:	chādayati M	chinatti <sup>2</sup> M	jāyate	jalpati
Pas:	chādyate	chidyate	janyate	jalpyate
Fut:	chādayiṣyati	chetsyati M	januṣyate	jalpiṣyati
Cau:		chedayati	janayati	jalpayati
Des:	cicchādayiṣati	cicchitsati M	jijaniṣate	jijalpiṣati
Per:	chādayām ā/c	ciccheda M	jajñe	jajalpa
Aor:	acicchadat M	acchidat <sup>3</sup>	ajaniṣṭa	ajalpīt
CAo:		acicchidat	ajījanat	
Inf:	chādayitum F	chettum F	janitum F	jalpitem
Abs:	chādayitvā	chittvā	janitvā	jalpitvā
PPP:	chādita <sup>1</sup>	chinna-	jāta-	jalpita-
FPP:		chedanīya-		
FPP:	chādyā-	chedyā-	janya-	jalpyā-
	109 jāgr-2 'wake'	110 ji-1 'conquer'	111 jinv-1 'hasten'	112 jīv-1 'live'
Cit:	jāgarti [7]	jayati M	jinvati	jīvati M
Pas:	jāgaryate	jīyate <sup>7</sup>		jīvyate
Fut:	jāgarīṣyati	jeṣyati <sup>8</sup> M	jinvīṣyati	jīviṣyati M
Cau:	jāgarayati	jāpayati	jinvayati	jīvayati
Des:	jijāgarīṣati	jigīṣati <sup>9</sup>		jijīviṣati
Per:	jajāgāra <sup>4</sup>	jigāya	jījinva	jījīva M
Aor:	ajāgarīt <sup>5</sup>	ajaiṣīt M	ajinvīt	ajīvīt
CAo:		ajījapat		ajījivat
Inf:	jāgaritum <sup>6</sup>	jetum F	jinvitum	jīvitum F
Abs:		jītvā		jīvitvā
PPP:	jāgarita-	jīta-	jinvita-	jīvita-
FPP:				jīvanīya-
FPP:		jeya-		jīvya-

<sup>1</sup>/channa- <sup>2</sup>Pl chindanti <sup>3</sup>/acchaitṣīt M <sup>4</sup>/jāgārām āsa<sup>5</sup>Pas ajāgāri <sup>6</sup>FPP jāgārtavya- <sup>7</sup>Abs -jitya <sup>8</sup>/jayiṣyati <sup>9</sup>Int jejīyate

	113 juṣ-6 'relish'	114 jṛ-4 'decay'	115 jñā-9 'know'	116 jyā-9 'overpower'
Cit:	juṣate A	jṛyati M	jānāti M	jināti
Pas:	juṣyate	jṛyate	jñāyate	jṛyate <sup>3</sup>
Fut:	joṣiṣyate	jarīṣyati	jñāsyati	jyāsyati
Cau:	joṣayati	jarayati	jñāpayati	jyāpayati
Des:	jujoṣiṣate	jijīrṣati	jijñāsati	jijyāsati
Per:	jujuṣe	jajāra	jajñau M	jijyau
Aor:	ajoṣiṣṭa	ajārīt <sup>1</sup>	ajñāsīt <sup>2</sup>	ajyāsīt <sup>4</sup>
CAo:	ajūjuṣat		ajjjñapat	
Inf:	joṣitum	jarītum	jñātum F	jyātum
Abs:		jaritvā	jñātvā	jṛtvā
PPP:	juṣṭa-	jīrṇa-	jñāta-	jīna- <sup>5</sup>
FPP:				
FPP:	joṣya-		jñeya-	
	117 jval-1 'blaze'	118 ḍhauk-1 'approach'	119 takṣ-1/5 'hew'	120 tad-10 'hit'
Cit:	jvalati M	ḍhaukate	takṣati <sup>6</sup> M	tāḍayati M
Pas:	jvalyate	ḍhaukyate	takṣyate	tāḍyate
Fut:	jvaliṣyati	ḍhaukiṣyate	takṣ(iṣ)yati	tāḍayiṣyati
Cau:	jvālayati	ḍhaukayati	takṣayati	
Des:	jijvaliṣati	ḍuḍhaukiṣate	titakṣ(iṣ)ati	
Per:	jajvāla	ḍuḍhauke	tatakṣa	tāḍayām ā/c
Aor:	ajvālīt	aḍhaukiṣṭa	ataksīt	atītaḍat M
CAo:		aḍuḍhaukat	atatakṣat	
Inf:	jvalitum	ḍhaukitum	takṣitum	tāḍayitum
Abs:			takṣitvā <sup>7</sup>	tāḍayitvā
PPP:	jvalita-	ḍhaukita-	taṣṭa-	tāḍita-
FPP:				tāḍanīya-
FPP:			takṣya-	tāḍya-

<sup>1</sup>/ajarat <sup>2</sup>Mid ajñāsta; Pas ajñāyi <sup>3</sup>Abs -jyāya <sup>4</sup>Pas ajyāyi <sup>5</sup>/jīta-  
<sup>6</sup>/takṣnoti <sup>7</sup>/taṣṭvā

	121 tan-8 'stretch'	122 tap-1 'burn'	123 tam-4 'faint'	124 tark-10 'infer'
Cit:	tanoti M	tapati M	tāmyati	tarkayati
Pas:	tanyate <sup>1</sup>	tapyate		tarkyate
Fut:	taniṣyati <sup>2</sup>	tapsyati <sup>4</sup>	tamiṣyati	tarkayiṣyati
Cau:	tānayati	tāpayati	tamayati	
Des:	titanīṣati	titapsati		
Per:	tatāna M	tatāpa M	tatāma	tarkayām ā/c
Aor:	atānīṣ <sup>3</sup> M	atāpsīṣ M	atama <sup>5</sup>	atatarkat M
CAo:	atītanat	atītapat		
Inf:	tan(i)tum	taptum F	tamitum	tarkayitum
Abs:	ta(ni)tvā	taptvā	tamitvā <sup>6</sup>	tarkayitvā
PPP:	tata-	tap(i)ta-	tānta-	tarkita-
FPP:				tarkaṇīya-
FPP:	tanya-	tapya-		
	125 tij-10 'sharpen'	126 tud-6 'hit'	127 tur-6/3 'hasten'	128 tul-10 'weigh'
Cit:	tejayati	tudati M	turati <sup>9</sup> M	tolayati M
Pas:		tudyate		tolyate
Fut:		totsyate		tolayiṣyati
Cau:		todayati		
Des:		tututsati		
Per:	tejayām āsa	tutoda M		tolayām ā/c
Aor:	atītijat M	atautsīṣ <sup>7</sup> M	atorīṣ	atūtulat M
CAo:		atūtudat		
Inf:	tejayitum	toditum <sup>8</sup>	toritum	tolayitum
Abs:		tuttvā		tolayitvā
PPP:	tejita-	tunna-	tūrṇa-	tolita-
FPP:				
FPP:		todya-	turya-	tulya-

<sup>1</sup>/tāyate; Abs -tatya/-tāya <sup>2</sup>Mid taṃsyate <sup>3</sup>Pas atāni <sup>4</sup>/tapiṣyati<sup>5</sup>Pas atāmi <sup>6</sup>/tantvā <sup>7</sup>Pas atodi <sup>8</sup>Peri Fut tottā <sup>9</sup>/tutorti

	129 tuṣ-4 'be satisfied'	130 ṭrd-7 'split'	131 trp-4 'be satisfied'	132 trṣ-4 'thirst'
Cit:	tuṣyati	ṭṛnatti <sup>2</sup> M	ṭṛpyati	ṭṛṣyati
Pas:	tuṣyate	ṭṛdyate	ṭṛpyate	-- <sup>9</sup>
Fut:	tokṣyati	tardiṣyati <sup>3</sup>	tarpīsyati <sup>6</sup>	tarṣīsyati
Cau:	toṣayati	tardayati	tarpayati	tarṣayati
Des:	tutuṣṣati	titardiṣati	titarpīṣati	titarṣīṣati
Per:	tutoṣa	tatarda M	tatarpa	tatarṣa
Aor:	atuṣat <sup>1</sup>	aṭṛdat <sup>4</sup>	aṭṛpat <sup>7</sup>	aṭṛṣat
CAo:	atūtūṣat		atatarpat	atītṛṣat
Inf:	toṣtum F	tarditum	tarp(i)tum <sup>8</sup>	tarṣitum
Abs:	tuṣtvā	tarditvā <sup>5</sup>	ṭṛptvā	ṭṛṣitvā <sup>10</sup>
PPP:	tuṣṭa-	ṭṛṇṇa-	ṭṛpta-	ṭṛṣṭa-
FPP:	toṣañīya-		tarpañīya-	
FPP:	toṣya-			
	133 ṭṛ-1 'cross over'	134 tyaj-1 'leave'	135 tras-1/4 'tremble'	136 trā-2 <sup>15</sup> 'rescue'
Cit:	tarati	tyajati	tras(y)ati	trāti <sup>16</sup>
Pas:	ṭṛyate	tyajyate	trasyate	trāyate
Fut:	tarīṣyati	tyakṣyati <sup>12</sup>	trasiṣyati	trāsyate
Cau:	tārayati	tyājayati	trāsayati	trāpayati
Des:	titṛṣati	tityakṣati	titrasiṣati	titrāsate
Per:	tatāra	tatyāja	tatrāsa	tatre
Aor:	atār(ṣ)īt <sup>11</sup>	atyākṣīt <sup>13</sup>	atrāsīt <sup>14</sup> [6]	atrāsta <sup>17</sup>
CAo:	atītārat	atityajat	atitrasat	atitrapat
Inf:	tar(ī)tum F	tyaktum F	trāsītum	trātum F
Abs:	ṭṛtvā	tyaktvā	trāsītṛvā	trātṛvā
PPP:	ṭṛṇa-	tyakta-	trasta-	trāta- <sup>18</sup>
FPP:	tārañīya-		trasanīya-	
FPP:	tārya-	tyajya-		

<sup>1</sup>Pas atoṣi <sup>2</sup>Pl ṭṛndanti <sup>3</sup>/tartsyati <sup>4</sup>/atardīt <sup>5</sup>/ṭṛtvā

<sup>6</sup>/tarpsyati/trapsyati <sup>7</sup>/atarpīt/atṛpīṣīt/atārpsīt <sup>8</sup>/trapstum

<sup>9</sup>Prec Act trṣyāt <sup>10</sup>/tarṣitvā <sup>11</sup>Pas atāri <sup>12</sup>/tyajīṣyati <sup>13</sup>Pas atyāji

<sup>14</sup>Pas atrāsi <sup>15</sup>/traī-4 <sup>16</sup>Mid trāyate <sup>17</sup>Pas atrāyi <sup>18</sup>/trāna-



	137 tvar-1 'hasten'	138 da(ṁ)ś-1 'bite'	139 dakṣ-1 'be able'	140 daṇḍ-10 'punish'
Cit:	tvarate A	da(ṁ)śati	dakṣati M	daṇḍayati M
Pas:	tvaryate	daśyate		daṇḍyate
Fut:	tvariṣyate	daṅkṣyati	dakṣiṣyate	daṇḍayiṣyati
Cau:	tvārayati	daṁśayati	dakṣayati	
Des:	titvariṣate	dida(ṅ)kṣati		
Per:	tatvare	dadamśa	dadakṣe	daṇḍayām ā/c
Aor:	atvariṣta	adāṅkṣīt <sup>2</sup> [3]	adakṣiṣta	adadaṇḍat M
CAo:	atatvarat		adadakṣat	
Inf:	tvaritum	daṁṣtum	dakṣitum	daṇḍayitum
Abs:	tvaritvā	da(ṁ)ṣtvā		daṇḍayitvā
PPP:	tvarita- <sup>1</sup>	daṣta-		daṇḍita-
FPP:	tvaraṅīya-			daṇḍanīya-
FPP:				
	141 dam-4 'tame'	142 dambh-1 <sup>6</sup> 'deceive'	143 day-1 'pity'	144 das-4 'lack'
Cit:	dāmyati	dabhati <sup>7</sup>	dayate	dasyati
Pas:	damyate	dabhyate		
Fut:	damiṣyati	dambhiṣyati	dayiṣyate	dāsiṣyati
Cau:	damayati	dambhayati		dāsayati
Des:	didamiṣati	didambhiṣati	didayiṣate	
Per:	dadāma	dadambha <sup>8</sup>	dayām c	dadāsa
Aor:	adamīt <sup>3</sup>	adabhat <sup>9</sup>	adayiṣta	adasat
CAo:	adīdamat	adadambhat		
Inf:	damitum	dambhitum <sup>10</sup>	dayitum	dāsitum
Abs:	damitvā <sup>4</sup>	dambhitvā <sup>11</sup>		
PPP:	damita- <sup>5</sup>	dabdha-	dayita-	dasta-
FPP:				
FPP:	damyā-	dābhya-		dasyā-

<sup>1</sup>/tūrṇa- <sup>2</sup>Pas adamśi <sup>3</sup>/adamat; Pas adāmi <sup>4</sup>/dāntvā <sup>5</sup>/danta-  
<sup>6</sup>/-5 <sup>7</sup>/dabhnoti <sup>8</sup>/dadābha <sup>9</sup>/adambhit <sup>10</sup>/dabdhum  
<sup>11</sup>/dabdhvā

	145 dah-1 'burn'	146 dā-3 'give'	147 dā-2 'cut'	148 div-4 'play'
Cit:	dahati M	dadāti M [16]	dāti	divyati
Pas:	dahyate	dīyate <sup>3</sup>	dīyate <sup>5</sup>	divyate
Fut:	dhakṣyati <sup>1</sup>	dāsyati	dāsyati	deviṣyati
Cau:	dāhayati	dāpayati	dāpayati	devayati
Des:	didhakṣati	dītsati	dītsati	dideviṣati
Per:	dadāha	dadau M	dadau M	dideva
Aor:	adhākṣīt [4] <sup>2</sup>	adāt <sup>4</sup> M	adāt <sup>6</sup> M	adevīt
CAo:	adīdahat			adīdivat
Inf:	dagdhum F	dātum F	dātum F	devitum F
Abs:	dagdhvā	dattvā	dattvā	dyūtvā <sup>7</sup>
PPP:	dagdha-	datta-	dita-	dyūta- <sup>8</sup>
FPP:		dānīya-	dānīya-	
FPP:	dāhya-	deya-	deya-	
	149 div-1 'lament'	150 diś-6 'show'	151 dih-2 'smear'	152 dikṣ-1 'consecrate'
Cit:	devati	diśati M	degdhi <sup>10</sup> M	dikṣate
Pas:		dīsyate	dihyate	dikṣyate
Fut:	deviṣyati	deṣyati <sup>9</sup>	dheṣyati	dikṣiṣyate
Cau:	devayati	deśayati	dehayati	dikṣayati
Des:		didikṣati	didhikṣati	didīkṣ(is)ate
Per:	dideva	dideśa M	dideha M	didīkṣe
Aor:	adevīt M	adikṣat M	adhikṣat M	adīkṣiṣta
CAo:	adīdivat	adīdiśat	adīdihat	adidīkṣat
Inf:	devitum	deṣṭum F	degdhum	dikṣitum
Abs:		diṣtvā	digdhvā	dīkṣitvā
PPP:	dyūna-	diṣta-	digdha-	dīkṣita-
FPP:		deśya-	dehya-	

<sup>1</sup>/dahīsyati <sup>2</sup>Mid adagdhā <sup>3</sup>Abs -dāya; Prec Act deyāt <sup>4</sup>Pas adāyi

<sup>5</sup>Abs -dāya; Prec Act dāyāt <sup>6</sup>/adāsīt <sup>7</sup>/devitvā <sup>8</sup>/dyūna-

<sup>9</sup>Prec Mid dikṣiṣta <sup>10</sup>Pl dihanti, like [24]

	153 dīp-4 'blaze'	154 du-5 'suffer'	155 dul-10 'swing'	156 duṣ-4 'spoil'
Cit:	dīpyate A	dunoti	dolayati	duṣyati
Pas:	dīpyate	dūyate		duṣyate
Fut:	dīpiṣyate	doṣyati		dokṣyati
Cau:	dīpayati	dāvayati		doṣayati
Des:	didīpiṣate	dudūṣati	dudolayiṣati	dudukṣati
Per:	didīpe	dudāva	dolayām āsa	dudoṣa
Aor:	adīpiṣṭa	adoṣīt <sup>1</sup>	adūdulat	adoṣīt <sup>3</sup>
CAo:	adīdīpat			adūduṣat
Inf:	dīpitum	dotum	dolayitum	doṣṭum
Abs:	dīptvā			duṣṭvā
PPP:	dīpta-	duta- <sup>2</sup>	dolita-	duṣṭa-
FPP:				
FPP:				dūṣya-
	157 duh-2 'milk'	158 dṛ-6 'heed'	159 dṛp-4 'be proud'	160 dṛṣ-1 'see'
Cit:	dogdhi [24]	driyate	dṛpyati	paṣyati <sup>10</sup>
Pas:	duhyate	driyate <sup>5</sup>	dṛpyate	dṛṣyate
Fut:	dhokṣyati	dariṣyate	darpīṣyati <sup>6</sup>	dṛakṣyati
Cau:	dohayati	dārayati	darpayati	darśayati
Des:	dudhukṣati	didariṣate	didarpiṣati	didṛkṣate <sup>11</sup>
Per:	dudoha M	dadre	dadarpa	dadarśa M
Aor:	adhuṣat <sup>4</sup>	adrta	adrpat <sup>7</sup>	adrākṣīt [4] <sup>12</sup>
CAo:	adūduhat	adīdarat	adīdṛpat	adīdṛṣat
Inf:	dogdhum F	dartum	darp(i)tum <sup>8</sup>	dṛaṣṭum F
Abs:	dugdhvā	dṛtvā	darpitvā <sup>9</sup>	dṛṣtvā
PPP:	dugdha-	dṛta-	dṛpta-	dṛṣṭa-
FPP:		daraṇīya-		darśanīya-
FPP:	dohya-			dṛṣya-

<sup>1</sup>/adauṣīt <sup>2</sup>/dūna- <sup>3</sup>/aduṣat <sup>4</sup>Mid adhuṣata/adugdha

<sup>5</sup>Abs -dṛtya <sup>6</sup>/darpsyati/drapsyati <sup>7</sup>/adarpit/adārpsīt/adrāpsīt

<sup>8</sup>/draptum <sup>9</sup>/dṛptvā <sup>10</sup>from paś (200) <sup>11</sup>Int darīdṛṣyate

<sup>12</sup>/adarṣat; Mid adrṣṭa

	161 dr̥(m)h-1 'establish'	162 dṛ̥-9 'tear'	163 dyut-1 'gleam'	164 drā-2 'run'
Cit:	dr̥mhati M	dr̥nāti	dyotate	drāti
Pas:		dīryate	dyutyate	drāyate
Fut:	dr̥mhiṣyati	darīṣyati	dyotiṣyate	drāsyati
Cau:	dr̥mhayati	dārayati	dyotayati	drāpayati
Des:	didr̥mhiṣati	didarīṣati	didyutiṣate	didrāsati
Per:	dadr̥mha	dadāra	didyute	dadrau
Aor:	adr̥mhit	adārīt	adyuta <sup>2</sup>	adrāsīt
CAO:		adadarat	adudyutat	adidrapat
Inf:	dr̥mhitum	darītum	dyotitum	drātum
Abs:		dīrtvā	dyutitvā	
PPP:	dr̥dha- <sup>1</sup>	dīrṇa-	dyut(i)ta-	drāṇa-
FPP:		daraṇīya-		
FPP:			dyotyā-	
	165 dru-1 'run'	166 druh-4 'offend'	167 dviṣ-2 'hate'	168 dhā-3 'put'
Cit:	dravati M	druhyati M	dveṣti [9]	dadhāti M [16]
Pas:	drūyate <sup>3</sup>	druhyate	dviṣyate	dhīyate <sup>10</sup>
Fut:	droṣyati	drohīṣyati <sup>5</sup>	dveṣyati	dhāsyati
Cau:	drāvayati	drohayati	dveṣayati	dhāpayati
Des:	dudrūṣati <sup>4</sup>	dudruhiṣati	didvikṣati <sup>9</sup>	dhitsati <sup>11</sup>
Per:	dudrāva	dudroha	didveṣa M	dadhau M
Aor:	adudruvat	adruhat	advikṣat M	adhāt M
CAO:		adudruhat	adidviṣat	adīdhapat
Inf:	drotum	drogdhum <sup>6</sup> F	dveṣtum	dhātum F
Abs:	drutvā	drugdhvā <sup>7</sup>	dviṣtvā	(d)hitvā
PPP:	druta-	drugdha- <sup>8</sup>	dviṣta-	hita-
FPP:			dveṣaṇīya-	dhānīya-
FPP:		druhya-	dveṣya-	dheya-

<sup>1</sup>/dr̥(m)hita- <sup>2</sup>Mid adyotiṣta <sup>3</sup>Abs -drutya <sup>4</sup>Int dodrūyate

<sup>5</sup>/dhroṣyati <sup>6</sup>/drohitum/drogdhum <sup>7</sup>/druhitvā/drohitvā/drugdhvā

<sup>8</sup>/drūḍha- <sup>9</sup>Int dedviṣyate <sup>10</sup>Abs -dhāya; Prec Act dheyāt

<sup>11</sup>Int dedhīyate

	169 dhāv-1 'rinse'	170 dhu-5 'shake'	171 dhṛ-1 'bear'	172 dhṛṣ-5 'dare'
Cit:	dhāvati M	dhunoti M	dharati M	dhṛṣṇoti
Pas:	dhāvyaṭe	dhūyaṭe	dhriyaṭe <sup>7</sup>	— <sup>9</sup>
Fut:	dhāviṣyati	dhoṣyati <sup>3</sup>	dharisyati	dharṣisyati
Cau:	dhāvayati	dhāvayati	dhārayati	dharṣayati
Des:	didhāviṣati	dudhūṣati	didhariṣati	didharṣiṣati
Per:	dadhāva M	dudhāva M	dadhāra M	dadharṣa
Aor:	adhāvīt M	adhauṣīt <sup>4</sup> M	adhārṣīt <sup>8</sup>	adhṛṣāt <sup>10</sup>
CAo:	adīdhavat		adīdharat	adīdṛṣat
Inf:	dhāvitur	dhavitur <sup>5</sup> F	dhartur	dharṣitur
Abs:	dhāvitvā <sup>1</sup>	dhūtivā	dhṛtvā	
PPP:	dhāvita- <sup>2</sup>	dhūta- <sup>6</sup>	dhṛta-	dhṛṣta- <sup>11</sup>
FPP:			dhāraṇīya-	dharṣaṇīya-
FPP:			dhārya-	
	173 dhe-1 'suck'	174 dhmā-1 'blow'	175 dhyai-1/2 'ponder'	176 dhraj-1 'advance'
Cit:	dhayati	dhamati	dhyā(ya)ti M	dhra(ṇ)jati
Pas:	dhīyaṭe <sup>12</sup>	dhmāyaṭe	dhyāyaṭe	
Fut:	dhāsyati	dhamiṣyati <sup>13</sup>	dhyāsyati	
Cau:	dhāpayati	dhmāpayati	dhyāpayati	
Des:	dhiṣati	didhmāṣati	didhyāṣati <sup>15</sup>	
Per:	dadhau	dadhmau	dadhyau	dadhrāja <sup>16</sup>
Aor:	adhā(sī)t	adhmāsīt	adhyāsīt	adhrājīt <sup>17</sup>
CAo:	adīdhapat	adidhmapat	adidhyapat	
Inf:	dhātum	dhmātum F	dhyātum F	
Abs:	dhītivā		dhyātvā	
PPP:	dhīta-	dhamita- <sup>14</sup>	dhyāta-	
FPP:		dhmānīya-		
FPP:			dhyeya-	

<sup>1</sup>/dhautvā <sup>2</sup>/dhauta- <sup>3</sup>/dhaviṣyati <sup>4</sup>/adhāvīt M <sup>5</sup>/dhotum

<sup>6</sup>/dhūna- <sup>7</sup>Abs -dhṛtya <sup>8</sup>Mid adhrta <sup>9</sup>Abs -dhṛṣya <sup>10</sup>/adharṣīt

<sup>11</sup>/dharṣita- <sup>12</sup>Prec Act dheyāt <sup>13</sup>/dhmāsyati <sup>14</sup>/dhmāta-

<sup>15</sup>Int dādhvāyate <sup>16</sup>/dadhraṇja <sup>17</sup>/adhrājīt

	177 dhvaṃs-1 'perish'	178 dhvan-1 'resound'	179 dhvr-1 'bend'	180 nakṣ-1 'attain'
Cit:	dhvaṃsati M	dhvanati	dhvarati	nakṣati M
Pas:	dhvasyate	dhvanyate		
Fut:	dhvaṃsīsyate	dhvaniṣyati	dhvariṣyati	nakṣiṣyati
Cau:	dhvaṃsayati	dhvānayati	dhvārayati	
Des:	didhvaṃsiṣate	didhvaniṣati	dudhūrṣati	
Per:	dadhvaṃsa M	dadhvāna	dadhvāra	nanakṣa M
Aor:	adhvasat M <sup>1</sup>	adhvānīt	adhvārṣīt	anakṣīt
CAo:		adidhvanat		
Inf:	dhvaṃsitum	dhvanitum	dhvartum F	nakṣitum
Abs:	dhvastvā <sup>2</sup>	dhvanitvā		
PPP:	dhvasta-	dhvanita- <sup>3</sup>	dhūrta-	
FPP:		dhvanya-		nakṣya-

	181 nad-1 'roar'	182 nand-1 'rejoice'	183 nabh-1 'burst'	184 namati-1 'bow'
Cit:	nadati	nandati M	nabhate	namati M
Pas:	nadyate	nandyate		namyate
Fut:	nadiṣyati	nandiṣyati		naṃsyati <sup>5</sup>
Cau:	nādayati	nandayati	nabhayati	nāmayati
Des:	ninadiṣati	ninandiṣati		ninaṃsati
Per:	nanāda M	nananda	nebhe	nanāma M
Aor:	anādīt	anandīt	anabhat <sup>4</sup>	anaṃsīt <sup>6</sup> [5]
CAo:	anīnadat	ananandat		anīnamat
Inf:	naditum	nanditum		nantum <sup>7</sup>
Abs:	naditvā			natvā
PPP:	nadita-	nandita-		nata-
FPP:		nandanīya-		namanīya-
FPP:		nandya-		nāmya-

<sup>1</sup>Mid adhvaṃsiṣta <sup>2</sup>/dhvaṃsitvā <sup>3</sup>/dhvānta- <sup>4</sup>Mid anabhiṣta  
<sup>5</sup>/naṃsiṣyati <sup>6</sup>Pas anāmi <sup>7</sup>/namitum

	185 naś-4 'perish'	186 nah-4 'bind'	187 nāth-1 'implore'	188 nind-1 'blame'
Cit:	naśyati	nahyati M	nāthati M	nindati
Pas:	naśyate	nahyate	nāthyate	nindyate
Fut:	naśiṣyati <sup>1</sup>	natsyati	nāthiṣyati	nindiṣyati
Cau:	nāśayati	nāhayati		nindayati
Des:	ninaśiṣati	ninatsati <sup>4</sup>		ninindiṣati
Per:	nanāśa	nanāha M	nanātha M	nininda
Aor:	anaśat	anātsīṣ <sup>2</sup>	anāthīṣ <sup>6</sup>	anindīt
CAo:	anīnaśat	anīnahat		aninindat
Inf:	naśitum <sup>2</sup>	naddhum F	nāthitum	ninditum
Abs:	naśitvā <sup>3</sup>	naddhvā		ninditvā
PPP:	naśta-	naddha-	nāthita-	nindita-
FPP:				nindanīya-
FPP:	nāśya-	nāhya-		nindya-
	189 nī-1 'lead'	190 nu-2 'praise'	191 nud-6 'push'	192 nṛt-4 'dance'
Cit:	nayati M	nauti	nudati M	nṛtyati M
Pas:	nīyate	nūyate <sup>9</sup>	nudyate	nṛtyate
Fut:	neṣyati	noṣyati <sup>10</sup>	notsyati	nartīṣyati <sup>16</sup>
Cau:	nāyayati	nāvayati	nodayati	nartayati
Des:	ninīṣati <sup>7</sup>	nunūṣati	nunutsati	ninartiṣati
Per:	nināya M	nunāva	nunoda M	nanarta
Aor:	anaiṣīt <sup>8</sup> M	anāvīt <sup>11</sup>	anautsīt <sup>13</sup> M	anartīt
CAo:	anīnayat	anūnavat	anūnulat	anīnṛtat
Inf:	netum F	notum <sup>12</sup>	noditum <sup>14</sup> F	nart(i)tum
Abs:	nītivā	nutvā	nuttvā	nartitvā
PPP:	nīta-	nuta-	nutta- <sup>15</sup>	nṛtta-
FPP:				
FPP:	neya-		nodya-	nṛtya-

<sup>1</sup>/naṅsyaṣyati <sup>2</sup>/naṁṣtum <sup>3</sup>/na(m)ṣtvā <sup>4</sup>Int nānahyate<sup>5</sup>Mid anaddha; Pas anāhi <sup>6</sup>Mid anāthiṣta <sup>7</sup>Int nenīyate <sup>8</sup>Pas anāyi<sup>9</sup>Abs -nutya <sup>10</sup>/naviṣyati <sup>11</sup>/anauṣīt; Mid anūṣta <sup>12</sup>/navitum<sup>13</sup>Pas anodi <sup>14</sup>Peri Fut nottā <sup>15</sup>/nunna- <sup>16</sup>/nartsyati

	193 pac-1 'cook'	194 paṭ-1 'split'	195 paṭh-1 'read'	196 paṅ-1 'bargain'
Cit:	pacati M	paṭati	paṭhati	paṅate
Pas:	pacyate		paṭhyate	paṅyate
Fut:	pakṣyati	paṭiṣyati	paṭhiṣyati	paṅiṣyate
Cau:	pācayati	pāṭayati	pāṭhayati	pāṅayati
Des:	pipakṣati	pipaṭiṣati	pipaṭhiṣati	pipaṅiṣate
Per:	papāca M	papāṭa	papāṭha	peṅe
Aor:	apākṣīt <sup>1</sup> M	apāṭīt	apāṭhīt <sup>2</sup>	apaṅiṣṭha
CAo:	apīpacat	apīpaṭat	apīpaṭhat	apīpaṅat
Inf:	paktum F	paṭitum	paṭhitum F	paṅitum
Abs:	paktvā		paṭhitvā	paṅitvā
PPP:	pakva-	pāṭa-	paṭhita-	paṅita-
FPP:		paṭanīya-	paṭhanīya-	
FPP:		pāṭya-	pāṭhya-	paṅya-
	197 pat-1 'fall'	198 pad-4 'go'	199 palāy-1 'flee'	200 paś-1 'see'
Cit:	patati M	padyate A	palāyate A	paśyati M
Pas:	patyate	padyate	palāyyate	
Fut:	paṭiṣyati	patsyate	palāyiṣyate	<i>Missing forms from drś (160)</i>
Cau:	pāṭayati M	pādayati	palāyayati	
Des:	pipaṭiṣati <sup>3</sup>	pitsate		
Per:	papāṭa	pede A	palāyāṃ c	
Aor:	apapṭat <sup>4</sup>	apapṭa <sup>5</sup>	apalāyiṣṭa	
CAo:	apīpatat	apīpadat		
Inf:	patitum F	pattum F	palāyitum	
Abs:	patitvā	pattvā		
PPP:	patita-	panna-	palāyita-	
FPP:	paṭanīya-	pādanīya-		
FPP:	pāṭya-	pāḍya-		

<sup>1</sup>Pas apāci <sup>2</sup>Pas apāṭhi <sup>3</sup>Int patipatyate <sup>4</sup>Pas apāti <sup>5</sup>Pas apāḍi



	201 pā-1 'drink'	202 pā-2 'protect'	203 pinv-1 'swell'	204 piś-6 'adorn'
Cit:	pibati M	pāti	pinvati	pi(m)śati
Pas:	pīyate <sup>1</sup>	pāyate	pinvyate	piśyate
Fut:	ṛāsyati	pāsyati	pinviśyate	peśisyate
Cau:	pāyayati	pālayati	pinvayati	peśayati
Des:	pipāsati <sup>2</sup>	pipāsati		pipiśisati
Per:	papau	papau	pipinva	pipeśa
Aor:	apāt <sup>3</sup>	apāsīt	apinvīt	apeśīt
CAo:	apīpyat	apīpalat		apīpiśat
Inf:	pātum F	pātum F	pinvitum	peśitum
Abs:	pītvā	pālayitvā		piśitvā
PPP:	pīna- <sup>4</sup>	pā(li)ta-	pinvita-	piśita-
FPP:	pānīya-	pālanīya-		
FPP:	peya-			
	205 piṣ-7 'grind'	206 pīḍ-10 'torment'	207 puṣ-9/4/1 'thrive'	208 pū-9/1 'purify'
Cit:	pinaṣṭi <sup>5</sup>	pīḍayati M	puṣṇāti <sup>8</sup>	punāti <sup>13</sup> M
Pas:	piśyate	pīḍyate	puśyate	pūyate
Fut:	peksyati	pīḍayisyati	pośisyati <sup>9</sup>	paviśyati
Cau:	peśayati		pośayati	pāvayati
Des:	pipikṣati	pipīḍayisyati	pupuśisati	pupūśati
Per:	pipeśa	pīḍayām ā/c	pupośa	pupāva M
Aor:	apiṣat <sup>6</sup>	apīpīdat <sup>7</sup> M	apuśat <sup>10</sup>	apāvīt M
CAo:	apīpiśat		apūpuśat	apīpavat
Inf:	peṣṭum	pīḍayitum F	poṣṭum <sup>11</sup>	pavitum
Abs:	piṣtvā	pīḍayitvā	puṣtvā	pūtvā
PPP:	piṣta-	pīḍita-	puṣta- <sup>12</sup>	pūta-
FPP:	peśya-	pīḍanīya-	pośanīya-	
FPP:			pośya-	

<sup>1</sup>Prec Act peyāt <sup>2</sup>Int pepīyate <sup>3</sup>Pas apāyi <sup>4</sup>/pīta- <sup>5</sup>Pl piṣṇanti

<sup>6</sup>Pas apeśi <sup>7</sup>/apīpīdat <sup>8</sup>/puśyati/pośati <sup>9</sup>/poksyati <sup>10</sup>/apośīt;

Pas apośi <sup>11</sup>/pośitum <sup>12</sup>/pośita- <sup>13</sup>/pavate

	209 pūj-10 'honour'	210 pṛ <sup>1</sup> -3/9 'fill'	211 pṛ-5/6 'be busy'	212 pṛc-7 'mix'
Cit:	pūjayati M	piparti <sup>2</sup> [7]	pṛṇoti <sup>5</sup>	pṛṇakti <sup>6</sup>
Pas:	pūjyate	pāryate	priyate	pṛcyate
Fut:	pūjayiṣyati	pariṣyati	pariṣyate	parciṣyati
Cau:		pārayati <sup>3</sup>	pārayati	parcayati
Des:	pupūjayiṣati	pupūrṣati	pupūrṣate	piparciṣati
Per:	pūjayām ā/c	papāra	papre	paparca
Aor:	apūpujat M	apār(ṣ)īt	apṛta	aparcīt
CAo:		apīparat	apīparat	
Inf:	pūjayitum F	pūritum	partum	parciturum
Abs:	pūjayitvā	pūrtvā		parciturvā
PPP:	pūjita-	pūrṇa- <sup>4</sup>	pṛta-	pṛkta-
FPP:	pūjanīya-	pūraṇīya-		
FPP:	pūjya-	pūrya-		

	213 pyāy-1 'overflow'	214 prach-6 'ask'	215 prath-1 'proclaim'	216 pṛī-9 'delight'
Cit:	pyāyate	pṛcchati M	prathate	pṛīṇāti M
Pas:		pṛcchyate		pṛīyate
Fut:	pyāyiṣyate	prakṣyati	prathiṣyate	preṣyati
Cau:	pyāyayati	pracchayati	prathayati	pṛīṇayati
Des:	pīpyāyiṣate	pipṛcchiṣati	piprathiṣate	pipṛiṣati
Per:	pīpye	papraccha	paprathate	piprāya M
Aor:	apyāyiṣta	aprākṣīt <sup>8</sup>	aprathiṣta	apraiṣīt M
CAo:		apapracchat	apaprathat	
Inf:	pyā(yi)tum	praṣtum F	prathitum	pretum
Abs:	pyāyitvā	pṛṣtvā		pṛitvā
PPP:	pyāna- <sup>7</sup>	pṛṣta-	prathita-	pṛīta-
FPP:				
FPP:	pyāyya-	pṛcchya-		pṛīya-

<sup>1</sup>/pṛ <sup>2</sup>/pṛṇāti <sup>3</sup>/pūrayati <sup>4</sup>/pūrta- <sup>5</sup>Mid priyate <sup>6</sup>Pl pṛṇcanti  
<sup>7</sup>/pīna- <sup>8</sup>Mid apraṣta

	217 plu-1 'drench'	218 phal-1 'bear fruit'	219 baṃh-1 'be strong'	220 bandh-9 'bind'
Cit:	plavate	phalati M	baṃhate	badhnāti
Pas:	plūyate <sup>1</sup>			badhyate
Fut:	ploṣyate	phaliṣyati	baṃhiṣyate	bhantsyati <sup>2</sup>
Cau:	plāvayati	phālayati	baṃhayate	bandhayati
Des:	puplūṣate	piphaliṣati		bibhantsati
Per:	pupluve	paphāla		babandha
Aor:	aploṣṭa	aphālīt	abaṃhiṣṭa	abhāntsīt
CAo:	apiplavat	apīphalat		ababandhat
Inf:	plotum	phalitum		ba(n)ddhum <sup>3</sup> F
Abs:	plutvā	phalitvā		ba(d)dhvā
PPP:	pluta-	phalita-	baṃhita-	baddha-
FPP:				bandhanīya-
FPP:	plāvya-			bandhya-
	221 bādḥ-1 'oppress'	222 budh-1/4 'waken'	223 bṛh-1/6 'be great'	224 brū-2 'say'
Cit:	bādḥate A	bodhati M <sup>5</sup>	barhati <sup>12</sup>	bravīti [13]
Pas:	bādhyate	budhyate	bṛhyate	
Fut:	bādhiṣyate	bhotsyate <sup>6</sup>	barhiṣyati <sup>13</sup>	<i>Missing</i>
Cau:	bādhayati	bodhayati	barhayati	<i>forms from</i>
Des:	bibādhiṣate	bubodhiṣati <sup>7</sup>	bibarhiṣati	<i>vac (320)</i>
Per:	babādhe	bubodha M	babarha	
Aor:	abādhiṣṭa <sup>4</sup>	abodhīt <sup>8</sup> M	abarihīt <sup>14</sup>	
CAo:	ababādhat	abūbudhat	ababarhat	
Inf:	bādhitum F	bodhitum <sup>9</sup> F	barhitum	
Abs:	bādhitvā	buddhvā <sup>10</sup>	barhitvā <sup>15</sup>	
PPP:	bādhitā-	buddha- <sup>11</sup>	bṛḍha-	
FPP:	bādhanīya-	bodhanīya-		
FPP:	bādhyā-	bodhya-		

<sup>1</sup>Abs -plutya <sup>2</sup>/bandhiṣyati <sup>3</sup>/bandhitum <sup>4</sup>Pas abādhi  
<sup>5</sup>/budhyate <sup>6</sup>/bodhiṣyati <sup>7</sup>M; Int bobudhyate <sup>8</sup>/abudhat;  
Mid abuddha <sup>9</sup>/boddhum <sup>10</sup>/budhitvā/bodhitvā <sup>11</sup>/budhita-  
<sup>12</sup>/bṛhati <sup>13</sup>/bharkṣyati <sup>14</sup>/abhṛkṣat <sup>15</sup>/bṛdhvā

	225 bhakṣ-10 'eat'	226 bhaj-1 'divide'	227 bhañj-7 'break'	228 bhā-2 'shine'
Cit:	bhakṣayati	bhajati M	bhanakti <sup>5</sup>	bhāti
Pas:	bhakṣyate	bhajyate	bhajyate	bhāyate
Fut:	bhakṣayisyati	bhakṣyati <sup>2</sup>	bhañkṣyati	bhāsyati
Cau:		bhājayati	bhañjayati	bhāpayati
Des:	bibhakṣayisati	bibhakṣati	bibhañkṣati	bibhāsati
Per:	bhakṣayām ā.	babhāja	babhañja	babhau
Aor:	ababhakṣat	abhākṣīt <sup>3</sup> [4]	abhāñkṣīt <sup>6</sup>	abhāsīt <sup>7</sup>
CAO:		abībhajat	ababhāñjat	abībhapat
Inf:	bhakṣayitum <sup>1</sup>	bhaktum <sup>4</sup> F	bhañktum	bhātum
Abs:	bhakṣayitvā	bhaktvā	bha(ñ)ktvā	bhātuvā
PPP:	bhakṣita-	bhakta-	bhagna-	bhāta-
FPP:		bhajanīya-		
FPP:		bhājya-		
	229 bhāṣ-1 'speak'	230 bhās-1 'shine'	231 bhikṣ-1 'beg'	232 bhid-7 'split'
Cit:	bhāṣate	bhāṣate	bhikṣate A	bhinatti <sup>9</sup> M
Pas:	bhāṣyate	bhāṣyate	bhikṣyate	bhidyate
Fut:	bhāṣisyate	bhāṣisyate	bhikṣisyate	bhetsyati
Cau:	bhāṣayati M	bhāṣayati	bhikṣayati	bhedayati
Des:	bibhāṣisate	bibhāṣisate		bibhītsati <sup>10</sup>
Per:	babhāṣe	babhāṣe	bibhikṣe	bibheda M
Aor:	abhāṣiṣṭa <sup>8</sup>	abhāṣiṣṭa	abhikṣiṣṭa	abhidat <sup>11</sup> M
CAO:	ababhāṣat	ababhāṣat	abibhikṣat	abībhidat
Inf:	bhāṣitum F	bhāṣitum	bhikṣitum F	bhettum F
Abs:	bhāṣitvā	bhāṣitvā	bhikṣitvā	bhīttvā
PPP:	bhāṣita-	bhāṣita-	bhikṣita-	bhinna- <sup>12</sup>
FPP:	bhāṣanīya-			bhedanīya-
FPP:	bhāṣya-	bhāṣya-		bhedyā-

<sup>1</sup>F <sup>2</sup>/bhajisyati <sup>3</sup>Pas abhāji <sup>4</sup>/bhajitum F <sup>5</sup>Pl bhañjanti

<sup>6</sup>Pas abhañji/abhāji <sup>7</sup>Pas abhāyi <sup>8</sup>/ababhāṣat <sup>9</sup>Pl bhindanti

<sup>10</sup>Int bebhidyate <sup>11</sup>/abhāitsit M <sup>12</sup>/bhitta-

	233 bhū-3 'fear'	234 bhuj-7 'enjoy'	235 bhuj-6 'bend'	236 bhū-1 'become'
Cit:	bibheti <sup>1</sup>	bhunakti <sup>4</sup> M	bhujati	bhavati
Pas:	bhīyate	bhujyate	bhujyate	bhūyate
Fut:	bheṣyati	bhoksyati	bhoksyati	bhaviṣyati
Cau:	bhīṣayati	bhojayati		bhāvayati
Des:	bibhīṣati <sup>2</sup>	bubhukṣati <sup>5</sup>		bubhūṣati <sup>7</sup>
Per:	bibhāya	bubhoja M	bubhoja	babhūva
Aor:	abhāiṣīt <sup>3</sup>	abhaukṣīt <sup>6</sup> M	abhaukṣīt	abhūt <sup>8</sup> [9]
CAo:	abībhīṣat	abūbhujat		abībhavat
Inf:	bhetum F	bhoktum F	bhoktum F	bhavitum F
Abs:	bhītvā	bhu(ñ)ktvā		bhūtvā
PPP:	bhīta-	bhukta-	bhugna-	bhūta-
FPP:		bhojanīya-		bhavanīya-
FPP:	bheya-	bhojya-		bhāvya-
	237 bhūṣ-1 'adorn'	238 bhr-3/1 'bear'	239 bhraṃś-1 'fall'	240 bhram-1/4 'wander'
Cit:	bhūṣati	bibharti <sup>9</sup> M	bhraśyati <sup>13</sup>	bhramati <sup>16</sup> M
Pas:		bhriyate <sup>10</sup>	bhraśyate	bhramyate
Fut:	bhūṣiyati	bhariṣyati	bhraṃśiyati	bhramiṣyati
Cau:	bhūṣayati	bhārayati	bhraṃśayati	bhrāmayati
Des:	bubhūṣiṣati	bibhariṣati	bibhraṃśiṣati	bibhramiṣati <sup>17</sup>
Per:	bubhūṣa	babhāra <sup>11</sup> M	babhraṃśa M	babhrāma
Aor:	abhūṣīt	abhārṣīt <sup>12</sup>	abhraśat <sup>14</sup>	abhramīt <sup>18</sup>
CAo:	abubhūṣat	abībharat	ababhraṃśat	abibhramat
Inf:	bhūṣitum F	bhartum F	bhraṃśitum	bhrāntum <sup>19</sup>
Abs:		bhr̥tvā	bhra(ṃ)śitvā <sup>15</sup>	bhrāntvā <sup>20</sup>
PPP:	bhūṣita-	bhr̥ta-	bhraṣta-	bhrānta-
FPP:	bhūṣanīya-	bharanīya-		bhramanīya-
FPP:	bhūṣya-	bhārya-		

<sup>1</sup>/bibhyati <sup>2</sup>Int bebhīyate <sup>3</sup>Pas abhāyi <sup>4</sup>Pl bhuñjanti

<sup>5</sup>Int bobhujyate <sup>6</sup>Pas abhoji <sup>7</sup>Int bobhūyate <sup>8</sup>Pas abhāvi <sup>9</sup>[7]

<sup>10</sup>Abs -bhr̥tya <sup>11</sup>/bibharām ā/c <sup>12</sup>Mid abhr̥ta <sup>13</sup>Mid bhraṃśate

<sup>14</sup>Mid abhraṃśiṣta <sup>15</sup>/bhraṣtvā <sup>16</sup>/bhrāmyati <sup>17</sup>Int bambhramyate

<sup>18</sup>/abhramat <sup>19</sup>/bhramitum <sup>20</sup>/bhramitvā

	241 bhrasj-6 'roast'	242 bhrāj-1 'shine'	243 maṃh-1 'grow'	244 ma(n)th-9/1 'stir'
Cit:	bhr̥jjati M	bhr̥jate	maṃhate	mathnāti <sup>6</sup> M
Pas:	bhr̥jjate	bhr̥jyate	maṃhyate	mathyate
Fut:	bhrakṣyati <sup>1</sup>	bhr̥jīsyate		ma(n)thīsyati
Cau:	bhrajjayati <sup>2</sup>	bhr̥jāyati	mahayati	manthayati <sup>7</sup>
Des:	bibhrajjīṣati	bibhr̥jīṣate	mimamhīṣate	mima(n)thīṣati
Per:	babhrajja <sup>3</sup> M	babhr̥je	mamaṃhe	mamantha
Aor:	abhr̥kṣīt <sup>4</sup> M	abhr̥jīṣta	amaṃhīṣta	ama(n)thīt
CAo:	ababhrajjat	abibhrajat		amamanthat
Inf:	braṣṭum <sup>5</sup>	bhr̥jītum	maṃhitum	ma(n)thītum F
Abs:	bhr̥ṣṭvā	bhr̥jītvā	mahītvā	ma(n)thītvā
PPP:	bhr̥ṣṭa-	bhr̥jīta-	maṃhīta-	ma(n)thīta-
FPP:			maṃhanīya-	manthanīya-
FPP:				ma(n)thya-
	245 mad-4 'rejoice'	246 man 4/8 'think'	247 mand-1 'gladden'	248 masj-6 'sink'
Cit:	mādyati	manyate <sup>8</sup> A	mandate	majjati M
Pas:	madyate	manyate <sup>9</sup>	mandyate	majjyate
Fut:	maḍīsyati	maṃsyate <sup>10</sup>	maṇḍīsyate	maṅkṣyati <sup>12</sup>
Cau:	mādayati	mānayati M	mandayati	majjayati
Des:	mimadiṣati	mimamṣate		mimaṅkṣati
Per:	mamāda	mene	mamanda M	mamajja
Aor:	amādīt	ama(ṃs)ta <sup>11</sup>	amandīt M	amāṅkṣīt
CAo:	amīmadat	amīmanat		amamajjat
Inf:	madītum F	ma(n)itum F	mandītum	maṅktum <sup>13</sup>
Abs:	madītvā	ma(n)ītvā		ma(n)ktvā
PPP:	matta-	mata-		magna-
FPP:		mānanīya-		
FPP:	madya-	mānya-		

<sup>1</sup>/bharkṣyati <sup>2</sup>/bharjayati <sup>3</sup>/babharja M <sup>4</sup>/abharkṣīt;

Mid abhraṣta/abharṣta <sup>5</sup>/bharṣtum <sup>6</sup>/ma(n)thāti <sup>7</sup>/māthayati

<sup>8</sup>/manute <sup>9</sup>Abs -manya/-matya <sup>10</sup>/maṇḍīsyate <sup>11</sup>/amanīṣta

<sup>12</sup>/majjīsyati <sup>13</sup>/majjītum

	249 mah-1/10 'rejoice'	250 mā-2/3/4 'measure'	251 mith-1 'associate'	252 mil-6 'meet'
Cit:	mahati M <sup>1</sup>	māti <sup>2</sup>	methati M	milati M
Pas:	mahyate	mīyate <sup>3</sup>		milyate
Fut:	mahiṣyati	māsyati M		meliṣyati
Cau:	māhayati	māpayati		melayati
Des:	mimahiṣati	mitsati M		mimiliṣati
Per:	mamāha M	mamau M	mimetha M	memela M
Aor:	amahīt	amāsīt <sup>4</sup> M	amethīt M	amelīt M
CAo:	amamahat	amīmapat		amīmilat
Inf:	mahitum	mātum F	methitum	melitum
Abs:	mahitvā	mitvā	mithitvā	mititvā
PPP:	mahita-	mita-	mithita-	mitita-
FPP:				
FPP:		meya-		
	253 miṣ-6 'wink'	254 mih-1 'urinate'	255 mī-9 'lessen'	256 mīl-1 'wink'
Cit:	miṣati	mehati M	mīnāti M	mīlati
Pas:	-- <sup>5</sup>		mīyate	mīlyate
Fut:	meṣiṣyati	mekṣyati	meṣyati	mīliṣyati
Cau:		mehayati	māpayati	mīlayati
Des:	mimiṣiṣati	mimikṣati	mitsati	mimīliṣati
Per:	mimeṣa	mimeha	mamau <sup>8</sup>	mimīla
Aor:	ameṣīt <sup>6</sup>	amikṣat	amāsīt <sup>9</sup>	amīlīt
CAo:		amīmihat	amīmapat	amīmilat
Inf:	meṣitum	medhum	mātum F	mīlitum
Abs:	miṣitvā <sup>7</sup>	mīḍhvā	mītvā	mīlitvā
PPP:	miṣita-	mīḍha-	mīta-	mīlita-
FPP:		mehanīya-		
FPP:				

<sup>1</sup>/mahayati M <sup>2</sup>Mid mimīte [18]/māyate <sup>3</sup>Abs -māya;  
 Prec Act meyāt <sup>4</sup>Mid amāsta <sup>5</sup>Abs -miṣya <sup>6</sup>/amimiṣat <sup>7</sup>/meṣitvā  
<sup>8</sup>Mid mimye <sup>9</sup>Mid amāsta; Pas amāyi

	257 muc-6 'release'	258 mud-1 'rejoice'	259 muṣ-9 'steal'	260 muh-4 'err'
Cit:	muñcati M	modate	muṣṇāti	muhyati
Pas:	mucyate	mudyate	muṣyate	muhyate
Fut:	mokṣyati	modiṣyate	moṣiṣyati	mokṣyati <sup>4</sup>
Cau:	mocayati M	modayati	moṣayati	mohayati
Des:	mumukṣati	mumodiṣate	mumuṣiṣati	mumuhiṣat
Per:	mumoca M	mumude	mumuṣa	mumoha
Aor:	amucat <sup>1</sup>	amodiṣṭa	amoṣīt	amuhat <sup>5</sup>
CAo:	amūmucat	amūmudat	amūmuṣat	amūmuhat
Inf:	moktum F	moditum	moṣitum	mogdhum <sup>6</sup>
Abs:	muktvā	muditvā	muṣitvā	mugdhwā <sup>7</sup>
PPP:	mukta-	mudita- <sup>2</sup>	muṣita- <sup>3</sup>	mugdha- <sup>8</sup>
FPP:	mocanīya-	modanīya-		
FPP:	mocya-		moṣya-	
	261 mūrch-1 'stiffen'	262 mṛ-6 'die'	263 mṛḡ-10 'hunt'	264 mṛj-2 'rub'
Cit:	mūrcchati	mriyate	mṛḡayate	mārṣṭi <sup>9</sup>
Pas:		mriyate	mṛḡyate	mṛjyate
Fut:	mūrccchiṣyati	marīṣyati	mṛḡayiṣyate	mārjīṣyati <sup>10</sup>
Cau:	mūrccchayati	mārayati		mārjayati
Des:	mumūrccchiṣati	mumūrṣati		mimārjīṣati
Per:	mumūrcccha	mamāra	mṛḡayāṃ c	mamārja
Aor:	amūrccchīt	amṛta	amamṛgata	amārjīt <sup>11</sup>
CAo:	amumūrccchat	amīmarat		amamārjat
Inf:	mūrccchitum	martum F	mṛḡayitum	mārjītum <sup>12</sup> F
Abs:	mūrtvā	mṛtvā		mṛṣṭvā
PPP:	mūr(ccchi)ta-	mṛta-		mṛṣṭa- <sup>13</sup>
FPP:				mārjanīya-
FPP:				

<sup>1</sup>Mid amukta <sup>2</sup>/modita- <sup>3</sup>/muṣṭa- <sup>4</sup>/mohiṣyati <sup>5</sup>Pas amohi  
<sup>6</sup>/mohitum/modhum <sup>7</sup>/mohitvā/mūdhvā <sup>8</sup>mūdhā- <sup>9</sup>Dual mṛṣṭah,  
 Pl mṛjanti/mārjanti <sup>10</sup>/mārṣyati <sup>11</sup>/amārṣīt <sup>12</sup>/mārṣṭum  
<sup>13</sup>/mārjita-



	265 mrd-9/1 'crush'	266 mṛś-6 'touch'	267 mṛṣ-4 'forget'	268 mnā-1 'recall'
Cit:	mṛdnāti <sup>1</sup>	mṛśati	mṛṣyati M	manati
Pas:	mṛdyate	mṛśyate	mṛṣyate	mnāyate
Fut:	mardīsyati	markṣyati <sup>2</sup>	marṣīsyati	mnāsyati
Cau:	mardayati	marśayati	marṣayati	mnāpayati
Des:	mimardiṣati	mimṛkṣati	mimarṣīṣati	mimnāsati
Per:	mamarda	mamarśa	mamarṣa M	mamnau
Aor:	amardīt	amārksīt <sup>3</sup>	amarṣīt M [6]	amnāsīt <sup>7</sup>
CAO:	amīmṛdat	amīmṛśat		amimnapat
Inf:	marditum F	marṣtum <sup>4</sup>	marṣitum	mnātum F
Abs:	mṛditvā	mṛṣtvā	mṛṣitvā <sup>6</sup>	
PPP:	mṛdita-	mṛṣta- <sup>5</sup>	mṛṣita-	mnāta-
FPP:	mardanīya-		marṣañīya-	
FPP:		mṛśya-		mnāya-

	269 mluc-1 'go'	270 mlecch-1 'jabber'	271 mlai-1 <sup>9</sup> 'wither'	272 yaj-1 'sacrifice'
Cit:	mlocati	mlecchati	mlāyati <sup>10</sup> M	yajati M
Pas:			mlāyate	ijyate
Fut:	mlocīsyati	mlecchīsyati	mlāsyati	yakṣyati
Cau:		mlecchayati	mlāpayati	yājayati
Des:		mimlecchīṣati	mimlāsati	iyakṣati
Per:	mumloca	mimleccha	mamlau	iyāja M
Aor:	amlucat <sup>8</sup>	amlecchīt	amlāsīt <sup>11</sup>	ayākṣīt <sup>12</sup>
CAO:		amimlecchat	amimlapat	ayīyajat
Inf:	mlocitum	mlecchitum	mlātum	yaṣtum F
Abs:				iṣtvā
PPP:	mlukta-	mliṣta-	mlāna-	iṣta-
FPP:				yājanīya-
FPP:				

<sup>1</sup>/mardati M <sup>2</sup>/mrakṣyati <sup>3</sup>/amrākṣīt [4]; Pas amarśi <sup>4</sup>/mraṣtum  
<sup>5</sup>/mṛṣita- <sup>6</sup>/marṣitvā <sup>7</sup>Pas amnāyi <sup>8</sup>/amlucit <sup>9</sup>/mlā-2 <sup>10</sup>/mlāti  
<sup>11</sup>Pas amlāyi <sup>12</sup>Mid ayāṣta; Pas ayāji

	273 yat-1 'strive'	274 yam-1 'give'	275 yā-2 'go'	276 yāc-1 'request'
Cit:	yatate A	yacchati	yāti	yācati M
Pas:	yatyate	yamyate	yāyate	yācyate
Fut:	yatiṣyate	yamṣyati <sup>2</sup>	yāsyati	yāciṣyati
Cau:	yātayati	yāmayati	yāpayati	yācayati
Des:	yiyaṭiṣate	yiyaṃsati	yiyaṣati	yiyaṅciṣati
Per:	yete	yayāma M	yayau	yayāca M
Aor:	ayatiṣṭa <sup>1</sup>	ayāṃsīt <sup>3</sup>	ayāsīt	ayācīt <sup>5</sup>
CAo:	ayīyatat	ayīyamat	ayīyapat	ayayācat
Inf:	yatitum F	yantum <sup>4</sup> F	yātum F	yācitum F
Abs:	yativā	ya(mi)tvā	yātvā	yācitvā
PPP:	yat(i)ta-	yata-	yāta-	yācita-
FPP:	yataniya-			yācanīya-
FPP:	yatya-	yamya-		yācya-
	277 yuj-7 'join'	278 yudh-4 'fight'	279 yup-4 'block'	280 raṃh-1 'hasten'
Cit:	yunakti <sup>6</sup> M	yudhyate	yupyati	raṃhati
Pas:	yujyate	yudhyate		
Fut:	yokṣyati	yotsyati M	yopiṣyati	
Cau:	yojayati	yodhayati	yopayati	raṃhayati
Des:	yuyukṣati	yuyutsate		riraṃhiṣati
Per:	yuyoja M	yuyodha M	yuyopa	raramṃha
Aor:	ayujat <sup>7</sup>	ayuddha <sup>9</sup>	ayupat	aramṃhīt
CAo:	ayūyujat	ayūyudhat		araramṃhat
Inf:	yoktum F	yoddhum F	yopitum	raṃhitum
Abs:	yuktvā	yuddhvā		
PPP:	yukta-	yuddha-	yupita-	raṃhita-
FPP:	yojanīya-	yodhanīya-		
FPP:	yogya- <sup>8</sup>	yodhya-		

<sup>1</sup>Pas ayāti <sup>2</sup>/yamiṣyati <sup>3</sup>Pas ayāmi <sup>4</sup>/yamitum <sup>5</sup>Mid ayāciṣṭa  
<sup>6</sup>Pl yuñjanti <sup>7</sup>/ayaukṣīt M/ayokṣīt <sup>8</sup>/yojya- <sup>9</sup>Pas ayodhi

	281 rakṣ-1 'protect'	282 rac-10 'arrange'	283 rañj-1/4 'be dyed'	284 rabh-1 'grasp'
Cit:	rakṣati	racayati	raj(y)ati M	rabhate
Pas:	rakṣyate	racyate	rajyate	rabhyate
Fut:	rakṣiṣyati	racayiṣyati	rañsyati	rapsyate
Cau:	rakṣayati		rañjayati	rambhayati
Des:	rirakṣiṣati	riracayiṣati	rirañkṣati	ripsate
Per:	rarakṣa	racayām āsa	rarañja M	rebhe
Aor:	arakṣīt [6]	arīracat <sup>1</sup>	arañkṣīt <sup>2</sup>	arabdha <sup>3</sup>
CAo:	ararakṣat		ararañjat	ararambhat
Inf:	rakṣitum F	racayitum	rañktum	rabdhum F
Abs:	rakṣitvā	racayitvā	ra(ñ)ktvā	rabdhvā
PPP:	rakṣita-	racita-	rakta-	rabdha-
FPP:	rakṣaṇīyā	racanīya-	rañjanīya-	
FPP:	rakṣya-		rañjya-	rabhya-
	285 ram-1 'enjoy'	286 rah-1 'abandon'	287 rā-2 'bestow'	288 rāj-1 'shine'
Cit:	ramate A	rahati	rāti	rājati M
Pas:	ramyate <sup>4</sup>			rājyate
Fut:	raṁsyate	rahiṣyati	rāsyati	rājiṣyati
Cau:	rāmayati	rahayati	rāpayati	rājayati
Des:	rirāṁsate	rirahiṣati	rirāsati	rirājiṣati
Per:	reme A	rarāha	rarau M	rarāja
Aor:	aramṣta <sup>5</sup>	arahīt	arāsīt M	arājīt M
CAo:	arīramat	ararahat	arīrapat	ararājat
Inf:	rantum <sup>6</sup> F	rahitum	rātum	rājitum
Abs:	ra(n)tvā			rājitvā
PPP:	rata-	rahita-	rāta-	rājita-
FPP:	ramaṇīya-			
FPP:	ramya-			



<sup>1</sup>/araracat <sup>2</sup>Mid arañkta <sup>3</sup>Pas arambhi <sup>4</sup>Abs -ramya/-ratya

<sup>5</sup>/aramṣit [5] <sup>6</sup>/ramitum

	289 rādh-5 'succeed'	290 rī-9/4 'flow'	291 ric-7 'leave'	292 riṣ-1/4 'be hurt'
Cit:	rādhnoti	riṇāti <sup>2</sup> M	riṇakti <sup>3</sup> M	reṣati <sup>5</sup>
Pas:	rādhyate		ricyate	
Fut:	rātsyati	reṣyati	rekṣyati	reṣiṣyati
Cau:	rādhayati	reṣayati	recayati	reṣayati
Des:	ri(rā)tsati	riṛiṣati	riṛikṣati	riṛiṣiṣati
Per:	rarādha	rirāya M	rireca M	rireṣa
Aor:	arātsīt <sup>1</sup>	araiṣīt M	aricat <sup>4</sup>	areṣīt <sup>6</sup>
CAo:	arīradhat	arīripat	arīricat	arīriṣat
Inf:	rāddhum	retum	rektum	reṣitum <sup>7</sup>
Abs:	rāddhvā		riktvā	
PPP:	rāddha-		rikta-	riṣṭa-
FPP:	rādhanīya-		recanīya-	
FPP:	rādhya-		recya-	

	293 ru-2 'cry'	294 ruc-1 'shine'	295 ruj-6 'break'	296 rud-2 'weep'
Cit:	rauti	rocate A	rujati	roditi [12]
Pas:	rūyate	rucyate	rujyate	rudyate
Fut:	raviṣyati	rociṣyate	rokṣyati	rodiṣyati
Cau:	rāvayati	rocayati	rojayati	rodayati
Des:	ruṛuṣati	ruruciṣate	ruruciṣati	rurudiṣati <sup>11</sup>
Per:	ruṛāva	ruroca M	ruroja	ruroda M
Aor:	arāvīt	arucat <sup>9</sup>	araukṣīt <sup>10</sup>	arudat <sup>12</sup>
CAo:	arūruvat	arūrucat	arūrujat	arūrudat
Inf:	ravitum <sup>8</sup>	rocitum	roktum	roditum
Abs:	rutvā	rucitvā	ruktvā	ruditvā <sup>13</sup>
PPP:	ruta-	rucita-	ruṅṇa-	rudita-
FPP:				
FPP:				

<sup>1</sup>Pas arādhi <sup>2</sup>/riyati; Mid rīyate <sup>3</sup>Pl riñcanti <sup>4</sup>/araiṣīt M;

Pas areci <sup>5</sup>/riṣyati M <sup>6</sup>/ariṣat <sup>7</sup>/reṣṭum <sup>8</sup>/rotum <sup>9</sup>Mid arociṣṭa

<sup>10</sup>Dual arauktām <sup>11</sup>Int rorudyate <sup>12</sup>/arodīt; Pas arodi <sup>13</sup>/roditvā

	297 rudh-7	298 ruṣ-1/4	299 ruh-1	300 lag-1
	'obstruct'	'be angry'	'grow'	'adhere'
Cit:	ruṇaddhi <sup>1</sup> M	roṣati <sup>4</sup>	rohāti	lagāti
Pas:	rudhyate	-- <sup>5</sup>	ruhyate	-- <sup>11</sup>
Fut:	rotsyati	roṣiṣyati	roksyati	lagiṣyati
Cau:	rodhayati	roṣayati	rohayati <sup>9</sup>	lāgayati
Des:	rurutsati	ruruṣiṣati	ruruṣati	lilagiṣati
Per:	rurodha M	ruroṣa	ruroha	lalāga
Aor:	arudhat <sup>2</sup>	aroṣit <sup>6</sup> [6]	aruhat	alagīt
CAo:	arūrudhat	arūruṣat	arūruhat	
Inf:	roddhum <sup>3</sup>	roṣitum <sup>7</sup>	rodhum <sup>10</sup> F	lagitum
Abs:	ruddhvā	ruṣitvā <sup>8</sup>	rūdhvā	lagitvā
PPP:	ruddha-	ruṣita-	rūdha-	lagna-
FPP:			rohaṇīya-	lagaṇīya-
FPP:	rodhya-		rohya-	
	301 laṅgh-1	302 lajj-6	303 lap-1	304 labh-1
	'jump'	'be ashamed'	'chatter'	'obtain'
Cit:	laṅghāti M	lajjate A	lapāti M	labhate
Pas:	laṅghyate		lapyate	labhyate
Fut:	laṅghiṣyati	lajjiṣyate	lapiṣyati	lapsyate <sup>13</sup>
Cau:	laṅghayati	lajjayati	lāpayati	lambhayati
Des:	lilaṅghiṣati	lilajjiṣate	lilapiṣati <sup>12</sup>	lipsate
Per:	lalaṅgha M	lalajje	lalāpa	lebhe A
Aor:	alaṅghīt M	alajjiṣṭa	alāpīt	alabdha
CAo:			alīlapat	alalambhat
Inf:	laṅghitum	lajjitum	lap(i)tum F	labdhum F
Abs:	laṅghitvā		lapitvā	labdhvā
PPP:	laṅghita-	lajjita-	lap(i)ta-	labdha-
FPP:	laṅghaṇīya-		lapanīya-	labhaṇīya-
FPP:	laṅghya-		lāpya-	labhya-

<sup>1</sup>Pl rundhanti <sup>2</sup>/arautsīt, Dual arauddhām; Mīd aruddha, Dual arutsātām; Pas arodhi <sup>3</sup>/rodhitum <sup>4</sup>/ruṣyati <sup>5</sup>Abs -ruṣya <sup>6</sup>/aruṣat <sup>7</sup>/roṣtum <sup>8</sup>/roṣitvā/ruṣtvā <sup>9</sup>/ropayati <sup>10</sup>/rohitum <sup>11</sup>Abs -lagya <sup>12</sup>Int lālapyate <sup>13</sup>/labhiṣyate

	305 lamb-1	306 lal-1	307 las-1	308 likh-6
	'hang'	'play'	'gleam'	'write'
Cit:	lambhate	lalati	lasati	likhati
Pas:	lambyate		lasyate	likhyate
Fut:	lambīsyate	laliśyati	lasiśyati	lekhiśyati <sup>1</sup>
Cau:	lambayati	lālayati	lāsayati	lekhayati
Des:	lilambiśate	lilaliśati	lilasiśati	lilikhiśati
Per:	lalambe		lalāsa	lilekha
Aor:	alambiśta	alalīt	alāsīt	alekhīt
CAo:	alalambat	alīlalat	alīlasat	alīlikhat
Inf:	lambitum F		lasitum	lekhitum <sup>2</sup>
Abs:				lekhitvā <sup>3</sup>
PPP:	lambita-	lalita-	lasita-	likhita-
FPP:		lālanīya-		lekhanīya-
FPP:	lambya-	lālya-	lāsya-	lekhyā-
	309 lip-6	310 liś-6/4	311 lih-2	312 lī-9/4
	'smear'	'tear'	'lick'	'cling'
Cit:	limpati M	liśati <sup>5</sup>	leḍhi [25]	līnāti M <sup>8</sup>
Pas:	lipyate		lihyate	līyate <sup>9</sup>
Fut:	lepsyati	lekśyati	lekśyati M	leśyati <sup>10</sup> M
Cau:	lepayati	leśayati	lehayati	lāyayati <sup>11</sup>
Des:	lilipsati	lilikṣati	lilikṣati	lilīśati M
Per:	lilepa M	lileśa M	lileha M	lilāya <sup>12</sup> M
Aor:	alipat <sup>4</sup>	alīkṣat <sup>6</sup> M [2]	alīkṣat <sup>7</sup>	alāīśīt <sup>13</sup> M
CAo:	alīlipat	alīlīśat	alīlihat	
Inf:	leptum	leṣṭum	leḍhum	letum <sup>14</sup>
Abs:	liptvā		liḍhvā	līt vā
PPP:	lipta-	liśta-	liḍha-	līna-
FPP:				
FPP:	lepya-		lehya-	

<sup>1</sup>/likhiśyati <sup>2</sup>/likhitum <sup>3</sup>/likhitvā <sup>4</sup>Mid alip(a)ta <sup>5</sup>Mid liśyate

<sup>6</sup>/aliśat <sup>7</sup>Mid alīkṣata/alīḍha <sup>8</sup>/līyate <sup>9</sup>Abs -līya/-lāya

<sup>10</sup>/lāsyati <sup>11</sup>/lāpayati <sup>12</sup>/lalau <sup>13</sup>/alāsīt <sup>14</sup>/lātum

	313 luṭ-1/4 'roll'	314 luṅṭh-10 'rob'	315 lup-6 'break'	316 lubh-4/1 'desire'
Cit:	loṭati <sup>1</sup>	luṅṭhayati	lumpati M	lubhyati <sup>5</sup>
Pas:	luṭyate	luṅṭhyate	lupyate	lubhyate
Fut:	loṭiṣyati	luṅṭhayiṣyati	lopsyati	lopsyati <sup>6</sup>
Cau:	loṭayati		lopayati	lobhayati
Des:	luluṭṣati		lulupsati	lulubhiṣati
Per:	luloṭa	luṅṭhayām ā	lulopa M	lulobha M
Aor:	aloṭī <sup>2</sup>	aluluṅṭhat	alupat <sup>4</sup>	alubhat <sup>7</sup>
CAo:	aluluṭat		alūlupat	alūlubhat
Inf:	loṭitum	luṅṭhayitum	loptum	lobdhum
Abs:	luṭitvā	luṅṭhayitvā	luptvā	lubdhvā <sup>8</sup>
PPP:	luṭita- <sup>3</sup>	luṅṭhita-	lupta-	lubdha-
FPP:				lobhanīya-
FPP:			lopya-	lobhya-
	317 lū-9 'cut off'	318 lok-1 'look'	319 loc-10 'consider'	320 vac-2 'speak'
Cit:	lunāti M	lokate	locayati M	vakti <sup>11</sup>
Pas:	lūyate	lokyate	locyate	ucyate
Fut:	laviṣyati	lokiṣyate	locayiṣyati	vakṣyati
Cau:	lāvayati	lokayati		vācayati
Des:	lulūṣati	lulokiṣate		vivakṣati
Per:	lulāva M	luloke	locayām ā/c	uvāca M
Aor:	alāvī <sup>9</sup>	alokiṣta	alulocat M	avocat <sup>12</sup>
CAo:	alīlavat	alulokat		avīvacat
Inf:	lavitum	lokitum	locayitum	vaktum F
Abs:	lavitvā <sup>10</sup>			uktvā
PPP:	lūna-	lokita-	locita-	ukta-
FPP:		lokanīya-		vācanīya-
FPP:		lokya-		vācya-

<sup>1</sup>/lutyati <sup>2</sup>/alutat <sup>3</sup>/loṭita- <sup>4</sup>Mid alupta; Pas alopi <sup>5</sup>/lobhati

<sup>6</sup>/lobhiṣyati <sup>7</sup>/alobhī <sup>8</sup>/lubhitvā/lobhitvā <sup>9</sup>Mid alaviṣta;

Pas alāvi <sup>10</sup>/lūtvā <sup>11</sup>1st Sing vacmi etc. For 3rd Pl use vadanti.

<sup>12</sup>Pas avāci/avoci

	321 vañc-1 'stray'	322 vad-1 'speak'	323 vadh-1 'kill'	324 van-8 'love'
Cit:	vañcati	vadati M	hanti <sup>2</sup>	vanoti M
Pas:	vacyate	udyate	vadhyate	vanyate
Fut:	vañciṣyati	vadiṣyati	vadhiṣyati	vaniṣyate
Cau:	vañcayati	vādayati	vadhayati	vānayati
Des:	vivañciṣati	vivadiṣati		vivaniṣate
Per:	vavañca	uvāda M		vavāna M
Aor:	avañcīt	avādīt <sup>1</sup> M	avadhīt M	avaniṣṭa <sup>3</sup>
CAo:	avavañcat	avīvadat		
Inf:	vañcitur	vaditum F		vanitum
Abs:	va(ñ)citvā	uditvā		
PPP:	vañcita-	udita-		vanita-
FPP:	vañcanīya-	vādanīya-		vananīya-
FPP:		vadya-	vadhya-	
	325 vand-1 'salute'	326 vap-1 'sow'	327 varṇ-10 'depict'	328 vaś-2 'wish'
Cit:	vandate A	vapati M	varṇayati	vaṣṭi [10]
Pas:	vandyate	upyate	varṇyate	uśyate
Fut:	vandiṣyate	vapsyati <sup>4</sup>		vaśiṣyati
Cau:	vandayati	vāpayati		vāśayati
Des:	vivandiṣate	vivapsati	vivarṇayīṣati	vivaśiṣati
Per:	vavande A	uvāpa M	varṇayām ā	uvāśa
Aor:	avandiṣṭa	avāpsīt <sup>5</sup> M	avavarṇat	avāśīt <sup>6</sup>
CAo:	avavandat	avīvapat		avīvaśat
Inf:	vanditum F	vaptum F	varṇ(ay)itum	vaśitum
Abs:	vanditvā	uptvā		uśitvā
PPP:	vandita-	up(i)ta-	varṇita-	uśita-
FPP:	vandanīya-	vapanīya-		
FPP:	vandya-	vāpya-		

<sup>1</sup>Pas avādi <sup>2</sup>This and other missing forms from han (417). <sup>3</sup>/avata  
<sup>4</sup>/vapiṣyati <sup>5</sup>Pas avāpi <sup>6</sup>Pas avāśi



	329 vas-1 'dwell'	330 vas-2 'wear'	331 vas-10 'cut'	332 vah-1 'carry'
Cit:	vasati	vaste	vāsayati	vahati M
Pas:	uṣyate	vasyate	vāsyate	uhyate
Fut:	vatsyati <sup>1</sup>	vasiṣyate <sup>5</sup>	vāsayiṣyati	vakṣyati <sup>6</sup>
Cau:	vāsayati	vāsayati		vāhayati
Des:	vivatsati	vivasiṣate		vivakṣati
Per:	uvāsa	vavase		uvāha M
Aor:	avātsīt <sup>2</sup>	avasiṣṭa	avīvasat	avākṣīt <sup>7</sup>
CAo:	avīvasat	avīvasat		avīvahat
Inf:	vas(i)tum <sup>3</sup>	vasitum F	vāsayitum F	voḍhum F
Abs:	uṣitvā <sup>4</sup>	vasitvā		ūdhvā
PPP:	uṣita-	vasita-	vāsita-	ūdha-
FPP:	vāsanīya-			vāhanīya-
FPP:	vāsyā-			vāhya-
	333 vā-2 'blow'	334 vāñch-1 'wish'	335 vāś-4 'bleat'	336 vic-7 'separate'
Cit:	vāti	vāñchati	vāśyate A	vinakti <sup>9</sup> M
Pas:	vāyate	vāñchyate	vāśyate	vicyate
Fut:	vāsyati	vāñchiṣyati	vāśiṣyate	vekṣyati
Cau:	vāpayati	vāñchayati	vāśayati	vecayati
Des:	vivātsati	vivāñchiṣati	vivāśiṣate	vivikṣati
Per:	vavau	vavāñcha	vavāśe	viveca M
Aor:	avātsīt	avāñchīt <sup>8</sup>	avāśiṣṭa	avicat <sup>10</sup>
CAo:			avavāśat	avīvicat
Inf:	vātum	vāñchitum	vāśitum	vektum
Abs:	vātvā	vāñchitvā	vāśitvā	viktivā
PPP:	vāta-	vāñchita-	vāśita-	vikta-
FPP:		vāñchanīya-		
FPP:			vāśya-	vekya-

<sup>1</sup>/vasiṣyati <sup>2</sup>Dual avāstām <sup>3</sup>FPP vastavya-/uṣitavya- <sup>4</sup>/uṣtvā<sup>5</sup>/vatsyate <sup>6</sup>/vahiṣyati <sup>7</sup>Mid avoḍha; Pas avāhi <sup>8</sup>Pas avāñchi<sup>9</sup>Pl viñcanti <sup>10</sup>/avaikṣīt M

	337 vij-6 'quiver'	338 vid-2 'know'	339 vid-6 'find'	340 viś-6 'enter'
Cit:	vijate	vetti <sup>1</sup>	vindati M	viśati
Pas:	vijyate	vidyate	vidyate	viśyate
Fut:	vijiṣyati	vetsyati <sup>2</sup> M	vetsyati <sup>2</sup>	vekṣyati
Cau:	vejayati	vedayati M	vedayati	veśayati
Des:	vivijiṣati	vividiṣati	vivitsati	vivikṣati
Per:	vivije	viveda <sup>3</sup>	viveda M	viveśa M
Aor:	avijīt M	avedīt	avidat <sup>5</sup>	avikṣat M
CAo:	avīvijat	avīvidat		avīviśat
Inf:	vijitum	veditum <sup>4</sup> F	vettum F	veṣtum F
Abs:		viditvā	viditvā	viṣtvā
PPP:	vigna-	vidita-	vidita- <sup>6</sup>	viṣṭa-
FPP:		vedanīya-	vedanīya-	veśanīya-
FPP:		vedya-	vedya-	veśya-

	341 vī-2 'enjoy'	342 vṛ-5/9/1 'cover'	343 vṛj-7/1 'twist'	344 vṛt-1 'turn'
Cit:	veti <sup>7</sup>	vṛṇoti <sup>9</sup> M	vṛṇakti <sup>12</sup>	vartate
Pas:	vīyate	vriyate <sup>10</sup>	vṛjyate	vṛtyate
Fut:	veṣyati	varīṣyati	varjīṣyati <sup>13</sup>	vartīṣyate <sup>14</sup>
Cau:	vāyayati <sup>8</sup>	vārayati	varjayati	vartayati
Des:	vivīṣati	vivarīṣati	vivarjīṣati	vivartīṣate
Per:	vivāya	vavāra M	vavarja M	vavarta M
Aor:	avaiṣīt	avārīt <sup>11</sup> M	avarjīt M	avṛtat <sup>15</sup>
CAo:	avīvayat	avīvarat	avavarjat	avīvṛtat
Inf:	vetum	var(ī)tum	varjitum	vartitum F
Abs:		vṛtvā	varjītvā	vṛttvā <sup>16</sup>
PPP:	vīta-	vṛta-	vṛkta-	vṛtta-
FPP:		vāraṇīya-	varjanīya-	vartanīya-
FPP:		vārya-	varjya-	vartya-

<sup>1</sup>Pl vidanti <sup>2</sup>/vedīṣyati <sup>3</sup>/veda [13], which however has present reference <sup>4</sup>/vettum <sup>5</sup>Mid avitta/avediṣṭa <sup>6</sup>/vinna-/vitta-

<sup>7</sup>like eti [14] <sup>8</sup>/vāpayati <sup>9</sup>/vṛṇāti M/varati M <sup>10</sup>Abs -vṛtya

<sup>11</sup>Mid avarīṣṭa/avṛta <sup>12</sup>Pl vṛṇjanti, Mid vṛ(ṇ)kte; or Act = varja(ya)ti

<sup>13</sup>/varṣyati <sup>14</sup>/vartīṣyati <sup>15</sup>Mid avartīṣṭa <sup>16</sup>/vartītvā

	345 vṛdh-1 'grow'	346 vṛṣ-1 'rain'	347 vṛh-6 'tear'	348 ve-1 'weave'
Cit:	vardhate A	varṣati M	vṛhati	vayati M
Pas:	vṛdhyate	vṛṣyate	vṛhyate	ūyate
Fut:	vardhiṣyate <sup>1</sup>	varṣisyati	varhiṣyati <sup>4</sup>	vayiṣyati <sup>7</sup>
Cau:	vardhayati	varṣayati	varhayati	vāyayati
Des:	vivardhiṣate	vivarṣiṣati	vivarhiṣati	vivāṣati
Per:	vavardha M	vavarṣa M	vavarha	uvāya <sup>8</sup> M
Aor:	avṛdhat <sup>2</sup>	avarṣīt	avṛkṣat	avāṣīt M <sup>9</sup>
CAo:	avīvṛdhat	avīvṛṣat		
Inf:	vardhitum	varṣitum	varhitum <sup>5</sup>	vātum <sup>10</sup> F
Abs:	vardhitvā <sup>3</sup>	vṛṣtvā	varhitvā <sup>6</sup>	utvā
PPP:	vṛddha-	vṛṣta-	vṛdha-	uta-
FPP:	vardhaniya-			
	349 vep-1 'tremble'	350 vyac-6 'embrace'	351 vyath-1 'suffer'	352 vyadh-4 'pierce'
Cit:	vepate A	vicati	vyathate A	vidhyati
Pas:		vicyate	vyathyate	vidhyate
Fut:	vepiṣyate	vyaciṣyati	vyathiṣyate	vyatsyati <sup>11</sup>
Cau:	vepayati	vyācayati	vyathayati	vyādhayati <sup>12</sup>
Des:	vivepiṣate	vivyaciṣati	vivyathiṣate	vivyatsati
Per:	vivepe	vivyāca	vivyathe	vivyādha
Aor:	avepiṣta	avyācīt	avyathiṣta	avyātsīt
CAo:		avivyacat		avivyadhat
Inf:	vepitum	vyacitum	vyathitum	veddhum F
Abs:		vicitvā	vyathitvā	viddhvā
PPP:		vicita-	vyathita-	viddha-
FPP:			vyathya-	vedhya-
FPP:				

<sup>1</sup>/vartsyati <sup>2</sup>Mid avardhiṣta <sup>3</sup>/vṛddhvā <sup>4</sup>/varksyati <sup>5</sup>/vardhum  
<sup>6</sup>/vṛdhvā <sup>7</sup>/vāsyati <sup>8</sup>/vavau M <sup>9</sup>Mid avāsta <sup>10</sup>/otum <sup>11</sup>/vetsyati  
<sup>12</sup>/vedhayati

	353 vraj-1 'proceed'	354 vraśc-6 'hew'	355 śaṃs-1 'praise'	356 śak-5/4 'be able'
Cit:	vrajati	vṛścati	śaṃsati M	śaknoti <sup>5</sup>
Pas:	vrajyate	vṛścyaate	śasyate	śakyate
Fut:	vrajiṣyati	vraścīṣyati	śaṃsiṣyati	śak(i)ṣyati M
Cau:	vrājayati	vraścayati	śaṃsayati	śakayati
Des:	vivrajiṣati	vivraścīṣati	śiśaṃsiṣati	śikṣati M
Per:	vavrāja	vavraśca	śaśaṃsa M	śaśāka M
Aor:	avrājīt	avrākṣīt <sup>1</sup>	aśaṃsīt M	aśakat <sup>6</sup>
CAo:		avavraścāt	aśaśaṃsat	aśīśakat
Inf:	vrajitum	vraścitum <sup>2</sup>	śaṃsitum <sup>3</sup>	śak(i)tum
Abs:	vrajitvā	vṛṣṭvā	śastvā <sup>4</sup>	śaktvā
PPP:	vrajita-	vṛkṣa-	śasta-	śak(i)ta-
FPP:			śaṃsanīya-	
FPP:	vrajya-		śasya-	śakya-
	357 śaṅk-1 'hesitate'	358 śap-1/4 'curse'	359 śam-4/1 'be quiet'	360 śam-10 'observe'
Cit:	śaṅkate	śap(y)ati M	śāmyati <sup>7</sup>	śāmayate
Pas:	śaṅkyate	śapyate	śamyate	śāmyate
Fut:	śaṅkiṣyate	śapsyati	śamiṣyati	
Cau:	śaṅkayati	śāpayati	śamayati	
Des:	śiśaṅkiṣate	śiśapsati	śiśamiṣati	śiśāmayiṣate
Per:	śaśaṅke	śaśāpa M	śaśāma	śāmayāṃ c
Aor:	aśaṅkiṣṭa	aśāpsīt M	aśamat	aśīśamata
CAo:		aśīśapat	aśīśamat	
Inf:	śaṅkitum F	śap(i)tum	śamitum	śāmayitum F
Abs:	śaṅkitvā	śap(i)tva	śamitvā <sup>8</sup>	
PPP:	śaṅkita-	śap(i)ta-	śānta-	
FPP:	śaṅkanīya-		śamanīya-	
FPP:	śaṅkya-		śāmya-	

<sup>1</sup>/avraścīt <sup>2</sup>/vraṣṭum <sup>3</sup>FPP śa(m)stavya- <sup>4</sup>/śaṃsitvā <sup>5</sup>/śakyaati

<sup>6</sup>Mid aśakta/aśakiṣṭa <sup>7</sup>/śamati <sup>8</sup>/śāntvā

	361 śās-2 'instruct'	362 śikṣ-1 'learn'	363 śiṣ-7/1 'remain'	364 śī-2 'sleep'
Cit:	śāsti [22]	śikṣate	śinaṣṭi <sup>4</sup>	śete [19]
Pas:	śiṣyate <sup>1</sup>	śikṣyate	śiṣyate	śayyate
Fut:	śāsiṣyati	śikṣiṣyate	śekṣyati M	śayiṣyate <sup>5</sup> A
Cau:	śāsayati	śikṣayati	śeṣayati	śāyayati
Des:	śiśāsiṣati		śiśikṣati	śiśayīṣate
Per:	śāśāsa	śiśikṣe	śiśeṣa M	śiśye
Aor:	aśiṣat	aśikṣiṣṭa	aśiṣat	aśayīṣṭa <sup>6</sup>
CAo:	aśāśāsat	aśiśikṣat	aśiśiṣat	aśiśayat
Inf:	śās(i)tum	śikṣitum	śeṣṭum	śayitum F
Abs:	śiṣtvā <sup>2</sup>	śikṣitvā	śiṣtvā	śayitvā
PPP:	śiṣṭa- <sup>3</sup>	śikṣita-	śiṣṭa-	śayita-
FPP:	śāsanīya-	śikṣaṇīya-		śayanīya-
FPP:	śiṣya-		śeṣya-	
	365 śuc-1 'grieve'	366 śudh-4 'be pure'	367 śubh-1/6 'shine'	368 śuṣ-4 'dry up'
Cit:	śocati M	śudhyati	śobhati <sup>11</sup> M	śuṣyati
Pas:	śocyate	śudhyate		śuṣyate
Fut:	śociṣyati	śotsyati	śobhiṣyati <sup>12</sup>	śokṣyati
Cau:	śocayati	śodhayati	śobhayati	śoṣayati
Des:	śuśuciṣati	śuśutsati	śuśobhiṣate	śuśukṣati
Per:		śuśodha	śuśobha <sup>13</sup> M	śuśoṣa
Aor:	aśocīṭ <sup>7</sup> M	aśudhat <sup>10</sup>	aśubhat <sup>14</sup>	aśuṣat
CAo:	aśūśucat	aśūśudhat	aśūśubhat	aśūśuṣat
Inf:	śocitum <sup>8</sup>	śoddhum	śobhitum <sup>15</sup>	śoṣṭum
Abs:	śocitvā		śobhitvā	
PPP:	śocita- <sup>9</sup>	śuddha-	śobhita- <sup>16</sup>	śuśka-
FPP:	śocanīya-	śodhanīya-		śoṣaṇīya-
FPP:	śocya-	śodhya-		śoṣya-

<sup>1</sup>/śāsyate <sup>2</sup>/śāsitvā <sup>3</sup>/śāsitā- <sup>4</sup>Pl śimṣanti <sup>5</sup>/śeṣyate <sup>6</sup>Pas aśāyi  
<sup>7</sup>/aśucat <sup>8</sup>/śoktum <sup>9</sup>/śocita- <sup>10</sup>Pas aśodhi <sup>11</sup>/śumbhati M  
<sup>12</sup>/śumbhiṣyati <sup>13</sup>/śuśumbha M <sup>14</sup>/aśumbhāt; Mid aśobhiṣṭa  
<sup>15</sup>/śumbhitum <sup>16</sup>/śubhita-

	369 षृ-9 'crush'	370 षcut-1 'drip'	371 षyai-1 'congeal'	372 षrath-1/9 'get loose'
Cit:	षृणति	षcotati	ष्यायति M	षrathati <sup>5</sup> M
Pas:	षृयते	षcutyate	ष्यते	-- <sup>6</sup>
Fut:	षारिष्यति	षcotiष्यति	ष्यास्यते	षrathiष्यति <sup>7</sup>
Cau:	षारयति	षcotayati	ष्यायति <sup>3</sup>	षrāthayati <sup>8</sup>
Des:	षारिषति	cuषcotiषति	षिष्यासते	षiषranthiषति
Per:	षासारा	cuषcota	षिष्ये	षaषrātha <sup>9</sup> M
Aor:	षारिषति	aषcoti <sup>1</sup>	aषyāsta	aषrāthi <sup>10</sup>
CAo:	aषiषarat	acuषcutat		aषiषrathat
Inf:	षaritum	षcotitum	षyātum	षrathitum <sup>11</sup>
Abs:				षrathitvā <sup>12</sup>
PPP:	षiṛṇa-	षcutita- <sup>2</sup>	षyāna- <sup>4</sup>	षrthita- <sup>13</sup>
FPP:				
FPP:			षyāya-	
	373 षram-4 'weary'	374 षrambh-1 'err'	375 षrā-2 <sup>16</sup> 'cook'	376 षri-1 'take refuge'
Cit:	षramyati	षrambhate	षrā(ya)ti	षrayati M
Pas:	षramyate			षriyate <sup>18</sup>
Fut:	षramiष्यति	षrambhiष्यते	षrāsyati	षrayiष्यति
Cau:	षramayati	षrambhayati	षrāpayati	षrāyayati <sup>19</sup>
Des:	षiषramiषति		षiषrāsati	षiषriषति
Per:	षaषrāma	षaषrambhe	षaषrau	षiषrāya M
Aor:	aषrami <sup>14</sup>	aषrambhiषta	aषrāsati	aषiषriyat <sup>20</sup> M
CAo:	aषiषramat		aषiषrapat	aषiषrayat
Inf:	षramitum	षrambhitum	षrātum	षrayitum F
Abs:	षrāntvā <sup>15</sup>			षrayitvā
PPP:	षrānta-	षrabdha-	षrāta- <sup>17</sup>	षrita-
FPP:		षrambhanīya-		षrayanīya-
FPP:				षrāya-

<sup>1</sup>/aषcutat <sup>2</sup>/षcotita- <sup>3</sup>/षyāpayati <sup>4</sup>/षina-/षita-

<sup>5</sup>/षrathnāti M/षranthati <sup>6</sup>Abs -षrathya <sup>7</sup>/षranthiष्यati <sup>8</sup>/षranthitum

<sup>9</sup>/षaषrantha M <sup>10</sup>/aषranthi<sup>10</sup> <sup>11</sup>/षrānthitum <sup>12</sup>/षranthitvā

<sup>13</sup>/षrathita- <sup>14</sup>/aषramat <sup>15</sup>/षramitvā <sup>16</sup>/षrai-1 <sup>17</sup>/षrāna-

<sup>18</sup>Abs -षriya <sup>19</sup>/षrāpayati <sup>20</sup>Pas aषrāyi

	377 śru-5 'hear'	378 ślāgh-1 'confide'	379 śvas-2/1 'breathe'	380 śvi-1 'swell'
Cit:	śṛṇoti M	ślāghate	śvasati <sup>3</sup>	śvayati
Pas:	śrūyate <sup>1</sup>	ślāghyate	śvasyate	śvyate
Fut:	śroṣyati	ślāghisyate	śvasiṣyati	śvayiṣyati
Cau:	śrāvayati	ślāghayati	śvāsayati	śvāyayati
Des:	śūsṛūṣate	śiślāghiṣate	śiśvasiṣati	śiśvayiṣati
Per:	śūsṛāva	śaslāghe	śasvāsa	śiśvāya <sup>4</sup>
Aor:	aśrauṣīt <sup>2</sup>	aślāghiṣṭa	aśvasīt	aśva(yī)t
CAO:	aśiśravat	aśaślaghat	aśiśvasat	aśūśavat
Inf:	śrotum F	ślāghitum	śvasitum F	śvayitum
Abs:	śrutvā		śvasitvā	śvayitvā
PPP:	śruta-	ślāghita-	śvas(i)tā-	śūna-
FPP:	śrāvaṇīya-	ślāghaṇīya-	śvāsaṇīya-	
FPP:	śrāvya-	ślāghya-	śvāsa-	
	381 sañj-1 'adhere'	382 sad-1 'sit'	383 sah-1 'endure'	384 sādḥ-5/1 'accomplish'
Cit:	sa(ñ)jati	sīdati M	sahate A	sādḥnoti <sup>10</sup>
Pas:	sajyate	sadyate	sahyate	sādhyate
Fut:	sañṣyati	satsyati <sup>5</sup>	sahiṣyate <sup>7</sup>	sātsyati
Cau:	sañjayati	sādayati M	sāhayati	sādḥayati
Des:	sisañṣati	siṣatsati	sisahiṣate	siṣātsati
Per:	sasañja	sasāda M	sehe A	sasādha
Aor:	asāñṣīt	asadat	asahiṣṭa	asātsīt
CAO:	asasañjat	asīśadat	asīśahat	asīśadhat
Inf:	sa(ñ)ktum F	sattum <sup>6</sup>	soḍhum <sup>8</sup> F	sāddhum <sup>11</sup>
Abs:	saktvā	sattvā	soḍhvā <sup>9</sup>	sāddhvā
PPP:	sakta-	sanna-	soḍha-	saddha-
FPP:	sañjanaīya-	sādaṇīya-	sahaṇīya-	sādḥaṇīya-
FPP:	sajya-	sādya-	sāhya-	sādḥya-

<sup>1</sup>Abs -śrutya <sup>2</sup>Pas aśrāvi <sup>3</sup>/śvasati <sup>4</sup>/śuśāva <sup>5</sup>/sīdiṣyati  
<sup>6</sup>/sīditum <sup>7</sup>/saksyate <sup>8</sup>/sahitum <sup>9</sup>/sahitvā <sup>10</sup>/sādḥati M  
<sup>11</sup>/sādhitum

	385 si-5/9 'bind'	386 sic-6 'sprinkle'	387 sidh-1 'repel'	388 sidh-4 'succeed'
Cit:	sinoti <sup>1</sup> M	siñcati M	sedhati	sidhyati M
Pas:	sīyate	sicyate	sidhyate	sidhyate
Fut:	siṣyati	seksyati	setsyati <sup>5</sup>	setsyati
Cau:	sāyayati	secayati <sup>4</sup>	sedhayati	sādhayati <sup>8</sup>
Des:	siṣiṣati	siṣikṣati	sisedhiṣati	siṣitsati
Per:	siṣāya <sup>2</sup> M	siṣeca M	siṣedha M	siṣedha
Aor:	asaṣīt M	asicat M	asedhīt	asidhat
CAo:	asīṣayat	asīṣicat	asīṣidhat	asīṣidhat
Inf:	setum	sektum F	seddhum <sup>6</sup>	seddhum
Abs:	sitvā	siktvā	sedhitvā <sup>7</sup>	siddhvā <sup>9</sup>
PPP:	sita <sup>3</sup>	sikta-	siddha-	siddha-
FPP:		secanīya-	sedhanīya-	
FPP:	seya-	secya-	sedhya-	
	389 siv-4 'sew'	390 su-5 'press'	391-1 'achieve'	392 sṛ-1 'flow'
Cit:	sīvyati	sunoti M	sūdate	sarati M
Pas:	sīvyate	sūyate		sriyate <sup>14</sup>
Fut:	seviṣyati	soṣyati <sup>12</sup>	sūdiṣyati	sariṣyati
Cau:	sevayati <sup>10</sup>	sāvayati	sūdayati	sārayati
Des:	siseviṣati	susūṣati M	susūdiṣate	sisīrṣati
Per:	siṣeva	suṣāva M	suṣūde	sasāra M
Aor:	asevīt	asaṣīt <sup>13</sup> M	asūdiṣṭa	asarat <sup>15</sup>
CAo:	asīṣivat	asūṣavat	asūṣudat	
Inf:	sevitum F	sotum	sūditum	sartum F
Abs:	sevitvā <sup>11</sup>	sutvā		sṛtvā
PPP:	syūta-	suta-		sṛta-
FPP:				sāraṇīya-
FPP:	sīvyā-			sāryā-

<sup>1</sup>/sināti M <sup>2</sup>/sasau <sup>3</sup>/sina- <sup>4</sup>/siñcayati <sup>5</sup>/sedhiṣyati <sup>6</sup>/sedhitum

<sup>7</sup>/sidh(it)vā <sup>8</sup>/sedhayati <sup>9</sup>/sedhitvā <sup>10</sup>/sivayati <sup>11</sup>/syūtva

<sup>12</sup>/saviṣyati <sup>13</sup>/asāvīt M <sup>14</sup>Abs -sṛtya <sup>15</sup>/asārṣīt



	393 sṛj-6/4 'emit'	394 sṛp-1 'creep'	395 sev-1 'serve'	396 skand-1 'dart'
Cit:	sṛjati <sup>1</sup>	sarpati M	sevate	skandati
Pas:	sṛjyate	sṛpyate	sevayate	ska(n)dyate
Fut:	sṛakṣyati M	sarpsyati <sup>3</sup>	seviṣyate A	skantsyati
Cau:	sarjayati	sarpayati	sevayati	skandayati
Des:	sirṣkṣati M	sirṣpṣati	siseviṣate	ciskantsati
Per:	sasarja M	sasarpa	siṣeve	caskanda M
Aor:	asṛākṣīt <sup>2</sup>	aṣṛpat	aseviṣṭa	aska(n)dat <sup>5</sup>
CAo:	asasarjat	asasarpat	asiṣevat	acaskandat
Inf:	sraṣṭum F	sarp(i)tum <sup>4</sup>	sevitum F	skanditum
Abs:	sṛṣṭvā	sṛptvā	sevitvā	skanttvā
PPP:	sṛṣṭa-	sṛpta-	sevita-	skanna-
FPP:			sevanīya-	
FPP:	sarjya-		sevya-	
	397 stambh-9 'uphold'	398 stu-2 'praise'	399 str-5/9 'overthrow'	400 sthā-1 'stand'
Cit:	stabhnāti <sup>6</sup>	stauti M	strṇoti <sup>11</sup> M	tiṣṭati M
Pas:	stabhyate	stūyate	staryate <sup>12</sup>	sthīyate <sup>15</sup>
Fut:	stambhiṣyati	stoṣyati	stariṣyati	sthāsyati
Cau:	stambhayati	stāvayati	stārayati	sthāpayati
Des:	tistambhiṣati	tuṣṭuṣati	tistirṣati	tiṣṭhāsati
Per:	tastambha M	tuṣṭāva M	tastāra M	tasthau
Aor:	astambhīt <sup>7</sup> M	astauṣīt <sup>10</sup> M	astār(ṣ)īt M	asthāt M
CAo:	atastambhat	atuṣṭavat	atastarat	atiṣṭhipat
Inf:	stambhitum <sup>8</sup>	stotum	star(ī)tum	sthātum F
Abs:	stambhitvā <sup>9</sup>	stutvā	strṭtvā <sup>13</sup>	sthītvā
PPP:	stabdha-	stuta-	strṭta- <sup>14</sup>	sthīta-
FPP:	stambhanīya-	stavanīya-		
FPP:		stavya-		stheya-

<sup>1</sup>Mid sṛjyate <sup>2</sup>Mid asṛṣṭa <sup>3</sup>/sṛapsyati <sup>4</sup>/srap(i)tum <sup>5</sup>/askāntsīt  
<sup>6</sup>/stabhnoti; Mid stambhate <sup>7</sup>/astambhat <sup>8</sup>/stabdhum <sup>9</sup>/stabdhvā  
<sup>10</sup>/astāvīt <sup>11</sup>/strṇāti M <sup>12</sup>/stīryate/striyate <sup>13</sup>/stīrtvā <sup>14</sup>/stīrṇa-  
<sup>15</sup>Abs -sthāya; Prec Act stheyāt

	401 snā-2 'bathe'	402 snih-4 'love'	403 spardh-1 'strive'	404 sprś-6 'touch'
Cit:	snāti	snihyati	spardhate	sprśati M
Pas:	snāyate	snihyate	spardhyate <sup>5</sup>	sprśyate
Fut:	snāsyati M	snehisyati <sup>1</sup>	spardhiyate	sparkṣyati <sup>7</sup>
Cau:	snāpayati	snehayati	spardhayati	sparsāyati
Des:	sisnāsati	sisnikṣati	pispardhiṣate	pisprkṣati
Per:	sasnau	siṣṇeha	paspardhe <sup>6</sup>	pasparśa M
Aor:	asnāsīt	asnihat	aspardhiṣṭa	asprākṣīt <sup>8</sup>
CAo:		asiṣṇihat		apasparśat
Inf:	snātum F	snegdhum <sup>2</sup>	spardhitum	sparṣtum <sup>9</sup> F
Abs:	snātvā	snigdhwā <sup>3</sup>	spardhitvā	sprṣtvā
PPP:	snāta-	snigdha- <sup>4</sup>	spardhita-	sprṣṭa-
FPP:			spardhanīya-	sparśanīya-
FPP:	sneya-	snehya-	spardhya-	sprśya-

	405 sprh-10 'desire'	406 sphur-6 'dart'	407 smi-1 'smile'	408 smr-1 'remember'
Cit:	sprhayati	sphurati	smayate	smarati
Pas:	sprhyate		smīyate <sup>11</sup>	smaryate <sup>13</sup>
Fut:	sprhayisyati	sphuriṣyati	smeṣyate	smariṣyati
Cau:		sphorayati	smāyayati	smārayati
Des:	pisprhayiṣati	pusphuriṣati	sismayiṣate	susmūrṣate
Per:	sprhayām ā	pusphora M	siṣmiye	sasmāra
Aor:	apisprhat	asphurīt <sup>10</sup>	asmeṣṭa <sup>12</sup>	asmārṣīt
CAo:		apusphurat		asasmarat
Inf:	sprhayitum	sphuritum	smetum F	smartum F
Abs:	sprhayitvā		smitvā	smṛtvā
PPP:	sprhita-	sphurita-	smita-	smṛta-
FPP:	sprhanīya-		smayanīya-	smaranīya-
FPP:			smāya-	smarya-

<sup>1</sup>/sneksyati <sup>2</sup>/snehitum <sup>3</sup>/snihitvā <sup>4</sup>/snīdha- <sup>5</sup>Abs -sprdhya

<sup>6</sup>/pasprdhe <sup>7</sup>/sprakṣyati <sup>8</sup>/aspārksīt/aspṛkṣat <sup>9</sup>/sprasṭum F

<sup>10</sup>/asphorīt <sup>11</sup>Abs -sm(ay)itya <sup>12</sup>/asmayiṣṭa <sup>13</sup>Abs -smṛtya

	409 syand-1 'flow'	410 sru-1 'flow'	411 svañj-1 'embrace'	412 svad-1 'relish'
Cit:	syandate	sravati	svajate	svādate A
Pas:	syandyate		svajyate	
Fut:	syandiṣyate <sup>1</sup>	sroṣyati <sup>3</sup>	svaṅkṣyate <sup>4</sup>	
Cau:	syandayati	srāvayati	svañjayati	svādayati
Des:	sisyandiṣate	susrūṣati	sisvaṅkṣate	sisvādiṣate
Per:	sasyande	susrāva M	sasvañje	sasvāde
Aor:	asyandat <sup>2</sup>	asrāvīt	asvaṅkta <sup>5</sup>	asvadiṣta
CAo:	asiṣyadat	asusravat	asasvañjat	asiṣvadat
Inf:	syan(di)tum	srotum	sva(ñ)ktum	svāditum
Abs:	syan(di)tvā		sva(ñ)ktvā <sup>6</sup>	
PPP:	syanna-	sruta-	svakta-	svadita-
FPP:				svādanīya-
FPP:	syandya-	srāvya-	svajya-	svādyā-
	413 svan-1 'resound'	414 svap-2 'sleep'	415 svid-4/1 'sweat'	416 svṛ-1 'sound'
Cit:	svanati	svapiti	svidyati <sup>9</sup>	svarati
Pas:		supyate	svidyate	
Fut:	svaniṣyati	svapsyati	svetsyate <sup>10</sup>	svariṣyati
Cau:	svānayati	svāpayati	svedayati	svārayati
Des:	sisvaniṣate	suṣupsati	sisvidiṣate	sisvariṣati
Per:	sasvāna	suṣvāpa	siṣveda M	sasvāra
Aor:	asvānīt	asvāpsīt <sup>8</sup>	asvidat <sup>11</sup>	asvār(ṣ)īt
CAo:	asiṣvanat	asiṣvapat	asiṣvidat	asiṣvarat
Inf:	svanitum	svaptum F	sveditum <sup>12</sup>	svar(i)tum
Abs:		suptvā	sviditvā	
PPP:	svanita-	supta-	svidita <sup>13</sup>	
FPP:				
FPP:			svedya-	svāryā-

<sup>1</sup>/syantsyate <sup>2</sup>Mid asyan(t)ta/asyandiṣta <sup>3</sup>/sraviṣyati <sup>4</sup>/svajisyate

<sup>5</sup>Pas asvañji <sup>6</sup>/svajitvā <sup>7</sup>Abs -svādyā <sup>8</sup>Pas asvāpi <sup>9</sup>Mid svedate

<sup>10</sup>/svedisyate <sup>11</sup>Mid asvedīṣta <sup>12</sup>/svettum <sup>13</sup>/svedita-/svinna-

	417 han-2 'kill'	418 hary-1 'enjoy'	419 has-1 'laugh'	420 hā-3 'abandon'
Cit:	hanti [23]	haryati M	hasati M	jahāti [17]
Pas:	hanyate <sup>1</sup>		hasyate	hīyate <sup>6</sup>
Fut:	haniṣyati <sup>2</sup>		hasiṣyati	hāsyati
Cau:	ghāṭayati		hāsayati	hāpayati
Des:	jighāṃsati <sup>3</sup>	jiharyiṣati	jihasiṣati	jihāsati
Per:	jaghāna M	jaharya	jahāsa M	jahau M
Aor:	avadhīt <sup>4</sup> M	aharyīt	ahasīt <sup>5</sup>	ahā(sī) <sup>7</sup>
CAo:	ajīghanat		ajīhasat	ajīhapat
Inf:	hantum F		hasitum	hātum F
Abs:	hatvā		hasitvā	hitvā
PPP:	hata-		hasita-	hīna-
FPP:			hasaniya-	
FPP:			hāsyā-	heya-
	421 hā-3 'go forth'	422 hi-5 'impel'	423 hiṃs-1/7 'injure'	424 hu-3 'sacrifice'
Cit:	jihīte [18]	hinoti M	hiṃsati <sup>8</sup>	juhoti M
Pas:	hāyate	hīyate	hiṃsyate	hūyate
Fut:	hāsyate	heṣyati	hiṃsiṣyati	hoṣyati
Cau:	hāpayati	hāyayati	hiṃsayati	hāvayati
Des:	jihāsate	jihīṣati	jihīṃsiṣati	juhūṣati
Per:	jahe	jighāya M	jihīṃsa	juhāva <sup>9</sup> M
Aor:	ahāsta <sup>7</sup>	ahaiṣīt <sup>7</sup>	ahiṃsīt	ahaṣīt <sup>10</sup>
CAo:	ajīhapat	ajīhayat	ajihīṃsat	ajūhavat
Inf:	hātum F	hetum F	hiṃsitum F	hotum F
Abs:	hātvā		hiṃsitvā	hutvā
PPP:	hāna-	hita-	hiṃsita-	huta-
FPP:			hiṃsaniya-	
FPP:			hiṃsyā-	havyā-

<sup>1</sup>Abs -hanya/-hatya <sup>2</sup>/hamasyati <sup>3</sup>Int jaṅghanyate <sup>4</sup>from vadh (323)

<sup>5</sup>Pas ahāsi <sup>6</sup>Abs -haya; Prec Act heyāt <sup>7</sup>Pas ahāyi

<sup>8</sup>/hinasti—hiṃsanti <sup>9</sup>/juhavām āsa <sup>10</sup>Pas ahāvi

	425 hr-1 'take'	426 hrṣ-4 'rejoice'	427 hras-1 'diminish'	428 hrād-1 'rattle'
Cit:	harati M	hrṣyati M	hrasati M	hrādate
Pas:	hriyate <sup>1</sup>	hrṣyate		
Fut:	hariṣyati <sup>2</sup>	harṣiṣyati	hrasiṣyati	hrādiṣyate
Cau:	hārayati	harṣayati	hrāsayati	hrādayati
Des:	jihrṣati	jiharṣiṣati	jihrasīṣati	
Per:	jahāra M	jaharṣa M	jahrāsa	jahrāde
Aor:	ahārṣīt <sup>3</sup>	ahrṣat <sup>4</sup>	ahrāsīt	ahrādiṣṭa
CAo:	ajiharat	ajīhrṣat	ajihrasat	
Inf:	hartum F	harṣitum	hrasitum	hrāditum
Abs:	hrtvā			
PPP:	hrṭa-	hrṣṭa- <sup>5</sup>	hras(i)ta-	hrādita-
FPP:	haraṇīya-		hrāsanīya-	
FPP:	hārya-			
	429 hrī-3 'blush'	430 hlād-1 'refresh'	431 hvr-1 'bend'	432 hve-1 'call'
Cit:	jihreti	hlādate	hvarati	hvayati M
Pas:	hrīyate		hvaryate	hūyate
Fut:	hreṣyati	hlādiṣyate	hvariṣyati	hvāsyati <sup>9</sup>
Cau:	hrepayati	hlādayati	hvārayati	hvāyayati
Des:	jihrṣati	jihlādiṣate	juh(v)ūrṣati	juhūṣati
Per:	jihrāya <sup>6</sup>	jahlāde	jahvāra	juhāva M
Aor:	ahraiṣīt <sup>7</sup>	ahlādiṣṭa	ahvārṣīt	ahvat <sup>10</sup> M
CAo:	ajihripat	ajihladat		ajūhavat
Inf:	hretum	hlāditum	hvartum	hvātum F
Abs:	hrītvā			hūtvā
PPP:	hrīta- <sup>8</sup>	hlanna-	hvrta-	hūta-
FPP:				
FPP:				havya-

<sup>1</sup>Abs -hrtya <sup>2</sup>Prec Mid hrṣiṣṭa <sup>3</sup>Mid ahrta; Pas ahāri <sup>4</sup>Pas aharṣi  
<sup>5</sup>/hrṣita- <sup>6</sup>/jihrayām āsa <sup>7</sup>Pas ahrāyi <sup>8</sup>/hrīna- <sup>9</sup>/hvayīṣyati  
<sup>10</sup>/ahvāsīt; Pas ahvāyi/ahāvi

	16a adhi + i
	'study'
Cit:	adhīte [14]
Pas:	adhīyate <sup>1</sup>
Fut:	adhyeṣyate
Cau:	adhyāpayati
Des:	adhīyīṣate
Per:	adhīye
Aor:	adhyaīṣṭa
CAo:	adhyāpipat
Inf:	adhyetum F
Abs:	
PPP:	adhīta-
FPP:	
FPP:	adhyeya-

<sup>1</sup>Abs adhītya

Table 28. Index to verb stems.

akamp- . . .	38	Aor	akhit- . . .	68	Aor	acīkal- . . .	39	Aor
akart- . . .	46	Aor	akhid- . . .	68	Aor	acīcint- . . .	99	Aor
akars- . . .	48	Aor	akhait- . . .	68	Aor	acūcud- . . .	100	Aor
akas- . . . .	41	Aor	akhy- . . . .	69	Aor	acūcur- . . .	101	Aor
akānks- . . .	42	Aor	agad- . . . .	71	Aor	ace- . . . . .	97	Aor
akār- . . . .	45	Aor	agam- . . . .	72	Aor	acet- . . . . .	98	Aor
akār- . . . .	49	Aor	agarj- . . . .	73	Aor	aceṣṭ- . . . .	103	Aor
akārḱ- . . . .	48	Aor	agarh- . . . .	74	Aor	acai- . . . . .	97	Aor
akās- . . . .	43	Aor	agā- . . . . .	76	Aor	acchit- . . . .	106	Aor
akās- . . . .	41	Aor	agā- . . . . .	84	Aor	acchid- . . . .	106	Aor
akup- . . . .	44	Aor	agādh- . . . .	77	Aor	acchait- . . . .	106	Aor
akṛ- . . . . .	45	Aor	agād- . . . .	71	Aor	acchaid- . . . .	106	Aor
akṛḱ- . . . . .	48	Aor	agār- . . . . .	82	Aor	acy- . . . . .	1	Pas
akṛt- . . . . .	46	Aor	agār- . . . . .	83	Aor	acyo- . . . . .	104	Aor
akṛś- . . . . .	47	Aor	agāl- . . . . .	75	Aor	ajagaṇ- . . . .	70	Aor
akṛp- . . . . .	50	Aor	agāh- . . . . .	77	Aor	ajan- . . . . .	107	Aor
akram- . . . .	51	Aor	agūh- . . . . .	80	Aor	ajar- . . . . .	114	Aor
akram- . . . .	51	Aor	agrđh- . . . .	81	Aor	ajalp- . . . . .	108	Aor
akrāk- . . . .	48	Aor	ago- . . . . .	78	Aor	ajāgar- . . . .	109	Aor
akriđ- . . . .	53	Aor	agopāy- . . . .	85	Aor	ajār- . . . . .	114	Aor
akruk- . . . .	55	Aor	agaup- . . . .	79	Aor	ajinv- . . . . .	111	Aor
akrudh- . . . .	54	Aor	agranth- . . . .	86	Aor	ajīgaṇ- . . . .	70	Aor
akruṣ- . . . .	55	Aor	agras- . . . .	87	Aor	ajīv- . . . . .	112	Aor
akre- . . . . .	52	Aor	agrah- . . . .	88	Aor	aje- . . . . .	110	Aor
akrai- . . . .	52	Aor	aghas- . . . . .	4	Aor	ajai- . . . . .	110	Aor
aklik- . . . .	56	Aor	aghār- . . . .	90	Aor	ajoṣ- . . . . .	113	Aor
akleś- . . . .	56	Aor	aghuk- . . . .	80	Aor	ajñā- . . . . .	115	Aor
akṣ- . . . . .	57	Aor	aghuṣ- . . . .	89	Aor	ajy- . . . . .	2	Pas
akṣam- . . . .	58	Aor	aghoṣ- . . . .	89	Aor	ajyā- . . . . .	116	Aor
akṣaṇ- . . . .	57	Aor	aghrā- . . . .	91	Aor	ajvāl- . . . . .	117	Aor
akṣam- . . . .	58	Aor	aghru- . . . .	91	Aor	añc- . . . . .	1	Cit
akṣār- . . . .	59	Aor	añk- . . . . .	2	Cit	añcay- . . . . .	1	Cau
akṣās- . . . .	92	Aor	aṅg- . . . . .	2	Cit	añciṣy- . . . .	1	Fut
akṣut- . . . .	63	Aor	acakal- . . . .	40	Aor	añcy- . . . . .	1	Pas
akṣud- . . . .	63	Aor	acakhaṇḍ- . . . .	65	Aor	añj- . . . . .	2	Cit
akṣudh- . . . .	64	Aor	acam- . . . . .	93	Aor	añjay- . . . . .	2	Cau
akṣep- . . . .	62	Aor	acart- . . . . .	102	Aor	añjiṣy- . . . .	2	Fut
akṣeb- . . . .	62	Aor	acarv- . . . . .	95	Aor	aṭ- . . . . .	3	Cit
akṣai- . . . .	61	Aor	acār- . . . . .	94	Aor	aṭiṣy- . . . . .	3	Fut
akṣaip- . . . .	62	Aor	acāl- . . . . .	96	Aor	aṭy- . . . . .	3	Pas
akṣaut- . . . .	63	Aor	acikṣal- . . . .	60	Aor	aḍhauk- . . . .	118	Aor
akhan- . . . .	66	Aor	acicint- . . . .	99	Aor	at- . . . . .	4	Cit
akhād- . . . .	67	Aor	acicchad- . . . .	105	Aor	ataks- . . . . .	119	Aor
akhān- . . . .	66	Aor	acikath- . . . .	37	Aor	atatark- . . . .	124	Aor

atap- . . . . .	122	Aor	adi- . . . . .	147	Aor	adhṛ- . . . . .	171	Aor
atam- . . . . .	123	Aor	adikṣ- . . . . .	150	Aor	adhṛṣ- . . . . .	172	Aor
atard- . . . . .	130	Aor	adikṣ- . . . . .	152	Aor	adhō- . . . . .	170	Aor
atarp- . . . . .	131	Aor	adīp- . . . . .	153	Aor	adhau- . . . . .	170	Aor
atān- . . . . .	121	Aor	adu- . . . . .	146	Aor	adhmā- . . . . .	174	Aor
atāp- . . . . .	122	Aor	adu- . . . . .	147	Aor	adhyay- . . . . .	433	Cit
atār- . . . . .	133	Aor	adug- . . . . .	157	Aor	adhya- . . . . .	175	Aor
atārp- . . . . .	131	Aor	adudruv- . . . . .	165	Aor	adhyāpay- . . . . .	433	Cau
atītaḍ- . . . . .	120	Aor	aduṣ- . . . . .	156	Aor	adhyeṣy- . . . . .	433	Fut
atītij- . . . . .	125	Aor	adūdul- . . . . .	155	Aor	adhyaī- . . . . .	433	Cit
atut- . . . . .	126	Aor	adr- . . . . .	158	Aor	adhyaī- . . . . .	433	Aor
atud- . . . . .	126	Aor	adrmh- . . . . .	161	Aor	adhrāj- . . . . .	176	Aor
atuṣ- . . . . .	129	Aor	adrp- . . . . .	159	Aor	adhrāj- . . . . .	176	Aor
atūtul- . . . . .	128	Aor	adrṣ- . . . . .	160	Aor	adhrāñj- . . . . .	176	Aor
atrḍ- . . . . .	130	Aor	adev- . . . . .	148	Aor	adhvaṃs- . . . . .	177	Aor
atrp- . . . . .	131	Aor	adev- . . . . .	149	Aor	adhvan- . . . . .	178	Aor
atrṣ- . . . . .	132	Aor	ado- . . . . .	154	Aor	adhvas- . . . . .	177	Aor
ator- . . . . .	127	Aor	adoṣ- . . . . .	156	Aor	adhvān- . . . . .	178	Aor
ataut- . . . . .	126	Aor	adau- . . . . .	154	Aor	adhvār- . . . . .	179	Aor
atyāk- . . . . .	134	Aor	ady- . . . . .	4	Pas	an- . . . . .	5	Cit
atyās- . . . . .	134	Aor	adyut- . . . . .	163	Aor	anam- . . . . .	184	Aor
atras- . . . . .	135	Aor	adyot- . . . . .	163	Aor	anak- . . . . .	2	Cit
atrā- . . . . .	136	Aor	adrā- . . . . .	164	Aor	anakṣ- . . . . .	180	Aor
atrāp- . . . . .	131	Aor	adrāk- . . . . .	160	Aor	anaj- . . . . .	2	Cit
atrās- . . . . .	135	Aor	adrāp- . . . . .	159	Aor	anad- . . . . .	181	Aor
atvar- . . . . .	137	Aor	adrāṣ- . . . . .	160	Aor	anad- . . . . .	186	Aor
atsy- . . . . .	4	Fut	adruh- . . . . .	166	Aor	anand- . . . . .	182	Aor
ad- . . . . .	4	Cit	advik- . . . . .	167	Aor	anabh- . . . . .	183	Aor
adakṣ- . . . . .	139	Aor	adhars- . . . . .	172	Aor	anart- . . . . .	192	Aor
adañk- . . . . .	138	Aor	adhav- . . . . .	170	Aor	anaś- . . . . .	185	Aor
adaṅg- . . . . .	138	Aor	adhav- . . . . .	169	Aor	anāt- . . . . .	186	Aor
adadaṅḍ- . . . . .	140	Aor	adhā- . . . . .	168	Aor	anāth- . . . . .	187	Aor
adabh- . . . . .	142	Aor	adhā- . . . . .	173	Aor	anād- . . . . .	181	Aor
adam- . . . . .	141	Aor	adhāk- . . . . .	145	Aor	anāv- . . . . .	190	Aor
adambh- . . . . .	142	Aor	adhār- . . . . .	171	Aor	anind- . . . . .	188	Aor
aday- . . . . .	143	Aor	adhāv- . . . . .	170	Aor	aniṣy- . . . . .	5	Fut
adarp- . . . . .	159	Aor	adhāv- . . . . .	169	Aor	anut- . . . . .	191	Aor
adarś- . . . . .	160	Aor	adhi- . . . . .	168	Aor	anud- . . . . .	191	Aor
adas- . . . . .	144	Aor	adhikṣ- . . . . .	151	Aor	anū- . . . . .	190	Aor
adā- . . . . .	146	Aor	adhijag- . . . . .	433	Per	ane- . . . . .	189	Aor
adā- . . . . .	147	Aor	adhī- . . . . .	433	Cit	anai- . . . . .	189	Aor
adāg- . . . . .	145	Aor	adhīy- . . . . .	433	Pas	anau- . . . . .	190	Aor
adāñk- . . . . .	138	Aor	adhīy- . . . . .	433	Per	anaut- . . . . .	191	Aor
adār- . . . . .	162	Aor	adhu- . . . . .	168	Aor	any- . . . . .	5	Pas
adārp- . . . . .	159	Aor	adhu- . . . . .	173	Aor	apak- . . . . .	193	Aor
adi- . . . . .	146	Aor	adhuṣ- . . . . .	157	Aor	apag- . . . . .	193	Aor



apaṭ- . . . .	194	Aor	abhāk- . . .	226	Aor	amārḱ- . . .	264	Aor
apaṇ- . . . .	196	Aor	abhāṅḱ- . .	227	Aor	amārḱ- . . .	266	Aor
apat- . . . .	198	Aor	abhānt- . .	220	Aor	amārj- . . .	264	Aor
apapt- . . .	197	Aor	abhār- . . .	238	Aor	amārṣ- . . .	264	Aor
aparc- . . .	212	Aor	abhārḱ- . .	241	Aor	amārṣ- . . .	266	Aor
apalāy- . .	199	Aor	abhāṣ- . . .	226	Aor	amik- . . . .	254	Aor
apav- . . . .	208	Aor	abhāṣ- . . .	229	Aor	amīmiṣ- . .	253	Aor
apā- . . . .	201	Aor	abhāṣ- . . .	230	Aor	amīl- . . . .	256	Aor
apā- . . . .	202	Aor	abhiḱṣ- . . .	231	Aor	amuk- . . . .	257	Aor
apāk- . . . .	193	Aor	abhit- . . .	232	Aor	amuc- . . . .	257	Aor
apāt- . . . .	194	Aor	abhid- . . .	232	Aor	amuh- . . . .	260	Aor
apāṭh- . . .	195	Aor	abhuk- . . .	234	Aor	amūrcc- . .	261	Aor
apār- . . . .	210	Aor	abhug- . . .	234	Aor	amṛ- . . . .	262	Aor
apāv- . . . .	208	Aor	abhuṣ- . . .	234	Aor	ameth- . . .	251	Aor
apinv- . . .	203	Aor	abhū- . . . .	236	Aor	amel- . . . .	252	Aor
apipīd- . .	206	Aor	abhūṣ- . . .	237	Aor	ameṣ- . . . .	253	Aor
apiṣ- . . . .	205	Aor	abhṛ- . . . .	238	Aor	amod- . . . .	258	Aor
apisrḥ- . .	405	Aor	abhṛḱ- . . .	223	Aor	amoṣ- . . . .	259	Aor
apīpid- . .	206	Aor	abhāi- . . .	233	Aor	amnā- . . . .	268	Aor
apu- . . . .	201	Aor	abhauḱ- . .	234	Aor	amrāk- . . .	266	Aor
apus- . . . .	207	Aor	abhauḱṣ- .	235	Aor	amrāṣ- . . .	266	Aor
apūpuj- . .	209	Aor	abhait- . . .	232	Aor	amlā- . . . .	271	Aor
apr- . . . .	211	Aor	abhauṣ- . .	234	Aor	amluc- . . .	269	Aor
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apos- . . . .	207	Aor	abhramś- . .	239	Aor	amloc- . . .	269	Aor
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ānay- . . . . .	5 Cau	ind- . . . . .	17 Cit	uñch- . . . . .	26 Cit
ānarc- . . . . .	32 Per	indh- . . . . .	17 Cit	uñchay- . . . . .	26 Cau
ānardh- . . . . .	34 Per	indhay- . . . . .	17 Cau	uñchisy- . . . . .	26 Fut
ānarṣ- . . . . .	35 Per	indhisy- . . . . .	17 Fut	uḍ- . . . . .	328 Cit
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ānaś- . . . . .	9 Per	iyay- . . . . .	16 Per	udy- . . . . .	322 Pas
ānrj- . . . . .	33 Per	iyar- . . . . .	31 Cit	unad- . . . . .	27 Cit
āp- . . . . .	14 Per	iyaṣ- . . . . .	272 Per	unad- . . . . .	27 Cit
āp- . . . . .	14 Aor	iyāj- . . . . .	272 Per	unt- . . . . .	27 Cit
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āpn- . . . . .	14 Cit	iye- . . . . .	16 Per	unday- . . . . .	27 Cau
āpy- . . . . .	14 Pas	iyeṣ- . . . . .	18 Per	undiṣy- . . . . .	27 Fut
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ār- . . . . .	31 Aor	iṣy- . . . . .	19 Pas	ubhisy- . . . . .	28 Fut
ārc- . . . . .	32 Aor	ikṣ- . . . . .	20 Cit	ubhn- . . . . .	28 Cit
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ṛ- . . . . .	31	Cit	kampiṣy- .	38	Fut	kuru- . . . .	45	Cit
ṛc- . . . . .	32	Cit	kampy- . . .	38	Pas	kurv- . . . .	45	Cit
ṛch- . . . . .	31	Cit	karav- . . .	45	Cit	krty- . . . .	46	Pas
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e- . . . . .	11	Cit	kartiṣy- . .	46	Fut	kramiṣy- . .	51	Fut
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edhy- . . . .	36	Pas	kalay- . . .	40	Cit	krāmy- . . .	51	Cit
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aiṣ- . . . . .	18	Aor	kāñkṣiṣy- .	42	Fut	krotsy- . . .	54	Fut
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kṣaṇay- . . .	57	Cau	khānay- . . .	66	Cau	gāray- . . . .	82	Cau
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kṣamiṣy- . . .	58	Fut	kheday- . . .	68	Cau	gāh- . . . . .	77	Cit
kṣamy- . . . .	58	Pas	khyā- . . . . .	69	Cit	gāhay- . . . .	77	Cau
kṣay- . . . . .	61	Cit	khyāpay- . . .	69	Cau	gāhiṣy- . . . .	77	Fut
kṣayay- . . .	61	Cau	khyāy- . . . .	69	Pas	gāhy- . . . . .	77	Pas
kṣar- . . . . .	59	Cit	khyāsy- . . .	69	Fut	gir- . . . . .	82	Cit
kṣariṣy- . . .	59	Fut	ga- . . . . .	76	Cit	gīy- . . . . .	84	Pas
kṣāṇay- . . .	57	Cau	gacch- . . . .	72	Cit	gīry- . . . . .	82	Pas
kṣāmy- . . . .	58	Cit	ganay- . . . .	70	Cit	gupy- . . . . .	79	Pas
kṣāyay- . . .	61	Cau	gaṇayīṣy- . .	70	Fut	guh- . . . . .	80	Pas
kṣāray- . . .	59	Cau	gaṇy- . . . . .	70	Pas	gūh- . . . . .	80	Cit
kṣālay- . . . .	60	Cit	gad- . . . . .	71	Cit	gūhay- . . . .	80	Cau
kṣālayiṣy . .	60	Fut	gadisy- . . . .	71	Fut	gūhiṣy- . . . .	80	Fut
kṣāly- . . . .	60	Pas	gady- . . . . .	71	Pas	grṇ- . . . . .	83	Cit
kṣiṇ- . . . . .	61	Cit	gamay- . . . .	72	Cau	grḍhy- . . . . .	81	Cit
kṣip- . . . . .	62	Cit	gamiṣy- . . . .	72	Fut	grḥṇ- . . . . .	88	Cit
kṣipy- . . . .	62	Pas	gamy- . . . . .	72	Pas	grhy- . . . . .	88	Pas
kṣipy- . . . .	62	Cit	gariṣy- . . . .	82	Fut	gopay- . . . .	79	Cau
kṣīy- . . . . .	61	Pas	gariṣy- . . . .	83	Fut	gopāy- . . . .	79	Cit
kṣuṇat- . . .	63	Cit	gariṣy- . . . .	83	Fut	gopāy- . . . .	85	Cit
kṣuṇad- . . .	63	Cit	gariṣy- . . . .	82	Fut	gopāyay- . . .	85	Cau
kṣudy- . . . .	63	Pas	garj- . . . . .	73	Cit	gopāyiṣy- . . .	85	Fut
kṣudhy- . . .	64	Cit	garjay- . . . .	73	Cau	gopāyy- . . . .	85	Pas
kṣudhy- . . .	64	Pas	garjiṣy- . . .	73	Fut	gopiṣy- . . . .	79	Fut
kṣunt- . . . .	63	Cit	garjy- . . . . .	73	Pas	gopsy- . . . . .	79	Fut
kṣund- . . . .	63	Cit	gardhay- . . .	81	Cau	goṣy- . . . . .	78	Fut
kṣepay- . . .	62	Cau	gardhiṣy- . .	81	Fut	grathn- . . . .	86	Cit
kṣepsy- . . .	62	Fut	garh- . . . . .	74	Cit	grathy- . . . .	86	Pas
kṣeṣy- . . . .	61	Fut	garhay- . . . .	74	Cau	granth- . . . .	86	Cit
kṣotsy- . . .	63	Fut	garhiṣy- . . .	74	Fut	granthay- . . .	86	Cau
kṣotsy- . . .	64	Fut	garhy- . . . .	74	Pas	granthiṣy- . . .	86	Fut
kṣoday- . . .	63	Cau	gal- . . . . .	75	Cit	gras- . . . . .	87	Cit
kṣodhay- . .	64	Cau	galiṣy- . . . .	75	Fut	grasiṣy- . . . .	87	Fut
khaṇḍay- . .	65	Cit	galy- . . . . .	75	Pas	grasy- . . . . .	87	Pas
khan- . . . . .	66	Cit	gav- . . . . .	78	Cit	grahiṣy- . . . .	88	Fut
khanīṣy- . . .	66	Fut	gā- . . . . .	76	Cit	grāsay- . . . .	87	Cau
khany- . . . .	66	Pas	gāday- . . . .	71	Cau	grāhay- . . . .	88	Cau
khād- . . . .	67	Cit	gāpay- . . . .	76	Cau	greth- . . . . .	86	Per
khāday- . . .	67	Cau	gāpay- . . . .	84	Cau	ghar- . . . . .	90	Cit

gharişy- .. 90	Fut	cakhy- ... 69	Per	cikşip- ... 62	Per
ghātay- .. 417	Cau	cacakş- ... 92	Per	cikşiy- ... 61	Per
ghāray- .. 90	Cau	cacam- ... 93	Per	ciksep- ... 62	Per
ghuşy- ... 89	Pas	cacar- ... 94	Per	cikhid- ... 68	Per
ghoş- ... 89	Cit	cacart- ... 102	Per	cikhed- ... 68	Per
ghoşay- .. 89	Cau	cacarv- ... 95	Per	cicay- ... 97	Per
ghoşıy- .. 89	Fut	cacal- ... 96	Per	cicäy- ... 97	Per
ghna- ... 417	Cit	cacām- ... 93	Per	cicit- ... 98	Per
ghrāpay- .. 91	Cau	cacār- ... 94	Per	cicişt- ... 103	Per
ghrāy- ... 91	Pas	cacāl- ... 96	Per	cice- ... 97	Per
ghrāsy- .. 91	Fut	cacr̄t- ... 102	Per	cicet- ... 98	Per
cakamp- .. 38	Per	cacr̄v- ... 95	Per	ciceşt- ... 103	Per
cakar- ... 45	Per	caḍ- ... 92	Cit	cicchid- .. 106	Per
cakar- ... 49	Per	cam- ... 93	Cit	cicched- ... 106	Per
cakart- ... 46	Per	camışy- ... 93	Fut	cicy- ... 97	Per
cakarş- ... 47	Per	cayay- ... 97	Cau	city- ... 98	Pas
cakarş- ... 48	Per	car- ... 94	Cit	cin- ... 97	Cit
cakas- ... 41	Per	carısy- ... 94	Fut	cintay- ... 99	Cit
cakānks- .. 42	Per	cartay- ... 102	Cau	cintayısy- .. 99	Fut
cakār- ... 45	Per	cary- ... 94	Pas	cinty- ... 99	Pas
cakār- ... 49	Per	carv- ... 95	Cit	cīy- ... 97	Pas
cakāş- ... 43	Per	carvay- .. 95	Cau	cukup- ... 44	Per
cakās- ... 41	Per	carvy- ... 95	Pas	cukop- ... 44	Per
cakr- ... 45	Per	cal- ... 96	Cit	cukrudh- .. 54	Per
cakrş- ... 47	Per	calay- ... 96	Cau	cukruş- .. 55	Per
caklp- ... 50	Per	calısy- ... 96	Fut	cukrodh- .. 54	Per
cakr- ... 45	Per	caly- ... 96	Pas	cukroş- .. 55	Per
cakr- ... 49	Per	caş- ... 92	Cit	cukşud- .. 63	Per
cakram- .. 51	Per	caskand- .. 396	Per	cukşudh- .. 64	Per
cakrām- ... 51	Per	cāmay- ... 93	Cau	cukşod- .. 63	Per
caکش- ... 41	Per	cāyay- ... 97	Cau	cukşodh- .. 64	Per
caکش- ... 92	Cit	cāray- ... 94	Cau	cucyuv- .. 104	Per
caکش- ... 92	Per	cālay- ... 96	Cau	cuşcut- ... 370	Per
caکشān- .. 57	Per	cikay- ... 97	Per	cuşcot- ... 370	Per
caکشān- .. 58	Per	cikāy- ... 97	Per	crt- ... 102	Cit
caکشām- .. 58	Per	cike- ... 97	Per	crty- ... 102	Pas
caکشār- ... 59	Per	ciky- ... 97	Per	crnt- ... 102	Cit
caکشār- ... 57	Per	cikray- ... 52	Per	cet- ... 98	Cit
caکشām- .. 58	Per	cikrāy- ... 52	Per	cetay- ... 98	Cau
caکشār- ... 59	Per	cikriy- ... 52	Per	cetişy- ... 98	Fut
caکشy- ... 92	Pas	cikrīḍ- ... 53	Per	cem- ... 93	Per
cakhan- .. 66	Per	cikliş- ... 56	Per	cer- ... 94	Per
cakhād- .. 67	Per	cikleş- ... 56	Per	cel- ... 96	Per
cakhān- .. 66	Per	cikleş- ... 56	Per	ceşt- ... 103	Cit
cakhn- ... 66	Per	cikşay- ... 61	Per	ceştay- ... 103	Cau
		cikşāy- ... 61	Per	ceştısy- .. 103	Fut

ceṣṭy- . . . . .	103	Pas	jagras- . . . . .	87	Per	jahrṣ- . . . . .	426	Per
ceṣy- . . . . .	97	Fut	jagrah- . . . . .	88	Per	jahr- . . . . .	425	Per
coday- . . . . .	100	Cit	jagrāh- . . . . .	88	Per	jahras- . . . . .	427	Per
codayiṣy- . . . . .	100	Fut	jagl- . . . . .	75	Per	jahrād- . . . . .	428	Per
cody- . . . . .	100	Pas	jaghan- . . . . .	417	Per	jahrās- . . . . .	427	Per
coray- . . . . .	101	Cit	jaghar- . . . . .	90	Per	jahlād- . . . . .	430	Per
corayiṣy- . . . . .	101	Fut	jaghā- . . . . .	77	Per	jahvar- . . . . .	431	Per
cory- . . . . .	101	Pas	jaghāk- . . . . .	77	Per	jahvār- . . . . .	431	Per
cyav- . . . . .	104	Cit	jaghān- . . . . .	417	Per	jagar- . . . . .	109	Cit
cyāvay- . . . . .	104	Cau	jaghār- . . . . .	90	Per	jaḡaray- . . . . .	109	Cau
cyosy- . . . . .	104	Fut	jaghn- . . . . .	417	Per	jaḡariṣy- . . . . .	109	Fut
chāday- . . . . .	105	Cit	jaghr- . . . . .	90	Per	jaḡary- . . . . .	109	Pas
chādayiṣy- . . . . .	105	Fut	jaghr- . . . . .	91	Per	jaḡr- . . . . .	109	Cit
chādy- . . . . .	105	Pas	jajar- . . . . .	114	Per	jaḡr- . . . . .	109	Cit
chidy- . . . . .	106	Pas	jajalp- . . . . .	108	Per	jān- . . . . .	115	Cit
chinat- . . . . .	106	Cit	jajāgar- . . . . .	109	Per	jāpay- . . . . .	110	Cau
chinad- . . . . .	106	Cit	jajāgār- . . . . .	109	Per	jāy- . . . . .	107	Cit
chint- . . . . .	106	Cit	jajāgr- . . . . .	109	Per	jigay- . . . . .	110	Per
chind- . . . . .	106	Cit	jajār- . . . . .	114	Per	jigā- . . . . .	76	Cit
chetsy- . . . . .	106	Fut	jajñ- . . . . .	107	Per	jigāy- . . . . .	110	Per
cheday- . . . . .	106	Cau	jajñ- . . . . .	115	Per	jige- . . . . .	110	Per
ja- . . . . .	417	Cit	jajr- . . . . .	114	Per	jigy- . . . . .	110	Per
jag- . . . . .	76	Per	jajval- . . . . .	117	Per	jighay- . . . . .	422	Per
jag- . . . . .	84	Per	jajvāl- . . . . .	117	Per	jighar- . . . . .	90	Cit
jagad- . . . . .	71	Per	janay- . . . . .	107	Cau	jighāy- . . . . .	422	Per
jagan- . . . . .	72	Per	janīṣy- . . . . .	107	Fut	jighr- . . . . .	90	Cit
jagam- . . . . .	72	Per	jany- . . . . .	107	Pas	jighe- . . . . .	422	Per
jagar- . . . . .	83	Per	jay- . . . . .	110	Cit	jighy- . . . . .	422	Per
jagar- . . . . .	82	Per	jayiṣy- . . . . .	110	Fut	jighr- . . . . .	91	Cit
jagarj- . . . . .	73	Per	jaray- . . . . .	114	Cau	jijinv- . . . . .	111	Per
jagardh- . . . . .	81	Per	jarīṣy- . . . . .	114	Fut	jijrv- . . . . .	112	Per
jagarh- . . . . .	74	Per	jarīṣy- . . . . .	114	Fut	jijy- . . . . .	116	Per
jagal- . . . . .	75	Per	jalp- . . . . .	108	Cit	jin- . . . . .	116	Cit
jagād- . . . . .	71	Per	jalpay- . . . . .	108	Cau	jin- . . . . .	111	Cit
jagām- . . . . .	72	Per	jalpīṣy- . . . . .	108	Fut	jin- . . . . .	111	Cit
jagār- . . . . .	82	Per	jalpy- . . . . .	108	Pas	jin- . . . . .	111	Cit
jagār- . . . . .	83	Per	jah- . . . . .	420	Cit	jin- . . . . .	111	Cit
jagāl- . . . . .	75	Per	jah- . . . . .	420	Per	jin- . . . . .	111	Cit
jagāh- . . . . .	77	Per	jah- . . . . .	421	Per	jin- . . . . .	111	Cit
jagrj- . . . . .	73	Per	jahar- . . . . .	425	Per	jin- . . . . .	111	Cit
jagrđh- . . . . .	81	Per	jahary- . . . . .	418	Per	jin- . . . . .	111	Cit
jagrđh- . . . . .	88	Per	jaharṣ- . . . . .	426	Per	jin- . . . . .	111	Cit
jagm- . . . . .	72	Per	jahas- . . . . .	419	Per	jin- . . . . .	111	Cit
jagr- . . . . .	82	Per	jahār- . . . . .	425	Per	jin- . . . . .	111	Cit
jagr- . . . . .	83	Per	jahās- . . . . .	419	Per	jin- . . . . .	111	Cit
jagranth- . . . . .	86	Per	jahry- . . . . .	418	Per	jin- . . . . .	111	Cit



jīry- . . . . .	114	Pas	ḍhauky- . . .	118	Pas	tarday- . . .	130	Cau
jīv- . . . . .	112	Cit	tamsy- . . . .	121	Fut	tardisy- . . .	130	Fut
jīvay- . . . . .	112	Cau	takṣ- . . . . .	119	Cit	tarpay- . . .	131	Cau
jīvisy- . . . . .	112	Fut	takṣay- . . . .	119	Cau	tarpiṣy- . . .	131	Fut
jīvy- . . . . .	112	Pas	takṣisy- . . . .	119	Fut	tarpsy- . . . .	131	Fut
jugup- . . . . .	79	Per	takṣy- . . . . .	119	Pas	tarsay- . . . .	132	Cau
juguv- . . . . .	78	Per	takṣy- . . . . .	119	Fut	tarṣisy- . . . .	132	Fut
juguh- . . . . .	80	Per	tataḥṣ- . . . .	119	Per	tastambh-	397	Per
jugū- . . . . .	80	Per	tatan- . . . . .	121	Per	tastar- . . . .	399	Per
jugūh- . . . . .	80	Per	tatap- . . . . .	122	Per	tastār- . . . .	399	Per
jugo- . . . . .	80	Per	tatam- . . . . .	123	Per	tasth- . . . . .	400	Per
jugop- . . . . .	79	Per	tatar- . . . . .	133	Per	tāḍay- . . . .	120	Cit
jughuṣ- . . . . .	89	Per	tatar- . . . . .	130	Per	tāḍayisy- . . .	120	Fut
jughoṣ- . . . . .	89	Per	tatarp- . . . . .	131	Per	tāḍy- . . . . .	120	Pas
jujuṣ- . . . . .	113	Per	tatarṣ- . . . . .	132	Per	tānay- . . . . .	121	Cau
juṣ- . . . . .	113	Cit	tatān- . . . . .	121	Per	tāpay- . . . . .	122	Cau
juṣy- . . . . .	113	Pas	tatāp- . . . . .	122	Per	tāmy- . . . . .	123	Cit
juhav- . . . . .	424	Cit	tatām- . . . . .	123	Per	tāy- . . . . .	121	Pas
juhav- . . . . .	424	Per	tatār- . . . . .	133	Per	tāray- . . . . .	133	Cau
juhav- . . . . .	432	Per	tatrḍ- . . . . .	130	Per	tiṣṭh- . . . . .	400	Cit
juhāv- . . . . .	424	Per	tatrp- . . . . .	131	Per	tīry- . . . . .	133	Pas
juhāv- . . . . .	432	Per	tatrṣ- . . . . .	132	Per	tutud- . . . . .	126	Per
juhu- . . . . .	424	Cit	tatrṣ- . . . . .	135	Per	tutur- . . . . .	127	Cit
juhuv- . . . . .	424	Per	tatyak- . . . . .	134	Per	tutuṣ- . . . . .	129	Per
juhuv- . . . . .	432	Per	tatyaj- . . . . .	134	Per	tutod- . . . . .	126	Per
juho- . . . . .	424	Cit	tatyāj- . . . . .	134	Per	tutor- . . . . .	127	Cit
juho- . . . . .	424	Per	tatr- . . . . .	136	Per	tutoṣ- . . . . .	129	Per
juhv- . . . . .	424	Cit	tatrap- . . . . .	131	Per	tud- . . . . .	126	Cit
jer- . . . . .	114	Per	tatras- . . . . .	135	Per	tudy- . . . . .	126	Pas
jeṣy- . . . . .	110	Fut	tatrās- . . . . .	135	Per	tur- . . . . .	127	Cit
joṣay- . . . . .	113	Cau	tatvar- . . . . .	137	Per	tuṣṭav- . . . .	398	Per
joṣiṣy- . . . . .	113	Fut	tan- . . . . .	121	Cit	tuṣṭāv- . . . .	398	Per
jñāpay- . . . . .	115	Cau	tanisy- . . . . .	121	Fut	tuṣṭu- . . . . .	398	Per
jñāy- . . . . .	115	Pas	tany- . . . . .	121	Pas	tuṣṭuv- . . . .	398	Per
jñāsy- . . . . .	115	Fut	tap- . . . . .	122	Cit	tuṣṭo- . . . . .	398	Per
jyapay- . . . . .	116	Cau	tapiṣy- . . . . .	122	Fut	tuṣy- . . . . .	129	Cit
jyasy- . . . . .	116	Fut	tapy- . . . . .	122	Pas	tuṣy- . . . . .	129	Pas
jval- . . . . .	117	Cit	tapsy- . . . . .	122	Fut	ṭṛnat- . . . . .	130	Cit
jvalay- . . . . .	117	Cau	tamay- . . . . .	123	Cau	ṭṛnad- . . . . .	130	Cit
jvaliṣy- . . . . .	117	Fut	tamiṣy- . . . .	123	Fut	ṭṛdy- . . . . .	130	Pas
jvaly- . . . . .	117	Pas	tar- . . . . .	133	Cit	ṭṛnt- . . . . .	130	Cit
jvālay- . . . . .	117	Cau	tariṣy- . . . . .	133	Fut	ṭṛnd- . . . . .	130	Cit
ḍudhauk-	118	Per	tariṣy- . . . .	133	Fut	ṭṛpy- . . . . .	131	Cit
ḍhauk- . . . . .	118	Cit	tarkay- . . . . .	124	Cit	ṭṛpy- . . . . .	131	Pas
ḍhaukay- . . . .	118	Cau	tarkayiṣy- . . .	124	Fut	ṭṛṣy- . . . . .	132	Cit
ḍhaukiṣy-	118	Fut	tarky- . . . . .	124	Pas	tejay- . . . . .	125	Cit

ten- . . . . .	121	Per	dadakṣ- . .	139	Per	dambhay-	142	Cau
tep- . . . . .	122	Per	dadag- . . .	145	Per	dambhiṣy-	142	Fut
tem- . . . . .	123	Per	dadabh- . .	142	Per	damy- . . .	141	Pas
ter- . . . . .	133	Per	dadam- . .	141	Per	day- . . . .	143	Cit
tokṣy- . . . .	129	Fut	dadambh-	142	Per	dayiṣy- . .	143	Fut
totsy- . . . .	126	Fut	dadar- . . .	162	Per	daray- . . .	162	Cau
today- . . . .	126	Cau	dadarp- . .	159	Per	darīṣy- . . .	158	Fut
tolay- . . . .	128	Cit	dadarś- . .	160	Per	darīṣy- . . .	162	Fut
tolayiṣy- . .	128	Fut	dadas- . . .	144	Per	darīṣy- . . .	162	Fut
toly- . . . . .	128	Pas	dadah- . . .	145	Per	darpay- . .	159	Cau
toṣay- . . . .	129	Cau	dadābh- . .	142	Per	darpiṣy- . .	159	Fut
tyakṣy- . . . .	134	Fut	dadām- . .	141	Per	darpsy- . .	159	Fut
tyaj- . . . . .	134	Cit	dadār- . . .	162	Per	darṣay- . . .	160	Cau
tyajīṣy- . . .	134	Fut	dadās- . . .	144	Per	daś- . . . .	138	Cit
tyajy- . . . .	134	Pas	dadāh- . . .	145	Per	daśy- . . . .	138	Pas
tyājay- . . . .	134	Cau	dadṛmḥ- . .	161	Per	dasiṣy- . . .	144	Fut
trapsy- . . . .	131	Fut	dadṛp- . . .	159	Per	dasy- . . . .	144	Cit
tras- . . . . .	135	Cit	dadṛś- . . .	160	Per	dah- . . . .	145	Cit
trasiṣy- . . .	135	Fut	dadr- . . . .	158	Per	dahiṣy- . .	145	Fut
trasy- . . . .	135	Cit	dadr- . . . .	162	Per	dahy- . . . .	145	Pas
trasy- . . . .	135	Pas	dadr- . . . .	164	Per	dā- . . . . .	147	Cit
trā- . . . . .	136	Cit	dadrap- . .	159	Per	dāpay- . . .	146	Cau
trāpay- . . .	136	Cau	dadraṣ- . .	160	Per	dāpay- . . .	147	Cau
trāy- . . . . .	136	Cit	dadh- . . . .	168	Cit	dāmy- . . . .	141	Cit
trāy- . . . . .	136	Pas	dadh- . . . .	168	Per	dāray- . . .	158	Cau
trāsay- . . . .	135	Cau	dadh- . . . .	173	Per	dāray- . . .	162	Cau
trāsy- . . . .	136	Fut	dadhar- . .	171	Per	dāvay- . . .	154	Cau
tvar- . . . . .	137	Cit	dadharsṣ- .	172	Per	dāṣay- . . .	144	Cau
tvaray- . . .	137	Cau	dadhār- . .	171	Per	dāsiṣy- . . .	144	Fut
tvariṣy- . . .	137	Fut	dadhāv- . .	169	Per	dāsy- . . . .	146	Fut
tvary- . . . .	137	Pas	dadhṛṣ- . .	172	Per	dāsy- . . . .	147	Fut
tvāray- . . .	137	Cau	dadhṁ- . . .	174	Per	dāhay- . . .	145	Cau
damś- . . . .	138	Cit	dadhy- . . .	175	Per	dig- . . . . .	151	Cit
damśay- . . .	138	Cau	dadhr- . . .	171	Per	didiv- . . .	148	Per
dakṣ- . . . . .	139	Cit	dadhraj- . .	176	Per	didiv- . . .	149	Per
dakṣay- . . .	139	Cau	dadhrañj- .	176	Per	didīṣ- . . .	150	Per
dakṣiṣy- . . .	139	Fut	dadhraj- . .	176	Per	didih- . . .	151	Per
dañkṣy- . . .	138	Fut	dadhvamś-	177	Per	didīkṣ- . . .	152	Per
dañday- . . .	140	Cit	dadhvan- . .	178	Per	didīp- . . .	153	Per
dañdayiṣy-	140	Fut	dadhvar- . .	179	Per	didev- . . .	148	Per
dañdy- . . .	140	Pas	dadhvān- . .	178	Per	didev- . . .	149	Per
dat- . . . . .	146	Cit	dadhvār- . .	179	Per	dideś- . . .	150	Per
dad- . . . . .	146	Cit	dabh- . . . .	142	Cit	dideh- . . .	151	Per
dad- . . . . .	146	Per	dabhy- . . .	142	Pas	didyut- . .	163	Per
dad- . . . . .	147	Per	damay- . .	141	Cau	didviṣ- . . .	167	Per
dadamś- . . .	138	Per	damiṣy- . .	141	Fut	didveṣ- . .	167	Per

diś- . . . . .	150	Cit	dr̥ṅ- . . . . .	162	Cit	drohay- . .	166	Cau
diśy- . . . . .	150	Pas	dr̥py- . . . . .	159	Cit	dvik- . . . .	167	Cit
dih- . . . . .	151	Cit	dr̥py- . . . . .	159	Pas	dvid- . . . .	167	Cit
dihy- . . . . .	151	Pas	dr̥sy- . . . . .	160	Pas	dviṣ- . . . .	167	Cit
dikṣ- . . . . .	152	Cit	de- . . . . .	146	Cit	dviṣy- . . .	167	Pas
dikṣay- . . .	152	Cau	deksy- . . . .	150	Fut	dve- . . . . .	167	Cit
dikṣiy- . . .	152	Fut	deg- . . . . .	151	Cit	dvek- . . . .	167	Cit
dikṣy- . . . .	152	Pas	debh- . . . . .	142	Per	dvekṣy- . . .	167	Fut
ḍīpay- . . . .	153	Cau	dem- . . . . .	141	Per	dveṣ- . . . .	167	Cit
ḍīpiṣy- . . .	153	Fut	dev- . . . . .	149	Cit	dveṣay- . . .	167	Cau
ḍīpy- . . . . .	153	Cit	devay- . . . .	148	Cau	dhakṣy- . . .	145	Fut
ḍīpy- . . . . .	153	Pas	devay- . . . .	149	Cau	dhat- . . . . .	168	Cit
ḍīy- . . . . .	146	Pas	devisy- . . . .	148	Fut	dhad- . . . .	168	Cit
ḍīy- . . . . .	147	Pas	devisy- . . . .	149	Fut	dham- . . . .	174	Cit
ḍiry- . . . . .	162	Pas	deśay- . . . .	150	Cau	dhamiṣy- . .	174	Fut
ḍīvy- . . . . .	148	Cit	deṣ- . . . . .	144	Per	dhay- . . . .	173	Cit
ḍīvy- . . . . .	148	Pas	deh- . . . . .	145	Per	dhar- . . . .	171	Cit
ḍug- . . . . .	157	Cit	deh- . . . . .	151	Cit	dhariṣy- . . .	171	Fut
dudav- . . . .	154	Per	dehay- . . . .	151	Cau	dharṣiy- . . .	172	Fut
dudāv- . . . .	154	Per	doksy- . . . .	156	Fut	dhāpay- . . .	168	Cau
duduv- . . . .	154	Per	dog- . . . . .	157	Cit	dhāpay- . . .	173	Cau
duduṣ- . . . .	156	Per	dolay- . . . .	155	Cit	dhāray- . . .	171	Cau
duduh- . . . .	157	Per	doṣay- . . . .	156	Cau	dhārsay- . . .	172	Cau
dudoṣ- . . . .	156	Per	doṣy- . . . . .	154	Fut	dhāv- . . . .	169	Cit
dudoh- . . . .	157	Per	doh- . . . . .	157	Cit	dhāvay- . . .	169	Cau
dudrav- . . .	165	Per	dohay- . . . .	157	Cau	dhāvay- . . .	170	Cau
dudrāv- . . .	165	Per	dyut- . . . . .	163	Pas	dhāvīṣy- . . .	169	Fut
dudru- . . . .	165	Per	dyot- . . . . .	163	Cit	dhāvvy- . . .	169	Pas
dudruv- . . .	165	Per	dyotay- . . . .	163	Cau	dhāsy- . . . .	168	Fut
dudruh- . . .	166	Per	dyotiṣy- . . .	163	Fut	dhāsy- . . . .	173	Fut
dudro- . . . .	165	Per	drakṣy- . . . .	160	Fut	dhik- . . . . .	151	Cit
dudro- . . . .	166	Per	drapsy- . . . .	159	Fut	dhig- . . . . .	151	Cit
dudrog- . . .	166	Per	drav- . . . . .	165	Cit	dhīy- . . . . .	168	Pas
dudroh- . . .	166	Per	drā- . . . . .	164	Cit	dhīy- . . . . .	173	Pas
dudhav- . . .	170	Per	drāpay- . . . .	164	Cau	dhuk- . . . .	157	Cit
dudhāv- . . .	170	Per	drāy- . . . . .	164	Pas	dhug- . . . .	157	Cit
dudhuv- . . .	170	Per	drāvay- . . . .	165	Cau	dhun- . . . .	170	Cit
dun- . . . . .	154	Cit	drāsy- . . . . .	164	Fut	dhūy- . . . .	170	Pas
duṣy- . . . . .	156	Cit	driy- . . . . .	158	Cit	dhr̥ṣṇ- . . . .	172	Cit
duṣy- . . . . .	156	Pas	driy- . . . . .	158	Pas	dhe- . . . . .	168	Cit
duh- . . . . .	157	Cit	druhiṣy- . . . .	166	Fut	dhek- . . . . .	151	Cit
duhy- . . . .	157	Pas	druhy- . . . .	166	Cit	dhekṣy- . . .	151	Fut
dūy- . . . . .	154	Pas	druhy- . . . .	166	Pas	dhok- . . . .	157	Cit
dr̥mh- . . . .	161	Cit	drūy- . . . . .	165	Pas	dhokṣy- . . .	157	Fut
dr̥mhay- . . .	161	Cau	drokṣy- . . . .	166	Fut	dhoṣy- . . . .	170	Fut
dr̥mhiṣy- . .	161	Fut	drosy- . . . . .	165	Fut	dhmāpay- . .	174	Cau

dhmāy- .. 174 Pas	nanṛt- ... 192 Per	nunud- .. 191 Per
dhmāsy- .. 174 Fut	nand- ... 182 Cit	nunuv- .. 190 Per
dhyā- ... 175 Cit	nanday- .. 182 Cau	nuno- ... 190 Per
dhyāpay- .. 175 Cau	nandiṣy- .. 182 Fut	nunod- .. 191 Per
dhyāy- ... 175 Cit	nandy- .. 182 Pas	nūy- .... 190 Pas
dhyāy- ... 175 Pas	nabh- .... 183 Cit	nṛty- .... 192 Cit
dhyāsy- .. 175 Fut	nabhay- .. 183 Cau	nṛty- .... 192 Pas
dhraj- ... 176 Cit	nam- .... 184 Cit	ned- .... 181 Per
dhrañj- .. 176 Cit	namay- .. 184 Cau	nebh- .... 183 Per
dhriy- ... 171 Pas	namiṣy- .. 184 Fut	nem- .... 184 Per
dhvams- .. 177 Cit	namy- ... 184 Pas	neś- .... 185 Per
dhvamsay- 177 Cau	nay- .... 189 Cit	neśy- .... 189 Fut
dhvamsiṣy- 177 Fut	nartay- .. 192 Cau	neh- .... 186 Per
dhvan- .. 178 Cit	nartiṣy- .. 192 Fut	notsy- ... 191 Fut
dhvanay- .. 178 Cau	nartisy- ... 192 Fut	noday- ... 191 Cau
dhvaniṣy- 178 Fut	nav- .... 190 Cit	noṣy- .... 190 Fut
dhvany- .. 178 Pas	naviṣy- .. 190 Fut	nau- .... 190 Cit
dhvar- ... 179 Cit	naśiṣy- ... 185 Fut	pakṣy- ... 193 Fut
dhvariṣy- .. 179 Fut	naśy- .... 185 Cit	pac- .... 193 Cit
dhvasy- .. 177 Pas	naśy- .... 185 Pas	pacy- .... 193 Pas
dhvānay- .. 178 Cau	nahy- .... 186 Cit	paṭ- .... 194 Cit
dhvāray- .. 179 Cau	nahy- .... 186 Pas	paṭiṣy- ... 194 Fut
naṁsy- .. 184 Fut	nāth- .... 187 Cit	paṭh- .... 195 Cit
nakṣ- .... 180 Cit	nāthiṣy- .. 187 Fut	paṭhiṣy- .. 195 Fut
nakṣiṣy- .. 180 Fut	nāthy- ... 187 Pas	paṭhy- ... 195 Pas
naṁksy- .. 185 Fut	nāday- ... 181 Cau	paṇ- .... 196 Cit
natsy- ... 186 Fut	nāmāy- .. 184 Cau	paṇay- ... 196 Cau
nad- .... 181 Cit	nāyay- ... 189 Cau	paṇiṣy- .. 196 Fut
naday- ... 181 Cau	nāvay- ... 190 Cau	paṇy- .... 196 Pas
nadiṣy- .. 181 Fut	nāśay- ... 185 Cau	pat- .... 197 Cit
nady- ... 181 Pas	nāhay- ... 186 Cau	paṭiṣy- ... 197 Fut
nanamṣ- .. 185 Per	ninay- ... 189 Per	paty- .... 197 Pas
nanakṣ- .. 180 Per	nināy- ... 189 Per	patsy- ... 198 Fut
nanad- ... 181 Per	ninind- .. 188 Per	pady- ... 198 Cit
nanad- ... 186 Per	nine- .... 189 Per	pady- ... 198 Pas
nanan- ... 184 Per	nind- .... 188 Cit	pap- .... 201 Per
nanand- .. 182 Per	ninday- .. 188 Cau	pap- .... 202 Per
nanam- .. 184 Per	nindiṣy- .. 188 Fut	papak- ... 193 Per
nanart- .. 192 Per	nindy- ... 188 Pas	papac- ... 193 Per
nanaś- ... 185 Per	niny- .... 189 Per	papaṭ- ... 194 Per
nanah- ... 186 Per	nīy- .... 189 Pas	papaṭh- ... 195 Per
nanāth- ... 187 Per	nu- .... 190 Cit	papat- ... 197 Per
nanād- ... 181 Per	nud- .... 191 Cit	papar- ... 210 Per
nanām- .. 184 Per	nudy- ... 191 Pas	paparc- .. 212 Per
nanāś- ... 185 Per	nunav- .. 190 Per	papāc- ... 193 Per
nanāh- ... 186 Per	nunāv- .. 190 Per	papāt- ... 194 Per

papāth- . . . 195 Per	pināṣ- . . . 205 Cit	pr̥cy- . . . . 212 Pas
papāt- . . . 197 Per	pinv- . . . . 203 Cit	pr̥nc- . . . . 212 Cit
papār- . . . 210 Per	pinvay- . . 203 Cau	pr̥n- . . . . 210 Cit
papr̥c- . . . 212 Per	pinviṣy- . . 203 Fut	pr̥n- . . . . 211 Cit
papr- . . . . 210 Per	pinvy- . . . 203 Pas	pr̥nak- . . . 212 Cit
papr- . . . . 211 Per	pipar- . . . 210 Cit	pr̥nac- . . . 212 Cit
papracch- 214 Per	pipinv- . . 203 Per	peksy- . . . 205 Fut
paprath- . . 215 Per	pipiś- . . . . 204 Per	pec- . . . . 193 Per
paphal- . . 218 Per	pipiṣ- . . . . 205 Per	peṭ- . . . . 194 Per
paphāl- . . 218 Per	pipr- . . . . 210 Cit	peth- . . . . 195 Per
pariṣy- . . . 210 Fut	pipeś- . . . 204 Per	peñ- . . . . 196 Per
pariṣy- . . . 211 Fut	pipeṣ- . . . 205 Per	pet- . . . . 197 Per
pariṣy- . . . 210 Fut	pipy- . . . . 213 Per	ped- . . . . 198 Per
parcay- . . 212 Cau	pipr- . . . . 210 Cit	peṣay- . . . 204 Cau
parciṣy- . . 212 Fut	pipr- . . . . 216 Per	peṣiṣy- . . . 204 Fut
palāy- . . . 199 Cit	pipray- . . 216 Per	peṣay- . . . 205 Cau
palāyay- . . 199 Cau	piprāy- . . 216 Per	poṣ- . . . . 207 Cit
palāyiṣy- . . 199 Fut	pipre- . . . 216 Per	poṣay- . . . 207 Cau
palāyy- . . 199 Pas	pib- . . . . 201 Cit	poṣiṣy- . . 207 Fut
pav- . . . . 208 Cit	piś- . . . . 204 Cit	pyāy- . . . . 213 Cit
paviṣy- . . . 208 Fut	piśy- . . . . 204 Pas	pyāyay- . . 213 Cau
paśy- . . . . 200 Cit	piṣy- . . . . 205 Pas	pyāyiṣy- . . 213 Fut
paspardh- 403 Per	pīḍay- . . . 206 Cit	prakṣy- . . 214 Fut
pasparś- . . 404 Per	pīḍayiṣy- . 206 Fut	pracchay- 214 Cau
paspr̥dh- . . 403 Per	pīḍy- . . . . 206 Pas	prath- . . . 215 Cit
paspr̥ś- . . 404 Per	pīy- . . . . 201 Pas	prathay- . . 215 Cau
pā- . . . . 202 Cit	pun- . . . . 208 Cit	prathiṣy- . . 215 Fut
pācay- . . . 193 Cau	pupav- . . 208 Per	priy- . . . . 211 Cit
pāṭay- . . . 194 Cau	pupāv- . . 208 Per	priy- . . . . 211 Pas
pāṭhay- . . 195 Cau	pupuv- . . 208 Per	prīñ- . . . . 216 Cit
pāñay- . . . 196 Cau	pupuṣ- . . 207 Per	prīñay- . . 216 Cau
pāṭay- . . . 197 Cau	pupo- . . . 208 Per	prīy- . . . . 216 Pas
pāday- . . . 198 Cau	pupoṣ- . . 207 Per	presy- . . . 216 Fut
pāy- . . . . 202 Pās	puplūv- . . 217 Per	plav- . . . . 217 Cit
pāyay- . . . 201 Cau	puṣñ- . . . . 207 Cit	plāvay- . . 217 Cau
pāray- . . . 210 Cau	puṣy- . . . . 207 Pas	plūy- . . . . 217 Pas
pāray- . . . 211 Cau	pusphur- . 406 Per	ploṣy- . . . 217 Fut
pāry- . . . . 210 Pās	pusphor- . 406 Per	phal- . . . . 218 Cit
pālay- . . . 202 Cau	pūjay- . . . 209 Cit	phaliṣy- . . 218 Fut
pāvay- . . . 208 Cau	pūjayiṣy- . 209 Fut	phālay- . . 218 Cau
pāsy- . . . . 201 Fut	pūjy- . . . . 209 Pas	phel- . . . . 218 Per
pāsy- . . . . 202 Fut	pūy- . . . . 208 Pas	baṃh- . . . 219 Cit
piṃś- . . . . 204 Cit	pūray- . . . 210 Cau	baṃhay- . . 219 Cau
piṃṣ- . . . . 205 Cit	pr̥ñk- . . . . 212 Cit	baṃhiṣy- . . 219 Fut
piñḍ- . . . . 205 Cit	pr̥cch- . . . 214 Cit	badhn- . . . 220 Cit
pinak- . . . 205 Cit	pr̥cchy- . . 214 Pas	badhy- . . . 220 Pas

bandhay-	220	Cau	bibhy-	233	Cit	bhāray-	238	Cau
bandhiṣy-	220	Fut	bibhy-	233	Per	bhāvay-	236	Cau
baband-	220	Per	bibhr-	238	Cit	bhāṣ-	229	Cit
babandh-	220	Per	budhy-	222	Pas	bhāṣay-	229	Cau
babarh-	223	Per	budhy-	222	Cit	bhāṣiṣy-	229	Fut
babādh-	221	Per	bubudh-	222	Per	bhāṣy-	229	Pas
babṛh-	223	Per	bubodh-	222	Per	bhās-	230	Cit
babh-	228	Per	bubhuj-	234	Per	bhāsay-	230	Cau
babhañk-	227	Per	bubhuj-	235	Per	bhāsiṣy-	230	Fut
babhaj-	226	Per	bubhuṣ-	237	Per	bhāsy-	228	Fut
babhañj-	227	Per	bubhoj-	234	Per	bhāsy-	230	Pas
babhar-	238	Per	bubhoj-	235	Per	bhāṣy-	231	Cit
babharj-	241	Per	bṛh-	223	Cit	bhikṣay-	231	Cau
babharṣ-	241	Per	bṛhy-	223	Pas	bhikṣiṣy-	231	Fut
babhāj-	226	Per	bodh-	222	Cit	bhikṣy-	231	Pas
babhār-	238	Per	bodhay-	222	Cau	bhid-	232	Cit
babhās-	229	Per	bodhiṣy-	222	Fut	bhidy-	232	Pas
babhās-	230	Per	brav-	224	Cit	bhinat-	232	Cit
babhūv-	236	Per	bravī-	224	Cit	bhinad-	232	Cit
babhr-	238	Per	bruv-	224	Cit	bhint-	232	Cit
babhr-	238	Per	brū-	224	Cit	bhind-	232	Cit
babhramś-	239	Per	bhakṣay-	225	Cit	bhīy-	233	Pas
babhrajj-	241	Per	bhakṣayisy-	225	Fut	bhīṣay-	233	Cau
babhram-	240	Per	bhakṣy-	225	Pas	bhuñk-	234	Cit
babhraṣ-	241	Per	bhakṣy-	226	Fut	bhuñg-	234	Cit
babhrāj-	242	Per	bhañk-	227	Cit	bhuj-	235	Cit
babhrām-	240	Per	bhañkṣy-	227	Fut	bhujy-	234	Pas
barh-	223	Cit	bhañg-	227	Cit	bhujy-	235	Pas
barhay-	223	Cau	bhaj-	226	Cit	bhuñj-	234	Cit
barhiṣy-	223	Fut	bhajiṣy-	226	Fut	bhunak-	234	Cit
bādh-	221	Cit	bhajy-	226	Pas	bhunaj-	234	Cit
bādhay-	221	Cau	bhajy-	227	Pas	bhūy-	236	Pas
bādhiṣy-	221	Fut	bhañj-	227	Cit	bhūṣ-	237	Cit
bādhy-	221	Pas	bhañjay-	227	Cau	bhūṣay-	237	Cau
bibhah-	238	Cit	bhanak-	227	Cit	bhūṣiṣy-	237	Fut
bibhay-	233	Cit	bhantsy-	220	Fut	bhr̥jj-	241	Cit
bibhay-	233	Per	bharisṣy-	238	Fut	bhr̥jy-	241	Pas
bibhar-	238	Cit	bharkṣy-	223	Fut	bhej-	226	Per
bibhāy-	233	Per	bharkṣy-	241	Fut	bhetsy-	232	Fut
bibhi-	233	Cit	bharjay-	241	Cau	bheday-	232	Cau
bibhikṣ-	231	Per	bhav-	236	Cit	bhesy-	233	Fut
bibhid-	232	Per	bhaviṣy-	236	Fut	bhokṣy-	234	Fut
bibhr-	238	Cit	bhā-	228	Cit	bhokṣy-	235	Fut
bibhe-	233	Cit	bhājay-	226	Cau	bhojay-	234	Cau
bibhe-	233	Per	bhāpay-	228	Cau	bhotsy-	222	Fut
bibhed-	232	Per	bhāy-	228	Pas	bhramś-	239	Cit

bhramśay-	239	Cau	mam-	...	255	Per	mārksy-	..	264	Fut		
bhramśisy-	239	Fut	mamaṃh-	243	Per	mārj-	....	264	Cit			
bhrakṣy-	..	241	mamajj-	..	248	Per	mārjay-	..	264	Cau		
bhrajjay-	..	241	mamad-	..	245	Per	mārjisy-	..	264	Fut		
bhram-	..	240	mamanth-	244	Per	mārd-	...	264	Cit			
bhramay-	..	240	mamand-	..	247	Per	mārṣ-	....	264	Cit		
bhramisy-	240	Fut	mamar-	..	262	Per	māsy-	...	250	Fut		
bhramy-	..	240	mamard-	..	265	Per	māhay-	..	249	Cau		
bhramy-	..	240	mamarś-	..	266	Per	min-	....	255	Cit		
bhraśy-	..	239	mamarṣ-	..	267	Per	mim-	....	250	Cit		
bhrāj-	...	242	mamah-	..	249	Per	mimith-	..	251	Per		
bhrājay-	..	242	mamād-	..	245	Per	mimil-	...	252	Per		
bhrājisy-	..	242	mamār-	..	262	Per	mimiṣ-	...	253	Per		
bhrājy-	...	242	mamārj-	..	264	Per	mimih-	..	254	Per		
bhrāmay-	..	240	mamārṣ-	..	264	Per	mimīl-	...	256	Per		
bhrāmy-	..	240	mamāh-	..	249	Per	mimeth-	..	251	Per		
bhrīy-	...	238	mamrj-	..	264	Per	mimel-	...	252	Per		
bhrem-	..	240	mamrd-	..	265	Per	mimes-	..	253	Per		
mamsy-	..	246	mamrś-	..	266	Per	mimeh-	..	254	Per		
mamh-	..	243	mamrṣ-	..	267	Per	mimy-	...	255	Per		
mamhy-	..	243	mamn-	..	268	Per	mimlecch-	270	Per			
mañkṣy-	..	248	mamr-	...	262	Per	mil-	.....	252	Cit		
majj-	....	248	maml-	...	271	Per	mily-	....	252	Pas		
majjay-	..	248	maṛisy-	..	262	Fut	miṣ-	.....	253	Cit		
majjisy-	..	248	marksy-	..	266	Fut	mīn-	....	255	Cit		
majjy-	...	248	mard-	...	265	Cit	mīy-	....	250	Pas		
mathisy-	..	244	marday-	..	265	Cau	mīy-	....	255	Pas		
mathn-	..	244	mardisy-	..	265	Fut	mīl-	.....	256	Cit		
mathy-	..	244	maṛśay-	..	266	Cau	mīlay-	...	256	Cau		
maday-	..	245	maṛśay-	..	267	Cau	mīliṣy-	...	256	Fut		
maḍisy-	..	245	maṛśisy-	..	267	Fut	mīly-	....	256	Pas		
mady-	...	245	mah-	....	249	Cit	mucy-	...	257	Pas		
man-	....	246	mahay-	..	243	Cau	muñc-	...	257	Cit		
man-	....	268	mahay-	..	249	Cau	mudy-	...	258	Pas		
maniṣy-	..	246	mahiṣy-	..	249	Fut	mumuc-	..	257	Per		
manthay-	..	244	mahy-	...	249	Pas	mumud-	..	258	Per		
manthisy-	244	Cau	mā-	....	250	Cit	mumuṣ-	..	259	Per		
manthn-	244	Fut	māthay-	..	244	Cau	mumuh-	..	260	Per		
mand-	...	247	māday-	..	245	Cau	mumūrcch-	261	Per			
manday-	..	247	mādy-	...	245	Cit	mumo-	..	260	Per		
maḍisy-	..	247	mānay-	..	246	Cau	mumog-	..	260	Per		
mandy-	..	247	māpay-	..	250	Cau	mumoc-	..	257	Per		
many-	...	246	māpay-	..	255	Cau	mumuṣ-	..	259	Per		
many-	...	246	māy-	....	250	Cit	mumoh-	..	260	Per		
mam-	...	250	māray-	..	262	Cau	mumluc-	..	269	Per		
			mārḥ-	...	264	Cit	mumloc-	..	269	Per		

muṣṅ-	...	259	Cit	mlapay-	..	271	Cau	yuyuj-	...	277	Per
muṣy-	...	259	Pas	mlā-	....	271	Cit	yuyudh-	..	278	Per
muhy-	...	260	Cit	mlāpay-	..	271	Cau	yuyup-	..	279	Per
muhy-	...	260	Pas	mlāy-	....	271	Cit	yuyoj-	...	277	Per
mūrcch-	..	261	Cit	mlāy-	....	271	Pas	yuyodh-	..	278	Per
mūrcchay-	261	Cau	mlāsy-	...	271	Fut	yuyop-	..	279	Per	
mūrcchiṣy-	261	Fut	mlecch-	..	270	Cit	yet-	.....	273	Per	
mṛgay-	..	263	Cit	mlecchay-	270	Cau	yem-	....	274	Per	
mṛgayiṣy-	263	Fut	mlecchiṣy-	270	Fut	yoksy-	...	277	Fut		
mṛgy-	...	263	Pas	mloc-	....	269	Cit	yojay-	...	277	Cau
mṛj-	.....	264	Cit	mlociṣy-	..	269	Fut	yotsy-	...	278	Fut
mṛjy-	.....	264	Pas	yamsy-	..	274	Fut	yodhay-	..	278	Cau
mṛdn-	...	265	Cit	yakṣy-	...	272	Fut	yopay-	...	279	Cau
mṛdy-	...	265	Pas	yacch-	...	274	Cit	yopiṣy-	..	279	Fut
mṛś-	.....	266	Cit	yaj-	.....	272	Cit	ramsya-	...	285	Fut
mṛśy-	...	266	Pas	yat-	.....	273	Cit	raṁh-	...	280	Cit
mṛṣ-	.....	264	Cit	yatay-	...	273	Cau	raṁhay-	..	280	Cau
mṛṣy-	...	267	Cit	yatiṣy-	...	273	Fut	rakṣ-	....	281	Cit
mṛṣy-	...	267	Pas	yaty-	....	273	Pas	rakṣay-	..	281	Cau
mekṣy-	..	254	Fut	yamay-	..	274	Cau	rakṣiṣy-	..	281	Fut
meth-	...	251	Cit	yamiṣy-	..	274	Fut	raṅkṣy-	...	281	Pas
med-	....	245	Per	yamy-	...	274	Pas	raṅkṣy-	..	283	Fut
men-	....	246	Per	yay-	.....	275	Per	racay-	...	282	Cit
melay-	...	252	Cau	yayam-	..	274	Per	racayiṣy-	..	282	Fut
melisy-	..	252	Fut	yayāc-	...	276	Per	racy-	....	282	Pas
meṣiṣy-	..	253	Fut	yayām-	..	274	Per	raj-	.....	283	Cit
meṣy-	...	255	Fut	yā-	.....	275	Cit	rajy-	.....	283	Cit
meh-	....	249	Per	yāc-	.....	276	Cit	rajy-	....	283	Pas
meh-	....	254	Cit	yācay-	...	276	Cau	rañjay-	...	283	Cau
mehay-	..	254	Cau	yāciṣy-	...	276	Fut	rapsy-	...	284	Fut
mokṣy-	..	257	Fut	yācy-	....	276	Pas	rabh-	....	284	Cit
mokṣy-	..	260	Fut	yājay-	...	272	Cau	rabhy-	...	284	Pas
mocay-	..	257	Cau	yātay-	...	273	Cau	ram-	....	285	Cit
mod-	....	258	Cit	yāpay-	...	275	Cau	ramay-	..	285	Cau
moday-	..	258	Cau	yāmay-	..	274	Cau	rambhay-	..	284	Cau
modiṣy-	..	258	Fut	yāy-	.....	275	Pas	ramy-	...	285	Pas
moṣay-	..	259	Cau	yāsy-	....	275	Fut	rar-	.....	287	Per
moṣiṣy-	..	259	Fut	yuñk-	....	277	Cit	raramh-	..	280	Per
mohay-	..	260	Cau	yuñg-	...	277	Cit	rarakṣ-	...	281	Per
mohiṣy-	..	260	Fut	yujy-	....	277	Pas	rañj-	...	283	Per
mnāpay-	..	268	Cau	yuñj-	....	277	Cit	rasah-	...	286	Per
mnāy-	...	268	Pas	yudhy-	..	278	Cit	rarāj-	....	288	Per
mnāsy-	..	268	Fut	yudhy-	..	278	Pas	rarādh-	..	289	Per
mrakṣy-	..	266	Fut	yunak-	...	277	Cit	rarāh-	...	286	Per
mriy-	....	262	Cit	yunaj-	...	277	Cit	rav-	.....	293	Cit
mriy-	....	262	Pas	yupy-	...	279	Cit	raviṣy-	...	293	Fut



rah- . . . . .	286	Cit	rurāv- . . . . .	293	Per	lag- . . . . .	300	Cit
rahay- . . . . .	286	Cau	ruruc- . . . . .	294	Per	lagay- . . . . .	300	Cau
rahişy- . . . . .	286	Fut	ruruj- . . . . .	295	Per	lagişy- . . . . .	300	Fut
rā- . . . . .	287	Cit	rurud- . . . . .	296	Per	laŋgh- . . . . .	301	Cit
rāj- . . . . .	288	Cit	rurudh- . . . . .	297	Per	laŋghay- . . . . .	301	Cau
rājay- . . . . .	288	Cau	ruruv- . . . . .	293	Per	laŋghişy- . . . . .	301	Fut
rājişy- . . . . .	288	Fut	rurus- . . . . .	298	Per	laŋghy- . . . . .	301	Pas
rājy- . . . . .	288	Pas	ruruh- . . . . .	299	Per	lajj- . . . . .	302	Cit
rātsy- . . . . .	289	Fut	ruroc- . . . . .	294	Per	lajjay- . . . . .	302	Cau
rādhay- . . . . .	289	Cau	ruroj- . . . . .	295	Per	lajjişy- . . . . .	302	Fut
rādhn- . . . . .	289	Cit	rurod- . . . . .	296	Per	lap- . . . . .	303	Cit
rādhy- . . . . .	289	Pas	rurodh- . . . . .	297	Per	lapişy- . . . . .	303	Fut
rāpay- . . . . .	287	Cau	ruroş- . . . . .	298	Per	lapy- . . . . .	303	Pas
rāmāy- . . . . .	285	Cau	ruroh- . . . . .	299	Per	lapşy- . . . . .	304	Fut
rāvay- . . . . .	293	Cau	ruşy- . . . . .	298	Cit	labh- . . . . .	304	Cit
rāsy- . . . . .	287	Fut	ruhy- . . . . .	299	Pas	labhişy- . . . . .	304	Fut
riŋg- . . . . .	291	Cit	rūy- . . . . .	293	Pas	labhy- . . . . .	304	Pas
ricy- . . . . .	291	Pas	reksy- . . . . .	291	Fut	lamb- . . . . .	305	Cit
riñc- . . . . .	291	Cit	recay- . . . . .	291	Cau	lambay- . . . . .	305	Cau
riñ- . . . . .	290	Cit	rej- . . . . .	288	Per	lambişy- . . . . .	305	Fut
riñak- . . . . .	291	Cit	repay- . . . . .	290	Cau	lamby- . . . . .	305	Pas
riñac- . . . . .	291	Cit	rebh- . . . . .	284	Per	lambhay- . . . . .	304	Cau
riy- . . . . .	290	Cit	rem- . . . . .	285	Per	lal- . . . . .	306	Cit
riray- . . . . .	290	Per	reş- . . . . .	292	Cit	lalag- . . . . .	300	Per
rirāy- . . . . .	290	Per	reşay- . . . . .	292	Cau	lalaŋgh- . . . . .	301	Per
riric- . . . . .	291	Per	reşişy- . . . . .	292	Fut	lalajj- . . . . .	302	Per
ririş- . . . . .	292	Per	reşy- . . . . .	290	Fut	lalap- . . . . .	303	Per
rire- . . . . .	290	Per	reh- . . . . .	286	Per	lalamb- . . . . .	305	Per
rirec- . . . . .	291	Per	roksy- . . . . .	295	Fut	lalay- . . . . .	306	Cau
rireş- . . . . .	292	Per	rokşy- . . . . .	299	Fut	lalas- . . . . .	307	Per
riry- . . . . .	290	Per	roc- . . . . .	294	Cit	lalāg- . . . . .	300	Per
rişy- . . . . .	292	Cit	rocay- . . . . .	294	Cau	lalāp- . . . . .	303	Per
rīy- . . . . .	290	Cit	rocisy- . . . . .	294	Fut	lalās- . . . . .	307	Per
ru- . . . . .	293	Cit	rojay- . . . . .	295	Cau	lalişy- . . . . .	306	Fut
rucy- . . . . .	294	Pas	rotsy- . . . . .	297	Fut	lavişy- . . . . .	317	Fut
ruj- . . . . .	295	Cit	rod- . . . . .	296	Cit	las- . . . . .	307	Cit
rujy- . . . . .	295	Pas	roday- . . . . .	296	Cau	lasişy- . . . . .	307	Fut
ruṇat- . . . . .	297	Cit	rodişy- . . . . .	296	Fut	lasy- . . . . .	307	Pas
ruṇadh- . . . . .	297	Cit	rodhay- . . . . .	297	Cau	lāgay- . . . . .	300	Cau
rud- . . . . .	296	Cit	ropay- . . . . .	299	Cau	lāpay- . . . . .	303	Cau
rudy- . . . . .	296	Pas	roş- . . . . .	298	Cit	lāpay- . . . . .	312	Cau
rudhy- . . . . .	297	Pas	roşay- . . . . .	298	Cau	lāyay- . . . . .	312	Cau
runt- . . . . .	297	Cit	roşişy- . . . . .	298	Fut	lālay- . . . . .	306	Cau
rund- . . . . .	297	Cit	roh- . . . . .	299	Cit	lāvay- . . . . .	317	Cau
rundh- . . . . .	297	Cit	rohay- . . . . .	299	Cau	lāsay- . . . . .	307	Cau
rurav- . . . . .	293	Per	rau- . . . . .	293	Cit	lāsy- . . . . .	312	Fut

likh- . . . . . 308	Cit	lūy- . . . . . 317	Pas	vad- . . . . . 322	Cit
likhiṣy- . . . 308	Fut	lek- . . . . . 311	Cit	vad- . . . . . 330	Cit
likhy- . . . . . 308	Pas	lekṣy- . . . . . 310	Fut	vadiṣy- . . . 322	Fut
lin- . . . . . 312	Cit	lekṣy- . . . . . 311	Fut	vadhay- . . . 323	Cau
lipy- . . . . . 309	Pas	lekhay- . . . 308	Cau	vadhiṣy- . . . 323	Fut
limp- . . . . . 309	Cit	lekhiṣy- . . . 308	Fut	vadhy- . . . . 323	Pas
lil- . . . . . 312	Per	leg- . . . . . 300	Per	van- . . . . . 324	Cit
lilay- . . . . . 312	Per	leḍh- . . . . . 311	Cit	vanay- . . . . 324	Cau
lilāy- . . . . . 312	Per	lep- . . . . . 303	Per	vaniṣy- . . . . 324	Fut
lilikh- . . . . . 308	Per	lepay- . . . . . 309	Cau	vand- . . . . . 325	Cit
lilip- . . . . . 309	Per	lepsy- . . . . . 309	Fut	vanday- . . . 325	Cau
liliś- . . . . . 310	Per	lebh- . . . . . 304	Per	vandiṣy- . . . 325	Fut
lilih- . . . . . 311	Per	leśay- . . . . . 310	Cau	vandy- . . . . 325	Pas
lile- . . . . . 312	Per	leṣ- . . . . . 307	Per	vany- . . . . . 324	Pas
lilekh- . . . . 308	Per	leṣy- . . . . . 312	Fut	vap- . . . . . 326	Cit
lilep- . . . . . 309	Per	leh- . . . . . 311	Cit	vapsy- . . . . . 326	Fut
lileś- . . . . . 310	Per	lehay- . . . . . 311	Cau	vay- . . . . . 341	Cit
lileh- . . . . . 311	Per	lok- . . . . . 318	Cit	vay- . . . . . 348	Cit
lily- . . . . . 312	Per	lokay- . . . . . 318	Cau	vayiṣy- . . . . 348	Fut
liś- . . . . . 310	Cit	lokiṣy- . . . . 318	Fut	var- . . . . . 342	Cit
liśy- . . . . . 310	Cit	loky- . . . . . 318	Pas	variṣy- . . . . 342	Fut
lih- . . . . . 311	Cit	locay- . . . . . 319	Cit	variṣy- . . . . 342	Fut
lihy- . . . . . 311	Pas	locayiṣy- . . . 319	Fut	varkṣy- . . . . 347	Fut
liḍh- . . . . . 311	Cit	locy- . . . . . 319	Pas	varj- . . . . . 343	Cit
lin- . . . . . 312	Cit	lot- . . . . . 313	Cit	varjay- . . . . 343	Cau
liy- . . . . . 312	Cit	lotay- . . . . . 313	Cau	varjiṣy- . . . . 343	Fut
liy- . . . . . 312	Pas	lotiṣy- . . . . . 313	Fut	varṇay- . . . . 327	Cit
luṭy- . . . . . 313	Pas	lopay- . . . . . 315	Cau	varṇy- . . . . . 327	Pas
luṅṭhay- . . . . 314	Cit	lopsy- . . . . . 315	Fut	vart- . . . . . 344	Cit
luṅṭhayiṣy- . . 314	Fut	lopsy- . . . . . 316	Fut	vartay- . . . . 344	Cau
luṅṭhy- . . . . . 314	Pas	lobh- . . . . . 316	Cit	vartiṣy- . . . . 344	Fut
lun- . . . . . 317	Cit	lobhay- . . . . 316	Cau	vartisy- . . . . 344	Fut
lupy- . . . . . 315	Pas	lobhiṣy- . . . . 316	Fut	vardh- . . . . . 345	Cit
lubhy- . . . . . 316	Cit	vak- . . . . . 320	Cit	vardhay- . . . 345	Cau
lubhy- . . . . . 316	Pas	vak- . . . . . 328	Cit	vardhiṣy- . . . 345	Fut
lump- . . . . . 315	Cit	vak- . . . . . 330	Cit	varṣ- . . . . . 346	Cit
lulav- . . . . . 317	Per	vakṣy- . . . . . 320	Fut	varṣay- . . . . 346	Cau
lulāv- . . . . . 317	Per	vakṣy- . . . . . 332	Fut	varṣiṣy- . . . . 346	Fut
lulut- . . . . . 313	Per	vac- . . . . . 320	Cit	varhay- . . . . 347	Cau
lulup- . . . . . 315	Per	vacy- . . . . . 321	Pas	varhiṣy- . . . . 347	Fut
lulubh- . . . . . 316	Per	vañc- . . . . . 321	Cit	vav- . . . . . 333	Per
luluv- . . . . . 317	Per	vañcay- . . . . 321	Cau	vavañc- . . . . 321	Per
lulok- . . . . . 318	Per	vañciṣy- . . . . 321	Fut	vavan- . . . . . 324	Per
lulot- . . . . . 313	Per	vaṭ- . . . . . 328	Cit	vavand- . . . . 325	Per
lulop- . . . . . 315	Per	vatsy- . . . . . 329	Fut	vavar- . . . . . 342	Per
lulobh- . . . . . 316	Per	vatsy- . . . . . 330	Fut	vavarj- . . . . 343	Per

vavart- . . . 344	Per	vāṣay- . . . 328	Cau	vivy- . . . . 341	Per
vavardh- . . 345	Per	vāṣay- . . . 335	Cau	vivyac- . . . 350	Per
vavarṣ- . . . 346	Per	vāṣiṣy- . . . 335	Fut	vivyat- . . . 352	Per
vavarth- . . . 347	Per	vāṣy- . . . . 335	Cit	vivyath- . . . 351	Per
vavas- . . . 330	Per	vāṣy- . . . . 335	Pas	vivyadh- . . . 352	Per
vavañch- . . 334	Per	vāsay- . . . 329	Cau	vivyāc- . . . 350	Per
vavān- . . . 324	Per	vāsay- . . . 330	Cau	vivyādh- . . . 352	Per
vavār- . . . 342	Per	vāsay- . . . 331	Cit	viś- . . . . . 340	Cit
vavās- . . . 335	Per	vāsayiṣy- . . 331	Fut	viśy- . . . . 340	Pas
vavr- . . . . 342	Per	vāsy- . . . . 331	Pas	vīy- . . . . . 341	Pas
vavr- . . . . 347	Per	vāsy- . . . . 333	Fut	vṛñk- . . . . 343	Cit
vavrj- . . . 343	Per	vāhay- . . . 332	Cau	vṛñg- . . . . 343	Cit
vavrṭ- . . . 344	Per	vi- . . . . . 341	Cit	vṛjy- . . . . . 343	Pas
vavrdh- . . . 345	Per	viñk- . . . . 336	Cit	vṛñj- . . . . 343	Cit
vavrṣ- . . . 346	Per	viñg- . . . . 336	Cit	vṛñ- . . . . . 342	Cit
vavrṛh- . . . 347	Per	vic- . . . . . 350	Cit	vṛñak- . . . 343	Cit
vavr- . . . . 342	Per	vicy- . . . . 336	Pas	vṛñaj- . . . 343	Cit
vavrak- . . . 353	Per	vicy- . . . . 350	Pas	vṛty- . . . . 344	Pas
vavraj- . . . 353	Per	vij- . . . . . 337	Cit	vṛdhy- . . . 345	Pas
vavraśc- . . 354	Per	vijiṣy- . . . 337	Fut	vṛn- . . . . . 342	Cit
vavrāj- . . . 353	Per	vijy- . . . . 337	Pas	vṛśc- . . . . 354	Cit
vaś- . . . . . 328	Cit	viñc- . . . . 336	Cit	vṛscy- . . . 354	Pas
vaśiṣy- . . . 328	Fut	vit- . . . . . 338	Cit	vṛsy- . . . . 346	Pas
vaṣ- . . . . . 328	Cit	vid- . . . . . 338	Cit	vṛh- . . . . . 347	Cit
vas- . . . . . 329	Cit	vid- . . . . . 338	Per	vṛhy- . . . . 347	Pas
vas- . . . . . 330	Cit	vidy- . . . . 338	Pas	ve- . . . . . 341	Cit
vasiṣy- . . . 329	Fut	vidy- . . . . 339	Pas	vekṣy- . . . 336	Fut
vasiṣy- . . . 330	Fut	vidhy- . . . 352	Cit	vekṣy- . . . 340	Fut
vasy- . . . . 330	Pas	vidhy- . . . 352	Pas	vecay- . . . 336	Cau
vah- . . . . . 332	Cit	vinak- . . . 336	Cit	vejay- . . . 337	Cau
vahiṣy- . . . 332	Fut	vinac- . . . 336	Cit	vet- . . . . . 338	Cit
vā- . . . . . 333	Cit	vind- . . . . 339	Cit	vet- . . . . . 338	Per
vācay- . . . 320	Cau	vivay- . . . 341	Per	vetsy- . . . 338	Fut
vāñch- . . . 334	Cit	vivāy- . . . 341	Per	vetsy- . . . 339	Fut
vāñchay- . . 334	Cau	vivic- . . . . 336	Per	vetsy- . . . 352	Fut
vāñchiṣy- . . 334	Fut	vivic- . . . . 350	Per	ved- . . . . . 338	Cit
vāñchy- . . . 334	Pas	vivij- . . . . 337	Per	ved- . . . . . 338	Per
vāday- . . . 322	Cau	vivid- . . . 338	Per	veday- . . . 338	Cau
vānay- . . . 324	Cau	vivid- . . . 339	Per	veday- . . . 339	Cau
vāpay- . . . 326	Cau	viviś- . . . . 340	Per	vediṣy- . . . 339	Fut
vāpay- . . . 333	Cau	vive- . . . . 341	Per	vedhay- . . 352	Cau
vāpay- . . . 341	Cau	vivec- . . . 336	Per	ven- . . . . . 324	Per
vāy- . . . . . 333	Pas	vived- . . . 338	Per	vep- . . . . . 349	Cit
vāyay- . . . 341	Cau	vived- . . . 339	Per	vepay- . . . 349	Cau
vāyay- . . . 348	Cau	vivep- . . . 349	Per	vepiṣy- . . . 349	Fut
vāray- . . . 342	Cau	viveś- . . . 340	Per	veṣay- . . . 340	Cau

veṣy- . . . . .	341	Fut	śaśap- . . . . .	358	Per	śiśy- . . . . .	371	Per
vyacy- . . . . .	350	Fut	śaśam- . . . . .	359	Per	śiśray- . . . . .	376	Per
vyatsy- . . . . .	352	Fut	śaśar- . . . . .	369	Per	śiśrāy- . . . . .	376	Per
vyath- . . . . .	351	Cit	śaśāk- . . . . .	356	Per	śiśriy- . . . . .	376	Per
vyathay- . . . . .	351	Cau	śaśāp- . . . . .	358	Per	śiśvay- . . . . .	380	Per
vyathisy- . . . . .	351	Fut	śaśām- . . . . .	359	Per	śiśvāy- . . . . .	380	Per
vyathy- . . . . .	351	Pas	śaśār- . . . . .	369	Per	śiśviy- . . . . .	380	Per
vyadhay- . . . . .	352	Cau	śaśās- . . . . .	361	Per	śiṣ- . . . . .	361	Cit
vyācay- . . . . .	350	Cau	śaśr- . . . . .	369	Per	śiṣy- . . . . .	361	Pas
vyādhay- . . . . .	352	Cau	śaśr- . . . . .	375	Per	śiṣy- . . . . .	363	Pas
vraj- . . . . .	353	Cit	śaśrath- . . . . .	372	Per	śiy- . . . . .	371	Pas
vrajisy- . . . . .	353	Fut	śaśranth- . . . . .	372	Per	śiry- . . . . .	369	Pas
vrajy- . . . . .	353	Pas	śaśram- . . . . .	373	Per	śucy- . . . . .	365	Pas
vraścay- . . . . .	354	Cau	śaśrambh- . . . . .	374	Per	śudhy- . . . . .	366	Cit
vraścisy- . . . . .	354	Fut	śaśrath- . . . . .	372	Per	śudhy- . . . . .	366	Pas
vrajay- . . . . .	353	Cau	śaśrām- . . . . .	373	Per	śumbh- . . . . .	367	Cit
vriy- . . . . .	342	Pas	śaślāgh- . . . . .	378	Per	śumbhisy- . . . . .	367	Fut
śams- . . . . .	355	Cit	śaśvas- . . . . .	379	Per	śuśudh- . . . . .	366	Per
śamsay- . . . . .	355	Cau	śaśvās- . . . . .	379	Per	śuśubh- . . . . .	367	Per
śamsisy- . . . . .	355	Fut	śasy- . . . . .	355	Pas	śuśumbh- . . . . .	367	Per
śakiṣy- . . . . .	356	Fut	śā- . . . . .	361	Cit	śuśuṣ- . . . . .	368	Per
śakn- . . . . .	356	Cit	śākay- . . . . .	356	Cau	śuśodh- . . . . .	366	Per
śaky- . . . . .	356	Cit	śāpay- . . . . .	358	Cau	śuśobh- . . . . .	367	Per
śaky- . . . . .	356	Pas	śāmay- . . . . .	360	Cit	śuśoṣ- . . . . .	368	Per
śakṣy- . . . . .	356	Fut	śāmy- . . . . .	359	Cit	śuśrav- . . . . .	377	Per
śaṅk- . . . . .	357	Cit	śāmy- . . . . .	360	Pas	śuśrāv- . . . . .	377	Per
śaṅkay- . . . . .	357	Cau	śāyay- . . . . .	364	Cau	śuśru- . . . . .	377	Per
śaṅkiṣy- . . . . .	357	Fut	śāray- . . . . .	369	Cau	śuśruv- . . . . .	377	Per
śaṅky- . . . . .	357	Pas	śās- . . . . .	361	Cit	śuśro- . . . . .	377	Per
śap- . . . . .	358	Cit	śāsay- . . . . .	361	Cau	śuśy- . . . . .	368	Cit
śapy- . . . . .	358	Cit	śāsiṣy- . . . . .	361	Fut	śuśy- . . . . .	368	Pas
śapy- . . . . .	358	Pas	śiṃḍ- . . . . .	363	Cit	śūy- . . . . .	380	Pas
śapsy- . . . . .	358	Fut	śiṃṣ- . . . . .	363	Cit	śṛṅ- . . . . .	369	Cit
śam- . . . . .	359	Cit	śiḱs- . . . . .	362	Cit	śṛṅ- . . . . .	377	Cit
śamay- . . . . .	359	Cau	śiḱsay- . . . . .	362	Cau	śṛṅ- . . . . .	377	Cit
śamay- . . . . .	360	Cit	śiḱsiṣy- . . . . .	362	Fut	śe- . . . . .	364	Cit
śamisy- . . . . .	359	Fut	śiḱsy- . . . . .	362	Pas	śek- . . . . .	356	Per
śamy- . . . . .	359	Pas	śiṅk- . . . . .	363	Cit	śekṣy- . . . . .	363	Fut
śay- . . . . .	364	Cit	śinak- . . . . .	363	Cit	śep- . . . . .	358	Per
śayisy- . . . . .	364	Fut	śinaṭ- . . . . .	363	Cit	śem- . . . . .	359	Per
śayy- . . . . .	364	Pas	śinaḍ- . . . . .	363	Cit	śer- . . . . .	364	Cit
śariṣy- . . . . .	369	Fut	śinaṣ- . . . . .	363	Cit	śeṣay- . . . . .	363	Cau
śariṣy- . . . . .	369	Fut	śiśiḱs- . . . . .	362	Per	śeṣy- . . . . .	364	Fut
śaśams- . . . . .	355	Per	śiśiṣ- . . . . .	363	Per	śokṣy- . . . . .	368	Fut
śaśak- . . . . .	356	Per	śiśeṣ- . . . . .	363	Per	śoc- . . . . .	365	Cit
śaśaṅk- . . . . .	357	Per	śiśy- . . . . .	364	Per	śocay- . . . . .	365	Cau

śociṣy- . . .	365	Fut	ślāghy- . . .	378	Pas	sasvād- . . .	412	Per
śotsy- . . .	366	Fut	śvay- . . . .	380	Cit	sasvān- . . .	413	Per
śodhay- . . .	366	Cau	śvayisy- . . .	380	Fut	sasvār- . . .	416	Per
śobh- . . . .	367	Cit	śvas- . . . .	379	Cit	sah- . . . .	383	Cit
śobhay- . . .	367	Cau	śvasisy- . . .	379	Fut	sahisy- . . .	383	Fut
śobhisy- . . .	367	Fut	śvasy- . . . .	379	Pas	sahy- . . . .	383	Pas
śoṣay- . . . .	368	Cau	śvāyay- . . .	380	Cau	sātsy- . . . .	384	Fut
ścuty- . . . .	370	Pas	śvāsay- . . .	379	Cau	sāday- . . . .	382	Cau
ścot- . . . .	370	Cit	s- . . . . .	11	Cit	sādh- . . . .	384	Cit
ścotay- . . .	370	Cau	sakṣy- . . . .	383	Fut	sādhay- . . .	384	Cau
ścotisy- . . .	370	Fut	saṅkṣy- . . .	381	Fut	sādhay- . . .	388	Cau
śyāpay- . . .	371	Cau	saj- . . . . .	381	Cit	sādhn- . . . .	384	Cit
śyāy- . . . .	371	Cit	sajy- . . . .	381	Pas	sādhy- . . . .	384	Pas
śyāyay- . . .	371	Cau	sañj- . . . .	381	Cit	sāyay- . . . .	385	Cau
śyāsy- . . . .	371	Fut	sañjay- . . .	381	Cau	sāray- . . . .	392	Cau
śrath- . . . .	372	Cit	satsy- . . . .	382	Fut	sāvay- . . . .	390	Cau
śrathay- . . .	372	Cau	sady- . . . .	382	Pas	sāhay- . . . .	383	Cau
śrathisy- . . .	372	Fut	sar- . . . . .	392	Cit	sicy- . . . .	386	Pas
śrathn- . . . .	372	Cit	sariṣy- . . . .	392	Fut	siñc- . . . .	386	Cit
śrathy- . . . .	372	Pas	sarjay- . . . .	393	Cau	siñcay- . . . .	386	Cau
śranthay- . . .	372	Cau	sarp- . . . .	394	Cit	siḍhy- . . . .	387	Pas
śranthisy- . . .	372	Fut	sarpay- . . . .	394	Cau	siḍhy- . . . .	388	Cit
śramay- . . . .	373	Cau	sarpsy- . . . .	394	Fut	siḍhy- . . . .	388	Pas
śramisy- . . .	373	Fut	saviṣy- . . . .	390	Fut	sin- . . . . .	385	Cit
śrambh- . . .	374	Cit	sasañj- . . . .	381	Per	siṣay- . . . .	385	Per
śrambhay- . . .	374	Cau	sasad- . . . .	382	Per	siṣāy- . . . .	385	Per
śrambhisy- . . .	374	Fut	sasar- . . . .	392	Per	siṣic- . . . .	386	Per
śramy- . . . .	373	Pas	sasarj- . . . .	393	Per	siṣidh- . . . .	387	Per
śray- . . . .	376	Cit	sasarp- . . . .	394	Per	siṣidh- . . . .	388	Per
śrayisy- . . . .	376	Fut	sasād- . . . .	382	Per	siṣiv- . . . .	389	Per
śrā- . . . . .	375	Cit	sasādh- . . . .	384	Per	siṣiv- . . . .	395	Per
śrāthay- . . .	372	Cau	sasār- . . . .	392	Per	siṣe- . . . . .	385	Per
śrāpay- . . . .	375	Cau	sasr- . . . . .	392	Per	siṣec- . . . .	386	Per
śrāpay- . . . .	376	Cau	sasrj- . . . .	393	Per	siṣed- . . . .	387	Per
śrāmāy- . . . .	373	Cau	sasrp- . . . .	394	Per	siṣedh- . . . .	387	Per
śrāmy- . . . .	373	Cit	sasn- . . . .	401	Per	siṣedh- . . . .	388	Per
śrāy- . . . .	375	Cit	sasmar- . . . .	408	Per	siṣev- . . . .	389	Per
śrāyay- . . . .	376	Cau	sasmār- . . . .	408	Per	siṣev- . . . .	395	Per
śrāvay- . . . .	377	Cau	sasyand- . . .	409	Per	siṣṇih- . . . .	402	Per
śrāsy- . . . .	375	Fut	sasr- . . . . .	392	Per	siṣṇe- . . . .	402	Per
śriy- . . . .	376	Pas	sasras- . . . .	393	Per	siṣṇeg- . . . .	402	Per
śrūy- . . . .	377	Pas	sasvaj- . . . .	411	Per	siṣṇeh- . . . .	402	Per
śroṣy- . . . .	377	Fut	sasvañj- . . .	411	Per	siṣmiy- . . . .	407	Per
ślāgh- . . . .	378	Cit	sasvad- . . . .	412	Per	siṣy- . . . . .	385	Fut
ślāghay- . . .	378	Cau	sasvan- . . . .	413	Per	siṣy- . . . . .	385	Per
ślāghisy- . . .	378	Fut	sasvar- . . . .	416	Per	siṣvid- . . . .	415	Per

siṣved- . . .	415	Per	skady- . . .	396	Pas	sprakṣy- . .	404	Fut
sid- . . . . .	382	Cit	skantsy- . .	396	Fut	sphur- . . .	406	Cit
sīdiṣy- . . .	382	Fut	skand- . . .	396	Cit	sphuriṣy- .	406	Fut
sīy- . . . . .	385	Pas	skanday- . .	396	Cau	sphoray- . .	406	Cau
sīvay- . . . .	389	Cau	skandy- . .	396	Pas	smay- . . .	407	Cit
sīvy- . . . . .	389	Cit	stabhn- . .	397	Cit	smar- . . . .	408	Cit
sīvy- . . . . .	389	Pas	stabhy- . .	397	Pas	smaray- . .	408	Cau
sun- . . . . .	390	Cit	stambh- . .	397	Cit	smariṣy- . .	408	Fut
supy- . . . . .	414	Pas	stambhay- .	397	Cau	smary- . . .	408	Pas
suṣav- . . . .	390	Per	stambhiṣy- .	397	Fut	smāyay- . .	407	Cau
suṣāv- . . . .	390	Per	stariṣy- . .	399	Fut	smāray- . .	408	Cau
suṣup- . . . .	414	Per	stary- . . . .	399	Pas	smīy- . . . .	407	Pas
suṣuv- . . . .	390	Per	stav- . . . .	398	Cit	smeṣy- . . .	407	Fut
suṣūd- . . . .	391	Per	stāray- . . .	399	Cau	syantsy- . .	409	Fut
suṣvap- . . . .	414	Per	stāvay- . .	398	Cau	syand- . . .	409	Cit
suṣvāp- . . . .	414	Per	stīry- . . . .	399	Pas	syanday- . .	409	Cau
susrav- . . . .	410	Per	stu- . . . . .	398	Cit	syandiṣy- .	409	Fut
susrāv- . . . .	410	Per	stūy- . . . .	398	Pas	syandy- . .	409	Pas
susru- . . . .	410	Per	str̥ṇ- . . . .	399	Cit	sraḥṣy- . .	393	Fut
susruv- . . . .	410	Per	str̥ṇ- . . . .	399	Cit	srapṣy- . . .	394	Fut
susro- . . . .	410	Per	stoṣy- . . .	398	Fut	srav- . . . .	410	Cit
sūd- . . . . .	391	Cit	stau- . . . .	398	Cit	sravay- . .	410	Cau
sūday- . . . .	391	Cau	striy- . . . .	399	Pas	srāvay- . .	410	Cau
sūdiṣy- . . . .	391	Fut	sthāpay- . .	400	Cau	sriy- . . . .	392	Pas
sūy- . . . . .	390	Pas	sthāsy- . . .	400	Fut	sroṣy- . . .	410	Fut
sr̥j- . . . . .	393	Cit	sthīy- . . . .	400	Pas	svankṣy- . .	411	Fut
sr̥jy- . . . . .	393	Cit	snā- . . . . .	401	Cit	svaj- . . . .	411	Cit
sr̥jy- . . . . .	393	Pas	snāpay- . .	401	Cau	svajīṣy- . .	411	Fut
sr̥py- . . . . .	394	Pas	snāy- . . . .	401	Pas	svajy- . . .	411	Pas
seksy- . . . .	386	Fut	snāsy- . . .	401	Fut	svañjay- . .	411	Cau
secay- . . . .	386	Cau	snihy- . . .	402	Cit	svad- . . . .	412	Cit
setsy- . . . .	387	Fut	snihy- . . .	402	Pas	svaday- . .	412	Cau
setsy- . . . .	388	Fut	snekṣy- . . .	402	Fut	svan- . . . .	413	Cit
sed- . . . . .	382	Per	snehay- . . .	402	Cau	svanay- . .	413	Cau
sedh- . . . . .	387	Cit	snehiṣy- . .	402	Fut	svaniṣy- . .	413	Fut
sedhay- . . . .	387	Cau	sparkṣy- . .	404	Fut	svap- . . . .	414	Cit
sedhay- . . . .	388	Cau	spardh- . . .	403	Cit	svapay- . .	414	Cau
sedhiṣy- . . . .	387	Fut	spardhay- . .	403	Cau	svapṣy- . . .	414	Fut
sev- . . . . .	395	Cit	spardhiṣy- .	403	Fut	svar- . . . .	416	Cit
sevay- . . . .	389	Cau	spardhy- . .	403	Pas	svaray- . .	416	Cau
sevay- . . . .	395	Cau	sparśay- . .	404	Cau	svariṣy- . .	416	Fut
seviṣy- . . . .	389	Fut	spr̥ś- . . . .	404	Cit	svād- . . . .	412	Cit
sevisy- . . . .	395	Fut	spr̥śy- . . . .	404	Pas	svāday- . .	412	Cau
sevy- . . . . .	395	Pas	spr̥hay- . . .	405	Cit	svānay- . .	413	Cau
seh- . . . . .	383	Per	spr̥hayiṣy- .	405	Fut	svāpay- . .	414	Cau
soṣy- . . . . .	390	Fut	spr̥hy- . . . .	405	Pas	svāray- . .	415	Cau

svidy- . . .	415	Cit	hrāday- . .	428	Cau
svidy- . . .	415	Pas	hrādiṣy- . .	428	Fut
svetsy- . . .	415	Fut	hrāsay- . .	427	Cau
sved- . . . .	415	Cit	hriy- . . . .	425	Pas
sveday- . .	415	Cau	hrīy- . . . .	429	Pas
ha- . . . . .	417	Cit	hrepay- . .	429	Cau
haṃ- . . . .	417	Cit	hreṣy- . . .	429	Fut
haṃsy- . .	417	Fut	hlād- . . . .	430	Cit
han- . . . . .	417	Cit	hlāday- . .	430	Cau
haniṣy- . .	417	Fut	hlādiṣy- . .	430	Fut
hany- . . . .	417	Pas	hvay- . . . .	432	Cit
har- . . . . .	425	Cit	hvayiṣy- . .	432	Fut
harisy- . . .	425	Fut	hvar- . . . .	431	Cit
hary- . . . .	418	Cit	hvariṣy- . .	431	Fut
harṣay- . .	426	Cau	hvary- . . .	431	Pas
harṣiṣy- . .	426	Fut	hvāyay- . .	432	Cau
has- . . . . .	419	Cit	hvāray- . .	431	Cau
hasiṣy- . . .	419	Fut	hvāsy- . . .	432	Fut
hasy- . . . .	419	Pas			
hāpay- . . .	420	Cau			
hāpay- . . .	421	Cau			
hāy- . . . . .	421	Pas			
hāyay- . . .	422	Cau			
hāray- . . .	425	Cau			
hāvay- . . .	424	Cau			
hāsay- . . .	419	Cau			
hāsy- . . . .	420	Fut			
hāsy- . . . .	421	Fut			
hims- . . . .	423	Cit			
himsay- . .	423	Cau			
himsiṣy- . .	423	Fut			
himṣy- . . .	423	Pas			
hin- . . . . .	422	Cit			
hin- . . . . .	423	Cit			
hinas- . . .	423	Cit			
hīy- . . . . .	420	Pas			
hīy- . . . . .	422	Pas			
hūy- . . . .	424	Pas			
hūy- . . . .	432	Pas			
hrṣy- . . . .	426	Cit			
hrṣy- . . . .	426	Pas			
heṣy- . . . .	422	Fut			
hoṣy- . . . .	424	Fut			
hras- . . . .	427	Cit			
hrasiṣy- . .	427	Fut			
hrād- . . . .	428	Cit			

Table 29. Index to verb endings.

- . . . . .	16	[8]	Imf	Act	3	sg	-atu . . . .	16	[1]	Imv	Act	3	sg
- . . . . .	16	[9]	Imf	Act	3	sg	-atuh . . .	19	[1]	Per	Act	3	du
- . . . . .	16	[10]	Imf	Act	3	sg	-atuh . . .	19	[11]	Per	Act	3	du
- . . . . .	16	[8]	Imf	Act	2	sg	-atuh . . .	19	[8]	Per	Act	3	du
- . . . . .	16	[9]	Imf	Act	2	sg	-ate . . . .	16	[1]	Ind	Mid	3	sg
- . . . . .	16	[10]	Imf	Act	2	sg	-ate . . . .	16	[5]	Ind	Mid	3	pl
- . . . . .	16	[11]	Imf	Act	3	sg	-ate . . . .	16	[8]	Ind	Mid	3	pl
- . . . . .	16	[11]	Imf	Act	2	sg	-ate . . . .	16	[9]	Ind	Mid	3	pl
-a . . . . .	16	[1]	Imv	Act	2	sg	-ate . . . .	16	[11]	Ind	Mid	3	pl
-a . . . . .	19	[1]	Per	Act	3	sg	-ate . . . .	19	[11]	Per	Mid	3	du
-a . . . . .	19	[1]	Per	Act	2	pl	-atha . . .	16	[1]	Ind	Act	2	pl
-a . . . . .	19	[1]	Per	Act	1	sg	-athaḥ . .	16	[1]	Ind	Act	2	du
-a . . . . .	19	[8]	Per	Act	3	sg	-athaḥ . .	16	[1]	Imf	Mid	2	sg
-a . . . . .	19	[8]	Per	Act	2	pl	-athaḥ . .	22	[1]	Aor	Mid	2	sg
-a . . . . .	19	[8]	Per	Act	1	sg	-athuh . .	19	[1]	Per	Act	2	du
-a . . . . .	19	[11]	Per	Act	2	pl	-athuh . .	19	[8]	Per	Act	2	du
-aḥ . . . . .	16	[1]	Imf	Act	2	sg	-athuh . .	19	[11]	Per	Act	2	du
-aḥ . . . . .	16	[3]	Imf	Act	2	sg	-adhvam	16	[1]	Imv	Mid	2	pl
-aḥ . . . . .	22	[1]	Aor	Act	2	sg	-adhvam	16	[1]	Imf	Mid	2	pl
-at . . . . .	16	[1]	Imf	Act	3	sg	-adhvam	22	[1]	Aor	Mid	2	pl
-at . . . . .	16	[3]	Imf	Act	3	sg	-adhve . .	16	[1]	Ind	Mid	2	pl
-at . . . . .	22	[1]	Aor	Act	3	sg	-an . . . . .	16	[1]	Imf	Act	3	pl
-ata . . . .	16	[1]	Imv	Act	2	pl	-an . . . . .	16	[3]	Imf	Act	3	pl
-ata . . . .	16	[1]	Imf	Act	2	pl	-an . . . . .	16	[5]	Imf	Act	3	pl
-ata . . . .	16	[1]	Imf	Mid	3	sg	-an . . . . .	16	[8]	Imf	Act	3	pl
-ata . . . .	16	[5]	Imf	Mid	3	pl	-an . . . . .	16	[9]	Imf	Act	3	pl
-ata . . . .	16	[8]	Imf	Mid	3	pl	-an . . . . .	16	[10]	Imf	Act	3	pl
-ata . . . .	16	[9]	Imf	Mid	3	pl	-an . . . . .	16	[11]	Imf	Act	3	pl
-ata . . . .	16	[11]	Imf	Mid	3	pl	-an . . . . .	22	[1]	Aor	Act	3	pl
-ata . . . .	22	[1]	Aor	Act	2	pl	-anta . . .	16	[1]	Imf	Mid	3	pl
-ata . . . .	22	[1]	Aor	Mid	3	sg	-anta . . .	22	[1]	Aor	Mid	3	pl
-ataḥ . . .	16	[1]	Ind	Act	3	du	-antām . .	16	[1]	Imv	Mid	3	pl
-atam . . .	16	[1]	Imv	Act	2	du	-anti . . .	16	[1]	Ind	Act	3	pl
-atam . . .	16	[1]	Imf	Act	2	du	-anti . . .	16	[3]	Ind	Act	3	pl
-atam . . .	22	[1]	Aor	Act	2	du	-anti . . .	16	[5]	Ind	Act	3	pl
-atām . . .	16	[1]	Imv	Act	3	du	-anti . . .	16	[8]	Ind	Act	3	pl
-atām . . .	16	[1]	Imf	Act	3	du	-anti . . .	16	[9]	Ind	Act	3	pl
-atām . . .	16	[1]	Imv	Mid	3	sg	-anti . . .	16	[10]	Ind	Act	3	pl
-atām . . .	16	[5]	Imv	Mid	3	pl	-anti . . .	16	[11]	Ind	Act	3	pl
-atām . . .	16	[8]	Imv	Mid	3	pl	-antu . . .	16	[1]	Imv	Act	3	pl
-atām . . .	16	[9]	Imv	Mid	3	pl	-antu . . .	16	[3]	Imv	Act	3	pl
-atām . . .	16	[11]	Imv	Mid	3	pl	-antu . . .	16	[5]	Imv	Act	3	pl
-atām . . .	22	[1]	Aor	Act	3	du	-antu . . .	16	[8]	Imv	Act	3	pl
-ati . . . .	16	[1]	Ind	Act	3	sg	-antu . . .	16	[9]	Imv	Act	3	pl



-antu ...	16	[10]	Imv	Act	3	pl	-āt . . . .	22	[7]	Aor	Act	3	sg
-antu ...	16	[11]	Imv	Act	3	pl	-āta . . . .	16	[2]	Imv	Act	2	pl
-ante ...	16	[1]	Ind	Mid	3	pl	-āta . . . .	16	[2]	Imf	Act	2	pl
-am . . . .	16	[1]	Imf	Act	1	sg	-āta . . . .	22	[7]	Aor	Act	2	pl
-am . . . .	16	[3]	Imf	Act	1	sg	-ātaḥ . . .	16	[2]	Ind	Act	3	du
-am . . . .	16	[8]	Imf	Act	1	sg	-ātam . . .	16	[2]	Imv	Act	2	du
-am . . . .	16	[9]	Imf	Act	1	sg	-ātam . . .	16	[2]	Imf	Act	2	du
-am . . . .	16	[10]	Imf	Act	1	sg	-ātam . . .	22	[7]	Aor	Act	2	du
-am . . . .	16	[11]	Imf	Act	1	sg	-ātām . . .	16	[2]	Imv	Act	3	du
-am . . . .	22	[1]	Aor	Act	1	sg	-ātām . . .	16	[2]	Imf	Act	3	du
-avam . .	16	[6]	Imf	Act	1	sg	-ātām . . .	16	[5]	Imv	Mid	3	du
-avam . .	16	[7]	Imf	Act	1	sg	-ātām . . .	16	[5]	Imf	Mid	3	du
-avāni . .	16	[4]	Imv	Act	1	sg	-ātām . . .	16	[8]	Imv	Mid	3	du
-avāni . .	16	[6]	Imv	Act	1	sg	-ātām . . .	16	[9]	Imv	Mid	3	du
-avāni . .	16	[7]	Imv	Act	1	sg	-ātām . . .	16	[8]	Imf	Mid	3	du
-avāma .	16	[4]	Imv	Act	1	pl	-ātām . . .	16	[9]	Imf	Mid	3	du
-avāma .	16	[6]	Imv	Act	1	pl	-ātām . . .	16	[11]	Imv	Mid	3	du
-avāma .	16	[7]	Imv	Act	1	pl	-ātām . . .	16	[11]	Imf	Mid	3	du
-avāmahai	16	[4]	Imv	Mid	1	pl	-ātām . . .	22	[7]	Aor	Act	3	du
-avāmahai	16	[6]	Imv	Mid	1	pl	-āti . . . .	16	[2]	Ind	Act	3	sg
-avāmahai	16	[7]	Imv	Mid	1	pl	-āti . . . .	16	[5]	Ind	Act	3	sg
-avāva . .	16	[4]	Imv	Act	1	du	-ātu . . . .	16	[2]	Imv	Act	3	sg
-avāva . .	16	[6]	Imv	Act	1	du	-ātu . . . .	16	[5]	Imv	Act	3	sg
-avāva . .	16	[7]	Imv	Act	1	du	-āte . . . .	16	[5]	Ind	Mid	3	du
-avāvahai	16	[4]	Imv	Mid	1	du	-āte . . . .	16	[8]	Ind	Mid	3	du
-avāvahai	16	[6]	Imv	Mid	1	du	-āte . . . .	16	[9]	Ind	Mid	3	du
-avāvahai	16	[7]	Imv	Mid	1	du	-āte . . . .	16	[11]	Ind	Mid	3	du
-aviḥ . . .	16	[4]	Imf	Act	2	sg	-āte . . . .	19	[1]	Per	Mid	3	du
-avīt . . .	16	[4]	Imf	Act	3	sg	-āte . . . .	19	[8]	Per	Mid	3	du
-avīti . . .	16	[4]	Ind	Act	3	sg	-ātha . . .	16	[2]	Ind	Act	2	pl
-avītu . .	16	[4]	Imv	Act	3	sg	-ātha . . .	19	[11]	Per	Act	2	sg
-avīmi . .	16	[4]	Ind	Act	1	sg	-āthaḥ . .	16	[2]	Ind	Act	2	du
-avīṣi . . .	16	[4]	Ind	Act	2	sg	-āthām . .	16	[5]	Imv	Mid	2	du
-avuh . . .	16	[7]	Imf	Act	3	pl	-āthām . .	16	[5]	Imf	Mid	2	du
-avai . . .	16	[4]	Imv	Mid	1	sg	-āthām . .	16	[8]	Imv	Mid	2	du
-avai . . .	16	[6]	Imv	Mid	1	sg	-āthām . .	16	[9]	Imv	Mid	2	du
-avai . . .	16	[7]	Imv	Mid	1	sg	-āthām . .	16	[8]	Imf	Mid	2	du
-asi . . . .	16	[1]	Ind	Act	2	sg	-āthām . .	16	[9]	Imf	Mid	2	du
-ase . . . .	16	[1]	Ind	Mid	2	sg	-āthām . .	16	[11]	Imv	Mid	2	du
-asva . . .	16	[1]	Imv	Mid	2	sg	-āthām . .	16	[11]	Imf	Mid	2	du
-āḥ . . . .	16	[2]	Imf	Act	2	sg	-āthe . . .	16	[5]	Ind	Mid	2	du
-āḥ . . . .	16	[5]	Imf	Act	2	sg	-āthe . . .	16	[8]	Ind	Mid	2	du
-āḥ . . . .	22	[7]	Aor	Act	2	sg	-āthe . . .	16	[9]	Ind	Mid	2	du
-āṇi . . . .	16	[9]	Imv	Act	1	sg	-āthe . . .	16	[11]	Ind	Mid	2	du
-āt . . . . .	16	[2]	Imf	Act	3	sg	-āthe . . .	19	[1]	Per	Mid	2	du
-āt . . . . .	16	[5]	Imf	Act	3	sg	-āthe . . .	19	[8]	Per	Mid	2	du

-āthe ...	19	[11]	Per	Mid	2du	-āyāma .	16	[2]	Opt	Act	1 pl
-ān . . . .	16	[2]	Imf	Act	3 pl	-āyāva . .	16	[2]	Opt	Act	1du
-āna . . . .	16	[5]	Imv	Act	2 sg	-āyuh . . .	16	[2]	Opt	Act	3 pl
-āni . . . .	16	[1]	Imv	Act	1 sg	-āva . . . .	16	[1]	Imv	Act	1du
-āni . . . .	16	[2]	Imv	Act	1 sg	-āva . . . .	16	[1]	Imf	Act	1du
-āni . . . .	16	[3]	Imv	Act	1 sg	-āva . . . .	16	[2]	Imv	Act	1du
-āni . . . .	16	[5]	Imv	Act	1 sg	-āva . . . .	16	[2]	Imf	Act	1du
-āni . . . .	16	[8]	Imv	Act	1 sg	-āva . . . .	16	[3]	Imv	Act	1du
-āni . . . .	16	[10]	Imv	Act	1 sg	-āva . . . .	16	[5]	Imv	Act	1du
-āni . . . .	16	[11]	Imv	Act	1 sg	-āva . . . .	16	[8]	Imv	Act	1du
-ānti . . .	16	[2]	Ind	Act	3 pl	-āva . . . .	16	[9]	Imv	Act	1du
-āntu . . .	16	[2]	Imv	Act	3 pl	-āva . . . .	16	[10]	Imv	Act	1du
-ām . . . .	16	[2]	Imf	Act	1 sg	-āva . . . .	16	[11]	Imv	Act	1du
-ām . . . .	16	[5]	Imf	Act	1 sg	-āva . . . .	22	[1]	Aor	Act	1du
-ām . . . .	22	[7]	Aor	Act	1 sg	-āva . . . .	22	[7]	Aor	Act	1du
-āma . . .	16	[1]	Imv	Act	1 pl	-āvah . . .	16	[1]	Ind	Act	1du
-āma . . .	16	[1]	Imf	Act	1 pl	-āvah . . .	16	[2]	Ind	Act	1du
-āma . . .	16	[2]	Imv	Act	1 pl	-āvam . . .	16	[9]	Imf	Act	1 sg
-āma . . .	16	[2]	Imf	Act	1 pl	-āvahi . . .	16	[1]	Imf	Mid	1du
-āma . . .	16	[3]	Imv	Act	1 pl	-āvahi . . .	22	[1]	Aor	Mid	1du
-āma . . .	16	[5]	Imv	Act	1 pl	-āvahe . . .	16	[1]	Ind	Mid	1du
-āma . . .	16	[8]	Imv	Act	1 pl	-āvahai . .	16	[1]	Imv	Mid	1du
-āma . . .	16	[9]	Imv	Act	1 pl	-āvahai . .	16	[5]	Imv	Mid	1du
-āma . . .	16	[10]	Imv	Act	1 pl	-āvahai . .	16	[8]	Imv	Mid	1du
-āma . . .	16	[11]	Imv	Act	1 pl	-āvahai . .	16	[9]	Imv	Mid	1du
-āma . . .	22	[1]	Aor	Act	1 pl	-āvahai . .	16	[11]	Imv	Mid	1du
-āma . . .	22	[7]	Aor	Act	1 pl	-āsi . . . .	16	[2]	Ind	Act	2 sg
-āmaḥ . .	16	[1]	Ind	Act	1 pl	-āsi . . . .	16	[5]	Ind	Act	2 sg
-āmaḥ . .	16	[2]	Ind	Act	1 pl	-āhi . . . .	16	[2]	Imv	Act	2 sg
-āmahi . .	16	[1]	Imf	Mid	1 pl	-i . . . . .	16	[5]	Imf	Mid	1 sg
-āmahi . .	22	[1]	Aor	Mid	1 pl	-i . . . . .	16	[8]	Imf	Mid	1 sg
-āmahe . .	16	[1]	Ind	Mid	1 pl	-i . . . . .	16	[9]	Imf	Mid	1 sg
-āmahai .	16	[1]	Imv	Mid	1 pl	-i . . . . .	16	[11]	Imf	Mid	1 sg
-āmahai .	16	[5]	Imv	Mid	1 pl	-iḍhvam . .	22	[6]	Aor	Mid	2 pl
-āmahai .	16	[9]	Imv	Mid	1 pl	-iḍhvam . .	22	[7]	Aor	Mid	2 pl
-āmahai .	16	[8]	Imv	Mid	1 pl	-ita . . . .	16	[3]	Imv	Act	2 pl
-āmahai .	16	[11]	Imv	Mid	1 pl	-ita . . . .	16	[3]	Imf	Act	2 pl
-āmi . . .	16	[1]	Ind	Act	1 sg	-ita . . . .	22	[7]	Aor	Mid	3 sg
-āmi . . .	16	[2]	Ind	Act	1 sg	-itaḥ . . . .	16	[3]	Ind	Act	3du
-āmi . . .	16	[5]	Ind	Act	1 sg	-itam . . . .	16	[3]	Imv	Act	2du
-āyāḥ . . .	16	[2]	Opt	Act	2 sg	-itam . . . .	16	[3]	Imf	Act	2du
-āyāt . . .	16	[2]	Opt	Act	3 sg	-itām . . . .	16	[3]	Imv	Act	3du
-āyāta . .	16	[2]	Opt	Act	2 pl	-itām . . . .	16	[3]	Imf	Act	3du
-āyātam .	16	[2]	Opt	Act	2du	-iti . . . . .	16	[3]	Ind	Act	3 sg
-āyātām .	16	[2]	Opt	Act	3du	-itu . . . . .	16	[3]	Imv	Act	3 sg
-āyām . . .	16	[2]	Opt	Act	1 sg	-itha . . . .	16	[3]	Ind	Act	2 pl

-itha ...	19	[1]	Per	Act	2 sg	-işma ...	22	[6]	Aor	Act	1 pl
-itha ...	19	[11]	Per	Act	2 sg	-işmahi ...	22	[6]	Aor	Mid	1 pl
-ithah ..	16	[3]	Ind	Act	2du	-işmahi ..	22	[7]	Aor	Mid	1 pl
-ithah ..	22	[7]	Aor	Mid	2 sg	-işva ...	22	[5]	Aor	Act	1du
-idhve ..	19	[1]	Per	Mid	2 pl	-işva ...	22	[6]	Aor	Act	1du
-idhve ..	19	[11]	Per	Mid	2 pl	-işvahi ..	22	[6]	Aor	Mid	1du
-ima ...	16	[3]	Imf	Act	1 pl	-işvahi ..	22	[7]	Aor	Mid	1du
-ima ...	19	[1]	Per	Act	1 pl	-ihi ....	16	[3]	Imv	Act	2 sg
-ima ...	19	[11]	Per	Act	1 pl	-ih .....	16	[3]	Imf	Act	2 sg
-imah ..	16	[3]	Ind	Act	1 pl	-ih .....	22	[5]	Aor	Act	2 sg
-imahe ..	19	[1]	Per	Mid	1 pl	-ih .....	22	[6]	Aor	Act	2 sg
-imahe ..	19	[11]	Per	Mid	1 pl	-it .....	16	[3]	Imf	Act	3 sg
-imi ....	16	[3]	Ind	Act	1 sg	-it .....	22	[5]	Aor	Act	3 sg
-ire ....	19	[1]	Per	Mid	3 pl	-it .....	22	[6]	Aor	Act	3 sg
-ire ....	19	[8]	Per	Mid	3 pl	-ita ....	16	[5]	Imv	Act	2 pl
-ire ....	19	[11]	Per	Mid	3 pl	-ita ....	16	[5]	Imf	Act	2 pl
-iva ....	16	[3]	Imf	Act	1du	-ita ....	16	[5]	Opt	Mid	3 sg
-iva ....	19	[1]	Per	Act	1du	-ita ....	16	[5]	Imf	Mid	3 sg
-iva ....	19	[11]	Per	Act	1du	-ita ....	16	[8]	Opt	Mid	3 sg
-ivah ...	16	[3]	Ind	Act	1du	-ita ....	16	[9]	Opt	Mid	3 sg
-ivahe ..	19	[1]	Per	Mid	1du	-ita ....	16	[11]	Opt	Mid	3 sg
-ivahe ..	19	[11]	Per	Mid	1du	-ithah ...	16	[5]	Ind	Act	3du
-işata ...	22	[6]	Aor	Mid	3 pl	-itam ...	16	[5]	Imv	Act	2du
-işata ...	22	[7]	Aor	Mid	3 pl	-itam ...	16	[5]	Imf	Act	2du
-işam ...	22	[5]	Aor	Act	1 sg	-itām ...	16	[5]	Imv	Act	3du
-işam ...	22	[6]	Aor	Act	1 sg	-itām ...	16	[5]	Imf	Act	3du
-işātām .	22	[6]	Aor	Mid	3du	-itām ...	16	[5]	Imv	Mid	3 sg
-işātām .	22	[7]	Aor	Mid	3du	-ite ....	16	[5]	Ind	Mid	3 sg
-işāthām	22	[6]	Aor	Mid	2du	-itha ...	16	[5]	Ind	Act	2 pl
-işāthām	22	[7]	Aor	Mid	2du	-ithah ..	16	[5]	Ind	Act	2du
-işi ....	16	[3]	Ind	Act	2 sg	-ithah ..	16	[5]	Opt	Mid	2 sg
-işi ....	22	[6]	Aor	Mid	1 sg	-ithah ..	16	[5]	Imf	Mid	2 sg
-işi ....	22	[7]	Aor	Mid	1 sg	-ithah ..	16	[9]	Opt	Mid	2 sg
-işuḥ ...	22	[5]	Aor	Act	3 pl	-ithah ..	16	[8]	Opt	Mid	2 sg
-işuḥ ...	22	[6]	Aor	Act	3 pl	-ithah ..	16	[11]	Opt	Mid	2 sg
-işe ....	19	[1]	Per	Mid	2 sg	-īdhvam	16	[5]	Opt	Mid	2 pl
-işe ....	19	[11]	Per	Mid	2 sg	-īdhvam	16	[5]	Imv	Mid	2 pl
-işta ...	22	[5]	Aor	Act	2 pl	-īdhvam	16	[5]	Imf	Mid	2 pl
-işta ...	22	[6]	Aor	Act	2 pl	-īdhvam	16	[9]	Opt	Mid	2 pl
-işta ...	22	[6]	Aor	Mid	3 sg	-īdhvam	16	[8]	Opt	Mid	2 pl
-iştam ..	22	[5]	Aor	Act	2du	-īdhvam	16	[11]	Opt	Mid	2 pl
-iştam ..	22	[6]	Aor	Act	2du	-īdhve ..	16	[5]	Ind	Mid	2 pl
-iştām ..	22	[5]	Aor	Act	3du	-īma ...	16	[5]	Imf	Act	1 pl
-iştām ..	22	[6]	Aor	Act	3du	-īmah ..	16	[5]	Ind	Act	1 pl
-işthāḥ ..	22	[6]	Aor	Mid	2 sg	-īmahi ..	16	[5]	Opt	Mid	1 pl
-işma ...	22	[5]	Aor	Act	1 pl	-īmahi ..	16	[5]	Imf	Mid	1 pl

-imahi ..	16	[9]	Opt	Mid	1	pl	-uta ....	16	[4]	Imv	Act	2	pl
-imahi ..	16	[8]	Opt	Mid	1	pl	-uta ....	16	[4]	Imf	Act	2	pl
-imahi ..	16	[11]	Opt	Mid	1	pl	-uta ....	16	[4]	Imf	Mid	3	sg
-imahe ..	16	[5]	Ind	Mid	1	pl	-uta ....	16	[6]	Imv	Act	2	pl
-īya ....	16	[5]	Opt	Mid	1	sg	-uta ....	16	[6]	Imf	Act	2	pl
-īya ....	16	[8]	Opt	Mid	1	sg	-uta ....	16	[6]	Imf	Mid	3	sg
-īya ....	16	[9]	Opt	Mid	1	sg	-uta ....	16	[7]	Imv	Act	2	pl
-īya ....	16	[11]	Opt	Mid	1	sg	-uta ....	16	[7]	Imf	Act	2	pl
-īyāḥ ..	16	[5]	Opt	Act	2	sg	-uta ....	16	[7]	Imf	Mid	3	sg
-īyāt ...	16	[5]	Opt	Act	3	sg	-utaḥ ...	16	[4]	Ind	Act	3	du
-īyāta ...	16	[5]	Opt	Act	2	pl	-utaḥ ...	16	[6]	Ind	Act	3	du
-īyātām ..	16	[5]	Opt	Act	2	du	-utaḥ ...	16	[7]	Ind	Act	3	du
-īyātām ..	16	[5]	Opt	Act	3	du	-utam ..	16	[4]	Imv	Act	2	du
-īyātām ..	16	[5]	Opt	Mid	3	du	-utam ..	16	[4]	Imf	Act	2	du
-īyātām ..	16	[8]	Opt	Mid	3	du	-utam ..	16	[6]	Imv	Act	2	du
-īyātām ..	16	[9]	Opt	Mid	3	du	-utam ..	16	[6]	Imf	Act	2	du
-īyātām ..	16	[11]	Opt	Mid	3	du	-utam ..	16	[7]	Imv	Act	2	du
-īyāthām ..	16	[5]	Opt	Mid	2	du	-utam ..	16	[7]	Imf	Act	2	du
-īyāthām ..	16	[8]	Opt	Mid	2	du	-utām ..	16	[4]	Imv	Act	3	du
-īyāthām ..	16	[9]	Opt	Mid	2	du	-utām ..	16	[4]	Imf	Act	3	du
-īyāthām ..	16	[11]	Opt	Mid	2	du	-utām ..	16	[4]	Imv	Mid	3	sg
-īyām ..	16	[5]	Opt	Act	1	sg	-utām ..	16	[6]	Imv	Act	3	du
-īyāma ..	16	[5]	Opt	Act	1	pl	-utām ..	16	[6]	Imf	Act	3	du
-īyāva ..	16	[5]	Opt	Act	1	du	-utām ..	16	[6]	Imv	Mid	3	sg
-īyuh ...	16	[5]	Opt	Act	3	pl	-utām ..	16	[7]	Imv	Act	3	du
-īran ...	16	[5]	Opt	Mid	3	pl	-utām ..	16	[7]	Imf	Act	3	du
-īran ...	16	[8]	Opt	Mid	3	pl	-utām ..	16	[7]	Imv	Mid	3	sg
-īran ...	16	[9]	Opt	Mid	3	pl	-ute ....	16	[4]	Ind	Mid	3	sg
-īran ...	16	[11]	Opt	Mid	3	pl	-ute ....	16	[6]	Ind	Mid	3	sg
-īva ....	16	[5]	Imf	Act	1	du	-ute ....	16	[7]	Ind	Mid	3	sg
-īvaḥ ...	16	[5]	Ind	Act	1	du	-utha ...	16	[4]	Ind	Act	2	pl
-īvahi ..	16	[5]	Opt	Mid	1	du	-utha ...	16	[6]	Ind	Act	2	pl
-īvahi ..	16	[5]	Imf	Mid	1	du	-utha ...	16	[7]	Ind	Act	2	pl
-īvahi ..	16	[8]	Opt	Mid	1	du	-uthaḥ ..	16	[4]	Ind	Act	2	du
-īvahi ..	16	[9]	Opt	Mid	1	du	-uthaḥ ..	16	[6]	Ind	Act	2	du
-īvahi ..	16	[11]	Opt	Mid	1	du	-uthaḥ ..	16	[7]	Ind	Act	2	du
-īvahe ..	16	[5]	Ind	Mid	1	du	-uthāḥ ..	16	[4]	Imf	Mid	2	sg
-īṣe ....	16	[5]	Ind	Mid	2	sg	-uthāḥ ..	16	[6]	Imf	Mid	2	sg
-īṣva ....	16	[5]	Imv	Mid	2	sg	-uthāḥ ..	16	[7]	Imf	Mid	2	sg
-īhi ....	16	[5]	Imv	Act	2	sg	-udhi ...	16	[7]	Imv	Act	2	sg
-u ....	16	[6]	Imv	Act	2	sg	-udhvam	16	[4]	Imv	Mid	2	pl
-uḥ ....	16	[2]	Imf	Act	3	pl	-udhvam	16	[4]	Imf	Mid	2	pl
-uḥ ....	19	[1]	Per	Act	3	pl	-udhvam	16	[6]	Imv	Mid	2	pl
-uḥ ....	19	[8]	Per	Act	3	pl	-udhvam	16	[6]	Imf	Mid	2	pl
-uḥ ....	19	[11]	Per	Act	3	pl	-udhvam	16	[7]	Imv	Mid	2	pl
-uḥ ....	22	[7]	Aor	Act	3	pl	-udhvam	16	[7]	Imf	Mid	2	pl

-udhve . . .	16	[4]	Ind	Mid	2 pl	-uvaḥ . . .	16	[4]	Ind	Act	1 du
-udhve . . .	16	[6]	Ind	Mid	2 pl	-uvaḥ . . .	16	[6]	Ind	Act	1 du
-udhve . . .	16	[7]	Ind	Mid	2 pl	-uvaḥ . . .	16	[7]	Ind	Act	1 du
-unoḥ . . .	16	[6]	Imf	Act	2 sg	-uvata . . .	16	[4]	Imf	Mid	3 pl
-uma . . .	16	[4]	Imf	Act	1 pl	-uvatām . .	16	[4]	Imv	Mid	3 pl
-uma . . .	16	[6]	Imf	Act	1 pl	-uvate . . .	16	[4]	Ind	Mid	3 pl
-uma . . .	16	[7]	Imf	Act	1 pl	-uvan . . .	16	[4]	Imf	Act	3 pl
-umaḥ . . .	16	[4]	Ind	Act	1 pl	-uvanti . . .	16	[4]	Ind	Act	3 pl
-umaḥ . . .	16	[6]	Ind	Act	1 pl	-uvantu . . .	16	[4]	Imv	Act	3 pl
-umaḥ . . .	16	[7]	Ind	Act	1 pl	-uvahi . . .	16	[4]	Imf	Mid	1 du
-umahi . . .	16	[4]	Imf	Mid	1 pl	-uvahi . . .	16	[6]	Imf	Mid	1 du
-umahi . . .	16	[6]	Imf	Mid	1 pl	-uvahi . . .	16	[7]	Imf	Mid	1 du
-umahi . . .	16	[7]	Imf	Mid	1 pl	-uvahe . . .	16	[4]	Ind	Mid	1 du
-umahe . . .	16	[4]	Ind	Mid	1 pl	-uvahe . . .	16	[6]	Ind	Mid	1 du
-umahe . . .	16	[6]	Ind	Mid	1 pl	-uvahe . . .	16	[7]	Ind	Mid	1 du
-umahe . . .	16	[7]	Ind	Mid	1 pl	-uvātām . .	16	[4]	Imv	Mid	3 du
-uyāḥ . . .	16	[4]	Opt	Act	2 sg	-uvātām . .	16	[4]	Imf	Mid	3 du
-uyāḥ . . .	16	[6]	Opt	Act	2 sg	-uvāte . . .	16	[4]	Ind	Mid	3 du
-uyāḥ . . .	16	[7]	Opt	Act	2 sg	-uvāthām . .	16	[4]	Imv	Mid	2 du
-uyāt . . .	16	[4]	Opt	Act	3 sg	-uvāthām . .	16	[4]	Imf	Mid	2 du
-uyāt . . .	16	[6]	Opt	Act	3 sg	-uvāthe . . .	16	[4]	Ind	Mid	2 du
-uyāt . . .	16	[7]	Opt	Act	3 sg	-uvi . . . .	16	[4]	Imf	Mid	1 sg
-uyāta . . .	16	[4]	Opt	Act	2 pl	-uvīta . . .	16	[4]	Opt	Mid	3 sg
-uyāta . . .	16	[6]	Opt	Act	2 pl	-uvīthāḥ . .	16	[4]	Opt	Mid	2 sg
-uyāta . . .	16	[7]	Opt	Act	2 pl	-uvīdhvam . .	16	[4]	Opt	Mid	2 pl
-uyātām . .	16	[4]	Opt	Act	2 du	-uvīmahi . .	16	[4]	Opt	Mid	1 pl
-uyātām . .	16	[6]	Opt	Act	2 du	-uvīya . . .	16	[4]	Opt	Mid	1 sg
-uyātām . .	16	[7]	Opt	Act	2 du	-uvīyātām . .	16	[4]	Opt	Mid	3 du
-uyātām . .	16	[4]	Opt	Act	3 du	-uvīyāthām . .	16	[4]	Opt	Mid	2 du
-uyātām . .	16	[6]	Opt	Act	3 du	-uvīran . . .	16	[4]	Opt	Mid	3 pl
-uyātām . .	16	[7]	Opt	Act	3 du	-uvīvahi . . .	16	[4]	Opt	Mid	1 du
-uyām . . .	16	[4]	Opt	Act	1 sg	-uve . . . .	16	[4]	Ind	Mid	1 sg
-uyām . . .	16	[6]	Opt	Act	1 sg	-uṣe . . . .	16	[4]	Ind	Mid	2 sg
-uyām . . .	16	[7]	Opt	Act	1 sg	-uṣe . . . .	16	[6]	Ind	Mid	2 sg
-uyāma . . .	16	[4]	Opt	Act	1 pl	-uṣe . . . .	16	[7]	Ind	Mid	2 sg
-uyāma . . .	16	[6]	Opt	Act	1 pl	-uṣva . . . .	16	[4]	Imv	Mid	2 sg
-uyāma . . .	16	[7]	Opt	Act	1 pl	-uṣva . . . .	16	[6]	Imv	Mid	2 sg
-uyāva . . .	16	[4]	Opt	Act	1 du	-uṣva . . . .	16	[7]	Imv	Mid	2 sg
-uyāva . . .	16	[6]	Opt	Act	1 du	-uhi . . . .	16	[4]	Imv	Act	2 sg
-uyāva . . .	16	[7]	Opt	Act	1 du	-uhi . . . .	16	[6]	Imv	Act	2 sg
-uyuḥ . . .	16	[4]	Opt	Act	3 pl	-e . . . . .	16	[1]	Ind	Mid	1 sg
-uyuḥ . . .	16	[6]	Opt	Act	3 pl	-e . . . . .	16	[1]	Imf	Mid	1 sg
-uyuḥ . . .	16	[7]	Opt	Act	3 pl	-e . . . . .	16	[5]	Ind	Mid	1 sg
-uva . . .	16	[4]	Imf	Act	1 du	-e . . . . .	16	[8]	Ind	Mid	1 sg
-uva . . .	16	[6]	Imf	Act	1 du	-e . . . . .	16	[9]	Ind	Mid	1 sg
-uva . . .	16	[7]	Imf	Act	1 du	-e . . . . .	16	[11]	Ind	Mid	1 sg

-e . . . . .	19	[1]	Per	Mid	3 sg	-omi . . .	16	[7]	Ind	Act	1 sg
-e . . . . .	19	[1]	Per	Mid	1 sg	-oṣi . . . .	16	[6]	Ind	Act	2 sg
-e . . . . .	19	[8]	Per	Mid	3 sg	-oṣi . . . .	16	[7]	Ind	Act	2 sg
-e . . . . .	19	[8]	Per	Mid	1 sg	-au . . . . .	19	[11]	Per	Act	3 sg
-e . . . . .	19	[11]	Per	Mid	3 sg	-au . . . . .	19	[11]	Per	Act	1 sg
-e . . . . .	19	[11]	Per	Mid	1 sg	-auḥ . . . .	16	[4]	Imf	Act	2 sg
-e . . . . .	22	[1]	Aor	Mid	1 sg	-aut . . . . .	16	[4]	Imf	Act	3 sg
-eḥ . . . . .	16	[1]	Opt	Act	2 sg	-auti . . . .	16	[4]	Ind	Act	3 sg
-et . . . . .	16	[1]	Opt	Act	3 sg	-autu . . . .	16	[4]	Imv	Act	3 sg
-eta . . . . .	16	[1]	Opt	Act	2 pl	-aumi . . . .	16	[4]	Ind	Act	1 sg
-eta . . . . .	16	[1]	Opt	Mid	3 sg	-auṣi . . . .	16	[4]	Ind	Act	2 sg
-etam . . . .	16	[1]	Opt	Act	2du	-ṭa . . . . .	16	[9]	Imv	Act	2 pl
-etām . . . .	16	[1]	Opt	Act	3du	-ṭa . . . . .	16	[10]	Imv	Act	2 pl
-etām . . . .	16	[1]	Imv	Mid	3du	-ṭa . . . . .	16	[9]	Imf	Act	2 pl
-etām . . . .	16	[1]	Imf	Mid	3du	-ṭa . . . . .	16	[10]	Imf	Act	2 pl
-etām . . . .	22	[1]	Aor	Mid	3du	-ṭa . . . . .	16	[9]	Imf	Mid	3 sg
-ete . . . . .	16	[1]	Ind	Mid	3du	-ṭaḥ . . . . .	16	[9]	Ind	Act	3du
-etham . . . .	16	[1]	Imv	Mid	2du	-ṭaḥ . . . . .	16	[10]	Ind	Act	3du
-ethāḥ . . . .	16	[1]	Opt	Mid	2 sg	-ṭam . . . . .	16	[9]	Imv	Act	2du
-ethām . . . .	16	[1]	Imf	Mid	2du	-ṭam . . . . .	16	[10]	Imv	Act	2du
-ethām . . . .	22	[1]	Aor	Mid	2du	-ṭam . . . . .	16	[9]	Imf	Act	2du
-ethe . . . . .	16	[1]	Ind	Mid	2du	-ṭam . . . . .	16	[10]	Imf	Act	2du
-edhvam . . . .	16	[1]	Opt	Mid	2 pl	-ṭām . . . . .	16	[9]	Imv	Act	3du
-ema . . . . .	16	[1]	Opt	Act	1 pl	-ṭām . . . . .	16	[10]	Imv	Act	3du
-emahi . . . . .	16	[1]	Opt	Mid	1 pl	-ṭām . . . . .	16	[9]	Imf	Act	3du
-eya . . . . .	16	[1]	Opt	Mid	1 sg	-ṭām . . . . .	16	[10]	Imf	Act	3du
-eyam . . . . .	16	[1]	Opt	Act	1 sg	-ṭām . . . . .	16	[9]	Imv	Mid	3 sg
-eyātām . . . .	16	[1]	Opt	Mid	3du	-ṭi . . . . .	16	[9]	Ind	Act	3 sg
-eyāthām . . . .	16	[1]	Opt	Mid	2du	-ṭi . . . . .	16	[10]	Ind	Act	3 sg
-eyuḥ . . . . .	16	[1]	Opt	Act	3 pl	-ṭu . . . . .	16	[9]	Imv	Act	3 sg
-eran . . . . .	16	[1]	Opt	Mid	3 pl	-ṭu . . . . .	16	[10]	Imv	Act	3 sg
-eva . . . . .	16	[1]	Opt	Act	1du	-ṭe . . . . .	16	[9]	Ind	Mid	3 sg
-evahi . . . . .	16	[1]	Opt	Mid	1du	-tha . . . . .	16	[9]	Ind	Act	2 pl
-ai . . . . .	16	[1]	Imv	Mid	1 sg	-tha . . . . .	16	[10]	Ind	Act	2 pl
-ai . . . . .	16	[5]	Imv	Mid	1 sg	-ṭhaḥ . . . . .	16	[9]	Ind	Act	2du
-ai . . . . .	16	[8]	Imv	Mid	1 sg	-ṭhaḥ . . . . .	16	[10]	Ind	Act	2du
-ai . . . . .	16	[9]	Imv	Mid	1 sg	-ṭhāḥ . . . . .	16	[9]	Imf	Mid	2 sg
-ai . . . . .	16	[11]	Imv	Mid	1 sg	-ḍhi . . . . .	16	[9]	Imv	Act	2 sg
-oḥ . . . . .	16	[7]	Imf	Act	2 sg	-ḍhi . . . . .	16	[10]	Imv	Act	2 sg
-ot . . . . .	16	[6]	Imf	Act	3 sg	-ḍhvam . . . .	16	[9]	Imv	Mid	2 pl
-ot . . . . .	16	[7]	Imf	Act	3 sg	-ḍhvam . . . .	16	[9]	Imf	Mid	2 pl
-oti . . . . .	16	[6]	Ind	Act	3 sg	-ḍhvam . . . .	22	[3]	Aor	Mid	2 pl
-oti . . . . .	16	[7]	Ind	Act	3 sg	-ḍhve . . . . .	19	[9]	Ind	Mid	2 pl
-otu . . . . .	16	[6]	Imv	Act	3 sg	-ḍhve . . . . .	19	[8]	Per	Mid	2 pl
-otu . . . . .	16	[7]	Imv	Act	3 sg	-ta . . . . .	16	[8]	Imv	Act	2 pl
-omi . . . . .	16	[6]	Ind	Act	1 sg	-ta . . . . .	16	[8]	Imf	Act	2 pl

Table 29. Verb Endings

-ta . . . . .	16	[8]	Imf	Mid	3	sg	-ma . . . .	16	[10]	Imf	Act	1	pl
-ta . . . . .	22	[4]	Aor	Act	2	pl	-ma . . . .	16	[11]	Imf	Act	1	pl
-ta . . . . .	22	[4]	Aor	Mid	3	sg	-ma . . . .	19	[8]	Per	Act	1	pl
-taḥ . . . .	16	[8]	Ind	Act	3	du	-maḥ . . .	16	[6]	Ind	Act	1	pl
-tam . . . .	16	[8]	Imv	Act	2	du	-maḥ . . .	16	[8]	Ind	Act	1	pl
-tam . . . .	16	[8]	Imf	Act	2	du	-maḥ . . .	16	[9]	Ind	Act	1	pl
-tam . . . .	22	[4]	Aor	Act	2	du	-maḥ . . .	16	[10]	Ind	Act	1	pl
-tām . . . .	16	[8]	Imv	Act	3	du	-maḥ . . .	16	[11]	Ind	Act	1	pl
-tām . . . .	16	[8]	Imf	Act	3	du	-mahi . . .	16	[6]	Imf	Mid	1	pl
-tām . . . .	16	[8]	Imv	Mid	3	sg	-mahi . . .	16	[9]	Imf	Mid	1	pl
-tām . . . .	22	[4]	Aor	Act	3	du	-mahi . . .	16	[8]	Imf	Mid	1	pl
-ti . . . . .	16	[8]	Ind	Act	3	sg	-mahi . . .	16	[11]	Imf	Mid	1	pl
-tu . . . . .	16	[8]	Imv	Act	3	sg	-mahe . . .	16	[6]	Ind	Mid	1	pl
-te . . . . .	16	[8]	Ind	Mid	3	sg	-mahe . . .	16	[8]	Ind	Mid	1	pl
-tha . . . .	16	[8]	Ind	Act	2	pl	-mahe . . .	16	[9]	Ind	Mid	1	pl
-thaḥ . . . .	19	[8]	Per	Act	2	sg	-mahe . . .	16	[11]	Ind	Mid	1	pl
-thaḥ . . . .	16	[8]	Ind	Act	2	du	-mahe . . .	19	[8]	Per	Mid	1	pl
-thāḥ . . . .	16	[8]	Imf	Mid	2	sg	-mi . . . .	16	[8]	Ind	Act	1	sg
-thāḥ . . . .	22	[4]	Aor	Mid	2	sg	-mi . . . .	16	[9]	Ind	Act	1	sg
-dha . . . .	16	[11]	Ind	Act	2	pl	-mi . . . .	16	[10]	Ind	Act	1	sg
-dha . . . .	16	[11]	Imv	Act	2	pl	-mi . . . .	16	[11]	Ind	Act	1	sg
-dha . . . .	16	[11]	Imf	Act	2	pl	-yāḥ . . . .	16	[3]	Opt	Act	2	sg
-dha . . . .	16	[11]	Imf	Mid	3	sg	-yāḥ . . . .	16	[8]	Opt	Act	2	sg
-dhaḥ . . . .	16	[11]	Ind	Act	3	du	-yāḥ . . . .	16	[9]	Opt	Act	2	sg
-dhaḥ . . . .	16	[11]	Ind	Act	2	du	-yāḥ . . . .	16	[10]	Opt	Act	2	sg
-dham . . . .	16	[11]	Imv	Act	2	du	-yāḥ . . . .	16	[11]	Opt	Act	2	sg
-dham . . . .	16	[11]	Imf	Act	2	du	-yāt . . . .	16	[3]	Opt	Act	3	sg
-dhāḥ . . . .	16	[11]	Imf	Mid	2	sg	-yāt . . . .	16	[8]	Opt	Act	3	sg
-dhām . . . .	16	[11]	Imv	Act	3	du	-yāt . . . .	16	[9]	Opt	Act	3	sg
-dhām . . . .	16	[11]	Imf	Act	3	du	-yāt . . . .	16	[10]	Opt	Act	3	sg
-dhām . . . .	16	[11]	Imv	Mid	3	sg	-yāt . . . .	16	[11]	Opt	Act	3	sg
-dhi . . . .	16	[8]	Imv	Act	2	sg	-yāta . . .	16	[3]	Opt	Act	2	pl
-dhi . . . .	16	[11]	Ind	Act	3	sg	-yāta . . .	16	[8]	Opt	Act	2	pl
-dhi . . . .	16	[11]	Imv	Act	2	sg	-yāta . . .	16	[9]	Opt	Act	2	pl
-dhu . . . .	16	[11]	Imv	Act	3	sg	-yāta . . .	16	[10]	Opt	Act	2	pl
-dhe . . . .	16	[11]	Ind	Mid	3	sg	-yāta . . .	16	[11]	Opt	Act	2	pl
-dhvam . . .	16	[8]	Imv	Mid	2	pl	-yātām . .	16	[3]	Opt	Act	2	du
-dhvam . . .	16	[8]	Imf	Mid	2	pl	-yātām . .	16	[8]	Opt	Act	2	du
-dhvam . . .	16	[11]	Imv	Mid	2	pl	-yātām . .	16	[9]	Opt	Act	2	du
-dhvam . . .	16	[11]	Imf	Mid	2	pl	-yātām . .	16	[10]	Opt	Act	2	du
-dhvam . . .	22	[4]	Aor	Mid	2	pl	-yātām . .	16	[11]	Opt	Act	2	du
-dhve . . . .	16	[8]	Ind	Mid	2	pl	-yātām . .	16	[3]	Opt	Act	3	du
-dhve . . . .	16	[11]	Ind	Mid	2	pl	-yātām . .	16	[8]	Opt	Act	3	du
-ma . . . . .	16	[6]	Imf	Act	1	pl	-yātām . .	16	[9]	Opt	Act	3	du
-ma . . . . .	16	[8]	Imf	Act	1	pl	-yātām . .	16	[10]	Opt	Act	3	du
-ma . . . . .	16	[9]	Imf	Act	1	pl	-yātām . .	16	[11]	Opt	Act	3	du

-yām ...	16 [3]	Opt Act	1 sg	-vahe ...	16 [6]	Ind Mid	1 du
-yām ...	16 [8]	Opt Act	1 sg	-vahe ...	16 [8]	Ind Mid	1 du
-yām ...	16 [9]	Opt Act	1 sg	-vahe ...	16 [9]	Ind Mid	1 du
-yām ...	16 [10]	Opt Act	1 sg	-vahe ...	16 [11]	Ind Mid	1 du
-yām ...	16 [11]	Opt Act	1 sg	-vahe ...	19 [8]	Per Mid	1 du
-yāma ..	16 [3]	Opt Act	1 pl	-vātām ..	16 [6]	Imv Mid	3 du
-yāma ..	16 [8]	Opt Act	1 pl	-vātām ..	16 [6]	Imf Mid	3 du
-yāma ..	16 [9]	Opt Act	1 pl	-vātām ..	16 [7]	Imv Mid	3 du
-yāma ..	16 [10]	Opt Act	1 pl	-vātām ..	16 [7]	Imf Mid	3 du
-yāma ..	16 [11]	Opt Act	1 pl	-vāte ...	16 [6]	Ind Mid	3 du
-yāva ...	16 [3]	Opt Act	1 du	-vāte ...	16 [7]	Ind Mid	3 du
-yāva ...	16 [8]	Opt Act	1 du	-vāthām .	16 [6]	Imv Mid	2 du
-yāva ...	16 [9]	Opt Act	1 du	-vāthām .	16 [6]	Imf Mid	2 du
-yāva ...	16 [10]	Opt Act	1 du	-vāthām .	16 [7]	Imv Mid	2 du
-yāva ...	16 [11]	Opt Act	1 du	-vāthām .	16 [7]	Imf Mid	2 du
-yuh ...	16 [3]	Opt Act	3 pl	-vāthe ..	16 [6]	Ind Mid	2 du
-yuh ...	16 [8]	Opt Act	3 pl	-vāthe ..	16 [7]	Ind Mid	2 du
-yuh ...	16 [9]	Opt Act	3 pl	-vi .....	16 [6]	Imf Mid	1 sg
-yuh ...	16 [10]	Opt Act	3 pl	-vi .....	16 [7]	Imf Mid	1 sg
-yuh ...	16 [11]	Opt Act	3 pl	-vīta ...	16 [6]	Opt Mid	3 sg
-va .....	16 [6]	Imf Act	1 du	-vīta ...	16 [7]	Opt Mid	3 sg
-va .....	16 [8]	Imf Act	1 du	-vīthāh .	16 [6]	Opt Mid	2 sg
-va .....	16 [9]	Imf Act	1 du	-vīthāh .	16 [7]	Opt Mid	2 sg
-va .....	16 [10]	Imf Act	1 du	-vīdhvam	16 [6]	Opt Mid	2 pl
-va .....	16 [11]	Imf Act	1 du	-vīdhvam	16 [7]	Opt Mid	2 pl
-va .....	19 [8]	Per Act	1 du	-vīmahi .	16 [6]	Opt Mid	1 pl
-vaḥ ...	16 [6]	Ind Act	1 du	-vīmahi .	16 [7]	Opt Mid	1 pl
-vaḥ ...	16 [8]	Ind Act	1 du	-vīya ...	16 [6]	Opt Mid	1 sg
-vaḥ ...	16 [9]	Ind Act	1 du	-vīya ...	16 [7]	Opt Mid	1 sg
-vaḥ ...	16 [10]	Ind Act	1 du	-vīyātām	16 [6]	Opt Mid	3 du
-vaḥ ...	16 [11]	Ind Act	1 du	-vīyātām	16 [7]	Opt Mid	3 du
-vata ...	16 [6]	Imf Mid	3 pl	-vīyāthām	16 [6]	Opt Mid	2 du
-vata ...	16 [7]	Imf Mid	3 pl	-vīyāthām	16 [7]	Opt Mid	2 du
-vatām ..	16 [6]	Imv Mid	3 pl	-vīran ..	16 [6]	Opt Mid	3 pl
-vatām ..	16 [7]	Imv Mid	3 pl	-vīran ..	16 [7]	Opt Mid	3 pl
-vati ...	16 [7]	Ind Act	3 pl	-vīvahi .	16 [6]	Opt Mid	1 du
-vatu ...	16 [7]	Imv Act	3 pl	-vīvahi .	16 [7]	Opt Mid	1 du
-vate ...	16 [6]	Ind Mid	3 pl	-ve .....	16 [6]	Ind Mid	1 sg
-vate ...	16 [7]	Ind Mid	3 pl	-ve .....	16 [7]	Ind Mid	1 sg
-van ...	16 [6]	Imf Act	3 pl	-ṣaḥ ....	22 [2]	Aor Act	2 sg
-vanti ..	16 [6]	Ind Act	3 pl	-ṣat ....	22 [2]	Aor Act	3 sg
-vantu ..	16 [6]	Imv Act	3 pl	-ṣata ...	22 [2]	Aor Act	2 pl
-vahi ...	16 [6]	Imf Mid	1 du	-ṣata ...	22 [3]	Aor Mid	3 pl
-vahi ...	16 [8]	Imf Mid	1 du	-ṣatām ..	22 [2]	Aor Act	2 du
-vahi ...	16 [9]	Imf Mid	1 du	-ṣatām ..	22 [2]	Aor Act	3 du
-vahi ...	16 [11]	Imf Mid	1 du	-ṣathāh .	22 [2]	Aor Mid	2 sg



-ṣadhvam	22	[2]	Aor	Mid	2	pl	-sma . . .	22	[4]	Aor	Act	1	pl
-ṣan . . . .	22	[2]	Aor	Act	3	pl	-smahi . .	22	[4]	Aor	Mid	1	pl
-ṣanta . .	22	[2]	Aor	Mid	3	pl	-sva . . . .	16	[11]	Imv	Mid	2	sg
-ṣam . . .	22	[2]	Aor	Act	1	sg	-sva . . . .	22	[4]	Aor	Act	1	du
-ṣam . . .	22	[3]	Aor	Act	1	sg	-svahi . .	22	[4]	Aor	Mid	1	du
-ṣāta . . .	22	[2]	Aor	Mid	3	sg							
-ṣātām . .	22	[2]	Aor	Mid	3	du							
-ṣātām . .	22	[3]	Aor	Mid	3	du							
-ṣāthām . .	22	[2]	Aor	Mid	2	du							
-ṣāthām . .	22	[3]	Aor	Mid	2	du							
-ṣāma . .	22	[2]	Aor	Act	1	pl							
-ṣāmahi . .	22	[2]	Aor	Mid	1	pl							
-ṣāva . . .	22	[2]	Aor	Act	1	du							
-ṣāvahi . .	22	[2]	Aor	Mid	1	du							
-ṣi . . . . .	16	[8]	Ind	Act	2	sg							
-ṣi . . . . .	16	[9]	Ind	Act	2	sg							
-ṣi . . . . .	16	[10]	Ind	Act	2	sg							
-ṣi . . . . .	22	[2]	Aor	Mid	1	sg							
-ṣi . . . . .	22	[3]	Aor	Mid	1	sg							
-ṣiḥ . . . .	22	[3]	Aor	Act	2	sg							
-ṣīt . . . .	22	[3]	Aor	Act	3	sg							
-ṣuḥ . . . .	22	[3]	Aor	Act	3	pl							
-ṣe . . . . .	16	[8]	Ind	Mid	2	sg							
-ṣe . . . . .	16	[9]	Ind	Mid	2	sg							
-ṣe . . . . .	19	[8]	Per	Mid	2	sg							
-ṣta . . . .	22	[3]	Aor	Act	2	pl							
-ṣta . . . .	22	[3]	Aor	Mid	3	sg							
-ṣtam . . .	22	[3]	Aor	Act	2	du							
-ṣtām . . .	22	[3]	Aor	Act	3	du							
-ṣthāḥ . .	22	[3]	Aor	Mid	2	sg							
-ṣma . . .	22	[3]	Aor	Act	1	pl							
-ṣmahi . .	22	[3]	Aor	Mid	1	pl							
-ṣva . . . .	16	[8]	Imv	Mid	2	sg							
-ṣva . . . .	16	[9]	Imv	Mid	2	sg							
-ṣva . . . .	22	[3]	Aor	Act	1	du							
-ṣvahi . .	22	[3]	Aor	Mid	1	du							
-sata . . .	22	[4]	Aor	Mid	3	pl							
-sam . . .	22	[4]	Aor	Act	1	sg							
-sātām . .	22	[4]	Aor	Mid	3	du							
-sāthām . .	22	[4]	Aor	Mid	2	du							
-si . . . . .	16	[11]	Ind	Act	2	sg							
-si . . . . .	22	[4]	Aor	Mid	1	sg							
-siḥ . . . .	22	[4]	Aor	Act	2	sg							
-sīt . . . .	22	[4]	Aor	Act	3	sg							
-suḥ . . . .	22	[4]	Aor	Act	3	pl							
-se . . . . .	16	[11]	Ind	Mid	2	sg							

Table 30. Index to noun/adjective endings.

-	6	[6]	Nom	sg	-aṇaḥ	6	[26]	Abl	sg
-	6	[6]	Voc	sg	-aṇaḥ	6	[26]	Gen	sg
-	6	[7]	Nom	sg	-aṇā	6	[26]	Ins	sg
-	6	[7]	Voc	sg	-aṇām	6	[26]	Gen	pl
-	6	[21]	Nom	sg	-aṇi	6	[26]	Loc	sg
-	6	[21]	Acc	sg	-aṇī	6	[26]	Nom	du
-	6	[21]	Voc	sg	-aṇī	6	[26]	Acc	du
-	6	[22]	Nom	sg	-aṇī	6	[26]	Voc	du
-	6	[22]	Acc	sg	-aṇe	6	[26]	Dat	sg
-	6	[22]	Voc	sg	-aṇoḥ	6	[26]	Gen	du
-a	6	[1]	Voc	sg	-aṇoḥ	6	[26]	Loc	du
-a	6	[17]	Voc	sg	-at	6	[29]	Nom	sg
-a	6	[26]	Nom	sg	-at	6	[29]	Acc	sg
-a	6	[26]	Acc	sg	-at	6	[29]	Voc	sg
-a	6	[26]	Voc	sg	-ataḥ	6	[12]	Acc	pl
-a	6	[27]	Nom	sg	-ataḥ	6	[12]	Abl	sg
-a	6	[27]	Acc	sg	-ataḥ	6	[12]	Gen	sg
-a	6	[27]	Voc	sg	-ataḥ	6	[13]	Acc	pl
-aḥ	6	[1]	Nom	sg	-ataḥ	6	[13]	Abl	sg
-aḥ	6	[4]	Voc	sg	-ataḥ	6	[13]	Gen	sg
-aḥ	6	[5]	Voc	sg	-ataḥ	6	[29]	Abl	sg
-aḥ	6	[6]	Nom	pl	-ataḥ	6	[29]	Gen	sg
-aḥ	6	[6]	Acc	pl	-atā	6	[12]	Ins	sg
-aḥ	6	[6]	Voc	pl	-atā	6	[13]	Ins	sg
-aḥ	6	[6]	Abl	sg	-atā	6	[29]	Ins	sg
-aḥ	6	[6]	Gen	sg	-atām	6	[12]	Gen	pl
-aḥ	6	[7]	Nom	pl	-atām	6	[13]	Gen	pl
-aḥ	6	[7]	Acc	pl	-atām	6	[29]	Gen	pl
-aḥ	6	[7]	Voc	pl	-ati	6	[12]	Loc	sg
-aḥ	6	[7]	Abl	sg	-ati	6	[13]	Loc	sg
-aḥ	6	[7]	Gen	sg	-ati	6	[29]	Loc	sg
-aḥ	6	[8]	Voc	sg	-ate	6	[12]	Dat	sg
-aḥ	6	[20]	Voc	sg	-ate	6	[13]	Dat	sg
-aḥ	6	[21]	Abl	sg	-ate	6	[29]	Dat	sg
-aḥ	6	[21]	Gen	sg	-atoḥ	6	[12]	Gen	du
-aḥ	6	[22]	Abl	sg	-atoḥ	6	[12]	Loc	du
-aḥ	6	[22]	Gen	sg	-atoḥ	6	[13]	Gen	du
-aḥ	6	[23]	Nom	sg	-atoḥ	6	[13]	Loc	du
-aḥ	6	[23]	Acc	sg	-atoḥ	6	[29]	Gen	du
-aḥ	6	[23]	Voc	sg	-atoḥ	6	[29]	Loc	du
-aḥ	6	[40]	Voc	sg	-atsu	6	[12]	Loc	pl
-aḥsu	6	[8]	Loc	pl	-atsu	6	[13]	Loc	pl
-aḥsu	6	[14]	Loc	pl	-atsu	6	[29]	Loc	pl
-aḥsu	6	[23]	Loc	pl	-adbhiḥ	6	[12]	Ins	pl

-adbhiḥ . . . . . 6 [13] Ins pl	-anti . . . . . 6 [29] Acc pl
-adbhiḥ . . . . . 6 [29] Ins pl	-anti . . . . . 6 [29] Voc pl
-adbhyaḥ . . . . . 6 [12] Dat pl	-antī . . . . . 6 [29] Nom du
-adbhyaḥ . . . . . 6 [12] Abl pl	-antī . . . . . 6 [29] Acc du
-adbhyaḥ . . . . . 6 [13] Dat pl	-antī . . . . . 6 [29] Voc du
-adbhyaḥ . . . . . 6 [13] Abl pl	-antau . . . . . 6 [12] Nom du
-adbhyaḥ . . . . . 6 [29] Dat pl	-antau . . . . . 6 [12] Acc du
-adbhyaḥ . . . . . 6 [29] Abl pl	-antau . . . . . 6 [12] Voc du
-adbhyām . . . . . 6 [12] Ins du	-antau . . . . . 6 [13] Nom du
-adbhyām . . . . . 6 [12] Dat du	-antau . . . . . 6 [13] Acc du
-adbhyām . . . . . 6 [12] Abl du	-antau . . . . . 6 [13] Voc du
-adbhyām . . . . . 6 [13] Ins du	-abhiḥ . . . . . 6 [9] Ins pl
-adbhyām . . . . . 6 [13] Dat du	-abhiḥ . . . . . 6 [10] Ins pl
-adbhyām . . . . . 6 [13] Abl du	-abhiḥ . . . . . 6 [26] Ins pl
-adbhyām . . . . . 6 [29] Ins du	-abhiḥ . . . . . 6 [27] Ins pl
-adbhyām . . . . . 6 [29] Dat du	-abhyaḥ . . . . . 6 [9] Dat pl
-adbhyām . . . . . 6 [29] Abl du	-abhyaḥ . . . . . 6 [9] Abl pl
-an . . . . . 6 [9] Voc sg	-abhyaḥ . . . . . 6 [10] Dat pl
-an . . . . . 6 [10] Voc sg	-abhyaḥ . . . . . 6 [10] Abl pl
-an . . . . . 6 [12] Nom sg	-abhyaḥ . . . . . 6 [26] Dat pl
-an . . . . . 6 [12] Voc sg	-abhyaḥ . . . . . 6 [26] Abl pl
-an . . . . . 6 [13] Voc sg	-abhyaḥ . . . . . 6 [27] Dat pl
-an . . . . . 6 [14] Voc sg	-abhyaḥ . . . . . 6 [27] Abl pl
-an . . . . . 6 [26] Voc sg	-abhyām . . . . . 6 [9] Ins du
-an . . . . . 6 [27] Voc sg	-abhyām . . . . . 6 [9] Dat du
-anaḥ . . . . . 6 [9] Acc pl	-abhyām . . . . . 6 [9] Abl du
-anaḥ . . . . . 6 [9] Abl sg	-abhyām . . . . . 6 [10] Ins du
-anaḥ . . . . . 6 [9] Gen sg	-abhyām . . . . . 6 [10] Dat du
-anā . . . . . 6 [9] Ins sg	-abhyām . . . . . 6 [10] Abl du
-anām . . . . . 6 [9] Gen pl	-abhyām . . . . . 6 [26] Ins du
-ani . . . . . 6 [9] Loc sg	-abhyām . . . . . 6 [26] Dat du
-ani . . . . . 6 [10] Loc sg	-abhyām . . . . . 6 [26] Abl du
-ani . . . . . 6 [27] Loc sg	-abhyām . . . . . 6 [27] Ins du
-anī . . . . . 6 [27] Nom du	-abhyām . . . . . 6 [27] Dat du
-anī . . . . . 6 [27] Acc du	-abhyām . . . . . 6 [27] Abl du
-anī . . . . . 6 [27] Voc du	-am . . . . . 6 [1] Acc sg
-ane . . . . . 6 [9] Dat sg	-am . . . . . 6 [6] Acc sg
-anoḥ . . . . . 6 [9] Gen du	-am . . . . . 6 [7] Acc sg
-anoḥ . . . . . 6 [9] Loc du	-am . . . . . 6 [17] Nom sg
-antaḥ . . . . . 6 [12] Nom pl	-am . . . . . 6 [17] Acc sg
-antaḥ . . . . . 6 [12] Voc pl	-ayaḥ . . . . . 6 [2] Nom pl
-antaḥ . . . . . 6 [13] Nom pl	-ayaḥ . . . . . 6 [2] Voc pl
-antaḥ . . . . . 6 [13] Voc pl	-ayaḥ . . . . . 6 [35] Nom pl
-antam . . . . . 6 [12] Acc sg	-ayaḥ . . . . . 6 [35] Voc pl
-antam . . . . . 6 [13] Acc sg	-ayā . . . . . 6 [32] Ins sg
-anti . . . . . 6 [29] Nom pl	-aye . . . . . 6 [2] Dat sg

-aye . . . . . 6 [35]	Dat sg	-asi . . . . . 6 [14]	Loc sg
-ayoh . . . . . 6 [1]	Gen du	-asi . . . . . 6 [23]	Loc sg
-ayoh . . . . . 6 [1]	Loc du	-asī . . . . . 6 [23]	Nom du
-ayoh . . . . . 6 [17]	Gen du	-asī . . . . . 6 [23]	Acc du
-ayoh . . . . . 6 [17]	Loc du	-asī . . . . . 6 [23]	Voc du
-ayoh . . . . . 6 [32]	Gen du	-asu . . . . . 6 [9]	Loc pl
-ayoh . . . . . 6 [32]	Loc du	-asu . . . . . 6 [10]	Loc pl
-arah . . . . . 6 [5]	Nom pl	-asu . . . . . 6 [26]	Loc pl
-arah . . . . . 6 [5]	Voc pl	-asu . . . . . 6 [27]	Loc pl
-arah . . . . . 6 [40]	Nom pl	-ase . . . . . 6 [8]	Dat sg
-arah . . . . . 6 [40]	Voc pl	-ase . . . . . 6 [14]	Dat sg
-aram . . . . . 6 [5]	Acc sg	-ase . . . . . 6 [23]	Dat sg
-aram . . . . . 6 [40]	Acc sg	-asoh . . . . . 6 [8]	Gen du
-ari . . . . . 6 [4]	Loc sg	-asoh . . . . . 6 [8]	Loc du
-ari . . . . . 6 [5]	Loc sg	-asoh . . . . . 6 [14]	Gen du
-ari . . . . . 6 [40]	Loc sg	-asoh . . . . . 6 [14]	Loc du
-arau . . . . . 6 [5]	Nom du	-asoh . . . . . 6 [23]	Gen du
-arau . . . . . 6 [5]	Acc du	-asoh . . . . . 6 [23]	Loc du
-arau . . . . . 6 [5]	Voc du	-asau . . . . . 6 [8]	Nom du
-arau . . . . . 6 [40]	Nom du	-asau . . . . . 6 [8]	Acc du
-arau . . . . . 6 [40]	Acc du	-asau . . . . . 6 [8]	Voc du
-arau . . . . . 6 [40]	Voc du	-asya . . . . . 6 [1]	Gen sg
-avaḥ . . . . . 6 [3]	Nom pl	-asya . . . . . 6 [17]	Gen sg
-avaḥ . . . . . 6 [3]	Voc pl	-ā . . . . . 6 [4]	Nom sg
-avaḥ . . . . . 6 [38]	Nom pl	-ā . . . . . 6 [5]	Nom sg
-avaḥ . . . . . 6 [38]	Voc pl	-ā . . . . . 6 [6]	Ins sg
-ave . . . . . 6 [3]	Dat sg	-ā . . . . . 6 [7]	Ins sg
-ave . . . . . 6 [38]	Dat sg	-ā . . . . . 6 [9]	Nom sg
-asaḥ . . . . . 6 [8]	Nom pl	-ā . . . . . 6 [10]	Nom sg
-asaḥ . . . . . 6 [8]	Acc pl	-ā . . . . . 6 [21]	Ins sg
-asaḥ . . . . . 6 [8]	Voc pl	-ā . . . . . 6 [22]	Ins sg
-asaḥ . . . . . 6 [8]	Abl sg	-ā . . . . . 6 [32]	Nom sg
-asaḥ . . . . . 6 [8]	Gen sg	-ā . . . . . 6 [40]	Nom sg
-asaḥ . . . . . 6 [14]	Acc pl	-āṃsaḥ . . . . . 6 [14]	Nom pl
-asaḥ . . . . . 6 [14]	Abl sg	-āṃsaḥ . . . . . 6 [14]	Voc pl
-asaḥ . . . . . 6 [14]	Gen sg	-āṃsam . . . . . 6 [14]	Acc sg
-asaḥ . . . . . 6 [23]	Abl sg	-āṃsi . . . . . 6 [23]	Nom pl
-asaḥ . . . . . 6 [23]	Gen sg	-āṃsi . . . . . 6 [23]	Acc pl
-asam . . . . . 6 [8]	Acc sg	-āṃsi . . . . . 6 [23]	Voc pl
-asā . . . . . 6 [8]	Ins sg	-āṃsau . . . . . 6 [14]	Nom du
-asā . . . . . 6 [14]	Ins sg	-āṃsau . . . . . 6 [14]	Acc du
-asā . . . . . 6 [23]	Ins sg	-āṃsau . . . . . 6 [14]	Voc du
-asām . . . . . 6 [8]	Gen pl	-āḥ . . . . . 6 [1]	Nom pl
-asām . . . . . 6 [14]	Gen pl	-āḥ . . . . . 6 [1]	Voc pl
-asām . . . . . 6 [23]	Gen pl	-āḥ . . . . . 6 [8]	Nom sg
-asi . . . . . 6 [8]	Loc sg	-āḥ . . . . . 6 [32]	Nom pl

-āh . . . . .	6 [32]	Acc	pl	-ām . . . . .	6 [22]	Gen	pl
-āḥ . . . . .	6 [32]	Voc	pl	-ām . . . . .	6 [32]	Acc	sg
-āni . . . . .	6 [26]	Nom	pl	-āya . . . . .	6 [1]	Dat	sg
-āni . . . . .	6 [26]	Acc	pl	-āya . . . . .	6 [17]	Dat	sg
-āni . . . . .	6 [26]	Voc	pl	-āyāh . . . . .	6 [32]	Abl	sg
-āt . . . . .	6 [1]	Abl	sg	-āyāh . . . . .	6 [32]	Gen	sg
-āt . . . . .	6 [17]	Abl	sg	-āyām . . . . .	6 [32]	Loc	sg
-ān . . . . .	6 [1]	Acc	pl	-āyai . . . . .	6 [32]	Dat	sg
-ān . . . . .	6 [13]	Nom	sg	-ārah . . . . .	6 [4]	Nom	pl
-ān . . . . .	6 [14]	Nom	sg	-ārah . . . . .	6 [4]	Voc	pl
-ānaḥ . . . . .	6 [9]	Nom	pl	-āram . . . . .	6 [4]	Acc	sg
-ānaḥ . . . . .	6 [9]	Voc	pl	-ārau . . . . .	6 [4]	Nom	du
-ānaḥ . . . . .	6 [10]	Nom	pl	-ārau . . . . .	6 [4]	Acc	du
-ānaḥ . . . . .	6 [10]	Voc	pl	-ārau . . . . .	6 [4]	Voc	du
-ānam . . . . .	6 [9]	Acc	sg	-āvah . . . . .	6 [39]	Nom	pl
-ānam . . . . .	6 [10]	Acc	sg	-āvah . . . . .	6 [39]	Acc	pl
-ānām . . . . .	6 [1]	Gen	pl	-āvah . . . . .	6 [39]	Voc	pl
-ānām . . . . .	6 [17]	Gen	pl	-āvah . . . . .	6 [39]	Abl	sg
-āni . . . . .	6 [32]	Nom	pl	-āvah . . . . .	6 [39]	Gen	sg
-āni . . . . .	6 [17]	Nom	pl	-āvam . . . . .	6 [39]	Acc	sg
-āni . . . . .	6 [17]	Acc	pl	-āvā . . . . .	6 [39]	Ins	sg
-āni . . . . .	6 [17]	Voc	pl	-āvām . . . . .	6 [39]	Gen	pl
-āni . . . . .	6 [27]	Nom	pl	-āvi . . . . .	6 [39]	Loc	sg
-āni . . . . .	6 [27]	Acc	pl	-āve . . . . .	6 [39]	Dat	sg
-āni . . . . .	6 [27]	Voc	pl	-āvoh . . . . .	6 [39]	Gen	du
-ānau . . . . .	6 [9]	Nom	du	-āvoh . . . . .	6 [39]	Loc	du
-ānau . . . . .	6 [9]	Acc	du	-āvau . . . . .	6 [39]	Nom	du
-ānau . . . . .	6 [9]	Voc	du	-āvau . . . . .	6 [39]	Acc	du
-ānau . . . . .	6 [10]	Nom	du	-āvau . . . . .	6 [39]	Voc	du
-ānau . . . . .	6 [10]	Acc	du	-āsu . . . . .	6 [32]	Loc	pl
-ānau . . . . .	6 [10]	Voc	du	-i . . . . .	6 [6]	Loc	sg
-ābhiḥ . . . . .	6 [32]	Ins	pl	-i . . . . .	6 [7]	Loc	sg
-ābhyaḥ . . . . .	6 [32]	Dat	pl	-i . . . . .	6 [18]	Nom	sg
-ābhyaḥ . . . . .	6 [32]	Abl	pl	-i . . . . .	6 [18]	Acc	sg
-ābhyām . . . . .	6 [1]	Ins	du	-i . . . . .	6 [18]	Voc	sg
-ābhyām . . . . .	6 [1]	Dat	du	-i . . . . .	6 [21]	Nom	pl
-ābhyām . . . . .	6 [1]	Abl	du	-i . . . . .	6 [21]	Acc	pl
-ābhyām . . . . .	6 [17]	Ins	du	-i . . . . .	6 [21]	Voc	pl
-ābhyām . . . . .	6 [17]	Dat	du	-i . . . . .	6 [21]	Loc	sg
-ābhyām . . . . .	6 [17]	Abl	du	-i . . . . .	6 [22]	Nom	pl
-ābhyām . . . . .	6 [32]	Ins	du	-i . . . . .	6 [22]	Acc	pl
-ābhyām . . . . .	6 [32]	Dat	du	-i . . . . .	6 [22]	Voc	pl
-ābhyām . . . . .	6 [32]	Abl	du	-i . . . . .	6 [22]	Loc	sg
-ām . . . . .	6 [6]	Gen	pl	-i . . . . .	6 [28]	Nom	sg
-ām . . . . .	6 [7]	Gen	pl	-i . . . . .	6 [28]	Acc	sg
-ām . . . . .	6 [21]	Gen	pl	-i . . . . .	6 [28]	Voc	sg

-i . . . . . 6 [33]	Voc sg	-ibhiḥ . . . . . 6 [2]	Ins pl
-iḥ . . . . . 6 [2]	Nom sg	-ibhiḥ . . . . . 6 [11]	Ins pl
-iḥ . . . . . 6 [24]	Nom sg	-ibhiḥ . . . . . 6 [18]	Ins pl
-iḥ . . . . . 6 [24]	Acc sg	-ibhiḥ . . . . . 6 [28]	Ins pl
-iḥ . . . . . 6 [24]	Voc sg	-ibhiḥ . . . . . 6 [35]	Ins pl
-iḥ . . . . . 6 [35]	Nom sg	-ibhyaḥ . . . . . 6 [2]	Dat pl
-iḥsu . . . . . 6 [24]	Loc pl	-ibhyaḥ . . . . . 6 [2]	Abl pl
-inaḥ . . . . . 6 [18]	Abl sg	-ibhyaḥ . . . . . 6 [11]	Dat pl
-inaḥ . . . . . 6 [18]	Gen sg	-ibhyaḥ . . . . . 6 [11]	Abl pl
-inā . . . . . 6 [18]	Ins sg	-ibhyaḥ . . . . . 6 [18]	Dat pl
-inī . . . . . 6 [18]	Loc sg	-ibhyaḥ . . . . . 6 [18]	Abl pl
-inī . . . . . 6 [18]	Nom du	-ibhyaḥ . . . . . 6 [28]	Dat pl
-inī . . . . . 6 [18]	Acc du	-ibhyaḥ . . . . . 6 [28]	Abl pl
-inī . . . . . 6 [18]	Voc du	-ibhyaḥ . . . . . 6 [35]	Dat pl
-ine . . . . . 6 [18]	Dat sg	-ibhyaḥ . . . . . 6 [35]	Abl pl
-inoḥ . . . . . 6 [18]	Gen du	-ibhyām . . . . . 6 [2]	Ins du
-inoḥ . . . . . 6 [18]	Loc du	-ibhyām . . . . . 6 [2]	Dat du
-in . . . . . 6 [11]	Voc sg	-ibhyām . . . . . 6 [2]	Abl du
-in . . . . . 6 [28]	Voc sg	-ibhyām . . . . . 6 [11]	Ins du
-inaḥ . . . . . 6 [11]	Nom pl	-ibhyām . . . . . 6 [11]	Dat du
-inaḥ . . . . . 6 [11]	Acc pl	-ibhyām . . . . . 6 [11]	Abl du
-inaḥ . . . . . 6 [11]	Voc pl	-ibhyām . . . . . 6 [18]	Ins du
-inaḥ . . . . . 6 [11]	Abl sg	-ibhyām . . . . . 6 [18]	Dat du
-inaḥ . . . . . 6 [11]	Gen sg	-ibhyām . . . . . 6 [18]	Abl du
-inaḥ . . . . . 6 [28]	Abl sg	-ibhyām . . . . . 6 [28]	Ins du
-inaḥ . . . . . 6 [28]	Gen sg	-ibhyām . . . . . 6 [28]	Dat du
-inam . . . . . 6 [11]	Acc sg	-ibhyām . . . . . 6 [28]	Abl du
-inā . . . . . 6 [2]	Ins sg	-ibhyām . . . . . 6 [35]	Ins du
-inā . . . . . 6 [11]	Ins sg	-ibhyām . . . . . 6 [35]	Dat du
-inā . . . . . 6 [28]	Ins sg	-ibhyām . . . . . 6 [35]	Abl du
-inām . . . . . 6 [11]	Gen pl	-im . . . . . 6 [2]	Acc sg
-inām . . . . . 6 [28]	Gen pl	-im . . . . . 6 [35]	Acc sg
-inī . . . . . 6 [11]	Loc sg	-iyaḥ . . . . . 6 [34]	Nom pl
-inī . . . . . 6 [28]	Loc sg	-iyaḥ . . . . . 6 [34]	Acc pl
-inī . . . . . 6 [28]	Nom du	-iyaḥ . . . . . 6 [34]	Voc pl
-inī . . . . . 6 [28]	Acc du	-iyaḥ . . . . . 6 [34]	Abl sg
-inī . . . . . 6 [28]	Voc du	-iyaḥ . . . . . 6 [34]	Gen sg
-ine . . . . . 6 [11]	Dat sg	-iyā . . . . . 6 [34]	Ins sg
-ine . . . . . 6 [28]	Dat sg	-iyāḥ . . . . . 6 [34]	Abl sg
-inoḥ . . . . . 6 [11]	Gen du	-iyāḥ . . . . . 6 [34]	Gen sg
-inoḥ . . . . . 6 [11]	Loc du	-iyām . . . . . 6 [34]	Gen pl
-inoḥ . . . . . 6 [28]	Gen du	-iyām . . . . . 6 [34]	Loc sg
-inoḥ . . . . . 6 [28]	Loc du	-iyi . . . . . 6 [34]	Loc sg
-inau . . . . . 6 [11]	Nom du	-iye . . . . . 6 [34]	Dat sg
-inau . . . . . 6 [11]	Acc du	-iyai . . . . . 6 [34]	Dat sg
-inau . . . . . 6 [11]	Voc du	-iyoh . . . . . 6 [34]	Gen du

-iyoh . . . . .	6 [34]	Loc	du	-iṣu . . . . .	6 [2]	Loc	pl
-iyau . . . . .	6 [34]	Nom	du	-iṣu . . . . .	6 [11]	Loc	pl
-iyau . . . . .	6 [34]	Acc	du	-iṣu . . . . .	6 [18]	Loc	pl
-iyau . . . . .	6 [34]	Voc	du	-iṣu . . . . .	6 [28]	Loc	pl
-irbhiḥ . . . . .	6 [24]	Ins	pl	-iṣu . . . . .	6 [35]	Loc	pl
-irbhyah . . . . .	6 [24]	Dat	pl	-iṣe . . . . .	6 [24]	Dat	sg
-irbhyah . . . . .	6 [24]	Abl	pl	-iṣoh . . . . .	6 [24]	Gen	du
-irbhyām . . . . .	6 [24]	Ins	du	-iṣoh . . . . .	6 [24]	Loc	du
-irbhyām . . . . .	6 [24]	Dat	du	-ī . . . . .	6 [2]	Nom	du
-irbhyām . . . . .	6 [24]	Abl	du	-ī . . . . .	6 [2]	Acc	du
-ivat . . . . .	6 [30]	Nom	sg	-ī . . . . .	6 [2]	Voc	du
-ivat . . . . .	6 [30]	Acc	sg	-ī . . . . .	6 [11]	Nom	sg
-ivat . . . . .	6 [30]	Voc	sg	-ī . . . . .	6 [21]	Nom	du
-ivatsu . . . . .	6 [15]	Loc	pl	-ī . . . . .	6 [21]	Acc	du
-ivatsu . . . . .	6 [30]	Loc	pl	-ī . . . . .	6 [21]	Voc	du
-ivadbhiḥ . . . . .	6 [15]	Ins	pl	-ī . . . . .	6 [22]	Nom	du
-ivadbhiḥ . . . . .	6 [30]	Ins	pl	-ī . . . . .	6 [22]	Acc	du
-ivadbhyah . . . . .	6 [15]	Dat	pl	-ī . . . . .	6 [22]	Voc	du
-ivadbhyah . . . . .	6 [15]	Abl	pl	-ī . . . . .	6 [33]	Nom	sg
-ivadbhyah . . . . .	6 [30]	Dat	pl	-ī . . . . .	6 [35]	Nom	du
-ivadbhyah . . . . .	6 [30]	Abl	pl	-ī . . . . .	6 [35]	Acc	du
-ivadbhyām . . . . .	6 [15]	Ins	du	-ī . . . . .	6 [35]	Voc	du
-ivadbhyām . . . . .	6 [15]	Dat	du	-īmṣi . . . . .	6 [24]	Nom	pl
-ivadbhyām . . . . .	6 [15]	Abl	du	-īmṣi . . . . .	6 [24]	Acc	pl
-ivadbhyām . . . . .	6 [30]	Ins	du	-īmṣi . . . . .	6 [24]	Acc	pl
-ivadbhyām . . . . .	6 [30]	Dat	du	-iḥ . . . . .	6 [33]	Voc	pl
-ivadbhyām . . . . .	6 [30]	Abl	du	-iḥ . . . . .	6 [34]	Nom	sg
-ivan . . . . .	6 [15]	Voc	sg	-iḥ . . . . .	6 [34]	Voc	sg
-ivāmsah . . . . .	6 [15]	Nom	pl	-iḥ . . . . .	6 [35]	Acc	pl
-ivāmsah . . . . .	6 [15]	Voc	pl	-īnām . . . . .	6 [18]	Gen	pl
-ivāmsam . . . . .	6 [15]	Acc	sg	-īni . . . . .	6 [18]	Nom	pl
-ivāmsi . . . . .	6 [30]	Nom	pl	-īni . . . . .	6 [18]	Acc	pl
-ivāmsi . . . . .	6 [30]	Acc	pl	-īni . . . . .	6 [18]	Voc	pl
-ivāmsi . . . . .	6 [30]	Voc	pl	-īn . . . . .	6 [2]	Acc	pl
-ivāmsau . . . . .	6 [15]	Nom	du	-īnām . . . . .	6 [2]	Gen	pl
-ivāmsau . . . . .	6 [15]	Acc	du	-īnām . . . . .	6 [33]	Gen	pl
-ivāmsau . . . . .	6 [15]	Voc	du	-īnām . . . . .	6 [34]	Gen	pl
-ivān . . . . .	6 [15]	Nom	sg	-īnām . . . . .	6 [35]	Gen	pl
-iṣah . . . . .	6 [24]	Abl	sg	-īni . . . . .	6 [28]	Nom	pl
-iṣah . . . . .	6 [24]	Gen	sg	-īni . . . . .	6 [28]	Acc	pl
-iṣā . . . . .	6 [24]	Ins	sg	-īni . . . . .	6 [28]	Voc	pl
-iṣām . . . . .	6 [24]	Gen	pl	-ībhiḥ . . . . .	6 [33]	Ins	pl
-iṣi . . . . .	6 [24]	Loc	sg	-ībhiḥ . . . . .	6 [34]	Ins	pl
-iṣī . . . . .	6 [24]	Nom	du	-ībhyah . . . . .	6 [33]	Dat	du
-iṣī . . . . .	6 [24]	Acc	du	-ībhyah . . . . .	6 [33]	Abl	du
-iṣī . . . . .	6 [24]	Voc	du	-ībhyah . . . . .	6 [34]	Dat	du

-ībhyaḥ . . . . . 6 [34]	Abl	du	-ubhyaḥ . . . . . 6 [38]	Abl	pl
-ībhyaām . . . . . 6 [33]	Ins	du	-ubhyaām . . . . . 6 [3]	Ins	du
-ībhyaām . . . . . 6 [33]	Dat	du	-ubhyaām . . . . . 6 [3]	Dat	du
-ībhyaām . . . . . 6 [33]	Abl	du	-ubhyaām . . . . . 6 [3]	Abl	du
-ībhyaām . . . . . 6 [34]	Ins	du	-ubhyaām . . . . . 6 [19]	Ins	du
-ībhyaām . . . . . 6 [34]	Dat	du	-ubhyaām . . . . . 6 [19]	Dat	du
-ībhyaām . . . . . 6 [34]	Abl	du	-ubhyaām . . . . . 6 [19]	Abl	du
-īm . . . . . 6 [33]	Acc	sg	-ubhyaām . . . . . 6 [38]	Ins	du
-īṣu . . . . . 6 [33]	Loc	pl	-ubhyaām . . . . . 6 [38]	Dat	du
-īṣu . . . . . 6 [34]	Loc	pl	-ubhyaām . . . . . 6 [38]	Abl	du
-u . . . . . 6 [19]	Nom	sg	-um . . . . . 6 [3]	Acc	sg
-u . . . . . 6 [19]	Acc	sg	-um . . . . . 6 [38]	Acc	sg
-u . . . . . 6 [19]	Voc	sg	-urbhiḥ . . . . . 6 [25]	Ins	pl
-u . . . . . 6 [36]	Voc	sg	-urbhyaḥ . . . . . 6 [25]	Dat	pl
-uḥ . . . . . 6 [3]	Nom	sg	-urbhyaḥ . . . . . 6 [25]	Abl	pl
-uḥ . . . . . 6 [4]	Abl	sg	-urbhyaām . . . . . 6 [25]	Ins	du
-uḥ . . . . . 6 [4]	Gen	sg	-urbhyaām . . . . . 6 [25]	Dat	du
-uḥ . . . . . 6 [5]	Abl	sg	-urbhyaām . . . . . 6 [25]	Abl	du
-uḥ . . . . . 6 [5]	Gen	sg	-uvaḥ . . . . . 6 [37]	Nom	pl
-uḥ . . . . . 6 [25]	Nom	sg	-uvaḥ . . . . . 6 [37]	Acc	pl
-uḥ . . . . . 6 [25]	Acc	sg	-uvaḥ . . . . . 6 [37]	Voc	pl
-uḥ . . . . . 6 [25]	Voc	sg	-uvaḥ . . . . . 6 [37]	Abl	sg
-uḥ . . . . . 6 [38]	Nom	sg	-uvaḥ . . . . . 6 [37]	Gen	sg
-uḥ . . . . . 6 [40]	Abl	sg	-uvam . . . . . 6 [37]	Acc	sg
-uḥ . . . . . 6 [40]	Gen	sg	-uvā . . . . . 6 [37]	Ins	sg
-uḥṣu . . . . . 6 [25]	Loc	pl	-uvāḥ . . . . . 6 [37]	Abl	sg
-unaḥ . . . . . 6 [19]	Abl	sg	-uvāḥ . . . . . 6 [37]	Gen	sg
-unaḥ . . . . . 6 [19]	Gen	sg	-uvām . . . . . 6 [37]	Gen	pl
-unā . . . . . 6 [3]	Ins	sg	-uvām . . . . . 6 [37]	Loc	sg
-unā . . . . . 6 [19]	Ins	sg	-uvi . . . . . 6 [37]	Loc	sg
-uni . . . . . 6 [19]	Loc	sg	-uve . . . . . 6 [37]	Dat	sg
-unī . . . . . 6 [19]	Nom	du	-uvai . . . . . 6 [37]	Dat	sg
-unī . . . . . 6 [19]	Acc	du	-uvoḥ . . . . . 6 [37]	Gen	du
-unī . . . . . 6 [19]	Voc	du	-uvoḥ . . . . . 6 [37]	Loc	du
-une . . . . . 6 [19]	Dat	sg	-uvau . . . . . 6 [37]	Nom	du
-unoḥ . . . . . 6 [19]	Gen	du	-uvau . . . . . 6 [37]	Acc	du
-unoḥ . . . . . 6 [19]	Loc	du	-uvau . . . . . 6 [37]	Voc	du
-ubhiḥ . . . . . 6 [3]	Ins	pl	-uṣaḥ . . . . . 6 [15]	Abl	sg
-ubhiḥ . . . . . 6 [19]	Ins	pl	-uṣaḥ . . . . . 6 [15]	Gen	sg
-ubhiḥ . . . . . 6 [36]	Ins	pl	-uṣaḥ . . . . . 6 [15]	Acc	pl
-ubhiḥ . . . . . 6 [38]	Ins	pl	-uṣaḥ . . . . . 6 [25]	Abl	sg
-ubhyaḥ . . . . . 6 [3]	Dat	pl	-uṣaḥ . . . . . 6 [25]	Gen	sg
-ubhyaḥ . . . . . 6 [3]	Abl	pl	-uṣaḥ . . . . . 6 [30]	Abl	sg
-ubhyaḥ . . . . . 6 [19]	Dat	pl	-uṣaḥ . . . . . 6 [30]	Gen	sg
-ubhyaḥ . . . . . 6 [19]	Abl	pl	-uṣā . . . . . 6 [15]	Ins	sg
-ubhyaḥ . . . . . 6 [38]	Dat	pl	-uṣā . . . . . 6 [25]	Ins	sg



-uṣā . . . . .	6 [30]	Ins	sg	-ūni . . . . .	6 [19]	Acc	pl
-uṣām . . . . .	6 [15]	Gen	pl	-ūni . . . . .	6 [19]	Voc	pl
-uṣām . . . . .	6 [25]	Gen	pl	-ūbhiḥ . . . . .	6 [37]	Ins	pl
-uṣām . . . . .	6 [30]	Gen	pl	-ūbhyaḥ . . . . .	6 [36]	Dat	pl
-uṣi . . . . .	6 [15]	Loc	sg	-ūbhyaḥ . . . . .	6 [36]	Abl	pl
-uṣi . . . . .	6 [25]	Loc	sg	-ūbhyaḥ . . . . .	6 [37]	Dat	pl
-uṣi . . . . .	6 [30]	Loc	sg	-ūbhyaḥ . . . . .	6 [37]	Abl	pl
-uṣī . . . . .	6 [25]	Nom	du	-ūbhyām . . . . .	6 [36]	Ins	du
-uṣī . . . . .	6 [25]	Acc	du	-ūbhyām . . . . .	6 [36]	Dat	du
-uṣī . . . . .	6 [25]	Voc	du	-ūbhyām . . . . .	6 [36]	Abl	du
-uṣī . . . . .	6 [30]	Nom	du	-ūbhyām . . . . .	6 [37]	Ins	du
-uṣī . . . . .	6 [30]	Acc	du	-ūbhyām . . . . .	6 [37]	Dat	du
-uṣī . . . . .	6 [30]	Voc	du	-ūbhyām . . . . .	6 [37]	Abl	du
-uṣu . . . . .	6 [3]	Loc	pl	-ūm . . . . .	6 [36]	Acc	sg
-uṣu . . . . .	6 [19]	Loc	pl	-ūṣu . . . . .	6 [36]	Loc	pl
-uṣu . . . . .	6 [38]	Loc	pl	-ūṣu . . . . .	6 [37]	Loc	pl
-uṣe . . . . .	6 [15]	Dat	sg	-ṛ . . . . .	6 [20]	Nom	sg
-uṣe . . . . .	6 [25]	Dat	sg	-ṛ . . . . .	6 [20]	Acc	sg
-uṣe . . . . .	6 [30]	Dat	sg	-ṛ . . . . .	6 [20]	Voc	sg
-uṣoḥ . . . . .	6 [15]	Gen	du	-ṛṇaḥ . . . . .	6 [20]	Abl	sg
-uṣoḥ . . . . .	6 [15]	Loc	du	-ṛṇaḥ . . . . .	6 [20]	Gen	sg
-uṣoḥ . . . . .	6 [25]	Gen	du	-ṛṇā . . . . .	6 [20]	Ins	sg
-uṣoḥ . . . . .	6 [25]	Loc	du	-ṛṇi . . . . .	6 [20]	Loc	sg
-uṣoḥ . . . . .	6 [30]	Gen	du	-ṛṇī . . . . .	6 [20]	Nom	du
-uṣoḥ . . . . .	6 [30]	Loc	du	-ṛṇī . . . . .	6 [20]	Acc	du
-ū . . . . .	6 [3]	Nom	du	-ṛṇī . . . . .	6 [20]	Voc	du
-ū . . . . .	6 [3]	Acc	du	-ṛṇe . . . . .	6 [20]	Dat	sg
-ū . . . . .	6 [3]	Voc	du	-ṛṇoḥ . . . . .	6 [20]	Gen	du
-ū . . . . .	6 [38]	Nom	du	-ṛṇoḥ . . . . .	6 [20]	Loc	du
-ū . . . . .	6 [38]	Acc	du	-ṛbhiḥ . . . . .	6 [4]	Ins	pl
-ū . . . . .	6 [38]	Voc	du	-ṛbhiḥ . . . . .	6 [5]	Ins	pl
-ūmṣi . . . . .	6 [25]	Nom	pl	-ṛbhiḥ . . . . .	6 [20]	Ins	pl
-ūmṣi . . . . .	6 [25]	Acc	pl	-ṛbhiḥ . . . . .	6 [40]	Ins	pl
-ūmṣi . . . . .	6 [25]	Voc	pl	-ṛbhyaḥ . . . . .	6 [4]	Dat	pl
-ūḥ . . . . .	6 [36]	Nom	sg	-ṛbhyaḥ . . . . .	6 [4]	Abl	pl
-ūḥ . . . . .	6 [36]	Acc	pl	-ṛbhyaḥ . . . . .	6 [5]	Dat	pl
-ūḥ . . . . .	6 [37]	Nom	sg	-ṛbhyaḥ . . . . .	6 [5]	Abl	pl
-ūḥ . . . . .	6 [37]	Voc	sg	-ṛbhyaḥ . . . . .	6 [20]	Dat	pl
-ūḥ . . . . .	6 [38]	Acc	pl	-ṛbhyaḥ . . . . .	6 [20]	Abl	pl
-ūn . . . . .	6 [3]	Acc	pl	-ṛbhyaḥ . . . . .	6 [40]	Dat	pl
-ūnām . . . . .	6 [3]	Gen	pl	-ṛbhyaḥ . . . . .	6 [40]	Abl	pl
-ūnām . . . . .	6 [19]	Gen	pl	-ṛbhyām . . . . .	6 [4]	Ins	du
-ūnām . . . . .	6 [36]	Gen	pl	-ṛbhyām . . . . .	6 [4]	Dat	du
-ūnām . . . . .	6 [37]	Gen	pl	-ṛbhyām . . . . .	6 [4]	Abl	du
-ūnām . . . . .	6 [38]	Gen	pl	-ṛbhyām . . . . .	6 [5]	Ins	du
-ūni . . . . .	6 [19]	Nom	pl	-ṛbhyām . . . . .	6 [5]	Dat	du

-rbhyām . . . . . 6 [5]	Abl du	-ṛṇi . . . . . 6 [20]	Voc pl
-rbhyām . . . . . 6 [20]	Ins du	-ṛṇ . . . . . 6 [4]	Acc pl
-rbhyām . . . . . 6 [20]	Dat du	-ṛṇ . . . . . 6 [5]	Acc pl
-rbhyām . . . . . 6 [20]	Abl du	-e . . . . . 6 [1]	Loc sg
-rbhyām . . . . . 6 [40]	Ins du	-e . . . . . 6 [2]	Voc sg
-rbhyām . . . . . 6 [40]	Dat du	-e . . . . . 6 [6]	Dat sg
-rbhyām . . . . . 6 [40]	Abl du	-e . . . . . 6 [7]	Dat sg
-rvat . . . . . 6 [31]	Nom sg	-e . . . . . 6 [17]	Nom du
-rvat . . . . . 6 [31]	Acc sg	-e . . . . . 6 [17]	Acc du
-rvat . . . . . 6 [31]	Voc sg	-e . . . . . 6 [17]	Voc du
-rvatsu . . . . . 6 [16]	Loc pl	-e . . . . . 6 [17]	Loc sg
-rvatsu . . . . . 6 [31]	Loc pl	-e . . . . . 6 [18]	Voc sg
-rvadbhiḥ . . . . . 6 [16]	Ins pl	-e . . . . . 6 [21]	Dat sg
-rvadbhiḥ . . . . . 6 [31]	Ins pl	-e . . . . . 6 [22]	Dat sg
-rvadbhyaḥ . . . . . 6 [16]	Dat pl	-e . . . . . 6 [32]	Nom du
-rvadbhyaḥ . . . . . 6 [16]	Abl pl	-e . . . . . 6 [32]	Acc du
-rvadbhyaḥ . . . . . 6 [31]	Dat pl	-e . . . . . 6 [32]	Voc du
-rvadbhyaḥ . . . . . 6 [31]	Abl pl	-e . . . . . 6 [32]	Voc sg
-rvadbhyām . . . . . 6 [16]	Ins du	-e . . . . . 6 [35]	Voc sg
-rvadbhyām . . . . . 6 [16]	Dat du	-eḥ . . . . . 6 [2]	Abl sg
-rvadbhyām . . . . . 6 [16]	Abl du	-eḥ . . . . . 6 [2]	Gen sg
-rvadbhyām . . . . . 6 [31]	Ins du	-eḥ . . . . . 6 [35]	Abl sg
-rvadbhyām . . . . . 6 [31]	Dat du	-eḥ . . . . . 6 [35]	Gen sg
-rvadbhyām . . . . . 6 [31]	Abl du	-ena . . . . . 6 [1]	Ins sg
-rvan . . . . . 6 [16]	Voc sg	-ena . . . . . 6 [17]	Ins sg
-rvāmsah . . . . . 6 [16]	Nom pl	-ebhyaḥ . . . . . 6 [1]	Dat pl
-rvāmsah . . . . . 6 [16]	Voc pl	-ebhyaḥ . . . . . 6 [1]	Abl pl
-rvāmsam . . . . . 6 [16]	Acc sg	-ebhyaḥ . . . . . 6 [17]	Dat pl
-rvāmsi . . . . . 6 [31]	Nom pl	-ebhyaḥ . . . . . 6 [17]	Abl pl
-rvāmsi . . . . . 6 [31]	Acc pl	-eṣu . . . . . 6 [1]	Loc pl
-rvāmsi . . . . . 6 [31]	Voc pl	-eṣu . . . . . 6 [17]	Loc pl
-rvāmsau . . . . . 6 [16]	Nom du	-aiḥ . . . . . 6 [1]	Ins pl
-rvāmsau . . . . . 6 [16]	Acc du	-aiḥ . . . . . 6 [17]	Ins pl
-rvāmsau . . . . . 6 [16]	Voc du	-o . . . . . 6 [3]	Voc sg
-rvān . . . . . 6 [16]	Nom sg	-o . . . . . 6 [19]	Voc sg
-ṛṣu . . . . . 6 [4]	Loc pl	-o . . . . . 6 [38]	Voc sg
-ṛṣu . . . . . 6 [5]	Loc pl	-oḥ . . . . . 6 [3]	Abl sg
-ṛṣu . . . . . 6 [20]	Loc pl	-oḥ . . . . . 6 [3]	Gen sg
-ṛṣu . . . . . 6 [40]	Loc pl	-oḥ . . . . . 6 [6]	Gen du
-ṛḥ . . . . . 6 [40]	Acc pl	-oḥ . . . . . 6 [6]	Loc du
-ṛñām . . . . . 6 [4]	Gen pl	-oḥ . . . . . 6 [7]	Gen du
-ṛñām . . . . . 6 [5]	Gen pl	-oḥ . . . . . 6 [7]	Loc du
-ṛñām . . . . . 6 [20]	Gen pl	-oḥ . . . . . 6 [21]	Gen du
-ṛñām . . . . . 6 [40]	Gen pl	-oḥ . . . . . 6 [21]	Loc du
-ṛṇi . . . . . 6 [20]	Nom pl	-oḥ . . . . . 6 [22]	Gen du
-ṛṇi . . . . . 6 [20]	Acc pl	-oḥ . . . . . 6 [22]	Loc du

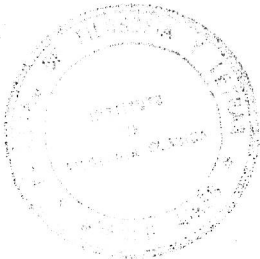
-oh	6 [38]	Abl	sg	-nām	6 [10]	Gen	pl
-oḥ	6 [38]	Gen	sg	-ñi	6 [10]	Loc	sg
-obhiḥ	6 [8]	Ins	pl	-ñe	6 [10]	Dat	sg
-obhiḥ	6 [14]	Ins	pl	-ñoḥ	6 [10]	Gen	du
-obhiḥ	6 [23]	Ins	pl	-ñoḥ	6 [10]	Loc	du
-obhyaḥ	6 [8]	Dat	pl	-naḥ	6 [27]	Abl	sg
-obhyaḥ	6 [8]	Abl	pl	-naḥ	6 [27]	Gen	sg
-obhyaḥ	6 [14]	Dat	pl	-nā	6 [27]	Ins	sg
-obhyaḥ	6 [14]	Abl	pl	-nām	6 [27]	Gen	pl
-obhyaḥ	6 [23]	Dat	pl	-ni	6 [27]	Loc	sg
-obhyaḥ	6 [23]	Abl	pl	-nī	6 [27]	Nom	du
-obhyām	6 [8]	Ins	du	-nī	6 [27]	Acc	du
-obhyām	6 [8]	Dat	du	-nī	6 [27]	Voc	du
-obhyām	6 [8]	Abl	du	-ne	6 [27]	Dat	sg
-obhyām	6 [14]	Ins	du	-noḥ	6 [27]	Gen	du
-obhyām	6 [14]	Dat	du	-noḥ	6 [27]	Loc	du
-obhyām	6 [14]	Abl	du	-bhiḥ	6 [6]	Ins	pl
-obhyām	6 [23]	Ins	du	-bhiḥ	6 [7]	Ins	pl
-obhyām	6 [23]	Dat	du	-bhiḥ	6 [21]	Ins	pl
-obhyām	6 [23]	Abl	du	-bhiḥ	6 [22]	Ins	pl
-au	6 [1]	Nom	du	-bhyaḥ	6 [6]	Dat	pl
-au	6 [1]	Acc	du	-bhyaḥ	6 [6]	Abl	pl
-au	6 [1]	Voc	du	-bhyaḥ	6 [7]	Dat	pl
-au	6 [2]	Loc	sg	-bhyaḥ	6 [7]	Abl	pl
-au	6 [3]	Loc	sg	-bhyaḥ	6 [21]	Dat	pl
-au	6 [6]	Nom	du	-bhyaḥ	6 [21]	Abl	pl
-au	6 [6]	Acc	du	-bhyaḥ	6 [22]	Dat	pl
-au	6 [6]	Voc	du	-bhyaḥ	6 [22]	Abl	pl
-au	6 [7]	Nom	du	-bhyām	6 [6]	Ins	du
-au	6 [7]	Acc	du	-bhyām	6 [6]	Dat	du
-au	6 [7]	Voc	du	-bhyām	6 [6]	Abl	du
-au	6 [35]	Loc	sg	-bhyām	6 [7]	Ins	du
-au	6 [38]	Loc	sg	-bhyām	6 [7]	Dat	du
-auḥ	6 [39]	Nom	sg	-bhyām	6 [7]	Abl	du
-auḥ	6 [39]	Voc	sg	-bhyām	6 [21]	Ins	du
-aubhiḥ	6 [39]	Ins	pl	-bhyām	6 [21]	Dat	du
-aubhyaḥ	6 [39]	Dat	pl	-bhyām	6 [21]	Abl	du
-aubhyaḥ	6 [39]	Abl	pl	-bhyām	6 [22]	Ins	du
-aubhyām	6 [39]	Ins	du	-bhyām	6 [22]	Dat	du
-aubhyām	6 [39]	Dat	du	-bhyām	6 [22]	Abl	du
-aubhyām	6 [39]	Abl	du	-yah	6 [33]	Nom	pl
-auṣu	6 [39]	Loc	pl	-yah	6 [33]	Voc	pl
-ñah	6 [10]	Acc	pl	-yam	6 [34]	Acc	sg
-ñah	6 [10]	Abl	sg	-yā	6 [33]	Ins	sg
-ñah	6 [10]	Gen	sg	-yā	6 [35]	Ins	sg
-ñā	6 [10]	Ins	sg	-yāḥ	6 [33]	Abl	sg

-yāḥ . . . . . 6 [33]	Gen sg	-roḥ . . . . . 6 [40]	Gen du
-yāḥ . . . . . 6 [35]	Abl sg	-roḥ . . . . . 6 [40]	Loc du
-yāḥ . . . . . 6 [35]	Gen sg	-vaḥ . . . . . 6 [36]	Nom pl
-yām . . . . . 6 [33]	Loc sg	-vaḥ . . . . . 6 [36]	Voc pl
-yām . . . . . 6 [35]	Loc sg	-vā . . . . . 6 [36]	Ins sg
-yai . . . . . 6 [33]	Dat sg	-vā . . . . . 6 [38]	Ins sg
-yai . . . . . 6 [35]	Dat sg	-vāḥ . . . . . 6 [36]	Abl sg
-yoḥ . . . . . 6 [2]	Gen du	-vāḥ . . . . . 6 [36]	Gen sg
-yoḥ . . . . . 6 [2]	Loc du	-vāḥ . . . . . 6 [38]	Abl sg
-yoḥ . . . . . 6 [33]	Gen du	-vāḥ . . . . . 6 [38]	Gen sg
-yoḥ . . . . . 6 [33]	Loc du	-vām . . . . . 6 [36]	Loc sg
-yoḥ . . . . . 6 [35]	Gen du	-vām . . . . . 6 [38]	Loc sg
-yoḥ . . . . . 6 [35]	Loc du	-vai . . . . . 6 [36]	Dat sg
-yau . . . . . 6 [33]	Nom du	-vai . . . . . 6 [38]	Dat sg
-yau . . . . . 6 [33]	Acc du	-voḥ . . . . . 6 [3]	Gen du
-yau . . . . . 6 [33]	Voc du	-voḥ . . . . . 6 [3]	Loc du
-rā . . . . . 6 [4]	Ins sg	-voḥ . . . . . 6 [36]	Gen du
-rā . . . . . 6 [5]	Ins sg	-voḥ . . . . . 6 [36]	Loc du
-rā . . . . . 6 [40]	Ins sg	-voḥ . . . . . 6 [38]	Gen du
-ruṣaḥ . . . . . 6 [16]	Acc pl	-voḥ . . . . . 6 [38]	Loc du
-ruṣaḥ . . . . . 6 [16]	Abl sg	-vau . . . . . 6 [36]	Nom du
-ruṣaḥ . . . . . 6 [16]	Gen sg	-vau . . . . . 6 [36]	Acc du
-ruṣaḥ . . . . . 6 [31]	Abl sg	-vau . . . . . 6 [36]	Voc du
-ruṣaḥ . . . . . 6 [31]	Gen sg	-ṣu . . . . . 6 [7]	Loc pl
-ruṣā . . . . . 6 [16]	Ins sg	-ṣu . . . . . 6 [22]	Loc pl
-ruṣā . . . . . 6 [31]	Ins sg	-su . . . . . 6 [6]	Loc pl
-ruṣām . . . . . 6 [16]	Gen pl	-su . . . . . 6 [21]	Loc pl
-ruṣām . . . . . 6 [31]	Gen pl		
-ruṣi . . . . . 6 [16]	Loc sg		
-ruṣi . . . . . 6 [31]	Loc sg		
-ruṣī . . . . . 6 [31]	Nom du		
-ruṣī . . . . . 6 [31]	Acc du		
-ruṣī . . . . . 6 [31]	Voc du		
-ruṣe . . . . . 6 [16]	Dat sg		
-ruṣe . . . . . 6 [31]	Dat sg		
-ruṣoḥ . . . . . 6 [16]	Gen du		
-ruṣoḥ . . . . . 6 [16]	Loc du		
-ruṣoḥ . . . . . 6 [31]	Gen du		
-ruṣoḥ . . . . . 6 [31]	Loc du		
-re . . . . . 6 [4]	Dat sg		
-re . . . . . 6 [5]	Dat sg		
-re . . . . . 6 [40]	Dat sg		
-roḥ . . . . . 6 [4]	Gen du		
-roḥ . . . . . 6 [4]	Loc du		
-roḥ . . . . . 6 [5]	Gen du		
-roḥ . . . . . 6 [5]	Loc du		

## ABBREVIATIONS

A, Act	active voice
ā	āsa (in citing periphrastic perfect active)
ã	a or ā
Abl	ablative case
Abs	absolutive (written with a hyphen if with prefix)
ā/c	āsa or cakre (in citing periphrastic perfect active/middle)
Acc	accusative case
Aor	aorist tense
C	consonant
c	cakre (in citing periphrastic perfect middle)
CAo	causative aorist
Cit	citation form of verb, i.e. 3rd singular of the present indicative active/middle
Condit	conditional tense
Dat	dative case
Des	desiderative
du	dual number
F	future passive participle in -avya-
Fem	feminine gender
fn	footnote
FPP	future passive participle
Fut	simple future tense
Gen	genitive case
ī	i or ī
Imf	imperfect tense
Imperat	imperative mood
Imv	imperative mood
Ind	present indicative (Table 29)
Indic	indicative mood
Inf	infinitive
Ins	instrumental case
Int	intensive
Loc	locative case
M, Mid	middle voice
Masc	masculine gender
Neut	neuter gender

Nom	nominative case
Opt, Optat	optative mood
Pas	passive voice
Per	perfect tense
Peri fut	periphrastic future tense
Periph	periphrastic
Pl, Plur	plural number
PPP	perfect passive participle
Prec	precative
Pres	present tense
S Fut	simple future tense
Sg, Sing	singular number
ũ	u or ū
V	vowel
Voc	vocative case
-Vti	-eti, -oti, -arti, or -āti
∅	zero, a non-sound, as in the open gradation series ∅ a ā.
1	first person
2	second person
3	third person
( )	optional; e.g. nām(a)ni = nāmni or nāmani
/	or; e.g. bhuvai/-ve = bhuvai or bhuve
*	stem vocalic in 2nd grade (Tables 18, 22)
→	'may be transformed into'
⇒	'is fed into' (Table 26)
"	identical with the form immediately above
--	lacking the expected form



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# SANSKRIT MANUAL

*Roderick S. Bucknell*

This book is a convenient quick-reference guide to the phonology and grammar of Classical Sanskrit, for use by university students and others. It presents, in easily read tables, essential reference information such as the rules of sandhi, the declensional and conjugational paradigms, and the principal parts of major verbs. Tables make up about two-thirds of the book. The remainder is text, with guidance on how to use the tables and explanations of the relevant grammatical principles. Romanized transcription is used throughout, and some innovative modes of description and presentation are adopted. Particular features are a table of the principal parts of 432 verbs and a set of three indexes—to verb stems, verb endings and noun endings.

This Manual will be found a valuable, 'user-friendly' companion to existing grammars, such as Whitney's. Though primarily intended for beginning and intermediate students, it will be of use to scholars working with Sanskrit at any level.

RODERICK S. BUCKNELL studied and travelled extensively in India and other Asian countries, before returning to Australia to do a Ph.D. in linguistics. He is currently Senior Lecturer in Chinese and Indian religions at the University of Queensland. His thoughts on the methodology of teaching and learning Sanskrit derive in part from his own early experience as a student of the language. He studied it both in India, under a pandit following completely traditional methods, and in Australia, under a specialist in Indo-European historical linguistics—contrasting approaches that highlighted some fundamental methodological issues. Besides linguistic problems Dr. Bucknell's research and publication covers various aspects of Buddhist studies.

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